The Leader’s remarks in a meeting with members of the Assembly of Experts - 4 /Sep/ 2015

In the Name of God, the Compassionate, the Merciful

الحمدللّه ربّ العالمين والصّلاة والسّلام على سيّدنا محمّد و آله الطّاهرين سيّما بقيّةاللّه فى الارضين. قال‌اللّه الحكيم فى كتابه: هُوَ الَّذى اَنزَلَ السَّكينَةَ فى قُلوبِ المُؤمِنينَ لِيَزدادوا ايمانًا مَعَ ايمانِهِم وَ للّهِ جُنودُ السَّمٰوتِ وَ الاَرضِ وَ كانَ اللّهُ عَليمًا حَكيمًا.

I welcome you dear brethren, respectable gentlemen, and thank you for doing this favor and honoring my workplace with your presence. The importance of the Assembly [of Experts] and members of [this] assembly is such that one really feels that your presence at any place will, God willing, be a source of blessing. The Assembly of Experts can be the absolute manifestation of this landing of divine serenity [in people’s hearts], since this landing of divine serenity is among the signs of faith [because as said in the Quran]: “It is He who sent down serenity into the hearts of the believers, so that, they would add [more] faith on their [present] faith;” this divine serenity is a source for increasing [one’s] faith and a source for bolstering [one’s] faith. The meaning of serenity is tranquility in the face of tumult. Different incidents, various news, hostilities, [and] different situations naturally cause tumult in the soul of human beings. This serenity in many occasions leads to establishment of [one’s] thought and mind and steadfastness in the path [they are treading]. The Almighty God gives this serenity, [and] this tranquility to the faithful as a blessing of their faith, and gives them peace of mind [by telling them] that: “And to Allah belong the soldiers of the Heavens and the Earth.” Of what one must be afraid? All the forces in the Earth and the Heavens, [and] all traditions of the nature are divine soldiers and belong to God; if we were faithful, [and] if we were servants of God, these forces will be at the service of the faithful. This is the same tranquility that one finds. Then in a few verses after this [one], [the Almighty God] says [in the Quran]: “And to Allah belong the soldiers of the Heavens and the Earth. And Allah is Exalted in Might and Wise.” This divine dignity and divine power is a sign of this [Quranic verse that says] “…to Allah belong the soldiers of the Heavens and the Earth.” The faithful people move, live, and breathe in such an atmosphere. The Assembly of Experts is one of those places, which can be the source and origin of such tranquility.

Two important elections take place at this assembly: one is elections by people who determine and elect their trustees, which the major task of these trustees is the election that they will conduct later; the second election, [is] the election of the Leader. There are two elections here; I mean, the Assembly of Experts is symbol of people’s participation [in political affairs] and symbol of the popularity [of the government] and the role of people’s votes and people’s choices; we have no other institution in this form that two elections are embedded in it, to make it represent independent determinations and intentions. The second election is the election of the Leader; here, the difference with other collective elections is that, here, the [main] norm and criterion is jurisprudence [mastery of

Islamic law]; that is [the main goal is to realize] Islamic values. Therefore, their election is an election for [establishing] the rule of Islamic values, for the implementation of Islamic instructions, [and] for the realization of Islam in the reality of [people's] life. Divine religions have not come to just remain in people's minds; they must materialize in the reality of [people's] life. Well, [achieving] this [goal] calls for [special] tools and means; here, this tool is the Assembly of Experts, which through this [election] it guarantees the rule of the divine values and the implementation of the divine instructions, and the rule of God's religion and the rule of Islam. Therefore, this assembly is the symbol of people's votes and religious democracy or Islamic democracy as well; that is, this assembly is, in fact, the complete and thorough manifestation of Islamic democracy; the importance of this assembly is here. When this assembly convenes and shows its readiness and its intellectual independence and awareness, this infuses serenity and tranquility in the hearts of the faithful; in fact, this divine serenity overflows from this assembly into the society. Therefore, it is important that necessary care should be taken in [all] the stages of both elections; both election of the experts by people; and election of the Leader by the experts; [in both cases] necessary accuracy and intellectual independence must be fully observed. Now, I have remarks to make on the issue of elections, which I will present later; I don't want to expound this issue [further] here.

The Assembly of Experts must enjoy independence of thought, which now, I will explain what the basis is for this independence of thought. The important point is not to give in to the imposed stereotypes of the hegemonic system. Some thoughts, [and] certain concepts are being propagated through voluminous propaganda of the hegemonic system round the clock across the world; one of the most important issues is that we must not surrender [to this propaganda]. This recommendation is not specific to the Assembly of Experts, [but] this recommendation is addressed to all state officials, to all pillars of the [Islamic] Establishment, [and] even a recommendation to all experts – including political experts, social experts, [and] religious experts – who must be watchful; [as the Quran says:] "And if you obey most of those [who live] on the Earth, they will mislead you from the path of Allah;" they must know this. It is not like that since they focus on an issue with a high volume of propaganda, emphasize [on it], repeat [it], [and] express [it] through different languages, we have to get along with them and bring up the same thing, [and] repeat the same thing; no, we have fundaments of our own, [and] we have thoughts [of our own].

The arrogance aims to impose its own stereotypes on the entire people of the world; both on all nations, and especially on the officials and effective [figures] of countries; that is, [on various] administrations, decision-makers, managers and, as they themselves say, think tanks; on all of these [people] they want to impose their stereotypes and enter them into their minds and their intellectual space. [The arrogant powers] want everybody to see the world from their viewpoint, [and] to recognize and know the concepts on which they [the arrogant powers] emphasize through their approach and through their point of view. This approach, is a hegemonic approach; through this hegemonic approach, they fabricate or manipulate or interpret [certain] concepts and are willing for everybody to understand and apply and use in their literature these concepts in accordance with their interpretation. Assume that terrorism is a concept that the arrogance uses in a certain sense; or the human rights or democracy. Assume that sixth months of bombardment of Yemen and pounding of [people's] homes and schools and hospitals and the likes of these are not [considered as] terrorism; repeated attacks on Palestinian regions in the Gaza [Strip] and [places] other than Gaza and killing of hundreds [and] even thousands of innocent children and women and men and defenseless humans is not terrorism; [the fact] that the people of Bahrain say 'everyone of us must have one vote in this country', this has nothing to do with human rights, [and] this is not [considered as] a human rights demand; however, the defense of resistance forces [against the Zionist regime] in Palestine and Lebanon is terrorism; those groups who resist [against the Zionist regime] in Lebanon or in Palestine, fight against the occupier, [and] defend their land and their home are called terrorism! [However,] what is going on in the despotic countries of the world – which are among the allies and are close to the hegemonic [system] and America in this region – is not against human rights; however, assume that the punishment of a convict who has confessed to his crime, or the punishment of a miscreant who has addicted tens or hundreds or thousands [of people] in a country to narcotics is [considered as] being against human rights! They are like this; that is, they interpret their own concepts; [and] want the way that they interpret [those concepts] other [people] understand [them] in the same way and talk with their literature.

The assassination of the [Iranian] nuclear scientists is not terrorism – while the Zionists have almost explicitly admitted that they did it; [and] some European countries have almost owned up [to the fact] that they supported this – and is by no means considered terrorism and does not need any condemnation; [however;] an incident much smaller [in scale] than this, which assumingly takes place in Lebanon or in another place, they convene a Security Council session for it! I mean, this is how they look at global issues; [they] manipulate certain concepts, introduce certain concepts, express a specific [way of] understanding in relation to a concept in a dictatorial way and expect all people in the world, including us in the Islamic Republic, to understand [those concepts] according to their understanding, to see them from their point of view, [and] to talk in accordance with their literature; this is what they expect from us; this is one of the clear signs and manifestations of the hegemony and the arrogance; while the Islamic Revolution has a system of thinking of its own.

The importance of this revolution and the reason that this revolution created an earthquake in the world was not because it toppled a government; no, the reason was that it presented a new system of thinking to the world and today, this system of thinking is advancing in all corners of the world. Despite all the efforts they make to hide and deny it, this system of thinking is spreading [in the world] and many hearts across the world – both in Islamic world, and to a lesser extent, outside the Islamic world – are attracted [to it]; [people's] hearts are still paying attention to this system of thinking and this system of thinking has maintained its vividness and freshness.

One of the important components of this system of thinking, which is also very attractive, is the negation of oppression, negation of the arrogance, [and] negation of despotism – [and] despotism includes that despotism [which] certain rules and governments do in their own countries to their own people, and that despotism and dictatorship that the arrogant system creates across the world -; this is a component of this system of thinking. The dignity of nations, the national dignity and, in Islamic countries, the Islamic dignity; independence of nations from relying on others and clinging to [world] powers; these are [all] parts of the system of thinking of Islam. All-out independence – independence is a very important issue – [including] intellectual independence, political independence, [and] economic independence - which the most important of all is the intellectual independence, which can lead to the rest of these [various] forms of independence; these are among those things that exist in the Islamic way of thinking and that Islamic system of thinking, and these [components] are [the main factors] that make it attractive; and these [factors] have freshness, [that is,] they do not age, [and] they do not end.

This famous motto of "Independence, Freedom, Islamic Republic" is almost a kind of movement from special to general, that is, it is [first] a mention of general [concepts] after [mentioning] special [concepts]; first we say "independence," [and] then we say "freedom." Independence is part of freedom, that is, if we consider personal freedom, this is just one side of the coin; however, freedom from domination of powers and superpowers is another side of the coin; this is also freedom; therefore, independence is part of freedom and those people who want freedom, if they negate independence – which unfortunately sometimes one sees some of these quasi-intellectuals negate the concept of independence and examples of independence through an outwardly logical fallacy, which is actually anti-logic – [it means that] they are, in fact, against freedom. Independence is an indispensable part of freedom; that is, a component of freedom. A component of the concept of freedom is the independence of a country; freedom on the scale of a nation; this is the [true] meaning of independence. Then all of these [concepts] are part of the Islamic Republic; that is, the Islamic Republic is also not only freedom, [and] not only independence, but also includes these [concepts] as well and includes many other ideas. When we explain these [concepts] to our audiences, we see they are attractive; [and] they can attract [people's] hearts.

The result of such intellectual viewpoints is that the nation attains self-confidence, which today, our nation has attained this self-confidence. This self-confidence, thank God, has increased day by day in our country. Although they [enemies] have continued to erect obstacle, have continuously tried to stymie it, [and] have incessantly blocked it in various ways, however, fortunately, self-confidence in our country has grown day by day. There is self-confidence, there is intellectual freedom, there is practical freedom – that is, personal freedom [but] not according to the logic of the Western and American personal freedom; they are against freedom; freedom in the true sense of

the world – there is Islamic lifestyle, there is innovation, there is synergism, [and] there is national unity. These are those things that if we have those ideas, these [freedoms] will be realized in the mentality of the society, in the action of the society, [and] in the reality of the society, and all these [are] in line with the Islamic values. Well, these [values] help a nation grow. When among a nation there is an independent intellectual attitude, there is national self-confidence, there is creativity, there is innovation, there is endeavor and [hard] work, there is unity among all forces, [and] there is continuous movement, this characteristics cause a nation to thrive. And our nation has, fortunately, thrived. And of course, there have been many obstacles [on the way of the nation] which I will mention.

Just imagine the day when Iran will be on a par with today's advanced countries in terms of material progress; in terms of science, in terms of technology, [and] in terms of wealth generation. [Iran would be] a country with these specifications: with advanced science, with advanced industry, with a population of 150 million or 200 million, and with spirituality; that is, it would not seek to dominate [other countries], would not seek to bully [other countries], [and] would not seek to impose its opinions on others, would help the oppressed [people], and stands against the excessive demands of the world bullies; [just] imagine such a country; [and] see how intolerable it would be for the world arrogance. All the efforts being made today to confront the Islamic Republic is to prevent such a day from being materialized, [and] is to prevent this future outlook from being realized for the Islamic Republic: an advanced country possessing all indices of material progress and, at the same time, endowed with spirituality, endowed with spiritual purity, endowed with Islamic lifestyle, endowed with brotherhood, national unity, [and] national synergism, and without hostility and aggression against others; they [arrogant powers] want to prevent such a day from being materialized for the Islamic Iran and all [their] activities, all [their] efforts and all conspiracies are geared toward such a goal; this is the main [cause of] conflict. The [main cause of] conflict is that if such a Muslim country with these specifications comes into being, it would be the end of the arrogance, [and] the end of the blasphemy. A country which could advance in this manner, [and] meet its material needs in this way, while at the same time, being reliant on the Almighty God, mentioning the [name of] God, thanking God, worshipping God, supplicating before God, and showing submission and humility in the face of the divine instructions, do you know what [kind of] attraction, [and] what [kind of] magnetism it would create across the world and how it would attract the nations' hearts? They want this not to happen, [and] all conflicts are over this [issue]. If they are against our scientific progress, if they are opposed to our political presence in [other] countries -- which they clearly say that Iran has influence in the region, has influence among countries, [and] has influence on nations - [and] if they are exerting [all these] economic pressures, it is because [they want] to prevent such a situation from being realized, [and prevent] such a day from being realized.

We are the opposite point [of this]; we the Iranian nation, we the youth, we who are open to innovations, we religious Ulema, [and] we academic intellectuals. It is us, who in the face of this move [by the enemy] must go ahead with our own basic move around the pivot of the aforesaid system of thinking. Everybody must endeavor, everybody must make an effort, everybody must work and everybody must know what the enemy plans to do; [and] everybody must be vigilant. This is that sensitivity that I want to come about in all state officials, [and expect them] to know what the enemy is doing; [and] to know what the enemy's goal is. With enemy's smile, with probably a short-term assistance by the enemy on a certain affair, on a certain issue, or assumingly [with] the assistance that [the enemy] may provide in some place, a cooperation [from the enemy], [or] probably a word said [by the enemy] in favor of the Islamic Republic - which is [of course] most improbable - we must not be deceived by these words; [and we] must know what enemy is up to.

Of course, today the enemy is the global arrogance. [And] the global arrogance is not an illurory issue; it is a real issue and has clear examples; America is its biggest example and behind the American administration, there are world-devouring [and] mostly Zionist companies and trusts and cartels and capitalists who are everywhere; [and this] is not special to America; [because] they have also great influence in Europe, and in some other places as well; this is the meaning of the arrogance. The very survival of this arrogance will be jeopardized by such an Islamic move, which such a move has [already] started with the Islamic Revolution, has continued through the Islamic Republic and [through] persistent movement of the Islamic Republic along the line of the revolution, and which will continue

in the same way in the future. Certain things one observes, which make one [really hopeful]. Sometime these exhibitions on various advances in different sectors are held for me - some of which can be declared, which are declared, [and] some [of which] cannot be declared, which are not declared, but I see up-close - [and one can see] what miracles have been worked by the hands of these [Iranian] youths. Young, motivated, faithful, capable, [and] able youths with good morale, [who are] then doing work, [and] are doing a good work by trusting in God, through revering [the Prophet (PBUH) and his progeny], through prayers, through attention [to spiritual values], [and] by reciting a verse of the Quran; and, God willing, these advances are awaiting the Islamic Republic.

I told you [that] we [are] a country with all these potentials and riches. The other day I said in a gathering of esteemed brethren of the Cabinet that I had been given a report [showing] that we take advantage of [only] 14 percent of the country's mines - which among the most important sources of wealth for our country is our underground mines - [and] the esteemed minister of industry and mine, on the other hand, said the report was correct, [and] the report [they had] was the same. Well, we are such a country; we have so far taken advantage of 14 percent of our country's underground resources. Geographical situation, various cultural potentials, the depth and influence of Islamic culture and the ideas of Ahl-ul-Bait (PBUT) across the world; these are not small things; these are very huge riches and all of these are at our disposal. Well, therefore, I want to say that we, the Assembly of Experts, state officials, [as well as] influential personalities with tribunes in public spaces - whether in the press, or in centers of preaching and speech - [and] those people who can talk, [and] who can have an effect, must delineate this future [outlook] more than before, [and] direct [people's hearts] toward this future, inspire [people's] hearts with hope, [and] create necessary tranquility and serenity in the hearts of the faithful in order for us to progress; we are, thank God, progressing.

And, of course, there are a number of existing and noteworthy and important issues, which I briefly discuss [here]; one issue is [the issue of] the JCPOA [Iran's nuclear agreement with the P5+1 group], [and] one [issue] is the issue of [the situation] following the JCPOA, which in my opinion, the issue of [the situation] after the JCPOA is more important that JCPOA [itself]. Well with regard to the issue of JCPOA, what was in my mind and I had to say, I have said during these days - both before this agreement was achieved, and after this agreement was achieved. An issue that exists today is the issue of the Majlis [Iranian parliament]; the legal status [of the JCPOA] and the likes of that should be discussed by those [people] who are expert in such issues and see what legal exigencies and legal requirements of this issue are and [after that] steps should be taken accordingly; I am not going to get involved int it. However, what I say from a general viewpoint - which I have also said this to Mr. President - [is that] from my viewpoint it is not expedient that we sideline the Majlis in this issue; because this is an issue that, after all, with which the country has been generally dealing for two years and now it has reached certain results; [therefore] Majlis must get involved [in this issue]. Now, what Majlis should do? I have no recommendation for the Islamic Consultative Assembly as to how to deal with this [agreement]. Firstly, what kind of decision must be made? Whether [that decision] be approval or rejection [of the agreement], or should they decide in another manner? Whether they should reject or approve [this agreement]? I have no recommendation [on such matters]. The view that must be complied with is the viewpoint of the representatives of the nation at the Majlis and I say nothing about what [the Majlis] should or should not do. I believe that, after all, it is useful not to marginalize the Majlis and representatives of the nation must make a decision [on this agreement].

But [with regard to] issues [emerging] after [the conclusion of] JCPOA. In my opinion, there are certain issues that state officials - of course, I have and had discussed these [issues] with our dear and sincere brethren in the administration, [and I say this] for the information of you gentlemen - [must pay attention to them]. Firstly, although we are apparently faced with six governments [with regard to the nuclear issue], in fact, the one which is active is [just] one government and that is the government of America, which is totally in the arena with regard to this issue and is toiling away and endeavoring and making efforts. American officials talk in a very nasty manner; a decision must be made on such [nasty] talks; after all we are [one] side of this issue, [and] Americans are the other side. Once they say the framework of [anti-Iran] sanctions will remain in place; [if this is the case] then what did we talk about during this period? We talked so that the framework of the sanctions would be removed, [and] sanctions would be

removed. [They say] the framework of the sanctions is going to be maintained. Now, I don't know what the meaning of ""the framework of the sanctions must be maintained" is.

They may once again construe this in a [certain] manner, but what is understood from this allegation is just to the opposite of the reason [for which] we went for the negotiations; otherwise, why we should negotiate [at all]? We were doing our work; [we had] manufactured 19,000 centrifuges, [and we] could increase them in a not-so-long period to 50,000 or 60,000 centrifuges; we had no problem for doing this; we were producing 20-percent [nuclear fuel], [and] we could continue with that. We were also doing research and development [on nuclear technology], [and] could have continued in the same manner and at the same speed; and [we could do the same] also [with regard to] other issues. [The fact] that we sat down and negotiated, [and] in certain cases we backed down, [and] gave certain concessions was mostly [aimed at] having sanctions removed; if sanctions are not to be removed, then there would be no deal, [because] this has no meaning at all. The officials must make this clear and don't say that, for example, it [the other side] is saying this in order to convince its domestic rivals. Yes, the conflict in America is a real conflict; I don't believe that [this conflict] is a fake and feigned conflict, [because] they are really discordant, [and] the reason for their discord is clear to us; however, what they officially say needs an answer; if it is not answered, it would become established. This is one point.

The second point is that [even] when talking about the same part of the sanctions that they say will be lifted, they say [the sanctions] will be suspended or stopped; this was not our issue. It is clear that economic sanctions must be removed; and I said immediately! Now, they have interpreted [the word] "immediately," and I did not object; no problem; our friends here interpreted that "immediately" in a certain way, [and] chose an arrangement for it, [and] I did not object. However, [sanctions] must be removed after all, [and] we [don't accept] to have sanctions [simply] stopped, [or] to have sanctions [simply] suspended; if they [only] suspend sanctions, well, then we here will [also simply] suspend [our activities]. If this is the case, why we must take a basic step on the ground?. Therefore, [what we seek] is removal of sanctions. Of course, they have said that in some cases, removal of sanctions is not in control of the American government, which is our [main] negotiating side; [they said] they will stop those [sanctions that are not in their control] and will take advantage of their legal rights and things like that. However, those parts [of sanctions] that are in control of the American government, or that [part] which is in control of the European governments, they must be [removed] completely.

Another point is that they say things in their remarks that are totally outside the [limits] of the issue of the nuclear agreement and the likes of that; things that are totally far from these issues. Male and female officials within America's ruling system talk like the British [colonialists] in the 19th century; that is, they are really two centuries behind the world and history! They talk in such a way that, assume, Lord Curzon, once upon a time in the Persian Gulf talked about Iran or about the region [in that way]; they [Americans] talk in this way; [but] the world has changed. Today, superpowers do not have such a power [and] do not have such an ability, and do not have [enough] guts to do such a thing; [and] the opposite side is the Islamic Republic; [the opposite] side is not a given underdeveloped country in a given continent to whom you could say whatever you want; no, this is the Islamic Republic, with [high] capabilities that you yourself are aware of some of these capabilities, [and] some [of these capabilities] you are not aware of and you may come to know them in action. It is not like that they sit and continue to threaten [Iran]; [but] they talk in this manner.

One of the things they say is that 'we expect the officials of the Islamic Republic or the government of the Islamic Republic to do something different'! What is the meaning of different? Different from what? Different from the past [policies] of the Islamic Republic? No, such a thing will [never] happen; [to be] different [as they want] means to cross over the Islamic values, [and] means to lose commitment to Islamic instructions; this is what different means from their viewpoint; [but] this is not going to happen. Neither the administration, nor the Majlis, nor officials will absolutely do such a thing and [even if] somebody wanted to do this, people would not accept it from them, [and] the Islamic Republic Establishment would not accept it and this has no meaning. What they mean by different is that [Iran should] enter into the framework of America's policies in the region; America has [certain] policies [and has

certain] views in this region. One of those views is that resistance forces of this region must be totally obliterated, [and] annihilated. One of their views is that the government of America must have full domination over the countries of Iraq and Syria and the rest of them; these are their views, [and] the steps they want to take are the steps that would end in these things. [They] expect that our officials, our government, [and] our politicians act in line with these policies; [but] such a thing will not happen.

Among the things they say and [the one that] makes me sensitive, is that they say JCPOA has provided America with opportunities - both inside Iran and outside Iran and in the region; this is what Americans say and is among their allegations.

What I say to our friends within the [Iranian] administration and in various [other] positions is that you must not absolutely give America [any] chance for this opportunism inside [the country]; outside [Iran] you try to deprive America of such opportunities. The more they get close to their opportunities, the humiliation and backwardness and suffering of [regional] countries will start from that point; [therefore] they must not absolutely be allowed to take advantage of opportunities inside the country. I have said this and announced that except for the nuclear issue, we would not negotiate with Americans with regard to any [other] issue; I have said [this] both to our foreign policy officials, and to other officials that we don't enter [any talks with America on other issues]. The reason is that their orientation [in the region] is quite the opposite of our orientation, [and] we are 180 degrees different [from each other]. This issue is one part [of the problem].

Another part is the economic sector; which now our political issues are [just] one part of the case, [but] economic issues are [also] an important issue. We have asked our brethren in the administration to draw up a comprehensive and applied operational plan for the realization of the policies of Resistance Economy; I have said [this] both in a meeting with the Cabinet and [personally] to the esteemed Mr. President, and I expect that this [plan] would be drawn up. The Resistance Economy cannot be broken down that we say this part of it we will implement; no, it is a [consolidated] whole, [and] is a complete whole whose components complement one another. [Therefore,] it needs a single operational plan, which would address all its components. Of course, our brethren in the Cabinet have this determination and intention, [and] will, God willing, try and this job will be done. If this [actually] happened, it would not be important for us that the amount of money which would return to Iran [after the removal of sanctions] is, for example, 100 billion dollars or [just] five billion dollars; that is, the importance of this [issue] would fall to the next level.

Of course, what we claim from the world, what we have in the hands of others - which had been so far blocked in an unjust manner - must be used by us, [and] there is no argument about this. However, the importance of the realization of the Resistance Economy, which by no means depends on [the return] of these foreign money in this form and with this intensity - is more than all these. In my opinion, if we could realize this Resistance Economy through an operational plan - not just in words - and implement it on the ground, our efforts would proceed smoothly and people would also help us. I said that an active operational headquarters must be, God willing, formed within the administration to follow up [on the implementation of the Resistance Economy], [and] determine [duties] of every organ that which part of this job should be undertaken by which one of economic and non-service organs; and [they must also] set a timetable, [and] determine how long and at what time this duty would be fulfilled by that organ and follow up [on that], so that, God willing, this plan would be implemented and this huge and all-out national move would be realized.

What I say at the end of my remarks is that our faithful forces across the country should know that the movement [of the Islamic Republic] is toward the Islamic goals and ideals; [and] there is no doubt about this. [And] everybody must keep themselves ready, everybody [must] be ready; the faithful forces, [and] the pristine and committed forces across the country - which thank God make up the absolute majority of [the population] in this country - must be ready to work. [Being] ready to work does not mean [being] ready to go to war; it means [they should be] ready to do economic work; [they must be] ready both for cultural work, and be ready for political work, [and also] be ready to

be present in various fields and arenas; [they must] be ready, all of us must be ready. In the face of these [hostile] orientations of [our] enemies - the enemies who do not relent night and day - we must also not relent night and day and all [of us] must be ready.

And the divine promise is also true; the Almighty God's promise is true, we [must not be] pessimistic about the divine promise. Once I said here that we must seek God's support and don't be pessimistic about the divine promise. The Almighty God has cursed those "… who have an evil opinion of Allah, [and] on them is a round of Evil and the Wrath of Allah is on them, and He has cursed them and got Hell ready for them, and evil is it for a destination." That is, God has cursed those who are pessimistic toward God. Optimism toward God is that when he says that "if you assist Allah, He will assist you," believe this; this is [the true meaning of] optimism toward God; [and] when He says: "And Allah will verily assist those who assist Him," we must believe this. If our intention is really to assist the divine religion - this is the [true] meaning of assisting God - [then] we must know that the Almighty God will assist [us] and we [must] not have any doubt about this. When one moves with this spirit, then that serenity that I mentioned will, God willing, descend upon our hearts.

O Almighty! [We swear you] by [Prophet] Mohammad (PBUH) and his Household to devote to Yourself all we said and all we heard and all we do, and [make them be] in Your path and accept [our efforts] out of Your Grace and make the sacred soul of Vali Asr [the 12th Shia Imam] (PBUH) content with us.

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