

Practical Applications And Development Of Khāwas Ul-Quran: Theoretical Underpinnings

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Abstract

This research delves into the profound impact of reciting the Qur'an, exploring how specific verses can yield positive outcomes and counter negative effects. It focuses on detecting and nullifying magic, seeking sustenance, and safeguarding against enemies. Additionally, the study touches on locating lost individuals and ensuring their safety, as well as protecting homes and possessions.

The findings emphasize the importance of grounding these practices in Islamic law and drawing evidence from the Qur'an and the teachings of Prophet Muhammad (peace be upon him). The study outlines guidelines for effectively utilizing Qur'anic verses to achieve desired results.

Importantly, the Qur'an's inherent characteristics can be accessed simply through recitation, making it a powerful tool for positive change. The research underscores the significance of understanding the Qur'an's properties, benefiting Muslims and serving as a testament to its miraculous nature. Gratitude is owed to Allah, the Lord of all creation, for this divine gift.

Keywords: Khāwas, Quran, Benefits, warding off harms.

Introduction:

Praise be to Allah, the Lord of all worlds, and may peace and blessings be upon our Master Muhammad, his family, and companions.

As for what follows: Indeed, the discussion about the Quran is inexhaustible, as it speaks of miraculous speech, falsehood cannot approach it from before it or from behind it. These pages address an aspect of the Khāwas and secrets of the Quran. The importance of writing on this subject lies in its connection to a topic that scholars have long been concerned with, which is the impact of reciting the Quran on souls and bodies, its effect in bringing benefits and warding off harms. This has been discussed under various titles in the sciences of the Quran, such as the Khāwas of the Quran, the merits of the Quran, the secrets of the Quran, and other similar titles. The problematic aspect of research emerged when people began showing interest in exploring the secrets and benefits of Quranic verses in attracting benefits or repelling harm, through television programs and websites. People started asking specialists, including scholars and non-specialists who presented themselves to serve the public with the Khāwas of the Quran in bringing benefit or averting harm. What are the acceptable and prohibited boundaries in dealing

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with this aspect? What are its conditions and regulations?

Research aims to address the posed problem related to this aspect of study, and among these objectives are:

1. Providing the legal foundation and evidence of legitimacy for the topic of investigating the impact of Quranic verses in attracting benefits or repelling harm from the reader of these verses. This includes repelling harm caused by Satan or humans, as well as attracting benefits such as preserving possessions or others.

2. Clarifying the conditions and regulations that one should adhere to when dealing with Quranic verses in order to achieve their desired goals, whether in attracting or repelling.

Previous studies have shown that some scholars of the past have delved into this aspect from the practical perspective and authored some works, such as:

"Ad-Durra An-Nazim Fi Khāwas Al-Qur'an Al-Karim" by Abu Muhammad Abdullah bin As'ad Al-Yamani Al-Shafi'i Al-Yafi'i (768 AH): Published by Al-Alamiyya Library near Al-Azhar in Egypt. The author mentioned in his introduction that he compiled it from "Al-Barq Al-Lami' and Al-Ghayth Al-Hami'" by Abu Bakr Al-Nasai Al-Qadi, and a book on the Khāwas of the Quran and the openings of the chapters by Abu Hamid Al-Ghazali, and "Bughyat Al-Muram" by Al-Ghazali. Also, "Al-Sir Al-Jalil Fi Khāwas Hasbunallahu Wa Ni'mal Wakil" by Sidi Abu Al-Hasan Al-Shadhili.

Based on this, this research sheds light on this important aspect of Quranic sciences and contributes scientifically by providing a legal foundation and formulating conditions to regulate the process of expansion in this field, so that its practitioners and those involved in this matter do not deviate from the right path.

The research utilized descriptive, analytical, and deductive methods. The writing in this paper aims to address this subject in two sections under the following titles:

Types of Properties and Scholars' Attention to Them

The Impact of Reciting Quranic Verses on Attracting Benefits or Repelling Harm

I: Evidence of Achieving the Effect of Recitation on Attracting Benefits and Repelling Harm

II: Approaches to Dealing with Quranic Verses to Achieve Their Khāwas

III: Guidelines for Dealing with Quranic Khāwas Disclosure.

Definition of Quranic Properties Linguistically

The term (khasasa) is a trilateral verb derived from the root letters خ, ص, ص. It carries the meaning of something being singled out or distinguished from others, as mentioned by the lexicographer Ibn Manzur in Lisan al-Arab. He states: "خصه بالشئ" (khasahu bishay) means he singled it out with something, giving it a distinctiveness and specificity. It denotes allocating something exclusively to a particular entity, excluding others. Additionally, it can be said (ikhtasa fulan bil-amr) meaning he was designated specifically for the matter, indicating exclusivity. (al-khassan) and (al-khissan) are akin to (al-khasa) meaning specific, and from it, the saying" (inna yaf'al hadha khassanin al-nas) which means: This is done by specialized people among them. (Muhammad ibn Makram ibn Ali, 1414)

This indicates that the Arabs used the word (Khāwas) to refer to something unique and distinguished from others by virtue of its characteristics and qualities. In "Ghareeb al-Quran" (a lexicon of Quranic vocabulary), it is stated" (khas: al-takhsis wal ikhtisas wal khasoosiyah wal takhassus), meaning to designate and specify something in a manner that separates it from others. It signifies singling out something with certain attributes or qualities that set it apart from the rest. For instance, Allah says in the Quran: singling out for His grace whom He wills".(Aal-i-Imran 3:74)

In "Al-Mu'jam al-Waseet" (a comprehensive Arabic dictionary), it is further explained: "خص: "خصه بالشئ" (khas: al-shay' khasoosan naqeedh 'am), meaning to designate something specifically in

contrast to generally. It also includes the idea of favoring someone with something over others, such as giving someone a lot of something and specifying another person with it *فُلَانًا بِكَذَا خَصًّا* . "فُلَانًا بِكَذَا خَصًّا" which means someone was favored with something, specifying it for him, and prioritizing him with it over others. Similarly "لِنَفْسِهِ اخْتَارَهُ خَاصًّا" , meaning if someone chooses something for themselves, they are considered special. The plural form is (Khāwas), and (al-khasoosah) refers to the attribute that distinguishes and defines something, while (khasais) is the plural form of) "khasas. (Abu al-Qasim al-Husayn ibn Muhammad, 1412)

The term (Ilm-e-Khawas-ul-Qur'an)"Science of Quranic Khāwas" refers to the knowledge related to understanding the Khāwas that result from reciting Quranic verses. Scholars have defined the Science of Quranic Khāwas as "the science that investigates the Khāwas that result from reciting the names of Allah or His book... and each of these names and invocations has corresponding Khāwas associated with it".

It is undeniable that repeating the word "Khāwas" in the definition is redundant, as a thing should not be defined by itself. It is preferable to say: "the science that investigates the method of uncovering the effects related to reciting the Book of Allah or His names. (Ahmad ibn Mustafa, 1405)

Given that there are hadiths stating the effects of reciting certain Quranic verses, such as the Khāwas of reciting Ayat al-Kursi in protecting one's possessions from Satan, as reported from some of the early Muslims who would recite certain verses or write them down, it is appropriate to define Quranic Khāwas as "the hidden impact resulting from reciting or writing down some of what is mentioned in the Noble Quran." As for the Science of Quranic Khāwas, it is the science that investigates the Khāwas resulting from Quranic verses.

They included under these titles many types of effects resulting from them, including: Matters related to uncovering, neutralizing, and repelling magic. Matters related to attracting sustenance and expanding it. Matters related to repelling enemies and thwarting them. Matters related to repelling harm from absentees and ensuring their safety. Matters related to various types of healing from all illnesses. Matters related to preserving one's home and possessions. And many other types were mentioned that are related to matters of the visible and invisible, the worldly and the hereafter, as mentioned by Al-Yafi'i in "Ad-Durr An-Nazim. (Yafi'i,1990)

The Concern of Scholars of Interpretation with Bringing Benefits and Repelling Harm:

Scholars of interpretation have shown considerable interest in revealing and attracting benefits while averting harms in their exegeses. They have demonstrated this aspect by exploring and elucidating the benefits and harms through interpreting certain Quranic verses, highlighting their inclusivity in bringing benefits to worshipers and warding off harms from them, whether in doctrinal, worship-related, transactional, or other contexts, as Al-Razi did in explaining how seeking refuge encompasses attracting benefits and averting harms. This is because it manifests the servant's helplessness and need for the one who holds the power to bring benefit and harm. Al-Razi stated in his interpretation:

"The second issue in the intellectual inquiry into the nature of seeking refuge: Know that seeking refuge is not complete without knowledge, condition, and action. As for knowledge, it is knowing that the servant is incapable of attracting religious and worldly benefits and of warding off all religious and worldly harms, and that Allah, exalted be He, is capable of creating all religious and worldly benefits and of warding off all religious and worldly harms in a way that no one besides Him can ward them off from him ... And that request is seeking refuge, which is saying: 'I seek refuge in Allah' ". (Al-Razi ,Fakhr al-Din,1420)

Some scholars have shown great care in highlighting the aspect of attracting benefits and averting harms in Quranic verses by demonstrating the consequences of enjoining commands and avoiding prohibitions contained in these verses. They emphasize the achievement of human interests and warding off harms, affirming that the Quran has given significant attention to this aspect. Some of them even stated that the entire Sharia is about interests, either preventing

harms or attracting benefits. So, when you hear Allah say, "O you who have believed" (Al-Baqarah 2:104), ponder upon His command after His call. You will find nothing but goodness that He urges you towards or evil that He warns you against, or a combination of both urging and warning. He has made clear in His book the harms in some rulings as an incentive to avoid them and the benefits in others as an incentive to pursue them. (Izz al-Din Abdul Aziz ,1991)

Bringing Benefits and Repelling Harm in the Jurisprudence of "Fuqaha" and Usul Scholars:

Scholars of jurisprudence (fiqh) and Islamic legal theory (usul al-fiqh) have shown a keen interest in the aspect of attracting benefits and averting harms. This is evident in their jurisprudence of Quranic verses and the derivation of general principles to regulate the process of determining what is permissible (halal) and prohibited (haram) in the rulings regarding human actions. They formulated these principles as general guidelines through which legal rulings could be extracted, and they justified the legitimacy of these principles based on Quranic verses. These principles aim to bring about benefits and prevent harms. The majority of the objectives of the Quran, according to these scholars, include commanding the acquisition of benefits and their means, as well as prohibiting the acquisition of harms and their causes. Therefore, they emphasized the importance of understanding the overall objectives and purposes of Islamic teachings, which are centered around promoting human welfare and preventing harm. (Ezz al-Din Abdul Aziz , 1991)

They said: "The purpose of Islamic law is to achieve happiness by attracting human benefits and warding off harms from them." Scholars have specified the objectives of Islamic law as the realization of human interests in both this world and the hereafter. They mentioned that the Islamic legal rulings are aimed at bringing benefits to people and protecting them from harm. Every legal ruling is revealed to secure one of these interests, prevent one of these harms, or achieve both at the same time. The scholars emphasized that there is no worldly or otherworldly benefit that the Sharia (Islamic law) does not consider and provide provisions for, ensuring their realization and preservation. The wise legislator did not leave any harm, whether in this world or the hereafter, immediate or delayed, without warning people about it, guiding them to avoid it and stay away from it. The evidence for this lies in the comprehensive examination of the legal texts on one hand and the interests of people on the other hand. They also mentioned that the Islamic legal texts regarding beliefs, worship, ethics, financial transactions, punishments, and other matters are justified by their aim to achieve benefits and prevent harms. (Muhammad Mustafa al-Zuhayli,2006)

Evidence for the Effect of Recitation on Bringing Benefits and Repelling Harm:

Evidence of the effect of recitation in attracting benefits and warding off harm is related to a unique aspect of the Quran that brings every benefit to the community or individual in terms of themselves, their families, and their possessions, or protects them from harm. The benefit in the names of Allah the Beneficent is that He delivers benefits to whomever He wills among His creation since He is the Creator of benefit, harm, goodness, evil, and benefit against harm. His benefit benefits and grants benefit. As for corruption, it is the opposite of righteousness, and harm is contrary to benefit. The evidence for this is the complete examination of legal texts on the one hand and the interests of people on the other hand.

This type of Quranic attribute is linked to bringing about every benefit for the community or the individual in terms of themselves, their families, and their possessions, or warding off harm from them. The benefit in the names of Allah the Beneficent lies in His ability to bestow benefits upon whomever He wills among His creation, as He is the Creator of benefit, harm, good, evil, and benefit against harm. His benefit is beneficial to the individual, granting them benefits and blessings. On the other hand, corruption is the opposite of righteousness, while harm opposes benefit. The evidence for this can be found in a comprehensive examination of

the legal texts and the interests of people. (Ibn Manzur 1414)

Quranic Evidence for the Properties of the Quran in Bringing Benefits and Repelling Harm:

“Answered he who was illumined by revelation: “[Nay,] as for me - I shall bring it to thee ere the twinkling of thy eye ceases!” And when he saw it truly before him, he exclaimed: “This is [an outcome] of my Sustainer’s bounty, to test me as to whether I am grateful or ungrateful! However, he who is grateful [to God] is but grateful for his own good; and he who is ungrateful [should know that], verily, my Sustainer is self-sufficient, most generous in giving”(An-Naml:40)

In Al-Razi's interpretation, he mentioned the culmination of opinions regarding the intended meaning of "the one who had knowledge from the Scripture" in the verse "He said, 'The one who has knowledge from the Scripture said...'" (Quran, Surah 27:40). He stated that there are differing views regarding the Scripture, and it has been said to refer to the Preserved Tablet (Al-Lawh Al-Mahfuz). Others said it refers to the Book of Solomon or the book of some prophets. However, it is generally understood that this description is praise-worthy, and it has an effect on the transfer of the Throne (of Bilqis) as well. Therefore, they said: "Indeed, it is the greatest name, and with it, the response from Allah comes swiftly".

So, the verse suggests that the person possessing knowledge from the Scripture had access to powerful knowledge or a special divine book, which was deemed significant enough to have an impact on the transfer of Bilqis's throne, implying the greatness of this knowledge or book. This interpretation underscores the importance and potency of divine knowledge and the benefits it brings in facilitating remarkable events and responses from Allah. (Al-Razi ,Fakhr al-Din 1420)

The Properties of the Quran in Bringing Benefits and Repelling Harm According to the Sunnah:

Yes, there are authentic Hadiths in Islamic tradition that indicate the recitation of certain verses can protect a person's belongings or themselves from harm caused by humans or jinn, or can suffice them in achieving what they desire. One such Hadith is narrated by Abu Huraira, who reported that the Prophet Muhammad (peace be upon him) entrusted him with guarding the Zakat of Ramadan. One day, someone came and began taking food without permission, so Abu Huraira stopped him. The person asked to be taken to the Prophet, and when Abu Huraira mentioned the incident, the Prophet advised him:

"When you go to your bed, recite Ayat al-Kursi (Verse of the Throne), for there will remain over you from Allah a guardian, and no devil will draw near to you until morning." The Prophet confirmed the truth of this statement, while the individual who suggested otherwise was deemed to be a liar and influenced by Satan. Therefore, this Hadith affirms the protective and beneficial nature of reciting certain Quranic verses, particularly Ayat al-Kursi, which is known for its powerful protective properties in Islamic belief. (Sahih al-Bukhari, Hadith: 2311)

In this hadith, there is an indication that one of the properties of the Quran is protection from Satan. Is this property specific to Ayat al-Kursi only, or does it apply to other Quranic verses as well? Are there hadiths that elaborate on the beneficial and protective aspects of certain verses and chapters of the Quran? Yes, indeed, it is authenticated in the hadith:

Narrated Abu Mas'ud: The Prophet said, "Whoever recites the last two verses from Surat Al-Baqarah at night, they will suffice him."(Sahih al-Bukhari, Hadith: 5009)

In the explanation of the hadith, Ibn Hajar stated in Fath al-Bari: "His statement 'they will suffice him' means they will suffice him from all evil. It is also said: 'They will suffice him from the evil of Satan,' and it is said: 'They will protect him from the evil of humans and jinn.' They said: 'Whoever recites the last two verses of Surat Al-Baqarah, they will suffice him; and whoever recites Ayat al-Kursi, Allah will appoint a guardian over him and Satan will not come

near him until morning.' So, what do you think about the one who recites these verses in their entirety? It is a sufficiency from Allah for him, a protection and safeguard from Satan and others".

This explanation emphasizes the comprehensive protective and beneficial nature of reciting these verses from Surat Al-Baqarah and Ayat al-Kursi in the Quran. (Al-Asqalani 1379)

Methods of Dealing with Quranic Verses to Achieve Their Properties:

Approaches to Utilize Quranic Verses to Achieve their properties. The methods for dealing with Quranic verses to realize their properties have expanded significantly, encompassing various aspects such as the selection of verses, techniques, and methodologies. Research methods have evolved into multiple approaches that can be categorized into three main methods:

The First Method:

The Properties of the Quran from the Surahs and Verses Narrated from the Prophet ﷺ Regarding Bringing Benefits and Repelling Harm

There are many hadiths narrated from the Prophet ﷺ that explain the properties of specific surahs and verses of the Quran in bringing benefits and repelling harm. Some of these surahs and verses include:

Ayat al-Kursi: One of the properties of this verse is protection for oneself and safeguarding against the harm of jinn and humans. This property is established in the hadith narrated by Abu Huraira:

The Prophet (peace be upon him) entrusted me with the responsibility of guarding the Zakat of Ramadan. A person came and started taking handfuls of foodstuff. I took hold of him and said, "I will take you to Allah's Messenger"!(ﷺ) Then Abu Huraira described the whole narration and added: He (the thief) said, "Whenever you go to your bed, recite the Verse of "Al-Kursi" (2.255) for then a guardian from Allah will be guarding you, and Satan will not approach you till dawn." The Prophet (ﷺ) said, "He told you the truth, though he is a liar, and he (the thief) himself was the Satan".

This hadith highlights the efficacy of reciting Ayat al-Kursi for protection and warding off Satan's influence until morning. (Ibn Battal, 1423)

In truth, it is not accurate to say that the incident involving Abu Huraira (may Allah be pleased with him) is specific to the topic of protection from Satan. Rather, it can be generalized. This is because scholars unanimously agree that the lesson is derived from the generality of the wording, not the specificity of the reason. If the verse protects from Satan and safeguards the person who seeks refuge in it from his schemes, then anything harmful, like the plots of Satan, is worthy of being repelled by this verse.

Additionally, one of its properties is alleviating worries and repelling them. Evidence for this can be found in what Imam Nawawi mentioned in his collection of supplications and remembrances (Al-Adhkar)(Al-Nawawi ,676)

It is narrated in the book of Ibn al-Sunni from Abu Qatada who said: The Messenger of Allah (peace be upon him) said, "Whoever recites Ayat al-Kursi and the last verses of Surah Al-Baqarah during distress, Allah will relieve him."(Ahmad ibn Muhammad ibn Ishaq,364)

“THE APOSTLE, and the believers with him, believe in what has been bestowed upon him from on high by his Sustainer: they all believe in God, and His angels, and His revelations, and His apostles, making no distinction between any of His apostles; and they say: We have heard, and we pay heed. Grant us Thy forgiveness, O our Sustainer, for with Thee is all journeys' end! God does not burden any human being with more than he is well able to bear: in his favour shall be whatever good he does, and against him whatever evil he does. O our Sustainer! Take us not to task if we forget or unwittingly do wrong! "O our Sustainer! Lay not upon us a burden such as Thou didst lay upon those who lived before us! O our Sustainer! Make us not bear burdens which we have no strength to bear! "And efface Thou our sins, and grant us

forgiveness, and bestow Thy mercy upon us! Thou art our Lord Supreme: succour us, then, against people who deny the truth!" (Al-Baqara:285,286)

It has been established that one of the properties of these verses is bringing benefit and repelling harm completely. This is mentioned in a hadith narrated by Abu Mas'ud who said: The Prophet (peace be upon him) said, "Whoever recites the last two verses from Surat Al-Baqarah at night, they will suffice him." (Sahih al-Bukhari, Hadith: 5009)

In the explanation of the hadith by Ibn Hajar in Fath al-Bari, it is mentioned: "His statement 'they will suffice him' means they will suffice him from all evil. It is also said: 'They will suffice him from the evil of Satan,' and it is said: 'They will protect him from the evil of humans and jinn.'" They said, "Whoever recites the last two verses of Surat Al-Baqarah, they will suffice him; and whoever recites Ayat al-Kursi, Allah will appoint a guardian over him and Satan will not come near him until morning. So, what do you think about the one who recites these verses in their entirety? It is a sufficiency from Allah for him, a protection, and safeguard from Satan and others. (Ibn Hajar al-Asqalani, 1379)

Properties of a verse from Surah Al-Kahf:

Some of the properties of the verses mentioned about the Prophet in Surah Al-Kahf:

Protection from the Dajjal: The Prophet ﷺ said: "Whoever recites the first ten verses of Surah Al-Kahf will be protected from the Dajjal." (Sahih Muslim)

Increase in knowledge: The Prophet ﷺ said: "Whoever recites Surah Al-Kahf on Friday, his face will be illuminated by light from between his feet to the clouds of heaven on the Day of Judgment." (At-Tirmidhi)

Increase in faith: The Prophet ﷺ said: "Whoever recites Surah Al-Kahf on Friday, his heart will be illuminated by light for eight days." (Ibn Majah)

Protection from evil: The Prophet ﷺ said: "Whoever recites Surah Al-Kahf on Friday, he will be protected from evil until the next Friday." (Abu Abdullah al-Hakim Muhammad, 1990)

The Second Method:

Expanding the Selection of Verses and Surahs:

Scholars have expanded their efforts in discovering the unique qualities of the Quran within the realm related to obtaining benefits and averting harms in various ways. This includes selecting verses and chapters that are not explicitly mentioned in the transmitted sources. Through this diligence, they have broadened their scope in attaining benefits and warding off harms beyond what is mentioned in the Prophetic traditions. However, the general principle is that diligence was focused on choosing verses that are appropriate in meaning and significance for the desired situation, without adding anything to them in terms of means and methods. Some scholars, though, added additional elements to the recitation of the verses that went beyond their inherent meanings, such as mentioning the number of recitations or specifying certain conditions and methods. We will now provide examples of such practices.

One of the examples mentioned by Al-Zarkashi in type twenty-seven under the title "Knowing Its Properties" (Al-Zarkashi 1957)

Al-Suyuti in "Al-Itqan" mentioned that this can be attributed to the diligent efforts and experiences of the righteous, and it has been reported from many early generations (salaf) that they recited Quranic verses for the purpose of self-protection or seeking refuge from any harm, whether human or demonic. One of the notable instances in this regard is the effort made by some early scholars to discover the properties of certain Quranic verses, as titled by Ibn al-Qayyim in his book "Al-Kalam al-Tayyib," where he discussed methods for warding off

enemies during times of fear.(Ibn Qayyim al-Jawziyya 1407)

The title indicates the opinion of the Sheikh regarding acceptance of the virtue or specificity of these verses in this context. He mentioned under this title the hadith of Ibn Abbas in Sahih Bukhari regarding the statement "Hasbunallahu wa ni'mal-wakeel" from Surah Al-Imran (verse 173). This statement was said by Ibrahim when he was thrown into the fire, and Muhammad said it when people told him, "Indeed, the people have gathered against you" (Surah Al-Imran, verse 173).

Among what is mentioned regarding the diligence of some early scholars in the properties of certain Quranic verses is their impact on animals when they become difficult. Ibn al-Qayyim narrated from Yunus ibn Ubaid that he said: "There is no man who is faced with a difficult animal, but he says in its ear, 'Is seeking other than the religion of Allah, while to Him have submitted all those within the heavens and earth, willingly or by compulsion, and to Him they will be returned' (Surah Al-Imran, verse 83)," except that it stops with the permission of Allah Almighty. Our Sheikh, may Allah sanctify his soul, said, "We have indeed done this, and it was as mentioned." (Ibn Qayyim al-Jawziyya 1407)

The Third Method:

Expanding the Methods, States, and Means Related to Discovering the Properties of Quranic Verses.

The third method is related to uncovering the unique qualities of Quranic verses by adding methodologies and techniques that go beyond mere recitation or writing. In this stage, those interested in the science of the properties of the Quran, particularly in bringing benefits and warding off harms, added elements to the recitation of verses that were not part of their inherent meanings. For example, they might add specific methods and means to the recitation, such as writing the verses on a special material like gazelle skin or using a special ink made from saffron. They might also choose a specific time for writing the verses, taking into account celestial alignments, planetary movements, and choosing a time of day or night. It's important to note that such practices represent an expansion beyond what is warranted and lack supporting evidence. However, we mention them here to highlight the various approaches attributed to the science of the properties of the Quran, distinguishing between what is acceptable and reasonable within these practices and what lacks sufficient basis. Examples of this method include those approaches that rely on unconventional methods and lack credible evidence.

What is mentioned in the book "Al-Durr Al-Nathim fi Khāwas Al-Qur'an Al-Azim" (41) by the scholar Abu Muhammad Abdullah bin As'ad Al-Yamani Al-Yafai Al-Shafi'i, who reviewed the chapters of the Quran one by one and then mentioned their properties in general. Alternatively, he selected specific verses from a chapter and wrote down the properties related to them. Examples of this include:

1.Regarding Surah Al-Hijr, whoever writes it with saffron and gives it to a woman, her milk production will increase. And if someone keeps it in their pocket, their news and earnings will increase, and people will admire their dealings in buying and selling.

2.Regarding the verse "Indeed, it is We who sent down the Qur'an and indeed, we will be its guardian" (Surah Al-Hijr, verse 9), whoever writes this verse on a silver plate, recites it on that plate forty times on Friday night, folds it, places it under a seal, and wears it, Allah will protect them in their self, wealth, children, and all their affairs. Also, if it is stamped on raw wax and used as incense, it will cure any pain. (Al-Yafi'i, Abu Muhammad Abdullah)

Conclusion

These are the most important conclusions reached by the research:

The properties of Quranic verses have been established with evidence from the Quran and Sunnah. They have been mentioned and cited in the research.

The validity of expanding the exploration of the properties of verses not explicitly

mentioned lies in specific evidence, such as the approval of the Prophet Muhammad (peace be upon him) to a companion regarding the unique qualities of Surah Al-Fatiha in treating snakebite. Additionally, it is supported by the practices of early generations (Salaf) in extending their efforts to uncover the properties of certain verses through diligent research and exploration.

The refrain from adding methodologies or forms while reciting or writing Quranic verses, such as specifying the time for recitation or writing based on lunar phases or other conditions, is due to the lack of established evidence supporting such additions.

It is not permissible to use these techniques to bring about benefit or ward off harm unless they are disciplined by Islamic rulings in terms of permissibility and prohibition. It is not permissible to use the Quran to bring about a benefit that is not lawful or to direct harm towards others.

Indeed, the science of the properties of the Quran is one of the sciences that should be taken care of, due to its beneficial effects on Muslims, in particular, and its demonstration of a form of the miracle of the Noble Quran.

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