22722 - Ruling on gathering to make du`a and recite Quran

the question

In the Muslim community on our campus, there arose a controversy on issue of coming together on a set date to make dua'h (supplications), therein the whole Quran is recited(leaflets of the Quran are distributed and read simultaneously) and supplications made, for such reasons as; success in examination and beginning of semester exam.

We want to ask if such prayers is established in the Shareeah of Islam. It will be appreciated if your responce is backed by Quran, Sunnah and Ijmaa of the salaf.
Your Fatwa, backed with the requested evidences, will Insha Allah bring to rest the controversy.

Detailed answer

Praise be to Allah.

Firstly:

The ruling on gathering to recite Quran, whereby each of the people present takes a juz’ (part) of the Quran at the same time, so that each of them can complete the juz’ that he has.

The answer to this is what was stated in a fatwa of the Standing Committee (2/480), which was as follows:

Firstly: gathering to recite and study the Quran, whereby one of them recites and the others listen, and they study it together and explain the meanings, is something that is prescribed in Islam and is an act of worship that Allah loves and for which He rewards greatly. It was narrated by Muslim in his Saheeh and by Abu Dawood from Abu Hurayrah (may Allah be pleased with him) that the Prophet (peace and blessings of Allah be upon him) said: “No people gather in one of the houses of Allah, reciting the Book of Allah and studying it together, but tranquillity descends upon them and mercy encompasses them, and the angels surround them, and Allah mentions them to those who

are with Him.”

It is also prescribed to recite du`a upon completing the Quran, but not every single time, and there is no specific form of du`a which is to be followed as if it were a Sunnah, because none of that has been proven from the Prophet (peace and blessings of Allah be upon him); rather this is something that some of the Sahaabah did (may Allah be pleased with them).

Similarly there is nothing wrong with inviting those who attended the recitation to a meal, so long as that is not taken as a habit after every reading.

Secondly:

Giving ajza’ (parts) of the Quran to those who attend the gathering so that each of them may read a part of the Quran by himself is not regarded as meaning that each of them has completed the Quran.

Their intention of reading Quran for the purpose of seeking blessing is not enough, because the purpose of reading Quran is to draw closer to Allah and to memorize Quran, ponder its meanings, understand its rulings, learn lessons from it, earn reward and make one's tongue get used to reciting it, etc. And Allah is the Source of strength. May Allah send blessings and peace upon our Prophet Muhammad and upon his family and companions.”

Secondly:

There is no evidence to support the belief that this action (gathering to read Quran in the manner mentioned) will have the effect of bringing a response to du`a, therefore it is not prescribed. There are many well-known means of seeking an answer to du`as. just as there are many well-known impediments to receiving a response. The person who is making du`a should pursue the means of receiving a response and avoid the impediments, and he should think well of his Lord, because Allah is as His slave thinks He is.

See also question no. 5113.

Note: Evidence is required of the one who claims that something is prescribed in Islam, otherwise the basic principle with regard to acts of worship is that they are not allowed unless there is proven evidence that they are prescribed. Based on this, the evidence that this belief is not prescribed is the fact that there is no evidence to suggest that it is permitted.

And Allah knows best.