

Question:

AsSalaamu Alaykum,

Please could you shed some light on this topic as it is confusing for me. I have been led to believe that reading some or parts of the Quran for a dead parent/person in order for them to benefit from it is bida(innovation). Because as far as I know only three things benefit a dead person form this life, for example:

- 1 Planting a tree and birds eating from it etc etc
- 2 Knowledge which has been left behind and people benefit from etc etc
- 3 And the Dua of good children. (my understanding from the hadith)

As far as I know there is no evidence saying that if you read the Quran over or for a dead person it will benefit him. Now my question is what is meant by the word Dua in the hadith?

Because these people who believe that reciting Sura Al-Fatiha or Sura Yaseen and some of the other Sura's or Ayats over or for a dead person will benefit him/her because they are actually Dua's so therefore fall into the category of the Hadith which mentions Dua.

So the conclusion they come to is it is not bida to read the Quran for a dead person in-fact it is recommended because what they are reading from the Quran are Dua's.

Answer:

Assalamu Aleikum,

Nothing could help a dead person except one of three:

- 1 His Good deed (according to Islam) during his/her life
- 2 Du'a of His/her Children beside Muslims.
- 3 I'Im or Fiqh he/she left or transmitted to people.

Further, The Quran has a particular role as the main source of Legislation... it is not allowed to be use as (Ta'weez, Hijaab or for medical or to read for a dead person). As far as I know there is no sound divine evidence saying that if you read the Quran over or for a dead person it will benefit him/her...

As for the Du'a issue, The dead person will be benefit from the Du'a whether as a Quranic or Hadeeth Du'a.... but as far as recitation is concern it will benefit the living people if they implement it.

Sheikh Omar

