

Display of social capital, int'l credibility



By **Mohsen Pakaein**
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The magnificent ceremonies of mourning and the funeral procession for the remains of Ayatollah Khamenei, with the million-strong presence of the people, were not merely a ritual of lamentation, but rather transformed into an arena for the display of his station and influence in the domestic and international arenas. The extensive participation of various societal classes, accompanied by the attendance of delegations and high-ranking officials from diverse countries at the rites of homage, demonstrated that, contrary to the decades-long endeavors of the adversaries of the Islamic Republic of Iran, particularly the United States of America and the Zionist regime, to implant an image of Iranian isolation, the realities on the ground narrate an alternative trajectory. This presence, in fact, signifies that the Islamic Republic of Iran still possesses considerable political and diplomatic capacity for influence, and that the personality of the martyred Leader of the Revolution, even beyond Iran's borders, has attracted the attention and respect of numerous nations and governments.

Indubitably, the rendering of homage by political and religious figures from various countries to the martyred Leader of the Revolution can be interpreted as an indication of opposition to unilateralism and the hegemonic policies of powers that have consistently endeavored to impose their desired order upon

the world. This event, in addition to reinforcing the station of the Islamic Republic of Iran in the international arena, provides a context through which global public opinion may regard the Iranian people, the country's governance structure, and the political and religious thoughts of the martyred Leader with greater precision. It is natural that, subsequent to this, the attention of researchers, academics, political science scholars, and religious clerics to the governance experience of the Islamic Republic and its theoretical foundations will increase more than before; an experience that, over nearly five decades, despite pressures, sanctions, threats, and numerous crises, has been able to preserve the country's independence and authority.

In confirmation of this reality, a memory from the period of my diplomatic mission in Thailand is worthy of contemplation. At that time, an Asian Buddhist association that constituted an organization with political and research-oriented approaches invited me to deliver a lecture on the Islamic Revolution of Iran and its political structure. After the conclusion of the session, I discovered that the members of this association had conducted extensive studies on the Constitution of the Islamic Republic of Iran and its mode of governance. The association's spokesperson explained that they had comparatively examined the four great revolutions of the world, namely, the French Revolution, the Cuban Revolution, the Soviet Revolution, and the Islamic

Revolution of Iran. The result of their studies was that, irrespective of doctrinal and cultural differences, the governance model of the Islamic Republic of Iran could be inspirational for many countries; because at its apex stands a leader who, despite possessing extensive political prerogatives, does not incline toward despotism, and, despite having access to abundant resources, does not become ensnared by corruption; a matter that, in their belief, in many other revolutions, ultimately led their leaders toward dictatorship or corruption.

The reality is that, although certain regional governments have at times adopted policies aligned with America, the majority of Iran's neighbors did not enter a path of comprehensive confrontation with the Islamic Republic, and the endeavor to create a regional consensus against Iran did not achieve results. This matter signifies that Iran, in addition to possessing defensive capabilities, also holds an effective and determinative station in regional diplomacy. The profound relations between the nations of Iran and Iraq, which in recent years have been further reinforced by events such as the massive Arbabeen pilgrimage, constitute a clear example of this social and cultural capital. Hence, the holding of commemorative ceremonies for the martyred Leader in Iraq should be considered a symbol of the continuity of these strategic bonds and an indication of the failure of efforts that sought to create a rift between the two nations; a bond that today, more than ever, manifests itself across various political, cultural, and social arenas.



Organizers at the funeral ceremony of Ayatollah Seyyed Ali Khamenei salute back at the huge sea of people who have come from various corners of the country to Tehran, Iran, on July 2, 2026, to announce their steadfastness in the path of their martyred Leader.
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Environmental policies of martyred Leader



By **Shina Ansari**
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The communicated environmental policies of the martyred Leader in the Persian calendar year 1394 (2015) constituted a watershed moment in the country's environmental policy-making. The establishment of an integrated national environmental system, coordinated and systematic management of vital resources, the criminalization of environmental degradation, the preparation of the country's ecosystem atlas, the reinforcement of environmental diplomacy, the expansion of the green economy, and the institutionalization of environmental culture and ethics are among the 15 topics of the communicated policies of the martyred Leader. The general environmental policies are, in truth, among the highest levels of policy-making and macro-strategic determination for the country. The Leader's special attention to the "environment" as a cross-sectoral issue rendered these policies a comprehensive roadmap for the country's environment; policies that included not only the executive branch but also other branches of government and even the armed forces. Hence, the communication of these policies by the Leader was a highly significant and valuable event for the country's environment. Although more than a decade has passed since the

communication of the general environmental policies, and many of their components have not been implemented, this does not negate their comprehensiveness, inclusiveness, or efficacy, and these policies still constitute a robust strategy for resolving the country's environmental issues. Because, in the system of environmental problems, alignment among the executive, legislative, and judicial branches, as well as other sectors such as the armed forces, the media, and the general populace, is an unavoidable necessity. Among the noteworthy aspects of the Leader's communicated policies is the attention to the prominent and efficacious role of the people in environmental preservation. The expansion of the society's environmental awareness, knowledge, and insight, the reinforcement of social responsibility at all levels and among all segments of society, and, in other words, the creation of a social movement for the improvement of the country's environmental condition are among the intelligent and precise aspects of the martyred Leader's communicated environmental policies, which merit examination with a more expansive perspective on his teachings and statements concerning the protection of nature.

The martyred Leader's emphases that "the environment does not belong to this or that administration, and we must all strive for

its preservation," "environmental degradation is a great calamity that destroys humanity's future; therefore, officials and the people must stand against it," "officials should endeavor to elevate the level of public awareness and sensitivity regarding the environment," "the responsible apparatuses should diligently monitor the implementation of laws, and the judiciary should address environmental violations through appropriate mechanisms," and many of his explicit and emphatic viewpoints in the environmental domain, indicate the necessity of eschewing a sectoral perspective on the environment, the need for a national consensus and resolve for the protection of natural assets, and the imperative for decisive action against environmental violations.

Today, in honor of the blood of the martyrs of the two unjust imposed wars, especially the martyred Leader, and relying upon and supported by the general environmental policies, which must continue to serve as a comprehensive and all-inclusive document constituting the basis of activity and the axis of cooperation among governmental, executive, and popular institutions, we must, with greater belief and conviction, endeavor for the protection of this land's precious nature.

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

From individual mourning to global bond of truth-seekers



By **Mohammad Sadegh Javadi-Hesar**
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The farewell and funeral ceremonies for a human being, at first glance, represent an effusion of emotions and profound grief that settles upon hearts following the loss of a beloved one. This grief can belong to an individual, a family, a people, a nation, or even a part of the world. In such moments, human beings, by accompanying the remains of their departed beloved, display the pain of separation and the agony of parting, and through their presence, they reveal their emotional bond with him. This emotional dimension, although valuable and natural, constitutes but a small part of the truth latent within a grand funeral.

The more important and enduring part of this event becomes manifest when the bond among human beings transcends the boundaries of personal and emotional relationships and enters the arena of belief, thought, ideal, and truth. When individuals assemble not merely due to kinship or friendship, but by virtue of empathy in the path of a school of thought, a doctrine, and a shared objective, then their mourning acquires a deeper meaning. In such circumstances, the loss of a figure is not merely the loss of an individual; rather, it is the grief of separation from an intellectual current and a spiritual paradigm that has united many hearts.

In the history of Islam, a clear example of this truth is observable. It has been narrated that, after the passing of the Holy Prophet (PBUH), the pillar upon which he leaned

before the construction of the pulpit, lamented from separation from him. Rumi has poetically described this narrative thus: "The groaning pillar from separation from the Messenger, lamented like the possessors of intellects." This story is a symbol of the fact that whenever a bond is formed upon the foundation of truth, faith, and love, even inanimate objects lament the separation from that truth. It is self-evident that, at such a station, conscious and truth-seeking human beings, more than any other creature, will feel the loss of that figure with their entire being.

From this perspective, the significance of a magnificent funeral is not confined to the vastness of the multitude or its outward splendor; rather, it resides in its capacity to engender empathy, alignment, and harmony among truth-seeking hearts across the globe. If this convergence can connect souls desirous of truth with the ideals and thoughts of the martyr, then this ceremony will become the point of inception for a cultural and civilizational movement; a movement that transcends geographical boundaries and will constitute a spiritual asset for the future.

Within the intellectual system of the Islamic Revolution, raising awareness, seeking truth, and opposing arrogance have always been enumerated among the most important principles. The funeral of the martyred Leader was not merely a memorial for a figure; rather, it was a catalyst for the re-birth of a thought founded upon justice-seeking, dignity, independence, and the defense of the oppressed.

The Iranian nation has repeatedly demonstrated its capacity to

create grand scenes of unity and solidarity at historical junctures. Hence, this social capital was also displayed in the most optimal manner in such an event. Truth belongs to all, and the spiritual assets of a nation must also be preserved in a comprehensive and national manner. Any exclusivist perspective can diminish the efficacy of such movements and circumscribe their sphere of influence.

A martyr who has spent his life in the path of Islamic and revolutionary ideals is not recognized solely by his name and image; rather, what must be introduced to society and the world is his intellectual system, his ethical character, his manner of living, his type of social engagement, his political insight, his faith, his sincerity, and his spirit of self-sacrifice. If these dimensions are properly reinterpreted and elucidated, his personality will become an inspirational paradigm for future generations, and his message, transcending a specific temporal period, will remain in the historical memory of the nation.

Ultimately, if the martyr's ideals and directives, accompanied by the responsible and conscientious conduct of the adherents of this school, are correctly presented to the world, a robust ring of solidarity among the nations of the region, and even certain governments, will be forged in the path of justice-seeking and opposition to arrogance. This is the very meaning that the Holy Quran refers to as "Hablullah"; a divine rope that invites human beings to unity, empathy, and solidarity, and adherence to it will be a source of authority, cohesion, and dignity for the Islamic ummah.



The screengrab shows the mourning Iraqi people swarming the Najaf Airport on July 8, 2026, to touch the coffin of the Leader of Iran's Islamic Revolution Ayatollah Seyyed Ali Khamenei, which was transported there upon the request of Iraqi officials.
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