

## English — Message No. 40 (SHAMA)

### **“Non-religious, incited people and enemy mercenaries”**

If, when Ali Khamenei—despite his explicit and truthful admission that he lacked the legal qualifications—usurped your power, we had not remained silent, he would not have dared to call you weeds, apolitical, without honor, social microbes, and the like; and today, with the “fire-at-will” order and the instruction to “put you in your place,” he would not be mocking you and your national uprising, nor would he, by saying “a number of non-religious, incited enemy mercenaries,” attribute to you what befits only himself.

If, during the first large-scale 123-billion corruption case—while the term of Rafighdoost’s presidency of the Foundation of the Oppressed had not even ended—he issued the “order” for his “next term,” and the subservient judiciary “executed” Fazel Khodadad while Haj Mohsen’s brother escaped danger; if we had not remained silent in the face of such “injustices,” the removed leader would not have dared to say about the three-thousand-billion corruption case, “Don’t drag the matter out,” nor would the multi-thousand-billion plunders have brought the country’s economy to a black day and plunged you into widespread poverty.

If, in the electoral coup of 1388, we had found a strong leadership to neutralize the coup and guide your uprising, he would not have dared— in a country that had experienced prime ministers such as Qa’em-Maqam Farahani, Amir Kabir, Mohammad-Ali Foroughi, Ahmad Qavam, and Mohammad Mossadegh—through engineered elections to appoint a sixth-grade simpleton as your president, you culture-creating nation; nor would he have kept individuals in illegal house arrest for fifteen years without any trial; and today he would not call you “a number of non-religious, incited enemy mercenaries.”

If the removed leader were not certain of the support of the commanders of our armed forces, would he dare this level of insolence toward the nation?!

And if Lieutenant General Habibollah Sayyari, the hero of the Sacred Defense, together with his forces, had declared their bond with the people, would the first martyr of the new phase of the national uprising have occurred in Fasa—the heroic land, the birthplace of Lieutenant General Sayyari?!

If, 23 years ago, when a professor at the Faculty of Law and Political Science of the University of Tehran, through an open letter and strong legal reasoning, challenged Khamenei as an illegal leader, his “marja’iyyat” as fake, and his domestic and foreign policies—including his anti-American, anti-Israel and Palestine-centered policies—if we had not remained silent in the face of his arrest, torture, and expulsion from the university after 28 years of teaching international law, political science, and international relations, would low-educated eulogists today be dragging the university into vulgarity in the guise of professors?!

Our issue today is no longer merely “despotism.” The issue is “humiliation”: the degrading of a nation.

Now the fundamental question is: in the heart of this revolution, as in previous failed uprisings—precisely at the moment when the job could have been finished, like Ashura of 1388—do we

abandon the movement and, despite heavy human and material costs, return home empty-handed, so that our lack of planning and wavering will embolden Ali the trickster, and his foolish stances will prepare the ground for Trump and Netanyahu's intervention—so that the story of the humiliation of Venezuela is repeated for our great nation?!

Setting everything else aside: will these people—whom the removed leader calls “non-religious, incited enemy mercenaries”—tolerate this “humiliation” and this “abasement”?!

The National Council of Iran's Revolutionary Transition deems such disgrace far from the dignity of the great nation of Iran. Recalling periods when, with only a little perseverance and continuity, we could have achieved something extraordinary, but due to the lack of leadership, order, and a plan we ceded the field to the despotism of Shah or Sheikh, we now present the following:

1) From this moment, retreat in the struggle is not only “unwise,” it is “betrayal” of the pure blood that has been and is being shed for “freedom and justice” by the mercenaries of the removed leader.

2) Abandoning the struggle, by its nature, means “confirming” the accusations such as irreligious, incited, enemy mercenary, and so forth, which the traitorous leader attributed to protesters and strikers. Continuing the protests and strikes magnificently, in a civilized manner, and with passion and awareness is not only “honorable and wise,” but also a response to his “nonsense.”

3) As stated in Message No. 38 dated 1404/10/13, from now on, “full responsibility” for any human or material harm to citizens and to public and private property lies with the commanders of the armed forces who, by “delay” in joining the people, do not put an end to the “delusions” of the traitorous and removed Commander-in-Chief.

4) Let us hold the protests and strikes of the coming days in such a civilized and extensive manner that they serve as a “drill and maneuver” of readiness for the “nationwide and national protests” on the anniversary of the start of the 1357 revolution—Wednesday 1404/10/17—so as to amaze and earn the admiration of the world.

5) Now that all cities of Fars—including Shiraz, Fasa, Marvdasht, Kazerun, Fasa, Fir and Karzin, Laristan, Darab, Mamasani, Firuzabad, Jahrom, and others—have become pioneers of the struggle, it is necessary that the great Qashqai tribe, and the Lors and Bakhtiaris—who have honored the struggle in Junqan, Khorramabad, Aligudarz, Farsan, Kuhdasht, Dehdasht, Yasuj, Behbahan, Dashtestan, Tangestan, Bushehr, Gonaveh, and others—on the eve of the nationwide and national protests of Wednesday 17 Dey, officially and publicly declare their “unity” and the formation of a “common Southern Front.”

6) Now that the blood of several free attorneys has watered the sapling of the national uprising, it is fitting that the community of attorneys collectively assume the vanguard of the struggle and, instead of individual participation, join protests en masse, boycott the judiciary, and refrain from appearing before judicial bodies.

#### 7) [Rewritten in a non-violent legal framing]

As the hands of the removed leader's “fire-at-will” elements become stained with the blood of protesting “justice-seekers,” we emphasize the people's right to **lawful self-protection and lawful self-defense** in the face of any **actual or imminent danger or aggression**, within the framework of

the law and with observance of legal conditions. We underline that lawful defense is, by nature, a **preventive** measure intended to **neutralize danger and avert crime**, and that, under the cited legal provisions, defense may also be invoked in relation to wrongful danger or aggression by government agents—subject to the conditions set by law. Accordingly, we stress that citizens may take **lawful, non-violent measures** necessary to protect themselves and others, and that authorities bear responsibility to prevent harm and to ensure public safety.

8) Since our struggle rests on a strategy of “non-violent” resistance, except in the case of lawful self-defense as an exception, we must prevent the removed leader’s “trick” of dragging the struggle into violence.

**Proud nation of Iran**

**Long live Iran**

National Council of Iran’s Revolutionary Transition

1404/10/14