



The first message of His Eminence Ayatollah Seyyed Mojtaba Hosseini Khamenei, the Supreme Leader of the Islamic Revolution

11 March, 2026

“We do not abrogate a verse or cause it to be forgotten except that We bring forth one better than it or similar to it.”

(Qur’an 2:106)

“Peace be upon you, O caller to God and the divine embodiment of His signs, Peace be upon you, O gate of God and the upholder of His religion, Peace be upon you, O vicegerent of God and the supporter of His truth, Peace be upon you, O proof of God and guide to His will, Peace be upon you, O the awaited and hoped-for one, Peace be upon you with all forms of peace, Peace be upon you, O my master, the Lord of the Age.”

At the beginning of my remarks, I must offer my condolences to my master—may God hasten his reappearance—on the occasion of the painful martyrdom of the great and eminent Leader of the Revolution, the dear and wise Khamenei. From His Eminence, I ask for prayers and blessings for every one of the great people of Iran, indeed for all Muslims of the world, for all the servants of Islam and the Revolution, for the self-sacrificing ones and the survivors of the martyrs of the Islamic movement—especially those of the recent war—and also for myself, this humble servant.

The second part of my speech is addressed to the great nation of Iran. First, I must briefly explain my own situation and position regarding the vote of the honorable Assembly of Experts. This servant of yours, Seyyed Mojtaba Hosseini Khamenei, learned of the result of the vote of the honorable Assembly of Experts at the same time as you did, through the broadcasting of the Islamic Republic of Iran.

For me, to sit in the place where the two great leaders—the great Khomeini and the martyred Khamenei—once sat is a difficult task. This seat has previously been occupied by someone who, after more than sixty years of struggle in the path of God and renouncing all kinds of comforts and pleasures, became a radiant jewel and a distinguished figure not

only in the present age but throughout the history of the rulers of this country. Both his life and the manner of his death were intertwined with a magnificence and dignity that came from reliance upon the Truth (God).

I had the privilege of visiting his body after his martyrdom. What I saw was a mountain of firmness and strength, and I heard that the fist of his unharmed hand had been clenched. Those who are knowledgeable about the various aspects of his character must speak about them for a long time. In this brief moment I will suffice with this short summary and leave the details for more appropriate occasions.

This is the reason why sitting in the seat of leadership after such a person is difficult. Bridging this gap will only be possible with the help of God Almighty and with the support of you, the people.

In continuation, it is necessary for me to emphasize a point that is directly related to the essence of my remarks. That point is that among the arts and qualities of the martyred leader and his great predecessor was bringing the people into all arenas, constantly giving them insight and awareness, and in practice relying on their strength. In this way, they actualized the true meaning of the *public* and of *republicanism*, and they sincerely believed in it from the depths of their hearts.

The clear effect of this was seen during these past few days when the country was without a leader and without a commander-in-chief. The insight and intelligence of the great nation of Iran in the recent event—together with its perseverance, courage, and presence—caused friends to admire and enemies to be astonished. It was you, the people, who led the country and guaranteed its authority.

The verse that was mentioned at the beginning of this writing means that there is no sign among the signs of God whose term expires or which is forgotten except that God the Exalted replaces it with one similar to it or better than it.

The reason for citing this noble verse is not to imply that this humble servant is at the level of the martyred leader—let alone that I might be considered superior to him. Rather, the purpose of mentioning this blessed verse is to draw attention to the proper and prominent role of you, the dear people. If that great blessing was taken from us, in its place the Ammar-like presence of the Iranian nation has once again been granted to this system.

Know this, if your power does not appear on the scene, neither the leadership nor any of the various institutions—whose true role is service to the people—will have the necessary effectiveness.

For this meaning to be realized more fully, First, remembrance of God Almighty, reliance upon Him, and seeking intercession through the pure lights of the infallibles—peace be upon them all—must be regarded as the supreme elixir and the rare philosopher's stone that guarantees every kind of opening and certain victory over the enemy. This is a great

advantage that you possess and your enemies lack.

Second, no harm must come to the unity among the individuals and different groups of the nation—a unity that usually becomes especially visible during times of hardship. This can be achieved by setting aside points of disagreement.

Third, effective presence in the arena must be preserved—whether in the way you demonstrated during these days and nights of war, or through various effective roles in the social, political, educational, cultural, and even security spheres. The important thing is that the correct role be properly understood and carried out as much as possible without harming social unity.

One of the duties of the leadership and some other officials is to remind individuals or different segments of society about some of these roles. Therefore, I emphasize the importance of participation in the Quds Day ceremony of 1447, in which the element of confronting and defeating the enemy must be taken into consideration by all.

Fourth, do not neglect helping and assisting one another. Praise be to God, this has always been a characteristic of most Iranians, and it is expected that in these special days—when naturally some members of the nation are going through greater hardship than others—this spirit will appear even more strongly. On this occasion, I also ask the service institutions of the country not to withhold any assistance or support from those dear members of the nation and from the people's relief organizations working to help them.

If these matters are observed, the path for you, the dear nation, to reach days of greatness and glory will be paved. The nearest example of this, God willing, could be victory over the enemy in the present war.

The third part of my remarks is my sincere gratitude to our brave fighters, who—at a time when our nation and our beloved homeland have been unjustly attacked by the leaders of the front of global arrogance—have blocked the enemy's path with their powerful blows and removed them from the illusion that they might dominate our dear homeland or even divide it.

Dear fighting brothers! The demand of the masses of the people is the continuation of an effective and regret-inducing defense. Likewise, the lever of blocking the Strait of Hormuz must certainly continue to be used. Studies have also been conducted regarding opening other fronts in areas where the enemy has little experience and where it would be highly vulnerable. Activating those fronts—should the state of war continue—will be carried out in accordance with national interests.

I also express my sincere thanks to the fighters of the Resistance Front. We consider the countries of the Resistance Front to be among our best friends, and the cause of resistance and the Resistance Front is an inseparable part of the values of the Islamic Revolution. Without doubt, cooperation among the members of this front will shorten the

path to overcoming the Zionist sedition. As we have seen, brave and faithful Yemen has not ceased defending the oppressed people of Gaza, and the self-sacrificing Hezbollah has come to the aid of the Islamic Republic despite all obstacles. The resistance in Iraq has likewise courageously followed the same path.

In the fourth part, my words are directed to those who have suffered in some way during these past few days—whether those who have experienced the grief of losing a loved one to martyrdom, those who have been injured, or those whose homes or workplaces have been damaged.

First, I express my deep sympathy with the families of the noble martyrs. This comes from a shared experience that I have with these honorable people. Apart from my father—whose loss has become a public grief—I have also entrusted my dear and loyal wife, in whom I had great hopes, my self-sacrificing sister who devoted herself to serving her parents and ultimately received her reward, her young child, and the husband of another sister of mine—who was a learned and noble man—to the caravan of martyrs.

Yet what makes patience in the face of such hardships possible, and even easier, is attention to God’s certain and definite promise of a great reward for those who remain patient. Therefore, we must be patient and place hope and trust in the grace and assistance of God Almighty.

Second, I assure everyone that we will not overlook revenge for the blood of your martyrs. The revenge we intend is not limited only to the martyrdom of the great leader of the Revolution. Rather, every member of the nation who is martyred by the enemy becomes an independent case for vengeance.

Of course, a limited portion of this revenge has already taken tangible form. However, until its full measure is achieved, this case will remain open alongside the others. We will be particularly sensitive regarding the blood of our children and young ones. Therefore, the crime that the enemy deliberately committed at the Shajarat-e Tayyebah School in Minab, and similar incidents, will have a special place in this pursuit of justice.

Third, those who have been wounded in these attacks must certainly receive appropriate medical services free of charge and should also benefit from certain additional privileges.

Fourth, to the extent that the current conditions allow, adequate measures must be defined and implemented to compensate for the financial damages inflicted upon personal property and places. The last two points are to be regarded as binding obligations for the respected officials; they must carry them out and report the results to me.

A point that must be emphasized is that, in any case, we will demand compensation from the enemy. If it refuses, we will take from its assets to the extent that we deem appropriate, and if that is not possible, we will destroy an equivalent amount of its property.

The fifth part of my remarks is addressed to the leaders and influential ranks in some of the countries of the region. We have land or maritime borders with fifteen neighboring countries, and we have always desired—and still desire—warm and constructive relations with all of them. However, for years the enemy has gradually established bases, both military and financial, in some of these countries in order to secure its dominance over the region. In the recent attack, some of those military bases were used. Naturally, as we had clearly warned—and without attacking those countries themselves—we targeted only those bases. From now on, we will also be forced to continue doing so, although we still believe in the necessity of friendship between ourselves and those neighbors.

These countries must determine their position regarding the aggressors against our beloved homeland and the killers of our people. I recommend that they shut down those bases as soon as possible, because by now they must have realized that the claim by the United States of establishing peace and security has been nothing but a lie.

This will also help them strengthen their ties with their own peoples, who are generally dissatisfied with cooperation with the front of disbelief and its humiliating behavior, and it will increase their wealth and power. Once again, I repeat that the system of the Islamic Republic—without seeking domination or colonial control in the region—is fully prepared for unity and warm, sincere relations with all its neighbors.

In the sixth part of my remarks, I address our martyred leader.

Leader! With your departure you left a heavy grief in the hearts of all. You had always longed for such an end, until finally God granted it to you while you were reciting the Holy Qur'an on the morning of the tenth day of the blessed month of Ramadan. You endured many injustices with strength and patience and never showed distress. Many people did not truly recognize your real worth, and perhaps much time must pass before the various veils and obstacles are removed and aspects of it become known.

We hope that, by virtue of the nearness granted to you beside the pure lights, the truthful, the martyrs, and the saints, you will still think of the progress of this nation and of all the nations of the Resistance Front and intercede for them—just as you did during your worldly life. We pledge to you that we will strive with all our being to raise this banner—the main banner of the front of truth—and to reach the sacred goals that you pursued.

In the seventh part, I express my gratitude to all the esteemed individuals who have supported me, including the senior religious authorities, various cultural, political, and social figures, and the members of the public who have participated in magnificent gatherings to renew their allegiance to the system. I also thank the officials of the three branches of government and the Temporary Leadership Council for their prudent measures and actions.

I hope that the special divine graces during these blessed hours and days will encompass the entire nation of Iran—and indeed all Muslims and the oppressed of the world.

Finally, I ask our Master—may God hasten his noble reappearance—that during the remaining nights and days of Laylat al-Qadr and the blessed month of Ramadan, he supplicate to God Almighty for our nation’s decisive victory over the enemy, as well as for honor, prosperity, and well-being for our people, and for the departed among them to be granted high ranks and eternal peace in the hereafter.

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

Seyyed Mojtaba Hosseini Khamenei

21 Esfand 1404 (Iranian calendar)

22 Ramadan 1447 AH.