

### How The Prophet (pbuh) Performed Ghusl

The Prophet (sallallaahu `alayhi wa sallam) began his ghusl by washing his hands and genitals. 'Aa'ishah reported that whenever the Prophet (sallallaahu `alayhi wa sallam) wanted to take a ghusl due to sexual defilement (janaabah), he first washed both hands [three times] (Sahih Muslim vol.1, p.183,no. 618).

### Washing the Hands and Genitals

The Prophet (sallallaahu `alayhi wa sallam) began his ghusl by washing his hands and genitals. 'Aa'ishah reported that whenever the Prophet (sallallaahu `alayhi wa sallam) wanted to take a ghusl due to sexual defilement (janaabah), he first washed both hands [three times] (Sahih Muslim vol.1, p.183,no. 618).

Then he poured water with his right hand and washed his genitals with his left hand. (Sahih Muslim vol.1, p.182-3,no. 616 & Sunan Abu Dawud, vol.1,p.61, no. 242).

After washing the genitals, the left hand should be cleaned with soap before proceeding. Maymoonah said, "I placed water near Allah's Messenger (sallallaahu `alayhi wa sallam) to take a bath following sexual intercourse. He washed his palms twice or thrice and then put his hand in the basin and poured water over his genitals and washed them with his left hand. He then placed his hand on the ground and rubbed it forcefully..." (Sahih Muslim vol.1, p.183,no. 620. Earth was used to clean away the impurities).

### Wudoo

Next, he would make wudoo. 'Urwah related from 'Aa'ishah that when the Messenger of Allaah (sallallaahu `alayhi wa sallam) took a bath because of sexual defilement, he first washed his hands before dipping them in the basin, and then performed wudoo like his wudoo for formal prayer. (Sahih Muslim vol.1, p.183,no. 619).

### Washing the Head

Following wudoo he would rub water into the roots of his hair and then wash his head. 'Aa'ishah reported that whenever the Messenger of Allaah (sallallaahu `alayhi wa sallam) bathed due to sexual intercourse...he took some water and rubbed it with his fingers into the roots of his hair. Then he poured three handfuls of water on his head. (Sahih Muslim vol.1, p.182-3,no. 616).

'Aa'ishah also related that he took a handful of water from the basin and washed the right side of his head first, then the left, then he took a handful and poured it on his head. (Sahih Muslim vol.1, p.183,no. 623).

### Braids

It is not necessary for a woman whose hair is in braids to undo the braids when washing her head. 'Ubayd ibn 'Umayr reported that when 'Aa'ishah was informed that 'Abdullah ibn 'Amr was instructing women to undo their braids, she exclaimed, "It is strange that Ibn 'Amr is telling women to undo their braids before taking ghusl. Why doesn't he order them to shave their heads (as it would be easier)? The Messenger of Allaah (sallallaahu `alayhi wa sallam) and I made ghusl from the same container and I only poured three handfuls of water over my head(without undoing my braids)". (Sahih Muslim vol.1, p.187,no. 646).

Umm Salamah reported that she said, " O Messenger of Allaah (sallallaahu `alayhi wa sallam)! I am a woman who has tightly braided hair. Should I undo them when taking a ghusl due to sexual defilement?" He replied, "No, it is enough for you to pour three handfuls of water on your head and then pour water over the rest of yourself and you will be purified."

### Washing the Body

Then he would pour water over his whole body. 'Aa'ishah narrated that whenever Allah's Messenger (sallallaahu `alayhi wa sallam) took a ghusl due to sexual intercourse, ...he would pour three handfuls of water over his head and then pour water over all of his body. (Sahih Al- Bukhari, vol.1, p. 157, no. 248, Sahih Muslim vol.1, p.182-3,no. 616 & Sunan Abu Dawud, vol.1,p.61, no. 242)

### Washing the Feet

Sometimes he would leave the washing of his feet until the end of his ghusl. Maymoonah was quoted as saying, "Allah's Messenger (sallallaahu `alayhi wa sallam) made wudoo like that for prayer but he did not wash his feet. He then washed his genitals and the parts of his body on which there was discharge. Then he poured water over himself, stepped away from where he was standing and washed his feet. This is how he took a ghusl due to sexual defilement." (Sahih Al- Bukhari, vol.1, p. 157, no. 248, & Sunan Abu Dawud, vol.1, p.61, no. 245).

**Note:** When bathing using soap, one may complete the soaping and washing of the whole body including the hair, then proceed to make wudoo and the complete wash. The wash may be under a shower, however, it should not be in a tub of standing water, because one will be washing with unclean water. Aboo Hurayrah quoted the Prophet (sallallaahu `alayhi wa sallam) as saying, "None of you should bathe in standing water when in a state of sexual defilement." (Sahih Muslim vol.1, p.168,no. 556.)

### Bathing Together

It was the Prophet's (sallallaahu `alayhi wa sallam) practice to bathe with his wives on occasion. Ibn 'Abbas told that the Prophet (sallallaahu `alayhi wa sallam) and Maymoonah used to take a bath from the same basin. (Sahih Al- Bukhari, vol.1, p. 159, no. 253)

'Aa'ishah recounted, "The Prophet (sallallaahu `alayhi wa sallam) and I used to take a bath from a single container of water and our hands used to go in the container after each other in turn." (Sahih Al- Bukhari, vol.1, p. 162, no. 261 & Sahih Muslim vol.1, p.185, no. 629)

Zaynab bint Umm Salamah related that her mother (Umm Salamah) and the Messenger of Allaah (sallallaahu `alayhi wa sallam) used to bathe from the same container of water. (Sahih Muslim vol.1, p.186, no. 633).

### **ACTS WHICH BREAK TAHARAAH (Requiring Ghusl)**

Purification by ghusl is required in the case of certain forms of defilement collectively known as al-Hadath al-Akbar (Major Defilement). The following are the acts and incidents, which cause major defilement.

#### **Sexual Intercourse**

Whenever a man and a woman have sexual intercourse, they enter a state of sexual defilement called janaabah which requires them to take ghusl in order to purify themselves for formal prayer. Abu Hurayrah quoted the Prophet (sallallaahu `alayhi wa sallam) as saying, "Whenever a man lies between a woman's four limbs and has sexual intercourse with her, ghusl becomes obligatory."

(Sahih al-Bukhari, vol. 1, p.175 no. 290 & Sahih Muslim vol. 1, p.195-6 no. 682)

Whether orgasm occurs or not, ghusl becomes obligatory once sexual intercourse has begun. (The hadith of Ubayy ibn Ka'b in which he asked the Prophet about a man who has sexual intercourse without having an orgasm and the Prophet (sallallaahu `alayhi wa sallam) said, "He should wash the parts of his genitals which were in contact with the woman's genitals, take wudoo and make formal prayer."

(Sahih al-Bukhari, vol. 1, p.176 no. 292 & Sahih Muslim vol. 1, p.195 no. 677), was abrogated by Abu Hurayrah's hadith.)

Abu Musa asked 'Aa'ishah, "What makes a ghusl obligatory for a person?" She replied, "You have come across one who is well informed. The Messenger of Allaah (sallallaahu `alayhi wa sallam) said, "When a man lies between the four limbs of a woman and the circumcised parts make contact, ghusl becomes obligatory." (Sahih Muslim vol. 1, p.196 no. 684).

### Wet Dreams

If a person has an orgasm in a dream, ghusl is obligatory to attain the state of taharaah. Anas ibn Maalik reported that Umm Sulaym came to the Messenger of Allaah (sallallaahu `alayhi wa sallam) while he was with 'Aa'ishah and asked him, " O Messenger of Allaah (sallallaahu `alayhi wa sallam), when a woman sees and experiences in a dream what a man does, what should she do?" 'Aa'ishah remarked, "O Umm Sulaym, you have humiliated women, may your right hand be covered in dust" {An old Arabic expression of disapproval} The Prophet (sallallaahu `alayhi wa sallam) said to 'Aa'ishah, "May your right hand be covered in dust." He then said to Umm Sulaym, " O Umm Sulaym, she should take a ghusl if she sees any discharge." (Sahih Muslim vol. 1, p.180 no. 612)

### Menstruation

Women are also required to purify themselves by taking a ghusl in order to resume prayer after their menses has ended. Umm Habeebah asked Allah's Messenger (sallallaahu `alayhi wa sallam) about prolonged blood-flow and he said, "Stop praying for as long as your menses used to prevent you from prayer, then take a ghusl and begin formal prayers." (Sahih Muslim vol. 1, p.190 no. 658)

### Post-Natal Bleeding

The bleeding following child-birth breaks the state of taharaah in the same way that menses does and requires that women take a ghusl whenever the bleeding stops to retain the state of purity necessary for formal prayer ( as long as it does not exceed forty days)

### RECOMMENDED TIMES FOR GHUSL □

### Conversion

According to the Prophet's recommendation, when a person newly converts to Islam, he should be advised to take a ghusl. Qays ibn'Aasim said, "I came to the Prophet (sallallaahu `alayhi wa sallam) in order to accept Islam and he told me to take a ghusl with water and Sidr (Lote-tree leaves). (Sunan Abu Dawud, vol. 1, p.93, no. 355, an-Nasaa'ee, at-Tirmidhi and Ahmad, and authenticated in Irwaa al-Ghaleel, vol.1, p.163-4, no.128).

### Jumu'ah Prayer

In the early days of Islam, taking a ghusl for the Friday congregational prayers was compulsory. Sa'eed al-Khudree quoted Allah's Messenger (sallallaahu `alayhi wa sallam) as saying, "Taking a ghusl on Friday is compulsory for everyone who has reached puberty." (Sahih Muslim vol. 2, pp.163-4 no. 1838)

'Aa'ishah related that people would come to Friday prayer from their houses in neighbouring villages dressed in dusty wollen garments which emitted bad odours. One of them came to the Messenger of Allaah (sallallaahu `alayhi wa sallam) while he was in 'Aa'ishah's home and the Messenger of Allaah said to him, "It would be good if you cleaned yourself on this day." Prophet Muhammad (sallallaahu `alayhi wa sallam) strongly recommended that Muslims who attend the Friday congregational prayer take a complete Islamic bath (ghusl). However, the obligation was later reduced to a strong recommendation. Samurah quoted Allah's Messenger(sallallaahu `alayhi wa sallam) as saying, "Whoever makes wudoo on Friday, it is good [for him], but if ghusl is taken, it is better." (Sunan Abu Dawud vol.1, p. 93, no. 354 and authenticated in Sahih Sunan Abee Dawood, vol.1, p.72, no. 341).