

The vision of the new Supreme Leader Ayatollah Seyyed Mojtaba Khamenei

This article discusses the vision of the new Supreme Leader of Iran, Ayatollah Seyyed Mojtaba Khamenei. I provide the full text of the speeches he gave. I have added a contribution by professor Saied Reza Ameli of the University of Tehran. He was appointed by Iranian Supreme Leader in two High State Cultural Councils. He is the Chairman of the Iranian Council for the Advancement and Promotion of Human Sciences, Member of Iranian Academy of Sciences, professor of Communications and Global Studies, University of Tehran, and Head of the UNESCO Chair on Cyberspace and Culture.

First public address by Ayatollah Seyyed Mojtaba Khamenei, March 12, 2026

"Peace be upon you, O you who invite to God and are the divinely guided interpreter of His signs.

"Peace be upon you, O you who are a gate leading to God and the guardian of His religion.

"Peace be upon you, O vicegerent of God and supporter of His truth.

"Peace be upon you, O proof of God and guide to His will.

"Peace be upon you, O you who has been brought forward and in whom hope is placed.

"Peace be upon you with an all-encompassing greeting.

"Peace be upon you, O my master, the master of the Time.

"I would like to offer my condolences to my master, Imam Mehdi, on the heart-rending martyrdom of the illustrious leader of the revolution, the wise and beloved Khamenei.

"I beseech his holy presence to offer prayers of grace for every member of the great Iranian nation — indeed, for all Muslims of the world, the servants of Islam and the Revolution, the selfless devotees, and the survivors of the martyrs of the Islamic movement, particularly those of the recent conflict. Furthermore, I humbly crave his prayers for my own meagre self.

"The second portion of my address is directed toward the great nation of Iran.

"Primarily, I must briefly state my own position regarding the vote of the honorable Assembly of Experts. I, your servant, Mojtaba Hosseini Khamenei, learned of the Assembly's decision at the same time as you, through the Islamic republic's broadcasting service.

"It's difficult for me to sit in the place of two illustrious leaders – the great Khomeini and the martyred Khamenei.

"This position was previously filled by someone who, after more than 60 years of striving on the path of God and foregoing all kinds of pleasures, became a radiant jewel and eminent figure in the history of this country's rulers.

"I had the honour of visiting his body after his martyrdom; what I witnessed was a mountain of strength, and I was told that the fist of his injured hand was clenched.

"It is difficult to assume the leadership after such a man; the void can only be filled with the help of God and your support, O people.

"If the strength of you Iranian people isn't seen in the arena, neither the leader nor any of the [country's] various institutions – whose true dignity lies in serving the people – will have the required effectiveness.

"The effective presence of the Iranian people on the scene must be maintained – both in the manner you've shown in these days and nights of the war and in various instrumental forms such as participation in various social, political, educational, cultural, and even security spheres.

"I remind you of the importance of attending the Quds Day rallies, where the spirit of wanting to crush the enemy must be everyone's focus.

"Do not withhold aid and assistance from one another. By the grace of God, this has always been the trait of most Iranians, and it is expected that in these specific days — which naturally are harsher for some than others — this quality shall shine more brightly. "I call upon all service agencies to spare no effort in aiding those members of the nation in need.

"If these directions are observed, the path for you, the dear nation, toward days of greatness and glory shall be smoothed. The most immediate manifestation of this, God willing, shall be victory over the enemy in the current war.

"The third part of my address is a sincere expression of gratitude to our brave fighters. I sincerely thank our courageous fighters at a time when our beloved homeland is being unjustly attacked by the leading countries of the Front of Arrogance.

"The Iranian fighters, with their crushing blows, have blocked the enemy's path and dispelled their illusion of them being able to dominate or possibly disintegrate our beloved homeland.

"My dear brothers in arms! What the Iranian people want is the continuation of an effective defence that makes the enemy regret.

"Furthermore, the leverage of closing the Strait of Hormuz must definitely continue to be utilised.

"Studies have been conducted regarding opening other fronts where the enemy has minimal experience and where it would be highly vulnerable. Should the war continue, activation of such fronts will be carried out based on certain interests.

"I sincerely thank the fighters in the Resistance Front.

"We consider the countries of the Resistance Front our closest friends, and the cause of the Resistance and the Resistance Front are an inseparable part of the Islamic Revolution's values.

"Without a doubt, cooperation between the members of the Resistance Front will shorten the path to eliminating the Zionist sedition.

"We have seen how faithful Yemen hasn't stopped defending the oppressed people of Gaza. Despite all obstacles, self-sacrificing Hezbollah has come to the aid of the Islamic republic, and the Resistance in Iraq has courageously followed the same path.

"In the fourth part, my words are directed toward those who have been harmed in these past few days — those who have experienced the grief of martyrdom of loved ones, those who have suffered injuries, and those whose homes or places of business have been damaged.

"I sympathise with the families of the martyrs. I have a similar experience to these noble people. In addition to my father, I've entrusted my loyal wife, my self-sacrificing sister and her young child, and the husband of my other sister to the caravan of martyrs.

"Yet, that which makes patience in the face of calamities possible — and even easy — is mindfulness of the certain divine promise of a great reward for the patient. Therefore, one must persevere and place hope and trust in the grace and assistance of the Almighty.

"I assure everyone that we shall not forgo the avenging of the blood of your martyrs.

"I assure everyone that we won't forgo avenging the blood of your martyrs.

"The revenge we have in mind is not just because of the martyrdom of the illustrious leader of the Revolution. Every member of the nation martyred by the enemy is a separate case that demands we seek revenge.

"A limited portion of this revenge for the blood of our martyrs can already be seen. But until we completely take revenge, this file will remain on top of all the others. We're even more sensitive with regard to the blood of our children and infants.

"The crime deliberately committed by the enemy against the Shajara Tayyibah School in Minab and other similar cases will receive particular attention in this process of taking revenge.

"The wounded must receive appropriate medical services free of charge and benefit from other provisions.

"And, to the extent that the current situation permits, sufficient and defined measures must be implemented to compensate for the financial losses incurred to private property.

"These latter two points are mandatory obligations for the honorable officials, who must execute them and report to me.

"In any case, we will extract reparations from the enemy; should they refuse, we shall seize from their assets as we deem fit, and if that is not possible, we shall destroy an equivalent amount of their assets.

"The fifth part of my speech addresses leaders in certain regional countries. We share borders with 15 countries and have always wanted, and still want warm relations with them. But for years, the enemy has been establishing military and financial bases in some of these countries to secure its dominance over the region.

"In the recent assault, some of these military bases were utilised; naturally, as we had clearly warned in advance, and without committing any act of aggression against those regional countries themselves, we have only targeted the US bases there. After this, we will have no choice but to continue this course of action. Though, we remain committed to the necessity of friendship with our neighbors.

"These regional countries must determine their position with regard to the aggressors who've attacked our beloved homeland and murdered our people.

"I advise the leaders of regional countries to shut down those [US] bases as soon as possible, for they must surely have realised by now that the US's claims of ensuring security and peace have been nothing but lies.

"Shutting down US bases in the region will enable those governments to strengthen their ties with their own people, who are generally dissatisfied with the humiliating behavior associated with those bases. It will also bring an increase in their wealth and power.

"I repeat: Islamic Republic, without being in pursuit of domination or colonisation in the region, is fully prepared for unity, and fostering warm, sincere, reciprocal relations with all its neighbours.

"In the sixth part, I address our martyr leader. O leader! With your departure, you have left hearts of all of us in grief. You had always yearned for such a fate, until Almighty God eventually granted it to you while you were reciting the Holy Quran on the morning of the tenth day of the blessed month of Ramazan.

"You endured many oppressions with forbearance, never flinching. Our martyred leader! Many people never knew your real worth. Perhaps a long time will pass before the manifold veils and covers fall away, allowing various aspects [of your eminence] to come into view.

"We hope with the nearness granted to you in the company of the radiant souls, the truthful ones, the martyrs, and the friends of God, you will continue to care for the progress of this nation and all nations of the Resistance Front and you will intercede for them.

"O martyred leader! We pledge to you that we will strive with all our being for the elevation of this flag, which is the principal banner of the Front of Truth, and for the realisation of your sacred goals.

"In the seventh part, I thank all who have extended their support — the grand religious authorities, cultural and political personalities, and the people who gathered to renew their allegiance.

"I also thank the officials of the three branches of government and the temporary Leadership Council for their sound management and measures.

"I hope God's special grace in these blessed days will encompass the entire Iranian nation, all Muslims and the oppressed of the world.

"Finally, I beseech our master that in these remaining nights and days of Qadr and the blessed month of Ramazan, he may seek from the Almighty a decisive victory for our nation over the enemy, as well as dignity and well-being, and for those who have departed, elevated status in the hereafter.

"Peace be upon you, and the mercy of God, and his blessings and salutations."

Second public address by Ayatollah Seyyed Mojtaba Khamenei, March 20, 2026

In the Name of Allah, the Most Compassionate, the Most Merciful

- Transformer of hearts and sights,
- Director of nights and days,
- Transformer of situations and circumstances,

Transform our circumstances to the best of circumstances!

This year, the spring of spirituality and the spring of nature – i.e., the auspicious Eid-al-Fitr and the age-old Eid of Nowruz – have coincided, and I congratulate each and every one of the people of the nation on these two religious and national holidays. I also congratulate all Muslims of the world on the occasion of Eid-al-Fitr.

It is also necessary to congratulate everyone regarding the remarkable victories of Islam's fighters and to express my condolences and sympathy to all the families and survivors of the honorable martyrs of the second imposed war, the January Coup, the third imposed war, the security and border martyrs, and the anonymous martyred soldiers [martyrs of intelligence forces].

Below I present my remarks on the occasion of the upcoming 1405 year.

First, I will give a brief overview of some of the important events of the past year. In the past year, our dear people have experienced three military and security wars. The first war was the June war, when the Zionist enemy, with the special help of the United States and in the midst of negotiations, martyred some of the country's best commanders and prominent scientists and subsequently about 1,000 of our fellow citizens. Because of a gross miscalculation, the enemy thought that after a day or two, it would be the people who would overthrow the Islamic system. But with the vigilance of you, the people, the unparalleled bravery of Islam's fighters, and the many sacrifices, the indications of desperation and destitution soon appeared in it [the Zionist enemy], to the point that it saved itself from the edge of the abyss through mediation and resorting to cessation of fighting.

The second war was the January Coup, when the United States and the Zionist regime, thinking that the Iranian people were implementing the enemy's vision due to the economic problems imposed by them, used their mercenaries to create countless disasters and martyred more of our dear fellow citizens than in the previous war and caused a lot of damage.

The third war is the war that we are now in the middle of, and on the first day of which, with tearful eyes and sad and broken hearts, we bade farewell to the kind father of the Ummah, our great Leader – may God make his respected position exalted – while hastening with great enthusiasm at the head of a caravan of martyrs on a celestial journey to a place that had been considered for him in the shadow of God's mercy and in proximity to purified lights and among the righteous and martyrs. Also, from that day onwards, we gradually and sorrowfully bode farewell to the other martyrs of this war, including the children of the Shajareh Tayyebah School in Minab, the brave and oppressed stars of the Destroyer Dena, the martyred commanders and fighters of the IRGC, the army, the security and police forces, and the Popular Mobilization Force (the Basij), the anonymous soldiers [martyrs of intelligence forces], the brave border guards, and the rest of the nation, young and old, who passed in front of us in a caravan of light. This war took place after the enemy was disappointed with a significant popular movement in its favor, and with the illusion that if it martyred the head of the establishment and a number of influential military figures, it would create fear and despair in you, our dear people, and cause you to leave the arena, and in this way, it would realize the dream of dominating Iran and then disintegrating it. But in this holy month, you combined fasting with jihad and provided a vast defense line, as wide as the country, and strong fortifications, as numerous as the squares, neighborhoods, and mosques. And in this way, you dealt him a confusing blow, so much so that he began to utter numerous contradictory words and many absurdities, which is a sign of lack of mindfulness and the existence of cognitive weakness.

You had already suppressed the coup on January 12 [22nd of Dey], and on February 11 [22nd of Bahman], you once again showed your opposition to global arrogance and your tirelessness, and on March 12, which coincided with Quds Day, you made him realize that he was not only dealing with missiles, drones, torpedoes, and military affairs and that Iran's front line is much bigger than his [the enemies'] humble and small mentality. I

would like to thank each and every one of the dear people for creating this great epic, as well as the brave, honest and popular president and other officials who were present among the people in this ceremony, immaculate and without formalities. This kind of action and making it visible can be in itself a very desirable thing that increasingly strengthens the cohesion between the nation and the rulers. **At present, as a result of the incredible unity created among you, fellow citizens – despite all the differences of religious, intellectual, cultural and political origins – a breakdown is brought about in the enemy.** This should be considered as a special blessing from the Almighty and Exalted Allah, for which we should be very grateful in words and in heart as well as in action. One of the inviolable rules is that whenever a blessing is thanked for, its root becomes stronger or enhanced in proportion to the amount of thanksgiving, and more favors are sent to the thankful person. What is needed for the time being in the position of practical gratitude is that we consider this great blessing as merely a mercy from the Almighty and make good use of it as much as possible. In this way, this cohesion will definitely become more and more resolute, and your enemies will become more disgraced and subdued. These were a review of some of the important events of the year 1404.

But now that we are on the verge of the year 1405, we are facing a few matters. One is that we bid farewell to our dear guest, the holy month of Ramadan 1447 AH, forever: The month in which your hearts turned to the transcendent world on the Night of Qadr and you called upon the merciful God, and His Holiness directed His mercy to you. You asked our lord [Imam Mahdi], may Allah hasten his noble reappearance, and His God for triumph, victory, well-being, and all kinds of blessings, and you must have received the same or better than what was your heart's desire, God willing. At the same time as this farewell, which the more knowledge human beings have, the more bitter and sad it will be, we press the happy and full moon of Shawwal al-Mukarram in our warm arms and await the reception of gifts from the Blessed and Transcendent Allah with fear and hope. I hope that after that daily and nightly conscientious presence of you, the dear nation, and the creation of the epic of Quds Day, the Almighty will not treat us except with His generosity, forbearance, forgiveness, and great grace to which you and I have become accustomed. And especially we hope that soon with the good news of the general relief in the matter of the general appearance of our lord [Imam Mahdi], his eminence, the supreme guardian appointed by Allah, He will fill the blessed heart of his holiness with joy, from which all kinds of blessings will descend upon the people of this world, by His grace and generosity.

Another thing we are facing is the important occasion of the age-old Eid of Nowruz. It is an Eid that brings with it a gift of nature, of renewal, freshness, and life, and it has a perfect occasion with joy and happiness.

On the one hand, for the general public, this is the first year that our martyred Leader and other noble martyrs are not among us. In particular, the hearts of the families and survivors of the martyrs are grieving for their loved ones.

At the same time, for my part and as a simple citizen who has a few martyrs in my circle, I think that while we are mourning and our hearts are a nest of sorrow and grief for all the martyrs, we would become very happy that in these days, our newlywed brides and grooms start their life together. And God willing, the prayers of our martyred leader and other noble martyrs of this war will be with these dear ones. And I recommend that the public should have their usual [New Year] visits of these days, of course, while respecting the survivors of the martyrs and respecting their well-being, and perhaps the people of any neighborhood will start their New Year's meetings by honoring the martyrs of the same place, which can be made possible with the necessary coordination. Of course, the period [of mourning] that the honorable government set for the tragedy of the martyrdom of our dear Leader remains in place, and observing and preserving it is considered an aspect of the greatness of this system and the country.

After these words, there are other brief remarks.

First of all, I must especially thank those who – in addition to being present in squares, neighborhoods, and mosques – highlight their social role with increasing effort. Among them are some production units, both public and private, and including some service

guilds, and especially people who provide all kinds of useful services to the people for free without their jobs requiring them, and praise be to God, there is an abundance of this kind.

Secondly, one of the enemy's courses of action is his media operations, which in these days, in particular, intends to undermine national unity and consequently national security by targeting the minds and souls of some among the people. We must be careful lest this sinister intention be realized as a result of negligence and by our own hands.

Therefore, my advice to our country's domestic media, with all the intellectual, political, and cultural differences they may have, is to seriously refrain from focusing on weaknesses. Otherwise, it is possible for the enemy to reach its goal.

Thirdly, one of the enemy's hopes is to take advantage of the economic and managerial weaknesses that have been formed over a long time. **Over various years, our martyred Leader – may Allah elevate his position – had focused the main theme and slogan of the year on the economy. In the opinion of this humble person, providing people's livelihood and improving the living and welfare infrastructures and creating wealth for the general public should be considered as a focal point and a kind of defense and even significant progress against the economic war waged by the enemy.**

I am gracious that I have had the chance to hear the words of our dear people from all walks of life. During one period, for instance, I would ride along with you in a taxi – arranged at my request – through the streets of Tehran, with an anonymous group, listening to your conversations. I regarded this method of sampling as superior to many opinion polls. In many cases, my understandings were in line with yours, which were often expressed as various criticisms regarding economic and managerial matters. In the process, I learned a great deal from you, and I continue to seek new knowledge.

Recently, during the days before and after the 19th of Ramadan, I again learned things from many of you who were present in the public squares. I hope I am never deprived of this blessing. Following things thus learned and heard, along with other studies, efforts have been made to formulate an effective and expert-tested remedy—one that is as comprehensive as possible. Thank God, this has been realized to an acceptable degree, and soon it will be ready for implementation by officials of great resolve, with the cooperation of all segments of the nation, God willing. **Finally, in this section, drawing inspiration from our great martyred Leader, I announce this year's slogan as: "Resistance Economy in light of National Unity and National Security."**

Fourth and last, what I stated in the first statement regarding the system's stance and policy on engagement with neighboring countries is a serious and genuine matter. Beyond the element of neighborliness, we recognize other spiritual elements – foremost among them our shared devotion to the noble religion of Islam, as well as the presence of holy shrines and sacred sites in some of these countries, the residence and employment of many Iranians in others, shared ethnicity or language, and common strategic interests, particularly in confronting the front of arrogance—each of which alone can serve to strengthen amicable relations. Among them, I consider our eastern neighbors to be very close to us. For a long time, I have known Pakistan to be a country that was especially beloved by our martyred Leader, a sentiment that was evident in the emotion in his voice during Friday prayer sermons over the devastating floods that threatened the lives of our religious brothers there. For various reasons, I have always held this view myself and have not refrained from expressing it in various meetings. Here, I would like to urge that our two brotherly countries, Afghanistan and Pakistan, establish better relations with each other – if only for the sake of divine pleasure and to avoid division among Muslims – and for my part, I am ready to take the necessary steps. I should also remark that the attacks against Turkey and Oman – both of which have good relations with us—targeting certain locations in these countries, were in no way carried out by the armed forces of the Islamic Republic or the other forces of the Resistance Front. This is a ploy by the Zionist enemy, employing the false flag tactic to create discord between the Islamic Republic and its neighbors, and it may also occur in some other countries. I have already mentioned the rest of the points related to this matter.

I hope, with the prayers of our lord [Imam Mahdi] – may Allah hasten his relief – and with the Almighty’s attention, this year will be a good year full of triumph and all kinds of spiritual and material relief for our nation, our neighbors, and Muslim nations, and especially for the elements of the Resistance Front; and a year not so for the enemies of Islam and humanity. “And We desired to show favor to those who were oppressed in the earth, and to make them examples and to make them the inheritors, and to establish them in the land, and to show Pharaoh and Haman and their hosts from them that of which they were apprehensive (Holy Quran 28:6).” Indeed, God the Almighty has spoken the truth; His noble Messenger (pbuh) has spoken the truth; and we are among those who bear witness to that.

May God’s greetings, mercy, and blessings be upon you.

Analysis of the first public address by Saied Reza Ameli

In the Name of Allah

The Thoughtful and Identical Model of the Wise Leader

The first message and indeed the first manifestation of the national and global identity of the Wise Leader, His Eminence Ayatollah Sayyid Mojtaba Hosseini Khamenei, reflects his thoughtful model, which continues the noble legacy of the martyred Leader and the Late Imam, and holds a central place for "identical orientations" in his leadership path.

A general understanding of this model strengthens national self-confidence and reinforces the social capital of the Islamic Republic of Iran. This perspective signifies a transformative, compassionate, and public-centered leadership—honorable, courageous, uplifting, and creative—looking toward lofty and beautiful horizons. In this concise statement, five core and defining components of the model of the Wise Leader are highlighted:

1) Connection with the Awaited Imam: The Leader begins his message by expressing reverence and loyalty toward the Imam of the Age and the Vicegerent of God, whose appearance is the longing of hearts and eyes. Ayatollah Sayyid Mojtaba Hosseini Khamenei commenced his message with the opening verse of the Ziyarat of Al-Yasin and conveyed his salutations and devotion to the sanctuary of the inheritors of the Prophets and the Sacred Imams. He concluded his message with salutations and supplication for assistance from the Savior of humanity and a request for support and dignity for the loyal Iranian nation. This beginning and ending of the message clearly reflect the "essence of the Islamic Revolution," whose origin and goal lie in a profound connection with the Almighty God and His Vicegerent.

2) Humility toward the People: His crucial message is emphasized through expressions of humility and modesty toward the noble Iranian nation and respect for the Imams of the Revolution. Ayatollah Sayyid Mojtaba Khamenei underscores the concept of "leadership by the people as the best and noblest leadership," who, during the brief period of absence of leadership and supreme command, assumed responsibility for the country and became the primary source of security and resilience for the beloved Iran. This perspective elevates "democracy" to "people-centered leadership" and rightly identifies the effectiveness and efficiency of the Islamic Republic of Iran's system as dependent upon the people. He regards the people as the primary source and origin of "leadership authority." This view essentially affirms the truth that the people are the abundant source of the country's growth, health, advancement, and progress. In this context, the fundamental duty of the Guardian of the Muslims is first and foremost to relieve the people of suffering. Imam Sadiq (peace be upon him) says: "By God, the righteous are those who do not harm even a single ant" (Al-Amali of Al-Saduq, p. 73). This is a culture and lifestyle of peace and dignity that ensures security and tranquility for all. In this context, much can be said, but here we emphasize the lofty principle governing the Guardian of the Muslims: he considers it his primary duty to bring peace to society and relieve the people of suffering. In his initial statement, which reflects the foundation of a

certain outlook, Ayatollah Sayyid Mojtaba Khamenei emphasized three key aspects in relation to the people:

2-1 First, preserving unity and solidarity—the foundation of a nation's social capital. Clearly, in divine logic, God's support is with the community. Thus, one must adopt a broad perspective and, in safeguarding the value of togetherness and mutual affection, overlook differences and disagreements. Instead of division, one should focus on synergy, transforming human capital into a great revolutionary asset under the banner of the Islamic Republic of Iran. Fundamentally, genuine and deep mutual affection and kindness—not superficial or temporary—play a vital role in the vitality and sense of security within society. The Prophet (peace be upon him) beautifully said: "The one nearest to me on the Day of Judgment will be the one who is most kind to people" (Bihar al-Anwar, Vol. 77, p. 150). In other words, he said: "The best among you are those who are most kind, who give and accept kindness" (Tohaf al-Uqul, p. 45).

2-2 Second, mutual assistance and emphasis on the principle of solidarity: A higher level of unity and solidarity is mutual assistance, especially in these unique circumstances where enemies have attacked the sacred land of Iran and aim to destroy it. This mutual support is essential for confronting the challenges of war and even post-war conditions. The conduct and tradition of the Prophets, and particularly the Seal of the Prophets, and especially the social tradition of the Iranian people, have always emphasized helping and supporting one another.

This cooperation and solidarity have been a social ethos and, indeed, "the social capital of the Iranian people" as a cultural heritage. The principle of solidarity underscores this fundamental truth: treat others as you would like to be treated, and do not impose on others what you would not wish for yourself. This principle has been consistently emphasized in the Ten Commandments of Moses and Jesus, the conduct and traditions of the noble Prophet of Islam, and the Quranic culture, and is described by the Prophet (upon whom be peace), as "the leader of all deeds."

2-3 Third, attention to social responsibility: Social responsibility is a form of compassion toward society and fellow human beings. The scope of this responsibility first extends to all the people of Iran, and subsequently, according to divine teachings, to all people of the world. Therefore, from the very beginning of his leadership of the Ummah, the Wise Leader of Iran emphasized the social responsibility of the noble Iranian nation toward the Holy Quds and called upon the people to participate widely in the Quds March. What a beautiful sight it was—every segment of the Iranian nation, from the President of the Republic to the Head of the Judiciary, the Secretary of the National Security Council, and indeed all members of the government cabinet, transformed the scene of the Quds Day into a unified "Labbaik ya Khamenei!" and achieved the largest and most diverse gathering of people in the history of Quds Day.

3) Firm and resolute defiance against Iran's enemies, eliminating enemy arrogance and humiliation: Severe retribution and cries for blood vengeance against the enemies of the Iranian people, confronting every form of aggression and humiliation by the enemy, and demanding compensation and justice are essential components of the intellectual framework of the esteemed Ayatollah Sayyid Mojtaba Hosseini Khamenei. This approach embodies the same tone, expression, methodology, and dignified demeanor of Imam Ruhollah Khomeini (may God have mercy upon him), the martyr leader, and the wise leader of the Islamic Revolution. The insightful and divine leader stated: "I assure everyone that we will not overlook the blood vengeance for your martyrs." In another instance, as a compassionate leader of all people and all martyrs, and indeed a champion of justice, he rightly declared: "The nature of this retribution is not limited to the martyrdom of the great leader of the revolution; rather, every member of the nation who is martyred by the enemy constitutes an independent case for retribution. Although a limited portion of this retribution has so far materialized, until it is fully realized, this case will remain paramount among all others, especially regarding the blood of our children and infants. Therefore, the crime committed by the enemy deliberately against Shajarah-e Teybah Primary School in Minab and similar cases holds a special status in this regard." He emphasized that demanding compensation is not merely for its material value, but also as a form of punishment for the grave sin committed. He stated explicitly: "One

point I must emphasize is that, in any case, we will demand retribution from the enemy. If they refuse, we will seize their assets to the extent we determine necessary. And if even that is not feasible, we will destroy their assets to that same extent."

4) Defining the Islamic Republic of Iran's international strategy: Supporting and maintaining friendly relations with the fifteen neighboring countries is a cornerstone of this vision. At the same time, the aggression against the region, the presence of America across the entire region, the continuation of regional warfare policies, and the emphasis on distinguishing between geographical areas of military presence and those free from the domination of the global arrogance are key determinants of the country's defense policies. These policies are grounded both in rationality for securing Iran's safety and peace in the region, and in a natural and inevitable response.

5) Prioritizing support and friendly relations with resistance axis countries and those opposing the colonial system: Today, we witness that alongside the relentless and terrifying struggle against the occupying, dishonorable Israel and the terrorist America, Hezbollah of Lebanon, the resistance of Yemen, and the Popular Army of Iraq are self-sacrificing forces standing at the forefront of this struggle. The resistance front extends across many parts of the world, and their selfless presence will be evident whenever necessary. It is evident that the primary response to friendship and brotherhood—support and solidarity—must be directed toward the resistance front.

The fragrance of the leadership of the martyr Imam, as expressed in the first statement of the insightful leader, has been renewed, as if God has granted a new life to the "School of the Martyred Leader" and the tradition of Imam Khomeini (may God have mercy upon him). This intellectual school embodies five great characteristics, reflected in the five points mentioned:

A) Surrendering the heart to God, establishing a bond with the One, Unique God, and respecting divine commands as the fundamental pillar of governance;

B) Connecting with the Wilayat al-Mahdi (Guardianship of the Hidden Imam), continuing the Wilayat al-'Alawi (Guardianship of the Ahl al-Bayt), and creating the conditions for the rising of the sun of Wilayat and the global savior;

C) Respecting the people as the divine blessing of the Islamic Republic of Iran and the source of the system's effectiveness and legitimacy;

D) Emphasizing national unity despite ideological differences and diversity, prioritizing the alleviation of people's hardships and strengthening social justice;

E) Strengthening the identity of resistance against America and Israel as the axis of evil in the world, and liberating the region from colonialism by halting any military activity by America in Western Asia. These characteristics reflect the path and tradition of God's liberators, which know no boundaries or time, and represent a fluid, enduring ideology.

May all of us follow the intellectual school of the Martyr Leader, the wise, and his righteous successor—the insightful, divine, and revolutionary leader.