Statements in the meeting with thousands of people from various walks of life on the blessed Eid al-Ghadir: - 25 /Jun/ 2024

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In the Name of God, the Beneficent, the Merciful

(Introductory prayers and blessings upon the Prophet and his holy Ahl al Bayt before beginning his speech)

I extend my greetings to you on the blessed Eid al-Ghadir to all of you distinguished attendees, the people of Iran, and all the Muslims of the world. Because Eid al-Ghadir belongs to all Muslims in its authentic and widely acknowledged meaning, the entire Islamic world should honour Eid al-Ghadir. In the truest sense of the word, it is "The Greatest Festival of God" (Eid Allah al-Akbar).

I want to sincerely thank you, my dear people, for celebrating this noble Eid in such a grassroots manner in the streets and along long routes for Eid al-Ghadir. It is an excellent grassroots initiative. In these times, on one hand, it is around the fortieth day after the Martyrdom of the Servants, and this naturally refreshes the memory of these dear ones for the Iranian nation. On the other hand, there is the excitement of the elections among the people. These are sensitive times coinciding with this blessed Eid, Eid al-Ghadir, and we all must ask Almighty God for success in fulfilling our duties accordingly.

Today, I will briefly discuss the Ghadir event, share a few words about the Master of the Pious, the Commander of the Faithful (peace be upon him)— to express my devotion—and then say a few words about the elections. I will discuss this outline with you, dear brothers and sisters, who have gathered here today.

In the matter of Eid al-Ghadir, which marks the day of the announcement of the leadership of Imam Ali ibn Abi Talib (peace be upon him), there is a very striking and sensitive Quranic interpretation; that interpretation is that the beginning of Surah Maidah (5:3) says, "This day the unbelievers have fully despaired of your religion." It means that the eighteenth day of Dhu al-Hijjah in the tenth year of the Hijri calendar, is the day of the declaration at Ghadir of the succession of Amir al-Mu'minin. It is the day when the disbelievers despaired of being able to uproot the manifest religion of Islam. Until that day, they still hoped they could have achieved this.

But on that day, they became dejected. "Today, those who disbelieve have despaired of [defeating] your religion, so fear them not, but fear Me. This day, I have perfected for you your religion and completed My favour upon you and have approved for you Islam as your religion".[i] It means that now the fear of the disbelievers should not intimidate you. Do not give importance to how they appear, how they act, and what the disbelievers proclaim themselves to be. Be cautious of your behaviour in front of the Lord of the Worlds. The reason why the disbelievers became dejected is because of the continuation of the "political sovereignty of Islam."

Islamic belief and practice have their day, but there is no Islamic politics or governance. When Islamic governance came into existence, the spirit of Islam, which I will now explain, genuinely became manifest, and the spirit of Islam is "Imamate." An important aspect of the status of the divinely sent prophets is that each of them is an Imam, possessing the rank of Imamate. The rank of Imamate for the prophets is higher than the rank of prophecy. The meaning of the prophet's prophecy is that he conveys the divine message to the people, but the meaning of the prophet's Imamate is that he instils this message in the hearts of the people, in their thoughts, and in their actions and behaviours. This is the meaning of Imamate. Therefore, we see that Almighty God says to Prophet Ibrahim (peace be

upon him), towards the end of his life, after all those problematic trials he had faced, "And [mention] when Abraham was tried by his Lord with commands, and he fulfilled them. [Allah] said, 'Indeed, I will make you an Imam for mankind.'" After all these events and all these challenging tests, God says to Ibrahim at the end of his life, "I will make you an Imam for mankind." That is, now, you, Ibrahim, have attained the rank of Imamate." Why do we say it was towards the end of his life? Because Ibrahim then says: "And what about my offspring? Does this Imamate also exist among my offspring? To which Almighty God responds. Well, Ibrahim's offspring relate to his old age. Prophet Ibrahim (peace be upon him), in his old age—perhaps at ninety years or older had two children. The Quran says, "Praise be to Allah, who has granted me in old age, Ishmael and Isaac". This is the meaning of Imamate. The Prophet Muhammad, following God's command, continues this Imamate; however, this continuation of Imamate must be accompanied by political governance. Thus, the Prophet declares the caliphate, and he declares the guardianship (wilayah): "Whoever I am his master, Ali is his master" (من كنت مولاه فهذا علی مولاه)[ii]. Also, know that the Hadith of Ghadir was not only narrated by the Shia but is also Mutawatir (conveyed by numerous narrators) among both Shia and Sunni. This Hadith, where the Prophet said, "Whoever I am his master, Ali is his master," has been narrated by all or many of the Shia and Sunni hadith scholars. When Imamate continues, the model of Islamic living also continues. When Imamate holds authority in society, the community's way of life becomes Islamic, and the Islamic model is realised in society. If the political governance of Islam is lost, the significant loss is that Islamic living, the Islamic social lifestyle, will disappear; this is the most significant loss.

The efforts that our Imams (peace be upon them) made over 250 years to establish Islamic governance, the struggle they undertook, the work that some of the great Shia figures did later, and the actions that the late Imam and the Iranian nation took during this later period to create the Islamic Revolution all aimed to ensure that Imamate was supported by political governance, which led to the expansion of "Islamic living" in society.

What does "Islamic living" mean? What does the concept of Islamic social life entail? This can be found in the Quran, the Nahj al-Balagha, and the Hadiths. In this model, there is "so that the people may maintain their affairs in justice"[iii], meaning "justice." In this model, there is "firm against the disbelievers"[iv], meaning "delineating boundaries with the enemy." In this model, there is "compassion among themselves"[v], meaning "kindness among believers and the people." These are fundamental principles. If we neglect any of these aspects and are left unaddressed, a deficiency arises in the model of Islamic living.

In this model, "compassionate towards them"[vi], means that the ruler understands the people's suffering with all his heart and feels it. The Quran says to be "compassionate towards them"; you are suffering, and the Prophet suffers. This is from the ruler's side toward the people. From the people's side as well, there is "Obey Allah and obey the Messenger and those in authority among you"[vii], so the people also accompany, obey, help, and follow. There are clear guidelines like these for explaining Islamic life, perhaps thousands of cases, found in the Quran, the Nahj al-Balagha, the Sahifa Sajjadiyya, and numerous traditions. The meaning of Ghadir is the continuation of divine and Islamic governance so that this governance can bestow that distinguished and advanced model of Islamic life through the continuity of Imamate. This is the meaning of Ghadir. This significance applies equally to Shia and Sunni; all Islamic sects benefit from it. Let us view Ghadir as a source of unity, not a pretext for Shia-Sunni disputes. This is the essence of Ghadir.

And now regarding Amir al-Mu'minin (peace be upon him). What can we say about Ali ibn Abi Talib (peace be upon him)? Can the ordinary human mind and the ordinary human eye perceive that sun, look at him, and gaze upon him? Is it possible? No. We cannot comprehend the spiritual beauty of Amir al-Mu'minin; we do not understand it. We do not recognise the celestial rank of Amir al-Mu'minin. Words are spoken, and an image may form in our minds, but we truly cannot grasp the essence and meaning of the luminous reality that Amir al-Mu'minin embodies. Ordinary humans cannot comprehend it; the Imams and the Prophet himself understand it. So, how do we learn from Amir al-Mu'minin? By studying the words of Amir al-Mu'minin found in the Nahj al-Balagha, which, fortunately, have been compiled and are available. The Nahj al-Balagha is a tremendous divine blessing for Islamic communities. It is not exclusive to the Shia; a Sunni scholar, Ibn Abi al-Hadid, wrote the most significant commentary on the Nahj

al-Balagha. In this past century, the renowned Egyptian scholar Muhammad Abduh wrote a commentary on the Nahj al-Balagha. This means that the Nahj al-Balagha is not just for the Shia; it belongs to all Muslims. It is a lesson, a guide, a way to provide direction, and it outlines principles and foundations; this is significant. When we look at the Nahj al-Balagha and the verses of the Quran, we can grasp the dimensions of Amir al-Mu'minin's personality that we can learn from. I will now make a few brief points. It would genuinely take years for someone to sit and talk about the virtues of Amir al-Mu'minin. It cannot be covered in an hour, half an hour, or even ten hours, so I will say only a few words.

The virtues of that great personality are such that, as Khalil ibn Ahmad, the renowned scholar of the second century, said, the virtues of Ali ibn Abi Talib were concealed by both his enemies and his friends. Enemies concealed them out of enmity, and friends concealed them due to oppression, dissimulation, and fear. They hid them and did not speak of them. Despite being concealed by both his enemies and his friends, the virtues of Amir al-Mu'minin have filled the entire world. As he put it, they "filled the two horizons." Which great figure has books written about him by those who do not even share his faith? This is unique to Amir al-Mu'minin, unique to Ali ibn Abi Talib. Christians speak about him, Hindus speak about him, Buddhists speak about him, and our Muslim brothers of the Sunni sect, who are not Shia but fully accept Amir al-Mu'minin, write books and speak about him. These are the virtues of this great figure.

Now, I will say a few words about some aspects of the life and character of Amir al-Mu'minin, in all of which he is the epitome. First, certainty. What keeps a person steadfast on their path? What keeps them in pursuit of a goal? It is certainty. Having certainty prevents one from becoming hopeless, despairing, or doubtful. Amir al-Mu'minin excels in certainty. Imam Ali explains it: "Indeed, I possess an insight from myself and a certainty from my Lord."[viii] There is also a famous saying: "If the veils were lifted, my certainty would not increase."[ix] Although I couldn't find this exact sentence in the Nahj al-Balagha, it is attributed to him nonetheless. Imam Ali's certainty is at the utmost heights of this meaning. His compassion is at its height when we consider his empathy towards people, not just towards Muslims, not just towards his followers, but towards all people. There are several instances of this in the Nahj al-Balagha, and I will mention one. Imam Ali (AS) was given the news that a group of armed bandits and plunderers had arrived from Sham and were entering Anbar[x] and attacking the homes of people, forcibly snatching the gold from the hands and feet of women, and tormenting and harassing them. When they informed him of this news, Imam Ali (AS) responded in this manner: "It has reached me that one of them would enter upon Muslim women and others under protection, forcibly removing their ornaments." Look at that! He says, "I have been informed that they enter houses where there are women, whether Muslim or non-Muslim." After this, he says: "If a Muslim man dies from sorrow after this incident, he is not to be blamed." Do you see the empathy? "See the intensity of emotion! This empathy for every single member of the society, even towards non-Muslim women, is the exact opposite of being indifferent towards the whole society. He says if this sense of protectiveness towards women causes a Muslim man to die from the sorrow caused by these raids upon people's homes and their assault on Muslim [and non-Muslim] women, "he cannot be blamed". Rather, he says, "that person is being meritorious"[xi], and it would be appropriate for such a person to die from sorrow. See the heights of empathy! Having empathy and compassion towards all people at such a high level is another aspect of the personality of Amir al-Mu'minin."

Regarding the issue of justice, one cannot even begin to speak about the justice of Amir al-Mu'minin; it is simply indescribable. Now, I will quote a sentence from the Imam, "By Allah, if I were to spend the night on the thorns of Sa'dan or be dragged in chains, it would be more desirable to me than meeting Allah and His Messenger on the Day of Judgment as an oppressor to any of His servants."[xii] All these hardships are preferable to him compared to meeting Allah on the Day of Judgment, having wronged anyone. Being subjected to the most incredible tortures in the world would be more bearable for me than having wronged a single person. Now consider who is saying this: someone who is at the head of a government whose expanse, from east to west, is several times larger than today's Iran. The country governed by the Commander of the Faithful extended from the Amu Darya to the Nile River, encompassing Iran, Afghanistan, Iraq, and Egypt. Only the Levant was separate, taken by Muawiyah; the rest was all under the rule of the Commander of the Faithful. He says that if a single person among the vast population living in

this large country is oppressed, it would be more grievous to him than enduring a lifetime of torture! This is the justice of the Commander of the Faithful. I mentioned that one cannot honestly speak about the justice of the Commander of the Faithful because the matter is so profound, with such remarkable examples of the justice of this great man. This, too, is at the highest level.

He is again at the highest level regarding vigilance against the enemy. Let me share a sentence from the Nahj al-Balagha: 'By Allah, I will not be like the hyena that sleeps with prolonged deception'[xiii]. It means: I cannot be lulled to sleep by the enemy's lullaby. Many people feel reassured by the enemy's smile, thinking there's no more danger; if the enemy sings a lullaby, they fall asleep! Amir al-Mu'minin says A sleeping person is not secure from an enemy who does not sleep[xiv]; if you fall asleep, it doesn't mean the enemy is also asleep; he is awake. 'The enemy's caress and lullaby do not make me fall asleep' means that his alertness against the enemy is at the highest level. Another point concerns the people's governance and the mutual rights between the people and the ruler: '[You have a right over me similar to the right I have over you.] ' He says that to the same extent that he has a right over you (you have a right over him) — now consider Amir al-Mu'minin's immense right over the people as a manifestation of God's power, mercy, and knowledge; how great is the right he has over human beings? 'To the same extent that I have a right over you, you also have a right over me'; this is the essence of the Islamic system; it is for the people. So, pay no heed to those who say that the Islamic Republic of Iran learned concepts like elections, democracy, and populism from the West! Does the Nahj al-Balagha belong to Westerners? The essence of governance being for the people is in Imam Ali's (a.s.) language. Numerous verses in the Quran convey this meaning, and Imam Ali's (a.s.) statement concurs with this.

Another sentence, again in the area of respecting the people's opinion, is at its peak: 'So do not refrain from stating what is true or counsel with justice.[xv]' Imam Ali (AS), the source of wisdom, the source of knowledge, whose knowledge is connected to the knowledge of God, whose knowledge is not acquired through conventional means, this magnificent scholar says: 'So do not refrain from stating what is true.' If you believe a truth needs to be spoken to me, say it! Say it! Don't be silent!' Or give counsel with justice; when you intend to advise me, offer your counsel if something comes to your mind. Everything is at its height from every perspective!

Again, another point regarding the issue of the presence of the people and their influence on the country's fate. It is said that ‘ذلک علی عینی من دونی بعیون العتمة حاقتا و نفوس الذتمر غص نا و ؤامر لا و’ no matter how insignificant he may appear to you, and however much the eyes may belittle him, do not overlook him without assigning him that.'[xvi] Even if someone seems insignificant to you, and you might think you can ignore him, it does not mean they are insignificant to the country's fate. This means that even the smallest members of society, the poorest and the most marginalised, can impact the country's destiny.

Now, these are just glimpses of the personality of Amir al-Mu'minin. If we were to speak in ordinary language, we would say that the personality of Amir al-Mu'minin has, for example, a hundred dimensions, and now we have mentioned a few of these dimensions using his own words. We see that in all these dimensions, Amir al-Mu'minin is on the highest level; not only does he possess these dimensions, but in these dimensions, he is at the pinnacle. Now, regarding his asceticism, his worship, his sincerity, his charity, his generosity—all of these are topics that, as I mentioned before, if someone wanted to discuss them, it would be not a matter of one hour or a few hours; one would have to sit and talk for days, months, and years. Thus, from the words of this great man, we can identify and find other dimensions of his character.

Get acquainted with the Nahj al-Balagha; I particularly emphasise this to the youth. Learn the Nahj al-Balagha. Fortunately, there are good translations available and accessible to everyone. Read the Nahj al-Balagha and see what Imam Ali teaches us, what lessons he imparts, and what insights he provides from his own being. What Imam Ali expresses is the highest embodiment of all these values himself. The same is true for the words of the other Imams (peace be upon them).

In the same ziyarat for the day of Eid al-Ghadeer today, there is a well-known, detailed ziyarat from Imam Hadi (peace be upon him), narrated with a reliable chain of transmission, which is found in the Mafatih al-Jinan. Now, why does Imam Hadi (peace be upon him) speak so extensively about Imam Ali (peace be upon him)? I have an analysis of that, but we won't delve into it much. In this ziyarat, the Imam references dozens of Quranic verses and applies them to Imam Ali (peace be upon him). After discussing all these points about Imam Ali — in about ten to twelve pages in the Mafatih al-Jinan — Imam Hadi (peace be upon him) addresses his noble grandfather, saying: " ُحيطُيِ ماَف After !impossible is it ;description your encompass fully cannot you praises who one the that meaning "المادِحُ وَصفَک all these words (for example), ten pages about Imam Ali, and that too, from Imam Hadi (peace be upon him), who himself is a great, exalted Imam. He says: " کَضلَفُ نِاعّالطُ طِحبُيِ لاَ و کَصفَو ُح المادُ حيطُيِ ماَف,"[xvii] meaning that the one who praises you cannot fully encompass your description, and the one who opposes and is hostile towards you cannot hide or diminish your immense virtues. This is how Imam Ali (peace be upon him) is described.

We need to learn, and we need to take lessons. The name of Imam Ali (peace be upon him), his blessed name, and the praises spoken about him are available to all of us, and we often repeat them. However, this is not enough. Imam Ali is a teacher; we must sit down, humble ourselves, and learn from him. Everyone must learn; presidents must learn, subordinates must learn, high-level managers must learn, people like me—a humble cleric—must learn, we must learn. I mentioned that Imam Ali is the supreme example of leadership, with the leadership being responsible for explaining and emphasising Islamic living in society; we must learn this way of life. Of course, the Revolution helped; the Revolution brought about a transformation. Previously, the Iranian people were completely unaware, and so were all of us. God's mercy be upon the great Imam, God's mercy be upon the pioneers of this Revolution, many of whom were martyred; they endured hardships, worked, and strived, and the Revolution achieved victory, and thank God. That they were able to familiarise us to some extent is well acknowledged, but we are still in the early steps; we have a long way to go and a lot of striving to do. May God's mercy be upon the people of Iran. Well, this was with regard to Ghadir and Amir al-Mu'minin.

A few words about the elections, dear brothers and sisters! These elections are very important. In three days, the Iranian nation faces a crucial test. Elections are always a test, but now more than ever, they hold significant importance. Approximately forty days have passed since the loss of a good leader, a beloved and popular president who was dedicated and loved by the people. His funeral procession drew millions across the country, all showing respect. Despite this loss, the people are holding an election around the fortieth day after his passing. This is very important; such occurrences are rare in the world. The Iranian nation has this kind of determination.

Well, God willing, I hope that He elevates the Iranian nation with pride from these elections. What does pride mean? Pride consists of two things: first and foremost, high turnout; secondly, choosing the most qualified. Both are important. We emphasise high turnout because the most significant outcome of high turnout is the pride of the Islamic Republic. Since its formation, the Islamic Republic of Iran has faced staunch enemies who have done everything they could against it. They have been and continue to be engaged in plotting against the Islamic Republic. I have spoken about their plots in various discussions. Thanks to divine grace, we have managed to uncover some of their schemes to reveal what they intend to do. They are still active today. The Islamic Republic has enemies. One of the things that puts the Islamic Republic ahead of its enemies is elections. If good public participation is observed in these elections, it enhances the pride of the Islamic Republic.

The participation of the people is intrinsic to the Islamic Republic. "Republic" means that the people enter the arena with an Islamic approach and method. This arena has many manifestations, with the most important being these elections and the selection of the country's officials. 'People entering the arena' means that the Islamic Republic is truly a republic in every sense of the word, thereby refuting the language of the enemies. In every election with low participation, the enemies' and adversaries' words condemning the Islamic Republic wax prolific. When participation is high, their vitriol diminishes; they cannot condemn or rejoice, and their joy is stifled. This is the reason I call for high participation. Therefore, the first element is the participation of the general public; do not be lazy, indifferent, or sit idly by; participate in all corners of the country. Participation is not just for cities or large

cities; people must participate in elections in all kinds of community centres, villages, and districts so that the Islamic Republic can be triumphant in the world.

And as for the second point: choosing the most qualified. What does choosing the most qualified mean? Who is "the most qualified"? The most qualified is someone who, first and foremost, has a heartfelt and genuine belief in the foundations of this Revolution and this system. He should be someone "with insight" and "with certainty," as we have mentioned in the words of Amir al-Mu'minin; they should believe in this path. That's one aspect. Our late president, the Martyr of Service, our beloved leader, truly believed this in the complete sense of the word. From my previous knowledge of him during his three-year presidency, in which he frequently met and engaged with us, it was palpable that he acted with heart and soul, with conviction. Firstly, that person must have conviction, and secondly, he must be efficient, tirelessly pursuing work day and night, capable of working, utilising good factors and good colleagues. Now, finally, I will give a sentence in this regard. The ability to work and enthusiasm for work, accompanied by a strong belief in the principles of the Revolution, leads to competence. When these qualifications are present, a person with these characteristics can utilise the country's entire capacity. I have a list of the country's capacities here, explaining it would take a long time. We have many resources in this country; some of these resources are natural, and some have gradually been produced and developed in the years following the revolution. However, administrations have not been uniform in their utilisation of this capacity. Some did not truly take advantage of all this potential; some did, and some used them well. This thirteenth administration utilised this capacity well. If this administration had continued, I firmly believe that many of the country's economic problems would have been solved. Now, I will list a few and spare you the details.

The most valuable resource is an educated young population; now, I am not fully informed about everywhere in the world, but compared to the other countries of the region, no other country has as many educated young people as we do.

Iranian people's characteristic intelligence and talent are one of these capacities.

The vast mines of the country—not just oil and gas. I once said[xviii] that our population is about one-hundredth of the world's population, but our essential and vital mines are four to five-hundredths of the world's, meaning several times our population size. This capacity must be utilised.

Geographical location: we can serve as a link between the north and south and the east and west of the globe. The late Raisi laid the groundwork for this, and some of these projects are still ongoing. Hopefully, the next government can to carry this out properly; this is very important for the country.

Extensive maritime borders with open seas in the south and north, numerous neighbouring countries, a large regional market, the 80-million-strong domestic market, the country's diverse climate, and the extensive road and rail network across the country are other advantages developed by various governments over time. The technical capabilities of our men and youth in housing, road construction, and dam construction in various centres, as well as the country's industrial capabilities in manufacturing various equipment, are all infrastructure. These are all crucial capacities and infrastructural bases for the country's progress.

Free trade zones can be valuable opportunities for the country if utilised correctly—not in the improper manner they have been used over time.

The country's cultural and civilisational heritage are significant resources. These are opportunities for expanding tourism.

The religious faith of nearly the entire population is very important. Our people are genuinely faithful, which might be rare even among Islamic countries. Although some might not adhere to religious practices and laws in their

actions and appearances, religious and Islamic faith exists in most of the country's population.

Well, all of these can be used for the country's advancement. The person who can exploit these capacities is the best choice; hopefully, our governments can do this. The person who has the ability to use these opportunities and capacities is the best choice; the best individual is the one who can do this.

Some politicians in our country believe that we need to rely on this or that power, thinking that progress cannot be made in the country without clinging to a certain well-known great power; some think this way. Or they imagine that all paths to progress pass through America. No, these people can't do it. Those whose eyes are fixed outwardly beyond the country's borders do not see these capacities; when they do not see them, they do not appreciate their value and cannot plan to use them. We say "don't look outwardly" because when one does not look outwardly, one becomes capable of seeing, understanding, and recognizing these internal capacities. By divine grace and with divine assistance, the Islamic Republic has shown so far that it can advance and progress without relying on foreigners, even in the face of foreign hostility and challenges. The Islamic Republic has demonstrated this. In the future, with divine power and strength, the Iranian nation will not allow others to dictate its destiny anymore.

Sometimes, when we say these things in discussions and speeches, some people misunderstand or misrepresent them as isolating the country and cutting off ties with the world. No, absolutely not. From the beginning, I have never been opposed to engagement. Whether in small or large measure, throughout my life, I have been involved in politics, revolutionary issues, and national matters, just like some of these esteemed individuals. We initially believed in engaging with the whole world except for one or two exceptions. During the Revolution's early days, South Africa was ruled by racial discrimination. We severed our relationship with South Africa. Later, when apartheid was abolished, we restored our relationship. Our relationship now is very good. Whatever causes the severance of relationships must be eliminated; except for that, we believe in maintaining relations with the whole world. Thankfully, we have had good relations. In some administrations that were firmly committed to principles, like the martyr President Rajaei's administration, we strengthened our international relations. Therefore, when we say stop looking towards foreigners, it doesn't mean cutting off relations; rather, it signifies national courage and national independence. If you have national courage and national independence, the Iranian nation can demonstrate its own identity, capabilities, independence, and progress to the world. Its respect in the world will increase significantly; this has already happened, thanks be to God. It allows for even more significant achievements.

Alright, our discussion has ended. I have two recommendations: one for the people and one for the honourable presidential candidates.

My recommendation to our dear people is this: We said, "Iran Strong and Proud," and this has become our slogan. Iran's strength has many aspects. Being strong isn't just about having various types of missiles, which, thanks to God, we do have—various useful and practical types. But that's not all. Becoming strong has various dimensions it has scientific dimensions, cultural dimensions, and economic dimensions. One of its dimensions is participation in the political arena and elections; this, too, is a sign of strength. Therefore, anyone interested in a strong Iran should participate in these elections. Anyone who believes in the necessity of supporting the Islamic Republic system should double their efforts in this regard; this is our recommendation and message to the people.

And as for our recommendation to the election candidates; I say to these esteemed individuals: Pledge with your Creator that if you succeed and assume responsibility, you will not appoint those with the slightest inclination against the Revolution as your associates and agents. Anyone who has the slightest doubt or reservation against the Revolution, Imam Khomeini, or the Islamic system is not suitable for you; they will not be good associates for you.

Someone who is inclined towards America and believes that progress in the country is impossible without America's favour will not be a sound associate with you either. They will not utilize the country's capabilities and will not be good managers.

Choose someone who is committed to religion, Sharia, and the Revolution and who has complete faith in the system.

If you esteemed candidates make such a pledge to your God, know that all the actions you undertake for the election will be virtuous deeds if you have such intentions. If you make such a pledge to God, your electoral efforts will be a virtuous act and will be rewarded by the Almighty.

We hope that God Almighty bestows His blessings upon all of them, upon all of us. May God protect all of you, God willing.

[i] Surah Al-Ma'idah vs. 3

[ii] Amali of Saduq, p. 122

[iii] Surah al-Hadid, part of verse 25

[iv] Surah al-Fath, part of verse 29; '... stern against the disbelievers.'

[v] Surah al-Fath, part of verse 29; '... kind towards one another.'

[vi] Surah at-Tawbah, part of verse 128

[vii] Surah al-Fath, part of verse 29; '... towards one another compassionate.'

[viii] Nahj al-Balagha, Letter 62

[ix] Ghurar al Hikam, p. 566

[x] A city in Iraq

[xi] Nahj al-Balagha, sermon 27, with some small differences

[xii] Nahj al-Balagha, sermon 224

[xiii] Nahj al-Balagha, sermon

[xiv] Nahj al-Balagha, letter 62

[xv] Nahj al-Balagha, sermon 216

[xvi] Ibid.

[xvii] Bihar al-Anwar, vol. 97 p. 367

[xviii] One of the statements made during the meeting with the officials of the government April 4, 2023