

Not Celebrating the First Eid after a Funeral

Q: Janaa'iz-115: It is the custom here for the family of the deceased not to celebrate the first Eid following the funeral. They do not wear good clothes, do not prepare good food and the women do not adorn themselves. They do not visit anyone and people bring food for them to eat. Is this correct in the light of the Shari'ah? This is done with rigour and anyone failing to abide is criticised. Please shed some light on the issue.

Answer: Everything mentioned in the question is merely customary and in conflict with the Shari'ah. They are, in fact, forbidden by the Shari'ah and are the customs of the non-Muslims. They therefore need to be forsaken.

While the wife of a deceased person may forsake all beautification for four months and ten days, all other female relatives may do so for three days only and it is wrong for the men to forsake good clothes and good food.

Hadhrat Ummu Habeebah RADI. and Hadhrat Zaynab bint Jahash RADI. both report that Rasulullaah SAW. said, It is not permissible for a woman believing in Allaah and the Last Day to mourn (by forsaking beautification) the deaths of anyone for more than three days, unless it be her husband, in which case it will be for four months and ten days.

Hadhrat Ummu Atiyya RADI. reports that Rasulullaah SAW. said, "No woman may mourn (by forsaking beautification) the deaths of anyone for more than three days, unless it be her husband, in which case it will be for four months and ten days. She may neither wear colourful clothing, kohl or perfume.

Three days after her father passed away, Ummul Mu'mineen Hadhrat Ummu Habeebah RADI. sent for some perfume and said, "Although I have no need for perfume, I have heard? Rasulullaah SAW. say that it is not permissible for a woman believing in Allaah and the Last Day to mourn the deaths of anyone for more than three days, unless it be her husband, in which case it will be for four months and ten days.

Ummul Mu'mineen Hadhrat Zaynab RADI. also sent for perfume three days after her brother's funeral, citing the same Hadith.

The two Ahadeeth stated above concerning Hadhrat Ummu Habeebah RADI. and Hadhrat Zaynab bint Jahash RADI. both it evident that it is not permissible to mourn for more than three days. It is therefore wrong to forsake beautification on the occasions of Eid or any other after three days have passed.

Behisti Zewar (Pg.38) states that a woman may mourn in this manner for three days only with the consent of her husband. Any more than three days is Haraam. However, if the husband does not permit, she may not do so at all.

It is Masnoon both before and after the burial to express one's condolence to the bereaved family both verbally and in writing. This may be done whenever one is able to do so within three days. After three days have passed, it becomes Makrooh unless one of the two persons was not present. Condolence refers to consoling them, exhorting them to exercise patience and extolling the virtues of this. One should also make du'aa for the deceased by saying, "May Allaah amplify your rewards, grant you great recompense and forgive your deceased."

When Rasulullaah SAW.'s daughter Hadhrat zaynab RADI. lost her child, Rasulullaah SAW. consoled her by saying, "Whatever Allaah takes and gives belongs only to Him and? everything has been given a stipulated period of time (to live). Be patient and look forward to the rewards of your patience."

It is also Mustahab for the relatives and neighbours of a bereaved family to arrange food for the bereaved family for the day and to sit with them and insist that they eat. This is proven from the Ahadeeth. This should however be done only to please Allaah and not as a customary practice.

This is all proven from the Shari'ah. Continuously offering condolences and refreshing the grief of the bereaved, especially on the days of Eid are customs that need to be forsaken. And Allaah knows best what is most correct.

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