The Leader’s remarks in meeting with people of Qom on the occasion of Dei 19 uprising - 8 /Jan/ 2017

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

(Arabic prayer)

You are very welcome, the dear people of Qom, brethren and sisters from among the people of Qom, [and] from the honorable religious seminary of Qom, [and] I welcome all of you. You took trouble [to come here], and did [me] a favor.
We must venerate this incident, which is [very] great and influential and continues in history [of the country]. I have talked a lot about [the popular uprising that took place on] the 19th [day] of [the Iranian month of] Dei [in the Iranian calendar year, 1356 (January 9, 1978)] and merits of the people of Qom. [Therefore,] anything that I say [here] would be repetitive and has been said time and time again. The gist of it is [summarized in] this honorable verse [of the Quran], which this esteemed reciter read out: “Not equal among you are those who spent [their money for God] before the conquest [of Mecca] and fought. Those are greater in degree than they who spent [their money] afterwards and fought.” The people of Qom started their uprising before a major move was seen and started by the Iranian nation. Well, the move made by the people of Qom was a very effective move and shook the entire Iran. [The uprising of the people of Qom] turned all prepared hearts toward an opportunity and a potentiality and a fact and [in doing so, it] got the [Islamic] movement going, which led to other issues that you know. There is no need to repeat [the past] remarks [on this uprising, but] what is necessary is to learn a lesson from these developments. [We] must learn a lesson from these developments. The lessons are put forth in turn. Every day, we – [I mean,] I, you [and] the entire nation – need to learn a lesson from past developments.
With regard to what happened in Qom, the main point which must be noted and I have repeatedly explained and keep repeating, is that the people of Qom took a timely step at that juncture. Every step, when take on time, will be always effective or its effects increase. If we let the same step be taken belatedly, [and] if it is taken after the passage of some period of time, it sometimes loses its effects, or its effects would be less. The prowess of the people of Qom was that they understood this point immediately, they recognized the enemy without delay, and gave an answer to it as time was still ripe. Otherwise, if after the enemy showed that evil [and] conspiring behavior toward the honorable Imam [Khomeini], they had dawdled, [and had said] we will take [the necessary step] now, [or will] take it tomorrow, [or] take it a month later, these later developments would not have come about at all. Every obligation has a [prime] time, [and] that obligation must be fulfilled at its proper time; [and] the best time for fulfilling an obligation is its prime time, [that is,] the time that it has the greatest effect.
Well, some people do not carry out the obligation at all, [and say], take it easy; some people do it with some delay; [and] some others fulfill [the obligation] when the time has passed, like [what happened in the case of] the Repentant Ones [after Imam Hossein (PBUH)’s uprising on the day of Ashura]. At the time that the Repentant Ones should have entered [the arena and helped Imam Hossein (PBUH)] – that is, on the day of Ashura – they did not show up, [and] they only moved when it was too late. Or [another example] is the uprising by the people of Medina under the leadership of Abdullah ibn Hanzalah. They stood against [the tyrant ruler of their time] Yazid ibn Muawiyah, [and] drove out the governor of Medina [who had been appointed by Yazid], but it was too late. They should have done this at that time, they heard that Hossein ibn Ali (PBUH) had left Medina, but they did not; they took that step belatedly, [and took that step] one year later; the result was the same, which has been recorded in history; that is, they were massacred, routed, and annihilated, [and] they could do nothing. [Therefore,] every step must be taken in time. Well, if we want to do something [like an obligation] in time, we must [first] know the obligation, [and] know what should be done in order to do it in due time.
What I am saying is that this revolution was a long stride, which the Iranian nation took in order to get itself rid of

humiliation of dependence and humiliation of backwardness. This revolution was a huge move in order to cleanse this nation of [two major plights of] dependence and backwardness –these two great humiliations – due to the blessing of Islam and under the guidance and leadership of Islam; there were two longstanding [and] chronic ailments [in this nation, and the revolution aimed to remedy these; this is why the revolution came about and the Islamic Republic establishment was founded on this basis. Well, listen closely; when a movement is launched for this purpose to free the nation from dependence and backwardness – and it has been also successful and has progressed as well – those people who were benefited by backwardness and dependence [of the Iranian nation would naturally] stand against this movement, this revolution and this establishment; this is quite natural. It is not like that we are creating enemies. Some people keep saying that 'Sir do not create enemies incessantly!" [They ignore the fact that] the enemy is created by the nation's movement.

Assume that a bully has come and usurped your house, your shop, the place that you rest in, [and] your life. When you move to drive him out, well, you have done what has been your right, [and] have reclaimed [what has been] your right, but he shows hostility toward you. As long as he has a hope that he would be able to overcome you, he would deal blows to you. We have not created new animosity with anybody; it is them who are being hostile [toward the Iranian nation]. Those people who are benefited by Iran's dependence on them, are now hostile toward us; [and are] blood enemies. Those who are benefited by the Iranian nations' backwardness are now hostile toward us, [and are] blood enemies, [and] irreconcilable enemies. Of course, this hostility may not continue until the Day of Resurrection; [as put by the Quran:] "Perhaps Allah will put, between you and those to whom you have been enemies among them, affection." It is possible that sometimes something may happen in the future – a hundred years from now, [or] fifty years from now, I don't know – which [may cause] this hostility to go away; but what is the condition for the termination of this hostility? [The condition is] that [the enemy] would either lose hope or mend its ways; and now this [option of mending ways] is unlikely to happen, [because] it is unlikely for superpowers to mend their ways. Well, therefore, this hostility exists. That lesson, which we must learn that we must act timely, that [lesson] is based on this [premise] that we must know the enemy, know the direction and orientation of its hostility, [and] become so insightful that any move that the enemy makes, we would know what its goal is. If [that move] is directed toward us and concerns us, we must find a countermeasure for it, stand up to it, [and] resist. This is our duty. Now, today, I will say a few sentences and a few words about this issue.

First of all, who is the enemy? Today, the enemy is conspicuously America, Britain, international tycoons, Zionists and their proxies; now, their proxies are not very important, [and] have no value, so that one would mention them by name; these [enemies that I named] are the main [adversaries]. America is the enemy of the Islamic Republic, [the enemy of] the independent Iran, [and the enemy of] an advancing and progressive Iran. The UK, which is old and worn-out colonialist [power] of past times and now wants to infiltrate into the region once again, is the enemy; Zionists are the enemy; international capitalists and international tycoons are the enemy; these [parties] are true enemies [of the Islamic Republic].

Of course, let me tell you that these are not the only enemies. In addition to these [enemies], there is another foe and it resides inside ourselves. What "inside ourselves" means? It means me, you, that given official, [and] that given young person. What is that internal enemy? That internal enemy includes [such negative traits as] lack of motivation, despair, listlessness, lack of vitality, [and] laziness; these are our [internal] enemies. [As put by Prophet Mohammad (PBUH) in his prayer:] "O Lord! I seek refuge in You from laziness and senescence, and cowardice, and misery, and negligence, and ruthlessness, and poverty," because these are [among] our [internal] enemies. [In another prayer, we say:] "O Lord! I seek refuge in You from a soul, which is not satiated, and a heart, which is far from humbleness, and from a prayer, which is not heard, and from prayers, which have no benefits." These [issues] are among our internal enemies; [and this is why] we do not blame all [problems] on external enemies. If we act improperly, if we do not act on time, if we become lazy, if we identify the enemy mistakenly, if instead of the real Great Satan, an unfit and misguided brother – who is our brother, though unfit and misguided – becomes our Great Satan, [it is then that] we would be dealt a blow. Therefore, this is also our enemy, [and] we must be vigilant. When I talk about foreign enemies, it does not mean that we have no flaws within ourselves; no, erroneous policies, bad policies, bad behaviors, various unjustified differences, laziness, not taking [timely] actions, [and] narrow-mindedness, these [are among those traits, which] are our [internal] enemies; these [enemies] also exist.

Well, [when] we say that America, Britain, [or] that given foreign enemy [are plotting against us], [are] we just

chanting slogans or no? Let me tell you that this is not [a mere] slogan; [because] this is based on realities. Well, I am informed of what is going on in the world. When, for example, the good-tempered US secretary of state recommends the next administration in his farewell letter to be tough on Iran, [and tells them to] 'be as tough as you can [on Iran, and] maintain [anti-Iran] sanctions [in place, because you must] know that concessions can be taken from Iran by being tough, just in the same way that we did' – he says that – well, this is the enemy. Now, this enemy is the smiling enemy. There was an enemy, who clearly asserted that Iran is part of the [so-called] Axis of Evil. He [the US secretary of state] does not say this explicitly, but his behavior is the same (as the previous enemy). This is the enemy. Therefore, if we keep saying enemy, enemy, it is not because we want to chant slogans, nor as some unfair people claim, it is because 'they have failed to set their domestic affairs in order and have to create an enemy'; no, this is not [aimed at] creating enemy; well, [to those who don't believe, I say] there is the enemy, [and all you have to do is to] open your eyes to see [the enemy, because] if you close your eyes, of course, you will not see it; if you bury your head in snow, you will not see [the enemy]; however, if you hold your head up, [and] look, [you] will see it.

I said Britain [is our enemy]. [You see that] Britain has once more returned to the Persian Gulf. Of course, since a couple of years ago, I was informed [of their plan]; [and] I had been told that these [British forces] are bent on returning to the Persian Gulf once more; now, they have come. They come here and [give promises] to a group of rulers of the Persian Gulf [states] – though there is no true friendship between them, and it is not like that we think they are really intimate with these Persian Gulf rulers; no, they just want to take advantage [of them, because] they know they can control [these rulers]. [Therefore,] they come [to this region and] talk to [these rulers] in this way [and] tell them that Iran is the threat! Well, [in reality,] the British themselves are the threat. At present, British circles deliberate [and] make decisions for the region and for the Islamic Iran. One of their decisions is to partition regional countries. What I am saying [about this issue] is not an analysis, nor is it a conjecture; [but] these are [based on credible] information. They say the time for [having] one [united] Iraq, one Syria, one Yemen, [and] one Libya is past; which means that Iraq must be partitioned, Syria must be partitioned, Libya must be partitioned, [and] Yemen must be partitioned. They do not mention Iran by name [in their plan], because they do not dare, [and] are afraid [of Iran].

They are extremely afraid of the public opinion in Iran; otherwise, they [want to say] the same thing that [Iran's former shah,] Mohammad Reza [Pahlavi] said before leaving the country that "if I leave, Iran will turn into Iranistan." He meant that Iran would turn into [a country] like Afghanistan, like Turkmenistan, [and] like these [poor countries], [and meant that if he left], a part [of Iran] would remain here to be called Iranistan, [and] the rest would be divided among various governments. These [British officials] want to say the same thing; were hoping for this [to take place], [and] also made their efforts [to achieve this goal], [and] they were punched in the mouth, but it still lingers in their mind, [though] they do not give voice to it. Well, this is the enemy, [do you expect] the enemy to have horns or tail? As of now, they are deliberating [and] are thinking about the period after the termination of the JCPOA [Joint Comprehensive Plan of Action] to see what limitations they must impose on Iran after that. They think that the period [for the implementation] of the JCPOA must take, for example, ten years, [or] twelve years [at most]. They are thinking about that time as of now [to decide] 'what we must do with Iran at that time, what to say, [and] how to act in order to cause limitations [for Iran]'. Can an enemy be worse than this? Be more evil than this? When I say Britain is evil, this is [the reason for] their evilness.

One of the plans, which they clearly announce, is to train and arm selected [groups of] local people; that is, they say, 'in these countries, including Iran, we select people from Iran itself, establish contacts with them, train them, [and] equip them – [taking into account that] today, equipping [such people] is easier, [because] there is the Internet and there is the cyberspace and there are various [means of] communication – in order to [allow them to] start fighting the country, fighting the Islamic establishment, [and] fighting the nation'; these are the things that they are saying; well, this is the enemy.

This enemy must be known. As I said, both the enemy and methods of hostility must be known. [Everybody] should know the ways and methods and orientations that these [enemies] have chosen for [showing their] hostility; officials must also know, people must also know, our youths must also know, our laborers must also know, [and] our academics must also know [these methods]. They must know [what is the main] goal of the enemy – now sometimes in their radios and [within their inner] circles, they say that our goal is that given person, for example assume [they

say our goal is] Ali Khamenei, but they are lying – [because] their goal is the Iranian nation, their goal is the Islamic Iran, [and] their goal is the Islamic establishment. Even if they show hostility toward this person or that person or that given organ and organization, it [is] because they think that this [person or organization], for example, has stood up to them and is against them; [therefore,] they reach the conclusion that they must take him away, and I will explain more in this regard.

Well, what we must do for our turn? Our duty is that we [must] make the country both powerful and resistant. [We must] increase the power of the country and make it resistant. How the country's power can be increased? These are issues over which we must think and for which we must make plans. This planning is a duty for all, it is a duty for officials, a duty for politicians, a duty for religious seminaries, a duty for universities, a duty for active cultural elements, [and also] a duty for active political elements. We must make plans on these [goals]. We must make [the country] resistant and make the country powerful.

How [we can] make [the country] powerful? What are the elements of a country's might? I count a few of them: one of them is the Islamic faith, [and] religious faith. Religious faith is among the most important elements of resistance and activity of this country; [and] it is not special to today, [because] since 130 years, [or] 140 years ago up to the present time, any time that a move has been made in this country, which has been efficient, created a current and been effective, has had the element of religious faith as the first say. Let us start with the issue of [imposing a ban by religious leaders on the consumption of] tobacco [in protest to British colonialism]. The issue of [banning consumption of] tobacco, which was a huge popular move in the country, had the religious element [on its side]; a [religious] source of emulation issued an edict, [and] people acted upon his edict due to their religious faith and repelled from this nation a major treachery, which could have wreaked havoc on this nation for years; this is just one [case of the effects of the religious elements].

[The] constitutional [revolution was another example]. The constitutional revolution was a move, which could proceed through the pioneer role played by the ulema, who were the symbols of people's religious faith. Yes, there was also that given intellectual [figure], that given writer, [and] that given covert circle in the country; I am not saying that they were not [present], but they could not proceed [in this matter and] were not able to do anything, because they had no influence on people. What brought people into the arena during the constitutional revolution was the presence of such high-ranking clerics as the late Sheikh Fazlollah Nouri, like late Seyyed Mohammad Tabatabaei, [and] like late Seyyed Abdollah Behbahani; these were great clerics of that time. In Tehran and in Tabriz, great clerics [played a similar role], in Isfahan, great clerics [played their role], [and] in some other cities likewise, in Fars [province] likewise, [and in all those cities] great clerics were vanguards [of the revolution] and people followed them. Of course, well, here, the British [politicians] were cleverer than us. They created discord both among the clerics [and among people]. In Tehran, hey created differences between those two honorable clerics and the honorable martyrs, Sheikh Fazlollah Nouri. Sheikh Fazlollah Nouri, who was the first in line for the establishment of constitutionalism, was hanged on charges of being against constitutionalism! This is what they did. They drew people into their embassy and a group [of people] gift wrapped the constitutionalism and presented it to the British and this is why constitutionalism led to the rise of Reza Khan and fifty years [or] sixty years of backwardness for this country. However, it was religion, which started constitutionalism.

[Another example is] the oil industry nationalization movement. Look, these are [lessons from] history. [The fact] that I keep telling you to read history, [and] to reflect on history is for this reason. If it was not for clerics and was not for the religious motivation, the oil industry nationalization movement would have certainly failed; everybody must know this. Ayatollah [Abolqasem] Kashani was at the forefront of this movement. He was supported by such a religious source of emulation as late Aseyyed Mohammad Taqi Khansari in Qom. The people who promoted this idea included a group in Qom and a religious scholar in our [city,] Mashhad; he was a first-grade preacher and a first-grade religious activist, [who was also a good] speaker [and] thinker. These [people] were those who promoted the [oil industry] nationalization movement, [and] people joined [this movement] because of religion. Later on, when they separated late [Ayatollah] Kashani [from the movement], boycotted clerics, [and] marginalized religious figures, [then Iranian prime minister, Mohammad] Mosaddeq failed [in pulling off the movement, and] it turned into its opposite. An American with a suitcase full of money arrived in Tehran and changed everything.

The [role played by the] element of religious faith [is clear] in all [Iranian] movements; [its role] is clear in the 15th of Khordad [uprising], is clear in the Islamic Revolution, [and] is clear in the case of the Sacred Defense [the Iraqi

imposed war against Iran]. In various cases, religion and religious motivation pulled people [into the arena]. That given person, four sons or three sons of whom have been martyred in the path of God, is happy that they were martyred in the path of God. Religious motivation and faith-based motivation is an element of [the country's] might. This [element of power] must be preserved, [and this is why the enemies] show hostility toward this. Today, hostility is shown toward people's religious motivation from all corners in order to do away with these faiths, firstly among the youth and then in other social classes, under various pretexts. This is what the enemy is doing today.

In addition to religious faith, religious knowledge is also [necessary]. Religious faith must be accompanied with [religious] knowledge; what is religious knowledge? This very fact, which was expressed by late [Ayatollah Seyyed Hassan] Modarres, who said, "Our religiosity is the same as our politics [and] our politics is the same as our religiosity" – and our honorable Imam [Khomeini] both said and put in action, this very concept and this very fact – this is one of the elements of our country's might. Today, one of the basic recommendations, American and British think tanks are presenting to their [activists, including] press and media and Internet and political and other activists after deliberating, thinking, and making plans, is that they say the political religion must be opposed. I mean, they are propagating [the idea of] the separation between religion and politics, that is, separation between religion and [people's] life. [They want a] religion, [which is limited to] the corner of the mosques, an indoors religion, a religion that is only in [people's] minds, not in action, so that, economy would be irreligious, politics would be irreligious, submission in the face of the enemy would not have anything to do with religion, [and as a result,] there would be fighting against the [real] friends and getting along with the enemies – in contrast to stipulations of the religion – even though the appearance [of the establishment] may be religious. [Our enemies] want this.

Religious knowledge means that religion is never separate from government – [and I mean] all religions; this is what we claim that all religions are like this, even Christianity. However, that [religion in which this point] is absolute and clear and evident [is the religion of Islam], and the first step that the Reverend Prophet (PBUH) took after his time of loneliness in Mecca, was to establish a government and [in doing this, he] managed to promote religion by casting it in the dye of government, it is not separate from the government. The meaning of [what they say] that religion [must be] separate from government, it that religion must always suffice to giving advice, always keep talking and those in power would do anything they want to the opposite of religion and against religion, and any time they wanted, they would kick these [religious people] in the head; this is what nonpolitical religion means. [Our enemies] want this [kind of religion], [and] pursue this [goal]. No, this [religious] knowledge must exist that religion is not separate from politics; and the enemy of religion is afraid of that religion, which has government, has power, has army, has economy, has financial system, [and] has various administrative bodies. [The enemy] is afraid of this [type of] religion; otherwise, [if it is] a religion according to which people go and [do acts of] worship at a mosque; well, who cares [about it]? Let them do this for one hundred years. Therefore, this [religious knowledge] is one of the elements [of the country's might]. Know that lack of separation between religion and life and politics and flow of religion through the entire social life, is a correct religious knowledge; this must be realized and [achievement of] this [goal] must be pursued. Otherwise, the [mere] name of the religion and the name of us as clergy and clerics and the likes of these cannot do anything; we must really move.

One of the elements of power is rapid scientific movement; [and is] scientific power. I have frequently mentioned the [Islamic] hadith [which says:] "Science is the Sultan." [The enemies] are also against our scientific power.

The same local elements, which that evil British recommended, and emphasized that 'we must recruit these [elements] inside countries and equip them', the same elements sometimes try to sow despair among our youths in universities in order not to take any scientific move; if they are talented, [the enemies would try] to make them immigrate abroad; [they tell him:] 'Sir! Go to that given place; why you are staying here; you are just wasting yourself [by staying here]'; [and in doing so] they also give money and give reward [to them] as well. Of course, our faithful youths are staying [in their country]; I can bear witness to this. Despite wicked acts that some of these elements, who have sold themselves to the enemy, do inside and outside universities in order to sow despair, our youths, [and] our faithful youths are standing fast. A few days earlier, a [group of] medal winners and elites of a prominent university of the country were here, [and] they talked in such a way that one would be really speechless due to beauty and correctness and firmness of what they said. Now, I will explain that these [enemies] have not known our people [properly], but their plots must be recognized. One of the ways to make the country resistant is the scientific movement, which must neither be stopped, nor its pace be reduced.

Another issue is economic progress and resolution of people's problems. One of their goals through these sanctions is to draw a wedge between people and the [Islamic] establishment. [The enemies] want people to be afflicted with problems; that there would be joblessness would be [economic] stagnation, [and] there would be various economic problems. [They want] us to keep talking while people [are] afflicted with [all kinds of] problems. They impose sanctions [on us] in order for these things to take place and [even if] they apparently remove sanctions, they remove them in such a way that problems would not be resolved. What are we supposed to do for our turn? Our antidote is that we must do something that the economy would be a strong, resistant and sustainable economy; that is, the same "Economy of Resistance" about which I have frequently talked and talked and talked. This is also among elements of the country's might. A country that has a powerful economy, its currency would gain value as well, its officials would gain value as well, [and] its people would have credit as well and nobody can impose [their will] on them anymore. I have said repeatedly that we must get ourselves rid of this [current state] of sucking oil [out of our wells] and being dependent on oil [revenues] and we must gradually reduce this [dependence]. The politics of oil and fluctuations in oil [prices] are controlled by others; oil is ours, but it is controlled by others. We must be able to make the country's economy resistant, [and] do something [to make it] strong. This is one of the elements of [the country's] might.

Preserving the national dignity in international negotiations, [and] in [diplomatic] exchanges, [which means] not giving in to force, [and I must point out that] preserving the national dignity is [also] one of the elements of the country's might. In that meeting where we have sat down and are talking to our opposite side, they look to see how our morale is, how our motivation is, [and] how our perseverance is. [The opposite side] will deal with us according to the assessment they have made. [Therefore,] we must preserve the dignity of the nation, [and] the dignity of the country; [then] the people will also feel dignified [and] this will become a capability and a source of might for the country.

Well, if we really recognized these means of resistance, [and] if we recognized the direction in which the enemy works, then we could make plans against the enemy, draw a plan, [and] create these very factors of might in ourselves. [However,] if we do not recognize [the enemy and its ways,] then sometimes we may even help the enemy. I have explained frequently that suppose at a war front, a combatant soldier falls sleep, and then wakes up; and is dumb-struck and does not know what he is going to do, if he fires the artillery [in this state of confusion], [he] may even hit the friendly force. If you do not know on what side the enemy stands, [and] on what side the friendly force stands, the artillery that you have fired may hit the friendly force instead of the enemy. This is why [having] insight is necessary.

The enemy seeks to do away with these elements of national might – which I explained – [and] this is the enemy's goal. It wants to do away with [people's] faith, to do away with chastity and modesty, to do away with commitment to religious fundaments, to do away with firm belief in the rule of religion, to tarnish [the nation's] national dignity, to stop [our] scientific movement, [and] to undermine those organs and organizations, which stand for the might of the country and the might of the nation. [If] you see that the IRGC [Islamic Revolution Guards Corps] is under attack, the Basij Force is under attack, [and] the Guardian Council is under attack, it is for this reason. I do not care about this recent bickering between the heads of two [executive and judiciary] powers, [because] these are not important issues, [as] these will come to an end through the divine power and assistance; [so,] they are nothing important, [and it is] the enemy, who wants to magnify such things. However, everybody should appreciate an independent and brave and categorical judiciary; [and] everybody must help [such a judiciary]. I both support [various] administrations and support the judiciary, and support the Islamic Consultative Assembly – [and in short,] I support everybody – but we must see what can cause the enemy to fail in achieving its goal? If we could have a powerful security service, have a powerful [and] popular military apparatus, have a huge popular movement known as the Basij, have a clergy that is aware of [the necessities of] time and knows its time and is present in the arena, have a totally powerful judiciary, [and] have a plan-making, accurate, and courageous administration; if we have these things, the movement of the Iranian nation and the movement of the country will be successful. These [elements of power] must be obtained, [and] they must be sought out. We must thank God and preserve every one of them that we have, obtain those we do not have; [and] make them available to ourselves.

Today, fortunately, there are very good moves [being made], both in the field of science and culture – as I said before – [and in other fields]; [as a result,] the best medal winners in the country are Basiji youths. I hold numerous

meetings with students here, [and] one of those meetings took place just a few days ago when medal winners and Basiji youths from Sharif University [of Technology] had come here. [Winning of] scores of medals [by] scores of prominent and elite youths was just one example; there are many other examples as well. [Among] elite youths, active youths, [as well as] lively, intelligent, [and] academic youths [and] students and also among university teachers, [people] with revolutionary way of thinking, with revolutionary motivation and with revolutionary resolve exist today. The same is true with the field of culture, the same exists in the field of art as well [and] in the field of politics as well. We must help these highly motivated youths in all these fields that I enumerated here as much as we can.

Of course, I am saying this with certainty that despite all its plans, the enemy has not known our people, has not known the Iranian nation [and] makes mistakes about them. You saw that [during post-election unrest] in the [Iranian] year of [13]88 (2009), they made a mistake and launched that sedition and took it to those limits, which they thought were very narrow and sensitive and accurate limits, [but] all of a sudden, the popular move made on the 9th [day] of the [Iranian month of] Dei took everybody by surprise. This move on the 9th of Dei in the [Iranian] year of [13]88 (December 30, 2009) was of the same quality as the move you made on the 19th of Dei in the [Iranian] year of [13]56.

Therefore, all active [social] classes in the country, from clerics, [to] academics, state officials, state managers, especially senior state managers, members of the Islamic Consultative Assembly, intellectuals, [and] writers, we are all duty-bound to bolster the elements of might in the country, which I enumerated.

That person, who loves Iran, must know that attacking the Islamic faith of the youths is treachery to Iran. There are some people who love Iran, who love the country, [but] are not very much committed to and interested in religion and Sharia and things like these. [However,] even these people must know that if they really love Iran, if they really are not traitors and are not an enemy under the guise of a friend, they must not undermine religion – [especially,] religion among the youth, and [religious] faith of the youth. He who undermines the faith of the youth is betraying the country, not just religion. These elements of the might of the country and nation must be bolstered, preserved, [and] pursued by all these [social] classes.

And fortunately, today, a very large group [of people] is fulfiling this duty and [their number] will continue to rise after this. The lesson that I and you [must] learn from the incident [that took place] on the 19th of Dei must be this, that we have to know the enemy, to know the direction of the enemy's work and we have to stand against it on time, in time, [and] with any means that is available to me and you. If we did this, know that our global and international enemies – those [enemies] that I mentioned, including America and Britain and Zionism and international companies and international tycoons and spiteful enemies – will not be able to do a damn thing against the Iranian nation. Well, praise be to God, those of you who wanted to chant slogans, totally did what they wanted to do in this last moment.

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