

Global messages of a national ceremony

OPINIONS EXCLUSIVE

The farewell ceremony for the martyred Leader and the funeral procession transpired in Tehran with magnificence commensurate with his stature and station. Tehran, during these several days, had metamorphosed into a smaller Iran. Iranians from every extremity of the country, exhibiting divergent dialects, attires, and preferences,

had converged upon the capital to render homage unto their martyred Leader.

This enormous popular attendance, while simultaneously constituting a collective mourning suffused with profound sentiments and emotions, also represented a national event possessing global ramifications and reverberations. It was a manifestation of a grand unity and cohesion, a devotion to Ayatollah Seyyed Ali Khamenei, and a commemoration of decades of his struggles. In truth, what was perceptible in Tehran over those three days was not circumscribed or confined to mourning and lamentation over the loss of a colossal figure; rather, it constituted a renewed covenant with those very ideals and the path for which Ayatollah Khamenei sacrificed his life; a path whose objective was the attainment of a novel Islamic-Iranian civilization.

Now, as following experts and political activists have posited in their commentaries for Iran Newspaper, this epic of popular participation also possesses a signification, namely, that this epic constitutes an embracement of Ayatollah Khamenei's thought; a thought whose explanation and elucidation demands greater endeavor than before. The farewell and funeral ceremonies ought not to remain confined to form, appearance, and the effusion of popular sentiments and then conclude; rather, they should serve as a commencement for the universalization of the thought of independence-seeking and steadfastness against global excesses. Without any doubt, traversing this stage of the path entails the preservation and fortification of national unity. The funeral ceremony of the martyred Leader of Iran, which served as a symbol of unity and cohesion, can now, and indeed must, function as a catalyst and a consolidating factor for the articulation and explication of the path and thought of that great man.



Iranians gather around the Azadi square of Tehran on July 6, 2026, to attend a farewell ceremony for the martyred Leader of Iran's Islamic Revolution Ayatollah Seyyed Ali Khamenei and his family, who were assassinated in the US-Israeli attacks on February 28, 2026.
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When thought proliferates



By Abbas Salimi Namin
Researcher of politics,
history

One of the strategic fallacies of hegemonic powers is the supposition that, through the physical elimination of a figure, one can arrest the trajectory of a thought. Historical experiences, however, have repeatedly demonstrated that assassination, rather than constituting the end of a movement, represents the inception of a novel phase in its existence. Whenever a figure who embodies an intellectual, political, or cultural discourse becomes the target of assassination, society ceases to perceive him merely as an individual, but instead transforms him into a symbol of a cause. From this very point, the adversary, contrary to its primary objective, not only achieves no gain but also facilitates the conditions for the expansion of that same thought.

The widespread veneration of the martyred Leader's station by Iran's populace is likewise analyzable within this same framework. This veneration is not merely an emotional or sentimental reaction; rather, it is a declaration of the truth that thought does not perish with the removal of its proprietor. Such figures become enduring paradigms within the historical memory of nations; paradigms that are not only remembered, but also whose intellectual and practical trajectories attract greater attention than before and become a reference point for subsequent generations.

Now, after the martyrdom of the Leader of Iran's Islamic Revolution, the adversary will confront a more complex reality if it perceives a threat from the influence and efficacy of a figure and considers him an obstacle to its illicit interests. It now confronts not an individual, but millions of human beings who are reinterpreting and reproducing that thought. For this reason, physical elimination does not diminish the scope of that person's influence, but rather multiplies it several-fold. His directives, stances, and orientations become a paradigm for the social and political conduct of society; a reality that the architects of assassination are typically incapable of comprehending.

Martyrdom possesses another characteristic as well; namely, that it substantiates the veracity of a thought. When society observes that an individual is prepared to sacrifice his life for his beliefs and ideals, the relationship of the peo-

ple with that thought enters a novel stage. In this stage, an emotional, doctrinal, and valuative bond is forged that is far more profound than the connection that existed during that figure's lifetime. This bond, particularly when predicated upon divine ideals, justice-seeking, and independence-seeking, possesses the capacity to accelerate social transformations and to reinforce the society's resolve to combat domination.

The presence of religious, political, and cultural figures from diverse countries at the commemorative rites for the martyred Leader constitutes another indication of this same reality. This presence signifies that geographical boundaries have never been able to circumscribe deep-rooted thoughts. The thought of independence, dignity, and resistance, when grounded in human nature and dignity, does not remain confined to a specific geography and finds an audience among other nations as well.

In truth, from the moment that the domination of greedy powers expanded throughout our region, a thought also materialized in opposition to it, one that emphasized the return of nations to themselves, trust in internal capacities, and reliance upon indigenous capabilities. This thought maintains that if nations rely upon their own capacities in the scientific, economic, political, and administrative arenas, they can halt the process of domination and preserve their genuine independence.

The commemoration of the exalted station of the martyred Leader is not merely a veneration of an individual; rather, it is an opportunity for the reinterpretation and reproduction of a thought that he represented. The more the study of the perspectives, ideals, and experiences of such figures increases, the greater the probability of that thought becoming a coherent paradigm for other societies likewise increases. Hence, even in countries that have had limited political or cultural connections with Iran, this discourse has been able to influence public opinion and intellectual currents.

The outcome of all these realities is that assassination, contrary to the conception of its architects, is incapable of extinguishing thought. A thought that has taken root in the souls of the people, with the martyrdom of its bearer, not only does not perish but becomes more enduring, more pervasive, and more efficacious.

An enduring legacy in politics, resistance, and civilization-building



By Ali Jannati
Iran's former
minister of culture

The magnificent funeral ceremony for the martyred Leader of the Revolution contains multiple political, cultural, and doctrinal messages and indicates the profound and emotional bond, as well as the gratitude and unified support, of the Iranian nation for the outstanding and enduring services of that martyr. A figure who, with a brilliant record of struggle, political activity, and executive administration, after the founder of the Islamic Republic of Iran, Imam Khomeini, played the most significant role in the formation and consolidation of the Islamic Republic of Iran system, and stood firm against global arrogance and the Zionist regime unto the point of sacrificing his life. This colossal ceremony is an opportunity for the display of national unity, the consolidation of the system's position, and the exhibition of Iran's national, political, and international authority, and it stands as one of the most magnificent scenes in contemporary history, wherein the beloved leader of Iran, in the presence of millions of people from Iran and other Muslim nations, is interred and laid to rest.

The presence of high-ranking delegations and the participation of officials from various countries in this event consti-

tutes a formal expression of political solidarity by world leaders and politicians with the Islamic Republic, transforming this ceremony from a national event into an international symbol, and it will play an effective role in consolidating the position of the new leadership at the global level. The holding of the funeral ceremony for the martyred Leader's remains in Najaf and Karbala and his burial in the holy shrine of Imam Reza (AS) has solidified the station of the departed leader as a religious authority in the Islamic world, and especially among the world's Shias, and his shrine will become a site for pilgrimage and the expression of devotion by the loyalists and enthusiasts of the Islamic Republic system.

The wise and sagacious Leader of the Islamic Revolution, throughout 45 years of sincere service during his presidency and leadership of the Islamic Establishment, consistently, with mastery over domestic and foreign affairs and with foresight and correct cognition and comprehension of the realities of the era, directed his attention toward future horizons. Through raising awareness among various societal classes and enlightening them regarding the conspiracies of the enemies of the Islamic Republic system, he institutionalized the thought of independence-seeking, self-belief, and self-reliance among elites

and the masses of the people, and with unparalleled courage and prudence, he guided the vessel of the Revolution and the Islamic Establishment through the turbulent sea of historical events, wars, seditions, and complex crises in the most fitting manner. In diverse arenas, he elevated the Islamic Establishment to a distinguished station at the regional and global levels, and in the diplomatic arena, he established the three principles of wisdom, dignity, and expediency as the basis for constructive and effective interaction with the world. He considered unity and Islamic awakening among Muslim nations to be the most important issue of the Islamic world and, through the articulation of the discourse of a "novel Islamic civilization," he endeavored to elevate the historical trajectory of the Revolution from the level of a political system to the level of global civilization. His measures for the formation and reinforcement of resistance forces in Islamic countries were able to expand Islamic awakening throughout the Muslim world and to inform the Islamic world regarding the crimes and expansionism of the Zionist regime. Without any doubt, the heroic resistance of the Iranian nation throughout the 40-day war can be considered the fruit of the foresight and prudence of that martyred Leader, who established the culture of

resistance against the enemy within Iranian society and Islamic countries.

The martyred Leader of the Revolution, with special attention to the country's scientific and technological advancement and to Iran's independence and prosperity, consistently emphasized the purposeful utilization of novel technologies in resolving the country's key issues. The strengthening and formation of civilization-building institutions, including the development of universities, the establishment of schools and universities affiliated with religious seminaries, cultural centers and think tanks, and attention to scientific institutions as civilization-building centers, constitute the principal part of the Leader's cultural legacy.

The departed Leader of the Revolution considered Iran to be a distinguished identity within the Islamic world and, contrary to extreme nationalist perspectives, he defined Iranism within the context of pristine Muhammadan Islam, and the focus upon Iran as a civilizational territory possessing lofty historical, cultural, and ethical capacities was consistently one of the pillars of his intellectual school.

Undoubtedly, the name of the martyred Ayatollah Seyyed Ali Khamenei will be immortalized in the political history and governance of Iran as a powerful and invincible leader.



Foreign and domestic delegations pay respect in groups to martyred Leader of Iran's Islamic Revolution Ayatollah Seyyed Ali Khamenei and his family on July 3, 2026.
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