Speech given in a meeting with participants in International Quran Competition - 22 /Feb/ 2024

In the name of Allah, the Most Gracious, the Most Merciful (1).

All praise belongs to Allah, the Nurturer of the creatures of intellect, and peace and security be upon our Master and Messenger, Abol-Qassim Al-Mostafa Muhammad, and his untainted, pure, chosen progeny, particularly the last Remainder of Allah on the earth.

Today, we had a very excellent, sweet, and desirable meeting. Praise be to Allah, the readers and reciters from our own country and from our brother countries presented a program, and we have benefitted from it. We hope that the desire to appeal to the Quran and the inclination to understand the teachings of the Quran will expand day by day among our people and the people of the Muslim world and the Islamic Ummah; we need this.

I will speak briefly about the issue of appealing to the Quran. This Quran that you are reciting is a book of guidance:

اِنَّ هٰذَا القُرآنَ يَهدى لِلَّتى هِيَ اَقوَم

"Verily, this Quran guides to that which is most upright and stable …"

We all need guidance. The book is a reminder, and by reminding, I mean expelling (4) negligence. We are often afflicted with negligence; every person sometimes even forgets his own knowledge, and he becomes negligent. The Quran is a book that reminds, it is anti-negligence and a remover of forgetfulness. It says:

وَ لَقَد يَسَّرنَا القُرآنَ لِلذِّكر فَهَل مِن مُدَّكِر. (6)

“And We have certainly made the Quran easy to remember. So is there anyone who will be mindful?”

Thus the Quran is a book to warn!

وَ اوحِيَ اِلَيَّ هٰذَا القُرآنُ لِأُنذِرَكُم بِه (7)

“And this Quran has been revealed to me so that, with it, I may warn you..”

We must be warned to have our attention directed to the dangers that threaten human beings, whether in this state or in the next stage, which is real life. It is a book for curing human suffering, whether it be the pain of individuals, such as their emotional, spiritual, or intellectual pains, or the pain of human societies (such as wars, oppression, and injustice). The Quran is the cure for these sufferings:

وَ نُنَزِّلُ مِنَ القُرآنِ ما هُوَ شِفاءٌ وَ رَحمَةٌ لِلمُؤمِنين (8)

The Quran is the Book of Wisdom:

يس * وَ القُرآنِ الحَكيم (9)

“(I swear by) Ya sin, and the Wise Quran!”

"Wisdom" is the expression of the truths of life that man needs. The Quran is a book that explains and removes ambiguities and ignorance.

تِلکَ آیاتُ الکِتابِ المُبین (10)

It is repeated frequently in the Quran. It is a noble book, a great book, a book of light, a book of proofs. This is the Quran. These descriptions of the Quran are in the Quran itself. The Quran itself introduces the Quran to us and explains the Quran to us.

In the words of Imam Ali (as), a prominent student of the Quran and the holy Prophet (sawas), there is a sublime interpretation of the Quran in Nahj al-Balāgha. لوبُالقُ بیعَر the spring of hearts. Just as the world awakens and the earth revives in the spring, the Quran brings hearts to life and saves them from despondency, depression, and digression.

رَبیعُ القُلوبِ؛ شِفاءُ الصُّدور؛(۱۱) فیهِ عِلمَ ما یَأتی؛ دَواءَ دَائِکُم وَ نَظمَ ما بَینَکُم. (12)

These are the interpretations of the Quran in Nahj al-Balāgha.

In other words, boundless wisdom for the needs of humankind exists in the Quran, whether it be the needs of the human individual or the needs of human society. The phrase from Nahj al-Balāgha that we read, "أتیَ یِ ما َلمِع", means the fulfiller of the needs of all humankind and for all the future. "أتیَ یِ ما َلمِع" means that in every epoch that humankind lives on this earthly planet, the Quran satisfies their needs and provides them with answers. "أتیَ یِ ما َلمِع" means the cure for the great pains of human societies. مُکَینَبِ ما َظمَنَ وَ And the organization of societies, human relations, and social relations all are in the Quran. We must know the Quran.

Unfortunately, in the world of Islam itself, there were and still are some who imagine and have believed that the Quran is only for the heart, for corners of the temples, and that humans need the Quran for their personal needs and relationship with God; they do not accept Islam as fulfillment of the needs of societies or for politics. They do not accept Islam as the builder of a social system. This is the exact opposite of what the Quran itself says about itself, and it is the exact opposite of how Imam Ali (as) describes the Quran.

This is the knowledge of the Quran; how do we obtain this knowledge? By becoming familiar and fond of the Quran, by contemplating the Quran, by turning to those in whose homes the Quran was sent down, i.e., the Ahl al-Bayt (as) of the Prophet of Allah (sawas). Through them, we can acquire wisdom, benefit from them, and build a life based on them. Your recitation – a common practice among Quran-lovers in Islamic countries and which, praise be to Allah, has found a good prevalence in our country, is one of the most effective steps for becoming familiar and fond of the Quran and for understand Quranic wisdom. The great value of reciting the Quran lies in that it makes your audience contemplate the verses and concepts of the Quran. The wisdom of the Quran for them is clear. Of course, one condition of this is that this recitation is intended to exhibit the Quran, not to show off oneself. I have already mentioned this to our beloved reciters (13). These arts that exist in recitation are good voices, good tones, the rules of recitation, the stops and continuances, and the rises and falls; all must serve the purpose of understanding the wisdom of the Quran. Arrange it, recite it, interrupt and connect, and repeat in such a way that the wisdom of the Quran fills the hearts. Today, we need this. Unfortunately, many people in the Islamic world are not familiar with and fond of the Quran. This was a complaint by the holy Apostle (sawas) to Almighty Allah:

وَ قالَ الرَّسولُ یا رَبِّ اِنَّ قَومِی اتَّخَذوا هٰذَا القُرآنَ مَهجورًا»،((14)

Today in many parts of the Islamic world, this is an actuality, and it is a bitter reality.

Today, a big issue in the Islamic world is that of Gaza. Do we see the heads of Islamic countries and officials of

Islamic countries acting on the teachings and the wisdom of the Quran? The Quran tells us:

لایَتَّخِذِ المُؤمِنونَ الکافِرینَ اَولیاءَ مِن دونِ المُؤمِنین (15)

Is this verse being acted upon in the case of Gaza? Why don't the leaders of Islamic countries publicly announce their opposition, break their relations, and cut off their aid and support for the murdering infidels who are the vicious Zionist killers? The Quran says:

«لاتَتَّخِذوا عَدُوّی وَ عَدُوَّکُم اَولِیاء»؛ (16)

Is this [verse] being acted upon in the world today? The Quran says:

«اَشِدّاءُ عَلَی الکُفّار رُحَماءُ بَینَهُم»؛ (17)

Is this intensity of action shown against the evil Zionist regime? Today these are the great pains of the Islamic world. Almighty God asks every Muslim citizen who does nothing why they did not pressure their own governments, and He asks Muslim governments who are slacking off why they did not act.

اِنَّما یَنهاکُمُ اللّهُ عَنِ الَّذینَ قاتَلوکُم فِی الدّینِ وَ اَخرَجوکُم مِن دِیارِکُم ... اَن تَوَلَّوهُم (18)

These are all Quranic wisdom; these are what we must emphasize in these recitations. We must remind each other of them. We must share these duties together. We must seek guidance from the truth, and these must be the results and output of these recitation sessions.

Of course, this subject has another side as well. Today, inside Gaza and inside Palestine, the resistance forces are acting upon the Quran. The resistance, inside Gaza, is standing up to the enemy.

أُذِنَ لِلَّذینَ یُقاتَلونَ بِاَنَّهُم ظُلِموا وَ اِنَّ اللَهَ عَلیٰ نَصرِهِم لَقَدیر (19)

Almighty God, if He so wills, will give them victory. Most certainly, the world of Islam is mourning for Gaza today. The people of Gaza have been subjected to oppression by those who have no sense of humanity. Unquestionably, the greatest duty is to support those oppressed people, to support the courageous and selfless resistance of the resistance forces in Gaza and Palestine, and to support all those people from countries surrounding the world of Islam who aid them. The people of Palestine are oppressed; not only the world of Islam, but also the free non-Muslims mourn for the oppressed people of Gaza today, and these same people praise the resistance of Palestine.

We are hopeful; our hope, with God's grace and help, will never end. In this verse, He said: وَ اِنَّ اللَهَ عَلیٰ نَصرِهِم لَقَدیر؛

And in another verse: وَ لَیَنصُرَنَّ اللَهُ مَن یَنصُرُهُ (20)

This is divine emphasis. Divine aid, if God so wills, will include the condition of the people of Palestine, and the Islamic world, by God's grace, will witness with their own eyes the destruction of the cancerous tumor of Zionism. We look forward to that day; that day will come, God willing; that day will surely come. This makes heavy the duty of us all, especially the heads of Islamic countries; we all must strive. Today, the most important task is to cut off support for the usurping and Zionist regime; the people of Gaza, the Palestinian people, the Palestinian resistance, should be supported and helped in every way possible. We hope, if God so wills, that Almighty God will make us successful in this endeavor.

Peace and the mercy and blessings of Allah be upon you all.

References:

1. At the beginning of the visit, which took place at the end of the 40th International Competition of the Holy Quran of the Islamic Republic of Iran, several reciters hymned verses of the Quran, and then Hujjat al-Islam Sayyid Mahdi Khamooshi (Director of the Endowment and Charity Affairs Organization) presented a report.

2. Acquiring enlightenment and asking for guidance.

3. Surah Isra', part of verse 9: "Surely this Quran guides to that which is most upright …"

4. Destroyed.

5. Destroyer and remover.

6. Surah Qamar, verse 17: "And certainly We have made the Quran easy to remember, but is there anyone who will receive admonition?"

7. Surah An'am, part of verse 19: "This Quran has been revealed to me by inspiration, that I may warn you and all whom it reaches."

8. Surah Isra', part of verse 82: "And We send down in the Quran that which is a healing and a mercy to those who believe …"

9. Surah Ya Seen, verses 1 and 2: "Ya Seen, By the Quran, which is full of wisdom."

10. Including Surah Shuara, verse 2: "These are verses of the Book that makes things clear."

11. Nahjul Balaqa, Sermon 11.

12. Nahjul Balaqa, Sermon 158.

13. Statements from the gathering of "Becoming Familiar and Fond of the Holy Quran" (14 Farvardin 1401).

14. Surah Furqan, verse 30: "Then the Messenger will say, 'O my Lord! Truly my people took this Quran for just foolish nonsense."

15. Surah Aal Imran, part of verse 28: "Let not the believers take for close guardians unbelievers …"

16. Surah Mumtahina, part of verse 1: "O you who believe! Take not my enemies and yours as close guardians …"

17. Surah Fath, part of verse 29: " … [they] are strong against unbelievers, but compassionate amongst each other …"

18. Surah Mumtahina, part of verse 9: "God only forbids you with regard to those who fight you for your faith and drive you out of your homes …"

19. Surah Hajj, verse 39: "To those against whom war is made, permission is given [to fight], because they are wronged; and verily, Allah is most powerful for their aid."

20. Surah Hajj, part of verse 40: " … Allah will certainly aid those who aid His [cause] …"