The Leader’s Remarks in Meeting with Congregational Prayers Leaders of Tehran Province Mosques - 21 /Aug/ 2016

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

(Arabic prayers)

I welcome all of you dear brethren and esteemed colleagues. One of those things, which one is entitled to consider among honorable points on his track records and this humble one also do that, is serving in the position of [congregational prayers] leader of mosques; I am your colleague in this field. You are very welcome and this session, as Mr. Hajj Ali Akbari said, is really an important and different session, [because] it is basically different from my other sessions here. I express my gratitude for the meaningful remarks made by Mr. Hajj Ali Akbari, which were both useful and overarching, and beautiful and well-said and well-composed. It makes me happy when I see that eloquent cleric speakers, thank God, are endowed with [various kinds of] prominences and [are also endowed with] expressive and intellectual gifts. He mentioned important points here and announced good tidings of which I was not totally aware. I also want to mention a few points in this regard.

The first issue is importance of the mosque itself and this initiative, which Islam chose at its very birth and built people’s place of gathering on the basis of the mention [of God] and prayer and attention to the Almighty God. People’s gatherings, naturally, have [specific] effects. Well, a group [of people] come together, say, [and] hear [things], [and] make decisions, establish intellectual contacts, [and] have many intellectual gives and takes among them; where this [interaction] should take place? For example, [should it take place] in aristocratic and affluent clubs for [attending to] various affairs, which is usual in the West, or [should it] take place in coffeehouses, [or like] the ancient Rome, which at that time, such gatherings were held at bathhouses and people came together [in those places] and [at that time] going to the bathhouse was an excuse to say and hear [various things]; or [should such gatherings] be held at a place whose main axis is promotion of prayers, [because] this is very different. When a gathering is held on the basis of prayers and mentioning [of God], then it would have another meaning, would have another direction, [and] would drag [people’s] hearts in another direction. This was the initiative taken by Islam. Yes, there has been [some form of] temple in all religions – wher they sit and worship – but the mosque is different from Christian and Jewish and Buddhist temples and [temples in] some other places, which we have seen or heard about. The Honorable Prophet [of Islam] (PBUH) did not go into the mosque to just say the prayers and get out, [but for] anything, which befell [the Muslim] society and was important, they called: “[Gather for] congregational prayers;” [and they told people to] go to the place of prayers; for what? So as to consult with regard to the issue of [going to] war or break news or cooperate, or mobilize facilities and other things. And you see in the history of Islam that mosques were a center for training. We hear and read in [the Islamic] traditions that at the Masjid al-Haram or Masjid an-Nabawi, leaders of various intellectual and religious schools held teaching sessions, [and] the meaning of this is very different from [what happens at] a church or a Jewish synagogue where [people] only go, do an act of worship, and get out. The mosque is a base and this base revolves around the pivot of mentioning [of God] and prayers.

This is where the importance of the prayers becomes evident. Each and every one of us needs to look at the [daily] prayers from a different viewpoint. Of course, well, thank God, all of you are endowed with thinking, with logic, [and] are familiar with the divine and religious teachings. I say this in order to notify myself [in the first place]. We, the general public, do not appreciate the value of the prayers as we should. The prayers are, in the real sense of the word, the main pillar of religion. The meaning of the pillar is that if it did not exist, the ceiling would fall down, [and] the building would lose its shape as a building; this is [the real meaning of] the prayers. Therefore, the humongous body of religion hinges on the prayers. [But] what [kind of] prayers can protect this body? [The answer is:] those prayers, which have their own desirable characteristics, [in which case they would be]: the sacrifice of

every pious person, [and] prohibit promiscuity and vice; [of course, this is true about] those prayers, which are accompanied with mentioning [of God], [because as put by the Quran:] “the mention of God is [of] the utmost [importance]. This mention [of God] which exists in the prayers, we must both act upon and promote it.
In my opinion, one of the important steps to be taken by the esteemed congregational prayers leaders in mosques is to explain the issue of prayers for people so that we would appreciate the value of the prayers. If this happened, the quality of prayers would increase. The reality is that in many cases, our prayers either lack quality or do not have adequate quality. One must reach the depth of [the meaning of] the prayers’ words. Well, our prayers [must] remain immune to and be protected against these ugly maleffects; I mean, the maleffect of negligence during the prayers, inattention to the concepts of the prayers and to the addressee of the prayers, who is the Sacred Divine Being; this is one of those maleffects. As put by the late [Ayatollah Ali] Meshkini, who said in this very Hosseiniyeh [religious place] that if a device were invented which one could attach to his brain and record the mental memories throughout the prayers from the beginning to the end, the result would be a very strange thing. [It could show us] where our mind goes, in what places it wonders, what problems does it solve, [and] to what issues it shows attachment and infatuation and love from the outset that we start the prayers to the end of the prayers. This is one of those maleffects that I call ugly. If we could protect ourselves against this maleffect and also if we could save ourselves from another maleffect, which [is] pretense, [about] which we read in prayer [that:] “and save my heart from pretense and [negative effects of] fame and doubt about your religion,” [then] we would be able to save ourselves, [and] our prayers would become normal and ordinary prayers; [and even in this state] the depth of the prayers is not reached.
Well, when we say: “Pure is my Grand Lord and I eulogize Him,” [what is] the reason for this grandeur? What image of this grandeur is in our mind? What is this grandeur before which we bow and which we laud as pure and sanctify? What is that source of grandeur to which attention is paid in this prayer, where [it says] “Bestow upon me the complete degree of separation [from the world and attachment] to you” until it reaches [the climax where it says:] “to the source of grandeur?” [We say in the prayers that] “Pure is my Lord who is grand, pure is my Lord who is the greatest [of all], [and] we only worship You and ask for Your help.” Do we pay any attention to these meanings and these profound concepts [like] the exclusive servility to God, exclusive asking for help from God, introducing these [divine] concepts to our heart, [and] saying the prayers with this quality? Well, we must do some exercise in order to achieve these places.
Of course, most of the people present here are, thank God, young and doing such things in the prime of youth is very easy. Doing such things is very difficult in our age. [If] we wanted to begin at our age, these things would be difficult things [to do]. These things are very easy in the period of youth. [Try to] impart this quality to the prayers, [and] give these vibes to it, then prayers will create [spiritual] prosperity within a person. This [spirituality] would ooze out and overflow into all those people who are watching our prayers and say their prayers with us. Some [Islamic] traditions about congregational prayers leaders say that a congregational prayers leader is responsible for both good deeds and bad deeds of those who follow him [in prayers]. This does not mean those things that nullify the prayers, [but it is referring to] these very lofty concepts. If there were these [lofty concepts in the prayers] then they would overflow [from the prayers leader] to [those who follow him]. At any rate, this is how the prayers are. [The fact] that we would have people in our own society – [and] in the Islamic society – who would know nothing about the prayers, this is a very big thing and a very important thing. Our society should be such that we would go to the prayers as if it is a favorite and desirable affair, not just as an obligation, which we have to get over with, [but] as something exciting, [and] something attractive.
Well, a mosque takes shape around the pivot of such a gem. It is a gathering revolving around such a brilliant truth. Therefore, the mosque is important, [and] is a base; it is really a base as it is being said among people. The mosque is not only a base for [discussing] that given social issue, [but] it can be a base for all kinds of good deeds; [it can be] a base for self-training, making humans, repairing one’s heart and repairing the world and countering the enemy and providing ground for the establishment of the Islamic civilization and increasing insight of people and so forth. The mosque is such a place.
Therefore, leading the prayers at a mosque is not the sole duty of a congregational prayers leader; leading the prayers is [just] one of the things [that he has to do]. Leading the prayers, promoting the right and justice, promoting religion, as well as promulgating the rules of religion are our duty as the prayers leader and as the congregational

prayers leader. I mean, the congregational prayers leader must be the [main] axis of a mosque, [and] the mosque [is] pivoted around the congregational prayers leader. Well, if this happened, one's sense of responsibility would be heavy.
In my opinion, one of the basic steps [which must be taken] is leading [the congregational prayers] in a mosque; [this] is an important thing to do, [and] it should not be looked upon as a marginal activity. If we attend to our daily chores, [and] our different occupations, then at noon or in the afternoon go to [a mosque] in total hurry through traffic and things like this – [when] the time [for the prayers] is already late by half an hour [or] three quarters [of an hour] – [and] go and stand there [at the mosque] to say the prayers, this would be doing injustice to the mosque. This [leading of the prayers] must be considered an important and essential job. [Of course,] I am not saying that when we become a congregational prayers leader, [we must] forget about all other things; no, [I mean] one can attend to other scientific or non-scientific activities in proportion to his capacity, but the right of the mosque should be observed. [Therefore,] before the time for prayers arrives, one [should] go to the mosque and get ready to say his prayers with serenity, [and] with peace of mind, [so that he would] say the prayers with good quality. Then, if he has a plan to talk [to people], [he can] turn toward people and speak to people, [and] explain [various issues] for people, [or carry out] various programs, which thank God, you have in mosques.
In our time, when for example I was leading congregational prayers in [the city of] Mashhad and went to the mosque, many things were not usual, [and] they did not know or we did not know to do such things. [Therefore,] everything we did was considered new. Today, thank God, such things have become common. That between two prayers or after the prayers, the congregational prayers leader would stand up or ascend on a pulpit [and] talk to people or, for example assume, take a blackboard into the mosque, write hadith [on it], [and] explain it to people, or sit down with the young people at the mosque [and] form a circle of knowledge, explain [various issues], [and] listen to their questions, these things, which one feels through reports and from common sayings that are common now, were not common at that time. At that time, congregational prayers leaders mostly sufficed to go [to the mosque], say the prayers and get out of the mosque. Now, they might have answered a couple of religious questions, and a question might or might not have been asked, [but] it was nothing more than this. However, today, thank God, these things are common and the quality of this [congregational prayers] must increase on a daily basis.
Therefore, one issue [related to the mosque] is the issue of popular gatherings on the basis of the prayers and on the basis of mentioning [of God] from the viewpoint of Islam. This is important. Therefore, if a social step is taken in this place, for example, if they decide to start a cooperative for the poor or take part in some benevolent activity, this [decision] is [taken] through attention to promoting the prayers, through attention to mentioning [of God], is for God, [and] is based on the prayers. If mobilization takes place through the mosque to [send people to] go and fight the enemy, this means a move in the direction of Jihad on the path of Allah, it is based on [the faith in] God, [and] is based on mentioning [of God]. [Even] if [the mosque] is assigned the responsibility to run the affairs of a city, [or] the affairs of a neighborhood, for example, from the viewpoint of security, [and] from the viewpoint of things that should be done, it [is] still based on mentioning [of God].
One of the important initiatives taken by our honorable Imam [Khomeini], [and] one of the great feats of this great man was that he introduced mosques as the axis [of his movement] since the beginning of the revolution. Those who remember know that in those early days of the revolution everything was in disarray: [revolutionary leaders tried] to bring in arms, collect them, [and] remove them from this given place, [lest] untrustworthy hands would do anything [wrong]; [therefore,] a center for organizing [these activities] was needed, [and having] a central nucleus was necessary. Imam immediately determined this central nucleus from day one [and] even before the victory of the revolution was announced: [it was] mosques. [It was announced that] anybody who, for example, obtained weapons from anywhere [should] take [it to mosques]. Then a huge organization based on mosques was set up and came into being, which was the revolutionary committees, which did all things related to the revolution for a long time to come, and in fact, they ran all affairs of the country. The mosque had such a characteristic that it is based on mentioning [of God] and a divine viewpoint and divine attention and the likes of these. Well, this is one point that people's gathering [is] pivoted around mentioning [of God] and the likes of this.
The second point is that the mosque is a base for all kinds and sorts of social activities; that is, when we gather people around this pivot, [we must know] what we want from them. One of the things that we want [people to do] is to take part in social activities. In an Islamic society, all people are duty-bound, shoulder responsibility, [and] must

work; [they must] work for progress of [their] society, [and] work for the [Islamic] Ummah. Therefore, this [mosque] is a place for infusion of [various] thoughts, and divvying up different responsibilities and encouraging people to [do] various things. The mosque is for conducting social activities and is a base for social activities.
Another issue about the mosque is that [it is] a resistance nucleus. When resistance is mentioned, one's mind immediately goes to military and security resistance and the likes of these. Well, yes, it is certainly [one form of] resistance, but above that is cultural resistance. If the cultural fortress [and] cultural embankment in the country is weak, everything will be lost. Let me tell you this: today, following 37 years [or] 38 years after the victory of the revolution, enemies' motivation for infiltrating into [the country's] cultural fortress is more than day one; it has not only not decreased [in intensity], but has certainly increased, [and] you see the methods [they use for this purpose]: [including] these methods [that are special to] the cyberspace and various [forms of] propaganda and satellite [programs] and the likes of these; [all these measures show that] motivations [of enemies for infiltration] have increased. The target of this move is exactly the same thing, which turned into the main essence and nucleus for the establishment of the Islamic system; that is, religious faith; this is the [main] target [of enemies' efforts].
They are opposed to the Islamic establishment and the Islamic Republic and the policies of the Islamic Republic because they are opposed to the religious faith, because they know that if it were not for the religious faith, this revolution would not become victorious, this [Islamic] establishment would not come into being [and] this strong quake and jolt would have shaken the pillars of the hegemonic system. The Islamic movement and the Islamic Revolution send a powerful jolt through the hegemonic system; yes, [the world system at that time] was bipolar [and the two poles] were against each other, [and] it is like that right now – [because] big powers are like wild wolves waiting for an opportunity to tear their rivals apart, [and] there is no doubt about this – but all of them were unanimous on one principle and are still unanimous [on it] and that [principle] is achieving [more] power and bullying the oppressed people and nations as well as weak governments and different societies in the world, and plundering their financial and economic resources and incessant accumulation of power for themselves; this is [their main] goal. [Achievement of] this goal, which is the goal of the hegemonic system, was prevented following the emergence of the Islamic Revolution [in Iran].
Now you see in West Asia region – which they call the Middle East – top-tier materialistic powers of the world have been grounded; [and] today, the United States is grounded in West Asia region. [These powers] pursue goals today, have things to do, [and] have goals [to achieve] in this region. One part of these goals is to bolster the arrogant base of the Zionist regime in this region, [and] another part is to seize all sources and outlets of power in the region so that [regional] states and governments would rally under their umbrella to take advantage of their potentialities, [and] rule the region, [but] they have not been able [to achieve this goal] up to the present day. What has prevented these [power] from achieving their goals? [The main impediment is] the revolutionary Islam or the Islamic Revolution – both phrases are correct; the revolutionary Islam is correct and the Islamic Revolution is [also] correct – which today is crystallized in the establishment of the Islamic Republic. This [type of Islam] has prevented [world powers from achieving their goals].
If it were not for Islam, if it were not for the faith in God, if it were not for the Islamic teachings, [and] if it were not for commitment to and abidance by religious duties, the establishment of the Islamic Republic would have gone under the umbrella of this very hegemonic system and the arrogant power of America and other than America, just in the same way that others did. Therefore, the target of their assault is the same thing, which has created this Islamic edifice, that is, [the Islamic] faith. If it were not for the Islamic faith, this country, which we had seen, and this [former Iranian] regime, which we had experienced with our entire flesh and skin and bone, was not possible to undergo any change. It was the Islamic faith [which changed that regime]. A [religious] source of emulation through divine support, through divine guidance, [and] while knowing how to struggle and work, entered the arena and dragged people's faith in the direction of this lofty goal and people entered the arena; when people enter the arena, no materialistic power can do anything. The main point is people's presence, and our honorable Imam [Khomeini] could do this as a result of people's faith and by relying on people's faith; therefore, the [main] target [of the enemy] is people's faith and the youth's faith.
[The fact] that I keep repeating that if the youth today are not ahead of and [even] better than the youth at the outset of the revolution and during the war, they are [certainly] not behind [them] – and I believe that they are ahead [of them] – is because today, despite all these means of propaganda, [and] despite all these different stratagems to

destroy the pillars of [people's] faith, the revolutionary youth is standing. We have so many young people [active] in the field of culture, in the field of politics, in social fields, [and] in the art fields. Of course, yes, there is a group [of young people] that does not believe [in religion], [and] is not committed [to Islamic faith], [and] I know about them as well, not that [you think] I am not aware [of that group], but [the existence of] this great number of faithful youths is among the miracles of the revolution. This is today's youth; a youth who writes a letter to me – [and] these letters are not one or two or ten, but they are many – and implores, and cries that 'please let us go and fight in defense of the shrine of the Prophet's Household (Peace Be Upon Them), [we want to] give up [our] comfortable life, [and] our wife and child'. They write [such a] letter [to me] – which that letter is really tearful – [telling me] that 'we have got the consent of our parents, you let us go and fight'. This is the state of the young people today. Well, they [enemies] want to do away with the faith of this [young person]. This cultural fortress is meant to protect this faith.

The mosque is a big base for cultural mobilization and cultural movement. We must learn the method of [the cultural] work at the mosque to know what to do. Firstly, let me tell you that what you say to your followers [in congregational prayers] and those who frequent your mosque is much more efficient and effective than a televised speech and the likes of these. I have frequently noted that direct eye contact and close meeting in which the speaker and listener meet up-close, is something else; [and] this [fact] is only manifested in our gatherings. Of course, this issue exists in all [teachings of] Islam, [including] in Friday prayers and the likes of these, but it is more manifest and evident among Shias. These mourning sessions [for the Shia imams], preaching and oration sessions, [and] various [other] sessions are very important things; these [sessions] must not be underestimated. They are both more effective than the virtual space [of the internet], and are more effective than the IRIB [state-run radio and television], but well, their reach is limited. If this huge hierarchy [and] this huge organization works well and works in all places, its effects will surpass all of these [other media] and [by taking advantage of it] you can immunize this young person [and] this audience [of yours] in the real sense of the word and can vaccinate him against these microbes and these viruses which are constantly flowing toward this country and toward this [Islamic] establishment. Therefore, [the mosque] is the main nucleus of resistance, and [for] all kinds of resistance, [including] cultural resistance, political resistance, and in its right place, security and military resistance, just in the way that [it has been so far like this] in mosques.

These figures, which Mr. Hajj Ali Akbari mentioned are very important figures. [The fact] that he said 97 percent of our martyrs have come from mosques – if [this claim is] investigated – this is a very important remark. [People who go to the mosque come] from all classes: one is a student [and] goes to the mosque, is a businessman [and] goes to the mosque, [and] is a high school student [and] goes to the mosque. To move from the mosque and starting one's march and going to war fronts and taking one's life in one's hands is easier said than done; [and I stress that] taking one's life in one's hands, [and] sacrificing one's life [is easier] said [than done]; [as said by the Quran:] "And you had certainly wished for martyrdom before you encountered it, and you have [now] seen it [before you] while you are looking on." Well, one would say that "yes, we [are ready to lay down] our lives', [but] it is quite different when they face death in practice, [and] is very difficult. These young people have gone [to war fronts] from the mosque and laid down their lives on the path of God; [therefore,] the point of departure is the mosque. This is a big point, [and] an important point.

Therefore, the mosque is [both] a resistance base, and [a base] for growth of cultural activities and cultural guidance and cultural insight; politics is also embedded in culture. Let me tell you that politics does not simply mean that one would support this side and oppose that side or vice versa. Politics means to look at the general movement of the society to see in which direction we are moving. Are we moving toward the goals or have deviated [from the correct path] and are getting far from those goals? This is the real meaning of politics. Then, in the midst of this viewpoint, the fate of people and persons and groups and [political] parties and currents is determined [to see] whether we are moving toward social justice? Whether we are moving toward real religious independence? Whether we are moving toward creation of the Islamic civilization or are moving toward dependence on the West and dependence on America and begin influenced by mindless allegations and findings of Western countries.

This is a very important issue [to see] that in what direction is our lifestyle dragging us. This viewpoint is a political viewpoint, which you see emanates from culture. Therefore, there is politics at the heart of culture. What happens in the society should be seen from this viewpoint. Some people are shortsighted, are shortsighted and restrict

everything in either friendship or animosity with a person. What importance does one person or one current have? We must look and know [various political] currents. Most people who make errors are [shortsighted] like this. During the period of sedition in [the Iranian calendar year, 13]88 (2009-10), I invited one of the leaders of the sedition and told him “Mr., this measure that you have started and are taking, [it] will be exploited by foreigners and the enemy will take advantage of this; now, you are apparently an insider of the [Islamic] establishment, are with the establishment, and as you say, you are making a civil protest – for example, a protest at [the results of presidential] election – but the measure that you are taking will be exploited by those who are the enemy of the [Islamic] establishment itself;” [but] he did not listen; I mean, they did not understand what I was saying. Of course, now, this is my optimistic opinion when I say they did not understand, [because] some people may think otherwise. They entered [this arena and] then you saw what came out of it; they said “election is [just] an excuse, the essence of the establishment if the [main] target.” Well, now [some people may want to] bring excuse that these [protesters] were a bunch of youths, [who] said a nonsense and said something irrelevant, [but I say] no, this is not the case.

[Even] if somebody under my cloak says something to which I am opposed, well, I must push him out of my cloak [and] announce that I am opposed [to what he says], otherwise I would have to account for that. All the credit and respect that the owner of the cloak has would turn into backing for that remark. These are [important] points. Look! Current affairs [of the country] must be seen in this light. This is the meaning of political insight that I say. [We must] understand who is taking us where, is inviting us where, [and] is dragging us where. Are we moving toward Islamic goals? Are we moving toward increasing religiosity in the society? Or, as the enemy wants, we are moving toward a more carefree attitude, [and] are moving toward more infatuation with those poles, which are against religion. This is that political insight [that we need]. If we understood this, then it would be clear whether we must take sides with this or that person, [and] whether we must support this or that. [Such issues] must be understood in the light of this overarching viewpoint. This is also an [important] issue.

One point, which I have mentioned time and again is that the mosque must be operating, which now well, [in view of] statistics, which they announced here, it seems that, thank God, this [goal] has been relatively achieved [and] realized, but must be completed. The mosque must be open at the time of prayers. At all three times [of prayers], congregational prayers must be held in the mosque; this must be the default [state of mosques]. Now, it is possible that, for example assume, I am not able to go [to the mosque] at all three [prayers] times, well [in this case], I must certainly appoint another person there [in my place,] so that [congregational] prayers will be said at all three times in this mosque. And the door of the mosque, which they open before noon for the noon and afternoon prayers, [must] be open until night [and] after the evening prayers; it should not be like that they would close the door of the mosque. I have heard some people saying that “when we arrived in Tehran in the afternoon, we wanted to say the noon and afternoon prayers, [but] any mosque we referred to was closed.” Of course, this dates back to a few years ago. No, [this is not right and] the mosque must remain open.

Another point is that some people – despite what I said right now – want to totally separate the mosque from political issues. [They tell you:] “Sir, do not interfere in politics, [and] do your own job.” What does ‘your own job’ mean? It means that you just come [to the mosque,] say your prayers and go; only [play the role of] a [congregational] prayers leader. This is the same secularism. Secularism does not mean absence of religion, [but] secularism means that there would be no sign or manifestation of religion in anything but personal actions. [In secularism] the social system has nothing to do with religion. Yes, any person within the diversified Western and Eastern social systems and the likes of these can have a relation with God for himself, in his heart, [and] in his [own personal] action; this is secularism. This is the same thing that [our] enemies want; [our] enemies want just this. The religion to which they are opposed [and] the faith against which they fight is that faith which leads to creation of the Islamic establishment and increases the power of Islam; [and they] are opposed to it. They fear Islam; [but] which Islam? That Islam, which has power, which has an establishment, which has politics, which has government, which has army, which has armed forces, which has scientific capabilities, which has international capabilities. They fear this form of Islam; otherwise, they are not afraid of that Islam [in which] that given current or that given party may even have one million supporters at a corner of a country or across the world, but has no power at its disposal; [and] do nothing [against it]. That Islam to which they are averse, with which they are opposed, [and] whose grudge they have in their heart is the powerful Islam. Then [is it right for] us to come and totally dissociate Islam from issues of society, from issues of politics, from [general] course of the society, [and] from the fate of the society at its

main centers, which are mosques? This would be great injustice to the mosque.
Another point is that we must create a special position for the youth in the mosque; I mean, we must really make plans for attraction of young people. [This does] not [mean] that we are against the presence of the middle-aged people and old men in the mosque; no, all the faithful should flock to the mosque and take advantage of it, but we must [also] attract the youth to the mosque. It would have a lot of positive outcomes and blessings if a young person knows the mosque as his house and his [special] position and gets used to it and frequents it. The work in the society is done by the youth, the driving force behind social movements are the youth, [and] it is these [young people] who work, [and] make effort. [However,] despite what some people think [creating] attraction for the youth does not mean to bring ping-pong table [to the mosque].
Some people think that in order to attract the youth to the mosque, we must provide them with means of entertainment. [This would be] like what happened at a church in America, about which that Egyptian writer has said that "I saw a schedule had been erected close to this church that, for example assume, today from that given time [and] at the secondary hall of the church on the other side of the altar, there are these programs: there is dancing program and singing and music and a supper and intimacy" and the likes of these. He says, "I became curious and went [to the church at that hour and] saw that yes, it is like that; here is a church hall [and] there is a [secondary] hall on its side, for example, [something like] a cabaret, [where] girls, boys, men, [and] the middle-aged people come and watch while [other] girls and boys are [dancing] in the middle. There is music, dancing, [and] singing, [and] at the end, the priest entered and turned down the lights a little in order to dim the light and [create a special] atmosphere." He says, "I left there. I returned the next day and [found] that priest at the church. I said, "I was in your gathering last night, what does all this mean?" He said, "Sir, we want to attract the youth! We want [to attract] the youth!" If the youth are going to be attracted by [means of] dancing and singing and music and the likes of these, well, they can as well go to the same cabaret, why they should come here [to the church]?
The [best] way to attract the youth is to conquer the youth's heart. A young person's heart is a strange world, [and] its conditions are unique. The tendency of a young person toward spirituality is one of those great divine secrets. When a person like me is told about a spiritual matter, well, I listen to it and, at most, am a little influenced by it, [but] when the same matter is told to a young person, he is greatly impressed and his situation totally changes. The heart of a young person is apt to accept the truth, [because] a young person's heart is close to the divine nature [of humans], [and as put by the Quran, he is close to] "the nature of Allah upon which He has created the nature of [all] people." A young person's heart gets used to divine and moral and mystical advice and material, gets used [to them] rapidly, [and] becomes quickly allured and infatuated [with them]; this is [the main] attraction for the youth. You mix [your] word, remark, [and] action with a little amount of spirituality, [and] with real mysticism, not imaginary and illusory and superficial forms of mysticism, [and] you will see how young people would be attracted and come [to you]. These are [sources of] attraction for the youth at the mosque. Otherwise, assume that we provided [them with] a gaming device in there, well if they are supposed to go [to the mosque] and play, they can go and play at a [sports] club.
[And let me] tell you another point. Our mosques, that is, those mosques, which today, fortunately, exist in the establishment of the Islamic Republic and are often 30 years [or] 40 years old, have an interesting and beautiful history; most of them are like this. Certain scholars, [and] certain congregational prayers leaders have been in these mosques, [and they] have had behaviors, [and special] conducts, [and in addition to them] faithful people have been there, young people have been trained there, mobilization [of forces] has taken place there, martyrs [have come out of these mosques], [and] martyrs' bodies have returned to these mosques; [all of] these make a history, [and] these [issues make] attractive stories of a mosque; these stories must be preserved. Every one of these mosques can possess a real, attractive, [and] didactic story for those people who are present at the mosque today and those who will go to this mosque in the future. This [story] can be presented in various formats, including as a book, as articles in magazines, as photos, [and] as [video] clips; these [stories] can be explained. There are many of these mosques, and famous martyrs were raised in these mosques, then left there and became martyrs on the path of God; we must preserve this history.
And let's not forget that the "Mosque Day" is basically a revolutionary day; I mean, assigning this day and designation of this day, which was done on the request and demand of the Islamic Republic and was approved as the "Mosque Day" at the [former] Organization of the Islamic Conference, was [done] on the occasion of the burning of

the al-Aqsa Mosque [by Zionists]; [and] is was meant to counter the Zionist enemy; the basis of this day is such a basis; [therefore,] you look at the Mosque Day from this viewpoint and make [your] move in this direction.
Let me tell you that despite all the animosity that is being exercised [against Iran] today – which naturally I am widely aware of what is taking place today both in hard fields and in semi-hard fields and in soft fields, and in overt fields and in covet fields; a lot of activity is going on against the establishment of the Islamic Republic in different forms – this pure word is really [an example of what the Quran says:] "[a good word is] like a good tree, whose root is firmly fixed and its branches [are high] in the sky." I mean, the establishment of the Islamic Republic is getting stronger day by day.
Thank God, the Almighty God, has completed His favors on us; [and] we must be thankful, appreciate the value of the divine bounty and, God willing, tread this path with hope. [When] I look at the gathering of you, dear brethren who are present here, I feel that, God willing, the future [outlook] of our mosques will be much better than their past. I hope the Almighty would cover you by His favor and His guidance and His blessing.

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