

Abstract

This multidimensional research had three aspects. First aspect was the literature review entitled as Text Analysis of Quran and Ahadees regarding mourning and death rituals. The objective of this study was to clarify the exact position and limits of death rituals, commemorating the deceased and mourning in Quran and six authentic books of ahadees. The data were selected on the computer software to sample the text from Quran and Siha-e-Sittah. Thematic analysis was performed on the verses and ahadees. The second aspect was relationship between psychopathology and death rituals in the bereaved first degree relatives. The study aimed at finding relationship between psychopathology, death rituals and socio demographic variables. 290 adult bereaved first degree relatives participated in the study through purposive convenient sampling technique. Written informed consent was taken and booklets containing instruments were given to the literate participants to fill in accordingly, while test instruments were applied on illiterate participants in interview format conducted by the researcher. Statistical techniques of Spearman correlation, independent sample t test, univariate analysis of variance and stepwise linear regression were applied on the data. The third study was psychological aspect of grief and death rituals among the bereaved first degree relatives that commemorate death rituals and those who do not. Objective of the study was to understand the psychological mechanism of grief and adaptation in people who observe death rituals and the reason that may be responsible for the need to commemorate the deceased in form of death rituals and the psychological mechanism of grief and its adaptation in the people who do not observe death rituals. 30 bereaved first degree relatives (15 from each group) were

included in the study through purposive convenient sampling technique. Semi structured interviews were taken from the participants and analyzed through grounded theory analysis. Results of study one found that mourning is strictly forbidden after three days since death of a relative or friend except for the death of husband. The prescribed period for mourning after the death of a husband is four months and ten days. Mourning is compulsory during this period. Attending funeral, funeral prayer, and burial is encouraged for men in the society. In study two, statistical analysis showed that psychopathology in the group that observed the culture specific death rituals did not differ significantly with the group that does not observe death rituals. The rate of psychopathology was high in the bereaved first degree relatives. Psychopathology was higher in women, later years of life, and it decreased with level of education. The education in years and relationship between bereaved and deceased predicted the level of psychopathology. The results of study three found that the need to commemorate the deceased in form of ritual arises from the sheer feeling of emptiness and physical insecurity. This disequilibrium demands socialization. Participants used defenses like acting out, introjections and substitution to save the ego. Death rituals perform the functions to help socialize the bereaved. The ritualistic behavior is sustained through group pressures. The group that does not observe death rituals undergoes denial initially. It saves their ego from intense pain of loss; they employ rationalization to maintain the equilibrium of ego and keep busy to relearn the life without deceased. This ensures early recovery of everyday functions to dismiss the need for death rituals.