

Need to have all the supplies for doing the ghusl for the deceased.

Supplies:

1. Large thick towel or sheet - to cover the awrah. According to most scholars, need to cover navel to knee for both males and females.
2. Sponge or large wash cloth - large wash cloth recommended since it can be wrapped around hand while washing the deceased.
3. Soap solution. Need a fair amount of it.
4. Camphor or fragranced essential oil (*tīb*) - also part of washing process. Nice fragrance. Cools body of the deceased and repels worms, etc.
5. Nail clippers
6. Rubber gloves
7. Face mask
8. Apron - for personal protection to protect najasa from getting on your clothes.
9. Cotton balls
10. Comb - to comb the deceased's hair
11. *Hanūṭ* (perfumed oil) - it is musk mixed with camphor.
12. Fragrant oil - put on the deceased right before you cover them with the cloth.
13. Bowl - to scoop out the solutions
14. Towel - to dry the body after washing
15. Scissors - if clothes need to be cut when washing body, and for underarm hair removal.
16. 3 large pieces of nontransparent cloth, preferably white in color
17. Razer blade OR electric trimmer - for underarm hair removal
18. 5-7 long thin strips of material (to be used as ties). 7 were used in demonstration
19. These instructions

Intention to have several kits for both males and females so that we just grab a kit and the ghusl can be performed in a timely fashion.

Prerequisites for the Body Washer:

1. Muslim (unanimously)
2. Of sound mind (unanimously)¹
3. Discernment
4. Purity of the water used, but not necessarily of the washer himself

The process of ghusl

1. In a large container, prepare water mixed *sidr* or soap, and in another container prepare water mixed with camphor
2. The deceased must be undressed while making sure that his/her private parts² are concealed
3. Person will likely be clothed at the time of starting the ghusl, so:
 - a. If clothes are loose, it is best to undress them.
 - b. BUT the navel to the knee must NEVER be exposed.

¹ However it is not required that he or she be *bāligh* (a mature young adult at minimum).

² The Arabic word is *'awrah* and what is intended is those parts of the body which must not be revealed to strangers of the same and or opposite sex.

- c. If undressing is not an option, or you fear that their awrah may be revealed by undressing them, you can use scissors and cut the clothes off.
4. After the clothes have been cut, we turn the body to the left side of the body, and slide clothes **to that same side**, and then the other side of the body is lifted, and then the clothes are gathered and removed. So now the deceased is fully unclothed, except for the awrah.
5. Next is to clip the nails. The sequence of cutting the nails is:
 - a. right hand, left hand, then right foot, followed by the left foot.
6. If there is a lot of underarm hair, we will also remove that.
7. Instinja for the deceased
 - a. The deceased person should be slightly seated up on an incline, and the washer should press lightly on the deceased's stomach 3 times. This is done to encourage the flowing out of any remaining bodily fluids, excrement, or other impurities [*najāsāt*]. We want to avoid any flowing later on so that it doesn't invalidate the ghusl towards the end of the procedure for example.
 - b. Purification of the private parts of any *najāsah* (*istinjā'*):
 - i. The washer takes the wash cloth and wraps it around his/her hand or places his/her hand in a bag and then cleanses the area. It is also possible that the bowl can be filled several times with water and this water can be thrust forcefully on the area until one is confident that it is clean. The important thing to note and observe is that **the private parts of the deceased should not be touched directly by the hands of the washer.**
8. *Al-wuḍū'*
 - a. *At-tasmiyah* (the washer should say *bismillah*)
 - b. Wash the hands of the deceased.
 - c. Wash the nose (*Istinshak*) and mouth by using wet cotton balls and a tooth stick to brush the teeth of the deceased lightly. The two areas should be cleaned while avoiding as much as possible the entrance of water into the two cavities)
 - d. Wash the face
 - e. Wash the right arm, then the left arm
 - f. Wash the head and ears
 - g. Wash the feet.
 - h. Once the *wuḍū'* is completed the washer should take cotton or gauze and block the nostrils and mouth with it to prevent any water from seeping into the two cavities during the washing.
9. Ghusl
 - a. Wash an odd number of times, preferably 3 or more. One is technically enough, but one is not preferred. First 2 washes with soap (*sidr*), the last with camphor. If one was to do 7 washes for example, the first 6 would be with soap and the last with camphor.
 - b. Divide the body into two halves (head and body) and four quarters (right front, right back, left front, and left back)³
 - c. Wash the body in the preceding order beginning with the head/hair, followed by the right front side of the neck followed by the chest and right arm, the right thigh, followed by the right shin/lower leg, followed by the right foot. The deceased should then be tilted on their left side to allow the washing of the back of their right side.
 - d. The left front side should then be washed in a similar fashion to that mentioned above then his/her body should then be turned on to its right side so that the left back can be washed beginning with the upper and lower back, followed by the thigh, followed by the shin and lower leg.

³ What is being mentioned here is the recommended practice but what is required is simply that the body be washed and as long as the practical "meaning" of washing has been achieved the minimal requirement has been satisfied.

- e. While washing the body parts the washer should rub each part lightly working the water and *sidr*/soap mix into the pores of the deceased.
- f. Once the above steps have been performed, one full washing is completed.
- g. The water for the final washing should be mixed with camphor or *ṭīb* (for its cooling effect, repels worms, slows decay, strong but pleasant scent pleasing to the angels). It is used during the final washing so that subsequent washings do not wash it away.

10. Final preparation

- a. The deceased's hair should be combed and groomed. A woman's hair should be braided into three braids and suspended behind her head.
- b. Remove the cotton from the mouth and nose.
- c. The essential oil (*ṭīb*) should now be placed on the facial cavities (mouth, nose, and eyes), the places of prostration (forehead, bridge of the nose, hands, feet, knees), under the arms, elbow creases, back of the knees. There is no problem in putting the musk all over the body.
- d. The *kafan* should be prepared and scented with *ḥanūṭ*
- e. Put the *ḥanūṭ* (perfumed oil) and spray it all over the garments that will shroud the deceased.
- f. The deceased should then be wrapped in the shroud (*kafan*). The hanging horizontal edge of the first piece of cloth should be folded from the left side over to the right and each subsequent piece should be wrapped in a similar fashion. The longest remaining vertical edges should be pulled toward the head of the deceased – out of respect for the head. The *kafan* should then be bound so that it does not come undone. The ties should be removed when the body is entered into the grave in keeping with the statement of Ibn Mas'ūd:

((إذا أدخل الميت القبر فحلوا العقد))

“Once the deceased is placed in the grave untie the ties”

- g. The ties should be tied over to the left side of the body and tied **loosely** so that when they are put in the grave, they will be lying on their right and then the knots will be easily exposed and easy to untie.
- h. Another manner in which the *kafan* may be placed on the deceased is that the first piece be made into a lower garment and wrapped around the waist and lower body the deceased. The second piece should then be made into a shirt or tunic⁴ and placed on his upper body, and the final piece should be “wrapped” to cover the entire body as mentioned above.
- i. The woman's *kafan* is slightly different. Most scholars are of the opinion that she should be shrouded in five pieces of cloth. The majority of scholars recommend that this be achieved in the following manner:
 - i. Lower garment
 - ii. Tunic
 - iii. *Khimār*
 - iv. Two large pieces covering her entire body
- j. A female child should be shrouded in two pieces while a male child should be shrouded in one large shroud.

Questions from the workshop:

⁴ The scholars have reached unanimous agreement that it is permissible for the *kafan* to be placed on the deceased in the form of an *izār* and a *ridā'*

1. Any perfume can be used, doesn't have to be musk.
2. No specific dimensions required for the cloth.
3. Surgical devices, ports in body? If removable that is best. If can't be removed, clean thoroughly, and cover up with cotton, cloth.
4. If a person can't be washed because body is in a non washable state, we do tayammum.
5. If the person has a huge wound that is seeping, we clean it up as best we can, seal it up with gauze, cloth, etc, cover up the part and then wash the rest and make tayammum over that part.

Link to video:

[https://www.facebook.com/khusraw.v.kakar/videos/2705059616210982/UzpfSTIxODY1MDMxMTQ5NzkxMjoyOTg3MjExNjM3OTc1MDg1/?q=islamic%20society%20of%20central%20virginia%20\(iscv\)%20-%20charlottesville&epa=SEARCH_BOX](https://www.facebook.com/khusraw.v.kakar/videos/2705059616210982/UzpfSTIxODY1MDMxMTQ5NzkxMjoyOTg3MjExNjM3OTc1MDg1/?q=islamic%20society%20of%20central%20virginia%20(iscv)%20-%20charlottesville&epa=SEARCH_BOX)