The Leader’s Remarks in Meeting with the People of Qom - 9 /Jan/ 2016

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

You are very welcome, dear brethren and sisters from [the city of] Qom. The name of Qom was recorded in history due to endeavor of the people of Qom, as pioneers and vanguards. The more [time] has passed and gone by since those days up to the present time, incidents and experiences of the dear people of Qom have bolstered that concept and helped it continue. Thank God, Qom is the hub of [the Islamic] Revolution, center of the revolution, cradle of the revolution, and God willing, a place for continuation and daily strengthening of the revolution. You are very welcome; God willing, the Almighty God will reward all of you. [However,] in this beautiful anthem that you sang, that paragraph of refrain must be addressed to [Hadhrat] Vali Asr [the last Shia Imam] (PBUH) and nobody else. Let’s get used to devoting and presenting all our devotion and all our sacrifice, and all out compassion and all our heart to that Revered One. Praying for that Revered One would cause him to pray for the prayer. This has been mentioned in our traditions.

Many things have been said about the Dey 19 (a Persian calendar date corresponding with the January 9, 1978) on whose occasion today’s warm and sincere gathering of you dear ones, is being held; during these years, both I and others have said [a lot in this regard]. Some remarks made are repetitive, [and] are nothing new, but despite all these, the incident of Dey 19 will never age. [The fact] that we keep repeating things that we have already said, does not cause this incident to get old, like the incident of Ashura; I don’t want to compare the importance of that incident [of Ashura] with other incidents, but as far as analogy goes, it is like the incident of Ashura; it has been for one thousand and two or three hundred years that the incident of Ashura has been told [and its story] is being repeated. Everything said [about this incident] runs on [people’s] tongues times and time again, but that incident does not age; that incident is like the shining Sun, which is there every day, but never looks old, never turns old; [and] every year, [and] every month in the life of this society and [other] Islamic societies, it is radiating light, giving out light, giving energy, [and] giving strength. This incident is also like that; it is similar to the incident of Ashura. The reason is that what was done on Dey 19, was a big step; [it was] a step that every time the likes of it take place among any nation, [and] any population, its effects would be amazing. Well, the ground was ready among the Iranian nation; without a ready ground, nothing can be taken to fruition. The remarks made by [the late] Imam [Khomeini] during these years of struggles, and the struggles of those who had struggled, and elucidation and expansion of revolutionary ideas across the country, [and] in addition to all these, the status and position of the clergy and [sources of] emulation among people, which had been established since centuries ago, were all [good] ground [for this incident], but this ground also needed a trigger switch; that switch was turned on by the people of Qom. It was a big job; [they] entered the arena to defend the revered Imam; [and] that arena was not a usual arena; [it] was [full of] bullets, shooting, horror, [and] suppression. They entered the arena, without [any] fear, with full courage, [and] with timely understanding – which I put stress on this word: timely understanding, [and] timely sense of obligation; no later than the due time – [they] entered the arena. The unrightfully shed blood of the martyrs of Dey 19 and the courage of the people of Qom and timely entering [in the arena] by the people of Qom, [and] understanding [their] duty at the right moment, had their effect; in fact, this was a switch that was turned on, that current started flowing, and the [entire] nation rose up. Therefore, what the people of Qom did is an unforgettable job.

I don’t want to narrate the history. We have current problems; today, we must see what our responsibility is toward the future. Well, the [Islamic] Revolution became victorious; the victory of the revolution was impossible according to usual equations of the world. Nobody believed that in a country like Iran with so much sensitivity that arrogant powers had over it – here was a resting place for Zionists, here was a place for the presence of American advisors,

[and] here was a place where foreigners felt peace and calm in there; about 10 days before Dey 19, the [then] president of America said in an address in Tehran that Iran was the island of stability; this is how they reckoned on this country – in such a place, in such a country, with such a suppressive and tyrant government, which countered people with no consideration, and with the heavy shadow of America over this country, according to normal calculations, it was impossible that a revolution would become victorious on the basis of religion, on the basis of religious conviction and people's faith, [and] by people themselves, under the leadership of a source of emulation and a prominent cleric; this was [considered to be] impossible.

This is why no intelligence service in the world could guess that this [revolution] would take place because it did not conform to normal calculations at all. [It was not considered possible that] in such a country, such a revolution would take place and this revolution would not fail – now, I will say in comparison with some other incidents in this country – [and that] revolution would form a system [of government], [and] build an establishment, [as a result of which] the Islamic Republic would come into being and this Islamic Republic would remain without change and become stronger, more rooted and more robust day by day. No materialistic rule and materialistic equation could accept such a thing; [they] did not consider this possible, but it happened. [The fact] that it happened, shows that there are laws governing this mundane world, [and] this existing world, which materialistic people don't know those laws; [and] don't see those laws; [as put by the Quran:] "This is the tradition of Allah, which was materialized for those before you." [And] in another place [the Quran says:] "Allah's tradition which has been materialized before." The tradition of God, means divine laws. There are laws in the existing world [and] all across this huge universe. These laws [are] like natural laws, like the law of gravity, like the law [that governs movements] of stars and the Sun and the Moon and the movements of the Moon and the Sun through the day and night; these are law; [these are] natural law.

In the same way, there are laws in human societies, [of course,] these laws cannot be understood by materialistic people through their short-sighted vision, but they do exist. Well, when we pave the way for the enforcement of these laws with our own actions, then the Almighty God enforces the law. Fire can burn, [but] you must provide necessary ground and kindle the fire, [then] if you hold a dry object over the fire, it will start to burn; you provide the [necessary] ground, [and then] the natural law will do its work. The ground must be provided; [and] the Iranian nation provided this ground. These remarks have been made by our dignitaries; the Quran has also frequently said this, and they can be also found in the words of our Imams (Peace Be Upon Them), [and] in the words of the Prophet of God (PBUH). "And when Allah saw our honesty, He sent down defeat on our enemy and bestowed victory upon us." Amir al-Mo'menin (the first Shia Imam) (PBUH), says in Nahj-ul-Balagha: You enter the arena honestly, [and] stand fast, then the Almighty God will suppress your enemy and will make you triumphant. This is a general rule and law. This rule was realized in the revolution; people entered the arena honestly and stood fast.

Well, let's reach a conclusion right here and it is that we have a vast enemy front in front of us. The vast enemy front [consists of a wide spectrum] from the leaders of the Zionist regime to the leaders of the American government, to other proxies and agents of the global arrogance, to Takfiri agents, [and] to Daesh; I mean, just imagine what a massive front it is. [It is made of] a huge and heterogeneous spectrum; all of these are the enemies of the Islamic Republic Establishment; [therefore,] a [hostile] front does exist. They are also able to do many things, [for example,] they launch propaganda onslaughts, [because] all media organs of the world are under their thumb. They propagate anything they want against the Islamic Republic. Economic keys [of the world] are in their hands, political powers are in their hands, security systems are in their hands, [and] intelligence services are in their hands; these are against the Islamic Republic Establishment. Well, [there is] a group [that] when they look at this front, they lose heart. This is because they ignore the important the keyword of "divine tradition." Well, these very enmities and [even things] higher than these enmities were [shown] against the revolution itself; [but] the revolution triumphed. Today, the same enmities exist; today, if you abode by its requirements, you would be victorious; [and] there is no doubt about this. "When Allah saw our honesty, he sent down defeat on our enemy;" this [rule] still applies today. When I and you enter the arena with honesty, abide by its requirements, stand fast, show insight, act on time, talk in the proper manner, act in the proper manner, [and] enter the arena honestly, the same remark made by Amir al-Mo'menin

would apply here: “He sent down defeat on our enemy and bestowed victory upon us;” victory is ours, [while] defeat and getting suppressed is our enemy’s. Well, [what I said] up to now, [proves that] the issue of the [Islamic] Revolution, as a basic and clear point, contains a big lesson for our future.

And I also noted that this revolution in comparison with other incidents; if we compare [our revolution] with other incidents that have taken place in this country – and also [in comparison] with [major] incidents in the world – [we will see that it is a unique incident]. Now, if I wanted to start this [comparison] and compare [the Islamic Revolution] with some big revolutions, it would take a long time; [and] I have also talked about this [issue] in brief previously, but [I want to compared it] with [other] incidents [that have taken place] in our own country; for example, compare the revolution with the oil industry nationalization movement, which was a big incident in the country; there, people also entered the arena, [and] people were also there [in that incident], which is called the national movement, [and] has become known in the jargon of politicians as the national movement [of oil industry nationalization]. What was the [main] demand of the national movement? It was a minimum demand; [those involved in that movement] did not seek economic independence and political independence and all-out independence [of the country]. Our oil [industry] was in toto under the British control. During the oil industry nationalization movement, the [main] demand was to evict the British from oil [industry] and take control of it ourselves. Well, this was not much, [though] of course, it was important, but it was not complete independence. In this movement, people also entered the arena, [and] incidents took place, but the movement did not last more than two [or] three years; it did not last more than two [or] three years! The enemy managed to suppress this movement, [and] prevent its continuation. Later, when the movement was suppressed, the situation in the oil [industry] became worse than before; I mean, a consortium, which they established after the developments on the 28th [day of the Iranian calendar month] of Mordad in the country, was much worse than what existed before; that is, if [the oil industry] was previously in control of the British, now it [was] under control of [both] Britain and America! The situation of the oil [industry] was [such that it was] totally under control of the enemies; [and] it was like this up to the end [of the Pahlavi regime]; [and] it was like this until the revolution. Well, see, the main issue for the Islamic Revolution was not the issue of the oil [industry], [but] was the issue of complete independence [from foreigners and was] political independence, economic independence, [and] cultural independence; [the Islamic Revolution] entered the arena with these slogans; [therefore,] it cannot be compared with the oil nationalization movement. Nonetheless, that [oil nationalization] movement did not endure, [while in comparison] this movement, [and] this revolution both succeeded [in achieving its goals], survived, [and] lasted long.

[The next example is] comparison [of the Islamic Revolution] with the constitutional movement; [let’s] compare the revolution with the issue of constitutionalism. Well, the constitutionalism was also a very important incident in this country. However, what was [the main] demand of the constitutional movement and the constitutional revolution? [It’s goal] was to limit the absolute dictatorial rule of kings; [however,] the king could stay, he could [continue to] give his usual orders, but that absolute power that was at Shah’s disposal would be limited; [for example,] a parliament would be established, [and] this was [the main] demand of the constitutionalism. A lot of people also entered the arena – various people entered – they were killed, [and] were martyred, but the enemy [finally] took over that movement and brought it under its control, took possession of it and, in fact, destroyed it. After destroying the constitutional movement, [the intensity of] dictatorship was doubled! That is, fifteen years after the signing of the constitutional [charter], Reza Khan rose to power; the same Reza Khan whose dictatorship could not be compared with any one of previous dictators: [he was] tyrant, insolent, [and] in all ways an enemy, and the stooge of the foreigners. Now, if others [other monarchs] were tyrant, [at least] they were not so obedient to the enemy; [Reza Khan] came [to power] at the order of the foreigners and stepped down at their order; [during his rule] the British had control of everything. When he decided to show slight autonomy, they kicked him out and he left [the country]. Despite its minimum demand, the constitutionalism could not endure, it did not stay, and went away.

What about the Islamic Revolution? The Islamic Revolution did not say ‘let’s limit the rule of kings’; it said, ‘what does monarchy mean at all? What is the meaning of monarchy?’ A nation is living, [and] to them belongs the country, [so] why one person must dominate all people and his order influence people’s life? [Therefore,] the

revolution did away with the monarchy in essence, [and did away with] the absolute rule in essence. The revolution, however, persisted. Note that these cases of persistence have an analysis as to why it persisted? Why although people were present in the national movement as well – of course, not like the revolution, [but] people took part to a large extent – [but even] with that minimum demand, it could not persist, but the Islamic Revolution with its maximum demand for independence persisted? Why the constitutional movement with that minimum demand for restriction of the absolute power could not [persist] and did not endure, but the Islamic Revolution with this maximum demand and maximum request, which was eradication of the monarchy and the imperial regime in the country, succeeded and persisted?

These [developments] need to be analyzed. You young people do the analysis, [because their reason] is clear to me. [However,] the youths [must] go and analyze, sit down, think, and see what [factor] played a role here? What element was at work, which those movements could not persist and could not achieve their final result, but this revolution could stand [on its feet] powerfully? What was the reason? Our youths [must] analyze these [issues]. If we could reach a correct analysis of these developments, then this seed of fear and horror and despair that some [persons] try to sow in people's hearts would totally rot and be destroyed. [If] we could understand correctly, the future path of this country would be totally clear. Persistence, lasting long, and endurance is a very important element for a social incident. Well, yes, incidents take place in the world, which [are] at times very big, but they are wasted, [because] the enemy dominates them and destroys them. [The fact] that a revolution could persist is very important. Of course, these [issues] need long discussions [to be analyzed] and [to do this] our youths must somehow study [these developments].

Assume, for example, the famous French revolution – which is known as the Great French Revolution. Well, it was really a revolution; [it was] a complete and overarching revolution and with participation of people; [and] despite all those bitter incidents that took place, the revolution finally became victorious. However, this revolution did not survive past fifteen years. The revolution was against the monarchy, [but] in less than fifteen years after the start of the revolution, the monarchical rule of Napoleon started; [it was] an absolute monarchy; [and] then the revolution was totally forgotten! The same persons who had left [power, and] the same family that had been toppled through the revolution, the same people returned, ruled, [and] governed [the country] for long years; then [the French] people started another unrest, [and] against [it ended up] in the same way; this turmoil existed in France for about 100 years, so that finally that republic, which the revolution was looking for, was established after about ninety years or one hundred years; they could not maintain the revolution. The Soviet revolution [also failed] in another way, [and] that [revolution] also [ended] in the same way. [The fact] that a revolution would persist, would [be able to] maintain itself, would [be able] to grapple with its enemies, [and] would be able to overcome them, is a very important issue. Our revolution is the sole revolution that has been able to do this, [and] it must be able to do it after this.

Let me tell you that at present, all centers of political thought in the arrogant world – both in America, and in some other arrogant countries – are focused on what to do to be able to uproot and fell this tree, this strong tree, which was once a slender sapling and they could not eliminate it, and now has turned into a robust tree; [achieving] this [goal] is all they endeavor for. Pay attention so that this issue is established in [your] minds. The news that I have, [and] the analyses that are sent to me from those people who send their analyses to me, [show that the enemies] are constantly thinking about what to do to eliminate this revolution; now, this revolution, through divine assistance, [and] with determination of you people, is tirelessly looking ahead and progressing; [it is also becoming] more powerful day by day, and more advanced day by day.

All they endeavor for is to somehow disturb this endurance [of the revolution]; [therefore,] all I and you endeavor for must be to boost this endurance. Since the beginning of the revolution, they have been constantly thinking about eliminating this [revolution]: the imposed war [with Iraq] was for this reason, ethnic wars around the country were [waged] for this reason; the economic embargo was [imposed] for this reason; tough sanctions, which were imposed in recent years, were for this reason; [and] creating Takfiri groups in east and west of the country, are all for this

[purpose] that [they would be able to] eliminate this revolution, [and] eliminate this endurance, which is very bewildering and difficult and painful for them; this is [the goal of] all their endeavors.

[And in doing so,] they resort to a new innovation every day; these measures they took in [the Iranian calendar year 13]88 (2009), was among new innovations, which were innovated by Americans. Of course, [they had already] experienced it in several other places, [and] was not special to us; they had experienced this in some other countries, then they came and applied the same experience to our country, which they received such a punch in the mouth. This innovation was that by using elections as an excuse in a country, where there is election and assume that a government is in office, which is not accepted by America and does not meet the interests of America in the way that they want, an election has been held and this government has won the vote; then they come and drag into the arena, [and] into the street that minority, which has not won the vote. And in order to highlight this minority and [help it] be noticed, they assign a color [to it]; [for example,] purple, crimson, green and the likes of them; our share [of this color conspiracy] was the green [color], which before that [and] in other places, such colors as red and orange and the likes of them had been used in order to draw into the street that minority, which had failed to win the vote through [this] stratagem. [Because] they are people – [and] they are really the people; however, those people whose favorite candidate has not won the vote; [otherwise,] there is no doubt about them being people – [and they encouraged people] to resist wherever they are; [and] they would continue helping them and, if needed, provide them with money, offer political help, [and] if needed, even give them arms, so that, they would nullify the result of the election. They did this in a number of countries and succeeded; [therefore,] they came to do it here, [but] well, they could not; this [example] was also quite similar to that issue.

Of course, when those things happened, my friends kept recommending me not to mention the name of the color revolution; [and] since I believe in consultation – after all [my] advisors have [their own] opinion and are thoughtful people – I did not mention the color revolution, but well, it was a color revolution; in fact, [it was] a color coup d'état, [but] an unsuccessful color coup d'état. Well, this is very important; this measure that in other countries – in four [or] five countries – Americans took with money, [and] by [providing] facilities and succeeded, it did not succeed in the Islamic Republic, although they supported [that color revolution].

A short while before those developments, the US president had written me a letter – [which was his] second letter – and [had made] a lot of agreeable remarks about this humble one and about the Establishment of the Islamic Republic; [and] I had a plan to answer [his letter] and did not want to leave it unanswered; [however,] after these developments took place, [he] rapidly took position in favor of those people who had appeared on Tehran's streets against the Establishment, against the revolution, [and] against the name of Islam in the Islamic Republic, and everything that the opposition had done was confirmed by them; of course, they wanted to do more than this, but they could not. Now, still a group of those who oppose the current president of America say 'you did not fully support those who were against the Islamic Republic' in [the Iranian year, 13]88; but yes, they did, [and] they supported [the unrest]; however, well, the Iranian nation moved on time, entered the arena on time, and did the right thing.

I mean that this persistence is an important issue; this persistence must be taken into account as a goal and [we must] think [and see] how it can be realized. Look to see what elements are behind persistence of the revolution; every one of us must provide those elements; [and] all of us must provide them. Of course, I already said that its analysis is a responsibility for you, young people. Americans have themselves called this period that follows developments related to nuclear negotiations, as the "period of being tough on Iran," [and they say] 'we must be tough on Iran'; very well, no austerity could be tougher than past austerities. Iranian youths, Iranian nation, [and] the country's officials must stand up to the enmity of enemies with awareness, vigilantly, with hope, with courage, with trust in the Almighty God, [and] through reliance on numerous strengths that [their country] has; this [point] is very important. Every moment, we have a duty, [therefore,] we must identify that duty and fulfill it. Well, now, [we] talked about this issue long enough.

[Now, let me] bring up the issue of elections; one of [the important] things to do is this very elections. Elections are, in fact, [like] breathing a new life into the Iranian nation; [the Iranian nation] finds new breath, [and] this is the nature of elections. [The fact] that the Iranian nation would enter one by one into the arena and vote [through which they say that] 'this is my opinion [that] a given person must be responsible – now whether in [elections for] president, or in [elections] for the Islamic Consultative Assembly, or [in elections for] the Assembly of Experts; every one of these [elections] is very important in its own right – [and the fact] that any person of the gamut of the nation feels this responsibility, is per se one of those elements that preserve the revolution. The presence of people is one of those elements that causes the enemy to fail. [This is why] I stress, emphasize, [and] insist that all people [must] take part in elections and I have said this frequently before – now, I don't remember how many times – that even those people who do not accept the [Islamic] system, [must] take part in elections to protect the country [and] for [the purpose of boosting] the credit of the country. It is possible for somebody not to accept me [as the leader], [there is] no problem with that, but elections do not belong to the leader, they belong to the Islamic Iran, [and] belong to the Establishment of the Islamic Republic. [Therefore,] everybody must take part in elections; this will lead to strengthening of the Islamic Republic Establishment, guarantee its endurance and its persistence, [and help] the country remain within the fortress of total security – which, thank God, is the case today – [and] this causes the Iranian nation to be held in awe in the eyes of other nations, and boosts its credit; [it also helps] the Iranian nation look grand in the eyes of its enemies; this is [why] elections [are so important]. Therefore, the main principle in elections is people's [high] turnout at ballot boxes and their voting. Everybody must take part [in elections]; [because] participation [of people] in elections is [a source of] prestige for the Islamic Republic Establishment, prestige for Islam, prestige for the Iranian nation, [and] prestige for the country. This is the first issue [with regard to elections].

The second issue is to choose correctly. Well, [people's] views and tastes may be different, [and] there is no problem with this, but everybody [must] try to choose correctly. We must make our [best] effort. This effort may bear fruit and lead to correct choice; [and] it is possible that our effort may not bear fruit and we choose wrongly; no problem with that; the Almighty God will accept [this effort] from us, because we have done our job, have made our effort, [and] have tried our best. For example, we have now two elections ahead of us: [one is] Majlis (parliamentary) elections and [the other one] is elections for [the Assembly of] Experts.

Well, Majlis is very important; both in terms of laws [that it passes], and in terms of laying tracks for movement of governments – Majlis lays this track so that this train would move and advance toward goals – and [in terms of Iran's standing with regard to] international issues. You see that, thank God, our present Majlis, takes very good positions on international issues; this is very opportune for the country. How is this comparable with when we form a consultative assembly, which in the face of international enemies and the united front of enemies, would repeat what they say; these [two cases] are very different from each other. How different it would be to have a Majlis, which either in the nuclear case or in other different cases, would repeat what the enemy says, or no, [it] is an independent, free and courageous Majlis; [in this latter case] the same slogans that people chant, are chanted inside the Majlis; [and] they take positions within the Majlis in the same way that people want; this is very important. The Islamic Consultative Assembly, therefore, is of high importance, both for domestic issues of the country, and for the global and international credit of the country, and everyone of [the Majlis] deputies are involved [in these issues]. [When] you want to vote, a given city has [only] one representative, [while] another given city – for example assume that a given province – has ten representatives; well, every one of these [representatives] plays a role, [and] are engaged in an activity; one must [therefore] reach a conclusion [on who to vote for] in a trust-inspiring way.

It seems to me that since we may not know every person [that has been nominated] – when they bring these lists to me to go and vote, I don't know some people on these lists, but I trust those people who have introduced [them], and look to see who are those people who have introduced this list; if I see they are religious and faithful and revolutionary people, I trust in what they say and vote for their [list]; if I see that no, those people who have produced this list are those people who do not care much for the issues of the revolution, for the issues of religion, [and] for the issues [that are related to] independence of the country, [and] whose hearts follow what America and

other than America say, [then] I don't trust in what they say; I think this is a good way – [we must] look and see this list that is given to us for the Islamic Consultative Assembly [elections] or for example for [elections of] the Assembly of Experts, who has given this list to us. [We must] trust those people in whose religiosity and in whose commitment [to religion] we really believe, [and] know that these [people] are religious, know that they are revolutionary, know that they are in [Islam's] line, in Imam [Khomeini]'s line, [and] really believe in Imam; this is [the best] way [for safe elections] that we should know these [points]. If some people acted in this way and conducted this probe, they would have done their job; [and] the Almighty God will reward them, even if in a certain case, a mistake is made. For example, that person that I thought was a good person and voted for him, happens not to be a desirable person, but I have done my best and the Almighty God will reward me.

The Assembly of Experts is very important. On the surface – [and] if we take it at face value – [members of] the Assembly of Experts come together twice a year, sit down and engage in political and nonpolitical discussions and then go away. [However, we] must not look at the Assembly of Experts in this way. The Assembly of Experts is supposed to select the leader; is [this] a joke? That day when the current leader would not be alive or there is no leader, these [experts] must select the leader. Who will they select? Will they select a person who will stand in the face of the enemy's onslaught, trust in God, show courage, [and] continue on the path of Imam [Khomeini]? Will they select such a person or will they select a person who is different from this? This is very important. You are going to elect a person to the Assembly of Experts, who in fact, he will select the leader, who [in turn] holds the key to [future] movement of the revolution. This is very important, [because] this is not a small matter. Therefore, [you] must conduct an inquiry, [after which] trust must be put [in those who are qualified]. Therefore, the principle of elections and taking part in elections as a principle is one issue, [and] the issue of electing the most qualified or [at least] the qualified person is another issues, which attention must be paid to this as well.

The issue of the indexes of being revolutionary is also very important; I mean, [we] must really know what these indexes are, find the indexes of being revolutionary correctly, define them in our mind, [and] ask those people who are more informed than us. If these steps are taken, this endurance of the revolution will, without a doubt, continue.

There are two outcomes to fulfilling these duties: the first outcome is the [fact] that the revolution will last long. It is obvious that we have both defections and [new] growth; I have frequently said this. There are people, who were once revolutionary, then [when] tomorrow [comes], for the sake of a problem, either rightfully or not, turn their back on the revolution. There are some people that when something is done opposite of their expectations – assume that a wrong is done to them somewhere – [and] they are right, but this causes them to turn their back on the revolution; this is not right [to do]. Some people also forsake the revolution as a result of personal issues, family issues and different issues. This is [what we call] defection; these are defections from the revolution. All revolutions have such defections, [and] all social movements have defections, but beside these defections, there is [new] growth [as well]. My information is not scant, [because] I am informed about many things; when I look, I see growths are more than defections; this high number of faithful youths, this high number of faithful educated [persons], this high number of faithful analysts, [and] this high number of people who are efficient in technical issues and in scientific issues, [and] all [of them are] faithful; these are growths of the revolution. Once in this country, our problem was that all people who could teach at our universities, did not add up to five thousand. In early [years of the] revolution we were like this; a group had left [the country], another group was not ready to come [back to the country], [and] another group was not qualified. [However,] today, we have tens of thousands of faithful professors in the field of academic work; faithful professors, those who are really committed to the revolution and believe [in it] from the bottom of their hearts; this is not an insignificant matter, [and] is not a small matter, [because] the revolution has trained them. [We have] this high number of faithful youths who are writer, artist, scholar, technician, preacher, [and] orator in various fields, [both] in domestic issues [and] in foreign issues. These are growths of the revolution, fresh and ready [to work] growths; this is very valuable. Therefore, if we fulfill our duties toward the revolution, it will mean persistent increase in these growths and fruition of these methods.

The second [outcome] is the serenity that is infused in one's heart. The Almighty God has said about allegiance to

Prophet [Mohammad] (PBUH) in the Quran: “Certainly Allah was pleased with the believers when they pledged allegiance to you, [O Muhammad], under the tree, and He knew what was in their hearts, so He sent down serenity upon them….” O our prophet! Those who pledged allegiance to you – [and] the Almighty God knew what was in their hearts – this allegiance with that honest motivations causes the Almighty God to send down serenity and tranquility upon their hearts. When serenity is sent down upon the hearts [of the faithful], concerns will disperse, worries will disperse, [and] despair will be no more there. Today, one of the important things that the enemies do is to create despair and inject despair [into the society]; [they try to] make young people, the older ones, [and] the former revolutionary [figures] disappointed in various sectors. This divine tranquility and serenity, gives humans hope. Pledging allegiance to the Prophet is like this. When you pledge allegiance to the revolution today and renew and refresh your allegiance, [it is as if you have in fact] pledged allegiance to the Prophet [of Islam]. That person who pledges allegiance to Imam Khomeini today, has [in fact] pledged allegiance to the Prophet. When you keep the revolutionary line of Imam alive and don’t allow it to get old, don’t allow it to look old, you have in fact pledged allegiance to the Prophet; [by doing this you have] pledged allegiance to the Prophet. Then, [as put by the Quran:] “Allah sent down His serenity upon His Messenger and upon the believers….” [This] is in another [Quranic] verse. In this verse, [the Quran] says: “Then He sent down serenity upon them;” [know that] the Almighty God will send down serenity upon [people’s] hearts. When you are serene, [and] have confidence [in God] at [the bottom of] your heart, then when it comes to countering the enemy, you will not be confused, will not become disappointed, [and] will not falter. Today, on the basis of this serenity and this tranquility, one can be sure that the Iranian nation will certainly triumph over America and its conspiracies.

God willing, the Almighty God would make all of you successful; help all of us stand fast on this path; [and] count us among those soldiers who endeavor for the endurance of the revolution, and spare nothing in this regard. O Almighty! [I swear you] by Mohammad (PBUH) and the Progeny of Mohammad (PBUH) to bestow your favors and grace upon this nation; make the purified soul of Imam [Khomeini] happy with us; [and] make the sacred heart of Vali Asr (May Our Souls Be Scarified for Him) satisfied with us.

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