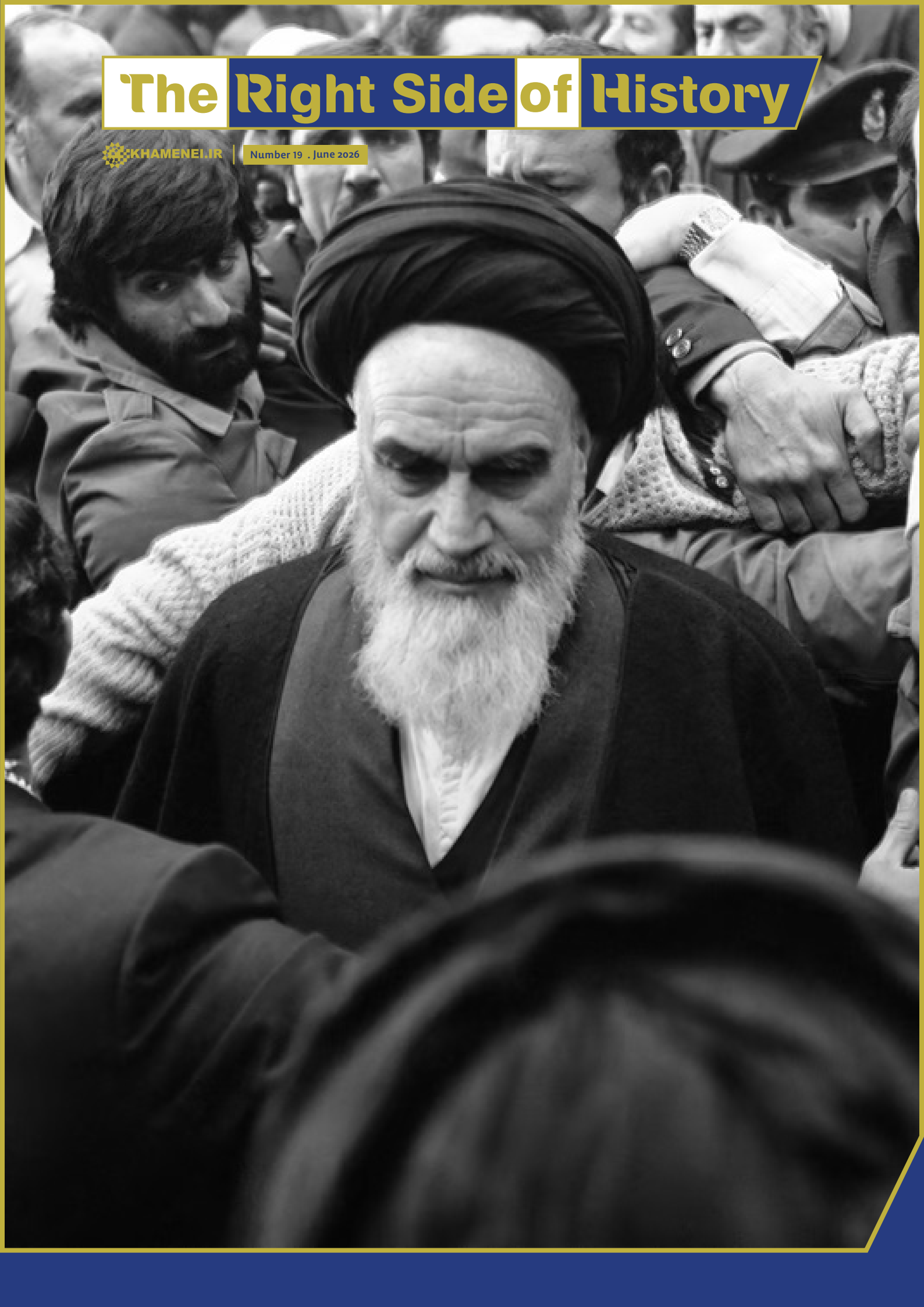


# The Right Side of History

KHAMENEI.IR

Number 19 . June 2026





## Words of Wisdom

The magnanimous Imam instilled self-confidence in the nation. The Iranian nation now has self-confidence. Today, for example, when facing a European nation, or even the US, you no longer feel you're inferior or smaller. You say, "We can," and "We will do it," and you have done it.

Martyr Khamenei  
Feb. 1, 2026



## Word for Word

Our revered Imam [Khomeini] bestowed strength and dignity upon Islam and the Muslims. The enemies of Islam wanted Islam to remain weak. They had worked to remove Islam from the arena of action, and even from the minds of Muslim nations, let alone others. Unfortunately, they had succeeded to a considerable extent. Corrupt and dependent governments fully cooperated with the Arrogant Powers and the global network of Islam's enemies in pursuing this malicious policy. Through this Revolution, the Imam (ra) revived the spirit of the Muslims and brought Islam back to life. Today, in many countries, Islam has become the aspiration and ideal of young, awakened, and intellectual generations.

One example is beloved Palestine. For many years, people spoke and struggled in the name of Palestine, yet without success. Today, however, the Palestinian nation fights and resists in the name of Islam. As a result, the struggle has moved beyond organizations, groups, personalities, and leaders, and has become the struggle of the masses themselves. Such a struggle will never fail. If a popular resistance endures, it will undoubtedly achieve victory in the end. This is by the blessing of the Islam whose name and spirit Imam revived.

Martyr Khamenei  
June 4, 1991



## Memorable Frame



"I missed Imam very much. One day, while I was lying in my hospital room, my eyes fell upon a picture of Imam that had been placed there. I was overjoyed to see his photograph. I said, 'Move my bed somewhere so that this picture is directly in front of me.' They moved my bed from one side of the room to the other so that I could look at Imam. Whenever I looked up and my eyes fell upon Imam, my heart would become joyful and I would feel a sense of expansion and relief. Yes... We loved Imam.

We truly loved him."

These are the recollections of Martyr Sayyid Ali Khamenei from the days when he was hospitalized following the terrorist attack against him in 1981. This photograph was taken only a few days after that incident. The profound bond between Imam Khomeini (ra) and Martyr Khamenei was formed during Martyr Khamenei's youth, when he attended Imam's lessons. He was the student who, after the Feyziyyeh massacre and while the city had fallen silent, made his way to Imam's home to protect him with his own life. He was the

one who carried Imam's important messages to the scholars of Mashhad. During the years of Imam's exile, he served as Imam's representative and received the khums and zakat of the people on his behalf.

Imam Khomeini personally appointed this learned and revolutionary student to the Revolutionary Council. After the passing of Ayatollah Taleghani, one of the great figures of the Revolution, he appointed him as Tehran's Friday Prayer Imam. Following the martyrdom of Ayatollah Motahhari, when university students were searching for intellectual guidance, Imam once again sent his longtime student to lead and guide them.

That painful incident may have left Martyr Khamenei's right arm permanently impaired, but it also brought into public view the deep paternal and filial affection that existed between these two men of God. In his message following the assassination attempt, Imam Khomeini wrote:

"By attempting to assassinate you, they wounded the emotions of millions of committed people throughout the country and indeed throughout the world. They are so deprived of political understanding that immediately after your speeches in Parliament, at Friday Prayer, and before the nation, they committed these crimes and targeted someone whose call toward righteousness and rectitude resounds in the ears of Muslims throughout the world...

I congratulate you, dear Khamenei, for having served this oppressed nation on the battlefronts in the attire of a soldier and behind the frontlines in the attire of a scholar. I ask Almighty God to preserve your health so that you may continue serving Islam and the Muslims."

When "dear Khamenei" regained consciousness after the explosion, he addressed a reporter with these words:

"Whenever I think of the fact that this incident caused our magnanimous Imam to show such kindness and affection, and to express his concern in his message, and that our great and heroic nation raised its hands in prayer and prayed for me, I feel deeply ashamed.

I convey my endless greetings and devotion to the Imam of the Ummah, and I say to him that in the face of incidents such as these, we have no expectation or desire except that they should not cause him even the slightest distress.

We believe that the head that bows in submission to the Beloved remains unharmed, even if the cup should shatter."



## 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



**After almost three months since the martyrdom of Imam Khamenei, Iranian people continue to take to the streets at night, keeping his memory alive and renewing the promise to never turn back from the Islamic Revolution.**



## Opinion

## Khomeini for All

**On the occasion of the anniversary of the demise of Imam Khomeini, the founder of the Islamic Republic, this article will discuss some of the dimensions of Imam Khomeini's character and the solution presented by that social and political leader to resolve humanity's current problems.**

Imam Khomeini was a personage who succeeded in creating a great upheaval in this century's equations and geometry of power and sovereignty in the international area, a power that is based on humankind's transcendent mission rather than on the conventional, materialistic structure of power. He was born in 1902 and brought about numerous transformations in international relations.

### A revolution different from other revolutions in the world

When the first sparks of a popular uprising in Iran were kindled by Imam Khomeini (r.a.), the majority of researchers working in the area of politics and international studies did not believe the popular uprising would put an end to 2,500 years of autocratic monarchy in Iran. They did not believe the uprising would lead to widespread changes in the region and the world. However, the reality is that Imam Khomeini, together with people from different trades and walks of life, broke the chain of autocracy by the Pahlavi regime after a struggle of approximately two-decades and despite America's support for the regime. The Islamic Revolution became victorious in the year 1979.

Michael Fischer, the famous American anthropologist, said, "Imam Khomeini's Islamic Revolution even changed the evolutionary course of mankind, and the people of the world are still influenced by his spiritual revolution. No political leader can claim that his people are so strongly bonded to him, and this bond is definitely due to Shia Islam and the people's strong belief in his leadership."<sup>1</sup>

Imam Khomeini's spiritual motives, coupled with his complete rejection of colonialism and autocracy, caused the Islamic Revolution to be appealing and inspiring to many nations throughout the world. It was a revolution whose nature was different from other revolutions, one that started in response to a different set of needs. This made it all the more important for the people of the world to understand the Islamic Revolution. Speaking about the Islamic Revolution, Imam Khomeini said, "Without a doubt, the Islamic Revolution in Iran is different from all other revolutions, in terms of emergence, in terms of the nature of the struggle and in terms of the motives that drove the Revolution and the uprising. There is no doubt that this was a divine gift, a gift from the unseen."<sup>2</sup> Perhaps the most important difference between the Islamic Revolution and other revolutions lies in its worldview and its ontological and epistemological underpinnings, which flowed into all related aspects of it. It was a revolution that was devoid of any Western philosophical and sociological teachings. It was a worldview founded on religious teachings and human nature. The Islamic Revolution, the core of which was based on faith in God and a God-centered philosophy, reintroduced religion and religious discourse into political terminology, and it gradually challenged secularism and humanism. The Islamic Revolution in Iran, during its initial stage of development, was faced with two schools of thought: liberalism and communism. The world had been polarized into the West and the East (the left and the right). There were certain disagreements between these two poles, disagreements centered around different issues such as economy and power. Despite all the differences, the two schools of thought agreed completely on one thing: man is one-dimensional. They both rejected as outmoded any idea that was put forth in the name of religion. Therefore, the Islamic Revolution, which was founded on a monotheistic worldview, was a significant and transformative phenomenon on a global level in the

1. Fischer, Michael (1980).

*Cultural Dialogues in Postmodernity and Tradition*, p. 179.

2. Refer to Sayyid Ruhollah Mousavi Khomeini's political testament.

preceding decades. It was a finalistic, idealistic, religious and universal revolution which was guided by a religious leader. It had succeeded in introducing a tremendous change in international relations and the political equations of the world.

Revolutions are usually regarded as responses to the essential needs of their time. The Islamic Revolution in Iran was the result of discourses introduced by Imam Khomeini. It contained a response to the needs of the people of Iran and even the people of the world, a response that has not been invalidated until today. The needs of Iranian society at that time were inspired by human nature. These needs included the needs for justice, dignity, opposition to oppression, freedom and independence. These are needs that human beings will always have. They have never been and will never be obsolete. The response of the Islamic Revolution to these needs caused the people of Iran to participate and vote in a great referendum with a near-perfect turnout rate about two months after the victory of the Islamic Revolution. More than 98 percent of those who participated in the referendum voted for the Islamic Republic.<sup>3-4</sup>

### Fighting oppressors and supporting the oppressed

From the beginning, Imam Khomeini expressed his ideas, which were inspired by his monotheistic and spiritual rationality. He confronted colonialism and introduced the dual term "imperialists - oppressed" to the world.<sup>5</sup> Former CIA agent, Graham Fuller, wrote in his book, "(Imam) Khomeini's viewpoint, inspired by a global Islamic ideology, placed Iran at the forefront of the world's Islamic policies." He added that after the Revolution, Iranian representatives travelled throughout the entire world of Islam to promote his message of struggle to achieve social justice and to fight imperialism, global arrogance, as well as oppression and injustice.<sup>6</sup> Over the past four decades, the camp of Arrogance, led by America and followed by European countries, which considered Imam Khomeini to be a serious threat, has used all its tools and capacities against him both when he was alive and after he passed away. These included the 8-Year (Iraqi) Imposed War, Islamophobia, Iranophobia, the assassination of personages and intense, widespread propaganda. However, history shows that the followers and supporters of Imam Khomeini have increased despite the fact that the camp of Arrogance

has used all its material capacities to prevent this.

### The pain of the modern world

In today's world, humanity is grappling with various kinds of tension, stress and psychological and spiritual insecurity. Furthermore, the more humanity focuses its attention on liberalism, the more obstacles it faces. In such a world, the search for an alternative path is inevitable. A few days ago, Josep Borrell, High Representative of the European Union, said in a speech that the American hegemony is very close to its end.<sup>7</sup> We must consider the meaning of this proposition. Without a doubt, an analysis of the statistics from the modern Western world and a comparison of these statistics with those from the past will show that the Western world is in a downward spiral. These figures range from the persistent, rising statistics on crimes against American people of color such as George Floyd, to widespread violence against women and children, the widespread murder of innocent civilians by armed individuals only to ensure profits for weapon factories, and the disintegration of the meaning of family.<sup>8</sup> The tragedy of Covid-19 should also be added to the list, which has unfortunately claimed more lives in these modern countries than elsewhere in the world due to mismanagement and medical injustice.<sup>9</sup>

### The way to save this grief-stricken world

The dominant discussions in international circles, which have defined the world as one-dimensional on the basis of materialism, cannot claim to be useful for the bewildered modern man who believes his current state of instability to be the result of trusting in this discussion. Inevitably, people are in need of a new discussion to restore their original identity. History

3. Paydar, Parvin (1995). *Women and the Political Process in Twentieth-Century Iran*. Cambridge University Press. p. 226. ISBN 978-0-521-59572-8.

4. Chehabi, Houchang Esfandiari (1986). *Modernist Shi'ism and Politics: The Liberation Movement of Iran (PhD Dissertation)*. I/II. Yale University. p. 499. ASIN B0007CAVDC.

5. Refer to Sayyid Ruhollah Mousavi Khomeini's political testament.

6. Fuller, Graham (1373). *The Center of the Universe*, Nashr-e Markaz, p. 111

7. <https://www.newsbreak.com/news/0P9BDVmD/eu-end-of-american-led-world-and-rise-of-china-happening-before-our-eyes>

8. <http://www.surgeongeneral.gov/library/youthviolence>

9. <https://www.who.int/emergencies/diseases/novel-coronavirus-2019/situ>

shows that at such important stages, people will seek out other discourses, which will be the turning point. The discourse with which Imam Khomeini was able to revive grief-stricken Iran can definitely be one of the ways out from the tragedies faced by disheartened, modern man. Modern man is not dissimilar to the Iranian society that was on the verge of the Revolution. At that time, the world pursued the postmodern paradigm, but the people of Iran chose a different path. They chose the paradigm of the Islamic Revolution and spiritual and monotheistic rationality. One can invite liberated human beings to Imam Khomeini's discourses for several reasons:

1) Resistance and fighting imperialism: Resistance can be considered to mean choosing the right path and resistance to achieve goals and clear obstacles.<sup>10</sup> Fighting imperialism means standing against an oppressor who wants to dominate your country. Imam Khomeini opened a new path by recourse to a combination of the concepts of independence and freedom. His path rejects any kind of dependence, including political, cultural and economic dependence on the Eastern and Western blocs. With the aim of confronting the hegemony of Eastern and Western superpowers, he called the Muslim and liberated nations of the world by a new approach to Islamic values. By assuming a direct link between the Revolution and Islam on the one hand, and turning his attention to all liberated people throughout the world on the other hand, he declared that revolution is a necessary requirement to achieve divine and human aspirations and to link the global community to human transcendence.<sup>11</sup> His statements in support of the Palestinian nation during the early days after the victory of the Islamic Revolution can be considered to be the most important proof for this claim.<sup>12</sup>

2) Justice: Justice was one of the most important building blocks of Imam Khomeini's ideology. Perhaps, it would not be extravagant to consider justice to be the root cause of the Islamic Revolution. In the ideology of Imam Khomeini, justice is the rejection of all kinds of oppression and corruption, and includes the need to fight them.<sup>13</sup>

3) A model of governance: In Imam Khomeini's ideology, the people enjoy a central and essential role. This important point may be seen prominently in his

statements and works.<sup>14</sup> He believed that Vilayat Faqih was the most important pillar of the Islamic Republic and referred to it as popularly elected rule.<sup>15</sup> This shows the importance that he attached to the role of the people in his ideology. In fact, modern Western civilization considers democracy to be the rule of the people by proxy alone and does not allow the people to enter major political, social and economic areas of significance. In contrast, Imam Khomeini believed that the people needed to play an active role in all social dimensions. This proposition can be explained using a variety of facts, but it would be beyond the scope of this short article. Hopefully, there will be another opportunity in the future to expand on this issue.

10. Refer to statements made by Sayyid Ali Khamenei on June 04, 2019.

11. <http://www.imam-khomeini.ir/fa/n14653>

12. <http://www.imam-khomeini.ir/fa/n22851>

13. Refer to statements made by Sayyid Ruhollah Mousavi Khomeini in April 1979 on the occasion of the referendum.

14. <http://www.imam-khomeini.ir/fa/n128917>

15. Refer to Sayyid Ruhollah Mousavi Khomeini's letter to Ayatollah Meshkini to reform the constitution.

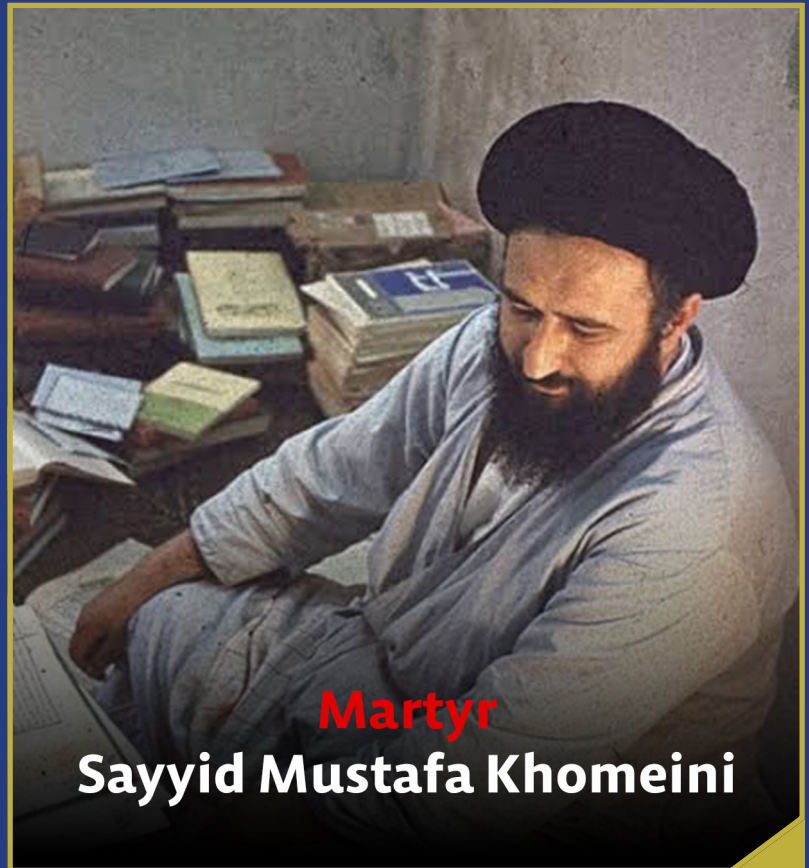


## A Moment with Caravan of Martyrs

### Martyr

#### Sayyid Mustafa Khomeini

was born on December 12, 1930, in the holy city of Qom, into a household that would soon reshape the destiny of Iran. He was the eldest son of Imam Khomeini (ra), the founder of the Islamic Republic. From his earliest years, he was raised in an atmosphere of piety, scholarship, and resistance. His education began in Qom, where he completed elementary school before entering the seminary at the age of fifteen. In less than six years, he mastered the preliminary and intermediate levels of Islamic studies — a feat that marked him as a student of exceptional ability. By 1951, at just twenty-one, he had begun advanced studies (*dars al kharij*) in both jurisprudence (*fiqh*) and principles of jurisprudence (*usul*). Among his teachers were some of the greatest scholars of the age: Grand Ayatollah Sayyid Hussain Burujirdi, Ayatollah Sayyid Muhammad Muhaqqiq Damad, and, most significantly, his own father, Imam Khomeini (ra). At the age of twenty-seven, he attained the rank of *ijtihad* — a level of religious authority that few reach so early.



Martyr

Sayyid Mustafa Khomeini

But Sayyid Mustafa was not content to remain within the walls of the seminary. He immersed himself in philosophy and mysticism as well, studying under luminaries such as Allamah Tabatabai and Sayyid Hashim Hadad. Yet his true calling was never merely academic. When Imam Khomeini launched his historic uprising against the dictatorial Pahlavi regime in 1963, Sayyid Mustafa stepped directly into the political arena.

After the Imam's arrest during the June 5, 1963 uprising, Sayyid Mustafa worked tirelessly to secure his father's release and to keep the revolutionary movement alive. He drafted and distributed statements to clerics across the country, ensuring that the Imam's messages — even from prison — reached his followers. When the regime arrested the Imam again in November 1964, following his fierce condemnation

of the US-imposed capitulation law, Sayyid Mustafa called for a bazaar strike in Qom. He was arrested and transferred to the infamous Qezel Qaleh prison in Tehran.

Charged with acting against national security, he was initially sentenced to temporary detention. The regime offered to release him on condition that he go into exile in Turkey. He refused. Days later, SAVAK agents arrested him once more and forcibly deported him to Turkey on January 5, 1965. From there, he joined his father in Najaf, Iraq, where the Imam had been sent into exile.

In Najaf, Sayyid Mustafa did not relent. Despite having already reached the level of *ijtihad*, he continued to attend the advanced classes of Grand Ayatollah Sayyid Muhsin Hakim, Grand Ayatollah Sayyid Abu al Qasim Khoei, and other leading scholars. His deep political awareness, especially his unwavering support for the Palestinian cause, and his scholarly rigor gave him a prominent place in the seminary of Najaf.

On October 23, 1977, at the age of just forty-seven, Sayyid Mustafa Khomeini passed away in Najaf under circumstances that have never been fully explained. Physicians suspected poisoning and recommended an autopsy to determine the cause. Imam Khomeini refused. The Shah's regime, through its SAVAK intelligence service, and the Iraqi government claimed it was a heart attack. But few believed them. Decades later, documents and testimonies have pointed to the hand

of the Shah's regime in his passing. That is why he is counted among the martyrs: he gave his life on the path of God, struggling against tyranny and oppression.

Imam Khomeini, in a brief message after the passing of his son, wrote: "On Monday, the ninth of Dhu al-Qi'dah 1397 [AH], Mustafa Khomeini — the light of my eyes and the joy of my heart — bid farewell to this transitory world and journeyed to the mercy of the Almighty. O God, have mercy on him, forgive him, and grant him paradise for the sake of Your pure friends (the Ahl al-Bayt, pbuh)."

Sayyid Mustafa was laid to rest on the eastern side of the shrine of the Commander of the Faithful, Imam Ali (pbuh), in Najaf.

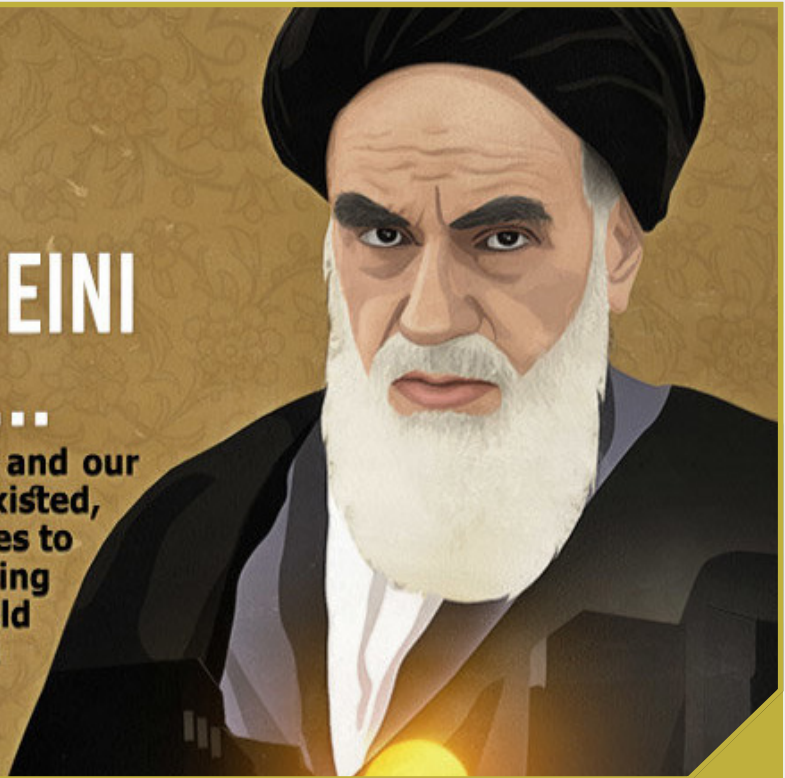
Though he never saw the victory of the Islamic Revolution, Sayyid Mustafa Khomeini was one of its essential pillars. His life was a bridge between the Imam's early struggle and the final triumph that would come just sixteen months after his martyrdom. He was a scholar, a fighter, and a martyr on the path of the Revolution.



## Narrating the Art

# IF IMAM KHOMEINI DID NOT EXIST...

**Had the Islamic Revolution and our great Imam Khomeini not existed, there would've been no hopes to end the hellish and mortifying dominion which the U.S. held over Iran. ~Ayatollah Khamenei**



**“O you who have faith! If you help Allah, He will help you and make your feet steady” (47:7).**

Faith in God and His promises is the first step in embarking upon any difficult and challenging journey. It is only through faith in God that one can make the impossible possible and transform the world. Belief in God brings tranquility, strength, and steadfastness. One who truly believes in God and His power is never afraid of any other force, for he knows that no power in the universe can overcome the might and will of God.

A clear example of such a person in the modern era is Imam Khomeini (may God sanctify his noble soul). He dedicated his life to a lofty goal and strove tirelessly to bring it to fruition with sincerity and pure intention. That goal was the establishment of an Islamic system of governance in our beloved country, Iran, which at the time was suffering under a corrupt and dependent monarchy.

In those days, foreign powers plundered the

resources of our country and undermined the authentic Iranian and Islamic values that formed the foundation of our rich culture. Under such circumstances, Imam Khomeini launched the Islamic Movement in Iran. After fifteen years of hardship, exile, and struggle, the Islamic Revolution triumphed, and a new political system, known as the Islamic Republic, was established in Iran. Its central doctrine was founded upon the preservation of Iranian-Islamic values and the pursuit of independence in all aspects of governance. As our martyred Leader, Imam Sayyid Ali Khamenei (may God elevate his noble soul) remarked in one of his speeches, “Had the Islamic Revolution and our Great Imam Khomeini not existed, there would've been no hopes to end the hellish and mortifying dominion which The US held over Iran.”

“They will never do you any harm, except for some hurt; and if they fight you, they will turn their backs [to flee], then they will not be helped.” (Quran 2:111)



## A Word to My Martyred Leader

Imam Khamenei is among the bravest men our generation has witnessed. History speaks of courage through legends and stories, but we have witnessed real courage with our own eyes.

With unshakable faith in Allah and unwavering conviction, he stood firm without fear even in the face of danger. Martyrs never die, their ideas remain alive in our hearts, and the resistance will continue until the end of Zionism.

-Syed Mohammad Gulam Raza.

-Love from India.



<https://Khamenei.ir>