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# ECHO

of Islam

Martyr Raisi's Civilizational and Forward-looking Approach to Culture and Politics

**Persian Gulf**

Iranian Art of Calligraphy

## Imam Khomeini: Eminent & Great Leader of all Times



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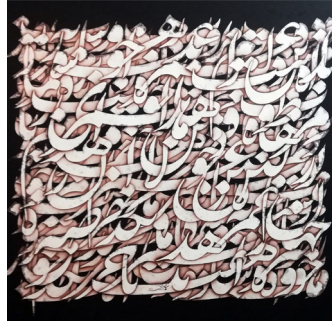




# Persian Gulf

A part of the map of the Middle East drawn by the French Sailors in the early 19th Century CE, in which the name “Persian Gulf” can be clearly seen





بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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**Managing Director:**

Mahdi Fayyazi

**Editor:**

Dr. Mohsen Shojakhani

**Assistant Editor:**

M. Asadi Movahed

**Executive Manager and Public  
Relations:**

Maryam Hamzehlou

**Designer:**

Omid Behzadi

**Advertising Office:**

Magazine of ITF , Tehran  
Islamic Republic of Iran

**Tel: +9821-88934302**

+9821-88934303

**Fax: +9821-88902725**

**Website: www.alhodapub.com**

**Email: alhodapub@gmail.com**



## Editorial



**Mahdi Fayyazi**

Managing Director, Alhoda  
International Cultural, Artistic, and  
Publishing Institute

June 4 marks the anniversary of the demise of Imam Khomeini (RA), the Great Leader of the Islamic Revolution and the Founder of the Islamic Democracy in Iran. With his scholarly and practical conduct, which was the outcome of a lifetime of adherence to Islamic teachings, the late Imam gave the Iranian nation the power and courage to withstand tyranny and oppression. By building a link between the Ummah and religious leadership, he was able to define an administration based on pure Muhammadan Islam and, by disavowing humanism, secularism, and capitalism, Imam Khomeini presented a new model of governance based on the rationality of interaction and balance in the form of the Islamic Republic.





The jurisprudential, mystic, and servitude aspects of Imam Khomeini's (RA) personality, along with his ideals for the independence and freedom of the Iranian people, made him a rare figure who became a trans-Iranian and trans-Islamic leader and a spiritual and global leader of the oppressed and anti-arrogant, anti-colonial, and anti-tyranny movements of every religion, people, and land. The most important factor for Imam Khomeini's popularity was his simple way of living and high thinking. The late Imam (RA) always tried to be the voice of the people and always followed up on their demands and understood the needs of the oppressed. Given that the sign of simple life was fully present in Imam's life, he fully understood the problems of the oppressed class and the weak.

Interestingly, Martyr Raishi should be considered one of the greatest inheritors of Imam Khomeini's (RA) school of thought. The late Martyr Raishi defined himself and took steps within the framework of the system of Velayat-e Faqih and religious democracy. The reason why Martyr Raishi's behavior was close to that of the Imam was that he was able to adhere to this important principle. Another point that made the late Raishi a personality close to the Imam was that he paid special attention to meeting the needs and concerns of the people. The grand spontaneous funeral held for the late Martyr Raishi in the cities of Tabriz, Tehran, Qom, Shahr-e Ray, Birjand, and Mashhad, etc. also brought to mind that he was able to bring himself closer to the ideals out-

lined by Imam Khomeini.

Martyr Raishi was a martyr of service (i.e. serving people in spite of holding the highest administrative position in the country) and one of the most prominent characteristics of the martyrs of service, especially the Martyr Dr. Raishi, was that he placed working for the people and serving the people at the forefront of his duties. Martyr Dr. Raishi considered the people his patrons and worked for them with love. He was a popular president, in every sense, on par with the Islamic Revolution.

Thus, a profound study and understanding of the personal, social, and political personality of both Imam Khomeini and Martyr Raishi is highly recommended to all young people who wish to become pioneers of human, natural, and divine awakening.



# A Note on **Imam Khomeini<sup>(RA)</sup>** and Martyr Raisi

**By: Hojjat al-Islam Dr. Imanipour**  
the President of the Islamic Culture and Relations Organization

May 20th is reminiscent of the martyrdom of Hojjat al-Islam Dr. Seyyed Ebrahim Raisi, the ex-president of the Islamic Republic of Iran, who was a hardworking politician and justice-seeking scholar and whose short but blessed career

was described by the Supreme Leader of the Islamic Revolution as “a new criterion in serving the nation”. This day is only a short while before June 4th, the anniversary of the demise of the great architect of the Islamic Revolution, i.e., the late





Imam Khomeini (RA).

The connection between these two occasions is more than a mere calendar coincidence; it presents an opportunity to examine how a school of governance can endure. The theoretical foundation of this school of thought should be sought in the views of the late Imam (RA), who defined republicanism as being in harmony with Islam, and considered the people's vote to be the measure of the Islamic government's legitimacy.

The Late Imam Khomeini (RA) had repeatedly emphasized that there is no higher act of worship than serving God's servants, and emphasized: "I do not think there is any act of worship superior to caring for the deprived". He always referred to the down-trodden and slum dweller people as 'the guardians of the blessings of the Revolution' and recommended that serving the oppressed and needy should be the primary duty of those in power.

Therefore, according to the late Imam (RA), any authority, at any level of the Iranian system of government, must consider himself a 'servant of the nation' and not a ruler over them. This view was consolidated in the form of political and legal institutions after the victory of the Revolution, but its vitality and effectiveness remained dependent on the behavior of those in power.

Keeping in view this conceptual framework, Dr. Raisi, the martyred President of Iran,

should be considered one of the students of the school of Imam Khomeini (RA) and a true follower of the line of Velayat-e Faqih. He had learned the doctrine of 'selfless service' from the Imam's character and transformed it into an organizational culture in his judicial and executive positions.

His direct presence among the people showed that, in his view, 'being for the people' was not just an election slogan, but a well-known method of governance that expands the social capital of the system. The result of this method was the unparalleled funeral of his body; a gathering of millions that, in the words of the Supreme Leader of the Revolution, conveyed 'the message of the power of the people of the Islamic Republic' to the world public opinion.

Perhaps the most prominent aspect of Martyr Raisi's being a disciple of the political school of the late Imam (RA) was his

concern for justice and human dignity. The Imam considered justice not an abstract ideal, but a criterion for measuring the authenticity of the Revolution and that was the reason that as soon as Martyr Raisi assumed the post of head of the judiciary, he expanded organized efforts for greater justice in society and, by issuing decisive rulings, raised public hope for a new standard of administrative integrity.

This approach was extended in the form of a justice-oriented budget policy and prioritization of infrastructure projects in less-privileged areas in the government of this Martyr. This set of measures, although still evolving with regard to some macro indicators, methodologically demonstrates a commitment to the same theoretical foundation that the late Imam (RA) had outlined in the Charter of Religious Governance.

The working record of Martyr Raisi is proof of the spirit of his commitment and an effective and decisive force in today's hybrid warfare. With rare tirelessness, he crossed all conventional boundaries of 'administrative time' and, as per the suggestion of the same concept that the Supreme Leader was tirelessly present in handling the affairs of the Iranian society.

Thus, the anniversary of the martyrdom of Dr. Raisi and the anniversary of the demise of Imam Khomeini (RA) can be, in the light of the thought of the Islamic Revolution, considered as links in a chain: beginning with the theory of the Islamic

► **The Late Imam Khomeini (RA) had repeatedly stated that there is no higher act of worship than serving God's servants, and emphasized: "I do not think there is any act of worship superior to caring for the deprived".**



government, the establishment of the religious republic at the second stage, and continuing with the emergence of authorities who, in practice, transform this theory into a living social experience. The art of the Revolution in continuing this journey is to train a generation of serving managers who revolve in the orbit of the Velayat-e Faqih and build a bridge of trust between

the people and the government.

Now, in evaluating this path, two scientific and practical tasks face the elite. First, compiling the theoretical literature of 'tireless and sincere service' based on the intellectual legacy of the late Imam (RA) and the objective experiences of the government of Martyr Raisi. Second, accurately diagnosing the institutional obstacles to the realiza-

tion of this model and providing corrective mechanisms. Third, expanding and institutionalizing the discourse of Martyr Raisi in academic, research, and media environments at the international level, in the area of friendly relations with non-aligned countries, and strengthening the eastern concept of the New World Order, including in BRICS and the Shanghai Cooperation Organization.

Commemorating the 14th of Khordad (June 4) and the 30th of Ordibehesht (May 20) is, in fact, a commemorating two different levels of a single system: Imam Khomeini (RA), the architect of the Islamic Revolution and the founder of the theory of religious democracy; and Martyr Hojjat al-Islam Dr. Seyyed Ibrahim Raisi, a loyal disciple and the executor of the same school.

Honoring the Imam (RA) calls us to the intellectual foundations of the Revolution, and the memory of Martyr Raisi reminds us of the practical commitment to those foundations in today's arena. The future of the Islamic Republic will enjoy a stable foundation when each generation of managers transforms the teachings of the Imam (RA) and the Supreme Leader into organizational behavior and public policy in the way Martyr Raisi did. It would be in that case that social justice, sustainable progress, and national dignity will not just be slogans, but the tangible fruit of the connection between faith, the will of the people, and sincere management of affairs in an Islamic way.





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

## The Supreme Leader of the Islamic Republic of Iran

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

unique. This new era should be called the “Imam Khomeini era”. (1990)

After the demise of our great Imam, to this day, two trends have continued to persist. One of these trends is the hostility and malicious enmity of the arrogant powers towards our Revolution. The second trend

is the increasing inclination to Islam, as a result of which the younger generations in many Islamic countries tend to extensively join the movement of the late Imam (RA). (1993)

The Islamic system that the Imam (Khomeini) established in this country was with the aim of making this nation find an Is-

lamic form, meaning, and orientation. This Islamic system has a main foundation called “faith in God Almighty and the unseen” and also has a form called “Islamic law”. (1994)

The great Islamic Revolution, which was led by our Noble Imam and resulted in the establishment of the Islamic Republic, is of two aspects, one of which is internal and the other aspect is of global, international, Islamic, and human importance. In both aspects, we have made great progress as a result of the noble leadership of the late Imam Khomeini and the diligence and perseverance exercised by our dear nation. (1995).

The Imam’s movement was in many ways similar to and modeled on the basis of the movement of Imam Hussain (AS). One of the characteristics that was clearly present in both movements is the issue of “endurance”. (1996)

The path adopted by the Imam (Khomeini) was and is the path of saving the country, both at the beginning of the revolution and during the lifetime of the Imam, as well as today. (1999)

The greatest lesson and service that the Imam provided to this nation and other nations was to tell the people that “you have the power and you can; the power is in your hands and belongs to you; you just have to exercise that power; you have to have the willpower; and you have to decide. The elites and influential people must enter the scene, and people must be ready to make sacrifices. It is in

that case that everything will be done and all the intended successes will be achieved. (2000)

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

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

greatness of Islam, the greatness of the people; the authority of Islam, the authority of the people; the invincibility of Islam, and the invincibility of the people. (2003)

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

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

We must all endeavor to preserve and protect this noble lineage that was formed by the great Imam (Khomeini) and blessed by the Almighty God, and expanded its effects in such a way. Officials, political elites, scientific elites, seminarians, academics, workers, and all other classes of people should put in

► **The Imam’s movement was in many ways similar to and modeled on the basis of the movement of Imam Hussain (AS). One of the characteristics that was clearly present in both movements is the issue of “endurance”. (1996)**



their efforts. (2006)

Our Noble Imam was able to create a new identity in the turbulent world of politics in this region, and that is the identity of the Islamic Republic. And the alive Iranian nation was able to create and protect this Republic. This is an Islamic identity and a national identity, and this identity does not only belong to the Iranian nation. Islamic identity belongs to all Islamic nations. (2007)

Imam Khomeini's teachings continue to be of great guidance in the ups and downs of our lives. The strongest and best spiritual heritage left behind by the late Imam (RA) is his last will and testament. It is impor-

tant that our people, officials, and our youth should read this will and testament from time to time. (2008)

In fact, by creating this great movement in our country and the Islamic world, our dear Imam (Khomeini) hoisted two flags and held them high. One flag is the flag of the revival of Islam and involving this great and infinite power in the arena. And the second flag is the flag of honor and pride for Iran and Iranians. (2009)

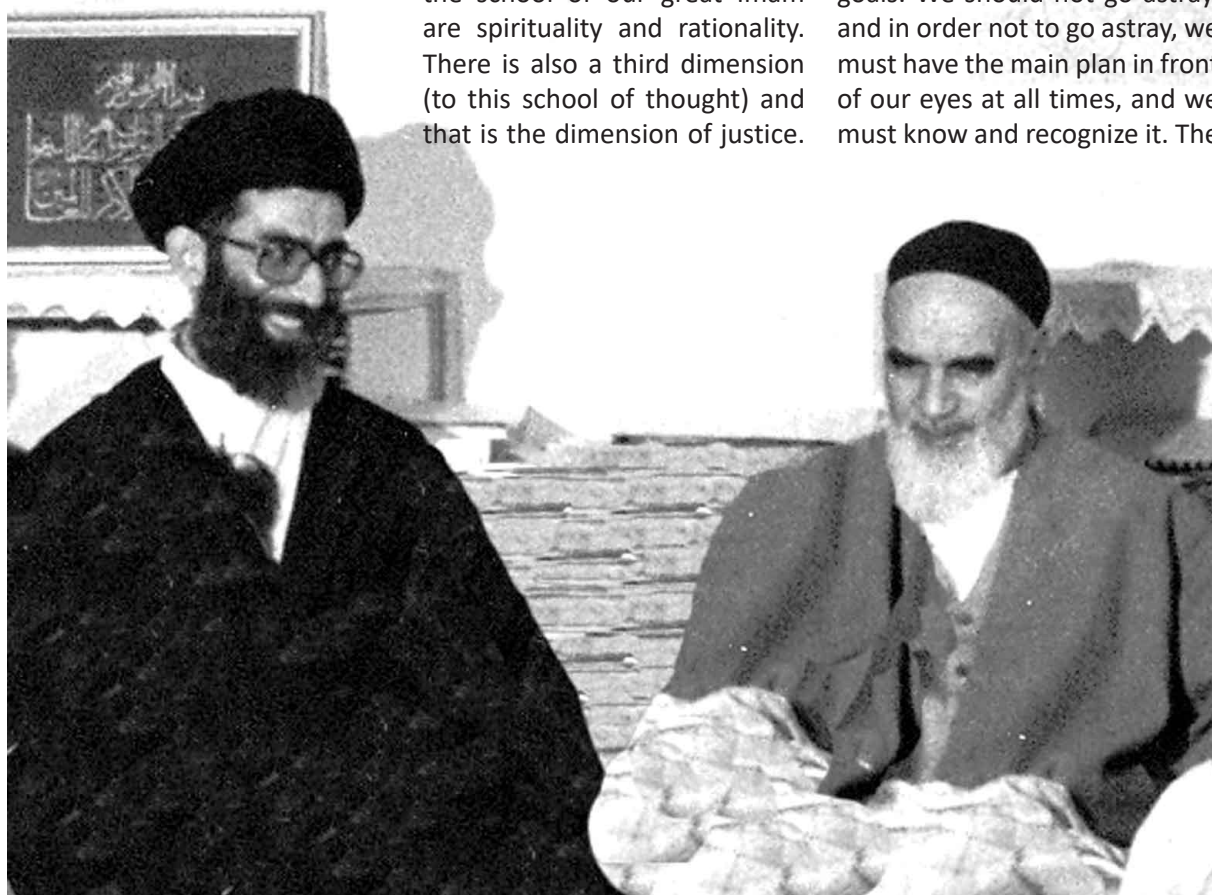
The Imam's school of thought is a complete package, and it has various dimensions. These dimensions must be seen and taken into consideration together. The two main dimensions in the school of our great Imam are spirituality and rationality. There is also a third dimension (to this school of thought) and that is the dimension of justice.

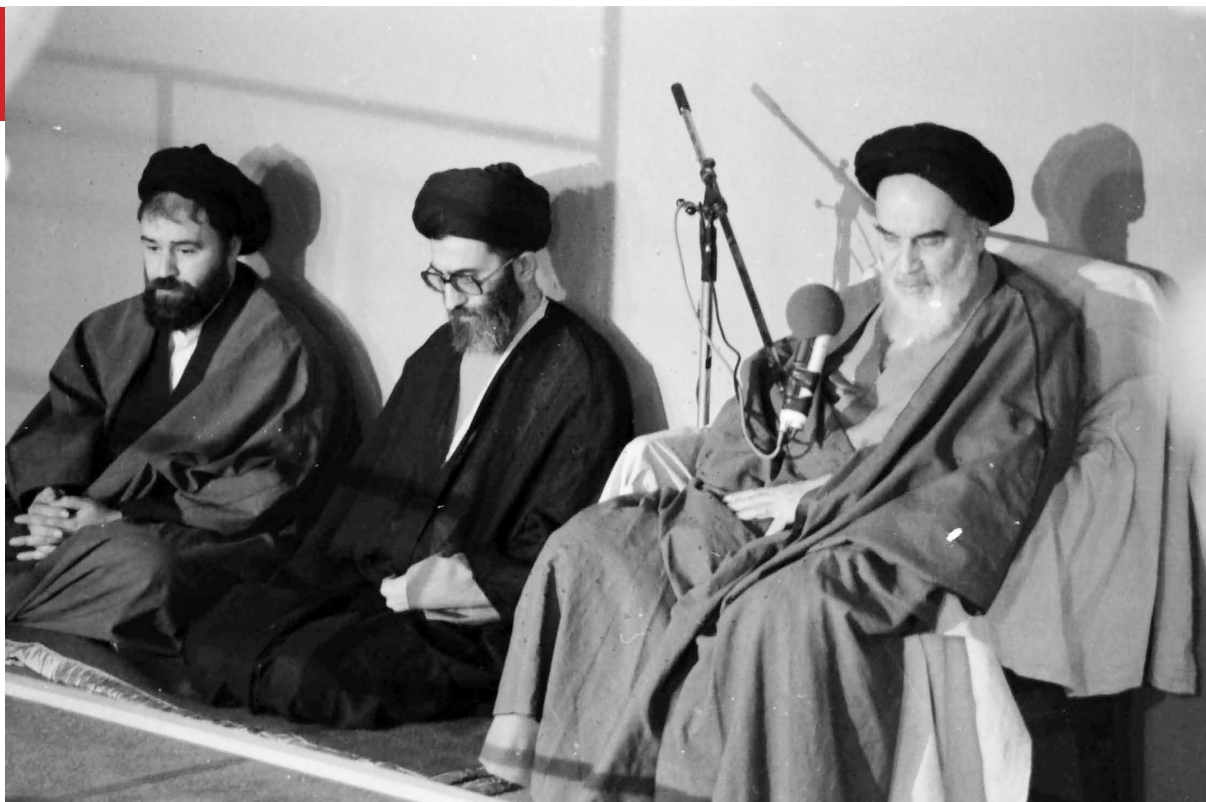
(2011)

Besides being a complete manifestation of self-esteem and spirituality, one of the greatest things that our Noble Imam Khomeini (RA) did was to revive the spirit of dignity in the nation. (2012)

Our great Imam strongly believed in three things, which gave him determination, courage, and perseverance. These three beliefs were belief in God Almighty, belief in people, and belief in himself. These three beliefs of the Noble Imam were clearly manifested in his decisions and all his moves in the true sense of the word. (2013)

We must continue to stay on the path in order to achieve our goals. We should not go astray, and in order not to go astray, we must have the main plan in front of our eyes at all times, and we must know and recognize it. The





Imam's plan and the main objective of the Imam were to build a civil-political order on the basis of Islamic rationality. (2014)

If the Iranian nation wants to achieve its lofty goals and if it wants to continue on this path, it must know and recognize the path of our great and Noble Imam correctly. It must know its principles correctly. It must not be allowed that the Imam's personality gets distorted because the distortion of the Imam's personality is equal to the distortion of the Imam's path and deviates people from the straight path that the Imam had envisaged for the Iranian nation. (2015)

We always describe the Imam with many attributes, but the attribute of a devout revolutionary believer - with which we rarely describe the Imam - is a comprehensive attribute... The Imam of the Revolution means the leader of all these characteristics that the term revolution implies. This was the reason that

material powers, which were always angry with the Imam and, of course, feared the great Imam. Even today, the enemies of the Iranian nation are hostile and inimical to his revolutionary characteristics. (2016)

Imam Khomeini (RA) had a very strong personality that enabled him and gave him the power to withstand hardships... In addition to this quality, his belief in the principles presented by him was the cause that attracted different social strata and the youth to enter the scene. (2017)

This year (the anniversary of the demise of Imam Khomeini) coinciding with the days of the martyrdom of Imam Ali (AS), brings to mind the similarities between this sincere and true follower of the Commander of the Faithful and great leader (of all times) and Imam Ali (AS) that make the Iranian nation and the Islamic Ummah proud. It is important and useful to pay atten-

tion to these similarities in order to find the right path and also to get to know our great Imam better. (2018)

The Imam did not choose resistance for the sake of excitement and fleeting emotions. The choice made by our great Imam for resistance was supported by logic and rationality, and, of course, it was the religion of Islam that provided the strongest support to the Imam's resistance and uprising. (2019)

One of the most important and prominent characteristics of our Noble Imam (Khomeini) was the spirit of change and transformation. Intrinsically, the Imam was a man in search of transformation and creating transformation. With regard to transformation, his role was not merely that of a teacher. He was a leader in the true sense of the word and played the role of a commander who was directly involved in an operation. (2020)





# Imam Khomeini: Eminent & Great Leader of all Times

By: Rasheed Ahmad Chughtai, Chief Editor of the International Page, Pakistan

**Very few reformers in the history of mankind have been capable of achieving the fruits of their struggle in their lifetime**

The well-known name of His Eminence Imam Khomeini (RA), the most influential figure of the 20th century, reminds us of his unprecedented knowledge and thoughts on mysticism, philosophy, jurisprudential sciences, governance, and politics as an exemplary Imam. The

events and happenings of the contemporary world show that even after more than two decades since the departure of Imam Khomeini (r), there is a significant change in the world political landscape influenced by Imam's ideology.

The resistance movements are

still being inspired by his academic discourse and intellectually battling and challenging imperialism across the world.

Three revolutions shook the world in the 20th century. Both the Russian and the Chinese experience had a wider appeal-for two

reasons: they came in the wake of an oppressive capitalist system, which had squeezed the blood of the down trodden sections of society; and, the change was on the basis of an ideology that was new, and rather novel, for the humanity which had been afflicted, both by the exploitative bourgeoisie and the tyrannical church.

The Iranian Revolution was, however, unique. It neither had it derailed the human soul from the root of its faith nor deprived it of the fruits of social uplift; a thing considered, particularly in conservative societies, as repugnant to the spirit of religion.

The greatness of Imam Khomeini lies not in his being a religious cleric but in his universal approach to life in all its aspects and manifestations.

The Imam infused the spirit of Islam in the Iranian youth but did not leave them to be swayed by the specific interpretation of faith, common to the contemporary half-educated clergy. He gave them a vision in which they could see the worldly affairs and the religious faith as two aspects of the same unit, i.e., life.

If, in the West, the 17th century Industrial Revolution had shaped the direction of socio-political thoughts and the future practical experience – also pursued by the comparatively secular Far Eastern societies, thinkers in the Islamic world still wandered in the deserts of bewilderment:

Not that Islam had lost its vigour to lead the man into the ages but lack of Ijtihad had rendered it a mere collection of rituals to ward off evil spirits and attain paradise-

No realization that Islam is a complete code of individual and collective life and it offers best solution to the minutist problems of all societies and all times.

The onslaught of Western thought had already shaken the hearts of Muslim scholars like Allama Muhammad Iqbal, Sayyid Qutub, Maulana Maududi and the confined themselves to recollecting Islamic thoughts and reorganizing the political forces of the Muslims, only Allama Muhammad Iqbal an Imam Khomeini could crown their efforts by practically shaping human societies according to their ideals- the misfortune of the Pakistani nation being that their benefactor could not live long to guide them into their new life.

The leadership capabilities of Imam Khomeini would look more distinct when viewed in the background of the life existing in Iran before the Islamic revolution. King Reza Shah, backed by the country's rich influential class and the mighty world power, on the one hand, and the most Westernized Iranian class, on the other,

The Imam had to fight against all these odds with an ideology that, according to most of his countrymen, had out-fashioned and was no longer able to meet the modern-day challenges.

The onslaught of Western culture on Reza Shah's Iran had given the sense that Islam was not able to meet the modern-day challenges.

Iran, before the revolution, was virtually the most Westernized and advanced country in the Muslim world. It was not called the Switzerland of the East just for its natural beauty-in which many other

Eastern countries also abounded. It was due to the modern fashion and values of the Iranian people that the country had drawn the attention of the East and the West.

Western culture and values had dominated Iran to the extent that terms like Islamic culture, Islamic values, and Muslim nationalism were thought of as the most despised and outmoded terms.

In such an environment, those defending and promoting religious ideologies were being looked at with contempt and treated as hateful creatures. This had created an inferiority complex among the youth, struggling for the supremacy of Islamic values.

Nobody, in a society boasting of Western culture, would pay heed to such inferior beings or consider them worthy of leading the society.

Imam Khomeini brought these dejected youth out of the slums of inferiority complex and infused a spirit of self-respect and egoism among them, teaching them that not the teddy pro-Westerners but those proud of Islamic culture were the ones to boast of themselves and to be followed by others.

He also created self-confidence among the Iranian youth, giving them the power to change the destiny of their nation.

Prior to the Islamic Revolution, the Iranian youth considered Westerners as superior beings, capable of showing marvels in all fields of science and arts, and worthy to be followed, but now they have become convinced of their ability to shape the future of their nation and excel in all arenas of science and technology.

It was this spiritual change that



made the Iranian youth fight against the cruel forces of the King, making them an iron wall against the oppressive and tyrannical might of the state. This spiritual potentiality convinced the Iranian youth that they could trample down all the hurdles in the way of their revolution.

The modern-day Iran is rightly the manifestation of the religio-political wisdom of Imam Khomeini. The state and the society of the Islamic Republic of Iran today give the look of a compact whole- a unity in the diversities of religion and worldly progress: a leviathan in the comet of Muslim nations that possesses all the capabilities to attain material and scientific development.

Despite the hurdles and the hardships created by the antagonistic Western powers and in spite of the loss of the mantle of the population in the eight-year-long war with Iraq, the Iranian society today stands out, in all aspects, among the societies of the East.

Culturally, the revolutionary Iranian nation is exemplary. With 83 per cent of its population educated, Iran today represents a society of high morale and energy in the region.

From political administration and statehood, the socio-economic management, from agriculture to industry, from defense to defense production, and from education to science and technology, the post-Revolution Iran is considered to be a success.

Another distinction of the Iranian revolution is that, contrary to other Eastern and Muslim communities, the Islamic Republic has

fully engaged its womenfolk in the socio-economic and political life, making them a useful and essential component of the society. Today, women can be seen working in all sectors and fields of Iranian national life. Without this factor, the dream of creating an advanced and stable society could not have been realized, particularly when more than 50 per cent of the male population had been consumed in the war.

Such a big social upheaval would have never been possible in a male-dominated Eastern society.

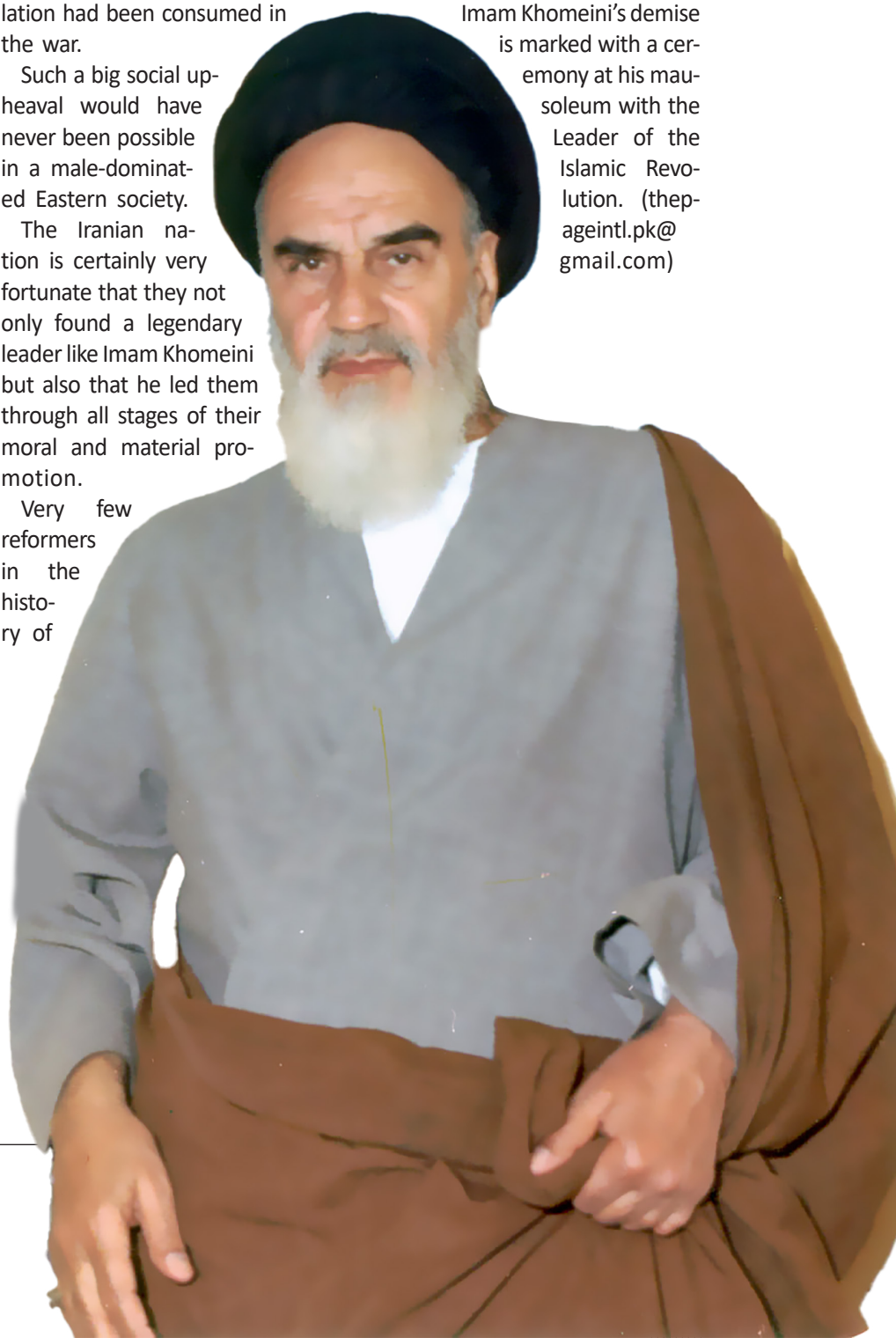
The Iranian nation is certainly very fortunate that they not only found a legendary leader like Imam Khomeini but also that he led them through all stages of their moral and material promotion.

Very few reformers in the history of

mankind have been capable of achieving the fruits of their struggle in their lifetime.

Ayatollah Ruhollah Mousavi Khomeini, better known as Imam Khomeini, engineered Iran's 1979 Islamic Revolution, which led to the overthrow of the US-backed Shah of Iran. Imam Khomeini passed away on June 3, 1989, at the age of 87. Every year, the anniversary of Imam Khomeini's demise

is marked with a ceremony at his mausoleum with the Leader of the Islamic Revolution. (thepageintl.pk@gmail.com)





# Martyr Raisi's Civilizational and Forward-looking Approach to Culture and Politics

By: Ms. Maryam Sajjadi, Doctor of Philosophy in Education

With his civilizational and forward-looking approach, Martyr Ayatollah Ebrahim Raisi redefined culture and politics within the framework of reviving the Iranian-Islamic identity and fostering convergence among the power-building components of civilization.

The main axes of this approach included:

1. Combining Iranian and Islamic Foundations of Civilizational

Inspired by the historical migration of Imam Reza (AS) to Khorasan and its impact on the formation of scientific centers,

Martyr Raisi emphasized the inseparable bonds between Iranian culture and Islamic teachings. He transformed false dichotomies such as "Iranianism versus Islamism" into active unification by operationalizing components such as self-confidence, social unity, and the



popularity of the Persian language.

2. The most prominent features of Martyr Raisi's administration were cultural justice as the main axis of policy making, and emphasis on cultural justice as the cornerstone of government programs. This approach included unprecedented support for cultural organizations, promotion of morality and family-centeredness, and confrontation with selective Western human rights discourses.

3. A Trans-geographical approach to service-giving on the Model of Imam Ali (AS):

Ayatollah Raisi pursued serving people regardless of racial and geographical boundaries. This sacred approach was in contrast to the selective approaches of Western civilization to human rights and emphasized the universality of Islamic values.

4. Linking theory and practice in the field of civilization building:

By applying the cultural theory of the Revolution, Martyr Raisi manifested the noble Islamic concepts in executive policy-making. This civilization-centered power-building involved transforming Razavi ideals into operational programs and creating convergence between Revolutionism and populism.

5. Foresight based on historical capacities with an emphasis on historical opportunities, such as Iran's geopolitical position and scientific capacities. Martyr Raisi considered the revival of Islamic civilization not as a return to the past but as a forward

movement using indigenous models. This view called for accelerating progress by moving beyond patchwork approaches and designing political highways.

Having this perspective, Martyr Raisi presented a model of civilizational management in which ethics, justice, and rationality constitute the three pillars forwarding cultural-civilizational policies. This model not only meets domestic needs but is also considered a global model for confronting the crisis of modern Western civilization.

In his civilizational and futuristic view of culture and politics, Martyr Raisi pursued international dimensions with a focus on resistance against the system of global domination and the crystallization of the model of Islamic governance. By emphasizing civilizational independence, he sought to create a model that could withstand the liberal-capitalist system of the West.

► **Ayatollah Raisi pursued serving people regardless of racial and geographical boundaries. This sacred approach was in contrast to the selective approaches of Western civilization to human rights and emphasized the universality of Islamic values.**

He believed that solving domestic and international problems should be done without accepting domination and with an emphasis on indigenous and Islamic resources. This point defined conscious confrontation with Western cultural and economic hegemony as part of the Islamic civilizational mission against Western civilization and the ongoing world order.

By emphasizing strengthening relations with Eastern and African countries, Ayatollah Raisi sought to create new economic and cultural poles in the geography of the Islamic world by doing away with the unilateral approaches to the West. This strategy was aimed at redefining Iran's role as a civilizational power in the international system.

Inspired by the teachings of Mahdism, Martyr Raisi viewed the new Islamic civilization as a prelude to the reappearance of the savior of the world of humanity. This vision had both national and transnational dimensions. On the one hand, it focused on the reconstruction of the Islamic-Iranian identity, and on the other, it promoted the universality of Islam as an alternative to human crises.

These elements show that the international outlook of Martyr Raisi was a combination of Islamic idealism and political realism, which sought to introduce the civilizational discourse of the Islamic Revolution to the global arena without being passive in the face of the existing order.



# Justice in Imam Khomeini's (R.A) Reflection

By: Dr. Kahumbi Maina, Department of Philosophy & Religious Studies, Kenyatta University

As we commemorate the 32nd Anniversary of the sad demise of the founder of the Islamic Republic, we need to reflect on his legacy which has continued to shape the policies and governance of the Islamic Republic of Iran. This short

sharing is on: "Justice in Imam Khomeini's (RA) reflection. The paper is based on secondary sources mainly, on what has been written and said about Imam Khomeini regarding justice.

The concept of justice in the

perspective of Imam Khomeini is very broad and includes divine, individual and social aspects. Imam Khomeini regards the issue of justice as closely related to the totality of society as society and politics in particular. In Imam Khomeini's view, attitude



to justice is not only not related to social and political issues, but also to the basis of the realization of social and political justice.

As a religious thinker Imam Khomeini (R.A) considered Islam as the most reasonable practical way of realizing the oppressed people's rights. He says: "Islam highly regards the law as an instrument for realizing the oppressed people's rights since it considers that as means of realizing justice in society.

Thus, he criticized communism and capitalism by using the slogan: "neither East, nor West" saying Islam agrees with neither capitalism nor communism. According to him, Islam does not agree with capitalism because it deprives the oppressed masses; capitalism is a system against social justice. In the same vein, he said that Islam is not like communism and Marxism-Leninism, which is against private ownership. Rather Islam respects ownership in production and consumption in a limited form, and thus, if principles of Islam are implemented, the wheels of a balanced economy will move, and social justice will be realized.

It can therefore be surmised that according to Imam Khomeini's political thought, justice is neither absolute individual freedom for an accumulation of capital nor true equality in terms of using resources of society. Instead, Islam regards equality in existent opportunities as justice. In view of Imam Khomeini, the state should regulate the economic policy to support the

poor and less privileged; i.e. the state should control properties of capitalists and create balance in society by managing the economy.

Imam Khomeini regarded justice as a tool for preserving and gaining independence to pave way for the oppressed. He is one of the prominent figures of the twentieth century who found out that the main problem of Iranian society in particular and Islamic World in general, was the lack of independence in its real meaning. Accordingly, he regarded supporting the oppressed people, serving the weak people, considering the deprived and emancipating them, eradicating poverty and class gaps as the primary tools for reaching peace and justice. He considered human values important in establishing a just system in the world. He regarded power and force politics at the international level as an unjust and cruel system, which was and is not acceptable for the Islamic Republic, and this is what guided Iranian foreign policy.

Justice in view of Imam Khomeini means:

1. Do justice to others only, be fair to yourself, be honest in speech, reduce the chastisement, and serve the nation.

2. Do not oppress and do not go under and the guise of oppression.

3. God, the Prophet and the infallible Imams in Islam are just; Imam, the judge and the jurisprudents must also be righteous. If justice is not among the rulers, then "social justice" will

be compromised. There must be justice among people and among the community.

4. A fair society is a free society. Independence is also the result of justice and diligence in society.

In conclusion, Imam Khomeini repeatedly called for the need for justice, and demanded everyone to bring justice in society and become responsible servants of the nation. Indeed the ideal of social justice was a prime goal of Iran's 1979 revolution. After the revolution, the new constitution of the Islamic republic was replete with references to justice and equity as two of the main Quranic principles of governance. Eradication of poverty and deprivation thus became one of the Islamic Republic's principal duties and its leaders' principal aims.

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# Martyr Ayatollah Raisi and Iran's Foreign Policy

By: Mohsen Pakaein, Senior Diplomat and the former Ambassador of Iran to the Republic of Azerbaijan

May 20, coinciding with the anniversary of the martyrdom of President Ayatollah Seyyed Ebrahim Raisi and his accompanying delegation, has been named as "Martyrs' Day" in the country's official calendar. In this regard, and to commemorate

the memory of the martyred President and the scholarly and hardworking Foreign Minister of Iran's 13th Post-Revolution Government, Martyr Hossein Amir-Abdollahian, this government's views on foreign policy are briefly reviewed hereunder.

With regard to foreign relations, Martyr Ayatollah Raisi had well recognized that strengthening bilateral relations, especially with neighbors and aligned countries, would lead to an increase in the number of friendly countries and



growth in economic exchanges. At the multilateral level, too, Martyr Raisi had also reached the conclusion that some of the objectives of the resistance economy should be achieved by strengthening cooperation with regional institutions and organizations. In this context, Iran's membership in the Shanghai Cooperation Organization as well as the BRICS, signing a free trade agreement with the Eurasian Union, increasing cooperation within the framework of the Economic Cooperation Organization (ECO), as well as utilizing the economic capacities of other regional institutions, were all on the agenda of the government and the Ministry of Foreign Affairs, which naturally led to economic prosperity to a considerable extent.

An important point that is directly related to neighborhood policies is the use of Iran's geopolitical position, and especially its transit route, for the benefit of neighboring and more distant countries. For this reason, the Martyr Raisi's government focused on building more road lines and also launching railway lines in order to complete the north-south and east-west communication lines.

In the East-West area, we witnessed the Republic of Azerbaijan constructing a railway line via Iran that will reach Nakhchivan. Iran's attention to agreeing with the Republic of Azerbaijan to use the Iranian route helped reduce the differences between Armenia and the Republic of Azerbaijan, which had been the basis for a serious

war in northern Iran, and paved the path for peace in the Caucasus, which was very beneficial for both security and the economy of the region.

On the North-South route, the construction of a railway line from Rasht to the Caspian Sea was a very important step that connected the Sea of Oman and the Persian Gulf to the Caspian Sea via rail. As a result, countries bordering the Caspian Sea, such as Russia, the Republic of Azerbaijan, Turkmenistan, and Kazakhstan, were able to transport their goods to international waters through this route. On this route, a major part of the Zahedan-Chabahar railway was also completed during the reign of Martyr Raisi. Attention to railway and road lines within the country, as well as strengthening ports and shipping lines, all increased Iran's geopolitical advantages and generated more income for the country.

By their very essence, gov-

ernments are to create suitable conditions for the economic affairs of their country so that the private sectors can use the appropriate conditions and export their products abroad. In the area of non-oil trade and exports, one of Ayatollah Raisi's strategies was to have close ties with members of the private sector, and during foreign trips, he would have some members of the private sector accompany him so that they could use the opportunity to sign various contracts with the private sectors of other countries. For this reason, during his tenure as the president of the country, Iran's non-oil exports increased, and providing the necessary incentives to the private sector and resolving some obstacles paved the path for this objective.

In the energy sector, we also witnessed that despite the oppressive sanctions, the adoption of appropriate measures enabled Iran to succeed in selling oil and gas, and the related amounts were received by Iran through the appropriate measures adopted. In the nuclear negotiations, Iran did not leave the negotiating table and very actively entered into negotiations with the aim of lifting the sanctions.

It can, thus, be concluded that the wise policies of the Martyr Raisi's government in the area of foreign relations, which had a direct relationship with domestic policy, were an issue that inclined the Iranian people to expect that these policies will continue by the future government.

► **In the energy sector, we also witnessed that despite the oppressive sanctions, the adoption of appropriate measures enabled Iran to succeed in selling oil and gas, and the related amounts were received by Iran through the appropriate measures adopted.**



# Foreign Policy Achievements of the Late President Raisi's Administration in One Year

By: Seyed Vahid Nabavizaadeh Namaazi

The Thirteenth Government, under the leadership of the Late President Raisi, based its foreign policy on a return to the foundational principles of the Islamic Republic. The administration emphasized two main pillars: balancing relations with international actors and prioritizing diplomacy with neighboring countries. Consistent with these principles, the

government actively sought to expand regional ties, strategically plan diplomatic engagements, and address misunderstandings with neighboring states.

Through regional visits personally undertaken by President Raisi, the administration pursued its balancing policy. For instance, during a visit to Russia, important agreements were signed, includ-

ing cooperation in the upstream oil sectors, gas transit, and transportation projects. Additionally, Raisi's trip to Tajikistan secured Iran's permanent membership in the Shanghai Cooperation Organization (SCO), while a visit to Turkmenistan resulted in a trilateral gas swap agreement with Turkmenistan and Azerbaijan.

The organization of the trilat-



eral summit between Iran, Russia, and Turkey, and the visit to Qatar, aimed at enhancing bilateral cooperation across security, economic, political, and cultural spheres (Saraswat, 2024). Nevertheless, at the time, experts and public observers noted a lack of a coherent economic diplomacy strategy, suggesting shortcomings in the media apparatus of the Raisi administration. Despite these criticisms, one strategic success was the administration's decision to decouple the Joint Comprehensive Plan of Action (JCPOA) negotiations from domestic economic well-being, avoiding the economic vulnerabilities associated with previous administrations.

Another significant aspect of Raisi's foreign policy was the expansion of relations with Africa and Latin America. In foreign relations, a comprehensive understanding of national capabilities and external environments is crucial (Mearsheimer, 2001). Raisi emphasized the necessity of understanding regional dynamics, recognizing opportunities and vulnerabilities, and leveraging them. Africa, particularly post-Cold War, has emerged as a region with unique economic, cultural, and geographical significance. South Africa, among others, became a strategic focal point for Raisi's administration.

China's strategic engagement with Africa since the early 2000s serves as a relevant comparison. Beijing's participation in the Forum on China-Africa Cooperation (FOCAC) enabled the rapid expansion of trade with Africa,

surpassing \$200 billion by 2019, and China becoming Africa's largest trading partner (Alden, 2007; Oritsejafor & Cooper, 2021). Chinese President Xi Jinping announced \$60 billion in investments into African economies during the 2015 and 2018 FOCAC summits (FOCAC, 2018). In contrast, Iran's engagement remained limited, with only a single joint chamber of commerce established in Africa. Nevertheless, Raisi viewed the expansion into African markets as a realistic and necessary long-term strategy.

Regarding Latin America, Raisi regarded Iran's position as comparatively more developed. Historical data shows that trade between Iran and Latin America increased from \$900 million in 2000 to nearly \$4 billion by 2013, although it later declined during the eleventh and twelfth administrations. Under Raisi, attention to the region was revitalized, recognizing Latin America's considerable strategic value. The region possesses approximately 30% of the world's freshwater resources, 25% of global forested and arable land, and major mineral reserves, holding 65% of global lithium, 42% of silver, and significant shares of copper and iron (World Bank, 2021).

Moreover, Raisi identified shared geopolitical challenges with certain Latin American nations, particularly Venezuela, due to mutual experiences with U.S. sanctions. Iran also had historical relations with countries such as Bolivia, Nicaragua, and Ecuador, notably in sectors like petrochemicals and infrastructure develop-

ment during the Ahmadinejad administration (Özkan, 2017). Raisi's foreign policy aimed to rejuvenate and enhance these strategic partnerships with renewed vigor.

Finally, Iran's accession to the Shanghai Cooperation Organization under Raisi further reflected the administration's eastward-oriented foreign policy. Membership in the SCO was a strategic move to strengthen Iran's ties with major regional powers such as Russia, China, and India. It is evident that even after Raisi's martyrdom and the official end of his administration, Iran's SCO membership holds the potential to significantly impact its international standing and foreign relations.

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# Imam Khomeini's Views on Ethics and Spirituality

Consolidate your faith because you are not a materialistic creature. Those who consider the human being a materialistic creature consider him to be an animal. You are a creature who has a materialistic dimension, but more important than that is your spiritual side; you possess a divine soul. You have an abstract self. If you are at the service of

God, the Most Exalted, the Most High, then your 'self' will become purged and purified, and you will achieve happiness. You will embrace this happiness under any circumstances; even in dying. (June 12, 1979)

Do not think too highly of the West. There is no basis for humanity there. It is the West that is eradicating the bases of human

ethics. It is the West that is trampling upon human dignity. But we imagine that the West possesses everything. Now that the West enjoys the automobile, it ought to have everything. But in laws, our laws are richer than those of the whole world. (June 9, 1979)

Do not think that Westerners have progressed. They have advanced materially, but they have

no spirituality. Islam and other divine schools of thought seek to perfect and construct true human beings, but the West has nothing to do with this matter. (June 11, 1979)

You ought to get illuminated, to purge and purify your 'selves'. Leave worldly desires out of your 'selves'. All mistakes and wrongdoings stem from attachment to the world. Come to true and eternal life through divine life. (February 26, 1981)

All the messengers of God, the Most Exalted, the Most High, have been appointed to purify and perfect human beings. All the books of the Prophets, particularly the Holy Quran, are trying to educate and train mankind. (February 26, 1981)

Departing from the 'self' is a prelude to the perfection of mankind. (February 26, 1981)

If a person is full of knowledge, even if one has a good command of Islamic teachings and even if one understands monotheism, but is not purified, he will still cause harm to oneself, one's country, one's nation, and to Islam. (February 29, 1981)

One who seeks to purify a society will not be able to achieve one's goal if one's self is not purified. A group of people who strive to Islamicize a center will not be able to do so if they have not prepared themselves for it. They cannot correct others if they themselves are not corrected. (September 20, 1979)

The jihad (spiritual and physical struggle for the cause of God) should begin from the 'self'; to fight against the internal Satan.

This jihad will be the basis of other jihads and struggles.

If you seek to implement the Cultural Revolution in Iran, first of all, this revolution should begin from your inner self. Your soul should change.

If the 'selves' are not purged and purified and if they are not purified from corrupt qualities, science will have adverse effects.

In Islam, ethical teachings are also political ones. This same commandment in the Quran, saying that the believers are brothers to one another, is an ethical, social, and political order. If the believers - various ethnic groups who are in Islam and believe in God and the Prophet of Islam - act in a fraternal manner with one another, this will create affection among all classes and groups in the same way that a brother feels affection towards his own brother. This, in addition to being a great Islamic ethical rule with great ethical consequences, is also a great social commandment with important

consequences. (August 18, 1980)

If all divine orders and commandments are implemented by a people, falsehood and evil will leave them. If the ethical divine rules, human ethics, and religious beliefs are implemented among Muslim peoples, falsehood will be annihilated by itself. (August 28, 1980)

What makes similar actions different from one another is the ultimate goal attached to them that forces human beings to take such actions. Then, God, the Most High, will elevate people to the lofty position of humanity. (June 24, 1979)

Almighty God has bestowed a favor upon mankind by sending His messengers to train their spiritual side, which is the most important one. The Prophets were assigned to purify and then teach human beings the Book and Wisdom, as well as to teach the control of the material aspects of them. Those who are materialistic regard materiality in unleashing terms. The Prophets were assigned to train human beings in such a way that all material gains come under the control of the soul. The basic principle is spirituality, which no school of thought or ruling clique in the world pays heed to. (June 24, 1979)

A Muslim clergy should be pious and attracted to God, the Most Exalted, the Most High, wholeheartedly so that he will be able to educate society. A person who is well-educated but whose knowledge is not accompanied by ethical and spiritual training will do more harm to his people than those who have no knowledge.

► **All the messengers of God, the Most Exalted, the Most High, have been appointed to purify and perfect human beings. All the books of the Prophets, particularly the Holy Quran, are trying to educate and train mankind.**

(June 27, 1981)

One becomes a true human being with one's spirit and one's insight. We share common things such as possessing ears, eyes, and legs, and therefore, these are not the things that differentiate human beings from animals. What really separates mankind from other natural creatures is mankind's heart and insight. If you possess insight, you are considered to be a human being. (July 5, 1979)

One of the blessings of this Revolution has been the spiritual transformation observed in our society. I have repeatedly said that this spiritual transformation witnessed in Iran brought about by this Revolution with the will of God, the Most Exalted, the Most High, has been more valuable and more important than the victory we have achieved or the fact that we have curtailed the hands of the foreigners and criminals from this country. (July 5, 1979)

With every step taken for acquiring knowledge, and for your explicit and implicit actions, you should seek to create a sense of piety, resistance (against satanic desires), and honesty. You will learn and acquire knowledge, and at the same time purify your 'soul' and bring it under your full control. (July 8, 1979)

There are two sides and dimensions to mankind. The spiritual side and the material side. The material aspect is what exists in this world, and we observe it. The spiritual side is another aspect beyond this world. (June 24, 1979)

All monotheistic schools of

thought, particularly Islam, are seeking to train people in such a way that material gains do not act as obstacles to spirituality. They seek to bring material gains under the service of spirituality. While the religions pay heed to the material and the world, they attract people towards spirituality and liberate them from the darkness of being materialistic. (July 27, 1979)

All the differences among human beings are rooted in the rebellion of the 'self'. (June 2, 1981)

If you are not purified, you will face rebellion of the 'self'. So long as you are not purified, knowledge will be dangerous for you, and the most dangerous thing for you will be a high position. This may lead you to annihilation in this world as well as in the next world. (June 4, 1981)

The teaching of the Book and Wisdom will be impossible unless purification comes first. You should purify your 'selves' from all contaminations. The worst one is the contamination of the 'self' with selfish and animal desires. (June 2, 1981)

Our Revolution depends upon spirituality and God, and those who are in agreement with us are those who agree with the line of monotheism. We should not forget the spiritual side for which we made such a Revolution. We should not neglect that spiritual side, for despite all our incompetence in propaganda and publicity, still the people of the world understand our Revolution. And it is the line of spirituality that oppressors and power wielders are against. (October 15, 1981)

All of the Prophets were appointed to train true human beings. They came to elevate this creature of nature from its natural level to super natural level and up to the highest heaven. The ultimate goal of all the prophets' efforts was the spiritual elevation of human beings. (June 28, 1979)

All the efforts of the Prophets were aimed at turning man into a true human being; to turn a creature of nature into a divine human being in this very world. (July 7, 1979)

In Islam, everything is a prelude to making true human beings. If this creature is left to itself, it will ruin and destroy the whole world. (August 31, 1980)

The most dangerous trap for mankind is their selfishness and egoism. We have to free ourselves from this trap and then follow the right path in order to be able to both correct ourselves and our society. (September 11, 1980)

Human beings should endeavor to lessen their egoism and selfishness, even if they are unable to put an end to it. This is, of course, a very difficult task, and it needs a great deal of hard work and self-purification. But this is not impossible. (September 11, 1980)

By their very nature, human beings have unlimited anger, unlimited animal passion, and unlimited selfishness, and nothing satisfies them unless they are correctly trained and educated. With this training, they will enter a path that God Almighty wants them to achieve, and that is absolute perfection. When they reach that perfection, they will find themselves in peace



and calmness and will enjoy confidence, reliance, and reassurance. (September 6, 1980)

None of the world's regimes, except the divine and monotheistic ones, have focused on the spirituality of mankind and have dealt with their ethics. (June 25, 1980).

If knowledge is not mingled with spiritual purification and the training of ethics, the owner of knowledge will cause more harm to the people than a person who has no knowledge. This person may use his or her knowledge as a sword to cut off the roots of a country. (June 28, 1980)

All differences and problems of humanity stem from the rebellion of selfish desires. (June 2, 1981)

You will face rebellious acts of your selfish desires unless you are purified. Knowledge and science will inflict harm if you are not purified. In that case, the most dangerous matter for you will be accepting a social position that will annihilate you in both worlds. You should purify yourself and bring your selfish desires under full control before taking positions. (June 2, 1981)

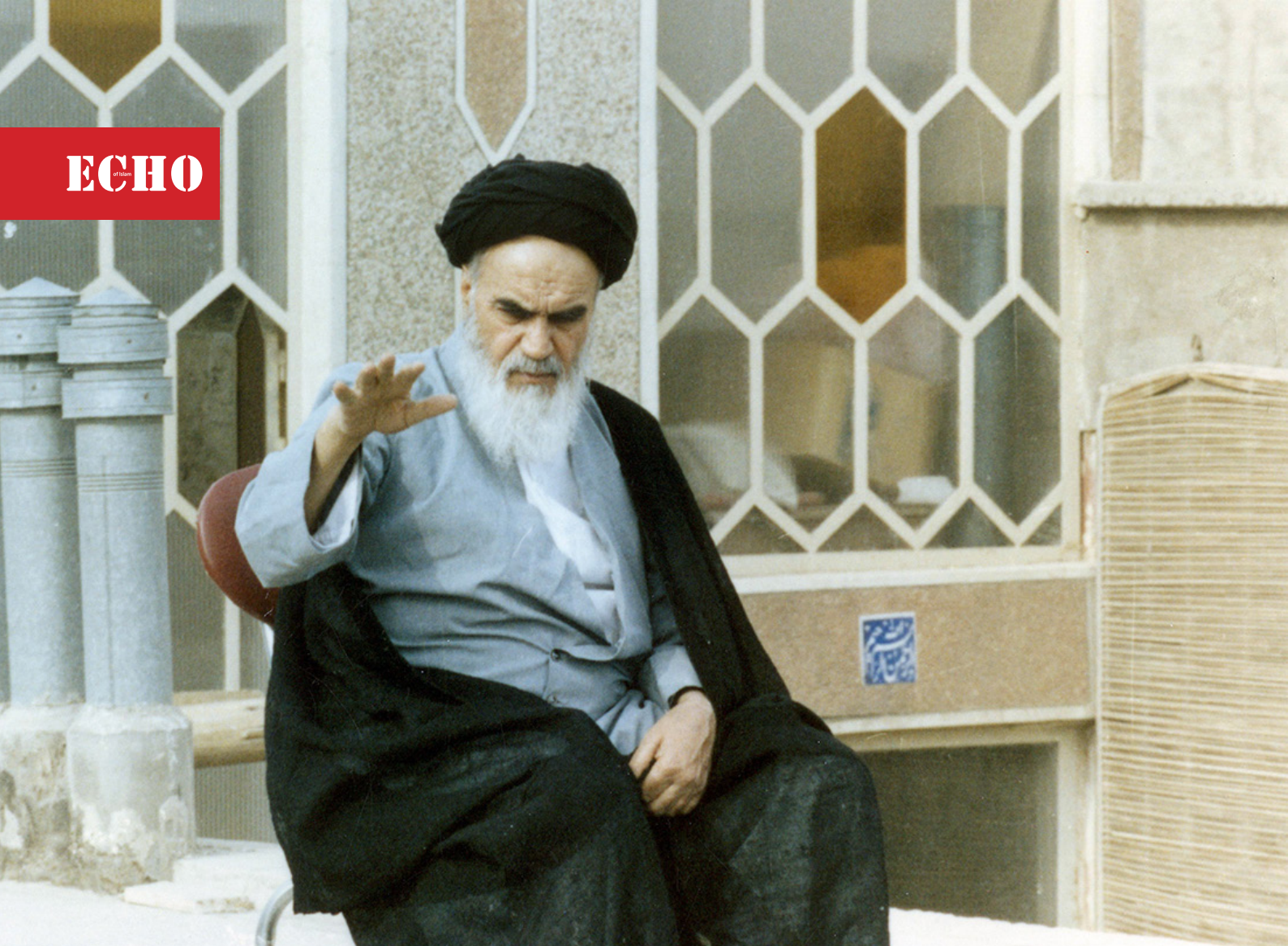
It is impossible to learn the Book and Wisdom in the absence of purging the self. We should purify ourselves from all sorts of impurities, including inner desires and selfishness. (June 2, 1981)

All differences arising between human beings, such as those of monarchs and wielders of power, are rooted in the rebellious motivations of their selfish desires. (June 2, 1981)

Source: [imamkhomeini.ir](http://imamkhomeini.ir)







# Imam Khomeini's View on Human Rights

By: Syed Iman Ahmad, Lucknow

“We are in an era the criminals are praised and endorsed instead of being punished and reprimanded. We are in an era in which the so-called human rights organizations are the guardians of the oppressive interests of the super criminals and defenders of their tyranny and their dependents.” (Sahifeh-ye Imam, Vol. 17, P. 461)

Various schools of thought in contemporary history claim to be supporters of humankind's success and prosperity. We come to know about several schools with certain worldviews and inclinations, and they claim to have presented systems consistent with human beings' needs.

Each of these schools covers

some significant aspects of life and can contribute to intellectual growth and human development.

These schools claim to satisfy the economic, cultural, and political needs of a society according to their own worldviews and visions.

The schools of thought can be distinguished through their vi-





sions about several issues such as sociology, creation and nature, and the mode they present or organize their basic internal laws and regulations.

Islam is placed as the most prominent among these schools of thought since it is founded on divine and human origins. It has also covered the theoretical and practical aspects of human life.

Islam's worldviews and visions are based on descriptions of the existing realities of the universe, and it has presented plans and designs for the existence of all beings from the creator to the lowest of all.

Ultimately, Islam has organized its legal, economic, and political systems on the foundations of divine principles and

values. It is clear that each of the principal or legal obligations in Islam is not only associated with the legal framework, but also relies on the Islamic system of thought and its worldviews.

Therefore, precise analysis of its internal hypothesis and suppositions is not possible unless we can track logical links between divine teachings and the Islamic fundamentals.

For instance, in the contemporary age, the Islamic teachings have been exemplified in the personality of the contemporary influential revivalist, Imam Khomeini. All perspectives of the Islamic system have been manifested in his personality, and he can be considered a role model for Islamic and ethical

values.

We can pursue very complicated concepts such as nation, democracy, political parties, and international organizations in Imam's thoughts and works.

Imam Khomeini's approach to these concepts has not been narrow or one-sided, but his visions about human rights and other notions are conclusive and present broader worldviews.

For example, the Imam (RA) shed light on human rights by taking into account an all-inclusive legal system, which values the variety of perspectives. He also issues his precise judgments and underlines shortcomings, weak points, existing contradictions, and controversies surrounding the legality or



illegality of respective theories about these concepts.

Imam (s) believes that the international system of human rights is not founded on a divine and firm worldview. (Sahifeh-ye Imam, Vol. 4, PP. 382-383) He also calls into question the qualifications of those who have constituted these laws

and regulations. He went on to say that those people responsible for such legislation were ignorant about

the sources of divine revelation, unaware of the universe, mankind, and societies, and finally, they were not immune to self-interest and selfishness.

The great Imam (RA) maintains that those who are subject to faults and forgetful about the divine knowledge and epistemology cannot be qualified for the compilation of human rights and laws. (Sahifeh-ye Imam, Vol. 7, P. 332, Vol. 8, P. 294)

According to him, the concept of human rights earns validity as a sovereign and independent system to some extent if it is based on the following fundamentals:

1) If the human rights system is based on deep human intellect and epistemological foundations, then the human intellect can be able to distinguish between some merits and demerits.

2) Imam (RA) also validates those parts of the existing human rights

charter, which are inconsistent with the teachings of the holy prophets and divine revelations and religions, particularly Islam.

As a result, Imam (s) notes that articles of the existing human rights declaration could be beneficial if they are inconsistent with the divine teachings. He adds that there should be assurances in place that could guarantee the good beliefs and traditions of nations are being respected.

According to Imam, the designers and signatories of the human rights declaration are obliged to respect all its contents and articles. Imam (RA) emphasizes that the founders and signatories to this declaration have failed to observe its conditions, and that has resulted in the outcry of the oppressed nations. The uproar and protests by the oppressed in this regard have revealed the real face of so-called supporters of human rights.

Imam once said: "If the West claims to support human rights, it should support the people of Iran, which means they should withdraw their official recognition of the Shah's government. They should not accept the government of one who, every now and then, resorts to slaughtering people for the sake of his own survival." (Sahifeh-ye Imam, Vol. 3, P. 491)

In several of his sayings, the Imam (RA) has referred to human rights declarations and addressed the bullies and

so-called supporters of human rights as follows: "And this nation, or indeed any other nation, has the right to determine its own destiny. This is a human right; a right which is stipulated in the Declaration of Human Rights. Any person, any nation, must determine their or its own destiny; it must not be determined by others. And so too our nation has now risen to demand that it determines its own destiny." (Sahifeh-ye Imam, Vol. 3, P. 503)

Some elsewhere Imam (RA) says as follows: "Freedom of expression, free elections, freedom of the press, radio and television, and freedom to propagate, these are basic human rights. Does America not know that we have neither the freedom to propagate nor a free press?" (Sahifeh-ye Imam, Vol. 4, P. 380)

Imam (RA) believed that the so-called supporters of human rights groups use the rights as a

slogan and tool to plunder the wealth of oppressed nations, and to further the interests of superpowers. These so-called supporters are also after an accession to their personal greed and the group's interests. Ultimately, they intend to maintain their dominance over the oppressed and are busy in sucking the blood of such nations. (Sahifeh-ye Imam, Vol. 3, P. 546, Vol. 6, P. 407, Vol. 5, P. 291)

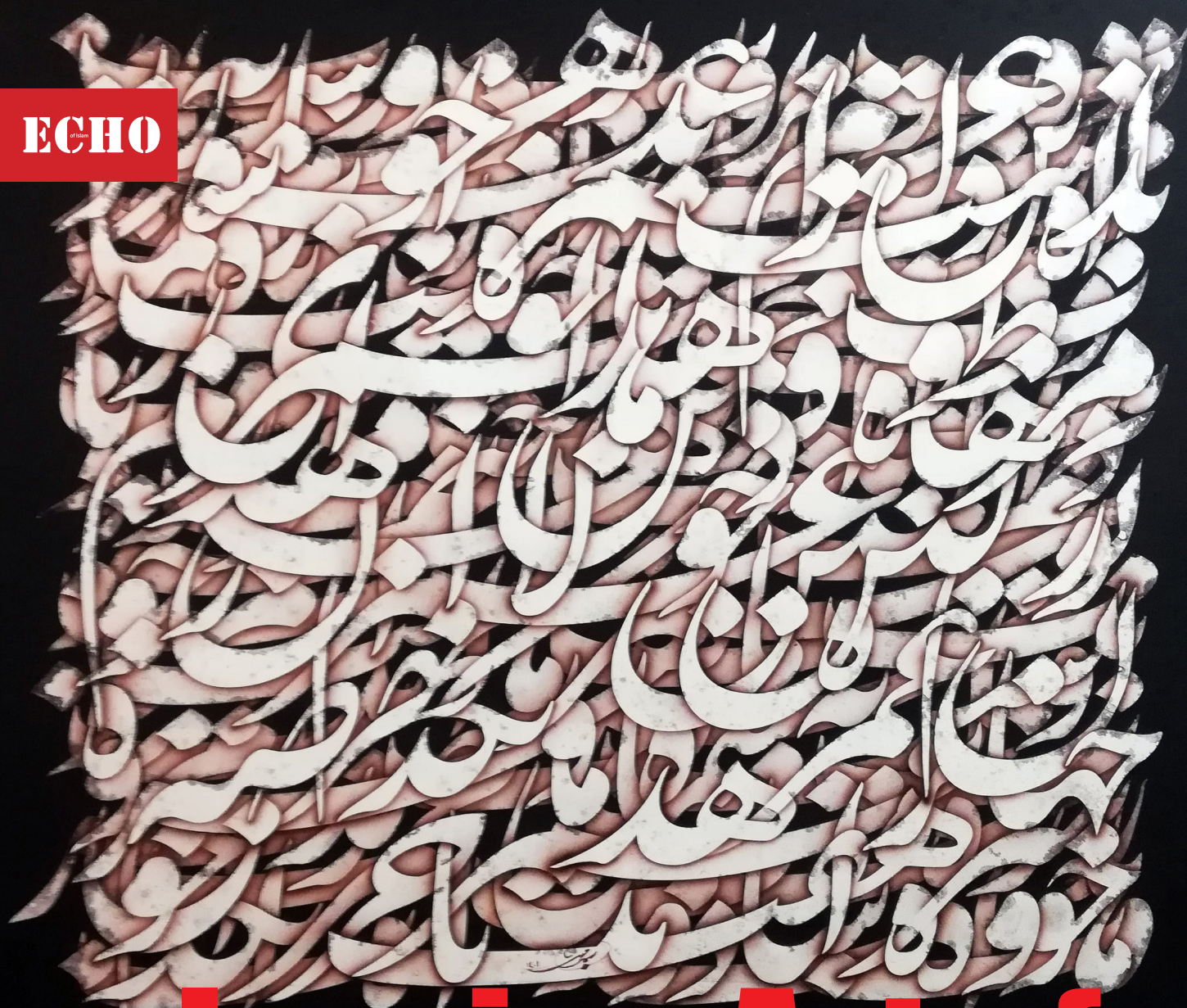
Imam Khomeini has had a positive approach to human rights and supported its compilation in a manner that it could be used in expanding mankind's horizons about facilitating its understanding of the creator and the divine revelations.

Imam (RA) maintained that the legislators of human rights should have deep knowledge of various legislative systems, religious and divine creeds, the links between the origins of the universe and the life hereafter, and the real origins of creation and the universe. He insists that the faithful and truthful followers of divine teachings should run and execute the human rights institutions.

Imam (s) goes on to say: "A state can claim that it protects human rights when its government is based on divine religious tenets and ... As long as that most fundamental detail, which is belief in God, is missing, as long as there is no fear of Him nor a reckoning on the Day of Judgment, then confusion and disorder will reign among man and mankind will be dragged toward corruption and ruin." (Sahifeh-ye Imam, Vol. 4, P. 382)

▶ **As a result, Imam (s) notes that articles of the existing human rights declaration could be beneficial if they are inconsistent with the divine teachings. He adds that there should be assurances in place that could guarantee the good beliefs and traditions of nations are being respected.**





# Iranian Art of Calligraphy

By: Ms. Tands Taghavi, Ph.D. Student of Universiti Sains Malaysia

## Abstract

Iranian-Islamic art of calligraphy was created in the early centuries after the advent of Islam in Iran and gradually merged with other arts and industries, and gradually spread to other parts of the Islamic world. In order to establish communication

with the audience through non-verbal signs, prominent masters of the Iranian style of calligraphy tried very hard and, by taking advantage of their inherent ability and practicing this art, they attracted people to this art. The aim of this research is to throw light on some aspects of the 'Iranian Art of Calligraphy'.



## Introduction

As the noblest of visual arts, calligraphy has long been of interest to creative Iranians. With its visual power and the profound impact on the human soul and body, this has played an undeniable role in shaping other Iranian-Islamic arts. It has continually attracted artists from other disciplines to benefit from this divine gift, which has been passed down through the skilled hands of such masters as Ibn Muqalla, Abul Hasan Ali Ibn Hilal, Mirza Jafar Baysunquri, Mir Emad Hassani, Mir Ali Heravi, Mirza Gholam Reza Esfahani, and Mirza Kalhor, etc., whose art and craftsmanship reflect the radiance of divine beauty. With its strong structure and unique coherence in the arrangement of letters and words, Iranian calligraphy grants artists the freedom to wield this art effectively in conveying their message. As a result, all visual arts - including graphic design - have greatly benefited from this distinctive quality of calligraphy. It is perhaps through this very process that arts such as calligraphic painting and graphic calligraphy emerged, enabling Iranian artists to transmit the Hadith of the soul - through a masterful fusion of line and visual symbolism - to both the mystic and the layman alike.

## The Evolution of Calligraphy in Iran

The 9th century AH should be considered as the golden age of Iranian calligraphy, when, along with other arts such as painting, illumination, and manuscript design, this art, too, began to experience evolution. During this period, calligraphy transcended mere artistry and became a messenger of peace, an indicator of the level of culture, and a representative of Iranian identity.

When Amir Ali-Shir Navai transcribed Jami's Divan in the Nastaliq script and presented it to Ottoman Sultan Bayezid II as a gesture of friendship, the cultural significance of this Persian art was profoundly affirmed. In administrative contexts, official correspondence was rendered in calligraphic script, while such styles as 'Qatieh Nevisi (writing a page in such a way that it expresses a specific issue) and 'Chalipa' (a panel in the Nastaliq script) marked distinct artistic merit. Through these applications, calligraphy became increasingly intertwined with other art forms, further elevating its stature.

**Despite the widespread chaos** and military upheavals during the Timurid era, Iranian art, especially calligraphy, not only endured but flourished. Due to its encompassing structure, prescribed rules, and systematic framework evolution of calligraphy is inherently challenging. However, this period witnessed remarkable creativity and innovation while preserving the art's foundational principles. One of the reasons for the attractiveness of the art of calligraphy was the use of methods such as 'Left-handed Script (lit. reverse or mirror writing script), 'To'aman Script' (a creative method in Iranian calligraphy in which a combination of words and letters form human or animal figures), 'Shekasteh-Basteh (lit. broken line), and 'Naqqashi-khat or calligram. The compatibility of these scripts with Iranian culture made this art be used to record Iranian thoughts, ideas, and literature, and to have an Iranian approach. In other words, calligraphy, during the Timurid era, went beyond Iranian culture and became a part of Iranian identity.

Nastaliq script embodies both manifest and subtle beauties, revealed to each observer according to their insight and knowledge. This calligraphy has a very special place among Iranians because it has the most beautiful and appropriate shape of Persian letters and words. In writing Nastaliq calligraphy, attention is paid to the arrangement of words to enhance expression and create a sense of peace and beauty in the viewer. In this script, the movement of letters is formed in vertical, horizontal, and circular shapes, each of which creates a diverse structural capability in composition and displays a variety of compositions and a new angle of visual expression of letters. Many calligraphers act visually and sensory to establish balance in a line or, in general, a combination of letters and words in the form of a calligraphic work. The beauty of shapes, elegance, good order, symmetry, good proximity, placement, and moderation in thickness and thinness are among the most important characteristics of Nastaliq calligraphy.

At the beginning of the emergence of Nastaliq calligraphy in Iran, two different styles of this calligraphy appeared in the Iranian territories: the Jafar and Azhar styles of Tabriz, which were later promoted by Sultan Ali Mashhadi. This style became widespread in Khorasan and also came to

be called the Khorasani style or the Eastern Nastaliq. The style of Abd al-Rahman al-Khwarizmi, a calligrapher at the court of Sultan Yaqub Aq Qoyunlu, became popular in the western and southern parts of Iran, and was later popularized by his sons Abd al-Rahim and Abd al-Karim and their followers within a limited time and place. The differences in these two styles are that in the Western style, words and letters are written very sharply, and the lines are long yet smooth, and the circles are larger than usual, while being. However, in the Eastern or Khorasani style, the size of the words and letters was moderate.

This style is the one that has reached us in its current form after going through evolution for more than four centuries. The Western style, on the other hand, was, after a rather short while, rejected by scribes. With the abandonment of the Western style, the Eastern or Khorasani style continued to evolve after the initial stages, gradually and hand in hand with calligraphers. With the beginning of the Qajar rule, the Nastaliq script entered another stage of development and changes, especially in the second half of the 13th century.

With the advent of the printing industry and its role in spreading Nastaliq calligraphy, conditions

were created to stimulate the creative and innovative genius of Mirza Mohammad Reza Kalhor (1829-1892 CE). Kalhor created a new style, and the current Nastaliq is the product of his initiative and thought. Kalhor followed the same method as Mir Emad, but added his own taste and creativity to it. Today, experts in Nastaliq calligraphy mainly believe in two distinct styles, namely the "Old or Mir Emad style" and the "New or Kalhor style".

#### Characteristics of the Old (Pre-Qajar) or Emad Style

Choosing a specialized pen, focusing on the style, elegance, smoothness, strength of hand, sharpness, rapidity, artistic expression in the form of calligraphy and Chalipa, valuing the independence and features of letters and words, and the use of words are among the most important characteristics of this style of calligraphy. In the Mir Emad style, the circles are wider and more extensive, and the hollow is in the form of an oval that is diagonal and is located in the last third of it. The modes and stretches are complete and long, up to eleven points of the pen and sometimes beyond it, while the end of the modes is seen to be lighter and thinner. The thinness of the letters is observed during the ascent and descent, and the lines and distances between the letters and words are greater.



### Characteristics of the New (Post-Qajar) or Kalhor Style

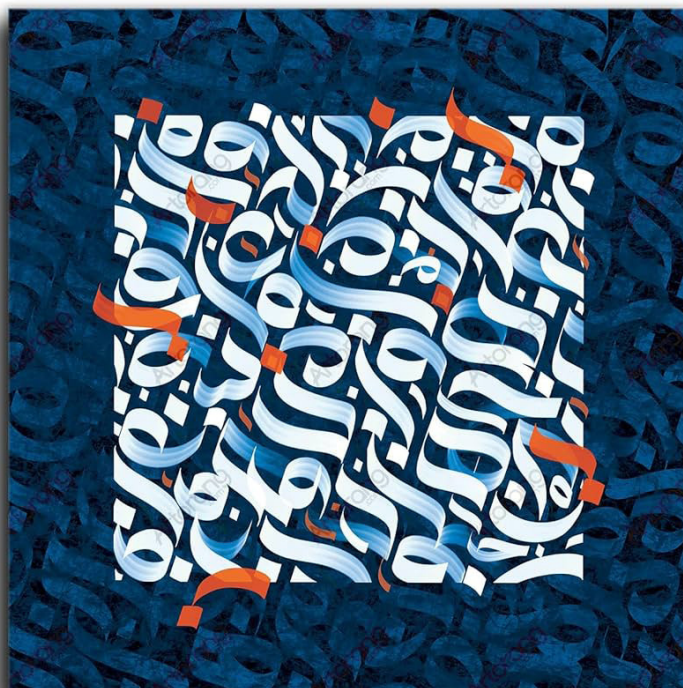
Mirza Mohammad Reza Kalhor created a peaceful coexistence between the tradition of calligraphy and the needs of the day. Due to the choice of a small format for words in his style of calligraphy, Mirza Mohammad Reza Kalhor wrote the dots with fewer than six pen strokes, to the extent that it seemed that he had written the line with a larger pen and placed the dots with a smaller pen. Calligraphers following Mir-Emad's style considered thin and sharp writing to be a necessary condition for beautiful scripts, but in the Kalhor method, the sharpness of the letters was adjusted by adding more strength to the thinner parts of the words.

### Concluding Remarks

The trend of following new paths and experimentation in new fields began a long time ago in Iran, and now a wide range of artists' efforts have attracted the attention of many art lovers. Depending on his/her perspective, background, and talent, every artist has chosen his/her own path and created a model that can be studied and examined independently. In the process of innovative creativity, artists have achieved such innovations in calligraphy that can be referred to as a series of breaking traditions. Perhaps it can be said that the most important breaking tradition occurred in the relationship between form and content. In the traditional world, calligraphy had the task of expressing the concept in the easiest, fastest, and most legible way, so that the form and content could be conveyed to the viewer and reader at first glance. The last decades of the twentieth century witnessed profound changes in the concept of art and the structure of beauty, and through this, a wide and diverse realm of new artistic tools and methods of expression was experienced. The use of letters in art has been one of the experiences existing in the modern era and has taken on new dimensions in the postmodern era; even though the use of the art of calligraphy in the history of Eastern and Western art has a long history.

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# Evolution of Iranian Music

## Introduction

By learning about the evolution of Iranian music, one can learn more about the Iranian nation and its culture. Like any other nation, Iranian music, which has existed since time immemorial, also has its own styles that have evolved throughout history and have been passed down from one generation to the next and have found a lofty and solid structure. In the process of its evolution, this music has influenced the music of the people of Central Asia, Afghanistan, Pakistan, Azarbaijan, Armenia, Turkey,

and even Greece such that the music of each of these countries includes flashes of Iranian music. Barbad, Nakisa, and Ramtin were the most famous musicians of ancient Iran. Iranian music has melodies known as "Radif", which was inscribed as the first independent Iranian heritage on UNESCO's list of Intangible World Heritage in the year 2009.

## Evolution of Iranian Music

### **Iranian Music Before the Modern Era**

The engravings left on the walls of the caves

show that the people of Iran have been performing music since ancient times. This music has left a noticeable impact on world music at different times, such that, according to some experts, the basis of new European notation is based on the principles and rules that Muhammad Farabi (870 to 950 or 951 AD), the Iranian scientist and musician, has put forward.

The works left by Abu Ali Sina, Farabi, Qutbud-din Shirazi, and Abdul-Qahir Maraghehei, which were written until the middle of the 15th century AD, prove that music was considered a science, but due to certain social, less attention was paid to it until toward the end of the Zand era (1751 to 1794 AD) - during which Mushtaq Ali Shah and Parikhan were considered prominent musicians -and no significant musical work had been produced by Iranian artists. Although there are evidences that show Nadir Shah Afshar (reigned from 1735 to 1747 AD) was interested in music, it was during the Qajar era that Iranian music, once again, began to flourish.

### Iranian Music in the Modern Times

The Qajar era (1796 to 1925 AD) was a period in which Iranian music progressed in different dimensions, especially religious dimensions. During this period, people like Seyyed Ahmad Khan, who was the first Iranian singer to record his songs on a gramophone, emerged. Qoli Khan was another artist who performed Ta'zia and sang Dashti songs.

After the establishment of Dar al-Funun and the arrival of European music teachers and trainers to Iran, Iranian music also moved towards using modern music theories. Music lessons were taught in both Persian and French languages at Dar al-Funun. This trend reached maturity during the Pahlavi era (1925 to 1979 AD).

### The Substance of Iranian Music

In terms of its contents, the melodies and poems used in Iranian music make the listeners delve into immaterial horizons. In addition to this, there is a kind of epic and thrilling beat in Iranian music, which is rooted in the spirit of bravery of Iranians and inspires the listeners.

Iranian music is a collection of melodies of dif-



ferent communities who live in different regions of Iran, including Azarbaijan, Gilan, Khorasan, Bakhtiari, Kurdistan, Shiraz, and Baluchistan, and they have many differences not only in terms of melodies but also in terms of language and dialect, which make Iranian music rich.

### Iranian Musical Instruments

Iranian musical instruments can be divided into three categories:

1. Wind instruments such as reeds, sorna, karna or karnay, and reeds;
2. Stringed instruments such as kamancheh, oud, rubab, and tar;
3. Percussion instruments such as dohol, daf, drum, and tonbak.

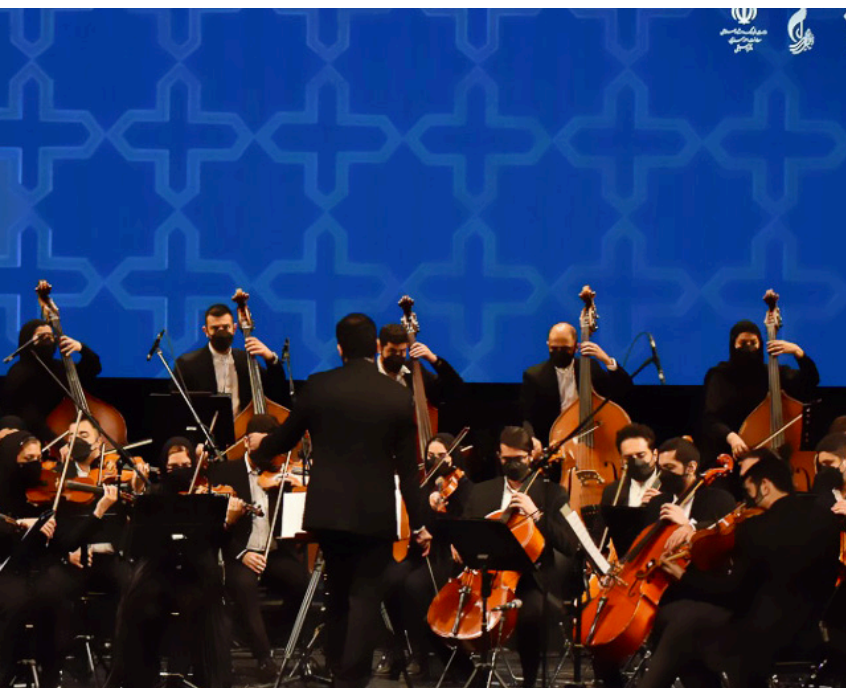




Meanwhile, santur is a unique instrument that is not included in the above categories and should be considered a plucked string instrument.

### Components of Iranian Music

- **Dastgah:** A type of melody that the musician can use as a basis for improvisation. Each dastgah consists of several gushehs, each of which is quite unique. There are seven instruments in Iranian music: Shur, Segah, Chahargah, Rast-panjgah, Homayun, Mahur, and Nava.



- **Avaz or vocal music:** This part of Iranian music is non-metric and without form and type, and is defined in and referred to as a sub-group of one of the dastgahs. For example, the dashti avaz belongs to the shur dastgah. There are five types of avaz in Iranian music, namely, Abu Ata, Bayat-e Turk or Bayat-e Zand, Afshari, Dashti (all four fall under the Shaur dastgah), and Bayat-e Esfahan (under Homayun dastgah).

### Renowned Figures of Iranian Music

- **Gholamhossein Darvishkhan,** a master musician of setar and tar and a pioneer of the art of composition. Darvishkhan has provided special services in promoting Iranian music among people.

- **Alinaqi Vaziri:** He was proficient in playing string instruments and created a stream of modernism in Iranian music. The establishment of the high school of music and the management of Iranian music affairs are among his services.

- **Seyyed Jalal Taj Esfahani:** the famous singer of the Esfahan School of Music.

- **Habib Samai:** the greatest santur player in the contemporary era.

- **Abolhassan Saba:** Darvish Khan's student in playing setar and an outstanding contemporary musician.

- **Ruhollah Khaleghi:** Composer, musician, and music conductor who played the violin well. He also has some writings in the field of music.

- **Hossein Tehrani:** A master tombak player who held the first tombak concert in Iran.

- **Gholamhossein Banan:** Singing teacher and one of the most popular singers of Iranian music. He studied music under Ruhollah Khaleghi and Alinaghi Vaziri.

- **Javad Maroufi:** The first piano player who tuned this Western instrument to play Iranian songs. He was a student of Alinaghi Vaziri.

- **Mohammadreza Shajarian:** Renowned Iranian singer and winner of the Picasso Prize, who created eternal works in Iranian music and had been nominated for a Grammy Award.

- **Shahram Nazeri:** The winner of many awards in the field of music, who also received the Legion of Honor for his artistic works.



## The President of the Islamic Culture and Relations Organization Congratulates the Appointment of Pope Leo XIV

**In a message addressed to Pope Leo XIV, Hojjat al-Islam Dr. Mohammad Mahdi Imanipour, the President of the Islamic Culture and Relations Organization, congratulated him on his appointment as the Leader of the World's Catholic Church and Sovereign of the Vatican City State.**

**The message read as follows:  
His Holiness Pope Leo XIV**

While honoring the memory of Pope Francis, please accept my sincere congratulations on the appointment of Your Holiness as the 267th leader of the World's Catholic Church. Your esteemed presence at the head of the Catholic Church comes at a time when the world is not experiencing peaceful days. The escalation of conflicts and wars has led to a lack of peace and tranquility in today's world. Besides, the trend of domination and falsehood has made confrontation with the great divine religions and the removal of spirituality from individual and social lives of the nations of the world on the agenda, with the aim of achieving its sinister and anti-human objectives.

The promotion of deviant patterns devoid of spirituality and morality in human society has caused anxiety and concern among truth-seeking and God-seeking

people regarding the turmoil created and perpetrated by opponents of religion, spirituality, and moral values. In such circumstances, promoting peace and justice in the world and safeguarding the inherent and God-given values of humanity is a great responsibility that the world's religious institutions have to fulfill.

We are confident that Your Holiness's leadership of the World Catholic Church will provide a meaningful opportunity for promoting interreligious dialogues and paving the path for genuine peace and stability in today's turbulent world. The three decades of experience in interreligious dialogues between the Islamic Republic of Iran and the Catholic Church and other religious institutions in the world are certainly a valuable foundation and roadmap for further synergy.

Once again, while wishing peace for His Holiness Pope Francis, I pray to God Almighty to grant Your Holiness success in fostering in promoting peace and friendship among the nations of the world.

**Mohammad Mahdi Imanipour**

President of the Islamic Culture and Relations Organization, and - Chairman of the Policy-making Council of Interreligious Dialogue





**Imam Khomeini**  
world award

## Imam Khomeini World Award

The late Imam Khomeini (RA) is a renowned personality throughout the world. However, since the full depth of this great man's characteristics remains largely unrecognized by many people, it is expected that the Imam Khomeini World Award would shed light on some aspects of his personality that are still unknown to many.

The Imam Khomeini (RA) World Award is the highest Badge of Honor of the Islamic Republic of Iran, which is granted to the most effective real and legal entities active in the field of promoting Imam Khomeini's (RA) School of Thought. This award is granted in two theoretical and practical sections to outstanding and exceptional scientific works as well as effective and extensive socio-political activities at national and international levels. The selection of works, persons, institutions, and services will be based on the following themes:

- Imam Khomeini's (RA) Thoughts, Intellectual System, And Way of Life
- Ethics, Gnosticism, Monotheistic Spirituality
- Justice, Freedom, and Defending Human Dignity
- The New Islamic Civilization
- Proximity of Islamic Schools of Thought and Interaction with Other Religions
- Populism and Serving the Deprived and The Oppressed
- Resistance and Confronting Arrogance, Zionism, and Racism
- Promotion of Just Peace and Collective Security
- Explaining and Promoting Religion-based Lifestyle
- Elevation of the Role of Women in Society and Promotion of the Family-oriented Discourse

How to Communicate with the Secretariat of  
Imam Khomeini(RA) World Award:  
Islamic Culture and Relations Organization

Tel: +982188900186

Cell Phone No.: +989210272518

WhatsApp: +989210272518

Instagram: emam\_khomeini\_prize

Website: emamkhomeiniprize.ir

Email: emamkhomeini@gmail.com

Embassies of the Islamic Republic of Iran

The Cultural Centers of the Embassies of  
the Islamic Republic of Iran

**Extended**  
until September

Submission Deadline:  
September 23, 2025

The Results Will Be Announced on:  
December, 2025

