Leader’s Remarks in Meeting with Participants in the Islamic Unity Conference on the Birth Anniversary of Prophet Mohammad (PBUH) and Imam Ja'far Sadeq (PBUH) - 29 /Dec/ 2015

In the Name of God, the Most Compassionate, the Most Merciful

I congratulate you, respectable and dear attendees, state officials, guests of the Islamic unity forum [the World Forum for Proximity of Islamic Schools of Thought] and esteemed ambassadors of the Islamic countries that are present in this meeting, [on the occasion of] the auspicious birth of the Revered Prophet of Islam (PBUH) and his honorable son, Imam Sadeq (PBUH). I also congratulate the entire nation of Iran and the whole Islamic Ummah and all freedom seekers of the world and those people who value virtue and ethics and endeavor and jihad on the path of virtue and ethics [on these occasions].

The birth of the Revered Prophet [of Islam] (PBUH) as well as the rise to Prophethood of that honorable person was a new spirit in the dead body of the world in that day. That world was outwardly alive; governments, monarchies, efforts, [and] activities were going on, but that world was [plagued with] demise of humanity, [and with] demise of virtue. The only thing that existed was ruthlessness, was tyranny, was discrimination, [and] was brutality; virtues were dead and the Revered Prophet, both himself and his message, inspired that world with a new spirit. [The fact] that I say both his message and himself because the Prophet was embodiment of Islam. The honorable wife of the Prophet of Islam has been quoted as saying that “his temperament was [embodiment of] the Quran.” He was the Quran incarnate. The Prophet and his religion inspired that dead world with [new] spirit. [As put by the Quran:] “… respond to Allah and to the Messenger when he calls you to that which gives you life.” [Pure] life was that he brought for those people and for that dark and death-ridden and infested world.

I and you are marking this ceremony today. Well, marking [these occasions] in words and by coming together is a good work, but this is not what is expected from me and you, who claim to be following Islam and Prophet [Mohammad (PBUH)]; this is not enough. We must also try to inspire the dead world of today and the infested world of today with [a new] spirit. Today, the world is plagued with oppression, with cruelty, [and] with discrimination. Today, the death of virtue is also a major [cause of] mourning for humankind. Virtues are being suppressed by the means of materialistic powers; justice is being suppressed; humanity and ethics are being suppressed; humans’ blood is being incessantly spilt on the ground by those in power; [and] nations die of hunger, because they have been plundered by powers. This is the situation of today’s world. This is also like the same [period of] ignorance that existed before the advent of Islam; this is also [a form of] ignorance.

Today, the duty of the Islamic Ummah is not solely to hold celebrations to commemorate the birth of the Prophet or the Prophet’s Ordainment; this is a small and insignificant step compared to what is our duty. The world of Islam is today duty-bound, like Islam itself and like the Prophet himself, to inspire this world with [a new] spirit in, to create a new atmosphere, [and] to open a new way. We call this phenomenon for which we are awaiting, the “new Islamic civilization.” We must pursue [the establishment] of the new Islamic civilization for humanity; this is basically different from what [global] powers think about humanity and act accordingly. This does not mean conquering lands; this does not mean violating the rights of nations; this does not mean to impose our ethics and culture on other

nations; this means to present the divine gift to nations, so that, nations would choose the correct path on their own volition, through their own choice, [and] according to their own discretion. The path to which global powers have dragged nations is a wrong path and the path to misguidance. This is our duty today.

Once, the people of Europe, by taking advantage of the knowledge of Muslims and the philosophy of Muslims, could take advantage of this knowledge and this philosophy and build a civilization for themselves. This civilization was of course a materialistic civilization. From the 16th and 17th centuries AD, Europeans started to found a new civilization and since it was materialistic, they took unrestricted advantage of various tools. [On the one hand,] they shifted toward colonialism, toward overpowering [other] nations, [and] toward plundering the wealth of nations; [while] on the other hand, they bolstered themselves from within by [taking advantage of] science and by technology and by experience, and imposed this civilization on the human world. This is what Europeans have done through four [or] five centuries. This civilization that they offered the world, provided people with beautiful aspects of technology and speed and ease and tools for life, but did not make humans happy, [because] it did not establish justice, [and] on the contrary suppressed justice, enslaved certain nations, made some nations poor, [and] humiliated some nations [and at the same time] was plagued with contradictions within itself, became morally corrupt, [and] from a spiritual standpoint, became empty and senseless. Today, Western people themselves have owned up to this. A prominent Western politician told me that 'our world is an empty and senseless world and we feel this'. He is right; this [Western] civilization had a glamorous façade, but its inside was dangerous for humanity. Today, contradictions within the Western civilization are showing themselves; in America one way; in Europe one way; and in regions under their control across the world in another way.

Today, it is our turn, [and] today it is Islam's turn. [As put by the Quran:] "And these days [of varying conditions] We alternate among the people." Today, it is turn for Muslims to lay the foundation of the new Islamic civilization through their [firm] resolve. Just in the same way that Europeans in that day took advantage of the knowledge of Muslims, [and] took advantage of the experience of Muslims, [and] availed themselves of the philosophy of Muslims, we today [also] take advantage of the knowledge of the world, [and] take advantage of the existing global tools in order to build the Islamic civilization, though with the spirit of Islam and with the spirit of spirituality. This is our duty today.

This is mostly addressed to religious ulema and true intellectuals. I have not much hope in politicians anymore. Earlier, it was believed that politicians in the world of Islam could help in this way, [but] unfortunately, such hopes have waned. Today, our hope is pinned on religious ulema across the Muslim world and on true intellectuals who would not consider the West as their kiblah; the hope is pinned on them and [achieving] this [goal] is possible. Don't say that this is not possible; [because] this is quite possible, [and] this is practical. The world of Islam has many tools [at its disposal]: we have a good population, we have good lands, have prominent geographical situation, [and] have an abundance of natural resources in the Islamic world. We have talented and prominent manpower in the Islamic world, which if we raise them in accordance with Islamic teachings, they would be able to show and present their artistic creations in the field of science, in the field of politics, in the field of technology, and in various social fields.

The Islamic Republic [of Iran] is [just] an example, a test zone and an examination for the world of Islam. Before Islam ruled this country, we were an underdeveloped nation in the true sense of the word, [and] were dependent; we lagged behind in scientific terms, lagged behind in political terms, lagged behind in social terms, [and] were isolated in the world of politics. Today, the advances made by the Islamic Republic have made our enemies confess [to these advances]; today, almost after the lapse of 35 years since the victory of the Islamic Revolution, in terms of scientific ranking, in technological ranking, [and] in many modern sciences of the world, we stand among progressive countries. Reports whose reality and truth has been proven, tell us that we rank the seventh in one field, rank the sixth in one field, and rank the fifth in another field. The Iranian nation, blessed by Islam, has been able to show its identity and character; this can be generalized [to the rest of the Islamic world] provided that the heavy and ominous shadow of superpowers does not weigh on countries; this is the first condition; of course, it has a price and no big step is without a price. In this high-level and important meeting, where important and great personalities are present

in this meeting, I want to say this that the Islamic Ummah, through a strenuous and perseverant endeavor, can design an Islamic civilization suitable of this era, lay its foundation, take it to fruition, and present it to the [entire] humanity.

We invite nobody to Islam with force; we bring no country under the control of the Islamic world with force; we will not act like Europeans; [and] we will not act like America. European started out from an island on the margin of the Atlantic Ocean and went to the Indian Ocean, [and] forcefully conquered a huge country like India as well as a number of countries around it and plundered [them] and [in doing so] they became rich while reducing them to ashes; they progressed like this. Today, they are doing the same thing across the world in other ways, [and] through other methods. With other people's money, with other people's capital, with other people's wealth, [and] with the product of other people's labor, they are making progress for themselves and embellish their appearance. Of course, their inside is on decline, [and] their inside is decaying; just as I said, they are getting emptier and emptier. Whatever you Muslims gain will make your enemies angry; [however,] any calamity befalling you, will make them happy and content. [The Quran says:] "If good touches you, it distresses them; but if harm strikes you, they rejoice at it." They are like this, [and] this is [the word] of the Quran. We must not set our sights on them, and must not look at their hand, their smile, and their frown; [we must] find our way and move and go ahead; this is a duty for us and a duty for everybody in the Islamic world.

One of the enemies' tools is to create division among us; I insist to put emphasis on this issue and underline it. [I am addressing you] brethren and sisters, [and all] Muslims in the Islamic world, [of course,] if this voice would [be allowed to] reach your ears! The day when the word Sunni and Shia appeared in Americans' literature, I was concerned; [and] people who were aware started to worry. What America has to do with Sunni and Shia? A given Jewish [and] Zionist American politician, from whom nothing could happen but mischief against Islam and Muslims, what is it to him to come and pass judgment between Sunni and Shia in the Islamic world, [and] to say one thing about Sunni [Muslims] and say another thing about Shia [Muslims]? From the time that Sunni and Shia literature appeared in Americans' remarks, those people who understood [the situation] and were accurate [in their assessment], started to worry [because] they knew something new was going to happen and to be realized. Waging war between Shia and Sunni has a precedent; the British are skillful in this regard. We have an abundance of records and a lot of information from past [history] of creating fighting and difference and grudge between Sunni and Shia, which was done by agents of Britain – whether here, or under the former Ottoman government, or in Arab countries – in order to pit them against each other; however, the plot that today Americans have in this regard is a more dangerous plot. Is taking sides [by Americans] with a sect against another sect within the Islamic world something to make us happy? If they took sides with us, should this make us happy? No, we must become sorrowful [and] see what weakness they have seen in us, which want to take advantage of that weakness and [for this reason] are announcing support for us.

They are against the essence of Islam. The reality of this issue [is the same thing that] in the case of America's September 11 [terror attacks] in New York and in the case of the explosion of [the World Trade] towers, the then president of America said it was a crusade; he was telling the truth; he was a bad person, but this remark by him was a true remark: [it is] the fight between Islam and the arrogance. Of course, he said Christianity and the crusade, but he was lying; Christians were living in full security within the Islamic world and today, this is the case in our country, [and] is the case in some other countries; he meant the fight between arrogant powers and dominant powers of the world, and Islam; this was right; [and] that remark was an honest remark. These current people who rule America, who say 'we agree to Islam, [but] we are against that given Islamic sect, [and] are against that given sect' are lying; they are being hypocritical and are pretentious; these [people] are against the essence of Islam and have found creation of fighting and war among Muslims as the [best] way [to achieve their goals].

Once, this difference [among Muslims] was brought up under the title of Pan-Iranism and Pan-Turkism, and Pan-Arabism and such things, which were not very practical. Today, they want to sow discord under the name of religion and pit the youth against each other. Then, the result is that terrorist cults like Daesh and the likes of them are born

through the money of those who are affiliated with America, through America's political assistance, [and] through cooperation of America's allies, and find room to maneuver and cause these calamities in the Islamic world; this is the result [of those plots].

They are lying if they say 'we are against Shia, [but] agree with Sunni'; no [this is not true]. Are Palestinians Shia or Sunni? Why they are so averse to Palestinians? Why they absolutely raise no objection to crime(s) against Palestinians? How much [the] Gaza [Strip] was pounded? How much pressure was put on the West Bank territories and are still under pressure? They are not even Shias, they are Sunnis. For Americans, the issue is not the issue of Shia and Sunni; any Muslim who wants to live according to Islam, [and in accordance] with Islamic rules and Islamic laws, and strive for it and move on its path, is considered an enemy [by Americans].

They conducted an interview with an American politician; the interviewer asked him who the enemy of America is? He said in response that the enemy of America is not terrorism, the enemy of America is not even Muslims, [but] the enemy of America is "Islamism;" Islamism [is the enemy of America]. That is, as long as a Muslim goes on with his life indifferently and has no motivation about Islam, they do not consider him as enemy; however, when it comes to Islamism, [and] when it comes to commitment and compliance with Islam and the rule of Islam, when it comes to founding that very Islamic civilization [which I talked about], enmities start. He was right, Islamism is his enemy. Therefore, when the Islamic Awakening takes place in the Islamic world, you see how confused they become, [and then] they make effort, [and] work [hard] so that they would render it ineffective, or even better, destroy it; [and] they succeed in some places. Of course, I am telling you that the Islamic Awakening cannot be destroyed, [and] the Islamic Awakening, God willing [and] with the Grace of God, [and] through the divine power and assistance, will [finally] achieve its goals.

Their goal is to trigger internal war among Muslims and, unfortunately, they have relatively succeeded. They are devastating Islamic countries one after the other – they destroy Syria, destroy Yemen, [and] destroy Libya – [and] annihilate their infrastructure. Why? Why we should submit to this plot? Why that thing, which is their objective, should remain unknown to us? [We must] obtain insight; if we want to succeed in this regard, we must obtain insight. Amir al-Mo'menin [Imam Ali] (PBUH), has said, "Know that nobody will carry this flag except for those who have insight and are patient." [We] must obtain insight and must remain patient on this path. [As the Quran has said:] "And if you are patient and fear Allah, their plot will not harm you at all." If we move with insight and be patient and remain steadfast, [their plots] will not be effective; however, when we talk like them, [and] work like them, then this will be the outcome.

Why they mount so much pressure on Muslims in Bahrain? In Nigeria, why they create such disastrous conditions for that reformist, faithful sheikh, who seeks to bring Shias and Sunnis together, and kill about 1,000 people who are around him and martyr six of his children in a matter of two years? Why the Islamic world remains silent in the face of such brutalities? Why the Islamic world tolerates round-the-clock bombardment of Yemen for almost a year? It is for about a year – ten-odd months – that house(s) of Yemeni people, [in addition to] their hospital, their school, their road, their innocent people, [and] their woman and man are being bombarded; why? Is this to the benefit of the Islamic world? Syria [is being destroyed] in one way, [and] Iraq in another [way]. Their goals are dangerous goals, [because] their goals are being set within their think tanks – as they call them; [therefore,] we must be vigilant.

I said that hope and obligation and responsibility is on Muslim ulema and on true intellectuals in the Islamic world; they must talk to their people, [and must] talk to their politicians – [because] some politicians in the Islamic world are conscientious; I have seen this up-close – [and] they can play a role. I want to say this in this meeting: we must take this advantage of the birth anniversary of the Prophet to make it our duty to do the same thing that Islam did from its first day, which was to revive the dead world of that day, and this needs intellect, wisdom, thinking, insight, [and also needs] knowledge of the enemy; we [must] know the enemy, know the enemy's plots, [and] do not be deceived by the enemy. The Almighty God must help us, must keep us on his right path and keep us steadfast. The Arab poet was right when he said: "the world is awake and developments do not go to sleep; so why are you asleep, o

the best of people?”

When the world of power, [and] the world of money and force with all its potentialities is focusing on you, you have no right to nap, [and] have no right to go to sleep.

O God! Help us tread this right path in a way that would appease Islam and the world.

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