



115841 - Singling out verses from some soorahs to recite them at times of hardship and difficulty

the question

I wanted to ask you a question about some parts of the quran that have been recommended to read in time of hardships and financial crisis. It is called "Manzil" in urdu. I will tell you the ayahs that have been recommended and the book name that I know in urdu. please let me know if islamically it's ok to read them, the reason behind reading them is like making supplication to Allah.

1. the book name is "mustand majmooa-o-wazaif" page 224-231. I think it is written by muhammed talha kandulwi (if you want I can forward you the email if I can have your email address, because I do have information copied from the book in my email).

2. ayah from the quran Al fathia, Al-baqra 1-5, al-baqra 163, al-baqra 255-257, al-baqra 284-286, al-imran 18, al-imran 26-27, al-ahraf 54-56, bani isreal 110-111, al-momanoon 115-118 al-safat 1-11, arrehman 33-40, al-hashar 21-24, al-jin 1-4 and surah al kafirun, al falaq, annas, ikhlas.

Detailed answer

Praise be to Allah.

We do not think it is permissible to single out certain verses of the Qur'aan to recite for specific purposes, unless there is specific shar'i evidence to that effect, such as if there is a saheeh hadeeth from the Prophet (peace and blessings of Allaah be upon him) concerning the virtues of a certain soorah, which the Muslim may recite with the aim of attaining those virtues and benefits.

But if a person selects for himself various verses of Qur'aan to recite, and claims that they may bring relief from hardship or help at times of crisis, and he compiles them in a book to be recited regularly by the Muslim as part of a recommended wurd, then that is more akin to innovation (bid'ah) than following the Prophet (peace and blessings of Allaah be upon him). It is better for the Muslim to avoid that and not follow this example or act upon it.



The entire Qur'aan is blessing and reward and goodness, but claiming that a certain verse has a certain effect, especially in the case of these claims that they can relieve difficulty and financial hardships, is something that requires evidence, and the author of this book has no evidence for the things he says, so attention must be paid to that.

The Standing Committee for Issuing Fatwas was asked:

In Uganda, if a person wants to call upon his Lord - du'aa' - especially for increased provision, he summons some of the learned and they come to him, each of them bringing his Mus-haf, and they start to read. One will read Soorat Yaa-Seen because it is the heart of the Qur'aan, a second will read Soorat al-Kahf, a third will read Soorat al-Waaqi'ah or al-Rahmaan or al-Dukhaan or al-Ma'aarij or Noon or Tabaarak i.e., al-Mulk, Muhammad, al-Fath and other similar soorahs. The next day they do the same thing, and the day after that. But they do not read from al-Baqarah or al-Nisa'. After that they say du'aa'. Is this way prescribed in Islam? If it is not, then what is the prescribed way, with evidence?

They replied:

Reading Qur'aan whilst pondering the meanings is one of the best acts of worship, and calling upon Allaah and turning to Him, asking Him to enable one to do good and to grant abundant provision and other kinds of good things is a kind of worship that is prescribed in Islam.

But reading in the manner described in the question - distributing specific soorahs of the Qur'aan to a number of people, each of whom reads a soorah in order to say du'aa' after that asking for abundant provision and so on is an innovation (bid'ah), because that is not proven from the Prophet (peace and blessings of Allaah be upon him) in word or in deed, or from any of the Sahaabah (may Allaah be pleased with them) or from the imams of the salaf (may Allaah have mercy on them). Goodness is in following those who came before (the salaf) and evil is in the innovations of those who came later. It is proven that the Prophet (peace and blessings of Allaah be upon him) said: "Whoever introduces anything into this matter of ours [Islam] that is not part of it will have it rejected." Calling upon Allaah in du'aa' is prescribed at all times and in all places, in



all situations, in hardship and ease. What is encouraged by Islam is to say du'aa' when prostrating during the prayer, just before dawn, and at the end of the prayer before saying the salaam. It is proven that the Prophet (peace and blessings of Allaah be upon him) said: "Our Lord descends to the lowest heaven every night when the last third of the night remains, and says: "Who will call upon Me, that I may answer him; who will ask of Me that I might give him; who will seek My forgiveness that I might forgive him?" Narrated by al-Bukhaari and Muslim.

And it is proven from Ibn 'Abbaas (may Allaah be pleased with him) that the Prophet (peace and blessings of Allaah be upon him) said: "As for rukoo' (bowing), glorify your Lord therein, and as for sujood (prostration), strive hard in du'aa 'therein, because then it is more likely that you may receive a response." Narrated by Ahmad, Muslim, al-Nasaa'i and Abu Dawood.

It was proven from Abu Hurayrah (may Allaah be pleased with him) that the Prophet (peace and blessings of Allaah be upon him) said: "The closest that a person is to his Lord is when he is prostrating, so say a lot of du'aa' then." Narrated by Muslim, Abu Dawood and al-Nasaa'i.

In al-Saheehayn it is narrated from Ibn Mas'ood (may Allaah be pleased with him) that when the Prophet (peace and blessings of Allaah be upon him) taught him the tashahhud, he said to him: "Then let him choose whatever du'aa' he likes and say it."

And Allaah is the Source of strength. End quote.

Fataawa al-Lajnah al-Daa'imah (2/486)

On our website, in the answer to question no. [71183](#), we have mentioned some of the du'aa's that are prescribed in Islam for seeking help to pay off debts, which are proven from the Prophet (peace and blessings of Allaah be upon him). Please read them and make use of them.

See also: [3219](#), [22457](#), [87915](#).

And Allaah knows best.