The Leader’s remarks in meeting with university professors, scientific elites, and researchers - 22 /Jun/ 2017

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

(Arabic prayer)

You are very welcome. [This meeting] was a very sweet and useful meeting for me; diverse issues were raised here about various aspects of the issue of science and technology. I took advantage of statements made by brethren and sisters. Of course, many of these topics can be further explored; I mean, these [topics] must be discussed in [special] forums, both proposals that are offered, and questions that are raised, but the mere existence of this mental and scientific activity and the critical spirit – and in some sense, this aggressive spirit – among professors of the country’s university is very desirable and sweet for me. It happens that I have exactly asked the professors in discussions that I have prepared for today; I mean, I have demanded this very spirit. This issue that this lady brought up at the end of [her remarks] – the issue of wrongdoing that occurred here – this [issue] must be certainly followed up on by our friends at the [Leader’s] office, [because] it is a wrongdoing and we must see into it; [therefore,] you follow up on this [issue] and see what the problem is. Of course, I have heard something similar to this in other instances and have also notified the esteemed minister [of science, research and technology], which of course, he must seriously follow up [on this issue].

Brethren and sisters! We are in the final days of the [fasting] month of Ramadan. Make the most of this one-month asceticism and the tenderness and tenuity [of soul] that you have naturally attained as a result of fasting, [and] as a result of prayer and [acts of] worship. Strengthening your relation with the Almighty is helpful, [and] solves problems. These statements, which were made here, are just small parts of our problems and our country’s problems and problems facing our revolution and our establishment. There are many problems in various sectors, which must be solved through perseverance of I and you, [and] through endeavor of I and you; our relationship with God gives us power, gives us hope, [and] gives us happiness. In addition, all these worldly discussions are just a prelude; a prelude to spiritual upliftment, [and] for ascension; [therefore, you must] know the value of the month of Ramadan. This prayer, [which says,] “O Almighty God! If you have not been satisfied with us during what has passed from the month of Ramadan, be satisfied with me from now on,” is an important prayer; if we have not been able to obtain the divine satisfaction, [and] the divine content up to the present time, let’s ask God to make us subject of the divine satisfaction or cover us by the divine forgiveness from this moment onward.

After all, you, who are trainers of the youth, can make an effect on these people who are under your scientific and intellectual guardianship; [therefore,] if you are given to attention [to spiritualities] and given to supplication and given to wholehearted connection with God, those youths, who are under the umbrella of your education and under your scientific guardianship, will naturally move in the same direction. This is one of our problems in the university complex [right now]; [however,] if our professors move and advance in those aspects, which are needed for our country, it will make evident effects among those who are affiliated with them – which is the student complex.

Let me mention another point right at the beginning of my remarks. We are on the eve of the [International] Quds Day; the Quds Day is very important. It is not merely that we are supporting an oppressed nation, which has been driven out of its country and homeland; in fact, by doing this, we are fighting against an oppressive and arrogant political system. Today, defending Palestine, [is tantamount to] defending the truth; a truth, which is far more expansive than the issue of Palestine. Today, fighting against the Zionist regime is [tantamount to] fighting against the arrogance, [and] fighting against the hegemonic [world] system. As you see, when you talk against the Zionist regime, that given American official and politician develops a feeling of enmity and hostility toward you; he feels you have dealt a blow to him; this is the truth of this issue. Therefore, the Quds Day must be venerated, [and]

demonstration on the Quds Day is very important.

The most important point I want to say today – which of course, there is not much time, [and] I will talk as much as I can and I feel like doing it – is about paying attention to responsibility of being a teacher and the responsibility of being a professor; this is my main point. After all, a professor plays a unique role in the university environment. Do not think that now every one of these young people has something to say [and] has some thought [in their mind]; no, you have an effect on the spirit of the youth, on the heart of the youth, [and] on the thought of the youth; you make him think, [and] make him move; [therefore,] you can have a lot of effect [on young students]. The role played by a university professor and teacher of young students is a unique and unparalleled role. If a professor has feeling of responsibility, is committed, thinks positively, is hopeful, [and] has firm resolve and intention to work in the country, this [spirit] will have an effect on the students. If a professor believes in his homeland originalities, believe in his territorial originalities, believes in his religious fundaments, [and] believes in his revolutionary fundaments, this will also affect the students.

The opposite [is] also true. That professor whose sight is set on what is outside the borders, [and] has no belief in the limits of his country and prevalent concepts in the country and credible concepts of his ethnic identity, and does not care [about these issues], he will naturally train a student along the same lines. We have observed this in a period [of time]; now, I don't want to discuss it here; during a very bitter period – in early years of Pahlavi era – we saw in this country that what kind of professors trained what kind of students, [and] what generation was raised, which if the revolution had not taken place, God knows that generation would have been devoid of all originalities – [including] religious and homeland and national originalities and everything [else] – and [God knows] what those people who were taking charge [of the country's affairs] would have done to this country. The revolution really saved the country from the viewpoint that those [students] who were trained then, [and] that generation that had been raised in that [academic] complex and in that university and in that environment, [only] God knows what they would have done to this country if they had come to power. Well, therefore, this is what I want to say; [and] I want to talk about [the role of university] professors.

Look dear brethren and sisters! University in its Western form is this university that we have today. Of course, we are not very much aware of our past; we do not know how were those universities or schools, which raised the likes of Khajeh Nasir-ed-din [Tousi], and Avicenna and Kharazmi, and Khayyam and Mirdamad and Sheikh Bahaei. Unfortunately, we do not have suitable information on those educational systems and, in some sense, academic [systems] of ours during past centuries; one of the cases in which we have not worked enough is this [case, which has made us believe that university] has been innovated by the West and has been exported to all countries of the world, including our country.

There are three important aspects in this university [which is run] in this form. One aspect is that it is a hub of science. Another aspect is that it is a center of innovation and new look to [various] issues, because this is a young complex, and innovative view on [different kinds of] issues, [in addition to] seeking new things and innovation [abound in it]. The university is a hub for this [kind of innovation]. A third aspect is the aspect of making an effect on the environment of the country and the environment of the society. The universities are among the most effective centers in all countries; it is like this in all societies and is not special to our country that [universities] make an effect; now, this effect is either through cultural works and writing and cultural production, or through political works, or through [political] struggles; this effect [made by universities] has various types and sorts. These are three aspects of the universities.

From the day that university made its debut in our country, agents of hegemonic powers – who were in control of the country's policies, [and] were totally in control of all aspects and angles of the country, [because] they were both informed [of everything], had influence [and] did anything they wanted – did something with regard to the first of three [aforesaid] aspects of the university, [and] what they did about the scientific aspect [of the university] was not to allow us to move in a normal way that would be commensurate with the Iranian talent; [and] do not achieve [this goal]. There is evidence to [prove] these [claims], [and] these are remarks for which there is proof [and] evidence, which I will briefly explain later. With regard to the second aspect, which is the innovation aspect, they totally took control of it; I mean, they took complete control of that aspect. As for the third aspect, they tried to manage the impact of universities on the outside environment. Now, they tried various forms and ways of management; both through cultural organs affiliated to them, and through secret services they tried to manage [this aspect of the

universities]. I mean, there has been some sort of permanent, constant, [and] intangible – and in some cases tangible – control over our universities, which included all these three aspects [of the universities] that are in mind.
Now, as for that first aspect [of the universities], which I said is the scientific aspect and they tried to weaken [it], this means that the scientific merchandise that was given to our universities was a second-hand merchandise, [and] was obsolete and out-of-date science. I mean, Western countries have never transferred important scientific advances [to Iran]; now, we have information about our own country; naturally, [all] countries similar to our country – which have been under influence and under domination [of Western countries] – are all like this.
Assume that they have never transferred to universities of countries like our country those new sciences, novel forms of knowledge, [and] up-to-date forms of knowledge, which they attained through scientific advances, [but] they [only] transferred those things, which had already lost their novelty and newness. Of course, there were reasons for this; there were reasons why they transferred these very obsolete sciences or these very outdated technologies to this country and countries similar to us. When a rival emerged for the Western colonialism, the effect of the “emergence of a rival” came into play in those countries, which had relations with those rivals.
Assume that the communist government, which was the rival of the established hegemonic system up to that time – that is, it was a rival for Britain and America and other [Western powers] – when it came to power [and] in order to develop its sphere of influence, equipped a country like India and the Indian universities with some sciences, which the Western countries were not willing up to the end of time to give them [to India]; or more clearly, it equipped a country like China with sciences and technologies, which it could not have obtained through Western states; [the former Soviet Union did this] because there was political rivalry, [and the goal was] development of its influence [sphere]. The Chinese obtained nuclear technology from Russians; [and] Indians [likewise] obtained nuclear technology from Russians, [or more precisely] from the former Soviet Union. These [technologies] were not things that it would be possible for Western academic and scientific system to give them to countries like China or like India and a priori [to a country] like us. Therefore, from a scientific viewpoint, it was never like this that they would allow or help or facilitate the university in countries like our country, which was under the [West’s] influence and was in one sense under domination [of the West] to make scientific headway, but [on the contrary] they even dealt blows [to us]. I mean, if they found a prominent talent in these universities [of ours], they attracted it and took it [away] in order for them to work for th. And this state of affairs continued. For many long years during the Pahlavi era, this state of affairs existed.
That second aspect [of the universities] which I said was about innovation, they totally brought it under their control. I mean, the universities became a place for the transfer of Western values to [the Iranian] society; that is, [the Iranian society] turned into manifestation of Western values and believers in Western values in different fields. I mean, they worked on this, [and] they brought this aspect of the universities under their control in the real sense of the word.
As for the third aspect [of the universities], I said that they managed it; [or at least,] they tried to manage it using words in some places, [while] using money and bribery – including through handing out various posts – in some [other] places, [and] using force in other places. Iran's [secret service,] Savak was equipped by American and Israeli forces in order to make the dissident students give up their dissent; and they did this, [and] they took this step. Well, so this was the state inside the universities; I mean, the universities fared like this in our country.
However, despite all these [problems], the universities were still among the most important centers [of social activities], which said yes to the Islamic movement and Imam’s movement. There was no well-established academic system to require [and] call for this, but despite this [issue], you saw that the universities joined [the Islamic movement]. Well, now most of you have not experienced that period, [and] the importance of this yes, which the universitiew said to Imam’s movement, is not clear for most of you young brethren and sisters, who are present here, but for us, who have experienced that time up-close, its importance is quite clear. This yes [was said to Imam’s movement] at a time that leftist ideas – [and] Marxist ideas – were promoted at the universities. Let me tell you this; Marxist ideas were promoted at the universities, [and] it was not like that [those ideas become rife] in an ordinary manner; no, they [the Shah’s regime] helped [promote them]; they helped [promote these ideas] in order to fight the Islamic ideas at the universities. At the same time that if a few pages of an Islamic pamphlet were found with somebody, they would be prone to prosecution and would be in trouble, at the same time, Marxist writings were easily produced and sold at the universities; [such writings] were available to students and nobody cared about them;

[at the same time,] a leftist professor was also free to express his views. I mean, the Islamic thought was faced at the universities with a major rival, which was that very leftist Marxist way of thinking that put pressure on it.

On this side, it was the leftist ideas, [and] on the other side, there was propaganda, which corrupted [people's] morals; that is, corrupting tendencies of the youth, which were once again intentionally fostered in universities in order to take the youth away from the path of struggle and path of steadfastness and path of resistance and path of Islam and what Imam invited [people] to. However, at the same time, [and] despite presence of these two basically conflicting [and] troublesome factors, the universities [finally] said yes to the Islamic movement and joined it and endeavored and worked for it, both during the time of [anti-regime] struggles and after struggles. After struggles [which led to victory of the revolution], if it were not for our young students, there would be no reconstruction jihad, [and] no IRGC (Islamic Revolution Guards Corps). Most original members of the IRGC were student youths; most original members of the reconstruction jihad, came from the universities; they came and entered the arena. This shows favorable grounds that exist in our universities. Of course, this is open to discussion from such viewpoints as sociology and the likes of these to determine what the reason is. Well, some people are experts in these fields, [and] discuss [such issues]. I also have an interpretation of my own, and now, I do not want to discuss those issues here. However, the reality is that there were many grounds for leaning toward Islam and revolution at the universities and among young students and the likes of these.

Well, this is a very important opportunity. Of course, the revolution greatly helped the university [movement]; the revolution really saved the universities, [and] saved the universities from [all] those diverse and deviated tendencies. [The revolution] moved the universities, made the universities understand the importance of science, [and] made it understand the importance of scientific innovation. Today, you just see how much the state of our students and our professors and our research centers has differed from the past [and] the pre-revolution era; I mean, today, the universitiew are a center for scientific innovation [and] a place for scientific innovation. Of course, now our brethren brought up some issues here, and as I said, these issues need more study and analysis and debate, but this is the truth: today, orientation of the universities is orientation toward scientific innovation and their advances are tangible. The fact that you say in terms of global scientific ranking – for example, assume that according to judgment passed by that given citation base – we stand 15th, or 17th [among world countries], or have advanced this much, well this is its meaning. This scientific movement of the country in the universities gave self-confidence [to the nation]. After all, students played a role at that time. Of course, some professors also played a role, [and] there is no doubt about this; we cannot say that all professors [played that role], but some professors at that time, fairly speaking, played a role in guiding students. Today, the same struggling and active students – you and the likes of you, who are [studying] in universities – have turned into university professors and can play a role; they can work for the future of the universities. I want to say that our professors must find and define their role in creating growth at the university, on the one hand, and in defending the values of the revolution and Islam at the universities, on the other hand. I mean, they must play [an effective] role. You esteemed professors must play a role at the universities. There are conflicting motivations [for doing this, but at any rate] this role must be played.

There are two types of role playing: one [role] is to raise [your] pupils and raise scholars, that is, playing role with regard to students; the other role is [played] outside the university environment; I expect our university professors to play [these] two kinds of roles.

As to the issue of training students, the importance of this job is very high. You want to prepare the [country's] manpower for a very problematic future period; our future period, that is, our future decades, will be very problematic decades; [and] there [will be] various problems [to be handled]. You see developments in the world, [and you see that] developments [are] very rapid and very unstoppable. It is either that these future developments will cause this bubble of dependence, [and] this fence of dependence, which has been historically imposed on the Iranian nation, to be done away with and we will get out of this bubble and this fence and find our deserved place, find our [true] status, [and] have our say to put forth in the world, [because] we have something to say, [and] the Islamic establishment has many things to say; [and] has many new things to say. And in the next decades, our manpower, the same manpower that you are training today, will be able to break out of this fence of dependence and shutdown and the likes of these through its perseverance, through its determination, through the knowledge and science that it has learned, [and] through the spirit that has been given to it, and will really make a move in the real sense of the word and put Iran and Iranian in its deserved place. It will be either this, or God forbid, it [the country]

will enter another long period of humiliation if our manpower lacks these characteristics, if our manpower thinks in a dependent manner, moves in a dependent manner, likes dependence, does not appreciate independence, does not appreciate Islam and Islamic values, [and] does not have trust in itself. If it is like this, then we will enter another long [and] dark corridor like the same period when we were under the domination of the West from a little before the Constitutional [movement] up to the [Islamic] Revolution, in which we managed through great effort and great endeavor to save ourselves one way or another; [in that case] we will once more go through the same bitter [and] difficult process of the past. This depends on how you train these students today. Therefore, in my opinion, students training is very important.

You must train a young person for that first option, because [he must be ready] in the face of future issues and important incidents and developments with which the world will be faced, not only in our country or the West Asia region – because of course, global developments also make an effect here or this region is one of their main centers – but what I say is about [all] global developments, [including developments in] scientific and practical and political fields and division of power and the likes of these [in which] strange developments will take place. [With regard to these developments] this young person that you are training today, must be a resistant element with determination and resolve, with faith, with self-confidence, skillful, expert, vigilant, deep [thinking], revolutionary, [and] religious in order to take the country ahead on the path that will be becoming of it in that [future] time.

One of the characteristics that this young person, whom you train and on whom you make an effect must have, [is that] he must believe and take pride in his national identity. The other day, addressing a group of officials who were here, I talked about national identity. I said that national interests are defined and translated in relation to national identity. Anything, which is an interest on the surface, but is incompatible or in conflict with national identity on the inside, is not really [part of our] national interests; [on the contrary,] it is [among our] national losses. With this national identity, you must make this young person take pride in this identity and in independence [of his country], which of course, today, most of our youths do not appreciate independence [of the country]. Well, since the beginning of his life, a young student has lived in a country, which has had no political dependence on foreign powers. Since the outset [of his life] he has always seen that the Islamic Republic has stood up to those foreign powers against whom no other country dared to say anything that would make them angry; this is political independence; they have seen this from the outset [of their lives], [and this is why] they do not know its [true] value. They have not seen the time, when anything that America said, and before it anything that Britain said, should have been done in the country, [and] therefore, they do not know the value of [the country's] independence. They must be made understand this [concept]. This is one role that professors can play with regard to students.

The second role is the role [they play] with regard to the country's [domestic] issues; [that is,] this [exact] point, which was mentioned by a number of these brethren here and I totally confirm it. One of these brethren said that we have not injected such concepts as power and threat and security and the likes of these [into the society]; of course, their importance is not just because of the need to inject them into the society, [but] the important point is that they must be injected into decision-making centers [as well]; I mean, these [concepts] are [fundaments of] decision-making. Yes, I also believe in this; these steps have not been taken, [and] these steps must be taken. Or another brother talked about approved plans and the likes of these or that brother, who pointed to the wrong system of doing the industrial work, which has been in effect during the past 50 years; these are basic statements. I said that these [topics] are open to discussion; these [topics] must be discussed, [and] must be thoroughly explored. However, these are statements and ideas and opinions, which must be transferred to decision-making centers, [and] decision-making centers must be kept abreast of these issues, [and] take advantage of these [opinions]. One of the reasons I insist that this meeting be held in every month of Ramadan and [university professors] come here and talk – of course, I would like such a meeting to be held twelve times a year, which unfortunately is not possible – is that these statements would be made, [so that,] officials would hear [them and] decision-making centers would hear them; you must make an effect.

Assume that with regard to economic issues of the country, I talk so much about economic issues, [and] everybody confirms [what I say]. I talked about the Economy of Resistance, [and] everybody from top to down confirms it [and] substantiates it, [and] they hold sessions and [set up] committee and commission and the likes of these [to implement it], [but] the work is not done as it should be. Well, what is the problem? There is a scientific knot; who must cut this scientific knot? You, who are at the universities, must cut it.

Or [take into account] the issue of job creation. I brought up job creation [as the motto of] this year, [and] put it to discussion; [this year's motto is] national production and job creation. "Job creation" or "national production" represent a way of thinking [and] everybody wants to do this job, [and] they also make efforts [in this regard]. At the beginning of the [Iranian] year, I said this in my [New Year] speech; that is, I reported to the public opinion about what the administration had done. They have spent 17,000 billion tomans on [developing] small- or medium-sized enterprises, or so they are called, to help them get on their feet, but it has failed to produce the desirable effects. What is the problem? A similar step like this had been taken under the previous administration as well, [and] similar to this step had been also taken under the eighth administration; [but] it did not produce any result. Why it fails? Well, there is a scientific problem; [and] there is undoubtedly a problem with this, [and] there is a knot. This knot is a scientific knot; where this [knot] must be cut? At the universities. If this huge liquidity, which is reported to be in people's hands, is put at the service of job creation, you imagine what would happen in the country. Why it is not used for this purpose? Now, they brought up the problem of banks here; yes, well, these problems with the banking system must be attended to in decision-making centers.

Or the issue of Article 44 [of the Constitution] – which is about bolstering the private sector and attracting the private sector and private sector's capital to the country's economy – was brought up by me a few years ago. Everybody hailed and lauded [that plan and] some steps were taken, but I do not see its realization; I do not feel any progress in doing this job. Not that they don't want [to do this, because] they want [and] they endeavor as well, but the job is not done. [The reason is that] there is a scientific problem [in this regard and] this is what I want to say. The role that university can play is to look for scientific knots, which exist in this regard, know them and cut them and make [the results] available to [various] organs in the country.

Or social maladies are an issue, [and] social justice is also an [important] issue, which is why I talk so much about social justice, [and] I say so much about social justice, [because it] is among evident and fundamental issues. Well, where is it? Has social justice been realized? The Gini coefficient has been on the rise day by day, [and the situation] has got worse. Why? What is the reason? Why this correct thought, this correct demand, [and] this correct goal is not realized in the country?

One of the gentlemen has talked here about large-scale management of the country; I happen to have also written it down [for discussion]. One of the steps you can take is to help with large-scale management of the country. I mean, one of the problems with our large-scale management is when our management software becomes infected with a virus; I mean, when the enemy would be able to inject a virus into our managerial way of thinking to harm all our initiatives and our works and our decisions and take them in an erroneous direction and push them in that direction. We can prevent this; [and] this must be prevented, [because] this is among basic steps [to be taken]. Or taking advantage of the neglected potentialities of the country [is another important tissue].

The issue of elucidation [is also important]. One of the steps to be taken by professors is the issue of elucidation, and now I thank Mr. [Hamid] Parsania [an associate professor at the University of Tehran], who talked about the [UNESCO's] 2030 document here. Well, this [document] must be elucidated. I said something about this 2030 document [which is concerned with the] education [system]. Well, various things were said about it. This issue is a very important issue. As he said, this is part of an upstream document of the United Nations – [which is known as Sustainable Development Agenda – and one part of it is this 2030 document, [which is] related to education. In fact, what these [UN officials] are designing and are involved in with regard to this Sustainable Development Agenda – which includes this 2030 document – is that they are forging an intellectual and cultural and scientific system for the entire world. Who is doing this? There are hands [at work] behind [the scene] of the UN; here, UNESCO is [just] a tool, [and] is a showcase. There are [secret] hands at work, who are producing a system for everything that world countries and all nations [have]; this system includes [a way of] thinking, includes cultures, [and] includes actions and they are presenting this and all nations must act upon this [document]. One part of it is about education, which is this very 2030 document.

Well, this is wrong; this is wrong; [and] this is basically faulty; [I mean,] this move is a faulty move. Why? Who are these people who are drawing up the Sustainable Development Agenda? What right to they have to express viewpoints about [all] countries, about [all] nations, about their traditions, [and] about their beliefs [and tell them] that you must do this, [and] you must do that; [and] all they say is in the form of "must." That they say this [document] is not [legally] binding, is just superficiality; no, in fact, all of these [documents] are binding, and any

one of these [documents], which is not realized, will be later considered as a negative point [and allows them to say] that “in that given table, you are at the bottom of the table; [and therefore,] that given point is deducted from you!” All these [international documents] are like this. In fact, all of them are “obligatory,” even though they may appear not to be “obligatory.” Why is it necessary [to adopt this document]? Well, a few years ago, I brought up the issue of “Iranian-Islamic model of progress;” I intentionally did not use the word “development.” Those gentlemen, who are in charge of this job and I have been in contact with them since that time, know this; I said that I do not use the word “development” on purpose, because the word “development” is a Western word [and] conveys a Western concept; [therefore,] I use the word “progress;” the model of Iranian-Islamic progress. Well, let us look around and find this model. Why Western hands must present a model for our progress in the form of this very Sustainable Development Agenda or the 2030 document and the likes of these? Who must do this? It is a job for you, a job for universities [and] a job for professors.

Well, after all, there is much to say and not enough time; I think it is prayers time. The Almighty, God willing, will help you and us succeed in doing our jobs. Just in the same way that you are saying and I confirm – I am [saying] the same – we are standing [in the face of enemies] and through God’s Grace, [and] through God’s assistance, we have continued on this path, done this job, [and promoted] this Islamic and revolutionary movement and, God willing, we will continue to promote it and that party, which will [finally] emerge victorious, is certainly and without a doubt us, [of course,] through the divine Grace.