Supreme Leader's Speech in Meeting with Members of Supreme Council of Basij-e Mostazafin - 27 /Nov/ 2014

The following is the full text of the speech delivered on November 27, 2014 by Ayatollah Khamenei, the Supreme Leader of the Islamic Revolution, in a meeting with the members of the Supreme Council of Basij-e Mostazafin. The meeting was held on the occasion of Basij Week.

In the Name of Allah, the Beneficent, the Merciful

All praise is due to Allah, the Lord of the Worlds, and peace and greetings be upon our Master and Prophet, Ab-al-Qassem al-Mustafa Muhammad, upon his chosen and pure household, upon his chosen companions and upon those who follow them with righteousness until the Day of Judgment.

First of all, I would like to welcome you dear brothers and sisters, outstanding members of the Basij society of the country and chosen personalities who accompanied intelligence, reason and knowledge with love and enthusiasm and who stepped in an arena which will definitely result in victory and satisfaction of God.

In one part of the Holy Quran, Allah the Exalted speaks about the people "Whom He loves and who love Him" [The Holy Quran, 5: 54]. They love God and God loves them. In another part of the Holy Quran, He says about these people or a group of these people, "Truly Allah loves those who fight in His Cause in battle array, as if they were a solid strengthened structure" [The Holy Quran, 61: 4]. He speaks about those youth, men, women, outstanding and knowledgeable personalities and believers who have gathered all their power and entered the arena. This is our definition of Basij. I hope that God rewards and bestows success on you. I hope that He will not stop guiding you even for one single moment and I hope that He increases your achievements on a daily basis.

The statements of these two dear brothers - the honorable Commander of the Islamic Revolutionary Guards Corps and the head of Basij Mostazafin Organization - were reasonable and correct statements. They were strong and calculated statements. I too would like to say a few things:

From the very first day until today, we have seen Basij in the arena of action. We have seen it in different arenas, but all of these arenas were arenas of action. We have seen it during the Sacred Defense Era - the eight-year war - during the Construction era and in the course of developing different technologies ranging from stem cells to the nuclear energy. These are the achievements of Basij. We have witnessed the presence of basiji physicians in the hospitals which were located near the front lines. I myself saw those hospitals in those days. I saw that the enemy could target those centers with short-range shells. Different physicians had come from Tehran and provincial cities to offer help. As soon as they were informed by the front that they should go, they packed their bags and sacks and set out to go and work under those circumstances.

Basij has also been active and influential in the area of artistic activities and outstanding artistic works. Thankfully, these activities have continued until today. We have seen Basij in every arena of action. Of course, the arena of action is very vast - later on, I will refer to this issue - ranging from scientific, artistic, military and construction to economic and other such actions.

In the opinion of this humble person, what has received less attention is the issue of the intellectual front of Basij. Basij is a thought, philosophy and logic. It is an intellectual system. The reason why everyone sees that graduates, outstanding personalities and geniuses from different fields of study are attracted to Basij is that Basij is not a

movement which is purely based on feelings and emotions. There is a strong logic behind it. When this logic and knowledge is accompanied by action, it will bring about astonishing phenomena and events. What is the basis of this logic and philosophy?

I would like to say a few things about this philosophy which forms the structure of Basij and which is its source of support. I will raise two points in this regard and these points should be thought about, discussed and worked on.

The basis of this philosophy is belief in the sense of responsibility of human beings. Human beings are responsible creatures. The opposite of this philosophy is irresponsibleness, "let it go", "go and have fun" and "think of yourself". The intellectual basis of Basij is this divine sense of responsibility which is based on firm religious principles. Later on, I will expand on this issue. We are responsible not only towards ourselves, our families and our friends, but also towards the events of our lives and the fate of the world, our country and our society, whether our country and society are Muslim or non-Muslim. Besides, this sense of responsibility is not only towards the people who have the same beliefs as we do or towards the people who are believers and Muslims. We are responsible even towards non-Muslims and non-believers.

The opposite of this is self-indulgence, "let it go", laziness and shirking our responsibilities. The main basis of Basij is this sense of responsibility. The philosophy behind one's sense of responsibility is one of the clear principles of Islam. No one can doubt that from the viewpoint of Islam, human beings are responsible creatures. From the viewpoint of Islam, human beings are creatures who have been asked to do something.

Take a look at different Islamic rules such as enjoining to do good and advising against evil. Enjoining to do good means that all of you are responsible for promoting and requesting good. Advising against evil means denouncing evil, malevolence and indecent acts. It means preventing it with different methods. What is the meaning of this? It means responsibility towards the public health of society. Everyone is responsible: I am responsible, you are responsible and other people are responsible as well.

Another Islamic rule is jihad. In Islam, jihad is assistance to those peoples who exist behind the scenes of colonialist, arrogant and despotic policies so that they can not receive the light of Islam and guidance. The purpose of jihad is destroying these barriers and veils. This is Islamic jihad. The question whether jihad is defensive or offensive is a peripheral issue. The main issue is this: "And what reason have you that you should not fight in the way of Allah and of the weak among the men and the women and the children?" [The Holy Quran, 4: 75]. Why do you not engage in jihad and battle in the way of God?

Then, this ayah immediately says, "and of the weak". Why do you not fight for the sake of saving the weak? This is a sense of responsibility. It means that you should endanger your own life in arenas of danger for the sake of saving the weak. This is the meaning of responsibility. Another example is the well-known hadith, "Anyone who wakes up in the morning without the intention of attending to the affairs of Muslims is not a Muslim" [al-Kafi, Volume 2, page 163]. There are many other such ayahs and hadiths in Islamic texts which are among the clear principles of Islam.

Islam wants people to have a sense of responsibility towards themselves, their relatives, their society and the entire humanity. If you pursue this matter in Islamic texts, you will see many astonishing narrations about this attention and sense of responsibility.

The Holy Prophet (s.w.a.) says to God in supplication, "Oh God, guide my people" [Characteristics of Ali ibn Abi Talib's Household, Volume 1, page 193]. His people were the ones who used to beat, disown and threaten him. They used to cause serious trouble for him, but he says to Allah the Exalted in supplication, "Oh God, save, cure and guide these people". This is the Holy Prophet (s.w.a.).

When the Commander of the Faithful (a.s.) hears that Muawiyah's army went and looted a city, he says in a sorrowful manner, "I have come to know that every one of them entered upon Muslim women and other women under protection of Islam" [Nahjul Balaghah, Sermon 27]. The men of this plundering army entered the houses of Muslims and muahids - muahids are Christian, Jewish and other people who live under the protection of Islam - and insulted women. They took away their bracelets and other ornaments. Then Hazrat says, "If any Muslim dies of grief after all this, he is not to blame". Notice that he felt responsible to such an extent. He does not say, "If Muslims' ruler dies, he is not to blame". Rather, he says, if any Muslim and other person dies of grief because this, he is not to blame. This is sense of responsibility. The main basis of Basij's movement is this: having a sense of divine responsibility.

The second basis which exists alongside this and which complements the first basis is wisdom and foresight. What does it mean? It means knowing the developments of the time, knowing needs and priorities, knowing the enemy and the friend and knowing the instrument that should be used against the enemy. These types of knowledge are foresight. We cannot always fight with one weapon. We cannot move forward in all arenas with only one weapon. So, which weapon should we use? Where is the enemy?

I have said many times that those people who lack foresight - like the poor people who were entangled in fitna - are like the people who strike an enemy and opponent in the dark and in a thick fog and haze. Well, they do not know where the enemy is. One of the first requirements in wars is having information. In a war, we should go and gather information to see where the enemy is. If you go without having information, you may aim where the friend is. You may target someone who is not the enemy. This way, you help the enemy. Sometimes, this happens.

If foresight does not exist, this is the result. There is a hadith which says, "A person who is up-to-date is not the target of mistakes" [Tohaf al-Uqul, page 356]. Doubts, lack of knowledge and stupidity do not attack a person who is familiar with the developments of his time because he knows what he is doing. If this foresight does not exist, there will be problems although we may be responsible people.

During the time of revolutionary activities, some people had a sense of responsibility, but they did not know where to expend it. They expended it in areas which were to the disadvantage of the great revolutionary movement of our magnanimous Imam (r.a.). They acted in the same way after the Revolution until today. Some people have a sense of responsibility and motivation, but they expend them in the wrong way and in wrong places. They do not aim the gun at the right place. This is because of lack of foresight.

When the issue of fitna arose a few years ago, we spoke about foresight. Some people jeered at this and said, "What is foresight?" Yes, we should have foresight. If foresight does not exist, then the more we have a sense of responsibility and motivation, the greater the danger will be. This is because the person who has no wisdom and foresight, who does not know the enemy and who does not understand where he should expend his sense of responsibility, energy and motivation cannot be trusted. So, this is the second basis which is very very necessary. If the second basis does not exist, our enjoining to do good, our jihad and our tasks in general are done in the wrong way and they deviate from the straight path.

May God's mercy and paradise be bestowed on our magnanimous Imam (r.a.) who thought of all these things. Imam (r.a.) - who had sharp-sighted eyes and who enjoyed divine foresight - derived inspiration from Allah the Exalted. He took from God everything that was necessary without studying politics anywhere or without learning it from anyone. These things were inspired to his pure heart. He both created Basij and showed the way. Imam (r.a.) did not only say to us to move forward, to have a sense of responsibility and to be basijis. He also told us what to do. He said to us, "Shower as many cries as you have on America". This means showing the way and teaching what to do, where to go and where to aim. He taught these things to us.

During the time of war and the eight-year Defense Era, he used to say, "The war is at the top of the agenda". We had

certain responsibilities in those days. I was the president and other people had certain other responsibilities. We had thousands of tasks to carry out. When many executive tasks fall on the shoulders of officials, they sometimes show negligence. But Imam (r.a.) showed everyone - officials, the people and youth - the path by saying, "The war is at the top of the agenda". This was the case. He guided everyone by saying that they should pursue this task. This is important.

On the issue of participation in Syria for the sake of fighting against the occupying Zionist regime, our youth were very happy because they were supposed to go and fight. Two of them - who are among our great martyrs in the present time - came to me and expressed their happiness. In the beginning, Imam (r.a.) did not know about this. When he became aware, he said, "The path of fighting against Israel goes through Iraq". This way, he prevented everyone from going to Syria and those who had gone came back. Notice that this is identifying and having an understanding of priorities. Imam (r.a.) showed the path and the direction.

He said, "Preserving the Islamic Republic is one the most important obligations or the most important one". That is to say, all other issues are peripheral to this one. He showed us this direction. It is possible that you have a difference of opinion with your friend over a small or big issue, but when it comes to preserving the system, both of you are equally responsible.

Those who did not understand this statement of Imam's (r.a.) made egregious mistakes in some areas. Imam (r.a.) showed us the direction. This great man used to move forward in this way.

Therefore, the intellectual basis means having a sense of responsibility which is a firm intellectual framework for you who want to move forward in the arena of Basij. And the necessary prerequisite for this - which is the second basis - is foresight. You should not ignore these two bases even for one single moment. Having a sense of responsibility means working for the sake of satisfying God "by showing patience and behaving in a decent way" [speaking in Arabic]. We should say, "Oh God, I make this scientific breakthrough, I study this, I create this artistic work, I engage in this jihad, I carry out this economic task, I help Zaid [any person in general] and I fight against Amr for the sake of You because You have made me responsible". This is the sense of responsibility and divine commitment that you should have. After this, we should have wisdom. We should know where we are, where our location is, where the enemy's location is, who the enemy is and with what weapon we should fight against him. This is the second basis. With this outlook, both the circle of basijis and the arena of Basij's activities will become clear.

As for the circle of basijis, who is a basiji? Anyone who is active in this ideological and human framework is a basiji. Of course, the resistance force of Basij is the manifestation of this great, public, comprehensive and national movement. The resistance force of Basij is the main piece, center and place in the great umbrella which has covered all our people. It is a source of inspiration for discipline, presence and movement in society, universities, schools and Islamic seminaries and among people from different social backgrounds. It is a source of inspiration in any area. The presence of the resistance force of Basij means this. It means channeling, providing guidance, observing discipline and order and identifying the different responsibilities of the members as much as possible. As the brothers in this meeting explained, resources are naturally limited. Of course, Basij has thankfully reached a position where tens of million people have joined it. This was about the circle and the scope of basijis' presence.

As for arenas, arenas are endless. They have no limits: the arena of defense, the arena of policy, the arena of construction, the arena of economy, the arena of art, the arena of knowledge and research, the arena of religious committees and the arena of mourning ceremonies. These arenas exist everywhere and they are of many different kinds. These are the arenas of Basij's presence which exist everywhere.

We have role models in all these arenas. We have outstanding role models all of whom have shown that they are outstanding and great. We had great sardars and outstanding personalities in the war. Some of them were scientific personalities. These people - such as Shahid Chamran - came to the war and they became soldiers with a gun in

hand. Chamran was a scientific personality. He was also an artistic personality. He used to say to me, "I am skilled at photography". But he had come to the war and he was wearing military uniforms. He had become a soldier. But before entering this arena, he was an outstanding personality.

Of course, some of these role models were not outstanding before they entered the arena of war. It was this arena who helped them reach peaks. An example is Avesta Abdol-Hossein, a construction worker. In fact, he was a student of a construction worker, but he entered the arena of war and reached the sun. In the war, he reached peaks and became an outstanding personality, one who was very prominent. These are our outstanding personalities. We have many outstanding personalities in the area of knowledge and research. One of them was the late Kazemi Ashtiani who developed stem cells research and these great technologies. He built many people and his colleagues are like him as well. Thankfully today, this movement is continuing.

Another personality was Shahid Shahriari. These days, we are mentioning his name because it is his martyrdom anniversary. The rest are the same: Rezainejad, Ali Mohammadi and Ahmadi Roshan. These were our outstanding personalities in the area of knowledge and research. They used to work in a basiji manner.

Shahid Shahriari used to work in a basiji manner as well. In those days, they wanted to close the gates to the people of Iran with the methods that many of the people saw on TV and heard in the news. Many of these methods were adopted behind the scenes. In the future, it will come clear how malevolent they were. They wanted to do something to prevent radiopharmaceuticals from reaching the people's hands. They wanted to create problems for the Islamic Republic. They used to say, "We will not sell these radiopharmaceuticals". This was done with the purpose of closing our center in Tehran, but people like Shahid Shahriari worked on it in a diligent way. Then, they came to us and said, "We have managed to produce 20 percent". After that, they informed us that they had built fuel rods and fuel plates. The enemy was astonished. This was the work of basijis and it was not an ordinary piece of work. In all the arenas that we pointed out, there were and still are great individuals. They have made great efforts some of which we mentioned.

Well, this philosophy - which is a basiji philosophy and which was created by our magnanimous Imam (r.a.) in Islamic Iran - has been promoted. Revolutionary and Islamic concepts are like the scent of spring flowers. No one can prevent their scent from spreading. It goes everywhere. These concepts are like an enlivening and revitalizing breeze which cover and imbue everywhere. Now, they can create uproar and they can go on ranting and raving. This philosophy has already been promoted and you can witness it in different countries. This philosophy is active in Lebanon and Iraq. Iraqi youth have joined their army and they have managed to achieve these victories. The same is true of Syria, the same is true of Gaza, the same is true of Palestine, the same is true of Yemen and by Allah's favor, the same will happen in Holy Quds and in liberating al-Aqsa.

Well, this point became clear. Now, I want to say that Islamic Iran is invincible because of this. Those who threaten the Islamic government and the Islamic Republic to do such and such things should know that the Islamic Republic is invincible thanks to this basiji philosophy, action and movement. Any Iranian individual is potentially a basiji except for a few people who are either suffering from egotism, lustfulness and materialistic desires or who are working with the enemy. We exclude these people who are few, not many. The majority of the people of Iran are potentially basijis and this is the reason behind the invincibility of the Islamic Republic. However, everyone should pay full attention. There are always tests for everyone. The movement should not be undermined and the direction of the movement should not change. The direction of the movement is towards arrogance and fighting against it.

We - including our people and we ourselves - who mention the name of America do this because of its arrogance. The issue of America is arrogance. We mention its name because America is an arrogant government. Its methods are based on arrogance. We have no problems with America as a geographical entity, as a nation or as a group of people. In this sense, it is like other countries. Our issue with America is the issue of American arrogance. They are arrogant, conceited, thuggish and greedy. The statements that they made recently on the issue of nuclear negotiations

prove this. Notice that they negotiated for several months and now, they have extended them. After that, they began talking, just like always.

Now, I would like to say a few things about these matters. First of all, I am not against extending negotiations as I was not against beginning them in the first place. We did not oppose entering into negotiations in the beginning and we explained to the people why we did this. In a speech, I explained the reasons and now we are not opposed to extending negotiations.

I should add that our negotiating team are really and truly diligent and active. They show resistance and they speak with reason. They do not give in to bullying and they are working hard. Everyone should pay attention to this. Most people are not aware of the details of these negotiations. They do not know what is happening in the process. They are working in a serious, reasonable and diligent way and their actions are based on reason. Unlike the other side - mainly America - which says different things every day, our negotiating team behave towards them in a rational and powerful way. In private meetings and in their correspondence, the opposing parties say something, but in public meetings and in their public speeches, they say another thing. One day, they say something, another day they completely change it. When there is no straight path, this is what happens.

In order to solve their domestic problems, they want to use the negotiations. This is why they have to say different things here and there. Of course, Iran is alone in the face of these negotiators and the people who stand against Iran. They are an army. They are comprised of several countries behind each of which there is an army of diplomats, people in charge of public relations, photographers, analysts and other such people. The Americans are the most ill-tempered people among them and the English are the most devious ones. Now, they have extended the negotiations.

Everyone - both the other side and those people inside the country who are concerned about this matter and who follow these negotiations - should know that if negotiations fail, we are not the ones who suffer the most loss. Rather, it is the Americans. We are honest with our people. We say to our people what the truth of the issue is and they have already understood what the truth is. With different reasons, we can prove that the real goal of arrogance and the west in the face of Iran is to prevent the people of Iran from achieving growth and power. Their real goal is to prevent the increasing dignity of the people of Iran.

The nuclear issue is merely an excuse and of course, there are other excuses as well. The main issue is that the talents of the people of Iran are gradually being revealed, that they are making progress in all dimensions - including political, scientific and social dimensions - and that they are achieving power. This is why they are dissatisfied and unhappy. This is what they want to prevent.

And the purpose of sanctions and pressures is this. The purpose of sanctions and economic pressures is to prevent the developing efforts of the people of Iran. This is why they impose sanctions and exert economic pressures. Of course, economic pressures are an important factor. We speak freely with our people, but they do not do so and they do not believe in their people. The popularity of their president has dwindled on a daily basis. I am saying this according to the statistics that they themselves have released. The day that president was elected, he enjoyed great popularity, but since then, his popularity has decreased on a daily basis. This is because their people do not believe in their political system.

In the recent elections in America, the turnout was very low. They themselves have acknowledged and mentioned this. This signifies that their own people do not believe in their political system. They are not optimistic about it. Compare this with the presence of 65, 70 percent of our people in ballot boxes. But they have problems with all their people. You have heard the news about Ferguson, the state of Missouri and other such cities. They are fighting against their own people. Their own reports say that America's police have killed more than 400 people with different reasons in the course of one year. This has been done by the police, not their judiciary system. They are not in good terms with their own people and their people do not believe in them. So, they have problems. It is they

who need an achievement and a great victory, not us.

One of the members of our negotiating team said an interesting thing. He said, "Even if we do not reach an agreement, it is not the end of the world and it is not a catastrophe. Nothing happens if we do not reach an agreement". This is true. We will not suffer the loss that they think we will. They thought that if such and such things happen, we will suffer a loss. This is not the case. There is a solution for this. The solution is the economy of resistance which reduces the effects of the enemy's blows. This is related to the short term. In the medium and long terms, it even helps the great movement of the people to reach its peak. The economy of resistance is like this. This was the judgment that experts in economic areas made after we announced the policies on the economy of resistance. We have certain solutions, but they do not.

Despite all this, they move in an arrogant way. You should listen to the statements that they made a few days ago. They say, "Iran should earn the global community's trust". They refer to themselves as the global community. Now, America, England, France and a few arrogant countries have become the global community. Is this the global community? Are the 150 non-aligned countries which held a congress in Tehran two years ago not part of the global community? About 50 presidents and rulers participated in an active way in Tehran's congress. Are they not the global community? Are the billions of people who live in these countries not the global community? Are these few countries, in which the people are mostly separated from their rulers, the global community? "Earn the global community's trust" means "Earn the trust of us Americans". We do not want to earn the Americans' trust. We do not need thed Americans' trust at all. We do not need you to trust us. Your trust in us has no significance for us. We and your people do not trust you either.

Another thing that they say is that Israel's security should be preserved. First of all, Israel will be more insecure on a daily basis whether there will be a nuclear agreement or not. You should know that Israel's security will not be ensured whether there will be a nuclear agreement or not. But because you say, "Israel's security should be preserved", I say in response that this is not a genuine statement either. For America's politicians - whether male or female - the security of Israel is not the main issue. The main issue is something else. The main issue for these lords is satisfying the Zionist capitalist network which has taken their lives in its hands. Their issue is this. Otherwise, what do they care if Israel exists or not? What they care about is that they have entrusted their lives to the network of Zionist capitalists.

These Zionist capitalists both bribe and threaten them. They bribe them with money and they accept it. They also bribe them with positions and political promotions and if the American politicians do not compromise with these people who pull the strings of America's economy, then they cannot achieve high positions such as presidency, ministerial positions and other such advantages. This is the main issue for them. The Zionist capitalists also issue threats. If they act against the wishes of that dangerous network, they threaten to make them resign or create a scandal for them. You have seen this in American life recently. They accuse different individuals, they create scandals for them, they charge them with sexual corruption, they make them resign and they murder them.

They have murdered some of their high-ranking and great officials. Their hands are open. You are afraid of this. Your considerations are because of this. The issue is not the security of Israel. Rather, the issue is your own security. They are arrogant and they speak like this. So, we do not get along with arrogant people. Well, if reasonable statements are made, we will raise no objections. We accept reasonable statements. We accept fair and reasonable deals, but we do not give in to bullying and greed. The Islamic Republic - from its lowest to its highest ranks - and the people of Iran will not accept this. They should know this.

Now, I would like to say a few things to you dear basijis and all the basijis of the country. I invite the dear basijis to good behavior. What does good behavior mean? It means patience, tolerance, resistance, honesty, purity, courage, sacrifice and piety. Basijis need such things so that this strong structure continues to prevail. If you want this lofty structure to stand firm against the enemies like a strong and well-made fort, you should observe these things. You

should show tolerance and patience. You should behave in a good way. You should show purity. Take a look at great role models in the early Islamic era. We should avoid arrogance and conceit.

Despite his great position and courage and despite the fact that he was deeply respected by the Commander of the Faithful (a.s.), Malik al-Ashtar was walking on the streets one day. A boy did not know him and he began to make fun of him. Perhaps, he threw stones at him. This kid saw that someone is going somewhere and he began to make fun of him. Then, Malik al-Ashtar moved away. The people who saw this scene said to the boy, "Do you know what you did? Do know whom you made fun of? But the boy did not know him and he said, "No". They said, "He was Malik al-Ashtar". The boy became agitated. He rushed after him either on his own or with his father and friends to apologize in some way. They wanted to apologize so that they will not be in trouble.

They went after Malik al-Ashtar and they found him in a mosque praying. They moved forward and tried to apologize. Malik al-Ashtar said, "I have come to mosque to pray to Allah the Exalted so that He forgives this young person". Notice that this is forgiveness, sense of responsibility and tolerance. You and I should learn such things.

Moreover, I strongly advise you to preserve your piety and your ideological and religious beliefs. On the path of life, we slip up when we are faced with different temptations such as the temptation of money, lust, positions and friendship. You should not slip up in ideological areas. You should influence your environment rather than allowing it - if it is bad - to influence you.

All people from different social backgrounds should receive attention by our great, national and divine Basij. I pointed out to basijis - particularly Sardar Naqdi - that some people have been ignored by Basij. It should not be the case that you ignore some people from a specific social background. Besides, you should define the relationship between basijis from different social backgrounds. You should develop a relationship between them. Sometimes, student Basij is unaware of the activities of, say, physicians, engineers and industrialists Basij. They are not in touch with one another. This should not be the case. They should be in touch because they may prove valuable to one another. Each Basij organization, made up of people from different social backgrounds, can help other organizations to make progress. You should define these relationships. You should have such things in your organization.

You should ask basijis for great feats. Many of our talented people can accomplish great feats. Of course, the administration should help Basij as well. Executive organizations in different sectors should help Basij to achieve growth and to develop. Also, they should pay attention to these economic issues. As I said before, the basis of the economy of resistance is strengthening domestic production and reducing the imports which are either unnecessary or which already exist in the country. They can ask Basij for help on these matters. Under these favorable circumstances, as I have said many times, I have no doubts that - by Allah's favor - the future belongs to the people of Iran.

May the blessed soul of our magnanimous Imam (r.a.) be happy. May the pure souls of our dear martyrs be happy and may God help us join those martyrs.

Greetings be upon you and Allah's mercy and blessings