

## Chapter 15: The Adab of Ghusl

1. In al-Tahdhib: In his narration from Husayn ibn Sa'id, from al-Nadhr, from Muhammad ibn Abi Ja'far, from Mu'awiya ibn 'Ammar who said: I heard Aba 'Abdillah (as) saying: The Holy Prophet (S) used to take *ghusl*<sup>1</sup> with one *sa'*<sup>2</sup> and when he was accompanied by one of his wives he would take *ghusl* with a *sa'* and a *mudd*<sup>3</sup> (of water).<sup>4</sup>

Note: Kulayni has also mentioned this from Muhammad ibn Muslim adding: 'They both took *ghusl* from one container.' Similarly, (it is mentioned) by Shaykh Tusi with another chain (of narrators).<sup>5</sup>

2. In al- Ja'fariyat: In his narration from Ja'far ibn Muhammad from his father (as) who said: Hasan ibn Muhammad asked Jabir ibn 'Abdallah about the *ghusl* of the Holy Prophet (S) so Jabir said: "The Holy Prophet (S) would pour water on his head three times." Hasan ibn Muhammad said: "The hair on my head is many, as you can see," to which Jabir replied: "O Hur<sup>6</sup> do not say this, because the Noble Prophet (S) had more and better hair."<sup>7</sup>

Note: A similar tradition has also been narrated from Ja'far from his father (as) from Jabir.

3. From Ibn Shu'bah in Tuhf al-'Uqul: From 'Ali (as): *Ghusl* on the days of 'eid is a purification for those who would like their desires to be fulfilled and a (means of) following the *sunnah*.<sup>8</sup>

Note: A similar narration can be found in al-Bihar.<sup>9</sup>

4. From al-Saduq in al-Hidayah: al-Sadiq (as) said: The Friday *ghusl* is a *sunnah* compulsory for men and women, while traveling and at home and he (as) said: The Friday *ghusl* is a purification and an atonement for the sins that are committed from Friday to Friday. And the reason for the Friday *ghusl* was because the Ansar used to work tending their camels and cattle, and on Fridays they would come to the masjid and the people would be disturbed by the smell of their bodies. So Allah ordered the Prophet (S) to perform *ghusl* (on Fridays) thereby making it a *sunnah*.<sup>10</sup>

Note: A similar tradition can be found in al-Muqni'<sup>11</sup>

5. From Sayyid ibn Tawus in al-Iqbal: In his narration from Ibn Sinan from Abi 'Abdillah (as) who said:

Performing *ghusl* on the day of Fitr is a *sunnah*. 12

6. In the same book, he mentions: From the section of the *aghsal*<sup>13</sup> of Ahmad ibn Muhammad ibn ‘Ayyash al-Jawhari in his narration from ‘Ali (as): When the last ten days of Ramad’an would enter, the Holy Prophet (S) would prepare himself and leave his house to perform *I’tikaf*<sup>14</sup> in the masjid. He would keep awake all night and would perform a *ghusl* between the Maghrib and ‘Isha prayers every night.<sup>15</sup>

Note: A similar narration is quoted with two other chains of narrators.<sup>16</sup> Other *aghsal* will be mentioned in the section on *salah* – if Allah wills.

## Addendum to this Chapter

1. In al-Ja’fariyat: In his narration from ‘Ali (as) who said: The Holy Prophet (S) said: Jibra’il told me to move my ring while performing *wudhu* and the *ghusl* of Janabah. 17

2. Also: From the Noble Prophet (S): Jibra’il told me to place my finger in my navel and wash it while I perform the *ghusl* of *Janabah*. 18

3. The Holy Prophet (S) would perform *ghusl* on the following days: Fridays, the day of ‘Arafah, the day of Fitr and the day of Ad’ha. 19

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1. Ritual Bath. (Tr.)
  2. An old measuring unit – approximately 3 liters. (Tr.)
  3. An old unit of measurement – approximately 750 ml. (Tr.)
  4. Tahdhib al-Ahkam 1:137
  5. al-Kafi 22:3, Tahdhib al-Ahkam 1:137
  6. A free man as opposed to a slave. (Tr.)
  7. al-Ja’fariyat: 22
  8. Tuhf al-’Uqul: 101
  9. Bihar al-Anwar 3:81
  10. al-Hidayah: 22–23, ‘Ilal al-Sharai’i: 285, Tahdhib al-Ahkam 3:9
  11. al-Muqni’: 45
  12. Iqbal al-A’mal: 279, Da’aim al-Islam 1:187
  13. Plural of *ghusl*. (Tr.)
  14. An act of worship where one stays in the masjid for 3–10 days. (Tr.)
  15. We found this (hadith) in Da’aim al-Islam 1:286
  16. Iqbal al-A’mal: 195
  17. al-Ja’fariyat: 18
  18. Ibid., 18
  19. Musnad Ahmad 4:78, Da’aim al-Islam 1:319 and Sunnah Ibn Majah 1:418

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