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Ghusl

Sometimes for Salat and other acts that require wudhu, ghusl too, becomes wajib.

The method of performing Ghusl

Issue 107: 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 a ghusl is mustahab, like the ghusl on Friday (Jumu'ah). However, there is no difference in the way the ghusl is performed, only the nivyat will vary.

108: Ghusl can be performed in two ways: either tartibi or irtimasi.

In ghusl tartibi, according to Ihtiyat Wajib one must start by washing the head and neck, and then the rest of the body should be washed – and it is better if the right half of the body is washed first, followed by the left half of the body.

In ghusl irtimasi one is allowed to place the complete body under water at one time, or in stages. Therefore, for ghusl irtimasi, the amount of water must be so much so that the person is able to submerge his complete body under the water.

Conditions necessary for a correct Ghusl

Issue 109: All the conditions that were necessary for a correct wudhu<u>1</u> are necessary to have a correct ghusl, except for muwalat (without a gap) – and also it is not necessary that the body be washed from top to bottom.

Issue 110: If many ghusls become wajib on a baron, he is able to perform all of them in one ghusl, simply by specifying a niyyat for each one

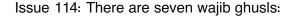
Issue 111: One who has performed ghusl janabat must not perform wudhu for Salat; and with other ghusls, one is also able to offer Salat (without performing a separate wudhu) even if mustahab ghusls

are performed. However, if one performs ghusl for "medium" istihadha2, one cannot read the Salat directly due to the fact that a wudhu must also be performed.

Issue 112: In ghusl irtimasi or tartibi, it is not necessary that the complete body be tahir therefore, if by going into water or pouring water on the body with the intention of doing a ghusl, the body becomes tahir, the ghusl is correct.

Issue 113: Ghusl jabirah is performed just as wudhu jabirah3

Wajib Ghusls



- 1. Janabat.
- 2. Mayyit.
- 3. Mass Mayyit.
- 4. Haidh.
- 5. Istihadha.
- 6. Nifas.
- 7. The ghusl made wajib by a nadhr (promise).

Ghusl Janaba

Issue 115: If semen4 comes out of a person, either in steep or due to sexual intercourse, however small an amount, he become junub, and must perform ghusl janabat for Salat and other acts which require taharat.

Issue 116: If someone feels the movement of semen within one's own body, but it does not come out, one will not be considered as junub

Issue 117: if someone knows that semen has come out of the body or one knows that the liquid which has come out is semen, one will be considered as junub, and therefore must perform ghusl.

Issue 118: If a person has a liquid come out of his body but does not know if it is urine, semen or that it is neither of these, then in the event that the liquid that was discharged came out with passion, and after it came out, his body became relaxed, then that wetness will be considered as semen; but for the person who is 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 coma out and one does not know if it is semen or something else, it will be considered as being semen.

Actions Haram for a Junub

Issue 120: From the time a person becomes junub until he performs the ghusl, or if he is not able to perform ghusl and instead performs tayammum, the following acts are haram for him:

- Touching the Qur'an with my part of the body, and the names of Allah, and it is better that he does not even touch the names of the Prophets and the A'immah(AS).
- Going into Masjid al-Haram and Masjid an-Nabi (s) even if one just goes in from one door and exits through another door.
- Staying in a masjid, and according to Ihtiyat Wajib, staying in the haram of the A'immah ('a), but if one only intends to enter from one door and exit through another door, or just goes to take something, it is not a problem.
- Going into a Masjid to return something there or to take ,something out of there, according to Ihtiyat Wajib.
- Reciting one of the Surahs from the Qur'an that contain a wajib sajdah even if it is only one letter of these Surahs. (The ayats of sajdah are the following):
- 1. Surah Sajdah 32:15
- 2. Surah Fussilat 41.37
- 3. Surah Najm 53:62
- 4. Surah 'Alaq 96: 19

Issue 121: If a person has a specific room for Salat (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 haram.

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.5

Ghusl Masse Mayyit

Issue 124: If any part of the body of someone touches my part of the body of a dead person whose body has gone cold and has not been given a ghusl, he must perform ghusl for touching the dead body – this is known as Ghusl Mass Mayyit.

The Ghusls related to Girls and Women

Issue 125: Three ghusls, from all of the wajib ghusls, meaning the ghusl of haidh, istihadha and nifas are only wajib on girls and women. The reason for these ghusls is in relation to the blood that is discharged from the womb of the woman. Each of these, three ghusls has their own specific rulings.

Ghusl of Haidh (Menstruation)

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

Issue 127: The blood of menstruation does not occur before the age of 9 years, and if a girl sees blood before this, it does not have the ruling of haidh.

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

Issue 129: The duration of haidh cannot continue for more than ten days, therefore if a woman sees blood for more than ten days, 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 color, and is discharged with pressure and a bit of burning.

Issue 131: During the period of haidh, certain actions are haram for a woman:

- Salat and Tawaf of the Kabah.
- All the actions that are haram for a junub, such as staying in a Masjid.6

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 which were not kept must be made up.

Issue 133: The ghusl of haidh is no different than the ghusl of janabat, except for the niyyat.

Ghusl of Istihada

Issue 134: One of the other types of blood that is discharged by girls and women for a certain amount of time from the womb, is called Istihada.

Issue 135: The blood of Istihada is usually yellow in color, and cold, and comes out without force or burning, and is not thick; but it is possible that sometimes it may possess a dark color, warm, is thick, and comes out with force.

Issue 136: The blood of Istihada is of two types, either little or a lot, of which these two are 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 Rule 399 in the Tawdihul Masa'il.

Ghusl of Nifas

Issue 137: Ghusl of nifas is related to child birth and does not occur in any other instances. This ghusl must be performed after the blood that comes out following delivery is seen.7

- 1. The conditions for wudhu were mentioned in Rule 70.
- 2. Ghusl Istihadha is a ghusl related to women only.
- 3. The rules r elated to wudhu jabirah were mentioned in Rule 54.
- 4. Semen: It is a liquid that comes out of the reproductive gland due to sexual intercourse or due to having a wet-dream. (It comes out from the area that urine coma out of).
- 5. For a better understanding of the rules related to a dead Muslim, one can refer to Ride 546 in Tawdihul Masa'il.
- 6. There are also certain other actions that are haram, that if one would like to be better acquainted with, one can refer to the Tawdihul Masa'il under Rule 456. Also, those actions which are haram for a junub were mentioned in Rule 120.
- 7. The explanation of this rule is given in the Tawdihul Masa'il in Ride 514.

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