



The irony in funeral of two religious sects in Ghana: A comparative study in Islam and Christianity

Review article



This article is published in Nairobi, Kenya by Royallite Global in the:

Research Journal in Advanced Humanities, Volume 1, Issue 3, 2020

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Article Information

Submitted: 17th June 2020

Accepted: 25th June 2020

Published: 1st July 2020

Conflict of Interest: No conflict of interest was reported by the authors

Funding: None



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ISSN: 2708-5945 (Print)

ISSN: 2708-5953 (Online)



To read the paper online, please scan this QR code

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Abstract

This study examines the irony in the two religions, Christian and Islamic with respect to the organization and patronage of funerals in Ghana. Data was collected in four communities across Ghana comprising two Christian and two Moslem communities. This study adopted a collection of both primary and secondary data sources. The primary data was analyzed qualitatively in order to obtain the information on the funeral services conducted in the religions of Islam and Christianity. The study relied on appropriate primary sources. Such primary data was collected at a realistic level through informal conversational interviews, organized individual interviews and focus group interviews (FGIs). Islamic rules prescribe certain guidelines of how Muslims plan for a burial. Most of the particulars of Muslim funeral rites are taken from Prophet Muhammad's terms. Christian funeral procedures on the other hand are diversified across sects, regions, and cultural heritage. The Christians advocates for the dead to be buried with respect, but does not propose the particulars of funeral services. The study gives the information on the different practices adopted by the Islamic and Christian religions and therefore contributes to the knowledge of research.

Keywords: *Christian funerals, funeral diversity, Islamic funerals, religious funerals*



How to Cite:

Bernard, T. A., Adzei, M., & Duhoe, A. A. A. (2020). The irony in funeral of two religious sects in Ghana: A comparative study in Islam and Christianity. *Research Journal in Advanced Humanities*, 1(3), 58-71. Retrieved from <https://royalliteglobal.com/advanced-humanities/article/view/164>



Public Interest Statement

The data used for findings was collected in Ghana and the two religions are spread in the other continents not only Africa. Therefore, the findings collected in this study can be generalized for the other nations where the two religions are spread since the faith is followed globally except for minor differences which may occur.

Introduction

Funerals are places for significant social interaction and group inclusion. Since it is a cultural practice for the extended network of families, friends and associates from far and close to a deceased, attending the ceremony serves as the final sign of affection and reverence for the dead (Kwakyie-Nuako, 2010). Another design is that Ghana's focus is placed on good funerals, and this quality is largely measured by the grandeur of the funeral and the large number of mourners who attend. The grandeur of the funeral necessitates attending the funeral for those who meet the dead (Kankpeyeng et al., 2013).

The emphasis put on "proper rituals" as a way of promoting the simple movement of the dead to the realm of the ancestors and preventing the wrath of angered ghosts, the feeling that a funeral is the last symbolic act in which the deceased can participate with the living, the time and energy and other resources, such as money to be spent at funeral services, all appeal for the dedicated involvement of all the members (Kadrouch-Outmany, 2013). These requirements also make funerals bring friends and neighbors together from afar and near, making them very essential integrative society symbols in Ghanaian culture.

Funerals in Ghana are considered processes and not events. Based on the deceased's condition (while living), and the manner of death, funeral ceremonies last up to a few days, weeks, months and even a year or more. Usually, when a person dies within a family, it is necessary to inform other relatives of the dead (Middleton, 2007). The eldest male family member, the *abusuapanyin*, is normally the first call-point. Afterwards, he delegates representatives to notify other death relatives (*owuo*). Only then are deceased friends (*efunu*) and family sympathizers informed about the death. It used to be this when there were no modern modes of transport available (Balkan, 2015).

Funeral practices are deeply embedded in culture, projecting beliefs and values around death. Offering an index of faith, funeral rituals in Abrahamic religions display very different stages and certain other commonalities (Ribak, 2006). Having become a topic of philosophy, psychology, sociology as much as it has of anthropology and theology, death has always been a matter of practicality in history as well in the modern day. There is also a research discipline called "thanatology," meaning Death science. Death anthropology shows out the very different funerary rituals which have been observed throughout history.

Because of the significance assigned to them, funerals in Ghana require much planning. In Ghana, there have been three styles of funeral: Christian, Islamic, and Traditional. The Islamic funeral is simplistic, instant and cheaper. Muslim burials and memorial services take place as soon as possible after demise. Extravagance is seen among Muslims as anti-Islamic, false pride and waste of money. Hence, the funerals memorial services are very basic. The dead is carried to the location of burial prayers after bathing and shrouding the body, which are normally performed in a courtyard or public square (Kadrouch-Outmany, 2013).

The corpse is carried to the graveyard for burial after the Imam's service (Dodge, 2006). Traditional and Christian funerals require much advertising by newspaper and radio ads, which along with other items make funerals complex, time-consuming and costly. A lot of creativity, time and money are invested to try and ensure funerals attract a large crowd and make the service a memorable one. From the period an individual passes away, there are normally several topics of conversation among close family members, who are responsible for handling the funeral (Kankpeyeng et al., 2013).

It includes the selection of mortuary to hold the body, how to cremate the body, the date and location of burial, beverages, style of music, where and how to get sympathizers, who are all part of the arrangements to contact for the deceased's personal history and how to compose tributes (Kwakyee-Nuako, 2010). Both these practices and arrangements include ceremonies and rituals that are conducted to ensure that the deceased receive what is considered a "good burial" and enter with respect the ancestors, representing Ghanaian values and attitudes to death. It is assumed that when proper rituals and ceremonies are conducted, the spirit of the deceased will hover around as it would be unable to reach the spirits of the living (Middleton, 2007).

Where the departed is a Christian, commitment to the church has to be arranged. The program, which this paper refers to as the burial pamphlet, is used during an after-wake-keeping funeral ceremony and during the burial. According to Daniel (1987), the pamphlet is an integral part of the "show" which otherwise is possible to get lost in the labyrinth of operation. It shows what is to be done in religious service and at the cemetery. Such pamphlets do not include the Sunday after burial system, which is called either the Thanksgiving Session or the Memorial Program, usually one year after demise or burial.

When death takes place within a family, a series of meetings are held to help prepare the funeral. Preparation of the funeral pamphlet that directs the funeral service's order, gathering biographical details that can be consulted to write tributes are some of the decisions that came up during these meetings (Kwakyee-Nuako, 2010). Near members of the family start discovering potential and credible sources of knowledge. This sets in motion what could be called a careful examination method. Significant effort is being placed into collecting as much information as possible about the deceased family member's lives and works. Contacts with age mates, colleagues and other family members is done (Arhin-Sam and Evelyn, 2014).

Still remaining family members and associates are approached where the deceased was elderly. Information references are typically memories of individuals that can be identified as "moving papers," oral tradition, and records found in the deceased's or other family members' confidential documents. Genealogical documents should be checked, correctly documented and should include all relatives who have blood connections with the deceased (Kankpeyeng et al., 2013). The information gathered forms the list of the chief mourners, the personal history of the deceased and other important events that are collected into the funeral pamphlet.

The funeral pamphlet is generally compiled in various styles and sizes, printed in a printer's firm or photocopied with a software program. Thus, the format may be in the form of a booklet or brochure (Middleton, 2007). Deceased relationships decide the collection, design, editing, printing, outward appearance and other booklet information depending on the amount available and personal choices. Most pamphlets, nevertheless, come in a book form and are most commonly printed by print firms. They can be glossy, colored, or black and white. The distance, size, sort, material, and length variation depend on family details. As Omoruyi (1988) noted, the complexity of the language used and the standard of the printing illustrate the family's economic status. Moreover, the standard of the printing and design depends on the social and economic status of the deceased, offspring or other family members. It is because the direct members of the family typically bear the expense of manufacturing such brochures which are generally distributed free. Several families are seeking to market the brochures to mourners to help offset the costs involved (Kwakyee-Nuako, 2010).

Instead of expressing grief, the Ghanaian funerals are a time to remember and celebrate the deceased's life. The burial is a massive social event where the term "the more the merrier" suits well, because there may be as many as thousands of burial attendees, and everyone typically wearing red or black attire to signify their sorrow. Colorful displays of billboards are made to remind us of the funeral. A Ghanaian death celebration is usually held on the weekends, with some of the most popular day being Saturday, which can be a celebration of the whole night. Funerals may be as expensive as ceremonies of wedding, or even more, with the total funeral expense ranging from \$15,000 to \$20,000.

A Ghanaian funeral is basically a party which celebrates the life of the departed through singing and dancing. Usually the music is a Ghanaian blend of jazz, brass bands, and Indigenous melodies; and it is popular to take photos of funeral attendants dancing and marking the life of the deceased. Meals and drinks are typically served in plenty. However, there's normally a funeral service with divine blessings and dedication remarks before the celebration starts. Ghana's most prevalent religion is Christianity with 71.2 percent of the population, preceded by Muslim with 17.6 percent, as per the 2010 census, and a few follow the Roman catholic and the ritual generally follows Christian traditions. Ghana is popular in the form of peculiar artifacts, such as a tiger, shoe,

or chili pepper for its lavish coffins. The customized coffins, like this crab-shaped coffin for famous Ghana fishermen, are made to represent the deceased's preferred interests and passions.

Ghana's present-day nation includes many ethnic tribes. However, each of those cultures retains high regard for village ancestors and the deceased. Funerals are an important part of paying tribute to the deceased in Ghana and it may take weeks or months for each funeral to prepare and complete. It's not uncommon for the "head mourner" collection to last for several weeks — let alone plan a celebration that the family considers appropriate. The fundamental views of Ghanaians on death and afterlife differ according to faith (Kadrouch-Outmany, 2013).

In the modern nation of Ghana many cultural identities coexist. These include Fante, Ashanti, Mole-Dagbon and. Ghana's tribes vary in many respects but conduct identical funeral rites as well. For instance, a funeral takes on great significance in the society in most Ghanaian communities. Services are held almost every week. Ghanaians prefer to formally announce the death of an individual with a written message or email notification when it occurs. Funeral arrangements usually take place over the course of a week or more in many places. The key festivities take place on a Saturday morning, after the funeral, and can last the entire day.

In some instances, the family store and prepare the body for burial for a minimum of one week after a death. Bodies are now kept for much longer – up to a few months – with the modern invention of refrigeration. The longer a corpse is kept, the more likely the burial is to be luxurious. The family should observe the day after a week, and commemorate the deceased's life (Kankpeyeng et al., 2013). Yet the one-week anniversary isn't as lavish as the funeral, which weeks or even months later occurs. Many Ghanaian funerals are known as having a place where you can donate. Such donations will help the family recover their expenses because a Ghanaian funeral is always luxurious, lavish and costly (Kwakye-Nuako, 2010). A Ghanaian burial almost always starts with a public statement of death which may include a contribution order.

Objectives of the study

The purpose of the study was to examine the irony of Christian and Islamic religions with respect to the organization and patronage of funerals in Ghana.

Research questions

Which are the Islamic and Christian funeral customs, conduction and organization of funeral services for the dead?

Which are the beliefs and faith in the funeral patronage in the Islamic and Christian religions?

Methodology

This study adopted a qualitative case study design. This study collected both primary and secondary data. The primary data was analyzed qualitatively in order to obtain the information on

the funeral services conducted in the religions of Islam and Christianity. The qualitative textual evaluation method was used in this research. Textual analysis consists of review and interpretation of scripts which include the lists of films, artistic texts, advertisements, and graffiti and their inferential context. It is a consistency resource that is ideally suited for limited text volumes. As a tool of interpretation and significance, an observer is likely to misunderstand the original intent, especially in cross-cultural analysis, of the message writer. Nevertheless, its reliability and adequacy, in particular when the researcher pays attention not only to text itself, but also to its nuances that underscore them. Secondary sources were considered, including the indigenous communities in the regions, those in various regions of Ghana. Others included academic journals, articles, background papers, books as well as some internet sites that were accessed to provide information on the subject.

Further, this study used a humanistic approach to textual analysis while researching and writing this essay, compared to a behavioral approach, which would involve evaluating the differences in the funeral rites in the Islamic and Christian culture. The drawing and interpretation of observations and sense which is not a quantitative impact evaluation, was important in this context.

The study relied heavily on appropriate primary sources. Such primary data was collected at a realistic level through informal conversational interviews, organized individual interviews and focus group interviews (FGIs). During FGDs, open-ended questions were devised and addressed with the elders in the different communities in the region. A general interview guide was extended to members in the community. This design is appropriate for this study as it offers a more precise and focused research to unravel the various differences in the practices of the Christians and the Islam in their practices concerning the burial preparations and conduction. Respondents were drawn the two religious sects, especially the spiritual leaders in the religions since they are in a better position in terms of knowledge. Selection of participants in this study was based upon willingness, experience, and the extent to which they could provide meaningful and useful information. As such, the sample was purposefully selected, with an aim to getting information-rich cases for in-depth study. There were eight participants, four drawn from each religion in various Ghanaian regions, with the participants being those involved in the leadership of the religions.

Findings

Islamic funeral customs and service rituals

Muslims see death as a shift from one existence to another, and not as an end. We believe acts take you to the afterlife. Therefore, if you obey the Koran rule and lead a decent life, then in the afterlife you'll be awarded. After death, one is removed from the world's vileness. But if you're living a greedy and poor life you'll be removed from all the world's elegance. Islamic funeral rituals

require: burying the body as quickly as possible after death. The body is turned and left facing Mecca, Islam's holy center. Same sex guests will welcome each other with a handshake, and hug one another.

Most Muslims believe that the good works they do in their lives will be compensated with their entry into Paradise on Judgment Day, which is when the world ends. They claim on this day that the dead will respawn and either live peacefully in Heaven or suffer in Hell. Though this is a general belief among Muslims, within Islam there are many different sects, so ceremonies and beliefs may vary from one to another.

The Islamic faith has very strong rules on funeral services and how long a Muslim is buried after death. Islamic funeral services start immediately after a loved one's death because they must be buried as early as possible according to Islamic law. Families will typically contact a local Islamic association to assist with the funeral arrangements, as well as pick a local funeral director with expertise in organizing a Muslim funeral.

In Islam usually donation of organs is allowed. But autopsies are seen as desecration and are not recognized by Islamic law, although they may still be a legal necessity in the United Kingdom. The planning for an Islamic funeral is made up of two ceremonies, Ghusl and Kafan. In the Ghusl, near family members of the same sex as the person who died wash out the person who died. They are normally washed three times but there are not rare additional washes.

A person sitting by the body reads from the Qur'an. The service is presided over by an Imam. Heads and mouths of the dead are closed. A casket is seldom open. Guests are not to take photographs or use recording tools. The body's wings, legs, and hands spread in accordance with the body. Both friends and family are immediately informed of the death. The body is wrapped in chiffon and is bathed. Within two days of death four people take the body to the cemetery. A parade accompanied by friends and family follow. There is no debate at the time of funeral, but all the visitors pray for the departed soul. Every visitor go to the Deceased's family house once the body is buried. A meal is cooked, and usually visitors stay for the whole day. Family members are allowed to spend the whole week. At this time members of the family are socializing. Socializing is believed to help in relieving misery.

The period of mourning for a person under Islamic funeral practices usually is 3 days. A widow has 4 months and 10 days to mourn. The widow is not to remarry or associate with non-mahram (a man she may marry) throughout that time. This rule is to ensure that the woman is not pregnant with the child of the deceased until he remarries. Nevertheless, the widow can engage with non-mahram in the event of emergencies such as going to a doctor because of a medical issue. How a person expresses grieving in behavior or clothing is characterized not by religion's teachings but by local, national, or family tradition. In the Religion of Islam. Death is known and regarded as a natural part of life. The idea that the deceased moved on to a happy afterlife is a significant concept and allows the bereaved to cope with their suffering.

Islam includes a particular method of washing known as ghusl, usually done by a beloved one or by any competent Muslim. The cleaner pressures the deceased's stomach and cleans up any fluid that leaves the mouth, then washes the body with warm water three cycles and then scents. Any perfume which is free of alcohol can be used. The attendant plaits or brushes the hair of the body, and then conducts ablutions. The body is then wrapped in a white cotton towel known as a kafan and perfumed cloth. Eventually, the corpse with arms and legs stretched alongside the body is carried in the casket.

The official period of mourning lasts for 40 days, but women usually mourn after having lost their husbands for a year. Mourners dress in formal attire; men usually wear dress shirts with slacks, while women can wear head scarves and subtle colors. Both participants take their shoes off as they reach the prayer hall. A representative of the services read from the Quran while sitting beside the body during the burial. While attendees may lament and weep, outbursts and wailing are forbidden. Men bring the body to the cemetery, followed by a silent procession, and mourners pray at the cemetery, instead of offering eulogies. Since the Hadith forbids the production of images of humans or animals.

Muslim burial rites are conducted by an Islamic official, known as an imam, and generally last from 30 minutes to 60 minutes, but they may last longer. In addition to the funeral prayers, you should expect the service to include many Qur'an readings. Everybody has to face Mecca during the prayers and shape at least three rows, with the nearest male relative in the first row. The other male mourners, kids and then women will gather behind him. In general, burial is within 24 hours of death to preserve the living from any health issues, other than in the case of a person killed in combat or suspected of foul play; in such cases it is necessary to ascertain the cause of death before burial. In Islam, corporeal cremation is strictly forbidden. It should be remembered that burial rituals are not considered in the Qur'an.

Christian history and rituals in funerals

The most critical factor in preparing a funeral for a bereaved family is how to keep the funeral a good one. Success in a funeral is measured by the size of the mourners' population, how great it is, the condition of the coffin, the high social status of those attending, and the good quality and great quantity of food and drink served to mourners. There is a great deal of effort to ensure that the funeral services comply these standards.

The Christians are against cremation of the body. The earliest Christians introduced many rituals, including the burying of their dead, to differentiate themselves from their pagan neighbors. This time the Romans, even believing physical death to be the culmination of the life of the soul, signified this by cremating their dead. Revered Archbishop St. Basil of the fourth century decreed, "If there is no written law, traditions and definitions should be maintained." The Eastern Orthodox Church uses this rule to uphold the tradition-based practice of Christian burial.

In keeping with Scripture, Orthodox Christians honor the body as a temple of the Holy Spirit. The body is God's creation and blessing, and any act that intentionally defiles it — like cremation — is an abomination to the Orthodox faith. Unlike certain cultures that adopt cremation because they perceive the body as a transitory and unpleasant home for the soul (such as Buddhism), Orthodox principle holds that the body is just as important as the soul. A profound respect for the human body pervades the ban of cremation in the Greek Orthodox Church. According to the Eastern Orthodox doctrine the body is not just necessary for this lifetime. According to the Bible, Christians believe that if all are reborn one day they will be reborn in their physical existence, as was Jesus Christ. As Christ's body was buried after His crucifixion, not cremated, so Orthodox Christians consider burial of the body as a part of pursuing Christ's example. The Protestant faith was the first division of Christians to recognize cremation as an alternative to intervening with or burying the dead. Most Protestants assume he will have no trouble raising a bowl of ash from the dead because God can revive a deceased body of a person. Today, the activity of cremation throughout the traditional Protestant religion is so common that many churches have built holy scattering grounds for individuals to respectfully lay down rest for their dead relatives.

Historically, the Catholic Church has rejected cremation on the basis that the body is a sacred temple and that cremating a body is a perversion of the work of God. The common Catholic approach of cremation is that in the faith of the afterlife it reflected negation. The Pope however changed its policy on cremation in 1963, although the Church still prefers conventional burials. According to the Catholic Church, cremation is permitted provided the remains are handled in a dignified manner.

When a Christian dies, that's seen as the close of his / her earthly life. A funeral for friends and relatives is being held to mourn for the dead person and to thank God for their life. If anyone lies on their deathbed, they will be prepared for death by a minister. This is most probably after a long illness. Preparedness and reconciliation prayers can be said, with in room only the minister. Family and friends may partake in the Lord's Prayer, God's Word and Holy Communion. The deceased will also have details left in his / her will about what they want to be included in funeral mass and will often state if they want to be buried or cremated. The funeral takes place about a week after passing on. It may be in a church, or in a crematorium. Typically it takes this form: The Gathering: with this reading from scriptures the priest will open the service. Readings and Preaching: A Scripture psalm is writ out. It is also Psalm 23, 'My Shepherd is the Lord.' Scriptures are also quoted from the Old or New Testaments. Special readings: The priest shall speak of the person who died. It can be a personal portion, commenting on the life and role of the individual in the Christian Church. A member of a family or a friend may start by reading out a Bible poem or verse.

Prayers: Thanksgiving hymns are said, penance and preparation for death. Reflection: Still time to think. The audience is given some minutes to reflect about the deceased. Commendation and tribute: The priest says these words: "Let us salute (the identity of the person) to God's grace, our Creator and Redeemer." The priest then says a prayer of faith and commendation. The Committal: This is potentially the service's most profound moment. That is when the coffin is sunk inside the grave during a funeral. The covers are closed around coffin at a cremation. 'Thus we commit (his or her) body to the ground; earth to earth, ashes to ashes, dust to heaven; in the sure and assured expectation of the Resurrection to everlasting life.' There may also be a number of hymns that are sung during the service. Even some congregations have room for burials. The funeral follows a service in the chapel and the deceased's relatives and friends assemble for the Committal around grave. Throwing some dust / mud onto the coffin is common. The minister will say a brief prayer. The body is brought to a crematorium for those who choose to be incinerated, where it is charred. The curtains closed around the coffin at Committal Level. The ashes are stored in an urn and given to the relatives, who can want to hold them or scatter them in a position that made sense to the deceased.

Christian funerals have a number of commonalities, in general. Most will have Wakes, which will permit you time to socialize with other guests a little more unofficially. Services establish a predictable agenda including choral music and prayers, even though these pieces may vary and are often chosen specifically by the relatives to commemorate the deceased. You have to adhere to a specific dress code. If you're not a practicing Christian, or have never previously attended a Christian burial, you can still integrate in.

Christian funerals are usually held about a week after a death. A lot of families opt to hold a Wake before a funeral. No matter the faith, Christian funerals do have certain ceremonial elements. Typically, these routines are carried out in manuals that are passed out at service launch. If you're not a devout Christian and you're not sure what to do, then follow with others. Christian funeral services are usually held in a church or grave on a graveyard associated to the church. Independent of where the service is conducted a priest or minister must lead it. When no Wake is scheduled, the grave service usually requires time to say a personal farewell to the deceased. Requests to funerals or to memorial services are seldom sent out. This will make you feel unsure whether your attendance is allowed, but be assured that it is generally assumed that everyone is welcome to enter. A funeral is usually attended by family, friends, coworkers and even friendly acquaintances. Even if you don't know the deceased, if you have a close friend who's grieving and you think they might use your help, you can also attend. Funerals are not just about the dead: it is about the living. If you need a resolution, or if you want to give condolences to those close to the deceased, you will be welcome. If you want to go but can't even send a nice personalized gift to the family of the deceased, given the distance or illness. Even if putting out a card takes a few weeks to get around, send it after all.

Mourners are to remain in the church or at the burial ground. When everyone settles down, pall-bearers (usually relatives or close friends) carry the coffin to the chapel or the cemetery. If the deceased is cremated, someone may introduce an ash urn and showcase it in a prominent location. During that part of the service, music may or may not play. Many Christian ceremonies will have a hymn in their program, after the pall-bearers have stopped. You will find these hymns in the back of church pews displayed on the schedule, or in hymns. First, a message of hope is read by someone close to the deceased (usually a partner, relative, parent or child).

For general, Christian funerals often entail about half an hour, the grave services are mostly even briefer. If the deceased was especially loved and also well-known individual the service could be longer. If a program goes on indefinitely than one expects, a person can discreetly exit through a side door. It is considered more appropriate to linger if one don't have any pressing engagements. There apparently can't be much time to socialize or engage in conversation with other mourners or the relatives of the deceased at a Christian funeral: it is best left to the Wake. The Christian funeral service will be led by a minister or other officer while the mourners pay attention and reflect. All joins with prayers in singing hymns or speaking. Also if you're not a Christian, you're encouraged to follow these terms in speaking openly to show love for the faith. However if it feels wrong within your belief system, you can opt out of taking part.

Typical funeral dress at Christian ceremonies is mostly black, as black is considered a color of mourning. People will clothe themselves well. That means men should be dressed in a black suit or dark pants with a dress shirt and tie. Women dress in a traditional manner. Normal funeral wear for women is a plain black dress paired with dark tights and conservative shoes. Exceptions occur, because funerals have their own set of laws and customs in many cultures. By general, Christian funerals are contemplative, introspective and reflective days. They don't represent a social incentive. Rather, take the time to think about the dearly departed, and use your presence to assist the grieving family. The attendants of the funeral mindful of your environs. People rarely sit in a place reserved for immediate relatives, erroneously. While flowers are a mutual nicety, they are not a duty, particularly if you are more of a mutual friend. Conversely, attendants check the obituary or the burial program to see if the relatives has applied for a donation to a charity in commemoration of the deceased.

The time of mourning will look different for everyone. It's a process that everyone will take and one that for each person winds down a slightly different route. There is a plethora of mourning practices, customs, and practices, because of the heterogeneity of Christian religions. One of the most common rituals after the funeral and burial is a meeting and a meal. Such events can be held at a family member's home, or at a local church. In some cases the family cater for the gathering. It's viewed as a potluck in many situations, where guests carry dishes. This is mostly down to cultural traditions or family preferences.

In Christian culture, people often assemble on the commemoration of their death or during important holidays at the grave stones of lost loved ones. They bring foods, snacks, treats, and drinks to offer and burn stuff in the other world they think the deceased would like. This could include a paper or even virtual money home. Traditions for celebrating someone's life exist all over the world. Due to the various religions that fall under the umbrella of Christianity, Christian funerary practices are very diverse. One of Ghanaian burial rites most notable is the development of fantasy caskets. Advanced casket-makers design and paint intricate coffins shaped like things the deceased loved in life. For instance, a fisherman may have carved and painted a colorful casket to look like a man-sized sea creature. In one case, a cobbler in a coffin designed to look like a men's suit shoe was laid to rest. Ghanaian practice positions ancestors within the group in a place of respect and many Ghanaian families recall their deaths many days a year. This always begins with the one week celebration as discussed above. The relatives will assemble for a moment of reflection, one week since the loved one died. Many anniversaries, such as the one-year anniversary of a suicide, have similar occasions.

Comparison of Islamic and Christian funerals

Any faith's funeral values highlight the common human instinct for reacting to the physical reality of death. Subconsciously, the body should be dealt with, and the ceremonies that facilitate its disposal indicate a society's values and traditions. Since Abrahamic religions are both Islam and Christianity, they have several parallels in terms of burial rites, but there are also some important distinctions between the two. Islamic rules, or sharia, prescribe certain guidelines of how Muslims will plan for a burial, from the phases of body preparation to the words to be prayed at the funeral and burial. Most of the particulars of Muslim funeral rites are taken from Prophet Muhammad's terms. Christian funeral procedures on the other hand are diversified across sects, regions, and cultural heritage. The Christian Bible advocates for the dead to be buried with respect, but does not propose the particulars of funeral services.

Conclusion

Islam and Christianity both use the funeral ceremony to console the bereaved by recognizing that the deceased is with God. Funerals declare belief in the afterlife of all religions. The Quran states that when upright believers die, they are escorted into paradise to be with Allah; this is recognized in the ceremony prayers prescribed for. The Bible says that the death of Jesus Christ rescues the faithful from death and grants them eternal life; although Christian funerals are different, they all commemorate the acceptance of the dead into heaven and relate this to Christ's life, death, and resurrection. Both Muslims and Christians believe in life after death of the body and therefore treat the body with regard during the ceremony, contingency plans and burial; nevertheless, they convey this respect differently. Muslims prohibit cremation, consider it as disrespectful to the body

and have specific guidelines for body washing and wrapping by near family members after death. Most Protestant denominations allow cremation in Christianity, but not the Catholic nor the Eastern Orthodox Churches. In contemporary modern world, the bodies are normally delivered by funeral home managers for Christian funerals. An Islamic burial service is held at the earliest opportunity, preferably on the day of death. Modern Christian funeral services, on the other hand, are usually held 3 to 5 days after death to give time for family members who do not live nearby to inform and gather.

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