

# DEATH TO BURIAL

GUIDE FOR THE DEATH IN THE FAMILY

إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

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ISGH 24 Hour Help Line

**832-330-9905**

(Houston, TX & its Suburbs only)



ISLAMIC  
GUIDANCE



PRACTICAL  
STEPS



CHECKLISTS &  
REMINDERS



SUPPORT FOR  
THE FAMILY

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## *Preface*



*Losing a loved one is one of life's most difficult experiences. Along with the grief comes the responsibility of making many important decisions and carrying out the Islamic rites of burial, often within a very short time. For many families, this can feel overwhelming.*

*When my beloved son, Noumaan, passed away in 2017, I experienced these challenges firsthand. During that difficult time, I realized there was a need for a simple, practical guide that could help Muslim families understand what needs to be done after a death in the family.*

*For several years, I hoped to put this guide together. With the encouragement of my dear friend, Chaudhry Mukhtar, I finally began this project. I am sincerely grateful to Sheikh and Dr. Ehetashamul Haque, Director of Religious Affairs at the Islamic Society of Greater Houston (ISGH), for his guidance and encouragement. My heartfelt thanks also go to Imam and Sheikh Dr. Ahmed Ali, Imam Ameer Hamza, and the many friends whose advice and support helped make this guide possible.*

*It is my sincere du'a that this guide brings comfort, clarity, and confidence to families during one of the most difficult moments of their lives. May Allah accept this humble effort, forgive its shortcomings, and make it a source of ongoing benefit for everyone who uses it. Ameen.*

*Anwar Motan*

# CHAPTER 1



## *Death in the Family*

### *When Death Is Expected*

If your loved one was receiving hospice, palliative, or end-of-life care at home, their passing is generally **not considered a medical emergency**, and you do **not** need to call 911 immediately.

### *Take Your Time*

Remain with your loved one, say your goodbyes, and notify close family members. If appropriate, gently close their eyes, place them comfortably on their back, and cleanse their face. A caregiver or hospice nurse can assist you if needed.

### *Notify the Healthcare Team*

Contact the attending physician, hospice provider, or palliative care team so they can officially verify the death and complete the required legal documentation.

### *When Death Is Unexpected*

An unexpected death may result from a sudden illness, accident, or when no physician is available to certify the death.

### *Call Emergency Services*

Dial **911** immediately.

### *Do Not Move the Body*

Leave the body undisturbed until emergency personnel arrive. Depending on the circumstances, the coroner or medical examiner may need to determine the cause of death.



## *Essential Follow-Up Steps*

### *Obtain the Death Certificate*

Certified copies of the death certificate are required for banks, insurance companies, government agencies, and other legal matters. It is generally advisable to obtain **10–15 certified copies**.

### *Check for Organ Donation Wishes*

Review the deceased's driver's license, advance directive, or other legal documents to determine whether they were registered as an organ donor. If applicable, arrangements must be made promptly.

### *Contact a Funeral Director*

The funeral director will coordinate transportation of the deceased, assist with legal requirements, and guide the family through the funeral and burial process.

### *Notify Relevant Government Agencies*

Inform the appropriate government agencies, such as Social Security and other relevant offices, to prevent incorrect payments and update official records.

### *Seek Support*

You do not have to manage everything alone. Ask trusted family members or friends to assist with phone calls and practical arrangements. When you feel ready, consider speaking with a grief counselor or bereavement support service. Take each step one at a time and allow yourself the space to grieve.

## *The Islamic Perspective on Death*

In Islam, death marks the transition from this temporary worldly life (**Dunya**) to the eternal life of the Hereafter (**Akhirah**). It is the separation of the soul from the body by the decree of Allah, after which the soul enters **Barzakh**, the intermediate stage until the Day of Resurrection (**Yawm al-Qiyamah**).

*Islamic funeral rites emphasize simplicity, dignity, purity, humility, and communal support. They are rooted in the Qur'an and the authentic Sunnah of the Prophet Muhammad ﷺ. Although certain cultural practices may differ, the essential rites remain consistent throughout the Muslim world.*

### *At the Time of Approaching Death*

Family and close friends are encouraged to remain with the dying person, offering comfort and gently encouraging them, if able, to recite the **Shahadah**:

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ

**Ashhadu an la ilaha illa Allah, wa ashhadu anna Muhammadan Rasul Allah.**

*I bear witness that there is no god worthy of worship except Allah, and I bear witness that Muhammad is the Messenger of Allah.*

When possible, the person's face or body should be turned toward the **Qiblah**.

*Recitation of the Qur'an, particularly **Surah Yasin**, is commonly practiced by many Muslims as a source of comfort and remembrance of Allah.*

*After death, those present say:*

إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

**Inna lillahi wa inna ilayhi raji'un**

*Indeed, to Allah we belong, and to Him we shall return.*

The eyes should be gently closed, the jaw supported if necessary, and the body respectfully covered. Excessive wailing and lamentation are discouraged.

## *Preparation of the Body (Ghusl and Kafan)*

### *Ritual Washing (Ghusl)*

The body should be washed as soon as reasonably possible by trustworthy Muslims of the same gender, usually family members or trained volunteers. The body is washed an odd number of times, commonly three, using clean water. This ritual is an act of respect and purification.

### *Shrouding (Kafan)*

The deceased is wrapped in plain white cloth, traditionally three pieces for a man and five pieces for a woman. The shroud should be simple, clean, and free of unnecessary decoration, reflecting the equality of all people before Allah.

*Embalming, public viewing, and autopsies are generally avoided unless required by law or genuine necessity. Cremation is strictly prohibited in Islam, and burial is obligatory.*

### *The Funeral Prayer (Salat al-Janazah)*

Salat al-Janazah is a congregational prayer performed in supplication for the deceased, usually at a mosque or designated prayer area.

*The congregation stands in rows facing the **Qiblah**, while the imam leads four **takbirs**, accompanied by prescribed supplications asking Allah to forgive and have mercy upon the deceased.*

*This prayer reflects the collective support of the Muslim community and its concern for the deceased.*

## ***Burial (Dafan)***

Burial should take place as soon as reasonably possible, ideally within twenty-four hours whenever circumstances permit.

*The deceased is placed in the grave facing the **Qiblah**, preferably lying on the right side.*

*Those attending the burial may place three handfuls of soil into the grave while making du'a. The grave should remain simple and modest, avoiding unnecessary decoration or extravagance.*

*The emphasis remains on sincere supplication rather than flowers or elaborate memorials.*

## ***Mourning***

Family and friends generally observe a mourning period of **three days**, during which condolences are offered, du'a is made for the deceased, and mutual support is provided.

*A widow observes the prescribed '**iddah** of **four months and ten days**, as commanded by Allah.*

*Grief, tears, and sadness are natural and permissible. However, excessive wailing, self-harm, or words expressing objection to Allah's decree are prohibited.*

*Visitors are encouraged to offer condolences, prepare food for the bereaved family, and make sincere du'a for the deceased.*

*After burial, the deceased enters **Barzakh**, where they will be questioned by the angels **Munkar** and **Nakir**, reminding believers of the importance of faith and righteous deeds.*

*These funeral rites provide structure during a difficult time, reinforce belief in the Hereafter, and emphasize the equality of every human being before Allah. While certain cultural customs differ, families should follow authentic Islamic guidance while complying with local laws.*

## CHAPTER 2



### *How ISGH Can Assist*

Losing a loved one is one of life's greatest tests. During this difficult time, families often face numerous emotional and practical responsibilities. The Islamic Society of Greater Houston (ISGH) is committed to supporting families with compassion, dignity, and professionalism by providing comprehensive Islamic funeral services in accordance with the Qur'an, the Sunnah of the Prophet Muhammad ﷺ and applicable local laws.

*From the moment a death is reported until the burial is complete, our experienced staff will guide and assist you through every step of the funeral process, ensuring that your loved one is cared for with the utmost respect and dignity.*

## ISGH Funeral Services

### *24-Hour Funeral Helpline*

If a death has occurred, please contact ISGH Funeral Services immediately.

**832-330-9905**

Available 24 hours a day, 7 days a week

Once we receive your call, ISGH Funeral Services will:

Arrange for the transportation of the deceased.

Guide you through the required documentation.

Send a secure electronic link to complete the necessary paperwork.

Begin coordinating all funeral arrangements with the family.



## ***Funeral Arrangements***

ISGH works closely with the family to coordinate every aspect of the Islamic funeral, including:

- ◆ Ritual washing (Ghusl)
- ◆ Shrouding (Kafan)
- ◆ Salat al-Janazah (funeral prayer)
- ◆ Burial arrangements
- ◆ Coordination with the mosque and cemetery

Every effort is made to complete these arrangements as promptly as possible while ensuring compliance with both Islamic guidelines and legal requirements.

## ***Transportation Services***

From the home, hospital, nursing facility, or medical examiner's office to the funeral home.

From the mosque to the cemetery on the day of burial.

## **ISGH Funeral Homes**

ISGH owns and operates two fully equipped funeral homes serving the Greater Houston area.

### ***Hamza Funeral Home***

Serving Southwest Houston

6233-A Tres Lagunas, Houston, TX 77083, Tel: 281-575-9554

### ***Bilal Funeral Home***

Serving North Houston

11932 Adel Road, Houston, TX 77067, Tel: 281-537-1946

## *Additional ISGH Location*

Masjid Abu Bakr

8830 Old Galveston Rd, Houston, TX 77034, Tel: 713-947-0394

## *Additional Muslim Funeral Home*

Dairy Ashford Funeral Home

3505 South Dairy Ashford Road, Suite 159

Houston, TX 77082

Phone: 713-822-1091

ISGH Funeral Services staff strive to serve every family with compassion, professionalism, privacy, and respect while helping them fulfill the final rights of their loved one according to Islamic teachings.

## *ISGH Muslim Cemetery*

ISGH owns and operates Houston's first dedicated Muslim cemetery located at:

22505 Stokes Road, Waller, TX 77484

In addition to its own cemetery, ISGH works with other cemeteries throughout the Greater Houston area to ensure that Muslim burial plots remain available whenever needed.

Because the cemetery land was purchased through the generosity of community donations, families do not pay separately for the burial plot at the ISGH Muslim Cemetery. Funeral charges cover the services provided, including Ghusl, Kafan, and burial preparation.

Families are encouraged to contribute to the cemetery fund so that this valuable community service can continue to assist future generations and those facing financial hardship.

## CEMETERY COST COMPARISON

| Cemetery                   | Burial Plot | Funeral Services | Additional Costs                        | Estimated Total |
|----------------------------|-------------|------------------|-----------------------------------------|-----------------|
| ISGH Muslim Cemetery       | Free        | \$2,500          | Optional headstone \$600                | \$2,500         |
| Forest Lawn (Almeda Genoa) | \$3,325     | \$1,585          | Zeenat Foundation land: \$1,500         | \$6,410         |
| Forest Park (Westheimer)   | \$2,831.50  | \$1,585          | El Farouq Founda-<br>tion land: \$9,850 | \$14,266.50     |

*\*Pricing reflects information available when this guide was prepared and may change.*

### ***What to Expect***

1. Report the Death
2. Transportation of the deceased
3. Completion of documentation
4. Ghusl (Ritual Washing)
5. Kafan (Shrouding)
6. Salat al-Janazah
7. Burial

### ***Quick Reference***

- ◆ 24-Hour Funeral Helpline: 832-330-9905
- ◆ Funeral Homes: Hamza Funeral Home, Bilal Funeral Home
- ◆ ISGH Muslim Cemetery:  
22505 Stokes Road, Waller, TX 77484
- ◆ Services: Transportation, Ghusl, Kafan, Salat al-Janazah, Burial Coordination, Family Guidance

## CHAPTER 3



### *Practical Details of Muslim Funeral Rites*

#### *An Overview of the Islamic Funeral Process*

The Islamic funeral rites encompass every step required to prepare a deceased Muslim for burial. These rites begin shortly after death and conclude once the deceased has been laid to rest in the grave. Collectively, they are a **communal obligation (Fard al-Kifayah)**. This means that if a sufficient number of Muslims fulfill these duties, the responsibility is lifted from the rest of the community. However, if no one undertakes them, the entire community shares in the sin.

Caring for the deceased is also one of the fundamental rights that Muslims owe one another. The Prophet ﷺ included **attending the funeral** among the rights of one Muslim over another, highlighting the importance of honoring fellow believers even after death.

#### *Carry Out the Funeral Without Unnecessary Delay*

Islam encourages that funeral arrangements be completed promptly. Delaying the funeral without a valid reason places unnecessary hardship upon the deceased, the family, and the wider Muslim community.

The Prophet ﷺ said:

***"Hasten the funeral rites. If the deceased was righteous, you are bringing him sooner to goodness. If otherwise, then it is an evil that you are removing from your shoulders."***

## *The Purpose of This Guide*

This chapter outlines the Islamic etiquettes and practical rulings related to:

- Washing the deceased (Ghusl)
- Shrouding (Kafan)
- The Funeral Prayer (Salat al-Janazah)
- The Funeral Procession
- Burial (Dafan)

While this guide provides an overview of these rites, the actual washing, shrouding, and burial of the deceased should be carried out by individuals who possess the necessary Islamic knowledge and practical experience. Whenever possible, consult those trained in these rites to ensure they are performed according to the Sunnah.

## *Guiding Principles*

Every stage of the funeral rites should reflect the values taught by Islam:

- Treat the deceased with dignity and compassion.
- Preserve their privacy and honor at all times.
- Follow the Sunnah as closely as possible.
- Complete the rites promptly, while maintaining excellence and care.
- Support and comfort the grieving family throughout the process.

These principles should remain at the heart of every funeral, regardless of culture or local customs.

# *Bathing (Ghusl) the Deceased and Shrouding (Kafan)*

## *A Sacred Trust*

Preparing a deceased Muslim for burial is among the greatest communal responsibilities in Islam. It is not merely a physical task but an act of worship performed with sincerity, compassion, and respect. Every person involved should remember that they are caring for someone who has now returned to Allah.

*The Prophet ﷺ taught us to honor the deceased just as we honor the living. Therefore, every aspect of the washing and shrouding should be carried out gently, professionally, and in accordance with the Sunnah.*

## *Who Should Wash the Deceased?*

If the deceased left clear instructions in their will regarding who should perform the ghusl, those wishes should be honored whenever possible. Many of the righteous predecessors would specify:

- who should wash them
- who should shroud them
- who should lead their Janazah prayer

If no such instructions exist, priority should generally be given to close family members who meet the following conditions.

### *Those chosen should be:*

- Trustworthy and practicing adult Muslims.
- Of the same gender as the deceased.
- ◆ Knowledgeable about the Sunnah method of washing and shrouding the deceased.

## *Preserving the Privacy of the Deceased*

One of the greatest Islamic etiquettes during ghusl and kafan is safeguarding the dignity and privacy of the deceased.

Although life has ended, the sanctity of a Muslim's body remains. Their honor is protected by the Shari'ah just as it was during their lifetime.

Those performing the ghusl must therefore:

- keep the body properly covered whenever possible
- expose only what is necessary during washing
- prevent unnecessary people from entering the room
- never photograph or record the deceased
- never discuss anything they observe during the washing unless there is a genuine Islamic necessity

Protecting the dignity of the deceased is itself an act of worship.

## *Treat the Deceased with Gentleness*

The deceased should always be handled with tenderness and care. There should be no rough movements, unnecessary force, or careless handling while washing or shrouding the body.

The Prophet ﷺ said:

***"Breaking the bone of a deceased person is like breaking it while he is alive."***

In another narration he said:

***"Breaking the bones of a dead person is like breaking them while he is alive in terms of sin."***

These narrations emphasize an important principle:

*Although the soul has departed, the body continues to possess dignity and sanctity. A deceased Muslim deserves the same respect and careful treatment that they were entitled to during life.*

## *Preserving Their Honor*

Respect extends beyond the washing itself.

Those entrusted with preparing the deceased should never mention physical defects, illnesses, or anything they observe that could diminish the person's honor.

The Prophet ﷺ said:

***"Whoever washes a deceased person and conceals what he sees, Allah will forgive him forty times."***

He ﷺ also said:

***"Whoever shrouds a deceased person, Allah will clothe him with garments of fine silk and brocade in Paradise."***

And he ﷺ said:

***"Whoever digs a grave and buries the deceased, he will receive a reward as though he had provided that person with a dwelling until the Day of Judgment."***

## *Should the Person Performing Ghusl Bathe Afterwards?*

It is recommended that the person who washes the deceased perform ghusl afterward.

Likewise, the one who carries the deceased is encouraged to perform wudu.

The Prophet ﷺ said:

***"Whoever washes the deceased should perform ghusl, and whoever carries the deceased should perform wudu."***

### ***Scholarly Note***

*The majority of scholars regard these acts as **recommended (mustahabb)** rather than obligatory, based on the collective evidence from the Sunnah.*



# *The Funeral Prayer (Salat al-Janazah)*

## *A Final Gift for Our Brother or Sister*

The Janazah prayer is one of the greatest acts of kindness we can offer a fellow Muslim after their death. Unlike the five daily prayers, it contains no bowing (ruku') or prostration (sujud). Rather, it is a prayer of intercession, humility, and sincere supplication, asking Allah to forgive, have mercy upon, and elevate the deceased.

Every believer should strive to attend the Janazah prayer whenever possible, for it benefits both the deceased and those who participate.

## *Who Should Lead the Janazah Prayer?*

Ordinarily, the Imam of the local masjid or community leads the Janazah prayer.

However, if the deceased requested in their will that a particular qualified individual lead the prayer, that wish should be respected where possible.

Courtesy and proper etiquette dictate that the Imam should be informed of the deceased's request beforehand.

The Prophet ﷺ said:

***"No man should lead another man in prayer in his place of authority without his permission."***

## *The Virtue of Attending the Janazah*

The Prophet ﷺ said:

***"Whoever performs the Janazah prayer will receive one Qirat of reward. Whoever accompanies the funeral until the burial is completed will receive two Qirats, each of which is like Mount Uhud."***

This immense reward reflects the importance Islam places on honoring fellow Muslims after death.

## *Do Not Rush the Janazah Prayer*

The Janazah prayer may be performed in:

- The Masjid
- A Musalla
- The cemetery before burial

Wherever it is performed, it should not be rushed.

The congregation should be given sufficient time to make sincere supplication for the deceased.

The Prophet ﷺ said:

*"When you perform the Janazah prayer for the deceased, supplicate sincerely for him."*

## *How to Perform Salat al-Janazah*

Unlike the daily prayers, Salat al-Janazah consists of **four takbeers** and sincere supplication. There is no adhan, iqamah, ruku', or sujud.

### *First Takbeer*

Say:

#### **Allahu Akbar**

Raise both hands to shoulder or ear level (according to the Sunnah), then fold them over the chest.

Quietly recite:

- Ta'awwudh
- Bismillah

Recite Surah al-Fatihah

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿١﴾ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿٢﴾ الرَّحْمَنِ الرَّحِيمِ ﴿٣﴾ مَالِكِ يَوْمِ  
الدِّينِ ﴿٤﴾ إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ﴿٥﴾ اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ﴿٦﴾ صِرَاطَ الَّذِينَ

أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ

## Meaning

*In the name of Allah, the Most Compassionate, the Most Merciful.*

*All praise belongs to Allah, Lord of all the worlds.*

*The Most Compassionate, the Most Merciful.*

*Master of the Day of Judgment.*

*You alone we worship and You alone we ask for help.*

*Guide us to the Straight Path,*

*the path of those You have blessed,*

*not those who earned Your anger,*

*nor those who went astray.*

## Second Takbeer

Say: **Allahu Akbar**

Some scholars recommend raising the hands again, while others consider it optional. Both opinions are well established among the scholars.

Then recite the **Salawat Ibrahimiyyah**, the same blessings recited in the final tashahhud of the daily prayers.

## Salawat Ibrahimiyyah

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ، كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ. اللَّهُمَّ  
بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ، كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ

## Meaning

*O Allah, send Your mercy upon Muhammad and the family of Muhammad as You sent it upon Ibrahim and the family of Ibrahim. Indeed, You are Praiseworthy and Glorious.*

## Third Takbeer

Say: **Allahu Akbar**

This is the heart of Salat al-Janazah.

After the third takbeer, make sincere du'a for the deceased. This is the primary purpose of the prayer.

The wording of the supplication may vary depending on whether the deceased is an adult male, adult female, or child. Any authentic supplication from the Sunnah may be recited.

## *General Supplication*

اللَّهُمَّ اغْفِرْ لِحَيِّنَا وَمَيِّتِنَا، وَشَاهِدِنَا وَغَائِبِنَا، وَصَغِيرِنَا وَكَبِيرِنَا، وَذَكَرِنَا وَأُنْثَانَا، اللَّهُمَّ مَنْ أَحْيَيْتَهُ مِنَّا فَأَخِيهِ عَلَى الْإِسْلَامِ، وَمَنْ تَوَفَّيْتَهُمِنَّا فَتَوَفَّهُ عَلَى الْإِيمَانِ، اللَّهُمَّ لَا تَحْرِمْنَا أَجْرَهُ وَلَا تُضِلَّنَا بَعْدَهُ

### **Meaning**

*O Allah, forgive our living and our dead, those present and those absent, our young and our old, our males and our females.*

*O Allah, whoever among us You keep alive, let them live upon Islam, and whoever You cause to die, let them die upon faith.*

*O Allah, do not deprive us of his reward, and do not allow us to go astray after him.*

## *Fourth Takbeer*

Say: **Allahu Akbar**

After the fourth takbeer, pause briefly.

Some authentic narrations mention making a short supplication before concluding the prayer, while others indicate that a brief pause before the salam is sufficient.

The majority of scholars consider one salam to the right sufficient. Some scholars (Imam Ash-Shafi'i in one narration, and a position within the Hanbali school) hold that two salams - to the right and then to the left - are also valid.

Both practices are acceptable.

## *The Funeral (Janazah) Procession*

### *Accompanying a Believer on Their Final Journey*

Following the funeral procession is one of the greatest rights a Muslim has over fellow Muslims. It is an act of worship that demonstrates love, respect, and solidarity with the deceased and their family.

Because the funeral rites are a **communal obligation (Fard al-Kifayah)**, a sufficient number of Muslims must participate in the funeral and burial. If this obligation is fulfilled, the remainder of the community is absolved of sin.

## *The Reward for Attending the Funeral*

Accompanying the deceased is not merely an act of compassion. It is also a means of earning immense reward from Allah.

Earlier, the Prophet ﷺ informed us that:

***"Whoever performs the Janazah prayer receives one Qirat, and whoever remains until the burial is completed receives two Qirats."***

Each Qirat is comparable in reward to Mount Uhud.

For this reason, Muslims should strive, whenever possible, to remain with the deceased from the Janazah prayer until the burial has concluded.

## *Announcing a Death*

It is permissible to inform the community of someone's pass-

ing for the purpose of encouraging attendance at the Janazah prayer and increasing the number of people making du'a for the deceased.

However, Islam discourages the type of public announcements practiced during the pre-Islamic period that were rooted in boasting, excessive mourning, or displaying status.

The intention behind any announcement should be solely to facilitate the funeral and encourage sincere supplication for the deceased.

### **Evidence**

The Prophet ﷺ said:

***"When a Muslim dies and forty people who do not associate partners with Allah pray over him, Allah accepts their intercession on his behalf."***

### **Practical Application**

Today, informing family members and the wider community through phone calls, email, or community messaging platforms is permissible when the purpose is to notify people of the Janazah and encourage them to attend and supplicate for the deceased.

## ***The Spirit of the Funeral Procession***

A funeral is a time for reflection, humility, and remembrance of Allah.

It should not become a social gathering or an occasion for casual conversation.

Those attending should conduct themselves with dignity, remembering that one day they too will make this final journey. Walking with the Janazah provides an opportunity to:

- Reflect upon one's own mortality
- Remember the Hereafter

- Make Du'a for the deceased
- Seek forgiveness from Allah
- Comfort the grieving family

A funeral should cultivate humility rather than distraction.

## ***Burial (Dafan)***

### ***Returning to the Earth***

Burial marks the final stage of a Muslim's journey in this world. It is a solemn moment that reminds everyone present of the certainty of death and the inevitable return to Allah.

The burial should be carried out with dignity, humility, and in accordance with the Sunnah. It is a time for reflection, sincere supplication, and supporting the grieving family, not for idle conversation or distraction.

## ***Speak Well of the Deceased***

One of the beautiful etiquettes taught by Islam is to mention only the good qualities of the deceased.

A funeral is not the time to discuss faults, shortcomings, or personal disagreements. Rather, it is an opportunity to bear witness to the person's goodness and to ask Allah to overlook their shortcomings.

The Prophet ﷺ said:

***"Do not mention your deceased except with good."***

The Prophet ﷺ also said:

***"Whenever four people testify to the goodness of a Muslim, Allah admits him into Paradise."***

When the Companions asked if three people would suffice, he replied:

***"Even three."***

They then asked about two, and he replied:

***"Even two."***

The narrators mention that they did not ask about one person after that.

### **Reflection**

*None of us is free from faults. At a person's funeral, we honor their memory by recalling their virtues, praying for their forgiveness, and leaving their ultimate judgment to Allah, the Most Just and Most Merciful.*

## ***Respect the Sanctity of the Graveyard***

The cemetery is a place of remembrance and reverence.

Muslims should conduct themselves with quiet dignity, avoiding loud conversations, laughter, or behavior that detracts from the solemnity of the occasion.

The Prophet ﷺ also instructed us to treat graves with respect. He said:

***"For one of you to sit on a burning coal that burns through his clothes to his skin is better for him than sitting on a grave."***

This hadith highlights the sanctity of Muslim graves and reminds us to avoid walking over, sitting upon, or otherwise disrespecting them.

## ***Walking with the Funeral***

The Sunnah allows those attending the funeral to walk:

- In front of the bier



- Behind it
- To its right
- Or to its left

All of these positions are permissible.

It is narrated that the Prophet ﷺ declined to ride an animal during one funeral procession. After the burial had concluded, he accepted the offer to ride. When asked why, he explained:

***"The angels were walking, and I did not wish to ride while they were walking. When they departed, I rode."***

This narration reflects the humility and reverence with which the Prophet ﷺ honored the funeral procession.

## ***Placing the Deceased in the Grave***

Close family members have the greatest right to lower the deceased into the grave.

Allah says:

***"But those of blood relationship are more entitled according to the decree of Allah."***

As the deceased is gently placed into the grave, it is Sunnah to say:

**بِسْمِ اللَّهِ وَعَلَى سُنَّةِ رَسُولِ اللَّهِ**

***"Bismillahi wa 'ala Sunnati Rasulillah."***

**Meaning:**

***"In the Name of Allah, and upon the way (or Sunnah) of the Messenger of Allah."***

## *Throwing Three Handfuls of Soil*

After the deceased has been placed in the grave, it is Sunnah for those present to throw three handfuls of soil into the grave.

Many scholars recommend reciting the words of Allah from Surah Ta-Ha (20:55) as this is done:

### **First handful**

*"From it (the earth) We created you."*

### **Second handful**

*"Into it We shall return you."*

### **Third handful**

*"And from it We shall bring you forth once again."*

## *Remain at the Grave and Make Du'a*

The funeral does not end once the grave has been filled.

The Sunnah is for those present to remain for a short time and sincerely supplicate for the deceased.

## *Finding Comfort Through Reliance Upon Allah*

The death of a loved one is one of life's greatest trials.

Islam does not ask us to suppress our grief. Rather, it teaches us to channel our sorrow into patience, hope, and reliance upon Allah.

Allah is **Al-Hafiz**, the Preserver, and **Al-Wakil**, the Disposer of all affairs. He alone protects, comforts, and sustains His servants through every hardship.

Allah says:

***"Indeed, over you are appointed guardians."***

And He says:

***"He is the Lord of the East and the West. There is no deity worthy of worship except Him, so take Him alone as your Disposer of Affairs."***

Every loss is a reminder that this world is temporary. Our true refuge is found in turning to Allah with patience, trust, and sincere hope in His mercy.

- Remain after the burial to seek forgiveness and steadfastness for the deceased.

During times of loss, place your trust in Allah, for He alone is the Ultimate Protector and Disposer of all affairs.

## ***Conclusion***

We ask Allah, through His Beautiful Names, to bless our loved ones and us with His mercy, forgiveness, compassion, and love.

May He protect us and keep us safe in this life and in the Hereafter.

May Al-Wakeel help us to always trust and rely on Him for strength and comfort. May He give us patience during every hardship, keep our faith firm, and grant us a complete reward in this world and the Hereafter.



## Quick reference to all our Prayers (Du'as)

- أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ
- بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿ الرَّحْمَنِ الرَّحِيمِ ﴿ مَالِكِ  
يَوْمِ الدِّينِ ﴿ إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ﴿ اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ﴿ صِرَاطَ  
الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ
- اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ، كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ  
إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ. اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ، كَمَا بَارَكْتَ عَلَى  
إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ
- اللَّهُمَّ اغْفِرْ لِحَيِّنَا وَمَيِّتِنَا، وَشَاهِدِنَا وَعَانِيْنَا، وَصَغِيرِنَا وَكَبِيرِنَا، وَذَكَرِنَا وَأُنْثَانَا، اللَّهُمَّ  
مَنْ أَحْيَيْتَهُ مِنَّا فَأَحْيِهِ عَلَى الْإِسْلَامِ، وَمَنْ تَوَفَّيْتَهُ مِنَّا فَتَوَفَّهُ عَلَى الْإِيمَانِ، اللَّهُمَّ لَا  
تَحْرِمْنَا أَجْرَهُ وَلَا تُضِلَّنَا بَعْدَهُ

بِسْمِ اللَّهِ وَعَلَى سُنَّةِ رَسُولِ اللَّهِ

مِنْهَا خَلَقْنَاكُمْ

وَفِيهَا نُعِيدُكُمْ

وَمِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَى

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