

## Remarks at a meeting with thousands of eulogists and poets devoted to the Ahlul-Bayt (a.s.) - 22 /Dec/ 2024

In the Name of Allah, the All-Beneficent, the All-Merciful[i]

All praise belongs to Allah, Lord of all 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.

I congratulate all of you on the auspicious anniversary of the birth of the Lady of the Worlds and the Chosen One of the Seal of Prophets, Lady Fatimah (s.a). Today's gathering was truly a radiant, spiritual, and delightful session. Both you, the brothers and sisters in attendance, and the performers and reciters have genuinely and sincerely fulfilled the spiritual atmosphere we all need today. May God preserve and bless you and grant you His support. I want to speak briefly about Lady Fatimah (s.a.), share a few words regarding matters related to eulogists and eulogies, and address current issues.

Allah, the Almighty, presents two women as examples for all humanity, both men and women, "And Allah sets forth an example for those who believe—the wife of Pharaoh.... "And Mary, the daughter of Imran[ii]." Allah has made these two women role models for all of humanity, not just for women. Furthermore, a narration transmitted through Shia and Sunni sources states that the Prophet (s) said, "The virtue of my Fatimah surpasses that of those two women[iii]." When it is said that these women are examples, it does not merely mean they possess virtues—take note of this—it also means they are role models and peaks of excellence. While it is possible that you and I may not reach that peak—and indeed, we certainly won't—we must strive to move towards it. In the brief period of Lady Fatimah Zahra's (s.a.) life following the Prophet's passing—two or three months, according to different narrations—what became manifest from her, what was revealed and witnessed, can serve as a model not only for Muslims but for all of humanity.

For a lone woman, a young lady, to rise against a vast crowd, a powerful authority, or a ruling regime, to defend the truth, demonstrate courage, and present arguments so compelling that they leave all rational opponents convinced (a woman) refusing to abandon her mission and continuing her stand until her final days—even when the women of Medina came to visit her and she reiterates the same truths and firm foundations of faith—this is something only a uniquely exceptional personality like Lady Fatimah Zahra (s.a) could achieve. Yet, each of these qualities serves as a model: standing for truth, courage, clarity, strength of reasoning, and steadfastness. This is precisely what God Almighty states in the Quran: "That you rise up for Allah, in pairs or singly". If you are two, stand for God against what defies His commands; even if you are alone, rise and take a stand. The true embodiment of this noble verse is none other than Lady Fatimah Zahra (s.a.).

A narration quoted by Khwarazmi, a scholar in the Sunni tradition, states: The Messenger of Allah (s) said, "O Salman..." This was addressed to Salman, the foremost and closest companion. The Prophet shared this profound statement with his closest companion: "The love of my Fatimah benefits in a hundred stations." These refer to a hundred critical stages beyond this worldly existence. "The easiest of these stations are death and the grave[iv]". Very well, this hadith speaks about the love for Fatimah al-Zahra (s.a.). At first glance, the meaning of the hadith is that if you love Fatimah al-Zahra (s.a.), this virtue belongs to you. And indeed, this interpretation is correct; there is no issue with this understanding. Your love for Fatimah al-Zahra (s.a.) definitely has this quality that benefits you in a hundred instances. However, upon deeper reflection, another meaning emerges along with this one: Fatimah al-Zahra's love for a person that brings about this benefit. This expression is also common in Persian: they say, "So-and-

so's friendship benefits you." What does this mean? It refers to their friendship with you (as the thing that benefits you). Well, this is significant—and profound. The first meaning is straightforward: anyone who sees that radiant sun, shining moon, and glittering stars and those virtues will naturally develop love. But the second meaning—where she develops affection for you—is the challenging part.

What is fitting for a gathering of eulogists is this part of the discussion, that Fatimah al-Zahra (s.a.) extends her affection to those who take her traits as a model in their lives—one of those traits being "clarification and explanation" (Tabyin). From the very first moment, Lady Fatimah al-Zahra (s.a.) began the task of Tabyin, highlighting the truth to all listeners—whether they were unaware, deliberately neglectful, or had forgotten. "Clarification" stands as the most important action of Fatimah al-Zahra (s.a.).

Eulogising follows the example of Lady Fatimah al-Zahra in Tabyin (clarification). Let me add here that the performances delivered by these individuals today were acts of Tabyin. In addition to expressing emotion, love, and devotion toward the Ahlul-Bayt (a.s.), they clarified truths and addressed contemporary realities. Similarly, Fatimah al-Zahra (s.a.) articulated the pressing issues of her time, discussing the events and challenges of her day. Clarifying current matters is an immensely important responsibility.

Hence, it is mentioned in the narration of the Prophet (s), "Indeed, the believer strives with his sword and his tongue[v]." A believer engages in jihad, sometimes with their life—by going to the battlefield—and sometimes with their sword, i.e., using weapons, and at other times using their tongues. Striving with the tongue is a significant form of jihad, and at times, its impact and importance surpass that of physical jihad. You, the eulogist brothers present in this gathering, and all eulogists across the country are the audience of this message: the jihad of the tongue.

The tools for this jihad are in your hands; you possess a composite art. Eulogising is a composite art where both form and content are artistic. Both the words and their meaning embody art. In this craft, multiple art forms come together to create a eulogy. It is essential for all of us, especially eulogists themselves, to recognise the value of this art. A eulogy is a combination of multiple arts: the art of the voice, the art of melody, the art of poetry, the art of managing an audience—which is a significant skill in itself—and the art of face-to-face interaction with people. In virtual spaces, you don't engage with people face-to-face, but in real gatherings, you speak directly to the audience, engaging with them personally. This in itself is a significant art. Therefore, the eulogy is a fully-fledged medium; as a medium, it can serve as a vital tool for clarification and an essential means of communication.

Today, we need clarification. One of the enemy's main strategies is spreading doubt. They plan for this extensively—some of it is visible in public news, which you can see, while others remain hidden, though we are aware of them. They plan and spend money to divert minds from the truth. Who should respond? Who must straighten this crooked line? Who must clarify and explain? You are among those who can carry out this great task.

If your eulogies enlighten, they should first bring awareness, then inspire hope, avoid despair, and motivate action; you will have accomplished a profound and significant task that cannot be achieved through many other means of speaking or promoting. You can fight against the enemy's fearmongering, one of their key tactics, and counter their efforts to sow discord and resist their attempts to spread despair.

Take note of this! Each of these points I've mentioned is a fundamental element. Reviving society, reflected in the very things you declared here, such as "We will not rest," "We will raise the flag of Islam over Golan," "We will defend the pure shrine of Sham," and the like, depends on these actions. We must fight the enemy's fear-mongering, resist their divisive tactics, and counter their efforts to spread despair. The enemy's primary tool is to instil fear and intimidation. You are strong, yet the enemy propagates your weakness to instil fear. Your hands are full, yet they claim they are empty to sow despair. Pay close attention to these points.

In the early days of Islam, during the Battle of Uhud, the Muslims suffered a setback: a figure like Hamza Sayyid al-

Shuhada was martyred; a personality like Ali ibn Abi Talib (a.s.), the Commander of the Faithful, was severely wounded; even the noble Prophet himself was harmed; and several others were martyred. When they returned to Medina, the hypocrites saw an opportunity to spread whispers and exploit the situation for propaganda. They began insinuating: "Indeed, the people have gathered against you, so fear them[**vi**]." They started instilling fear through these statements. God Almighty revealed a verse regarding this matter. The Quran states: "Indeed, it is Satan who frightens his allies. So fear them not[**vii** ]". This was the Quran's firm blow on the mouths of the hypocritical whisperers, silencing their fearmongering. Today, "Indeed, it is Satan who frightens his allies" is what you must convey. Writers, poets, and thinkers should come together, deliberate, and create compelling and resonant logic for the audience in the form of poetry, with a eulogic melody, in the noble position of praising the Ahlul-Bayt—to deliver this message to the people: "Indeed, it is Satan who frightens his allies."

Currently, the headlines in our region are focused on the developments in Syria. I do not intend to analyse these events—others can do that. However, I have points to make, and here are a few of them:

The first point: A group of agitators, assisted, planned, and schemed up by foreign governments, exploited Syria's internal weaknesses to plunge the country into insecurity and chaos. A few weeks ago, I mentioned in a speech here[**viii**] that America's strategy for dominating countries involves one of two approaches: establishing an authoritarian regime to cooperate with, negotiate with, and divide the country's resources or, failing that, creating chaos and unrest. In Syria, they ended up causing chaos and unrest. Now, the Americans, the Zionist regime, and their allies believe they have achieved victory and, as a result, have resorted to boasting and empty rhetoric. The nature of the followers of Satan is such that when they feel victorious, they lose control over their words, resorting to boasting and nonsensical talk. Today, they are engaging in empty rhetoric. One American official, among their boasts, says something to the effect that, "Whoever causes unrest in Iran, we will support them." While not explicitly stated, the implication is clear; it's wrapped in veiled language but unmistakably conveys this intent. The fools seem to think they smell success, but the Iranian nation will crush underfoot anyone who accepts being a pawn for America in this regard.

The second point is that the Zionist entity feigns victory, adopting the demeanour of a conqueror, boasting and making exaggerated claims. Miserable fool! Where exactly did you succeed? Was it in Gaza? Does killing over forty thousand women and children with bombs while failing to achieve even a single one of your initially declared goals count as victory? Did you annihilate Hamas? Did you free your captives in Gaza? You claimed you would eliminate Hezbollah, and even with the martyrdom of a towering figure like Sayyed Hassan Nasrallah, were you able to destroy Hezbollah? Hezbollah is alive, the Palestinian resistance is alive, Hamas is alive, Islamic Jihad is alive; you are not victorious. You are defeated. Yes, in Syria, the path was open to you; not even a single soldier with a rifle stood in your way, and you managed to advance a few kilometres with tanks and military equipment. But this is not a victory; there was no resistance against you, which does not count as triumph. However, without a doubt, the brave and valiant youth of Syria will drive you out of there.

The third point is that In various propaganda efforts—because they are opposing the Islamic Republic—they repeatedly claim that the Islamic Republic has lost its proxy forces in the region. This is another falsehood. The Islamic Republic does not have proxy forces. Yemen fights because of its faith. Hezbollah fights because its power of belief drives it on the battlefield. Hamas and Islamic Jihad fight because their convictions compel them to do so. Honourable and believing individuals are present in Yemen, Iraq, Lebanon, and Palestine, and, God willing, will soon be present in Syria. They are fighting against oppression, against crimes, and against the illegitimate, imposed Zionist regime. We, too, are fighting, and, God willing, we will remove this regime from the region.

What I am saying is not a political statement but a set of truths we have witnessed closely. It is suitable for you to know this: Hezbollah in Lebanon is an honourable, strong, steadfast, and resilient group that emerged from the turmoil of Lebanon's internal conflicts in the 1980s. The entire region was in chaos at that time due to civil wars and instability. Amid this insecurity and from within these threats, the opportunity for Hezbollah arose, and it emerged.



Before our dear martyr Sayyid Hassan [Nasrallah], there was the late Sayyid Abbas [Musawi] and others as well, who were also martyred. Their martyrdom did not weaken Hezbollah—if anything, it strengthened it. The same holds true today and will continue to do so in the future. Opportunities arise from threats if we remain vigilant, feel a sense of responsibility, pursue our goals, and manifest what resides in our hearts and on our tongues through our actions.

And I predict that this event—the emergence of a strong and honourable group—will also occur in Syria. Young Syrians have nothing left to lose: their universities are unsafe, their schools are unsafe, their homes are unsafe, their streets are unsafe, and their entire lives are fraught with insecurity. What choice do they have? They must stand resolutely against those who have designed and executed this insecurity; God willing, they will prevail over them. By divine grace, the region's future will be better than its present.

And peace be upon you, and the mercy of Allah and His blessings.

[i] At the beginning of this gathering, several eulogists recited praises and expressed the virtues and merits of the Ahlul-Bayt (a.s.)

[ii] Sura At-Tahrim, excerpts from verses 11 and 12: "And for those who believe, Allah presents the example of the wife of Pharaoh... and Mary, the daughter of Imran..."

[iii] Among them, Ibn Shahr Ashub in *Manaqib Al Abi Talib*, vol. 3, p. 323, and Al-Suyuti in *Al-Durr Al-Manthur*, vol. 2, p. 23.

[iv] *Maqal al-Husayn* (a.s.), Vol. 1, p. 100.

[v] *Tafsir-e Nemuneh*, Vol. 15, p. 383.

[vi] Surah Aal-Imran, part of verse 173.

[vii] Surah Al-Imran, part of verse 175.

[viii] Statements in a meeting with a group of Basijis from across the country (November 25, 2024)