Remarks at the Gathering on the Birthday of Amir al Muminin(as) and on the Anniversary of Martyr Soleimani - 3 /Jan/ 2026

Sunday 11 January 2026

In the Name of Allah, the most gracious, the most merciful

All praise belongs to Allah, Lord of all the Worlds, and blessings and peace be upon our Master and Prophet, Abul-Qasim Al-Mustafa Muhammad, and upon his most pure, immaculate, and chosen Household, especially the Remaining Proof of Allah on earth.

Today marks the anniversary of a birth like no other. It is unique both in terms of the place of birth and the person who was born there. The birthplace is the Kaaba; in all of history, who else do we know of that was born in God's House, in the Kaaba? And the newborn is Ali al-Murtaḍa (as), about whom I will say a few words later. Therefore, with regard to this great person's birth, the thirteenth of Rajab is an exceptional and matchless day.

Today is also the anniversary of our dear, highly esteemed martyr, Martyr Soleimani. Thanks be to God, much has been said and written about Martyr Soleimani. If I were to offer one sentence about this dear martyr whose life and work I observed closely, I would say that Soleimani was a man of faith, sincerity, and action; three qualities. He was a man of faith; that is, he had faith in the work he was doing; he deeply believed from the depths of his heart in the goal for which he strove. He was a man of sincerity: he did not work for fame, praise, or to gain standing among people, he struggled purely for God Almighty and for the goal. And he was a man of action; some people are very capable and understand things well, but we don't see any action from them. In other words, the path they sketch out in their mind and in their speech is nowhere to be found in practice.

Martyr Soleimani was a man of action. Wherever he felt his presence was needed, he was there. Whether in safeguarding and guiding the course of the Revolution in Kerman, whether he was confronting the unjust and oppressive aggressors in that region, whether in the Quds Force, whether defending the holy shrines, or fighting against ISIS, he was there. He was a man of action in the military field, the political field, and in the field of training and education. His work was not limited to the military sphere. We know him as a military man, but in the most sensitive and important political issues of the region, Martyr Soleimani was an effective, valuable and indeed, in some cases unparalleled factor. Regarding training, he was also a man of action. His subordinates, the young people who joined him, and those who fought alongside him learned from him; he trained them. He was a well-rounded and complete human being in our time.

A few days ago, those who still owe him their lives were saying nonsense, uttering absolute foolishness about him[i]. However, Martyr Soleimani through his deeds and actions throughout his blessed life, has already refuted their talk. And thanks be to God, to the enemy's chagrin, his grave each year seems to become more sacred and more honoured than the year before. Based on what I saw on television, I saw huge crowds of people, coming from far-away roads, sometimes even from other countries, in procession as they make the journey to visit the grave of this man. A man of faith, a man of sincerity, and a man of action.

Today, alongside Martyr Soleimani, we honour other dear martyrs in this gathering as well. The families of some of these martyrs are present here, whether they are martyrs from the military field, martyrs from the scientific field, or those of our beloved ordinary citizens who joined the ranks of the martyrs during this Twelve-Day War. About those whom we knew personally, we can testify that their lives were, from beginning to end, nothing but jihad in the Path

of God. They lived and breathed jihad. They never hesitated or paused in the path of God, and they worked tirelessly. Martyrdom was their aspiration, their ultimate desire, both the military martyrs and the scientific martyrs. Indeed, some of those scientists I knew personally, loved martyrdom and were waiting for it. This gathering is to honour, venerate, and pay tribute to these dear martyrs whose names will endure in history, and we must seek inspiration from their blessed names to move forward through history.

However, regarding the topics I wish to address today, I would like to present two or three brief points to share with you. One is a short remark about the Commander of the Faithful (as). Second, is a word about an influential factor in the confrontation between truth and falsehood, both in the time of the Commander of the Faithful and today, and is something that we must be aware of. And the thirdly, is a brief look at the recent events of the past week and at our people's gatherings about which I will also say a sentence or two.

Regarding the Commander of the Faithful (as), the sheer volume and richness of what has been said and written about him in history, literature, and hadith is so great that I do not think anything as much has been said or praised about any other person. Even among non-Muslims and non-Shi'i, great scholars and intellectuals have written books about him. Ibn Abi al-Hadid's commentary on the Nahj al-Balaghah is a massive, multi-volume work. Then we have the other commentaries on the Nahj al-Balaghah, commentaries on the sayings of this great man, commentaries on his letter to Malik al-Ashtar, and the biographical accounts of him in history and literature. These are so numerous that, as I said, it is impossible to find anyone comparable to him. Now, from among all the qualities that have been attributed to the Commander of the Faithful (as), I have chosen two characteristics to speak about briefly in which he stands at the very summit, and which we desperately need today: first, that the Commander of the Faithful stands at the summit of justice; and second, that he stands at the summit of God-wariness (taqwa); justice and taqwa.

When we say that the Commander of the Faithful stands at the summit of justice and represents its highest point, how did he implement it? He applied it in diverse ways: sometimes with gentle, nurturing hands: through service toward the weak, helping orphaned children, and supporting families without guardians. This is one way he would exercise justice. At other times, he upheld justice with the opposite approach, that is with Dhu al-Fiqar, the double-edged, ever-sharp sword that history has praised more than any other weapon. Sometimes, he expressed justice through eloquent, wise speech in expressions that reach the highest levels of Arabic eloquence, as in the Nahj al-Balāgha. This is how he articulated justice. He would write letters to his governors and provincial commanders and in these letters, lessons in justice can be found. Indeed, we can find it when one examines the Commander of the Faithful's written instructions to Malik al-Ashtar[ii]. This was his order appointing Malik to governance, which is often mistakenly called a testament. It is not a testament, but a decree, a command of governance and it is filled with concepts, most of which revolve around justice and shaping society into a just one. This is yet another way he advanced justice. That is, through kindness, divine severity and religious zeal, as well as through clear expression, wisdom, and clarification. The source of Jihad of Clarification is the Commander of the Faithful (as).

As for taqwa (piety, God-wariness): how did he practice it? Sometimes he practiced it in the prayer-niche of the mosque, he had a worship that the angels marvelled at. That is, the worship of Amir al-Mu'minin (the Commander of the Faithful), his prayers, his supplications, and his intimate words with God left the angels wonder-struck. At other times, he exercised taqwa through patience and silence in order to preserve the unity of the Muslims. This, too, is a significant example of the Commander of the Faithful's taqwa. It was a right that belonged to him. It was bound up with him, and it was taken from him. The Commander of the Faithful could have retaken this right with the sword, yet doing so would have split the Muslims. So, to prevent division he exercised patience, he remained silent and he cooperated. It is sometimes said that the Commander of the Faithful stayed at home for twenty-five years. No, he did not sit at home, he was present on the scene, he was actively engaged; he issuing directives, and he guided and advised the caliphs and the people of the time. In other words, through patience and silence he demonstrated his taqwa. This is taqwa.

It is taqwa when someone sees a right of his being taken away, yet remains silent for the sake of a greater good. We

often lack the patience to remain silent if a right of ours is taken from us. We feel as if the world has collapsed without considering the broader consequences. But that noble man did consider them. In some instances, his taqwa manifested as standing as a shield against severe adversities, such as on the Night of the Shelter (Laylat al-Mabit). That was taqwa when he went and slept in the Prophet's place, when, by all appearances, he was fully aware that he would likely have lost his life that night. In Uhud he showed taqwa by standing firm. In Hunayn he showed taqwa again by standing firm. At Khaybar he showed taqwa by making the enemy bite the dust. In most of the Prophet's campaigns he was in the vanguard, this too, was taqwa. Taqwa is not only in the prayer-niche of worship, it is on the battlefield as well. It is taqwa that steadies a person, protects him, and makes him advance. Thus, in the face of the enemy, the Commander of the Faithful stood as a shield against the enemy.

These are the two qualities: the justice of the Commander of the Faithful and the taqwa of the Commander of the Faithful. Today in our country and our society, we need both justice and taqwa. both the taqwa of the people at large and, in particular, the taqwa of the country's officials. We need this, and it must be fully realized. Of course, thanks be to God, in many cases one can observe that people act with taqwa, but it must become universal.

Today, in our country and society, we need both justice and piety. We need taqwa on the part of every individual and especially among those in positions of responsibility. This is essential, and it must be fully realized. Thankfully, to a large extent, one observes that many act with piety, but it must become universal. WE need this, and it must be fully realized.

Of course, thanks be to God, to a considerable extent one can observe people acting with piety, but it must become universal. This Imam whose name we cherish, whose remembrance we long for, whose name we utter and whose praises we express and recite, he is such a person. Such is his conduct in justice, and such is his conduct in taqwa. This Imam, whose name we yearn for, whose remembrance we eagerly await, whose name we invoke, and whose praise we speak and recite, this is the kind of human being he was. Such was his conduct in justice, and such was his conduct in piety.

Over the course of these thousand-odd years, the Shi'a did not have the opportunity to implement the justice of the Commander of the Faithful in society, because they held no power. Today, that excuse no longer exists, today it has no justification. Today the government is an Islamic government, an Alawi government, a wilāyī (guardianship-based) government[iii]. Today we must pursue justice. Justice is the most obligatory and foremost quality for administering a society, and you must strive for it.

Well, there are factors that hinder our taqwa. Sometimes we are afraid; sometimes we doubt our own foundations; sometimes we take friendships into consideration; sometimes we take the enemy into consideration. These must be set aside; they should not be there. We must move forward without undue considerations, without undue hesitation toward programs that bring about justice and those that expand and promote taqwa. That was regarding the Commander of the Faithful.

As I mentioned, there is one point about the Commander of the Faithful (as) that our society, our government, and the Islamic system should heed today. That point is this: the Commander of the Faithful was never defeated in any military engagement, never. Everywhere he was victorious and dominant everywhere, even at Uhud. In the Battle of Uhud, when others fled, the Commander of the Faithful prevailed. His courage and steadfastness, together with a few others around the Noble Prophet made up for the flight that had afflicted the weaker fighters. In other words, he was victorious in all the campaigns. Something similar happened at Hunayn, and elsewhere, he was triumphant. During his caliphate, three wars took place, and in all three, the Commander of the Faithful emerged victorious. At Siffin, too, he was triumphant.

At Siffin, only one more step remained that would have changed the course of history. If Malik al-Ashtar had been able to reach that point, and he nearly did, history would have changed. However, the Commander of the Faithful

ordered him to pull back.

The problem that existed at that time, and which persists today, is that this very Commander of the Faithful, who was never defeated in any military confrontation, was, on many occasions, prevented from attaining his goal; that is, they found a way to block him by what we today would call, a ‘soft war.’

Some imagine that these kinds of incidents; these slanders, these deceptions, these malicious acts, these infiltrations belong to our time. By no means! These very factors were at play during the time of the Commander of the Faithful. The matter depends on the people; the guardian of God cannot do anything without the help of the people: ‘He it is who supported you with His help and with the believers.’ In situations like these, the matter rests with the people; the representative of God cannot accomplish anything without the assistance of the people: "He is the one who supported you with His aid and with the believers[iv]."

Faced with the Commander of the Faithful’s courage, power, and steely resolve, the enemy had no option but to resort to deception, deceiving the environment around the Commander of the Faithful. In the Battle of Siffin, this was achieved by hoisting Qur’ans on spearheads. This became a tactic that later recurred, including during the time of Imam Hassan. This is what ‘soft war’ is. What does soft war mean? It means using deception, lies, slander, insinuation, temptation, and fallacious reasoning to make people hesitate on the path they are treading, to plant doubt in their hearts. This is soft war. And this war is ongoing today. The aim of soft war is to rob the people of motivation and to demoralise, discourage, and dishearten those who are already active on the frontlines, and ready to strive and work. They enter the arena using the instruments of soft war. They did this in the time of the Commander of the Faithful, and the details are recorded in history. Agents would go into towns and villages, attack the people and commit injustices, and then spread the rumour that these actions were carried out on the orders of Ali. This sowed doubt and hesitancy among the people. Today, the very same thing is happening. Today, the Iranian nation has demonstrated that in difficult times and where their presence is needed, they stand firm.

This is what the Iranian nation does; it is not limited to one particular group or one particular circle. Where they must stand, they stand; where they must help, they help; where they must raise their voices, they raise them; where they must demoralise the enemy, they demoralise them. This spirit and motivation alarm the enemy; they try to weaken and undermine it in people through various pretexts. This determination worries the enemy; so, they try using a variety of pretexts to weaken and erode individual resolve.

Today, one of the instruments of soft war employed by the enemy, and in some misguided or negligent individuals is to ignore or downplay the achievements, assets, and capabilities of this nation; to deny the capabilities of this people. This nation is a great nation; it can accomplish things and is indeed doing so. It is actively working today. If a nation becomes oblivious to its own assets, fails to see its own capabilities and does not believe in its own progress, it will be humiliated. And when it is humiliated, it comes to see itself as insignificant and it will become ready to surrender to the enemy. This is a tactic that the enemies are pursuing and implementing.

The talented, capable young elite of today can send three satellites into space in a single day[v]. This is no small feat; it is a tremendous achievement. Today’s talented young elite can add four thousand megawatts to the country’s electricity supply within a few months strengthening the national grid. Our brilliant youth of today has astonished the world in a range of disciplines: in aerospace, biotechnology, medical treatment, nanotechnology, and missile-building and defence industries. All the while being under sanctions. These are unparalleled assets. These assets must be recognised, because we possess them. I may have mentioned this once or twice in my speeches before[vi]: A few years ago, a Zionist missile scientist himself[vii] publicly stated that when he saw the broadcast footage of the launch of a certain Iranian missile being tested, he took off his hat to honour us for our ability to accomplish such a great feat while under sanctions. In the defence industries and in medical treatment methods, significant achievements are being made today. The enemy hides these achievements, and unfortunately some people inside the country conceal them as well. They do not inform the people about them. Great work is being done in the country

and the nation is progressing.

What makes the enemy, in its confrontation with Iran, first ask for a ceasefire and then send word saying, “I don’t want to fight you” even though that enemy is malicious and deceitful, and we place no trust in what it says? The reason it acts this way is because of the power of the Iranian nation; it is the capability of Iranian youth. I heard, and it was reported to me, that the people who launched these satellites into space last week, the young people who sent three satellites into space in a single day and successfully placed them in orbit, have an average age of 26! A twenty-six-year-old youth! These are immense assets. A nation’s human capital is no small thing. And then that American blabbermouth[viii] sits there and talks about the Iranian people, badmouths it a bit, makes a few promises, false promises at that, that are meant to deceive. Fortunately, today the Iranian people have come to know America. There was a time when they did not. Today, America's disgrace has been laid bare to the world and people everywhere recognise it and not only in Iran. People have come to recognise the enemy, and this is a very great achievement.

We used to insist a great deal on trying to reason with the people, but in the Twelve-Day War people saw it for themselves and witnessed it firsthand. Even those who used to claim that negotiating with America is the solution to the country’s problems saw what happened. Right in the middle of talks with America, while the Iranian government was engaged in negotiations, the U.S. government was, behind the scenes, busy preparing plans for war! The people are now awake and vigilant.

So, we must be on guard against soft warfare. We must be vigilant about the enemy’s manufacture of doubts, and vigilant about the enemy’s rumour-mongering. The billions being spent on this or that television station, this or that radio channel, this or that news centre to broadcast constant lies and falsehoods against Iran is not done for nothing. It is based on a very deliberate calculation: they want to weaken the country from within. They saw how the nation’s unity worked miracles in the Twelve-Day War, and now they seek to shatter that unity. The people of Iran must remain watchful. The most important task is to remain conscious of the enemy’s hostility and to preserve internal cohesion and solidarity, to be “Firm against the disbelievers, merciful among themselves[ix].”

Now, let me say a few words about the gatherings that took place last week. First of all, the commercial community (the bazaar) and the merchants (the bazaaris), are among the most loyal segments in the country to the Islamic system and the Islamic Revolution. We know the bazaar well. One cannot oppose the Islamic Republic or the Islamic system in the name of the bazaar and bazaaris. Yes, these gatherings were primarily organized by bazaaris, but what they’re saying is true. I heard it on television, and I have also seen it in reports and in action. When a merchant looks at the country’s monetary situation, the devaluation of the national currency, the instability in its value, and the fluctuations in foreign exchange rates that disrupt business stability, they will say, "I cannot do business." They are right to say so. The officials of the country acknowledge this, and I know that the esteemed President and other high-ranking officials are working to remedy this problem. This is indeed a problem, and let me tell you, the enemy’s hand is at play in this as well. This sharp, unregulated rise in the price of foreign currency and its instability, with its constant fluctuation, that traders do not know where they stand. It is not natural. This is the enemy’s work. Of course, it must be normalised through various measures, and efforts are being made. Both the President, the heads of the other branches, and some other officials are all striving to resolve this issue. So, the bazaaris’ protest was about this issue and this is a legitimate grievance.

What is concerning is when a number of hired, agitated agents of the enemy come up behind the merchants and chant slogans against Islam, against Iran, and against the Islamic Republic. That is the real danger. Protest is justified, but protesting is different from rioting. We can talk with a protester, and officials should talk with protesters; but talking with a rioter is pointless. Rioters must be put in their place. Therefore, we must recognize the enemy’s tactics. The enemy does not remain idle, it exploits every opportunity. Here, they saw an opportunity and sought to exploit it, but our officials were there, and will remain on the scene. What matters is the nation as a whole. What matters is the very set of qualities that made Soleimani who he was: faith, sincerity, and action. What matters is to not be indifferent to the enemy’s soft war and to their rumour-mongering campaigns. These are what matter.

What matters is that when someone senses that the enemy is dictatorially trying to impose something on the country, on the officials, on the government, or on the nation, that person should stand firmly against the enemy and brace himself with full strength. We will not back down in the face of the enemy. With reliance on God Almighty, trusting in God Almighty, and confident of the people's support, God willing, and by divine success, we will bring the enemy to its knees.

May God Almighty resurrect our dear martyrs in the company of His chosen ones; may He protect our youth; may He, God willing, grant you dear ones the blessings of the Commander of the Faithful's birth anniversary; and may He send patience, solace, tranquillity, and peace upon the hearts of the martyrs' families.

And may the peace and blessings of Allah be upon you.

[i] A reference to remarks by Donald Trump (the U.S. president) after meeting with Benjamin Netanyahu (the prime minister of the Zionist regime), in which he repeated his earlier statements about Martyr Soleimani—claiming that Soleimani was responsible for the killing of American soldiers.

[ii] Nahj al-Balaghah, Letter 53

[iii] Hukumat-e-Wilayi (Governance based on Wilayah)

[iv] Surat al-Anfal, part of verse 62: '…It is He who strengthened you with His help and with the believers.'

[v] A reference to the launch of three Iranian satellites—'Paya,' 'Zafar 2,' and 'Kosar'—into space on 27 December 2025

[vi] Including, remarks at a gathering of Basij members participating in the 'Basijis' Service' conference (4 October 2018).

[vii] Uzi Rubin (former director of the Zionist regime's missile program).

[viii] Donald Trump (the President of the United States)

[ix] Surat al-Fath, part of verse 29: '… harsh toward the disbelievers, [and] merciful among themselves …'