

The Right Side of History



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مَشَايِدِ اِيْلَهِ جَلَّ

"Someone like me won't pledge allegiance
to someone like Yazid"





Words of Wisdom

What Imam Hussain (pbuh) preserved for humanity through his sacrifice was more precious to him than his own life. What he preserved was Islam and the Quran. A nation that's given martyrs is destined to endure.

Martyr Ayatollah Khamenei
March 30, 1985



Word for Word

In Ziyarat Ashura, you address Imam Hussain (pbuh), saying, "O Abu Abdallah! I am at peace with those who are at peace with you and at war with those who are at war with you until the Day of Judgment." What does "until the Day of Judgment" mean? It means that this battle, the battle between the front of the followers of Imam Hussain (pbuh) and the front of people like Yazid [oppressors], is a never-ending battle. This battle is ongoing. The front of Imam Hussain (pbuh) has introduced itself. In Imam Hussain's journey to Karbala, he clearly announced in several places what his message was and what his goal was. He said, "The Messenger of God (pbuh) said, 'If someone sees a tyrannical ruler who makes lawful what God has forbidden, who breaks God's covenant ... and who oppresses God's servants with injustice and aggression [and they don't try to change the situation with a word or a deed, God will put them in the same [evil] place as that tyrant in the Hereafter].'" [So,] the issue is that of oppression. It is that of tyranny. That is the issue.

This is the front of the followers of Hussain. It is active and fights against oppression. The opposite of this is the front of tyranny, the front of injustice, and the front that breaks the divine covenant. You can see this in the world today. These two fronts existed before the time of Imam Hussain (pbuh) too. They also existed after him, and they exist today as well. They will exist forever. In all of these [periods, Imam Hussain's followers say], "I am at peace with those who are at peace with you," [meaning] I am at peace with whoever is in your front, "and at war with those who are at war with you," [meaning] I will fight against anyone who fights against your front.

Martyr Ayatollah Khamenei
Aug. 25, 2024



Memorable Frame



It was the eve of Ashura, and everyone had gathered at the Hussainiyah. A mourning ceremony was being held to commemorate the martyrdom of Imam Hussain (pbuh). The mourners wept and lamented the sufferings of Aba Abdillah (pbuh). Everything was proceeding as usual, yet something seemed to be missing.

Only a few days had passed since the 12-Day War with the terrorist Zionist regime. People had come to see their Leader. The malicious enemy had spread countless rumors and falsehoods through its media outlets regarding the health of our martyred Leader, Sayyid Ali Hosseini Khamenei. People were deeply concerned.

Finally, the moment everyone had been waiting for arrived. He entered the Hussainiyah.

A wave of ecstasy swept through the gathering. People could hardly believe what they were witnessing. They were so overwhelmed with excitement that their slogans became intertwined. It was a historic moment that once again humiliated the enemies of the Iranian nation.

The martyred Leader, as calm and resolute as ever, greeted the mourners and asked the elegist to recite "O Iran." On that memorable night, he brought together national and religious values and proved once again that he was the beloved Leader of the Iranian nation.



The People Rise Up

Should any event befall this country, Almighty God will raise these people to confront it. The people will be the ones who will stop it.

Martyr Khamenei

Feb. 1, 2026



Images of Iranian people commemorating and mourning the martyrdom of Imam Hussain (pbuh)



Opinion

"...and I am from Hussain": Looking into a hadith from Prophet Muhammad (pbuh)

One of the mysterious statements of the Prophet of Islam (pbuh) is what he said about one of his grandchildren, Hussain ibn Ali (pbuh), the son of Imam Ali and Lady Fatima (pbuh), the daughter of the Holy Prophet. Many people did not understand this sentence until Imam Hussain carried out his famous uprising. The following report attempts to discuss and delve into the different aspects of this hadith.

Ya'la bin Marah Aameri related, "I went out with the Messenger of God toward a banquet to which he was invited. Hussain (pbuh) was playing with other children. The Messenger of God stood in front of them and opened his arms, but this child (Imam Hussain) kept running to this side and that side escaping from the Messenger of God, which made him laugh. Until finally, the Prophet hugged and kissed him. Then he said, "Hussain is from me and I am from Hussain, may God love the one who loves Hussain."¹

In this hadith, the controversial phrase is the phrase where the Prophet, after saying "Hussain is from me," says, "And I am from Hussain." Deliberation on this part of his statement reveals its truly astonishing characteristic. Therefore, it is better to explain this hadith from several perspectives in order to understand it better.

In this regard, it is necessary to think about what is meant by "me and my dependence on someone else" or "someone else's dependence on me." For the first

part of this speech, which is this interdependence and this human relationship, we can study this matter from different perspectives. The two most important perspectives will be explained.

Family or blood relationships: This kind of relationship means that a person is related by blood to another person or persons. For example, it is clear in this tradition that the first interpretation of the words "Hussain is from me" is a genealogical interpretation, because Hussain (pbuh) is the son of the Prophet's daughter and his bloodline goes back to the Holy Prophet of Islam.

Ideological relationship: An ideological relationship, as is clear from the word "ideology", refers to beliefs and convictions. In the first part of the hadith, this aspect can also be seen. That is, Hussain's (pbuh) belief and conviction is the same as my belief. In fact, Hussain's outlook and worldview are similar to mine.

But to understand the mysterious (second) phrase of the hadith, we also need to unravel the other dimensions that can be understood from it.

Blood relationship: This relationship is not logical and naturally cannot be easily accepted here. That is, the Prophet being from the blood of Hussain has no meaning or truth in the real world.

Ideological relationship: This is also not acceptable because the bringer of religion and ideology is Prophet Muhammad (pbuh), who is the Prophet of Islam, and not Imam Hussain (pbuh). This is also not accepted historically. It is the Prophet of Islam who has influenced the beliefs of human beings after himself.

1. Ibn Abi Shibah, *Abubakr, Masnaf Ibn Abi Shibah*, vol. 6, p. 380.

As we can see, if we analyze the issue from the perspective of the individual himself, no reasonable understanding can be obtained from this part of the hadith under discussion unless we remove the "I" as a person and consider not only the body and beliefs of this person, but also consider the "effect" and "scope of his influence" as being parts of him. And this is the correct approach. Today, we use this same approach when considering movements and schools of thought. Now from this perspective, one should ask what was the "effect" of the Prophet of Islam. If this effect and the scope of his influence are determined, can a relationship be established between these and Imam Hussain (pbuh). And then in continuation, can a relationship be found with respect to the mysterious phrase in question?

Prophet Muhammad (pbuh) is called the Prophet of Islam because he brought the religion of Islam to the people of his time and taught them a worldview and way of life which is called Islam. Hence, we can refer to the religion of Islam and Muslims as the legacy of the Holy Prophet and the scope of his effect and influence. Now if we return to the hadith under discussion and examine it from the perspective of the effect of the Holy Prophet, we should read the second phrase as follows, "My Islam is from Hussain."

Here too, the previous question arises, and that is concerning the fact that we know Islam was brought by the Prophet of Islam, Prophet Muhammad (pbuh). So this idea that Islam was brought by Imam Hussain (pbuh) is not acceptable. But another aspect of this can become clear for us instead by knowing the history of Islam. This aspect is concerned with the "survival of Islam", and this is what the study of history clearly shows us.

Historically, after the death of the Prophet of Islam, the path of the Muslim religion and society did not proceed as had been intended by the Holy Quran and the Prophet. There is much evidence with respect to the emergence of numerous cases of falsehood, injustice, religious distortion, the growth of hypocrisy, and so on. Many of the issues that Islam emphasizes gradually disappeared from the Islamic society. The rise of civil wars, as reported in historical texts and in many sources, illustrates this situation.

A serious matter resulting in the arise of deviation after the demise of the Prophet was the matter of his successor. Some such as the Shi'a believed that the Prophet introduced a successor, and he is Ali ibn Abi Talib (pbuh). He was the closest person to the Prophet in terms of faith, knowledge, justice and courage, and the Prophet introduced him to everyone in Ghadir Khom. But another group believed that the Prophet did not choose anyone, and he left this choice to the people alone and to the elders of the tribes. In the end, the result was that Imam Ali (pbuh) did not become the caliph immediately after the Prophet because some people from the tribes chose other individuals.

Following this, social and religious unrest escalated in the Muslim community, and even the three caliphs were killed one after another. After the assassination and martyrdom of Imam Ali (pbuh) and after Imam Hassan (pbuh) was forced out of the caliphate, Muawiyah ibn Abi Sufyan proclaimed himself to be the ruler. In addition and contrary to the promise that he had made to the Muslims, he introduced his son, Yazid ibn Abi Sufyan, for the first time as the next caliph in a move that was reminiscent of a monarchical tradition. He also asked others to pledge allegiance to him. This occurrence was enough for a number of the Muslims to consider this appointment to be a beacon of danger for all of Islam. Because before this if a caliph did not practice Islam in accordance with the Quran and the Prophet, at least he did not show open opposition to religion. This time however, Yazid was a tyrannical ruler who openly ridiculed Islam, and he was determined to distort it with the help of his cohorts. In such a situation, Imam Hussain (pbuh) did not pledge allegiance to Yazid ibn Muawiyah, and in accordance with the Islamic practice of enjoining good and forbidding evil, he engaged in jihad to bring reform to the Islamic community.

Yazid decided to assassinate Imam Hussain (pbuh), but the reformist, enlightening endeavors of Imam Hussain (pbuh) continued and led to a series of events that culminated in the event of Ashura. This was an event in which Imam Hussain, his relatives and his companions were martyred at the order of Yazid, and their wives and children were taken captive by Yazid's army.

This event was so immense and shocking to the Islamic nation that after this event reform movements and fighting against oppression started in the Islamic world. With his uprising, Imam Hussain (pbuh) acted in such a manner that the difference between the two ways, the way of the original Islam and the way that was non-Islamic, became clear in the Islamic nation. One side emphasized pure Islam and justice and the other side stood in opposition to it.

In fact with his uprising, Imam Hussain (pbuh) highlighted the reality that what had been dominating the Islamic government and society after the death of the Prophet was not Islamic rule or an Islamic government. Rather, it was a society whose name was Islamic but which was plagued by anti-Islamic tyranny and leadership. Therefore in a sense, Imam Hussain (pbuh) emphasized again with his movement what the Holy Prophet had been sent for. As we have seen over thousands and hundreds of years, many revolutionary, justice-seeking, pious movements have defined their identity and path based on the example of Imam Hussain's uprising.

The following story has been narrated in a hadith, "When Imam Sajjad (pbuh) returned to Medina after the event of Ashura, someone came to him and said, 'O son of the Messenger of God! You have witnessed what happened due to your departure!... This caravan has returned and only one man [Imam Sajjad (pbuh)] is in this caravan.' The women had been captured, had suffered and were mourning. Imam Hussain was not alive anymore. Ali Akbar was not alive anymore. Not even Imam Hussain's infant was alive anymore. In response to that person, Imam Sajjad (pbuh) said, 'Think what would have happened if we had not gone!' Yes, if they had not gone, the bodies would have survived, but the truth would have been destroyed. Souls would have melted, consciences would have been trampled upon, wisdom and logic would have been condemned throughout history, and not even the name of Islam would have survived."²

The martyred Leader of the Islamic Revolution has said in this regard, "The basis of religion has become linked to Ashura, and it has survived thanks to Ashura. Had it not been for the great sacrifice of Hussain ibn Ali (pbuh)—which caused history's conscience to become

fully aware and awakened— in the first century or first half of the second century according to the Hijri calendar, Islam would have been completely eliminated."³ And hence it may be said, "'I am from Hussain' means the religion of the Prophet was revived by Hussain bin Ali."⁴

2. *The martyred Leader's speech in meeting with government officials.* [Mar. 18, 2002]

3. *The martyred Leader's speech in meeting with members of the clergy.* [June 19, 1993]

4. *The martyred Leader's Friday Prayer sermon.* [May 8, 1997]



A Moment with Caravan of Martyrs

Martyr Sayyid Hashem Safieddine

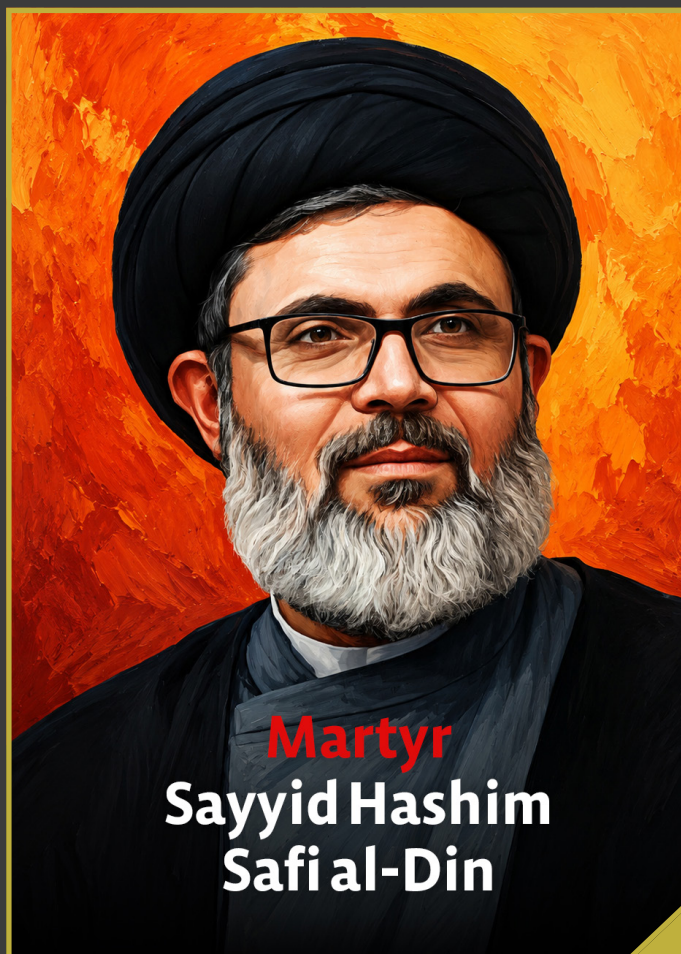
The Hashemi Sayyid, and *safi al-amin* (the faithful trustee), was a man who joined Hezbollah in Lebanon from his early youth and from its very founding in 1982. This influential leader of the Islamic Resistance in Lebanon was none other than the martyred Hujjat al-Islam Sayyid Hashem Safieddine. For many years, alongside his longtime companion, the martyred Hezbollah Secretary-General Sayyid Hassan Nasrallah, and through various responsibilities, most notably as head of Hezbollah's Executive Council, he contributed to the advancement and growth of this religious and popular movement.

Sayyid Hashem Safieddine was born in 1964 in the town of Deir Qanoun al-Nahr in southern Lebanon, into a religious and well-known family.

Together with the martyr Sayyid Hassan Nasrallah, and like many Lebanese youths inspired by Imam Khomeini and the Islamic Revolution, he traveled in his youth to the holy city of Qom to pursue religious studies.

After returning to Lebanon, Martyr Sayyid Hashem Safieddine was first appointed as Hezbollah's head of the Beirut region. Later, Martyr Nasrallah selected him to lead the Jihad Council, which was responsible for Hezbollah's resistance and military activities.

Subsequently, as head of Hezbollah's Executive Council, he became a driving force behind significant developments and the expansion of resistance activities



across numerous social, political, cultural, and service sectors. The positive effects of his efforts were clearly visible. He helped transform Hezbollah into an organized institution that provided extensive services to the people, and many of its various organizations continue to benefit the Lebanese population today. Following the martyrdom of Hujjat al-Islam wal-Muslimeen Sayyid Hassan Nasrallah, Hezbollah's Secretary-General, Sayyid Hashem Safieddine was chosen as Hezbollah's new Secretary-General. However, only a few days later, he was martyred in an Israeli strike on the al-Mreijeh area in Beirut's southern suburbs on October 3, 2024. Five months later, during a historic funeral ceremony, he was laid to rest alongside his longtime

friend and companion, the martyr Sayyid Hassan Nasrallah, carried by millions of supporters of the Resistance.

Martyr Sayyid Hashem Safieddine was a follower of Imam Khomeini's school of thought and deeply devoted to Ayatollah Khamenei, something that was clearly evident throughout his life and leadership within the Resistance movement.

The Leader of the Islamic Republic, Martyr Imam Sayyid Ali Khamenei, in a message addressed to the youth of the Resistance on the occasion of Sayyid Hashem Safieddine's martyrdom, stated:

"The courageous, selfless mujahid, Sayyid Hashem Safieddine (may God be pleased with him), has joined the ranks of the Martyrs of the Resistance, adding another radiant star to the sky of jihad on the path for Holy Quds. He was one of the most eminent figures of Hezbollah and a lifelong helper and companion of Sayyid Hasan Nasrallah.

With the planning and courage of leaders like him, Hezbollah was able to protect Lebanon once again from the danger of being broken up and collapsing by neutralizing the threat of the usurping regime, whose oppressive, cruel army would at times trample everything all the way to Beirut. His courage and sacrifice, along with that of the other commanders and mujahideen of the Nasrallah axis, were the cornerstone that removed the threat of the occupation of south of Litani, Tyre, and other cities in that region. This prevented their annexation to the usurped, occupied territories of Palestine. They dedicated

their valuable lives, wealth, and Hezbollah's honor to preserving the territorial integrity of Lebanon and thwarted the transgressive, criminal Zionist regime."

Today, as we are in the month of Muharram, the month symbolizing the triumph of blood over the sword and the remembrance of Imam Hussain's (pbuh) uprising, we recall a statement by Martyr Sayyid Hashem Safieddine:

"The culture of Resistance is a Hussaini culture. Its fighters, over the past forty years, have loved martyrdom. They know their path and entrust their affairs to God. Whoever walks in the path of Imam Hussain moves toward a clear victory. Resistance never suffers defeat, because it is a Hussaini Resistance, arising from the school of Karbala."

May the memory of the martyrs of the Islamic Resistance and the martyrs of Ashura be honored.

Mokhtar Haddad

Political commentator and journalist



Narrating the Art



"Someone like me won't pledge allegiance to someone like Yazid."

It was only a few days before his martyrdom that our martyred Leader, Imam Sayyid Ali Hosseini Khamenei, made this historic, unforgettable, and epic statement. It was as if he had foreseen the future and illuminated a clear and radiant path for both the Iranian nation and all freedom-loving people around the world.

Throughout his life, our martyred Leader followed the sacred path of Imam Hussain (pbuh) and regarded him as a supreme example in both worldly and spiritual affairs. From the very first day of his leadership until his last breath, he fought tirelessly against the forces of arrogance and oppression.

He feared no power except Almighty God. That is why he always remained steadfast in his ideals and convictions, never showing the slightest sign of fear or surrender before the Yazid of our age and his evil followers. He guided the Islamic Ummah in Iran, as well as other Muslim nations, toward the luminous path of Allah and fulfilled his responsibilities with unwavering dedication. In the final chapter of his life, he proved to everyone that he was a true follower of Imam Hussain (pbuh). While fasting and reciting the Holy Quran during the blessed month of Ramadan, and following the example of Imam Hussain (pbuh), he joined the caravan of martyrs alongside members of his family, including his daughter, granddaughter, son-in-law, and daughter-in-law and through his martyrdom, he awakened the conscience of the world.



A Word to My Martyred Leader

My Dear Martyred Supreme Leader, Sayyid Imam Khamenei,

Bismillah...

I grew up loving you.

Your name was always spoken with reverence in my home.

I watched your humble eyes, your simple clothes, your quiet strength.

I found not a tyrant, but a servant, a man who chose truth over gold.

When I heard you returned to your Lord as a martyr, I wept, not for you, for you won the highest rank. But I also smiled, because Allah chose you as a shaheed.

You are gone from our eyes, not from our hearts. Every prayer, I will remember you.

Inna lillahi wa inna ilayhi raji'un.

Your follower from afar,

Muhammad Abdurrashid Muhammad

Nigeria



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