Leader’s remarks in meeting with commanders and staff of the Islamic Republic of Iran Air Force - 8 /Feb/ 2016

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

Dear brethren, you are very welcome, and I am happy that the day of Bahman 19 [on the Persian calendar (February 8)] of every year is a means, [and] an excuse [for me] in order to meet with a group of you dear ones in the Islamic Republic of Iran Air Force. Thank God that a bouquet from the colorful garden of the [Iranian] Air Force comes to this place every year and I find the opportunity to briefly talk to them.

Today’s occasion is an important occasion, because Bahman 19, when the Air Force of that [pre-revolution] army presented itself to the [Islamic] Revolution and met with [the late] Imam [Khomeini] – it was also a sample, a handful of a pile, a flower bouquet from a collection [of flowers] – in fact, the equations in the country changed and equations that governed everybody’s mind changed; it became clear that the threat of [using] army against people on which senior military ranks, who were dependent on the [royal] court of that day, and the [royal] court itself and their American supporters insisted, was just an illusion and was not a reality. I was present on that day and saw up-close the motivations, the enthusiasm, [and] the people; it was [a unique] phenomenon and a strange phenomenon. This phenomenon must be commemorated; this meaningful and effective movement should not be allowed to be erased from our history and our minds. Important incidents in history [and] influential incidents in history are not merely a memory; in fact, they are a lesson, [and] a guiding star. This movement by the Air Force on that day is a guiding star for all people who are in this organ and will be in future. Thank God, the Air Force also showed after that incident that it moves along a straight line and a good line; truly and fairly speaking, it has been like this. I, who have been dealing with the army, with the armed forces and with various developments related to them closely during long years, can certainly bear witness that in the Islamic Republic of Iran, the Air Force did well in the true sense of the word, both in [combat] operations [during the Iraqi imposed war], and in terms of logistics, and its internal structure, and with regard to providing means and tools. For many long years, they [Western countries] have not sold us anything, or have not sold us a remarkable amount [of tools and parts we needed], but the Air Force has been able to keep moving; God willing, it will keep moving after this and will become stronger day by day.

Another point is that this move, [which was made] on Bahman 19, [in the Iranian calendar year 13]57 (February 8, 1979) by the Air Force was immediately answered by the people. This is also a lesson; that is, on the nights of Bahman 21 and 22, when the headquarters of the Air Force was threatened by the [royal] guards division – who attacked it; [and] their purpose was to punish the Air Force, which they considered as having disobeyed orders – here, people rushed to help the Air Force. See, a reaction is immediately shown [by people]; this means that being with people, serving people, and being attached to people by a military organ will elicit immediate response; I mean, people will support [that military organ]. It is very different whether a military organ is dependent on people or not; this is very different. There, they received the result of that move immediately.
I don’t forget that in the middle of that night – which was the night of [Bahman] 21 or the night of [Bahman] 22, and we went to a house in the Iran Street and stayed the night separately – I heard the voice of individuals coming from the Iran Street who asked people for help, [calling on them to go] for [helping the Air Force in] Pirouzi Street [saying] that ‘go there, the [royal] guards division has attacked [the Air Force headquarters]; I saw this with my own eyes. I mean a group had gone there to help the Air Force; another group was moving across the city – that part [of the city] where I was, was the Iran Street; they had certainly gone to other places as well – and called on people and urged them to ‘come and help the Air Force’; people [for their part] rushed [to help] and went and offered assistance. This is one point; I mean when you are with people, people stand behind you and an army, which has people behind it, will have no concern when facing the enemy.

Thank God, the difference between [the current] Air Force and the Air Force of that day and the Air Force before the revolution is from earth to heaven. Don't say that before the [Islamic] Revolution new airplanes made at a given place were at the service of the Air Force, [and] today we do not have those planes. Yes, it is true that the Air Force on that day was [apparently] glamorous, but it was empty inside. Today, it may not have the same glamour, but is strong, is steadfast, and is self-made; today, you [only] depend on yourself. In the report offered by the esteemed commander of the [Air] Force you heard that you are manufacturing the [plane] part, you make the tool, you provide facilities, [and] you make the move in accordance with your own plan; it was not like this at that time. Yes, at that time they were given excessive amount of money – which now, today, state officials have come across [documents about] excessiveness of the money they received at that time – [and] in return, they provided the Air Force with tools at any price they wanted. Of course, after the revolution, a group wanted to return [to the US] the F-14s, which had been bought quite recently, but with divine assistance and power, we did not allow that [to happen]. They wanted to return them [to the US], so that even this tool would not be available. Today, the Air Force has initiative, has power, [and] its capability cannot be compared to that time; and it must become stronger on a daily basis.

When a nation is threatened by the enemy, the foremost duty of the government is to maintain security of that nation. The foremost duty of the government is to maintain security of the country, [and] security of the nation. This security can be maintained in various ways; one way is through military [force] and strengthening of the military. Today, you must have at your disposal any tool, which would be able to make security sustainable and guaranteed; some [of these tools] we make, some we buy, [and] some we maintain. The Air Force must proceed day by day; that is, it must stop at nothing [for increasing its might].
Make your connection with the [Islamic] establishment and with this massive flood of people – which you observe is still moving behind the establishment and behind the revolution after 37 years – as strong as possible. It will embolden people when they see that the armed forces are with them, on their side, move ahead of them, [and] protect them. The armed forces, are also emboldened by people who are moving behind them and have their back; these few sentences [would suffice as for the Air Force].

We have two eids [festive occasions] before us; one is the eid of the Islamic [Revolution], which is [marked] on Bahman 22 (February 11), and is three days from now; the other [festive occasion] is the eid of elections; elections are, in fact, an eid. We must commemorate these two eids. These two eids are two meaningful eids full of [various] themes for us. As for the first eid, which is the eid of the revolution – on Bahman 22 – our nation has truly venerated this day in the sense of a real eid during these [past] 37 years. [The word] "eid," means an occasion, which recurs every year; [etymologically] eid comes from "oud" [which means "recurrence" in Arabic]; that is, we repeat a day as an occasion every year, [and this is] a jovial repetition; this jovial repetition with regard to the day of Bahman 22, which has been designated as the day of the victory of the revolution, has continued every year with full force and power. This is unparalleled both in Iran and in the entire world; that is, we have had countries, which have staged a revolution, [but marking] the anniversary of the revolution with people's presence and on this massive scale across the country does not exist anywhere in the world. This that I tell you is a reality, is [solid] information; it is not guesswork and analysis; [but] is reality. In revolutionary countries, they commemorate the anniversary of the revolution; a group stand there on a special stand, [and] a [different] group come and march before them; this is the anniversary of the revolution; [and] people are going on with [their daily] work. Here, the anniversary of the revolution is basically held and commemorated and venerated by people. It is people who come in this cold weather, [despite all] problems, freezing air, rain, [and] snow [and] enter this arena with all they can and show themselves; [this is true meaning of] popular presence. This chain [of demonstrations] is unending.

Perhaps half of people who take part in this year's Bahman 22 ceremony are those who have not seen Bahman 22 [of 1357] at all and their age does not allow for it; they have been born after Bahman 22 [1357], but they still take part [in this ceremony]. In fact, this is recreation of the revolution; because our revolution did not take place through bullets and guns and such things, [but it took place] through presence of people's bodies in streets; people came into the arena and the scene [of the revolution] not only with their [own] will, not [only] with their own resolve, [and] not

[only] with their feeling and emotion, but also with their bodies. It was difficult as well; it was in the face of shooting, in the face of killing, [and] in the face of various risks; [but people] tolerated these risks and came into the streets. Persistence of this strong and steel will uprooted the baseless system and the rotten and dependent regime of Pahlavi. That is, people's physical presence along with [their] will and resolve and compassion and support in the streets and in the arena [led to victory of the revolution]; [these] are signs of [people's] presence. People have maintained this presence in the past 37 years, [and] this year you will see that with divine assistance and grace, people's presence in streets will be a remarkable and enemy-crushing presence.

This memory must not be allowed to get old; this huge incident must not be allowed to slip into negligence and oblivion; [because] the revolution is alive and we are still midway [on the path to achieve the goals] of the revolution. My dear ones! Note that revolution is not a sudden incident, [because] revolution is a change, [and] this change takes place gradually. Yes, a revolutionary move is needed at the beginning, [and] establishment of a revolutionary system is necessary, but for a revolution to be able to strengthen its pillars and realize its goals, graduality is [a principle], [and this] needs passage of time. If those goals are forgotten, [and] that incident is forgotten, then what has been seen in many of apparently revolutionary countries would happen; some revolutions were nipped in the bud – like these very revolutions that took place in our time, during these past few years, and were really nipped in the bud – [and] some [revolutions] died soon after their birth. This [issue that I explained] was the reason; the reason was deviation from the goals that had been announced. Those goals must stay [alive]; the goal of [promoting] social justice, the goal of realizing an Islamic [style of] life in the true sense of the word – and surely dignity in this world and the Hereafter is [guaranteed] in an Islamic life - [and] the goal of establishing an Islamic society, in which there is both science, and justice and ethics and dignity, and progress. These are the goals; we have not achieved these goals yet and we are midway [on our path to achieve] these goals.

The incident of the revolution and the reality of the revolution must be constantly alive in our mind and heart; it [must] stay [alive]. The enemy front happens to be putting emphasis on this point. [The fact] that you see in foreign news that a given American politician has said that 'we do not want to do regime change with regard to the Islamic Republic's establishment, [but] we want to change its behavior' – they say this [and] you have heard – this is the meaning of a change in behavior; they mean that the behavior of the Islamic Republic's establishment has been behavior of the revolution, the revolutionary behavior, [and] has been at service of the revolution, and 'we want to change this'. I also told our diplomats who gathered here a few months ago that these [enemies] are not very afraid of the name of the Islamic Republic; they even [don't mind] if a cleric is at the top of the Islamic Republic; if the Islamic Republic lost its content, lost its Islamic quality and revolutionary quality, then they would get along with it. What they are hostile toward is the content of the Islamic Republic; the enemy front is like this. All their effort is aimed at doing away with the movement of the Islamic Republic toward divine and Islamic goals, [and toward] dignifying and power creating goals; [the enemy front] seeks to renew its domination over this country.

For many long years, we were under the domination of the enemy; [this domination was] one way in any period; in the time of Qajar [dynasty] one way, [and] in the time of Pahlavi, another way. In the time of Qajar we were under domination of two rivals: the then Britain and Russia; at that time, the Soviet Union did not exist yet. [When] this [power] took a concession [from the Iranian government], the other one came and said, 'you have given a concession to this, [so] give me [one] concession as well'; [and] it also [took] one concession. There was a race for taking concessions in the country between these two powers; [and] these incompetent [kings] that ruled the country victimized both the nation and the goals of the nation for these [powers]. At that time, Iran's population was not more than fifteen [or] twenty million; they victimized everything that this nation had. In their time this way, [and] in the time of Pahlavi, another way, which was of course, a worse way; that is, [Iranian rulers] were serving their goals and opened the country to them. [Since] the Iranian and Islamic culture could make the nation resist [against the enemies], they changed this culture. That spirit, which in the case of [prohibiting the use of] tobacco managed to punch the foreign company in the mouth, [and] that motivation, which in the case of the constitutional [revolution] could bring people into the arena, in the time of Pahlavi [regime] they tried to do away with that spirit and that motivation; this was [the ultimate goal of] their effort. [Both] Reza Khan and Mohammad Reza were at their service,

[and] whatever they [the enemies] wanted, these [rulers] did. Of course, they did not believe [in what they did] and were disbelievers, but what they ordered these [incompetent rulers] did. This was the situation in the country for many long years.

Due to its Islamic essence, due to the Iranian talent, [and] due to advantages and coordinates that the Iranian society has and many neighboring societies and many societies in the world don't have, due to these characteristics and due to the rise of an extraordinary and exceptional leader like the honorable Imam [Khomeini], this county managed to free itself from the burden of all this pressure, stand on its feet, make its voice heard, do its job, [and] make its move. They want to destroy this; today, the enemy front is seeking to do this.
It is true that the hype of hard war is also in the enemy's mind – [and] it is also possible [that they would wage this war]; although we consider this unlikely, but do not consider it impossible – but what is currently on its agenda is the soft war. The goal of the soft war is to strip and deprive a country of its components of power; [the goal is] to strip the establishment of the Islamic Republic and the Iranian nation of components of power and turn it into a weak nation, into a humiliated nation, [and] into a submissive nation; these are [the enemy's] goals. Then, when a nation became submissive, there would be no need to the hard war at all; [and] even if it became necessary, they can do this without any concern, but they do not dare [to do this] today. The day when, God forbid, the Iranian nation becomes weak, [and] loses its components of power, [doing] this would be very easy for them. To revive the revolution in [people's] minds, to protect and safeguard the revolutionary thought and have revolutionary orientation in practice, in word, in behavior, in decision-making, and in regulations and laws, these are those steps, which can prevent that horrendous situation [from being materialized]; [and] can take the nation ahead on this very path of strength and stability that it has [taken so far]. Well, this [explanation is] about issues related to the eid of the revolution, and God willing, on Bahman 22 (February 11), presence of people on the streets and in various fields, through God's Grace, will disappoint enemies. Then [it will be] the eid of elections; elections are also an eid.

I have already talked to some extent about elections; [however,] there is a lot to say about elections. Elections are like injecting fresh blood in the body of the Islamic Republic's establishment; [and are like] refreshment and reinvigoration for the nation. A group [of people] comes [and] accepts responsibilities and do things; there are some things they can do, [and] some things they cannot; some of them can [do their duties], [and] some others cannot; this right has been reserved for the nation, that at a certain juncture – which is four years with regard to the parliament or presidency and others, and is somehow longer for the Assembly of Experts – they can come into the middle of the arena and make decision as to this should be and that should not be [in official posts]. This is the meaning of elections; that is, giving a new life, fresh blood and a new breath to the country and to the nation and to the people; this is [true meaning of] elections. This is why I insist that everybody should take part in elections. When elections become [a] public [affair] and when everyone takes part [in them], the country becomes dignified, the establishment of the Islamic Republic becomes dignified, the country is insured, and the establishment of the Islamic Republic is insured. Elections is [pledging] new allegiance to those lofty goals; this is the meaning of elections. Therefore, it becomes an obligation for all people to take part in this big incident.
One of the permanent goals of the enemy front – which is topped by America – since the outset of the revolution up to the present day has been to create a dangerous bipolarity between people and the [Islamic] establishment; [this is] exactly against what the Islamic Republic has been based on; that is, complete intermingling of the establishment with people. They have wanted to create this divide; of course, they have not succeeded. Elections are among those cases which make the enemy disappointed in this arena; that is, [election] is indicative of the existence of strong ties between the establishment and the people and it totally obliterates this bipolarity which is desired by the enemy. From this viewpoint, elections are an instance of [the Quranic verse which says:] "If you assist Allah, [he will assist you]."

The Quran says: "If you assist Allah, [he will assist you];" if you assist God, Almighty God will assist you in return. What is assisting God? How does it happen? Assisting God means making effort to realize the legislative will of God on earth. The Islamic Republic is the biggest example of this; anybody who helps the Islamic Republic in any way is an example of "if you assist Allah," [because it is like] he has assisted God. Then, what would be the answer [to what

he has done]? “[God] will assist you;” [if you do this,] God will also assist you. Didn’t this happen? Hasn’t this [formula] been effective since the outset of the revolution? Hasn’t [this formula] been tested before? Who has been facing us since the outset of the revolution? Really, everybody must take a sharp look; of course, those who think and have opinion, cast this look. Since the outset of the revolution, first-grade materialistic powers of the world have been against the establishment of the Islamic Republic and have not been able to do anything. When revolution takes place in a country, it is the nature of the revolution to cause some degree of agitation and disorder. These [enemies] tried in those early days of [post-revolution] disorder to disintegrate the country; they tried to stage a coup d’état, [but] they failed; they started the imposed war and imposed eight years of war on this country; they imposed sanctions [on Iran] since the very first days [after victory of the revolution]; these sanctions that you see are continuation of those early sanctions and, of course, they intensified [those sanctions] on a daily basis. Well, which county can resist [all these hardships]? What country can resist in the face of all these threats? But the Islamic Republic's establishment and the Islamic Iran resisted; not only managed to survive, but [managed] to strengthen itself. Today, the power of the Islamic Republic cannot be compared to those early days; [Iran is now recognized] as a regional power, [and] in some cases as a global power. Your country is a global power with regard to some issues, [and] is considered among global powers; its view and its vote in some of the issues of the world is more effective than the view and the vote of first-grade world powers; today, [the situation of your country] is like this; [and] it has turned into such a thing. This means that the assistance of God arrived, [and] “if you assist Allah,” which you did, brought in its wake, “[God will] assist you,” [and] God assisted you; I it were not for God’s assistance, it would not be possible [to progress this much]. This [principle of] “if you assist Allah,” must continue. Presence of people in elections is one of these things [which are continuation of that principle].

Of course, I have a lot to say about elections. They say things, and remarks are made these days, which I don’t want to discuss those remarks, which disturb the public opinion and create doubt in people’s minds; [they are] inappropriate and wrong remarks, [which are a result of] looking at [various] issues only through a political approach, [while] putting the divine viewpoint totally aside; such remarks are heard these days. I don’t want to discuss such things right now; what I want to say is that the [Iranian] nation must know that its dignity, its honor, its power, [and] its resistance against the enemy front [all] depend on fulfilling its revolutionary duties in a desirable manner, and one of the most important [of those duties] is [taking part in] elections; this [is] addressed to the nation. I have also something to address to officials about elections. Well, officials, [especially] state officials, are really making efforts, [and] are endeavoring; both for holding elections, and for other issues, [they are] endeavoring and making efforts. I want to say that issues related to propaganda and media [aspects of elections] must not make the country’s officials neglect continued and persistent and basic issues. Elections are very important; as I have said and will continue to say, [elections] are of utmost importance, but elections are only a temporary issue, belong to a specific juncture [of time], [and] this juncture will come to an end. What remains [to be resolved] are basic issues of the country, one of which is the issue of the country’s economy; [an important issues is] to make the country resistant in the field of economy, [and] with regard to totality of the economic work [that is being done], so that the enemy would not be able to put pressure on the country through economy and impose its demand and its will [on the country]. If we were not dependent on oil, if we bolstered our domestic production, [then] the day when the oil [price] falls from 100 dollars [per barrel] to twenty-odd dollars, this would not send a shiver through us.

If we could bring prosperity to domestic production, [and] do away with stagnation, [then] when the enemy restricts, [or] bans import of a given commodity [by Iran], we would not be concerned. Internal economy must be bolstered. [Our] country is a big country; we have a big country with climatic diversity; we have a country with many potentialities and our most important potentiality is our manpower; talented, efficient, young, and highly motivated manpower. We have one of the highest numbers of educated people in world countries; we have the highest number of engineers in the world; in many scientific fields, we are among top four [or] five [or] six countries in the world. This manpower is not an insignificant issue; this is the greatest source of progress for a country; then, [there is] this vast territory, these different seasons, these diverse climatic conditions in various parts of the country, these huge resources, which exist in this country; these are all potentialities that enable us to turn our economy into a resistant economy. When you make your economy resistant form inside, instead of imposing sanctions on you, others will

come and implore to you; when they see you do not even frown at economic pressure, [and] at economic sanctions, do not retreat, [and] cannot be forced to accept defeat, then they will not dare to take the wrong step of imposing sanctions [on you], [because] they understand that it is useless. This is the basis of the work. [The fact] that I say "Economy of Resistance" and keep repeating it, is for this reason. Since ten years [and even] twelve years ago, I have been saying this out loud that if the country's economy is made resistant from inside, most problems that are caused by the enemy will be gone and then we will find clear solutions for employment, for our youths, [and] for eliminating a lot of social maladies that stem from unemployment and stagnation; then clear solutions will be found.

My recommendation to esteemed officials of the country is that these media ballyhoo, which is related to elections, should not preoccupy them and keep them busy; [but instead,] you [must] think about [the country's] economy. Direct resources toward where they must be directed; that is, toward production, either agricultural production, or industrial production. [In] a country with such grandeur, with such greatness, with all these diverse products, it is a cause of shame when one sees – now, I see it in the newspapers, you see it on the street – that all kinds of foreign fruits [are] in the street. Our orange, [and] our apple should stay on the tree, then we go and import foreign fruits? This [issues] must be thought about, [and] these [issues] must be worked on. [Officials must] direct the country's resources toward production, not toward more dependence, [and] not toward imports. Then [when] an issue like the issue of elections comes up, [should it be allowed to] distract everybody, [and] should everybody pay attention [to it?]; [the answer is] well, no; this issue is a temporary issue; those who must think are thinking, [and] those who must act, are acting; state officials must not let such things preoccupy them. This is something that I tell both our dear people, and esteemed officials: all our policies, all our behaviors must be based on attention to the existence of a vast enemy front; all our attention must be riveted on this. No person, [and] no organ is praised by people when they neglect the existence of the enemy; [people will not] praise [them] when they are cordial with everybody. Well, yes, he [the enemy] smiles, [and] you smile as well, but be careful [about] what is [hidden] behind this smile! Hostilities must not be forgotten, [and] hostilities must not slip into oblivion. There is an enemy front before us. Today, in the issue of our security, in the issue of our economy, in our livelihood, in our culture, in the issue of the youth, [and] in the issue of social maladies, we must pay attention that what the role of this enemy is and make policies with regard to all issues on this basis, pass laws on this basis, take steps on this basis, [and] talk on this basis. There is no honor in neglecting the enemy; [we must] know that the enemy exists. Some people object that 'why you keep saying enemy, enemy'; well, [if] I don't say [this], we will forget that we have enemy and then, the enemy enters through our negligence and does anything it wants.

Both the enemy, and his hostilities must be known; as put by [famous Persian poet] Sa'di, who says – something like this phrase – that when the enemy cannot do anything, he resorts to friendship; [and] when he disguises himself as friend, then he does things [under that disguise] that no enemy can do; that is, [the enemy tries] to deal a blow under the guise of friendship. We all must be watchful of such things. Well, thank God, activities of the country's officials are good, [because] truly and fairly speaking, they are working, [and] are endeavoring; but double care must be taken, because this enemy is a tricky enemy, [and it is] an outrageous and shameless enemy.
America does not answer the simplest questions in the world's public opinion. The world's public opinion asks Americans 'do you know that a country has been bombarding Yemen for ten months, [or] eleven months, [and is] destroying cities? Do you know or do you not know? If you know, why you are supporting [that aggressor country]? If you know, why you do not protest; if you know and are informed of this crime, why your fuel planes help them? Why you help them? Why you support them? You, who have a claim to human rights, answer this [question]'. [The fact] that thousands of children, thousands of women and men, [and] civilian [people], are being killed with no defense inside homes, in hospitals, [and] in schools, is this not terrorism? Is this not the most outrageous and the most ruthless form of state terrorism? Why you support it? Americans do not answer this [question]; they stare the world people in the eyes, [and] claim to be advocates of human rights as well! Now, this is Yemen, whose issue is an issue related to the past year; on the other hand, there is [the issue of] Palestine with a background of 60 years, [or] 65 years. You see what they are doing to people of Palestine, you see they are destroying their homes, you see they are destroying their farms, [and] you see they are constructing buildings and settle Zionist elements with gun in those houses and keep them armed; you see all of these, [so] why you [continue to] defend [them]? Why you give them

money? Why you are constantly retreating in the face of, as you put it, the Zionist lobby inside America and constantly curry favor [with them]? Why? These are simple questions in [the world's] public opinion.

They do not answer one word of these questions. [And] at the same time, they have claim to friendship, they have claim to being interested in human rights, [and] they have claim to [being advocates of] democracy. In countries which are America's allies in our region, you cannot talk about elections, [and] they are not basically familiar with a phenomenon called elections, [and] do not understand at all what elections are, [but the so-called] pro-democracy America is in a fraternity pact with these [despotic regimes], [and] what a strong pact! [And] it is defending them in all [possible] ways. Our enemy is such an enemy; America is such a creature. Of course, I have said time and again that [by criticizing the United States] I mean the government of America; I mean the American system [of government] – we have nothing against the people of America – [but] the [ruling] system of America is such a system. [They] carry out the most outrageous wrong things, then laugh in your face, and give no answer to these questions! Well, if they really have an answer, they should answer to public opinion of the world. When a country is faced with such an enemy, it must be vigilant; the Iranian nation must be vigilant. By God's Grace, the Iranian nation is, and has [always] been, vigilant and this huge popular movement has so far been able to defuse the plot of this deceitful and treacherous and mischievous enemy; [and] from now on, by God's Grace, [the Iranian nation] will [continue to] humiliate this enemy.

My dear ones! Appreciate your responsibility, [and] appreciate your youth; you are young, are motivated, [and] you have responsibility as well, [and] can work; under these conditions, [and] in this environment, working is an act of worship. Work with pure intention for God and to help advance the country and the army and the Air Force toward these goals. The more you work, the more Almighty God will bless your life, and your effort.
I hope that, God willing, the purified soul of honorable Imam [Khomeini] and the purified souls of martyrs, especially the martyrs of the Islamic Republic of Iran Air Force, would be content with all of you and all of us.

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