

History Breathed Again; This Time Through the Blood of a Leader

Question:

"To what extent do the consequences and repercussions of the martyrdom of the Supreme Leader of the Islamic Revolution of Iran extend? Are they not confined exclusively to this brief period of mourning and affliction?"

A believer must never accept submitting to disbelievers

You see, Imam Hussain (pbuh) said, "Far be it from us to accept humiliation." (Hayhāt minnā al-dhillah, abā Allāh dhālik). God forbids us from accepting humiliation. A believer doesn't have the right to accept the humiliation of submitting to disbelievers or yielding to the pressure and imposition of disbelievers.

Ayatollah Khamenei/ Sept. 1, 1983



In the turbulent and eventful history of Islam, events sometimes occur that disrupt the prevailing logic of their time and inscribe the path of the future with the blood of martyrs. Today, the Islamic Republic of Iran is witnessing one of those rare and decisive moments: a moment in which the martyrdom of a leader marks the beginning of a new chapter in the life of a revolution. To understand the depth of this event, perhaps no analogy is more expressive than the image offered by the renowned Arab Shiite poet Sayyid Ja'far al-Hilli of the event of Karbala. In his enduring poem, he portrays Islam on the threshold of Muharram 61 AH as a half-lifeless, exhausted body that, in order to be revived and to endure, needed blood. Blood that would rise from the depths of the soul and grant that wounded body an everlasting life.

That blood was the blood of Thar Allah: the blood of Imam Husayn, peace be upon him, which was spilled upon the scorching ground of Karbala, yet kept Islam alive and enduring, not for that day alone, but for all of history.

"Fa-mā ra'ā al-sibṭu li-d-dīn al-ḥanīf shifā'an illā damahu fī Karbalā sufikā"

The grandson of the Prophets saw no cure or remedy for the upright and true religion of Islam except that his own blood be poured out in the land of Karbala.

"Wa mā sami'nā 'alīlan lā dawā'a lahu illā bi-nafsi mudāwīhi idhā halakā"

And we had never heard of an ailment with no cure, except one whose healer must pay the price of its treatment with his own life and perish on that path.

The martyrdom of the Leader of the Revolution is connected to the philosophy of Ashura precisely at this point. He, who for years had been the interpreter and clarifier of the Revolution's legacy, ultimately saw that for this path to endure, there was perhaps no way other than the one chosen by his ancestor, Husayn ibn Ali, peace be upon him. He departed in order to sacrifice his life for Islam, Iran, and the Islamic Revolution.

This martyrdom saved the Revolution from the fatal threats that were endangering it: distortion, lethargy, compromise, and the forgetting of its ideals. Just as the blood of Sayyid al-Shuhada, peace be upon him, saved the religion of Islam forever from the danger of death, this blood, too, guaranteed the

life of the Islamic Republic for all of history.

Today, with the martyrdom of the wise Leader, fresh blood has begun to flow through the veins of the Islamic society of Iran; blood not of material life, but of endurance itself. The epic, million-strong presence of the Iranian people in the nights following the martyrdom of the Leader of the Revolution was a manifestation of the surging blood of the martyred Leader and the renewed life of the beloved nation of Iran.

The martyrdom of the Leader of the Revolution, within such an intellectual framework, is not an end, but another birth. This martyrdom was fresh blood flowing through the veins of our Islamic homeland. If anyone had imagined that this great popular movement might, after decades, fall into fatigue, routine, or deviation from its authentic path, the pure blood of its Leader, like a tremendous shock, swept the dust of weariness from the face of the Revolution and granted Islamic Iran a renewed life.

Just as the blood of Sayyid al-Shuhada, peace be upon him, breathed a new spirit into the body of Islam and saved it forever from the danger of distortion and destruction, this martyrdom, too,

guaranteed the life of the Islamic Republic. This blood renewed the unforgettable covenant between the Ummah and the ideals of the Revolution.

Thus, what America, Israel, and the hands of Arrogance imagine to be the end of a path is, in truth, a spark for renewed awakening and a force for its continuation. Today, the blood of the Leader of the Revolution, in the same measure as the blood of Thar Allah and along the same path, is a living document of this truth: as long as blood flows through the veins of a school of thought, that school of thought will never die.

