The Leader’s Remarks in Meeting with a Group of Families of Martyrs - 26 /Jun/ 2016

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

(Arabic prayer)

You are very welcome dear sisters and brethren, the honorable families of martyrs, and without [any] exaggeration survival of the revolution and security of the country and progress of the country from any viewpoint is owed to patience and steadfastness of the honorable families [of martyrs] and is owed to the blood of those dear martyrs. [The present] time is also a very suitable time; [because] it is the time of the martyrdom of the Master of the Pious [Imam Ali] (PBUH), because this Honorable One is the greatest of all martyrs [not only] in history of Islam, but also in [entire] history of humanity. Just in the same way that the term “Thar Allah” has been used to describe Hadhrat Aba Abdillah al-Hussein (PBUH), the Master of All Martyrs, which means “he whose blood money is God,” – this is the meaning of “Thar Allah;” the magnitude of his blood money is so high that apart from the Almighty God Himself nothing can [be considered worthy enough to] be [accepted as] the blood money for these dear ones – exactly the same term has been used about Amir al-Mo’menin [Imam Ali] (PBUH); because you say: “O Thar Allah and the son of his Thar;” [the phrase] “and the son of his Thar” means that Amir al-Mo’menin stands at the same level of grandeur in terms of blood money. The grandeur of this honorable martyr, [who was] martyred at the altar [of the mosque], [and who was] a martyr on the path of the truth, martyr of firmness, [and] martyr of steadfastness, is totally evident from such terms.

Well, the [present] time is also a time for prayer and supplication and recourse [to the Infallible Imams] and the likes of these. One of the tools [used] for recourse and getting close to the Almighty is to pay attention to the purified souls of the martyrs. That is, in these nights – both the Nights of Qadr (Destiny), and in all nights of the [lunar] month of Ramadan, every one of which is an adventure, [and] every one of these nights is a [separate] story on its own – if we want to resort [to the Infallible Imams], supplicate [before God], and have our prayers heard, we must ask the exalted souls for intercession, make them our intercessors, and one of these exalted groups is [comprised of] these dear martyrs of ours. And the families of martyrs have this opportunity – both fathers and mothers, and children, and spouses, and the rest of relatives – to call on the souls of their dear martyrs, whose hearts are connected to them, to help them get close to God.

Families of martyrs are very dear. I have always said that our martyrs are in the frontline of defending the [Islamic] values and defending the [Islamic] Revolution and defending Islam and defending the Quran, and [they] are immediately followed by [their] families, [including their] fathers, mothers, spouses, [and] children; this [issue] must be appreciated. The effects of these martyrdoms for Islam and Muslims are nothing insignificant. Today, after the lapse of 35 years from the [terrorist] incident on the 7th [day] of [the Iranian calendar month of] Tir (June 27, 1381) and the martyrdom of those dear ones, this incident is still inspiring. That is, an evil [and] ruthless terrorist group inside the country attacks a group of dignitaries and main personalities and pillars of the country, assassinates them and deprives the country of their presence, then [its members] flee [the country] and go into the arms of these very countries, whose claim to be against terrorism has filled the world, and they take them in their arms.

European governments – now these Asian governments and the likes of these regional reactionaries are not worthy of mention – which cry out loud all these claims about being against terrorism and advocating human rights and similar remarks, and consider themselves in charge of this case and in charge of this issue [of human rights], have left this question unanswered that why they opened their arms an embraced the killers of [this] nation? Why they gave refuge to them? Why they did not submit them to the government of the Islamic Republic to enforce the divine rule on them? Why?

This great scandal for Western governments and European and American states in this case, is a historic incident;

this is a very important issue, [because] this [issue] cannot be easily passed over and history will not pass over this incident; this is [just] one side of this case. The other side of the case is these terrorists themselves. These are [those] people, who under the pretext of defending people, [and] some of them even [under the excuse of] defending Islam, started struggles [against the Islamic establishment] and registered this fiasco, [and] this catastrophe in their records, and then went and took refuge with somebody like [the former Iraqi dictator] Saddam [Hussein]. These very people, who claimed to be anti-American, took refuge with Saddam and today they are living under the supporting umbrella of America, both in Iraq and in part of Europe, where these [terrorists] have been transferred to. It was a strange case, this case of [the terrorist bombing on] the 7th of Tir [13]60 (June 27, 1381). This great incident contains a [great] lesson, [and] a warning.

Of course, we have not done enough [in this regard]. Now, [head of the Martyrs and Veterans Affairs Foundation] Mr. [Seyyed Mohammad Ali] Shahidi [Mahallati] said that 'we are working at the Martyrs Foundation', but working is not limited to showing respect, venerating, and adulating the families of these [martyrs]; no, [you] must revive the incident and keep it alive. Once again, it is people and the revolutionary spirit of people themselves, which has kept these incidents alive; otherwise, we do not have one film about this great incident; [and we] do not have one work of art about the incident of the 7th of Tir to shed light on the realities, [so that] it would become clear who these people were. What were they? Who were those who were martyred? Who was Martyr Beheshti? Those committed, faithful, [and] self-sacrificing ministers, who had entered the arena with all their lives and we had lived with them, had worked with them, [and] knew them up-close, who were they? What where they? We do not have a single work of art, do not have a movie, do not have a visual play, [and] do not have a good novel [on these people] yet. These are steps, which we have not taken and we must take. Now, this is related to that organ.

[As for] the martyrs of the period of the Sacred Defense [the eight-year imposed war with Iraq], well, steps have been taken in this regard, but no number of steps [taken in this regard] would be too many. Thousands of martyrs under different circumstances, from various cities, at different levels, from 14- [or] 15-year adolescents to 60- [or] 70-year old men went into this arena, made the war a popular [conflict], [and] ended the monopoly of official forces on war. Any work in which people take part behind official forces and along with them and work with motivation, [that work will] go ahead. Today, this is my recommendation to state officials in all fields, [including] the economic field and [with regard to] other things.

This happened in [Iraq's imposed] war [against Iran]; people went [to the war fronts] and made themselves subject to this strange test. This is no joke; we [only] hear a thing about the war. Read these books, which depict the details of these [military] operations [carried out by Iran], [to see what Iranian soldiers did] from the high levels [and] main [military] headquarters of the battlefield, which were run by the Army or the IRGC [Islamic Republic Guards Corps], down to lower ranks, to the rank of battalion and company and squad. The biography of these young people, each and every one of them, contains lessons for us. Every one of these young people who were martyred, their behavior, their words, [and] their moves constitute a window to a world of [religious] knowledge, [which] awakens one [and] informs [him].

Today, we are facing the issue of martyrs, who defend the [holy] sanctuary of the [Prophet Mohammad (PBUH)'s] Household; this is among those strange cases in history. During the war [with Iraq] we encouraged young people to go to the war front, [and] they accepted [our call] and went [to war]. [Every time that] Imam [Khomeini] made a speech, large groups of the youth started to move [and] went [to war]. Today, [however,], we do not encourage [them] like that, but [you just see] how powerful this motivation is, [and] how transparent is this faith, [as a result of] which this young person from Iran, from Afghanistan, [and] from other countries gets going, gets on his foot [and] passes over his young wife, his small child, [and] his comfortable life, [and] goes into a strange country, into a strange territory, [and] struggles on the path of God and is martyred. Is this something insignificant? The history of the Islamic Revolution has seen such historic surprises in every step of the way; these are [really] surprising.

And I tell you that this has three aspects: one aspect is the aspect of the patience of this martyr and the motivation and faith of this martyr. One aspect is the aspect of the patience of [their] families and their [high] tolerance; [because] this young woman could do something that her husband would not go [to war]. This father and mother could have prevented their young child [from going to war, but] they showed patience, both for his going [to war], and when his purified body came back, and after [losing] him. And the third aspect is the incident itself, which is [part of the] chronology of the Islamic Revolution; this is the revolution, [and] this is the Islamic establishment.

These motivations, these faiths, these spiritual powers, [and] this wills and determinations have given birth to the Islamic Republic; [so,] can the Islamic Republic be underestimated? What do [our] enemies think about the Islamic Republic establishment? [It is like] a huge body, all power, [and] all capability; the Islamic Republic is made up of these things.

Well, yes, there is a weakness at that given corner, [and] there is also that given lazy person with weak determination who goes down with addiction, is afflicted with corruption [and] is afflicted with all kinds and sorts of problems; this can be found in any society; [the] important [point] is that a society should have those protective pillars, which would be able to push it ahead and protect it against incidents and hold it [firm] like a rock. These rock-like pillars are these very martyrs of ours, are these families [of martyrs], are these devoted people, [and] are these self-sacrificing people; these are [the pillars of the Islamic establishment]. This is why in the face of different challenges, the Islamic Republic has often overcome these challenges.

Dear brethren and sisters! Perhaps, I have more or less said these scores of times, [and] I repeat it again: anywhere we relied on the revolution, [and] relied on the revolutionary spirit, we moved ahead; [and on the contrary] anywhere we backed down on [our] values, ignored the revolution, tailored this side of it and that side of it, interpreted and justified it, [and] for the satisfaction of the elements of the Arrogance, who are main enemies of Islam and main enemies of this establishment, continuously withdrew from our words, [and] did not express our views, we lagged behind; this issue is like this. The way to progress of the Islamic Iran is to revive the revolutionary spirit and revive the spirit of struggle [to achieve our goals].

There are many fields for struggle; of course, all fields of struggle are dangerous. Look at the nuclear martyrs! They worked in the field of science, but were attacked by the enemy; [this] is Jihad. [As put by the Quran:] “Allah has preferred those who struggle [on His path] over those who remain [behind and do nothing] with a great reward.” Well, this is why the Almighty God has considered a preference for those who struggle [on His path], [and] has considered [a high] rank for struggling [on His path]. How long are we supposed to live in this world? This world will continue to be there billions of years before and after us, [and] out of these billions [of years], the share of me and you is [only] 50 years, 60 years, [or] 70 years. We must take advantage of opportunities during this period, [and] get ourselves ready for the real life, [which as put by the Quran,]: “indeed, the life of the Hereafter is the [eternal] life.”

In the meantime, some people struggle [on the path of God] and this struggle takes them to lofty ranks. [They] not only build their Afterlife, but also develop and bolster and create other people’s world. Then, this [Quranic verse] is about struggle; [and] is about martyrs [which says]: “And never think of those who have been killed in the cause of Allah as dead. Rather, they are alive with their Lord, receiving provision. Rejoicing in what Allah has bestowed upon them of His bounty, and they receive good tidings about those [to be martyred] after them, who have not yet joined them yet, that there will be no fear concerning them, nor will they grieve.” This issue [of martyrdom] is like this; this is the word of God, [and] good tidings from God, who says these [martyrs] are alive, are with God, are covered by God’s favor, are being provided by God, are satisfied, [and] are happy. They send message to me and you and say ‘know that if you tread this path, there is neither sorrow, nor concern, nor fear, nor sadness at this destination’; “there will be no fear concerning them;” this is the [right] path. They went down the right path, took the correct way, [and] made the right move.

Of course, you families [of martyrs] have suffered, [and] eaten your heart out, [and] you have right [to do that], [because] losing your young one – whether that young person is your spouse, or your child, or your son-in-law, or your brother – is very difficult. [This loss] is very hard [to bear and] is very difficult for survivors, but [you must] know that they are very happy, [because] they are living under the shadow of God’s blessing.

This is how the arrogant enemies must be dealt with in an encounter. The arrogant enemies are not aware of this fact, [and] cannot understand this in their calculations. You have heard about the asymmetrical war; the meaning of the asymmetrical war is that [one of] the two sides’ forces has facilities of which the other side is short; the type [of those facilities], methods, capabilities, [and] even sometimes sources of power on any side is unknown to the other side; this is the asymmetrical war. They do not know what power exists in the faith in God and in the belief in Jihad [and struggling on the path of God]. They see its effects, [but] cannot analyze it correctly; [and] therefore, [they take] crazy measures. This case of Daesh and this case of Takfiri terrorists and the likes of these [groups] are [explainable] along this line.

They have, in fact, made up these [groups] in order to defeat the Islamic Republic. Iraq was a prelude, [and] the Levant was a prelude; they were a prelude in order for them to be able to make an effect here [in Iran]; [however,] the power here (in Iran) caused them to be stranded there as well; otherwise, this was their goal. The person, who leaves here, goes to Iraq and Syria [and] stands in the face of these Takfiris in the name of defending the sanctuary of the [Prophet Mohammad (PBUH)'s] Household, is, in fact, defending his own cities. Of course, their [main] intention is [to fight for] God, [but] this is the reality of this case; this is defending Iran, [and] defending the Islamic society. [And] this is not special to Shia [Muslims] either, [because] those Takfiris make no distinction between Shia and Sunni; they hit Sunni [Muslims] as well. Inside our own country, how many Sunni clerics do we have – [like] the late Sheikholeslam in Sanandaj, the late Hosseinbor in [Sistan and] Baluchestan [province] and other clerics – who were assassinated by these Takfiri [terrorists] and their innocent blood was shed by them. They do not tell Sunni apart from Shia. They hit anybody who is with the revolution, anybody who stands against the Arrogance, [and] anybody who is an enemy to America; [and] they call this the war between Shia and Sunni.

Just observe [what is going on] in Bahrain today! The issue of Bahrain is not [the issue of] war between Shia and Sunni [Muslims], [but] is the issue of oppressive [and] foolish rule of an arrogant [and] selfish minority on a large majority. A small minority is ruling 70 percent [or] 80 percent of the people of Bahrain. Now, they have attacked this devout cleric, Mr. Sheikh Isa Qassim; this is [the result of] their foolishness, [and] this shows how imbecile they are.

Sheikh Isa Qassim was the person, who up to the present time and as long as he could talk to people, prevented and did not allow radical and armed moves by people. They don't know with what person they have come to loggerheads, they don't understand that attacking Sheikh Isa Qassim would mean removing [the last] obstacle [that existed] in front of Bahrain's enthusiastic and epic-minded youths, and [if] they start fighting the ruling system, they cannot keep them silent through any other means. When I say their calculations are wrong, this is [only] one example of it: miscalculation due to not understanding the situation in the society and the situation of people and people's faith, and not knowing people.

The [best] way is the way of Islam; the [best] way is the way of trusting in God, the [best] way is the way of resorting to the Almighty God, the [best] way it the way of faith; this is the correct way. With faith, with devoted struggle, [and] with firm determination, the nation can remove all these obstacles on its way. Thank God, the number of [people, who are] faithful, struggling [on the path of God and] active, is not small; both in our country, and in other countries, and you see that today [people] from different countries are standing against these onslaught by mercenaries of America and Israel and are resisting, though they are not in their own country and are away from their own country.

Dear brethren and sisters! Appreciate these [spiritual] nights [of Ramadan], [and] appreciate these hours; both pray and ask God with concentration and in supplication; [I emphasize] both pray and ask God that God would hear other people's prayer. [Pray] in these nights – like the last night, like tomorrow night, and like the night of the 23rd [day of Ramadan] – when at all corners of the Islamic world, [and] anywhere there is faith in this [spiritual] concept, [people's] voices rise in supplication: [and as put in the prayer:] "[O God! In this month] the praying voices of your servants rise to you in various kinds of words." [So, in this month,] voices are high, [and everywhere you go there are] cries and supplications [from people who] pray for themselves, [and] for others. One of your prayers should be [to ask] the Almighty God to hear the prayer of those faithful people who pray in these nights; beg this from God. Prayer must be said with full attention [to its meaning]. Let me say this here: some of these gatherings in which prayer is said are, fairly speaking, very pleasant gatherings. I mean, the person who reads out the prayer, does not simply read it for the audience, [but] he reads it for [the salvation of] his own soul as well. Some people are like this; [that is,] they are themselves under the influence of prayer. When the reader of the prayer reads out the prayer in such a way [as if] he is himself talking to God, [and] sees himself before the Lord of the Universe – when he is like this – and his soul is imbued with [the spiritual effect] of prayer, the audience is also imbued with prayer. In some cases, of course rarely, one observes that the person reading out the prayer is not under the influence of the prayer at all. You can sometimes see some of these [people] in [religious programs aired on] the television as well, when the person reading out the prayer is simply reading something with rhythm, [but] neither himself pays attention and is influenced by the prayer, [nor] when he is not influenced by the prayer, his audience would be affected; neither himself sheds any tears, nor can he make the audience shed tears; his heart cannot arouse sentiments [of his

audience], because his own heart is not aroused [by sentiment]. Prayer must not be said in this way.
Prayer is [actually] talking to the Almighty God; as put by our honorable Imam [Khomeini]: “Prayer is the Quran, which rises [toward God];” [and] it is tantamount to talking to God. Once you are reading the Quran, [which in this state] God is talking to you, [but] at another time you are saying a prayer, [and in this state] you are talking to God. When you read the Quran, this is the descending Quran, that is, the Almighty God is talking to you and speaking with you, [and] is revealing facts to you; it descends from above; and when you say a prayer, it is you who is talking to God; [because] this is your voice, which is rising [toward God]. Of course, if prayer is said properly, then it would be heard: “[O Almighty!] And hear my prayer when I pray to you and hear my call, when I call you” – and [we] say this in Sha’baniyeh prayer – [and say] O Almighty! Hear my prayer. There is [also] one way of saying prayer, which is not heard by God.
We read in prayer: “[O God] I seek refuge in you from a soul, which does not satiate, and from a heart, which does not become humble, and from a prayer, which is not heard;” [you say to God] “I seek refuge in you from the prayer, which is not heard,” that is, [a prayer] to which the Almighty God does not pay any attention; “and from [daily] prayers, which have no benefit;” [that is,] “I seek refuge in you from prayers, which do not benefit me and are not beneficial [in any way].” Well, [as said in the hadith:] “Prayers are sacrifice of any pious [person];” prayers must get us close to God; they are what takes us close [to God] and if they do not take us close, they are useless prayers. Of course, their uselessness is not a cause [for us] not to say them and say ‘now that they have no benefit, [so] we don’t say them’; no, you must say them and fulfill the obligation, but do something that these prayers would be beneficial prayers and benefit [you]; [and you can do this] through attention and concentration [during prayers].
This opportunity for fasting is a very valuable opportunity for you; [because it] can greatly soften your hearts, [and] get them close to humbleness so that you would be able to talk to God; prayer must be said like this. These nights, prayers that are recommended for dawns, [and] are recommended for nights, are special to the Nights of Qadr [Nights of Destiny], or [even] are not special to these nights and belong to all nights, are very valuable. Apart from the [religious] knowledge, which is in these prayers, the mere feeling of supplication and humbleness, which one finds in this prayer, is very valuable.
I hope, God willing, the Almighty God would resurrect our dear martyrs, both the 7th of Tir martyrs, and the nuclear martyrs, and the Sacred Defense martyrs, and martyrs [who lost their lives while] defending the shrine [of Prophet Mohammad (PBUH)’s Household], and martyrs of the Islamic Revolution from the first to the last, and those martyrs who were martyred in line of duty, [resurrect] all of these martyrs with the Prophet [of Islam], and God willing, grant sufficient reward and award to you families [of martyrs] and to the great family of martyrdom across the country, and God willing, grant patience and serenity and tranquility on your hearts.

Peace be unto you and so may the mercy of Allah and His blessings