بِسْمِ ٱللَّهِ ٱلرَّحْمَـٰنِ ٱلرَّحِيمِ

Lesson 30

Second: *Taghsil* (Bathing the dead)

If the *awliya' be* men and women, the men are *awla* (most entitled), and husband is more entitled to perform the *ghusl* to his wife than any other one in managing her affairs.

- It is permissible for the *kafir* (infidel) to perform *ghusl* of a Muslim, if neither a Muslim nor a consanguine Muslim woman be present. It is also permissible for a non-Muslim woman to perform *ghusl* to a Muslim woman, when neither a Muslim woman, nor a consanguine kin man be present there.

- A man can perform *ghusl* to his *maharim* (women) with their clothes on, if they be non-Muslim, and so also can the woman.

- It is not permissible for a man to give ghusl to a girl who is not mahram to him, unless she be of less than three years, and so is the woman. He can give ghusl to her without any clothes covering her.

- It is permissible to give *ghusl* to everyone declaring the two witnesses – even if they don't believe it- except the *Ghulat* and *Khawarij*.

- There is consensus that one who is martyred and killed in battle with infidels, in the presence of the Imam, will be neither given *ghusl*, nor provided with *kafan*, but should be prayed upon.

- The one who is ordered to be put to death, he is ordered to perform *ghusl* before putting him to death, with no *ghusl* to be given to him after death.

- If the part of the dead body found includes the chest, or it be the chest alone, all the rules applicable to a complete corpse will apply to it, and it will be given *ghusl*, and *kafan*, prayed upon, and be buried. If the part found does not contain the chest, it would be given *ghusl* if it contains a bone, and then buried by wrapping it in a piece of cloth and so also is the fetus that has completed four months.

If the part does not contain a bone, it will be wrapped in a piece of cloth and buried without a *ghusl*. The same rule is applied for the fetus into which the breath of life (*ruh*) has not entered.