The Leader’s remarks in meeting with students of Tehran seminary schools - 29 /Aug/ 2017

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

(Arabic prayer)

I am very happy with this meeting. Apart from [the fact that] meeting and conversing with a group of seminary students is sweet and pleasurable to me, what was said in this meeting – both those things that our friends said here and their written version has been given to me, [so that,] God willing, I would be able to muse over it later, and those things that a few of these dear brethren stood up and said as objection or demand – all of these [things that were said here] were good things and satisfying to me.
When I look, I see you – young people [and] young seminary students – as saplings grown in the garden of Imamate and Velayat. Praise be to God, these saplings have grown up; some of them are bearing fruit, [and] some others assure one that they will bear fruit [in the future]; one feels this through [your] remarks and through [what is said in] this meeting. [As put by the Quran:] “And their description in the Gospel is as a plant which produces its offshoots and strengthens them so they grow firm and stand upon their stalks, delighting the sowers, so that, Allah may enrage by them the disbelievers.” This last point is very important. You standing on your feet, growing up, [and] becoming strong in spiritual terms [as well as] your various abilities delight both the sowers and those people who have sown these seeds. When they look and see these advances, these new ideas, [and] these hopeful faces, they are amazed. And more important than this is [that part of the Quranic verse, which says] “Allah may enrage by them the disbelievers.” It makes your enemies angry [to see you growing] and it must be like this. If we see that our behavior is such that the enemies of religion, the enemies of Islam, [and] the enemies of the rule of the Quran are not angry with us and are not upset with us, we must have doubts about our usefulness. If it is Amir al-Mo'menin (PBUH) and that firmness [of resolve] and that [type of] move and the likes of these, people like Muawiyah or Amr ibn al-'Asor others [like them] must be angry with him. You are also moving along the same path; [therefore, you must be an example of] “Allah may enrage by them the disbelievers.”
Praise be to God, one observes that there are prominent growths at the seminary schools. I carefully listened to what you said. Of course, God willing, I must once again review these remarks, which were made here, and if God helps me, think about them. However, this much that I heard here now was satisfying and promisingto me; it was very good.
Let me mention a few short points; of course, I have made notes [about major issues] to discuss with you – and if , God willing, there is time, I will discuss some of them – but I mention these few short points.
First of all, do not take your studies lightly. What you said here, these good phrases, [and] these good matters [that you raised here] does not mean that you have studied well. They mean that you have good ideas [in your mind] and are articulate; but have you also studied well? One cannot reach the conclusion from what you said that you have studied well. You must study well.
When I was in [city of] Mashhad, I taught [clerical books like] Rasael and Makasib, and they [former regime’s agents] arrested me once in a while and put me in jail, [and] my students were dispersed. When I got out of the prison, I started to teach, [and my students] came together again. The enthusiasm for fighting [against the Shah’s regime] and seeing my conditions – those special beatings that I received from [the agents of] that regime [in prison] – sometimes made them doubtful about these lessons, which I taught them. Now, [when I explained] the details of what Sheikh [Morteza Ansari] had said in [the book of] Makasib or, for example, in Kifayah[and told them] that this was what a given phrase meant, I saw that [my students] had doubts [about all that]; I kept telling them, “My dear children! Know that if you do not study, you cannot make a good impression;” I told them that nothing would bear fruit if it was not done right, [and, therefore,] “you must study [well].”

If you want your thoughts, your proposals, [and] the prominent characteristics that, praise be to God, your spirit has, make an impression in the society, you must be educated, must study, and must be scholars. [Therefore,] take your studies seriously. Do not say that now the world is being run on the basis of technical advances and technology and the likes of these, [but] we are sitting here, for example assume, studying commentaries by Molla Abdollah, or assume, are studying the logic of Mozaffar! No, you must study this [book on] the logic of Mozaffar; you must study this book of syntax or this book of morphology [in linguistics] as a preliminary course. You must study this book on [the Islamic] jurisprudence and this book on Usul [principles of religion] so that you would be able to make an impression as a clergy, and I will [later] explain about what being a clergy means. You must study. We have had people among the clerics who did not spare any effort in struggle [against the former regime], but they were not qualified in scientific terms. They could not make a great effect in the progress of their struggle or in bringing about this huge [revolutionary] movement. That person who could [do it] – like late Imam [Khomeini] – was totally qualified [in scientific terms as well]. [Therefore,] continue your studies. This is my first advice; take your studies seriously.

The second point is that you are critical of the seminary school; either Tehran seminary school or seminary school in general; very well! This seminary school that you want [to exist] and as you say, does not exist now, [well,] you create it. The seminary comes into being through your will and your demand; yes, you do not have that managerial status and [necessary] support from financial resources to want to, for example, make a decision and immediately put it into action. However, realization of desirable demands is not simply possible through having management [status] and enjoying [necessary] financial resources; sometimes it is not possible even despite having them; [because] something else is also needed. That other thing is the same thing that you have: motivation, willingness, desirable transparency and a final goal; [all] these are necessary. And you must struggle; nothing can be achieved without struggle, [and] this desirable seminary must be attained through struggle. Of course, struggle does not mean [saying] “long live this or down with that,” [and] does not mean political struggle; [here, struggle] means making effort, doing devout work, speaking out, thinking, sharing ideas, [and] becoming organized. Therefore, you [take necessary steps and] make this seminary. Of course, we are under duty to help you; [these] gentlemen, the managers of the seminary are duty-bound to facilitate the works. However, that thing, which is going to come about in the future, you [must] feel the heaviness of its responsibility on your shoulders. It is you who must take these steps; now, your turn to play your role may come ten more years, five more years, or [even] fifteen more years [from now], [but] this will take place anyhow and it is you who can take steps and do the work. This is another point.

One of [our] friends said about the seminary that “we had come to the seminary in order to do this, [and] we had come [to the seminary] in order to do that;” I am against this way of talking. Do not say, “We had come,” [but] say, “We have come.” What is the meaning of “we had?” Say, “We have come in order for this task to be done.” I mean, you must express continuation of your presence in your words. In your words, [you must show] that firm resolve [that you have], like someone who is walking on a road, like the one who is running, [and] like the one who is going the way with firmness and decision; you must show the same resolve and say it; [therefore, you must] say, “We have come in order to do this.” Yes, it must be done and it will be done; when you make a decision, insist on it, [and] talk wisely, [and have no doubt that] it will certainly be done. Of course, you must know that there is a distance between action and the time when you [only] think and study and design and [do other things] like these; a totally meaningful and tangible distance. Many things that we say are simply aspirations that we give voice to by using sentences and words; however, when we want to put the same aspirations into action, a great deal of effort is required.

Let us not make a mistake. There is a totally clear distance between the arena of work, the arena of action, the arena of reality and the field of mentality and [theoretical] study and mental image. When it comes to action, many steps cannot be taken easily; [this was] one of our problems during the period of the Sacred Defense [Iraqi imposed war against Iran]. At that time, I was the president, [and military meetings] were held at my office. [Military officials] came and spread out these military maps and blueprints and said that ‘we want to move from this point, [and] reach that point’; for example, assume, [they told me that] this number of forces or things like that were necessary [for military operations]. Some of my friends, who had just taken charge of the war affairs, looked and saw that [the distance] from this [point] to that [point] was a very short line. [Therefore,] they were convinced in a short time, gave promises and made decisions; however, the reality of “from here to there,” for example, in an [operation like] Operation Ramezan was different in practice. The area of action is different from the area of [human] mind and

thinking and the likes of these. This is also one point that I wanted to mention here.
Another point is that some of the remarks that we make is about the clergy [as a whole]. I mean the totality of our scientific and religious community, which we [generally] call the clergy, which is a spectrum [of different people]. It ranges from [ordinary seminary] students to sources of emulation; [therefore,] when we give voice to our expectations of the clergy, sometimes our viewpoint is like this. At other times, no, the clergy [in general] is not our addressee, [but our main addressee] is seminary schools. Seminary schools are places where the clerics are raised, [and] are a place for scientific and intellectual and spiritual development of seminary students; this is a different issue. Some things about which we address the seminary are among those affairs, whose addressee should not be the seminary [alone], [but] its addressee should be the entire clergy; pay attention to this differentiation. There are expectations, which are related to the entirety of the clergy; now, it may include a source of emulation or teacher or a cleric, who has a responsibility in state bodies and the likes of them. Sometimes, no, expectations that we put forth are related to the seminary schools. In meetings like this, this second option is of more concern than the first one. Of course, the first option is also important and I have things to say about it.
My friends! Issues that you raised here were very good in my opinion. Our friends brought up basic issues [in this meeting]. It really pleases me to see that attention is being paid to these points and I thank God that, praise be to God, our youths who are clerics and [seminary] students are so related to important current issues of the country and the society, muse over them, [and] discuss them. However, let me tell you that the revolution continues. [The fact] that some people want to make others believe and write and say that "well, the revolution was a development, which ended; let's go back to normal life," this is treachery to the revolution; the revolution does not end. I said the other day while addressing a group of [executive] officials that the revolution does away with the past norms, [and] creates new norms in the society. Preserving these new norms is continuation of the revolution; and these [steps] are hard [to take], [because] these are difficult steps to take. The same hands and the same powers, which were opposed to revolution itself with all they had, and took obstructionist measures, will also oppose and show hostility toward this continuation of revolutionary norms [as well], just in the same way that you see they are doing this. Therefore, if the revolution needed struggle to become victorious, today, struggle is necessary [for us] to be able to stabilize these norms of the revolution; we must take [the revolution] to fruition, so that our society becomes an Islamic society. We do not have an Islamic society, nor do we have an Islamic government! Out of those several stages that I mentioned, we are still stuck in [the process to form an] Islamic government; after establishing the Islamic government, it will be turn for [establishing] an Islamic society; we have these stages ahead of us. We managed to bring about an Islamic Revolution; that is, make a revolutionary move. [Then] we managed on its basis to create an Islamic establishment. Very well, we have been successful up to this point, which is of course very important. However, after this, [it is turn for] establishment of an Islamic government; I mean, [establishment] of an Islamic managerial establishment for the country. In this regard, we have still a long way to go before achieving our goal. Of course, this does not mean that anybody must feel desperate; not at all. We are moving forward.Despite all opposition, despite all obstructionism, [and] despite all defiance, without a doubt, we are moving and going ahead. There are many reasons for this; [however,] we [still] have work to do; [and] we are very far from establishing an Islamic government. When the Islamic government is established, then it will be turn for [creating] an Islamic society. Well, therefore, we have to struggle my dear ones.
At that time, in pre-revolution era, there were people who liked those who struggled [against Shah's regime], but they themselves were not willing to take part in any form of struggle. They basically stayed totally clear and basically did not get close to the arena of struggle; [but] they liked it and liked those who struggled. Of course, there were also people who disliked those who struggled, [and] there were people who showed hostility toward them and cooperated with the enemy; this is reserved in its own place. However, among good people, there were many who liked those who struggled, but did not enter the arena of struggle; well, these [people] did nothing. Yes, the day when the enemy's front was weakened and it was clear that the monarchial regime was about to fall, naturally, that great number of people entered the arena and sealed [the regime's] doom. However, in the difficult time of struggle, those who struggled were [the same] group that made effort and stood within the arena. The same is true at the present time as well. Just in the same way that struggle was necessary at that time and standing by and [simply] liking strugglers was not enough, today, struggle is also necessary; [and] standing by and praising and lauding strugglers is not adequate; [everybody] must enter the arena. Of course, today's struggle is different in nature from that time's

struggle; however, struggle is struggle, is making effort, [and] is devout endeavor. You must find [the best] way for this struggle.

Let me mention a point about proposals, which are offered. A number of ladies and gentlemen put forth proposals, and now we must, God willing, look into them, [and they] must be presented to esteemed brethren and gentlemen [in charge] of management [of seminary schools] to follow up [on these proposals and] God willing, look and see to what extent we can or cannot realize these proposals; [the important point is that]practical proposals must be offered. Any proposal you want to offer, just look and see how practical it is; [then] offer a plan that would conform to the situation on the ground. Here, I want to refer to what I [said] two days ago to these gentlemen officials, because [in the executive branch] they keep talking about plans; this plan, that plan. I told them that plan is something bigger than [simply] setting goals; setting goals is not planning [by itself]. Making a plan includes determining the path [and] building a road toward destination; this is [the real meaning of] planning, [and] this is what they call a plan. If, when you want to build a road, do not pay attention to characteristics and specifications of land and do not get prepared to deal with those characteristics, you would face obstacles before long. For example, you may come across a height, [and] say that it cannot be done; well, it would be better if you had thought about it from the beginning that this road [you are building follows a path, which] has a high point, there are rocky heights along this road, there is a river along this road; [and] it needs a bridge. When you do not predict all these [problems] beforehand and do not include them in your plan and do not draw up the plan in accordance with the realities on the ground, you would naturally face problems. Any plan [must be drawn up] in the light of realities; [it must conform to] what is reality and can be put into action.

Well, it has taken a long time; [let me] mention a couple of points. One [point] is that the totality of the clergy – and you, the young clerics, belong to the vibrant and effective part of the clerical movement – its job is continuation of prophets' job; you must look at the clerical work from this viewpoint. What you study, [and] the plan that you make for your future, must be based on this viewpoint; you are continuing the job that prophets did. Well, in the holy [Quranic] Chapter of A'raf [this has been said] about the work of prophets: "And to the Aad [We sent] their brother Hud. He said, 'O my people, worship Allah; you have no deity other than Him. Then will you not fear Him?'"The issue here is the issue of monotheism. The movement of prophets is the movement for monotheism. Basically speaking, the fundament of what prophets invite [people] to, is an invitation to monotheism. Invitation to monotheism does not simply mean to believe that God is only one and there are not two [gods] and these idols or these gods [that you worship in His place] – [and] these creatures that are [your deities] – are not worthy of being considered a deity. [The goal of prophets] is not just this, [because] believing in monotheism is only one pillar and column or basic ground for an ideology, which puts[human] life in order. Believing in monotheism means to create a monotheistic society; a society, which would be established and run on the basis of monotheism. This is [the real meaning of] believing in monotheism. If it had not been for this, there would have been no animosity toward prophets. [As the Quran says:] "And thus We have made for every prophet an enemy – devils from mankind and jinn – inspiring to one another decorative speech in delusion." These hostilities are because prophets have come, have protested and objected to the [existing] form of the society, [and] have presented a new form, [and] a new geometry for the way that humans should live.

That way of thinking is the same purified life, about which one of these brethren recited this noble verse [of the holy Quran, which says:] "O you who believe! Respond to Allah and to the Messenger when he calls you to that which gives you life." This life is the purified life. [Elsewhere, the Quran says:] "Whoever does righteousness, whether male or female, while he is a believer, We will surely cause him to live a purified life." That is, there is something beyond this apparent [material] life, which is called the purified life; what is it? It is this very life, but mixed with faith. [Human] existence needs water and air and food and science and technology and everything; existence needs all these, but if it is devoid of faith, it is not [real] life; it is [a form of] death. The Quran does not consider this [faithless existence] as [real] life. [The real] life is when this collection of existence activities and existence factors are accompanied with life; [so that] it would be illuminated. It is like a dark place on which some light is shone. This is the status of the clergy. You want to bestow [real] life to the human society. Naturally, this [effort] is faced with the same problems that prophets faced, entails the same [spiritual] reward as prophets, [and] will lead to the same achievements as prophets; because prophets were [finally] successful, and prophets achieved their goals. All prophets, even those who were martyred, [and] even those who were rejected by their people, finally had their say.

You just look at the remarks of Prophet Noah and Prophet Hud and various prophets who had so many enemies at that time; today, [what they said] is in high demand and many people want it and are interested in it and follow it. Well, it follows that what they said stayed alive [and] became triumphant. It was rejected at that time, but [what they said] became victorious later when a chain of prophets gradually arrived.

So, what you do is a work for prophets; [therefore,] you will both have your say and everything you say will undoubtedly move forward, and God's assistance will be yours; I mean, the Almighty God will help you [as the Quran says]: "Indeed, We will support Our messengers and those who believe during the life of this world." God will assist you – this is also another part [of your work] – and like prophets, you will undoubtedly have enemies and opposition and adversaries; therefore, your situation is the same [as the prophets']; get yourselves prepared for it. You are all young, [and] after this, God willing, you will perhaps have sixty years, [or] seventy years of time to live and work and endeavor. [Therefore,] get yourselves prepared for fifty years, sixty years, [and even] seventy years of endeavoring and working and making effort, and know that at the end of this path, the world will change due to your effort and without a doubt will fare toward the optimal state; this will certainly take place.

One point, which I have written down here to tell you, is that the present time has certain characteristics, [and] some specifications for seminary schools and for the clergy, which are different from past times, and are in favor of the clergy and help its success. One [of those characteristics] is formation of the Islamic establishment; when an Islamic establishment is formed, it means that the [general] atmosphere [in the country] is Islamic. It does not mean that there is no opposition [to this establishment]; yes, there is opposition, there always is, and will continue to be. However, the main current [in the society] is the Islamic current. At that time, when I was at your age, the main current [in the Iranian society] was an anti-Islamic current; [I am] not [saying] non-Islamic, [but] anti-Islamic. I was a seminary student in [city of] Mashhad, who both taught at the seminary and held meetings with [university] students. The mosque became full of students when I taught them interpretation [of the Quran]. Once I wanted to go to Tehran along with a friend – may his soul rest in peace – [and] we were walking up and down the train station waiting for the train to start moving. Those young people, who like us, were strolling around waiting for the train to move, continued to make fun of me here and there. That friend, who was with me, was an academic, [and] he felt ashamed. Regarding that person who made fun of me, there was no [past] hostility between us, nor we had any [negative] background [experience] with each other, nor I had done him any wrong, nor he was probably properly educated, but he was used to do this. The clergy – I mean, a young seminary student, who is now busy and is studying and also teaches – should have been ridiculed without any reason and justification; the [general] atmosphere [in the society] was like this. Then, Mashhad was [known as] the Dome of Islam and conditions there, were like this, [while the situation in] Tehran [was] much worse. This also happened to me in Tehran as well and happened to many others. At the present time,it is not like that. Not that today, the seminary students and clerics and men of the cloth have no adversary and opposition and somebody to make fun of them; yes, they still exist today and will always be there – [and] they even made fun of prophets as well – but today, the [main] current [in the society] is an Islamic current. This is a characteristic, which is in your favor. Take as much advantage as you can of this characteristic [of your time].

Another positive point for these times is that some sort of intellectual void and need to new thought is evident at the global level; it is like this across the world.A sense of revulsion and disillusionment with various "-isms" – both leftist "-isms" and rightist "-isms" – has been on the rise among countries and among thinkers and among young people; [and there is] a state of intellectual void, [because of which] any new message will be accepted. The Islamic Republic has new messages [for the world] both on the issue of humans, and on the issue of society, and on the issue of politics; Islam has new messages. If we manage to convey these messages of ours, which are new messages, to the world and make [other people] hear them, many people will accept and demand them. This is one of the main characteristics of the present time. Once up on a time, it was not like this. When I say "one upon a time," I do not mean a hundred years ago, [but] when I was young. Assume that [the ideas of] Marxism [were rife] among young people in most countries. Only in some countries like America or some European countries, it was not [rife] with this intensity, but Marxism was an attraction in most countries, especially in economic fields, [in which] attraction of socialism was a widespread attraction; [even] in Islamic countries.In our own country and among those interested in this Islamic line [of thinking], there were renowned people – which if I named them, you would know them; I mean all of you would know them – who explicitly defended "socialism" and supported it by name and were willing to

adapt the Islamic economic thought with socialism or to interpret it through the concepts of socialism.
I held various sessions for dialogue and discussion and debate and the likes of these with some of these people. It is not like that at the present time; today, socialism has failed and the falsehood of what they called “scientific socialism,” has been proven almost to everyone. The Marxist way of thinking has become totally isolated; [meanwhile,] liberalism – in the sense that Western countries introduced it in personal and social and other fields – has been condemned [as well]. [Therefore,] a void exists [in the world]; I mean everybody feels desperate and defeated and disillusioned. Today, there is room for what Islam says. Islam’s viewpoint about humanity, Islam’s viewpoint about loftiness of human path and the ulterior destination of human move – the same [thing that we call] traveling toward God – are all important things to talk about. The viewpoint of Islam about the political community in a country, [that is,] this very issue of Islamic democracy, [and] the viewpoint of Islam about variousissues, these are among those things, which are attractive and if they especially reach the young generations in the world, they will be accepted. This is also one of the characteristics of the present time, which did not exist in the past.
Another prominent characteristic of the present time is availability of means of conveying one’s message. This very cyberspace about which this brother of ours talked in detail and very well and it was a good concept to which he referred and the same concept had occurred to me before that “its name is cyberspace, but it is really the actual space.” I mean, this space is present in the lives of many people [now]. Well, this very cyberspace is a means [to an end]; [and] it is a very efficient means in order for you to be able to convey your message to the remotest parts of the world, and convey it to everybody. This [means] was not available in the past, [but] it is now. This is one of the positive points [about the present time].
Another one of the positive points is [the opportunity] to create questions; question is a very auspicious thing. Not so many questions were created and came to be in the past. This is an error for us to think that question and doubt is always created by the enemy. Yes, it is sometimes the enemy that creates a question or doubt; however, question and doubt [actually] stem from the creative human mind. A young generation given to study and discussion and education – that is, this very academic complex and the likes of these – all of them are [suitable] fields for production of question; [and] there is no problem with that. You are like that yourselves. You are young, [and] have a creative mind; this mind can give birth to question and, of course, this mind can produce answer and offer answers to questions. [Of course,] do not stop at these questions. This is my advice to you. Do not stop at questions, [but] look for answers [as well]. All questions have answers; the mind needs to work, make effort, endeavor, and [come up with] the suitable answer. Of course, answers must not be subject to oversight and taken lightly. I mean, any question does not correspond to any answer; the answer must be a logical and strong and correct answer.
One of the positive points about the present time is numerousness of questions; there are many questions [asked]. When the number of questions is high, issues that take place open the way for mental activity, [and] for transcending the borders of science; it is then that [intellectual] works are produced. A bigoted Egyptian writer wrote a book against Shiism many years ago titled “Fajr al-Islam (The Dawn of Islam),” which contained unfair claims about Shia Islam. Of course, he later wrote sequels to that book, which were titled Duha al-Islam andZuhr al-Islam and Asr al-Islam and the likes of these. I had read all [of these books] at that time [and] in the later years of [the Iranian decade,] 1340s (1960s) or in the early years of the 1950s (1970s). This book, Fajr al-Islam, prompted a few of our prominent scholars to create a number of prominent books. One of those prominent works was Az-Zaree'a [ila Tasaneef ush-Shia] (List of Shia Books); Az-Zaree'a was written by the scholar, Aqa Bozorg Tehrani. Another one of those prominent works is called Ta'sis al-Shi`ah, which was compiled by late [Ayatollah] Sadr. All these [books were written] in response to Fajr al-Islam. I think, one of those prominent works, which were written under the influence of Fajr al-Islam – which was written by the Egyptian [writer] Ahmad Amin – was the book written by late Seyyed Mohsen Amin on the biography of prominent [Shia] clerics or A'yan al-Shia. Well, I mean, one question was posed, [and] a number of important [written] works were undertaken in response to that question, which if it was not for that question, these important works would not have been done. This is also a point. Therefore, positive points of the preset time are many positive points; thank God that you live in this time and can take advantage of its positive points.
And my last advice is the issue of piety and continence and worship. My dear ones! Know that treading this path needs piety. Know that the best publicity is the publicity that your practical character will do for your goals and ideals and the [best impact is the] impact that it will make. [As Imam Ali (PBUH) says in Nahj ul-Balagha:] “He

who makes himself the leader of people, must train himself before trying to train others." First of all, we must work on ourselves. This was a very meaningful practice that in the past, heads of some [seminary] schools checked at every dawn to see which one of the students was saying their pre-dawn prayers and which one did not; I mean, they were careful that students would not miss the pre-dawn prayers as much as possible. Of course, this was easier done at that time. Today, with these television [programs] and television series and things like these, it is more difficult; however, you must do this difficult work. Today, you, young people, must open to yourself the path of God, the path of recourse [to spiritualties], the path of prayer, [and] the path for taking advantage of prayers attributed to Hadhrat Baghiyat Allah (May Our Souls Be Sacrificed for Him).Open to yourself the path to taking advantage of these rewarded prayers, which have been handed down [to you] by [Shia] Imams (Peace Be upon Them), [and] take advantage of them. Some of these prayers are really documented in Islamic traditions and one enjoys them when they look at them.

These very prayers [that you see in the book of] Sahifeye Sajjadiyeh are all like this; keep this door open to yourselves. Avoiding sin is the most basic of works. The first advice given by these people, whotrod the path of spiritual self-training and for whom I had high respect and liked them, to youths and I – who was young at that time – was this; they said avoid committing sins. [This phrase,] "keep me away from my sin, which prevents me from committing to your worship," [which is] in the noble prayer of Abu Hamza, means that when a person does a sinful act, that sin will cause that person to lose commitment to worship; that is, he would not be committed to worshipping God anymore. [In this way,] one will be deprived of [spiritual] achievements; [you must] take this into account. Saying your [daily] prayers at prime time, saying prayers with due attention and concentration, recitation of the Quran, being used to prayer and pilgrimage [to holy shrines], these are those things, which are necessary for you dear brethren, dear sisters, [and] my dear youths; [therefore,] you must take these [steps] into consideration. Then, God willing, due to the blessing of the good study that you will do and due to the blessing of piety and righteousness that, God willing, you will observe, and due to the blessing of this fluid and active minds that you have and today I observed examples of it, our scientific and religious community, which is known as the clergy, will, God willing, have a very better future than its present.

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