

A musical portrait of martyred Leader

Samiei's orchestra turns collective memory into sound

8 >



Foreign policy doctrine, strategy of Ayatollah Khamenei

By Edris Khosravi
Political affairs expert

OPINION EXCLUSIVE

Political scientists have long proposed different models to explain how states formulate foreign policy. Graham Allison, for example, identified the rational actor model, the bureaucratic politics model and the governmental politics model. Yet one factor has often received less attention: the personal characteristics of those who make foreign policy, particularly national leaders. While many scholars argue that personality has only a limited effect on a country's broad strategic direction, in some political systems it shapes the entire decision-making process. Iran has been one of the clearest examples of this dynamic.

Following the passing of Ayatollah Ruhollah Khomeini, Ayatollah Seyyed Ali Khamenei assumed Iran's leadership and became the country's highest authority on foreign policy. Having previously served as president, he built his diplomatic doctrine around three guiding principles of dignity, wisdom and expediency. From the beginning of his leadership until his martyrdom, these concepts served as the strategic framework for Iran's external relations. Broadly speaking, his foreign policy can be understood through five central pillars.

Triad of dignity, wisdom, expediency

At the core of his foreign policy stood a framework he personally articulated.

Dignity meant rejecting domination by foreign powers while preserving national authority and independence. Within this framework, yielding to or pleading with major powers was considered unacceptable.

Wisdom emphasized rational decision-making grounded in careful assessment of international realities and collective judgment.

Expediency recognized that when the preservation of the state and national interests required it, pragmatic flexibility was permissible, provided it did not come at the expense of fundamental principles.

Rejecting hegemony, pursuing strategic independence

A defining feature of his worldview was opposition to what he described as the international system of domination, particularly that led by the United States. This outlook was rooted in Iran's historical experience, including Washington's role in the 1953 coup and its support for Saddam Hussein during the eight-year Iran-Iraq War.

He argued that frameworks dictated by a hegemonic power should never shape Iran's foreign policy. In his view, independence was not simply a political slogan but a form of strategic self-reliance that allowed Iran to make decisions according to its own interests rather than external pressure during critical moments.

Regional priorities, Axis of Resistance

Another defining element of his doctrine was the belief that military strength underpinned diplomatic leverage.

He viewed West Asia as Iran's strategic depth and regarded support for resistance movements not only as an ideological commitment but also as a practical means of keeping threats away from Iran's borders while strengthening deterrence against Israel and the United States. Throughout his leadership, he consistently emphasized the expulsion of extra-regional military forces from the region.

Looking East, building ties with emerging powers

Iran's relationship with Russia formed an important part of what became known as the "Look to the East" strategy, reflecting broader changes in the global balance of power.

In international relations theory, adopting a Look to the East policy generally means reducing dependence on traditional Western power structures while strengthening engagement with emerging powers across Asia and the Pacific. For Iran and Russia, this approach centered on building a strategic partnership designed to resist external pressure and challenge a unipolar international order.

Their cooperation rests on several foundations.

First is the balance of power. From a realist perspective, both countries seek to counterbalance powers they regard as threatening their security, making cooperation a tool against regional unilateralism.

Second is energy security and economic cooperation. As two of the world's largest energy producers, Iran and Russia have sought to expand collaboration on energy infrastructure, transport corridors such as the International North-South Transport Corridor, and financial arrangements that reduce dependence on Western systems, including SWIFT.

Third is technological and defense cooperation. With access to Western technology increasingly restricted, industrial partnerships and technical exchanges have become another pillar of bilateral relations.

Although the late Leader repeatedly stressed that Iran's foreign policy should not be confined to any single geopolitical direction, in recent years he placed particular emphasis on two complementary strategies.

The first was deepening strategic relations with China and Russia as the center of global power gradually shifted toward Asia, creating a counterweight to Western pressure and unilateral policies. Iran's long-term strategic agreements with both countries reflected this approach.

The second was support for multilateral institutions such as the Shanghai Cooperation Organization and BRICS as vehicles for moving beyond a unipolar international order.

Page 3 >

Mourners bid farewell to Leader in holy city of Qom

2 >



People hold a mass funeral procession for Iran's martyred Leader Ayatollah Seyyed Ali Khamenei and his family members, who were assassinated on February 28 in Israeli and US airstrikes, in Qom, Iran on July 7, 2026. khamenei.ir

Mourners bid farewell to Leader in holy city of Qom

National Desk

Funeral proceedings for the martyred Leader of the Islamic Revolution Ayatollah Seyyed Ali Khamenei concluded in the country's holy city of Qom on Tuesday as millions of people paid their respects to him after a massive procession in the capital the day before.

Mourners gathered at the Holy Jamkaran Mosque in Qom to offer funeral prayers for the martyred leader and members of his family.

The funeral prayer was led by Grand Ayatollah Abdullah Javadi Amoli on Tuesday morning, drawing millions of worshippers, religious scholars, government officials, military commanders, and other dignitaries.

Following the prayer, the bodies were taken to the Shrine of Hazrat Fatima Masumeh as large crowds arrived in Qom from across the country.

The multi-day funeral began on Friday with Ayatollah Khamenei's body lying in state at Tehran's Imam Khomeini Mosalla and foreign dignitaries and religious figures paying their respects. It continued on Saturday and Sunday with a public farewell and prayers, respectively.

On Monday, large crowds packed the streets of Tehran as the funeral convoy made its way through the Iranian capital.

The ceremonies will continue in neighboring Iraq on Wednesday. Iraqi authorities have finalized preparations for a three-stage funeral, with official ceremonies in Najaf followed by public processions across the holy city and Karbala, where massive crowds are expected under extensive security and logistical arrangements.

The final funeral rites are set to take place on Thursday in the northeastern Iranian city of Mashhad, where Ayatollah Khamenei will be buried at the shrine of Imam Reza (AS), the eighth Shia Imam, in accordance with the martyred Leader's will.

Ayatollah Khamenei was assassinated, alongside some of his family members, on February 28, the first day of the 40-day illegal war of aggression waged by the United States and the Israeli regime against Iran.

The Assembly of Experts subsequently appointed Ayatollah Seyyed Mojtaba Hosseini Khamenei as the new Leader of the Islamic Revolution.



People hold pictures of the martyred Leader of the Islamic Revolution Ayatollah Seyyed Ali Khamenei as they bid farewell to him during a funeral procession in the holy city of Qom, Iran, on July 7, 2026.

IRNA

Iran warns Trump to speak with respect or face 'different language'

International Desk

Iran's secretary of the Supreme National Security Council (SNSC) advised the US president to speak to the Iranian people with respect after Donald Trump renewed military threats against Iran if no deal is reached between the two countries.

Speaking to reporters in the Oval Office, US President Donald Trump said Monday that the US will win the Iran war "one way or the other."

"We're either going to make a deal, or we're going to finish the job. It won't be tough to finish the job," Trump declared.

In a statement issued on Monday, the SNSC's secretary Mohammad Bagher Zolghadr directly addressed the US president, describing him as "delusional" for threatening Iran's 91 million people.

"To the delusional President of America, who today threatened 91 million Iranians, I say: Previ-



Mohammad Bagher Zolghadr

IRNA

ously, as the president of a rootless country with a mere 250-year history, you spoke in similar terms about erasing Iran's several-thousand-year-old civilization. The only result for you was defeat, helplessness, and desperate pleas for negotiations and ceasefire," Zolghadr said.

He emphasized that Iranians are unfamiliar with and unmoved by the language of threats from foreigners.

"Iranians are not familiar with the language of threats. Therefore, speak to the Iranian people with respect; otherwise, we will respond to you in a different lan-

guage," the senior official warned. Iran and the US signed a 14-point Memorandum of Understanding (MOU) on June 17 to end a US-Israeli aggression against Iran, which began in February. The agreement is not a final peace agreement, but rather an interim framework intended to end recent hostilities and create a roadmap for negotiating a comprehensive deal within 60 days.

Iranian Foreign Minister Abbas Araghchi also said on Tuesday that neither the Iranian people nor the armed forces will be moved by threats.

After attending the funeral ceremony of the martyred Leader in Qom on Tuesday, Araghchi wrote in a post on his X account that millions of proud Iranians gathered in unity to pay tribute to Ayatollah Seyyed Ali Khamenei and his enduring legacy.

"Neither them nor our Brave Armed Forces are moved by any threats," he said.

Speaker vows punishment for those behind assassination of Ayatollah Khamenei

International Desk

Iranian Parliament Speaker Mohammad Baqer Qalibaf said the perpetrators behind the assassination of Leader of the Islamic Revolution Ayatollah Seyyed Ali Khamenei would ultimately be punished, stressing that his martyrdom has strengthened public resolve.

In a message on Monday, Qalibaf praised the massive funeral procession for the late Leader, who was martyred on February 28, the first day of the US-Israeli unprovoked war of aggression against Iran, emphasizing that the Islamic Republic's system would firmly continue to stand. The parliament speaker also said that mourning the Leader's martyrdom had become "an epic of awareness and resolve," adding that it had "given renewed momentum to the movement toward the definitive victory of Islamic Iran and the Islamic world."

Addressing public demonstrations in recent months, Qalibaf noted in his message that Iranians had consistently expressed their strong opposition toward the United States and Israel.

"The people, who have served as the



Mohammad Baqer Qalibaf

IRNA

driving force and steadfast supporters of their Revolution for the past 47 years, have, over the past four months, chanted 'Death to America' and 'Death to Israel' every night, expressing their hatred and revulsion toward those who martyred our Leader and demanding revenge," he stressed.

Qalibaf also vowed that those responsible for attacks on Iran and for the martyrdom of the Leader, high-ranking officials and thousands of innocent people would face punishment.

He further stressed that the "final step of vengeance" would be achieved through the "liberation of Holy al-Quds," from the shackles of the Zionist regime.

Iran: German FM's remarks on Strait of Hormuz 'grotesque distortion of reality'

International Desk

Iranian Foreign Ministry's spokesman Esmail Baqaei criticized remarks by German's top diplomat on demining the Strait of Hormuz, describing them as utterly shameful and a grotesque distortion of reality.

In a statement on X on Monday, Baqaei said the German official's rhetoric exposes Berlin's complicity in the illegal US-Israeli war of aggression against the Islamic Republic.

"The German Foreign Minister's rhetoric on the Strait of Hormuz is utterly shameful — a grotesque distortion of reality that reeks of Mephistopheles in Goethe's Faust," Baqaei stated.

"Germany must be held fully accountable for its complicity in military aggression against Iran and bear the heavy costs of its active participation



AP

in the crime of aggression," he said. "No amount of offensive posturing will allow the Berlin regime to evade responsibility for its role in this illegal war and the war crimes committed against the Iranian people," Baqaei said.

The condemnation came after German Foreign Minister Johann Wadepuhl publicly opposed any form of tolls or service fees for transit through the Strait of Hormuz and claimed Iran

must ultimately pay for mine-clearance operations while rejecting any incentives for Tehran's cooperation.

Wadepuhl has also insisted the vital waterway must be reopened "without any restrictions whatsoever" and without the possibility of levying charges, a position Iranian officials view as blatant interference in the Islamic Republic's sovereign rights.

The Strait of Hormuz remains under the full and exclusive authority of the Islamic Republic following the US-Israeli war of aggression.

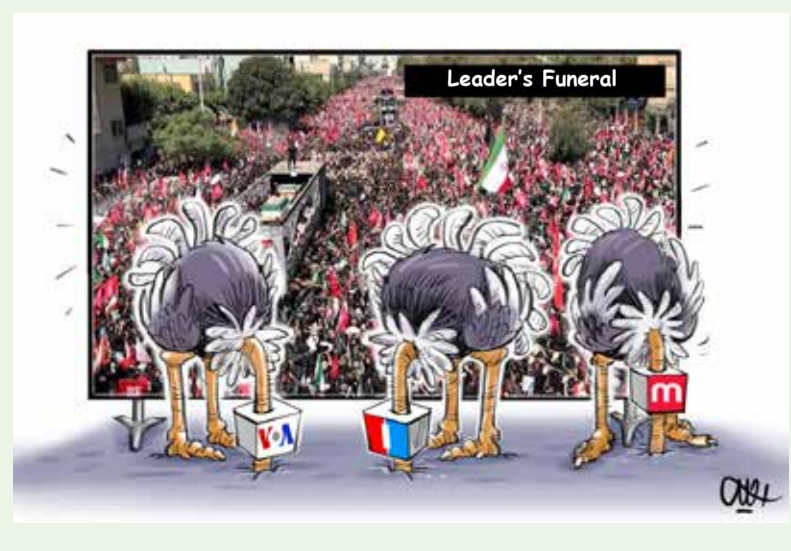
Iranian forces continue to exercise intelligent control over all traffic through the strategic chokepoint.

Senior Iranian lawmakers have repeatedly stated that the management of the Strait of Hormuz is solely Iran's responsibility as an inseparable part of national sovereignty.



Mohammad Ali Rajabi
Cartoonist

CARTOON



Gov't pays solemn tribute to Ayatollah Khamenei's lofty ideals

Iran's nuclear progress owes to martyred Leader's support: **AEOI chief**

Economy Desk

Mohammad Eslami, the head of the Atomic Energy Organization of Iran (AEOI), said the Islamic Republic's nuclear industry gained current achievements through the guidance and support of the martyred Leader of the Islamic Revolution, Ayatollah Seyyed Ali Khamenei.

Eslami announced in a televised interview on Tuesday that long-term strategic policies devised under the martyred Leader laid the foundation for the development of nuclear technology and power generation in the country.

Pointing to the country's scientific and technological development, Eslami said the martyred Leader had consistently backed strategic sectors, including nuclear technology, from the outset.

"In both the defense sector and strategic fields that contribute to national strength, such as nuclear technology, the martyred Leader stood firmly from the very beginning with remarkable perseverance."

Eslami said Ayatollah Khamenei first emphasized the need to reach 20,000 megawatts of nuclear electricity generation capacity in 2007, describing the target as a continuing national priority.

He said the first unit of the Bushehr Nuclear Power Plant in southern Iran is currently in operation, while construction of the plant's second and third units is underway.

He added that engineering contracts have already been signed for a planned 5,000-megawatt nuclear power plant in the southern Iranian Hormozgan Province.

Eslami said that under Iran's long-term development plan, additional nuclear power plants are expected

to begin entering service around 2030 and 2031 to help supply electricity for industry and households. Concluding the interview, Eslami pointed to the extensive farewell and funeral ceremonies that have gone underway to honor the martyred Leader, saying the turnout demonstrated that Iranians are a well-informed nation.

"The massive public turnout and the slogans chanted by participants sent a clear message to Iran's enemies, enemies whose actions have shown that they have no commitment to humanitarian or ethical principles and pursue only their own interests," he stated. "With this awareness, they (the nation) have chosen a path that brings dignity to themselves and their country, while continuously enhancing the nation's strength."

Ayatollah Khamenei gave his life for Iran's progress: Paknejad

Speaking on Monday on the sidelines of the funeral ceremony for the martyred Leader of the Islamic Revolution, Oil Minister Mohsen Paknejad said Ayatollah Khamenei stood steadfast for the advancement of Iran until his final breath, sacrificing his life for the dignity of Islam and the nation's progress.

"We, the people of Iran, lost a wise and visionary leader who deeply believed in his ideals and principles and stood by them until his final breath," he said.

Paknejad emphasized that the martyred Leader was not only admired by the Iranian nation and Muslims around the world but also inspired freedom-seeking people of other faiths across the globe.

The oil minister described the loss

as a profound tragedy for the Islamic Revolution, saying the passing of such an extraordinary figure would remain an enduring sorrow in the hearts of the Iranian people.

He added that the massive public turnout represented not only a farewell to the martyred leader but also a renewed pledge of allegiance to his successor, Ayatollah Seyyed Mojtaba Khamenei, reaffirming the ideals of the Islamic Revolution and demonstrating the continuity of its path.

Aliabadi: Martyred Leader stressed self-reliance, domestic expertise

Energy Minister Abbas Aliabadi hailed the late Leader's legacy, saying his emphasis on self-reliance, domestic expertise and confidence in Iran's capabilities had driven decades of development.

Speaking on the sidelines of funeral ceremony, Aliabadi said electricity generation capacity had increased from about 13,000 megawatts at the start of the Leader's tenure to more than 100,000 MW.

The minister added that drinking water treatment plants had grown from around 40 to more than 280, while the number of major national dams had risen from 29 to over 290, attributing the progress to policies pursued under the martyred Leader's guidance.

Agriculture min. lauds Ayatollah Khamenei's focus on food security

Agriculture Minister Gholamreza Nouri-Qezelgeh said the late Leader's guidance had reinforced the government's commitment to supporting domestic production, self-sufficiency and food security.

Nouri-Qezelgeh said the leader had

consistently described food security as a pillar of national strength and had advocated support for rural communities and agricultural producers. The minister said the government's strategy would continue to prioritize domestic production and farmers, adding that the Leader's directives had provided officials with a framework for pursuing agricultural development and self-sufficiency.

Roads minister highlights late Leader's path of honor, dignity

Roads and Urban Development Minister Farzaneh Sadeq Malvajerd praised the martyred Leader's legacy, saying he had shown the country the path to national strength and that his close connection with the public would be remembered in history.

Speaking on the sidelines of the funeral ceremony in Tehran, Sadeq Malvajerd said the large turnout reflected continued public support for the Islamic Republic.

The minister said the late Leader had consistently emphasized public participation and national unity, adding that some social analysts had underestimated public sentiment and that Iran would continue its development with popular backing.

Ayatollah Khamenei prioritized workers' welfare: Meydari

Minister of Cooperatives, Labor and Social Welfare Ahmad Meydari said support for workers had been a key priority of the late Leader, recalling what he described as their final meeting before the Leader's martyrdom on February 28, 2026.

Meydari said Ayatollah Khamenei

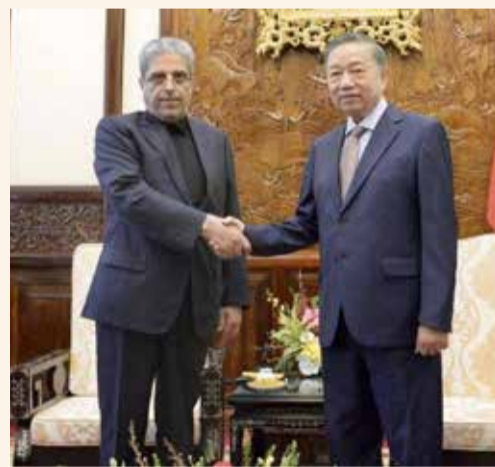


Late Leader of the Islamic Revolution Ayatollah Seyyed Ali Khamenei (R) visits Iran's nuclear achievements as the head of the Iranian nuclear organization, Mohammad Eslami (L), accompanies him in his visit in June 2023.

had endorsed government plans to expand workers' housing and vocational skills training, urging officials to pursue both initiatives. Meydari said the Leader's annual meetings with workers throughout

his tenure reflected his concern for their welfare and pledged that the government would remain committed to advancing policies aimed at improving workers' living conditions.

Vietnam bills economic cooperation as cornerstone of ties with Iran



Economy Desk

Vietnamese President To Lam said economic cooperation should become the main pillar of relations with Iran, calling for expanded collaboration in culture, education and tourism sectors between Hanoi and Tehran.

The remark was made as Iran's newly appointed Ambassador to Vietnam

Akbar Qassemi (L), Iran's newly appointed ambassador to Vietnam, shakes hands with Vietnamese President To Lam in the capital Hanoi on July 6, 2026.

IRNA

for his part, said Tehran was prepared to expand consultations and establish expert working groups to promote political, economic, parliamentary, commercial, technological, cultural and tourism cooperation.

Qassemi also said Iran's geopolitical and strategic position had been significantly strengthened since March 2026, creating new opportunities for cooperation between Tehran and Hanoi across multiple sectors. As reported by IRNA, Lam offered condolences over the martyrdom of Iran's Leader Ayatollah Seyyed Ali Khamenei and expressed sympathy with the Iranian government and people.

Lam praised Iran's ancient civilization and historical heritage, and noted that both countries shared experiences of resisting foreign domination and valued national resilience. Qassemi said Iran's martyred Leader held a favorable view of Vietnam's history and people, often citing the country's struggle for independence and its emphasis on self-reliance as an example of national perseverance.

Lam also welcomed the Islamabad memorandum of understanding between Iran and the United States, expressing hope that the process would produce more comprehensive results and contribute to greater regional and global stability.

Foreign policy doctrine ...

Engaging world without compromising main values

Ayatollah Khamenei did not oppose diplomacy itself. Rather, he argued that diplomacy should serve the broader ideals of the Islamic Revolution.

This meant pursuing what he described as proactive diplomacy. In the face of international pressure, he favored active engagement and presenting Iran's case rather than remaining silent or adopting a passive posture.

He also emphasized public diplomacy, arguing that global public opinion, particularly across the Islamic world, could influence government policies and therefore deserved sustained attention.

Enduring external, internal challenges

Despite these strategic principles, the Leader consistently acknowledged that

Iran's foreign policy faced significant obstacles.

Externally, the greatest challenge came from pressure within the international system.

Economic sanctions and what he described as economic warfare represented the most powerful instruments used to weaken Iran's diplomatic influence and broader national capabilities. In his view, the objective was to raise the costs of Iran's regional policies until the country abandoned its principles or retreated from its commitment to national dignity.

At the same time, efforts by major powers, particularly the United States, to limit Iran's regional influence were aimed at complicating Tehran's neighborhood diplomacy by creating persistent security challenges.

He also argued that international actors often applied double standards, using one set of rules when discussing diplo-

macy and another when addressing deterrence, thereby placing Iran in a position of chronic international distrust.

Domestic challenges, however, were equally important.

Perhaps the most difficult task was coordinating military and security institutions with the country's diplomatic apparatus. Without close coordination, contradictory signals could emerge, with diplomats advocating negotiations while military actions suggested escalation, or vice versa. Managing public expectations also remained a persistent challenge. Under the strain of economic pressure, many Iranians sought both the preservation of national dignity and independence and the lifting of sanctions to improve living standards. Reconciling these competing expectations posed a difficult test for policymakers.

Finally, limited resources constrained implementation. Pursuing a strategy of

regional resistance while simultaneously advancing domestic economic development required substantial financial and human capital, making effective resource management increasingly difficult under sanctions.

Overall, the late Leader's foreign policy record can be summarized through several key initiatives and strategic priorities:

1. Engagement with international organizations: He consistently called for an active Iranian presence in regional and international institutions, including the United Nations and the SCO, as part of his broader Look to the East strategy.
2. Expanding ties with non-Western countries: He repeatedly emphasized strengthening strategic partnerships with Asian powers, particularly China and Russia, while deepening relations with neighboring states across the region.
3. Support for Axis of Resistance: Under his leadership, Iran maintained consistent

political and strategic backing for allied political and armed groups across the region, including those in Palestine, Lebanon and Syria, in opposition to Israeli and US policies.

4. Responding to sanctions: He directed policymakers to employ economic and diplomatic tools to counter international sanctions and reduce their impact by expanding trade through alternative markets and financial channels.

5. Playing role in resolving regional disputes: He advocated regional dialogue among the Persian Gulf states and encouraged efforts to ease tensions through regional diplomacy rather than intervention by extra-regional powers.

In the final analysis, Ayatollah Khamenei elevated Iran's position to that of a regional power during his years in office, to the point where few major developments in the Middle East could be addressed without Iranian participation.

Martyr Khamenei and question of Iran's autonomy

By Morteza Golpoor
Deputy editor-in-chief
of Iran Newspaper

OPINION
EXCLUSIVE

Exactly 222 years after Iran's defeat in the Russo-Persian Wars, Ayatollah Seyyed Ali Khamenei stands as the sole Iranian sovereign who, confronting the direct menace of the Western hegemonic power's aggression and belligerence, stood fast with his lifeblood and raised the flag of Iran's autonomy. Consequently, one may rephrase the celebrated aphorism of Jalal Al-e Ahmad thusly: "After 200 years, the blood-drenched body of Ayatollah Seyyed Ali Khamenei constitutes the reconsolidation of the historic edifice of Iran's quest for autonomy against two centuries of hegemonic Western endeavor to dominate this land."

We have frequently neglected that our preoccupation over the preceding two centuries was not exclusively the promulgation of law, but also the preservation of sovereignty; and perchance our predecessors desired that very law to safeguard Iran's autonomy thereby. Nazem al-Islam Kermani and other activists antecedent to and subsequent to Iran's Constitutional Revolution repeatedly warned that law must be instituted to render this nation orderly; otherwise, this country, devoid of legal framework, would prove incapable of withstanding the emergent and novel powers of the globe.

In the 200-old aspiration for autonomy and liberty, both the intellectuals and "the illustrious hierarchy of the ulama" (an appellation employed during the Qajar epoch for the religious scholars) were concordant in orientation and aligned in trajectory. Mirza Yusuf Khan Mostashar al-Dowleh, who composed the treatise "One Word" for the establishment of "law," was no less worried regarding the obliteration of the nation's sovereignty and the subjugation of Iran at the hands of the Europeans than was Hojjat al-Islam Agha Seyyed Mohammad Tabatabai, one of the preeminent figures among the pro-Constitutional clerics.

Nazem al-Islam Kermani belonged to the clerical class and served as the superintendent of a novel-style school denominated "Islam," which had been founded by Mr. Tabatabai. In his "History of the Iranian Awakening," Nazem al-Islam recounts that one night, upon visiting the residence of "His Eminence Hojjat al-Islam," he discovered him immersed in profound contemplation, with the "Travelogue of Ebrahim Bey" open before him. Tabatabai, who himself constituted one of the "chiefs" of the Muslim Iranian nation (chief of the nation in contradistinction to chief of the state, which at that time referred to the monarchical apparatus), requested Nazem al-Islam to establish a secret society for the preservation of Iran and the arousal of the Iranians.

When, within that clandestine assembly, certain associates expressed despair, alleging their incapacity to advance "this sacred enterprise; the law," Nazem al-Islam reminded them that they now possessed the backing of one of the most preeminent clerics of the age in Tehran, namely, Tabatabai. This story concerns the preservation of Iran's sovereignty and the



The large poster displayed at Valfar Square in central Tehran, Iran, on March 10, 2026, depicts the founder of the Islamic Republic Ayatollah Ruhollah Khomeini (l) watching as his successor the late Ayatollah Seyyed Ali Khamenei (c) hands over an Islamic Republic of Iran flag to his son and new Leader Ayatollah Seyyed Mojtaba Khamenei.
● AFP

restoration of its historically lost grandeur against the incursion of the northern neighbor, Tsarist Russia, and the eastern and southern neighbor, colonial England.

Later on, the trajectories of the intellectuals and the clergy diverged, a schism that engendered considerable detriment to Iran — injuries whose remedy lies solely in the approximation of the paths of those two caravans that behold a single destination. In any case, the seed of the concept of "Iran's strategic isolation" was sown precisely during this period, an epoch in which, according to the contemporary writers, the rope of Russia from the north and the rope of England from the south had been cast about Iran's neck, and they were on the verge of erasing from the face of the earth the autonomy of the protected Islamic realms and the heir to the Persian territory.

From those sessions of the secret society, as recounted by Nazem al-Islam Kermani, down to the present day, alongside all the disagreements and divergences of perspective regarding social, political, and economic matters, one contentious issue has been the following: which path leads to the preservation of Iran's autonomy? This also entails preserving sovereignty against powers that, for 200 years until now, have been vastly superior to Iran in economic and military terms and have, throughout these entire 200 years, not for a single day left Iran in peace.

At one juncture, they severed the Caucasus and Azerbaijan from us; at another, Herat and portions of Balochistan; and at yet another, sections of the western border and islands in the southern Persian Gulf. Their final effort also took place during the eight-year Sacred Defense.

Iranians exhibited disparate reactions to these "new neighbors" — namely, states that shared no common border with Iran but whose economic might and military potency had reached Iran's frontiers. The Qajars perceived their salvation in repeated capitulations. In the next dynasty, Reza Shah Pahlavi, who sought to align with Germany as an emergent power, saw his fate sealed on September 11, 1941, by the other great powers. Subsequently, the Soviets seized Azerbaijan, and Mohammad Reza Shah Pahlavi entertained no hesitation until his final moment that he must rely upon the United States.

The Islamic Republic terminated any form of "positive equilibrium". The Islamic Republic discerned the path to autonomy in "neither East nor West," signifying that, to preserve sovereignty, no concession ought to be granted to any hegemonic power, and we shall

Ayatollah Seyyed Ali Khamenei (2nd row-3rd l) is seen attending the opening ceremony of the Assembly of Experts for the Constitution on August 19, 1979, where the Iran's constitution was later written.
● iichs.ir



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The strategy of Martyr Ayatollah Seyyed Ali Khamenei was the preservation of Iran's autonomy by Iran itself, not through the backing of any foreign power. How extraordinary! How did he elect this strategy when he had experienced the crushing weight of Iran's isolation throughout the eight years of the Sacred Defense?

rise by our own effort. The strategy of Martyr Ayatollah Seyyed Ali Khamenei was the preservation of Iran's autonomy by Iran itself, not through the backing of any foreign power. How extraordinary! How did he elect this strategy when he had experienced the crushing weight of Iran's isolation throughout the eight years of the Sacred Defense? This is the very question that demands deliberation and exploration to comprehend why the Leader of the Islamic Republic, subsequent to enduring an eight-year war, did not gravitate toward positive equilibrium and instead persisted in his endeavor to maintain Iran's sovereignty solely through reliance upon Iran's indigenous capacities. The response to these questions elucidates a historical watershed.

The Ramadan War transformed the theater of Iran's autonomy struggle after 200 years of contention with global powers. Martyr Khamenei did not deny the enemy's military might nor its audacity in deploying that power. On February 17, 2026, he declared: "The president of the United States... keeps saying we have sent an aircraft carrier toward Iran! Very well, an aircraft carrier is, of course, a perilous instrument; yet more perilous than the carrier is the weapon capable of submerging that carrier to the ocean's floor!"

During the Ramadan War, the Americans dispatched the aircraft carrier USS Gerald R. Ford to the theater of combat to augment their offensive capability, joining the USS Abraham Lincoln, which was already engaged in offensive operations against Iran in the Gulf of Oman. The Americans initially claimed that a fire had broken out in the laundry facility of the Gerald R. Ford and that it would need to proceed to a European port for repairs. Subsequently, they announced that the carrier had been temporarily withdrawn from operational military deployment. No one believed that Iran had inflicted such a calamity upon that "perilous instrument" until the president of the United States himself confessed. Trump stated: "We knew there was a problem when we noticed at 1:00 in the morning every 32 seconds another airplane, a very fast plane was coming off the deck of an aircraft carrier. That's actually the biggest aircraft carrier in the world. And every 32 seconds, boom, boom, boom. And it was 1 o'clock in the morning. So we said, 'OK, I think we're in trouble.' But they were ready for us, Johnny. And we were ready. He said, 'We were ready.' And then they hit us and they came from 17 different angles. They were here, they were there, we ran for our lives."

Prior to this confession by Trump, the spokesperson for the Khatam al-Anbiya Central Headquarters had stated: "The alteration of this carrier's course toward the US base and its attempt to avoid transiting the Bab el-Mandeb Strait

have raised the question in the minds of global and regional public opinion as to why a 13-billion-dollar US warship should harbor fear and trepidation before several thousand-dollar fast boats of the resistance forces?! Although such a precarious and unstable condition has, precisely in recent days, also been induced for the other American carrier, the Abraham Lincoln, in the Indian Ocean."

The assassination of Martyr Khamenei also signifies a fundamental transformation in Iranians' attitude toward the West. From the morning of February 28, 2026, the blood of Martyr Khamenei became the point of origin for that transformation which Hamid Dabashi, the Iranian professor at the University of California, denominated a "Copernican revolution" in the mind and consciousness of Iranians. He stated: "Today we have entered an epistemic paradigm shift. An event has transpired in Iran and in our intellectual imagination such that we can no longer regard the world prior to February 28. For a cultivated Iranian, male or female, who has resisted two savage nuclear powers for over 30 days, emerged with honor, preserved the nation's territorial integrity, and now, having risen at dawn, is rebuilding the ruins, constructing bridges, restoring universities, and holding in memory the children hastily buried — this condition has rendered our mentality akin to a Copernican revolution."

He added: "Whatever internal conflicts we had, all of these have now been effaced and vanished. The time has come to change our mediator. That is to say, I should no longer strive, with reference to a hypothetical and imaginary white male seated in my mind, to convince him that as an Iranian, I possess civilization, history, and identity and have something to say to the world. That person no longer exists in my mind."

The blood of Martyr Khamenei will become the origin of Iranians' intellectual and spiritual revolution in redefining their relationship with the East and the West of the world — a pure blood that shall irrigate the roots of Iran's millennia-old tree of autonomy. Subsequent to this war, the Iranian human being will redefine his or her relationship with the world, a world in which "the West" will no longer occupy the center, and this is precisely the Copernican transformation in Iran. At the base of this tree, the blood of the daughter, son-in-law, and grandchild of Martyr Khamenei, together with the blood of the children of Minab, Lamerd, and Shahrekord, or the blood of Martyr Ali Larijani and other pure lifebloods, have been spilled without any distinction. The grave offense of these martyrs was this: being Iranian and refusing to look away from the glorious path of their beloved homeland's sovereign ascendancy.

In the words of the sagacious Martyr Khamenei, "I am not a person to be lulled to sleep by the enemy's lullabies." And in the words of Martyr Larijani, a disciple of the school of Khomeini and Khamenei, who, in response to Trump's egregious threat to annihilate Iranian civilization, declared: "The Ashura-inspired nation of Iran does not fear your spurious threats. Those greater than you likewise could not eliminate the Iranian nation. Beware lest you yourselves be eliminated!" The recompense for such Iranians, who did not flinch before the threat and intimidation of the world's greatest economic and military power and did not retreat a single step from the ideal of Iran's autonomy, was martyrdom.

The article first appeared in the Persian-language newspaper Iran.

Pathologies afflicting Islamic philosophical tradition in eyes of martyred Leader

Restoration of philosophy to fabric of politics, society



By Mohsen Mohajernia
Professor of political philosophy

OPINION
EXCLUSIVE

For the elucidation of the views of the martyred Leader of Iran's Islamic Revolution Ayatollah Seyyed Ali Khamenei concerning Islamic political philosophy, one must first succinctly explain his intellectual station within the context of the Islamic political philosophical tradition.

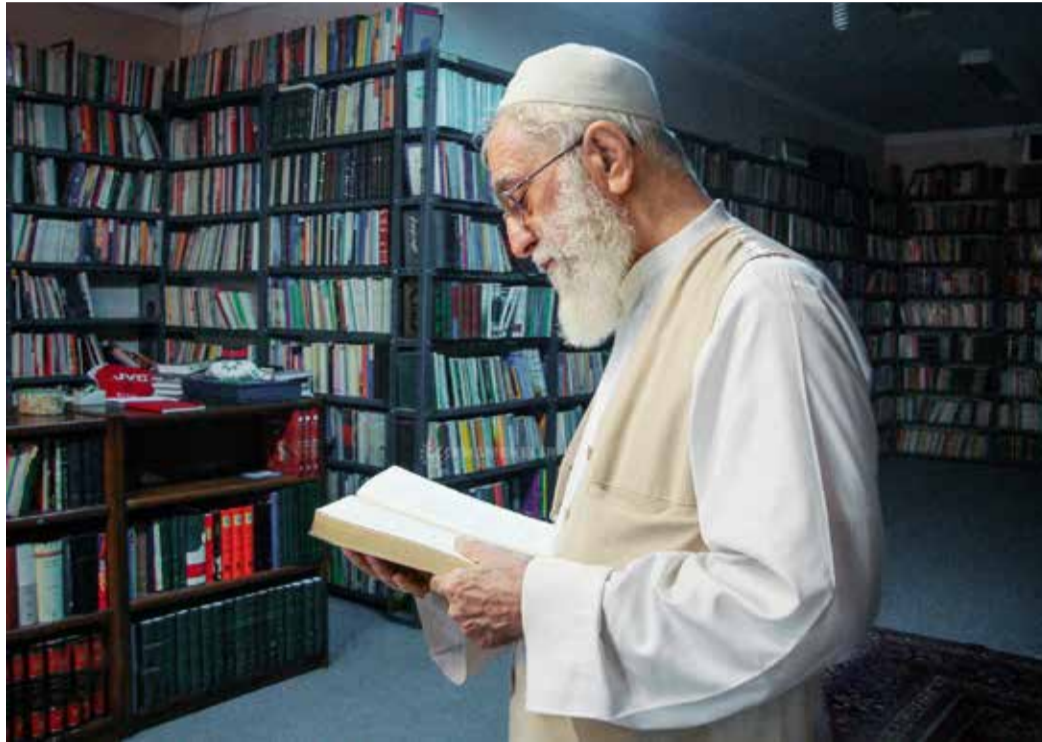
By "Islamic political philosophy," I intend that historical tradition of philosophical thought within the Islamic world, a tradition commencing with al-Farabi, perpetuating and fortifying itself throughout history via Peripatetic wisdom, and culminating ultimately in the philosophy of the Islamic Revolution. Within this tradition's continuum and extension reside the "Two Imams of the Revolution," namely Ayatollah Khomeini and the martyred Ayatollah Khamenei. In this discourse, I shall address certain axial themes susceptible to pathologico-examining scrutiny from the perspective of the martyred Leader within Islamic political philosophy.

Extension of philosophy into politics, society

Among the most consequential critiques advanced by the martyred Leader against Islamic philosophy is its incapacity to generate a "social and political extension". He maintained that, notwithstanding the ideational richness and the presence of illustrious philosophers and sages within this tradition, Islamic philosophy has failed to acquire its befitting station in social existence and the lifeworld of the faithful, remaining predominantly at the level of subjectivism and generalities. In other words, Muslim philosophers have seldom arisen in the political field to champion "social and political religion". This deficiency, however, has been substantially ameliorated by the Islamic Revolution. Consequently, one may regard the "philosophy of the Islamic Revolution" as an autonomous school alongside other philosophical schools — a school wherein the role of Ayatollah Khamenei is conspicuous and within whose framework this historical shortcoming has been to a considerable degree redressed, with the social and political extension of philosophy attaining objective realization.

Disused state of philosophy

Another pathology, partially derivative from that same absence of philosophy's social and political extension, is the "disused state of philosophy" within the Islamic tradition. Naturally, when philosophy proves incapable of exerting effective presence in the societal and political sphere, it becomes marginalized and distances itself from the substantive intellectual life of the community.



Leader of Iran's Islamic Revolution Ayatollah Seyyed Ali Khamenei is seen reading a book in his library in this newly released image.
● IRNA

Marginalization of philosophers

In consequence of philosophy's disused state, philosophers, too, have been pushed to marginality. From the martyred Leader's perspective, this marginalization has occasioned Muslim philosophers' diminished participation in the theater of political praxis and in the strengthening of philosophical approaches within social existence.

Obscurity of philosophy, philosophers

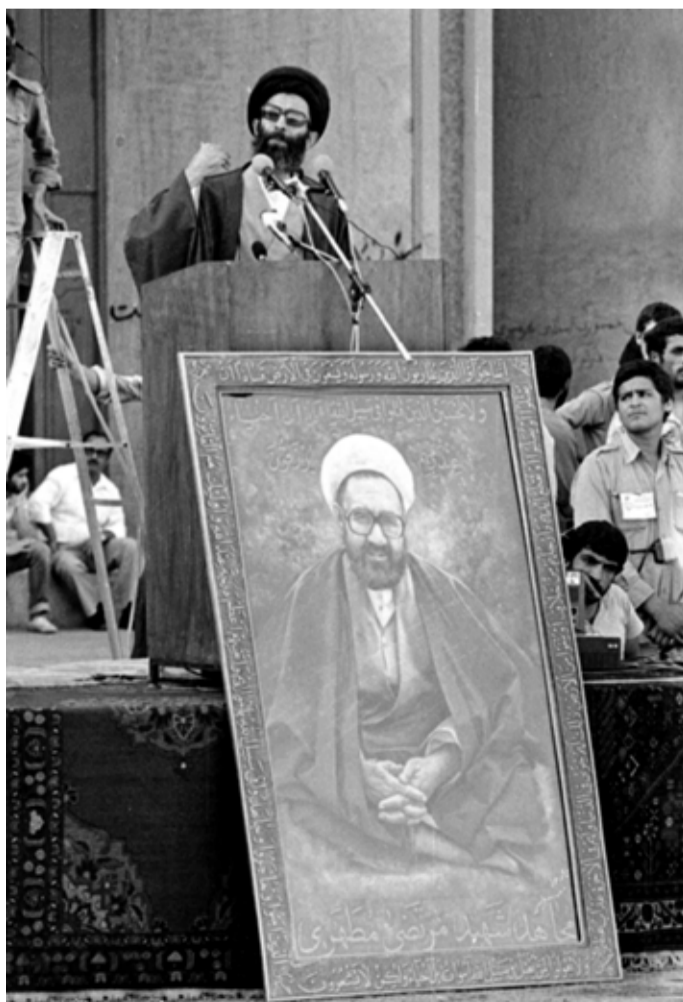
Another outcome of philosophy's disuse and philosophers' marginalization is their historical obscurity. When philosophers remain removed from the arena of power, active intellectual engagement, and political practice, they gradually fade

from historical memory as well. Despite the multiplicity of philosophers and the richness of philosophical texts in the Islamic world, many of them remain unknown today; this circumstance, in the martyred Leader's view, constitutes a grave pathology in the history of Islamic political philosophy.

Interaction with contemporary intellectual currents

Another point upon which the martyred Leader insists is that

● Ayatollah Seyyed Ali Khamenei delivers a speech at the University of Tehran, Iran, during a commemoration ceremony for the martyrdom of Ayatollah Morteza Motahhari, a prominent Muslim philosopher.
● iichs.ir



religious culture and thought have, throughout history, succeeded in appropriating, purifying, and reproducing external concepts and elements within an indigenous framework. Nevertheless, this process has not been realized in a worthy manner within the philosophical domain, and Islamic philosophy has failed to engage actively with the literature and intellectual currents contemporaneous with itself and to reproduce concepts in its own philosophical language and framework. This deficiency, of course, has been substantially remedied during the Islamic Revolution, such that one may speak of a certain "philosophical renaissance".

Opaque complexity of Islamic philosophy's language

A significant pathology of Islamic political philosophy is the opaque complexity of Islamic philosophy's language. According to the martyred Leader, the language of philosophical texts is such that comprehension thereof is not easily accessible to the generality of thinkers. This linguistic complexity has converted Islamic philosophy into an esoteric discipline appealing to a select few and has precluded its transformation into a public knowledge possessing social extension — a knowledge capable of theorization and effective intervention in contemporary existence. In contradistinction, in the Western world, numerous philosophical theoreticians, particularly in the domains of politics and society, have succeeded in communicating with society through a more intelligible idiom.

Absence of equilibrium within Muslim epistemic apparatus

The absence of equilibrium within the Muslim epistemic apparatus constituted another pathology that persistently occupied his attention. This signifies that, throughout history, certain epistemic domains have been fortified while others have been marginalized. For example, a doctrine denominated "the sufficiency of jurisprudence" has emerged, whereby jurisprudence has become progressively preeminent, whereas "speculative theology" has been sidelined and, consequently, philosophy has likewise been weakened and largely reduced to the rational foundations of jurisprudence. In his estimation, this disequilibrium has inflicted a serious detriment upon the body of Islamic political philosophy.

Effective confrontation with hegemony of Western political philosophy

Another pathology pertains to the contemporary period and

the ascendancy of Western political philosophical discourse. Over approximately the past century, the incursion of Western ideas, conjoined with Islamic philosophy's antecedent disuse and the marginalization of Muslim philosophers, has imposed supplementary duress upon Islamic political philosophy.

Under these conditions, numerous philosophers, for the defense of their intellectual identity, were compelled to confront and acquaint themselves with these emergent currents. This confrontation, however, was sometimes conducted without planning and systematization and happened in a certain "incoherent mixture". Moreover, this process, in certain instances, also culminated in a species of intellectual surrender, which itself constitutes an additional pathology for the Islamic philosophical tradition.

Eudaimonistic contemplation; principle of Islamic political philosophy

Another pathology that attracted the martyred Leader's attention is the weakening of idealism and value-orientation in Islamic philosophy. In the Islamic philosophical tradition, the ultimate end of thought has been the attainment of "happiness," "the good," and "human perfection". In the contemporary period, however, under the influence of certain Western philosophical currents, this "perfectionism" and "eudaimonistic contemplation" have been to some degree enfeebled.

Even in the endeavor to resuscitate philosophy's social extension, there exists the peril that this resuscitation might occur within a framework discordant with authentic religious values. Nevertheless, Ayatollah Seyyed Ali Khamenei, with an optimistic perspective, emphatically maintains that the philosophy of the Islamic Revolution, relying upon its own religious foundations and values, can acquire an autonomous and distinguished station vis-à-vis Western political philosophy.

Revivification of Islamic political philosophy

Another pathology that the martyred Leader discerns in Islamic political philosophy is a certain internal despair and pessimism concerning the possibility of revivifying Islamic political philosophy. In his conviction, throughout history and even in the present era, there persists a viewpoint that deems Islamic philosophy incapable of responding to the problems of the contemporary political lifeworld and maintains that, relying upon schools such as Illuminationism, Peripateticism, and Transcendent Theosophy, one cannot administer contemporary society. He levies a serious critique against this disheartened attitude and considers it one of the significant pathologies for Islamic political philosophy. In opposition, he emphasized that Islamic philosophy, particularly Islamic political philosophy, possesses extraordinary capacities, foundations, and values and can assume a productive role in confronting contemporary issues.

The article first appeared in the Persian-language newspaper Iran.



Among the most consequential critiques advanced by the martyred Leader against Islamic philosophy is its incapacity to generate a "social and political extension". This deficiency, however, has been substantially ameliorated by the Islamic Revolution. Consequently, one may regard the "philosophy of the Islamic Revolution" as an autonomous school alongside other philosophical schools.

Against the Odds: Young Iran turns hardship into momentum in World Cup qualifiers

Sports Desk

Iran's men's basketball team emerged as one of the standout stories of the third window of the FIBA World Cup 2027 Asian Qualifiers, overcoming months without competitive basketball and the disruption caused by the recent conflict to finish atop Group C and offer compelling evidence that a new generation is ready to carry the national team into a new era.

A squad with an average age of just 25.1 completed an impressive campaign with three consecutive victories, defeating Syria twice and avenging an earlier loss to host Jordan, despite entering the competition under far from ideal circumstances. The unbeaten run not only secured Iran's place in the next phase of qualifying but also reinforced optimism that the country's rebuilding process is gathering momentum ahead of tougher challenges against Asia's elite. Iran's preparation had been anything but routine. With the domestic league suspended and many national team players having gone more than three months without action, the squad arrived in Jordan lacking the competitive rhythm enjoyed by their rivals, many of whom had remained active in domestic and overseas leagues. The lingering effects of the recent conflict also complicated preparations, forcing the coaching staff to focus first on restoring the players' physical condition before turning their attention to tactical work.



● FIBA

Head coach Sotiris Manolopoulos brought the team together in early June, assembling a pool of nearly 20 players as training began under difficult circumstances. In an effort to compensate for the lack of competitive action, much of the final squad was selected following a domestic mini-tournament involving Esteghlal, Naft Abadan and Naft Zagros Jonoubi. Although the event attracted criticism, it ultimately proved a valuable stepping stone, allowing key players to regain match fitness before the World Cup qualifiers. The benefits became increasingly evident as the tournament progressed. Iran had to

battle back after Syria opened an 11-point lead in the third quarter of the opening game, but the team responded to claim victory before producing commanding performances against Jordan and Syria in the remaining fixtures. By the end of the window, Iran had completed a clean sweep to finish top of the group, having also ended Jordan's hopes of taking first place on home court. The victories carried extra significance given the quality of the opposition. Jordan relied on American-born guard Jalen Harris, while Syria featured experienced naturalized players Freddy Ibrahim and Donte

McGill. Yet Iran's young roster consistently matched – and often outperformed – opponents strengthened by imported talent, doing so through disciplined teamwork rather than individual brilliance. Manolopoulos identified defense as the cornerstone of the campaign. "We relied on our defense in all three games," the Greek coach said after Iran secured top spot. "We played high-level defense." The coach, however, insisted there was still considerable room for improvement. "I think our shooting performance was poor, even though we created many open opportunities

and have good shooters," he said. "We need to solve that problem." That willingness to acknowledge shortcomings despite a perfect window reflected a coaching staff determined to continue the team's development as the level of competition rises in the next qualifying phase. Perhaps the most encouraging takeaway, however, was the emergence of a youthful core capable of competing on the international stage. During stretches of both the Jordan and Syria games, Iran fielded lineups with an average age below 23 following substitutions, and the younger players responded with maturity beyond their years.

Teenager Mahdi Heydari was among the brightest prospects to emerge from the campaign, while the performances of the squad's younger members suggested Iran's future extends well beyond the current qualifying cycle.

The campaign was also achieved without three of Iran's most prominent players. Behnam Yakhchali, Mohammad Amini and Sina Vahedi all missed the qualifiers, meaning the national team could become significantly stronger once the trio returns to the fold.

For Manolopoulos, the achievement extended beyond results on the court. He praised not only his players but the entire support staff for navigating a challenging period and maintaining belief throughout the preparation.

"The conditions were really difficult for us," he said. "Coming here and beating these two teams required tremendous effort from everyone. I want to thank not only the players but every member of the staff because everyone contributed."

Iran now turns its attention to the third round of the qualifiers, starting in August, where Australia, New Zealand and the Philippines will provide a far sterner examination. Yet after topping its group despite disrupted preparations, an inexperienced squad and the absence of several key players, Iran has every reason to believe its World Cup ambitions remain firmly on course.

Persepolis eyeing sweeping squad overhaul under new coach Tartar

Sports Desk

Newly-appointed Persepolis head coach Mahdi Tartar has wasted little time outlining an ambitious rebuilding plan, with the Tehran giants preparing for a major squad overhaul ahead of the new Persian Gulf Pro League season. The club officially unveiled Tartar as its new manager

after abandoning its pursuit of Croatian coach Dragan Skočić, handing the experienced Iranian tactician one of the most coveted jobs in domestic football. Within hours of his appointment, Persepolis also completed its first summer signing by securing winger Mehdi Tikdarinejad, signalling the start of an active transfer window. According to Iranian media reports, however, the arrival of Tikdarinejad is only the beginning of a much broader restructuring project. Tartar has reportedly promised club officials that he will rejuvenate the squad by lowering its average age while reshaping almost every department of the team.

The most significant changes are expected in defense, where Tartar is understood to have informed the club that veteran center-back Morteza Pouraliganji is not part of his plans. He is also said to have reservations about Hossein Abrquenejad's suitability for his tactical system.

Persepolis is now pursuing multiple defensive reinforcements, with Masoud Mohebbi, Ali Nemati, Mohammadmehdi Zare and Danial Eiri emerging as the main

targets. Reports suggest negotiations for Mohebbi and Nemati have progressed positively, while the club hopes to secure at least one of Zare or Eiri despite the financial challenges involved.

Tartar is also looking to strengthen several other positions, with a number of players from his former club Gol Gohar believed to be on his wishlist. Right-back Majid Eidi, midfielder Pouria Pourali and young forward Pouria Shahrabadi have all been linked with moves to Persepolis, while striker Kasra Taheri is another player the club is attempting to sign on loan.

At the same time, the coach has reportedly expressed a desire to retain striker Igor Sergeev and extend Ali Alipour's contract, while adding further competition in attack through younger recruits.

The overhaul could also bring an end to the Persepolis careers of several experienced figures. Reports indicate Tartar has informed club officials that captain Omid Alishah, midfielder Soroush Rafiei, defensive midfielder Milad Sarlak and Pouraliganji are surplus to requirements. Club executives have reportedly endorsed the decision despite concerns over the influence and leadership roles those players held in the dressing room. The four players have allegedly been

notified of the decision and will not be allowed to train with the first team.

Implementing the changes, however, may prove complicated. Most of the players identified for departure remain under contract, including Alishah, whose deal was automatically extended after meeting an appearance clause. Negotiating exits for high-profile players could therefore slow the club's transfer activity despite its progress in recruiting replacements.

Tartar arrives at Persepolis with one of the strongest managerial resumes in Iranian football. The 53-year-old has coached continuously in the Iranian top flight for a record 263 consecutive weeks, surpassing the previous mark of 236 weeks.

Tartar has managed 381 Premier League matches, ranking third on the all-time list behind Amir Qalenoee and Majid Jalali, and has remained in charge until the end of every season since guiding Pars Jonoubi Jam to promotion before the 2017-18 campaign.

Persepolis will become the 12th top-flight club coached by Tartar, whose reputation for stability and organization is expected to underpin a new era as the club seeks to recover from two disappointing seasons with a younger and reshaped squad.

Every game will be like a final:

Iran's Nasri ahead of VNL Week 3



● volleyball.ir

Sports Desk

Iran outside hitter Mobin Nasri says the national team will approach every match in the third week of the FIVB Volleyball Nations League (VNL) as a final, stressing that the upcoming fixtures will be crucial in determining the team's standing in both the world rankings and the tournament table.

Iran will begin its campaign in the Serbian capital with a daunting match against surprise package Ukraine – fifth in the standings with a 5-3 record – on July 15. Head coach Roberto Piazza's men will then face Germany and Slovenia before wrapping up the preliminary phase against Turkey on July 19.

"We are facing very strong teams in the third week, and every match is like a final for us," Nasri said. "We will do everything we can to win all of our games because we know these matches are extremely important for both our world ranking and our position in the standings."

Iran defeated Cuba 3-1 (25-22, 25-21, 20-25, 30-28) in Orléans, France, last week to end a four-match losing streak in the preliminary round. Only a second victory in eight outings lifted Iran to 14th place in the 18-team standings with nine points.

The 22-year-old added that the squad has benefited from the collective efforts of everyone involved throughout the campaign. "We have played eight

matches so far, and everyone, both within and around the team, has supported us whenever the coaching staff has needed them," he said.

Nasri also reflected on his own recent performances, singling out Iran's 3-2 setback against Japan as one of his best outings of the tournament.

"I think the match against Japan was a very good one for me," he said. "After we had lost the first two sets, I was able to make a positive impact on the court, and we managed to push the match into a fifth set." The top seven teams in the preliminary standings will be joined by hosts China (17th) in the VNL Finals, which begin with the quarterfinals at Ningbo's Beilun Gymnasium on July 29.



● ISNA

Iranica Desk

The martyred Leader of the Islamic Revolution, Ayatollah Seyyed Ali Khamenei, made numerous remarks on the importance and value of Iran's handicrafts. These statements reflect his profound insight, keen attention to detail, and comprehensive understanding of the culture of Iran. Paying attention to and understanding the meaning of his views constitutes a clear example of the path toward the advancement of the handicrafts sector.

He stated, "Take handicrafts very seriously and invest in them." More than two decades ago, during a visit to Yazd and a meeting with the city's intellectuals, he encountered an elderly man who asked why the production of Zilu (a traditional handwoven cotton floor covering) was not supported. In a brief and perceptive reply, carrying a practical message, he said, "I had to undertake a cultural initiative, and I did. I covered my entire Hosseiniyeh and my residence with Zilu, and I expect others to do the same."

In fact, with this short yet meaningful statement, he responded to the concern and demonstrated his commitment to this Iranian artistic craft, which had become intertwined with both his personal and working life.

Following this, orders were placed with Zilu weavers, and all of the carpets in the Imam Khomeini Hosseiniyeh at his residence were replaced with simple yet deeply symbolic Zilu floor coverings. This initiative became a symbol of practical support for national production, handicrafts, and Ira-

Martyred Leader's lasting legacy for Iran's handicrafts



● CHTN

nian employment. According to those active in the sector, it played an effective role in reviving the art and craft of Zilu weaving.

In response to those who insisted on using carpets that had been donated to the Hosseiniyeh, the martyred Leader said, "These Zilus are a handicraft that is on the verge of disappearing, and there are still people who earn their livelihood from producing and selling them. No one buys them. If we do not buy these Zilus either, this handicraft will become

extinct, and those who are still working in this craft will face difficulties in making a living. Therefore, in order to support employment and handicrafts, we must buy these Zilus." Although today the Imam Khomeini Hosseiniyeh is without his profound speeches and resolute footsteps, this initiative, after more than two decades, helped revive the Zilu-weaving industry and further strengthened the motivation of the weavers and workers engaged in this



● donya-e-eqtasad.com

valuable artistic craft. The initiative stands as testimony to the importance of handicrafts, domestic production, and national employment — an example that officials should also adopt as a guiding principle, follow, and provide the necessary conditions for its realization. Indeed, in recent years, the annual slogans designated by the late Leader have largely focused on economic themes. In his Nowruz message marking the beginning of the Iranian

year 1403 (March 2024–March 2025), he stated, "Having studied the views of experts, I have come to the conclusion that one of the fundamental keys to solving the country's economic problems is the issue of production — domestic production and national production. That is why, over the past several years, we have consistently emphasized production. If growth in production and progress in national production are achieved in a satisfactory manner, many major economic problems,

such as inflation, unemployment, and the value of the national currency, will move significantly toward resolution."

At the location where the Leader delivered this Nowruz message, Iranian handicrafts were prominently displayed. Two authentic Iranian arts attracted particular attention in the setting: Pateh-Duzi, the handcrafted embroidery of Kerman's artisans, and a Negargari (Persian miniature painting) artwork titled Ya Muqallib al-Qulub wa al-Absar (part of a traditional Persian New Year invocation inspired by Qur'anic themes).

Pateh-Duzi is one of Kerman's oldest and most authentic handicrafts, producing highly delicate works distinguished by beautiful and diverse patterns.

Negargari, an authentic Iranian art form with deep roots in the culture and beliefs of the Iranian people, represents the delicate and intricate tradition of Persian painting. Its works emerge from the artist's imagination, dreams, and the soul's spiritual journey, transcending the physical world.

The late Leader also visited the domestic products exhibition, where he spoke with artisans at the handicrafts booths, reflecting his attention to the handicrafts sector and the artists working in this field.

Eastern Iran's windmill heritage moves toward global recognition

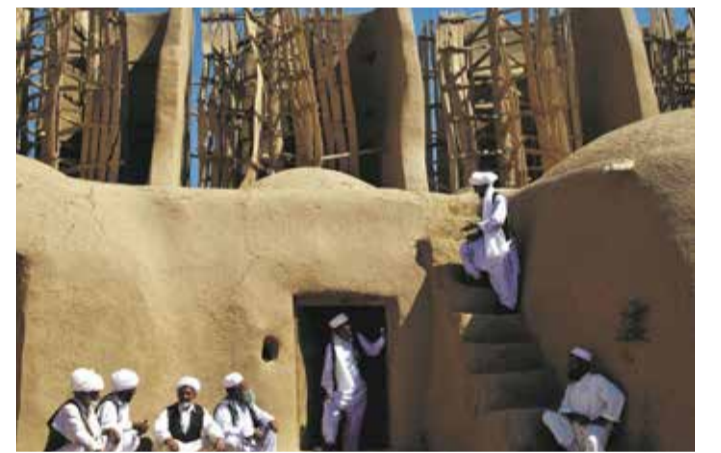
Iranica Desk

The member of Iran's Parliament representing Khaf and Roshtkhar has announced that the UNESCO world heritage nomination dossier for the region's historic windmills is being finalized through coordinated efforts among the provinces of Khorasan Razavi, South Khorasan, and Sistan and Baluchistan, in cooperation with the Ministry of Cultural Heritage, Tourism and Handicrafts. Speaking to ISNA, Amir Tavakoliroudi said UNESCO has proposed registering the traditional windmills of Nashtifan as part of a broader, multi-provincial heritage package covering the three eastern provinces. He added that the proposal has

been discussed with the governor-general of Khorasan Razavi, and that a recent joint meeting of the governors of the three provinces was held in the same region to define responsibilities and ensure completion of the nomination file by January for submission to UNESCO. Following this coordination, he said, local authorities in Khaf have prepared a detailed checklist to address remaining obstacles. A joint session involving members of the Islamic City Council, the mayor, officials from the Cultural Heritage Department, the Housing Foundation, and the Ministry of Roads and Urban Development agreed to proceed with clearing and safeguarding the buffer zones surrounding the windmills.

Tavakoliroudi described Chaharmahal and Kohgiluyeh as the world's third-largest economic sector, noting that investment in each segment of the industry can generate between seven and nine jobs and contribute significantly to local economic growth. He emphasized that tourism is one of the key development potentials of Khaf and Roshtkhar, adding that Khaf ranks as the second most visited destination in Khorasan Razavi Province, reflecting its strong capacity for targeted tourism development. The lawmaker noted that rural eco-tourism infrastructure in Khaf had long been underdeveloped but has recently begun to expand. He highlighted the windmill sites of Nashtifan, Khaf, Barabad, and Sangan as unique

examples of ancestral engineering that harnessed wind power, describing them as the "jewel" of Khaf's tourism assets. He stressed that efforts to promote these heritage sites at both national and international levels have been ongoing for years, and said significant progress is now being made through coordinated work on the UNESCO nomination file. Tavakoliroudi expressed optimism that the long-stalled process would finally be completed through joint action, including buffer zone clearance and the development of an appropriate conservation and presentation plan consistent with the site's heritage value. He also pointed to financial support for eco-tourism busi-



● shidrokh-travel.ir

nesses in Khaf and Roshtkhar, as well as initiatives to develop gemstone cutting industries in Khaf, expressing hope that jewelry making and stone carving

would evolve into sustainable model industries in the region. Khaf is home to 121 traditional windmills, of which 89 have so far been restored.

Qerveh village blends heritage with sustainable tourism

Iranica Desk

Across the vast landscape of Zanjan Province, on the outskirts of Abhar, lies a village where time seems to have stood still. The historic village of Qerveh is a perfect example of the harmonious coexistence of Iranian architectural ingenuity and a mountainous natural setting. Today, the village has become one of the region's most attractive tourism destinations, not only because of its unique historical monuments but also due to its pioneering role in revitalizing deteriorated areas and promoting sustainable tourism. The most distinctive feature of Qerveh is its rock-cut architecture. In this style, ancient craftsmen and builders, with a deep understanding of the environ-

mental potential, carved their living and service spaces out of massive rocks. In addition to its technical features in terms of sustainability and natural insulation, this architecture has created a visual spectacle that inspires admiration in every visitor. The houses, which appear to have grown from the heart of the mountain, are a testament to the resilience and adaptability of the people of this land to their geographical conditions.

At the heart of this historic village stand two prominent monuments that narrate the history and culture of its inhabitants: **Historic Qerveh Mosque:** With its domed ceilings and authentic brick decorations, this structure has served not only as a place of worship but also as a



● MEHR

gathering place for the social and cultural activities of the local people over centuries. **Qerveh Bathhouse:** Built according to the principles of traditional Iranian bathhouse architecture, the bathhouse consists of various sections, including the Sarbineh (changing

hall), Garmkhaneh (warm chamber), and Khazineh (water reservoir). Its restoration and preservation have opened a window into the lifestyle of past generations. One of Qerveh's greatest strengths is the special attention given to restoration and revitalization. Through the efforts of

the Cultural Heritage, Tourism and Handicrafts Organization of the province and the participation of local residents, many of the village's valuable structures have been restored using traditional methods and locally sourced materials. These activities have transformed Qerveh from a deteriorating settlement into a successful model for cultural heritage preservation. The vitality of the village is not limited to its historical monuments; handicrafts remain alive and thriving there as well. In Qerveh, women and men work side by side in small and large workshops, creating artistic works: **Kilim weaving:** The craft of the village's women, who weave kilims featuring geometric patterns and natural colors. These

works have gained recognition in the markets of Abhar and Zanjan. **Pottery:** Qerveh's male and female artisans use local clay to create functional and decorative pottery. Today, these handmade products have become among the village's main souvenirs, attracting visitors. Tourism development in Qerveh has been accompanied by an emphasis on ecotourism. Several eco-lodges operate in restored historic houses, providing visitors with the opportunity to experience authentic rural life. Enjoying local cuisine, breathing the clean mountain air, and staying in an environment filled with history and traditional mud-brick architecture create an unforgettable experience for visitors.

A musical portrait of martyred Leader

Samiei's orchestra turns collective memory into sound



By Alireza Sepahvand
Journalist

OPINION EXCLUSIVE

At historical turning points, music is not merely an auditory art; rather, it becomes a medium for preserving collective memory, conveying shared emotions, and recreating concepts of identity.



Amirhossein Samiei's orchestral work 'The Martyred Leader' is best understood within this framework. A short yet thoughtfully crafted composition, composed for the funeral procession of the martyred leader of the Islamic Revolution of Iran, it seeks to narrate concepts such as sorrow, strength, loyalty, and the continuation of an ideal, not through words, but through the language of music. What distinguishes 'The Martyred Leader' from many occasional compositions is the composer's effort to avoid purely emotional expression and instead move toward a musical narrative in which mourning is intertwined with grandeur and dignity. In this work, loss does not signify collapse; rather, it marks the beginning of reflection, the renewal of a covenant, and the continuation of a path that the music portrays through the expressive capacities of the symphony orchestra. From an aesthetic perspective, 'The Martyred Leader' can be classified as an example of Program music. Such works employ

music as a means of narrating a historical event, a personality, or a conceptual idea. Here, the narrative unfolds not through direct description, but through gradual changes in timbre, intensity of expression, thematic development, and orchestral expansion.

Form, structure

Despite its relatively short duration, the work possesses a coherent structure that can be examined in three principal sections. The opening section begins with a calm and contemplative introduction. Here, the orchestra, with a relatively sparse and carefully controlled texture, establishes an atmosphere of mourning. Sustained melodic lines and continuous phrasing draw the listener into an introspective space, creating an emotional foundation for the unfolding narrative.

In the middle section, the music gradually moves away from stasis. The gradual entry of the wind instruments, the increased orchestral density, and the expansion of the dynamic range guide the narrative from pure mourning toward grandeur and resilience. This section forms the dramatic core of the composition, where the composer develops the emotional trajectory of the music through the resources of the orchestra.

The concluding section represents the climax of the work. Here, the orchestra reaches its fullest dynamic force, yet this culmination remains entirely controlled and never descends into exaggeration or emotional excess. Rather than leaving the listener solely with a sense of grief, the ending conveys a feeling of serenity accompanied by

steadfastness and dignity. It is as though the music has transcended mourning and arrived at a stage of hope, loyalty, and continuity.

Melody, thematic development

One of the noteworthy characteristics of this work is the treatment of its principal theme. The melodies are generally based on stepwise motion and avoid large, dramatic leaps. This quality lends the music a vocal, contemplative, and intimate character, enabling the listener to establish a more enduring emotional connection with it.

Although the principal theme is not structurally complex, it preserves its identity throughout the work by means of changes in orchestral color, shifts between different instrumental families, and variations in dynamic intensity, thus avoiding monotony. Rather than diminishing the work's coherence through an abundance of melodic ideas, the composer has chosen to develop a single, clearly defined melodic core through orchestral variations.

Harmonic language

From a harmonic perspective, 'The Martyred Leader' remains faithful to a classical and conservative musical language. The harmonic progressions primarily serve to convey emotion and support the musical narrative, rather than to display harmonic complexity or modern experimentation.

This deliberate choice allows the music to remain accessible to a broad audience, directing the listener's attention more toward the emotional experience than

toward analytical examination of its harmonic structure. This relative simplicity, combined with precise orchestration, contributes to the clarity of the musical expression.

Orchestration: Work's greatest strength

Undoubtedly, the most distinguished feature of 'The Martyred Leader' is its orchestration. Demonstrating a sound understanding of the coloristic capabilities of the symphony orchestra, the composer successfully juxtaposes two contrasting emotional worlds: mourning and heroism.

The string section forms the principal foundation of the work's mournful atmosphere. Its sustained phrases, homogeneous texture, and fluid movement create an emotional backdrop that keeps the listener immersed in an atmosphere of loss and contemplation.

By contrast, the brass instruments enter at key moments in the narrative, reinforcing the heroic dimension of the composition through their powerful timbral character. Their presence is never merely decorative; rather, it forms an integral part of the music's narrative logic. Each entrance signifies the transition from mourning toward authority and steadfastness.

The balance among the various orchestral families represents another strength of the work. No instrumental group overwhelms the others undesirably, and sonic equilibrium is maintained throughout most of the composition. This demonstrates that, in addition to compositional craftsmanship, the composer has approached orchestral ar-

rangement with considerable precision.

Dynamics, musical expression

The control of dynamics is one of the essential elements shaping the narrative of this composition. The increase in volume unfolds gradually, and the climax emerges as the natural result of a crescendo, rather than from any abrupt increase in sonic intensity. This characteristic enables the listener to move seamlessly toward the musical climax without experiencing any sense of disruption. Likewise, the gradual reduction of dynamic intensity at the conclusion prevents an abrupt collapse of the musical atmosphere and preserves the formal unity of the work.

Articulation, phrasing

The variety of articulation is another factor that contributes to the musical identity of the composition. In the opening sections, continuous legato playing plays a crucial role in conveying the mournful atmosphere, giving the phrases a vocal and contemplative quality.

At the climactic moments, rhythmic emphasis, firmer execution, and the more prominent presence of the brass instruments transform the musical expression from an inward, reflective state into an epic and heroic one. This contrast between gentleness and strength constitutes one of the work's most effective expressive devices.

Rhythm, temporal structure

The rhythmic language of this composition has been deliberately kept simple. The composer avoids complex metric changes or intricate rhythmic patterns, allowing melody, timbre, and orchestration to assume the principal role in conveying meaning. This simplicity does not diminish the work; rather, it enables the musical narrative to unfold more fluently and intelligibly, allowing listeners to focus on the expressive message without becoming preoccupied with technical complexities.

Timbre, sonic quality

The work's timbral palette is among the principal factors contributing to its success. The contrast between the delicacy of the strings and the power of the brass instruments brings together the opposing emotions of mourning and grandeur in a balanced manner, without descending into exaggeration or excessive sonic density.

From the standpoint of mixing and mastering, an appropriate balance has been achieved among the various orchestral sections. Instrument separation is clear, and the stereo image effectively conveys the impression of being present at a live orchestral performance. Although a slight increase in reverberation depth and acoustic spaciousness could further enhance the orchestra's sense of grandeur in certain passages, the technical quality of the recording is, overall, commendable.

Overall, 'The Martyred Leader' may be regarded as a successful example of occasional orchestral music that strives to distance itself from the clichés commonly associated with this genre. Rather than relying on slogans or external emphases, it seeks to communicate its message through the language of music itself.

Through thoughtful orchestration, effective dynamic control, precise phrasing, and purposeful orchestral coloring, Samiei has created a musical landscape in which mourning, grandeur, and steadfastness coexist simultaneously.

Although the work's brief duration limits the opportunity for more extensive thematic development and formal expansion, this very conciseness contributes to the coherence of its narrative, allowing the music to convey its message without loss of focus or structural dispersion. 'The Martyred Leader' is less an exhibition of compositional virtuosity than a musical narrative of a collective experience, a narrative that seeks to portray loss not as an ending, but as the beginning of continuity and the renewal of a covenant with its noble ideals.

