The Legislative Position on Qur’aan Khwaanee
Reciting the Qur’aan to Benefit the Deceased One

Shaykh Abu Muhammad Badee’ud-Deen Shaah ar-Raashidee as-Sindee [d. 1416H]
The Legislative Position on Qur'aan Khwaanee
-Reciting the Qur'aan to Benefit the Deceased One-
Shaykh Abu Muhammad Badee'ud-Deen Shaah
ar-Raashidee as-Sindee [d. 1416H]
The *Muhaddith* of the Indian Sub-Continent, Shaykh Badee’ud-Deen Shaah as-Sindee Quoted:

وَأَنَّ لَهُمۡ لِلَّهِ مَا سَأَلُوا

"And that man can have nothing but what he does (good or bad)"

"Imaam Shafi’ee and his followers have deduced from this blessed *Aayah* that the reward of reciting the *Qur’aan* cannot be gifted to the dead, as that action did not result from their work and effort. For this reason, the Messenger of Allaah (ﷺ) did not allow it, nor did he urge his Companions (with this) through speech or action, nor is this action reported from any Companion. If good existed in this action, then they surely would have preceded us in it. Good deeds should be limited to only those which are legislated by the *Sharee’ah*. There is no room for one’s personal opinions or analogies. As for *du’aa* (supplication) and *sadaqah* (charity) reaching the deceased, then there is *ijmaa’ah* regarding them as there is a clear proof present from the Prophet (ﷺ):

On the authority of Abu Hurayrah who said, the Messenger of Allaah (ﷺ) said, ‘If a person dies, his actions cease except for three: A righteous child who makes *du’aa* for him, the continual charity that remains after he has died, and beneficial knowledge (that people benefit from).’"
The Legislative Position on

Qur'aan Khwaanee

Reciting the Qur'aan to Benefit
the Deceased One

Shaykh Abu Muhammad Badee'ud-Deen Shaah ar-Rashid ee as-Sindee [d. 1416H]

Translated by Abu Ahmad Muhammad Rather
Table Of Contents

Translator's Foreword ................................................................. VII
Biography: Shaykh Abu Muhammad Badee'ud-Deen Shah ar-
Rashidee as-Sindee [d. 1416H] ................................................ IX
Is There a Basis for Qur’aan Khwaanee in the Qur’aan and Sunnah.....13
Did the Prophet or His Companions Conduct this Practise? .......... 19
The Religion of Islaam is Complete ........................................ 21
The Danger of Innovation in Islaam .......................................... 25
Is Having an Intention to Worship Allaah a Sufficient Reason to
Conduct Qur’aan Khwaanee? ................................................ 31
The Statements of the Scholars of Old Concerning Qur’aan
Khwaanee ................................................................................ 37
Using Qiyaas (Analogue Deduction) to Justify an Act of Worship ... 43
Conclusion ............................................................................... 47
The Legislative Ruling Concerning Qur'aan Khwaanee
Translator's Foreword

All praise belongs to Allaah. We praise him, we seek His aid and we seek His forgiveness. We believe in Him and we depend upon Him. I testify that none has the right to be worshipped other than Allaah Alone, He has no partners. And I testify that Muhammad (ﷺ) is His slave and His Messenger. As for what follows:

Indeed the best of speech is the book of Allaah and the best of guidance is the guidance of Muhammad (ﷺ). And all newly invented matters are bid’ah (innovations in religion) and all innovations are misguidance and all misguidance is in the fire. As for what follows:

As for this book, it was authored by the ‘Allaamah, Ash-Shaykh Abu Muhammad Badee’ud-Deen Shaah ar-Raashidee in 1967CE but remained unpublished for many years thereafter.

This much needed book translated into the English language addresses the prevalent and widespread bid’ah of what is known as Qur’aan Khwaanee, where a person recites the Qur’aan and offers its reward to someone who has died. This practice is sometimes done in a group, where friends and relatives gather together and recite the Qur’aan and collectively send its reward to the deceased, especially on marked occasions, such as a deceased’s death anniversary. And in many cases, hired reciters are employed to recite the Qur’aan for a fee and such gatherings are often accompanied with food and drink, and we seek refuge with Allaah.

The Shaykh refutes this with an abundance of knowledge-based proofs from the Qur’aan, the Sunnah and the statements of the Mufassireen (those
who explain the Qur’aan) and Muhaadditheen (those who are experts in the science of Hadeeth) of the past. He prudently uses rational and intellectual arguments and eloquently proves the falsehood of this bid’ah.

The Shaykh then goes on to refute, in general, the innovations, opinions and Qiyaas (analogies) which do not have any legislated basis in Islaam, thus enabling the reader to fortify himself with sound principles from the Qur’aan and the Sunnah.

This book has been translated from the Urdu language. An attempt has been made to keep the translation of the meanings as close as possible to the original wording. Chapter titles have been added to facilitate better understanding of the subject.

We would like to offer our sincere thanks to all those who helped us with this project. Specifically, thanks are due to Kashiff Abu Hafash, Ahmad Abu Sakeenah, ‘Umar Abu Zakee, Umm Zakee and ‘Abdus-Salaam Abu Faarooq. May Allaah reward them all generously and make their contribution a source of happiness for them in the Hereafter.

I ask Allaah that He adds this to the scales of good deeds of the ‘Allaamah, ash-Shaykh Badee‘ud-Deen Shaah ar-Raashidee, and all those who worked to bring this book in front of you. O our Lord accept this from us, indeed You are As-Samee’ (the one who hears all), Al-‘Aleem (the one who knows all).

And peace and blessings be upon the Prophet (ﷺ), his family, all his Companions and upon those who follow them upon goodness until the last day.

Muhammad Rather
1430/07/23 [2009/07/16]
Biography: Shaykh Abu Muhammad Badee’ud-Deen Shah ar-Rashidee as-Sindee [d. 1416H]

He is the ’Allaamah, the Muhaddith, the Shaykh, Abu Muhammad Badee’ud-Deen Shaah Ibnush-Shaykh Sayyid Ihsaanullaah Shaah Ibn Rashdullaah Shaah Ibn Rasheedud-Deen Ibn Muhammad Yaaseen Ibn Muhammad Shaah ar-Rashidee al-Husaynee. He was born on the 10\textsuperscript{th} of July, 1925CE in the area known as the Goth of Fadlullaah Shaah that is located near the Sa’eedabaad area in the district of Hyderabad, Pakistan.

The Shaykh received his early education at the hands of his father in the Daarur-Rashaad school that was established by his grandfather Shaykh Rashdullaah Shaah, by studying numerous Arabic and Persian books. He was able to learn from numerous different scholars, such as:

- Shaykh Thanaa’ullaah Amritsaree (†)
- Shaykh Abu Muhammad Bhawalpooree al-Makkee (†)
- Shaykh Abu Sa’eed Sharfud-Deen ad-Delawee (†)
- Shaykh Abu Is’haaq Nayk Muhammad (†)
- Shaykh Muhammad Madane (†)
- Shaykh Muhammad Ismaa’eel Ibn ‘Abdul-Khaaliq al-Afghaanee (†)
- Shaykh Walee Muhammad Ibn Muhammad ‘Aamir (†)

The Shaykh had a tremendous memory and memorized the Qur’aan in a period of three months in the year 1948CE, and he memorized Sooratun-

---

1 Compiled by Abu Hafsah Kashiff Khan. Refer to The Legislated Divorce p.6. (Sunnah Publishing & Masjid al-Bayaan – www.troid.org/store)
Noor while travelling upon a camel back. The Shaykh studied numerous works, from amongst them are:

- Arba’eenun-Nawawee
- Bulooghul-Maraam
- Al-Mishkat
- Kutubus-Sittah
- Muwatta’ of Imaam Maalik
- Al-Hidaayah

The Shaykh began teaching and giving da’wah in Sindh and established the Muhammadiyyah School in New Sa’eedabaad. Here, he taught Saheehul-Bukhaaree and Tafseer Ibn Katheer. He also taught these books in the Sacred Mosque of Makkah. Also, in Makkah he taught at Daarul-Hadeeth. At the request of Shaykh ‘Abdullaah Ibn Humayd, he also taught at the institute of learning inside the Sacred Mosque. The Shaykh also taught for a period of two years at the Islaamic University of al-Madeenah. It was here that Imaam ‘Abdul-Azeez Ibn Baaz (d.1420H) and Imaam Muhammad Naasirud-Deen al-Albaanee (d.1420H) praised the Shaykh. The Shaykh also travelled to numerous other countries such as Kuwait, the United Kingdom and the United States of America.

An example of the Shaykh’s diligence in the field of da’wah can be found in his Urdu book, Tanqeed Sadeed bi Risaalati Ijtihaad wat-Taqleed. The Shaykh was challenged to debate the issue of taqleed (blind following of a madh-hab). After accepting the challenge, the Shaykh began to prepare for the debate, but his opponent declined to debate him and instead, sent him a small treatise entitled, al-Ijtihaad wat-Taqleed, and requested him to write a response. The Shaykh did indeed respond in the form of a book that is greater than three hundred pages in length, but his opponent declined to accept it, and stated that he sent him a published book, and the Shaykh must respond in the form of a published book. Despite
lacking financial backing, the Shaykh printed the book with the aid of friends and it is available in the Urdu language.

Some of his published books include:

In Arabic:

- Sharh Kitaabut-Tawheed of Ibn Khuzaymah (d.311H)
- Tafseerul-Qur’aanil Kareem al-Musammaa bil-Intinbaatil-‘Ajeeb fee Ithbaatit-Tawheed min Jaami’ Aayaatil-Kitaabin-Najeeb
- Wasoolul-Ilaam li Usoolil-Islaam
- Munjidil-Mustajeez li Riwaayatis-Sunnah wal-Kitaabil-‘Azeez
- Juz’ Mandhoom fee Asmaa’il-Mudalliseen
- Jall’ul-‘Aynayn bi Tahqeeq Riwaayaa’il-Bukhaaree fee Juz’ Raf’ul-Yadayn
- Al-Qawlul-Lateef fil-Ihtijaaj bil-Hadeethid-Da’eef
- Sareehul-Muhmad fee Wasl Ta’leeqaat Muwatta’ Imaam Muhammad
- Al-Ijaahah Ma’al-Isaabah fee Tarteeb Ahaadeethil-Bayhaqee ‘alaa Masaaneedis-Sahaabah
- At-Taweebil-Hadeeth Taareekhil-Khateeb
- Shuyookhul-Imaamil-Bayhaqee

In Urdu:

- Tawheedul-Khaalis
- Ittiba’us-Sunnah
- Tanqeedus-Sadeed bi Risalaati Ijtihad wa Taqleed
- Nishaatul-‘Abd bi Jahr Rabbanaa wa lakal-Hamd
- Taareekh Ahlul-Hadeeth
- Namaaz-e-Nabawee
- Qur’aan Khwaaamee kee Shar’e Haisiyyat

In Sindhee:
The Legislative Ruling Concerning Qur’aan Khwaaneed

- Al-Waseeq fee Jawaabil-Watheeq
- At-Tanqeedul-Madhiboot fee Tasweed Tahreeril-Maboot
- Tawheedur-Rabbaanee Ya’nee Sache Musalmaanee (parts one and two)
- At-Tafseelul-Jaleel fee Ibtaalit-Ta’weelil-’Aleel
- Tameezut-Tayyid minal-Khabeeth bi Jawaab Tuhfatil-Hadeeth

The Shaykh had many students from numerous countries, the most notable of whom are:

- Shaykh Muqbil Ibn Haadee al-Waadi’ee al-Yamanee (d.1422H) (∗)
- Shaykh Rabee’ Ibn Haadee al-Madkhalee
- Shaykh ‘Umar Ibn Muhammad Ibn ‘Abdullaah Ibn Subayyal
- Shaykh ‘Abdul-Qaadir Ibn Habeebullaah as-Sindhee
- Shaykh Hamdee ‘Abdul-Majeed as-Salafee al-’Iraaqee

The Shaykh died (∗) in Karachi on the 8th of January, 1996CE (1416H). He lectured at the Raashidiyyah University and complained of a headache at night. He requested a doctor but died before the doctor could arrive. He was buried in Sa’eedabaad.
Is There a Basis for Qur’aan Khwaanee in the Qur’aan and Sunnah

All praise belongs to Allaah. We praise him, we seek His aid and we seek His forgiveness. We believe in Him and we depend upon Him. I testify that none has the right to be worshipped other than Allaah. Alone, He has no partners. And I testify that Muhammad (ﷺ) is His slave and His Messenger. As for what follows:

Indeed the best of speech is the book of Allaah and the best of guidance is the guidance of Muhammad (ﷺ). And all newly invented matters are bid’ah (innovations) and all innovations are misguidance and all misguidance is in the fire. As for what follows:

The coming and going of a man from this world is a natural system according to which, whosoever comes into this world surely has to leave it. Accordingly, as the Sharee’ah of Islaam has legislated rulings and mannerisms for the one who comes here it has legislated rulings and mannerisms for the one who departs from here, so that every affair of a believer and a Muslim is spent in obedience of Allaah and the Messenger of Allaah (ﷺ). This is because the absolute obedience of Allaah and His Messenger (ﷺ) is the only guarantee for true peace in this world and success in the hereafter. But some people, either due to ignorance or
overzealousness, invent such acts which in reality are neither desirable nor praiseworthy.

From such actions is the prevalent action of recitation of the Qur’aan and sending its reward to the dead. As such, there are many aspects in which research is needed regarding this subject but we will limit our discussion to only one aspect from them, which is, ‘recitation of the Qur’aan and sending its reward to someone (who has died)’. Is this action proven from the Qur’aan and Hadeeth? We have tried to explain this subject (in this book) in light of the Qur’aan and Hadeeth. We have also brought excerpts and clarifications from the Mufassireen and Muhaadditheen rahimahullaa ta’alaa alaihim as supporting proofs where they are needed. As in every science, the right to explain and interpret belongs to its people and the statements of inexperienced and ignorant people are not taken as proofs in a reasonable world. And according to our research and study of this issue, it is neither proven from the Qur’aan nor from the Messenger of Allaah (ﷺ) nor can this action be found practiced in the time of the Khulafa ar-Raashideen (the rightly guided Caliphs) (ﷺ) nor is it conveyed from any of the Companions (ﷺ).

Haafidh Ibn Katheer says in the explanation of the following Aayah:  

وَأَنَّ لَتَّنَّ لِلنَّاسِ إِلَّا مَا سَعَىٰ

“And that man can have nothing but what he does (good or bad)”

وَمِن هَذِهِ أَلَّا يَسْتَبِطِث الشَّافِعِي رَحْمَهُ الَّهُ وَمَن تَابِعَهِ اِلْقَرَاءَةَ لَا يُسْلِمُ إِلَى إِهْدَاءِ تَواَيَا إِلَى الْمُوْتِ لَهُ لَهُ لَسْنِهَا عَلَى هُمْ وَلَا عَلَيْهِ وَلَا كَسِبَّهُمْ وَلَا يَنْذِرُهُمْ إِلَى يُنْذِرَهُمْ وَلَا يُسْلِمُ إِلَى إِهْدَاءِ تَوَايَا وَلَا يَتَّجَلَّ نَفْقَ الْأَخْرَجِينَ فِي الْقُرْبَاتِ وَلَا يَتَّجَلَّ نَفْقَ الْأَخْرَجِينَ فِي الْقُرْبَاتِ وَلَا يَتَّجَلَّ نَفْقَ الْأَخْرَجِينَ فِي الْقُرْبَاتِ وَلَا يَتَّجَلَّ نَفْقَ الْأَخْرَجِينَ فِي الْقُرْبَاتِ وَلَا يَتَّجَلَّ نَفْقَ الْأَخْرَجِينَ فِي الْقُرْبَاتِ وَلَا يَتَّجَلَّ نَفْقَ الْأَخْرَجِينَ فِي الْقُرْبَاتِ وَلَا يَتَّجَلَّ نَفْقَ الْأَخْرَجِينَ فِي الْقُرْبَاتِ وَلَا يَتَّجَلَّ نَفْقَ الْأَخْرَجِينَ فِي الْقُرْبَاتِ وَلَا يَتَّجَلَّ نَفْقَ الْأَخْرَجِينَ فِي الْقُرْبَاتِ وَلَا يَتَّجَلَّ نَفْقَ الْأَخْرَجِينَ فِي الْقُرْبَاتِ وَلَا يَتَّجَلَّ نَفْقَ الْأَخْرَجِينَ فِي الْقُرْبَاتِ وَلَا يَتَّجَلَّ نَفْقَ الْأَخْرَجِينَ فِي الْقُرْبَاتِ وَلَا يَتَّجَلَّ نَفْقَ الْأَخْرَجِينَ فِي الْقُرْبَاتِ وَلَا يَتَّجَلَّ نَفْقَ الْأَخْرَجِينَ فِي الْقُرْبَاتِ وَلَا يَتَّجَلَّ نَفْقَ الْأَخْرَجِينَ فِي الْقُرْبَاتِ وَلَا يَتَّجَلَّ نَفْقَ الْأَخْرَجِينَ فِي الْقُرْبَاتِ وَلَا يَتَّجَلَّ نَفْقَ الْأَخْرَجِينَ فِي الْقُرْبَاتِ وَلَا يَتَّجَلَّ نَفْقَ الْأَخْرَجِينَ فِي الْقُرْبَاتِ وَلَا يَتَّجَلَّ نَفْقَ الْأَخْرَجِينَ فِي الْقُرْبَاتِ وَلَا يَتَّجَلَّ نَفْقَ الْأَخْرَجِينَ فِي الْقُرْبَاتِ وَلَا يَتَّجَلَّ نَفْقَ الْأَخْرَجِينَ فِي الْقُرْبَاتِ وَلَا يَتَّجَلَّ نَفْقَ الْأَخْرَجِينَ فِي الْقُرْبَاتِ وَلَا يَتَّجَلَّ نَفْقَ الْأَخْرَجِينَ فِي الْقُرْبَاتِ وَلَا يَتَّجَلَّ نَفْقَ الْأَخْرَجِينَ فِي الْقُرْبَاتِ وَلَا يَتَّجَلَّ نَفْقَ الْأَخْرَجِينَ فِي الْقُرْبَاتِ وَلَا يَتَّجَلَّ نَفْقَ الْأَخْرَجِينَ فِي الْقُرْبَاتِ وَلَا يَتَّجَلَّ نَفْقَ الْأَخْرَجِينَ فِي الْقُرْبَاتِ وَلَا يَتَّجَلَّ نَفْقَ الْأَخْرَجِينَ فِي الْقُرْبَاتِ وَلَا يَتَّجَلَّ نَفْقَ الْأَخْرَجِينَ فِي الْقُرْبَاتِ وَلَا يَتَّجَلَّ نَفْقَ الْأَخْرَجِينَ فِي الْقُرْبَاتِ وَلَا يَتَّجَلَّ نَفْقَ الْأَخْرَجِينَ فِي الْقُرْبَاتِ وَلَا يَتَّجَلَّ نَفْقَ الْأَخْرَجِينَ فِي الْقُرْبَاتِ وَلَا يَتَّجَلَّ نَفْقَ الْأَخ�}}

---

3 Tafsir ibn Katheer, v.4, p.258
3 Soorah an-Najm, 53:39

14
Is There a Basis for Qur’aan Khwaanee in the Qur’aan and Sunnah

النصوص و لا يتصرف فيه بأي نوع الاقتباس والآراء. فأما الدعاء الصدقة فذاك يجمع على وصولهما ومنصوص من الشارع عليهما و أما الحديث الذي رواه مسلم في صحبه.

عن أبي مهربة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم إذا مات الإنسان أقلط عنه عمله إلا من ثلاث من وله صالح يدخله أو صدقة خيرية من بعده أو علم بينته.

فهذه الثلاثة في الحقيقة من سعيه ولده وعمله، كما جاء في الحديث "إن أطيب ما أكل الرجل من كسبه، وإن ولده من كسبه" و الصدقه الجارية كالوقف و نحوه هي من آثار عمله ووقفه. و قد قال الله تعالى:

إذا أ злоت حبي السوئي و نكتب ما قد فس و أتارغل

و العلم الذي نشره في الناس فاقتدى به الناس بعده هو أيضا من سعيه و عمله و ثبت في الصحيح:

من دعاء إلي هدى كأى الله من الأحر مثل أجل من تبعة لا يقطع ذالك من أجلهم شتى.

"Imaam Shafi’ee and his followers have deduced from this blessed Ayah that the reward of reciting the Qur’aan cannot be gifted to the dead, as that action did not result from their work and effort. For this reason, the Messenger of Allaah (ﷺ) did not allow it, nor did he urge his

---

4 Saheeh Muslim, Kitaab Al-Bir wa as-Silah, baab ihada ath-Thawab ila al-Mawtaa
5 Ahmad, Abu Dawud, and others. Imaam al-Albaanee verified it saheeh in Akhaam ul-Jana’iz, 217
6 Soorah Yaa-Seen, 36:12
7 Saheeh Muslim, Kitaab Al-IIm, Baam man sanna sunnatul hasanah aw Sayyi’ah, wa man da’aa ilaa hudaaw wa dalaaluh
Companions (with this) through speech or action, nor is this action reported from any Companion. If good existed in this action, then they surely would have preceded us in it. Good deeds should be limited to only those which are legislated by the Sharee'ah. There is no room for one's personal opinions or analogies. As for du'aa (supplication) and sadaqah (charity) reaching the deceased, then there is ijmaa'ah regarding them as there is a clear proof present from the Prophet (ﷺ):

On the authority of Abu Hurayrah who said, the Messenger of Allaah (ﷺ) said, "If a person dies, his actions cease except for three: A righteous child who makes du'aa for him, the continual charity that remains after he has died, and beneficial knowledge (that people benefit from)."  

All three of these things are a result of his personal effort, as has come in a hadeeth that 'the best kind of food that a person eats is that which he himself has earned, and his son is from his effort.' And the continual charity is like a waqf (trust), and a waqf is something that remains for him. Allaah ta'ala says:

"Verily, We give life to the dead, and We record that which they send before (them), and their traces"

And the knowledge that he propagated and the people who followed him is a result of his own efforts. It is established in an authentic hadeeth:

---

8 Saheeh Muslim, Kitaab al-Bir wa as-Silah, baab ihdaa ath-Thawaab ila al-Mawtaa
9 Ahmad, Abu Dawud, and others. Imaam al-Albaanee verified it saheeh in Akhaam ul-Jara'iz, 217
10 Soorah Yaa-Seen, 36:12
‘Whosoever calls to guidance, for him is a reward similar to (the reward) of he who follows him, without any decrease in their reward.’”

From this excerpt we find the following benefits:

There is no proof for the action of reciting the Qur’aan and sending its reward to the dead from the Messenger of Allah (ﷺ), either explicitly or indirectly. He did not act on this nor did he teach or urge his Ummah to do it.

---

11 *Saheeh Muslim, Kitaab al-Ilm, Baam man san sunnah hasanah aw Sayyi’ah, wa man da’aa ilaa hudaaw aw dalaalalah*
Did the Prophet or His Companions Conduct this Practise?

Imaam Ibnul Qayyim – ﷺ – has also mentioned that which is similar to this.\(^\text{12}\)

Many Prophets and pious people have died before the Messenger (ﷺ), and many of his Companions (ﷺ) died within his lifetime including Sa’\(d\) bin Mu’\(a\)adh (ﷺ), regarding whom he (ﷺ) said:

\[
إِفْتَقَرَ النَّارُ لِمَتَّى يَتَّقُومُ عَنْ مَعَادٍ
\]

‘The Ar\(sh\) became happy by the death of Sa’\(d\) bin Mu’\(a\)adh’\(^\text{14}\)

And many of his relatives and dear friends died in his presence. Some were even martyred, such as his uncle, Hamzah bin ‘Abd al-Mutallib, his cousin, Ja’\(f\)ar bin Abee Taalib, brother through breast feeding, ‘Uthmaan bin Maz’oon and Ayman and Abu Salamah, and from his pure wives Khadeejah, Zaynab bint Khuzaymah, his mother in law, Umm Romaaan, wife of Abu Bakr as-Siddeeq (ﷺ), another mother in law Zaynab bint Maz’oon, mother of Hafsaah bin ‘Umar, his sons Qaasim, Tayyib and Ibraheem, his daughters Ruqaiyyah, Umm Qulthoom, Zaynab, his

\(^{12}\) Kitaab ar-Rooh p. 175

\(^{13}\) Saheeh Bukharee, Kitaab manaaqibul ansaar. Baam manaaqib sa’d bn mu’aad rhadiallaahu anhu. Saheeh Muslim, Kitaab Fadaa’il as-Sahaaba, Baab min fadaa’il sa’d bin mu’aadh radiallahu anhu.

\(^{14}\) The meaning of ‘Ihtazza’ is ‘to become happy’, because the Ar\(sh\) becomes happy for a righteous soul, not sad. Because of this, to interpret ‘Ihtazza’ as ‘shivering’ is not appropriate.

For more detail refer to the following sources:
Nafar bin Shameel, and he is an Imaam of Ah\(\)li Lughah (linguists), said, “Ihtazza’ is Faraha (be happy)”, Adh-Dhahabee mentioned it in See’\(ar\) ‘Ilaam an-Nubulaa v.1, p.202. Also, Lisaan ul-Arab v.5, p464, and an-Nihaayah fee Ghareebil-Hadeeth ibnul-Ameer v.5, p.262, Majma’ Bahaarul-Anhaar v.3, p.483, and others
nephew 'Alee bin Zaynab, 'Abdullaah bin Ruqaiyyah, and Zaid bin Haaritha whom he regarded as his son (ﷺ); all died while he was alive. Yet he did not recite the Qur'aan and send its reward for any one of them. Similarly in many battles many of the Companions were martyred, which included the scholars, jurists, ascetics and worshippers, but he did not recite the Qur'aan and send its reward for any one of them, nor did he indicate that it should be done.
The Religion of Islaam is Complete

So how can an action enter into the Sharee’ah in our times when it was not practiced in his time? Whereas the Sharee’ah was completed with him, and the Qur’aan has clearly mentioned this reality:

"This day, I have perfected your religion for you, completed My favour upon you, and have chosen for you Islaam as your religion." 15

Haaﬁdh Ibn Katheer – ﻋﻤـ ـ says in explanation of this aayah:

"This is a great blessing of Allaah ta’ala on this Ummah. He completed for them their religion so that they are not in need of any religion other than it, nor any Prophet other than His Prophet (odega). That is why He made him the seal of the Prophets and sent him to all of mankind and jinn. So nothing is permissible, except for what He made permissible, and nothing is forbidden save what He has forbidden, and there is no religion except for what he established as religion.

---

15 Soorah al-Maa’idah, 5:3
And ‘Alee bin Talhah said, that Abbaas (ﷺ) said, regarding the statement of Allaah,) ‘This day I have perfected for you your religion’¹⁶, Allaah informed His Messenger (ﷺ) and the believers, that He perfected for them their religion so they will never be in need of any increase in it, and that He completed it and there will never be any decrease in it and that He is pleased with it and He will never abhor it.’

Imaam Maalik – ﺪ – said:¹⁷

“‘The religion was complete in all aspects at the time of the Messenger’s (ﷺ) death. It is befitting that the statements of the Messenger (ﷺ) are followed and opinions are abandoned. As, when opinions are followed, someone may come with a stronger opinion than yours, then his opinion is followed. So, anytime someone comes who is stronger than you, you will follow him. I think this will never stop.’”

The Messenger of Allaah (ﷺ) has informed us of all things that lead to good. So, if this action was from the commands of Allaah, or if it contained any benefit for us, then he surely would have informed us about it. If someone considers this act to be permissible or a means of attaining good, then he is accusing the Messenger of Allaah (ﷺ) of dereliction; that he did not convey the religion completely. Accordingly, Imaam Maalik – ﺪ – said:¹⁸

---

¹⁶ Soorah al-Maa’idah, 5:3
¹⁷ Ayqaaz ... wuola al-Absaar…. p.18, naqlan an Tahzeeb al-Aathaar li-Tabaree (some words not legible in book name)
¹⁸ Al-l’itisaam li ash-Shaatibee v.1, p.15
The Religion of Islaam is Complete

"Whosoever invents a new affair in this religion, that which was not practiced by any of the pious predecessors, then he alleges that the Messenger of Allâah (ﷺ) breached the trust (put upon him by Allâah), as Allâah ta’aala says:

"This day, I have perfected your religion for you, completed My favour upon you, and have chosen for you Islaam as your religion."  

So, that which was not part of the religion on that day is not part of the religion today."

Imaam Ibn Hazm – ﷺ – says:

"The people of knowledge have agreed that when the Prophet (ﷺ) passed away, the revelation ceased and the religion was completed. They also agree that it is not permissible for anyone to add anything from his opinion without valid legislated reasoning, nor decrease anything from it nor change an affair from one place to other, nor invent anything new in

---

19 Soorah al-Maa’idah, 5:3
20 Mara’itibul Ijmaa’ p.174
the Sharee'ah. And if someone does such a deed, then he has disbelieved.”

As for this recitation, it is clear that it is done so that the reward may reach a deceased individual. To send the reward is an affair from the religion, and since it was not a part of the religion in the time of the Prophet (ﷺ), how can it be part of the religion now? The Messenger of Allaah (ﷺ) censured such acts. Aa’ishah radialislaahu anha narrated from the Messenger of Allaah (ﷺ), that he said:

\[
\text{من أخذت في أمرنا هذا ما ليس من أمرنا فهُوَ رَاجِعٌ}
\]

“He who innovates in this affair of ours which is not from it then it is rejected.”

And in the narration of Muslim:

\[
\text{من عمل عملًا ليس عليه أمرنا فهُوَ راجِعٌ}
\]

“He who does an action which is not in agreement with our affair then it is rejected.”

And in the narration of Abu Daawood:

\[
\text{من صنع أمرًا على غير أمرنا فهُوَ راجِعٌ}
\]

“Whosoever does an action which is not in accordance with our command then it is rejected.”

---

21 Sahee Bukhaaree, kitaab as-Salaah. Sahee Muslim, kitaab al-Ikhfiyyah, baab naqd al-Ahkaam al-Baatilah
22 Sahee Muslim, see previous reference.
23 Sunan Abu Daawood, kitaab as-Sunnah, baab az-Zaum as-Sunnah

24
The Danger of Innovation in Islaam

So, since this act was not performed in the time of the Prophet, neither did he order nor encourage it, is there any doubt in it being rejected? Also, in the narration of Jaabir (ra) there comes the following sermon of the Messenger of Allaah (ﷺ):

أنا بُعدَ فإِنَّ خَيْرَ الْحَيْبَيْبِ كِتَابُ اللَّهِ وَ خَيْرَ الْهَنْدِي هَذَا عَلَمَتْهُ صلى الله عليه وسلم وَ شَهَرَ الأمور مُخْتَلِفَتْهَا وَ كُلُّ بَرَاءَةٍ صَلَائِلٌ

‘Indeed the best of speech is the book of Allaah and the best of guidance is the guidance of Muhammad (ﷺ) and the worst of affairs are the newly innovated matters and every newly innovated matter is misguidance.’

And in another narration:

وَ إِنَّا كُنَّا مُخْتَلِفَتْ الأمور فَانَا كُنَّا مُخْتَلِفَتْ دَعَةً وَ كُلُّ بَرَاءَةٍ صَلَائِلٌ

‘Beware of newly invented matters. Indeed every newly invented matter is an innovation in the religion and every innovation is misguidance.’

24 Saheeh Muslim, Kitaab al-Jumu’a, baab tahfeef as-Salaah wa al-Khutbah
25 Sunan Abu Dawood, Kitaabus Sunnah Fee Luzzoom as-Sunnah
26 Stated Shaykh Muhammad bin Saalih al-Uthaymeen, “You will be surprised at a people who know the saying of the Messenger of Allaah (ﷺ): ‘Beware of the newly invented matters, for every newly invented matter is an innovation and every innovation is misguidance and every misguidance is in the Hellfire.’ They know that his speech ‘...every innovation ...’ is general, comprehensive and complete, being enclosed and surrounded with the strongest particle that can be used for generalization and inclusion and that is ‘...kullu (every)...’ and that the one who spoke this comprehensive speech (ﷺ) knows the sense and meaning of this word. That he is the most eloquent of the whole of creation, the greatest adviser of the creation to the creation, who does not speak except with something the meaning of which he (certainly and definitely) intends and desires.
The definition of *bid’ah* with the linguists is, as ash-Shatibee said:

"**البدعة** في الدين مختزعة تضاهي الشرعية يقصد بالسلوك عليها المبالغة في التعبد، لا يدخل العبادات في معنى البدعة، وإنما يخصها بالعبادات، أما على رأي من أدخل الأعمال العادية في معنى البدعة ف يقول: "**البدعة** طريقة في الدين مختزعة تضاهي الشرعية يقصد بالسلوك عليها ما يقصد بالطريقة الشرعية.

Therefore, when the Prophet (ﷺ) said: ‘Every innovation is misguidance’ he knew what he was saying and he knew the meaning of what he said. These words came from him out of the perfection of (his) advice to the *ummah*.

Whenever these three matters come together in speech - the perfection of advice and will, the perfection of speech and discourse and the perfection of knowledge and acquaintance - it indicates that what is desired or intended by the speech is the actual meaning which it indicates and refers to. After this comprehensiveness, is it correct that we divide innovations into three types or five types? Never! This is not correct.

The claim of some of the scholars that there is *bid’ah hasanah* (good innovation) falls into one of two situations (and is explained in one of two ways):

1. It is not an innovation in reality but a person considers it an innovation
2. That it is an innovation, which makes it evil, however a person does not know about its evil

Therefore, this is the answer to everything which is claimed to be a *bid’ah hasanah*. Built upon this, there is no way for the people of innovation to make from among their innovations something which is a *bid’ah hasanah*. In our hands is this sharp sword from the Messenger of Allaah (ﷺ): ‘**Every innovation is misguidance**’. Verily, this sharp sword was manufactured in the factory of prophethood and messengership. It has not been made in the fragile and feeble factory (of people) but rather, it has been made in the factories of prophethood. The Prophet (ﷺ) designed it into this fine and efficacious art. It is not possible for anyone to challenge the one in whose hand is this sharp sword with any innovation, saying it is a *bid’ah hasanah* while the Messenger of Allaah (ﷺ) says: ‘**Every innovation is misguidance**’.

 REFER to article ID: BDH02003 at www.salafipublications.com

27 Al-Itisaam, v.1, p.19
"To invent a new way in the religion which is equivalent to the affairs of sharee’ah, the intent of acting on it is to exaggerate in the worship of Allaah."

This definition is considered by those people who do not include common actions in bid’ah and limit it only to worship. As for those who include common actions in bid’ah, then they define it as:

A way in the religion which is invented into the sharee’ah, equivalent to the actions of sharee’ah. The intent of acting on it is the same as the intent of acting on shar‘ee (legislated) acts."

Based on this, Haafidh Ibn Hajr also considers this act (of recitation of Qur’aan and sending its reward to the dead) as an innovation:

"This is an innovation of those who recited the Qur’aan of the later times. I do not know anyone from the pious predecessors (who used to practice it)."

This practice categorically did not exist amongst the Companions ridwaanullaahi a‘layhim and the Taabi’een (those who followed them) rahimahumullaah. And the aforementioned statement of Haafidh Ibn Hajr also proves it.

Similarly Ibnul Qayyim – صلى الله عليه وسلم – has also elaborated in the same way. Syed Jarjaanee – صلى الله عليه وسلم – says:

28 Tafseer al-Manaar v.8, p.293 or p.263 (page number unclear)
29 Kitaab ar-Rooh p.74-75
30 Kitaab ar-... Ta’reezaat... p.25 (book name is not fully legible)
The Legislative Ruling Concerning Qur’aan Khwaanee

"Bid’ah is that newly innovated action which was not practiced by the Companions or the Taabi’een nor is it in accordance with any legislated proof."

And al-‘Allaamah ar-Rasheed ar-Ridaa – May Allah ﷺ be pleased with him – writes:³¹

"From what we have explained, the practice of reciting the Qur’aan and the Adhkaar and delegating its reward to the dead, and hiring those who recite for a fee and spending the trust (wealth of the one who has died for it), then all of this is bid’ah. There is no room in the sharee’ah for this. Similarly the ruling of getting the salaah (prayers) forgiven (is bid’ah). If there was any reality to these actions in the religion, then the pious predecessors would not have been unaware of them. If they knew them, they would not have been heedless in acting upon them. There is no doubt that in every time, Allaah bestows knowledge of wisdom in some rulings of the religion and they understand such points from His book that were hidden from those who came before them. Such as Alee (pbuh),

³¹ Tafseer al-Manaar, v.8, p.249
who said, 'Except for the one whom Allaah bestows understanding of the Qur’aan’. Bid’ah is not included in them but they are related to those acts of worship that the people have performed in all ages. And if the Companions had performed this (action of recitation of Qur’aan and sending its reward to the dead) then we would have received many chains of their reports.'
Is Having an Intention to Worship Allaah a Sufficient Reason to Conduct Qur’aan Khwaanee?

It is sufficient for this act to be false and rejected by the fact that it was not practiced in the time of the Prophet (ﷺ). This explains why all the Companions were unaware of it and that it is ‘innovated in the religion’. If there was even a small hint of this act being from the sharee’ah, it would have been related from the Companions, either in words or actions. No Companion performed this action for the Prophet (ﷺ) (after he passed away) nor did the Prophet (ﷺ) do this for anyone from his family. Faatimah az-Zahraa radiallyahu anha passed away during the khilaafah of as-Siddeeq (ﷺ). This action was neither done by Abu Bakr as-Siddeeq (ﷺ) nor by ‘Alee al-Murtadhaa (ﷺ). If this act was from sharee’ah or if the reward could be gifted (to those who had died) then he was most deserving of it. ‘Alee (ﷺ) was her husband, and he was from the close relatives of the Messenger of Allaah (ﷺ). Similarly, in their time many pious people passed away but for none was such ‘gifting of reward’ done. Also, this was not practiced amongst the Taabi’oon or the Alba’ Taabi’een (the followers of Taabi’oon). This is not related from anyone from the ‘generations for whom good was testified’. The pious predecessors were careful, as Haafidh Ibn Wadhaah al-Andaloosy – ™ – said:

قال حدثنا أسد بن القرش بن صبيح بن يونس بن عبيد قال كانوا يجتمعون فأتاهم الحسن فقال له رجل يا ابن سعيد ما ترى في مجلسنا هذا قوم من أهل السنة والجماعة لا يطعون

32 The Messenger of Allaah (ﷺ) said, “The best of people are my generation, then those who follow them.” Related by Ahmad (1/378, 442), Ibn Abee ‘Aasim (no. 1466), al-Bukhaaree (4/118) and at-Tirmidhee (no. 3859) by way of al-‘Amash, from Ibraaheem an-Naka‘ee, from ‘Ubaydah, from ‘Abdullaah ibn Mas‘ood (t) with it. It is also related by Muslim (no. 1963) by way of Ibn ‘Awn, from Ibraaheem with it.

33 Kitaab al-Bidaa va an-Nahee anhaa p.10, baab maa yakoon bid’ah (hand written copy)
"Asad narrated to us a Hadeeth from Rabee' bin Sabeeh who narrated on Yunus bin Ubayd, who said: Some people had gathered and Hasan –رضي الله عنه– came to them. One man said, ‘O Abu Sa’eed, What do you say regarding this gathering of ours? We are a few people from Ahlus-Sunnah wal Jama’aah who do not criticize anyone, we gather one day in this house and another day in that house, we recite the book of Allaah, and we supplicate to our Lord, we send salawaat (praise and blessings) upon the Prophet (صلى الله عليه وسلم), we supplicate for ourselves and for the Muslims.’ He said, ‘Hasan forbade them from doing this with a severe forbiddance.’”

It is not even correct to consider such an action as a beneficial deed or a good deed. If there was any benefit then the Messenger of Allaah (صلى الله عليه وسلم) himself would have told us, as he is the explainer and clarifier of the Qur’aan, he is the one who acted on the Qur’aan and the one who was commanded with teaching others so that they could act on it. Allaah ta’ala said:


And We have also sent down unto you (O Muhammad) the reminder and the advice (the Qur’aan), that you may explain clearly to men what is sent down to them..."

And We have not sent down the Book (the Qur’aan) to you (O Muhammad), except that you may explain clearly unto them those things in which they differ."

34 Soorah an-Nahl, 16:44
35 Soorah an-Nahl, 16:64
So he explained very clearly all the commands that came in the Qur'aan. Such as,

«وَأَقِمُواْ الْصَّلَاةَ وَالْزَكَاةَ وَاتَّبِعُواْ الْوَلِيِّينَ»

"And establish the prayers and pay the Zakaah..."\(^ {36} \)

«كَبِّرْ عَلَىٰ ذَٰلِكَ الْصَّيَامَ»

"...Written for you is fasting..."\(^ {37} \)

وَلَيْكُمْ عَلَى الَّذِينَ جَاءَهُمْ جَبَلُ الْحَيْثَبٍ

And the right of Allaah upon the people is to perform the Hajj..."\(^ {38} \)

The Messenger of Allaah (ﷺ) has explained these and many other commands. Accordingly when Allaah ta’ala said:

«وَأَقِفُواْ الْخَيْرَ»

"...And do good (actions)..."\(^ {39} \)

He explained and called towards all those actions that are good and beneficial. If reciting the Qur'aan and sending its reward to the deceased was beneficial, then the Messenger of Allaah (ﷺ) would never have withheld its knowledge, as the Qur'aan bears witness for the Messenger (ﷺ):

«وَمَا هُوَ عَلَى الْغَيْبِ بِيَسَّارِينَ»

"And he (Muhammad) withholds not a knowledge of the unseen."\(^ {40} \)

\(^ {36} \) Soorah al-Baqarah, 2:110

\(^ {37} \) Soorah al-Baqarah, 2:183

\(^ {38} \) Soorah aali-Imraan, 3:97

\(^ {39} \) Soorah al-Hajj, 22:77

\(^ {40} \) Soorah at-Takweer, 81:24
And Allaah especially said:

وَصَلِّ عَلَيْهِمْ إِنَّ صَلْوَاتِكُمْ سَكْنُوهُمْ

“And invoke Allaah for them. Verily! Your invocations are a source of security for them”⁴¹

And he informed us of all the ways of supplicating for the dead. If this act was acceptable to Allaah and beneficial to the deceased, then he would have informed us of it, and never hidden it from us. Indeed, a severe warning had reached him regarding this in Qur’aan.

ۚبَلْ أَنْتَ إِلَّا ابْنُ رَسُولِ اللَّهِ ۚ وَلَعَلَّ يَفْعَلُ فَمَا يَفْعَلُ ۚ وَلَعَلَّ يَذْهَبُ فَمَا يَذْهَبُ

“O Messenger (Muhammad)! Proclaim (the Message) which has been sent down to you from your Lord. And if you do not, then you have not conveyed His Message.”⁴²

On the authority of Aa’ishah ῆṣṣallaahu anha, who said:

وَمِنْ رَبِّي أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كُنْتَ شَيْئًا مِنْ كُتَّابِ اللَّهِ فَهَذَا عُظُمَّ عَلَيْهِ اللَّهَ الْفَرْجُ وَاللَّهُ تَعَالَ يَقُولُ:

بَلْ أَنْتُ الَّذِيَانِ يَفْعَلُ فَمَا يَفْعَلُ وَلَعَلَّ يَذْهَبُ فَمَا يَذْهَبُ

“Anyone who thinks that the Messenger of Allaah (ﷺ) withheld a portion of the book of Allaah then indeed he has accused Allaah, as Allaah ta’alaas said:

⁴¹ Soorah at-Tawbah, 9:103
⁴² Soorah Ma’idah, 5:67
‘O Messenger (Muhammad)! Proclaim (the Message) which has been sent down to you from your Lord. And if you do not, then you have not conveyed His Message.’”

So, if this was a beneficial action then the Companions would have preceded us in doing it as they were from those who were foremost in acting on good, they would never have deprived themselves of it. Is it possible that a good and beneficial action is available to us yet the first of the Muslims were deprived of it? Never!

They were the ones who heard the Qur’aan and read it, which states:

“So compete with each other for good”

“And race towards the forgiveness from your Lord…”

“So compete with each other towards the forgiveness from your Lord…”

“And indeed, We know the first generations of you who had passed away, and indeed, We know the present generations of you (mankind), and also those who will come afterwards.”

---

43 Saheeh Muslim, Kitaab al-Eemaan
44 Soorah al-Baqaarah, 2:148 and Soorah al-Maa’idah 5:48
45 Soorah aali-Imraan, 3:133
46 Soorah al-Hadeed, 57:21
47 Soorah al-Hijr, 15:24
The Legislative Ruling Concerning Qur'aan Khwaanee
The Statements of the Scholars of Old Concerning Qur’aan Khwaanee

Imaam Shafi’ee declared this action to be in opposition to the *sharee’ah*. This is also the position of Imaam Ibnul Qayyim,48 Imaam Muwaffiqud-Deen Ibn Qudaamah,49 Imaam Shamsud-Deen bin Qudaamah,50 Imaam Shawqaanee,51 Imaam Khaaizin52 and Imaam as-Suyootee53 rahimahumullaah. This is the position of Imaam Maalik as well. Imaam Ibnul Qayyim – ⚫ – says:54

“The most famous position of Imaam Shafi’ee and Imaam Maalik is that the reward does not reach the deceased in this manner.”

Imaam Ibn al-Hammaam al-Hanafee,55 Mullaa Alee Qaaree56 and the explainer of *al-Aqeedah at-Tahaawiyyah*57 also have quoted similar to it. There are two opinions related from Imaam Ahmad Ibn Hanbal – ⚫ – . It is regarded as permissible in one and in the second he declared it as *bid’ah*. Imaam Ibn Muflih quotes this statement from Imaam Ahmad in *Kitaab al-Furoo’*:58

---

48 *Kitaab ar-Rooh* p.145
49 *Al-Mughnee* v.2, p.428
50 *Ash-Sharh al-Kabeer* v.2, p.425
51 *Nayl al-Aawlaar* v.4, p.99
52 *Lubaab at-Taaweeel* v.2, p.223
53 *Al-Kaleel* p.202
54*Kitaab ar-Rooh* p.145
55 *Fathul Qadeer* v.2, p.308
56 *Sharh Fiqh al-Akbar* p.131
57 *Sharh al-Aqeedah at-Tahaawiyyah* p.449
58 No page reference provided
The Legislative Ruling Concerning Qur’aan Khwaanee

بدعة لأنه ليس من فعله عليه السلام و فعل أصحابه فتعلن أنه محدث و ساءه عبد الله (ر) ابنته يحمل مصحفًا إلى المقبرة فيقرأ عليه؟ قال بدعه.

“This is bid’ah, as he (ﷺ) did not act on it nor did his Companions act on it. This is an invented action. Abdullah (Ibn Ahmad Ibn Hanbal) asked him, “Can a copy of the Qur’aan be taken to a graveyard and recited over him? He said, ‘It is bid’ah.’”

Even Shaykhul-Islaam⁵⁹ does not consider it to be righteous, because his statement, ‘It is inappropriate’, indicates that there is no righteousness in it. For us it is sufficient as a proof that this action was not practiced by the pious predecessors. Imaam at-Tirmidheey says regarding the position of people of knowledge:

 يقولون ليس شيء يصل إلى الموت إلا الصدقة و الدعاء

“(The people of knowledge) say, nothing reaches the dead except for charity and supplication.” ⁶⁰

So this is clear that this is the position held by the Muhadditheen and the Scholars of the religion. Allaah has commanded us that when a difference occurs:

وَمَا أَحْتَلَّكُمْ فِيهِ مِن شَيْءٍ فَحُكُّمَهُ إِلَيْهِ أَلَّلَهُ

“And in whatsoever you differ, the decision thereof is with Allaah”⁶¹

Ibnul Jawzee – ﷺ – said:⁶²

أي من أمر الدين

⁵⁹ It would seem the author is referring to the magnificent scholar, Shaykhul-Islaam Ibn Taymiyyah (d. 728H) and Allaah knows best
⁶⁰ Sunan Tirmidheey, Kitab az-Zakah, baab as-Sadaqah an al-Mayyit.
⁶¹ Soorah ash-Shoorah, 42:10
⁶² Zaad al-Musayyi r v.7, p.375 or p.275 (page number not clear)
“Meaning, in the affairs of the religion”

And Qurtubee said in his Tafseer:63

و أمور التشريع إما تلقى من بيان الله

“In matters of Sharee’ah, only Allah’s explanation will be accepted”

And an-Nasafee – ﷺ – said:64

أي حكم ذلك المختلف فيه مفوض إلى الله

“Meaning, the ruling of this issue of difference is to be delegated to Allaah.”

Hafidh Ibn Katheer says:65

أي مهما اختلفتم فيه من الأمور و هذا عام في جميع الأشياء فحكمه إلى الله أي هو الحاكم فيه بكتابة و سنة نبيه صلى الله عليه و سلم

“Meaning, the matters in which you differ, and this ruling is general, in all things, its ruling is for Allaah. He is the Judge regarding it, in His book and in the Sunnah of His Messenger (ﷺ).”

Imaam Shawkaanee holds the same opinion.66

Allaah also said:

(And) if you differ in anything amongst yourselves, refer it to Allaah and His Messenger67
Here without any doubt, the reference is to the Qur’aan and the Hadeeth. Imaam Ibnul Qayyim⁶⁸ and Imaam Ibn Katheer⁶⁹ ramatullaah ta’alaah said:

هذا أمر من الله عز و جل بأن كل شيء تنارع الناس فيه من أصول الدين و فروعة أن يرد النتائج في ذلك إلى الكتاب و السنة كما قال الله تعالى:

و ما اختلفتم فيه من شيء فحكمه إلي الله

فما حكم به الكتاب و السنة و شهد له بالصحابة فهو الحق و ماذا بعد الحق إلا الضلال و لهذا قال:

إن كنتم تؤمنون بالله و اليومن الآخر

اي ردو الخصومات و الجهالات إلى كتاب الله و سنة رسوله. فتحاكموا إليهما فيما شجر بينكم إن كنتم تؤمنون بالله واليوم الآخر فدل على أن من لم يتحاكم في محل النزاع إلى الكتاب و السنة و لا يرجع إليهما في ذلك فليس مؤمنا بالله و لا باليوم الآخر.

“This is a command from Allaah azza wa jall that if people dispute in a matter, then if the disputed matter is from the foundations of the religion or from its branches, it should be returned to the Book and the Sunnah, as Allaah has said:

و ما اختلفتم فيه من شيء فحكمه إلي الله

“and in whatsoever you differ, the decision thereof is with Allaah”⁷₀

And the ruling derived from the book and the Sunnah and that which is witnessed by the Companions; indeed, that is the truth. And, what remains after the truth except for misguidance. That is why Allaah said:

⁶⁸ I’laam al-Mu’i’een v.1, p.49
⁶⁹ Tafseer Qur’aan al-Adheem v.1, p.518
⁷₀ Soorah Ash-Shooraa, 42:10
"if you believe in Allaah and the last day"

Meaning, return your disputes and misunderstandings to the book of Allaah and the Sunnah of His Messenger ( ), then use them to judge your affair if you believe in Allaah and the last day. This also proves that the one who does not judge in accordance with the book of Allaah and the Sunnah when a dispute arises and he does not return that affair to them then he does not believe in Allaah or in the last day.”

Let us now turn to the Qur’aan and Hadeeth regarding this issue as the Qur’aan informs us that the religion is complete and the Hadeeth informs us that nothing new can be introduced in the religion. The responsibility of proving the permissibility of this issue lies with the people who practice this action and consider it to be permissible; they are the ones who should bring the proof from the Qur’aan and the Sunnah. And it is clear that no such proof exists. So those who do not adhere to this practice and deny this practice are the ones upon the truth.

“So what is after the truth except for misguidance”

71 Soorah An-Nisa, 4:59
72 Soorah Yunus, 10:32
Using *Qiyaas* (Analogical Deduction) to Justify an Act of Worship

So we do not suffice with the statements, rather we are commanded that whenever there is a dispute we do not accept anything other than the *Qur’aan* and the *Sunnah*. As from the *Ahlul Qawal* (people of speech), then there is not one of them more deserving of their statements (being accepted) than the other. Rather, the foundation is to return to the book of Allaah and the *Sunnah*.

Supplicating (for the dead) and spending in charity (from their wealth) is proven in the *Sharee’ah*. There is no indication in the texts of reciting the *Qur’aan* and sending its reward to the dead. Bringing statements regarding this issue is from *Qiyaas* (making analogy) and not from (legislated) deduction. And analogising (between supplication and recitation) is not a legislated proof with the *Muhadditheen*. Imaam Bukhaaree has many chapters refuting *Qiyaas* in *Kitaab al-I’tisaam* of his *Shaheeh*. For further consideration refer to *Kitaab al-Ahkaam* and ....73 of Ibn Hazm and *Irshaad al-Fahool* of Shawkaanee and other than them.

This matter is from the articles of belief and not of *Qiyaas Dhann*. It is not permissible to deduce articles of belief from them.

This *Qiyaas* is in opposition to the texts as will come in the following pages, if Allaah wills. And such a *Qiyaas* is false upon the consensus (of the scholars).

---

73 Name not legible
This is *Qiyaas ma’a al-Faariq*. The one who supplicates for the dead makes a supplication in favour of him, he does not send the reward of making the supplication to the deceased. Similarly, charity is not general (unrestricted). Rather, what has come in the *ahaadeeth* is that the charity is taken from the wealth of the one who has passed away. It is not that one spends from his own wealth and he sends the reward of giving in charity to the soul of the one who has died. It should be clear that *Qiyaas ma’a al-Faariq* is not acceptable (as proof or valid argument) with anyone.

Those who act on *Qiyaas* make analogies in every act that is not established from the proofs of *sharee’ah*, whereas even this act (of making *Qiyaas*) in itself is incorrect, as all affairs are established in the *Qur’aan* and the *Sunnah*.

"...an exposition of everything" \(^{75}\)

There remains no need for *Qiyaas* as there is proof in the *Qur’aan* and the *Sunnah*.

For those actions which have a reward if done and are a sin if abandoned, it is necessary that there exist a proof from the *Qur’aan* and the *Sunnah*. And since this matter (of recitation of *Qur’aan* and sending its reward to the dead) has no text and no proof, it is unacceptable.

The lack of proof is sufficient enough for it to be impermissible.

---

\(^{74}\) An analogy between two affairs where there exists sufficient difference between them that voids the analogy; a baseless analogy.

\(^{75}\) *Soorah An-Nahl*, 16:89. Full aayah: “And We have sent down to you the Book (the *Qur’aan*) as an exposition of everything, a guidance, a mercy, and glad tidings for those who have submitted themselves (to Allaah as Muslims).”
Using Qiyaas (Analogical Deduction) to Justify an Act of Worship

فمن أدعى خلاف ذلك فعله البيان بالبرهان

The one who claims otherwise, then upon him is to clarify with clear proofs.

Qiyaas and opinions have no place in such matters, so to form an analogy for this action with charity and supplication is unacceptable, as this matter requires a text, of which such a text does not exist.

Even calling this action mustahab (desirable) is innovating in the sharee’ah, as the definition of mustahab as Imaam al-Jarjaanee – ﷺ – says:76

المستحب إسم لما شرع زيازتا على الفرض و الواجبات و قبل المستحب ما رغب فيه الشارع و لم يوجبه.

“Mustahab is that act in sharee’ah which is extra over the faraa’id and waajibaat (obligatory and mandatory actions), and it is said, mustahab is that action that the shaareec’ (Messenger of Allaah (ﷺ)) urged to do but did not obligate”

And Imaam Ibn Hazm – ﷺ – says:77

و الندب أمر يتخبر في الترك إلا أن فاعله مأجور.

“Mustahab is that action that one is allowed to leave but there is reward if it is done.”

76 Al-Tu’reefhat p.123
77 Al-Ihkaam p.40
And to declare that there is a reward for doing an action is a right of the Messenger of Allaah (ﷺ) and for none but him. It is following his actions that necessitate a reward, as has come in Qur'aan:

فَأَلَفَّى كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةً حَسَنَةً لَّيْمَنْ كَانَ يَرَجُوُ اللَّهَ وَالْيَوْمَ الْآخَرَ ۛ

"Indeed in the Messenger of Allaah (Muhammad) you have a good example to follow for him who hopes in (the meeting with) Allaah and the Last Day."{78}

{78 Soorah Al-Alzaab, 33:21}
Conclusion

The Messenger of Allaah informed us of all those actions that have a reward either by speech or action, so this action (of recitation of the Qur’aan and sending its reward to dead) does not have any proof so no one has a right to assign a reward for it. Doing such is akin to adding to the sharee’ah. For someone other than the Messenger of Allaah (ﷺ) to say this or assign a reward for this action opposes this blessed aayah:

{٥٥، ١٠٠} 

Or have they partners with Allaah (false gods), who have instituted for them a religion which Allaah has not allowed.”

A person only benefits from his own actions. So the question of reciting the Qur’aan and sending its reward to someone who has died should not even arise. In this matter, some people have restricted it absolutely and some have exaggerated in it. Accordingly, the mu’tazilah have completely denied it and they say that no reward whatsoever reaches the dead. Similarly one sect from the khawaarij, named ‘al-akhnaqiyyah’ also hold this position. Imaam Ibnul Qayyim80 has related this position from them. In opposition to this, Ahl ar-Ra’iy (people of opinions) have declared that reward for any action can be gifted and all is permissible. The first group have accepted those proofs that deny the reaching of the reward and disregarded those which affirm it for some actions.

{٣٨، ٨} 

“...then do you believe in a part of the Scripture and reject the rest?”

79 Soorah ash-Shooraa, 42:21
80 Tulhaa Islaam p.20
81 Soorah al-Baqarah, 2:85
Accordingly they fall under this statement of Allaah. Similarly the people of opinion have accepted some of the proofs that allow for the reward to reach the dead and have opened a general door. They disregard those proofs that prove the denial and have misinterpreted them. As for that which is correct, then it is to accept all proofs and act on all proofs. So, here we will bring those proofs which clarify that only one’s own actions benefit a person.

Allaah ta’ala says:

وَأَنَّ لَيْسَ لِلنَّاسِ إِلَّا مَا سَعَىٰ وَأَنَّ سَعْيَهُ سَوْفَ يُرَىٰ

"And that man can have nothing but what he does (good or bad). And that his deeds will be seen. Then he will be recompensed with a full and the best recompense."

This aayah is a textual proof that none will benefit from someone else’s actions. Only his own actions, his own effort will benefit him.

Imaam Ibn Jareer – صلى الله عليه وسلم – says:

يقول جل نعه أو لم يبدا أنه لا يجازي عامل إلا بعمله خيرا كان أو شرا.

"Allaah ta’ala says, was it not mentioned to a man that every doer will be recompensed for his own actions, be it good or bad!"

And Imaam ibn Katheer – صلى الله عليه وسلم – says:

82 Soorah an-Najm, 53:39-41
83 Tafseer Tabaree, v.28, p.44
84 Ibn Katheer, v.4, p.358
"Meaning, as he will not carry (the burden of) someone else’s sins, similarly he will not benefit from another’s reward; only what he has done for his own self (will benefit him)."

And Imaam al-Qurtubee – ﷺ – says:85

و قال أكثر أهل التأويل هي محكمة ولا ينفع أحدًا عمل أحد و أجمعوا على أنه لا يصل إلى واحد عن أحد.

"Most of the people of knowledge have said that this aayah is Muhkim (and not abrogated). None will benefit from another’s action. They are in agreement that none can offer Salaah (prayers) for another."

Imaam Jalaalud-Deen al-Mahillee – ﷺ – said:86

أي أنه لا تحمل نفس ذنب غيرها و (أَنَّ) أي أنه ليس للإنسان إلا ما سمعه من خير فليس له من سمعه غيره المعروف.

"Meaning, none will carry the sin of another and a man has nothing save what he did from good. He will not benefit from another’s good deeds."

And Imaam Shawkaanee – ﷺ – said:87

و المعنى ليس له إلا أجر سعيه و جزاء عمله ولا ينفع أحدًا عمل أحد.

85Tafseer Ahkaam al-Qur’aan by Qurtubee, v.17, p.114
86Jalaalain v.2, p.222 (Egyptian print)
87Fathul Qadeer v.5, p.111, the same meaning is mentioned in Fathul Bayaan v.9, p.142
“The intent here is that he will not be rewarded except for his own efforts and actions. And no one will benefit from someone else’s actions.”

And this same aayah (لا ينى الإنسان إلا ما منى) is Imaam Shafi’ee’s greatest proof regarding this issue that we mentioned at the start of our discussion. It should be clear that the character of Imaam Shafi’ee is sound and trustworthy in all respects as it is clear from the statement of the Imaam of Ahlus Sunnah, Imaam Ahmad Ibn Hanbal who said:88

“Imaam Shafi’ee was an expert in these four fields, language, affairs in which people differed, knowledge of meanings, and jurisprudence.”

This verse is general in meaning and the command is clear, that one’s actions will not benefit another, since they are not from his own actions and efforts. This meaning comes to light in many other aayaat as well, such as:

وَلَا يَوَزِرْ وَأَزْرَىّ وَأُخْرَىّ وَلَّا يَنْكُسُ بَكُلِّ نَفْسٍ إِلاًّ عَلَيْهَا

“No person earns any (sin) except against himself (only), and no bearer of burdens shall bear the burden of another.”89

Imaam Ibn Jawzee – ﭽ – says:90

أَيْ لَا يَؤْخَذُ سَوَاهَا بِعُمْلِهَا وَقَبْلِ المَعْنَى إِلَّا عَلَيْهَا عَقَابٍ مَعْصِينَهَا وَلَا طَاعَتُهَا.

“That, only he will be held accountable for his actions, and it is said, meaning, only he will be punished for his sins and only for him is the reward (of his obedience).

‘Allaamah Maraaghee – ﭽ – says:91

88Ma’rifah as-Sunan wa al-Aathaar v.1, p.32 or 33 (page number not clear), handwritten copy.
89Surah al-An’aam, 6:164
90Zaad al-Musaiyir v.3, p.162

50
"In summary, the religion has guided us to the fact that we act according to our natural disposition, as the happiness and misfortune of people depend on their actions. Actions affect a person’s self, so one may purify oneself with righteous actions, conversely one may corrupt oneself with evil actions. And the reward (or punishment) is dependent on this outcome, so a person neither benefits from someone else’s actions nor is harmed by them."

Allaah ta’alaalaa says:

«}لَّهُمَّ أُذْهِبْ عِبادَكَ الْقَارِئِينَ فِي الْقَرآنِ»

"That was a nation who has passed away. They shall receive the reward of what they earned, and you of what you earn." ⁹²

Imaam Ibn Jareer - ﺪ‏— explains:⁹³

"لا عند الله ما كسبت من خير في أيام حياتها وعليها ما كسبت من شر لا ينفعها غير ما صالح أعمالها ولا يضرها إلا سيئها."

⁹¹ Tafseer al-Maruaghee v.8, p.92. The same meaning is in Tafseer al-Manaar(name not clear) v.8, p.246
⁹² Soorah al-Baqarah, 2:141
⁹³Tafseer ibn Jareer v.1, p.576
They will have with Allaah what they did in their life from good and upon them is what they did from evil. Only their good actions will benefit them and their evil actions will harm them."

Imaam Raazee – ﷺ – says:۵۴

"This aayah proves that each person will benefit from his own effort and someone else will not benefit from his actions."

Imaam Raaghib – ﷺ – says:۵۵

"You will neither get the reward of their actions nor the punishment of their actions."

And it is mentioned in Tafseer Nasafee:۵۶

"Meaning, There will be no benefit (for a person) from some one else’s actions irrespective of if they came before (him) or after. Similarly, they will not benefit except from what they did and you will only benefit from what you do. That is why you do not take pride in your forefathers."

۵۴ Tafseer ar-Razee v.1, p.745  
۵۵ Tafseer al-Qaasimee v.2, p.278  
۵۶ An-Nasafee v.1, p.86  
۵۷ Some letters unclear
Imaam Shawkaanee – ﮟ ﮝ ﮖ ﮔ – says:\(^{98}\)

"This is the condition of that nation and those who are addressed. For each group is their own effort. They will not benefit from someone else’s effort or get any share from it nor will they be punished for any sin but theirs. The meaning of this is that you will not benefit from their good actions nor will you take from their evil actions."

Imaam Shawkaanee – ﮟ ﮝ ﮖ ﮔ – also says:\(^{99}\)

"This means that no one will benefit from another’s efforts. Rather it is specific to him, if it is a good action then a good (reward) and if it is an evil action then an evil (reward)."

Allaah thanaa’u hu says:

\[\text{"And whatever you spend in good, it is for yourselves."}^{100}\]

Imaam Nasafee – ﮟ ﮝ ﮖ ﮔ – says in its explanation:\(^{101}\)

\(^{98}\) Fathul-Qadeer v.1, p.126 (Translators Note: this reference and the previous reference seem to have been switched in the original text, corrected for translation.)

\(^{99}\) Fathul Qadeer v.1, p.126

\(^{100}\) Soorah a-Baqarah, 2:272

\(^{101}\) Tafseer an-Nasafee, v.1, p.136
The Legislative Ruling Concerning Qur’aan Khwaanee

فهو لأنفسكم لا ينفع به غيركم.

“This (reward) is for you, this will not benefit anyone other than you.”

This meaning is also reported in Tafseer al-Baydaaawee\textsuperscript{102} and Tafseer al-Jamal:\textsuperscript{103}

و الحال ما تتفقوا من خير (مال) فأنفسكم عوده لها لا لما عداها.

“What you spend from pure wealth will only benefit you and none other than you.”\textsuperscript{104}

“\textit{If you do good, you do good for your own selves, and if you do evil (you do it) against yourselves.”}\textsuperscript{105}

Imaam Ibn Jareer – ﮭ – says in explanation of this verse:\textsuperscript{106}

لأنكم إما تنفعون بفعلكم ما فعلون من ذلك أنفسكم في الدنيا و الآخيرة.

“This is because, you are the only one who will benefit in the world and the hereafter for any work that you yourself do.”

Imaam al-Qurtubee – ﮭ – says:\textsuperscript{107}

\begin{flushright}
\begin{itemize}
  \item \textsuperscript{102} Tafseer al-Baydaaawee p.172
  \item \textsuperscript{103} Tafseer al-Jamal v.1, p.225
  \item \textsuperscript{104} Tafseer ____ (name unclear), p.77
  \item \textsuperscript{105} Soorah al-Israa' 17:7
  \item \textsuperscript{106} Tafseer Ibn Jareer v.____ p34 (volume number unclear)
  \item \textsuperscript{107} Ahkaam al-Qur’aan by Qurtubee, v.10, p.217. The same opinion is expressed by Imaam Shawkaanee in v.3, p.202 or 203 (last page number not clear)
\end{itemize}
\end{flushright}
"Meaning, the reward of your good deed will return back to you."

Imaam Ibn Jawzee – ﷺ – says:108

"Meaning, the result of obedience is for you."

The writer of Khaazin says:109

"Meaning, every one will get the reward of his good deeds."

And Imaam Nasafee – ﷺ – says:110

"What is correct is that the 'laam' has come with its real usage here, as 'laam' makes something specific. Meaning, the one who does an action, he is the only one who will be rewarded for it, be it a good action or an evil one, and its benefit or harm will not transfer to someone else."

108 Zaad al-Musayyir v.5, p.10
109 Tafsir Khaazin v.4, p.118
110 Tafsir an-Nasafee v.3, p.72. The same meaning is in Tafsir al-Jamal v.2, p.616
111 Some letters unclear
The Legislative Ruling Concerning Qur’aan Khwaanee

"Whosoever does a good deed, it is for himself, and whosoever does evil, it is against (his own self)."\(^{112}\)

Imaam Ibn Jareer – ﷺ – said:

فلنفسه عمل ذلك الصالح من العمل و طلب خاصها من عذاب الله تعالى و أطاع ربه لا
لغير ذلك لأنه لا ينفع ذلك غيره ... و لم يضر أحدا سوى نفسه.

"He did this righteous action for himself and desired salvation from the punishment of Allaah, and obeyed his Lord only with this intent. ... And He cannot harm anyone other than himself."\(^{113}\)

Imaam Shawkaanee – ﷺ – says:

فإنواب ذلك راجع إليه و تفعه خاص به و من أساء فعلها أي عقاب إساته عليه لا على
غيره

"Its reward will return to him and its benefit as well. And he who commits a sin then it is upon him, meaning the punishment of his sins is upon him and not on other than him."\(^{114}\)

There are many such aayaat with the same meaning, that the recompense of actions is for the one who acts on them, good or bad. This rule is a general principle, that if there is a mention of a benefit reaching (the dead) in an aayah or a hadeeth, then that would be considered as specific and not from the general ruling (of denial of reward reaching the dead), and this is a principle of the Fuqa’haa (jurists) and the Muhaadditheen, as long as that hadeeth is Saheeh (authentic).

---

112 Soorah al-Jaathiyyah, 45:15
113 Tafseer Ibn Jareer v.25, p.145
114 Fath al-Qadeer v.4, p.507

56
Conclusion

Imaam Qurtubee rahimahullaahu ta’ala says:\(^{115}\)

"(The people of knowledge have) agreed upon that (a general ruling from) the Qur’aan cannot be made specific by a weak hadeeth."

Yes, if the hadeeth is an authentic hadeeth, then that ruling will be considered specific from the general ruling.

Imaam Shawkaanee – ﷺ – says:\(^{116}\)

"This means that he will only get the reward of his own efforts and actions. None can benefit from another’s actions. This general (ruling) is made specific in the statement of Allaah,

\[ \text{...to them shall We join their offspring.} \]^\(^{117}\)"

\(^{115}\) ‘Ahkaamul Qur’aan by Al-Qurtubee v.6, p.200

\(^{116}\) Fat’hul Qadeer by Shawkaanee v.5, p.111

\(^{117}\) Soorah at-Toor, 52:21
Likewise for what has proceeded regarding the intercession of the Prophets and the Angels for the worshippers and the supplication of the living for the dead. It is not correct for one to say that because these aayat has been abrogated. As something that is specific does not abrogate that which is general, rather it just makes it specific (for that matter). Wherever it has been established that a person benefits from someone else’s actions, then that aayah or hadeeth makes it specific from this general Aayah (and ruling).”

و هكذا قال النواب صديق حسن خان رحمه الله

“Al-‘Allaamah Siddeeq Hasan Khan also said that which was similar to this.”\textsuperscript{118}

Meaning, the original ruling is for denial (of reward reaching the dead), and if a proof is established for a specific action then that action will be made specific from the general.

And if there is no proof, then it will not be made specific. 

And if there is no proof, then it will not be made specific. Haafidh Ibn Hajr says regarding this principle:

لأن الأصل عدم النيابة في العبادة البدنية و لأفة العبادة لا تدخلها النيابة في الحياة فكذلك في الموت إلا ما ورد الدليل فيقصر على ما ورد فيه و يبقى الباطني على الأصل و هذا هو المراجع.

“The basic principle is that that the bodily worship cannot be delegated. It cannot be delegated when a person is alive, nor after death. Except if a proof is established, and it will be restricted to that which the proof is established for, and the rest will remain on its original principle. And this way is Raaji (most correct)”\textsuperscript{119}

\textsuperscript{118} Nayl al-Maraam p.258
\textsuperscript{119} Fath al-Baari v.4, p.194 (page number not clear, but this is most legible)
With this principle, it is now established that due to the lack of a specific *aayah* or *hadeeth* for this action, it remains within the general ruling, and it is impermissible, and according to the divine laws, not possible. As for those who profess this action (as being permissible or they act on it) then it is upon them to bring a proof from the *ahaadeeth* of the Messenger of Allaah (ﷺ), that he has either done it or allowed it. Otherwise their claim will be lacking proof and no ruling in the *sharee’ah* can be established without proof.

The *hadeeth* that Imaam Ibn Katheer has quoted which mentions the three actions (the supplication of a child, the continual charity and knowledge disseminated), in actuality are a result and fruit from his own effort and actions. There are some other actions mentioned in *ahaadeeth* that Jalaalud-Deen (ﷺ) wrote in a poem:

إذا مات ابن آدم لِيَس جَريَّ
على *أفعال* غيّر عبّر
ْغلْيَمَ تَنْهَى و دُعاءٌ تَنْهَى
ْغَرْسِ النَّخل و الاصطِّعابات تَمْحَوِي
ْخَفْرٌ أَيُّهو أَو إِجْراءٌ نَهْر
ْوَرْثِه مَصَحْفٍ و زِبَاطٌ نَفْر
ْإِيَّاهِ أَو بِناءٌ تَنْهَى ذَكر
ْو نِبَتَل لَغْرِيْبٌ بَنِاء يَأْوِي
ْو زَاد أَيضاً قَالَ
ْمُتْخَذْهَا مِن أَحاديْثٍ يَحْصَر
ْوَ تَعْلَم إِلَّارْقٍ كَرِيم

*When a man dies, the reward does not continue except for ten*

*Knowledge that is propagated and the supplication of a child,\n
trees planted for shade*

*Copies of Qur’aan left behind, a well that is dug or a stream channelled\n
A place to stay for travelers or a place for remembrance (of Allaah)*

*He added and said,*

*Teaching of the Qur’aan, these are the actions established in ahaadeeth.*
Imaam Suyootee has also ruled that this is limited to these eleven actions, and they are, in reality, from his own actions and efforts. Also, the words of the Hadeeth, “His actions are cut off...” allude to the principle that without a proof no action can be made specific and taken out of the general ruling.

So, after careful study of the book of Allaah and the Sunnah of the Messenger of Allaah (ﷺ) it is absolutely clear that a person only benefits from his own actions and they can be the only means for his salvation.

The statements of the Muffassireen and the Muhadditheen who spent their whole lives in service of the Qur’aan and Hadeeth have further clarified this issue.

Accordingly, Instead of relying on someone else’s earned actions, a person should act for his own salvation and concern himself with sincerely accumulating ample good deeds till the last moment of his life. He should especially focus on those actions that remain alive even after he has died so that the good deeds continue to accumulate till the Day of Judgment. Such actions that remain alive after a person has died are mentioned in the ahaadeeth.

The Companions are the most beloved of people to Allaah after the Prophets and Messengers. They spent their lives acting on rulings established in the Qur’aan and the Sunnah of the Messenger of Allaah (ﷺ), and they did not invent any action by themselves nor did they add it to the religion, because that is the path that is free from all dangers. So we should also adopt their way and hold the book of Allaah and the Sunnah of the Messenger of Allaah (ﷺ) close to our chests and stay away from all kinds of innovations.
O our Lord, grant us good in this world and grant us good in the afterlife and save us from the fire. And peace and blessings be upon the Prophet, his family, all his Companions and upon those who follow them upon goodness until the last day. And, make us from them O Lord of the worlds. Aameen.