Ramadhan Articles

Originally, in Arabic the word 'as-Sawm' meant 'al-Imsak', that is, to abstain totally from any act including eating, drinking, walking, speaking, etc. Thus, the Arabs used to refer to a horse refusing to run or to be fed, as 'Sa'im', that is, fasting. As is clear, the word 'Sawm' is ancient and was used in a different context by the Arabs before Islam. Then, however it did not have the specific meaning given to it by Islam as a term denoting a certain religious obligation. As an Islamic term, it means to refrain intentionally from what breaks fasting.

To a Muslim, fasting is not just refraining from eating and drinking but carries the added significance of worship, psychological comfort, morality and legislation. It is neither the irrational motionless 'Imsak' of pre-Islamic Arabs nor the mere abstaining from eating and drinking, but is, in fact, the building of one's character, control over desires, and an inspiration towards social and scientific creativity.

God has commanded this sanctified duty and enjoined it on the Muslims, as He had enjoined it on the believing nations before. He assigned the blessed month, the month of Ramadan, for every adult and healthy Muslim as a period of fasting. This sacred ordinance was prescribed by God, for all believers and revealed in the preceding month of Sha'aban, nearly a year and a half after the Hijra (the Prophet's auspicious migration from Mecca to Medina [in 622 BC] which marks the start of the Islamic calendar).

Gradually, God revealed numerous other verses about the month of Ramadan and the rules of fasting. In light of these divine injunctions, the Prophet (S.A.W.) expounded the merits of fasting, its significance, regulations, effects, benefits and great reward. Hence, fasting is one of the pillars of Islam and a religious duty for all those who believe in monotheism, and consequently, whoever denies it is an unbeliever.

It is an apparent sign of obedience, submission and servitude to God, the Exalted. By fasting, a Muslim expresses his submission to Allah's command, his response to His will, and control over his own desires and wishes at the God's behest.

In the holy month of Ramadan, a Muslim's abstaining from food, drink, sexual intercourse, etc., during the prescribed hours is the very manifestation of obedience to the Creator's will. This self-deprivation represents a state of self-control and of overcoming carnal pleasure, desire, and enjoyment, for the blissful love of God, His proximity, and the eagerness to desires. It is a triumph of pristine love over one's pleasures for the eternal ones promised by God, the Almighty. This response to the Divine commandments represents and incarnates true servitude

and is a brilliant display of spirit, intellect and decisive willpower.

By fasting, a person keeps himself from the pleasures of life, with no preventive or hindering factor, except that of obeying God and showing genuine devotion to His commands. Traditions (ahadith) succinctly explain this fact: "A fasting person is in a state of worship, even when (asleep) in bed, except when he backbites another Muslim." (Al-Kafi, al- Kulayni, "The Book of Fasting" 3rd Edition, vol.4, p.190) "... Every breath you take is (has the reward of) Tasbih (praise to Allah) and your sleep is worship..." (Uyun al-Akhbar al-Rida - the Prophet's sermon). In a moving speech, the Prophet of Allah described the believing soul that fasts for love of Allah out of truthfulness and sincerity, and thus the whole day becomes an alter of worship, and each and every activity of the fasting body, provided it abstains from loathsome acts, is nothing but worship embodied.

The Holy Prophet (S.A.W.) described the sleep of a fasting Muslim, even the very breathing, as acts of worship, because they emanate from a body regarded as being in a state of continual worship through abstaining from tasting delicious and lawful things, solely out of obedience to the Creator. He Himself extols fasting and attributes as a special blessing for mankind as is clear from a 'Hadith-e-Qudsi': The Holy Prophet (S.A.W.) said: "God, the Exalted says: 'Fasting is (exclusively) for Me and I will reward it." Ali ibn Musa al-Rida (A.S.), the Eighth Imam quoted his ancestor the Holy Prophet (S.A.W.) on the chain of authority of his noble forefathers: "O people, any body who in this month (Ramadan) cultivates good manners, will walk over the 'Sira' (Paradise's bridge) on the Day when feet will tend to slip...." ('Uyun alAkhbar, al-Rida - Prophet's sermon).

Fasting and the Purification of Souls

The Holy Qur'an refers to two features of fasting in Ramadan: mental and practical. These are like the wings of a bird on which man flies through the heavenly space of spirituality in the month of Ramadan.

The Qur'an says: "Ramadan is the (month) in which was sent down the Qur'an, as a guide to mankind, also clear (Signs) for guidance and judgment (Between right and wrong)." (2:185)

This means that in the month of Ramadan, one should get to know the Qur'an better and, through the clearance of guidance, take a broader view of the right and wrong of life. The Qur'an says: "O you who believe! fasting is prescribed for you, as it was prescribed for those before you, so that you may guard (against evil)." (2:183)

Here the Qur'an emphasizes piety; that means fighting against and having victory over the false deity of the soul. Imam Ali (A.S.) said: "The bravest are those who gain victory over the false

deity of their souls." (Safinatul-Bihar; vol.1, P.689).

In the holy month of Ramadan, human beings are the guests of God; therefore they have to be eligible for His divine honor. The Qur'an says: "We purified him so that he could be saved." (91:9) Also the Qur'an says: "We created man of the best stature. Then We reduced him to the lowest degree." (95:4-5)

God has given man the power and insight to choose his course in life. God has also given man the attribute of knowledge in an abstract form. This is the divine trust that man has assumed. The Qur'an says: "Surely We offered the trust to the heavens and the earth and the mountains, but they refused to be unfaithful to it and feared from it, and man has turned unfaithful to it; surely he is unjust, ignorant." (33:72) Satan, who symbolizes the wrong and animal dimensions of man, refused out of arrogance to prostrate before Adam and was cast out of Paradise. So, in order to retaliate, he has been tempting man ever since. For salvation, man needs the purification of his soul in addition to knowledge and insight. Such purification is obtained by having heartfelt faith in God. Man's soul should enjoin him unto good, not unto evil. The Qur'an says: "And I do not declare myself free, most surely (man's) self is wont to command (him to do) evil, except such as my Lord has had mercy on, surely my Lord is Forgiving, Merciful." (12:53)

Man should not be a prisoner of his soul enjoining himself unto evil. Imam Khomeini (r.a.) said that if man wanted to attain human perfection, he should avoid worldly pleasures and strive to get nearer to God. The Qur'an says:"It is He who has placed you as viceroys of the earth....". Then how can man, as a viceroy of God, be without the divine attributes of his Lord?" A true man of faith has kindled the fire of faith within him, and fasting is something that enhances his faith. The Holy Prophet (S.A.W.) said: "Fasting is prescribed for man to purify his soul." In Ramadan, the month of fasting, you become the guest of God. Do praise Him with devotion. God will answer all your prayers in this month. Fasting is the glad tidings of God's all-embracing mercy.

Imam Ali (A.S.) asked the Prophet on the last Friday of the month of Shaaban: "What is the best thing to do in Ramadan?" The Prophet answered: "The best thing is to avoid committing sins." (Yun al-Akhbar ar-Ridha, vol.1). It is also stated that eating and drinking alone do not cause refraining from fasting. It should be known that refraining from everything that causes man to part from God is also counted.

Fasting has many advantages. God calls man to His feast while he is hungry, so then man can best appreciate the value of His bounties. The month of Ramadan is the spring of the Qur'an. The Holy Prophet (S.A.W.) said: "He who reads a verse of the Qur'an in Ramadan is equal to

having read all of the Holy Qur'an in other months." (Bihar alAnwar, vol.16). Imam Ali (A.S.) said: "Do muse about the Qur'an whose teachings make your heart bloom with divine guidance". (Baharul-Anwar, vol.2). Imam Muhammad Baqir (A.S.) said: "Read the Qur'an while regarding God Who manifests Himself unto man in His words." On the Night of Power pray to God with all your heart and He will definitely answer all your prayers. The Qur'an says : "Surely We revealed it (the Holy Qur'an) on the grand night. And what will make you comprehend what the grand night. The grand night is better than a thousand months. The angels and Gibreel descend in it by the permission of their Lord for every affair, Peace! It is till the break of the morning." (97:1-5)

Believers should keep themselves wide-awake and perform the act of worship unto their Lord overnight, especially on the Night of Power. The Prophet (S.A.W.) said: "Those who are deprived of the divine forgiveness are indeed ill fated." He also said: "Pray to God, repent and (He will answer all your prayers." (Uyun alAkhbar, al-Rida, vol.1

The Feast of Eid-e-Fitr (Bairam):

The feast of Fitr is God's reward for those who fast during the holy month of Ramadan. In this month, man should try to add to his true knowledge of God, do acts of charity for the needy renew his beliefs towards his Lord and this will be a real Bairam (the feast of Eid-e-Fitr) for him. The prayers of the day of Bairam a reason of unity and solidarity of Muslims all over the .world. On this day do honor God for His endless and all-enhancing mercy

Celebration of Eidul Fitr in Muslim Society

Eid-ul-Fitr is one of the two great Islamic festivals, the other being Eid-ul-Azha. Its importance can be judged from the fact that Almighty Allah Himself ordered the believers to celebrate it. It is celebrated at the end of the month of fasting (Ramadan) and has a special significance for the Muslim society. The Holy Prophet (S.A.W.) established the Islamic egalitarian society, free of all kinds of exploitation and corruption, and maintaining the sanctity of this society was made the obligation of the believers in every age. For this purpose, the holy month of fasting (Ramadan) was selected to help prepare believers for this responsibility. In this training, during the specific fasting periods believers are required to refrain from enjoying such things, which are otherwise lawful for them.

The purpose of this exercise is mentioned in the following verse of the Holy Qur'an: "So that you may learn restraint." (2:183) Believers happily obey these injunctions to please Almighty

Allah. Such an exercise has pleasant effects on the practical life of believers and, in their practical life, helps them refrain from adopting corrupt ways. Some jurists maintain that Etekaaf during the last 10 days of the month of Ramadan is also a part of this training. In this worship, the believer confines himself in a mosque for the specified period of time.

The Islamic society, established in the light of the above teachings was a symbol of the greatness of Almighty Allah on this earth. Actually it was a gigantic achievement, which deserved all kinds of rejoicing. That is why Almighty Allah Himself asked the believers to enjoy this occasion, In this respect the Holy Qur'an says: "Say in the grace of Allah and in His mercy in that they should rejoice." (Chapter Yunus, Verse 58) The celebration of the festival of Eid-ul-Fitr is itself a model of an egalitarian Islamic society, and the Holy Prophet (S.A.W.) best explained this model by his personal example. It is reported that he used to wear a special dress to grace the occasion, but it was never a costly one and was always within the reach of everybody. Once Umar brought a costly dress for him requesting him to wear it on Eid days and other ceremonial occasions. The Holy Prophet (S.A.W.) immediately returned the dress observing that it did not behave a believer to wear such a costly dress. The result was that all the Companions dressed simply on this occasion and consequently this simplicity became a symbol of the Islamic society.

Today, the provision of shelter, dress and food are enumerated as the three basic human needs, and equality in meeting these needs results in all egalitarian society. The Holy Prophet (S.A.W.) already solved the issue of shelter once and for all. He himself lived in a simple house and expected his Companions to follow him in this respect. Once when a wealthy Companion built a palatial building, the Holy Prophet (S.A.W.) disliked it to such an extent that he socially boycotted that Companion (Sunnan Abu Daud, vol.4, p. 487). As a result of the Holy Prophet's stern attitude in this respect, none of the Companions ever dared to have an edge over his fellow believers in the matter of construction of buildings. Due to this policy, even the poor in the society were able to have shelter for themselves.

By dressing simply on this happiest occasion of Eid-ul-Fitr, the Holy Prophet (S.A.W.) solved the issue of the second basic need of the society. The third basic need of society is food. Today this need has attained such an importance that it results in political change in many developing countries. By taking various steps, the Holy Prophet (S.A.W.) ensured that nobody was deprived of this basic need in the Islamic society. But the situation on festivals is usually different. On this day, everybody tries to enjoy special dishes, which normally the poor cannot afford. The Holy Prophet (S.A.W.) held this point in view, and he made such an efficient arrangement that not only was good food guaranteed for all the poor of the society on that day,

but also some of their other needs were met. He ordered the rich believers to pay a fixed amount of money to the poor on that day or before that day. This is known as "Sadaqa-ul-Fitr" (Fitra), and its rate varies according to the price of grain.

A huge amount of money can be collected under this system which may be sufficient to meet the needs of the poor on this day, and some of it may be saved to meet their needs in other difficult times.

Nowadays in many localities, (Sadaqa-ul-Fitr) is adjusted against the emoluments of the Imams of the local mosques, and the poor in the Muslim society air deprived of a big chunk of money which may practically convert the present-day Muslim society into an egalitarian society.

It may be mentioned here that the sacred festival of Eid-ul-Fitr has been selected by Almighty Allah Himself to guide the believers to establish an egalitarian Islamic society on the face of this earth. The Holy Qur'an was revealed during the month of Ramadan about which it was marked: "It (the Holy Qur'an) is better than that which they hoard." (Chapter Yunus, Verse 58)

Hoarding symbolizes a non-egalitarian society, which encourages the hoarding of essential articles. This is done to fleece the needy persons. The Holy Qur'an was revealed to eliminate this evil in all its details, and the month of Ramadan was selected for this purpose. The successful completion of all the various steps for establishing such an egalitarian society deserves rejoicing.

Nowadays the Muslims with great pomp and show celebrate Eid-ul-Fitr, but unfortunately its real spirit is ignored. That is why the present-day Muslim society age, instead of becoming an egalitarian one, has been divided into haves and have-nots. This state of affairs has not only robbed the majority of Muslims of their peace of mind, but has also converted them into the weakest nation of the world. Such a situation demands that steps be taken to celebrate this occasion of Eid-ul-Fitr in the same sprit as during the life of the Holy Prophet (S.A.W.). In this way Muslims will be able to convert their present day society into an Islamic egalitarian one. It will prove beneficial for humanity as it proved so during the early periods of Islam.

EID-E-FITR IS A DAY OF THANKSGIVING

The day immediately following the end of the holy month of Ramadan is called Eid-e-Fitr. In other words, it falls on the first day of Shawwal. It is one of the greatest Islamic festivals. Eid-e-fitr is the Day of Thanksgiving to Allah, forgiving His servants the opportunity to fast and to worship Him in the month of Ramadan. On this Day, Muslims leave their jobs, wear clean clothes, offer special Eid Prayers, and after prayers go to visit one another and take part in

festivities. Small children wear beautiful new clothes, and are very busy enjoying the festival. Their angelic faces beam with joy.

Islam wants that all Muslims, whether rich or poor, should enjoy Eid. It has, therefore, commanded all the well-to-do people to pay the 'Zakat-e-Fitr'. This Zakat is paid on the very day of Eid-e-Fitr. It consists of 3 kilograms of one's daily food or its equivalent in cash. The payment of 'Zakat-e-Fitr' is obligatory upon every person who is adult, sane and free at the time of the sunset on the last day of Ramadan, and is also not dependent upon others for means of subsistence. If the person concerned is the head of a family, it is incumbent upon him to pay his own 'Zakat-e-Fitr' as well. 'Zakat-e-Fitr' is the right of the poor and the needy, and can be spent for those purposes only, for which Zakat, payable on property, is expendable. This includes helping the deserving people and building hospitals, bridges, schools, etc. Nowadays, Zakat-e-Fitr' is paid without any planning, with the result that the deserving people do not derive any suitable benefit from it. It would be better if the 'Zakat-e-Fitr' paid by all the people, is collected in one place and spent after proper planning, so that the condition of a good number of needy persons may improve.

Fasting a Key to Health

Fasting has its advantages from the point of view of health and hygiene. Islam wants a Muslim to be healthy, clean, alert, agile and energetic. "Fast to be healthy," had said the Holy Prophet (S.A.W.). And physicians today acknowledge the many benefits of fasting that ensure health and the soundness of one's body and mind. Some of these positive points have a direct influence on psychology and physique of the fasting individual.

Fasting has been found to be an effective treatment for psychological and emotional disorders. It helps a person to firm up his will, cultivate and refine his taste and manners, strengthen his conviction of doing good, avoid controversy, petulance and rashness, which all contribute towards a sane and healthy personality. Besides nurturing resistance and ability to face hardships and endurance, fasting reflects on outward physical appearance by cutting out gluttony and getting rid of excess fat. The benefits of fasting on health do not stop there but are instrumental in alleviating a number of physical diseases, including those of the digestive systems, such as chronic stomachache, inflammation of the colon, liver diseases, indigestion, and conditions such as obesity, arteriosclerosis, high blood pressure, asthma, diphtheria and many other maladies.

A Swiss physician Dr. Barsilus noted that: The advantages of hunger as a remedy exceed those ingesting medicine several times. As readers are well aware, several physicians advise

patients to skip meals, sometimes for a few days, before prescribing them a controlled diet. Generally speaking, fasting hastens the destruction of the decaying tissues of the body by means of hunger, and then builds new tissues through nutrition. This is why some scientists suggest that fasting should be regarded as an effective means of restoring youthfulness and longevity. However, Islam exempts from fasting sick and old people whose health is bound to deter.

But fasting should have its regulations too, and not simply the in orderly skipping meals, that is bound to harm health and stamina, rather than improving them. Here again Islam provides the answer, and in order to realize the benefits of fasting, it recommends the late midnight meals called 'Sahar' (before the formal start of a fast) and the breaking of the fast at the time prescribed. Of course, to ensure good health one should abstain from gluttony after breaking .fast

Some Health Guidelines for Ramadhan

This article provides useful advice on how to avoid some common problems encountered in Ramadan. If followed, it would enable one to fast comfortably and enjoy fully the spiritual benefits of Ramadan. During the holy month of Ramadan, our diet should not differ very much from our normal diet and should be as simple as possible. The diet should be such that we maintain our normal weight, neither losing nor gaining. However, if one is over-weight, Ramadan is an ideal time to normalize one's weight.

In view of the long hours of fasting, we should consume slow digesting foods including fiber containing-foods rather than fast-digesting foods; slow digesting foods including fiber containing-foods rather than fast-digesting foods. Slow digesting foods last up to 8 hours, while fast-digesting foods last for only 3 to 4 hours. Slow-digesting foods are foods that contain grains and seeds like barely, wheat, oats, millet, semolina, beans, lentils, whole meal flour, unpolished rice, etc. (called complex carbohydrates). Fast-burning foods are foods that contain sugar, white flour, etc. (called refined carbohydrates). Fiber-containing foods are bran-containing foods, whole wheat, grains and seeds, vegetables like green beans, peas, sem (papry), marrow, mealies, spinach, and other herbs like methie, the leaves of beetroot (iron-rich), fruit with skin, dried fruit especially dried apricots, figs and prunes, almonds, etc.

The foods eaten should be well balanced, containing foods from each food group, i.e., fruits, vegetables, meat/chicken/fish, bread/cereals and dairy products. Fried foods are unhealthy and should be limited. They cause indigestion, heartburn, and weight problems. AVOID: Fried and fatty foods. Foods containing too much sugar. Over-eating especially at sehri. Too much tea at

sehri: Tea makes you pass more urine taking with it valuable mineral salts that your body would need during the day. Smoking cigarettes: If you cannot give up smoking, cut down gradually starting a few weeks before Ramadan. Smoking is unhealthy and one should stop completely. EAT: Complex carbohydrates at sehri so that the food lasts longer making you less hungry. Haleem is an excellent source of sugar, fiber, carbohydrates, potassium and magnesium. Almonds are rich in protein and fiber with less fat. Bananas are a good source of potassium, magnesium and carbohydrates.

DRINK: As much water or fruit juices as possible between iftar and bedtime so that your body may adjust fluid levels in time. CONSTIPATION: Constipation can cause piles (hemorrhoids), fissures (painful cracks in anal canal) and indigestion with a bloated feeling. Causes: Too much refined foods, too little water and not enough fiber in the diet. Remedy: Avoid excessive refined foods, increase water intake, and use bran in baking, brown flour when making roti. INDIGESTION AND WIND: Causes: Over-eating. Too much fried and fatty foods, spicy foods, and foods that produce wind e.g. eggs, cabbage, lentils, carbonated drinks like Cola also produce gas. Remedy: Do not over-eat, drink fruit juices or better still drink water. Avoid fried foods, add ajmor to wind-producing foods.

LETHARGY (low blood pressure) Excessive sweating, weakness, tiredness, lack of energy, dizziness, especially on getting up from sitting position, pale appearance and feeling faint are symptoms associated with "low blood pressure". This tends to occur towards the afternoon. Causes: Too little fluid intake decreased salt intake. Remedy: Keep cool, increase fluid and salt intake. Caution: Low blood pressure should be confirmed by taking a blood pressure reading when symptoms are present. People with high blood pressure may need their medication adjusted during Ramadan. They should consult their doctor.

HEADACHE: Causes: Caffeine and tobacco-withdrawal, doing too much in one day, lack of sleep, hunger usually occurs as the day goes by and worsens at the end of the day. When associated with "low blood pressure", the headache can be quite severe and can also cause nausea before Iftar. Remedy: Cut down caffeine and tobacco slowly starting a week or two before Ramadan. Herbal and caffeine-free teas may be substituted. Reorganize your schedule during the Ramadan so as to have adequate sleep. LOW BLOOD SUGAR: Weakness, dizziness, tiredness, poor concentration, perspiring easily, feeling shaky (tremor), unable to perform physical activities, headache, palpitations are symptoms of low blood sugar. Causes in non-diabetics: Having too much sugar i.e., refined carbohydrates especially at suhur (sehri). The body produces too much insulin causing the blood glucose to drop. Remedy: Eat something at sehri and limit sugar-contaning foods or drinks. Caution: Diabetics may need to adjust their

medication in Ramadan, consult your doctor. MUSCLE CRAMPS: Causes: Inadequate intake of calcium, magnesium and potassium foods. Remedy: Eat foods rich in the above minerals e.g. vegetables, fruits, dairy products, meat and dates. Caution: Those on high blood pressure .medication and with kidney stone problems should consult their doctor

PEPTICULCERS, HEART BURN, GASTRITIS AND HIATUS HERNIAB

Increase acid levels in the empty stomach in Ramadan aggravate the above conditions. It presents as a burning feeling in the stomach area under the ribs and can extend up to the throat. Spicy foods, coffee, and Cola drinks worsen these conditions. Medications are available to control acid levels in the stomach. People with proven peptic ulcers and hiatus hernia should .consult their doctor well before Ramadan

KIDNEY STONES

Kidney stones may occur in people who have less liquid to drink. There fore, it is essential to .drink extra liquids so as to prevent stone formation

JOINT PAINS

Causes: during Ramadan, when extra salah are performed the pressure on the knee joints increases. In the elderly and those with arthritis this may result in pain, stiffness, swelling and discomfort. Remedy: Lose weight so that the knees do not have to carry any extra load. Exercise the lower limbs before Ramadan so that they can be prepared for the additional strain. Before physically fit allows greater fulfillment, thus enabling one to be able to perform salah with ease. About the Rank and Position of the Holy Quran Learning and teaching, reading and memorizing, planning and acting on the contents, there are numerous traditions in the Sunni and Shiite sources that its studying can display and manifest the importance and greatness of the Heavenly book. These traditions have been compiled in the books of traditions under the headings of "books of traditions", the "book of the excellence of Quran", and the "book of the Merits of Quran". The commentators of the Holy Quran especially the commentators living in the beginning of Islam have narrated these traditions in their books. In addition to the above, some of the earlier scholars have made efforts to write books under the heading of "the book of the Fazl-ul-Quran or the book of Navader-ul-Quran."

Ofcourse, some of these writings could not be transferred to the other periods. But, in the

periods of recent scholars, the late Allama Majlisi has allocated a part of the nineteenth volume of his book "Behar-ul-Anwar" to the Book of Quran. This part has been printed in the volumes 89 and 90. Besides, this point that this part of the book of Behar-ul-Anwar, like the other parts of this magnificent treasure, not only includes numerous writings of scholars of the earlier centuries, but implicitly it contains many traditions from the Holy Prophet (S.A.W.) and the Holy Imams (A.S.). It is a very useful reference.

Lastly, in the selection of the traditions of these writings, great emphasis has been laid on selecting the short Quranic traditions. In some cases, a part of the tradition has been mentioned from summary viewpoint. We have refrained from mentioning the reference of the tradition so that it will be easier to read or memorize them. But, those interested for finding the .references of every tradition can refer to their sources

The superiority and excellence of the Holy Quran. - 01

a) The Holy Prophet (S.A.W.) said: "The superiority and preference of the Holy Quran on all other books and sayings is the same as the superiority of Almighty over His creatures."

b) The Holy Prophet (S.A.W.) said: "The Holy Quran is superior and excellent to everything other than Almighty Allah."

c) The Holy Prophet (S.A.W.) said: "One who reads the Holy Quran, then he imagines that somebody (else) has received better and superior than him, then most certainly he has considered it insignificant the thing that is honorable and great before the Almighty."

d) The Holy Prophet (S.A.W.) said: "Whenever mischief and seditions surround you like a part of the darkness of the night then (take refuge and) go towards the Holy Quran."

e) The Holy prophet (S.A.W.) said: "The Holy Quran is a wealth that no wealth can equal (or ".reach) it. And there will be no poverty after it

The Comprehensiveness and value of Holy Quran. - 02

a) The Holy Prophet (S.A.W.) said: "The Book of the Almighty comprises of the narratives and incidents of the ancients; the news of the future ones; and the rules and regulations amongst you. The Holy Quran was the measure and weight of the truth and falsehood and it is not facetious and in vain."

b) Amir-ul- Momenin Ali (A.S.) said: "The Holy Quran is beautiful apparently and it is deep and profound inwardly. Its wonder is everlasting and the curtains of darkness will not be removed ".when refraining from it

Learning and teaching the Holy Quran. - 03

a) The Holy Prophet (S.A.W.) said: "The best of you are those who have learned the Holy Quran and teach to the others".

b) The Holy Prophet (S.A.W.) said: "One who teaches an Ayat of the Holy Quran, the Sawab (good deed) will be earned and returned to them so long as the Ayat is being recited."

c) The Holy Prophet (S.A.W.) said: "For the teacher of the Holy Quran, all the particles of the world seek forgiveness and supplicate for him even the fishes of the oceans."

d) Amir-ul-Mimenin Ali (A.S.) said: "Learn and study (Holy) Quran. It is the best of the sayings. Peruse and think and deliberate on it as it is the spring of the hearts."

e) Imam Sadiq (A.S.): "It is deserving and worthy of a believer that he should not depart from this world but that he has learned the (Holy) Quran or is in the path of learning it."

f) The Holy Prophet (S.A.W.) said: "The (Holy) Quran is the (dining) table of the Almighty. ".Therefore, utilize it and learn as far as possible

The Recitation of The Holy Quran; Its Effect and Its Usefulness. - 04

a) The best of the worships is the recitation of the (Holy) Quran. The traditions that have been narrated about reward and good deeds for the recitation of the Holy Quran is considered as the best of worships. It is important to mention that during the period of the Holy Prophet (S.A.W.); the learning of the word and meaning of the Holy Quran was considered jointly. The Holy Prophet (S.A.W.) recommended the recitation of the Holy Quran along with understanding their meanings. The conduct of the Holy Prophet (S.A.W.) shows us that he would teach ten Ayats of the Holy Quran to his companions and till the time they would not learn and understand the practical rules and science of the ten Ayats, he would not commence the next ten Ayats. Thus, the reader of the Holy Quran was aware and well conversant of their meanings.

b) Imam Sadiq (A.S.) said: "The Quran is the covenant and programs the Almighty for His creatures. It is deserving that every Muslim should look at this divinely testament every day and recite fifty Ayats from them every day."

c) The Holy Prophet (S.A.W.) said: "One who recites ten Ayats of the (Holy) Quran during the night is from amongst the negligent and the heedless. One who recites fifty Ayats is from amongst the recites and commemorators. One who recites hundred Ayats is from amongst the humble and meek ones. One who recites two hundred Ayats will be counted from amongst the one who fears the Almighty and from amongst the special ones. One who recites three hundred Ayats will be from amongst the delivered and saved ones. And one who recites five hundred Ayats, he will be from amongst the jurisprudents."

d) Amir-ul-Mimenin Ali (A.S.) said: "In the day of Resurrection, it will be said to the reciter of the Holy Quran (Qaari) that recite (The Holy Quran) and step above. Recite as you have recited in the (previous) world. Your status and position is up to the last Ayats that you have recited."

e) Amir-ul-Momenin Ali (A.S.) said: "One who recites the (Holy) Quran is like the one on whose heart has been inserted the Prophet hood except that "Wahi" (revelations) have not been revealed for him."

f) The Holy Prophet (S.A.W.) said to Salman Mohammadi: "O Salman! Upon you be about the recitation of the (Holy) Quran. Its recitation is kaffarah (atonement) of sins."

g) Imam Sadiq (A.S.) said: "One who recites the Holy Quran and he is a young believer, then his body and blood will be blended and mixed with it."

H) The Holy Prophet (S.A.W.) said: "Surely, these hearts are rusts like rusted irons. Surely (the thing)." which gives it luster and polish is the recitation of the (Holy) Quran

The ways and the Manners of The Recitation of The Holy Quran. - 05

a) The Holy Prophet (S.A.W.) said: "Discharge (your duty towards the Holy) Quran in a good way and search for its wonders and strangeness."

b) The Holy Prophet (S.A.W.) said: "Recite the (Holy) Quran in the tone of the Arabs and with their dialects and accents."

c) Imam Sadiq (A.S.) said: "The (Holy) Quran has been revealed in a sad and sorrowful manner. So, you also recite it humbly and sadly."

d) Amir-ul-Momenin Ali (A.S.) said: "During the recitation of the (Holy) Quran, express it in a good manner. And do not hurry in it like as reciting the poems and do not scatter it like the pebbles." But, install fear and alarm in your hard hearts through it. Your efforts should not be that you should recite and reach the end of the Ayat.

e) The Holy Prophet (S.A.W.) said: "Learn the (Holy) Quran in Arabic. Refrain from adding an extra word or alphabet in it."

The Recitation Of The Holy Quran in a beautiful and Melodious Tone. - 06

a) The Holy Prophet (S.A.W.) said: "For everything there is an adornment and a decoration. The adornment of the (Holy) Quran is a beautiful voice and tone."

b) The Holy Prophet (S.A.W.) said: "Adorn and decorate the (Holy) Quran with your (good) voice."

c) It was asked from the Holy Prophet (S.A.W.) that which of the peoples voice in the recitation

of the (Holy) Quran is better. He said; "The voice of that person is better who while reciting the Holy Quran and his recitation reaches you, you feel that he is feaful of Allah."

d) Imam Hadi (A.S.) said: "Ali ibn Hussain (Zainul Abedin) would recite the (Holy) Quran in such a beautiful voice the passer byes who would pass from his house would swoon and (would be overcome) by his voice."

e) Imam Sadiq (A.S.) said: While interpreting the Ayat of the Holy Quran, "The meaning of this Ayat is that one should recite the Holy Quran in a slow and pauseful manner and make your voice beautiful with its recitation".

Memorizing The Holy Quran and Its Effects. - 07

a) The Holy Prophet (S.A.W.) said: "The most honorable and noble from amongst my Ummat are the memorizers of the (Holy) Quran and those who (stay) awake (for worshipping)."

b) The Holy Prophet (S.A.W.) said: "The carriers of the (Holy) Quran are those who are included and covered by the Mercy of Allah."

c) Imam Sadiq (A.S.) said: "Recite the (Holy) Quran and memorize it. Allah will not punish the heart in which the Quran has been placed (in it)."

d) Imam Sadiq (A.S.) said: "The memorizer of the Quran and the one who acts on it will be the companions with the preferable divine ambassadors - the Angels."

e) And from amongst the Duas and supplications of Imam Sadiq (A.S.): "O Allah, select and approve for us two works: to recite the Quran in a good manner and to memorize their Ayats."

f) Imam Kazim (A.S.) narrates from the Holy Prophet (S.A.W.) who said: "The carriers of the (Holy) Quran are the learned persons of the inhabitants of the Heavens".

The Recitation of The Holy Quran While Looking At The Moshaf. - 08

a) The Holy Prophet (S.A.W.) said: "Looking at the Moshaf (Holy Quran) is (considered as) worship."

As per some traditions, Moshaf is a name, which has been ascribed to the Holy Quran. This word has not come in the Holy Quran in this form, but its derivative of "Sohof" has been used in the Holy Quran on 8 occasions.

b) The Holy Prophet (S.A.W.) said: "The recitation of the Holy Quran from the Moshaf (Book) is better that its recitation from memory."

c) The Holy Prophet (S.A.W.) said: "Nothing is more difficult and harder for the Shaitan than the recitation of the Quran from the Moshaf (book)."

d) Imam Sadiq (A.S.) said: "One who recites the Quran from the Moshaf (Book) then his eyes ".(will enjoy and profit (from its good deeds and blessings

The Recitation Of The Holy Quran And Contemplating And Deliberating On It. - 09

a) The Holy Prophet (S.A.W.) said: "Woe is upon the one who recites the divine Ayats, but dose not contemplates and thinks about it."

b) Amir-ul-Momenin Ali (A.S.) said: "Beware, there is no good in recitation (of the Holy Quran) and not deliberating and thinking on it."

c) Amir-ul-Momenin Ali (A.S.) said: "Learn the (Holy) Quran as it is the best of the speeches and think and reflect on it as it is the spring of the hearts."

d) Imam Sadiq (A.S.) while interpreting the Ayats of the Holy Quran, the right to the recitation of the Quran is thinking and pause over every Ayat, which propounds about the Heaven and the .Hell

The Recitation of The Holy Quran And Acting On It. - 10

a) The Holy Prophet (S.A.W.) said: "How numerous are the reciters of the Holy Quran, and the Quran curses them."

b) The Holy Prophet (S.A.W.) said: "The one who does not consider the Haram (forbidden) acts of the Quran as Halal (permissible) does not believe and has no faith in the Quran."

c) The one who learns the Quran and does not act on it, Allah will raise him as a blind (person) on the day of Resurrection."

d) Amir-ul-Momenin Ali (A.S.) said: "By Allah, pay attention to the Quran. It should not be that others overtake and take precedence over you in acting and practicing (on the Quran)."

e) Imam Reza (A.S.) said: "(Quran) is the word of Allah. Do not exceed and trespass from its boundary. Do not seek guidance other than from its shadow and protection or you will be deviated and misguided."

f) Amir-ul-Momenin Ali (A.S.) said: "One who recites the (Holy Quran) and then enters the Hell, ".he is from those who have ridiculed and mocked at the Ayats of the Holy Quran

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