The Leader’s Remarks in Meeting with the Friday Prayers Leaders - 4 /Jan/ 2016

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

This is a very desirable and attractive meeting for me; a meeting in which you, dear brethren, esteemed Friday Prayers leaders, [and] spiritual and cultural agents of the [Islamic] Revolution from across the country are present. I wish I could sit with every one of you dear brethren and talk [to you]. Alas, neither time, nor efficient ability and [my physical] strength is such as to allow me to be able to sit with every one of you, [to] talk [to you], [and] listen to [what] you [have to say]. I would love to occasionally listen to your Friday Prayers sermons. In the past, when I went to some cities, I considered myself obligated to listen to the Friday Prayers sermon of that city over the radio. Nowadays I travel less and I can also do this less frequently. At any rate, this meeting is an opportune meeting for me; I met you, heard the report presented by Mr. [Reza] Taqavi [head of the Friday Prayers Policymaking Council], which was very extended, detailed and useful. I will discuss two points in this meeting; one point is about the issue of the Friday Prayers, which is an issue related to us and you and is a very important issue; another issue is a brief explanation about the issue of elections to which we are close. I will say a few sentences on each of these two issues.

As for the issue of the Friday Prayers, I must say that the Friday Prayers is a base; the base of faith, the base of piety, the base of insight, [and] the base of ethics. We must not be afraid of the term “base,” because base is [usually] among those words and terms that are related to war and fighting and such things. Well, this war [actually] exists, [and] it has been imposed on us – we are engaged in a war, though it is not a military war; [but] is a spiritual war, an ideological and faith-based war, [and] a political war – just in the same way that they imposed eight years of war on us during the Sacred Defense [the Iraqi imposed war on Iran]. We did not seek war with our neighbor, [but] it was imposed on us; [because] they attacked us. We never start to attack, even in places where defense is not needed, we don’t defend; [as the Quran says:] “If you should raise your hand against me to kill me, I shall not raise my hand against you to kill you. Indeed, I fear Allah, Lord of the worlds.” We are like this. Where defense is necessary, yes, we will defend [ourselves]. And thank God that the Iranian nation, the revolution’s forces, [and] our late great and dear leader [Imam Khomeini] – whose name, memory and path are, thank God, alive – showed that they are capable in the field of defense. We are engaged in such a war; [and] we are engaged in such a jihad. They attack the faith of our people, attack the insight of our people, attack our piety, attack our ethics, [and] spread various kinds of dangerous spiritual viruses among us; well, what are we supposed to do? We must defend [ourselves]. [Doing] this needs a base, like [command] bases at the battlefront. The Friday Prayers is one of the most important of such bases; it is the base of faith, [and] the base of piety. Let’s look at the Friday Prayers from this viewpoint, you are commanders of this base; every base at the battlefront has its own commander; the commander of the Friday Prayers base is the Friday Prayers leader himself.

Well, the major [goal] of this base is to elucidate [various social and political issues]; the issue of elucidation [is its main goal]. Elucidation was a major goal for divine prophets; [they wanted] to elucidate the truth, because the thing that makes humans go astray is that they don’t know the truth; this is the most important [cause of misguidance]. There are also people who know the truth, but deny it, however, most cases of deviation result from not knowing the truth and divine prophets came to tell the truth, to clarify it, make it known, and give the people an ultimatum; this is the issue of elucidation. The scholars are heirs to prophets; you are heirs to prophets, including in this issue, the issue of elucidation.

As its name denotes, the Friday Prayers is a place for coming together, [and] is a gathering place; this is also a great opportunity for elucidation [of various issues]. Sometimes, you have to go in this person's house [or] that person's house, or take advantage of indirect methods. These means of mass communication that exist today, it is true that they are far-reaching – the internet and social networks and other things are very far-reaching – but face to face and eye to eye look and the feeling of presence and hearing the voice of the speaker and audience is something else; gathering, [and] coming together is something else. It is possible that a few hundreds of thousands of people may receive a word, [and] a message through the internet or through the SMS, but this is very different from when the same hundreds of thousands of people come together at a place, [where] one person talks to them and speaks to them. This looking [to each other] face to face has a different [and] extraordinary effect; this is at your disposal. The Friday Prayers is an opportunity for gathering, [and] for coming together; it brings people close together; [where] they can exchange [their views] with one another, can make appointments, [and] can take action; these [issues] are very important. Those people who are unfamiliar with religion – whether foreigners, or some of our own poor agents inside [the country] who do not have these facilities – regret how they cannot and have no means to bring people together in a place to talk to one another, [and] exchange [views], [and they] want to do this under various titles, which at the end does not become anything like this.

Well, now that this is the case, then the Friday Prayers are the cultural heart of every city; [and] the Friday Prayers are the cultural center of every city – of course, it has conditions, which now, I will mention some of them. The Friday Prayers are a place where guidance takes place; I emphasize that this guiding action is not simply [limited to] political guidance, but is both political and cultural guidance. We must not suppose that if, presumably, we talked about a given political issue of the day, which is of concern [to us], and talked about it and presented our views in an eloquent manner, the case will be closed; no, we believe that cultural guidance is more fundamental than political guidance. [Of course,] political guidance is very necessary and we must not pass over it, but cultural guidance and people's culture [as well as] people's ethics [are more important].

Just assume that the issue of lifestyle, which I brought up three [or] four years ago, is one of the important issues. The lifestyle has various branches; one of the most important goals of the enemies of the Iranian nation and the enemies of Islam is to change the lifestyle of Muslims and [make them live in a way] similar to their own lifestyle. The realities of life have an impact on human mind [and] daily behavior leave an impression on human heart and soul – both the person's soul and the soul of his audience and friends – [and] these [enemies] want to change this.

Islam has brought us a [special] lifestyle. [For example,] assume politeness [as part of this lifestyle]. One of the important [human] actions is politeness. In their everyday dealings, Westerners are not very bound by politeness; we Iranians have been known since old times that in our words [and] in our communications, we observe politeness; [and] show respect for the opposite side. They want to change this and, unfortunately, have succeeded in some places. Assume that you are opposed to somebody, [and] want to talk about him. You can talk [about that person] in two ways: one way would be to talk insultingly and outrageously and impolitely; [while] another way is to talk politely. You see that in the Honorable Quran in many cases when it talks about the corrupt people, talks about infidels, [and] talks about evil acts of the world's malefactors, it says: "but most of them do not know [what they are doing]." It does not say all of them; you see this; after all, there is a minority among these people who can think; the Honorable Quran respects their right and says: "most of them."

One issue with regard to this [issue of] lifestyle and good habits and methods of living, for example, [is] book reading. Of course, in this report that was presented, reference had been made to this concept, but it is very important that we make people, [and] the youth read books. Reading books is very important; introduce good books [to people]. I even believe that – now, of course, those gentlemen who have responsibility, must study its various aspects – and I think it is good for the Friday Prayers venues to become places for display of good books and up-to-date books and desirable books; which [would enable people] to come and see these books, [and] if they want, they would buy [those books] at the same place, or from another place. Let's make people read books; [and] make elites produce books; these are [among those] things that are necessary. Well, this was [my view on] some of these issues.

One of the important issues with regard to the Friday Prayers is to attract the young community of the country. Although the ratio of our youth is now slightly lower than before – compared to 1980s and early 1990s – but, thank God, our society is still a young society; we have many young people. [Try to] attract the youth to the Friday Prayers. [Of course,] attracting the youth to the Friday Prayers will not be possible by simply saying "[Hey] youth come [to the Friday Prayers], [and] youths, be encouraged;" the youth must be attracted through [their] hearts, [and] through understanding [the value of the Friday Prayers]. One of those things that attract the youth to the Friday Prayers is solid and logical words. Baseless remarks, either in political field, or in cultural field [are not effective because] people who are there – now, a group have become used to [taking part in the Friday Prayers] and come to the prayers out of habit] – [but] that young person, who wants to hear [a useful] word from this tribune, he will not be attracted [by baseless remarks]; [say] something new, [because] "new word is attractive in a different way." [Of course,] new words do not mean making heretic remarks that we would say 'sir, [this will lead to] heresy'. No, [but say something that is] a new word. You [must] think, muse, reflect, explore, [and] you would find new [and] attractive words for the youth; then young people will come [to take part in the Friday Prayers]. They will come and take part in these meetings; [and] they will take part without you having to tell them.

Dear brethren! One of those things that attract the youth is a feeling of sincerity. Young people are emotional; they do many things guided by their emotions and heart. If they feel sincerity, feel kindness, [and] feel honesty, [they] will come. [However,] if they see vanity in me or you, they won't come; if they feel arrogance, [and] feel pretense [in me or you] they will not come [to the Friday Prayers]. Such things must be rectified, then the youth will come. When the youth come, you would be in fact feeding the driving force and impetus of the country. Young person is the driving force of the country; then you would be feeding him. One of the thigs about you Friday Prayers leaders, which is in my view important – which is pursuant to this previous remark – is clerical behavior, not administrative behavior. The Friday Prayers system, is a clerical behavior, [and] is a system of the clergy; [it is] not an administrative system; [therefore,] it must not assume an administrative appearance. Managerial presence in the Friday Prayers will not be effective; [however,] clerical and cleric-like and clergy-like presence will be effective; your behavior must not be bossy, your behavior must be clerical; [it must be] fatherly behavior, brotherly behavior, [and] sincere behavior, [because,] this is [true] behavior of a cleric.

The next [issue] is to observe what is right. Sometimes I see that some people, who, for example, have relatively large public tribunes, observe the audience's demand when they want to say something; sometimes they [the audience] wants you to talk in this way [and] you talk in this way; this is wrong. We had this [problem] even before the revolution. Among those forces who had something to say and for example, [could talk about] new issues and Islamic theoretical issues, were some people who looked to see what the audience, who has come here, likes; if they liked a certain remark, even if it was wrong, they said the same. Don't to this, [because] this is wrong. Say what is right even if your audience does not like it, [because] by using [logical] argument and through a warm and soft way of expression, even the same thing that they do not like and may be averse to it can be presented in a way that they would like it.

Another issue is the issue of venerating the Friday Prayers leader. The Friday Prayers leader must venerate himself [and] people must venerate him as well, and the central council [of Friday Prayers leaders] in Tehran must also venerate them. Veneration does not mean formalities, [and] does not mean spreading the red carpet [for them]; [but] veneration means appreciation [of their work]; [that is,] you as the Friday Prayers leader, must know your value and venerate yourself; it means that you must remain above those things that corrupt people. These are important things to which attention must be paid.

At any rate, the opportunity of leading the Friday Prayers and the success to hold the Friday Prayers in our country is really a major achievement. In some Islamic countries, it is usual that [the texts of] the Friday Prayers [sermons] are written on paper by administrative bodies and are given to Friday Prayers leader, [and] that Friday Prayers leader goes behind the tribune and reads that text out. This, in my view, is not [true] Friday Prayers; [and] this is not [true] Friday Prayers sermon. This is [tantamount to] reading a circular [issued] by a given [administrative] department;

that given department, which is special to religious issues, writes something [on paper] and says ‘sir, you go there and read this out’, and he goes there and reads it out. This is not [true] Friday Prayers sermon; a Friday Prayers sermon is one that comes forth and oozes out of the heart and active mind of the Friday Prayers leader, runs on his tongue, and is reflected on people through eloquent and fluent expression according to people’s need. Whenever there is a void, [and] whenever there is a need, that need must be recognized. That thing that meets this need must be also recognized; that intellectual medicine, that intellectual feed and intellectual nutrition, which can meet this need and satiates the opposite side, must be also recognized and must be expressed with a suitable expression. This is that thing, which in my opinion, is necessary with regard to the issue of leading the Friday Prayers.

At any rate, we appreciate the Friday Prayers and really thank the Almighty God [for this bounty]. Once, I had a meeting with [the late] Imam [Khomeini] along with the Friday Prayers leaders during those early years [following the Islamic Revolution] when the Friday Prayers was still nascent and Imam had honored me [by appointing me] to lead Tehran Friday Prayers. I met with him along with the Friday Prayers leaders and I said something. That sentence, which I said and had arisen from [the bottom of] my heart, was this that I said ‘as the Almighty God has set the Night of Decree for people and it has been quoted from [Shia] Imams (Peace Be Upon Them) when interpreting the [Quran’s] Qadr Chapter that under the Umayyad rule, a thousand months went by and people had no Night of Decree – [that is], the rule of Umayyad took a thousand months, [and] in those thousand months, there was no Night of Decree and people were deprived of this Night of Decree; this is in our traditions – in the same way, we were deprived of the Friday Prayers under the rule of tyranny’. In some cities, following suit with the old method, governors appointed one person and put him [in charge of holding the Friday Prayers]. Of course, in some cities, including in Mashhad, there were esteemed and respectable Friday Prayers leaders – [like] the late Mr. Hajj Sheikh Gholamhossein Tabrizi, who was a very [great] man: was both scholar, and pious, and ascetic – who had nothing to do with the government; we had such [Friday Prayers leaders] as well, but in many other cities, the Friday Prayers leader was appointed by tyrannical governments; [and] people did not go to Friday Prayers and did not pay attention. The Friday Prayers that is organized by a tyrannical ruler would not be attractive to people and people did not go there. I said [to Imam Khomeini that] ‘for many years, we were deprived of the Friday Prayers and you gave the Friday Prayers to us, [and] to the Iranian nation’. This is really a big bounty. This [will be sufficient] about the issue of leading the Friday Prayers.

But the issue of elections [is also important]. Of course, there is still [ample] time before elections – for example assume that we have still forty or fifty days of time – [and] I have an opportunity to tell people what I have [to say in this regard]. I am opposed to making the country’s atmosphere election-oriented two years before elections or one year before elections; I am opposed [to this], but many people did this; this is wrong. When the atmosphere becomes election-oriented, the requisite for such election-oriented atmosphere is rivalry and conflict – even though verbal conflict – and [requires] exchange of all kinds of possibly improper and ugly remarks. An election-oriented atmosphere makes one ignore the current realities in the society and the real needs of the society. This step, is not a good step [to be taken], [and] I did not deem it suitable to talk about elections beforehand, but now, it is almost the election season and certain things must be said.

Firstly, elections per se are very important; this is a great bounty. Just as I said about the Friday Prayers, I also say about elections that these elections are a really great bounty. This was also a blessed outcome of the clear and profound view of our revered Imam [Khomeini]. There were people at that time who believed that [when] the government is Islamic, there is no need to elections; the Imam said no, there must be elections and [those elections] must have an effect [because] people must decide, people must elect and what people want must be done. The result of this policy was that people remained on the side of the revolution and in the middle of the arena and, thank God, they have remained [on the side of the revolution] up to the present day, because it is people themselves who are electing, [and] people themselves are making decision. [Therefore,] election is a great bounty.

Elections are among those things that, thank God, exist [in the Islamic Republic]. We have had all these elections [but] our enemies have not stopped to claim that there is dictatorship [in this country]. [At the same time, all]

dictators in the region are their allies and are partners and stakeholders in plundering and pillaging nations, [but] they tell them nothing – like these very governments that you observe and see and know – but they accuse the Islamic Republic [of dictatorship]. If there were no elections, this [claim] would have been no accusation [but] would be a reality; that is, if this right had been taken away from people in reality, this claim by the enemy would have come true. Thank God, this right has been given to people, there are elections, [and] elections are, thank God, totally free. The existence of elections, both gives people a sense of independence and identity inside the country and they feel that everything belongs to them – [and] in fact, this is true; people own the country and they make decisions on their own and take actions on their own; both in the executive power and in the legislative power, and indirectly with regard to the leader and other issues for which there are elections –, and [at the same time,] are cause of prestige and credit outside the country. At global level, these elections are really a cause of credit and prestige. Therefore, elections themselves, are a very important issue and a great bounty.

Elections must not be spoiled. Some people like [to do this], and as if they are used to keep beating the drums of unreliability of elections as every election approaches; they have gotten used [to this]. This is a very bad habit, [and] a bad sickness, why? [Because] elections [in Iran] are healthy elections. It is possible in any elections that a violation may occur at a certain place; this is possible, and such things always happen – well, [even] in our own actions, both personal and public and private actions, violations may take place – but those violations that would change the result of elections, are absolutely non-existent. Organized violation does not absolutely exist; not observing [election laws] by state and non-state officials does not exist at all. Since the outset of the revolution up to the present time, it has been like this; officials have [attended to] issues related to elections in a responsible manner and all governments that have been [in place] during this period [have acted like this]. The government that have come and gone, some of them were 180 degrees different from each other in terms of political tendencies, but the behavior of all of them with regard to elections has been a correct behavior. Nobody [must] claim that there has been treachery in these elections or [cheating]. Once, - I might have said this before – there was great brouhaha about elections in Tehran in one term; there was a lot of hue and cry and [some people] insisted that these elections must be nullified. I said you must investigate; in Tehran two or three million people have come and taken part in the elections, [and you expect] we totally nullify their votes? What argument is this? We must investigate to see what has happened. Then we investigated and it became clear that this was not the case. We conducted extensive investigation; in those years, I frankly wrote to the Guardian Council that no, the [result of the] elections must not be tampered with. That is, elections are the right of people, belong to people and we cannot accuse elections of, for example, being like this or like that; no, elections [in Iran] are healthy elections; it has been healthy in all terms, [and] God willing, it will be the same now and the framework of laws and regulations and the presence of people who are watchful, are careful, [and] are duty-bound, will not allow the elections to be disrupted. This is one point.

However, I said that elections are people's right; this people's right is a very important issue. Well, it is frequently repeated in conversation that I have said elections are the right of people and [again] are the right of people and [this is] frequently repeated; however, well, we must reach the depth of this right of people. The meaning of [elections] being right of people is not that only the person who attends the [ballot] box must observe this right of people, which for example assume that he should not read ballots mistakenly or would not change their number; [of course,] this is an example of observing the right of people. One issue is the issue of the right of the nominee; one of the people's rights is to observe the right of this nominee, who comes and enters this arena and becomes a candidate for elections, which if he is a qualified person, we must not reject his nomination, [and on the contrary] make room for him to come forth. The opposite point is also true; if he is not a qualified person, don't let him in; if in this Majlis [parliament] – whether it is the Assembly of Experts, or the Islamic Consultative Assembly, or at any place where an election is going on – there is a person who is not legally qualified to enter this place and we ignore this, overlook this, do not observe [the laws], do not be painstaking, and [as a result,] he enters [this parliament], this is also [an example of] nullifying the right of people, [and] undermining the right of people, [and] this is also against the right of people.

Another dimension of the right of people is to safeguard the trust; [I mean] those people who control the votes, those

people who count the votes, those people who register [the votes] and report, those people who add up [the votes], and in short, those people who are responsible for managing [ballot] boxes, must maintain ultimate degree of trustworthiness; that is, in these fields, the least violation would be betrayal of trust.

Another dimension of [elections] being the right of people is to accept the legal result of the elections; [that is,] when it reaches a result and legal authorities confirm that this is [the final result], accepting that result [is the right of people]; [and this is exactly] the opposite of what was done [following presidential polls] in [the Iranian year 13]88 (2009). Well, in [the year 13]88, they came and brought up a wrong and undesirable claim that there has been vote rigging and these elections must be nullified; now, how many people had taken part [in those elections]? Forty million! Forty million people have taken part in an election and have voted for various candidates, [and] various nominees; [and yet] these guys [said this] claiming [there has been vote] rigging. Of course, I was very tolerant toward them – now, the details of what was done are lengthy – [I] tolerated [them], talked [to them], [and] said 'OK, tell them go and inspect the [ballot] boxes, [and] any number of boxes that you want'. They did not heed [my call], [and] did not listen; it was not their plan to accept this right word; [therefore,] they did not accept the right word and caused losses for the country. I don't know when these losses that were inflicted on us in the year 88 (2009) are going to be made up for? I really don't know! They have not been compensated for yet. This is another point that everybody must accept the result of elections.

Another issue is to respect the right [of people] in proposed lists [of candidates]; these lists that they propose, [and] lists that they present for candidates. Those people who produce these lists, must really observe the right [of people]; the issue of cronyism and factionalism and such things must not be allowed to interfere [in their decision] and look to see who is really qualified; [then] put that person who is qualified [on their list] and introduce [him] to people. This is also one part and one dimension of observing the right of people.

Another dimension is that those people who want to vote, [must] trust those groups that are really trustworthy; there are some groups that are not trustworthy; [as put by the Quran:] "like one whom the devils enticed." Sometimes, it is not that [becoming a candidate] is out of purity and reality and interest in the revolution – the basis of our work is the revolution – [and it is not that] they come and propose a list out of interest in revolution; no; they offer proposals on the basis of other objectives – sometimes [even] corrupt objectives. People should note and see from what source the proposed lists have been proposed; [and see] who has proposed them, [and then] elect those people who can be relied on, can be trusted, [and] are trustworthy. This is also one of the things [that are important about elections]. Therefore, the issue of the right of people, which I explained, has these dimensions – it has also other dimensions which now I don't want to explain in detail – and this [issue] in this sense is really the right of people.

An important issue about elections is maximum turnout, which I, God willing, later on [and] if I am still alive before the elections, will talk about maximum turnout again. The more people take part in the elections, the strength of the system and credit of the country will go higher; the more people take part [in election], the higher will go credit of the [Islamic] Establishment. [This is] because the Establishment is a popular Establishment and the reality of the issue is that [this Establishment] relies on people's emotions and people's sentiments and people's choice and people's demand. I have had this conviction [about] maximum [turnout in elections] since the past and I have always insisted on it, [and] this time around I insist on it again and, God willing, will talk more about it.

Another issue is the issue of infiltration. I brought up this issue of infiltration in the case of JCPOA [the Joint Comprehensive Plan of Action] and after JCPOA; this is a very strange and very important issue. Those people who have access to information on various issues are well aware what a trap has been laid for the country, or [what a trap] they want to lay in order to infiltrate into the fortress and strong wall of the Iranian nation's will and thought and decision through various kinds of ploys and policies and plots; this [plot] is now ongoing; [and] people must pay high attention to this [issue] with regard to elections. If we assume that an element of infiltration could enter the Islamic Consultative Assembly or enter the Assembly of Experts or infiltrate into other pillars of the Establishment by any means, it would gnaw [those organs] from inside like a termite and weaken the pillars and cause them to collapse.

This issue is like this. The issue of infiltration is very important, which now, God willing, I will explain it. Of course, enlightenment is necessary in this regard; enlightenment without incrimination, without slander, [and] without giving examples, but enlightening people's mind is a necessary step. Look, one of those things that the Honorable Quran [says] to the opponents, [and] to the Jews in that time and chides them, is this: "Why do you confuse the truth with falsehood and conceal the truth while you know [it]?" One of the big problems is that you mix what is true with what is false [and] cause ambiguity; [the Quran uses the Arabic word] 'labs', which means "mistake," and says [you] cause confusion between truth and falsehood and conceal the truth. The truth must be expressed and this is our duty.

Dear brethren! Today is a sensitive day, [and our] time, is an extremely sensitive time. A perseverant system and a broad-based front are working against the Islamic Revolution; they pour money into the market, bring arms to the market, hatch conspiracy, [and] as put by themselves, have think tanks and are constantly working; the reason is that they feel threatened. [And] they are right; they must really feel threatened, because the Islamic thought has gotten out of the limits of the Islamic Republic's Establishment. It has gotten out [of the Islamic Republic's limits] on its own; I have frequently brought this example and said that [this is] like healthy air, like a light breeze, [and] like the fragrance of a flower; you cannot keep the fragrance of the flower contained in the garden, [because] the fragrance of the flower goes [out of the garden] and spreads around the garden. The revolutionary thought, the thought of the pure Islam, [and] the Islamic thought, which has [established] a government [is like this], and not that Islam, which is merely talk and likewise is only respected on the surface in a pretentious manner and just as a sanctity, and nobody acts upon it at all; the Islam [that spreads around is one] which has an effect in building the society and the social system.

They also think that the focus of this massive and overarching Islamic movement is the Islamic Republic [of Iran]; [so they think] they must subject this [country] to intellectual bombardment and political bombardment, and they are doing this; they take all kinds and sorts of measures: they spend money, hatch plots, [and] come and go at different levels [to see] 'what we must do with the Islamic Republic, [and] with the Islamic Iran?' They also do all that is possible for them – I have [reliable] news [in this regard]; I mean, what I say here is not an analysis, but is [true] information – including domestic incitement, inciting scoundrels, spending money, [and] laying moral traps in order to carry out this infiltration here; we must pay attention to this and this [issue] is very important.

Americans have covetous eye on these elections; they seek change in Iran; we are also seeking change. I have frequently said that the society cannot remain static, it must go ahead, must develop, [and] must change; however, our change [is] directed toward full Islamization, because [although] our name is Islamic now, but well, we have a long way to go to become completely Islamic; we must continue to go ahead and day by day get closer to those goals, which the Revered Prophet [of Islam] (PBUH) has determined and set for the Islamic society; we must endeavor [to achieve those goals]. We also believe in change, but their [idea of] change is against our [idea of] change. When they want change to take place in Iran, it means that we must constantly distance from those goals; regardless of how close we have got [to Islamic goals] [they want us to] distance [from those goals], [and want us to] constantly backtrack and go in the direction that they want. They have a covetous eye on all domestic developments in our country; when two prominent figures express different viewpoints in here, they cast a covetous look on it; and this includes elections; they have covetous eye on elections. Despite [what] the enemies [want], the Iranian nation must make its move – both in these elections and in any other important social issue – exactly against the will of the enemy and punch the enemy in the mouth.

Well, this much will suffice for the time being. God willing, if I am alive and there is [enough] time and opportunity, and energy and ability, I have more to tell our dear people later about elections, which I will say. Now, it is almost noon and the time for prayers call and prayers; I hope the Almighty God will count us among those who say their prayers [in the best possible way].

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