



THERE ARE CUSTOMS IN OUR CULTURE IN WHICH THE PEOPLE GATHER FOR TA'ZIYAT IN THE MASJID FOR THREE DAYS AND THERE IS AN EXPECTATION FOR SOME INDIVIDUALS TO GO ALL THREE DAYS. THE GRIEVING FAMILY ALSO PREPARE FOOD FOR THOSE WHO ARE PRESENT. SUPPLICATION IS CARRIED OUT IN CONGREGATION. ARE ALL THESE ACTS REQUIRED BY ISLAM? ARE THEY EVEN PERMISSIBLE IN ISLAM?

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ
السَّلَامُ عَلَیْكُمْ وَرَحْمَةُ اللّٰهِ وَبَرَكَاتُهُ

After the passing of a person then there are clear acts which the Prophet has carried out and instructed others to do so – that is the Sunna. When it comes to acts of worship then one has to adopt those practices – these are neither culturally dependent, nor contextual nor do they change with changing times – as a result these three cannot legally influence them.

I quote from Ibn 'Abidin's Radd al-Muhtar 'ala Durr al-Mukhtar;

There is no harm...in making ta'ziyat to his [deceased] family enjoining patience upon them and supplicating for them. The author of Sharh al-Muniyya – ta'ziyat is mustahab for men and women those who won't cause trouble due to his statement upon him be peace, "Whomsoever supports his brother in difficulty Allah will clothe him honourable dress on the Day of Judgement" (Narrated by Ibn Maja) **and enjoining patience upon them and taking food for them [family of deceased]** – the author of al-Fath states, 'It is praiseworthy for the neighbours and relatives of the family of the deceased to prepare sufficient food for them to satisfy their appetites a day and night due to the his statement upon him be peace, "Prepare food for the family of Ja'far for indeed has come to them that which is occupying them." Tirmidhi considers it Hassan and al-Hakim considers it Sahih. This is because it is good and fitting and it preparing food would bother them because grieving prevents them from that so they should be entertained with food.' He continues, 'It is disliked to be hosted and fed by the food of the deceased family for indeed that is legislated in happiness not in sadness and it is *bida' mustaqbaha* repugnant innovation. Imam Ahmad narrates and Ibn Maja with a sahih isnad (chain) from Jarir ibn 'Abd Allah said, "We would consider gathering with the family of the deceased and their preparation of food [for us] as *al-Niyaha* (wailing – which is forbidden in Islam) **and sitting for it [ta'ziyat]** in al-Ahkam from Khazana al-Fatawa, 'There is dispensation for gathering in times of difficulty for three days for men, however women are absolutely not permitted **in a place other than the Masjid** as for in it, it



is makruh as recorded in al-Bahr from al-Mujtaba this has been confirmed in Sharh al-Muniyya and al-Fath, however in al-Zahiriyya it states that there is no harm as the family members are either at home or in the masjid and the people come to them and support them. I say (Ibn Abidin) that which is recorded in al-Bahr, 'The Prophet sat when Ja'far and Zayd ibn Haritha were killed and the people came and supported/grieved with them.' It is rebutted with that his sitting was not the intention for ta'ziyat. In al-Imdad it states that many of the latter scholars state that it is disliked to gather with the deceased family members and it is disliked for him to sit at home expecting people to visit him and pay their respects, rather as soon as the men are finished from the burial and return then they should go about their business, so that the people can be preoccupied with their businesses and the deceased family member with his business **the first is superior** in that it is best to see the family members straight after burial **it is disliked after it except for that person who is away (out of town) and it is disliked to make ta'ziyat a second time.** (Vol 3, pp 173-178)

In summary – there is janaza and then burial – which I haven't detailed here and is available in any good accepted book of fiqh. After janaza one should go to support the deceased family and see if they are available, if not – no problem – go home and make dua for the deceased, perform good acts and ask for the transfer of the reward on to the deceased. If the family members are available he should console them give them words of encouragement and offer to assist in the day-to-day matters. With the existence of modern technology it is easier to determine a convenient time to visit the family members of the deceased and to offer words of support, encouragement and supplications.

والله اعلم و علمه احكم واتم