

No. 297 | June 2026

ECHO
of Islam

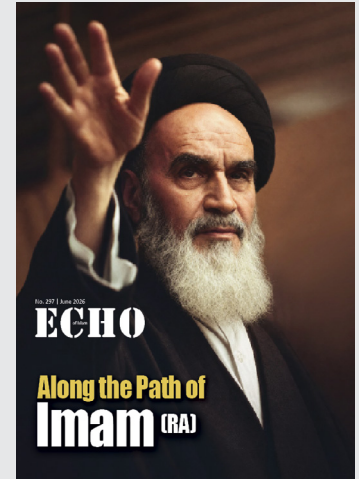
Along the Path of
Imam (RA)



THE PORTAL OF IMAM KHOMEINI
سایت پرتال جامع امام خمینی (قده)
www.imam-khomeini.ir
www.jamaran.news



Editorial - Engineer Mahdi Fayyazi	4
Imam Khomeini (RA) from the Viewpoint of Martyred Grand Ayatollah Khamenei	5
Leader's message on the occasion of Eid al-Ghadir and the 37th anniversary of Imam Khomeini's demise	12
The Imam (RA) Is the Lasting Symbol and Identity of the Islamic Republic of Iran Select Statements by Ayatollah Sayyid Hassan Khomeini	17
Co-Creating a Common Civilizational Destiny; Imam Khomeini's Legacy for a World Beyond Walls - Dr. Seyyed Abbas Salehi	20
The Era of Imam Khomeini (RA) The Dawn of a New Order in Global Power Hojjat al-Islam Dr. Mahdi Imanipour	26
Persistence on Commitment: From Imam Khomeini (RA) to the Martyr Leader (RA) Hojjat al-Islam Dr. Ali Komsari	34
Iran Remembers Imam Khomeini (RA) - Sheikh Abdullah R. Makwinja	38
Along the Path of Imam (RA)	42
From 'Human Rights Discourse' to 'Politics of Power'; Critical Evaluation of the Concept of Human Rights by Imam Khomeini (RA)	44
Imam Khomeini's (RA) View about the Role of People's Presence on the Scene	48
The Crisis of Puppet States and the Responsibility of the Islamic Ummah	50
The Future Polarizations of the World from the Viewpoint of Imam Khomeini (RA) and the Martyred Leader of the Islamic Revolution, Ayatollah Khamenei (RA)	54
The Model of Confronting Global Arrogance in Imam Khomeini's (RA) Thoughts	60
The Role of Ashura Uprising in Inspiring Resistance Against Oppression from the Viewpoint of Imam Khomeini (RA) and the Martyred Leader of the Revolution, Ayatollah Khamenei (RA)	64
The Role of Nations and Oppressed People in the Global Struggle Against Oppression and Arrogance from the Perspective of Imam Khomeini (RA)	68
Sites and places attributed to Imam Khomeini	72
Heartfelt Quotes	76
Imam Khomeini from the Viewpoint of World Thinkers	78
Ruhollah, the Imam of Virtues	80



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

This issue has been published in collaboration with the Institute for Compilation and Publication of Imam Khomeini's Works

Editorial

By: Engineer Mahdi Fayyazi

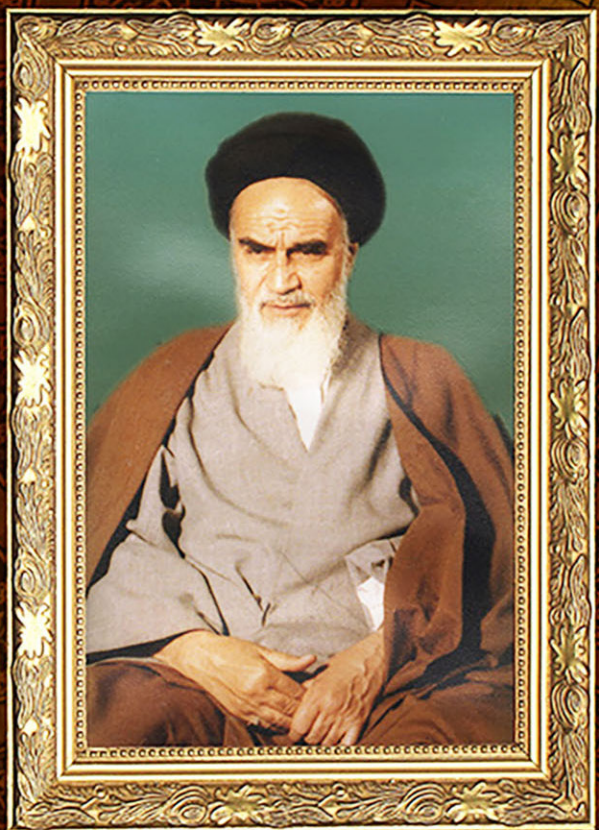
At the beginning of the Ramadan imposed war on Iran by the world devouring America and bloodthirsty Israel, the great leader of Iran and successor to Imam Khomeini was assassinated and martyred in his office in Tehran.

The late Imam Khomeini had overthrown the 2,500-year-old hereditary monarchy in Iran and the corrupt and dictatorial Pahlavi government with the help of the uprising of millions of revolutionary people of Iran, established the structure of the Islamic Republic of Iran in the geography of Iran, and spread the school of thought of the Islamic Revolution throughout the world.

After him, the Martyred Leader, Ayatollah Seyyed Ali Khamenei, led the Islamic Revolution for 37 years and deepened, expanded, consolidated, and institutionalized the goals of Imam Khomeini's Revolution in Iran, the region, and the world. It was as a result of this method that, after hundreds of years of backwardness under the Qajar and Pahlavi rulers, Iran was transformed into a regional power and a source of reference among the oppressed people of the world.

The life of the Martyred Leader of the Islamic Republic of Iran had become unbearable for the world's colonialists; but they did not understand that with his martyrdom, they made his thoughts and the thoughts of the late Imam Khomeini more universal.

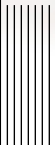
In this special issue, we seek to review the intellectual characteristics of Imam Khomeini (RA) from the perspective, analysis, understanding, and views of the Martyred Leader, due to the fact the thoughts of these two divine, popular, and global leaders were in fact a single thought, and the thoughts of the Martyred Leader are an extension of the thought of Imam Khomeini (RA). Reading this special issue is recommended for all those who would like to know and understand the views and thought of the late Imam Khomeini, Martyred Ayatollah Khamenei, and the Islamic Revolution of Iran.



Imam Khomeini (RA) from the Viewpoint of Martyred Grand Ayatollah Khamenei

With the Islamic Revolution in Iran, with the formation of the Islamic system in this part of the world, and with the long struggles that our nation waged by following their great leader (Imam Khomeini) to protect the revolution and Islam, a new era emerged in the world, the characteristics of which are very unique. This new era should be called the “Imam Khomeini era”. (1990)

- After the demise of our great Imam, to this day, two trends have continued to persist. One of these trends is the hostility and malicious enmity of the arrogant powers towards our Revolution. The second trend is the increasing inclination to Islam, as a result of which the younger generations in many Islamic countries tend to extensively join the movement of the late Imam (RA). (1993)
- The Islamic system that the Imam (Khomeini) established in this country was with the aim of making this nation find an Islamic form, meaning, and orientation. This Islamic system has a main foundation called “faith in God Almighty and the unseen” and also has a form called “Islamic law”. (1994)
- The great Islamic revolution, which was led by our Noble Imam and resulted in the establishment of the Islamic Republic, is of two aspects, one of which is internal and the other aspect is of global, international, Islamic, and human importance. In both aspects, we have made great progress as a result of the noble leadership of the late Imam Khomeini and the diligence and perseverance exercised by our dear nation. (1995).
- The Imam’s movement was in many ways similar to and modeled on the basis of the movement of Imam Hussain (AS). One of the characteristics that was clearly present in both movements is the issue of “endurance”. (1996)
- The path adopted by the Imam (Khomeini) was and is the path of saving the country, both at the beginning of the revolution and during the lifetime of the Imam, as well as today. (1999)



● The greatest lesson and service that the Imam provided to this nation and other nations was to tell the people that “you have the power and you can; the power is in your hands and belongs to you; you just have to exercise that power; you have to have the willpower; and you have to decide. The elites and influential people must enter the scene, and people must be ready to make sacrifices. It is in that case that everything will be done and all the intended successes will be achieved. (2000)

● Imam Khomeini had taken into consideration all the elements and components that could make this system stable and lasting and had skillfully deployed all these main elements for the establishment of this great and strong structure. These main elements and components are Islam, the people, legalism, and withstanding the enemy. (2001)

● The main pivot of all the principles adopted by our great Imam was two things: Islam and people. Our great Imam had also adopted his faith in people from the teachings of Islam. It is Islam that emphasizes the rights of nations, the importance of nations’ votes, and the impact of efforts made by people and their presence in the scene. Hence, our great Imam made Islam and the people the pivot of his efforts (to ensure) the greatness of Islam, the greatness of the people; the authority of Islam, the authority of the people; the invincibility of Islam, and the invincibility of the people. (2003)

● The most important factor in the resoluteness and steadfastness of the Iranian nation in the honorable path adopted by them was the political philosophy and political school of the Imam (Khomeini) in which our nation strongly believes. The enemies of this Revolution have no choice but to be hostile to the Imam’s philosophy and school of thought, and also the personality of our great Imam - which will continue to strongly exist - in order to force this nation to retreat and surrender to their demands. (2004)

● The main essence of the school of thought of our great Imam is the relationship between religion and worldly affairs. It is the same thing that is also interpreted as the relationship between religion and politics, and religion and life. In expressing the relationship between religion and worldly affairs, the Imam had resorted to the Islamic view and Islamic teachings as the foundation, spirit, and basis of his efforts. (2005)



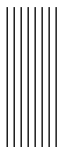


- We must all endeavor to preserve and protect this noble lineage that was formed by the great Imam (Khomeini) and blessed by the Almighty God, and expanded its effects in such a way. Officials, political elites, scientific elites, seminarians, academics, workers, and all other classes of people should put in their efforts. (2006)
- Our Noble Imam was able to create a new identity in the turbulent world of politics in this region, and that is the identity of the Islamic Republic. And the alive Iranian nation was able to create and protect this Republic. This is an Islamic identity and a national identity, and this identity does not only belong to the Iranian nation. Islamic identity belongs to all Islamic nations. (2007)
- Imam Khomeini's teachings continue to be of great guidance in the ups and downs of our lives. The strongest and best spiritual heritage left behind by the late Imam (RA) is his last will and testament. It is important that our people, officials, and our youth should read this will and testament from time to time. (2008)
- In fact, by creating this great movement in our country and the Islamic world, our dear Imam (Khomeini) hoisted two flags and held them high. One flag is the flag of the revival of Islam and involving this great and infinite power in the arena. And the second flag is the flag of honor and pride for Iran and Iranians. (2009)
- The Imam's school of thought is a complete package, and it has various dimensions. These dimensions must be seen and taken into consideration together. The two main dimensions in the school of our great Imam are spirituality and rationality. There is also a third dimension (to this school of thought) and that is the dimension of justice. (2011)
- Besides being a complete manifestation of self-esteem and spirituality, one of the greatest things that our Noble Imam Khomeini (RA) did was to revive the spirit of dignity in the nation. (2012)
- Our great Imam strongly believed in three things, which gave him determination, courage, and perseverance. These three beliefs were belief in God Almighty, belief in people, and belief in himself. These three beliefs of the Noble Imam were clearly manifested in his decisions and all his moves in the true sense of the word. (2013)
- We must continue to stay on the path in order to achieve our goals. We should not go astray, and in order not to go astray, we must have the main plan in front of our eyes at all times, and we must know and recognize it. The Imam's plan and the main objective of the Imam were to build a civil-political order on the basis of Islamic rationality. (2014)
- If the Iranian nation wants to achieve its lofty goals and if it wants to continue on this path, it must know and recognize the path of our great and Noble Imam correctly. It must know its principles correctly. It must not be allowed that the Imam's personality gets distorted because the distortion of the Imam's personality is equal to the distortion of the Imam's path and deviates people from the straight path that the Imam had envisaged for the Iranian nation. (2015)
- We always describe the Imam with many attributes, but the attribute of a devout revolutionary believer - with which we rarely describe the Imam - is a comprehensive attribute... The Imam of the Revolution means the leader of all these characteristics that the term revolution implies. This was the reason that material powers, which were always angry with the Imam and, of course, feared the great Imam. Even today, the enemies of the Iranian nation are hostile and inimical to his revolutionary characteristics. (2016)

- Imam Khomeini (RA) had a very strong personality that enabled him and gave him the power to withstand hardships... In addition to this quality, his belief in the principles presented by him was the cause that attracted different social strata and the youth to enter the scene. (2017)
- This year (the anniversary of the demise of Imam Khomeini), coinciding with the days of the martyrdom of Imam Ali (AS), brings to mind the similarities between this sincere and true follower of the Commander of the Faithful and great leader (of all times) and Imam Ali (AS) that make the Iranian nation and the Islamic Ummah proud. It is important and useful to pay attention to these similarities in order to find the right path and also to get to know our great Imam better. (2018)
- The Imam did not choose resistance for the sake of excitement and fleeting emotions. The choice made by our great Imam for resistance was supported by logic and rationality, and, of course, it was the religion of Islam that provided the strongest support to the Imam's resistance and uprising. (2019)
- One of the most important and prominent characteristics of our Noble Imam (Khomeini) was the spirit of change and transformation. Intrinsically, the Imam was a man in search of transformation and creating transformation. With regard to transformation, his role was not merely that of a teacher. He was a leader in the true sense of the word and played the role of a commander who was directly involved in an operation. (2020)
- The most important work that our great Imam did was creating the theory of the Islamic Republic. Trusting in God, believing in people, and relying on his profound knowledge of Islam, the late Imam stood firm, advanced and actualized this theory and established the Islamic Republic, which was a great innovation in social environment. (2021)
- One of the greatest achievements of the late Imam was that he familiarized the nation with the concept of resistance. It occurs many times that nations are after something, but do not have the power to resist. When there is pressure, they retreat. Imam founded such a nation and injected resistance and steadfastness in them. That is why today, the Iranian nation is a completely resistant and solid nation. (2022)
- Imam Khomeini (RA) revived an atmosphere of spirituality and spiritual attention in the world, even in non-Muslim countries. Spirituality had disappeared as a result of being stomped on by materialistic and anti-spiritual policies. The reaction of people toward the aggressiveness of Zionist and arrogant institutions that promoted materialism was passive in nature. Spirituality had been forgotten. Imam Khomeini's movement once again revived spirituality across the world. (2023)
- We can observe one of Imam Khomeini's most outstanding lessons and outlooks in the case of Palestine. From the very first day of the Islamic Movement, our magnanimous Imam emphasized the issue of Palestine, spoke about it, made predictions about the future, and gave guidance to the Muslim nations and the Palestinians themselves. What Imam Khomeini predicted about the future of Palestine some 50 years ago or more is gradually unfolding today. (2024)
- What did the late Imam do? The manifestation of Imam Khomeini's rationality - the very rationality that enabled him to accomplish this - had two fundamental pillars. One pillar was 'Wilayat-e Faqih' (Guardianship of the Jurist), and the other was 'national independence'. The idea that existed in the mind of our noble Imam and was repeatedly emphasized in his words is best represented in my view by the term 'national independence'. When I think about it, I see that no expression is more fitting than 'national independence'. (2025)



Leaders message on the occasion of Eid al-Ghadir and the 37th anniversary of **Imam Khomeini's** demise





The message of Ayatollah Sayyid Mojtaba Khamenei, the Leader of the Islamic Revolution, on the occasion of Eid al-Ghadir, the 37th anniversary of Imam Khomeini's (ra) demise, and the anniversary of the beginning of the leadership of Martyr Ayatollah Sayyid Ali Khamenei (may God exalt his rank), issued on June 4, 2026.

In the Name of God, the Compassionate, the Merciful

Praise be to God, who perfected His religion and completed His blessing with the Guardianship [wilayah] of the Commander of the Faithful, Ali ibn Abi Talib (peace be upon him).

I extend my congratulations on the auspicious occasion of Eid al-Ghadir to all Muslims and to all those both in Iran and throughout the world who love the father of the Islamic Ummah, the Commander of the Faithful, [Imam] Ali (may God's blessings and peace be upon him). I also send my salutations and greetings to the pure soul of Imam Khomeini (may God bestow His mercy on him). This year marks the 37th "14th of Khordad" [June 4th] since the passing of the great Imam Khomeini.

It's also the first 14th of Khordad that the kind father of the Ummah, the devout disciple and faithful, distinguished companion of the Imam's school of thought – the magnanimous, martyred Leader of the Islamic Revolution, Grand Ayatollah Sayyid Ali Khamenei (may God elevate his noble rank) – is the guest of the Divine Banquet. His strong, resonant voice and his wise, penetrating words are no longer heard in the sacred shrine of Imam [Khomeini (ra)]. Nevertheless, the collection of

the speeches and writings from the ten-year leadership of the founder of the Islamic Republic, alongside those of our magnanimous, martyred Leader during his 36 years of leadership, constitute an invaluable, peerless treasure for all of us and a guiding light for the path ahead.

First, today is Eid al-Ghadir, which is the Greatest Eid of God [Eidullah al-Akbar]. It's the day of the pre-ordained covenant and the binding pledge, where God designated the mandate for governing society and the Islamic system. And He perfected His religion and completed His blessing with the continuous Guardianship [wilayah] and Imamate of the Infallible Imams (pbut).

Ghadir is a reminder of the one who, from the moment of his noble birth in the Kaaba until his martyrdom, lived every moment of his life for God and on the path of God. Accordingly, after the noble existence of the Messenger of God (pbuh), he stands as the highest role model and the most comprehensive exemplar for all Muslims and believers in all periods of life. It is both fitting and necessary that everyone, from young children to the elderly, and from ordinary citizens to intellectuals and leaders, follow his example in the same manner that the two Imams of the Revolution took pride in their lives being modeled after that magnanimous figure.

Second, today marks the anniversary of the passing of the Imam of the Ummah (ra). It provides us with a valuable opportunity to reflect upon and discuss this renowned figure who was insufficiently understood. He was a highly charismatic figure who had a deep understanding of his luminous path and noble objectives that serves as a guiding light for the future of Islamic Iran. However, many members of our nation, especially the younger generation, did not have the privilege of experiencing his presence firsthand. Even many of those who were alive during his lifetime may not have yet fully grasped the depth of his personality and the essence of the Imam's path and thought.

Almighty God has said, "Say [O Prophet], 'I give you only one advice: that you rise up for Allah's sake, in twos or individually'" (Quran 34:46).

In this noble verse, God, the Blessed and Exalted, is addressing the Great Messenger (pbuh) and commands him to tell the Ummah, "I advise that you do one thing: that you stand up for the sake of Allah, either in groups of two or as individuals." This verse served as the opening to the first message and stands as one of the oldest documents in which that unparalleled figure, righteous servant, the great spirit of our age and time – the Great Leader of the

Revolution and Founder of the Islamic Republic – invited the Iranian nation to rise up for God [Qiyam Lillah]. Yes, Qiyam Lillah is the foundation of Imam [Khomeini's] school of thought. One of the most important fruits and blessings of his existence was his guiding, educating, and profoundly influencing society based on this very principle.

It is this divine movement that is the source from which divine blessings and favors descend, and through which the established way [sunnah] of the Lord – the Majestic and Exalted – is manifested in guiding society toward the path of God, [as affirmed in the verse], "And those who strive in Our way, We shall surely guide them in Our ways" (Quran 29:69).

And is it not true that the most significant, widespread movements and awakening of the Iranian nation took place during the times of the Great Khomeini and the magnanimous Martyr Khamenei under either their direct or indirect guidance?

What immense force could have awakened a slumbering nation, which was enchanted by arrogance and colonialism and was in a situation where suffocation, oppression, and total dependency on the West prevailed on Khordad 15, 1342 AHS [June 5, 1963 AD]? What magnetic force could have drawn millions of people into the streets on Bahman 12, 1357 AHS [February 1, 1979] to welcome the Imam of the Ummah, and again on Khordad 14, 1368 AHS [June 4, 1989] to bid him farewell?

And in the latest astounding example, what resolute force and will of steel was it that so powerfully caused the Iranian nation to rise up and has brought them into the arena since the dawn of Esfand 10, 1404 AHS [March 1, 2026]? This is to such an extent that they're driven by a sublime motive, and even after more than three months, they're fervently seeking to avenge the martyrdom of their martyred Leader and the other martyrs covered in their blood. They maintain their presence in the field to safeguard the sanctum of the Islamic system and their beloved homeland. They've solidified the ranks of tens of millions of devotees, who are ready to sacrifice their lives to realize the ideals of the martyred Leader, to establish justice, and to rise up for God.

Yes, it was the Great Khomeini and the magnanimous, Martyred Khamenei who discovered and revived this latent talent and readiness within the dear Iranian nation, always holding it in the highest esteem. The magnanimous Imam [Khomeini] who was careful about every word that flowed from his pen with his exemplary piety, made a

monumental declaration in his will, writing, "I boldly assert that the Iranian nation and its millions in the present age are superior to the people of Hijaz during the time of the Messenger of God (pbuh) and better than the people of Kufa and Iraq during the times of the Commander of the Faithful [Imam Ali] and Hussain ibn Ali (pbut)."

Today, the entire dear nation takes pride in the fact that, through its recent bi'tha [rising up to be active on the scene] next to the Resistance Front, it has become a source of pride in the eyes of conscious observers and free nations worldwide, once again manifesting the truth of this passage from Imam Khomeini's will.

In the words of our late martyred Leader (may God elevate his noble rank), the powerful hand capable of stirring the vast ocean of the nation into a mighty surge was the iron-willed personality, the tranquil heart, and the Zulfiqar-like tongue of our venerable Imam, the Great Khomeini. He was the one who succeeded in drawing millions of people into the arena, kept them steadfast in the field, and taught them the course of their movement.

And another example of this kind of influence, of course, is our dear Khamenei. Walking in the footsteps of his righteous predecessor for nearly four decades in leading the Revolution and the Islamic system, he placed his trust in the youth while deepening and elevating the public's vision and insight. By doing so, he elevated society to such a high level of preparedness that following the greatly significant event of his own martyrdom, a new benchmark took shape for the bi'tha of the Iranian nation.

Yes, dear Khamenei's school of



thought is the same school as that of the great Khomeini, continuing along the path of the pure Islamic teachings of Prophet Muhammad (pbuh). Its foundation is based on rising for the sake of God, and the followers of this school are ready in ranks to establish justice, eradicate falsehood, and to strive upon this luminous path.

Imam Khomeini (ra) was the initiator of a great, historic transformation throughout Iran, the Islamic Ummah, and the whole world. The martyred Leader (may God elevate his noble rank) undertook the task of deepening, expanding, and perpetuating this transformation, and through system-building and society-building, he sought to perfect and realize this.

In this regard, in addition to keeping the Imam's school of thought alive through his words, writings, actions, and various meetings, he transformed the 14th of Khordad into an annual covenant between the nation and Imam Khomeini. In these addresses, he would elucidate and explain a body of principles, policies, and guidelines of the Imam's school of thought. Among the frequently recurring teachings were the following:

- The Iranian nation is a religious, intelligent, courageous nation.
- The Iranian people are the country's true owners and the source of its power.
- The Iranian nation can bring about any righteous transformation they pursue. They can make the slogan "we can" happen in various fields.

Another of these teachings was the necessity of supporting the oppressed as an Islamic, humanitarian, Iranian duty. Another teaching was that the system of domination – with the US at its head – objects to this nation, its distinct identity, and its refusal to surrender.

Indeed, Imperialism has built a military base called Israel over the past 80 years. And they cannot tolerate the existence of a strong, independent Iran with all kinds of advantages on the eastern border of the false, illegitimate geography of "Greater Israel" - that is, east of the Euphrates River. It's willing to do anything to prevent its progress. In this regard, I wish to tell our dear nation that since the malicious enemy has been defeated in its confrontation with your valiant sons in the Armed Forces and has received a decisive blow – both in military combat and in the streets and public squares – it's experiencing a profound, significant humiliation. This has caused nations to visibly distance themselves from it. Consequently, the enemy has focused its schemes in hybrid warfare on two targets: the

resilience of the people and trying to create errors in the assessments of the country's officials. The primary instrument the enemy is using for both objectives is sowing the seeds of doubt, despair, fear, mistrust, and discord.

Therefore, in confronting the enemy's malice, everyone must thwart its sinister scheme by way of their steadfastness, clear-sightedness, preserving unity and solidarity, mutual trust, and refraining from echoing the enemy's narrative. In this regard, the role of officials in supporting these imperatives is crucial. Any action that breeds the mistrust and discouragement of the people is considered to be a form of helping the enemy of this country and its people.

A fresh opportunity has now arisen throughout the entire world to introduce and act upon the school of thought of the Great Khomeini and our dear Martyr Khamenei – leaders who were oppressed but powerful, and ultimately, they were the victorious guides of the Islamic Revolution. This important responsibility rests upon the entire nation, especially our youth, our intellectual elite, and our community of thinkers, ideologists, and artists. It's incumbent on them to build the bright future of our dear Iran based on this school of thought, while trusting in God's promises under the auspices of our Master [Imam Mahdi (may God hasten his noble reappearance)], and on the path of pure Islam. That is, the luminous trajectory delineated during the 250-year presence of the bearers of infallibility and Great Wilayah (peace be upon them all).

I beseech Almighty God to grant this nation, which has risen to action, a final victory and enable them to reach magnificent heights of progress and greatness. May He reunite the celestial souls of the two Imams of the Islamic Revolution and the pure spirits of the martyrs of the Islamic Revolution – particularly the martyrs of the Second and Third Sacred Defense – with their Master, the Commander of the Faithful, [Imam] Ali (pbuh). May He make the sacred, luminous heart of our Master, Imam Mahdi (aj), pleased with the Iranian nation. And may He, through His grace and generosity, bless this dear nation and its public servants with Imam Mahdi's special prayers and intercession.

May God's greetings, mercy, and blessings be upon you.

Sayyid Mojtaba Hosseini Khamenei
Khordad 14, 1405
[June 4, 2026]

The Imam ^(RA) Is the Lasting Symbol and Identity of the Islamic Republic of Iran

Select Statements by
Ayatollah Sayyid Hassan Khomeini



Historiographical assessments have usually fallen prey to the ‘veil of contemporaneity’ in understanding the dimensions of Imam Khomeini’s personality and political activism; a situation in which the observer - due to temporal proximity - is prevented from perceiving the macro dimensions of a phenomenon.

In order to fathom the existential truth of Imam Khomeini (RA), one must think beyond time. In this context, what is needed to grasp the impact of an idea and will comprises the three fundamental components of ‘the level of influence on souls’, ‘persistence over time’, and ‘geographical scope’. Keeping this in view, it must be noted that the late Imam (RA) was not a conventional political leader but the founder of a grand system that mapped out a new geography of consciousness in the contemporary world. A civilization-building personality, the influence of whose thought and will has transcended the borders of Iran and has spread to the intellectual and discursive geography of the Islamic world.

Having Faith in God and Self-Belief; The Identity Foundation of the Revolution

The first question that comes to mind in analyzing the scope of the influence of the Islamic Revolution is: ‘Which theoretical element was able to unite the scattered masses over a vast geography?’ The answer to this question must be sought in the two fundamental pillars of the late Imam’s (RA) thoughts, i.e., ‘Having Faith in God’ and ‘Self-Belief’.

In the late Imam’s school of thought, ‘Having Faith in God’ was not merely an abstract theological belief but rather an active political driving force aimed at negating arrogance and establishing monotheistic justice. It was this element that defined the boundaries of the revolutionary coalition in the very first days after the victory of the Islamic Revolution, when the Imam (RA) firmly drew a line between monotheism and atheism and avoided mixing with materialist and atheistic left and right currents. This demarcation elevated the geography of the Islamic Revolution from being confined to politicized trends to a divine movement.

In addition, his self-confidence, i.e., a return to the ‘authentic self’, was able to transform the historical passivity of Muslim nations into a will focused on

change. The late Imam (RA) taught contemporary man that the geography of power lies not in the capitals of arrogant powers but in the will of nations that believed in their inner strength. Unlike many of the world’s classic revolutions, the 1979 Islamic Revolution was an ‘affirmative’ and ‘positive’ Revolution. His great art was that he did not stop at eliminating the tyrannical regime, but immediately set about establishing a new order under the title of the Islamic Republic on April 1, 1979. He also proved that building a new order is far more difficult and, of course, more lasting than the collapse of the pillars of the tyrannical regime. This power of substitution elevated the geography of the Revolution from the image of a chaotic region to a ‘model territory’.

If the Islamic Republic of Iran wants to maintain its relationship with its inner truth, it must inevitably maintain its relationship with the late Imam (RA), because if and when he is removed from this intellectual and practical system, the Islamic Republic will become hollow from within, and what remains will be a soulless shell of a living truth.

In this sense, the Imam (RA) is not just a historical figure; rather, he is a flagbearer of the right path, and a sage who brought together experience, juris-

prudence, mysticism, and politics into a living intellectual system. Therefore, his influence is a function of the influence of his words of wisdom, which knows no boundaries, as wisdom is a transboundary phenomenon. Wherever an exegetical form of thinking was formed on the basis of his thought, it formed a part of the expanded geography of the Islamic Revolution. Imam Khomeini's (RA) global influence should not be perceived within the narrow framework of classical theories about exporting the revolution and interference in the internal affairs of other countries. Rather, this influence is in the form of awakening the identities and reviving the will of nations on a scale beyond geographical borders.

The late Imam (RA) opened up a new horizon for the political and social life of the Islamic world and even beyond. In his thought, having faith in God was not merely an individual or ritual matter. Rather, it was a force that freed man from passivity, dependence, and humiliation, and pushed him to the field of responsibility, justice, and resistance. Self-belief also finds meaning in this horizon; that is, the return of nations to their internal capacities, to the ability to build, stand, and move forward, without defining themselves from the viewpoint of external powers. Thus, it can be said that the geography of the Imam's influence was not limited to one region or even a purely Islamic world.

This idea prevailed in Muslim nations of Asia and Africa, in Shiite and Sunni societies, and among many free people outside the Islamic world, as a new horizon for understanding dignity, independence, and activism. What emerged in some countries in the form of popular networks, collective rituals, social movements, and religious solidarity was only a local manifestation of a broader truth and proved that the late Imam (RA) was able to combine the 'wisdom of divine servitude' with 'political honor' and 'human dignity' in a single system.

We talk about the geography of the Imam's influence and believe that this path is still at the beginning of its journey. As time passes and the dust of contemporaneity clears, history will judge how a wise old man was able to redesign the political and intellectual geography of the world from within his humble chamber and establish an order in which the oppressed people are not the heirs of weak-



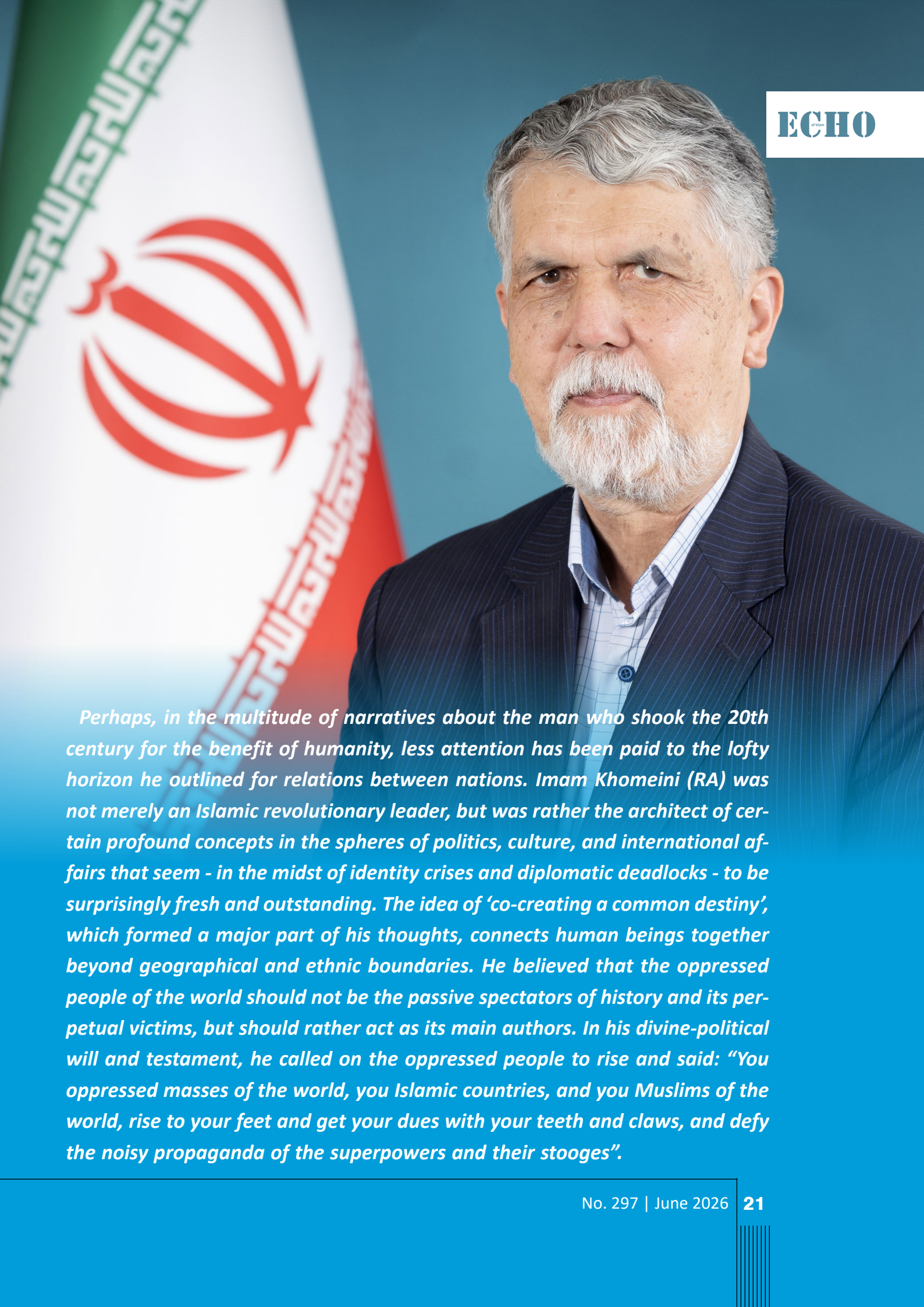
ness, but the heirs of the land and the power that arises from faith. This is the reason we must talk about the late Imam (RA), not only because he was the founder of a system, but also because he does not merely belong to the past. He is both the symbol and identity of the Islamic Republic and true Shiism, and, as the Supreme Leader of the Revolution said, is its soul and spirit. The historical experience of these years has clearly shown that wherever we have strayed from the path of the Imam (RA), we have approached ambiguity, erosion, and deadlock, and wherever we have returned to that logic, the possibility of renewal and progress has emerged. From this perspective, speaking of the Imam is not speaking of a historical memory, but rather speaking of the criterion for survival and the direction of movement of the Islamic Republic.

Co-Creating a Common Civilizational Destiny;

Imam Khomeini's Legacy for a World Beyond Walls

By: Dr. Seyyed Abbas Salehi, the Minister of Culture and Islamic Guidance, I.R. Iran





Perhaps, in the multitude of narratives about the man who shook the 20th century for the benefit of humanity, less attention has been paid to the lofty horizon he outlined for relations between nations. Imam Khomeini (RA) was not merely an Islamic revolutionary leader, but was rather the architect of certain profound concepts in the spheres of politics, culture, and international affairs that seem - in the midst of identity crises and diplomatic deadlocks - to be surprisingly fresh and outstanding. The idea of 'co-creating a common destiny', which formed a major part of his thoughts, connects human beings together beyond geographical and ethnic boundaries. He believed that the oppressed people of the world should not be the passive spectators of history and its perpetual victims, but should rather act as its main authors. In his divine-political will and testament, he called on the oppressed people to rise and said: "You oppressed masses of the world, you Islamic countries, and you Muslims of the world, rise to your feet and get your dues with your teeth and claws, and defy the noisy propaganda of the superpowers and their stooges".

This co-creation would give rise to a kind of ‘New Civilizational Order’ he sought; an order that, unlike the power-based structures of the West and the East, would be based on spirituality, justice, freedom, and human dignity. For the late Imam (RA), the Islamic Revolution was not simply a change of political regime, but rather the harbinger of the emergence of a new civilization in which the traditional relationship between the state and the nation, and more importantly, the relationship between the peoples of different countries, was redefined on the basis of brotherhood and the construction of a common destiny. He went beyond the walls of geographical boundaries and drew a picture of a world in which people themselves create their common destiny.

In the opinion of the Imam, the first step for achieving this civilizational order and co-creation of destiny, was to break old imposed frames and the divisive stereotypes; a process that can be called ‘de-familiarization for gaining new familiarity’.

He knew very well that, before plundering the material resources of nations, the colonialists and dominators, had captured their perceptual and cognitive systems and created a divergent image of the other; the ancient and violent East versus the logical and superior West! The late exposed this evil illusion with his words and actions.

His historic letter to the leader of the Soviet Union was a shining example of this de-familiarization for gaining new familiarity. In that letter, the Imam addressed the leader of a materialistic superpower, not from the position of a politician but from the position of a spiritual master. He wrote: “Mr. Gorbachev, Reality must be faced. The main problem confronting your country is not one of private ownership, freedom and economy; your problem is the absence of true faith in God, the very problem that has dragged, or will drag, the West to vulgarism and an impasse.”

This message was not a political gesture, but

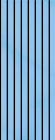
a call to see the world with a new approach, in which the discourse and hegemony of both the West and the East were subjected to a fundamental and strategic challenge, and the path of avoiding breakdown through a return to man’s divine essence. This view of the late Imam was also reflected in his treatment of ordinary people in other countries. He invited Muslims to discover their brothers in faith with an outlook free from the dust of history and discover a united Ummah beyond artificial borders and walls. In his opinion, this de-familiarization of colonial stereotypes was a prerequisite for any real co-creation of a common destiny.

In practice, Imam Khomeini advanced this vision of ‘International Islamic Civilization’ in a practical and intelligent way, which can be considered a combination of ‘elite diplomacy’ and ‘people-to-people diplomacy’. He transformed the collective rituals from their individual and passive essence and gave them a conferenced character.

In his view, Hajj was not a mere pilgrimage trip, but rather a ‘Great Congress of Muslims’. An annual conference where pilgrims, as true representatives of nations, could cry out their common pains and find solutions for their common destiny, regardless of the existing official political protocols.

The late Imam (RA) very clearly considered the Hajj to be a political obligation and a center of global guidance, and said in this regard: “The Hajj is the center of divine teachings from which the content of Islamic politics must be sought with regard to all aspects of life. The message of the Hajj is to create and build a society free from material and non-material vices.” His annual messages to the pilgrims were statements addressed to an international conference to awaken dormant consciences. This conference diplomacy, however, was not limited to closed halls and elite meetings; it became a symbol of popular diplomacy.

The Imam believed in the unparalleled power of



the masses and transferred diplomacy from the corridors of ministries to the streets and mosques. Rather than being content with the smiles of professional diplomats, he directly addressed the nations of the world; students, workers, artists, and mothers. In the course of the US embassy crisis in Iran, he not only addressed the White House, but also the American people, and invited them to have a 'new understanding' and fair judgment. This diplomacy and cognitive movement from the bottom of society became the weapon of those who had no voice in the old world order, and by co-creating a wave of awakening, they shook the pillars of the palaces of oppression.

Today, as we look at Imam Khomeini's intellectual and practical legacy from a distance of several decades. The keywords used by him, were like pieces of a map, which presented a coherent picture of an alternative civilization to replace the instinctive, utilitarian, hedonistic, unnatural, and immoral civilization. He taught us that a common destiny is not something predetermined, but rather a plan that we must co-create with our own hands, together with the recognized 'other'.

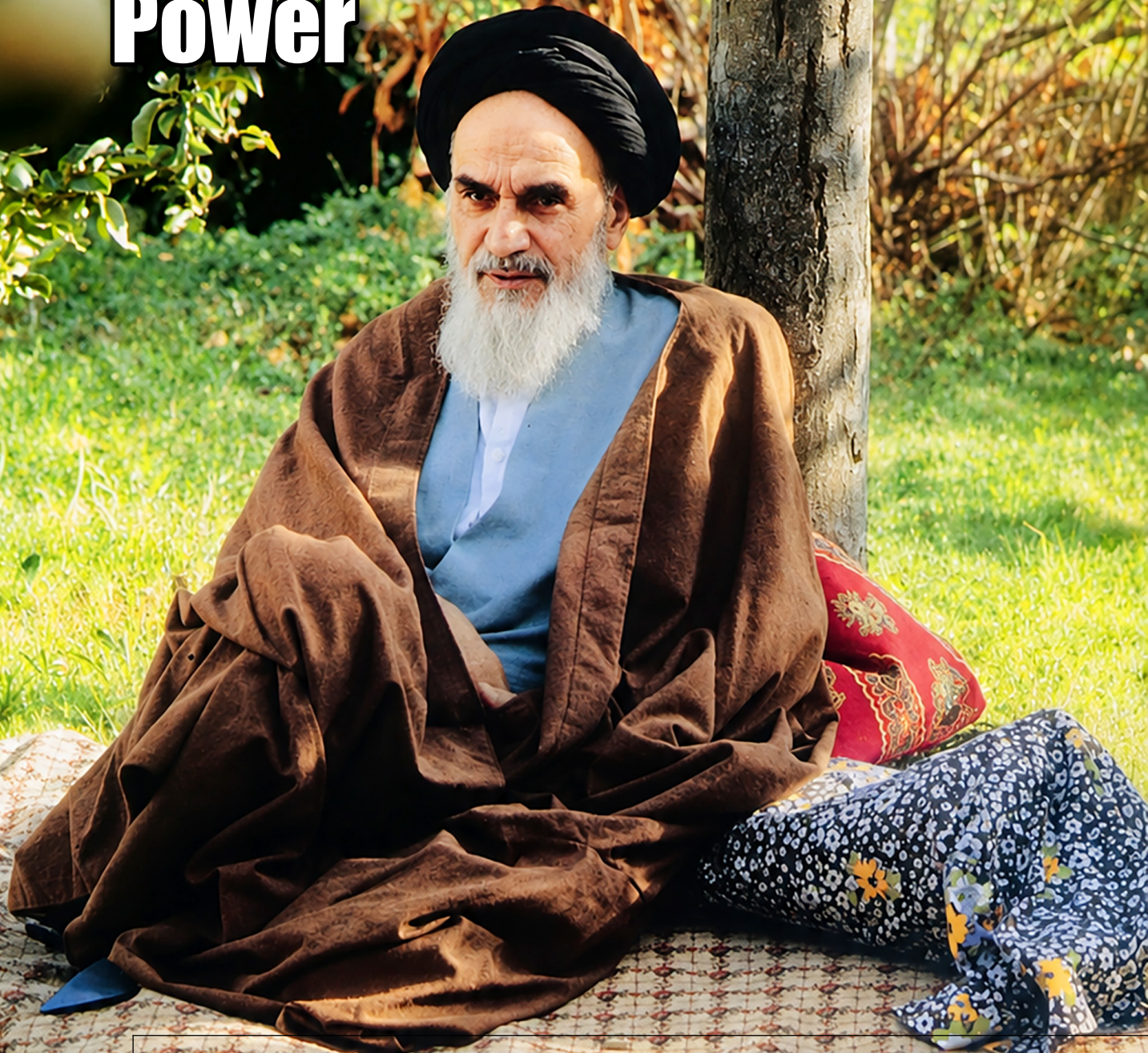
A glance at his will, in which he considered 'all human beings responsible for the oppressed masses', shows that his call has transcended the walls of time and space. He showed the world that the desired civilizational order is not built with bombs and dollars, nor with terror, coups, sanctions, and warmongering, but with words, faith, movement, and people-to-people diplomacy. In a world that is sinking deeper and deeper into a vortex of division, fear of the other, the violence of oppressive superpowers, and spirituality crises, make reexamining these concepts not a historical curiosity, but a vital necessity for our collective survival and excellence.

Perhaps the late Imam's greatest lesson for our time is that every human being can be the builder of a new natural - human - Islamic civilization, beyond the walls, and anywhere on this planet, add new lines to the book of humanity's common destiny, and make it more humane, more divine, more just, and more ethical.





The Era of **Imam Khomeini (RA)** The Dawn of a New Order in Global Power



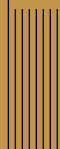


By: Hojjat al-Islam Dr. Mahdi Imanipour

President of the Islamic Culture and Relations Organization, I.R. Iran

Great leaders of history are assessed by the extent and volume of their influence and by what they leave behind. Even though the names of many conquerors who have expanded their lands have been carved in human history, however, those leaders who have conquered hearts are more enduring and continue to remain in human memory. In this regard, Imam Khomeini (RA) is an exceptional phenomenon: a leader who arose from the heart of religious tradition and, by trusting in and relying on the eternal power of God, the horizon of his influence expanded beyond the borders and time of his own era.

The late Imam Khomeini (RA) has been an exceptional phenomenon in this regard. He was a leader who arose from the heart of religious tradition and expanded the horizon of influence beyond the borders of his time. He rose up at a time when, after centuries of colonization during which the resources of many nations had been plundered, the world was defined by a bipolar order between the big powers of East and West; an order that had, besides controlling the world geography, also controlled minds.







It was under such circumstances that a movement began from a small city like Qom that few analysts predicted would have an impact on global equations.

By relying on the faith of people and through religious leadership, this movement formed the foundation of a revolution that not only transformed a political system but also sowed the seeds of doubt in the hearts of materialistic and non-religious schools of thought and opened a new horizon to the world.

The view that limits the late Imam to being the leader of a political revolution that took place in Iran in 1979 AD certainly fails to fathom the depth of this great phenomenon. As a matter of fact, what happened was more than a change of government; rather, it marked the birth of a new discourse that presented the 'resistance by the oppressed people of the world' as a historical force. It was a discourse that gradually took root in different parts of the world - from Africa to East and West Asia, and even in recent years in the heart of Europe and America - and proved that its message was not limited to one particular land.

The first and most fundamental global achievement of the late Imam's thoughts was the collapse of the taboo of the absolute power of the so-called superpowers. Prior to the emergence of the Islamic Revolution,

the logic that governed freedom struggles in the 20th century had led them to unconsciously fall prey to the theory of balance of power, which meant that any movement intending to stand up to a dominating power was forced to seek refuge in the rival bloc and, as a result, shifted from the clutches of one dominating power to another.

This cycle had made true independence an unattainable dream. But by devising and implementing the principle of 'neither East nor West', the Islamic Revolution of Iran overturned this old paradigm. Relying on the internal capacities of nations and monotheistic teachings, Imam Khomeini (RA) established a strategy in which 'power' was redefined as a connection between the 'public's will' and 'reliance on the Supreme Being, i.e., God Almighty', and not having a connection to the arsenals of the East or the West.

The disgraceful failure of the superpowers in managing the changes that were taking place in Iran and the inability of their vast intelligence and military apparatuses in confronting the popular uprising came as a major shock to the structure of the existing international order. The Islamic Revolution of Iran was more than a mere political change in Tehran. It provided all the nations of the world with a 'real lesson' that the hegemony of superpowers is not an unshakable reality, but was rather a 'hollow idol' that has survived

by creating fear and making-believe about their invincibility.

However, the awareness created by this Revolution gradually turned into a spontaneous resistance movement in different parts of the world, and in Africa and different regions of East Asia, a number of nations learned that they could shape their own destiny without dependence on world powers. This shift in mentality changed the balance of power from a mechanical and military form to a semantic and value-based one; such that today we are witnessing that hegemonic authority has been significantly challenged, and the big powers are faced, more than ever, with the crisis of legitimacy and strategic retreats vis-à-vis the awakening of nations.

Imam Khomeini's (RA) historic letter to Gorbachev was a symbol of his deep understanding of the impasses faced by modernity and materialist schools of thought. His letter was not simply a prediction about the collapse of communism, but rather a fundamental critique of the perception that the Western and Eastern powers had about global developments.

In this message, the late Imam (RA) had outlined the future horizon with such components as 'the growth of theism in the world', 'the decline of the utopia of materialism', and 'the ne-

cessity of revising civilizational concepts'. Today, with the collapse of Marxism, the increasing spirituality crisis, the disappearance of faith, and the spread of corruption in Western societies, the accuracy of the view of the visionary who believed that no civilization could survive without relying on spirituality and divine revelation has been proven more than ever.

One of the fundamental and driving pillars of Imam Khomeini's (RA) global thought was the projection of the discourse of 'Islamic unity' as a liberating strategy. From the viewpoint of the late Imam (RA), the division among the Islamic Ummah was not a purely ideological or religious issue, but rather a 'reverse engineering by arrogant powers' to create weakness in the Islamic world. He correctly recognized that the hegemonic powers needed no other means than creating 'division and conflict' in order to plunder the extensive resources of Muslim countries and manage their political destinies. In Imam Khomeini's opinion, this 'one billion population' (i.e., the Muslim Ummah) became a 'second-rate power' in the global equations when the bonds between them broke, and they forgot their collective identity in the form of non-united nations.

Imam Khomeini (RA) raised the issue of unity from the level

of a ceremonial slogan of convergence and elevated it to a 'life-giving necessity' for preserving the essence of Islam and the political and economic independence of the Ummah. His message to the Islamic world was a clear call for overcoming the impasse of relying on Western and/or Eastern powers; as a result of which the elites of Islamic societies were intimidated by alien civilizations, and by turning away from their own cultural heritage, paved the path for the exploitation of their own peoples.

The strategy of 'reliance on one's own culture' that the late Imam (RA) had placed at the center of his call for unity was not just a cultural slogan, but also a defensive doctrine against the soft and hard invasions by arrogant powers. He warned Muslims that as long as they ask for the support of foreigners, freedom and human dignity will not be realized.

Today, in a world grappling with a spiritual vacuum and a crisis of justice, Imam Khomeini's legacy is not merely a historical memory but a living movement with an active presence in global affairs. The era of Imam Khomeini was an era of divine values rising from the ashes of materialistic relations; an era in which 'resistance' was not a tactic but a historical tradition that heralded the end of domination and the dawn of true freedom for nations.

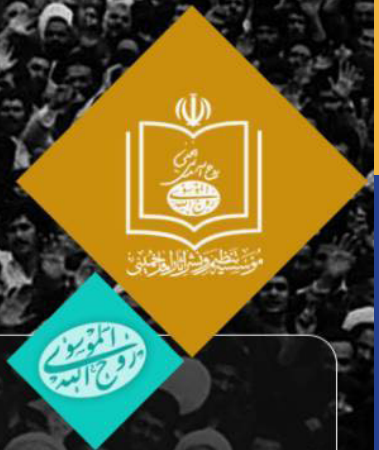




From the Chambers of Qom to the Equations of Power in the World

The life path of Imam Khomeini (RA) is not simply a political biography, but a model of the evolution of a monotheistic human being. Today's infographic is a brief overview of the key stations in the life of a man who showed that when 'will' is combined with 'faith', it changes the course of history.





Sahifeh-ye-Imam. V 13. P 336

My dear ones! Take care to see that your missions and campaigns are sincere in purpose and are undertaken for the sake of God. Do not let personal or group differences plague your minds. The enemy wants to create differences among these groups that are prepared for “jihād” ... If any differences arise among yourselves or among your chiefs and your forces, then this Islamic country will, God forbid, fall into the hands of heretics.



A close-up portrait of Imam Khomeini, wearing a black turban and a dark jacket over a white shirt. He has a long, white beard and is looking slightly to the right with a serious expression. The background is dark.

Persistence on Commitment: From **Imam Khomeini** (RA) to the Martyr Leader (RA)

By: Hojjat al-Islam Dr. Ali Komsari

The Head of the Institute for Compilation and
Publication of Imam Khomeini's Works, I.R. Iran

Reflecting on the path of the Islamic Revolution brings this question to mind that: 'What is the element that has distinguished this movement from the usual ups and downs of political movements? In my opinion, the answer lies in the monotheistic worldview on which Imam Khomeini's (AS) religious principles were based. His demise in 1989 was not merely a mourning event for the generation that accompanied the Revolution, but rather a great test to measure the continuity of a school of thought. The late Imam (RA) had, in an important statement, stated that the enemies should not think that with the martyrdom of our noble personalities, this movement would be extinguished. This important sentence has, following the martyrdom of the noble Supreme Leader of the Islamic Revolution, found a more concrete and historical meaning.'



From the perspective of the late Imam (RA), the concept of 'arrogance' was not a political label but an ontological category inspired by the Holy Qur'an. In the 1960s, prior to the open public uprising and struggle against the Pahlavi regime, he had - with a methodological emphasis - warned about the usurping Israeli regime and correctly pointed out that Israel is 'a puppet of America' and it is America that instigates the Zionist regime against nations. Today, some analysts talk about the influence of the Zionist lobby in America, which, in my opinion, is an effort to actually justify what America is doing. According to these analysts, if the power of the Zionist lobby can be curbed, America will be a tolerable entity. In contrast, the late Imam Khomei-

ni (RA) believed that arrogance is deeply rooted in the very nature of the American power structure and that unless and until this nature is eliminated, the relationship with it will be nothing more than a 'relationship between the oppressor and the oppressed'.

Recent events, especially the Ramadan War imposed on Iran in February 2026 and the enemy's uncalled-for attacks, have once again shown the historical critical point at which the Islamic Republic stands. Meanwhile, the unjust martyrdom of the Supreme Leader of the Islamic Revolution cannot be considered merely a security incident; rather, it should be regarded as a critical event in the country's political and spiritual life. He was martyred, along with several members of his fam-

ily, when he was fasting and was in his office and not in underground bunkers or outside Iran. The religious hadith, "إِذَا مَاتَ الْعَالِمُ، تَلَمَّ فِي الْإِسْلَامِ نُكْمَةٌ لَا يَسُدُّهَا شَيْءٌ إِلَى يَوْمِ الْقِيَامَةِ" (When a scholar dies, a gap is created in Islam that nothing can fill until the Day of Resurrection), is a perfect reflection of this event.

The Martyred Leader of the Islamic Revolution was the most prominent and combative disciple of the late Imam Khomeini's (RA) school of thought, who managed the affairs of the Revolution for nearly four decades and, despite comprehensive sanctions and economic blockade, brought the country to a level of deterrence that practically enabled it to confront the United States and Zionist regime.

In order to grasp the depth of this continuity, we must review the experience of the Revolution in the first decade of its victory. Immediately after the victory of the Islamic Revolution, Iran faced the first imposed war; a war in which not only the Ba'athist regime of Iraq, but also the Eastern and Western blocs and even the puppet governments of the Persian Gulf lined up against the Islamic Republic. In those same years, the so-called 'People's Mujaheddin Organization' (actually hypocrites), with the logistical support received from foreign powers, planned mass assassinations, which included the Haft Tir tragedy, martyring 72 senior officials, and numerous street assassinations of innocent people. What is important at this historical moment is to clearly grasp the fact that, contrary to the enemies' imagination, the blood of the martyrs does not cause the movement to stagnate, but rather recreates it on the basis of the tradition of 'Bi'that' - resurrection after symbolic death. The martyrdom of the Supreme Leader also fits precisely into this semantic framework.

Field studies prior to the Ramadan War indicated a relative decline in social capital and a kind of weakness in the fabric of society. But at a point when many non-native analysts considered the collapse of the system likely, the unjust martyrdom of the Supreme Leaders of the Revolution became a turning point, and as a result, and contrary to all predictions, the Iranian people continued to remain roads even under aerial

bombardment. The same seemingly indifferent groups - the gray stratum - not only did not distance themselves from the Revolution, but also joined the ranks of protesters against foreign aggression.

This phenomenon is exactly in line with the concept of 'Bi'that' in the thought of Imam Khomeini (RA) and also the last statement of the Martyred Supreme Leader of the Islamic Revolution; a resurrection that does not merely reflect awakening, but rather denotes the emergence of the context recreating the collective identity.

From this perspective, one should look at the 'Janfada' movement, with the participation of more than thirty million people; a phenomenon that reflects the profound collective belief in the school of martyrdom. According to the late Imam (RA), a nation becomes victorious when it is not afraid of threats, and fearlessness is not a fleeting psychological state of mind, but stems from the belief in a 'power that is higher than material means'.

When the incident of Tabas took place, the great Imam Khomeini said, "The sands were God's agents", and following the liberation of Khorramshahr from the clutches of Ba'athist forces, he said, "God Almighty liberated it". These phrases, in his cognitive system, refer to the principle of "There is no influence in existence except Allah"; a principle that is still valid today in current events and the War of Ramadan. In the cognitive system of the late Imam (RA), these phrases refer to the principle of "لَا مُؤْتَرِّ فِي الْوُجُودِ إِلَّا اللَّهُ" (there is no influence in ex-

istence except Allah); a principle that is still valid today in current events and the Ramadan War. What happened in recent days (breaking the imaginary grandeur of America and the Zionist regime) was not a tactical victory on the military field, but rather a tangible manifestation of a repeated tradition, which took place in the Battle of Badr, that, according to the text of the Holy Qur'an, divine angels extend their help and support the believers.

Imam Khomeini's (RA) intellectual tradition was always based on two fundamental pillars: first, the relentless struggle against arrogance, without any symbolic justification of the nature of the enemy; and second, the preservation of social cohesion as a strategic asset. Today, any voice that wants to create division among the ranks, the nationwide front of resistance, and standing up against arrogance is, knowingly or unknowingly, supporting the enemy's stronghold.

What needs to be pointed out is the fundamental truth that, in spite of all its shortcomings and weaknesses, the Islamic Republic of Iran has been a clear example of a front withstanding falsehood. This claim cannot be evaluated on the basis of emotions, but on the epistemological criteria of Imam Khomeini (RA). In his view, 'righteousness' and 'falsehood' are not merely abstract issues, but are defined in relation to 'arrogance' (rebellion against God) and 'submission' (to the divine command). Despite certain problems in the executive layers, the Islamic Republic continues to represent the 'monotheistic

worldview' and 'rejection of foreign domination'. This is the fundamental identity that prevents even internal weaknesses from changing the confrontational nature of the system, because this confrontation is not a temporary strategic choice, but arises from the intellectual foundations of the Islamic Revolution. In the words of the Martyred Leader, "the late Imam's thought is the software of the Islamic Republic and as long as this software is revised and updated, the system's main function in confronting the 'falsehood front' will continue." The blood of the Martyred Leader has insured this Revolution. Thus, it is

the duty of everyone, especially authorities, to preserve social capital and uphold unity as an epistemic and operational necessity.

Just as the late Imam (RA) had warned Jimmy Carter after the Tabas incident that he would reduce his political prestige to zero, based on the available evidence, it can also be said today that the leaders of the White House who have committed aggression against Iran will not have a better fate than Carter.

To concluded, by emphasizing the words of Imam Khomeini (RA), "A nation is victorious that is not afraid; and not being afraid is the

result of believing in a power beyond weapons and means of war." This belief in the eternal power of God, is the same belief that has been revived once again today in this nation and in the awakened consciences of the world, as the result of the shed blood of the Martyred Leader. It is hoped that this path will be continued insightfully and based on a careful analysis of the legacy of the late Imam (RA) and the Martyred Leader (RA), and in following the orders of the Supreme Leader of the Islamic Revolution, Ayatollah Sayyid Mojtaba Hosseini Khamenei (May God protect him).



Iran Remembers **Imam Khomeini (RA)**

By: Sheikh Abdullah R. Makwinja

Founder and Principal of Fatima Zahra (SA) College, Harare, Zimbabwe



The fourth of June marks the saddest day in contemporary history of Iran, and the oppressed people of the world.

This day, 34 years ago, millions of people flooded the streets of Tehran to bid a tearful farewell to the charismatic leader of the Islamic Revolution, the man who forever changed the course of history without a sophisticated army but he was armed with piety and honesty to influence hearts of the people.

Imam Khomeini was aware of power of reliance on God, which became for him a source of great influence in contemporary history.

Given that, he was also a true mystic, whose thoughts also reflect pure Islamic views in his social lifestyle. Therefore, one of the most important areas of influence of Imam's mystical thought is the effect on his social lifestyle that helps in knowing his personality.

He repeatedly emphasised that the hardships of the revolution were borne by the oppressed people, and he was always happy to meet people, especially the poor. The Imam considered serving the people in a religious duty. He knew the duty and believed that everyone should serve these people as much as they could.

One of the most influential mystical thoughts of Imam in his life is defending the poor, not only the financial, but also the political and cultural ones. The Imam said "They are the only ones with us who have tasted the pain of poverty, deprivation and despair. The poor and the weak are the real proponents of revolutions. We must do our utmost to maintain the fundamental line of defense of the oppressed. We will defend the rights of the poor in human societies to the last drop of blood"

Supporting the disadvantaged and the oppressed in Imam Khomeini's social lifestyle is not limited to the oppressed in Iran but includes all the people who have somehow been weakened in the world. Imam stated that "We must strive to reach out to the people of the world and address the problems of the world's Muslims and to support the oppressed, the hungry and the deprived, and to be aware of the principles of our foreign policy."

For this reason, in the social life of the Imam, in addition to his language, Imam served the weak and deprived in the best possible way with his pen and step. Culture is the foundation of a civilisation. Therefore, civilisation and culture are inextricably linked. Civilisation must have a human, spiritual and ethical culture. In his view Imam Khomeini believed that if a civilisation lacks these aspects, it causes destruction, corruption and exploitation.

Imam said, "The way to reform a country is to have that culture; reform must start with culture. Colonialism is doing a great work in our culture; it does not allow our young people to become independent; it does not allow our young people to grow properly at university ... If the culture is correct, a country will be reformed."

Imam Khomeini's Islamic Revolution paved the way for a new world order which we are witnessing today, the decline of Western imperialism and unity among the oppressed nations. His unflinching faith and lofty spiritual values helped him to take on mighty powers in hostile environments, something that won him legions of admirers worldwide. His protégé and successor, Ayatollah Seyyed Ali Khamenei, once described Imam Khomeini as "ever-living truth", "his name is the flag of this revolution, his path is the path of this revolution, and his goals are the goals of this revolution."





Beyond All Borders

A glance at the legacy of Imam Khomeini (RA) through the eyes of cultural and social activists of the world. The legacy that has kept alive a stream of justice and awareness in the hearts of activists of different nations.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

انْتقام من



مَنْ يَفْعَلْ مِثْلَ مَا فَعَلُوا

القرآن الكريم

“Indeed, We will surely take retribution from the criminals.”

Holy Quran.....



America, this master of international terrorism by nature has set fire to everything and everywhere.

The US close ally is the international Zionism that commits such crimes that are too shameful to be mentioned by tongues or written by pens in order to achieve its greedy ends. Sahifeh-ye-Imam. V 21. P 404

en.imam-khomeini.ir



Along the Path of Imam (RA)

The Institute for Compilation and Publication of Imam Khomeini's Works
International Department



A Few Words with the Readers

On the eve of half a century since the glorious victory of the Islamic Revolution of Iran, reviewing the thoughts of its great founder, Imam Khomeini (RA), and the intellectual continuity of the Martyred Leader of the Islamic Revolution, Ayatollah Khamenei (RA), can be the guiding light for the Islamic nation to confront the existing challenges. The following collection of notes is the result of the efforts of the International Department of the Institute for the Compilation and Publication of Imam Khomeini's Works, which is an attempt to draw a relatively comprehensive (in an abstract form) picture of the most important axes of his political-civilizational discourse.

Even though each one of these notes deals with a separate angle of the thoughts of the late Imam and the Martyred Leader, they, in fact, form an interconnected intellectual chain. The path of this chain begins with the 'Role of the people's Presence on the Scene'; a role that is the fundamental condition for the dynamism and survival of any Islamic movement. Then, by explaining the 'Crisis of Puppet States', it is shown why this popular presence cannot be left to dependent rulers and that the 'nations and the oppressed people' must be placed at the forefront of the 'Struggle against Oppression and Arrogance'. Furthermore, the 'Inspirational Role of the Ashura Uprising' as a permanent source of the spirit of resistance and indomitability links the "Model of Confronting Global Arrogance" from a temporary tactic to a divine and civilizational strategy.

This model will be complete when, through a 'Critical Evaluation of the Human Rights Discourse', the mask of instrumental claims by Western countries is removed, and ultimately, 'The Future Polarization of the world' is drawn not on the basis of the competition among powers, but on the axis of the confrontation between right and wrong.

Thus, in this collection, the reader gains access to a coherent, path-breaking, and universal intellectual system that addresses issues such as 'crisis', a 'model', and the 'future' of saving the oppressed and realizing Islamic justice and dignity. In these notes, efforts have been made to - by using a concise analytical language - prepare the reader for having a deeper understanding of the foundations of resistance, independence, and Islamic awakening.



From 'Human Rights Discourse' to 'Politics of Power'; Critical Evaluation of the Concept of Human Rights by Imam Khomeini (RA)

The issue of human rights has become one of the most widely used concepts in the political and legal literature of the contemporary world in the past few decades. This concept is used as an official discourse in the international system and as a criterion for assessing the legitimacy of governments and evaluating the performance of political systems. Many governments, international organizations, and civil society organizations formulate their policies and positions within the framework of this discourse. However, certain critical trends of thought have also emerged alongside the dominant narrative of human rights, which emphasize the gap between 'normative claims' and 'practical realities' in this area.

Such an approach is also clearly visible in the intellectual system of Imam Khomeini (RA). Taking a critical look at the practical functions of this discourse in international relations, he believed that the concept of human rights has in many cases strayed from its original meaning and has become a tool for advancing the interests of big powers in the arena of global politics. From this perspective, what is decisive in international relations is not simply moral principles and declared values, but actual power-based relations. For this reason, there is a clear gap between the slogans of defending human rights and the practical actions of some powerful global actors.

This critical view does not only focus on the behavior of states, but also encompasses the institutional structure of the international system. From the viewpoint of Imam Khomeini (RA), some international institutions that claim to protect peace and human rights carry a kind of imbalance of power within their structure. The existence of such privileges as the 'veto' in the United Nations Security Council is an example of such a structure that can, in practice, direct the global decision-making process in favor of the dominant powers. Within the structure of this framework, international justice is interpreted and implemented not as a universal principle, but as a right legitimized by power.

As rightly analyzed by the late Imam Khomeini (AS), the issue of human rights does not remain solely at the level of political relations, but also has a deep connection with global economic structures. He repeatedly emphasized that economic dependence can pave the path for the formation of a type of dominance in relations between states. Under such circumstances, the nations that are deprived of economic independence will also face serious limitations in defending their political and social rights. From this perspective, it will be difficult to truly realize the rights of nations without achieving some form of economic self-reliance.

Imam Khomeini (RA) also paid attention to the role of some non-governmental organizations and international associations; institutions that ostensibly operate with the aim of protecting human

rights, but may sometimes fall prey to the political and media competition of big powers. The question that how far can such institutions operate independently - and not be influenced by global power structures - is one of the issues that has also been addressed in the theoretical literature of political science and critical approaches.

The outcome of this intellectual system is that nations and societies must critically examine the dominant concepts and discourses in the international system. In this regard, Imam Khomeini (RA) highlighted three fundamental axes for protecting the true rights of nations: strengthening economic independence, maintaining political independence from great powers, and redefining the concept of human rights on the basis of human dignity and true justice.

Thus, in this view, human rights are not simply a legal or moral concept, but rather a concept that finds meaning within the context of power relations in the international system. Hence, a critical evaluation of this discourse can help provide a deeper understanding of power mechanisms in the global arena and also draw a more humane and justice-oriented horizon with regard to the concept of human rights.

Source:

Sahifeh-ye-Imam, Vols. 3, 7, 10, 11, 12, 19, and 21






Mirrors of Thought - Part 1

The Imam Khomeini (RA) World Prize is a platform for the interaction of thoughts. In this conversation, we have approached the winners of the first edition of this prize to examine, from a different perspective, the intellectual impact of the late Imam's (RA) legacy on international communities. We wanted to find out how a thought can transcend geographical boundaries and take root in the hearts of cultural activists around the world. Join us in this interesting narrative about the convergence of thought and action.





One of the characteristics of **Imam Khomeini**^(r.a.) is resistance and persistence. The feature that identified Imam as a school of thought and a new path in his time for history is his resistance. In face of hardships, obstacles, and tyrannical systems.

Martyred Imam Khamenei's speech

Jun. 4, 2019

عید



en.imam-khomeini.ir



Imam Khomeini's (RA) View about the Role of People's Presence on the Scene

Imam Khomeini (RA) believed that the presence of the people on the scene is not a secondary element, but rather one of the most fundamental elements of the dynamism and survival of any social movement inspired by Islam. In his view, the actualization of the Islamic Revolution and its continuation would not have been possible without the constant participation of the people in the political, social, and defense arenas. He also stressed that a society that considers itself the owner of the revolution would naturally resist threats, deviations, and the greed of foreigners.

Explaining the conditions of the contemporary world and the extent of the pressures of arrogant states, the Imam (RA) always warned that the main enemies of the Islamic Revolution were seeking to keep the people away from the scene and break their connection with Islamic ideals. In his words: "One of the sinister and evil goals that has always been the focus of global arrogance... is to keep away the people from the scene of Revolution and sever their steely bonds with the socio-political ideals of Islam." (Sahifeh-ye-Imam, Vol. 21, P. 9). This precise understanding of the nature of the threats made the late Imam



(RA) consider the presence of the people not as a tactic, but as a fundamental strategy to preserve the independence and identity of the Revolution.

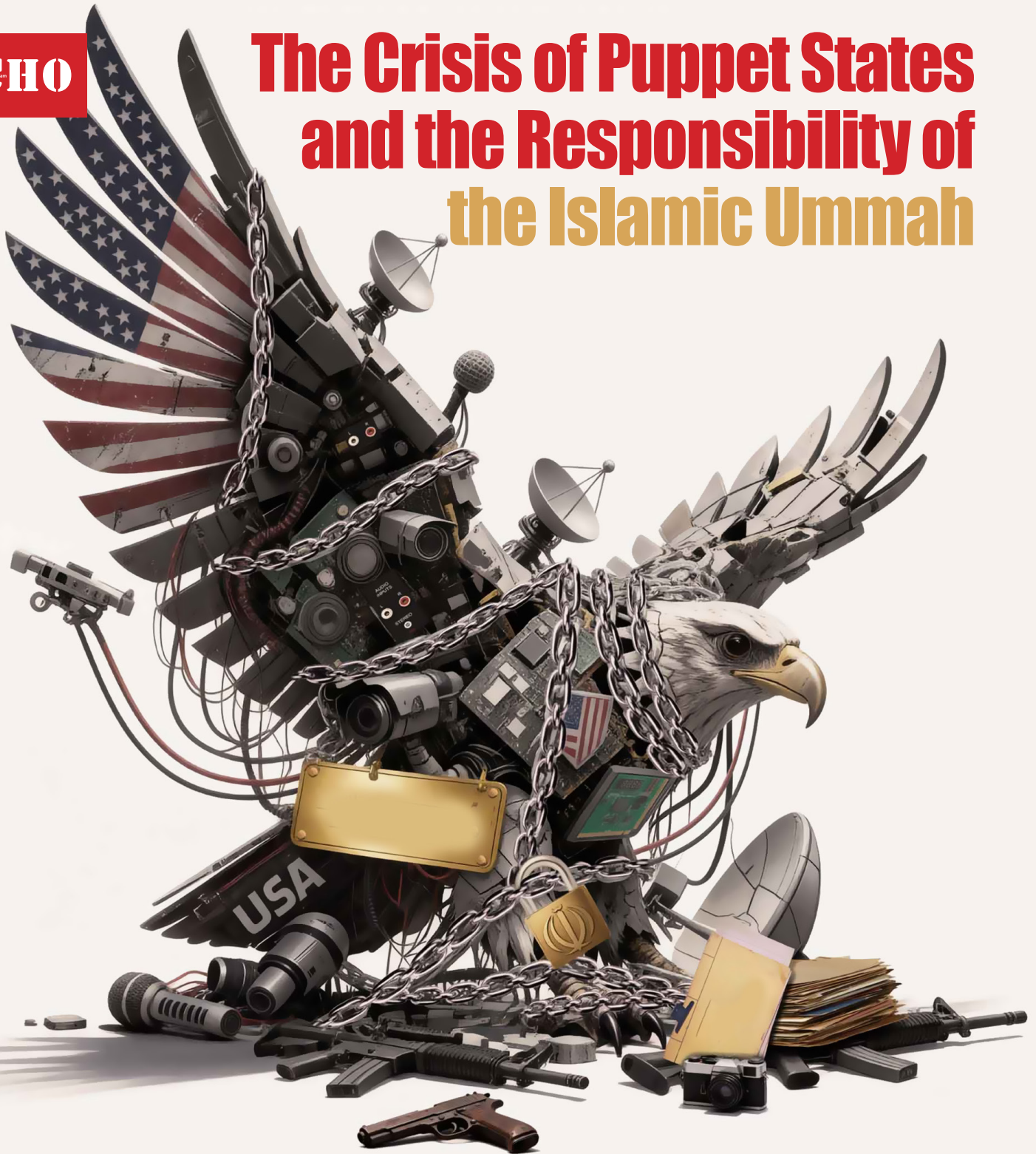
The persistence of the Islamic Revolution in this turning point of history is the clear evidence of the accuracy of this analysis. From the early days of the movement to the era of sacred defense and confrontation with internal insecurities, what guaranteed Iran's stability - alongside faith in God - was the widespread and conscious participation of the people. This truth was repeatedly stated by the Imam (RA) on different occasions. According to him, this presence on the part of the people has been the main reason for neutralization of the plans, conspiracies, and organized pressures of foreign powers and keeping Iran on the path to independence.

From the viewpoint of Imam Khomeini (RA) the presence of the people on the scene of the Revolution not only means participating in elections or gatherings, but also indicates political maturity, social faith, and a kind of collective responsibil-

ity. He emphasized that people who remain on the scene consciously and with conviction play a significant role in neutralizing conspiracies, because no conspiracy can be actualized against a united and visionary nation. In one of his important statements, he emphasized that this presence is pervasive. In his own words: "Your presence on the scene gives hope that neither internal conspiracies will succeed in their evil plans, nor will foreign invasions be able to harm this nation." (Sahifeh-ye-Imam, Vol. 14, P. 284)

Therefore, a revision of the late Imam's thought clarifies that the social presence of the people is not merely a political element, but rather the soul of life and continuity of the Islamic Revolution. The more profound, organized, and conscious this presence, the safer will the Revolution be from possible harm. The future of the revolution also depends on this strategic principle that the people who remain on the scene will sustain the foundations of independence, freedom, and justice, and pave the path for achieving divine ideals.

The Crisis of Puppet States and the Responsibility of the Islamic Ummah



One of the most fundamental problems of Islamic societies, in the contemporary world, is the domination and influence of foreign powers over the political structure of Muslim countries. Most of the Arab governments - which should be in the forefront of defending the interests of the Islamic Ummah and supporting the oppressed of the world, especially the Palestinian people - have in practice become tools of promoting neo-colonialism and international Zionism. This situation has not only prevented the realization of Islamic unity, but has also jeopardized the independence, dignity, and common ideals of Muslims.

Keeping in view the true nature of colonialism, Imam Khomeini (RA) revealed that one of the roots of this crisis is the influence of the 'evil claws of colonialism' and 'the placement of its agents in every corner of Islamic countries under various names and deceptive titles'. He also warned that this seemingly soft influence would cause the culture of the Qur'an and the independent identity of Muslim nations to be dominated by institutions that are supposedly Islamic, but serve the interests of foreigners, in practice.

The existing harsh reality confirms this concern. Some Arab governments not only abstain from support the resistance front against Zionism, but, in fact, help undermine the Palestinian cause by normalizing rela-

obstacles to the freedom and dignity of the Islamic Ummah.

In the words of the late Imam: "The existing differences and the devotion of some leaders of Islamic countries that, despite having abundant natural resources, precious reserves, and a population of over seven hundred million, Muslims have not been able to cut off the hand of colonialism and Zionism from Islamic countries and put an end to their influence. The selfish whims and puppetry role of some Arab governments have prevented the one hundred million Arab population from freeing Palestine from the clutches of Israel." (Sahifeh-ye-Imam, Vol. 2, P. 459)

In the view of the late Imam (RA), the responsibility of gov-

pendence of Islamic countries and relieving them from colonial influence." This statement makes a lot of sense today, because if the Islamic Ummah does not transcend ethnic and political differences, it will not be able to restore its dignity and power.

Now is the time for Muslim countries, especially Arab states, to adhere to the teachings of the Qur'an and the warnings of Imam Khomeini (RA). The salvation of the Islamic world depends on breaking free from the shackles of dependency, strengthening the will of nations, and returning to the teachings of the Holy Qur'an. Just as the late Imam had warned, if these conditions are not met, "all Arab countries - may God forbid - will suffer the



tions, allying with the enemies of Islam, and remaining silent about Israeli crimes around the world. This reveals the 'puppeteering of some Arab states' that Imam Khomeini (RA) considered to be one of the fundamental

ernments and nations in the face of this situation is very heavy. He had specifically stated that: "The responsibility of preserving the unity of the word and observing the brotherhood of faith, guarantees the inde-

fate of Palestine." Only through unity, intellectual independence, and loyalty to Islamic ideals can this inevitable fate be changed and the Islamic Ummah be freed from the clutches of colonialism and Zionism.



Mirrors of Thought - Part 2

The Imam Khomeini (RA) World Prize is a platform for the interaction of thoughts. In this conversation, we have approached the winners of the first edition of this prize to examine, from a different perspective, the intellectual impact of the late Imam's (RA) legacy on international communities. We wanted to find out how a thought can transcend geographical boundaries and take root in the hearts of cultural activists around the world. Join us in this interesting narrative about the convergence of thought and action.





Regrettably, the government of the United States lacks human dignity, that we cannot sustain any relations with it.

The United States bleeds the poor nations dry anywhere in the world. It drops bomb over their heads wherever it can. It plunders their wealth and possessions. What is the use of having relations with such governments?!

Sahifeh-ye-Imam. V 11. P 235



en.imam-khomeini.ir



The Future Polarizations of the World
from the Viewpoint of
Imam Khomeini (RA)
and the Martyred Leader of the
Islamic Revolution,
Ayatollah Khamenei (RA)



The international system has undergone fundamental changes in recent decades. The gradual decline of US hegemony, the emergence of new Asian powers, the spread of moral and identity crises in the West, the increasing resistance of nations to domination, and the return of religion to the arena of global politics indicate that the world is moving beyond an old order and entering a new stage of historical transformation. Meanwhile, Islamic political thought, especially in the intellectual system of Imam Khomeini (RA) and Ayatollah Khamenei (RA), offers a different interpretation of the future of the world; an interpretation that, unlike common Western theories, is not solely based on the competition among economic and military powers, but rather is analyzed on the basis of the historical confrontation between right and wrong, justice and oppression, and arrogant powers and oppressed people.

In the view of Imam Khomeini (RA), the contemporary world is the scene of conflict between “pure Muhammadan Islam” and “American version of Islam”. He believed that the main division of the world is not based on geographical East and West, but is rather based on the confrontation front between the arrogant states and the

oppressed people of the world.

This concept is rooted in the monotheistic worldview of Islam, which sees human history as a constant arena of conflict between truth and falsehood. The Qur’an also refers to this conflict as a historical tradition. In the words of Qur’an: “وَقُلْ جَاءَ الْحَقُّ وَرَهَقَ الْبَاطِلُ إِنَّ الْبَاطِلَ كَانَ زَهُوقًا”

(And say, The truth has come, and falsehood has vanished. Indeed, falsehood is bound to vanish.)

Accordingly, the late Imam Khomeini (RA) emphasized that the struggle of Muslim nations is not simply a political or territorial conflict, but rather a struggle based on faith and civilization that transcends geographical boundaries. In his words: “Our war is a war of belief, which transcends geography or borders.” (Sahifeh-ye-Imam, Vol. 21, P. 87)

One of the most important foundations of this view is the principle of ‘negation of domination’. In the opinion of Imam Khomeini and the Martyred Leader of the Islamic Revolution, no power has the right to political, economic, or cultural domination over other nations, and a world order based on the domination of arrogant powers is considered illegitimate and unstable. Grand



Ayatollah Khamenei referred to this structure as a system of domination; an order in which big powers impose their will on other nations through media and economic and military means. From his perspective, the resistance of nations to this structure is a sign that the world is entering a new stage of historical change.

Imam Khomeini (RA) believed that, despite its scientific and industrial advances, the materialistic civilization of the West has - due to its distance from spirituality and justice - been caught in internal crisis. In his historic letter to Gorbachev, he warned that the main crisis of the contemporary world was the crisis of distance from God and spirituality, and that taking refuge in Western liberalism would not be the way to salvation. In fact, many of the social and cultural crises in the West, from the collapse of the family institution and the widening class divide to the growth of depression, nihilism, and the crisis of political legitimacy, confirm this analysis. From this perspective, the future of the world cannot be monopolized by a civilization founded on materialism and domination.

In order to confront this situation, Imam Khomeini (RA) spoke of the 'awakening of the oppressed people' and considered the Islamic Revolu-

tion of Iran to be the beginning of a global movement to restore the dignity of oppressed nations. He believed that the era of colonialism (classical and modern) was coming to an end and that all the nations would gradually rise up against the system of domination. His famous statement that "this century, by the will of Almighty God, is the century of the victory of the oppressed people over the arrogant powers and of truth over falsehood" (Sahifeh-ye-Imam, Vol. 15, P. 171) shows that, from his perspective, the future of the world will be one based on the awakening of nations and the decline of dominating powers.

Continuing on and completing this discourse, Ayatollah Khamenei (RA), too, considered the contemporary world to be passing through a 'historical turning point'; a stage in which the old world order is collapsing and a new one is taking shape. In his own words: "Under the existing condition where the Islamic world is going through a historical turning point, we have certain duties and responsibilities and none of us can neglect the needs of the Islamic world today in one way or another. At the forefront of these needs are the needs of the Islamic Republic, because the Islamic Republic is the center of this great event."

In his view, America's decline would not just be



an economic or military decline, but a civilizational and moral one. The public decline in trusting the political institutions of the West, the failure of American military projects in the region, the spread of social crises, and the weakening of the position of international liberalism are all signs of this decline. In such circumstances, the world is moving towards a multipolar order in which independent powers and anti-hegemonic trends will play a greater role.

However, the fundamental difference between Ayatollah Khamenei's (RA) view and the prevailing theories of international relations is that he (like the late Imam) did not consider the future polarization of the world to be merely economic or geopolitical, but rather considered it to have a civilizational and value-based nature. It is in this context that he spoke of the 'New Islamic Civilization' as one of the poles of the world's future. From his perspective, the Islamic Revolution was not merely a political transformation in Iran, but rather the beginning of the process of reviving Islamic civilization on a global scale; a civilization that is based on justice, spirituality, rationality, independence, ethics, and scientific progress and can offer a model different from the materialistic civiliza-

tion of the West.

In this context, the formation of the 'Axis of Resistance', too, should be considered one of the signs of the new polarization of the world. This axis is not simply a military alliance, but a transnational and civilizational front that emphasizes confronting colonialism, defending the independence of nations, and supporting justice. New developments in the West Asian region have shown that big powers are no longer able to impose their absolute will on other nations, and the discourse of resistance has been able to influence regional and even global equations.

It can be concluded that in the opinion of Imam Khomeini (RA) and Ayatollah Khamenei (RA) the future of the world is a future based on the triumph of justice and spirituality over domination and materialism. In contrast to the theory of 'The End of History', which considers Western liberal democracy to be the final point of human evolution, Islamic thought holds that history is still on the path of evolution and that humanity is in search of justice, spirituality, and human dignity. Thus, it can be said that the future world will move towards an order in which nations will have a more decisive role, and Islamic civilization can become one of its most influential poles.



The Imam's birth coincided with the birth of Lady Fatimah al-Zahra' in Khumayn town

1902

The Imam's arrival at the Arak Seminary and then at the Qom Seminary

1921

The Imam completed his seminary-level studies

1926

The Imam began teaching philosophy at the seminary

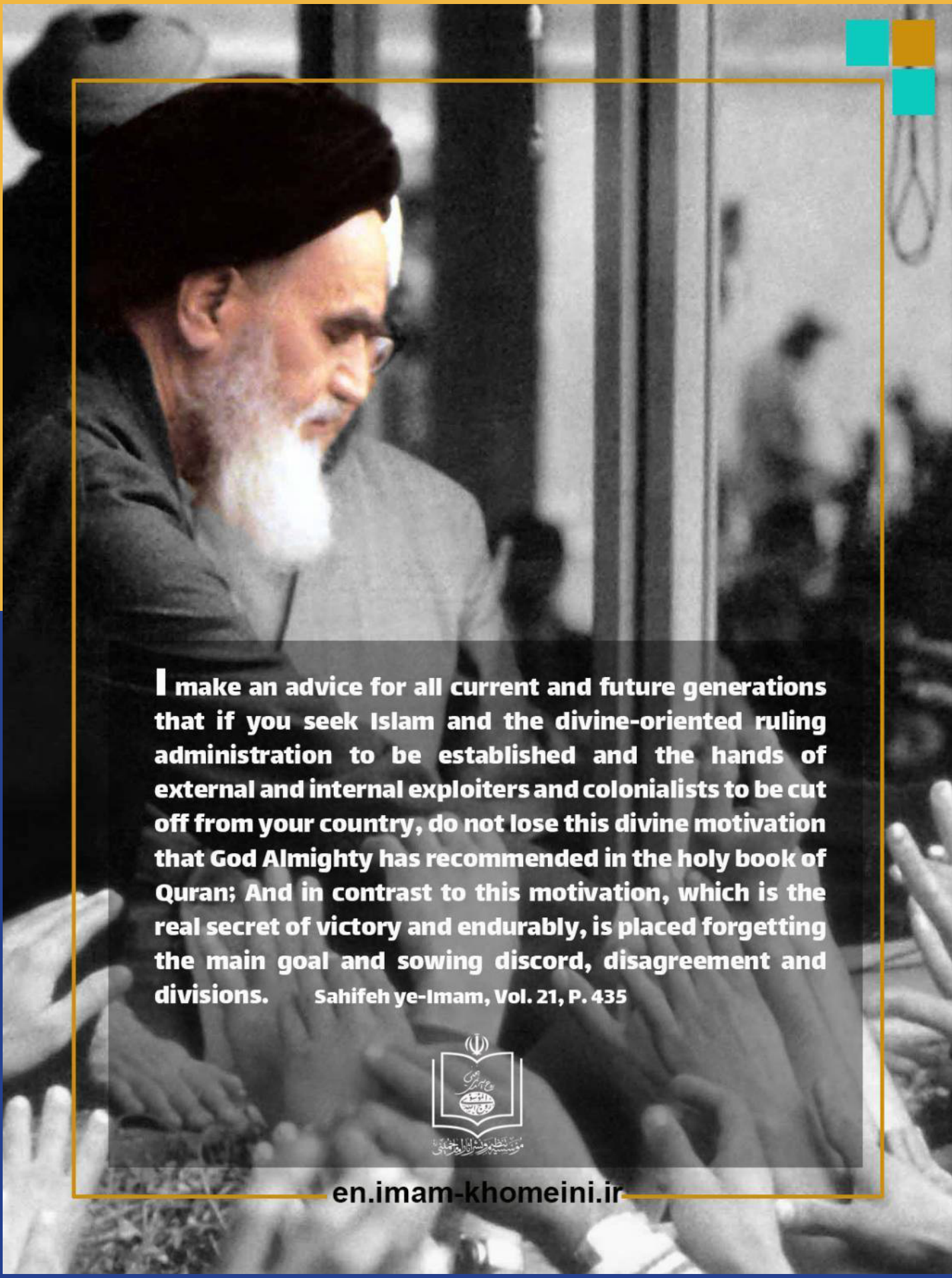
1928



From Khomein to Jamaran

A narration of a century of resistance. This short clip is a review of the life of a man who emerged from the heart of history and changed the geography of will. It is an overview of the tireless path of the architect of awakening.





I make an advice for all current and future generations that if you seek Islam and the divine-oriented ruling administration to be established and the hands of external and internal exploiters and colonialists to be cut off from your country, do not lose this divine motivation that God Almighty has recommended in the holy book of Quran; And in contrast to this motivation, which is the real secret of victory and enduringly, is placed forgetting the main goal and sowing discord, disagreement and divisions. Sahifeh ye-Imam, Vol. 21, P. 435



en.imam-khomeini.ir



The Model of Confronting Global Arrogance in Imam Khomeini's (RA) Thoughts

In the opinion of Imam Khomeini (RA) confronting global arrogance is based on a systematic conceptual framework, the starting point of which is the recognition of the nature of arrogance, not as a purely political or military phenomenon, but rather as a kind of mental illness rooted in arrogance and rebellion against the truth. The late Imam (RA) considered arrogance not as a modern phenomenon or a product of Western civilization, but rather a recurring manifestation of the same primal arrogance and self-importance of Satan; the same rebellious spirit that, by disobeying the divine command to Adam (AS), became the founder of the first front of arrogant people in history. From the viewpoint of Imam Khomeini (RA), the conflict against earthly arrogance is the eternal conflict between monotheism and tyrants; a constant conflict between truth and falsehood represented by the existing Pharaohs, Nimrods, and domineering regimes of the time. In the words of Imam Khomeini (RA):



“The arrogant powers view the world from their own arrogant perspective and the spiritual disease that exists in them. And this disease has caused them to disregard (the rights of) the masses and other nations of the world.” (Sahifeh-ye-Imam, Vol. 11, P. 88)

Therefore, in his opinion, the first stage of struggle against arrogance is ‘recognizing the enemy’ and understanding his inner logic; a stage that determines in what area the struggle takes shape and what its nature is.

Inspired by verse 46 of Surah Al-Saba of the Holy Qur’an:

«قُلْ إِنَّمَا أَعْطُكُمْ بِوَاحِدَةٍ أَنْ تَقُومُوا لِلَّهِ
مَثْنَى وَفُرَادَى ثُمَّ تَتَفَكَّرُوا»

“Say, ‘I give you just a single advice: that you rise up for Allah’s sake, in pairs or singly, and then reflect’”

Imam Khomeini (RA) referred to ‘rising up for Allah’ as the path to reforming the two worlds; the path that the divine prophets took and is the essence of all monotheistic movements of history. Based on the essence of this verse, he introduced the struggle (against global arrogance) as a continuous individual and collective responsibility; and negated any negligence in this regard.

In his commentary on this verse the late Imam (RA) had written:

“In this noble verse, God Almighty has described the journey of humanity from the darkest point of nature to the end... This word is the only way to reform the two worlds. The uprising is for God who brought Prophet Abraham (AS) close to the Most Merciful... Made Moses (AS) overcome the Pharaohs with a staff... and made the Seal of the Prophets (PBUH) overcome all the customs of Jahiliya (ignorance).” (Sahifeh-ye-Imam, Vol. 1, P. 21)

From the late Imam’s perspective, ‘rising up for God’ means avoiding selfishness and entering the realm of servitude; a struggle that begins with inner reform and ends with reforming society and domineering structures.

With his profound insight, Imam Khomeini (RA) understood the nature of arrogance beyond the apparent dichotomy of East and West. In their belief, the division of the world into capitalism and communism is a cover for the continuation of a system of global domination, both sides of which share the view of oppressing the weak and plundering nations. Therefore, the late Imam’s (RA) political-ideological model was based on the axis of ‘the straight path, neither Eastern nor Western’; an independent path that neither revolves in the orbit of Western capitalism nor is caught in the spiral of the atheistic ideologies of the East. This grand strategy is a theoretical and practical



orientation that emphasizes the negation of dependence on the two poles of power and the necessity of forming an independent monotheistic identity. This stage effectively elevates the struggle from the level of political behavior to the level of civilizational confrontation, where the issue is not simply a competition between states, but is rather analyzed with regard to the relationship between monotheistic identity and global power structures. From this perspective, the fight against arrogance is a 'war of belief'; an extraterritorial battle that continues until sedition is eradicated from the entire world, and in which geographical boundaries have no meaning. This war is the social crystallization of the same eternal battle between faith and rebellion.

Another distinctive component of Imam Khomeini's (RA) model is offensive and proactive approach - rather than a passive and defensive one - with regard to the struggle against aggression. The late Imam believed that until the oppressed people of the world awaken and organize their will for unity and change, global arrogance will not give up its domination and oppression. Accordingly, he issued a call to 'form a party of the oppressed' at the global level so that the believers' front could unite against the front of arrogance.

In this context, great Islamic rituals such as the Hajj are not merely individual acts of worship, but rather a 'Global Congress of Awakening and Resistance'; and Quds Day is a symbol of awareness and unity among the world's oppressed people.

From the perspective of Imam Khomeini (RA), the true health and safety of the world depends on the destruction of the arrogant powers and the decline of the system of domination; because as long as the hegemonic powers exist, the divine promise of "And We desired





to show favor to those who were oppressed in the land..."¹ will never be fulfilled. It is at this stage that, from the perspective of the Great Leader of the Islamic Revolution, the struggle moves from the strategic level to the operative level.

The next stage in the Imam's (RA) model is about principled boundaries against structures of domination. Citing the Qur'anic rule "Allah will never provide the faithless any way [to prevail] over the faithful..."² and insightful verses such as "O you who have faith! Do not take the Jews and the Christians for allies..."³; "O you who have faith! Do not take My enemy and your enemy for allies..."⁴ he considered any kind of compromise with the system of arrogance a factor in strengthening it, and, thus, emphasized the principle of "negating the path of compromise and joining hands with the enemies of the Islamic Ummah.

In his view, arrogance is inherently an aggressive entity and knows no moral or human boundaries for hegemony. Accordingly, the only way to confront it (global arrogance) is 'an irreconcilable struggle until the complete severance of dependencies' and standing firm on the two pillars of divine faith and the unity of the Islamic nation. In the Imam's logic, retreating from global arrogance not only does not create security, but also

increases their greed for power and the desire for domination.

Finally, it is important to point out that Imam Khomeini (RA) did not refer to struggle against global arrogance as a means of achieving political results, but rather as a divine duty that must be continued without the fear of apparent defeats or external obstacles.

He repeatedly emphasized that true victory - in the three dimensions of the individual, society and sovereignty - lies in obedience to the divine command, perseverance in the path of struggle and fulfillment of duty; and not in political and material appearances. Therefore, in the Imam's view resistance should not be based on material gain and loss, but on the foundation of divine duty and commitment.

Thus, the set of these principles has taken the Islamic Revolution of Iran beyond the level of a 'national event' and transformed it into a 'civilizational model' for fulfilling the divine promise of the prevalence of the oppressed people; a model the essence of which is based on the recognition of the enemy, faith, independence, global organization of resistance, principled demarcation, and the primacy of duty over results.

1 - Surah Al-Qasas, Verse 5

2 - Surah Al-Nisa', Verse 141

3 - Surah Al-Maidah, Verse 51

4 - Surah Al-Mumtahanah, Verse 1



**The Role of Ashura Uprising
in Inspiring Resistance
Against Oppression from
the Viewpoint of
Imam Khomeini^(RA)
and the Martyred Leader of the
Revolution, Ayatollah Khamenei^(RA)**



As the most prominent event in Shiite history, the Ashura uprising has always been a source of inspiration for the struggles against oppression in the Islamic world. Based on the views and thoughts of Imam Khomeini (RA) and the Martyred Leader of the Islamic Revolution, the Ashura uprising is not merely a historical event, but also the ‘essence’ of confronting oppression and arrogance throughout the ages.

Imam Khomeini (RA) considered the event of Ashura to be the supreme manifestation of the battle of truth against falsehood. With his transcendental perspective, he did not consider this event to be a mere historical occurrence, but the uprising of justice against oppression, which has proven that truth always triumphs over falsehood.

In his own words: “The phrase ‘Every day is Ashura and every land is Karbala’ means that we must always stand against oppression.” (Sahifeh-ye-Imam, Vol. 3, P. 68)

One of Imam Khomeini’s (RA) most innovative analyses of Ashura is the theory of ‘the victory of blood over the sword’. He believed that despite the small number of Imam Hussein’s (AS) companions were able to break the oppressive hegemony of the tyrants through their resistance, martyrdom, and sacrifice. This doctrine taught the Iranian nation that in the fight against oppression, numerical and material strength is not the criterion, but rather firm will, sacrifice, and having faith in the goal determine the ultimate

fate of the struggle.

From the viewpoint of the Martyred Leader of the Islamic Revolution, too, the first and greatest lesson of Ashura is ‘sacrifice in the path of religion and God’. He emphasized that Imam Husain (AS) defended religion in a situation where the seniors of Bani Hashim did not accompany him, but his loyal companions never gave in to humiliation. From this perspective, whenever human and religious values are at risk, sacrifice in defending religion and faith is an obligation, and difficult circumstances should not be an excuse for abandoning this path.

Helping the oppressed is the divine duty of Muslims

Inspired by Imam Husain’s stand, the martyred Supreme Leader of Islamic Revolution considered helping the oppressed a divine duty and silence in the face of oppression an unforgivable sin. He had explicitly emphasized:

“We must seek social justice, we must support the deprived, we must support the oppressed, the oppressors and the arrogant must be confronted, and we must not succumb to them. These are all Islamic demands. Islam has asked us these things; these are not mere rational and human reasoning; they are religious duties.” (Statement issued at the ceremony marking the 27th anniversary of Imam Khomeini’s demise, June 4, 2016)

Therefore, Ashura is not merely a historical event, but is rather a practical prescription for saving oppressed people in the present era, and remaining silent with regard to the system of domination is a betrayal of the spirit of Ashura. The eternal slogan of ‘Hayhat Minna al-Dhilla’ (lit. We do not give in to degradation) is also a symbol of dignity and freedom vis-à-vis the arrogant powers. This slogan, which arose from the depth of the belief of Imam Husain (AS) and his companions, was reproduced during the Islamic Revolution of Iran and has become the dominant discourse of the existing free nations against global arrogance. The raised flag of ‘Hayhat Minna al-Dhilla’ symbolizes the fact that, inspired by Ashura and this slogan of Imam Husain (AS), oppressed nations continue to place inviolability and the fight against op-

pression at the forefront of their struggles.

From the viewpoint of the late Imam Khomeini (RA), anti-arrogance struggle is the manifested practical legacy of Ashura in the Islamic Revolution. With the spirit of anti-blasphemy and anti-oppression arising from his divine religion and true Shiism, he showed that the intension of tyrannical and arrogant rulers has always been destroying this liberating force, but as a living and dynamic school of thought, Ashura has repeatedly broken their hegemony.

The Martyred Leader of the Islamic Revolution, too, continued this path, and defined anti-arrogance as a principle in the macro-policies of the Islamic school of Ashura in fighting the arrogant powers of the world. In his view, infidelity and arrogance, which have manifested in the form of various fronts such as global Zionism and the system of domination, continue to spread oppression and corruption among nations, and the continuous struggle against them is a form of the Ashura struggle in the present era. His statements about the need to fight oppression by the world’s arrogant powers are considered to be a continuation of this path and inspiration received from the uprising of Imam Husain (AS).



Ashura; A source of inspiration for future generations

From the viewpoint of both great leaders of the Islamic Revolution, Ashura symbolizes 'eternal awakening and insight' against oppression. By emphasizing the historical slogan of 'Every day is Ashura, every land is Karbala', Imam Khomeini (RA) has taught the present and future generations that message of Ashura is not limited to the two glorious months of Muharram and Safar, or merely a reminder of the unjust martyrdom of Imam Husain (AS) and his devoted companions in the year 61 AH, but rather a permanent and universal school of thought for combating various manifestations of oppression throughout history. The emphasis on this instructive statement by the great leader of the Islamic Revolution teaches all human beings - at every point of history - the profound thought that they should not remain silent in the face of oppression and that they can, inspired by Ashura and the spirit of martyrdom, make the world's oppressed community overcome the oppression imposed by arrogant powers. As a living and human-making thought, Ashura teaches all the people and nations of the world the resist-

ance, sacrifice, and the ultimate victory of the will of truth over falsehood, and as long as oppression and tyranny exist in the world, this message will always remain inspiring and enlightening.

A brief review of the views and thoughts of Imam Khomeini (RA) and the Martyred Supreme, Grand Ayatollah Khamenei (RA) shows that the Ashura uprising is not merely a historical event, but also a school of thought and a behavioral and practical model for combating oppression and arrogance in all ages. The teachings of Ashura, including the victory of blood over the sword, sacrifice for the cause, indomitability, helping the oppressed, fighting arrogance, and constant vigilance, have been reproduced in the discourse of the Islamic Revolution of Iran and have guided the Iranian nation and other oppressed people of the world to the path of fighting oppression. From the perspective of both the late leader and the martyred leader of the Islamic Revolution, Ashura is a living and dynamic culture that, with a universal message and human-making teachings, which awakens all free nations against the oppression of the arrogant powers and gives them the spirit of resistance, perseverance, and victory.



The Role of Nations and Oppressed People in the Global Struggle Against Oppression and Arrogance from the Perspective of

Imam Khomeini (RA)



According to the late Imam Khomeini (RA), the main axis of the fight against oppression and arrogance is the ‘oppressed masses’, not the dependent governments or self-interested elites. He had clearly declared that welfare and struggle cannot be combined, and those who have experienced the pain of poverty and deprivation are the true administrators of revolutions. The late Imam (RA) believed that most rulers of weak countries were either imposed by arrogant powers or are their followers, and, thus, nations should not wait for them. In his last will and testament, he stated: “My advice to all Muslims and the oppressed people of the world is that they should not sit and wait for the rulers and administrators of their country or foreign powers to come and bring them the gift of independence and freedom.”

From the perspective of Imam Khomeini (RA), the oppressed people are truly the inheritors of the earth, and the divine promise in the Qur’an “وَوَرِيدُ أَنْ نَمُنَّ عَلَى الَّذِينَ اسْتُضِعُوا فِي الْأَرْضِ” (And We desired to show favor to those who were oppressed in the earth...) ensures their ultimate victory over the arrogant powers. However, the fulfillment of this promise depends on the ‘awakening’ and ‘uprising’ of nations. He considered negligence and ignorance to be the basis for colonialism and exploitation, and emphasized that nations must hold on to their lead tooth and nail to take their rights from the oppressors. In his last will and testament, he also stated: “O you, the oppressed people of the world, and O you, the Islamic countries and Muslims of the world, rise up and grasp your rights by force, and do not be afraid of the propaganda noise of the superpowers and their agents.”

The pivotal role of the oppressed people in struggle against oppression is not limited to military jihad, but such issues as consciousness and creating awareness is also considered one of their main duties. Imam Khomeini (RA) always warned against the plots of arrogant states in creating division among the ranks of nations and considered

‘unity’ to be the secret behind the victory of the oppressed people. He believed that through cultural and political programs, the arrogant powers divide Islamic countries into pieces and, through deceptive slogans, make the people of these countries remain unaware of the plots of their main enemy. Therefore, the oppressed people must form a united front against arrogant powers, through unity and avoiding minor differences, form a front that the late Imam called the ‘Party of the Oppressed People’.

Imam Khomeini (RA) introduced the Islamic Revolution of Iran as a concrete example and a practical role model for the oppressed people in their global struggle against the arrogant powers. He emphasized that, with bare hands and by relying on faith and unity, the Iranian nation was able to bring the superpowers to their knees. This experience proved to all the oppressed people of the world that the advanced weapons and media support of the arrogant powers lose their effectiveness in the face of conscious resistance and the collective will of the deprived masses. According to him, the oppressed people should follow the example of Iran and come to the conclusion that if they are divided, nothing will happen. Thus, they should join hands and drive the tanks out of the scene with their fists. (Sahifeh-ye-Imam, Vol. 16, P. 325)

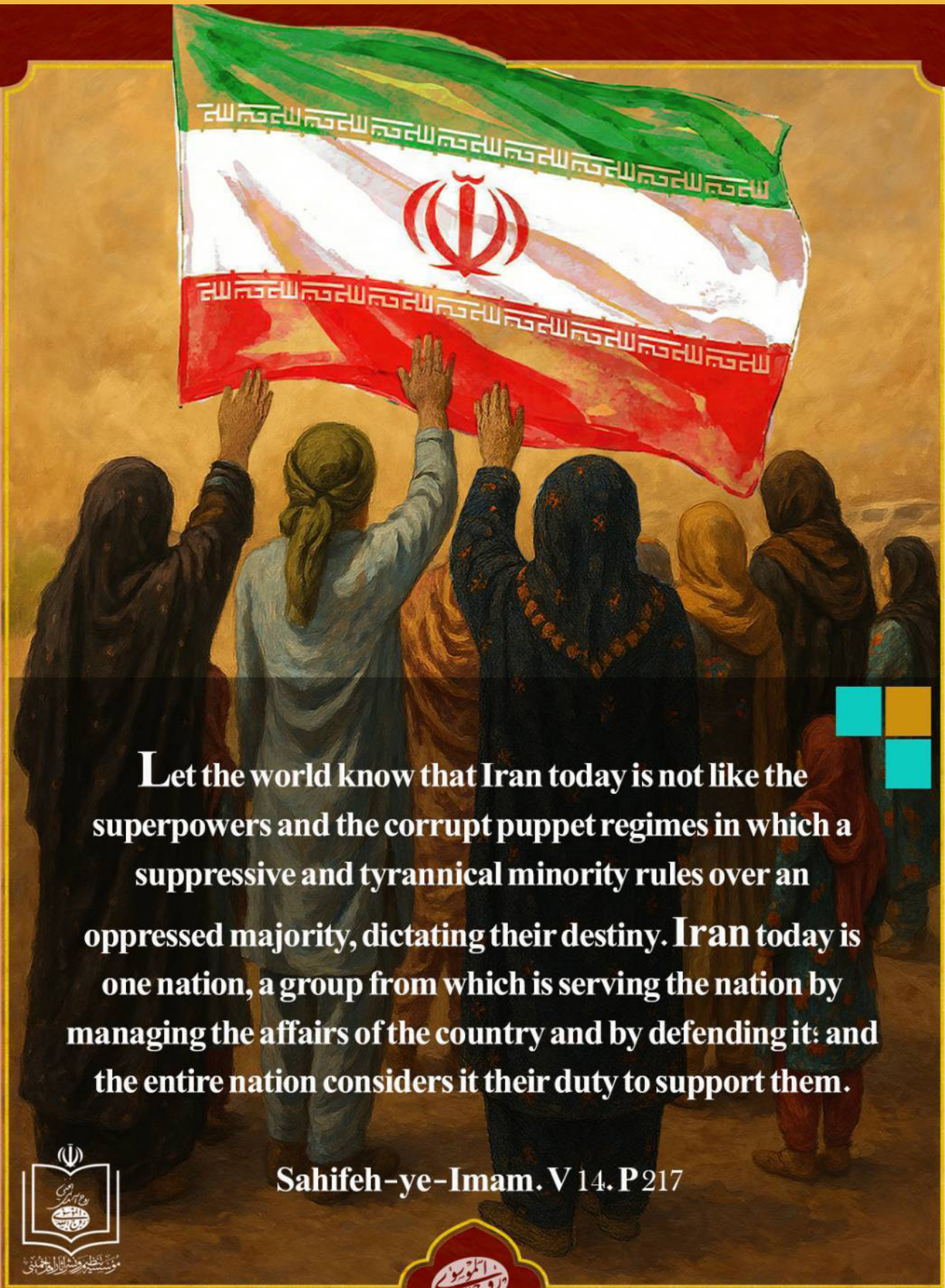
To conclude it must be pointed out, that from the perspective of Imam Khomeini (RA), although nations and the oppressed are the subjects and victims of oppression, but they ultimately be the main actors and future-building leaders of humanity. By reviving the discourse of weakness and arrogance, which is derived from the text of the Holy Qur’an, he defined the historical role and religious duty for the deprived masses of the world; a role that is based on ‘awakening’, ‘unity’, ‘self-confidence’ and ‘uprising for God’. This view is the greatest spiritual capital for liberation movements and resistance against the system of domination; because it promises them that the final victory belongs to those who have risen in the way of God and do not bow down to the bullying of the arrogant powers.



Lost in Love

The manifestation of inner peace on the face of a leader. This video is a slice of the mystical life of someone who, while being strong, had a heart full of the tenderness of a ghazal. "I am in love, a love for which there is no cure except joining you".





Let the world know that Iran today is not like the superpowers and the corrupt puppet regimes in which a suppressive and tyrannical minority rules over an oppressed majority, dictating their destiny. Iran today is one nation, a group from which is serving the nation by managing the affairs of the country and by defending it: and the entire nation considers it their duty to support them.

Sahifeh-ye-Imam. V 14. P 217



en.imam-khomeini.ir

Sites and places attributed to Imam Khomeini



»» Imam's ancestral house in Khomein:

Address: Khomein, Imam Khomeini St., Sahil St., Imam Khomeini's House

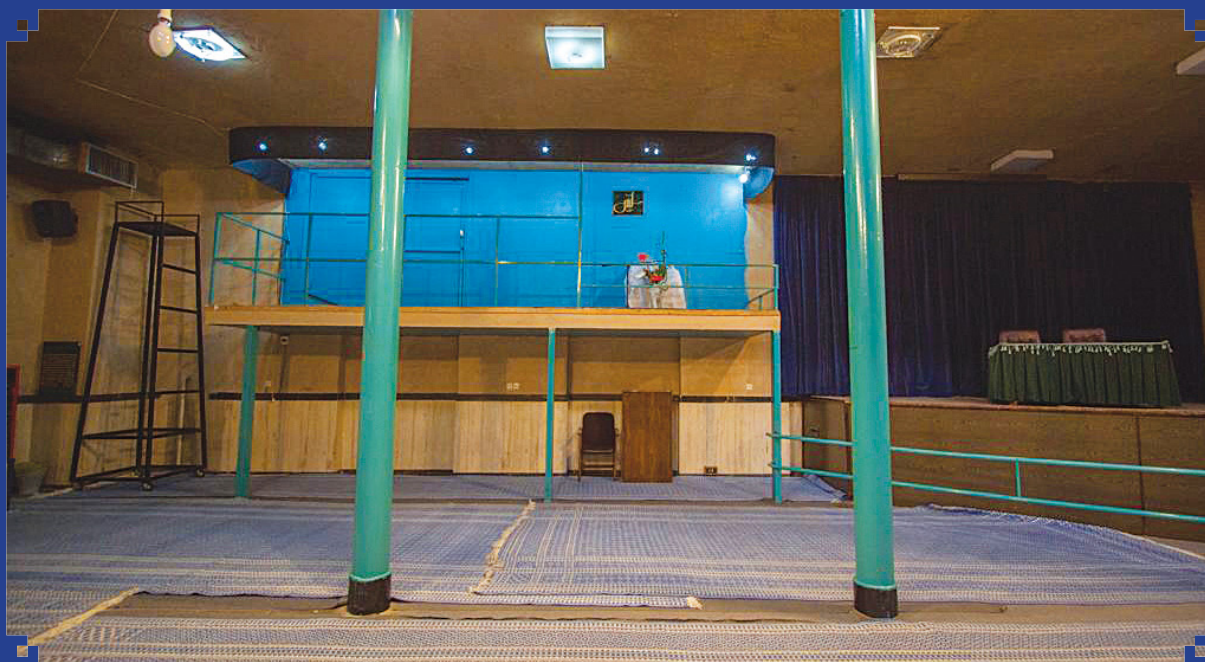
Phone number:(+9886) 46223471 - Fax:(+9886) 46228053



»» Imam's house in Qom:

Address: Qom, west Moalem Gharbi St., Rouhollah Square, 11 Alley.

Phone number:(+9825) 37847947 - Fax:(+9825) 37748575



»» Jamaran cultural and art complex:

Address: Tehran, Niavaran, Jamaran Street, Hasni Kia Alley, next to Baghiyatollah Heart Hospital, Imam Khomeini's House. Phone number:(+9821) 22830044 - Fax:(+9821) 22289926



»» Imam Khomeini's historic residence in Najaf:

Address: Al-Najaf al-Ashraf, al-Rasoul Street, Al-Sabzwari Mosque, Imam Khomeini's residence
Phone numbers:(+96) 47817686121 -(+98) 9198457107



»» The Institute for Compilation and Publication of Imam Khomeini's Works

No.61, Hassanikiya Alley, Yasser St., Bahonar Ave., Tehran, Islamic Republic Of Iran. International Department: Postal code: 1976855211 Tel:(+9821) 22292593 Fax:(+9821) 22834072 Email: intl@khomeini.ir



The Institute for Compilation and Publication of Imam Khomeini's Works - representative office of Qom

Address: NO. 85, 24 ALY, SHOHADA Ave., Qom, I. R. OF IRAN

FAX:(+9825) 37742250 - TEL:(+9825) 37742247 - E-mail: Qom@icpikw.ir



»»» Imam Khomeini art gallery and complex in Isfahan:

Address: Isfahan, Faiz Square, Khajo Bridge, Imam Khomeini art gallery

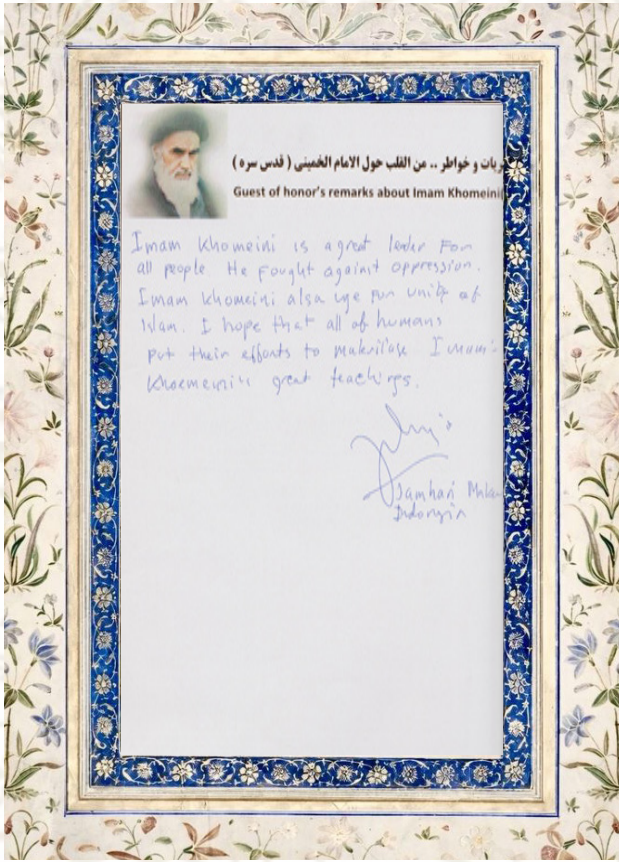
Phone number:(+9831) 36615558-9 - Fax:(+9831) 36615557



»»» Holy shrine of Imam Khomeini:

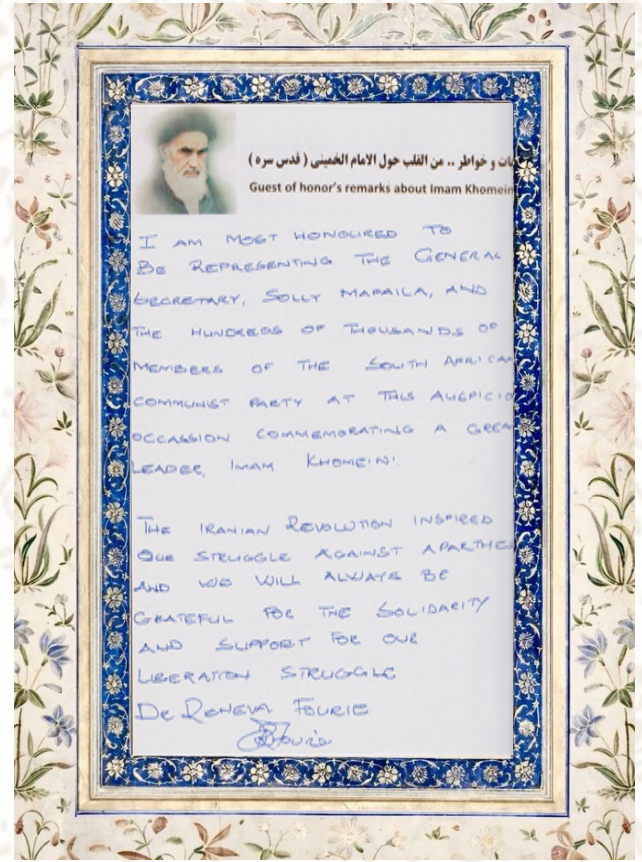
Address: Tehran, Persian Gulf Highway, Holy mausoleum of Imam Khomeini

Phone number:(+9821) 55227674 - Fax:(+9821) 54680263



Imam Khomeini is a great leader for all people. He fought against oppression. Imam Khomeini also urged for the unity of Islam. I hope that all of humans put their efforts to make use of Imam Khomeini's great teachings.

Jamhari Makruf
Indonesia



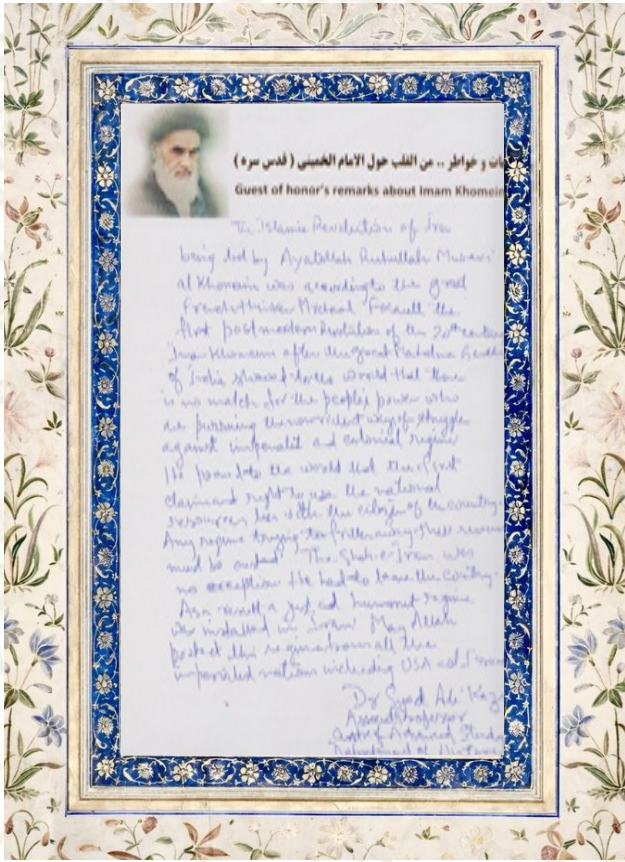
I am most honored to be representing the General Secretary of Solly Mapaila and the hundreds of thousands of members of the South African Communist Party at this auspicious occasion commemorating a great leader, Imam Khomeini

The Iranian Revolution inspired our struggle against the apartheid and we will always be grateful for the solidarity and support for our liberation struggle

Renevra Fourie
South Africa


Heartfelt Quotes

Note: The typed versions of these heartfelt quotes are exactly as the handwritten versions



The Islamic Revolution of Iran being led by Ayatollah Ruhollah Musawi al-Khomeini was according to the great freethinker Michael Foucault, the first post-modern revolution of the 20th century. Imam Khomeini after the great Mahatma Gandhi of India showed to the world that there is no match for the people’s power who are pursuing an unwavering way of struggle against the imperial and colonial regimes. He posed to the world that the first claim and right to use the national sovereignty lies with the people of the country. Any regime trying to further away a nation from its values must be outlawed. The shah of Iran was no exception. He had to leave the country. As a result, a just and humanitarian regime was installed in Iran. May Allah protect this regime from all the imperialist nations including USA and Israel.

Seyed Ali Kazim
 Associate Professor of Advance Studies, Department of History, Aligarh University



Imam Khomeini from the Viewpoint of World Thinkers

It is very difficult to discuss the dimensions of the personality and brilliant thoughts of Imam Khomeini (AS), the great leader of the Islamic world in the present era, and the creator of one of the most significant events of the twentieth century. As a profound jurist, wise sage, far-sighted politician, and divine Gnostic, Imam Khomeini (RA) was able to connect to the source of divine illumination and the boundless ocean of mysticism and spirituality through the light of nightly prayers, trust, knowledge, and sincerity. For this reason, fathoming the horizon of the thoughts of this great personality will not be easy, if not impossible.



Dr. Bobana m. Andjelkovic

Analyst and a Member of the International Eurasian Movement, Moscow-Belgrade

- The Islamic Revolution of Iran improved the structure of democracy and caused the establishment of a republican system based on religion and democratic principles. The foundations of this Revolution are based on cultural, faith, and ethical values. Imam Khomeini (RA) was able to address the people correctly and overthrow the Shah's regime, which was the object of British and American interests. Imam Khomeini's goal in mobilizing the Iranian nation was to create a healthy Islamic society.

Ahmed Ben Bella

the Former President of Algeria

The Arab nations should consider the revival of Islam in the 20th century to be due to the Islamic Revolution of Iran and Imam Khomeini (RA). This is a Revolution that will forcibly transform the Western world, and many of the Arab countries will sooner or later follow in the footsteps of Imam Khomeini's movement, because its voice will be heard in the most remote parts of the Islamic world.



Benazir Bhutto

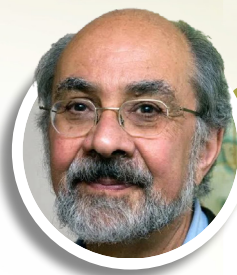
the Former Pakistani Prime Minister

Leaders like Imam Khomeini are born once in centuries. The Islamic Republic of Iran is of great importance to us. Imam Khomeini's messages will keep playing the role of a guiding lamp for Muslims in the future, and Islamic nations will continue to benefit from the light of Imam Khomeini's lofty thoughts and ideas.

Dr. Muna Jusufspahić

Chairman of the Creative Activist Women of Serbia

- Imam Khomeini was much greater than just a state leader. He was a true mentor to his people and beyond. Having mastered numerous sciences - including ethics, philosophy, and jurisprudence - he left behind a rich intellectual legacy that includes more than 40 works in various fields. The Imam's view of women - as highlighted in the Islamic tradition - was both profound and progressive. For him, women were not marginal actors. His view of women went beyond the traditional role of mother. Imam Khomeini (RA) was an enlightened leader and, with his revolutionary ideas about equal rights, dignity, and the active role of women, he paved the path for movements on women's rights in the Islamic world. He also showed that respect for tradition can be reconciled with progressive changes.



Ervand Abrahamian

American author of the book *Iran Between Two Revolutions*:

Ayatollah Khomeini has often been described as a traditional cleric, but he was in fact a great innovator in Iran, both in terms of his political theory and in terms of his popular strategy that had a religious face. His decisive role and wide popularity can be explained by two factors: the first was his personality, especially his simple life and his intransigence towards the tyrant. In a country where most politicians lived lavish lives, he lived an ascetic life like the mystics and free from material impurities like the common people. In short, he was a charismatic revolutionary leader at a time when such leadership was very rare and sorely needed.

Heba Smith

Uruguayan Psychologist and Human Rights Activist

- If I were to describe what most caught my attention and impressed me about the life of Imam Khomeini (RA), I would say it was faith, resistance, the struggle for his ideals, and his solidarity with the oppressed, especially the Palestinian people. One of the first books I read about Imam Khomeini was «Practical Commandments,» a text that helped me strengthen my daily practices and understand them more deeply. Through it, I briefly explored the richness of every religious practice, from ablution to funeral rites. Strengthening my faith was the first step to hearing the voice of justice, the voice that speaks to us of faith and resistance, the voice of Imam Khomeini that resonates in the hearts of those who seek truth and Islam.



Mufti Abdullah ef. Numan

President of the Islamic Society of Serbia

- Iran is the only Islamic land that has never been a colony of any country. During the Shah's time, Iran's resources were plundered. Imam Khomeini's return to Iran marked the revival of its identity, and all Muslims witnessed the emergence of the Islamic Spring, presenting an opportunity to be freed from the shackles of problems. With the Imam's return, Iran had the opportunity to determine its own destiny and decide for itself whether it would be an "Islamic Republic" and not an "Islamic monarchy".

1

Certain Dimensions of Servitude and Spirituality

The Imam had not abandoned reciting Ziyara Ashura, and even during his stay in Iraq, he went on pilgrimage to the shrine of the Commander of the Faithful (Imam Ali) every night at a specific time, and it was very rare that he missed it. He also recited the Ziyara Amin Allah and the Al-Ziyara al-Jami'a al-Kabira quite frequently. While reciting the Holy Qur'an, the Imam sat in the most respectful manner and pondered upon every verse. He was also very particular about attending the mourning programs held for the Ahl al-Bayt (PBUT).

2

The Simplicity of the Imam's Lifestyle

The former Soviet Foreign Minister was very surprised when his meeting with Imam Khomeini (RA) was held in a small room of twenty square meters. There was no second chair for the high-ranking companion of the Soviet Foreign Minister, and he had no other option but to sit on the carpet on the floor. The Soviet Foreign Minister was also very surprised when he was served with only a cup of tea and two sugar cubes. Imam Khomeini was a man of high spirituality and did not have a bank account in any of the Swiss banks. Ayatollah Khomeini was the first person to present a list of his meager assets to the Supreme Court of the country.

3

Humility and Modesty

The late Imam Khomeini wrote in his will: "With a tranquil and confident heart and a conscience hopeful God's beneficence, I now take leave of my sisters and brothers for a journey to my eternal abode while I very greatly need your blessing, and supplication of the Blessed and Supreme Lord to accept my pleas for His pardoning of my negligence, my faults and my failings, and I hope the nation, too, will pardon my shortcomings, my negligence and faults and march on firmly and resolutely."

4

Recreation and Study, Each in Its Own Time

Seeing his son studying on holidays, the Imam (RA) said: "In this way, you won't get anywhere; because you have to have rest and recreate during your free time. I did not spend an hour of my study time on recreation, nor did I spend an hour of free time studying. If you do not have recreation, you cannot prepare yourself for studying."

5

My Greatest Wish

In an interview with a journalist from Indonesia who asked, "What is your greatest wish for Iran?" Imam Khomeini replied, "My greatest wish is that the people of Iran be saved from the clutches of oppression and have a free and independent country; an Islamic system in which human rights are respected, as Islam has commanded; and that they be an example for all nations in the path of progress, advancement, and human salvation."

Ruhollah, the Imam of Virtues

Imam Khomeini (RA) had conveyed all the goals and ideals (of the Islamic Revolution) and had dedicated his entire being to actualizing those goals, and in early June of 1989 he was preparing himself to meet the beloved one who had spent his entire life trying to please, and whose stature had never bowed to any power except for him, and whose eyes had never wept except for him.



6

The Heir to all the Divine Prophets

Imam was a 'Noah' who took the helm of the ship of the nation with his palm, amidst the surging waves of sedition and the fierce storm of events, and brought the people to the shore of glory and greatness. He was an 'Abraham' who, with the axe of his firm determination and will, smashed the idols of the new ignorance. He was a 'Moses' who brought those who were left behind in the bonds of slavery and humiliation to the promised land and dignity. He was a 'Messiah' who breathed life into the bodies of the dead with his life-giving breath, and he was the worthy heir of Muhammad (PBUH) who spread the message of justice and freedom in the world, called the world to the straight path of growth and guidance, and promised the oppressed of the time the paradise of freedom and liberation.

7

Imam and the Active Presence of Women

In response to those who had asked him to prevent women from participating in demonstrations and marches during the process of the Revolution, so that they would not be insulted or humiliated, the Imam said: "Women should participate shoulder to shoulder with men in all stages, and no one has the right to have any say (or comment) about the issue of separating women from the political, social, and cultural movement."

8

The Best Role Model

The Imam did not express his advice only in words; rather, his behavior and actions were the most important role model for us. He did not even verbally point out our mistakes and errors; rather, he generally expressed his dissatisfaction with actions, which was more effective.

9

Salat, the Last Message of the Imam

The most important act of the Imam was his salat, and he did not even abandon the nafl prayers until the last moment of his life. Even when he could not move his lips, he would offer his prayers with the movements of his fingers. I could feel this very clearly. Some doctors thought that he wanted something, but I informed them that he was praying. This shows the importance of prayers and that the last message of the Imam was salat.

10

The Imam at Home

The Imam was very particular about doing his own work as much as possible and not imposing it on others. While in Najaf, it sometimes happened that when he was on the roof, he would notice the kitchen or bathroom light had been left on. He would then walk down three flights of stairs in the dark to turn it off.



IMAM
Ruhollah Khomeini

1

The US and Israel are hostile to the essence of Islam, because they consider Islam, the Book and the Sunnah as barriers in the way of their plundering. They know that Iran rose against them, launched the revolution and emerged victorious by following the Book and the Sunnah.

Sahifeh-ye-Imam. V 19. P 25

3

Israel is considered an invader and occupier and we will not spare any effort and will miss no opportunity to put an end to its invasions. Sahifeh-ye-Imam. V 5. P 298

America and Israel Enemies of Humanity



2

America is the number one enemy of the meek and deprived people of the world. In order to gain political, economic, cultural and military control over the dominated countries, it does not abstain from any kind of atrocity.

Sahifeh-ye-Imam. V 13. P 183

4

Do not support Israel, this sworn enemy of Islam and the 'Arabs for if this repressed serpent lays its hands on you, it will not show mercy to your young and old.

Sahifeh-ye-Imam. V 17. P 373

5

America exploits the oppressed peoples of the world by means of its extensive propaganda that is generated by international Zionism.

Sahifeh-ye-Imam. V 13. P 183

1

The dear Iranian people, who are truly radiant face of the great history of Islam in the contemporary time.

Sahifeh-ye-Imam. V21. P 329

2

Our nation has accomplished something that has astonished the whole world. It has overcome the world's biggest powers. It has severed the links of the world's biggest powers to its country.

It has cut off the hands of the enemies of humanity from the country. Our country has become a model for all the oppressed countries.

Sahifeh-ye-Imam. V 13. P 393

3

Our dear people have registered their honorable name in history and in the first row of the Islamic crusaders, by their brave rising and giving their own and their dear children's blood.

Sahifeh-ye-Imam. V 4. P 144

4

You, the great nation, who want to defend God's religion and the country of the Imām of the Time (may our souls be sacrificed for him) rest assured that the hand of the Omnipotent God will protect you and His prescient Providence will render ineffective the seditions of villains.

Sahifeh-ye-Imam. V 15. P 332

5

The Islamic Republic of Iran it has displayed the art of shattering the illusory gigantic idols, relieving the oppressed people of fear and intimidation and implanting the fear in the heart of the oppressors. This achievement by a nation with a small population and without much equipment is a miracle, which has occurred by divine power.

Sahifeh-ye-Imam. V 18. P 271

6

I say to the honorable Iranian nation that in this world the vastness of one's pains, sufferings, devotion, deprivations and sacrifices is commensurate with the vastness of one's cause and its value and station.

Sahifeh-ye-Imam. V 21. P 449



The
Great & Heroic
Nation of
IRAN





**The deceptive America is
the arch enemy of Islamic
countries and thirsty for their
blood and that of Islam.**



روح‌الامیر
ایمان

Sahifeh-ye-Imam.
V 21. P 172-173

en.imam-khomeini.ir



No act of injustice,
cruelty, or violation goes
unseen by God.

هیچ ظلم، تعدی یا تجاوز بی‌رحمانه‌ای از نگاه بی‌پایان خدا
پنهان نمی‌ماند.



The world should know that **Iran** has found the way of God and will be in a relentless struggle with the world-devouring **U.S.**, this staunch enemy of the world oppressed people, until its interests are served. The events taking place in Iran will not cause nation to hesitate for a single moment, rather they will make our our people more determined in putting an end to US interests.

en.imam-khomeini.ir

Sahifeh-ye-Imam. V 15. P 146



Mr. Pope

should consider the dignity of the Christian nations... Should let the Americans and all other Christians know about these crimes... And the Pope, I say that, If Christ ('a) were alive now, he would impeach Carter; He would protect us against these devils.... You are Jesus Christ's representatives; you should do the same thing as well.

Sahifeh-ye-Imam. V 11. P 27

روح آئین
حضرت



en.imam-khomeini.ir





If they think that Jesus Christ is happy with injustice, such a thought about Christ('a) is blasphemous... Now Carter possesses bayonets, war planes, tanks and power, but this should not be expected to cause of timidity in the world. Be aware that your religious leaders... You have to be with us. What we said to the Pope's delegate, we are repeating to you. We are an oppressed nation. You should judge on the magnitude of the crimes we have been subject to it.

Sahifeh-ye-Imam. V 11. P 123

en.imam-khomeini.ir

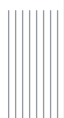




Sahifeh-ye-Imam. V13. P 336

The big powers have become disappointed as they are not able to achieve anything by means of war or military assault. So they have resorted to mischief. They aim to sow discord among you and to divide you.

en.imam-khomeini.ir



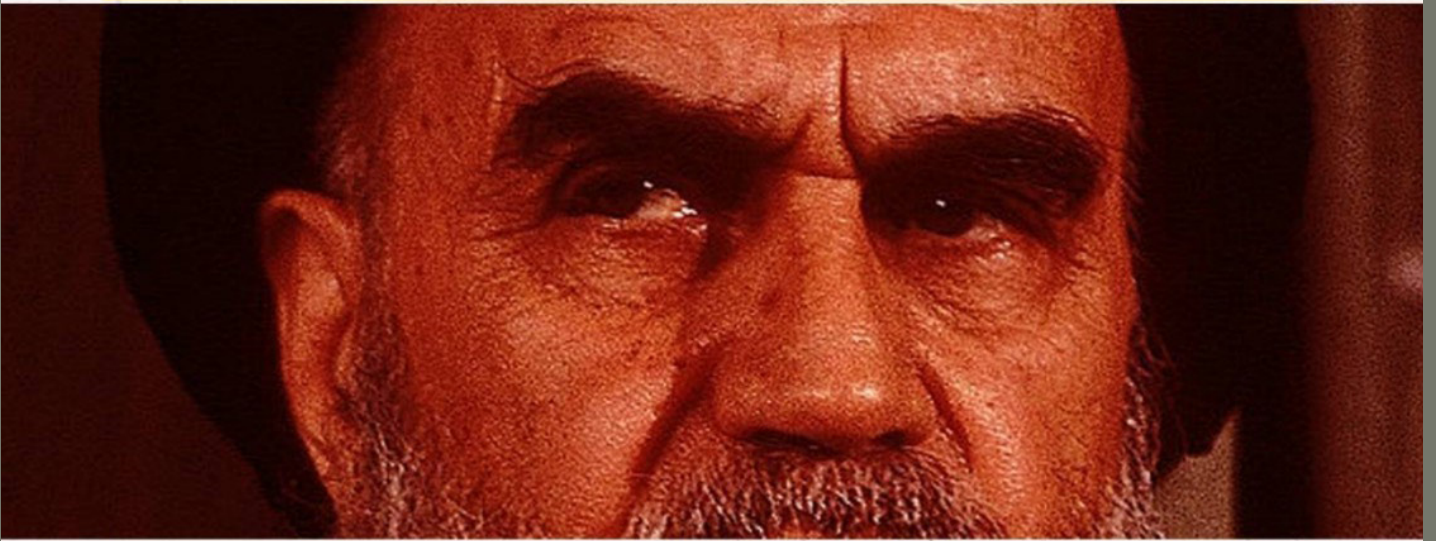
روز بهار است
آهنگی

Today, one of the great honors of our nation is the deployment of troops vis-à-vis the biggest show of force by American and ... warships in the **Persian Gulf**. I warn the American and marines to leave the Persian Gulf before it is too late and before being plunged into the quagmire of death.

Sahifhe-ye-Imam. V21. P 85



en.imam-khomeini.ir



روح امیر احمدی

That imposed peace happened at the time of Imam al-Hassan and that imposed arbitration that happened during the time of the Commander of the Faithful—both of which were accomplished at the hands of frauds—guide us not to submit to the imposed peace and the imposed arbitration.

Sahifeh-ye-Imam. V 20. P 112



en.imam-khomeini.ir



O, God!

With what incidents and with what faces are our sacred fighter nation is being confronted—an era in which the Muslim governments are of that sort; the mass media of that sort and the superpowers of this sort! It is an era in which wrong is presented to the people as being right and crimes are committed in the name of peace. It is a time in which the enemies of Islam and the Muslims are doing with the nations what Changīz Khān did not do...



Sahifeh-ye-Imam. V 17. P 46

روح امیر احمدی

en.imam-khomeini.ir



روح امیرالمؤمنین

We will stay to the end and will not resume relations with the US unless it mends its way and stop doing oppression. The US should not come across the world to Lebanon nor should it extend its hands towards the Persian Gulf...

Sahifeh-ye-Imam. V 19. P 85



en.imam-khomeini.ir



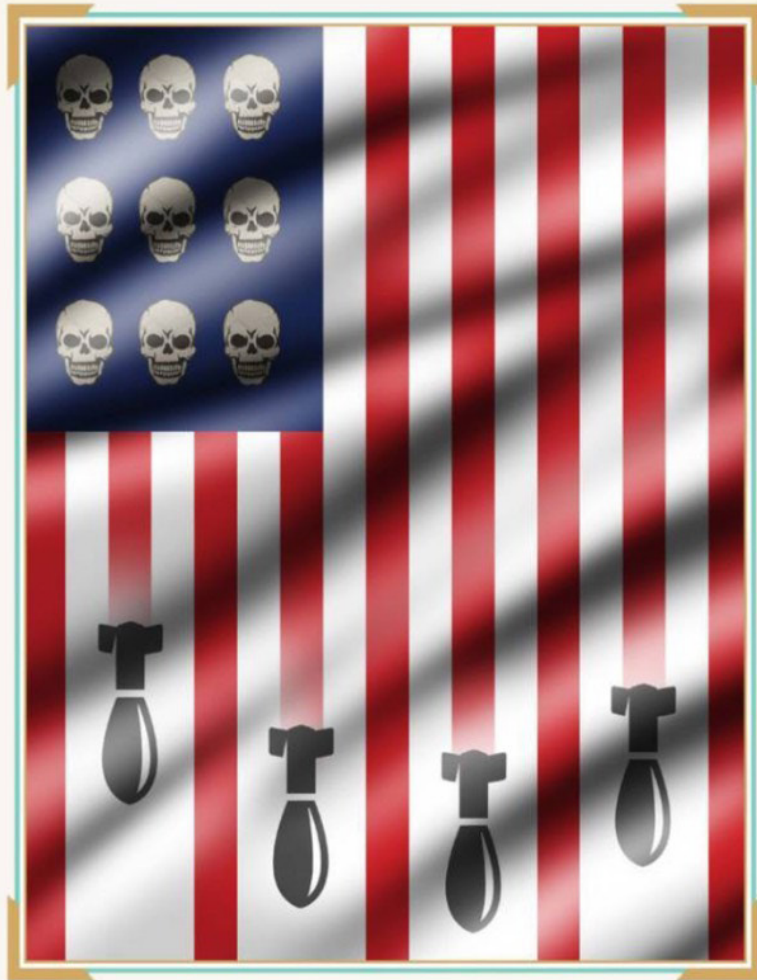


Be satisfied and beware that continuation of any adventure in the Persian Gulf will trigger an unintended danger and crises against themselves.

If the word has made itself prepared for an all-out oil crisis, economic, commercial and industrial unbalances and fluctuations, then we are also ready...Everything is ready for conducting the operations! The United States must know that military intervention in the Persian Gulf is not a test or an adventure but it is a big trap and a very dangerous game.

Sahifeh-ye-Imam. V 20. P 310

en.imam-khomeini.ir



Directors of the Whitehouse should know that the world has changed and diabolic powers have been stripped of ancient and modern colonization weapons. The US policy makers should change their mode of thought and policies. They should not think that they are to run the entire world and that all countries are at their disposal.

Sahifeh-ye-Imam. V18. P 271



روح پروردگاری

en.imam-khomeini.ir



We must see what role America will play in the future. If America intends to treat people the way it does right now, our reaction will be hostile. And if the American government treats the Iranian government with respect, then we will mutually have respect for them, and will treat them fairly, so we won't oppress them, nor will we be oppressed by them, and that way, there will not be any problems.

Sahifeh-ye-Imam. V 4. P 320



en.imam-khomeini.ir



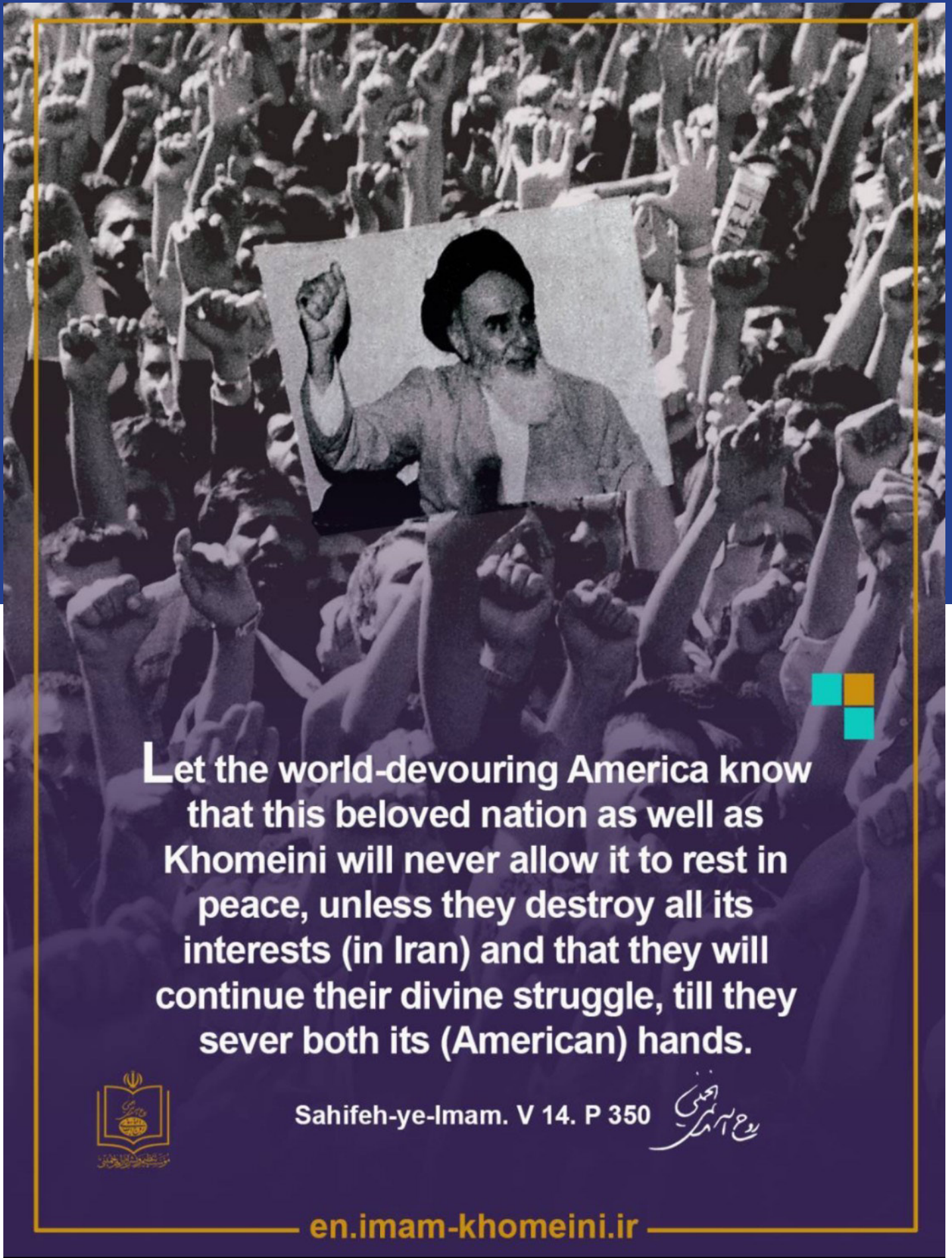
Necessary to safeguard your unity and solidarity until victory over the enemies of Islam and the supreme Islamic goals are achieved. Refrain from any discord and differences.

Sahifeh-ye-Imam. V 6. P 184



en.imam-khomeini.ir





Let the world-devouring America know that this beloved nation as well as Khomeini will never allow it to rest in peace, unless they destroy all its interests (in Iran) and that they will continue their divine struggle, till they sever both its (American) hands.



Sahifeh-ye-Imam. V 14. P 350

روح الله خمینی

en.imam-khomeini.ir



It is now the duty, the divine duty of every one of us to be united, and with singleness of mind and purpose rebuild this devastated Iran. We have so far ousted the thieves, and, aided by the power of faith and Islam... Now is the time for reconstruction, which is more important than the first step (the toppling of the Shāh). The Iranian nation and country are now going through a critical period; the people should rise without the least differences and selfish motives, and build this country anew.



Sahifeh-ye-Imam. V 6. P 218

en.imam-khomeini.ir

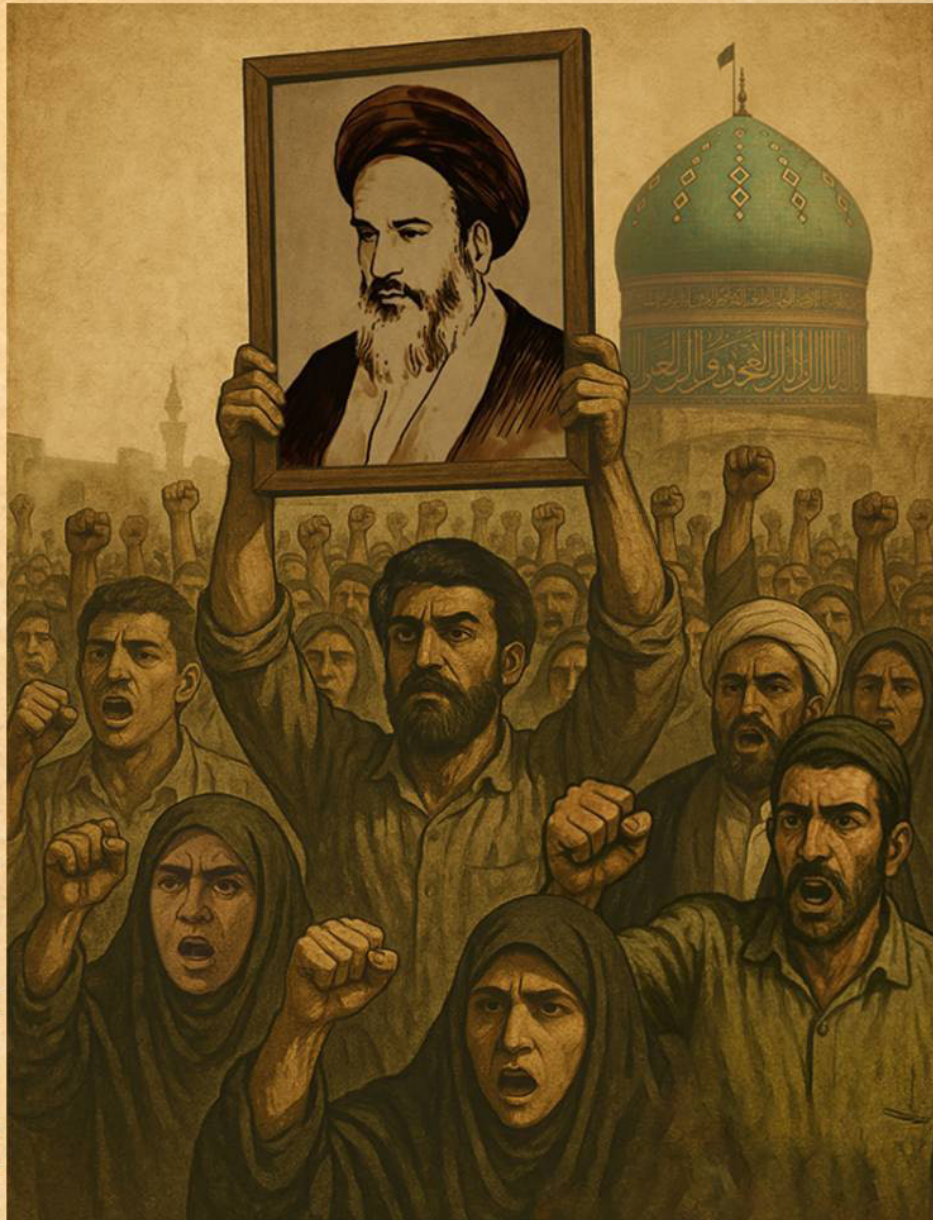


Our nation has submitted to truth and justice and will stand against oppression and tyranny. Our expectation is that a commission be appointed, in order to thoroughly investigate the aggressions and crimes that have taken place and to introduce the oppressor and the aggressor accordingly and to punish the aggressor as a lesson to all those who transgress human rights. Only in this manner would it be possible to return peace and harmony to the world.

Sahifeh-ye-Imam. V 14. P 217

en.imam-khomeini.ir





en.imam-khomeini.ir

O the various parties! O the various groups! If your heart aches for your country and your nation, you should realize that this forming of various groups is a deadly poison to the nation... (Aliens) saw their own eyes that the two things have brought us victory, and so they have attacked these two things: one, faith in Islam, and the other, the unity of expression. By their actions, they attacked this secret of victory, which has two aspects, in both respects. They became engaged in sowing discord on a wide scale in Iran; discord on every side of Iran.

Sahifeh-ye-Imam. V 8. P 414



Part of a speech delivered by leader on Nowruz, March 2025

Imam from the very beginning used to rely on cohesion and put emphasis on the unity. Someone's even during those days also used to sow discord on a range of political issues with each other. Imam would rebuke them by saying that "whatever scream want to shout, chant it against the United States." Also in my opinion, internal politics and rivalries should be reserved for their own sake, but everyone should be united and be together."

سید علی خامنه‌ای



مؤسسة فرهنگی، نشری و انتشارات بین المللی الهدی
Alhoda International, Cultural, Artistic
& Publishing Institution
دار الهدی الثقافية والفنية للنشر الدولي
alhodapub.com



سازمان فرهنگ و ارتباطات اسلامی
Islamic Culture & Relations Organization
منظمة الثقافة و العلاقات الإسلامية



مجلس شورای اسلامی
Islamic Consultative Assembly of Iran