



## **95384 - There is no basis for the so-called seven munjiyaat (things that could save a person from the Hellfire)**

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### **the question**

What are the seven munjiyaat?.

### **Detailed answer**

Praise be to Allah.

The phrase “the seven munjiyat” is given to seven soorahs or verses of the Holy Qur’aan, which were chosen by some ignorant people and given this name. There is no basis for that in the Book of Allah or the Sunnah of His Messenger (blessings and peace of Allah be upon him); rather the entire Qur’aan is healing, guidance and salvation for the one who adheres to it.

The scholars of the Standing Committee for Issuing Fatwas were asked: Some students came to Dar al-Hadeeth in Madeenah al-Munawwarah with a paper which listed the soorahs that could save a person from Hellfire (munjiyaat), which included al-Kahf, al-Sajdah, Ya-Seen, Fussilat, al-Dukhaan, al-Waaqi’ah, al-Hashr and al-Mulk. Many copies of it have been distributed. Is there any evidence for singling out the soorahs in this way and giving them this name?

They replied:

All the soorahs and verses of the Holy Qur’aan are healing for what is in the hearts, and they are guidance and mercy for the world; for the one who clings to it and follows its guidance, it is salvation from kufr, misguidance and painful torment. The Messenger of Allah (blessings and peace of Allah be upon him) explained in his words, deeds and what he approved of that ruqyah is permissible, but there is no proof from him that he singled out these eight soorahs or called them al-munjiyaat; rather it is proven that he used to seek refuge for himself with Allah by reciting the three Mu’awwidhaat: Qul Huwa Allaahu Ahad, Qul a’oodhu bi Rabbi’l-Falaq and Qul A’oodhu bi Rabbi’l-Naas [i.e., the last three soorahs of the Qur’aan], reciting them three times and blowing



into his palms after each recitation when going to sleep, then wiping his face and whatever he could reach of his body. Abu Sa'eed recited al-Faatihah as a ruqyah for the chief of a tribe of kuffaar who had been stung, and he recovered by Allah's leave, and the Prophet (blessings and peace of Allah be upon him) approved of that. He also approved of reciting Aayat al-Kursiy when going to sleep, and said that if a person recited it, no devil would come near him that night. The one who singles out the soorahs mentioned in the question as munjiyaat is ignorant and an innovator, and the one who compiled them in this order, separate from other soorahs in the Qur'aan, in the hope of salvation or protection or seeking blessing from them, has done a bad deed and committed sin thereby, because he has gone against the order in which they appear in the 'Uthmaani Mushaf on which the Sahaabah (may Allah be pleased with them) were agreed. He has forsaken most of the Qur'aan and singled out part of it which was not singled out by the Messenger of Allah (blessings and peace of Allah be upon him) or by any of his Companions. Based on that, it should be prevented from being distributed and what has been printed of these papers should be disposed of, so as to denounce and remove the evil.

End quote.

Fataawa al-Lajnah al-Daa'imah (2/478)

Shaykh Bakr ibn 'Abd-Allah Abu Zayd (may Allah preserve him) said in *Tasheeh al-Du'aa'* (p. 287): The munjiyat are eight soorahs: al-Kahf, al-Sajdah, Ya-Seen, Fussilat, al-Dukhaan, al-Hashr, and al-Mulk.

Firstly: Describing or calling these soorahs al-munjiyaat is something for which there is no basis.

Secondly: Singling them out for recitation in some situation or at some time or in some place is something for which there is no basis. Hence it is not permissible to recite them like this as an act of worship, because there is no evidence to single them out in this manner at all. End quote.

This applies to these soorahs and verses which are claimed to be munjiyaat.

And Allah knows best.