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Home > Simplified Islamic Laws for Young Adults > Ghusl > Wajib Ghusls > Ghusl of Nifas

## Ghusl

Sometimes for Salat and other acts that require Wudhu, a Ghusl too becomes Wajib.

# The method of performing Ghusl

Issue 105: To perform Ghusl, the complete body, including the head and the neck must be washed. Sometimes a Ghusl becomes Wajib, for example in the case of Janabat; and sometimes it is Mustahab, such as the Ghusl on Friday (Jumu'ah).

In reality, there is no difference in the way the various Ghusls are performed; the only difference lies in the Niyyat (Intention).

Issue 106: Ghusl can be performed in two ways:

Tartibi (Sequential) or Irtimasi (At one time).

- In *Ghusl Tartibi*, one starts by washing the head and the neck, and then the right half of the body is washed, followed by the left half of the body.
- In *Ghusl Irtimasi*, the complete body is placed under water at one time. Therefore, for Ghusl Irtimasi, the amount of water must be much so that the person is able to submerge his complete body (under the water.)

# Conditions necessary for the Ghusl to be correct

Issue 107: All the conditions that were necessary for Wudhu¹ to be correct are also necessary for Ghusl, except for Muwalat (not leaving a gap between the actions) – and also, it is not necessary that the body be washed from top to bottom.

Issue 108: If many Ghusls become Wajib on a person, it is allowed to perform all of them in one Ghusl, but one has to specify a Niyyat for each one.

Issue 109: One who has performed Ghusl Janabat must not perform Wudhu for Salat. However, one can not offer the Salat without also performing Wudhu if any other Ghusl was done.

Issue 110: In Ghusl Irtimasi, the complete body must be Tahir. However, for Ghusl Tartibi, it is not necessary that the complete body be Tahir. Therefore, if before each part of the body is given a Ghusl, that area is washed, then it will be sufficient.

Issue 111: Ghusl Jabirah is performed just as Wudhu Jabirah.2

Issue 112: If someone is performing a Wajib fast, then he is not allowed to perform Ghusl Irtimasi, since that person fasting is not permitted to place his complete head under water. However, if due to forgetfulness, one performs Ghusl Irtimasi, his Ghusl will be correct.

Issue 113: It is not necessary that the complete body be washed with the hands during the Ghusl, therefore, in the event that with the Niyyat of performing a Ghusl, the water reaches to all parts of the body, this will be sufficient.

# **Wajib Ghusls**

Issue 114: There are seven Wajib Ghusls:

- Janabat
- Mayyit
- Mass-e- Mayyit (Touching of the dead body)
- Haidh
- Istihadha
- Nifas
- The Ghusl made Wajib by a Nadhr (promise)

#### **Ghusl Janabat**

Issue 115: If semen comes out of a person, either while asleep or due to sexual intercourse, he becomes Junub, and must perform Ghusl Janabat for Salat and other acts which require taharat.

Issue 116: If one feels the movement of semen within the body, but it does not come out, then one will not be considered as Junub.

Issue 117: If someone knows that semen has come out of the body or one knows that that which has

come out is semen, one will be considered as Junub and must perform Ghusl.

Issue 118: If a liquid comes out of a person's body but one does not know if it is urine, semen or something else, then in the event that it comes out with passion, and after it is discharged, the body becomes relaxed, then that wetness will be considered as semen. However, if all of these signs, or even some of them are not present, then that wetness will not be considered as semen. Nevertheless, as for those who are sick, even the one sign, meaning the wetness coming out in a state of passion, is enough.

Issue 119: It is Mustahab that a person urinates after semen has come out, and if one does not urinate and after the Ghusl a liquid comes out which one does not know which the it is semen or something else, then it will be considered as being semen.

### **Actions Haram for a Junub**

Issue 120: From the time a person becomes Junub until the Ghusl is performed or if one is not able to perform Ghusl and instead performs Tayammum, the following acts are Haram:

Touching the Qur'an with any part of the body, and the names of Allah, and according to Ihtiyat Wajib, touching the names of the Prophets (a.s) and the A'immah (a.s).

Going into Masjid al-Haram and Masjid an-Nabi (a.s) – even if one just goes in from one door and exits through another door.

Staying in a Masjid and in the Haram (Sanctuary) of the A'immah (a.s), but if one only intends to enter from one door and exit through another door, or to take something, then it is not a problem.

Reciting any of the Surahs from the Qur'an that contain a Wajib Sajdah, even if it is only one letter from these Surahs. (The ayats of Sajdah are the following):

- 1. Surah Sajdah 1 32:15
- 1. Surah Fusilat 1 41:37
- 1. Surah Najm 1 53:62
- 1. Surah 'Alaq 196:19

Issue 121: If a person has a specific room for Salat in his house, or like those found in most organizations and clubs, it does not have the ruling of a Masjid.

Issue 122: There is no harm in staying in the harams of the descendents of the A'immah ('a) in a state of janabat, but staying in the masajid that are usually built adjacent to the harams, is forbidden.

## **Ghusl Mayyit**

Issue 123: Anytime a Muslim passes away, his body must be given a Ghusl and kafan and Salat must be prayed over the body, and then he must be buried.3

## **Ghusl Mass Mayyit**

Issue 124: If somebody touches any part of the body of a dead person or any part of their body comes into contact with the Mayyit, whose body has gone cold and has not been given a Ghusl, he must perform a Ghusl Mass Mayyit.

#### The Ghusls related to Girls and Women

Issue 125: From all of the Wajib Ghusls, three, meaning the Ghusl of Haidh, Istihadha, and Nifas are Wajib only for girls and women. The reason for these Ghusls is in relation to the blood that is discharged from the womb of the woman and each of these has their own specific rulings.

### **Ghusl of Haidh (Menstruation)**

Issue 126: When the discharge of blood from the menstrual period stops, the woman must perform Ghusl in order to perform Salat and other actions for which Taharat is necessary.

Issue 127: The blood of menstruation does not occur before the age of Bulugh (9 years), and therefore if a girl sees blood before this, then it does not have the ruling of Haidh.

Issue 128: The duration of Haidh can not be less than three days, therefore if the blood that is discharged stops before three days, then it will not be considered as Haidh.

Issue 129: The duration of Haidh can not continue for more than ten days, therefore if a woman sees blood for more than ten days, then the period after ten days will not have the same ruling as Haidh.

Issue 130: The blood of Haidh is usually thick, warm, and dark in colour, and is discharged with pressure and a bit of burning.

Issue 131: During the period of Haidh, the following actions are Haram for a woman:

- Salat and Tawaf of the Ka'bah
- All the actions that are Haram for a Junub (such as staying in a Masjid4)

Issue 132: During the period of menstruation, performing Salat and fasting are not Wajib. As for the Salat that were missed, they do not have to be made up, however the fasts that were not kept, one must keep up the Qadha of them.

Issue 133: The Ghusl of Haidh is no different than the Ghusl of Janabat, except for the intention.

Issue 134: A woman can not perform Salat simply by performing the Ghusl of Haidh, rather, along with the Ghusl, she must also perform Wudhu as well.

### **Ghusl of Istihada**

Issue 135: One of the other types of blood that is discharged by girls and women for a certain period of time from the womb, is called Istihada.

Issue 136: The blood of Istihada is usually yellow in colour, cold, and comes out without force or burning, and is not thick; but it is possible that sometimes it may possess a dark colour, warm, is thick, and comes out with force.

Issue 137: The blood of Istihada in relation to the quantity that comes out, is divided broken up into three categories. If it is very little in quantity, Ghusl is not needed, but it does make the Wudhu void; and if it is not a little quantity, Ghusl becomes Wajib. For a better understanding of the rules of each of these categories, women can refer to the Tawdihul Masa'il.

### **Ghusl of Nifas**

Issue 138: The Ghusl of Nifas is related to childbirth and does not occur in any other instance. This Ghusl must be performed after the blood that comes out following delivery is seen. (The explanation of this Ghusl is given in the Tawdihul Masa'il, Rule #514)

- 1. The conditions for Wudhu were mentioned in Rule 70.
- 2. The rules related to Wudhu Jabirah were mentioned in Rule 50.
- <u>3.</u> For a better understanding of the rules related to a dead Muslim, one can refer to Rule 527 in the Tawzihul Masa'il. For easy access, we have included the method of praying Salatul Mayyit on page 126. (TR.)
- 4. There are also other actions that are Haram, and if one would like to be better acquainted with them, one can refer to the Tawzihul Masa'il under Rule 456. Those actions which are haram for a Junub, were mentioned in Rule 120.

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