# 99543 - Does Ghusl Count as Wudu?

**the question**

Is ghusl for Jumu’ah in the case of a woman sufficient with no need for wudu?

Is mustahabb ghusl such as that for ‘Eid sufficient with no need for wudu?

**Summary of answer**

Ghusl counts as wudu if this ghusl was required in order to remove major impurity as in the case of janabah or following menses or nifas.

**Detailed answer**

Praise be to Allah.

## Do you need to do wudu after obligatory ghusl?

If the person doing ghusl limits it to that which is sufficient for ghusl, which is explained in the answer to question no. 10790, in which it is sufficient to ensure that water reaches every part of the body, without doing wudu before ghusl –

If this ghusl was required in order to remove major impurity, as in the case of janabah or following menses or nifas , then this ghusl is sufficient with no need for wudu , according to the correct scholarly opinion, because minor impurity is included with major impurity, so if the major impurity is removed by means of ghusl then the minor impurity must also be removed.

## Do you need to do wudu after optional ghusl?

But if the ghusl is Sunnah, such as ghusl for Jumu’ah and ‘Eid (whether for a man or a woman) then this ghusl is not sufficient with no need for wudu.

It says in Sharh Mukhtasar Khalil by al-Kharashi (1/175):

“If the person who is purifying himself limits it to ghusl and does not do wudu, that is sufficient. That applies to obligatory ghusl; as for other types of ghusl, it is not sufficient with no need for wudu, and he must do wudu if he wants to pray.”

It says in Hashiyat al-Sawi ‘ala al-Sharh al-Saghir (1/173-174):

“Ghusl from janabah is sufficient with no need for wudu, but if it is not obligatory, such as ghusl for Jumu’ah or ‘Eid, then it is not sufficient with no need for wudu, and he must do wudu if he wants to pray.”

Shaykh ‘Abd al-‘Aziz ibn Baz (may Allah have mercy on him) said, as it says in Majmu’ Fatawa Ibn Baz (10/173-174):

“If it is ghusl from janabah, and the person doing ghusl intends to remove both major and minor impurity, then it is sufficient for both, but it is better for him to wash his private parts, then do wudu, then complete his ghusl, following the example of the Prophet (peace and blessings of Allah be upon him). The same ruling applies to women following menses and nifas.

But if the ghusl is for another reason, such as ghusl for Jumu’ah or ghusl to cool oneself off or to clean oneself, then it is not sufficient with no need for wudu even if one intends that, because the parts are not washed in sequence, which is one of the essential parts of wudu, and because there is no major impurity where minor impurity may be included in the intention (to purify oneself), as is the case with ghusl from janabah.”

He also said in Majmu’ al-Fatawa (10/175-176):

“The Sunnah for the one who is junub is to do wudu and then do ghusl, following the example of the Prophet (peace and blessings of Allah be upon him). If he does ghusl from janabah with the intention of purifying himself from both types of impurity, both major and minor, then that is sufficient, but it is not the best way.  But if the ghusl is mustahabb, such as ghusl for Jumu’ah or to cool down, then it does not count instead of wudu, rather it is essential to do wudu before or after,

because the Prophet (peace and blessings of Allah be upon him) said: “Allah does not accept the prayer of any one of you if he breaks his wudu unless he does wudu.” Sahih – agreed upon.

And he (peace and blessings of Allah be upon him) said: “No prayer is accepted without purification.” (Narrated by Muslim in his Sahih)

Ghusl that is mustahabb or permissible is not counted as purification from minor impurity unless it is done as prescribed by Allah in the verse (interpretation of the meaning):

“O you who believe! When you intend to offer As-Salah (the prayer), wash your faces and your hands (forearms) up to the elbows, rub (by passing wet hands over) your heads, and (wash) your feet up to the ankles.” [al-Maidah  5:6]

But if it is ghusl to purify oneself from janabah, menses or nifas, and one intends to do both types of purification, then the minor is included with the major, because the Prophet (peace and blessings of Allah be upon him) said: “Actions are but by intentions and each man will have but that which he intended.” Sahih – agreed upon.”

Shaykh Ibn ‘Uthaymin (may Allah have mercy on him) said in Liqa al-Bab il-Maftuh (no. 109, answer 14):

“If he does ghusl with the intention of wudu, but he does not do wudu, that is not sufficient with no need for wudu unless it is ghusl from janabah. If it is ghusl from janabah, then ghusl is sufficient with no need for wudu, because Allah says (interpretation of the meaning): “If you are in a state of Janabah (i.e. after a sexual discharge), purify yourselves (bathe your whole body)” [al-Maidah 5:6], and He did not mention wudu.

But if he does ghusl to cool off or he does ghusl for Jumu’ah or some other ghusl that is mustahabb, then it is not sufficient because that ghusl is not aimed at removing impurity.

So the basic principle is that if the ghusl is aimed at removing impurity – i.e., janabah, or menses in the case of a woman – then it is sufficient with no need for wudu, otherwise it is not sufficient with no need for wudu.”

And Allah knows best.