The Leader’s Remarks in Meeting with Thousands of Students - 2 /Nov/ 2016

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

(Arabic prayer)

[This] meeting is a very, very illuminated meeting due to the presence of you young and adolescent people. The reflection of the divine light in the illuminated heart of a young person, [and] the pure heart of a young person, lights up [and] brings brilliance to the environment, and the likes of this humble one take advantage of the purity of your heart and of the brilliance of the divine light in your pure hearts. You are very welcome, [and] you started the meeting very well, [with] very good and masterly and beautiful recitation [of the Quran] by this dear brother of ours. The verses [of the Quran], which he had chosen [were very good, and] then, this beautiful group ballad [that you sang here] – [which] both had a good theme and a good rhyme – thank God, aromatized the meeting with the fragrance of your youth innovations.

Well, the meeting is [held today] on the occasion of the 13th [day of the Iranian calendar month of] Aban, which will be tomorrow. Although the 13th of Aban is an event during which a number of [important] events take place – [including] the event of the [beginning of the] honorable Imam [Khomeini]’s exile, [and] the event of the massacre of students on the streets of Tehran – the one event, which has made this day prominent, is the event of taking over and capturing of [the former] embassy of America [in Tehran], or in better words, the espionage den of America. Therefore, the 13th day of Aban, whose name in the country has been designated as the Day of [Fight against] the Arrogance, in my opinion – while that name is a correct name – is [also] the day of the youth; [it is] the day of the faithful youth, the revolutionary youth, the brave youth, the gallant youth, the innovative youths, [and] the youth who does something, which bars the enemy from [having] innovation and from moving. In this sense, it is the day of the youth.

Many years have passed since that day, but the meaning of that day still lingers. [The fact] that you heard the Imam described this move as the ‘second revolution’, was not meaningless. Since early hours [after the victory] of the [Islamic] Revolution, and even before [victory of] the revolution, the enemy started to hatch plots. A few days before victory of the revolution, Americans sent people here so that they would be able to launch a coup d’état and thwart the people’s move, and of course, they failed [to do that]. Then, when the revolution became victorious, they made all kinds and sorts of efforts, both official political efforts, which US Senate started since the early days [after victory of the revolution] by taking position against the Islamic Republic, showing hostility [toward Iran], [and] declaring sanctions [against Iran] – which these were official ways, [and] public ways [of hostility against Iran] – and [they also used] unofficial ways, in which contacted their agents, [and] their mercenaries inside the country, so that, they would be able to take advantage of the existence of different ethnic groups to create divide among the Iranian nation, of course they were punched in the mouth. Both our ethnic groups themselves – our Arabs, our Turks, our Kurds, our Lors, our Turkmens [and in short all ethnic groups], all of whom were target of this conspiracy – stood up against America, and faithful youths, [and] the young people, who at that time were not [even] called [the Islamic Revolution’s] guards, [and] were not called the Basij, but were guarding the revolution and were Basijis on the path of the revolution in the real sense of the word, took action and thwarted America’s conspiracy. Therefore, Americans started since the early hours [to hatch plots against the Islamic Revolution] and all these [measures] were apart from what was going on inside America’s embassy right here in Tehran.

After our youths went and captured this center [of espionage] and managed with a lot of effort to collect [and] put together the papers, which had been shredded, the documents, which had been thrown into the shredder, [and] stick them together and turn them into books, it was then that it became clear what conspiracies had been brewing during this period inside the American embassy. These books amount to about seventy volumes; have you read them? Why

there is no sign of selected themes of these books in the collection of our schools, our high schools, [and] our universities? Why? This is one of my objections. [I am asking] the new esteemed minister of education, who is present in this meeting, why you do not include these [themes] in the textbooks? Why you don't allow our young generation, [and] our new generation to understand and know what America has done to this place and what plots it has been hatching?

The step taken by students to capture the [United States'] embassy [in Tehran] was a reaction to all these evil acts, which was carried out victoriously; I mean, it barred the activities of America [as a] rude superpower with excessive demands in the country; this is what revolution means. That superpower, which had gotten used for 25 years, [and] 30 years that anything it wanted to take place and be done in Iran, it would do it and Iran was owned by it and belonged to it, [from] its [political] establishment, its government, [and] its king, [to] its oil, its reserves, its mines, its future, [and] its everything [once] belonged to it and were now taken out of its hands and it was waiting for an opportunity to strike back. [However, it] saw that [our] young people barred this attack and barred it and barred it and the Iranian nation stood up and the leader of this huge movement was [the late] Imam [Khomeini] himself.

I was abreast of the details of events [which took place] at that time; [because] during the same days, I frequently went to the spy den, sat [with students], [and] talked with young people, who were there, with others, [and] in the Revolution Council – at that time I was member of the Revolution Council – [and] I know what moves were made here and there in order to defuse that movement, but Imam stood [against all of them]. My dear ones! This is the story of America.

Today, I want to correct two mistakes. Two mistakes are being injected into the public opinion of our people. The factor behind this injection is, in the first place, the Arrogant establishment and America itself, and in the second place, some people inside [the country]; [these are] people, some of whom – I am not accusing everybody – are affiliated with American spy services or political establishment or special centers [in the United States, and] some [of them] no, are not affiliated [with any one of them], [but] are exhausted, are repentant, [and] are those who have smelled the pleasure of [the worldly] life. They [The aforesaid American centers] are relaying this thinking, [and] these two mistakes to these [people inside Iran, and] these [people, in turn,] develop them and spread them through various podiums, [and] in various places; [both] inside and outside the universities, [and] in the press and different places. Today, I want to correct these two mistakes.

One [of those two mistakes] is that they keep publicizing that if Imam said, "Shout all your cries at America," – which still applies today – it was out of bias and vanity; that is, there is no logic behind it; they want to promote this [notion]. They want to say that our youths, our revolutionaries, out people, [and] our officials, who take the bull by the horn and stand in the face of America and disclose its conspiracies are [only] biased people, [and] what they do is out of ignorant bigotry and out of bias; they want to say this, while [the reality] is right 180 degrees to the opposite. [The fact] that [Imam Khomeini] said, "Shout all your cries at America," is supported by a strong logic. That logic is that the basis of America's politics is to want more and encroach [upon other countries]. The history of America during these 250 years, which have passed since its inception, shows this – of course, much less [like this] at the beginning [of the United States, but] much more since about 100 years ago or a little less than 100 years ago – [and reveals that] the general policy of America is to ensure its domestic security by encroaching upon other countries and conquering numerous spheres of influence. They act like this; [and] this is among their policies. They enforced this policy in the West Asia region, enforced it in Iran in the era of the former [monarchial] regime, [and] enforced it in our neighboring countries. They were engaged in a tug of war over this issue with the former Soviet Union – [in which,] it [the Soviet Union] dragged [Iran] toward itself and this [the United States] dragged it toward itself [as well] – and Iran was considered as the sphere of influence of America. A little negligence after the [victory of the] Islamic Revolution would have caused the enemy, which we had kicked out of the door, to get back through the window; the Imam did not allow [this to happen] and prevented this.

The fact] that [Imam] said, "Stand up against America, [and] shout all your cries at America," means that [we must] defend [all human] values; not just those values, which are special to Muslims, but [we must] defend all human values. Today, as admitted by Americans themselves, the government of America and the establishment of America are poles apart from human values. Did you see this [recent] debate between the two [presidential] candidates in America? Did you see the facts they gave voice to? Did you hear [them]? They disclosed [what is going on inside] America. Multiple times more than what I said and some people did not believe and did not want to believe, these

[two candidates have] revealed [about the true face of America]. And the interesting point is that the one, who talked more explicitly, drew more attention from people. Since that man talked more clearly, [and] talked more explicitly, American people paid more attention to him.

The opposite side [Hillary Clinton] said, this [Trump] is acting in a populist manner; [and accused him of] populism; [but] why [he is being accused of] populism? [He is accused of this] because people looked at what he said [and] saw he was right; they saw [what he said] in the realities of their life. Human values have been annihilated and trampled upon in that country; [one reason is that] racial discrimination exists [in the United States]. Just a few days before this, that man stood up in his election campaign and said if you have colored skin, if you are a black [person] and a Native American, when you are walking along the streets in New York and Chicago and Washington and California and so forth, you cannot be sure that you would be alive a few minutes later. You just look [at his remarks]! This statement is made by a person, who expects to enter the White House a few days from now, sit down [at his office, and] run America. This is the meaning of American racism.

[He also] talked about poverty of Americans. He said that 44 million people in America are hungry. He said and others have said that less than one percent of American people own 90 percent of America's wealth. Human values have been trampled upon there; [and America is full of] discrimination, differences, racism, [and] trampling upon human rights. The "Death to America" that you shout, [and the fact] that [Imam] said, "Shout all your cries at America," means death to such things. It was due to these things that Imam said, "Shout all your cries at America." All these [facts] are [just] one side [of this issue], [and] the second side of the issue and another important factor in this issue is that these [Americans] provided the ground for dealing a heavy blow to the Iranian nation since early days [after victory of the revolution]; I mean, they gave refuge to [Iran's former shah,] Mohammad Reza [Pahlavi] in America in order to keep him there, provide [the necessary] ground, strengthen their agents here, with him being also present, [and] then once again do the same thing that they did [during the military coup d'état, which was staged] on the 28th [day of the Iranian calendar month] of Mordad in the [Iranian] year [13]32 (August 19, 1953) – that is, 25 years before that date. On the 28th of Mordad, Mohammad Reza also fled Iran. [At that time,] the British and American [agents] joined hands, entered the country under cover, took advantage of various embassies, found refuge, mobilized their [domestic] agents, made [them] ready, exploited the negligence of people at that time, [and] returned Mohammad Reza [to power] once again and it was the same return [to power] that inflicted so much hardship on this nation for 25 years and made this people's life a living hell. They wanted to do this once more, [but] the Imam prevented this, blocked it, awakened the Iranian nation and the Iranian nation woke up. Therefore, this anti-American slogan, [and] this shouting at America is not out of bias, is not out of ignorance, [and] is not out of obstinacy, [but] is out of logic, [and] is based on a logical and intellectual backbone and background. Therefore, both our dear youths, and those [people] who write and talk and have a podium to express [their viewpoints] – including the press podium, the university podium, the classroom podium, [and all other] different podiums – [must] know and pay attention that if toady, the Iranian nation chants slogan against America and has been already chanting [this] slogan during these [past] thirty-odd years, it has been due to a strong logic.

During these years, we also had [to engage in] eight years of war with [the former Iraqi dictator] Saddam [Hussein, and during that war] Americans stood fast behind Saddam, [and] helped him as much as they could. [Americans have been showing hostility toward Iran] after the war in one way, before the war in one way, during the war in one way, up to the present day in one way, in the case of the JCPOA (Iran's nuclear deal with the P5+1 group) in one way, [and] after [the conclusion of] the JCPOA in another way. A few days before this, this very American [nuclear] negotiator clearly said – and it was also aired on our television – that we have also imposed sanctions on Iran after the JCPOA. This is [the real face of] America. [Therefore,] resistance of the Iranian nation in the face of America is a resistance based on logic. [So,] the first mistake was that [some people] want to show that the [Iranian] people are resisting against America out of obstinacy. [However,] the reality of this issue is [totally] the opposite; [because] people are resisting America based on logic. This [will suffice for] correcting the first mistake.

The second mistake [and] the wrong and erroneous thought, this is also being injected [into the Iranian nation] somehow by Americans, while some people inside [the country] also promote it, and is more dangerous than the first [mistake] is that if we reached a compromise with America, our country's problems would be solved.

[This is] one of those strange and very dangerous mistakes. [They say,] if we reached a compromise with America, the country's problems would be solved. Well, now one can enumerate up to ten reasons to prove that this remark is

wrong, this remark is a lie, [and] this remark is a deceit. Compromise with America will by no means solve our country's problems; neither economic problems, nor political problems, nor security problems, nor ethical problems, but will make them [much] worse. There are ten or fifteen reasons [to prove this], which can be enumerated and listed for [proving falsehood of] this issue, the last of which is this very issue of the JCPOA. How many times I said during [nuclear] negotiations that these [Americans] are not trustworthy, these are liars, [and] these [Americans] do not abide by what they say; now you observe! Today, that person, who says that they are not trustworthy is not [only] me; [but] esteemed officials of the country, our [nuclear] negotiators themselves, who took so much trouble, negotiated for more than a year, went [there], [and] sat [down for talks], [for] ten days, fifteen days, [and] twenty days outside the country, broke sweat with all that trouble behind the negotiating table, [and] endeavored [a lot], [now even] they are saying [that Americans are not trustworthy].

During this very foreign ministerial meeting, which was held in New York about a month ago, our esteemed foreign minister also took part [in that meeting, and] they had also taken part. In that meeting, our foreign minister brings up a big indictment against them, [and] tells them you did this, which should not have done, [and] did not do this, which you should have done; [it was] an indictment, a list of accusations, [and] they had no answer [for it]. Well, these [Americans] are like this; [they tell us let's] reach a compromise over Syria, reach a compromise over Hezbollah, reach a compromise over Afghanistan and Pakistan, reach a compromise over Iraq, [and even] reach a compromise over domestic issues [of Iran]; with who? With the same one, who has not spared a moment to show hostility [against the Iranian nation]. Their goal is not to allow this nation to grow, [and] their goal is not to allow economic problems of this country be solved; [then, you think] the same [people] will help to solve [our] problems?

First of all, the opposite side is lying, is deceiving, breaches its promises and is stabber in the back, [because] at the same time that it shakes hands with one hand, as put by themselves, it has a stone in its other hand to hit on the head of the other side. Our [opposite] side is such a person. Secondly, [do you think that] America [really] wants to solve the problems of the Iranian nation? America itself is hit by crisis; why they do not say this? This [issue] has been said by all important bodies that pass a judgment on such issues in the world, [and] even Americans themselves have been saying this. America is hit by crisis, [including] economic crisis, international crisis, political crisis, [and] ethical crisis; it is itself hit with [all kinds of] crises. Today, the [national] debt of the American administration is approximately close to total gross [domestic] product of America; this is [a clear] sign of crisis, [and] it is economists who say this. They say whenever debts of a government get close to gross [domestic] product of that government, it is in crisis; this economy is a crisis-hit economy; [and economic situation in] America is like this today. The amount it owes in debt is about close to sixty-odd percent of its gross domestic product; [now,] who this [crisis-hit government] is going to help? This [crisis-hit government] wants to suck [other nations' resources], [and] wants to take away [what other nations have] in order to repair itself; will [such a government] help the economy of another country? This [explanation is] from economic viewpoint.

[Americans] are facing crisis from a political viewpoint as well. Today, without an exception, at any point in the world – I say this categorically – that a nation rises up, [and] starts to move against a dictator, against a government, [and] against a [political] establishment, its slogan is "Death to America." There was a time when the slogan of "Death to America" only belonged here [in Iran]; today, in the West Asia region, in the East Asia region, [even] in Europe itself, in the region of Latin America, [and] in the region of Africa, those nations, which stand up [against their dictators] their first slogan is against America; this is the political situation of America. Can any crisis be bigger than this?

America had a plan for the West Asia region. Look, you do not remember; of course, it was not a long time ago, it pertains to ten [or] twelve years ago, but well, you young people do not remember that time. The then American foreign minister said, "We want to create a Greater Middle East." In the case of Lebanon and the 33-day war [which was launched by Israel against Lebanon], she mentioned the Greater Middle East. What does the Greater Middle East mean? They call the West Asia region the Middle East; the Greater Middle East means a region from about Pakistan to the Mediterranean; that is, all countries in this region make up the Middle East and America had come up with a general plan for the entirety of this region, [according to] which [it wanted] to keep all these [countries] in the palm of its hand with Israel as [the main] axis; this is what the Greater Middle East means. Today, the situation in this [so-called] Greater Middle East of that [American] foreign minister – who was a lady the poor soul who said this – has reached a point that these [Americans] have been stalled in the case of Syria, have been stalled in the case

of Iraq, have been stalled in the case of Lebanon, have been stalled in the case of North Africa, have ran aground in the case of Libya, [and] have been stalled after they entered the case of Yemen. This is the international political situation of America. Can any crisis be bigger than this? Is this [crisis-hit] country supposed to help you? Is this [crisis-hit] country supposed to solve the country's problems?

We are the opposite point; praise be to God. This is what God does; [and] this is God's favor to this nation, which He has bestowed courage upon them, has bestowed insight upon them, [and] has bestowed steadfastness upon them, [as a result of which, the Iranian people] put up with problems, [and] the faithful men and women of this nation were able to move in such a way and act in such a way that today, the Iranian nation holds its head high in the Middle East. In Iraq, in Syria, in Lebanon, in Yemen, [and] in the Persian Gulf region, wherever you look, Iran is a brilliant countenance. It is them [Americans] who are in crisis from an economic viewpoint, are in crisis from a political viewpoint, are in crisis from an international viewpoint, [and] are in crisis from an ethical viewpoint.

From an ethical viewpoint – both with regard to issues related to sexual ethics, or [in issues] related to financial corruption – [America is in crisis and this is according to] what they say themselves, is published in their print media, [and] is said by themselves – of course, this is much less than the reality – and [according to] what these two respectable!!! presidential candidates [are saying, considering that] one of these [two] will finally enter the White House a few days from now and become president there. It is safe to say that they are not talking nonsense; [because although] the two of them are not friendly toward each other, they have joined hands in order to disclose [facts against] America and to do away with America's credit and have been successful [in this regard] as well. How such a country can come to help Iran? Why they infuse this wrong [notion] into the minds [of people] that "if we solved our problems with America and reached a compromise, the country's problems would be solved?" No sir! [Reaching a] compromise with America will not solve the country's problems, but will increase them. If we have political problems, [and] if we have economic problems, we must solve our problems on our own; [and] you must solve our problems, you young people.

Let me tell a few sentences now [and] here to you young people; after all you are the most beloved ones that we have; you are like my children, are our children, are our youths, are our hopes, our future is in your hands, [and] the future of this country is in your hands. We will be gone [at last]; it is you, who live on, [and] it is you, who must run this country. Let me tell you a few sentences. My dear ones! You [must] get yourselves ready for the future; [and] must get yourselves ready to manage this country. The remedy to problems in this country – whether problems that we have today, or problems that we will have after this, or problems that face any country and nation; after all, no country is without problems – and resolution of these problems depends on the will and resistance gushing out from within the nation. From within the nation must gush out resolve, resistance, firm determination [and] steadfastness; [at the same time, our] eyes [must be] open; [and our] spirits [must be] strong through putting [our] trust in God and [having] self-confidence. If we put our trust in God and [also] trust ourselves, our spirits will be strong, both in the scientific field, and in the managerial field, and in the administrative field. The point on which I put emphasis is the revolutionary spirit; this spirit must be preserved. What is the meaning of revolutionary spirit? It means that a revolutionary person has courage, is given to action, is given to taking measures, uses initiative, breaks deadlocks, cuts the knots; is not afraid of anything, has hope in the future, [and] moves toward a promising future by pinning [his] hope on God; this is [the real] meaning of being revolutionary; such [a person] is revolutionary; [and therefore,] this revolutionary spirit must be preserved.

Some people act [completely] to the opposite of this, some people talk to the opposite of this, [and] some people manage [their respective organs] to the opposite of this, [and by doing so,] they cause young people to lose confidence in the future, to lose confidence in the revolution, and get the youth away from sincere words of the Imam. Well, this ruins [all positive efforts] after all; [and then the same people] complain about [bad] times! They complain about [bad] times. Who makes the times? As put by [the Iranian poet] Saeb [Tabrizi]: "he who makes the times stands more accused than the times [themselves]"; who makes the times? I and you make the times; we make the times. If it is bad times, one must look at me and you, [because] it is us, who make the times. When we do not take our steps firmly, when we ignore recommendations of the Imam – that sharp eye, that erudite soul, that soul, who was overflowed with knowledge, [and for this reason] saw [all issues] clearly, understood [them] well, [and] recognized [all issues] well, [and who] has blazed the trail for us – [then the times will be bad]. The last will of the Imam is close at hand for us; well, those who have any doubt, [can just] take a look at this last will and see what the

Imam has said.
When we take people away from these [recommendations], take the youth away from these, push the youth toward hedonism, [and] push a young person, who is [naturally] inclined toward chastity, toward disregard for issues related to chastity and the likes of this, well, it is clear that the result will be bad, and the times will be bad. Of course, fortunately, they have not been able [to do this] up to the present day, and will not be able [to do it in the future]; [because] our youth is very good. [If] we inject hedonism [into the society] in the name of freedom, [and] infuse [the society with the spirit of] compromise and submission to the enemy in the name of rationality and rational viewpoint, well, the times will be deteriorated after all. This path [of resistance against enemy] must be continued with strength. [Imam Ali] Amir al-Mo'menin (PBUH) says in [his book] Nahj-ul-Balagha that "there are hearts, which are overturned after having been resistant, and there are men, who go astray after having been healthy [in mind]." Some hearts were doing the right thing once, trod the right path, [and] moved correctly, but they turned [from the right path] later. The word 'zigh' [which Imam Ali (AS) has used in his statement] means getting turned over. The prayer, "Our Lord, let not our hearts deviate…" – which is in the Quran – [actually] means "O God! Do not allow our hearts to be overturned," [that is,] if we [used to] understand right, do not allow us to misunderstand and misinterpret [the facts] now.
Amir al-Mo'menin (PBUH) says some people once treaded the right path, but their hearts overturned. Now, why [people's hearts] get overturned? God does not do wrong to anybody, it is us, who get immersed in [the fleeting desires of] the world, get immersed in misplaced kindness, get immersed in ambitions, get immersed in nepotism, get immersed in factionalism and party politics [and, as a result,] our heart gets overturned and we turn our back on that correct path, [and] on that original resistance. [Imam Ali (AS) says:] "…and there are men, who go astray after having been healthy [in mind];" one day, they were healthy [in mind and thinking, and] then went astray. These [issues] are blights [of humanity], [and] these [blights] must be prevented and refuge must be sought with God in their face.
My recommendation to the youth is to look [at all issues] with an open eye, look with insight, [and] do not accept any word from any speaker. The origin of [our nation's] movement and the origin of the revolution is the honorable Imam; [therefore,] consider his words as the last say; look and see what the Imam said. Do not [accept when they] say 'if the Imam was present today, he would have behaved like this'; no, this is wrong; we have been with the Imam for many long years and we know the Imam better than them. If the Imam was present today, he would have shouted the same Abrahamic cry, [and] the same idol-shattering cry [even] today; the same cry, which awakened the nation and get them to [carry out] the revolution. Well, you say "Death to America," [and] I agree to that as well and have no objection.

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