The Leader’s remarks in meeting with participants in international Quran competitions - 27 /Apr/ 2017

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

(Arabic prayer)

I welcome all the esteemed attendees [in this meeting], especially those dear guests, who have come from various Islamic countries and taken part in this great Quranic program, [and] in particular the Quran scholars, judges, and researchers. And I also thank those officials who organized and launched this glorious ceremony and managed it in the best possible manner.
First of all, you [must] know that what you did was a big good deed. Today, across the entire Islamic world, anything that is done for the Quran and for the purpose of understanding the Quran and promoting the Quran, is among the biggest good deeds that can be imagined; [therefore,] your work [in these Quran competitions] was a good deed. Try to purify your intentions for God and away from carnal desires and away from different motivations, so that, God willing, [what you do] would be accepted by the Almighty God and you would be rewarded by the Almighty God.
And this Quranic move must continue in our country. We are far from the Quran; we are unfamiliar with the Quran; [and] we are not familiar with the concepts put forth in the Quran. [Therefore,] we must do something, [and] work hard until the concepts of the Quran would become part of the common concepts and public discourses of Muslim nations and our countries. God willing, I would talk in this regard in another opportunity.
What I [am going to] say here [is that] we have some knowledge in the Quran, [and] have concepts in the Quran, which can really build a powerful and dignified life for the Islamic Ummah; [and] are really a means to save the Islamic Ummah from [the current] problems; we have such concepts in the Quran. In order for these concepts to be acted upon and be realized, first of all, these concepts must become part of unequivocal ideas of the Islamic society and [necessary] steps must be taken to make these concepts definitive and clear for the Islamic society, so that, nothing could block them. We are still entangled in this stage, [and] we are still having problems in this stage. [Therefore,] we must do something to cause these concepts turn into unswerving intellectual ideas, [and become] the most prevalent ideas common among people from all walks of life in the Islamic society. This is what should be done with regard to the Quran. These sessions and these meetings and these recitations [of the Quran] and these memorizations [of the Quran] – which all are necessary and among good deeds – are a prelude to that general understanding and general grasp [of the Quran’s concepts].
Now, let me mention one of these concepts as an example. [God says in the Quran that] “So whoever disbelieves in Taghout (the tyrant ruler) and believes in Allah, he has grasped the most trustworthy handhold with no break in it.” This is some sort of knowledge, [and] this is a principle: disbelief in the tyrant ruler and believing in God. It means that we divide the entire existing world into two parts: one part is the sphere of influence of the tyrant, which we must disbelieve; [and] the other part is the sphere of influence of Allah, in which we must have faith, [and] in which we must believe; [this is] the faith-based identity as opposed to disbelievers’ identity. This does not mean that we must continuously fight against any person who is a disbeliever; [no,] this does not mean [constant] conflict; this does not mean not having relations [with other people]; [and] this does not [even] mean [avoiding any form of] exchange of knowledge. [However,] this means having an independent faith-based identity and setting [clear] borders for the faith-based identity, so that, in the face of the identity of the tyrant [system] and the identity of disbelievers, [one] can protect himself, maintain himself, complete himself, [and continue to] move forward.
What is the [reason behind] plight of the Islamic Ummah at the present time? [The reason must be sought] in domination of the Western culture on it, in domination of the Western economy on it, [and] in domination of the Western politics on it; these are [the main] problems [facing the Islamic Ummah]. Today, there is nothing worthy of

being called the Islamic identity in many Islamic countries. Yes, people [in those countries] are Muslims, say their prayers, fast, [and] perhaps pay the Zakat [Islamic tax], but the society in its totality lacks an Islamic identity; I mean, there is no character, [and] no truth as opposed to the truth of disbelief and the truth of the tyrant. Therefore, you see they [big powers] interfere [in these countries]. They interfere in their culture, interfere in their beliefs, interfere in their economy, interfere in their social relations [and] take full control of their policies.

Then, the result [of this situation] is that since there is no single identity within the Islamic complex and the Islamic Ummah, there are fightings, there are wars, there is discord and lack of understanding; [the situation of the Islamic Ummah] becomes like this. At the present time, the world of disbelievers is trying to destroy and annihilate this identity; whatever has remained of this identity at any point in the world, [they] want to annihilate it. This is an Islamic principle that "whoever disbelieves in the tyrant and believes in Allah, he has grasped the most trustworthy handhold with no break in it. And Allah is hearing all and omniscient." This is a truth. Imagine what development would take place if we understood this truth in a correct way, pursued it, [and] turned it into a general understanding in the Islamic society and the Islamic Ummah! You see what [huge] development this single truth, of course hundreds of truths like this exist in the Quran, could bring about in the Islamic world. Just see what would happen if we correctly understood and believed and propagated this single issue, [and] this single piece of [the Quranic] knowledge.

The Quran must be understood; we are far from the Quran. The enemy is banking on this distance that we have from the Quran. The enemy is injecting us with disbelief, is injecting us with carelessness, [and] is injecting us with dependence on itself on a daily basis. Look at the Islamic governments, [and] look at the Islamic countries to see in what state they are in the face of America, in the face of Zionism, in the face of enemy, [and] in the face of those who plunder them. This [situation] stems from being distant from [the teachings of] the Quran. If we got close to the Quran, all these pits would be filled; all these holes and pores would be blocked, [and] the Islamic identity would demonstrate itself in the face of the identity of disbelievers. When I say [if] we acted upon the Quran, [our] life would be in order, it means this. There is the Quranic knowledge, [and] this knowledge must turn into public discourses among people. [It] must be so repeated, so much work must be done on it, so much research must be carried out on it, so much must be written [about it], [and] poets and literature scholars and artists [must] do so much artistic work [on that knowledge] so that it would become part of the clear-cut [realities] and unequivocal ideas of the Islamic society. Of course, this is not impossible, [and] is not out of reach either. Do not think that if we wanted to take these steps, it would take a hundred years; no, [this is not the case, because] if those who are given to spirituality and given to religion strive, such steps would be taken in a very short time. This is how we must follow the Quran.

Praise be to God, our achievements with regard to getting close to the Quran have not been insignificant in the Islamic Republic. We were very far from the Quran. In the time of the tyrannical government [of the former Shah], the Quran was totally forsaken in this country. There was no sign of the Quran in our schools – [be it] children's schools, adults' schools, high schools, [or] universities – and there was no sign of the Quran in our society. There were some Quranic sessions, [but the Quran] was [generally] forsaken. I had seen some examples of this [situation] up-close in Tehran, in Mashhad, [and] in other places, [and] had heard about some of them. A group [of people] gathered, a few verses of the Quran were recited and that was it. Memorization of the Quran, getting intimate with the Quran, constant recitation of the Quran, propagation of the knowledge of the Quran [and] similar issues were rare. The [Islamic] Revolution brought us close to the Quran, [and] made us familiar with the Quran. Today, we are honored that we are interested in the Quran, enthusiastic about the Quran, [and] are honored that our youths are interested in the Quran. At the present time, when a Quranic session is announced in any place in this country, [and] in any one of the [Iranian] cities, young people will attend that session in droves. You see the Quran sessions. In all cities, [and] in all [social] circles, [people] attend [these sessions] in droves, listen to [the verses of the Quran], [and] sit down [at these sessions]. These are the developments, which took place due to the blessing of the revolution, [and] due to the blessing of Islam.

Those among you, who are interested in the Quran and are in charge of [the country's] Quranic affairs, do not let go out of this handhold, [and] pursue this task with diligence. Do not say 'now that we have reached this point, well, it is the end'; no, working with regard to the Quran [and] working for the Quran is unending. We must strive a lot, [and] must work a lot. Everybody must strive, [and] everybody must work, [so that,] we would become intimate with the

Quran. All our families, our youths, [and] our people must get close to the Quran. This memorization of the Quran is a cause of closeness to the Quran, [and] repetition of such sessions is [also] a cause for closeness to the Quran. This closeness to the Quran has many benefits, [and] has many profits. The mere familiarity with it would, God willing, transfer its knowledge to us.

I hope that the Almighty God would reward you and the Almighty God would cover by his favor and mercy all those who have endeavored on this path during long years. Some of them, who have passed away, may the Almighty God elevate their ranks [in the Hereafter], [and] those who are still alive, may the Almighty God, God willing, keep them and preserve them for our society. And may the Almighty God resurrect our honorable Imam [Khomeini], who opened this path, with his purified ancestors and, God willing, resurrect him with the people of Quran on the Judgment Day. [And may the Almighty God], God willing, put us among the people of Quran.

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