



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Lesson 18

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Ghusl

Part Two: *Ghusl*

Wajib and *mandub Ghusl*

The *wajib Ghusl* is divided into six: *Ghusl al- janabah* - *ghusl al- hayd* - menstruation (*istihadah*) that penetrates the *kursuf* - *al- nifas* - **touching a corpse** (mass *al- mayyit*) after it turns cold and before it has been given a ritual bath - and *ghusl al- amwat*.

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Section one: *Ghusl al-Janabah*

Reason of *janabah* (major ritual impurity) is of two kinds:

A) ***Inzal*** (insertion): When it is certain that the discharge emitted is semen, and if alike doubtful discharge occurs, being in spurts (*dafq*) accompanied with sensation of pleasure and languor (*futur*) of the body, the *ghusl* becomes *wajib*.

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- ✚ If the person is sick, the sensational pleasure and languor of the body suffice in making it (*ghusl*) *wajib*.



- ✚ If the discharge was without sexual arousal (*shahwah*) and spurting - despite the doubt of its being semen - no bath is required.
- ✚ If a person (on waking up) finds semen on his clothes, *ghusl* is *wajib* upon him, if no other one shares him in using the clothes.

B) **Jima'** (copulation): if a male copulates with a female, by inserting the penis into her vagina, and the two circumcisions meet, the *ghusl* becomes *wajib*, even if the person (woman) with the passive role be a corpse (dead).

- ✚ If he copulates from the anus (*dubur*) without emission of semen, it is *wajib* to perform the *ghusl*, according to the most preponderant sayings of legists (*'ala al- asahh*).
- ✚ If he copulates with a boy and inserts his penis into the boy's anus (*awqaba*) without *inzal* (emission of semen), *al- Murtada* (May God's mercy be upon him) said: The *ghusl* is *wajib* (obligatory), depending upon the compound unanimity. However, the unanimity is not proven in this regard.
- ✚ If the copulation be with an animal with no emission of semen, *ghusl* is not obligatory.