

THE CONCEPT AND PRACTICE CONCERNING DEATH IN ISLAM:
A STUDY ON THE MUSLIM COMMUNITY IN BANGKOK



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Entitled

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THE CONCEPT AND PRACTICE CONCERNING DEATH IN ISLAM: A STUDY
ON THE MUSLIM COMMUNITY IN BANGKOK

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ABSTRACT

The main objective of this research was to study concept of death and funeral rites of Thai Muslim communities of Bangkok. The primary and secondary sources of Islam used in documentary research and field work included eight interviews of Muslim leaders in the following four districts of Bangkok: (1) *Nongchok* (2) *Prawet* (3) *Rachatawe* and (4) *Sapansoong* as well as participant observation. The interviews included seven questions on the following areas: (1) the sign to death (2) the visiting of the deceased person (3) the washing (*Gush*) (4) the shrouding (*Kafan*) (5) *Janazah* prayer (6) the burial (*Dafn'*) and (7) the rites after burial.

It was shown that funeral rites of Thai Muslim communities of Bangkok are generally divided into two groups as: the capture of original source of Islam called *Ahlul Hadith* which follows the traditions of the Prophet Muhammad (Peace be upon him) strongly and the capture of the forefathers' acts which is influenced by cultures of other religions such as Buddhism and Hinduism called the Conservative group.

From the interviews it was found that funeral rites of Thai Muslim communities of Bangkok have shown that most of the populations have retained the local customs which compromised and accepted their forefathers' acts which thence have been remonstrated and rebutted between both groups. There is a reformative group in every part of the communities but their authorization is limited to small local areas. The funeral rites golden target of the dead person's family members can be put into two groups; the justified group which performed the funeral rites as enactive source of Islam and the unjustified group which performed them while hoping to help the death person receive good compensation in the soul world. Also, because of love, the unjustified group does not attend those local customs, which impair their faith. The funeral is a necessary rite of Muslims as a collective duty and death is traveling to the part of eternal life on the day of Judgment, which is an important belief of Islam. Because Thai Muslims are quality sector of Thai society then comprehensible doctrines will result in development and peace to this country.

KEY WORDS: DEATH / DECEASED BODY / FUNERAL / MUSLIM
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แนวคิดและการปฏิบัติเกี่ยวกับการจัดการศพในอิสลาม ศึกษากรณีการจัดการศพของมุสลิมในเขต
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บทคัดย่อ

การวิจัยครั้งนี้ มีจุดมุ่งหมายเพื่อศึกษาแนวคิด และพิธีกรรมของการจัดการศพ ของมุสลิมในเขต กรุงเทพมหานคร การวิจัยแบ่งออกเป็นภาคเอกสารและภาคสนาม ในส่วนของภาคเอกสารใช้ข้อมูลในการ ค้นคว้าวิจัยจากเอกสารปฐมภูมิและทุติยภูมิของอิสลาม และในส่วนของภาคสนามใช้วิธีการสังเกตแบบมี ส่วนร่วมและการสัมภาษณ์ผู้นำชุมชนทั้งหมด 8 ท่านใน 4 เขตพื้นที่ของกรุงเทพมหานคร ได้แก่ (1) หนอง จอก (2) ประเวศ (3) ราชเทวี (4) สะพานสูง คำถามที่ใช้ในการสัมภาษณ์มีทั้งหมด 7 ข้อ ได้แก่ (1) ผู้ป่วย ใกล้เสียชีวิต (2) การเยี่ยมศพ (3) การอาบน้ำศพ (4) การห่อศพ (5) การละหมาดขณะนำศพ (การละหมาด ศพ) (6) การฝังศพ (7) พิธีกรรมหลังการฝังศพ

จากการศึกษาพบว่าเมื่อพิจารณาจากพิธีกรรมการจัดการศพ มุสลิมในเขตกรุงเทพมหานครแบ่ง ออกเป็นสองกลุ่มได้แก่ (1) กลุ่มที่พยายามจัดการศพตามคำสอนของอิสลามและยึดหลักฐานที่แข็งแรงจาก หะดีษของศาสดามูฮัมหมัดซึ่งจัดเป็นกลุ่ม *อะห์ลุลหะดีษ* (2) กลุ่มที่ยึดการปฏิบัติของบรรพบุรุษและ ได้รับอิทธิพลจากวัฒนธรรมศาสนาของศาสนาพุทธและศาสนาฮินดูซึ่งจัดเป็นกลุ่ม จารีตนิยม

จากการสัมภาษณ์ผู้นำชุมชนมุสลิมพบว่า พิธีกรรมการจัดการศพของมุสลิมในเขตกรุงเทพมหานคร ส่วนใหญ่ยังคงยึดติดกับวัฒนธรรมท้องถิ่นที่มีลักษณะประนีประนอมและรับเอาการปฏิบัติของบรรพบุรุษ มาเป็นบรรทัดฐานซึ่งทำให้เกิดข้อโต้แย้งในหมู่มุสลิมทั้งสองกลุ่ม นอกจากนั้นยังมีการปฏิรูปเกิดขึ้นในทุก พื้นที่ ทว่าอิทธิพลของกลุ่มนี้ยังมีอยู่อย่างจำกัด และเมื่อพิจารณาถึงเป้าหมายที่สมาชิกครอบครัวผู้เสียชีวิต คาดหวังในการจัดการศพสามารถแบ่งออกเป็นสองกลุ่มดังนี้ (1) กลุ่มที่พิจารณาถึงความถูกต้องในการ ปฏิบัติตามคำสอน (2) กลุ่มที่คาดหวังเป็นอย่างยิ่งในการช่วยเหลือผู้เสียชีวิตให้ได้รับผลตอบแทนที่ดีในโลก ของวิญญาณ โดยมีพื้นฐานจากความรักที่มีต่อผู้เสียชีวิตโดยมิได้สนใจว่าวัฒนธรรมท้องถิ่นที่ปฏิบัติมีผลทำ ให้ความเชื่อของพวกเขาสั่นคลอน การจัดการศพเป็นหน้าที่ที่จำเป็นสำหรับส่วนรวม โดยที่ความตายคือการ เดินทางของวิญญาณไปยังที่พำนักแรก จากที่พำนักอันสถาพรในวันแห่งการสอบสวน ซึ่งเป็นความเชื่อที่ สำคัญของอิสลาม

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CHAPTER I

INTRODUCTION

1.1 Significance of the Study

The word Islam means “the willingness to do the activity of gratitude and submission to the command of the One, Allah”. People who practice this act are called Muslims. The beginning of Islam started in the Gulf of Arab called *Mecca* more than 1,400 years ago. The situation records that the city of *Mecca*, birthplace of the Prophet Muhammad (Peace be upon him) was an important center of pagan worship in the peninsula. Arabs at the time were in darkness (*Jahiliyah*). They enjoyed their life with no status that they always drinking, gambling and burying their daughter alive. They had forgotten the religion of their forefather *Abraham* that was the religion of morality and unity that is the unity of One God, Allah. They were in participant partners to Allah. In or around the *Ka'bah* the representations of three hundred and sixty gods were housed.

The status of them have been gone like this until the coming of the Last Prophet of Islam, Muhammad (Peace be upon him). Allah guided him by the scripture, *Qur-an* and the collection of revelation from Allah delivered to him through the agency of the angel Gabriel. He called his peoples to submitted, obeyed and worshiped only Allah. At the beginning of his calling, there were a few of believers and the chief of *Quraysh* had campaigned against him and his companions. They were confronted with many hard situations. They had experienced to be cursed, ridiculed and being hurt physically. Soon Muhammad (Peace be upon him) and his followers decided to left *Mecca* for *Medina* in small groups over several weeks. This migration (*Hijrah*) marked more than a change of fortune for Muhammad (Peace be upon him). The event is celebrated in the tradition as the commencement of the Islamic era, the year of the founding of the Muslim community in *Medina*, which was to become the vehicle for realizing the will of Allah on earth.

In one of the preaching of Allah, Allah says in the Holy *Qur-an* “*I have only created jinns and men that they may serve me.*” (*Qur-an*, 51:56) “Serve” means

worship (*'Ibadah*) according to Islam; it is a means for the purification of man's soul and his practical life. The basis of worship is the fact that human beings are creatures and thus bond -servants of Allah, their Creator and their Lord, to whom they are destined to return. Thus Man's turning towards Allah, in intimate communion, reverence, and in the spirit of devotion and humble submission, is termed worship. Worship is an indispensable part of all religions, including the idolatrous ones. It is motivated, however, in each religion by different objectives, assumes different forms and it is performed under a different set of rules. For Islam, its conception of worship is related to its fundamental view that the true foundations of a good life are soundness of belief and thinking, purity of soul, and righteousness of action. The real purpose of Islam in declaring that worship embraces the total life of man is to make religious faith play a practical and effective role in reforming human life, in developing in man an attitude of dignified patience and fortitude in the face of hardships and difficulties and in creating in him the urge to strive for the prevalence of good and extirpation of evil.

In short, all human activities are worship if they are in accordance with the law of Allah and their ultimate objective is to seek the pleasure of Allah. Thus, whenever you do well or avoid evil for fear of Allah, in whatever sphere of life and field of activity, you are discharging your Islamic obligations. This is the true significance of worship, that is total submission to the pleasure of Allah, the molding into patterns of Islam one's entire life leaving out not even the most insignificant part, or intention.

One of important worship as each and every one of humans will experience it one day and that is death. Almost every day we heard of the death of someone, yet most people overlook the fact that one-day they will die too. They still go on with their lives life as if nothing has appeared feeling that their time has not yet come for them to die. Allah says in the *Qur-an*:

“Everyone shall taste death. And only on the day of resurrection shall you be paid your wages in full. And whoever is removed away from the fire and admitted to paradise, this person is indeed successful. The life of this world is only the enjoyment of deception:” (*Qur-an*, 3:185)

“Every soul shall have the taste of death” (*Qur-an*, 29:57). The knowledge of the reality of death help people knows it and make ready for themselves, when it's time coming. Death is simply a transition state from this world to another, as birth is. No

one knows when and where he will die or knows how. In this respect Allah says in the *Qur-an* “*Nor does anyone know what it is that he will earn tomorrow: Nor does anyone know in what land he is to die. Verily with Allah is full knowledge and Allah is acquainted with all things*” (*Qur-an*, 31: 34).

Islam is the only religion that describes death in full detail, how it happens, and what Muslims should do before, during, and after the death of a Muslim. Allah has intended angels responsible for taking humans souls out of their bodies. In the *Qur-an* Allah mentioned the Archangel name “Angel of Death” or “*Iz-rail*.”

Allah says in the *Qur-an*: “*Say the Angel of Death put in charge of you, will (Duly) take your souls, then you shall be brought back to your Lord*” (*Qur-an*, 32:11).

The grave is the first station of the stations of the hereafter. The Prophet Muhammad (Peace be upon him) said “*When the deceased is placed in his grave and when his friends depart and leave him, he hears their footsteps, then two angels will make him sit and ask him: What did you say about this man (Muhammad)? The Believer will say: I bear witness that he was the servant and Messenger of Allah. They (The two Angeles) will say to the deceased: Look to your place in Hell. “But Allah has substituted it with a place in paradise”. They see it all together. However, the unbeliever or the hypocrite will be asked about Muhammad. He will say I don’t know! I used to say what people used to say. The two angels say to him How come you did not know and you did not read about Him. Then they beat him heavily with a metal hammer. This causes him to scream painfully and all his surroundings will hear him except human beings and Jinns*”.

(*Bukhari and Muslim*).

Islamic *Shariah* (canonical law of Islam) is based on holy *Qur-an* and the tradition of the Holy messenger (Peace be upon him) has ordained. Before his leaving out of this world Allah says in the *Qur-an* “*...this day have I perfected your religion for you, completed my favour upon you, and have chosen for you Islam as your religion...*” (*Qur-an*, 5: 3) “*Perfected your religion*” means completed all of Islamic rituals including funeral or *Janazah* but in fact there are different ways concerning funeral of Muslims communities of Bangkok.

Islam spread into many places in the world and was firstly spread into South East Asia in about seventh century. However, it just has been believed widely by most of

peoples in the region when thirteenth century began coming in. In Thailand, Muslims have been lived in this country as a minority group since period of the Thai National History.

In the past, before Muslims came to the country. This area influenced by Buddhism and Hinduism. And in the preceding years Muslims who are entered the area have had opportunity to embrace the greeting from the people in this country but the coming of them at the time with the mostly Muslims merchant without Muslims scholars. They have been left in the midst of non-Muslim environment, and it is easily to expose the chance of acculturation and assimilation. Such as they were listened to these and those and see the non-Muslim's ways of practiced rituals and then copied and assimilated those rituals into Muslim rituals and changed to Muslim norms and cultures.

When occasion of knowledge increasingly, young Muslims got a chance to study in Arab country. They studied purebred Islam over there and came back to there own country, Thailand with a new doctrines and new acts which is following the Holy *Qur-an* and the tradition of the Holy Messenger (Peace be upon him) but its different from there forefather actions and rituals. Including with many Muslims traveled to pilgrim at *Mecca* and visiting other Muslim country. They saw many practices of Muslims in that country are different with their local practices thus, it began search after the truth.

According to Islamic ritual, Muslims had divided into two groups. The first group is based on the Holy *Qur-an*, the tradition of the Holy Messenger (Peace be upon him) and practices of His companions (*Sahabah*) and the second group is based on every things which is the first group follow up and their forefather practices increasingly.

On the other hand, they blamed each other about their practices claiming that their practices are right and the other groups are not. According to Islamic rules that are based on the Holy *Qur-an* and the tradition of the Holy Messenger (Peace be upon him). A funeral is also has ordained by them then the Islamic funeral must be same but clearly, it is different in each district. The study hopefully finds answers, why it is different? And what is the related dead's golden target?

1.2 Objective of the study

In board terms this study aims at examining the concept and practices concerning death in the Thai Muslim communities of Bangkok. Specific objectives of the study are:

1.2.1 to study the concept and practices concerning death in Islam.

1.2.2 to study the funeral procession and rites existing in the Thai Muslim communities.

1.2.3 to compare the funeral rites in the Thai Muslim communities with Islamic funeral principles.

1.3 Scope of the study

The scope of the study is limited to various groups on contemporary Muslim's community in Bangkok and examinees of exploratory populations are in (1) *Prawet* (2) *Nongchock* (3) *Ratchateawee* and (4) *Sapansoong*. The qualificatory populations are living in Bangkok and had participated or joined the funeral rites in the city.

1.4 Research Methodology

This research is both qualitative and field researches. The methods of the study consists of two parts, documentary and field researches. And the ways of collecting information are as follows:

1.4.1 Documentary Research- information will be conduct from two main sources; primary and secondary source materials. The primary source materials will mainly be collected from the Holy *Qur'an* and tradition of the Prophet Muhammad (Peace be upon him) concerning death, before, during, and after the death of a Muslim. The secondary source will be collected from other articles, textbooks of Islamic funeral principles.

1.4.2 Field Research- information of the study will be searched from the sample group by an interview and participant observation. The population of the study is *Imams* or Muslim Scholars or the mosque's committees of four districts of Bangkok by selecting two persons for each district.

1.5 Conceptual Framework

Funeral is one of Islamic rules which is base on *Qur-an* and tradition of the Prophet Muhammad (Peace be upon him) and His companions's actions. The humans being could not leave from the death and Islam ruled for Muslims to do four necessary rites of funeral for the death person, which are washing, shrouding, *Janazah* prayer and burial but in fact, there are many funeral's local customs funeral of Muslims communities of Bangkok.

The conceptual framework of the study will be based on the details concerning death as follow:

- 1.5.1 Sign to death.
- 1.5.2 The visiting of the death person.
- 1.5.3 Washing the death person (*Gusl*).
- 1.5.4 Shrouding the death person (*Kafan*).
- 1.5.5 *Janazah* prayer.
- 1.5.6 The ritual after the prayer.
- 1.5.7 The burial.
- 1.5.8 The ritual after the burial.

1.6 Terms's Definition

- 1.6.1 Concept and practice concerning death: means an idea and doing before, during, and after the death of a Muslim.
- 1.6.2 Muslim community: means Muslims who live or who has done, joined and participated the funeral in Bangkok.
- 1.6.3 *Mai'jid*: The deceased person.
- 1.6.4 *Ruh'*: Soul of the deceased person.
- 1.6.5 *Gusl*: To wash the deceased person.
- 1.6.6 *Kafan*: To shroud the deceased person.
- 1.6.7 *Janazah* prayer: To perform prayer for the dead person.
- 1.6.8 *Talkeen*: To perform a ritual for teaching the deceased person after burying.

- 1.6.9 *I'zi- kuboor*: To perform a ritual for the deceased person after prayer or any time and hopefully to dedicate goodness for the deceased person.
- 1.6.10 *Salat Al-Hadi yah*: To perform prayer for the dead person after *Janazah* prayer.
- 1.6.11 *Bidul*: The washing container used for washing the death person.
- 1.6.12 *Hadith*: Prophetic tradition, which is narrative relating deeds and says, and utterances of the Prophet (Peace be upon him).
- 1.6.13 *Apamm*: Thai frying sweets, prepared from flour mix with small pieces of coconut then flavored with Thai seasoning.

1.7 Organization of the report

This research expects the results from the report as follows:

- 1.7.1 To focus concept and practices concerning funeral rites in Islam.
- 1.7.2 To summarize what is the related dead's golden target?
- 1.7.3 To find out the reasons of local customs of Muslim communities of Bangkok.

CHAPTER II

FUNERAL IN ISLAM

This chapter, the researcher would like to introduce Islamic funeral steps. As a definition of death, the transformation of death, life after death, sign of death, washing the deceased, shrouding, *Janazah* prayer and burial. The Holy Prophet (Peace be upon him) strongly recommended that as many members of the Muslims community as possible should participate the funeral procession and prayer because it is a collective duty, and its procedure and details follow the Prophet's tradition of *Abu Hurayrah* reported that Allah's Messenger, Muhammad (Peace be upon him) said:

“A Muslim has five rights upon other Muslims: responding to his Salam, answering his invitation (to food), making Tashmeet when he sneezes, visiting him when he is sick, and following his Janazah when he dies”. (Al-Bukhari and Muslim)

2.1 Definition of death

The death is defined in many meaning so, the researcher would like to present definitions of the death which is held by linguists and Muslim scholars. The definitions defined as follow. According to dictionary of laborlaw talk explained the death as.

“Death is defined as a people who are no longer living; “they buried the dead” and it is antonyms with living. If it is coming in adjective meaning defined as no longer having or seeming to have or expecting to have live; “ the nerve is dead ” and it is antonyms with alive. Dead in the other meaning is not showing characteristics of life especially the capacity to sustain life; no longer exerting force or having energy or heat and it is antonyms with live or showing characteristics of life. Dead is defined as it is not endowed with life and it is antonyms with animate in meaning of endowed with animal life as distinguished from plant life”.

(<http://www.dictionary.laborlawtalk.com>: September, 26th,2005)

According to encyclopedia of Labor Law Talk is defined and explained death as:

“The death is term that can refer to either the termination of life in a living

system or the state of that organism after that event. A common perception of death is a grim reaper or the color black. Biologically, Death can occur to wholes, or to both. For example, it is possible for individual cells and even organs to die, and yet for the organism as a whole to continue live, many individual cells can live for only a short time, and so most of an organism's cells are continually dying and being replaced by new ones. Conversely it is also possible for the organism to die and for cells and organs to live and to be used for transplantation. In the latter case, though, the still-living tissues must be removed and transplanted quickly or they too will soon die without the support of their host. (<http://www.encyclopedia.laborlawtalk.com/dead:> September 26th, 2005)

And the encyclopedia of labour law talk's editor defined definitions and significance of the death as:

“ This seems important, because identifying that moment would allow us to put the correct time on death certificates, make sure that the deceased's will is enacted only after the deceased is truly deceased, and in general guide us regarding when to act as one should act toward a living person and when to act as one should toward a dead person. In particular, identifying the moment of death is important in cases of organ transplant, as organs must be harvested as quickly as possible after death”.

“Historically, attempts to define the exact moment of death have been problematic. Death was once defined as the cessation of heartbeat (cardiac arrest) and of breathing”. Generally, the first option was chosen. Today this definition of death is known as “clinical death”. Today, where a definition of the moment of death is required, we usually turn to “brain death” or “biological death”: people are considered dead when the electrical activity in their brain ceases. It is presumed that a stoppage of electrical activity indicates the end of consciousness. (<http://www.encyclopedia.laborlawtalk.com/deat:> September 26th, 2005)

According to the Encyclopedia of Religion (1987:251) explained death is:

“The statement that there is no life without death and on death without life is as banal as it is true. Its truth is self-evident; its banality arises from the fact that life and death can be and, as a rule, are- defined as mutually exclusive states of being, which turns the statement into a truism. The widespread belief in the continuity of life after death does not diminish the validity of this definition, because life after death is

conceived of as a mode of being essentially distinct from life on earth, the life between birth and death. This is true also when life after death is thought of, as a replica of life on earth, for the replica can never be exact. Given the inevitability and definitiveness of death, it is not surprising that in all cultures, so far as our knowledge goes, the idea of dying has captured the thoughts and imagination of human beings. Indeed, during certain periods, such as the European Middle Ages, as demonstrated not only by the church but also by art and literature, this is true to a high degree. In a relatively small number of religions-among which are three of the most important in world history: Buddhism, Christianity, and Islam preoccupation with death has led to the conviction that life after death (that is eternal life, which no longer is subject to the restrictions of time and even is the real life as compared with human existence on earth) must be considered as far greater in importance than life on earth. This tradition still colors to a high degree the mental outlook and moral judgment of countless millions in modern times. Yet from the point of view of history and anthropology the regarding of death as more important than life is far from common. The majority of religions firmly accent life here and now”.

According to *Sheikhul Islam* office, (2001:40-43) explained the death is:

“The death is a secret, we shall not know when it is coming and we could not do leave it. Allah says in the Holy Qur-an “To every People is a term appointed: when their term is reached, not an hour can they cause delay, not (an hour) can they advance (it in anticipation)”. (Qur-an, 5: 3) and when the time of death is coming to someone, the Angel of Death (Iz-rail) come forward to him and take his soul out of his body. If that man is a good man the Angel of Death will do with him softly, but in the other ways if he is a sinner the Angel of Death will do with him on afflictive way. The death does not meaning rebirth, but in the meaning transformation from this world (Dunya) to world of souls (Bar’zak)”. (Sheikhul Islam Office, 2001: 40-43)

Manzoor Binyahya, one of Thai Muslim writer mentioned in his book “The psychology to be close in Allah” explained the death as:

“Transformation of human, it is beginning of mankind’s newborn and soul is eternal life. When we speak about death that is meaning stop, not showing characteristics of life especially the capacity to sustain life that time the death came. One thing remainder behind the death’ body is soul, it is more important than life

when body stop breathing but the soul alive, it will confront with hard situation. Life is in material world but soul to be taken in to the world of soul (Bar'zak)". (Binyahya, Manzoor, 1986: 88-89)

The Holy *Qur-an* also mentioned too many places about death, then the researcher would like to present some verses which is concerning sign to death, as the death is created by His command, Allah in *Qur-an* says “ *He Who created Death and Life, that he may try which of you is best in deed...*” (*Qur-an*, 67: 2). And life of mankind is examines on his responsibility. The angel of death, *Iz-rail* is responsibility to take human soul when the death’s time is coming and all of human could not leave or delay it because it always come on the time and the angle of death will take back the soul to his Load “ *Wherever ye are, Death will find you out...*” (*Qur-an*, 4: 78), “ *Say: The Angel of Death, put in charge of you will (duly) take your soul: then shall ye be brought back to your Lord* ” (*Qur-an*, 32: 11). The humans being is holding the death only one time because of human’s soul is eternal life even the soul was afflicted and received bad reward in cemetery “*In gulps will he sip it, But never will he be near swallowing it down his throat, Death will come to him from every quarter, yet will he not die; and in front of him will be a chastisement unrelenting*” (*Qur-an*, 14: 17).

According to Dr. *Hassan Hathout* explained the death during the Medical Ethics Symposium at ISNA Convention, 1997.

“Bra in death is no synonymous with brain stem death and does not mean death. Brain death including brain stem death, means death. The brain stem contains the centers for breathing and the heart. Thus brain stem death fulfills the requirements of Cardio-pulmonary death”. And if a person is in a vegetative state on artificial life support but he is not brain dead but his survival chances are minimal, the physicians allowed to turning off the machine at this point because “minimal” means hopeless upon scientific assessment, one might turn off and withdraw life support. (<http://www.islam-usa.com>: September 20th, 2005)

According to Dr. *Maher M. Hathout*, a cardiologist and a spokesman for the Islamic Center of Southern California said,

“The patient is no longer considered alive when the brain stops functioning and then the life support should be ended and if a person is terminally ill and we all know that according to the best medical knowledge of the time that death is certain, we want

to preserve the dignity of the person by not making him look like he is living when in reality he is not". (<http://www.nytimes.com>: March 12th, 2006)

According to Prof. Dr. *Omar Hassan Sr.* explained the definition of death that, *"there are several possible definitions of death: moral, legal, biological, chemical, and others. Morally a person may behave so badly that he no longer has human life but has the life of animals or even worse. This denial of human life is akin to death. Legally several conventions are adopted by various countries and communities. These conventions change from time to time depending on the level of technological development and the underlying societal values. The sharî'ah definition of death is guided by the fiqh concept of custom or precedent (Aadat). Thus the sharî'ah definition can change from time to time and also from place to place depending on the level of technological development. Biologically death is simply defined as irreversible damage of major organs. This is not an easy definition because the concept of reversibility is relative. New technologies are showing us that what was previously irreversible is now reversible. The moment of death is also difficult to ascertain with any degree of certainty. This is because the process of death in an interval and not a point event"*.

(<http://www.CrescentLife.com>: March 12th, 2006)

According to Prof. *Ibrahim B. Syed* who is the president of Islamic Research Foundation International, Inc. Louisville, Kentucky said about the death's position as:

"When the heart stopped, the brain did not get the blood supply which nourishes the brain with glucose, oxygen and minerals. There is a popular belief that the brain "dies" after 4 to 6 minutes without oxygen. In some cases it may take 10 to 16 minutes. Within four minutes of the blood supply to the brain ceasing, the central nervous system is irreversibly damaged" (<http://www.IRFI.ORG>: March 13th, 2006)

From the above definitions of death are explained in many definitions and by many scholars. The death is transferability of soul from this world (*Dunya*) to the next world (*Bar'zakh*) and then to the last world (*Ar'kirah*) in the day of resurrection. Death is a test for humans. The test for the deceased is to be aware of death and prepare for it by doing good work, (*Amal Hasan*). For the relatives and loved ones death is a calamity calling for patience and forbearance.

Death is followed by questions and punishment in the grave (*Qabr*). *Bar'zakh* is a

transitional phase between life on earth and life in the hereafter. On the last day humans will be resurrected back to life. Each human has only one death. There is no reincarnation. There is only resurrection in the hereafter. There will be no more death after the Day of Judgment; it will all be eternal life after that. The Holy *Qur-an* has not provided details about this life whether it will be exactly like that on earth or there will be some differences. The *Qur-an* makes it clear that it will be physical life with physical bodies. On resurrection people will be gathered; all generations and all geographical areas will be together. Those who committed transgressions will be punished in hell for a limited time with the exception of those who committed Allah with other god who will be condemned to stay in hell forever. Paradise will be the permanent abode of the righteous. There will be no more death in the hereafter.

Medical is developed nowadays then we have seen some patients in coma alive with the help of the machine and how we will judge his condition or when that patient considered died? Medical Muslims pointed that vegetative patient cause has to consider his life by brain state if the brain died that mean the patient died and the dying person family members should stop helping machine and let he stay follows Allah willing.

2.2 The transition of soul.

According to *Al-saiyid Al-sabik* mentioned the transition of soul that, *“The human soul stay in four houses and next house is bigger than formerly house. The first house is womb’s house, which is small, narrow, covert and wrapped with three dark state, firstly is stomach’s surface, secondary is womb and the last is amnion. The second house is the present world (Dunya) that is every soul was born and acquainted it and for this world, human beings aspired and stored up sins and goodness. The third house is Bar-zak (soul’s life or grave’s life), which is bigger than the second house, if we compare between the present world and soul’s world, Dunya size as like as woman’s womb. The forth is eternal house called Arkir’ that are heaven and hell, there is bigger than Bar-zak”* (Arab university alumni association, 2000:2/395).

When the time of death comes to someone then soul goes out from the body and transfer to next state, called *Bar-zak*. In the state of souls, every soul is waiting for transition to the next state.

The *Bar-zak* is the first reward of humans acts even good reward or bad reward according to their activity in the present world.

2.3 Life after death

If we look into Islamic History and all of the Prophets are sent by Allah for the benefit of mankind. They called upon their people to worship Allah and to believe in life after death. They put so much stress on the last belief that even a slight doubt about its, reality was considered a sign of denying both God and all other beliefs. The very fact that they have dealt with this metaphysical question of life after death so confidently and so uniformly, despite the fact that they appeared over thousands of years and in different places, proves that the source of their knowledge about this reality was one and the same: divine revelation. We also know that these prophets of God were opposed strongly by their people on this very issue, as many considered it impossible. Despite such opposition, however, the prophets were able to convince many people of its truth.

2.4 Sign to death

A cause of seriously ill and something sign to death the family members of the dying person and his most pious friends should be informed and should be present at his side to help him turn his thoughts to Allah, encourage him very polite to repent, remind him about all the good deeds that he did, about Allah's mercy, and Allah's forgiveness so that he may hope Allah's mercy and Allah's love. Allah says in the Holy *Qur-an*: "*And who despairs of the mercy of his Lord, but those who are misguided*". (*Qur-an* 15:56).

The Prophet Muhammad (Peace be upon him) said: "*Let no Muslim die except expecting and hoping the best from Allah*". (*Muslim*).

And those who are present near a dying person must do the following:

1. They have to do kindly and patiently.
2. They do not leave him alone.
3. They have to encourage him hope and do not allow him to collapse out of pain or panic.
4. They must encourage him every now and then to teach him the *Shahada*:

“*Lailaha illallah*”, which means, “There is no God but Allah” in a very kind and sincere manner as these may be his last words. *Abu-Saeed Al-Khuduri* reported that Prophet Muhammad (Peace be upon him) said: “*Help Muslims who are dying to say: La ilaha illa lllah*” (Muslim).

5. They have to pray and make supplication (*Dua*) to Allah to help him go through situation easy, and forgive him.

When the dying person died, Islam ordered to the family members performing funeral rites for him quickly as washing, shrouding, *Janazah* prayer and burial.

2.5 Washing the deceased

When a Muslim dies, it is responsibility of his family, neighbour or anyone in the community performs washing him that is according to the Islamic ritual. The washing of the deceased must perform by his relationship or close friends two or three persons.

The method of washing is based on authentic *Hadith* that *Um Atiyah* narrated that:

“*When the daughter of Prophet Muhammad (Peace be upon him) died, he instructed us: Wash her three times, or more than that if you feel it is necessary, with water and sidr (good smelling leaves), and then after the last wash apply some camphor to the body, then loosen her hair, wash it, comb it, and make it in three braids laid behind her back*” (Bukhari and Muslim).

And those who are performed must care for the following as:

1. The performers must be trustworthy and honest.
2. Know the Islamic way of washing and are able to carry out the washing.
3. The performers do not commentate about the deceased to other persons.
4. They must be same sex with the deceased such as the deceased is a male, then only males are washing him and also if the deceased is a female then, only females are washing her.
5. For a married person, the spouse allows to perform the washing.
6. For a child or who is not puberty, either males or females allow performing the washing.
7. The performers must close the deceased’s private place (*Aura*) with a sheet of cloth.



Picture 1: Performing the washing of the dead person.

2.5.1 Places of washing

The deceased's body has to wash in a clean, secluded, and private place or hideaway from other person's eyes. The performers must ready for clean water, soap, shampoo, green plum leaves water and camphoric water.

2.5.2 Steps of washing

1. Put the body of the deceased on a table, washing container or alike.
2. Remove the deceased's clothes and cover the body with a sheet of clothes.
3. The head and the upper body should be raised slightly to insure the washing water with exudations from the body flows down and does not run back to the body.
4. The private parts of body (*Aura*) must cover during washing him.
5. The washer has to start washing by saying: "*Bismil – lah*" (In the name

of Allah).

6. The washer winds a piece of cloth around his hand, and with this he cleans away any impurities from the body using water. Then he should dispose of this piece.
7. The washer must take another piece of cloth around his hand, press lightly the stomach of the deceased so as to expel, if possible, any remnants from it, and then wash the body of all impurities using water. Then he should dispose this piece of cloth.
8. The washer must take another piece of cloth and wash the covered private parts, then dispose of this piece of cloth.
9. The washer must perform Ablution (*Wudu*) on the deceased without inserting the water in the nose and in the mouth.
10. The washer must clean the body with water and soap then start from the green plum leaves water at the head (hair, face and beard) then the upper right side of the body then the left side, after that the lower right side then the lower left.
11. In the case of a female, her hair should be loosened, washed, combed, and be braided in three braids, and placed behind her back.
12. The washing must wash him three times, or five times, or seven times, as needed, providing that after washing the head, wash the right side before the left, and the upper parts before the lower ones.
13. In the last time of washing, the washer may use camphoric water.
14. After that dry his body with a clean towel.
15. After finish the washing then covers his body totally with a white sheet.
16. In case the deceased is a female in her menstrual period or have childbirth bleeding, padding should be used to prevent blood from leaving the body.

2.5.3 Recommendation for the washer

1. It is recommended that those who were performed the washing should take a bath (*Sunnah* bathing) for themselves.
2. It is recommended that those who performed the washing should make *Wudu* (Ablution) for the deceased body.

3. There is no Islamic teaching of reading *Qur-an* during the washing.
4. The performers must wash the death body softly.
5. The performers must close private place (*Aura*) of body of the deceased during washing.

2.6 Shrouding

The shrouding must start after washing the body of the deceased immediately. It is recommended to use white sheets from inexpensive material because extravagance is not recommended in the shroud.

Aisha relates that: “When the Prophet Muhammad (Peace be upon him) died, he was shrouded in three white sheets from Yemen” (Bukhari & Muslim).

2.6.1 The shrouding of a male

The shroud of a male should consist of three white winding sheets about seven multiply seven feet or suitable for the deceased’s tall, clean and large enough to conceal the whole body, after having been perfumed with incense. Use four tie or five ropes. The material of the sheet should not be silk, nor should any gold be used and each piece enough to tie the whole body.

2.6.2 Steps of shrouding of a male

The steps of Shrouding of a Male should to follow:

1. The winding sheets must spread out one on the top of the other.
2. The deceased, covered with a sheet, is lifted and laid on his back on the winding sheets.
3. If it is possible the deceased’s hands should be placed on his chest tendencious with the prayer act.
4. The edge of the top sheet is folded upper the deceased right side, then the other edge upper his left side. Then the second sheet must be folded as the first sheets. The third and the largest sheet must be treated as other.
5. These sheets should be fastened with a piece of tie ropes, one above the head, and another under the feet, and three remainder ties around the body.

2.6.3 The shrouding of a female

The shroud of a female should consist of five white garments, two winding sheet,

a long loose sleeveless shirt from shoulder to feet, a waist wrapper, and a head veil, these should be large enough to cover the whole body and may be perfumed with incense, a loin cloth may be used to bind the upper part of her legs, use four tie ropes, each enough to tie the whole body or two sheets more it may use female's prayer suit.

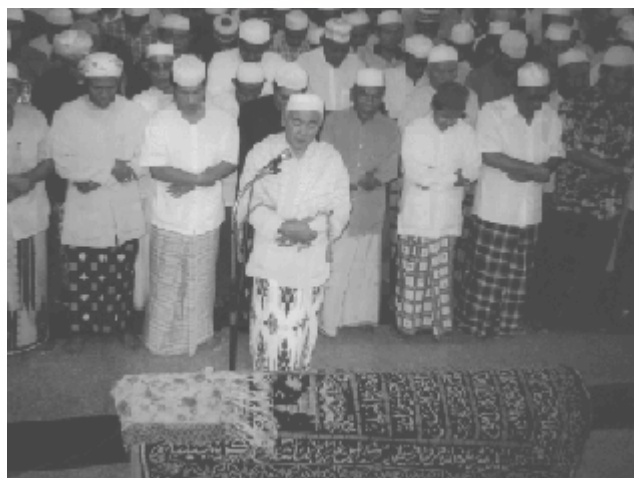
The white garment must clean and inexpensive which is normally used undyed cloth. The performers must be female and do not allow to male performers except her own family.

2.6.4 Steps of shrouding of a female

Steps of how to shroud to a female:

1. The deceased, covered with the five white garments or female's prayer suit.
2. The deceased, covered with three sheets remainder, is lifted and laid on her back on the shroud.
3. The deceased's left hand should be placed on her chest, then put her right hand on the left hand likes the way of prayer.
4. The edge of the top sheet is folded over the deceased right side, then the other edge over his left side. Then the second sheet should be folded the same way. The third and the largest sheet should be treated the same way.
5. These sheets should be fastened with a piece of tie ropes, one above the head, and another under the feet, and two around the body.

2.7 Janazah Prayer



Picture 2: Performing *Janazah* prayer at the mosque.

The Holy Prophet (Peace be upon him) was strongly recommended that as many members of the Muslim community as possible should join the funeral procession and *Janazah* prayer because it is collective duty and too much goodness.

2.7.1 The following describes this prayer:

1. There is no *Azan* or *Iqamah* for the prayer, which is offered with the participants standing and with the body of the deceased placed in front of them. There are no *Rukus* or *Sujud* to be performed in the prayer.
2. It is preferable if those offering the prayer form an odd number of rows with the *Imam* standing in the front facing the body of the deceased. He should stand in line with the head of a male deceased and with the midriff of a female deceased.
3. In the case of multiple deceased persons, the bodies should be placed in a row with those of men nearest to the *Imam*.
4. If this prayer is being offered in the open place or out of mosque, it is not necessary for the participants to take off their shoes so long as they are visibly clean.
5. The deceased and those offering the prayer must be Muslims, and the body of the deceased and those offering the prayer must be in a state of ceremonial cleanliness (*Wudu* or *Ghusl*).
6. The prayer must be offered even for a Muslim guilty of ignoring the teachings of Islam.

It is not obligatory to offer the prayer for children who die before attaining the age of puberty as is clear from the following *hadith*: *Aishah* reported:

“*Ibraheem the son of the Prophet (Peace be upon him), died when he was eighteen months old, and Allah’s Messenger (Peace be upon him) did not pray (Janazah) for him*” (*Ahmad and Abu Daud*).

However, it is permissible to offer the prayer for a child including a miscarried fetus. A tradition of the Prophet (Peace be upon him) recorded by *Imam Ahmad* reports the Holy Prophet (Peace be upon him) as saying that:

2.7.2 The absent prayer

It is acceptable to offer the prayer for someone who may have died in a different land where Muslims may not have been able to perform the prayer for the deceased for

any reason. The permission is based on the fact that the Holy Prophet (peace be upon him) himself offered the absent prayer in *Madinah* for *An-Najashi*, the ruler of *Abyssinia*. The famous Islamic scholar *Imam Ibn ul Qayyim* has commented on this issue as follows:

“It was not a part of the Prophet’s (Peace be upon him) guidance and habitual of the Prophets to pray for everyone who died afar. Large numbers of Muslims died afar, but he did not pray for them”.

On the other hand, it is authentically reported that he prayed for *an-Najashi*. Three opinions resulted from this:

This provides a habitual of the Prophet and permission for the Muslims to pray for everyone who dies afar. This is the opinion of *Ash-Shafi’i* and *Ahmad*.

1. This is a special case only applicable to him (Peace be upon him), and no one else. This is the opinion of *Abu Hanifah* and *Malik*.
2. The correct opinion: If the funeral prayer is not performed for a deceased in the land where he died, it is permissible to pray for him, as the Prophet (Peace be upon him) prayed for *An-Najashi* because the prayer was not performed for him since he died among the disbelievers. But if the prayer is performed for a deceased in the land where he died, the prayer may not be performed for him, because that has met the obligation. The Prophet (Peace be upon him) prayed for the absent (*An-Najashi*) and left it off (for all other absents); both his doing and refraining are habitual of the Prophets (that must be followed). *Allah* knows best.

2.7.3 Procedure for *Janazah* prayer

The following is a brief description of the prayer:

1. The *Imam* raises his hands, recite the *Takbeer* loudly, and then tie his hands as in all other prayer. Those offering the prayer (*Mahmum*) must follow, and then recite *Surat ul Fatihah* silently.
2. The *Imam* says the *Takbeer* audibly a second time. He may or may not raise his hands while doing this. Others must follow, and then recite *Salawatt* to the Prophet silently.
3. The *Imam* recites the *Takbeer* a third time while others must follow. Then everyone offer *Dua al Mayyah* (a prayer for Allah’s mercy to be visited upon

the deceased) silently.

4. The *Imam* recites *Takbeer* a fourth time as above. Everyone must follow then offer prayers for the Muslim community in general, again silently.
5. Finally, the *Imam* recites *Salam* as in all other prayers to complete the prayer. *Salam* may be offered once to the right only, or once each to the right and then to the left as in all other prayers.

2.8 Burial

Islam has a unique style of building graves and cemeteries that is characterized by humility, simplicity and economy in costs and that avoids glorifying the dead with elaborate monuments. It is of great importance that a special cemetery be devoted exclusively for the use of Muslims. Muslims may not be buried in the cemeteries of non-Muslims, nor can non-Muslims be buried in a Muslim cemetery. The deceased should be buried in the locality in which he lived. It is undesirable to take the body to the person's own country or to another city.

2.8.1 Burial graves



Picture 3: The buriers are preparing a grave at Muslim cemetery.

For the Muslim cemeteries, there are two types of graves:

1. *Al-Shaqq*: is to make a deep vertical hole in the ground.
2. *Al-Lahed*: is to make a deep vertical hole in the ground, then in the bottom make a side horizontal hole big enough to cover the whole body.

Both types are used, but it is preferable to use *Al-Lahed* if the land is solid but the land in Bangkok, *Al-Shaqq* is suitable because the land of Bangkok is clay then the people make this type and use coffin.

2.8.2 Burial Times



Picture 4: Coffin built from the soft wood, as it will easily decay itself under the ground.

The burial should be done as soon as possible after death, but the following times should be avoided:

1. At night.
2. From sunrise until the sun is fully risen.
3. At the zenith of the sun (The sun at the meridian), until it passes the meridian.
4. When the sun pales before sunset until it has set.
5. During these times burying is prohibited unless there is an urgent necessity, according to the habitual of the Prophet Muhammad (Peace be upon him) that was narrated by *Imam* Muslim.

2.8.3 Burial steps

1. A grave is dug deep enough to totally hide the body of the deceased.
2. The grave should be always perpendicular (Horizontal) to the direction of *Qiblah* (the way directly to *Kahbah*).
3. Only men are allowed to attend the burial that is strongly reasonable.
4. All Muslims who are present should remember death, the hereafter, and that one-day he too will be buried.
5. They should keep quiet (No talking unless it is necessary).

6. The deceased's male relatives are expected to put the body in the grave; only Muslim men should carry out putting the body in the grave.
7. A female is placed in her grave either by her husband, her sons, her father, her brothers, or her uncle.
8. The deceased's body should be entered to the grave from the direction where his feet will be entered from the rear of the grave.

2.8.4 How to enter the body into the grave

1. Those who enter the body of the deceased in the grave should say *Dua'* enter the grave: *Bismil llah wa ala millati rasulil llah*, which means: "In the name of *Allah* and in the faith of the Messenger of *Allah*".
2. The deceased's body should rest on his right side, and should be close to the wall and supported so that the body will not fall back, the deceased's face has to turn towards the *Qiblah*.
3. Those who put the deceased in the grave should not have had sexual intercourse with their wives the night before.
4. According to the teachings of the Prophet Muhammad (Peace be upon him). *Anas Ibn Malik* related that: " *During the burial of the daughter of Prophet Muhammad (Peace be upon him), Prophet Muhammad (Peace be upon him) was sitting, tears coming out from eyes, he asked us: Who did not have sexual intercourse with his wife last night? Abu Talha answered: I, Prophet Muhammad, then Prophet Muhammad (Peace be upon him) said to him: You get down in the grave and lay her down*" (*Bukhari*).
5. They should undo the tie on the head and the feet.
6. They should put above the body a layer of wood or big stones, so that earth will not be put directly on the body when they fill the grave with earth.
7. After the body is totally covered, it is desirable to throw three handfuls of soil into the grave. Then the grave should be filled up with sand or soil.
8. It is allowable to put a mark on the grave or a stone to know the grave.
9. It is also tradition of the Prophet Muhammad (Peace be upon him) to make the grave convex from sand or soil, according to the *Hadith* that was reported by *Sofyan* who said: "That I saw the grave of Prophet Muhammad (Peace be upon him) is made convex and reported by *Bukhari*, convex out of sand".

10. Just after the burial all Muslims, including the deceased's relatives, may stay in the cemetery for a while and make *Dua'* (Supplicate) for the deceased, since he is being questioned by the Angels. Prophet Muhammad (Peace be upon him) in an authentic Hadith said: “ *Make Dua' of Istighfar (Supplicate for forgiveness) for your brother and request steadfastness for him because he is now being questioned*” (Authentic -Abu Dawood).

2.9 Conclusion

According to the Holy *Qur-an* and the tradition of the Prophet Muhammad (peace be upon him) and His companions's practices are the original sources of Islamic law. Allah in the *Qur-an* says that Prophet Muhammad (peace be upon him) does not speak from himself, but is inspired by Allah: “*Nor does he say ought of his own desire and wishes; it is just inspiration sent down to him*” (*Qur-an* 53: 3-5). Muslims are ordered by the *Qur-an* to follow the habitual of the Prophet (peace be upon him) this means to obey and practice the commands of the Prophet. And funeral also was ruled. The Prophet is strongly recommended that as many members of the Muslim community as possible should join the funeral procession and Prayer because it is collective duty and good deed and for encouraging for relatives's deceased. Muslims ruled four things when other Muslim dies. Firstly is washing, secondly is shrouding, thirdly is *Janazah* prayer and fourthly is burial. The death is mainly the transformation of soul from this world to the next world. It is important thing for Muslims due to this world is non-permanent and used for testing mankind's acts but the next world is the world of reward and recompense for humans acts and that world is eternal life. So, the funeral is the last rite in this world, which is ordered to us by Allah.

According to Islamic Rule that is based on the Holy *Qur-an* and the tradition of the holy messenger (Peace be upon him) has ordained. And funeral also has ordained by them and the Islamic funeral should be same. Clearly, it is different in each district then the researcher world like to present the funeral's local customs of Muslims communities of Bangkok in the next chapter.

CHAPTER III

FUNEREAAL MUSLIM IN BANGKOK

This chapter the researcher would like to introduce Islamic funeral of Muslims community of Bangkok especially the local customs and practices concerning death as a sign to death, washing the deceased, shrouding, *Janazah* prayer, burial and ritual after death. As I told in the first chapter, according to Islamic practices Muslims in Bangkok divided into two groups. The first group that they try to follow the original source of Islam, which is, following the Holy *Qur-an*, tradition of the Prophet Muhammad (Peace be upon him) and His companion's actions and the second group had emphasized their forefather's acts in any rites. The first group claimed their funerals based on Islamic Rule as I said in the second chapter So, The researcher will not say again in this chapter but the researcher would like to introduce the second group's funeral because they add their forefather acts in these rites.

3.1 Sign to death

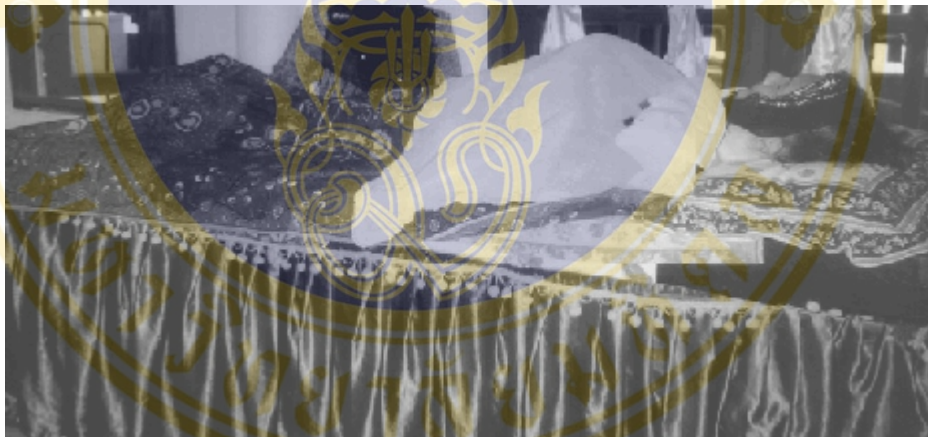
When a status of someone seriously ill and something point to death, the family members of the dying person and his most pious will spread the news around his friends and relatives. They will be informed and will be present at his side to help him turn his thoughts to Allah, encourage him very polite to repent, remind him about all the good deeds that he did, about Allah's mercy, and Allah's forgiveness so that he may hope Allah's mercy and Allah's love. Allah says in the Holy *Qur-an*: "*And who despairs of the mercy of his Lord, but those who are misguided*" (*Qur-an* 15:56).

The Prophet Muhammad (Peace be upon him) said: "*Let no Muslim die except expecting and hoping the best from Allah*" (Muslim).

And those who are present near a dying Muslim should do the following:

1. They must do kindly and patiently.
2. They do not leave him alone.
3. They should give him hope, not allowing him to collapse out of pain or panic.
4. They must encourage him every now and then to teach him the *Shahada*: "*La ilaha ella Allah*", which means there is no God but Allah, in a very kind and

5. sincere manner as these may be his last words. *Abu-Saeed Al-Khuduri* reported that Prophet Muhammad (Peace be upon him) said: “*Help Muslims who are dying to say: La ilaha illa Allah*” (Muslim).
6. They should pray and make supplication (*Dua'*) to Allah to help him go through situation easy, and forgive him.
7. They should recite *Qur-an* chapter *Yasin* beside a dying Muslim.
8. They should turn directly feet of the dying Muslim to the *Qiblah*.
9. Do not sit head side or feet side of a dying person, because the Angle of death will come and take the dying person's soul from head side and go back by feet side.
10. They should asking *Junubs* (Those who did not take a shower after a sexual act), or menstruating women.



Picture 5: The dead person is placed in the house prior washing process.

3.2 Washing the deceased

When a Muslim dies, it is the collective duty and responsibility of his family or neighbours or any Muslims in the community washing him according to the Islamic ritual of washing the deceased. Two or three persons may perform the washing. And those who are performers should be as the following:

1. They should be *Imam* or Muslim scholars in the community.
2. They have to know the Islamic way of washing the dead and be able to carry out the washing.
3. Do not make any comment on the body of the deceased.
4. They should be close with the deceased as friends, relatives, spouse or who are

participate at the time of washing either males or females may perform the washing.

3.2.1 Places of washing

The mostly of Muslim in Bangkok like to wash a deceased in the hall of house by used curtain for hiding and washing by using container shaped as like coffin called “*Bi-dul*”. And also camphor water, green plum leaves water soap and shampoo are requested.



Picture 6: *Bi-dul* or washing container used for washing the dead person.

3.2.2 Step of washing

1. Put the body of the deceased in a *Bi-dul*.
2. Remove the deceased's clothes and cover the body with a sheet of cloth.
3. The head and the upper body should be raised slightly to insure the washing water with exudations from the body flows down and does not run back to the body.
4. The private parts (*Aura*) of the deceased should be covered with a piece of cloth.
5. The washer should start washing by saying: “*Bismil – lah*” (In the name of Allah).
6. The washer winds a piece of cloth around his hand, and with this he cleans away any impurities from the body using water. Then he should dispose of this piece.
7. The washer must take another piece of cloth around his hand, press lightly the stomach of the deceased so as so to expel, if possible, any remnants from it,

and then wash the body of all impurities using water. Then he should dispose this piece of cloth.

8. The washer takes another piece of cloth and wash the covered private parts, then dispose of this piece of cloth.
9. The washer should perform Ablution (*Wudu*) on the deceased without inserting the water in the nose and in the mouth.
10. The washer should clean the body with water and soap (If available), starting from the green plum leaves water at the head (hair, face and beard) then the upper right side of the body then the left side, after that the lower right side then the lower left.
11. In the case of a female, her hair should be loosened, washed, combed, and be braided in three braids, and placed behind her back and leave it about five minute.
12. The washing should be done three times, or five times, or seven times, as needed, providing that after washing the head, wash the right side before the left, and the upper parts before the lower ones.
13. In the last wash, the washer may use camphor water.
14. After that the body should be dried with clean towel.
15. Then the body should be totally covered with a white sheet.
16. In case the deceased is a female in her menstrual period or have childbirth bleeding, padding should be used to prevent blood from leaving the body.
17. The washer will call any people who are participating to wash.
18. Write "*La - ilaha illa - Allah Muhammad Rasulullah*" (There is no God but Allah and Muhammad is the messenger of Allah) on forehead of the dead body by water or Thai perfume.
19. It is recommended that those who performed the washing should take a bath himself (*Sunnah* bathing for who was performed washing the death person).

3.3 Shrouding

Shrouding will be start after washing immediately. It is recommended to use white sheets from inexpensive material as undyed cloth because extravagance is not recommended in the shroud and then *Imam* or master will write down "*La-ilaha illa-*

Allah Muhammad Rasulallah” on forehead of the dead body by water or Thai perfume and a few number of exploratory write this sentence after washing.

3.3.1 The shrouding of male

The shrouding of a male should consist of three white winding sheets about 7 x 7 feet or suitable with the deceased's tall, clean and large enough to conceal the whole body, after having been perfumed with incense. Use five tie ropes. The material of the sheet should not be silk, nor should any gold be used and each enough to tie the whole body. And put some cotton wool fully upper the top sheet.

3.3.2 Step of shrouding of male

1. All of three winding sheets must be spread and overlap each other while the bigger sheet must be under it.
2. Put some cotton wool upper the winding sheets fully then scatter with sandalwood powder on it.
3. The deceased covered with a sheet is lifted and laid on his back on the winding sheets.
4. It is possibility to the deceased's left hand should be placed on his chest, then put his right hand on the left hand as like putting in the general prayer action.
5. Put some cotton wool all holey body.
6. The right edge of the top sheet is folded over the deceased, then the other edge over his left side. Then the second sheet is folding like the first sheet. The third sheet is the largest sheet should be same treated.
7. These sheets should be fastened with a piece of tie ropes, one above the head, and another under the feet, and three ties remainders between the bodies.

3.3.3 The shrouding of female

The shroud of female consist of three winding sheets, and add female's prayer suit two pieces more or called "*Tala-kong*" and some place used two winding sheets add three pieces of female's prayer suit and head's kerchief (*Hijab*).

3.3.4 Step of shrouding of female

1. The deceased, cover with the female's prayer suit.
2. The deceased, cover with three sheets remainder, is lift and laid on her back on the shroud and put some cotton wool on the upper sheet then scatter with sandalwood powder on it.

3. The deceased's left hand place on the chest then put right hand on the left hand as like general prayer action.
4. Put some cotton wool all holey body.
5. The right edge of the top sheet is folding over the deceased then the other edge over his left side then the second sheet is folding like the first sheet. The third sheet is the largest sheet should be same treated.
6. These sheets must be fastened with a piece of tie ropes, one above the head, and another under the feet, and three ties remainders between the bodies.
7. In cause of menstruation covered with feminine napkin.



Picture 7: Shrouding the death person by white sheet after finished washing.

3.4 *Janazah* Prayer

The Holy Prophet (Peace be upon him). It is strongly recommended that as many members of the Muslim community as possible should join the funeral procession and *Janazah* Prayer because it is collective duty and good deed so, Thai Muslims always participate the *Janazah* prayer and after the prayer, there is praied for the death person and anked every participators that this death was good or bad when he was alive and every body will reply he was good.

3.4.1 The following describes the prayer:

1. They always pray *Janazah* prayer in the mosque.

2. It is preferable if those offering the prayer form an odd number of rows with the *Imam* standing in the front facing the body of the deceased. He should stand in line with the head of a male deceased and with the midriff of a female deceased.
3. In the case of couple or multiple deceased persons, should pray one by one.
4. The deceased and those offering the prayer must be Muslims, and the body of the deceased and those offering the prayer must be in a state of ceremonial cleanliness (*Wudu* or *Ghusl*) and it is not obligatory to offer the prayer for children who die before attaining the age of puberty as is clear from the following tradition of the Prophet (Peace be upon him). However, it is permissible to offer the prayer for a child including a miscarried fetus.
5. The prayer must be offered even for a Muslim guilty of ignoring the teachings of Islam.
6. Recitation *Qur-an* chapter *Yaseen* and pay some donation (*Zadakoh*) to participators after the prayer.



Picture 8: The coffin is laied in front of the house for the recitation of *Surat Fatihah*.

3.4.2 The absent prayer

Muslims of Bangkok always conduct the absent prayer when there relative had died other place where they could not participated and they think it was permission by Islamic law according to *Ash-Shafi'i* and *Ahmad's* opinions.

3.4.3 Procedure for funeral prayer

The brief description of the prayer as the following:

1. The *Imam* raises his hands then recites the *Takbeer*, and then ties his hands as in all other prayer. Those offering the prayer must follow and then recite *Surat ul Fatihah* silently.
2. The *Imam* says the *Takbeer* audibly a second time and raises his hands while doing this and others must follow and then recite *Salawat* (praise upon the Prophet Muhammad) silently.
3. The *Imam* recites the *Takbeer* a third time while others must follow then everyone offer *Dua al Mayyit* (a prayer for Allah's mercy to be visited upon the deceased) silently.
4. The *Imam* recites *Takbeer* a fourth time as above and recite *Dua al Mayyit* (supplication for the death person) then everyone offer prayers for the Muslim community in general, again silently.
5. Finally, the *Imam* recites *Salam* as in all other prayers to complete the prayer. *Salam* may be offered twice, once each to the right and then to the left as in all other prayers.



Picture 9: Making supplication of Allah mercy and His forgiveness for the dead person.

3.5 Burial

Islam has a unique style of building graves and cemeteries that is characterized

by humility, simplicity and economy in costs and that avoids glorifying the dead with elaborate monuments.



Picture 10: Procession of the dead person to grave.

It is of the great importance that a special cemetery be devoted exclusively for the use of Muslims. And Muslims may not be buried in the cemeteries of non-Muslims, nor can non-Muslims be buried in a Muslim cemetery.

The deceased should be buried in the locality in the area where he lived. It is undesirable to take the body of the person to own country or to another city.

The Muslim cemeteries in Bangkok are not suitable for *Al-Lahed* type but *Al-Shaqq* type is normally used with coffin because the land is not solid

3.5.1 The grave



Picture 11: The grave decorated by small trees, flower petals and three leafstalks of date palm.

The habitual of Thai Muslims communities decorated the grave by small trees, small flowers, and petal of flowers and three midribs of the date and then symbolic by two wooden pillars but many places allow using stone pillars symbolically.

3.5.2 Burial time

The burial times as like as the second chapter that the following times should be avoided:

1. At night.
2. From sunrise until the sun is fully risen.
3. At the zenith of the sun (The sun at the meridian), until it passes the meridian.
4. When the sun pales before sunset until it has set.
5. During these times burying is prohibited unless there is an urgent necessity, according to the habitual of the Prophet Muhammad (Peace be upon him) that was narrated by *Imam Muslim*.

3.5.3 Burial steps:

1. A grave is dug deep enough to totally hide the body of the deceased about seven feet.
2. The grave should be always perpendicular (Horizontal) to the direction of *Qiblah*.
3. Even men or woman are allowed to attend the burial.
4. All Muslims who are present should remember death, the hereafter, and that one-day he too will be buried.
5. They should recite imploring, recite *Qur-an* and pay some donation to whom participator for the deceased when the deceased was putting into the grave.
6. They should throw three pieces of clay into the grave.
7. They should recite *Tal-keen* after the burial.
8. Decorated the grave with flower or small trees.

3.6 Ritual after burial

Normally, there is *Talkeen* after finished the burial. The death person family members requested for local masters to perform this rite. The local masters always requested by odd numbers and heirs or heiress of the death person hope that, those masters will teach the death person all questions of the Angels of Allah.

And other rite is *Isi-Kubor* which is performing after prater *Makrib* or *I'sha* at the death person's house for threes or seven days and at morning, they will perform *Isi-Kubor* again at the grave for three days or seven days.



Picture 12: Performing *Talkeen* after burial by local masters.

3.7 Conclusion

When we see the detail of Muslim community's funerals of Bangkok, we have seen many practices are following the original source of Islam but some fragmentations are different because of Muslims of Bangkok had influenced by their forefather practices, Buddhism rites and Hinduism rites then they had intergrated those things with the original source of Islamic funeral which called "Local Custom".

One thing, Death is transformation soul from this world to the soul world. The soul world is the first station of death, which is also the first compensative act. The deceased's families members hope fully help the dead body to get a good compensation. So, *Isi-Kubor*, *Sadakah* (pay donation), *Talkeen* and etc are ways to help the deceased and the other hand, love is connection between the deceased and his family members then they try to help the dead person in any ways and local customs are reply their hopefuls.

Local customs are succeed by two manners, one is by study in classroom as a master teach to students and the other hand is by seeing which is peoples in this generation have seen their forefathers done and then they followed its. Normally the local customs did not thrive and teach in the classroom but by imitated forefather's

rites though that its have no in the original source of Islam or fight against Islamic doctrines and tradition of the Prophet Muhammad (Peace be upon him).



CHAPTER IV

THE INTERVIEW OF MUSLIM COMMUNITY'S LEADERS

In this chapter, the researcher will present the funeral custom in the Muslim communities of Bangkok. The informations were collected from the interviews of the Muslim Leaders (*Imam*) or the sermon deliverers (*Khateeb*) or mosque's committees or Muslim scholars of four districts of Bangkok. The sampling of the interviewees is from the following districts: *Prawet, Nongchock, Saphan Soong and Ratchateawee*. As for the method, the researcher has interviewed two-selected Muslim Leaders (*Imam*) or the sermon deliverers (*Khateeb*) or mosque's committees or Muslim scholars from each of four districts. The important concernment the interview included the seven questions as follows:

1. The point to death.
2. The visiting of deceased person.
3. The washing (*Gusl*)
4. The shrouding (*Kafan*)
5. The *Janazah* prayer
6. The burial (*Dafn'*)
7. The rite after burial

The eight interviewees have presented in the fullest details as follows. After every interview a list is provided to show the local customs and practices, which are not found in the original sources of Islam as elaborated in the previous chapter.

4.1 *Nongchok* District

4.1.1 The interview of *Imam Abuhanifah Wangabdullah, Imam of Nurul Islam mosque* which was conduct on August 08, 2005

1. The sign to death.

According to *Imam of Nurul Islam mosque* said, normally the peoples in this area always associate with each other especially seriously ill cause. Generally when something point to death, the family members of the dying person will spread the news around his closely friends and relatives, when their friends, relatives or any one

in the community informed then participated the dying person's house, they tried to encouraged him with polite word, recited *Dua'* and someone recited some verses of *Qur-an* especially *Surah Yaseen*. Furthermore for my community, we help the dying person family members with any kind of foods or fruits or money. We always encourage him to Allah mercy, His forgiveness and tough him *Shahada* and sometime the owner's house able to offer them foods and conduct *Isikooboor* (a ritual performing for help the dying person).

2. The visiting of deceased person.

When the dying person died, his relatives will spread the news by announcer of the mosque. The deceased's heirs will make agreement among them about prayer time, number of inviting participators, how much cost of donation (*Sadakoh*) and how many day of banquet or celebration.

The deceased person located by turn his head to East and feet to West side (*Giblat side*). For member's mosque, the mosque ready for every thing, which is necessary for the dead person such as shrouding cotton, cotton wool, coffin, digging the grave? Aalso stay friendly with the dead person for 40 days at the grave. All of expenses take from mosque membership's fee. For each member 15 bahts pour a deceased person.

The mostly community's members visited the deceased person and helped the dead person family members with some money or otherthing in need.

3. The washing (*Gusl*)

There is *Bidul* or container used for washing the deceased person. If in cause of requested, the mosque's committees will send someone to help and lead the family members of the deceased and the family reward him with some money or gift.

Step and the method of washing as like as other place, which is beginning from water of green plum's leaf water then normal water and the last is camphor's water and better to use every water three times and odd more if it necessary.

Male wash male and female wash female but after finished the second water, there is permission for every one who wants to wash the deceased washing even male or female.

4. The shrouding (*Kafan'*)

The mostly peoples in this area requested to whom able to shroud and advice and

lead in the family's member of the deceased to do the shrouding then the family members of the deceased compensate to the conductor with some money or any gift and determined this goodness for the deceased.

The shroud like other place, which is following the Islamic source that is three white sheets of cotton for male and five pieces for female and the upper piece put some cotton wool and sandalwood powder. After finished the shrouding write *Shahada* (There is no God but Allah) on forehead with Thai perfume or pure water.

5. Janazah Prayer

The prayer always perform inside of the mosque and after the prayer, *Imam* or any scholars will recite some verses of *Dua'* for the deceased and every *Janazah* prayer, there is *I'zikuboor* even rich family or poor family. The rich family will give some donation to participators and cost of donation according to his position. In the cause of poor family *I'zi-kuboor* (performing a ritual for the deceased person after *Janazah* prayer) will conduct by the mosque's members without any expenses.

6. Burial

The burial in this area used coffin, so it will dig deeply about three meters. Before send the deceased body into the grave, his body will be lie on parallel *Giblah* side (the side of *Ka'bah*). During time of sending, a scholar will pronounce *Dua'* loudly and other will follow his speaking. After burial, there is *Talkeen* which is conducted by Muslims scholars and whom respected to him about seven persons and the family members reward them with some money or any gift and normally sarong has given.

Burial grave will be decorated with leafstalk of date palm, flowers and small trees. There are many graves made symbolic with stone pillars.

7. The ritual after burial.

Normally, *I'zi-kubur* shall be conduct for three days or seven days for a rich person, in the seventh day of the dead they will cook sweets called *Apamm* (Thai frying sweets, prepared from flour mix with small pieces of coconut then flavored with Thai seasoning.) by the reason of thinking of his deceased. There is also *I'zikuboor* in the 40th days of dead, 100th and every special day as *Eid* festival or wedding day.

8. Imam Abuhanifah's suggestions.

Imam Abuhanifah was claimed and suggested, there are many Muslim's

groups of Thailand, every group should not make blemish for other groups and let them do their rituals as they had known and had seen their forefather acts. We could not leave our forefather's actions and better if we do every thing as they have done. We will not recite any verses of the Holy *Qur-an* before washing the deceased because our forefather told that at the time the deceased was dirty so, it not suitable to recite *Qur-an* for anyone who are in dirtiness.

In conclusion, the following practices and customs, which are not found in, the original sources of Islam:

1. The deceased family gives a banquet to all participators when they came to visit the deceased person at his house.
2. The deceased family has to pay many expenses as for washing, shrouding, prayer *Aljanazah* and banquet.
3. The participators queue up for washing.
4. Decoration the graves and made symbol with stone pillars.
5. There is *Salat Alhadiyah* (a prayer which is performers determines to give out the goodness of this prayer for the deceased).
6. In every practice, the deceased family has to pay donation to workers.
7. There is a ritual called "sending *Ruh*" (soul) when completed 40th night of decedent.
8. There is celebration for three days or seven days and when completed 40th days and again when completed 100th days of decedent.
9. Make sweets called "*Apamm*" to commemorate when completed 7th days of decedent.

4.1.2 The interview of *Imam Jaroen Tohma-ngee*, the *Imam* of *Al-islam* mosque, the Islamic committee of Bangkok and the President of Islamic development foundation which was conducted on August 13, 2004

1. The sign to death.

According to *Imam Jaroen Tohma-ngee*, the *Imam* of *Al-islam* mosque said, Muslims in this community as a close family. We always visit each other even comfortable or distressful. If one of our mosque's member seriously ill or in coma ill

so that house may be full of participators. They recited *Dua'* and some of them recited some verse of *Qur-an*. If that family in need money we give him money.

2. The visiting of deceased person.

Normally when we know anyone of any place death necessary for *Imam* of that area should go there to visit and look after the death person's family members but in fact, funeral's duty necessary upon his heirs and heiress. It is not every duty or every ritual belong to *Imam* so, I have gone there and advice them to make with the death person fast as they could.

In the case of murder, we will leave after investigation of police or his allowable to conduct funeral's rite but if out of murder I will advice them to do it fast. And I have been fought in my community for this so long time that; the funeral's duty should conduct by his heirs and heiress.

This area is different from other place that, we will not invite Muslim from other community to perform *Janazah* prayer but we announce by loud- speaker of the mosque so, mostly of participators form other community are his friends or relatives and number of participators sometime more than number of *Aljumah* prayer (Friday's prayer).

The welfare of the mosque's members, the death person's family will receive 3,500 Bahts promptly. This money, we took from the mosque family member's fee and each family 100 Bahts per year and for other community may be thinking that, this money very little but for our opinion we spend only necessary thing of funeral as white sheets, coffin and cost of labors. This remainder money of this fund spends for the mosque's activity. For special case, we give more than 3,500 Bahts as poor family or orphaned family.

Cost of funeral is not more than the money that we gave because in this area has no donations for participators and no any celebration of funeral. The activity of members in this area is not follow up their forefather's activity. We separated our self out from old community and make a new mosque here because we want to do pure Islamic ritual.

When we visit the dead person, we have no any activity except recited *Dua'* for him. Also for poor family we give some money to help him.

3. The washing (*Gusl*)

The washing is one of necessary rite concerning death in Islam. We will leave for his heirs and heiress to do this work but if they could not do we will help and advice them to do. We started from washing dirty thing (*Najis*) on his body then ritual ablution then water of green plum's leaf which is beginning from right side then pure water and we wash softly as he is alive, using shampoo and soap and the last wash him with camphor's water. We will not write *Shahadah* on the dead person's forehead. Conductors must be same sex with the dead person that if male so, only men conduct and if female women conduct. Before washing, we should be ready for shrouding sheets because it is easy to shroud the dead body on its.

4. The shrouding (*Kafan*)

The shrouding is the second necessary rite for the dead person of Islam. There are three white sheets for male and five sheets for female then tie it five places, one at the top of head, one at the shoulder, one at the hip, one more at the leg and the last tie at under feet. There is cotton wool put into coffin before putting the dead body and spread sandalwood powder upper the cotton wool.

5. *Janazah* Prayer

As I said mostly ritual conduct by his heirs so, this prayer also conducted by his heirs but if they could not I will help them to lead the prayer. This area did not invite participants from other community so, there is no any expenses for this prayer and after prayer has no any ritual activity. The host will invite every participants to recite *Dua'* for the dead body at the grave.

6. Burial

There are two time of *Dua'*, the first *Dua'* is during put his coffin into the grave and the second *Dua'* after finish burial which called *Dua' Tasbeeth*. We will not decorate any thing on the grave even small tree but we put two wooden pillars to symbol the grave.

7. The ritual after burial.

There is no any ritual after burial. The mosque's committees will advice his heirs and heiress to separate the dead person's heritage as follow up Islamic doctrine and in cause of requested, we will help them separation by justice and honestly.

8. *Imam Jaroen Tohma-gkee's* suggestions.

I do not want to see Muslims spend much money for funeral because many

times the dead person was a family's leader and he left sympathetic heirs and heiress but our society increases them more sympathize. Many families spent all money for this rite and many families have to borrow from other person for this rite. I would like to see that we are givers or helper for that pityingly family not receivers because I have seen someone spent more than 10,000 Bahts for funeral but better if they did not spent and leave its for their children.

Necessary for who are authorities to renovate this habitual and try to encourage us to go back to Islamic source because funeral is one of Islamic rite then we have to perform as the Prophet Muhammad (Peace be upon him) and His companions have done.

4.2 Sapansoong District

4.2.1 The interview of Mr.Navawee Momaddeen, the *Kateeb* of *Darulnaeam* mosque which was conduct on 08 August, 2005

1. The sign to death.

According to Mr.*Navawee Momaddeen*, the *Kateeb* of *Darulnaeam* mosque said, normally this mosque have done as like as another mosque that when we know any sad news of in coma ill or seriously ill of any mosque's member, we will go to visit them and give help as some money or other thing. At the visiting time, the participators will recite verses of *Dua'* and *Qur-an* especially *Surah Yaseen* or *Surah Mulk*.

For this mosque we try to perform every ritual follow the Islamic source especially funeral because it is many social impact follow on it.

2. The visiting of deceased person.

In the case of death also we visit and give help as we could. The committees of the mosque will send an agent to ask the deceased person's members about religious ceremonies if the members requested we will help them as the washing, shrouding or burial and our habitual the mosque will prepare free of food for the decease person's family members within three days according to *Sunnah* of the Prophet (Peace be upon him). And after death we will not recite any verses of *Qur-an* but we recite *Dua'*.

Putting the deceased person, the family's members will choose suitable place

in his house or mosque by turn his head to north side and right side to *Giblah* or West side as a sleeping act. Normally we will not burn joss stick near the deceased person.

For the mosque's members, the mosque ready for them white sheets and other necessary thing and also pay for labours expenses. This fund brought from the mosque membership fees and every family's members 150 Bahts per year.

3. The washing (*Gusl*)

Normally, the washing has conducted by the dead person's family members and sometime the committees of the mosque sent someone to advice and help them.

The washing of this community did not different from another place, which was started from *Wudu'* then water of green plum's leaf then water and the last with camphor's water. During the washing the washers were using soap and shampoo for the dead person as alive person and we will not write *shahadah* on his forehead.

4. The shrouding (*Kafan*)

The shrouding also not different with other community, there are three white sheets for the death's man and five sheets for the death's woman. We not fix that right side of sheets must to put upper or under the left side but we care for the conductors should be same sex with the deceased person except their family as their parent, son or daughter that we do not mind.

5. *Janazah* Prayer

The mosque always announces any news of our community especially a dead person's news. We try to encourage his family to pray rapidly because Islam promotes us to make quickly for the dead person. We allow to pray any time of *Janazah* Prayer even prohibitive time as after *Alasr'* prayer because we think at the time prohibited for general *Sunnah* prayer, it did not for *Janazah* prayer. After the prayer we took the dead person to grave directly and we will encourage every participators to send the dead person at the grave. We have no any *Dua'* after the prayer but we have *Dua'* when we put down the dead person into the grave and also *Dua' Tasbeeth* after finish a burial. For the burial expenses the mosque will pay it if he is the mosque's member if no, his family has to pay it for themselves.

Putting the dead person is not different between male and female but position of the *Imam* is different. If male, position of the *Imam* is direct to shoulder of the dead

person and if female his position is direct to hip. *Imam* is normally his son but sometime his family requested us to lead this performance.

6. Burial

As I said before, we have two times of *Dua'* the first is when we put sown the dead person into the grave and second is *Dua' Tasbeeth* after finish a burial. We will not decorate anything for the grave but we put two wooden pillars to symbol the grave. For symbolic stone pillar is prohibited.

7. The ritual after burial.

Our community is no any ritual after burial because we need to do everything follow to our Prophet (Peace be upon him) which is He has done. For a person, there is expense to pay about 5,000 Bahts but if dead person is member of the mosque we will pay for them all of expenses.

For heritage's case, the mosque's committees leave his heirs to do for themselves but if they request we will do for them.

8. The *Kateeb Navawee Momaddeen's* suggestions.

In fact, Muslim's family is different. Someone rich and someone poor and for rich persons, they could pay much money as they need but for poor persons they could not do that. For funeral rite, I heard that someone has to lend out much money from other person to conduct the funeral, which is refuse by Islamic doctrine. Islam taught us to do easily but too many Muslims nowadays make disturbance to other by wrong local custom.

In conclusion, the *Kateeb* and the committees of the mosque try to encourage all the mosque's members to follow Islamic doctrines and do not spend too much money for this ritual. The mosque supports all of members for food and all of funeral's expenses. It is make the dead person's family members comfortable and loose from anxious feeling.

4.2.2 The interview of *Imam Adul Trongsiri, Imam of Nihmatul Islam mosque* which was conduct on July 30, 2005

1. The sign to death.

According to *Imam Adul Trongsiri, Imam of Nihmatul Islam mosque* said, when we knew someone seriously ill or in coma ill, most of peoples in this area will

go to visit and try to console him and his family. His family's members and participators always encourage the dying person to pray for Allah's mercy and teach him *Shahada* "*La-ilaha illallah*" (There is no god but Allah)

Our custom for this case that, we will not leave the dying person die in hospital when he was in coma symptom we will take him back to house and let him go back to the mercy of Allah at home. At there, participators do not allow to sit on head and foot side of the dying person. They will say forgiveness to him and some of them recite *Dua'* and *Qur-an*. They have been with him until his death had come. This time, many participators help his family with foods, fruits or some money.

2. The visiting of deceased person.

There are twelve persons of the mosque's committees and responsibility of them divided into twelve areas of community. When we heard dead news, I will contact to respondent of that area to ask helps of the dead person's family members. I was sat up authorities to look after every side of this work as who responded to conduct coffin or responded to wash the dead person even male or female. If the dead person is a mosque's member, the mosque will pay every necessary expense for him. This fund was taken from member's fees. Every family has to pay 120 bahts per year and 60 bahts of this fund divide for water's charge and electric bills and remainder 60 Bahts for funerary rites of members.

A case of dead at hospital, the dead family's member can take document from me then take the dead person back for performance's funeral at the mosque.

Putting the dead person in this area is head side point to East and feet point to West or *Qiblah* side.

At night, the mosque's committees send a group of peoples to complete the Holy *Qur-an* and dedicate goodness for the dead person.

Normally, this area prepares food at the dead person's house and offer for all participators.

3. The washing (*Gusl*)

The mosque's member's faith and believe in this area that *Iman* or Muslim scholars must lead them about washing, shrouding and performing *Janazah* prayer but in fact, that is responsibility of heirs and heiress.

We could not deny that, many people in our community could not conduct this

work. So, the mosque had sat up many persons to respond all of those rites for any family who are in need and normally I always conduct the washing or lead his heirs or heiress to conduct the washing but I try to encourage them to do it by themselves. We prohibited other sex to join the washing except they own family's members but sometime many Muslim scholars are requested to wash the dead.

The washing begin from washing dirty thing (*Najis*) out of the dead person's body then make ritual ablution then water of green plum's leaf then pure water and the last by camphor's water. The conductors must perform him softly and thinking as he is alive. Ablution for the dead in this area sometime has performed it at beginning and sometime after finished the washing and for this work there are no expenses.

4. The shrouding (*Kafan*)

The shrouding in this area is not different with another place that is three white sheets for male and five sheets for female. Two sheets more of woman is woman prayer suit, which is called "*Talakong*" and inner had put cotton wool and spread with sandalwood powder. The member of the mosque will receive those sheets from store of the mosque and the performers must be same sex with the dead and after shrouding the performer will write *Shahadah*" (*La-ilaha illallah Muhammad Rasulallah*) that means there is no god but *Allah*, *Muhammad* is the messenger of *Allah* on forehead of the dead person with water or Thai perfume.

5. Janazah Prayer.

Number of participator is according to position of the host if he is a rich family he can invite many persons to perform the prayer but if he is poor the number will be little because the host must donate some money to all participators. Cost of donation is not fixed but according to his position and in here at least 40-50 Bahts and I never seen more than 100 Bahts.

Putting the dead person is difference on sex of the dead person if male we turn his head into south and female into north side. The standing's position of *Imam*, if male direct to shoulder and female direct to hip. Reasonable of this standing is to leaved remainder of the dead person's body at right side.

Alhadiyah prayer (the prayer is performing after *Makrib* prayer and the performers dedicate goodness for the dead person) also has expenses and normally, 40 persons and 40 Bahts each. The reasonable of 40 persons which is the *Imam* claimed

that the first night of the dead person must be feel lonely and this prayer will be friend of him and ritual of 40 good persons must offer by Allah at least one.

Also *Dua'* after prayer and normally conduct by *Imam* of the mosque but sometime by other Muslim scholars from other communities who are participated the peryer. There is *I'zi-kubur* and donation after *Dua'* also.

6. Burial

Dua' Tasbeeth had recited during put down the dead person into grave. Sometime the host invited Islamic students about 20 students to recite it then *Talkeen* after finished burial. Number of *Talkeen* performers about 5-10 persons according to host's position. For both activities are expenses.

The upper of the grave, we put three leafstalks of date palm, small trees, small tree's flowers and spread any kind of flowers on it. There are two wooden pillars for symbolic that grave.

7. The ritual after burial.

At night, there is celebration at the dead person's house but in here I have been told the mosque's members that you do not strict number of the day as like as have to conduct for 3 days or 7 days or at 40th day or 100th day but many members have been done all those day. *Apam'* which is preparing at 7th of dead nowadays is very few number. At morning, after *Assubh* prayer there is *I'zi-kubur* for seven days. From the day of dead until seventh days, the host sent a group of persons to stay friendly at the grave. All of expenses until finished all activity around 10,000 - 30,000 Bahts.

8. Imam Adul Trongsiri's suggestions.

The *Imam* would like to encourage peoples of this community to conduct funeral quickly and number of inviting participators should be down because if more numbers its must spend much money.

In conclusion, the following practices and customs, which are not found in the original sources of Islam;

1. Donation to all participatory prayer and all of special activity.
2. Completed *Qur-an* after dead.
3. Prepare food for all participators at the dead person's house.
4. *Alhyadiyah* prayer.
5. Food's Celebration at the dead person's house for three days, seven days, 40th

and 100th day.

6. Prepare *Apam* at seventh day of dead.
7. Decorations the grave.
8. *Talkeen*.
9. *Isikoobor* within three days, seven days after *Makrib* prayer at the dead person's house and after *Subhi* prayer at the grave for seventh day or fortieth day or hundredth day.

4.3 Parwet District

4.3.1 The interview of *Imam Saman Mahkaew*, the *Imam of Darulmuttakeen* mosque which was conduct on 13 August, 2005

1. The sign to death.

According to *Imam Saman Mahkaew*, the *Imam of Darulmuttakeen* mosque said, visiting in coma patient is our community habit and when we heard anybody seriously ill we will visit him and recite some *Surah* of *Qur-an* generally *Surah Yaseen* (name of *Qur-an* chapter) and recite *Dua*'. We try to encourage him to ask Allah forgiveness and His mercy. We taught him the last word "*Lailahailallah*" that mean "there is no god but Allah". For our customs that we give help to the dying family as we can for example, some money, foods or fruits.

Our habitual that we will not sit on the patient's head side or foot side because it make difficult for the dead person's soul because the Angle of death will come to take the soul from head side and go back to foot side and the patient's feet must turn to West or *Giblah* side.

2. The visiting of deceased person.

When the death came to him, I or the mosque's committees will go and ask that family members about detail of funeral rites as prayer time, how many inviting participators or other helps. If he is the mosque's member, his family will receive four things without charge, those are coffin, shrouding sheets, cost of burial labours and cold water. This fund had donated from generous peoples who had intent for this case.

Most of people perform washing the dead person at house but if their house small they will take him to the mosque. Putting the dead person is turning his head into East side and foot into *Qiblah*. Before washing if they have more time they will recite *Qur-*

an but by the local custom practice they employ a group of peoples to complete it. The Recitation's cost is normally 50 Bahts per chapter.

Normally we light on joss sticks and put footed tray near the dead person for receiving participator's donation (*Sadakoh*). The dead person family members always prepare some foods for all participators.

3. The washing (*Gusl*)

Generally, I always lead the dead person family members to conduct the washing. In the beginning we start from washing dirty things (*Najis*) then make ablution then water of green plum's leaf then pure water and the last is camphor's water. The performers must start the washing from the right side of the dead person's body.

During the washing we have to think as he is alive therefore we must do it softly we used every thing for him as we used it as a soap and shampoo. And the performers must put one sheet on his private body (*Aura*). The washing is one of four important doctrines which is Allah was ordered us to perform to the dead person therefore every body want to join this rite then the host allow all participators to join the washing. Also the participators think that washing is the last rite, which they could perform for the dead person then they want to join it.

4. The shrouding (*Kafan*)

The shrouding is three sheets for male and five sheets for female, two pieces more are woman prayer suit and left side of shrouds must be upper right side. The inner put cotton wool and spread with sandalwood powder. Place of shrouding must hidden from other participator's eyes and normally used curtains. The *Imam* warned to do not write *Shahadah* on forehead of the dead person directly because of the name of Allah will be placed at unsuitable place. The reason is human body after death will be rot and decay itself follow up the time therefore its will changing into *Najis* (dirty thing) that mean the name of Allah will be placed in unsuitable place and if anyone want to write *Shahadah* he has to write upper the shroud.

5. Janazah Prayer.

The *Imam* said, normally, it different put of the dead person, for man turn his head to left hand of *Imam* and woman turn her head to right hand of *Imam*. The dead person's heir is suitable to lead in this prayer.

After *Janazah* prayer there is a local custom that was called *I'zi-kuboor* and the host will give some donation to all performers at least 50 Bahts each and if rich family about 100 Bahts then procession the dead body to the grave.

The host must ready some money to give extra for Muslims scholar or Islamic masters about 40 peoples and requested them to perform *Alhadiyah* prayer in the evening of that day. The number of performer is not fixed but according to the host willing and position of the dead person's family.

6. Burial

At the grave, the host has to ready a group of Islamic students or Muslims scholars to recite *Dua' Tasbeeth* and completed the Holy *Qur-an* for him and this act has an expense's donation for those students. Also and after finished burial there is a ritual called *Talkeen* which to teach the dead person. This act, the host must invite *Imam* and Muslims scholar about seven or ten persons to perform it.

The upper of the grave, we put three leafstalks of date palm, small tree's flowers and spread any kind of flowers on it and there are two wooden pillars for symbolic that grave but someone used stone pillars which we do not mind.

7. The ritual after burial.

Normally we perform *I'zi-kuboor* within three days or seven days but not more than seven days in the evening after *Makrib* prayer or after *I'sha* prayer at the house of the dead person. For this function, the host must ready any kinds of foods to offer participators and donation (*Sadakoh*) is according to the host willing. At morning after *Subhi* prayer, there is *I'zi-kuboor* at the grave again for three days or seven days but for this act necessary to pay donation to all participators.

I'zi-kuboor is performed again when completed seventh days for who was performed only three days and again fortieth day and hundredth days. This ritual has been performed as Thai Muslim habitual so long time. *I'zi-kuboor* will perform in every special days as wedding or *Eid* festival which it going on family members willing.

When completed seventh days of died, the family members prepared *Apam'* (Thai sweets's name) by reason of thinking to the dead person. The *Imam* told that, at the day body of the dead has been rot as like as *Apam* shape but nowadays very few numbers prepare it.

Other activity should do for the dead person is pour water on the grave and mow grass at the grave because of water help cooling for the dead body and mowing grass as like clean off dirty.

Totally expenses in this community is not fixed but according to the host willing if he want to do every local rites he must pay too much and if he want to pay little he can make down number of participators but at least he must ready about 10,000 Bahts and someone spent too much more than 100,000 Bahts.

8. Imam Saman Mahkaew's suggestions.

Muslims nowadays like to scatter some flowers on the grave, I ruled and put notice in front of cemetery that does not scatter any flowers on the grave but they did not believe. Muslim community leaders should tell every person in each community what is right and what is wrong in Islam because nowadays we found many problems among us. Muslim communities divided into many groups therefore Muslim leader should skill this problem.

In conclusion, the following practices and customs that are not found in the original sources of Islam:

1. Donation to all participatory prayers and all of special activities.
2. Completed *Qur-an* after died.
3. Prepare food for all participators at the dead person's house.
4. *Alhadiyah* prayer.
5. Celebration with food for three days, seven days, 40th day and 100th day.
6. Prepare *Apam'* (Thai sweet) at seventh day.
7. Decoration the grave.
8. *Talkeen*.
9. Spendthrift for funeral.
10. Pour water and pull out grass at the grave.

4.3.2 The interview of Iman Prasreat Yupensook, the Imam of Anwarissunnah mosque which was conduct on 21 August, 2005

1. The sign to death.

According to *Imam Prasreat Yupensook*, the *Imam* of *Anwarissunnah* mosque said, our community was changed into city society. The peoples have been come in

the community more and more therefore struggle of us had taught by this reason and society but Muslims in this area have been stay as close family. We always visit each other even good or bad condition.

When we know one of us seriously ill then we will go and visit him because he is our friend or neighbor and the other hand the Prophet Muhammad (Peace be upon him) told us to visit our brothers when they were suffering from illness. We go there and ask his help and normally, we give money to patient's family for help his family to stay better in that condition.

We try to encourage the patient to ask Allah mercy and His forgiveness. We also teach him *Shahadah* and hope this saying is last word of him before leave from this world. Very few number of participators recite some verses of *Qur-an*, we are only recited *Dua'* for him. Putting the dying person in this area as likes sleeping act and we will not point the patient's feet to *Giblah* (*Gahbah* side) side.

2. The visiting of deceased person.

The *Imam Prasreat Yupensook* said, in our mosque built the dead personal washing place as a service for members but very few members used it and the most of them like to perform washing at their house.

We will go to look after the dead person and we help his family by some money and recitation *Dua'* for Allah forgiveness. The *Imam* said, this community's members deny recitation the Holy *Qur-an* for the dead person after death and also at house of the dead person did not prepare food for participators.

3. The washing (*Gusl*)

The washing is sometime performance at the mosque and sometime at his house. One of Muslim scholars always is requested to guide and lead other family's members to perform washing. The performer will not ask award from the host but many times the host has given the performers.

The washing dose not different from other place it was start by washing *Najis*, then make the ritual ablution for the dead person then beginning pour water of green plum's leaf then water and the last with camphor's water. During the washing the performers must close his private body (*Aura*) with a sheet. The performers have to think as he is alive therefore should wash him as they wash themselves and used soap and shampoo to wash softly.

4. The shrouding (*Kafan*)

The shrouding for male is three white sheets and for female five sheets and two more are woman prayer suit called “*Saroong and Talakon*”. The inner of shroud put cotton wool and spread with sandalwood powder. Also both things put in the coffin. In here, we will not fix that which side has to put upper but normally by practice right side is upper. Place of shrouding should hidden from other person.

Finally, tie his shrouding with five cotton ropes ties, one at the upper head, one at the under feet, and three remainders between the body.

5. *Janazah* Prayer

The *Imam* said, we have radio channel so, when our members die we announce his prayer by radio channel. Also we announce at the mosque after five time prayers. We do not invite performers out of community. The mostly *Imam* of the prayer is one of his heirs but sometime they ask for *Imam* or Muslim scholar to lead out prayer.

The dead person will take to the grave suddenly after prayer without any *Dua*’ because in fact we think the *Janazah* prayer is *Dua*’ for him and we always invite all participators to send the dead person at the grave.

6. Burial

The *Imam* said, there is *Dua*’ at the grave during put down coffin into the bottom of the grave and *Dua*’ *Tasbeeth* after finished burial. Sometime a Muslim scholar will tell other person about both *Dua*’ loudly and another follow his word silent.

For our mosque, grave’s decoration is prohibited and we do not have any local activity after this time.

7. The ritual after burial.

The *Imam* said, we do not have any ritual after burial and I always tell to heirs and heiresses to recite *Dua*’ and make *Shodakoh* for him and we think that is better than other practices for the dead person because the Prophets Mohammad taught us.

8. *Imam Prasreat Yupensook*’s suggestions.

Iman Prasreat Yupensook said, Muslims nowadays know and understand Islam as a little then we have seen many practices had different from Islamic doctrines. Islam taught us to do easily but we have done difficulty and many practices

had influenced by other religion. The major problems is did not study Islamic rules therefore we should try to study more and more until understand it, what is Muhammad (Peace be upon him) taught and warned us, what the Prophet Muhammad (Peace be upon him) has done.

According to Islamic doctrines, donation is a good deed but must do it in the perfect time and perfect place. We have to think that donation of funeral is suitable is not it? Spendthrift for this practice is suitable is not it and if the donation moneys are parts of heritage then whose responsibility?

I think pityingly for poor family. They have no more money but society and local custom crush them to borrow money from other peoples. If they follow Islamic sources then they will has alive easily.

For a dead person' family, better if we go to help them because at that time they were saddening and feeling melancholy but we make increasingly burden actually preparing foods is our responsibility with the reason to make down their melancholy. But our practice is in opposite way. We go to eat at dead person's house and I think if we understand Islamic doctrines so we could not swallow foods into stomach.

4.4 Ratchatawe District

4.4.1 The interview of *Imam Prapap Vijittakansom*, the *Imam of Jame-lulkairiyah* mosque (*Ban Krua area*), which was conduct on 30 July 2005

1. The sign to death.

According to *Imam Prapap Vijittakansom*. The *Imam of Jamelulkairiyah* mosque said, we must understand that nowadays our life is changing into city society especially this area that make our life in hurry on it. Cause of connecting and visiting will be down but for Muslims soceity in this area the visiting is our community habit.

The practiced rituals in this area is different in two mainly acts. The first is following their forefather act and second follow *Qur-an* and tradition of the Prophet Muhammad (Peace be upon him) but we can stay each other and no any problems among us.

When we heard anybody seriously ill we will visit him and recite some *Surah*

of *Qur-an* generally *Surah 'Yaseen'* and recite *Dua'* for him. We try to encourage him to ask Allah forgiveness and His mercy. We taught him the last word '*La ilah illallah*' that mean "there is no god but Allah". For our customs that we give help to the dying family as we could and for example as some money, foods or fruits and I think it is not different from another community.

2. The visiting of deceased person.

When the death had come to him, I and the mosque's committees have to see and check about cause of death if he died at hospital that is no any problems because the hospital's doctor pointed to reason of death and the dead person's relatives could bring the mosque's document and take the dead body back to home for make funeral rites.

According to funeral rites we have to follow the dead person's heirs that what and how they want to conduct the funeral rites. I or agent of the mosque will go and ask that family about detail of funeral rites as *Janazah* prayer time, how many inviting participators from other community or other help. If he is a mosque's member, his family will receive many things without charge, those are coffin, shrouding sheets, cost of burial labours and cold water its totally 4,000 Bahts. This fund is donated from generous peoples who had intent for this case and nowadays we had stored all of equipments more than ten sets.

Most of peoples in this area like to perform washing of dead person at the mosque because of their houses small and it not enough to support numbers of guests. Putting the dead person is two kinds those is turning his head into East side and foot into *Qiblah*. For second group they turn head of the dead person to North and foot to south as like sleeping act. This area has no completed *Qur-an* for the dead person but visitors recited *Dua'* for him.

3. The washing (*Gusl*)

Generally, I always lead the dead person family members to conduct the washing. In the beginning we start from washing dirty things (*Najis*) then make ablution then water of green plum's leaf then pure water and the last water is camphor's water and each waters three times. At the beginning the performer poured water on the right side of the dead body then left side then lay on both sides its were started from right side. Slantwise body is for washing his back.

During the washing we have to think that he is alive therefore we must do it for him softly we used every thing for him as we used its as a soap and shampoo. And the performers should put one sheet on private place of body (*Aura*). The washing is once of our doctrines, which Allah was ordered us to perform it when any Muslim died therefore, the host allow all participators to join the washing.

4. The shrouding (*Kafan*)

The *Imam* said, shrouding is three sheets for male and five sheets for female, two pieces more are woman prayer suit and left side of shrouds must be upper right sides. The inner put cotton wool and spread with sandalwood powder. Place of shrouding should hidden from other participators and normally used curtains. This area is no writing *Shahadah* at forehead of the dead person.

5. Janazah Prayer

Normally, it different of putting of the dead person, for man turn his head to left hand of *Imam* and woman turn her head to right hand of *Imam*. Heir of the dead person is suitable to lead in the prayer.

After the prayer there is a local custom called *I'zi-kuboor* and the host will give a donation to all performers at least 50 Bahts each if rich family about 100 Bahts then procession of the dead person to the grave.

The host must ready some money to give extra donation for *Alhadiyah* prayer's performers in the evening of that day. The number of performer is not fixed because someone is high position and someone is low position.

6. Burial

At the grave, the host had ready a group of persons to lead in *Dua' Tasbeeth* and completed the Holy *Qur-an* for the dead person and this act has an expenses to donate those persons also. After finish burial there is an activity called *Talkeen* to teach the dead person and this act according to heirs willing. This act, the host invited *Imam* and Muslims scholar totally seven or ten persons to perform it.

The upper of the grave, we put three leafstalks of date palm, small trees, small tree's flowers and spread and kind of flowers on it. There are two wooden pillars for symbolic that grave and someone used stone pillars.

7. The ritual after burial.

Normally, we perform *I'zi-kuboor* for three days until seven days but not more

than seven days in the evening after *Makrib* prayer or after *I'sha* prayer. For this function, the host must ready any kinds of foods to offer participators and sometime there is donation's payment. At morning, after *Subhi* prayer there is *I'zi-kuboor* at the grave again for three days or seven days but for this act necessary to pay donations to all participators.

I'zi-kuboor will perform again when completed seventh days for who was perform only three days and again fortyth day or hundredth days. *I'zi-kuboor* as a necessary ritual of Thai Muslims soceity so long time and they will perform it in every special days as wedding day or *Eid* festival which is it going on family member willing.

Another activity, which has done in this area, is pour water on the grave by the reason of the water give cooling for the dead body.

Totally expenses of funeral rites in this community is not fixed but according to the host willing if he want to conduct every local rites he must pay too much and if he want to pay little he can make down number of participators but at least he must ready about 10,000 Bahts.

8. Imam Prapap Vijittakansom's suggestions.

Muslims nowadays should perform only necessary rites of the dead person but by doing they do many local custom rites. In fact, the local customs make duty out of Islamic orderd because of someone con not responds its but our society crust him to do. I had told many endows that you should save moneys for your children and do not spend all of your money for these rites because its not necessary.

In conclusion, the following practices and customs, which are not found in the original sources of Islam:

1. Donation to all participatory prayers and all of special activities.
2. Prepare food for all participators at the deadf person's house.
3. *Alhadiyah* prayer.
4. Celebration with food for three days or seven days, 40th day and 100th day.
5. Decoration the grave.
6. *Talkeen*.
7. Spendthrift especially widows.

4.4.2 The interview of *Imam Hajji Nuh Madyainabb*, the *Imam* of *Sulukul-muttakeen* mosque which was conduct on 30 July, 2005

1. The sign to death.

According to *Imam Hajji Nuh Madyainabb*, the *Imam* of *Sulukulmuttakeen* mosque said, visiting the dying person for us is very important because Islam ordered us to do it but nowadays we have no more time because every body have to earn money and every life have to going on their conditions but for; visiting the dying person of peoples of this area we have been done because in fact we are brothers or relatives.

When we heard anybody seriously ill we will visit him and recite some *Surah* of *Qur-an* generally *Surah "Yaseen"* and recite *Dua'*. We try to encourage him to ask Allah forgiveness and His mercy. We taught him the last word "*La ilahailallah*" that mean there is no god but Allah and for our customs that we give help to the dying family as we could for example as some money, foods or fruits and I think it is not different with other community and some time we make *I'zi-kuboor* if the host requested.

2. The visiting of deceased person.

The *Imam* said, when the dying person died, for our area if he died at his house I and the mosque's committees have to see about cause of death if he died at hospital it is no any problems because the hospital's doctor can pointed to reason of death and the dead person's relative can bring the mosque's document and take the deadbody back for make our funeral rites. If he died at house necessary for us to complain to police to prove reason of death. After finished that process we could take him to conduct funeral rites.

Cause of died at hospital, during the way from hospital we light on joss sticks until reach the dead person's house. When the dead person entered the community the *Imam* will lead in procession of the death body and scattered rices during the way until the mosque or the dead person's house.

3. The washing (*Gusl*)

Generally, the mosque's committees were namely a group of persons to lead the dead person family's members to conduct the washing if they requested. In the beginning we start from washing dirty things (*Najis*) then make ablution then water of

green plum's leaf then water and the last camphor's water and each water used three times. At the beginning the performer poured water on the right side of body then left side then lay on both sides its were started from right. Slantwise body when wash his back.

During the washing we have to think that he is alive therefore we must do it softly while used every thing for him as we used it as a soap and shampoo. And the performers should put one sheet on his private place of body (*Aura*). The washing is one of our doctrines which Allah ordered us to perform it when any Muslim died therefore the host always allow all participators to join the washing and this community we use Thai perfume to pour on the body of the dead body which used about one liter.

Joss sticks is light on during the washing and also light on its during the way to the mosque.

4. The shrouding (*Kakan'*)

The *Imam* said, the shrouding is three sheets for male and five sheets for female, two pieces more are woman prayer suit and left side of shrouds must put its upper right sides. The inner put cotton wool and spread sandalwood powder. Place of shrouding should hidden from other participators and normally used curtains. The writing *Shahadah* at forehead of the dead person as normally write but cause of accidental death we will not write it.

5. *Janazah* prayer

Normally, it different of putting of the dead person, for man turn his head to left hand of *Imam* and woman turn her head to right hand of *Imam*. Heir of the death is suitable to lead in the prayer.

After prayer there is a local custom that called *I'zi-kuboor* and the host will give a donation to all performers at least 50 Bahts each and 100 Bahts for rich host then the procession to the grave.

The host must ready some money to give extra donation for Muslims scholars or Islamic masters about 40 peoples and requested them to perform *Alhadiyah* prayer in the evening of that day. The number of performer is not fixed because someone is in a good position and someone is in low position.

We announce *Janazah* prayer by local speaker and normally invited only three

nearly mosques in this area.

6. Burial

At the grave, the host had ready a group of person to lead in *Dua' Tasbeeth* and completed the Holy *Qur-an* for him and this act has an expenses to donate those persons also. After finish burial there is an activity called *Talkeen* to teach the dead person and these act according to heirs willing. This act, the host invited *Imam* and Muslims scholars totally seven or ten persons to perform it.

The upper of the grave, we put three leafstalks of date palm, small trees, small tree's flowers and spread any kind of flowers on it. There are two wooden pillars for symbolic that grave and someone used stone pillars, which is the mosque's committees, did not prohibit.

7. The ritual after burial.

Normally, we make *I'zi-kuboor* for three days but not more than seven days in the evening after *Makrib* prayer or after *I'sha* prayer. For this function, the host must ready any kinds of foods and donation to offer participators. At morning after *Subhi* prayer, there is *I'zi-kuboor* at the grave again for three days or seven days and this act necessary to pay donation to all participators.

I'zi-kuboor is performing again when completed seventh days for who was perform only three days and again fortieth day and hundredth days. This ritual is necessary for Thai Muslim habitual so long time and they will perform it in every special days as wedding day or *Eid* festival which it going on family members willing.

Other activity, which had done in this area, is pour water on the grave by the reason of give cooling for the dead body. When completed seventh days, the family members prepared *Apam* by reason of thinking to the dead person, The *Imam* told that, at the day body of the death has been rot as like as *Apam* shape but nowadays is very few.

Totally expenses of funeral rites in this community is not fixed but according to the local customs if the host want to do all local customs he must pay too much and if he want to pay little he can make down number of participators but at lest he must ready about 10,000 Bahts.

Sending soul (*Ruh*) is doing at fortieth day and during performance the performers switch on lights form the mosque until cemetery. The reason of switch on

is in darkness may be sole can not see the way clearly.

8. Iman Hajji Nuh Madyainabb’s suggestions.

Muslims have to do every practice as they knew or believed and nowadays Muslims divided into three groups of faith and practices, first are old group, second are new group and third are middle between both groups.

Old group is the one who do follow their forefather acts, new group is strongly following *Qur-an* and the Holy Prophet and middle group is between both groups. Every group could stay in the community and right to worship to Allah, as they knew without any problems.

In conclusion, the following practices and customs, those are not found in the original sources of Islam:

1. Donation to all participatory prayer and all of special activity.
2. Prepare food for all participators at the dead person’s house.
3. *Alhadiyah* prayer.
4. Celebration’s food for three day, 40th and 100th and special day.
5. Decorations the grave.
6. *Talkeen*.
7. Spendthrift especially widows.
8. Prepare *Apam*’ by the reason of thinking soul.
9. Sending Soul.
10. Always light on joss sticks near the dead person.
11. Scatter rices when the dead person enters the community.
12. Light on joss sticks from the hospital until the dead person’s house.
13. Used stone pillars for symbolic the grave.

Table 1: Local customs and practices in the Thai Muslims communities of Bangkok

Subjects	Local customs & practices
The sign to death	<ul style="list-style-type: none"> • Recital some verses of <i>Qur-an</i> especially <i>Surah Yaseen</i>. • Performing a ritual <i>Isikooboor</i>.

Table 1: Local customs and practices in the Thai Muslims communities of Bangkok (cont)

	<ul style="list-style-type: none"> • Teach to dying person <i>Shahadah</i>, “<i>Lailaha illalah</i>” that mean there is no god but <i>Allah</i> and hope; it is a last word for him. • Encourage dying person to ask <i>Allah</i> mercy and His forgiveness. • Recital <i>Dua</i>’ for patient. • The dying person’s families prepare foods for visitors.
<p>The visiting of dead person</p>	<ul style="list-style-type: none"> • Employable a group of persons to complete <i>Qur-an</i> for him. • Recital <i>Dua</i>’ for dead person. • Light up joss stick near the dead person. • Arranging the funeral’s equipments as white sheets, sandalwood powder, coffin cotton wool, green plum’s leaf water, camphor water and etc. • Appointing the time of prayer. • The dying person’s families prepare foods for all participators. • Participators donate some money to the dying person’s families. • Light up joss stick during the way from hospital. • Scatter rices during when procession enter the community.
<p>The washing (<i>Gusl</i>)</p>	<ul style="list-style-type: none"> • <i>Imam</i> or Muslim scholar of the community lead in the washing.

Table 1: Local customs and practices in the Thai Muslims communities of Bangkok (cont)

	<ul style="list-style-type: none"> • Allow for all participators to join the washing. • Light up joss stick near the place of washing.
The shrouding (<i>Kafan'</i>)	<ul style="list-style-type: none"> • Writing <i>Shahadah</i> on the forehead of the death person by water or Thai perfume. • Pour Thai perfume on the shroud.
The <i>Janazah</i> prayer	<ul style="list-style-type: none"> • Laying the dead person's coffin before get out from the dead person's house and recitation <i>Surah Fatihah</i>. • Donation to all participators and dedicate goodness to the dead person. • Arranging <i>Imam</i> or Muslim scholars at least forty persons to perform <i>Alhadiyah</i> prayer. • Performing <i>Isikuboor</i> after the <i>Janazah</i> Prayer.
The burial	<ul style="list-style-type: none"> • Recite <i>Dua' Tasbeeth</i> during put down the dead person in to the grave and some time after finished burial. • Recitation a <i>Dua'</i> during put down the dead person in to the grave. • Performing a ritual <i>Talkeen</i> after finished burial by a group of Muslim scholars in the community.

Table 1: Local customs and practices in the Thai Muslims communities of Bangkok (cont)

	<ul style="list-style-type: none"> • Decoration the grave by small trees, small flowers and three leafstalks of date and symbolic the grave by two wooden or stone pillars. • Pouring water on the grave..
<p>The ritual after burial</p>	<ul style="list-style-type: none"> • Performing <i>Talkeen</i> after finished burial by a group of Muslim scholars of the community. • <i>Alhadiyah</i> prayer. • Performing a ritual <i>Isikuboor</i> after <i>Makrib</i> prayer or <i>I'sha</i> prayer for three days or seven day at the dead person's house. • Performing <i>Isikuboor</i> at morning after <i>Subhi</i> prayer for three days or seven day at the grave. • Preparing Thai sweet namely <i>Apam</i> when completed seven day by reason of thinking to the dead person.

4.5 Analysis

The above interviews, which were conducted from the Muslim leaders of the four districts of Bangkok, included seven crucial questions. The questions are about, the sign to death, the visiting of deceased person, the washing (*Gusl*), the shrouding (*Kafan*), the *Janazah* prayer, the burial and the ritual after burial. The main purpose of these interviews is to find out the material customs existing in the four districts of Bangkok and compare with the funeral in original sources of Islam. Moreover, it is under the study to look into the reasons of those customs and practices which are existed in the four districts of Bangkok, as well as the religious understanding of the

Muslims in all targets area. In the following, the researcher would like to analyze the interviews from under the question title. The analysis is as follow:

1. The sign to death: It is found in the interviews that the visiting of the dying person is has been done in every Muslim community and moreover relational of Muslim they try encourage the dying person family members to leave from grievous and help them in other ways such as donation some money or any kind of food and etc while the dying person family members reward the participaters with any kind of food but found in a small number of area.

The interviewees had given the reason to visit the dying person that is according to Islamic doctrine and Thai Muslims habitual which they have been done so long time and also mostly of peoples in the community related as brothers and the other hand they are friendly relations because they have been done in the area so long time.

There is a ritual which they had done near the dying person in every area that they are recited the Holy *Qur-an* and patient's *Dua'* which is allow in Islam and moreover there is a small number of community perform *Isikuboo* by the reason that they hope the dying person will be in a good condition but this performance going on only a good position families because it is going on an expenses.

There is a small number of community may be possible influenced by other religion because they prohibited all participators sit on the head side and foot side of the dying person and they have the reason that the dying person's soul can not go out from body easily and the other hand the interviewees said the Angle of Death will come to take his soul from head side and leave from him by foot side.

The important question is to look into the original source of Islam and see how they comment about visiting the dying person. According to Islamic teaching that the visiting the dying person is the Prophet Muhammad tradition and He encouraged participaters to recite *Dua'* for him and recite some verses of *Qur-an* is not prohibited.

The way of soul goes out is did not say in Islamic sources, it possibility to influenced by Buddhism and Hinduism. Islam says only try to encourage him to ask Allah forgiveness and His mercy and the Angle of death will take the dying person soul softly if he has been done good deed in his life and in the other hand if he has more evils or he is a sinner the Angle of death will take his soul very hard.

The dying person placed in two kinds of putting those is follow *Imam Ashafie's*

opinion that turn feet of the dead person to *Qiblah* way while *Qiblah* way of Thailand is West and the other hand they put the dying person like Muslim sleeping style that is turning head of the dying person to North side and right side of body point to *Qiblah* direction.

2. The visiting of deceased person: It is found that the visiting to deceased person is important thing for Muslim community, in the same way that the participators help the dead person family by some money, kinds of food and other thing as they could do for them.

There are local customs and practices that they lighted on joss sticks near the death with the reason to make a good smell and one of interviewee said the reason of light on joss sticks is at the time the death's soul is lonely and may be that soul lose the way then smell of joss sticks is guide him the way. It is possibility to influenced by other religion of thinking that the smoke of joss sticks will guide the soul and the soul will not lose the way because when we look into Islamic sources we could not found it and the Prophet (Peace be upon him) did not ordered his companions to light on it near the dead person.

The recitation or completed the Holy *Qur-an*'s reason is to dedicate recitting goodness to the dead person because they want to help him to receive a good reward and compensation in the grave.

The Prophet Muhammad (Peace be upon him) ordered us to recite *Dua'* for the dead person and in every community have been done but most of them recited as a group in front of the dead person.

The dead person are placed in two kinds of putting those is follow *Imam Ashafie*'s opinion that turn feet of the dead person to *Qiblah* way and the other hand they put the dead person like our sleeping style it is turning head of the dead person to North side and right side of body point to *Qiblah* directly.

Thai local customs to prepare food for all participators by the dead person family at the dead person's house and they gave a reason to make donation (*Sadakoh*) and dedicate this goodness to the dead person and the other hand to greet they relatives who are came from another province. According to Islamic doctrines that not allow to preparing foods for other person at the dead person's house but ordered to neighbours to offer foods for the dead person family members.

3. The washing (*Gusl*): It is found that normally *Imam* or Muslim scholars of the community lead in this performing and the dead person family members are helpers him. The Muslim in every area are performing it as the original sources of Islam.

A custom rituals had influenced by Buddhism of this performance is allowed every persons in that place of performing to join the washing and the interviewees gave a reason that is a good activity therefore we should do it but in the Islamic teaching it not suitable for every persons join the washing because of the dead person ashamed other persons and this form as like as Buddhist act.

4. The shrouding (*Kafan'*): It is found that normally, the washer is also performer the shrouding. A local customs, which was found in this practice, is writing *Shahadah* on the forehead of the dead person by water or Thai perfume and the conductors gave the reason of writing for remind the Angles of Allah who are investigators will know that this is a Muslim soul.

5. *Janazah* prayer: It is found that they are performing the prayer as Islamic teaching but many local customs influenced into this rite that is before go out of the processional of the dead person from his house they are laying the coffin in front of the door or in front of stair then recitation *Surah Alfatihah* and recition *Dua'* in some area and they have a reason to wait for soul of the dead person say good bye for his house which we did not fine in the original source of Islam.

After prayer, there is a function that is *Isikuboo* and pay donation (*Sadakoh*) to all participators. This performing is also we could not found in the original sources of Islam. The interviewees gave the reason that, donation or *Sadakoh* is allow in Islam and this performing can help the dead person to receive good reward in the grave and also in the next world.

A reason, which is they did not think that this donation's money is a right of heirs and heiresses of the dead person and many dead person family members are poor but our society oppressed them to follow this local customs.

The prayer is one of our worship to *Allah* which is we have to perform it as sincerely and we hope to receive award from *Allah* in the next world but when it has a donation or human's reward it may change our intention.

6. The burial (*Dafn'*): It is found that most of participators did not join in the dead person processional which is Islam encouraged every participators to join but and they

leave from the mosque after performing *Isikuboo* immediately.

Dua' during put down the dead person into the grave is better for all participators recited it but by doing they employed a group of persons to lead in this recitation. And also *Dua' Thasbeeth*, which is important to recited for the dead person but by doing it, is also leading in by the same group loudly and another participators follow it and for this rite, they performed during burial and actually they have to do after finish the burial.

This performing was influenced by many local customs and once of those things is poured water on the grave and decorated it. The reason of pour water on the grave is hopefully to make cooling for the dead person's soul and they think at the time may be the dead person was lonely and feeling hot so, pouring water is better for him.

The interviewees said that, putting leafstalk of date on the grave is one of tradition of the Prophet Muhammad (Peace be upon him) because he had done in his period but actually the Prophet Muhammad had done only one time in his life and when He met another Muslim cemetery He did not put it and also we could not found his companions did it.

Muslim's cemetery is not allow to built any permanent thing because it belong to all Muslims of the area and decomposition of human body periodic is spending long time therefore if Islam allow to every body built any permanent thing may be the place is not enough for community members. Many Muslims community allow using stone pillars to make symbolic on it, which is not truth in Islam, and it seem like to preempt that land and it make trouble for other mosque's members.

7. The ritual after burial: It is found that many local customs in this ritual as a *Talkeen*, *Isikuboo*, sending *Ruh* (soul) and cooking *Apam'*.

Talkeen is a ritual to teaching Islamic doctrines for the dead person after burial because at the time two Angels of *Allah* named *Mungkar* and *Nakeer* is coming to him and ask questions about Islam and his practices when he was alive and the dead person family members hope that if we remind him at this time then easily for him to answer the questions, in fact if we can teach Islamic sources after life why we have to study at present time.

Actually *Talkeen* is one of commands in Islam to teach the dying person "*Lailaha illallah*" its mean "there is no god but *Allah*" before leaving from this world did not

after death because the Prophet Muhammad (peace be upon him) said who say the last word *Lailaha illallah* enter heaven of *Allah* but by doing most of Muslim had done it after dead.

Isikuboo is a normal practice of Thai Muslims because it always perform it in every occasions moreover it as an important ritual of Muslim's life. Normally, *Isikuboo* is a ritual related with sadness because this ritual connecting to death and soul but nowadays it became related with good occasions as wedding day, *Eid* day or birthday. During performance they think the dead person come or participate in every time of performance.

Isikuboo always perform after *Makrib* prayer of the day of burial at least three days until seven days. Activity, which is relegated with this ritual, is reciting *Qur-an*, recall to Allah (*Dkikr*), donation and *Dua'* these are very good deed of Islam but this ritual we could fond in Islamic doctrines and we could not fond in the Prophet life and we could not seen all of His companions did it therefore it is a new rite which is any local masters initiated it and it became cultural ritual.

We have to think one thing that heritage of the dead person did not separate wealth of the dead person to all of heirs and heiress. According to Islamic doctrine prohibited to spend money of the dead person with out important thing before separated to whom are righteous to receive it and many families have to borrow money form another person to perform this ritual.

The family members of the dead person follow this ritual because they want to help the dead person and let he stay comfort in the grave with out any punishment from the Angle of *Allah* so they perform it in every occasions.

Normally *Apam'* is a Thai sweet but it related with funeral ritual at the seventh day of death. The interviewees gave the reason that, seventh day of death is body of the dead person has been decomposed and they make this sweet because of thinking to the dead person and shape of the sweet is ugly as body of the dead person at that time.

4.5.1 Justifying group: The customs and practices of Thai Muslim community of Bangkok are justifying into two groups

- 1. Valid justifying group:** This group clamed that they are following the Islamic source that is *Qur-an* and tradition of the Prophet Muhammad (Peace be upon him) and His companion's practices. This group can found in every area of

populations and good number that is found is in *Prawet, Nongchock* and *Sapansoong*.

- 2. Invalid Justifying group:** This group is also claimed that they are following Islamic sources that are *Qur-an* and tradition of the Prophet Muhammad (Peace be upon him) and His companion's practices and they increased the following of their forefather action and some time they think their forefather action is more important than Islamic command. When we see into funeral rites we found many actions are not suitable to do that and many performances nearly to reject Islam or fight against Allah's doctrines but they did not afraid and some interviewees said that if this rituals which we had done followed our forefather acts if its make us fall down into hell we will accept that because we could stay with our forefather again in the next world or in the hell. And this group accepts and easily to influential from other religion acts.

Many local customs that researcher found in the funeral rites it's seem to Buddhism or Hinduism's rites as permission all participaters to wash the dead person which is found in Buddhism rite.

4.6 Conclusion

Form the interviewers the researcher had found many local customs of Muslim communities of Bangkok. The interviewees said every funeral's practice which is they have done, there are reasons and they claimed for every practices followed *Qur-an*, tradition of the Prophet (Peace be upon him) and Islamic doctrines.

According to Thai Muslim funeral's rites can justify into two groups that is valid justifying group and invalid justifying group. Valid justifying group is the group who are try to follow original sources of Islam, which is following the Holy *Qur-an* and tradition of the Prophet Muhammad (Peace be upon him) and His companions and they deny every local customs and invalid justifying group they follow the Holy *Qur-an* and tradition of the Prophet Muhammad (Peace be upon him) and His companions and they increased following their forefather acts also and many practices influenced by Buddhism and Hinduism.

The local customs that are not found in the original source in Islam are as follow:

1. Light up joss stick near the deadperson all time.

2. Performing *Isikuboo* for three days, seven days, fortieth day, hundredth day and any other special occasions.
3. Preparing food for all participators at the dead person house.
4. Employ a group of persons to complete the Holy *Qur-an* in front of the dead person before washing.
5. To sow rice in front of processional of the dead body when entered the community until the dead person's house.
6. Light up joss stick between the ways from hospital to house.
7. Allow for all participators to join washing the dead person.
8. Writing *Shahada* on forehead of the dead person after shrouding.
9. Putting coffin of the dead person three times before take out from the dead person's house and recitation *Surah Alfatihah*.
10. Perform *Talkeen* after burial.
11. Decoration the grave.
12. Symbolic the grave by stone pillars.
13. *Alhadiyah* Prayer.
14. Preparing Thai sweet named *Apam'*.

All of the local customs are reasoned to help the dead person, which is the researcher would like to present its in the next chapter because its more concerning with the next topic.

The interviewees gave very dangerous idea as if the local customs could make us fall down into hell of Allah we will accept it because we could meet and stay with our forefather in the hell by the reason that we had followed their acts.

Nowadays there is mosque's welfare to help the mosque's members in every area of surveying and this fund had taken from the mosque member's fees.

CHAPTER V

CONCLUSION AND SUGGESTION

5.1 Conclusion

This research is aimed at the evaluation of concept and practices concerning death of Thai Muslims community of Bangkok. The researcher tries to explore the concept of death as well. The main objective of this research is to study the concept and practices concerning death in Islam and second to study the funeral procession and rites existing in the Thai Muslim communities and finally to compare the funeral rites in the Thai Muslim communities with Islamic funeral principles. The researcher hope that this maybe useful for those who are seeking to learn more about concept and practice concerning death in Islam and also to help Muslims better mutual understanding among members of various groups of Islamic Communities in Thailand.

The researcher had shown Islamic funeral in detail. Islam is the way of life because Islam had taught every thing of human life since birth until death. The funeral is one of Islamic teaching and It had taught Muslims in details since when some one became sign to death, had died, how to perform washing the dead person, how to shrouding, how to performing *Janazah* prayer and how to burial him and even life after death. Islam had taught everything concerning its.

Islam ordered to all Muslims to do four necessary things when one of Muslims died that to wash the dead person's body, to shroud his body with white cleanness sheet, to perform *Janazah* prayer and finally to bury him in the grave of Muslim cemetery.

The researcher had shown local customs of funeral of Muslims communities of Bangkok, which is influenced by Buddhism and Hinduism. Islam ordered Muslims to do every ritual easily, which is, used little money but the local customs necessary, queerly most of the dead person family members followed its even some of them has no spendable money. Cost of local customs is not fixed but following position of the dead person family members and in fact they spent at least 10,000 untill more than 100,000 Bahts. The researcher had shown the interviews of four areas of Muslims of

Bangkok.

The researcher tried to find out the local customs and the reason why they are conducting. The areas where were interviewing is *Nongchock*, *Prawet*, *Sapansoong* and *Ratchatewee* and each district was selected two persons. The researcher found many local customs with its reasons that they have been done and its not found in original sources of Islam as follow:

1. Light up joss stick near the dead person all time. The reason is to invited soul of the dead person to stay near his body but normally most of Muslims do not know the reason of this act and they did because have seen from their forefather did.
2. Performing *Isikuboor* for three days, seven days, fortieth day, hundredth day and any other occasion. They think that the soul is coming back to his house in the day of performing and reason of donation is helping the dead person and hope that he will receive a good reward in the soul world (*Barz'k*).
3. Preparing food for all participators at the dead person's house. This activity is also aims to make donation and dedicate a good deed for the dead person.
4. Employ a group of persons to complete the Holy *Qur-an* in front of the dead person before washing. This activity is also aims to dedicate a good deed for the dead person and it possibility to influenced by Buddhism.
5. Light up joss sticks between the ways from hospital to house. The reason is invited the soul to follow smoke of joss sticks back to his house.
6. To sow rice in front processional of the dead body until his house when he entered the community that the reason is to prohibited another soul enter the community especially unbeliever soul.
7. Allow for all participators to join washing the dead person that they think the washing is a good ritual which is follow Islamic doctrines and then every body should do this rite and also the participators are his friends or relatives then they must do this thing for him. This act is possibility to influenced by Buddhism, which is allowing all participators to join washing the death person.
8. Writing *Shahada* on forehead of the dead person. That they want to tell that this soul is Muslim's soul and he must receive good compensation but popular Muslims did not know this reason and they did because have seen their

forefather did. One of interviewee said writing is do not write on forehead of the dead person directly because after some time the dead person's body will be change into dirty (*Najis*) then Allah name and the Prophet name do not allow to leave in dirty so he said must write *Shahada* on the shroud only.

9. Putting coffin of the dead person three times before take out from the death house and recite *Surah Alfatihah* that they want leave for some time for that soul say good bye to house.
10. *Talkeen* 's reason is to teach the dead person about questions and answers of the Angles of Allah and they claimed, it is allow in Islam by follow *Imam Ashafie*'s opinion.
11. Decoration the grave with leafstalks of date, small trees and small flowers that they think putting leafstalks of dates on the grave is a tradition of the Prophet Muhammad and plant small trees and small flowers because the Prophet Muhammad like beautiful thing and good smell.
12. Symbolic the grave by stone pillars because they could remind their relative's grave and they could visit to the grave any time.
13. *Alhadiyah* prayer, at least they requested for forty persons and they think once of forty person's *Dua* ' will receive by *Allah* and also at the first night in the grave the dead person feel very lonely and *Alhadiyah* prayer will be his friend.
14. Prohibition to sit on the head side and foot side of the dead person because they think that the Angle of death will come to take the dying person's soul from head side and then go back by feet side.

Finally, the researcher justifying Thai Muslims communities of Bangkok into two groups that is valid justifying group which is try to follow Islamic sources in every rites and invalid justifying group which is received and influenced by their forefather acts in every ritual.

According to local customs are base on two items one is love of the dead person then his family members want to help him by any ways of rituals and hopefully that he will receive good rewards in the soul world and the other hand is following their forefather acts.

5.2 Suggestions

- 5.2.1 Muslim duty:** Muslims duty is to study Islam and comprehensive Islamic doctrines by himself because nowadays many practices and many rituals had influenced by Buddhism and Hinduism until we could not make separateness what is Islamic doctrines or what is out of Islamic sources. The funeral, there is many rituals concerning it which is we have to do its so; Muslims have to study more and more until they could make right rituals.
- 5.2.2 Local customs:** Every local custom have expenses and if those rituals accepted by Allah that mean occasion of a rich person is better than poor person because a rich person can spend much money and poor person can not spend that. Allah is the most justice, He cut off all Muslim's worship when he died and give reward for good Muslim and punishment for sinner then occasion of Muslim's worships even poor or rich when he is alive only then they have to make good activities and truth rituals during his life.
- 5.2.3 Prodigality:** Allah prohibited us to spend too much money but for all local practices we have to pay much money. An interviewee said, for rich family some time spent more than 100,000 Bahts so, we could justify that they are prodigals.
- 5.2.4 Relational love:** The local custom is relate to love between the dead person and his family members so, because of love we should advice our lovers to worship to Allah since they were alive but by doing we leaved our brothers to enjoy their life in this world and then try to help them after died. In fact, we must help them since they are alive because that is eternal love.

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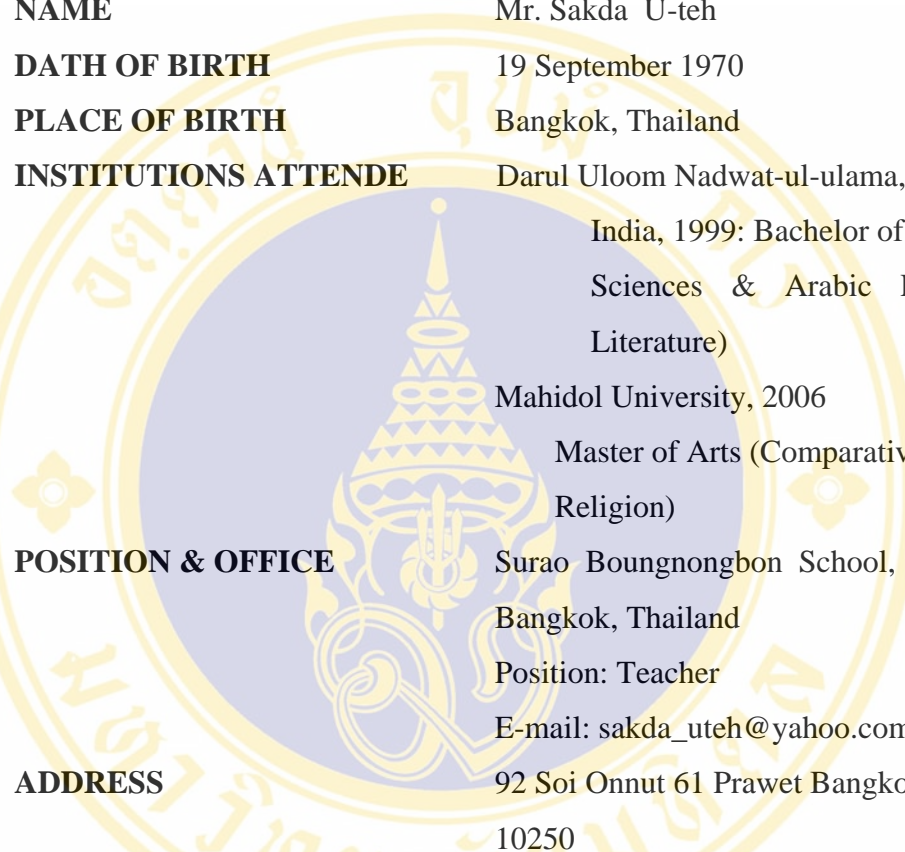
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