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ECHO

of Islam

On the Occasion of the
Funeral Ceremony of the
Martyred Leader

**Ayatollah
Sayyid Ali
Hosseini
Khamenei**



We Must Rise



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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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The Strategic and Trend-Making Keywords of the **Martyred Supreme Leader**

By: Mahdi Fayyazi, The Managing Director of the Magazine

During 36 years of his global leadership, when the regions was ridden with sedition, Martyred Grand Ayatollah Sayyid Ali Khamenei (RA) used innovative methods - in alignment with his leadership mission - by applying scientific-Qur'anic teachings in order to create profound social advancement in Iranian nation as well as among the Muslims and oppressed people of the world, and to engineer a productive movement with regard to Ummah-Imamate relations.

One of the approaches used by him was coming up with and popularizing certain fundamental, strategic, and trend-making keywords to cater to the short, medium, and long-term national, transnational, regional, and transregional social requirements, by resorting to Qur'anic, scientific, and managerial concepts.

What follows - on the occasion of his glorious funeral - are some of the above-mentioned keywords, which reflect the depth of his thoughtfulness, and it is hoped that they will serve as guidance and direction for his followers around the world.

Some of the futuristic, strategic, and trend-making keywords used by the Supreme Leader include:

Scientific movement, Scientific Jihad (efforts), Knowledge-based, Work conscienceness, Hard work, Elevated efforts, Jihadi administration, Resistant economy, Production mutation, Soft war, Cultural invasion, Cultural NATO, Self-authorized Fighting, Fundamental Evolution, Cultural solidarity, Cultural

engineering, Political epic, Jihad of clarification, No to domination, Fighting Arrogance, West Asia, Islamic awakening, Axis of resistance, Strategic profundity, Network-making, Public uprising, Mobilized public, Public participation, Hope, Self-confidence, We can, Peak, Religious democracy, Self-purification, Society-building, System-making, Civilization-building, Second stage of the (Islamic) Revolution, The New Islamic civilization, A different New World Order, Young population Giving priority to the youths, Justice, Fighting corruption, Economic purity, Independence, Freedom, Spirituality, Ethics, Lifestyle, Martyrdom, Dignity, Wisdom, Expedience, Reverse translation movement, Ummah, Oppressed people of the world, Education, Sports, Revolutionary Islamic identity, Islamic-Iranian identity, Islamic role-model, Progress, Etc.

Applying these profound concepts to the structures of the country and being used by the masses both inside and outside Iran in the past 36 years has

compensated for 150 years of backwardness of Iranians and Muslims and oppressed people of the world in a rather miraculous way. The achievements of this move and their role in the upliftment of the Ummah made the enemies of humanity, freedom, and justice resort to the crime of martyring this great leader. However, by the grace of God Almighty, under the leadership of the new Vali-ye Faqih and third Supreme Leader of the Islamic Revolution, i.e., Ayatollah Sayyid Mojtaba Hosseini Khamenei, and public uprising, this path will be strongly followed and continued.

This special issue has been produced on the occasion of the grand and sad funeral of that world leader, with materials from different parts of the world.

In this special issue, respected non-Iranian readers will become more familiar with the various dimensions of this divine and popular leader and review the reasons for "Why We Have to Rise" and the horizon of "epic-making global anger and fury".

Excerpts from the Condolence Messages of the Iranian President and Religious Authorities on the Martyrdom of Grand Ayatollah Khamenei



Condolence Message of the President of the Islamic Republic of Iran

Beloved Iran, under the wise guidance and leadership of the exalted martyr, Grand Ayatollah Imam Khamenei, for thirty-seven years, continued the luminous path of Imam Khomeini (may God's mercy be upon him) with strength and authority, becoming a center of resistance to global arrogance and a symbol of independence. He was a great and divinely inspired leader who, relying upon the will, vote, and support of the people, bestowed dignity and honor upon the Iranian nation. Like a mighty pillar, he stood as a thorn in the side of the enemies of Islam and Iran. Wisdom and foresight, steadfastness and perseverance in the face of oppression, devotion to Imam Khomeini and the ideals of the Islamic Revolution, compassion and kindness, knowledge and forbearance, sincerity, and wholehearted faith in Almighty God ensured that the distinguished martyr, Imam Khamenei, would leave behind an enduring and immortal legacy in the heights of contemporary history, alongside Imam Khomeini. Indeed, nothing but martyrdom on the battlefield against the enemies of Islam was worthy of the name and stature of Grand Ayatollah Sayyid Ali Khamenei.



Condolence Message of Grand Ayatollah Sistani

In the Name of God, the Most Compassionate, the Most Merciful. “Indeed, we belong to God, and to Him we shall return” (Qur’an 2:156). It is with profound sorrow that I extend my condolences to the noble people of Iran and to Muslims throughout the world on the martyrdom of the esteemed Leader of the Islamic Republic, Ayatollah Sayyid Ali Khamenei (may God’s mercy be upon him). The eminent position of this distinguished figure and his unique role in guiding the Islamic Republic over many years are evident to all. There is no doubt that, by assassinating him and carrying out a large-scale military aggression against the country, the enemies seek to inflict a severe blow upon beloved Iran. The great nation of this land is expected, under these difficult and sensitive circumstances, to preserve its unity and national cohesion and not allow the aggressors to achieve their malicious objectives. I pray to Almighty God to grant this blessed departed soul the highest ranks and divine pleasure, and to bestow upon all those who mourn his loss patience and abundant reward. There is no power and no strength except through God, the Most High, the Most Great. 11th of the Blessed Month, 1447 AH Ali al-Husayni al-Sistani



Condolence Message of Grand Ayatollah Makarem Shirazi

In the Name of God, the Most Compassionate, the Most Merciful. “And give glad tidings to the patient—those who, when afflicted by a calamity, say: ‘Indeed, we belong to God, and indeed to Him we shall return.’” O great Muslim Ummah, seekers of justice throughout the world, and noble and steadfast people of Iran! Once again, the hand of humanity’s most vile sworn enemies has emerged from the sleeve of unbelief and has granted martyrdom to the sagacious Leader of the Revolution and the standard-bearer of the struggle against global arrogance, as he continued along the luminous path of the School of the Ahl al-Bayt (peace be upon them). He was a vigilant and courageous leader who, throughout his life, steadfastly upheld the course of the Islamic Revolution and rightfully resisted the storms of events, hardships, and pressures. He ultimately attained his long-cherished aspiration and joined the ranks of the martyrs and the Imam of the Martyrs: “Among them are those who have fulfilled their vow, and among them are those who still await” (Qur’an 33:23). Although this loss is profoundly grievous, the history of Islam bears witness that striving in the path of truth has always been nourished by sacrifices. Such martyrdoms are the price of dignity and independence and will serve as a prelude to the advent of the Awaited Imam, the Master of the Age.

Condolence Message of Grand Ayatollah Javadi Amoli

In the Name of God, the Most Compassionate, the Most Merciful. “Indeed, we belong to God, and to Him we shall return”
The martyrdom of the great leader, Ayatollah Khamenei, and the martyrdom of a group of commanders is a grave tragedy. A leader who spent his blessed life in protecting Islam, the dignity of Muslims, and the independence of the country. The important advice of that late leader was to preserve the unity of the Islamic nation, the independence of the country, and the territorial integrity. We offer our condolences to the Islamic nation on the passing of that great leader, and we ask God Almighty to grant him the highest rank, patience for the Islamic nation, and a great reward for his honorable family.



Condolence Message of Grand Ayatollah Sobhani

Ayatollah Khamenei was a true embodiment of the saying, “Life is nothing but faith and struggle.” From his youth until the final moments of his blessed life, he strove—with his pen, his words, and his whole being—to elucidate the teachings of Islam and to guide the country with wisdom and prudence. He continued on this path until the day when, during the blessed month of Ramadan, he attained the sublime grace of martyrdom and became the guest of his noble forefather, the Commander of the Faithful, Imam Ali (peace be upon him).

that I extend my condolences on the martyrdom of the esteemed Leader, Ayatollah Hajj Sayyid Ali Khamenei (may God be pleased with him), to the Islamic seminaries, his respected household and noble sons, the patient and loyal people of Iran, and Muslims throughout the world. As an outstanding disciple and product of the school of the Founder of the Islamic Revolution, he devoted his precious life to this path with unwavering conviction, steadfastness in the face of difficulties, firm resolve, self-sacrifice, dignity, authority, and exemplary diligence. This devoted struggler rendered valuable services, which, God willing, will serve as a treasured provision for him in the Hereafter.



Condolence Message of Grand Ayatollah Nouri Hamedani

The martyrdom of the sagacious and courageous Leader of the Islamic Revolution of Iran, Ayatollah Sayyid Ali Khamenei (may God be pleased with him), was the reward for a lifetime of sincerity, struggle, and devotion to God. The Almighty granted him his enduring aspiration and the constant wish he expressed in his prayers. During nearly four decades of leadership following the departure of the late Imam (may God have mercy upon him), he, like that revered predecessor, never acted, made a decision, or uttered a word for any purpose other than the sake of God. He was distinguished in knowledge and practice, in piety and courage. Even in times of danger, he never separated himself from his people and always remained at their side.



Condolence Message of Grand Ayatollah Shobeiri Zanjani

In the Name of God, the Most Compassionate, the Most Merciful. “Indeed, we belong to God, and to Him we shall return.” It is with profound sorrow



Message of Condolence of Grand Ayatollah Muhammad Ishaq al-Fayyadh

Grand Ayatollah Khamenei was, throughout these long years, a sagacious and compassionate leader for the people of Iran and for Muslims. I extend my condolences on this heavy and heartrending loss to the Awaited Imam, the Master of the Age (may our souls be sacrificed for him), to the distinguished religious scholars, to the noble people of Iran, and to all admirers of this great departed figure. I pray to Almighty God to grant him divine mercy and forgiveness, to resurrect him in the company of his pure forefathers, and to bestow upon all those who mourn him—especially his respected family and noble sons—patience and abundant reward. There is no power and no strength except through God, the Most High, the Most Great. Najaf al-Ashraf

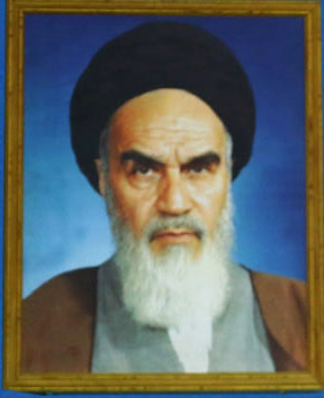
Condolence Message of Grand Ayatollah Vahid Khorasani

The eldest son of Grand Ayatollah Vahid Khorasani, in a telephone conversation with Hojjat al-Islam wa al-Muslimin Mohammadi Araqi, the representative of the Leader’s office in Qom, conveyed the Ayatollah’s message of condolence and his profound sorrow to the bereaved family, especially the Leader’s sons. The Grand Ayatollah prayed that the deceased be resurrected in the company of the Master of the blessed month, Amir al-Mu’minin Imam Ali (peace be upon him), and beseeched Almighty God to grant the surviving family members patience and abundant reward.



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Funeral of the Martyred Leader: A Sublime Phase in Contemporary World History

By: Hojjat al-Islam Dr. Mohammad Mahdi Imanipour

President of the Islamic Culture and Relations Organization





After four months of patience, the proud nation of Iran and the free people of the world are preparing themselves for the funeral of their late and Martyred Leader, Grand Ayatollah Imam Khamenei (RA). There are certain moments in the history of every nation that go beyond an ordinary event; moments that not only shape the present but also the historical memory of human beings. These moments generally reflect the collective emotions, shared concerns, and profound ideals of a society, leading to the formation of a lasting discourse. The funeral of Imam Khamenei (RA) is one such event: seemingly a ceremony to bid farewell to a great leader, but in reality, a beginning for the expansion of lesser-heard thoughts and an opportunity for new developments. It is not without reason that it is said that many opportunities arise from threats and many capacities arise from shortcomings.

Therefore, on the 37th anniversary of the demise of Imam Khomeini (RA), the Supreme Leader of the Islamic Revolution said: "Now a new opportunity has been provided to practically introduce and actualize the school of thought of the great Khomeini and the dear Martyred Khamenei as the oppressed but powerful and, of course, victorious leaders of the Islamic Revolution throughout the world."

The funeral ceremony of the Martyred Imam Khamenei is not merely a procession for a purified body through the streets and squares; it is a scene in which the history and civilization of a nation converge, forming a sublime phase in the contemporary history of the world. It is an epic-making ceremony that brings together people of different nationalities and generations with diverse perspectives and creates a deep bond between nations. This extensive and meaningful presence shows that the Martyred Leader of the Islamic Revolution was not simply a political or social figure, but the bearer of a profound thought, an eloquent discourse, and a new intellectual horizon that has taken root in the souls of followers, lovers, and enthusiasts of freedom and liberty.

The funeral of the late leader, who did not bow down to the oppression of his enemies until the last moment of his blessed life, is a manifestation of the power of faith and spirituality. In a world where "power" is often defined by the accumu-

lation of wealth, hard power, and political equations, this ceremony is a reminder of a profound truth: the truth that spiritual authority is superior to military, economic, and political authority, and that the power of faith and spirituality still has the power to unite hearts and shape great human movements and, beyond that, create a global reawakening. This large gathering is not only a ceremony to bid farewell to a wise and late leader, but also a testament to the vitality of the values that have been highlighted many times in his words and actions.

The martyred and wise leader of the Islamic Revolution of Iran took over the helm of the Islamic Revolution after the demise of the late founder of the Islamic Republic, Imam Khomeini (RA). During 36 years of his leadership, the discursive system of resistance came to life in the region and the world, and the free nations of the world repeatedly observed the signs and symbols of defeat and despair in the false front. Laying the foundation for the actualization of a New Islamic Civilization is indicative of the firm determination of this Martyred Imam to guide free people (of every race, nationality, and religion) towards the turning point of liberation from the clutches of oppression and tyranny.

The funeral ceremony of the Martyred Leader of the Islamic Revolution and the unique epic that we will witness at the farewell ceremony will certainly generate greater awakening

and responsibility among his countless followers, and will spread the intellectual, spiritual, and civilizational legacy of this martyr of the path of truth and honor throughout the world. Holding this ceremony during the holy month of Muharram, which marks the anniversary of the martyrdom of the leader of the world's free people - i.e., Imam Hussain (AS) - is once again a reminder of the victory of blood over the sword and truth over falsehood.

The funeral of Martyr Imam Khamenei (RA) will be an unparalleled opportunity to revisit his ideals and the path for the future. In such moments, young generations face the serious question: 'How can we continue the path begun by a transformational and future-building leader?' The answer to this question gradually leads to the formation of new intellectual and cultural trends. Ideas flourish, discourses develop, and new horizons open up before society. The Martyred Leader of the Islamic Revolution has repeatedly addressed the youth of the world, including American and European youth, and has outlined for them a role model for transitioning to a new, spiritual, and anti-hegemonic order. Now is the time to implement this roadmap.

When people from different cultures and languages come together around a spiritual figure, the message of this presence is heard beyond geographical boundaries. The world realizes that there lies a special meaning

behind this great gathering that cannot simply be explained by conventional measures of power. This is where a mourning ceremony becomes a civilizational message. The message of such an event is that the profound ideas of Imam Khamenei (RA) will live on and will become a roadmap for drawing a different world order and a New Islamic Civilization. Meanwhile, universities, cultural centers, social institutions, and even popular activists can each be a platform for the continuation and development of this thought.

The funeral ceremony of the Martyred Leader of the Islam-

ic Revolution is not merely a mourning ceremony, but also a point of departure for renewing the covenant with his righteous successor, Ayatollah Sayyid Mojtaba Hosseini Khamenei. A young, wise, and conscious leader who will narrate and ensure the promotion of the thoughts of the Martyred Imam in Iran, the region, and the world. Like his far-sighted and great father, the third Imam of the Islamic Revolution, is concerned with how to build a more just, humane, and spiritually rich world; a world in which the great ideals to the Martyred Leader will survive.

To conclude, it must be noted that the funeral ceremony of the Martyred Leader of the Islam-

ic Revolution will be a historic event in which an awakened nation will show how deeply the teachings and values left by its leader are rooted in the hearts of the people. Something that can pave the path for new movements, new thoughts and ideas, and the formation of new civilizational horizons. It is from such moments that new paths open in human history. Mourning becomes awareness; respect becomes responsibility; and memory becomes an incentive to build the future. This great ceremony is the beginning of the continuation of a path; a path that continues in the minds, hearts, and future movements of humanity. In-shallah.





On the Occasion of the Funeral of the Martyred Imam Sayyid Ali Khamenei



Dr. Ali Abbasi

President of Al-Mustafa International University and member of the Supreme Council of the Islamic Culture and Relations Organization

Since the victory of the blessed Islamic Revolution under the leadership of Imam Khomeini (RA) until today, the Islamic Republic of Iran has never initiated any war or aggression, and has never played the role of an aggressor or initiator of war against others. On the contrary, we have always tried to take steps towards achieving real peace, lasting security, and all-round stability; not only for our beloved country, but also for the entire region and the entire world.

Our approach has been clear and consistent from the beginning: we stand for peace and security, believe in dialogue and understanding, and seek to build bridges of cooperation between nations and countries based on mutual respect, justice, and equality. We have never sought to dominate others, we have never coveted other people's lands, and we have never sought to impose our will on anyone by force. Our only desire has been to live in dignity and freedom, and to participate in building a more just and peaceful world.

But this noble principle and peaceful approach have never and will never prevent us from responding to any aggression or attack on our beloved country, our national sovereignty, our religion and sanctities, or our friends and allies in the region and the world with determination and strength. Self-defense is a legitimate and sacred right, and peace does not mean surrender, weakness, or submission to oppression and aggression.

We are a peace-loving nation, but at the same time, we do not submit to humiliation and disgrace. Whenever the need arises, we will not hesitate to defend ourselves, our rights, and our dignity. We believe in peace with strength, wisdom with courage, and adherence to the principles from which we will not retreat under any circumstances.

Our honorable nation will never bow down to the oppressors, even if it means sacrificing their lives. This was the path that our

Martyred Leader, Imam Sayyid Ali Khamenei, had adopted. He did not retreat from his humane and Islamic principles for even a moment, and remained steadfast in the fight against oppression and rebellion and in the pursuit of the word of truth.

Regardless of borders and differences, and with a comprehensive view towards all sects, ethnicities, and beliefs, and without any discrimination or differentiation, our Martyred Imam was always and tirelessly looking forward to the welfare and salvation of the entire mankind. He used all his strength, resources, and time to ensure the well-being, comfort, and happiness of humanity.

He resolutely believed that true salvation and complete human freedom are only possible by liberating oneself from the domination of oppressive rulers and the shackles of tyranny and rebellion, because no one can live an honorable life, develop their talents, and pursue their ideals while being in the chains of oppression and exploitation.

He, thus, believed that the Islamic Ummah had the sacred duty and a historical responsibility of standing courageously and steadfastly against the arrogant powers and oppressors, and to unite and speak in unison to achieve freedom, human dignity, and complete independence. A nation that accepts humiliation will not progress, and a people who surrender to oppression will not be able to build a bright future for themselves.

The search for true freedom

and independence in the scientific, economic, social, and cultural fields was also one of the Martyred Leader's top priorities. He believed that true independence could not be achieved through slogans, but rather through effort, creativity, and serious work in all vital areas.

He, therefore, encouraged scientists and research scholars to acquire knowledge, innovativeness, and creativity, and to improve their capabilities to serve society. He also called on the youth to always strive, persevere, and utilize their capacities for building a better future, and warned them against despair and dependence on others. He considered the youth to be the capital and hope of the Ummah, and believed that scientists are the beacons of progress and guidance.

The martyred leader was truly a kind and compassionate father to this Ummah, embraced the children of this nation with a heart full of love and mercy, and strived to fulfill their dreams and desires for having an honorable and free life. He was not just a leader or a mentor, but a spiritual father who felt the pains and joys of the people and considered their interests and future to be paramount to everything else.

He was a living example of this noble verse:

”مِنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا
اللَّهَ عَلَيْهِ فَمِنْهُمْ مَن قَضَىٰ نَحْبَهُ وَمِنْهُمْ
مَن يَنْتَظِرُ وَمَا بَدَّلُوا تَبْدِيلًا“

“Among the faithful are men



who fulfill what they have pledged to Allah: there are some among them who have fulfilled their pledge, and some of them who still wait, and they have not changed in the least." (Surah Al-Ahzab, Verse 23)

All through his blessed life, he was an example of honesty with God and loyalty to the divine covenant. He remained steadfast to the principles and values he believed in, and hardships

and incidents never deterred him from the path of truth. He spent his noble life patiently waiting for God's support; an active waiting accompanied by effort and strife, and not passively. He sowed the seeds of goodness and nurtured them with hope and patience, and was certain of God's promise and support.

But God Almighty had so willed that his blessed life would end in the best possible way

that every true believer desires, i.e., martyrdom for the cause of God. Thus, he attained the highest ranks and the most exalted positions and achieved his long-cherished desire, namely, to meet God in the state of martyrdom. His martyrdom was the culmination of a lifetime of jihad, strife, and service, and was a testament to the sincerity of his intentions and actions, and loyalty to the divine covenant.



**Distinctive Characteristics of
the Martyred Leader from the
Viewpoint of the Supreme Leader
of the Islamic Revolution,
Ayatollah Sayyid
Mojtaba Hosseini
Khamenei**

Excerpts from the First Message of Ayatollah Sayyid Mojtaba Hosseini Khamenei

● Sacrificing the transient worldly comforts

This seat has the history of being occupied by someone who, after more than sixty years of striving for the cause of God and forgoing all kinds of pleasures and comforts, became a shining gem and a distinguished figure, not only in the present era, but in the history of the rulers of this country.

● Relying on truth

Both his life and the manner of his death were imbued with the glory and dignity that arose from reliance on truth.

● Involving people in all areas and actualizing the concept of democracy

One of the outstanding moves of the Martyred Leader and his great predecessor was to involve the people in all areas and to continuously provide them with insight and awareness, and to rely on their strength. In this way, he actualized the true meaning of democracy and republicanism as a reality and believed in it from the depths of his soul. The clear effect of this was seen in the past few days, when the country was without a leader and a commander-in-chief.

● Resistance against the enemy until the last moment of life

I had the privilege of seeing his body after his mar-

tyrdom; what I saw was a mountain of strength, and I saw that his palm was clenched in a fist.

● Involving people in all areas and actualizing the concept of democracy

One of the outstanding moves of the Martyred Leader and his great predecessor was to involve the people in all areas and to continuously provide them with insight and awareness, and to rely on their strength. In this way, he actualized the true meaning of democracy and republicanism as a reality and believed in it from the depths of his soul. The clear effect of this was seen in the past few days, when the country was without a leader and a commander-in-chief.

● Seeking martyrdom

You always yearned for this fate until you were finally granted it by God Almighty and were martyred while you were reciting the Holy Qur'an on the morning of the tenth day of the Holy month of Ramadan.

● Patience and forbearance in the face of insults and desecration

You strongly and patiently endured many insults and instances of injustice and did not react.

● Paying great attention and importance to the progress of the Iranian nation and all the nations of the resistance front

We hope that, from the position of proximity that has been provided for you by being alongside the



infallible beings, the righteous, and the martyrs, you will continue to be concerned about the progress of this nation and all the nations of the resistance front, and intercede for it; just as you did during your worldly life.

Message of Ayatollah Sayyid Mojtaba Hosseini Khamenei on the Occasion of New Year (1405 Solar Year/ March 21, 2026)

● **Continuous attention to economic issues**

Our Martyred Leader (May Allah uplift his status), had focused the slogan of the year on the economy of the country in the past few years.

● **Compassion for and concern about the conditions of neighbors of the same faith**

I knew about our Martyred Leader's concern about Pakistan as a country of the same faith, an example of which was evident in his outbursts in his prayer sermons due to the devastating floods that threatened the lives of the people who shared the same faith.

The Leader of the Revolution's Response to The Message of Condolences and Pledge of Allegiance by Sheikh Naim Qassem, Secretary General of Lebanese Hezbollah

● **Endurance, perseverance, patience, and continuous resistance against the most stubborn enemies of the Islamic world**

Perseverance, resistance, and patience against the most stubborn enemies of the Islamic world,

namely America and its proxy force in the region - the brutal Zionist regime - were among the most prominent characteristics of the Martyred Imam. This resistance and steadfastness continued throughout the many years of his leadership, and honoring the memories of such great martyrs as General Qassem Soleimani and other senior commanders of the Revolutionary Guards and the army is the greatest proof of the correctness of this path.

● **Supporting the resistance front against the Zionist-American enemy**

I once again emphatically declare that the consistent policy of the Islamic Republic of Iran in continuing the path of the late Imam and Martyred leader is based on continued support for resistance against the Zionist-American enemy.

Message of Ayatollah Sayyid Mojtaba Hosseini Khamenei on the Occasion of the 40th Day of the Martyrdom of the Supreme Leader of the Revolution (RA) and Important Issues Related to the Third Imposed War

● **Jurisprudence, promptness, insight, strife, practicing knowledge, sincere servitude, faith in divine promises**

Everyone knows that our Martyred Leader was an insightful jurist, a tireless mujahid who was as steadfast and firm as a mountain, a practicing divine scholar, a man of zikr, prayer, and supplication to the Lord, and sought refuge in the holy souls of the infallibles (PBUT), and believed in the divine promises from the depths of his soul.



● **Love for Iran and concern for people as the main elements of the Revolution**

Another characteristic of his was his love for Iran and his constant effort to achieve greater independence for his beloved Iran. He emphasized unity and national cohesion and spent his life striving for the stability of the Islamic system and its endurance. At the same time, he believed that the Islamic Republic is meaningless without its people.

● **Refinement of thoughts and approach towards important issues**

While having authority and firmness, he also had a great deal of refinement of thoughts and approach towards important issues.

● **Attention to youth and the country's scientific progress**

He paid special attention to the country's potential, especially its youth, and emphasized scientific

and technological progress.

● **Respect for the families of martyrs and veterans**

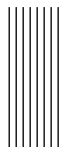
He held special respect for the families of the martyrs and war veterans.

● **Understanding and encouraging art**

These days, some media outlets frequently talk about his understanding of art and encouraging it. While this element alone can create great value for a person's personality, which certainly existed in our beloved leader in a real sense and to a great extent, it seems small compared to the other elements of his existence and qualities. I personally know many of the arts he had.

● **The art of educating and nurturing society**

One of his great arts, which receives less attention, was the art of educating and nurturing society





through shaping the thoughts, spirits, and emotions of large masses of people and social groups.

● **The art of purposeful institution building**

Another skill of his was the art of purposeful institution-building, which he undertook, especially in the early years of his leadership, by keeping in view distant horizons.

● **The art of strengthening the country's military structure**

Another skill of his was strengthening the country's military structure, the positive effects of which were learned and benefited by the Iranian nation in the two recent imposed wars.

● **The art of innovativeness and creativity in various fields**

The power of innovativeness and initiation in various dimensions, including scientific, strategic, and

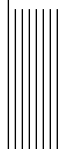
policy-making, was another art of his, a glimpse of which is reflected in the formulation of the system's general policies.

● **The power of creating novel concepts and public discourse**

He had the power of creating certain concepts through the timely construction of terminologies and novel combinations, each of which created and carried a multitude of meanings, and formed a public discourse.

● **The art of predicting distant events**

Another art of his that was achieved as a result of the refinement of his lofty spirit through hardships, trials, and afflictions, and through patience and perseverance on the path of truth, was the art of predicting distant events, because the believer looks at everything with the light of God.



● **Unceasing effort and hard work for establishing the truth**

All these skills and advantages had no origin other than special grace by God Almighty and special attention of our Master and his infallible ancestors (PBUT). Perhaps the cause of divine graces to that great man can be summarized in his unceasing and sincere efforts and hard work in establishing the truth.

● **Possessing the spirit of fighting against tyranny and of sacrifice and self-sacrifice in the path of serving his venerable father sincerely**

Apart from the hardships of the struggle against the traitorous Pahlavi regime, he greatly benefited from another special opportunity in the course of doing the duty that the general public is usually unaware of. It had been so destined that the young Sayyid, who was intensely in search of knowledge and, of course, a seeker of action - after years of studying under high-ranking professors - he abandoned all apparent areas of scientific and future-building progress in Qom, and trusting in the grace of God, devoted himself to serving his venerable father, who was on the verge of blindness. Following this sacrifice, divine grace appeared in his life in such a way that Sayyid Ali Khamenei suddenly emerged from Khorasan like a sun before the age of thirty and was soon considered one of the pillars of thought and struggle, and at the same time made significant advances in conventional sciences; so much so that in the 1970s, the SAVAK called him the Khomeini of Khorasan.

● **To be a model of resistance, perseverance, and believing in a common belief for the people**

The foundation of his moves is gradually becoming widespread, especially among our beloved people who learned lessons from his clenched fist during his martyrdom, and now this clenched fist has become a common symbol of faith. This is how it is proven once again that the impact of the martyr is greater than a living being, and his strong voice in

calling for monotheism, seeking justice, and fighting against oppression and corruption is more resonant and his message more penetrating than during his lifetime.

The Notice Issued by the Office of the Supreme Leader of the Revolution Regarding Repeated Calls from Some Segments of the Population

● **Love and compassion for all the people of Iran, and patience and forbearance in the face of insults arising from the enemy's false propaganda**

Considering his repeated response to similar cases during his blessed life, in which he repeatedly said: "The entire Iranian nation is my children and I pray for them, and I have forgiven and will forgive such dear ones, we announce that all these dear ones should rest in peace that they have been subjected to forgiveness from that kind heart that, like an ocean, encompassed all people."

Message from the Commander-in-Chief on the Occasion of the Auspicious Day of the Army of the Islamic Republic of Iran

● **Continuous effort for maintaining and enhancing the power of the army in various directions**

On the other hand, the 29th of Farvardin (April 18) is also the birthday of the unique personality of the era, our great and Martyred Leader; the one who made the greatest effort since the first decade of the Revolution to preserve the army against the ominous sounds of its dissolution and also to enhance its capabilities in various directions.

Message from the Supreme Leader of the Revolution on the Occasion of the Conservation of the Persian Language and the Commemoration of Ferdowsi



● **Paying attention to the concept of the Persian language and literature as a civilization-making factor**

Persian language and literature have a great capacity for promoting the rich culture and civilization of Islamic Iran worldwide, and the recommendation of our wise and Martyred leader (May Allah Elevate His Status) was to strengthen the Persian language as a beacon of power for the 'Iranian-Islamic civilization'.

● **The Leader of the Revolution's Response to a Letter from an Active Group of the Population**

● **Attention to the issue of population and the need to increase it**

This issue had been one of the most important concerns of our great and glorious Martyred Leader (May Allah Elevate His Status), which he emphasized in many meetings, interactions, and public and private meetings, and it is still considered one

of the most important strategic issues of the system.

Message from the Supreme Leader of the Revolution on the Occasion of the 2nd Anniversary of the Martyrdom of President Raisi and Honoring the Martyrs of Service

● Training martyrs and prominent national personalities

Martyrs Motahari, Beheshti, Rajai, Bahonar, Raisi, Al-Hashem, Amir-Abdollahian, Larijani, and hundreds of prominent personalities of the school of thought of the Great Khomeini and the beloved Khamenei (May Allah Elevate His Status), were the ones who decorated the sincere and diligent ser-



vices of the officials of the Islamic Republic with their bloody signatures.

Message from the Supreme Leader of the Revolution on the Occasion of Eid al-Ghadir and the 37th Anniversary of the Demise of Imam Khomeini (RA) and the Anniversary of the Beginning of the Leadership of

Grand Ayatollah Sayyid Ali Khomeini

● Wise speaker and guide for Iran's future path

The first is the 14th of Khordad (June 4), when the compassionate father of the nation, the loyal and distinguished disciple and friend of the Imam's school of thought, the great and Martyred Leader of the Islamic Revolution, Grand Ayatollah Sayyid Ali Khomeini (May Allah Elevate His Status) became a guest of





the divine banquet, and the echo of his strong voice and wise and penetrating words could not be heard in the Imam's holy shrine. However, the statements and writings of the founder of the Islamic Republic during his ten years of leadership and the thirty-six-year leadership of the Great Martyred Leader are valuable, an unparalleled treasure for all of us, and a beacon for the path to the future.

● **Guiding and inspiring the Iranian nation to actualize inclusive objectives**

Is it not true that the most important objectives that encompassed and aroused the Iranian nation took place during the era of the Great Khomeini and the Great Martyred Khamenei, and under their direct or indirect guidance?

● **Revival of the Iranian nation's talent and empirical readiness to preserve and protect Iranian-Islamic values and avenge its martyrs**

What great force could have awakened the nation on June 5, 1963; at a time when it had been enchanted by imperialism and colonialism, and

in a situation where obstruction, suffocation, and total dependence on the West prevailed? What force could draw millions of people to the streets on the 12th of Bahman 1357 (February 1, 1979) to welcome and to see off the Imam of the Ummah on June 4, 1989? And as the last amazing example, what was the strong will that arose and sent the Iranian nation to the streets on the dawn of March 1, 2026 and motivated them to remain on the streets for more than three months with great fervor and to seek the avenge their Martyred Leader and other martyrs, to protect the sanctity of the Islamic system and their beloved homeland, and to form ranks of tens of millions of people who are prepared to sacrifice their lives to actualize the ideals of their Martyred Leader and strengthen the foundations of truth and the uprising of Allah?

● **Stepping on the right path of Imam Khomeini (RA), encouraging youth orientation and deepening people's insight**

And of course, another example of this type of influence is that of the dear Khamenei himself, who



followed in the path of his righteous predecessor and led the Revolution and the Islamic system for nearly four decades, by trusting in the youth and deepening and elevating the level of people's insight and attitude, and by bringing society to such a level of readiness that after the great event of his martyrdom, a new era uprising was formed for the Iranian nation.

● **Systematization and socialization with the aim of deepening and expanding the ideals of the late Imam (RA)**

The late Imam (RA) was the creator of a great and historic transformation in Iran, the Islamic Ummah, and the world, which the Martyred Supreme Leader (May Allah Elevate His Status) deepened, expanded, systematized, and socialized. In this regard, in addition to keeping the school of thought of the late Imam alive in his words, writings, and deeds and in his various meetings, he turned the 14th of Khordad (June 4) into an opportunity for the nation to renew their allegiance with Imam Khomeini, and at the same time, explained and

expounded a set of principles and policies for the continuation of this school of thought.

● **Revival of the spirit of self-confidence among Iranians**

Some of his repeated teachings were that the Iranian nation is a faithful, intelligent, and courageous nation; that the people are the true owners of the country and the source of its power; and that these people can bring about any correct change they pursue and make the slogan 'We can' a reality in various fields.

● **Reviving the spirit of anti-oppression and support for the oppressed, and explaining the cause of America's fundamental hostility towards the Iranian nation**

Among other teachings of his was the necessity of supporting the oppressed as an Islamic, human, and Iranian duty. And that the system of domination, led by America, has a problem with this nation and its privileged identity, and its spirit of insubordination.

Imam Khomeini's (RA) Views on **Martyred Grand Ayatollah Khamenei**

The late Ayatollah Hashemi Rafsanjani has quoted:
“Imam Khomeini (RA) told me in a public meeting and
once in a private meeting that Mr. Khamenei is the
best person to lead the Islamic Revolution.”



In a meeting attended by the heads of the three branches of government, Prime Minister and Haaj Ahmad Agha, a discussion was held in the presence of the Imam. Our conversation with the Imam was that if, God forbid, something were to happen to you, there might be a leadership vacuum. He said, "There won't be a leadership vacuum, and you have qualified people." I asked: "Who?" In the presence of Mr. Khamenei, he said: "This same Mr. Khamenei."

The founder of the Islamic Revolution had repeatedly endorsed him (Martyr Ayatollah Khamenei) during his lifetime, referring to him as the capable arm of the Islamic Republic and its illuminating sun, saying: "I, who have had close relations with you since years before the Revolution, and that relationship, thanks to God, has remained until now, consider you one of the capable arms of the Islamic Republic, and I consider you as a brother who is familiar with and committed to jurisprudential issues, and who stands by the jurisprudential principles related to the absolute guardianship of the jurist, and among friends and those committed to Islam and Islamic principles, you are among the rare individuals who shine like the sun."

In his speech delivered before endorsing Ayatollah Khamenei's presidential decree, Imam Khomeini stated: "God Almighty has blessed us by guiding public opinion to elect a committed and militant president in the direct line of Islam and the world to religion and politics. I congratulate you, dear Khamenei, for serving the oppressed nation on the battlefields in military uniform and behind the scenes in clerical attire, and I ask God Almighty for your health to continue serving Islam and Muslims."

The late Hojrat al-Islam Seyyed Ahmad Khomeini has related: "When Ayatollah Khamenei was on a trip to (North) Korea, the Imam would watch reports of that trip on television. The way the people of Korea welcomed Ayatollah Khamenei, and the speeches and negotiations during that trip were very interesting, and the Imam commented that he (Ayatollah

Khamenei) truly deserves to be the leader." The Imam's son had also once told Ayatollah Khamenei, "The Imam had repeatedly mentioned your name as a Muslim scholar and the best person for leadership."

Ms. Zahra Mostafavi, the daughter of the Imam (RA), has also said: "I personally asked the Imam about the leadership (after him), and he mentioned Ayatollah Khamenei. I asked whether being a religious jurisprudent was not necessary for leadership, and he denied it. I asked about his scholarly level, and he clearly said that he (Ayatollah Khamenei) has the ijtehad knowledge necessary for being the Supreme Leader."

Excerpts from Imam Khomeini's (RA) letter to the Martyred Leader of the Revolution after his unsuccessful assassination in 1981

In the name of Allah, the Most Gracious, the Most Merciful

Hojrat al-Islam Mr. Sayyid Ali Khamenei

Thank God Almighty for making the enemies of Islam foolish groups and individuals, and thank God that since the beginning of the glorious Islamic Revolution, every plan they have made, every conspiracy they have hatched, and every speech they have made has made the devoted nation more cohesive and the bonds stronger.

By attempting to harm you, who are from the lineage of the Holy Prophet and the family of Husain ibn Ali (AS), and who have no fault other than serving Islam and the Islamic country, and who are a devoted soldier on the battlefield, an instructive teacher in the mihrab, a capable preacher in Friday and congregational prayers, and a compassionate guide on the scene of the Revolution, the enemies of the Revolution have proved the extent of their foolish political thinking.

By attempting to harm you, they have hurt the feelings of millions of committed people throughout the country and the world. I congratulate you, dear Khamenei, for serving this oppressed nation on the front lines in military uniform and behind the scenes in clerical attire, and I pray to God Almighty for your health to continue serving Islam and Muslims.

Until the Last Breath...



Saturday, February 28. An attack by the United States and the Zionist regime led to the martyrdom of Imam Khamenei during the holy month of Ramadan; while he stood firm in the field, fulfilling his duties, unlike some kings and leaders who either fled or were killed in disgrace. Contrary to what Western media portrayed—that he had taken refuge in a hideout—this was not their first distortion. For years, Western media has attempted to project a distorted image of him, but who was he really?

Imam Khamenei was a multifaceted figure. In politics, he was an experienced politician who continued the path of the architect of the Islamic Revolution, Imam Khomeini, establishing a “model of independence” against external pressures and threats; a model that kept the country from surrendering to foreign powers and navigated the “ship of Iran” through relentless storms.

However, this is not the whole story. Alongside his political role, he was a cultured, spiritual, and sagacious leader; a figure who offered a different paradigm for governance, one that deviated from the East and West. As a Shia scholar and religious authority, he had profound insights on various issues, producing a broad collection of over 120 volumes based on his speeches and discussions: covering topics from Palestine to Persian literature, from the political conduct of the Household of the Prophet of Islam (Ahl al-bayt) to Islamic teachings. Alongside this scholarly aspect, he also possessed artistic sensibilities; he had a passion for poetry and composed over six ghazals.

Yet among all these dimensions, one key characteristic stood out: the steadfastness against oppression and tyranny. This resilience was not a temporary slogan; it was the backbone of a political and moral approach. It meant standing firm against coercion, without humiliation, and defending dignity even at the cost of significant sacrifices.

This principle manifested itself in his reactions

to ongoing external pressures and was evident in his unwavering support for Palestine.

He viewed Palestine not merely as a distant regional conflict but as a moral and existential question of the time, a criterion revealing where individuals, governments, and nations truly stood; a measure for determining whether one stands with the oppressed or the oppressor, choosing justice or silence.

For this reason, Imam Khamenei’s support for Palestine was not just a political stance; it was a sign of standing on the right side of history.

To understand this spirit, one must return to the point of origin.

Sayyid Ali Hosseini Khamenei, the son of the late Hojjat al-Islam Sayyid Javad Hosseini Khamenei, a scholar and jurist of his time, was born on April 19, 1939, in Mashhad. He was the second son in the family. The life of Sayyid Javad Khamenei, like that of many clerics and teachers of religious sciences, was very modest. This simplicity familiarized him with hardship from an early age, instilling a resilient and hardworking spirit in him.

From early childhood and after finishing elementary school, he entered the world of seminary education; a path that was characterized by discipline, study, and intellectual rigor from the very beginning.

As he grew into young adulthood, he found himself in the midst of a struggle that was set to transform Iran’s political landscape. This young

cleric quickly became one of the active cores of the movement against the Pahlavi regime; in an atmosphere where pursuit and pressure were part of the daily lives of activists, conveying the message of the movement was fraught with costs.

His tirelessness became evident from the outset of the Islamic Revolution led by Imam Khomeini in 1961; he was among the first to enter the fray, and his activities over the fifteen years of struggle led to his arrest six times. The last time, in January 1975, he was transferred to the torture chamber of the State Security and Intelligence Organization (Savak), the committee of anti-sabotage in Tehran, where, according to him, he experienced the hardest days of imprisonment.

Yet even in the most trying moments, there was no place for surrender. To break his spirit, they shaved his beard in prison; however, his reaction was to shatter the atmosphere of humiliation with a smile and a single sentence: “Thank God... I hadn’t seen my chin for a long time, and now I do...”

After prison, exile began—years spent away from home, yet not away from the struggle. Even in exile, he continued to educate and organize combatant cells; it was as if the fields changed, but the path remained unchanged.

Following the Revolution, he was appointed as the Friday Prayers Leader of Tehran; a podium that was not merely a place for speech, but also for social organization and creating movement and dynamism among the people. From those years, it was clear that he was a charismatic leader, and his ability to mobilize the people, this time from the pulpit, marked a new phase of influence over hearts.

With the onset of the Ba’athist regime’s invasion led by Saddam in 1980, he experienced a battlefield presence; one that intertwined with the collaboration of figures like Mostafa Chamran and the establishment of frameworks for unconventional warfare. As a representative of Imam Khomeini, he participated in war room meetings, playing a significant role in logistics and support coordination.

This experience, being on the front lines and directly familiar with the battlefield, forged in him

an understanding of security “up close,” which later served as a practical foundation for guiding the military and security structures of the Islamic Republic.

Then came the year 1981, when there was an attempt on his life...

An attack that confronted him with life-threatening injuries, yet deepened and strengthened his resolve.

He returned to the path of struggle, this time with a more resolute determination... and entered his eight-year presidency during the imposed war with that very battlefield experience.

During those years, he pursued an independent foreign policy, free from reliance on East or West, while remaining engaged in the midst of war and advancing economic policies to support disadvantaged segments of society.

After the departure of Imam Khomeini, Ayatollah Khamenei was elected as the leader of the Islamic Revolution. With the end of the war and throughout his years of leadership, that spirit of resilience continued. He clearly understood that if Iran wanted to withstand external pressures—from war, military threats, or economic sanctions—it needed to become stronger.

In a time when Iran was severely damaged after eight years of war with Iraq, over the course of more than 37 years of his leadership, the country transformed into an influential regional power, focusing on reconstruction, expanding capabilities, and solidifying independence in decision-making.

Image of Ayatollah Khamenei’s statements:

“The imperial nature of the United States accepts nothing other than submission... Everyone should know that the solution to many problems right now is ‘becoming strong’; the country must be strengthened.”(5 November 2025)

In a region saturated with threats...

Where the United States has sparked the flames of proxy wars, Imam Khamenei established the foundation of a multilayered security order, a framework to enhance deterrence and reduce vulnerability; and at the same time, a basis for the Islamic Republic’s support for the oppressed na-

tions throughout the region.

The result was:

The formation of a defensive and missile capability rooted in domestic capacities.

Under his leadership, Iran, which, prior to the Islamic Revolution, was a weak and dependent country with rulers whose will did not progress without Western approval and that could be easily occupied from the north and south, was transformed into an independent nation that today withstands the most intense pressures and complex threats without retreating.

In parallel, in terms of the economy, Iran emerged from the war-afflicted state with a model of independent advancement, neither under the shadow of the East nor within the orbit of the West, steering itself toward industrialization; so that even under the weight of sanctions, it could meet its basic needs. And in politics, following the path of Imam Khomeini, he strengthened religious democracy; a sapling that was planted by the people's vote, and relying on that same public will, grew into a sturdy tree, a model whose pillars are the people, not an individual, and for this reason, it will remain standing after him as well.

The roots of Imam Khamenei's steadfastness are not merely a calculation of power. Contrary to the logic of the "law of the jungle," which dictates that the weak must submit or be eliminated, he founds it on faith: Faith in God and His promises. This belief holds that if a society stands for the truth and bears its costs, "victory" is not merely a possibility; it is a certain promise. This perspective explains the connection among politics, spirituality, and resistance.

Statements regarding victory through steadfastness and faith in divine promise:

God Almighty has made promises in the Quran that are unbreakable. He has promised, "If you support God, He will support you and make your feet firm"; (1) He has promised, "And certainly, Allah will help those who help Him"; (2) He has promised, "Indeed, Allah defends those who believe"; (3) He has promised, "And as for what ben-

efits people, it remains on the earth." (4) If you support God, He will grant you steadfastness and victory; what benefits the people is enduring, while the foam on the water is fleeting, and that which is unjust and false is like the foam on the water. (4 June 2023)

And finally, on the morning of February 28, 2026, after a lifetime of steadfastness, he achieved immortality by "martyrdom" and marked another Ashura. Standing for justice and refusing humiliation were principles he never compromised on, and supporting Palestine as one of the examples of "human liberation from oppression" also aligned with this principle. Although his physical presence departed from the nation, his name remains immortalized in history as a powerful leader who ruled hearts, a leader who never submitted to oppression and brought glory and dignity to Iran.

Statements:

Imam Hussein (peace be upon him) said: "A person like me does not pledge allegiance to a person like Yazid"; the people of Iran essentially say: "A nation like ours, with this culture, this history, and this profound knowledge, will not pledge allegiance to corrupted leaders like those in power in the United States of America today." (17 February 2026)

And in the path of Imam Hussein (peace be upon him)—the path of sacrifice, dignity, and not bowing down to oppression—Imam Khamenei also attained martyrdom; a martyrdom that itself became a model of resilience.

His steadfastness... bore fruit for the sapling of the Islamic Revolution that was planted by Imam Khomeini and defined independence for Iran. It demonstrated that the people of Imam Hussein would never leave the Palestinian people alone.

Martyrdom is not the end; it is the beginning,

The birth of a star whose light transcends the bounds of time and space.

Now that light has begun to shine among the Islamic Ummah and among freedom-seekers of the world...

To resist humiliation,
To stand against bullying.



For further information on Ayatollah Sayyid Mojtaba Hosseini Khamenei, click on the link to Echo of Islam

Who Is the Successor of Martyred Ayatollah Khamenei?

A Brief Biography of Ayatollah Sayyid Mojtaba Hosseini Khamenei

Ayatollah Sayyid Mojtaba Hosseini Khamenei was born in the City of Mashhad and in a scientific and spiritual atmosphere on September 8, 1969 AD.

Sayyid Mojtaba spent his childhood in an atmosphere that was gradually witnessing increasing revolutionary uprisings against the Pahlavi monarchical regime, and Sayyid Ali Khamenei was one of the young clerics who actively participated in the anti-regime political movement. During this era, their house was repeatedly invaded by the SAVAK agents, and Sayyid Ali was imprisoned and exiled several times; the events that directly linked the life and memories of Sayyid Mojtaba to the pre-1979 Islamic Revolution.

The victory of the Islamic Revolution of Iran in 1979 resulted in the collapse of the Pahlavi regime and the formation of the Islamic Republic of Iran. Some time later, i.e., in September 1980, Saddam Hussein's army, supported by some international powers and certain countries of the region, attacked Iran. After completing his high school studies in the Alavi School of Tehran in the academic year 1986-1987, when he was just 17 years old, and his father was the president of the Islamic Republic of Iran, Sayyid Mojtaba voluntarily joined the combatants at the warfront. He served in the 'Habib ibn Mazaher' battalion of the 'Mohammad Rasoulullah' army and participated in several important operations in the west and northwest fronts of the country.

After the imposed war ended, the young Sayyid Mojtaba Hosseini Khamenei went to the city of Qom, which is the center of Islamic sciences, in 1989 to complete his seminarian studies and remained in that city until early 1992. Thereafter, he returned to Tehran and continued with his seminarian education there, and alongside his studies, he also engaged in teaching certain preliminary seminarian lessons in jurisprudence and Islamic principles at the Ayatollah Mojtabehi School of Islamic Studies from the year 1995.

The year 1999 proved to be a turning point in Sayyid Mojtaba's life. In this year he married 'Ms. Zahra Haddad Adel' and the fruits of this marriage were

two sons by the names of Mohammad Bagher and Mohammad Amin, and one daughter by the name of Fatemeh.

After getting married, Ayatollah Sayyid Mojtaba Hosseini Khamenei once again migrated to the city of Qom along with his family to complete his seminarian studies and to uplift his spiritual qualities. He participated in the highest levels of seminarian studies (called Kharej) and, in this way, he very actively spent more than 17 years studying the highest levels of jurisprudential studies.

He then started giving private tuition on such subjects as 'Rasa'el' and 'Makaseb' (two of the highest levels of the principles of jurisprudence) in Qom in the year 1998, which continued until 2004. Thereafter, i.e., in 2005 and 2006 he began to teach the highest level of jurisprudential subjects such as 'Makaseb' in a seminary of Qom City, and in 2007, he started teaching the 'Kharej Studies' (highest levels of the principles of Jurisprudence) in the Faiziyah Seminary (the most important seminary in Iran),

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

tinues to be practiced in his personal, married, and family life. In spite of his social and political status, Ayatollah Sayyid Mojtaba Hosseini Khamenei interacted with others with humbleness, modesty, and in a very cordial manner.

The humility and modesty of Ayatollah Sayyid Mojtaba Hosseini Khamenei could be vividly seen in his first message as the Leader of the country, in which he did not consider himself to be at the level of the 'Martyred Leader' and at the same time emphasized the fundamental role of the people. In his statement, he humbly attributed the main power of the country to the Iranian nation. In his message on the occasion of Nowruz, too, he spoke about his interactions with people in taxis in order to experience their concerns and worries.

Due to Ayatollah Sayyid Ali Hosseini Khamenei's stance on his children's non-involvement in high-ranking governmental positions, and Sayyid Mojtaba's preference to remain anonymous, he never held any official responsibility during his father's lifetime. Nevertheless, as a trusted advisor to his father and a capable arm of the establishment, he has played a role in various arenas, including continuous consultative interactions with the commanders of the armed forces, effective communication with the resistance front, pursuit of strategic issues, holding specialized sessions with experts to clarify macro-policies, identifying and supporting top talents, and



strengthening scientific centers, among other activities.

Following the brutal American-Zionist attacks on February 28, 2026, which led to the martyrdom of the Leader of the Islamic Revolution, Ayatollah Sayyid Ali Khamenei, the Islamic nation

plunged into deep sorrow. While the Iranian nation commemorated the memory and path of their late leader with exemplary steadfastness and cohesion, the Assembly of Experts convened in the shortest possible time and after reviewing the conditions and

the highest interests of the Islamic system, on March 8, 2026, coinciding with the night of the 19th of Ramadan and a Qadr night, it announced Ayatollah Sayyid Mojtaba Hosseini Khamenei as the new leader of the Islamic Republic of Iran by a majority vote.

**10 Key Strategic Points by the Martyred
Leader of the Islamic Revolution on**

The Persian Gulf and the Strait of Hormuz

Iran's victory in the Persian Gulf:

The dawn of a new regional order



- 1 The presence of American forces and their entrenchment in the lands of the Persian Gulf region: The primary cause of insecurity in the region
- 2 The inability of the US's flimsy bases even to ensure their own security
- 3 The brilliant future of the Persian Gulf region: One without the US and in the service of the progress, welfare, and prosperity of its nations
- 4 Our "common destiny" with our neighbors surrounding the waters of the Persian Gulf and the Sea of Oman
- 5 Aggressive foreigners have no place in the Persian Gulf except at the bottom of its waters
- 6 Islamic Iran's chain of victories in the Persian Gulf: The dawn of a new regional and global order
- 7 Ensuring the security of the Persian Gulf by appreciating the blessing of Iran's management of the Strait of Hormuz in practice
- 8 Putting an end to the hostile enemy's exploitation of the Strait of Hormuz
- 9 Securing comfort and progress for the benefit of all the nations of the region through the Strait of Hormuz's new management and the corresponding legal framework
- 10 Gladdening the hearts of the Iranian people through economic bounties resulting from the Strait of Hormuz's new management

Excerpts from the Statement Issued by the Martyred Leader on the “Second Phase of the Islamic Revolution”, Addressed to the Iranian Nation



On the Occasion of the Fortieth Anniversary of the Victory of the Islamic Revolution, February 11, 2019, the Leader of the Islamic Revolution, Ayatollah Seyyed Ali Khamenei, issued a statement setting the major policies for the future of the revolution.

As the Great Islamic Revolution of Iran reached its fortieth anniversary, having traversed numerous challenges and achieved remarkable progress, it began its fifth decade

with optimism. To illuminate the path ahead, the sagacious Supreme Leader of the Islamic Revolution, Ayatollah Sayyid Ali Khamenei, issued the statement on the “Second Phase

of the Revolution”, highlighting the extraordinary achievements of the past four decades and offering fundamental guidance for a “great endeavor to build a great Islamic Iran.”

The statement on the “Second Phase of the Revolution” serves as a renewed manifesto aimed at the Iranian people, particularly the youth, and stands as a charter for the “second phase of self-building, community development, and civilization construction,” marking a new chapter in the life of the Islamic Republic. This second Phase will bring the revolution closer to its grand goal of establishing a new Islamic civilization.

A proper understanding of the past is essential for taking future phases. The leader elucidated the dimensions of the revolution’s brilliance and the indices of national dignity, instilling confidence in the belief that “we can” in the first section of the statement.

Key factors for achieving the great endeavor to construct an Islamic Iran and for outlining a roadmap for the future are presented in this statement. The first key factor is to heed the Revolution’s slogans and remain vigilant, as neglecting these slogans is detrimental.

As the statement highlights, we must have proper knowledge of the revolution and its accomplishments. We have made good progress in various areas, including transportation, science and technology, public participation, political awareness—both domestically and internationally—justice in the distribution of water and electricity, industrial development, dam construction, housing, and enhancing spirituality.

The historical trajectory of the Islamic Revolution, as articulated by the leader in the past, is clearly delineated. For the first time in 2001, he outlined a five-stage process transitioning from the Islamic Revolution to an Islamic system, then to an Islamic government, an Islamic community, and finally, to an Islamic civilization. According to this model, the first two stages—the Islamic Revolution and the Islamic system—have been accomplished, with a current emphasis on the Islamic government. The main themes of the second Phase statement, which can serve as a basis for goal-setting and evaluation, include:

1. Advancing beyond the frontiers of science to accelerate scientific growth.
2. Achieving a knowledge-based economy.
3. Promoting spirituality and preventing the

proliferation of anti-spirituality and immorality.

4. Fostering justice and combating corruption, particularly within government institutions.

5. Advancing an Islamic lifestyle and countering the promotion of a Western way of life.

6. Emphasizing independence and freedom.

7. Enhancing national dignity, foreign relations, and delineating boundaries with adversaries.

This statement outlines the primary directions for the movement of the Islamic Revolution and clarifies its distinctions from both Western and Eastern civilizations.

For further reading on the second Phase of the revolution, please visit the following link:

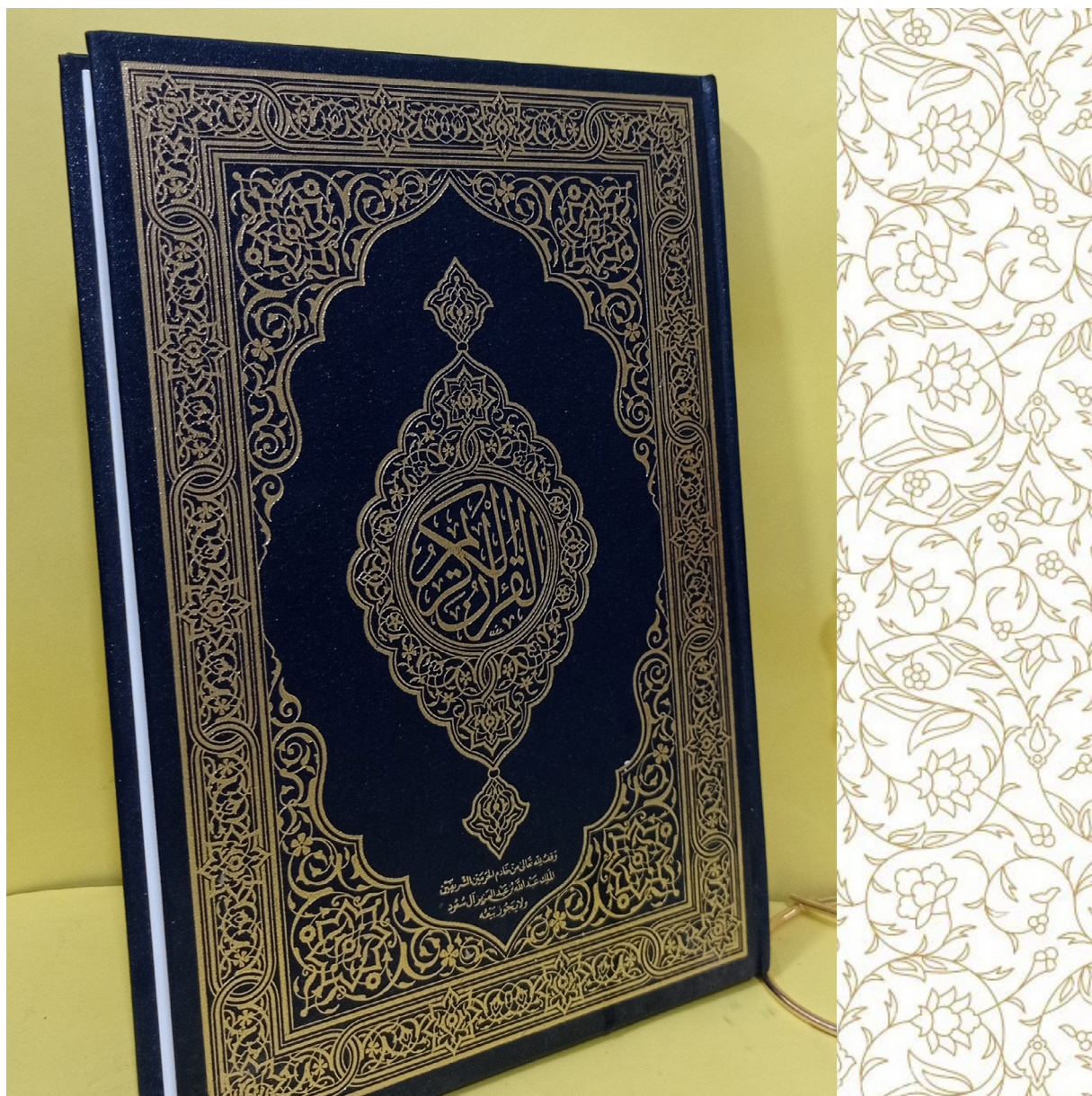
(<https://english.khamenei.ir/news/6415/The-Second-Phase-of-the-Revolution-Statement-addressed-to-the>)



Martyred Imam Khamenei's

First Letter Addressed to the Youth in Europe and North America Regarding the Terrorist Attacks of January 2015 in France

In the name of God, the Beneficent, the Merciful
To the Youth in Europe and North America,
The recent events in France and similar ones in some other Western countries have convinced me to directly talk to you about them. I am addressing you, [the youth], not because I overlook your parents, but rather it is because the future of your nations and countries will be in your hands; and also, I find that the sense of quest for truth is more vigorous and attentive in your hearts.



I don't address your politicians and statesmen either in this writing because I believe that they have consciously separated the route of politics from the path of righteousness and truth.

I would like to talk to you about Islam, particularly the image that is presented to you as Islam. Many attempts have been made over the past two decades, almost since the disintegration of the Soviet Union, to place this great religion in the seat of a horrifying enemy. The provocation of a feeling of horror and hatred, and its utilization, has, unfortunately, a long record in the political history of the West.

Here, I don't want to deal with the different phobias with which the Western nations have thus far been indoctrinated. A cursory review of recent critical studies of history would bring home to you the fact that the Western governments' insincere and hypocritical treatment of other nations and cultures has been censured in new historiographies.

The histories of the United States and Europe are ashamed of slavery, embarrassed by the colonial period, and chagrined at the oppression of people of color and non-Christians. Your researchers and historians are deeply ashamed of the blood-

shed wrought in the name of religion between the Catholics and Protestants or in the name of nationality and ethnicity during the First and Second World Wars. This approach is admirable.

By mentioning a fraction of this long list, I don't want to reproach history; rather, I would like you to ask your intellectuals as to why the public conscience in the West awakens and comes to its senses after a delay of several decades or centuries. Why should the revision of collective conscience apply to the distant past and not to the current problems? Why is it that attempts are made to prevent public awareness regarding

an important issue, such as the treatment of Islamic culture and thought?

You know well that humiliation and spreading hatred and illusory fear of the “other” have been the common base of all those oppressive profiteers. Now, I would like you to ask yourself why the old policy of spreading “phobia” and hatred has targeted Islam and Muslims with an unprecedented intensity. Why does the power structure in the world want Islamic thought to be marginalized and remain latent? What concepts and values in Islam disturb the programs of the superpowers, and what interests are safeguarded in the shadow of distorting the image of Islam? Hence, my first request is: Study and research the incentives behind this widespread tarnishing of the image of Islam.

My second request is that, in reaction to the flood of prejudgments and disinformation campaigns, try to gain a direct and firsthand knowledge of this religion. The right logic requires that you understand the nature and essence of what they are frightening you about and want you to keep away from.

I don’t insist that you accept my reading or any other reading of Islam. What I want to say is: Don’t allow this dynamic and effective reality in today’s world to be introduced to you through resentments and prejudices. Don’t allow them to hypocritically introduce their own recruited terrorists as representatives of Islam.

Receive knowledge of Islam from its original sources. Gain information about Islam through



the Quran and the life of its great Prophet. I would like to ask you whether you have directly read the Quran of the Muslims. Have you studied the teachings of the Prophet of Islam and his humane, ethical doctrines? Have you ever received the message of Islam from any sources other than the media?

Have you ever asked yourself how and on the basis of which values Islam has established the greatest scientific and intellectual civilization of the world and raised the most distinguished scientists and intellectuals throughout several centuries?

I would like you not to allow the derogatory and offensive image-building to create an emotional gulf between you and reality, taking away the possibility of an impartial judgment from you. Today, the communication media have removed the geographical borders. Hence, don’t allow them to besiege you within fabricated and

mental borders.

Although no one can individually fill the created gaps, each one of you can construct a bridge of thought and fairness over the gaps to illuminate yourself and your surrounding environment. While this preplanned challenge between Islam and you, the youth, is undesirable, it can raise new questions in your curious and inquiring minds. Attempts to find answers to these questions will provide you with an appropriate opportunity to discover new truths.

Therefore, don’t miss the opportunity to gain a proper, correct, and unbiased understanding of Islam so that hopefully, due to your sense of responsibility toward the truth, future generations would write the history of this current interaction between Islam and the West with a clearer conscience and lesser resentment.

Sayyid Ali Khamenei
Jan. 21, 2015



LETTER4U
#CommonWorry

Message of Ayatollah Sayyid Ali Khamenei
Leader of The Islamic Republic of Iran
29th of Nov, 2016

In the Name of God, the Beneficent, the Merciful
To the Youth in Western Countries,

The bitter events brought about by blind terrorism in France have once again moved me to speak to you young people. For me, it is unfortunate that such incidents have to create the framework for a conversation, however the truth is that the grounds for finding solutions and mutual consultation should have been there from the beginning.

...being anywhere in the world...
...in the present...

LETTER4U
#CommonWorry

Martyred Imam Khamenei's Second Letter to the Youth in Western Countries

In the Name of God, the Beneficent, the Merciful

To the Youth in Western Countries,

The bitter events brought about by blind terrorism in France have

once again moved me to speak to you, young people. For me, it is unfortunate that such incidents have to create the framework

for a conversation; however, the truth is that painful matters do

not provide the grounds for finding solutions and mutual consultation, then the damage caused will be multiplied.

The pain of any human being anywhere in the world causes

sorrow for a fellow human being. The sight of a child losing his life in the presence of his loved ones, a mother whose joy for her family turns into mourning, a husband who is rushing the lifeless body of his spouse to some place, and the spectator who does not know whether he will be seeing the final scene of life- these are scenes that rouse the emotions and feelings of any human being. Anyone who has benefited from affection and humanity is affected and disturbed by witnessing these scenes- whether it occurs in France or in Palestine or Iraq or Lebanon or Syria.

Without a doubt, the one-and-a-half billion Muslims also have these feelings and abhor and are revolted by the perpetrators and those responsible for these calamities. The issue, however, is that if today's pain is not used to build a better and safer future, then it will just turn into bitter and fruitless memories.

I genuinely believe that it is only you, youth who, by learning the lessons of today's hardship, have the power to discover new means for building the future and who can be barriers in the misguided path that has brought the West to its current impasse.

It is correct that today terrorism is our common worry. However, it is necessary for you to know that the insecurity and strain that you experienced during the recent events differ from the pain that the people of Iraq, Yemen, Syria, and Afghanistan have been experiencing for many years, in two significant ways. First, the Islamic world has been the victim of terror and brutality to a larger extent territorially,

to a greater extent quantitatively, and for a longer period in terms of



time. Second, unfortunately, this violence has been supported by certain great powers through various methods and effective means.

Today, there are very few people who are uninformed about the role of the United States of America in creating, nurturing, and arming al-Qaeda, the Taliban, and their inauspicious successors. Besides this direct support, the overt and well-known supporters of takfiri terrorism- despite having the most backward political systems- are standing arrayed as allies of the West, while the most pioneering, brightest, and most dynamic democrats in the region are suppressed mercilessly. The prejudiced response of the West to the awakening movement in the Islamic world is an illustrative example of the contradictory Western policies.

The other side of these contradictory policies is seen in supporting the state terrorism of Israel. The oppressed people of Palestine have experienced the worst kind of terrorism for the last sixty years. If the people of Europe have now taken refuge in their homes for a few days and refrain from being present in busy places, it has been decades since Palestinian families have been secure even in their own homes from the Zionist regime's death and destruction machinery. What kind of atrocious violence today is comparable to that of the settlement constructions of the Zionist regime?

This regime - without ever being seriously and significantly censured by its influential allies or even by the so-called independent international organizations - every day demolishes the homes of Palestinians and destroys their orchards and farms. This is done without even giving them time to gather their belongings or agricultural products, and usually it is done in front of the terrified and tear-filled eyes of women and children who witness the brutal beatings of their family members, who in some cases are being dragged away to gruesome torture chambers. In today's world, do we know of any other violence on this scale and scope and for such an extended period of time?

Shooting down a woman in the middle of the street for the crime of protesting against a soldier who is armed to the teeth- if this is not terrorism, what is? This barbarism, because it is being done by the armed forces of an occupying government, should not be called extremism? Or maybe only because these scenes have been seen repeatedly on television screens for sixty years, they should no

longer stir our consciences.

The military invasions of the Islamic world in recent years- with countless victims- are another example of the contradictory logic of the West. The assaulted countries, in addition to the human damage caused, have lost their economic and industrial infrastructure, their movement towards growth and development has been stopped or delayed, and in some cases, has been thrown back decades. Despite all this, they are rudely being asked not to see themselves as oppressed. How can a country be turned into ruins, have its cities and towns covered in dust, and then be told that it should please not view itself as oppressed? Instead of enticements to not understand and to not mention disasters, would not an honest apology be better? The pain that the Islamic world has suffered in these years from the hypocrisy and duplicity of the invaders is no less than the pain from the material damage.

Dear youth! I have the hope that you- now or in the future- can change this mentality corrupted by duplicity, a mentality whose highest skill is hiding long-term goals and adorning malevolent objectives. In my opinion, the first step in creating security and peace is reforming this violence-breeding mentality. Until double-standards dominate western policies, until terrorism, in the view of its powerful supporters - is divided into "good" and "bad" types, and until governmental interests are given precedence over human values and ethics, the roots of violence should not be searched for in other places.

Unfortunately, these roots have taken hold in the depths of Western political culture over the course of many years, and they have caused a soft and silent invasion. Many countries of the world take pride in their local and national cultures, cultures which, through development and regeneration, have soundly nurtured human societies for centuries. The Islamic world is not an exception to this. However, in the current era, the Western world, with the use of advanced tools, is insisting on the cloning and replication of its culture on a global scale. I consider the imposition of Western culture upon other peoples and the trivialization of independent cultures as a form of silent violence and extreme harmfulness.

Humiliating rich cultures and insulting the most honored parts of these is occurring while the alter-

native culture being offered in no way has any qualification for being a replacement. For example, the two elements of “aggression” and “moral promiscuity”, which unfortunately have become the main elements of Western culture, have even degraded the position and acceptability of its source region.

So now the question is: are we “sinners” for not wanting an aggressive, vulgar, and fatuous culture? Are we to be blamed for blocking the flood of impropriety that is directed towards our youth in the shape of various forms of quasi-art? I do not deny the importance and value of cultural interaction. Whenever these interactions are conducted in natural circumstances and with respect for the receiving culture, they result in growth, development, and richness. On the contrary, inharmonious interactions have been unsuccessful and harmful impositions.

We have to state with full regret that vile groups such as DAESH are the spawn of such ill-fated pairings with imported cultures. If the matter were simply theological, we would have had to witness such phenomena before the colonialist era, yet history shows the contrary. Authoritative historical records clearly show how a colonialist confluence of extremist and rejected thoughts in the heart of a Bedouin tribe planted the seed of extremism in this region. How then is it possible that such garbage as DAESH comes out of one of the most ethical and humane religious schools, which, as part of its inner core, includes

the notion that taking the life of one human being is equivalent to killing the whole of humanity?

One has to ask why people who are born in Europe and who have been intellectually and mentally nurtured in that environment are attracted to such groups. Can we really believe that people with only one or two trips to war zones suddenly become so extreme that they can riddle the bodies of their compatriots with bullets? On this matter, we certainly cannot forget about the effects of a life nurtured in a pathological culture in a corrupt environment born out of violence. On this matter, we need complete analyses, analyses that see the hidden and apparent corruptions. Maybe a deep hate-planted in the years of economic and industrial growth and borne out of inequality and possibly legal and structural prejudice- created ideas that every few years appear sickeningly.

In any case, you are the ones who have to uncover the apparent layers of your own society and untie and disentangle the knots and resentments. Fissures have to be sealed, not deepened. A hasty reaction is a major mistake when fighting terrorism, which only widens the chasms. Any rushed and emotional reaction which would isolate, intimidate, and create more anxiety for the Muslim communities living in Europe and America - which are comprised of millions of active and responsible human beings - and which would deprive them of their basic rights more than has already happened and which would drive them away from society- not only

will not solve the problem but will increase the chasms and resentments.

Superficial measures and reactions, especially if they take legal forms, will do nothing but increase the current polarizations, open the way for future crises, and result in nothing else. According to reports received, some countries in Europe have issued guidelines encouraging citizens to spy on Muslims. This behavior is unjust, and we all know that pursuing injustice has the characteristic of unwanted reversibility. Besides, the Muslims do not deserve such ill-treatment. For centuries, the Western world has known Muslims well- the day that Westerners were guests in Islamic lands and were attracted to the riches of their hosts, and on another day, when they were hosts and benefitted from the efforts and thoughts of Muslims, they generally experienced nothing but kindness and forbearance.

Therefore, I want you youth, to lay the foundations for a correct and honorable interaction with the Islamic world based on correct understanding, deep insight, and lessons learned from horrible experiences. In such a case and in the not-too-distant future, you will witness the edifice built on these firm foundations, which creates a shade of confidence and trust that cools the crown of its architect, a warmth of security and peace that it bequests on them, and a blaze of hope in a bright future, which illuminates the canvas of the earth.

Sayyid Ali Khamenei
November 29, 2015

Martyred Imam Khamenei's Letter Addressed to American University Students following their Courageous Defense of the Palestinian People

In the Name of God, the Compassionate, the Merciful

I am writing this letter to the young people whose awakened conscience has moved them to defend the oppressed women and children of Gaza.

Dear university students in the United States of America, this message is an expression of our empathy and solidarity with you. As the page of history is turning, you are standing on the right side of it.

You have now formed a branch of the Resistance Front and have begun an honorable struggle in the face of your government's ruthless pressure—a government which openly supports the usurper and brutal Zionist regime.

The greater Resistance Front, which shares the same understandings and feelings that you have today, has been engaged in the same struggle for many years in a place far from you. The goal of this struggle is to put an end to the blatant oppression that the brutal Zionist terrorist network has inflicted on the Palestinian nation for many years. After seizing their country, the Zionist regime has subjected them to the harshest of pressures and tortures.

The apartheid Zionist regime's genocide today is the continuation of extreme oppressive behavior, which has been going on for decades. Palestine is an independent land with a long history. It is a nation comprised of Muslims, Christians, and Jews.

After World War II, the capitalist Zionist network gradually

imported several thousand terrorists into this land with the help of the British government. These terrorists attacked cities and villages, murdered tens of thousands of people, and pushed out multitudes into neighboring countries. They seized their homes, businesses, and farmlands, formed a government in the usurped land of Palestine, and called it Israel.

After England's initial help, the United States became the greatest supporter of this usurper regime, ceaselessly providing it with political, economic, and military support. In an act of unforgivable recklessness, the United States even opened the way and provided assistance for the regime's production of nuclear weapons.

The Zionist regime used an iron-fist policy against the defenseless people of Palestine from the very beginning and has, day by day, intensified its brutality, terror, and repression in complete disregard of all moral, human, and religious values.

The United States government and its allies refused to even frown upon this state terrorism and ongoing oppression. And today, some remarks by the US government regarding the horrific crimes taking place in Gaza are more hypocritical than real.

The Resistance Front emerged from this dark environment of despair, and the establishment of the government of the Islamic Republic of Iran expanded and fortified it.

The global Zionist elite – who owns most US and European

media corporations or influences them through funding and bribery – has labeled this courageous, humane resistance movement as “terrorism”.

Can one call a people a terrorist nation for defending themselves on their own land against the crimes of the occupying Zionists? And is helping such a nation and strengthening it, an act of terrorism?

The oppressive leaders of global hegemony mercilessly distort even the most basic human concepts. They portray the ruthless, terrorist Israeli regime as acting in self-defense – yet they portray the Palestinian Resistance, which defends its freedom, security, and the right to self-determination, as terrorists!

I would like to assure you that today, the circumstances are changing. A different fate awaits the important region of West Asia. The people's conscience has awakened on a global scale, and the truth is coming to light.

Moreover, the Resistance Front has grown in strength and will become even stronger. And history is turning a page.

Besides you, students from dozens of American universities, there have also been uprisings in other countries among academics and the general public.

The support and solidarity of your professors is a significant and consequential development. This can offer some measure of comfort in the face of your government's police brutality and the pressures it is exerting on you. I, too, am among those who empathize with you,



young people, and value your perseverance.

The Quran's lesson for us Muslims and all of humanity is to stand up for that which is right: "So be steadfast as you have been commanded" (11:112).

The Quran's lesson for human relations is: "Do not oppress and do not be oppressed" (2:279).

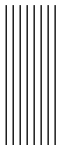
The Resistance Front advances by a comprehensive understanding and the practice of these and hundreds of other

such commands – and will attain victory with the permission of God.

My advice to you is to become familiar with the Quran.

Sayyid Ali Khamenei
May 25, 2024

**Messages Expressed
by Foreign
Personalities on
the Occasion of the
Martyrdom
of Grand
Ayatollah
Sayyid Ali
Khamenei**





Pope Leo XIV

Pope Leo XIV, leader of the Catholic Church, has expressed “deep concern” about the US-Israeli attacks against Iran, adding that peace will not be built with threats or deadly weapons. In reaction to US-Israeli attacks against Iran, Pope referred to the expanded violence in the Middle East, urging the countries to recall their moral responsibility to achieve peace, VATICAN News reported on Sunday.



Nabih Berri

Lebanon’s Parliament Speaker Nabih Berri issued a message of condolences on the martyrdom of Ayatollah Khamenei in a US-Israeli attack on Saturday and said that this martyrdom would strengthen the Islamic Ummah.



President Putin

Russian President Vladimir Putin has expressed his deepest condolences over the US-Israeli assassination of Iran’s Leader, calling it a violation of all norms of human ethics and international laws. Putin added that Ayatollah Khamenei would always be remembered in Russia as a prominent statesman who played a significant role in developing friendly relations between Moscow and Tehran and elevating the existing relations to the level of a comprehensive strategic partnership.



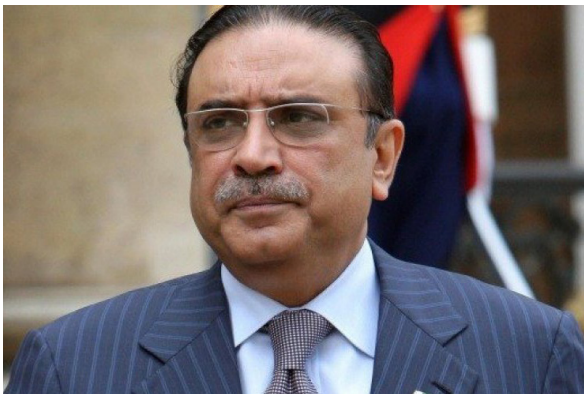
Palestinian Islamic Jihad Movement

In a statement on Sunday, the Palestinian Islamic Jihad Movement and its military wing expressed their condolences on the martyrdom of Ayatollah Khamenei, saying they honored his path of sacrifices and struggles in support of the Palestinian cause. This movement also emphasized that targeting leaders would not deter resistance forces from continuing their path, and it reaffirmed its full confidence in the ability of the Islamic Republic of Iran to overcome this crisis and continue the path of its leaders.



Republic of Azerbaijan

The Azerbaijani foreign minister also condoled the martyrdom of Ayatollah Khamenei over a phone call with Foreign Minister Araghchi. During the conversation, Araghchi stressed Iran’s strong resolve to defend the country in the face of aggression.



President of Pakistan

Pakistani President Asif Ali Zardari has offered condolences over the martyrdom of Ayatollah Khamenei, saying his loss would be felt in the entire Muslim world.

In his condolence message on Sunday, Zardari expressed concern over targeting heads of states of sovereign countries.

He sympathized with the Iranian nation and government over the US-Israeli assassination of Ayatollah Khamenei and some top-ranking Iranian generals, saying Pakistan stands with Iran in this moment of great sorrow.



President of Türkiye

Turkish President Recep Tayyip Erdoğan has expressed his condolences on the martyrdom of the Leader of the Islamic Revolution. In an X message on Sunday, Erdoğan offered his sadness over the assassination of Ayatollah Khamenei in the US-Israeli attack.

He asked God’s mercy for Ayatollah Khamenei, offered his condolences to the brotherly people of Iran, and conveyed his sympathies on behalf of his country and nation.



President of Cuba

President of Cuba Miguel Díaz-Canel Bermúdez has condoled with the Iranian nation, government, and president on the martyrdom of Ayatollah Khamenei and termed it a clear violation of international law. “The execrable assassination of Ayatollah Seyyed Ali Khamenei constitutes an outrageous violation of all the norms of international law and of human dignity,” Díaz-Canel Bermúdez wrote on his X account.



President of Tajikistan

In a message to President Masood Pezeshkian on March 2, President of Tajikistan Emomali Rahmon offered condolences over the martyrdom of Ayatollah Khamenei. Rahmon highlighted the key role of Ayatollah Khamenei in developing all-out ties and constructive relations between Tajikistan and Iran. He asked God's mercy for Ayatollah Khamenei and all martyrs of US-Israeli attacks against Iran.



Sheikh Ibrahim Zakzaky

When the enemies killed these individuals, they thought they had finished with the Supreme Leader and the senior military commanders—including all forty of them.

Initially, the enemies assumed the whole matter would last only four days—the plan being to eliminate the Leader and the top commanders, after which the people, weary of the government, would rise up against it, leading to its collapse and a change of power.

The martyrdom of Sayyid Qa'ed showed that it is the Islamic Revolution itself that they (enemies) oppose and try to suppress, but even though they feared its global expansion, it had already spread.



Prime Minister of Pakistan

Pakistani Prime Minister Shehbaz Sharif has offered condolences to the Iranian government and nation over the martyrdom of the Leader of the Islamic Revolution. He said this crime was a violation of the international regulations.



Sayyid Ammar al-Hakim

Sayyid Ammar al-Hakim, the leader of the National Wisdom Movement in Iraq, in a statement expressed sorrow over the incident and offered his condolences to the Islamic nation and to the lovers and seekers of truth around the world. Ayatollah Khamenei "strived in the defense of the

affairs of his community, and was the founder of an approach to steadfastness and adherence to principles,” he said.



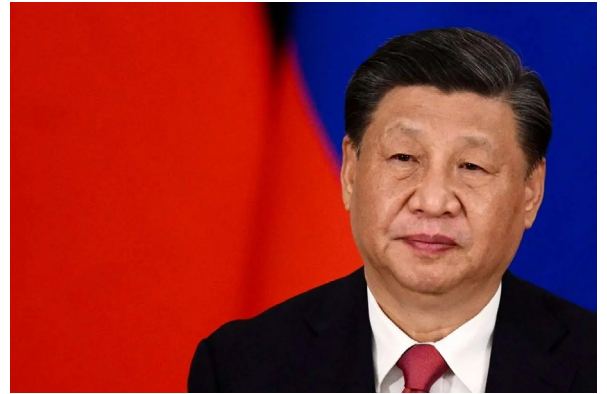
Sheikh Naim Qassem

Sheikh Naim Qassem, the secretary general of Lebanon’s Hezbollah, also condoled the martyrdom of Ayatollah Khamenei, describing his assassination as “a black stain” on the history of humanity.



Secretary-General of the Shanghai Cooperation Organization

SCO Secretary-General Nurlan Yermekbayev has sent condolences to the President of the Islamic Republic of Iran, Masoud Pezeshkian, and the Minister of Foreign Affairs of the Islamic Republic of Iran, Abbas Araghchi, regarding the martyrdom of Ayatollah Khamenei, as well as other officials and civilians.



China

China has condemned the United States and the Israeli regime for the martyrdom of Ayatollah Khamenei, calling the action contrary to the United Nations Charter.



Afghanistan

Taliban Foreign Ministry spokesman on Sunday condemned the US-Israeli attacks on Iran and voiced concern over the spread of conflicts. Eshaq Jahangiri, a former first vice president, also issued a message on Sunday condemning the assassination of Ayatollah Khamenei. He noted that this martyrdom was a fresh blood in the spirit of Iran and its armed forces in defending the country.



Iraqi Foreign Minister

The Iraqi foreign minister, in a phone conversation with his Iranian counterpart, has expressed condolences for the martyrdom of Leader of the Islamic Revolution Ayatollah Seyyed Ali Khamenei. According to the official Iraqi news agency, Fuad Hussein made a phone call with Abbas Araghchi and offered his condolences to the Iranian people and government. The top Iraqi diplomat emphasized the need for an end to the war.



Nouri al-Maleki

Former Iraqi Prime Minister Nouri al-Maleki, who is running to return to office, has offered his condolences over the martyrdom of Ayatollah Khamenei.

In a post on X, Maleki praised Ayatollah Khamenei for playing a big part in the Islamic awakening and supporting the Islamic Ummah in the path of jihad and freedom.



Sheikh Issa Qassem

Bahraini Shia Leader Sheikh Issa Qassem has expressed condolences for the martyrdom of Leader of the Islamic Revolution Ayatollah Seyyed Ali Khamenei in the US-Israeli attacks on Tehran. In a condolence message on Tuesday, Sheikh Qassem emphasized, “Today, increasing the determination of jihad for the dignity of the ummah is a religious obligation for the Islamic Ummah.”

Two poems by Ahmad Amor Zabar, England

Shajara al-Tayyiba

Please, God,
let them see, please,
USA is not a country
USA is a disease.

*

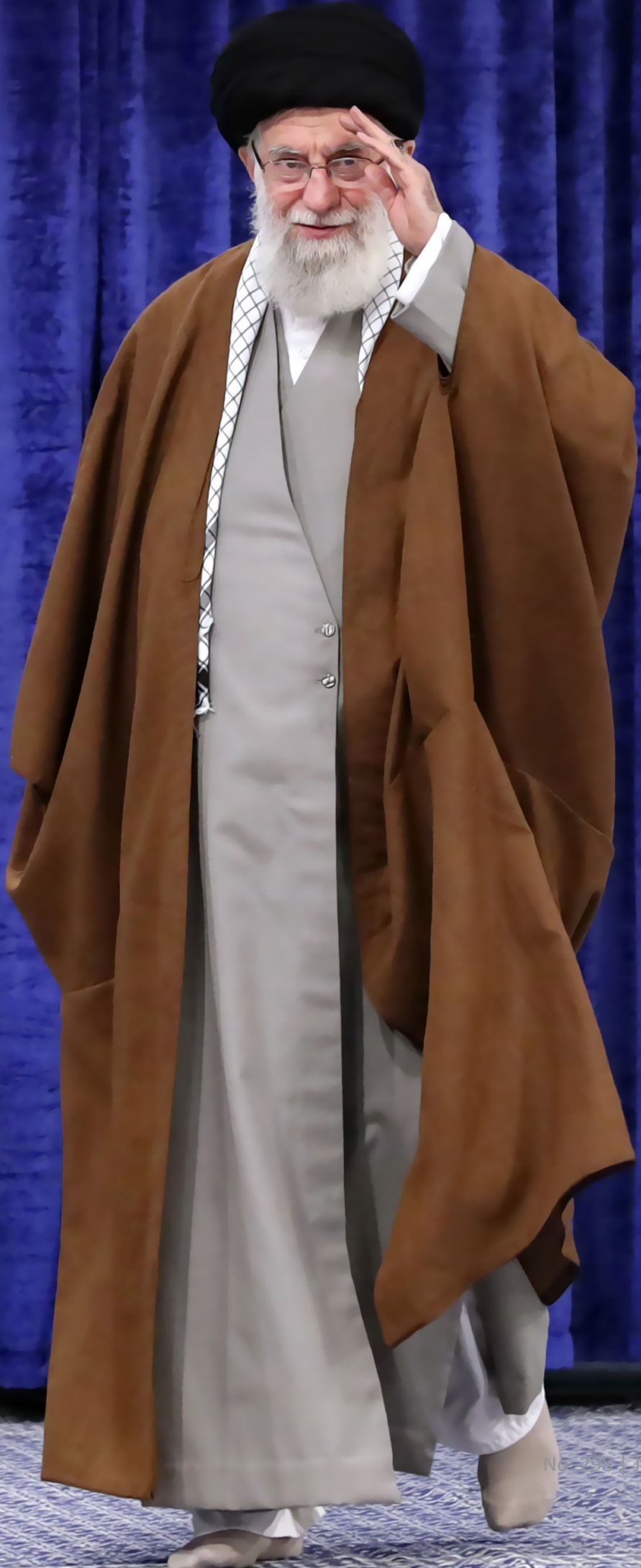
We walk toward our dreams
held in God's gentle keeping.
Our only provision is hope
shining in the eyes of our children,
in their laughter,
in the light weight of their schoolbags,
in the innocence of their questions,
in their small leaps
along the pavements leading to school
We walk on, wrapped in the scent of his-
tory,
its breath settling into the present.
We listen when it speaks
yet we do not lie down in its shade.
Our dreams are not a bridge
suspended between two voids;
our dreams are a living Shajara al-Tayyi-
ba,
its roots deep in the earth,
its branches lifted in prayer toward the
heavens

One hundred and eighty budding roses
you spilled their blood.
One hundred and eighty:
a number that dissolve
in the long ledger of your crimes,
a number lost
in the silence of a dead conscience
a number that rises screaming
from children's notebooks
stained with blood.

Your war raises no glory, only graves.
We are past, present, and future in a sin-
gle pulse,
a message that does not fade.
We are no map for greedy and blood-
stained hands to tear apart.

You are the devil's hand,
wet with the blood of flowers
their ribbons still bright with morning,
schoolyards echoing their names,
playgrounds holding their silence.

Please, God,
let them see, please,
USA is not a country
USA is a disease.



Death Left Us No Time for Grief

**We are not
a tear on a grieving cheek,
nor a headline
consumed in haste.
We are not
the crack of sorrow
in a broadcaster's voice.**

**We are your mirrors
mirrors of a nation
exiled into the unseen,
scattered
between shepherd
and herd.**

**We are not
a dialogue at a table,
not chatter,
not a column in tomorrow's paper.
We are not
the laundry of your consciences,
stained
since the day power first
disguised itself as sanctity.
We are a revolution
budding beneath the rubble,
a pulse of life
in a nation
asleep for a thousand years
on the caliph's bed.
We are the wreckage**

**of a fabricated past,
Our present
has no now.
Our days
are a chronicle of death:
death its events
in every language,
death its heroes,
death its author.
Where do we find**

**a piece of bread
to feed twenty corpses
watching their own slow extinction?
Where do we find
a drop of water
when all we have to drink
are our children's tears?**

**We write our names
on our bodies.
We read the names of the dead
from their fragments.
I am a witness.
Whoever among the living finds me
take what remains of me.
This is my hand.
Do not leave it alone.
Bury it
with the rest of my body.
We are too occupied with death
to mourn
too busy staring
into the eyes
of those who will be killed**

before us
soon.
Our only wish:
to bury a whole body,
not pieces,
not remnants.
No time for tears
Hunger keeps us occupied
busy smothering
the burning flesh

of children
on the road
No time.
A corpse ahead,
a corpse behind,
to the right, another,
to the left,
one still dying.
The earth is a grave.
Our death
waits.
Above the ruins, inside the ruin,
two lovers
a look of love
fractured by suffering.
“I will defeat war with love,” he said.
“I will ask for her hand
before death reaches her.”
Death around us was foolish.
He gathered himself,
moved toward speech—
but did not speak.
Death was quicker.

He fell,
bullets tearing through him.
His fiancée
his blood soaked her dress.
A scream of terror
burned inside her eyes:
If only the world
had never been created.
We are your victims.

The burden of geography.
Our blood
keeps your thrones intact.
A desert stretching
from the swords of the Great Schism
to the fresh bleeding of martyrs.
Beneath it run the rivers
oil,
and blood.
A people swollen in number,
experts in the unseen:
patience,
the grave,
obedience,
repression,
women’s bodies,
and the science of death.
A people that roars like lions
billions strong,
thunderous in discord,
silent before truth.
A sentence etched on a wall:
to place hope in them
is like washing your face in filth.



Message by:
**Din Shamsuddin, A
 distinguished Islamic
 intellectual, Indonesia**

We, the people of Indonesia, express our deepest condolences on the martyrdom of Imam Khamenei. We condemn this action, which has been carried out as a result of the aggression by Israel and the United States. It has been an extremely abhorrent and inhumane action that has resulted in the assassination of the leader of another country. Therefore, many of us in Indonesia express our sympathy with Iran and regard Israel and America's aggression against Iran as an act of aggression against the sovereignty of a country, and strongly condemn it.

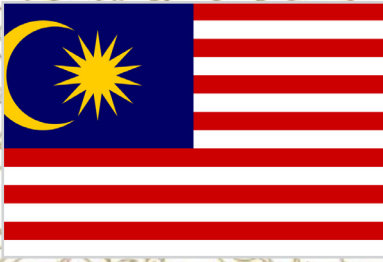
We call upon the United Nations Organization to take action against the violation of international law and human rights by Israel and the United States. We also call upon the Organization of Islamic Cooperation (OIC) to convene an emergency meeting and adopt decisive measures within the framework of Islamic solidarity.

We also call upon the President of Indonesia, H.E. Prabowo Subianto, to withdraw from the 'Board of Peace', because what has been founded by Donald Trump is, in reality, a cover deliberately created to enable Israel to act freely in order to suppress Palestine.

We all stand by and support the Islamic Republic of Iran, and hope that Iran will take reciprocal action to eliminate Netanyahu.

May Almighty God grant strength to the Islamic world, to the people of Iran, and to all Muslims and believers throughout the world, so that we may stand on the side of truth and justice and resist aggression and the oppressive actions of Israel.

May Allah's peace and mercy be upon you



Message by:

Mohammad Faisal Abdul Aziz, Law Scholar and President of Bersih Organization, Malaysia

One of Ayatollah Khamenei's most prominent works, entitled "Cultural Invasion", can be regarded as a highly significant and influential contribution. His conceptualization of the "cultural war" has been derived from a collection of his speeches and public addresses. He believed that the most severe and decisive form of conflict is not conducted through military force, but rather in the realm of culture. Cultural war is described as a subtle form of political and economic coercion that operates in an indirect and often intangible manner. Its primary objective is to subordinate societies to foreign domination, in a manner comparable to the intellectual and cultural directives that have historically been associated with Orientalist projects. According to this framework, cultural war proceeds through three principal stages: first, the erosion of religious beliefs; second, the alienation of the people from their identity and revolutionary beliefs; and third, the weakening of a society's ability to produce meaningful and empowering achievements through the promotion of fear, worthless justifications, and psychological deterrence. By understanding these ideas, Iranian society has mobilized resistance against modern forms of domination and, in doing so, has attained self-reliance and independence from Western influence. This perspective is presented as a potential source of inspiration for societies around the world striving to preserve their sovereignty, cultural integrity, and collective dignity.



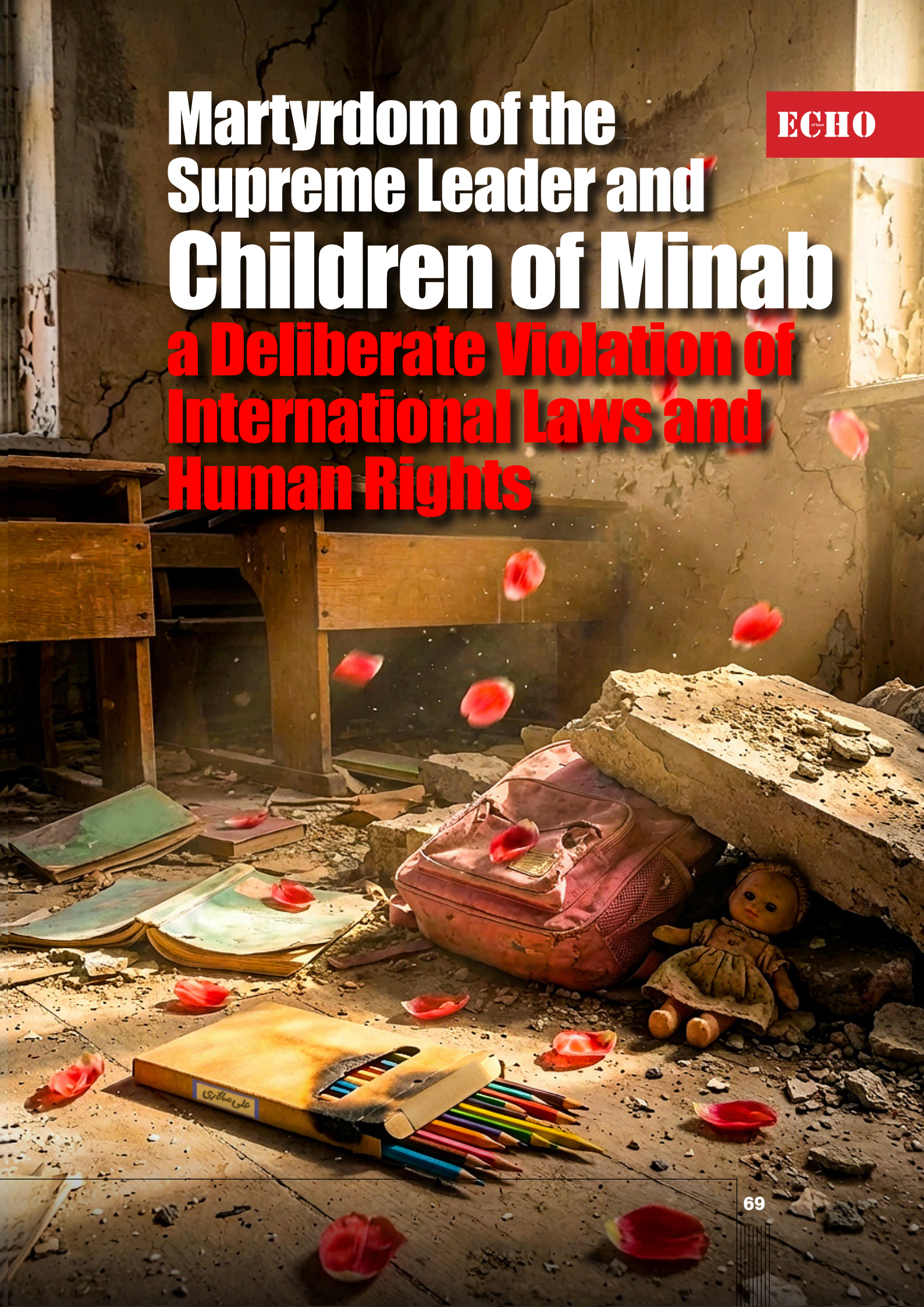
Message by:
Dr. Adolfo Morganti,
Professor of Interreligious
Dialogue, Italy

We received the news of the martyrdom of the Supreme Leader of the Islamic Republic of Iran during the armed aggression carried out by the United States and Israel; an act of aggression that was entirely unjustified, except within the framework of state terrorism. I would like to extend my most sincere condolences to all of you, whom I may call my friends in faith in God, and to express my most heartfelt wishes that the sufferings of the Iranian people may nourish a new chapter of courage in defending their legitimate rights. Regarding the martyrdom of the Supreme Leader, I would first of all like to remind myself of the words that Saint Paul (Paul of Tarsus) spoke shortly before his own martyrdom:

“I have fought a good war, I have finished the course, and I have preserved my faith. From now on, the crown of righteousness has been laid up for me, which the Lord, the righteous Judge, will award me for and all who have longed for the appearance of the Savior with love.”

Undoubtedly, this is also what awaits the Supreme Leader. May the holy martyrs guide us until the time of His reappearance.

Martyrdom of the Supreme Leader and Children of Minab a Deliberate Violation of International Laws and Human Rights





On the morning of February 28, horrifying images of blood-soaked pink schoolbags began circulating, revealing the scale of a devastating tragedy. During a joint attack by United States forces and the Israeli regime on Iranian territory, the “Shajareh Tayyebeh” elementary school in the city of Minab, Hormozgan Province, was struck by missiles. The attack occurred during school hours and resulted in the deaths of 165 girls between the ages of 7 and 12. Donald Trump, then President of the United

States, denied responsibility for the attack and attempted to shift the blame onto Iran. These claims, however, stand in stark contrast to field evidence and technical findings. Several major Western media outlets attributed responsibility for the attack to the United States government. CNN reported that the deadly strike on the Minab school was carried out by the U.S. and noted that the extent of the destruction indicated the use of precision-guided munitions. The New York Times, too, reported that



the strike on the Minab elementary school had been conducted by the United States.

The tragic martyrdom of schoolchildren in Minab serves as a tormenting reminder of the ongoing violence that seeks to terrorize the nations. Following the assassination and martyrdom of a significant personality like Martyred Ayatollah Khamenei, the Supreme Leader of Islamic Iran, this grim act appears to be a calculated attempt by adversaries to instill fear in the Iranian people. By targeting inno-

cent children, the enemy's aim was to horrify the Iranian community, to erode the very fabric of society, and to use terror as a weapon to undermine faith and resilience. Such heinous acts are designed to strike the heart of the nation and ignite despair among the people. In this context, it becomes crucial for the community to unite against these atrocities and recognize that the strength of their collective spirit is their greatest defense against such attempts at division and destruction.



Echoes of Justice: Africa in the Heart of Imam Sayyid Ali Khamenei's Vision

By Sheikh Abdullah Makwinja

Director of Ahl al-Bayt (A.S.) Islamic Guidance Council of Zimbabwe



The relationship between Africa and the Islamic Republic of Iran is often viewed through the lens of diplomacy, economics, and geopolitics. While these dimensions are important, they do not fully explain the deeper moral and intellectual foundations of this relationship. Beneath the realm of statecraft lies a profound commitment to justice, human dignity, and solidarity with the oppressed—a commitment rooted in the teachings of Islam and carried forward through the Islamic Revolution.

Imam Ali Khamenei's engagement with Africa should therefore not be understood merely as a contemporary political strategy. Rather, it represents the continuation of a moral tradition that began with the Prophet Muhammad (peace be upon him and his family), was revitalized by Imam Ruhollah Khomeini, and continues to inspire resistance against oppression throughout the world.

"And We desired to show favour to those who were oppressed in the land and make them leaders and inheritors." (Qur'an 28:5)

This Qur'anic vision forms the foundation upon which the Islamic understanding of justice rests.

Prophetic Foundations: Equality, Race, and Human Dignity

Any discussion of Islamic solidarity with Africa must begin with the teachings of Prophet Muhammad (peace be upon him and his family), whose mission challenged deeply entrenched systems of racial and social hierarchy.

Among the most powerful symbols of this transformation was Bilal ibn Rabah, an African former slave who was elevated to become the first mu'adhin (caller to prayer) in Islam. In a society structured by tribalism and racial discrimination, Bilal's elevation represented a revolutionary declaration that human worth is determined not by race, colour, or lineage, but by righteousness and moral character.

The Qur'an affirms:

"Indeed, the most noble of you in the sight of Allah is the most righteous of you." (Qur'an 49:13)

Through such teachings, Islam established a universal vision of human dignity that transcended ethnic and racial divisions. This prophetic legacy continues to shape contemporary Islamic approaches to justice and solidarity.

The Islamic Revolution and the Rearticulation of Justice

The Islamic Revolution of 1979 marked a decisive moment in the modern revival of Islamic political thought. Under the leadership of Imam Ruhollah Khomeini, the revolution challenged not only domestic tyranny but also global systems of domination and exploitation.

Central to Imam Khomeini's discourse was the dis-

tinction between the mustakbirin (the arrogant oppressors) and the mustad'afin (the oppressed). This framework shifted political analysis from questions of power and interests toward questions of justice and moral responsibility.

The Islamic Republic's commitment to this principle was demonstrated from its earliest days. One of its first foreign policy decisions was to sever relations with the apartheid regimes of South Africa and Israel, despite the political and economic costs involved. The revolution openly supported liberation movements and identified itself with struggles against colonialism, racism, and domination.

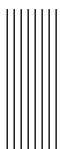
A striking example occurred during the Iran Hostage Crisis when Imam Khomeini ordered the release of Black American hostages and women. This action reflected a principled distinction between oppressors and those who themselves suffered oppression, embodying the Qur'anic injunction to defend the vulnerable.

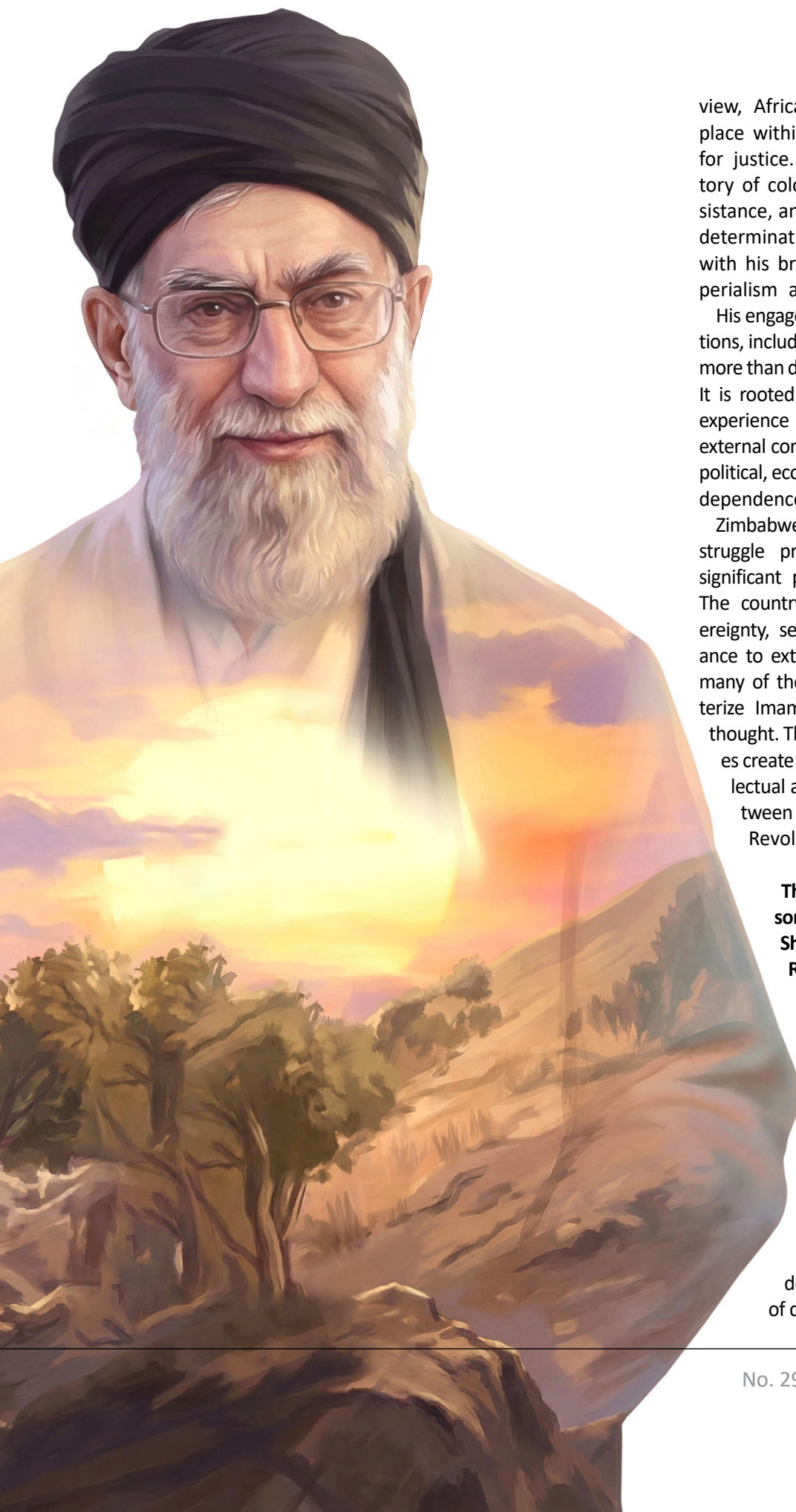
Imam Khomeini's annual Hajj messages reflected a deep concern for oppressed peoples across the world, including those in Africa. Emphasizing the universal mission of the Islamic Revolution, he declared: "Our cry is for Africa. Our cry is for the oppressed, the hungry, and the deprived of the world." Through such statements, he affirmed that Africa's struggle against colonialism, racism, and exploitation was an integral part of the broader global struggle for justice and liberation.

Within this context, Imam Khamenei's later engagement with Africa emerges not as a departure from the revolutionary tradition, but as one of its most natural continuations.

Africa and Revolutionary Consciousness in Imam Khamenei's Thought

In Imam Khamenei's world-





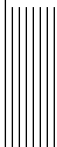
view, Africa occupies a unique place within the global struggle for justice. The continent's history of colonial exploitation, resistance, and aspirations for self-determination resonates deeply with his broader critique of imperialism and domination.

His engagement with African nations, including Zimbabwe, reflects more than diplomatic cooperation. It is rooted in a shared historical experience of resistance against external control and the pursuit of political, economic, and cultural independence.

Zimbabwe's own anti-colonial struggle provides a particularly significant point of convergence. The country's emphasis on sovereignty, self-reliance, and resistance to external pressure echoes many of the themes that characterize Imam Khamenei's political thought. These shared experiences create fertile ground for intellectual and moral dialogue between Africa and the Islamic Revolution.

Thomas Sankara, Nelson Mandela, and a Shared Vocabulary of Resistance

The intellectual and political legacy of Captain Thomas Sankara reveals remarkable parallels with Imam Khamenei's critique of global injustice. Sankara's insistence on economic independence and his rejection of foreign debt as an instrument of domination closely mir-



ror Khamenei's opposition to neo-colonial structures of dependency.

Both leaders viewed true independence as inseparable from dignity and self-determination. Both challenged systems that sought to subordinate developing nations to external powers.

These affinities were not merely theoretical. Historical records preserve a noteworthy meeting between a young Ayatollah Ali Khamenei, then President of Iran, and Captain Thomas Sankara, reflecting a shared commitment to the liberation of oppressed peoples.

Similarly, Nelson Mandela's struggle against apartheid embodied values that resonate strongly with Imam Khamenei's discourse on justice and resistance. President Mandela's emphasis on dignity, perseverance, and popular participation in liberation struggles found admiration within the Islamic Republic.

During his visit to Tehran following his release from prison, Mandela publicly acknowledged the Islamic Republic's unwavering opposition to apartheid. Such moments demonstrated that solidarity against oppression could transcend ideological and cultural boundaries.

While Sankara and Mandela operated within secular political traditions, their struggles reflected ethical principles that closely align with the Qur'anic commitment to justice and the defense of the oppressed.

Malcolm X and the Globalization of Islamic Resistance

The connection between Imam Khamenei's thought and the African diaspora is perhaps most clearly illustrated through Malcolm X.

Imam Khamenei has repeatedly commemorated Malcolm X's martyrdom, even requesting the recitation of Surah al-Fatihah in his memory. Such gestures symbolically integrate Malcolm X into a broader Islamic narrative of resistance and sacrifice.

Malcolm X's intellectual journey transformed the African American struggle from a localized civil rights movement into part of a wider global struggle for human dignity. Following his pilgrimage to Makkah, he embraced a universal vision of humanity that transcended racial boundaries while remaining firmly committed to confronting oppression wherever it existed.

In this respect, Malcolm X represents an important bridge connecting Africa, its diaspora, and the broader Muslim world within a shared moral and political consciousness.

Africa in the Contemporary Islamic Vision

In contemporary discourse, Imam Khamenei increasingly presents Africa as a central actor in the emerging global order. Rather than viewing the continent as a passive recipient of external influence, he emphasizes Africa's potential to shape international relations, economic development, and cultural renewal.

His support for South-South cooperation, intellectual independence, and cultural self-confidence reflects a broader commitment to empowering nations that have historically occupied the margins of global power structures. In the vision of Imam Ali Khamenei, Africa moves from the periphery to the centre of history.

Conclusion

Imam Ali Khamenei's engagement with Africa cannot be adequately understood through conventional geopolitical frameworks alone. Rather, it must be situated within a broader Islamic moral tradition that emphasizes justice, human dignity, and unwavering solidarity with the oppressed.

By tracing a continuum that stretches from Bilal ibn Rabah to Malcolm X, Thomas Sankara, and Nelson Mandela, we discover a transnational moral consciousness grounded in resistance to domination and commitment to human dignity. Within this framework, Africa and its diaspora emerge not as peripheral actors but as central participants in a global struggle for justice and renewal.

Moreover, Imam Khamenei's vision places Africa at the heart of the contemporary struggle between the oppressed and the arrogant powers. His consistent defense of the *mustad'afin* and his unwavering opposition to systems of domination have made him a source of inspiration far beyond the borders of Iran.

For this reason, the martyrdom inflicted upon him by the arrogant powers is not a loss for Iran alone. It represents a profound loss for Africa, whose aspirations for dignity, sovereignty, and justice found a sincere advocate in his voice. It is equally a loss for the oppressed of the world, who recognized in his

leadership a continuation of the Prophetic mission of standing with the marginalized and resisting tyranny.

Yet history teaches that martyrdom does not extinguish a just cause. Rather, it often strengthens it: The vision that connected Bilal ibn Rabah, Malcolm X, Thomas Sankara, Nelson Mandela, Imam Khomeini, and Imam Khamenei continues to inspire new generations across Africa and beyond to pursue justice, independence, and human dignity.



Imam Sayyid Ali Khamenei (RA) Enlivening the Hussaini Spirit



By: Ms. Maria Pamela J. Sagullo

Research Scholar and Secretary of the Philippine-Iranian Learned Women's Association



Facing an army of 30,000 bent on killing him, Imam Hussain (AS) delivered this final message on the Day of Ashura, reminding them: “If you do not believe in any religion and do not fear the Day of Resurrection, then at least be free in this world (from tyranny and arrogance).”

The love for freedom is innate in man. This is why emancipation movements have decked the tapestry of human history. While the goals of many of the revolutionaries who have come and gone may have been achieved, very few left a legacy that was able to stand the litmus test of time.

Imam Sayyed Ali Khamenei (RA), the late Supreme Leader and successor to the late founder of the Islamic Republic of Iran, Imam Sayyid Ruhollah al Khomeini (RA), is one distinct revolutionary leader whose legacy not only enables the Iranian nation to continue to thrive amidst the suffocating challenges, but even proves to create the perfect trajectory for man to attain real freedom. The freedom from worldly constraints that hinder man from realizing his utmost potential, which is aligning his soul with the Divine. This legacy is the institutionalization of the Hussaini spirit - the spirit endowed by God on every man to complete His (SWT) human project.

In verse 9 of Surah As-Sajdah, Allah (SWT) states, “Then He fashioned them and had a spirit of His Own ‘creation’ breathed into them. And He gave you hearing, sight, and intellect...”

Imam Hussain (AS) understood that he was an immaterial being. A spark of the Divine that is temporarily lodged in a material body.

He understood that Allah (SWT), in His love for man, embedded a homing device in every human that naturally seeks His Creator and His manifes-

tations. This is the propensity for sublime things attuned to his immaterial reality, like honor, courage, dignity, and nobility, and a natural disdain for injustice, arrogance, oppression, tyranny, and dishonesty.

This was embodied in the grandson of Prophet Muhammad (PBUH), Imam Hussain (AS), who manifested courage, unwavering principles, and the willingness to sacrifice everything to resist tyranny, preferring a dignified death over submission to oppression, as he showed in the plains of Karbala.

In Surah verse 56 of Surah Adh-Dhariyat, Allah (SWT) explicitly states why He created man, “And I did not create the jinn and mankind except to worship Me.”

Likewise, in verse 30 of Surah Al-Baqarah, Allah (SWT) states, “And [mention, O Muhammad], when your Lord said to the angels, ‘Indeed, I will make upon the earth a successive authority [khalifa].’ They said, ‘Will You place upon it one who causes corruption therein and sheds blood, while we declare Your praise and sanctify You?’ Allah said, ‘Indeed, I know that which you do not know.’”

In a hadith from Imam Hussain (AS), he states, “Allah created a being to know Him. And when they know Him, they worship Him. And when they worship Him, they do not worship anything else other than Him.”

And when Imam Hussain (AS) was asked, “What does it mean to know Allah?” He answered, “Ma’arifatullah is for every people of every age to know the Imam of their time; obedience to him is obligatory upon them.” So, Imam Hussain said that Imamate is part of tawhid. The purpose of the Imam of the time is to make man perfect, through knowing Allah and through worshipping Allah (SWT).

The Hussaini spirit, therefore, is that which knows and submits to the Lord of the worlds; and in the process acknowledges and obeys His representative on earth, who is the “Imam of the time”.

Imam Khamenei (RA) understood that Imam Hussain (AS) need not just be remembered and cried for, but to be remembered as one followed in action so that one may become like him.

As the leader of the Islamic Revolution, he institutionalized this Hussein spirit both in the different components of the structure of the Islamic Republic’s system and also embodied it in his very own system, as was manifested in his way of life and

even in his death.

Embedding it in the Islamic Republic’s system, Imam Khamenei (RA) introduced resistance against injustice and tyranny in different dimensions. For political resistance, he emphasized rejecting submission to bullying and foreign demands, ensuring political independence and a position of power. For economic resistance, he emphasized the vital policy of developing indigenous capacities, reducing dependence on external powers, and mitigating the effects of sanctions. In resistance in the cultural dimension, he focused on preserving and strengthening Islamic and national identity against Western cultural invasion and modernity. For secu-

rity and military resistance, he emphasized building deterrent power and supporting the Axis of Resistance to counter threats and interference in the region.

The manifestation of this Hussein spirit in a world under the spell of the forces of Satan is definitely unacceptable to the United States of America. Thus, Iran was subjected to an unrelenting myriad of attacks from all angles.

Sincere in his beliefs and observance of the Imamate of the 12 Infallible Imams, Imam Khamenei (RA) lived according to Imam Hussain’s (AS) words - “Someone like me does not pledge allegiance to someone like him (Yazid)” - and only pledged his full allegiance to

Imam Mahdi (AS). Thus, despite the United States having all its military force right at Iran's very doorstep, Imam Khamenei (RA) did not capitulate to Trump.

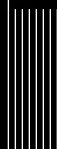
It was enlivening the Hussani spirit that made Imam Khamenei (RA) utter his immortal words, "It doesn't matter if we die. Iran is not important. Islam is important". The Imam presented to the world the roadmap sent by God to free man – to be free from bondage in this world, and to be free to soar higher in the next.

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The Departure of the Lofty Mountain: When the Leader of the Faithful Dismounts as a Martyr

By Muhammad Al-Bahr Al-Mihdhar

Director General of the Planning Office - Shabwa
Governorate, Yemen



In the presence of this bitter loss, words fall silent and humbled by the magnitude of the tragedy, and retreat behind veils of sorrow. This is not merely a departure, but the shattering of the wall of time, the setting of a sun from which hearts have always drawn the warmth of certainty. Today, we bid farewell to one who was the epitome of dignity, the father of resistance, and the refuge of the oppressed: His Eminence the Supreme Leader, Imam Ali al-Husseini al-Khamenei, who dismounted from the saddle of this world to ascend as a martyr, chosen by the Lord of all creation.

The pain that dwells in the soul:

How can we write about the loss of one who resided in the very fabric of our resilience? The anguish that grips our hearts today is not helplessness, but rather the tears of the faithful. Yes, hearts bleed, and souls are torn apart by longing for a voice that shook the thrones of the arrogant, and for a gaze that reassured the revolutionaries in the squares. Imam Khamenei was a spirit embodied in a nation, a leader who never broke a promise nor bowed his head. He is the 'Khorasani' who shook the foundations of Zionism with his patience before his weapons, and with his wisdom in his statements.

This tragedy is a test of steadfastness:

If pain is the dominant emotion today, then the resolve he instilled in us will shape tomorrow's features. He was the 'ambassador of the awaited Imam' and his deputy, as we saw him through his struggle, his stances, his steadfastness, and his bravery. He was beloved by all and a healer of wounds, and today he departs to be a witness and a martyr on the path of truth.

A Final Farewell Elegy:

O Father of the Free, you who were in our time the 'Lion of God' who feared no blame in upholding the truth. Our solace is that you departed as you wished, a martyr, facing the enemy, not turning your back. Our solace is that you left behind men whose spirit was fed by meaningfulness and defiance against arrogance, and men who get stronger in the face of storms.

May God increase the reward for every silent believer in the sanctuary of sorrow, and for every revolutionary whose beard is wet with tears for the departure of this embodiment of love. We offer our condolences to ourselves and to the Imam of our Time (may God hasten his reappearance), on the loss of this righteous human being, the guiding authority, and the tireless mentor.

As for those nations that have fallen into the mire of subservience and dependency, there is no solace for them. They do not understand what it means for free people to lose their guiding light, nor do they comprehend the language of loyalty that flows from the blood of martyrs.

Our pledge will remain:

Rest in peace, our leader, for the banner you raised will never fall, and the path you paved with your struggle will never be severed. We will continue to mourn you with tears of longing, pledge our allegiance to you with unwavering resolve, and follow in your footsteps until the dawn you so often foretold its arrival. Peace be upon your pure soul... and peace be upon your path that will continue until the Day of Judgment.







Free Me from the Path of Dawn and Dusk

Imam Sayyid Ali Khamenei

The following poignant ghazal was composed by Ayatollah Seyyed Ali Khamenei, a prominent scholar and political leader in contemporary Iran. In this heartfelt poem, the author invokes the revered figure of Imam Reza, the eighth Shia Imam, expressing deep spiritual longing and devotion. Through rich imagery and eloquent verses, he implores the Imam for guidance and solace, implicitly revealing his desire to be laid to rest in the sacred sanctuary of Imam Reza's shrine after his passing. The ghazal reflects Ayatollah Khamenei's profound connection to both divine mercy and the Islamic heritage, illustrating the timeless themes of yearning for spiritual refuge and communion with the divine. Each couplet resonates with a sense of humility and a plea for the Imam's intercession, capturing the essence of Shia spirituality and the sanctity of the Imam's presence in believers' lives. Ayatollah Khamenei's pen name is Amin.

Free Me from the Path of Dawn and Dusk,

Complete my task with a single glance, a trust.

Unfold another page of beauty's grace,

Add a line to this unfinished verse's chase.

O reminder of the cupbearer, light divine,

Sometimes cast a glance at one so thirsty, mine.

O ruler of the heart, with charming sway,

Balance the heart of the common and the fey.

Show the way to the realm of Reza's delight,

Calm this weary soul with laughter's sweet light.

Now see a thousand hands in longing spread,

Extend your hand, as kindness should be bred.

This house is the dispensary of fire and water's strife,

Heal my wounded heart with your gentle rain of life.

For too long, O 'Amin,' you've been apart,

Enough of exile; return to that beloved heart.

I know you're needy, destitute, alone,

From the bounteous shrine of Reza, bring forth your own.

Where bunch of angels come and go like the tide,

Find a corner, till the end of time, abide.

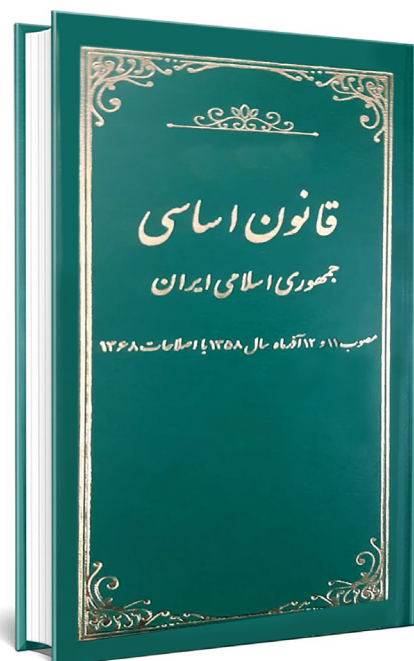
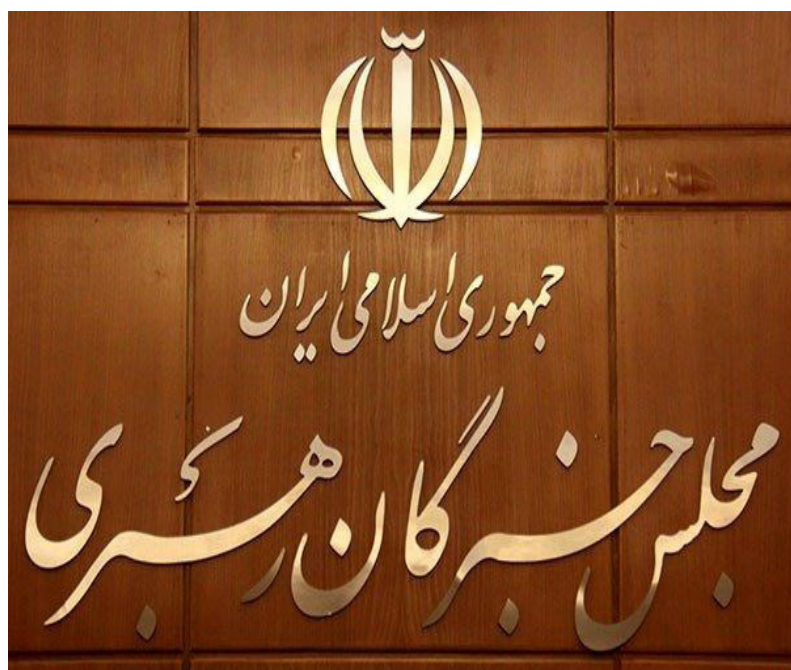


Constitutional Process for Appointing the Successor of the Leader

Members of the Assembly of Experts for the Leadership in the Islamic Republic of Iran are elected by direct popular vote; they are experts and elites in jurisprudence and social affairs, of managerial and scholarly distinction, and recognized for their justness and piety



For further information on Ayatollah Sayyid Mojtaba Hosseini Khamenei click on the link to Echo of Islam



Based on Articles 5, 107, and 109 of the Constitution of Iran, this Assembly is responsible for identifying and appointing the new Leader by evaluating qualified candidates. It also has to continuously monitor that the appointed maintains the conditions required for his continued leadership

Following the martyrdom of the Iranian leader due to repeated US attacks, difficult security and war conditions arose in Iran. Therefore, according to the constitution, a three-member interim leadership council consisting of the president, the head of the judiciary, and a selected member of the Expediency Discernment Council, assumed the interim leadership of the country.

However, the meetings of the Assembly of Experts were held under very difficult conditions of threats and repeated bombing by the Zionist and American regimes, and after examining qualified individuals, the new leader was appointed by more than two-thirds of the votes.

According to Article 109 of the Iranian Constitution, the conditions and qualities for leadership include jurisprudential competence to issue fatwas, the justice and piety necessary to lead the

Islamic nation, right political and social discernment, ingenuity, courage, management qualities, and sufficient power to lead.

The Assembly of Experts had, since several years ago, considered several people for succeeding the leader (in case of any calamity), but 8 days after the assassination and martyrdom of the martyred leader, and after holding several meetings, deliberations, and discussions, the Assembly of Experts (whose members, as mentioned earlier, are elected by the people) eventually and as per the conditions defined by the constitution, and with a vote of more than two-thirds, reached the conclusion that, Ayatollah Sayyid Mojtaba Hosseini Khomeini was the most qualified candidate to succeed the late leader as the new leader of the Islamic Revolution and the Islamic Republic of Iran. It is to be noted that although he is the second son of the martyred leader, the late leader had never spoken to any member of the Assembly of Experts, either affirmatively or negatively, about his succession, and few people considered this a possibility.

This declaration was then reinforced by numerous and widespread pledges of allegiance from the elite and people inside and outside Iran.



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

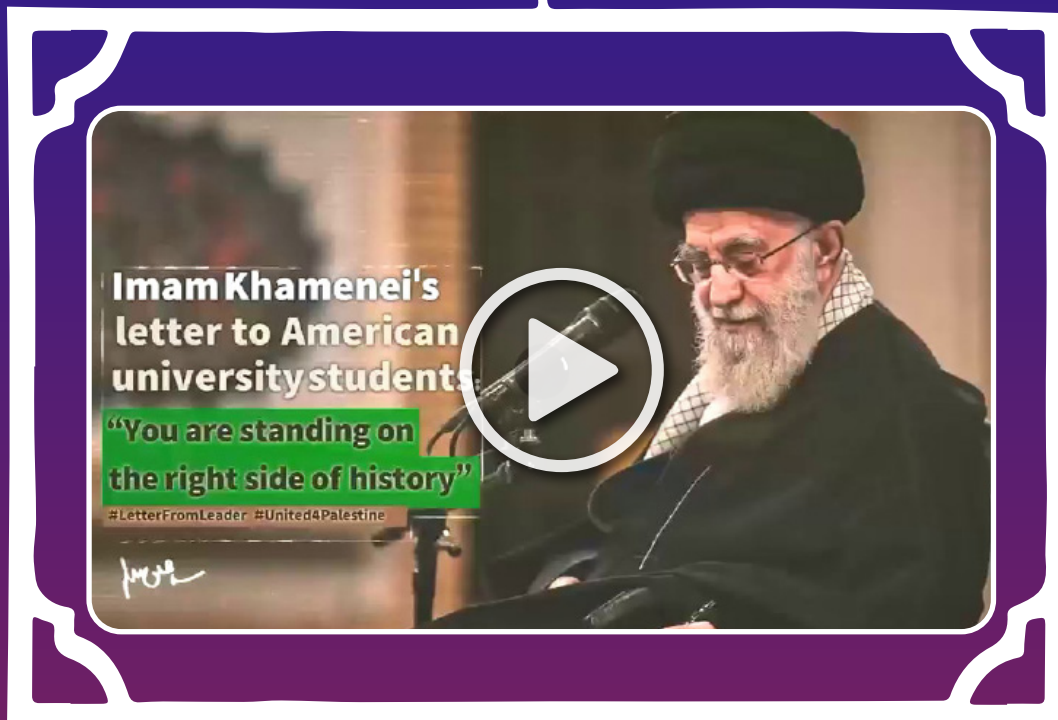
ISSN : 1019 - 0775

ECHO
of Islam
No. 295 | April 2026

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



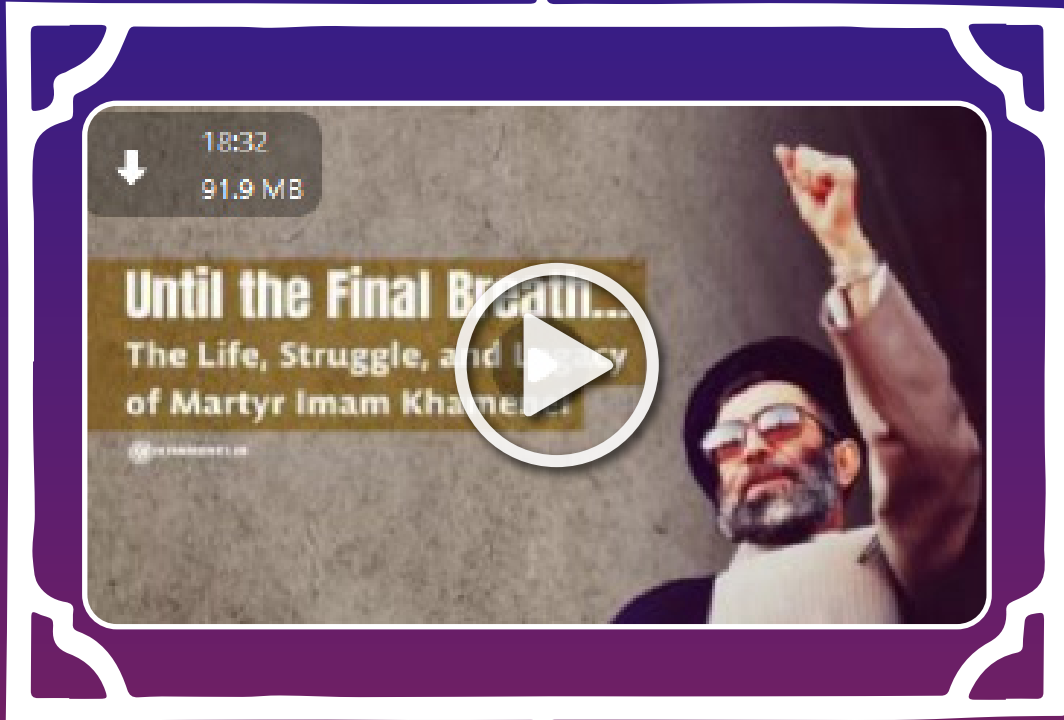
**For further information on Ayatollah
Sayyid Mojtaba Hosseini Khamenei
click on the link to Echo of Islam**



As the page of history is turning, you are standing on the right side of it

On May 30, 2024, as the student movement for Palestine faced intensifying repression across American universities, Martyr Imam Khamenei sent a letter that reframed the moment entirely. He told those students they were no longer sympathizers on the sidelines — that they had formed a branch of the Resistance Front and that their struggle was honorable. He recommended the Quran, and he connected their awakening to a longer arc of truth breaking through the walls of global propaganda.





Exclusive Until the Final Breath...

The Life, Struggle, and Legacy of Martyr Imam Khamenei

Who was Martyr Imam Khamenei, and how did a life shaped by prison, exile, war, and leadership leave a lasting legacy of faith, resistance, and steadfastness?



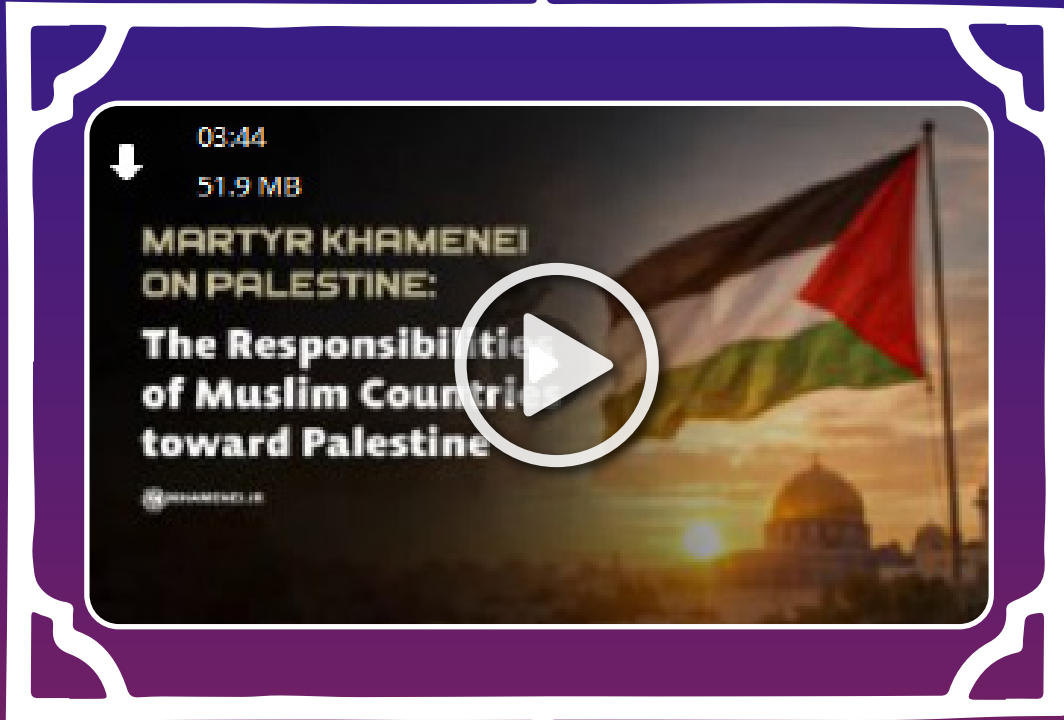


Martyr Khamenei on Palestine

**First Episode: Palestine,
A Cause for All Humanity**

”Martyr Khamenei on Palestine” is a media package focused on the views of Martyr Imam Khamenei regarding the Palestinian Cause.





Martyr Khamenei on Palestine

Second Episode: The Responsibilities of Muslim Countries toward Palestine

”Martyr Khamenei on Palestine” is a media package focused on the views of Martyr Imam Khamenei regarding the Palestinian Cause.



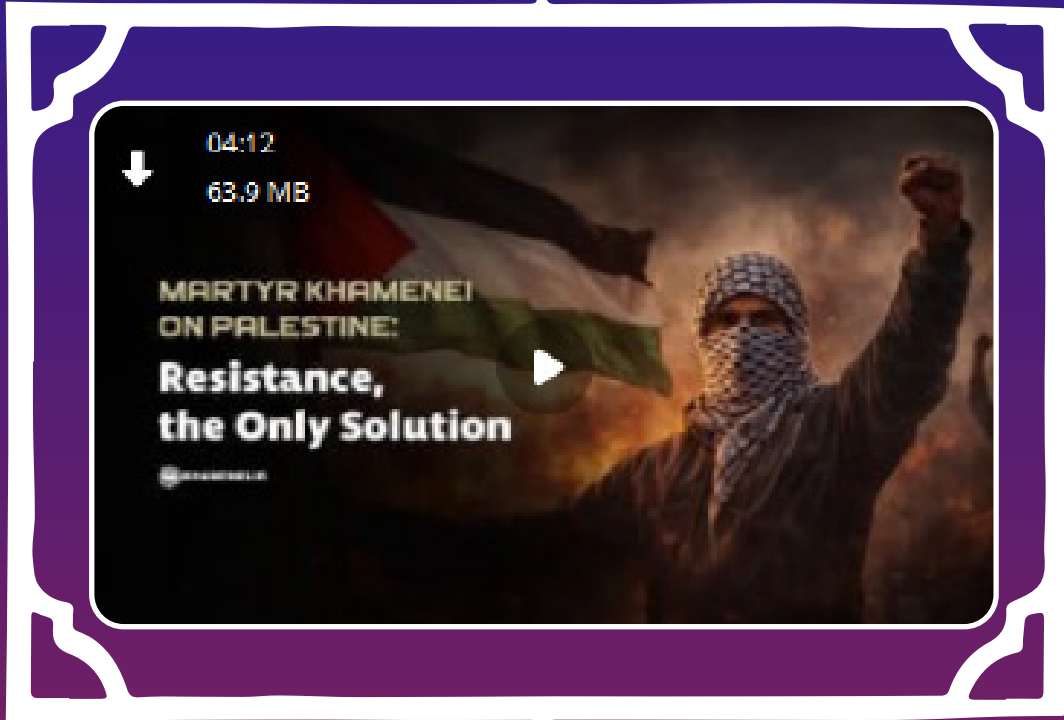


Martyr Khamenei on Palestine

**Third Episode: What is the Nature of the
Zionist regime?**

“Martyr Khamenei on Palestine” is a media package focused on the views of Martyr Imam Khamenei regarding the Palestinian Cause.



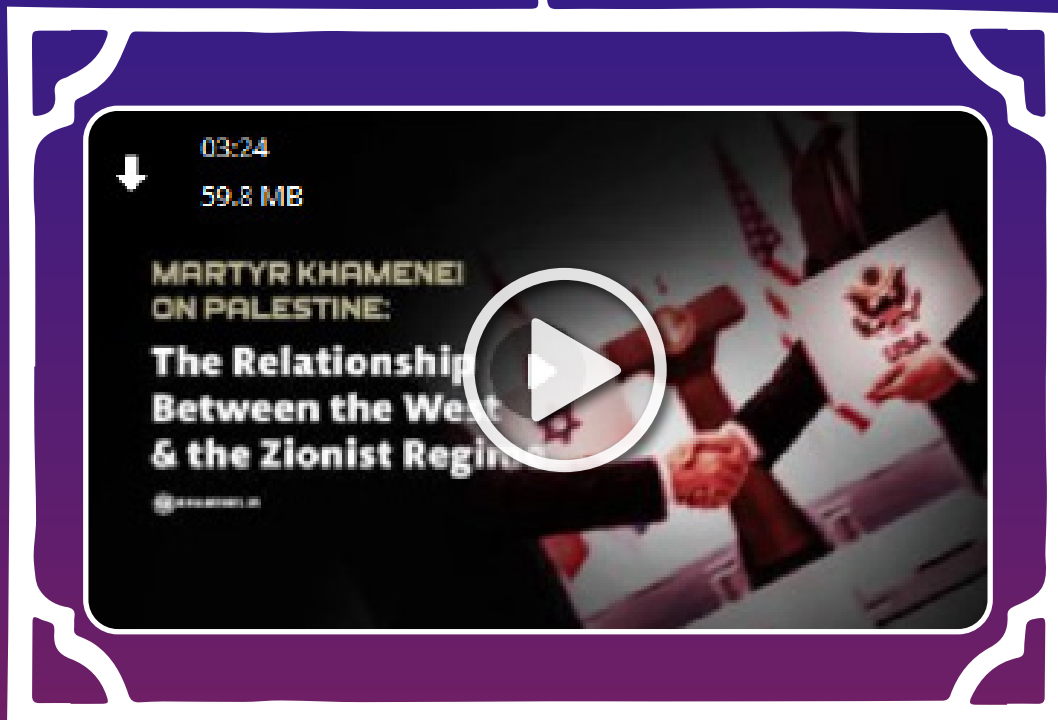


Martyr Khamenei on Palestine

Fourth Episode: Resistance the Only Solution

“Martyr Khamenei on Palestine” is a media package focused on the views of Martyr Imam Khamenei regarding the Palestinian Cause.



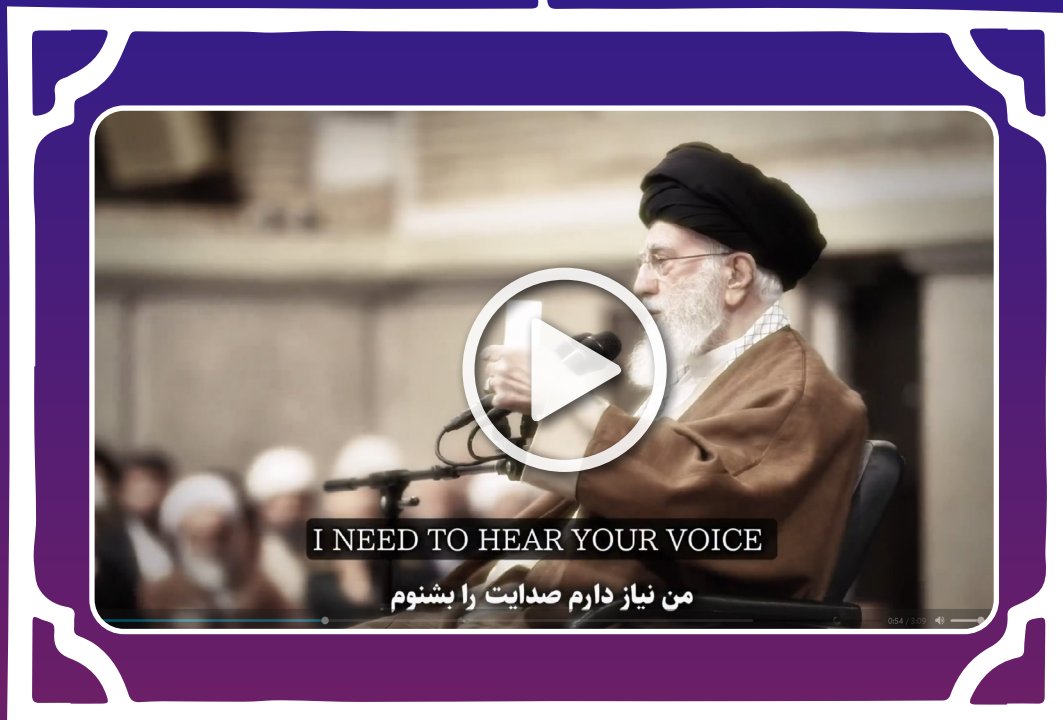


Martyr Khamenei on Palestine

Fifth Episode: The Relationship Between the West and the Zionist Regime

“Martyr Khamenei on Palestine” is a media package focused on the views of Martyr Imam Khamenei regarding the Palestinian Cause.

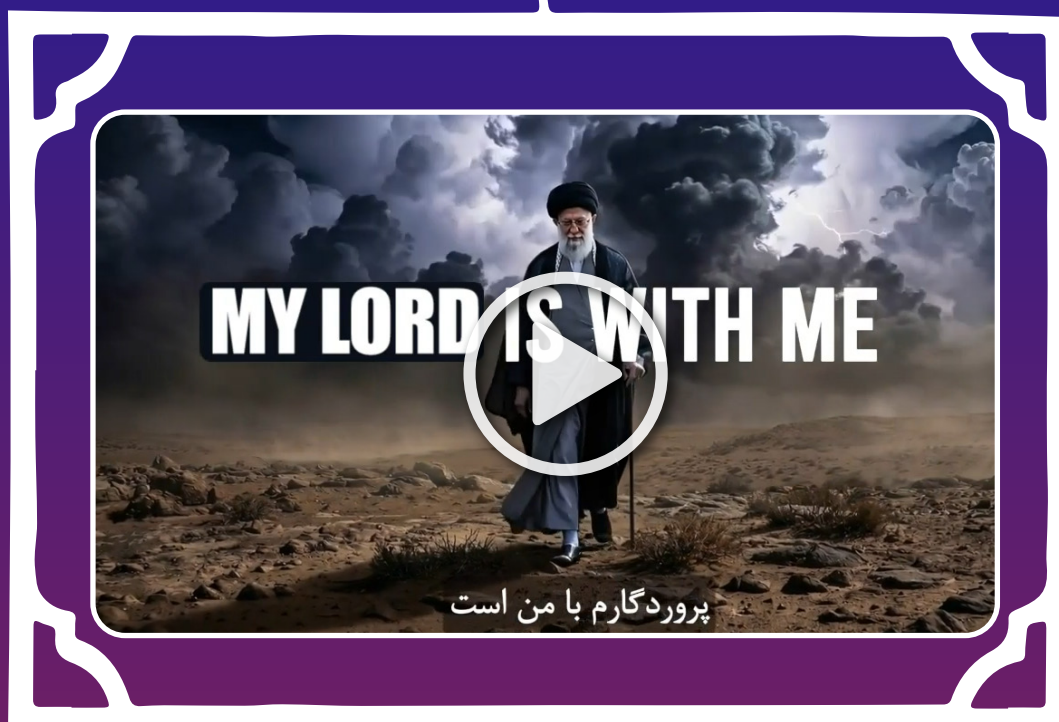




The Final Victory

In this video clip, the young combatant expresses his love for the Martyred Leader and asks for his advice to attain the final victory. And the Martyred Imam advises him in these words: If you resist, you will conquer the highest peak; the peak of the rule of Truth, and the rule of Justice.





My Lord is with me

In this video clip, Martyr Khamenei expresses his deep faith in God Almighty and states that, in spite of facing different types of threats and dangers, his faith in God keeps growing



The world's Most Outstanding Book-reading Leader





The Father of the Ummah





We Can
Peak
Religious Democracy
Self-purification
Society-building
System-making
Civilization-building
Second Stage of the
(Islamic) Revolution
The New Islamic
Civilization
A Different New World
Order
Young Population
Giving Priority to the
Youths
Justice
Fighting Corruption
Economic Purity
Independence
Freedom
Spirituality
Ethics
Lifestyle
Martyrdom
Dignity
Wisdom
Expedience
Translation Movement

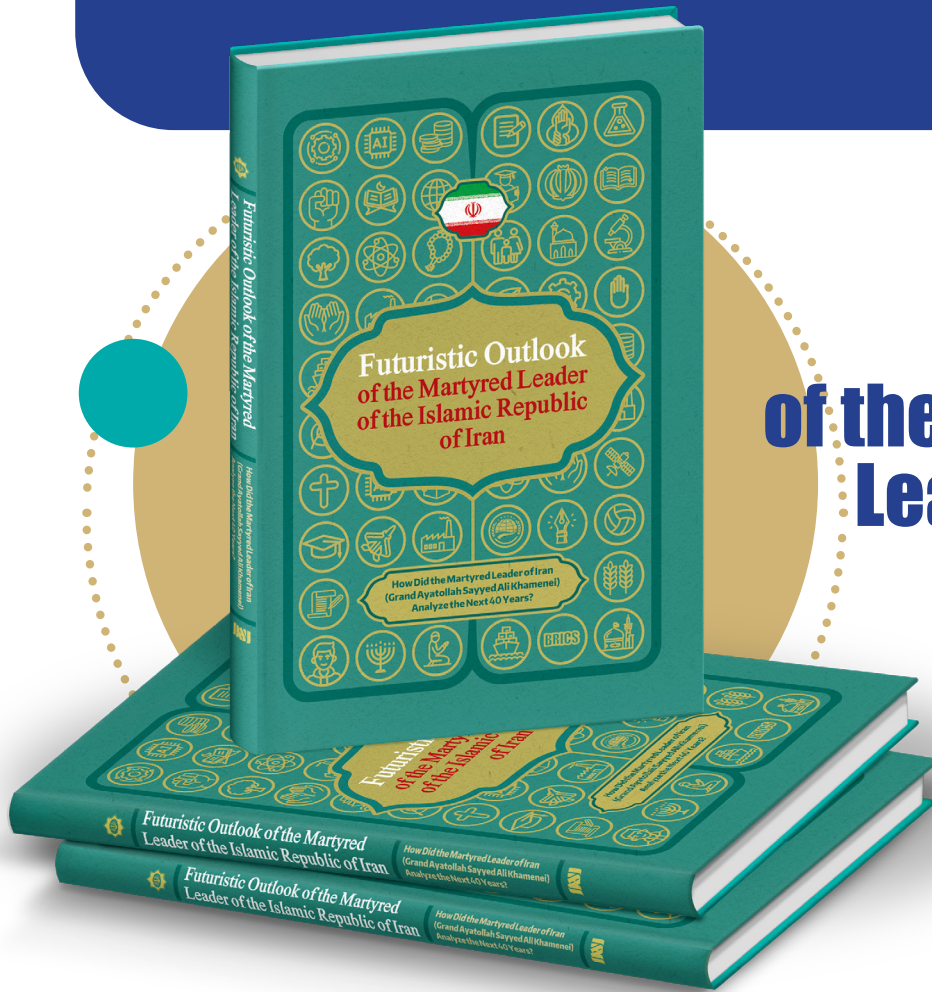


Scientific Movement
Scientific Jihad
Knowledge-based
Work Conscienceness
Hard Work
Greater Efforts
Jihadi Administration
Resistant Economy
Elevated Production
Soft War
Cultural Invasion
Cultural NATO
Self-authorized Fighting
Fundamental Evolution
Cultural Solidarity
Cultural Engineering
Political Epic
Jihad of Clarification
No to Domination
Fighting the Arrogance
West Asia
Islamic Awakening
Axis of Resistance
Strategic Profundity
Network-making
Public Uprising
Public Participation
Mobilized Public
Hope

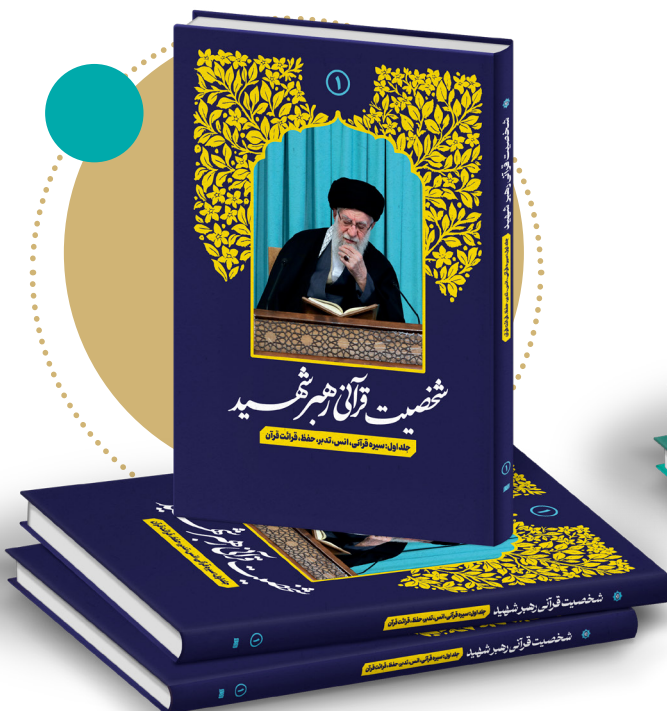
Some of the Futuristic, Strategic and
Trend making Keywords in the Speeches
of the Martyred Leader



Latest Publications



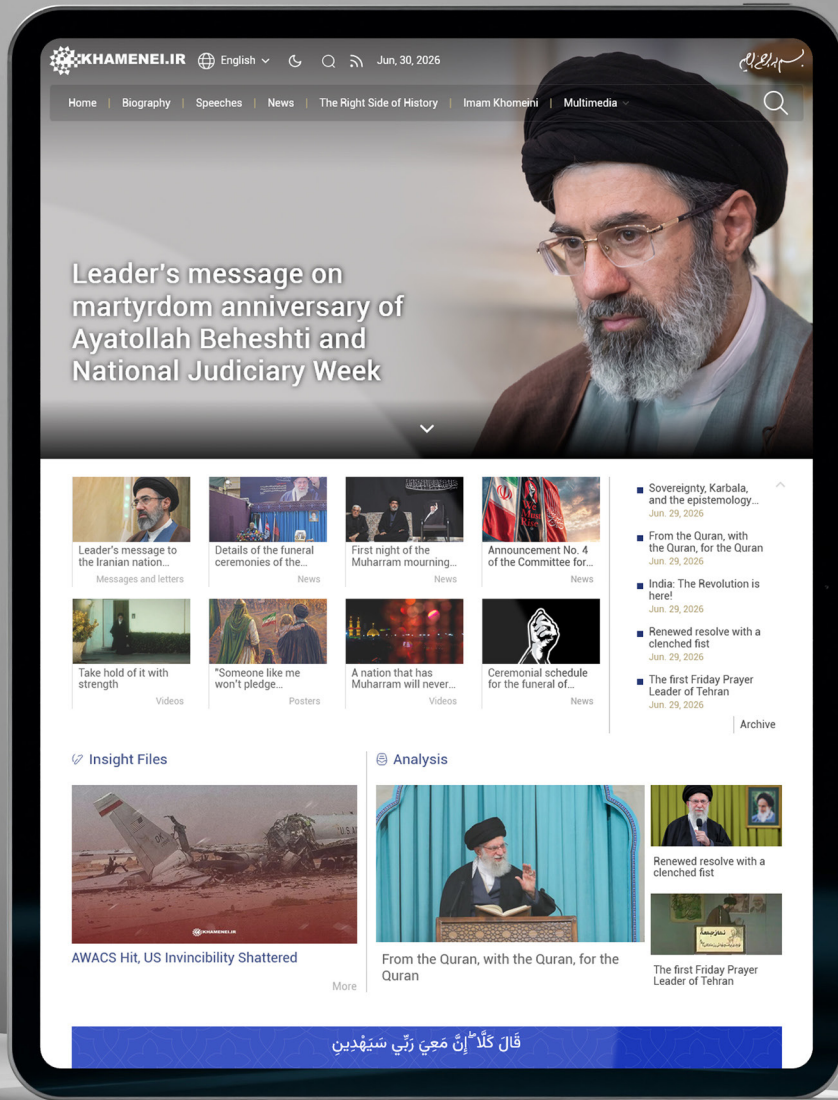
Futuristic Outlook of the Martyred Leader of the Islamic Republic of Iran





Imam Shahid International Poetry Festival

The Islamic Culture and Relations Organization had, in collaboration with other cultural institutions and organizations, a poetry festival on the occasion of the martyrdom of the leader of the Ummah, Ayatollah Imam Khomeini, in which poets from around the world had contributed their poems in different languages. These poems will soon be published in the form of a book.



khamenei.ir

Office for the Preservation and Publication of the Works
of the Grand Ayatollah Sayyid Ali Khamenei

مکتب حفظ ونشر تراث آية الله العظمى الخامنئي
دفتر حفظ ونشر آثار حضرت آيت الله العظمى خامنه ای

*Carry this message to all Iranians everywhere,
Prepare your shoulders; the Father's grief is here.*



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