The Leader’s Remarks in Meeting with a Various Groups of People - 10 /Sep/ 2015

In the Name of God, the Compassionate, the Merciful

والحمدللّه ربّ العالمین و الصّلاة و السّلام علی سیّدنا ابیالقاسم المصطفی محمّد و علی آله الأطیبین الأطهرین المنتجبین سیّما بقیّةاللّه فی الارضین.

I welcome all of you dear brethren and sisters, who have taken the trouble of traveling from various cities and have come and honored our Hosseiniyeh (religious center) with your presence [and] with your sentiments. [I welcome] especially those brethren and sisters who have come from long distances and hope that the divine mercy and divine grace would be bestowed upon each and every one of you, brethren and sisters.

These days coincide with the auspicious days of the [lunar] month of Zilqada and the memorable days of [the Iranian] month of Shahrivar. The blessings of the month of Zilqada are also numerous blessings; [while] the memories of the month of Shahrivar are also meaningful and rich. The auspicious month of Zilqada is, firstly, among the banned months [in which Muslims cannot go to war]; the eleventh day of this month is the auspicious birth anniversary of Hazrat Samen ol-Hojaj [the Eighth Shia Imam] (PBUH), and the beginning of the Ten-Day Dignity period. The 23rd day of this month is the day when a special pilgrimage is paid to Samen ol-Hojaj (PBUH); the 25th day of this month is the day of Dah'wul Arz [the day that lands came out of water and life began to spread on Earth], which is an auspicious day; the night in the middle of the month of Zilqada is among the blessed nights of the year, when special acts should be done; every Sunday in the month of Zilqada is a day for repentance and [asking for] forgiveness and [a special] act should be done [on these days] which has been mentioned by the late great mystic, Haj Mirza Javad Maleki, in [his book] al-Muraqibat, quoting the Revered Prophet of Islam as telling his disciples that “which one of you are willing to repent?” All of them said ‘we want to repent’, - it was apparently in the month of Zilqada. According to this quote and this tradition, the Prophet (PBUH) said, “On [every] Sunday in this month do this prayer - he [Maleki] mentions a prayer with certain specifications in Muraqibat. In short, the days in the month of Zilqada, which is the first of the banned months [are special and] there are auspicious and blessed days and nights in these three consecutive months, [which] are full of blessings; [therefore,] they must be taken advantage of.

The month of Shahrivar is also among memorable months. On the 17th [day] of Shahrivar in the [Iranian calendar] year 1357 (September 1978), that is, a few months before the victory of the [Islamic] Revolution, at this very Shohada Square of Tehran, the agents of the despotic regime [of former Iranian Shah], sprayed defenseless people with bullets and killed a large number - which is still not clear to us, but it was a large number - of people at that square. In this month of Shahrivar, the unmanly assassination of [Iran's former] president and prime minister - the late Martyr Rajaei and the late Martyr Bahonar - took place. In this month of Shahrivar, assassination of Martyr Ayatollah Qoddousi - the former attorney general of the country - took place. In this month of Shahrivar, the martyrdom of the Friday Prayers leader of [the Iranian city of] Tabriz at the hands of Monafeqeen [Mojahedeen Khalq Organization] took place. In this month of Shahrivar - on its last day - the military assault of the country by

the Baathist regime of [former Iraqi dictator] Saddam Hussein took place. These are very strange, meaningful, and rich memories. In all these incidents, the American regime was behind the issue; there were American agents who either directly helped or encouraged, or at least, turned a blind eye to these crimes.

Our youths must not forget these memories; one of those things about which I am concerned, is that this young [and] thriving generation of ours, which thank God, is also informed and insightful, [and] has motivation as well, [that] is ready to work, is [present] in the middle of the arena, [and] is revolutionary may gradually forget about these important incidents [and] this great lessons of the contemporary times. [If this happens] it would be [due to] inadequate actions by us and responsible organs; these incidents must not get old, [and] historical memory of a nation must not get weak. If our youth across the county do not know about these incidents, do not analyze [them] [and] do not find root causes [of these incidents], [then] they would make mistakes about understanding their country and understanding [their] future. Our youths must know these incidents correctly and know what took place, what happened, [and] who was [responsible]; our youths must understand these [issues].

Another massacre like the massacre on the 17th [day] of Shahrivar took place on the 8th [day] of [the Iranian month of] Bahman (February) at this very Enqelab [Revolution] Square here, which has been mostly ignored. [On that day,] the agents of the [Shah's] regime attacked people. They have quoted from the memoirs of this American general, who had come to Tehran in the last days of the life of the past regime to save the regime; he says 'I brought the generals of the Shah together and told them to lower the barrels of their guns'; that is, the armed agents of the Shah's regime, who were faced with people, most of the time, they fired bullets into the air to scare people, [and] this man advises the generals of the Shah and tells them to lower the barrels of guns and [directly] hit the people. They obeyed that order here at this Enqelab Square; [they] lowered the barrels of [their] guns, targeted people, [and] martyred a lot of people; but it was ineffective, [because] the people did not retreat, [and] the people continued [with their revolution]. Then one of the commanders of the Shah's army - General Qarebaqi - goes to [General] Huyser and says 'your command was of no use and could not make people retreat'. Huyser writes in his memoirs that how their analyses were childish! [He says,] 'What did he [the Iranian general] mean?' That is, [Huyser] says Qarebaqi expected that the case [of the Iranian revolution] would be closed through spraying people with bullets once; no, [Huyser believed] that it must have continued, [and] wherever they confronted people, they must have massacred them! This is [the true nature of] America. For 25 years, America was the absolute ruler in this country; they commanded the generals of the Shah in this manner; in the economic fields, in the political fields, in the security fields, [and] in the foreign policy fields, Americans had the final say in Iran; [this was] the absolute rule of America [over Iran] during the time of the despotic regime [of the former Iranian Shah]. Such a regime governed our country whose officer was subordinate to an American, whose minister of finance was also his subordinate, his minister of defense was also a subordinate to him, its prime minister was also a subordinate to him, [and even] the Shah himself was a subordinate to America; [and in an] unquestioning [manner]. Such a regime governed this country.

America ruled in our country like [the rule of a] pharaoh; [totally] like pharaoh [who as put by the Quran]: "oppressed a sector of them [the people], slaughtering their [newborn] sons and keeping their females alive;" they [Americans] treated our people in this way. [Then] the Moses of [our] time came [and] toppled and demolished the throne and rule of this pharaoh and its followers; this is [what the Islamic] revolution [did]. One year and two months after this incident of Shahrivar - that is in [the Iranian month of] Aban 1358 (November 1979) - the youths [following] our great Imam [Khomeini], the youths following the line of Imam, went and conquered this spy den [embassy] of America; they captured Americans with their hands tied and their eyes blindfolded; this time, Moses defeated the pharaoh in this way. Now, some people say why Americans are averse to Iran? Well, this is the reason; Iran was totally in control of America, [and was] in the hands of America; all main components of the existence of the country moved according to the will of Americans; [but] Imam came and by means of this people, drove America out of this country; [so Americans] have every right to be [our] enemy, [and] they have every right to show hostility [toward Iran], and they are doing it; even now, they are showing hostility.

The reverend Imam said, “America is the Great Satan.” This “Great Satan” is a very meaningful saying. The chief of all demons in the world is “Lucifer,” but as stipulated by the Quran, the only thing that the Lucifer can do is to tempt humans; he cannot do anything more than temptation; [he] tempts human beings, deceives them, and seduces them; but America both tempts, and massacres, and imposes sanctions, and deceives, and also pretends; it raises the flag of human rights, [and] pretends to be an advocate of human rights, [but] every few days on the streets of the American cities, an innocent [person] and an armless [person] is killed by the American police; [and this is] apart from the rest of their crimes and outrages. [And] this was how they behaved in Iran in the time of the despotic regime [of the Shah], and [you also see] their warmongering, the wars they wage, [and how they are] creating warmongering groups like these ones that are currently wreaking havoc in Iraq and Syria and other places; these are things that Americans do.

Now, some people insist on disguising this Great Satan with these specifications - who is worse that the Lucifer - and depict it as an angel. Why? [Suppose we could] put aside religion, [and] put aside revolutionary ideas; what happens to loyalty to the country’s interests? What happens to [human] intellect? What kind of intellect and what conscience would allow a person to choose a power like the power of America as friend, as trustworthy, [and] as savior angel? They are like this; this is the truth of this affair. Yes, they adorn themselves; with a righteous countenance, wearing ties, wearing perfumes, [and] with outwardly remarkable appearances, they show themselves in a different way in the eyes of simpletons; this is the truth of the American regime. This is about us; [and] the same is true about other countries. The great nation of Iran expelled this Great Satan from the country; [we] must not allow it to return again; [we] must not allow [that] after it has left through the door, to return through the window; [we] must not allow it to infiltrate [into the country]; their hostility is unending.

Following the issue of “JCPOA” and this [nuclear] agreement whose fate is not clear neither here nor there, [even] now, they are plotting against Iran at American Congress; I have news which shows that right now, a group inside the American Congress is drawing up a bill to cause trouble and to find fault and to cause problem for the Islamic Republic of Iran; their hostility is like this; it is unending.

These hostilities will continue; [but] till when they will continue? [It will continue] until you become strong, [and] until the Iranian nation becomes so strong that the enemy would lose hope about [the success] of political or security or military or economic aggression, or sanctions and so forth. We must get strong; we must strengthen ourselves inside [the country]. I have frequently explained how this strength, which is necessary for the country, should be achieved; firstly, through [having] a powerful economy; [by following] this very Resistance Economy, whose policies have been notified and must be pursued on the ground and through practical and operational and executive steps with full force and without losing any time. Well, thank God, our friends within the administration are taking certain steps; one [step] is that the country’s economy should be strengthened, the country’s youth should not remain jobless, [and] initiatives of [our] youths should not go unattended; this is one of the ways [to make the country stronger].

Another way is to develop science; the scientific march [of the country] should not lose steam, [because we must] progress in [acquiring] science, [since] everything depends on science; [and] this is another way to strengthen [the country].

One of the most important ways for internal strengthening [of the country] is to maintain the revolutionary spirit among people; especially among youths. The enemies are trying to make our youth carefree, to make them indifferent toward the revolution, [and] to kill and destroy the epic and revolutionary spirit in him; [we] must stand up to this [scheme]. The youth must maintain the revolutionary spirit, and state officials must respect the revolutionary youth; some speakers and writers [should] not attack Hezbollahi and the revolutionary youth by calling them extremist and the likes of that. The revolutionary youth must be revered, [and] must be encouraged to keep up his revolutionary spirit; [because] it is this spirit that protects the country, [and] defends the country; [and] it is this spirit that helps the country in time of danger. These are three main factors of national power: strong and resistant

economy, advanced and growing [capacities in all fields of] science, and maintaining the revolutionary spirit in all people, especially among the youth; these are [the factors] that can protect the country; [when these goals are realized] then the enemy would lose hope.

America does not hide his hostility. Yes, they do the division of labor; one [American official] smiles, [while] another one draws up and pursues [the approval of] a bill against the Islamic Republic; this is some sort of division of tasks. They seek something they call negotiation with Iran, [but] negotiation is just an excuse, [because] negotiation is a means for infiltration [and] negotiation is a means [for them] to impose their demands [on Iran]. I, only on this nuclear issue [and] for clear reasons, which I have frequently mentioned these reasons, agreed [to allow Iranian officials] to go and negotiate; well they negotiated. Thank God, our negotiators appeared good in this arena; however, I did not allow negotiation in other areas and [we] will not negotiate with America; [we] negotiate with the entire world, [but] do not negotiate with America. We are for negotiation, [and] for understanding; both negotiations at the level of governments, and negotiations at the level of ethnic groups, and negotiations at the level of religions; [therefore,] we are for negotiation and will negotiate with everybody save for America; and of course, the [case] of the Zionist regime is reserved [because] the very existence of the Zionist regime is an illegitimate existence and a fake government.

[Let me] say a sentence about the Zionist regime. After the termination of these nuclear negotiations, I heard that Zionists in the occupied Palestine have said that 'at present, because of these negotiations, which took place [on Iran's nuclear program], we have been relieved from Iran concerns for 25 years, [and] we will do something [about those concerns] after 25 years'. In response I say, firstly, you will not see the next 25 years. God willing, in 25 years from now, through the divine assistance and with God's Grace nothing called the Zionist regime would exist in the region. Secondly, [even] during this period [of 25 years] the Islamic combative and epic and jihadi spirit will not leave the Zionists alone even for a single moment; they [must] know this. Nations are awake, [and] they know who the [real] enemy is; now, the governments and propaganda fuss and the likes of them want to take friend for foe, [but] they will get nowhere. Nations – Muslim nations, [and] especially regional nations – are quite vigilant and know [who the real enemy is]. Well, this is the situation of the Zionist regime and that is [the situation] of America.

One sentence I must say about the issue of elections. The issue of elections is one of our current and present issues. Of course, some people, unfortunately, started form one and a half years ago, [and even] two years before the elections to bring up issues related to elections; I think this is not expedient; the [general] atmosphere in the country should not be turned into an election atmosphere [in an] untimely [manner]; [however,] since about one and a half years ago – when almost two years had remained before this year's elections, which are [scheduled to be held] at the end of the year – some people started in the press and in [their] remarks to talk about the elections [and] to discuss [it]. When elections conditions come about in the country, many of the main issues of the society are marginalized and forgotten. Well, the election atmosphere is an atmosphere of rivalry and conflict; why should we for no reason drag this atmosphere of rivalry, [and this] atmosphere of conflict [forward] to one year [or] two years before [elections are held]? I believe that premature beginning of these discussions is not expedient. However, why [I am saying this] now? [Because] now that three [or] four months have remained to the elections, it is [a good] time [for me] to make remarks on the elections. Now, today, I will mention certain points and in future, if I were still alive, I would say more on the elections.

The issue of the elections is a very important issue for the country. Elections are the complete manifestation of people's participation [in political affairs] and their choice. Through their turnout in the elections – whether presidential election, or in the elections for the Islamic Consultative Assembly (parliament), or the elections for the Assembly of Experts – people shape true democracy in this country; this is very important. We have not allowed this [issue of elections] throughout the 36 [or] 37 years that have passed since the outset of the revolution to be shut down or delayed. In various countries, when there is a war or an incident takes place, [they] defer the elections, [but] in Iran, elections have not been postponed [even] one day from their set schedule; at no juncture of junctures [of post-revolution history]. Tehran was bombarded, cities in Khuzestan and Ilam and Kermanshah [provinces] and

other places were bombarded, yet elections were held on time. It was the same in the remotest parts of the country; in villages and [even] in those places which were hard to reach. Elections were not shut down [under any conditions] in this country. Some people wanted to shut down elections – in some periods, some politicking and politicized people made their efforts to shut down or postpone elections – [but] with God's Grace they were prevented [from achieving their goal] and elections were held on scheduled time. This is [due to] the importance of elections. Well, it is for this reason that, thank God, our elections are complete manifestation of democracy.

The Islamic Republic Establishment is a democratic system in the true sense of the word. Well, of course, the enemy keeps talking [against us]; Americans and their propaganda agents keep talking against our elections in different ways. Americans were present in Iran for 25 years in the time of the [former] despotic regime, [but] the ceremonial and ridiculous parliaments of those days, were never criticized by Americans even once. If you refer to history and read about issues related to elections in the time of Mohammad Reza [the former Shah] – and before that [and] worse than that, [in] the time of Reza Shah – [you would see that at first] the British were dominant [power] here and then Americans became dominant, [but] they not even once objected to these ceremonial, sham, [and] ridiculous elections; [and even] now, they do not utter a word of protest at the despotic and dictatorial and inherited regimes that exist in this region, but with regard to Iran, which has held consecutive elections in this way and all the pillars of its [ruling] system – from the leader of the system and president of the system, to members of the Majlis (parliament), to members of the Assembly of Experts, to members of municipal councils – are all elected by people, they continuously protest, object, [and try to] find false faults.

Our elections during this period, thank God, have been healthy elections. The point I want to offer is that our elections are those that according to conventional international norms have been among the best and the healthiest elections with high people turnout. Unfortunately, one of the bad habits that some people have inside [the country] is that they regularly raise doubt about the health of the elections in any period [of time]. Before elections, they frequently talk about [the possibility] of cheating, of [their] concerns, that this may happen [or] that may happen; this is a wrong thing to do. During these 37 years, out of the trust that they have had in the [Islamic] Establishment in various periods and under different administrations, people have taken part in elections with enthusiasm. Why some people want to undermine this trust with their own hands? People have trust in the [Islamic] Establishment. When there are elections, they come [and] enter the election process and cast [their] votes; why one must undermine this [trust] due to groundless and false concerns lest [some violation may take place]? Well, it is clear; this [violation in elections] would not be allowed; [and] strict care is taken [of the election process]. One of the greatest blessings that come through the Guardian Council is that they are watchful; [and they] watch out for errors and mistakes and do not allow any violation to take place; this is true about other organs as well. During these years, sometimes in some periods, they reported to me that there were problems with the elections; [and] I ordered them to go and investigate, [and] it became clear that no, it is not like this. Sometimes a violation may take place here and there, which can have no effect on the result of the elections – that is not important – [but] elections have been [on the whole] healthy in all periods [of time].

People's vote is the "right of people" in the true sense of the word; [it is] the right of people. When an Iranian brother or sister comes and take part in the elections and casts their votes in the ballot boxes, respecting this right of him/her is a religious obligation, [and is] an Islamic obligation; this trust of him/her should not be betrayed; it is really the right of people. Whatever is the result of the vote, [we] must be committed to it; this is also the right of people. [The fact] that in [the Iranian year] (13)88 (2009) I stood against those who insisted that the [result of the] election should be revoked was for this reason that [I] defended the right of people. Forty million [people] – which was the highest turnout in elections – took part in voting in [the Iranian year] (13)88. Well, it had a result. Every person had won that election, I would have stood [behind him] and defended [his win]. I defended the right of people, [and] defended the [real] right of people. Again anytime that people would vote – to anybody that people would choose and accept and vote for – I will [continue to] defend the right of people; [and] will stand behind people. The vote of people is the right of people. We [must] not unwisely undermine this trust that people have in the [Islamic] Establishment with illogical remarks. Sometimes [these critics] criticize the Ministry of Interior, [and]

sometimes criticize the Guardian Council.

The Guardian Council is the watchful eye of the [Islamic] Establishment for elections; [and] such a thing exists everywhere in the world – now, its name is different, here, it is called the Guardian Council – [and they] are watchful to see that person who enters the arena of elections, [and who] is nominated for elections, whether is qualified or not; and they must make sure about that qualification; if they saw some oversight has happened and a person who is no qualified has entered [elections] they will prevent them; this is their right, is their legal right, [and] is their rational and logical right; [and] some people raise groundless objections [to role of the Guardian Council]. Part of this people's right is this very right of vote of the Guardian Council; this very right to qualifying and effective supervision by the Guardian Council; this is part of the right of people, [and] this [right] must be observed, [and] must be protected. Elections are important. This is my current opinion on the elections.

Of course, I believe in enthusiastic participation of people [in elections]; [and] I believe that the country is protected by this [participation]. In future, if I am alive, I will talk more about this issue.

What I tell you dear brethren and sisters emphatically is that [you must] know that the Islamic Republic of Iran will triumph over all enemies with this people, with this logic, [and] with this constitution. The condition [for doing this] is to put our trust in the Almighty God, consolidate bonds of brotherhood and unity among ourselves, do not create divide in the country, [and] do not weaken each other. If we observe this, the Almighty God will help us. Any person who helps Islam, the Almighty God will help him.

O Almighty! Resurrect the purified soul of the revered Imam [Khomeini] with [the souls] of your Chosen Ones; [and] resurrect the purified souls of our beloved martyrs with [the souls] of your Chosen Ones. O Almighty! Pour down your blessings and favors increasingly on this faithful and good-doer nation.

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