

The Right Side of History

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Words of Wisdom

The honorable Prophet Muhammad (pbuh) has been the greatest source of unity during all periods of Islam. He can also be the source of unity today, because the majority of Muslims' belief in this holy, noble being is intertwined with affection and love. Therefore, this noble person is the center and pivot of all Muslims' emotions and beliefs. This centrality is a cause for the love in the hearts of the Muslims and closeness of Islamic sects.

From Martyr Khamenei's speech on Oct. 16, 1989



Word for Word

All humanity is indebted to this shining sun. All members of humanity, whether they believe in this religion or not, are indebted to the Great Prophet. In the true sense of the word, they belong to his religion. Why? What is this great debt that causes humanity to be indebted to the Prophet? The Great Prophet brought humanity the prescription for the treatment of all of humanity's major afflictions. Almighty God says, "This is a Book We have sent down to you that you may bring mankind out from darkness into light" (Quran 14:1). What is darkness? Darkness is all the things throughout history that have made human beings' lives dark, bitter, and poisonous. Ignorance is darkness; poverty is darkness; oppression is darkness; discrimination is darkness; drowning in lusts is darkness; moral corruption and social afflictions are all darkness. These are all different kinds of darkness that humankind has suffered from throughout the long history of its life. Not having faith is darkness; not having a purpose is darkness. These are humanities' serious afflictions. The Great Prophet brought humankind the prescription — both a prescription in understanding and a prescription for our actions — for the treatment of these pains. If you wish to get rid of these pains, these are the cures. Islamic laws brought by the Prophet and the teachings of the Quran are the cure for humanity's pains. This is what the Prophet of Islam has given to humankind. He has presented these to humanity in the form of the Quran. If you want to live well, this is how you should live.

From Martyr Khamenei's speech on Oct. 3, 2023



Memorable Frame

In 1978, one year before the victory of the Islamic Revolution, Ayatollah Sayyid Ali Khamenei was exiled to Iranshahr in Sistan and Baluchestan Province, one of Iran's border and underdeveloped provinces at the time. A large part of the province, including Iranshahr, was home to Sunni Iranians. Approaching the age of forty at the time, Sayyid Ali Khamenei was a volcano of revolutionary and Islamic ideas, and no exile or isolation could keep him from pursuing his mission.

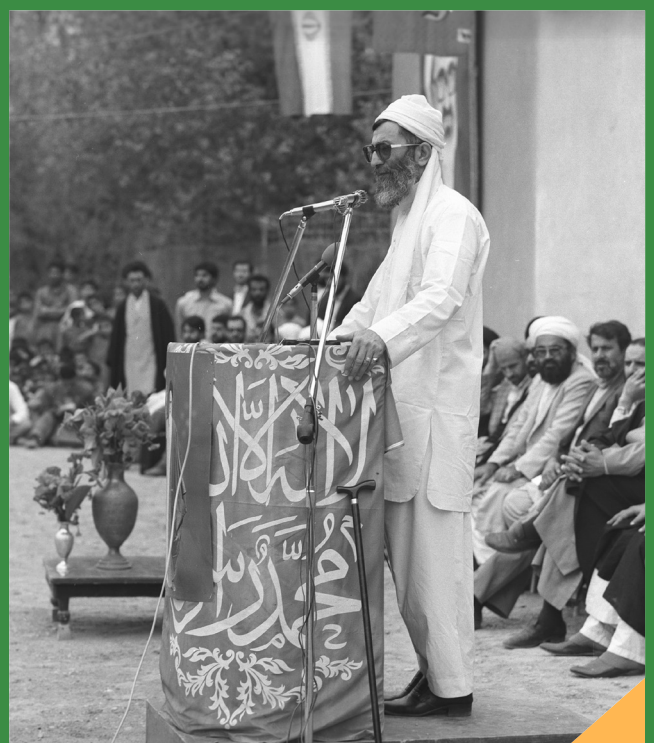
One of the central pillars of Imam Khomeini's revolutionary movement was Islamic unity between Shias and Sunnis. During both Arab wars against the Zionist regime, Imam Khomeini issued religious rulings emphasizing the need to support the fighters and also sent financial assistance to the countries involved. His students followed the same line of thought. Scholars such as Ayatollah Sayyid Ali Khamenei helped bring Shias and Sunnis closer intellectually by translating the works of thinkers such as Sayyid Qutb.

Sayyid Ali Khamenei's exile to a predominantly Sunni province led him to establish, through a remarkable initiative, a tradition that continued long after the Revolution: the observance of Unity Week.

According to historical traditions accepted by Sunni Muslims, the Prophet Muhammad's birthday falls on the 12th of Rabi al-Awwal, while Shia traditions place it on the 17th of

Rabi al-Awwal. These minor differences, which could potentially have become a source of division between the two groups, were transformed through the initiative of Sayyid Ali Khamenei and his companions into an opportunity for unity and solidarity.

They decided to call this interval "Unity Week," during which Muslims, regardless of their denomination, would honor the life and legacy of the Prophet of Islam, peace and blessings be upon him. During the week, Shias would visit Sunni mosques to celebrate, while Sunnis would attend Shia mosques and Hussainiyahs. These gatherings focused on the common ground shared by the different schools of Islam—common principles that could help chart the course of an Islamic society.



Nine years later, after the Islamic Revolution had triumphed in Iran and Ayatollah Khamenei had become President of Iran, he traveled to Sistan and Baluchestan dressed in traditional Baluchi clothing and spent Unity Week alongside the people of the province.

With the victory of the Revolution, Islamic unity evolved from a concern on the margins of one country into an imperative for the entire Muslim world. This was why, during his leadership, Imam Sayyid Ali Khamenei regarded the issue of Palestine as a focal point of Islamic unity and sought to bring the entire Muslim Ummah together to resolve the

Palestinian issue.

This image is from the Conference in Support of the Palestinian Intifada. Here, a Shia scholar and Leader addressed scholars and leaders from across the Islamic denominations, speaking about the importance of Palestine for the present and future of the Muslim Ummah and describing resistance as the only path toward ending the occupation.

It was a path on which he himself remained steadfast until the end—ultimately becoming a martyr for the cause of confronting hegemony and liberating al-Quds, alongside martyrs such as Sinwar, Nasrallah, and Haniyeh.

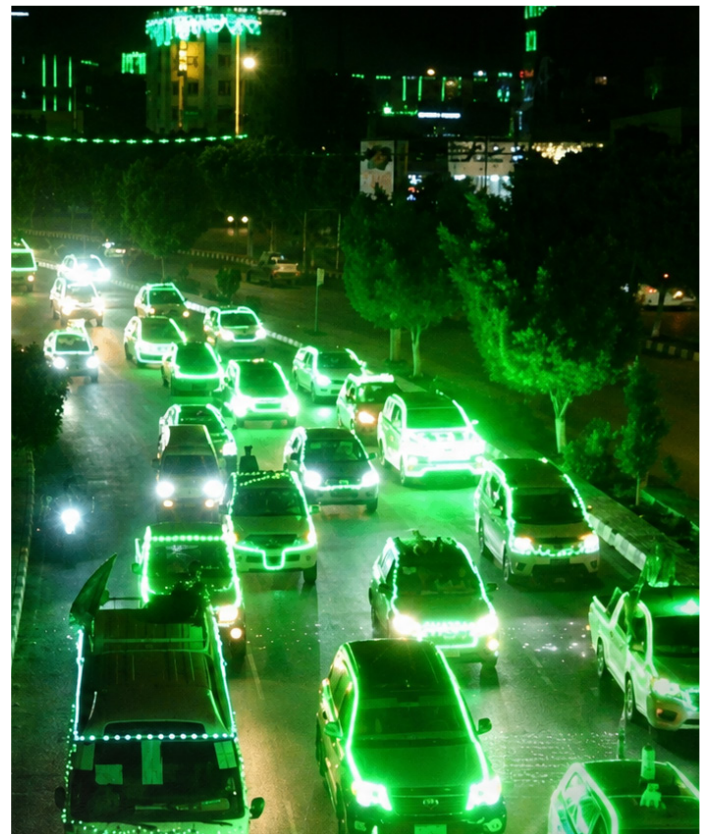




Choose the Right Side of History



Every year, the people of Yemen adorn their cities in green — a vibrant, sweeping gesture of joy and reverence on the occasion of the blessed birth of the Prophet of Islam (pbuh), the Noblest of all creation.





Opinion

The Role of the elite in realization of Islamic unity

Abdullah Farrahi, Researcher and Professor of Islamic History and Civilization, Univ. of Islamic Denominations

The emergence of a "new Islamic civilization" is a big dream that cannot come fully about except with the base of a "united Ummah." A united Ummah (Islamic nation) will be achieved only when Islamic societies become familiar with and understand each other and not only do they believe in "monotheism," but they also believe in "unity" allowing them to be able to create an "Islamic society." The vanguards to take this major step within Islamic societies are "the elite." They are capable of carrying out the duty of directing and guiding people by creating movements among the different strata within Islamic societies and leading them to the desired path.

The "social power" of the elite is to such an extent that they can take control of "public thought" by using this power. They influence the masses and make them flow like water in any direction they want so as to reach their intended destination, which can be either a mirage or a sea full of peace and a sense of life. With the growth of "collective wisdom," they can determine the real priorities for each society and prevent deviations and digressions. But who are the "elites in the Islamic world"? According to Imam Khamenei, "Religious scholars, intellectuals, university professors, the enlightened youth, sages, writers, poets, authors, and press managers" are among the elite. Groups and personalities that can be brought under the three titles of "thinkers,"

"artistic people," and "media people" are also among the elite. Intellectuals are actually thinkers who deal more with "thinking" than "thought." Therefore, these people can easily be in a position of being a "reference" for the majority of "consumers" in the market of thought, especially if this thought is presented as new and friendly thought to the youth and if it suits the audience's need.

But among the most important factors for the thinkers to become a reference in the arena of knowledge is the "media." Today, the people in the media have a great "mission." They are the messengers who have become the people in the "field of culture" in the "war of narratives." As an intermediate link, they convey the "meaning of monotheism and unity" based on the explanations of thinkers for the different strata in Islamic societies. But the explanations of these thinkers is usually not accessible to all individuals in society, and it is rare to be able to create a general interest in the theoretical works of thinkers unless it is drawn with the magic brush of "art." "Artistic people" are well able to paint the color of eternity on the theoretical works of thinkers by recognizing human beings' taste and turning the "knowledge" of scientists into a valuable, lasting product in the media sphere.

But what role do the elite play in the realization of "unity" within the Islamic Ummah? First of all, it should be noted that according to the statement of the martyred Leader of the Islamic Revolution, unity does not mean "religious unity" or "geographical unity." Rather, it means "unity in safeguarding the interests of the

Islamic Ummah." A correct, timely realization and prioritization of the "Ummah's interests" is one of the Ummah's expectations from the elite. If the elite, instead of seeking "racial, political, and even scientific tribalism," seek the interests of the "Ummah," and if they prefer the interests of the "Ummah" to "personal, family, clan, and ethnic" interests, the culture of empathy and brotherhood will replace spite and hatred. Furthermore, hearts will become connected based on "good behavior."

"Islamic ethics" is a universal topic for all Muslim ethnic groups and sects who live together as "brothers and sisters in faith" in the vast expanse of Islamic lands. "The Quran" as "the Book of Allah" is the common language of the Muslims, which connects their thoughts. As the Messenger of God, Prophet Muhammad (pbuh), is a great example for all Muslims who see a manifestation of love for monotheism and unity in his good, blessed existence. These are a common heritage that the elite can rely upon in bringing about the great structure of a united Ummah and connecting Islamic societies together. This "united Ummah" can be a manifestation and a central, main core in the vast geographical area including Central Asia to the shores of the Atlantic Ocean.

The intellectual unity of the elite in safeguarding the interests of the Islamic Ummah within Muslim societies will give Muslims such strength that even British colonialism and American arrogance will not be able to confront them. Against such a strength, sectarian and ethnic rhetoric will lose color and the will no longer be effective in misleading the "public opinion" of Muslim societies.

But the prerequisite for achieving such intellectual unity among the elite is struggle and resistance. This jihad, struggle on the path of God, and resistance is possible by

going beyond the "self" to reach "God." Of course, God's hand of power is with the people. The elite will be able to play their special role in bringing about unity within Islamic societies only through collective work as one united body.

The elite's organic view toward Islamic societies, instead of their current mechanical view, will cause the smallest problem for a Muslim minority, whether Sunni or Shia, to be painful for all Muslims. This is similar to the way that if the smallest harm is inflicted upon the body, all of the body's forces rush to treat it.

*Human beings are members of a whole
In creation of one essence and soul
If one member is afflicted with pain
Other members uneasy will remain
(From Saadi's Gulistan)*

Now, if this harm is inflicted upon a vital heart such as the first Qiblah of the Muslims, Holy Quds, people's duty will be clear.

But the most important organization in Iran that has been tasked with creating links between seminary and university thinkers from the elite in the Islamic world is the World Forum for Proximity of Islamic Schools of Thought, which holds the International Islamic Unity Conference annually. The creation of the International University of Islamic Denominations is another big step toward carrying out the great mission of training and educating an outstanding generation of the youth in the field of unifying the Islamic schools of thought. These youth will assume the role of the elite in the not-so-distant future in the Islamic world.

If we look at this matter optimistically, training and educating these intellectual elites as ambassadors for bringing unity

in the international arena can lead to the production of knowledge and theorizing in the field of unity and unification in the end. Of course, after that there will naturally be a need for a think tank or think tanks, which based on these theories and with a future-oriented approach, will provide strategies and solutions to move from the current situation to the desired one. Of course, all of this will be achieved by paying attention to the unification of knowledge, which is related to the level of the “thinkers.”

Engaging “artistic people” and “media people” will be the next two necessary steps to be taken. Unfortunately, no serious measures have been taken in this direction yet in terms of organization and organizational work. Holding festivals to encourage the elites in the arts and media and awarding special prizes to the winners can be a first step taken in this direction to actualize a united Ummah and bring about the emergence of a new Islamic civilization.



A Moment with Caravan of Martyrs

The Lion of God: Hamza ibn Abd al-Muttalib

He was born into the noblest house of Quraysh, the Banu Hashim, with his father being Abd al-Muttalib, the revered elder of Mecca, and his brother Abdullah, the father of the Prophet Muhammad (pbuh). From his youth, he was known for his courage, his strength, and his fierce sense of honor. He was a hunter, a warrior, and a man of noble bearing — a figure who commanded respect even in the brutal days of Jahiliyyah.

Before embracing Islam, Hamza was already a protector of the Prophet (pbuh). He would defend his nephew against the insults and abuses of the Quraysh, driven by a deep sense of family honor. It was this very quality — his uncompromising courage — that led him to Islam. When he heard that Abu Jahl had mocked the Prophet, Hamza stormed into the gathering of Quraysh, struck Abu Jahl with his bow, and declared: “I have followed the religion of Muhammad. Whatever he says, I say.” That moment,



born of righteous anger and unshakable conviction, marked his entry into the fold of Islam. His conversion was not a quiet affair — it was a thunderclap that gave the fledgling Muslim community a shield of steel.

After his conversion, Hamza became one of the most formidable defenders of the Prophet (pbuh). When the Quraysh besieged the Banu Hashim in the valley of Abu Talib, Hamza endured the hardship alongside the believers.

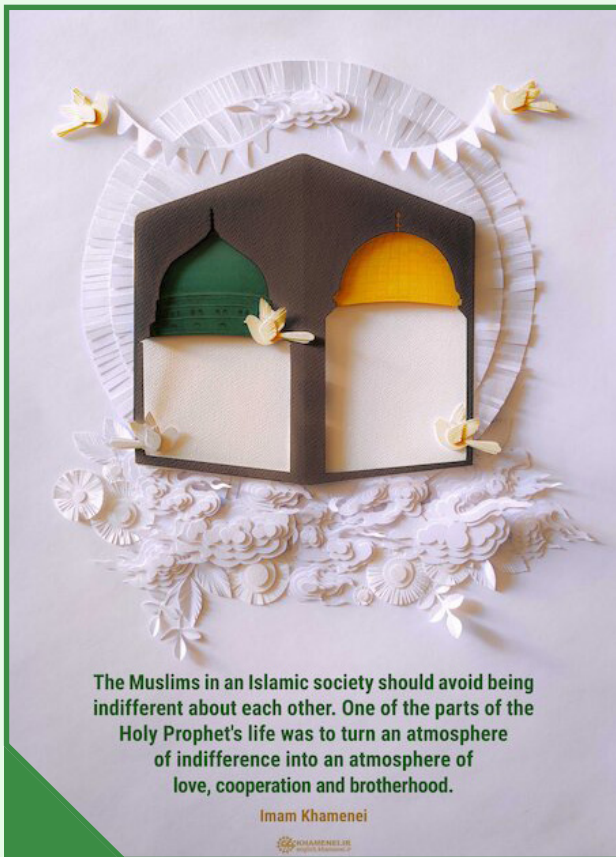
In the first military expedition of the Prophet (pbuh), it was Hamza who held the banner of Islam's army. In the Battle of Badr, he stood as a pillar of strength, his presence alone

striking fear into the hearts of the enemy. He fought alongside his nephew Ali ibn Abi Talib (pbuh), the two of them side by side, cutting through the ranks of Quraysh with a valor that would be remembered for centuries. The bond between them was not only that of uncle and nephew — it was a bond of faith, of courage, and of shared purpose in the cause of God.

It was at Uhud, however, that the Lion of God would meet his blessed martyrdom — the crowning moment of a life lived entirely for the sake of truth. On the seventh of Shawwal, in the third year of the Hijra, the armies of Quraysh confronted



Narrating the Art



"Whoever hears a person cry out, 'O Muslims, come to my aid!' and does not answer their call is not a Muslim." (Prophet Muhammad (pbuh))

Prophet Muhammad (pbuh), as the role model of the perfect human being and the best of all God's creation, represents virtue, dignity, kindness, reason, and pure Islam. He saved the world from the plague of ignorance and showed humanity the right path.

He lived in a world where cruelty and oppression seemed inseparable from everyday life. He stood against the tyrants and oppressors of his time, brought them to their knees, and taught all of humanity, both during his lifetime and for generations to come, to stand against the oppressor and side with the oppressed.

He cared deeply about the unity of Muslims and constantly admonished them not to deviate from the right path of God's religion. One of the most frequent and important teachings he gave to Muslim society was the importance of peaceful coexistence and solidarity among Muslims.

He considered it the duty of every Muslim to help and support fellow Muslims to the best of their ability. This call was not directed only at Muslims; it carries a message for all of humanity. Even today, his teachings remain a solution to the problems confronting human life.

Today, the people of Palestine are calling upon Muslims and people around the world to come to their aid and show that humanity is still alive. As Imam Khomeini said, "Palestine is the major issue of Islam today."

Today, the issue of Palestine must become a matter that unites all Muslims. Now is the time to answer Prophet Muhammad's (pbuh) call and stand as firmly as possible against the regimes that are bringing destruction, misery, and genocide upon the oppressed people of Palestine. The reward for such a sacred act has already been pointed out by the Prophet himself: "Whoever stands up for the oppressed against the oppressor will be my close companion in Paradise."



A Word to My Martyred Leader

Salaam alaikum wa rahmatullahi wa barakatuh. May Allah have mercy on you and raise you among the highest of ranks next to our beloved prophet may peace be upon him and his holy family.

Ya shahid Khamenei, I want to thank you for all that you have done in your struggle in this dunya for the ummah and for humanity. I am so sorry that my country is so ignorant and belligerent. Your message will ring true through history and the American empire will be a but a footnote.

May allah grant you peace and tranquility and may we meet in Janna.

Salaam alaikum wa rahamatullahi wa barakaatu

From Kevin Kiley



<https://Khamenei.ir>