The Leader’s remarks in meeting with commanders of the Islamic Revolution Guards Corps (IRGC) - 16 /Sep/ 2015

الحمدلله ربّ العالمين، والصّلاة والسّلام على سيّدنا و نبيّنا ابى‌القاسم المصطفى محمّد و على آله الاطيبين الاطهرين المنتجبين سيّما بقيّةالله فى الارضين.

In the Name of God, the Compassionate, the Merciful

You are very welcome my dear brethren and sisters. One of the most desirable meetings for me is always the meeting with you; both those [of you] who are reminders of the Sacred Defense period and revive the most valuable of memories in my mind, and dear youths and next generations who have joined this blessed organ during these [past] few decades. I hope, God willing, divine blessings would be bestowed upon all of you and you would be able to tread that straight path - the direct path - and the sacred jihad at all times, because this is the key to human happiness and salvation both in this world and in the Hereafter.

First of all, the [lunar calendar] month of Dhu al-Hijjah is an important month, [and we must] appreciate it. Apart from the honored Eid al-Qadir and the auspicious Eid al-Adha, what is important in this month - apart from these two occasions - is the occasion of the Arafah; appreciate the Day of Arafah; [and] prepare yourself to enter into the court of supplication before the Almighty. The Day of Arafah is a big day. We are plagued with dusty and rusty hearts; supplication, humility, mention [of God], and recourse [to God] will do away with these rusts and dusts and [there are] certain days, [which] are superior opportunities for this [purpose of] doing away with this rust and [false] color and dust [that cover our hearts], among the most prominent of which is the [Day of] Arafah. Appreciate the Day of Arafah. From the noon of Arafah to the sunset of Arafah are very important hours; every moment of these hours are important like elixir, [and] like philosopher’s stone; let’s not spend these [moments] with negligence.

One example [of the acts that must be done in this day] is this amazing prayer of Imam Hossein (PBUH) on the Day of Arafah, which is the symbol of humility and supplication and mention [of God] and the symbol of the most humble prayer before the Almighty. Another example is the prayer of Imam Sajjad [the fourth Shia Imam] (PBUH) [as recommended] in [his prayers book of] Sahifeyeh Sajjadiyeh. Read these [prayers] with reflection and muse; [because] these [prayers] will be your provision [in the Afterlife].

The path that you have [ahead of you] is a long, difficult and very valuable path. Well, there are many ways to live; everybody is living, everybody is earning a living, [and is] working - [including] permissible works, recommended works, and [even] prohibited works - but this path that you have chosen is a unique path; [and] is [like] a jewel in comparison to dust and dirt and rubble; [therefore,] it is an important path. [It] is among those paths of life which make history, glorify nations, save countries, build futures, and above all, bring you the divine satisfaction as well as a heavenly life [both] in the Hereafter and in [this] mundane life. This path is such a path. Well, naturally, in parallel to the importance of this path, there are a lot of tiredness and difficulties and dust and dirt along this path; [therefore treading it] needs [enough] energy [and] vivacity. These actions, these [forms of] attention [to spiritualities], will bring you that vivacity [that you need]. Don’t ignore spirituality, recourse, [and] humility. Every minute of

supplication before God creates a valuable saving in the hearts of man. This is the first point.

However, as for the Islamic Revolution Guards Corps [IRGC]. There are four words that every one of these four words has a depth, has a core, [and] has an explanation. You are busy [with your] activities and occupied with [your] activities within the IRGC; perhaps, you would not have [enough] time as much as the future [generation], [and] next viewers and researchers to muse and reflect on these [words], but there is room for reflection: “corps,” “guarding,” “revolution,” and “Islam.” These are four words, which make up your name and your title.

But as for “corps;” you are the corps; well, guarding the [Islamic] Revolution is not limited to the IRGC; everybody is duty-bound - every human being [and] every faithful person is duty-bound - but the [main] characteristic of the IRGC is that it is an organization, is a regular organ, [and] is a corps. This [fact of] being a corps [means] emphasis on order and discipline and managerial work and fruitfulness of every bit of the work. When there is disorder, there would be confusion, [and] many works would be wasted; [but] when there is an organization, is an organ, [and] is a structure, [and] there is order and discipline in place, it would be like the drainage system underneath a dam full of water, which if done correctly, not even a single drop of water would be wasted and all [the water] reaches the place it is needed. This is the characteristic of being a corps.

Among regular organs in the country, we have no place other than the IRGC, which has defined for itself an organizational duty for guarding the most precious incident in history of this country and the current incident of this country - which I will explain later. Therefore, the meaning of being a corps is to be organized, [and] its meaning is order, its meaning is defined and specific missions.

Another dimension of being a corps and organized is lack of senility; [in this state] the organization does not age. Succession of generations, [in addition to] exchange of knowledge, [and] experiences do not allow an organization to get old; it continuously renews life. [Of course,] it is not only the exchange of knowledge, [but the organization] grows as well. I mean, today, the IRGC has got its hand on [various kinds of] knowledge in different fields, which did not have this knowledge in this clear way [and] with this [degree of] clarity thirty years ago. The knowledge-related achievements of the IRGC in various fields grow on a daily basis [and] become more profound. This is another characteristic of being organized and regular and having a structure.

Another characteristic is to train new elements; both internal elements, and external elements. When there is an organization, when there is order, [then] people are trained within the organization and efficient and understanding elements are created; in the state of organizational disruption, this characteristic cannot be achieved. In addition to internal training, there is also external training. Today, the IRGC affects the public opinion, [and] affects making of the youth and [other] human beings; elements exported by the IRGC to other organizations, whose number is also very high - which IRGC has regularly exported elements from among themselves for the management of various organs during these years - affect those organs and organizations. Therefore, training of humans and [helping] growth of talented elements are among other characteristics of these [revolution guards].

[The IRGC] is symbol of power in the field; [and] this is [another] characteristic of the IRGC. [Having] power in the political field, [and] in the field of propaganda, is one thing, [but having] power on the ground [and] in the field is another thing. Power in the field causes political power to come into being as well. When you have power on the ground, you can conquer, you can do things, you can repel, [and] you can attract. When a nation has this characteristic or when an organ of a nation has this characteristic, this will also give birth to political power, [and] gives birth to identity-related power as well, [and] also makes [an organ] dignified and things like this. The IRGC is the symbol of power in the field. Of course, power in the field is meaningful in the economic field as well. There, if there is a powerful, active and influential economic organ, [then] it would be also [a form of] power in the field, which is a different issue. Therefore, guarding the Islamic Revolution by the “IRGC” as a corps, as an organization, [and] as an organ has a meaning that if it were not for this order, [and] for this organization [and if] there were disorder [and if] there were a group of people who were all of them faithful, all of them supporters of the Islamic

Revolution and wanted to guard the revolution but this organizational order was absent, [then] it would have turned out to be something different. This organizational order, [and] this organizational existence is among major blessings; this is special to the IRGC.

Well, with this characteristics that I explained, I said that the IRGC is renewable, it does not get old, it does not age - [of course,] people do age, but the organization does not age - it means that all elements that can help this renewability should be taken advantage of. The characteristic of giving room to the youth - to which, fortunately, attention is paid and willingness is shown within the IRGC, which are positive characteristics - should be combined with taking advantage of experienced, [and] veteran [people] and the elders; I mean the elders of the IRGC, [and] the veterans of the IRGC who have passed their test, have done their work, [and] have had a lot of activities, they must be taken advantage of in [making possible] this renewability; [because] without their presence, renewability would be difficult or at times may not be possible. Generational gap must not come about within the IRGC, especially [taking into account] that our elders have done things, [and] in practice have passed tests, which are big tests.

Although I was kept abreast of all news at that time and have also studied all these books about the war later, again, when a new book is brought up, [when it] comes out and I have the opportunity, [and] I manage to read it, again a new door opens in front of me, [and] I hear new things. What a strange world [and] what a deep ocean this eight-year period has put in front of the Iranian nation, which will not end anytime soon and in an easy way. Well, those people who were active, [and] were influential [must be taken advantage of]. Of course, I don't want to say that any person who was active at that time, we should rate them on the basis [of their activity] in that time; no, I have frequently said that all of us - I at [an age of] close to eighty years [in one way], you young people, in one way, [and] the old ones in one way - are exposed to test, [and] are prone to going astray; a person may go astray at any moment [as put by the Iranian poet:]

Judgment about sobriety and drunkenness depends on what happens at the end,

[because] nobody knows in what state everybody would leave here.

Sometimes a person has gone through a good life, but a tough test causes a U-turn in [that] person. I do not want to claim that for every person who at that time, for example, has been present there, we must consider a secure margin and do not dare [to get close to them]; no, but those veterans must be valued, must be appreciated, and those people who have been able through these years to maintain that reserve for themselves, [and] keep themselves safe, they are very valuable. Well, this is now the meaning of the "corps" in the sense of an organization, [and] in the sense of a regular organ; this [is the meaning of] the first part of your name. Of course, if one wanted to talk and explain in this regard, there is more to say; [however,] these few words would suffice for now.

[Another part of your name is] guard; the "guard corps;" [which means that] your are guards. Guarding the revolution is, in fact, symbol of the revolutionary will of this country; a revolutionary will, revolutionary presence, [and] revolutionary identity. When you say that the duty of this organization is to guard the revolution, it means that the will of the revolution is still strong and revolution is firmly present in the arena and in the scene; well, this is a very important concept. The revolution must not become limited to revolutionary incidents, for example, the beginning of the revolution and commencement of the revolution and the days of victory of the revolution; they are [just] one part of the revolution. Perhaps if somebody considers the meaning of the revolution in a correct light, [they would see that] revolutionary movement and revolutionary uprising is [just] a small part of the revolution. Revolution means an overarching change within a human complex - either within a nation or beyond a nation, within a generation, [and] within a civilization - this is [true] meaning of revolution. Now, across the world, they sometimes call coup d'états as revolution, but revolution has a more profound meaning and this is the same thing that has happened in our country. What happened in our country was in true sense of the world a revolution and [still] is and this continues. With regard to the revolution, I will talk about [various] interpretations of the revolution, but with

regard to this guarding part, when you say we are revolutionary guards, it means that the revolution is [still] alive, that the revolution is present, [and] that the revolution does exist. If revolution - as some people claim or some aspire - was dead, it did not need [any] guard; a dead thing does not need guard; then the revolution is present. Then the meaning of guarding the revolution guarantees the meaning of the presence of the revolution; that is, you want to say that the revolution exists; I will later explain that yes, the revolution is [still there] and is [present] with [full] force and power.

When you say 'I am a revolutionary guard', one of the meanings of being a guard and one of the conceptual aspects of being a guard is that the revolution is exposed to threats; yes, if there is no threat, there is no need to being a guard. A person becomes a guard where there is a threat; so, you are both confirming the existence of the revolution through your name, and also elucidate the threats that are posed to the revolution and inform [people] of their existence. Well, if we are guards of the revolution, we must know these threats. One of the basic tasks for the IRGC is to monitor international issues simply to know threats. Monitoring international issues and international developments and international news will help us know what are the threats; and [we must] also monitor domestic incidents in the country. Therefore, the IRGC is not just a shy entity, sitting at a corner busy doing its office work; [no] it is an entity [which is] informed, observing, watchful, [and] aware of [what is going on in its] surroundings – [as it is] both aware of [what is going on] around the country, and aware of what is going on at international level and at regional level – which is looking, just like a living [and] awake creature, in order to see where the threat is. [And to see] to whom [or] to what the threat is posed? Here, individuals are not an issue [but] there is a threat to the revolution; [therefore,] you must monitor continuously. The intelligence sections of the IRGC and anything that is related to intelligence issues of the IRGC are included in this definition. Of course, various ranks, [the entire] hierarchy, and [the IRGC's] cadres must be kept abreast of these issues, [and] must be informed of [the existing] threats in order for everybody to know what they are doing and what they want to do. If the IRGC's hierarchy were not aware of the threats posed to what they are guarding, it were not clear if they would be able to fulfill their duty correctly. When one understands what is the threat and from where it is posed, then they will have motivation.

Therefore, one of the dimensions of the word "guard" is to be devoted to the revolution as well as constant vigilance and awareness; [this is] the same thing that is [mentioned] in Amir al-Mo'menin's letter [where he wrote:] "the brother of war is awake." There is no need for this war to be an existing and present war; no, that person who has prepared himself for war, must be awake. The war with whom? We have never been and will never be the initiator of a war; we have no war with impartial and harmless people or nations or governments; our war is with troublemakers and with adversaries and with those who pose a threat. [Amir al-Mo'menin uses the word] awake, which means [a guard] is always awake. So, one dimensions of the word 'guard' is permanent awakening and devotion.

Naturally, when you identify threats, you will gain proportionate preparedness [to tackle them]. There was a time when threat [posed to a country] was not electronic; at that time, there was no need for anybody to go after electronic issues; [but] today [it] is [needed and] necessary to go after it; Mr. commander [of the IRGC] and our dear general explained [this]. Here, in these Hosseiniyeh, the IRGC guys came and put their prominent and remarkable and very good advances on display for those people who are knowledgeable [and] it became clear that the IRGC has done a lot in this field as well; the same is true in all fields. When you know the threat, you will also know the means of foiling the threat and will go after it; if [you already] have it, you would keep it and if you don't have it, you would get it.

This [task of] guarding in fact guarantees two meanings; one meaning is to safeguard and protect, [while] one [other] meaning of guarding is to revere; to guard [the memory of] somebody or something means to revere that person, to respect him; this is also [another meaning]. The meaning of guarding the revolution is not just to protect the revolution – which the explanation I gave [above] was about protection – but it also means to revere the revolution, to attach importance to revolution, [and] to extol the revolution. When one guards somebody, it means to revere him, to appreciate him, [and] to know his importance. This requires one to know the revolution correctly [and therefore]

you must become knowledgeable about the revolution. At the level of the IRGC, [and] along the entire hierarchy of the IRGC, the knowledge about the revolution must be an informed, clear and comprehensive knowledge; the revolution must be [understood] correctly. If there is shortcoming in this regard in the area of cultural works, it must certainly be rectified; [so] look and see [where the shortcoming is]. The brethren and sisters [who are members] of the IRGC must be equipped with the strong logic of the revolution from top to down, because anti-revolutionary [elements] today use various means. One of the ways for entry and infiltration – which I will say a word about infiltration; I keep repeating [my past remarks] about the infiltration of enemy [and] emphasize [on this issue] – is to raise doubt about [people's] convictions; [both] revolutionary conviction [and] religious conviction. They cause disruption in [understanding of] revolutionary and religious ideas; this is how they infiltrate. And they use all means and have various people [to push for this goal]; they have university professor, have student activist, have intellectual and scientific elites, [and] there are all kinds of people to make way for this infiltration. Brethren at various levels of the IRGC must maintain their preparedness and this logical strength. Before the revolution, we took advantage of this strength of logic in many cases; young people at that time [and] in discussion sessions that I held – discussions on the Quran and things like that [including] Nahj-ul-Balagha and Quran and such things that I organized – [they] told me that 'now at the university we are not short of logic vis-à-vis these Marxists anymore; earlier we were short of logic; now, we have something to say, we have logic, we argue, [and] it is not simply about rejection [of their ideas], but we also prove [our own ideas] and express the realities'. A young person who is currently working with the IRGC, must have such a power of convincement, such a logical power and strength of expression; this is among [our] basic works; this is [tantamount to] guarding the revolution and extolling the revolution; that is, to revere the revolution, to do justice to revolution, [and] to appreciate the revolution.

Another dimension of extolling the revolution and guarding the revolution is to know the enemy; [we must] know the enemy. Of course, you know the enemy; the enemy is the global arrogance, whose complete manifestation is America and its agents are reactionary regimes and traitors and weak people and the likes of them; the enemy is known to you; [so] this knowledge must be taken advantage of. The weaknesses of the enemy – intellectual and practical weaknesses of the enemy – must be identified and they should be flaunted at people who need this issue to be flaunted at them. The enemies of the Islamic Revolution are the same people who entered the region ten [or] fifteen years ago [and] whose slogan was to establish security; today, you just look where in this region security does [really] exist? Insecurity has engulfed this region; [including] West Asia and North Africa. When they attacked Afghanistan, their slogan was to fight terrorism [but] today, terrorism has engulfed the entire region; and what kind of terrorism for that matter! A wild and violent terrorism; [a] terrorism whose agents burn human beings – [whom they consider as] their enemies – alive in fire [and] before the eyes of everybody; [and] they take advantage of various technical facilities in order to transfer and reflect this scene correctly to the eyes and minds of all people of the world; such terrorism! Takfiri elements are like this today; [they] kill child in front of his mother, [and] behead father and mother in front of their children. They had come to dismantle from the region the terrorism [that existed] in the region with this slogan and this claim – I am not saying that this was their true intent; [but] this was their slogan -; today, where in this region terrorism does not exist? They had come, according to their claim, to establish democracy [in the region]; today, the most reactionary and the most tyrant and the most dictatorial regimes in this region survive and continue their crimes with support from America and the allies of America.

In reality, this is one of the basic problems of America. American politicians have been entangled in this problem; [and they] are badly stalled [by it]. They are supporting those regimes that during long years, the anti-dictatorship slogan and human rights slogan [of Americans] is refuted by [the mere] existence of these regimes; now, this [issue] has become a major problem among the intellectuals as well as political and intellectual elites of America; they have no answer [for this problem]. This enemy is such a creature. The enemy that is in front of us, that is its human rights problem, that is its democracy problem, that is its terrorism problem, that is its problem with establishing security, that is the problem [it has with the issue] of peace; they said 'we are fighting for peace'; where is that peace? They have contaminated the entire region with war; where in this region war does not exist now? This is the enemy. The one against whom the revolution has stood up, [and] the one in whose face you have withstood, is this [enemy]; such a creature with all these contradictions, with all these weaknesses, with all these voids in knowledge and practice;

this is that enemy. One of the characteristics of guarding the revolution is to open our eye, see these [issues], [and] know the enemy; both know the revolution, and the enemy; now, this is [sufficient explanation] about [the task of] guarding. Of course, with regard to guarding and the meaning of guarding and the depth of this meaning, if somebody wanted to talk more, there is [equal to] a [complete] book of [issues to] talk [about].

But [as for] the revolution; I explained about guarding the revolution. Revolution is a continuous affair; [it] is not a sudden affair that we could say on a given date, for example, an incident took place, a group of people came into the streets, and it took ten days, twenty days, two months, [or] six months and the government was toppled; this is revolution; no, this is not the revolution; this is [just] one part of the revolution. Revolution is a lasting and permanent truth. Revolution means change; profound changes do not take place in a matter of six months and one year and five years; in addition [to the fact that] basically, alteration and evolution – in the sense of change of state [and] development – has no restraining limit at all; it never comes to an end; this is the revolution. Revolution is a permanent affair. The remarks that a group [of people] make – the source of these remarks, as admitted by themselves, is foreign think tanks, [and] here these remarks are relayed and repeated and expressed in the Iranian language by some people in newspapers and in magazines and in their various remarks; [however, the source] of [these] remarks is there – that yes, the revolution has come to an end. Now, an insane person comes out and explicitly says the revolution should be sent to the museum, [while] there are some of them who are not this insane [and] do not say it such explicitly, [but] they say it under cover; they talk in such a way that the meaning [of what they say] is that the revolution has come to an end; [they seek] conversion of the revolution into the Islamic Republic. This [revolution] is not convertible at all. The Islamic Republic must be the symbol of the revolution. That is, the same state of renewability, [and] the same state of constant development [which is special to revolution], the same state must exist in the Islamic Republic; otherwise, it would not be the Islamic Republic; [and] would not be the Islamic government; [therefore], revolution is a continuous affair.

Well, what does a revolution do? What a revolution does at the beginning is to delineate ideals; it delineates ideals. Of course, lofty ideals are unchangeable; the means [of achieving them] are changeable, [and] daily developments are changeable, but those principles, which are the same basic ideals, are unchangeable; that is, from the outset of creation of human beings up to today, justice has been an ideal; there is no time that justice would not be an ideal anymore; human freedom is an ideal – ideals mean such things – [and] a revolution [first] depicts and delineates ideals, [and] then starts moving toward those ideals. Now, if we wanted to define ideals in one word and bring a Quranic description for it, [it would be] the “pure life” which [according to the Quran]: “We will surely cause him to live a pure life;” [and] “respond to Allah and to the Messenger when he invites you to that which gives you life;” [so the Quran says] it gives you life. The Prophet [of Islam (PBUH)] and all prophets invited [people] to life; what kind of life? Naturally the pure life.

Well, what is the meaning of the pure life? It means all these things that human beings need for their welfare and for their happiness. For example, national dignity is part of the pure life; a humiliated, and submissive nation has no pure life. Independence and not being dependent on foreigners and on others is part of the pure life. The pure life should not be solely sought in acts of worship and in books of prayers; these are the realities of life. The pure life of a nation also means that this nation must live dignified, live with its head held high, not be dependent, [and] live independently. Now, they write books to reject independence! One is really amazed how some people are brazen enough to make such remarks today. [Assume that] a bandit blocks a road, stops a caravan, [and] forcefully asks them to give him everything that they have, [and then] a person comes out and says ‘yes, today it is expedient for us to join him, [and] do whatever he says’! Talking in rejection of independence is something like this. I [have already] noted that independence, [is] freedom on the scale of an entire nation. They defend freedom in name, [but] reject independence. Independence means freedom; however, not freedom of a single person, [but] freedom of a nation from [all kinds of] impositions, from humiliating behaviors, from being kept behind, from exploitation, [and] from putting nations under the yoke; when a nation is liberated from such things, it becomes independent.

One of the things that provides pure life is being pioneer in [the field of] global science and civilization. If a nation

could be a pioneer within the framework of global science and global civilization and push ahead, [and] put a new ladder before the humanity for the promotion of the entire humanity, this is one of the components of pure life. Westerners are not like this; yes, they have brought many material advances, they have said new things in these fields, and are still saying them, however, they have associated this with something that makes falling from this ladder certain; yes, they put a ladder in front of humanity but they do something that will cause humans to certainly fall off this ladder; [because] they corrupt [human] ethics. You can observe today that under the Western culture the ugliest and the most heinous acts are becoming ordinary, customary and legal and if somebody opposes these acts, they would be condemned because they are opposing [such inhuman acts]; [they do this] merely because humans like to do it! Well, there are many things that humans like [to do]. Where such shamelessness is going to end up in the West? There is no cure for it; that is, there is certainly no way out of this [deplorable situation]; this path that they are treading, [and] in this manner that they are moving ahead in moral depravity, it will wreak havoc on the West [and] will destroy them. Alas for their people, one [really] pities the people of these countries and these nations; they are pitiable people. [In those countries,] elites, influential people, planners, [and] policymakers are taking steps on the basis of their own evil and dirty goals.

Well, being a pioneer in [the field of] human science and civilization, along with spirituality, [and I repeat] along with spirituality [provides pure life]. The other day, in [a meeting with] a group – I think it has been also broadcast [on TV] – I said assume twenty years from now, [or] thirty years from now the country of the Islamic Republic, for example, with a population of 200 million, or 180 million, or 150 million, with amazing material and scientific and industrial advances and with spirituality and justice in place; see what would happen; what attraction [such a country] would create among all human beings – both Muslim and non-Muslim -; but they [the Western states] don't want this to happen. This is the meaning of the pure life; it means we [must] move toward such a situation for the life of the country; the revolution wants to take us to such places. Welfare, justice, vitality, vitality at work, enthusiasm to work, science, [and] technology, all of these are components of the pure life; [and] in addition to [all] these, spirituality, mercifulness, Islamic conduct, [and] Islamic lifestyle, these are also among [components] of the pure life. Order is part of the pure life. This movement toward the pure life is unending. [As put by the holy Quran:] "Undoubtedly, toward Allah do [all] matters evolve." This [is] the same as evolution toward God. Evolution means to change from one state to another, [and means] something creating a change in its nature and becoming better day by day; this is what they call evolution; humans evolve toward God and a desirable Islamic society is the one in which this evolution exists; this evolution is unending; it continues incessantly; this is [true meaning of] revolution.

One of the characteristics of the pure life and characteristics of this revolution, which has been clearly mentioned in the Quran, is the faith in Allah and rejection of despots: "So, whoever disbelieves in despots and believes in Allah [he] has grasped the most trustworthy handhold with no break in it." "The most trustworthy handhold" means that you, for example, are going through a dangerous place, [and] over a slippery road, [and] there is a rope, [or] something which hold it with your hand so that you would not fall to the ground, would not slip, [and] would not fall down [the cliff]; this is called "the most trustworthy handhold." If you have faith in Allah and reject despots, this is [a form of] "the most trustworthy handhold." These two accompany each other: faith in Allah and rejection of despots; these two must not be separated from each other. Here again I remind [you] that the faith in Allah can be only taken from people with difficulty; the enemy's propaganda is focused on rejection of despots; [they want] to weaken rejection of despots gradually, [and] take this part of the issue from people. Well, yes, [they say] you can have faith in Allah, [and] also have faith in despots. [However,] this is not possible; faith in Allah goes hand in hand with rejection of despots.

Eliminating ideology is among common remarks. Now, it was [pursued] for a few years, then it [apparently] stopped for a few years, [and] now they have started all over again. [They say we must] remove ideology from diplomacy, [and remove ideology] from domestic politics. No, this is exactly on the opposite of [what is] right, [and] is against the truth; [because] it means that [we must] not let principles and fundaments of the revolution and Islam to interfere in domestic and foreign policy. How not to let [them] interfere [in policies]? Basically, these policies must be based

on these fundaments; it is the same in all [other] fields. Pay attention, because this is a delicate point; science means moving toward a reality, discovering a reality and knowing it. Of course, ideology has no meaning in this field; however, [when it comes to such issues as] what reality we must go after, [and] what reality we must not pursue, here, thought and belief and ideology – as Western-minded people say – play a role. We do not want to go after this [form of] science; this science is harmful science. We choose this science because science is beneficial; we have both beneficial science and harmful science. Therefore, even with regard to the issue of science, thought, belief, conviction and, as put by Western-minded people, ideology are effective.

Now, one of the things that you hear a lot, [is] two propositions that our opponents, [and] our enemies say, [and] some people repeat the same [propositions] inside the country; which in fact these [two propositions] are contradictory, but no attention is paid to their contradiction. One proposition is that and they keep repeating that you are a powerful country; you are an influential and effective country. We hear this frequently in the world today. Now, a group – of weak and shortsighted people inside [the country] – are not willing to accept even this, but those who observe issues from the outside, confess time and time again – both our friends, and our enemies – that the Islamic Republic is currently a powerful country in the region and weighs down on regional developments; [they say Iran] has [great] influence [on regional developments]. This is one proposition. The second proposition is that they say 'you do not pursue this word "revolution" and the issue of revolution and the revolutionary spirit so ardently. Well, these [two propositions] contradict each other. Basically, this power, [and] this influence is because of the revolution; if it were not for the revolution, if it were not for revolutionary spirit, [and] if it were not for revolutionary performance, this influence would not exist. [Their claim] that you are influential, [and] you are powerful [and you must] put the revolution aside so that we could live together, actually means that you put the revolution aside so that you would lose this power and we could devour you. They say this clearly to people from the Islamic Republic and attention is not paid to true meaning and connotation of this remark. [They actually say] 'until when you want to be revolutionary, until when you want to keep talking about the revolution, come [and] join the global community'; this means that this influence that you have now, this power that you have, this effectiveness that you have in the region, [and] this strategic depth that you have among nations, put them aside and lose them; that is, [they say] 'become weak so that we could devour you'. They say 'become a member of global community'; well, what they mean by global community is [comprised of] a few arrogant, bullying [and] oppressor powers; that is, 'you become absorbed in our plans'; this is the meaning of this remark. Therefore, revolution enjoys such dimensions; [about] guarding this revolution there are many things to say, which now I stop my remarks in this regard.

[As for] Islam; [it must be noted that] the revolution is an Islamic revolution. Some people insist on saying that "the (13)57 revolution [i.e., the Islamic Revolution that triumphed in Iranian calendar year of 1357 (1979)];" [because] they don't want to mention the name of Islam, [since] they are afraid of Islam, [and] are afraid of the name of the Islamic Revolution. Islam is base and essence and all the content of our revolution; of course, our Islam is pure Islam, [and] is not the Islam, which is dependent on deviated and wrong and mediocre, and foolish ideas of people like Takfiris. [Our Islam] is the Islam, which is based on wisdom and tradition – [it is] the wise Islam – the Islam, which relies on the Quran, the Islam that relies on the ideas of the Prophet [of Islam (PBUH)] and the ideas of the Prophet's Household, with clear thoughts, [and] with strong and clear logic; [our Islam] is such an Islam. This is [true] Islam; [and this [is] the Islam which can be defended in all totally up-to-date circles of the world.

Thank God, various aspects of this revolution have been explained in Islamic societies. Despite [the fact that] they have spent all this money, [and] spent all these petrodollars in order to be able to block this movement, fortunately, without us having taken any solid and calculated measure [in this regard] – we greatly lag behind in terms of publicity and explanation [of the revolution] – this powerful and strong way of thinking has advanced. Today, thank God, this is [the case] in [all] corners of the Islamic world and there is a lot of evidence [attesting to this fact, including]: nations, Muslim nations, love the Islamic Republic in the true sense of the world, [and] love the officials of the Islamic Republic. Our presidents throughout these years, wherever they have traveled and it has been decided to let people free [to contact them], they [people] have shown huge enthusiasm [to meet Iranian presidents]; it was like this in Pakistan, was like this in Lebanon, was like this in Sudan, [and] was like this in many other countries. Of

course, wherever they block people's [access], well, it is a different issue; [however,] at any place where people of those Muslim countries know that they can express [their] opinion and express [their] feelings, [they do it] and this is due to the blessing of Islam, [and] is due to the blessing of recourse to the Quran.

The Islam which is [limited to] personal acts, the secular Islam, the Islam [in which people] "believe in some [principles] and renounce others," the Islam of which jihad is crossed out, [of which] prohibition of vice is crossed out and removed, [of which] martyrdom in the path of God is removed, is not the Islam of [the Islamic] revolution. The revolutionary Islam, is the same [Islam] that one observes in the holy Quran – in numerous divine verses of the Quran – [and] is also [observed] in our own language, [which] is this last will and testament of Imam [Khomeini], [and] is [seen in] orated and written memorabilia of the Imam. This is our Islam; [our duty is] guarding a revolution with this essence; [with] Islamic essence. Not simply a purely epic movement, no, [but a movement] with Islamic meaning, which this was able to, fortunately, [affect] the world. So, the Islamic Revolution Guards Corps has such a [valuable] connotation; you must work a lot, must be very vigilant, must greatly appreciate; [and] everybody must appreciate the IRGC. Undermining the IRGC and irrelevant remarks that are sometimes uttered against the IRGC, [these are] things that [only] delight the enemy and make the enemy happy. Now, I don't mean that all people who talk like this, are vanguards of the enemy; no, some of them [utter such remarks] out of ignorance and they don't understand; [but] some [people] are probably on a mission to talk like this and to utter such remarks.

The IRGC must be revered, [because] the IRGC is a great divine bounty for the country. And let me tell you this: the first person who should revere it is you. Make the spiritual and intellectual and ideological and practical fabric of the IRGC as much a strong fabric as you can; strongly avoid the pretexts that some people may look for; [and] in various economic and financial and political fields and so forth follow the direct line and the correct line of the revolution and absolutely avoid pursuing things that can harm the dignity of the IRGC. You are the first person who must safeguard this status, [and] this real prestige – not an imposed prestige that we would want to impose [on you] that 'you must think this way'; no, this is the reality of this issue - ; and since you are the Islamic Revolution Guards Corps, you [must] be aware of threats.

As I said, today, infiltration by enemies is one of the great threats [posed] to this country; they seek to infiltrate. What does infiltration mean? Economic infiltration is possible, which of course, the least important [of various forms of infiltration] is economic infiltration; and even security infiltration may be [considered] among the least important [of infiltration]. [Of course,] security infiltration is not a small issue, but in comparison to intellectual and cultural and political infiltration, it is less important. Security infiltration has its own agents, [and] various officials – including the IRGC itself – will, God willing, prevent security infiltration of the enemy with full force.

In economic fields, the watchful eyes of economic officials must be open and they must take care [so] that [enemies] would not find [the opportunity] for economic infiltration, because infiltration by the enemy will make pillars of a strong economy shaky. In those places, where they infiltrated economically, [and] those places where they could mount themselves on the economy of countries and nations like a nightmare, havoc was wreaked on those countries. Here, [about] ten [or] fifteen years before this, head of one of these states, which was among developed countries in our region, in a trip he made to Tehran and came to visit me, told me that 'sir, due to economic infiltration, we turned into [a] poor [and] mendicant [country] overnight'; [and] he was right. A given capitalist due to a given characteristic makes a decision to bring this country to its knees: he takes his capital out or does other things to bring that country's economy to its knees. This, of course, is also very important, however, in comparison with cultural economy, political economy, political infiltration and cultural infiltration, its importance is less and the most important of all is political infiltration and cultural infiltration.

The enemy endeavors in the cultural field to change what a society believes in; and [tries] to shift those beliefs which have been able to keep this society on its feet, cast doubt on them, disrupt [them] and make them crack. [The enemies] spend a lot of money, spend billions for this purpose; this is cultural penetration and infiltration.

Political infiltration is that [the enemies] infiltrate into decision-taking centers, and if this failed, in decision-making [centers]. When political organs and management organs of a country come under influence of arrogant enemies, then all decision-making in this country will be [done] according to the demand and will and determination of the arrogant; I mean, they will have [to do so]. When a country comes under political influence, the movement of that country, [and] orientation of that country within management organs, will conform to their determination; and this is [exactly] what they [the arrogant powers] want. They do not like to [make] one of their own dominate a country, like what they did in late 19th century and early 20th century in India; they had agents of their own in there; [and] a person from Britain was chief of India. Today, this is not possible anymore; [therefore] it is better for them that some people from the same nation be on top of that country that would think like them, decide like them, [and] make decision like them and in accordance with their expediencies; this is [true meaning of] political infiltration. [The goal of arrogant powers is] to infiltrate into decision-taking centers, [and] if they failed, [then try to infiltrate into] decision-making centers, [because] these are places that make decisions. These are [among important] steps that the enemy takes.

If we were vigilant, their hope would be dashed. They are waiting that one day the Iranian nation and the Establishment of the Islamic Republic of Iran may fall asleep; they are waiting for this. They promise that ten years later, Iran would not be that Iran [which it is now] and others [other countries] would not do anything anymore! This is what they imagine. This thought and this evil hope should not be allowed to take root in the enemy's heart; the pillars of the revolution and revolutionary thought must be so strong here that dying and living of this or that [person] and this and that [given official] would have no effect on the revolutionary movement of this country; this is the basic duty of the IRGC elites and all revolutionary elites of this country.

O Almighty God! Land your blessings and guidance on all of us; make what we said and heard for yourself and in your path and [we swear you] by your Grace [to] accept [our words and deeds].

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