The Leader’s Remarks in Meeting with Commanders of Basij Battalions on the Eve of the Basij Day - 25 /Nov/ 2015

In the Name of God, the Most Compassionate, the Most Merciful

You have greatly honored me, dear brethren and sisters, and through your enthusiasm and your compassionate hearts and especially with the remarks of our dear commanders – Mr. [Mohammad Ali] Ja'fari [commander of the Islamic Revolution Guards Corps] and Mr. [Mohammad Reza] Naqdi [commander of the Basij Force] – made this Hosseiniyeh fragrant with the scent of Basij. The scent of Basij must be understood, must be smelled, [and] the truth of this strange and auspicious phenomenon must be correctly understood. I also congratulate all of you on the anniversary of the formation of the Basij and I hope that, God willing, all of you brethren and sisters and also those who are under your command, would be favored by Hadhrat Baqiyatallah [Imam Zaman [PBUH] the last Shia Imam], [and that] he would be satisfied with you, pray for your, and God willing, you would be accompanied with these sacred lights in your heart, in your body [and] in your soul both in this world and the Hereafter.

Taking advantage of this opportunity, I [am going to] discuss with you a number of issues here. One issue is that the phenomenon of the Basij is an innovative phenomenon; not in the meaning that in other countries and in other places there are no popular resistance forces; yes, I know this. However, resistance forces in various countries of the world – in the West and East and the likes of them – are usually related to the times of repression, times of pressure, and times of struggles, [and] after the time for struggles is over, those resistance groups either rose to power or others rose to power with their help, [and then] this resistance force comes to its end and this popular establishment reaches its end. It is like this in the world; [and] those who are familiar with popular resistance [movements] in Africa, in Europe, in Asia, [and] in different countries know this. In the period of, for example, domination of the French over Algeria, well, popular resistance groups were formed, [and] they fought for many years – perhaps about eight years, [or] ten years they fought fiercely – [and] they suffered great hardships. However, when the revolutionary government was established later, there was no sign of these groups anymore. Some of them rose to power; some of them created [political] parties, [but] nothing remained to be named a resistance group. Or, for example, in France during its occupation by Germany, there were resistance groups – leftist, rightist, [and] moderate – [and] they fought a lot. However, after the occupation was over and the government was established, there was no sign of these groups; [they] came to an end, [and] went away.

As I said, [such resistance groups] either rose to power – which the same [groups] that rose to power were also plagued with adverse effects of power; I have seen this evidently in some countries; those very people who had struggled in difficult bunkers, in the field, [or] on the ground, for a number of years before they formed the government, later on during their rule, they behaved in the same way that, for example, the Portuguese governor who ruled this country before them behaved; these [revolutionaries’] behavior was quite like them, [and] there was no difference; the goal of the struggle was to gain power; this I have seen myself in many cases – and [those groups]

turned into this and, in fact, their nature changed; or [even when this was] not [the case], other people rose to power; [and] these [people who snatched power], for example, formed parties, like some of the parties that exist in these countries, which those parties, their struggles were in fact aimed at attaining power. At present, Western parties, and following in their footsteps, parties all across the world, have made attaining power their [main] goal; that is, one party struggles in order to take control of the government; then the other party struggles to take the government out of the hands of this [party]. I mean, today, parties – [and] what is called as party in the world – are in fact not a means to realize the lofty concepts and teachings that the party [claims it] believes in; the like of that [concept] which was in our minds of [how] a party [should look like] in early days of the revolution, does not exist in the world today; the goal is that there must be a group – like a club or a group [of people] – who would try to get themselves to [a position of] power; when they reach [that position of] power, the situation would be the same as it was under the previous government; [and] there is no difference. Therefore, resistance groups dissolved with victories [that they earned], shrank [and] met their end. [The fact] that resistance groups would remain [alive] like a continuous current, [and] like a foamy river during the period of victory and continue to grow on a daily basis, their awareness increase, [and they would] be present in an organized manner in various arenas where the country needs them, develop in terms of both quantity and quality, achieve new concepts, [and] be able to play a role in newly emerged battles, as is the case with our Basij, this is unprecedented in the world, [and] such a thing has no precedent in the world.

This was also [due to] finesse of [the late] Imam [Khomeini] who formed the Basij from among lay people. Basij is not something separate from people; Basij is [comprised of] these existing human beings [that hail] from various classes of people – [who are active] in universities, in farm(s), in the market, [or are] having official and unofficial positions in various organs – but are Basiji [and] are part of the Basij organ. Basij is, in fact, a special selection from among gamut of the nation; [it is] a representation of the entire nation; this is [the reality of] the Basij. This [Basij force] was formed by Imam [Khomeini] and developed on a daily basis; [and] they were source of strange and huge and prominent things. Many of these IRGC [Islamic Revolution Guards Corps] commanders of ours – who have been martyred or are, thank God, alive – about whom you hear amazing things or read them in written materials – they are members of the Basij; they first entered [the arena] as the Basij, [and] were not regular [soldiers]; they entered the arena of the Sacred Defense [the eight-year Iraqi imposed war against Iran] as Basiji and their talent flourished and [they] turned into such big commanders as Martyr [Hassan] Baqeri, as Martyr [Ahmad] Kazemi, [and] as Martyr [Mohammad] Boroujerdi and others and others and others; this [is about the role of the Basij] in the arena of war. In the arena of science [the Basij] is the same. Many of these people who have broken major grounds in the arena of science and technology, have either a background in the Basij, or are themselves members of the Basij right now; even if their names is not on the list of the Basij Organization, [but] they consider themselves as Basiji; these very nuclear martyrs – [Dariush] Rezaeinejad, [Mostafa] Ahmadi Roshan, [Majid] Shahriyari, [Massoud] Ali-Mohammadi, [and] others [and] others – the same people who played a role in extraordinary issues [related to] the nuclear technology, which I have seen them up-close, these are, in fact, all of them members of the Basij.

The Basij has a clear definition: the gamut of people, who with the lofty divine goal and with an indefatigable spirit, are present in the middle of the arena [and] anywhere that they are needed, show their talent, put whatever they have into the arena, and are not afraid by the risks [that they may face] in this path; that is, they are ready to lay down their lives. Well, this is one point; it is easy to say “that given person is ready to lay down his life,“ but it is not very easy to do. The Basiji is that person who is ready to take this difficult step – that is, to lay down his life, [and] even to pass over all those things that are sometimes more valuable than [one’s] life -; this is the meaning of the Basij. This is one of the specifications of our country, [and] this is special to the Islamic Revolution and particular to the

Islamic Republic.

Well, one characteristic of the Basij is widespread presence, which this [characteristic] must be preserved; in military field, in scientific field, [and] in the field of art – well, Martyr [Morteza] Aveini is a Basiji; assume that a given committed [and] interested artisan, both in the world of visual arts, and in poetry, and in literature and the likes of them, he is a Basiji – [and this is also true for the role of the Basij] both in [the field of] technology and quite recently in economic issues, which I have recommended to executive officials and have told them that the Basij is volunteer to take part in [the implementation of] the Economy of Resistance and play its role. Of course, the dear brethren, the commanders of the Basij and the IRGC must be very careful because economic activities could be a slippery path; [and as put by Iranian poet, Sa'di]: when there is a lot of mud, even elephants may easily slip;" [so,] they must be careful. I will say later that one of the traps [laid by] the enemy is these financial and economic issues and the likes of them, which [this is a field where] extreme caution must be exercised; [and] extreme care must be exercised. [This is true] because human beings are always prone to tests, you [must] know this, and [I am sure that] you know, [and] this is quite clear in Islamic teachings. I mean, even when a human being becomes [someone like] Bal'am Ba'ura [a top Jewish cleric] – a person whose prayer was always heard by God and whatever he prayed for was granted – [even when one soars so high] and reaches such a position, there is still room for going astray, [and] one may go astray. There is a line [along which] you are going up; [however,] in all moments and minutes and steps of this line [along] which you are going up, there is a pitfall right under your feet; at all moments; [and] the more you go up, the pitfall becomes more difficult and more daunting and more dangerous; [therefore,] caution must be exercised, which I will also explain about that caution. Well, so the [wide] scope of presence [of the Basij] – in all fields that I mentioned and [those] that I did not mention, where Basijis can be present – is one of the characteristics [of the Basij force].

The presence of the Basij is tantamount to the presence of people; when the Basij is present at a place it means that the [entire] Iranian nation is there – [because] as I said before – the Basij is the sample and gist of the Iranian nation, [and it is] a sample and symbol of the entire Iranian nation. Well, this presence, of course, is clear that is aimed at defending the ideals [of the Islamic Establishment], to defend the values, to defend the revolutionary identity [of the nation] and to defend the national identity [of the country]. [It is aimed] to help this nation and this country reach those points which it deserves and which has delineated as a blessing of the [Islamic] Revolution and is moving [toward them]; the presence of the Basij naturally means this; [and] it must defend [the values].

Well, when we say it must defend [the values], one question that occurs to one's mind is whether there is an attack that [the Basij must] defend [the country against it]? Is there any enemy, which [the Basij] must defend [the country] in the face of that enemy? This question occurs to mind. You know the answer to this question clearly; yes, there is an enemy; [and that enemy happens to be] a deceitful, clever, agile, cheating, [and] devilish enemy in front of this huge movement. What is that enemy? [Well, it is the global] arrogance.

Of course, today, [the most evident] representation of the arrogance is America; once it was Britain. This enemy is not idle, [but] is busy, [and] is always busy [hatching plots]. This analysis, which was [presented] at the beginning of the remarks of our dear Commander [of the IRGC, Mohammad Ali] Ja'fari, this analysis is totally true. Today, the global conflict is between the arrogant [powers'] movement and the ideological and national independence and

identity-based movement whose manifestation is the Islamic Revolution or the Islamic Republic; this is the [main] fight of today's world; not that there are no other fights; yes, after all, dogs would attack one another, [and] fight one another over a carcass, this [kind of fight] does exist, but this [issue that I mentioned] is the main fight, [and] is the main line and the main front; therefore, the enemy does exist, [and] the enemy is sensitive.

This arrogance, as I said, its [most complete] representation today is America. However, this is only the political system of the arrogance, [but] the arrogance is not simply a political system; the financial system is sometimes more important and more effective; [like] these big companies and major rich people of the world most of whom are Zionists; these [companies and people] make up the totality of the arrogance; [and] they are always busy [conspiring]. In fact, [they have] both money and force; both money and force; now the triangle of money and force and trickery that was mentioned here is a correct [interpretation because this] triangle [actually exists]. In old times, when we said money and force and trickery, what we meant by trickery was religious trickery; that is, elements who come under the guise of religion and provide the ground, [and] pave the way for the entry of the army of money and force. However, today, what we mean by trickery is not simply religious trickery, [but] is political trickery as well; that is, political systems, [and] diplomatic systems are fervently busy with trickery, plotting and conspiring and planning and designing [conspiracies]; [and in doing so] they appear with smiling faces, [and] come forth with their arms wide open and at the same time, just like what you see in some movies, when they hug the opposite person, they stab him in the heart. Therefore, today, trickery consists of political and diplomatic trickery and the likes of them, which must be taken into consideration. Well, this is hostility, [and] this hostility may appear in various forms. We must pay attention to these [issues]; that is, we must keep repeating these [issues] to ourselves, [and] practice [in order] not to forget [them] so as to know what to do; all of us – both politicians of our country, directors of the country, you dear Basijis and [all] others who are active, [can] think, and are capable of working – must constantly bear these [issues] in mind.

Hard hostility is one form of hostility, [in which] they throw a bomb, fire a bullet, [or] send a terrorist [to carry out an attack]. Another form of hostility is soft hostility, [with regard to which] I [have already] raised the issue of [enemy's] infiltration since a while ago; infiltration is a very important issue. When I talk about infiltration, well, some people show reaction [and say] 'sir, the issue of infiltration has become [a] factional [issue], and factional advantage has been taken of it'; I have nothing to do with such remarks. Well, [tell them] not to take factional advantage of it; don't raise pointless discussions about infiltration, [and] do not bring up the issue of infiltration without necessary content; I have nothing to do with such things, but [regardless of] anything that is said, and any serious step [that is taken], the original reality of infiltration must not be neglected; we must not neglect [the fact] that the enemy is bent on infiltration. Now, I will somehow explain infiltration that what is infiltration and how it is [carried out]; but this issue in its essence must not be neglected. [Political] factions must not incriminate each other; [it must not be like this that] one would say, 'sir, you meant this by what you said' and the other one would say, 'no, you meant this by what you said'. Very well, whatever was the purpose, the reality must not be forgotten after all; [because] the enemy is designing [plots] in order to infiltrate.

There are two types of infiltration: one is casual infiltration, [or] individual infiltration; [and] the other one is current-led infiltration. The casual infiltration has many examples, [and] it means that, assume, you are in charge of an organ, are an official, [and] they send a person with a made-up countenance, with a painted picture, [and in fact]

wearing a mask into your organ [and make] you think that he is a friend, while he is not a friend, so that, he would be able to do its task; sometimes it is [for the sake of] espionage, which this is the least [degree of casual infiltration]; that is, the least important of it is espionage, extraction and relay of news; sometimes it goes way beyond spying, [because] it changes your decision. You are a director, an official, [and] a decision-maker, [and] can take a big or effective step. If [supposedly] you take that step in this special way, it would be to the enemy's benefit, [therefore,] he [the agent of infiltration] comes [to you] and makes you take that step in that way [which benefits the enemy]; this means [affecting] decision-making. This has precedent in all organs; [and] is not only [limited] to political organs; it has always existed in clerical and religious and similar organs as well. The late Mr. Aseyyed Hassan Tahami, was among great scholars of our country who lived in [the eastern Iranian city of] Birjand; [he] had gone and stayed in Birjand; he was a great scholar [and] if he had stayed in Qom or Najaf, he would have certainly made a source of emulation; he was a very knowledgeable man.

He himself told me; [and] said at the time that Iraqis fought against the British [forces] – in [the year] 1918; about 100 years ago – one of the then sources of emulation had a servant, who was a very good man, was intimate with seminary students, talked to them, knew everyone, [and] was friend to everybody; [and] he also told me his name; [but] I do not remember [his name]. He [Aseyyed Hassan Tahami] told me that later on, when the British [forces] triumphed and capture Iraq and the last place [they captured] was [the city of] Najaf, which they entered Najaf. The seminary students were told that the servant of that given scholar had been a British officer! He said, "I did not believe this. I said 'is such a thing really possible?'" Then he said, "I was walking at Hawish bazaar – which is a very famous market in Najaf – I saw seven, eight, [or] ten mounted British officers and British military soldiers approaching on horseback – at that time they traveled on horse – [and] an officer was ahead of them; well, I stood to one side so that they would pass; when they reached [the point that I was standing], I saw the officer, who was in front of them, told me from atop [of his horse], 'How are you Mr. Aseyyed Hassan!' I looked and saw, yes, it was the same man who was the servant of that source of emulation; for years we saw him." Sometimes, infiltration is like this; infiltration is casual; [and] they enter a person's house [or] enter a person's organ. There has been so many of such cases in political organs; it may exist today as well; of course, it is dangerous.

However, more dangerous than this is the current-led infiltration. The current-led infiltration means building network within a nation by the means of money, which this is where the role of money and the role of economic affairs come into the light. The most important means [in this case are] two things; one is money, [and] the other one is sexual attractions. [The enemy's goal is] to attract people, bring them together; bring up a fake and false goal and drag effective people, those people who can have an effect on the society, in their desired direction. What is that desired direction? It is to change beliefs, to change ideals, to change viewpoints, [and] to change lifestyle; to do something that this person who has been infiltrated, has been influenced by infiltration, to think just in the same way, which that American thinks; that is, to do something that you would look at an issue just in the same way that an American does – of course, [in the way that] an American politician [does], this has nothing to do with American people – [and] to understand [issues] in the same way that a high-ranking CIA agent does; as a result, you will want the same thing that he does. Therefore, his mind is at ease; [because] without having to put himself in jeopardy and enter the arena, you are working for him; this is the goal, [and] this is the goal of infiltration; [I mean, this is the goal of] the current-led infiltration, networked infiltration, [and] broad-based infiltration; not casual infiltration. If such infiltration takes place with regard to those persons who are influential in [determining] the fate of the country, the policy of the country, [and in delineating] the future of the country, just imagine what would happen? [In that case,] ideals will change, values will change, demands will change, [and even] beliefs will change.

Today, when you look, you believe that a blatant wrong is being done to the [Palestinian] nation in the issue of Palestine; you are seeing this; your viewpoint is this viewpoint. [However,] through the American viewpoint, that person who is being invaded in his own home – a Palestinian Arab, both Muslim and Christian – he is condemned. From your viewpoint, he is oppressed; [but] when [the enemy] succeeds to change your viewpoint, you will look [at this issue] the way he does and you will say that Israel is defending its identity! Didn't [US President Barack] Obama say this? Just at the same time that these [Zionists] were pouring fire on the people in Gaza [Strip] around the clock, [and] were invading defenseless people, [as well as] their home, their life, their farm, their children, their school, [and] their hospital, [right at that time] the American president said Israel is defending itself! I mean, this is the viewpoint [that they want you to have]. Building network and current [by the enemy] will cause that person who, for example, lives in Iran or in another given country, his viewpoint become [attuned to] that [Western] viewpoint; this is the meaning of infiltration; [just] see how dangerous it is.

[The question is] what people are target of infiltration? Mostly the elite, mostly effective people, mostly decision-makers and decision-takers, these are [the main] target of infiltration; these are [the people] on whom infiltration is tried [by the enemy]. Therefore, infiltration is a threat; infiltration is a big threat. Now, [the fact] that a person may come out and say that 'Mr. John Doe wants to use the word "infiltration" for factional purposes', this does not reduce the importance of this issue. Now, [the issue is not] whether he does or does not [take factional advantage of this word]; he is wrong that he wants to take factional advantage [of this word]; this is the reality of the issue; this reality cannot be ignored [because some people want to make factional use of it.]

This infiltration is supplemented by marginal activities; one of the things that supplement this infiltration is to defame those people who insist on observing original ideas, on correct viewpoint, [and] on values; this is the supplement to infiltration. I don't want to say that those people who defame the Basij, [and] incriminate [the Basij] of radicalism and extremism and this and that, are consciously cooperating with agents of infiltration, [and] accompany them [in their effort]; I am not claiming this. I don't know, but the truth of the issue is that these [kind of defamation] is assistance [to agents of infiltration]. These people who in various sectors, with different expressions, incriminate the Basij of radicalism, of extremism, and this and that, are in fact completing the [enemy's] infiltration; [and] the project of infiltration is being completed by these [people], because the Basij is among those strong embankments; the Basij is a strong embankment; this embankment must not be weakened.

I recommend, [and] advise to all people who have a position to talk and who can talk, not to try to undermine original values of this country, [and] basic foundations of the [Islamic] Revolution; as soon as somebody talks about the original ideas, they must not immediately say these [Basijis] are being radical or are being extremist, and so forth, or are taking sides with a faction; no, this is not the case. [They] must not undermine original ideas, must not incriminate [the Basij] of extremism, [and] must not deny the basic principles of the revolution; the revolution has basic principles; there are clear [and] strong principles in the revolution. Well, these twenty-odd volumes of [the late] Imam [Khomeini]'s remarks are [available]; Imam was the symbol of the revolution; Imam was the spokesman of the revolution; [and] was the one who explained realities of the revolution. Well, [they must] look and see on what [issue] did Imam put [the highest] emphasis. Do not deny the basic principles of the revolution; this is among those things that are important.

I consider the Basij as being very important; [I consider] the Basij [as] a phenomenon that is very important,

effective, auspicious, and of course with [bright] future. I believe that these efforts that are being made, steps that are being taken, [and] defamation that is being carried out [against the Basij] will not weaken the Basij. The Basij, God willing, will become more deep-rooted day by day. The Basij was once a slender and thin sapling, [but] today, it is a strong tree and will become more [powerful] than this and better than this by the Grace of God. However, take care that this strong tree would not be plagued with pests. Here, I am addressing you [the Basijis]; take care [of this tree]. Sometimes they attack a tree with an axe; well, the axe can be blocked; [but] sometimes a pest destroys a tree from within; it is more difficult to remedy this.

One of the pests in the Basij is vanity. Now that we are the Basijis – as the chosen ones, [and] as the crown jewel [of the society], we deserve admiration after all; if we admire [ourselves] excessively – [and] look down on others, this will be a pest; this is a pest. The more you grow, [and] the higher you get, your modesty should increase, [and] your humility before the Almighty God must increase. You just look how I and you sometimes ask [God] for forgiveness and sometimes we say: "I ask Allah, my Lord, for forgiveness and recant toward Him." Just look at our asking for forgiveness and look at [the fourth Shia imam,] Imam Sajjad's [way of] asking for forgiveness. We also pray [to God]; look how is our supplication in our prayers, [and then] look at the supplication of Amir al-Mo'menin [Imam Ali] (PBUH) in that prayer [which is attributed to him] or the supplication of Imam Hussein (PBUH) in Arafa Prayer, or the supplication of Imam Sajjad (PBUH) in [his book of prayers] Sahifeye Sajjadiyeh; where is he [and] where are we; he is a thousand times more serious in supplication than us; is more serious in asking for forgiveness. Amir al-Mo'menin with all his grandeur, with that position, with that [degree] in servility [of God], and with that [high degree of] piety, talks about fear of God in the Komeil Prayer! The more you go up, you must [see yourself more humble] before God and before the people; in the prayer [called] Makarem al-Akhlaq, they have taught us that the more our position rises in the eyes of people, "the more humble we must become within ourselves; [here we are told that] the higher people's respect goes for us, we must feel as much more humbleness within our own souls. [We must] pay attention to our responsibility, pay attention to our shortcomings; [and] pay attention to our weaknesses [and] to our flaws; we are no short of flaws, [and by saying this] I am talking about myself [as well]. Well, you young people are better than us, but we all have flaws; we must [pay] more [attention] to our flaws. Then, vanity is one of the pests. Take care that you may not be possessed by vanity because 'I am a Basiji, I am ready to sacrifice, [and] I am ready to lay down my life'.

The second scourge is negligence. One of those things that will follow vanity is this very negligence. When vanity about one's power, once abilities, [and] one's values overcomes a person, it is then that he feels quite comfortable [as if nothing threatens him] and is plagued by negligence. Don't be neglectful, don't be plagued with negligence. Always keep your sights open, your eyes open, [and] your look precise.

Another scourge – which now I suffice to this amount [of explanation] – is entering the race for having luxuries of life; well, this is a race after all: to run after glamour of life, after more luxurious appliances, after better life, [and] after higher income. Running is a race, [and] those people who are given to [pleasures of this] world, have experience in this race; now, some people are more clever in this race, they go ahead and embezzle as much as billions, [while] some others are not as clever [as the first group]. However, the people of the world are [engaged] in a race; [I mean] those who worship this world. Don't enter this race. Never say that given person has [a lot of money], that given person has gained [a lot], [but] I have nothing, [and] I must have [them as well]; no, this is not just a scourge for the Basij, [but is also] among scourges [that can plague] every faithful [person]. I have seen many people, who have been good people, have been interested people, [but] when they fell into [the race for the pleasures of] the world and glamour and the likes of them, gradually their sharp talents became blunt, [their] abilities

dwindled, [and their] motivations waned. When motivation wanes, resolves are also weakened. When resolve is weakened, it will show [its effect] in practice. [Those people] were [finally] lost. These are [major] scourges.

What are the priorities of the Basij today? In the first place is piety and purity; piety and purity. All those who have been high in spirituality – the great people in terms of spirituality – some of whom I have occasionally met, their recommendation was 'don't commit sin'. Some people say, 'Sir, what [spiritual] words should we mention [frequently] that, for example, would be very good and [help us achieve] high [spiritual] positions?' They said, 'Don't bother with [such] words; just don't commit sin'. This is the first step and if this step is taken, many of your problems – [both mental problem, spiritual problem, and material problems – will be solved. We are all prone to [committing] sin, we are all prone to going astray; I said this [before]. Take care. If you take this care – this [taking] care for oneself – the name of this care is piety. The piety that has been mentioned in the Quran so frequently, means taking care of oneself so that you will not do commit sin, that you don't do anything wrong – [in this case] the Almighty God will help you, [and] keep you strong. This care, on its own, will attract the divine mercy, [and] will bless the [people's] life. [Due to this care,] one's life, one's lifetime, one's moments, [and] one's hours would be blessed as a result of piety. This is my first recommendation.

The second recommendation is about insight; insight [is very important]. I have frequently mentioned this saying by Amir al-Mo'menin (PBUH) in my speeches: "Know that … nobody will be able to carry this knowledge, but those who have sight and patience." First of all, those people with sight, [and] those people who have a correct viewpoint, [and] have insight understand the scene. Insight must be increased day by day, the domestic scene must be understood, and [we must] know what is going on inside [the country] right know, in what places one can sometimes feel the presence of the enemy, [and] in what places one can move with ease of mind and a feeling of tranquility. Insight [is very important]; [we must] know our position in the world; where are we [standing] today?

Some people do whatever they can to humiliate their own [people], to humiliate themselves, [and] to humiliate the nation; [they say,] 'Sir, we are nothing!' [And] they say this in different ways. [Sometimes,] they go to great length in admiring and lauding a given country or the people of a given country or the behaviors of a given country and so forth, which most of the time, are against the reality; [and such praise] is often like these movies. In movies, when a policeman comes to arrest somebody, he says at the very beginning [to the accused person] that 'be careful; whatever you say may be used against you in court'; that is, [they want us to believe that] this policeman is such an noble person, who advises an accused person – a person who is possible to be the criminal – from the very beginning that 'be careful not to say anything inappropriate, so that it could be used against you in court'; is this really the Western police? Is this the Americans' police? [No, because] this is [only limited to] Hollywood movies. [The reality of] the American police is that who puts handcuffs on some person, [and] after handcuffing him, beats him; fires at him; [and] kills him; they fire at and kill a person because he has been carrying a toy gun in his pocket? Is this [that they show in movies the reality of] the police? The movie embellishes [the reality] in a false manner; [they embellish] the court, the police, the state establishment and that and that and that; well, it is a movie [after all]. Some people, the article they write, the stuff that they write, [and] the way they talk is like these Hollywood movies. They try to embellish others with whatever they don't have, [and] to paint a rosy picture of them. In fact, [they want to] create a sense of self-humiliation in our nation. No sir, it is not like this; our nation is a great nation [that] has successfully passed great tests and has come out [of all those tests] with its head held high, [and] has done great things as well. Our nation is the same nation that when it took captive in war, did not beat that captive, did not kill that captive, [but on the opposite] treated that captive, [and] gave him water from his own canteen; our nation is such a nation. A few unfit people from a given country, who were accused of spying – [and] who were possible to be spies – [our nation

takes them] from the sea, brings them here, then returns them to their homes after putting new clothes on them.

Our nation is such a nation. In its treatment [of others], in its kindness, in its fairness, [and] then in its bravery. Our nation is the same nation that liberated itself from the burden of centuries-old humiliation, [and] could speak [to the world] at the peak of dignity; we have such a nation; [and] this is not a joke. Different countries, countries that are powerful [nations] of the world, come together in order to see what to do with Iran. Well, this is [the sign of] the power of this nation; material power, military power, political power, the power of logic, [and] ethical power; not that we have no weaknesses, [because] we have many weaknesses. However, our abilities, values, [and] achievements are not few; why do you humiliate the nation? Some people have gotten used to continuously humiliate the country, the nation [and] the officials. Insight is that one would know [the facts], understand these facts, [and know] his own position, the position of his country, the position of his nation, the position of the logic of the revolution, [and] the position of that straight line and straight path that Imam [Khomeini] delineated in the country; [and] know the position of these [values]; this is insight.

Readiness, preparedness, [and] being ready to act; this is also one of the necessary conditions and [among] necessary recommendations that I must give to the Basiji brethren and sisters; [we] must be ready. Thank you, thank you. I know you are ready; very well, that is enough. [By chanting slogans] you also shook off your tiredness; you were silent for a while, [then] you shouted some slogans, [and] your tiredness is gone; now pay attention:

Today, this fight that is going on in the world is a real fight. The opposite sides are those who are very far from human values; very [far]. Therefore, certain developments take place in our neighborhood, which we cannot remain indifferent toward these developments. Firstly, is the issue of Palestine; the issue of Palestine. The issue of Palestine is not an insignificant issue. Well, about 60 years, for example, or sixty-odd years, have passed since the occupation of the land of Palestine. This people – Palestinians – have changed for a number of generations, but the cause of Palestine remains [intact]; the enemy is trying to do away with the cause of Palestine; [but] the cause of Palestine is [still] there. Unfortunately, Arab states are so much busy doing other things that they do not have the opportunity, or do not want – [either] formalities do not allow them or [it is due to] other various considerations, [including] being in alliance with America and others – to pay attention to the issue of Palestine. [Nonetheless,] the issue of Palestine is a very important issue, [and this is why] we cannot give up on the issue of Palestine. Today, the Intifada of the Palestinian people has started in the West Bank, [and] people are fighting; [however,] the judgment of the arrogant [powers'] propaganda machine is a totally wrong judgment. This person whose home has been occupied and his life and property are not secure [even] at his own home – [because Israelis] come and destroy his home with bulldozer, build settlements, [and] destroy his farm – when [such an oppressed person] attacks [the oppressor] with stone, they say he is a terrorist! [However,] that system, which is annihilating the life of this person, the security of this person, the prestige of this person, the wealth of this person, [and] the world of this person in this manner, they call it the oppressed, [and claim that] it is defending itself! Well, this [is] very [strange], [and] this is among the wonders of our world today. One party has come and usurped a home and has driven the landlord out and is constantly oppressing him, [but] they are telling this [landlord] not to defend himself, [though they know that] he is [only] defending himself. That oppressed landlord, who has lost his security, has lost his home, [and] whose wife and child and prestige and honor and all he has are under threat, if he comes out and swears [at the oppressor] or throws a stone toward it, they call him the terrorist! Is this a trivial matter? Is this a small wrongdoing? Is this a small error? Is this a small oppression to be ignored? This [oppression] cannot be ignored. We will defend the movement of the people of Palestine with all our might until any time that we can and in any way that we can.

Other issues that are [unraveling] around us, they are also like this; [I mean] they are also, most of these issues that are taking place today, are issues in which the just, [and] fair human judgment is one thing, [and] the biased, [and] evil judgment of Westerners and their politicians and their propaganda machines is something else. For example,

[you taking into account] the issue of Bahrain; [or] for example, the issue of Yemen; [or] for example, the issue of Syria.

In the issue of Bahrain, what do the people of Bahrain want? The people of Bahrain say 'give [the right to have] one vote to every person of this nation to elect the administration, [and] to elect the government; every person one vote. Well, don't you [Western countries] say [you support] democracy? Don't you say that 'we are the symbol of democracy? We want to defend democracy?' Very well, can democracy be more evident than this? Not only they don't give them this [right to vote], [but] exert pressure [on them] as well, insult them, [and] humiliate them; [and they do this to] the majority of a nation – because these [people] are the majority [of Bahrainis]; these people who say this; [they] are seventy [or] eighty percent [of Bahraini people, but] that oppressor minority that controls the power, does anything it wants with these [people and] even insults their sanctities. In this [previous lunar] month of Moharram, they attacked the person who preached, the person who eulogized [Prophet Mohammad (PBUH)'s progeny], the person who hang mourning flag [in front of his house], [and] the person who sang rozeh [religious song sang to mark a mourning occasions]; they even attacked the person who cursed Yazid [the Umayyad tyrant who ordered the killing of Imam Hussein (PBUH)] – Glorious is God – that why you cursed Yazid! Well, to prove their disgrace, it would suffice to know that they are backers of Yazid, [and] defend Yazid; after all, [a person like] the evil Yazid that nobody is more disgraced than him in the whole history of Islam, he should not be cursed? God will damn those who irk Prophet [Mohammad] (PBUH), the scion of Prophet (PBUH), [and] the progeny of Prophet (PBUH). This is how they behave; this is [the behavior of] Bahrain [regime.]

[Look at] Yemen; they have been bombarding Yemeni people incessantly for consecutive months. [They bombard] home, house, hospital, [and] school; [and] are relentlessly dropping [bombs on them]. [They] are bombarding people, who have done nothing wrong, [and] people who have committed no sin; then the [international] organs that have a claim to [be promoting] democracy and human rights and so forth are constantly defending and supporting these [oppressors]! This is the world; this is the oppressor world; the world against which you have withstood, [and] this is the arrogance against which you chant slogans.

The same is true in the case of Syria as well; which I have talked about the case of Syria in these past few days; I said and it was broadcast over media; these [Western countries] are defending the most evil and the most atrocious terrorists [in Syria], [and] are helping them; both in Syria, and in Iraq. [They help terrorists] either with direct assistance or with indirect assistance. [They keep] insisting that establishment of the [new] government in Syria must take place in this way [or] must not take place in this [specific way]. Well, who gave you the right [to decide about this]? Every nation must choose its fate, its government, [and] its administration on its own; who are you to decide? [You] come from the opposite side of the world for the sake of [your] evil and devilish purposes; the arrogant world is such a world. In the face of this world, an insightful person knows what to do, [and] knows what a rightful stance is his stance.

The Basij can make others understand that the political positions of the Islamic Republic of Iran – which today, official and political positions of our state officials and [various] organs on Syria, on Iraq, on Bahrain, on Yemen, [and] on Palestine are clear and transparent positions – are the most logical positions that a fair and wise person can adopt.

The Basij is a blessing for the Islamic Republic Establishment, is a reserve, [and] is a treasure; it is an endless treasure, because the nation is endless; [Basij] is [really] a treasure. And let me tell you that through the divine

assistance, the dear nation of Iran will firstly preserve this valuable trove, secondly, [will] extract it, [and] thirdly with the help of these determinations and these resolves and these insights, will certainly reach the peak of excellence and progress that it envisages. And the enemies [will] have to [just] look and watch and see the progress of the Iranian nation; and they will not be able to do anything. And, God willing, this will [certainly] happen.

God's blessing be on [the soul] of our great Imam [Khomeini], who opened this path in front of us. God's blessing be on [the soul of] dear martyrs, who through their sacrifice, taught us a practical lesson and made us understand how we must act. And God's blessing be on you dear ones, who thank God, delight the nation and inspire them with hope through your readiness.

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