Leader’s Speech at Imam Reza’s Holy Shrine - 23 /Mar/ 2015

In the Name of God, the Compassionate, the Merciful

I thank the Almighty God who provided us with this opportunity one more time and one more year to meet with you, dear brethren and sisters, pilgrims and neighbors of Razavi Mashhad (city) at the holy shrine and under the aegis of Hazrat Abil-Hassan al-Reza (PBUH).

Smart Muslim Iranians have changed the ancient tradition of Norouz according to their own conviction and in the way that they desired. They have kept the outward appearance of Norouz, but changed its content. The ancient Norouz was the Norouz of kings; it was an opportunity for tyrannical kings and rulers to flaunt their apparent grandeur and glory to nations and sit [on their thrones] and expect gifts [from nations]. Even under the rule of Umayyad and Abbasid [caliphs], when Norouz became established at Umayyad and Abbasid courts, they followed suit with the same conduct and traditions of the ancient Persian kings and monarchs. The Muslim Iranian, however, changed that order and that framework to his own benefit, although that change did not come about suddenly. Now after the lapse of many centuries, you see that Norouz has turned into an excuse for establishing spiritual relationship between people and the source of real grandeur and dignity; that is, the sacred being of the Almighty.

In the Iranian Norouz, the true Norouz is a popula one. On the occasion of Norouz, people treat one another with friendship and compassion; they felicitate and give gifts to one another. Now, after the lapse of many years and centuries, the ancient and monarchial traditions and customs of Norouz are history. In Norouz and at the turn of the new year, the most crowded and most visited centers in our vast country are the sacred shrines of [Shia] Imams and their progeny [Peace Be Upon Them]. Last night, in the middle of the night, in this sacred shrine, hundreds of thousands of faithful people with pure hearts, turned to the center of grandeur and power. They talked to their God, asked the One who determines people’s destiny for an auspicious fate and observed religious rituals.

Therefore, the Norouz that we have today, is not the ancient Norouz, but is the Iranian Norouz; it is the Norouz of a Muslim nation, which has used the framework of this ancient ceremony as an asset to move toward its goals. I hope

that the Almighty God would help the dear Iranian nation to incorporate such smart Islamic innovations into all issues and all cases. Therefore, since this year’s Norouz falls on the anniversary of the martyrdom of the great lady of the Muslim world, Hazrat Fatemeh Zahra (PBUH), there will certainly be no conflict between Norouz festivities and the veneration as well as commemoration of that great lady, and there will be certainly no incompatibility

[between these two occasions]. I have chosen some topics today to tell you, dear brethren and sisters, who are present in this glorious gathering, and to tell the entire Iranian nation.

I start the discussion with a point from the Quran. The Almighty God has set a condition for those people whom He has promised to make victorious by saying: “Verily God is able to help them; those who will say [their] Prayers, pay Zakat (an Islamic tax), promote virtue and prohibit vice, and God determines the fate of all things.” In this holy verse, the Almighty God has mentioned four characteristics for the faithful people who take power in their hands and who get rid of the domination of powerful tyrants, and has promised that “verily God is able to help

them.” The Almighty God is able to help such a nation and will certainly do so.

One of those four conditions is [saying one’s] prayers, one is [giving] Zakat, one is promoting virtue, and one is prohibiting vice. Each and every one of these four characteristics and indices has an individual aspect, but in parallel, also has a social aspect and influence the social structure. [Take] prayers [for instance]; despite all the secrets and mysteries that are hidden within true prayers, which has been described as the ascension of every faithful, and the “sacrifice made by every pious person,” prayers are a means of salvation and eternal happiness, and superior to all other religious actions; prayers even have a social aspect to them. The social aspect of prayers is that all Muslims communicate with a single center through prayers. At the time of prayers, all Muslims in all parts of the Muslim world turn to a single center all at once and get connected to it. This connection of all hearts to a single center is a social issue, an issue that builds order, [and also] determines and shapes the geometry of an Islamic establishment.

Zakat has personal aspects as it teaches humans to be generous and give away “what they like,” which can be a very important experience and test. However, it also has a social aspect. As used in the Quran, Zakat absolutely denotes all kinds of giving away [of one’s property], which also includes the customary Zakat, which has been mentioned in the Quranic verse, “And take from their property Sadaqah (voluntary charity).” Zakat, therefore, is absolutely applied to any form of financial donation [but] it has also a social aspect and a social, order-building translation according to which a human being who has worldly possessions in an Islamic environment and an Islamic society, considers himself committed, considers himself in debt, does not consider himself a creditor, but as debtor to the Islamic society; not only before the poor and the weak, but also before the Path of God. Therefore, in this approach, Zakat is an injunction and an index for building the system.

However, promotion of virtue and prevention of vice, is, in fact, the bedrock of all social movements in Islam “by which other [religious] obligations are fulfilled.” Promotion of virtue means that all the faithful in any part of the world are duty-bound to guide their society toward what is good, toward all acts that are good. And prohibition of vice means to keep everybody away from whatever that is evil, from meanness, and from evil deeds. Every one of these four indices are, in their own way, a translation of the structure and geometry of an Islamic establishment.

Let me say in parentheses that this important meaning of promoting virtue and prohibiting vice should not be limited to less important issues. Some people think that the promotion of virtue and prevention of vice is restricted to [cases in which] a person gives a warning to a woman or a man who has ignored a secondary religious duty. Of course, these are also considered promotion of virtue and prevention of vice, but [they are] not the most important examples of promotion of virtue and prohibition of vice. The most important instance of promoting virtue and preventing vice is to enjoin [people to do] the greatest of goods and prohibit [them] from [doing] the worst of vice. The greatest good, in the first place, is to establish and protect an Islamic system; this is promotion of virtue. There is no good superior to the establishment and protection of an Islamic system; any person striving toward this end, is promoting virtue. Protecting the dignity and honor of the Iranian nation is the greatest of goods.

These are some good acts: promoting culture, [creating] a healthy ethical environment, [having] a healthy family environment, reproduction and raising a young generation ready [to strive] for the progress of the country, bringing prosperity to economy and production, promotion of Islamic ethics, development of science and technology, establishment of judicial justice and economic justice, making efforts to strengthen the Iranian nation and beyond that, the strengthening of the Islamic Ummah, as well as endeavoring and making efforts to realize Islamic unity. These are the most important instances of good and all people are duty-bound to strive for them, to promote them. The opposite of them is vice. Immorality is a vice, helping the enemies of Islam is a vice, weakening the Islamic Establishment is a vice, undermining the Islamic culture is a vice, weakening the economy of society and undermining [efforts made to promote] science and technology are all vice;

The first one ordering [people to turn to] virtue is God Almighty, who says, “Verily God orders justice and kindness and helping the relatives; and He forbids all shameful deeds, and injustice and rebellion.” God is the one who orders good and forbids vice; both good and vice have also been clarified. The Great Prophet of Islam (PBUH), has been among the most sublime persons promoting virtue and prohibiting vice. A Quranic verse [about the Prophet] says,

He allows as lawful what is good [and pure] and prohibits them from what is bad [and impure].” [Shia] Imams were among the greatest people promoting good and prohibiting

evil. Both faithful men and women, in all parts of the world, enjoin [other people] to do good, because God says, “The Believers, men and women, are protectors of one another; they enjoin what is just, and forbid what is evil; they observe regular prayers, practice regular charity, and obey Allah and His Messenger.” These are four major pillars for building a system every one of which has secondary branches. An Islamic establishment is based on promoting prayers, giving Zakat, promoting good and prohibiting evil; that is, social and emotional cohesion and

relationship among all people in an Islamic establishment.

Right here, at the beginning of my today’s remarks, I want to reach a conclusion from this discussion about what I told you, dear people, in my last midnight’s address about the motto of the year. In our society, in our dear and vast country, what Islam expects from all of us with any social background and social way of thinking, is cohesion, synergy, and helping one another. Administrations in an Islamic establishment should be supported by people; they should even be backed by those people who have not voted for this special person in the administration. This is the reality and gist of social and national cohesion in our Islamic country. All [of us] as a single entity, should be united with the administration that is incumbent and in office, and help it, especially in those cases when the country is facing important issues and important challenges on which I will elaborate.

Today, it is the duty of the entire nation to support the country’s officials and help state officials. This is not special to this administration and applies to all administrations. This will be also true about administrations that will come into office in the future. Firstly, because the main and basic concern of all administrations is to solve people’s problems. Of course, their abilities [in this regard] may differ and may not be equal. Secondly, they may have different views, but the goal in all these administrations is to solve the country’s problems as much as possible during their term in office. Any administration that has come to office within the framework of the Constitution is the legal administration, the legitimate administration. It does not matter how many and what proportion of voters have cast their votes for this or that president. The decrease and increase in the number of votes is related to popularity, but has nothing to do with legitimacy and legality. Any person with any number of votes from the majority of people, who is elected within the framework of the Constitution, will be legitimate, [and] the legal administration, and people should consider it legal and help it as much as they can. [Of course,] there are mutual rights.

Of course, every administration has its own critics. This administration has critics and previous administrations had critics of their own; this issue, per se, is no problem. There are people who do not agree with this method, do not agree with this behavior, do not agree with what is being said, do not agree with this policy. They are all critics and criticize and this is of no objection. Criticism, however, should be bound within a logical framework. I, myself, have had criticisms of different administrations and have always voiced my criticism. In no instance have I have stopped warning [administrations] against whatever has appeared as a flaw to me and has been open to criticism. However, such warnings have been given in a suitable way and in a suitable situation and in a suitable manner. I either sent a message, or uttered [my criticism] in meetings, or insisted [on my criticism]. Giving warning is no problem, but that warning should be given in such a way that public trust in those who are in office and are working is not

undermined. Giving warning should be such that it would not lead to public distrust. There should be no insult and angry methods [for giving warning]; everybody should look at the issue of the relationship between the government and the nation as a matter of Islamic brotherhood and behave accordingly.

Of course, this [issue] goes both ways. I both recommend the people talk to the administration kindly and with an eye on empathy and cooperation, and reiterate this to state officials – in all three branches of government – that they should treat their critics and those who criticize them in a suitable manner; don't humiliate them; don't insult them. The humiliation of opponents by state officials is against foresight and against wisdom. I wouldn't like our dear people to be indifferent; I wouldn't like them not to oversee [the administration's performance]; I invite them to take basic problems of the country seriously. However, [at the same time], I insist that treatment, either that of the administration by people, or that of critics by the officials, should not be meant to undermine. It should be neither humiliating, nor insulting. Perhaps, with regard to an issue, a group of people have a certain concern. Having concerns is not a crime; being anxious is not a crime. Some people can be truly anxious and concerned about an important and sensitive issue of the country. There is nothing wrong with this. However, this should not amount to incrimination, to ignoring endeavors and services. On the other hand, neither the administration nor supporters of the administration should insult those who express their concern and anxiety. I explicitly say this to our dear nation, and I have said this before, that I have supported all administrations during the time I have been in office [as Leader] and I support this administration as well. I will issue a warning wherever it is necessary; [and] of course, I do not give carte blanche to anybody. I look at the performance and judge accordingly and will act in accordance with the performance, God's grace and through divine assistance. This is the first comment for the explanation and elucidation of what I proposed as the motto of the year – empathy and rapport between the government and the nation. [I expect them] to work as one, to use the same language and cooperate and work together toward settling problems.

I already said that this will become important when major opportunities are offered and major challenges are also ahead of us. Today is one of those days. Today, we have both major opportunities [to take advantage of] and big challenges ahead of us which we should tackle and with the help of those opportunities we should overcome those challenges through divine assistance. Well, we have big opportunities today. One of the greatest of those opportunities is related to efficient and innovative manpower, and our country, thank God, abounds with efficient workforce, which is mostly young with innovation and high spirits.

One of the greatest opportunities available to us is the loyalty of our people and our youth to the Establishment and to the goals of the Establishment and [late] Imam [Khomeini]. I urge you dear brethren and sisters to look [and see] that in rallies on Quds Day and 22nd of Bahman [which marks the anniversary of the victory of the Islamic Revolution], most [participants] are young people. These young people are those who are under the destructive bombardment of audio and visual media and the Internet day and night; there is much ballyhoo going around in the world, in the virtual world. In the world of audio and visual media, hundreds of media, an even thousands of media outlets, are constantly bombarding the thoughts of our youth. Some of them try to convert the youth from religion; some try to make them turn their backs on the Islamic Establishment; some try to sow discord among them; some try to recruit them to serve their evil goals; some endeavor to push them toward hedonism and laziness. This bombardment is constantly targeting our youth through these outlets and audio and visual media and the Internet. At

the same time, you look and see tens of millions of the very same youth come [into the streets] on the 22nd of Bahman [February 11] and shout slogans and show their sentiments and express their love for Imam [Khomeini], for Islam, [and] for the Islamic Establishment. This is nothing insignificant; this is a very great opportunity.

Another opportunity is the scientific progress that has been made in the time of sanctions. There are times when powers and governments and international money and capital come to a nation's assistance, and there are times when all doors are closed to a nation, but that nation, nonetheless, can do great work in various sectors. Today, you see these works; they should not be taken lightly. This 12th phase of South Pars [gas field] which was inaugurated by the president a few days ago, is a very big and complicated industrial project, which can cause tangible growth in the country's economy and make the general effort made in the country more fruitful. We have many similar cases. You observed that in [the recent] armed forces' drills, some [military] equipment was introduced that surprised the enemies. They have uttered their surprise, not that we guessed their surprise; they have themselves said that they are surprised. All these things happened at a time of sanctions. This is not an insignificant matter; this is a very big opportunity. Our youth, our innovative forces, did these during long years of

sanctions – that is in 2010, 2011, 2012, and 2013, when the sanctions that they [enemies] supposed were crippling, were imposed on our country. This is a very big opportunity for our country. [Therefore,] these sanctions are an opportunity.

I will explain this briefly later that even these sanctions are, in a certain sense, an opportunity for our nation. Yes, they caused difficulties, but these sanctions can be an opportunity, which I will explain. Of course, we are also facing challenges and I will explain these challenges today. Today, one of the most tangible and most important challenges facing our country is the issue of national economy; economy. The rightful expectation of our people is to have a prosperous economy; to have public welfare, so that the underprivileged [social] classes will get out of their unacceptable situation; to be relieved of problems; these are our

people's expectations and these expectations are right. The country's economy needs a serious movement and a major boost and I will explain some of the characteristics [of such a movement]. Of course, I have been talking about the economy for a number of years. A few years ago and in this very place, I made a prediction and said enemies will focus on our economy. [I said that] officials should be alert and prepare themselves. [I told them to] fasten their belts in order to face the hostility of enemies and hostile policies of enemies which have

been focused on the country's economy. Now I will give more explanation about the economy.

Today, the decade of justice and progress is in its second half. We designated and introduced a decade as the decade

of justice and progress. It has passed its first half now. The 20-year [National] Outlook [Plan] halfway through. Ten years have passed since we set a 20-year period for the plan and adopted policies for that. We have still ten [more] years left. These are important issues. Given these facts, the sensitivity of economic issues becomes all the more important.

Our enemies say openly that their objective behind economic pressures is a political one. Their objective is to turn the Iranian people against the Islamic establishment. (People start chanting Death to the US). Look! Yes, of course, Death to the US! Because the US is the main factor behind these pressures and they (the Americans) themselves insist on concentrating on the economy of our dear nation. What's their objective? Their objective is to pit the people against the system.

They say it openly that they intend to exert economic pressure in order to make conditions hard for people and force people to protest against the government and against the Islamic establishment. They say that openly. Of course, they often claim that they support the Iranian nation and one cannot believe these lies and one should not believe [such lies heard] from the enemies as their objective is a political one. They intend to disrupt the security prevailing across our country today – this security is unique in the West Asia region we live in; Praise be to God, neither in our east, nor in our west, nor in our north, nor in our south, is there such security as that which our country and our nation enjoy. They intend to force people to disrupt security and start protest movements in the country; they are instigating, taking action, making plans. This is what they are following up on seriously and intensively. This is an important situation; this is a big challenge. When there is such a challenge in the country, all forces should come together, work together and take the issue of economy seriously.

I'm going to make several points about the economy. The first point is that today, the economic sector has turned into a battlefield, a warfront, due to the US hostile policies – a specific type of war. In this battlefield, anyone making efforts to the benefit of the country would be making jihad. Today, anyone who can help the country's economy, would be making a jihadi move. This is a jihad and of course a jihad with its own specific tools and specific methods. Everyone has to contribute to this jihad by necessary prudence and with necessary tools. That was the first point.

The second point is that on the macro scale, there are two views vis-à-vis our country's economy. I specifically ask our dear pundits, youths and public to pay attention to this point that there are two views towards economic prosperity and economic progress. One view says we have to achieve economic progress by tapping into domestic potential and using people in the county. There are many potentialities in the country, which have either not been used at all or not used correctly. We have to use these potentialities. [It means] endogenous economy; an economy which derives its essence and material from inside the country and from the country's capacities and from the capabilities of our own people. This is a view which says that for economic prosperity we should look at the domestic potentialities of the country , identify the talents and capacities, and use them correctly. [Then] the economy will grow. That is one view.

The second view towards the country's economy is envisaging economic progress by seeking help from beyond borders. It obliges us to change our foreign policy, so that our economy would be fixed, to mend ties with an arrogant power so that our economy would see prosperity, to accept the imposed [policies] of arrogant powers in different sectors and different issues, so that our economy would see prosperity. That is the second view. Today, the country's conditions have shown us that this second view is totally wrong, futile and useless. The very sanctions imposed against the Iranian nation today provide a strong and solid-based reason for the fallacy of this view. It means that when you place hope in foreign powers to come and bolster our economy, [when] you agree to bow to them to improve the economy, they will not settle for the minimum [profit].

When you look towards outside, you come across an issue like the drop in oil prices. Out of the blue, arrogant powers along with their regional stooges unfortunately come to the conclusion that they should cut the oil price by a half and even more than a half. You see such a problem. When you look towards outside, that would be [the result]. When you look towards inside, that would no longer be the case. Today, foreign [governments] and the heads of arrogant powers are trying to strengthen this second view in our people.

I saw the text of the US president's message addressed to the Iranian people on the occasion of Norouz. In this message, he says that you should come and accept our words. In fact, he says that in the nuclear issue, you should accept what we are dictating to you, so that jobs would be created in your country, investment would be made into your country, economic activities would be launched in your country. That means the second view. This view is one which will never reach any conclusion. We have to look towards inside the country. There are many domestic potentialities. The resistance economy which we developed has been fortunately accepted and welcomed by all pundits. I did not even see a single economic and social pundit to reject what was put forward as the policy of resistance economy. That means orientation towards the country's domestic potential. When they do not let you carry water from outside to [irrigate] your own land, you have to drill wells to supply water to your own land, so that you would not depend on the water of your tight-fisted neighbor; we have to seek assistance from inside and be able to push ahead with our plans. That was the second point.

The third point is that neither in economy nor in any other sector can one move without making plans. There must be plans. If in any sector, government officials go ahead without any plans that would become a routine job and no conclusion would be made. There must be precise and clear plans towards which all organs and all potentialities would be mobilized. In my view, what should be taken into account this year and the following years as the objective of the economy is investment in domestic production. All efforts by everybody should be mobilized to boost domestic production. All officials involved in economic domains and all people should be asked to contribute to boosting domestic production.

Of course, there are helpful options some of which I'll mention. One of the most necessary plans is to support medium- and small-sized manufacturing enterprises. One option is to boost the activities of knowledge-based enterprises. If we focus on science and technology it is not only to improve our scientific ranking. Progress in science and technology helps economic progress. Knowledge-based enterprises can contribute to national economy.

A necessary measure would be to reduce selling raw materials. Some time ago, I objected to the dependence of our economy on oil and my speech [at that time] was related to this issue. We have to move towards gradually reducing the sales of raw materials until the sales totally end. We have to generate added value. Banks can play both a helpful and harmful role [to that effect] and this issue should be taken into account by the country's senior banking officials. Some banks across the country, by [resorting to] specific methods, shut down small- and medium-sized economic enterprises and destroyed them. Banks can be of help or do harm.

One fundamental task would be to facilitate investment; one fundamental job would be to reduce the imports of consumer goods; one fundamental job would be to combat smuggling. Government officials have different options to take care of. What I mentioned here was just a selection of them. Of course, all of them are difficult. It would be easy to express them, but putting them into practice is difficult. But officials have to do these difficult jobs because it is an important issue. People can also make a contribution.

Those who are capable of making investment should direct their investment to production and invest in production. Those who are consumers – our people are in fact consumers – should consume domestic products. I have time and again laid emphasis on this issue and I emphasize again today. Everyone should try to consume domestic products, support Iranian laborers and help local manufacturing entities gain prosperity by consuming their products.

[We have] to prevent extravagance; those who are extravagant should know that this profligacy and squandering [of wealth], which has been reproached by Islam, determines the fate of national economy. If extravagance and squandering of personal properties – be it water, bread, extravagance in parties, marriage ceremonies and in other events – are avoided, that would help boost national economy. Those who are involved in foreign trade and foreign transactions can make a contribution and their role would be to act correctly in order to save the Iranian nation's face. That was the third point.

The fourth point about economy is that sanctions are the only tool [at the hands] of the enemy. They should know this. Today, the only tool of the enemy for confronting the Iranian nation is sanctions. If we act correctly, act with prudence, the sanctions would become ineffective. As I mentioned, the manufacturing and industrial plants which

government organs are fortunately inaugurating today – including Phase 12 of South Pars [gas field] which I earlier mentioned and the military progress and these sci-tech parks and similar projects – are among things that can overpower sanctions. They first reduce the impact of sanctions before terminating them.

Sanctions were the most difficult of them, but they also brought us blessings. The sanctions showed us that we should be self-reliant and proved to us that we can benefit from our own domestic potential. If government officials and people and particularly economic activities make endeavors and public media outlets help, which I will talk about later – we will, God willing, see that the sanctions would not be able to prevent the Iranian nation from making progress.

Now, I'll speak about the nuclear issue. A few points about the nuclear issue; the first point on the nuclear issue is that our enemies, mainly the US, which are standing against the Iranian nation, are moving ahead with prudence and policymaking. We are totally aware of this issue. They know what they are doing. They need these negotiations. The US desperately needs nuclear talks. The differences which you see among the Americans – the US Senators on one front and the US administration on the other – do not mean that they do not need these negotiations. No, the rival faction [in the US] wouldn't like to see its rival – the Democratic Party – is credited with making gains in these negotiations. They are pursuing this. They need these negotiations and they consider these negotiations as necessary for themselves, but they pretend to not need them.

In this New Year message of the US president, there were unfortunately dishonest words. Although they pretend to be friendly towards the Iranian nation, one can completely and clearly find out that these remarks are not honest. One of them was that there are some in Iran who do not agree with the diplomatic resolution of the nuclear issue. That is what he says. He says there are some in Iran, who do not want the nuclear issue to be resolved through negotiations and diplomacy. That is a lie. In Iran, there is nobody who wouldn't like the nuclear issue to be resolved through negotiations. What the Iranian nation does not want is to accept the impositions and bullying of the US. It doesn't want this. What the Iranian nation resists is to accept bullying by the opposite side. The opposite side says you should come and negotiate and you should accept what we say word by word. That is what they say. The Iranian nation resists this and certainly neither our officials, nor our negotiating team backed by the Iranian nation, will accept this.

The second point on the nuclear issue and the negotiations under way with European governments and the US, is that negotiations with the US are only about the nuclear issue and nothing else. Everyone should know this. We do not

negotiate with the US about regional issues. The US objectives in regional issues are exactly on the opposite end to our objectives. We want security and peace in the region, we want dominance of nations, [but] the US policy in the region is to trigger insecurity.

Look at Egypt, look at Libya, look at Syria. Arrogant powers with the US at their head launched a counterattack against Islamic Awakening which was created by nations and still continues, pushing the nations in the region gradually into misery. That's their objective. That is exactly at the opposite end of our objectives. We have absolutely nothing to negotiate with the US neither on the regional issues, nor on domestic issues, nor on the issue of arms. Negotiations are limited to the nuclear issue and on how we can reach a conclusion regarding the nuclear issue diplomatically.

The third point is that the Americans repeatedly say "We seal an agreement with Iran, then we look to see if they abide by the terms of the agreement; we will then lift the sanctions". That is wrong and unacceptable. We do not accept this. The lifting of sanctions is part of the topics of negotiations and not the result of negotiations.

Those involved [in the talks] know the difference between these two correctly. That is a US trickery to say that we [first] clinch an agreement, then we look at the behavior and then we lift the sanctions! That's not so. As our officials have made it clear and the esteemed president spoke in clear terms, the lifting of the sanctions should take place exactly at the same time when an agreement is being reached. It means that the lifting of sanctions is part of an agreement and not something resulting from an agreement.

Another point is that the Americans repeatedly say that there must be irreversibility in the decisions made by Iran and in the commitments accepted by Iran. We do not accept this. If the opposite side is able to re-impose the sanctions against the Iranian nation under any pretext, that would be pointless for our negotiating team to accept something that would be irreversible. Never! That is a popular industry, a domestically-developed industry. It belongs to the people. Its knowledge and technology belong to the people. It should go ahead. This progress is an essential part of any industry and technology.

They raise the issue of A-bombs, but they know that we are not seeking nuclear weapons, but they are using this as a pretext to put pressure on the Iranian nation. Throughout these negotiations, we have honored all [our] international obligations, we respected our commitments under the politico-Islamic ethics throughout these negotiations, we never reneged on our promises, we did not speak in conflicting languages, we did not show fickleness. But our opposite side, the Americans, broke their promises, showed fickleness, cheated. Their behavior is a lesson for our nation.

Those in intellectual circles who were unaware of the nature of the opposite side - the US- should look at these negotiations to realize who they are dealing with and what the US is doing in the world today. The threats made by them are ineffective. Threats of more sanctions, threats of military action do not scare away the Iranian nation. The Iranian nation is standing tall and, God willng, it will successfully emerge the winner from this big test. Of course, divine blessings can help our nation succeed on this path.

There are also other issues, but there is no time to mention them now. Certainly, big tasks are upon the Iranian nation and government. The issue of Islamic unity, the issue of helping weakened nations, expansion of the spiritual influence of Islam in the region where the Iranian nation is a standard-bearer. These are all major tasks. If Almighty God bestows His grace upon our dear nation, and God willing He will do so, under the aegis of your prayers, your

endeavors and your efforts, particularly by youth, all these big tasks will, God willing, be accomplished.

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