



Issues Related to Shrouding the Deceased Infected With the (Coronavirus) Epidemic

Taloum Hamana^{1*} , Tahar Abdouali² 

Abstract. *The topic of issues of shrouding the deceased afflicted with epidemic (Corona) is considered from the most important matters as it is from the divine wisdom intended by the creation of humans and jinn, rather from the basic goals is the worship of the Lord of the worlds in the legitimate manner which He loves and is pleased with morning and evening in every time and place.*

The study aims to know the issues that have relation with shrouding of the dead in time of Corona epidemic because it is from the most important chapters of worships, and from the contemporary issues that should be known and cared for to illuminate the path in front of people and clarify the ruling of this worship so that they worship Allah with insight and guidance and light in Islamic methodology, clear, so if people of authority and contract -and they are the mujtahids- leave confronting this worship without clarification of its rulings, people will be in confusion and perplexity and chaos, or they ask fatwa from who does not reach the rank of ijihad and gives fatwa without knowledge and proof so he goes astray and misguides.

The study talks about the role of Islamic Sharia in considering the worships in time of epidemic and about the issues which it leads to in such necessities, and opinions of jurists and their arguments and supports for what they see from jurisprudential rulings in these situations.

The study discusses the role of Islamic Sharia, in treating this topic, and despite the efforts expended in fiqh for treating the topics related to shrouding the deceased, however these efforts treated the issues according to its era therefore it was necessary on jurists and they are people of solution and binding in sciences of Sharia to look into such contemporary issues that need from them efforts so that the issue descends correctly according to the circumstances and time and place and person, so there is who hits right and there is who errs, and this is expected matter and not strange for the nature of humans and its disposition which Allah created him upon and it is the defect and deficiency in everything so perfection is for Allah alone.

Keywords: *shrouding the Deceased, Corona epidemic, Islamic jurisprudence, contemporary issues*

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Koronavirus epidemiyasına yoluxmuş ölənlərin kəfənlənməsi ilə bağlı məsələlər

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Xülasə. *Vəba (Korona) xəstəliyinə tutulmuş vəfat edənlərin kəfənlənməsi ilə bağlı məsələlər ən vacib məsələlərdən hesab olunur, çünki bu, insanların və cinlərin yaradılmasında nəzərdə tutulan ilahi hikmətə daxildir. Hətta əsas məqsədlərdən biri də aləmlərin Rəbbinin sevdiyi və razı olduğu qanuni şəkildə, hər zaman və hər məkanda, səhər-axşam Ona ibadət etməkdir.*

Bu tədqiqat Korona epidemiyası dövründə vəfat edənlərin kəfənlənməsi ilə əlaqədar məsələləri bilməyi qarşıya məqsəd qoyur, çünki bu, ibadətlərin ən mühüm fəsillərindən və müasir dövrün elə məsələlərindəndir ki, onları bilmək və onlara diqqət yetirmək lazımdır ki, insanların qarşısındakı yol işıqlandırılınsın və bu ibadətin hökmü aydınlaşdırılınsın. Beləliklə, insanlar Allaha dərrakə, doğru yol və aydın İslam metodologiyası işığında ibadət edərlər. Əgər əhl-i həll və əqd (müctəhidlər) bu ibadətlə üzləşməyi və onun hökmlərini izah etməyi tərk etsələr, insanlar çaşqınlıq, sərgərdanlıq və anarxiya içində qalacaq və yaxud müctəhidlik dərəcəsinə çatmayan, elmsiz və dəlilsiz fətva verən, beləliklə özü azıb başqalarını da azdıran şəxslərdən fətva istəyəcəklər.

Bu tədqiqat İslam şəriətinin epidemiyaya dövründə ibadətlərə baxışda rolundan, belə ehtiyaclar zamanı yaranan məsələlərdən, həmçinin fəqihlərin fikirlərindən və onların qəbul etdikləri fiqhi hökmlərə dair dəlil və əsaslarından bəhs edir.

Vəfat edənlərin kəfənlənməsi ilə bağlı məsələlərin həlli üçün fiqh elmində göstərilən səylərə baxmayaraq, bu səylər məsələləri öz dövrünə uyğun olaraq həll etmişdir. Buna görə də, fəqihlər – yəni şəriət elmlərində əhl-i həll və əqd olanlar – müasir dövrün bu cür məsələlərini tədqiq etməli idilər ki, məsələ şəraitə, zamana, məkana və şəxsə uyğun olaraq düzgün anlaşılınsın. Kimi haqqa uyğun hökm verər, kimi səhv edər; bu gözlənilən bir haldır və insanın Allah tərəfindən yaradıldığı fitrətə, onda olan nöqsan və qüsur təbiətinə yaddır. Hər şeydə nöqsan vardır, çünki kamil olan yalnız Allahdır.

Açar sözlər: *vəfat edənin kəfənlənməsi, Korona epidemiyası, İslam fiqhi, müasir məsələlər*

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Introduction

Praise be to Allah the worshipped with right, and prayers and peace upon the sent one mercy for the worlds, and upon his family and companions and whoever follows his way until Day of Religion.

And after: For indeed from the disposition of Allah Almighty the standing in His creation is change of states and alteration of circumstances, so every era has its tools and means, and every time has its habits and customs particular, and from blessing of Allah Almighty in this era that it distinguished from previous eras by developments and events and renewed needs, which did not exist in era of our previous jurists, and perhaps did not cross their minds, and as confirmation for universality of Islam, and comprehensiveness of its call, and eternity of its Sharia, and its commitment to find solutions for all what is new. And incidents are renewed with renewal of time and place and do not cease except with ceasing of the world, and from emergent incidents which afflicted the Muhammadan nation like other nations in this era Corona epidemic, and it is from dangerous viral diseases fast in spreading as

Corona epidemic disease appeared year 2019 CE and still its effect present - we ask Allah Almighty safety and well-being - and since it from contemporary jurisprudential issues, needs deep jurisprudential study; for issuing shar`i rulings related to it from worships, due to its importance in place, so I saw to do research around rulings related to this epidemic from emergent incidents so entitled it (Issues of Shrouding the Deceased Afflicted with Corona epidemic) descriptive analytical study.

- **Reasons for Choosing the Topic:**

The student was pushed to choose this topic incentives confined in the coming ideas:

1. Fewness of deep research studies in this subject, and unavailability of comprehensive studies according to my knowledge in the way I want to tackle it.
2. Highlighting jurisprudential matters of how to deal . with . this epidemic.

- **Research Problematiques:**

1. What concept of Corona epidemic?
2. What obstacles of Corona in issues shrouding the deceased?

- **Objectives of the Study:**

1. Knowing concept of Corona epidemic.
2. Obstacles of Corona in issues shrouding the deceased, in changing styles of performing some branches of it under Corona pandemic.

- **Importance of the Research:**

Importance of this topic manifests in tackling bitter situations which human life passes in contemporary world, since appearance of this deadly epidemic end year 2019 CE and summarized in following points:

1. Searching for issues shrouding the deceased related to this epidemic.
2. Standing on reality of Corona epidemic and on jurisprudential rulings related to it.

- **Research Methodology:**

This research proceeds according to descriptive analytical method which aims to analyze Corona epidemic and know fiqh of shrouding the deceased i.e. issues related to it represented in presenting opinions of scholars, and narrating their evidences by transmission and reason, and mentioning causes of their difference if found, then discussing evidences scientifically, with preferring what appears preponderance to researcher according his scientific capacity.

- **Research Structure:**

Researcher treated this topic by study in five sections which as follows:

First Section: Definition of Terms.

Second Section: Shrouding the Deceased afflicted with Corona in garment or bag.

Third Section: Burying more than one of afflicted with Corona in one grave or their incineration.

Fourth Section: Jurists differed in manner of putting deceased in grave.

Fifth Section: Arrangement of dead in case burying them in grave.

Conclusion (Results and Recommendations)

List of Sources

The First Section: Definition of Terms.

First: Introduction to Corona Epidemic.

Samih Abu Zaynah said human societies throughout multiple historical phases have been exposed to terrible disasters which was caused by deadly diseases such as plague, cholera, leprosy, smallpox and tuberculosis, epidemics that led to grave losses in human lives in order to enforce control over these diseases after their causes are discovered and factors of their formation and methods of elimination and prevention (Abu Zaynah, 2000, p. 192).

And today humanity is afflicted with severe danger that caused anticipation mingled with anxiety, from coronavirus which is named and known as (COVID nineteen -19-COVID) and the World Health Organization sounds alarm from this new epidemic which was discovered "its appearance in Wuhan Chinese, and terror reached all countries of world from speed of spread of this virus" (Muluhhi, 2020, p. 79).

Its definition: at the Islamic Fiqh Academy it is: "inflammation in respiratory system because of new coronary virus" (International Islamic Fiqh Academy, 1443).

And with precise observation to the two previous definitions it appears that Corona epidemic disease very dangerous to degree that it affects respiratory system first in human body, besides that - it causes other diseases that lead finally to death when not controlling it in early time, and it is standing issue needing quick solution in order to rescue the afflicted from certain death.

Second: Definition of Issues in Language and Terminology:

Definition of issues in language: their origin is one and it is (s (al) and it is said: he asked him about such thing and with such thing asking and asking and issue questioned him about it (Arabic Language Academy, n.d., p. 411), and in noble revelation O you who have believed, do not ask about matters which, if revealed to you, will grieve you (Holy Quran, Al-Ma'idah: 101), and in it also: (so ask about it one who has knowledge) (Holy Quran, Al-Furqan: 59), and the needy person asked people requested from them charity and he asked thing from him requested it from him and it is said: I asked Zayd a dirham.

And in Lisan al-Arab (and plural of issue issues with hamza) and in noble revelation: Said, "You have been granted your request, O Moses (Holy Quran, Taha: 36) Said, You have been granted your request, O Moses; that is: you have been given your wish that you asked for, and I granted him his request and his issue i.e. I fulfilled his need (Ibn Manzur, 1414, pp. 1318–319).

As for the technical definition of questions and issue: they are "the demands" which are proven upon in science and the purpose of that science is knowing them" (Al-Barkati, 2003, p. 203). Issues or questions are about set of questions which questioners pose to mufti for standing on evidence about what is asked about it and its ruling.

Third: Definition of Kafan in Language and Terminology.

Takfeen in language: source of kafan, and like it kafan and their meaning is covering and concealing, and "from it was named: kafan of the dead; because it conceals him" (Ibn Manzur, 1414, p. 358), and takfeen of the dead i.e. "wrapped" him with kafan" (Damad Afandi, 1328, p. 1811), and it does not go beyond technical meaning.

Takfeen in terminology: it is: "what is clothed the dead before burial from wrapper and shirt and winding sheet, and if she was female there is added to it veil and cloth this in Sunna but in sufficiency what is eased" (Al-Barkati, 2003, p. 183).

Its ruling: obligation and there is no disagreement between scholars in it, and in it great virtue and great reward (Jawahir Fiqh Dictionary, 1997, p. 97), and "the obligation in kafan is one garment for man and woman covering all body, not showing skin, and this is what suffices, but better is that its number be for man three wrappings, and for woman five, and increase beyond that without necessity is disliked" (Al-Ghalifi, 1432, p. 132).

The Second Section: Shrouding the Deceased Afflicted with Corona in Garment or Bag.

The First Issue Shrouding him in Garment: The principle in kafan is that it be garment (Ibn Al-Humam, 1970, p. 1162), white from hadith of Said ibn Jubayr, from Ibn Abbas may Allah be pleased with them both - he said: The Messenger of Allah said: "Wear from your clothes whiteness, for it is from best of your clothes, and shroud your dead in it (Al-Tirmidhi, n.d., p. 310).

And in Sahih Muslim Abu al-Zubayr informed that he heard Jabir ibn Abdullah – may Allah be pleased with them both- narrating, that the Prophet - gave khutbah one day, and mentioned a man from his companions who passed away so was shrouded in kafan not substantial, and was buried at night, so the Prophet - forbade that a man be buried at night until prayer is performed on him, except that person is forced to that, and the Prophet said-: "If one of you shrouds his brother, let him make his shrouding good (Muslim, n.d., p. 651).

He said: do not extravagance for me in kafan, and Abu Dawud narrated in his Sunan, from Ali ibn Abi Talib - may Allah be pleased with him, for indeed I heard the Messenger of Allah - saying: "Do not extravagance in kafan for it is taken away quickly" (Abu Dawud, n.d., p. 685).

Research

Ibn Abidin said and combined between the two hadiths that the meaning by its goodness is its whiteness and cleanliness not being it precious decoration (Ibn Abidin, 1966, p. 202), and that it be from linen or cotton and that is preferable (Ibn Tahir, 2007, p. 355).

And it is obligatory to shroud the deceased afflicted with corona as his washing was obligatory and it is not permissible to conduct shrouding and burial except under supervision of specialized experts taking care for non-transmission of infection with commitment to any procedures they decide, such as placing bodies of dead in tightly closed plastic bags" (International Islamic Fiqh Academy, 2020). And from matters clear which no one doubts is that whoever his washing is difficult, his shrouding also is difficult like the follower follows (Al-Suyuti, 1983, p. 117), and for their inseparability in custom, so whoever his washing is difficult because of contagious disease feared its transmission from the corpse to the washer or washerwoman then his shrouding also becomes difficult; because it is not possible to shroud him except by touching the corpse and handling it and contact with it.

So if specialists from medical people decided danger of shrouding the deceased afflicted with contagious disease and fear of transmission of infection to the one who shrouds and did not exist there alternative method for shrouding nor preventive measures to avoid the expected harm, then obligation of shrouding falls away, and he is buried in his ordinary clothes which he died in; because consideration of the living is more worthy than consideration of the dead, and the purpose of shrouding is covering the nakedness and it is the obligation, and its minimum garment that covers the body as said by Shafii jurists" (Al-Khatib Al-Shirbini, 1994, p. 15).

The Second Issue: Shrouding the Deceased Afflicted with Corona in Bag.

There are cases necessitating or requiring placing plastic over kafan or sufficing with bag without kafan, or combining between kafan and plastic and bag according to circumstances and reality, for example in some cases there exists corpse sealed and passed on its death days and be putrefied or

some cases fragmented perhaps because of incidents may be car accidents or demolition of building or building there is severe bleeding or burning and other incidents, so corpse is placed in plastic after kafan which follows corpse of dead then remaining kafans come after it, and that to prevent harm which may happen to people from coming out blood or bad smell harming from funeral and this from chapter of averting harm from people and concealing funeral, and harm is forbidden and its removal is obligatory for his saying -- "There is no harm and no reciprocal harm" (Ibn Majah, n.d., p. 430). And this hadith is considered prophetic legal principle upon which was built averting harm in its various types and appearances; to achieve security and spread peace among people.

The Third Section: Burying More Than One of the Afflicted with Corona in One Grave or Their Incineration.

The First Issue: Definition of Burial in Language and Terminology.

Burial in language: the concealment, and the hiding, and the covering under layers of earth, and I buried the speech I concealed it and (buried) camels buried they traveled on their faces and the she-camel was buried and the thing he concealed and hid it so it is buried and entombed it is said: he buried the dead i.e. he concealed it and hid it (Arabic Language Academy, n.d., p. 290), and by meaning concealment and covering, it is said: "and he buried the dead he concealed it, this is the principle, then they said: he buried his secret i.e. he concealed it" (Ibn Manzur, 1414, "Kafan" entry). And in terminology: concealment of the dead in earth (Al-Dasuqi, n.d., p. 407), meaning: an action in which a deceased person or animal or things are placed in ground, and that is done by digging a hole or trench and placing the dead or things in it and concealing them.

The Second Issue: Burial.

Burial is indeed ritual from rituals of Islamic religion and precedes it digging, and digging may be grave or cleft or niche and niche is best and most excellent by evidence from Ibn Abbas -may Allah be pleased with them both-, he said: The Messenger of Allah said-: "The niche is for us and the cleft is for others" (Abu Dawud, n.d., p. 117).

And the niche is: "that one digs in bottom of grave toward direction of qibla from west to east by measure of what dead is placed in it; and that if land was hard does not crumble, so if it was not hard then the cleft, that one digs middle of grave by measure of dead and it is closed with brick" (Ibn Tahir, n.d., pp. 367–368).

And funeral of Muslim afflicted with corona deserves the niche if land which it is buried in was hard otherwise the cleft, and "necessity is measured by its measure (Al-Zarqa, 1989, p. 163).

The Third Issue: Its Ruling.

Its ruling is obligation, as for evidence on its obligation it is "inheritance of people from Adam - prayers of Allah be upon him - to our this day with objection to its abandoner, and this is evidence of obligation except that its obligation is on way of sufficiency so if some perform it falls away from remaining; for achieving the purpose" (Al-Kasani, n.d., p. 318).

The Fourth Issue: Method of Burial.

Method of burial, from Ibn Abbas and Ibn Umar - may Allah be pleased with them both- that they said: "the dead is entered his grave from direction of qibla; and because side of qibla is honored so entering him from this side is more worthy" (Al-Kasani, n.d., p. 319), and saying of Shafi'i this is known matter" (Al-Imam Al-Shafi'i, 1983, p. 311).

And Abu Hanifah - may Allah have mercy on him- said: "the dead is entered from direction of qibla and is not pulled pulling from direction of feet, and people of Hijaz said: pull the dead pulling from

direction of his head, and Muhammad ibn al-Hasan said: "how they said that? And there came in what Abu Hanifah said many traces (Al-Shaybani, 1403, p. 370), and it appears in the two sayings contradiction or conflict, and it is possible to remove contradiction or conflict by combining between saying of Abu Hanifah and people of Hijaz, with what was narrated from Abu Hanifah, from Ibrahim al-Nakhai that he said: narrated to me who saw people of Medina in early time that they were entering the dead from direction of qibla, then they introduced pulling (Al-Kasani, n.d., p. 318), due to weakness of their lands at Baqi' so it was salty land and Allah knows best" (Al-Kasani, n.d., p. 319), and pulling from direction of head is known among people of Hijaz" (Al-Bayhaqi, 2003, p. 90).

The Fourth Section: Jurists Differed in Method of Entering the Dead into the Grave.

The First Issue: Sayings of Jurists in Method of Entering the Dead into Grave.

The Malikis said: "There is no harm that dead is entered in his grave from any side it was and qibla is more worthy" (Ibn Juzayy, n.d., p. 66), and the Shafi'is and Hanbalis see: recommendation of pulling, and it is placing dead at end of grave then it is pulled from direction of his head descending, and they adduced by what was narrated from Imran ibn Musa "that Messenger of Allah - - was pulled from direction of his head pulling" (Al-Bayhaqi, 2003, p. 90).

And disagreement between jurists here is disagreement in what is more worthy, and on this so if was easiest for them taking him from qibla or from head of grave no harm; because recommendation of taking him from bottom of grave was only seeking ease for them and kindness to them, so if was easiest other than it was recommended, Ahmad said may Allah have mercy on him - : "every no harm in it" (Ibn Qudamah, n.d., p. 426).

And Abu Hanifah said: the funeral is placed on side of grave, from that toward qibla, then dead is entered grave crossed; because it is narrated from Ali, -may Allah be pleased with him-, because al-Nakhai said: "narrated to me who saw people of Medina in early time they entering their dead from direction of qibla, and that pulling is something introduced by people of Medina" (Ibn Qudamah, n.d., p. 426).

And for us what Abu Dawud narrated by chain from Abu Ishaq, he said: "al-Harith bequeathed that prayer be performed on him by Abdullah ibn Yazid, so he performed prayer on him, then entered him grave from direction of feet of grave, and said: this is from Sunnah" (Abu Dawud, n.d., p. 119), and this requires Sunnah of the Prophet.

The Second Issue: Burying the Dead in One Grave.

The honor of Muslim deceased is like its honor living, and principle in it the clear book and pure Sunnah, as for evidence from book Allah honored human alive, and dead and especially Muslim in His saying: And We have certainly honored the children of Adam (Holy Quran, Al-Isra': 70), and this text is absolute includes living and dead equally, and in His saying may His mention be exalted: Have We not made the earth a container of the living and the dead (Holy Quran, Al-Mursalat: 25-26), al-Qurtubi said - may Allah have mercy on him - : that Allah - exalted is He- made earth "container that contains living on its surface and dead in its belly" (Al-Qurtubi, n.d., p. 161).

As for pure Sunnah it came in noble hadith from Amrah, from Aisha -may Allah be pleased with her, she said: The Messenger of Allah said:- "Breaking bone of dead like breaking it alive" (Abu Dawud, n.d., p. 116), and it is understood from this hadith that honor of believer after his death remains as it was in his life (Ibn Hajar, 1390, p. 113).

And speech about burial in glorious Islamic Sharia is very clear clarity of sun and principle in it that not more than one dead is buried in one grave, because Prophet - - was burying every dead in grave special for him, and on this continued companions -may Allah be pleased with them- and those after

them except for necessity. And evidence on permissibility of that in case of necessity hadith of Jabir ibn Abdullah Allah be pleased with them both-: that Messenger of Allah - was combining between two men from killed of Uhud in one garment, then he says: "Which of them is more memorizing of Quran?", so if pointed to him one of them he advanced him in niche, and said: "I am witness on these, and commanded with their burial in their blood, and did not pray on them, and did not wash them" (Al-Bukhari, n.d., p. 92).

The Third Issue: Disagreement of Jurists in Burying the Dead in One Grave.

It is not permissible to bury two or more in one grave except for legal necessity and this by agreement of the four jurisprudential schools Hanafi, they said: it is disliked except when in need, or necessity (Ibn Maza, n.d., p. 193), and it is saying of Malikis (Al-Muwaq, 1994, p. 493), and Shafi'is (Al-Baghawi, 1997, p. 447), and Hanbalis (Al-Hajawi, n.d., p. 234).

Its causes: there are causes that make necessity permissibility what is contrary to principle and customary, and no one has ability to exit from circle of legal principle in burial of dead, and it is specialization for each dead with his grave alone, and no one else shares with him in it because it is endowed for him except that jurists excepted from this principle case of narrowness of cemetery (Al-Jaziri, 2003, p. 489) with fullness of graves or difficulty of burial in them, or abundance of dead and fear of their corruption, and raising difficulty from living, and with these important matters jurists permitted burial of more than one dead in one cemetery on condition of making barriers at least with screen of simple earth so that each one is as if he is in grave alone.

Its ruling: jurists studied causes of burial of dead more than one in one grave with succession of evidences mentioned in it and discussing it until they reached its permissibility for need or necessity; for what al-Nasa'i narrated, from Hisham ibn Amir, he said: we complained to Messenger of Allah - on day of Uhud, we said: O Messenger of Allah, digging is difficult for us for every person? So Messenger of Allah said -: "dig and deepen and improve, and bury the two and three in one grave, they said: so whom do we advance O Messenger of Allah? He said: "advance most memorizing Quran of them, he said: so my father was third of three in one grave" (Al-Nasa'i, n.d., p. 80).

And after precision in meaning of hadith and deep consideration in it researcher understood that it is not permissible to bury more than one in one grave whether burial was in one time or in different times before corruption of body, except in case of necessity, and necessity is estimated by people of knowledge not common people and Allah knows best.

Like what happened to Ansar in battle of Uhud, and came Ansar to Messenger of Allah - - day and said to him we were afflicted with wound and hardship, so permitted them Messenger of Allah - - saying: "dig and widen and put two and three men in grave", and as taken from this also: permissibility of burying two women in grave, and as for burying man with woman Abd al-Razzaq narrated by good chain from Wailah ibn al-Asqa' that he was burying man and woman in one grave so he advanced man and put woman behind him and as if he was putting between them barrier from earth and especially if they were strangers and Allah knows best (Ibn Hajar, n.d., p. 113).

The Fifth Section: Arrangement of Dead in Case of Their Burial in Grave.

And from what is established that Islam did not leave anything of matters related to worships and human life except and addressed it with explanation and detail, even arrangement of dead in case of their burial all together "if that happened placed best one toward qibla and followed by inferior, and observed advancing big over small, and male over female and similar; and recommended to separate between every two with earth, and is not sufficient separation by kafan" (Al-Jaziri, n.d., p. 489).

And this arrangement by agreement of four jurisprudential schools, as for Hanafis: al-Hasan narrated from Abu Hanifah -may Allah have mercy on them- is placed best and oldest of them from that toward imam and it is saying of Abu Yusuf: "and free is advanced over slave" and in narration of al-Hasan if slave was better advanced even if they buried in one grave for necessity placed in it contrary to this arrangement, and is advanced best then best toward qibla and most memorizing Quran and knowledge as did in martyrs of Uhud" (Al-Sharnblali, n.d., p. 221).

And with Malikis: is "manner of their arrangement on their ranks, advanced imam highest ranks beginning from free men adults so if they excelled in virtue and knowledge and age advanced toward imam most knowledgeable then best then oldest, and advanced most knowledgeable because knowledge is distinction cut by it and increase of virtue distinction not cut on it, then free children if also matched in memorizing Quran and preservation of obediences and age, advanced one with knowledge on who known with preservation of obedience, if one of them did not have advantage over companion advanced oldest then male slaves, if they equaled then on what preceded in free then male slaves small same, then intersex problematic free big then intersex free small then intersex slaves big then intersex slaves small, then free women big, then free women small, then female slaves big then female slaves small (Al-Muwaq, n.d., p. 503).

And with Shafi'is: if gathered funerals not buried in one grave two dead except for need then advanced best toward wall of niche toward qibla, and when severity of need buried between men and women, and placed between them barrier from earth (Al-Rafi'i, n.d., pp. 243–245).

And with Hanbalis: not built on grave and not buried in it two except for necessity and advanced best toward qibla" (Al-Kluzani, 2004, p. 123).

The four jurisprudential schools agreed on advancing best of them toward qibla whenever more than one is buried in one grave when necessary legally, based on narration of hadith of Jabir ibn Abdullah - may Allah be pleased with them both, he said: the Prophet - was combining between two men from killed of Uhud in one garment, then he says: "which of them is more taking for Quran, so if pointed to him one of them he advanced him in niche, and said: "I am witness on these on Day of Resurrection", and commanded with their burial in their blood, and were not washed, and prayer was not performed on them" (Al-Bukhari, n.d., p. 91).

Face of evidence from hadith is that it indicated on advancing reader of Quran and joined with him people of jurisprudence and asceticism and remaining faces of virtue (Ibn Hajar, n.d., p. 213), and by this is completed arrangement of burial of dead afflicted with corona in one grave when crowded, and Allah knows best.

Conclusion

Praise be to Allah, and prayers and peace be upon Messenger of Allah Muhammad ibn Abdullah – may He be exalted -, and upon his family and companions, and whoever followed his way until day of meeting Allah and after:

This enjoyable research journey has ended, which I spent with topic of issues of shrouding deceased afflicted with Corona epidemic descriptive analytical study.

And it is possible to extract results which contained conclusion of this research in following points.

1. That attention to issues of reality is from methods of addressing issues of hour, and propositions of era.

2. This virus obstructed performance of some worships from them shrouding dead, and made difficult dealing with afflicted by it, and treating those exposed to this epidemic in exceptional case.
3. Islamic Sharia is suitable for every time and place, and finder of solution for social crises, and searcher for appropriate legal rulings for issues of worships in every era.

Recommendations:

Some recommendations for researchers, and they revolve in following:

1. Necessity of great grasp and attention to jurisprudential aspect when choosing topics; as jurisprudence is from best sciences and most important and most noble.
2. Placing issues of worships in front of eyes of researchers, as important foundations that should not be underestimated in eliminating contemporary problems.
3. And I advise brothers after me and especially researchers in field of Sharia, it is possible that researcher writes in legal rulings related to Corona epidemic in chapters of transactions and personal status.

And these from most important recommendations of research, researcher asks the Ever-Living Self-Sustaining, that He makes this work sincere for His noble Face, and that He accepts it from him good acceptance, He is Guardian of that and Capable of it, and there is no power nor might except with Allah the Most High the Most Great.

And last of our call is praise be to Allah Lord of worlds.

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