The Leader’s Remarks in Meeting with Military Cadets at Imam Hossein (PBUH) University - 24 /May/ 2016

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

This is a sweet and beautiful day for me [to be] among you dear and revolutionary youths with pure hearts and highly motivated souls, and you indeed create many hopes for the future of this country and the future of this revolution. First of all, I congratulate you on the occasion of the auspicious birthday of the Pole of the Existing World Hadhrat Mahdi [Imam Zaman] (PBUH) (May God Expedite His Return from Occultation and May Our Souls Be Sacrificed for Him); God willing, all of you would be among true expectants and real helpers of that honorable one both now and in the future.
The third day of [the Iranian calendar month of] Khordad (May 23) is also among unforgettable days; it is one of those days, ahining in the history of our country and in the history of the dear Islamic Revolution of Iran. It is a symbol; the symbol of victory of good over evil and the symbol of the divine power and that powerful hand [about] which our honorable Imam [Khomeini] said: “a powerful hand is supporting us.” The third day of Khordad and the day of the liberation of [southwestern Iranian city of] Khorramshahr is such a day. I congratulate [this occasion] to you dear graduates and also to you dear ones who will receive your epaulettes. You have started on a good way; [and] have entered a good path; may God, God willing, make you successful; [and you must] God willing continue on this path with seriousness, with firm resolve, [and] with increased motivation.
As for the liberation of Khorramshahr, most of you young people did not exist on that day, or even if you were, you were very [small] children, [and] were [very] young. The day of the liberation of Khorramshahr was a huge incident. Perhaps, not more than a few hours had passed since the news broke out when I was moving from [the building of] the president’s office toward the domicile of Imam [Khomeini] to meet with the Imam (May God’s Mercy Be Upon Him). In this street [where my car was moving] and along the way, people were clamoring; [it was] just like a march, [and] like a demonstration. When they saw my car, they came forward and congratulated. A self-motivated public celebration was held all across the country; the issue was such an important issue.
Of course, people on that day often did not know what had happened, which had led to this conquest. People were not aware of those sacrifices, of those details, [and] of those amazing and unbelievable efforts; [even] today, many people are not aware [of them]. I recommend everybody to read these books, which are about the details of the Operation “Elaa Beit-ol-Moqaddas (Toward Beit-ol-Moqaddas),” which led to the liberation of Khorramshahr, and also other operations – [such as the Operation] Fath-ol-Mobin and other operations; read [these] books and see what has happened. Once I drew an analogy between the Sacred Defense (the eight-year Iraqi imposed war against Iran) and a very big and grand painting, which has been installed on a high place; we see this painting from below and admire it; however, if we go closer and see the craftsmanship that has been applied to this painting, the artistry used in it, the details that exist in the painting, that mixture of different colors, different designs, [and] different brushes, [then] our admiration will increase ten-fold. These books, which they have written [about Iran's war operations], in fact explain these details to us, who have seen this picture from afar. Well, this was a great development.
However, bigger than this development was that Imam [Khomeini] (May God’s Mercy Be Upon Him) – that man of God, [and] that divine sage in the true sense of the word – when Khorramshahr was liberated, when all these struggles bore fruit, [after] young people endeavored so hard, [after] we offered all these martyrs, [and] made such [a great] effort, said that “Khorramshahr was liberated by God;” [he said] it was God who liberated Khorramshahr! This is very important; what does this mean? This means that if you work hard, the power of God comes to your help. An army without backing cannot do anything; [but] an army with [good] backing, with reserve [force], [and] with a large reserve force, can do anything. Now, when an army’s backing [and] reserve [force] is the divine power, can this army be ever defeated? Imam made us understand this; made [us] understand that when you struggle, when you are not lazy, when you enter the arena, [and] when you enter your forces into the arena, here it is the power of

God, which is supporting you, [and this is why he said] Khorramshahr was liberated by God.
According to this logic, God can also free all the world, which has been dominated by the Arrogance. According to this logic, [even] Palestine can be liberated as well. According to this logic, any nation is able not to remain suppressed, provided that this logic is realized. When we have this logic, we become invincible. When we enter the arena with this logic, [there will be no] fear and becoming awestricken; [at that time,] the military or propaganda or monetary and financial and economic strength of [the world] powers in front of us will be no more frightening and scary; [because] we would be reliant on the power of God. Of course, the power of God would not support lazy people; [and] it does not support those nations, which are not ready to sacrifice. The power of God will support those who enter the arena, move, make effort, [and] get ready to do anything; these [people] rely on the power of God. [As put by the Quran:] "That is because Allah is the Protector of those who believe, but those who disbelieve in Allah have no protector;" this is the verse of the Quran; God is your protector; you have a protector under whose power is the entire existing world; this is your protector and disbelievers do not have [such a protector].
In the Battle of Badr, when infidels started to chant slogans and mentioned the names of their idols, Prophet [Mohammad] (PBUH) told Muslims to say: "Allah is our protector and you have no protector;" [and Muslims said:] God is our protector, is our backer, [and] our power is based on his power and you [disbelievers] don't have this [source of support]; [and during that battle] this turned out to be true.
It has been now 37 years [or] 38 years that [our enemies] have been taking advantage of all facilities in order to defeat this blessed growth, this Islamic Republic, [and] this embodiment of the revolution and [they] have not been able [to do this]; [because,] God is our protector. The Iranian nation is [present] in the [political] scene; don't look at a bunch of people who are marginalized, bad-tempered, grumpy, or follow their carnal desires; the nation is [present] in the [political] scene, [and] the nation is in the arena. Among this nation, there is a huge number of people who are ready to sacrifice their lives; this is the same thing, which brings the power of God to one's support; this means asymmetrical war.
The meaning of asymmetrical war is that two sides to the war enjoy different resources with different identities. This is asymmetrical war; that is, each one of these two sides has [its own] facilities, [and] has power sources, which the other side does not have. We are engaged in asymmetrical war with the global Arrogance; why? It may have some facilities that we do not have, but we [for our own part] have facilities that it does not have; what are those facilities? Reliance [and] trust in God, confidence in the final victory, [and] confidence in human power, in the willpower of the faithful man; we have this; this is [the meaning of] asymmetrical war. In an asymmetrical war, it is wills that fight against one another, [and] any will which prevails, it will be victorious. [Therefore, try] not to weaken the will in the arena; [and] do not cause the will to waver in the battlefield; if the will of one side of the war is weakened in the battlefield, it will be certainly defeated. Do not allow your will to become weak, [and] do not allow the enemy's propaganda and the enemy's temptations to cause your strong will and determination to falter; maintain this strong will; [because] this will guarantee [your] victory.
[Today,] the [threat of] military war is not an issue [anymore]; today, for our country, [getting engaged in] a traditional and conventional military war is a very very low possibility, but jihad is still in place; jihad is something else. Jihad does not necessarily mean fighting, [and] does not only mean military warfare; jihad has a much more overarching meaning. Among [various kinds of] jihads, there is a jihad, which the Almighty God has described as the "Great Jihad" in the Quran [where He says:] "…and engage in Jihad against them in the Great Jihad with it;" this [verse] is in the blessed Chapter of Furqan; [in this verse] "with it" means with the Quran, [and] "engage in Jihad against them with it" means "engage in jihad against them with the Quran; [and] "engage in the Great Jihad." This verse was sent down [on the Prophet Mohammad (PBUH)] in Mecca. Pay close attention you dear youths! In Mecca, the military war was not an issue; [when he was in Mecca,] the Prophet and Muslims had no mission to engage in military war, [because] what they did was something else; [it is because of] this same other thing that the Almighty God tells [the Prophet Mohammad (PBUH)] in this honorable verse [of the Quran] that "… and engage in Jihad against them with the Great Jihad." What is that other job? That other job [is] steadfastness and resistance and lack of obedience. [The Quran says:] "Therefore, listen not to the disbelievers, but engage in Jihad against them in the Great Jihad with (the Quran);" [it commands the Prophet] not to obey the disbelievers.
Not obeying the disbelievers is the same thing which the Almighty God has described as the Great Jihad. This division is different from [another] division [which divides jihad into] the Greater Jihad and the Lesser Jihad. The

Greater Jihad, which is the most difficult [form of jihad] is to do jihad against one's carnal desires, [and] this is the same thing that protects our identity [and] protects our interior; [but] the Lesser Jihad means to struggle against the enemy. However, between the Lesser Jihad [and the Greater Jihad] there is one [form] of jihad, which the Almighty God has called "the Great Jihad," which is this. What is the meaning of the "Great Jihad?" It means not obeying the enemy, [and] the disbeliever; [it means that] you must not obey that foe, who is in the arena to fight you. What does obedience mean? It means compliance; [so,] don't comply [with your enemy]. Where we must not comply? In various fields; compliance in the field of politics, in the field of economy, in the field of culture, [and] in the field of arts. Do not comply with your enemy in various fields; this is [the true meaning of] the "Great Jihad."

This lack of compliance is so important that the Almighty God has frequently recommended his prophet to it. The shocking [Quranic] verse at the beginning of the Chapter Ahzab [says:] "O Prophet, fear Allah and do not obey the disbelievers and the hypocrites." [It tells the Prophet] "…fear Allah and do not obey the disbelievers." [God is frankly saying that] "O Prophet! Have fear of God and do not obey the disbelievers;" [because] "Indeed, Allah is ever Knowing and Wise." [In fact, God is telling the Prophet:] "We know your problems, [and] we know what pressures are exerted on you to make you comply [with the disbelievers' demands] – they threaten, [and] they tempt – but you be careful about what God has ordered and prohibited, have fear of Allah, and be watchful." "And do not obey the disbelievers;" this [issue of] not obeying the disbelievers is such a big and important thing that makes God talk to His prophet using this tone.

Well, do not obey the disbelievers, so, what should you do? [The Quran answers by saying:] "And follow that which is revealed to you from your Lord. Indeed, Allah is well aware of all that you do." [So, the Quran says:] "O Prophet, fear Allah and do not obey the disbelievers and the hypocrites. Indeed, Allah is ever Knowing and Wise; And follow that which is revealed to you from your Lord. Indeed, Allah is well aware of all that you do." "Do not obey them; [because] you have a plan; you have a working plan, [and] a plan for life; the divine revelation has not left you on your own; the Quran is in your hands, Islam is in your hands, [and] the plan of Islam is in your hands; [so] you go this way." See, these are all the beginning verses of the Chapter Ahzab; in tandem; first [the Quran says:] "Fear Allah and do not obey the disbelievers and the hypocrites;" [and] then [it adds:] "And follow that which is revealed to you from your Lord."

Following this [recommendation] there is an answer to this question that "well, there is risk, [and disbelievers] exert pressure [on believers]; [here the Quran says:] "And rely upon Allah; and sufficient is Allah as Disposer of affairs." [It tells the Prophet to] rely on God in the face of all these pressures; rely on God. Reliance on God does not mean that you do not do anything and remain idle until God himself comes and does your work; this is not [what reliance on God means]; reliance [on God] means that you must get on your feet, break a sweat, make an effort, [and] then be certain that the Almighty God will help you; today, this is the problem facing the Islamic Republic.

The problem facing the Islamic Republic is that the arrogant enemy is bent on bringing the Islamic [Revolution] down to its knees; through what? Through infiltrating its culture, through its economic pressure, through all kinds and sorts of its political efforts, through the huge scope of its propaganda, and through treacherous agents that it has [the enemy] aims to change the atmosphere of the Islamic Republic so as to make it comply [with its demands]. What makes the Arrogance extremely enraged with the Islamic Republic is not that the Iranian people are Muslim; it is [the fact] that due to being Muslim, the people [of Iran] are not willing to bow to the Arrogance, [and] are not ready to comply [with it]; this is [the main factor] that enrages the enemy. [They] try to hide this under [certain] covers, but this is the reality of this issue. The nuclear issue was just an excuse, [and] even the issue of [Iran's] missiles – this issue of missiles, which they have been talking about [and repeating] "missile, missile," which of course is of no benefit [to the enemies] and they cannot do a damn thing [about it] – is [just] an excuse; the issue of human rights [and] other different issues are all excuses. The [main] issue is noncompliance [of Iran with arrogant powers].

If the Islamic Republic was willing to comply with the Arrogance, they would have got along with its missile [program], with its nuclear energy and with all kinds and sorts of things that exist in this regard and would have never mentioned the [situation of] human rights [in the country] at all. [But] based on divine teachings, the Islamic Republic is not willing to comply with the arrogant, disbeliever enemy, [and] to comply with the disbeliever and arrogant front; this is the main reason [behind their enmity toward Iran]; [and] this is where all their effort is directed.

Of course, they try not to say this in words, though they are sometimes given away by their remarks. Just a few days before this, an American official, listed accusations that exist against the Islamic Republic: missile [program] and this and that and “ideology!” It [sometimes] gets out of their hand; [and] they give themselves away. [This ideology] means thinking; [it means] the Islamic [way of] thinking, which makes you not to bow to the disbeliever enemy and the disbeliever and arrogant front. It is this which causes enmity, and it is this which is the cause of your might; [and I emphasis that] it is this [thinking] which is the cause of your might. It is this motivation, which has kept the Iranian nation on its feet; it is this motivation which has preserved the firm determination in the Iranian nation; [and] steadfastness [is the main cause of this]. Preserving the revolutionary and Islamic identity for the Islamic Republic establishment and for the Iranian nation; this is what about which the enemy is extremely angry; [and] it has no choice either. They made a lot of effort to bring the decision-making and decision-taking centers [of Iran] under their power, [but] they failed and with God’s assistance and through God’s power and strength, they will not be able [to do this].

You are guards of the revolution, [and you are] the revolution’s guards. Of course, the entire Iranian nation is, or should be, guarding the revolution, but you are an organization which is honored and holding its head high with this name: the Islamic Revolution Guards Corps [IRGC]. You must put this Great Jihad on top of your work program. Today, they [the enemies] are angrier with the IRGC than all [other organs]; [and] in the names that they mention, in insults that they make, [and] in accusations that they level, the IRGC is more than others the target of these accusations and these lies; the reason is that the IRGC has shown that it is standing fast. Do not lose this spirit and this orientation and this state [of readiness].

Dear youths! My dear children! Tomorrow belongs to you, [and] future belongs to you; it is you who must preserve this history with its dignity; it is you who are shouldering this responsibility; [many] cases like [the liberation of] Khorramshahr are ahead [of you]; not in the arena of military war, [but] in an arena, which is more difficult than the military war. Of course, it does not cause the devastations of a military war; [and] on the contrary, it leads to development, but it is more difficult. [The fact] that I said [we must implement] the Economy of Resistance, it means that the economic part of this big and major policy is the economic resistance. [When] I said that faithful and devout and revolutionary youths, should not forget about self-motivated cultural works and should follow up on them, and [when] I invited and [still] invite all cultural organs of the country to move in this direction, this is the cultural part of this noncompliance [with the arrogant powers]; this is the big Jihad, the Great Jihad. [The fact] that I invite all existing talents in the country to use their talent in the service of the progress of this country and bring [their talents] into the scene and into the arena and [also] invite the administration’s officials and other officials to welcome these talents, this is that active social part of this Great Jihad. This Great Jihad has [various] dimensions: [as the Quran says:] “and engage in Jihad against them [disbelievers] in the Great Jihad with it.”

This does not mean [that we have] to cut [our] relations with the world; in order to undermine this divine policy, some people falsely say: “The revolutionaries say [you must] cut relations with the world;” no, we do not believe in severing relations with the world, [and] do not believe in erecting a fence around the country either; [we say officials must] interact [with officials from other countries], and have relations, do exchanges, [and] do business, but they [must] not forget their main identity and character; this is what we say: [as put by the Quran:] “…and you will be superior if you are [true] believers;” [they must] move like the representative of the Islamic establishment, [and must] talk like the representative of the Islamic establishment. Conclude contracts with everybody and with anywhere which is deemed necessary due to the country’s expediency, but sit at the contract [signing] table like the representative of the Islamic Iran and the representative of Islam. All [officials must] move smartly; [because] this jihad needs smartness, [and] this jihad needs devotion. This jihad is nothing like a military jihad, where some people can shine and both their martyrs and those who live and war veterans are depicted as heroes – as we take pride in these martyrs and these war veterans and these sacrificing people – [but] this jihad is a jihad in which one may take a lot of trouble, but nobody would know them; [therefore,] this jihad needs devotion.

Today, the enemy has lost hope in being able to deal a decisive blow to the Islamic establishment, because it knows that there exists enough motivation and faith and honesty and preparedness inside [the country]; [and] therefore, it has no hope in being able to deal a decisive blow, but is not disappointed in being able to infiltrate [into the country]. [And] the means of infiltration are numerous today.

They are trying to raise the Iranian youth in the way that they like. If the Iranian youth grows up to be something that

America likes and the Arrogance likes, then America would not need to undertake any expense and cost to implement its plans in Iran; [because] such a young person would work for them like an unpaid servant; [therefore,] they want the Iranian youth to be raised as such. Four persons who lack [strong] identity talked in such a way and acted in such a way that an American who traveled to Iran a few years ago said when he went back [to the United States] that 'there are people in Iran who are holding guns in their hands and are waiting for our command to fire!' He had met with a bunch of persons without [strong] identity, [and] had been duped. The big problem with Americans is that they do not know our country, do not know our people, [and] cannot know [our people] either. The problem with the Arrogance is that it mostly looks at appearances; [and] looks at the outward glamor [of things], [but] cannot see the inner side [of those things]. [Therefore,] its power is also an outward power and is the power [of control] over [physical] bodies; [this is why] it cannot have control over [people's] hearts in the way that it is willing to have. They made a mistake. But they are not disappointed with [the possibility of] infiltrating [into the country]; they want to infiltrate, they want to conquer [people's] hearts, [and] they want to change [people's] minds.

This issue puts a big duty on the shoulder of all the sympathizers of the Iranian nation and the sympathizers of the country, including you dear young guards and the big organization of the Islamic Republic Guards Corps. Your job is not just to fight; the guard corps is guarding the [Islamic] Revolution. Of course, the military aspect in the Islamic Republic Guards Corps must not be absolutely weakened; just in the same way that befits a military organization, the [military] work should continue in the best possible way and in the most updated form and the most innovative manner; but it is not just this. The duty for elucidation is today [weighing] on everybody's shoulders; including on your shoulder. [The fact] that I put so much emphasis on the [issue of] elucidation is because today, this Great Jihad is to a large extent dependent on elucidation; elucidation, explanation, and enlightenment; today, enlightenment is [also] necessary. Try to help [people's] minds reach the depth of realities and issues through [correct] determination of the depth [of those issues]. This university of yours can take great steps in this regard and can make elucidation one of its basic programs; both within its own ranks and on a larger scale as far as its potentialities allow.

Revolutionary slogans must be preserved; this is one of the [main] goals. One of the big jobs and [one] of the big parts of this huge jihad – [that is,] the Great Jihad – is to preserve the slogans of the revolution. Slogans show the goals, slogans show us the way, [and] slogans are like signposts which they put along the way in order for people not to make a mistake about the way [they must go]; [as Imam Ali (PBUH) says in Nahj-ul-Balagha:] "the right and the left are misguiding, and the middle way is the [best] road;" [so, people must] try not to lean toward the left or the right [and] tread the direct road and the direct path; this is the [main] benefit of these slogans, [and] this is their role. As for these slogans and realities, sentiments must not be sufficed to. Of course, I believe in a great role for sentiments, [and] I believe in a great role for emotions, but this is not adequate; [they] are necessary, but not adequate. Depth, reflection and profound thinking should exist in all these slogans. Try to reflect on [various] issues; when you find the depth [of issues], this established faith cannot be taken away from you with any force. The problem with these people who you see that one day are more radical than all radicals and another day turn 180 degrees to the opposite site, is lack of depth in their faith. We had [such people]; in early [years of the Islamic] Revolution there were some people who were so hardline and radial that they did not accept [the viewpoints of] the main and old and seasoned revolutionaries and found fault with them, but were superficial [in their faith]; this superficiality [finally] cost them dearly, [because after a while] they changed course 180 degrees, [and] their viewpoint [totally] changed. [Try to have] depth and profoundness; go into the depths of thought and thinking and take advantage of the guidance of competent scholars in this regard.

Manpower training is another one of [your] jobs. The future belongs to you; in future, you can play a great role in creating and offering qualified and competent manpower to the general system of the country and to the management system of the country. Compile the accumulated experiences of the revolution, [and] these accumulated experiences of these 37 years; this is a scientific work, [and] is a scientific and historical research. Today, we need to have a look at [our] past; the ways we have come, the things we have done, the things that others have done, the experiences we have gone through, [and] these strange ups and downs which have been on the way, and the revolution has been able to proceed through this maze of different ways, toward [its] goals without ever stopping, [all] these [issues] need to be compiled [in an organized manner]; [and] this [act of compilation] needs scientific work. Your university is a different university; of course, I am not just addressing your university, [but] I am [also] addressing all universities and all scientific centers and all [religious] seminaries; but well, the Imam

Hossein (PBUH) University, is the university of Imam Hossein (PBUH)! [Therefore,] it is a different university; [and this is why] you shoulder more responsibility.
Another point is that [you must] consider elucidation as the basis of [your] work. I sometimes see a group, certain people, [and] young people who are possibly pious and faithful, who are opposed to a person or are opposed to a session, start crying out loud and clamoring and changing slogans; I do not agree with such measures. This has no benefit. Since old times, I have always recommended this to those [people] have been engaged in these things. That they attend a gathering, [and] because a given person is delivering a speech whom, for example, you do not accept [his views] – you may be right or wrong – [and use this as excuse to] go and disrupt this session, [and] interrupt it; no, this has no benefit. The benefit is in elucidation, the benefit is in good work, [and] is in smart work. It is these [measures] which [if taken will] have benefit. Sometimes some people do such things based on certain ill wishes, [and then] blame them on faithful and devout youths; pay attention to this [point] as well.
The last point, which I offer is this; all we said, all we must do, [and] all [those things] that we can do through our abilities, depend on us supplicating before the Almighty God, have concentration, [and] increase our recourse to God. The relationship of [people's] hearts with the Almighty God, is that [kind of] relationship, which if established, would be a [strong] backing for our revolutionary identity and willpower and determination, which would be able to provide this ground, which I discussed [here].
Dear youths, remain intimate with the Quran; thank God, there are many young people who know the Quran by heart. [Attach importance] to memorizing the Quran, reciting the Quran, reflecting on the Quran, [and] musing on the divine verses [of the Quran]; [and also] pay attention to [daily] prayers, [I mean] proper prayers, prayers with concentration, [and] prayers combined with the feeling of being present in front of the Almighty. Maintaining concentration [in prayers] means that one's mind is not deflected during the prayers, and is [present] there [with full concentration]. There are times when we are saying the prayers, but we are deflected; prayers with concentration means that our mind must be right here, be [here] on the prayers carpet, be focused on our prayers, and do not be deflected anywhere else. You, young people, practice this; it may be difficult at the beginning, but [if you] practice [this concentration at the prayers], it will gradually become easier, [and] you will [gradually] get used to it. If you practiced today, it would benefit you forever; if you do not practice [this concentration in the prayers] when you are young, when you reach the age of the likes of me, it would be difficult [to start then]. [Become intimate] with the prayers, with the Quran, with recourses [to God], with [recommended] prayers of the [lunar] month of Sha'ban, [and] with the Sha'baniyeh prayer. The [fasting] month of Ramadan is ahead of us; [try to] purify yourself, bless yourself, [and] illuminate yourself through [taking advantage of] the auspicious days and nights of Ramadan, [and] God willing, you would be able to take all these big steps.
Blessed be the memory of our dear Imam [Khomeini]; may God's mercy be upon that great man who opened this way to us and may God's mercy be upon dear martyrs and hail to the families of martyrs and war veterans.

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