160967 - Ahaadeeth which speak of reciting verses from Soorat al-Hashr, al-Dukhaan and al-Baqarah

the question

Reading the last 3 ayats of sura hashor in fajar prayer is sahi hadith or bidah?also sura dukhan on thurse day and 10 ayats from sura bakara is sohi hadith or bidha?

Detailed answer

Praise be to Allah.

Firstly:

What is narrated about reciting Soorat al-Hashr in Fajr prayer is not a hadeeth and is not the words of the Prophet (blessings and peace of Allah be upon him). Rather it is narrated that this was the practice of ‘Ali ibn Abi Taalib (may Allah be pleased with him).

‘Uthmaan ibn Abi Safiyyah narrated from ‘Ali ibn Abi Taalib (may Allah be pleased with him) that he recited Soorat al-Hashr and Soorat al-Jumu‘ah in Fajr prayer on Friday.

Ibn Abi Shaybah narrated in *al-Musannaf* (1/471) with his isnaad: Wakee‘ told us, from al-Hasan ibn Saalih, from his father, from ‘Uthmaan ibn Abi Safiyyah…

We say: This is an isnaad that is not saheeh, because of ‘Uthmaan ibn Abi Safiyyah, the one who narrated it from ‘Ali. We researched his biography and we did not find any scholar who spoke of him , whether in good terms or bad. So the verdict is that the hadeeth is mawqoof unless the status of this narrator is explained. See: *Tahdheeb al-Tahdheeb*, 7/113

But despite that we say: even if we assume that this report is saheeh, there is nothing wrong with reciting Soorat al-Hashr in Fajr prayer occasionally, as ‘Ali ibn Abi Taalib (may Allah be pleased

with him) did, but that is on condition that one does not believe that there is a special virtue in this action or that it is a special sunnah from the Prophet (blessings and peace of Allah be upon him), and one should not do it regularly.

We have previously pointed out the weakness of a hadeeth that is quoted about reciting the last verses of Soorat al-Hashr in the morning adhkaar, in the answer to question no. 125029 , which you may refer to.

Secondly:

After an intensive search in the books of hadeeth, we did not find any saheeh hadeeth that speaks in particular of Soorat al-Dukhaan and its virtues or reward, or that recommends reciting it at a certain time. Everything that has been narrated concerning that is da‘eef and odd.

For example, there is the hadeeth narrated from Abu Hurayrah (may Allah be pleased with him), according to which the Prophet (blessings and peace of Allah be upon him) said: “Whoever recites Ha-Meem al-Dukhaan on the night before Friday, will be forgiven.”

This was narrated by al-Tirmidhi (2889); he classed it as da‘eef by saying: This is a hadeeth which we only know through this isnaad. Hishaam Abu’l-Miqdaam is da‘eef and al-Hasan did not hear from Abu Hurayrah. This was the view of Ayyoob, Yoonus ibn ‘Ubayd and ‘Ali ibn Zayd.

Ibn al-Jawzi (may Allah have mercy on him) said:

This hadeeth with all of its isnaads is false and has no basis… Then he quoted al-Daaraqutni as saying: This hadeeth was narrated as both marfoo‘ and mawqoof, but none of it can be proven to be sound. End quote from *al-Mawdoo‘aat*, 1/247.

It was also classed as da‘eef by al-Albaani in *Da‘eef al-Tirmidhi*.

Thirdly:

We also did not find anything to indicate that it is mustahabb to recite ten verses of Soorat al-Baqarah on Thursday.

On our website there are a number of answers which point to the virtues of various soorahs and aayahs of the Qur’aan, in which we have quoted a lot of saheeh hadeeths which speak of the virtues of reciting specific soorahs or specific aayahs at certain times or in certain circumstances. You can read these questions on our site in the section on The Virtues of the Qur’aan.

And Allah knows best.