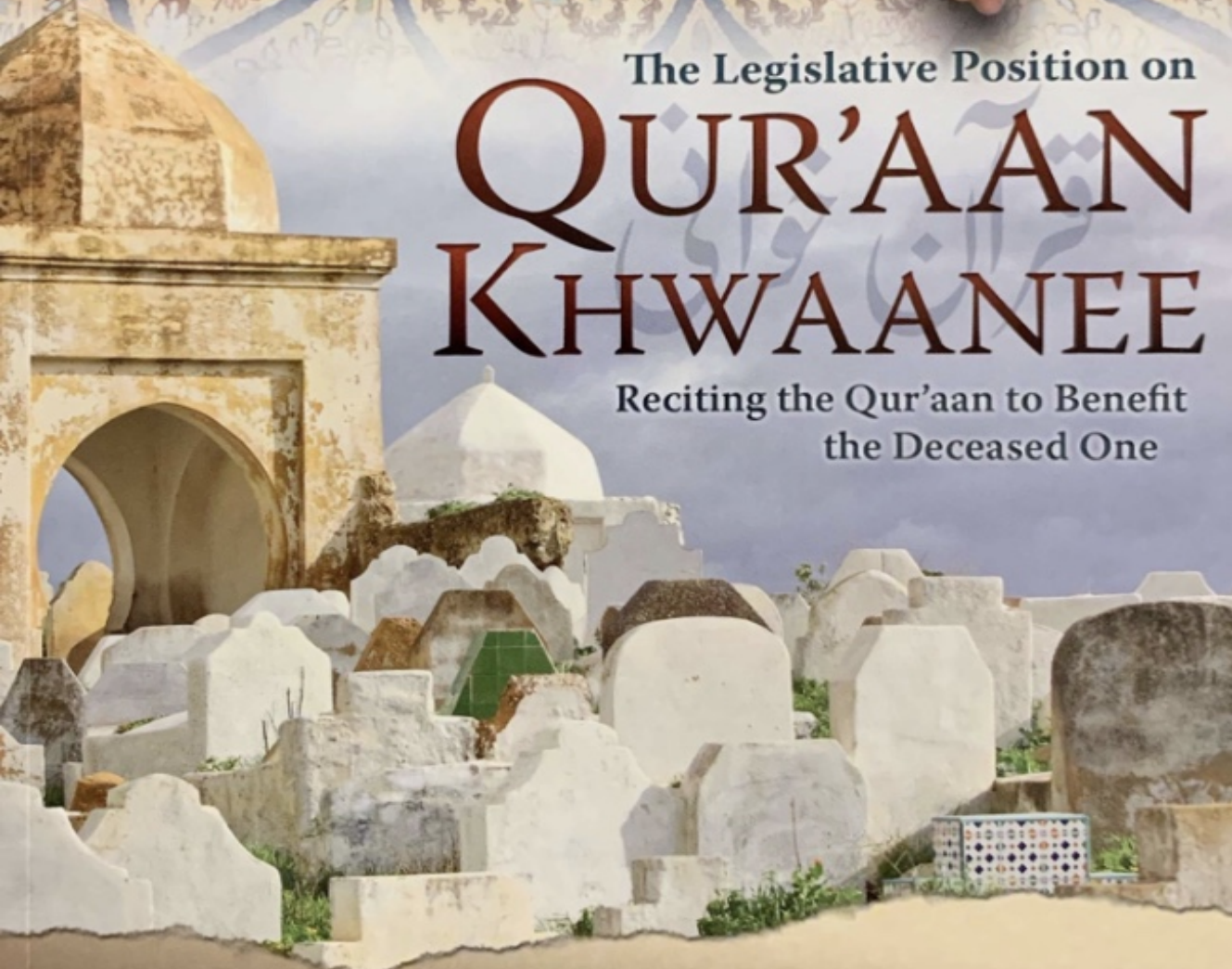




The Legislative Position on
**QUR'AAN
KHWAANEE**

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:

﴿ وَأَنْ لَّيْسَ لِلْإِنْسَانِ إِلَّا مَا سَعَى ﴾

**“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 KHWAAANEE

**Reciting the Qur'aan to Benefit
the Deceased One**

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

Translated by Abu Ahmad Muhammad Rather

كل الحقوق
محفوظة

All rights reserved.

No part of this book may be reprinted or reproduced
or utilized in any form, or by any electronic, mechanical, or other means, now
known or hereafter invented, including photocopying and recording, without
prior permission from the publisher.

First Edition: Shawwaal 1430 | October 2009

ISBN: 978-0-9809635-4-0 | Printed in Hong Kong

Published by:

TROID Publications
874-A Weston Rd.
Toronto, ON, Canada, M6N 3R6
N. America 1.416.243.5320
UK & Europe (+44) 0121 2709453
General Enq.: shop@troid.org
Shipping: shipping@troid.org

Cover Design:



usuldesign.com
image is fundamental

Our Websites:

TROID  الإِسْلَام SLAAM CA
'the religion of all prophets'



TROIDStore

non profit: proceeds 100% support the da'wah

فہرست

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 <i>Qur'aan Khwaanee</i> 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 <i>Qur'aan Khwaanee</i> ?	31
The Statements of the Scholars of Old Concerning <i>Qur'aan Khwaanee</i>	37
Using <i>Qiyaas</i> (Analogical Deduction) to Justify an Act of Worship	43
Conclusion	47



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 *Mufasssireen* (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 *Qiyas* (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]¹

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-Raashidee al-Husaynee. He was born on the 10th 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 (رحمته)
- ❖ Shaykh Abu Muhammad Bhawalpooree al-Makkee (رحمته)
- ❖ Shaykh Abu Sa'eed Sharfud-Deen ad-Dehlawee (رحمته)
- ❖ Shaykh Abu Is'haaq Nayk Muhammad (رحمته)
- ❖ Shaykh Muhammad Madanee (رحمته)
- ❖ Shaykh Muhammad Ismaa'eel Ibn 'Abdul-Khaaliq al-Afgaane (رحمته)
- ❖ Shaykh Walee Muhammad Ibn Muhammad 'Aamir (رحمته)

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 Hafsa 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-Mishkaat*
- ❖ *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-Ilhaam 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-Ihtijaj bil-Hadeethid-Da'eef*
- ❖ *Sareehul-Muhammad fee Wasl Ta'leeqaat Muwatta' Imaam Muhammad*
- ❖ *Al-Ijaabah Ma'al-Isaabah fee Tarteeb Ahaadeethil-Bayhaqee 'alaa Masaaneedis-Sahaabah*
- ❖ *At-Taweebil-Hadeeth Taareekhul-Khateeb*
- ❖ *Shuyookhul-Imaamil-Bayhaqee*

In Urdu:

- ❖ *Tawheedul-Khaalis*
- ❖ *Ittibaa'us-Sunnah*
- ❖ *Tanqeedus-Sadeed bi Risaalati Ijtihad wat-Taqleed*
- ❖ *Nishaatul-'Abd bi Jahr Rabbanaa wa lakal-Hamd*
- ❖ *Taareekh Ahlul-Hadeeth*
- ❖ *Namaaz-e-Nabawee*
- ❖ *Qur'aan Khwaanee kee Shar'ee Haisiyyat*

In Sindhee:

- ❖ *Al-Waseeq fee Jawaabil-Watheeq*
- ❖ *At-Tanqeedul-Madhboot fee Tasweed Tahreeril-Maboot*
- ❖ *Tawheedur-Rabbaanee Ya'nee Sachee Musalmaanee* (parts one and two)
- ❖ *At-Tafseelul-Jaleel fee Ibtalil-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-Yamane (d.1422H) (ﷺ)
- ❖ 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 (ﷺ) 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

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الحمد لله نحمده و نستعينه و نستغفره و نؤمن به و نتوكل عليه . و أشهد أن لا اله الا الله وحده لا شريك له و أشهد أن محمدا عبده ورسوله أما بعد فان أحسن الحديث كتاب الله و خير الهدى هدى محمد صلى الله عليه وسلم . و إن كل محدثة بدعة و كل بدعة ضلالة و كل ضلالة في النار . أما بعد :

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 *Mufasssireen* and *Muhaadditheen rahimahullaa ta'aalaa 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 (رضي الله عنهم).

Haafidh Ibn Katheer says in the explanation of the following *Aayah*:²

﴿وَأَنْ لَيْسَ لِلْإِنْسَانِ إِلَّا مَا سَعَى﴾

“And that man can have nothing but what he does (good or bad)”³

و من هذه الآية الكريمة اسطنبط الشافعي رحمه الله ومن تبعه ان القراءة لا يصل إهداء ثوابها إلى الموتى لأنه ليس من عملهم ولا كسبهم ، و لهذا لم يندب إليه رسول الله صلى الله عليه وسلم أمته ولا حثهم عليه ولا يرشدهم إليه بنص ولا إجماع. و لم ينقل ذلك عن أحد من الصحابة رضي الله عنهم ولو كان خيرا لسبقونا إليه و باب القربات يقبصر فيه على

² *Tafseer ibn Katheer*, v.4, p.258

³ *Soorah an-Najm*, 53:39

النصوص و لا يتصرف فيه بأنواع الاقيسة والاراء. فأما الدعاء الصدقة فذاك مجمع على وصولهما و منصوص من الشارع عليهما و أما الحديث الذي رواه مسلم في صحيحه.

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ. قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا مَاتَ الْإِنْسَانُ انْقَطَعَ عَنْهُ عَمَلُهُ إِلَّا مِنْ ثَلَاثٍ مِنْ وَلَدٍ صَالِحٍ يَدْعُو لَهُ أَوْ صَدَقَةٍ جَارِيَةٍ مِنْ بَعْدِهِ أَوْ عِلْمٍ يُنْتَفَعُ بِهِ⁴

فهذه الثلاثة في الحقيقة من سعيه ولده وعمله ، كما جاء في الحديث "إن أطيب ما أكل الرجل من كسبه ، و إن ولده من كسبه"⁵ و الصدقة الجارية كالوقف و نحوه هي من آثار عمله ووقفه. و قد قال الله تعالى:

إِنَّا نَحْنُ نُحْيِي الْمَوْتَى وَ نَكْتُبُ مَا قَدَّمُوا وَ آثَارَهُمْ⁶

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

مَنْ دَعَا إِلَى هُدًى كَانَ لَهُ مِنَ الْأَجْرِ مِثْلُ أُجُورٍ مَنْ تَبِعَهُ لَا يَنْقُصُ ذَلِكَ مِنْ أُجُورِهِمْ شَيْئًا.⁷

"*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

⁴ Saheeh Muslim, *Kitaab al-Bir wa as-Silah*, baab ihdaa ath-Thawaab 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-Ilm*, Baam man sanna sunnatul hasanah aw Sayyi'ah, wa man da'aa ilaa hudaa aw dalaalah

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)."⁸

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.'⁹ And the continual charity is like a *waqf* (trust), and a *waqf* is something that remains for him. Allaah *ta'aalaa* says:

﴿ إِنَّا نَحْنُ نُحْيِي الْمَوْتَىٰ وَنَكْتُبُ مَا قَدَّمُوا وَآثَرَهُمْ
وَكُلُّ شَيْءٍ أَحْصَيْنَاهُ فِي إِمَامٍ مُّبِينٍ ﴾

"Verily, We give life to the dead, and We record that which they send before (them), and their traces"¹⁰

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-Jana'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.'¹¹

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 Allaah (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 dalaalah*



Did the Prophet or His Companions Conduct this Practise?

Imaam Ibnul Qayyim – ؒ – has also mentioned that which is similar to this.¹²

Many Prophets and pious people have died before the Messenger (ﷺ), and many of his Companions (رضي الله عنهم) died within his lifetime including Sa'd bin Mu'aadh (رضي الله عنه), regarding whom he (ﷺ) said:

إِهْتَزَّ الْعَرْشُ لِمَوْتِ سَعْدِ بْنِ مُعَاذٍ¹³

'The *Arsh* became happy by the death of Sa'd bin Mu'aadh'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'far 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 Romaan, wife of Abu Bakr as-Siddeeq (رضي الله عنه), another mother in law Zaynab bint Maz'oon, mother of Hafsah 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'aadh radiiallaahu anhu. Saheeh Muslim, Kitaab Fadaa'il as-Sahaaba, Baab min fadaa'il sa'd bin mu'aadh radiiallahu anhu.*

¹⁴ The meaning of '*Ihtazza*' is 'to become happy', because the *Arsh* 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 *Ahlul 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 libnil-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:

﴿ الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا ﴾

"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 – ﷺ – says in explanation of this *aayah*:

هذه أكبر نعم الله تعالى على هذه الأمة حيث أكمل تعالى لهم دينهم فلا يحتاجون إلى دين غيره ولا إلى نبي غير نبيه صلوات الله و سلامه عليه و لهذا جعله الله تعالى خاتم الانبياء و بعثه إلى الإنس والجن فلا حلال إلا ما أحله و لا حرام إلا ما حرمه ولا دين إلا ما شرعه. و قال علي بن طلحة : عن ابن عباس قوله : " الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ " هو الاسلام أخبر الله نبيه صلى الله عليه و سلم و المؤمنين أنه قد أكمل لهم الايمان فلا يحتاجون إلى زيادة أبدا و قد أتمه الله فلا ينقصه أبدا و قد رضيه فلا يسخطه أبدا"

"This is a great blessing of Allaah *ta'aalaa* 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 (ﷺ). 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 (ؓ) 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 – ؓ – said:¹⁷

قبض رسول الله صلى الله عليه و سلم و قد تم هذا الأمر واستكمل وإنما ينبغي أن يتبع آثار رسول الله صلى الله عليه و سلم و لا يتبع الرأي فإنه متى أتبع الرأي جاء آخر أقوى في الرأي منك فاتبعته فانت كلها جاء رجل عليك اتبعته أرى هذا لا يتم

"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 – ؓ – said:¹⁸

¹⁶ Soorah al-Maa'idah, 5:3

¹⁷ Ayqaaz ... uoolaa al-Absaar.... p.18, naqlan an Tahzeeb al-Aathaar li-Tabaree (some words not legible in book name)

¹⁸ Al-I'tisaam li ash-Shaatibee v.1, p.15

من أحدث في هذه الأمة شيئاً لم يكن عليه سلفها فقد زعم أن رسول الله صلى الله عليه و سلم خان الرسالة لأن الله تعالى يقول :

"الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا"

فما لم يكن يومئذ دينا فلا يكون اليوم دينا.

"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 Allaah (ﷺ) breached the trust (put upon him by Allaah), as Allaah *ta'aalaa* says:

﴿ الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا ﴾

"This day, I have perfected your religion for you, completed My favour upon you, and have chosen for you *Islaam* as your religion."¹⁹

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

Imaam Ibn Hazm – ﷺ – says:²⁰

و اتفقوا أنه مذمات النبي صلى الله عليه و سلم فقد انقطع الوحي و كمل الدين و استقر و إنه لا يحل لأحد أن يزيد شيئاً من رأيه بغير إستدلال منه و لا أن ينقص منه شيئاً و لا أن يبدل شيئاً مكان شيء و لا أن يحدث شريعة و أن من فعل ذلك صار كافراً.

"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 Maraatibul 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 *radiiallaahu anha* narrated from the Messenger of Allaah (ﷺ), that he said:

مَنْ أَحْدَثَ فِي أَمْرِنَا هَذَا مَا لَيْسَ مِنْهُ فَهُوَ رَدٌّ²¹

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

And in the narration of Muslim:

مَنْ عَمِلَ عَمَلًا لَيْسَ عَلَيْهِ أَمْرُنَا فَهُوَ رَدٌّ²²

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

And in the narration of Abu Daawood:

مَنْ صَنَعَ أَمْرًا عَلَى غَيْرِ أَمْرِنَا فَهُوَ رَدٌّ²³

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

²¹ Sahee Bukhaaree, *Kitaab as-Salaah*. Saheeh Muslim, *Kitaab al-Ikfiyyah*, baab naqd al-Ahkaam al-Baatilah

²² Saheeh Muslim, see previous reference.

²³ Sunan Abu Daawood, *Kitaab as-Sunnah*, Baab az-Zaum as-Sunnah



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 (رضي الله عنه) there comes the following sermon of the Messenger of Allaah (ﷺ):

أَمَّا بَعْدُ فَإِنَّ خَيْرَ الْحَدِيثِ كِتَابُ اللَّهِ وَ خَيْرَ الْهَدْيِ هَدْيُ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَ شَرُّ الْأُمُورِ مُحْدَثَاتُهَا وَ كُلُّ بِدْعَةٍ ضَلَالَةٌ²⁴

‘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 إِيَّاكُمْ وَ مُحْدَثَاتِ الْأُمُورِ فَإِنَّ كُلَّ مُحْدَثَةٍ بِدْعَةٌ وَ كُلُّ بِدْعَةٍ ضَلَالَةٌ²⁵

‘Beware of newly invented matters. Indeed every newly invented matter is an innovation in the religion and every innovation is misguidance.’²⁶

²⁴ Saheeh Muslim, Kitaab al-Jumu'a, baab tahfeef as-Salaah wa al-Khutbah

²⁵ Sunan Abu Dawood, Kitaabus Sunnah Fee Luzoom 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:²⁷

"طريقة في الدين مخترعة تضاهي الشريعة يقصد بالسلوك عليها المبالغة في التعبد لله سبحانه.
و هذا على رأي من لا يدخل العادات في معنى البدعة و إنما يخصها بالعبادات و أما على
رأي من أدخل الأعمال العادية في معنى البدعة فيقول:
"البدعة طريقة في الدين مخترعة تضاهي الشريعة يقصد السلوك عليها ما يقصد بالطريقة
الشريعة.

Therefore, when the Prophet (ﷺ) said: 'Every innovation is misguidance' he knew what ﷺ 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:²⁸

هذا مخترع من متأخري القراء لا أعرف لهم سلفا

“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 alayhim* and the *Taabi’een* (those who followed them) *rahimahumullaah*. And the aforementioned statement of *Haafidh* Ibn Hajr also proves it.

Similarly Ibnul Qayyim – ربه – has also elaborated in the same way.²⁹
Syed Jarjaanee – ربه – says:³⁰

²⁸*Tafseer al-Manaar* v.8, p.293 or p.263 (page number unclear)

²⁹ *Kitaab ar-Rooh* p.74-75

³⁰ *Kitaab at-...Ta’reezaat...* p.25 (book name is not fully legible)

البدعة هي الأمر المحدث الذي لم يكن عليه الصحابة و التابعون و لم يكن مما اقتضاه الدليل الشرعي

“*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 – ﷺ – writes:³¹

فعلم مما شرحناه أن كل ماجرت به العادة من قراءة القرآن و الأذكار و إهداء ثوابها إلى الأموات وإستئجار القراء و حبس الاوقاف على ذلك بدع غير مشروعة و مثلها ما يسمونه اسقاط الصلاة و لو كان لها أصل في الدين لما جهلها السلف ولو علموها اهملوا العمل بها و ليس هذا من تبيل مالا شك في جوازه و وقوعه في كل زمن من فتح الله على بعض الناس بما لم يؤثر عن قبلهم من حكم الدين و اسراره و الفهم في كتابه. كما قال أمير المؤمنين علي المرتضى كرم الله وجهه إلا أن يؤتي الله عبدا فهما في القرآن بل هو من العبادات العملية التي اهتم الناس بأمرها في كل زمان ولو فعلها الصحابة لتوفرت الدواعي على نقلها بالتواتر الاستفاضة

“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 (ﷺ),

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 *radiiallaahu anha* passed away during the *khilaafah* of as-Siddeeq (رضي الله عنه). This action was neither done by Abu Bakr as-Siddeeq (رضي الله عنه) nor by 'Alee al-Murtadhaa (رضي الله عنه). 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 (رضي الله عنه) 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 *Atba' Taabi'een* (the followers of *Taabi'oon*). This is not related from anyone from the 'generations for whom good was testified'³². The pious predecessors were careful, as *Haafidh* Ibn Wadhaah al-Andaloosee - رضي الله عنه - said:³³

قال حدثنا أسد عن الربيع بن صبيح عن يونس بن عبيد قال كانوا يجتمعون فأتاهم الحسن فقال له رجل يا ابا سعيد ما ترى في مجلسنا هذا قوم من أهل السنة و الجماعة لا يطعنون

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-Nakha'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 Ibraheem with it.

³³ *Kitaab al-Bid'a wa an-Nahee anhaa* p.10, *baab maa yakoon bid'ah* (hand written copy)

على أحد يجتمع في بيت هذا يوما و في بيت هذا يوما فتقرأ كتاب الله و ندعوا ربنا و
نصلى على النبي صلى الله علي و سلم و ندعو لأنفسنا و لعامة المسلمين قال فنهى الحسن
عن ذلك أشد النهى.

"Asad narrated to us a *Hadeeth* from Rabee' bin Sabeeh who narrated on Yunus bin 'Ubayd, who said: Some people had gathered and Hasan – ﷺ – 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 *Ahlu-Sunnah wal Jamaa'ah* 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 (ﷺ), 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 (ﷺ) 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'aalaa* said:

﴿ وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ ﴾

"...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..."³⁴

﴿ وَمَا أَنْزَلْنَا عَلَيْكَ الْكِتَابَ إِلَّا لِتُبَيِّنَ لَهُمُ الَّذِي اخْتَلَفُوا فِيهِ ﴾

"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."³⁵

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,

﴿ وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ ﴾

“And establish the prayers and pay the *Zakaah*...”³⁶

﴿ كُتِبَ عَلَيْكُمُ الصِّيَامُ ﴾

“...Written for you is fasting...”³⁷

﴿ وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ ﴾

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'aalaa* said:

﴿ وَأَفْعَلُوا 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 بِضَنِينٍ ﴾

“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 صَلَاتَكَ سَكَنٌ لَهُمْ ﴾

**“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*.

﴿ يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَغْتَ رِسَالَتَهُ ﴾

“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 *radiallaahu anha*, who said:

وَمَنْ زَعَمَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَتَمَ شَيْئًا مِنْ كِتَابِ اللَّهِ فَقَدْ أَعْظَمَ عَلَى اللَّهِ الْفُرْيَةَ وَاللَّهُ تَعَالَى يَقُولُ:

يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَغْتَ رِسَالَتَهُ

“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'aalaa* 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.'⁴³

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:

﴿ فَاسْتَبِقُوا الْخَيْرَاتِ ﴾

"So compete with each other for good"⁴⁴

﴿ وَسَارِعُوا إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ ﴾

"And race towards the forgiveness from your Lord..."⁴⁵

﴿ سَابِقُوا إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ ﴾

"So compete with each other towards the forgiveness from your Lord..."⁴⁶

﴿ وَلَقَدْ عَلِمْنَا الْمُسْتَقْدِمِينَ مِنكُمْ وَلَقَدْ عَلِمْنَا الْمُسْتَفْزِحِينَ ﴾

"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."⁴⁷

⁴³ Saheeh Muslim, *Kitaab al-Eemaan*

⁴⁴ Soorah al-Baqarah, 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 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 Khaazin⁵² and Imaam as-Suyootee⁵³ *rahimahumullaah*. This is the position of Imaam Maalik as well. Imaam Ibnul Qayyim – ﷺ – 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 Qaaree*⁵⁶ and the explainer of *al-Aqeedah at-Tahaawiiyyah*⁵⁷ also have quoted similar to it. There are two opinions related from Imaam Ahmad Ibn Hanbal – ﷺ – . 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, p425

⁵¹ *Nayl al-Awtaar* v.4, p.99

⁵² *Lubaab at-Taaweel* 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-Tahaawiiyyah* p.449

⁵⁸ No page reference provided

بدعة لأنه ليس من فعله عليه السلام و فعل أصحابه فعلم أنه محدث و سأله عبدالله (أي ابنه) يحمل مصحفًا إلى المقبرة فيقرء عليه؟ قال بدعة.

“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-Islam⁵⁹ 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-Tirmidhee says regarding the position of people of knowledge:

يقولون ليس شئى يصل إلى الميت 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 اخْتَلَفْتُمْ فِيهِ مِنْ شَيْءٍ فَحُكْمُهُ إِلَى اللَّهِ ﴾

“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-Islam Ibn Taymiyyah (d. 728H) and Allaah knows best

⁶⁰ *Sunan Tirmidhee, Kitaab az-Zakaah, baab as-Sadaqah an al-Mayyit.*

⁶¹ *Soorah ash-Shoorah, 42:10*

⁶² *Zaad al-Musaiyir 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 إنما تتلقى 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 بكتابه 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:

﴿ فَإِن تَنَزَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ ﴾

“(And) if you differ in anything amongst yourselves, refer it to Allaah and His Messenger”⁶⁷

⁶³Ahkaam al-Qur’aan li Qurtubee v.2, p7

⁶⁴*Al-Madaarik* v.4, p. (10 - 19), (exact page number not clear, but seems to be between 10 and 19)

⁶⁵*Tafseer Qur’aan al-Adheem* v.4, p.108

⁶⁶*Fathul Qadeer* v.4, p.513

⁶⁷*Soorah An-Nisaa’*, 4:59

Here without any doubt, the reference is to the *Qur'aan* and the *Hadeeth*. Imaam Ibnul Qayyim⁶⁸ and Imaam Ibn Katheer⁶⁹ *ramatullaah ta'aalaa* said:

هذا أمر من الله عز وجل بأن كل شيءٍ تنازع الناس فيه من أصول الدين وفروعه أن يرد
التنازع في ذلك إلى الكتاب والسنة كما قال الله تعالى:

﴿ وَمَا اخْتَلَفْتُمْ فِيهِ مِنْ شَيْءٍ فَحُكْمُهُ إِلَى اللَّهِ ﴾

فما حكم به الكتاب والسنة وشهد له بالصحة فهو الحق وماذا بعد الحق الا الضلال و
لهذا قال:

﴿ إِنَّ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ﴾

اي ردو الخصومات والجهالات إلى كتاب الله وسنة رسوله. فتحاكموا إليهما فيما شجر
بينكم إن كنتم تؤمنون بالله واليوم الآخر فدل على أن من لم يتحاكم في محل النزاع إلى
الكتاب والسنة ولا يرجع إليهما في ذلك فليس مؤمنا بالله ولا 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:

﴿ وَمَا اخْتَلَفْتُمْ فِيهِ مِنْ شَيْءٍ فَحُكْمُهُ إِلَى اللَّهِ ﴾

“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'qi'een* v.1, p.49

⁶⁹ *Tafseer Qur'aan al-Adheem* v.1, p.518

⁷⁰ *Soorah Ash-Shooraa*, 42:10

﴿ إِن كُنْتُمْ تَوْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ﴾

“if you believe in Allaah and the last day”⁷¹

Meaning, return your disputes and misunderstandings to the book of Allaah and the *Sunnah* of His Messenger (ﷺ), 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.

﴿ فَمَاذَا بَعْدَ الْحَقِّ إِلَّا الضَّلَالُ ﴾

“So what is after the truth except for misguidance”⁷²

⁷¹ Soorah *An-Nisaa'*, 4:59

⁷² Soorah *Yunus*, 10:32



Using *Qiyaaas* (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 Qawl* (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 *Qiyaaas* (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 *Qiyaaas* in *Kitaab al-I'tisaam* of his *Shaheeh*. For further consideration refer to *Kitaab al-Ahkaam* and⁷³ of Ibn Hazm and *Irshaad al-Fahool* of Shawkaanee and other than them.

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

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

⁷³ Name not legible

This is *Qiyaas ma'a al-Faariq*.⁷⁴ 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*.

﴿ تَبَيَّنَا لِكُلِّ شَيْءٍ ﴾

“...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).”

فمن أدعى خلاف ذلك فعليه 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 زيادتا على الفرض و الواجبات و قيل 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 *shaaree'* (Messenger of Allaah (ﷺ)) urged to do but did not obligate”

And *Imaam* Ibn Hazm – ﷺ – says:⁷⁷

و الندب أمر يتخير 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*At-Ta'reefaat* 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*:

﴿لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ﴾

“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-Ahzaab, 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*:

﴿ أَمْ لَهُمْ شُرَكَتَؤُا شَرَعُوا لَهُمْ مِنَ الدِّينِ مَا لَمْ يَأْذَنْ بِهِ اللَّهُ ﴾

Or have they partners with Allaah (false gods), who have instituted for them a religion which Allaah has not allowed.⁷⁹

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-akhnsiyyah*' 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.

﴿ أَفَتُؤْمِنُونَ بِبَعْضِ الْكِتَابِ وَتَكْفُرُونَ بِبَعْضِ ﴾

"...then do you believe in a part of the Scripture and reject the rest?"⁸¹

⁷⁹ Soorah ash-Shooraa, 42:21

⁸⁰ Talbees Iblees 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'aalaa* says:

﴿وَأَنْ لَّيْسَ لِلْإِنْسَانِ إِلَّا مَا سَعَىٰ ﴿٣٩﴾ وَأَنَّ سَعْيَهُ سَوْفَ يُرَىٰ ﴿٤٠﴾
ثُمَّ يُجْزَاهُ الْجَزَاءَ الْأَوْفَىٰ ﴿٤١﴾﴾

“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.”⁸²

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 – رحمته الله – says:⁸³

يقول جل ثناءه أو لم ينبأ أنه لا يجازي عامل إلا بعمله خيرا كان أو شرا.

“Allaah *ta'aalaa* 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 – رحمته الله – says:⁸⁴

⁸² *Soorah an-Najm*, 53:39- 41

⁸³ *Tafseer Tabaree*, v.28, p.44

⁸⁴ *Ibn Katheer*, v.4, p.358

أي كما لا يحمل عليه وزر غيره كذلك لا يحصل من الأجر إلا ما كسب هو لنفسه.

“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 – رحمته الله – says:⁸⁵

و قال أكثر أهل التأويل هي محكمة ولا ينفع أحدًا عمل أحدٍ و أجمعوا على أنه لا يصلح
أحدٌ عن أحدٍ.

“Most of the people of knowledge have said that this *ayah* 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 Jalaud-Deen al-Mahillee – رحمته الله – said:⁸⁶

أي أنه لا تحمل نفس ذنب غيرها و (أن) أي أنه ليس للانسان إلا ما سعى من خير فليس
له من سعي غيره الخير شيئاً.

“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 – رحمته الله – said:⁸⁷

و المعنى ليس له إلا أجر سعيه و جزاء عمله و لا ينفع أحدًا عمل أحدٍ.

⁸⁵Tafseer Ahkaam al-Qur’aan by Qurtubee, v.17, p.114

⁸⁶Jalaalain v.2, p.222 (Egyptian print)

⁸⁷ Fathul 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* (لَيْسَ لِلْإِنْسَانِ إِلَّا مَا سَعَى) 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 تَكْسِبُ كُلُّ نَفْسٍ إِلَّا عَلَيْهَا وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ﴾

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

Imaam Ibn Jawzee – رَحِمَهُ اللهُ – says:⁹⁰

أي لا يؤخذ سواها بعملها و قيل المعنى إلا عليها عقاب معصيتها ولها طاعتها.

“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 – رَحِمَهُ اللهُ – says:⁹¹

⁸⁸*Ma’rifa as-Sunan wa al-Aathar* v.1, p.32 or 33 (page number not clear), handwritten copy.

⁸⁹ *Soorah al-An’aam*, 6:164

⁹⁰*Zaad al-Musaiyir* v.3, p.162

والخلاصة أن الدين أرشدنا أن نجري على ما أووعته الفطرة في النفوس من أن سعادة الناس و شقاءهم في الدنيا بأعمالهم و العمل يؤثر في النفس التاثير الذي يركبها إن كان صالحا أو التاثير الذي يدسيها و يفسدها إن كان مسيئا و الجزاء مبني على هذا التاثير فلا ينتفع أحد ولا يتضرر بعمل غيره.

"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'aalaa* says:

﴿ تِلْكَ أُمَّةٌ قَدْ خَلَتْ هَا مَا كَسَبَتْ وَلَكُمْ مَا كَسَبْتُمْ ﴾

"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 – ﷺ – explains:⁹³

لها عند الله ما كسبت من خير في أيام حياتها و عليها ما كسبت من شر لا ينفعها غير ما صالح اعمالها و لا يضرها إلا سيئها.

⁹¹ *Tafseer al-Maraaghee* 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

⁹³*Tafseer 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:⁹⁴

يدل على أن كسب كل أحد يختص به و لا ينتفع به غيره.

“This *ayah* proves that each person will benefit from his own effort and someone else will not benefit from his actions.”

Imaam Raaghib – ﷺ – says:⁹⁵

فليس لكم ثواب فعلهم ولا عليكم عقابه.

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

And it is mentioned in *Tafseer Nasafee*:⁹⁶

اي أن أحدا لا ينفعه كسب غيره متقدما كان أو متأخرا فكما أن أولئك لا ينفعهم إلا ما كسبوا فكذلك أنتم لا ينفعكم إلا ما كسبتم و ذلك لـ⁹⁷ افتخار آبائهم.

“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.”

⁹⁴ *Tafseer ar-Razee* v.1, p.745

⁹⁵ *Tafseer al-Qaasimee* v.2, p.278

⁹⁶ *An-Nasafee* v.1, p.86

⁹⁷ Some letters unclear

Imaam Shawkaanee – ﷺ – says:⁹⁸

بيان لحال تلك الأمة و حال المخاطبين بأن لكل من الفريقين كسبه و لا ينفعه كسب غيره
و لا يناله منه شيء ولا يضره ذنب غيره والمراد إنكم لا تنتفعون بحسناتهم و لا تؤخذون
بسيئاتهم.

“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 – ﷺ – also says:⁹⁹

أفادت أن أحدًا لا ينفعه كسب أحدٍ بل هو مختص به إن خيرا فخير و إن شرا فشر.

“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’uhu* says:

﴿ وَمَا تُنْفِقُوا مِنْ خَيْرٍ فَلَا نُنْفِسُكُمْ ﴾

“And whatever you spend in good, it is for yourselves”¹⁰⁰

Imaam Nasafee – ﷺ – 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

فهو لأنفسكم لا ينتفع به غيركم.

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

This meaning is also reported in *Tafseer al-Baydaawee*¹⁰² and *Tafseer al-Jamal*:¹⁰³

و الحال ما تنفقوا من خير (مال) فالأنفسكم عوده لها لا لما عداها.

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

﴿ إِن أَحْسَنْتُمْ أَحْسَنْتُمْ لِأَنْفُسِكُمْ وَإِنْ أَسَأْتُمْ فَلَهَا ﴾

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

Imaam Ibn Jareer – ربه – says in explanation of this verse:¹⁰⁶

لأنكم إنما تنتفعون بفعلكم ما تفعلون من ذلك أنفسكم في الدنيا و الآخرة.

“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 – ربه – says:¹⁰⁷

¹⁰² *Tafseer al-Baydaawee* p.172

¹⁰³ *Tafseer al-Jamal* v.1, p.225

¹⁰⁴ *Tafseer* ____ (name unclear), p.77

¹⁰⁵ *Soorah al-Israa' 17:7*

¹⁰⁶ *Tafseer Ibn Jareer* v. __ p34 (volume number unclear)

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)

أي نفع إحسانكم عائد عليكم.

“Meaning, the reward of your good deed will return back to you.”

Imaam Ibn Jawzee – ﷺ – says:¹⁰⁸

أي عاقبة الطاعة لكم.

“Meaning, the result of obedience is for you.”

The writer of *Khaazin* says:¹⁰⁹

يعني لها ثوابها و جزاء حسناتها.

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

And Imaam Nasafee – ﷺ – says:¹¹⁰

و الصحيح أنها على باهما لأن الام —¹¹¹ لإختصاص و العامل مختص بجزاء عمله حسنة كانت أو سيئة يعني إن الإنسان والإساءة كلاهما مختص بأنفسكم لا يتعدى النفع و الضرر إلى غيركم.

“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 *Tafseer Khaazin* v.4, p.118

¹¹⁰ *Tafseer an-Nasafee* v.3, p.72. The same meaning is in *Tafseer al-Jamal* v.2, p.616

¹¹¹ Some letters unclear

﴿ مَنْ عَمِلَ صَالِحًا فَلِنَفْسِهِ ﴾

“Whosoever does a good deed, it is for himself, and whosoever does evil, it is against (his own self).”¹¹²

Imaam Ibn Jareer – رحمته الله – said:

فلنفسه عمل ذلك الصالح من العمل و طلب خلاصها 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 – رحمته الله – says:

فثواب ذلك راجع إليه و نفعه خاص به و من أساء فعليها 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-Jaathiyah, 45:15

¹¹³ Tafseer ibn Jareer v.25, p.145

¹¹⁴ Fath al-Qadeer v.4, p.507

Imaam Qurtubee rahimahullaahu ta'aalaa says:¹¹⁵

إتفقوا على أنه لا يجوز تخصيصه (كتاب الله) بحديث ضعيف

“(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

و المعنى ليس له إلا أجر سعيه و جزاء عمله و لا ينفع أحدًا عمل أحدٍ و هذا العموم مخصوص بمثل قوله تعالى

أَلْحَقْنَا بِهِمْ ذُرِّيَّتِهِمْ

و يمثل ما ورد في شفاعة الأنبياء و الملائكة للعباد و شرعية دعا الأحياء للأموات و نحو ذلك و لم يصب من قال إن هذه الآية منسوخة بمثل هذه الأمور فإن الخاص لا ينسخ العام بل يخصه فكل ما قام الدليل على إن الانسان ينتفع به هو من غير سعيه كان مخصوصا لما في هذه الآية من العموم.

“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,

﴿ أَلْحَقْنَا بِهِمْ ذُرِّيَّتِهِمْ ﴾

“...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 preceded 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."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. *Haafidh* Ibn Hajr says regarding this principle:

لأن الأصل عدم النيابة في العبادة البدنية و لأنها عبادة لا تدخلها النيابة في الحياة فكذلك في الموت إلا ما ورد الدليل فيقصر على ما ورد فيه و يبقى الباقي على الأصل و هذا هو الراجع.

"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)"¹¹⁹

¹¹⁸ *Nayl al-Maraam* p.258

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 *ahadeeth* that Jalaalud-Deen (رحمته) wrote in a poem:

إِذَا مَاتَ ابْنُ آدَمَ لَيْسَ يَجْرِي
عَلَيْهِ مِنْ أَعْمَالٍ غَيْرَ عَشْرٍ
عُلُومٌ بَنَّتْهَا وَ دُعَاءٌ بَنَلِ
غَرْسُ النَّخْلِ وَ الْأَصْدَقَاتُ بَحْوِي
وَرْتَةٌ مُصْحَفٍ وَ رَبَاطٌ نَعْرٍ
حَفْرُ الْبِرِّ أَوْ إِجْرَاءُ نَهْرٍ
وَ بَيْتٌ لِلْغَرِيبِ بَنَاهُ يَاوِي
وَ زَادَ أَيْضًا قَالُ
وَ تَعْلِيمُ الْقُرْآنِ كَرِيمِ
فَخَذُّهَا مِنْ أَحَادِيثَ بِحَصْرِ

*When a man dies, the reward does not continue except for ten
Knowledge that is propagated and the supplication of a child,
trees planted for shade
Copies of Qur'aan left behind, a well that is dug or a stream channelled
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 *Muffasssireen* 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.

ربنا آتانا في الدنيا حسنة و في الآخرة حسنة و قنا عزاب النار
و صلى الله على النبي و على آله و صحبه اجمعين و من تبعهم إحسان إلى يوم الدين
و اجلنا معهم يا رب العالمين. آمين

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.