

## Funeral Procedures

Excerpted from *Naqshbandi Awrad of Mawlana Shaykh Muhammad Nazim Adil al-Haqqani*  
Compiled by Shaykh Muhammad Hisham Kabbani

إِنَّكَ مَيِّتٌ وَإِنَّهُمْ مَيِّتُونَ

Truly thou wilt die (one day), and truly they (too) will die (one day). az-Zumar [39:30]

قُلْ إِنَّ الْمَوْتَ الَّذِي تَفِرُّونَ مِنْهُ فَإِنَّهُ مُلَاقِيكُمْ ثُمَّ تُرَدُّونَ إِلَىٰ عَالِمِ الْغَيْبِ وَالشَّهَادَةِ فَيُنبِّئُكُمْ بِمَا كُنتُمْ تَعْمَلُونَ

Say: "The Death from which ye flee will truly overtake you: then will ye be sent back to the Knower of things secret and open: and He will tell you (the truth of) the things that ye did!" al-Jumū'ah [62:8]

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ وَإِنَّمَا تُوَفَّوْنَ أَجُورَكُمْ يَوْمَ الْقِيَامَةِ فَمَنْ زُحْزِحَ عَنِ النَّارِ وَأُدْخِلَ الْجَنَّةَ فَقَدْ فَازَ وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْعُرُورِ

Every soul shall have a taste of death: And only on the Day of Judgment shall you be paid your full recompense. Only he who is saved far from the Fire and admitted to the Garden will have attained the object (of Life): For the life of this world is but goods and chattels of deception. Āli-Imrān [3:185]

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ وَتَبْلُوكُم بِالشَّرِّ وَالْحَيْرِ فِتْنَةً وَإِلَيْنَا تُرْجَعُونَ

Every soul shall have a taste of death: and We test you by evil and by good by way of trial. to Us must ye return. al-Anbiyā [21:35]

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ ثُمَّ إِلَيْنَا تُرْجَعُونَ

Every soul shall have a taste of death in the end to Us shall ye be brought back. al-Ankabūt [29:57]

أَيْنَمَا تَكُونُوا يُدْرِكَكُمُ الْمَوْتُ وَلَوْ كُنتُمْ فِي بُرُوجٍ مُّسَيَّدَةٍ

"Wherever ye are, death will find you out, even if ye are in towers built up strong and high!" an-Nisā [4:78]

وَلَيْسَتِ التَّوْبَةُ لِلَّذِينَ يَعْمَلُونَ السَّيِّئَاتِ حَتَّىٰ إِذَا حَضَرَ أَحَدَهُمُ الْمَوْتُ قَالَ إِنِّي تُبْتُ الْإِنِّ وَلَا الَّذِينَ يَمُوتُونَ وَهُمْ كُفَّارًا أُولَٰئِكَ أَعْتَدْنَا لَهُمْ عَذَابًا أَلِيمًا

Of no effect is the repentance of those who continue to do evil, until death faces one of them, and he says, "Now have I repented indeed;" nor of those who die rejecting Faith: for them have We prepared a punishment most grievous. an-Nisā [4:18]

### Approach of Death

When a Muslim is approaching death, it is Sunnah to instruct him or her to repeat the phrase of Oneness *lā ilāha illa-Allāh Muḥammadun Rasūlullāh*, as the Prophet instructed, "Put on the tongue of your dying ones *lā ilāha illa-Allāh*." This is known as *talqīn*.

It is Sunnah to direct the dying one's face towards the qiblah.

It is Sunnah to recite Sūrah Yāsīn because the Prophet said, “Yāsīn is the heart of the Qur’ān: if someone reads it seeking Allāh and the hereafter, Allāh will forgive him his sins.”

عن معقل بن يسار أن النبي صلى الله عليه وسلم قال : اقرأوا على موتاكم يس

And the Prophet said, “Read Yāsīn over your dead/dying ones.”

It is preferred to bury the deceased within 24 hours, observing all guidelines of Islamic law (see *Reliance of the Traveller*, translated by Shaykh Nuh Ha Mim Keller, for full details). A summary from this books is presented here.

## Washing the Dead

### WHO SHOULD WASH THE BODY

**Male:** his Muslim male relatives beginning with father; father’s father; son; son’s son; brother; father’s brother; son of the father’s brother; other males related to the deceased through father or son; any men related to the deceased; men not related to the deceased; the deceased’s wife and finally his unmarriageable female relatives (mahram).

**Female:** her female relatives such as her daughter or mother; other women; her husband; and then a member of her unmarriageable male relatives (mahram).

It is recommended that the washer be trustworthy.

### HOW TO WASH THE BODY

It is obligatory for the washer to keep the nakedness of the deceased covered while washing.

It is Sunnah that no one be present except the washer and an assistant.

It is preferable that the body be washed while clothed in an ankle-length shirt into which the washer inserts his hand from the sleeve or a tear in the seam, pouring water over the garment and washing the body under it. It is obligatory that the body be covered from naval to knees.

It is best to wash the body under a roof, and that cold water be used, except when necessary (or to heat it, such as to clean away filth that could not otherwise be removed, or when the weather is cold, since the deceased suffers from it just as a living person would).

It is unlawful to look at the nakedness of the deceased or touch it, except with a cloth or other material. It is recommended not to look at or directly touch the other parts of the body save with a cloth.

It is recommended to:

- 1- force out waste from the stomach;
- 2- clean the private parts of filth;
- 3- give the body ablution (wuḍū) like the ablution of a living person, turning the head when rinsing the mouth and nostrils so that no water reaches the stomach;
- 4- make the intention of performing the purificatory bath (ghusl), and then to wash the head, beard, and body each three times with water infused with sidr (lote) tree leaves, taking care each time to press the hand on the stomach in a downward stroke, leaning on it to force its contents out, but gently. The hair and beard should be gently combed with a wide-toothed comb so as not to pull any out. Any hair which comes out should be placed in the shroud.

It is Sunnah:

- 1- that the place of washing be on an incline so the head is highest and the water flows down away from it;
- 2- that incense be burned in a burner;
- 3- to put one’s right hand on the shoulder of the deceased with the thumb on the nape of the neck so that the head does not loll, and brace the back up against one’s right knee;
- 4- to have the helper pour abundant water during the process to obviate offensive odors from waste leaving the body;
- 5- to stroke the stomach firmly and effectively with one’s left hand;
- 6- and when finished, to lay the deceased down again on his back with the feet towards the direction of prayer (qiblah).

<p>If the body is not clean after three times, wash it an additional odd number of washings. It is Sunnah to add a little camphor to the water.</p> <p>The obligatory minimum for this purificatory bath (ghusl) is that water reach all external parts of the body and it is obligatory to remove any filth (najāsa), if present. The body should be dried with a cloth afterwards.</p> <p>If anything leaves the body after washing, only the affected area need be washed.</p>	
<p><b>SHROUDING THE BODY</b></p>	
<p><b>Male:</b> recommended he be wrapped in three washed (not new) white shrouds, without an ankle-length shirt or turban, each shroud covering the whole body (unless the deceased was in a state of ih̄rām, in which case the head of the male or face of the female must be left uncovered).</p>	
<p><b>Female:</b> recommended she be dressed in a wraparound, headcover, and a shift, and that she be wrapped in two shrouds like those used for men in being white and washed, each of which covers her entire body.</p>	
<p>The obligatory minimum for shrouding a man or woman is to completely cover their nakedness. For a man it is obligatory to cover the navel, the knees, and what lies between them, and for a woman, her entire body.</p>	
<p>It is recommended:</p>	
<ol style="list-style-type: none"> <li>1- to scent the shrouds with incense from aloes;</li> <li>2- to sprinkle them with ḥunūṭ (an aromatic compound of camphor, reed perfume, and red and white sandalwood) and camphor;</li> <li>3- to place cotton and ḥunūṭ on the seven apertures of the head and on the eight places that touch the ground in prostration;</li> <li>4- and it is commendable to perfume the entire body.</li> </ol>	
<p>If a person dies while in a state of ih̄rām, the conditions of ih̄rām remain on the body (no sewed cloth for men, no perfume).</p>	
<p><b>The Funeral Prayer</b></p>	
<p>The communal obligation is fulfilled if a single mature Muslim male prays over the deceased, but it is recommended to pray it in a group.</p>	
<p><b>WHO SHOULD LEAD THE FUNERAL PRAYER</b></p>	
<p>The person best suited to lead the funeral prayer as imam is the one who is best suited to wash the deceased from the males of the family and is given preference in leading the prayer even over the mosque's imam.</p>	
<p><b>PLACING THE BODY FOR THE FUNERAL PRAYER</b></p>	
<p>In the funeral prayer itself, the enshrouded deceased is placed on a bier in front of the imam lying on the right side facing the direction of prayer (qiblah). It is recommended that the imam stand by the head of the deceased, if male, and by the posterior, if female.</p>	
<p><b>Salatu-l-Janazah</b></p>	
<p>Funeral Prayer</p>	<p>صلاة الجنّازة</p>
<p>F‘ātabiru yā uli ‘l-abṣār la‘allakum tuflīḥūn. Inna lillāhi wa inna ilayhi rāji‘ūn. Ṣalātu ‘l-janāza ‘ani ‘l-ghā‘ibīn alladhīna antaqalu ilā raḥmatillāhi min ummati Muḥammad ṣall-Allāhū ‘alayhi wa sallam.</p>	<p>فَاعْتَبِرُوا يَا أُولِي الْأَبْصَارِ لَعَلَّكُمْ تَتَّقُونَ . إنا لله وإنا إليه راجعون . صلاة الجنّازة عن الغائبين الذين أتقوا إلى رحمة الله من أمة محمد (صلى الله عليه وسلم)</p>

Therefore, take heed, O you who can see. Surely we belong to God and to Him we return. This is the funeral prayer for the deceased who have parted to the mercy of God from the nation of Muhammad ﷺ.	
AT-TAKBĪRATU 'L-ŪLĀ (FIRST TAKBĪR) Allāhū akbar. God is Greatest!	التَّكْبِيرَةُ الْأُولَى: اللهُ أَكْبَرُ
Subhānaka Allāhumma wa bi ḥamdika, wa tabāraka ismuka wa ta'alā jadduka, wa jalla thāna'uka, wa lā ilāha ghayruka. (In Shāfi'ī madhab: Recite al-Fātiḥah)	سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ، وَتَبَارَكَ اسْمُكَ وَتَعَالَى جَدُّكَ وَجَلَّ ثَنَّاكَ وَلَا إِلَهَ غَيْرُكَ
Glory and praise be to You, O my God. Great is Your Praise, and there is not god but You. (In the Shāfi'ī Madhhab: Recite al-Fātiḥah).	
AT-TAKBĪRATU 'TH-THĀNĪYA (SECOND TAKBĪR) Allāhū akbar. God is Greatest!	التَّكْبِيرَةُ الثَّانِيَّةُ: اللهُ أَكْبَرُ
Allāhumma ṣalli 'alā Muḥammadin wa 'alā āli Muḥammadin, kama ṣallayta 'alā Ibrāhīma wa 'alā āli Ibrāhīma innaka ḥamīdun maḥmūdun. Allāhumma bārik 'alā Muḥammadin wa 'alā āli Muḥammadin, kamā bārakta 'alā Ibrāhīm wa 'alā āli Ibrāhīma, innaka ḥamīdun maḥmūdun.	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.
O God! Exalt Muhammad and the family of Muhammad, as You have exalted Abraham and the family of Abraham. Truly, You are the Praised, the Glorious. O God! Bless Muhammad and the family of Muhammad, as You have blessed Abraham and the family of Abraham. Truly, You are the Praised, the Glorious.	
AT-TAKBĪRATU TH-THĀLITHA (THIRD TAKBĪR) Allāhū akbar. God is Greatest!	التَّكْبِيرَةُ الثَّلَاثَةُ: اللهُ أَكْبَرُ
Allāhumma 'ghfir li ḥayyinā wa mayyitinā wa shāhidinā wa ghā'ibinā wa ṣaghīrinā wa kabīrinā wa dhakarīnā wa unthānā. Allāhumma man aḥyaytahū minna fa aḥyihī 'alā al-Islām wa man tawaffaytahū minnā fa tawaffahū 'alā al-īmān. Allāhumma 'ghfir lahum wa 'rḥamhum. Allāhumma lā taḥrimnā ajrahum wa lā tafīnā b'ādahum.	اللَّهُمَّ اغْفِرْ لِحَيِّنَا وَمَيِّتِنَا وَشَاهِدِنَا وَغَائِبِنَا وَصَغِيرِنَا وَكَبِيرِنَا ذَكَرْنَا وَأُنْثَانَا. اللَّهُمَّ مَنْ أَحْيَيْتَهُ مِنَّا فَأَحْيِهِ عَلَى الْإِسْلَامِ وَمَنْ تَوَفَّيْتَهُ مِنَّا فَتَوَفَّهُ عَلَى الْإِيمَانِ. اللَّهُمَّ اغْفِرْ لَهُمْ وَارْحَمَّهُمْ اللَّهُمَّ لَا تَحْرِمْنَا أَجْرَهُمْ وَلَا تَفَيْتَنَا بَعْدَهُمْ
O God! Forgive our living and our dead, our present and our absent ones, our young and our old, our male and our female. O God! To those of us whom You have granted life, make them live according to the religion of Islam, and whosoever You cause to die, cause to die in faith. O God! Forgive them and have mercy on them. O God! Do not deny us their reward (and) do not lead us astray after them (i.e. after their death).	

After the third takbīr one supplicates for the deceased. In addition to the standard supplication mentioned	
Allāhuma hādihā ‘abduka wa ‘bnu ‘abdika, kharaja min rawḥi ‘d-dunyā wa sa‘atihā, wa maḥbūbuhu wa aḥibbā’uhu fiḥā ilā zulmati ‘l-qabri wa mā hūwa lāqih. Kāna yashadu an lā ilāha illa Anta waḥdaka lā sharīka laka wa anna sayyidīnā muḥammadan ‘abduka wa rasūluka wa Anta Ā‘alamu bihi minnā. Allāhuma innahu nazala bika wa Anta khayru manzūlin bihi wa aṣbaḥa faqīran ilā raḥmatika wa Anta ghanīyyun ‘an ‘adhābīhi wa qad jīnāka rāghibīna ‘ilayka shufa‘āun lahu. Allāhuma in kāna muḥsinan fa zid fi iḥsānihi. Wa in kāna musīyyan fatajāwaz ‘anhu wa laqqīhi bi-raḥmatika riḍāka wa qihi fitnata ‘l-qabri wa ‘adhābahu wa afsaḥ lahu fi qabrihi. Wa jāfi ‘l-arḍa ‘an janbayih wa laqqahi bi-raḥmatika al-amna min ‘adhābika ḥatā tab’athlu āminan ilā jannatika bi-raḥmatika yā Arḥama ‘r-Rāḥimīn.	اللَّهُمَّ هَذَا عَبْدُكَ وَابْنُ عَبْدِكَ، خَرَجَ مِنْ رَوْحِ الدُّنْيَا وَسَعِيَّتِهَا، وَمَحْبُوبُهُ وَأَحِبَّاؤُهُ فِيهَا إِلَى ظُلْمَةِ الْقَبْرِ وَمَا هُوَ لِأَقْبِيهِ، كَانَ يَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ وَحْدَكَ لَا شَرِيكَ لَكَ، وَأَنْ سَيِّدَنَا مُحَمَّدًا عَبْدُكَ وَرَسُولَكَ، وَأَنْتَ أَعْلَمُ بِهِ مِنَّا، اللَّهُمَّ إِنَّهُ نَزَلَ بِكَ، وَأَنْتَ خَيْرُ مَنْزُولٍ بِهِ، وَأَصْبَحَ فَقِيرًا إِلَى رَحْمَتِكَ، وَأَنْتَ غَنِيٌّ عَنِ عَذَابِهِ، وَقَدْ جِئْنَاكَ رَاغِبِينَ إِلَيْكَ شَفَعَاءَ لَهُ، اللَّهُمَّ إِنْ كَانَ مُحْسِنًا فَزِدْ فِي إِحْسَانِهِ، وَإِنْ كَانَ مُسِيئًا فَتَجَاوَزْ عَنْهُ، وَلَقِهِ بِرَحْمَتِكَ رِضَاكَ، وَقِهِ قِتْنَةَ الْقَبْرِ وَعَذَابَهُ، وَأَفْسَحْ لَهُ فِي قَبْرِهِ؛ وَجَافِ الْأَرْضَ عَنْ جَنَبَيْهِ، وَلَقِهِ بِرَحْمَتِكَ الْأَمْنَ مِنْ عَذَابِكَ حَتَّى تَبْعَثَهُ أَمِنًا إِلَى جَنَّتِكَ بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ
O Allah, this is Your slave, and son of Your slave. He has left the zephyr of this world and its spaciousness, in which were the things and people he loved, for the darkness of the grave and that which he will meet. He testified that there is no god but You alone without a partner, and that Muhammad is Your slave and messenger. You know him better than we. O Allah, he has gone to remain with You, and You are the best to remain with. He is now in need of Your mercy, and You have no need to torment him. We come to You in desire for You, interceding for him. O Allah, if he did well, treat him the better, and if he did wrong, disregard it and through Your mercy show him Your good pleasure and protect him from the trial and torment of the grave. Make his grave spacious for him and distance the earth from his sides, and through Your mercy protect him from Your torment until You raise him and send him safely to Your paradise, O Most Merciful of the Merciful.	
If it is the funeral of a child, one may add to this:	
Allāhuma aja‘ālhu faraṭān li abawayhi wa salafan wa dhukhran wa ‘izatan wa i’tibāran wa shafīyy‘an wa thaqil bihi mawāzinahumā wa afrigha ‘ṣ-ṣabra ‘alā qulūbihimā.	اللَّهُمَّ اجْعَلْهُ فَرَطًا لِأَبَوَيْهِ، وَسَلْمًا وَذُخْرًا وَعِظَةً وَاعْتِبَارًا وَشَفِيعًا، وَثَقِّلْ بِهِ مَوَازِينَهُمَا، وَأَفْرِغِ الصَّبْرَ عَلَى قُلُوبِهِمَا
O Allah, send him ahead to smoothe the way for his parents, and make him a reason for reward, a treasure, admonition, reflection, and intercessor. Make the scales of their good deeds heavy through him, and fill their hearts with patience.	
AT-TAKBĪRATU ‘R-RĀBI‘A (FOURTH TAKBĪR)  Allāhū akbar. God is Greatest!	التَّكْبِيرَةُ الرَّابِعَةُ:  اللَّهُ أَكْبَرُ  اللَّهُمَّ لَا تُحْرِمْنَا أَجْرَهُمْ وَلَا تَقْتُلْنَا بَعْدَهُمْ وَاعْفُ رُؤُوسَهُمْ
TASLĪM (To the right) as-salāmu ‘alaykum wa raḥmatullāh	تَسْلِيمٌ  إِلَى الْيَمِينِ: السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ

Peace be upon you and the mercy of God.		
(To the left) as-salāmu ‘alaykum wa rahmatullāh Peace be upon you and the mercy of God.		إلى اليسار: السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ
DU‘A (SUPPLICATION)		دُعَاء
Allāhumma ‘ghfir li aḥyā’inā wa ‘rḥam mawtānā washf’i marḍānā bi ḥurmati ‘l-Fātiḥā.		اللَّهُمَّ اغْفِرْ لِأَحْيَانِنَا وَارْحَمْ مَوْتَانَا وَاشْفِ مَرَضَانَا وَأَنْصُرْ سُلْطَانَنَا بِحُرْمَةِ مَنْ أَرْسَلَهُ رَحْمَةً لِلْعَالَمِينَ وَبِسِرِّ سُورَةِ الْفَاتِحَةِ
O God! Forgive the living and have mercy on our dead, and cure our sick, by the sanctity of al-Fātiḥā.		
When the imam finishes with Salams, a latecomer goes on to complete the remaining number of times of saying takbīr and the other spoken elements, and then finishes with his own Salams.		
<b>LATECOMERS</b>		
It is recommended that the body not be lifted until the latecomers finish their prayer. Someone who has missed praying a funeral prayer until after the deceased has been buried may pray it at the grave.		
Burial should proceed immediately after the funeral prayers and not be delayed, except for the responsible family member.		
<b>Funeral Procession</b>		
It is Sunnah to follow the bier and scholars recommend reciting the tahlīl (lā ilāha illa-Allāh) in a loud voice in unison. It is best if the bier is carried by its poles sometimes by four men and sometimes by five, the fifth being between the two forward poles and they walk faster than usual but they should not trot		
<b>The Grave</b>		
The grave should be the height of an average man with his arm fully extended upward. The grave is dug so the deceased will lie with his/her face to qiblah when placed on his/her right side, which is obligatory. It is preferred to shape the grave not as a straight trench, but with a parallel lateral hollow large enough for the body to fit (lahd). It is disliked to bury the deceased in a coffin, unless the earth is soft or moist.		
<b>Burial</b>		
Men should bury the dead, whether male, or female, in which case the most suited is the husband, if able and then those listed in the funeral prayer preference.		
It is preferable to conceal the grave with a cloth while placing the body in it. The head of the deceased is placed at the foot of the grave and the body is slid from the bier headfirst until the feet come to rest at the foot of the grave.		
It is recommended for the person burying the deceased, who is standing in the grave receiving the body to say:		
Bismillāh wa ‘alā millati rasūlillāh.		بِسْمِ اللَّهِ وَعَلَى مِلَّةِ رَسُولِ اللَّهِ
In the name of Allāh and according to the religion of the Messenger of Allāh.		
He also should supplicate on behalf of the deceased. He should place a block as a pillow for the deceased and pull back the shroud enough for the deceased’s cheek to rest on the block.		

<p>If the grave is of lahd shape, then the lateral hollow containing the body is walled with blocks. If a trench is used, block walls are raised along the sides and after the deceased is interred, a ceiling is built with blocks.</p> <p>The person at the graveside then sprinkles three scoops of earth into the grave saying according to the Sunnah:</p>	
<p>1. Mīnhā khalaqnakum 2. wa fihā nuḥḍukum 3. wa mīnhā nukhrijukum tāratān ukhrā.</p>	<p>1 مِّنْهَا خَلَقْنَاكُمْ 2 وَفِيهَا نُعِيدُكُمْ 3 وَمِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَى</p>
<p>With the first scoop: “Of it we created you all,” with the second: “to it we shall make ye return,” and with the third: “and from it we shall bring ye forth again.” (20:55)</p>	
<p>The grave is then filled in after which one stays for some time to:</p> <ul style="list-style-type: none"> <li>• instruct the deceased on the answers he/she will need to give the questioning angels, Munkir and Nakīr as to his Lord, his religion and his Prophet;</li> <li>• supplicate for him;</li> <li>• ask forgiveness for him;</li> <li>• recite a portion of Qur’ān gifting its reward to the deceased.</li> </ul>	
<p><b>Finishing the Grave</b></p>	
<p>One should raise the surface of the grave one span above the ground. It is recommended to sprinkle water on the grave and to put pebbles on it.</p>	