The Leader’s remarks in graduation ceremony of Imam Hossein University’s cadets - 11 /May/ 2017

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

(Arabic prayer)

[Your graduation] God willing will be blessed for all of you, dear brethren; both for the graduates of this university, and for those [who have been recently] admitted [to this university] and those receiving epaulettes, who God willing, will become [members of the Islamic Revolution] Guards [Corps].
[This month] is the [lunar] month of Sha’ban, the month in which the divine mercy pours down [upon all humans]. When one looks at various sections of Sha’baniyeh prayers and [other] prayers [recommended for] the month of Sha’ban, [especially] on the night of the middle [of Sha’ban], and other prayers and actions [which must be taken during this month], he feels that the month of Sha’ban is a very valuable period of time to avail oneself of God’s mercy. You, dear youths with clear hearts [and] with ready souls, can take a lot of advantage [of this month] and I hope that, God willing, you would [be able to] take advantage of the blessings of this month and the [downpour of] divine mercy in this month.
One of the most prominent features of the month of Sha’ban is the issue of the auspicious birth of the Pivot of the Existing World Hadhrat Baqiyatollah [the last Shia Imam] (May Our Souls Be Sacrificed for Him). The prominence of this day and night has increased very much and has been doubled due to this great birth. Of course, the night of the middle of Sha’ban is an auspicious night, is a night for prayer, [and] is a night for entreating [before God]. It has been said that [this night] is an instance of the Night of Qadr. However, all these [advantages] are doubled [in value] due to this birth. Let’s pay some attention to the sacred being of Baqiyatollah (May Our Souls Be Sacrificed for Him), by briefly [explaining] a number of points about that honorable one. Of course, in the first place, I must congratulate all of you on this birth anniversary, on these days, [and] on the sweetness of the auspicious birth of that honorable one. The month of Sha’ban, from the beginning to the end, is the month of divine favors and sweetness and [spiritual] gifts. Of course, this year, unfortunately, due to this incident, which occurred at a [coal] mine [north of Iran], we have been mournful, and before that, [another] incident related to our border guards in south of the country made our hearts sorrowful and mournful, but [in general] this month is a month for happiness and infatuation for those who are infatuated with the Household [of Prophet Mohammad] (Peace be upon Them).
As for Imam Zaman (May God Hasten His Reappearance and Peace Be upon Him) the first point [is] that this honorable one is “the one who invites [people] to [obey] God.” Looking up to that honorable one is a means of showing respect for and worshiping the Almighty God. [We say in a prayers that] “We salute you, o the one who invites people to Allah and is promoter of His signs.” Everything, all prophets, all sacred men, all sanctities, [and] all those purified souls, which shed light on our life, on our world, [and] on the entire existing universe, are signs of God, [and] manifestations of the Almighty. This is a point to which attention must be paid. We pay attention to Imam Zaman, take recourse in him, [and] supplicate before that honorable one, so that, this supplication will reach the Almighty and [in fact] we would have offered our supplication [through him] to the Almighty God.
The second [point] is that the name of this honorable one and the memory of this honorable one keeps reminding us that the rise of the sun of truth and justice at the end of this pitch-black night is certain. Sometimes, when people see the accumulated waves of darkness and oppression, they lose hope. The memory of Imam Zaman (PBUH) is indicative [of the fact] that the sun will [certainly] rise, [and] the day will break. Yes, there is darkness, [and] there are oppressors and those who create darkness across the world, and they have been there for many centuries, but this dark and pitch-black night will certainly end in the rise of sun; this is what believing in Imam Zaman (PBUH) teaches us; [and] this is the guaranteed promise of the Almighty. [As we say in prayers] “We salute you, o hoisted flag and o accumulated knowledge and you who answer the calls [of those who have no supporter] and o endless

mercy, [and] inviolable promise;" this is the inviolable divine promise. At the beginning of this prayer [we read:] "We salute you o the promise of God, which He has guaranteed;" and the promise that has been guaranteed by the Almighty is reappearance of this honorable one. Therefore, this is the second point. Those who believe in reappearance of Vali Asr and the existence of Vali Asr (May Our Souls Be Sacrificed for Him) will never be overcome by disappointment and despair, and know for sure that this sun will rise and will dispel this darkness and this blackness.

The third point is that our mission is to wait [for his reappearance]; what does this waiting mean? Waiting means to anticipate. In military literature, we have an expression which is "standing at attention;" waiting [for reappearance of Imam Zaman] means "to stand to attention!" We must "stand to attention." The faithful and waiting human is the one who is [standing] 'at attention'. If your Imam, whose mission is to create justice and to establish justice in the whole world, would reappear today, I and you must be ready [to help him]. This "standing at attention" is very important; waiting means this. Waiting does not mean to lose patience [at his reappearance] and to stamp one's feet, and [say] 'why it has been deferred and why it did not take place' and the likes of this. Waiting means to "stand at attention" at all times.

The fourth and last point [about Imam Zaman is that] this waiting requires reform [in one's actions] and practical steps [must be taken]; we must reform ourselves, [and] must act in a way that would make that honorable one happy. If we want to act like this and make way for this reformation and mending of our ways, naturally, we will not be able to suffice to personal actions. There are also duties in the [general] milieu of the society, in the milieu of the country, [and] in global milieu, which we must fulfill; what are these duties? This is the thing, which needs insight, needs knowledge, needs a global viewpoint, [and] needs clairvoyance [in order to be understood]. This is that thing, which today is a duty for you, the dear [and] active youth.

Well, as for Imam Hossein University; first of all, I congratulate you who are in this university, [and] have studied or will study [in this university]. This is a very valuable and propitious opportunity. Secondly, this university is a breeding ground for saplings that have been planted in a fertile land. This university is a place, which can help talented people reach a point that when any knowledgeable [and] prominent person looks at that point, he would envy it. A person like our honorable Imam [Khomeini], that great personality, that spiritual personality, that scholar of religion, that [Muslim] jurist, [and] that sage – Imam was no small person – when he looks at the position of the combatants of Islam and martyrs on this path, he looks with [a sense of] envy; this has been frequently heard in his remarks. This university helps human beings, [and] youths to reach that point. This university is an example of this honorable [Quranic] verse, which says: "…like a plant, which produces its offshoots and strengthens them so they grow firm and stand upon their stalks, delighting those who sow them (so that Allah) may enrage by them the disbelievers." Those people, who have made this farm ready, they themselves are surprised by products of this farm! This is a blessed farm and can breed such fertile and fruitful saplings and present them to the society, "(so that Allah) may enrage by them the disbelievers." And disbelievers are overcome with indignation and anger and wrath over this human being, who is bred here.

Today, if we look at various classes in our society, there are a few classes [in Iranian society], which in international propaganda by the [global] Arrogance, in the remarks made by politicians of arrogant [powers], [and] in the conspiratorial behaviors of the Arrogance, the signs of the Arrogance's spite against these few classes are evident; at the top of them is the IRGC (Islamic Revolution Guards Corps). Why? Why they are so averse to the IRGC? Why they are so hostile toward this strapping young person, who is trained, grows, [and] thrives in [an environment of] spirituality? Because he is the source of the country's might; this point is very important. The reason behind their enmity is that this organ is the source of the country's might. Anything that is a cause of might for the Islamic Republic is hated by them, is subject to their spite, [and] is subject of their indignation.

There are two [or] three other examples, [and let me] mention them as well. Science is also a source of might, [and this is why] our scientific progress is also a subject of their indignation and anger. You saw that they sent agents here and assassinated our nuclear scientists; I mean, they identified them one by one, found about their paths, [and] paid money to their mercenaries to come [here] and assassinate them. Science and scientist are among those things, which make them indignant and angry.

The strong and independent economy of our country is also a source of our might [and] this is why they are opposed to it. They impose sanctions in order to deal a blow to our economy. They [also] use various plans [for this purpose

and] I wish our faithful economists would explain to our people the plans that our enemies use beyond our borders so that we would not be able to have a strong and independent and powerful economy inside the country; why? Because economy is a source of might and a country that has a strong economy, has a means to [boost its] might. The military power is a source of might [as well]. You see what a fuss they are making over Iran's missile issues across the world that Iran has missiles, [and] Iran has precision guided missiles. Yes, we have missiles, [and] have precision guided missiles [as well]; our missile can hit a target located at a distance of several thousand kilometers with an accuracy of a few meters. We have earned this with power, will preserve it with power, [and] will [further] boost it with power; God willing. They are also opposed to this, because this is a source of might for the country, wrangle over it, [and] are indignant and angry [about it]. You see what they are doing in the world.

Devoted military element is also a source of might [for the country]; in addition to military organizations, a devoted military element, a [person like former military commander, Ali] Sayyad Shirazi, [someone like] Martyr Shoushtari, and a devoted person himself, who is also a military element and devoted and honest, is subject to [enemies'] indignation and wrath. They were not martyred during [the Iraqi imposed] war, [but] they were assassinated. I mean, they were identified, followed and assassinated because they showed themselves as an obstacle against the enemy's encroachment [upon Iran] and were source of might for the country; [therefore,] they [enemies] are hostile toward them as well.

The faith and modesty and morality of young people also constitute a source of might, [and therefore,] they are against it. They are so active in the cyberspace and in media, [and] spend billions [of dollars] in order to be able to strip the Iranian youth of moralities, of faith, of commitment to religion, [and] of modesty; why? Because these [factors] are sources of might for the country. They are hostile to the faithful, religious, modest, [and] believing youth, who does not lose his ground in the face of this lust-inciting means and can hold his ground and is [therefore] a source of might for the country.

The spirit of jihad and resistance in a nation is one of the sources of might, [and] therefore, [enemies] are against the spirit of jihad and resistance. In global colonialist literature, the spirit of resistance, [and] the spirit of jihad is accused of violence; [they accuse this spirit of fostering] violence, [and] extremism – and fortunately sometimes we learn from them and repeat the same [terms]. This is because the spirit of jihad and martyrdom is a source of might for any country.

Well, these [factors] are all sources of might and are all subject to [enemies'] wrath, but that thing, which preserves security, stands on a higher level than security. That organ, which can preserve the country's security, is more important. It is for this reason that [enemies] are against those organs, which preserve security, [and we know] that the Armed Forces are among the most important of these [organs], because if there is no security, there will be no science, there will be not economy, [and] there will be no initiative. The factor, which helps a country be able to raise scientists, [and] be able to grow in various sectors, is the existence of security. [Providing] ground for security is more important and more necessary than anything else for a country. That factor, which maintains the country's security, is [therefore] a cause of indignation for them [enemies]; [and this is why] they try to do away with this security that exists in the country. This is one of the most important points.

Well, my dear brethren, my dear children, [and] my dear youths! Today, we are the "government of resistance." The government of resistance is very important. The government of resistance is different from that given resistance organization, is different from that given resistance group in that given country, [and] is different from that given resistance personality. [Of course, our enemies] are hostile to them as well. The global Arrogance, which is given to excessive demands, is given to aggression, [and] is given to encroaching upon all [kinds]of material and spiritual riches of [all] nations in the world, is opposed to any resistant element, [and this is why] it is also against resistance organizations, [and] is also against resistant people. However, these [resistance elements] are one thing, and the government of resistance, which has been founded on the basis of resistance, is something else. The Islamic Republic is the government of resistance; a government of resistance, which has [its own] politics, has economy, has armed forces, has international activities, [and] has a wide sphere of influence both within the country and outside the country. This is very important and [the government of resistance] is not comparable with any other resistance element. It is for this reason that hostilities from all parts of the world – both from those who seek power and from proxies of power seekers – are aimed at the Islamic Republic.

Well, what is the meaning of the "government of resistance?" It means not giving in to bullying, not giving in to

excessive demands, [and] standing in a position of power. The government of resistance stands in a position of power. Look, the government of resistance is neither given to aggression, nor given to hegemony and encroaching upon [the rights and territories of other] nations and countries, nor is given to taking a merely defensive and passive position; it is none of these cases. Some people think that if we wanted to clear ourselves of charges of seeking hegemony and authoritarianism at international and regional levels, we must assume a [purely] defensive position; this is not true. We will not become defensive, [and] will not be pushed into a passive position, but we will take the position of "… prepare against them whatever you are able of power and of steeds of war by which you may terrify the enemy of Allah and your enemy," [which has been recommended by the Quran]. We will hold a position, which in this honorable verse [of the Quran] has been described as "by which you may terrify the enemy of Allah and your enemy." What is the meaning of "by which you may terrify?" "By which you may terrify" is the same thing that is known as the "deterrence power" in current political jargon. [It means that] the Islamic Republic will stand in a position in which it has the power of deterrence and deterrent might; [enemies] do not want this might to exist. What the Islamic Republic has, what it has earned so far – which it has earned through its own initiative and its own perseverance and is in debt to no other government and power – it has attained and earned for the purpose of deterrence and for having deterrent might, [and] will continue to tread the same path from now on. From now on, we will continue to increase [our] deterrence power and take advantage of it as far as we can and with all our perseverance, with all our effort, [and] with all our human assets, which are not small either, so that, the enemy would not think about attacking [us] and know that if it attacks, it will be dealt a strong blow [and] will see a hard reaction. I said a long time ago that the time of dealing with the Islamic Republic in a "hit and run" manner has come to an end. [If enemies think that they can] come [to the region] to hit [us] and get away with it, [no,] this is not the case [anymore]. If they hit, they would be held to account. They may start [any attack], but ending it would not be in their hand and in their control. This is the same power of which the enemy is in fear; [and] this is the same might, which the enemy does not want the Islamic Republic to have.

Well, what is the target of the enemy? I will tell you this. You are my dear brethren, my children and my youths. The report that our dear commanders presented here shows that in addition to military training, you have also been trained in insight and spirituality and political viewpoints and the likes of these. What is the enemy looking for? What is the goal of the enemy in the Islamic Republic? On what has the enemy focused its aim? I tell you that the enemy has a short-term goal, has a medium-term goal, [and] [also] has a long-term goal. The short-term goal of the enemy is to disrupt security of the country, to create unrest and sedition in the country, [and] to undermine this great honor of which the Islamic Republic of Iran, praise be to God, avails. We have been able to create a secure environment for our country in a region full of tension, [and] full of unrest, [and] even in a world, which is full of tension and unrest. The nation has done this, concerned officials have done this, and this [security] has been created through awareness, [and] vigilance [of the nation] and by remaining being up-to-date. [Enemies] want to take this from the great Iranian nation. One of the most important goals or perhaps the most important short-term goal of the enemy is to be able to deprive the country of security. I will later say a few words in this regard.

Their medium-term goal is the issue of the country's economy, and people's livelihood. [From their viewpoint, Iran's] economy must remain stagnant, people's livelihood must deteriorate, work and production in the country must remain low, unemployment must be rampant as a scourge in the country, [and] people must lose hope in the Islamic Republic and the Islamic establishment due to livelihood problems. This is the enemy's goal; they are pursuing this [goal], make efforts, make plans to this effect, [and] as put by themselves, establish think tanks in order to be able to take this step in our country. This is the medium-term goal they are pursuing. After we understand this goal, it is time to find a remedy for it; and we can find a remedy for it provided that we become alert, pay some attention [and] follow up [on our plans]. If we follow up on this very motto, which I proposed at the beginning of the year – [that is,] "the Economy of Resistance, National Production and Employment" – the enemy's plots will be certainly defused. Just in the same way that if we remain alert and be ready to deal with and encounter that short-term and near goal, which is the issue of insecurity and creating insecurity and fomenting sedition and unrest, we will certainly be able to defuse them.

The long-term goal [of the enemy] is [aimed] at the very essence of the Islamic establishment. Once they clearly said that the Islamic establishment must be annihilated. Then, they saw that this allegation was the one that would lead to their detriment, and first of all, they would not be able [to realize it] and would fail in [realizing] it and lose their

credit with their supporters, [and] their dependent and mercenary governments. [Therefore,] they took [another] step and modified this goal and said [that they wanted] a change in the behavior of the Islamic Republic. I told dear officials of the country at that time that, “Gentlemen! Pay attention that this change in behavior is no different from change of the establishment.” The meaning of change in behavior is not that if we [previously] arrived at 7 o’clock, now we should arrive at 7:30 or 6:30 o’clock. A change in behavior means that if we were treading the path of Islam, the path of the revolution, [and] the path of the Imam, now we should angle off that path; at first [at an angle of] 20 degrees, then 45 degrees, then 90 degrees, [and] later on, move at the opposite direction [of that path] at [an angle of] 180 degrees. This is the meaning of a change in behavior, which is the same as destruction of the Islamic establishment. This is their long-term goal. Therefore, these are the enemy’s goals. The enemies are the enemies; [and] will take advantage of any means to exercise their enmity.

Let me say a few words about [the forthcoming] elections [as well]. Elections constitute one of those grounds in the country, which can both be a source of upliftment and credit [for the country], and can also lead to weakness [and] frailty and cause problems. Elections are like this. If people take part in elections], participate with order, move in an ethnical manner, observe the limits set by Islam, [and] everybody observe the law, this will be a source of credit and dignity for the Islamic Republic establishment. And if they violate the law, if take immoral steps, [and] if they raise the enemy’s hopes in themselves through their remarks, elections will end to our detriment. We are not novice when it comes to elections. We have been dealing with elections for 37 years [or] 38 years. Previously there was almost one election per year, [and] now, for a few years, there has been one big election in the country every two years. [Therefore,] we have experiences with regard to elections, we know what elections are, we know those people, who are a party to and involved in elections, in what kind of intellectual environment they may find themselves, what types of hostilities are done to them, [and] what kind of temptations surround them. These are those things with regard to which we have experiences; [therefore,] these [issues] are clear [for us].

I have a recommendation for all these esteemed gentlemen, who are election candidates, and tell them – [because] I have already said to people what I had to say – [and] say to them that in their [campaign] promises, in their remarks, [and] in plans they present to people, [they must] pay attention to, certainly, observe two or three points; one of them is the economic issues. They must certainly pay attention to the economic issues and firmly say that they want to endeavor for [the improvement of] the country’s economy. This is one of the important issues. They [must] say that people’s livelihood is important to them in the first place.

The second point that must be highlighted in their plans, in their remarks, [and] in promises that they give people is the issue of national dignity and independence of the Iranian nation. Gentlemen! The Iranian nation is a revolutionary nation; the Iranian nation is a nation that holds its head high; the Iranian nation is a nation, which has been able to uplift itself from the abyss of weakness and dependence to the climax of might and international dignity; this nation must not be weakened, this nation must not be humiliated, [and] this nation must not be forced into submitting to other nations, and big powers. This nation is alive with its might. If it were not for the might that this nation is demonstrating, the enemy would not have sufficed to giving an order to that given president of ours or that given agent of ours; [but] it would come [here and] dominated this country. They would do the same thing to the Islamic Republic, and would have done it in that case, which they are currently doing to these dependent, mercenary, [and] discredited countries in [some] regions of the world, including in our region; they would have wanted to do the same to our nation. [Therefore,] national dignity, nation’s pride, and nation’s grandeur must be preserved in the face of the [global] Arrogance. [Therefore, presidential election candidates] must show that they are standing against America’s excessive demands, [and] against evil acts of Zionists.

The third point to which a lot of attention must be paid in plans and remarks and [campaign] promises of the esteemed candidates, is this very [issue] of national security, [and] is this very [issue] of national tranquility. They must try not to activate ideological or geographical or language or ethnic fault lines; they must be careful! Our enemies have been working on these fault lines for many long years. The enemies of the Islamic Republic worked on [people in] Kordestan [Province], [but] our faithful Kurdish people punched them in the mouth. [Then,] these [enemies] started working on the devoted and zealous people of Azarbaijan [region], [and] made investment [there], [but] the zealous people of Azarbaijan, like [true] owners of the revolution, held their heads high and stood in their face and rejected them. In a similar way, they are working on Arab people in Khuzestan, on Baluch people, [and] on Turkmen people, are making investment, spend money, hire mercenaries, [and] circulate gossips in order to be able

to activate these fault lines. The Iranian ethnic groups, however, are standing [against them] with all [their] power, with all [their] sincerity, with all [their] devotion, [and] with all [their] faith. Presidential candidates must be careful not to pursue what the enemies have done half-finished and have not been able to finish, in favor of the enemies due to errors in discretion, and do not activate these fault lines.
The issue of security and tranquility is very important for this country. During elections, officials responsible for security, [and] officials responsible for tranquility from the Judiciary, to the police force [and] Ministry of Interior and the rest and the rest, all of them must be watchful to preserve security. If anybody wants to rise against security of this country, they will certainly be met with a hard reaction; they must know this. That rich, evil American Zionist, who said 'I could turn Georgia upside down by [spending] ten million dollars', tried in [the Iranian calendar year of 13]88 (2009) to [do] the same to the Islamic Republic. Just see this error in comparison and this foolishness in recognition reaches what an extent that they would want to compare the Islamic Republic with this grandeur, [and] the Iranian nation with this grandeur with low-grade countries in the world and want to make an effect [here] and do their work; well, they crashed against the strong wall of [the Iranian nation's] national determination and resolve. It is the same at the present time. they must know that security is very important for this country, people attach [high] importance to security, [and] this humble one, following the example of people, attach importance to security of this country. Security must be maintained in full during elections and anybody who would want to stray off this path must know beyond any doubt that they would be slapped in the face.
[All] powers belong to God, [people's] hearts belong to God, [and as we say in the prayer,] people's hearts "are between God's fingers" – [which actually means that] they are controled by God's will – [and people's] hearts are in God's hands. The Iranian people have tread this path powerfully through reliance on the divine favor, [and] God willing, will continue to tread it from now on. And young people play a more prominent role among the Iranian nation and out of young people, you dear youths [in this university] have a [particular] characteristic; appreciate this, [and] thank the Almighty God [for it].
O Almighty God! We swear you by the Promised Mehdi (PBUH), [and swear] you by that person "due to his blessing your servants make a livelihood and because of his existence the Earth and the sky remain stable," to protect these young people and all the youth in the country, [and] the great nation of Iran under the aegis of your favor and attention; [and] help the Iranian nation overcome its enemies. O Almighty God! We swear you by [Prophet] Mohammad (PBUH) and the Household of Mohammad to resurrect the purified souls of martyrs and the purified soul of the Imam of martyrs with the purified souls of [Prophet] Mohammad (PBUH) and the Household of Mohammad.

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