The Leader’s Remarks in Meeting with Members of the Union of Islamic Pupils’ Associations - 20 /Apr/ 2016

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

You are very welcome my dear ones! This meeting is a very pleasant and desirable meeting for me; presence of young people with this [high degree of] vibrancy, with this enthusiasm, with these good words, with these eloquent logics, [and] with these programs that were performed [here] has really turned our meeting into a pleasant meeting and for me, today will be a day to remember, God willing.
First of all, let me say a word about the [lunar] month of Rajab. There is a delicate spiritualistic dimension in every human being. Well, humans are made up of a variety of different dimensions; there are instincts, there are whims, [and] there are needs; one dimension, [however,] is the spiritualistic dimension [which exists] in any human, [and] in all humans. This dimension is a very delicate dimension and in young age, the delicacy of this dimension and its transparency is more and [is] more placid. If we, humans, could bolster this dimension in ourselves, it would guide our other dimensions. Not that the spiritual and spiritualistic dimension would block instincts, block [our natural] needs, [and] block thinking and use of wisdom; no, all of these [dimensions] are reserved in their own place; this spirituality and spiritualistic dimension in humans guides all other dimensions, [of course,] if it stays in us, [and] if it is strengthened. The evil people that you see in the world, who are either oppressor, or are ruthless, or worship money, or worship concupiscence, or are inclined to gluttony, and [in any way] materialistic dimensions have overcome their existence, these are people, who have not allowed that spiritualistic dimension and that spiritual dimension to grow in them; [as a result of which] it has been gradually weakened and withered away. I tell you young people to take advantage of the [lunar] month of Rajab, [and] take advantage [of it] in order to strengthen this spiritualistic dimension.
The month of Rajab is followed by the month of Sha’ban, [and] the month of Ramadan is next, [which] is the spring of spirituality. You [young people], as Mr. Hajj Ali Akbari said – are symbol of the spring of humanity, because you are in the spring of your life; [therefore] make the most of this spring of spirituality. Remembering God, mentioning God, prayers which have been recommended, attention to themes of these prayers, reciting the Quran, saying [daily] prayers on-time, avoiding sin(s), [and] having good manners [are among high priorities]. There are great opportunities in this month, which are open to all of us, but you, young people, can take better advantage of these opportunities; just like these material opportunities. Assume an arena, [where] they have put an index at the end of that arena, [and] have put something there as well, [and] then tell this humble one as well as you that ‘whoever [of you] gets there first, can take it’; well, who would get there first? It is evident that you are young, have energy, [and] have vibrancy; [therefore,] before I could budge [from my place], you would get there and take it. Spirituality is exactly like this; [you must] know this. With regard to spiritual issues, you can achieve the goal sooner, easier, quicker, and in a more pleasant manner. These people whom you have seen, the illuminated persons, who lived in our time, like the late Ayatollah Behjat – for example – who was an illuminated person; an old man and very illuminated; these people are those who have taken care of themselves [from a spiritual viewpoint] since they were young, that is, from this very level of your life. Those who act belatedly, their achievements would be less. Those who do not act at all, would be deprived of that illumination and transparency and placidity [of soul]; [and] become like many people who are [living] in this world; this [is] my first word [of advice].
Well, I have many things to tell you dear youths – [of course,] you call yourselves adolescents, [but] I call all of you, the youth. In various fields, there are diverse things to tell you. After all, you are, so to speak, brethren and sisters of this humble one; you are, so to speak, my children; [and] you are, so to speak, like my grandchildren; [and] are my dear ones. Both you, who are present here, and your colleagues, the same few thousand pupils of [Islamic Pupils’] Associations and 12 million [other] schoolchildren – as this dear youth of us said [here] – all of you are like this that I said. Well, I have many words with you. Today, I want to bring up an axial issue, which requires a demand from

[Islamic Pupils'] Associations and [from] the Union of [Islamic Pupils'] Associations. I bring an introduction: we are engaged with an enemy front, which is the front of [the global] arrogance and its followers and proxies; this is evident. Its pivot is [made up of] America and Zionism, [and] their followers and annexes and proxies are some of these existing powers and semi-powers, which you see; we are in conflict with these [parties]; the Islamic Revolution and the Islamic establishment is in conflict with these [parties]. What is this conflict about? Or in other words, in what fields is this conflict going on between us and the arrogance? If I wanted to enumerate all the fields in which we are in conflict with these [powers], perhaps, I could enumerate 10 cases; if we sit down [and] think and study, it will increase; 20 cases, 30 cases or more are our conflict points with the arrogance.

Now, you assume that one issue is the issue of the country's independence – economic independence, political independence, [and] cultural independence –; this is one of our fields of conflict with the arrogance. The nature of the arrogance and arrogant powers is to encroach [on other countries]; both in time of colonialism, which was related to the eighteenth and nineteenth centuries and continued into the twentieth century, and in newer and more modern forms [of colonialism], which they established later, and [even] now they are bringing new forms [of colonialism] into the arena continuously [and] on a daily basis. Their goal is to encroach [on other countries], encroach on the nations' interests, [and] on countries and [their goal is to increase their] domination and influence. This is the [main] goal of the arrogance. Well, if a country wants to stand up against this goal, and defend its independence – both cultural independence, and political independence, and economic independence – there would be naturally a conflict; this is one of the fields of our conflict with the arrogance.

One of our fields of conflict [with the global arrogance] is [over] the issue of [the country's] progress. If the country of Iran, with the needlessness of global powers that it has shown of itself and has not paid attention to them, has not become dependent on them, [and] has not relied on them – with these characteristics – [if such a country] achieves progress, this would become a model-making progress; that is, it would become a role model for other countries, [and] for other nations. This progress is one of the main fields and arenas of [the ongoing] conflict between us and the arrogance; we want to achieve this progress, [but] they want us not to achieve this progress.

Regarding Iran's nuclear case, this has been one of the most basic motivations that have forced the arrogant powers to deploy against us; now, they mention other excuses, but they have had a few important motivations. One of them was that [when] a country, without being dependent on America or Britain or any other power, can achieve [progress] in an extremely sensitive field of science such as the nuclear field, this was very important to them, [because this] was dangerous [for them] and [they] did not want this to happen. And I am sure that if we make way for them, they will continue their buffoonery in future over issues related to biotechnology, over the issue of nano[-technology], [and] over other different scientific issues and will [try to] cause problem [for us]. Scientific progress, economic progress, [and] civilizational progress are among major fields of discrepancy and conflict between the Islamic Republic and the arrogance.

One of the issues of difference and fields of difference is the Islamic Republic's powerful presence in the region and the world; this powerful presence blocks the arrogance's plans. At present, America has plans for West Asia region – which they call the Middle East and I insist on not using this phrase due to reasons that I [have already] said [and] pointed out once – [and] you saw they have plan(s) under [such] title(s) as the Greater Middle East, [or] the New Middle East, and they have continuously repeated these titles during the past ten- or twelve-year period.

These plans have made them start certain measures [but] the powerful presence of the Islamic Republic has blocked the progress of their measures. This is also one of the fields of conflict and difference and the likes of these [between Iran and the arrogance].

One of the other fields is the issue of Palestine; one of the fields [of conflict] is the issue of resistance; one of the fields is the issue of the promotion of the Western culture and the Western lifestyle, and if in a country the lifestyle that is accepted and promoted by the Western [countries] or Americans becomes rampant, the elite in that society would turn into tame lambs in the face of the policies of America and the West and the same opposite power; [they, therefore,] insist that this should happen and the Islamic Republic wants not to allow this to happen.

Well, now I just enumerated a few [examples] of these fields of conflict. I [previously] said that if I now wanted to recall [other examples] from memory, perhaps, I would be able to mention ten fields, but if we sit down and think – [I mean if] you think, [and] I think – [perhaps] ten, twenty, thirty, or more [fields] will be added [to this list].

Well, now is the turn for the main issue that I have in mind. One of the fields of difference and conflict between the

Islamic Republic and the arrogance is the issue of the youth; the issue of the youth. Today, there is a very broad-based, [and] surreptitious soft war going on between the Islamic Republic and America and agents of America and Zionists over the issue of the youth. A few years ago, I addressed young [university] students, saying, “You are officers of the soft war;” you [schoolchildren] are also [officers of the soft war], [and] all of you are officers of the soft war. When a young person has motivations and has self-confidence and has the power to think and has courage, [he] is an officer – officer in the conflicts of soft combat [and] soft war – [because] this is the characteristic of the youth.

Well, now you assume an officer with an identity that is desirable to the Islamic Republic and another officer with an identity that is desirable to enemy of the Islamic Republic; compare these two and see what happens; now, our discussion is about the soft war, which is more dangerous than the hard war; sometimes they threaten us with hard war and bombardment and [military] attack and the likes of these things, but it is all nonsense; [this] is not [what they can do], [because] they do not have [necessary] ground to do this, [and] do not have the courage to do this and [even if] they did, they would get a punch in the mouth.

But this does not apply to the soft war. The soft war is going on right now, [and] the opposite side is busy attacking [us]; we are also busy on this side; now, it is open to discussion whether we are busy attacking or busy defending, and I believe that instead of [simply] defending [itself], this side must also attack while [at the same time,] protecting its own defense centers. So, there is a war [going on]; now you draw an analogy between this soft war and the hard war and the war front; like the same [situation], which now assume exists in Syria, or Iraq, or Yemen, or in any other place; these wars that are going on right now, or [the war that] was [raging] in Iran during the period of the Sacred Defense, [and] for eight years. Consider an officer, who is sitting in his own base or in his own bunker; this officer can be of two types; [and] there are two types of identity or two types of definition for this officer; once this officer is a determined, vigilant, highly motivated, hopeful, industrious, thoughtful, thinking, courageous and sacrificing human being.

Well, if there is an officer in his own base or in his own bunker with these characteristics, one result can be guessed for this war. The officer is brave, is mature, is able to think, is faithful, is hopeful, is determined, [and] has motivation; this is one type of officer. The same officer can be assumed in another character and with another identity. Assume that he is a desperate person; I mean, he believes that there is no good [in fighting]; [and says] ‘we are standing for nothing, [and] this has no benefit’; [in short,] he is desperate. Or he is a submissive person, [and] does not have the energy to fight and stand [against enemy]; now he may even stand for a short while, but when the pressure continues to rise and the force increases, he submits; this is how his spirit is. Or he is a gullible person, trusts enemy’s smile, trusts enemy’s deception, or does not understand enemy’s deception at all.

Well, war is full of deception and full of trickery; all wars are like this: war is [nothing but] trickery. In these very hard forms of war, one of the basic steps that a powerful commander can take is to deceive the enemy with an operation and with a [crafty] move, so that enemy would think that he wants to move from there and shifts his attention to there, and then [the commander] moves from behind. Now suppose this officer is a gullible officer; [and] cannot understand and recognize the meaning of the enemy’s deception. Or he is a person who is listless [and only] likes to rest or sleep. Or he is an addict; either addicted to illicit drugs or addicted to debauchery, or addicted to some of these computer games that have become common lately – I have heard that some people get addicted to them – and is thoughtless and careless toward his own fate and [the fate of] others who look up to him. Or he is busy [gratifying] his instincts; for example, this very commander is thinking about satiating his mundane instincts and his animal instincts when [he is] in bunker; [and for example,] is given to pleasure seeking. So, this officer can be conceived in this shape and in this form and in this character. What would be the result of war? It does not need explanation. Therefore, the identity of soft war officers can be defined in two ways.

This is one of the main bones of contention between us and our enemies.

The enemy likes our soft war officer(s), who are [our] youths, one way, [and] the Islamic Republic likes them another way. [The fact] that in the Islamic Republic, so much stress is put on religiosity, integrity, piety and avoidance of excessive attention to instincts, should not be taken as a sign of bigotry and, as they say, dogmatism and petrifaction [of thought] and the likes of these; no, this is a training method derived and arisen from the definition of soft war officer and commander. This is one of the challenging fields between us and America. Americans want our youths not to have that bravery, not to have that hope, not to have that motivation, not to have that movement, not to

have that physical strength, [and] not to have that intellectual power, be optimistic toward the enemy [and instead] be pessimistic toward their own commander and backup line; the enemy likes our youths to be like this. The goal of radio and television and Internet propaganda by the enemy and all different things that it does, whose audience are our young people, is this. They want to turn the Iranian youth into such an element; an element that has neither a strong faith, nor is brave enough, nor is motivated, nor has any hope; [the enemy] wants to turn [the Iranian youths] into this [element]. [However,] the Islamic Republic [is] quite the opposite, [because] it wants this young person to turn into an active an effective element.

Now, here, what I demand from you, my dear ones and my children, [is this]: you must play a role in order to raise your peers – the young people in high school who are the same age as you are – according to this definition and help them become like this; this is the [main] duty of Islamic [Pupils'] Associations. Naturally, [achieving this goal] would be [only] possible if you have been successful in training yourself and self-training [first]. Thank God, as Mr. Hajj Ali Akbari said right now – I was really happy about his report, [of course,] I had been given reports more or less [and] was informed [of this issue], but he said it clearly here today – the situation is to a large extent like this. Both train yourselves and train others. Islamic associations are not special to you; you are Islamic associations for pupils, [but] student Islamic associations [in universities] shoulder this duty as well. Anywhere, [and] any Islamic association – either for pupils or [university] students – if instead of training the Iranian youths with this identity and with this character that was mentioned [here], makes a move in the opposite direction or falls short of achieving this [goal], it would have moved against its duty; [and] has acted to the opposite of what God wants from it.

In Makarem-ol-Akhlaq prayer, humans ask God for ten things that are very important, including: "And use me for what you will ask me about tomorrow." [Here, you ask God]: "Use me for that thing about which you will ask me questions on the Day of Resurrection." [So, this means that] we are responsible; everybody is responsible. You are young, [and] I am old, but we are all responsible; the youth are as responsible as the old, there is no difference. [The main goal of] your effort must be this, [and] the Union's effort must be this that you firstly develop the youth and your [young] audience in quantitative terms as much as possible; I am not saying that [you must] develop [Islamic] associations, but expand the scope of publicity and effectiveness of Associations on the young people of the same age. Your opposite side may not be, and even not want to be, a member of the associations, [and] there is no problem with that, but [Islamic] associations must try to have a large number of audiences, find a large group of addressees and make an impression on them and that impression should be what I said now, I mean, shaping identity and character of the Muslim youth in the way that the Islamic Republic demands, [and] in the way that the Islamic Republic defines; not in the way that America and the Zionist capitalist define. This is a duty; you must follow up on this task. Of course, I am aware of programs of the Union, [and] they have given me the report [of their activities]; I have also looked at the report; the report was good; programs are good)programs), but you must strengthen them on a daily basis; these programs must be strengthened both in quantitative and qualitative terms.

The country needs you; the country is dire need of these millions of pupils and students that we have in the country today. We need faithful, loyal, hopeful, vibrant, active, [and] innovative youths; the country needs [them], [and] future of the country needs [them]. It is true that 37 years have passed since the outset of the Islamic Republic and during these 37 years, the enemy has not been able to do a damn thing despite all efforts; this is true. However, "the enemy cannot be underestimated and taken lightly," [because] they have long-term plans. Just in the same way that we say fifty years from now – [for example,] I said this three [or] four years ago that our plan for next fifty years in the field of science is this – I mean, we think for fifty years ahead, and he [the enemy] also thinks for fifty years ahead; he is also waiting for an opportunity, [and] is thinking [on how] to stop continuation of this movement – (and that) this movement did not remain limited and restricted to Iran, it continued and expanded to other places and in various forms – [therefore,] we must not allow [this to happen]; [but] who must not allow? You, you young people; future belongs to you. [You must try to] both train yourself in the true sense of the word, and remain steadfast. You will be admitted to the university in the future, and presence in the university must bolster that religious and revolutionary identity in you, not weaken it. Some people are like this; before going to the university, they are one way, [but] when they go to the university, they are another way! No, this identity should be bolstered. The university is also an Islamic university; that is, the university belongs to Islam as well; the university belongs to the revolution; [and] belongs to this revolutionary nation. [This identity] must continue; [therefore, try to] remain steadfast. This steadfastness is very important.

And your communications should not be disrupted. At present, [Islamic] associations are communicating with one another, [and] these communications should not be disrupted. Try to maintain these communications. Preserve this blessed chain, [and] these communications – both now, and after the end of school and admission to the university or anywhere you might go. [Try to] become an example of [the Quranic verse, which says:] "and [the faithful] advise each other to truth and advise each other to patience." Have each other's back and support [each other]; like mountain climbers in dangerous passes, where they tie one another, [and tie] their waists together using a rope; [in this way,] if one of them loses his footing, he will not fall off to the bottom of the mountain; when they are tied together, [and] roped [to one other], if one of them slips, others who have not slipped yet, will keep him and pull him up; this is how communication and attachment work. And [the faithful] advise each other to truth and advise each other to patience; both advise each other to tread the path of truth, and to patience; patience means perseverance, resistance, steadfastness, not losing one's footing in the face of bitter incidents, not slipping, [and] not hesitating; this is what I want to tell you.

Well, of course, officials also shoulder some duties. Fortunately, the [Ministry of] Education is currently run by religious management; this is an opportunity, and this opportunity must be taken advantage of. When religion rules at the top of an organ, many good steps can be taken – these children, these two dear children of mine, this girl and boy, said many good things; I mean, the points mentioned by them are really correct points and I recommend both to my own office to write these [points] down and pay attention and follow up [on them], and [also advise] the [Ministry of] Education to put emphasis on these points that these [children] said. What I say is that, firstly, a free opportunity should be considered for [all] pupils, not simply for [pupils who are members of] the Islamic associations, to engage in revolutionary activities. The method of education and training, and mostly education, should be such that our young pupil would not spend all their time and energy and strength and talent and intellectual and physical power on these pages that exist in this book; sometimes it is like this; one sees that all the physical and mental and intellectual and nervous power of [pupils] are spent on this book; [he has] neither leisure [time] for recreation, nor leisure [time] for sports, nor leisure [time] for revolutionary activities; well, this is a flaw; do something that our schoolchild would have leisure time. Of course, this is not a job for one or two days, [because] this job needs planning. It is possible that this goal would not be achieved today or tomorrow, but [the relevant officials] must follow up [on this issue] so that this would take place. They must raise children in a revolutionary manner; therefore, they must give [them] the opportunity to do the revolutionary job, [and] must give [them] the opportunity for revolutionary thinking; this is one [point].

Secondly, give room to trusted pupil organizations; like these Islamic associations, [and] like this Union; [all of] these are one organ; a trusted and religious organ, or the Basij, [and especially] the student Basij, [which] is one organ, a trusted and religious organ; give these [organs] enough room, the room to work; [and also] give them opportunity and [necessary] facilities – [just in the same way that] these young people said here – [provide them with both] material facilities, and spiritual facilities; give them room, [and officials] appreciate [these organs]. If we wanted to create these motivations that you have with money and with propaganda and the likes of these, it would never be possible; [as the Quran says:] "If you had spent all that is in the earth, you could not have brought their hearts together;" here, I also say that if we had spent all the wealth [in the world], we could not bring together all this motivation and all this ability and all this enthusiasm and all this interest [in one place]. This is gushing from the inside; God has done this; [people's] hearts are controlled by God, [and] my heart and your hearts are controlled by God. Let's appreciate this. Now these [young people] have entered the arena; our youths, both in the Union of the Islamic [Pupils'] Associations, and in Basij and the likes of them, [they] have entered the arena and want to work for God, for the revolution, [and] for the country; [therefore,] they must be given room, [and] must be provided with material and spiritual aid.

The third point [is that] in some schools – here, one of these two dear youths said, [and] I also knew this, [and] had heard [about it] – they oppose revolutionary measures. Assume that pupils want to, for example, make a plan and get prepared for the [ceremonies on the] 22nd of Bahman [celebrations, which mark victory anniversary of the Islamic Revolution], [but] instead of helping [pupils], school officials create obstacles [in their way]; sometimes, they even officially prohibit this; no, this approach must be dealt with. Schoolchildren must study their lessons, [and] they must study well; I support [hard] study; [and] you know this, but besides studying [their lessons], this revolutionary work should be also done.

My beloved ones! The youth of our country is hope inspiring; [and] the environment of the youth in our country is hope inspiring; not that I don't know that now there are a bunch of young people who go astray, [and] do bad things; yes, I am also aware of them, but on the whole, when I look at the environment of the country's youth, I thank the Almighty God. Despite all these factors of deviation [from the right path], despite all this motivation [to go astray], [and] despite [the existence] of this vast front of hostility and focus on the youth [by our enemies], we have a large collection of youths, who are faithful, religious, revolutionary, given to recourse [to Infallible Imams (Peace Be Upon Them)], [and] are given to enthusiasm and love for spirituality; this is not a small thing; this is a very important thing; [and] this is a very great thing. Some [of the young people] are used to [reciting] the Quran, some are used to seclusion [for attaining spiritual purity in mosques], some are committed to [taking part in] the march on the day of Arba'in, [and] a group are standing fast in [all] fields that are related to the revolution and [observe] the manifestations of the revolution. This is very grand, [and] is very valuable; the enemy is opposed to all of these [activities].

And let me tell you that the enemy of the Islamic Republic establishment has been defeated up to the present time, [and] there is no doubt about this; [you must] know this. [The enemy] has been defeated so far [and] I have said this frequently, [because] its reason is before the eyes of everybody; it is clear, [and] its argument is not a complicated, incomprehensible and equivocal argument. Its reason is that when this revolution came into being, [and] when the Islamic establishment was formed, these [enemies] decided since day one to annihilate this establishment, [or] at least, don't let it grow. [Since that day,] 37 years have passed [and] this establishment has grown on a daily basis, has got stronger on a daily basis, [and] this tree has become robust, has grown [many] branches and leaves, [and] the enemy has not been able to do a damn thing.

Therefore, [the enemy] has not been able to do anything so far. This is not special to here; you look at the Islamic world [and] see what they have done against the combatant [and] faithful youths in Lebanon and Palestine; what have they been able to achieve? How much propaganda and practical steps they took against Hezbollah in Lebanon, [they] posed threats, [and even] implemented those threats. However, Hezbollah is showing its full-grown body in the Islamic world. Now, assume that a given dependent, corrupt, empty, [and] ineffectual government would, for example, condemn Hezbollah in that given statement [which has been adopted] with money and petrodollars. Well, to hell with them! What importance does it have? Hezbollah is shining like a sun in there. Hezbollah is a source of pride for the Islamic world. The youths of Hezbollah and Hezbollah group in Lebanon are source of pride for the [entire] Islamic world. These [young members of Hezbollah] did something that armies of three Arab countries could not do in two [or] three wars; they defeated Israel. Before the defeat that these [Hezbollah youths] inflicted on Israel, at least in two wars – all [Arab] countries did not take part in the first war, but in two wars, Egypt and Jordan and Syria brought in their armies before Israel and were defeated – the armies of three countries, and that a country like Egypt, which had a powerful army, or like Syria, which had a powerful army, and the country of Jordan, deployed [their armies] against the Zionist regime and were defeated in military the war.

Hezbollah defeated this very Zionist regime, after it had grown stronger, in a matter of 33 days. Is this a small matter? Is this an insignificant matter? Is it wrong for us to say that these [young members of Hezbollah] are source of pride for the Islamic world? Now, [assume that] a scrap of paper has condemned them somewhere, well let it be, so what? The truth is growing, [and] the truth is thriving. The truth may face hardships on its way, but it will finally prevail. [As] the Quran said: "As for the scum [which forms on top of water], it vanishes, by being cast off;" the scum on [the surface of] water is striking in appearance; in a river when you look at the surface of water, when the water foams and [its waves] hit each other, the scum looks striking, but this scum is not lasting. "As for the scum, it vanishes by being cast off;" this scum that forms on water goes away and is eliminated. "But as for that which benefits the people, it remains on the earth;" that thing, which is beneficial, that thing, on which people's life depends, that is, that flowing water, [and] that placid water, it stays. The truth is like this, [that is,] the truth will triumph, [and] the truth will achieve its goals. Yes, there are problems on its way. The condition [for its triumph] is that it should not lose its composure in the face of these problems. A soldier of the truth, an officer of the truth, [and] he who seeks the truth should not lose composure in the face of these problems. When he remains composed, stands [fast], [and] tolerates the problem, he will reach a result; just in the same way that [they have already] reached a result; both at the outset of Islam, and at any place where there has been resistance and in our time, which is the time to overcome materialistic issues.

Dear ones! The truth belongs to you, [and] you follow the truth. The future [also] belongs to you, [and] God willing, the day will come when these problems will diminish as a blessing of your resistance and will reduce and gradually vanish, and God willing, you would stand on the apex. Convey my greeting to those schoolchildren who are not here. They suggested this meeting be held every year, now I don't know its date, but I have no objection, [because] the more I see you, the better it will be for me as well.

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