



Fatwa no. (2175):

Q: In our town, Pattani, which lies in the south of Thailand, there are many controversies about

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the issue of making food by the bereaved family. Please advise, Your Eminence, about this issue and the following issues:

The rulings of ordinance: Wajib (obligatory), Mandub (commendable), permissible, Makruh (reprehensible) and prohibited.

What is the ruling on a person who denies one of the mentioned rulings by saying that:

- 1- a Wajib is a Mandub, permissible, Makruh or prohibited;**
- 2- a Mandub is a Wajib, permissible, Makruh or prohibited;**
- 3- a permissible is a Wajib, Mandub, Makruh or prohibited;**
- 4- a Makruh is a Wajib, Mandub, permissible or prohibited;**
- 5- a prohibited is a Wajib, Mandub, permissible or Makruh.**

For instance, some scholars said, "It is Makruh for the bereaved family to make food for the people, because this is desirable in the time of happiness, not sorrow; it is an unpleasant Bid'ah (rejected innovation)." They also said, "It is Makruh to make food

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on the first, second and third days, until a week passes." They also said, "The four Imams (initiators of Schools of Jurisprudence) agreed upon the reprehensibility of making food by the bereaved family for the people" and such sayings of the scholars. In our town, Pattani, most of the scholars said the opposite of the previously mentioned; some of

them said it is Sunnah; others said it is permissible; and a few said it is Wajib. Hajj `Abdullah Al-Haj Muhammad Salih, `Abdul-Rahman Jafakiya and I hold the former opinion. Thus, each of these scholars regards the other as Kafir (disbeliever); they do not eat each other's sacrificed animals; nor do they marry from each other's families. I wish Your Eminence would send us a written Fatwa so that we can publish it and distribute it among all the people for free, In Sha'a-Allah (if Allah wills).

A: First, it is reported in the authentic Sunnah that the bereaved family are not the ones who should make food, but it is their Muslim brothers who should make food for them as a form of support and showing condolences, as they might be too grieved to think of food. [Abu Dawud](#) narrated in his Sunan (Hadith compilations classified by jurisprudential themes), from `Abdullah ibn Ja`far that he said, "When the death of Ja`far (may Allah be pleased with him) was announced, the Messenger of Allah (peace be upon him) said, ([Make food for the family of Ja'far, for they are too grieved to think of food now.](#)) Narrated by Ahmad, [Abu Dawud](#),

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[Al-Tirmidhi and Ibn Majah](#). [Al-Tirmidhi](#) considered it Hasan (a Hadith whose chain of narration contains a narrator with weak exactitude, but is free from eccentricity or blemish). As for the custom of making food by the bereaved family for the people, it is not attributed to the Prophet (peace be upon him) or the Rightly-Guided Caliphs, but it is a Bid'ah that should be stopped, as it adds more burden to the bereaved family, and entails imitation of the people of Jahiliyyah (pre-Islamic time of ignorance) and turning away from the Sunnah of the Prophet (peace be upon him) and the Rightly-Guided Caliphs (may Allah be pleased with them). Imam Ahmad narrated from [Jarir Ibn `Abdullah Al-Bajaly](#) that the Sahabah (Companions of the Prophet, may Allah be pleased with them) considered gathering at the bereaved family after burial and cooking food by them a form of wailing. It is also impermissible to sacrifice an animal by the grave, at the time of death, or when the corpse leaves the house, according to what was narrated by Ahmad and [Abu Dawud](#), in the Hadith of Anas (may Allah be pleased with him), that the Prophet (peace be upon him) said, ([There is no slaughtering \(at the grave\) in Islam.](#)) **Second**, If a Muslim violates an authentically established ruling in the Qur'an or the Sunnah, which has no Ta'wil (allegorical interpretation) or way of Ijtihad (juristic effort to infer expert legal rulings), or violates an established Ijma' (consensus), the proper ruling should be clarified to them. If they accept it, it will be fine. If not, even after clarifying the matter and refuting the pretexts, and they insist on changing Allah's ruling, they would be declared as Kafirs (disbelievers) and treated as apostates of Islam, such as those who deny the five Prayers or one of them, the obligation of Sawm (fasting), Zakah or Hajj, and allegorically interpret their evidences in the Qur'an and the Sunnah, not giving importance to the Ijma' of

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the Ummah (nation). However, if a person violates a ruling established by controversial evidence, or that is liable to many interpretations, it is considered a contradiction in an issue subject to Ijtihad. In this case, the contradictor is not considered a Kafir, but is excused and given a reward for Ijtihad if their opinion is wrong. If they find the truth, they are praised and they get two rewards, one for Ijtihad and the other for clarifying the truth. Examples of this include those who deny the obligation of reciting Al-Fatihah by the Ma'mum (a person being led by an Imam in Prayer) in opposition to those who confirm it; and those who contradict the ruling on making food by the bereaved family and saying that it is desirable, permissible or Makruh. You cannot declare such people as Kafirs, abstain from offering Salah behind them, prohibit marriage from their families or eating from their sacrificed animals. They should be advised and reminded of the evidences of Shari'ah, because they are Muslim brothers who have the same right as the rest of the Muslims. Controversy in such issues is subject to

individual opinions, and took place in the era of the Sahabah (may Allah be pleased with them) and the Imams of the Salaf (righteous predecessors). However, they did not declare each other to be disbelievers or abandon each other.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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