

FUNERAL RITES IN ISLAM AND CONFUCIANISM: A COMPARATIVE ANALYSIS

الطقوس الجنائزية في الإسلام والكونفوشيوسية: دراسة مقارنة

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Abstract

Every human being faces and experiences death. Death is a sad event in our lives. But people living in different civilizations and religions have their own methods of coping with it. In Chinese Confucianism, funeral rites are considered crucial for honoring the deceased and maintaining family harmony. It has its own system and has developed a set of mourning and burial ceremonies. Key elements include rituals, mourning attire and ancestral offerings. These rites emphasize respect, expressing grief and ensuring a proper transition for the deceased into the afterlife. Chinese funeral rites last for almost three years. These rites and rituals have become culture more than religious commands. On the other hand, Islam has emphasized a lot on the reality of life and death. We find that funeral rites are obligatory and funeral prayer is Fard Kifaayah (a communal duty) a kind of religious duty and worship. Visiting the sick, offering funeral prayer, burying the deceased and consoling the family, all are the acts of righteousness. Islamic teachings regarding funeral rites are more comprehensive and have a big religious element. They emphasize simplicity, humility, submission and accountability before the creator. Both religions stress respect for the deceased and involve community, but Confucianism is more family-centered aiming to preserve social order, while Islam is more God-centered.

Keywords: Confucianism, Islam, Rites, Funeral, Death, mourning

Confucian view about death

In Confucian view life and death seems to be two kinds of states, they are an integral whole. The individual may think he or she owns life and death. However, to the universe, in the stream of all of life, death is a form of birth, that is, the death of one thing is the birth of another thing. Therefore, we should pay more attention to life than to death. If things can be dealt with well in life, the matter of death can be resolved. If people don't arrange their lives well, they can't understand death. In the Analects:

“Chi-Lu asked how the spirits of the dead and the gods should be served.

The Master said, ‘You are not able even to serve man. How can you serve the spirits?’

‘May I ask about death?’

‘You do not understand even life. How can you understand death?’¹

These words express that Confucius paid more attention to life than death and afterlife, that's why he didn't describe any incident or guidance for the matters after death. Confucius emphasized on real world and he hoped for changing the earthly society because only with perfect society in this world people can be at peace about life and death. The Confucian thinking of life is “life with life” not “life with death” and if you do things well when you are alive, have no regrets and fear when you die.

There are different expressions for the deaths of people of different social status. “The death of emperor is called *Beng*. The death of feudal lords is called *Hong*. The death of senior officials is called *Zu*. The death of scholar is called *Bulu*. The death of lay person is called *Si*”²

Dealing with death

When the illness becomes acute the dying person is moved to the main room. After a person dies there are many ways to give notice to the living relatives and friends. The immediate family members wail when they hear of death by hanging paper money and setting of firecrackers. To notify distant relatives, the family will ask someone to send messages. After receiving the message, relatives and friends usually send some gifts, money or funeral supplies.

Pre burial rites

After the death first duty is to place rice in the mouth of deceased. Then the body is washed and dressed and then put on a special prepared board on the ground. The preparations for sending it to new journey are cleaning the body, dressing in new clothes and putting its favorite objects beside it.

After death, the corpse is placed in the home for three days so that relatives and visitors can view the body and express their grief. The family members choose a place to put the corpse or set up a mourning hall. They make a soul tablet of wood and also make a sacrifice. The presiding male and female mourners embrace the body, wail and beat their breasts. Generally, the person's sons and daughters are required to guard the body day and night.

After a person's death, his or her children and other relatives should wear mourning dress for a certain period to show their grief, according to the mourning ritual customs and their relationship to the dead.

In the *Book of Rites*, "There are six principles for people to wear mourning dress. The first is *qingjin*. It is the standard of wearing appropriate mourning apparel according to blood relationship with the dead. The second is *zunzun*. It takes identity and status as a standard. The third is *ming* which means that people wear mourning apparel for the dead although they have no blood relationship with the dead. The fourth is *churu* that means there are different standards for unmarried women and married women (If the women are married, the standard of their mourning apparel will be lower than that of unmarried women). The fifth is *zhangyou*. It means that if children die, the standard of their parents' mourning apparel will be different than when adults die. The sixth is *congfu* which refers to wearing mourning apparel according to certain relations with the dead."³

Those wearing mourning garments, they should abstain from comforts, tasty food and soft beds, and leave many activities, like political office and making offerings at the ancestral altar. They could not marry or officiate at a marriage, and were expected to abstain from sexual relations and from drinking wine.⁴

The hiring of death and ritual specialists

The mourning and burial ceremonies should be directed by special technicians or experienced seniors. Generally, they are of noble character and high prestige. They are familiar with all the ceremonial rules and at the same time know the dead person. In some areas, there are special diviners who are also familiar with these ceremonies. Generally, they are also invited to choose the gravesite and help in conducting the ceremonies. In addition, in the countryside, there are special musicians or bands. In some places, some women who know how to wail will be invited to wail at the funeral.

The burial and funeral feast

After three months, the body is buried. Before it a suitable site and day for the burial are selected. After the grave is opened, the God of the earth is worshipped. The vault is dug and the cement liner laid down. The inscription stone, funerary objects, underworld furnishings, tray, baskets, earthenware jars, catafalque, shades, and tablet are all prepared.⁵

After the burial, there will be a funeral feast. All the guests and helpers are invited to take their seat at the feast. Everyone in the feast will be welcomed whether they take part in the funeral ceremony or not, even strangers. The feast is both to express appreciation and to display the host's wealth and etiquette. Therefore, it is very grand. Although it is a funeral, laughter can be heard at the feast. After the feast, the funeral ceremony is nearing the end. Some constructions used in the ceremony need to be torn down and the ritual area should be cleaned.

Post-burial rites

After burying, the name of the deceased is added to the wooden tablets listing the family ancestors. During the three-year period of mourning sacrifices are made, two for good fortune and the final one for peace. If the deceased was the head of a family the ancestral tablets were changed. He is now the first generation of ancestors and the former generations were adjusted upward. Only five generations are actively venerated, and thus the newly deceased person's great-great-grandfather's tablet was retired.⁶

The bereaved family must obey some taboos during mourning. These customs after burying are very important as an expression of Chinese filial piety and family love. Those who don't obey will be thought unfilial.

The First Sacrifice for Good Fortune

When an year has passed, the first good fortune sacrifice is performed. The day before, the mourners, from the presiding mourner on down, bathe, arrange the utensils, and prepare the dishes of food. They mark out places and prepare the refined garments. The next day they rise at dawn and set out the coarse vegetables, fruit, wine, and dishes of food. When it is fully bright, the liturgist takes out the tablets. The mourners, from the presiding mourner all enter, wailing. Next, they go out back to their places where they change their clothes. On their return, they wail. The spirits are invoked, and the three offerings made. After the spirits are urged to eat, the door is closed. When it is opened, the mourners take leave of the spirits. From this point on, they no longer perform the morning and evening wailing, and they may eat fruits and fine vegetables.

The Second Sacrifice for Good Fortune

After two years, the second good fortune sacrifice is performed. The day before, the mourners bathe, arrange the utensils, and prepare the food. Places are set and the post mourning garments arranged. The move is reported at the offering hall. The next morning the service is performed, following the same steps as in the lesser fortune sacrifice. When the ceremony is completed, the liturgist takes the spirit tablets into the offering hall. The soul seat is removed, and the staffs are broken and discarded in the screened-off area. The tablet that was removed is buried by the side of the grave.⁷ From this point on, the former mourners can drink wine, eat meat, and sleep in bedrooms.

The Peace Sacrifice

In the second month after the greater fortune sacrifice, the peace sacrifice is performed. In the last ten-day period of the month before, a date is chosen by divination. The day before, the former mourners bathe, set out places, arrange the utensils, and prepare the dishes of food. The next morning the service is performed, using the same procedures as in the greater fortune sacrifice.

Islamic view about life and death

Islam is rich on the subject of life and death. There are many deeply compassionate teachings on how we are supposed to understand and treat it and at the root of every teaching is the understanding that we are returning to our Lord. Death is seen not as the termination of life, rather the continuation of life in another form. Almighty Allah has made this worldly life as a test and a preparation ground for the afterlife; and with death, this worldly life comes to an end.

"الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا"

"[He] who created death and life to test you [as to] which of you is best in deed"⁸

The life in this world of matter is just like an examination hall or a journey of a traveler and the final destination is the life of hereafter where everyman will reap the fruit of his deeds. So death is therefore not to be resisted or fought but rather something to be accepted as a will of God. Once Prophet (P.B.U.H.) hold the shoulder of Abdullah bin Umar and said:

"كن في الدنيا كأنك غريب، او عابر سبيل"

"Be in this world as if you are a stranger or a traveler"⁹

God created human beings and predestined their time on earth therefore, all human beings will eventually taste death. Almighty Allah said in The Glorious Qur'an:

"كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ وَإِنَّمَا تُوَفَّقُونَ أُجُورَكُمْ يَوْمَ الْقِيَامَةِ فَمَنْ رُحِزَ عَنِ النَّارِ وَ أُدْخِلَ الْجَنَّةَ فَقَدْ فَازَ وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْعُرُورِ"

"Every soul will taste death, and you will only be given your [full] compensation on the Day of Resurrection. So he who is drawn away from the Fire and admitted to Paradise has attained [his desire]. And what is the life of this world except the enjoyment of delusion."¹⁰

After the burial in the grave there starts another phase of life that is called *Barzakh* which will last till the day of resurrection. In grave angels come to question the dead and prepare a report. On the base of it reward or torments starts in grave. But the final decision will be made on the day of judgement and then everlasting life will begin.

Dealing with death

When one finds oneself on the deathbed, people present there should encourage the dying person to call for the declaration of faith (Shahaadah). Prophet (P.B.U.H.) said:

"لقنوا موتاكم لا إله إلا الله"

"Prompt your dying ones (to say): *laa ilaaha il-lal-laah (There is no God but Allah)*"¹¹

People present there may pray for dying person. They should avoid saying anything which is not good. Good words and positive thoughts can help the dying person easier and comfortable. Prophet P.B.U.H. said:

"إذا حضرتم المريض او الميت، فقولوا خيرا فإن الملائكة يؤمنون على ما تقولون"

"When you are in the presence of a sick or dying person, you should say good things for verily the angels say "Ameen" to whatever you say."¹²

Soon after the death the eyes of the dead person should be closed based on the hadith of Umm Salamah:

"دخل رسول الله صلى الله عليه وسلم على ابي سلمة، وقد شق بصره فاغمضه، ثم قال: إن الروح إذا قبض تبعه البصر"

"Allah's Messenger (P.B.U.H.) came in and found Abu Salamah's eyes staring so he closed them and said, "Verily when the soul is snatched, the eyes follow it."¹³

The body of the dead person should be covered with a large sheet of cloth. Hazrat Aa'ishah reported that:

"ان رسول الله صلى الله عليه وسلم حين توفي سجي ببرد حبرة"

"When Prophet (P.B.U.H.) died a striped Yemeni cloak was drawn over his body."¹⁴

While those who come to see the dead person for the last time are allowed to uncover the face and kissing the face of dead is also permissible.

If someone dies in the state of Ihram during Hajj or Umrah neither the head nor face should be covered and Allah will raise him at the day of resurrection making Talbeyaha.¹⁵

Washing and coffin

There should be no delay in the washing, shrouding and burial of the individual after the death. Washing the dead body prior to shrouding (coffin) and burial is obligatory. But In the case of the martyr (*shaheed*), his body should not be washed at all, but should be buried as it is. Hazrat Jabir reported that the Prophet (P.B.U.H.) said regarding those who were martyred during the battle of Uhud:

"وامر بدفنهم بدمائهم، ولم يصل عليهم، ولم يغسلوا"

"And the Prophet (P.B.U.H.) ordered them to be buried with their blood (on their bodies). Neither was the funeral prayer offered for them, nor were they washed¹⁶."¹⁷

As a general rule, males should wash males, and females should wash females but there is an exception in the case of husband and wife. Those who take on the responsibility of washing the dead should be the most knowledgeable of the procedures and preferably from among the deceased's family members or relatives. If relatives are not available or knowledgeable, it is recommended that those who wash the body be among the pious. The body should be washed minimum for three times but according to the situation body can be washed for five or seven times or more (only in odd number of times) and the water should have in it some cleaning agent like soap or disinfectant. The final washing should have in it some perfume like camphor etc. As Prophet (P.B.U.H.) guided while his daughter was being washed:

"اغسلنها ثلاثا او خمسا او اكثر من ذلك بماء , وسدر واجعلن في الآخرة كافورا"

"Wash her three, or five or more times using lotus water and put in the last washing camphor."¹⁸

But In the case of person who died in the state of *Ihram* (During 'Umrah or Hajj) he or she will be shrouded in two pieces of the cloth of *Ihram* and perfume should not be used in washing the body. Prophet (P.B.U.H.) said regarding a man who died in the state of *Ihram*:

"اغسلوه بماء وسدر، وكفونوه في ثوبين، ولا تمسوه طيبا، ولا تخمروا راسه، ولا تحنطوه، فإن الله يبعثه يوم القيامة مليبا"

"Wash the deceased with water and sidr and shroud him in two pieces of cloth, and don't put perfume on him nor cover his head, for Allah will resurrect him on the day of judgement calling out the talbeyah"¹⁹

After washing the body should then be dried and the hair combed out. In the case of women, the hair should be plaited into three braids.

The body should be shrouded immediately after it is washed and dried. Spending large sums of money on the shroud the way to compete with each other in buying the most expensive coffins, is prohibited in Islam. The sheets should be normal cloth. The preferable color is white if it is not found sheets of any color can be used. The number of sheets used to shroud the body can be as few as one sheet. It could also be two sheets. The preferable number is generally considered to be three sheets based on the fact that the Prophet (P.B.U.H.) was shrouded in three as it is narrated by sayeda Aa'ishah:

"ان رسول الله صلى الله عليه وسلم كفن في ثلاثة اثواب بيض سحولية ليس فيها قميص ولا عمامة"

"Allah's Messenger (P.B.U.H.) was shrouded in three sheets of Yemeni cotton cloth from Sahoo²⁰ and there was not among them a shirt or a turban."²¹

Some scholars say that for woman five sheets will be used and for man three but the narration regarding five sheets is not authentic.²² On the base of it there is no difference between the man and woman in the number of sheets used. The Prophet (P.B.U.H.) did not specify a particular number for women and another for men as is commonly held among Muslims today. If the number of dead is great like in battles or any

natural disaster, or the cloth used for shrouding is insufficient for all of the bodies, more than one body may be wrapped in the same shroud at a time.²³

Funeral prayer

The performance of funeral prayer (*Salaah al-Janazah*) is considered *Fard Kifaayah* (a communal duty). If someone is buried without it being performed, the whole community is held responsible, but as long as some people gather and perform it, the obligation is removed from the community as a whole. Funeral prayer, like the five daily compulsory prayers, must be performed in congregation. Funeral prayer can be offered in masjid but it is however preferable to have a place set aside for the funeral prayer outside the masjid as this was the usual practice of the Prophet (P.B.U.H.). The Imam should stand, facing the Qiblah, behind the head of the dead man and behind the middle of the dead woman.

"عن نافع ابي غالب، قال: كنت في سكة المريد، فمرت جنازة معها ناس كثير، قالوا: جنازة عبد الله بن عمير، فتبعتها، فإذا انا برجل عليه كساء رقيق على برينته، وعلى راسه خرقة تقيه من الشمس، فقلت: من هذا الدهقان؟ قالوا: هذا انس بن مالك، فلما وضعت الجنازة، قام انس فصلى عليها، وانا خلفه، لا يحول بيني وبينه شيء، فقام عند راسه، فكبر اربع تكبيرات، لم يطل، ولم يسرع، ثم ذهب يقعد، فقالوا: يا ابا حمزة، المرأة الانصارية، فقربوها وعليها نعش اخضر، فقام عند عجزتها، فصلى عليها نحو صلاته على الرجل، ثم جلس، فقال العلاء بن زياد: يا ابا حمزة، هكذا كان يفعل رسول الله صلى الله عليه وسلم، يصلي على الجنازة كصلاتك: يكبر عليها اربعا، ويقوم عند راس الرجل، وعجيزة المرأة؟ قال: نعم"

Naafi' Abu Ghalib said: While I was in *Sikkatul-Mirbad* (Name of a place) a bier passed by with a large number of people accompanying it. They informed me that it was the bier of 'Abdullah ibn 'Umair, so I followed it. I noticed [among them] a man wearing a thin cloak riding on a mule. He had a piece of cloth on his head to protect himself from the sun. I asked who this important man was and they replied that it was Anas ibn Malik. When the bier was set down, Anas stood up and led the funeral prayer for him. I was standing immediately behind him with nothing between him and I. He stood near his head and made four *takbeers*. He neither lengthened the prayer nor make it hastily. When he went to sit down, they said to him: O Abu Hamzah, [here is the bier of] an Ansaree woman. They brought her near to him and there was a green colored cupola shaped structure on her bier. He stood opposite her hips and led the funeral prayer in the same way as he done for the dead man. He then sat down. Al-'Alaa ibn Ziyaad asked: "O Abu Hamzah (Anas ibn Maalik), did Allah's Messenger (P.B.U.H.) make the funeral prayer for the dead as you did, using four *takbeers* and standing opposite the head of a man and the hips of a woman? He replied "Yes"²⁴

It is permissible to do either four, five, six, seven or nine *takbeers* as all of them are recorded in authentic *hadeeths*. But now it is better to say four *takbeers* because of the common practice of Muslim Ummah. If there are a number of dead people, a single funeral prayer can be made for all of them. Generally it is forbidden for the funeral prayer to be performed between the graves but it is allowed to perform the funeral prayer by the grave of someone who was buried without prayer being performed for him as Prophet (P.B.U.H.) offered funeral prayer on the grave of a woman.²⁵

If someone dies in a place far away from his relatives or in a situation where there is no one to perform the funeral prayer for him, it is permitted for a group of Muslims to make a funeral prayer for him in his absence as it is recorded that when Negus died Prophet (P.B.U.H.) said to his companions:

"إن اخاكم النجاشي قد مات، فقوموا فصلوا عليه"، قال: فقمنا فصفنا كما يصف على الميت، وصلينا عليه كما يصلى على الميت"

"Your brother the Negus has died, so stand up and pray over him. They stood up and arranged themselves in rows as are arranged for the dead and they prayed over (funeral prayer) him as is prayed over the dead."²⁶

Burial in grave

When death is evident, the body should be prepared and taken out of the house for prayer and burial as soon as possible. It is reported that Prophet (P.B.U.H.) said:

"اسرعوا بالجنائز"

*"Hasten the funeral rites."*²⁷

Muslims are obliged to bury everyone who dies. They should not be buried besides non-Muslims. Each should have their own separate graveyard. The grave may be dug straight down (*shaq*) with a burial chamber in the middle or with a niche (*lahd*) to create the burial chamber on the side. However, the Prophet (P.B.U.H.) preferred the *lahd* style but anyone can be chosen according to the nature of land. In both cases a burial chamber is created from the earth, and sealed with bricks of unbaked clay.²⁸

It is preferable that only men should be responsible for placing the dead body inside the grave, even if the dead person is a woman. The blood relatives of the dead have more right to place the body in the grave. It is preferable that the body be placed in the niche from the side of feet first and the body in the grave on its right side with the face of the dead person facing the *Qiblah* (Makkah). At the time of placing the body in the grave, those performing the procedure are recommended to recite this supplication:

"بسم الله، وعلى سنة رسول الله صلى الله عليه وسلم"

*"In the name of Allah, and according to the way (sunnah) of the Messenger of Allah."*²⁹

Or

"بسم الله وعلى ملة رسول الله"

*"In the name of Allaah, and according to the religion of the Messenger of Allah."*³⁰

Then the grave is filled with dirt and raised slightly from the the ground level. It is recommended to raise the grave near a palm's width. Then a stone or something similar to it is placed on the head side of the grave to identify it. After the completion of the burial those present at the grave-site make dua for the deceased person as it is proven from the action of Prophet (P.B.U.H.):

"كان النبي صلى الله عليه وسلم إذا فرغ من دفن الميت، وقف عليه، فقال: استغفروا لآخيكم، وسلوا له بالتثبيت، فإنه الآن يسأل"

"Whenever the Prophet (P.B.U.H.) finished burying person, He would stand at the grave and say, *"Ask forgiveness for your brother, and pray for his steadfastness, for he is now being questioned"*³¹

For relatives and for all the Muslims generally Muslims visit graves and pray for them. For it there is no any specific time or event, anybody can visit anytime. In the beginning visiting graveyard was prohibited but later on Prophet (P.B.U.H.) permitted:

"قال رسول الله صلى الله عليه وسلم: نهيتكم عن زيارة القبور، فزوروها، فإن في زيارتها تذكرة"

"Allah's Messenger (P.B.U.H.) said, *"I forbade you from visiting graves, but you may now visit them, for in visiting them there is a reminder of death."*³²

Mourning and Condolences

Relatives of the deceased are obliged to be patient, practice self-restraint, and gracefully accept Allah's decree. When the news of death in the family reaches the relatives and friends, they should say:

"انا لله وانا اليه راجعون"

*"Verily we belong to Allah and verily to Him we must return."*³³

People who go for condolence should pray for the forgiveness of the deceased and reward his heirs for their patience. On this occasion relatives of the deceased should be encouraged to hope for patience and reward and try to lighten their grief by saying good words. Righteous Muslims who knew the deceased well, should testify to others about the good qualities of the deceased. A form of condolence is also to comfort the family of deceased by arranging food or meeting their needs in this regard. The friends,

neighbors or far relatives of the deceased person should prepare food for the family and guests of dead. It is reported that:

"لما اصيب جعفر رجع رسول الله صلى الله عليه وسلم إلى اهله، فقال: "إن آل جعفر قد شغلوا بشأن ميتهم، فاصنعوا لهم طعاماً"

When Ja'far was killed, Allah's Messenger returned to his family and said, "*Ja'far's family is distracted by the affairs of their dead, so prepare some food for them.*"³⁴

Those present and the relatives of the deceased are allowed to cry for a maximum period of three days except the wife of the deceased who is allowed to mourn for her husband for four months and ten days. Women should avoid all forms of beautification as a sign of mourning. It is reported that Prophet (P.B.U.H.) said:

"لا يحل لامرأة تؤمن بالله واليوم الآخر ان تحد على ميت فوق ثلاث، إلا على زوج فإنها تحد عليه اربعة اشهر وعشرا"

"*It is not allowed for any woman who believes in Allah and the Last Day to mourn for the dead for more than three (days), except in the case of her husband, in which case she may do so for four months and ten days.*"³⁵

The Prophet (P.B.U.H.) strictly forbade wailing and screaming, or the hiring of mourners. Furthermore, he identified such practices as acts of disbelief, because they indicate displeasure with what Allah has decreed. He also forbade for women in mourning to slap or scratch the cheeks of their faces and to rip their clothes. It is reported that Prophet (P.B.U.H.) said:

"ليس منا من ضرب الخدود وشق الجيوب ودعا بدعوى الجاهلية"

"*Whoever slaps his face, tears his clothes and invites (others) to an un-Islamic slogan is not of us.*"³⁶

So, for a Muslim it is obligatory to follow the teachings of Islam in both the situations whether it is a matter of happiness or sorrow.

Conclusion

A comparative analysis of funeral rites in Confucianism and Islam clears both shared values of reverence and moral order, yet distinct theological foundations and ritual expressions. In Confucian tradition, funeral practices are deeply rooted in the principle of filial piety, where mourning is considered the highest act of respect and reverence for parents and elders. The Book of Rites (Liji) suggests extended mourning periods, sometimes lasting up to three years, symbolizing the time a child depends upon parental care. Ritual propriety governs every aspect of the funeral, from white mourning attire to prescribed gestures, ensuring that the ceremony reinforces family hierarchy and social harmony. The deceased is elevated into an ancestral spirit, with offerings and ancestor tablets serving as focal points for ongoing veneration, thereby maintaining continuity between the living and the dead.

In contrast, Islamic funeral rites emphasize simplicity, and submission to Almighty Allah. The body is ritually washed (ghusl), perfumed, and wrapped in a plain white shroud (kafan), reflecting equality before the creator. The funeral prayer (ṣalāt al-janāzah) is performed collectively, seeking forgiveness for the deceased and reinforcing communal solidarity. Burial is carried out swiftly, with the body placed directly in the earth facing *Qibla*, symbolizing readiness for divine accountability. Mourning is generally limited to three days except for widows who observe a period of four months and ten days. While extended mourning are discouraged. Unlike Confucianism, which stresses ancestral continuity and moral education through ritual, Islam focuses on preparing the soul for the afterlife and eternal salvation.

The comparison highlights both convergence and divergence. Both religions stress respect for the deceased and communal involvement, but Confucianism is more family-centered, aiming to preserve social order through ritualized mourning, while Islam is God-centered, emphasizing simplicity and accountability before God. Confucian rites extend mourning to cultivate virtue and reinforce hierarchy, whereas Islamic rites limit mourning to prevent excessive grief and maintain spiritual focus. In

contemporary practice, Confucian funeral customs have adapted to modernization, with shortened mourning periods and professional services, while Islamic rites remain largely unchanged, though cultural variations such as memorial feasts are found somewhere. Ultimately, Confucianism views death as an opportunity to reinforce filial duty and social harmony, while Islam regards it as a passage to eternal life, underscoring submission to Allah and a way forward to the hereafter.

This comparative analysis demonstrates how Confucian and Islamic funeral rites, though shaped by different worldviews, both serve as moral frameworks guiding communities in moments of loss.

¹. The Analects, Translated by D. C. Lau, Hsien Tsin 11:12.

² Dai, S. (Ed.). *The book of rites*, (Taipei: The Commercial Press: 1975).

³. Biao Chen, "Coping with Death and Loss: Confucian Perspectives and the Use of Rituals," *Pastoral Psychology* 61, no. 5–6 (December 2012): 1037–49, <https://doi.org/10.1007/s11089-012-0476-6>.

⁴. Xinzhong Yao, *The Encyclopedia of Confucianism* (Oxon: Routledge, 2103) 526.

⁵. Chu His, *Family Rituals*, Translated by Patricia Buckley Ebrey. (Princeton: Princeton University Press, 1991), 67.

⁶. Dorothy Hoobler, Thomas Hoobler, *Confucianism* (New York: Chelsea House, 2009), 106.

⁷. Chu His, *Family Rituals*, 69.

⁸. Al-Qur'ān 67:2

⁹. Al-Bukhārī, Muḥammad Bin Ismā'īl, *Ṣaḥīḥ Al- Bukhārī*, (Riyadh: Dār Al Salām, 2015), Ḥadīth No. 6416.

¹⁰. Al-Qur'ān 3:185

¹¹. Al-Qshyry, Muslim Bin Hajjaj, *Ṣaḥīḥ Muslim*, (Riyadh: Dār Al Salām, 2015), Ḥadīth No. 2123.

¹². Al-Qshyry, *Ṣaḥīḥ Muslim*, Ḥadīth No. 2129.

¹³. Al-Qshyry, *Ṣaḥīḥ Muslim*, Ḥadīth No. 2130.

¹⁴. Al-Bukhārī, *Ṣaḥīḥ Al- Bukhārī*, Ḥadīth No. 5814.

¹⁵. *Talbeeyaha* the prayer repeated aloud by pilgrims during the 'Umrah or Hajj.

¹⁶. This method is only for the martyrs of battlefield. It is narrated by Sayyidna Abdullah bin Umar that "Sayyidna Umar was bathed, and shrouded, and the funeral prayer was offered over him, even though he was a martyr."

Imam Malik said from scholars reached to me that, they used to say: The martyrs should not be bathed, nor should prayers be offered over them, rather they should be buried in the same clothes in which they were martyred.

Imam Malik said: This method is with the martyrs who are killed in battle and die there, and whoever is brought alive from the battle and then dies after being alive, then he should be bathed and prayed over. As it was done to Sayyiduna Umar. (Malik bin Anas, *Al –Muta* , narrated by Yaha bin Yahya Al-Laithi, (Damascus: Resalah Publishers, 2017), Hadith No. 1037-1038)

¹⁷. Al-Bukhārī, *Ṣaḥīḥ Al- Bukhārī*, Ḥadīth No. 4079.

¹⁸. Al-Bukhārī, *Ṣaḥīḥ Al- Bukhārī*, Ḥadīth No. 1254.

¹⁹. Al-Bukhārī, *Ṣaḥīḥ Al- Bukhārī*, Ḥadīth No. 1850.

²⁰. *Sahool* is the name of a town in Yemen.

²¹. Al-Bukhārī, *Ṣaḥīḥ Al- Bukhārī*, Ḥadīth No. 1273.

²². Abu Dāwud, Slyman Bin Ash'th, *Sunīn Aby Dāwud*, (Riyadh: Dār Al Salām, 2015), Ḥadīth No. 3157. Nooh bin Hakeem Ath-Thaqafee is unknown narrator in this chain.

²³. Al-Bukhārī, *Ṣaḥīḥ Al- Bukhārī*, Kitāb Al Janā'iz, Ḥadīth No. 4079.

²⁴. Abu Dāwud, *Sunīn Aby Dāwud*, Ḥadīth No. 3194.

²⁵. Abu Dāwud, *Sunīn Aby Dāwud*, Ḥadīth No. 1908.

²⁶. Al-Tirmidhī, Muḥammad Bin 'Isā, *Sunan Al- Tirmidhī*, (Riyadh: Dār Al Salām, 2015), Ḥadīth No. 1039.

²⁷. Al-Bukhārī, *Ṣaḥīḥ Al- Bukhārī*, Ḥadīth No. 1315.

²⁸. Al-Qshyry, *Ṣaḥīḥ Muslim*, Ḥadīth No. 966.

²⁹. Abu Dāwud, *Sunīn Aby Dāwud*, Ḥadīth No. 3213.

³⁰. Ibn Majah, Muḥamād bin Yzyd, *Sunīn Ibn Majah*, (Riyadh: Dār Al Salām, 2015), Ḥadīth No. 1550.

³¹. Abu Dāwud, *Sunīn Aby Dāwud*, Ḥadīth No. 3221.

³². Abu Dāwud, *Sunīn Aby Dāwud*, Ḥadīth No. 3235.

³³. Al-Qur'ān 2:156

³⁴. Ibn Maḡah, *Sunīn Ibn Maḡah*, Ḥadīth No. 1611.

³⁵. Al-Bukhārī, *Ṣaḡīḡ Al- Bukhārī*, Ḥadīth No. 1280.

³⁶. Al-Bukhārī, *Ṣaḡīḡ Al- Bukhārī*, Ḥadīth No. 3519.