Leader meets Thousands of Ahl al-Bayt Reciters and Eulogists - 11 /Dec/ 2025

The Islamic Republic of Iran was filled with light, joy, and celebration today on the auspicious anniversary of the birth of Hazrat Fatima Zahra (sa). To mark this occasion, a vibrant ceremony of eulogies, poetry recitation, and praise of the Chief of the Women of the Worlds was held in the Ḥusayniyyah of Imām Khomeinī (r), with the Leader of the Islamic Revolution in attendance along with thousands of lovers of the Ahl al-Bayt (a).

In the gathering that lasted for nearly three hours, Ayatollah Khamenei offered his felicitations on the blessed birth of Lady al-Ṣiddīqah al-Ṭāhirah (sa), and remarked, “Through their steadfast national resistance, the Iranian people have thwarted the enemy’s persistent attempts to reshape the religious, historical, and cultural identity of this nation. Today as well, even as we remain attentive to the need for a sound defensive and offensive posture in the face of propaganda and media assaults aimed at capturing minds, hearts, and beliefs, our dear Iran, despite the challenges and shortages that exist across the country, continues its forward movement and steady progress.”

Noting that Imam Khomeini’s birthday coincides with that of Lady Fatima al-Zahra (sa), the Leader of the Revolution said that the virtues and excellences of the Lady of the Two Realms were beyond human comprehension. He added, “Nevertheless, one must strive to be Fāṭimī following that exemplary Lady in all dimensions, including religious devotion, the pursuit of justice, the jihād of clarification, spousal relations, child-rearing, and other spheres of life.”

He considered maddāḥī (religious eulogy and liturgical recitation) as an exceptionally influential phenomenon, further saying, “Research and study are needed to deepen our understanding, identify its vulnerabilities, and find ways to strengthen and perfect this amazing institution.”

Pointing to the advancement of maddāḥī compared to the past, Ayatollah Khamenei called it a platform of the literature of resistance. He said, “Any idea or movement that lacks an appropriate literary and expressive framework will gradually fade away. By formulating, expanding, and transmitting the literature of resistance, the maddāḥī and the active religious groups (hayʾāt), are strengthening this very fundamental necessity today.”

The Leader of the Revolution defined national resistance as “resilience and steadfastness in the face of various pressures exerted by hegemonic powers.” He added: “Sometimes the pressure is military, as the nation had witnessed during the Sacred Defence, and as our adolescents and youth also observed in recent months, and other times the pressure is economic, media-driven, cultural, or political.”

The Leader of the Revolution described the bluster and propaganda campaigns of Western media agents and political–military officials as signs of the enemy’s propaganda pressure. He said, “The aim of the various pressures exerted by the global hegemonic system upon nations, foremost among them the Iranian nation, is sometimes territorial expansionism, as seen today in the actions of the U.S. government in Latin America; at other times the aim is to dominate mineral resources; in some cases, it is to change lifestyles; and, more importantly, the primary objective of hegemonic pressure is to alter identity.”

Referring to the more than a century of effort by global bullies to alter the religious, historical, and cultural identity of the Iranian nation, Ayatollah Khamenei said, “The Islamic Revolution rendered all those efforts futile, and in recent decades, the nation, through its refusal to surrender and its steadfastness and perseverance in the face of continued extensive pressure from its enemies, has thwarted them.”

He said that the expansion of the concept and literature of resistance from Iran to countries in the region and some other countries is an irrefutable reality, adding, “If some of the actions the enemy took against Iran and the Iranian nation had been carried out against any other country would have caused that country or nation to collapse instantly.”

Pointing to the Zaynab-like influence of religious eulogies in preserving the memory of the martyrs and in deepening and expanding the concept of resistance within the country, the Leader of the Revolution said, “Today, beyond the military confrontation we have witnessed, we find ourselves at the heart of a propaganda and media war waged by a vast enemy front. This is because the enemy has realised that this God-given, spiritual land and homeland cannot be subdued or captured through military force.”

He added, “Of course, some people repeatedly raise the possibility of renewed military confrontation, and others deliberately fuel this idea to keep the people anxious and to create fear, but, God willing, they will not succeed.”

Ayatollah Khamenei said that the position taken, the danger, and the objective of the enemy is the erasure of the accomplishments, aims, and concepts of the Revolution and the forgetting of the memory of Imam Khomeini. He noted, “America is at the centre of this broad and active front, around it are certain European countries, and on the margins are the mercenaries, traitors, and rootless individuals who, while in Europe, scramble for the crumbs to make a living by serving this front.”

He emphasised the need to grasp the enemy’s objectives and mode of deployment, saying, “Just as on a military battlefield, in this propaganda and media confrontation we must also configure our own mode of deployment in accordance with the enemy’s order, plan, and aims and concentrate on the very points he is targeting: namely, Islamic, Shi‘i, and revolutionary teachings.”

The Leader of the Revolution pointed out that standing firm against Western propaganda and media wars is difficult but entirely possible. He said, “On this path, eulogists (maddāḥān) should turn active religious groups (hayʾāt) into centres of adherence to the values of the Revolution; and by appreciating the young generation’s growing attraction to eulogies and religious assemblies, they should safeguard this dear generation against the aims of an obstinate, malicious, and well-resourced enemy.”

The Leader concluded his remarks with several recommendations to the eulogists. Among the most important of these recommendations were: expounding religious teachings and the teachings of struggle by relying on and drawing from the lives of all the Imams of Guidance (ʾAʾimmah al-Hudā); attacking the enemy’s weak points while also providing effective defence against its attempts to create doubts; elucidating Qur’anic concepts across various personal, social, and political domains; and the proper manner of confronting the enemy.

He said that the impact of a well-crafted and meaningful elegy (noḥa) is sometimes greater than several sermons and speeches, adding, “Eulogists must be careful that the melodies and cultural elements of the ṭāghūti (oppressive pre-revolutionary) era do not find their way into their gatherings and assemblies.

At the conclusion of his remarks, Ayatollah Khamenei responded to one of the eulogists’ comments about the dust-storm problem in Khuzestan. He said, “This is not a big problem; shortages and difficulties abound throughout the country. However, the prestige and power of Islam and Iran are continually being built up through steadfastness, sincerity, benevolence, and the pursuit of justice, and, by divine grace, the country is moving forward, striving, and progressing.

At the beginning of this meeting, eleven of the eulogists of the Ahl al-Bayt (AS) engaged in poetry recitation and eulogies.