Anjuman e Ahle Bayt
Zainabiya Imambargah
16801 Manchester Rd, Wildwood, MO 63040

Say, "O Lord Increase my Knowledge"
Holy Quran(20:114)

بسم الله الرحمن الرحيم

(To Allah we belong, and to Him is our return)

WHEN THERE IS A DEATH IN THE FAMILY

Last updated Thursday, September 10, 2026

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About the document

This document has been prepared for momineen and mominat of St. Louis Community. The root of the document takes its base from a similar document prepared for New Jersey community several years ago.

This particular document for St. Louis community has been reviewed by Maulana Syed Rizwan Rizvi of New Jersey for accuracy.

Last reviewed by Maulana: November, 2019

1) WHEN THERE IS DEATH IN THE FAMILY

Death is inevitable. We all have to return to the Creator to face our deeds as recorded by Allah's sentinel (guardian angels)

Quran has recorded

كُلُّ نَفسٍ ذائِقَةُ المَوتِ

"KULLO NAFSAN ZAIQATUL MAUTH"

"Every soul will taste of death"

Surah #3 A'ALE IMRAN Ayat 185.

إِنّا لِلَّهِ وَإِنّا إِلَيهِ رٰجِعونَ

"INNA Li LLAH-E- WA INNA ELAHE RAJAOON"

"Verily we are Allah's, and verily to Him we shall return"

Surah # 2 AL BAQARAH Ayat 156.

As death can occur any time and any place one should make sure that one's descendants are well aware of:

(1) What is to be done on his/her death regarding his/her burial and other rites?

(2) How his/her accumulated wealth is to be disposed of/distributed.

2) BURIAL AND OTHER RITES

2.1 BURIAL EXPENSES

As it is obligatory in Islam that all burial Expenses are first paid from the estate of the deceased and it is in deceased's interest to pay these the soonest. The best arrangement will be to keep the estimated costs and expenses (see Section 12.0) in a separate bank account so that required funds are available to pay the dues without any delay; most of which are payable upfront.

2.2 PURCHASE A GRAVE IN YOUR LIFE TIME

The best arrangement is to purchase a grave while you are alive and provide copies of the allotment letter to your family/descendants.

2.3 KEEP YOUR KAFAN READY

It would be good to buy your KAFAN in advance and keep it in a bag with a copy of the allotment letter of the grave clearly giving grave number and location (Cemetery) addresses and telephone numbers of the Funeral Organizers. A copy of the "Information about the deceased" from this document should also be placed in the same bag.

During the course of transportation NAJASAH may soil the shroud and the body. As such cleaning the NAJASAH will have to be done first and it may require the shroud to be replaced. It is advisable to have an extra shroud and to carry it right up to the grave.

3) FAMILY'S COMMUNICATION COMMITTEE

To support the family during this difficult time, Zainabiya has appointed a dedicated funeral committee. For contact details, refer to the section titled **ZAINABIYA CONTACTS.**

Appoint a few responsible members of the family/friends to request for funeral arrangements. The appointee is to stay in contact with this committee for next set of arrangements.

If you are communicating directly with the cemetery or funeral directors, make sure to keep Zainabiya's Funeral Organizers informed and involved.

4) DEATH AT THE HOSPITAL or HOSPICE

Soon after the patient is admitted to the hospital or hospice, the attending physician and medical staff should be informed that, **in the event of the patient's death, the following requests should be observed to the extent medically and legally possible, in accordance with Islamic funeral rites.**

A. Instructions for the Hospital or Hospice

1. **Notify the family immediately** upon the patient's death.
2. **Remove medical equipment and foreign objects**, such as IV lines, tubes, and other medical devices, when medically appropriate and permitted by hospital policy. – No need to remove implants but dentures can be removed.
3. **Close the eyes and mouth** of the deceased and keep the jaw properly positioned so that the mouth remains closed.
4. **Keep the arms and legs straight.** The arms should remain at the sides of the body and should not be folded across the chest or abdomen.
5. **Female patients:** It is important to advise the hospital staff that, upon the death of a female patient, **female medical staff should handle the deceased whenever possible. Male staff should not touch the body of a female patient, in accordance with Islamic funeral rites.**

B. Recommended Acts (Mustahabbat)

The following acts are recommended for the family or funeral committee to perform **before the deceased is washed (ghusl al-mayyit)**, provided that doing so does not cause discomfort or interfere with medical, legal, or hospital requirements:

1. **Close the eyes** of the deceased.
2. **Close the mouth**, ensuring that the lips are together.
3. **Keep the jaw properly positioned** so that the mouth does not remain open or slack.
4. **Position the deceased toward the Qibla**, with the feet toward the northeast (wajib), and keep the eyes and mouth closed.
5. **Straighten the arms and legs.** The arms should be placed straight along the sides of the body and should not be folded across the chest or abdomen.
6. **Cover the body with a cloth or sheet.**
7. **Recite the Qur'an** near the deceased.
8. **Illuminate the room or surrounding area** if the person passes away at night.
9. **Inform family members, friends, and believers** of the person's passing so that they may attend the funeral and participate in the burial rites.
10. **Hasten the preparation and burial of the deceased**, avoiding unnecessary delays, such as postponing burial from night until the following day or from day until the following night.

C. Detestable Acts (Makruhat)

The following acts are considered detestable before the deceased is washed, as they may cause discomfort or are contrary to the recommended etiquette of caring for the deceased:

1. **Leaving the deceased unattended.**
2. **Placing a heavy object on the body**, particularly on the stomach or abdomen.
3. **Speaking unnecessarily or excessively** in the presence of the deceased.
4. **Excessive wailing or grieving** in the presence of the deceased.
5. **Leaving women alone with the deceased.**

6) THE FUNERAL COMMITTEE

Anjuman-e-Ahle Bayt (Zainabiya Imambargah) provides funeral services upon request of the deceased's family. To request these services, please contact the Zainabiya Funeral Committee at the earliest possible convenience so that the necessary arrangements can be initiated promptly.

Once the family has requested Zainabiya's funeral services, all funeral-related decisions and arrangements should be made in consultation with the Funeral Committee, or with the Committee's knowledge and coordination. This will help ensure that all necessary religious, administrative, and logistical requirements are properly addressed.

For contact information, please refer to the **ZAINABIYA CONTACTS** section.

IF A GRAVESITE HAS ALREADY BEEN PURCHASED
If the family has already purchased a gravesite, please provide the Zainabiya Funeral Committee with:

- The **name of the cemetery**
- The **location/section and gravesite number**
- Any other information provided by the cemetery that may be required for the burial

The family must personally verify the gravesite and its location before the burial.

A. Contacting the funeral committee

As soon as possible after the death, please contact a representative of the Zainabiya Funeral Committee and provide the following information:

1. **Notify the Funeral Committee representative** of the death.
2. **Provide the following information about the deceased:**
    - Full name
    - Date and time of death
    - Hospital, hospice, residence, or other location where the death occurred
    - Contact information for the next of kin
3. **Designate a family member as the primary family contact** and provide the Funeral Committee with that person's name and contact information.
4. **Inform the Funeral Committee of any medical examiner, coroner, or legal requirements** that may affect the release or transfer of the deceased.
5. **Complete the Funeral Information Checklist.**
   Please refer to the checklist of information required and provide all requested details. This information will be needed to make the necessary arrangements for **ghusl and burial**.

6. **Provide information for community communication** (email, WhatsApp)**.** The family should provide the Funeral Committee with the appropriate information to communicate the deceased's passing to members of the community through email, WhatsApp, or other appropriate means. The communication should include, when available:
    - Name of the deceased
    - Estimated time and location of **Salat-e-Janaza**
    - Estimated burial time
    - Location of the funeral/burial

The Funeral Committee will coordinate with the family regarding the timing and dissemination of this information.

Zainabiya's Funeral Committee must act in accordance with Islamic and not based upon their own judgement. Please consult https://imam-us.org/islamic-laws-of-death-and-burial-book-online when in doubt.

7) RESPONSIBILITY OF ZAINABIYA FUNERAL COMMITTEE

A. Pre-Funeral Responsibility

1. Zainabiya's Funeral Committee must act in accordance with Islamic and not based upon their own judgement. Please consult https://imam-us.org/islamic-laws-of-death-and-burial-book-online when in doubt.
2. Zainabiya provides ghusl in accordance with Islamic Shia Ithna-Asheri **rulings** only.
3. Direct the family member to the Zainabiya website and ask them to review the "When There Is a Death" section under Community Documents. Zainabiya Website . The direct link for the document is: When You Have a Death in the Family – PDF
4. Complete the Deceased Information**:**
5. Ask the family member to complete the "Information About the Deceased" section in the document.
6. This information is required for several purposes, including:
7. Providing the necessary information to the **cemetery** for burial arrangements.
8. Providing information to the **funeral director** (e.g., IFGSTL) for arrangements such as obtaining the death certificate and completing other required documentation.
9. **Select the Cemetery**

   Confirm which cemetery the family wishes to use:

   Bellerive Cemetery

   Lakewood Cemetery

   Important: There is currently **no availability in the Anjuman graves at Bellerive cemetery**. Please take this into consideration when discussing cemetery options with the family.
10. **Required Payments**

    There are three separate categories of expenses:

    Zainabiya / Anjuman-e-Ahle Bayt — Grave

    Cemetery — Opening and closing of the grave, concrete liner, and other cemetery charges

    Funeral Services — Ghusl, body storage, transportation, and other funeral-related services

    Only **#A (the grave fee)** is paid to **Anjuman-e-Ahle Bayt (Zainabiya Imambargah)**.

    The costs for **#B (cemetery)** and **#C (funeral services)** are paid **directly by the family to the respective service providers**.
11. Please make sure the family understands this separate payment responsibilities before arrangements are finalized.
12. **Cemetery charges are payable when the document for their services is signed with the respective cemetery.**
13. Inform the volunteer GHUSSALS (momineen who will perform ghusl e mayyit) of the time the dead body is expected to reach for GHUSL, KAFAN, and Salat e Janaza. Provide the Cemetery Management the grave number; the name of the

deceased and the approximate time the burial is to take place and request them to have the grave opened and arrange for the special concrete Box (liner) required for the grave.

14. Zainabiya's Funeral Committee will additionally arrange for a Maulana to lead the funeral prayers (**if requested by the family**) and to be present at the graveyard to direct the burial and to recite 'TALQEEN' to the deceased.
15. Zainabiya's Funeral Committee must make sure that the required documentation and permits have all been taken care before the burial.

B. Transportation of the deceased

1. The deceased should be transported with dignity, respect, and care.
2. The body should remain properly covered.
3. Unnecessary handling or exposure of the deceased should be avoided.
4. The funeral committee should coordinate transportation promptly after the body has been released by the hospital, hospice, medical examiner, or other responsible authority.
5. Any legal or medical restrictions concerning transportation must be followed.

C. Ghusl- washing the deceased

1. The deceased should be treated with utmost dignity and modesty throughout the process.
2. The deceased should be washed according to the Islamic Shia Ithna-Asheri rulings only.
3. The private parts of the deceased should remain covered.
4. The washing should be performed by individuals who are qualified and familiar with the applicable Islamic rulings.
5. The gender of the person performing the Ghusl should comply with the applicable religious requirements.
6. Family Participation
7. No **more** than **2** members (same gender) as the deceased can participate.
8. Coordinate their participation with the funeral committee and ensure they understand when and where they should arrive.
9. Necessary materials should be prepared before beginning:
    a) Water
    b) Appropriate washing supplies
    c) Gloves and protective equipment as needed
    d) Sidr
    e) Camphor
    f) Clean towels
    g) Kafan

10. The family or funeral committee should consult the appropriate religious authority when there are special circumstances, including:
    Extensive injuries
    Burns
    Surgical procedures
    Amputation
    Infectious disease
    Autopsy
    Embalming
    Organ donation
    Pregnancy or fetal loss

D. Special circumstances

1. Certain situations require additional religious and legal guidance. Do not proceed based solely on general instructions when one of these circumstances applies.
2. Contact the designated religious authority and funeral committee if the deceased:

    a) Requires an autopsy
    b) Is under the jurisdiction of a medical examiner or coroner
    c) Has suffered significant trauma or burns
    d) Has undergone major surgery
    e) Has an infectious disease
    f) Has donated organs
    g) Requires transportation across state or international borders
    h) Is subject to a legal investigation
    i) Cannot undergo a standard Ghusl
    j) Requires embalming because of legal or transportation requirements

3. The funeral committee should work with the family, medical personnel, and religious authority to determine the appropriate procedure.

E. Actions to be initiated by the committee

Cemetery

1. Contact the appropriate cemetery using the phone numbers provided in the **"When There Is a Death in the Family"** document.
2. Provide the deceased's **grave/lot location** to the cemetery. For example:
3. **Bellerive Cemetery:** Lot 149-X
4. **Lakewood Cemetery:** Section B2
5. Confirm that the cemetery will have a **bottomless concrete burial liner** ready for the burial.

6. Ensure The grave is properly prepared.
7. During the burial ensure that the deceased is placed in the grave according to Islamic requirements.
8. During the burial ensure that the deceased is positioned appropriately toward the Qibla.
9. During the burial ensure that the required burial procedures are followed.
10. During the burial ensure that the Du'a and recommended acts of burial are performed as appropriate.

Funeral Home - Ghusl

1. Arrange for Transportation of the Body and Ghusl, Salaat e Mayyait and burial
2. Coordinate the pickup times with the family.
3. Allow a **minimum of 1 hour and 30 minutes** for the ghusl and kafan process. Additional time may be needed depending on the circumstances.
4. The address of the IFGSTL funeral facility is:
   Islamic Foundation of Greater St. Louis (IFGSTL)
   1301 Wickstead Rd
   Ballwin, MO 63011

Funeral Prayer and Burial

1. Once the burial time has been confirmed with the cemetery, contact the **Maulana** and request that he lead the **Salat al-Mayyit (funeral prayer)**.
2. Inform the cemetery of the confirmed funeral time and expected duration.
3. Plan for approximately **1½ hours at the cemetery**, including the funeral prayer and burial.
4. Confirm the cemetery's requirements regarding arrival time, burial procedures, and the expected duration.

Kafan

1. Ask the family whether they have a **kafan** available.
2. If the family has provided a kafan, make sure it is brought to the ghusl facility before the ghusl begins.
3. Verify that there is **sufficient cloth for the complete kafan**. The kafan provided by the family may not always be adequate, so additional cloth should be available if needed.

Soyem Majlis

1. The **Soyem Majlis** is normally held **three days after the burial**.
2. Depending on the family's circumstances, it may be held **two days after the burial** or, if necessary, **four days after the burial**.

3. If the date of the Soyem has been determined before the burial, the announcement may be prepared in advance and **released after the burial**.

Out-of-State Deaths

If the deceased is being transported from another state, coordinate closely with the **funeral director** and/or **IFGSTL** to arrange transportation, required documentation, timing, and the subsequent ghusl and burial arrangements.

8) CEMETERIES

The two cemeteries in the St. Louis that we work with are:

Bellerive Gardens
740 North Mason Road
Creve Coeur, MO 63141
Phone # 314-434-3933

Lakewood Cemetery
7330 Mackenzie Rd
St. Louis, MO 63123
Phone # 314 867 5126

The dead body is transported by the Funeral Director to either Cemetery and also from the place of death to the funeral home (Islamic Foundation of Greater St. Louis) for volunteers to do the GHUSL and KAFAN. It is **important** that the WARIS of the marhoom to reach earlier than the Volunteer GHUSLS to give the KAFAN Bag to the GHUSALS, and to give them the required permission to proceed with GHUSL and KAFAN.

After GHUSL and KAFAN the body is placed on a plywood plank and is then moved for Funeral Prayers and a short Majlis (if requested).

9) ETIQUETTES AT THE CEMETRY

The body is moved to the graveyard in the transport provided by the Funeral Director. A plywood plank with the dead body is placed near the grave. Per our agreement with the cemeteries the body can be placed directly in the grave with just this plywood plank.

After TALQEEN the grave is covered and every one attending the funeral rites offer FATEHA and leave.

Etiquettes about viewing. Some families request that marhoom's face to not be shown. Please respect their wishes.

Etiquettes about lowering the body in the grave and **about putting dust.** (According to Islamic Laws – Ayatollah Sistani)

> **Ruling 636.** It is recommended that the person who lowers the dead body in the grave should be Paak, **bare-headed** and **bare-footed** and he should climb out of the grave from the **feet side**. Moreover, persons, **other than the near relatives** of the deceased, should put the dust into the grave with the back side of their hands and recite the following: Inna lillahi wa innailayhi raji'un. If the dead person is a woman,

her mahram and in the absence of a mahram her kinsmen should lower her in the grave.

(Source: https://www.sistani.org/english/book/48/2189/)

It is advisable to carry a can of water to the cemetery as **water is also required to sprinkle the grave.**

Etiquettes at the grave. (According to Islamic Laws – Ayatollah Sistani)

Ruling 637. It is **Mustahab** that the grave be square or rectangular in shape and its height equal to four fingers' span. A sign should be fixed on it for the purpose of identification and water should be poured on it, and then those present should place their hands on the grave **parting** their fingers and **thrusting** them into earth. Then recite **Surah al-Qadr 7 times** and pray for the forgiveness of the departed soul and say: Alla humma jafil arza 'an jam bayhi wa as'idilayka ruhahu wa laqqihi minka rizwana wa askin qabrahu min rahmatika ma tughneehi bihi 'an rahmati man siwaka.

(Source: https://www.sistani.org/english/book/48/2189/)

Before the dispersal of the participants, it is good to announce (if possible,) the date, day, time and location of the Soyem of the deceased.

Soyem, Chehlum Majalis, and Quran Khawani

The dates for the Soyem, Chehlum Majalis, and Quran Khawani should be determined in consultation with Anjuman-e-Ahle Bayt (Zainabiya Imambargah) and the Maulana. The family may invite guests and relatives to these occasions as they wish.

Any Maulana invited to deliver the Majalis must be approved in advance by Zainabiya Imambargah.

10) TRANSPORTING THE BODY OVERSEAS

Should the family decide to send the dead body overseas for burial, arrangements and costs will have to be worked out with the Funeral Director from the cemetery. The body has to be embalmed as per law that is it has to be medicated, blood drained out etc. Embalming is not allowed according to Ayatollah Sistani and other Maraji as well. Embalming here means, draining of all the blood from the body and using chemicals, drugs and balsams to preserve the body. Maraji give permission when there is a genuine necessity.

In such cases the family has the option to have the funeral services i.e. Ghusl-e-MAYAT and KAFAN carried out here, or at the final destination.

Muslim Funeral Home in Chicago specializes in Muslim funerals and transportation of the body overseas. Their contact information is:

Muslim Funeral Home – Chicago
815 549 9400 – Br. Shakil / Br. Suleman

11) TRANSPORTING THE BODY WITHIN THE U.S.

Should the family decide to send the dead body to a different state for burial, arrangements and costs will have to be worked out with the Funeral Director from the cemetery. Some states may require the body to be embalmed, medicated, blood drained out etc. Embalming is not allowed according to Ayatollah Sistani and other Maraji as well. Embalming here means, draining of all the blood from the body and using chemicals, drugs and balsams to preserve the body. Maraji give permission when there is a genuine necessity.

In such cases the family has the option to have the funeral services i.e. Ghusl-e-MAYAT and KAFAN carried out here, or at the final destination.

Bellerive Funeral Home offers this service. Alternatively, Muslim Funeral Home in Chicago also specializes in Muslim funerals and transportation of the body. Their contact information is:

Muslim Funeral Home – Chicago
815 549 9400 – Br. Shakil / Br. Suleman

12) WASIYAT/ WILL

If you have personal property “will” is mandatory

> *“It is prescribed for you, when death approaches one of you, if he leaves behind wealth, that he bequeaths unto parents and near relatives in goodness; (this is) a duty on those who safeguard themselves with full awareness of divine laws.”*
>
> *“And those of you who die and leave behind wives, they shall bequeath to their wives maintenance for a year...”* (Surah # 2 Al BAQARAH Ayaat 180 & 240).

Please contact your Lawyer and an A’lim for assistance in this matter. Instructions for will and a blank *will* can be found on Zainabiya’s website at:
https://zainabiyastl.org/community-documets/

13) ORGAN DONATION

Question 1: Can a person donate some of his organs to a patient who is in need of transplantation?

(A) During your life-time: The late Ayatullãh al-Khu'i had different verdicts on "major organs" and "minor organs". He had allowed donation of minor organs but disallowed donation of major organs. A criterion of defining "minor organ" is its ability to regenerate by itself. So donating blood, skin drafting and bone-marrow transplants would be considered as donation of minor organs and would therefore be permissible. But the kidney would be classified as a major organ and, therefore would not be permissible for donation. This is also the view of Ayatullãh Jawãd Tabrizi. Ayatullãh Sistãni, however, does not differentiate between the minor and major organs. As long as the donor would not be seriously handicapped himself or herself, there is no problem in donating one's organ, minor or major. Therefore, donating a kidney also would be permissible provided the donor has another healthy kidney. Ayatullãhs Nãsir Makãrim and Khamanie would concur with this view.

(B) After your death: According to the late Ayatullãh al-Khu'i, donating some of the organs (whether minor or major) after the death is permissible provided you have expressed your intention clearly in your will. Ayatullãh Nãsir Makãrim also holds the same opinion. Ayatullãh Khamanie allows this provided the body does not look like a mutilated body — so donating internal organs would be permissible but cutting off the external organs would amount to mutilation of the corpse which is not permissible. **However, Ayatullãhs Sistãni and Jawãd Tabrizi do not recognize the validity of such a will at all; and, therefore, donating an organ after death is not permissible in their views unless a Muslim's life depends on it, then based on the will it can be donated**
Source: http://www.sistani.org/english/qa/search/1148/

Question: Are we allowed to donate our organs upon our death? For example our heart, liver, kidneys? Is the soul still attached to the body once we are dead, or is that not true?
Answer: It is permissible, but it is not permissible, as a measure of precaution, to cut an organ of a dead Muslim if he bequeathed, unless a Muslim's life is in danger.

Source: Al-Furqãn – Maulana Muhammad Rizvi
Vol. 1 * 26 Jumadi I 1427 * 22 June 2006 * No. 10

Q1281: Is blood money payable in the matter of using the cornea of a dead person to be transplanted in the eye of another person, noting that corneal transplant is done mostly without the permission of the deceased's guardian? Assuming that it is payable, how much should be paid for both the cornea and the eye?
A: It is ḥarām to remove the cornea from the dead body of a Muslim. Fifty dinars are payable as blood money in such a case. Should it be done with the permission of the dead person in his lifetime, there is no objection to it and paying blood money is not necessary.

Q1285: I have expressed my wish to donate my organs after my death. I was told that I should make a will in this regard and inform any heirs. Have I the right to do so?

A: There is no harm in making use of a dead person's organs for transplantation in the bodies of other people in order to save their lives or treat their illnesses. There is no objection to writing this in one's will. This ruling, however, does not cover those parts of the body, whose removal could amount to muthlah of the body itself, or severing them would violate the dignity of the dead according to established the common view.

Source for the above to Question and Answers: Ayatollah Khamenei's website for Islamic laws http://leader.ir

14) ZAINABIYA CONTACTS

To assist the family during this difficult time, Zainabiya has appointed a dedicated committee to help coordinate all aspects of the funeral. We kindly ask that you remain in contact with this committee. Even if you are reaching out to the cemetery services or funeral directors directly, please ensure that Zainabiya's Funeral Committee is kept informed and involved in all arrangements.

Br. Abid Ali	618 791 8251
Br. Shabbar Rajani	636 248 5148

15) CEMETERY /FUNERAL HOME CONTACTS

Cemetery (Bellerive Gardens) - Bahisht-E-Zahra
Main 314 434 3933
Ms. Mandi Barrett 314 809 7021

Cemetery (Lakewood Park Cemetery) - Wadi us Salaam
Rick (Frederik M. Work) 314 867 5126
Main 314 353 1283

Islamic Foundation (Funeral Home Contact)
Br. Adil Imdad 314 324 3400

Funeral Home 314 434 3933
Mr. Brian 314 965 8228
Ms. Danan 314 394 1475

16) CEMETERY/FUNERAL HOME RESPONSIBILITIES

Cemetery
Opening of the grave
Closing of the grave
Arranging for the bottomless concrete liner with Cemetery. **We will need to request Bellerive or Lakewood.**

Funeral Home
Transporting the body from hospital to the Cemetery
Arranging for the wooden coffin
Arranging for the concrete liner
Working with the family regarding the washing of the body

17) ESTIMATED FUNERAL AND BURIAL COSTS

This estimate is current as of **May 2025**, and subject to change. The estimate **does not** include Hadiya for Alim or the cost of Tabaruk for Soyem and Chehlum day rituals.

	Bellerive Gardens	Lakewood Park
Cost of Grave Site (This cost is applicable only if the grave site has not already been purchased)	**$4,500**	**$595**
Cemetery Expenses Includes the cost of opening and closing of the grave, and providing the winches for lowering the body in the grave. **Burial cannot be scheduled after 3 PM on any day of the week.** **This cost could increase depending upon the hour and the day of the burial (see below)*.**	**$1,600**	**$650**
Concrete Liner	**$1,262**	**$600**
Islamic Center's funeral services (Hadiya to IFGSTL) Funeral Director's Fee, and Expenses (approximate) if Islamic center is not used is approximately **$3,800** (Includes body transportation from Home/Hospital to the Cemetery, cemetery overheads, transportation of the body, 2 hours for Ghusl of the body, putting on kafan on the marhoom and Salat e Janaza), and obtaining burial permits.) Transporting the body beyond 75 miles will cost approx. $2.75 /mile	**$1,000**	**$1,000**
Small Headstone (approximate cost only) (Needs to be flush with the ground) This cost is dependent upon the headstone selected	**$1,800**	**$1,000**
Estimated Minimum Total Expense (includes the cost of the gravesite)	**$10,162**	**$3,845**

All charges are payable upfront to the service providers.

***Additional Charges for <u>Bellerive Cemetery</u> as stated below:**

For Saturday	$600
For Sundays/Holidays (**usually not possible**)	$900
If funeral after 2 PM (on Saturday or Sunday/Holiday)- additional	$500

(At least 24 hour notice is needed for weekday burials and more for weekend burials)

* **Additional Charges for <u>Lakewood Cemetery</u> as stated below:**

For Saturday	$ 200
For Sundays/Holidays	$ 200
If funeral after 3 PM (on Saturday or Sunday/Holiday) additional	$ 250

18) CHECKLIST

Following items will be needed by the cemetery and the funeral home to start the transportation of body, preparing the grave and applying for a death certificate. Please fill the information on the final page before contacting Anjuman's funeral committee.

- Body pick-up address
- Doctor's Contact info
- Cemetery name
- Grave site number
- Name of the caretaker
- Contact info for the caretaker
- Arrangement for the concrete liner
- Contact information for party transporting the body (funeral home)
- Number of death certificates needed.
  (The cost for first certificate is $13 and $10 for each additional obtained at the same time)

Information <u>needed</u> about the marhoom

_ Name of the deceased
_ Date of Death
_ Place of Death (Home, Hospital, etc.)
_ City of Death
_ Approximate time of Death
_ Place of Birth
_ Social Security
_ Mother's Name
_ Father's Name
_ Education Level
_ Has the will been reviewed?

19) MAP OF BAHISHT-E-ZAHRA CEMETERY (Bellerive Gardens)

Bellerive Gardens
740 N. Mason Road, Creve Coeur, MO 63141

Anjuman-e-Ahle Bayt, Inc.
Gravesite Plan
Garden of Paradise

Bahisht-e-Zahra Cemetery

Lot - 148

	12		1
	11		2
	10		3
	9		4
	8		5
	7		6

Lot - 155

	12		1
	11		2
	10		3
	9		4
	8		5
	7		6

Lot - 158

	12		1
	11		2
	10		3
	9		4
	8		5
	7		6

Lot - 149

Yusuf Mirza	12	Dr. Amjad Ali	1
Qaiser Mirza	11	Dr. Amjad Ali	2
Dr. Ashfaq Hakim	10	Faiz & Anbreen Ali	3
Dr. Ashfaq Hakim	9	Faiz & Anbreen Ali	4
Shahid Hussain	8	Dr. Shabbir Safdar	5
Maqbool Hussain	7	Dr. Shabbir Safdar	6

Lot - 156

Raza Qambar Naqvi	12	Nisar & Batool Akbari	1
Raza Qambar Naqvi	11	Nisar & Batool Akbari	2
Raza Qambar Naqvi	10	Saiyed Ajaz Abbas	3
Nasheed & Zehra Anwar	9	(Not Anjuman) Ahmed	4
Mirza Mazher Ali Baig	8	(Not Anjuman) Ahmed	5
Filomena	7	(Not Anjuman) Ahmed	6

Lot - 159

Syed Kalbe Hussain	12	Sakina Azhar	1
Syeda Aleen Husain	11	Azhar Amir	2
Zulfiqar Haider	10	Ali Abrar Amir	3
Zulfiqar Haider	9	Shabana Amir	4
Syed Abbas Raza	8	Sadiq R. Shah	5
Syed Abbas Raza	7	Dr. Madad Ali	6

Sign of Paradise

Lot - 150

	12		1
	11		2
	10		3
	9		4
	8		5
	7		6

Lot - 157

	12		1
	11		2
	10		3
	9		4
	8		5
	7		6

Lot - 160

Abid Ali	12	Abid Ali	1
Abid Ali	11	Naseem Somjee	2
Syed Inam Haider	10	Syed Akbar Abbas	3
Syed Inam Haider	9	Syed Akbar Abbas	4
Syed Hammad Haider	8	Mehdi Lokhandwala	5
Syed Hammad Haider	7	Mehdi Lokhandwala	6

Mausoleum Building

Anjuman's Gravesites		
Lots 149 - 1 thru 12	Lots 156 - 1 thru 3	Lots 160 - 1 thru 12
Lots 159 - 1 thru 12	Lots 156 - 7 thru 12	

Legend			
	Gravesite Available		Allocated site
	Do not belong to Anjuman		Occupied

20) MAP OF WADI US SALAAM CEMETERY (Lakewood Park)

Lakewood Park Cemetery
7330 Mackenzie Rd. St. Louis, Mo. 63123
Anjuman-e-Ahle Bayt Gravesite Plan Valley of Peace

	1	2	3	4
	A1	A2	A3	A4
A				
	B1	B2	B3	B4
B			Nasir Khezri	Abbas Khezri
	C1	C2	C3	C4
C	Salah Al Gayar (Family)	Salah Al Gayar	Tim Kimanski	(Child) Selina Aljanabi
	D1	D2	D3	D4
D				
	E1	E2	E3	E4
E				
	F1	F2	F3	F4
F				
	G1	G2	G3	G4
G				
	H1	H2	H3	H4
H				
	I1	I2	I3	I4
I				
	J1	J2	J3	J4
J				
	K1	K2	K3	K4
K				
	L1	L2	L3	L4
L	Possible site for Salaam and Dua Marker			

Key	
	Used
	Assigned
	Unassigned
	Donated for needy momineen
	Two children per site

Lakewood Park Cemetery
7330 Mackenzie Rd. St. Louis, Mo. 63123
Anjuman-e-Ahle Bayt Gravesite Plan Valley of Peace

	M1	M2	M3	M4
M				
	N1	N2	N3	N4
N				
	O1	O2	O3	O4
O				
	P1	P2	P3	P4
P				
	Q1	Q2	Q3	Q4
Q				
	R1	R2	R3	R4
R				
	S1	S2	S3	S4
S				
	T1	T2	T3	T4
T				
	U1	U2	U3	U4
U				
	V1	V2	V3	V4
V				
	W1	W2	W3	W4
W				
	X1	X2	X3	X4
X				
	Y1	Y2	Y3	Y4
Y				

Key	
	Used
	Assigned
	Unassigned
	Donated for needy momineen
	Two children per site

21) MAULANA KASHMIRI'S (I.M.A.M.) VISIT

His eminence Maulana Sayyid Baqir Kashmiri had visited St. Louis to review the burial practice at Bellerive Gardens and his response to the community is **attached**.

Note from His Eminence Maulana Kashmiri after his visit to St. Louis

I.M.A.M.
IMAM MAHDI ASSOCIATION OF MARJAYIA

Sha'ban 12, 1437
May 19, 2016

To: Esteemed members of Anjuman-e Ahle Bayt Islamic Center and all our respected believers in St. Louis, Missouri

Assalamu 'Alaykum,

I hope this letter reaches and finds you and all community members in the best of spirituality and health.

Regarding the questions sent by the believers in St. Louis, MO to this office expressing the concerns of some believers about whether or not all rightful conditions of burying deceased Muslims are being met in a particular cemetery (see attached file), after praising Allah (swt) for His help in accepting the invitation of respected brothers at the Anjuman-e Ahle Bayt Center in St. Louis on May 14, 2016 and visiting the site to become aware of all circumstances, I would like to inform all brothers and sisters in St. Louis that there is no reason to be concerned about the burial of deceased believers at the cemetery, and that all rightful requirements are being met, with help of Allah (swt).

Regarding the original problem of the slight deviation of the grave from the direction of the Qiblah, it can be solved by slightly tilting the body of the deceased so that his face is in the precise direction of the Qiblah (as illustrated in the attached diagram). This would solve the concern.

After listening to attestations of trusted believers, I would also like to reassure the relatives of the deceased who were buried at this cemetery in the past that their method of burial is jurisprudentially correct and that no action is needed to take on it.

May Allah (swt) have mercy on the deceased believers and bless the efforts of the dedicated brothers. I ask Allah (swt), the Glorified, to accord the believers in St. Louis with more cooperation, and wish them success and righteousness. May peace be upon you, and the mercy of Allah (swt), as well as His blessings.

Your servant,

Sayyid M. B. Kashmiri
Representative of Jurist

22000 GARRISON STREET ☎ 313-562-IMAM (4626) ✉ INFO@IMAM-US.ORG
DEARBORN, MI 48124 ✆ 1-888-SISTANI 🌐 WWW.IMAM-US.ORG

Note sent from Anjuman to His Eminence Maulana Kashmiri on Oct 15, 2014

Salaamun Alaikum your Eminence

Insha'Allah you are doing well. We are following up on our cemetery issue. We have been in dialog with the cemetery management to allow for us to bury the marhoomeen in accordance with the Islamic laws.

Currently, we have been given the permission by the cemetery management to directly place the body on the ground. This has allowed us to tilt the body further towards the general direction of Qibla (please see the attached picture).

We are also continuing discussions with the management to dig the burial space with a slight tilt so we can conduct our burials in accordance with the Islamic laws.

Therefore, the follow-up questions we have are:

1. Is the angle as depicted in the picture **fine for all future burials**? – The angle of the tilt maybe somewhat reduced if the marhoom happens to be **taller or fatter.**
2. Should we continue to impress upon the cemetery management to dig the burial space with a tilt.
3. In the event that in the future we are not able to dig the burial pace at a tilt what options can you recommend for us:

    a) Sell the gravesites to other muslims who are not particular about being buried with their chest and face facing the Qibla
    b) Abandon the gravesites and not bury anybody in the future and not sell these gravesites to others.

Also, it is possible that the angle maybe slighty off as we have tried to (in the best manner that we can) align the picture with the image of the compass.

Finally, would it be easier if you were to either visit us here and take a look or talk with Sheikh Salah Al-Basri (Abu Fatima) who conducted the recent funeral and resides in St. Louis.

Wasalaam

Anjuman e Ahle Bayt

The picture is from a recent funeral. The concrete liner is at 105 degrees. The blue line marks the direction of Kabaa and the yellow lines are perpendicular to the blue. Hence if the body was laid to rest on it's right shoulder along the yellow line it will face towards Qibla. The red line is kind of like the direction in which the body is resting.

Note sent from Anjuman to His Eminence Maulana Kashmiri in October 2014

In the Name of Allah, the Beneficent, the Merciful.

ANJUMAN – E – AHLE BAYT, Inc.
7011 Howdershell Road
St Louis, MO 63042
314 786 2902

Salaamun Alaikum your Eminence

Insha'Allah you are doing well. We have an issue and would like your opinion.

Background:
Couple of years back we had acquired some land in the cemetery here in St. Louis. Since this portion of the cemetery was for the use by Muslims we did not pay attention to the direction of the graves with respect to the Qibla.
Recently when one of the momineen passed away we realized the issue and the body was placed in the grave at a slight slant. We have tried to reflect the position and the angle to the best of our ability using the illustration on the right.
Also, for that burial Maulana Tilmiz Rizvi was with us and requested for us to keep the body at a slant in the concrete liner so we could lay it to rest in accordance with the Islamic laws.
The issue about the angle of rest was raised again during two other recent burials and probably because these marhoomeen were somewhat bigger than our first marhoom and the proper angle may not have been reached within the concrete liner and is reflected in the illustration on the right to the best of our ability. Also, we had placed the face/head at further slant than the rest of the body to follow the Islamic requirement.
Currently, we are working with the cemetery management to alter the direction of the grave sites so the bodies can be placed in the direction according to Islamic laws.

Question:
For the marhoomeen who are placed in these graves do we need to dig the grave and rebury the marhoomeen?

Wasalaam

Ali Amir

Anjuman-e-Ahle Bayt, Inc., is a not for profit organization under section 501(c)(3)of Internal Revenue Code and is incorporated in the state of Missouri

22) INFORMATION ABOUT THE DECEASED

_____ _____ _____

First Name Middle Last Name

_____ _____

Date of Death Place of Death (Home, Hospital, etc.)

_____ _____ _____

City of Death Approximate time of death Number of death certificates needed.

_____ _____

Date of Birth Place of Birth

_____ _____

Social Security Mother's Name

_____ _____

Education Level Father's Name

_____ _____

Doctor's Name Doctor's Contact info

_____ _____

Name of the caretaker Contact info for the caretaker

_____

Body pick-up address

_____ _____ _____

Cemetery NameGrave site number Who is arranging for the concrete liner?

_____

Contact information for party transporting the body (funeral home)

_____

Has the will been reviewed?

_____ _____

Name of the family representative Contact info the family representative