

A TRIBUTE TO THE MARTYR OF

RESISTANCE

April 2026

20 Shawwal al-Mu'azzam 1447

A close-up portrait of Imam Khamenei, wearing a black turban and glasses, with a white beard. He is smiling slightly and looking towards the left. The background is blurred with blue and white patterns.

**HE WAS
MARTYRED
FOR PALESTINE**

**WOMEN'S CRISIS &
SOLUTION TO IT;
MARTYR
KHAMENEI'S
PERSPECTIVE**

**IMAM
KHAMENEI'S
METHOD FOR
INTERPRETATION
OF HOLY QURAN**

**NEW WORLD
ORDER & ROLE OF
IMAM KHAMENEI**

**LEADING THE FRONT
OF TRUTH AGAINST
THE EPSTEIN CLASS**

**THE LEADER WHO
GAVE HUMANITY
COURAGE**

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Instead of an Editorial

Words cannot fully convey the character of the martyred Leader. Just as the human eye cannot gaze directly at the sun, and just as no one can carry all the water of the sea, yet can benefit from it according to their thirst, this collection before you is but a small and immeasurable attempt to introduce a great and historic figure who was immortalized on the morning of Saturday, February 28, 2026.

The martyred Leader, Ayatollah Sayyid Ali Khamenei (may God's peace be upon him), after a lifetime of striving for truth and justice, was killed while reciting the finest words from the finest book, the Holy Quran, by some of the most corrupt individuals on earth. He spent every moment of his life longing for such a death: A death in confrontation with oppressors and in defense of the oppressed. He called such a death a "profitable death."

He always spoke with the people and described the beautiful end of this sacred path of struggle. During his leadership, he sought to show that a nation, under the banner of national independence, can achieve great successes. He defended both the material and spiritual wealth of his people, and in return, the people stood by him, preventing others from encroaching upon their country.

In the late twentieth century, Muslims in West Asia began efforts to resist domination and oppression. The Islamic Revolution of Iran in 1979 became one of the most inspiring events in this popular movement of resistance. Within the intellectual framework of Islamic Resistance, standing against oppression and injustice is a sacred act in the path of servitude to God. This sacred effort has manifested differently across various Muslim societies. In Iran, the "Islamic Republic" was founded on this very principle by Imam Khomeini and later consolidated under the guidance of the martyred Leader.

Today, after decades, the "Resistance Front" has become a strong and deeply rooted tree among Muslim nations, grounded in beliefs of divine unity. Those who have chosen the path of resistance say "no" to oppressive aggressors, and whether the outcome is striking down the oppressor or being killed by them, they regard it as a path toward felicity and goodness.

Those who stand against oppression and choose a life of dignity believe that both killing the oppressor and being killed by them constitute victory. They know which side of the struggle is the right one. In recent years, the resistance of the people of Yemen, Iraq, Afghanistan, Palestine, Lebanon, and Iran against the most advanced and powerful forces of oppression in the world has astonished observers globally. For these people, the meaning of life is realized in resisting injustice and tyranny. This meaningful life emerges from a refusal to remain indifferent to humanity, one of the central teachings of the Tawhidi, Islamic worldview. In this framework, what matters is standing on the side of truth and refusing humiliation before the oppressor; whether one kills or is killed, one is victorious.

Today, the resilient peoples of Iran, Lebanon, Iraq, Palestine, and Yemen are experiencing the profound reality of struggle against what they see as the most corrupt oppressors on earth, a struggle that carries heavy costs, yet promises a sweet outcome. Yet few imagined they would witness these moments of confronting and humbling oppressors without the leadership of Imam Khamenei. Words cannot fully capture the magnitude of what these resilient nations are shaping today.

Words may fall short, but they must not be abandoned. This special tribute is an insufficient yet necessary effort by those who have spent a significant part of their lives with the words of the martyred Leader, those who have always sought to introduce this great and worthy figure to the world. It is hoped that this collection will serve as a beginning for a deeper understanding among his admirers.



A Tribute to the Martyr of Resistance



Martyr Khamenei led entire Ummah toward a life of dignity and freedom

Message of Sheikh Naim Qasem, Secretary-General of Lebanon's Hezbollah, on the occasion of the 40th day after the martyrdom of the Leader of the Islamic Revolution, Imam Sayyid Ali Khamenei

In the Name of God, the Compassionate, the Merciful

On the 40th day following the martyrdom of the Leader, Imam Khamenei (may God sanctify his soul), we are in a state of both mourning and honor. Although the grief from this loss is immense and its pain is agonizing, the station our Leader attained in the heart of the battlefield—that is, an honorable martyrdom while continuing the

path of Imam Hussain (pbuh)—is far more exalted and superior. Our Leader firmly established the foundations of the pure Islam brought by Prophet Muhammad in continuation of the line of the founder and reviver of the faith, Imam Khomeini (may God sanctify his soul), and he equipped the Ummah with the principles of steadfastness, jihad, and patience. He guided us to raise the banner of Resistance in

support of Palestine and Al-Quds, and for the liberation of the occupied lands. And in accordance with the divine promise, «O you who have believed, if you support God, He will support you and make your feet firm» (Quran 47:7), he breathed into our beings a spirit of hope for an ultimate victory. The Martyred Imam, Leader Khamenei (may God sanctify his soul), led the entire Ummah and the Islamic Republic of Iran toward



Sheikh Naim Qasem

the respected secretary general of Hezbollah

a pioneering experience of righteousness, steadfastness, and a life of dignity and freedom. He emphasized keeping up with the times, scientific advancement, and self-sufficiency. By rejecting dependence on East and West, he insisted on the right to independence and on reliance on the authentic path that connects us to the heavenly mission of Islam and the way of the Prophet (pbuh) and the Imams (pbuh).

With the assassination of the Leader, the Israeli-US enemy sought to put an end to this noble line and to shake the will of the Iranian nation and the free people devoted to the Imam and his path. But the great Iranian nation, along with the IRGC, the security forces, and the military, remained steadfast in the arena. Backed by the massive presence of the people and internal unity, they rose up on military, political, and cultural fronts. By God's grace, they succeeded in selecting the Guardian Jurist, Grand Ayatollah Sayyid Mojtaba Khamenei (may God preserve his exalted presence), as the blessed successor to that righteous predecessor.

Under his guidance, the Islamic Republic has been able to heal its wounds and take control of the field, and by foiling the US-Zionist enemy in achieving its objectives, achieve a great victory. This has been to the point that the enemy, humiliated and resigned, has come to the negotiating table on Iran's just terms.

Hezbollah of Lebanon and all the glorious forces in the region and the world have faith in this Guardianship (Wilayah) that began with the Holy Prophet (pbuh) and passed through the Imams (pbuh) and the great scholars throughout history, until the banner is handed over to the Master of the Age and Time (may God hasten his reappearance). On this path of dignity and steadfastness, Hezbollah and its Islamic Resistance have offered the Master of the Martyrs of the Ummah, Sayyid Hassan (may God be pleased with him), and other high-ranking martyrs for the elevation of the truth, the liberation of the homeland, and human beings' dignity.

And no matter how much sacrifice is needed, we will remain on this path. The usurping Israel will never achieve its goals, and it won't be able to establish itself to the south of our Resistance. The youth of the Resistance, with their martyrdom-seeking spirit and accompanied by our dear, pure, self-sacrificing nation, will shatter the enemy's schemes, because God says, «And He made the word of those who disbelieved the lowest, while the word of God is the highest» (Quran 9:40).

Naim Qasem

Shawwal 20, 1447 AHL
Farvardin 20, 1405 AHS
[April 9, 2026]



UNTIL THE LAST BREATH ... HOW DID IMAM KHAMENEI BECOME MARTYR KHAMENEI?

The Final scene

As you have lived, so shall you die. The story of great individuals must be read from the end to the beginning. Death is the final act of the play of our lives. If our life has been magnificent and directed toward growth, then death can become the final and most glorious image of that life.

“Both his life and the manner of his death carried a majesty and dignity that arose from his reliance on God. I was granted the honor of visiting his [the martyred Leader’s] body after his martyrdom. What I saw was a mountain of strength, and I was told that the fist of his uninjured hand was tightly clenched.”¹

Saturday, February 28th, the 10th of Ramadan. An attack carried out by the United States and the Zionist regime struck an old house in central Tehran, bringing martyrdom to the Leader at the age of 86, a leader who had long yearned for martyrdom and feared a natural death in bed:

“Let me tell you and say this aloud that I sometimes think about this that this war, this martyrdom, and these fields of honor and blood may finish and we will be left behind. And then we may die in an accident, for example, which happens to many people, or due to an illness. Whenever I think of such a thing, I swear to God that I feel my heart is under extreme pressure. I wish – and this is a prayer that comes from my heart – that my death may be like the death of your children (who were martyred). I do

not think there is anyone who truly understands this kind of death and does not long for it.”² Unlike many kings and leaders who died fleeing or were killed in humiliation, he stood firm in the field, fulfilling his duty, not hiding in a bunker, contrary to what Western media portrayed. He had been repeatedly threatened, against all international and humanitarian norms, by the Zionists. He heard and saw those threats, yet his heart was warmed by another love, which he described in these lines:

“Rivals stand shoulder to shoulder,
intent on my death,
But my heart is warmed by you, O radiant love.”
His supposed concealment in hidden bunkers was not the first distortion by Western media giants. For years, they sought to present a distorted image of him.
But who was he, truly?

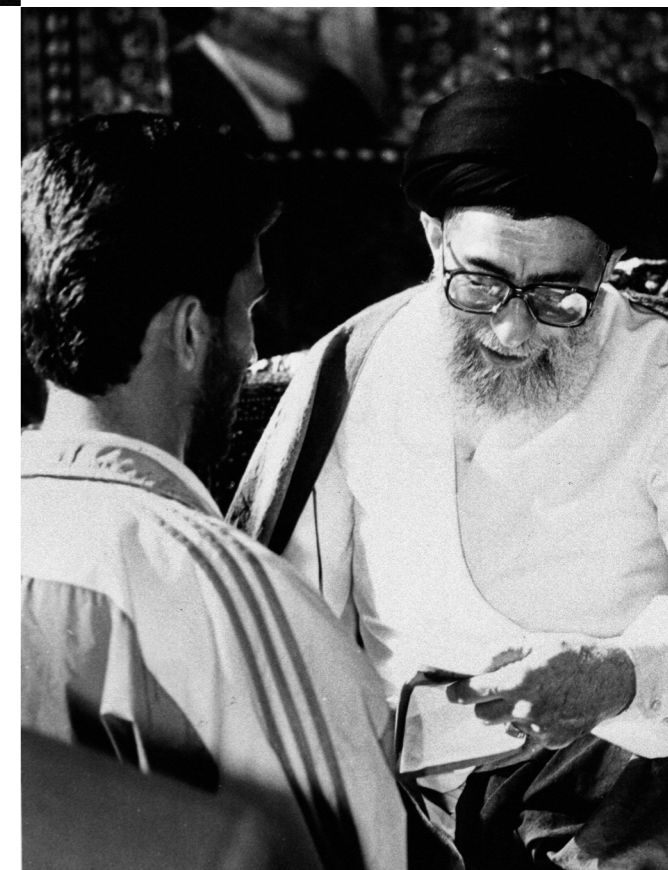
1. From Imam Sayyid Mojtaba Khamenei’s first message, March 12, 2026

2. From Martyr Khamenei’s speech in a meeting with the families of martyrs



Dr. Hossein Mohammadisirat

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Two central dimensions: Resistance and enlightenment

Two central dimensions: Resistance and enlightenment. It is evident that within limited lines one cannot fully describe the eventful life and multifaceted personality of Martyr Ayatollah Khamenei. He possessed a multidimensional character, with extensive experience across various scientific and practical fields. Yet, broadly speaking, two central dimensions can be seen flowing throughout the life of the martyred Imam: resistance and enlightenment.

In the role of enlightenment, he pursued the path of knowledge and awareness; in the role of resistance, he followed the path of will and action. In his memoirs, he describes it as follows: “I must record for history that I was among the few who, at every moment of the movement, combined both lines together and became known for this trait. Throughout my life of struggle, I always continued both lines of ‘resistance’ and ‘enlightenment’ together, and I believe I fully integrated them... In my view, if conscious Islamic intellectual activity is separated from movement and struggle, it becomes dry and lifeless. And if the spirit of religious struggle is devoid of awareness and thought, it falls into regression and rigidity. The combination of resistance with awareness and intellectual growth forms the path of the Islamic Revolution.”

Resistance

Resistance in the life and thought of Ayatollah Khamenei manifested in various forms across time and place

1. A resilient home

The family is perhaps the first place where the foundations of one’s character are formed. Ayatollah Khamenei was born into a family where “poverty” on one side and “dignity of spirit” on the other were ever-present. A conscious asceticism flowed within the household. In his memoirs, he frequently recalls this trait in his father, a pious scholar, and his mother, a devout and learned woman.



His mother encouraged him on the path of struggle. Not only did she not prevent his involvement in the political struggles of the Islamic Revolution, she actively supported him. He recalls returning home after imprisonment and torture under the Pahlavi regime, worried about his family’s reaction, only to encounter this: “When I arrived home, my family welcomed me in the warmest way. They were happy to see me. As I sat down for tea, the first thing my mother (may God have mercy on her) said to me was: ‘I am proud of a son like you who does such things in the way of God.’”³

He also recalls a moment when agents of the Pahlavi regime stormed their home, and his mother stood courageously before them:

“We were having lunch with guests when one of my brothers came and said: ‘SAVAK agents have entered the house!’ I went toward them... I saw my mother in the yard, standing before two SAVAK agents, arguing with them. Covered in her veil, she stood like a lion before them...”⁴

His wife, whom he remembers with dignity and reverence in his memoirs, walked alongside him on the path of resistance:

“She possesses composure, calmness, and a strong spirit. Despite our house being raided many times, despite my being arrested in front of her, and even when they came in the middle of the night to detain me and beat me—despite all this, I never saw fear, weakness, or despair in her. She would come to visit me in prison with great strength and uplift my spirit.”⁵

2. Struggle Against the Pahlavi Regime

From the earliest days of the Islamic Revolution led by Imam Khomeini, Ayatollah Khamenei was among the most active political figures. He was repeatedly imprisoned, tortured, and exiled, yet never abandoned the struggle. He remained alongside the Imam until the victory of the Revolution.

His memoir *Cell No. 14: The Autobiography of Ayatollah Khamenei* details these struggles up to his presidency in 1981. He was arrested six times by the Pahlavi regime’s security forces and exiled twice to deprived regions such as Iranshahr and Jiroft.

3. In the Uniform of a Soldier⁶

Driven by a spirit of resistance, Ayatollah Khamenei also served as a volunteer military figure in defense of Iran’s territorial integrity. Within hours of Iraq’s invasion, he drafted the first public statement and broadcast it via radio.

On the second day of the war, he attended a high-level military meeting. When it was decided that someone should go to the frontlines, he was the first to volunteer. On October 5, 1980, with Imam Khomeini’s permission, he entered the battlefield in military attire.

He played a key role in organizing forces, pushing back Iraqi troops around Ahvaz, and breaking the siege of Susangerd. He also contributed to operations

3.Excerpts from the book, Cell No. 14: The Autobiography of Ayatollah Khamenei

4.Excerpts from the book, Cell No. 14: The Autobiography of Ayatollah Khamenei

5.Excerpts from the book, Cell No. 14: The Autobiography of Ayatollah Khamenei

6. A documentary film has been produced by this title, displaying the days of his presence at the frontlines of battle against the Ba’ath regime of Iraq.



in the western front and participated in planning and logistical support. Much of his time was spent guiding the “Irregular Warfare Headquarters,” formed alongside Martyr Mustafa Chamran, including the creation of anti-tank units.

4. Victim of Terrorism: Assassination Attempt

On June 27, 1981, while delivering a speech at Tehran’s Abuzar Mosque, a bomb hidden in a tape recorder exploded, severely injuring him. Imam Khomeini condemned the assassination attempt in a message, and praised his character in it. He sustained serious injuries to his chest, shoulder, and right arm. Unofficial reports attributed responsibility for this incident to the MEK. On August 9, 1981, he was discharged from the hospital and returned once again to the arena of society and politics. From

August 17, 1981, he resumed attending sessions of the Islamic Consultative Assembly. However, the effects of the assassination attempt remained with him for the rest of his life, and his right hand was effectively rendered unusable.

5. Jihad and Social Service

Ayatollah Khamenei was also active in social services and in assisting the underprivileged segments of society, maintaining a direct, on-the-ground presence even before assuming official responsibilities. For example, as a people-oriented and concerned cleric, upon learning of the Ferdows earthquake in 1968, he traveled to the region and spent two months there. During this time, he not only gathered public donations but also established a clerical relief base and organized significant efforts to serve the earthquake victims.

Later, while in exile, when the Iranshahr earthquake struck, he became one of the main figures in organizing people and coordinating aid. He described that period as follows:

“In 1978, a flood hit Iranshahr and certainly destroyed 80 percent of the city. I personally went on foot through every part of the city and saw it. For fifty days, we were providing relief and support. Not a single person came from the central authorities, not even from Zahedan, to ask what was happening here!”⁷

During his years in office, Ayatollah Khamenei continued to give serious attention to social affairs and public service. For instance, during major earthquakes, such as those in Bam, Varzaghan, and Kermanshah, he personally appeared at the scenes.

In the days following the Bam earthquake, he personally visited the affected areas twice. Disguised and without any formalities, he went among the people, listened to their concerns, supervised the distribution of aid, and even oversaw the preparation of hot meals for survivors. He also firmly urged local and national officials to accelerate relief efforts and other necessary actions.

In the early days of the Kermanshah earthquake, he traveled to Sarpol-e Zahab. He walked among

large crowds in the city, entered the tents of those affected, and directly observed their conditions. He personally attended coordination meetings between governmental and military institutions and issued additional directives. The image of him, his cloak and turban covered in dust, embraced by hundreds of people, remains one of the most enduring visual memories in the minds of Iranians.

During the COVID-19 pandemic, he promoted solidarity within Iranian society by encouraging and initiating aid campaigns. He invoked the model of selfless giving exemplified by the Ahl al-Bayt and called on people to assist those who had lost their livelihoods. In this way, networks of charitable support for the underprivileged were established across Iranian cities, networks that, even more than six years after the pandemic, remain active and continue to support those in need.

Even on the international stage, his concern for humanitarian service was evident. During the floods in Pakistan, in his Eid al-Fitr sermon, he described the scale of the disaster, spoke of the faith and sincerity of the affected people, and, with visible emotion, called upon the people of Iran and Muslims to assist the flood victims.

6. Palestine

The cause of liberating al-Quds and Palestine from Zionist occupation was one of his most fundamental and enduring commitments.

For him, Palestine represented not only colonial presence in West Asia but also a spiritual issue, one he described as “the mysterious key of the issue of Reappearance [of Imam Mahdi].” Accordingly, Palestine held a central place in both his thought and action.

From his presidency to his leadership, he was a key architect and supporter of the “Resistance Front.” Believing that Palestine’s solution lay in ending Zionist control and restoring sovereignty to Palestinians, he tasked figures like Martyr Qasem Soleimani with building ties across Resistance groups—Shia, Sunni, and even non-Muslim.

He believed:

“Palestine is the primary issue of the Islamic world.”

And stated openly:

“Wherever any nation or group fights against the Zionist regime, we support them—and we are not afraid to say so.”

He stood with the Intifada, with Resistance movements in the West Bank, spoke of Areen al-Usud, and was among the strongest supporters of the Al-Aqsa Flood.

For over two years of what was described as genocide, his voice remained among the loudest in defense of Palestine. Many of his closest companions, including figures like Sayyid Hassan Nasrallah and great commanders such as Martyr Zahedi,



7. From Imam Khamenei’s speech on Feb. 24, 2003

Hajirahimi, Rashid, and Baqeri were martyred along this path.

Yet he never abandoned the cause of Palestine, and ultimately, he himself was martyred on that very path, at the hands of the United States and the Zionist regime.

7. The Islamic world and Islamic unity

In the intellectual framework of Ayatollah Khamenei, unity and brotherhood within the Islamic world were among the foremost priorities of the Islamic Republic's foreign policy. On various occasions, he emphasized Islamic unity and repeatedly acted upon it in his political conduct. His fatwa prohibiting insults against the sacred beliefs of Islamic denominations, his annual speeches at the Islamic Unity Conference in Tehran, his support for Sunni Islamic Resistance movements such as Hamas in Palestine, and his yearly unity messages during the Hajj season are all examples of his commitment to unity among Muslims.

He viewed the primary cause of the Islamic world's problems as the dominance of colonial powers, enabled by division and disunity among Muslims: "Now where does the distress of the Islamic nation at the present time come from? Why are Muslim nations suffering so much in terms of economics, in terms of political pressures, in terms of wars and civil wars, domination, usurpation, colonialism, neo-colonialism and the like? What is the reason behind this suffering? Why have Muslims been placed in a position where they have to suffer? There are many reasons for this, there are multiple reasons. Scientific backwardness is one reason. Surrendering to colonial dominance is another reason. There are many reasons for this. Those who are into politics, political and social analysts and the like have worked in these fields. Thousands of articles have been written in this regard. But one of the factors - which is perhaps the most important or one of the most important factors - is the division of Muslims. We do not appreciate ourselves. We do not appreciate each other. That is where our problem lies. We are separated, we are divided."⁸



He believed that in the absence of unity, the enemies of Islam would neither allow scientific progress nor permit Muslims to live with dignity. He held before him the Quranic verse:

"And obey Allah and His Messenger, and do not dispute lest you lose courage and your strength depart; and be patient. Indeed, Allah is with the patient" (Quran 8:46).

First, through unity, abandoning internal conflicts, and maintaining resistance, the influence of external enemies must be curtailed. Only then can the Islamic

world flourish once again as it did in the past.

8. Responsibilities and Experiences

Ayatollah Khamenei possessed a vast accumulation of practical political experience. Unlike many political theorists who speak from abstract perspectives detached from action, he spoke from lived reality. Few politicians can be found with more than 65 years of continuous political experience.

He lived Islamic politics in practice and, as he himself stated, merged theory with action. From the early days of Imam Khomeini's movement, he was an active revolutionary—enduring imprisonment, torture, and exile. After the Revolution, up until his martyrdom, he remained an effective and responsible actor, playing roles across various political and social arenas. Among these roles:

Member of the Revolutionary Council, Friday Prayer Leader of Tehran, Representative of Tehran in Parliament, Member of the Supreme Defense Council, and President of Iran for eight years (1981–1989). Following the passing of Imam Khomeini, he assumed leadership through the constitutional mechanism and election by the Assembly of Experts, leading for 37 years until his martyrdom.

He was a seasoned statesman who ascended step by step through resistance and political struggle to the highest office in Iran. Yet throughout all these roles, he preserved the spirit of jihad and resistance, never becoming subdued by bureaucratic structures.

Enlightenment

In the realm of thought and intellectual guidance, the second dimension of Martyr Ayatollah Khamenei's life, he must be regarded as a thinker, a scholar, and a distinguished theorist. While many politicians merely draw upon academic knowledge, he combined intellectual depth with political action. This integration defined his life.

From a young age, he was deeply connected with books and study. Some aspects of his scholarly character include:

1. Scholar of Islam: Religious knowledge and ijtihad

He was born into a scholarly family. His father, Ayatollah Sayyid Javad Khamenei, was a learned jurist and his first teacher in religious sciences. His mother was a devout woman familiar with the Quran, hadith, poetry, and Persian literature, providing a strong foundation for his intellectual upbringing:

"My mother was a very intelligent, literate, book-loving woman with a poetic and artistic taste... She was deeply familiar with the Quran and had a beautiful voice. When we were children, we would sit around her as she recited the Quran in a sweet and beautiful manner. She would explain verses related to the lives of prophets... I first heard

8. From Imam Khamenei's speech on Oct. 14, 2022

the stories of Prophet Moses, Prophet Abraham, and others from her.”

He specialized in fiqh (Islamic jurisprudence) and Usul (principles of jurisprudence), studying in the seminaries of Mashhad, Najaf, and Qom, eventually attaining the level of ijtihad. From 1990 onward, during his leadership, he taught advanced seminary courses.

He was also a Quranic scholar with numerous works in exegesis, approaching the Quran from a social and political perspective, distinct from traditional purely linguistic or literary interpretations.

2. Poetry, Literature, and World Literature

Ayatollah Khamenei, as an authentic and patriotic Iranian, had a deep interest in and strong command of Persian poetry and literature. From his youth, he was connected with literary circles and became familiar with many poets. Owing to his strong memory, he had memorized numerous poems and would recite them on various occasions—whether by hint, suggestion, or insistence—and was widely known for his love of literature. His speech in 1981 at the International Hafez Congress can perhaps be considered a brilliant example of his mastery of and deep connection with Persian poetry and literature. He followed developments in literature and poetry closely up until the time of his martyrdom and played a significant role in the development and strengthening of Persian literature. His annual meetings with poets in the middle of the holy month of Ramadan are a clear example of this interest and support. He can be regarded as one of the most distinctly Iranian rulers in the history of Iran.

Alongside Persian literature, Ayatollah Khamenei also had a particular interest in and command of the Arabic language. He was well-acquainted with many Arabic poets and their works, and on various occasions delivered speeches in Arabic addressed to Arab audiences. His memoirs were originally narrated in Arabic and later translated into Persian, published under the title *Indeed, With Patience Comes Victory* (إن مع الصبر نصرًا), which he dedicated to Arab youth.



One of the most remarkable aspects of his intellectual life was his familiarity with and interest in world classical literature. He consistently showed an interest in reading novels and stories and had studied many of the most important works of world literature. This interest extended to the works of major authors across different cultures and historical periods, both Eastern and Western. He even engaged in critique of literary works and poetry, and maintained connections with many poets, writers, and intellectuals of his time. His description of Victor Hugo's *Les Misérables* is

a striking example of his depth of engagement with world literature:

“In my view, Victor Hugo's *Les Misérables* is the greatest novel ever written. I have not read every novel in history, of course, but I have read a great many, from different centuries. I have even read some very old work, for example, *The Divine Comedy*, *Amir Arsalan*, and *One Thousand and One Nights*. When I look at what Victor Hugo has written, I see something that it is simply impossible for anyone to have written better—or to have written something better that remained unknown, and that someone like me, who has spent time in the world of novels, would not have encountered or even heard of... I say that *Les Misérables* is a miracle in the world of novel-writing, in the world of books. Truly a miracle... In the days before the Revolution, when many young people gathered around me, I would often tell them: be sure to read *Les Misérables* at least once. This book is sociology, history, criticism, spirituality, love, and emotion all in one.”

Among the works he introduced, critiqued, or engaged with were *Roots* by Alex Haley, *The Grapes of Wrath* by John Steinbeck, *Uncle Tom's Cabin* by Harriet Beecher Stowe, *The American* by Howard Fast, *The Road to Calvary* by Alexei Tolstoy, *Sophie's World* by Jostein Gaarder, *The Hunchback of Notre-Dame* and *Ninety-Three* by Victor Hugo, and many others. These reflect

his broad familiarity with world literature and his extensive intellectual experience—something rare and exceptional among political figures.

This depth of intellectual engagement stands in sharp contrast to many contemporary political leaders in the United States, whose level of discourse and conduct often reveals a far more superficial engagement with such fields.

3. Islamic, Western, and contemporary history

He was a precise historian who understood history not in the hidden corners of libraries, but in the open arena of politics. He regarded history as essential to understanding:

“History is the story of us, in another setting; history is you and me—it is those of us who are here today. So when we recount history, each of us must look and see which part of the story we are in. Then we must see how someone in that same position acted in the past and why they were struck down—so that we do not act in the same way.”

On this basis, he studied and mastered history across different domains and was well-versed in three major types of history. As a scholar of Islam, he had deep command over Islamic history and possessed a distinctive analytical framework in this field. His book *The 250-Year-Old Human Being* is an example of his notable historical works.

He was also familiar with Western history and, as mentioned, through his engagement with



world classical literature, he had absorbed aspects of the West's historical experience. He studied and introduced many historical works in this area, including *Glimpses of World History* by Jawaharlal Nehru and *A Peace to End All Peace* by David Fromkin, among many others beyond the scope of this discussion.

He had also thoroughly studied—and lived—modern Iranian history, offering analysis and writings on various periods, including the Constitutional era and the Pahlavi period. He frequently referred to these historical experiences in his speeches, particularly when addressing younger generations. His mastery of these three dimensions of history gave his political analysis both depth and a broad, strategic outlook—allowing him to interpret the past while projecting insights into the future.

It is evident that the true character of Ayatollah Khamenei cannot be fully captured within such limited space. Yet he was a learned mujahid who, as he himself stated, combined knowledge and action, consciously walking the path of truth and standing firm against falsehood—a falsehood manifested, as described, in the ignorance of modern Western civilization, which, unable to confront truth, sought to extinguish it through his martyrdom. But in doing so, it made a grave mistake—for the light of truth, through his martyrdom, would shine even more brightly.





“Do not suppose those who were slain in the way of Allah to be dead; no, they are living and provided for near their Lord.” (Quran 3:169)

Forty days have passed since the heavenly ascension of the beloved Imam, Ayatollah Khamenei. Forty days have passed since his martyrdom, and the Iranian nation, along with the children of the Resistance, remain steadfast on the scene. For forty days, the story of loyalty to the line and path of [the] Resistance has been

written in the field: the path of Islam, for the elevation of which the Prophet of Islam, Muhammad (pbuh), was sent as a messenger; the project of the Islamic Ummah’s movement and its vanguard role in serving humanity; and the path of resistance, without which the rights of nations cannot be safeguarded, and without which nations are

humiliated and their rights usurped. This is the narrative of loyalty to a leader who devoted his life to serving this path.

In the Hamas Movement, we knew of Imam Khamenei (ra) and his stance on Palestine through the media even before meeting him.

From our very first meeting with him in 1992, we came to



Osama Hamdan

Senior Leader
of the Hamas
Movement

know his practical position – a stance that unconditionally and unhesitatingly supported the full and complete rights of the Palestinian people, and backed the Resistance with all available means, regardless of any challenges. This position was

not merely a political decision; rather, it stemmed from a profound principle and a firm faith that, as we heard from him, drew its source from the word of Almighty God: “Those who believe fight in the way of Allah, and those who disbelieve fight in the way of fake gods. So fight the friends of Satan; indeed, the plots of Satan are always weak.” His Eminence (ra) considered this issue fundamental, central, and non-negotiable. He firmly believed that the victory of the Palestinian people and the liberation of their land from the river to the sea is an inevitable divine promise, and that the path of armed resistance is the sole means to confront the occupation.

During a meeting with Sheikh Ahmad Yassin in 1998, in response to the Sheikh’s expression of gratitude for his firm stance on the Palestinian issue – extending to the liberation of Al-Quds and Al-Aqsa, the first Qibla of the Muslims – Imam Khamenei replied:

“I believe that you and your mujahid brothers in Palestine stand at the forefront of the battle between Islam and disbelief, and the battle between truth and falsehood. We have never accepted the usurping regime in Palestine, not even for a single hour. We are the enemies of the Zionists, their usurping regime, and that cancerous tumor which they have planted in the heart of the Islamic land, and we will continue to fight against it. We have no doubts regarding the future, but what matters in practical terms is our ability to shorten this timeframe. And the promise of Allah is true:

‘Allah will surely help those who help Him. Indeed, Allah is Powerful and Exalted in Might’ (Quran 22:40).

We are proud of you and regard this movement as a source of honor for Islam.”

Imam Khamenei (ra) devoted considerable attention to developing the capabilities and resources of the Resistance. He would consistently and meticulously inquire about its needs and would direct the responsible officials in the Islamic Republic – particularly the brothers in the Islamic Revolutionary Guard Corps – to ensure their provision. He would often repeat this noble verse:

“Prepare against them whatever you can of [military] power and war-horses, awing thereby the enemy of Allah, and your enemy...” (8:60)

He was truly filled with joy whenever he heard of any achievement in this field or any progress in building capabilities. And in response to every expression of gratitude for these efforts, he would offer this clear message: “You are defending your own right and your own land. You are a source of pride for Islam and the Ummah, and we stand with you in this jihad.”

The martyred Imam would always inquire about the martyrs and the stories of their bravery, as well as about the prisoners and their steadfastness despite the hardships they endured. His constant care and attention toward the families of the martyrs was always clearly evident. All of this fell within a broader, more comprehensive framework of “focusing on building the individual and cultivating their Islamic identity as a mujahid and a resistance fighter,” because this is the very guarantee that this line and path [of Resistance] will continue until victory is achieved.

During the funeral ceremony for the martyred mujahid, Ismail Haniyeh (ra), the late leader of the Hamas Movement, Martyr Imam Khamenei (ra) insisted on leading the funeral prayer and pledged that the response to this crime would not be delayed. And so it was. Operation True Promise I came as a response to the Zionist crime, followed by True Promise II and III. The fourth version of “True Promise,” confronting the American and Zionist aggression against Iran, was a clear sign that our dignity lies in martyrdom granted by God, and that our promise to continue on this path until victory is a truthful promise that we inscribe with our blood.

For thirty-four years, my brothers in the leadership of the Hamas Movement and I have had the honor of meeting with him (ra) tens of times. We heard nothing from him but confidence in victory, commitment to Palestine, insistence on steadfastness, determination and resolve in supporting the Resistance, and a focus on the unity of the Islamic Ummah in the face of the Zionist regime. **He welcomed every achievement of the Resistance – in both the military, security, and political spheres – and was deeply invested in keeping the flag of [the Resistance] flying high and driving the path forward until the ultimate goal is reached.**

O Sayyid of the Islamic Revolution, O Sayyid of jihadi Resistance, O Sayyid of the Axis confronting Global Arrogance! On the fortieth day of your heavenly ascension, we witness how the enemy has suffered a crushing defeat in its disgraceful aggression. Thus, the victory of blood over the sword is realized once again, and Satan retreats, defeated and bewildered. This battle has been led – and continues to be led – by Imam Sayyid Mojtaba Khamenei, who, after you, stands as the flag-bearer of the Islamic Revolution in Iran.

O martyred Leader! History will record this day as the beginning of the end of the evil empire. It will also be recorded in history that, despite the immense sacrifices and the ascension of the great martyrs of the Resistance, “Operation Al-Aqsa Flood” and the -40day battle that commenced with your ascension, marked the beginning of the decline of that cancerous tumor once known as “Israel.” “And Allah has [full] command of His affairs, but most people do not know” (Quran 12:21).





Sheikh Ibrahim Zakzaky

the Leader of the Shia in Nigeria

In the name of God, the Compassionate, the Merciful

May peace and greetings be upon our Master and our Prophet, Muhammad and his pure and immaculate family.

Assalamu alaykum warahmatullahi ta'ala wa barakatuh.

I want to briefly remind us of something regarding the occasion of the fortieth day [Arbaeen] since the martyrdom of Sayyid Ali Khamenei (may God sanctify his soul), whose martyrdom occurred during the first ten days of Ramadan – or, let me say, on the tenth day of Ramadan in most places – and this precise time in Shawwal marks the fortieth day.

We commemorated the seventh day of his martyrdom and remembered him on various other occasions.

Now we are commemorating the fortieth day.

During these forty days, many events have occurred that demonstrated who Sayyid Khamenei truly was.

The people have shown that Sayyid Khamenei was not merely a person who could be eliminated.

Rather, he represented a steadfast ideology and a personality that has entered the hearts of the entire community – Muslims everywhere, not only in Iran, but throughout the Muslim world. This personality has influenced them, especially Muslims and freedom-loving people. Even his enemies witnessed the impact of this servant of Allah.

They assumed that he was the one managing everything, and that if they killed him, everything would collapse. Because they themselves

are hard-hearted, they believed the people would rejoice and say, “Today we are relieved; what troubled us has been removed.” They expected the people to go out and demonstrate, declaring that they do not want this Islamic Republic, and that within a few days everything would be over. However, they have now seen that this is not the case. They have realized that Sayyid Khamenei has not been eliminated. First, the people who rallied said that he was like a father to them. It was as if someone had killed the father of the nation. Secondly, they realized that Sayyid Khamenei was not merely a person – he was an idea, an understanding, a culture, an ideology, a history, a knowledge, and a permanent and enduring presence. They have seen that now everyone has become like him, and everyone feels as though they themselves were the ones targeted.

Moreover, a step was taken to show his enemies that his successor is not a different person – he too is Khamenei. Khamenei, not only in name but also in blood and flesh. It was demonstrated that the one they “killed” has been replaced by the same Khamenei, in blood, flesh, and steadfastness.

This successor has faced severe trials: his parents were killed; his



son, wife, siblings, and niece were killed; his home was destroyed, and he himself faced threats of death. Yet Allah has allowed him to continue this mission.

Thus, the enemies' actions were a grave mistake. Even if they did something, they only further proved the mission's strength, for Sayyid Khamenei remains.

Firstly, as Allah (swt) states, those who are killed on His path are alive. Secondly, the people have become like him. And thirdly, his successor is not only his successor in office; he is his successor in both blood and flesh. Everything remains intact.

The enemies' hope that the people would turn against him was proven false. Let us ask them: what did you see? The people, especially the citizens of the Islamic Republic of Iran, continued to demonstrate their support. Day and night, despite the destruction you caused, they remained steadfast in the streets alongside their government. What did you see from other Muslim countries around the world, even from the US? What did you see besides solidarity with this servant of Allah? What did you see besides honor and respect granted to him? You saw that you have given him an everlasting life, contrary to your expectations. What you thought you would destroy in four days, you now realize you can never destroy. And the only option you have is to surrender; after that, you have to accept all the conditions given to you – including the complete closure of your military bases from all the places you could initiate another attack – and promise that you'll never start such a reckless adventure again. And, of course, you must also pay compensation for all your atrocities.

You should know that in the future, the Strait of Hormuz, along with Bab al-Mandab, belongs to the people of those regions – it does not belong to everyone. The Strait of Hormuz belongs to the people

of Iran, just as the Suez Canal – which you say was actually cut through – exists by the will of God, who placed it narrowly within a land called Iran, just as He placed Bab al-Mandab within a land called Yemen.

Therefore, in the future, those who pass through these straits will have to pay a certain toll before transporting their goods, because these places are owned by their respective nations. I swear by God, if you were the ones controlling these places, you would have prevented others from passing through them a long time ago. Yet, you were never prevented from passing through them. All you need to do is to admit that they belong to a certain nation, and it is only with their permission that you will be able to pass through.

Thus, everything you have done has ultimately established one clear fact: you have only strengthened what you intended to eliminate, and in doing so, you have brought disgrace upon yourselves. Your true nature has now been revealed. You are what is referred to in English as a “paper tiger,” and in Hausa as a “dead lion,” meaning a lion that is already dead, yet still mistaken by some as alive.

By exposing yourselves in this manner, those who once feared you have completely lost that fear. Rather than instilling fear, you have inspired confidence and a sense of security among the people. You have exhausted your power, claiming to be the strongest, repeatedly boasting of your superiority. But true strength far surpasses yours. What you do not know – and I know you will not understand – is that you do not recognize Allah. Allah (swt) says about the people of ‘Ād:

“Wa ammā ‘Ādun fastakbirū fil-arḍi wa qālū man aṣḥaddu minnā quwwatan, awlā yarā, annal-Lāha llazī khalaqahum huwa aṣḥaddu minhum quwwatan wa kānū bi-āyātihi yajḥadūn.”

So, the people of ‘Ād said, “Who is stronger than us?” Just as the United States proclaims that no one can surpass its strength, so too does its current leader, constantly boasting that they are the most powerful. They claim to be the strongest and most powerful in the entire world, possessing military might greater than any other country. Yet you have now encountered the true strength of God’s forces, and your limits have been fully revealed.

I am aware that you do not recognize the existence of God, and in your position, you even imagine that it is other nations who support the Islamic Republic. In reality, none aids the Islamic Republic except God [the Exalted], the Creator of the heavens and the earth. You will not be able to oppose Him and emerge victorious; you have to know this.

This is indeed a time of mourning, yet at the same time, it is a time of pride. We take pride in the Muslims of Iran who have persevered, and in the genuine forces that support them: Hezbollah in Lebanon, Ansar Allah in Yemen, Hajd al-Islami in Iraq, and other Resistance factions, including those in Palestine. All of them have endured and demonstrated to you that your arrogance and threats will not intimidate them, and that you shall never defeat them.

Now is the time to awaken the world to the reality that it is possible to confront you and achieve victory against your forces. This is a period of mourning, and concurrently, a moment to express our pride in this community.

We pray that God [the Exalted] blesses this people with victory. May God assist the new Leader of the Islamic Republic of Iran, Sayyid Mojtaba Khamenei, to remain steadfast upon the path of his father and upon the path of Imam Khomeini. May God aid the Islamic Republic of Iran and all the Resistance factions. May God bring an end to these evil oppressors, to the deceitful schemes of the United States, and to the machinations of all the world’s oppressors.

May God’s peace and blessings be upon Muhammad and his pure and immaculate family.





In the Martyr's own words

On pure Islam

Islam involves the establishment of a social system and a collective life for a nation that is built on solid foundations which can ensure people's felicity in this world and the hereafter. (May 12, 2000)
We believe the path to human happiness lies in the teachings of the prophets, the most complete of which are the teachings of Islam. Without the teachings of the prophets, humanity wouldn't have even been able to achieve the material progress it has gained, let alone the spiritual growth, spiritual exuberance, and mental peace and tranquility that are the foundation for its ascension to the lofty celestial realms of humankind. This is the path to human felicity. (Sept. 28, 2008)
The school of Islam is a school

that supports humanity and human values; a school that promotes compassion and kindness; a school that fosters brotherhood and human fraternity; a school that has a standard in social rights, which is, "A nation isn't holy if the weak cannot get their rights from the strong without being afraid and trembling." In a society, a person who has no wealth or power should be able to get their rights without any difficulty from the strong who have both wealth and power. This is the message of Islam. (Oct. 5, 2002)
Islam isn't against other religions. Islam is such a religion that when it dominated non-Muslim regions, people of other religions expressed gratitude for Islam's mercy, saying, "You show more compassion to us

than our previous rulers." In the same region of the Levant, when Islamic conquerors arrived, the Jews and Christians living there told them, "You Muslims are kind to us." The Muslims treated people with compassion. Islam is a religion of mercy, a religion of compassion. It's a mercy to the world's people. Islam tells Christianity, "Come to a common word between us and you ..." (Quran 3:64). It emphasizes the values that are shared with them. Islam isn't against other nations, nor is it against other religions. It's against oppression, against tyranny, against arrogance, and against domination. However, the tyrants and arrogant rulers try to distort this truth, and they introduce the opposite to the world. They use every means at their



In the Martyr's own words

disposal – from Hollywood to propaganda, weapons, and military forces – to advertise and show the world that Islam is the opposite of this. (April 6, 2007)
The religion they (the enemies) oppose, the belief they fight against, is the one that leads to the creation of an Islamic system and empowers Islam. They oppose that. They fear Islam, but which Islam? The Islam that is powerful and has a structure, a political system, a government, an army, an armed force, scientific capabilities, and international capabilities. This is the Islam they fear. Otherwise, they aren't afraid of an Islam that has no power even if it has millions of supporters in a particular movement or party in a corner of a country or even throughout the world. They do nothing against that. The Islam they stand against, the one they oppose, the one they are hostile toward, the one they harbor a hatred for, is a strong Islam. (Aug. 21, 2016)
Some considered Islam to be merely a personal matter, and they separated politics from Islam. This is an idea that is promoted today in many Islamic societies and in the teachings of the aggressive, arrogant, colonial Western world that: Islam is separate from politics! They have separated politics from Islam. But as soon as the noble Prophet of Islam (pbuh) was able to escape the hardships of Mecca at the beginning of the migration, the very first thing he did was politics. The establishment of the Islamic community, the formation of the Islamic government, the creation of the Islamic system, the formation of the Islamic army, writing letters to the great political leaders of the world, and entering into the vast political arena of that day are all political actions. (Aug. 22, 2006)
A secular Islam is similar to a secular Christianity, which retreats into the corner of the church imprisoning itself there with no presence in life's real world. A secular Islam is the same. There are people today who invite others to an isolated Islam, an Islam that has nothing to do with people's daily lives. Such an Islam invites people to engage in some form of worship and to retreat to a corner of the mosque or their homes. (March 12, 2015)
Islam seeks the presence of both the material and the spiritual, both wealth and well-being, both faith and spirituality, both economic progress and the development of ethics and morals in society. This is the pure life of Islam. (Oct. 14, 1994)



Dr. Mohammad-Javad Ardeshir Larijani

An interview with Dr. Mohammad-Javad Ardeshir Larijani, senior advisor to the Leader of the Islamic Revolution and former Foreign Minister of the Islamic Republic of Iran

Question:

On February 28, 2026, the Leader of the Islamic Revolution, Martyr Ayatollah Sayyid Ali Khamenei, was assassinated in a terrorist attack by the United States and the Zionist regime in his office. And after 36 years, 8 months, and 27 days of leading the Islamic Revolution, he was martyred. If you were to briefly describe the martyred Leader of the Islamic Revolution from your own perspective in one sentence or one paragraph, how would you express it?

In the Name of God, the Compassionate, the Merciful. "Indeed, we belong to Allah, and to Him do we indeed return." It is very difficult for me to speak about the character of the martyred Leader because whenever

his name is mentioned, the grief in our hearts is renewed, and a flood of sorrow overwhelms us, affecting our thoughts and speech. However, we must still speak about this brilliant human gem for our generation, our people, and the world. To answer your question in a very concise manner, I would say that our Martyred Leader, Ayatollah Sayyid Ali Khamenei, **our Martyred Imam, was a modern scholar of Islam and a revolutionary man in every sense of the word.**

If you remember, he mentioned in several of his speeches, "I am a revolutionary." It is very important to understand what kind of revolution he believed in and why he remained a revolutionary

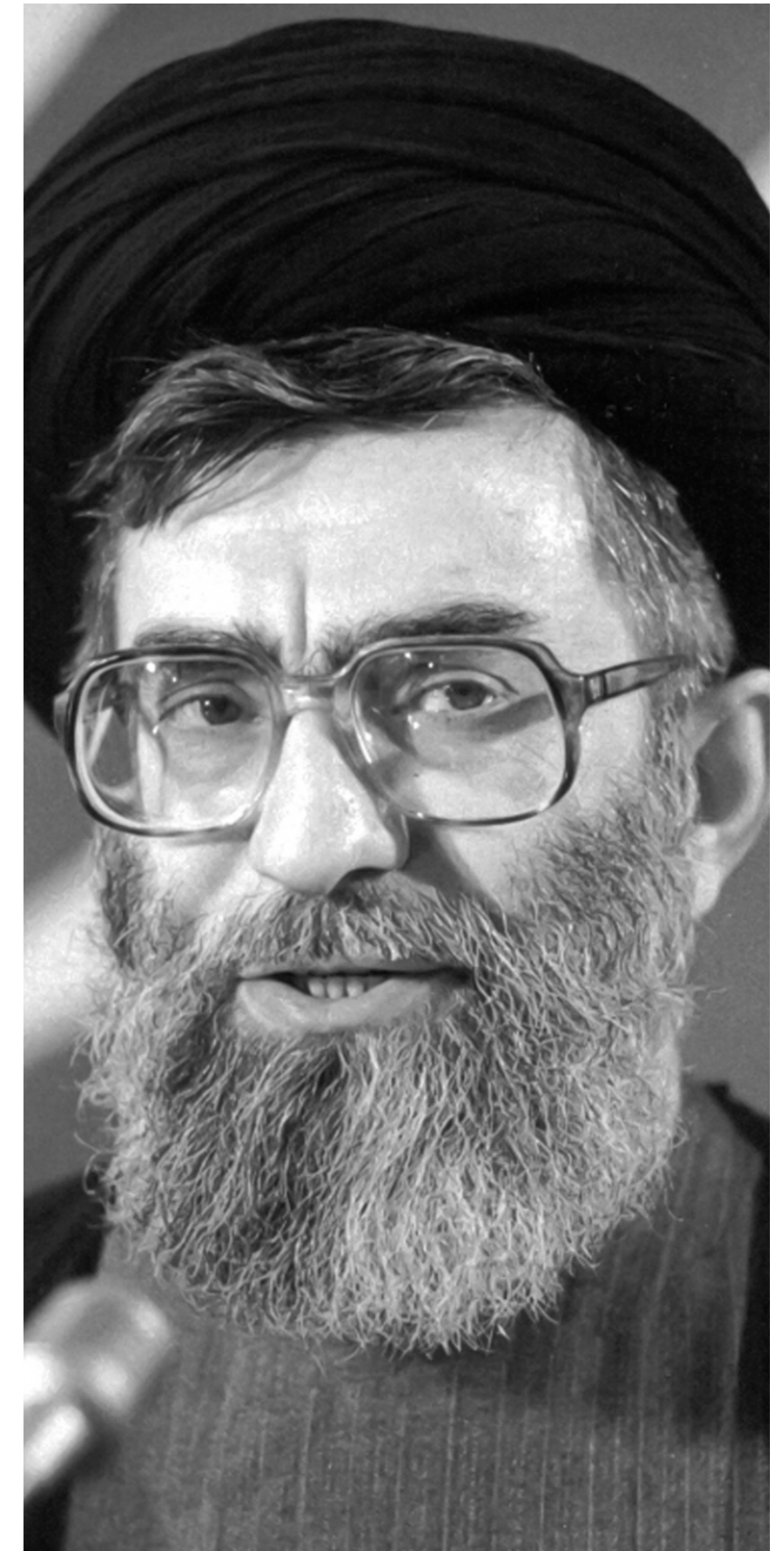
until the final moments of his life. He was a great modern scholar, meaning that he deeply understood Islam in all its dimensions—its foundational aspects, its historical aspects, and its various aspects in relation to the issues faced by humanity and the Islamic world today. He would explain its matters both before and after the Revolution. He was not someone whose activities began after the Revolution; his speeches and extensive activities before the Revolution speak volumes about his important and rooted personality. And he was revolutionary in this sense: he realized that until our country and the Islamic countries are free from foreign domination, there is no way to progress. So, he believed that to advance and develop, we cannot simply approach Western countries and ask for investments in exchange for oil. Such formulas do not work. We must first cut off the hand of imperialism, and this is achievable. Of course, this is not the only component. Imam Khomeini, who, in fact, was the main teacher of our martyred Leader, had a very specific doctrine about the progress of the country and its path. Imam Khomeini's



concern about the Revolution stemmed from his attention to the backwardness of our nation. Years before the Revolution, he was already asking why we, who were once the center of knowledge, science, and power in the world, fell into such poverty and decline over the past 300 years.

A group of people had traveled to the West, returned, and claimed that Islam was the main obstacle, and that we had to Westernize the country entirely, even changing our language and script. He could not accept this argument. He sought the root causes and concluded that imperialism was the primary cause of our backwardness—the domination of Western countries and foreigners was the main obstacle to progress, and this had to be eradicated.

This, of course, is just the first component. Now, suppose we have removed imperialism; what happens next? What is needed? The next necessity is a good government. In Imam Khomeini's view, a good government is one that is legitimate and popular. These are all the aspects that find meaning in being revolutionary. Our martyred Leader embodied all these principles in his actions and thoughts. But this alone is not enough. Third, Imam Khomeini believed that even if we establish a good government, we must work as a jihadist. In fact, these three components form Imam Khomeini's doctrine for progress. Our martyred Leader precisely expanded these principles during his leadership,



both theoretically and practically. This was a tremendous service to contemporary Islamic thought worldwide, not just in Iran.

This vision and philosophy of our martyred Leader can guide every Islamic country and even non-Islamic countries as well. It is a school [of thought]. It is true that Imam Khomeini was the founder of this school, but the dimensions, details, developments, and innovations that our martyred Leader added to it are immensely important. Therefore, if I were to summarize my response to your question in one sentence or half a sentence, I would say that our martyred Leader was a great contemporary Islamic scholar and thinker, as well as a great revolutionary person.

Question:

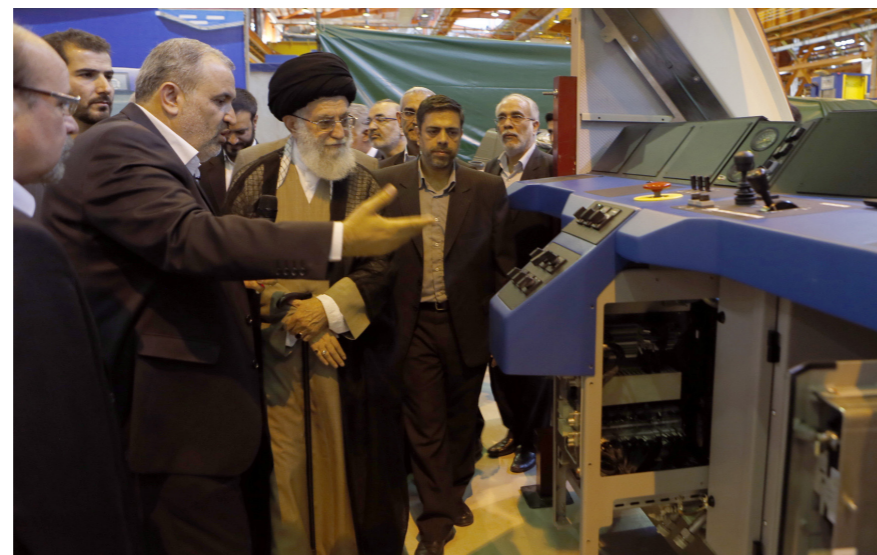
The martyred Leader of the Islamic Revolution was at the heart and forefront of a Revolution and a government that had for years challenged the prevailing and authoritarian order of the West. In such a context, understanding Martyr Ayatollah Khamenei's view of the West is crucial. How did Martyr Ayatollah Khamenei perceive the West, from political, cultural, and governance perspectives?

The West is a group of countries primarily led by the United States, with the Zionist regime and international Zionism acting as its driving force. It also has Western bondmen like France, England, and Germany, which are considered allies of America but essentially serve as bondmen.

These countries have largely defined Western dominance.

Now, what is Western dominance? The first form is "cultural dominance." The West believes that other nations have no right to determine the basis of their own life. They say we have a liberal secular mindset that must prevail everywhere. But why should other nations not have the right to choose their own way of life? Therefore, **the opposition of our martyred Leader to the West was not some journalistic opposition; he really focused on key points. They claim to advocate for human rights, but he asked, "What does human rights mean? Are we against human rights? You want to strip people of their most fundamental right, which is to choose their way of life, and replace it with what you dictate."**

The same applies to development. Western countries have defined the framework of development in terms of their own global economy, positioning themselves as the center, and everyone else must

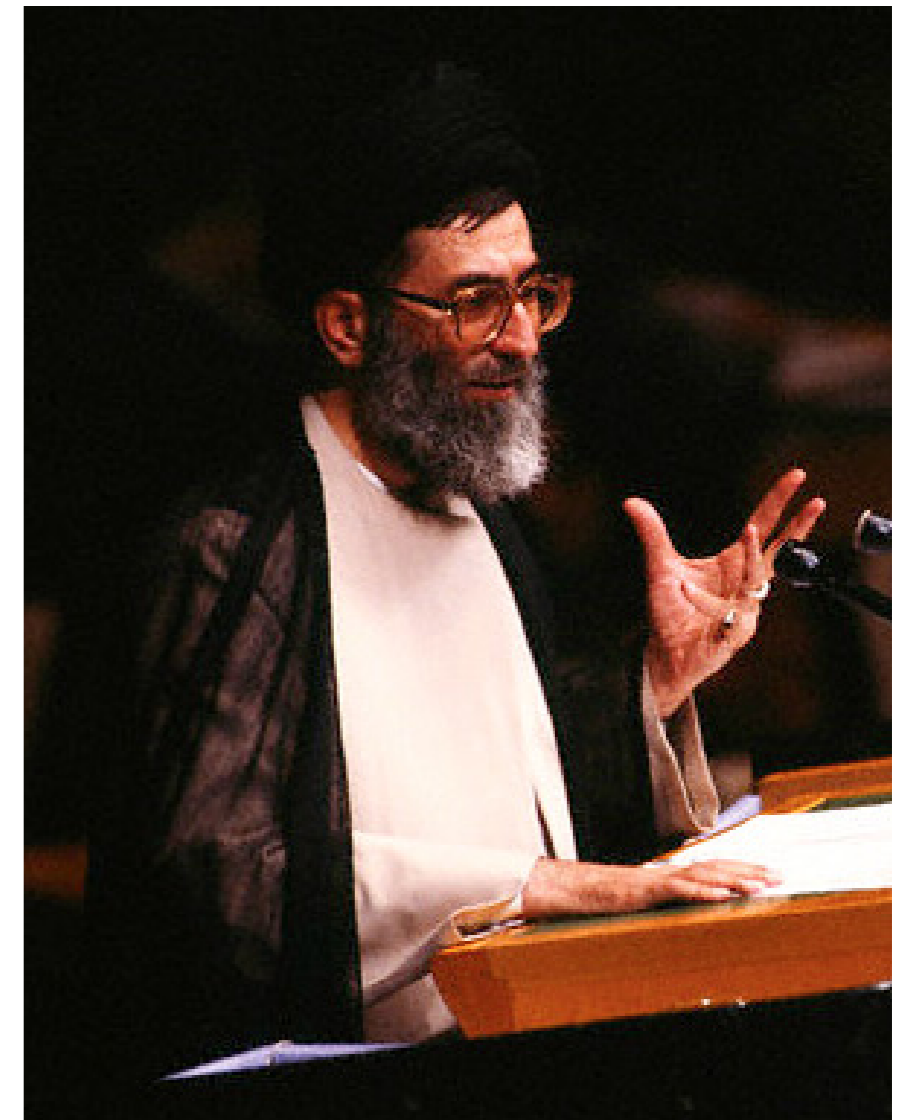


fit into this framework. They call it globalization. Regarding science and technologies, they have created monopolies. There are fields of knowledge and technology that must be theirs alone. These were the issues on which our Leader focused, and our Revolution and country tore down these barriers. We showed the world that there are no boundaries in knowledge. If I were to explain the services our martyred Leader offered to the scientific development of the country, they were magnificent. Even those in the universities who were somewhat secular and misled have come to appreciate the role of our martyred Leader in scientific development. **He believed in the principle of "knowledge is power" and believed that if we base our development on knowledge, it would empower us. If we distance ourselves from knowledge, others will dominate us. This is the text of Imam Ali's (pbuh) statement.** And he believed in the cycle of knowledge, technology, industry,

and capital production. He argued that foundational sciences are like savings accounts, and we must always maintain them as the driver of scientific development.

Therefore, he supported and actively pursued advancements in fields like nanoscience, stem cell studies, basic sciences, astronomy, and fundamental particles. For example, he believed that we must engage in global scientific competition, not just create something for ourselves in Iran, to satisfy ourselves with our own work; our work should be recognized worldwide. And during the development of nuclear science and technology, which inherently spans over 120 scientific disciplines, he issued a fatwa banning weapons of mass destruction. This is something extraordinary and unparalleled throughout the world.

For example, Westerners said he was playing games with them, but they didn't realize that when this man speaks from a foundational standpoint, it is really original. His fatwa on the prohibition of nuclear weapons as a primary rule was profoundly rooted in the jurisprudence of the Ahl al-Bayt. There is a jurisconsult (in Mohammedan law), who is a modern scholar. There is a narration stating that those who have reached the essence of understanding feel as though the Quran has been revealed to them just now when they read it, meaning he understood religion in a contemporary context as if the Quran was just revealed and he was interpreting it now.



At the same time, his approach wasn't to be constantly at war with the West; on the contrary, he believed we should talk with them, but the West must learn to respect us. We do not accept their superiority, but as part of human experience, there are things we should learn from them. His thinking was rational and modern. Some leftist groups, who considered themselves revolutionary in the sense of antagonism with the West, thought it to be genuine. Our martyred Leader did not see

such antagonism as genuine; he believed the essence was the removal of domination. Once dominance is gone, he believed cooperation between Iran and the West, free from oppression, is logical. We will influence them too and possibly learn from them.

Therefore, his view of the West was foundational and authentic. He completely rejected Western imperialism and the plundering of nations' resources. And now, the veil is lifted. The Leader's recent view was that the person

who is now in the White House has greatly helped [people] understand the West; these same ideas, which were once secretly expressed, he expressed them openly. Just recently, he claimed, “I want Iran’s oil, as if it were ice cream.” This is exactly what our Leader didn’t approve of, and stood against it, and now, we have stood firm, giving them nothing.

Our martyred Leader’s thinking is essential for the superiority of our entire region. This is on the international level, but there are also many internal and governance-related matters. I have mentioned that he was a religious scholar who understood religion in a modern and precise way. As for governance, he held strong views on the people-centered nature of our government. You know that **he was a staunch defender of our government’s popular mechanisms. During the 2009 revolt, there was a coup against democracy. They said votes should not be counted in ballots but in the streets. The martyred Leader firmly stood against this and defeated this movement, with support both from within and outside.** There are many such discussions.

Now, I want to mention a juristic point. The Leader was an innovator in jurisprudence, not one of those who make claims about fabricated kinds of jurisprudence. No, Javaheri’s jurisprudence with proper deduction. **One of the areas in which he excelled in jurisprudential discussions was that of “enjoining good and forbidding wrong” and “jihad.” His jurisprudential innovations are fairly extensive and profound.**

Now, I want to share a point regarding some of the jurisprudential discussions that perhaps our new generation has never really paid attention to. From a jurisprudential perspective, jihad is the domain where an enemy has attacked our interests, and we must defend ourselves against it. If the enemy hasn’t attacked a particular domain, then our efforts are commendable but not jihad. Our martyred Leader identified new fields of jihad. The first of these was the field of



cultural invasion. In 1994, he introduced the concept of cultural invasion, and many people didn’t understand what it meant. Later, he discussed the idea of a “cultural NATO,” and continued from there.

The field of culture is a field of invasion, and thus he regarded work in this field as jihad in the path of God, meaning, he did not define jihad just as holding a gun. Similarly, he expanded this concept to the domains of propagation, media, and science. Let me share a memory with you about the martyred Leader’s view on jihad in the field of science. Before the beginning of the coronavirus pandemic, he invited researchers and scientists from the basic research institutes for a session with him one Thursday. We went that day, prayed with the Leader, and after prayer, we sat with him until late at night. He discussed the Higgs boson, asked what a black hole is, modern cosmology, cognitive sciences, and many fascinating topics related to fundamental particles.

Now, let me add a little lighthearted moment here: we kept quietly suggesting that it might be nice if he ordered dinner as well. He replied, “For now, eat this sweet; it might also slip away.” In the end, he gave us a gift and said, “I want to share my jurisprudential fatwa with you.” He explained that in the field of science, in his view, if you have the intention of jihad, it is exactly the same as jihad in the path of God, just like those fighting in the deserts. And with a gentle smile, he added, “Of course, martyrdom is also found in this field,” and that is exactly what happened.

You’ve seen what the US is doing—it’s unprecedented in history. In the past, scientists were martyred for their beliefs, but what belief did Mr. Tehrani hold that led to his execution? He was a physicist working in the field of magnetism, a field that no one opposes! Their martyrdom wasn’t because of their ideas, but because they were working in the field of scientific jihad for the independence of our country. This is a completely new phenomenon. In the history of science, there has never been a case where a tyrannical country, a bully, has killed the scientists of other nations just to prevent their progress. It’s unprecedented. So, it’s clear that when the Leader pointed to “knowledge is power,” he knew exactly where to place his emphasis.

Question:

How effective has this been for us? In what ways has it been useful for us?

Well, the first point is whether Islamic thought allows us to have an Islamic system where the basic principles of democracy are incorporated. Democracy encompasses a variety of rights. Max Weber introduces a type of democracy called functional democracy, meaning it’s operational—there’s no need to just chant slogans. Essentially, in democracy, all centers of power in the Islamic Republic are determined by the people’s vote, either directly or indirectly. Leadership is the same. Recently, after the Martyrdom of our great Leader, the representatives of the people sat in the Assembly of Experts and elected the future Leader by majority vote, and they announced this. This is functional democracy. Well, this

matter itself was a serious one: Can we have a civil-political order based on Islam where functional democracy becomes the foundation of governance? Imam Khomeini believed it was possible, and our great martyred Leader was one of the most ardent advocates of this Imam Khomeini's thinking and stood firm on it.

This is the first lesson for different countries in the world: They are not limited to the choice of either a secular democratic government or an Islamic non-democratic one. No, Iran's model can actually be a breakthrough model. The second lesson that the Islamic Republic offers to countries is whether this model, a Republic based on Islam in the contemporary world, can be a strong country or must be weak. The Islamic Republic has shown that we can be an immense power—a power that today you can see: an extortionist superpower with one very ruthless government without borders in crimes, both possessing atomic power, attacked Iran, and were paralyzed in front of it. Today, they themselves say they were defeated by Iran, and they were, and God willing, they will continue to be. This is another practical achievement.

Another very important point is that our martyred Leader had a specific view of international relations; meaning, he understood the world very well. **In our martyred Leader's view, Imam Khamenei, the world is not just the West; the world is vast. In fact, he believed that we should prioritize diplomacy starting from the region: neighboring countries, ECO, the Islamic Conference, and**



then the Non-Aligned Movements. He considered these matters really important. So, for example, his trip to Pakistan was to deepen the ECO issue, and in Pakistan, the people welcomed him in such a way that the government was scared; they were genuinely afraid. Who organized this? No one—it was the people's own enthusiasm. The type of reception was not one where people were herded into line to express their emotions; they came on their own, and not even the police could control them. In one of the conversations, the then-President, Zia-ul-Haq, said to him: "Do you see how and why these people love and admire you? This is related to your revolution." Of course, any country in that situation would feel threatened, and he was right. A very important point about the situation there was that, in such conditions, Imam Khamenei believed that we must go into the heart of the Islamic world. "It's true that they will be upset; they are worried, but we are not against them; we have an idea, and we need to bring this idea into the heart of the Islamic world." So, he had an understanding of international relations that was based on knowing countries well. Therefore, his trips to China and other places were well-thought-out. He wanted to open Iran's diplomatic world to break away from the historical European monopoly, which had layers

in the minds of some of our diplomats. This is a very key point in understanding the world. Therefore, you see that he focused heavily on the Non-Aligned Movements and wanted to transform them into an institution that could participate in international political affairs. During his time, Rajiv Gandhi from India, Castro, and Mugabe were some of the prominent leaders of the Non-Aligned Movement, and especially three people—Imam Khamenei, Rajiv Gandhi, and Castro—had a great influence on the entire Non-Aligned Movement. While he understood the West, he also knew the Non-Aligned countries and believed we should work with them and initiate the movement.

Additionally, I must point out that beyond his correct understanding of international issues, his strategic approach in negotiations was very precise. First, the materials would be prepared for him hours in advance, organized, and he would review them and say where corrections were needed. He didn't negotiate from a script; he wasn't the type to read and look up every detail. He had an ordered mind and was a really skilled person in negotiation. When he saw that the opponent had a sensitive point, he would sidestep it and offer another approach.

Of course, our martyred Leader was generally a person of great eloquence, and whether in casual conversation or official talks, leaders of other countries were deeply influenced by him. His points were organized, reasoned, eloquent, and never boring. At that time, world leaders would speak for half an hour and captivate everyone, but his words were precise, timely, and interactive with the opposite party; so much so that Rajiv Gandhi, who was later assassinated in India, said to me at the Harare Summit, "Our admiration for Mr. Khamenei goes beyond the admiration for any one individual." Although the Gandhis had a generally positive view of Iran, he said, "I am mesmerized by his personality, and I couldn't wait to sit down and talk with him." Even when he was in Harare, Gandhi would spend most of his time speaking with him about various issues.

Finally, I want to say that he combined his great Islamic, independent, eloquent international zeal with an intense zeal of being Iranian. It wasn't as if he thought just Iran didn't matter; Iran was also one of the Islamic countries. His deep knowledge of Iranian culture, Iranian manners, Persian poetry, Iranian history, and his endless love for this land and culture created a unique character for us. I don't want to look at him only as an international figure; in my opinion, no one in our history has been as patriotic and nationalistic as he was among our leaders. While some speak and think against Islam, they are arguing that our religious leaders are too attached to Islam and have abandoned the country—this is a misunderstanding; they never truly understood it. **None of our leaders throughout history have been as immersed in Iranian manner, poetry, culture, and history as martyred Imam Khamenei. He knew the various styles of poets; he was himself a lover of poetry and enjoyed both contemporary and classical poetry and poets.**

The best description of him is what Imam Khomeini said: "He was a shining sun for the Islamic world and our country."

Question:

You mentioned the Harare Summit, the Non-Aligned Movement summit. Do you have any memories from that summit and the speech he delivered there?

Our martyred Leader outlined the future framework of the Non-Aligned Movement there. This was very important. His speech was one of great precision. I need to explain Imam Khomeini's role in this because before he gave his speech, he said, "Send me the text of your speech." It was important for Imam Khomeini to know exactly what he would say. In fact, Imam Khomeini was mentoring him for

the great dignity he was to possess in the future. Late Mr. Ahmad once mentioned that Imam Khomeini wanted the speech's text; Imam Khamenei said, "Yes, they told me to send it as well." Imam thoroughly edited it. "This sentence is too long," "Change this comma," and so on. One of the additions Imam Khomeini made was, "Do not just begin by sending greetings to our Prophet. Write greetings to all the Prophets until our Prophet." Regarding Palestine, Imam Khomeini said, "Talk certainly about it in more detail, as we had initially written only one paragraph on Palestine, which he expanded into two large paragraphs and also added a few points about cooperation." Imam even mentioned a distinctly Islamic angle. What I want to emphasize is that the brilliance of that speech came in part from the fact that its main ideas were derived from Imam Khomeini himself. You can see the editorial touch of Imam Khomeini in it and then his eloquent statement.

This eloquence, which is a great art, was also present in Ali ibn Abi Talib when he spoke from the pulpit; the passion of his eloquence would captivate everyone, so much so that when Lady Zainab began speaking in Yazid's court, Yazid turned to his companion and said, "Oh, she is the daughter of that father!" meaning he was known for eloquence. Yes, Imam Khomeini came from that same eloquent tradition. His word choices were so precise—words in his hands were like a ring he would adjust with great care, placing each word exactly where it needed to be, and this came from his sharp intellect.

Let me share another memory: During a meeting with one of the great leaders, our translator was weak and sometimes mistranslated things that were not part of what Imam Khamenei had said. He would mix things up and continue. Imam Khamenei turned to me and said, "What is this person translating?" I said, "He is interpreting on his own." Imam replied, **"I know that when I speak, if people's expressions don't change, it means they didn't understand me."** Look at his attention to detail! He could tell from people's faces whether this is the reaction to his words or not. Then he said to me, "Alright, you translate yourself." Now, simultaneous translation was something I had never done before, and he said, "Bismillah, Ya Ali." I've never had a harder moment in my life. I put all my linguistic skills to work to make sure the words I used were as close to his exact expression as possible. Of course, after that, I comforted the translator and said that he had been tired and hadn't been able to translate well after such a long day. I just want to highlight his remarkable focus during negotiations.





In the Martyr's own words

On the Islamic Revolution

40

One of the great disasters in the world today, which has not yet ended but will end by the will of God is imperialism. Imperialism is the practice of dividing the world into two categories the dominating and the dominated. A few must rule over the entire world with power while other countries should obey them under different guises. That's what imperialism is. (Oct. 19, 2022) We have destroyed this wrong system and wrong formula in the world. We have shown that a nation can exist which is neither a dominator nor dominated. This nation neither wants to bully others nor does it want to accept others' bullying. (Dec. 27, 2017) The Islamic Republic has challenged the oppressive global system. This is the reason they're opposed to

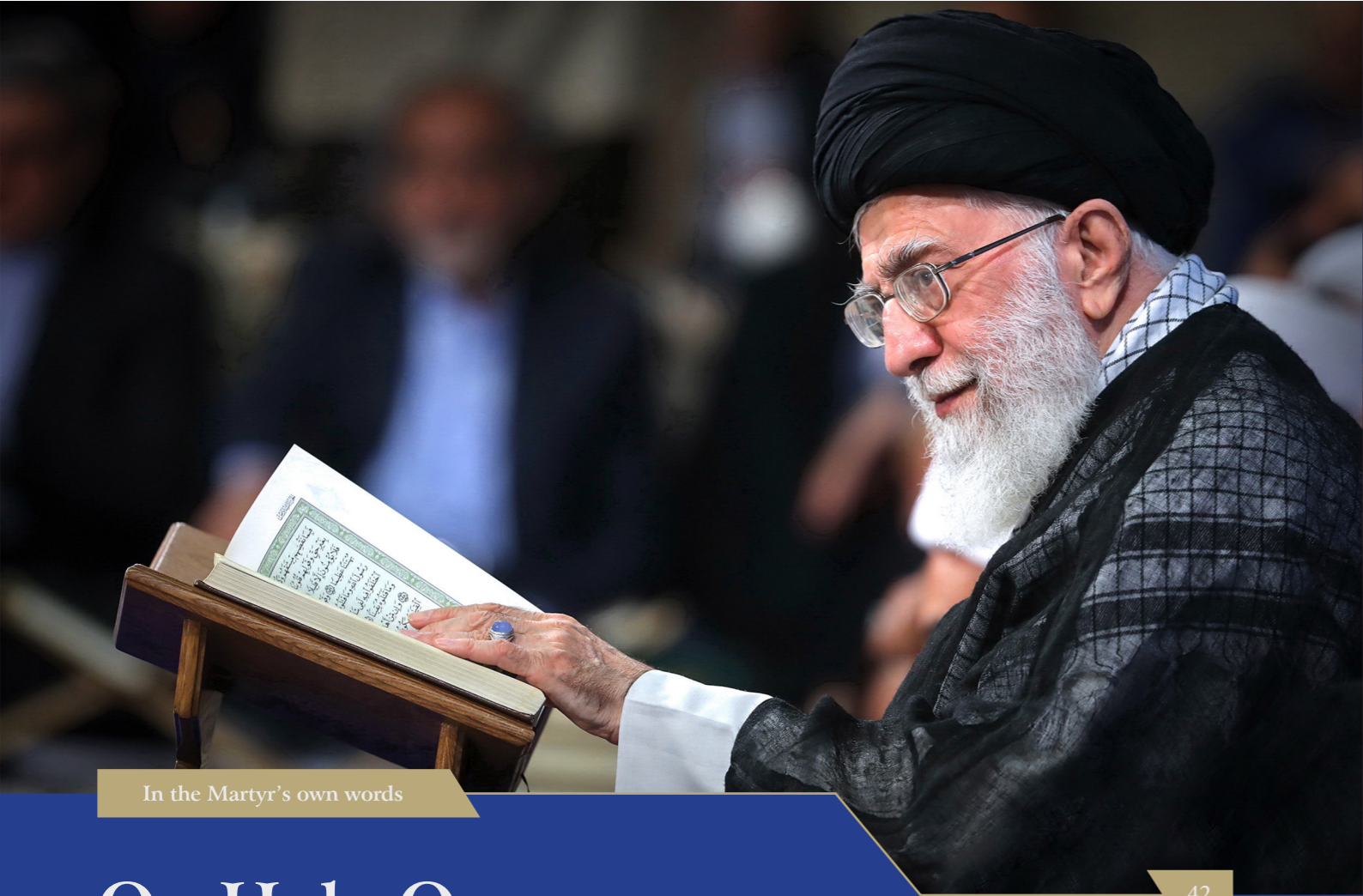
us. This is why they object to the Islamic system. (March 15, 2016) They are not sitting idle in the face of this change in structures. Their enmities began from the first day. Their enmities include waging wars, imposing sanctions, hurling abuse, making accusations, penetrating into the country, hatching plots, doing intelligence and cultural work, and creating domestic rifts. They have done everything they could with their money, but they have failed in all cases. (Dec. 27, 2017) The magnificent secret to the survival of this system could be summed up in two words: "Republic" and "Islamic." The harmony between these two is the secret to the survival. And the organism that has been formed out of these two

words should be protected both the Republic and Islamic aspect of it. "Republic" means people and "Islamic" means coming from Islam. (June 4, 2021) The Islamic Revolution is different from all other revolutions in the world. It is neither a merely cultural and moral revolution, nor a merely economic one. Nor is it just a political revolution, but rather a revolution on all fronts. It is similar to Islam. Besides its moral, ethical, and divine aspects. Islam also considers the different aspects of people's lives and offers economic, political, and social perspectives as well. (June 3, 2008) The Revolution created a leap forward in the country. You can see a leap in the field of politics, you can see it in the field of science, you can see it in the



In the Martyr's own words

field of technology, you can also see it in the field of social ethics. (June 15, 2024) This Revolution is something truly remarkable and it will continue to challenge those who hold power in the world for a long time to come. This is just the start of it. (Jan. 5, 2017) We have no doubt about defeating the enemy. (May 23, 2018)



In the Martyr's own words

On Holy Quran

The Quran is the miracle brought by the Prophet (pbuh). Well, this Prophet is the last of the divine prophets. His religion is eternal, so his miracle must be eternal too. This means that you can find the understanding you need for your life from the Quran at any time, from the oldest time in history and as long as this religion is on earth, or in other words, forever. By life, we mean the broader sense of life: spiritual life, divine transcendental life, material life, family, government, social relations, and being connected with Almighty God. The Quran must be capable, and it is. It can answer your questions about this vast range of activities and guide you to the sublime divine teachings. The Quran can introduce the highest concepts

of human life to us. Of course, this is achieved through learning and research. (April 3, 2022) The Quran is an unparalleled work of art. One dimension of the Quran's greatness and significance is its artistic beauty. In fact, the first thing that attracted hearts like a magnet toward Islam was this artistic dimension of the Quran. The Arabs understood the music of the words and were familiar with the language of literature. That was the nature of their environment. Then suddenly, they witnessed a phenomenon unlike anything they had ever heard. It was neither poetry nor prose, but it was an extraordinary artistic creation. This is how the Commander of the Faithful (pbuh) described it, "Its exterior is exquisite, and its

interior is profound." "Exquisite" refers to that astonishing beauty that leaves one in awe when confronted with it. That's the beauty of the Quran. When a person becomes familiar with the Quran, recites it regularly, and listens to it frequently, they come to understand that in addition to its spiritual dimension, its language and sentences are remarkably eloquent and beautiful. (May 6, 2019) The life of nations and peoples depends on becoming acquainted with the teachings of the Quran, acting in accordance with those teachings, and following its commandments. If people seek justice and despise oppression, they must learn from the Quran how to fight oppression. (Aug. 2, 2011) Today, the world is in need of the Quran. Today, the



In the Martyr's own words

world is suffering from an identity vacuum, an intellectual vacuum, and a spiritual vacuum. The rising rates of murder and crime in Western countries are partially due to this — as are the increasing rates of suicide. Humanity no longer has any commodity to satisfy the minds, hearts, and souls of people. They talk and fabricate lies, but it isn't accepted by people's hearts. But the Quran is. If even a single drop — not the entire Quran, just a single drop — is conveyed in an appropriate contemporary language, hearts will be drawn to it. We experience this ourselves. Today, human beings need the Quran. (June 7, 2016) The Quran must be understood. We're distant from the Quran, and the enemy is exploiting this distance. Look at Islamic governments and Islamic countries. See how they are in front of the US, Zionism, the enemy, and the plunderers. This is the result of us having distanced ourselves from the Quran. If we become closer to the Quran, all these gaps will be filled. All these cracks and openings will be sealed. The Islamic identity will assert itself against the identity of unbelief. This is what we mean when we say that if we act in accordance with the Quran, our lives will be corrected. (April 27, 2017)

Martyr Khamenei and the Holy Quran

Abdul Karim Behjatpour



INTRODUCTION

In the painful days of the martyrdom of the oppressed and powerful martyr, Imam Khamenei, this article is written with the aim of shedding light on a small part of the Quran's role in shaping his personality, as well as his political and social life, and leadership. We hope that he, who lived by the Quran until the last moment of his earthly life, drew his perseverance from the Quran, called upon his people to uphold Quranic perseverance, and demonstrated this steadfastness with clenched fists at the time of his martyrdom, will be reunited with the Quran and will dwell in the high rank of the bearers of the Quran in the heavenly abode.

THE POSITION OF THE MARTYRED LEADER IN QURANIC EXEGESIS

The external demands, questions, or a proliferation of doubts that are sometimes raised around Islam and the dignity of the Quran often lead the exegete's approach throughout the Quran to be directed towards answering these questions or dispelling these doubts. However, the interpretation and understanding of the profound teachings of the Quran are not solely the product of external factors. Alongside this, the exegete's own insight, temperament, cultural background, and intelligent engagement in academic, social, and political events play a significant role in his interpretation of the Quran and how a correct and precise understanding of the verses manifests in his writings, speeches, and actions.

This is clearly evident in the case of Imam Khamenei. His revolutionary spirit, the rich experiences gained from the victory of the Islamic Revolution in Iran, and the subsequent political transformations had a profound impact on the statements and Quranic works of the Supreme Leader of the Islamic Revolution.



This influence can be distinctly traced from his interpretation of the Quranic verses, from Surah At-Tawbah during the struggle in Mashhad, to the teaching of certain surahs from Juz' 28 of the Quran while serving as President, and later his lectures on Surah Al-Fatiha and part of Surah Al-Baqarah at the beginning of his leadership in 1989. This influence is also clearly evident in the Quranic foundations of his positions as the Leader of the Islamic System and in his management of the affairs of the Islamic Ummah.

His profound knowledge of the Islamic sciences, combined with his intelligent and dynamic engagement – the constant interplay between the field of action and the Quran – across the various stages of the establishment, formation, and consolidation of the Islamic Republic of Iran, along with his responsibilities at the highest levels of legislation, execution, and management, produced profoundly valuable insights from the Quran. These insights invite interpreters and researchers to partake at the table of his exegetical wisdom and strongly encourage the country's leaders and officials to draw upon and benefit from these valuable findings.

Interestingly, he also evaluates the positions of the Founder of the Islamic Republic from this same perspective. He believes that the concept of democracy in Imam Khomeini's (ra) thought is not influenced by Western democracy; rather, it is rooted in the teachings of Islam, and in verses such as "And their affairs are [determined] by consultation among themselves" (Quran 42:38) and "It is He who supported you with His help and with the believers" (Quran 8:62).

He refers to the relationship between the battlefield and the Quran, the role of the interpreter's knowledge, experiences, involvement in the Islamic Republic, and the alignment of the enemies against it.

THE SOCIAL APPROACH TO QURANIC EXEGESIS

A review of the interpretative works of the martyred Leader of the Islamic Revolution reveals that the social dimensions of the Quran and the presence of Tawhid (monotheism) in social spheres were of paramount importance to him. In clearer terms, his approach to interpretation is recognized as a social approach. Therefore, in his exegesis of the Holy Quran, he initially focused on surahs rich with social themes. He cites this very social dimension, along with its applicability to the general conditions of the country, as the reason for interpreting the surahs of Juz' 28 of the Quran during his presidency (the 1980s). At the beginning of his exegesis of Surah Al-Munafiqun – the first surah of Juz' 28 – he states that the primary reason for selecting this and other surahs from this section is that the majority of them are Medinan. In his view, because these surahs pertain to the era following the establishment of the Islamic government, they closely resemble conditions analogous to our own and therefore carry special significance.

In his view, the issues of hypocrisy, social justice, governance, jihad on the battlefields, and numerous other similar matters are major concerns that arise after the establishment of a government. These are precisely the topics that are more frequently addressed in the Medinan surahs.

EXEGETICAL METHOD: A COMBINATION OF INTERPRETATION, CONTEMPLATION, AND APPLICATION

A key point in his approach is that when interpreting the verses of the Quran, he does not limit himself to merely unraveling their ambiguities. Rather, he completes the process of clarifying the Divine Words through the dual practices of contemplation [tadabbur] and application [tatbiq]. Exegesis [tafsir] inherently entails the removal of ambiguity from the words and phrases of the Quran. Most exegetes aim to first eliminate any obscurities surrounding the literal wording of the Quranic text. If, after this step, dispelling doubts becomes necessary – for example, when the apparent meaning of a verse might suggest the corporeality of God, the Most Exalted – they then address and refute such misconceptions. Ultimately, they seek to elucidate the wise objective of God's revelation in that verse. Having navigated these three stages, exegetes consider themselves successful in discovering the true intent of Almighty God from the verse, and consequently proceed to offer an interpretive account grounded in this three-stage process.

Only a select few exegetes proceed to contemplate the verses in order to bring the benefits of exegesis to full fruition. Contemplation [Tadabbur] is the pursuit of understanding and the deepening of the knowledge acquired from the Quranic verses. Once a truth from the verses is illuminated, the exegete pursues this understanding; by evaluating it, they derive the scientific and practical implications, as well as the consequent obligations. Perhaps the contrast between classical exegeses, such as *Jami' al-Bayan* and *Majma' al-Bayan*, and certain contemporary ones, such as *Min Huda al-Quran*, illustrates this claim. In the exegesis of Imam Khamenei, a profound abundance of contemplation is clearly evident.

The third step, which expands the scope of the exegete's understanding and benefit from the Quran, involves extending the verses from the first individuals and communities about whom the verses originally addressed to later persons and groups who exhibit similar behavior. This conceptual expansion is terminologically known as "continuing applicability and application" [jary wa tatbiq] of Quranic verses. In some narrational commentaries, and in a limited number of social commentaries, we encounter instances of the continuing applicability and concrete application of Quranic verses. The commentary of Martyr Khamenei is replete with the application of verses to current conditions, shifting the audience's understanding from the historical narrative of the Quran to contemporary situations, and relating them to the individuals and societal groups present in the time and place of his exegesis.

By extending the verses to the socio-political conditions in which we live today, Martyr Khamenei brings the Quran into the context of today's society. By applying the verses from the era of the Quran's revelation to the time and setting of Iran, the Islamic world, the current of Global Arrogance, Marxist schools of thought, and the Islamic Revolution of Iran, he derives additional universal laws that open a vast gateway of Quranic knowledge to the audience.

Examples:

After interpreting the verses, Martyr Imam Khamenei (ra) proceeds to explain the concise meanings of the verses through two complementary approaches: tadabbur and tatbiq. To familiarize the reader with his method, a few examples are presented below:

Example One (Surah Al-Fatiha, Verse 5)

"You alone we worship..."

a. Contemplation on the verse

He begins by addressing several contemplative points as follows: the distinction between the good and bad forms of human servitude; that servitude to virtuous qualities – such as being bound by knowledge, purity, sincerity, light, and the like – is, in essence, servitude to God; that servitude to anything other than God, such as oppressive powers and carnal desires, brings humiliation to humanity; the fallacy of describing the relationship between God and humans as one of a father and child, rather than the relationship of a Master and servant; the incompatibility of worshiping God and worshiping others; that serving God signifies the servitude of virtue; and that one of the fundamental chapters of the Quran is the prohibition of worshiping anything other than God.

b. Application

He then addresses the application of this verse in the modern era and outlines the following examples:

- He attributes the predicament of the Iraqi people, upon whom American bombs were raining down, to Saddam's selfish desires, his lust for power, and the wealth he gained from Kuwait's oil.

- He interprets the compromise of some countries with the United States and NATO as stemming from the same pursuit of selfish interests and the desire to preserve personal rule.

- He asserts that the lack of freedom among some world leaders in taking politically correct positions against the oppressive power of the US is due to their thirst for power. This analysis leads to the conclusion that all of these issues stem from being enslaved by one's own desires.

Furthermore, while analyzing the situation of the people in South and Latin America, he notes that their failure to liberate themselves from the captivity of taghuts (tyrants) and their reluctance to confront them – despite possessing a revolutionary understanding – stems primarily from the fact that most of the people in those regions are themselves enslaved by their own desires. They remain captive to comfort, leisure, entertainment, drinking beer, and similar worldly indulgences. Considering these forms of humiliation, he regards the declaration "You alone we worship" as the path to salvation from the degradation of self-worship and submission to base desires and carnal inclinations.

Second Example (Surah Al-Hashr, Verses 2-4)

“It is He who drove out those who disbelieved among the People of the Book from their homes at the first gathering. You did not think that they would go out, and they thought that their fortresses would protect them from Allah. But Allah came upon them from where they did not expect, and He cast terror into their hearts, so they destroyed their houses with their own hands and the hands of the believers. So take heed, O people of insight. Had it not been for the decree of Allah that they be exiled, He would have surely punished them in this world, and they have in the Hereafter the punishment of the Fire. That is because they opposed Allah and His Messenger, and whoever opposes Allah, then indeed, Allah is severe in punishment.”

a. Contemplation on the verse

1. “That is because they opposed Allah and His Messenger”

Based on this part of the verse, he draws the conclusion that as long as the Jews did not interfere with Islam and remained passive and neutral, Almighty God and His Messenger did not confront them. However, once the Jews allied themselves with the polytheists and began their acts of harassment, action was taken against them.

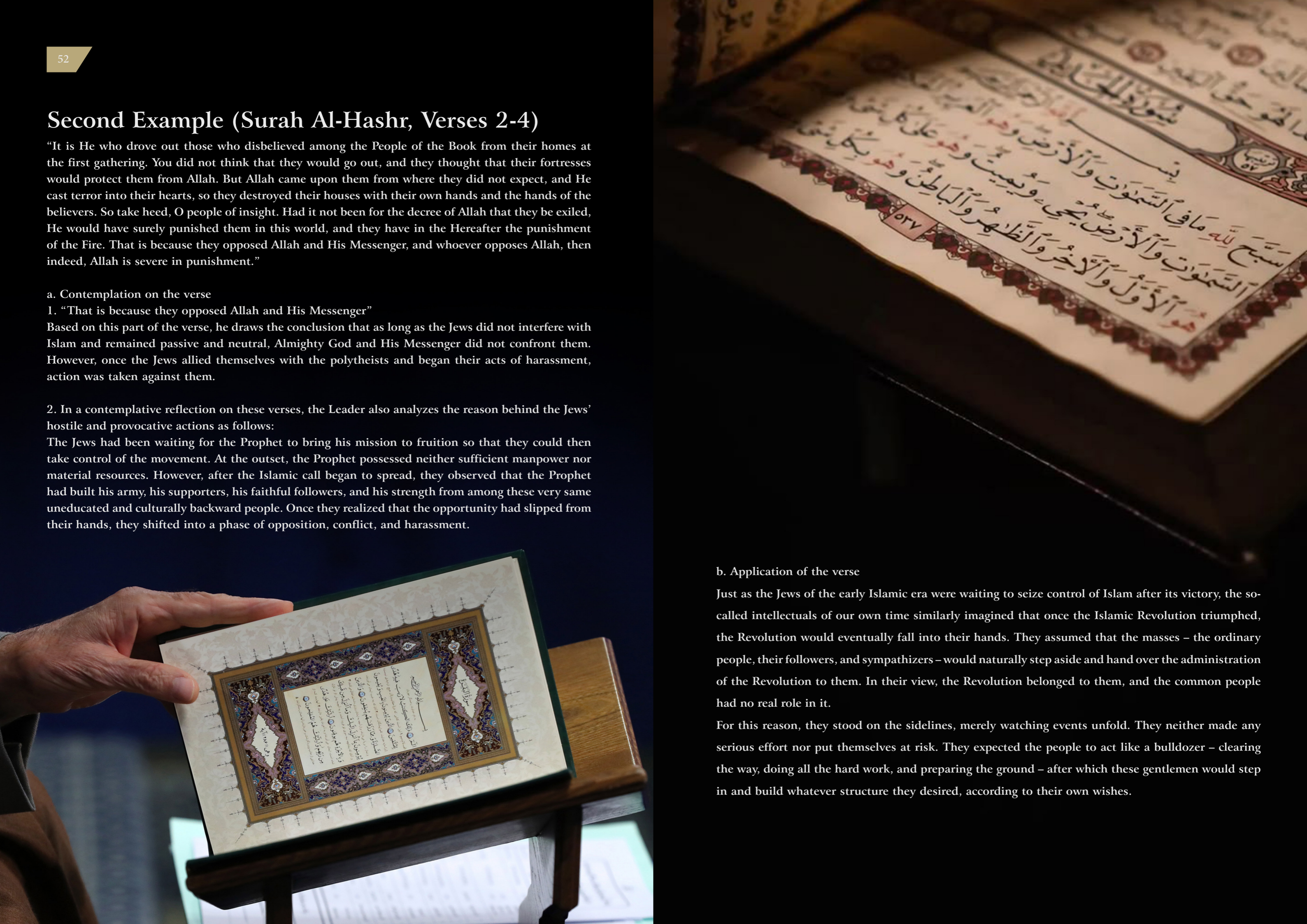
2. In a contemplative reflection on these verses, the Leader also analyzes the reason behind the Jews’ hostile and provocative actions as follows:

The Jews had been waiting for the Prophet to bring his mission to fruition so that they could then take control of the movement. At the outset, the Prophet possessed neither sufficient manpower nor material resources. However, after the Islamic call began to spread, they observed that the Prophet had built his army, his supporters, his faithful followers, and his strength from among these very same uneducated and culturally backward people. Once they realized that the opportunity had slipped from their hands, they shifted into a phase of opposition, conflict, and harassment.

b. Application of the verse

Just as the Jews of the early Islamic era were waiting to seize control of Islam after its victory, the so-called intellectuals of our own time similarly imagined that once the Islamic Revolution triumphed, the Revolution would eventually fall into their hands. They assumed that the masses – the ordinary people, their followers, and sympathizers – would naturally step aside and hand over the administration of the Revolution to them. In their view, the Revolution belonged to them, and the common people had no real role in it.

For this reason, they stood on the sidelines, merely watching events unfold. They neither made any serious effort nor put themselves at risk. They expected the people to act like a bulldozer – clearing the way, doing all the hard work, and preparing the ground – after which these gentlemen would step in and build whatever structure they desired, according to their own wishes.



This is exactly how the Jews of that time had waited: they hoped the Prophet would bring about the victory, after which the uneducated people of Yathrib, along with the uncultured disbelievers and polytheists, would quietly step aside so that the Revolution, the religion, and the Prophetic mission would fall into their hands. That is how they spent their days, lost in wishful thinking and empty dreams.

The Leader also believes that the conflict between the Islamic Revolution and certain intellectuals after the victory of the Islamic Revolution stemmed from the same reality. These individuals had been waiting for an opportunity to seize control of the Revolution.

But when they saw that the Islamic Revolution had built its own strength and established its own foundation, they entered a phase of conflict and hostility toward the Islamic Revolution. They allied themselves with the MEK and foreign enemies. The Islamic Revolution could not nurture a snake in its midst, so it was compelled to confront them.

Third Example (Surah Al-Mumtahanah, Verse 1)

“O you who have believed, do not take My enemy and your enemy as allies, extending to them affection while they have disbelieved in what has come to you of the truth. They have driven out the Messenger and yourselves because you believe in Allah, your Lord. If you have come out for jihad in My cause and seeking My approval, [do not take them as allies]. You confide to them affection, but I am most knowing of what you have concealed and what you have declared. And whoever does it among you has certainly strayed from the soundness of the way.»

a. Contemplation on the verse:

Here, he draws attention to a contemplative reflection on the meaning of enmity and hostility shown by the Meccan disbelievers toward the believers. He explains that if a person did not accept the Muslims' beliefs but did not engage in conflict or show hostility toward them on account of those beliefs, then maintaining friendly relations with such a person would not be a problem. However, because these individuals actively opposed and showed enmity toward the Muslims precisely because of their faith, God has forbidden the Muslims from befriending this type of enemy.

Contemplation on the verse also reveals that some believers may commit acts of betrayal against other believers while still retaining their faith. An example is Hatib ibn Abi Balta'ah, who wrote a letter to the disbelievers of Mecca, informing them of the Muslim army's planned march against them, out of concern for the safety of his family who remained there. Despite his betrayal, the Prophet did not label him a non-Muslim or a hypocrite after the letter was exposed. This is because some individuals may betray or leak information to the enemy due to ignorance, naivety, or similar reasons, without any fundamental defect occurring in the core of their faith.

b. application of the verses:

One of the practical applications of this verse is the current situation of the Islamic Republic. The Islamic Revolution has enemies who oppose it precisely because of the Revolutionary and faith-based convictions of its people. However, there are many countries that do not share these Revolutionary and religious beliefs, yet they do not show hostility toward the Revolution. Such countries should not be regarded as enemies, nor should relations with them be severed.

A second application concerns certain Revolutionary forces who sometimes utter statements in inappropriate settings that should not be said. This group of Revolutionaries betrays the Revolution without abandoning their Revolutionary spirit or their faith. They may disclose information – such as the timing of an operation – to those who should not have access to it, and in doing so, they commit an act of betrayal against the Revolution. This is one of the important practical applications of the first verse of Surah Al-Mumtahanah.





Conclusion

One of the educational dimensions and characteristics of the Prophet of Islam (pbuh) was that he would recite the verses of the Holy Quran to his people according to the various events taking place in the society of his time. This educational practice, not only vividly demonstrated the living nature, efficacy, and comprehensiveness of the Quran, but also immersed the minds and souls of the people in a profound and effective Quranic upbringing. This was especially significant because the people would hear the verses of the Quran in direct relation to the events they were facing, which in turn placed them at the very heart of Quranic understanding.

Martyr Khamenei (ra) is among the rare interpreters of the Quran who, by virtue of his political position and leadership of the Islamic Ummah, has been able to follow the same path as the Messenger of God (pbuh). He has recited the Holy Quran to his people not in a purely abstract or detached mental space, but in close connection with the contemporary historical and social events of his time. This approach which arises from the powerful integration of three elements – the Martyred Leader’s profound knowledge of Islamic and Quranic principles, his own Quranic way of life and conduct, and his invaluable historical and revolutionary experiences throughout the Islamic movement – presents a distinctive model. It demonstrates the efficacy and living presence of the Quran amid social transformations and opens the possibility of rereading the events of the Islamic Revolution through the lens of the Holy Quran. Such an approach is seldom found in other interpretations.



In the Martyr's own words

On the issue of women

When the Noble Quran seeks to present a model for the faithful it doesn't draw that example from among men. It selects that example from among the women. (March 10, 1997) These are two women whom Almighty God has chosen as models for all of humanity, not just for women but for both women and men. (Dec. 22, 2024) That is, in the realm of humanity and spiritual perfection when Almighty God wishes to introduce an exceptional exemplar He doesn't cite the prophets, great men, or prominent religious and scholarly personalities. Rather, He speaks of two women. One is the wife of Pharaoh and the other is Mary, the mother of Jesus and the daughter of Imran. (March 10, 1997) Did Almighty God intend

to show preference toward women or was something else intended? The reality is that this woman reached such a pinnacle in her spiritual journey that only she could serve as the example and none other. (September 26, 1991) A man could have been chosen. But that's not what happened. This was a direct challenge to that deviant, misguided outlook that had long existed regarding women. (October 20, 2009) In these verses, Islam shatters the idol of male supremacy which was venerated not only by men but even by women themselves throughout the period of ignorance. (September 21, 2000) So, it is the exact opposite of Western culture, which sets men as role models. Here in the Quran, women are

mentioned as role models, not just for women, but for all of humankind regardless of whether they are disbelievers or believers. (January 4, 2023) Regarding the discussion of women, it's the West that owes us an explanation. It's the West that's oppressing and humiliating women. The West lowers the status of women. (May 22, 2011) Another is that they want women to be a tool for men's sexual pleasure, whether this involves the pleasure of watching women or other kinds of pleasure which are beyond this and worse than this. (May 11, 2013) The fundamental, strategic policy of the West is to display and promote the moral corruption of women. (May 22, 2011) This shows that there is a culture, a policy, a strategy that



In the Martyr's own words

is being followed for many years in order to establish this wrong, insulting position for women. (May 22, 2011) In the West, one sees that this is the dominant outlook. The less a woman covers herself in that society, the more appropriate they consider it to be. (April 19, 2014) This is patriarchy and not women's freedom. It's actually freedom for men. They want men to be free to even indulge their lust for looking at women. That's why they persuade women to uncover, wear makeup, and exhibit themselves before men! (Oct. 22, 1997) Therefore, the Western world must be made to answer for this because they have harmed women, violated women's rights, undermined their value, and betrayed women in the name of supporting them. (July 4, 2007)



“How did Martyr Khamenei view the current situation of women and what solution did he propose?”

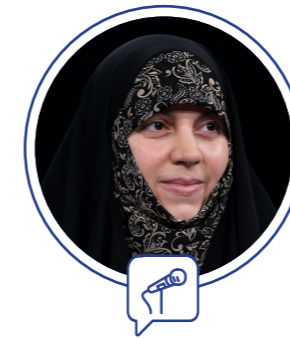
The “crisis of women” as a central global issue

One of the key issues he focused on—especially in his discussions with women—was what he described as the “crisis of women.” **On May 22, 2011, he argued that although people often talk about crises like climate change, energy, or water, the real foundational problems of humanity lie in spirituality, ethics, and human**

relationships. Within that, the issue of women and their dignity in society is a central and deeply rooted crisis.

From his perspective, this is not a limited or regional issue. It is not just about one country or one culture. It is a global problem that has often been overlooked. He approached it in a systematic way. He asked:

what is the root of this crisis? What is its diagnosis? And what solutions exist? He also addressed what role women themselves should play in confronting and resolving this crisis.



Hakimeh Saqhaye-Biria

An interview with Hakimeh Saqhaye-Biria, assistant professor at the faculty of Islamic Knowledge and Thought, University of Tehran.

A systemic critique of modern Western civilization

If I want to summarize his diagnosis, he saw the issue of women as rooted in a larger system—a system that benefits from the dehumanization of women. This system, in his view, is deeply tied to Western civilization as it developed through colonialism. He repeatedly emphasized that this is not an isolated problem, but a systemic one.

His critique of Western civilization centered on two key dynamics: profit-seeking and pleasure-seeking.

He argued that this system turns human beings—especially women—into objects for profit and pleasure. This leads to the objectification of women in social life, where there are strict and often unrealistic expectations placed on women’s appearance and behavior, expectations that do not equally apply to men.

Imam Sayyid Ali Khamenei also questioned why this system is not only dominant within Western societies, but actively globalized. Why is there such a strong push to export these norms to other cultures? In his view, this is part of a broader civilizational tendency rooted in colonialism—a belief in superiority that drives the imposition of one model onto the rest of the world.

This leads to a second layer of the problem: not only does this system exist, but it also seeks to universalize itself. It attempts to reshape other cultures and even destroy alternative understandings of women that do not align with its framework. In doing so, it presents its own model—despite its flaws—as the standard of freedom and empowerment.

Martyr Khamenei pointed out that many studies in psychology and sociology have already shown the harmful effects of objectification and sexualization on women’s lives. These processes damage both personal well-being and social structures. Yet despite this evidence, the same system continues to promote these dynamics as forms of liberation.

So, we are faced with a global crisis of womanhood that is rooted in a materialist and colonial system. And according to him, this crisis has reached a very dangerous abyss. He even referred to Epstein Island in one of his latest speeches to illustrate how far things have gone, suggesting that we are approaching an unprecedented level of moral decline.

At the same time, he believed that people around the world are beginning to recognize that something is wrong. This creates an opportunity to think about solutions. But for him, the solution cannot be superficial or fragmented. Just as the problem is systemic, the solution must also be systemic.

Islamic perspective and the restoration of women's dignity

His approach to solutions had two main dimensions. The first was the importance of role models. He emphasized that we need to rethink how we understand womanhood by looking at alternative exemplars. In this context, he frequently referred to Lady Fatimah as the model of a complete woman—someone who combined spirituality, knowledge, social engagement, family responsibility, and political presence.

He presented her not as a distant historical figure, but as a living model whose characteristics are still relevant today. In July 27, 2005, he says **Islam presents Fatimah, the outstanding, exceptional celestial being, as the model and exemplar of womanhood,** her outward life, her struggle, her activism, her knowledge, her eloquence, her sacrifice, her role as a wife and mother, her migration, her presence in every political, military and revolutionary arena, and the comprehensive excellence that caused even great men to humble themselves before her. In addition to such ideal models, he also pointed to real examples in contemporary society: women who were active during the Revolution, during the 8-Year Imposed War, mothers and wives of martyrs, and in various social roles. Through these examples, he showed that an alternative understanding of womanhood is not only theoretical but already exists in practice.

This leads to the broader idea that Islam, in his view, offers a framework that restores the humanity of women, protects their dignity, and allows them to be active participants in all areas of life—while also preserving the essential role of family as the foundation of society.

At the same time that he emphasized the dignity and active role of women, he also pointed to what has been lost in the dominant global system. One of his key critiques was that in the process of pursuing profit, certain fundamental aspects of human life have been weakened or even destroyed. Among these, he repeatedly mentioned marriage and family.

He argued that in the modern Western framework, marriage has gradually been reduced to something temporary and replaceable, rather than a stable and meaningful bond. Family life, which should serve as the primary environment for nurturing healthy human beings, has also been undermined. This, in his view, is not accidental—it is a direct consequence of a system that prioritizes economic gain and individual pleasure over long-term human well-being.

Because of this, when he speaks about solutions, he always returns to the importance of the family. He sees the family as the fundamental unit of society—the “cell” from which a healthy society is built. If families are weak, society as a whole cannot be strong. Within this framework, women play a central role—not in a limited or restrictive sense, but as key contributors to the formation of balanced, ethical, and spiritually grounded human beings.

At the same time, he never reduced women's roles to the family alone. On the contrary, he consistently emphasized that women must be active in all areas of life: education, science, politics, economics, and even defense. The point is not to choose between family and social participation, but to understand how these roles can coexist within a balanced and meaningful framework. This balance, in his view, is something that the dominant global system has failed to achieve.

Family, society, and the need for civilizational reorientation

From here, he moves toward a broader concept: what can be called a civilizational reorientation. **He suggests that the crisis of womanhood cannot be solved without rethinking the entire framework through which we understand life.** Today, many thinkers around the world speak about “decolonization”—the idea that what has been presented as universal modernity is in fact rooted in a specific



historical experience of colonial domination. In this context, he argues that we must not only decolonize political or economic systems, but also our ways of thinking—our imagination, our assumptions about progress, freedom, and human relations. The way we understand women, their roles, and their value is deeply influenced by these underlying frameworks. Therefore, addressing the crisis requires a fundamental shift in perspective. This is not a call limited to Muslim societies. He addresses all of humanity. Anyone who is concerned about the direction of the modern world—especially over the past several centuries shaped by colonialism—must reflect on this need for reorientation. Since

women make up half of humanity, their condition has a direct impact on the structure of society as a whole. If this half of humanity is constrained, distorted, or misrepresented, then the entire human system is affected.

He also makes an important point: while this crisis is global, it is not external to any particular society. Even in Iran, he acknowledges that these issues exist. Because of the influence of global media and cultural industries, the same patterns have spread across different societies, including those that have tried to resist them.

He points to the historical experience of Iran, especially during the Pahlavi era, when Western models were imposed in ways that disrupted local culture. Under the banner of progress and modernization, certain changes were introduced that actually contributed to the same process of dehumanization, even if they appeared to promote freedom and advancement.

Because of this, he does not idealize any society as being free from problems. Instead, he openly addresses internal challenges. For example, he frequently refers to a well-known narration describing a woman as a delicate and valuable being, not someone to be treated as a mere laborer or tool. The fact that he repeats such statements indicates that misunderstandings and imbalances exist not only due to external influences, but also due to internal cultural attitudes.

He also speaks about the rights of women within the family, emphasizing that a woman's first right is to receive kindness and compassion, and to live free from violence. These are not abstract ideas; they are concrete principles that must be upheld in everyday life. The fact that he stresses them shows that issues such as domestic violence are not confined to one region—they are global problems that must be addressed seriously.

He further highlights the need for legal frameworks to protect women from harm, as well as the responsibility of media and cultural institutions to avoid adopting harmful narratives. In particular, he warns against uncritically accepting the dominant

Western discourse on women, which often defines their value in terms of appearance or utility. Instead, he insists on a fundamentally different understanding: women are human beings, not instruments for profit or pleasure. Their dignity must be recognized in its own right.

One of the ways he articulates this is through reference to a Quranic verse, Verse 35 of Surah al-Ahzab that lists key human virtues—faith, honesty, patience, humility, charity, and remembrance of God—and presents them equally for men and women. This is significant because it establishes that both men and women share the same spiritual potential and the same path toward human perfection.

In this framework, the crisis of women is ultimately a crisis of spirituality and human relationships. It reflects a broader imbalance in how society understands human value. When material considerations dominate, and when human beings are reduced to functions or appearances, the deeper dimensions of life are neglected.

This is why he insists that the problem must be understood systemically. It is not enough to address individual issues in isolation—whether it is violence, discrimination, or inequality. These are symptoms of a deeper structure. Without addressing that structure, any solutions will remain temporary and incomplete.

He also notes that today, more than ever, there is growing awareness of these problems. Evidence from research, statistics, and social movements has made it clear that many aspects of the current system are failing. However, recognizing the problem is only the first step. The real challenge is to move beyond fragmented responses and toward a comprehensive transformation.

And this is where he points to the importance of practical examples—cases where an alternative approach has been implemented and tested.

When he speaks about solutions, he does not limit himself to theory. He emphasizes that an alternative approach has already been tested in practice, particularly in the experience of Iran after the Islamic Revolution. Despite all the pressures, challenges, and external attacks, he presents this experience as evidence that a different model of women’s progress and empowerment is possible.

He specifically highlights the significant growth in the presence of women in scientific, intellectual, and social fields. He points out that in the past, the number of women actively contributing to knowledge and society was extremely limited, whereas now there is a remarkable increase. This, in his view, demonstrates that it is not necessary to abandon cultural or religious principles—such as hijab—in order to achieve progress, freedom, or empowerment.

At the same time, he acknowledges that this alternative model has faced constant opposition. There have been cultural pressures, attempts to discredit it, and broader forms of what can be described as cultural confrontation. Despite this, he insists that the results speak for themselves and should encourage others to consider this path seriously.

The “Third Model” of womanhood and the Iranian experience

This leads to one of his central ideas: the proposal of a “third model” of womanhood. According to him, the dominant global discourse often presents only two options. On one hand, there is the stereotypical image of “Eastern” women as passive, confined to the home, and deprived of social participation. On the other hand, there is the Western model, which he criticizes as reducing women to objects through excessive emphasis on appearance, sexuality, and consumerism.

He rejects both of these models. The first is based on misunderstanding and distortion, often reinforced by colonial narratives. The second, while presented as liberation, leads to a different kind of limitation by stripping women of their deeper human dignity.



The “Third Model” he proposes seeks to move beyond this false dichotomy. In this model, women are recognized fully as human beings, with dignity, responsibility, and the capacity for growth in all dimensions of life. They are expected to participate actively in society—intellectually, politically, economically—while also maintaining the central role of the family.

Importantly, this is not presented as a rigid formula where every woman must follow the same path. Rather, it is a framework that allows for flexibility based on circumstances. Life itself, and the demands of one’s context, shape how these roles are balanced. However, the family remains a priority because it is the foundation upon which society is built.

To illustrate this model, he often refers to real examples. He speaks about his own mother, describing her not simply as a housewife, but as a complete human being who played a vital role in shaping the moral and spiritual environment of the family. Through her actions—teaching, nurturing, and guiding—she contributed to the development of future generations.

He also refers to his wife in his autobiography, *Cell No. 14: The Autobiography of Ayatollah Khamenei*, highlighting qualities such as simplicity, selflessness, and a lack of attachment to material things. These examples are meant to show that human excellence is not defined by external status or visibility alone, but by deeper qualities such as sacrifice, sincerity, and commitment.

At the same time, he also acknowledges women who have excelled in public and social roles. The point is not to create a hierarchy between domestic and social contributions, but to recognize that both are valuable and necessary. A complete understanding of womanhood must include both dimensions. Returning to the broader discussion, he emphasizes that if we want to address the crisis of women globally, we must first overcome a certain kind of intellectual arrogance—what can be described as a civilizational hubris. This is particularly relevant for societies that see their own model as the only valid path. Without questioning these assumptions, it is impossible to move toward real solutions.

He argues that many attempts to solve issues such as violence against women have remained ineffective because they treat these problems as isolated incidents. Laws are passed, cases are handled, and financial settlements are made, but the underlying causes remain unchanged. As a result, the problems persist.

For example, the issue of violence against women cannot be fully addressed without examining the broader cultural and social context in which it occurs. If women continue to be viewed as objects—whether in media, in advertising, or in everyday interactions—then no amount of legal intervention will fully resolve the problem.

Similarly, the breakdown of family structures cannot be addressed through isolated measures. It requires a deeper reflection on values, priorities, and the way relationships are understood. If the dominant system continues to promote individualism and short-term gratification over long-term commitment, then the stability of families will remain at risk.

This is why he insists that the response must be systemic. There must be a conscious effort to “de-objectify” women at all levels of society. This includes education, where values are formed; media, where images and narratives are shaped; cultural production, including films and entertainment; and everyday social interactions.

It also requires a transformation in how individuals relate to one another. The way men and women interact, the expectations placed on each other, and the values that guide these relationships must all be reconsidered.

In this sense, the issue of women becomes a lens through which we can understand a broader crisis in humanity. It is not just about one group; it reflects deeper problems in how society is organized and how human beings are valued.

Ultimately, he presents this as a turning point. The current moment offers an opportunity to rethink existing frameworks and to explore alternatives. But this requires a willingness to move beyond familiar assumptions and to engage seriously



Women march in London against male violence against women and girls on International Women's Day, 2018

with different perspectives.

The experience he points to is not meant to be imposed on others, but to be considered as one possible path—a path that has shown certain results and therefore deserves attention.

So when I look at the overall framework of his thought, especially regarding women, I see that he is approaching this issue in the same holistic way that he approaches all aspects of human life. He does not isolate the issue of women from the broader condition of humanity. Instead, he connects it directly

to the dominant global system—a system that is rooted in materialism, profit-seeking, and pleasure-seeking, and that increasingly seeks to dominate every aspect of life.

From this perspective, the problem is clear: women have been dehumanized. They have been reduced to objects, whether in the name of freedom, empowerment, or progress. And because this process is embedded within a larger system, it cannot be reversed through partial or surface-level solutions.

This is why he insists that we must rethink the issue at a civilizational level. We have to change the way we understand key concepts—freedom, dignity, empowerment, and even progress itself. If these concepts continue to be defined within the same framework that produced the problem, then any attempt at reform will remain limited. He repeatedly emphasizes that addressing this crisis requires moving away from an episodic approach. We cannot focus on individual symptoms—such as violence, discrimination, or inequality—without addressing the root cause. These are manifestations of a deeper problem: the objectification and devaluation of women within a broader materialist system.

For example, when we look at the issue of violence against women, it is not enough to pass laws or create policies. While these are necessary, they are not sufficient. The problem must be addressed at the level of culture, values, and social

relationships. The same applies to issues like the breakdown of families or the commodification of women's bodies. These cannot be solved in isolation.

He makes it clear that this transformation must take place across multiple domains. In education, we must cultivate a different understanding of human dignity. In media and cultural production, we must move away from representations that reduce women to objects. In social life, we must redefine relationships based on respect and mutual responsibility.

This process, which can be described as a “de-objectification” of women, is not limited to one society or one culture. It is a global task. However, different societies may have different capacities to implement such changes. For example, in a context where the political and cultural framework is already oriented toward these values, it may be easier to introduce systemic reforms.

At the same time, he acknowledges that even in such contexts, there are challenges. In Iran, for instance, the impact of long-term cultural pressure—dating back to earlier historical periods—continues to shape social attitudes. These pressures have not disappeared; they have evolved and continue in different forms. Therefore, the process of transformation is ongoing and requires constant effort.

Despite these challenges, he remains optimistic about the possibility of change. He sees the



current moment as an opportunity—a time when the limitations and failures of the dominant system are becoming increasingly visible. This creates space for alternative ideas to emerge and to be taken seriously.

He also emphasizes that this is not a task for women alone. Both men and women must work together to address this crisis. The transformation of society requires collective effort, because the problem itself is embedded in shared structures and relationships.

At the same time, women have a particularly important role to play. As half of humanity, their participation is essential for any meaningful change. If women are able to free themselves from the constraints of a system that limits their potential, this will have far-reaching consequences for society as a whole.

But this “freedom” must be understood correctly. It is not simply the ability to conform to existing norms or to participate in a system that remains fundamentally flawed. Rather, it is the ability to define one’s role and identity within a framework that recognizes full human dignity.

This brings us back to the idea of an alternative model. The goal is not to replace one form of limitation with another, but to create a balanced and integrated understanding of human life. In this model, women are neither confined nor objectified. They are active, responsible, and respected participants in both family and society.

He suggests that if we begin to think in this way, new possibilities will emerge. When we move beyond the constraints of dominant frameworks, we can begin to imagine different ways of organizing social life, different ways of understanding relationships, and different ways of defining success and fulfillment.

This is why he calls for a shift in perspective. We need to look at the issue of women—and, more broadly, the issue of humanity—from a different angle. We need to question assumptions that have been taken for granted and to explore alternatives that may offer more sustainable and humane solutions. In conclusion, what I take from his perspective is that the crisis of women is not a marginal issue. It is central to the condition of humanity today. It reflects deeper imbalances in our values, our systems, and our ways of thinking.

Addressing this crisis requires more than reform; it requires transformation. It requires a rethinking of civilization itself—a movement away from systems that prioritize profit and pleasure toward systems that prioritize human dignity, spirituality, and ethical relationships.

And I believe that we are still at the beginning of this process. The ideas are there, the examples exist, and the need is clear. What remains is for humanity to take this seriously—to reflect, to question, and to act in a way that moves us toward a more balanced and humane future.





In the Martyr's own words

(pbuh)

On Prophet Muhammad

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We Muslims, in order to find the path of guidance, need only to come to know the character of the Prophet. Of course, our belief is that all of humanity ought to benefit – and indeed does benefit – from the existence of the Prophet. This magnificent being, endowed with exalted character, is the one whom Almighty God raised for the greatest mission in the history of mankind. (Feb. 10, 2012)

When we mention the name of the Holy Prophet, it is as though the character of Abraham, Noah, Moses, Jesus, Luqman, all the righteous and outstanding servants of God, as well as the character of the Commander of the Faithful [Imam Ali (pbuh)] and the Guiding Imams (pbuh), are all crystallized and embodied in this sacred being. The

Holy Prophet can be compared to the brightest star in the cosmos, and described in those terms. The Holy Prophet is a celestial being, within whom thousands of luminous points of virtue shine. (March 21, 2006) He is the perfect exemplar – God has created no being more perfect than him in existence. He is a bearer of glad tidings, a giver of good news; he is a warner; he is a witness over all of humanity and throughout all history; he is a caller of all humankind toward God, and a luminous torch illuminating the path of humanity. (March 21, 2006) In the Holy Prophet, knowledge is accompanied by ethics; governance is accompanied by wisdom; worship of God is accompanied by service to creation; jihad is accompanied by

mercy; love of God is accompanied by love for His creation; dignity is accompanied by humility; immersion in the remembrance of God is accompanied by care for bodily well-being and health. (March 21, 2006) The Prophet would eat food and sit among the people like any ordinary servant of God, not like the aristocrats. He was of noble descent, but he never boasted about it. Yet a mere gesture or blessed glance from him would cause the emperors of his time tremble. (April 14, 2000) The Prophet's governing ethics were: vigilant against the enemy's temptations, and humble before the believers. (May 12, 2000) The Bi'tha [divinely appointed mission] of that magnanimous figure was a spirit breathed into the lifeless



In the Martyr's own words

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body of the world of that time. That world appeared alive – governments, kingdoms, efforts, and activities were all in place – but in that world, humanity was dead, virtue had perished. What existed was oppression, injustice, discrimination, and cruelty. Virtues were dead, and the Noble Messenger, along with his call, breathed a spirit into that world. (December 29, 2015) The appointment of the Holy Prophet (pbuh) to prophethood is the greatest gift given by the Almighty God to all of humanity. Regarding God's gifts, it is said, "And if you enumerate the favors of Allah, you will never be able to count them" (Quran 16:18). However, no blessing or gift is equivalent to the greatness and importance of the Prophet's Bi'tha. The reason for this is that his appointment to prophethood brought treasures for humankind that are never-ending. (Feb. 18, 2023) The Bi'tha and divine revelation clarified truths for the people and for humanity at large. These truths are such that if individuals and various societies come to believe in them and commit to them in practice, they will attain a good and pure life. What does a good and pure life mean? It means a sweet, fruitful, and desirable life – a pure life. It is pure because it is desirable, pleasant, assists human beings move along the path of perfection, and is endowed with all beauty and goodness, both in this world and the Hereafter. That is the good and pure life. If hearts become acquainted with these teachings, incline towards them, and adhere to their requirements, then a good and pure life will most certainly await them. (March 22, 2020) There are many people in the world who – if they were to know the Prophet of Islam to the extent that Muslims know him, or even less – if only a faint outline of that luminous face were to become manifest in their hearts, their belief and inclination toward Islam and Islamic spirituality would be guaranteed. (Oct. 16, 1989)

On Imamate

In the Martyr's own words

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Regarding Eid al-Ghadir, which is the day of the announcement of the caliphate of the Commander of the Faithful, Ali ibn Abi Talib (pbuh), there is a particular expression in the Quran that especially stands out and is significant on this day. In the beginning of Surah Al-Ma'idah, [God] states, "Today the faithless have despaired of your religion" (Quran 5:3). This refers to the 18th of Dhu al-Hijjah in the year 10 AH, the day of the declaration of Ghadir and the appointment of the Commander of the Faithful [Imam Ali (pbuh)] as the successor of the Prophet (pbuh). It is the day when the unbelievers despaired of being able to eradicate the religion of Islam with its clear message. Up until that day, they still had hope that they could achieve such a thing. But on that day, they lost all the hope they had, "Today the faithless have despaired of your religion. So do not fear them, but fear Me" (Quran 5:3). [The Quran is saying] do not fear the apparent formidability of the unbelievers anymore. Do not attach importance to the appearances and displays of the unbelievers. Be vigilant about your behavior before the Lord of the Worlds. This is what the verse is saying. Why did the unbelievers lose hope? It was because of the continuation of "Islam's political governance."

There may be times when there is belief in Islam, people practice Islam, but Islamic politics and Islamic governance don't exist. The spirit of Islam, which I will explain, will truly materialize when Islamic governance is established. The spirit of Islam is Imamate.

Imamate is one of the important aspects pertaining to the affairs of the divine prophets. This means that each prophet was an Imam and held the position of Imamate. The position of Imamate is higher than the position of prophethood for prophets. The prophethood of a prophet means that he conveys

the divine message to the people. However, the Imamate of a prophet means that he brings this message to fruition in the hearts of the people, in their thoughts, and in their actions and deeds. This is the meaning of Imamate.

This is why you see that after all the difficult tests that Prophet Abraham (pbuh) had encountered, Almighty God said at the end of his life, "When his Lord tested Abraham with certain words and he fulfilled them, He said, 'I am making you the Imam of humankind'" (Quran 2:123). At the end of his life, after all these events and after all these difficult tests, Almighty God told Abraham, "I am making you the Imam of humankind." You have now attained the rank of Imamate.

Why do we say it was at the end of his life? Because afterwards, Abraham asked, "And from among my descendants?" (Quran 2:124). [Abraham was asking,] "Will this Imamate continue in my descendants as well?" And Almighty God answered him. Well, the discussion of Abraham's descendants is about when he was at an old age. Prophet Abraham (pbuh) was blessed with two sons when he was at an old age, perhaps 90 years old or more, "All praise belongs to Allah, who gave me Ishmael and Isaac despite [my] old age" (Quran 14:39). This is the meaning of Imamate.

Prophet Muhammad (pbuh) ensured the continuation of Imamate in accordance with divine instructions. However, the continuity of Imamate must be accompanied by political governance. Therefore, he made an announcement regarding the caliphate and announced wilayat [Guardianship] by stating, "For whomsoever I am his master, Ali is also his master" (*Al-Amali*, 122). Additionally, it is essential to know that the Hadith of al-Ghadir has not been just narrated by Shia scholars. Rather, it is consistently narrated by both Shia and Sunni scholars. This hadith in which the Prophet announced, "For whomsoever I am his master, Ali is also his master," has been narrated by all or most Shia and Sunni scholars of hadith.



Mr. Soheil Asaad

Interview with Mr. Soheil Asaad (Edgardo Rubin), international analyst and activist in culture and the arts

Question:

If you wish to briefly describe the martyred Leader of the Islamic Revolution from your own perspective, how would you describe him?

I can say that Martyr Khamenei was a “Sign of God”

In my view, even the very title and name of our great martyr convey his essence to some extent. He was an “Ayatollah,” which I understand to mean a “Sign of God.” Whenever anyone saw him, listened to him, or studied the course of his life, they’d realize that they were standing before a sign of God.

He was a “Sayyid” – that is, a descendant of the Prophet – a noble

figure, a truly honorable human being, and a person of complete integrity and dignity. His full title was “Sayyid Ali Hosseini Khamenei.” He was “Ali” in the sense that he embodied the ideology of Imam Ali in his thought and ideology, which is the path of justice and the path of a divine human being. He was a great Imam and a great leader.

He was “Hosseini.” In other words, he followed the path of his ancestor Imam Hussain, the path of “saying no to humiliation,” even if it cost him his life, and that is how he was martyred. He continued that same path of struggle, focusing his efforts solely on the path of resistance for more than 40

years. He was a great enemy of the United States and Israel in constant confrontation from the beginning of the Revolution until the last day of his life, which was the day he was martyred.

Therefore, all these titles show he was truly a leader, an honorable man, a sign of God, a follower of Ali who followed the way of Ali (pbuh), and a Hosseini who continued the path of Hussain (pbuh).

Question:

In none of his speeches, Martyr Khamenei, referred to a verse from the Quran, stating: “The Islamic system believes in human dignity; the human being simply for being human, not a human being from a specific region, a specific race, or a specific color. “And We have certainly honored the children of Adam” (Quran 17:70). This is the Quran. A Black person from a predominantly Black region is also a “child of Adam.” There is no difference. The logic of discrimination that the Westerners have spread and practiced in the most disgraceful manner, and continue to do so to this day, is one hundred percent anti-Quran and anti-Islam. The Islamic system opposes it.” (August 17, 2023)

Alongside the martyred Leader’s other



personal and intellectual dimensions, the concept of humanity held a special place in his intellectual framework. What are your thoughts on this?

He was martyred because of the Palestinian cause

In my opinion, the revolutionary history and background of a leader like our great Martyr clearly speak of a deep human meaning in his movement. Following the path of Imam Khomeini, he always spoke first about the importance of the people from the very beginning of the Revolution – a path in which the most essential element of uprising and revolution is the people. He fought for his people, lived for them, and ultimately gave his life for his people.

Secondly, he viewed humanity through a purely human lens – meaning that people mattered to him not because they shared his race, culture, history, or geography, but simply because they were “human beings.” That is why we

see just as much the Leader of the Palestinians as he is the Leader of the Iranians. It can be said that a large part of his martyrdom, his revolutionary life, and everything he endured in confronting the US and the Zionist regime was for the sake of the Palestinian cause.

He established an Iran that supports Palestine. He built the Leadership of a revolution that stands with Palestine.

This stems from that very same humanitarian essence. The Palestinians do not share his



religious school of thought – that is, Shia Islam – nor do they share his geography or ethnicity. They are neither the people of Iran nor Persians. So, he sacrificed his life for Arabs, he sacrificed his life for Sunnis – and this perfectly encapsulates the human essence of his movement. We rise for humanity, we fight for humanity, we live for humanity, and we die for humanity.

Latin America witnessed this when Venezuela suffered economic weakness due to US

sanctions. He was the first to offer support. He sent humanitarian aid, provided assistance in the oil sector, helped with exports, and dispatched ships from Iran.

Therefore, this spirit of defense, uprising, struggle, and revolution – all of it is rooted in the principle of “the human being.” And that is what it means to be a leader for all of humanity.

That is why the path of his Revolution is the path of Leadership for humanity – meaning that it transfers human values to others so that

they too might achieve what the Iranian people achieved. For this reason, he always said that internationalizing, globalizing, or exporting the Revolution, does not mean “Iranianizing the world.” Rather, it means exporting a model of human uprising so that other nations may learn from Iranian society how to rise up against oppressors and tyrants.

Question:

In a 1987 New Year’s message, Martyr Khamenei stated: “The tyrannical systems of that era, which rose up in conflict – whether with open disbelief or cloaked in a facade of faith – and blocked the people’s path to the source of light and knowledge, are the very same systems that today continue to oppose and fight against the path of Christ and his divine ideals, which are the path of justice, humanity, and love.” What is your opinion on this statement from Martyr Khamenei?

Our martyred Leader was a leader who stood against the evil leaders of the world

Religious leaders of this kind, in our understanding, are a continuation of the line of the prophets. Since the dawn of human history, there have always been two fronts: the front of good and truth, and the front of evil, oppression, and injustice. The great prophets, divine messengers, their successors, and subsequently religious scholars and leaders, form a continuous historical lineage.

Therefore, Sayyid Ali Khamenei, our great Martyr, is nothing but another manifestation of a lineage spanning thousands of years – a lineage standing against injustice, defined by perpetual movement, action, uprising, change, and reform. This is precisely because the enemies on the other side do not have a clear identity that we could define as an individual enemy, a specific group, or a particular culture in which any religion resides. They are the enemies of humanity itself. That is why their behavior is savage and utterly inhuman. Consequently, the defenders of truth and justice



Martyr Khamenei meeting with the family of an Iranian Christian martyr of the 8-Year Sacred Defense

are naturally also the defenders of the humanization of life – the humanization of cultures, societies, governance, and law. This is something that is clearly absent on the opposing side, in the enemy’s camp. Thus, through his conduct, the great martyred Leader of our Revolution embodied a human leadership stance in the face of those leaders who are satanic, entirely detached from the original nature of humanity, and who strive to animalize the world and turn it into a manifestation of savagery.

Question:

Ayatollah Khamenei was a religious Leader, meaning he led Iran based on Islamic principles. There may be other religious governments in the world, and many Christian and Muslim figures are engaged in social and political activities. What distinguished his religious and political leadership from other leaders of this kind?

The characteristic that made him a completely different kind of religious-political Leader

In my opinion, both in his character and his thought, he represented a distinct ideological path within Islam – specifically its most socially conscious and just iteration: the school of the Ahl al-Bayt, which, of course, currently constitutes a minority in the broader Muslim world. However, this school of thought maintains that the role of religion is not confined to an individual’s personal relationship with God, nor is it limited to the mosque, worship, prayer, or rituals. Islam is an intellectual school of thought bearing the title of religion; but from the Islamic perspective, religion is the entirety of human life, encompassing every single dimension of human existence.

Therefore, there is a great historical mistake that humanity has committed regarding religion and politics: secularizing and separating these two spheres from one another. This means demanding that religion stay out of politics, while simultaneously stripping politics of ethics, values, principles, and spirituality. Because Sayyid Khamenei represented an authentic and true religious school, he did not approach religious realities merely through the lens of rituals or superficial popular spirituality. Instead, he engaged with them at a profound level that ultimately aimed to serve society—to establish a system dedicated to the public good. In his ideology, religion exists to serve humanity; and for religion to effectively serve humanity, there must be a government, laws, a constitution, and a formal political structure.

That is why, in his thought, the first step is rising up against the inhuman system. Following the uprising comes the formation of a government, the creation of a political structure, the development of an Islamic society, and finally, the building of a civilization. Notice the progression of his thought: it begins with the individual, expands to society, moves to the political structure, lays the foundation for an ethics-based society, and ultimately culminates in a civilization.

This is the visionary thought of Sayyid Ali Khamenei, the great Martyr of our Revolution.

This specific trait makes him entirely distinct from what the world conventionally understands as “politics” or “religion.” In the West,

for instance, politics has been drained of its religious, spiritual, ethical, and value-based content, while religion has been hollowed out, losing its sense of justice, social dimension, commitment, responsibility, and revolutionary spirit. Therefore, I believe that Sayyid Ali Khamenei's ideology reconnects these two spheres. It bridges the gaps caused by the flawed understandings of both religion and politics which dominate the world today.

Question:

Ayatollah Khamenei was a religious Leader, meaning he led Iran based on Islamic principles. There may be other religious governments in the world, and many Christian and Muslim figures are engaged in social and political activities. What distinguished his religious and political leadership from other leaders of this kind?

He did not participate in a revolution to have a better home, but to create a better human being

In my view, when examining these specific qualities, several factors must be considered. **I believe the essential element that is appealing and important to the nations and societies of Latin America is his practical commitment. That is, he was not a rhetoric-driven Revolutionary, or someone reliant on mere slogans and catchphrases. Rather, he was a Revolutionary in the field.** He was present on the battlefield, he fought for his cause for more than forty years, through his character, his intellect, and his commitment. He was a pragmatic leader who turned his ideology and theories into a project that is observable, tangible, and understandable.

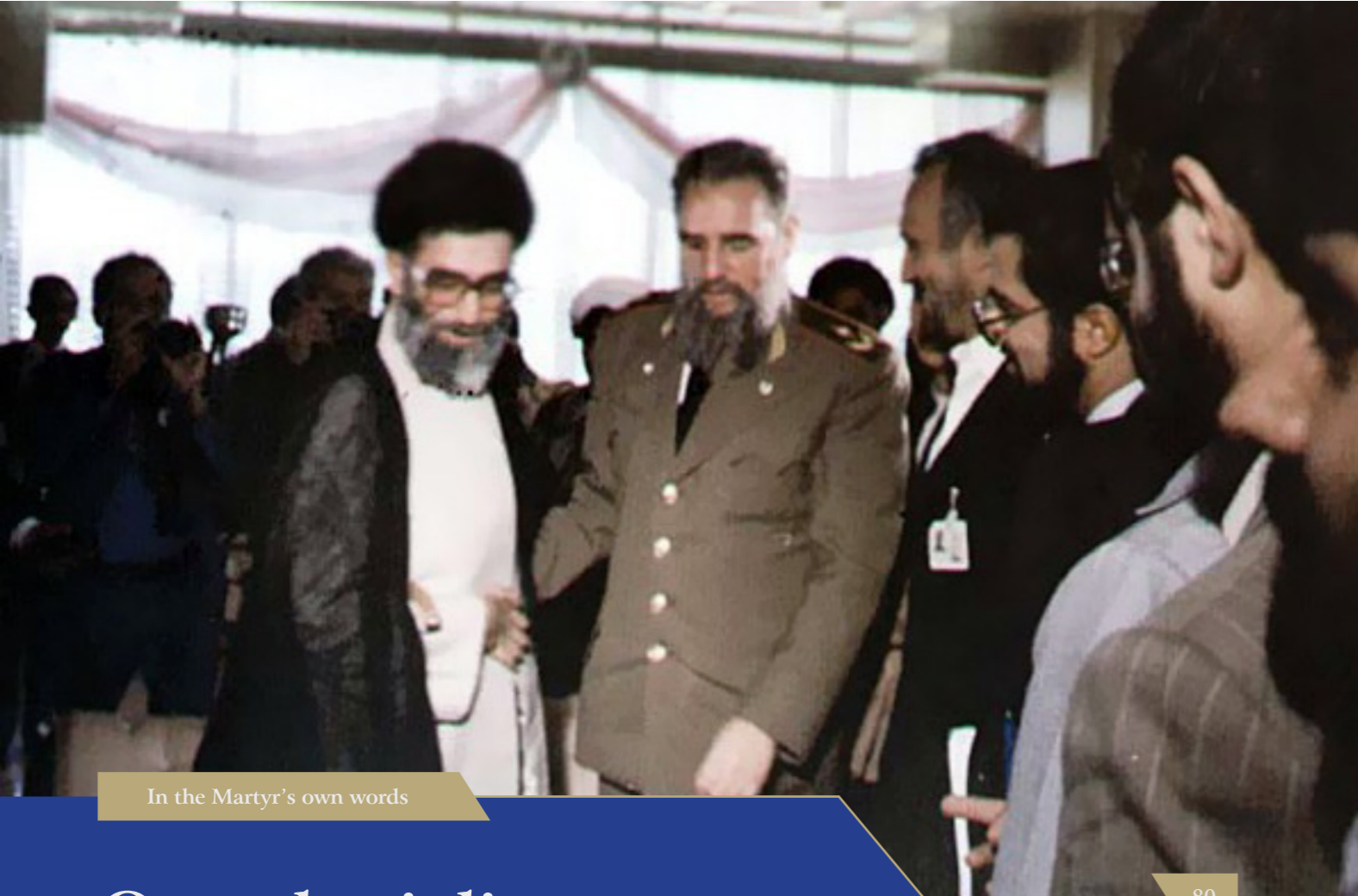
On the one hand, we have this practical dimension: a man of action, a true fighter – as we witnessed on the last day of his life – left this world while fighting; he died on the battlefield. On the other hand, there is the connection between the spiritual and social dimensions within his thought. He did not seek to participate in a revolution so that he could eat better or build a better home for himself. He did so to create a better human being; a human being in whom spiritual and moral dimensions are also present.

And another point, in my opinion, is his perseverance and steadfastness. We are not speaking about a leadership of two years, three years, five years, ten years, or even twenty years. We are speaking of a Leader who was engaged in a revolutionary process for more than forty years, playing a fundamental role throughout. His role was vital not only in the founding and creation of the Revolution but also in its ongoing preservation and protection. Because Imam Khomeini, the leader before him, had said: “Preserving the Islamic Republic is more difficult than establishing it.”

Thus, the role he played – which was a fundamental role – was that he was able to bring about the Islamic Revolution alongside Imam Khomeini, then succeed him, and then preserve it throughout the forty years he carried that responsibility.



A picture of Martyr Khamenei standing above the tides of the Persian Gulf during his presidency and amid the military conflicts with the US naval forces



In the Martyr's own words

On colonialism

One of the failures of the Western experience in managing human affairs and securing human well-being is the issue of colonialism. Just look at what the phenomenon of colonialism has done to the world. If you travel to Africa, you will see a clear example of it there. Africa is a continent rich in both human potential and extraordinary natural resources. The Europeans went there, and through massacres, killings, and plunder, they took advantage of the people's unawareness. They even installed statues of themselves there as the "liberators" of those countries. (May 9, 2005) Colonialism, the humiliation of nations, the plunder of their financial resources, and the corruption of their human capital all stem from the rule

of ignorance. When ignorance prevails, you see many nations across the globe being crushed under the boots of colonialism. Their resources are looted, their dignity is trampled, and they are set back for years – some by decades, others by centuries. (May 5, 2016) After the era of classical colonialism – that is, the overt and direct presence in countries – and after the period of neo-colonialism – bringing their own puppet rulers to power – the world's power seekers have now entered the stage of ultra-neocolonialism. Through propaganda and deception, they try to paint a beautiful picture of the world's Arrogant Powers in the minds of nations and attract them to their side. But nations know that the true face of the US,

Britain, and other global power seekers is the same hideous and repulsive face that was exposed in Iraq, in the prisons of Abu Ghraib and Guantanamo. (Jan. 8, 2005) By entering the stage of ultra-neo colonialism, the Arrogant Powers pursue the same old colonial goals, using propaganda tools, exerting psychological and mental influence on individuals across nations, buying off the talented, active and influential members of societies, and other complex methods. (Feb. 3, 2005) I do not recommend in any way, shape or form, that you become awed by the West's progress – not in the least. That progress is due to their having entered a certain stage earlier than others, and it is built upon oppression, arrogance, and




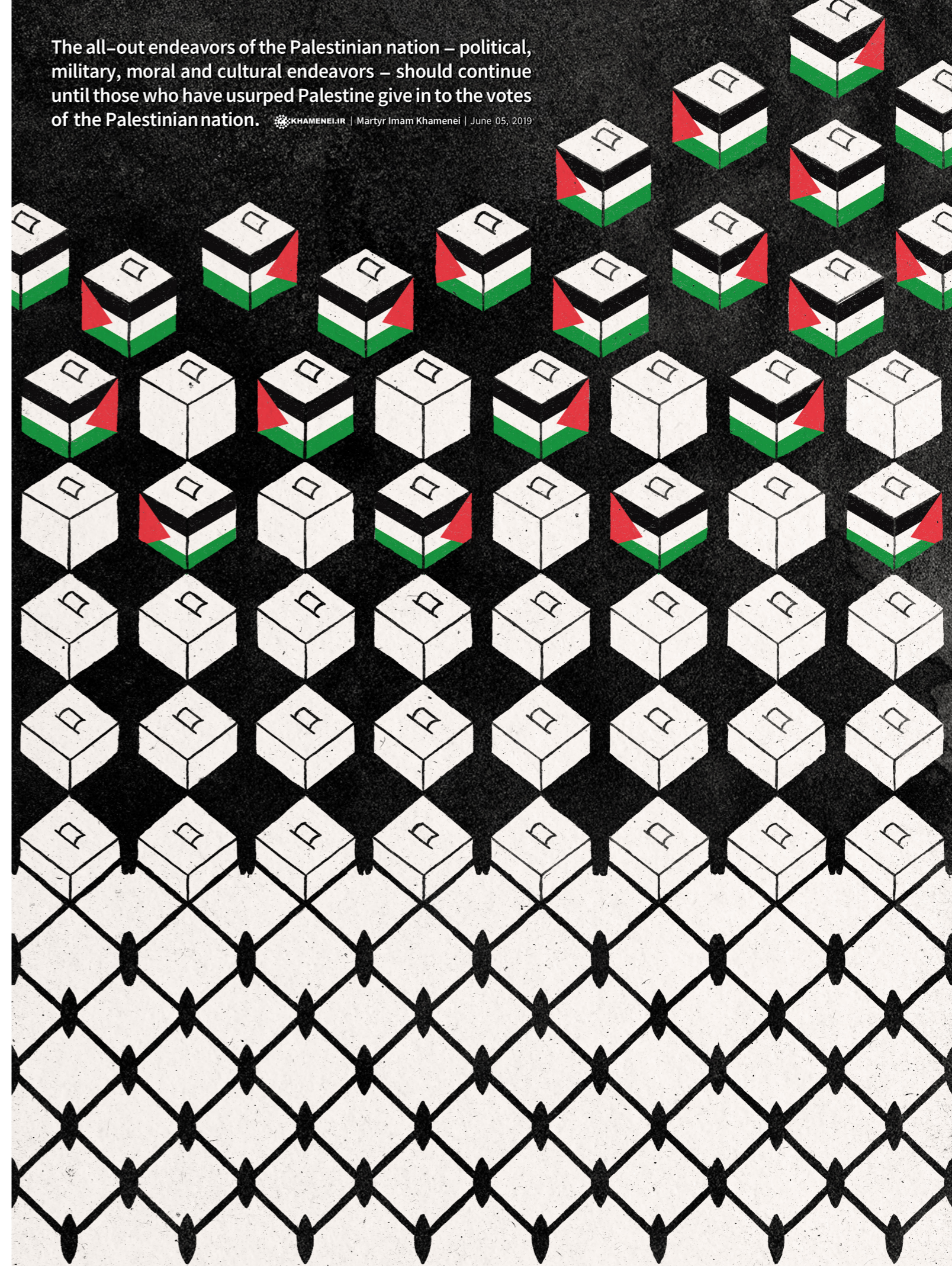
In the Martyr's own words

colonialism. If the British had not colonized India, Burma, and that wealthy region of Asia – if they had not usurped them and plundered their wealth – as the Indians themselves have vividly described in their own historical accounts – they certainly could not have reached the position they enjoy today. (Oct. 3, 2012) Wealth in Western societies – almost universally – has come through colonialism. The wealth that Britain amassed in the 18th and 19th centuries, enabling it to dominate all of Europe and other regions through its policies, came from the money, cash, and gold that the British obtained through the colonization of Eastern countries, primarily the Indian subcontinent. Refer to history; it really cannot be described in just a word or two what they did to India. The British looted India and the wealth of that extremely prosperous region, channeling it all into the British treasury, turning Britain into a wealthy country. And now no one asks where all that wealth came from. Should one respect such wealth? (May 17, 2009) What the US government pursues today is, in spirit and essence, the same thing that colonialists pursued in the 19th and early 20th centuries. Back then, European governments claimed, "We need the vital resources of these countries, so we will invade and colonize them." They would humiliate small and weak nations. Today, the US is doing exactly the same thing for its own interests. But any interest that must be secured at the expense of another nation's well-being, is an illegitimate interest. (June 4, 1995) At such critical junctures, nations have only one path: to show their true essence, bring their power onto the stage, and use their capabilities so that the enemy cannot exploit their weaknesses and shortcomings. There is no other way for a nation. This is what the Iranian nation did. And this endeavor requires staying alert, being aware, not being lazy, not attaching one's heart to petty, fleeting material desires and comforts, keeping one's lofty goals and ideals in sight, and stepping into the arena. This is what is needed. (Feb. 17, 2008)

Governments should know that relying on the **Zionist regime** won't bring security for any government. **Palestine** belongs to the **Palestinians**; therefore, it should be run as they wish. The problem in West Asia will not be solved until **Palestine** is returned to its owners. The comprehensive struggle of the **Palestinian nation** must continue until those who have usurped **Palestine** submit to the will of the **Palestinian** people. We support the **Resistance** wherever they stand firmly and resist in confronting the malicious actions of the **Zionist regime**.

Holy Quds and the entire **Palestine** belongs to the **Palestinians** and they will regain its possession again, God willing. **Israel** is not a country, rather it is a **terrorist** camp against the **Palestinian nation** and other Muslim nations. Every blow to the **Zionist regime** is not only a service to the entire region but to all of humanity. The **first step** to increase the unity of the **Islamic world** is to confront this **criminal gang** that has governed the land of **Palestine**. Today, the most **important** issue of the **Islamic world** is the issue of **Gaza**.

The all-out endeavors of the Palestinian nation – political, military, moral and cultural endeavors – should continue until those who have usurped Palestine give in to the votes of the Palestinian nation.  KHAMENEI.IR | Martyr Imam Khamenei | June 05, 2019



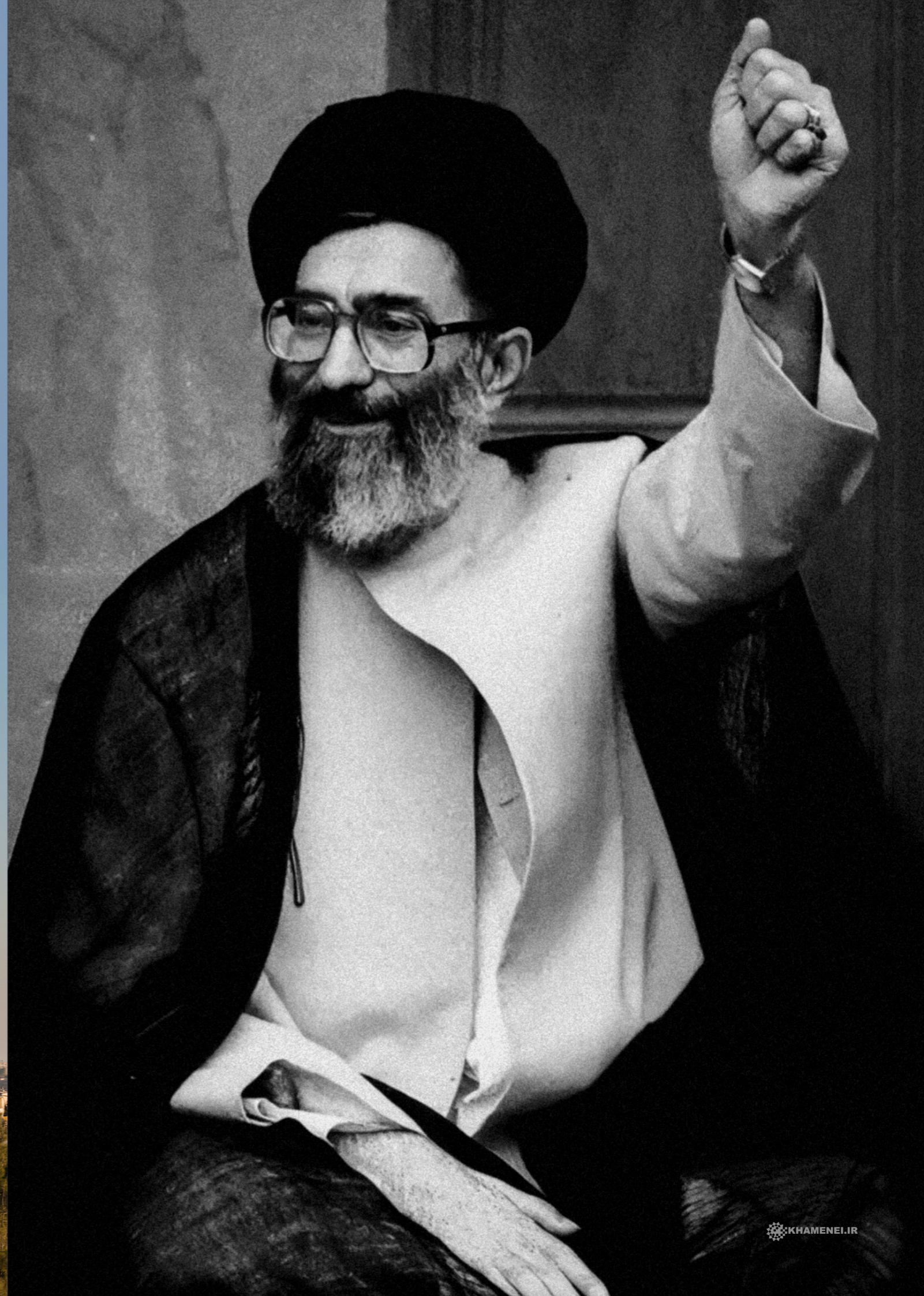
Martyr Khamenei's solution for the issue of Palestine

The Palestinian issue is not just an Islamic issue. It is a humanitarian issue. (April 22, 2023) If anyone in the world, regardless of whether they are Muslim or not, knows the reality of the events in Palestine, they will confront the usurping [Zionist] regime. (April 22, 2023) The Zionist regime is illegitimate, and the formation of this regime was based on a false premise. (June 15, 2018) Based on a direful Western plot and under the direction of England, an independent country with a clear historical identity called "Palestine" was taken away from its people in the 1940s through the use of weapons, killings, and deception and it was given to a group of people, the majority of whom were immigrants from European countries. This massive usurpation ... was carried out by massacring the defenseless people who were in towns and villages. (Aug. 30, 2012) The Palestinian nation has a culture, a history, a background, and a civilization. This nation has lived in this country for thousands of years. Then you come and expel this nation from its own homes and its own cities, and you separate it from its own history. You then gather a group of migrants, vagabonds, various sorts of people, and profit seekers from around the world and create a fallacious nation!? (Oct. 20, 2000) Israel has proven it doesn't understand anything but the language of force. (Oct. 19, 1991) One cannot communicate with a savage enemy except through force and from a position of power. (May 22, 2020) The solution is decisive, armed resistance when confronting this regime. The Palestinians must show they are powerful in the face of the Zionist regime. (July 23, 2014) The path to solving the issue of Palestine is the path of fighting. (Feb. 27, 2010) The deceitful method used by the Zionists and their supporters – the US being their



major supporter – involves using the beautiful word of peace. [They say,] “Make peace. Why these arguments?!” Of course, peace is a very good thing, but where and with whom? Someone has entered your home, and they have broken down the door by force. They have beaten you, violated your wife and children, and are living in two and a half of your three rooms. Then he says, “Why are you constantly complaining to others for no reason? Why are you constantly fighting and starting conflicts? Let’s make peace!” Is that peace?! (Dec. 31, 1999) No scheme or plan about Palestine is implementable in the absence of Palestine or against the consent of its owners, the Palestinians. This means that all former agreements such as the Oslo Accord, the Arabian two-state solution, the Deal of the Century and the recent humiliating attempts for the normalization of relations have been nullified. (April 29, 2022) What we demand is the liberation of Palestine, not the liberation of a part of Palestine. Any plan to divide Palestine is completely unacceptable. The two-state idea, which has been presented in the self-righteous guise of “recognition of the Palestinian government as a member of the United Nations,” is nothing but giving in to the wishes of the Zionists – namely, “recognition of the Zionist government in Palestinian lands.” (Oct. 1, 2011) Today, democracy and referring to a public vote is a modern, advanced method that is approved of by the entire world. Very well, in order to choose the government of the historic country of Palestine, you should refer to the vote of the people of Palestine. You should hold a referendum. (June 10, 2018) The opinion of all the people of Palestine – including Muslims, Christians, Palestinian Jews, and those who are in exile outside of Palestine – should be asked and be the ones to determine what kind of system should rule in Palestine. Everyone should submit to that choice. (June 5, 2019) [A referendum] is a suitable, acceptable, civilized logic for the administration of Palestine. (Nov. 29, 2023) This is democracy. Why is democracy good for the entire world but not

for the people of Palestine?! Why does everyone throughout the world have the right to be involved in determining their own destiny, but the people of Palestine don't have that right?! (April 5, 2002) We are only saying that the comprehensive struggle of the Palestinian nation – political, military, moral, and cultural endeavors – should continue until those who have usurped Palestine submit to the vote of the Palestinian nation. (June 5, 2019) Now some people will say, “Well, the Zionist regime will not accept and agree to what you are proposing [the referendum].” Yes, we know they will not agree to it. Sometimes a government or a country might not like something, but it is imposed on them. It doesn't have a choice. If the cores of Resistance seriously pursue what they are seeking with resolve and determination, this will happen. (Nov. 29, 2023) Some people think it unlikely asking how Palestine can become independent after the passage of 70 years. However, in the Balkans and in other countries, they became independent after 60, 70 years during which time their country had been occupied by others. (Nov. 15, 2019) The Caucasus region, some parts of which were under the control of Tsarist Russia for about a century prior to the formation of the Soviet Union, also regained their independence. Kazakhstan, Azerbaijan, Georgia, and the others have also become independent countries. So, this is possible. (April 5, 2002) The comprehensive struggle of the Palestinian nation should continue until those who have usurped Palestine submit to the vote of the Palestinian nation. (June 5, 2019)





Mr. Khaled Qaddoumi

From an interview with Mr. Khaled Qaddoumi, Hamas' representative in Tehran

Ayatollah Khamenei (may God sanctify his soul) regarded the issue of Palestine as the heart of the Muslim world. At the core of this world, he placed Quds, and at the heart of Quds, he saw the Resistance—particularly groups like Hamas and other Palestinian resistance factions. Whenever he spoke of supporting the Palestinian cause, he consistently emphasized that all Muslims carry a deep love for Palestine in their hearts and desire to support it. Therefore, this cause could serve as a unifying factor for all movements. In fact, this was a legacy passed down from the founder of the Islamic Revolution [Imam Khomeini (ra)]. The concept of “International Quds Day,” observed on the last Friday of Ramadan, was itself a unifying idea for the Muslim world, centered around the noble and righteous cause of Palestine.

At the last Non-Aligned Movement summit held in Tehran, he stressed the need for unified efforts, not only within Islamic countries but also among all nations that seek to support Palestinian rights and stand with the oppressed. He reminded them of their human duty to unite in support of the Palestinian cause. He also posed the question: Why should the Palestinian people be denied the right to determine their own destiny, when this is their most natural and inherent right? Therefore, there is no doubt that Imam Khamenei (ra) called for the convergence of efforts from all peoples, supporters, and Islamic countries. He believed that the issue of Palestine represents the best axis for achieving unity among Muslims – uniting them in support of this cause and in confronting the Zionist regime.





Charlotte Kates

From an interview with Charlotte Kates, Samidoun International Coordinator

One thing that I do want to share is that you know during this the last two and a half years, during the period of Al-Aqsa flood, during the period of the genocide there has been a tremendous growth in the solidarity movement internationally. And when I use the term solidarity movement, sometimes this is taking us to be sort of like a lowest common denominator movement, but the reality is that there is much greater support for the liberation of Palestine from The River to the Sea, and for the resistance than there has been at any time in decades or in generations. And this has been worldwide expressed, including in the heart of the Imperial core. And this did grow out in the student activists taking action at their universities, workers taking action their jobs walking off of their job sites, and that in the middle of all of this, in the middle of the battles that the Islamic Republic of Iran was waging, in the middle of its self-defense, in the middle of facing ongoing attacks of subversion, cyber-attacks and assassinations and the ongoing relations with the axis of resistance and fighting on multiple fronts that Ayatollah Khamenei was addressing the students of the West and of the movement, and this was like something as simple as kind of like going and doing campus protests, something that he valued, was something that he saw as relevant as something that was helpful in the heart of an Imperial core that was delivering nothing but death and destruction to the Islamic Republic, to Palestine and to the people of the region, and I just think that that says a lot about the fact that his awareness of what was happening in the world, the fact that he was paying attention to the solidarity movement and what was developing there, the fact that he saw hope in building this camp of resistance that is not only regional but also global. I think this can only inspire us to do even more and effort whatever we can to live up to that example and to build that global camp of resistance.





Adnan Husain

From an interview with Adnan Husain, Medieval European and Middle Eastern Historian

In one of his speeches, Ayatollah Khamenei presented a broader vision—one that clearly reflected his depth of insight and analysis as an anti-colonial thinker. The guidance he offered to Muslims was not merely rhetorical; it was analytical and strategic. He delivered the speech in Arabic, indicating that his primary audience was not the people of Iran, but rather Muslims in Arab nations and neighboring countries. His aim was to explain Iran's position and the nature of its revolution: that it was never about expanding Shiism or converting others, but rather about strengthening resistance.

He emphasized that the Islamic Revolution had fundamentally changed the equation of resistance in the region. Its significance, he argued, extended beyond Iran and its people—it was a catalyst for the liberation of the entire region from colonialism, subordination, and the Israeli and US imperial project, which had long prevented the region from realizing its historical potential and meeting the needs of its people.

At the core of his message was the unity of Muslims—both Shia and Sunni. He pointed out that Iran had consistently supported Islamic resistance movements in Palestine, despite their Sunni identity, underscoring that sectarian differences were not the issue. What truly mattered were the shared ideals of anti-colonial resistance and regional unity.

He also offered a compelling analysis of different forms of Islam. He viewed the Palestinian cause as integral to the revival of the authentic Muslim spirit and, in doing so, critiqued the types of Islam supported by the West. According to his analysis, the West seeks to steer Muslims away from a rational, principled, and moderate Islam. Instead, it promotes either a secularized version of Islam—stripped of its spirit, practice, and its capacity to confront injustice and oppression—or a Takfiri form of Islam, which is harsh toward other Muslims, fuels internal conflict, and resorts to violence and terrorism, yet remains accommodating

and conciliatory toward Western powers such as Europe and NATO. He argued that such contradictions reveal a fundamental flaw: an Islam that tolerates the Zionist entity while showing no mercy toward fellow Muslims cannot be trusted. This pattern, he noted, has become increasingly visible over the past 15 to 20 years.

Overall, his perspective was deeply reflective and forward-looking. He demonstrated a clear understanding of the central role of the Palestinian cause—not only in the politics of the region but also in shaping a universal vision of Muslim unity and serving as a global symbol of justice.



Dan Kovalik

From an interview with Dan Kovalik, American lawyer, author, and political activist

What was unique about him was that he was perhaps the strongest ally Palestine had in a long time. One might think of figures like Muammar Gaddafi or Fidel Castro, but in more recent years—over the past decade and a half—he stood out as one of the closest friends of the Palestinian people. In the United States, many people express support for Palestine while opposing Iran or the Ayatollah; however, it is difficult to separate the two, given that Iran has consistently been at the forefront of supporting the Palestinian cause. Much of this, I believe, stems from Ayatollah Khamenei's leadership and legacy, which continues beyond him. What distinguished him was not merely his statements, but his actions. Words, in themselves, carry little weight without action. He demonstrated a willingness to place his own country at risk in defense of Palestine, which is an extraordinary stance. He appeared to embody an altruistic and deeply spiritual form of leadership. A friend in Iran once described him as representing a kind of liberation theology—something that resonated with me as a Catholic. I had not realized that such a framework existed within Islam, but it helped me understand the motivations behind his commitment, particularly his readiness to sacrifice for the Palestinian people.

It is not easy to fully articulate this, but many of us drew hope from him and from Iran—hope that resistance was still possible in a world that had, in many ways, abandoned the Palestinian people. Iran did not abandon them, nor did its allies, such as Hezbollah, Hamas, and Yemen. These were among the few actors who continued to stand and fight for the Palestinian cause, and that was undeniably inspiring. There is another point worth mentioning—something that deeply struck me. When I visited Syria in 2021 for the first time, I realized something I had not fully understood before: the extent of Iran's role in defending Christian communities there against extremist groups

that, in some cases, were supported by Western powers. Despite my familiarity with global and Middle Eastern affairs, this came as a surprise. It highlighted the need for greater awareness of the role that Iran and its leadership have played in protecting Christian populations in the region.

I also traveled to Iran in 2017, where I visited several churches, particularly in Tehran and Isfahan. I learned that Christian communities there are afforded specific protections, which was meaningful to me personally and contributed to my broader understanding of the country and its policies.





David Miller

From an interview with David Miller, British sociologist and political activist

The way he understood Palestine was, of course, fundamental. He believed that Palestine held a central place in the life of Muslims worldwide. This perspective was not merely theoretical—it translated directly into action. One of the clearest manifestations of this was his strong support for the formation of what came to be known as the “Axis of Resistance,” which has, over the past decades, been one of the primary forces challenging Zionist power in the region.

Like Khomeini before him, he was a committed advocate of the Palestinian cause. He tasked Hajj Qasem Soleimani with supporting Palestinian groups and helping to build networks of resistance across Lebanon, Syria, Iraq, and Yemen. In this sense, he can be seen as a central figure behind the development of this محور. Many Palestinians themselves have acknowledged that without Khamenei—and more broadly, the Islamic Republic—the kind of resistance seen in Palestine, especially since October 7, 2023, would not exist in its current form. What we are witnessing today is, in many ways, a direct outcome of that long-term vision and strategy.

From my perspective, coming to this subject without much prior knowledge some years ago, what stood out most was the consistency and steadfastness of his commitment to the Palestinian people. This commitment persisted despite opposition—even within Iran itself. While monarchists and external critics opposed such policies, there were also voices inside Iran who believed that prioritizing Palestine was not in Iran’s national interest. His response to this was consistent: while supporting Palestine does serve Iran’s interests, the issue ultimately goes beyond narrow nationalism.

This is perhaps the most important point—his view was not confined to national or even purely Islamic concerns. It extended beyond the boundaries of nation-states and even beyond the concept of the Muslim Ummah. For him, Palestine was a matter of humanity



and justice at a universal level. That broader moral framing is something that, increasingly, people around the world have come to recognize. His calm, steady, and principled stance on Palestine has, over time, earned growing respect, particularly as events continue to unfold and the implications of his long-term vision become more apparent.



Khaled Barakat

From an interview with Khaled Barakat, Palestinian writer and political activist

A Palestinian referendum reflects his consistent principle of returning to the will of the people—of asking what the people themselves want. Why should one rely on the opinion of a single Palestinian individual or faction? It is the Palestinian people, as a whole, who must decide their future, regardless of whether they are Muslim, Christian or Jewish. In that sense, this proposal represents a logical and revolutionary solution.

This is a crucial point, because it fundamentally exposes the nature of the Zionist project. After all, who could reasonably reject such a solution? Any fair-minded and just person would see it as legitimate. Yet Zionists would reject it outright, arguing that it would mean the end of Israel. In fact, they would view it precisely as a formula for dismantling the current structure of the state.

This approach also moves beyond the limitations of the long-standing debates over a “two-state solution” or a “one-state solution.” It offers an alternative rooted in popular will rather than imposed political frameworks. At times, Iran has found itself in difficult and sensitive positions regarding these issues. For example, when the question of recognizing a Palestinian state was raised at the United Nations, the situation was complex. Many see such recognition as largely symbolic—acknowledging a theoretical state rather than a fully sovereign reality, and certainly not a Palestine “from the river to the sea.” This proposal was largely driven by actors such as Saudi Arabia and France, and Iran faced a dilemma: rejecting it could be interpreted as opposing Palestinian self-determination, while supporting it would contradict its broader principles.

In that instance, Iran chose to abstain—a decision that was both calculated and significant. Abstaining avoided endorsing a flawed framework while also not appearing to oppose Palestinian aspirations. It was, in many ways, the most balanced position available under the circumstances. Situations like this illustrate the complex challenges Iran navigates regularly in addressing the Palestinian issue.





In the Martyr's own words

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On Islamic unity

Today the world of Islam is suffering from grave maladies, and the solution to these maladies is Islamic unity. What the world of Islam needs is unity, working together, helping each other, and moving forward past religious and intellectual differences. Today, the approach that arrogance and imperialism have toward the world of Islam is that they are trying to push the world of Islam away from unity as much as possible. (Dec. 17, 2016) Unity means relying on common points. We have many common points. Muslims' common points are more than their differences. Therefore, they should rely on these common points. (Jan. 19, 2014) The holy existence of the great Prophet and Messenger of Islam (pbuh) is the most important

point for bringing unity. (April 16, 2006) The holy existence of the Holy Prophet (pbuh) is the focal point for the love and affection of all Muslim nations. Everyone loves the Holy Prophet (pbuh). This is a central point. It is the main point. The Holy Quran is the central point for the attention and faith of all Muslims. The same is true about the Holy Ka'bah. Just look at how many common points exist between Muslims! (Dec. 17, 2016) Unity isn't a tactic. It's one of the fundamental principles of Islam. The Quran has ordered us to be united. (Sept. 16, 2024) If we are together, if Islamic governments and Muslim nations – whether Shia, Sunni, or different denominations of Shia and Sunni – are honest with one another, if they aren't

suspicious of one another, if they don't have malevolent intentions against one another, and if they don't insult each other, see what will happen in the world and how Islam's dignity will increase. (Jan. 19, 2015) Our problem today is division. Even though the Quran prohibits division, "Do not be like those who became divided [into sects] and differed" [Quran 3:105], and it commands us to be united, "Hold fast, all together, to Allah's cord, and do not be divided [into sects]" [Quran 3:103], the members of the Islamic nation, the Islamic Ummah, are divided. If the Islamic nation, which consists of about two billion, close to two billion people who are scattered in the most important, sensitive geographical areas of the world,



In the Martyr's own words

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if they were united today, Islamic countries would receive more blessings, far more blessings. If this unity is established to any extent, the solution to the problems of the Islamic world will become apparent. The first steps will become apparent, and it will be possible for us to solve the problems of the Islamic world. (April 22, 2023) The Palestinian issue is the gravest tragedy in the world of Islam. If the world of Islam had committed itself to at least this minimum level of unity, these things wouldn't have happened and the enemy wouldn't have dared to do such things. (Nov. 15, 2019) Palestine is the most important issue in the world of Islam, and it's the axis of unity for all Muslims and all liberated individuals in the world. If Muslims are united, Palestine won't be in the situation that we're witnessing now. (Dec. 17, 2016) In this recent issue of normalizing relations, this move is against Islamic unity and solidarity. They should return from this path and compensate for this grave mistake. (Oct. 24, 2021) Without a doubt, all the maladies of the Islamic world will be healed by means of the unity of the Islamic Ummah. (Nov. 3, 2020) If Muslim brothers concentrate on unity, solidarity, unanimity, and harmony for the entire Islamic region, they will overcome all these schemes, God willing. (Nov. 25, 2018)



were the tangible reality of today's society. One aspect of his leadership was his rejection of tyranny. This rejection occurred on a civilizational level. Today, we witness how the great idols of the world are being shattered one by one, and gradually, their grandeur and awe are fading from the minds of the global community, leading to their decline. On the other hand, in alignment with the noble verse, "so one who disavows fake deities and has faith in Allah," his positive, faith-driven approach is also noteworthy. He showed how one can build knowledge through faith, how one can construct a civilization through faith, how one can achieve true independence through faith, how one can build humanity through faith, and how one can truly create a nation through faith. I believe that this aspect of his character has been discussed not only by us, the seminarians and Iranians, but also by many great thinkers and analysts worldwide, who analyze the situation regardless of their political biases and preconceptions. These individuals speak of a "new Iran" and Iran as a superpower – something the martyred Leader had envisioned. Therefore, I

Question:

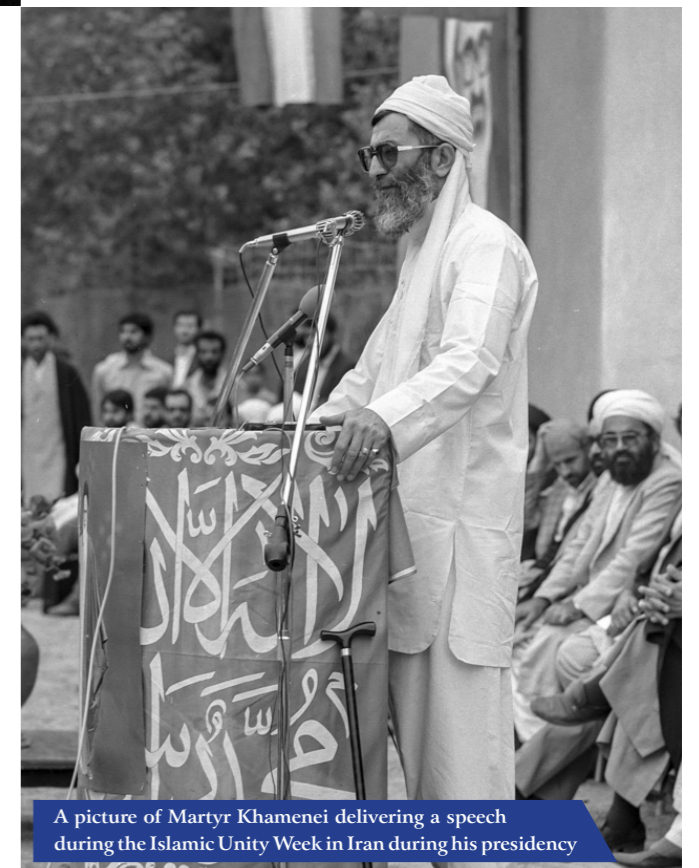
On February 28, 2026, the Leader of the Islamic Revolution, the martyred Ayatollah Khamenei, was assassinated in his office in a terrorist attack carried out by the United States and the Zionist regime. After 36 years, 8 months, and 7 days of bearing the grave responsibility of leading the Islamic Revolution, he attained martyrdom. To begin with, if you were to describe the martyred Leader of the Islamic Revolution from your own perspective, what would you say – in just one short sentence, or at most, in one paragraph?

If I were to reflect on the great character of the martyred Leader and express it in just a few sentences, I must say that the word "thinker" doesn't do him justice. Many great thinkers have emerged in the world of Islam and in today's world, whose theoretical dimensions and intellectual characters are broad and truly significant. If I were to consider him a politician, I would say that there are many remarkable politicians in both the modern world and in Islamic societies. However, if I were to look for a defining trait for the martyred Leader of the Islamic Revolution, I might not find a single word that captures it, but in a couple of sentences, I can express his greatness and civilizational weight. In truth, the martyred Leader of the Islamic Revolution was a civilizational director and a leader of the Islamic world. His civilizational dimension acted in two ways. His actions were not just claims; they



Hujjat al-Islam Habibollah Babaei

An interview with Habibollah Babaei,
Associate Professor of Islamic Civilization
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A picture of Martyr Khamenei delivering a speech during the Islamic Unity Week in Iran during his presidency

believe that the martyred Leader's confrontation with colonialism was not merely theoretical; it was a confrontation of a nation.

He established a new world order on the level of global relations, both through his Christ-like spirit while he was alive and also through his sacred blood, which I believe, became a new Tharallah (the Blood of God) in the history of the Revolution.

This divine blood has practically ignited a fervor, passion, and epic movement, the consequences and signs of which we clearly witness in society today.

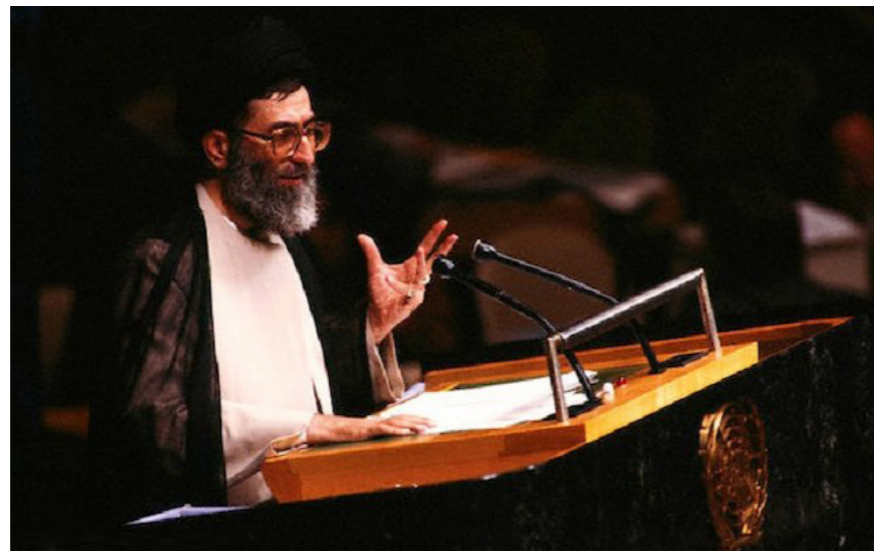
Question:

From the very moment of its emergence, the Islamic Revolution, as a civilizational phenomenon, found itself in confrontation with Western civilization, in such a way that the West—across various political, cultural, scientific, technological, military, and other domains – continuously subjected the Islamic Revolution and the civilization arising from it to pressure and aggression. A key point in this confrontation is how the leaders of the Islamic Revolution understood this adversarial civilization of the West. Please explain: What “understanding the West” consisted of for Martyr Khamenei, who for nearly four decades bore the leadership of the Revolution and the Islamic Ummah? How did he perceive Western civilization, and what was his perspective in analyzing and recognizing it?

In the book *Sunset Shadows*, where I have discussed the martyred Leader's Western studies and at

the conference “We and the West”, which also unveiled this book, I focused on his methodology and approach. In my opinion, his understanding of the West occurred through a triangular process.

The first side of this triangle is one that many Western scholars are familiar with, which is primarily library-based. For someone who wants to understand the West, they would typically read European history, study Western philosophy and theology, read novels related to the Western world, and watch films produced about the West. These activities allow an individual to form an understanding of the West. This aspect may not be particularly prominent, but nonetheless, Imam Khamenei, as a thinker and avid reader, had gained a substantial understanding and awareness of the West. However, what truly set the martyred Leader's understanding of the West apart and distinguished him from other scholars are, in my view, the next two sides of the triangle, which



have been discussed far less.

The second side of his Western studies was his experience of the West at the leadership level. Many individuals have traveled to the West, either for academic purposes or as part of a leisure tour and have observed it firsthand. Politicians, too, have been going to the West for years, witnessing its culture, technologies and advancements, attempting to apply them to their own societies. But the martyred Leader's experience with the West was not simply about strolling through Western streets to describe them, nor was it about advising us to import elevators and subways, or to wholly adopt a Western lifestyle. His experience of the West was at the leadership level. This experience was different from the experiences of a regular politician or even a religious authority, because you have to be a leader in order to access large-scale critical data about the ground realities of the West. It is by virtue of the leadership position that such data becomes available. Even a government minister might



lack this information, but a leader has access to it because the sheer gravity and demands of the role necessitate that such intelligence be placed at their disposal.

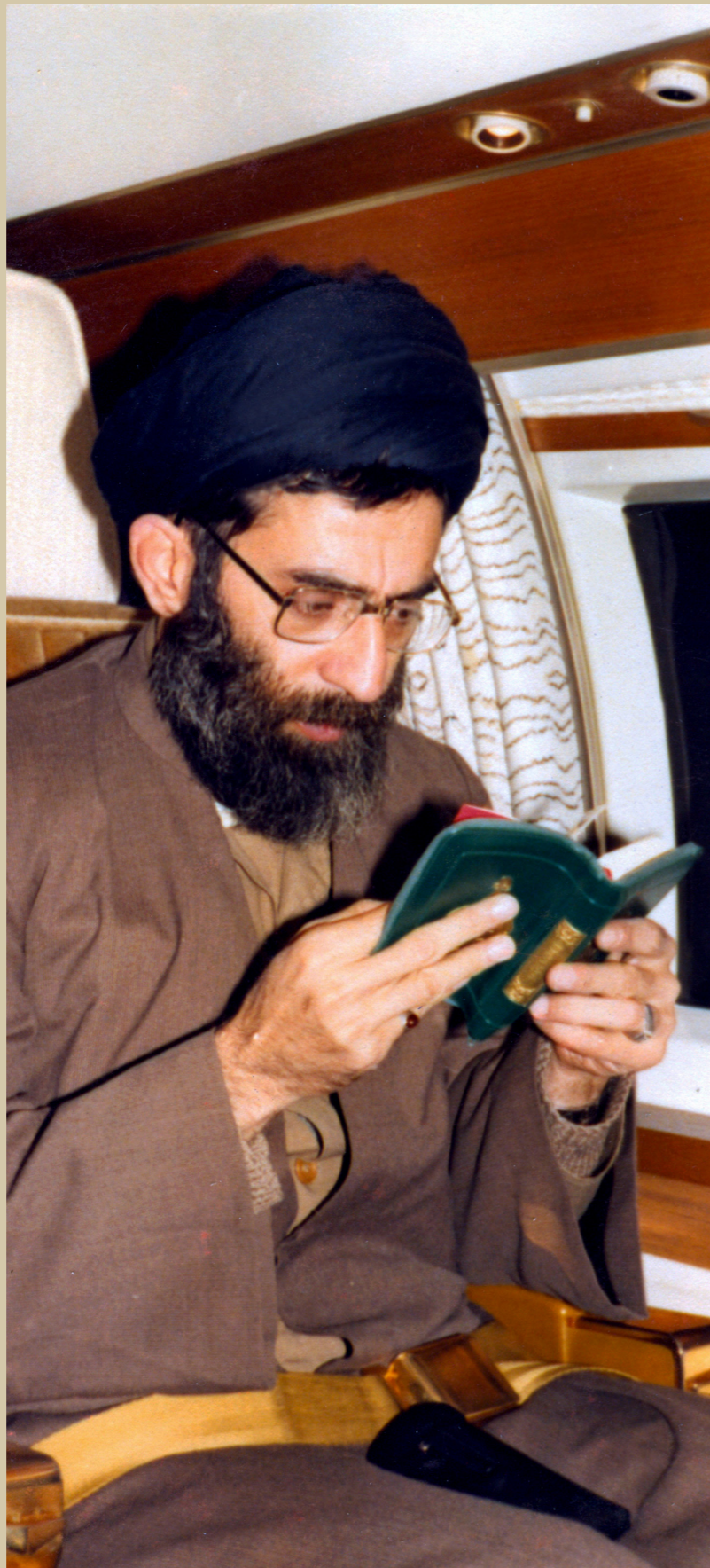
His experience of the West over the past 40 or 50 years – whether during his presidency or later as the Leader – allowed the realities of the West to be revealed to him from a highly unique vantage point. These realities might remain entirely hidden from intellectuals or even religious scholars. We might glean certain facts through books and texts, or even travel to the West and interact with its people, but our actual, experiential knowledge of the West remains deeply limited. A leader, however, by virtue of his position, observes and comprehends the West's multifaceted realities firsthand: when it commits betrayal, when it lies, when it acts properly, when it engages in diplomacy, when it instigates conflict, and even when it establishes the JCPOA only to tear it up later. These are all realities that a leader, from his exceptional vantage point, can comprehend far better than anyone else. In addition, the Leader of the Islamic Revolution interacted with numerous prominent figures.

These figures also possessed their own macro-level data regarding the West. For instance, when the martyred Leader conversed with Nelson Mandela, Fidel Castro, or other prominent global critics of the West at the highest political levels, new dimensions of the West were practically unveiled to him—dimensions that even a dedicated religious scholar studying the West could not access. In my view, this second dimension was what made the martyred Leader's understanding of the West so distinct. What he saw, we could not see; what he experienced, we have not. Therefore, the misplaced criticisms and objections sometimes raised against the leadership's stance towards America, the West, and Europe stemmed partly from a difference in the level of understanding of the West. Some assumed that by reading a few books, they could analyze the West better than others and compared themselves to the martyred Leader.

The third side of the triangle – which I believe is very important and, unfortunately, has been less

addressed and sometimes even disbelieved in the conventional Western studies in our universities – is that when you acquire data from books or field experiences of the West and its culture, you must analyze this data based on a theoretical framework. In universities, this framework is typically composed of Western theories themselves; meaning, academics analyze library and field data through the lens of Western paradigms and then propose their own theory.

However, the martyred Leader analyzed this data based on a text that he himself used for analysis, critique, planning, and policymaking. That text was the Holy Quran. It might seem surprising to some: how can the Quran be used to analyze the modern Western world? The Quran does not directly address the history of Rome, Greece, or Western philosophy but it contains traditions that can be used to analyze data. From the Quran's perspective, one can understand the spirit of arrogance, colonialism, tyranny, and Satan, and then identify their manifestations in the Western world. **In my view, what consolidated the martyred Leader's understanding of the West and made it truly unparalleled was this profound faith in the Quran, his deep comprehension of it, and his civilizational management rooted in Quranic teachings. This ensured that his analyses and stances regarding the West were vastly different from others,** for he consistently utilized the Holy Quran as his guiding manual in confronting the West.



Question:

What role did Islam and the Holy Quran play in Martyr Khamenei's understanding, experience, and analysis of Western civilization?

Perhaps we can take a step further. There was a time when we might have thought that when the Great Leader of the Islamic Revolution, Imam Khomeini, referred to America as “the Devil,” it was simply an impulsive or emotional expression from a leader confronting his civilizational rival. Back then, in our childhood or teenage years, we might have assumed that using the term “devil” was merely an insult or a form of emotional protest. However, as we delved deeper into studies of Western thought, we came to understand that the concept of the “devil” in fact, offers an ontological and theological interpretation of the reality of the West. If you explore the literature of the devil in Islamic philosophy, theology, and Quranic texts, you'll find that the elements attributed to it – pride, deceit, seduction, fear-mongering, and so on – are essentially an ontological analysis of the concept of the devil. However, the public audience often did not have this interpretation of the term. Therefore, when a great thinker like Imam Khomeini or the martyred Leader presents an analysis of the reality of Western civilization, that analysis is backed by a theoretical foundation.

These theories and analyses must be taken into account in our contemporary confrontation with, and analysis of, the West. This is why Ayatollah Khamenei, the [former] Leader of the Islamic Revolution, insisted, “Read the Quran, do not distance the Quran from your life, make it the foundation of your life and your guiding manual.” On the one hand, these recommendations relate to aspects of our lifestyle – our faith, monotheism, spirituality, and so forth. But on the other hand, they serve as a form of societal immunization. The Leader of the Islamic Revolution acted in this field in a way to vaccinate his society against Westernization and West-centerism, preventing it from falling into the cultural and political traps of the West. In my view, **what he sought to infuse into society was the light of the Quran. Through Quranic traditions and teachings, using Quranic language and key concepts, he conveyed to us that the more we become acquainted with the Quran, the less susceptible we become to Westernization.**





Question:

From the standpoint of a religious and political leader, what were the main themes and axes upon which Martyr Khamenei critiqued Western civilization?

In my opinion, Ayatollah Khamenei possessed a correct understanding of the various facets of the West and did not view the entire West as negative. Therefore, in certain cases, he would encourage the Iranian Muslim audience to witness the positive and constructive aspects of the West. For instance, he encouraged us to pursue Western science. By Western science, he meant that the Western world, its universities, thinkers and scientists possess findings that can be beneficial. These findings, however, should be used in accordance with our

religious principles: “Seek knowledge, even if it is in China.” He emphasized that Muslims should absorb knowledge from wherever it may come and use it for the benefit of themselves and their communities. Thus, there are numerous instances, particularly in his addresses to academics, where he stressed the necessity of acquiring Western knowledge. This often referred to technical, natural, and applied technological sciences, though in some cases, it also included the humanities – albeit accompanied by specific critiques of Western humanities.

In addition to scientific discussions, Ayatollah Khamenei also addressed the temperament and psychology of the Western individual. He spoke of the positive traits of Westerners, such as their patience, foresight, willingness to take risks, and high level of discipline, acknowledging these as positive characteristics. However, **his critique of the West was primarily focused on its colonial mentality. In the view of the Leader of the Islamic Revolution, Western colonialism is not only limited to Islamic countries but extends to non-Islamic countries as well.**

He has shared memories from his travels, where he pointed out statues symbolizing colonialism in various countries – statues that were still revered in some countries – and criticized this as one of the overt and hidden layers of colonialism in the non-Western world. This approach continued even when he engaged in discussions concerning the humanities, cinema, or novels. He always sought to create a real path to liberate the Muslim individual from the shackles of Western thought and culture – not just to raise slogans, but to actually build a way for the Muslim individual to move toward freedom. This freedom had to be real freedom, not one confined to the mind and emotions of the Muslim individual, while he remains shackled daily by the chains of Western thought and culture. The key issue that Ayatollah Khamenei always pursued in his intellectual path was that, alongside maintaining a constant connection with the Quran and articulating its teachings, he always warned us to preserve the slogans of independence, freedom,

and the republic. To him, monotheistic freedom meant liberation from the global system of domination in today’s world, which he comprehended well.

Liberation from the system of tyranny [Taghut] was also a clear and significant concept for him – one he consistently emphasized. Throughout his life, he tried to instill and infuse these concepts into us so that society could eventually be independent and free from any dependence on colonial and domineering powers. His goal was for us to be independent in our lives: for our universities and scientific institutions to be independent, and for our political institutions to have independence as well. He wanted the Muslim woman of today to develop herself and to define her own standards, firmly believing that the measure of the Muslim individual must be self-determined. He consistently emphasized that we must build a unique and distinct civilization. While there may still be a distance to cover before fully realizing that monotheistic civilization, evidence demonstrates that we have traversed a remarkable path across many areas, including scientific, military, political, cultural, and grassroots domains.

Our progress in these areas, even in the realm of the republic, is quite evident. Perhaps before his martyrdom, we hadn’t paid attention to this aspect of the republic, but now, witnessing the heroic presence of people in the streets, especially on Quds Day and the massive turnouts of the Eid of Presence [Eid-al-Fitr], new dimensions of the republic and democracy have been revealed. These new aspects cannot be seen in other political systems that only present democracy as a slogan. Therefore, it is incumbent upon us – those who consider ourselves the intellectual elite of this society, engaged in writing, research, and theorization – to recognize and analyze these civilizational dimensions established by Ayatollah Khamenei. One of these dimensions is the element of the republic and democracy. We must also pay attention to the cultural and religious aspects, just as we see today in how religious mourning ceremonies [heyats] are so beautifully intertwined with intellectuality, awareness, and epic zeal. These aspects need to be reinterpreted, and their usages within the Islamic Ummah should be identified and studied. Based on this understanding, we need to re-articulate the theory of the New Islamic Civilization.

Question:

In the thought of the martyred Leader, what are the theoretical foundations of the New Islamic Civilization? What are its goals, and how does it differ from other civilizations?

In my opinion, the modernity of Islamic civilization is a broad concept encompassing various dimensions. The first part of it is that, fundamentally, this civilization challenges and can possibly conflict with both neo-colonialism and hyper-colonialism. Neo-colonialism has its own set of characteristics and requirements, and hyper-colonialism, in turn, demands its own specific requirements. Confronting these phenomena is no longer possible with the old tools, thoughts, or approaches. To effectively confront today’s American hegemonic system, which has undergone tremendous transformations, including advancements in technology and nuclear power, we need a new way of thinking, a renewed human being, and a fresh manifestation of faith. With this new perspective, we will be able to challenge and confront major Western powers and shatter their colonial symbols. An example of breaking these symbols can be observed in the downing of the American AWACS [advanced surveillance aircraft]. This act is not just about the destruction of an advanced machine; it’s about shattering a massive idol that symbolizes Western power. This was achieved with the simplest means and technology, serving as a reminder of how, with minimal cost and the most basic actions, even the Army of Abraha can be annihilated.

In fact, these actions are the continuation of the very same divine traditions that repeat throughout history, albeit manifesting in modern forms. The second aspect of the modernity of Islamic civilization is that, through the experience of the Islamic Revolution and the Islamic Republic, we have created new structures. These structures have manifested across various scientific, cultural, and political fields. For example, in the New Islamic Civilization, we have created a new kind of human being whose presence is felt across multiple spheres. An example of this new human is Martyr General Qasem Soleimani. Our martyrs, the youth and their families, the mothers of our martyrs, and even Iranians present in the streets today, are examples of this new human. A human who is not scared in the face of missiles and stands against enemies shouting, “Allahu Akbar.” Another manifestation of this new human is the fact that our borders are empty of Iranian refugees. Iranians do not go to other countries, but, in contrast, they stay in their own country and defend it. This new human is, in the truest sense, not afraid of death and stands defiantly before it. What makes this new human different is that they embrace death, and in doing so, they create a new energy and a fresh epic spirit within society.

A prime example of this is the martyred Leader, who refused to seek refuge in a bunker. These types of personalities and values are defining traits that are not found as profoundly in any other civilization as they are within the Islamic civilization and the Islamic Republic. Some people measure the modernity of a civilization by its technologies, buildings, and streets. Of course, I also have opinions on this matter. If you travel today from here toward the Khosravi border, you may travel thousands of kilometers within Iran, and you will feel as though you are traveling on European roads, because the roads are well-built, infrastructure is properly designed, and public health in society is quite commendable. Amenities are readily accessible, and the general level of public welfare is quite substantial.

Of course, economic problems do exist, but what I want to say is that there are many blessings within Iranian society. When you enter the city today, you do not see the scars of war, because, in reality, we are not facing famine or conflict. Although wars and their related issues still exist, there is no major shortage in this regard. **The core of civilization lies in the people you train. If you wish to assess a civilization, you must look at the caliber of the human being it has produced. Over the past 40, 50, or 60 years, the Islamic Republic has been able to train individuals who appear as influential and honorable figures on the global stage. These global actions and their effects on a global level serve as a profound mark of our civilizational success.** In this context, it seems that you have created a different kind of human being – a new generation that can be regarded as a benchmark for evaluating the New Islamic Civilization.

Question:

If you were to outline the principles of the New Islamic Civilization regarding the ethics of warfare and combat, what key points would you highlight?

When evaluating civilizations, you cannot merely measure lives; you must also measure deaths and the manner of death, too. Essentially, when you want to analyze the standard of life [within a society], looking solely at its “lifestyle” is insufficient; you must also examine its “style of death” in order to judge how the living people are and whether they are civilized or uncivilized.

Some Western thinkers, such as Norbert Elias and others, have provided civilizational analyses regarding civilization-building deaths, which is not the focus of this discussion. But generally, they have paid attention to martyrdom and its relationship with civilization. For example, some thinkers have said



that when kings die, their work ends, but when martyrs die, their true work has only just begun. In my view, one of the civilizational dimensions of your society is that the more they kill you, the more alive you become. This serves as a critical indicator in the civilizational analysis of your ethos of war. It signifies that here, spilled blood is not wasted; rather, it moves, it becomes epic, it transforms into meaning, spiritual awareness, and social cohesion. Blood metamorphoses into a collective “Us,” which is of paramount importance. I believe not every society has this characteristic. Of

course, other societies also offer blood, especially in times of war, but the question is: What happens to other nations, such as those in the United Arab Emirates or other societies? Where are those nations now?

In my opinion, **what we can practically define as a civilizational indicator in the current wartime situation is that we are not afraid of death. We do not dread it. This [fearlessness] has a historical root for us, a faith-driven root, and there is an authentic hope among our people who believe that death is not the end, but rather the true beginning of life.** This belief completely changes the way we deal with challenges, wars, and battles.

Question:

Please tell us about the recollections of your first and last meeting with the martyred Leader of the Islamic Revolution.

I didn’t have many opportunities to meet him personally, though I did attend a few public gatherings and one or two more exclusive meetings with the martyred Leader. One of those meetings was when the managers of our organization met with him, and, as always, we witnessed a leader who was intelligent, concerned, brimming with faith and energy, highly responsible, radiant, and intensely spiritual.

During another meeting involving scholars of civilization studies – on January 17, 2019, if I am not mistaken – a small, select group of us had the privilege of being in his presence. There, too, we also observed a wise leader. What struck me most was that a leader at the absolute peak of wisdom, intellect, and foresight sat with us – individuals who essentially amounted to his students, or even the students of his students – and listened attentively to the discussions of the attending professors and our friends for nearly an hour and a half.

After that, he spoke for about 20 minutes, sharing his thoughts and reflections, which essentially led us to shift our approach in the discussion of civilization from that very evening and we subsequently published several books aligned with that new direction. I want to point out that, contrary to the unethical propaganda and accusations that were made against him during his lifetime due to media campaigns, the martyred Leader's capacity for genuinely "listening" was unparalleled. He fostered an environment conducive to dialogue, participation, and collective rationality. This listening quality is a trait you sometimes find lacking in some intellectuals and those who claim to engage in dialogue. With some of these self-proclaimed advocates of conversation, simply expressing a differing opinion, results in being immediately shut down or aggressively interrogated as to why you would even raise such a point. Yet, in that meeting, I personally witnessed the martyred Leader's tolerance and attentiveness, reflecting a zenith of wisdom and rationality that I found deeply remarkable. This was truly a magnificent quality to behold at the leadership level. As a member of a society blessed with such a leader, I feel a profound sense of pride.





On the environment

In the Martyr's own words

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Trees and plants are manifestations of life and vitality; they are both alive and life-giving, making the environment livable for humans and animals. Paying attention to plants is not just about providing food; it is about securing a viable living space for humanity. Therefore, plants are very important. (March 9, 2010) We should know that in Islam, emphasis has been placed on connection with nature; meaning Islam has not separated humans from nature. It advises humans to both engage with nature and benefit from it. In the Holy Quran, it is stated, «وَأَسْتَعْمِرَكُمْ فِيهَا» [He has appointed you as stewards on the earth], meaning that God Almighty has asked you to cultivate the earth and develop nature. (March 6, 2024) The origin of all the world's wars, killings, and acts of oppression, and the origin of all the catastrophes that have occurred throughout history... is a sense of egoism, selfishness, and self-conceit within a group of people. If this self-conceit is directed towards nature, its result is the destruction of the natural environment—precisely what the world today is rightly concerned about regarding environmental issues. Ignoring the natural living environment of humans is also a consequence of transgression, self-conceit, and selfishness in the face of nature. (October 13, 2006) The destruction of the environment is one of those things whose impact—felt by a nation, a geographical region, or sometimes the entire world—is realized only when it is already too late to remedy. The issue of the environment is a very important one. Islam has also placed great emphasis on the environment. Preserving the environment, respecting the environment—what the world has come to recognize today—is among the teachings of Islam. This is also a very important point that must be taken into consideration. (March 29, 2010) The issue of greenhouse gases is not something that harms just one country or a group of people; no, it concerns all of humanity. However, the fundamental problem with environmental issues is that

the effects of destruction do not appear easily or quickly. When they do appear, remedying those damages and problems is sometimes long-term and sometimes impossible. For instance, consider the melting of the polar ice caps—which leads to rising sea levels and various other profound biological issues—this is not something that can be remedied by humanity. These are not things that can be compensated for within ten, twenty, or even a hundred years; it has lasting effects on humanity. This is the result when people emerge who feel no sense of responsibility, seeking to convert the world's common wealth into personal wealth, using every means to enrich themselves. (March 2015 ,8) Just as we feel responsible towards human beings, we must also feel responsible towards nature. (March 8, 2015)



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Question:

The martyred Leader of the Islamic Revolution wrote two letters in the 2010s addressed to Europeans and Americans, mainly the youth of those countries. Could you please explain the political, social, and religious context in which each of these letters was written and published? In your view, what were the objectives and design behind Martyr Khamenei's first and second letters?

In the Name of God, the Compassionate, the Merciful.

The first letter of Martyr Khamenei was released on January 21, 2015. He did not intend for these letters to be published in a formal manner. His aim was to speak in a fatherly and sincere manner, offering wise counsel to the young generation in Europe and America. **The central theme of the first letter was "Islamophobia" and the process of "othering," which at the time was spreading increasingly in Europe and the United States.** The purpose of these efforts was to deepen alienation from Islam.

For example, there was the incident involving the *Charlie Hebdo* magazine in France, which became widely known. This satirical magazine mocked major global issues and, in one of its issues, published an insulting caricature of the Prophet of Islam (pbuh), which provoked a strong reaction from Muslims

in France. Martyr Khamenei treated this as an important context and addressed Islamophobia in that first letter. The earliest writings on Islamophobia date back to around 2000–2001, after which the phenomenon expanded. Islamophobia and other forms of "othering" pursued specific goals and also had historical precedents. For instance, there had previously been "Japanophobia" and "Russophobia." Such forms of othering create the grounds and legitimacy for war, violence, and terror.

Martyr Khamenei was also attentive to future horizons. After such othering – where Islam and Muslims are framed as the center of fear – what consequences might follow? One natural outcome of Islamophobia is internal collapse among Muslims. That is, after repeated fear-inducing representations and narratives, Muslims themselves may come to believe that they are indeed the problem. This mindset has even influenced segments of our own youth: why do we live this way, why do others live differently, why do all good things belong to Westerners and Europeans, and why do hardship,



Dr. Saied Reza Ameli

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sanctions, poverty, and war fall only upon us? In reality, problems caused by the West itself were being redirected toward our own lands, turning it into an issue that, ironically, was presented as comforting and reassuring. Islam, however, is a religion of mercy and rational living. It calls for a comprehensive and balanced approach that integrates spirituality with rationality.

However, this path materialized, and Martyr Khamenei addressed the youth of Europe and America, advising them to be vigilant. He told them that Islamophobia and othering are deliberate techniques aimed at separating you from Islam. He advised them to read the Holy Quran themselves and to study its 114 surahs – all of which, with the exception of Surah At-Tawbah, begin with the words “Bismillah al-Rahman al-Rahim [In the Name of God, the Compassionate, the Merciful].” A vast number of Quranic verses are filled with calls to reflection, rationality, consultation, thought, contemplation, pondering, and deep consideration. He proposed that you read the Quran directly, in order to create a culture of reading the Quran in the West.

Before discussing the letter further, it is worth asking: why did he address the youth of Europe and America? This created sensitivities in West Asia, the subcontinent, and Africa, where some asked why he did not write to them, since they are the ones who are being oppressed. The reason for this was clear. The origin and epicenter of evil in the world have been Europe and America, and it still is. These countries have spawned widespread atrocities and carried out numerous massacres throughout history.

In the Leader’s second letter, written shortly after in late 2015, he pointed to the issue of foresight. Why should we always respond to catastrophes with historical delay? Why not observe and analyze the tragedies of our own time? As a matter of fact, certain tragedies are unfolding in our time that require serious attention. At the time, ISIS had emerged, carrying out terrorist attacks in Europe and transferring a sedition that had begun



in Islamic countries – especially Iraq and Syria – into Europe. This was also an Israeli ploy. It was clear that it was a Zionist tactic to transfer the sedition into the central countries, as they call it. Some might dismiss this as a conspiracy theory, but that perspective in itself is a conspiracy: the idea that one should not see any conspiracies at all. Even the 9/11 incident is still discussed as a conspiracy to fuel Islamophobia. Two important buildings in New York explode, and then an airplane crashes into a building, yet the building collapses from its foundations. From this viewpoint, dominating the world’s economic resources and sacrificing lives is viewed as a simple and acceptable matter.

Therefore, Martyr Khamenei’s second letter served as a wake-up call for the Western world, especially its youth – young people who possess pure minds ready to hear the truth. After all, everyone knows that ISIS is the creation of Mossad and the United States, having been trained within the Zionist security apparatus. We witnessed examples of their methods during the recent riots in Iran. Beheadings, the burning of the Quran and mosques, and other similar actions were carried out using the very same ISIS model of instilling massive terror. I recall a time when searching for the word “Shia” in search engines would yield images of blood and ritual flagellation with swords [Qameh-Zani] that belonged to a small fringe group, yet this image was presented as the representation of Shia Islam. Lord Ahmad did something similar in his book *Islam in the World*. For example, he depicted dervishes in Iranian Kurdistan stabbing their faces with knives or piercing their tongues with skewers, and then captioned it “Islam in Iran.” This Orientalism, which has also spawned a subset of Islamic studies within it, has unfortunately been entangled in a massive conspiracy. **One of the reasons Trump and Netanyahu are currently making such a monumental error regarding Iran is this very Orientalism. They do not understand Islam – neither its spiritual or rational dimension, nor the systematic framework of Islamic thought.** Therefore, when they enter the field, they imagine that, much like the situation in Venezuela, they can abduct the country’s president in a seemingly premeditated operation and nothing will happen. They assume the people will not protest, and that they need not fear the spirit of sacrifice and martyrdom. Following that same Venezuelan model, they seek to instigate a war in Iran, believing that a hybrid war from both the inside and outside will put an end to the matter. However, contrary to their assumptions, the Iranian people become the very bedrock of this hybrid war. In other words, the defensive system and the people’s resistance act as a foundational force to confront them.

Question:

The third letter, addressed to American students, was issued more than a decade later, when Palestine had become a central issue in global public opinion. How do you analyze the significance of issuing the letter in such a temporal, social, and political context?

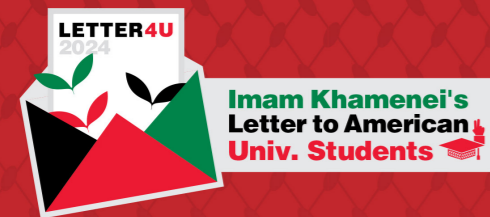
As time passes since the martyrdom of our beloved Leader, it feels as though our grief is renewed. By the grace of God, his righteous successor is continuing

that same line of thought, experience, and approach, which is completely evident from his very first statement and Nowrouz message, demonstrating that a young Khamenei has emerged. **There was a profound coherence in the thinking of our martyred Leader. You cannot find contradictions in his ideas. Some individuals are two-faced or multifaceted. They occasionally say things that completely contradict what they stated previously, shifting according to the dictates of time and circumstance. Martyr Khamenei has maintained a steadfastness of thought, and the reason for this stability is that a coherent, divine paradigm has taken shape in his mind.**

Regarding what he articulated about the “250-year-old man,” one could say in a sense that we are now encountering a “1,400-year-old man.” In other words, he had traced these divine and social traditions throughout history and possessed a perfectly clear and transparent vision of how to approach the modern world. It is for this reason that his words have always been complementary to one another. In his first letter, Martyr Khamenei highlighted a new form of violence – namely “othering” – as the primary root cause of crises in today’s world. He identified this as a conspiracy designed to incite fear of Islam and Muslims. In the second letter, he addressed the very entity that practically generates fear from within the Muslim community itself: ISIS. ISIS claimed to be establishing Islamic rule in Iraq and Syria, with the intention of extending its influence across West Asia. This group even carried out terrorist operations at the Iranian Parliament and at certain border locations.

Martyr Khamenei’s third letter was conceptualized based on an underlying societal potential in Europe [and the West]. Between 1955 and 1975, during the two decades the Americans were engaged in the Vietnam War, over 3 million people were killed, and the Americans themselves also suffered heavy casualties. From 1965 onward, social protests intensified in the United States, and the younger generation reacted swiftly. One of the points Martyr Khamenei noted in his very first letter is that we have entered the era of globalization. Physical borders still exist and remain highly significant, but a “transnational space” has now emerged, which manifests itself in the realm of cyberspace.

This connectivity is a double-edged sword: on one hand, it provides a platform for the Americanization of the world, and on the other, it facilitates the operationalization of a “second colonialism” in order to establish control over the minds and thoughts of the people. This theme is clearly reflected in his letters. He prominently raised the concepts of mental colonialism and the decolonization of the mind. These are truly profound concepts. Today, within social movements, many advocates are protesting against the monopolization of thought and the erosion of individual thinking. In communications theory, we say that an individual can sometimes enter a state



of denial, where their ears do not hear and their eyes do not see. These individuals sought to engineer the mind, and Martyr Khamenei paid special attention to this mental engineering.

He told the youth of Europe and America that he considers them an extension of the Resistance Front, and that they are, in fact, today’s Resistance Front in the Western world. This statement reflects a profound precision and nuance, demonstrating his unparalleled leadership capabilities. The prophets of Bani Israel [the Children of Israel] would be granted a thousand years of life by God, yet only about 40-50 people would embrace their faith. This divine Leader had completely detached himself from everything. In the words of Ibn Arabi: “You exist to the extent that you cease to exist.” Martyr Khamenei had truly effaced himself. He didn’t actually attain martyrdom at the age of 86. He had already become a martyr long before, and that inner, spiritual martyrdom is what ultimately paved the way for his physical martyrdom. He would always weep and envy those who had been martyred, asking why he had not yet been chosen to attain the blessing of martyrdom.

In his second letter, compassion and concern for the people of the world was highly prominent. He explicitly told non-Muslims that the scene of a bomb exploding or watching a child or a mother get killed is heart-wrenching for us. We are fundamentally opposed to the killing of human beings and the loss of children. In his third letter, a specific scene is starkly highlighted: “20,000 innocent Palestinian children have been martyred in Gaza.” The Palestinians, who previously had nothing but stones to throw at the Israeli regime, have now acquired the means to mount a resistance. But the question remains: why should such things even occur in the first place? Martyr Khamenei correctly pointed out that the Western world is truly intent on devouring Iran and the entire world. Wherever economic resources exist, these countries seek to seize them.

This is truly an ingrained mindset. Some might attribute this behavior to Trump, his madness, and his narcissism, but the truth is that the European and American systems are plagued by a psychological disorder. The very notion that a human being should consider himself the center of the universe, fall into a Euro-American-centric worldview, and believe that the resources of civilization belong only to Europe – now America itself has no significant history, but Europe has a millennial one – this outlook is fundamentally flawed. In my opinion, America has regressed to the era of classical colonialism and is once again pursuing territorial expansion and conquest. Observing this reality has awakened a new awareness among the youth of Europe and America.

Martyr Khamenei rightly addressed the younger generation in Europe and America, stating that they are an extension of the Resistance Front and that they stand on the right side of history.

At the impasses humanity has reached, it tends to grasp at anything in its search for salvation. The advent of postmodernism was born out of a certain exhaustion with the modern system. Yet, it too went down the wrong path, breeding a state of chaos and confusion to which entire generations are now falling victim.

All three of his letters shared one common theme: the awakening of Europe and America. He wanted to transform the awakening of the Islamic world into an awakening of the Western world. The second common thread was the desire to instill a sense of purpose within Western society, as the Western world has truly become ensnared in absolute materialism. There is no longer any real difference between socialism and liberalism; both are immersed in materialism and fail to answer the genuine needs of human beings. God has created a truth for existence, and, above all, He has ordained a dignity for humanity – the noblest of creatures. To deviate from this dignity is to defile life itself. In all three letters, Martyr Khamenei endeavored to transform this corruption into a renewed sense of purpose. The third common theme in all three letters was to strengthen the spirit of protest against the Taghut

[tyrannical] system within human beings. We are trapped in a tyrannical and arrogant system that seeks domination over others, and its first victims are, in fact, its own people. Many people think Europe and America are separate from one another, but that is not the case. We must distinguish the Zionist system – which looms over the European and American systems – from the people, the intellectuals, and the elite of society. A portion of society is caught within this Zionist circle, but the primary victims are the people themselves.

In America, when %70 of the financial resources are controlled by just %5 of the population, it signifies a massive societal rift! America has one of the highest Gini coefficients, which is a clear indicator of profound social inequality. Financial issues are merely one dimension of the story. The Epstein scandal demonstrates exactly where human lust can lead, culminating in the creation of such atrocities. The reality is that throughout Western history, there has been an underlying cycle of lust, hedonism, and greed. Numerous books have been written on this subject, including works that examine Western philosophers and explore their bizarre and eccentric dispositions. These accounts reveal just how deeply compromised some of these philosophers were. This, in turn, has formed an intellectual foundation within Western society.

Ultimately, raising awareness, instilling a sense of purpose, and steering humanity toward the correct path in history constitute the very spirit of Martyr Khamenei's three letters. **Perhaps**

Martyr Khamenei envisioned this “right side of history” in a somewhat broader sense – namely, humanity’s return to its innate divine nature [Fitrah], regardless of one’s specific religion. Ultimately, however, human beings must return to this inherent nature and direct their attention toward the ultimate truth of life, as presented by the Holy Quran and Islam, the religion of the final Prophet (pbuh).



Pro-Palestine university encampments at the University of Toronto in Ontario, May 2024

Question:

To what extent did the third letter of the Leader of the Islamic Revolution contribute to advancing and deepening the Palestinian cause within the European and American spheres? Finally, the very fact that the Leader of a country – and, in a broader sense, the Leader of the Islamic Ummah – writes three letters addressed directly to the youth of other nations and speaks to them personally... what characteristic of Martyr Khamenei do you see this as a sign of?

I believe Martyr Khamenei considered himself, first and foremost, responsible for Iranian society, and his primary circle of focus was the global Revolutionary community. Subsequently, he felt a profound sense of mission and responsibility toward all the people of the world. This stems directly from Islam, as the message and calls of Islam are universal. God explicitly states to the Prophet (pbuh) in the Holy Quran: “We did not send you but as a mercy to all the nations” (Quran 21:107). This is also evident in the Quranic invocations of faith directed generally at all believers worldwide, such as “O you who have believed,” which is addressed to all the believers throughout the world.

Furthermore, the Quranic addresses to humanity, such as “O humankind” (Ya Ayyuhan-Nas), also encompass all the people of the world. Therefore, a Muslim and a Muslim leader like our dear, martyred leader, who held an elevated, civilizational, and wise vision for the globe, certainly considered himself responsible toward the people of the world. This is especially true within the perspective of Ayatollah Sayyid Mojtaba Hosseini Khamenei, our dear and intellectual leader. He has said that our first priority for building relations lies with revolutionary societies and countries: Lebanon, Palestine, Iraq, and any part of the world that embodies this revolutionary value. The reasoning behind this perspective is clear: these groups and nations are fully prepared to confront the system of imperialism, in the sense that they do not suffer from an apologetic or ashamed identity; rather, they possess an identity rooted in fighting [and resistance].

Today, after the martyrdom of our wise and martyred Leader, the spirit of resistance and struggle has been strengthened in Iran. The reflection of the blessed blood of our beloved Leader – especially as it was shed in the holy month of Ramadan – has had this effect. Fighting back was the very identity of our wise Leader. He himself had emerged from a life of combat. Sixty-five years of his political life was spent fighting, in prison, or in exile. For 44 years, he lived with a frail and injured body, one of his hands completely disabled. When he recited the Qunut in prayer, he would place his left hand under his right hand so that he could raise his hands before God and pray. For 44 years, this injured body, with a broken collarbone, an inactive right hand, and an injured leg, displayed such grandeur and dignity whenever he entered the Hussainiyah, during military parades, and while speaking to the people. It was the embodiment of a true fighter and a resistant identity.

In contrast, there existed an “apologetic identity,” one of the reasons for which is the so-called lack of firmly rooted faith, and another is that Westerners,



through the promotion of Islamophobia, have manipulated people into feeling ashamed of themselves. Therefore, in this regard, I must say that today we have discovered a demographic on a global scale that is not confined to Lebanon, Iraq, Syria, and Yemen, but is present all over the world. The very letter we wrote to the United Nations was signed by a large group of people. From Greece's former Minister of Education, Professor Algar, Ramon, and Steve Hugh, to many of the world's intellectuals who are advocates of this cause today. I outlined the characteristics of the intellectual paradigm of our wise Leader – the righteous successor to the Martyred Leader – in an article. After it was translated into English, it

was shared with a number of global thinkers. The feedback we received was truly remarkable. He has not yet made a public appearance, but this very perspective has already had a significant impact among thinkers across the world.

In my opinion, this influence is pervasive among global thinkers and the younger generation. Of course, we should not overlook the fact that Iran has been so heavily targeted by othering and unfair labeling that we are now confronted with four types of phobias: Islamophobia, Iranophobia, Shiaphobia, and Revolutionophobia. Through these four phobias, they have tried to isolate Iran. In fact, within global social movements, they have fostered an apologetic sentiment toward Iran so that people would avoid aligning with it. However, during the recent anti-war protests held in the UK, I heard that around 12,000 Iranian flags were distributed, and they still ran short because people were so eager to hold the Iranian flag. The slogan “We are Iranian” resonated loudly within these social campaigns.

These are the results of prolonged efforts that have influenced minds and awakened awareness. What I want to say is that we should not expect to see the impact of the martyred Leader's letters immediately the day after he writes them and addresses them to the youth of Europe. No! These initiatives gradually cultivate a culture of truth-seeking over time. He advised them to read the Quran just once without any commentary, where it states: “If we had only listened or reasoned, we would not be among the inmates of the Blaze” (Quran 67:10). Foresight cannot be more profound than this realization: if we had been among those who truly listened and reasoned, our place would not be in the fires of Hell. In other words, the reason for the hellscape that the Zionist movement has created in the world today is that the world has lost its listening ear and its rationality regarding the truth.

Question:

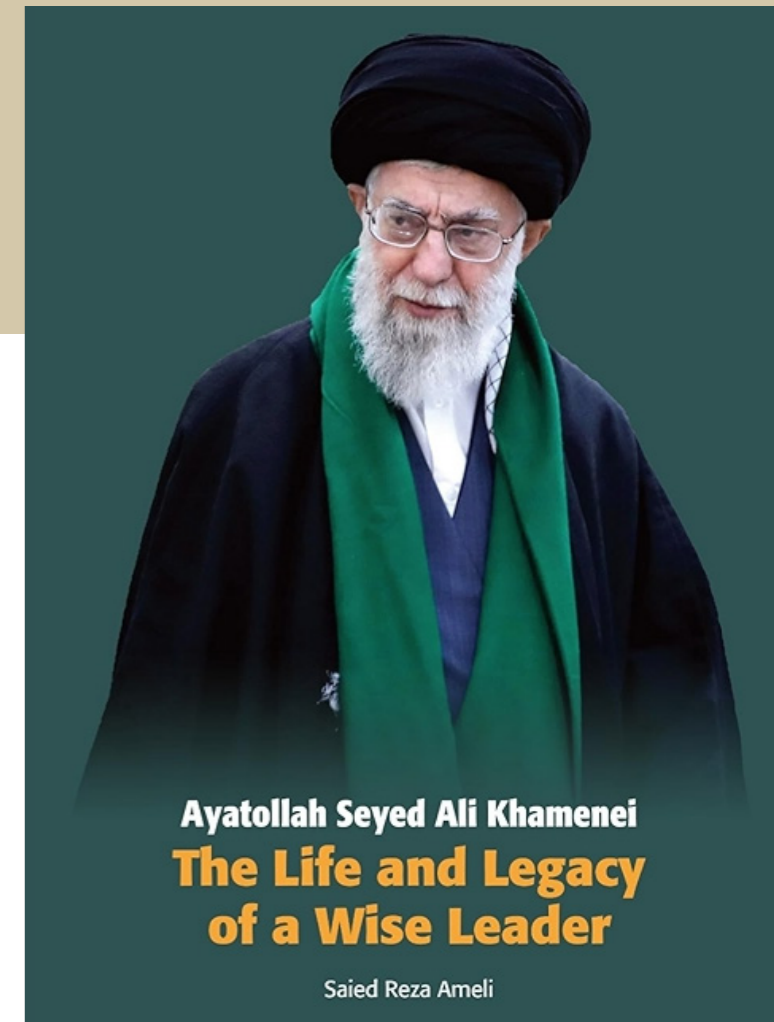
You recently wrote a book about Ayatollah Khamenei titled The Wise Leader. Please give us a brief description about this book. If you were to describe the martyred Leader of the Islamic Revolution briefly, in a few words or a paragraph from your own perspective, what would you say?

The book *The Wise Leader* was published in English during the 12-Day War and is available in major online bookstores worldwide. It was well-received. This concise book provides an overview of the Leader of the Islamic Revolution's life, from his childhood to his period of leadership, and it outlines his leadership characteristics across ten different frameworks.

Among these characteristics, one can point to monotheism [Tawhid]. He was a monotheistic and God-oriented person, who maintained a constant inner connection with God. God's words were regarded as absolute law by him, and the continuity of divine revelation in everyday life was considered a crucial principle for him.

Another of his prominent characteristics was wisdom, from which the title of the book is derived. A wise person [hakim] is someone who can distinguish between good and evil, always choosing goodness and virtue over evil and vice. He was wise in every sense of the word, and his wisdom had a vast scope. Another of his important features was his holistic perspective. He was an artist, an art lover, an art connoisseur, a man of letters, and a poet with a profound ability to read and analyze texts. He followed the latest novels and narratives, and he revived the practice of writing memoirs about the martyrs, as well as the culture of martyrdom and sacrifice. He paid deep attention to science and knowledge and was considered the architect of scientific advancement in modern Iran.

The Leader of the Islamic Revolution was an intellectual who focused on both the present and the future. He opened new horizons for humanity and attached great importance to innovation. He was never satisfied with merely operating at the frontiers of knowledge; rather, he believed we must be the pioneers of new sciences globally. Furthermore, he placed immense importance on technology. The directives he issued for drafting the country's Comprehensive Scientific Roadmap serve as a prime example of his dedication to this matter. This document represented the formulation of a roadmap for the entirety of the nation's scientific endeavors across all fields – basic sciences, engineering, experimental sciences, humanities, and social sciences. He was a truly holistic individual and, above all, he was foresighted.



In terms of sustainable development, Martyr Khamenei did not approve of the term “development” due to its Western connotations, and he strongly emphasized an indigenous perspective. He believed that the Islamic world possesses its own unique intellectual climate from which it must benefit. For this reason, he replaced the word “development” with “progress.” His view was that on the path of progress, all factors must be considered: the environment, the economy, and humanity, in such a way that progress itself does not lead to environmental destruction. A more precise concept within his intellectual horizon was the issue of eternal progress.



Instead of “sustainable progress,” he spoke of eternal progress; meaning paying attention to what lies beyond this world, rather than focusing solely on this realm and material life. It is stated in religious narrations that this world, compared to the Hereafter, is merely the length of a single day and night. Therefore, eternity was very important to him, and he advised people to live in a way that the environment would always be favorable for them, essentially focusing on the eternal human being.

His goal-setting on this path was extremely important. For the Second Phase of the Revolution statement in early 2019, Martyr Khamenei set aside almost all of his duties for 17 days and focused entirely on drafting a text that was exceptionally magnificent. This statement is one of the most important documents of the Islamic Revolution, and if anyone wishes to understand the Islamic Revolution, this text alone is sufficient. In this statement, Martyr Khamenei summarized the assets of the Revolution and outlined goals for the future. He delineated three major goals for the Islamic society, with the New Islamic Civilization being its core pillar. This goal-setting reflected a very lofty and profound vision. God granted the wise and martyred Leader of the Islamic Revolution the grace to attain martyrdom after 65 years of struggle, at the age of 86, in a dignified setting and at the hands of the most wicked people on earth. He was not in a bunker or a hiding place. Rather, he was martyred right in his office, during the holy month of Ramadan, while reciting the Holy Quran. Certain accounts of his martyrdom indicate that both of his hands were severed, making him, in a way, the Abulfadhl al-Abbas of the Islamic Revolution. He sacrificed his entire physical being for the awakening of the Islamic Ummah. To put it simply, the wise Leader of the Islamic Revolution was a leader who always pursued religion, faith, knowledge, and the independence of our beloved Iran. He was undoubtedly the most patriotic figure in Iran’s contemporary history, and I would even go further and say that he was the most patriotic person in the entire proud history of Iran – a man who devoted all his strength, life, and intellect to establish the New Islamic Civilization, dedicating his entire existence to this goal.





“The martyrdom of Ayatollah Khamenei is a great loss, but it also maps out important paths for the future”

In the Name of God, the Compassionate, the Merciful

The former Leader of the Islamic Revolution, Sayyid Ali Khamenei — who was also a great religious scholar, a Leader, and the guide of the Islamic Revolution — was targeted in the brutal attack of the US and the Zionist regime, and he reached the high station of martyrdom. This event has three dimensions.

First, Sayyid Ali Khamenei has reached a supreme station. He spent his entire life in sincere effort and struggle, and God granted him the glorious station of martyrdom. **Second**, this loss isn't just a loss for the people of Iran. It's a great tragedy for the entire world, and this grief has been deeply felt throughout the Islamic world.

Third, the true face of US-Zionist global colonialism has now been fully exposed. They're savage, bound by no international law, and unwilling to adhere to any principles — even those of the United Nations Charter. So in my opinion, while the martyrdom of Sayyid Ali Khamenei is a great loss, it also maps out



Liaqat Baloch

Deputy Director of Jama'at Islami Pakistan

important paths for the future. I met with him myself six or seven times and found him to be an extremely wise and knowledgeable man, a great orator, and a kind and genial human being. His character was lofty and exceptional.

In any case, this isn't just a loss for the people of Iran. Rather, it's a major loss for all the forces around the world that are striving for the victory of religion, for the establishment of faith, for the sovereignty of the Quran and the Sunnah, and in the struggle against global colonialism and anti-Islamic forces.

However, God willing, the Leader's martyrdom will become the source for a renewed resolve and a rekindled motivation for everyone. Ayatollah Khamenei's primary struggle was for the unity of the Islamic Ummah. He firmly believed in the unity of the Muslim world and held that not just one country, but all Islamic nations and their leadership must unite around a clear agenda — including in defense, economics, strategy, and in the fields of science and technology.

In every conference that I've had the opportunity to attend, the central theme of his statements and messages was the unity of Muslims and the solidarity of the Islamic Ummah. Today, the demolition of Gaza, the destruction of Lebanon, the ruin of Yemen, the crisis in Syria, the turmoil in Iraq, the attempts to destabilize Iran, tensions between Pakistan and Afghanistan, the tragedy of the Rohingya Muslims, the internal crisis in Sudan following the secession of South Sudan, and even the separation of East Timor from Indonesia — all of these events prove that his message was entirely based on reality, and the unity of the Muslim world is the only solution to its problems. Moreover, harmony between Islamic schools of thought and standing united against the forces seeking to undermine the fundamental principles of Islam are the only way for the success for the Muslim world.

Thank you very much.



Dr. Foad Izadi

An interview with Foad Izadi, Associate Professor of American Studies, University of Tehran

Question:

From the beginning, the Islamic Revolution began its movement while facing a powerful, hostile force called the USA. During these almost 50 years, Iran has constantly been confronting the aggressions of the US and its allies. In such circumstances, it has always been very important for the Leaders of the Islamic Republic, especially Martyr Khamenei, to understand this hostile entity toward the Islamic Revolution and the Iranian nation. In your opinion, how did Martyr Ayatollah Khamenei view the United States of America? What characteristics and dimensions of the US did he see?

In the Islamic Republic, one criterion for becoming the leader is high Islamic scholarship. You cannot just be a normal politician. In many

countries, you are a politician, maybe you're a good politician, but you're a politician and you assume positions of leadership. But in Iran, you have to be a high-level Islamic scholar. Otherwise, you don't meet that criterion. Ayatollah Khamenei's acquaintance with the United States happened when he was 14. That's when we had the 1953 coup in Iran, when someone who was 14 and has been a good reader realizes.

Although Ayatollah Khamenei was from a religious family, he read novels. So, he knew things about American culture that normally people don't know, because when you read American novels, you learn an in-depth knowledge of the society, more

than maybe reading history books, in a sense.

And he came of age during the anti-colonial resistance internationally in the 1940s, 1950s, and 1960s you had, not only in Iran, these anti-colonial forces, but internationally, you had a lot of people that were becoming independent. So, the young people of his age generally learned a lot of things, and because of his love for reading. He was much more competent young man than many others. I don't know if you have visited his father's house. It's a small house, but there is a room, it's like a library that is inside a wall, so it's not shelves, but part of the wall is taken down, and there's a space, and that's where he kept his books, and it's relatively large, so there were a lot of books. And his father's house was not very far from Imam Reza's mausoleum. And that meant a lot of people who were visiting the shrine were staying in areas near his house, so he saw people from foreign countries when he was very young, and that gave him a sense of international knowledge that you normally don't get even if you're in Tehran, in some neighborhood, you don't get that. You get that in Mashhad, especially if you're near



the mausoleum. So, he became internationally aware when he was young, reading a lot helped him develop that knowledge base. And then the fact that we had an American coup in Iran when he was 14. When he was around 12, we had Mohamad Mosaddegh government. When he was a young boy, we had serious political upheaval in Iran, and he realized what US had done to Iran with that coup. And then, of course, when he went to Qom, he became a student of Imam Khomeini. Their age difference was not small. He was an already established scholar in Qom, Ayatollah Khamenei was a young student. That affected him a lot. And during the time of 1953 coup, until 1979 Revolution, he has spent many of these years in prison under torture. Who was teaching the SAVAK how to torture prisoners? The CIA. Who was the Shah, the King of Iran? United States brought him in. So that life experience resulted in Ayatollah Khamenei knowing US for what they really are. Iran was one of the countries that was severely negatively affected by US policy. That life experience, his knowledge of history, of anti-colonial movements internationally resulted in his world view plus the Islamic teachings of making sure that you have to fight the arrogance of your time.

One of the last sentences during his blessed life was, someone like us would not be accepting the rule of someone like Trump. Like Imam Hussain (pbuh) did not accept the tyranny of Yazid. So, Islamic knowledge, knowledge



Scenes from gatherings of the Iranian people in support of the Islamic Republic and in seeking justice for the blood of the martyred Leader during the Ramadan War

of world history, the life experience, being born during the time and experiencing what had happened to Iran resulted in what he managed to learn about the United States and that knowledge and that life experience led him to be able to keep Iran on track during all these years of pressure from the US. So, the first point that I had was that Ayatollah Khamenei's response to his life experience, to what he saw in Iran is a natural reaction of any human with a sort of an average IQ. You don't have to be very sharp person necessarily to realize what's going on to your country and the Muslim world and world in general. But there's a bigger question that, how could Martyr Khamenei sustain this line of resistance? When Iran experienced so much pressure, and he personally experienced so much pressure, and in order to understand the steadfastness of his ability to continue this line of resistance, you need to look at his ideology and worldview, which is inspired by Islamic teachings. At the end of the day, he was an Islamic scholar of the highest ranking.

Martyr Khamenei knew what Islam dictates when it comes to opposing the oppressors.

Istikbar [استكبار], as I said, was the Quranic term that made him realize that in order to safeguard the Islamic Revolution, in order to safeguard the country, in order to help the Islamic Ummah, with the help of the country, not individually. He needed that Islamic background to be able to sustain the resistance

that he needed to have.

When you become familiar with Islamic teachings, you realize that a good portion of the Quran is basically the story of the prophets that fought Istikbar [استكبار], the arrogance of their time. And it's part of Islamic teaching that the arrogance is part of the world until the end, although the prophets are not, the prophethood is not continuing. Prophet Muhammad (pbuh) was the last prophet, but the arrogance continues to live on in different forms, in different ages, and the people who follow Prophet Muhammad (pbuh) need to continue that line of fighting against arrogance. So, this becomes part of the Islamic teaching. So unlike nationalist movements that once they free their country, say Vietnam, or some countries in Africa, South Africa, for example, when they free their country, then they become happy. And occasionally, for example, in case of Vietnam, actually they start cooperating with the United States because of geopolitics, because US is fighting China, and Vietnam has border

with China, so Vietnam would become an ally of the United States 60 years after the Vietnam War. If you follow Islamic teachings, this cannot happen, because you are not only responsible for your country, you are responsible for a bigger community of people, the Islamic Ummah, and you are responsible for the world, so you cannot be silent or accommodating to arrogance, even if your personal problem has changed.

And this is something that is recognized by the United States as well. That is one of the reasons that their harsh policies towards Iran continue even during the rule of political parties that are so called reformists. Why? Because they understand that they cannot get along with a government that is trying to follow Islamic teachings. Why? Because if a government is to rule based on the Islamic principles, then it is going to stand against their arrogance, something similar that the Prophet (pbuh) did during his time and the previous prophets did during their time.

So, there is this struggle between



Scenes from gatherings of the Iranian people in support of the Islamic Republic and in seeking justice for the blood of the martyred Leader during the Ramadan War

good and evil that continues. United States and Israel are representing evil and Iran, under an Islamic government, is representing good, and this confrontation will continue. This is not something that will end because of superficial changes in US policy. So, to conclude, the point that I was trying to make was that initially, Ayatollah Khamenei's response to the United States came from his personal experience, the fact that he was in Iran, and Iran has been number one in terms of oil and gas reserves. It is a region that United States is always interested in. So that was a natural human reaction. But how did Iran manage to continue this level of resistance up to today, it's because of the Islamic teachings, because Ayatollah Khamenei was an Islamic scholar, and it's those Islamic teachings that create guidelines for a Muslim leader to be able to resist.

Question:

Please say a few words in honor of the personality and status of Martyr Khamenei.

Because of following Islam the way he did, **he gave courage to humanity, first of all, to Iranians. Secondly, to the Muslim community, internationally.**

Third to all freedom lovers. Providing that opportunity, providing that courage. You look at the history of Islamic Republic, there were times people got tired and they were maybe thinking about doing other things. So he was very unique in terms of making sure that the Islamic nature of Islamic



The 1953 US-backed coup that toppled the democratically elected government of Mohammad Mossadegh and reinstated the Pahlavi dictatorship

Republic continues to live, and that Islamic nature dictated that you oppose arrogance, you oppose United States policies, and this is how we have an Islamic Republic after 47 years. It's not normal to be able to resist for 47 years. We got used to it because it has been around for many decades, but it's not normal, and we have managed to survive up to today, and it's going to be easier from now on, because United States is a country in decline. So we can, we can continue this resistance. No one thought that Iran can do

militarily what Iran has done so far. The US brought the full force of American military, Israel brought the full force of their military, and they are not achieving their goals. So I hope the people that see this interview would think, how is that possible? And if they think hard enough, they realize it's because of Ayatollah Khamenei, it's because of the people in Iran and internationally that tries to follow his guidance, his leadership. And after you add these two factors, you shouldn't forget the divine help, otherwise you could not do it.



In the Martyr's own words

On science and technology

Today, science is at the service of the most oppressive people and the most oppressive societies. It must be liberated from this situation. Islam's view of science is that it's something noble, pure, separate from people's whims, and spiritual. (Feb. 2, 2010) The world's Arrogant Powers have defined their dominance over the world by monopolizing science and monopolizing technology. Part of the uproar they create is to ensure this monopoly isn't broken. If nations can make progress in nuclear energy, in the field of space, in electronics, and in various industrial, technological, and scientific fields, no way will remain for these powers' aggressions and their tyrannical domination of the world. One of the worst

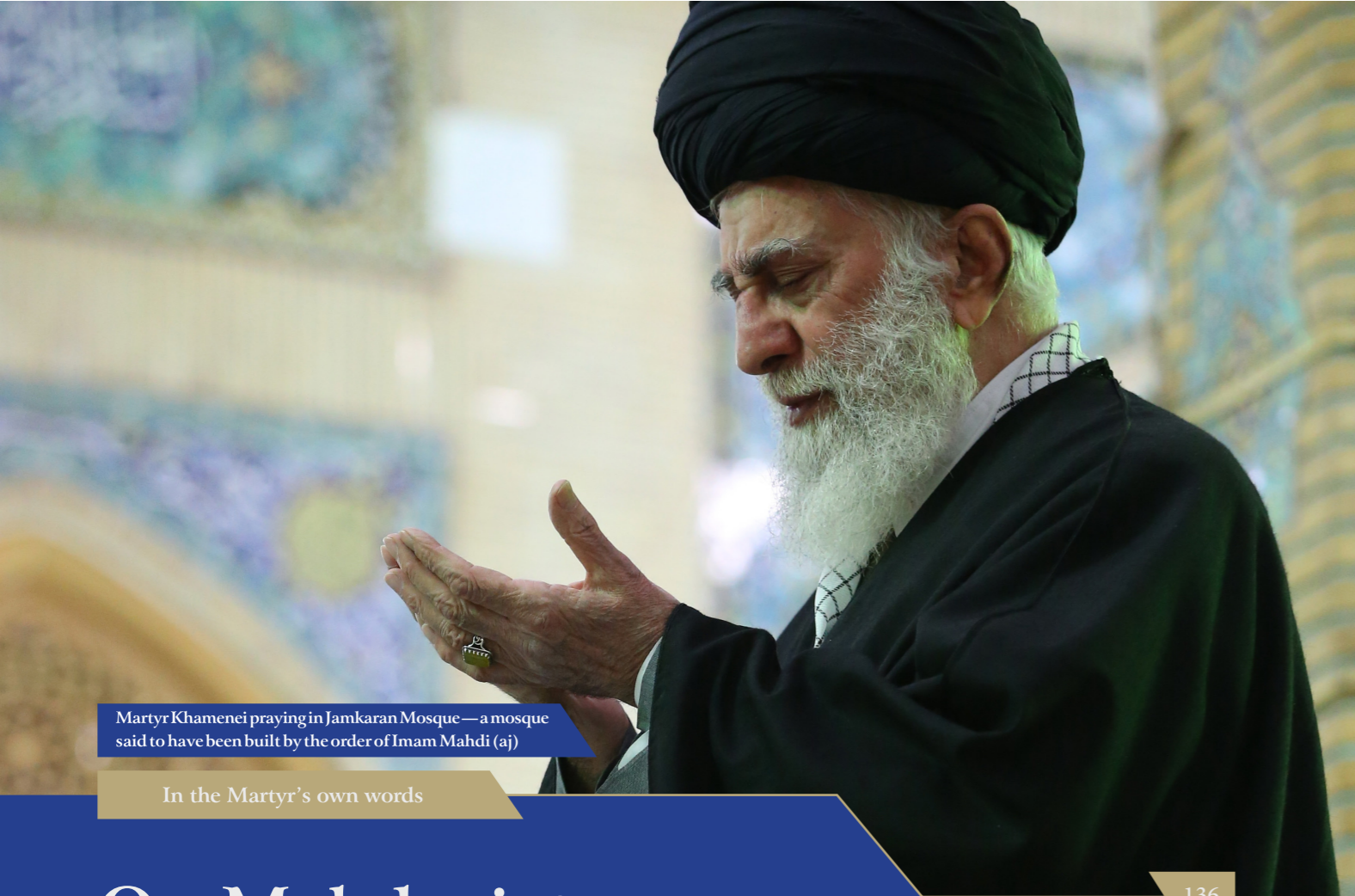
crimes committed against humanity was that during the Industrial Revolution over the past two or three centuries, science became a tool for oppression. (Feb. 21, 2012) The reality of scientific progress in the West is a very bitter, regrettable truth. The advancement of science in the Western world — from the time it began in the 16th century in Italy, England, and elsewhere, to the Industrial Revolution that first emerged in 18th-century England — led to the creation of large factories and massive machinery over a period of several decades, and it subsequently resulted in the generation of wealth by way of these. Setting aside what happened there — the rights that were trampled, the poor who died, the class that

emerged due to these machines, and the oppression inflicted on people—the gradual spread of this science and technology to other European countries came at the cost of destroying the freedom of many nations, threatening their identities, bringing a massive oppression, and the use of violence against countless countries and peoples. They felt they needed the raw materials and markets that existed in other countries. So they used their science to produce cannons instead of swords and spears. Then the English, Dutch, Portuguese, French, and other European nations set out in the world. With the tools of science and technology, they caused such tragedies that if they're compiled [in a book], they would fill a massive, multi-volume



In the Martyr's own words

encyclopedia that would make one weep. (Oct. 6, 2010) We don't want that kind of science. When this science grows and reaches its peak, it becomes what Western countries have today. It becomes an atomic bomb; all this oppression; the destruction of democracy in the world's most self-proclaimed democratic country, the US; and increasing class divisions. Millions of people are living in cardboard boxes, and millions are living below the poverty line in such a wealthy, advanced country. That science is of no use. We aren't pursuing that kind of science. Neither the teachings of the prophets, nor the teachings of Islam, nor the human conscience lead us down that path. That science stirs no enthusiasm in a human being. The science we want is accompanied by spiritual purification. Why should purification be first? Because without purification, science causes deviation. Science is a tool, a weapon. If it's placed in the hands of a vicious, malevolent, wicked, murderer, it produces nothing but disaster. But the same weapon in the hands of a righteous person can be a means for defending human beings, defending people's rights, and defending families. Science should be used when it's accompanied by purification. (Oct. 6, 2010)



Martyr Khamenei praying in Jamkaran Mosque—a mosque said to have been built by the order of Imam Mahdi (aj)

In the Martyr's own words

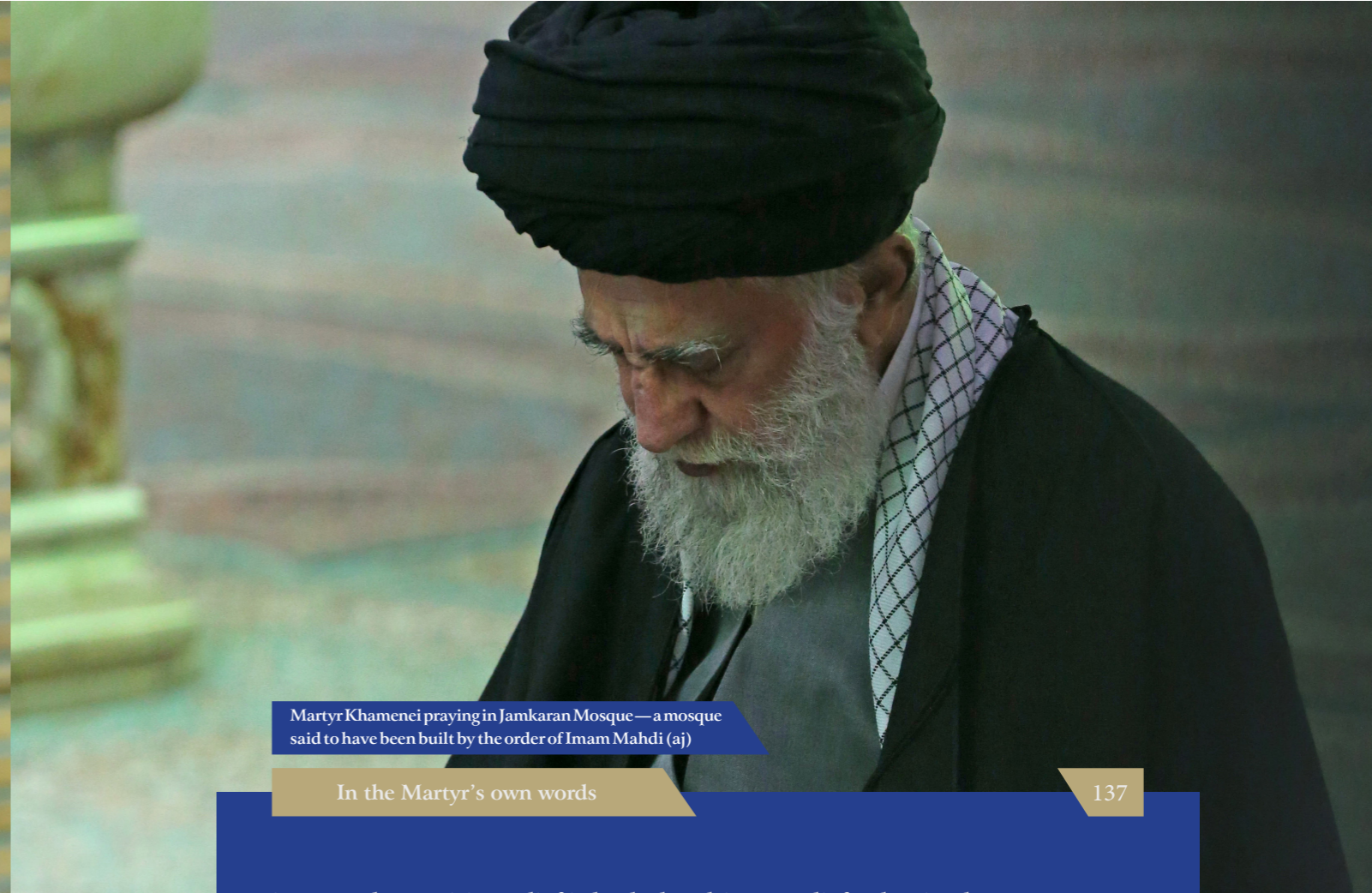
On Mahdaviat

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The savior of the End Times is agreed upon by all Abrahamic religions. The belief that someone will come and save the world from the mire of oppression and tyranny is universally accepted among them. In Islam, the name of this savior has also been specified. In all Islamic schools of thought, this divine being, this extraordinary, supreme human being, is known as Mahdi. It would be difficult to find any sect among Muslims that does not believe that Mahdi (pbuh) will appear and that he is from the progeny of the Prophet [Muhammad (pbuh)]. They even specify his name and honorific title. (June 4, 2015) Belief in Imam Mahdi constitutes a part of the worldview of religions. Just as divine religions present

their general worldview regarding the universe, the human being, the origin of creation, and the ultimate destination of human life – concerning both the beginning and the Hereafter – one of the sections of this worldview, the vast foundation upon which all the thoughts, reflections, rulings, laws, and regulations of religions rest, is the question of the final destination of humanity's caravan in this world. As far as we know divine religions – as well as religions that are copies of divine religions, even if they themselves are not divine but clearly took their principles from divine religions – all believe that this caravan will ultimately reach a desirable, pleasant, and delightful destination at the end of its journey. (June 11, 2014) We

must remain in a state of intizar [await the reappearance of Imam Mahdi (aj)]. This perspective of religions on the end of humanity's journey is a very hopeful one. Truly, the spirit of intizar and the spirit of connecting with the Imam of the Time (may our souls be sacrificed for him), and awaiting his reappearance and that day, is one of the greatest openings toward relief for the Islamic community. (June 11, 2014) Intizar [awaiting Imam Mahdi's (aj) reappearance] goes beyond mere need or a sense of need. We've been told to "await him." Awaiting [Imam Mahdi's reappearance] means to have hope, and to believe that there is a certain future. It is not simply a matter of necessity. Intizar is constructive. (April 9, 2020) What



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is meant by awaiting relief is both the ultimate relief – that is, the reappearance of Imam Mahdi (aj) – and also relief after hardship. That is, relief after difficult, widespread events, such as those we see in the world today, which drive many to despair, even to suicide. But when one has hope in the coming relief, one knows that this crisis will undoubtedly come to an end. (April 9, 2020) Perhaps there has rarely been a period in human history when people everywhere in the world felt the need for a savior as much as they do today – both the elites, who consciously feel this need, and many ordinary people who feel it instinctively. (April 10, 2020) A society that believes in Mahdaviat gains inner strength and confidence. This inner strength is extremely important for nations. Know that colonialism's domination over Islamic countries came only after they had sapped the morale of those nations. They made them feel weak and incapable, and then they came and dominated them with their own power. (Sept. 20, 2005) Hope enables a person to fight, open the way, and move forward. When you are told to await [the reappearance of Imam Mahdi (aj)], it means that this situation that is causing you pain and sorrow today will not last forever. It will come to an end. See how much vitality and energy this gives a person! This is the role of belief in Imam Mahdi (may our souls be sacrificed for him). This is the role of belief in the Promised Mahdi. It is this belief that has carried Shia Islam through all the extraordinary twists and turns that were placed in its path up until this day. (Jan. 7, 1996)

The culture of domination has caused weak nations to become submissive and addicted to oppression. They must be healed from within. A deep belief in human dignity and strength, in God, in true human values, and in the nothingness of tyrannical powers must be instilled in people, and they must be armed with this indestructible weapon.



From Martyr Khamenei's speech at
the Eighth Summit of the Non-Aligned
Movement, Sept. 5, 1986

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