

The Spiritual Purity and Inner Serenity of the Martyred Leader

Question:

How could the Leader of the Revolution—who was deeply engaged in political affairs and governance—also maintain a strong commitment to spirituality, ethics, and devotional life?



The leadership of an Islamic system—founded upon spirituality and purity of soul and aimed at nurturing the human being and realizing the “pure life” (Hayat Tayyiba)—requires a leader who is himself a practical model and living embodiment of spirituality and inner purity, as well as a reflection of divine and human virtues. This characteristic was clearly evident in the life, conduct, and character of the Leader.

His life, his words, his fatherly manner toward others, his simplicity and modesty, his distance from worldly luxuries, and his constant guidance and advice—following the example of his mentor, Imam Khomeini—had made him a practical and complete model of spirituality and purity of soul. This spiritual clarity was reflected even in his appearance and demeanor, to such an extent that it attracted and impressed even non-Muslims.

With such spiritual depth and inner purity, the Leader used every opportunity, in his position of leadership, to strengthen spirituality and moral awareness within society. Encouraging morality and spirituality was among the constant recommendations of our martyred Leader to officials, the

public, and especially the youth. For him, spirituality constituted a fundamental strategy for the moral education of society and the elevation of the Islamic community. He believed that the element of “piety” (taqwa) fulfills all that relates to the domain of spirituality. For this reason, he consistently emphasized social piety alongside individual piety. (Speech, 19 Bahman 1369)

Throughout the entire period of his leadership, despite numerous ups and downs, crises and internal disturbances, political tensions, and the presence of diverse political views and factions, he never stepped beyond the boundaries of spirituality, ethics, and purity of soul.

Our martyred Leader gave as much importance to knowledge, scientific progress, self-confidence, and national advancement as he did to morality and spirituality. The centrality of ethics and spirituality in his thought and practice was such that, in his view, the ultimate outcome of designing a model of progress should lead to greater spirituality and the construction of a life worthy of the human being.

As he stated:

“We must design this model

of progress in such a way that its result leads Iranian society toward greater spirituality. Spirituality is not in contradiction with science, politics, freedom, or other fields; rather, spirituality is the soul of all of them. With spirituality, one can reach and conquer the heights of science. In that case, spirituality and knowledge will exist side by side, and the world will become a truly human world—a world worthy of human life.”

(Speech at the First Strategic Thought Conference, 10 Azar 1389)

At a time when the materialistic world and corrupted secular thought seek to remove spirituality and morality from human life and reduce the human being to mere material existence, it is the Islamic Republic—under the guidance of its leadership—that has cast a ray of spiritual light into the darkened condition of humanity and has become a source of inspiration for people struggling within a world of corruption and moral decline.

At a time when some of the most discredited and morally compromised figures stand at the head of the global system of power and have turned the world into a lawless jungle, our pride lies in having a leader who

embodies the essence of ethics, spirituality, sincerity, and divine and human values.

The spirituality and purity of the Leader were so evident that Vladimir Putin, President of Russia, during his first visit to Iran, responded to a journalist who asked his opinion about Iran’s Leader by saying:

“I have never seen Christ, but I have heard and read descriptions of him in the Gospel. I saw Christ in the Leader of Iran.”

Similarly, Kofi Annan, former Secretary-General of the United Nations, once remarked about the Leader’s spirituality:

“During my meeting with Mr. Khamenei, I felt that I had never encountered anyone like him. His spiritual personality affected me so deeply that I asked myself why someone like me, as Secretary-General of the United Nations, had so little connection to spirituality. After meeting Mr. Khamenei, the other personalities who had previously impressed me faded from my mind, and I found myself deeply influenced by his spiritual character. I had seen many spiritual figures in the world, but none of them possessed an understanding of political matters. Meeting Mr. Khamenei changed my perception entirely.”