

## WEDDING AND FUNERAL RITES IN ISLAM

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### Abstract

In the Islamic religion, wedding and funeral rites are of great importance. In Islam, these rites differ from the period of ignorance and customs of other nations. The basis is laid by the Quran and the Sunnah of the Prophet Muhammad. Weddings were musicless, accompanied with the performance of suras from the Quran, and lasted 1-8 hours. Without registration of marriage by an imam, the groom could not even hold the bride's hand. According to the authors, modern wedding ceremonies, moving away from Islam and the Sunnah, were faced with many hardships, and lost their original identity. The article also reports on the weddings of some associates. Funeral rites, the mourning lasted three days; eating, drinking and chopping meat in the name of the deceased was prohibited. Special rules for expressing condolences were to be in accordance with Islamic ethics. The authors focus on the fact that in the pre-Islamic period, people believed in the afterlife but not in the Day of Judgment. Despite the past millennia, according to the authors, ethnic memory continues in rituals in the form of customs. A thought develops from the scene of the death and burial of the Hun emperor Attila.

**Keywords:** wedding, mourning, Islam, Quran, Muhammad, Sunna

### 1 INTRODUCTION

Wedding ceremonies occupy a special place in the rites and traditions of our people. The wedding ceremony arose with the advent of man. Although the wedding in its essence serves for the family happiness of two people, the content is more extensive and comprehensive.

The Islamic religion, which has made a contribution to every area of our lives, has drawn borders for people on the marriage issue, and has openly indicated what is permitted and sinful. How easy is the collapse of buildings with an unhealthy foundation, just as easy is the collapse of a marriage that does not correspond to the covenants of religion? Divine order, a fair way of life is the most beautiful form bestowed by the Islamic religion to create healthy families. The commandment of the Almighty "Marry single among you" (Sura Nur: 24/32) encouraged us to do this good deed. In addition, the Almighty commanded, "Whoever acts as a mediator in a good deed, he will also find the good" (Sura Nisa: 4/85). The structure of the Muslim family is ultimately

the structure of the Muslim society. Therefore, the creation of such Muslim families, which embrace Islamic principles within themselves, should be supported by everyone, we should strive for the good deed in the verse above.

## 2 METHODS

In the Islamic religion, wedding and funeral rites are studied in the works by such scholars as M. Stepaniants [Stepaniants, 1974], A. Sirotin [Sirotin, 2002], M. Tarazi, [Tarazi, 2013], Javadov [Javadov, 1993], Herodotus, [Herodotus 1972] and others.

## 3 RESULTS AND DISCUSSION

### Wedding in Islam:

The wedding in Islam should be considered from several angles:

- 1) pre-wedding period;
- 2) wedding and after wedding life.

1. As for the pre-wedding period, it does not matter, both single and widowed men and women have certain rights in relation to each other. Men can ask their beloved woman to get married. For this, there are a number of conditions, some of which we will touch on:

a) The Prophet of Allah ordered: "A Muslim should interrupt neither trade, nor a proposal for the marriage of another Muslim brother." That is, when it becomes known that a man asked a woman to get married, until this woman is refused, the proposal to create a family by another man in the Islamic religion is not considered permissible.

b) A man has the right to see the face of a woman chosen by him for marriage in the presence of her relatives of (that is, father, brother, uncle, mother), speak with her on a certain topic. Also, a woman has the right to either accept or reject a man's proposal for marriage. So, the daughter of Hidame from Ansar Hans, having come to our mother Aisha, complains: my Father, in order to increase trust, married us with a paternal cousin. I don't love him." Our mother Aisha reports this to the Prophet of Allah. And he calls to himself the father of the girl and, saying that the consent of the girl is important in this marriage, indicates the girl's right to terminate this marriage.

In the Islamic religion, engagement first (Khutba in Arabic) is an accepted ritual in the marriage between the parties that have come to an agreement. So, the Prophet of Allah told his companion who wants to marry: "Put a ring, even iron, on the woman you ask in a marriage." That is, people should know about the married status of this woman.

### Marriage

After this, the parties enter into a marriage ceremony. This marriage ceremony has some conditions, the presence of which is mandatory:

- 1) Either the bridal couple themselves or their trustees must participate in that celebration;
- 2) The parties have the right to expression of will, that is, consent or refusal;
- 3) Marriage must be declared to everyone. Since the Prophet of Allah ordered: "Marry in mosques, so that everyone knows"

4) The presence of permission from the relatives of the girl (father, brother, son, any uncle);

5) Mehr. (Mehr is the right given by Islam to a woman who is going to build a family life. Mehr refers to money, gold, silver, some things or some profits that a man brings to a woman when he is married or which he promised to give her [<http://islam.az/article/a-135.html>]). A girl has the right, without any influence, to choose Mehr (money, gold, silver, house, etc.) in the desired quantity.

6) The witnesses must be minimum two men or one man and two women.

**Wedding:** In Islam, the joint presence of men and women in one place without any partitions or barriers is not allowed. For this reason, it is necessary to know some dogmas for the wedding:

1) **Proclamation:** The Prophet of Allah ordered: a distinct between a sinful relationship (sin) and a respectable relationship (marriage) is playing tambourine and the proclamation;

2) **Offer to eat:** providing food for the wedding, that is, "Valima" is desired, which the Prophet of Allah did and called his people to follow. Thus, the Prophet of Allah, learning about the marriage of Abdurrahman ibn Avfi, told him: "Let it be one ram, but make a wedding feast. Avoid extravagance at the wedding feast, offering alcoholic drinks, the joint presence of women and men, men listening to music, dancing. And women can dance to the drum without musical accompaniment." Roubeyya Bintu Muawvis recalls her wedding in this way: "When I was a bride, the Prophet of Allah arrived at our wedding. There, two girls performing a song to the drum (without any shirk and lies) and danced. The Prophet of Allah did not forbid us to do this.

3) **Wedding invitation, without distinguishing between rich and poor.** The Prophet of Allah ordered: "The worst of the Majlis are those to which only the rich are invited."

4) No Friday addresses, textbooks, and other scientific conversations should be held at the wedding, but congratulations to the couple";

5) Not acting as non-Muslims in behavior in a wedding ceremony and in matters of attire, and ceremony, and in other matters;

6) Separation from acts prohibited by Islam, such as photographing.  
And again, Allah knows the true.

I want to give as an example some weddings of great importance to us. Ali gave a gift presented to him by the Prophet of Allah at the wedding as a mehr [Hakimoglu Ismail, 1991].

In family happiness there are no unresolved problems. When one of the associates wanted to marry, he gave some persimmons as mehr, and this was considered a wedding. In Islamic marriage, there is mainly jihad. And there are two types of jihad: the adaptation of material and spiritual organs to Islam, that is, avoiding the unauthorized fulfillment of the permissible. Once again, speaking out against those who speak out against religion, point them in their place. Separation from the atheists and living together with believers were the essence of Islamic customs. Muslims who gave themselves all for the sake of jihad gave only mehr for the wedding. Marriage in Islam was such an easy and simple matter.

When Salman Farsi was married, his friends wanted to take him home, but he did not agree. Saying "Do not do what the ignoramus do," he returned his Muslim brothers back. Entering home, he did not give importance to the bride's dowry, and removed part

of them. He gave the first lesson to his wife. He explained the nuances she should consider in Islamic life, and performed the prayer together. The next day, asking, "Did you like the bride?" he answered with the hadith about the non-disclosure of family life [Life of the Sahaba, 1979].

The benefits for man and society of wedding ceremonies in Islam are shown in these examples. Allah says, "facilitate, do not complicate." However, modern wedding ceremonies, moving away from Islam and the Sunnah, were faced with many hardships. Weddings have already lost their dignity. Wedding preparation distracts people from business. Preparations for the wedding sometimes take months, years, and costs and labor are in vain. They extend a simple, convenient period, as a result of visits, gifts and time costs during this period, the family budget is harmed. Gossip, joy, frustration... all this strikes at the health and moral condition of a person. The jihad of the Prophet Allah with bad customs was forgotten. Muslims likened themselves to Christians. At weddings there was no sign of Islam. Recently, a marriage called the Imam's marriage has been forgotten. Mistaken ignorant customs mixed with wedding customs. In some regions, such customs as the "bathhouse of the bridegroom", "performing yatsy namaz together with the groom", being opposed to Islam, are not consistent with the benefactors of Islam, and are an unethical phenomenon.

A wedding is not only a ceremony where "people gather, eat, drink, and party." Here the foundations of humanity are laid. Let us confirm our thought with instructive examples from history.

Ismail Hami notes that the wife of Ildyrym Bayazid was Hungarian. Relatives of this woman arranged feasts with drinks in the Ottoman palace in accordance with their customs. Bayazid, who came under the influence of this and similar entertainments, received the nickname "Brought alcohol to the Ottomans palace." "Fate took a heavy revenge on him; in 1402, Ildyrym was captured, and the Hungarian wife was also among the captives" [Ismail Danyshmendi, 1971].

The above example is an instructive example. Marriage also expresses the importance of home improvement. And home improvement also needs to be carried out according to the principles of Islam.

The result of the wedding should not be home improvement, filling it with a dowry, decoration with expensive metals, but the basis of morality and purity. A Muslim home should be a prayer house. In Islamic life, there is both worldly and afterlife happiness.

Herodotus, as the father of history, talking about the funeral rites of ancient peoples, noted the likeness of many of our customs. Rather, at present we are witnessing how our rites, leaving Islam, are reunited with ancient rules. According to the information provided by Herodotus, "people whose close person has died (father - author's note), having gathered all the relatives, killed the animal and organized a feast" [Herodotus, 1972]. Many of the customs recognized by Islam as forbidden in modern mourning rites existed even before Christ. Again, in Herodotus' notes we find information that at the mourning rites "those who came to the ceremony tore their hair, scratched their faces". While mourning should be 3 days in Islam, the Scythians considered to be our ancestors in antiquity had "buried the deceased in 40 days", and now we are witnessing that the main source of our mourning for 40 days like in Christians is not Islam but ancient customs. However, in the author's narrative of the mourning rite, we see the existence of beliefs in the underworld among the Scythians and a different approach, that is, inconsistencies between the beliefs and Islamic beliefs.

In fact, even in the pre-Islamic period, people believed in the afterlife but not on Judgment Day. Echoes of the process of accompanying the mourning rituals of societies ethnically close to us with customs in Islam and beyond, we see in the information of Jordan. Jordan describes the scene of the death and burial of the Hun emperor Attila. Like a description of today's mourning rituals. Despite the past millennia, ethnic memory continues in rituals in the form of customs.

"The body was placed in a silk tent in the middle of the field. It was a very amazing and luxurious ceremony. All the selected horsemen of the Hun tribe, as in a circus demonstration, circled around the tent. The mournful songs performed in his honor recalled his valor." The Great Hun King Attila, son of Munduzkun, the lord of glorious tribes! With unprecedented power, you ruled Scythian and Germanic tribes, having captured cities, plunged both empires of the Roman world into horror. The rest, being plundered so as not to be destroyed, were paid tribute to you annually" [Jordan, 2001]. These lamentations, as in Oguznam, the "Book of the Father of Korkut" and in all our epics and tales, still exist today. Despite the inconsistency between Islam and the Sunnah, they are still performed as rituals. In addition, mourning rites are reported in the Orkhon-Yenisei monuments.

Studying all these rites in detail, Amel Esin, talking about customs that are alien to Islam but have survived to this day, wrote: "The body is placed in a circular tent, choosing the appropriate day in the calendar, the yug rite is performed in two stages. Based on the fact that yug dates are given on the tombstones of the Geyturk beks, we can assume that their determination was based on some astrological ideas...

On the tombstones was a portrait of the deceased and his instruments, scenes of battles he took part in" [Esin 2006]. Similar descriptions and rituals of the anniversary are still being performed.

Although all this continues as customs at our ceremonies, Islam rejects this as the remnants of ignorant times.

Abdurrahman ibn Abdullah al-Geis in his work "An Abstract of the Funeral Rite in Islam" put forward the theses corresponding to the Hadith and Sunnah. The 102nd verse of Surah Aliimran of the Quran states: "Oh those who believe! Fear Allah properly and die only as Muslims!" [Quran, 2016]. As the author emphasizes, in the Quran in various forms death is narrated in 164 places (Abdurrahman ibn Abdullah al-Geis. Al-vijazat fi tahjizi-janaiz. Riyadh -1415).

In Islam, a mourning ceremony begins with a visit to a person who is about to die. Those who come try to remind him of Allah, to instill in him the phrase "La ilaha illallah" (there is no god but Allah - translator's note). The Prophet of Allah ordered: "Instill the phrase La ilaha Illiallah to your dying" (Sahih Muslum). An instillation should be made by someone from the family without offending him. Bless the dying or deceased only. The Prophet of Allah ordered: "When you are near the sick or the dead, say good, because the angels bless what you have said." According to Islamic views, the eyes of the deceased person are closed first, the mouth is closed, then it is brought to the right place for washing the body and putting on the shroud. Providing quick preparation and burial of the body is an essential condition. The Prophet of Allah commanded: "Hurry in the question of the remains!" If these are the remains of a virtuous person, then you introduce him to good. Otherwise, you will free yourself from evil" [Sahih Bukhari and Sahih Muslim, 2007].

In Islamic Sharia, a deceased is buried after washing. On this occasion, Ibn Omar said the following: "Only those who are self-confident and trusted can wash your dead

people." (Albany. Irvaul-galil. Riyadh 1408). The question of trust is connected with all kinds of words, behavior, including related to the washing of the deceased. He who performs the fivefold prayer with believers, known for his faith, morality and communication with people, is a trusted person.

#### 4 SUMMARY

The place and rules of remembrance in Islam should be held in accordance with the Sunnah of Allah. The views of scientists on this issue have been studied. There are very different and useful views from the customs in the folk tradition at the present time. Abdurrahman al-Geis explained the ceremony in his summary: "The time for expressing condolences to the relatives of the deceased begins from the moment of death and continues until the time of forgetting this bitterness. Condolences to the relatives of the deceased can be expressed by telephone, coming to the place of ablution, as well as on the street, in a mosque, in a cemetery. And if the expression of condolences in the mentioned forms is not effective, you can go to the house of the deceased's relatives and express condolences to them. On the eve of the Ta'zieh, an important condition is not wasting extra time, detachment from worldly conversations, a story about the afterlife, and the correction of whims. Note that a meeting for the purpose of the basin is not Sunnah.

#### 5 CONCLUSION

Thus, in the Islamic religion, wedding and funeral rites are of great importance. Special rules for condolences should be observed in accordance with Islamic ethics. In modern life, there are those expressing condolences, shaking hands, hugging and even kissing. According to Islam, this is not recognized. According to Abdurrahman al-Geys "People hug each other in order to share the joy of some gift. The desire of people to a friend at the time of grief becomes the cause of the manifestation of emotions and tears. Therefore, people must beware of this."

The scientist who describes funeral rites in the modern period claimed that during the time of the prophet they didn't "gather in various forms in or outside the house, set up benches, water the ground, set up a tent, forced the corpse owners to slaughter cattle, prepare food, organize for 3 days in advance food and drink, turn these days not into days of remembrance but into days of pride, feasts." At this moment, the surest step is to prepare and bring in sufficient quantities of food by relatives and neighbors.

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