

Iranian sports community bids farewell to Leader, minister reaffirms commitment to his vision



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Martyred Khamenei viewed unity as Iran's greatest asset: *Pezeshkian*

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A vehicle carrying coffins of Ayatollah Seyyed Ali Khamenei and his family members makes its way as people attend a funeral procession for Iran's martyred Leader, who was assassinated on February 28 in Israeli and US airstrikes, in Tehran, Iran on July 6, 2026. khamenei.ir



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Intellectual foundations of late Leader's foreign policy



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ANALYSIS EXCLUSIVE

The foreign policy of the Islamic Republic of Iran over the past three decades has been shaped to a large extent by the guidance of the martyred Leader, Ayatollah Seyyed Ali Khamenei. Within his intellectual framework, foreign policy is not merely an instrument for managing relations between states or pursuing short-term interests. Rather, it constitutes an integral part of the Islamic Republic's broader strategy to safeguard its independence, national security, Islamic identity, and the ideals of the 1979 Revolution. From this perspective, foreign policy extends well beyond the realm of diplomacy, maintaining deep ties with cultural, ideological, se-

curity, and economic dimensions. Accordingly, many of the Islamic Republic's major decisions and actions on the international stage can be understood within this conceptual framework. Among the principles that occupy a central place in his thought, the three concepts of dignity, wisdom, and expediency stand out more than any others. Together, these three principles provide the framework for assessing and guiding the Islamic Republic's foreign policy and are reflected in numerous official positions and strategic decisions. The principle of dignity, as articulated by the late Leader, emphasizes preserving the honor of Islam, the Islamic establishment, and the Iranian nation. From this perspective, no agreement, negotiation, or foreign engagement that undermines the country's independence or compromises the dignity of the Iranian people is

considered acceptable. This understanding derives its intellectual foundation from Verse 8 of the Holy Quran's Surah Al-Munafiqun, which declares that dignity belongs to God, His Messenger, and the believers. Consequently, Ayatollah Khamenei consistently distinguished between negotiation and surrender. In his view, dialogue and engagement with other countries are acceptable only when conducted from a position of strength and when they do not result in yielding to external pressure or domination. In other words, the principle of dignity does not reject engagement with the international community; rather, it defines the manner in which the Islamic Republic should carry itself within the international system. Alongside dignity, the principle of wisdom highlights the rational dimension of foreign policy. Within this framework, decision-making is based on an accurate un-

derstanding of international conditions, a realistic assessment of the balance of power, careful evaluation of costs and benefits, and the prudent use of diplomatic capabilities. This approach suggests that, in the martyred Leader's opinion, idealism and realism are not mutually exclusive but complementary. From this perspective, peace and negotiations are not inherently unacceptable if they safeguard the country's interests and security. Rather, they may constitute part of a rational diplomacy that embodies wisdom—which is understood as flexibility in methods rather than retreat from principles. Expediency, the third pillar of this conceptual triangle, refers to identifying the long-term interests of the Islamic establishment under varying circumstances. In this framework, expediency does not imply altering fundamental principles or abandoning core values. Instead, it enables

the adoption of methods suited to the requirements of time and place. Accordingly, tactical flexibility is acceptable only when it serves to preserve strategic objectives and strengthen the country's position. Based on this reasoning, decisions such as accepting nuclear negotiations are viewed by proponents of this school of thought not as a departure from fundamental principles, but as an adjustment in the methods employed to achieve those very objectives. Grounded in these three principles, the concept of independence and the rejection of domination constitutes another key pillar of the foreign policy envisioned by the martyred Leader. Within this framework, the slogan "Neither East nor West" is regarded not merely as a legacy of the Revolution's early years but as an enduring element of the Islamic Republic's identity. [Page 3 >](#)