



Universiteit
Leiden
The Netherlands

Islamic burials in the Netherlands and Belgium. Legal, religious and social aspects

Kadrouch-Outmany, K.

Citation

Kadrouch-Outmany, K. (2014, September 16). *Islamic burials in the Netherlands and Belgium. Legal, religious and social aspects*. Retrieved from <https://hdl.handle.net/1887/28740>

Version: Corrected Publisher's Version

License: [Licence agreement concerning inclusion of doctoral thesis in the Institutional Repository of the University of Leiden](#)

Downloaded from: <https://hdl.handle.net/1887/28740>

Note: To cite this publication please use the final published version (if applicable).

Cover Page



Universiteit Leiden



The handle <http://hdl.handle.net/1887/28740> holds various files of this Leiden University dissertation.

Author: Kadrouch-Outmany, Khadija

Title: Islamic burials in the Netherlands and Belgium. Legal, religious and social aspects

Issue Date: 2014-09-16

Islamic Burials in the Netherlands and Belgium

Legal, Religious and Social Aspects

Khadija Kadrouch-Outmany

Copyright Khadija Kadrouch-Outmany, 2014
ISBN: 978-94-91602-24-5

Cover design: Sinds 1961 | Grafisch ontwerp
Printed by: Print Service Ede

Islamic Burials in the Netherlands and Belgium

Legal, Religious and Social Aspects

Proefschrift

ter verkrijging van
de graad van Doctor aan de Universiteit Leiden,
op gezag van Rector Magnificus prof. mr. C.J.J.M. Stolker,
volgens besluit van het College voor Promoties
te verdedigen op dinsdag 16 september 2014
klokke 16.15 uur

door

Khadija Kadrouch-Outmany
geboren te 's-Gravenhage in 1983

Promotiecommissie

Promotoren:

Prof. dr. W.A.R. Shadid

Prof. dr. P.S. van Koningsveld

Overige leden:

Prof. dr. H.L. Beck

Universiteit van Tilburg

Prof. dr. mr. M.S. Berger

Prof. dr. L.P.H.M. Buskens

Table of Contents

Acknowledgements

1. Introduction 9

- 1.1 Exploring the study of death, dying and the institutionalization of Islam in the Netherlands and Belgium 10
- 1.2 Muslims in the Netherlands and Belgium 12
 - 1.2.1 Demography 12
 - 1.2.2 The establishment of Muslim communities 15
 - 1.2.3 The Dutch and Belgian Church and State relations in relation to Islam 17
- 1.3 Characteristics of research on Islam in Western Europe 19
- 1.4 Theoretical approaches, research methods and techniques 23
 - 1.4.1 Research question, methods and techniques 24
 - 1.4.2 Chapter outline 27

2. On death and eschatology. Islamic developments and socio-cosmologic ideas 29

- 2.1 Determining death. Legal and Islamic views 31
- 2.2 The process of dying. Collective and individual rituals 34
- 2.3 Death and the Afterlife. Classic and contemporary Islamic views 39
 - 2.3.1 The meaning of death 42
 - 2.3.2 Occurrence of death and the departure of the soul 44
- 2.4 The grave: waiting, resurrection and re-union 47
 - 2.4.1 The waiting-period of the *Barzakh* 48
 - 2.4.2 Resurrection and re-union 52

3. Theory and practice of Islamic burial preparations 55

- 3.1 Burial preparations as *rites de passage* and as an expression of identity 57
- 3.2 Funeral funds and insurances 59
- 3.3 Washing the corpse (*Ghusl al-mayyit*) 63
- 3.4 Shrouding the corpse (*Takfîn*) 68
- 3.5 Funeral prayer (*Ṣalât al-Janâzah*) 71
 - 3.5.1 Prayer *in absentia* (*Ṣalât al-ghâ'ib*) 72
 - 3.5.2 Description of the funeral prayer 73
 - 3.5.3 Location of the funeral prayer 75
- 3.6 The funeral procession (*Janâzah*) 78
 - 3.6.1 The attendance of women 80

4. Burial practices of Islamic communities in the Netherlands and Belgium 85

- 4.1 Legal possibilities for religious burials 87
 - 4.1.1 Legal organization of religious cemeteries and religious plots 87
- 4.2 Islamic burial plots 92

- 4.2.1 The burial of Muslims in non-Muslim countries. Opinions of Islamic scholars 93
- 4.2.2 Islamic plots in the Netherlands 94
 - 4.2.2.1 Facing the Qibla eastward or westward 98
- 4.2.3 Islamic plots in Belgium 99
- 4.3 Islamic burial prescriptions. Theory and practice 103
 - 4.3.1 Cremation in Islam 104
 - 4.3.2 Internment and grave construction 106
 - 4.3.2.1 Burial in a coffin and the construction of the grave 107
 - 4.3.2.2 *Talqin* at the grave 110
 - 4.3.3 Graves in Perpetuity 111
 - 4.3.4 Visiting graves (*ziyarat al-qubûr*) 113
- 4.4 The choice of a burial location 114

5. Practices and processes of mourning and grief 121

- 5.1 Private and public mourning 123
 - 5.1.1 Private mourning 123
 - 5.1.2 Public mourning 126
- 5.2 Condolences and mourning 130
 - 5.2.1 Expressing and receiving condolences 131
 - 5.2.2 Duration and location of condolences 132
 - 5.2.3 Phrasing and language of condolences 135
 - 5.2.4 Behavior at condoling and mourning gatherings 135
- 5.3 Memorial gatherings 138
 - 5.3.1 Days and duration of memorial gatherings 138
 - 5.3.2 Behavior and the location of memorial gatherings 140

6. Conclusions 143

- 6.1 The multilayered messages of burial ritual practices 145
- 6.2 (Im)mutability of burial ritual practices and future European trends in Islamic burials 151
- 6.3 Future research and policy implications 153

Bibliography 158

Summary 172

Samenvatting 176

Curriculum Vitae 180

Acknowledgements

Although my name is on the cover, this work would not have existed without the help of many. I am indebted to all that have supported me in different ways in the course of this project. First of all, I want to express my most profound gratitude to all my respondents in both the Netherlands and Belgium. Their stories on the death and burial of their loved ones are a very important source of information in this dissertation. I thank them for their openness and willingness to talk to me. I am indebted to Karima Joundi for putting me in contact with my Belgian respondents.

Leiden has been an inspiring place to write this dissertation. Over the years I have enjoyed the support of my colleagues at the Institute of Cultural Anthropology and Development Sociology and the Institute of Religious Studies and I am very grateful to all of them for providing me with such a stimulating academic environment. I thank Nadia Sonneveld and Merel Kahmann for reading my chapters, and Rosemary Robson for editing my English writing. This research was financially supported by the Netherlands Organization for Scientific Research (NWO), through a Mosaic scholarship.

My friends have played an important role in this project. Thank you Saida Salhi, Hilal Polat, Yasmina Ben-Koubia, Hanina Ajarai, Latifa el-Aji, Yasemin Aksu and Soumaya Sahla for your encouragements, advice and everlasting support. Ibtihal Jonkers, I thank you for never losing faith in me and for sharing with me the most memorable moments in life.

My family has supported me tremendously during this project. I am most grateful to my dearest father, Mohammed Kadrouch, and to my siblings Said Kadrouch, Naziha Kadrouch, Houda Kadrouch, Zakaria Kadrouch and Faiza Boultam-Kadrouch, for their encouragement throughout the years and especially during this last year. I am also grateful to my aunt Zoubida and my uncle Abu Hamid for the many inspiring and educational dinners. I am very sorry my mother did not witness the start or completion of my dissertation. I dedicate this work to her and to the unborn child that I carry inside me while writing these acknowledgments. Both made me realize and feel how close life and death are connected.

A great poet once said that only love and death will change all things. I've witnessed both indeed. My dearest Mimoun, your everlasting love and support infuses every single page of this dissertation. I hope you realize that I could not have done any of it without you.

