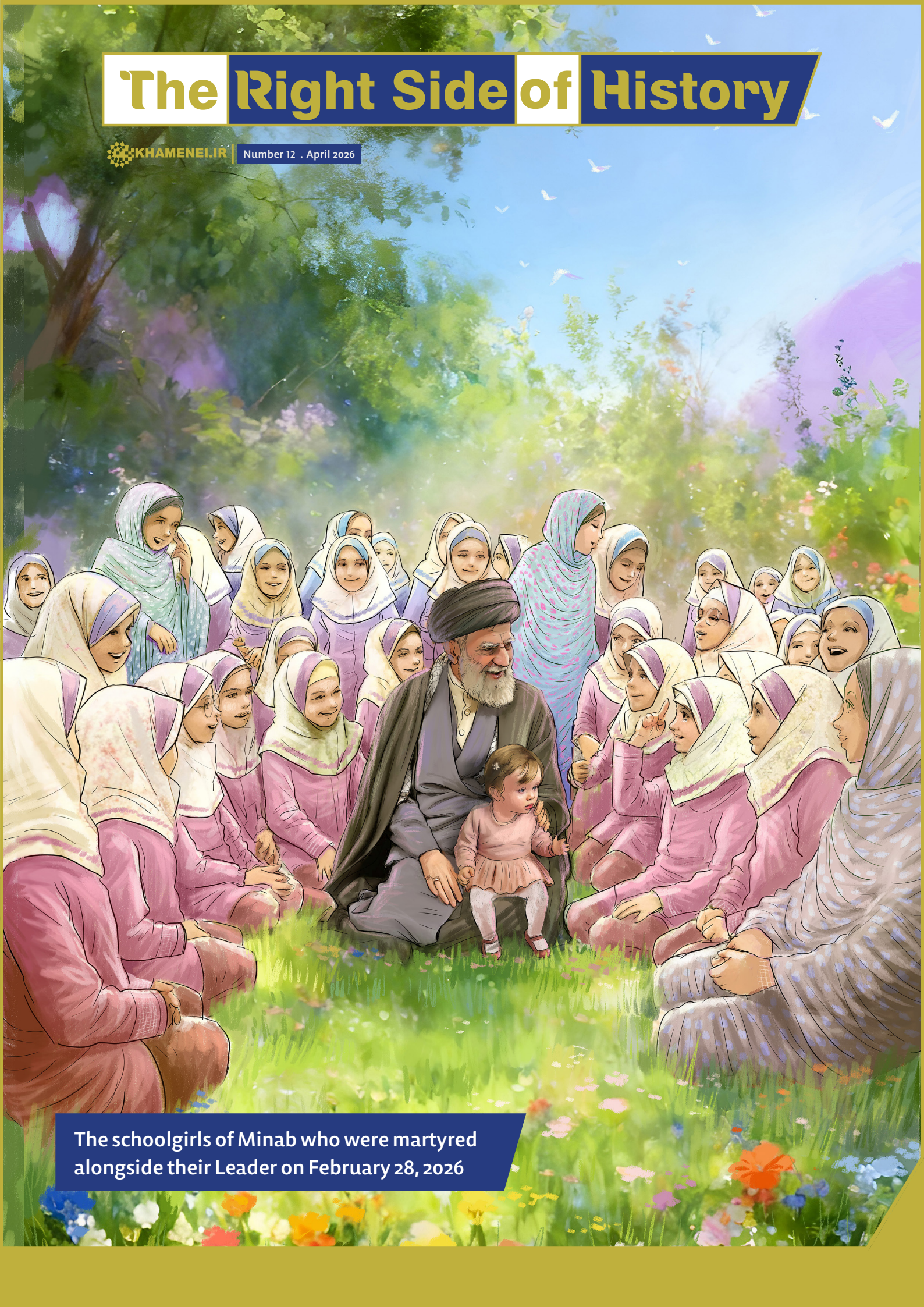


The Right Side of History



KHAMENEI.IR

Number 12 . April 2026



The schoolgirls of Minab who were martyred alongside their Leader on February 28, 2026



Words of Wisdom

Martyr Khamenei's selected statements

Imam Hussain (pbuh) said, "Someone like me won't pledge allegiance to someone like Yazid." What the Iranian nation is actually saying is that a nation like us – a nation with this culture, this history, and these lofty teachings – will never pledge allegiance to leaders like the corrupt people who are in power in the United States today.

From Martyr Khamenei's speech on Feb 17, 2026



Word for Word

Addressing our Master and Guardian, the remnant of God on earth [Imam Mahdi,] may our souls be sacrificed for him: O our Leader! O our Master! We have done what needed to be done, we have said what needed to be said, and we will continue to do so. My life is unworthy. My body is disabled. And I have a modest amount of honor, which you yourself have brought for me. I place all of these at your disposal [Imam Mahdi]. I'm ready to sacrifice these on the path of this Revolution and on the path of Islam. May all of this be sacrificed for you. O our Leader! O our Master! Pray for us. You are our Guardian. You are the Guardian of this country. You are the Guardian of this Revolution. You are our supporter. We will continue on this path, and we will continue with strength. Support us on this path with your prayers, protection, and attention.

June 29, 2009



Memorable Frame

He had always been a source of hope and peace for the people. Every year, during the first ten days of Muharram, vast crowds would gather at the Hussainiyah of Imam Khomeini (ra) to mourn Imam Hussain (pbuh). But that year, everything was different. It was after the 12-Day Imposed War against American-Zionist aggressors. The enemy's threats had intensified, and for security reasons, Martyr Imam Khamenei was advised not to make any public appearances.

This had never happened before. The Leader was always there, mourning alongside the people for Imam Hussain (pbuh). His presence had always been a pillar of strength and comfort. The people were not used to his absence. The people missed him deeply; they wanted to see their Leader again.

Night after night passed. Every evening, the mourners still came to the Hussainiyah, hoping to catch even a glimpse of him.

Then came the night of Ashura. The speech was nearing its end, and everyone was preparing for the elegy. The moment had arrived. No one knew what was about to happen.

Suddenly, the curtain was drawn aside — and the martyred Leader, as resolute and firm as ever, stepped into the session. Walking without his cane, he gave a military salute to his people.

In that instant, the Hussainiyah exploded. The people had finally seen their Leader. The energy, the tears, the cries of "Labbayk ya Khamenei" filled the hall. They loved him. And in that moment, all their worry and uncertainty melted away, and as always, his smile soothed the hearts of his people.



The People Rise Up

Should any event befall this country, Almighty God will raise these people to confront it. The people will be the ones who will stop it.

Martyr Khamenei
Feb. 1, 2026



The evening of the 40th day commemoration of the martyrdom of Imam Sayyid Ali Khamenei, with massive crowds and processions of mourners near the site where the Leader was martyred, April 9, 2026



Opinion

The ascension of the martyred

Imam and the realization of victory

Osama Hamdan: A senior leader of Hamas

"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 our beloved Imam, Grand Ayatollah Khamenei. Forty days have passed since his martyrdom, and the Iranian nation and the children of the Resistance remain present on the scene. For forty days, the story of loyalty to the path [of Resistance] has been written on the ground — the path of Islam for the sake of which the Prophet of Islam, Prophet Muhammad (pbuh), was sent; the project of the Islamic Ummah's awakening and its leading role in serving humanity; and the path of Resistance, without which the rights of nations cannot be preserved, and without which nations are violated and their rights usurped. This is the story of loyalty to a Leader who dedicated his life to serving this cause.

In Hamas, we knew Grand Ayatollah Khamenei (may God have mercy on him) and his stance toward Palestine through the media before ever meeting him. From our first meeting with him in 1992, we came to understand his practical position: a position that supported the full rights of the Palestinians — without any conditions, without any hesitation, and without any reduction — and backed the Resistance

with every possible means, regardless of any challenge. This stance was not merely a political decision; it was a profound principle and a deeply rooted faith, which, as we heard from him, originated in the words of Almighty God: "Those who have faith fight in the way of Allah, and those who are faithless fight in the way of fake gods. So fight the friends of Satan; indeed the stratagems of Satan are always flimsy." (Quran 4:76)

He (may God have mercy on him) regarded this issue as 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 certainty and a divine promise, and that armed resistance is the only way to confront occupation.

During his meeting with Sheikh Ahmed Yassin in 1998, when Sheikh thanked him for his firm stance regarding the Palestinian cause — until the liberation of Al-Quds and Al-Aqsa, the first qibla of Muslims — he replied: "I believe that you and your mujahid brothers in Palestine are standing on the front line of the battle between Islam and disbelief, and between truth and falsehood. We have never accepted — not even for a single hour — the usurping regime in Palestine. We are enemies of the Zionist regime, the usurping government, and that cancerous tumor that was planted in the Muslim land, and we will fight against it. We have no

doubt about the future, but what matters in the practical plan is that we can shorten this period. And the promise of God is true — ‘Allah will surely help those who help Him. Indeed Allah is all-strong, all-mighty (Quran, 22:40).’ We are proud of you and consider this movement a source of honor for Islam.”

He (may God have mercy on him) paid great attention to developing the capabilities and resources of the Resistance. He would always carefully ask about its needs and direct the responsible brothers in the Islamic Republic — especially the brothers in the Islamic Revolutionary Guard Corps — to secure them. He would repeatedly recite this noble verse: “Prepare against them whatever you can of [military] power and war-horses, awing thereby the enemy of Allah, and your enemy.” (Quran 8:60) How delighted he would become upon hearing any achievement in this regard or any progress in building capabilities. And to any expression of gratitude for these efforts, he would respond with this clear message: “You are defending your right and your land. You are a source of pride for Islam and the Ummah, and we are with you in this jihad.”

The martyred Imam would always ask about the martyrs and their stories of valor, about the prisoners and their steadfastness despite their suffering. His constant concern for their families and his care for them was evident. All of this fell within a broader and more expansive framework: His dedication to nurturing the human being and to forming his Mujahid, resilient Islamic identity. Because this is what guarantees the continuation of this line and this path [of Resistance] until victory is achieved. At the funeral procession for the martyred

leader of Hamas, Ismail Haniyeh (may God have mercy on him), Martyr Imam Khamenei (may God have mercy on him) insisted on performing the funeral prayer and promised that the response to this crime would not be delayed. And so it came to pass: The first True Promise operation was a response to the Zionist crime. After that came the second and third True Promise operations, and the fourth iteration of True Promise — in confronting the American-Zionist aggression against Iran — was a sign that our dignity is martyrdom granted by God, and that our promise to continue on this path until victory is a truthful promise, written with our own blood.

For thirty-four years now, my brothers and I in the leadership of Hamas have had the honor of meeting with him (may God have mercy on him) dozens of times. We have never heard from him anything other than confidence in victory, a deep-rooted commitment to Palestine, insistence on steadfastness, determination and resolve in supporting the Resistance, and concern for the unity of the Islamic Ummah in the face of the Zionist regime. He welcomed every achievement of the Resistance — whether military, security, or political — and was determined that the banner remain raised and the path continue until the goal was reached.

O the Sayyid of the Islamic Revolution! O the Leader of the jihadi Resistance! O the Leader of the axis confronting Arrogance! On the fortieth day of your ascension, we see how the enemy has suffered a glaring defeat in its shameful aggression. Thus, the victory of blood over the sword is once again realized, and Satan — defeated and bewildered — retreats. This battle has been, and continues to be, led

by Imam Sayyid Mojtaba Khamenei, who after you carries the banner of the Islamic Revolution of Iran.

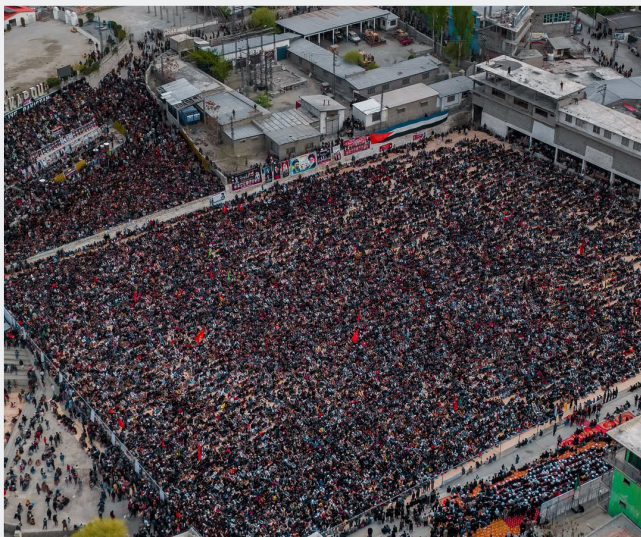
O the martyred Leader! History will record this day as the beginning of the end of the empire of evil. History will also record that the immense sacrifices and the ascension of the great martyrs of the Resistance, together

with Operation Al-Aqsa Flood — as well as the forty-day battle that began with your ascension — set in motion the decline of that cancerous tumor once called “Israel.”

“Allah has [full] command of His affair, but most people do not know.” (Quran 12:21)



Choose the Right Side of History



Thousands gathered in Skardu, Pakistan, to mark the 40th day of the martyrdom of Imam Khamenei



A Moment with Caravan of Martyrs

Until the last breath...
Khamenei: How did Khamenei
become Martyr Khamenei?!

Dr. Hossein Mohammadisirat, Associate
Professor of Political Science, Imam Sadiq
(pbuh) university

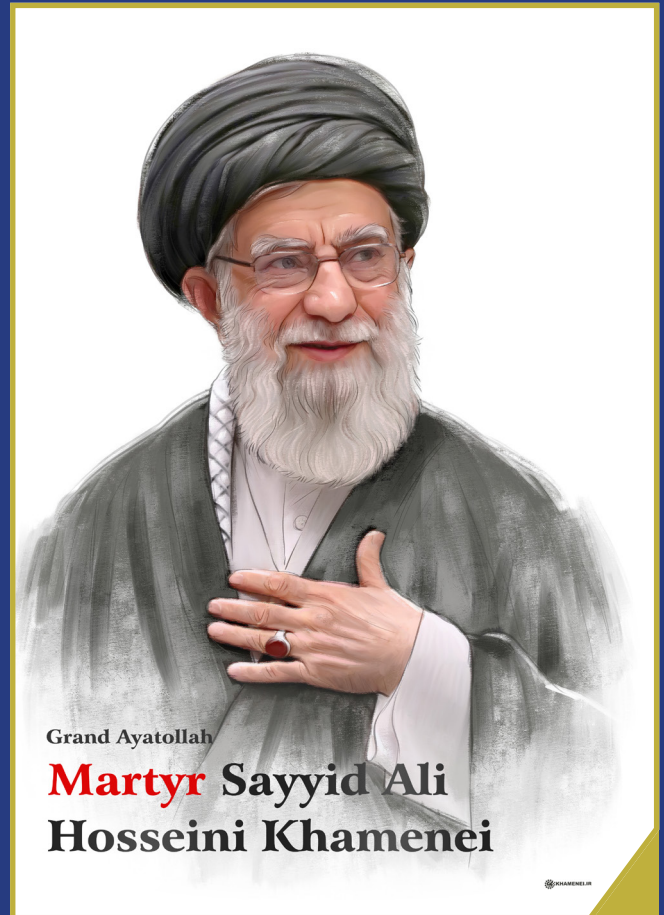
The Final scene

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,

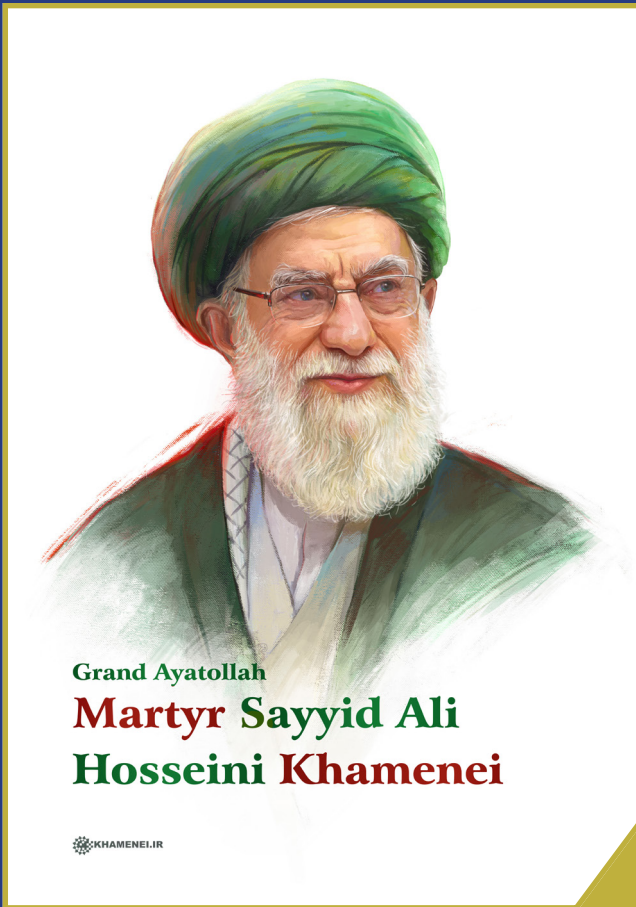


or due to an illness. Whenever I think of such a thing, I swear to God that I feel my heart is under extreme pressure. I wish - and this is a prayer that comes from my heart - that my death may be like the death of your children (who were martyred). I do not think there is anyone who truly understands 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,

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



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?

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 Soldier ⁶

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 in the western front

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

4. *Ibid.*

5. *Ibid.*

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.

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

4. Victim of Terrorism: Assassination Attempt

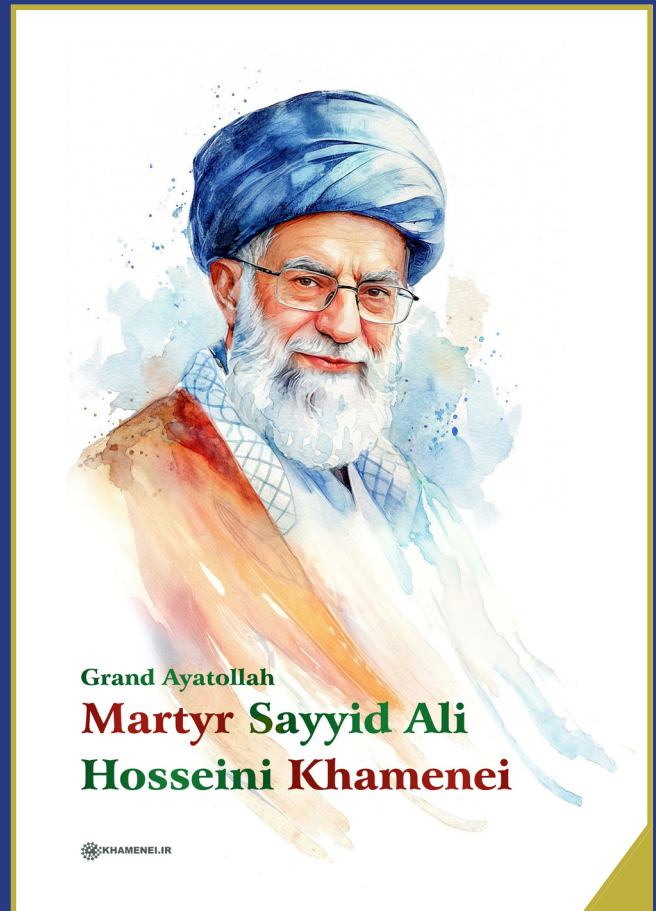
On June 27, 1981, while delivering a speech at Tehran's Abuzar Mosque, a bomb hidden in a tape recorder exploded, severely injuring him. Imam Khomeini condemned the assassination attempt in a message, and praised his character in it.

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.

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

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:

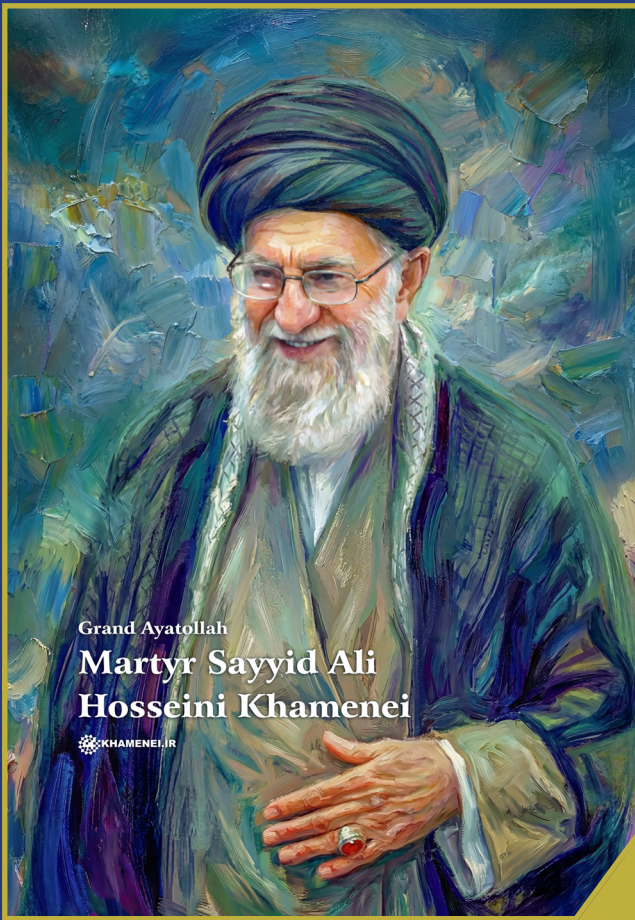
“Palestine is the primary issue of the Islamic world.”

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, 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

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

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 Qur'an in a sweet and beautiful manner. She would explain verses related to the lives of prophets... I first heard 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.

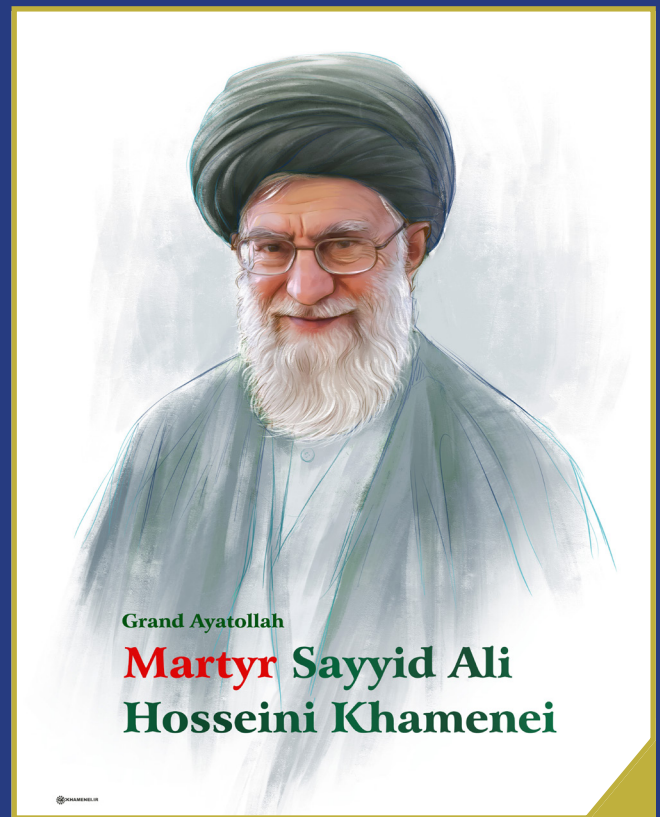
This depth of intellectual engagement stands in sharp contrast to many contemporary political leaders in the United States, whose level of discourse and conduct often reveals a far more superficial engagement with such fields.

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.



Narrating the Art



“I was told that the fist of his uninjured hand was tightly clenched.”

Nothing else was expected from the emblem and the symbol of resistance and steadfastness. Our martyred Imam has always been known as a steadfast Leader who never surrendered against the oppressors and stood firm beside

his people and defended their values and rights throughout his private and political life. He fought against the intimidation and aggression of the Imperialist system of the West until the final breath.

The most unique trait of a martyr is that he creates movements and enthusiasm after his martyrdom. He resembles a torch that enlightens the right path and removes the darkness. Our martyred Leader, in each and every stage of his blessed life, with his speeches, stances and even actions awakened and guided the free-spirited people, all around the world, to the right path of Islam. Even after his martyrdom, he left us all a clear sign to keep our resistance, steadfastness and unity against the aggressive enemy of our nation alive.

His tightly clenched fist is now the symbol of hope and resistance among the Iranian people. Every night, with their clenched fists, following the path of their martyred Leader, marching on streets, shouting at the American-Zionist enemy and calling for their annihilation, they shake the unsteady pillars of illegitimate and cruel hegemonic systems.



A word with my martyred Leader

Today marks the 40th day since your martyrdom, Agha.

I have a lot to say and words will never be enough to express what I feel and what every believer feels in these difficult days, oh Rehbar Shaheed.

We are indebted to you, for every lesson you taught us, for every action you took during your lifetime, for every word you pronounced, for your endless commitment to the Islamic Ummah and to the endless fight between falsehood and truth, between disbelief and Islam, between evil and good.

You were the light, the diamond of the Ummah, oh deputy of the Imam of our age (May Allah hasten his reappearance).

Every actions, word, thought and prayer of yours were for the sake and the unity of the Ummah, for each and every believer anywhere in the world. Allah has chosen you to protect the message conveyed to the humanity by the Prophet Muhammad (S.A.W.A.) and preserved by his Ahlulbayt (A.S.) and to make it echoes through every continent.

Guardian and leader of the Islamic Revolution, Mujahid, main student and then heir and continuator of the school of Khomeini (R.A.), servant and

follower of the Prophet of Allah and fighter in the path of Islam, may Allah be pleased with you.

Oh Hussein (A.S.) of our times, you followed the footsteps of your father Aba Abdillah.

We testify that you lived, fought and died in the way of Allah and that you will be resurrected on the Day of Judgement.

Is big the pain and the grief you left us in, bigger is the strength you gave us.

May my life, my lineage, my wealth, my family and the whole world be sacrificed for you, Seyyed.

Enjoy the highest rank of Jannah now. May Allah shower you with his infinite mercy, provision and divine rewards.

Once again and forever:

LABBAYKA YA KHAMENEI!

By Alessio (Hazim Rahman)

Sisti, Bari, Italy



<https://Khamenei.ir>