

9 Beneficial Matters Pertaining to the Quran

Shaykh Alee ibn Yahya al-Hadadee

Translated by the one in need of his Lords Mercy

Salah al-Iraanee

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*In the name of Allah,
the Most Beneficent,
the Most Merciful*

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Introduction

All praise is due to Allaah who has revealed the Quran upon his slave in order that he be a caller to mankind. I bear witness that there is none worthy of worship in truth except Allaah alone having no partners, he created everything in decreed and precision and I bear witness that Muhammed is his Slave and Messenger. His mannerism was of the Quran which he strove magnificently with for the sake of his Lord. May the peace and salutations of Allaah be upon him, his family, companions and whoever follows them in good.

To proceed,

This is a concise speech containing 9 beneficial matters pertaining to the Noble Quran which are required to know. I ask Allaah that he make them beneficial.



1 - The Quran according to Ahlul-Sunnah wal-Jama'ah

It is the speech of Allaah in reality which he spoke with, how it was spoken is not known except by Allaah - the Most High. It is not created and nor is it a paraphrase of Allaah's speech and neither is it stories of the speech of Allaah. Rather it is the speech of Allaah,

As Allaah the Most High said,

وَإِنْ أَحَدٌ مِّنَ الْمُشْرِكِينَ اسْتَجَارَكَ فَأَجِرْهُ حَتَّى يَسْمَعَ كَلَامَ اللَّهِ

“And if anyone of the Mushrikun (polytheists, idolaters, pagans, disbelievers in the Oneness of Allah) seeks your protection then grant him protection, so that he may hear the Word of Allah (the Quran).” [Surat At-Tawbah 9:6]

(It was revealed onto Muhammad by way of Jibreel), he would hear it from his Lord, and then narrate it to his Prophet (Muhammed).

Reciting it is an act of worship since Allaah has obligated the recitation of Suratul Faatiha in every prayer, and has legislated its recitation from whatever is easy after it (al-Faatiha). He has encouraged his servant with reciting it, and has allocated a reward for every letter that is read from it.

It is a miracle by which Allaah has challenged Mankind and Jinn to produce something similar to it. 10 chapters like it or even a chapter similar to it. However they couldn't and cannot produce anything like it.

It is compiled between two covers, opening with al-Faatiha and ending with an-Nas. Nothing has been omitted from it nor has anything which wasn't from it been added to it. All praise is due to Allaah who has spoken the truth in his statement;

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ

“Verily It is We Who have sent down the Dhikr (i.e. the Quran) and surely, We will guard it (from corruption).” [Surat Al-Hijr 15:9]

From him it started (he spoke with him) and to him it will return (before the Day of Judgement). During the last days of time, he will seize it from the breast of man and erase it from the scriptures and that it will be during a time in which the people will abandon it, not believing in it or acting in accordance to what it contain, and there is no power or might except by Allaah.



2 - The Obligation of having belief in the Noble Quran

Allaah has revealed this Quran as (a source of) guidance, mercy, a giver of glad-tidings, a lantern, a light and a cure. Nevertheless, it will not benefit anyone except if he believes in it, recites it, and acts according to what it contains upon its correct context and whosoever abandons and turns away from it will be from those who are destroyed, wretched losers.

Allaah the Most High stated,

فَمَنْ اتَّبَعَ هُدَايَ فَلَا يَضِلُّ وَلَا يَشْقَىٰ وَمَنْ أَعْرَضَ عَن ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنْكًا
وَنَحْشُرُهُ يَوْمَ الْقِيَامَةِ أَعْمَىٰ قَالَ رَبِّ لِمَ حَشَرْتَنِي أَعْمَىٰ وَقَدْ كُنْتُ بَصِيرًا قَالَ كَذَلِكَ
أَتَتْكَ آيَاتُنَا فَنَسِيتَهَا ۖ وَكَذَلِكَ الْيَوْمَ تُنْسَىٰ

“Then whoever follows My Guidance shall neither go astray, nor fall into distress and misery. But whosoever turns away from My Reminder (i.e. neither believes in this Quran nor acts on its orders, etc.) verily, for him is a life of hardship, and We shall raise him up blind on the Day of Resurrection.” He will say: "O my Lord! Why have you raised me up blind, while I had sight (before). (Allah) will say: "Like this, Our Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) came unto you, but you disregarded them (i.e. you left them, did not think deeply in them, and you turned away from them), and so this Day, you will be neglected (in the Hell-fire, away from Allah's Mercy).”
[Surat Tāhā 20:123-126]

He, the Most High also stated:

وَنُنَزِّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ ۚ وَلَا يَزِيدُ الظَّالِمِينَ إِلَّا خَسَارًا

“And We send down from the Quran that which is a healing and a mercy to those who believe (in Islamic Monotheism and act on it), and it increases the Zalimun (polytheists and wrong-doers) nothing but loss.” [Surat Al-'Isrā' 17:82]

Similarly he said;

قَدْ جَاءَكُمْ مِنَ اللَّهِ نُورٌ وَكِتَابٌ مُبِينٌ يَهْدِي بِهِ اللَّهُ مَنِ اتَّبَعَ رِضْوَانَهُ سُبُلَ السَّلَامِ
وَيُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ بِإِذْنِهِ وَيَهْدِيهِمْ إِلَى صِرَاطٍ مُسْتَقِيمٍ

“Indeed, there has come to you from Allah a light (Prophet Muhammad SAW) and a plain Book (this Quran). Wherewith Allah guides all those who seek His Good Pleasure to ways of peace, and He brings them out of darkness by His Will unto light and guides them to a Straight Way (Islamic Monotheism).” [Surat Al-Mā'idah 5:16]

Allaah said;

الر ٓ كِتَابٌ أَنْزَلْنَاهُ إِلَيْكَ لِتُخْرِجَ النَّاسَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ بِإِذْنِ رَبِّهِمْ إِلَى صِرَاطٍ
الْعَزِيزِ الْحَمِيدِ

“Alif-Lam-Ra. [These letters are one of the miracles of the Quran, and none but Allah (Alone) knows their meanings]. (This is) a Book which We have revealed unto you (O Muhammad SAW) in order that you might lead mankind out of darkness (of disbelief and polytheism) into light (of belief in the Oneness of Allah and Islamic Monotheism) by their Lord's Leave to the Path of the All-Mighty, the Owner of all Praise.” [Surat 'Ibrāhīm 14:1]

Allaah said;

وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ رُوحًا مِّنْ أَمْرِنَا ٓ مَا كُنتَ تَدْرِي مَا الْكِتَابُ وَلَا الْإِيمَانُ وَلَكِن جَعَلْنَاهُ نُورًا نَّهْدِي بِهِ مَن نَّشَاءُ مِنْ عِبَادِنَا ٓ وَإِنَّكَ لَتَهْدِي إِلَى صِرَاطٍ مُسْتَقِيمٍ
صِرَاطِ اللَّهِ الَّذِي لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ٓ أَلَا إِلَى اللَّهِ تَصِيرُ الْأُمُورُ

“And thus We have sent to you (O Muhammad SAW) Ruhan (an Inspiration, and a Mercy) of Our Command. You knew not what is the Book, nor what is Faith? But We have made it (this Quran) a light wherewith We guide whosoever of Our slaves We will. And verily, you (O Muhammad SAW) are indeed guiding (mankind) to the Straight Path (i.e. Allah's religion of Islamic Monotheism). The Path of Allah, to Whom belongs all

that is in the heavens and all that is in the earth. Verily, all the matters at the end go to Allah (for decision).” [Surat Ash-Shūraá 42:52-53]

It has been reported by Jaabir ibn Abdullah from the Messenger of Allaah (may the peace and salutations of Allaah be upon him) said: “I have left behind you that which if you cling to it you will never go astray after it and that is the Book of Allaah.”

Ibn Masood, “This path is inhabited, the devils occupy it calling out, ‘O servant of Allaah, come on! This is the Path,’ in order to discourage them from the Path of Allaah. So they hold firmly to the Path of Allaah, so the Path of Allaah is the Quran.”

Therefore, whosoever pursues guidance from other than the Quran he has indeed strayed into plain error.

O Muslims! The Noble Quran contains everything that will rectify the condition of the servant pertaining to the matters of his belief, worship and mannerism and the organisation of their affairs individually, congregationally and internationally. It will also organise their social, economically politically affairs. There is not good for the creation, in any aspects of their religion, worldly affairs or in the hereafter except that the Quran had directed them to it. And there is no evil, which may befall them in their religion, worldly affairs or the hereafter except that it cautions them against it.

Allaah the Most High stated,

إِنَّ هَذَا الْقُرْآنَ يَهْدِي لِلَّتِي هِيَ أَقْوَمُ

“Verily, this Quran guides to that which is most just and right” [Surat Al-'Isrā' 17:19]

Meaning in every aspect of life and its affairs. Not to mention that the commandment to hold onto the book of Allaah is also a commandment to hold onto the Sunnah. Since the Quran is filled with encouragements of clinging onto the Sunnah and acting upon it.

Similarly, that which befell the Muslims from deficiency, deterioration and incompleteness with regards to creed, worship, manners and other than this was the consequence of negligent with regards to the Book of Allaah and the Sunnah of the Messenger (may the peace and salutations of Allaah be upon him).

This is in confirmatory to the statement of Allaah,

وَمَنْ أَعْرَضَ عَن ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنْكًا وَنَحْشُرُهُ يَوْمَ الْقِيَامَةِ أَعْمَى

"But whosoever turns away from My Reminder (i.e. neither believes in this Quran nor acts on its orders, etc.) verily, for him is a life of hardship, and We shall raise him up blind on the Day of Resurrection." [Surat Tāhā 20:124]

If you were to count the strangest matters of the world then indeed the most astonishing amongst them is how Allaah bestowed this Quran onto a people, making it a source for their honour, loftiness and happiness for both this world and the hereafter. However, they turn away from it and do not make it the judge of their affairs nor do they take their creed from it or rectify their manners with it except those whom Allaah had mercy upon. And Allaah's help is sought.



3 - How do we understand the Quran

Firstly: The Quran is explained by the Noble Quran. Many of the verses have been explained in other places of the Quran itself, so this is the primary source of explaining the Quran since none is more knowledgeable of the Quran than Allaah as it was he who revealed it.

Secondly: The Quran is explained with the Prophetic Sunnah. The Prophet (may the peace and salutations of Allaah be upon him) explained much of it by initiating or by answering questions and he (may the peace and salutations of Allaah be upon him) is the most knowledgeable about the Book of Allaah from the creation with regards to the explanation of it. The ruling of this is on the same level as the point before it.

Thirdly: If we do not find an explanation for a verse from the Quran or the Sunnah then we advance onto the explanation of the Companions as they are the most knowledgeable of the Quran from the creation after the Prophet (may the peace and salutations of Allaah be upon him) due to the eloquence of their tongues, sharp intelligence, perfect knowledge and the fact that they witnessed the revelation of the Quran. Thus they have knowledge of the Quran, the like of which is not possessed by anyone who came after them.

Fourthly: If we do not find an explanation from the Companions then we go to the explanation of the Taabi'een, and their statements are not considered proof upon those who came after them except if they all agreed upon one statement (explanation). However, the elite from amongst them such as Mujaahid, Saeed ibn Jubayr and the likes of these who had received the explanation from the scholars and elders among the Companions are closer to the truth than the statements of those who came after them.

Fifthly: It is obligatory to know that it is not permissible to explain the Quran with pure opinion which is not upheld by any textual evidences or language, rather only by controlled sway such as explaining the Quran by modern discoveries which have no certainty in their authentication of in itself, let alone explaining the Speech of Allaah. And whoever dares to explain the Quran with opinion only, and then he has exposed himself to a severe punishment.

Allaah the Most High said;

قُلْ إِنَّمَا حَرَّمَ رَبِّيَ الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ وَالْإِثْمَ وَالْبَغْيَ بِغَيْرِ الْحَقِّ وَأَنْ تُشْرِكُوا
بِاللَّهِ مَا لَمْ يُنَزَّلْ بِهِ سُلْطَانًا وَأَنْ تَقُولُوا عَلَى اللَّهِ مَا لَا تَعْلَمُونَ

“Say (O Muhammad SAW): "(But) the things that my Lord has indeed forbidden are Al-Fawahish (great evil sins, every kind of unlawful sexual intercourse, etc.) whether committed openly or secretly, sins (of all kinds), unrighteous oppression, joining partners (in worship) with Allah for which He has given no authority, and saying things about Allah of which you have no knowledge.” [Surat Al-'A`rāf 7:33]

It has been related by Abdullah ibn Abbas (may Allaah be pleased with him) from the Prophet (may the peace and salutations of Allaah be upon him) “Whoever speaks about the Quran without knowledge, then let him choose his seat in the fire.”¹

The Muslim is warned from returning to the books of Tafseer which contain strayed beliefs such as the Tafseer of az-Zamkh'sharee, the Mu'tazili (al-Kaashif) and the book Thilaa al-Quran (by Sayyid Qutb) and its likes. The books of the Imaams of the Sunnah are present, they are sufficient and resourceful such as the foremost of them is the Tafseer of al-Imam at-Tabaree, the Tafseer of al-Imam al-Baghawee and the Tafseer of al-Haafidh ibn Katheer and from the likes of them.



¹ at-Tirmidhi No.2950, he graded it Hasan

4 - The Virtues of Reciting the Noble Quran

إِنَّ الَّذِينَ يَتْلُونَ كِتَابَ اللَّهِ وَأَقَامُوا الصَّلَاةَ وَأَنْفَقُوا مِمَّا رَزَقْنَاهُمْ سِرًّا وَعَلَانِيَةً يَرْجُونَ
تِجَارَةً لَّنْ تَبُورَ لِيُؤْفِيَهُمْ أَجُورَهُمْ وَيَزِيدَهُم مِّنْ فَضْلِهِ ۗ إِنَّهُ غَفُورٌ شَكُورٌ

“Verily, those who recite the Book of Allah (this Quran), and perform AsSalat (IqamatasSalat), and spend (in charity) out of what We have provided for them, secretly and openly, hope for a (sure) trade gain that will never perish. That He may pay them their wages in full, and give them (even) more, out of His Grace. Verily! He is OftForgiving, Most Ready to appreciate (good deeds and to recompense).” [Surat Fāṭir 35:29]

Abee Umaamah said: “I heard the Messenger of Allaah (may the peace and salutations of Allaah be upon him) say, ‘Recite the Qur’aan, for it will come on the Day of Resurrection to intercede for its companions.’”

Uqba ibn Amir reported: When we were in Suffa, the Messenger of Allaah (may the peace and salutations of Allaah be upon him) came out and said: Which of you would like to go out every morning to Buthan or al-'Aqiq and bring two large she-camels without being guilty of sin or without severing the ties of kinship? We said: Messenger of Allaah, we would like to do it. Upon this he said: Does not one of you go out in the morning to the mosque and teach or recite two verses from the Book of Allaah. the Majestic and Glorious? That is better for him than two she-camels, and three verses are better (than three she-camels). and four verses are better for him than four (she-camels), and to on their number in camels.”

Abu Musa al-Ash'ari reported Allaah's Messenger (may the peace and salutations of Allaah be upon him) as saying: "The example of A believer who recites the Qur'an and acts on it, like a citron which tastes nice and smells nice. And the example of a believer who does not recite the Qur'an but acts on it, is like a date which tastes good but has no smell. And the example of a hypocrite who recites the Qur'an is like a Raihana (sweet basil) which smells good but tastes bitter And the example of a hypocrite who does not recite the Quran is like a colocynth which tastes bitter and has a bad smell." And in another narration, “And the example of an impious person who recites the Qur'an is that of Ar-Rihana (an aromatic plant) which smells good but is bitter in taste. And the example of an impious person who does not recite the Quran is that of a colocynth which is bitter in taste and has no smell.”

Aaisha (may Allaah be pleased with her) reported that The Prophet said, "The example of a person who recites the Quran and masters it by heart, will be with the noble righteous scribes (in Heaven). The example of a person who exerts himself to learn the Quran by heart, and recites it with great difficulty, will have a double reward."

It has been reported that Ibn Masud used to recite the Quran and pass by a verse and say to a man, “Take it for verily by Allah it is better than anything the Earth contains.”



5 - Reflecting Over the Quran

Verily the intent behind reciting the Quran does not stop at the recitation of its letters, or mastering its tajweed or pronunciation of its letters, rather the intent behind reciting it is to reflect upon it, understand it and act in accordance to what it contains.

Allaah the Most High stated,

أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ أَمْ عَلَىٰ قُلُوبٍ أَقْفَالُهَا

“Do they not then think deeply in the Quran, or are their hearts locked up (from understanding it)?” [Surat Muḥammad 47:24]

And He the Most High mentioned;

كِتَابٌ أَنْزَلْنَاهُ إِلَيْكَ مُبَارَكٌ لِّيَدَّبَّرُوا آيَاتِهِ وَلِيَتَذَكَّرَ أُولُو الْأَلْبَابِ

“(This is) a Book (the Quran) which We have sent down to you, full of blessings that they may ponder over its Verses, and that men of understanding may remember.” [Surat Ṣād 38:29]

The way of the Salaf (with regards to the Quran) isn't just memorising or reciting it only, rather they used to combine between memorising, reciting and understand its meaning. So they would combine between knowledge, action and Eeman. Ibn Masoud said, “The men from amongst us, if they would memorised 10 verses from the Quran, they would not advance until they had understood their meaning and acted upon them.”

Abu Abdur Rahman as-Sulamy Abdullah ibn Habeed said “When we took (learnt) the Quran from a people they informed us “When you learn 10 verses from the Quran, do not proceed to another 10 until you understand.” So we learnt the Quran and acted upon it. A people will inherited the Quran who would consumed it just as if they drank water, but it did not go further than their throats.” As-Siyraa (4/269)



6 - Some of the Mannerisms of Reciting the Quran

The Mannerisms of reciting the Quran are many and from them are:

1. Ablution:

This is generally highly recommended in cases of remembering Allaah, even if his reciting while in a state of minor impurity, it is permissible for him to read. However, it is not permissible for a person who has not made ablution to touch the Quran due to his (may the peace and salutations of Allaah be upon him) statement “No one should touch the Quran but one who is pure.” Reported by an-Nisaa’ee.

Likewise, the one in a state of major impurity should not recite it based upon the narration of Alee (may Allaah be pleased with him) “The Prophet recited to us the Quran when we wasn’t in the state of major impurity.” Reported by Ahmed and the five.

2. Using the Siwaak:

Since this is purification of the mouth, since this is where the Quran exits from. Yazeed ibn Abee Maalik said “Indeed your mouths are paths from the paths of Allaah the Most High, so purify them as much as you can.” Reported by Abu Ubaid in Fa’daalil Quran.

3. Not being hasty in reciting it:

Allaah the Most High said;

وَقُرْآنًا فَرَقْنَاهُ لِتَقْرَأَهُ عَلَى النَّاسِ عَلَى مُكْثٍ وَنَزَّلْنَاهُ تَنْزِيلًا

“And (it is) a Quran which We have divided (into parts), in order that you might recite it to men at intervals. And We have revealed it by stages. (in 23 years).” [Surat Al-'Isrā' 17:106]

And it has been related by Abdullah ibn Amr that the Messenger of Allaah (may the peace and salutations of Allaah be upon him) said; “He will not understand, he who reads the

Qur'an in less than three days.” It has been reported by at-Tirmidhi, Abu Dawoud, ad-Daarimee. At-Tirmidhi said that it is hasan saheeh ghareeb.

4. Ponder and Understand it;

This has already proceeded.

5. Asking Allaah for his Mercy when reaching the Verses which mention Mercy and Seeking refuge when reaching upon Verses which mention the Punishment.

Hudayfah reported that he prayed with the Prophet (may the peace and salutations of Allaah be upon him) and he (may the peace and salutations of Allaah be upon him) would say in his bowing “Subhan Rabbi al-Atheem” and in his prostration “Subhan Rabbi al-A’la” and he would not come to a verse mentioning mercy except that he would stop and ask for it and he would not come to a verse mentioning the punishment except that he would stop and seek refuge from it.” This has been reported by Abu Dawoud, at-Tirmidhi, an-Nisa’ee and ad-Daarimee. At-Tirmidhi said that it is hasan saheeh ghareeb.

6. Not to recite loudly while there is someone present reciting the Quran or Praying;

This is due to the statement of the Prophet “And do not recite loudly over each other with the Quran.” Reported by at-Tabaraa’nee.

7. From the Manners of the Quran is that you do not quote verses of the Quran in regards to Worldly Matters.

Ibraheem an-Nakha’ee said “It was hated that some verse were read in regards to things presented in matters pertaining to the dunya.” Abu Ubayd Qaasim ibn Salaam said “This is such that a man desires to meet his friend or brings his attention to a need, so he would insinuate indirectly by saying,

جِئْتُ عَلَى قَدَرٍ يَا مُوسَىٰ

“Then you came here according to the fixed term which I ordained (for you), O Musa (Moses)!” [Surat Tāhā 20:40]

And this is from the types of belittlement of the Quran.” Fa’daalil Quran. (1/297).



7 - Some of the Mannerisms of the People of the Quran

1. Having a sincere intention for the sake of Allaah the Most High when reciting the Quran, learning it and acting upon it.
2. Seeking to acquire the mannerism of the Quran.
3. Perseverance upon reciting the Quran and revising it and understanding its meanings.
4. Teaching it after being qualified and doing what you are able in that.

From the statements of the Salaf on what is appropriate upon the People of the Quran:

Ibn Masoud said, “It is appropriate for the reciter of the Qur'an that he be known for his nights while the people sleep, for his days when the people eat, for his cry when the people laugh, for his piety when people indulge in vanity, for his silence while the people speak and for his humility though the people are arrogant.

Abee az-Zaahireeyah reported than a man came to the door of Abaa Dardaa with his son and said, “O Abaa Dardaa, verily this son of mine has memorised the Quran.” So he replied “O Allaah grant us your forgiveness. No one memorised the Quran expect he listens to and follows it.”



8 - Warning from some of the Innovations or oppositions related to the Quran

Many people introduce newly-invented matters in their practises related to the Quran, for which Allaah has not sent down any authority. From them are:

1. Reciting the Quran upon the dead, particularly Surah al-Yaseen, using as proof what Allaah has mentioned in it,

إِنَّ هُوَ إِلَّا ذِكْرٌ وَقُرْآنٌ مُبِينٌ

“This is only a Reminder and a plain Quran.” [Surat Yā-Sīn 36:69]

2. Reciting the Quran at Funerals
3. Exaggeration in reciting the Quran until the recitation becomes upon the rules of rhythms and melodies.
4. The reciter reads on Friday before the Imam starts the Friday sermon while the people are listening.
5. Reciting the Quran in a congregational voice after the five prescribed prayers or some of them.
6. Hosting feasts or celebrations upon completing the Noble Quran.
7. Binding the recitation of the Quran during morning assembly in schools.
8. Writing some of the verses in incantations and amulets which is done by an enchantresses (magician).
9. Repeating the words of praise and admiration every time when the reciter stops reading.
10. Taking a wage for reciting the Quran. However this does not include taking a wage for teaching the Quran.
11. Opening centres specific for Ruqyah with the Noble Quran.

12. Repeating a Surah specifically in one minute such as Surah al-Fatihah or Ayatul Kursi. This is an innovation which has appeared by the spread of publications stating “If you read in one minute such and such or remember Allaah such and such..”
13. Writing verses on the walls of masjids for beautification, or writing and hanging them in the houses, or in the cars, hanging them on the body or placing them in clothes and making incantations and amulets out of the Quran is generally (prohibited) due to his (may the peace and salutations of Allaah be upon him) statement “Incantations, amulets and being attached to tangible things are shirk.”

The evidence for what has proceeded above is due to the statement of the Prophet (may the peace and salutations of Allaah be upon him) “Whoever introduced in this affair of ours that which is not from it, will have it rejected” agreed upon. Therefore, every act of worship that is not supported by evidence from the Quran and Sunnah is an innovation whether the innovation be in the type or place of worship, or the number of times or period or number or reason.



9 - Healing with the Noble Quran

There is no doubt that Allaah has made the Quran a cure and mercy for the believers. The Prophet (may the peace and salutations of Allaah be upon him) would read Surah al-Ikhlaas, an-Nas and al-Falaq while gathering his hands, then blowing into them and wiping his face and whatever he could from his body and likewise some of his Companions performed it, as some of them would perform Ruqyah by reading Surah al-Faatiha. Therefore, al-Ruqyah with Quranic verses and Prophetic supplications are truth.

However, today people have introduced many things into al-Ruqyah which has no basis for it, such as allocating a centre for Ruqyah as has been mentioned previously, the invention of what is called “The Intensive Recitation” blowing in water tanks, likewise performing ar-Ruqyah by over the telephone. Similarly some order the ill to imagine an individual from his relatives or friends during the recitation (ruqyah) then he says to the ill “This is the person who done this to you..” and how many ties of kinship are broken due to this!!?. Also, the use of electricity and severe beating which has caused great evil and corruption. Some other enchantresses Dajjals who seek aid from the Shaytan, deceive the ignorant by reciting some verses until the (ill) perceives that they are being treated with the Quran.

So the Muslim should be cautious and know that ar-Ruqyah is a simple matter for it is the recitation of verses and blessed supplications specified for this while blowing, along with attaching the heart to Allaah, praising him, magnifying the hope of his generosity, virtue and mercy.

With this I reach the end of what I wanted to caution and guide towards in this summarised treatise and Allaah knows best.

Written by Alee ibn Yahya al-Hadadee

The Imam and Khateeb at Jaamiyaatul Aaisha (may Allaah be pleased with her), Riyadh

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