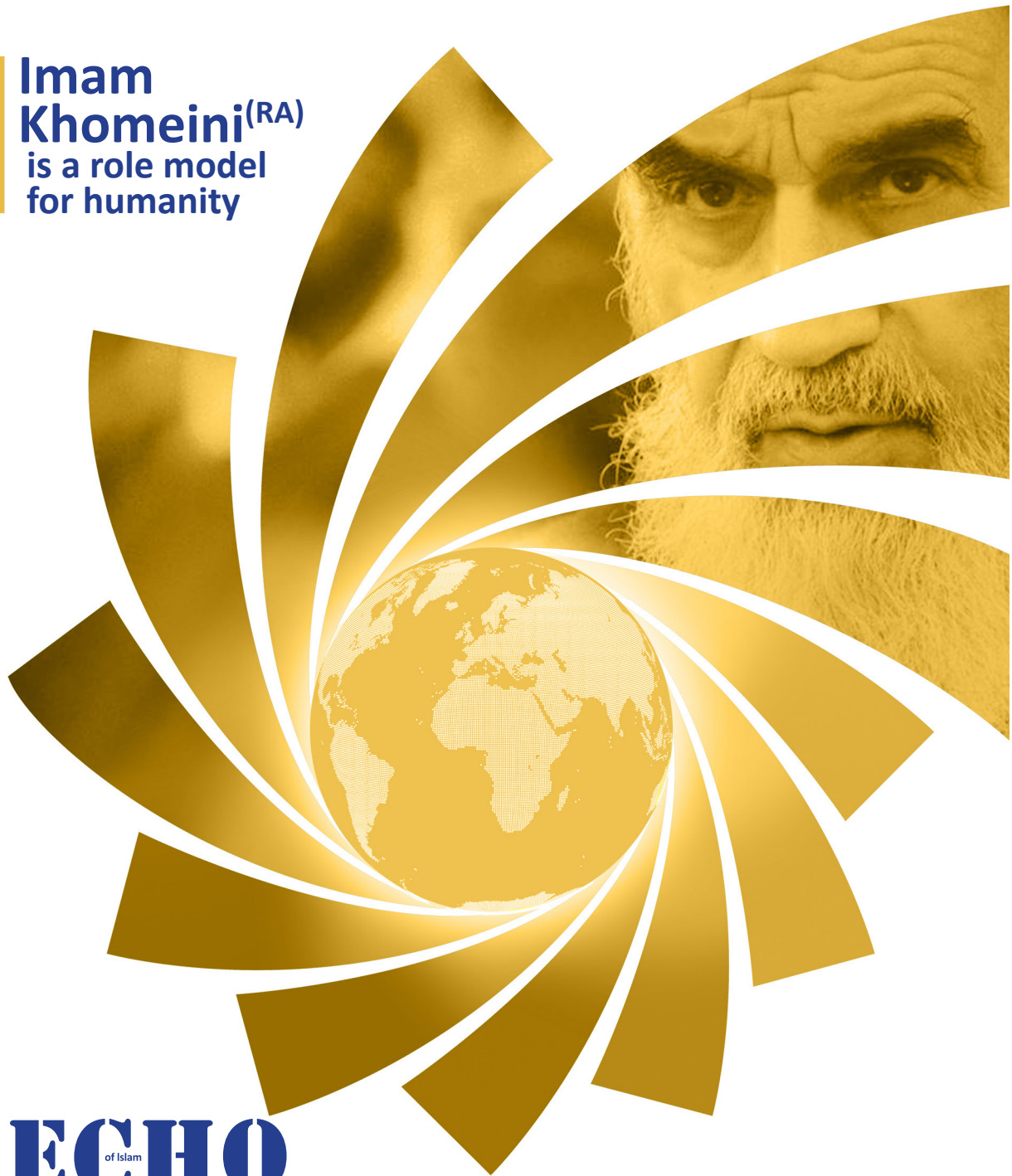


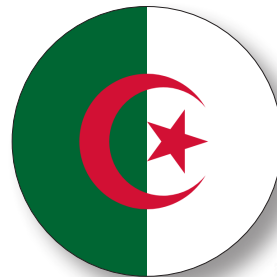
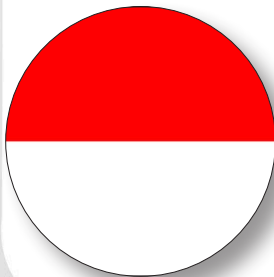
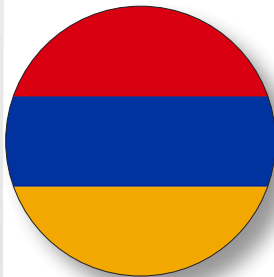
**Imam
Khomeini^(RA)**
is a role model
for humanity



ECHO
of Islam

**Special Issue on the First
Imam
Khomeini^(RA)
World Award**







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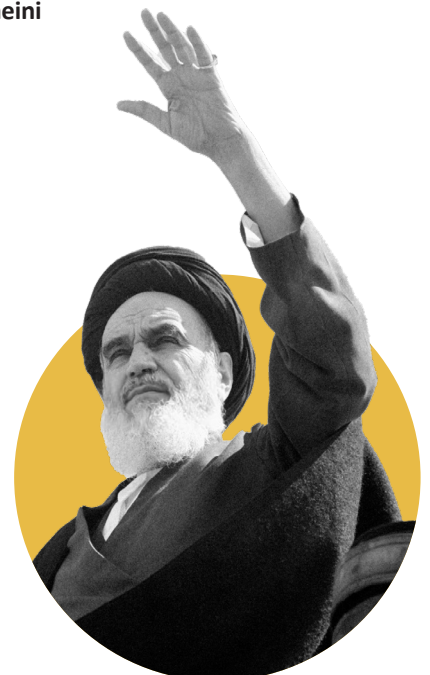
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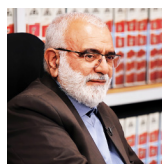
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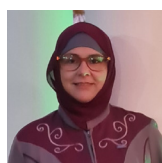
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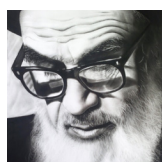
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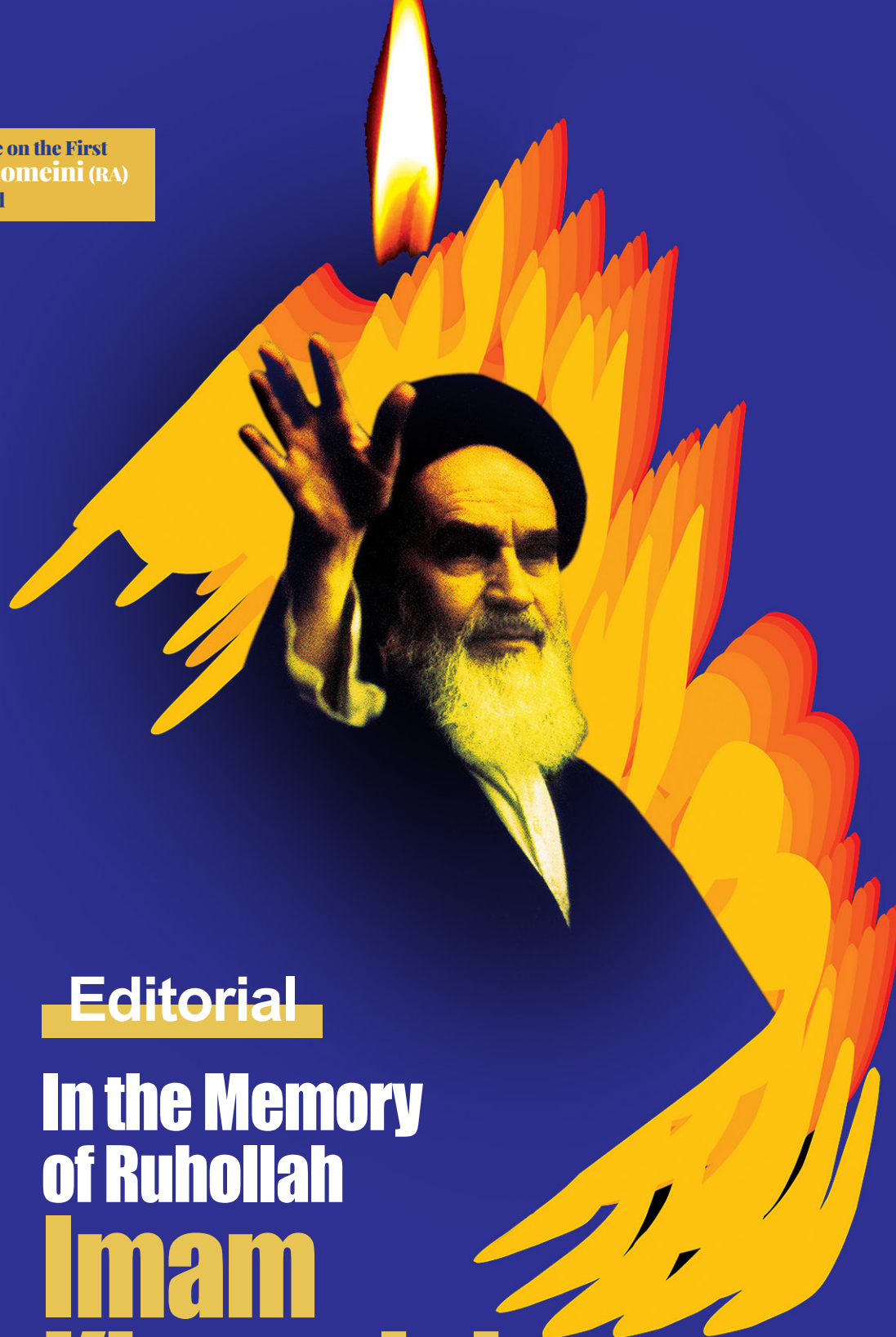


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Special Issue on the First
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World Award



Editorial

In the Memory
of Ruhollah

**Imam
Khomeini (RA)**

**World Award:
An Echo of Humanity**

Introduction

The world has witnessed many great men who have left their mark on the world and gone. However, the longevity of their memories depends upon their adherence to transcendent divine and moral concepts and values. The more a personality is mixed with great human concepts, attitudes, and ideas, the greater the longevity of his memories. In this regard, Imam Khomeini (RA) is undoubtedly one of the pillars of the spiritual, divine, and way of living of contemporary human being. During an era of immorality and spiritual decline, this great man once again became the voice of Almighty God and the herald of morality and spirituality. Monotheism, spirituality, and morality in our world today are largely indebted to the efforts and perseverance of “Ruhollah” who breathed the Spirit of God into the lifeless body of contemporary human life and is considered the true reviver of this era.

Networking and Socializing about the Imam Khomeini World Award

The Imam Khomeini (RA) World Award, which will be held biennially, is the most prominent award of the Islamic Revolution in the national and international arena. It will be awarded to the most effective active real and legal entities - in two theoretical and practical sections - who have contributed outstanding and distinguished works or have engaged in extensive intellectual and socio-political activities. The award has been designed to honor and appreciate those who, in their thoughts and actions, have followed the path of Imam Khomeini (RA). The main objective of the organizers was not merely to hold an award and festival. Rather, the objective was to create a solid platform and foundation for networking among the elite and then to spread the discourse and thoughts of the Imam on a world level. This is because the thoughts of the late Imam (RA) do not belong to Iran and the Islamic world only, but are considered a reserve and reference for humanity.

Objectives:

1. Explaining the Islamic and revolutionary identity and the expansion of the idea of founding a New Islamic Civilization
2. Uplifting and preserving the name and true path of the late Imam Khomeini (RA)
3. Streamlining and expanding the discourse and ideals of the Islamic Revolution in the world
4. Providing support to active thinkers and scholars who are in line with the lofty goals of the Islamic Revolution and Imam Khomeini's thoughts
5. Strengthening the process of proximity between Islamic schools of thought and interaction and synergy among monotheistic religions

The Themes of the Award:

- 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

Structure and implementation processes

According to the statute, the award has three main pillars: 1. Policy-making Council, 2. Jury, 3. Secretariat. The Policy-making Council consists of distinguished and diverse real and legal entities, including the Honorable President of I. R. Iran as the Chairman, the Honorable Minister of Culture and Islamic Guidance as the Vice Chairman, and the Honorable President of the Islamic Culture and Relations Organization as the Secretary of this Council.



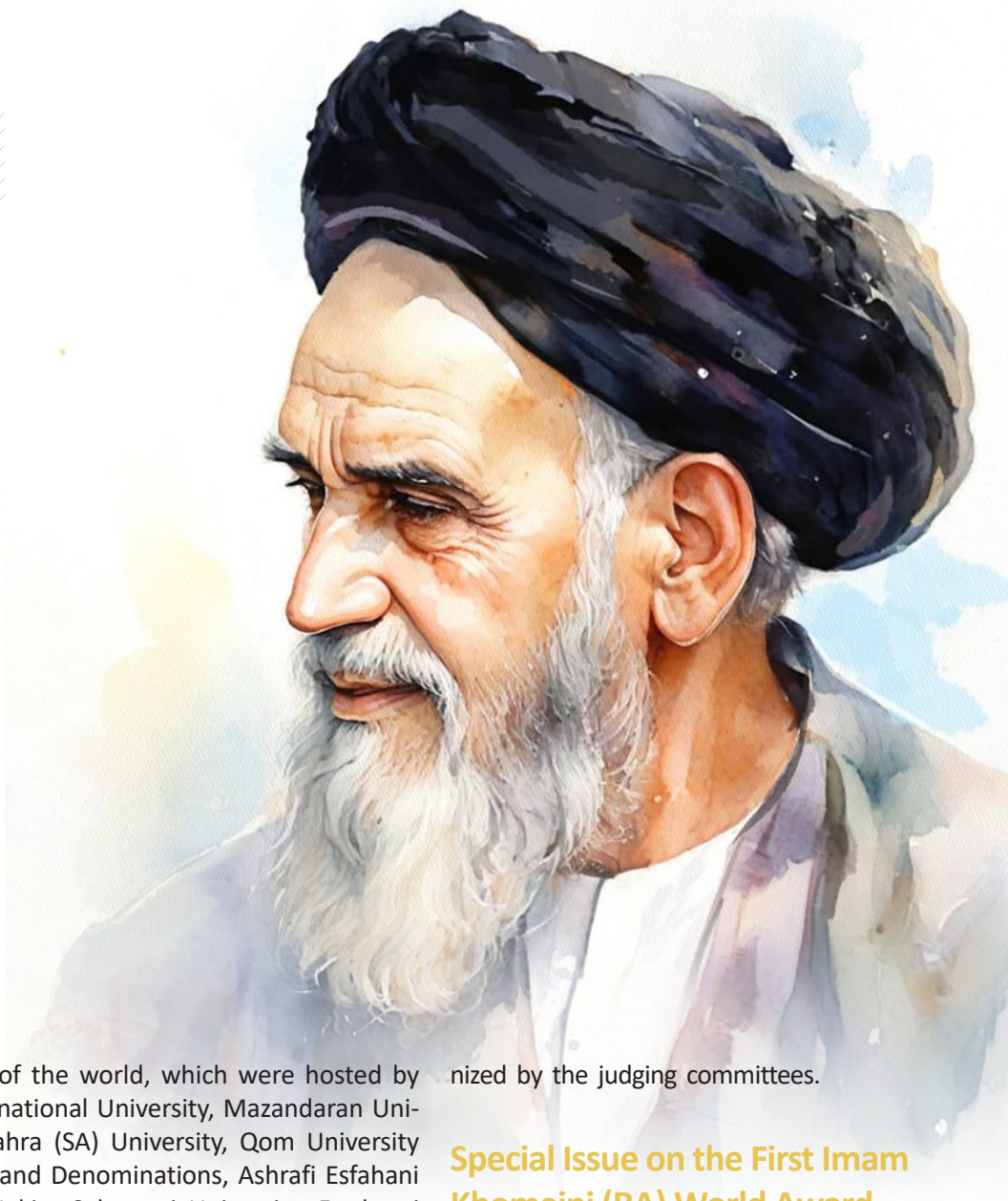
The jury (academic board and judges) comprises ten working groups corresponding to the ten themes of the award. Like the Policy-making Council, the academic board of the award has an international structure and includes distinguished personalities from around the world.

The Secretariat of the Award has been founded in the Islamic Culture and Relations Organization (ICRO) under the Office of the Deputy President of ICRO for the Development of Scientific and Cultural Cooperation and has been actively handling the required issues. This structure has carried out a wide range of activities - both in terms of hardware and software - in line with the objectives of the greatest award of the Islamic Revolution.

Following numerous specialized meetings, a call related and documents was prepared in several languages, and information was continuously and regularly provided to the addressees. The award website, too, was designed and uploaded in three languages, Persian, Arabic, and English, to provide the required information and communicate more efficiently with the addressees. The pages of the Award active in cyberspace and social networks were also a bridge between the secretariat and addressees.

Scientific and research activities

In order to strengthen the scientific foundation of the Award, a series of scientific preliminary sessions were held in Iran and



other parts of the world, which were hosted by Qazvin International University, Mazandaran University, Al-Zahra (SA) University, Qom University of Religions and Denominations, Ashrafi Esfahani University, Hakim Sabzevari University, Ferdowsi University of Mashhad, University of Sistan and Baluchestan, University of Ilam and many other scientific and academic centers, both online and in person. At the international level, countries such as Russia, India, Greece, Malaysia, etc. have also been the scene of discussion and exchange of views on jurisprudential, theological, mystical, political, social, cultural, economic, etc. thoughts of the late Imam.

The Imam Khomeini (RA) World Award has witnessed the receipt of a wide range of works by personalities and institutions. The scholarly working group and the jury, accompanied by the cultural centers of I. R. Iran around the world, academic and research collections, and the award secretariat, had received a large volume of entries related to the themes of the Award topics, and the award winners in the two theoretical and practical areas were introduced after their works were examined and scruti-

nized by the judging committees.

Special Issue on the First Imam Khomeini (RA) World Award

This special issue in English reflects the overall spirit of the first round of this award.

Efforts have been made to provide a general overview of an international event organized at the world level. In addition to publishing material from the presenters, participants, and managers involved in the award, this special issue also includes content produced by Iranian and international elites from various countries such as Algeria, Indonesia, Zimbabwe, Argentina, Uruguay, Armenia, Lebanon, Russia, Brazil, Syria, etc.

It is hoped that this Award, which is going to be held every two years, will be a step towards the development and expansion of the human, moral, divine, and spiritual discourse of Imam Khomeini (RA). This discourse has the potential to formulate a sublime and worthy lifestyle for today's humanity and can provide solutions to many of the pains and shortcomings of our era.



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



Special Issue on the First
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countries tend to extensively join the movement of the late Imam (RA). (1993)

The Islamic system that the Imam (Khomeini) established in this country was with the aim of making this nation find an Islamic form, meaning, and orientation. This Islamic system has a main foundation called "faith in God Almighty and the unseen" and also has a form called "Islamic law". (1994)

The great Islamic revolution, which was led by our Noble Imam and resulted in the establishment of the Islamic Republic, is of two aspects, one of which is internal and the other aspect is of global, international, Islamic, and human importance. In both aspects, we have made great progress as a result of the no-

ble leadership of the late Imam Khomeini and the diligence and perseverance exercised by our dear nation. (1995).

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

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

The greatest lesson and service that the Imam provided to this nation and other nations was to tell the people that "you have the power and you can;

the power is in your hands and belongs to you; you just have to exercise that power; you have to have the willpower; and you have to decide. The elites and influential people must enter the scene, and people must be ready to make sacrifices. It is in that case that everything will be done and all the intended successes will be achieved. (2000)

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

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

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

The main essence of the school of thought of our great Imam is the relationship between religion and worldly affairs. It is the same thing that is also interpreted as the relationship between religion and politics, and religion and life. In expressing the relationship between religion and worldly

affairs, the Imam had resorted to the Islamic view and Islamic teachings as the foundation, spirit, and basis of his efforts. (2005)

We must all endeavor to preserve and protect this noble lineage that was formed by the great Imam (Khomeini) and blessed by the Almighty God, and expanded its effects in such a way. Officials, political elites, scientific elites, seminarians, academics, workers, and all other classes of people should put in their efforts. (2006)

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

Imam Khomeini's teachings continue to be of great guidance in the ups and downs of our lives. The strongest and best spiritual heritage left behind by the late Imam (RA) is his last will and testament. It is important that our people, officials, and our youth should read this will and testament from time to time. (2008)

In fact, by creating this great movement in our country and the Islamic world, our dear Imam (Khomeini) hoisted two flags and held them high. One flag is the flag of the revival of Islam and involving this great

and infinite power in the arena. And the second flag is the flag of honor and pride for Iran and Iranians. (2009)

The Imam's school of thought is a complete package, and it has various dimensions. These dimensions must be seen and taken into consideration together. The two main dimensions in the school of our great Imam are spirituality and rationality. There is also a third dimension (to this school of thought) and that is the dimension of justice. (2011)

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

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

We must continue to stay on the path in order to achieve our goals. We should not go astray, and in order not to go astray, we must have the main plan in front of our eyes at all times, and we must know and recognize it. The Imam's plan and the main objective of the Imam were to build a civil-political order on the basis of Islamic rationality. (2014)

If the Iranian nation wants to achieve its lofty goals and if it

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

We always describe the Imam with many attributes, but the attribute of a devout revolutionary believer - with which we rarely describe the Imam - is a comprehensive attribute... The Imam of the Revolution means the leader of all these characteristics that the term revolution implies. This was the reason that material powers, which were always angry with the Imam and, of course, feared the great Imam. Even today, the enemies of the Iranian nation are hostile and inimical to his revolutionary characteristics. (2016)

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

This year (the anniversary of the demise of Imam Khomeini), coinciding with the days of the martyrdom of Imam Ali (AS), brings to mind the similarities between this sincere and true follower of the Commander of



the Faithful and great leader (of all times) and Imam Ali (AS) that make the Iranian nation and the Islamic Ummah proud. It is important and useful to pay attention to these similarities in order to find the right path and also to get to know our great Imam better. (2018)

The Imam did not choose resistance for the sake of excitement and fleeting emotions. The choice made by our great Imam for resistance was supported by logic and rationality, and, of course, it was the religion of Islam that provided the

strongest support to the Imam's resistance and uprising. (2019)

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



سازمان فرهنگ و ارتباطات اسلامی

Islamic Culture & Relations Organization



**Interview with Hojjat al-Islam
Dr. Imanipour, the President of the
Islamic Culture and Relations
Organization and Secretary of the
Imam Khomeini World Award
Policy-making Council**

1- Could you please elaborate on the role of the Islamic Culture and Relations Organization (ICRO) in expanding understanding about the life and thoughts of Imam Khomeini (RA)?

As the international cultural headquarters of the Islamic Republic of Iran, one of the missions of the Islamic Culture and Relations Organization is to introduce the true essence of the Islamic Revolution. We believe that without knowing and understanding the personality of the late Imam (RA), it would not be possible to understand the true essence of the Islamic Revolution. Therefore, this organization has been making extensive efforts, for years, to spread a correct, profound, and precise understanding of the thought and life of Imam Khomeini (RA) worldwide. Presently, our cultural centers in more than 60 countries around the world are the main platform for introducing and explaining the personality of Imam Khomeini (RA), which is done in various formats and forms:

- **Translation and Publication:** High-quality translation of the written works of Imam Khomeini (RA) or books written about him into different languages and their distribution in scholarly centers, universities, libraries, and intellectual communities.

- **Holding Scholarly Conferences and Seminars:** In collaboration with foreign universities and study centers, and focusing on various intellectual dimensions of Imam Khomeini (RA), such as philosophy, mysticism, wisdom, and politics.

- **Supporting Theses and Academic Studies:** Identifying the capacities of foreign university students and professors and encouraging them to conduct research on the thought and personality of the late Imam (RA) and providing them with sabbaticals.

- **Producing Multimedia Contents:** Using new media tools, documentaries, and multilingual websites to introduce the Imam's life and thought in an accessible way to the younger generation and global audiences.

- **Cultural Exchanges:** Inviting foreign professors and elites to visit the achievements of the Revolution, the architect of which was Imam Khomeini, as well as sending Iranian professors and researchers abroad to teach and give lectures.

- **Organizing Events and Competitions:** Such as the Imam Khomeini (RA) World Award, which is a valua-

ble opportunity to explain and expand the intellectual and civilizational dimensions of the Imam's thoughts.

2- As the president of the cultural diplomacy apparatus, how do you describe the role of Imam Khomeini (RA) in reviving Islamic thought and the unity among the Islamic Ummah in the world?

I consider Imam Khomeini (RA) to be more than a religious and political leader. He was an unparalleled "international social capital" for humanity. The Islamic Revolution was not merely a regional event, but rather a turning point in contemporary world history and an inspiration for shaping a new Islamic civilization. He did away with extremist and petrified views about Islam, revived it, and showed that Islam is a dynamic school of thought, responsive to the needs of the time, and capable of providing a model of good and efficient governance. This revival of religious thought contributed greatly to the self-confidence of the Islamic world and the movement towards a new Islamic civilization. Basically, the Imam's view of the Palestine issue as the main issue of the Islamic world, right from the beginning of the formation of the Islamic Revolution in 1963, was indicative of his global worldview.

With his foresight, the Imam (RA) always emphasized the necessity of unity between Islamic sects. His message of unity, which was shaped around fundamental Islamic commonalities and aimed at confronting division and the conspiracies of enemies, continues to be our guiding light for the future of the Islamic world. His concept of unity did not mean negating differences, but rather meant enhancing capacities and addressing the common challenges of the Islamic world to achieve sublime goals.

In today's world, which is grappling with moral, spiritual, and identity crises, the thoughts and words of the Imam (RA) are a manifestation of genuine spirituality, morality, and a call to fight oppression and injustice. Imam Khomeini (RA) revolutionized contemporary man's understanding of religion and politics and revived 'monotheism' in human social life, and this great legacy became a lasting asset for all religions of the world.

3- Please explain the process of the formation Imam Khomeini World Award

The Imam Khomeini (RA) World Award was formed based on a resolution of the Supreme Council of the Cultural Revolution, inspired by the guidelines of the Supreme Leader of the Islamic Revolution regarding the necessity of preserving and expanding the thoughts of the late Imam.

After numerous meetings by experts and taking into consideration various scientific, cultural, and international dimensions, the award's statute was approved by the country's highest cultural and decision-making authorities. This statute defined the framework and major goals of the award.

Since the initial proposal for this award was made by ICRO, the Secretariat of the Award was formed in this organization, following which scientific committees consisting of the most prominent domestic and foreign professors and scholars were formed to determine the topics, judge the works, and ensure the scientific credibility of the award.

Initially, international calls were issued in different languages for research works, articles, books, and theses on topics related to the Imam's (RA) thought. Thereafter, with the help of the Policy Council of the Award, the criteria for selecting works were determined, and the jury panels were appointed for the following ten award topics.

1. Imam Khomeini's (RA) Thoughts, Intellectual System, and Way of Life
2. Ethics, Gnosticism, Monotheistic Spirituality
3. Justice, Freedom, and Defending Human Dignity

4. The News Islamic Civilization
5. Proximity of Islamic Schools of Thought and Interaction with Other Religions
6. Populism and Serving the Deprived and the Oppressed
7. Resistance and Confronting the Arrogance, Zionism, and Racism
8. Promotion of Just Peace and Collective Security
9. Explaining and Promoting Religion-based Lifestyle
10. Elevation of the Role of Women in Society and Promotion of Family-oriented Discourse

This award is the most prominent award of the Islamic Revolution in the national and international arena, which will be presented in two theoretical and practical sections, focusing on outstanding and distinguished scholarly works, as well as influential and extensive intellectual, political, and social actions and activities, to the most effective real and legal entities active in the topics mentioned.

4- Would you please explain the role of the Imam Khomeini (RA) World Award in expanding and explaining his thoughts.

The Imam Khomeini (RA) World Award is more than just an appreciation ceremony. It is a powerful tool for scientific and cultural networking and for the more profound expansion and explanation of the thoughts of the founder of the Islamic Republic of Iran on a global scale.

The award brings together a core of international scholars and professors who work on Imam Khomeini's (R.A.) thoughts. This community has been formed

through several meetings to identify researchers from different cultures and perspectives. The award provides an opportunity for exchange of views, helping to dispel doubts and present a more realistic picture of Imam Khomeini's personality and thoughts.

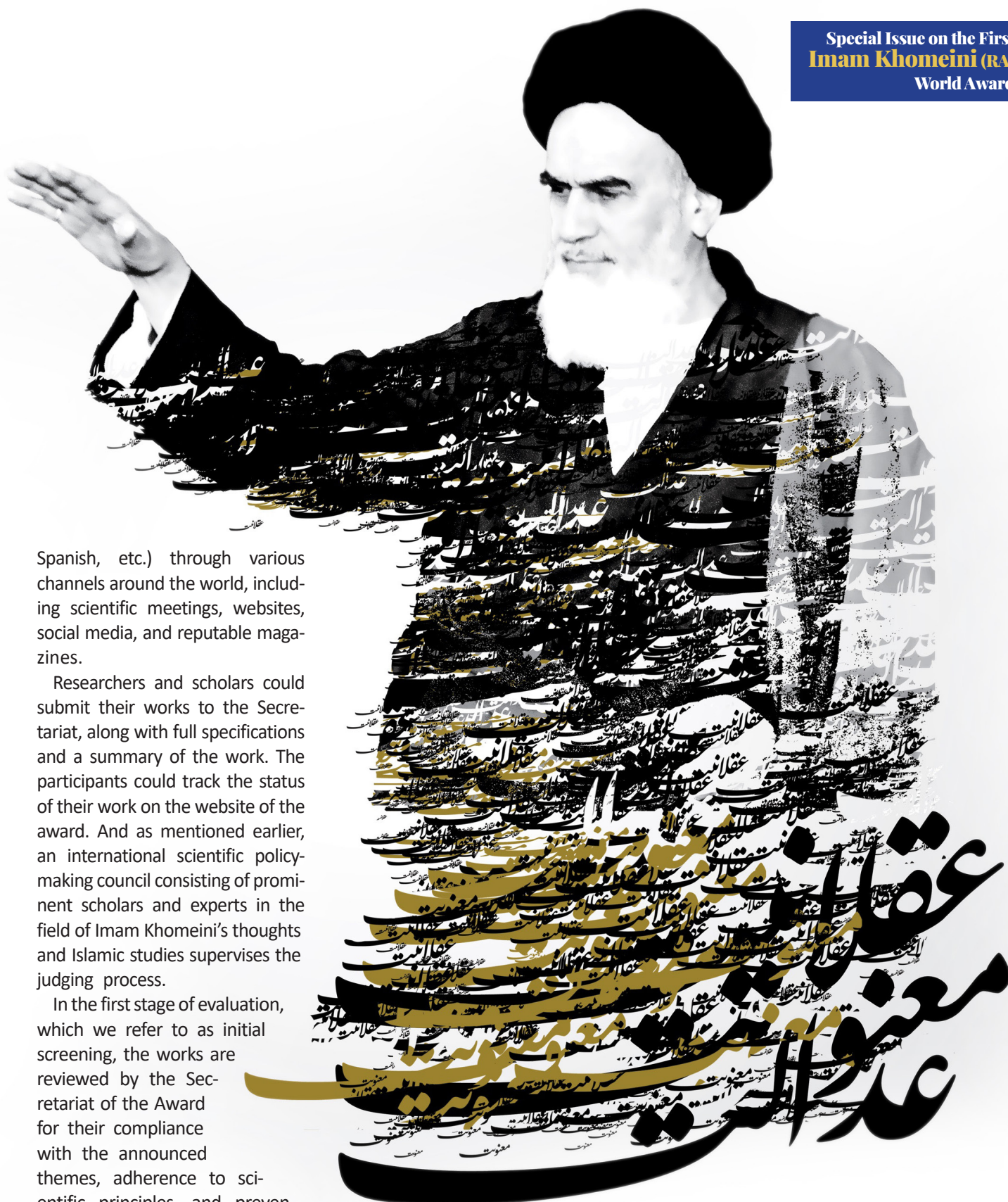
One of the objectives of the award is to encourage the production of credible scholarly content about the Imam (RA). The research papers submitted for the award often seek to respond to the challenges of today's world by being inspired by his thoughts. This approach results in demonstrating the dynamism and adaptability of his thoughts to contemporary issues. In addition, the research conducted helps to examine lesser-known aspects of the Imam's (RA) personality and thoughts.

Naturally, as time passes and the prestige of the award increases, the selected works and the researchers who receive the award become precise references in understanding Imam Khomeini's discourse, and young researchers gain a deeper and broader perspective on his thought.

5- Could you please elaborate on the process of evaluating and accepting the works.

The process of evaluating works received for the Imam Khomeini (RA) World Award is carried out with utmost precision, transparency, and in compliance with international scientific standards to ensure the credibility of the award.

As mentioned, the Secretariat of the Award has made extensive introductions in various languages (in Persian, Arabic, English, French,



Spanish, etc.) through various channels around the world, including scientific meetings, websites, social media, and reputable magazines.

Researchers and scholars could submit their works to the Secretariat, along with full specifications and a summary of the work. The participants could track the status of their work on the website of the award. And as mentioned earlier, an international scientific policy-making council consisting of prominent scholars and experts in the field of Imam Khomeini's thoughts and Islamic studies supervises the judging process.

In the first stage of evaluation, which we refer to as initial screening, the works are reviewed by the Secretariat of the Award for their compliance with the announced themes, adherence to scientific principles, and prevention of plagiarism. In the second stage, eligible works are sent to the relevant committees, and the judges score each work based on

such indicators as innovation, theoretical approach, and quality of writing. In the third stage,

after receiving the comments of the judges, a council consisting of the chairman of the judging committees prepares a list of the best works by reviewing the judging reports and the points earned. In the last stage, the Policy-making Council introduces the final winners of the award. In the first stage, 6,000 works, including books, research papers, PHD and master's degree theses, were received from dozens of countries. After the initial screening, 1,600 works were referred to the judging committees for judging. In addition, the names of the institutions and personalities that had been identified in the 'practical section' were provided to the committees, along with a report on their actions in introducing the personality and thoughts of Imam Khomeini (RA). Finally, based on the process presented earlier, two main selected individuals and fifteen individuals or institutions were recognized as worthy of appreciation.

6- What events will be witnessed at the closing and award ceremony?

The closing and award ceremony of the Imam Khomeini (RA) World Award will be held as a magnificent international scholarly and cultural gathering. The effort is to make this ceremony not only a gathering for appreciation, but also an opportunity to deepen the scientific and cultural discourse around the Imam's (RA) thought.

This ceremony will be held in the presence of the Honorable President of the Islamic Republic, as the Chairman of the Policy-making Council, the Honorable Minister of Culture and Islamic Guidance as

the Vice Chairman, high-ranking officials of the Islamic Republic of Iran, prominent scholarly and cultural personalities from around the world, ambassadors of foreign countries, officials of partner organizations and institutions, and members of the media. After presenting a report on the judging process of the award by the Secretary of the Award, the domestic and international winners in various categories are introduced, and exquisite awards (including a trophy, certificate of appreciation, and cash prize) are awarded to them. It is worth mentioning that the trophy of the award was prepared based on the design selected in the "International Imam Khomeini Award Medal Design" held a year ago.

An exhibition of works related to Imam Khomeini (RA) will also be held on the sidelines of this ceremony, and a book containing selected works will be unveiled.

7- Which institutions and organizations collaborated in organizing this Award?

The success and credibility of the Imam Khomeini (RA) World Award is the outcome of extensive collaboration and synergy between various domestic and international institutions and organizations. These collaborations ensure the wide coverage of the award, its scholarly credibility, and administrative efficiency.

The most important cooperating institutions and organizations are:

- The Institute for Compilation and Publication of Imam Khomeini's Works, as the main authority for publishing and promoting the thoughts of the late Imam (RA).
- The Ministry of Foreign Affairs

of the Islamic Republic of Iran, for disseminating information through its embassies and consulates, identifying relevant personalities and institutions, and making the necessary arrangements for the presence of foreign participants.

- Al-Mustafa International University, which has an extensive network of students and professors around the world, especially in the Islamic world, and has had an effective role in introducing the award and attracting works from different regions.

- The authorities of Qom Seminary, universities, and reputable scientific and research centers in the country, by participating in preliminary meetings and evaluation committees.

- The cultural centers of the Islamic Republic of Iran abroad that have acted as the executive arms of the Secretariat of the Award at the international level and are responsible for informing, following up, and coordinating with local academic centers.

- Domestic and international media that have been and continue to be extremely cooperative in providing extensive news coverage and introducing the award at the global level.

8- The last question is about the policies and strategies adopted for the future of the Award.

The Secretariat of the Imam Khomeini (RA) World Award has a strategic and long-term perspective and seeks to achieve the goals of the award, such as explaining the essence of the Islamic Revolution, expanding the idea of establishing a New Islamic Civilization, elevating and preserving the name



and true path of the late Imam Khomeini (RA), streamlining and expanding the discourse and ideals of the Islamic Revolution in the world, supporting active thinkers and scholars who are aligned with the noble goals of the Islamic Revolution and the ideas of Imam Khomeini (RA), strengthening the process of Proximity of Islamic Schools of Thought, and interaction and synergy between monotheistic religions. The Secretariat of the Award has foreseen certain strategies and policies for the future of this award, the most important of which are:

1. Globalization and increasing the circle of participation

2. Elevating the scholarly quality of the Award

3. Encouraging the production of research that examines and analyzes the thoughts of the Imam (RA) in light of emerging global challenges and issues

4. Creating a comprehensive multilingual online platform for archiving works, holding webinars, training courses, and promoting a space for constant dialogue among researchers

5. Using the capabilities of new media and social networks to introduce the award and the thoughts of the Imam (RA) to young audiences

6. Creating research chairs and

scholarships

7. Translation and publication of works at the highest level

8. Attracting public participation and cultural endowments in order to financially sustain the award and expand its activities

By implementing these policies and strategies, the Imam Khomeini (RA) World Award will become a credible and influential reference in explaining and introducing the personality of the late Imam (RA), which will not only keep alive the memory and thoughts of the founder of the Islamic Republic but will also contribute significantly to providing inspiring solutions for the future of humanity.



Interview with Dr. Fatemeh Tabatabai, Imam Khomeini's

**Daughter-in-law, and Head of the Department of Islamic
Mysticism, Imam Khomeini Research Institute**



Q: In your opinion, how can the role and position of women in society be crystallized in the light of Imam Khomeini's thoughts?

A: Considering the profundity of Imam Khomeini's thoughts and personality, this issue must be analyzed at several cognitive, social, and civilizational levels. Indeed, the contemporary world faces profound challenges in terms of meaning, ethics, justice, human dignity, and defining an outline of a pure life both materially and spiritually. In spite of all its scientific and technological achievements, Modern Western civilization has turned humans into tools in the service of consumption, power, and money. Even the contemporary intellectual movements, such as radical feminism, cultural secularism, and the two main intellectual movements dominating the world, have failed to find an answer to man's inner thirst for identity, spirituality, and justice. It is in such circumstances that the thoughts of Imam Khomeini (RA) - as a 'spiritual and civilizational alternative' can pave the way for man to return to his divine self.

Imam Khomeini's view of women was quite

unique. With a divine and human perspective, he considered women neither a marginal being nor a tool for social competition, but rather the center of human education and the health of society. In the opinion of the late Imam (RA), women have inherent dignity, an independent identity, and an active role in social, political, and cultural spheres, which is, simultaneously, inseparable from the spiritual and moral aspects of their lives. The Imam's perspective presented a model that creates a balance between women's social presence and preserving the foundation of the family, between individual independence and divine commitment, and between modernity and cultural authenticity. Imam Khomeini (RA) considered today's world to be an arena of conflict between right and wrong, justice and oppression, independence and arrogance, and far from spirituality and morality. He also emphasized the necessity of political, cultural, and economic independence of the countries of the world, especially Muslim countries, and the spiritual growth of man around the axis of monotheism.

Imam Khomeini's (RA) view of women, which was based on inherent dignity, independent



identity, an active social and political role, and at the same time preserving the foundation of the family, can be presented as a balanced and comprehensive model vis-à-vis the existing challenges. This Award can crystallize this view in several ways:

1- The link between tradition and modernity: Imam Khomeini was able to establish a link between religious tradition and social modernity on the issue of women. Relying on the human dignity of women in Islam, he recognized the active role of women in the (Islamic) Revolution and society, and presented a new and transformative interpretation from the heart of tradition.

2- Redefining the dignity of women: In a world where women are sometimes turned into advertising tools or sexual commodities, the Imam's thoughts emphasize the divine dignity of women, which can help restore the true identity of women in today's society.

3- Active social and political participation: While in some parts of the world, women are deprived of their basic rights and in some others, their participation has become a tool for attaining political objectives, the Imam's view of Muslim women - as active and effective elements in social and political arenas - can pave the path for their purposeful and dignified participation.

4- Preserving the foundation of the family: In a world where the family institution is under various pressures, the Imam's emphasis on the vital role of women in the family - without ignoring their social role - can help strengthen this important institution.

5- The global and civilizational relationship of the Imam's thoughts: From a civilizational perspective, the thoughts of Imam Khomeini (RA) are a response to the epistemological crises of the modern era. By linking spirituality and rationality, justice and freedom, faith and progress, he presented a model in which science is inseparable from morality and power is inseparable from justice. Criticizing the dominance of the materialistic structures of the modern world, Imam Khomeini (RA) calls for a civiliza-

tion the center of which is the divine human being, a human being who seeks his dignity in relation to God and his social responsibility.

Thus, it can be claimed that Imam Khomeini's (RA) thoughts are inspiring and future-building. Today's world is in search of a new meaning for man and woman, and the Imam's thoughts define this meaning in dignity, justice, freedom, spirituality, and individual and social responsibility.

Q: How can the Imam's thought provide a solution to today's needs, within the framework of this Award?

Organizing this Award is not just a scholarly or cultural movement, but rather a strategic effort to explain the thought of Imam Khomeini (AS) in the form of a practical and civilization-building model for the contemporary world.

It can help spread his views on women at three theoretical, practical, and strategic levels:

1. Theoretical level: Jurisprudential revisiting and redefining the identity of Muslim women.

Through his concept of dynamic *ijtihad*, Imam Khomeini (AS) showed that the Islamic religion has the capacity to adapt to the changes of the times. In his view, women possess inherent dignity, complete rationality, and social responsibility. This Award can represent the 'leading and influential woman' in the present era by presenting research, articles, and thought patterns derived from the Imam's thoughts.

2. Practical level: Balancing family and social roles

According to the Imam's thoughts, a woman is not only the center of the family, but also a partner in building society. She is responsible for educating a believing and thoughtful generation, both in the field of society and politics. The practical application of this view means presenting real solutions for successfully integrating women's family and social roles and supporting policies that help achieve this balance.

3. Strategic level: Responding to today's needs:

In a world where women are torn between



two extreme discourses (petrification and instrumentalization), rereading the Imam's thoughts helps women regain their authentic identity and redefine their self-confidence, independence, and civilizational role, while adhering to God's command in individual and social dimensions.

Q: What can be the impact of this Award on the spread of Imam Khomeini's transnational ideas?

- Explaining the role of women in light of the Imam's thought and emphasizing moral and social values, and pro-

viding a practical platform for strengthening Islamic unity.

- Sharing successful experiences of Muslim women from different countries, analyzing cultural and social synergies, and showing the role model of active and ethical Muslim women.

- Promoting an international discourse on religious gender justice.

- Creating a practical tool for promoting cultural, educational, and social cooperation networks at the regional level.

- Paying attention to the Imam's view on the active participation of women and the redefining of their role in so-

ciety.

- To help spread the model of an active, ethical, and effective Muslim woman in social and cultural development by publishing articles, reports, and policy recommendations. This model is adaptable to other cultures and societies, both Islamic and non-Islamic.

- Elevating global awareness about the role of Muslim women in society.

- Promoting Iran's scientific and cultural diplomacy.

- Creating a bridge for dialogue and scholarly exchange of views and introducing the principles and achievements of the Imam's thought at the global level

Special Issue on the First
Imam Khomeini (RA)
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Imam Khomeini's School of Thought

**A Combination of Political Thought,
Social Leadership, and Cultural
Transformation**

By: Hosein Divsalar

Deputy President of the Islamic Culture and Relations
Organization for Scientific and Cultural Affairs



Imam Khomeini (RA) is one of the most prominent figures of the 20th century in the fields of politics, thought, and social leadership. He not only led the Islamic Revolution of Iran, but his political and social thoughts also had a profound impact on regional and international developments.

Analyzing the intellectual and practical school of thought of Imam Khomeini (RA) requires a detailed understanding of his intellectual, cultural, and political background, as he combined Islamic teachings with profound political analysis to present a new model for government and society-building that is worth pondering. Imam Khomeini's

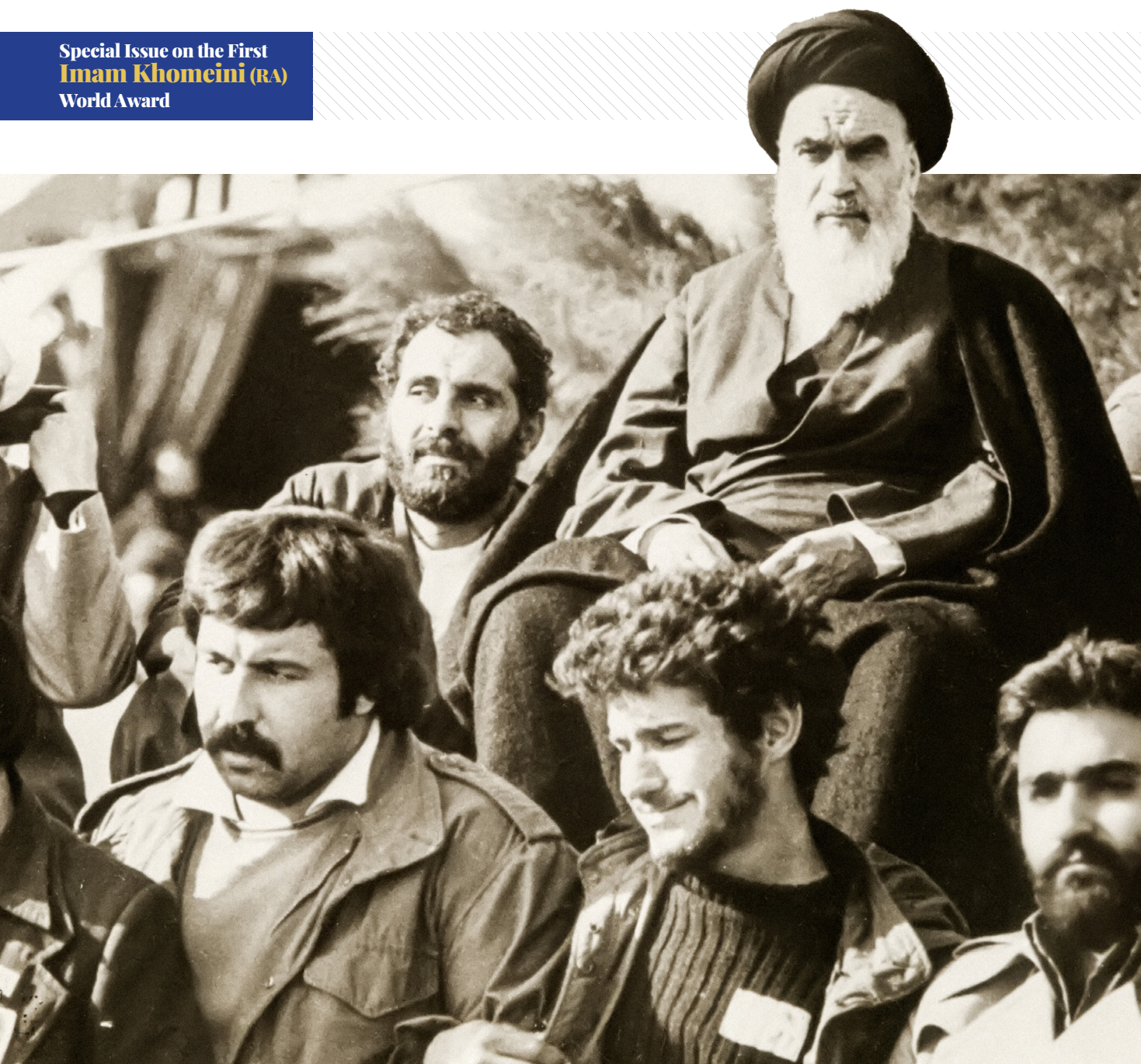
role in reviving Islamic identity and establishing Iran's political independence has made his thoughts a reliable source for analyzing political and social trends.

One of the most prominent features of Imam Khomeini's political thought is his emphasis on the inextricable link between religion and politics and the provision of a practical framework for the actualization of Islamic sovereignty. From Imam Khomeini's perspective, religion and politics are inseparably linked, and any government system must ensure the political independence and cultural identity of society while upholding the principles of justice and

morality.

The late Imam's emphasis on social justice and national independence formed the important foundations of his political thought. He believed that every government action should serve the people and guarantee the rights of the nation, and at the same time, the country's foreign policy should be based on national independence and dignity. These views, along with his precise analysis of global equations, indicate the combination of moral insight and political realism in his school of thought.

At the international level, Imam Khomeini's political thought was presented as a symbol of resistance against



foreign domination. By emphasizing self-reliance, political and economic independence, he presented a model of leadership based on human and religious values, which inspired many resistance and freedom-seeking movements in the world. The Imam's view of the independence of states and the rights of nations reflects a combination of political realism and a moral commitment to global justice. His analysis of international re-

lations, based on preserving human dignity and preventing the exploitation of nations, provides a theoretical and practical framework that is valuable for political and international studies.

In addition, Imam Khomeini (RA) paid attention to a detailed and critical analysis of global power structures and always warned about the effects of foreign influence on the independence of countries. He believed

that political and cultural independence would not be sustainable in the absence of economic independence and scientific and technical self-sufficiency. This insight made the domestic developments and foreign policy to be formulated in such a way that would maximize benefitting from domestic resources and national capabilities while simultaneously creating the least dependence on foreign powers.

In addition to his political

role, Imam Khomeini (RA) was also an extremely influential figure in the field of social and cultural developments in Iran. His thought emphasized the upbringing of a generation that was aware, responsible, and committed to society. He also considered social participation and sensitivity towards cultural and moral issues of society to be principles of fundamental importance. The Imam (RA) believed that any real political transformation must be accompanied by raising public awareness and culture-building, because in the absence of awareness and understanding on the part of society, stability and sustainable development could not be actualized.

The social and cultural impact of Imam Khomeini's thoughts was particularly influential in strengthening national cohesion, promoting religious identity, and emphasizing social justice. His teachings created motives in different groups in society to achieve the goals of independence, justice, and freedom. He emphasized that social and cultural institutions should serve to promote critical thinking and create a spirit of responsibility among citizens. This view made the post-revolution politics of Iran to be shaped by the active participation of the people, rather than simply by imposition from above.

From the cultural point of view, too, Imam Khomeini (RA) guided Iranian society towards

recognizing its cultural roots by emphasizing the revival of Islamic identity and the preservation of historical and religious heritage. He believed that the actualization of social justice and true freedoms was not possible in the absence of a connection to the cultural and religious identity of society. For this reason, education, research, and the promotion of Islamic thoughts were among his most important goals for the social structure of the country.

The universal message of Imam Khomeini's thoughts included emphasis on respect for human values, the independence of nations, and the fight against oppression, which provided a model for social and political movements at the international level. His teachings have inspired many researchers and social activists in the fields of human rights, sustainable development, and international politics.

The 'Imam Khomeini (RA) World Award' has been founded in order to preserve his school of thought and promote the scientific, social, and political values aligned with it. This award is the most prominent badge of the Islamic Revolution in the national and international arena, which is awarded in two theoretical and practical sections, focusing on outstanding and distinguished scholarly works, as well as influential and extensive intellectual, socio-political activities, to the most effective real and legal entities active in

this field.

The Imam Khomeini (RA) World Prize was actively participated in by scholars and elites by contributing their works in various formats. By extending appreciation to the scientific and practical achievements of the elite, and by emphasizing the values of Imam Khomeini's School of thought (RA), the aim of the Award is to create an inspiring model for future generations so that their activities can be directed towards justice, independence, and development of society. The importance of this Award, which is divided into ten thematic and practical groups, lies in the fact that it simultaneously considers scientific, intellectual, and social aspects and helps strengthen the convergence between the theoretical and practical areas of society.

The Imam Khomeini (RA) World Award ceremony provides a valuable opportunity to explain and disseminate his thoughts at the national and international levels and demonstrates the will of the Islamic system to recognize those who have been influential in the scientific, social, and political fields based on the late Imam's School of Thought. This award can serve as a stimulus for the development of scientific research, strengthening social activities, promoting moral and cultural values, and providing a model for theoretical and practical convergence in society.

Special Issue on the First
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Imam Khomeini's Thoughts: The Need of Today's World

By: Hojjat al-Islam Dr. Ali Komsari



Imam Khomeini's (RA) thoughts are among the most comprehensive and influential intellectual systems in contemporary Islamic history. His was a system that emerged from the heart of mysticism, wisdom, jurisprudence, philosophy, and political experience and was able to not only create a new political structure, but also present a new reinterpretation of the role of religion in human life. Today, in a new era that suffers from both a lack of spirituality and a collapse of public morality, and where oppression against humans is rampant under the rule of greedy and tyrannical politicians, recognizing the thoughts of this great man is not merely a choice, but a vital necessity.

It must, of course, be emphasized that we must understand the Imam (RA) "as he is and know him for the future"; not as limited by political narratives. Although the late Imam was a Gnostic, a scholar, and a jurist of great insight and a man of great political courage, wisdom, and philosophy, however, the shroud of politics caused many of

these dimensions of his personality to remain unknown. Understanding this great personality and the leader of the Islamic Revolution is the key to understanding his contribution to the contemporary world.

The secret behind Imam Khomeini's (RA) enduring legacy is his ability to 'respond to the pain of society'. In the course of the 1979 Revolution, the people of Iran developed faith in him not because of his complex jurisprudential analyses or political theories, but because of his feelings for his people, which were rooted in his honesty, spirituality, desire for justice, and courage. Our great Imam was able to bring together three historical demands of the Iranian nation, i.e., independence, freedom, and religiosity, in one great movement. This trinity is still the foundation of the meaning of the Islamic Republic and reflects our need and that of many nations, to the thoughts of the late Imam (RA).

By emphasizing religion, human dignity, freedom, independence of nations, social justice, and support for the disadvantaged, Imam Khomeini



(RA) presented a worldview that we need today more than ever. In a world where power structure continues to be reproduced through discrimination and neocolonialism, the late Imam insisted on human dignity and the independence of nations. Furthermore, in an era when politics has been reduced to power-based competitions, he considered ethics to be the central pillar of politics.

Another aspect of Imam's thought was Gnosticism and spirituality, which was present in all aspects of his personality and gave meaning to the foundation of his social movement. Imam (RA) holds a position in philosophy and mysticism that many scholars have not paid much attention to. The need to revive this dimension of his thought is undeniable. From our perspective, the Imam (RA) is like a comprehensive school of thought that must be applied in *ijtihad*; that is, just as Shiite jurisprudence is a living and dynamic system that responds appropriately to the requirements of time and place, the thought of that great man also has the capacity for expansion and dynamism and must be reinterpreted according to today's issues.

The thoughts of Imam (RA) continue to have a great message for the Islamic world. He emphasized the unity of the Islamic Ummah and the confrontation with Zionist colonialism as the main need of the Islamic world. From the perspective of our great Imam, many of today's religious conflicts are rooted in carnal desires, and attention to the main issues, including the Palestinian issue, the mobilization of the oppressed of the world, etc., should be the focus of unity. This unifying thought can be inspiring even today in the face of existing divergences.

Another important point is that Imam (RA) was not only the leader of a political revolution, but also the


‘soul of the Islamic Republic’; a lofty statement that the Supreme Leader emphasizes and believes that if Imam (RA) is removed from the identity of the Islamic Republic, the system will be hollow from within. The beloved Imam (RA) is a symbol of justice, independence, and a symbol of wise and moral faith. Therefore, working on his thoughts is part of the continuation of a civilizational path.

Thus, such initiatives as the ‘Imam Khomeini World Award’ provide a platform for his thoughts to be reflected on an international scale.

This award - which is the highest international award of the Islamic Republic in the field of thought and action - is designed with the aim of introducing the ideals of the late Imam (RA), expanding the discourse of justice, resistance, human dignity, proximity of Islamic schools of thought, and strengthening the modern Islamic civilization. It is a platform for pondering upon the Imam’s school of thought by thinkers and elites, and an opportunity to introduce the neglected dimensions of his thoughts.

To conclude, it must be noted that today’s world, more than ever, is in need of the ideas that can reconcile spirituality and rationality, justice and freedom, politics and ethics, and identity and progress. Imam Khomeini’s thoughts have such potential because they originate from a monotheistic and humanistic source and are based on social and historical experience. Pondering upon these thoughts is an attempt to build the future. A future that, without relying on the three pillars of independence, freedom, and spirituality - the enduring trinity of the Imam (RA) - will be forced to undergo the crises of the contemporary world again and again.





Interview with Ayatollah Abbasi, the President of Al-Mustafa University

Q: Please describe Imam Khomeini's (RA) political school of thought.

A: 'Independence' and 'negation of domination' are one of the important pillars of Imam Khomeini's political school of thought, and are considered one of the 'foundations' and 'fixed principles' of the late

Imam's thoughts. The last will and testament of the Imam (RA) also clearly demonstrates the importance of the independence of Muslims in his thought.

The great leader of the Islamic Revolution removed the concepts of 'independence' and 'resistance' out of the confines of abstract theorizing and gave them a socio-civilizational life.

By emphasizing cultural, political, and economic independence as the fundamental pillars of Islamic society, he opened a new path for the Islamic Ummah.

With the slogan 'Neither East nor West, Islamic Republic', the late Imam reinstated the concepts of independence and resistance as the fundamental

Q: What were the differences between Imam Khomeini's (RA) view of politics and the view of traditional religious leaders that distinguished him?

A:

By advising the theory of 'Velayat- Faqih', Imam Khomeini (RA) transformed the relationship between religion and politics from a theoretical to a practical one. For him, politics was the same as religion, and the Islamic government was the manifestation of the implementation of Islamic laws in society. He also expanded the concepts of independence and resistance to political, economic, military, and cultural dimensions. In his view, the slogan 'Neither East nor West' was not simply a cultural slogan, but rather a political doctrine for non-dependence on any of the superpowers.

Unlike some traditional religious leaders who had a defensive and isolationist approach, Imam Khomeini (RA) adopted an aggressive approach to the intellectual foundations of Western civilization and not only did he not stop at intellectual confrontation, but also tried to create an alternative socio-political system based on the teachings of Islam, the fruit of which was the victory of the Islamic Revolution with popular support; and, thank God, today, despite all the limitations, hardships, and challenges, from soft and

hard wars and severe sanctions, we are witnessing the country's growth and development in various fields.

The main distinction of Imam Khomeini (RA) was the transition from 'individual religiosity' to 'socio-civilizational religiosity'. While traditional trends often focused on individual jurisprudence and isolationist mysticism, he revived 'governmental and civilization-building jurisprudence'. The Imam considered 'guarding the affairs of Muslims' to be the same as worship and believed that without the formation of a government and systematization, many of the laws of Islam would remain suspended. This view brought religion back into the context of life and transformed it into a driving force in all social, political, cultural, economic, and other areas.

Q: How can the Imam Khomeini World Award become a tool for dialogue between civilizations and global convergence based on justice and spirituality? How can your institution be a connecting link between the Imam Khomeini (RA) World Award and the thinkers of the Islamic world?

A: The following measures can be taken in this regard:

- Designing contents focus-

strategies of the sacred system of the Islamic Republic of Iran in confronting the system of global domination. He considered resistance the only way to confront oppression and arrogance, and inspired by the Ashura uprising, he revived the spirit of resistance and perseverance in Muslim nations.

ing on shared spiritual concepts such as peace, sacrifice, honesty, and justice

- Providing practical models of successful interaction of civilizations throughout history
- Highlighting existing global injustices and discussing ethically based solutions
- Creating effective interactive platforms
- Inviting influential scientific, cultural, and religious personalities from different civilizations
- Forming dialogue-oriented panels instead of one-sided speeches
- Strengthening communications and continuing engagement by focusing on creating sustainable communication networks between participants and committed institutions, and designing follow-up mechanisms to implement the decisions and statements issued
- Intelligent use of cultural and artistic symbols and tools, and the use of the universal language of art (music, drama, painting, story, etc.) to convey the message
- Holding joint and respectful programs to promote a sense of empathy

The final result of these actions will be to transform this award from an official (and formal) event into a living phenomenon towards a more just and spiritual civilization.

Q: How does the Al-Mustafa University utilize the capacity of its in-

ternational graduates to explain Imam Khomeini's School of Thought?

A: Al-Mustafa University has strived to design its systems within the framework of the discourse of the Islamic Revolution and the thoughts of the Imams of the Revolution, and to encourage its graduates around the world to promote the teachings of pure Islam and the discourse of the Islamic Revolution, and to explain the school of Imam Khomeini (RA).

Al-Mustafa graduates are scientific and cultural ambassadors of the Imam Khomeini (RA) school of thought around the world, and they play an active and effective role in the socio-cultural arenas. They also take appropriate measures in scientific gatherings, hold cultural ceremonies, and commemorate the memory and name of the late Imam Khomeini in all corners of the world and explain the various dimensions of his personality; and commemorate special days such as Quds Day and Aban 13 (November 4) as the day of struggle against global arrogance, of which the great Imam was the standard-bearer in the present era.

Q: What is the main message of the Imam Khomeini (RA) World Award for international elites and intellectuals, and how does the Al-Mustafa University

spread the global message of Imam Khomeini (RA) and his dynamic discourse among nations?

A: Among the most important messages of the Imam Khomeini World Award for international elites and intellectuals are disseminating accurate, complete, and comprehensive knowledge of the late Imam's School of Thought, and the dimensions of his spirituality, rationality, and justice, and value system; in the scientific, cultural, political, and mystical fields, etc.

As rightly mentioned by the Supreme Leader mentioned, our great 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 living nation of Iran. It is to be noted that this identity is not specific to the Iranian nation. Islamic identity belongs to all Islamic nations.

The effective activities of graduates in their countries and cyberspace, the professional use of global platforms and emerging networks addressing the young generation, and the creative and innovative presentation of human and emotional narratives of stories of perseverance, resistance, innovation, and initiative in difficult circumstances, include some of the measures in spreading the global message of Imam Khomeini (RA) and his dynamic discourse among nations.

Q: From the perspective of the Al-Mustafa University, what is the message of the Imam Khomeini

(RA) World Award for today's international community?

A: The most vital message and concept that can be presented to today's global community is the message of rationality, spirituality, and the pursuit of justice, the defense of human dignity and high moral values, the spirit and practice of anti-arrogance and freedom-seeking; indomitability and resistance, the spirit of seeking transformation by having faith in God Almighty, and patience, perseverance, and struggle on this luminous path.

Q: What contribution can the Imam Khomeini (RA) World Award, which is designed on two practical and theoretical levels, make in explaining the personality of the late Imam (RA)?

A: The Imam Khomeini (RA) World Award reflects the various dimensions of the Imam (RA) personality as a scholar, mujtahid, and philosopher on the one hand, and a mujahid and pioneer of the revolutionary movement, on the other. A personality who was able to establish the dialectic and two-way and evolutionary interaction of thought and action in the best possible way. This award shows that the Imam's thoughts were effective in promoting the Islamic system and designing diverse social systems. And that was able to bring about the greatest revolution of the century and establish the Islamic



system. This conference and this event show that the Imam's school of thought is a living one and a capable ideology for governing the Islamic society.

Q: What is the contribution of the Al-Mustafa University in organizing this Award, and in what areas have you collaborated or will you collaborate with the Secretariat of the Award?

A: The role of the Al-Mustafa University, as an active and effective scientific and religious institution in the international arena, is a

strategic and substantive one and includes the following:

- The presence of professors and faculty members, students, and graduates in the form of presenting scholarly papers
- Scientific support in the form of participation of prominent professors and faculty of Al-Mustafa in the judging panels and identification of deserving and selected candidates
- Using a global network of representatives and alumni to introduce and expand the scope of the award, and
- Participation in organizing events and providing international platforms for similar and simultaneous events in different countries.

Special Issue on the First
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World Award



Where are the Followers of **Khomeini**

By: Mahdi Fayyazi:

An Expert in International Cultural Affairs and
the Managing Director of Al-Hoda



Numerous popular freedom, justice, and independence-seeking movements against colonialism, tyranny, corruption, and atheism had taken place in all parts of Iran over the past 150 years under the guidance and leadership of seminary scholars. However, all of these movements were ultimately crushed by the iron fist of oppressive rulers.

Nevertheless, those movements elevated the sense of Islamic awakening in the minds of Iranians more and more until, 65 years ago, the leadership of these uprisings and movements was taken over by the late Imam Khomeini (RA), the religious authority of Iranians, and the era of the followers of Khomeini began; the era of people who strongly stood by their leader.

With his divine, scholarly, emotional, epic, social, and religious personality, Imam Khomeini (RA) propelled the process of maturity of disparate popular movements into a raging mass revolution. On this

path, the people did not fear being tortured, exiled, and executed, and they made the bond of the Ummah and the Imamate the core driving force of a long horizon of the global movement of the oppressed non-Muslims and the emergence of a New Islamic Civilization.

The late Imam (RA) was able to synthesize the efforts of such leaders as Mahatma Gandhi, Nelson Mandela, Simon Bolivar, and others into a global movement of human and moral awakening.

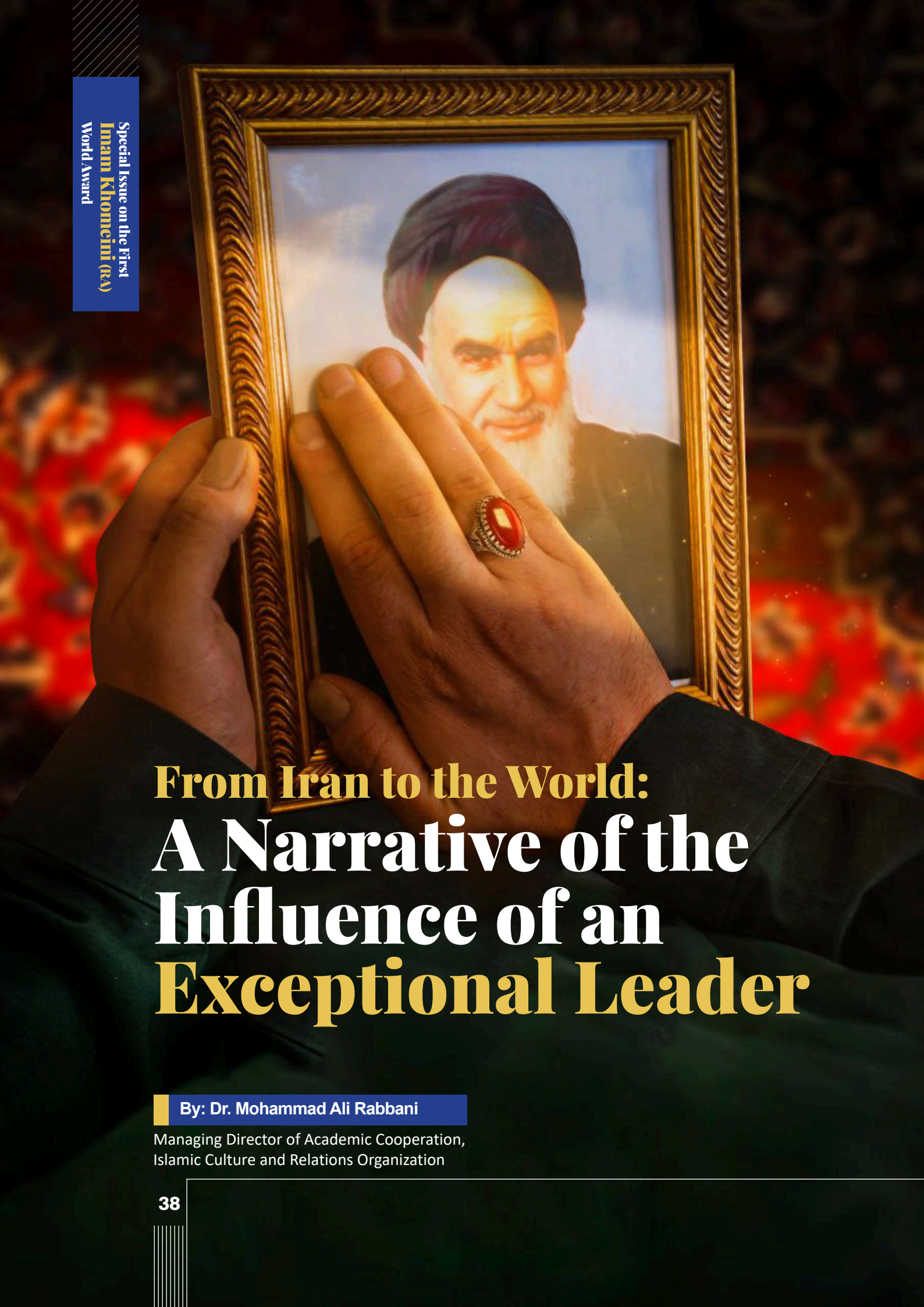
The greatest achievement of Imam Khomeini (RA) was to provide trans-religious, trans-geographical, and transgenerational education to free, pious, sincere, insightful, and knowledgeable people in the world.

Due to the efforts and perseverance of the people and the leadership of his successor, 35 years after his demise, Imam Khomeini's (RA) discourse of progress and anti-oppression continues to be manifested energetically from the strategic

depth of the presence of non-Muslim youth in American universities and European stadiums.

This is in spite of the fact that the demons of humanity and the world-devouring rulers have been trying to distort the path of Imam Khomeini (RA), impose modern ignorance and humanism based on profiteering and hedonism, as well as economic pressures on his followers, in order to once again reduce the hope and replace divine guidance with the low material instincts.

The Imam Khomeini (RA) World Award is an opportunity for the world's intellectuals and elites to reproduce and republish the inspiring foresight and thoughts of that divine personality, nourish the conscience of those who get inspired by Khomeini's school of thought and people thirsting for truth, and define the measures for the continuation of the enlightened era of the followers of Khomeini (RA).



From Iran to the World: A Narrative of the Influence of an Exceptional Leader

By: Dr. Mohammad Ali Rabbani

Managing Director of Academic Cooperation,
Islamic Culture and Relations Organization



It is a matter of great honor that, after years of delay, the Islamic Culture and Relations Organization is holding the first round of the Imam Khomeini World Award with the aim of honoring outstanding personalities and thinkers who have contributed and played a role in explaining and promoting the ideas of Imam Khomeini (RA) in both theoretical and practical fields. Organizing this award has certainly been a good opportunity for examining and promoting the thoughts of one of the prominent and influential Muslim personalities of the contemporary world, who has played a prominent role in fostering intellectual and cultural developments inside and outside Iran. The Islamic Revolution of Iran, led by Imam Khomeini in the early years of the last quarter of the twentieth century, marked one of the most important political events after World War II. An important feature of this event, which dis-

tinguishes it from other developments of the 20th century, was being led by Imam Khomeini (RA), a leader that the land of Iran has never seen in its history. He was a leader who was able to capture the hearts of not only the Iranian people but also the world, bringing about the most important spiritual and political transformation in the contemporary century.

Imam Khomeini was a prominent jurist, philosopher, and leading theorist, especially in the field of political Islam in the contemporary era, who was unique and honorable not only among Shiites but also in the history of Islam. His ideas spread not only in Iran and the Islamic world but also throughout the world, presenting a discourse of freedom, awakening, and independence. Imam Khomeini's thoughts have been an inspiring model that has influenced enlightenment and protest movements against the oppressive system of domina-

tion in large parts of the Islamic world, as well as freedom-loving nations. Thoughts stemming from the dimensions of his personality and comprehensive and profound knowledge, which manifested his comprehensive intellectual system of thinking in the fields of philosophy, jurisprudence, mysticism, theology, and political thought, made the late Imam Khomeini a prominent and enduring figure. These outstanding characteristics of Imam Khomeini, which were rooted in Islamic identity, had transformed him into a living, dynamic, enduring, and boundless truth. He was the initiator of a new era in Islamic history that played an important role in the globalization of Islamic political life. Although his thoughts were raised at a specific point in contemporary history, they transcended the boundaries of time, place, and history, and their validity became transcendental and transhistorical, influencing many



thinkers around the world.

Imam Khomeini had a profound and comprehensive understanding of various aspects of Islam, and with his divine and mystical qualities and attributes, he became the source of remarkable effects in contemporary history, the most prominent of which are the noble Islamic Revolution and the Islamic resistance and awakening. The late Imam (RA), who was able to introduce Islam as a revolutionary and liberating movement, was a true Islamic scholar whose ideas were derived from pure Islam. Just as the theoretical foundations of his thought in the fields of ontology, anthropology, and sociology indicate his grasp of the truth of religion, his personal and scholarly characteristics have been the source of great achievements in the contemporary history of Iran and other nations of the world.

Despite being a wise Gnostic and innovative jurist, Imam Khomeini had a maximum involvement in the context of soci-

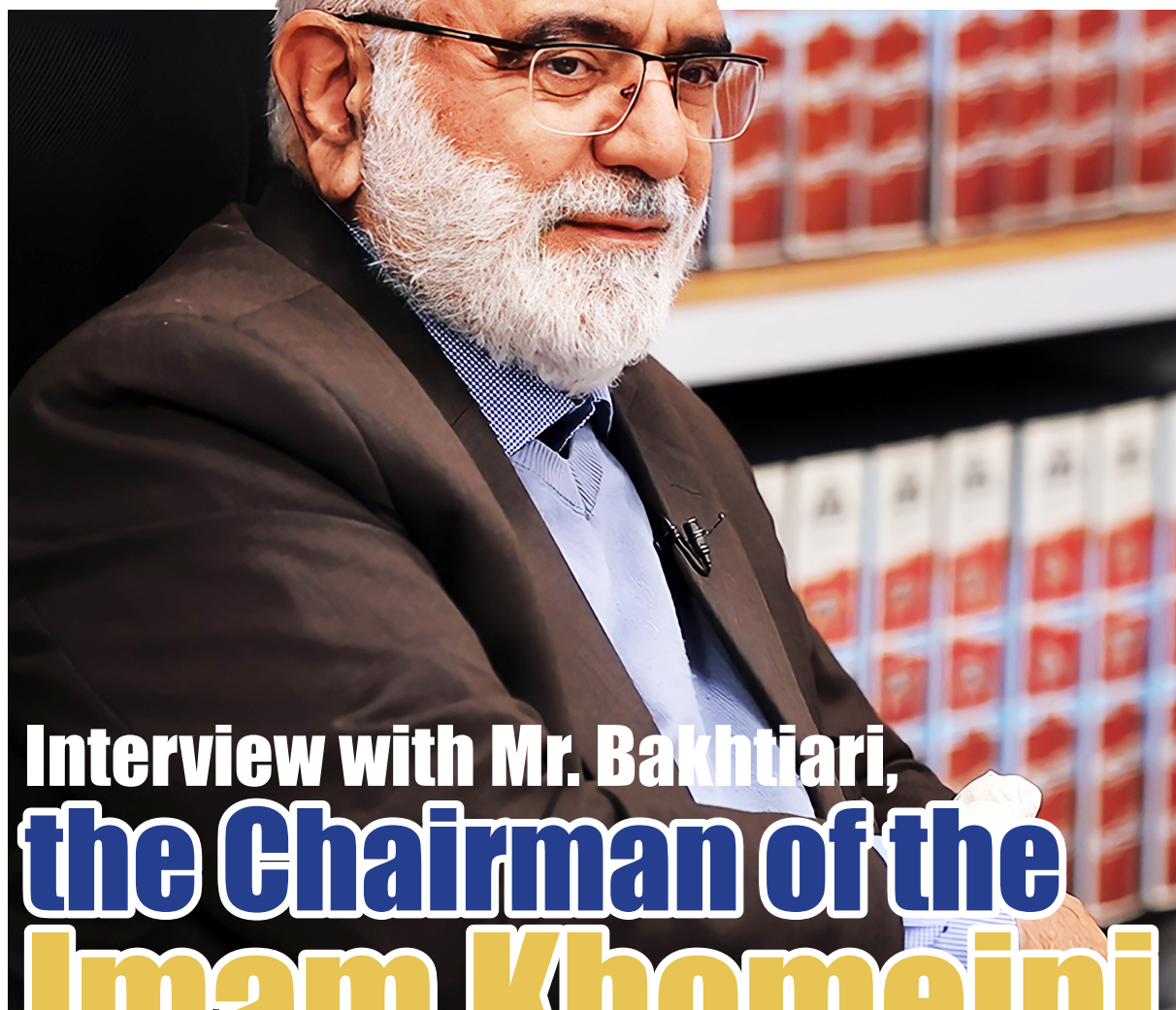
ety, and his efforts were directed at creating a monotheistic society and religious system of governance. He believed that the social essence of Islam comprises guidance, education, and management, and in addition to individual esoteric and spiritual journeys, it also emphasizes the mission of educating and guiding society. The main essence of Imam Khomeini's mystical thought was social mysticism and existential monotheism, which can be observed at all levels of his mystical being and his relationship with society.

Imam Khomeini's approach to the international system was an active and powerful one. In dealing with international and global issues, instead of being submissive to the arrogant powers and presenting a passive and weak image of himself, the late Imam (RA) adopted an aggressive and authoritative approach and promoted cultural independence in order to distinguish Islamic culture from Western culture. The foreign policy rooted in the foundations

and principles of the Imam's political thought was neither pure idealism nor pure realism, but rather a combination of the two, namely realistic idealism, which was based on the foundations of pure Muhammadan Islam.

The first round of the Imam Khomeini World Award has been an appropriate opportunity to recognize the contribution of Imam Khomeini's thoughts and role in today's world, and the impact he has had on the minds, thoughts, and actions of many enthusiasts in all parts of the world. This importance has been doubled today, when the world is in one of its most sensitive historical eras and is dominated by many crises and conflicts. Certainly, a comprehensive understanding of Imam Khomeini's thoughts, especially regarding monotheistic life, and explaining his approach to global issues, which were formed based on the aspiration for the universality of Islam, as well as the epistemological, social, and mystical influence and functions of Islam and of other monotheistic religions in international relations, can serve as solutions for many of contemporary man's problems.

The growth of human awakening in Europe, America, and many other parts of the world, which is taking place in defense of the oppressed people of Palestine and protesting against the cruel oppression in international relations, indicates that Imam Khomeini's thought is spreading in the world and his discourses in favor of justice are expanding more and more, not only in Iran but also everywhere in the world.



Interview with Mr. Bakhtiari, the Chairman of the Imam Khomeini Relief Foundation

Q: How would you describe today's understanding of the thoughts and conduct of Imam Khomeini?

A: Today's understanding of Imam Khomeini's thoughts and conduct is dynamic, practical, and attentive to the daily needs of the Islamic society. This understanding is not merely historical or rhetorical, but is shaped by the experience of the Islamic Revolution and the institutions that emerged from it, including the Imam Khomeini Relief Foundation

The late Imam's thoughts can be described in three main dimensions:

a) Religious democracy and the link between religion and politics. By establishing the Islamic Republic system, the Imam showed that religion can not only be present in the political arena, but can also be the axis of justice, independence, and human dignity.

b) Service-orientation and support for the deprived. The Imam's practical conduct was based on assisting a dignified life, as well as selfless service to the oppressed and deprived. The establishment of the Imam Khomeini Relief Foundation in the early days of the Revolution is a tangible symbol of this conduct. Today, this institution continues this path by focusing on fostering talents, empowerment, job creation, and preserving human dignity.

c) Cultural resistance and intellectual independence. By emphasizing cultural independence, the late Imam (RA) invited us to reconstruct Islamic identity and confront Western intellectual dominance. This idea is currently being realized through cultural diplomacy, content production, and the promotion of an Islamic lifestyle.

In short, the current understanding of the Imam's thoughts is a living, transformative, and action-oriented understanding that is prevalent and active in revolutionary institutions, people's social behavior, and the official discourse of the Islamic Republic of Iran.

Q: How is Imam Khomeini described from the viewpoint of people today?

In the eyes of people today, Imam Khomeini (RA) is a symbol of honor, independence, justice-seeking, and selfless service. Components such as simple living, people-centeredness, deep faith, and standing against oppression are recognized as the main indicators of his personality in the minds of Iranian society and even beyond its borders. These components are not only present in the historical memory of the nation but also in social behavior and public discourse.

Q: How can the position of Imam Khomeini as a role model be described?

A: Beyond being a political and religious leader, Imam Khomeini has become a global symbol of standing against oppression and defending human dignity. With his charismatic personality, revolutionary honesty, and adherence to Islamic principles, he uplifted the Iranian nation and the Islamic world at the international level

with concepts such as independence, honor, resistance, and justice-seeking. Today, wherever there is talk of freedom-seeking and fighting against arrogance, the name of Imam Khomeini comes to mind as an inspiring symbol.

Q: How did the late Imam give credibility and distinction to Iran in the regional and global arena?

A: The Imam enhanced Iran's credibility at the regional and global levels through his personality and his philosophical and mystical abilities. His ideas in the field of fighting against arrogance, supporting the oppressed, and the unity of the Islamic Ummah have introduced Iran as the axis of resistance and justice-seeking. This credibility is visible today in the form of cultural diplomacy, inspiring liberation movements, and strengthening Islamic identity at the international level.

Q: What role can the Imam Khomeini World Award play in explaining his position?

By highlighting the theoretical and practical dimensions of the Imam's personality, this award plays an important role in re-examining his status. By introducing scientific, cultural, and social personalities who have followed his path, this award helps to reproduce the meaning of the term 'Imam' in the minds of global audiences. Also, this action can serve as a tool of cultural diplomacy for the Islamic Republic of Iran.

Q: What is the role of this award in networking and expanding the Imam's thoughts?

A: The Imam Khomeini World Award has the potential to become an international platform for networking among elites, thinkers, and social activists. This networking can lead to synergy in content production, exchange of experiences, and promotion of the Imam's thoughts through joint projects, scholarly meetings, and cultural activities. This will help expand the Imam's discourse at transnational levels.

Q: How can this event pave the way for spreading the Imam's thought?



A: By highlighting successful models derived from the conduct and school of thought of Imam Khomeini, this event can translate his ideas into today's understandable language. Focusing on concepts such as serving the deprived, social justice, spirituality, simple living, people-centeredness, and duty-orientation should be the main axis. Representing the practical behaviors of popular institutions and social activists on this path will make the thoughts of the late Imam flow into people's real lives.

Q: What are the most important actions of the Relief Foundation in line with the Imam's thought?

A: With its core mission of serving the deprived, the Imam Khomeini Relief Foundation has been active in various fields such as livelihood support for the underprivileged, job creation and empowerment and talent development, self-reliance, strengthening and growth of faith and beliefs of families, medical and support services, cultural and educational activities, and organizing philanthropists and charity networks. These actions have been carried out in line with the will and thoughts

of Imam Khomeini (RA) regarding care for the deprived and preserving their dignity.

Q: What is the share of the Relief Foundation in organizing the Imam Khomeini World Award? In what areas have you collaborated or will you collaborate with the secretariat?

A: With its extensive communication network, media capacity, and experience in implementing cultural events, the Relief Foundation has collaborated with the secretariat in the following areas:

- Introducing popular figures and social activists related to the Imam's thought
- Producing cultural and media content to introduce the award
- Participation in holding specialized meetings and side exhibitions
- Providing documented reports on the social effects of Imam's thought in the target community of the Relief Foundation

This cooperation can significantly help improve the quality and effectiveness of the Imam Khomeini World Award ceremony.



Imam Khomeini and the Islamic Revolution of Iran

By: Dr. Abdolreza Rashed

Deputy President of the Islamic Culture and
Relations Organization in International Affairs



As regards the position of religion in the political systems, in the opinion of Imam Khomeini (RA), it should be noted that a political system with full recognition of religion in all the affairs of the country was of utmost importance. The Islamic Republic of Iran, as a Shiite state with a government based on Islamic values, formed a part of the late Imam's ideal model of the Islamic State. Therefore, examining the position of Is-

lamic teachings in the constitution of the Islamic Republic and scrutinizing the views of Imam Ruhollah Khomeini (RA) in achieving this goal, reflects that with the adoption of this type of constitution and the emphasis of the role of religion in the political system justifies the results have been achieved in such areas as 'unity in legislation and administration of the country', 'survival of the Revolution and the independence of the system', 'ensur-

ing the rights of minorities', 'strengthening the process of democratization', maintaining and strengthening mechanisms of political participation', 'maintaining internal security' and the unity of the Islamic world against hostile policies of the enemies of Islam.

Imam Khomeini (RA) has stated the following important points about his movement and the Islamic Revolution of Iran:

- We are proud, and the dear nation, which is fully committed to Islam and the Qur'an, to, is proud to be a follower of a religion that wants to rescue the Qur'anic truths - that all through speak of unity among Muslims and humanity - from tombs and cemeteries, and as the greatest as the greatest source of saving humanity from all the shackles that are wrapped around its feet, hands, heart, and mind, and that are dragging it towards destruction, nothingness, and slavery and servitude to the tyrants.

- We are proud that women, young and old, young and old, are present in the cultural, economic, and military arenas, and are working alongside men or better than them for the cause of the exaltation of Islam and the purposes of the Holy Qur'an, and they have courageously and committedly freed themselves from the shackles of superstitions that the enemies had created for their own interests.

- Our nation, and indeed the Islamic nations and the oppressed people of the world, are proud that their enemies, who are the enemies of the Almighty God,




the Holy Quran, and the beloved Islam, are predators who do not stop at any crime or betrayal for their sinister criminal purposes and do not stop at anything to achieve their own lowly ambitions and leadership. At the top of all the enemies (of Islam) is America, the very terrorist state that has set the entire world on fire, and its ally is the global Zionist, which, in order to achieve its goals, commits crimes that pens are ashamed to write and tongues are ashamed to speak; and the foolish idea of a 'Greater Israel' drives them to commit every crime.

- Today, we are proud that we want to implement the objectives of the Holy Qur'an and the Sunnah (of Prophet Mohammad), and that the various segments of our nation are not giving up on this great and fateful path, and are prepared to sacrifice their lives, property, and

loved ones for the cause of God.

- I now advise the noble oppressed nations and the dear nation of Iran to adhere firmly and steadfastly to this direct divine path that is neither dependent on the atheistic East nor the oppressive, infidel West, but to the path that God Almighty has bestowed upon them, and not to neglect - even for a moment - their gratitude for this blessing, and not to let the unclean hands of the agents of the superpowers, whether foreign agents or domestic agents - who are worse than foreign agents - cause any wavering in their pure intentions and iron will; and to know that whatever the world's mass media and the satanic powers of the West and the East slander is evidence of their divine power, and that Almighty God will punish them both in this world and in the next.



Imam Khomeini from the Viewpoint of World Thinkers

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



Dr. Bobana m. Andjelkovic

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

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

Ahmed Ben Bella

the Former President of Algeria

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



Benazir Bhutto

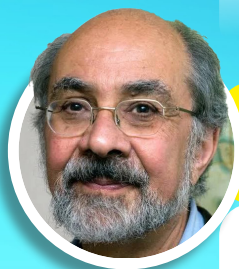
the Former Pakistani Prime Minister

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

Dr. Muna Jusufspahić

Chairman of the Creative Activist Women of Serbia

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



Ervand Abrahamian

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

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

Heba Smith

Uruguayan Psychologist and Human Rights Activist

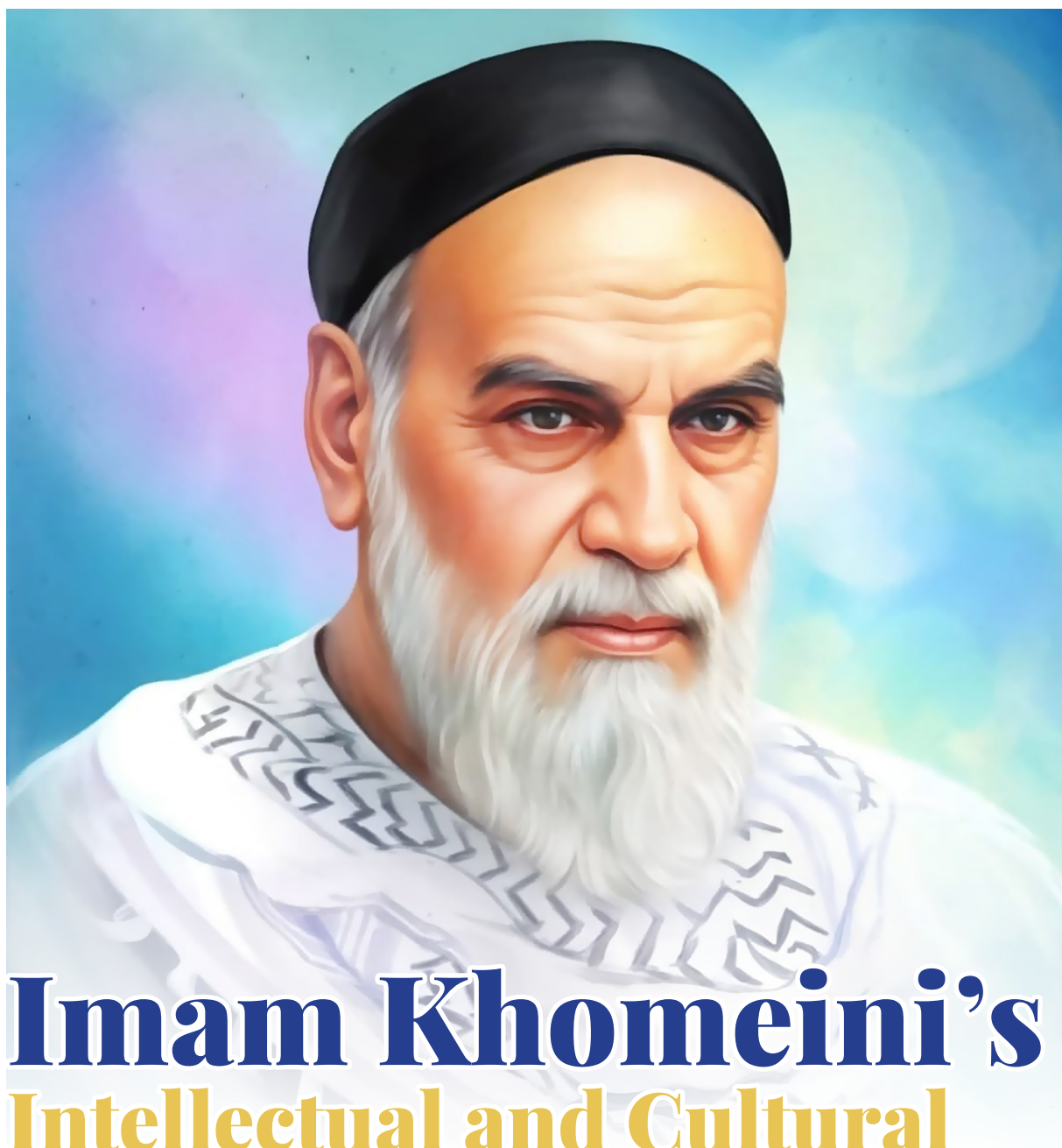
- If I were to describe what most caught my attention and impressed me about the life of Imam Khomeini (RA), I would say it was faith, resistance, the struggle for his ideals, and his solidarity with the oppressed, especially the Palestinian people. One of the first books I read about Imam Khomeini was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



Mufti Abdullah ef. Numan

President of the Islamic Society of Serbia

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



Imam Khomeini's Intellectual and Cultural Legacy in Today's World: An Analysis

By: Hilaneh Ataullah

Syrian Christian Poet and Literary Expert



Imam Ruhollah Khomeini (1902–1989) is considered one of the most prominent religious and political personalities of the 20th century. Studying his legacy today is not simply a rereading of history, but rather a look at the effectiveness and presence of his thoughts in a world facing unprecedented political and moral changes. The Imam's ideas are still alive in philosophical, political, and value-oriented discussions, that too, in a world that continues to grapple with moral crises, spiritual alienation, and the lack of justice.

The purpose of this research is to analyze the most important components of Imam Khomeini's intellectual and cultural legacy in the contemporary world and explain its practical reflections by providing examples, comparisons, and highlighting his perspective on the issue of oppression and the Palestinian issue.

1. Profound Spirituality as The Foundation of Political Thought

Imam Khomeini never distinguished between political work and spirituality. His mystical philosophy was not a mental or decorative pastime, but rather a foundation for the revival of contemporary man and the restoration of the centrality of God in the world.

Certain Examples and Evidences:

In his commentary on the Dua al-Sahar (Supplication at Dawn) and in his Book 'Forty Hadiths', he emphasizes the purification of the soul as a necessary condition for political justice and believes that 'a just government cannot be run by heedless people'. He believed that 'social reform begins with reforming the heart', a proposition that is clearly seen in his political and religious bequests.

The Imam's simple lifestyle, his avoidance of receiving any privileges, and his financial reliance solely on his meager salary are practical examples of this spiritual attitude. The importance of these characteristics in today's world - where 'morality has been separated from politics' - is that Imam Khomeini's legacy re-

establishes a link between these two areas and places them in a single system.

2. 'Velayat-e Faqih' as a Framework for Protecting Society

Imam Khomeini did not consider the concept of Velayat-e Faqih to be a tool for imposing dominance, but rather a framework for ensuring justice.

From his perspective, the jurist is not an authoritative ruler; rather, he is a 'trustee and guardian of the interests of the people', and his role is to prevent tyranny, whether in the name of power or in the name of formal legitimacy.

Certain Examples and Evidences:

In his book 'Islamic Government', he emphasizes that the jurist is bound by the Sharia and the interests of the nation. This is the reason that with the spread of authoritarian models in the world, Imam Khomeini's intellectual legacy is once again being raised as an important theory about the moral responsibility of the state.

3. The Concept of 'Independence' and the Importance of Collective Will

Imam Khomeini established two fundamental principles:

1. Neither East nor West: meaning the rejection of any foreign domination from any source.
2. Independence of nations in political and cultural decision-making.

Objective Evidences:

His support for independent popular revolutions, such as the South African people's revolution against apartheid.

His support for liberation movements in Latin America, despite differences in religion and language.

4. Supporting the Oppressed without Discrimination

One of the most important elements of Imam Khomeini's legacy is the establishment of a hu-



manistic, cross-sectarian, and cross-ethnic perspective. In this perspective, the criterion is oppression and justice, not religion, ethnicity, or sect. He always said: "Be the voice of the oppressed, wherever they may be".

Certain Examples and Evidences:

He considered defending the oppressed to be part of the essence of political Islam. He supported the struggles of oppressed minorities in

regions that had no religious ties to Iran. He also rejected any justification for oppression, even if it was under the banner of religion.

5. Imam Khomeini's View on the Palestinian Issue

Palestine was central to Imam Khomeini's intellectual and political agenda. He viewed the issue not simply as an Arab issue, but as a human, political, and moral issue, and saw Palestine as a symbol of the confrontation between arrogant powers and the oppressed.

Historical Evidence

- The early declaration of International Quds Day as an occasion that transcends geographical boundaries.
- His constant support for the resistance and his view of the liberation of Palestine as a moral duty.
- Rejection of any solution based on replacing the historical right of the Palestinian people through compromise and normalization of political relations.

6. Renovating Religious Discourse and Returning Man to The Main Axis

Imam Khomeini had a distinctive approach that linked the authenticity of the religious context, interpretive rationality, and active confrontation with the questions of the new world.

Examples:

Redefining concepts such as freedom, justice, and guardianship within the framework of a civilizational perspective.

Emphasizing the position of women. The Imam believed that the presence and role of women in the Islamic Revolution surprised the world.

Introducing social dimensions into jurisprudential interpretation, such as paying special attention to issues of poverty, disadvantaged classes, and fair distribution of wealth.

Concluding Remarks

Imam Khomeini's intellectual and cultural leg-

acy is manifested today as a multidimensional project:

- A spirituality that repairs the lacunae of the modern world.

- A political philosophy that emphasizes justice and rights.

- A revolutionary and unified stance against oppression.

- A humane attitude that transcends borders and closed identities.

- Insistence on placing Palestine at the center of the global conscience.

Keeping these elements in view, it can be confidently said that Imam Khomeini's thoughts continue to offer today's man a way to understand himself, his society, and the world he wants to create.

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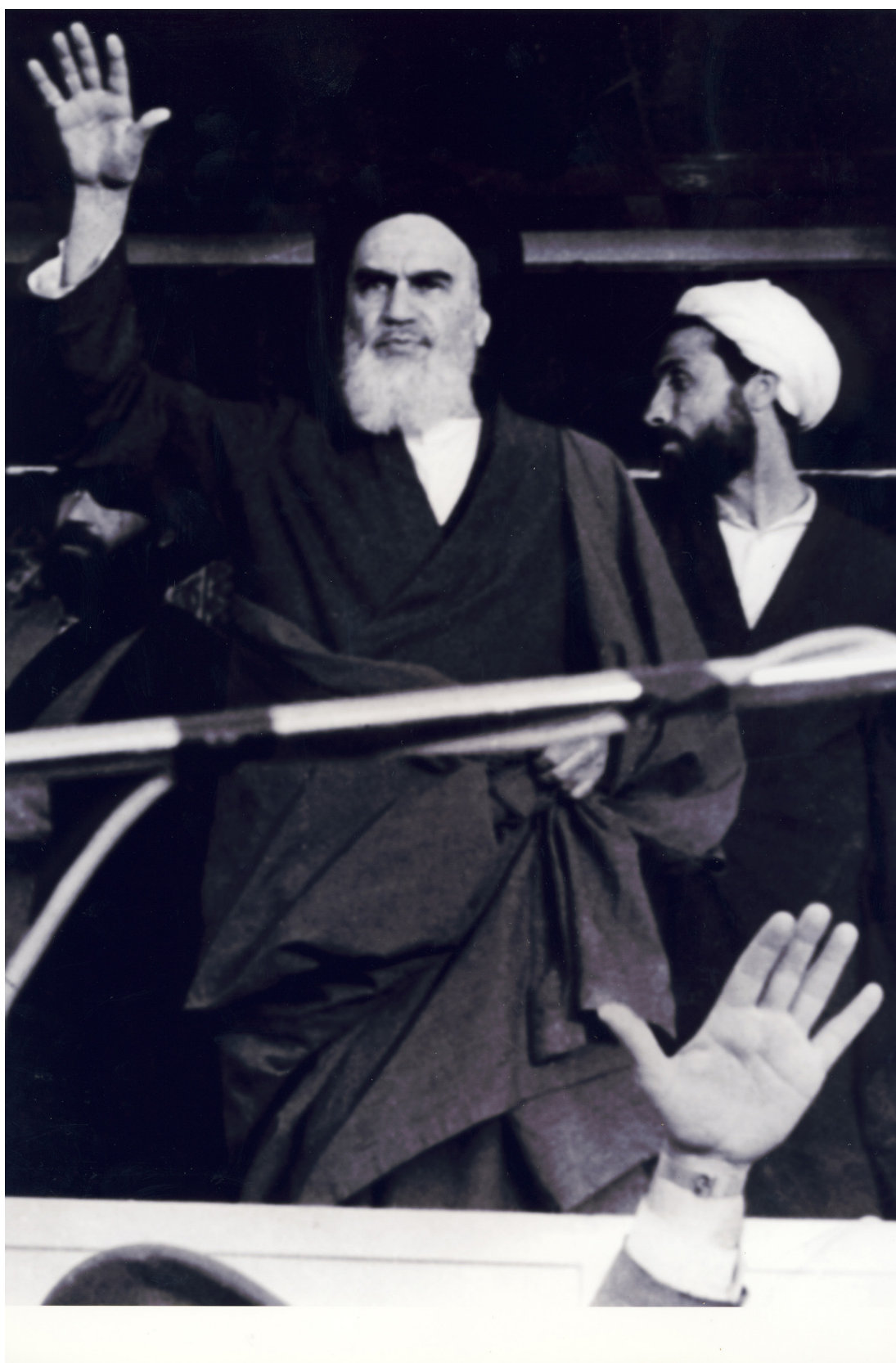
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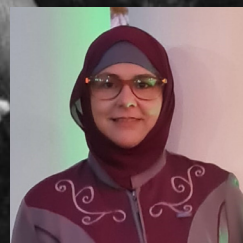


Special Issue on the First
Imam Khomeini (r.a)
World Award

Khomeini: The voice of Iran that Speaks to the Soul

By: Ms. Heba Smith

Psychologist, human rights activist, professor at Al-Mustafa Virtual Academy, founder of the "Fatima Zahra" Association of Muslim Women of Uruguay, and author of the book "My Name is Gaza"



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

I remember that at the time of my first trip to the Islamic Republic of Iran, I did not know much about the reality of the country, the Islamic Revolution, and the great leader Imam Khomeini (RA). It was during my time in Iran that I began to understand the revolutionary processes, the faith of the people, and the true meaning of resistance. The first time I visited the mausoleum of Imam Khomeini (RA), I witnessed the love and appreciation of his people for this great religious leader. There, I understood the significance of my visit, and in that moment, I felt a sense of wonder. I will forever be grateful to the Islamic Republic of Iran for the opportunity it gave

me to study, learn, and live in an Islamic country, an opportunity that helped strengthen my faith. And of course, there, I gained a deep understanding of the value of the hijab.

Talking about Imam Khomeini (RA) is talking about human rights, women, hijab, religion, revolution, resistance, resilience, immigration, and freedom. However, Western narratives and Eurocentric hegemonic logic generally portray Imam Khomeini (RA) as a leader who led his people to backwardness, oppression, restrictions on women, slavery, and religious persecution – ideas that create stereotypes and prejudices against the Islamic Revolution. A few days ago, I read a statement by Ayatollah Khamenei stating that the West is behind the faith of the Iranian people; a reality that has been woven for decades by the West and the imperialistic colonialist countries, who intend to destroy the socio-political system of the Islamic Revolution.

The Islamic Revolution was a revolution that sought to free the people from the yoke of the Shah (the last king of Iran) and his British-American colonial masters; those who sought to loot Iranian oil and wealth. The most fascinating aspect of the Islamic system is its way of thinking about politics, which is completely different from what we are used to in the West. It was born out of the people's struggle for their rights and for defending Islam.

One of the important aspects of Imam Khomeini's personality that fascinated me was his support for the oppressed people of Palestine. Among other anti-imperialist policies, he promoted support for resistance against colonial oppressors and founded the 'Quds Day'. He considered the cause of Palestine as essential for all Muslims and for humanity in general, not just a regional issue. His words are so relevant today that his charisma and vision are truly remarkable.

As regards the status of women and the Islamic Revolution, it is impossible not to think of their courageous role in secretly carrying cassettes of Imam Khomeini's (RA) speeches to his followers and of the martyrs who died with honor and dignity, wearing the hijab, the chador, and upholding their ideals. When I think of the role of women in the Islamic Revolution, the image of women shouting "Allah-o Akbar" comes to mind and makes me emotional.

Visiting the house of the late Imam (RA) is an experience that no tourist, regardless of their religion, should miss. Observing his humility and intimacy with his people, with children and women, is truly remarkable. Walking the streets where he walked is an amazing journey, full of lessons and experiences that cannot be expressed in books or other texts.

Imam Khomeini (RA) was a religious leader who trans-



formed many lives and showed us the true meaning of revolution and resistance against imperialism, fascism, and colonialism. He saw spiritual liberation as a pathway to political, economic, and social freedom for nations. He fought against colonial powers without the support of media, social networks, or financial resources; yet, he made his voice heard worldwide.

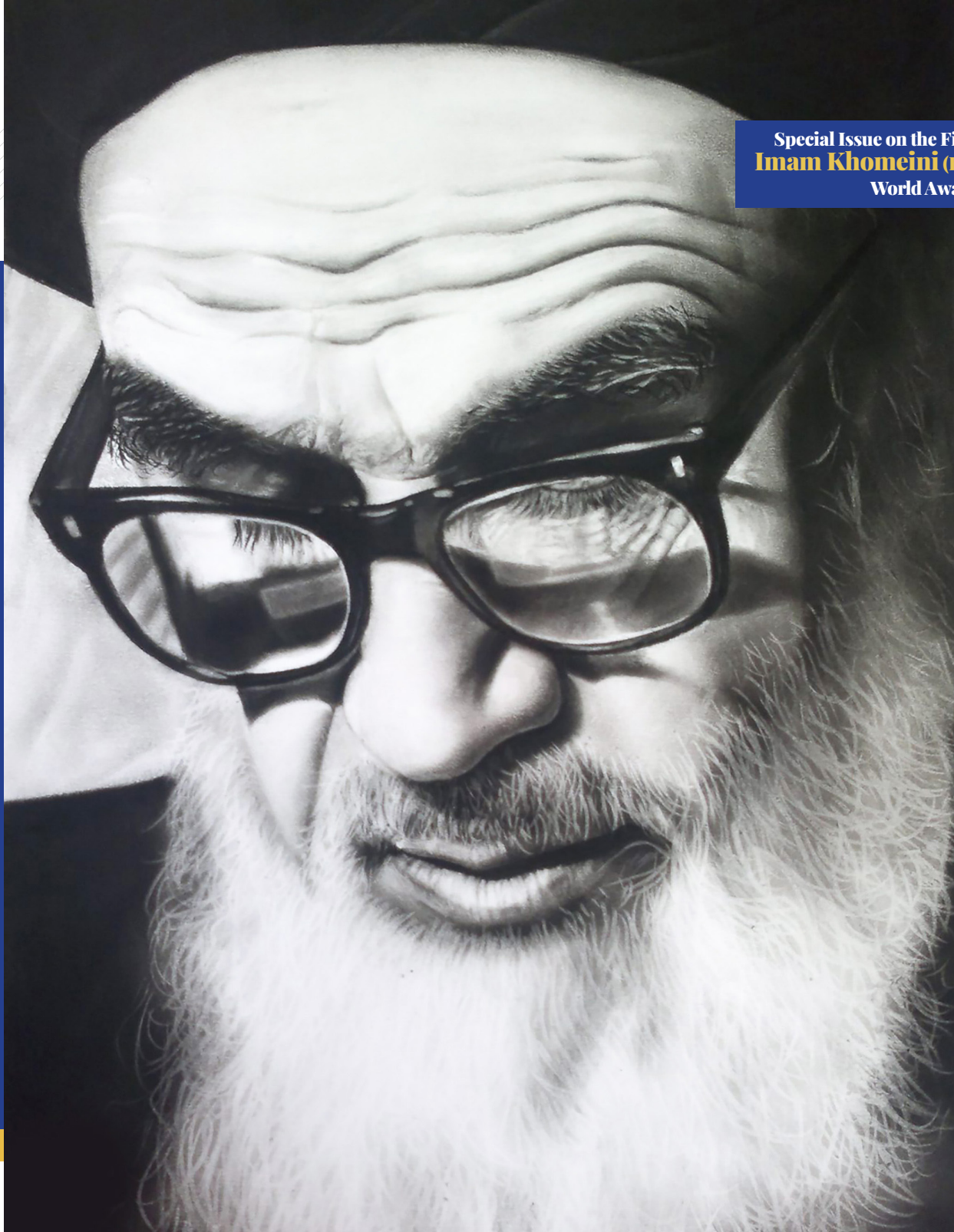
I sincerely thank Imam Khomeini (RA), Ayatollah Khamenei, and the Islamic Republic of Iran for showing me the path to liberation, giving me the opportunity to study, educate, and strengthen my

faith. Undoubtedly, there has been a change in my life after my time in Iran. There, I found friends who welcomed me into their homes and supported me. I discovered the beauty of living in a university dormitory with young people from different countries, which helped me to have a more open mind and better empathy for others.

This experience made me realize that no matter where you come from, everyone is welcome in Islam, regardless of their ethnic or racial background. Living in Iran taught me many things, not only academic things, but things that

are engraved on the heart and soul. All of this is thanks to the great leader Imam Khomeini (RA), because without the Islamic Revolution, I would not have had the opportunity to deepen and refine my faith and strengthen my love for the hijab. Thinking about Iran is thinking about a place that was once my home and that I always dream of visiting to rediscover the beauty of Islam in its shrines.

Imam Khomeini (RA) is the voice of Iran, a voice that is being amplified today among those who cry out for justice, peace, freedom, and brotherhood.



The Personal, Family, Social, and Political Dimensions of **Imam Khomeini (RA)**



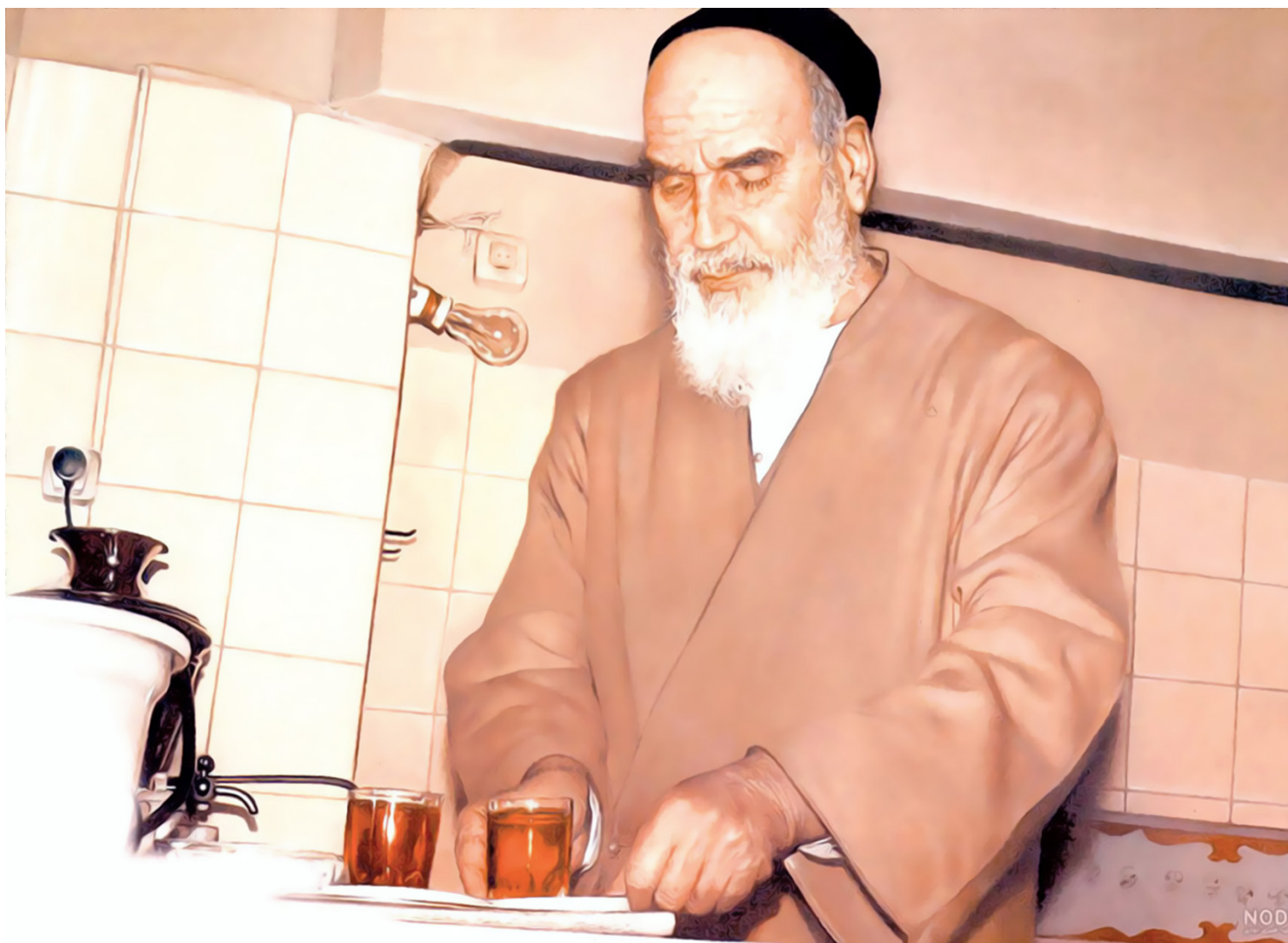
By: Sheikh Khalid Mwale, Zimbabwe



As a Zimbabwean who spent twelve years living in the Islamic Republic of Iran, I have often reflected on the personality and legacy of Imam Ruhollah Khomeini (RA). In Tehran, Esfahan, Mashhad and Qom, I walked in places transformed by his thought, studied under scholars whose intellectual lineage connects directly to him, and witnessed the footprints of his social and political philosophy woven into modern Iranian life. Yet, my fascination does not end with the internal Iranian story. As a son of Zimbabwe, a nation that emerged from the furnace of colonial oppression, I discovered that the struggles of our people and those of Imam Khomeini's revolutionary movement intersected in powerful and undeniable ways.

Zimbabwe's Liberation and Imam Khomeini's Support

It is essential for us as Zimbabweans to acknowledge that while we celebrate our national independence, the journey to 1980 was not one we walked alone. Not long after the Islamic Revolution of 1979, a delegation from our liberation struggle leadership, led by the late Simon Muzenda — a senior figure in ZANU and later Vice President of Zimbabwe — travelled to Tehran. Their mission was to seek support against the oppressive Rhodesian regime of Ian Smith. Imam Khomeini's new Islamic government took a principled stance: it rejected colonialism and apartheid in all its forms, including in Zimbabwe. The Iranian authorities proceeded to cut



any ties that could be perceived as aiding the Smith regime, contributing to international pressure that helped bring Rhodesian minority rule to its end. This solidarity between Iran and Zimbabwe is not merely historical trivia; it is a reflection of shared values and a reminder that Imam Khomeini saw the liberation of all oppressed peoples — Africans included — as a religious and human duty.

Rejecting Racism, Embracing Global Humanity

In my years in Iran, I observed firsthand that foreign students — particularly Africans — held a special place in both academic and spiritual in-

stitutions founded by Imam Khomeini. He advocated that racial superiority is a colonial construct and not an Islamic one. Under his direction, seminaries established specific schools for non-Iranian students, helping people from Zimbabwe, Nigeria, Tanzania, South Africa, and beyond to enter the realms of high-level Islamic education. Scholarships were expanded to enable non-Iranians to study both Islamic sciences and secular university programs. As Africans, we were not treated as outsiders; we were brothers in faith and dignity. Imam Khomeini repeatedly said that leadership in Islam is based on piety, knowledge, and ability — not on ethnicity or race. In his legal and political reforms, he welcomed competent leadership from diverse backgrounds within Islamic govern-

ance structures, a stance that was revolutionary in a world still struggling with sexism, tribalism, and racial division.

Respecting All Sects and Schools of Thought

Imam Khomeini's unifying attitude extended to Muslims of other denominations. He viewed the Sunni-Shia divide as a wound deliberately deepened by colonial powers. One of his most famous initiatives was declaring a week of Rabi' al-Awwal as The Islamic Unity Week, commemorating the shared reverence for the Prophet Muhammad (SAW). International conferences inviting Sunni scholars became common practice, led by his belief that anti-Muslim forces grow stronger when Muslims become divided. His correspondence with leaders such as Sheikh Mahmoud Shaltut of Al-Azhar University, and his warm reception of Sunni minorities across Iran, affirmed that unity was not just his political strategy — it was a foundational religious principle.

Compassion Toward Non-Muslims

Perhaps one of the most remarkable qualities of Imam Khomeini was his recognition that the dignity of life is universal, not exclusive to Muslims. During the Iran-Iraq War, an incident occurred when a foreign aircraft was shot down in central Iran. Among the captured soldiers were Black

Africans, many of whom were involuntary recruits or coerced laborers aligned with Saddam's forces under exploitative conditions. Imam Khomeini issued orders that they should not be treated as enemies of the Iranian people. These African prisoners were pardoned and released, showing a clear distinction he always maintained between oppressors and those oppressed into service. This was not public relations — it was a foundational Islamic ethic rooted in the Qur'anic call to honor all humanity.

Religious Rights in the Islamic Republic

Some in the world misunderstand Iran and assume that a religious state necessarily suppresses religious freedom. Yet under the constitution Imam Khomeini established, Christians, Jews, and Zoroastrians have reserved seats in Parliament (Majlis). They practice their rituals, observe their religious holidays, and run their own educational institutions. While the Bahá'í community does not hold an official recognized seat under Iranian law, Imam Khomeini consistently said that no one — Muslim or otherwise — should be harmed in their person or property, and that disagreements in theology must never justify violence or hatred. My encounters with Christian Armenians and Jewish Iranians in Tehran showed a vibrant coexistence that many outsiders would not expect.

A Humble and Loving Family Man

Yet what touched me most profoundly during my studies were the stories shared by those who knew Imam Khomeini personally — recounting a man deeply committed to family warmth and modesty. His granddaughter described how he would help with chores at home, fix torn clothing with his own hands, and serve tea to guests with joy rather than obligation. His wife, Khadijeh Saqafi, narrated that he never raised his voice at her nor acted as a domineering husband. When he would rise for late-night prayers (Salat al-Layl), he would walk gently to avoid disturbing anyone's sleep. He encouraged foreign students — including Zimbabweans — to marry and build stable families during their studies. These personal habits were not theatrical performance; they were rooted in humility and love.

Respectful Conduct in Exile

During his exile in France at Neauphle-le-Château, Imam Khomeini remained a guest who showed respect to the laws and culture of the French people. Despite being a religious authority, he never attempted to impose Islamic regulations in a non-Muslim land. Even his prayer gatherings were held in ways that would not disturb neighbors or contradict French civil norms. He insisted that Muslims must

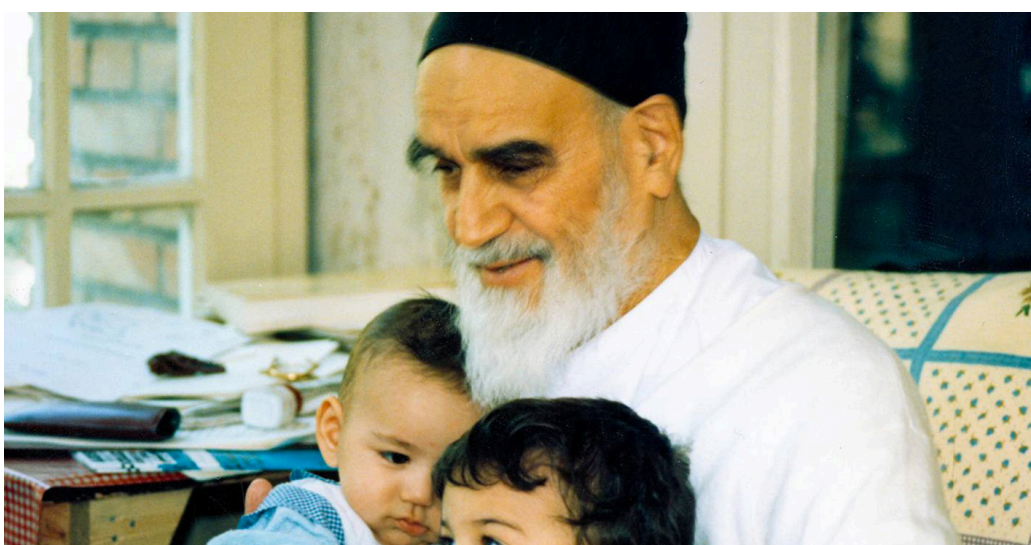
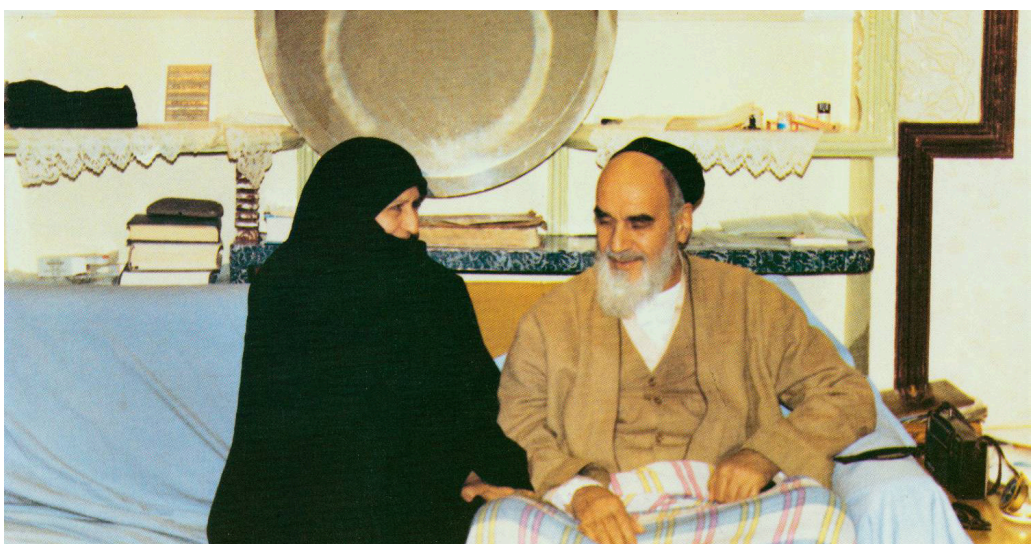
honor the laws of countries that host them — except when those laws demand injustice. His diplomacy during exile demonstrated that Islamic values can coexist gracefully within non-Muslim societies.

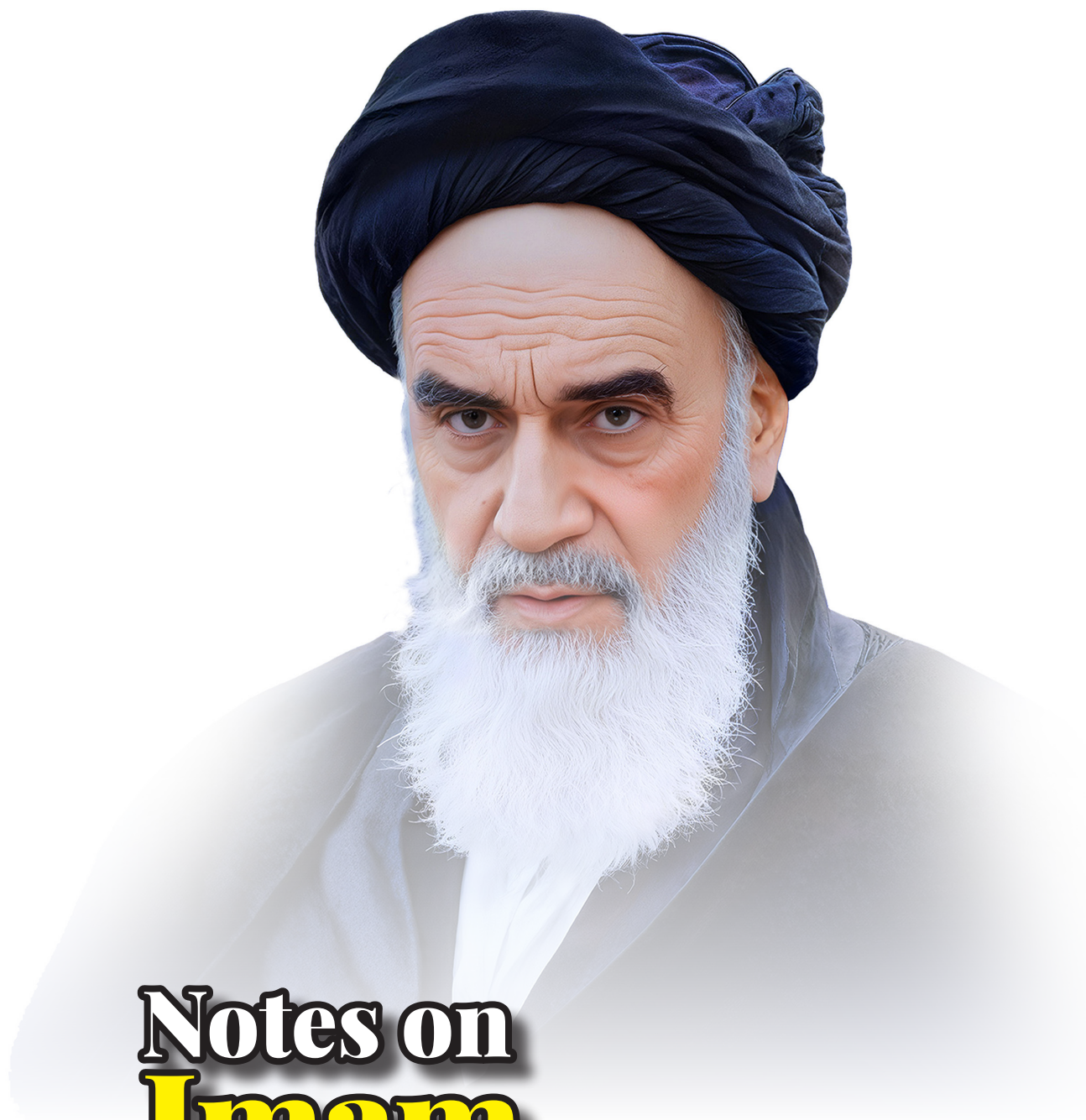
Conclusion

To write about Imam Khomeini is not merely to recall a historical figure; it is to examine a man whose ideals shaped nations. As Zimbabweans — a people who fought for dignity, identity, and sovereignty — we share more with his movement than many realize. He taught that liberation must free both land and soul, that racism must be condemned wherever it manifests, that leadership should serve all humanity, and that the heart of Islam is compassion — even toward those who differ from us in belief, race, or place of birth.

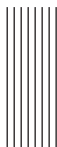
My twelve years in Iran taught me that while some may perceive Imam Khomeini as less than perfect — he was undoubtedly a man of unwavering principle. Perhaps not infallible — yet deeply sincere in his commitment to justice. His legacy continues to inspire millions across continents, including here in Zimbabwe, where liberation is not merely a memory of the past but a principle we must protect in every generation.

May the Almighty God continue to elevate his soul and guide us to uphold the dignity of every human being — even those with whom we disagree. Ameen.





Notes on **Imam Khomeini (RA)**





Dr. Muna Omran¹

The personality of Imam Ruhollah Khomeini (1902-1989) far transcended that of a mere revolutionary leader. His actions, and above all, his political thought, represent one of the most influential developments of the 20th century, challenging the fundamental

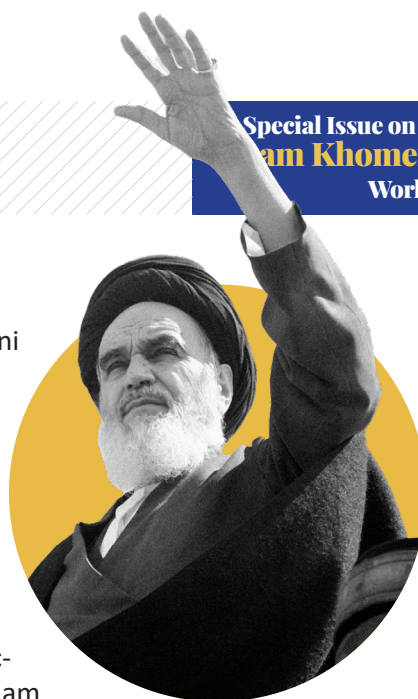
premises of modern Western politics and redefining the role of religion in the global public sphere.

The success of the 1979 Iranian Revolution, which overthrew a secular and pro-Western monarchy (the Pahlavi dynasty), demonstrated in practice the viability of a political project based on religious revivalism. Imam Khomeini proved that it was possible to mobilize the masses and seize power under the banner of Islam, and not under secular ideologies. This was a shock to the international system, which viewed the world through the logic of the Cold War.

In practice, he proposed a third way, defined not by the opposition between Capitalism and Communism, but by the dichotomy of Mustakbirun (The Oppressors) vs. Mustaz'afun (The Oppressed). In this view, both the capitalist West and the Soviet bloc were two sides of the same oppressive coin, which the Islamic Republic was the vanguard of resisting. His call for the "Export of the Revolution" inspired and continues to inspire Islamic resistance movements around the world, such as Hezbollah in Lebanon and groups in Palestine, reconfiguring the balance of power in the Middle East.

Khomeini's legacy in contemporary political thought is broad, but the following aspects stand out:

1. Rehabilitation of Political Theology: Khomeini reinserted religion as a central and active force in global politics, challenging the secularizing thesis that modernity would inevitably lead to the decline of religion in public life. 2. Model of Popular Mobilization: His ability to use sermons and cassette tapes to mobilize the population created a model of political action that analogously anticipated the power of social networks and direct communication to bypass traditional media and the State. Therefore, Imam Khomeini did not change only the history of his country. He remains a fundamental reference point and a source of inspiration for Islamist movements. Understanding him is, therefore, essential to decipher the dynamics of power, resistance, and identity that continue to shape the tumultuous political landscape of the 21st century.



Baharuddin Lopa²

After the Islamic Revolution in Iran, Boya Hamka and I were specially invited to Iran to meet with Imam Khomeini (RA). However, due to certain unavoidable government commitments, only Boya Hamka was able to travel to Iran, and I felt deeply

sad for not being able to meet Imam Khomeini. To compensate for this loss, I made arrangements to welcome Boya Hamka upon his arrival in Indonesia. When I met him, I asked Boya Hamka with great curiosity: "How was Imam Khomeini like?" By hearing this question, Hamka began to cry and said, "He is a great man". I asked him, "How great? Are you also not a great man?" Hamka's response was, "Do not compare me to Imam Khomeini. I was great because I was raised by humans, but Imam Khomeini was a great man who was raised by God Almighty."



Every time Imam Khomeini's name was mentioned, Boya Hamka would shed tears. What Boya Hamka had read in books about the criteria for an ideal scholar seemed like a fantasy to him, but after meeting Imam Khomeini, he felt that there really was a real scholar who met the criteria for the successor of the Prophet.



Dr. Rima Fares's³

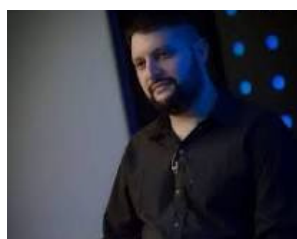
Imam Ruhollah Khomeini (RA) was not merely a revolutionary leader; he was the initiator of a spiritual, intellectual, and civilizational awakening. The Imam combined the profundity of mysticism with the firmness of a political stance and transformed faith into a movement, and converted the oppressed into a force that could remove the roots of rebellion. He believed that Islam was the religion of life and freedom, and that arrogant powers were the number one enemy of humanity.

From the viewpoint of the late Imam (RA), the Palestinian issue was the benchmark for freedom in the world. That is why he named the last Friday of Ramadan as the 'International Quds Day' on and said: "Quds Day is the day of Islam; the day of the awakening of the Ummah; the day when we must declare our solidarity with the Palestinian people." As regards the status of women, the Imam (RA) had a unique and progressive view; a view that was unprecedented in the Islamic world at that time. He did not see women as second-class beings, but rather considered them the foundation of society, a pillar of awakening, and a partner in the making of history.

Imam Khomeini (RA) paved the path for women's active presence in politics, education, culture, and even the arenas of jihad, and considered their role to be equal to that of men in protecting religion and homeland. In his view, women were not followers or marginalized, but were the main partners in building the nation.

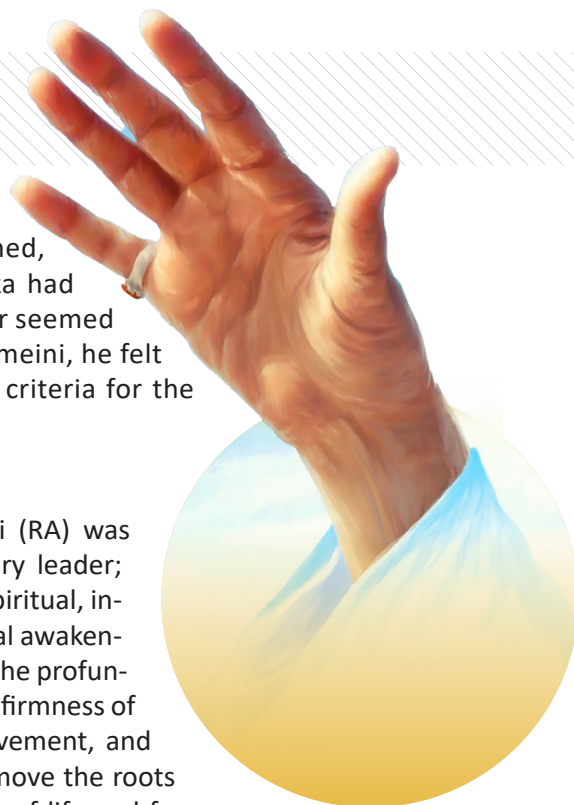
In spite of facing constant persecution and being exiled, which took him years of difficult separation from his homeland, he never backed down from his positions.

The Imam seemingly passed away in 1989, but his thoughts and path remained to live on; a school of thought for generations and a shining light for all the free people of the world.



Haidar Milhem⁴

Imam Khomeini has become a role model not just for Muslims but for all of humanity. This is due to several reasons. For example, the Islamic Revolution of Iran, which began in 1979, has endured for 46 years and has contributed to making Iran a better country in terms of education, science, industry, and other areas. These achievements impact Iranians daily. Additionally, the ongoing struggle in West Asia—often mistakenly referred to as the Middle East due to Eurocentric perspectives—is also crucial



for a better world, exemplified by the aid extended to Latin American brothers and sisters facing criminal blockades by the United States. Today, humanity is awakening to the just cause of Palestine. Unfortunately, this awakening is coming from a global outcry after 77 years of occupation and two years of Zionist genocide, but the Islamic Republic of Iran has defended the Palestinians since the beginning of its Revolution. There were two regimes that Iranians categorically refused to recognize - not just to cut ties, because that would have meant recognizing them - the apartheid regime of South Africa and the Zionist regime. And unlike some Arab governments, Iran - a country that is not Arab - has remained steadfast in its support for Palestine, and this is because of the profound teachings of Imam Khomeini (RA). Imam Khomeini (RA) had a clear political and geopolitical vision, which is why I have referred to him as a 'role model for all of humanity, not just Muslims. He was exiled to Iraq by Mohammad Reza Pahlavi, where he was for about 15 years, and thereafter went to the suburbs of Paris under pressure from the Iraqi authoritative government.



Hamza Belhaj Saleh⁵

Speaking of Imam Khomeini is speaking of a great leader and Imam; a personality of various dimensions and numerous aspects, elaborating on which requires precise scientific and conceptual tools and capable elites to explore the depths



of this prominent and strategic figure.

Through the theory of Velayat al-Faqih, Imam Khomeini was able to pass the test of avoiding to fall prey to the trap of "text against text".

He was able to modernize the religious discourse of Islam and the concept of struggle, and brought the seminary out of its internal isolation and involve it in such broad areas of life as economy, politics, culture, science, and governance, as well as the arena of participation in the mechanisms of society's management, as a result of which a foundational and up-to-date discourse was formed with more precise, comprehensive, and unifying.

It must be acknowledged that the historical achievements of Iranian civilization also played a fundamental role in the stability and dynamism of Imam Khomeini's thought, a factor rooted in the cultural psychology of the people and guaranteeing the continuity and sustainability of Iran's achievements even today.

The achievements of the Islamic Revolution are linked to Imam Khomeini's jurisprudential genius. He transcended the circle of waiting for the emergence of the Imam of the Time (May Allah Expedite His Reappearance) - a central concept in the thought of the followers of the Ahl al-Bayt - and linked it to the concept of 'Vilayat al-Faqih', during the occultation; a concept that, although it has divine and transcendent roots, is tied in its manifestation in worldly affairs and issues such as government, sovereignty, and management of society.

Endnotes

1- Dr. Muna Omran is a specialist in cultural studies at Fluminense Federal University, Rio De Janeiro, Brazil

2- Indonesian scholar, philosopher, and politician

3- Lebanese journalist and researcher specializing in political and intellectual issues, especially the thoughts of Imam Khomeini (RA) and the Islamic Awakening. An expert in Islamic studies and a long-standing activist in areas related to resistance, justice, and freedom of speech and writing.

4- Argentinian scholar

5- Algerian thinker and research scholar in Islamic and human heritage, and an independent educational expert.

1

Certain Dimensions of Servitude and Spirituality

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

2

The Simplicity of the Imam's Lifestyle

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

3

Humility and Modesty

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

4

Recreation and Study, Each in Its Own Time

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

5

My Greatest Wish

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

Ruhollah, the Imam of Virtues

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

**6**

The Heir to all the Divine Prophets

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

7

Imam and the Active Presence of Women

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

8

The Best Role Model

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

9

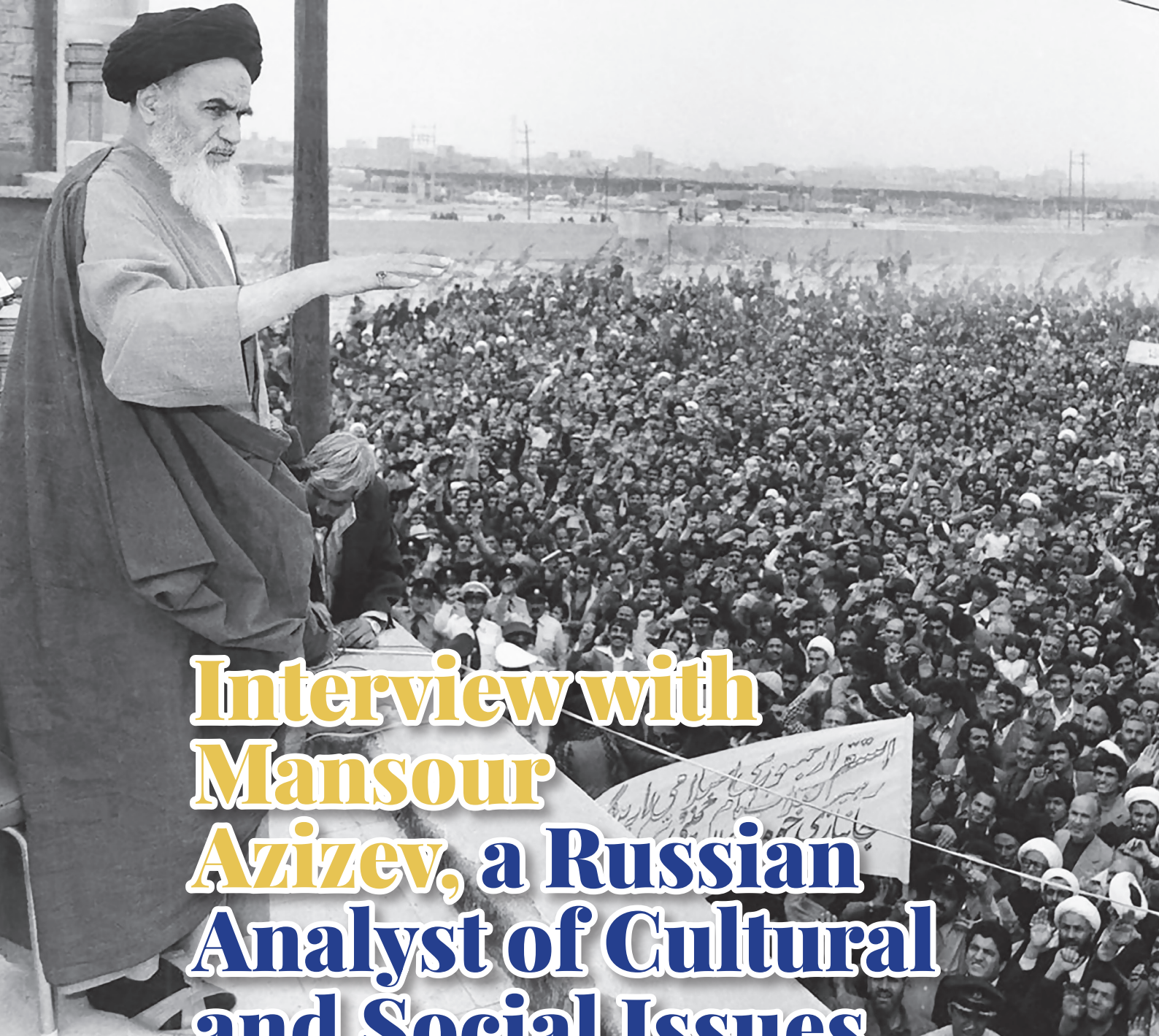
Salat, the Last Message of the Imam

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

10

The Imam at Home

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



Interview with Mansour Azizev, a Russian Analyst of Cultural and Social Issues



Q: How do you evaluate the role of Imam Khomeini (RA) in the unity of the Islamic Ummah?

A: Imam Khomeini (RA) was one of the key figures in contemporary history who was able to breathe new life into

the concept of the unity of the Islamic world. His efforts made millions of Muslims realize that their strength lies not in their differences, but in solidarity and adherence to shared spiritual values. Due to Imam Khomeini's efforts, the concept of Islamic unity ac-

quired not only a religious dimension but also a political dimension, and became a factor that was able to impact global processes and shape the agenda for the independence and dignity of Eastern nations.

He was the only leader of the 20th century who was able



to establish a link between religious worldview and political practice in governance. His personality was a symbol of Islamic awakening, self-awareness, and the belief that the Islamic world could grow based on its spiritual and cultural values and traditions. At a time when many Islamic countries are once again faced with foreign intervention and identity crises, the Imam's example is a reminder of the fact that the strength of a country begins with its inner belief in its own

values. This is why Iran has clearly and fully demonstrated that independence does not mean isolation, but rather the ability to think and act based on one's own principles, values, and traditions, and this position inspired many nations to find the path of being independent of global power centers.

Thus, Imam Khomeini's role is not confined to his historical legacy, but lies in the living influence of his thoughts and ideas. He remains a symbol of Islamic awakening, moral leadership, and spiritual resistance to foreign domination.

Q: In your opinion, how was Imam Khomeini (RA) able to show the world the concept of an independent Iranian identity?

A: Imam Khomeini was able to actualize the concept of true sovereignty, not only in the political arena but also at the cultural and intellectual levels. After the victory of the Islamic Revolution, Iran became an example of a country that organized its politics on the basis of traditions, spiritual principles, and national interests, and showed that national independence is not possible without internal and value-based self-sufficiency.

Imam Khomeini was able to link religious teachings with modern political ideas and present a model to the world in which the people are the main source of power and in-

dependence of the state. One of the most fundamental intellectual legacies of Imam Khomeini was the concept of 'independence', which includes political, cultural, and spiritual dimensions. For him, independence did not simply mean the sovereignty of the state; it meant the self-sufficiency of the nation in choosing its values, goals, and pattern of development.

The late Imam (RA) believed that many post-colonial societies, although freed from external domination, continue to be intellectually and culturally dependent, and that such dependence was not only less, but also more dangerous than military or economic domination.

In times of global crises and clashing cultural patterns, the importance of the concept of independent Iranian identity, founded by Imam Khomeini, has become much greater than earlier.

Q: What is your analysis of Imam Khomeini's letter to Mikhail Gorbachev, and how do you assess its importance for relations between Russia and the West and for interaction in the current world in general?

A: Imam Khomeini's letter to Mikhail Gorbachev, sent in January 1989, is today seen not only as a historical document, but also as a philosophi-



cal message to the centuries and eras. In that letter, a profound call was made to reconsider the path of a civilization that was based solely on material priorities. The Imam (RA) warned that neglecting spiritual issues could lead to a moral crisis and the loss of the meaning in human life.

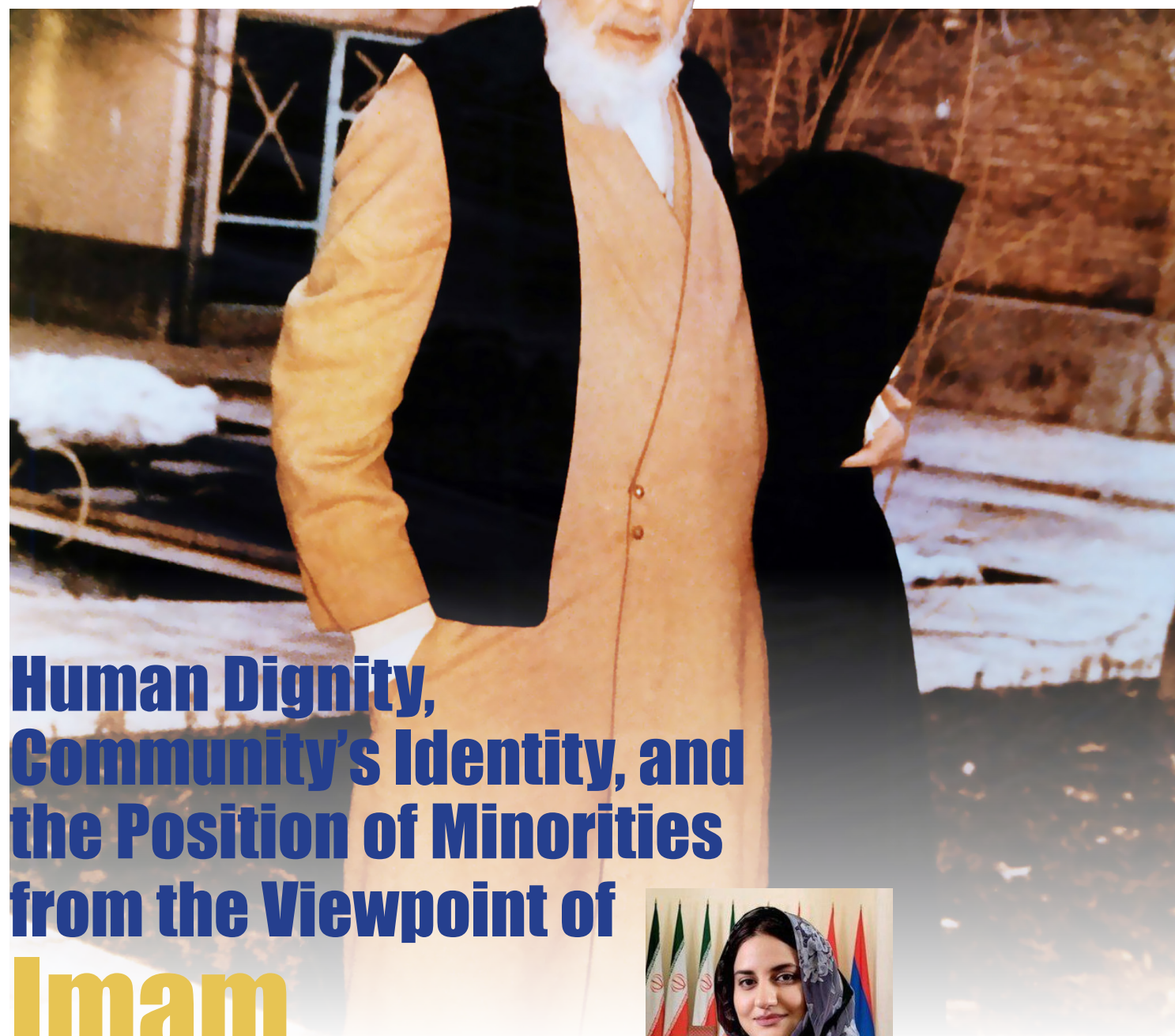
At a time when the world is facing ideological divisions, a battle of value systems, and a crisis of trust, this letter seems surprisingly timely and meaningful. For Russia, it can serve as a reminder of the need to preserve cultural and spiritual independence, to seek indigenous ways of development, and to establish a dialogue with other civilizations based on mutual respect.

The letter addressed to the Soviet leader was not simply a diplomatic gesture, but a philosophical and spiritual message to a civilization that was on the verge of transformation. Imam Khomeini warned that the collapse of the communist system was inevitable, not because of economic problems, but because it ignored the inner and spiritual needs of man. He drew Gorbachev's attention to the fact that no society could survive without accepting higher values, namely faith, morality, and responsibility.

The late Imam (RA) did not seek to invite the Soviet leader to Islam, nor did he intend to engage in an ideological debate; rather, he wanted to

open a perspective beyond the boundaries of the two schools of Marxism and capitalism: a perspective toward what unites humans, namely God, morality, and inner freedom.

Today, when the world is facing a crisis of trust, values, and moral standards, the importance of this letter is felt even more. Because the Imam had predicted that the collapse of the Soviet Union would not be the end of the ideological battle, but the beginning of a new era, a period of spiritual emptiness and a renewed search for spirituality. The fact that in the absence of spirituality and moral orientation, no political or economic system can guarantee justice, security, and true human development.



Human Dignity, Community's Identity, and the Position of Minorities from the Viewpoint of **Imam Khomeini (RA)**



By: Maryam Zazian

PhD student in Iranology from Armenia

As a researcher studying Iranian history, civilization, and culture in Armenia, the anniversary of Imam Khomeini's (RA) birth is not just a historical reminder for me; it is also an opportunity to reflect on a set of values, concepts, and ideas that were able to change the political and social structure of Iran in the concluding decades of the 20th century and influence the world order and the new definition of religious concepts based on the teachings of pure Islam.

Studying Imam Khomeini's thoughts is, in fact, a fundamental study that explains the relationship between the state, society, religion, morality, and national identity in a new format; a format that is of particular importance for understanding contemporary Iran, especially for Iranologists outside Iran. Imam Khomeini (RA) was not only a political leader; he was also the expounder of a worldview in which political power is tied to morality, justice, and responsibility. Perhaps one of the most important points in his thought is this connection between 'power' and 'ethics'; a connection that he emphasized not as a slogan, but as an epistemological principle.

In his view, in the absence of accountability and a sense of duty toward people, power has no meaning. This view was later reflected in many official texts and even in the documents of the Islamic Republic, but its main roots lie in the early speeches and writings of Imam Khomeini (RA), who emphasized: "The real power of the government is when it is accompanied by moral responsibility and accountability to God and the people."

This part of his thoughts is most important because it allows us to analyze a different model of the state-society relationship; one that is not based on fear, not on administrative control, nor on political domination, but on God-centeredness, public trust, and their active participation. He had repeatedly emphasized that society would be stable when people were not spectators but actors. This is why educational institutions, universities, schools, and cultural centers were considered not only centers of knowledge but also 'responsibility-maker' centers.

Interestingly, the role of the people has not been a decorative concept in Iran's political developments, but a real element. It could be said that an impor-

tant part of Iran's social resistance to economic pressures, sanctions, or regional challenges is rooted in this 'social capital'; a capital formed by values such as solidarity, participation, and trust. This part of Imam Khomeini's (RA) legacy is still considered an important analytical tool for studying Iran's foreign and domestic policies.

But one of the most important aspects of Imam Khomeini's (RA) thoughts, which is of great value to me, is his view of national and religious minorities; this valuable policy of his is derived from the universality of Islamic teachings, a subject that is naturally of immense importance for an Armenian researcher. The Armenian Christian community is not merely a religious group in Iran, but also part of the shared history and culture of the two nations. Imam Khomeini's respectful view of the Armenians of Iran, both in official speeches and in the policies of the early years of the Islamic Republic, shows that he viewed religious and ethnic diversity not as a threat, but as part of Iran's national identity. In the historiography of Iranian-Armenian relations, we have observed many times how this mutual respect has helped create a safe space for the Armenian community in Iran, which includes freedom of cultural and religious activities and the presence of Armenian representatives in parliament, which emphasizes human dignity, social justice, and equality.

Imam Khomeini (RA) explicitly emphasized 'equal rights for minorities', which shows that the foundations of lasting relations between the two nations are not only based on politics, but also on moral values. In my opinion, analyzing this part of Imam Khomeini's thoughts can help us understand Iran-Armenia relations on a deeper level today. We are two neighboring nations with centuries of shared history, shared experiences, and even shared pain. But what has made today's relations possible and enduring is this tradition of mutual respect, a tradition that Imam Khomeini (RA) also strengthened and defended. In a tense regional situation, such an approach becomes more important because the most enduring relationships are those built on trust and respect, not just short-term interests.

On the other hand, Imam Khomeini's view on education, culture, and the role of youth is also part of his legacy that is still significant. He believed that

real development is not possible without cultural development. Many of his speeches emphasize that universities should be 'free', 'awakening', and 'responsible'. This perspective is, in a way, also close to our Armenian experience because we, too, have seen many times in our own history how culture and education build the pillars of social resistance. Perhaps one of the reasons why Iran has been able to withstand foreign pressure is its cultural capital; a capital that partly stems from Imam Khomeini's view of education and morality.


Today, if we analyze Imam Khomeini's thoughts not as a political stance, but as a system of thought, we can see that its core elements - such as human dignity, moral responsibility, respect for minorities, the role of the people, and the connection between politics and ethics - can still be used by researchers to understand the complex realities of Iran.

The Islamic Republic of Iran has faced serious challenges and pressures in recent years, but it remains a regional power and plays an active role in political equations. Part of this stability goes back to the same 'value-oriented identity' that Imam Khomeini (RA) introduced. For those of us studying Iran outside its borders, it is important to understand that today's Iranian policies are not simply the result of momentary calculations; they have deep axiological and cultural roots. The legacy of Imam Khomeini (RA) finds meaning in these deeper layers. He introduced a system of values in which politics and morality are inseparable, power without accountability is illegitimate, and a nation is stable when all its members feel secure and dignified.

I would like to conclude by stating that this note is not just a political analysis; it is an emphasis that understanding Iran is not complete without understanding the intellectual legacy of Imam Khomeini (RA), whose cultural, social, and political legacy not only transformed Iran into a regional power, but also provided a framework for researchers to more closely analyze the position of minorities, the role of culture, and the mechanisms of social stability. It is for this very reason that understanding his thought remains valuable, necessary, and influential for the elite and human society, both for us as Armenian researchers and for anyone who wants to gain a more accurate picture of contemporary Iran.



Special Issue on the First
Imam Khomeini (RA)
World Award



The Spiritual Life of **Imam Khomeini (RA)**



By Professor Abdullahi Danladi

National Chairman, Resource Forum,
Islamic Movement in Nigeria

Introduction

It is a privilege to get this opportunity to write a note for the Imam Khomeini (RA) World Award. The man who shook the world, the man who succeeded in changing the world political equation, the man who brought meaning to the spiritual life of Muslims. Imam Khomeini did not achieve these because of military power nor material values, or any other worldly thing. The greatest weapon Imam used to make the Islamic Revolution victorious was his total and absolute reliance on Allah. It would, thus, be appropriate to examine some of the achievements of this remarkable personality in history. I choose to write on the spiritual life of the late Imam (RA), hoping that it will illuminate my heart and pray to Allah to raise us on the Day of Judgment in the company of His beloved ones.

Spirituality

Imam Khomeini (RA) emerged from a unique background and tradition in Iran. He was not a political leader in the conventional sense. For him, worldly power was not an end but the means to something higher and nobler. The Imam's approach to politics was shaped by his deep spirituality and attachment to Allah. It was his unshakable faith in Allah that gave him the strength to stand firm at those crucial moments when others would compromise or give in.

Imam Khomeini (RA) studied and learnt from many scholars, most prominent being his spiritual teacher and mentor, Grand Ayatollah Mirza Sheikh Muhammad Ali Shah-Abadi (one of the great Shia mystics of the 20th century) for a period of about 6 years. The late Ayatollah Shah-Abadi, without doubt, had a key and defining impact on the mystical and spiritual personality of Imam Khomeini (RA), who he has repeatedly quoted in his books, referring to him as 'The Perfect Gnostic'.

The blessings of the Almighty Allah upon Imam Khomeini (RA) are indisputably the most significant of all Muslim scholars in the history of Islam. The Islamic Revolution in Iran and the establishment of an Islamic state under the full authority of Muslim jurists is a favor that the Almighty

Allah had not bestowed upon any other scholar throughout the history of Islam.

In the entire blessed life of Imam Khomeini (RA), two decades are the most significant of all. The first is the decade during which he studied Irfan (Gnosticism) under Ayatollah Shah-Abadi, commencing from 1928, and the other was the last decade of his life, commencing from February 1979, during which he established the Islamic Republic in Iran. Experts assert that the first decade was a contributing factor to the latter.

Imam Khomeini (RA) emerged as the 'pole' of the Shi'ite community at the most critical period in modern history of Muslim peoples, leaving behind his legacy to the Muslims around the world: "Heed the message of the Qur'an! Don't let the Book of God complain against Muslims that they did not read it the way it was supposed to be read!"

From the beginning of his career - both as a student and teacher of Islamic sciences - Imam committed himself to a life of simplicity and spiritual discipline to discover and understand the essential aspect of his life, namely, his struggle against those who abuse God's trust by falsely assuming the responsibility of working towards a just and equitable society while failing to uphold justice and corruption-free life. He took up the challenge of standing true to the Prophet's mission of actively engaging the world to reform it and advance it towards a better future.

A study of Imam's work, 'Forty Hadith', depicts the depth and inner vision of the human soul Imam Khomeini (RA) had. The book remains a source of guidance and a map for those seeking to embark on spiritual journeys. Imam did not only deal with sayings on the evil factors militating against man's spiritual journey, but also proposed practical steps to be taken to systematically cleanse the heart and make harmony with the inner self. This great treatise of the human soul was written by Imam Khomeini (RA) at the age of about 33 years, when the mind of normal persons is inclined to the world and lofty material things. One can wonder what state of spiritual elevation the Imam would have achieved at the age of 87 when he returned to his creator.

In an era when political leaders are packaged and promoted, the personality of Imam Khomeini stands out. He is undoubtedly one of the greatest figures of contemporary history who even western commentators have been forced to admit as much but this still does not adequately reflect his total personality, whose influence extends far beyond the borders of Iran. The spiritual life of Imam Khomeini can be summarized in the following:

Personal Life of Imam Khomeini (RA)

The personal life of this powerful ruler of a vast and affluent country was like that of a poor man. He ate only the food of the common man, and his costume selection was minimal. He avoided all luxuries. He advised his contemporaries, colleagues, and politicians to live a simple life and be an example to people in accordance with the teachings of Islam.

There were a number of castles built by Mohammad Reza Pahlavi. Imam could have lived a pompous life in one of them, but he did not like it. His house was quite modest and simple. His way of life was like that of a poor, humble man. That was the time when he was engaged in carrying the massive responsibility of a great nation and meeting world leaders.

His social conduct, administration of justice, and liking and hatred were all for seeking divine satisfaction. Any mind would really wonder why he should live such a life when he was at the helm of such magnificent power.

The devotion of the late Imam (RA), his personal conduct, and the lifestyle he lived when he was powerful, and the worship he performed were unique. This illustrates his spiritual maturity. The spiritual states of the Imam, his monotheistic understanding, his act of worship, his intimacy with God, and his purity were, in fact, the peak unattainable by ordinary persons. All the great scholars - including Shiite and Sunni scholars and non-Muslim scholars - have said that it is difficult for them to understand this part of the personality of the late Imam. Although this part of the life of the late Imam and his exalted, enlightened activities caught everyone's eye, they could not easily comprehend the various dimensions of his life.

Administration of Justice

It is clear from all events that the Imam had always been committed to upholding justice, and in the face of the difficult trials of his life – the imposed war and economic sanctions on the nation – he faced all these with patience and courage.

The late Imam focused more on certain things in his eventful life. He always considered justice and unity to be of the highest importance, and these were the most important of the things he focused on because he was convinced that many ills that the Muslim world faces today are due to their absence. The Muslim world has great lessons to learn from this great leader. He is an example for the rulers of Muslim countries today.

The present period is full of lessons for Islamic nations around the world. If the leaders of the Islamic world follow these lessons of the Imam, they will certainly move towards the path of prosperity, self-respect, and security. The Imam was firm on non-reliance on the East or the West. We must learn lessons from the life of the Imam if we are to regain the dignity that we have lost.

Unity of the Islamic Ummah

He always insisted on justice, and he followed it decisively. He gave up his own rights for the sake of God, the religion of Islam, and the unity of Muslims. He did not want to engage in any conflict. He always valued the Islamic Ummah and Islamic unity. Opponents of Islam are trying to provoke dissent among various Muslim groups, and they spend millions of dollars on this. These are facts that the Muslim world should be aware of.

Imam Khomeini (RA) declared the days between the 12th and 17th of Rabi' al-Awwal, the third month in the Islamic calendar, as Islamic Unity Week. During these days, scholars from all over the world and from all schools of thought in Islam are invited to not only share their ideas but also to ponder over the current situation of the Islamic world and seek solutions.

He would never pass on his work to anyone else. Imam Khomeini (RA) not only studied and taught mysticism and spirituality, but he also practically

lived a spiritual life. Many stories have been narrated about this great Islamic Scholar. I will give a few examples.

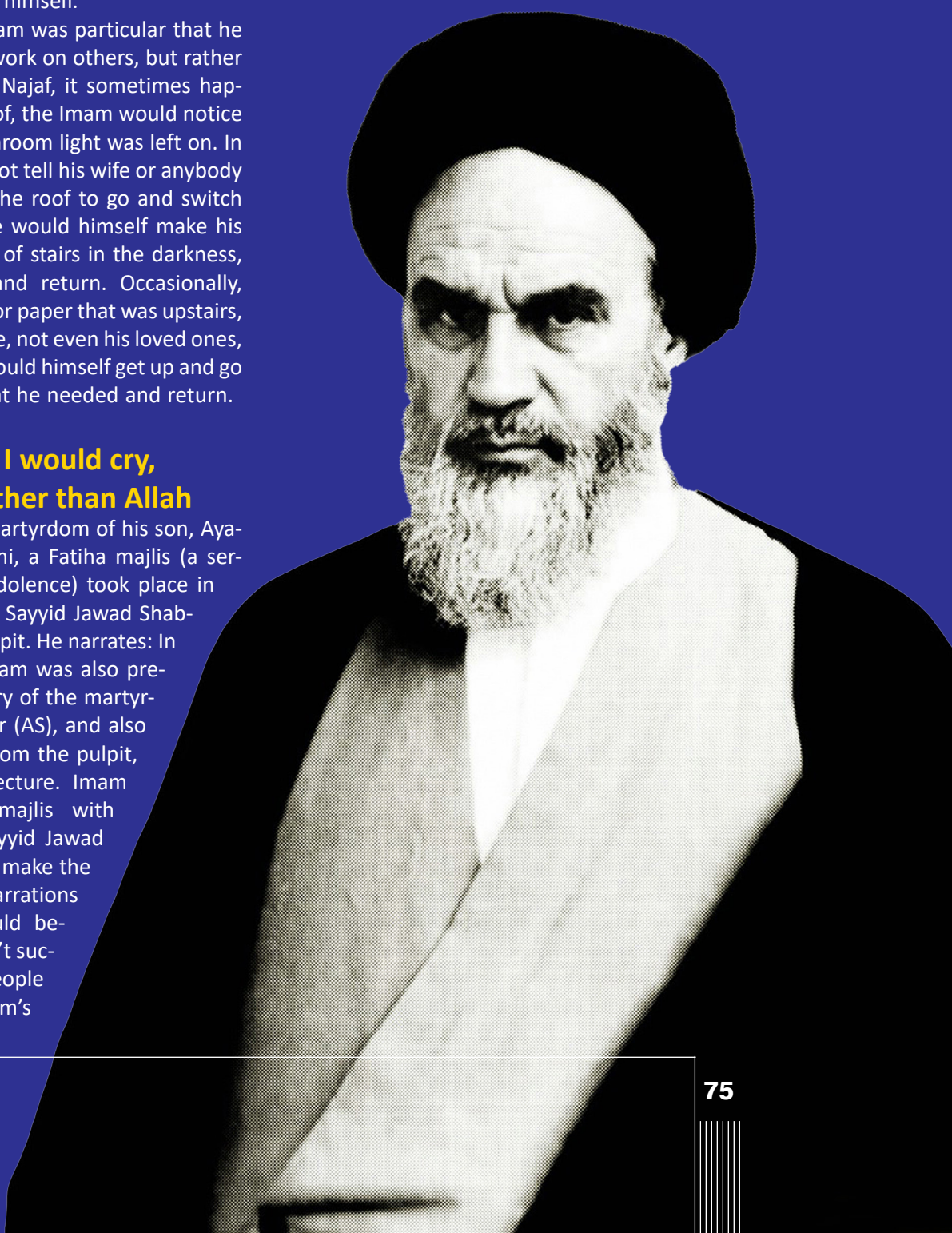
The Imam had extraordinary respect for his wife. For example, in the period of 60 years of living together, he did not even reach for food (on the dinner table) before his wife, nor did he have even the smallest expectation from her. I can even say that in the period of 60 years of living together, at no time did he even ask for a glass of water, but would always get it himself.

As far as possible, Imam was particular that he should not impose his work on others, but rather carry it out himself. In Najaf, it sometimes happened that from the roof, the Imam would notice that the kitchen or bathroom light was left on. In these cases, he would not tell his wife or anybody else who was also on the roof to go and switch off the light. Rather, he would himself make his way down three flights of stairs in the darkness, switch off the light, and return. Occasionally, when he needed a pen or paper that was upstairs, he would not tell anyone, not even his loved ones, to bring it for him. He would himself get up and go up the stairs to get what he needed and return.

I was scared that I would cry, it would be for other than Allah

On the night of the martyrdom of his son, Ayatollah Mustafa Khomeini, a Fatiha majlis (a service of prayer and condolence) took place in a mosque in Najaf, and Sayyid Jawad Shabbar recited from the pulpit. He narrates: In that majlis in which Imam was also present, I narrated the story of the martyrdom of Hazrat Ali Akbar (AS), and also mentioned it 7 times from the pulpit, connecting it to my lecture. Imam sat throughout the majlis with complete calmness. Sayyid Jawad Shabbar had wanted to make the Imam cry with these narrations so that his heart would become light, but he wasn't successful. A number of people who witnessed the Imam's

state thought that he was not crying because he was in a state of shock from the heavy calamity. Therefore, after the majlis, they went to the Imam who had returned home and said: "You didn't cry at the masaib today?" He replied: "When he was reciting the masaib, he was looking at me, and I was scared that if I cried it would be for other than Allah, i.e., it would be for the tragedy of my son, and not for the pleasure of Allah."





Concluding Remarks

No study of the Imam would be complete without first observing the numerous similarities between the life of the Prophet (PBUH) and that of the Imam. The Imam became an orphan early in life and had to go into exile. The Prophet lived for 10 years after the establishment of the Islamic State; so did the Imam 1400 years later. But what is even more striking is that, following the example of the Prophet, the Imam also spent much time in prayer, especially at night, in whose stillness the human spirit achieves much greater closeness to Allah.

When the Imam returned from exile in January 1979, he was welcomed by an estimated three million people in Tehran; more than 10 million

people joined his funeral procession in June 1989. The authorities had to urge people from outlying areas not to come to Tehran because the city's services could not cope with such numbers. How many examples of such profound affection for a leader can one find in the world?

With this background in mind, it becomes clear how the Imam achieved what many considered to be an impossible task: the overthrow of the Shah's regime, the establishment of the Islamic State in Iran, and leaving behind a solid foundation upon which lies the feature of the Muslim Ummah. The spirituality of Imam Khomeini helped and assisted him in reviving the hope of the downtrodden masses for eternal emancipation from the clutches of the world oppressors. May Allah have mercy

on his departed soul and may he be given a place in Paradise among His chosen servants.

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Imam Khomeini and the Geopolitics of the Palestinian Resistance

By: Abu Faisal Sergio Tapia



Abu Faisal Sergio Tapia, Director Founder of
'Del Diario Palestina Libération', Argentina

Imam Khomeini's (RA) vision gave fundamental and great importance to the cause of Palestine as the main geopolitical axis of resistance from an Islamic perspective against oppression. Based on the teachings of the Holy Qur'an, he transformed the liberation of Jerusalem from a geographical point into a symbol of awakening, justice, and freedom for Muslims and all free people of the world.

From an Islamic perspective against oppression, Imam Khomeini's (RA) vision was very fundamental for the cause of Palestine as the main geopolitical axis of resistance. This is because, based on the teachings of the Holy Qur'an, he transformed the liberation of Jerusalem from a geographical point into a symbol of awakening, justice, and freedom for Muslims and all free people of the world. And as a result, not only the Islamic Ummah, but also millions of free people around the world, especially in Western societies, have demonstrated in support of the Palestinian people and protested against the crimes of Zionism.

The Zionist regime has dropped more than 200,000 tons of bombs made by the United States and NATO on the people of Gaza, a genocide equivalent to 13 Hiroshima atomic bombs. Twenty percent of the population of the Gaza Strip, including the martyrs, the wounded, and the missing, who are mainly children and

women.

The Western communities have been unable to exert real pressure on their governments to stop these crimes. The United States supports Israel's colonial occupation, protecting it against legal or political consequences, and perpetuating impunity and violence.

The Palestinian cause was even at the center of the concerns of Imam Khomeini during course of the Islamic Revolution of Iran and one of the most important reasons for flaring up against the regime of Mohammad Reza Pahlavi (the last king of the Pahlavi dynasty); a regime that had handed over the country to the Zionist-American regime to make Iran as one of its safe bases for regional domination. Thus, immediately after the victory of the revolution, Imam Khomeini (RA) opened the revolutionary path of struggle for Palestine by expelling Zionist agents, transferring the Zionist regime's embassy to Palestine (the first case in history), and cutting off the export of oil to the Zionist regime. The Imam (RA) also named the last Friday of the holy month of Ramadan as the 'Quds Day' to pave the path for Islamic unity and to inspire the people of the world for the complete liberation of Palestine, ultimately leading to the emergence of the Resistance Front for a Free Palestine in our time.

Imam Khomeini (RA) also described the Quds Day as the

day of the revival of Islam and emphasized that liberation of Quds and Palestine should be the main concern of Muslims, the oppressed, and freedom-seekers of the world until the usurper regime and all oppressors are defeated. He recommended supporting the Palestinian intifada and resistance, saying: "We must raise our voices to the oppressed people who are rising up in the occupied Palestinian territories and provide practical support for their demonstrations and uprisings against Israeli oppression so that they can overcome this predatory and usurping giant. It is hoped that the oppressed will continue to fight against the Zionists in the occupied territories with their demonstrations and uprisings until victory is achieved."

Imam Khomeini considered the continuation of the Palestinian people's uprising to be the basis for the destruction of Israel and the containment of Zionist ambitions. During the first Intifada, the late Imam said: "Everyone (Western countries) have united to prevent the Palestinian people from continuing on the same path they are currently taking. However, the Palestinian people should know that if they take one step back from where they are now, they will face greater oppression. Unity among the people and trust in God Almighty are two essential conditions for saving Palestine and preventing Zionism from



achieving its goals.”

Imam Khomeini (RA) had rightly stated that “Israel was born from a common ideology and collusion between the East and the West to colonize and eliminate Islamic nations, and today it enjoys the support and protection of all colonialists. Therefore, efforts and strives should continue to support all resistance forces in confronting the Zionist-American project.”

Imam Khomeini emphasized that not even a single inch of Palestinian land should remain under the control of the occupiers. Rather, all of Palestine must be saved from the desecration of the Zionists who occupied it in 1948 with the help of colonialists.

Imam Khomeini’s Islamic Geopolitics on Palestine focuses on:

- Placing Palestine and Jerusalem (Quds) as the political and spiritual priority of the Islamic world.
- Fighting occupation and Zionism in terms of justice, sovereignty, and resistance.
- Strengthening Islamic unity as an essential tool against colonialism and oppression.
- Promoting global commemoration and solidarity through International Quds Day.
- Ensuring that the liberation of Jerusalem is part of the ongoing struggle for global dignity and justice.

The Palestinian cause and the liberation of Quds became the main elements of this agenda. This vision of Imam Khomeini’s (RA) geopolitics of Palestinian resistance has influenced resistance groups and a large part of the anti-imperialist and anti-Zionist movements to this day, making the Palestinian cause the main axis of contemporary Islamic politics and ethics, especially unity in the Ummah, and establishing the role of the Islamic Republic of Iran as a leading power in West Asia and a voice opposing the hegemonic imperialism in the region and the collapsing Israeli regime.

In these 77 years of genocide and illegitimate occupation of Palestine, the commitment fostered by Imam Khomeini (RA) became the foundation of Palestinian resistance to ensure that Al-Quds is its eternal capital.

The First Imam Khomeini (RA)

World Award: A Glance at the Academic Preliminaries in Iran and the World



By: Dr. Mahmoud Vaezi

the Scientific Secretary of the Imam Khomeini (RA) World Award



The Imam Khomeini (RA) World Award is the most prominent award of the Islamic Revolution at the national and international levels, which is awarded to the most influential real and legal entities who have contributed in two theoretical and practical sections, focusing on intellectual, political, and social aspects of Imam Khomeini's life in order to elevate and preserve the name and path of the late Imam (RA). By organizing the ceremony of this award, an important step will be taken towards expanding and deepening the thoughts of Imam Khomeini (RA) at the national and international levels. The President of the Islamic Republic of Iran, the Chairman of the Policy-Making Council, the Minister of Culture and Islamic Guidance, the Vice Chairman, and the President of the Islamic Culture and Relations Organization form the secretariats of the Policy-Making Council of the Imam Khomeini (RA) World Award.

The first step in implementing the Imam Khomeini (RA) World Award was the approval of the statute of the award by the Supreme Council of the Cultural Revolution. On May 1, 2023, this approval was officially announced by the President of the country

and the Chairman of the Supreme Council of the Cultural Revolution, and provided a strong infrastructure for the implementation of this award. Explaining the Islamic and revolutionary identity, the expansion of Islamic thought, the foundation of a New Islamic Civilization, the exaltation and preservation of the name and true path of the late Imam Khomeini (RA), the streamlining and expansion of the discourse and ideals of the Islamic Revolution in the world, support for active thinkers and scholars who are in line with the lofty goals of the Islamic Revolution and the thoughts of Imam Khomeini (RA), strengthening the flow of proximity between Islamic schools of thought and interaction and synergy between monotheistic religions are among the most important goals of the approved statute of this award.

The formation of a jury committee and ten working groups was another important step in this process. In this step, the following ten themes of the award were announced:

- 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 Life-style
- Elevation of the Role of Women in Society and Promotion of the Family-oriented Discourse

The chairpersons of the aforementioned working groups are also composed of active academic and seminary figures related to the late Imam's thought, including: Hojjat al-Islam Dr. Mohammad Moghadam, Head of the Imam Khomeini (RA) and Islamic Revolution Research Institute; Hojjat al-Islam Dr. Askar Dirbaz, Head of the Iranian Wisdom and Philosophy Research Institute; Dr. Misbah al-Huda Bagheri, Head of the Development Center of Imam Sadiq (AS) University; Dr. Abdolhossein Khosrow-

panah, Secretary of the Supreme Council for the Cultural Revolution; Hojjat al-Islam Seyyed Abolhassan Nawab, Head of the Board of Trustees of the University of Religions and Denominations; Dr. Mohammad Baqer Khorramshad, Professor of the Political Science Department of Allameh Tabataba'i University; Dr. Mehdi Mostafavi, Head of the Scientific and Cultural Commission of the Strategic Council for Foreign Relations; Dr. Kazem Gharibabadi, Deputy for International Affairs and Human Rights of the Judiciary and Secretary of the Human Rights Headquarters; Hojjat al-Islam Dr. Hamid Parsania, Member of the Supreme Council for the Cultural Revolution; and Dr. Ms. Seyyedeh Fatemeh Tabatabaei, Director of the Islamic Mysticism Department of the Imam Khomeini and Islamic Revolution Research Institute.

The works submitted for this award have been examined in three sections. The theoretical section includes books, articles, and master's and PhD theses. The practical section includes activities that have been carried out to promote the Imam's thought, such as establishing a research institute comprising influential figures in promoting the Imam's (RA) thought. In the third section, institutions that are effective in promoting the Imam's discourse were examined.

The judging process was as follows: The work nominated for the award in each subject, with a sufficient and reasoned explanation in introducing each item and explaining its outstanding features, had to be uploaded and sent to website of the Imam Khomeini (RA) World Award at www.emam-khomeiniprize.com, which was designed in three languages of Persian, English, and Arabic, no later than one month before the official award ceremony. More than 6,000 works were received during this period, of which, after initial filtering, 1,800 works were selected and distributed among the ten working groups according to the subject.

After the evaluation of the works by the working groups and receiving the opinions of at least three of the judges on each topic based on the axes and criteria determined based on the relevant forms, a second evaluation was carried out. In the final stage, the awardees were selected and announced by the award policy council. In the practical section, too, 15 individuals worthy of recognition in the scientific

and practical fields were introduced. Thereafter, the performance of these personalities was examined in separate committees, and the final names were announced by the Supreme Council of Judges. Also, in the third part, the institutions effective in promoting the thoughts of Imam (RA) inside and outside the country were introduced and selected. Finally, one outstanding scholar, one outstanding practical and promotional individual, and a related institution were introduced to receive this award.

This award is going to be held every two years and is accompanied by numerous programs, including preliminary meetings at domestic and foreign universities. During this period, national preliminary meetings were held in various universities of Iran, including Imam Khomeini International University of Qazvin, University of Mazandaran, Al-Zahra University of Tehran, Shahid Ashrafi University of Isfahan, Hakim Sabzevari University in Sabzevar, Ferdowsi University of Mashhad, University of Ilam, Chamran University, and University of Sistan and Baluchestan. International preliminary meetings were also held in various countries, including Russia, India, Malaysia, and Greece. These meetings were held with the active participation of university professors, and evaluation criteria, methods for selecting winners, planning, and explaining strategies for producing valuable scientific works were discussed.

The Imam Khomeini (RA) World Award is an opportunity to honor those who have taken steps towards promoting culture, peace, and global justice. As a bridge between cultures and nations, this award helps create solidarity and understanding between nations. It is not only a tribute to the legacy of the late Imam, but also a call to all those who believe in common human values. It is hoped that God Almighty will grant us the success of getting to know, introducing, and playing an effective role in supporting this award, in order to move towards the Mahdavi society and build a brighter future.

In order to ensure the actualization of the aforementioned objectives, the scientific department of the Award organized a series of preliminary sessions at national and international levels to introduce and explain the position of the Award and its criteria, as well as to produce scientific and issue-oriented works



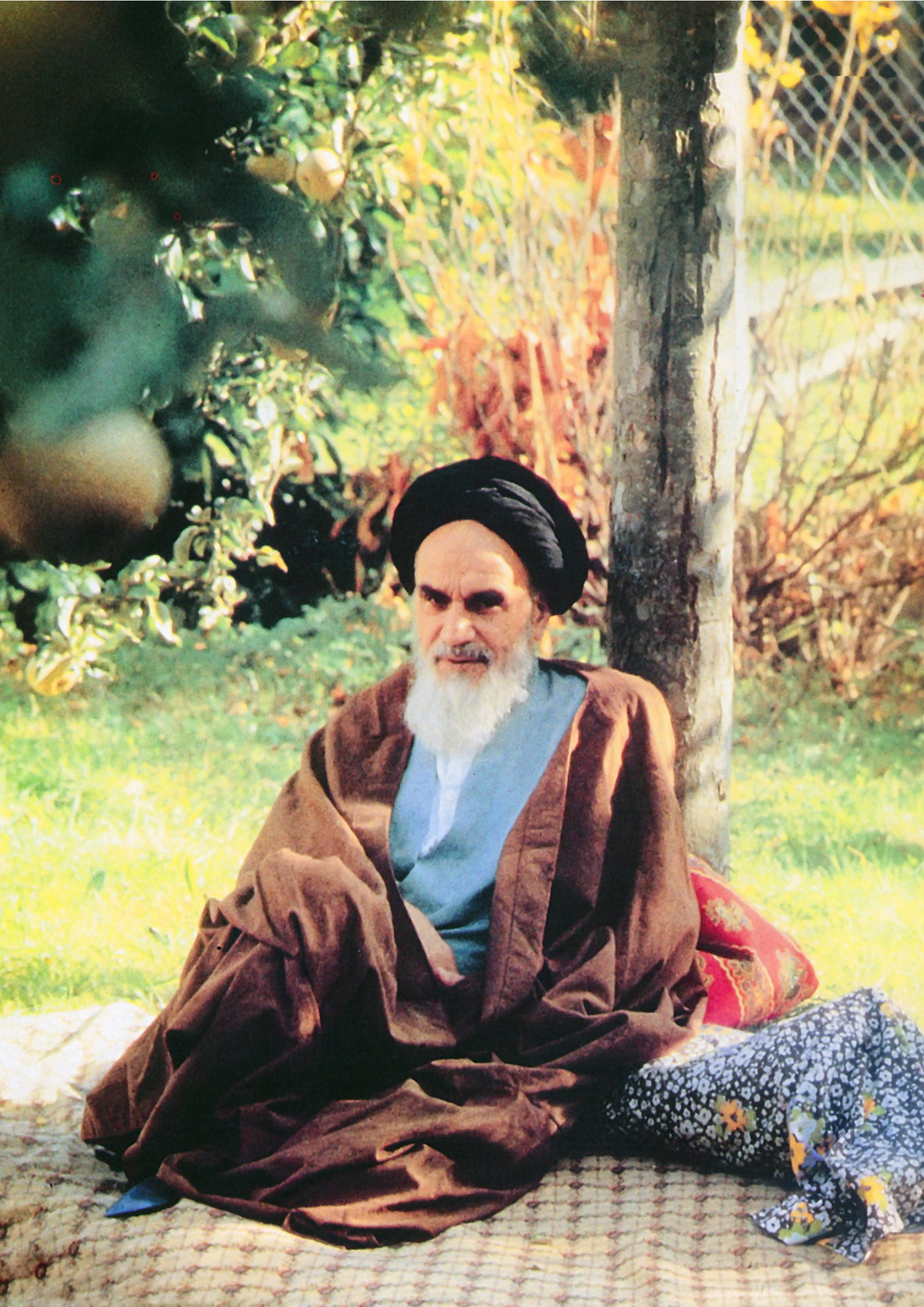
in future rounds of this Award. At the national level eleven top universities of the Islamic Republic of Iran, including Qazvin International University, Mazandaran University, Al-Zahra (SA) University, Qom University of Religions and Denominations, Ashrafi Esfahani University, Hakim Sabzevari University, Ferdowsi University of Mashhad, University of Sistan and Baluchestan, University of Ilam were held with the presence of the head of departments, both online and in person. At the international level, countries such as Russia, India, Greece, Malaysia, etc. have also been the scene of discussion and exchange of views on jurisprudential, theological, mystical, political, social, cultural, economic, etc. thoughts of the late Imam.

Among the points raised and discussed by the esteemed participants were: 1- Inclusivity and de-

velopment of the Award level from the elite level to various levels of education, university students, cultural, promotional, and other strata, such that the manifestation of the thoughts of Imam Khomeini can be reread and considered at all social levels. 2- Greater attention should be paid to producing works and ideas that are problem-oriented and focus on the issues and problems of the Islamic world at the cultural, social, economic and political levels so that such a valuable Award can help untie social and cultural knots and the like, and to analyze and examine various issues of society in an operational manner based on the thoughts and discourse of the Imam (RA). 3- Expanding the Award's topics from the level of mere opinion and thought to media and artistic discussions that converge with the ideals and discourse of the late Imam, and appreciating the group

of artists, musicians, directors, and writers who, by creating lasting and artistic works, perpetuate anti-oppression and divisive ideas in the Islamic community.

It is hoped that these strategies and suggestions and the like will be reviewed and implemented under the supervision of the Supreme Policy-making Council in the next round. It is worth mentioning that the following books will be compiled and made available to those interested in the scientific section of this award: the book "Nami Az Yam" (literally a drop from the sea), which includes a collection of works that won the first prize, the book "Imam Pajouhi" (research works on the Imam), which contains a selection of academic theses and dissertations, the book "A Look at the Scholarly Preliminaries of the First Imam Khomeini (RA) World Award", and the booklet "Imam from the Viewpoints of Others".



ویژه نخستین
جایزه جهانی

Special Issue on the First
**Imam
Khomeini^(RA)**
World Award



Imam Khomeini
world awards



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Islamic Culture & Relations Organization
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