The Leader’s Remarks in “Intimacy with the Holy Quran” Ceremony - 8 /Jun/ 2016

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

(Arabic prayers)

You are very welcome, [and] I was very happy [with our meeting] today, [because] I really benefited [from it]. God willing, this auspicious circle of intimacy with the Quran and recitation of the Quran is expanding in our country on a daily basis and this is due to the blessings of the [Islamic] Revolution and the Islamic establishment. Of course, this year, we are mourning the loss of these dear ones, whose photos are here – I think all of them were here last year, [and] were [here] with us, some of them recited [the Quran, and] we applauded them, [and] endorsed them – I hope, God willing, the Almighty God would bestow high degrees of His mercy and forgiveness upon these dear ones in proximity of the Quran, in the shadow of the Quran, and through intercession of the Quran; would grant patience to their families, and accept their half-finished Hajj in full and in the best possible manner.
The beauty of the Quran is not just limited to meanings and teachings of the Quran, [because] even the words of the Quran are beautiful. This very beauty of words caused those people whose hearts were locked and closed to the Quran and who were [at first] not ready to understand and see and use and accept the concepts of the Quran when it was sent down [on the Prophet by God], the same people were [later] bewildered in the face of the miraculous beauty of these words; they could not do anything about this. The words of the Quran, the rhythm of the Quran, [as well as] the method and style of the Quran are, per se, a miracle. The Quran is not [a book of] poetry, [but] it is not [pure] prose neither; it is something, which is neither verse nor prose, but it has both the beauty of the best poems and the beauty of the best prose. Rhyme is sometimes also present in certain verses of the Quran, but the beauty of the words of the Quran is not due to their rhyme, [because even] where there is no rhyme, the beauty and word(s) of the Quran entice one; [perhaps] it is not correct to use “enchanted” in this regard, but we must say that they conquer one’s heart. [The beauty of the Quran] is like this.
Well, this beauty must be used as a tool; the [main] purpose of the Quran was not to present a beautiful text so that orators and rhetoricians and poets and the likes of them would confirm [the miracle of the Quran] when they faced it and drop to their knees and have to say that this is good, [and] this is beautiful; this is not the [main] purpose [of the Quran]; the purpose is that through this window, this window to the beauty, we could get ourselves to that blissful and magnificent garden of the Quranic teachings; this is the [main] purpose. To the extent that the text of the Quran is beautiful, the meaning of the Quran and teachings of the Quran are a thousand times more beautiful – now, I say a thousand times, because it is a common saying; perhaps thousands of times, as we are not [actually] able to measure [the beauty of the Quran]. [But] who understands that? [The answer is] the one, who is given to deep thinking, who would open his heart, [and] allow these facts into his heart. In any age, [and] in any time, if a person, who is dealing with the issues of life and the issues of life are important to him, has such a close contact with the Quran, they would understand the miracle of the Quran; some less [and] some more; in some times less, [and] in some [other] times more.
In my opinion [with regard to] the miracle of the Quran, if we are insightful, [and as put by the Quran:] “for whoever has a heart or who listens while he is present [in mind];” if we are insightful, [and] if we lend our soul to the Quran, today, we would be able to find out more about the miracle of the Quran compared to those who lived a thousand years ago. In this complicated world, in this stormy world, in this world [which is] full of problems – these powers, this scientific progress – it is here that when the Quran enters the scene, when it starts talking [by saying that:] “Indeed, this Quran guides to that which is most suitable,” [then] one would feel that [the Quran] really “guides to that which is most suitable and gives good tidings to the believers.”
Well, [through listening to the recitation of the Quran] by you good reciters – and today, I really enjoyed [your]

recitation; both individual recitations, and group recitations, and these songs they performed – one really revels in spiritual enjoyment; and there are two [kinds of] enjoyment [in reciting the Quran]: one enjoyment is [enjoying] these recitations and readings and voices and performances on their own; while another enjoyment – which for this humble one, this second enjoyment is higher [in importance] than the first enjoyment – is the enjoyment of observing daily growth of the Quranic [activities] in the country. There were no such things twenty years ago, [and] they did not exist thirty years ago. Before the revolution, there were not at all such opportunities, under the shadow of which our youths, our middle-aged [people], our children, [and] our adolescents would be [active] on the path of the Quran, on the path of memorizing [the Quran], [and] on the path of [learning various] methods of reciting [the Quran].

Well, these beauties that you created today – and the more you can create [these beauties] you must do it – these must be a window to teachings of the Quran; [and] must make us familiar and intimate with the Quran. Do not mistake [recitation of] the Quran with singing a song; singing a song is a [totally] different issue. Of course, now, unfortunately there are some among Egyptian reciters who follow the Quran, but sing [it], and [it is like they] sing songs; there are [such people]. Those past-generation reciters [of the Quran] – like Sheikh Mostafa Esmaeil, like Sheikh Abdul Fattah Shashaey, [and] even like Muhammad Rafat – these dignitaries were all musicians, but they recited the Quran with a Quranic rhythm and melody; they did not allow [their recitation] be mixed with melodies suitable for cabarets and, I don't know, obscene forms of music. Today, some [reciters] do not observe these considerations; one [can] see this in them. These beauties must get us close to the Quran, [and] must make us more intimate with the Quran.

One of the steps, which is very good to be taken in the country, is that we hold Quran recitation sessions – of course, it exists more or less; before the revolution, it also existed in one form, [and] after the revolution, of course, it is better and exists in a better form, but it must be further promoted. Before the revolution, well, we had sessions for the review and [recitation of] the Quran. I myself held such sessions at that time and took part in them and had seen [them] and had taken part [in them]; [but] this is not now what I mean; those sessions were [meant] for teaching the Quran; one by one, [the participants] recited [the Quran and] were taught [the Quran]. What is meant by the Quran recitation session is that a session would be held, people would take part in it, the reciter of the Quran would sit there for an hour – more or less – [and] recite the Quran; [while] the audience would go [and] sit there just to listen to the Quran; [I emphasize] they go and sit [there] and listen to the Quran. This is very effective. At times, this is even more effective than when one recites [the Quran] himself.

There are people who understand the meanings of the Quran, [and] understand the meanings of these words. Of course, we – [I mean] non-Arabs – are unfortunate that our language is not the language of the Quran; the language of Arabs is the language of the Quran; when a reciter puts emphasis on a sentence and repeats it and says it two times, three times, [or] five times, they all know what he is saying. To draw a faulty analogy, assume that it is like these sentences which are in the minds of all of us from Sa'di's [collection of poems] Golestan; for example, assume when they say "he who has done nothing wrong, has nothing to fear," everybody understands [its meaning], [and] listens to it. [Well, with regard to] the Quranic sentences whose moral value is thousands of times higher – both quantitatively and qualitatively – when a reciter reads them, the Arab audience understands this, [but] the non-Arab audience may understand, [and] may not understand [its meaning]. [We must] try to firstly, get familiar with the language of the Quran; [and] get ourselves familiar with the language of the Quran; this is one of those advantages, which if could be provided it in our society [it would be very good]. Emphasis has been put on this in our Constitution and in primary laws of the [Islamic] Revolution, [and] it has been stressed that we must learn the Arabic language, which is the language of the Quran.

Those [people], who now do not either have this advantage or cannot [obtain it], very well, open the Quran in front of them, this reciter should start reciting the Quran – now, here our reciters recite [the Quran] for example, for 10 minutes, [or] 12 minutes, [but] there, they [can] recite it for an hour; one hour, [or] three quarters of an hour, one person or two persons, read the Quran, [and] recite [it] with a pleasant voice, with these reading methods which are adorned with [the rhythmic] recitation – and people who are there, [would] open the Quran. If they do not understand its meaning, [they could] look at the translation and listen to what he [is reciting]. This is one of those steps, which develop the teachings of the Quran in the country: [holding] the Quranic sessions, [and holding a] session absolutely for [the recitation of] the Quran. Just similar to the session that we hold out of [our] love for the

Household [of the Prophet Mohammad (PBUH)] – [either a] mourning session or a celebration for the [Shia] Imams [Peace Be Upon Them] – [we must note that] the [Prophet's] Household constitutes one of the two legacies [left for Muslims by Prophet Mohammad (PBUH), and] the other legacy is the Quran; [therefore, you must] hold session(s) for [the recitation of] the Quran. This is among those things, which if, God willing, is done and becomes common and if you people of the Quran – [which] this job, is a job for you – persevere and hold such sessions, it will increase the speed of the growth of the Quranic activities in the country and will make [people] familiar [with the Quran].
And know [this] my dear ones! Today, the world needs the Quran; whether they accept [this] and admit [to it], or they don't admit. Today, the world is [caught] in an identity vacuum, in a theoretical vacuum, [and] in a faith vacuum; a faithless human being is like a rotten fruit, which is empty inside. [The fact] that you see murder and [all kinds of] crime increasing in the Western countries on a daily basis is for this reason, [and] this is one of its reasons; [the fact] that you see suicide is on the rise, this is one of its reasons. Humanity has no more merchandise to offer for the satisfaction of the mind and heart and soul of human beings. They say [different things], [and] they keep spinning yarn, but they are not accepted in the hearts of people. [But with regard to] the Quran, yes, [it can attract human beings]. If a single drop of the Quran's teachings – not the entire [teachings of the] Quran, [but only] a single drop of the Quran's teachings – is sent [to humans] through an expression suitable for the present time, the [people's] hearts will be attracted; we, ourselves are experiencing this, [and] we are seeing this; today, human beings are in need of the Quran.
And the Quran can do anything in the world of today; it can do the work, [and] it can go ahead. [The global] powers and superpowers and the atom bomb, and Zionist regime [of Israel] and the likes of these cannot do a damn thing; the important point is that we strengthen our Quranic [and] faith-based pillars on a daily basis and learn the language of transferring the Quran and transfer the concepts of the Quran. [This is like] a tonic one drop of which you pour in a glass and give it to the [ailing] person who drinks and takes advantage of it; [however,] if instead of one drop, [you] pour five drops [in the glass, that ailing person] may be harmed and would not be able to digest [it]. [Therefore,] that suitable language must be found; but, [before doing that] we must [first] satiate ourselves, satiate our hearts, satiate our soul(s), and fill them with the teachings of the Quran; we ourselves are also badly in need [of the Quran].
The blessings of the Quran are not limited to these instances, which I explained with my incompetent expression; [because] the blessings of the Quran are unending blessings. In the Quran and with the Quran, there is dignity, is power, is progress, is material welfare, is spiritual upliftment, is development of intellect and conviction, is happiness and tranquility of soul, [and] is tranquility and serenity of soul; [as put by the Quran:] "Allah sent down His tranquility upon His Messenger and upon the believers and obligated them [to spread] the word of righteousness, and they were more deserving of it and worthy of it." When that religious serenity and that religious tranquility comes [into play], piety starts to increase: [as the Quran says:] "It is He who sent down tranquility into the hearts of the believers that they would increase in faith along with their [present] faith." This tranquility and this serenity will cause one's faith to increase on a daily basis; [but] faith in what? Faith in God [and] faith in the divine power. And it continues by saying: "And to Allah belong the soldiers of the Heavens and the Earth." Everything is in God's hands, [and] everything is [a soldier in] God's army. Elsewhere, [the Quran says:] "And nobody knows the soldiers of your Lord except Him." Nobody, except Him, is able to count the [number of] God's soldiers. This is the Quran: an extraordinary and endless power, which we must be able to, God willing, take advantage of it as much as our own potential allows.
At any rate, I hope that the Almighty would protect you, protect you the young people; [I hope that] God would, God willing, keep you the young people safe for us, [I pray that you would] be protected [by God], and stand by the Quran and, God willing, live your life [in accordance] with the Quran and leave the world [after having spent your life in accordance] with the Quran.

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