

The Right Side of History

 KHAMENEI.IR

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Words of Wisdom

We, who are awaiting the Faraj (relief) and the reappearance of Imam Mahdi (may our souls be sacrificed for his sake), must work for this cause. We must work to build a Mahdavi society [a society that seeks to please and aid Imam Mahdi (aj)]. We need to work on self-development, and we need to bring about transformations as much as our skills and capabilities allow. We need to use all our strength and capacities to bring our surrounding environment as close as possible to a Mahdavi society.

From Martyr Khamenei's speech on April 9, 2020



Word for Word

All Ibrahimi religions believe in an end-times savior. All Ibrahimi religions believe that someone will emerge who will save the world from the morass of oppression and cruelty. In Islam, the name of this savior has been mentioned. All Islamic denominations refer to this divine person and this great and extraordinary individual as Mahdi. Perhaps, there is no Islamic denomination that does not believe Mahdi (aj) will emerge. He is a descendent of the Holy Prophet (pbuh). Islamic denominations have even specified the name and epithet of that Hazrat. The characteristic of Shia ideology is that it completely and clearly introduces this personality. It considers him as the son of the eleventh Imam - Imam Hassan Askari (pbuh).

From the viewpoint of Shia historians and writers, his birth date is completely clear. Most of other Islamic denominations have not specified his birth date or they have not accepted it, but the Shia prove the existence and birth date of that great personality with strong and cogent reasons. Some people have dismissed the possibility of the existence and survival of a person over this long time. This is the only question that opponents have raised regarding the issue of Hazrat Mahdi (aj). However, the Holy Quran dispels this doubt with its clear words. The Holy Prophet (pbuh) says about Hazrat Nuh, "We sent Nuh to his people, and he tarried among them a thousand years less fifty" (The Holy Quran, 29: 14). This does not mean that he lived for 950 years. It apparently means that his mission - to invite people to God - lasted for 950 years. Therefore, this questioning is groundless.

From Martyr Khamenei's speech on June 4, 2015



Memorable Frame



"The Noah of today's ship is the Imam of the Time (aj). There are storms and hardships on the sea, but when the captain is chosen by God and Infallible, there is no fear." (Martyr Khamenei, Sept. 18, 2012)

His devotion to Imam Mahdi (aj) was profound — visible in the tears that would stream down his face after greeting the Imam of the Age. He placed his trust in him unconditionally, drawing from that connection a wellspring of hope, piety, and unwavering faith in God's promise.

"Greetings be upon you, Imam of the Age; greetings be upon you, God's firm pledge; greetings be upon you, God's promise — whose fulfillment He guaranteed; greetings be upon you, the hoisted flag, the manifestation of knowledge, of protection, of vast mercy, and of inviolable promises." (Ziyarah Al-e Yasin) He lived by these words. He remained faithful to them until his final breath. He saw Imam Mahdi (aj) as the sacred figure through whom the world's afflictions would be healed, and through whom oppressors would finally face divine justice.

He believed that humanity has never needed a savior more than it does today — a guide, a divine figure, an Imam who can restore pure human values to a world drowning in corruption, tyranny, and moral decay.



He taught us what it truly means to await the reappearance of Imam Mahdi (aj). Not as passive onlookers, waiting for the world to be set right. But as active participants — standing against oppression, upholding God's religion, and choosing the right side of history. "We have been asked in Islam to anticipate his reappearance. This 'anticipation' is beyond a mere sense of need. They have said that we should anticipate. Anticipation means hope. It means believing in a definite future." (Martyr Khamenei, Sept. 18, 2012)



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





On August 21, 2026, as part of an annual tradition marking the anniversary of Imam Mahdi's (aj) Imamate, the "Ceremony of Allegiance" was held, bringing together people from all walks of life to renew their pledge to the Imam of the Time (aj) and commemorate the beginning of his divine leadership.



Opinion

What is Mahdaviat?

What do you know about the Shia belief in the Twelfth Imam and the awaiting of his reappearance from occultation? Have you ever heard the word, "Mahdaviat?"

Humanity's need for a savior

"Perhaps, there have been few times in history when humanity was in as much need as the present time for a savior. Everyone feels the need for a savior, a need for Mahdi. Everyone feels the need for a powerful hand from God, for an Infallible Imam, for an Immaculate Imam, and for divine guidance. We know of few times in history when there was so much need for this lofty truth."¹

Awaiting the reappearance of Imam Mahdi (aj) means refusing to accept the existing state of life

"From this perspective, Intizar [awaiting the reappearance of Imam Mahdi (aj)] means not being satisfied, not accepting the existing state of human life, and striving to reach the desirable state. It's certain that this ideal state will be realized by the powerful hand of God's Vicegerent, Hujjat ibn al-Hassan, Imam Mahdi, the Master of the Time (peace be upon him, may God hasten his reappearance, and may our souls be sacrificed for his sake)."²

"Intizar, which is an inseparable part of Mahdaviat, is one of the key terms for understanding religion and the fundamental, general, social movement of the Islamic Ummah toward the lofty goals of Islam. Intizar means awaiting, and it refers to one watching for a truth that is certain to come about. This is the meaning of Intizar. Intizar means that such a future is inevitable and definite. It

particularly means awaiting someone who is living and present. This is a very important matter."³

Mahdaviat: One of Islam's sublime teachings

In continuing this discussion, it must be said, "Mahdaviat is one of the few principal matters within the cycle and circle of exalted religious teachings. For example, the importance of Mahdaviat should be considered to be similar to the importance of the issue of prophethood. Why? Because that which Mahdaviat heralds is the very same thing for which all prophets and all divine missions came. It's for the establishment of a monotheistic world that's built and organized on the basis of justice, using all the capacities that Almighty God has created and placed within human beings. That's what kind of era the time of the reappearance of Imam Mahdi (peace be upon him and may God hasten his reappearance) will be. It's the era of a monotheistic society, the era of the rule of monotheism, the era of the true dominion of spirituality and religion over all of human life, and the era of the establishment of justice in the most absolute, comprehensive sense of the word."⁴

[1] From Martyr Khamenei's statements on April 9, 2020

[2] From Martyr Khamenei's statements on Aug. 17, 2008

[3] From Martyr Khamenei's statements on July 9, 2011

[4] From Martyr Khamenei's statements on July 9, 2011

The birth of the Promised Mahdi: A day of celebration for all pure, freedom-loving human beings

Imam Mahdi is not exclusive to a particular individual or group. "The day of the birth of the Promised Mahdi (may our souls be sacrificed for his sake) is truly a day of celebration for all pure, freedom-loving people of the world. Only those who are either a part of oppression or among the followers of the tyrants and oppressors of the world may fail to feel joy and happiness on this day. Otherwise, which free human being wouldn't rejoice at or wish for the spread of justice, the raising of the flag of justice, and the elimination of oppression throughout the world?"⁵

"The 15th of Sha'ban is a day of hope. This hope isn't exclusive to the community of the Shia, nor is it exclusive to the Muslim Ummah. The very principle of having hope for a bright future for humanity and the reappearance of a Promised One – a Savior and a hand that spreads justice throughout the entire world – is almost unanimously agreed upon by all religions known to us."⁶

Belief in the reappearance of Imam Mahdi in all religions

Thus, "it isn't only the Shia who await the Promised Mahdi (pbuh). Rather, awaiting the reappearance of the Savior, Imam Mahdi, is something related to all Muslims. The difference between the Shia and others is that the Shia know that Savior by name, his identity, and various specific characteristics of him, whereas other Muslims who also believe in a savior do not know him [specifically]. This is where the difference lies; otherwise, the principle of Mahdaviat is agreed upon by all Muslims. Other religions too, in their own beliefs, await a savior at the end of times. They have understood one part of the matter correctly. However, in the essential part – knowledge of the person who is the Savior

– they suffer from a lack of knowledge. The Shia [on the other hand,] who have definite information, know the Savior by his name, identity, characteristics, and birth date."⁷ In the same vein, "belief in the reappearance of Imam Mahdi at a particular time in history isn't exclusive to the Shia. All Muslims, both Shia and Sunni, share this conviction. Non-Muslims also believe in it in some form. The distinction of the Shia [belief], however, lies in the fact that they know this Savior of humanity with his name, identity, and characteristics, and they believe that he is always present and ready to receive God's commands. Whenever the Lord of the Worlds gives him the command, he's prepared to commence that monumental task that will transform humanity and history."⁸

Why the spirit of awaiting the Promised Mahdi brings hope and energy

This is why, "truly, the spirit of 'awaiting [the Savior],' the spirit of being in connection with the Imam of the Time (may our souls be sacrificed for his sake), and eagerly anticipating his reappearance and the arrival of that day is one of the greatest gateways to the coming of relief [faraj] for the Islamic society. We are awaiting his reappearance. This awaiting itself is a relief. This awaiting itself is a gateway to relief. It brings hope. It gives us energy. It helps prevent feelings of futility, being humiliated, despair, and uncertainty about the future. [In place of these,] it gives us hope and direction. This is the important matter regarding the Imam of the Time (aj)."⁹

[5] From Martyr Khamenei's statements on Nov. 23, 2008

[6] From Martyr Khamenei's statements on Aug. 17, 2008

[7] From Martyr Khamenei's statements on Sept. 20, 2005

[8] From Martyr Khamenei's statements on Oct. 22, 2002

[9] From Martyr Khamenei's statements on June 11, 2014

A heartfelt belief in the Promised Mahdi: A remedy for spiritual and social afflictions

Likewise, "the birth [of Imam Mahdi (may our souls be sacrificed for his sake)] and this great remembrance must teach us a lesson. Emotions are very good, and feelings are a backing for many good human actions. Faith and heartfelt belief in the existence of this great Savior of the world are a remedy for many spiritual, mental, and social diseases. But beyond all of this, we must draw lessons from this remembrance, this memory, and this great event."¹⁰

Based on this important foundation, the issue of awaiting Imam Mahdi's reappearance and Mahdaviat is a belief grounded in reasoning and logic, and "no one should imagine that the issue of Mahdaviat is merely an emotional matter. No, the intellectual foundations of Mahdaviat are very firm and solid. All the doubts that opponents and enemies of this belief have spread in people's minds have solid answers. Nevertheless ... while the logical, intellectual, argumentative dimension of this belief is very prominent, at the same time, the emotional, spiritual, faith-based dimension of this Shia belief is also extremely important."¹¹

Preparing for the reappearance of the Promised Mahdi

Given the magnitude of Imam Mahdi's global movement, we must carry out our duties correctly. "We must prepare ourselves. Every individual must feel this duty that they must prepare themselves. This is a spiritual preparedness. It's a readiness of the soul and a readiness of faith. Everyone must create within themselves a great reservoir of hope, faith, and inner light so that they may become worthy of being among those close to him (Imam Mahdi), worthy of being his elite followers, worthy of being his companions, and worthy of being his helpers in this massive global movement."¹²

[10] From Martyr Khamenei's statements on Nov. 12, 2000

[11] From Martyr Khamenei's statements on Jan. 28, 1994

[12] From Martyr Khamenei's statements on Jan. 28, 1994

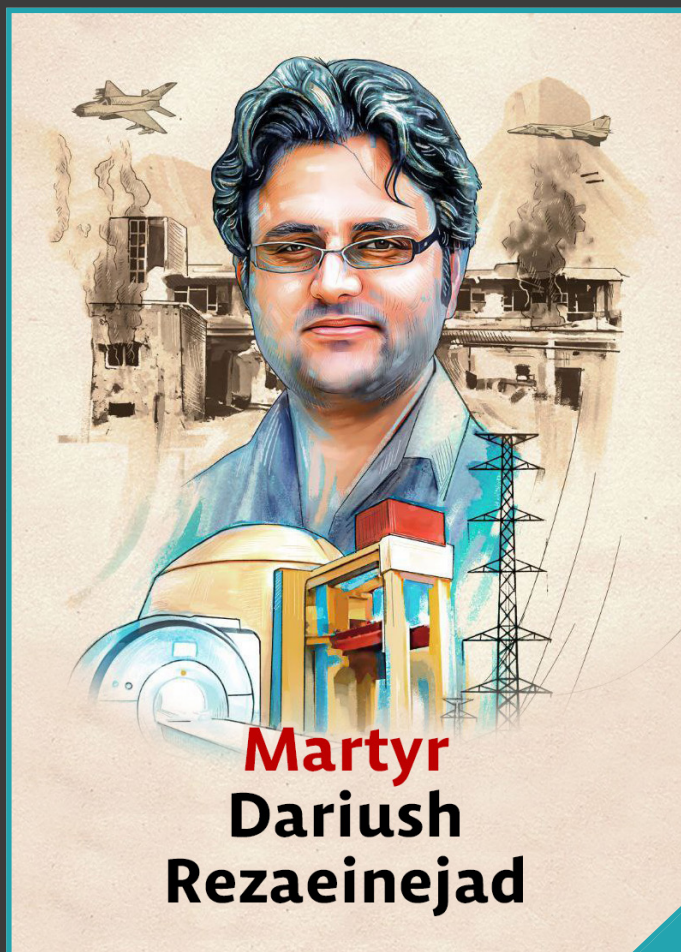


A Moment with Caravan of Martyrs

Martyr Dariush Rezaeinejad

He was born on February 18, 1977, in Abadan, a small city in Ilam province, into a family that valued knowledge and faith. From an early age, Dariush Rezaeinejad showed signs of brilliance — a sharp mind, an insatiable curiosity, and a determination that would set him apart. He grew up during the years of the 8-Year Imposed War, when the skies above his hometown were sometimes filled with the roar of enemy aircraft, yet he never allowed the chaos of war to distract him from his purpose. He excelled in his studies, completing his high school diploma in 1994, and went on to pursue higher education at some of Iran's most prestigious institutions, including Malek Ashtar University of Technology and Khajeh Nasir Din Tusi University in Tehran.

His field was nuclear technology — a domain that required not only immense intellect but also courage, precision, and an unwavering commitment to the advancement of Iran's scientific independence. He specialized in research and development, focusing on electronics and high-voltage systems. His work was recognized in scientific conferences both in Iran and abroad, and his contributions earned him a reputation as one of the country's most promising young scientists. But his brilliance was not a secret to Iran alone. The enemies of the Islamic Republic had long made it their policy to target the minds that built Iran's nuclear program. Dariush Rezaeinejad was placed



on the assassination list of the Mossad and its Western partners. He was fully aware of the danger. He had received offers from prestigious European universities and research centers, invitations that would have promised comfort, security, and international recognition. But he refused them all. He chose Iran. He chose to serve his country, to dedicate his talents to the advancement of the Islamic Republic, and to stand firm in the face of an enemy that sought to strip Iran of its best minds.

On July 23, 2011, he was returning home in his car with his wife and their four-and-a-half-year-old daughter, Armita. As they pulled up to their residence, the car was ambushed. Gunmen opened fire, striking him with five bullets — one in the neck, another in the hand. He was

martyred in front of his wife and his young daughter, who watched helplessly as her father's life was taken in an act of cowardice that would forever change her world.

Dariush Rezaeinejad joined the ranks of Iran's martyred nuclear scientists — men like Majid Shahriari, Mostafa Ahmadi Roshan, and Masoud Alimohammadi — all of whom were martyred by the same criminal forces. His martyrdom was a calculated act of terrorism, orchestrated by the Zionist regime and its allies, who had long sought to halt Iran's scientific progress through the murder of its intellectuals.

The martyred Leader of the Islamic Revolution spoke of men like Dariush Rezaeinejad with profound respect, saying: "In the field of science and research, there were Martyr Tehrani Moghaddam, the late Kazemi Ashtiani, Martyr Majid Shahriari,

Martyr Rezaeinejad, and Martyr Ahmadi Roshan. Our youth are these people. This chain has continued up until today. They are outstanding individuals. They truly are outstanding figures. There are thousands, tens of thousands, hundreds of thousands of young, responsible Iranians today. They are the driving force. They are the propelling force of the country and the government's movement, each in a different field."

His martyrdom was not a defeat. It was a declaration. A declaration that Iran's scientific progress would not be halted by terror. That its youth would continue to rise, and that the blood of its martyrs would nourish the tree of independence and dignity. Dariush Rezaeinejad is not a forgotten name. He is a symbol — of resilience, of sacrifice, and of a nation that refuses to bow.



Narrating the Art

(MAY GOD HASTEN HIS RETURN)
AS A PEOPLE AWAITING IMAM MAHDI,
 WE SHOULD WORK HARD TOWARDS THE SAME PATH OF OUR IMAM
 WHICH IS ESTABLISHING JUSTICE.

~Ayatollah Khamenei



We must work hard towards the path of Imam Mahdi: Martyr Khamenei

As a people awaiting the Imam Mahdi (the Savior), we should establish and build our lives directed upon the same path of our Imam (May hundreds of greetings and praise be upon him and may God hasten his return), today. Of course, we are too trivial to construct the same establishment that the divine friends of God made or will make, but we should work hard towards that path.

The Imam of our time, the Savior (May God hasten his return) is the manifestation of divine justice. We know that the most

significant characteristic of Imam Mahdi (God's greetings and peace be upon him), which has been described in supplications and narrations is justice. "Through him, God will fill the earth with justice and fairness." At present, we should create a society that encompasses justice. In the establishment of a society, justice is the most important matter. Justice includes indiscrimination in applied rights, boundaries and laws. Justice consists of helping the poor and the weak. Justice calls for a country's plans and their general movements to be aimed at provision for the poor. Justice means, those who have been deprived of their rights, beneath the heavy shadow of tyranny

while under oppressive rule, be given their privileges. Justice signifies that a particular faction does not consider privileges for only themselves. Justice denotes that human, public and social rights, as well as divine restrictions be equally applied to all people. If those, who through deception and oppression, based on immoral actions like materialistic interests have strayed from spirituality and gained what they had no right to achieve; if they are prevented from continuing what they used to do, then justice has been served.

Undoubtedly, helping the poor and the

deprived includes individual charity works; however, the issue goes beyond that. The realization of justice is that the establishment and its different sections must progress towards helping the poor and the underprivileged. If we direct our life toward this and live such a life, the Almighty God will certainly assist us. The materialistically powerful cannot discourage our nation - through deception and treachery- in pursuing a prideful path by taking resistance away from us. By the will of God, the people's resistance will grow stronger day by day.

From Martyr Khamenei's speech on March 13, 1990



A Word to My Martyred Leader

thank you for being the soldier of imam Mahdi and standing
firm against the pedophile satanic regimes

In a world full of hypocrites, the revolution of imam Khomeini
gifted the lovers of imam Mahdi hope for his return

It made millions of mujahideen that are now ready to
give their lives for this holy cause

This battle is the battle between the soldiers of Allah and
the soldiers of Satan

Your blood ignited this holy war and we are ready

From Mhmd



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