The Leader’s Remarks in Meeting with Thousands of Basij Forces - 23 /Nov/ 2016

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

(Arabic prayer)

Our meeting is a very sweet and desirable meeting. The perfume of Basiji spirit has imbued the atmosphere. I was benefited by and enjoyed the remarks made by these dear ones, every one of whom gave voice to a sweet and important fact in their own way. I have many things to say to you dear Basijis, youths, boys, and girls.
Today, I will say a few points about the Basij, but before that let me talk a little about these days and on the occasion of this huge and glorious [Arba’een] march, which is really a humongous historic phenomenon. Usually, in such sort of phenomena, which one observes that no propaganda has been launched over them, but suddenly a phenomenon emerges before one’s eyes, the hand of God is more evident than all other places. One example of this [is] the Islamic Revolution itself. Now, previous struggles [against the regime of Iran's former Shah] are reserved in their own place, but people’s presence and expansion of people’s [participation] took place during one year, [or] one and a half years in a vast country like ours. The same slogan that people chanted in Tehran, was shouted in that given remote village, where people held a rally as well. Therefore, as they have told me, [the late] Imam [Khomeini] had said at that time that this revolution would become victorious, because it is the sign of the presence of the powerful hands of the Almighty.
On another occasion, he told me in person that “throughout this revolution, I always saw a powerful hand behind this huge popular movement;” popular movements are like this. The case of capturing the [former US embassy in Tehran known as the] Spy Den is also like this; the case of later events, which took place in this country is like this; the case of [people’s huge demonstrations in support of the Islamic establishment on] the 9th [day of the Iranian month] of Dei [December 30, 2009] in recent years is like this; the case of I’tikaf [people staying at mosques for a few days in certain months as an act of worship] is like this; theses are [among] those phenomena for which no propaganda is done, [and] no effort is made. You just see how much propaganda effort is launched in the world in order to bring 10,000 people, [or] 50,000 people together in one place, [and] they still fail [to do this] at last. Here, despite numerous obstacles, two million [people] from Iran alone go to Karbala to take part in an 80-kilometer march – [and do that] to [take part in a] march, not for pleasure or lounging at a hotel. Several times more [people also took part in that march] from Iraq and other regions; [therefore,] this is a divine event, this is a divine phenomenon, [and] this shows that this path is the path of love, but not a crazy love, [because it is] a love accompanied with insight; it is like the love that the men of God have for God. [We say in the prayer that] “O Lord! Bestow upon me your love and the love of those who love you and the love of any action, which takes me close to you;” this [kid of] compassion and this love, is a love accompanied with insight; [the person with this love] knows, understands [the reasons for this love], and this attraction drags him; this magnet drags him.
Well, therefore, the job is a great one [as this] phenomenon is a huge phenomenon. Firstly, I welcome all those who succeeded and went [to take part in this march] and ask God to accept what they did and express my envy for what they did – which I did not succeed [to do] and they were successful [in doing it]. [Secondly,] I thank the people of Iraq who received [so many pilgrims], were kind to them, and could manage this huge population for a number of days. [On the whole,] this event is an extraordinarily important event.
Well, what is the result now? I want to say that in such events, when you clearly see the hand of the divine power at work and [also] observe its blessings, [you] must thank [God]. If we thank [God], they will remain [for us], [but] if we do not thank [God], they will be taken away from us. If the Iranian nation had not been thankful [to God] for the revolution, it would have gone, just in the same way that in some other places in the world, there were revolutions, [but people] did not know how to thank [God for them, and] they lost the revolutions; they not only lost the

revolutions, [but] they moved back [in time] twenty years, [or even] thirty years. The Iranian nation was thankful [for the revolution]. Thanking [God] is not just saying, “Thank you God,” or falling in supplication to thank God. [True] thanksgiving is that the person would observe the requirements of this bounty [that has been bestowed upon him]; and the Iranian nation observed [those requirements]. [Iranian people] were present in any arena, which was needed. Where sacrifice was needed, they did sacrifice, [and] brought to the arena their life and property and their loved ones and children and honor and prestige. I do not want to say that each and every Iranian did this, but a large group, [and] a remarkable majority acted like this, [and] the Almighty God responded [to them] [as well, and] preserved this revolution for them. Today, the revolution is stronger, [and] more powerful than the day it became victorious, and is able to make more plans for the future.

Thank [God] for this event of [Arba’een] march. One way to thank [God] for it is to keep those spirits, [and] those states [of mind] – which you observed there or felt during these couple of days, when you were doing the march; [I mean] that [sense of] brotherhood, that compassion, that attention to [the importance of] the Velayat [guardianship of the Islamic ruler], that getting ready to go through hardship, [and] that preference for taking trouble and breaking into sweat and walking over [the usual] comfort [of ordinary life] and laziness. This [example] must be followed in all the affairs of life; [then] this would be [true] thanksgiving.

Among various forms of thanksgiving one is that we facilitate doing it for those people who love to do it, and responsibility for this lies with officials in various sectors of the country. Sometimes, incidents take place; [and] they must not allow these incidents [to be repeated]; this is also part of thanksgiving. At any rate, know the value of this blessing, [because] it is a great blessing. And this [blessing], God willing, will be a lasting blessing and will become a cause of dignity and honor and pride for the Iranian nation and the Iraqi nation. Now, [elsewhere] in the world, they try not to let this powerful spotlight be seen, but they cannot [do this], [and] it will be seen. They try not to allow this to be seen or to distort it, [but] none of them will get anywhere. When you continue a movement, the truth will invariably reveal itself.

One of the main things I want to say today is about the Basij. The Basij was one of those amazing phenomena in the time of the revolution. The honorable Imam was inspired by the Almighty God to take this measure; the 20-million-strong Basij, which he announced, and the Basij organization, which was formed [later], was a very great job. Basically, what was the meaning of this measure? The meaning of this measure was that the Almighty God taught this to the honorable Imam, [and] inspired him to put the fate of the revolution in the hands of the young people; [of course,] not just the young people in that time. When the young people enter the arena, they transfer to one another this trust, which has been put in their hands, [and] this confidence, which has been put in them, through the time and this has taken place [in reality]. Perhaps, ninety percent of you, who are here, have neither seen the time of the Imam, nor seen the Imam [himself], [and] most of you have not seen the [Iraqi imposed] war [against Iran], but your spirit is the same spirit. [Do] not [think] that I have reached this [conclusion] on the basis of remarks, which were made here by these dear youths of us; no, I have [solid] information, [because] I am in touch with the youth.

Today, the spirit of our youths is the same spirit of the youths at that time with the difference being that at that time, they were in the heat of the revolution, [but] today, those [conditions] do not exist [anymore], while the spirit is the same. Another difference is that the insight and awareness and experience that our youths have today, did not exist at that time; I mean, we have made progress [in this regard]. The Imam entrusted the fate of the revolution to you, young people, and any young group, [and] any generation, when it passes through youth to middle age, in fact, delivers this trust to the young generation that comes after it and this hierarchy is unending.

Of course, when I say that the Imam entrusted the youth with protecting and safeguarding the revolution, it does not mean that other than youths [nobody] has a mission [in this regard]. Yes, this is a mission for all [of us]; from an eighty-year old man and older than eighty years to adolescents, from men to women, [and] from the elites to non-elites, and the totality of the nation and the country have the mission to protect their revolution; [because] this is a duty for all of us; but the youth are the driving force [and] the engine of this movement. If it were not for the young generation and it did not want and did not take action, the movement would have ground to a halt. The thinking of old ones and their thoughts and experiences become useful when a youth-based movement [launched] by young people does exist; [on the whole,] the youth are the driving force of this movement. Therefore, today, you young people, who have not seen the Imam, are [now] the [main] addressees of the Imam, [because] the Imam has talked to you and the Imam has spoken with you. [Consequently, when you face a problem,] refer to the Imam’s remarks. This

is one point.

Another point is that the movement of the Basij will certainly triumph in our country. The main condition for this victory is that all of us – youths and others – consider piety and [doing] good deed(s) as a duty for ourselves. Personal piety as well as social and collective piety, every one of them has a [different] meaning. Now, I have [already] talked about collective piety as well, [and] have made remarks and do not want to repeat them [here]. Piety is necessary. You must take care of yourselves, [by] both exercising personal care and collective care. If this happens, God has said, “Indeed, Allah is with those who fear Him and those who are doers of good.” Those people who would fear God and do good, then God will be with them. It is a very important issue that God would be with a group [of people].

Look! Let me bring you an example of the Quran and the Quranic history: The Almighty God ordered [Prophet] Moses and [his brother,] Aaron, to go to the Pharaoh. Well, this was a huge task that two lonely people would go to confront and challenge the humongous power of that time. The power of the Pharaoh was very huge – from political viewpoint, from social viewpoint, even from the viewpoint of influence on people, [and also] from the viewpoint of administrative structure, the power of Pharaoh has many details – [and this is why] the Pharaoh was an amazing thing; a dictatorial all-powerful force; with all those facilities [at his disposal]. The Almighty God ordered two people that ‘you go and challenge this person and struggle [against] him’. Prophet Moses said, “O God! It is possible that if we go, they would,” for example, “kill us [and] murder us, [and] our job would remain unfinished – [note that] they were not afraid of being killed, [but] said the job might remain unfinished. [As put by the Quran, God answered them by saying,] “Fear not. Indeed, I am with you both; I hear and I see.” [God told them] “I am with you.” Look, this is [the meaning of] the company of God: “I am with you both; I hear and I see.” [The fact] that God says, “Verily God is with those people who are pious,” – which I say that if I and you have piety, God is with us – this divine company and the God being with us means that [even] two lonely people with empty hands can be sent to fight a pharaoh.

This very Prophet Moses [and his brother] in another place – of course, [his story] is frequently told in the Quran, now I explain [his story] in another place – when they had to openly challenge and confront [the Pharaoh, Moses] gathered Israelites and [told them that] they [must] start to move toward the outside of the city at dawn, [that is,] very early in the morning or at midnight, in order to flee and go away and get rid of the Pharaoh. When it was the morning and sun had somehow risen, the Pharaoh’s spies told him that Israelites had evacuated the city and all of them had gone away. The Pharaoh was alarmed that these [Israelites] would now go to a different place and form a cell. [Therefore,] he told [his followers and soldiers] to come together. [Then] they gathered the army and started following these [Israelites]; now, I am not sure what the interval was [between these events,] perhaps one day or two days or less or more was the [time] interval for this army [to start following Israelites]. Well, they [Israelites] were moving on foot [and] without any equipment – [because] they were just a bunch of [ordinary] people, [including] women, men and children – [but] these [soldiers of the Pharaoh] were [following them] with equipment and corps, and army and horses and everything; naturally, they would catch up with them soon, [and] they caught up with them. When the followers of Moses saw from afar that “O God” The army of the Pharaoh is coming, they were flustered. In the Quran, in Chapter Shu’ara [Poets], [God] says, “When the two groups met;” that is, when the two groups, namely, the group of [the followers of] Prophet Moses, who were moving ahead, and the Pharaoh’s group, which was following them, saw each other from a distance and got so close to each other that they could see each other, “the companions of Moses said, ‘Indeed, we are to be overtaken’. Israelites, who were accompanying Moses, panicked [and] said, “O Moses! They will catch up with us soon.” They meant that [the army of the Pharaoh] would catch up with them before long, would get and massacre them. What did Moses say in answer? Prophet Moses said in answer, “No! Indeed,” this will never happen. Why? [Because] “with me is my Lord;” this is the meaning of [having God’s] company. [He said,] God is with me, [and] the Lord is with me; “No! Indeed, with me is my Lord; He will guide me.” Look! The divine company is so important. [The fact] that they say, “Indeed, Allah is with those who fear Him and those who are doers of good;” this company must be valued. If I and you could maintain this divine company, know that not only America, but even if some people have a power ten times more than the power of America, [as long as] this divine force is with somebody, he will overcome all of them.

I will now explain a number of topics about the Basij. You are brethren and sisters, who have responsibility in various parts of the Basij. Each of these topics needs both details and explanation – but we neither have time [to do

this now], nor this is [a good] time for that. [These topics] also need planning and introduction of [new] procedures. I simply tell you about the topics, the rest is on you.

One [topic] is that the Basij is not simply based on emotions, [but] the Basij relies on knowing and understanding, [and] relies on insight. This is the reality of the Basij and it must move in this direction. If it was [built] simply on [the basis of] emotions, emotions would alter with the least change. A group [of people] were among those people in early [years of] the revolution, who accompanied the revolution with enthusiasm, but out of emotions; it was not out of depth of religious understanding. I was in contact with some of them, [and] knew them. I knew them [both] inside and outside the university, [and] they lacked religious depth. The result was that after socializing with certain people who angled off the revolution, they also started to angle off the revolution, and the property of an angle is that it starts [in a] very limited [form] at first, [but] the more one extends the line [of that angle], the distance [between the two sides] increases and [the angle] spreads out. [Therefore,] they became counterrevolutionary [figures]. The Basij is characterized with insight. [The fact] that in [the Iranian calendar year, 13]88 (2009), I emphasized so much on insight – and some people were upset, were angry, mocked, jibed, [and] wrote articles against [what I had said and asked] why you say insight – it was because of this; insight is important; [just in the same way that] knowing and understanding are important.

[The] second [topic is that] the Basij is not factional. It is not one of two political factions, or three political factions, or four political factions in the country. The Basij is the army of the revolution, [and] the Basij belongs to the revolution. If there is a dichotomy, it is the dichotomy between revolutionary and counterrevolutionary [and between] revolution and counterrevolution – [because] even a non-revolutionary [person] can be dragged [toward the revolution], [and] can be attracted; I believe in maximum attraction [of all people], but through its own [suitable] methods, not that we do anything under the aegis of maximum attraction, [because, there is both] revolution and counterrevolution. Any faction, any person, [and] any human being who believes in the revolution, is serving the revolution, [and] is following the revolution, the Basij is his supporter as well. I mean, it is not like that we, in [political] factions inside the country, consider the Basij as part of this faction or that faction or that [third] faction or that [fourth] faction. No, the Basij by itself is a current, [and] is a big river flowing toward [the achievement of] the goals of the revolution.

Another point [is that] synergism is also important in the Basij. I mean, different strata of people must be present in the Basij; [I mean,] this very Basij of [different social] strata. Schoolchildren and students and workers and university teachers and businesspeople and lawyers and so forth and so forth and so forth; everybody must be [a member of the Basij]. This is the horizontal expanse of the Basij. Of course, the condition is that these people get coordinated with one another. One of the necessary measures, which I recommend – [and] I say it right here, [because] officials are also present – and must be taken, [is to create] a final mechanism for coordination and cooperation and synergism across this expansive horizontal surface. Therefore, the Basij has a horizontal line – [and] this is [its] first [feature]. On the other hand, the Basij needs deliberation bodies, [and] general guidance. This guidance – about which I will talk more later – is a vertical line, and now [if you ask] what the role of this vertical line is, I will explain [later]. [Therefore,] there is both a horizontal line within the Basij and there is also a vertical line within the Basij. It is not like conventional military organizations or administrative bodies, which merely have a vertical line, nor is like popular service entities, which have a merely horizontal line. It has both a vertical line and a horizontal line; [and presence of] every one of these [lines] is somehow necessary for the formation of the Basij.

The next point is that the Basij is the manifestation of the religious democracy. When we say religious democracy or Islamic democracy, some people think that this democracy is only about ballot boxes and elections; [no,] it is just one of the manifestations of religious democracy. [Religious] democracy means that on the basis of the religion and on the basis of Islam, people themselves are masters of the social life. This is the meaning of democracy, [and] this is the meaning of the Islamic democracy. In all fields, the Basij is a manifestation of religious democracy and Islamic democracy. If, for example, Basij enters the field of economy, the economy would become democratic; [and this is] what these gentlemen said here and is totally correct. This Economy of Resistance, which I said, if it could take advantage of the strength and power of the Basij, it would turn into democratic Economy of Resistance. It is also like this in [the field of] science, it is like this with regard to various social advances, [and] it is like this in politics. The Basij is the manifestation of religious democracy.

Another point is that I [already] talked about [the necessity of establishing] deliberation boards [within the Basij]. I

deliberately want not to use this term “think tank,” which is used by Europeans. Think tank is a European expression, [and] some gentlemen just translate European terms into Persian word by word and continuously use those terms with honor. No, [this is not right, because] we have our own language, [and we must] make [our] needed words. “Deliberation boards” is much more eloquent than “think tank.” We need deliberation boards. Where? At two points: one at the top, [and] one among the [lower] layers [of the Basij]. There are many various layers in the Basij. Now what these [Basiji] youths say here that we have enthusiasm [to go to war with terrorists] and send us [to the war front] and why you don’t send us, is the hard war [that I mentioned before]. From the hard wars, which need a deliberation board to set and determine the limits of this job that who must go, when they must go, [and] how they must to [to the war fronts], to the soft wars, which are a very vast arena and expanding day by day due to the expansion of this cyberspace and are much more dangerous than the hard wars[we need deliberation boards]. I mean, in hard wars, [people’s] bodies fall down, [but] their souls fly and go to Heaven, [while] in soft wars, if God forbid the enemy overcomes [us], bodies get fat and remain healthy, [but] souls fall to the depth of the Hell. This is the difference [between these two wars], [and] therefore, this [soft war] is much more dangerous; [and] needs [the presence of] deliberation boards. [Also,] from the reconstruction work, in which the Basij is busy some places, to the division of geographical missions – the same thing that they call spatial planning, [and is used to determine that] at a point in the country the Basij can do something, which in another point, it either cannot do that job or it is not necessary to do it – [all] these measures must be taken with vigilance, [and the Basij] needs deliberation boards [to do this]. All these various layers and other different layers, each of them needs deliberation boards.

In addition, [members of a] deliberation board [must] meet at the highest levels of the Basij in order to make policies [and] formulate strategies for the entire Basij – here again, I am not willing to use the word ‘strategist’; we need [some] people [who would] formulate strategy, [and] think about strategy – [because] we need [such people]. We need people to think about strategy, who would meet and this would be their only job; this is among the most important of jobs. [This is] like [taking advantage of] military strategy thinkers, which is common all across the world; as they themselves say, military strategists meet and determine the fate of a war, [and the fate of] the military work. This is necessary; [and] these [steps] are among those steps, which must be taken.

When we do these [measures], then at any point in the huge structure of the Basij, which you are working, - whether it is at a Saleheen (Good People) Circle, or in Rahiyan-e Nour (Marchers toward Light), or at high school, at universities, at a labor environment, [or] at mosques – wherever that you are working in the field of the Basij and know that you are an active member of a wise and purposive organ, which is moving and going ahead, this feeling will come about within you. I am not saying like a body organ; no, because it is true that body organs move, but all of them are serving the brain; [it is] the brain [which] says see, the brain says hear, [and] the brain says tell or move; [on the whole,] it is the brain, which is active. It is not like this in the Basij that they would only say from the center [to other members of the Basij] that ‘do [this]’. No, it is like that every organ has a brain of its own, which is coordinated with that main brain, which is located in the head, and of course, there are ways to forge this coordination. Such a state will be created [in the Basij].

If we have these deliberation boards and activate them, [then,] in addition to this, monitoring boards will be also needed. What [are they supposed] to monitor? Since the Basij is a moving entity, [and] a living organ, [which] is dynamic, continues to grow, [and] is continuously moving ahead, it must be monitored, so that, it would not stop; it must be monitored not to go the wrong way, [and] not to go astray. It must be monitored so that it would not come to harm, not to fall ill, [and] various viruses would not infiltrate into it. The monitoring organ is something different from the intelligence organ and the intelligence protection organ and the likes of these. I am not talking about them. Every one of them has a responsibility. The monitoring organ is that wise and rational organ, which like a magnetic and electrical monitor that one puts in front of him and sees the outside reality, sees what is happening.

All these [measures] are necessary, [because] these are those things, which are needed for the progress of the Basij and for the increasing evolution and fruition of this pure tree. Since this tree is pure [as put by the Quran:] “[its] root is firmly fixed and its branches [high] in the sky. It produces its fruit all the time by permission of its Lord.” If you want this [part of the Quranic verse, which says] “it produces its fruits all the time by permission of its Lord,” to come true, [taking] these steps, which I said is necessary. Well, these steps that I explained are general lines [of action]; they are not [merely] analytical and mental either. All the things I said are based on action, [and] are based on reality. Each measure has its own explanation and details as well – as I said before – [and] every one of them

needs procedures and plans to be made, which these [tasks] are for you to fulfill, [and] are a responsibility for officials [as well]. They must try and take these steps; these are general lines, which are based on action and reality and must receive [adequate] attention.

Let me tell you a marginal point here as well – which was also in the remarks made by these friends one way or another – and that [point] is that [creation of] the Basij was [aimed at] building a model; the Basij was [aimed at] creating a model. Without any propaganda having been launched for it, or any written material published on it, or any book written [about it], or any message sent to anybody, this model has found its place naturally [and] in an important portion of the Islamic world; I mean, it has shown its merits. [Therefore, other countries] made copies of it; some made copies for [achievement of] good objectives, [and] some [others] made copies for [achievement of] bad objectives. [The Basij actually means] bringing young people [together], entering them into the arena with religious motivations, giving them responsibility, [and] trusting them, [and] this [has] turned into a model. After it turned into a model, our friends in many countries took advantage of this model – and now these gentlemen mentioned them by name, [but] I don't want to mention any country by name – [while] our enemies [also] made plans for it. One of the plans made by the enemy is [to pave the way for] infiltration. By now, it has been about one year or more that I have been talking about infiltration. Infiltration must be feared, [and] we must be careful [not to allow it]. The meaning of fear is not that one should panic, it means that you must observe [the enemy's moves], [and] be on the lookout; [because] infiltration is very important.

Another plan that our enemies pursue is to draw parallel lines, [and] to create rivals for the Basij; they do such things as well. I do not want to give details [about this issue], but I know, [and] I have [reliable] information [on this issue]. Perhaps, some of you also have information that right now, they are making rivals for the Basij, for young people in the country, [and] for those young people, whom I called "officers of soft war." They draw a parallel line in order to make it [the Basij] oblivious of [what is going on] here and drag it there. These are important issues.

Well, if attention is paid to these topics that I explained [here] – of course, there are other things to say, but now there is not enough time to discuss them – then the Basij will have the ability to appear powerful in the most important arenas of the society and create an effect; both in the field of science, and in the field of culture, in the field of economy, in the field of providing service [to all people], and in all these fields, the Basij can [appear] as a powerful and effective force. When they say the Basij has no brake on it, this is its meaning. In other words, the Basij can help responsible organs both in determining orientation, and in setting goals, and in practice.

I mean, when we talk about the Basij and these issues and refer to the abilities of the Basij, we do not want to create a rival for the executive branch [of the government]; no, the executive branch has certain duties, [and] has responsibilities, it must fulfill, [because] it is its duty, but the Basij can help the executive branch for setting the correct direction, [and] for preventing error and deviation from its path. And it [can also help the executive branch] in practice; for example, with regard to this very Economy of Resistance to which some of these gentlemen referred. [The Basij] can serve as a complement, [and] can serve as a source to inspire [people] with hope.

Some of these executive organs are [sometimes] overcome with despair in certain fields and say, "It is not possible!" Why it is not possible? All these great things have been done, what does "it is not possible" mean? They say: "It is not possible!" When the Basij leads the way, when these young and pioneering force pursues its correct movement, those desperate and depressed people will also become lively and hopeful.

Of course, I never want to exaggerate, [and therefore,] I do not want to say that a Basiji is like an angel and away from any human weaknesses. No, all of us are afflicted with human weaknesses; we have [our own] fear, [and] doubt, and have various considerations [in mind], have family and social problems, but we do not have deadlock, [and] this is what I want to say. It is possible for a Basiji youth to be overcome with fear at a certain time and at a juncture, or have doubt with regard to a specific problem, but he will never be stalled by deadlock, because guiding and enabling and directing elements in the Basij are so numerous that they can do away with all these weaknesses or turn them into strengths.

Well, today we see that there are problems in the country from the viewpoint of economic issues. Of course, I said that this year is the year of action and practical steps. Yesterday, esteemed officials sent a detailed report to me [in which,] they enumerated a long list of measures and practical steps taken since the beginning of the year up to the present time. I mean, I wanted [that report], [and] said well, what happened to action and practical steps at last, [and after that] I received a detailed report and I went through it. There are figures [in that report], there are steps

[mentioned there and] measures have been taken, but its result must be seen in practice. What is important is that when we present figures, their results must be seen in practice. I also said at the beginning of the year that we must act in such a way that when we reach the end of the year, we would be able to give a report, [and] say we have taken these steps, [and] these are their signs in practice and in the reality of the society. It must not be merely a report. The Basij can play a role in achieving this goal.

Let me say a word at the conclusion of my remarks about these problems that we have with this arrogant government [of the United States]. Of course, this [new] administration, which is expected to take office, and has not been inaugurated yet, is like a closed box and we don't know what will come out of it. However, this administration, which is now in office – [I mean,] this incumbent US administration – is acting against what they promised [according to the nuclear agreement with Iran] and [are acting against] joint decisions made [between negotiating sides] which [our negotiating] officials told me at that time. I deem it necessary to say that [these American officials] have done many things, committed numerous violations of [under the nuclear agreement], [and list of their violations] is not limited to a few cases. The more recent [of their violations] is this extension of 10-year sanctions [against Iran]. If these sanctions are [extended], it would be certainly a violation of the JCPOA – without any doubt – and they [must] know that the Islamic Republic will certainly show a reaction to it.

What I say in this regard to officials and to people is that this nuclear agreement, which has come to be known as the JCPOA (Joint Comprehensive Plan of Action), must not turn into a means of intermittent pressure by the enemy on the Iranian nation and our country. I mean, we must not allow them to turn this into a pressure leverage. [Concerned] officials told me [at the time of nuclear negotiations] that we take this step, [and] we take this measure in order for pressures resulting from sanctions to be removed. Now, [it is not acceptable that the other sides] have not done what they had promised to do at that time and was expected to be done on the first day and [now] after eight and nine months it has not been done completely and is [still] incomplete – while our officials clearly say this; [and] those [officials] who were involved [in nuclear talks] have said and announce this clearly – they also want to use this as a means to put renewed pressures on the Islamic Republic. No, the Islamic Republic, by reliance on the divine power and through believing in the power of people's presence, is not afraid of any power in the world. If somebody follows suit with the weak spirits of Israelites and [as put by the Quran] says "Indeed, we are to be overtaken," – now they [the enemies] will catch up with us and give us hell – we [on the other hand] follow suit with Prophet Moses and say, "No! Indeed, with me is my Lord; He will guide me."

O God! Increase your guidance and assistance for these young people and for all youths of the country and all our dear nation on a daily basis.

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