The Leader’s remarks in meeting with thousands of teachers on the occasion of Teacher’s Week - 3 /May/ 2016

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

(Arabic prayer)

You are very welcome my dear ones; I hope, God willing, the Teacher’s Day and honorable memories of this day would be a cause of eternal joviality and happiness and honor for all of you, my dear children, [and] my dear brethren and sisters.
First of all, after congratulating this day, we must commemorate your martyrs; both martyred teachers, and (as you know) about four thousand teachers were martyred and this is not a small figure, and martyred pupils, with more than 36,000 of our pupils martyred throughout the Sacred Defense [the eight-year Iraqi imposed war against Iran]. If it were not for the influential role of teacher(s), it was not clear if [all these] pupil(s) would go to war fronts under all conditions; this honor also belongs to teachers.
After this, it is turn for me to thank you – the country’s teachers’ community – because teachers’ community is a community that has undertaken a difficult task with low financial payoff. The teacher shoulders the burden of educational encounter with the youth and adolescents; this is no small matter; [and on the opposite] it is [very] difficult. [The teacher] shoulders a heavy responsibility as well; [because] everybody expects [something] from teacher and they want their youngster, their youth, [or] their child, when he goes to the school, shine among family members like a flower bouquet as a result of the teacher’s education; [every] human being likes this [to happen]; [and] everybody expects [something] from the teacher. At the same time, you compare a teacher’s income with the income of that given capitalist, that given rich person, [and] that given young businessman; well, the teacher sees, [and] knows this; these [people] who become teacher, perhaps many of them – if not all, [at least] many of these [teachers] – could have taken a different path and provided themselves with higher income sources and more [money]; [but] they did not [do this]. Part of the teacher’s motivation is love, is compassion [toward students] [and] is a feeling of responsibility. They make the future [of the country] through thrift, and tolerate the burden of educating youths and adolescents with modesty, with patience [and] with serenity. I don’t want to pass a general judgment; after all, in any community, [and] in any profession there may be a few, who are not desirable [people], but general style of teachers’ community is like this that I say. I have been taught by these teachers, have heard things, [and] have learned [many] things; [therefore,] I know how being a teacher looks like.
Well, one characteristic of being a teacher, which would be good [if] you dear teachers and new teachers and the teachers’ community paid attention to it, is that there is possibility of devotion in this job with these characteristics that I said – [that is,] great suffering and low financial payoff – [and] this is [a] very important [point]. Human salvation in the eternal life is achieved through this devotion; working for God, [and] for the truth, [and] working devotedly is a cause of salvation; this [devotion] cannot be found in many places. [There are] many tasks that one thinks is doing for God, then when he himself looks carefully at it with fairness, sees that it is not totally pure. “And I ask forgiveness for doing something to get your attention, which was then mixed with something other than you;” this prayer is one of the prayers that [we say] between recommended morning prayers and obligatory morning prayers, which says “O God I ask forgiveness for that action, which I wanted to do for the sake of you, but in the midst of it, ‘something, which was not related to you’ got involved,” [and] a non-divine motivation and intention was added; many things that we do are like this. I am talking about myself. [Therefore,] the place, where one can act out of devotion is [an] opportune [moment]; one of those places is being a teacher. You can work with devotion, and if you worked with devotion, your work will be blessed.
A clear and ready example is Martyr Motahhari. Ayatollah [Morteza] Motahhari moved with devotion, [because] his work was for God; I was friend with him up-close, saw his work; [and] understood his intention. [He was a scholar]

with good knowledge of time, [and] understanding of [the society's] needs, who knew about [people's] needs, understood [them] and for the sake of God [and] to fill the void of such needs, worked and thought and talked and wrote and endeavored and took steps with devotion. The result of his devotion is that his works are lasting; he was martyred tens of years ago, but as put by [the famous Iranian poet] Sa'di, his books [are still] bought "like golden paper;" those who are given to thinking, who understand, [and] who want to understand, rush to buy Martyr Motahhari's books. This is devotion.

When you work with devotion, every one of these adolescents and youths whom you teach can build such a future for this country and this future would bring you eternal happiness because you are his teacher, even if nobody knows you. Nobody knows the teachers of the honorable Imam [Khomeini] – those who taught him as a child – but they will be [spiritually] rewarded for what Imam has done because they educated this man like this, [and] raised him like this.

Well, [when] I said devotion, I was addressing you; [however,] this does not mean that now since the teachers' community is devoted and thrifty, then the country's officials should ignore livelihood problems facing teachers; no, I have said many times and will say [many] more times; officials should know that any money they spend on education is capital spending, [and] is not pure spending; the money, which is spent there is, in fact, being invested; look at the education from this viewpoint, [and] allocate budget [to this sector] on this basis, and on this basis provide [teachers with] livelihood facilities.

There are some ill-wishers, who try to abuse the livelihood problems of the teachers' community; I have heard that some people, even within the education [sector] do such abuses; the livelihood situation of the teachers' community [which is marked] with shortcomings, prompts some people to abuse [this situation]. Up to the present day, praise be to God, the teachers' community has kept itself healthy and clean, but some [circles] are working and endeavoring to make such unhealthy moves.

Now, let's bring up the main topic. My dear ones! You want to raise a generation; what kind of generation does your country and your future need? This [issue] is important. It is not like that we want to work in an empty field; no. Assume a judoka or kung fu fighter who starts incessantly performing judo moves in an empty field, [and] nobody is confronting him; well [in this situation], he is [quite] comfortable; or [assume that somebody] is fencing in an empty field and deals strikes, [and] nobody is in front of him; however, sometimes there is an opponent in front of you, [who] foils your strike, prevents [your] strike from landing on his body, [and] strikes you in return; today, we are faced with such an opponent. Who is the opponent? The international hegemonic system. Now, some people may be surprised [and ask] is our education system [really] faced with international hegemonic system? Yes. [Our education system is faced with] the international hegemonic system, which today is symbolized by the American government, by major Zionist capitalists, and some other arrogant governments; these are representatives and symbols of the international hegemonic system. I have talked about this hegemonic system in detail in my public speeches and have explained its meaning that what the international hegemonic system means. This international hegemonic system has a plan for [all] nations – not just for our nation, [but] for any nation it can [make a plan for] – [and] it wants the generation that [is going to] build future of this country and these countries to be raised in a shape and in a way that would be beneficial to it; [it wants] a generation be educated in countries that would adopt its way of thinking, adopt its culture, [and] adopt its viewpoint and choice on global issues. This generation will be educated, [and] of course, it will be learned, will be research-minded, will become politician, and in different countries, it will be [among] that country's officials. Well, for a collection of colonialists what could be better than having officials of a country, experts in a country, and those who have a voice in a country think like them and act like them? [This will] facilitate [implementation of] their plan after all. This is a cultural colonialist plan. Of course, it is not limed to the present time, [because] perhaps the plan has been in gears for many long years.

Western political thinkers have said time and again that 'instead of us going after conquering countries like the colonial period of the 19th century, and appointing military governor and spending money and sending arms and waging wars and conflicts, better than that and easier than that and less costly than that is to infuse our own [way of] thinking into [the minds of] their elites and scholars, [then] send them back to their countries, [and] they will become our unpaid soldiers'; whatever he says, this does. You don't know of such governments today? Are there few of such governments in our region? [which] say the same thing that America wants to say, do the same thing that it wants to do, [and] also undertake its cost and undertake its spending as well, [but actually] work for it. They not only

do not ask for any concession [from the United States] and are not paid any money, but also spend money; the only advantage is that the arrogance prevents [this proxy government] from being toppled by opposition forces and keeps it in place. They have such a plan for our generation; they have the same plan for this very pupil who is taught by you. Now, to what extent they would or would not be able [to do this] is another issue, but this plan does exist. They promote their own thought, promote their own culture, [and] promote their own language.

Here, I [want to repeat] what I have sometimes told Education [Ministry's] officials; perhaps I have not said this to incumbent officials, but I have repeatedly said [this] before; this insistence on promoting the English language in our country is an incorrect measure. Yes, we must speak a foreign language, but foreign language is not just English, [and] the language of science is not just English. Why you do not determine other languages [to be taught] at schools as the [foreign] language course? What is this insistence [on teaching English]? This is the legacy of the era of the tyrant [regime of Shah], this is the legacy of Pahlavi era. [Take] the Spanish language [as an example]; today, those speaking Spanish are no less than those speaking English; in various countries, in Latin America, or in Africa there are many people [who speak Spanish]. I say this as an example; now, I am not promoting [the language] of Spain to want to do anything for them, but I am [just] bringing an example. Why French language or German language are not taught? Languages of advanced Eastern countries are also foreign languages, [and] these are also the language of science. Hey Mr., in other countries they pay attention to this issue and prevent infiltration and intervention and development of foreign language; now, we have become more Catholic than the Pope! We have paved the way and in addition to making this language the exclusive foreign language of our schools, are constantly bringing it to lower [education levels, for example,] in primary schools and in nursery schools! Why? When we want to promote the Persian language somewhere, we must spend a lot of money and make [real] effort. [When] they shut down a [Persian] language course at a place, we must resort to diplomatic contacts [and ask] why 'you shut down the [Persian] language course'? They don't let this, they don't allow [us] to attract students, they don't give concessions, because we want to promote Persian language somewhere; then why we would want to promote their language ourselves, with our own money, at our own cost, [and] despite our problems. Is this rational? I don't understand! I said this in parentheses in order for everybody to know, [and] to pay attention. [Of course,] I am not saying that stop [teaching] English language at [our] schools as of tomorrow; no, this is not what I am saying; I say that we [must] know what we are doing; [and] know what kind of generation the other [enemy] side wants to be raised in this country, and with what characteristics.

Well, now this [is] the generation that international hegemony – the hegemonic system – wants. What about us? What kind of generation do we want? This statement of oath [which was read out in this meeting] was very good; before I came here, they brought this statement of oath to that side [of Leader's office] and l looked at it; [and] I now listened to it with care. By the way, know this: when you take an oath, it becomes an obligation for you; when you take an oath with [good] intention, it becomes obligatory for you, [and] you must act upon it; it was a good oath, [and] a good statement of oath.

The first thing that we have to take into account for our own student is to create an independent national and religious identity inside of him; this is the first thing [to be done]; [giving them] an independent and dignified identity. [We must] raise our youths in such a way that they would pursue an independent policy, pursue an independent economy, [and] pursue an independent culture; dependence, inclination toward others, trusting others and relying on others should not grow in them as a spirit. From this viewpoint, we are vulnerable; take this from me! You see that when a foreign word enters this country, it is immediately [adopted by] grown-ups and children and cleric and non-cleric and the likes of these [people], [and] everybody uses it. Well, why it is like this? Why we are so eager and thirsty to use foreign words? Why? This is the same situation which has been handed down to us. This is the same situation that existed under the tyrant [regime of former Shah], when I was also young. I remember [that time]; I myself, when I was young, as if we were in a race to use these foreign words. Everybody who used these words more often, it was a sign that he was more intellectual and more informed and the likes of these.

This is wrong. Independent identity is the first thing that we must grow and help thrive in our youth, [and] in our adolescent. It is then that the Economy of Resistance makes sense. It is not like this that we would want to implement the Economy of Resistance and then high-ranking state officials hold a hundred meetings in a row and keep issuing bylaws, keep issuing circulars, [and] keep taking given steps, [and at the end of the day] it is not implemented in a complete way. Well, they are trying to realize this Economy of Resistance now. When the spirit is

not the spirit of independence and resistance and steadfastness in the face of others, well, it is difficult [to implement the Economy of Resistance] after all. When we get used to regularly extracting a [natural] reserve and selling it – which in [people's] houses, wise and thoughtful families usually keep reserves for themselves; [and] we have also a God-given reserve and it is oil – [and] continue to extract it and sell it without any added value [it would be hard to implement the Economy of Resistance]. Once we may convert this into something which has added value; very well, this is acceptable, but no, [at present] we are just extracting and selling it without [creating] any added value.

Some of these heads of state who have met with me, have complained that 'our trade balance with you is not balanced, [because] you sell us more and buy less from us'; I have frequently told several of them that 'most of what you buy [from us] is oil; oil means money, oil means gold; we do not earn any added value from oil; [we just] bring our wealth out of the ground and give it to you.' This cannot be considered as part of the trade balance. These [issues] are important. When identity is independent, one will distance himself from such kind of living; it is then that the Economy of Resistance makes sense, an economy without oil makes sense, [and] independent culture makes sense.

We must bring to live salient and prominent indexes in our students; yes, it was in this very statement of oath that [we must] activate his God-given essence; yes, this is right; the Almighty God has put an essence in all of [people, including] me and you, which can be grown and can be taken advantage of. [You teachers must] activate this in this child, and help it grow.

These indexes are these; now a large part of them [are made up of] current-building concepts; [therefore, we must] produce, and activate and enliven current-building and action-building concepts in him; [they include] faith; [good] thinking, [because our student must] learn to think; social participation, avoiding unfavorable social isolations; and accepting social responsibility, which has a very lofty Islamic meaning.

[Another important index is] improving consumption pattern; this humble one, have talked about improving the consumption pattern time and again – [including] in [my] new year speeches, [in meetings] with officials, in private meetings, [and] in public meetings – but our consumption pattern has not been improved yet; [I mean,] we consume [in a] bad [way]. This very issue of [consuming] foreign goods, which I discussed with a group a few days ago in this Hosseiniyeh [religious place of gathering] was an instance. These tens and hundreds billions [of dollars] of smuggled goods, [including] luxury equipment, is an instance. These childish games on the streets – which some upstart rich kids come with those such and such cars [and] continuously move [up and down the street], continuously march [in streets], [and] continuously show off [their wealth] – is because of these issues; [therefore,] improving consumption pattern [is necessary]. This must be taught to this young [person] and adolescent from childhood.

Tolerance for opposition [is another important index]; yes, if as soon as somebody jostles us a little, we give them a punch on the chest, this would be intolerance. Islam does not want this from us; Islam wants the opposite of this from us; [the Quran says the faithful are those] who are merciful among themselves.

[Another index is] politeness, [and] being polite. Now many of you are naturally familiar with virtual space [of the internet]; is politeness really observed in virtual space? Is modesty observed? Well, it is not [observed] after all; or is not [observed] in a major part of it. These [indexes] must be grown in our adolescents and youths.

Religiosity, not having an aristocratic lifestyle, [and] not encouraging these [young people] to live an aristocratic life [are other important indexes]. Now, if I wanted to make a list here and write and read [all indexes] it would amount to a number of pages. These are [just] a few examples.

You have to do these; this is your job, [and] this is your sacred job. It is you who bring up this generation like this and build [their] culture. If you could institutionalize these current-making concepts in the mind of [your] pupil, then you could serve the future of your country. Fortunately, teacher is like this, because he trains, because he teaches, [and] because he has a natural spiritual and cultural control over his pupil – now, I am not talking about those bad-tempered pupils, who are in some classes, but generally speaking it is like this; in the seminary schools the student and pupil are as humble as a servants before their teacher; now, in new culture, it is not exactly like this, but after all, teacher has some kind of control over his pupil – [so,] you can take advantage of this [control].

Well, various organs play a role [in this regard]; [and] can help create these conditions in the education [environment] so that the teachers can do their work easier and remain loyal to the contents of this statement of oath and these points that I mentioned [here].

One [organ which can help] is [Education Ministry's] Office for Entertainment, which was recommended [to be reinstated after it was dissolved] and fortunately, they reinstated it and activated the Office for Entertainment, but it is not enough; the Office for Entertainment shoulders a heavier responsibility. (Encouraging) energetic, purposive, smart, and healthy activity [is one of its main duty]; [this activity must be] healthy both in ideological terms, and healthy in political terms, and healthy in ethical terms; these are among responsibilities of the Office for Entertainment; [and you] must observe [these points]. If an error takes place there with regard to any of these [indexes] – whether steadfastness in making a correct religious move, or in moral or political terms – this will amount to dealing a blow to the [the country's] education [system] and dealing a blow to this generation.

One of the responsible [organs] in this regard is the IRIB [Iran's state radio and television]; the IRIB can play [a] very [important] role. I also said last year [that] [necessary] action has not been taken [in this regard], [and] necessary steps have not been taken; the IRIB must have a special work category for education sector; thoughtful people [must] come together and make a plan. A few days ago – perhaps a week ago – a group of adolescent and young pupils were here in this Hosseiniyeh and I addressed them [in a speech]. One of them gave me a letter, [and] I saw what he said [in that letter] was fair; he wrote that the IRIB has a program for children, [and] has program(s) for adults, [but] 'there is no program for us, high school youths'. I saw he was right, [and what he said] is correct. What program have you made for this young adult, of which he can take spiritual, intellectual, religious, [and] scientific advantage? Of course, there are scientific programs in some channels, but these are not [a very suitable] program [for young people]; programs should be made [for this age group]; [and] dexterous work should be done [for them]. This [IRIB] is also one organ, which is an obligated organ [in this regard].

One [responsible organ is] the Ministry of [Information and] Communications [Technology]. This virtual space [of the internet] today has got several times bigger than the real space of our life; some people basically breathe in virtual space [of the internet]; basically breathe in there, [and a large part of] their life [goes on] in [this] virtual space. The youths are also in contact with the virtual space, with all kinds and sorts of things and works, with its scientific programs, with its internet, with its social networks, with exchanges and the likes of these; well, this is a place to go astray. Nobody says, 'sir, don't build a road'. If you need a road in a region, very well, construct that road, [and even] construct a highway, but be careful! In that place where landslide is possible, there you must make the necessary calculation. This is my recommendation to our communication organs, to entirety of the Ministry of [Information and] Communications [Technology] and the Supreme Council of Cyberspace – of which I have also complaints. I don't say to close this road, no, this would be irrational. Some people have come together, thought [about this], have opened a way under the title of this virtual space, and as they call it, 'cyberspace'; very well, take advantage of this, but take correct advantage; others are taking correct advantage of it; some countries have controlled these systems according to their own culture. Why we are not doing this? Why we are not paying attention [to this issue]? Why we leave this uncontrollable and undisciplined space [on its own]? [All organs] are responsible [in this regard], [and] one of those responsible [organs] is this organ of the Ministry of [Information and] Communications [Technology].

All these [organs] must help the [Ministry of] Education; [because the Ministry of] Education alone cannot do all these things; [and] these [organs] must help it. [The fact] that I have said frequently that [all] organs must assist the [Ministry of] Education, well, these are [examples] of those assistances. They should not solely focus on financial and material and monetary assistance; these are [also] assistance; they must do anything so that the [Ministry of] Education could really stand on its feet and do its job.

One of the steps that must be taken in education [sector] is to inject the teacher with a spirit of joviality and feeling young; let's not allow teacher(s) to get old. I do not mean senescence by age, [because] some people are young by age, but their spirit is old; [and] some [people] are young by spirit though they are aged. I know a teacher, who I think has been teaching for almost seventy years, [but] he has not quit; these [kind of persons] are valuable. These spirits must be revived in education sector.

Our education system is a worn-out and old and outdated system. [Our] education system is old; we have adopted this [system] from Europeans, and have kept it unchanged, like a sacred museum object, which should not be touched! [Of course,] we have made small changes to it once in a while; [but] the system is an old system; [which] needs to be renovated. Well, now of course, this development plan [for the education system] which Mr. Minister [of Education Ali Asghar Fani] referred to, this is a step in this direction; [of course,] it is [a] good [step] but I want

to say that for the renovation of the education system, we must not look up to others again, [to] see what has happened in that given European country, so we would copy the same. No sir, those who can think must come together – of course, it is a good thing to take advantage of [other countries'] experiences – [but] they must design [a system] by themselves, [and] design a new system. Now, this development plan [for the education system], which has been apparently drawn up in a good way, is a step [in correct direction]; implement this [plan] with care and with a critical approach; [officials] must look and see which parts of it are problematic. After all, in any non-divine writing and in any human work, there are some problems; [therefore,] let's search and find that problem. [Let's] identify problems, identify flaws, [and] design a clean, regulated, [and] good [education] system.

An issue which is very important in the education [sector] is this teachers' university; this [university] where our dear youths, [that is,] our student teachers, are [studying] there. This is very important. As much as is possible must be invested in quantitative and qualitative development of this university; [and] with the same lofty standards, which are necessary for teacher(s). As I said, this statement of oath that you read here was good, provided that you act upon this statement of oath; [you] must be really committed to what you take an oath on. They also organize short-term education courses, which of course, [such courses] are not very effective.

[Another] one of those things, which is very important in education, is the issue of technical and vocational [training centers], on which I have repeatedly put emphasis. Our child studies for twelve years until he turns into a youth, [and] he studies in order to be admitted to university; is going this way and being admitted to university needed for [doing] all the jobs that exist in the society? As they have reported to me, there are twelve thousand types of jobs [in Iran]; are these lessons and this route and being admitted to university necessary for [doing] all these twelve thousand jobs? Or no, the [main] goal must be increasing [people's] skill, [and] efficiency for [doing] various jobs, [and] for different talents; some people are very talented in artistic work, and [if] you give them something industrial, they would be bewildered; some people, on the contrary, are very talented in industrial work; one is very talented in theoretical work and philosophy; [another] one is very talented in social work; [and] one is very talented in service jobs. [We must] look, find talents, identify [them] and then grow these talents so that they would become proficient, so that they would be able to work, [and] be able to innovate. I put all this emphasis on innovation, well, who can come up with innovation? Not any ordinary person can come up with an innovation, [they] must become proficient to be able to come up with innovation in a field.

And [let met mention] a point about [using] these names and signs of the tyrant [former Shah's] era, which I see some people insist [on using them]; it makes no sense to me that we must certainly say "scouts." Well, "scouts" was a term related to the time of the tyrant [Shah of Iran]; what necessity is there [to continue using it]? These terms and these words have special meanings behind them. Among the greatest things that the Islamic Republic did was to forge [new] terms with their own meanings, for example, assume the arrogance, the oppressed, [and] the hegemonic system. Such terms are among those things that other nations, [as well as] political and active and struggling elites of other nations have snatched from us. What necessity is there [to use terms coined under the tyrant regime of Shah]? Assume that we have pupils' Basij, [and] for example, we have pioneer pupil groups, or Islamic society of pupils, [or] Islamic associations of pupils; these terms are terms that belong to the Islamic Republic. What necessity is there for us to feel obliged to go after old terms?

Let me say a word about these existing schools of ours. Well, now, [the fact that] the issue of education, according to the constitution and as one who thinks correctly would realize, is an issue related to the sovereign [government], does not mean that all its burden should invariably be shouldered by the government; however, the government must play a role with regard to the issue of education. That we keep turning public schools into nonprofit [schools], it is not clear if this is a very calculated [and] correct step to take; now, their name is [apparently] nonprofit schools, but some of them are profitable schools, not nonprofit [schools] with such and such tuition fees that I have heard some of them ask for. [Instead of doing this, we must] uplift the public schools so as to increase families' willingness to [bring their children] to these schools.

A lot of time has passed, [and] our meeting has taken [a] long [time]. My last point is that [you must] build this country my dear ones; you must build it. Among elements, which can build a country are you teachers; take advantage of this opportunity as well; of the opportunity [provided to you by the means] of your abilities. Fortunately, what I have heard and seen about the esteemed minister, [is that] he, thank God, is acceptable from the viewpoint of intellectual health and practical health; [so] take advantage of this opportunity. Of course, he must also

try [to do something] that his colleagues just like this, from the viewpoint of intellectual health and practical health, be really those people who could be trusted with this great job. You must build the country; you must make the country powerful. Power does not solely depend on weapons; the most important means of power and the most important element generating power [is] science and national personality. Personality of people, [their] steadfastness, identity, [and] revolutionary identity; these are [those factors] that generate power. Faith gave power to our nation, [and] revolution gave power to our nation. When you are powerful and the enemy sees your power, he will have to retreat. When we avoid showing and presenting the fundaments and elements of our power in the face of the enemy, refrain [from doing this], are scared and are shy, the enemy will become rude.

[The fact] that you see today our enemies are talking big, all of it can be answered by the Iranian nation. They come together, [and] allege that Iran should not conduct military maneuver in the Persian Gulf; what a strange nerve! They come from the other side of the world and carry out [military] drill here; what are you doing here? Well, go to the same Bay of Pigs; go to those places and [carry out] drill anywhere you want. What are you doing in the Persian Gulf? The Persian Gulf is our home. The Persian Gulf is a place for presence of the great nation of Iran; the coasts of the Persian Gulf, along with a large part of the coasts of the Sea of Oman, belong to this nation; [therefore,] it must be present [there], must carry out drill, [and] must show its power. We are a nation with history, [and] powerful; now, there were weak and infamous kings and took us back for a while and killed [talents that existed in] this country; they [finally] went away and got lost. The [Iranian] nation, is a vigilant nation, [and] a great nation, [you think] it will allow you [to say such things]? This is the way we must counter these avaricious, ambitious and monopolistic powers. I said [previously that] these [powers] have certainly been defeated by us; [and] the reason for their defeat is quite clear. Because these [powers] wanted the Islamic Republic not to exist; [now,] not only the Islamic Republic does exist, [but also] has grown many times more powerful than its outset; well, this is defeat [for those powers]. The Quran has taught us this: “you scare by that [power which you have] the enemy of God and your own enemy;” get yourselves prepared in such a way that the enemy of God and your enemy would be afraid and be scared of you. [When I say] enemy, [it] does not mean the neighbor, does not mean a rival [country], [and] it [also] does not mean that country which does not show animosity toward us; the enemy [means] that [country] which shows [overt] animosity, and everybody knows who it is.

I ask the Almighty God to make you [and] make us successful to be able to, God willing, continue on that path which will bring us God’s satisfaction and which God would like [us to tread]. God willing, due to the blessing of illuminated, active, and dignified existence of you, young people, the future of this country will be a future, which will bring happiness to the entire nation.

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