

جَلِّ الصَّوْتِ لِنَهْيِ الدَّعْوَةِ أَمَامَ مَوْتٍ

A clear proclamation forbidding a funeral meal

FUNERAL FEAST

أَعْلَى هَدْرَاتِ إِمَامِ أَحْمَد رَازَى خَانَ رَحْمَةُ اللَّهِ عَلَيْهِ



Translated by

Muhammad Shamoan Attari Madani

جَلِي الصَّوْتِ لِنَهْيِ الدَّعْوَةِ أَمَامَ مَوْتِ

A clear proclamation forbidding a funeral meal

FUNERAL FEAST

A'la Hazrat Imam Ahmad Raza Khan



Translated by

Muhammad Shamoan Attari Madani

READ THIS FIRST

Despite the whispers of Shayṭān, make sure to read this booklet in full. It holds valuable knowledge that will strengthen your faith and clarity.

DU'A

Ya Allah! whoever reads this booklet completely, make him a practicing Muslim, and forgive him without accountability.
Ameen

PURPOSE OF TRANSLATION

In the noble mission of Dawat-e-Islami, Jami'a-tul-Madinah plays a pivotal role in nurturing scholars grounded in Islamic knowledge and devoted to the propagation of the Sunnah. Among the towering personalities whose legacy continues to illuminate the path of scholarship and spirituality is A'la Hazrat Imam Ahmad Raza Khan رَحْمَةُ اللّٰهِ عَلَيْهِ — the great reviver of Islam in the 14th century Hijri. His encyclopaedic works, deep insight, and unwavering defence of Shari'ah have guided generations of Muslims across the world.

To ensure that his intellectual and spiritual heritage reaches English-speaking audiences, Majlis Jami'a-tul-Madinah UK established a dedicated department under the name “Fikr-e-Raza” (The Thought of Raza). The purpose of this department is to introduce English-speaking students and readers to the thought, scholarship, and reformative teachings of A'la Hazrat Imam Ahmad Raza Khan.

A vast portion of A'la Hazrat's invaluable writings including the monumental Fatawa Razawiyah was authored in Urdu and Arabic. While these works hold immense relevance for contemporary Muslims, language barriers have limited their reach among English-speaking scholars and students. Recognising this need, Fikr-e-Raza undertook the task of translating selected treatises into fluent, accessible English while preserving the depth and precision of the original texts.

The present booklet, “*Funeral Feast*,” is part of this noble initiative. Originally written in Urdu and later translated into English by Molana Muhammad Shamoon Attari Madani who is hardworking teacher in jamia tul madina Birmingham (UK) under the supervision of Majlis Jamia-tul-Madinah UK, this work aims to convey the wisdom and reasoning of A’la Haḍrat on a pressing issue the impermissibility of funeral feasts and related customs. Through authentic evidence from Qur’an, Hadees, and classical jurisprudence, the author refutes prevalent misconceptions and guides Muslims towards the simplicity and purity of the Sunnah.

This translation is part of a broader effort to connect English-speaking students and communities in the UK with the intellectual and spiritual legacy of A’la Hazrat. By engaging with his writings, readers not only gain clarity in matters of Shari’ah but also strengthen their appreciation for the revivalist movement he inspired.

May Allah Almighty accept this humble endeavour, reward all those involved in its compilation, translation, and publication, and make it a means of spreading the blessed light of Fikr-e-Raza throughout the English-speaking world. Ameen.

Khalid Tasneem Madani

PREFACE

This booklet is taken from the 9th volume of Fatawa Razawiyyah, named “جَلِيّ الصَّوْتِ لِتَنْهِي الدَّعْوَةِ أَأَمَامَ مَوْتٍ” which translates to ‘*A clear proclamation forbidding a funeral meal*’. I have named it ‘*Funeral Feast*’ which includes extremely important rulings regarding a common wrongful practice among Muslims today the **Daw’at** (دعوت) of food at funerals.

Islam is a comprehensive religion that provides the perfect way of life and does not burden its followers, especially during the difficult time of losing a family member.

A’la Haḍrat Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ dedicated himself to guiding Muslims and passionately worked to correct harmful customs. He highlighted that the practice of the funeral feast was considered an evil innovation (bid’ah) even during the time of the Sahaba. Many Islamic scholars have strongly condemned it as a disliked act. By providing evidence from the Qur’an, Hadees, Fiqh, and logic, he strived to keep Muslims away from this wrongful innovation.

May Allah grant us all the ability to follow the noble teachings of Shari’ah. Ameen.

Muhammad Shamoan Attari

3rd February 2025

QUESTION

What do the scholars of Islam say regarding the following issue?
In many cities of Hind, it is customary that when someone passes away, female relatives and women from the community gather in a manner similar to wedding celebrations. Some leave after the second day, most on the third day, and some even stay for up to forty days. During this period, the deceased's family bears the expenses of food, drink, and betel leaf (pan). Often incurring significant costs, if the family is financially strained, they resort to borrowing money; some even take loans with interest. If they refuse to follow this custom, they face criticism from the community.

Is this practice permissible in Shari'ah?

يَبَيِّنُوا تُجْرُوا (Explain, you shall be rewarded).

ANSWER

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ الَّذِي أَرْسَلَ نَبِيَّنَا الرَّحِيمَ الْغَفُورَ بِالرَّفْقِ وَالتَّيْسِيرِ وَعَدَلَ الْأُمُورِ
فَسَنَّ الدَّعْوَةَ عِنْدَ السُّرُورِ دُونَ الشُّرُورِ. صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَبَارَكَ عَلَيْهِ
وَعَلَى آلِهِ الْكَرَامِ وَصَحْبِهِ الصُّدُورِ.

Translation: All praise is due to Allah, the One who sent our Prophet, the Merciful, the Most Forgiving, with kindness and ease, and who made justice in matters. He established the feast during times of happiness, not sorrow. May Allah's blessings and peace be upon him, and upon his noble family and his companions, who are the heart's comfort.

O Muslim! You are asking whether it is permissible or not? Rather, you should ask how disgraceful, wicked, and gravely sinful this impure custom is!

FIRST REASON

This act itself is repulsive, despicable, and an impermissible innovation. Imam Ahmad, in his *Musnad*, and Ibn Majah, in his *Sunan*, narrate from Sayyiduna Jareer Ibn 'Abdullah Bajali¹ with a Sahih chain:

¹ Click on the name to read more this blessed Sahabi.

كُنَّا نَرَى الْاجْتِمَاعَ إِلَى أَهْلِ الْمَيِّتِ وَصَنْعَةَ الطَّعَامِ مِنَ النَّيَاحَةِ

“We used to consider gathering with the family of the deceased and preparing food as a form of wailing.”

Its prohibition is mentioned in Mutawatir Hadees. Imam Muhaqqiq, in *Fath-ul-Qadeer Sharh Al-Hidayah*, states:

يُكْرَهُ اتِّخَاذُ الصَّيَافَةِ مِنَ الطَّعَامِ مِنْ أَهْلِ الْمَيِّتِ لِأَنَّهُ شُرِعَ فِي السُّرُورِ لَا فِي الشُّرُورِ وَهِيَ بِدْعَةٌ مُسْتَقْبَحَةٌ

Translation: “It is disliked for the family of the deceased to prepare a feast for the guests because a feast was legislated for occasions of joy, not for sorrow, and it is a reprehensible innovation.”

Likewise, ‘Allamah Hasan Sharnbilali states in *Maraqi al-Falah*:

وَلَفْظُهُ (يُكْرَهُ الصَّيَافَةُ مِنْ أَهْلِ الْمَيِّتِ) لِأَنَّهَا شُرِعَتْ فِي السُّرُورِ لَا فِي الشُّرُورِ وَهِيَ بِدْعَةٌ مُسْتَقْبَحَةٌ

Translation: “And his wording: ‘It is disliked for the family of the deceased to prepare a feast for the guests’ because a feast was legislated for joy, not for sorrow, and it is a reprehensible innovation.”

This ruling is also mentioned in *Fatawa Khulasah*, *Fatawa Sirajiyyah*, *Fatawa Zahiriyyah*, *Fatawa Tatarkhaniyyah*,

Khizanat Al-Muftin, and Kitab-ul-Karahiyyah. Fatawa Hindiyyah contains similar wording as found in Tatarkhaniyyah:

وَالْفُطْ لِلْسَّرَاجِيَّةِ لَا يُبَاحُ اتِّخَاذُ الصَّيَافَةِ عِنْدَ ثَلَاثَةِ أَيَّامٍ فِي الْمُصِيبَةِ زَادَ فِي
الْخُلَاصَةِ لِأَنَّ الصَّيَافَةَ تُتَّخَذُ عِنْدَ السُّرُورِ

Translation: “And the wording from Al-Sirajiyyah: ‘It is not permissible to prepare a feast for guests within three days of a calamity,’ as added in Al-Khulaṣah, because a feast is arranged for occasions of joy.”

In Tabyin al-Haqa’iq of Imam Zayla’i, it is stated:

لَا بَأْسَ بِالْجُلُوسِ لِلْمُصِيبَةِ إِلَى ثَلَاثَةِ أَيَّامٍ مِنْ غَيْرِ إِتِكَابٍ مَحْظُورٍ مِنْ قَرَشِ
الْبُسْطِ وَالْأَطْعِمَةِ مِنْ أَهْلِ الْمَيِّتِ

Translation: “There is no harm in sitting for mourning for up to three days, provided that no impermissible acts are committed, such as spreading carpets or the family of the deceased preparing food.”

In al-Wajiz, Imam Bazzazi states:

يُكَرَهُ اتِّخَاذُ الطَّعَامِ فِي الْيَوْمِ الْأَوَّلِ وَالثَّلَاثِ

Translation: “It is disliked to prepare food on the first day and third day.”

‘Allamah Shaami writes in Durr-e-Mukhtar:

أَطَالَ ذَلِكَ فِي الْمِعْرَاجِ وَقَالَ: وَهَذِهِ الْأَفْعَالُ كُلُّهَا لِلْسُّمْعَةِ وَالرِّيَاءِ فَيَتَحَرَّرُ عَنْهَا

Translation: ‘Allamah Shami elaborated on this in al-Mi‘raj and said: ‘All these actions are done for show and ostentation, so one must avoid them.’”

It is mentioned in Jami’ al-Rumūz:

يُكْرَهُ الْجُلُوسُ لِلْمُصِيبَةِ ثَلَاثَةَ أَيَّامٍ أَوْ أَقَلَّ فِي الْمَسْجِدِ، وَيُكْرَهُ اتِّخَاذُ الصَّيَافَةِ فِي هَذِهِ الْأَيَّامِ، وَكَذَا أَكْلُهَا كَمَا فِي خَيْرَةِ الْفَتَاوَى

Translation: “It is disliked to sit in the mosque for mourning for three days or less, and it is disliked to hold feasts during these days, as well as to eat from them, as mentioned in *Khirat al-Fatwa*.”

In Fatawa Anqarawi and Waqi‘at al-Muftin, it is stated:

كُرِهَ اتِّخَاذُ الصَّيَافَةِ ثَلَاثَةَ أَيَّامٍ وَأَكْلُهَا لِأَنَّهَا مَشْرُوعَةٌ لِلْسُّرُورِ

Translation: “It is disliked to hold feasts for three days and to eat from them because feasts are legislated for joyous occasions.”

It is stated in Kashf al-Ghita':

“It is Makruh (disliked) for the family of the deceased to prepare food and host meals for those offering condolences. This is unanimously agreed upon in the narrations because it distracts them from their calamity, and making such arrangements becomes a burden for them.”

It is also stated:

“The practice that has become common, where on the third day the family of the deceased prepares food and feeds those offering condolences and friends, is impermissible and prohibited. This is explicitly mentioned in Khazana al-Fatawa. The reason for this prohibition is that feasts were legislated for joyous occasions, not for times of grief. This is the well-known position of the majority of scholars.”

SECOND REASON

Many times, an heir is an orphan, a minor (na-baligh), or other heirs are absent, and permission is not taken from them. In such cases, this act becomes severely haram.

Allah Almighty says:

إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَىٰ ظُلْمًا إِنَّمَا يَأْكُلُونَ فِي بُطُونِهِمْ نَارًا وَسَيَصْلَوْنَ
سَعِيرًا

Translation: Those who consume the wealth of orphans

unjustly are only filling their bellies with fire, and soon they will enter a blazing section of the Fire.

(Surah An-Nisa, 4:10)

Using someone else's property without their permission is fundamentally impermissible. Allah Almighty states:

وَلَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ

Translation: *And do not unfairly consume each other's wealth.*

(Surah Al-Baqarah, 2:188)

Particularly in the case of a na-baligh, wasting his wealth is even more serious, as he neither has the authority to spend it nor do his father or guardian. لِأَنَّ الْوَلَايَةَ لِلنَّظَرِ لَا لِلضَّرَرِ عَلَى الْخُصُوصِ. Guardianship is granted for protection, not for causing harm.

If any of the heirs is an orphan, the wrongdoing becomes even worse. وَالْعِيَاذُ بِاللَّهِ رَبِّ الْعَالَمِينَ (And we seek refuge in Allah, the Lord of all worlds.)

However, if food is prepared specifically for the poor, then there is no harm. In fact, it is a commendable act. However, this is only permissible under two conditions:

1. A sane and mature (baligh) person spends from his own wealth.

2. If it is taken from the inheritance, all present heirs must be baligh and must willingly consent to it.

It is mentioned in Khaniyyah, Bazaziyyah, Tatarkhaniyyah, and Hindiyyah:

إِنْ اتَّخَذَ طَعَامًا لِلْفُقَرَاءِ كَانَ حَسَنًا إِذَا كَانَتْ الْوَرَثَةُ بِالْغِيْنِ، وَإِنْ كَانَ فِي الْوَرَثَةِ صَغِيرٌ لَمْ تُوْخَذْ ذَلِكَ مِنَ التَّرِكَةِ.

Translation: *If food is provided for the poor, it is commendable, provided that all heirs are adults. However, if there is a minor among them, then it must not be taken from the inheritance.*

Furthermore, Fatawa Qadi Khan states:

إِنْ اتَّخَذَ وَلِيُّ الْبَيْتِ طَعَامًا لِلْفُقَرَاءِ كَانَ حَسَنًا، إِلَّا إِنْ يَكُونُ فِي الْوَرَثَةِ صَغِيرٌ، فَلَا يُتَّخَذُ ذَلِكَ مِنَ التَّرِكَةِ.

Translation: *If the guardian of the household provides food for the poor, it is commendable. However, if there is a minor among the heirs, then it must not be taken from the inheritance.*

THIRD REASON

Women who gather together often engage in disliked acts, such as wailing, hitting themselves, pretending to cry, and other similar behaviours. All of this falls under mourning (نِاحَة), which is Haraam.

In such a case, it is not even permissible for the deceased's relatives or friends to provide food, as this would be aiding in sin. Allah Almighty says:

لَا تَعَاوُنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ

Translation: Do not help one another in sin and injustice.

(Surah Al-Ma'idah, 5:2)

Furthermore, it is impermissible for the household of the deceased to prepare special food. Making food specifically for such gatherings is even worse.

It is stated in Kashf al-Ghita':

If there is a gathering of wailers and mourners, then it is disliked for the family of the deceased to prepare food on the second and third day, as it assists in sin.

FOURTH REASON

Due to this evil custom, many people are forced to spend beyond their means to serve food. In some cases, the deceased's family becomes so burdened by this expense that they forget their grief and begin to worry about this self-imposed calamity—wondering, “Where will we get the money for this gathering's food and betel leaf (pan) arrangements?”

Often, to meet these demands, they are forced to take loans. However, Shari‘ah does not approve of burdening oneself financially even for a permissible gathering—let alone for an impermissible custom. The hardships caused by this practice are obvious, and if it leads to taking a loan with interest, then it becomes pure haram. The person doing so will be subject to Allah’s full curse, as giving interest without a Shar‘i reason is equivalent to taking interest, as mentioned in an authentic Hadees.

Thus, there is no doubt that this custom is evil. Muslims must completely refrain from such a practice, as it harms both their religion and their worldly affairs. They should not concern themselves with this absurd custom. And Allah is the True Guide.

NOTE

Although it is Sunnah for the relatives and neighbours to prepare food for the bereaved family on the first day enough for two meals, and to ensure they eat properly, this food is meant only for the bereaved family, not for the gathering. There is no instruction to provide food for those attending the gathering. Additionally, this provision is only for the first day and should not continue beyond that.

It is mentioned Kashf al-Ghiṭa':

مُسْتَحَبُّ اسْتِ حُوتَيْشَانُ وَ هَمْسَايَةُ هَاءِ مَيِّتٍ أَنْ يُطْعِمُوا الطَّعَامَ لِأَهْلِهِ
حَتَّى يَسِيرُوهُمْ يَوْمًا وَلَيْلَةً، وَالْحَاجَةُ تَقْتَضِي ذَلِكَ، وَدَخَلَ غَيْرُ أَهْلِ الْمَيِّتِ
فِي هَذَا الطَّعَامِ مَكْرُوهٌ عَلَى الْمَشْهُورِ.

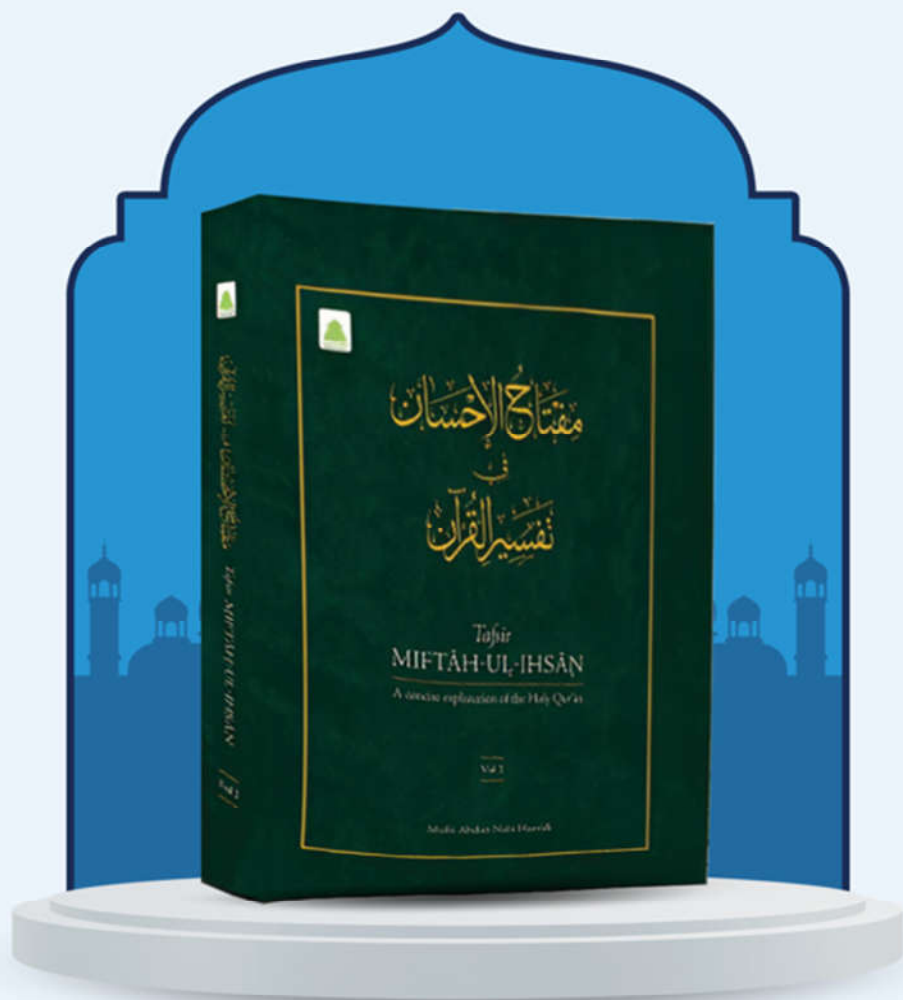
Translation: It is recommended that the relatives and neighbours of the deceased prepare food for the bereaved family, enough for them to eat comfortably for a day and night. According to well-known scholarly opinions, it is discouraged for those outside the deceased's family to partake in this meal.

Furthermore, it is stated in 'Alamgeeri:

حَمْلُ الطَّعَامِ إِلَى صَاحِبِ الْمُصِيبَةِ، وَالْأَكْلُ مَعَهُمْ فِي الْيَوْمِ الْأَوَّلِ جَائِزٌ
لِشُغْلِهِمْ بِالْجِهَازِ، وَبَعْدَهُ يُكْرَهُ كَذَا فِي التَّتَارْخَانِيَّةِ، وَاللَّهُ تَعَالَى أَعْلَمُ، وَعِلْمُهُ
جَلَّ مَجْدُهُ أَتَمُّ وَأَحْكَمُ.

Translation: Providing food for the bereaved and eating with them on the first day is permissible, as they are occupied with funeral arrangements. However, after that, it is considered disliked, as mentioned in At-Tatarkhaniyyah.

And Allah knows best, and His knowledge is perfect and most wise.



Faizan-e-Madinah, Muhallah Sodagaran, purani sabzi mandi, Karachi.

UAN +92 21 111 25 26 92



0313-1139278



www.maktabatulmadinah.com / www.dawateislami.net



feedback@maktabatulmadinah.com / ilmia@dawateislami.net