

Ghusl

There are 7 types of wajib Ghusl

1. [Janabat](#)
2. [Haiz](#)
3. [Nifas](#)
4. [Istihaza](#)
5. [Maiyit](#)
6. [Masse Maiyit](#)
7. Ghusl of nazar, qasam or Ahd.

There are two ways of doing Ghusl:

1. Ghusl-e-Tartibi (Sequence Bath)

In this type of Ghusl, the person should first wash his head and then his neck and thereafter the remaining parts of his body and it is better that he should wash the right part of his body first followed by the left part of the body. In order to ensure that both the parts (head and neck; and remaining part of the body) have been washed properly one should, while washing one's part, also include some portion of the other part.

2. Ghusl-e-Irtimasi (Immersion Bath)

In this type of ghusl it is necessary that the entire body should go down in water at one and the same time. In case a person dives in water with the intention of immersion bath and his feet touch the earth he should lift them up.

It is necessary, on the basis of obligatory precaution, that when a person intends to perform immersion bath a part of his body should be out of water. If after performing immersion bath it becomes known that water has not reached some part of the body one should take the bath again.

If one does not have sufficient time for Ghusl-e-Tartibi, he should perform Ghusl-e-Irtimasi.

If a person is observing an obligatory fast of which the day is fixed or has put on *Ihram* for Umra or Hajj he is not allowed to perform immersion bath.

The conditions for the validity of Wazuu (e.g. the water being pure and not having been usurped) are also applicable for the validity of ghusl.

JANABAT

The two things which cause "Janabat" and after which Ghusl is Wajib are:

1. Discharge of Semen in sleep or while awake
2. Sexual Intercourse.

The following things are Haram while in condition of Janabat

- a. Reciting even a single ayat from those Suras in which Sajda is wajib. (Surah as-Sajdah, 32:15; Surah Ham Mim Sajdah, 41:38; Surah an-Najm, 53:62; Surah al-`Alaq, 96:19.
- b. Touching the writings of Quran or the Names of Allah.
- c. Entering Masjidul Haram or Masjidun Nabi.
- d. To stay in Masjids, other than the one's mentioned in C.
- e. To go and place something in the Masjid or, to enter it to take out something.

Some of the things which are Makruh in state of Janabat.

- a. To eat
- b. To drink
- c. To recite more than seven verses of Quran in which an obligatory Sajdah does not occur.
- d. To touch the Quran
- e. To carry the Quran from one place to other, even without touching it.
- f. To sleep. It is okay to sleep after performing Tayammum instead of Ghusl on account of non- availability of Water
- g. To dye one's hair with Henna etc.
- h. To apply oil to one's body
- i. To have sexual intercourse after the discharge of semen during sleep.

HAIZ

Menstrual discharge (Haiz) is a kind of blood which is normally discharged every month from the womb of women for a few days. When menses is discharged the woman is called 'Haez'.

Rules for the Haez

Acts which are Haraam for a woman who is in the state of Haiz:-

- Prayers and other similar acts of worship for which Wudhu or tayammum or Ghusl is necessary. However, there is no harm in her performing those acts of worship for which Wudhu, tayammum or Ghusl are not obligatory (e.g. Namaz-e-Mayyit).
- All those acts which are forbidden to a junub
- Having sexual intercourse.

NIFAS

From the time when the child birth (even in case of a still born) takes place, the blood seen by the mother is Nifas, provided that it stops before or on completion of the tenth day. It is possible that Nifas blood may be discharged for an instant only, but it never exceeds 10 days. [While in the condition of Nifas, a woman is called Nafsa.](#)

ISTIHAZA

One type of blood which is seen by women is called istihaza and a woman in that state is

called mustahaza.

Istihaza is usually yellowish and cold and is emitted without gush or irritation and is also not thick. It is, however, possible that at times the color of the blood may be red or dark, and it may also be warm and thick and may be issued with gush and irritation.

There are three kinds of istihaza:-

I. Little Blood (Qalila)

If the blood remains on the surface of the wool or pad etc., (placed by a woman on her private part) but does not penetrate into it, the istihaza is called qalila. (In the case of little istihaza the a woman should perform separate Wudhu for every prayer)

II. Medium Blood (Mutawassita)

If the blood penetrates into the cotton (or pad etc.), even partially, but does not soak the cloth tied on the outer side, the istihaza is called mutawassita. (In the case of Mutawassita, it is an obligatory precaution for a woman to make one Ghusl everyday for her daily prayers)

III. Excessive Blood (Kathira)

If the blood penetrates through the cotton, soaking it and the cloth (etc.) around it, the istihaza is called kathira. (In the case of excessive bleeding the woman should do one Ghusl for Fajr prayers, one for Zuhr and Asr prayers and once again for Maghrib and Isha prayers. She should offer Asr prayers immediately after Zuhr prayers and if she allowed any lapse of time between them, she should do Ghusl again for Asr prayers. Similarly if she keeps any time gap between Maghrib and Isha prayers, she should do Ghusl again for Isha prayers.)

MAIYIT

Giving Ghusl, Kafan, Hunoot, Namaz, and burial to every dead Muslim is Wajib-e-Kifae which means if some people undertake to fulfil the obligation, others will be relieved of the responsibility. And if no one undertakes to do so, all will be equally sinful.

MASSE MAIYIT

If a person touches a human dead body which has become cold and has not yet been given Ghusl (i.e. brings any part of his own body in contact with it) he should do Ghusl regardless of whether he touched it while asleep or awake, voluntarily or otherwise. Ghusl will also be wajib if his nail or bone touches the nail or bone of the dead body. However, Ghusl is not obligatory if one touches a dead animal.