231102 - False messages about the special characteristics of some soorahs of the Quran

the question

I received the following message: Quranic benefits: for marital problems, Soorat al-Muzzamil; to have children, Soorat al-Anbiya'; for debt, Soorat al-'Aadiyaat; for rizq (provision), Soorat al-Waaqi'ah; to get married, Soorat al-Hajj; to rid oneself of waswaas, Soorat an-Naas; for one in prison and to find relief, Soorat Yoosuf; to protect a pregnancy, Soorat Maryam; to make childbirth easier, Soorat al-Inshiqaaq; to get a child to sleep, Soorat al-Ghaashiyah; for the evil eye, Soorat al-Falaq; for forgetfulness, Soorat ad-Duha. Is this true?

Detailed answer

Praise be to Allah.

Firstly:

It is a form of innovation to believe that specific soorahs or verses of the Quran have particular effects to treat sickness, deal with problems or resolve specific crises, when there is no evidence to that effect.

Shaykh Bakr Abu Zayd (may Allah have mercy on him) said:

It is a kind of innovation to believe without evidence that there is a particular virtue in reciting a particular verse or soorah in a particular time or place, or for a particular need. The innovation is singling out texts in this manner without evidence.

End quote from Bida' al-Qiraa'ah (p. 14)

The Standing Committee for Issuing Fatwas was asked:

In Uganda, if someone wants to call upon his Lord – du‘aa’ (supplication) – specifically for ample provision, he calls together some learned people, and they come to him, each one carrying his Mushaf, and begin to read. One recites Soorat Yaa-Seen, because it is the heart of the Quran; a second recites Soorat al-Kahf; a third recites Soorat al-Waaqi‘ah, or ar-Rahmaan, or ad-Dukhaan, al-Ma‘aarij, Noon, Tabaarak (i.e., al-Mulk), Muhammad, al-Fath, and other Quranic soorahs. The next day they do the same, and on the following day, and they do not read from al-Baqarah or an-Nisa’. And after that they offer supplication (du ‘aa’). Is this way prescribed in Islam?

The committee replied: Reading Quran whilst reflecting on the meanings is one of the greatest acts of worship, and calling upon Allah in supplication and turning to Him, asking Him to guide one to do good deeds and grant ample provision, and other kinds of good, is an act of worship that is prescribed in Islam.

But reading in the manner described in the question – dividing up particular soorahs of the Quran among a group of people, each reciting a soorah, so that they can then offer supplication after that for provision and the like – is an innovation, because that was not proven from the Prophet (blessings and peace of Allah be upon him) in word or deed, or from the Companions (may Allah be pleased with them), or from the leading scholars of the earlier generations (may Allah have mercy on them). Goodness is in following the earlier generations, and evil is in following the innovations of those who came later. It is proven from the Prophet (blessings and peace of Allah be upon him) that he said: “Whoever introduces into this matter of ours anything that is not part of it will have it rejected.”

End quote from Fataawa al-Lajnah ad-Daa’imah (2/48 6).

The Committee was asked about calling al-Kahf, as-Sajdah, Yaa-Seen, Fussilat, ad-Dukhaan, al-Waaqi‘ah, al-Hashr and al-Mulk the “saving soorahs”.

They replied:

There is no proof from the Prophet (blessings and peace of Allah be upon him) that he singled out these eight soorahs and called them the saving soorahs. Whoever singles out the soorahs

mentioned and describes them as “saving” is an ignorant innovator, and whoever puts them together in this order (in a booklet) on their own, separate from the rest of the Quran, in hopes of attaining salvation, protection or blessing, has done wrong and sinned, because he has gone against the order of soorahs in the ‘Uthmaani Mushaf, on which the Sahaabah (may Allah be pleased with them) were agreed, and because he has forsaken most of the Quran and singled out part of it in a manner that was never done by the Messenger of Allah (blessings and peace of Allah be upon him) or any of his companions.

Based on that, this action should be stopped and anything of that nature that has been printed should be destroyed, so as to denounce and remove evil.

End quote from Fataawa al-Lajnah ad-Daa’imah (2/479-478).

There is no basis for most of what is mentioned in the question.

It is mentioned in the question that reciting Soorat al-Waaqi‘ah will bring provision, and this is similar to the report which says, “Whoever recites Soorat al-Waaqi‘ah every night will not be affected by poverty.” But this is a da‘eef (weak) hadith. It was narrated by Ibn as-Sunni in ‘Aml al-Yawm wa’l-Laylah (674). See: ad-Da‘eefah (289).

With regard to what is mentioned in the question about Soorat an-Naas for ridding oneself of waswaas, this is true on the basis of the verses of the soorah itself.

Abu Dawood (1463) narrated that ‘Uqbah ibn ‘Aamir said: Whilst I was travelling with the Messenger of Allah (blessings and peace of Allah be upon him) between al-Juhfah and al-Abwa’, a strong wind and darkness overtook us. The Messenger of Allah (blessings and peace of Allah be upon him) began to seek refuge with Allah by reciting Soorat al-Falaq and Soorat an-Naas, and he said: “O ‘Uqbah, seek refuge (with Allah) by reciting them, for no one can ever seek refuge (with Him) by means of anything like them.” Classed as saheeh by al-Albaani in Saheeh Abi Dawood.

That which is mentioned in the question about reciting Soorat al-Falaq for the evil eye is also correct, because of the hadith quoted above.

Apart from that, we know of no basis for this idea in the religion of Allah.

We can offer better advice than that which is mentioned in this message:

Whoever wants to live a good life in this world, in his grave and in the hereafter should pay attention to the entire Quran, reading it, reflecting on its meanings and acting upon it.

Allah, may He be exalted, says (interpretation of the meaning):

“And if there should come to you guidance from Me - then whoever follows My guidance will neither go astray [in the world] nor suffer [in the Hereafter].

And whoever turns away from My remembrance - indeed, he will have a depressed life, and We will gather him on the Day of Resurrection blind”

[Ta-Ha 20:123-124]

“Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely give them their reward [in the Hereafter] according to the best of what they used to do”

[an-Nahl 16:97].

And Allah knows best.