On the anniversary of Imam Khomeini's passing away - 4 /Jun/ 2021

In the name of Allah, the most compassionate, the most merciful

Praise is to God, Lord of the worlds, and prayers and peace are upon our master Muhammad and his pure family, especially the last of this holy family, our Awaited Imam.

Another 14th of Khordad came, and the public atmosphere of the country is filled with the memory of a great personality, a great man, an irreplaceable leader, a compassionate heart, a steely will, a determination full of strength, a deep and clear faith, a wise sage and a far-sighted. Our nation and our country today and the future generations need to preserve this dear memory.

The speech I want to make today to our dear nation is about the most important initiative of the great Imam. The Imam had many initiatives, but the most important initiative of the Imam is the "Islamic Republic"; This was the initiative of the great Imam; This is the same religious Democracy that became official under the title of the Islamic Republic and became the title of the system arising from the thought and will of the Iranian nation and the leadership of the great Imam.

First, I do not know of any system among the world's systems - the revolutionary systems and the systems that have been formed in the last one or two centuries –about which decay, collapse, and fall have been predicted as much as the Islamic Republic. From the first day the Islamic Republic was formed, the ill-wishers, the enemies, those who could not digest and endure this great phenomenon - at home, abroad - said the Islamic Republic would not survive for another (sometimes) two months, sometimes for another six months. It was sometimes said that it could not survive for another year and would disappear. Well, the strength of the great Imam, the determination of the great Imam and then, the great victories of the Iranian nation in the eight-year war and various other events, put an end to these commotions; That is, it gradually diminished and diminished, and almost ended at the end of the Imam's life, and these commotions no longer existed, but after the Imam's passing away, the ill-wishers came to life again, found hope, and began to repeat their wishes as prophecies, and repeat the same words. An old, worn-out party, and of course very pretentious, issued a statement in 1990 stating that the Islamic Republic was on the brink of collapse; His interpretation was that the Islamic Republic is on the verge of collapse; That is to say, if it is shaken again, the Islamic Republic is destroyed and overthrown; This was [in 1990].

A few years later, again a group - which, unfortunately, were in charge of affairs, in the Islamic Consultative Assembly (2) - announced in a letter that there was little time left for the Islamic Republic; That is, the Islamic Republic has no more days and must be destroyed. Other groups with similar tendencies of the mentioned party, and inclinations to them to some extent, individuals, groups and figures before and after them - inside the country or abroad -under the shadow of foreigners and enemies of the Islamic Republic - talked about this, and would broadcast on radios and as such the promise of the collapse of the Islamic Republic; That is, they expressed their wishes in the form of news and analysis, and the likes of that, giving one another promises. The last one was a year or two ago when the Americans had the last word in this regard; A high-ranking American official firmly stated the Islamic Republic would not see its 40th anniversary. These are predictions and prognostications about the Islamic Republic. I do not remember as much prediction of decline and collapse and destruction for any other system from the beginning [years] to years later.

Of course, those who made such predictions had surveyed many revolutions and systems that emerged from revolutions; Because many movements, and revolutions — whether in East and Southeast Asia, or West Asia, or Africa, or even in Europe, for example, the Great French Revolution — disappeared shortly after they came into being. ; They had an exciting beginning and a poisonous end. The French Revolution against the monarchy, about

fifteen years after its inception, got entangled into a strong authoritarian monarchy, that of Napoleon Bonaparte and so on; Such systems have occurred all over the world.

The same happened in our own Iran. The constitutional movement in Iran came into being despite all the noise, fuss, enthusiasm, fatwas and other things. Fifteen years after the constitutional decree was signed, someone like Reza Khan came to power with that strange dictatorship and that black tyranny which was far worse than the tyranny of the Qajarid period. Then again, in 1951 and 1952, the years of the national movement, people took the streets and nationalised Iranian oil; that is, they took it out of the hands of the British. However, a year or two later, a British-American coup ensued, and Mohammad Reza resumed a very dangerous and challenging complex dictatorship for a long time. These events have happened in the world; their expectations were from looking at such events. But, thank God, not only the revolution and the system of Imam Khomeini did not collapse, nor stopped, but it became stronger day by day; He did not give up, he did not submit, and made his independence more evident day by day, he made it visible, he achieved great successes, he overcame obstacles; They created many barriers to this revolution and consistent system the types included: political, economic, security, etc. Nevertheless, he overcame all this and moved on.

By the grace of God, Today, the Islamic Republic is more developed than at the beginning of the forty years; it is more advanced and is ahead in all aspects.

Well, the question that comes to mind: what is the secret of this permanence? What is the secret of this progress? Why did the Islamic Republic, despite all this hostility, not face the fate of other regimes and revolutions? What is the cause, and what is the secret? I would like to say that the glorious and honourable mystery of the permanence of this system is these two words: "Republic" and "Islamic", the association of these two words together. The resultant of these two words must also remain stable; Both republic and Islamic; People and Islam; Republic means people, Islamic means Islam; religious Democracy.

The outstanding work of our great Imam was to create this idea, this theory - the theory of the Islamic Republic - to bring it into the field of various political theories – in an era where different political theories, Eastern, Western in the area of political issues and mentalities were clashing - he realised it, gave it objectivity. He did not just create a theory, but he realised it and created the system of the Islamic Republic. This is the excellent work of the Imam.

Well, the Imam (may God bless him and grant him peace) was a great man in many ways, including in terms of religious knowledge. The support for the creation of this theory and the realisation of this theory, on the one hand, was his deep knowledge of Islam - he knew Islam and knew that Islamic governance belongs to the central message of Islam - and [on the other hand], his deep belief in the people; The great Imam believed in the people very much; in the abilities of the people, to the determination of the people, to the loyalty of the people; And we have memories [of this]; his great faith. In 1962, which was the beginning of the movement, one day in a lesson, Imam drew the debate to the political issues, and current issue pointed to the desert of Qom, and said if we Invite, the people will fill this desert! It was in 1962 when no one imagined that people could be involved in such a movement. The Imam considered both parts of this theory, that is, the theory of the Islamic Republic - both its Islamic part and it's republican part - to be pertinent to Islam. His mastery of Islamic principles and his deep knowledge and comprehensiveness in understanding Islamic issues created this theory in the mind of this nobleman.

Well, there were opponents; let's expand this. Both sides of the issue, the issue of the Islamic government and the governance of Islam, and the republic aspect of government and democracy had stubborn opposition from day one; To this day, of course, some opponents have opinions will mention them now.

Regarding the governance of Islam, that the system of the country, and the system of life, should be governed by Islamic values, by Islamic standards, by Islamic lines and Islamic rules had stubborn opponents; Of course, these opponents were not the same: they were a group of non-religious secularists who believed the religion had no such

right at all, no such status, that is to get involved in social affairs, and to take over the politics of the country, the social system and the administration of the country; Religion has no such status at all; if one believes in religion, religion is for prayer and fasting and personal affairs and soul related issues and as such; That is, they did not believe in the governance of religion at all. Some, who considered religion to be the opium of the masses, said that religion is harmful to society;

Not only is it useless, but it is also harmful. These were one group of opponents of Islamic governance. Another group believed in religion and said from the position of defending it, sir; religion should not enter politics, religion should not be tainted with politics, religion should stand aside, maintain its sanctity and not enter the field of politics, which is the field of conflict and fights as such; These are religious secularists if one wants to judge them correctly; They are religious, but in fact they are secular; That is, they have no belief in the involvement of religion in the affairs of life. They were against the governance of Islam.

Opponents of public sovereignty, namely democracy, were also on two fronts: one was secular liberals who believed in democracy but said that democracy had nothing to do with religion. Basically, liberals, people of skills, and in their own words, technocrats should enter the field of republicanism and democracy. Thus, religious Democracy and the Islamic Republic are meaningless; So they were against the Republic part. Another group were those who believed in religion, [but] said, sir, the governance of religion has nothing to do with people, what is the role of people, religion should rule, govern; examples of this second view is seen in the extremist form in ISIL, who so-called believed in the rule of religion, but considered people useless.

Relying on God, believing in people and relying on his deep knowledge of religion, the Imam stood firm and advanced this theory and realised this great innovation in the society. Well, I have to make it clear that this is a wise inference; this is not an emotional thing; That religion must rule, and in this rule, people must be present; this is the religious Democracy that comes from the text of Islam.

The governance of religion is clearly stated in the Qur'an; Indeed, if one denies this, it indicates that he has not contemplated in the Qur'an. On the other hand, the Qur'an declares in the noble verse of Surah An-Nisa 'that " We have sent no messenger but that he should be obeyed by the will of God "; So what to obey? What is the subject of the obedience of the prophets? Hundreds of verses in the Qur'an state this; For example, verses of jihad; Verses on establishing justice, verses on limits and penalties, verses on transactions and contracts, verses on international agreements- "And if they break their oaths after their agreement,…." To the end; These mean government; These verses show that in these cases the Messenger must be obeyed; In the issue of defending the country, in the matter of enforcing punishment, in the issue of social transactions and contracts, in the subject of agreements with other countries, in the case of establishing and enforcing justice, creating justice in society; In these, the Prophet must be obeyed; This means government; Government does not mean anything else. The governance of Islam is so clearly reflected in the Qur'an. And, of course, in the Sunnah, Hadith, the Prophet's words, and the words of the infallible Imams, which are abundant. The Holy Prophet (peace and blessings of Allaah be upon him) himself took the same pact when the representatives of the people of Yathrib came to Mecca to invite the Prophet to Yathrib - which later became the city of the Prophet - and spoke to the Prophet in Aqaba al-Mina; He said, "I am coming. But you must defend, you must support to the end; they accepted, they promised. Later, when the Prophet entered Medina, he established the Islamic government and established the rule; This governance was related to his prophethood. It was not another matter; Because he was a prophet because they believed in him formed the government. After the demise of the Prophet, despite the differences over succession - which, as you know, there was a dispute over the succession of the Prophet - but no Muslim and those who disagreed on the succession did not doubt that any government to be formed must be based on religion and the Qur'an. Therefore, the issue of the governance of religion, the rule of Islam, is an obvious matter and is a necessity for a believer in Islam. That is, if one believes in Islam, if one pays attention to the epistemological foundations of Islam, one must also believe in the rule of Islam in society. Now the republic, Democracy, and the validity of the people's vote are now a crucial issue. This issue must be looked at from two perspectives: one perspective is the religious aspect of the issue, the doctrinal aspect of the

issue, which is the issue of responsibility and right; Another perspective is the practical possibility of realising the rule of religion, which is not possible without people.

The first part - that the presence of the people is definite in the Islamic government - is understood from the responsibility of human beings. In the Holy Qur'an and our narrations, there is a lot of explicit and exact material about the responsibility of the people towards the destiny of the society:" all ye who tend will be questioned as to your tending" that is every individual is responsible towards the situation of the society. "Whoever does not care about the affairs of Muslims is not a Muslim" The Muslim affairs is the affairs of the Islamic society that includes everything; Or the famous sermon of Siffin, in which there is a lot of information about the government, the Commander of the Faithful (PBUH) has a phrase that I think is very important: However, it is the obligatory right of God, glory be to Him, upon His servants, to advise them to sum their efforts to cooperate in establishing the truth between them; (8) the most important and necessary right of God the almighty is: "cooperate to establish justice among you"; They must work together to establish the truth in society; That is, it is the responsibility of the people; The people are responsible, they must help to establish the governance of truth in the country, the rule of God.

The duty of commanding the famous; This is a public duty, which is one of the most important goods of a truthful and just state. There must be a just government in society, a government of truth; People should command this [good]; shows the people's responsibility. Or the issue of the need to fight against the deviations of society, which Amir al-Mu'minin in the sermon of Shaqshaqiyya, named as one of the reasons for accepting the government: And if there had been no pledge of Allah with the learned to the effect that they should not acquiesce in the gluttony of the oppressor and the hunger of the oppressed, I would have cast the rope of caliphate on its own shoulders. (9) That is to say, God Almighty has taken this covenant from the Ulama (Scholars) - I will [later] say about the Ulama - that they do not submit to social divisions, to social distances, and do not accept social distances that lead to death where one dies of too much fullness and the other out of hunger. Now using the word "Ulama" is either because the Ulama are a privileged class that there is more responsibility upon and is more about them, or because the Ulama means the wise; That is, anyone who becomes informed; One who is not knowledgeable is naturally not responsible; The one who learns is naturally responsible. So then, this is a public responsibility. This responsibility is different at different times; Today is with the election; it may one day be with another tool; [Therefore] this responsibility exists. This "responsibility" on the one hand, and "right" on the other; [that is] there is a right to destiny. Humans are free: Do not be a slave to others, for God created you free. This is the order of the Commander of the Faithful; Do not be the slave and follower of others; God created you free, choose yourself, determine your own destiny; This is one of the certainties of Islam. Therefore, the issue of people's sovereignty and Democracy relies on these religious teachings; it is in Qur'an and in the hadith, and the book Nahj al-Balagha, which contains the behaviours of the Prophet and the Commander of the Faithful. The Commander of the Faithful says in the sermon of Siffin: Do not abstain from giving the true advice or saying the just words (11) That is, do not refuse, tell me; get involved in my work, in my way and in the way I work, comment; This is how it should be. Therefore, the responsibility of the people and the rights of the people certainly come from the text of Islam; This is the first perspective.

The second view, which is the perspective of support and the need for public support, is also evident. The government, not necessarily the religious government, [but] other governments, if they are without popular support, and the people do not support them, they will have to live by the sword and the whip; That is, and the government can't continue. Now, the Islamic and Qur'anic government, which are not the people of oppression, sword and whipping, can not move without the support of people. Therefore, it was not possible for the Islamic Republic to come into being without the support of the people, nor was it possible for it to continue after it came into being. Thank God, it has continued, and it will continue in the same manner. Well, then, the religious Democracy that took on the title of the Islamic Republic and became official and was proposed by Imam Khomeini is genuinely the pure religious plan; there should be no doubt about this. It is a very baseless statement that some people say Imam should take elections, Democracy and the like from the Westerners. The Imam that we knew and cooperated with for many years and the people saw was not someone who would give up the rule of God for the sake of bashfulness and that and as such; No, if Democracy was not in religion, from religion and was not a divine law, the Imam would have

never submitted to it. Imam [said his decisive opinion]. You have noticed in the life of the Imam, the day the Imam raised the issue of hijab - an obligation that women in the social environment should wear the hijab - many opposed, even those close to Imam. One of the Imam's relatives came to me that day and said, "Sir!" What are they saying, sir? What is this that the Imam is saying? And can you go and tell the Imam to give up. Of course, our own belief was the same as the Imam; many people were against it, [but] this was the opinion of the Imam, and he categorically raised the issue of hijab, which was also the right thing to do; and others cases as such.

Well, the great Imam did this religious innovation. He presented this progressive and new school, this beautiful and wonderful conception of Islam, which was rooted in that clear thought and deep knowledge. With this solid and logical plan, He was able to bring the Iranian nation, which had been accustomed to tyranny for centuries, on the stage. Bring, take control of the country and make the Iranian nation believe in itself. Dear young people who did not see the period before the revolution, It is very difficult for you to know what it was like; We lived there, we breathed in that time; At that time, people were nothing; In fact, if someone told the people that you have the right or can interfere in the affairs of the country, it would not be credible to the people; People were completely on the sidelines; They were nothing; Especially in the dark days of Pahlavi tyranny the last twenty years of which I was able to apprehend. This is how people were like; They lived with oppression. The Imam brought this nation, these people to the stage with a leaping movement, the youth believed in themselves, The nation believed in itself, the Imam used the great capacity of the nation's ability and will, and with his leadership was able to bring it to a stage where they could do great things, overthrow the rule of several thousand years monarchy, bring the people to the middle of the field and do something with the religion of the people, the knowledge of the people, the understanding of the people, that made them stand up and resist and become stronger day by day.

The Islamic Republic was a slender sapling once; today, it's a giant and enormous pure tree that the strongest storms cannot eradicate. Catastrophic events took place, and this nation was able to keep itself in these terrible events and advance; Like an eight-year war. For eight years, all the great powers of the world stood behind a government that attacked us; They provided him with equipment, information, tactics, financial aid - all and sundry - so that they could destroy the Islamic Republic; The Iranian nation stood firm and brought them to their knees, and did not give nor kneel down, and expanded its sphere of authority and dignity. Imam considered these two words republic and Islamic as the key to the country's problems. He knew that the solution to all the country's problems was for us to observe Islam and for the people to be present on the scene; This was the Imam's opinion. He said, "no less word, no more word ", no less word means a republic without Islam or an Islamic state without a republic; It does not make sense. Imam [said] the Islamic Republic. The rule of Islam and the rule of the people are intertwined and have no conflict with each other. The sovereignty of Islam means that Islam determines the contents and values , and orientations; the people's sovereignty means the people form the shape of managing the government. The governance of Islam, the governance of the people; The will of the people is effective, the rules of Islam are also effective; This was [known] by the Imam as the fact of the matter and the key to all the affairs of the country. We went forward wherever we adopted people and observed Islam; Both in the time of the Imam and these decades after the demise of the Imam until today; I say this categorically, and there is a lot of evidence that is in front of people's eyes; Wherever we brought people into the field, wherever we made Islam the standard and the main measure of our work, we went ahead; We did not go anywhere when one of the two limped. For example, suppose we involve people in economic issues; I have been repeating for several years that we should develop, help and grow small and medium-sized industrial workshops, which feed millions of people, belong to millions of people - these are the presence of people. - If we had strengthened this, the economy would have been in a better position today.

The same is true in various other matters. Suppose the esteemed officials of the country understand this matter and consider Islamic issues. In that case, that fully observes the Islamic limits - whether in domestic issues, foreign issues, economic issues, or Cultural and political issues, etc. - and provide the presence of people, that is, create mechanisms that the will of people, their company can be involved, all the problems of the country will be solved. Well, that was the main point; Imam's statements are also important. He has impressive views that I have written a short sentence here from the Imam to say. The Imam has clear, firm and decisive statements about both Islam and

Democracy.

Regarding Islam, the Imam categorically rejects the ossified and eclectic kind of Islam. On the one hand, they reject the ossified; on the other hand, they reject the eclecticism. In the name of Islam, those who feed the words of others to their audiences and society; The Imam categorically rejects these. According to the Imam, Islam is a religion that seeks justice; it is anti-arrogance, anti-corruption; These are clear in the Imam's statements; It is both in the will and in the twenty volumes of Imam's words that have been published; We have heard directly from the Imam himself; Those who were not and did not see should refer to these statements; The words of Imam's sayings are clear. The pure Islam that Imam believes in is anti-arrogance; That is, it is anti-American; It is against the hegemony of foreigners, it is against the interference of foreigners and foreign powers in the internal affairs of the country; It is anti-kneeling in front of the enemy, Anti-corruption Islam; The Islam that the Imam believes in is anti-corruption, anti-greed; And these things that are identified in the context of corruption in some sectors are definitely the opposite of Islam. Islam is a religion that fights corruption; An Islamic state is a state that fights corruption. Anti-ossification is against the old backward thoughts of this kind into the field of life, distancing oneself from the contemporary thoughts of Islam and of the great Imam. Islam is anti-aristocracy; Islam supports the deprived. Islam is against class differences, against the gaps between rich and poor. I mam in one of his letters to an official - which is related to the recent life of the great Imam; A few months before his demise, wrote: "You must show that our people rose up against oppression, ossification and backwardness and replaced the idea of pure Mohammadian Islamic thought, with capitalist and eclectic Islam and, in a word, American Islam. This was in December 1988, and not the period of early revolutionary enthusiasm; No, the Imam wrote this a few months before his demise. Thus this is how the view of Imam on Islam is.

In the case of democracy, the Imam saw the elections as the manifestation of democracy; That is, today, democracy and the presence of the people are possible through elections; There may come a time in the future when elections become meaningless, there may be other forms of public participation and expression; Today it is the election, the time of the Imam was also the election - about the election, the Imam has important statements: the election was considered a religious duty; He emphasised on the term "religious duty" about the elections. There is a very warning phrase in the will of the Imam, which says: "Not attending the elections, in some stage, might be a sin that is at the top of major sins"; this is the Imam's opinion about the elections. In other words, "failure to participate - that is, to participate in elections - has worldly consequences, perhaps for generations to come, and necessitates divine accountability"; these are the sayings of the Imam that established and solidified the Islamic Republic; the same statements that made it stand. And thank God, after the demise of the Imam, the people of Iran also preserved this divine gift - that is, religious Democracy, and was given to the Iranian nation by the great Imam. The people of Iran stood firm against the conspiracy of the enemies of Iran and the Iranian enemies who made all kinds of efforts, and all kinds of conspiracies to separate the people from this system, Islam and religious Democracy, and thwarted these conspiracies; every time and in whatever way they entered, they faced the steel barrier of the Iranian nation. It is the same today; Even today, the enemies are lurking, they have opened their eyes so maybe they can put a distance between the Iranian nation and the Islamic system, but they are facing the big chest of the Iranian nation and the steel barrier of the Iranian nation; They conspired against security, they conspired politically, they committed obvious economic animosities, they carried out intellectual aggression; And of course they failed in all of this. Unfortunately, there have been and still are those who repeat the words of the enemies in a way inside; This ideology that you sometimes see in some interpretations is the word of the opposition; to doctrines is to abandon Islam and the Islamic thinking about the Islamic Republic and religious Democracy, and move on to the same corrupt and deviant liberal-democratic thought that has made the people of the world miserable today. Some enter in another way and say the sanctity of religion necessitates it to set aside; [This] is what was said at the beginning of the revolution; This is the word of the enemy, and it is the repetition of the words before the victory of the revolution and the beginning of the revolution. It is one of the words of the enemies of the Islamic Republic and the enemies of the Iranian nation. Some people pretend and say, "if we want to observe Islamic rules, it cannot be combined with democracy"; And this is surely out of negligence. I do not accuse anyone who says these things to have been promoted by the enemy; No, sometimes it is due to negligence, but they should know that this is the enemy's word

and the enemy wants to uproot Islam. Now some people feel sorry for the Democracy and say, "Sir!" Democracy is destroyed." [But] they do not really feel much sympathy for Democracy, they want to uproot Islam, to oust Islam so that it does not exist; It is truly a big mistake to alienate Democracy from Islamic thought and the Islamic spirit. Well, the constitution has clarified the task. You see, in the constitution, political and religious statemen are to be president, the head of state, the head of the executive branch, that is, the omnipotent of the country's affairs. What is the meaning of the term "political and religious statement"? It is for him to be able to consider the interests of the country in the field of politics, to be able to guide and help the people in the field of the beliefs and religion, and to act wisely in both cases; Or this issue of piety and trust, which has been emphasised in the constitution, is a very important issue. Of course, there are some people - because these days are election days and we are close to the elections, and fortunately, the election environment is getting warmer - thank God - who want to leave the duty of participating in the elections under false pretences and ignore it. This is the action of the enemies; The enemies of Iran, the enemies of Islam and the enemies of religious Democracy. And both pillars must be seen in full; Both Democracy and being Islamic, and if either of these two pillars is weakened, indeed Islam and Iran will both be slapped, hit by the enemy.

Well, let's say a few words about the current elections. It is said that some people are hesitant to participate in the elections because of the livelihood pressures that exist that we all know about and have felt; Or some say, for, "We voted for someone with enthusiasm in various periods, then it led to resentment, and at the end of the period we got upset; Therefore, it is better not to participate in the elections "; these are the words that are said. These do not seem to be the proper reasonings. These things should not discourage us from participating in the elections. If there is disorder, if there is inefficiency, we must make up for it with the right choice, the good choice, not with no choice. So if there really is a weakness in management, what is the solution? Is the answer for us not to interfere in the management at all, or is the solution for us to intervene and create proper and genuine management, management in the true sense of the word Islamic and republic? This is the solution; if there is an annoyance, we should compensate for this annoyance, not by not participating in the election. Surely, you have to be careful in your choice. I emphasise; promises and words cannot be trusted. We say the same thing about others; To the foreigners who constantly deliver talks and promises to us, I always say to the esteemed officials concerning the Nuclear issues in the process, do not trust words and promises: act; talks, dialogues and making promises cannot be charged; The same is true in essential issues of the country. Well, it's easy to talk. Anyone can come to make a claim, a promise. These cannot be trusted; one must study to see whether there is an act in the past of this person that approves and confirms this promise or not; If yes, he can be trusted, otherwise not. Therefore, efficiency cannot be recognised by words. I also have an expectation from the esteemed candidates themselves to make: not to make promises that they are not sure they can fulfil; These promises are to the detriment of the country; Why?

Because you make a promise, then if you assume the presidency, you do not fulfil that promise, you disappoint the people, you discourage the people from the system, you crush the people from the elections; It is therefore not permissible to make promises that candidates are not sure will be able to fulfil; Of course, make promises that are definitely clear, obvious, and the experts confirm that they can be fulfilled and as such, but "that we will do this and that, and like these" - which I no longer want to specify – promises that cannot be practically fulfilled must not be given; Because it will discourage people later, and that is a sin. Another expectation I have from the honourable candidates; Give slogans that they believe in. Well, we know people, we know that many in their hearts may not believe in this slogan; this is not right; You have to be honest with people; God forbid sayings that mean disbelief in what man himself is saying should not be displayed. There is another expectation from the candidates that I will extend it; Respected candidates should decide if they win and achieve their goal, they will commit themselves first to social justice, to reducing the gap between rich and poor; That is, they consider this to be one of their most basic tasks. Secondly, the fight against corruption; Undoubtedly, without bashfulness, commit themselves to fight corruption and strengthen domestic production. We have presented it many times; This is also the word of economic experts; I have repeatedly emphasised that the axis of saving the country's economy is to strengthen domestic production; Strengthen domestic production; The fight against smuggling, the fight against illegal imports, the fight against those who fill their pockets through imports and do not want to let imports stop with domestic production

and break the back of domestic production with imports, consider this fight as one of their main issues and Commit to this. This candidate should commit himself to this, and state that he is committed to this, so that if he is elected and does not fulfill this commitment, the monitoring bodies can ask him questions and stand in front of him and say, sir, why did you not act?

I had a conversation with the esteemed members of parliament last week; There I said a sentence, I told those who have influential speech, encourage people to participate in the elections; I said this there; I would now like to add that this is not for people with penetrating discourse; [Rather] all individuals, every single individual, should consider it their duty to invite others to participate in the elections in addition to participating in the elections; This is a right: "and preach the truth "; This is advising right; It is a duty and they do it; Invite family members, friends, colleagues, associates, people and those you deal with [to participate in the election].

My words are over. There is a necessary reminder, which I want to say at the end of my speech, which is a religious and human matter. That reminder is this: in the process of eligibility speculation, some of those who did not qualify were oppressed, accusations were pointed to their families and relatives. The respectable and chaste families were faced with such rations. Well, the reports turned out to be wrong, but it spread in the mouths of the people, and unfortunately in cyberspace – when I say cyberspace is abandoned, this is an example - they published these things without any restrictions. . Protecting human dignity is one of the most critical issues; it is one of the highest human rights. My request to all the responsible bodies is to compensate. Makeup and restore the dignity of cases where report related to someone's child, to someone's family, then turns out to be untrue, make up for it and restore dignity. May God Almighty protect us from sin, from oppression, from the desecration of a believer! May God Almighty protect us from violating our duties! By His grace and mercy, May God Almighty subject our great Imam to His vast mercies, reunite him with His great saints in purgatory and on the Day of Resurrection and Make him pleased with us. May God satisfies the martyrs' pure souls from us; may He join us to them by His grace and mercy. And God willing, God will determine good for the people of Iran, and make this election for the blessed nation and make it one of the enemy-breaking elections, God willing; And by the grace of God, it will be the same. God willing