The Leader’s remarks in the ceremony marking the 29th anniversary of Imam Khomeini’s passing - 5 /Jun/ 2018

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

الحمدلله ربّ العالمين و الصّلاة و السّلام على سيّدنا محمّد و آله الطّاهرين سيّما بقيّةالله في الارضين. قال الله الحكيم في كتابه الكريم: هُوَ الَّذي اَنزَلَ السَّكينَةَ في قُلوبِ المُؤمِنينَ لِيَزدادُوا ايمانًا مَعَ ايمانِهِم وَ لِلّه جُنودُ السَّماواتِ وَ الاَرضِ وَ كانَ اللّهُ عَليمًا حَكيمًا.

The memory of grandeurs and high peaks and spiritual soaring of great human beings inspires [people’s] hearts with calm and surety and self-confidence. The honorable verse [of the Quran] states that serenity and calm in the hearts of Muslims is the result of the divine victory and assistance and introduces clam and surety and heartfelt serenity as a source that bolsters faith and increases faith. The enemies want the contrary of this and the opposite of this for the Islamic Ummah and for our faithful and active and dynamic society.

For thirty years, we have been talking about the honorable Imam [Khomeini] on such a day. Imam is one of those high peaks and our nation [and] our Ummah will continue to talk about the Imam after this and this is what is deserved [to be done], [because] the Imam is the symbol of the [Islamic] Revolution and this country will not achieve its goals [and] will not see the realization of its great aspirations without the powerful engine of the revolution.

This year, this concurrence [between the Imam’s passing anniversary] and the period of the martyrdom of Amir-al-Mo’menin (PBUH), b rings similarities [that exist] between this honest follower [and] this true follower of Amir-al-Mo’menin (PBUH) and that sublime and great leader to one’s mind. There are similarities [between these two personalities], which are cause of honor for the Iranian nation and the Islamic Ummah. Attention to these similarities is important and useful in order to find the correct path and also to get more familiar with our honorable Imam. I have prepared three topics about these similarities to discuss [here].

One topic is that two apparently contradictory characteristics had come together in Amir-al-Mo’menin (PBUH): one [characteristic was] robustness and steadfastness and intensity [of action] and [the other] one was tenderness and purity [of soul] and kind-heartedness. Both of these [characteristics] existed – at their highest and at their acme – in Amir-al-Mo’menin (PBUH). [He showed] robustness and intensity in the face of any unrightful move; against the oppression, against the oppressors, against deviation from the God’s path, against insurgency, [and] against seduction; in the face of such [moves], Amir-al-Mo’menin (PBUH) stood up with the utmost degree of robustness and strength the like of which has not been seen up to the present dime. When it came to mentioning God and remembering God, on the one hand, and when dealing with the oppressed and deprived [people] and the poor and lower [social] classes, on the other hand, he acted with the highest degree of tenderness and tact.

In the face of Muawiyah, Amir-al-Mo’menin (PBUH) dealt with [him] with that degree of robustness. Some consultants told Amir-al-Mo’menin (PBUH) to wait for a while and ‘do not remove Muawiyah from governorship of the Levant’; but he did not accept [their recommendation]. Robustness of Amir-al-Mo’menin (PBUH) in the face of those two old and righteous and very prestigious disciples [of Prophet Mohammad (PBUH)] who had expectations and wanted certain things, which from the viewpoint of Amir-al-Mo’menin (PBUH) were unrightful, [was exemplary]; he did not give in to their expectations and resisted [their demands] with complete robustness and steadfastness. In the face of Khawarij, who claimed to be [true] Muslims and had stood against Amir-al-Mo’menin (PBUH), who was the measure of the true Islam, in the face of these [people] and their deviated behavior and their distorted understandings [of Islam], Amir-al-Mo’menin (PBUH) stood with full strength and robustness. On the one hand, one sees such robustness from this noble human being and this great Chosen One of God.

However, on the other hand, in the face of the poor [and] in the face of the oppressed, such a kindness, such a tenderness, [and] such a purity [of soul] is seen in Amir-al-Mo’menin (PBUH) that leaves one flummoxed. The story of going into the house of that wife of a martyr – anonymously – who had orphaned children, and getting close to

the kiln and baking bread for them and amusing her children is a famous story and you have heard it; one is [really] amazed by this much tenderness. Or in the case of [enemies'] attack on Anbar Province in Iraq when the wicked army of the Levant attacked and killed Amir-al-Mo'menin (PBUH)'s governor and pillaged people's houses, killed children, [and] threatened women, Amir-al-Mo'menin (PBUH) says, "If any Muslim dies of grief after all this, he is not to be blamed." [He says that] if a Muslim person dies of grief and regret after hearing that foreigners have attacked houses of defenseless people and taken women's jewelry and ornaments from them, he must not be blamed, nor chided; that is, this is what is right [to happen]. Look! When it comes to defending the rights of the poor, one can see such a strange and amazing feeling from Amir-al-Mo'menin (PBUH). These are two opposite characteristics in Amir-al-Mo'menin (PBUH).

These two exact characteristics are seen in our late Imam as well. On one hand, [you see his] robustness, strength, [and] steadfastness in the face of oppressors, [and] against all bad things. He stood like a strong rock against the degenerate and oppressive and corrupt Pahlavi regime; he stood like a mountain against America; [and] stood with no consideration against [all kinds of] threats, against Saddam's aggression during the imposed [Iraqi] war [against Iran] and the eight-year defense, against domestic seditions, [and] even against his old pupil and old disciple, because he saw that his behavior was against what was right; this is the robustness of the Imam.

On the other hand, one can see tenderness and kindness of the honorable Imam. That honorable one received a message from the mother of a martyr, [and] I myself took a message from the mother of a martyr to the honorable Imam, [and] the eyes of that robust man welled up with tear! [He showed] sadness in the face of the message of respect and sacrifice and selflessness of the mother of a martyr. And there are many examples in the words of the Imam to show his defense of the poor [and] lower classes. This is one topic and a strange similarity between the honorable Imam and the Leader of the Righteous [Amir-al-Mo'menin (PBUH)].

The second topic. There exists an amazing phenomenon about Amir-al-Mo'menin (PBUH): three apparently conflicting characteristics have come together in Amir-al-Mo'menin (PBUH). Amir-al-Mo'menin (PBUH) is both a powerful and mighty human, [and is] a strong human, [while] at the same time is wronged, and at the same time is the final victor in various developments. These three characteristics are evident in Amir-al-Mo'menin (PBUH) and in his various states [of life].

If we want to correctly understand the might and power of Amir-al-Mo'menin (PBUH), we must look at the vast expanse of the land governed by Amir-al-Mo'menin (PBUH); [we must look at] that grand country, which was governed under the management of Amir-al-Mo'menin (PBUH). From extreme east of the present-day Afghanistan all the way to the coasts of the Mediterranean Sea and Egypt – this entire vast region – was governed under the management of Amir-al-Mo'menin (PBUH); with full power and strength. High steel will, his bravery and military finesse, [and] his strong language and attractive logic – the words of Amir-al-Mo'menin (PBUH) and his enthusiastic and full of wisdom sermons contain illuminated lessons for the hearts of all humankind up to the present day – are signs of his might. [He was characterized with] strong arms, strong thought, strong will, strong management, [and] strong language; [he was] a powerful and mighty human being [by all standards].

At the same time, this very strong person is also wronged. The signs showing that he was wronged are [evident] in the behavior of jealous ones, in the unmanly accusations that agents of enemies leveled against Amir-al-Mo'menin (PBUH) during his lifetime, [and] in his close friends who succumbed to their worldly desires – while some of those who were close and intimate with him left him because they sought worldly pleasures. These are signs that show how wronged that honorable one was. This pressure that was exerted from various sides on this great human is such that sometimes this patient and long-suffering and forbearing human being, as they have famously said, tells his pains into a well [and] talks into a well; this shows how wronged Amir-al-Mo'menin (PBUH) was. After his passing and martyrdom, for many long years, his enemies who had dominated the government and the rule [of the Islamic empire] insulted him in religious sermons across the vast Islamic country and said bad things [about] Amir-al-Mo'menin (PBUH), who was embodiment of piety and justice and fair-mindedness.

At the same time, when one looks at the totality of these issues, he sees that in this long battle, the final victory belongs to Amir al-Mo'menin (PBUH). Today, you see how [lofty] is the name of Amir al-Mo'menin (PBUH), [and] personality of Amir al-Mo'menin (PBUH) on the huge horizons of humanity and in human history; he is at the pinnacle and there is no sign of his enemies. His [book,] Nahj-ul-Balagha, contains a lesson for sublime humans; his lifestyle is the most prominent and the most brilliant lifestyle of a human being after the Honorable Prophet of

Islam; his justice, his [acts of] worship and his huge personality are prominent in the world of today. His path has overcome his enemies and the final victor was Amir al-Mo'menin (PBUH).
These three characteristics had come together in our late Imam as well. The honorable Imam was a powerful and mighty person; a person who managed to bring down the dictatorial [and] inherited monarchial government [of Iran] after [it was in charge for] two thousand years in this big and vast country. Doing this needs a lot of power, [and] this is a sign of the extraordinary power of the honorable Imam. He managed to defeat and force into retreat an America, which had defined for itself vital interests here, thwart [enemies'] plots, [and] cause the failure of the planners of the imposed [Iraqi] war [against Iran]. Regarding those who had planned the imposed war, their [main] purpose was to destroy the revolution and uproot the Islamic establishment. The honorable Imam turned this threat into an opportunity. These are the signs of the power and strength and might of the honorable Imam.
At the same time, the honorable Imam was wronged due to extensive propaganda launched by enemies against him. Insulting propaganda continued unabatedly [both] when he was alive and for a long time after his passing. [In addition to that,] Imam was treated in a way by certain people who were not expected [to treat him in that way], which was also a sign that the honorable Imam was wronged and one can find [signs of] Imam's sadness in strong and robust words [that exist] among the collection of his remarks, which show that this great man has had many causes for sadness as well; this is also [a proof to] him being wronged.
And the final victory of the honorable Imam is the next point; that might, that state of being wronged, [and] that victory. Like Amir al-Mo'menin (PBUH), the honorable Imam also became victorious. His victory is evident in the strength of the Islamic establishment, in the survival of the Islamic establishment, and in the growth and development and progress of the Islamic establishment. Many of the Imam's aspirations were realized after the Imam's passing; [they included promoting] self-belief in the country, self-sufficiency of the country, scientific and technological progress of the country, political progress of the country, [as well as] developing influence of the country and the Islamic Republic in the vast region of West Asia and North Africa. These were among those things, which happened and this was a victory for the discourse of the Imam and the path of the Imam and the method of the Imam. Many of these aspirations have come true and many others of the Imam's aspirations will come true with the permission of God, and the Islamic Republic of our honorable Imam will become more exalted and earn more grandeur on a daily basis, and it is this [factor], which has made our enemies impatient and nervous. My dear ones, dear youths, [and] the great nation of Iran! The moves that you see the enemies are making are signs of the enemies' impatience and confusion, are signs of nervousness of the enemies [and are] not signs of his might. What the enemies are currently doing against the Islamic Republic is not out of [their] might, [but] is due to they being upset, nervous, [and] impatient with the progress of the Islamic Republic, with the grandeur of the Islamic Republic [and] with the steadfastness of the Iranian nation; these moves are the result of those [factors].
The third topic [is about] semiotics of the enemies of Amir al-Mo'menin (PBUH), [and] this is also didactic. You look at the opposite front to Amir al-Mo'menin (PBUH), which has been mentioned clearly in history: [it consists of] Qasitun, Nakithun [and] Mariqun. Qasitun means the basic enemies of Amir al-Mo'menin (PBUH)'s government. Nakithun means those who were weak in nature and weak in [religious] fundaments who reneged on their allegiance [to Amir al-Mo'menin (PBUH)] because of the worldly possessions, because of [their own] whims and worldly corruptions. And Mariqun [means] those people who were unable of correct understanding [of religion] and [were] imbeciles and ignorant people who stood against the embodiment of the Quran, which is Amir al-Mo'menin (PBUH), thinking [that they were defending] Islam and thinking that they were following the Quran. This is the front that opposed Amir al-Mo'menin (PBUH). Qasitun, who were basic enemies, were opposed to the fundaments of Amir al-Mo'menin (PBUH)'s government and later history showed what substitutes these people could offer for Amir al-Mo'menin (PBUH)'s government. The likes of Hajjaj ibn Yusuf and Ubayd Allah ibn Ziyad and Yusuf ibn Amr Thaqafi were some of those people who took the place of the just Alavi government as successors to those Qasitun. Those who wanted a share [of the government] and those who were given to worldly desires [opposed his just government] in one way and those who misunderstood him [opposed it] in another way. Of course, incorrect understanding was special to masses that formed Mariqun and their chiefs were most probably in cahoots with enemies [of Amir-al-Mo'menin (PBUH)] just as they say such a thing and it is claimed about Khawarij in history.
These very three fronts existed in the case of the honorable Imam as well; that is, the opposition front to the late

Imam was also made up of these three parts. The United States, the Zionist regime [of Israel] and those affiliated with them inside the country, were Qasitun [who stood] against our honorable Imam. These were people who were opposed to the essence of the Islamic Republic establishment and the Islamic establishment and the rule of a person like the honorable Imam; they were, and still are, trying to find a substitute for this government as well; [and] their substitutes are present-day examples of Hajjaj ibn Yusuf; it is quite clear what people [they are]. In the front opposing the Imam, Nakithun means those reneging on their allegiance, who are the same followers [of Imam] who are of a weak nature. What can one say about those puny followers, who could not resist [their] worldly desires! They turned a field, in which they were supposed to race toward what is good, into a war zone [where they fought] for power and [waged] war to achieve vanities of the world.

There [were] all kinds [of people] among them. In the time of Amir-al-Mo'menin (PBUH), there were both the likes of Talha and Zubair and less important people in this group of Nakithun. It was like this in the time of Imam as well and the honorable Imam stood against this vast, extensive, [and] varied front. Mariqun – those who are ignorant – were those people who [stood] against our honorable Imam not understanding the situation of the country, the situation of the revolution, [and] the situation of the Iranian nation, did not recognize enemies' groupings, did not understand hostile methods of enemies, became busy with small things, [and] could not realize the grandeur of the Imam's move. If we want to see examples [of such people], at the present time, they were such groups as Daesh and the likes of them, and in early [years after victory] of the revolution, they [were] such groups as Munafeqeen [Khalq Organization] and the likes of them, whose chiefs were traitors and their subordinates – their lower ranks – were ignorant and deceived.

These three groups and hostility of these three groups was not special to the Imam's time either, [because] it also continued after [the passing of] the Imam. At the present time, these very three groups have formed a front against the Islamic establishment and the great legacy of the Imam, which is the Islamic Republic, and the struggle and resistance and steadfastness of the Islamic Republic [are the main factors that] have blocked their aggression. Of course, [members of] this heterogeneous front use all they can to cause problems for the Islamic Republic. They create problems, make the movement of the Iranian nation difficult [and sometimes] slow it down, but cannot prevent the forward march of the Iranian nation.

We thank God that we are living in an era in which we saw a great man, who bore these similarities to the Master of the Righteous and the leader of freedom seekers of history, Amir-al-Mo'menin (PBUH), and managed to hand down the product of his grandeur to the Iranian nation.

Well, now hearts are ready, [and] minds are ready. How Imam (May God's Mercy Be upon Him) would deal with this situation? How is Imam as a model? Let me explain this in short and very brief; these [points] are lessons for us. I mention a number of characteristics in the behavioral model of the honorable Imam in the light of this situation.

First of all, the Imam dealt with these hostilities and enemies with courage and in an active manner. He never dealt with them out of weakness and in a passive way. The Imam was never passive, nor he ever felt weak, nor showed any weakness. He stood in the face of enemies with power and in an active manner.

Secondly, the Imam avoided sentimentalism. The Imam was never sentimental in the face of developments and [did not] rely on emotions devoid of rationality. Decisions made by the Imam were brave decisions and accompanied with strong emotions, but based on rational calculations.

Thirdly, the Imam observed [the order of] priorities; he focused on priorities. Assume that during struggles [against the former Shah's regime], Imam's priority was to counter the monarchial regime and did not allow marginal issues to get in his way. During the period of the imposed war [with Iraq], the war was Imam's priority. The Imam had said time and again that the war was on top of [the country's] affairs, [and that] the Sacred Defense was on top of [the country's] affairs, and indeed it was like this. [The Imam] put his focus on an issue, which was of priority, and did not allow marginal issues to get in his way. In early [years after victory] of the revolution – [I mean] in those very first days and first weeks – one can surprisingly see in Imam's behavior that the Imam put [the highest] emphasis on [the formulation of] the Constitution, on creating [an Islamic] establishment, on legal arrangements and the likes of these; I mean, he [always] focused on that main point.

Fourthly, [the Imam] trusted the people's capabilities. The Imam considered the Iranian nation to be a great and aware and capable nation, trusted them, [and] was optimistic toward them, especially with respect to young people. Just see in the Imam's remarks how optimistic he is about the nation, [and] how optimistic he is about young people.

Fifthly, distrust in the enemies [was another characteristic of the Imam]. During ten years of his blessed presence at the top of the Islamic establishment, the Imam never trusted the enemies for a moment, he was pessimistic toward the enemies' proposals, paid no attention to their pretentious behavior, considered the enemies to be the enemies in the real sense of the word, and did not trust them.
The sixth [point] is attaching importance to solidarity and unity of the nation. This was also another one of the characteristics of Imam's behavioral model in the face of these hostilities. Anything that would divide the nation in two [and divide it] in two poles was rejected by the Imam.
The seventh [point] is having faith and firm belief in the divine assistance and the divine promise; this is that main point. Imam relied on the divine assistance, he did his best, [and] was in the arena with all he had, but his hope was pinned on the divine assistance and on the divine power and his reliance was on the divine power. The Imam really believed in [the Islamic principle of] achieving one of the two best things – [as put by the Quran:] "we will achieve nothing short of one of the two best things" – and believed that if we work for God, there would be no loss. [He argued that] if the work is done for God, there would be no loss incurred and suffered; we either progress, or even if we do not progress, we will have done something that has been our duty and will hold our heads high before the Almighty.
Let me tell you dear brethren, dear sisters and the great Iranian nation! After the Imam, we have followed the path of the Imam with every detail and, God willing will continue to do this. We will not be overcome with passivity and weakness, and through the divine power and assistance will continue to stand against excessive demands and bullying of foreigners and enemies. We do not make decision on the basis of emotions and sentiments, will not pay attention to marginal issues that they cook up for us instead of the main issues, and do not focus on and get busy with marginal issues. We recognize our priorities correctly through the divine assistance and the divine guidance; and while having hope in God, we trust our people and their capabilities and [also] trust our dear youths and we do not absolutely put our trust and confidence in the enemies, warn our dear people against division and bipolarity, and also trust in the divine assistance. We have no doubt that the Iranian nation with this motivation and with this feeling with which it is moving today, with this faith, [and] with this hope will certainly become victorious through the divine help and through the divine power and assistance.
We know the enemy's plan; we are totally aware of the enemy's plan and disclose that plan for people and, of course, our dear people know and understand and feel many things themselves. At the present time, the enemies' plan is [comprised of] these three things: economic pressure, psychological pressure and practical pressure. The goal of all three kinds of the enemies' pressures is domination over our dear country, Iran, just in the way that they are in control of and dominant over some of the miserable and dishonored countries in the region.
Economic pressure consists of [imposing] sanctions [and] preventing [other] countries from cooperating with us in economic fields; they exert such pressures. The result that they want to get through economic pressure – pay good attention to this – [and] the goal that they seek [to achieve] through imposing economic pressure and sanctions is not merely mounting pressure on the administration and the government [of Iran]. They want, in their wild dreams, to bring the Iranian nation to its knees. They say [we must] bring the Iranian nation to its knees so that the Islamic establishment would have to give in to their bullies; this is their [ultimate] goal. They have neither known the nation, nor known the [Islamic] establishment. This economic pressure pursues this goal, and this goal, God willing, will totally fail [to be achieved] through the divine assistance and the divine Grace and through the endeavors of officials and perseverance of people.
Now, [let's talk about] the psychological pressure. This is a very remarkable and important point. [Our enemies] have taken aim at the strengths of the Islamic Republic, [and] those strengths, which are the source of might and the source of power of the country and the nation, and introduce them as challenging points in their propaganda and in their remarks in order to dishearten the Iranian nation about them.
Assume that one [of our strengths] is the nuclear progress. The nuclear progress has been a source of pride for the country's technology. The nuclear progress in the country has been a source of pride for the country's technology and technical know-how, [because] it proved the talent of our youths; this is no small thing. Perhaps you remember that day when we needed 20-percent enriched uranium in order to treat diseases. Our 20-percent [enriched uranium] stock had almost reached its end and we had to procure it. From what place could we procure it? We had to procure it from foreign countries like America, like Europe and the likes of these, which caused all kinds and sorts of

problems for us, [and] set all kinds and sorts of conditions and obstacles in our way, because they knew that we needed it. When a nation needs something, [and] needs it critically, it has to accept the conditions set by the seller and [provisions] imposed by the seller. They wanted to take advantage of this opportunity and continued to set conditions and provisions for us. Negotiations, exchanges and talks took months, [and] perhaps more than a year, [but] they did not backtrack [on their conditions and] kept repeating their expectations.

The Islamic Republic trusted its youths and asked them [to do] this. Our youths started to work and succeeded in front of their surprised eyes to produce 20-percent enriched uranium on their own inside [the country] and created it without having any role model from the outside. [This achievement] amazed them; this is how the issue is. The power of the scientific and technological movement of our specialists, our scientists, [and] our youths – those scientists are now in the country, the same youths are in the country, [and] are present – made the enemies nervous, [and] made them angry. Well, this is a very big strength for the country. It is both a credit and source of honor, and in practice, a cause for the progress of the country. [Our enemies] turned this, which is a national strength, turned it into a challenging point and a weakness in the mind of some people through their massive and extensive propaganda. They said that the nuclear issue of the country is a cause for tension, is a cause for challenge, [and] is a cause for pressure from enemies, [therefore,] what benefits does it have for us? [In this way,] they turn a strength into a challenging point in order to strip [the nation] of this strength, [and] take it from the nation. This is one of the steps [that enemies take]. This is a psychological step, [and] this is a totally fundamental and important psychological step to make a nation pessimistic toward its big achievements.

Another example is this very missile issue [of Iran]. Building various missiles and the missile might bring security to the country. Our young people do not remember that this very city of Tehran was burning day and night under the fire of the enemy's missiles. Houses were demolished, [and] people were killed in the city of Tehran. Front-line cities – like Dezful, like Ahvaz, like Shoush and like other cities – were a different story. The enemy's missiles could reach even the farthest cities! We had no missiles, had no means of defense, [and] were forced to remain idle and stand by! At the present time, our youths have managed to become the region's number one missile power. The enemies know that if it hits [us with] one [missile], it will be hit back with ten [missiles]. Therefore, the missile [capability] is a source of security and a strength. Look, [this is why] the enemies focus on the missile issue. Unfortunately, there is a group inside [the country], which echoes the enemies' call [by saying,] "Sir, what benefits does it have?"

Another one of our strengths is the issue of international justice seeking of the Islamic Republic; this is a credit for the Islamic Republic. It is a credit that the Islamic Republic would support oppressed nations; [and] it is a credit that it is supporting the Palestinian nation. The Islamic Republic has bolstered the resistance force against the Zionist regime [of Israel] in the region. They created enemies [as well as] disturbing and harmful factors – calling them Daesh and Jabhat al-Nusra and the likes of these [terrorist groups] – in Iraq and Syria. The Islamic Republic lent its support to the resistance force in this region. This is [a sign of] justice seeking [by the Islamic Republic]; this is in defense of the Palestinian nation; this is in defense of independence of regional countries, [and is] in defense of territorial integrity of [regional] countries. This is a strength. They turn this strength into a challenging issue under the pretext of the Islamic Republic's intervention [in other countries' affairs] and [try to] show it and introduce it and emphasize it [as such]. This is our situation with the enemies at the present time. Unfortunately, their agents are busy inside [the country]. Once they chanted [the slogan of] "Neither Gaza, Nor Lebanon" on the streets of Tehran on the occasion of [International] Quds Day, which is a day to defend Palestine. Those who help the enemies with its psychological war inside [the country] are bad creatures, are mean creatures, [and] this [kind of slogan] is a cause of shame.

At the present time, there are people who aim to impose a defective version of the JCPOA (Iran's nuclear deal with the P5+1 group of countries) on the country. Foreign governments are trying to do this and a group inside [the country] claims that if this does not happen, there would be war. No sir, this is a lie, [and] this is propaganda in favor of the enemies. The enemies' goal is clear; the enemies are planning to make us give up our strengths, [and] give up the elements of our national might, so that, they would dominate our country, our nation, our fate, and our future more easily. They have thought of this and the [Iranian] nation is standing against this move; this is about the psychological pressure.

And [we must also be vigilant] about practical pressure, and [about this] I only say one sentence to all our dear nation

across the country. Their practical pressure is to stoke unrest in the country; this is their definitive plan, which of course, they will run into a stone wall, just in the same way that they have done up to the present time. The enemies' plan is to ride the tide of people's demands. It is possible for a group [of people] to have a demand, assemble, [and] pursue their demands in a city, [and] at a point in the country. For example, there are laborers, which pursue labor demands; or [there are] people in a city, who pursue their urban demands. In such cases, the enemies make plan, add a few of their own agents, who are in fact wicked and evil people, to these assemblies in order to turn people's peaceful assemblies into an anti-security moves and an insurgency move so as to defame the country and the nation and the Islamic Republic establishment by its means. People across the country must pay attention to this; this is the enemies' plan, [and] we are aware of this. They have deliberated [and] made a plan to do this. Of course, in my opinion, and in my firm opinion, they will get nowhere and our dear people will stand against what they have planned with power, with valor, [and] with vigilance. And I recommend our dear people to continue to maintain their vigilance in the same way that they have maintained up to the present time.

People's presence in the arena is very important. [International] Quds Day is approaching; [this] Friday is Quds Day, [and] the world will see people's presence in Quds Day [demonstrations]. Through the divine assistance, this Quds Day will be held more powerful and more enthusiastic than the Quds Days in previous years despite [the fact that] people are fasting and it is hot – [but they will take part] while fasting like all other Quds Days.

I mentioned the JCPOA, [therefore,] let me say a few words about the JCPOA. It seems from what some European states say that they expect the Iranian nation to tolerate sanctions and grapple with sanctions while giving up its nuclear activity as well, which is definitely needed for the future of the country, and continue [to observe] these [nuclear] limitations that they have imposed on it. I tell these states that [they must] know this bad dream will not come true. The Iranian nation and the Iranian government will not tolerate to be both under sanctions and accept nuclear restrictions and be in nuclear custody as well; this is not going to happen. The Atomic Energy Organization [of Iran] is obligated to rapidly take the preliminary steps and make necessary preparations to attain [an enrichment capacity of] 190,000 SWU – for the time being within the framework of the JCPOA – and take some other preliminary measures, which the esteemed president ordered, as of tomorrow. I [also] want to say a few words addressed at Arab youths here in your presence.

I am willing to address stout-hearted Arab youths at the end of this speech and tell them [that] at the present time, your nations have pinned their hope on you young people. Prepare yourselves for a future in which your countries will take advantage of [such] bounties as freedom, progress and independence. Accepting America's hegemony, not taking a firm stance against the usurping Zionist enemy, [taking] hostile stances against [your] brethren, and currying favor with enemies, all of these have turned some Arab states into enemies of their own nations; and you young people are responsible for doing away with this evil equation.

I invite you dear ones to be full of hope and initiative and action and build your own personalities. Attach importance to building your personalities. The future will belong to you if you start endeavoring to build it as of now. If you build the future, you will take advantage of its bounties. Do not be afraid of the domination of the infidel world and rest assured about the promise given by the Almighty God, because his words (Glorified and Exalted Be He) say with utmost clarity [in the Quran] that "Or do they intend a plan? But those who disbelieve, they are the object of a plan." This Friday is Quds Day and defending the resistant and struggling and sacrificing Palestinian nation on that day is a stride on this path. I pray to the Almighty God for you and your success and that you would remain steadfast on this floodlit path.

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