



QASEM SOLEIMANI

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Introduction

Qasem Soleimani stands as one of the most influential figures in modern Middle Eastern history, He was a man whose life bridged the divide between rural beginnings and global impact. Born in a time of poverty and political instability, Qasem's upbringing in the harsh environment of Kerman Province made him resilient and patient. As his journey was shaped by the teachings of Quran and Ahlulbayt (as), and the revolutionary principles of Imam Khomeini [H], He was known for his self-sacrifice, strategic intellect, and faith.

“And We will surely test you with something of fear and hunger and a loss of wealth and lives and fruits, but give good tidings to the patient” (Quran, 2:155).

Chapter 1: Early Life and Upbringing (1957–1975)

Introduction

Qasem Soleimani was born on March 11, 1957, in the small mountain village of Ghanat-e-Malek, located in Rabor County, Kerman Province, Southeastern Iran. His father, Hassan Soleimani, was a farmer struggling to repay debts to landowners in an economically marginalized area. His mother, Fatemeh Soleimani, was a homemaker known for her deep piety and emotional strength. The family lived in a modest clay house, typical of rural Iran during the late Pahlavi period, characterized by poverty, traditional values, and a reliance on subsistence agriculture.

From a young age, Qasem was discipline and sensitive beyond his years. He was quiet, hardworking, and focused. Instead of wasting time, he used to help his father in agricultural labor and construction work.

During the 1960s and 1970s, Iran's rural population faced significant socio-economic inequality. The Shah's modernization reforms (White Revolution) disproportionately benefited urban areas, leaving rural areas like Kerman in economic neglect. The young Qasem, witnessing such disparities, grew sensitive to issues of justice and inequality.

His family's faith played a central role in shaping his moral outlook. His mother, in particular, taught him the recitation of the Quran and encouraged Namaz and prayers from early childhood.

Early Education and Migration

Qasem completed his elementary education in his village before migrating to Kerman city at around the age of 13 to work and support his family. There, he worked with the Kerman Water Organization, performing manual labor on construction projects. Despite limited formal education, he developed strong self-discipline and curiosity for self-learning. He used to save a portion of his income to attend study sessions and religious gatherings after work.

During his teenage years, he began attending local Hosseiniyats (small centers of Shia religious learning) where the teachings of scholars influenced his worldview. These gatherings worked on moral purity, resistance against oppression, and devotion to Ahlulbayt (as) making Qasem oriented towards service and sacrifice.

Socio-Political Awakening

By the early 1970s, under the Pahlavi regime, political dissent in Iran was heavily suppressed. However, the influence of clerics such as Imam Khomeini [H], who was exiled in 1964, reached even remote areas like Kerman through underground networks and cassette recordings of his speeches. Qasem was among those inspired by this message; though still a teenager, he began participating in low risk local religious circles that supported the revolutionary cause through charity and education, not direct confrontation.

Spiritual Discipline

Religious devotion was not something out of the box for Soleimani; it was practical and lived. He was consistent in fasting, prayers, and service to others. Even before his military life, he was known for his humility and self-restraint. He lived simply, often sharing his earnings with other labors or sending them home to his family.

“And the servants of the Most Merciful are those who walk upon the earth humbly” (Quran, 25:63).

Emerging Leadership Traits

Qasem had natural leadership qualities in him. Despite his limited education, his composure, problem solving ability, and reliability distinguished him in both work and religious settings. When disputes arose at the construction sites, workers used to turn to him for mediation. His ability to listen calmly without arrogance and to resolve issues fairly reflected the ethical foundation laid by his faith.

Relationship with Family and Community

Throughout his adolescence, Qasem has remained close to his family. Despite living in Kerman city for work, he used to return to Ghanat-e-Malek to help his father pay off debts and to help neighbors in agricultural labor. These minor acts showed his loyalty to his roots.

Preparation for a Broader Mission

By 1977, at the age of twenty, Soleimani had matured into a man of firm values and physical endurance. While he was still unknown to the world, his personal development like growth through struggle and his youth served as a preparation for serving Islam.

Conclusion

His early life was not full of privilege or opportunity, but by hardwork and commitment to Allah’s command. Hencewhy, the years between 1957 and 1977 served as the foundations of

Qasem's later life, as the soil of Kerman was molding a man who would one day stand at the heart of resistance.

"Indeed, with hardship comes ease" (Quran, 94:06).

Chapter 2: Entry into the Revolutionary Guard (1979–1988)

Introduction

Following Islamic Revolution in 1979, the newly established state aimed to secure its ideological objectives through reforming institutions and organizing paramilitary groups. For that reason, Islamic Revolutionary Guard Corps (IRGC) was formed on May, 5th 1979 by Imam Khomeini [H] to protect the state against internal and external threats.

Joining the IRGC

Immediately after the revolution, Qasem responded to the call of the IRGC in his native province of Kerman. Since he lacked formal military training, hence he underwent a brief six weeks basic instructor course before being posted to active duty. His posting to Mahabad in West Azerbaijan Province placed him directly in the conflict zones of early post-revolutionary Iran; this was the beginning of his operational experience. The transformation from a construction laborer to a combat role tells both the demands of the time as well as his suitability for the new order.

The Iran-Iraq War

With the outbreak of the Iran-Iraq War on 22nd September 1980, Soleimani and the IRGC were pushed into full scale battle. He had by then been involved in the suppression of internal revolt and was now redirected toward external defense. He assembled and led the troops from Kerman province, participating in operations on the southern and western fronts.

Qasem's leadership of the 41st SarAllah Division (and other units) made his reputation grow as a frontline commander as he worked with limited resources against a significantly larger and better equipped Iraqi Army.

Strategic Significance and Rise

By the mid 1980s, his responsibilities extended beyond frontline commander into coordinating logistics, training, and intelligence for the IRGC in the Kerman region and beyond. By 1988, the war was nearing its end and Qasem now have gained nearly a decade of wartime experience. He had learnt not only conventional warfare but also the art of asymmetrical operations. The experience set the stage for his post-war role and the skills became assets in the IRGC's transition from wartime mobilization to peacetime influence projection.

Transition to Regional Engagement

As the war formally ended in 1988 with the ceasefire, Qasem emerged as one of the IRGC's trusted commanders with battlefield credentials. The immediate post war years saw him involved in border security and the warfront positioned him for the era of external projection.

Conclusion

The years 1979 to 1988 saw Qasem Soleimani enter the IRGC, live the harsh environment of internal conflict, engage in full scale war, and emerge as a trusted commander with both ideological and operational credibility.

Chapter 3: The Rise of a Regional Commander (1989–1998)

Introduction

The end of the Iran–Iraq War in 1988 marked a turning point not only for the Islamic Republic but also for one of its most disciplined and quietly rising officers Qasem Soleimani. The war on one hand had drained Iran’s economy and reshaped its military doctrine, on the other hand it also shaped a generation of commanders who had learned the value of patience, adaptability and defense; Qasem belonged to this generation!

“And those who strive for Us, We will surely guide them to Our ways. And indeed, Allah is with the doers of good.” (Qur’an, 29:69)

Qasem transitioned from a local brigade commander to a regional strategist with his hard work and intelligence in the battlefield. After the ceasefire, Iran faced new challenges: reconstruction, internal economic stabilization, and the need to redefine its security structure in the world. The Islamic Revolutionary Guard Corps (IRGC), who used to focus on the domestic defense of the Revolution, was now tasked with protecting the Revolution’s ideological boundaries beyond Iran’s borders. Soleimani, who had commanded the 41st SarAllah Division during the war, was now stationed in southeastern Iran to manage growing unrest near the borders with Afghanistan and Pakistan.

The Afghan Frontier

The fall of the Soviet Union in 1991 altered the political map of the region. Iran now shared frontiers with newly independent Central Asian republics and Afghanistan that was already torn

apart by warlords and the Taliban. The Afghan conflict was not just a civil war; it was the new stage for competition between regional powers including Pakistan, Saudi Arabia, and the United States among them. Qasem was appointed to lead the IRGC units responsible for Iran's eastern frontier. He became deeply engaged in border security operations, combating narcotics trafficking, and managing the cross border infiltration. Through these missions, he developed more understanding of asymmetric warfare. He became well aware of the fact that Iran's enemies were no longer traditional armies but organized networks aimed at destabilizing the Revolution.

America's Ascendancy and Iran's Isolation

The 1990s also witnessed the rise of the United States as the dominant global power. The collapse of the Soviet Union left Iran politically isolated. The 1991 Gulf War reinforced U.S. military presence in the Persian Gulf, surrounding Iran with American bases from Saudi Arabia to the Indian Ocean. Within Iran, political leadership under President Rafsanjani focused on economic stability, while the IRGC was being vigilant against perceived threats.

It was also during this decade that Qasem began developing links with movements beyond Iran's borders, most notably, Hezbollah in Lebanon and various Palestinian resistance groups.

Relations with Lebanon and the Palestinian Resistance

“And prepare against them whatever you are able of power and of steeds of war, by which you may terrify the enemy of Allah and your enemy.” (Quran 08:60)

The 1990s saw the continuation of Israeli occupation in southern Lebanon and the rise of Hezbollah under the guidance of Sayyed Abbas Mousavi and later Sayyed Hassan Nasrallah. During the same years, Soleimani began to oversee IRGC logistics aiding Palestinian groups like Islamic Jihad and Hamas.

Appointment as Commander of the Quds Force

By the mid-1990s, Soleimani's reputation within the IRGC was well established. He was known for his humility, discipline, and strategic foresight and was trusted by senior commanders and admired by younger soldiers.

In 1998, following the martyrdom of Ahmad Kazmi, Qasem Soleimani was appointed Commander of the Quds Force. Upon his appointment, he met with the Supreme Leader Imam Sayyed Ali Khamenei [H]. His appointment came at a time of regional turbulence, which included the Taliban's massacre of Iranian diplomats in Mazar-i-Shareef, the U.S. missile strikes on Sudan and Afghanistan, and growing Israeli Palestinian hostilities.

Consolidation of the Quds Force

Faith without defense is fragility, and defense without faith is tyranny.

Under Soleimani, the Quds Force began to operate with discipline and coherence. He reorganized intelligence networks, enhanced cooperation between Lebanese, Palestinian, Iraqi, and Afghan movements, and prioritized moral discipline among its officers.

His leadership coincided with Iran's renewed diplomatic engagement under President Khatami's Dialogue of Civilizations policy. However, Soleimani maintained that dialogue must be complemented by deterrence and caution.

By 1999, the Quds Force had become the core of Iran's external defense not only through overt warfare, but also through the network of alliances, shared intelligence, and ideological solidarity. The Western press began to take note of Soleimani's growing influence, describing him as "a shadow commander shaping the Middle East."

Conclusion

Between 1989 and 1998, Qasem Soleimani evolved from a regional IRGC commander to the architect of Iran's external defense policy. His years on the Afghan frontier sharpened his understanding of unconventional warfare; his interactions with Hezbollah and Palestinian movements deepened his sense of transnational Islamic unity; and his appointment as Quds Force Commander marked the beginning of his transformation into a global strategist.

steadfastness is the bridge between defeat and divine victory.

Chapter 4: Regional Expansion and the War on Terror (1999–2011)

Introduction

“And they planned, but Allah planned; and Allah is the best of planners.” (Quran 3:54)

By the late 1990s, As the newly appointed Commander of the Quds Force, Qasem’s role was no longer limited to border defense or tactical coordination, it was to manage the core of resistance. Iran was emerging from a decade of post-war reconstruction into a world that was rapidly globalizing under American military dominance. In this environment, Soleimani’s goal was to turn Iran’s revolutionary principles into a coherent security network capable of countering expanding U.S. and Israeli influence.

The Taliban Threat

“Do not take as allies those who take your religion in ridicule and amusement...” (Quran 05:57).

In 1998, the Taliban’s massacre of nine Iranian diplomats and a journalist in Mazar-i-Shareef almost triggered open war. Soleimani was assigned to oversee the eastern military readiness. He organized the coordination between the IRGC Quds Force and the Northern Alliance led by Ahmad Shah Massoud to contain Taliban advances.

When the September 11 attacks happened in 2001, Soleimani had already spent years monitoring Al-Qaeda’s growth inside Afghanistan. Iran publicly condemned the attacks, and in a rare convergence, Iranian forces provided the United States indirect intelligence support during the initial phase of the U.S. led invasion of Afghanistan.

During the Bonn Conference, Iranian representatives under Soleimani's guidance persuaded the Northern Alliance to support Hamid Karzai's interim government. This was done in pursuit of regional stability but when President George Bush included Iran in the "Axis of Evil" in 2002, the coordination collapsed, and Soleimani reverted to his long-term strategy that was to contain American power through calibrated resistance.

The Iraq Invasion and Rise of the Quds Force

The 2003 U.S. invasion of Iraq changed the balance of power in the region. For Iran, the fall of Saddam Hussein was both a relief and a risk. The presence of hundreds of thousands of U.S. troops on Iran's western border was an existential threat. Qasem's mission expanded overnight from containment to orchestration of a multidimensional resistance network within Iraq.

Operating largely in the shadows, he established relationships with newly emerging Iraqi political and military personnel, including the Badr Organization, Asayib Ahl e Haq, and Katayib Hezbollah. His goal was to prevent Iraq from falling and its governance remain aligned with Islamic and anti-occupation principles.

Between 2004 and 2007, Iran's Quds Force became a mediator among Shia militias and political blocs resisting occupation. Western intelligence accused Qasem of attacking coalition forces; in reality, they were defensive responses to foreign aggression.

Lebanon, Palestine, and the Strengthening of the Resistance Axis

The pain of one, requires the solidarity of all.

While working in Iraq on one hand, Qasem sharpened coordination with Hezbollah in Lebanon. The 2006 Lebanon War against Israel became a pivotal moment for the Axis of Resistance.

During the war, Qasem was in direct contact with Sayyed Hassan Nasrallah and IRGC units in Damascus. This phase also resulted in the strengthening of ties with Palestinian factions who just faced the Second Intifada. In that time as well, Soleimani facilitated limited but strategic channels of support, seeing the Palestinian cause as the moral core of Islamic unity.

Regional Perception and Strategic Philosophy

By the late 2000s, Soleimani's name had begun circulating in Western and Arab intelligence as the architect of Iran's regional power projection yet he remained reserved and largely unseen.

Strategically, he developed forward defense strategy securing Iran's safety by supporting resistance movements abroad rather than waiting for conflicts to reach its borders.

Humanitarian Role

"Whoever saves one life, it is as if he had saved all mankind." (Quran 05:32)

Less highlighted but equally significant was the Quds Force's humanitarian projects under Qasem's supervision. In Iraq and Lebanon, his teams helped in post conflict stability, establishing clinics, roads, and emergency shelters.

Transition to a New Era

"And prepare against them whatever you are able of power..." (Quran 08:60)

By 2011, the Middle East was entering a new phase. The Arab Spring had begun, civil wars started in Syria and Yemen, and the remnants of Al-Qaeda were mutating into what would soon become Daesh (ISIS). To counter all this, Qasem's network already spanned from Beirut to Kabul, bound by loyalty to the principle of resistance.

Conclusion

From 1999 to 2011, Soleimani built a cohesive security network joining all the resistance groups together to counter the threats together such as U.S. led Israeli Terrorism. As 2011 closed, Qasem was not merely Iran's most capable field commander; he had become a symbol of defiance against domination.

Chapter 5: The War Against Daesh and the Syrian Front (2011–2017)

Introduction

The year 2011 marked a new and violent chapter in Middle Eastern history. The Arab Spring, initially it was a calling for reform but it rapidly descended into regional chaos. Syria being a long standing ally of Iran and a critical corridor to Lebanon, became the center of conflict.

Within a few years, extremist groups, most notably Daesh (ISIS) emerged in Syria, threatening to erase not only political borders but also centuries of Islamic civilization. For the Islamic Republic of Iran, the fall of Damascus or Baghdad would have meant the collapse of the Axis of Resistance. For Qasem Soleimani, this was not merely a geopolitical threat but a moral duty to safeguard the Islamic sanctities.

The Syrian Front

“Permission [to fight back] has been given to those who are being fought, because they were wronged.” (Quran 22:39)

The conflict in Syria turned into civil war in 2011. The fall of Syria would have severed Iran’s link with Hezbollah and left the region vulnerable to sectarian anarchy. In coordination with the Syrian government, Qasem began advising Syrian Arab Army units, forming local defense brigades, and organizing volunteer militias under the banner of Zaynabiyoun and Fatimiyoun which composed of Pakistani and Afghan Shia volunteers. He justified this mobilization through the defense of the shrines, particularly that of Bibi Zaynab’s (sa) in Damascus.

The Rise of Daesh

“You who have believed, when you encounter a company [from the enemy], stand firm and remember Allah much that you may be successful.” (Quran 08:45)

Daesh's declaration of a caliphate in Mosul in June 2014 changed the regional security pattern. They mass executed, enslaved, and destructed the heritage sites and within weeks, territories of Iraq and Syria fell under its control. Yet amidst the apparent collapse, Soleimani organized one of the first effective resistance responses.

In Iraq, he coordinated between local militias, the Iraqi army, and clerical leadership in Najaf. Following Ayatollah Ali Sistani's [H] fatwa calling for defense of the nation in June 2014, Qasem entered Iraq, visiting the frontlines of Amerli, Tikrit, and Mosul. Under his direction, the Popular Mobilization Forces (PMF or Hashd al-Shaabi) became a formalized army, integrating local units into a centralized command against Daesh.

The Russian Alliance

By 2015, the war in Syria had reached a critical juncture. Major cities such as Aleppo and Palmyra were under threat, and the Syrian state was on the verge of collapse. It was during this time that Soleimani played a diplomatic role in coordinating with Russia. He traveled to Moscow in July 2015, presenting detailed battlefield assessments that convinced Russian officials to intervene militarily in Syria.

This was the beginning of a new alliance between Tehran, Moscow, and Damascus transforming the Syrian conflict from a civil war into a counterterrorism campaign.

Major Battles of Tikrit, Aleppo, and Mosul

The liberation of Tikrit in 2015 was among the first victories of Qasem's joint command. Working with Iraqi officers, he directed operations that combined air cover, ground coordination, and community-led reconciliation. In Syria, the battle for Aleppo in 2016 became his most defining military operation. Soleimani visited frontlines, managing coordination between Iranian

advisers and Syrian units. His presence among soldiers, walking unarmed through rubble, inspecting trenches became his way of leadership.

“If Allah helps you, none can overcome you; but if He forsakes you, who is there that can help you after Him?” (Qur’an 3:160)

In 2017, the liberation of Mosul and the fall of Daesh’s last territorial hold in Iraq marked the end of its caliphate.

This was not a victory of one nation but of humanity against barbarity.

Conclusion

By the end of 2017, Qasem had become one of the most recognized figures in the Middle East. he was ‘Iran’s indispensable general’ in the west, while across Iraq, Syria, and Lebanon, he was regarded as the guardian of resistance. Yet after all the recognition, he remained humble, continuing his simple lifestyle. He emphasized that the physical defeat of Daesh did not mean the defeat of its ideology. He knew the hybrid conflicts that would follow and the personal destiny that awaited him in 2020.

Chapter 6: The Road to Martyrdom (2018–2020)

Introduction

“And never think of those who have been killed in the way of Allah as dead. Rather, they are alive with their Lord, receiving provision.”

(Qur'an 3:169)

After the defeat of Daesh in 2017, Qasem Soleimani entered a new chapter of his service, it was quieter but equally important. Though the world saw him as a general of wars, but he was the rebuilder of hearts and nations shattered by years of conflict.

Rebuilding the Ruins

Between 2018 and 2019, Qasem frequently traveled between Tehran, Damascus, and Baghdad, supervising reconstruction, helping organize aid for displaced families, and working on border security.

He was also in coordination between Iraq's Popular Mobilization Forces (PMF), the Syrian Arab Army, and Lebanese Hezbollah to ensure regional stability. His diplomatic role deepened as he became the channel of communication between Iran and allied groups across the region.

Unity over sectarianism.

Escalating Tensions with the United States

The period of recovery coincided with the escalation in U.S.- Iran tensions. In May 2018, the United States withdrew from the Joint Comprehensive Plan of Action (JCPOA), reinstating

sanctions against Iran. Washington accused Qasem and the Quds Force of expanding Iranian influence across Iraq, Syria, Lebanon, and Yemen.

In response, Soleimani's stance was that Iran's influence is not built on occupation but on the trust of nations who resisted oppression. Despite threats, he continued to travel openly across frontlines, meeting both political and religious leaders and fulfilling his duties.

In late 2019, as protests flared in Iraq, Soleimani was dispatched as a mediator among Shia factions and government officials. His final mission in early January 2020 was to deliver a diplomatic message to Iraqi Prime Minister Adel Abdul Mahdi concerning regional de-escalation.

The Last Journey

"The most honorable death is to die in the path of Allah." (Maula Ali (as)).

On the night of January 3rd, 2020, Qasem Soleimani boarded a flight from Damascus to Baghdad. With him were a few officials and Abu Mahdi Muhandis, deputy commander of Iraq's PMF, who came to receive him at Baghdad International Airport.

Minutes after his arrival, as his convoy left the terminal, U.S. drones fired multiple missiles which resulted in the martyrdom of both men; the missiles ended the life of one of the most influential military leaders of the 21st century.

The Global Reaction

In Tehran, the Supreme Leader Imam Khamenei [H] wept upon hearing the news. He declared three days of national mourning, calling Soleimani *'the living martyr.'* Millions poured into the streets of Tehran, Mashhad, Qom, Kerman, and Baghdad making it the largest funeral processions in Iran's history after Imam Khomeini's [H] in 1989.

In Lebanon, Sayyid Hassan Nasrallah called him as the master of resistance and the soldier of Imam Mahdi (ajtf).

In Iraq and Syria, leaders of various sects Sunni, Shia, and Christian alike paid tribute to his defense of their lands against Daesh.

Even the enemies acknowledged his influence. West described his death as the most consequential assassination in the Middle East since World War II.

The Funeral Procession

"O reassured soul. Return to your Lord, well-pleased and pleasing [to Him]. Enter among My servants, and enter My Paradise." (Quran - 89:27-30)

From Baghdad to Kerman, his funeral became a movement of mourning and defiance. His coffin was carried through holy cities of Najaf, Qom, Mashhad and Tehran before reaching his birthplace in Kerman.

Before burial, Imam Khamenei [H] led his funeral prayer in Tehran and finally on January 7th, 2020, Martyr Qasem Soleimani was laid to rest beside other martyrs in Kerman.

Conclusion

In the aftermath of his martyrdom, Iran launched “Operation Martyr Soleimani,” targeting U.S. bases in Iraq.

#Hard_Revenge.

Chapter 7: The Eternal Legacy

Introduction

“Indeed, those who say, ‘Our Lord is Allah’ and then remain steadfast, the angels descend upon them, [saying], ‘Do not fear and do not grieve but receive good tidings of Paradise which you were promised.’” (Quran 41:30)

Martyr Qasem Soleimani’s journey from a humble boy in Kerman to the commander of the Quds Force ended in blood, but his legacy spread beyond the borders, languages, and sects. His martyrdom on January 3rd, 2020, did not silence his message but amplified it.

The School of Soleimani

“His blood will give rise to thousands of Soleimanis.” (Imam Khamenei [H])

Imam Khamenei [H] described him as a school. This “School of Soleimani” became an intellectual and spiritual model for young generation across Iran, Iraq, Lebanon, Syria, and beyond. It combined three elements:

1. Absolute faith in Allah’s will.
2. Service to humanity without expectation.
3. Loyalty to the concept of Wilayat.

Political Legacy

Politically, Under his vision, the “Axis of Resistance” became an unshakeable alliance linking Tehran, Baghdad, Damascus, and Beirut into a defensive network.

After his martyrdom, Iran institutionalized his methods within the IRGC's Quds Force, emphasizing cross border coordination, public legitimacy, and Islamic resistance.

In Lebanon, Iraq, and Syria, murals of Qasem Soleimani appeared alongside those of Imam Khomeini [H], Imam Khamenei [H], and the martyrs of Karbala, visually linking him to the lineage of sacrifice.

Cultural Continuation

Culturally, Soleimani became a symbol of purity in leadership. His humility, refusing luxury, avoiding self-promotion, and living in simplicity stood in contrast to the corruption and materialism surrounding many modern elites all over the world.

In poetry, cinema, and visual art, his image became immortalized as the “The Commander of Hearts.” Anthems and documentaries in Arabic, Persian, Urdu, and other languages celebrated his virtues.

The Ideological Continuation

The ideology of Qasem Soleimani describes Iran's blend of moral authority and asymmetric defense. It rests on three core beliefs:

1. Faith as the foundation of power.
2. Unity of oppressed nations beyond sect or ethnicity.
3. Resistance, patience and endurance until the reappearance of Imam Mahdi (ajtfs).

Conclusion

Today, Qasem Soleimani's memory is not bound to geography. Streets, schools, and military bases have been named after him. Annual commemorations of his martyrdom draw millions, not as political rallies but as spiritual renewals. For millions of believers, Soleimani's path remains open, his martyrdom is remembered not as an end, but as an ascension of the meeting of a servant with his Lord.

"When a martyr falls, the revolution does not weaken; it breathes again." (Imam Khamenei [H])

CONCLUSION

Qasem Soleimani lived as a martyr and died as a martyr. He was the one whose faith shaped both his life and his mission, from maintaining a routine of Namaz and Quran recitation even on the battlefield he discouraged personal glorification, emphasizing sincerity as the foundation of service.

His mission served as a link in the continuum of resistance from the Prophets (as) to Imams (as), from the martyrs of Karbala to the defenders of Syria.

“As long as there is injustice, resistance is worship.”(Imam Khomeini [H])

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