Leader’s Remarks in Meeting with People of Najafabad - 24 /Feb/ 2016

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

I welcome all dear brethren and sisters from Najafabad, who really [and] without any consideration and pleasantry, have been, and still are, examples of revolutionary, faithful, [and] loyal men and women in all periods of the [Islamic] Revolution, especially the honorable families of martyrs and esteemed clerics and various dear [social] classes that are here.
What Mr. Hasanati [Friday Prayers leader of Najafabad] said about Najafabad, I totally endorse and confirm; I truly bear witness that the people of Najafabad have an advantage over many other parts of the country; in their honesty, in their loyalty, [and] in their track records with regard to the revolution. At a time when the Islamic struggles and the Islamic movement were not known [to all people], Najafabad was a cradle for the ideas of these struggles. During the same period – the years before the revolution – I went and saw Najafabad up-close and [I also saw] people’s enthusiasm, people’s intellect, presence of people and their understanding of the issues of the revolution; [and this is about] all walks of life; not just the young class of that time or the intellectual class of that time; even when you talked to some rustic and lay people [about] issues of the revolution, you saw they were enlightened, were aware, [and] were committed [to the cause of the Islamic Revolution]. God’s mercy be on those people who endeavored on this path, made effort, [and] enlightened [other] people.

And when the revolution became victorious, Najafabad was again on the frontline. A reference was made [here today] to the Najaf Division [of the Islamic Revolution Guards Corps], Martyr Kazemi and other martyrs of this division; those honest, faithful, loyal, zealot, [and] efficient commanders. I went and inspected the division in its operational theater in the war front – [and I did this] more than once – [during which] one could see signs of these very prominent characteristics there. You stood up, remained steadfast, showed honesty and loyalty, offered martyrs, [and] offered [people who became] injured in action; your reward is reserved with God; [and] your name shines on the golden tablet of revolution’s history. You must continue on this path; we have not reached the final destination yet; [therefore,] we must keep going, must keep endeavoring, [and] must keep doing the jihad; arenas have changed, but the principle of jihad is still in place. If we could hand down this trust to the next generation, we would have done our duty. Thank God, your youths are active, are perseverant, [and] are aware; the country also belongs to the youths. I hope, God willing, Almighty God would reserve for you the blessings of your martyrs, your elders, [and] the great clerics that this city has produced – both those who have been in Najafabad, and those who have been in Isfahan, those who have been in Mashhad, [and] those who have been in Qom, [that is,] export of clerics and export of [religious] jurists from this blessed city – and [I also hope that] the result of these blessings would be seen across the country.

Let me also make a reference to the martyrdom period of the loved one of the Prophet (PBUH)’s progeny, Fatemeh Zahra, Seddiqeh Taherah (PBUH), whose martyrdom, according to the 75-day hadith, coincides with these days. Amir al-Mo’menin [Imam Ali] (PBUH), bade farewell to his loved one these days with a broken heart and a chest full of sorrow, and returned to Prophet (PBUH) his precious trust; the heart of Amir al-Mo’menin (PBUH) is full of sorrow, but no dent has been created in his will and determination at all; this is a lesson for me and you. Sometimes one’s heart is aflood with sorrow – such issues always exist in the life of humans; both in personal life, and in social life – but determination and resolve must remain unchanged, [and] step must be taken firmly; there are sorrows, which [can] break down mountains, [but] they cannot break down a faithful person; the path should be continuously trodden.
Today, since we are on the verge of elections and elections are very important, I want to say a few words on elections.

The first point is about importance of these elections; [the fact] is not merely that we go to ballot boxes and cast a

ballot in the name of a person or [a group of] persons in the ballot box; the issue is that elections in our country are tantamount to holding our heads high at national level; through elections, the nation swells out its chest against the enemy, [and] puts itself forward [in the face of the enemy]; this is why elections are important. When the enemy looks [and sees] that after 37 years, despite all this pressure, all these cruel sanctions, [and] all these spiteful and ominous propaganda, it has not been able to prevent people from swearing allegiance to the [Islamic] establishment, the grandeur of this revolution doubles in its eyes, the Iranian nation looks grand, [and] its revolution looks grand [in the eyes of the enemy]; this is [the reason for the importance of] elections. Elections mean supporting the national dignity and national independence and mean steadfastness of the Iranian nation [in the face of the enemy]. Look, right now, Mr. Hasanati talked about loyalty and steadfastness of people of Najafabad; both you felt proud in your hearts, and this humble one felt proud in my heart as well; when the loyalty of a group and steadfastness and the power of their resolve and determination becomes apparent, any viewer, [and] any one hearing [about it] will feel proud; elections are a show of the loyalty of the Iranian nation. A nation of about 80 million in this arena, which is full of enemy, [in this] minefield, [and] in this arena of confrontations and spiteful and ominous struggles, proclaims its presence so bravely, [and] so valiantly; this is the election. See how important it is! Any person, who is interested in the dignity of the Islamic Iran, must, and will, take part in these elections; now, God willing, you will see this [happening]. The world will see on Friday how the people of Iran moves eagerly toward fulfiling [its] duty and restoring [its] right – which is both a duty and a right. In my opinion, this point is the most important point that must be told about elections and I have frequently said [this] and will [continue to] say [this]; [this is] the principle of elections.

The second point is that just in the same way that we, the Iranian nation, have been sensitive about these elections and about these polls in the past 37 years, ill-wishers of the Iranian nation have been likewise sensitive; they have [always] wanted to find a fault with these elections through different tactics; [and they have resorted to] all kinds of tactics: for a while, they tried to say that elections are a lie, [and] there are no elections in Iran at all; which well, elections were there for everybody to see; [enemies'] propaganda in those years was like this. For a while they tried through propaganda to clearly prevent people from going to voting stations; even during one term of elections, the [then] American president explicitly addressed the Iranian nation a couple of days before elections, [and] told them not to vote! What did the people do? They did the opposite, [and] in that bout [of elections] they voted more than ever; this was also a tactic to prevent people through all kinds of different tricks and propaganda from taking part in the vote. Another tactic was to make people believe that 'the election that you do has no benefit; you write one name [on the ballot], but another name comes out [of the ballot box]'. They said this, [and] you remember; now, perhaps the younger ones do not remember this, [and] they may have not seen those days, but most [people] remember this; they turned this into a slogan and chanted it; unfortunately, some ignorant people inside the country repeated their call; [and] they kept saying this for a while. None of these [tactics] proved useful; [because] these tactics could not weaken people's [resolve]; [and] could not overshadow people's insight and people's understanding of the importance of [this] issue. Now they are experiencing other ways. Of course, American statesmen have found out through experience that they must say nothing; [because] any view they express, the people [in Iran] act quite the opposite of it; therefore, they are silent this time. The American statesmen have remained silent, [of course,] out of fear, [and] are saying nothing, lest they may say something and people [of Iran] would do its opposite. However, the proxies of the Arrogance, who have gone there and are being paid by the government of America and the government of Britain, these are busy; in radios, in various media, in media of the virtual world and the Internet and the likes of these, [they] are busy night and day. One of the steps [they take] is to publish false polls and [then] reach the conclusion through these polls that people [in Iran] are not interested in elections.

One of the tactics they have learnt recently and are applying is to create false bipolarizations; phony bipolarizations. This point is an important point; let me talk a little more about this with you dear brethren and sisters: false bipolarizations.
Well, elections are a race; it is obvious that in a race, everybody tries to win, [and] everybody tries to get ahead [of others]; the nature of a race is enthusiasm and vibrancy and endeavoring and the likes of these. Elections are [some sort of] a race; one [contender] gets ahead, the other one lags behind; this is not [a cause for] hostility, this is not [a

cause for] grudge, [and] this is not [a cause for] bipolarization. They [enemies] keep talking about bipolarization of the Iranian nation in their radios and televisions and in their various media – they mean [division of the Iranian nation into] two groupings, which are hostile to each other and endeavor against each other. Yes, there is some sort of bipolarization in the Islamic Iran; the bipolarization of the [Islamic] Revolution versus the [global] Arrogance. Those people who are remaining residues of the period of the dominance of the Arrogance and those who follow them, [and] sympathize with them, yes, they are averse to the revolution; this bipolarization exists. However, the majority of the Iranian nation, the revolutionary majority, [is] interested in the Islamic establishment, [and] loves [the late] Imam [Khomeini] and memories of the Imam – [even] those who have not seen the Imam for a single moment and were born after the demise of the Imam – [and is interested in] the words of the Imam, the voice of the Imam, recommendations of the Imam, and the principles that the Imam founded. The majority of the Iranian nation is interested in these [issues]; yes, of course, there is such bipolarity [between] those people who are interested in the Imam, [and] are interested in the revolution, and those people who do not essentially accept the revolution, [and] do not essentially accept the [Islamic] establishment. Of course, I told those people who do not even accept the establishment that '[at least] you accept Iran; [therefore,] for the dignity of Iran come [and vote]'; now, some of them will listen [to me] and some will not listen.

Now, in these elections, they are trying to insinuate [the existence of] bipolarizations; [but these are only] insinuated bipolarizations; its origins are there, [though] it is also repeated here from time to time; however, those who are informed of foreign propaganda, listen [to it] [and] are informed, know that this [form of bipolarization] belongs to them. The bipolarization of pro-administration Majlis [parliament] and anti-administration Majlis; as if in Iran, a group is supporting a pro-government Majlis, [while] another group supports an anti-administration Majlis; no, the Iranian nation neither wants a pro-administration Majlis, nor an anti-administration Majlis; the Iranian nation wants a Majlis, which would be aware of its duties; know its responsibilities as per the constitution, be committed, be religious, be brave, not be in awe of America, be really interested in the progress of the country, [and] see the progress of the country in scientific education of talented youths of this country and this nation. [The Iranian nation] wants such a Majlis; a Majlis, which would recognize people's suffering, recognize the country's suffering, [and] take steps to treat and remedy those sufferings – this is the [true] meaning of passing laws – [and] people want such a Majlis. What is the meaning of pro-administration Majlis and anti-administration Majlis? These are false bipolarizations. You contact each and every one of the Iranian nation and ask them 'whether you want a Majlis, which would know the country's sufferings, the country's problems [and] people's problems and want to solve them, or a Majlis, which would take sides with this or that person?' What would be people's response? It is clear that people want the first option; this is important for the people; a religious Majlis, a committed Majlis, a brave Majlis, [and] a Majlis not prone to be deceived, which would not be deceived by the enemy's tactic; [people want] a Majlis, which would attach importance to national dignity and national independence and does not trample on the national dignity, [and] does not trample on the national independence; [a Majlis] which would stand against covetousness and excessive demands of the Arrogance, against covetousness of those powers, whose hands have been cut from Iran and are making an effort to come back and reclaim their [past] power in this country; [people want] such Majlis. I brought up the issue of endogenous economy; people want a Majlis, which would make time for [the promotion of] the endogenous economy in the true sense of the world, lay track and oblige the administration to move in accordance with it; these are what people want.

Another point is that when I said a while ago to watch out for infiltrators, some people were upset with no reason; there is no need to be upset. For the period after the nuclear negotiations, Americans had a plan for inside of Iran, [and also] had another plan for [the entire] region. This was clear for me and was made clear. They had a plan for Iran, and still have it; [and also] had a plan for the region, and still have it; they are making an effort [to this effect]; they know who has stood firm in the face of their filthy goals in the region; they both know this and are aware of it. Well, when the enemy has a plan for [changing the situation] inside the country, what does it do? It uses the infiltrators. The infiltrator does not mean that he has certainly received money in order to infiltrate a given organ and that he knows what he is doing; no, sometimes infiltrator is an infiltrator without even knowing it! Imam [Khomeini] said 'sometimes enemy's words are heard with a number of in-betweens from righteous people. The

Imam was vigilant, [and] the Imam was experienced. The enemy says something, [and] wants something, [and] through various means and with a number of in-betweens makes this to come out of the mouth of that given righteous person, who has neither received money from the enemy, nor has pledged anything to the enemy. Haven't we seen [examples of] these? Haven't we experienced these [cases before]? Didn't we see at this very Islamic Consultative Assembly (the Majlis) that a deputy came out and accused the [Islamic] establishment of lying? He said 'we have been lying to the world for ten years, [or] thirteen years', [and said this] through the Islamic Consultative Assembly's tribune! [He said this] through this public podium! Well, he is repeating the enemy's words; the enemy told us 'you are lying'! Now, one of our own comes out and says the establishment is lying! Isn't this an infiltrator? [And] possibly he is not aware and doesn't know [this].

We had a Majlis, which in the heat of difficult nuclear negotiations when our present esteemed president was heading the nuclear negotiations and was talking with [a lot of] difficulty and with vigor, was arguing with the opposite sides and, in fact, was struggling in order to have Iran's word get through, they [Majlis deputies] submitted a triple urgency bill to the Majlis in order to make the opposite side's word get through! Right at that time, the head of the negotiating team [of Iran], who is our current esteemed president, complained and said 'we are struggling there, here, these gentlemen are working out a plan in favor of the enemy'. Well, these are [examples of] infiltration; [if not then] what are these? [You think] infiltration is something out of the ordinary, which some people, as soon as infiltration is brought up, become upset [and say] that 'Sir, [you once again] said infiltration, said infiltration?' Yes, we must be watchful. Well, so the enemy is thinking about infiltration; who must watch out [for this]? Both people must watch out in an informed manner, and officials, politicians, [and] political figures; they are needed to show more care [in this regard]. [They must] watch out that what they know is the enemy's demand should not take place. When you see the enemy says something in order to create division [and for example] commends you, [know that] this [enemy] wants to create doubt; well, the enemy is not your friend after all, [so] when you see that the enemy is using such a tactic, express your abhorrence immediately and without any delay, [and] say 'I don't want [your praise]'. If you say that by doing this, the enemy wants to sow division, well, don't let doubt grow in people's minds. Such things must be taken note of. Let's get back to Imam [Khomeini]'s remarks; the Imam said when the enemy praises you, you must doubt your behavior and your deeds and note to see what mistake you have made, which has made the enemy happy and has commended you. These are the revolution's instructions, this is how [we] must act, [and] this is how [we] must proceed; no negligence is allowed. It is not an easy task to manage the country's affairs; [and] moving forward such a great nation, with such grandeur and with this bravery is not a small matter; [so we] must be careful, must be watchful, must move with open eyes, [and] must move against the enemy with firm resolve. This is also an important point that I offered.

Another point is that we must not use the enemy's political literature. I emphasize this issue, especially to my esteemed friends and brethren in various political and governmental and nongovernmental positions and the likes of these; do not use the enemy's literature. The enemies of the revolution came out from the first day and brought up such descriptions as radical and moderate; [they said] that given person is radical, [or] that given current is radical, [and] another given current is moderate. At that time, the most radical of all, from their viewpoint, was the honorable Imam [Khomeini]; [and] today, the most radical of all, from their viewpoint, is this humble one. Moderate is a beautiful word, but Islam does not talk like this; let's understand the Islamic teachings. Islam supports moderation and supports the "middle way," [because as put by the Quran:] "And as such, we made you a moderate Ummah." But what is "moderation" in Islam? Is it the opposite of radical? No, "moderation" [as described by Islam] stands opposite to deviated: "Both left and right are misguiding and the middle way is the [right] path;" this is [what] Nahj-ul-Balagha says. The middle way means the right path, the path that is the road [to truth]. If you deviate from this direct path – either to this side or to that side – this would be other than moderation. Therefore, radical is not the opposite of moderate; the opposite of moderate is deviated. That person, who has deviated from the [right] path and deviated from [the correct] road is not moderate; however, on the road, some move faster and some move more slowly. Moving fast on the right path is not bad; [as the Quran says:] 'race toward forgiveness from your Lord;" [to achieve that forgiveness] move ahead.
Thoose outside the country's borders, who use [the description] radical today, have an intention and have a [special]

meaning in their mind. Our friends and our brethren in the country must take care not to repeat what they purport. Those who say radical, [actually] refer to those people who are more resolute and steadfast on the path of the revolution; they describe the devoted people as radical. [Also in their jargon] moderate is that person who is submissive in their face. These are the meanings of radical and moderate in the political literature of America and Britain and the likes of them: the radical is the one who is committed to the [Islamic] Revolution, [while] the moderate is the one who submits to their demands. Now, who is submissive in their face? Fortunately, they have themselves admitted and say that there is no moderate in Iran, [and] all [people] are radicals. This is a correct remark; nobody among the Iranian nation supports dependence on these [enemies]. Sometimes there is negligence, error is made and some people make a mistake, but the majority of the Iranian nation supports the revolution, follows the revolution and insists on the revolution; they [enemies] call this radical. Why we repeat their remarks? Daesh is also called radical; [but] is Daesh [actually] radical? Daesh is deviated; deviated from Islam, deviated from the Quran, [and] deviated from the right path. We have no radical in this sense. Be careful that we must not repeat the literature that the enemy uses and the special meaning that is in its mind.

Let me bring up another point as the last point. Dear brethren, dear sisters, my dear children, [and] the youth! Whatever you elect, you elect for yourself. Your good choice, benefits yourself; [and] if you choose out of negligence, which turns out and transpires to be a bad choice, its disadvantage will be also yours; this is the nature of the [election] work. You are taking a step with [your own free] will and determination, [therefore,] try to do the job correctly. If you do it correctly and with care, you will have two benefits: firstly, Almighty God will be satisfied with you that you have done the job correctly; and secondly, the outcome of the job will be most probably a correct outcome. If you do the job with consideration and care, it is possible that the result would not be good, but that primary reward is still there [for you]; when you do the job with care and with insight, Almighty God accepts it from you, even if one has made a mistake in the meantime; however, if you do it carelessly, no; Almighty God would be also discontent, [and] the possibility of [what you have done] corresponding to the right [thing] would dwindle as well. When you want to elect [somebody, [first of all] know and [then] elect [them]; [but first you have got to] know [them]. Make sure about their [faith in] religion, their commitment, their loyalty to the revolution, their steadfastness in the way of the revolution, their resolve and willpower, their courage and not being in awe [of enemies], [and then] vote; both in elections for the Islamic Consultative Assembly and in elections for the Assembly of Experts; it makes no difference, [because] both [elections] are important, and I have already talked about the importance of both of them.

When you do not know [the candidates], do not say ‘I do not know [them], so I will not vote’; no, refer to those people about whose [faith in] religion, their commitment and their insight you are sure, [and] ask them; this is the [best] solution. Therefore, the path is clear, the goal is clear, the duty and obligation is clear, [and] this is a big job as well. And when one does a big job and the divine job correctly, [then as put by the Quran:] “if you assist Allah, He will assist you;” [that is,] when you take step to assist God, Almighty God will certainly assist you. In that case, the result of elections will be a result, which God willing, will be to the country’s benefit regardless of what it is. And know that I firmly believe that despite all the efforts that the enemy is making – [and you know] during these 37 years, the enemy has been constantly endeavoring – to deal a blow to the revolution, and the revolution and country have continuously progressed despite its will, know that from now on as well, Almighty God has destined the final victory for you, the Iranian nation, and for this country and, God willing, you will achieve [your] goal and Almighty God will defeat your enemies and with God’s Grace, the enemy will not be able to deal any blow to this revolution and to this Islamic establishment.
I ask Almighty God to elevate the position of dear martyrs and to elevate the position of the honorable Imam [Khomeini], who opened this path in front of us, and [also] ask the Lord of the world the success of the Iranian people in all their issues, especially in this issue, which God willing, they will have to face two days from now.

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