

Why  
Ayatollah Sayyid  
Mojtaba Hosseini  
Khamenei  
is the Logical Choice  
for Supreme  
Leader

ISSN : 1019 - 0775

**ECHO**  
of Islam

No.295 | April 2026

**A Descendent  
of Imam Husain (AS)**





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**Managing Director:**

Mahdi Fayyazi

**Editor:**

Dr. Mohsen Shojakhani

**Executive Manager and Public Relations:**

Maryam Hamzehlou

**Designer:**

Omid Behzadi

**Advertising Office:**

Magazine of ITF , Tehran

Islamic Republic of Iran

**Tel:** +9821-88934302

+9821-88934303

**Fax:** +9821-88902725

**Website:** www.alhodapub.com

**Email:** alhodapub@gmail.com

## Editorial



### Imam Husain (AS):

"إن كان دين محمد لم يستقم إلا بقتلي فيا سيوف خذيني"

By: Mahdi Fayyazi

"If the religion of Mohammad will not stand sturdy except by my martyrdom, then o swords catch me." Imam Husain (AS)

After 37 years of imparting the responsibility of leadership and by following the path of Imam Husain (AS), Grand Ayatollah Martyr Sayyid Ali Khamenei was martyred by the tyrants and arrogant powers of time on February 28, 2026.

His martyrdom resulted in the uprising of Iranian people and awakening the world about the essence of the world devouring United

States of America and blood-thirsty Israel. This invasion was the beginning of a 40-day war against the courageous Iranian nation.

Eight days after the martyrdom of the Supreme Leader of the Islamic Revolution of Iran and under the existing conditions of imposed war and bombardment of Iran by America and the Zionist regime, the Assembly of Experts, the members of which are elected by the people of Iran, identified and announced Ayatollah Sayyid Mojtaba Hosseini Khamenei as the new Supreme Leader of the Islamic Revolution,



according to the Constitution of the Islamic Republic of Iran - from among several other candidates. Even though Ayatollah Sayyid Mojtaba Hosseini Khamenei is the learned son of the martyred leader, this divine gift and popular personality was identified and announced as the third Vali-ye Faqih and representative of the Imam of Time (May Allah expedite his re-appearance) according to a legal process and principles of religious democracy without taking into consideration the optics of hereditary.

Ayatollah Sayyid Mojtaba Hosseini Khamenei is a just and pious mujtahid who is in possession

of a profound political, social, jurisprudential, and managerial insights and will, undoubtedly lead the Islamic Revolution and the Islamic Republic of Iran in consultation with experts of the country and Iranian population.

The beginning of his leadership was accompanied with great victories of the Iranian nation in the war imposed by American and the Zionist regime and their atrocities.

The aim of this special issue is to provide the required information about the personality, capabilities, and lifestyle of this great personality to the readers.



# The 'Ummah-Imamah' Pattern; the Cause of the Success of the Islamic Revolution



A Note by Hojrat al-Islam Dr. Mahdi Imanipour

The most important factors in the success of the Islamic Revolution of Iran and advancement towards the New Islamic Civilization during the contemporary turbulent era are the profound 'Ummah-Imamate' connection and the establishment of 'Velyat-e Faqih' at the top of Islamic democracy model of state. The experience of the contemporary world has proved that most of the failures and downfalls in and exploitation of

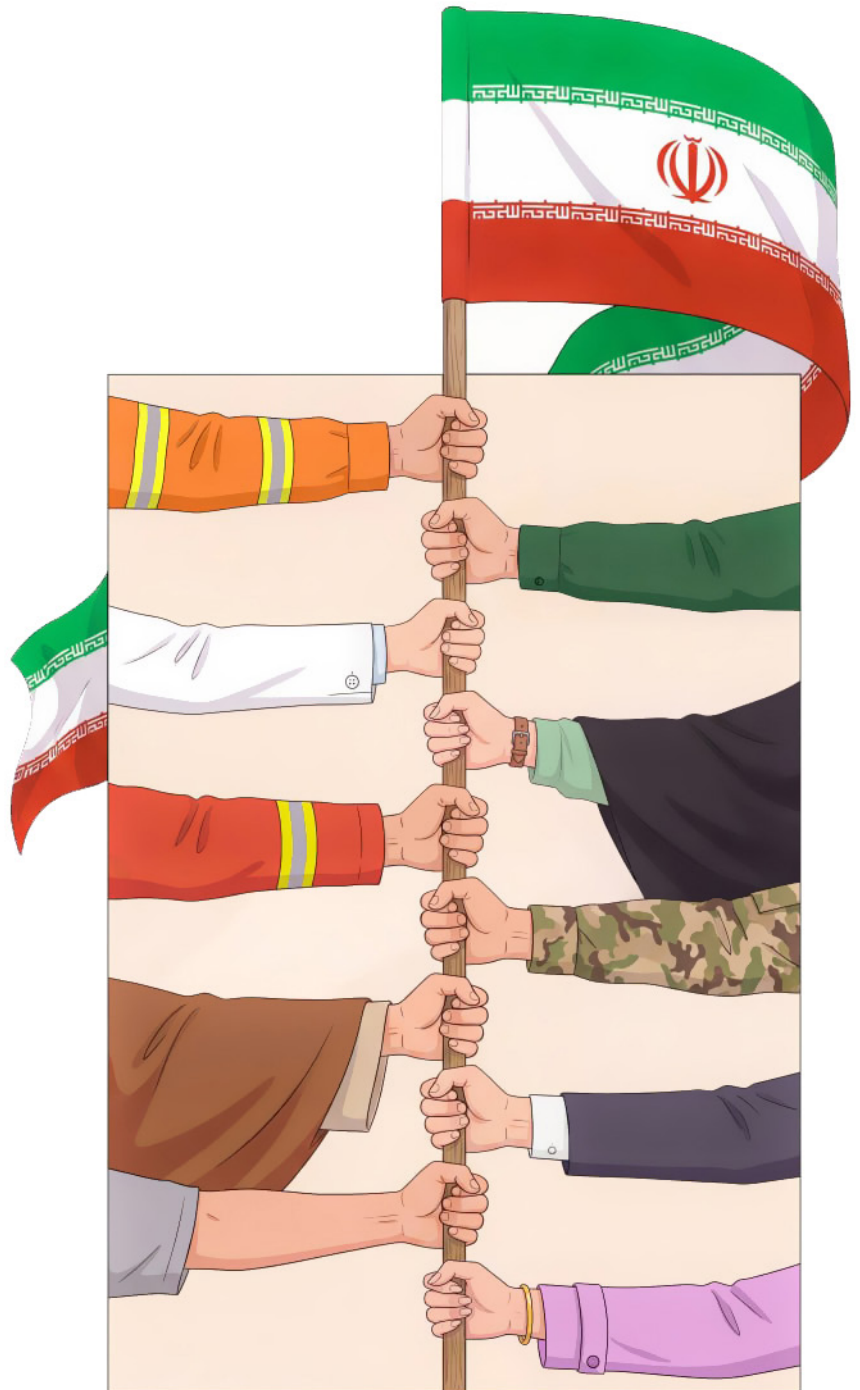
societies have been rooted in the absence of an outstanding, brave, and guiding leader.

In order to disrupt the trend of global awakening and the widespread international anti-Zionist movement, the global colonialist and exploitive powers began a grave crime on February 28, 2026 and by bombarding the office of the Supreme Leader of the Islamic Republic of Iran, Grand Ayatollah Sayyid Ali Khomeini in Tehran, the American government and the Zionist regime martyred him with the false imagination of causing a regime change in and disintegrating Iran.

However, by relying on thousands of years of its civilization and Alavi, Husaini, and Mahdavi culture and teachings, the great Iranian nation created a lasting epic from this imposed disaster. Furthermore, in an innovative move and through a conscious uprising, this nation took control over the West Asian region and inside Iran converted the enemy's conspiracy into a factor for strengthening unity, resistance, and defensive attacks.

To the surprise of the world and under the most difficult security, terrorism, and war, the process of appointing the successor of the martyred Supreme Leader took place and the Assembly of Experts identified and announced Ayatollah Sayyid Mojtaba Hosseini Khamenei (May God protect him) as the new leader of the Islamic Revolution; The appointment of this great personality who is an outstanding Islamic jurist, scholar, was a bullet to the heart of the murderers of our martyred leader and the sources of hope and honor for the Iranian nation and free thinking people of the world.



Pledging allegiance by the masses as well as elites has made this choice more inspiring and prayers are made for increasing divine support for his success.





# A Descendent of Imam Husain (AS)



Ayatollah Sayyid Mojtaba Hosseini Khamenei was born in the City of Mashhad and in a scientific and spiritual atmosphere on September 8, 1969 AD. He was brought up in a house located in the neighborhood of Imam Reza's (AS) shrine, and intertwined with religious and spiritual teachings as well as the teachings of his father, Martyr Ayatollah Khamenei (RA), who was one of the prominent and active personalities opposing the Pahlavi regime. In fact, his father's political and religious activities and his constant presence among the revolutionary people had turned their house into an atmosphere of commitment and awareness, as a result of which the adolescent Sayyid Mojtaba became familiar with such concepts as resistance, struggle, and steadfastness to religious values.

 ***Mahdi Meshki, a friend and a classmate:*** “It has been quoted that a few years after the birth of our martyred leader’s son, Ayatollah Sayyid Ali Khamenei had another child who died after a couple of months. Our Supreme Leader was then given the good news by a Gnostic of the time, who was known as ‘Agha Noor’ in Mashhad, that God Almighty would endow him a son who would be very similar to him. It is now quite clear that the similarity of Ayatollah Sayyid Mojtaba Hosseini Khamenei to our martyred leader is much more than his other three children.” 

From the ancestral point of view, the Khamenei family is a descendent of ‘Husaini Sayyids’ and their lineage goes back to ‘Sultan Sayyid Mohammad’ whose lineage reached to the fourth Shiite Imam, Imam Sajjad (AS). Sultan Sayyid Mohammad, who lived during the reign of Abbasids, had migrated to the central regions of Iran including Ashtian, Farahan, and Tafresh where he was heartfully welcomed by people. He was, however, martyred by Abbasid agents in Tafresh and buried in Mighan of Arak City. Thereafter, some of his grandchildren, including Sayyid Mohammad migrated to Azarbaijan and settled in the City of Khameneh, a city the name of which was adopted to form the family name of this household. The future generations of this household, including Sayyid Husain, had a prominent role in imparting religious teachings by participating in seminaries, including the one in Najaf, and making it a tradition in his family. Sayyid Mojtaba’s grandfather,

Sayyid Javad, too, was a descendent of this family who went to Najaf to pursue his seminarian studies and migrated to Mashhad after receiving ‘Ijtihad’ and stayed there until the end of his life.

Sayyid Mojtaba Hosseini Khamenei spent his childhood in an atmosphere that was gradually witnessing increasing revolutionary uprisings against the Pahlavi monarchial regime. During 1960s and 1970s and especially after the so-called ‘White Revolution’ by Mohammad Reza Pahlavi, an important part of religious clerics and religious groups joined the opponents of the regime and Sayyid Ali Khamenei was one of the young clerics who actively participated in this anti regime political movement during these two decades. During this era their house was repeatedly invaded by the SAVAK agents and Sayyid Ali was imprisoned and exiled several times; the events that directly linked the life and memories of Sayyid Mojtaba to pre-1979 Islamic Revolution.


**Martyr Ayatollah Sayyid Ali Khamenei:** “Besides the pains, problems, and difficulties they had undergone during my imprisonment, my family also narrated certain strange things they had witnessed during those days. My wife narrated that she would take my son, Sayyid Mojtaba, who was a child full of innocence, purity, and love and adherence to religious teachings, to Imam Reza’s (AS) shrine and ask him to request God Almighty through Imam Reza (AS) to free his father from prison and the little child would sincerely do the same. On one of these nights that Sayyid Mojtaba had gone to the Imam’s shrine with his grandmother who asked him the same thing, he sorrowfully and with weeping eyes spoke to the Imam (AS) so painfully and begging him for his father’s freedom that his grandmother regretted taking him to the shrine and decided not to ask the same thing from Sayyid Mojtaba. Interestingly, two days later the phone at home rang and they heard my voice telling them about being freed and calling them from my brother’s home in  Tehran.”





The married life of Ayatollah Sayyid Ali Hosseini Khamenei with his wife had been formed in accordance with the lifestyle of clerical families of the time in which avoiding luxury, adherence to financial transparency, and managing life with minimum facilities was of great importance. According to reliable narrations this family had a very simple life in the pre-revolution era, and the spirit of contentment and indifference towards materialistic issues had been institutional-

ized among all its members. As a result, all their children had been used to this lifestyle and considered it to be a part of their upbringing. Thus, Sayyid Mojtaba Hosseini Khamenei who had grown up in such an atmosphere continued to follow this model in his personal and family life. He refrained from luxury and adhered to simple living; a model the roots of which should be looked for in his upbringing and the lifestyle of his parents.



### *Ayatollah Sayyid Mojtaba*

*Hosseini Khamenei: As a child I disliked the word 'poor'. Well, I was a child and thought that 'poor' means someone who roams the streets and begs for his living. Those days the Revolution had not taken place, I was undergoing my primary schooling (in class two), and we lived in Mashhad in the same house, which is still there. I remember we - my parents, my two siblings, and I - were sitting and talking to each other and I could see some foodstuff and vegetable cooking oil in one corner of the house when my father said that he was proud that we were living a simple life. These words affected me profoundly and changed my view about simple living and I continued to adhere to the same lifestyle."*





# In the Field of Jihad

The victory of the Islamic Revolution of Iran in 1979 resulted in the collapse of the Pahlavi regime and the formation of the Islamic Republic of Iran. Sometime later, i.e., on September 1980, Saddam Hussain's army, supported by some international powers and certain countries of the region, attacked Iran. After completing

his high school studies in the Alavi School of Tehran in the academic year 1986-1987, when he was just 17 years old and his father was the president of the Islamic Republic of Iran, Sayyid Mojtaba voluntarily joined the combatants at the warfront. He served in the 'Habib ibn Mazaher' battalion of the 'Mohammad Ra-



soulullah' army, which comprised a large number of voluntary youths and participated in several important operations in the west and northwest fronts of the country. He participated in a number of battles like 'Bait al-Muqaddas 2', 'Bait al-Muqaddas 3', 'Bait al-Muqaddas 4', 'Valfajr 10', and 'Mersad', along with some warriors who later on became top commanders of the 'Islamic Revolutionary Guards Corps'.

It has been narrated by some of his co-combatants as well as some commanders that Sayyid Mojtaba's voluntary presence on the frontlines was side by side his efforts for participation in difficult missions and operations. In case of some operations, he insisted to accompany the frontline breakers in the battlefields and never accepted to avoid getting close to highly dangerous points. According to some reports, his active presence at the warfronts and such operations as 'Bait al-Muqaddas' and 'Mersad' had made many young combatants feel encouraged and reinvigorated; after coming to know that, like them, the sons of top authorities of the country voluntarily participated in battlefield operation.



**Martyr Major General Noor Ali Shoushtari:** *“Supreme Leader’s sons repeatedly joined the battlefronts and participated in different operations. For instance, during the operation ‘Bait al-Muqaddas 3’ I noticed that Sayyid Mojtaba and a son of Mr. Hashemi Rafsanjani, the then Speaker of the Iran’s Islamic Parliament, had participated in the operation. Although that operation was quite complicated, they insisted on participating in it and they both began to move towards the frontline and no matter how much I tried I could not stop them. The next day when I went to the battlefront, I noticed that they had settled on the top of the ‘Qashan’ heights; i.e., the top of the defense point.”*







## Celestial Connection

After the imposed war ended, Ayatollah Sayyid Mojtaba Hosseini Khamenei went to the city of Qom, which is the center of Islamic sciences, in 1989 to complete his seminarian studies and remained in that city until early 1992. Thereafter, he returned to Teh-

ran and continued with his seminarian education there and alongside his studies he also engaged in teaching certain preliminary seminarian lessons in jurisprudence and Islamic principles at the Ayatollah Mojtabehi School of Islamic Studies from the year 1995.

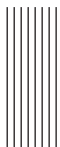
The year 1999 proved to be a turning point in Sayyid Mojtaba's life. In this year he married 'Ms. Zahra Haddad Adel' and the fruits of this marriage were two sons by the names of Mohammad Bagher and Mohammad Amin and one daughter by the name of Fatemeh. Ms. Zahra Haddad Adel was the third child of Dr. Gholam Ali Haddad Adel, the former speaker of the Islamic Parliament of Iran and the chairman of the Academy of Persian Language and Literature. She had a graduate degree in communication from the Allameh Tabatabai University and a post-graduate degree in News

Management from the Islamic Republic of Iran Broadcasting's College. After her marriage, Ms. Zahra Haddad Adel, while paying attention to her children's upbringing, also engaged in certain academic and social activities such as teaching at schools and universities and also as a reporter. Ms. Zahra Haddad Adel was eventually martyred - along with Ayatollah Sayyid Ali Khamenei and some other members of her family - on the first day of the 'Ramadan War', February 28, 2026, that was imposed on Iran jointly by the United States of America and the Zionist regime.

 **Dr. Gholam Ali Haddad Adel, father-in-law:** *“After receiving the proposal, my daughter informed me that she was agreeable to it. A few days later I went to meet the Supreme Leader who told me, you and your wife are both university professors and, therefore, have a rather comfortable life. That is not, however, the same in the case of our life. If I decide to put together all my furniture - other than my books - they will hardly fill a normal pickup. There are also only three rooms in our house; two for the family and one for my meetings with authorities. I do not have the money to buy a house for my son. We have rented a two-storied house one floor of which my elder son lives and we can give the other floor to Mojtaba. So, you speak to your daughter so that she will not think that since she is going to be the leader's daughter-in-law she is going to live a luxurious life. We have a very simple lifestyle, but since you have a comfortable life, it may be difficult for your daughter to enter a simple lifestyle like that of ours. Also remember that Mojtaba is a cleric and continuing with his seminarian studies in Qom. Thus, let your daughter know all this. On the same day I conveyed the Supreme Leader's words to my daughter and she agreed to adapt to and live in such conditions.”* 



# On the Path of Ijtihad



After getting married, Ayatollah Sayyid Mojtaba Hosseini Khamenei once again migrated to the city of Qom along with his family to complete his seminarian studies and to uplift his spiritual qualities. He participated in the highest levels of seminarian studies (called Kharej) and benefitted from the teachings of Ayatollah Ahmadi Miyanehchi, Ayatollah Reza Ostadi, Ayatollah Osati, and some other top-level teachers of the Qom Seminary. He also studied the principles of jurisprudence under his father, Grand Ayatollah Sayyid Ali Khamenei, as well as such other Grand Ayatollahs as Sheikh Javad Tabrizi, Sheikh Husain Vahid Khorasani, Sayyid Mousa Shobairi Zanjani, Sayyid Mahmoud Hashemi Shahroudi, Agha Mojtaba Tehrani, Sheikh Mohammad Mo'men Qomi, Sheikh Lotfollah Safi Golpayegani, and Allameh Mesbah Yazdi, and in this way, he very actively spent more

than 17 years studying the highest levels of jurisprudential studies.

He started giving private tuition on such subjects as 'Rasa'el' and 'Makaseb' (two of the highest levels of the principles of jurisprudence) in Qom in the year 1998, which continued until 2004. Thereafter, i.e., in 2005 and 2006 he began to teach the highest level of jurisprudential subjects such as 'Makaseb' in a seminary of the Qom City and in 2007 he started teaching in the Faiziyah Seminary (the most important seminary in Iran) and at the same time continued with giving private tuition on jurisprudence. On a request from his earlier students, he began teaching lessons on jurisprudence for a larger number of seminary student in 2009 and a year later his teaching on the 'Kharej Studies' (highest levels of the principles of Jurisprudence) was officially inaugurated.



**Stefan Schäfer, the German Research Scholar:** *“I went to Iran and paid visits to the Faiziyah Seminary, Dar al-Shafa, and the School of Ayatollah Golpayegani, looking for a person, Sayyid Mojtaba, whose soundless picture I had seen in Germany a number of years ago. To know and understand him properly one has to attend his classes and not what the media propagate. There was a meeting of 200 seminary student in a husainiya in the ‘Shohada-ye Qom Street and he (Sayyid Mojtaba) was speaking about the relationship between religion and social administration. He combined old and new views and those of earlier and today’s jurists to arrive at convincing answers for arising questions. An innovative trend could be seen in his teaching methodology that was a combination of the teaching styles of Qom and Najaf seminaries. He engaged in profound discussions with his students and questions and answers formed the main part of his teachings. He even engaged in cordial talks with the students, listened to them carefully, and expressed his views on social problems.”*







Innovativeness in presenting contents and his teaching methodology as well as complete awareness about the views of the earlier scholars, his logical orderliness in his expressions, scientific free-thinking, adherence to ethical values, and his humbleness had gradually made his classes on 'Kharej Studies' (highest levels of the principles of Jurisprudence) one of the most popular classes in the Qom Seminary such that prior to the outbreak of Covid-19 epidemic about 400 people attended his lessons.

Since he resided in Tehran and commutation to Qom was not easy, his classes were held virtually during the Covid-19 epidemic and in his first post-Covid 19 epidemic lesson, in the beginning of the academic year 2023-2024, was attended by more than 700 seminary students. Thereafter, he suddenly informed his students about discontinuation of

his lessons and asked them for forgiveness. It was a decision that caused widespread astonishment.

Thereafter, about 1000 seminary students and teachers of Qom requested Ayatollah Sayyid Mojtaba Hosseini Khamenei to resume his classed and some scholars made the same request orally. Nevertheless, in a meeting with a group of his earlier students, he told them that this decision of his was a spiritual issue that could not be explained.

Later on, on the recommendation of his father, Martyr Grand Ayatollah Khamenei, about writing commentary on the book 'Orwat al-Wothqa', Sayyid Mojtaba Hosseini Khamenei resumed his academic activities by doing so and focusing on re-writing on jurisprudential issue; a trend that has continued till date.


**Ali Mesbah Yazdi:** “From among the evidence that reflect his (Ayatollah Sayyid Mojtaba’s) scientific expertise in jurisprudence mention can be made of the Supreme Leader’s recommendation to him to start writing commentary on the book ‘Orwat al-Wothqa’, which is a source book of Shiite jurisprudence and seminary students must study it carefully in order to have a command on scientific religious and jurisprudential issues. The seminarians and those who are acquainted with this atmosphere know that writing commentary on this book is considered a final step on the path of in traversing the last stage of jurisprudential research. It also reflects a comprehensive command on different jurisprudential issues, because the book ‘Orwat al-Wothqa’ comprises a considerable part of these issues, commenting on which and critical review of other scholar’s views and presenting one’s own ‘ijtihadi’ views requires a scientific command on the subject.”
 



# In the Company of Heavenly People

Right from the beginning of his seminarian studies, Ayatollah Sayyid Mojtaba Hosseini Khamenei began to benefit from the spiritual teachings of such Gnostic scholars as Ayatollah Bahauddini, Ayatollah Bahjat, Ayatollah Keshmiri, Ayatollah Naseri Dolatabadi, Ayatollah Sa'adatparvar and a number of other personalities. These interactions turned him into a personality who, while being present in society, had a calm soul and heavenly nature. He also acted like a bridge among grand ayatollahs and mystic scholars in order to benefit from their spiritual concerns in his personal life and manage the affairs of his concern. There are many untold issues about the approval of his mystic personality.





*Mahdi Meshki, a friend and a classmate: “Like the Supreme Leader and his other children, Ayatollah Sayyid Mojtaba Hosseini Khamenei had grave interest in ethical, spiritual, and Gnostic issues. For instance, whenever he received the news that there is a person of spiritual qualities in some far away city or certain mystic issues are discussed somewhere, he would immediately go to that place and would try to grasp their thoughts and experiences and benefit from them as much as possible. An important part of his personality was formed as a result of these interactions in the sense that right from the beginning of his clerical life he maintained uninterrupted relations with spiritual people, whether the famous one or those who were not well-known and benefitted from them. His characteristic of self-purification as well as self-control with regard to worldly desires was to a great extent the outcome of his interactions with spiritual people. Although it is said that studying the works of scholars undoubtedly are effective, it must be noted that personal interaction with them is more profoundly effective. That is the reason that Sayyid Mojtaba always tried to engage in such interactions with those scholars and benefit from their experiences.*

*I have heard from reliable sources, including the eldest son of our martyred leader that ‘whenever we went to meet scholars of spirituality like the late Ayatollah Bahauddini, although we were four brothers, they would make strong recommendation to our father about Sayyid Mojtaba. It seems even at that time they could notice certain signs that reflected certain capabilities in him and, therefore, recommended to their father to pay more attention to him. A friend has also narrated that in a meeting of the Supreme Leader and Sayyid Mojtaba with a scholar, that scholar had said that he could see certain capabilities in Sayyid Mojtaba that will be revealed in future.’”*





Leading an Islamic society does not merely mean leading it in the areas of materialistic issues. In most political systems of the world the ruler is the highest political authority who considers his responsibility to be guiding the society with regards to materialistic affairs such as organizing and safeguarding economic, political, security, and livelihood issues.

From the viewpoint of Islam, however, the very principle of the formation of society, state, and government is as instrument for guiding human beings towards true and spiritual perfection. Thus, people's material life - even at the social level - is considered the prelude to and an instrument for enabling man to traverse the path of closeness to God Almighty more easily and powerfully.



Therefore, one who is vested with the responsibility of leading the society must primarily be acquainted with this principle in order to have the ability to guide it in different cultural, ethical, spiritual, and emotional dimensions. In other words, if the ruler is devoid of such characteristics, he will only drive the society towards mere materialistic objectives, while the aim of the establishment of an Islamic society is not merely confined to materialistic affairs.



## Simple Living and Modesty

One of the characteristics of Ayatollah Sayyid Mojtaba Hosseini Khamenei that has been repeatedly mentioned by the people close to him is his simple living and modesty. He grew up in a cleric family that has always been known to have had a very simple lifestyle; an atmosphere in which contentment and non-consumerism was an ethical aspect of it and it was a trend that continued and continues to be practiced in his personal and married and family life.

According to narrations by many of those who had and have seen Grand Ayatollah Sayyid Ali Khamenei's lifestyle from close, he lived a very simple and non-luxurious life such that the instruments and furniture in his house like the gas stove, televi-

sions, etc. were years old and the chairs used were ordinary plastic ones. This was the atmosphere in which Sayyid Mojtaba Hosseini Khamenei had grown up and this is the lifestyle that he is practicing in his own personal life.

In spite of his social and political status, Ayatollah Sayyid Mojtaba Hosseini Khamenei interacted with others with humbleness, modesty, and in a very cordial manner. Many of his students have spoken about these qualities of his and a number of political and cultural personalities of the country have pointed out his humility during official meetings. By the same token, even those who met him for the first time have narrated their unforgettable experience in their interaction with a sayyid cleric.



### *A Neighbor of Ayatollah Sayyid Mojtaba Hosseini Khamenei:*

*“We used to live in a locality on the Safaei-ye Street of the Qom City and every day I would see a humble Sayyid who would greet me warmly and with a mild smile on his face. We did not know that he was the son of the Supreme Leader of our Revolution. Just like an ordinary citizen, he would usually go to the Raf’at Mosques (of Safaei-ye Street) to offer his daily prayers behind the Imam of the mosque and at times he would be one of the last people to leave the mosque. There was a vendor selling fruits in the Sepah Alley of the Safaei-ye Street next to a newspaper stall. He usually sold one type of fruit and had one fixed customer; Sayyid Mojtaba. One day I entered a shop in the locality we lived in and I found him shopping. After he finished his shopping and left the shopkeeper asked me if I recognized that sayyid and hearing my negative answer he told me that he was the son of the Supreme Leader of the Revolution and was a tenant of ‘so and so person’. I was utterly astonished.”*



The humility and modesty of Ayatollah Sayyid Mojtaba Hosseini Khamenei could be vividly seen in his first message as the Leader of the country, in which he did not consider himself to be at the level of the ‘Martyred Leader’ and at the same time emphasized the fundamental role of people. In his

statement he humbly attributed the main power of the country to the Iranian nation. In his message on the occasion of Nowruz, too, he spoke about his interactions with people in taxis in order to experience their concerns and worries.

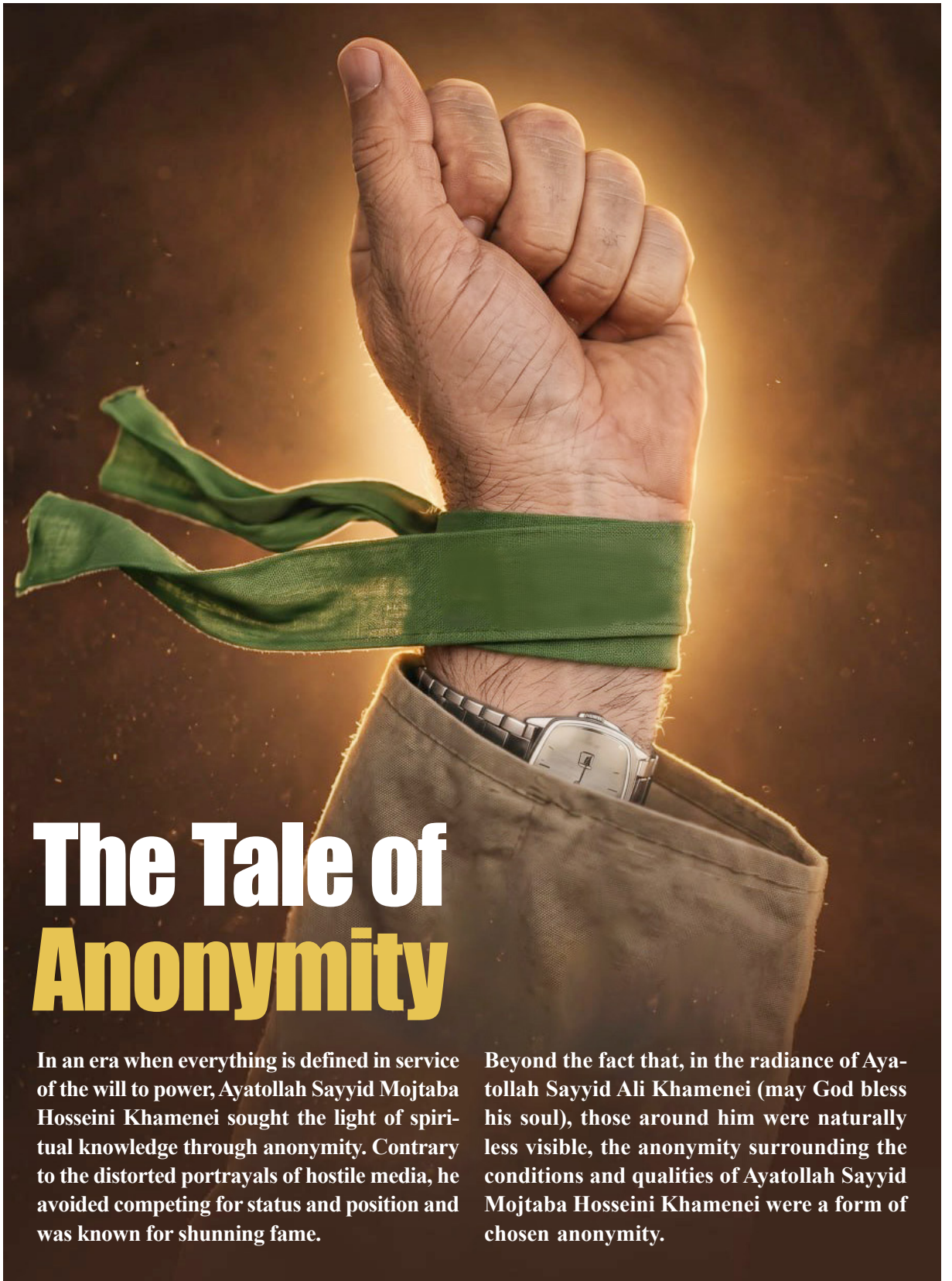
# Bravery

Keeping in view the position of Iran in the present world order, bravery must be one of the most important characteristics of a person who undertakes the responsibility of leading the Islamic system. According to some of his students and people close to him, Ayatollah Sayyid Mojtaba Hosseini Khamenei possessed the required bravery and valor at the time of facing difficult situations. One example of his bravery was his participation, during his youth, in the battlefields against the Iraqi Baathist imposed war on Iran. Similarly, in spite of repeated threats against the martyred leader of

the Islamic Revolution, Ayatollah Sayyid Mojtaba Hosseini Khamenei fearlessly accompanied his father all through his efforts as the Supreme Leader of the country and when his father and his wife were martyred in an attack by the American and Zionist regimes, he, too, was injured. The height of Sayyid Mojtaba's bravery and courage can be noticed in accepting the responsibility of leadership under the conditions that the enemies of the Islamic Iran have been and are cowardly trying to assassinate the new leader of the Islamic Revolution.





***Mahdi Meshki, a friend and a classmate:** He was evidently a true follower of his father and the proof of this fact is that in spite facing threat he never left the scene and the company of the Supreme Leader. He, every day, commuted between Tehran and Qom in an ordinary car and refused to be accompanied by guards or travel in luxury cars. All this reflects the depth of his courage and bravery, which will be manifested greatly in the coming days.*



# The Tale of Anonymity



In an era when everything is defined in service of the will to power, Ayatollah Sayyid Mojtaba Hosseini Khamenei sought the light of spiritual knowledge through anonymity. Contrary to the distorted portrayals of hostile media, he avoided competing for status and position and was known for shunning fame.

Beyond the fact that, in the radiance of Ayatollah Sayyid Ali Khamenei (may God bless his soul), those around him were naturally less visible, the anonymity surrounding the conditions and qualities of Ayatollah Sayyid Mojtaba Hosseini Khamenei were a form of chosen anonymity.

 **Mojtaba Mesbah Yazdi, friend:** “He would try to lose himself in the crowd, or sit in the back rows among the people. In the meetings that His Eminence [Ayatollah Ali Khamenei] held, how many times did you see his children? Where did you ever see them sit in the gatherings? For example, have you seen them place a chair and sit beside him? They did not even sit in the first row where the dignitaries sit. People have no mental image of the faces of the Leader’s dear children. Even now, if you mention Mr. Mojtaba, or Mr. Mostafa, or Mr. Meysam, or Mr. Masoud to many people, they do not know what they look like. Meaning, even where participation was necessary, they tried to be anonymous, to be among the people, and they never considered themselves to be of any particular status.” 

An individual has been chosen to lead the Islamic society, who, despite being the son of the country’s highest political authority, little information is available about him among friends and foes. This situation, more than anything, demonstrates his spiritual approach, abstinence from seeking fame, and

disregard for worldly appearances. It is evident that if he had willed it, or if no obstacles had arisen, the opportunity for widespread recognition and national prominence would have been easily available to him. However, his conscious choice to avoid visibility and focus on responsibility led to this outcome.

 **Majid Talkhabi, member of the Assembly of Experts:** “Ayatollah Sayyid Mojtaba Hosseini Khamenei, during the days when the representatives of the Assembly of Experts met with the Leader of the Revolution, would not leave his home to avoid any encounter with the Assembly members. Ayatollah Sayyid Mojtaba Hosseini Khamenei made every effort not to be considered in any way for the leadership and only accepted this responsibility when it was mandated by the Assembly of Experts.” 



# Close Familiarity with the Country's Major Issues

Given Ayatollah Sayyid Ali Khamenei's sensitivity regarding the non-involvement of his children in high-ranking governmental positions, and also the practice of Ayatollah Sayyid Mojtaba Hosseini Khamenei towards anonymity, one should not expect him to have held official responsibilities such as minister, president, or other high executive posts during the lifetime of Sayyid Ali Khamenei. Nevertheless, as a trusted advisor to his father and a capable arm for the establishment, he has played a role in various arenas. His continuous consultative interactions with the com-

manders of the armed forces, effective communication with the resistance front, pursuit of strategic issues and holding specialized sessions with experts to clarify macro-policies, identifying and supporting top talents, strengthening scientific centers, as well as supporting industrial activities and developing the ecosystem of knowledge-based companies, and guiding some scientific and seminary institutions, are among these activities. Furthermore, managing a vast organization to care for over one hundred thousand needy individuals has added a social and popular dimension to his record.

***Moghaddam Shahidani, student:** “He is also an expert in the field of art and media. Like his father, he is profound in these areas. He is fully acquainted with cultural issues and media remedies; beyond mere acquaintance, he possesses a deep perspective. This is one area where perhaps everyone will be surprised. He has had numerous meetings with specialists in various fields and has met with different elite groups.”*

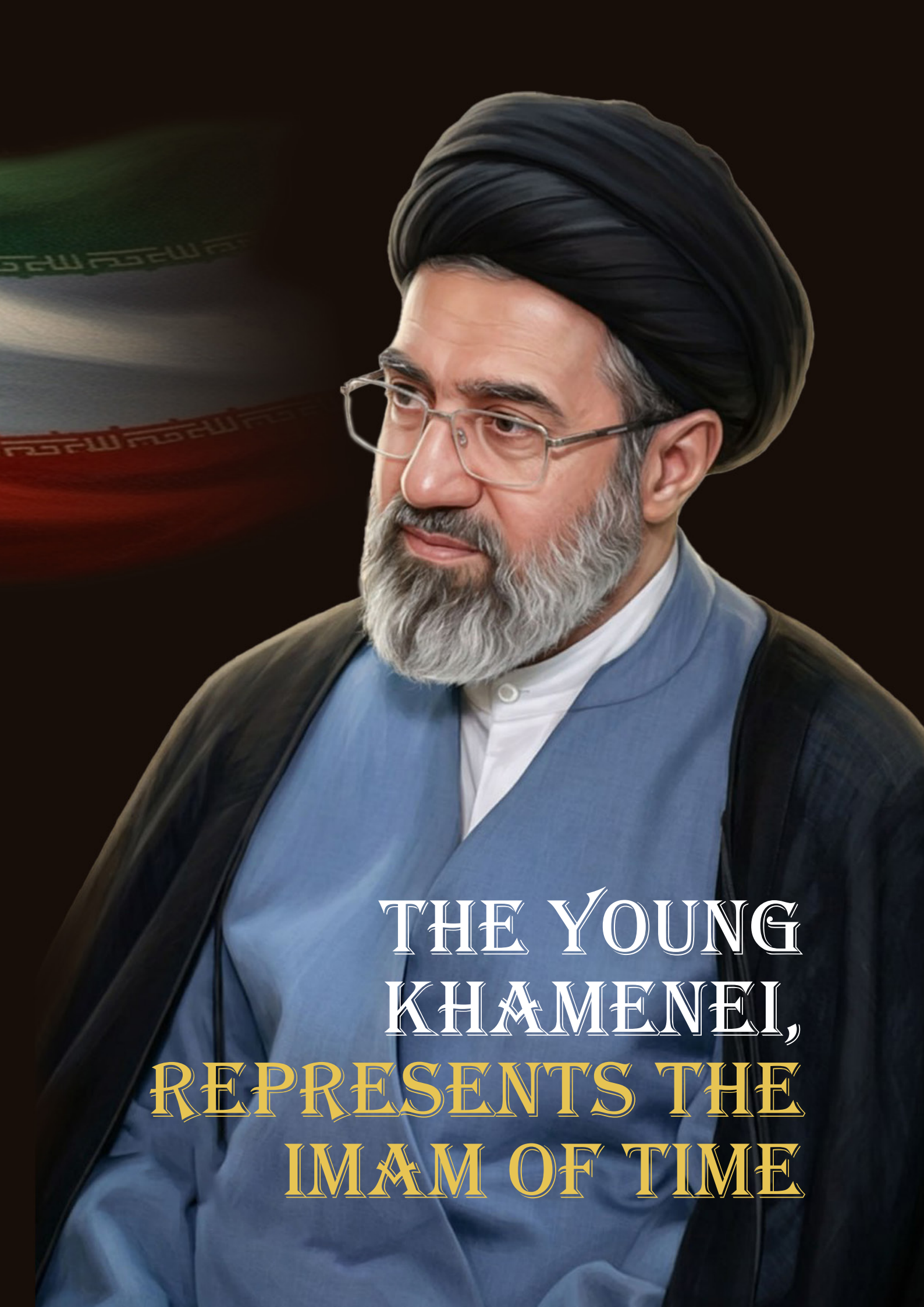
The sum of these responsibilities presents a picture of extensive and multifaceted experience, manifesting in both the realm of macro-policy-making and problem-solving in governance, as well as in the area of executive management and follow-up of affairs. His oversight of the country’s executive matters and close connection with the senior officials of the system during various periods, alongside holding numerous working sessions, has provided a valuable asset of experience and understanding. This experience has been complemented by extensive studies in diverse fields of knowledge and continuous meetings with elites, leading to the achievement of fundamental solutions in various governance issues, from economic stability and price control of essential goods to the development of affordable and modern housing, transformation in agriculture and animal husbandry, and the advancement of major knowledge-based projects.



***Ali Mesbah Yazdi:** “Ayatollah Sayyid Mojtaba Hosseini Khamenei has undertaken significant missions over the past 20-30 years assigned by the Leader. These include issues of coordination between the branches of government, organizing the revolutionary forces, matters related to the resistance front, and even major scientific and strategic projects of the country. Of course, all of this has been pursued under a veil of anonymity so that these tasks would not cause him any inconvenience or create obstacles, and also because Ayatollah Sayyid Mojtaba Hosseini Khamenei himself had no inclination for publicity.”*



WITH THE  
GRACE OF GOD,  
KHAMENEI  
TURNED YOUNG



THE YOUNG  
KHAMENEI,  
REPRESENTS THE  
IMAM OF TIME

# The Exegetic and Ethical Teachings of Imam Ayatollah Sayyid Mojtaba Hosseini Khamenei

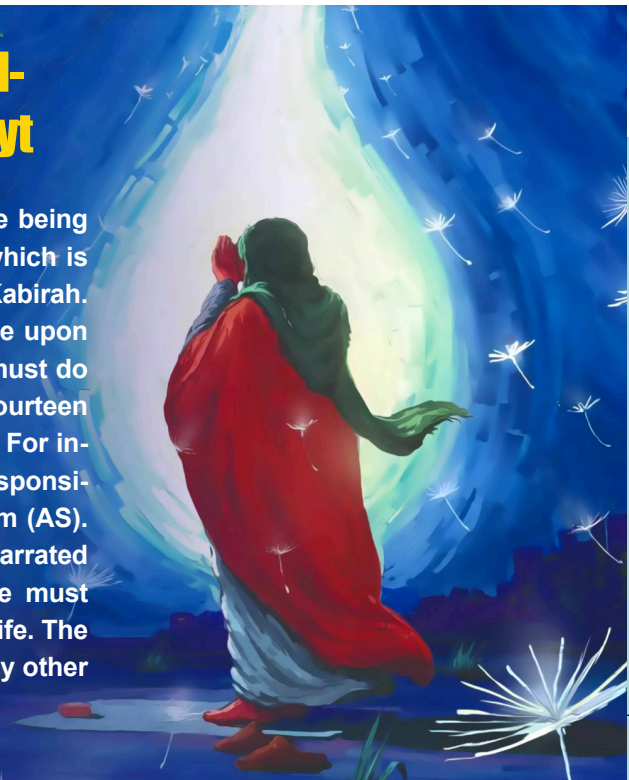
## Sincerity in prayers and the truth of thankfulness

Silent internal prayer is of great importance, provided it does not involve innovation. For instance, such and such sect may engage in reciting (ایک نعبد) 'We only worship You' but he has his master in his mind and his heart. This is definitely is a form of deviation. Thankfulness to God Almighty in words and in actions causes the stability of divine blessings. We should be thankful for each and every holy verses and prophetic narrations.



## The Blessings of Guidance by the Ahl al-Bayt

The highest divine blessing is the being of the infallibles and their light, which is mentioned in Ziyarat-e Jamae Kabirah. God Almighty bestowed His Grace upon us to grant to appoint them. We must do everything for the sake of the fourteen infallibles (Peace Be Upon Them). For instance, one day attend to our responsibilities for the sake of Imam Kazim (AS). Certain instructions have been narrated in a hadith by this Imam and we must abide by one of them in our daily life. The same applies to the instructions by other infallibles.



## Heartful Recitation of the Holy Qur'an

There are certain issues that have their effects on our souls:

1- The meaning of the words and phrases of the verses and supplications.

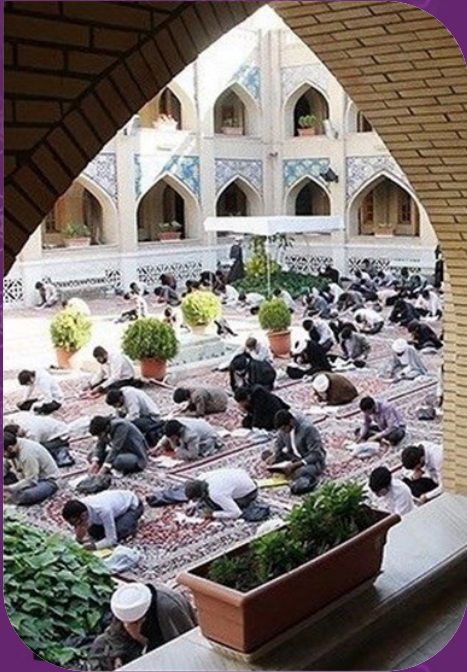
2- The physical position we adopt while reciting them; it should be in an state of absolute humility.

3- Heartful feelings and emotions that should be created.

At the time of reciting the Holy Qur'an we should try to feel emotional. While reciting the verses that reflect God Almighty's anger, we should have a heartfelt stand. Concepts like reliance (on God's mercy), eagerness and hope, etc. are some of such emotions. Someone reads the story of Rostam and Sohrab aloud and the person next to him begins to weep. This trend of creating motivation and emotion has effect on traversing the path of spirituality. This is the reason that it has been recommended in narrations to have stand while reciting the



verses related to heaven and hell. For instance, when we recited the verse "ان كيد الشيطان مان ضعيفا" (Verily the tricks of Satan are weak) we should consider to be weak and belittle him. Some people dislike Afra-siab. Why? Because he opposed Rostam. However, when the same people read about the 'Aad Tribe, it is as if they are going through the weather report. This is a shortcoming, We should have hatred towards them and the least to do is to say 'May God curse them'.



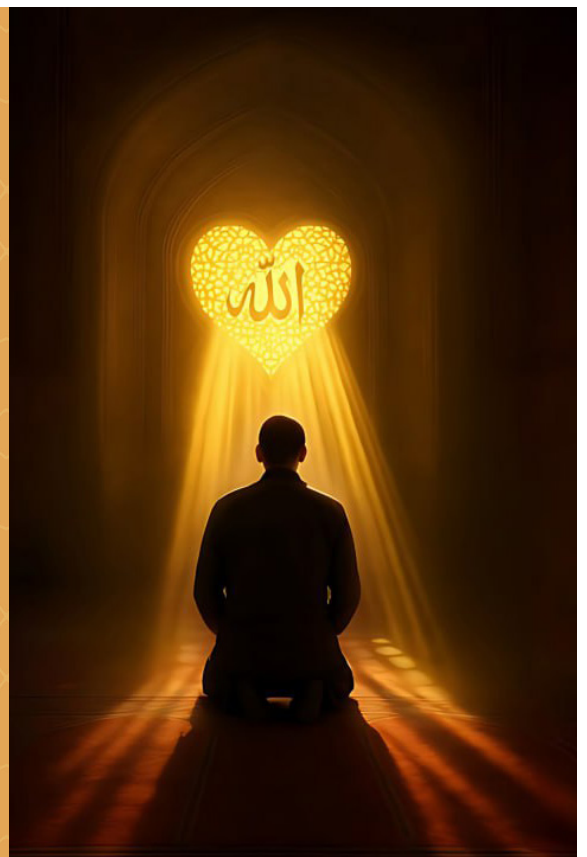
## Disbelief in Practice: Deviating the Steering Wheel of Life Toward Worldly Affairs

The leaders of infidelity do not always invite to infidelity of idol worshipping and at times promoted practical infidelity through other means. For instance, they try to drive the minds and attention of Muslims toward money and materialism and they prefer this trick to everything else. It means they plan and propagate in such a way that people turn the steering wheel of life toward worldly Affairs.

## Hearty Thankfulness is the Highest Zikr (Supplication)

"أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَى وَالِدَيَّ"

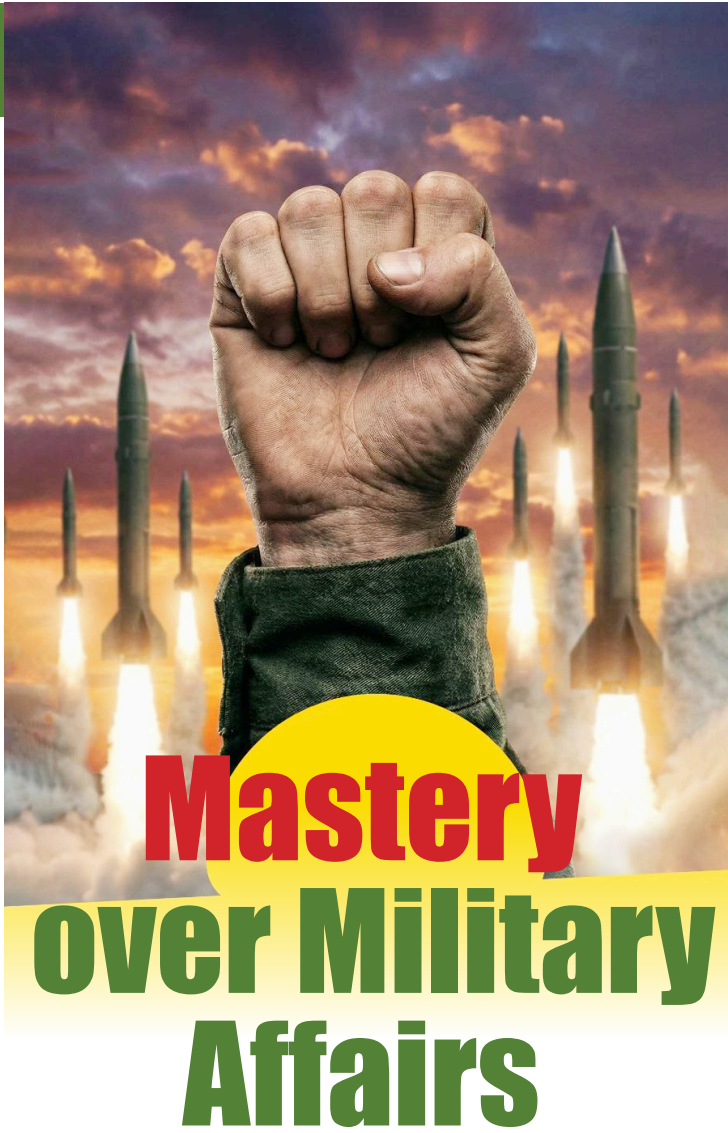
'My Lord! Inspire me to give thanks for Your blessing with which You have blessed me and my parents...' (Surah Al-Naml, Verse 19)  
Giving thanks does not mean compensating for one's shortcomings. It is rather a path for attracting divine blessings. One has to remember each and every blessing of God every day and thank Him for them. And if it this done in a sincere manner both by tongue and in one's heart, it will have great effects. I believe that one of the stages of thankfulness is being thankful for our very being and coming to this world and being brought up by our parents.





## The Auspicious Surah of Al-Hamd, the Most Special Surah of the Divine Book

According to certain evidence the auspicious Surah of Al-Hamd is the most special surah of the divine book and first verse of it is also the most special of all verses. Although all Qur'anic verses are special, because they are divine revelation, however, the verse **‘بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ’** (In the Name of Allah, the All-beneficent, the All-merciful), which is said to contain a name closest to the most exalted name of God Almighty. It has been stated in some narrations that the closeness of this verse to the exalted name of God Almighty is like the closeness of the black part of the eye to its white part. We also read in the Saturday's supplication that the name Allah is the best of God's names. Thus, the verse **‘بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ’** contains the most exalted name of God Almighty.



Ayatollah Sayyid Mojtaba Hosseini Khamenei's oversight and field experience in military affairs are considered prominent components of his personality and management style. Following his presence on the battlefields of the Iran-Iraq war and alongside the fighters of the Islamic Revolutionary Guard Corps (IRGC), he maintained continuous and close contact with Iran's military commanders, gaining a deep, objective, and multi-layered understanding of the country's defense structure and the complexities of the battlefield. Intellectual alignment and close connection with many senior IRGC commanders have led to the reinforcement of a shared strategic understanding, which plays a role in major security decision-making. At a time when threats and continuous pressures from global powers against the Islamic Republic of Iran persist, such mastery of the details and overall aspects of the military domain will pave the way for adopting precise, deterrent, and forward-looking approaches in safeguarding the security and interests of the Muslim nation of Iran and the region.



*Mojtaba Mesbah Yazdi: "In security and military strategy matters; in aerospace and missile industries, praise be to God, we have the upper hand. This progress began about twenty or thirty years ago and has been guided by the leadership and wisdom of the Supreme Leader, who personally had mastery of security and military matters. Ayatollah Sayyid Mojtaba Hosseini Khamenei also, for many years, was closely familiar with and interacted with these affairs and centers; in military matters, in the international arena, with the resistance forces, with Martyr General Haj Qasem Suleimani and with Sayyid Hassan Nasrallah (may God bless them), he interacted and closely followed our operational plans and military programs. This familiarity, alongside his scholarly and jurisprudential domain, which he has pursued as a jurist."*



# Abstinence from Political and Financial Dependencies

Ayatollah Sayyid Mojtaba Hosseini Khamenei possesses a rare independence from centers of power and wealth; a characteristic rooted in the educational approach of his martyred father, who always dissuaded his children from engaging in economic activities to keep them immune from any dependencies. Such dependencies, in addition to religious considerations,

can lead to the formation of expectations and affect decision-making, compromising independent judgment. In contrast, abstaining from association with centers of wealth and political currents has provided him with an independent and unindebted position; a position that strengthens the ability to make fair decisions, free from external considerations.

 **Mohammad Haqani:** “Ayatollah Sayyid Mojtaba Khamenei was very careful and precise financially. If lunch was provided at meetings, he would personally pay its cost to the office without exception. He extensively cared for the poor; an act performed without pretense, without showmanship, and without causing a stir. In a deprived area in Tehran called Darvazeh Ghaar, where I served, he personally became involved after a while and even sent his wife to follow up on matters, and he was concerned about the situation in that area. Also, the funds spent in this path were disbursed with the permission of the Supreme Leader. I recall that regarding a sum he intended to allocate to the poor in that area, after determining the amount, he specified that he should first obtain the Leader’s permission before proceeding. His devotion to the Leader, especially in financial matters, was very serious, and he would not interfere in financial matters without permission from the Leader.” 

# Leadership Narrative

In the Islamic Republic of Iran, the appointment of a new leader after the death or martyrdom of the previous leader is carried out according to specific mechanisms outlined in the Constitution. The central axis of this process is the “Assembly of Experts for Leadership,” which is responsible for identifying, reviewing, and selecting the leader.

As soon as the position of leadership becomes vacant due to death, martyrdom, or impeachment, the country enters a transitional phase.

Simultaneously with the beginning of this transitional period, the Assembly of Experts, whose members have been elected by the people for an 8-year term, convenes quickly. This Assembly is composed of jurists and mujtahids and also has pre-existing commissions for identifying and evaluating individuals qualified for leadership. Therefore, the review process is typically ongoing and continuous, not solely limited to the time when the position becomes vacant.



In their sessions, the members of the Assembly of Experts examine individuals who possess the qualifications for leadership. These qualifications are specified in the Constitution and include: jurisprudential expertise (the ability to derive religious decrees), justice, piety, political and social insight, prudence, courage, and the ability to manage the country at a macro level. Furthermore, if several

qualified individuals are found, criteria such as greater jurisprudential knowledge or a greater ability to manage the country’s affairs will be effective in the decision-making process.

After deliberation and review, the Assembly of Experts officially proceeds to a vote. For the leadership selection session to be official, at least two-thirds of the members of the Assembly of Experts must be present. The selection of the leader is done through direct voting by the members of the Assembly of Experts. The individual who is to become the leader must obtain an absolute majority of votes, meaning more than half of the votes of those present in the session, to be chosen as the leader.

Following the brutal American-Zionist attacks on February 28, 2026, which led to the martyrdom of the Leader of the Islamic Revolution, Ayatollah Sayyid Ali Khamenei, the Islamic nation plunged into deep sorrow. While the Iranian nation commemorated the memory and path of their late leader with exemplary steadfastness and cohesion, the Assembly of Experts convened in the shortest possible time. After reviewing the conditions and the highest interests of the Islamic system, on March 8, 2026, coinciding with the night of the 19th of Ramadan and a Qadr night, it elected Ayatollah Sayyid Mojtaba Hosseini Khamenei as the new leader of the Islamic Republic of Iran by a majority vote.




**Mohammad Haqani:** “Ayatollah Sayyid Mojtaba Khamenei was very careful and precise financially. If lunch was provided at meetings, he would personally pay its cost to the office without exception. He extensively cared for the poor; an act performed without pretense, without showmanship, and without causing a stir. In a deprived area in Tehran called Darvazeh Ghaar, where I served, he personally became involved after a while and even sent his wife to follow up on matters, and he was concerned about the situation in that area. Also, the funds spent in this path were disbursed with the permission of the Supreme Leader. I recall that regarding a sum he intended to allocate to the poor in that area, after determining the amount, he specified that he should first obtain the Leader’s permission before proceeding. His devotion to the Leader, especially in financial matters, was very serious, and he would not interfere in financial matters without permission from the Leader.”
 



What follows is an interview with Ayatollah Mahmoud Rajabi, a member of the Board of Directors of the Assembly of experts, about the process to identify and announce of the third leader of the Islamic Republic of Iran.

**Q:** The process of appointing the new leader began on the very first day when the news of the martyrdom of Grand Ayatollah Sayyid Ali Khamenei was announced, but it took a few days for the Assembly of Expert to identify and announce the new leader. Now the question raised is that why this process took a rather long time and what happened during this period.

**A:** Different factors caused the longevity of appointing the new leader. The first factor was that

unlike in the case of Ayatollah Sayyid Mojtaba Hosseini Khamenei, at the time of Ayatollah Sayyid Ali Khamenei's appointment as the Supreme Leader, he was a well-known personality in different areas, both before and after the Islamic Revolution, and he had served in different position, especially as the president of the country. Therefore, the Assembly of Experts knew him, his characteristics, and his capabilities and keeping them in view there was found no alternative to take on the responsibility of the leadership of the Revolution and the country. All available evidence indicated that he was the most qualified person for this position.

The other factor was that those days the conditions were such that there was no obstacle to and problem in having the appointment session immediately. Moreover, in the meeting formed for this,



certain evidence was presented indicating the view of the late Imam Khomeini (RA) regarding the competence of Ayatollah Sayyid Ali Khamenei for the leadership of the Revolution. In short, with the grace of God Almighty, all the existing conditions had paved the path for the Assembly of Experts to reach a quick conclusion regarding the appointment of successor to Imam Khomeini.

This time the situation was quite different. On the one hand, there was a lack of comprehensive knowledge about the required qualities in those who were the potential candidates. This issue had to be reviewed in the commission specified in articles 107 and 109 of the constitution, which defines the conditions for and the procedure of appointing the leader. The said commissions and its three-membered committee had to examine and find out which of the candidates are in posses-

sion of the seven required conditions. The other challenging issue in this case and at this stage was superiority of some of the candidates in a certain issue over others. For instance, one was stronger in his socio-political views, some other in jurisprudence, another one in management, etc. Thus, all the seven required condition had to be inspected in the case of all the candidates in order to reach a conclusion who is comparatively more qualified than the others. This was the issue that made the identification of the most qualified person different from the previous round of the selection of the leader.

On the other hand, the existing war conditions also had their effects on this issue. The board of directors of the Assembly had to hold special meetings and the head of the board of directors had to determine the objectives of the meeting. In this meet-



ing a number of the members presented their preliminary speeches and expressed their views about the issue. Thus, whenever a meeting is held some candidates, other than the people specified in the commission mentioned in articles 107 and 109 are proposed. The members of the Assembly also have the rights to propose the name of a person they consider suitable for the position and this is also somewhat time consuming.

Due to existing war conditions and security threats the meetings of the board of directors of the Assembly involved a lot of difficulties.

**Q: Were you also a member of the board of directors?**

A: Yes. We were invited to the meetings of the board of directors and when we were in the middle talks it was suddenly announced that the situation was red and we had to immediately leave the place. We left the place but decided to resume it after a short while. Thus, we returned to the meeting and continued to discuss as to hold the required meetings under the war conditions. Once again, while we were in the middle of planning for the meetings of the Assembly of experts, it was announced that the situation was red.



Thus, due to war condition and threats against the members of the Assembly of Experts, it was very difficult to hold the meetings of the board of directors. It was very clear that the enemy had decided to prevent the meetings for appointing the new leader. Besides, having access to all the members was difficult because they and their guards stayed in different parts of the city in order not to be identified and, therefore, getting them together was not an easy task.

The first decision to be made by the board of director was whether the meetings were to be held in person or otherwise and keeping in view the existing problems it was eventually decided that the meetings should be held through communications, because the security authorities were of the opinion that it would be a difficult task to ensure the safety of more than 80 members of the Assembly of Experts coming together in one particular place. The reason was that these members were well-known people, which included Friday Prayer Leaders, representatives of the leader, and other

prominent personalities. Hence, we were facing a major problem with regard to holding the required meetings.

The board of directors, eventually, came to conclusion that the members should give their views in writing. It was decided that the views of the members who are in Qom would be taken in writing and the views of other members in other cities would be taken later.

Therefore, letters went sent to the members that since, due to security issues, the meetings cannot be held their views (and not votes) should be expressed in writing. They were asked that if they agree with this mechanism they should sign and also propose the candidate they have in mind.

**Q: Do you mean that the experts could write the of names of their proposed candidate/s on the same written note sent to them.**

**A:** Yes. And if they had more than one candidate in mind, they had to name them according to priority.

It was explained in the same letter that this mechanism must be approved by the member experts and since no meeting was going to be held, they were asked to sign the form sent to them if they agree with this mechanism. Thus, the views of members was asked about both their proposed candidate/s and the process of voting.

**Q: When did the issue of attack to the secretariat of the Assembly of Experts take place? Was any meeting being held there at that time?**

A: Well, it took place when a meeting of the board of directors about asking the views of the members about holding the meetings and naming the proposed candidate/s in writing rather than in person and a number of other members were present in the Secretariat. Perhaps the commutations had made the enemy guess that a meeting was taking place. The other possibility is that since they had decided to bombard three places, the Secretariat was one of their targets. In any case, three of the members present undertook the responsibility of going to the houses of those members who could not attend the Secretariat in person and take their views in writing.

**Q: How were the members of the three-member committee selected by the board of directors?**

A: Articles 107 and 109 of the constitution define a commission in the Assembly and its three-member committee. This three-member committee defined as a part of the commission is responsible for examining the qualities and characteristics of the individuals that have been proposed for taking on the role of leadership. After examining all the views expressed by the member experts, a report is prepared by this committee introducing the three most qualified individuals to the commission. Of course, the members of the Assembly of Experts can also propose other individuals.

Since it had been decided to do the voting through written communication rather than in person, the process took a longer time. At the same time, the board of directors asked the security authorities about the existing condition. After it was, at one point of time, announced that the situation had improved, the board of directors proposed that the meetings should be held in-person.

**Q: Why did the final voting take place on the basis of the written views of the members?**

A: It is because in the meetings that take place the members can discuss and challenge one another's views, which is not possible in the case of written communication. Although the meetings are to be in person in principle, but due to existing security condition we had to adopt writ-



ten communication.

Collecting the written proposals took about two days and thereafter the security authorities were once again asked about the possibility of having an in-person meeting and their response was positive. However, since the duration of the meeting had to be quite short, it was decided to be completed in one to one and half hour time.

Eventually, although the final meeting was held in-person, only the members residing in Qom participated in it and they were asked not to leave the city in order to ensure the required number of members. Meanwhile, the members who were in other cities and were in no position to travel sent their votes in writing. Nevertheless, the meeting was held with a few members more than the required two-third, which made it officially lawful.

#### Q: Who Chaired the Meeting?

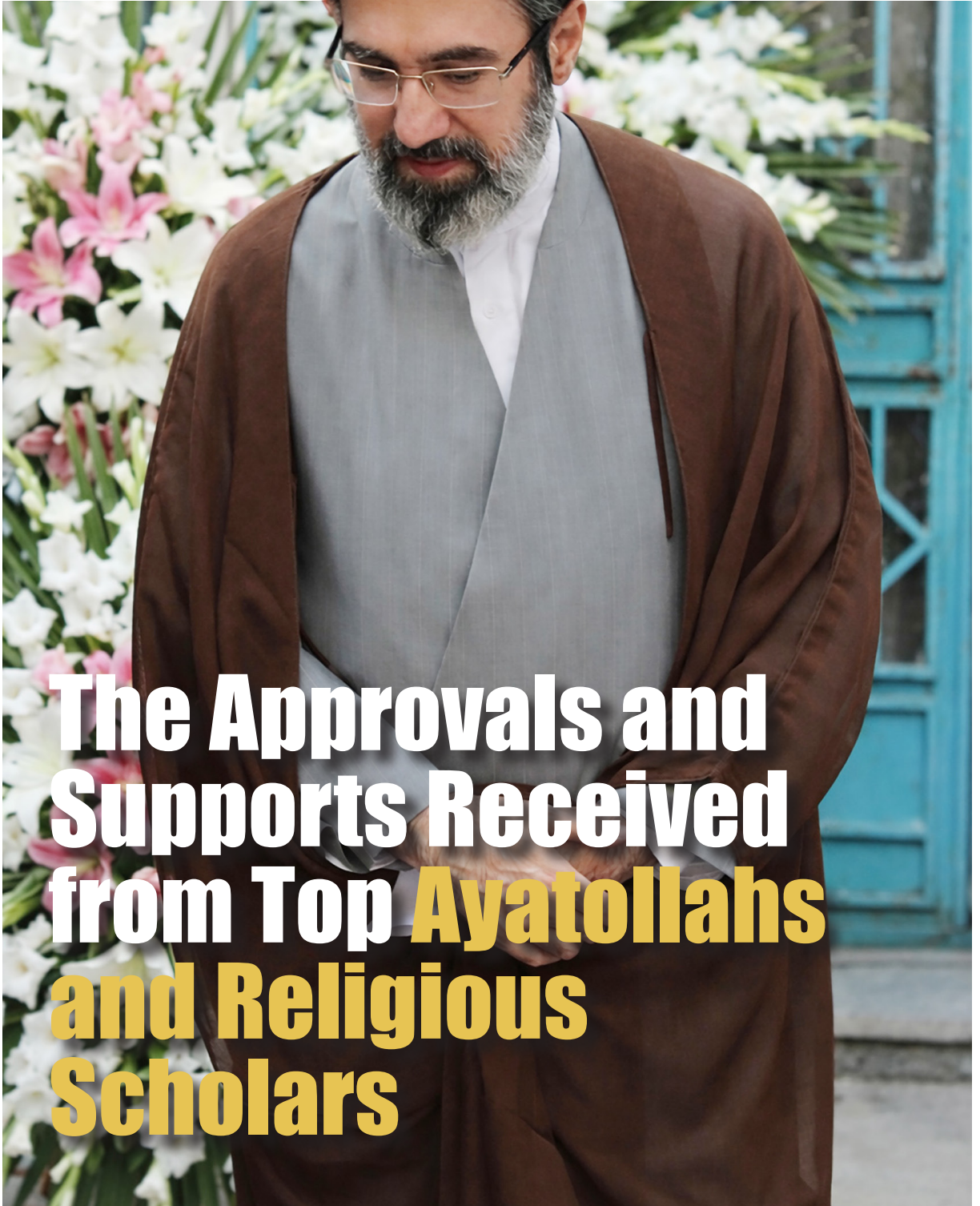
A: Ayatollah Movahhedi Kermani was present as the Chairman of the Assembly of Experts who, after giving a speech, asked Mr. Hosseini Boushehri to administer the meeting. Thereafter, a number of members expressed their view and then the process of voting began by distributing the ballots, collecting the votes and announcing the final result.

It is to be noted that there was a great difference in the conditions of this round with the condition of the appointment of the Supreme Leader in the year 1989 and the main cause for the longevity of the process was security issues. We had no choice but to be careful, because the lives of more 80 members of the Assembly of Experts was at risk. If, God forbid, any dangerous incident would take place and these people would be targeted the possibility of appointing the next leader would have to be postponed to after the election of the new experts for this Assembly. A process that would take a long time and the country would remain without a Supreme Leader.

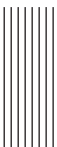
#### Q: Did any difference of opinion take place under the existing security condition? Did the existing conditions not affect the process of selection?

A: No. The reason was that the members had done the required research about the proposed candidates. During their stay in Qom the members had made the required enquiries about the candidates. Thus, when the final meeting was held the characteristics of each candidate was almost clear for the members and they knew which ones are more compatible with the conditions mentioned in the constitution. Nevertheless, even in that meeting a number of members spoke, both in favor and against certain candidates.





# The Approvals and Supports Received from Top **Ayatollahs** and Religious Scholars



Right from the early hours after the decision made by the Assembly of Experts a number of grand ayatollahs, scholars, and seminary elites, announced their categorical support for the new Supreme Leader of the country. By issuing statements and communicating with the office of the Supreme Leader, while

expressing their satisfaction, Grand Ayatollahs Makarem Shirazi, Nour Hamadani, Shobairi Zanjani, Sobhani, and Sistani, as well as other scholars announced their categorical support for him (Ayatollah Sayyid Mojtaba Hosseini Khamenei) and the continuation of the path of the Islamic Revolution.

### Office of Grand Ayatollah Sistani



While commemorating the martyred Supreme Leader of the Islamic Republic of Iran, Ayatollah Sayyid Ali Khamenei (RA) it is hoped that his successor will, by the grace of God Almighty, be successful in serving the great Iranian nation, doing away with the evilness of enemies, and preserving the existing unity and solidarity.

### Grand Ayatollah Naser Makarem Shirazi



By making an in-time decision at the present critical time, the Assembly of Expert acted upon its religious and legal responsibility. By scrutinizing the required indices, this assembly rightfully identified and announced Ayatollah Sayyid Mojtaba Hosseini Khamenei as the third Supreme Leader of the Islamic Revolution.

It is now expected that dear Iranian people and different pillars of the Islamic system pledge allegiance with the new leader and continue the bright path of the Islamic Revolution in the light of with resilience and unity.

While expressing my condolences for the martyrdom of the martyred leader of the Revolution, military commanders, and innocent men, women and children, I congratulate this right selection, and pray to Almighty God for the victory, dignity, and the lofty honor of the Islamic Iran and degradation of the enemies.

### Grand Ayatollah Nouri Hamadani



His Eminence Ayatollah Sayyid Mojtaba Hosseini Khamenei

Assalaamun Alaikum

While extending my condolences for the martyrdom of the Martyred Leader of the Islamic Revolution, a number of brave commanders of Islam, and a number of defenseless people, I thank Almighty God that the Assembly of Experts, by keeping in view all the necessary conditions and regulations, and undoubtedly with the blessings of the Imam of Time (May Allah expedite his re-appearance), selected your eminence - who possess the required capabilities for undertaking the great responsibility of leadership, including jurisprudence, bravery, piety, management, experience, and profound adherence to the path and school of thought of the late Imam (RA) and the martyred leader (RA) - as the leader of the sacred system of Islamic Revolution and, in this way have, once again, disappointed the enemies of our nation.

### Grand Ayatollah Jafar Sobhani



The effort of that Assembly in appointing the new leader under the existing sensitive conditions, was an appreciable and approved move. It is hoped that with the Grace of God Almighty the appointed leader will be successful and in serving the religion, religiosity, and the country.

**Grand Ayatollah Hossein Mazaheri**



Now that the Assembly of Experts have, under the existing dangerous and sensitive conditions and following the sad martyrdom of the Martyred Leader of the Revolution, Ayatollah Sayyid Ali Khamenei (RA), categorically selected one of the prominent and qualified apprentices of that honorable Martyr as the Vali-ye Faqih and the leader of the Islamic Republic of Iran, I pray to God Almighty for his success in elevating the truth and spreading justice, ethical values, and spiritually, and protecting religious values, national unity, social solidarity, strengthening the foundational objectives of the Islamic Revolution, confronting the enemies of Islam and Iran, doing away with evil shadows of imposed war, disappointing the arrogant alien powers, the progress of the country of the Imam of Time (May our souls be sacrificed for him), glorifying the honorable nation of the Islamic Iran, and wise leadership of the Islamic Republic of Iran.

**Grand Ayatollah Mobsher Kashani**



In 1989 when the Supreme Leader of the Revolution, Ayatollah Sayyid Ali Khamenei (RA) was appointed as the successor of the late Imam Khomeini (RA), the late Grand Ayatollah Bahaiddini said: “The attire of leadership only suits him.” Keeping in view the existing conditions, I declare that the same truth prevails today and the attire of leadership only suits the honorable being of Ayatollah Sayyid Mojtaba Hosseini Khamenei.

**Ayatollah Sayyid Jafar Shobairi Zanjani, an old friend of the martyred Leader of the Revolution**



I could never imagine to see a day I witness the martyrdom of my old friend, Sayyid Ali. A dear eighty years old friend, who like Imam Ali (AS) was martyred in the Holy Month of Ramadan and like Imam Husain ibn Ali (AS)

was martyred along with his family members at the hands of the most felonious enemy, i.e., the criminal Zionists. A type of martyrdom that has rather been unique among the Islamic scholars and a very painful sorrow that can only be relieved with the complete destruction of Israel and the re-appearance of the Imam of Time (May Allah expedite his re-appearance).

While mourning the martyrdom of our martyred leader in the shrine of Imam Reza (AS), I heard the news of the Assembly of Experts identifying and announcing Ayatollah Sayyid Mojtaba Hosseini Khamenei as the new leader, which relieved me to some extent. I closely know him for more than five decades and are aware of the depth of his spirituality, ethical values, austerity, knowledge, and jurisprudence. These outstanding qualities, especially his ijtihad, love and compassion for people, and special closeness to his father, right from his childhood, have been specified in the writings of our Martyred Imam.

I thank Almighty God that our martyred leader was succeeded by the fruit of his life; a valuable treasure for this system and Revolution who had come into being before the victory of Imam Khomeini’s (RA) Revolution.

### **Ayaollah Ka'bi, the member of the board of directors of the Assembly of Experts**



God Almighty is witness and knows that the Assembly of Experts identified and announced him (Ayatollah Sayyid Mojtaba Hosseini Khamenei) as the Vali-ye Faqih and the third leader of the Islamic Revolution in an atmosphere filled with sincerity and God Almighty's Grace, and by resorting to the blessings of the Imam of Time (May Allah expedite his re-appearance) with the categorical written votes of more than 91 percent of the experts of the Assembly in an official meeting attended by more than two-third of the experts.

### **Ayatollah Mohsen Qomi, the member of the board of directors of the Assembly of Experts**



The identification and announcement of a pious, committed, brave person, acquainted with regional and international conditions, who is a descendent of the martyred leader, as the new leader was so greatly welcomed by the experts and people inside and outside Iran that was beyond expectation. The ceremony of pledging allegiance to the new leader that took place a few hours after his appointment made the faithful and oppressed people of the world happy, on the one hand, and caused anger in enemies including the president of America, on the other.

### **Ayatollah Sheikh Mohsen Araki, the member of the board of directors of the Assembly of Experts**



Many of the candidates who were supported by a number of the members of the assembly of Experts identified Ayatollah Sayyid Mojtaba Hosseini Khamenei to be the most qualified for the position. Many of the members

who strongly supported his appointment are from among the outstanding seminarian scholars and teachers, whose classes are participated by a large number of seminarian students. They are the most renowned teachers of jurisprudence and have 30 to 40 years of experience in teaching and it has never been seen that any of them ever try to take on an official position, let alone leadership.

The Assembly of Experts is straightforward. More than eighty pious jurists, politicians, sociologists, well acquainted with rules and regulation are the members of this Assembly and they are not the people of negligence and compromise. We have made years of research and efforts for identifying a person qualified for leadership. The conclusion reached by the Assembly of Experts is the outcome of years of efforts.

The required qualities for undertaking the leadership were identified in Ayatollah Sayyid Mojtaba Hosseini Khamenei at the highest level. Although there were other honorable and qualified candidates, who possess considerable capabilities, but we reached the conclusion that the required qualities and characteristics were more comprehensive in him.

Like his honorable grandfather, the late Ayatollah Sayyid Javad Khamenei, and his honorable father, the martyred leader of the Revolution (RA), he is highly pious and virtuous.

### **Ayatollah Reza Ramezani ,Member of the Assembly of Experts and Secretary-General of the Ahl al-Bayt World Assembly:**



Regarding the characteristic of "justice" in the personality of Ayatollah Sayyid Mojtaba Hosseini Khamenei, I must say that future generations will know him in this regard more and better.

Based on the personal knowledge and experience I have gained with him, I firmly believe that he possesses "justice," and this characteristic is of great importance.

In relation to his scholarly levels and jurisprudential aspects, I have personally witnessed his exceptional scientific mastery and preparedness.

In the arena of management and oversight of political issues, based on the conversations and discussions we have had, his breadth of vision and oversight of affairs are entirely clear to me, and I have no doubt in this regard.

**Ayatollah Ali Momen Qomi, Member of the Assembly of Experts:**



Regarding his scholarly levels, I had previously conducted the necessary investigations and had reached certainty. He possesses high levels of ijtehad and is qualified to issue religious edicts; therefore, my vote was cast based on scientific and personal confidence. Furthermore, the consensus of the jurists present in the Assembly of Experts, who themselves possessed a deep understanding of the criteria for jurisprudence and the conditions for leadership, affirmed this choice.

**Ayatollah Mohammad Mahdi Shab-Zendeh-dar Gard ,Secretary of the Supreme Council of Seminaries:**



From a scientific perspective, there is no doubt, praise be to God, that he possesses those characteristics that have been mentioned in the narrations of the Ahl al-Bayt (peace be upon them) for religious rulers. The criterion in this blessed narration is stated as the scholar having insight into the lawful and unlawful of Islam of the Ahl al-Bayt (peace be upon them) and being knowledgeable of the rulings. This is the criterion for which the Imam said, “I have made him a ruler

over you.” In this regard, there is no doubt that Ayatollah Sayyid Mojtaba Hosseini Khamenei, may God elevate his status, possesses this level.

**Ayatollah Ali Akbar Rashad, Head of the Council of Seminaries of Tehran:**



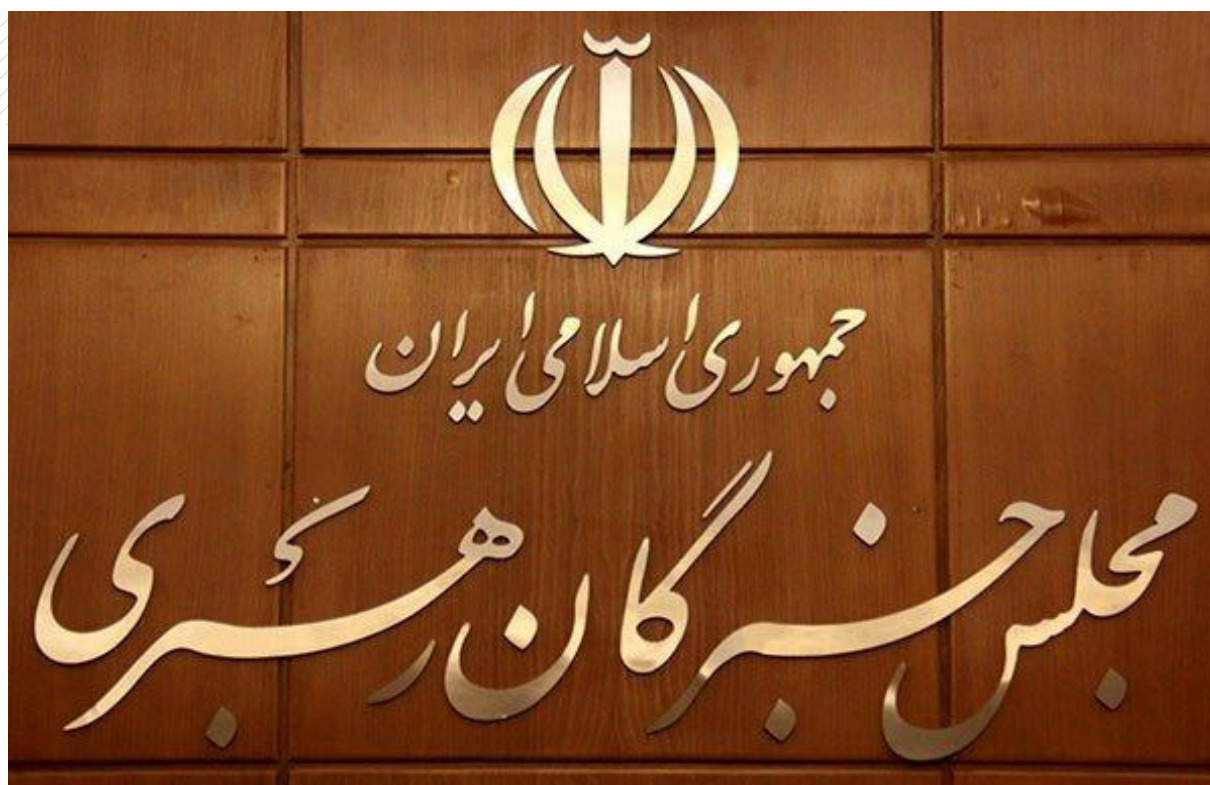
In the very few days when the whispers of his election as the Vali-e Faqih were circulating, I have precise information that some Maraji’ (religious authorities) had explicitly announced their support in advance and expressed their satisfaction that his selection would be a cause for contentment. Alongside this elite and seminary acceptance, his popular appeal among various segments of society is also unparalleled.

He is an undisputed mujtahid (religious authority), master of the principles of inference. As someone who has been associated with him for decades, more or less, I must say he is a highly ethical, dignified, unpretentious, unadorned, unceremonious, humble, and extremely “fame-averse” individual. A personality who, despite his position, status, and all his abilities, could have held high offices in the country, but he did not accept any position over these past decades.

**Hojjat al-Islam Sayyid Mahmoud Mar’ashi Najafi ,son of the late Ayatollah Sayyid Shahab al-Din Mar’ashi Najafi:**



I, who am personally acquainted with His Eminence Ayatollah Haaj Sayyid Mojtaba Hosseini Khamenei, consider him an undisputed mujtahid whom people can follow. He is very pure-hearted, intelligent, and political, and above all, a scholarly personality, and everyone agrees on this view. Alongside my late father, may God have mercy on him, I am aware that in vari-



ous gatherings held for problems, his blessed presence was one of the pillars of those sessions.

### **Hojjat al-Islam Ojaghnejad, Custodian of the Holy Shrine of Jamkaran Mosque:**



The overwhelming majority of the members of the Assembly of Experts, with heartfelt confidence and inner luminescence, voted for an individual who had been nurtured for years in the presence of his esteemed father, a matter that

heralds a bright future for the country.

### **Ayatollah Sayyid Yassin Mousavi, Friday Prayers Leader of Baghdad:**



May Almighty God bestow His favor upon the Ummah; when He granted the jurisprudents of Islam, members of the Assembly of Experts, the success to elect the mujahid Ayatollah Sayyid Mojtaba Hosseini Khamenei Khorasani as

the leader of Muslims and the successor to the mar-

tyred leader, I feel from the bottom of my heart and with all my being that this election is the beginning of divine victory in this unjust war; a righteous after a righteous, a mujahid after a mujahid, and a Hosseini after a Hosseini continue this path.

### **Hojjat al-Islam Sayyid Hashem al-Haidari, a leader of the Islamic Resistance in Iraq:**



His Eminence Ayatollah Sayyid Mojtaba Hosseini Khamenei is a brave, insightful, profound jurisprudent, and at the same time, a very ascetic personality who, in the true sense of the word, has “discarded the worldly attach-

ments.” This righteous servant, despite his esteemed father holding the leadership of the Ummah and Guardianship of the Ummah for 37 years, never sought fame or recognition. He never held any official position and made the least personal use of his father’s status and responsibility. With exemplary asceticism, he dedicated his days and nights to jurisprudence, teaching, knowledge, and selfless service to the poor and the Islamic system, without exploiting his family position in the slightest.



# The Case for Continuity Why Ayatollah Sayyid **Mojtaba Hosseini** **Khamenei** is the Logical Choice for Supreme Leader

By: Anil Narendra



Anil Narendra is the Chief Editor of The Daily Pratap, Daily Vir Arjun and Sandhya Veer Arjun, published from New Delhi

The people of India extend their solidarity to the people of Iran in the face of the ongoing conflict, which many regard as unjust and externally imposed. There is a strong sense among the Indian public that Iran, under the leadership of Ayatollah Sayyid Hosseini Mojtaba Hosseini Khamenei, will demonstrate resilience and emerge from this crisis with its sovereignty intact. This sentiment is deeply rooted in the rich and enduring relationship between the two nations — a bond that spans nearly three millennia and is woven together by shared threads of language, culture, and historical memory.

In the complex and often opaque theater of Iranian high politics, the question of succession has never been merely a matter of bloodline. It is, at its core, a matter of state survival. The manner in which Sayyid Mojtaba Hosseini Khamenei has steered Iran through its most consequential security challenges has drawn admiration and astonishment in equal measure — not only among the country's adversaries but even within the circles of its closest allies. His approach has been marked by a rare combination of strategic patience and precise calculation, with each move, response, and counter-response appearing to be the product of deep deliberation rather than impulse or circumstance.

What has particularly captured the attention of regional and international analysts is the exceptional level of political and administrative maturity Ayatollah Sayyid Mojtaba Hosseini Khamenei has demonstrated since assuming the position of Supreme Leader. His grasp of Iran's complex security architecture, the delicate balancing act required in its foreign policy, and the nuanced management of its domestic affairs suggests a leader who had long been immersed in the highest echelons of power well before his formal appointment. Experts and observers who have closely studied his conduct are left with little doubt that he was not merely groomed for this role — he had, in many meaningful ways, already been fulfilling it.

For a revolutionary system that has spent decades projecting ideological certainty while quietly managing internal fractures, the transfer of supreme authority is among the most consequential decisions the Islamic Republic will ever face. As Iran navigates an era defined by mounting pressure and unrelenting external tension, the argument for Sayyid Mojtaba Hosseini Khamenei as the next Supreme Leader has moved decisively beyond the realm of filial sentiment and into the cold calculus of pragmatic governance.

Critics are quick to reach for the

language of dynasty—pointing to the optics of a hereditary transition as evidence of a system that has betrayed its own revolutionary principles. It is a fair observation on its surface. But those who reduce Sayyid Mojtaba's candidacy to nepotism miss the more significant story: that over the course of several decades, he has quietly engineered himself into the structural center of Iranian state power. He is not simply a son waiting in the wings. He is, by most credible accounts, the

The strongest case for Sayyid Mojtaba rests on something that no other potential successor can claim: an unmatched mastery of the Beit-e Rahbari, the Office of the Supreme Leader. While Iranian politics regularly produces ambitious clerics, shrewd commanders, and polished technocrats, the Supreme Leader's office is a world unto itself—a labyrinthine hub of intelligence, patronage, religious authority, and strategic coordination that operates largely in the shadows. Sayyid Mojtaba has spent the better part of his adult life inside that world.

Functioning for years as the primary gatekeeper and policy coordinator for his father's leadership, he has accumulated an institutional memory that is genuinely irreplaceable. He has seen the intelligence reports that

never reach cabinet ministers. He has managed the flow of information between competing power centers. He understands, in granular detail, which levers move the machine and which rivalries must be carefully managed rather than resolved. This is not the profile of a political heir learning on the job—it is the profile of a man who has, in every functional sense, already been doing the job.

His role as the connective tissue between the judiciary, the intelligence services, and the executive branch means that a transition to his formal leadership would carry something rare in the transfer of authoritarian power: institutional continuity with virtually no operational interruption. In systems where leadership transitions routinely trigger power vacuums, factional purges, and policy paralysis, that quality is not incidental—it is decisive.

No analysis of Iranian succession can afford to overlook the Islamic Revolutionary Guard Corps. The IRGC is not merely a military institution; it is the praetorian backbone of the Islamic Republic, the force that has repeatedly proven its willingness to defend the system's survival against both foreign adversaries and domestic challengers.

Here, Sayyid Mojtaba's standing is arguably his most valuable asset. His relationship with the se-

curity forces is not a product of recent political maneuvering—it is rooted in the formative experience of the Iran-Iraq War, where bonds of loyalty and shared sacrifice were forged in the most unforgiving of circumstances. That history has produced a degree of mutual trust between Sayyid Mojtaba and the military-security establishment that no outside candidate could replicate, regardless of their theological credentials or political acumen.

His demonstrated ability to coordinate with both the IRGC and the Basij during periods of acute civil unrest has given him a reputation as a crisis-tested operator—someone who does not simply theorize about order but has proven capable of maintaining it when the system comes under genuine pressure. For an institution that prizes predictability above almost all else, Sayyid Mojtaba represents what military strategists call a “known quantity”: a leader who speaks the IRGC's language, shares its strategic instincts, and will not subject it to the uncertainties of a new and unfamiliar relationship at the top.

Perhaps the most persistent objection to Ayatollah Sayyid Mojtaba Hosseini Khamenei's succession concerns religious legitimacy. The Supreme Leader of the Islamic Republic must command genuine authority within the Shia clerical estab-

lishment—the marjaiya—and critics have long questioned whether Sayyid Mojtaba possesses the theological standing that such a role demands.

The question deserves a more careful answer than it typically receives. For years, Sayyid Mojtaba has taught Dars-e Kharij, the advanced seminarian curriculum in Islamic jurisprudence that represents the highest level of formal religious instruction in the Shia tradition. This is not a ceremonial or honorific role; it is the mechanism through which senior scholars build networks of loyal students and establish intellectual authority within the clerical world. His sustained presence in Qom's seminary system reflects a long-term, deliberate effort to cultivate the religious credentials the role will require.

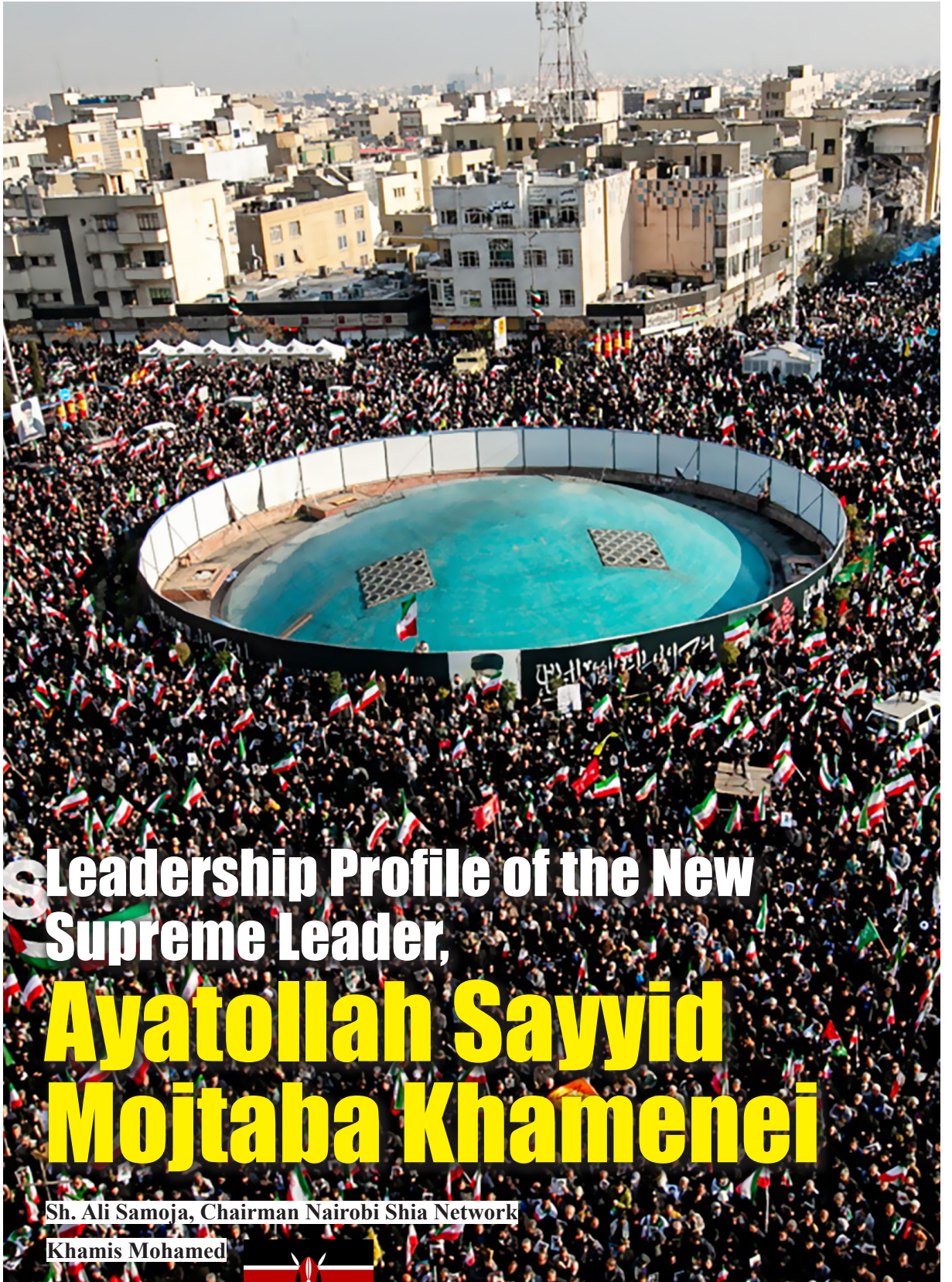
The result is a dual competency that sets Sayyid Mojtaba apart from virtually every other figure in the succession conversation. He combines the attributes of an Ayatollah in the making—possessing enough clerical credibility to engage the seminary establishment on its own terms—with those of a seasoned political operative who has spent decades navigating the bureaucratic and security dimensions of state power. It is precisely this combination that the Islamic Republic's hybrid system of religious and political authority demands in its highest office.

The transfer of power in any revolutionary system is a moment of structural vulnerability. Outside candidates, however accomplished, would arrive carrying the destabilizing weight of factional realignment: new alliances to forge, old networks to dismantle, and the ever-present risk of a rupture between the clerical establishment and the security apparatus—the two pillars upon which the entire system rests.

Ayatollah Sayyid Mojtaba Hosseini Khamenei does not arrive as an outsider. He arrives as the man who has been at the center of Iranian state power for longer than most of its current officials have held their positions. His elevation to the supreme leadership would not represent a new beginning so much as the formalization of a role he has long been performing from the shadows.

For those who prioritize ideology over stability, this may be an unsatisfying conclusion. But for those who understand that the survival of the Islamic Republic depends above all on the coherence of its institutions and the continuity of its power structures, the logic is difficult to escape. The most consequential question in Iranian succession is not who deserves the throne—it is who already sits upon it. In the case of Ayatollah Sayyid Mojtaba Hosseini Khamenei, the answer and the argument may well be the same.





# Leadership Profile of the New Supreme Leader, **Ayatollah Sayyid Mojtaba Khamenei**

Sh. Ali Samoja, Chairman Nairobi Shia Network

Khamis Mohamed





**Overview** This memorandum comprises a summary of the profile of the new Supreme Leader of Iran Ayatollah Sayyid Mojtaba Hosseini Khamenei as he assumes a more prominent role in Iran’s political arena. The United States of America thought that by eliminating Ayatollah Sayyid Ali Khamenei they will bring a regime change in Iran but to their shock another Khamenei came into power. The resume of Ayatollah Sayyid Mojtaba Hosseini Khamenei emphasizes a dual identity: a leader defined by personal modesty and ideological uncompromisingness.

### Key Leadership Pillars

- **Personal Humility and Simplicity:** Unlike many figures within elite political circles, Ayatollah Sayyid Mojtaba Khamenei is characterized by a “lifestyle of simplicity.” Reports suggest he deliberately avoids luxury and the accumulation of personal wealth, opting to live in modest conditions.
- **Public Accessibility:** A central component of his legitimacy is his ease of interaction with the public. By maintaining a human connection and engaging directly with the Iranian people—rather than operating behind rigid bureaucratic barriers—he is positioned as a leader who is both socially present and spiritually attuned to the needs of the population.
- **Ideological Continuity and “Resistance”:** His leadership is framed as a direct continuation of the

revolutionary path established by Ayatollah Ruhollah Khomeini and Ayatollah Sayyid Ali Khamenei. The core of this ideology is the “**Principle of Resistance**,” which focuses on:

- Standing firm against external foreign pressure and domination.
- Prioritizing national sovereignty and independence.
- Framing political defiance as a moral and religious obligation against injustice.
- 

**Strategic Implications** The profile of Ayatollah Sayyid Mojtaba Hosseini Khamenei blends the “man of the people” archetype with the “resolute defender of the state.” In the current geopolitical climate, this positioning serves to strengthen internal loyalty by presenting a leadership that is personally relatable yet ideologically unwavering in the face of international tension.

### Strategic and International Outlook

Ayatollah Sayyid Mojtaba Hosseini Khamenei’s leadership approach emphasizes:

- Preservation of national sovereignty
- Resistance to foreign influence
- Alignment of political action with religious and ideological values

In addition, there is a growing emphasis on expanding international partnerships beyond traditional spheres. In this context, Ayatollah Sayyid Mojtaba Hosseini Khamenei is viewed as demonstrated readiness to strengthen relations with **Africa** as a strategic trading partner.



**This includes:**

- Economic cooperation and bilateral trade
- Building partnerships based on mutual respect and non-interference
- Exploring opportunities in cultural issues, energy, infrastructure, agriculture, and technology sectors

Such engagement reflects a broader strategy of diversifying economic alliances and fostering South–South cooperation.

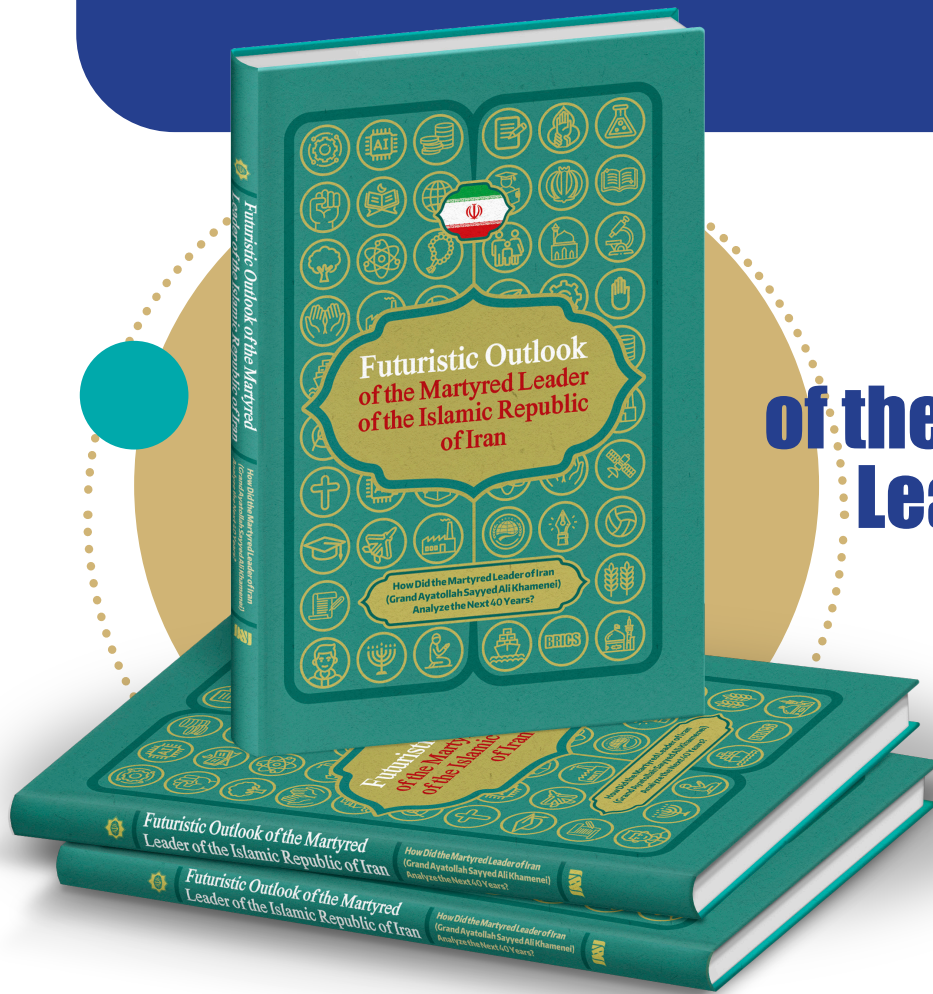
**Conclusion** The leadership profile of Ayatollah Sayyid Mojtaba Hosseini Khamenei combines personal humility with ideological firmness. He is a leader who is both accessible to his people and resolute in confronting injustice and oppression. This dual identity—simplicity in character and strength in principle—forms the foundation of his leadership image.



## A painting by a famous Kenyan Artist to pay homage the Martyred Supreme Leader

This is a work by Zuber Bakhrani, a prominent artist from Mombasa, Kenya, who is a well-known artist in East Africa for creating realistic works about the history and culture of Kenya as well making portrait of such personalities as Uhuru Kenyatta and William Ruto, the President of Kenya.

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## Futuristic Outlook of the Martyred Leader of the Islamic Republic of Iran





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