The speech was given In an "Intimate Gathering with the Qur'an" of the Holy Qur’an on the first day of the blessed month of Ramadhan 1445 - 12 /Mar/ 2024

In the name of God, the Most Beneficent, the Most Merciful

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.

A warm welcome to all of you. Today, praise be to God, our meeting reached a quorum and was excellent, thorough, and comprehensive. I sincerely thank the organisers of this meeting and the participants of this splendid, meaningful, and beautiful meeting. Those who recited the Qur’an and those who performed, I thank each and every one of them.

Fortunately, recitation of the Qur’an, a recitation that is correct and in accordance with the rules and regulations of recitation, is developing day by day in the country. No day goes by without me thanking God for this great blessing. Whenever I turn on the television, or a respected reciter (some of whom are here today) or chanter is engaged in reading the Qur’an aloud, I sit and listen with pleasure, and I thank God. These have been given to us through the blessing of the revolution, and when we compare our country with other Islamic countries – now, I can’t say for certain, and I have no exact data – but I imagine that the we have a higher number of well-read and correct reciters in our country than any other Islamic country. Now, perhaps one country is an exception to this general rule; however, the rest of the world, as we hear and sometimes see, is no match for our youth, our dear reciters, who are the light of our eyes.

The importance and significance of reciting the Qur’an should be understood from the significance of the Qur’an itself. You see in the Holy Qur’an itself by what names and titles the Qur’an is introduced. I have written down some examples: "The Glorious Qur’an,” “The Noble Qur’an,” “The Clear Qur’an,” “The Majestic Qur’an,” “The Wise Qur’an,” “The Healing Qur’an,” The Qur’an of Mercy,” and “The Qur’an of Light.” When God the Origin of greatness, the Source of greatness, the Creator of greatness, gives something the title of “greatness”,

«وَ القُرآنَ العَظیم»((2)

Its meaning is so extraordinary, so significant, so valuable. You are reading this! The Qur’an is exalted and honoured above all else that God has created under the heavens, and the Qur’an is

!it imagine Just !treasure invaluable most The ." ثَقَل اکبر

اِنّی تارکٌ فیکُمُ الثَّقَلَین (3)

The wordلَقَثْ" " means the Most Invaluable; that is, one of them is the Qur’an.

Moreover, the guiding Imams (peace be upon them), those pure lights by whom the realm of existence is illuminated, follow the Qur’an in rank. The Qur’an is the Most Invaluable. This is very important. How do we

interact with the Qur'an? You who read the Qur'an, each of you who recite the Qur'an, bring the message from the divine throne to us down below. This is what it means to recite the Qur'an. You are speaking the content of God's words to us. Whoever of us is a person of heart, you bring down the Qur'an to our hearts; whoever of us is a listener, we take away something from it. Know your own worth.

Among several points, one is the importance of reading the Qur'an. The invaluable position of the Qur'an is secure in its own place, but the essence of reciting the Qur'an is substantial. God commands the greatest of all creations, that is the holy Prophet (sawas) to recite!

«فَاقرَءوا ما تَيَسَّرَ مِنَ القُرآن»؛(۵) «فَاقرَءوا ما تَيَسَّرَ مِنه (6)

You must recite the Qur'an; you must read it.

«أتلُ عَلَيهِم نَبَاَ نوح»؛ «أتلُ عَلَيهِم نَبَاَ اِبراهيم»؛ (7, 8) .

God commands the Prophet to read. One of our duties is to read the Qur'an. In my humble opinion, no one in the world of Islam should be found who allows a day to pass without reciting verses from the Qur'an; we must all read. I myself have said multiple times in various get-togethers, "Whatever happens, we should read [the Qur'an]."

فَاقرَءوا ما تَيَسَّرَ مِنهُ»؛

Some read five sections every day, some read one section every day, and some read half a section every day. If you cannot read one page each day, read half a page a day; just read. The Qur'an must be read.

As I have said in these speeches, reciting and reading is for the heart of the reciter, but not exclusively. Not only must the heart of the reciter of the Qur'an be filled with light with the recitation, but also, the heart of society should be illuminated and enlightened by the recitation of the Qur'an. Almighty God says to His Prophet:

«وَ قُرآناً فَرَقناهُ لِتَقرَاَهُ عَلَى النّاسِ عَلىٰ مُكث» (9)

And in many other various verses, these very verses that we have mentioned, [it is said to] read also [the Qur'an] for the people; this is your task. We read the Qur'an for ourselves at home, but you do a higher job; you read the Qur'an for the people. This is very valuable. Know your own worth. Know the value of your work.

Another important point is the subject of contemplation. The Qur'an must be read with deep thought. Of course, contemplation has levels, meaning progressing from the beautiful exterior of the Qur'an to its deep inner meaning.

ظاهِرُهُ اَنيقٌ وَ باطِنُهُ عَميق (10)

This exterior is your beautiful efforts and words and the beauty of the Qur'an itself. That deep interior is what you attain with contemplation. When you think and concentrate and understand maybe one verse or one word, more wisdom and more concepts will come your way; this is contemplation.

كِتابٌ اَنزَلناهُ اِلَيکَ مُبارَکٌ لِيَدَّبَّروا آياتِه (11)

This is it: the book has been sent down for contemplation, for understanding. All these other things are a prelude to understanding.

There is a point here. When we are told to contemplate, it means that the God who created us knows that we have the capacity to reach that depth [of understanding]; otherwise, He would not tell us to contemplate. When Almighty

God says to seek the depth of the Qur'an, this means that you can; you have the capacity to pursue the depth of the Qur'an.

Of course, everyone should realise that the depth of the Qur'an differs from the interpretation of the Qur'an according to different opinions; it differs from one's own views on the Qur'an; it differs from reliance on one's own incomplete and short-sighted knowledge; it has conditions to which, if possible, I will also refer.

Let us not forget the art of reading. Today, the recitations were exceptional, a testament to the dedication and talent of our youth. It is heartening to witness a new generation who, with God's grace, have embraced the Qur'an and its teachings. The actions of our dear youth are commendable, and our reciters have done a remarkable job in their honest and heartfelt recitations.

Recitation is an art, but the difference between it and other arts is that it is sacred, "a sacred art." This is a very good thing; this, too, is an art. The greatest beauty of the human mind is called art, and it is also sacred, but the fundamental point is that this art and all the ornamentation of this art and all the arrays of this art, that for you who are enthusiasts of this art, who pay attention to these ornaments and arrays, all these are tools, all these are instruments. Tools for what? Tools for conveying meaning.

Last year, I said this in the same meeting (12). What do you want to do when you read? Do you want to display the Qur'an, or do you want to show yourself? This is important. We are weak; we who generally step aside, remove ourselves, and disassociate ourselves, like myself, weak people, are unable to do so, but at least we should keep in mind that the main goal is to show the Qur'an. Now, if the "self" is discussed along with it, so be it. The Qur'an is to be put forward. It makes a lot of difference in your type of reading. In some places, one cannot observe this point in the work of certain great, famous reciters. Well, suppose that repetition in one place, the repetition of some verses, is good, and in some places, it is necessary, but how much repetition? I listen to a verse being repeated for which repetition is not needed. The reciter repeats this verse ten times! What does this mean? It means that this reciter is a good musician, and he has a good voice. He wants to sing it in different ways. [Like] He said:

(13) «اِذ قالَ یوسُفُ لِاَبیه»

But this verse does not need to be repeated. Now, perhaps it can be repeated twice. It doesn't need to be repeated ten times! I say ten times, but maybe it was nine times. I didn't count, but it was repeated over and over again! This is not what one expects from the reciter. We should not forget this.

The Qur'an itself is art; The Qur'an itself is God's art and divine; it's a work of art. Now, people who have an opinion, who are careful, and who contemplates have understood some things from here and there of this work of art throughout history, such as that the Qur'an contains the art of imagery, that is, it depicts events, such as this book that has been written:

(14) التّصویر الفنّی فی القرآن

Artistic imagery exists in the Qur'an. When the Qur'an wants to say many things, [it presents] a scene, such as a scene of the Day of Resurrection. You see how the Qur'an brings many different discussions regarding the Day of Resurrection and the scenes of the stage of Resurrection Day and the arena of Resurrection Day before the human eye, or how the field of Jihad is depicted:

(15) «وَ العادیاتِ ضَبحاً * فَالموریاتِ قَدحاً

This is the picture it is showing us. It can be said that they mounted a horse, and the rider went to the field, but when it comes in this verse in which He swears by the horse that is breathing heavily, swears by the horse whose hoof

picks up a stone and sends a spark, for example, this is depicting the scene.

This noble verse of Surah Baqarah is a description of the hypocrites:

«مَثَلُهُم كَمَثَلِ الَّذِی استَوقَدَ نارًا فَلَمّا اَضاءَت ما حَولَهُ ذَهَبَ اللهُ بِنورهِم وَ تَرَكَهُم فی ظُلُمات» (16)

This image depicts one of the dimensions of a hypocrite; this is a hypocrite who first found faith out of excitement:

اِستَوقَدَ نارًا فَلَمّا اَضاءَت ما حَولَهُ ذَهَبَ اللهُ بِنورهِم

But a sickness that was in his heart has resulted in God taking away this light from him:

وَ تَرَكَهُم فی ظُلُماتٍ

This is the description of one of the dimensions of a person who is a hypocrite, and immediately another dimension [is presented]:

«اَو كَصَيِّبٍ مِنَ السَّماءِ فيهِ ظُلُماتٌ وَ رَعدٌ وَ بَرقٌ يَجعَلونَ اَصابِعَهُم فی آذانِهِم مِنَ الصَّواعِقِ حَذَرَ المَوت» (17)

This is yet another aspect of the dimensions of the hypocrites. The rain is heavy. Well, rain is a mercy, but besides this rain, there is thunder and lightning, and this person is afraid. There is darkness, and he fears it; he does not benefit from the rain because he fears its thunder and lightning. It is just like what has come in Surah Munafiqun:

«يَحسَبُونَ كُلَّ صَيحَةٍ عَلَيهِم (18)

This discusses the dimensions of the hypocrites. See how the Qur'an presents the image? So you want to express this, you want to convey this image which is in the words and is a miracle to your audience's mind; this is a great art, a magnificent art.

Now, of course, there are many subjects in the field of reading. I personally really have a deep, heartfelt affection, devotion, and admiration for our dear reciters. From the professors and predecessors and elders to the young people and those who have recently entered this field, I really and truly hold dear each and every one of them, but there are some reminders that should be heeded.

Know that you must be an exemplar:

«اَلَّذينَ يُبَلِّغونَ رسالاتِ اللهِ» (19)

You are delivering a divine prophecy. Which message is more definitive, more thorough, or more accurate than what you present in a meeting of Qur'an recitation? You must be like this; you must adapt yourselves to this verse:

اَلَّذينَ يُبَلِّغونَ رسالاتِ اللهِ

See how those who propagate God's word behave and how they should behave. This is one point.

Pay attention to meanings. Pay attention to the verse that you are reading and try to find servility in your heart toward its meaning. Your humility will affect your audience. When you read the Qur'an with servility and concentration, your audience will be affected by your humbleness, and they themselves will become humble. Paying attention to the themes of the verses will generate this humility.

Seriously abstain from forbidden wealth, and heed this well. Of course, there is a lot to say about wealth, but some melodies are considered wealth. I will now quite clearly say that I listen predominantly to most of what is broadcast on the radio. Sometimes, when these famous Egyptian reciters are reading, I shut down, meaning I have misgivings. For example, when Muhammad Omran reads, I have misgivings. Now it seems he has passed away; God have mercy on him. After him, there is Abdulmoneim. They are good singers, they have good voices, and, in all fairness, they are extraordinary musicians. Nonetheless, sometimes, the style that he sings is more suited to the style of the affluent Arabs. In other words, it's not reciting the Qur'an. Of course, some well-known and great professors of the Qur'an, whom I also admire, will sometimes exhibit similar patterns in their recitations. I'm not trying to say they are flawed; some do not. Some of the older ones, like Abdul Fattah Shashaey and others like him, in all fairness, they never cross the boundaries of the framework of Qur'anic recitation. However, the youth of Egypt today are found here and there and sing some sort of thing. In all fairness, many times, they violate the rules and regulations. This is another point.

Some of our dear readers who have very good voices in some places are more inclined to add extra and unnecessary tremolos. He said, "I am not a believer."

پری‌رو تاب مستوری ندارد
چو در بندی سر از روزن برآرد!(20)

Hold yourself right here. Where you see that you would like to add a tremolo without it being the right place for it, or there is a problem with it, here, in all fairness, one needs to use their will; one needs a strong will to hold themselves back and restrain themselves.

Do not imitate some of the reciters. You are Iranian, and you have your own beautiful and eloquent standards. There is no need for anyone to move, for example, the way others move or dress as others dress. Sometimes, our reciters who are, for instance, outside the country, I see that they show their clothing to be like the clothes of the others. No! You wear your own clothes and sit down with pride; recite better than the others, which you already do. Many of you recite better than they do. This is also an issue.

Another issue I want to emphasise is that the growth of Qur'an recitation meetings and Qur'anic groups in the country is beyond description. I have said previously that the situation of Qur'anic assemblies before the revolution compared to today in terms of number and quality is as different as night and day. Today, praise be to God, there are thousands of Qur'anic assemblies; different organisations attend to Qur'anic issues from different angles: endowments one way, advertising organisations from another, and particular relevant sectors another way. Honestly, it is good. There is no doubt about that, but I believe that we still run short; we still do not have enough. There is still a lot of work to be done on the issue of memorisation, on the issue of recitation, and on the issue of familiarity and fondness with the Qur'an. If only every mosque were a society of Qur'an reading, had a Qur'an reciter present; not every night, perhaps, but suppose once a week, one night a week, once or twice a week, the youth of the neighbourhood would gather and read and recite the Qur'an. The proliferation of Qur'anic circles should occur throughout the country, whether in mosques or in homes, the homes of those who have the means.

One issue is the interpretation of the Qur'an. The interpretation of the Qur'an is very important. In other words, one can learn a lot from the apparent exterior of the Qur'an, but sometimes, there are points in the interpretations that our elders have written that are new to a person. Well, I myself have been familiar with interpretation for many years, but at the same time, there are some cases where I have uncertainty; I refer to the interpretation, and I learn something new in addition to what I have learned from recitation. And that helps with contemplation. What I said about contemplation will help you become one of those who contemplate. For example, a learned cleric associated with the Qur'an, a Qur'anic cleric, is invited and, with innovation in an engaging way – no, rather in a boring way – interprets [the Qur'an]. For example, suppose that you are reading, and in one place, the reader is stopped, i.e., at a verse or point in the verse, to speak to the listeners; then, in that same pleasant voice of the singer, [the verse] is

repeated. Some of these have been experienced, of course, only a few. Some of them use your innovation you can create and recommend. Intend, by reading the Qur'an, to advance toward translating the Qur'an and, to a higher level, to interpret the Qur'an, which will result in contemplation. First is the translation of the Qur'an. In other words, it must be such that in different groups of countries – young people and adolescents – when a verse of the Qur'an is read, everyone understands the content of the verse. Even if they can grasp only parts and details, if everyone can understand the contents of the verse and memorise verses and learn from the verses, this will help the progress of the level of religious knowledge in the country and society.

Here, they showed a picture of Gaza. What was relevant to our meeting now was the recitation of the Qur'an. You saw the children who read the Qur'an; they all recited from memory. They all had memorised those parts. The way to memorise is this. I have said before that memorising should begin in the early years. These are Hafiz of the Qur'an. Not only have they memorised the Qur'an, but from the blessing of being a native Arab speaker, they understand the meanings of the Qur'an. This is the Qur'an that has been able to show the world this pinnacle and peak of endurance in Gaza and in Palestine, especially in Gaza itself. This is the effect of the Qur'an. This is the patience that the Qur'an wants. This is the steadfastness that the Qur'an recommends. This is the reward that the Qur'an promises for those who are patient. That is what has preserved these [people]. Today, what is being done in Gaza is at its peak from two sides: in terms of crime, malice, brutality, and bloodthirst, it is at its peak. I do not know of a time when an enemy fully equipped with all kinds of weapons has attacked people who have no weapons. It is not that their weapons are old-fashioned; they have absolutely no weapons. The defenceless people of Gaza, ordinary people in the hospital, in the mosque, and in the streets and the markets, have no weapons. They attack with all sorts of armaments and still are not satisfied. They impose hunger and thirst on these defenceless people, and small children and infants are dying from hunger! I have never heard of this before. This is the height of bloodthirst, the peak of brutality. This reveals the civilisation of those whose obstacle is these; these are Western civilisations. This is no longer hidden; it is clear, it is evident, and it is in front of everyone's eyes. The whole world is seeing. This is one side of the issue. The other side is at its peak as well. This unrivalled patience, this resistance of the people: the fighting power of Hamas and the existing Palestinian resistance in Gaza on one side, the endurance of the people and the indefatigability of the people on the other.

Of course, the enemy has not been able to do anything and has not been able to strike a blow against the resistance. The resistance fighters sent out the message that we have now heard that you should not worry about us; more than most, i.e., close to 90 per cent of our facilities and abilities are safe. This is very important. For months, they have been fighting the Palestinian resistance with all kinds of weapons with all kinds of treacherous and cruel aid from the US and others. They are battling the resistance, and the resistance is still strong, still standing. They are still there, and with divine support and God's grace, the resistance will rub the Zionist's nose in the dirt.

The world of Islam is obligated and compelled and has a religious duty to help in any way one can; it is a definite prohibition and a real crime to help the enemy of these people, no matter who it is. Unfortunately, in the world of Islam, there are people, powers, and governments that help the enemies of these oppressed people. God willing, one day, they, too, will feel remorse; they will see the punishment for this treason. They will see that what they did was useless.

We hope that the Lord of creation will, day by day, provide honour and victory to Islam and Muslims.

Peace be upon you, and Allah's mercy and blessings be with you.

References:

1. At the beginning of the meeting, several reciters and Qur'anic groups presented their own programs.

2. Surah Hijr, part of verse 87.

3. Amali, by Sheikh Saduq, 64th session, p. 415

4. Acquisition (of knowledge)

5. Surah al-Muzzamil, part of verse 20: " … So recite you of the Qur'an as much as may be easy for you …"

6. Ibid.

7. Surah Yunus, part of verse 71

8. Surah Shuara, part of verse 9

9. Surah Isra, part of verse 106: "And (it is) a Qur'an which We have divided (into parts) in order that you might recite it to them at intervals.

10. Nahj al-Balaqa, Sermon 18: "The Qur'an has a beautiful exterior and an interior deep and hidden!

11. Surah Sad, part of verse 29: "(This is) a Book (the Qur'an) which We have sent down to you, full of blessings that they may ponder over its verses …"

12. Speech at Circle of Familiarity and Fondness with the Holy Qur'an (14/1/1401)

13. Surah Yusuf, part of verse 4

14. Writing of Sayyid Qotb

15. Surah Adiyat, verses 1 and 2

16. Surah Baqara, part of verse 17

17. Surah Baqara, part of verse 19

18. Surah Munafiqoon, part of verse 4: " … They think that every cry is against them …"

19. Surah Ahzab, part of verse 39: "Those who convey the message of Allah and fear Him …"

20. This poetry -in general- means that whatever good is obvious and apparent and will always be manifested. However, it has been narrated in various different forms. The above-mentioned form was narrated in: « میرزا ایرج مثنوی‌ها » عارف نامه » بخش ۴ » بیت ۳۰

However, it was slightly differently narrated by the famous Persian poet Jami, as follows:

نکو رو تاب مستوری ندارد

ببندی در ز روزن سر برآرد

Which stems from: « جامی » اورنگ هفت » زلیخا و یوسف «, ۱۱ بیت

21. Highest point or the limit of something