The Leader’s remarks at Teachers’ University on the occasion of the Teachers’ Day - 10 /May/ 2018

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

و الحمدللّه ربّ العالمین و الصّلاة و السّلام علی سیّدنا و نبیّنا ابی‌القاسم المصطفی محمّد و علی آله الطّیّبین الطّاهرین المعصومین سیّما بقیّةاللّه فی الارضین.

My dear ones! Today’s meeting is one of the sweetest meetings for me. First of all, because it is a meeting with the venerable community of teachers; both those teachers who are present here and students [of Teachers’ University] – that is, teachers of tomorrow and future of this country – and also [because] here is a place among those places where the respectable class of teachers is trained. I meet with teachers every year, [and] that meeting is always opportune for me. That meeting is symbolic and is aimed to show respect for teachers and venerate teachers. [However,] this year, I turned that meeting with teachers – which was [usually] held at [Imam Khomeini] Hosseiniyeh – into this meeting in order to be doubly symbolic: both veneration of teachers, and veneration of the universities that train teachers. Before I start my remarks, let me make a reference to statements made by our dear sister and dear brethren, who talked here. The things that were said were good things; have my confirmation [and] I have written some of them down. I ask them to write [and] make clear what they said [and] give them to me and as far as it is possible, God willing, [their demands] will be followed up on. Correct and considerate statements were made here.

Well, the Imam (May God’s Mercy Be upon Him) said, “Being a teacher is a job for prophets.” This is not just an assuaging slogan, [but] it is a Quranic fact, [because the Quran says,] “[the Prophet has come to] teach them the Book and wisdom.” [Therefore,] teaching is one of the characteristics of the prophets. I mean you are treading a path, which has been [already] trodden by the most prominent of humans in the history of humanity and they have been ordained [by God] for that purpose and for treading [that path]; I mean [this is the main goal of] the prophets. The unique effect [and] the unique role of the public education in the progress of the country [and] in the happiness of the country is an extraordinarily important issue. In my opinion, this [issue] is among obvious [issues and] is among those issues, which do not need explanation – though some people unfortunately do not understand this obvious issue – that education and training and the public education form the main infrastructure of a nation’s happiness and a country’s progress, and in the Islamic Republic, [the general course of] movement is toward [Islamic] ideals.

The important duty of all of us – both this humble one, and administration’s officials, and consecutive managers in various sectors – is to introduce to society the [true] status of a teacher; this step has not been taken. The status of a teacher, [and] the position of a teacher, in the way that this humble one believes and feels and is in contact with, has not been institutionalized in the society. The issue of livelihood is, of course, important – [and] there is no doubt about this – but the issue of the status of a teacher, if not more important than the issue of livelihood, is certainly no less [important]. This [status] cannot be realized by simply paying lip service [to it]; now, [if] I say that “being a teacher is such a sublime position or is the position of the prophets,” this [statement] will not shape the public mentality in the country; [therefore,] this cannot be done with mere lip service, [but] it needs [serious] work. It must be institutionalized in the mind of the society that the teachers are reference sources, the teachers are sublime characters, [and] teaching is a sacred job. This must be planned and done through artistic work, through writing books, through making films, through writing poems, [and] through all kinds and sorts of effective methods; [however,] these steps have not been taken so far. One of the basic steps, which must be certainly followed up on both in the environment of the education system, and in other related environments – [including] in cultural

environments, in the IRIB [state-run TV and radio] and other places – is this issue. I mean, it must become clear what status a teacher has and veneration of the teacher must take place in reality, must be integrated in textbooks, must be told in stories, [and] must be included in novels.
Well, what I want to tell you today is made up of two [or] three points, but since this meeting has already got long, I will try not to make it too protracted. One [point] is about the issue of education and training, another one is about issues related to the Teachers' University and the issue of teacher training, and [I will also say] a few words about this current international issues, in which we are involved and the esteemed minister mentioned at the beginning of his remarks.
What I want to say about education and training is that the orientation of education and training in the country must be toward establishment of justice. I mean, our education system and [the course of] our education and training must train people who would promote justice, must train people who would seek justice, [and] must train people who would build justice, because justice is that sublime value that has been a goal for the entire humanity since the outset of human history up to the present time. Values change in the course of time and through the development of generations, [but there are] some values, [which] remain unchanged from the beginning [of human life] to the end; one of them is the value of justice. You just observe; those religions, which believe in the return of savior – and almost all divine religions believe in the return of savior – these [religions] believe that savior will come and fill the world with justice and fairness. They have not said that he will fill the world with religion, [but] will fill it with justice and fairness; this [issue] shows the importance of justice and fairness. Of course, justice will not be realized unless under the rule of religion, [and] this [condition] is reserved in its own place, but the issue of justice and fairness is very important. Our education system must have such an orientation. Amir al-Mo'menin (PBUH) says in Nahj-ul-Balagha that "if there had been no pledge of Allah with the learned to the effect that they should no acquiesce in the gluttony of the oppressor and the hunger of the oppressed [I would not have accepted the caliphate];" he sets out the duty of scholars [by saying] that they must not remain patient [and] tolerate hunger of the hungry and gluttony of the affluent people. This means justice.
The education system and public education and training in the country have goals, [and] pursue those goals; what are these goals? These goals are exactly the same goals of the Islamic establishment; these [goals] must also exist in the education system [and] must receive attention. We train [university] students, pupils and schoolchildren with a goal [and oriented] toward an ideal; this goal is the same goal for which the Islamic establishment came into being. The Islamic establishment wants to build a world and a society that would be progressive, with sublime values, religious, committed to divine canons, [and] with an unlimited vision. The viewpoint of a human being, who lives in the Islamic society and under the Islamic establishment, faces no limitation for [thinking about] the future in any direction. Not only in spiritual directions, [but also] in material directions and in scientific directions, there is no limitation [for such a person]. The vision is much more ahead and farther and beyond that which perseverant people of the world, for example, assume set for scientific issues. In the Islamic society, the vision has a much wider stretch.
During these 12 years [of education up to the end of high school] a student must find his place among this huge caravan, which moves toward progress in the Islamic society [and] must know what he is doing in this huge complex [and] in [the course of] this huge movement. Where is his position? What is his status? He must define [these factors] for himself; [and] we must train our children like this. Students are trained at school by you; they must be trained to develop a sense of responsibility; must be trained with a free thinking spirit; must be trained to be honest; must be trained to be magnanimous; [must be trained to be] brave, selfless, chaste, [and] pious. The generation that is trained and controlled by you must be trained with these characteristics; these are [those factors that determine our] vision.
Well, a big war is going on in this arena. My dear ones, intelligent and highly-motivated and faithful youths who have come together here and all those who want to play a role in organs related to education and training! Take this war seriously; a war is going on at the present time. Some people want to sing a lullaby so that we would fall asleep so that we are not aware what the enemies are doing. In the arena of training sublime persons, perseverant persons, mature and brave persons, [and] persons with a goal – in the arena of this important training [and] this huge task – there is a war going on. A group wants just the opposite of this to be materialized and the faithful youth, the Muslim youth, [and] the Iranian youth would not be trained with these characteristics. They are trying [to do this] through

various means. This issue of identity on which I keep emphasizing, is related to this issue. Our student must grow up and be trained and be raised and go ahead with a sense of national identity. When a young person has a sense of identity, he will avoid [all kinds of] deviation, treachery, listlessness and laziness. The reason behind most of these problems that occur from time, is that the sense of true identity, [and] sense of national identity does not exist in one. When there is no sense of identity, other people can [drag] him to this and that side [and as the Iranian poem says:]

Drags me from all sides like a straw, temptation of this and that, as well as my own deception.

There are emotions, there are instincts, there are internal motives, [and] there is the devil of our own whims. There are also scores of hands on the outside [of ourselves], which drag us into this or that direction. That factor, which does not allow us to go astray is our commitment, [and] is our sense of identity. [You] must train [our] youth in this way; it is you who must train [them].

Fortunately, at the present time, we have role models in our living environment, [and] we have prominent models. At the present time, we are no longer short of models [so that we would have] to go [and resort] to that given foreign historical figure; at the present time, [we have models] in our own life and [right] before our own eyes. Our nuclear martyrs are one of our big models; Martyr [Mostafa] Chamran is a model. Martyr Chamran was a scientist in the real sense of the word; he was a scientist, had studied [at university] and was educated, but [he] was also a true fighter, [and] a true mojahed in the real sense of the word. Martyr [Morteza] Avini is a model; Martyr [Mohsen] Hojaji is [also] a model. Look! All kinds and sorts of models are available to us. This dear brother of us laid it out very well here. He said 'my model was the teacher of my first grade [of primary school], but now, my model is Hojaji. Yes, we have such models. [This role model] stands against the enemy with courage, with valor, with a sense of responsibility, with power, [and] with dignity in order to help [realization of] the lofty goals of his society and his [Islamic] establishment; not just for himself. These [martyrs] did not lose their lives in personal scuffles. Martyr Shahriari and Martyr Ali-Mohammadi and Martyr Ahmadi Roshan and others took action and proceeded for the honor and pride of the nation; [this is why] these [people] are models. We have such dear models in our society, in front of our eyes, [and] in our time.

Another point is the issue of beneficial science. In the education and training [system] of the country, the beneficial science and beneficial knowledge must be sought out. [The fact] that you say "education and training [system] must be reformed," one of important reform items is that the knowledge, which is being taught here, should be a beneficial knowledge. [I mean] this young person should be able to take advantage of this knowledge to improve his life and society and those around him; this is [the definition of] the beneficial science. The beneficial science is that [science], which will get us close to our goals, facilitate our movement, [and] take us ahead; this is beneficial science. Those things that inspire us with a spirit to move, cause us to prosper, [and] activate our potentialities, they are beneficial science. Of course, one [instance] of the beneficial science is being aware of the national experiences and the country's honors and historical lessons, this is also an example of the beneficial science. The beneficial science is that thing, which helps prosperity of our potentialities; this is also one point.

[Now let us talk] about the education system. Our friends [in this meeting] said, [and] in that meeting, which I had before this one, our friends said, [and] I also said that the education system is among few first-class systems [because of its role] in progress of the country and [in meeting] the needs of the country; [therefore,] the education system is very important. This part of education and training duties is undertaken by the education system. We cannot look at the education system as a normal bureau like other bureaus; here, the issue is a special issue.

Well, the education system has an opportunity, which no other organ has. This opportunity is that twelve-year [period of students' education]; these twelve years that our children, [and] our adolescents spend at primary school and high school; it is available to the education system. No other organ has such a valuable opportunity available to it. This opportunity is the best opportunity to transfer values and transfer our revolutionary and national ideals in a correct and comprehensive manner. This opportunity for institutionalizing national identity in our children and our future men and women is a unique opportunity. This opportunity is available to the education system. Both [people's] thought takes shape in these twelve years and [their] motivation takes shape. [On the other hand,] the direction in which the life moves – [including] motivations, ideals [and] orientations – among our youths and our adolescents also takes shape during these twelve years as a blessing of presence in classrooms and listening to teachers and being present in the school environment. [Just] see how important is this; I mean the future of the

country is related to these very twelve years [of the life] of our youths.
Well, the education system needs renovation; you also chanted slogans and said that it must be reformed. Yes, it certainly needs renovation, because it is both worn-out and has had faults since that day on which it was established. There were fundamental faults with our education system since the day it was nascent and was not such worn-out and obsolete an old and damaged, and those faults have remained up to the present time. The means for [bringing about] this development is, in the first place, the “development document;” this development document is ready. The esteemed minister [of education] pointed to efforts that are being made to this effect; in my opinion, these efforts are among the most obligatory tasks. As reported to me, less than ten percent of this document and its content has been realized, while a few years have [already] passed since approval of this document.
The work that has been done in this regard is too little. A document is just a piece of writing on paper; it must enter into force. Of course, the formulation of this document was a vital necessity, which was done, and the content of the document, as education experts have noted –and most of them have been involved in the formulation of this document – as they have said, this document stands on a very high level in specialized and professional terms. It is very strong and solid and desirable; well, it must be realized. What I demand and expect from the education system is to come up with a [clear] schedule [for its implementation]. We must set a time and determine till when this document must be implemented. Of course, it is a hard job to do, but this difficult job must be done, [and] various organs, all of them, must help the education system; everybody must help. One part [of this document] is about this very Teachers’ University and various organs that train teachers – which I will explain [later] – [and] another part is about the interior of the education system itself. [Concerned officials] must provide software and hardware grounds for this job; [then they] must also draw up a schedule and this job, God willing, must be done in a real way. This is the most important measure in the course of public education of the country.
One step that must be taken [is that] the body of the education system must be made familiar with this development document. As reported to me, the large part of the body of the education system has [only] heard the name of this document [and] nobody knows what this document [is about]. Introduce this document in an appropriate manner [so that they] would become familiar, see the document, read it, [and] know [what it is about]. This step on its own will help realization of this [document], because realization of the document would not be possible without assistance from the body of the education system. Those people [and] that group, which must implement this document in practice and realize it, is the body of the education system; [therefore, you must] make them familiar with it.
Another point about the education system is the issue of the student training department, on which I have stressed [and] put emphasis in previous terms [of the education ministry] and in this term [as well]; we must take this issue very seriously. Well, the esteemed minister [of education] is motivated and vibrant and ready to work; [he] must take this issue seriously. The issue of the student training department is also a very important issue in the education system; training is very important and the ways used for training are also scientific [and] important ways.
The next issue about teaching and education is this very attention [that must be paid] to gifted [students] and elites. Well, there are discussions [and] responsible officials must look at this issue in an overarching manner. [They must] approach the issue of SAMPAD (National Organization for Development of Exceptional Talents) or any other method [used to teach gifted and talented students] in a totally professional way with [due] consideration for its various aspects. They must do something so that there would be no discrimination, there would be no problems, there would be no intermediaries, and the issue of the gifted and talented students must be followed up in the real sense of the word.
And the last issue in this part of my remarks is about the deviated [UNESCO’s] 2030 document [on education]. Last year, I officially [and] categorically prohibited implementation of this [document]. Education officials welcomed and followed up on that, but I have heard that in various sectors, [some] components of the 2030 document is being implemented; this means that control of the most important issue of the country would be in the hands of others. Apart from the content of the 2030 [document] – which of course, there are deviated issues in it, and there is no doubt in this regard – even if all of it was correct, it would [still] be meaningless that a country like Iran with this culture, with this [historical] background, [and] with such a powerful and dignified Islamic establishment would want to take its education and training plan and the document related to its education and its training [system] from others, who have deliberated and have drawn up something for various purposes – now either political purposes or other diverse [and] corrupt purposes; such a thing has no meaning. God bless you; well the solution is that you

neither die, nor accept the 2030 document; this would be better.
[The next point is] about the issue of Teachers' University and the issue of training teachers. At the present time, the most important need of the country's education system is hiring teachers; the most important need is hiring teachers. This university and Shahid Rajaei University and any place where teachers are trained must be developed both quantitatively and qualitatively. These gentlemen said and I am also aware that a large number of teachers – a large group [of them] – will be retired up to four years from now and those people who are delivered to education system by these universities, [that is,] Teachers' University and Shahid Rajaei University, are much lower in number than those who exit the education system. This is a crisis for the education system, [and] this must not happen. Of course, they say that they will hire some people from outside [these universities, but] this is an emergency measure and when there is no other solution and in case of emergency, of course, it is of no objection. Basically speaking, it is not something right to do, [because] being a teacher is a technical profession, [and] is an artistic job. It needs learning. You learn how to be a teacher in this place, [but] that person, who has studied at that given other university, does not have this knowledge that you have learned here. [So,] how is he supposed to teach? Teacher training centers – the best of which at the present time is Teachers' University – are the main gravitational center of the country's education system and enough work has not been done for this university.
[According to] what they have told me and has been reported to me, this university faces shortages both in terms of manpower – [including] instructors [and] professors – and budget [while] vis-a-vis education space, it is also facing shortages. The Ministry of Science [Research and Technology], the Plan and Budget Organization, [and] the State Administration and Recruitment Organization, every one of them, must cooperate [and] help one way or another; these problems must be solved. Of course, our friends noted here, and also said in that previous meeting, that they have expectations from me. I am ready (to have contribution) and I will certainly do anything that is possible for me and that I can do and is in my power, because I consider and count this issue among top-priority issues of the country.
The quota for hiring faculty members [for this university] must increase and this is a job for the [State Administration and] Recruitment Organization. Professors [teaching here] must be top notch in terms of intellectual and scientific qualifications. [I mean, they must be characterized with] religiosity, high level of knowledge, revolutionary spirit, [and] also conform to standards of the development document. It is not possible for us to draw up the development document and seek its realization, [but] that place, which is the most fundamental and the most pivotal center of education, would be far from characteristics and standards and indexes and norms stipulated in the development document; this is not possible. [Manpower] selection centers must spare no effort in this regard; [they must select] prominent professors, good professors and, of course, full-time professors. And I recommend that all professors teaching here, as well as all students, to become closely familiar with the works of our dear martyr, Martyr [Morteza Motahhari], whose name is mingled with the Teachers' Day; [they must] become as intimately familiar with these works as possible. Many years have passed since the blessed life of Shahid Motahhari [ended], but his purified blood and his martyrdom confirm his remarks. He was honest, told the truth, was a good thinker and talented and powerful in intellectual terms and, praise be to God, left behind a good legacy, which is being used up to the present time. Well, these are what I wanted to say with regard to education and with regard to Teachers' University [and] they end [here].
I must also mention two other points in brief: one is the issue of America [and] the other one is the issue of the JCPOA (Iran's nuclear agreement). Well, you heard last night that the American president made some remarks [and] made worthless and cheap remarks. Perhaps there were more than ten lies in what he said. He talked both [about] the issue of their withdrawal from the JCPOA and threatened the Iranian nation and the Islamic Republic establishment. He said, 'we will do such and such and such', and [now] I announce on behalf of the Iranian nation that "Mr. Trump! You cannot do a damn thing."
Pay good attention [and] listen! I would like you, the young people, and all those who will hear this later to pay due attention [and] listen well, because this is one of the important issues in our analysis today; the issue of America is a serious issue. America is hostile to us [and] this hostility is not [just] toward this humble one or [other] leading figures of the establishment, [but] it is against the entirety of the Islamic establishment, and today, the Iranian nation has accepted this establishment and is moving along its path; this is the nature of [the US] hostility. It is not [even] special to this person; the government of America and the American establishment has been hostile and averse to the

Islamic Republic since its inception and has been trying to topple it. Even the previous [US] administration – the Obama administration – who said both in a letter to me and in [his other] remarks that [they] did not want to topple [the Islamic establishment], was lying. They were also seeking to topple [the Islamic establishment]; [they wanted to] topple the Islamic Republic establishment. [Therefore,] the issue of the JCPOA and such things are just excuses. Look, when the nuclear issue and sanctions started, there were people among well-known [figures] in this country and high-level officials who came to me and said, “Why you insist so much on this nuclear issue? Why [you are] so insistent? Well, Americans are looking for an excuse, are malicious, [and] are wicked; give up [this nuclear issue and] let us get rid of it.” They told me this.

Of course, this was a wrong thing to say, because the nuclear program is needed for the country. I have said this many times [that] we will need 20,000 megawatts of nuclear power up to a few years from now. This has been calculated by concerned officials; we need this; well, where are we going [to get] it? That day when we felt this need [and started the nuclear program] they told us you currently have oil. Well, the oil reserves will not remain forever. The day when this oil will not be available to this country, or it is not [available] with this intensity and abundance, should we then start and seek nuclear energy and nuclear facilities? Should we start that day? Would [future] generations at that time not curse us [and say] that you did not start when you should have started? This was wrong to say that “what do we need [nuclear energy] for?” Yes, we need it. Now, even if we do not need it, I told them that the issue of America trying to find fault [with us] and the sanctions that it imposes on us and the hostility that it shows toward us are not about nuclear energy, [because] this is just an excuse. [Even] if we give up this [nuclear program] they will find another excuse and show the same hostility. They said, “No sir; it is not like this;” now you see that it is like this. With regard to the issue of our nuclear energy, we gave in [to their demands] in the case of the JCPOA in the way that our opponents wanted and accepted it, but hostilities did not end. [Now] they talk about our presence in [various] parts of the Middle East, [and] they [also] bring up the issue of [Iran's] missiles. If you announce tomorrow that we will not make missiles anymore or we will not produce missiles with a range of more than a given figure, this issue will [also] be over, but they will bring some other issue up and put forth another matter. The fight [between us and enemies] is a fundamental fight; they are opposed to the Islamic Republic establishment.

Well, now why they are against the Islamic Republic establishment? The reason behind their opposition to the Islamic Republic establishment is that the Islamic Republic has cut the hands of American hegemony from the country; this is all that matters. Americans were totally in control of a country like Iran with [great] wealth, with [all kinds of] potentialities and in a sensitive strategic position. The revolution and the Islamic Republic took place and cut their hands short. This is why they want to destroy the revolution and the Islamic Republic; they want to be in control, just in the same way that they are unfortunately in control of many countries in the region. They want to give order that “you must do this” and the ruler of that given country in this sensitive region should respect their “must” and accept it! They want this. Please pay attention! This is an important point. This issue is not an issue of sentiments, [and] the issue is not the issue of a person who suddenly takes position on, for example assume, a sudden development. The issue is a fundamental and basic issue; they need lackeys. The Islamic Republic has shown off its dignity to them and they cannot tolerate this. They want rulers to be in place that they would take their money, use their facilities, [and they] obey their orders, and any time they want, they would change. For example, once the British played this role in the region. One day they brought Reza Khan [to power and] another day, they wanted to depose Reza Khan for certain reasons and deposed him and replaced him with his son; this is what they want. Unfortunately, among countries in the Persian Gulf [region], [and] among countries in the West Asia region, this state of affairs exists in many of [these] countries. They are humble and submissive in the face of America; what can one say: they are like humiliated servants.

Just a few days ago, Trump has written a letter to heads of state in the Persian Gulf – and I managed to get access to and see that letter –in his letter he tells them that all of you must become united, must do this, must do that, [and] I have spent seven trillion dollars here for you. Buster! Did you spend seven trillion dollars for these [Persian Gulf rulers]? You spent seven trillion dollars to get control of Iraq, [and] get control of Syria; well, you failed; to hell with it! He says you must do this, do this, [and] do this; he uses “must” [in his sentences]! And he has written and sent this letter to all these heads [of state in the Persian Gulf]. They also want to say “must” to the Islamic Republic. Since they cannot [do this], they are hostile [toward the Islamic Republic] and want to remove it; this is what the quarrel is

[about]. The Iranian nation is an independent nation, [and] is a dignified nation. Past rulers of this nation – the kings of the Qajar era and Pahlavi kings – stripped this nation of its dignity, humiliated this nation, [and] kept this nation behind [so that] it accepted everything that was imposed by [global] powers, [and this is why] these [powers] have gotten used to [this] and they like this to happen here. Now Islam – [in the form of] the Islamic Republic, the Islamic establishment, [and] the Islamic Revolution – has come and restored to this nation its dignity, [because of which] this nation is standing up [to all powers and] these [powers] cannot tolerate this; this is [the main reason behind all] the quarrel. [Therefore, some officials] must not think that "Sir, why you insist on standing fast on that given issue," some [of them] came to me and said this; may God forgive their faults.

Well, this is [about] the issue of America. Therefore, what has happened, that is, the ugly and contemptible behaviors of the current American president, are by no means against our expectations. These are the same steps that they took from the beginning. Under the previous administration, America was one way, [and] now it is another way; [and] during the time before him – under [president] Bush junior – [America] was [also] another way. These [American leaders] have demonstrated their wickedness, their hostility [and] their … toward the Iranian nation one way or another at any period of time and the Iranian nation has stood against all of them with power. Many of them their bones have turned to dust, [and] their bodies have been eaten by worms and ants and snakes underground, [but] the Islamic Republic, praise be to God, has stood tall powerfully. This gentleman as well his body will turn to dust and will become fodder for snakes and ants, [but] the Islamic Republic will continue to exist. This [would suffice] about America.

Now [let us talk] about the JCPOA. Well, I said time and again from day one that you should not trust America. Both in private sessions [with officials] I said this, and I also said it in public meetings with people. I said it more frequently in private meetings. I said that you should not trust these [Americans], [and] if you want to conclude a deal, you must get necessary guarantees, then negotiate, then conclude a deal [and] then sign [that deal]; [in short] do not believe what they say. One of those things on which I put special emphasis at that time was that I said I would accept this [nuclear] deal with these provisions – there were a number of provisions [that I set] – [and] one of those provisions was that I said then president of America should write and sign that sanctions would be removed. This was among our conditions, [and] was among my conditions. Well, esteemed officials endeavored a lot, made effort [and] broke a sweat, [but] they could not [do that] and this did not happen and its result is this [situation] that you are observing: two years [or] two and a half years have passed [and] we have complied with all [our] commitments, [but] this buster comes out and says that I do not accept [this deal] and quit it and do this and do that.

Now they say that we want to continue the JCPOA with these three European countries; I do not trust these three countries either and I say that you should not trust them. If you want to conclude a deal [with them, first of all] you need to get guarantees – real guarantees [and] practical guarantees; otherwise these [European countries] will do in the future the same thing that America has done, [but] in a different way. Political and diplomatic methods are special methods; they sometimes smile and while smiling, push the dagger into one's chest up to the hilt. This is diplomacy after all; [and they do this] with good temper, [and] while commending and eulogizing you that "yes, you are very good, you are a gentleman, [and] we know that you would not violate the deal!" [Therefore,] if you managed to get a guarantee from them in a way that could be trusted, well, it would be of no objection [and you can] go ahead with your move. [However,] if you cannot get such a decisive guarantee – which I believe it is very unlikely that you could get [such a] guarantee – then it would not be possible to move like this and to continue like this.

This is a very sensitive issue. At the present time, the country's officials are going through a major test. Will they [be able to] preserve the dignity and power of this dear nation or not? The dignity of this nation must be met, [and] the interests of the nation must be met in the real sense of the word, and well, fortunately, the officials have also emphasized [the need to] preserve national interests and have said that our interests must be met. Yes, they must be met, but in order to meet [our] interests, do not trust what that given head [of state] and that given prime minister and that given chancellor says. What they say has no credit, [because] they say one thing today, and act in another way tomorrow. They do not [even] stand to ceremony [and] are not shameful at all. Unfortunately, the thing that is totally lacking in the world of diplomacy is human ethics. Especially these Western [diplomats and] Europeans do not show any heed for ethics in various diplomatic communications and the likes of these at all. They only think and move and make plans according to their own interests. [Therefore,] they must be treated with care, [and] must be

treated in a rational manner. Therefore, the dignity of the nation must be preserved, [and] the interests of the nation must be preserved [and] they must be preserved in the real sense of the word without trusting [the opposite side].
And let me tell you this: my dear ones, youths [and] my children! I see that the future belongs to you, [and] I have no doubt that the future of this country will be much better than its present in terms of [the rising power] of the Islamic establishment and in terms of Islam and Islamic values. God willing, the Almighty will preserve this readiness among you, make your and our steps stable and, God willing, will make our fate end in good and resurrect us with those people who we like – [including] our dear martyrs [and] our honorable Imam – both in this world and Hereafter, and satisfy the sacred soul of [Hadhrat] Vali Asr with us.
Peace be unto you and so may the mercy of Allah and His blessings