The Leader’s remarks in meeting with students - 12 /Jul/ 2015

In the Name of God, the Compassionate, the Merciful

الحمدللّه ربّ العالمین و الصّلاة و السّلام علی سیّدنا محمّد و ءاله الطّاهرین سیّما بقیّة اللّه فی الارضین.

You are very welcome my dear ones, good youths; and I am truly, whole-heartedly, and deeply happy with this meeting. The energetic and lively and motivated presence of youths in the field of various issues of the country is a very important issue; [and] is a very important development. I have written down something to present; [let me] say it right here: Iranian youth is, fortunately, a motivated and enthusiastic youth [and] is quite the opposite of what some biased statistics centers and mostly with foreign origin or basically foreign, announce. They say Iranian youth is depressed; [and] they also make up a classification and say Iranian youth is at a certain degree of depression – which is a very high degree.

This is a sheer and vicious lie which is being said today and has been [used as] an excuse for [taking] a series of other wrong measures; [they say] Iranian youth is depressed, so we must create a happy environment for them; how? By [holding] music concerts, by [organizing] co-ed sessions and campaigns, and [by giving them] such and such freedoms; this is the sequel to that [first] claim. No, [it is] quite the opposite, Iranian youth today is among the most joyful and the most active and the liveliest youths [in the world]. You look at the Western world, [to see that] the European youth is depressed; [this is why] suicide figures are so high there. Depression is where a young person, under [all kinds of] spiritual pressures, takes up gun and goes to a safe and apparently serene coast and kills about 80 children with gunfire; [this is] what happened about two [or] three years ago in one of European countries of which all people were informed and was reverberated in the world. This is depression. Depression is that a European youth joins ISIS to commit suicide.

I have reports which show that a large number of suicidal elements of ISIS are European youths; they want to commit suicide, [and] think that this suicide is exciting and is better than drowning oneself in, for example, a given river in a European country. [Therefore,] they come here; as a result of complete depression, they look for excitement; [therefore] they are the ones who are depressed. The Iranian youth, who on the 23rd day of the month of Ramadan, whose previous night he had spent in [religious] ceremony of Ahya, while fasting, and in the extreme heat of summer, comes into the street to demonstrate, [and] then sits under the Sun and takes part in Friday Prayers; he is miles away from depression [because] he is happy [and] he is lively.

Today’s meeting with you and the remarks that my dear children and my dear youths made, which covered a wide spectrum of issues, are all signs of liveliness; [and] this impresses me and the likes of me. I mean, this liveliness impresses those who listen to you and your audience. At any rate, I am very happy with today’s meeting and I thank every one of those who talked here.

I have also jotted down certain points to say things under the remarks of these gentlemen and these ladies who talked here; I don’t know if we would have time or not.

A sentence was uttered by one of the dear [youths] and [one of the] students. He said slogans cannot accomplish

anything; yes, if this [slogan] means that we keep chanting slogans, but never act, yes, this is true, mere sloganeering will achieve nothing. However, you should not underestimate the slogan; slogans are important. I don't forget [that] many years before the [Islamic] Revolution in Mashhad, we had a student session in which I interpreted [the Quran]. A group of students, which was a considerable population compared to the [total] population of that time – a few hundreds of students [or] less came together at a place – and I interpreted [the Quran]; the details [of that session] are too many. A person chanted an slogan in that session; I managed that session through some arrangement [and] through some prediction; that is, I transferred the basic and principled revolutionary issues [to students] in the course of interpreting the verses [of the Quran]; I did not like [to do something that] due to [some] superficial actions, the [political] system would become sensitive and stop our work.

I said in my remarks, "Please don't chant slogans; [because] slogan is neither a remark, nor an action. It is not a remark because it is just one word; and is not an action, because it is just a voice coming out of your voice box." I said this in my address there. The next week on the day of the session, one of the students said, "I want to object to what a person said last week." I said, "[No problem] you may object." He added, "He said a slogan is neither a remark, nor an action while a slogan happens to be both a remark and an action. It is a remark because it is a word and conveys an important theme. Yes. It is a sentence, but is indicative of a collection of theme and content. Therefore, you who are the one who is used to talking – I was the one who talked, I talked and expressed [various things] – should appreciate this remark. And it is also an action because it is inciting; slogans bring humans into the scene, mobilize them, [and] set direction; therefore, it is an action. Yes, contrary to what the teacher said – he was alluding to me – who said slogan is neither a remark nor an action; slogan is both a remark and an action."

That young student, who said this that day, is now one of the officials of the country and all of you know him. I was sitting there and was ready to talk; when I listened [to him], I said, "This gentleman is right, [and he] is telling the truth. A slogan is both a remark and an action." I say the same to you right now. If slogan is good, rich in content, rich in theme, [and] indicative of an intellectual truth that can be promoted, it would be both a remark and an action. [Therefore,] putting it forth would be orientating and inciting. Therefore, if somebody come out and, for example, just keep repeating the term "Resistance Economy" that I said, [and] it is not followed by an action, yes, by merely repeating this term, nothing would be accomplished. However, this very slogan of "Resistance Economy," if it is pursued and repeated in the minds and words of the country's activists, among the most important of whom are you students – which now if, God willing, we had time before the prayers call, I would explain – then it would be important.

Another issue, which was raised here, was restrictions considered for [the activities] of revolutionary organizations; which this issue was raised by a number of these dear youths here, [and] it has been also reported to me. Right here, I tell the esteemed officials who are present – esteemed ministers – that [you must] by no means let those people, who occupy key posts, to impose restrictions on revolutionary organizations and Islamic organizations. This should not be absolutely allowed and the room [for such organizations] should not be restricted; let Islamic organizations and revolutionary organizations [do their work]. Well, these remarks that were made here, these are my remarks; these are the same things that I should say; [and] are the same things that we must do; these young people who are saying these things, which now I will explain about the very effective role of saying and [then] repeating and repeating these remarks by students; let them say these things; let them come and work; let student organizations, [as well as] revolutionary and Islamic organizations – among which I especially emphasize on revolutionary organizations – to have maneuvering room, to have facilities, [and] don't restrict them.

One issue was the issue of [holding] concerts in universities, which was raised by a dear student that university is no place for [music] concerts. This is true; I have also written this down and this issue is among my notes. That we come and take students, on our own assumption to enliven the student environment, to co-ed camps or organize music concerts in university is among the most erroneous things to do. For [encouraging] student activities and student effort and student liveliness, there are other ways. They [students] should not be encouraged to commit sin, [and] they should not be encouraged to tear away the covers of piety – which fortunately religious youths today insist

to maintain. They should be directed toward the Heaven, not toward the Hell. Yes, such measures have no place in universities at all. Of course, I saw the signs of this issue and problem many years ago – when a student organization at that time made a move in a university – and also warned [against it], but unfortunately [that warning] was not followed and we paid a price for it; we paid a price for a number of years. Today, such measures should not be allowed; these [remarks] are not against freedom seeking, [because] taking such steps is not a sign of inclination toward freedom and freedom seeking. These are the same things that the enemies of the Iranian society and the Muslim society and the Islamic civilization and especially the enemies of the Iranian student, follow in order not to allow [people] the likes of [Majid] Shahriyari (assassinated nuclear scientist) be trained among these [students], [and] the likes of [Mostafa] Chamran (a physicist and former official) be trained among these [students]; they lived with purity, [and] lived with piety.

This is not only about the nuclear issue. These [academic] disciplines that you hear and in our statistics [they] say we are among eight countries in the world, [or] among nine countries, [or] among ten countries that have achieved a given progress; most vanguards of such works are religious youths, [and are] revolutionary youths; this is true both about the nuclear issue, and the [issue] of nano[-technology], and in many other research fields that [exist] today. All these [disciplines] are in control of faithful youths, religious youths, [and] revolutionary youths; it is these people who have done these great jobs. [Now is it appropriate that] we take [our] children away from the revolutionary tendency and Islamic and religious tendency and tendency to spirituality with these wrong steps? This is among the most erroneous things to do; of course, both respectable ministers have my trust, but they must keep a sharp eye on their subordinates; [they must] be totally watchful of those who have the key to doing such things; [they must] know what is being done. This was another point.

Another point that was pointed out by one of the dear students [was that] free thinking forums in the proper sense of the world should be formed. This is totally right; I agree that free thinking forums [should] be formed. I [have already] said that free thinking forums [should be formed]; [and] this was my opinion from the outset; somebody should come and express his opposite view; however, you, the Muslim revolutionary young students who are devoted to Velayat [Faqih] should gain that much power of logic and the power of argument to be able to go ahead and face him in cold blood and nullify his argument. This is good, this is correct. And this is possible today; [perhaps] ten years ago, twelve years ago, fifteen years ago, this step was not possible; [but] today it is possible. Today, those young people who are active in the field of religion and enjoy good intellectual abilities are many; [so there is] no problem [to form such forms]. Of course, it has its own rites and arrangements; that is, free thinking forum has its own rites and arrangements, which the pundits having posts in state organs should come together and determine this arrangement and rite – which could direct these forums to do their job correctly. This is also one point.

Another point [was that] they said [some] people as representative of the Leader speak on behalf of the Leader. Well, thank God, I am still able to talk; what I say takes precedence over what they say. What I say is my viewpoint; [and] those people who talk – the representatives of the Leader and the appointees of the Leader and the likes of them who are many – do not speak on my behalf; pay attention to this. With regard to this issue that was especially mentioned, that person whose name was mentioned here, that person had expressed his own view; he had not said anything on the Leader's behalf. I also expressed my own view; both before that and after that; well, you can hear my word from me. Yes, a person may be among the appointees of the Leader, [and] have a different viewpoint from the Leader on a certain issue; there is no problem with that; such a situation also exists. Many of these respectable gentlemen who are appointees of the Leader, with regard to a given specific political or social or ideological issue may have an opinion other than the Leader's opinion; I don't see this as a problem. What matters to me is general orientations [and] revolutionary orientations. Otherwise, with regard to every issue we don't sit [together] and coordinate [our views] to see whether our views are the same with regard to a given issue or not; well, he has expressed his own view.

It is not possible that anywhere anyone of my representatives said something, I immediately tell him that "Mister! You said this wrong, [and] said that right, [so] tell your public relations to announce [this];" no, this is not possible.

Yes, if somebody says something on my behalf and I hear about it and it is wrong, I will immediately notify him; [this] has happened frequently; I have notified [them] telling [them] that you yourself should correct this, [and] that person has corrected it. I don't consider it appropriate that if somebody said something [wrong] I issue a statement here that a given person has done a wrong thing to say this; this is not possible. Anytime that against my opinion – of course on my behalf; not if he has said something in his own words – [if they have] said something on my behalf, I will inform [them] and say, "Mister! I have heard that you have said this on my behalf and you must correct this." This is [sufficient] about this point.

Another point that they [students] asked [was that] what would happen to the struggle against the [world] arrogance after the [end of the nuclear] negotiations? Well, can struggle against the arrogance be stopped? Struggling against the arrogance and struggling against the hegemonic system cannot be stopped. This is also among those things that I happened to write down today to tell you. This is among our jobs, among our basic jobs, [and] is among the fundaments of the revolution. That is, in the absence of struggling against the arrogance, we would not be followers of the Quran at all. Struggling against the arrogance cannot be stopped. As for the examples of the arrogance, America is the most complete example of the arrogance. I told these esteemed officials who are negotiating on the nuclear issue – which now they have been permitted that officials [from both sides] talk to each other face to face; of course, it had precedent, not at this level, [but] at lower levels, it had precedent; at this level it was the first time [that such negotiations took place] – that "you have only the right to negotiate with regard to the nuclear issue; you have not the right to negotiate on any other issue" and they don't [negotiate on other issues]. That opposite side, sometimes raises regional issues and [the situation] in Syria and Yemen and the likes of that [during nuclear negotiations]; and these [Iranian negotiators] say, "We have nothing to discuss with you and don't talk to you on these issues." Negotiation is only in the field of the nuclear issue, and that [has been allowed] due to the same reasons that I have [already] said and have repeated several times that why we opted for this tendency [and] this approach in nuclear issue; I have explained this in detail. The struggle against the arrogance cannot be stopped, [and] its fate is quite clear and you must prepare yourself for the continuation of the struggle against the arrogance.

An issue that they recently raised was the issue of the marriage of the youth, which well, all [young people] – [including] boys and girls – are certainly interested in marriage. I hereby, [and] on the recommendation of this dear youth who asked me to notify fathers and mothers, notify fathers and mothers; I ask and demand you to somehow make marriage easier. Fathers and mothers are strict [on the marriage of youths]; no strictness is needed. Yes, naturally, there are some problems – the problem of housing, the problem of job and such things – but "if they are poor, Allah will enrich them from his bounty;" well, this is [the recommendation of] the Quran. It is possible that a youth may not have suitable financial facilities right now, but God willing, after the marriage, God will provide [financial] opening for them. Do not stop the marriage of the youth; I urge that fathers and mothers pay attention to this issue.

Of course, one of the important issues is that the custom of proposing [to a woman] and mediation for the marriage of girls is, unfortunately, being taken lightly; this is a necessary thing. There are people – it was always usual in the past, now due to large size of the young generation in our society, it should become prevalent – who know certain boys [and] introduce them to the family of the girl; [or] know certain girls [and] introduce them to the family of the boy; [and by doing this] they facilitate and make preparations for marriage; [let them] do these things. To the extent that we could solve the issue of the sexual problem of the youth in the society, this would be to worldly and spiritual benefit of our society; [it would be] to worldly and spiritual benefit of our country. Then the issue of reproduction, on which I put a lot of emphasis [is important]. Again, I hereby tell the esteemed minister of health [that] I receive reports which [show that] your demand, which is the same as my demand, [namely] the issue of preventing the birth control – which birth control was a policy; [and later] it was decided that [implementation of] this policy should be prevented – is not being carried out correctly; in some places, [and] the [present] situation is like what it was in the past.

Dear ones! The month of Ramadan, the season of spirituality, the spring of spirituality, [and] the spring of honesty

has come to an end; we are going through the last days of Ramadan. If the fertile land of your hearts and your pure souls has been, God willing, affected by the delicate rain of the divine mercy and favor in this month, it will bear its own fruits in the future. Of course, for young people, the season for spiritual growth never ends; yes, the month of Ramadan is [a] special [period of time], but growth of spirituality is always possible among our youth. Young people frequently ask me – in [their] letters and through these very communication media that exist – and ask about advice with regard to spirituality and spiritual perfection and things like that. Well, there are people who claim to be giving guidance and such things; not all of them can be trusted; some of them are [actually] running a business; [and] they cannot be trusted. What I have heard from prominent personalities and offer you is just one word; the most important step to be taken for upliftment of spirituality and [human] soul is to avoid [all kinds of] sin; this is the most important step. Try to avoid sin. Sins are different; [there are] both sin of tongue, and sins that are related to the eye, and sins that are related to the hand; [there are] all kinds of sins; [try to] know sins and protect yourselves [against them].

Piety! This is the meaning of piety; piety means protection [against sin]. When you are moving along a dangerous road, you are carefully watching; this is piety; be watchful, [and] avoid sin; this is the most important way of spiritual upliftment. Of course, [what follows] immediately after this is implementation of [religious] obligations; among these obligations, the most important of all is [daily] prayers; on-time prayers with suitable attention [to its content]. Suitable attention means that when you are saying your prayers, you must know that you are talking to somebody; you have an audience. [You must] pay attention to this. Sometimes one is distracted; no problem [with that]; [but] as soon as a person regains his attention, [he must] restore the same state and the feeling of having an audience in himself and keep [that feeling] alive; this is [true meaning of] suitable attention. [Saying] prayers with suitable attention, saying prayers on-time; and as much as possible saying prayers in congregation; [if you] observe these things, then you will achieve spiritual upliftment, will become angels, [and even] go higher than angels; this you should know. You are young; your hearts are pure; your souls are pure; you do not have contamination or [even if you have its quantity] is very small; when a person reaches our age, his problems become too many; therefore, if you observed this, no other advice would be necessary; there is no need to specific [spiritual] words and the likes of them. Of course, it is very good to be intimate with the Quran; [therefore] make sure to read even a few verses of the Quran every day; these [steps] are very good. [Attach importance] to [religious] obligations.

One of the obligations is student obligations. The student class is a privileged class, [and] is a special class [in the society]. For reasons that I have frequently enumerated in these meetings in the month of Ramadan over years and I don't want to repeat; [the student class] has some obligations [to observe]. The first student obligation is idealism. Some people publicize and pretend that idealism is opposed to realism; no sir; idealism is opposed to conservatism, [and is] not opposed to realism. Conservatism means that you give in to any reality – even though it is bitter, [or] it is bad – and show no movement of your own; this is conservatism. The [true] meaning of idealism is to look at the realities and know them correctly; [then] take advantage of positive realities, [and] counter negative realities and fight them. This is the meaning of idealism. [You must] set your sights upon the ideals. This is the first obligation for students.

What are the ideals? Among those things that I have jotted down here as ideals, one is the issue of establishing an Islamic society and Islamic civilization. That is, to revive the idea of the political Islam. Some people [have] tried since many centuries ago to take Islam as far from [the normal] life, from politics, [and] from management of the society as possible, and restrict it to personal matters; [then] they [wanted to] gradually restrict personal matters to issues related to cemetery and grave and marriage ceremony and such things. No, Islam has come [to announce that]: "… to be obeyed by permission of Allah;" [and] this is not specific to Islam alone; all prophets are like that. Divine religions have come in order [for their ideals] to be implemented in the society, [and] to be truly realized in the society; this [issue] should take place [in reality]. This is one of the most important of ideals.

Another ideal is the ideal of self-confidence; it means [the idea of] "we can," which was mentioned in your remarks; this is an ideal. The idea of [promoting] national self-confidence and believing in the national power and ability

should be pursued and it must be certainly followed as an ideal. Of course, pursuit of ideals has some requirements, which those requirements should be met.

One of the ideals that I have written down is the struggle against the [global] system of hegemony and arrogance. The system of hegemony is the system, which is based on the relationship between the dominant power and the dominated [side]; I mean, world countries or human groups in the world are divided into the dominant and the dominated; [this is] what has happened in the world of today; a group is dominating while a group is dominated. The [ongoing] fight with Iran is over this [issue]; [you must] know this. The fight with the Islamic Republic is [over the fact] that it has not accepted this system of the dominant and the dominated; [Iran] is not [a] dominant [country] and has gotten itself rid of domination as well, and has stood by this idea. If Iran succeeded and progressed – [including] scientific progress, industrial progress, economic progress, [and] social progress, [and was also successful with regard to] expansion of its regional and global influence – it would be shown to nations that it is possible not to accept domination and stand on one's own feet and make progress. [The hegemonic powers] do not want this to happen; all fights are over this [issue], [and] whatever else is said, is just an excuse.

One of the ideals is justice seeking; the same remarks that were made by some of the brethren here. The issue of justice seeking is very important [and] has many branches; [you] should not suffice to its name, it should be really pursued. One [ideal] is the Islamic lifestyle. One [ideal] is freedom seeking; freedom not in its wrong and distorted Western sense, where freedom means that a girl should live this way, [and] a boy should live this way. Cursed be those who against the Islamic traditions and the tradition of marriage, clearly oppose the tradition of marriage and some of our charters and our cultural organs unfortunately promote this; this should be countered; the issue of freedom seeking in thought, in personal action, in political action, in social action, and in society, which the meaning of freedom seeking in society is the same as independence.

Among ideals is scientific growth; among ideals are work and effort and refraining from laziness and doing incomplete work. Among ideals is the establishment of an Islamic university; these are the ideals.

Well, somebody may ask how we are supposed to follow these ideals? We have no effect in the country; there are a group of managers, who are doing their work, [and] we are chanting slogans here [and] talking. This is a mistake in understanding the issue; it is never like this. Student is decision-maker; student creates discourse. When you follow an ideal, say it, repeat it and seriously stand by it; this creates a discourse in the society; this leads to decision-making; the John Doe who makes decisions at a given decision-making [and] management center of the country, when something turns into a discourse, he would have to follow it. A living example of this is this very discourse of software movement and revival of the scientific movement that was raised, was repeated, was fortunately welcomed, and turned into a discourse; a social movement was created on its basis; for ten [or] fifteen years, with regard to scientific [movement], we have been constantly moving and going ahead. It is the same in all fields; a student can be effective. One of dear ones quoted Martyr Beheshti as saying that "student is [like] prayers crier of the society; when he falls asleep, people [also] fall asleep." Well, this is a very good definition; you can be awakening, can create discourse, [and] never think that these student works of yours are futile works.

Don't squander your time for nothing; many of our young people – [both] student and non-student – waste their time. [They] keep browsing these social networks and the likes of them or sit in futile sessions of such debates. Don't waste your time; use your time correctly, both attend to your lessons, and take part in organized activities; you must attend to both of them.

Well, the prayers time is past; out of all the things I wanted to say, I said a very small part of them [and] a large part of them remains. Now, what do you think we must do? … Now you be ready after iftar, provided that I would feel well [we would continue our meeting]; of course if I talk, it would be a brief talk.

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After prayers and Iftar

In the Name of God, the Compassionate, the Merciful

So, I said that if the student environment firmly believes in an issue and follows it in diverse student activities, this will have an effect on future [outlook] of the country. It is not correct to think that what use does it have for us to do these activities as student or to make this effort? What impact will it have on the realities of the country? No, it has an effect; [and] it has a lot of effect. The mechanism for its effect is this that I said; this will turn into a discourse, first in the student environment, then gradually in country's environment and this will turn into a major decision-making element.

Yes, you may not be making decisions in a given organization, but you can help shape decisions. Therefore, follow the ideals. I mentioned some examples of the ideals, but these are not all [of them]; search the collection of Imam [Khomeini]'s remarks, the collection of the Islamic Revolution's ideas, [and] through precise study of the Quran and Nahj-ul-Balagha prepare a list of ideals, classify them, divide them into groups, work on these [ideals] and insist on ideals. I mean, realities should not take us away from ideals; realities should take us close to ideals like a ladder. If a reality causes troubles [in this regard], fight it, counter it, and remove it; this is the [true] meaning of idealism. Of course, its opposite point – as I said before – is conservatism; it means to get along with realities; accept those [realities] that are bad, [and also] accept [those realities] that are good. [Simply] live under the pretext that "well, what can we do, we've got no choice;" well, it is clear what fate would await such a nation.

If student organizations and student current want to have such an influence, it has [its own] requirements; those requirements should be observed. One of these requirements is to work on Islamic concepts; that is in-depth work on [all] issues; superficiality will be harmful. I, of course, in remarks that these friends made today – in some remarks, I'm not saying in all of them – I observed the signs of in-depth [thinking]. I saw that fortunately, the young student looks at issues with an in-depth attitude. This is the first condition.

Sometimes some slogans are chanted, slogans with an Islamic appearance, which are not Islamic in their core; among things that have become very prevalent recently and one hears in the writings and in words is "merciful Islam;" well, this is a beautiful word, both its Islam is beautiful and its merciful is beautiful. But what does it mean? What is the definition of merciful Islam? Well, the Almighty God is both merciful and compassionate, [and he] is also the strictest of punishers; He has both the Paradise and has the Hell. The Almighty God has not treated the faithful and unfaithful alike; "Then is the one who was a believer like the one who was defiantly disobedient? They are not equal;" the merciful Islam that they say, what judgment does it pass on the faithful, on the unfaithful, on the infidel, on the enemy, and on the infidel that is not an enemy? Just throwing around a world without looking at its depth is wrong and possibly misguiding.

Some people in their words and writings and remarks use this term "merciful Islam." One sees and correctly feels

that this merciful Islam is a keyword for [certain] ideas that have their root in liberalism; that is, the thing that is called liberalism in the West. Of course, the term “liberalism” and the title of liberalism for the Western civilization and Western culture and Western ideology is an erroneous term because in reality they are neither liberal, nor believe in liberalism in true sense of the word; but well, liberalism is a term. If merciful Islam is used in reference to this, it is neither Islam, nor merciful; absolutely. The liberalistic thought comes from the thought of Europe in the 18th and 19th centuries – that is, [from] the humanist theoretical fundament which requires negation of spirituality and God and the likes of them. Since there is no God, then [everything] is based on [human] choice; human things [ideas] are like this; even in scientific facts and laboratory facts, you see how choices are different. Today, they reach a diagnosis about a substance that, for example, this is good for that given disease or for that problem; a while later, [other groups of] scientists announce that no, this is not useful, [and] is [even] harmful! I mean, the work that is not based on divine revelation is open to error and mistake and double thinking and so forth. So, when thinking is not divine, [it] is based on choice; [and] when it is [based on] choice, then values are defined on the basis of the interests of powerful groups.

Today, there is something known as American value; you hear in the words of Americans, [they say] American values; our values. The founders of the independent America, in the 18th century when America got rid of British colonialism and introduced itself as a country on the other side of the world – those people who existed at that time, George Washington and those around him and his successors – set some values; [and] called them American values. Those values, when it comes to assessment, are fraught with problems; [they are] the same things that lead to today’s world devouring situation of the hegemonic system; however, the same values – those things of them that are positive, those things of them that are good – have been forgotten today in the American society [and] in the political system of the present-day America. Once, a few years ago, I was studying the remarks of these very people who since 200 years ago, [since] two hundred-odd years ago, have been [known as] the so-called founders of America – [I studied] their words and the charter that they had formulated as the charter of America and American values – and compared them to behaviors of present leaders [of America and] saw that many of [those values] have been breached. It occurred to me right then that someone must show this off to American nation that these values that you say are these, [and] these [values] today do not exist in the behavior of the American government and the regime of the United States of America; now, it is what it is. If this term “merciful Islam” refers to such a thing, well, it is one hundred percent wrong.

If this is what merciful Islam means that we look upon all creatures in the world with the eye of mercy, [and] with the eye of friendship, this is not correct either; [and] this is also against the Quran. The text of Quran is against this saying. Yes, it does not consider compassion and friendship and being just as special to Muslims; it says you who can, must treat non-Muslims with friendship and justice, provided that they have not been hostile to you and don’t want to be your enemy. Amir al-Mo’menin [Imam Ali (PBUH)] [says] in his famous sermon: “I was told that some of them [enemy troops] have entered upon a Muslim woman and another [woman] who belonged to the People of the Book;” then at the end of it, Imam says a Muslim person deserves to die of sorrow for this issue; why die [of sorrow]? Because the army of Muawiyah had entered upon non-Muslim women – People of the Book means a Christian or a Jew who lives under protection of Islam – and insulted her and, for example, yanked her bracelet or other jewelry from her hand and took them away. Imam says, one has to die of sorrow over this [issue].

Yes, this is about a non-Muslim who is not hostile. Quran says, “Allah does not forbid you from those who do not fight you because of religion and do not expel you from your homes - from being righteous toward them and acting justly toward them.” [Those who] are infidels, but have not been and are not hostile toward you, do good to them, [and] treat them with fairness and justice; however, on the other hand, it says, “Would you not fight a people who broke their oaths and were determined to expel the Messenger, and they had begun [the attack upon] you the first time?” You want not to fight against those who break their oaths, make effort to disrupt your life and that of the Prophet, and they have begun the hostility? This is the verse of the Quran; with a reproachful and complaining and critical tone it says, “Do you fear them?” Are you afraid of them? Then it says: “But Allah has more right that you should fear Him;” if you are right, [and] if you are believers, then you should fear God, not these people.

Well, this is [what] Quran [says]. If the meaning of merciful Islam is that we must treat the enemies, who are endeavoring against Islam, against Iran, against the Iranian nation, [and] against the progress of Iran, and do not spare any effort [in this regard], with a compassionate countenance, [and] with pure and clear heart, no, this is not Islam. I do not recommend such invented, [and] cooked-up ideas. But I recommend [you] to real ideas of Islam. Student organizations [should] work on the ideas of Islam. We have no shortage in terms of books; we have many books [in this regard]. Once we had to refer [you] to Martyr [Morteza] Motahhari's books – of course those books are still at the peak and are very valuable – but today, we have many books other than them; [students] can choose [the best] ways and methods to study [books], study [them], work [on them], discuss [their material], organize oration sessions, [and] as they say, organize conference(s), organize roundtable(s); I mean, [students should] elevate the level [of their studies]. This is one of the requirements.

One of the requirements of having an effect is to attract the main student body. [People active in student] organizations are [just] a student minority. The totality of you, [student] organizations, does not form a majority among the multitude of students. You must be able to create attraction among you to attract [university] student(s). How attraction can be created? I believe that there are many ways; you are young, your initiatives are more numerous than ours – of course, when we were young, likewise, ten methods and ways occurred to us for any problem, but now your minds work better – find initiatives to make student organizations [more] attractive.

Of course, attraction through [organizing] co-ed excursion, is one hundred percent wrong and mistake. Some people want to create attraction in this way. [They want] to take an student group, now under the glamorous title of guild-related and scientific, and specialized organs, or even under an Islamic title, take boy and girl together to the mountain, take them on a trip, take them to Europe; overseas excursions! These [measures] are certainly treachery against student environment and treachery against the future generation of the country; [there is] no doubt about this. These are not a [suitable] way to create attraction. As they said, [and] I also emphasize, the [correct] way to make your [student] organizations attractive is not to launch a music concert. I said that once – of course, many years ago – student organizations did this. I wondered why that student organization did this. It seemed very amazing to me. [When I] asked [about the reason] they said, "We want to attract students." Well, we later paid a price [for that].

That reminded me of a story told by Sayyid Qutb in one of his books, which I, in one of the writings that dates back to many years ago – belongs to before the revolution – told that story quoting him. He says, "I was moving along in a city in America, [when] I reached a church; I saw that there was a gathering hall attached to the church. Then they had posted the "night's program" [to the wall]; I read the [schedule of the] program [and] saw it included, for example, that type of music, then that type of music, then that type of singing, then a light dinner, then, for example, a such and such session; I became interested to go and see what is going on." He says, "I went that night and saw that yes, there is a hall like a cabaret! There, girls, boys, youths come and become intimate; there are programs on the stage; music and the likes of that; [and] I kept watching the situation in there. Then they brought us a light dinner [and] we ate [it] and [then] for example [they gave us] a drink, something;" this is the interesting part; he says, "a few hours passed into the night, it was the end of the night. I saw the priest – the priest of that church to which this hall was attached – entered the stage gracefully from one side, went over [to the other side] and hit some of these power switches and turned off some of the lights, [and] then the priest left." He says, "I did not stay there and went [out]." He says, "The next day I went to the priest and asked what was all that about? After all, you are a cleric, you are a priest, [and are supposed to] promote the religion, what was that situation last night, for example, with all these young people and these program?" He [the priest] said, "Sir, you do not understand. I have to do this in order to make the church attractive for the youth." He [Sayyid Qutb] said, "I told him – now I say this in my own words – damn this church! Well, let them go to a cabaret; [if] they are supposed to do the same things here that they do in a cabaret, well, let them go and do them in the cabaret; why do they have to come to the church?"

If we are supposed to direct our youths toward corruption and sins and debauchery and banned music and such things, well, why calling ourselves Islamic? This is not Islamic anymore; this is un-Islamic, this is against Islam. Therefore, this attraction that I say the Islamic organizations should have, is not any one of such attractions; these

are against expediency; against the truth; these are treachery to student environment; attraction [must be created] in suitable ways.

One way to create attraction is to say something new; [as the famous Iranian poet says]: “Bring a new word because there is a different sweetness to it;” new words. New words do not mean manufactured claims. There are many facts that one comes across by studying the Quran, by studying the Nahj-ul-Balagha and in traditions. I, who have been [active] in these field and worked [on them] for [a period of] for example sixty [or] seventy years, sometimes turn on the television, one of these gentlemen is, for example, talking [and] all of a sudden he says a point, which I see this point is new to me; I had not understood this so far, [and] had not used this [point], now I use it. That is, for a person who, now for example for sixty years or more than sixty years – I have been wearing a turban for more than sixty years – has been in the environment of religious knowledge and such things, there are words that are new; [and] I read this much of the Quran, [and] I am so in contact with traditions; I have taught the Quran for many years, have taught the Nahj-ul-Balagha for many years, however, a young cleric, for example, comes out and says something on the television [which] is new to me, [and] I take advantage of it. There are a lot of new words; [students must] search and find new words; however, [those doing this] should be people who are competent for this work; [and] be able to do this. New word is not limited to new religious word, it is also new political word, is also new social word, [and] is also new word in the field of international affairs. When you say something new [and] say a new word in your organization, young [people] are attracted; it has attraction after all; new word has attraction.

Another method is to use part of artistic methods that have received less attention; [for example] the theater; the student theater. Unfortunately, in our art environment, the theater got off on the wrong footing from the first. I mean, our theater, has been either [consisting of] meaningless, futile plays like vulgar songs, for example, like this, or has been an aimless protesting theater, namely without correct direction; then [they talk] with a language of ambiguity, [because] they think the theater must necessarily use the language of ambiguity and symbolism and enigma, which is not actually the case. The theater means an actor [doing a play] in front of the viewers on the stage. Unlike cinema, unlike movies where you only see something on the screen, here in the theater, one can feel [the presence] of humans, [and] hear their words from their own tongue. There can be many constructive things in this. The theater; student plays. Art groups should sit down and [express] the true concept of Islam in reality. In this very Hosseiniyeh [religious place] many years ago – perhaps 20 years ago – a play was performed for me, which was about Prophet Job and took a long time; it took one hour, [or] two hours. When it was over, I told its director that “I have read the story of Job in the Quran perhaps a hundred times or hundreds of times up to now, but this understanding that I got tonight of the story of Job through your play, during this [long] period of reading the Quran, I had not reached this understanding. Is this insignificant?

Cartoon. Cartoon is one of very effective art methods. Satire. Satirical works, which [our] youths have fortunately done, and are doing, good things in this field. These are very good works [to do]. Student activities do not merely mean announcement of positions through a statement, which is a repetitive measure and may not be attractive, or, for example, write a book and give [it to others to read], or [organize] a student session; [student work] is not limited to these [examples]; of course, these are good, but new steps can be taken. For example, consider ballad, or audio periodicals; the issue of ballad, the issue of poem, is a work of art; [student organizations] must really pay attention [to such activities]. There are issues whose effect is multiplied several times through poems, through poetical and artistic performances. Take advantage of these methods. Of course, I now told you if I wanted to mention initiatives, I may [tell you] just these seven, [or] eight items; you, who are young, sit down and think [about it], [and] twenty items, [or] thirty items of new initiatives may occur to you. Take advantage of these [initiatives] [so that student organizations] become more attractive.

One of the ways to increase effectiveness and attractiveness of [student] organizations is intellectual contentment; intellectual contentment; [that you would] be able to convince the opposite side. This issue is secondary to that you should work correctly. You work in a correct way; really [when] a fact becomes part of your thought and your mind, you can [convince others], [and] you find the power to convince, [and you would] convince your audiences; [this is

the meaning of] intellectual contentment. If we wanted to impose something on the mind of the opposite side using angry remarks and threat and brute force, [they] may, for example, under the impact of emotions, accept [what you say] momentarily, but this would not last.

Communists in the time that they existed [used force to go ahead]. Now, fortunately, the failure of communism has been taken as the failure of the Marxist way of thinking in the world and this is also true. Of course, I have heard that in our universities, there are certain currents that are again bringing to life what Marxism said, but this is like blowing into a dead furnace, like painting on water; it is not useful anymore. Despite all those claims and allegations and with all that hue and cry and all the victims [of communist claims] and the likes of that, communist systems in the world, after sixty years, [and] seventy years, produced nothing other than fiasco.; I mean falseness of their slogans has been proven, [and] their inability and insufficiency has been proven; therefore, that [school of thought] will never return. However, now I have heard that some people [are pursuing this goal], which if true, and [if] the Marxist current has become intellectually active in our universities, it is certainly backed by American money; because there is no motivation. They spend money; because the very division of students is a great bounty for them. One of the [ways to create] divisions [among students] is that to bring Marxists to life again.

Those people who were members of the Tudeh Party (a Marxist party) and had been in jail for 20 years, later came before the Islamic Republic's television without any pressure and force, wrote a "letter of repentance" and read it; perhaps you don't remember this; it dates back to early years of the 1980s. Ten or twelve elements of the Tudeh Party came before the Islamic Republic television – I was president at that time; I was surprised; I, [my] active friends and top officials of the country were amazed how these people [have come before the television]; we knew some of them up-close; some of them were in prison with us; some of them we had seen out of the prison and knew them, and their claims and allegations soared high – these people came [and] stood in line, [then] sat on chair(s), [and] one of them, serving as host, started asking them questions [about] cases that proved the treacheries of the Tudeh Party to the country. Then [when] everyone of them tried to show some restraint and did not talk, this host, since he was one of them, said, "Sir, at that time, you did that thing, said that thing," [and in this way] he was forced to say "yes, I said;" I mean it was not us who wanted to make them confess, they themselves took confessions from one another. This is among very valuable documents of the IRIB; [IRIB officials] should not let [such documents] to be ruined; these are very important things. Well, after all these [confessions], now the same people write books and pamphlets in defense of Marxism; well, this is ridiculous.

Well, Marxists in those places where they staged revolution and formed a government, pursued their goals with force and violence, even in student environments. You know in this very Afghanistan, our neighbor, following [the ouster of Mohammed] Zahir Shah and after [Mohammed] Daoud [Khan], a Marxist government came to office; it started before the victory of our revolution and then coincided with early years of the revolution and continued – which when the communist government was announced, I was in exile in [southeastern Iranian city of] Iranshahr; there I heard that a communist government had come to office in Afghanistan and was not informed of [details of] affairs; now, news [about it] is being released by and by – inside the Kabul University, those organs [which were] affiliated to that people's party, which had came to office through a coup d'état, went into the rooms of students, [and] dragged out those students whom they thought were opposed [to the communist government] and beat them until they died or were about to die; the same people went [and] arrested these students, [and] took them and turned them over to government forces to be sent to jail; I mean, they had contaminated even the university environment with such pressures and violent acts; [however,] it was not like this here. [In] this very Tehran University, there were beatings and clashes, but [they were caused] by Marxist groups; by Monafeqeen, by Mojahedeen Khalq; they were the ones who had turned there [Tehran University] into their arms depot; not Muslim students.

In the early months of the victory of the [Islamic] Revolution, I went to Tehran University's mosque every week, both delivered speech(es) to students, and answered the questions; every week. Students, [as well as] Muslim [and] revolutionary youths, came [and] sat quietly, heard [what I told them] [and] went away; their number was high; there was neither a war room, nor gun [was used], nor unsuitable slogans were chanted; at the outset of revolution, and in

a student environment, and that in Tehran, and that I, who was not even president at that time, I was member of the Revolution Council – I mean all factors of being revolutionary were there – I went to the university and talked to students, in a calm environment, in a rational environment; perhaps out of these brethren and sisters who were student in those years, there are people among you who remember those years. The day that the university had been occupied by communist groups, which there was the risk of destruction [of university], it happened to be the day – I don't know whether it was Monday or Sunday – when I went to Tehran University in those days of the week. I went as usual. A few of revolutionary guards were with me [and] told me, "Sir, don't go, it is dangerous." I said, "What danger?, I'll go." I went into the mosque, which well, nobody was there. Naturally, I returned. The person that made the university environment unsafe, stoked unrest, wanted to inject his thoughts into the other side if possible through force and beating and if not, by using bullets, it was not Islamic groups; they were either Marxist groups, or the Mojahedeen Khalq group, which was a replica of the Marxist groups; their name was Islamic, [but] on the inside, their way of thinking, [and] their ideology, [and] all their writings were purely Marxist. We don't have this in Islam; in Islam, we have contentment; the meaning of this [Quranic verse], "There shall be no compulsion in [acceptance of] the religion," which is in the Quran, is this; that is, religious thought cannot be transferred and reflected but through contentment. [If you] could convince [others]; this will create attraction. Therefore, this is one of the factors for attraction.

Among other [important] things is presence of professors devoted to [Islamic and revolutionary] values. Take advantage of these devoted professors. The other day, in the gathering of university professors who were here, I said, "In early [years of] revolution, there was a time when all our faculty members across the country were estimated at about four [or] five thousand, which today stands at about eighty thousand or more, who are our faculty members. Most of these eighty thousand people are Muslim and revolutionary and interested and good persons. Of course, there are some people who are indifferent – we have this in this very university of ours; I am not unaware of this – [and] we had also certain persons, which now I hope they are not there, who marked elite students, wanted them, [and] encouraged them to migrate from the country; [they told students], "Sir, you have stayed here to do what? What benefit does [staying] here have for you? Go." That is, the professor, instead of encouraging the student to stay in the country, encouraged him to migrate from the country [and] go [to other countries]; we also have such persons. However, well, these are just a minority; the majority of professors are devoted to values, are faithful professors; both in the Ministry of Science [Research and Technology] and in the Ministry of Health it is like this; there are very good elements; take advantage of them in [student] organizations; ask them to come and spend time [there]; [even] outside the university. Here, they mentioned the name of one of my very good brethren who speaks at Friday Prayers sermons; very well, take advantage of him, of those like him, [and] invite them to [student] organizations.

Of course, this is just the positive side of this issue. The negative aspect is that those elements that have proved they are not unsafe, should not be absolutely taken advantage of; absolutely do not take advantage of [such elements]. There are some people who have shown and proven that they are unsafe elements. For whom they are unsafe? For me? No – I am very comfortable in dealing with this and that [person]; I can deal with any kind of person; I have good connections; it is possible for somebody to have no problem with me except in terms of conviction – they have proven their distrustfulness to the [Islamic] Establishment, have proven it to the country, have proven it for the Islamic Republic; both for its Islamic [component] and its republic [component]. These very people who started that game in [the Iranian year 13]88 (2009), well, these [people] opposed the republic nature of the Islamic Republic Establishment, without any logic, without any allegation [that would seem] acceptable and suitable to fair people. These [people] are unsafe; I do not absolutely recommend these [people] to be used [in universities], by no means; neither recommend [using such people] to you, nor to any [other] student, and nor to any university. There are good professors; take advantage of them.

One of the things that I believe is very necessary for [student] organizations and is good [for them] is understanding the current situation of the country. [When I say] the situation of the country [it] does not simply mean domestic situation and existing problems and these things that they said [in this session] – issues related to villages, justice seeking, Resistance Economy, problems that exist, management problems, studious management and the likes of

these. Of course, these are part of the realities. There are also a number of other important realities; brethren, sisters, my dear ones, pay attention!

One reality is that in this country, after the demise of Imam [Khomeini], a determined group [of people] tried to totally discard the ideals of the revolution. Some of them made a mistake and declared this at the outset [of their activities. [They] wrote editorial(s) in newspaper(s), [and] talked [about it]. They made a strategic mistake here, or made a tactical mistake and showed their true colors [by revealing] that they want to put aside [the Islamic Revolution's] ideals totally. Of course, they have now become more mature. Now, they don't say [such things], [of course,] some people [still] want to put aside the ideals, but don't say this openly; instead of saying [this] they do it [in practice]. At that time, [these] imbeciles, started to talk before they acted. Well, they awakened those people who did not guess that such a thing existed. [It all] started on that day. And they have worked incessantly. They did not just work inside [the country]; [they] both worked inside the country, and worked outside; both used the intellectual elements and used the scientific elements; both used the artistic element and used the political element, [and they did all this] because they wanted to do away with the ideals in the country; that is, [they wanted to do something to make] the young generation totally forget about ideals.

Now you look and see that despite [all efforts made by] them, at what level is liveliness and existence of ideals in the country. Before the sunset I said that most of prominent scientific advances [in our country] have been achieved by youth devoted to values; most ideological and spiritual and religious sessions are made up of the youths; most elements taking part in demonstrations related to the Islamic Republic and the revolution are youths; these youths who have not seen the war [which was imposed on Iran by Iraq], nor have seen Imam [Khomeini], nor have seen the revolution, nor [these issues] have been explained to them correctly. I am telling you; you my dear ones – well some of you are like my children and at an age to be my children, [and] some [of you] are even at an age to be my grandchildren – you are not aware of many incidents, despite all these remarks that are made now. I mean, issues [that happened] at the outset of the revolution, issues of the revolution, details of the revolution, details of the Sacred Defense period, [such issues] have not been even explained correctly – of course, book(s) are written [on these issues]; [but] at a print run of 2,000, 3,000, 5,000, or 10,000; I read these books [that are] related to issues related to the Sacred Defense; I make time for myself, [and] look at them and read [them] – [these books] are but a very small part of the realities; you do not know these [realities]. Then a young person who is not suitably aware of these very brilliant, and attractive, and thrilling and exciting realities, is so inclined toward the ideals. That is, despite [the efforts made] and in spite of those who want ideals to be annihilated and destroyed in the country, [those] ideals have soared since the demise of Imam [Khomeini] up to the present time. This is one of the realities of this country.

One of the realities of the country is the amazing presence of the Islamic Republic in this region; not material and bodily and physical presence, but spiritual presence. One of the things that these Americans in their negotiations – in covert negotiations, [and] behind-the-scene negotiations – in meetings that they have with governmental elements of this region or with some of these very Arab reactionaries, when they sit and talk, chitchat and, in fact, sympathize [with each other] [is that] they complain about Iran and expect America to mount pressure and it [the US] tells them that 'well, what am I supposed to do, I can't [do anything]'; this is the gist of their chitchat! All these complaints and grievances and quibbling is [due to the fact that] Iran's influence has spread [through the region]. Now, it is more than one hundred days that Saudis have been bombarding Yemen; [they are] not [pounding] the military centers of Yemen to which they don't have much access; [but they pound] a hospital, a mosque, a house, a market, a public square, and [in doing so] kill groups of women and men and small and big [individuals]; [they have been doing this] for one hundred days; this is no joke! The 33-day war in Lebanon, lasted for 33 days. The longest war in the region during these few years, which was launched by the Zionist regime, was last year's war on Gaza, which lasted fifty-odd days. They have been pounding [Yemen] for one hundred days.

Now, here I [must] say this in brackets: the liberal West, that is, the [so-called] freedom seeking and freedom loving [West], has not said a word! A resolution was adopted by the United Nations, [and] the Security Council, which was among the most disgraceful resolutions of the United Nations, which will not be forgotten. Instead of condemning

the bombarding side, [that resolution] condemned the bombarded side! These are liberals; liberalism means this! Now, a bunch of simplistic people inside our [own country], support [them] and write article and print their photos in support of this method of governance, and method of ruling and managing society, and the likes of that [which are all] based on lie and cheating and treachery, and indifference in the face of oppression and even taking part in oppression.

Well, this is a reality; one of the realities is this: vast influence of the Islamic Republic. I have always told these esteemed presidents of ours, both to the present esteemed president and to those before him – all of whom I hold in respect, [and] all of whom I help, and all of them and every president that people elect and comes to office, I support -; I have said [this]: you go to any Islamic country, if people in that region were free and [if] permission was given and you wanted to go among them, they would accord you such a welcome that they would not accord that welcome to heads of their own state. This is the meaning of influence; influence means this.

Out of spite for this influence, they have been pounding Yemen for one hundred days; because they say 'you have influence in Yemen'. Well, what have we done in Yemen? Did we take arms to Yemen? Did we deploy troops to Yemen? They choose mercenaries from other countries, pay them petrodollars, clothe them in the uniform of Saudi army, [and] bring them into firing range of [Yemen's] Ansarullah! They are intervening [in Yemen], what intervention [have we done in Yemen?]

Well, [this] influence is a God-given influence. Can [anything be done about this?] Assume that our great Imam [Khomeini] sat here and talked, [and] his words were transferred from person to person, for example to the remotest parts of Africa or to the remotest parts of Asia; [those words] had such an influence that a person living in a given remote African or Asian country named his child Ruhollah. This is [true] influence; without having spent a single page of paper to this effect. Well, when a word becomes influential, when a word is a correct word, it arises from heart and descends upon [other people's] hearts; well, nothing can be done about it; say, "Die in your rage." Well, if you cannot [do this], as put by the late Martyr Beheshti – who has been quoted as saying this – die of your rage! Well, what can we do; this is one of the realities. This is one of the realities of the Islamic Republic; pay attention to these [realities]; I mean don't keep looking [at different issues] with a pessimistic attitude.

Yes, we are expected to do more; I expect a lot from myself and from others; we must work more, [and] advance more, [and] end the decade of progress and justice really with progress and justice; I accept these; however, the other part of this issue; [consists of] advances and achievements and realities. Well, with such realities, student organizations can work, sit down and work on international issues of the Islamic Republic; [and work] on the situation in Yemen, on the situation in Iraq, on the situation in Syria, [and produce] attractive analyses [and] set your sights upon the future. This is one point that after all if you want the influence of the student environment on the country to be like what I already explained, this is the way: you influence the student environment [and be sure that] the student environment will influence the [entire] country.

Of course, well, there are [student] organizations that are like disposable dishes, [because] they are only created for the purpose [of being used during] election time; their only purpose is for elections. Some of the organizations are like this; they establish an organization, [and] they are not even ashamed of it, [and] they say that 'this organization we have established in order to be useful to us in that given election'. Well sir! This is an insult to the students; it is objectification of the students; [and] that [is a insult to] elite students which are now supposed to come together in an organization; this is an insult to them. How valuable elections are for a person to humiliate student(s) for their sak? [and] that the elite student(s). I don't believe in such organizations and don't believe that they are beneficial to the country or can be useful for the country; [therefore] I do not recommend their establishment. However, those organizations that are truly Islamic, [are] interested and at the service of the revolution and Islam and future of the country, [they] can be very useful.

Peace be unto you and so may the mercy of Allah and His blessings.