

Maulana Mustapha Kemal Hydal

**WHAT TO DO
FOR THE DEAD**

**AHMADIYYA ANJUMAN ISHA'AT ISLAM
TRINIDAD & TOBAGO**

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DEDICATION

Inna lillahi wa inna ilaihi raji-un

“Surely we are Allah’s and to Him we shall surely return”

*This book is dedicated in loving memory of our
Dear and Loving Mother*

Mrs SALIMAN MOHAMMED
of Freeport Junction

*who left this earthly abode peacefully
on Wednesday, November 1, 1978
at 6.30 a.m., to return to Allah.
She was born on the 18th October, 1905.
We, her children, grand children and
great grand children ask that
Allah give her a peaceful abode.*

*To all our readers, may this book
be read and re-read so that we can
truly understand what to do for the dead.*

INTRODUCTION

Will you teach Allah about your religion?

and Allah knows what is in the heavens and what is in the earth. And Allah is Knower of all things. They presume to lay thee (O Prophet) under an obligation by being Muslims. Say: Lay me not under an obligation by YOUR Islam; rather Allah lays you under an obligation by guiding you to the faith, if you are truthful. (The Qur'an 49: 16 & 17)

The death of the Holy Prophet Muhammad, may the peace and blessings of Allah be upon him, was a most significant turning point in the history of humanity. The world had attained its spiritual puberty, and now mankind was left alone to fend for itself; to implement on its own, in its different countries and cultures, in its races and religions, among its various peoples and politics, the noble principles of the Divine Truth that were essential to its survival, growth and progress. But the world was not bereft of guidance with Muhammad's death, for it had just been given two things — the Perfect Compendium of Principles ie. the Qur'an, and the Perfect Implementer of those Principles, Muhammad who is yet a Living force.

Someone asked, how is it that people are ordered to make a will (HQ 2: 180) while the Prophet did not make a will. (Rather he said Prophets leave no inheritance.) The reply was that his will was the Book of Allah, the Holy Qur'an. (B. 61: 18) In another hadith it is reported that the Prophet said he is leaving two things — the Qur'an and his own Sunna or practices.

Whenever Muslims implemented the Qur'an and the Sunna in their lives, they became the best people in the world. But whenever and wherever they have rejected the Qur'an (and this is prophecised in the Qur'an itself in 25: 30) they have become the worst people in the world (HQ 95: 4 & 5) and are described as being in the lowest depths of the Fire (of hell). (HQ. 4: 145)

In our own time, customs have arisen which are contrary to the Qur'an and the Sunna. This booklet re-establishes the Prophet's practices (Sunna) with regard to the subject '**WHAT TO DO FOR THE DEAD**'. Some people think it an act of merit to do more for their relatives after

they are dead than when they are alive. It is often considered a social stigma if certain 'rites' are not performed. The Qur'an is clear, however that:

Neither are the living and the dead alike ... and you cannot make those hear who are in the graves. (35: 22)

Many practices among us are steeped in un-Islamic traditions of our forefathers. The Ahmadiyya Movement has for several decades been emphasising that the tradition of our forefathers are no authority in Islam when they are contrary to the Qur'an and Sunna. The Quranic verses must be heeded:

And when it is said to them, 'Follow what Allah has revealed,' they say: 'Nay, we follow that wherein we found our forefathers.' What! even though their forefathers had no sense at all, nor did they follow the right way. (2: 170) And when it is said to them, Come to that which Allah has revealed and to the Messenger, they say: Sufficient for us is that wherein we found our forefathers. What! even though their forefathers knew nothing and had no guidance. (5: 104)

It is good to note that the efforts of the Ahmadiyya Movement are bearing fruit and many Muslims are now reconciling themselves to the views of this organisation as based on the Qur'an and the Hadith.

The subject of this booklet was the topic of a series of lecture/group discussions held in various jamaats by the Education Committee of the Ahmadiyya Anjuman Isha'at-i-Islam Inc. Trinidad and Tobago. The thoughts which arose out of these group discussions were found to be in complete agreement with the sayings and practices of the Holy Prophet. Resolutions were passed by the various jamaats to be firm in implementing the decisions arrived at, at these discussions. It was felt however, that for the benefit of the Muslim public the results of these group studies should be published in a booklet.

The Ahmadiyya Anjuman in bringing out this booklet is grateful to the family of the late Mrs. Saliman Mohammed for bearing the entire cost of publication. This noble lady was an ardent member of the Ahmadiyya Anjuman, and always out of her monthly pension she paid her monthly subscription to this organisation for the propagation of Islam. She died on

Wednesday 1st November, 1978 and was buried the next day, at Freeport where she resided. Her family ensured that her burial was strictly in accordance with the Sunna of the Prophet by being bereft of all un-Islamic trappings. May Allah reward her and them! Ameen.

The abbreviations used in this booklet are few. HQ stands for the Holy Qur'an, and B. stands for The Saheeh Bukhaari. Mishkaat stands for the well-known compilation of hadith, The Mishkaatul Masaabeeh. The references from the Qur'an are in accordance with the order as found in the translation by Maulana Muhammad Ali. The references to Books and chapters given for Bukhaari follow the order as found in the English translation by Dr. Muhammad Muhsin Khan of Medina University, 2nd Revised Edition published from Turkey. The references from Mishkaat follow the order of the English translation by James Robson as published from Pakistan. In some cases the translations have been revised from the original Arabic text.

Ramadaan, 1399

August, 1979

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WHAT TO DO FOR THE DEAD

“Blessed is He in Whose hand is the Kingdom, and He is Possessor of Power over all things, Who created DEATH and life that He might try you – which of you is best in deeds.” (H. Q. 67: 1 & 2)

“We have ordained DEATH among you and We are not to be overcome, that We may change your state and make you grow into what you know not.” (H. Q. 56: 60 & 61)

“Wherever you are, DEATH will overtake you, though you are in towers raised high.” (H. Q. 4: 78)

INFORMING THOSE CONCERNED ON THE OCCASION OF DEATH

When a person dies, if his relatives are unaware of his death, they should be informed. Bukhari heads one of his chapters: ‘A man who himself informs the relatives of the deceased person.’ (B. 23: 4)

The Religious Head, Imam or Missionary should also be informed. A man was sick and the Prophet (peace and blessings of Allah be upon him) visited him. One night when he died, he was buried. In the morning when the Prophet was informed he said: “Why did you not inform me of his death?” (B. 23: 5)

WAKE – A Pagan Custom

There is no ‘Wake’ among Muslims. ‘Wake’ has nothing to do with staying awake the entire night. ‘Wake’ really means an orgy or funeral feast particularly on the occasion of the death of Irish pagan heroes or kings. Among Northern Europeans the concept of life after death was that one was the guest of Odin, the god of battle. In the death-song of Ragnar Lodbrok, composed in the twelfth century, death is an occasion for joy:

“He who comes into Odin’s dwelling does not lament his death. Death comes without lamenting ... Gladly shall I drink alcohol ... The days of my life are ended. I laugh as I die.”

It was also the custom that at a dead king's funeral a feast was held and the cup from which men drank the funeral alcohol (ale) was called the *bragarfull* or cup of Bragi. This means the 'leader's cup'.

These customs were introduced to these parts by missionaries from Ireland.

HASTENING THE BURIAL

A Muslim should be buried as soon as possible. When a young man named Talha was ill the Prophet came to visit him and said: "I cannot help feeling that Talha's death is near, so tell me when it occurs and **HASTEN THE FUNERAL PREPARATION, FOR IT IS NOT FITTING THAT THE CORPSE OF A MUSLIM SHOULD BE DETAINED AMONG HIS FAMILY**". (Mishkaat 5: 3).

The Prophet also said: "When one of you dies do not keep him long, but take him quickly to his grave." (Mishkaat 5: 6)

Sleeping while the dead body is in the house

If it is necessary to keep the body overnight, it should be washed and shrouded first.

"One of the sons of Abu Talha became sick and died while he was not at home. His wife washed and shrouded her son and placed him somewhere in the house. When Abu Talha returned he asked 'How is the boy?' The wife said 'The child is quiet and I hope he is resting in peace.' They slept that night and Abu Talha took a bath next morning and before going out his wife told him the son had died. Abu Talha offered the morning prayer with the Prophet, then told him what had happened. Allah's Apostle said 'May Allah bless you concerning your night.'" (B. 23: 40)

Thus there is no harm in sleeping with the dead body in the house. It is superstition to believe otherwise. The Holy Qur'an (39: 42) states that Allah takes man's soul at the time of death, and He withholds those on whom He has passed the decree of death. Thus the dead are in the hands of Allah and cannot harm the living.

Reading and Explanation of the Holy Qur'an

There is no harm in reading the verses of the Holy Qur'an and explaining them before the deceased is buried. When the Holy Prophet died, Abu Bakr came out, recited the **Tashah-hud**, then read Chapter 3 verse 44 of the Qur'an: "Muhammad is no more than an Apostle and indeed Apostles before him have passed away." He explained "Whoever of you worshipped Muhammad; then Muhammad is dead, but whoever worshipped Allah, Allah is Alive and will never die". (B. 23: 3)

DRINKING, GAMBLING, COFFEE and BISCUITS

The custom of drinking alcohol and playing cards on the occasion of death, is totally abominable and must not occur, especially in Muslim homes. Some Muslims claim that it is their friends and neighbours who bring their own liquor. But a Muslim must live such a life that his friends and relatives will respect him for his religion. A Muslim must have control of his property such that none can bring anything forbidden into his home. One should remove the tables and chairs, if this is necessary to drive the idlers from the premises. Failing this, the Police may be called to maintain the peace.

The occurrence of death is not an occasion for the public to enjoy themselves while the family mourns. The Ahmadiyya Anjuman Isha'at-i-Islam Incorporated, Trinidad and Tobago has made it its policy that its Religious Head will not participate in any ceremony at which there is drinking of intoxicants and gambling. There is no need also for a grand entertainment when people come to convey their condolences. Thus the serving of coffee and biscuits should be dispensed with as it is an unnecessary extravagance.

BATHING THE DEAD

Much ceremony and ritual has surrounded the washing of the dead body, Meticulous details are not given in Hadith and it is sufficient to follow the general principles.

Umm Atiyya reported: "Allah's Apostle came to us while we were bathing the body of his deceased daughter, he said: 'Wash her three, five or more times if necessary, with water having down (or lote) leaves, and put camphor in the last washing.' (B. 23: 9)

Soap or any other disinfectant may be used instead of the leaves. In another Hadith it states: "Start with the right side and the parts which are washed in ablution." (B. 23: 10). **IT IS IMPORTANT THAT AT ALL TIMES THE NAKEDNESS OF THE DEAD BODY MUST NOT BE EXPOSED.** In men from the waist to the knee must be kept covered during washing, while for women, from the chest to the knee.

SHROUDING THE DEAD

The shroud should preferably be of white cotton. For men, two or three pieces are used. One piece is wrapped around the waist, another from the neck to the thighs, and then the entire body is wrapped from head to toe and tied at both ends and in the centre. In women two additional pieces may be used, one of them being to tie the thighs and the hips. **It is not necessary to further decorate the corpse in a sleeping suit or formal wear.** Underwear is also not necessary except it helps to prevent filth from flowing out of the body. While the Prophet has said to use a shroud of good quality, he also stated "Do not be extravagant in shrouding, for it will be quickly decayed." (Mishkaat 5: 4)

The cost of burial should be taken out of the deceased property even before it is divided among his heirs.

According to Islamic Law, the requests of the deceased are nullified with his death and may only be fulfilled if they are not against Islamic principles. The general rule is that the living is in a better position to decide whether the request of the deceased should be implemented or not.

THE FUNERAL PROCESSION

To convey the dead body to its last resting place, it is placed on a bier, or if necessary in a coffin. It is preferable to carry it on the shoulders, with members of the cortege or procession taking turns alternately in bearing it. Only if no men are available may women perform this task. To carry the body by any other means is also permissible.

In conveying the dead body, the Holy Prophet Muhammad (may peace and blessings of Allah be upon him) said: "Walk quickly at a

funeral, for if the dead person was good it is a good condition to which you are sending him on, but if he was otherwise, it is an evil of which you are ridding yourselves.” (Mishkaat 5: 5)

There is no strict prohibition against women accompanying the funeral procession. (B. 23; 29)

THE FUNERAL SERVICE

To take part in the Divine Service held over a deceased Muslim, is a duty which a Muslim owes to a Muslim. It is sufficient if some Muslims take part in the service, but, **all Muslims will be called to account if none does it.** This service may be held anywhere, in a Mosque (B. 25: 59), in an open space, or at the graveyard.

All those who take part in the service must have performed wudu (ablution).

Women can take part in the **Janāza** (Funeral) Prayer. When Sa’d ibn Abu Waqqaas died, ‘Aisha said: “Take him into the Mosque so that I may pray over him.” When an objection was made to this she said: “I swear by Allah, that ‘Allah’s Messenger prayed in the Mosque over Suhail and his brother.” (Mishkaat 5:5).

The person most deserving to lead the **Janāza** (funeral) Prayer is the one whom people are satisfied with to lead them in the compulsory (**farḍ**) prayer. (B: 23: 55).

The Imaam stands facing the middle of the bier or coffin which is placed in front of him in the direction of the Ka’ba. The congregation arrange themselves in rows behind him. Generally three lines or an odd number are formed. But one or two are also permitted if the congregation is small or space is limited. Women are to form a separate row or rows behind the men.

The Funeral Prayer starts with the **takbeer** i.e. saying Allahu Akbar. Then the hands are raised to the ears and placed in the same position as in prayer. The hands are kept in this position until the prayer ends. There is no bowing (**rukoo’**) nor is there any prostration (**sajda**), but four takbeers are uttered. (B. 23: 55)

THE FUNERAL PRAYER

The recitations in the Funeral Prayer are to be done silently by the Imaam and the members of the congregation, except if it is necessary to teach others what is recited during the Funeral Prayer. (B. 23: 64). The order of the Prayer is as follows:

THE FIRST TAKBEER — Al laahu akbar — Allah is the Greatest.

- (1) Sub haana kal laa hum ma, wa bi hamdika, wa tabaara kasmuka, wa ta 'aalaa jad duka, wa laa ilaaha ghairuk.

Glory be to Thee, O ALLAH, and Thine is the praise, and blessed is Thy name, and exalted is Thy Majesty, and no God is there besides Thee.

- (2) A'oodhu bil laahi, minash shaitaa nir rajeem.
Bis mil laa hir Rahmaa nir Raheem.

I seek refuge with Allah from the accursed, evil one.
In the name of Allah, the Beneficent, the Merciful.

- (3) Al Hamdu lil laahi, Rab bil aa lameen
Ar Rahmaa nir Raheem
Maa liki yau mid deen
Iy yaa ka na'budu, wa iy yaaka nasta'een
Ih dinas siraatal mustaqeem
Siraatal ladheena an'amta 'alaih
Ghairil magh doobi 'alaih walad daal leen. (Aameen)

All praise is due to Allah, the Lord of all the worlds, the Beneficent, the Merciful. Master of the day of Judgement. Thee alone do we serve and Thee alone do we beseech for help. Lead us along the way of uprightness, the way of those on whom Thou hast bestowed grace, not those upon whom wrath is brought down, nor those who go astray. (Aameen).

THE SECOND TAKBEER — Al laahu akbar — Allah is the Greatest.

Al laa hum ma sal li, 'alaa Muham madiwn, wa 'alaa aali Muham mad.

Kamaa sal laita, 'alaa Ib raa heema, wa 'alaa aali Ib raa heem.
In naka Hameedum Ma jeed.

Al laa hum ma baa rik, 'alaa Muham madiwn, wa 'alaa 'aali Muhammad.

Kamaa baa rakta, 'alaa Ib raa heema, wa 'alaa aali Ib raa heem.
In naka Hameedum Majeed.

O Allah! exalt Muhammad and the followers of Muhammad as Thou didst exalt Abraham and the followers of Abraham, surely Thou art Praised, Magnified. O Allah! bless Muhammad and the followers of Muhammad as Thōu didst bless Abraham and the followers of Abraham, surely Thou art Praised, Magnified.

THE THIRD TAKBEER — Al laahu akbar — Allah is the Greatest.

The Prayer for Funerals is then said. There are different forms of this prayer, but any prayer may be said. Examples of the Prophet's prayers follow.

THE FOURTH TAKBEER — Al laahu akbar — Allah is the Greatest.

The face is first turned to the right.
As salaamu 'alaikum wa rahmatul laah.
Peace be on you and the mercy of Allah.

The face is next turned to the left.
As salaamu 'alaikum wa rahmatul laah.
Peace be on you and the mercy of Allah.

This ends the Funeral (**Janaza**) Prayer, there is no dua or other prayer be said except after the body is interred.

PRAYERS OF THE HOLY PROPHET AT FUNERALS

Al laa hum magh fir lihay, yinaa wa may yitinaa, wa shaahidinaa wa ghaa ibinaa, wa sagheerinaa wa kabeerinaa, wa dhakarinaa wa unthaa naa. Al laa hum ma, man ahyai tahoo min naa, fa ahyihee 'alal Islaami, wa man tawaf faitahoo min naa, fa tawaf fahoo 'alal eemaan. Al laa hum ma laa tahrīm naa ajrahoo, wa laa taftin naa ba' dah.

O Allah! Grant protection to our living and to our dead and to those of us who are present and those who are absent, and to our young and to our old folk and to our males and our females. O Allah! whomsoever Thou grantest to live from among us, cause him to live in Islam (submission), and whomsoever of us Thou causest to die, make him die in a state of true belief. O Allah! do not withhold from us the reward (of faith), and do not make us fall into a trial after him.

- (2) Al laa hum magh fir lahoo, war ham hu, wa 'aafihee, wa'fu 'anhu, wa akrim nuzu lahoo, wa was si' mad khhala hoo, wagh sil hu bi maa-i, wath thalji, wal baradi, wa naq qihee minal khhataa yaa, kamaa naq qaitath thaubal abyada minad danas.

O Allah! Grant him protection, and have mercy on him, and keep him in good condition, and pardon him, and make his entertainment honourable, and expand his place of entering, and wash him with water snow and hail, and clean him of faults as Thou cleanest the white clothes of filth.

A longer form of this prayer has this addition:

Wa abdil hu daaran khhairam min daarihee, wa ahlan khhairam min ahlihee, wa zau jan khhairam min zaujihee, wa adkhil hul jan nata, wa a'idh hu min adhaabil qabri, aw min adhaabin naar.

And change his home into a better home than it is at present, and his family into a better one than it is at present, and his wife into a better person than she is at present, and make him enter Paradise and preserve him from the punishment (or trial) of the grave and the punishment of the fire.

- (3) Al laa hum ma, in na (here the name of the deceased was mentioned by the Prophet) fee dhim ma tika, wa habli jawaarika, faqihee min fitnatil qabri, wa adhaabin naari, wa anta ahlul wafaa-i wal haq qi. Al laa hum magh fir lahoo, war ham hu, in naka antal ghafoorur raheem.

O Allah! (name of deceased was here mentioned) is in Thy protection and in nearness to Thee, so save him from the trial in the grave and the punishment of the Fire. Thou art the Possessor of Faithfulness and Truth. O Allah! grant him protection and have mercy on him. Surely Thou art the Forgiving, the Merciful.

- (4) Al laa hum ma, anta rab buhaa, wa anta khhalaqtahaa, wa anta hadai tahaa ilaal Islaam, wa anta qabaqta, roo hahaa, wa anta a'lamu bi sir rihaa, wa 'alaaniy yatihaa, ji-naa shufa haa-a faghfir lah.

O Allah! Thou art the Lord of (the deceased), Thou didst create it, Thou didst guide it to Islam, Thou hast taken its soul and Thou knowest best its inner nature and outer aspect. We have come as interceders so grant him protection.

In the Funeral Service of a child the Prophet said the following prayer:

Al laa hum maj 'al hu lanaa faratawn, wa salafawn, wa ajraa.

O Allah! Make him for us one who prepares the way, and one who precedes and a source of reward.

The Funeral Prayer may be said even when the dead body is not present (B. 23: 63) The Holy Prophet also offered this prayer at a person's grave some days after he had been buried. (B. 23: 65).

THE BURIAL

The grave is dug such that when the body is placed in it and the head is tilted a little to the right, it will be facing the Ka'ba: The depth of the grave may be between four and six feet. One side of the grave may be cut into enough to accommodate the body. Brick, wood, bamboo or other material is placed to prevent the dirt used for filling the grave from touching the body. If no niche is cut into the side of the grave then some sort of arrangement should be made to prevent the earth from falling on the body.

The body is to be lowered gently into the grave, head first. (Mishkaat 5: 6) The Prophet uttered these words when placing the body in the grave:

Bis mil laahi, wa bil laahi, wa 'alaa sun nati Rasoo lil laah
In the name of Allah and with Allah and according to the sunnat or practice of the Messenger of Allah. (Tirmidhi 8: 53)

The Holy Prophet allowed Abu Talha to go down in the grave of his (the Prophet's) daughter to bury her. (B. 23: 70)

After filling up the grave it should be rounded and convex-shaped (B. 23: 94).

Any prayer is then offered again and the people should depart. It is not necessary to obtain the bereaved family's permission before departing. (B. 23: 56)

It the need arises, two or more persons may be buried in one grave. In such a case the graves should be dug wider and deeper. (Mishkaat 5: 6)

There is no harm if a lecture is given at the graveside, while people are sitting around. (B. 23: 81) A brief address was once given by the Prophet after he said the Funeral Prayer. (B. 23: 71)

In the early period of Islam the Prophet forbade the visiting of graves, later on however he permitted it and even enjoined it upon the Muslims. When this permission was given both men and women were included. (Mishkaat 5: 8) When visiting the graves the following should be said:

As salaamu 'alaikum ahlad diyaari, minal mu-mineen wal muslimmeen, wa in naa in shaa al laahu bikum la laahi qoona, tas alul laaha lanaa wa lakumul 'aafiyah.

Peace be with you, Dwellers of this abode! from among the faithful and the Muslims; and we, if it please Allah, will join you; we ask of Allah security for ourselves and for you. (Mishkaat 5: 8)

The Messenger of Allah also forbade the plastering of the grave, and the construction of a building on it, and sitting on it. (Mishkaat 5: 6)

WEEPING AND WAILING

While weeping is allowed in Islam as a sign of the compassion and softness Allah has placed in human nature, wailing is unbecoming of a Muslim.

“He who slaps the cheeks, tears the clothes and cries out as people did in pre-Islamic times, does not belong to our community.” (B. 23: 37)

The Prophet (peace and blessings of Allah be upon him) permitted the expressing of grief through the eyes and the heart and forbade expressing it through the tongues and the hands.

“Whatever comes from the eye and from the heart is from Allah who is Great and Glorious, and pertains to compassion; but what comes from the hand and from the tongue is of the devil.” (Mishkaat 5: 7)

The Prophet also said:

“Listen, Allah does not punish for the tears the eye sheds, nor for the grief the heart feels, but he punishes for this (pointing to his tongue), or He shows compassion; and the dead is punished because of his family’s (excessive) weeping and wailing for him.” (Mishkaat 5: 7)

EXTRAVAGANCE AND UN-ISLAMIC CUSTOMS

Unnecessary extravagance in shroud, coffins, wreaths, flowers and tombs are considered wasteful in Islam. The enormous expenses in coffin and wreath which soon decay are of benefit to no one except those who sell them, and could better be used for the poor. People should be encouraged to spend rather on lasting causes. Even non-muslims, today, are realising the wastefulness of the public at funerals. Muslims, too, can request their friends and the public in general who may wish to express their condolences financially to send their donations to the Ahmadiyya Anjuman Isha’at-i-Islam Inc. Trinidad and Tobago, The Mosque, Freeport PO. Hazrat Mirza Ghulam Ahmad, the Mujaddid of the Fourteenth century Hijra, and the Founder of the Ahmadiyya Movement in Islam, urged his followers to bequeath at least one-tenth of their property to the Anjuman for the propagation of Islam.

Some traditions of the Holy Prophet concerning the bereaved family have been forgotten, while new customs having no basis in Islam have been initiated.

The Holy Prophet Muhammad forbade Muslims to mourn for more than three days excepting a wife, who should mourn for her husband for four months and ten days. After these stipulated times of mourning, a woman may resort to the use of cosmetics. (B. 23: 30)

It was the custom in the Prophet’s time for relatives to prepare food for the bereaved family, as their grief occupied their mind. (Mishkaat 4: 7; B. 65: 25)

There is no practice of the Prophet to recite the Qur’an for a day or night, or a number of days or nights after a person dies. The recitation of the Holy Qur’an is no doubt a good thing and its explanation is even better, but this should come as a request from the bereaved family and not imposed upon them by the Imaam or Jamaat. Useless recitation of the Qur’an is considered a sin by Imaam Bukhaari:

“There will appear some people among you whose prayer will make you look down upon yourself, and whose fasting will make you look down upon yourself, but they will recite the Qur’an which will not exceed their throats (they will not explain it or act upon it) and they will go out of Islam.” (61: 36)

NEEYAAZ

Other ceremonies such as neeyaz and functions on the third, tenth, fortieth day or one year etc. are not traceable to the Holy Prophet and have been condemned by Muslim scholars. The Holy Qur’an states:

“Many people do not believe in Allah except they ascribe partners with Him.” (12: 106) Shah Waliullah Muhaddith Delhavi, in explaining this verse states that some believers are mushriks (polytheists) when in times of distress they perform neeyaz (Khutubaatut-Tawheed page 31)

The preparation of food on the third, tenth, fortieth day or one year after death, is an innovation and un-Islamic. This custom has been condemned by the learned men of Deoband, India and is unknown to the Arabs and other Muslims around the world.

According to a hadith of the Holy Prophet, charity may be given on behalf of the deceased (B. 23: 93), but there is no hadith supporting charity for the benefit of the deceased.

TA’ZEEM

Tazeem (standing in respect or honour) for the dead in the way the Prophet ordered, is neglected by Muslims. The Prophet enjoined:

“Whenever you see a funeral procession, stand up till the procession goes ahead of you” or “till the coffin leaves you behind or is put down.” (B. 23: 45)

The Prophet did tazeem even for a Jew, when the Jew's bier passed him (B. 23: 48)

Standing to show respect for the dead when the funeral passes by, is a sign of sympathy which has an effect even on the relatives of the deceased. This respect as the Prophet's practice shows, is given to Muslims and non-Muslims alike.

There is nothing in the Qur'an or Hadith or Islamic literature to show that one should do tazeem for the Holy Prophet by standing. On the contrary, he not only disapproved of his companions standing up to show respect to him but he totally forbade it:

Abu Umaama related that Allah's Messenger came out leaning on a stick and that when they stood up to show respect to him he said, 'Do not stand up as foreigners do showing respect to one another.' He also said: 'Let him who likes people to stand up for him prepare his place in hell.' (Mishkaat 24: 4)

The Prophet's teaching us to send salaams (salutations) on him is that we should do so in a sitting position. Thus in prayer in the *sitting position* called qa'dah, he taught us to say the 'At-tahiyyaat in which the words as-salaamu alaika ayyuhan nabiyyu (peace be upon you, O Prophet) are found. In this position, also we recite the darood which is also a way of sending blessings on the Prophet and showing tazeem for him.

And none knows its interpretation save Allah, and those firmly rooted in knowledge. They say: We believe in it is all from our Lord. And none will pay attention except men of understanding.

Our Lord, make not our hearts to deviate after Thou hast guided us aright and grant us mercy from Thee; surely Thou art the most liberal Giver. (HQ 3: 7)