

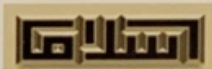
# G H U S L

( B A T H I N G )

*after sexual intercourse*



Abdullah bin Jarillah bin Ibrahim al Jarillah



A Reminder to the Muslim Youth:

# **Bathing due to Marital Relations and Wet Dreams**

Compiled by, the one in dire need of Allah  
Abdullah bin Jarillah bin IbrahimAal Jarillah  
Translated by Message of Islam

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In the name of Allah, the Most Gracious, the Most Merciful.

## Introduction

All praise is due to Allah the lord of the worlds. I bear witness that none has the right to be worshipped except Allah alone having no partner and I bear witness that Muhammad is His slave and Messenger whom He sent as a mercy to the worlds and as a proof upon all of creation. May Allah's peace and blessings be upon Muhammad, his family and his companions.

## To proceed:

Bathing from ritual impurity is a trust placed upon the Muslim. It is obligatory that he hastens towards taking a bath when in this state whether it was due to marital relations or by way of a wet-dream. He should hasten towards becoming pure so that he is able to perform acts of worship. Whilst he is in the state of ritual impurity it is not permissible for him to perform the prayer; to touch the Qur'an or to sit in the Mosque. Allah does not accept the prayer of somebody unless he is in a state of purity. Bathing due to ritual impurity is from the conditions for prayer, it is from the traits of faith and there is a great bounty and reward connected to it.

It is reported that the Prophet (*sallallaahu 'alayhi wa sal-lam*) said: "I saw a man from my nation whilst the Prophets were sitting in circles. Whenever the man approached a circle he would be rejected. Then his bathing from ritual impurity came to him, took him

by the hand and sat him besides me (*sallallaahu 'alayhi wa sallam*)"<sup>1</sup>.

The poet said:

Bathing from ritual impurity is a trust upon the necks,  
so it's carrying out is from the completeness of faith.

As many people are ignorant of the requirement of bathing from ritual impurity, the manner in which it should be performed and its rulings, I saw it an obligation upon myself to write this treatise which I have entitled: a reminder to the Muslim youth concerning the rulings regarding bathing from marital relations and wet dreams.

I ask Allah, the Most High, that He causes it to benefit the one who wrote it, the one who published it, the one who reads it, the one who hears it and acts in accordance to it. That He (also) makes it purely for His sake, a cause in obtaining success with Him and achieving paradise. He is our guardian and He is the best disposer of affairs. May the peace and blessings of Allah be upon our Messenger Muhammad his family and his companions.

13/06/1411 AH

Abdullah bin Jarillah bin Ibrahim Aali Jarillah

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<sup>1</sup> Reported by *Al-Haafiz abu Musa al-Madani*, *at-Tabaraani* and *ibn Taymeeyah* would exalt its rank and would say: it has the signs of authenticity.

## Bathing and the ruling of one in the state of ritual impurity<sup>2</sup>

Allah the most High says:

**"O you who believe do not approach the prayer whilst you are in a state of drunkenness until you understand that which you are saying nor in a state of ritual impurity except when passing through until you have taken a bath"**<sup>3</sup>.

1. Abu Said al-Khudri (*radiyallaahu 'anhu*) said that the Messenger of Allah (*sallallaahu 'alayhi wa sallam*) said: "The water is from the water"<sup>4</sup>.

His (*sallallaahu 'alayhi wa sallam*) saying: the water is from the water refers to bathing from the ejaculation of sperm. Ibn Raslan said: "The Muslims have united upon the obligation of taking a bath for the man and woman due to the emission of sperm".

2. Abu Hurairah (*radiyallaahu 'anhu*) said that the Prophet (*sallallaahu 'alayhi wa sallam*) said: "When the man sits between her four bones (legs) and penetrates her, the taking of a bath has become obligatory"<sup>5</sup>.

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<sup>2</sup> A summary of the words with regard to *Bulugh al-maram* from an exquisite collection by the scholar *Faisal bin Abdul-Azeez Aali Mubarak* may Allah have mercy upon him pg. 31.

<sup>3</sup> An-Nisa: 43.

<sup>4</sup> Reported by Muslim and its source is found in al-Bukhari.

<sup>5</sup> Agreed upon, *Imaam* Muslim has an addition: "even if he doesn't ejaculate sperm".

His (*sallallaahu 'alayhi wa sallam*) saying: "When the man sits between her four bones" is an indirect expression pertaining to sexual intercourse. The majority of jurists have proven with this hadith the abrogation of the understanding from the hadith: "the water is from the water"<sup>6</sup>. Ahmad and others report on the authority of Ubay bin ka'b who said: "Verily the verdict which they used to give: indeed the water is from the water is a concession which the Prophet (*sallallaahu 'alayhi wa sallam*) gave in the beginning of Islam then he (*sallallaahu 'alayhi wa sallam*) ordered the taking of a bath after that"<sup>7</sup>.

With regards to wet-dreams then bathing does not become obligatory except with the emission of sperm due to that which is reported by the five collectors of hadith with the exception of An-Nasai on the authority of Aishah (*radriyallaahu 'anha*) who said: "The Prophet (*sallallaahu 'alayhi wa sallam*) was asked concerning the man who finds wetness and does not remember a wet dream? He said (*sallallaahu 'alayhi wa sallam*): "he takes a bath". When asked concerning a man who knows that he had a wet-dream but finds no wetness? He said: "he does not have to bathe", Umm Sulaim then said: If a woman finds that (i.e. wetness) is it necessary for her to take a bath? He (*sallallaahu 'alayhi wa sallam*) said: "yes the women are but relations of men". They also take this view due to the following hadith.

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<sup>6</sup> See footnote 4.

<sup>7</sup> Ibn Khuzaimah authenticated it.



3. Anas (*radiyallaahu 'anhu*) said: The Prophet (*sallallaahu 'alayhi wa sallam*) said concerning the woman that finds wetness after sleeping similar to that which the man finds: "she takes a bath"<sup>8</sup>. Muslim added: Umm Salamah said: Does this occur? He said (*sallallaahu 'alayhi wa sallam*): "Yes, from where does the resemblance come from?!"

The hadith is a proof that the woman finds wetness as does the man. The Prophet (*sallallaahu 'alayhi wa sallam*) refers to a woman finding a discharge after waking.

4. Aishah (*radiyallaahu 'anha*) said: "The Prophet (*sallallaahu 'alayhi wa sallam*) used to bathe from four things: ritual impurity, on Fridays, from cupping and from washing the body of a deceased person"<sup>9</sup>.

The hadith is a proof that a bath has been legislated at these four times. As for the case of ritual impurity then bathing in this circumstance is obligatory and its obligation is apparent. Regarding bathing on Fridays then there is a difference of opinion concerning its being obligatory or not. The majority of scholars hold the view that it is a strongly recommended action (*sunnah muakkadah*). As for bathing from cupping then this is a recommended act (*sunnah*), that is done sometimes and left at other times as occurs in the hadith of Anas (*radiyallaahu 'anhu*). Bathing after washing the body of a deceased person is a recommended action

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<sup>8</sup> Agreed upon.

<sup>9</sup> Reported by Abu Dawud and ibn Khuzaimah authenticated it.

and it is sufficient to make ablution and Allah knows best.

5. Abu Hurairah reports: When Thumamatah bin Athal entered into Islam the Prophet (*sallallaahu 'alayhi wa sallam*) ordered him to take a bath<sup>10</sup>.

The hadith is a proof as regards the Islamic legitimacy of taking a bath after entering Islam. His saying (*radiyallaahu 'anhu*): "the Prophet (*sallallaahu 'alayhi wa sallam*) ordered him to take a bath", shows that this action is an obligation. Qais bin Asim said: I came to the Prophet (*sallallaahu 'alayhi wa sallam*) saying I wish to enter Islam, the Prophet (*sallallaahu 'alayhi wa sallam*) then ordered me to bathe with water and lotus leaves (*sidr*)<sup>11</sup>.

6. On the authority of Abu Said (*radiyallaahu 'anhu*), the Messenger of Allah (*sallallaahu 'alayhi wa sallam*) said: "bathing on Friday is obligatory upon every pubescent person"<sup>12</sup>.

This hadith shows the obligation of taking a bath on Fridays and it has been used by some of the scholars to arrive at this ruling. The majority of jurists hold the opinion that it is a strongly recommended action (*sunnah muakkadah*) due to the following hadith of Samurah (*radiyallaahu 'anhu*).

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<sup>10</sup> Reported by Abdur-Razzaq and its source is agreed upon.

<sup>11</sup> Reported by Abu Dawud and others.

<sup>12</sup> The seven collectors of hadith.

7. Samurah bin Jundub (*radiyallaahu 'anhu*) said that the Messenger of Allah (*sallallaahu 'alayhi wa sallam*) said: "whoever performs ablution on Friday then it is good and whoever bathes then that is better"<sup>13</sup>.

The hadith proves that taking a bath on Fidays is not obligatory and this is the opinion of the majority of jurists. Al-Azhari comments on his saying (*sallallaahu 'alayhi wa sallam*): "then it is good", it means he has acted in accordance to the Prophetic tradition and what a splendid practice it is. Khattabi says: what a splendid characteristic. It is also said: what a wonderful concession; what a great divine duty.

8. Ali (*radiyallaahu 'anhu*) said: "The Prophet (*sallallaahu 'alayhi wa sallam*) used to teach us the Qur'an as long as he was not in a state of ritual impurity"<sup>14</sup>.

This hadith shows that the person who is in a state of ritual impurity does not read the Qur'an.

9. Abu Said al-Kudri (*radiyallaahu 'anhu*) said: The Messenger of Allah (*sallallaahu 'alayhi wa sallam*) said: "If one of you approaches his wife then wishes to go to her again then he should make ablution between the two times"<sup>15</sup>.

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<sup>13</sup> Reported by the five and at-Tirmidhi.

<sup>14</sup> Reported by Ahmad and the four collectors. This is the wording of at-Tirmidhi who declared it to be authentic *hasan saheeh*, as did *ibn khuzaimah*.

<sup>15</sup> Reported by Muslim, Al-Hakim adds: "For it is a strengthening for his return".

10. Aishah (*radiyallaahu 'anha*) said: the Messenger of Allah (*sallallaahu 'alayhi wa sallam*) used to sleep whilst being in a state of ritual impurity without using water<sup>16</sup>. This hadith has an interpretation with which it should be understood.

The hadith of Abu Said shows the legitimacy of performing ablution for the one who wishes to go to his wife more than once because it is a source of strength for him. It has been established that the Prophet (*sallallaahu 'alayhi wa sallam*) had relations with all of his wives only taking one bath and that he (*sallallaahu 'alayhi wa sallam*) took a bath after sleeping with one of his wives. At-Tahawi reports that Aishah (*radiyallaahu 'anha*) said: The Prophet (*sallallaahu 'alayhi wa sallam*) used to have marital relations and then have marital relations again without performing ablution. This shows that all of that is permissible.

The hadith of Aishah: the Messenger of Allah (*sallallaahu 'alayhi wa sallam*) used to sleep whilst being in a state of ritual impurity without touching any water, is understood to mean, without using water to bathe with. This is due to his saying (*sallallaahu 'alayhi wa sallam*): "if one of you performs ablution then let him sleep". The explanation given in al-Muntaqa is that this refers to the fact that he would sometimes leave performing ablution to show that this was allowed and would perform ablution most of the time seeking reward and bounty in doing so.

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<sup>16</sup> Reported by the four collectors.

In my opinion perhaps her saying (Aishah): the Prophet (*sallallaahu 'alayhi wa sallam*) used to sleep whilst in a state of ritual impurity, refers to a resting sleep rather than the sleep of the night. Ibn ul-Arabi says in his explanation of at-Tirmidhi: Abu Ishaq narrates this hadith in a summarised form which he has taken from a long hadith and has made a mistake in his summarisation of it.

The text of the hadith is as follows: Abu Gassan reports that he came to Al-Aswad bin Yazid who was a brother to me and friend, so I said: O Abu Umar narrate to me that which Aishah, the mother of the believers narrated to you concerning the prayer of the Messenger of Allah (*sallallaahu 'alayhi wa sallam*). So he replied: She said: He (*sallallaahu 'alayhi wa sallam*) used to sleep for the first part of the night and witness the last part. He would then fulfil any need that he had and go to sleep before using any water. When the time for the first call to prayer came he would leap up (and perhaps she said stand up), then he would pour forth water (and perhaps she said he would take a bath). I know what you are looking for; if he slept in a state of ritual impurity then he would have performed ablution (i.e. before he slept) the like of which one makes to perform the prayer.

11. Aishah (*radiyallaahu 'anha*) said: When the Messenger of Allah (*sallallaahu 'alayhi wa sallam*)

used to bathe from ritual impurity he would begin by washing his hands, then he would pour water from his right hand over his left washing his private parts. He would then perform ablution, then take water and rub the roots of his hair with his fingers. He would follow this by pouring water over his head three times and then pour water over his entire body and feet<sup>17</sup>.

12. Maimunah (*radiyallaahu 'anha*) reports: He (*sallallaahu 'alayhi wa sallam*) would pour water over his private parts and wash them with his left hand; he would then rub the earth with the left hand<sup>18</sup>. In another chain of narration: he (*sallallaahu 'alayhi wa sallam*) wiped it on the ground; and at the end of the narration: then I brought to him a towel and he declined it. It also includes: and he wiped off the water with his hand.

These two hadith cover how to take a bath, beginning to end. In the hadith of Maimunah before the mention of the towel we find the following: then he moved away and washed his feet. This shows the merging of the two types of purifications, ablution and bathing, Ibn Battaal brings forth a consensus on this matter.

13. Umm Salamah (*radiyallaahu 'anha*) said: I said O Messenger of Allah I am a woman that ties the hair of her head, should I untie the hair to take a bath from ritual impurity? In another narration: from menstruation? He (*sallallaahu 'alayhi wa sallam*)

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<sup>17</sup> Agreed upon and the wording is that of Muslim.

<sup>18</sup> Agreed upon.

answered: "no, it suffices that you pour water over your head three times"<sup>19</sup> .

With regards her saying: I am a woman that ties the hair of her head, then the wording which occurs in Muslim is: I tie the braids of my head; as if the author has narrated it by meaning. The hadith shows that it is not obligatory to untie the hair in-order to take a bath and that it is not a condition that the water reaches the roots of the hair. Also from Anas (*radiyallaahu 'anhu*) going back to the Prophet (*sallallaahu 'alayhi wa sallam*): When a woman bathes from menstruation she unties her hair and washes it with marsh mallow and saltwort (*Khatmi wa Ashnan*), and if she bathes from ritual impurity then she pours water over her head squeezing the hair<sup>20</sup>.

14. Aishah (*radiyallaahu 'anha*) said: The Messenger of Allah (*sallallaahu 'alayhi wa sallam*) said: "I do not legitimise the Mosques for the menstruating women nor for those in a state of ritual impurity" .

The hadith proves that it is not allowed for one who is menstruating or one who is in the state of ritual impurity to enter the Mosque and this is the opinion of the majority of the jurists.

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<sup>19</sup> Reported by Muslim.

<sup>20</sup> Reported by Ad-Daraqutni in al-Ifrad and at-Tabarani and al-Khateeb in at-Talkhis and ad-Dhiya al-Maqdisi.

<sup>21</sup> Reported by Abu Dawud and Ibn Khuzaimah authenticated it.

15 Aishah (*radiyallaahu 'anha*) said: I used to bathe from ritual impurity with the Prophet (*sallallaahu 'alayhi wa sallam*) from one vessel our hands taking from it successively<sup>22</sup>.

This hadith shows the legitimacy of a man and his wife taking a bath using the same water.

16. Abu Hurairah reports that the Prophet (*sallallaahu 'alayhi wa sallam*) said: "Ritual impurity lies beneath every hair, so wash the hair and purify the skin"<sup>23</sup>.

The hadith proves that it is obligatory to wash the entire body from ritual impurity and nothing is exempt. This is a point of consensus apart from the case of washing the mouth and nose out. There is a difference of opinion regarding the mouth and nose concerning which the most correct view is that they are also obligatory and Allah knows best.

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<sup>22</sup> Agreed upon and Ibn Hibban adds: "our hands meeting".

<sup>23</sup> Reported by Abu Dawud and at-Tirmidhi both of whom declared this hadith weak. Ahmad also brings a similar narration from Aishah which has a narrator in its chain who is unknown.



## The Obligation of Taking a Bath from Ritual Impurity

When a Muslim hears the call for prayer and is in the state of ritual impurity then taking a bath is obligatory upon him. There is no difference whether he entered into this state from lawful intimate relations with his wife or slave girl or from unlawful relations such as buggery or fornication, whether he has ejaculated or not. Taking a bath is also an obligation whenever the emission of sperm takes place.

If the person has committed an unlawful act to enter the state of ritual impurity he should hasten not only towards taking a bath but should also hasten towards seeking repentance from Allah, the Exalted. He should feel remorse for this great sin and obscene act that he has committed and should make a firm resolve never to repeat it. The same ruling applies to the woman who commits a similar action.

If the man senses that he has entered the state of ritual impurity but no sperm has left his body then he does not need to take a bath. If however sperm is released then it is obligatory upon him to take a bath. It is possible that something is released from a man without provocation after taking a bath in this case it is sufficient for him to perform ablution.

As regards wet dreams then a bath becomes obligatory if thick water is ejected from the male organ and this is known as (*al-Manyy*), sperm. If however (*al-Madhyy*),

a thick water like substance drips from the male organ then that which is necessary is the making of ablution and washing of that which has come into contact with this substance. This is due to its impurity (*Najasah*) unlike *al-Manyy* which is pure.

If a woman comes to the end of her menstruation or post-natal bleeding then it is obligatory upon her to take a bath using water and lotus leaves or soap. She should rub her head with her hand as she pours water over her head without untying her braids if the water reaches the skin. If the water does not reach the skin under the hair while it is tied then she should untie her hair. It is also recommended for her to perfume some cotton or other similar item and place it in her vagina after bathing to remove the unpleasant odor from that area.

It is also recommended for one who enters Islam or one who comes out of a comma to take a bath.

The description for bathing is as follows: one makes the intention in his heart for purification from ritual impurity. He should say the basmalah and wash his hands three times outside of the vessel that contains the water. Then he should wash his private parts and that which has become soiled. He should then perform ablution like the ablution performed in-order to pray. Then he begins the bathing, so he pours water over his head three times combing the hair with his fingers so that the water reaches the roots of the hair. He then washes his entire body without any number of washes being connected with this purification, beginning with his right side and then washing his left. He should also

rub his body and remove any dirt. If his feet are dirty with soil or something similar (due to the area he is taking a bath in) he should move to another place and wash them after he has completed his bath.

He can make his intention to purify himself from the state of ritual impurity and rinse his mouth and nose out without making ablution. He could intend purification in-order to perform prayer; circumambulate the house or touch the Holy Qur'an. He may also intend the bathing for the Friday prayer. As long as he intends one of the reasons for taking a bath then he is relieved from the state of ritual impurity and his purification is correct. If however he makes his intention to take a bath for the sake of cooling down on a hot day or for the mere purpose of cleanliness forgetting about his being in the state of ritual impurity then he is not relieved from this state and must repeat the bath. If he doubts concerning his intention during the bath he repeats it and if he doubts about whether water has reached some part of his body he must wash that part.

One should perform ablution using (approximately) two thirds of a kilogram of water (*al-Mudda*) and bathe using four to five times this amount. It is disliked for one to waste water when bathing as it is disliked when performing ablution.

It is unlawful for one who is aware of his being in a state of ritual impurity to perform prayer; circumambulate the house; touch the Qur'an or read it; or to dwell in a Mosque until he has taken a bath. It is also unlawful for him to bathe naked in the midst of people. One is encouraged to make ablution before eating and going to sleep. It is also recommended for the person who wishes to approach his wife more than once to wash his private parts and make ablution although bathing is better<sup>24</sup>.

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<sup>24</sup> Al-Umdah fi fiqh as-Shari'ah al-Islamiyah by the scholar Ahmad bin Abdur-Rahman al-Qasim pg. 12.

## Things that make taking a bath obligatory

There are three things regarding the man that obligate the taking of a bath.

**Firstly:** the ejaculation of (*al-Manyy*) sperm, thick water that is ejected from the male organ. This causes his desire to become stronger during its release, relaxing him after its release. The water of a man is white and dense whereas the water of the woman is yellow and fine. The Prophet (*sallallaahu 'alayhi wa sallam*) said: "the man's water is white and dense whereas the water of the woman is fine and yellow<sup>25</sup>". Taking a bath becomes obligatory on the man with the ejaculation of (*al-Manyy*) sperm whether it occurs while he is awake or asleep due to the saying of Umm Sulaim (*radiyal-laahu 'anha*): O Messenger of Allah: Allah is not shy of the truth, is it obligatory upon a woman to take a bath if she has a wet dream? The Messenger of Allah replied: "Yes if she sees water"<sup>26</sup>.

If sperm is released due to illness without sexual desire taking a bath is not obligatory. This is due to the description given by the Prophet (*sallallaahu 'alayhi wa sallam*) that it is dense and white and it is not released during illness except that it is fine. If the man has a wet dream but does not find wetness then he is not required to take a bath due to the hadith of Umm Sulaim. However if he finds sperm but does not

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25 Reported by Muslim.

26 Agreed upon.

remember a wet dream he is required to take a bath. Aishah relates: The Messenger of Allah was asked concerning a man who finds wetness but does not remember a wet dream so he (*sallallaahu 'alayhi wa sallam*) said: "he takes a bath". The Prophet (*sallallaahu 'alayhi wa sallam*) was also asked about a man who thinks he had a wet dream but does not find any wetness so he (*sallallaahu 'alayhi wa sallam*) said: "he is not required to take a bath"<sup>27</sup>. Therefore if he finds semen on the clothes he and someone else use to sleep in then he is not required to take a bath because the origin (*asl*) is that he is not obliged to take a bath, thus it does not become obligatory due to doubt. If however he is the only one who uses these clothes to sleep in and he is from those who can have wet dreams, such as a 12 year old boy and one who is older, he is then required to take a bath. If one has prayed a prayer and then found semen on his clothes he should bathe and then repeat this prayer as occurred to Umar (*radiyallaahu 'anh*).

*Al-Madhyy* is fine water which is released from the male organ after sexual desire and he does not feel its emission. He is not required to take a bath from *al-Madhyy* rather he should perform ablution. Sahl bin Hanif said: I used to face hardship and distress from *Al-Madhyy* and I used to frequently bathe due to it, so I spoke to the Prophet (*sallallaahu 'alayhi wa sallam*) about that and asked him concerning it. The Prophet (*sallallaahu 'alayhi wa sallam*) said: "It is sufficient that you make ablution from it"<sup>28</sup>.

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27 Reported by Abu Dawud..

28 An authentic hadith.

Concerning the washing of the male organ then there is a difference of opinion regarding whether this includes the testicles or not. One opinion is that it does not include the testicles due to the hadith of Sahl and the second opinion states that it includes the testicles. The scholars hold this view due to the hadith of Ali (*radiyallaahu 'anhu*) in which he says: I used to be a person who experienced *Madhyy* frequently and I was embarrassed to ask the Prophet (*sallallaahu 'alayhi wa sallam*) concerning it due to my being married to his daughter. I ordered Miqdad to ask him for me, he (*sallallaahu 'alayhi wa sallam*) said: "he washes his penis and his testicles and then performs ablution"<sup>29</sup>.

*Al-Wadyu* is a white liquid which is excreted after urine and only the performing of ablution is required if it is witnessed. This is because there is no additional ruling concerning it in the Islamic law (*al-Shariah*).

**Secondly:** from the things that make taking a bath obligatory is the meeting of the two circumcised organs; which refers to the penis penetrating the vagina. This makes taking a bath obligatory, whether ejaculation takes place or not. This ruling is due to the saying of the Prophet (*sallallaahu 'alayhi wa sallam*): "If he sits between her four bones (between her legs) and the circumcised organ (of the male) comes into contact with the circumcised organ (of the female) then the taking of a bath becomes obligatory"<sup>30</sup>. The circumcision of the man is the skin which remains after circumcision and the circumcision of the woman refers

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<sup>29</sup> Reported by Abu Dawud.

<sup>30</sup> Reported by Muslim.

to skin similar to the mane of a rooster at the top of the vagina of which a part is cut. When the penis penetrates the vagina and the circumcisions become parallel it is said: they have met, even if they do not touch

**Thirdly:** from the things that obligate the taking of a bath is one's becoming a Muslim<sup>31</sup>.

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<sup>31</sup> Al-Kafi fi al-fiqh by the Islamic scholar Abdullah bin Ahmad bin Qudamah al-Maqdisi 1/69.



## Summary

Things which are released from the private parts other than urine; feces and wind:

1. **Semen** (*Manyy*): a thick white liquid in the case of the man and a fine yellow liquid in the case of the woman. The Prophet (*sallallaahu 'alayhi wa sallam*) said: "the water of a man is white and dense whereas the water of the woman is yellow and fine"<sup>31</sup>. Its smell is like the odor of inflorescence of the palm tree or dough. When it dries it smells like egg white. Semen is released during the intensification of ones sexual desire.

2. **Prostatic fluid** (*Madbyy*): a viscid thin white fluid which is released by both males and females. It is discharged during foreplay or whilst thinking about sexual intercourse. When released it nullifies ones ablution and necessitates the washing of the private parts along with the area of clothing that has become soiled by it.

3. (*al-Wadyu*) a thick white liquid released due to illness after urinating. Similar to semen in that it is thick but differs from the grimy colour of semen and has no smell. It carries the same rulings as urine.

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<sup>32</sup> Reported by Muslim.

Things that make taking a bath an obligation:

1. The emission of semen due to marital relations, a wet dream or otherwise due to sexual desire. If this occurs in the state of consciousness, for its discharge to carry the obligation of taking a bath it must be released due to sexual desire. As for its discharge during sleep then this condition does not apply. This means that if one awakens and finds the traces of semen upon ones clothes the taking of a bath is obligatory, whether a wet dream is remembered or not. This is due to the saying of the Prophet (*sallallaahu 'alayhi wa sallam*) to Umm Sulaim when she asked him: does a woman need to bathe if she has a wet dream? He said (*sallallaahu 'alayhi wa sallam*): "Yes, if she finds wetness"<sup>33</sup>. If semen is discharged in a state of consciousness without sexual desire then taking a bath is not required and making ablution is that which is necessary since it is a release from the sabilayn<sup>34</sup>. If a wet dream is remembered but no traces of semen are found upon the clothing - no ejaculation took place - bathing is not an obligation due to the saying of the Prophet (*sallallaahu 'alayhi wa sallam*): "the water is from the water"<sup>35</sup>. After awakening if it is found that prostatic fluid was released and not semen then taking a bath is not obligatory and washing the private parts including the testicles along with the soiled area of clothing is sufficient.

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<sup>33</sup> Agreed upon.

<sup>34</sup> The two natural areas from where waste is disposed of from the body i.e. the penis or vagina and the anus.

<sup>35</sup> Reported by Muslim.

2. Sexual intercourse whether ejaculation takes place or not due to the saying of the Prophet (*sallallaahu 'alayhi wa sallam*): "If he sits between her four bones (legs) and penetrates her the taking of a bath becomes obligatory"<sup>36</sup>. The Prophet (*sallallaahu 'alayhi wa sallam*) also said: "If the two circumcised organs meet then the taking of a bath has become obligatory"<sup>37</sup>.

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<sup>36</sup> Agreed upon, the wording of Muslim has the addition: "even if he does not ejaculate".

<sup>37</sup> Treatise regarding ablution bathing and prayer pg 26.

## Description of a Bath from Ritual Impurity

The description falls into two categories, minimal and complete.

The complete bath comprises of nine things:

1. **Intention:** making the intention for bathing due to ritual impurity or to make permissible that which only becomes permissible after taking a bath (after being in the state of ritual impurity) such as reading the Qur'an, sitting or residing in the Mosque etc.
2. **Pronouncing *bismillab***
3. **Washing the hands three times before entering them into the vessel containing the water:** washing away impurities or dirt that are present.
4. **Washing the private parts and that which is around that area.**
5. **Performing ablution:** the same ablution one would perform before praying.
6. **Pouring water over the head three times:** causing the water to reach the roots of the hair using ones fingers.
7. **Pouring water over the whole body.**
8. **Rubbing the body with ones hands:** (making sure that the water reaches all of the skin).
9. **Washing the feet:** If one has not washed the feet when making ablution then it is done at the end of the bath.

Aishah narrates that the Prophet (*sallallaahu 'alayhi wa sallam*) when taking a bath from ritual impurity would wash his hands and make ablution like the ablution he would make for the prayer. He would then run his fingers through his hair until he thought that he had wet the scalp. Then he would pour water over his head three times and then wash his whole body<sup>38</sup>.

Maimunah said: Water was brought for the Prophet (*sallallaahu 'alayhi wa sallam*) to use in taking a bath from ritual impurity. He (*sallallaahu 'alayhi wa sallam*) poured it over his hands washing them two or three times and followed by rinsing his mouth and nose; washing his face; washing his arms up to the elbows; pouring water over his head and then washing his whole body. I then brought to him a towel which he declined and began wiping off the water with his hands<sup>39</sup>.

### **The minimal type of bath:**

1. **Intention:** making the intention to purify oneself from ritual impurity.
2. **Pronouncing *bismillab*.**
3. **Washing the hair and all of the body with water:** the water must reach the skin under the hair even if the hair is dense due to the hadith of Aishah. There is no need to untie the hair if it is in braids due to the hadith of Umm Salamah who said: I said O Messenger of Allah I am a woman who ties the hair of her head, should I untie it when bathing from ritual impurity? He said (*sallallaahu 'alayhi wa sallam*): "No, it suffices

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<sup>38</sup> Reported by Ahmad.

<sup>39</sup> Agreed upon.

that you pour water over your head three times and then pour water over your whole body thus purifying yourself<sup>40</sup>.

The order in which one performs things when taking a bath is not obligatory due to the saying of Allah:

**"And if you are in a state of ritual impurity then purify yourselves"**<sup>41</sup>.

No part of the body is given precedence over another although, beginning with the right before the left is recommended. This is due to the Prophet's (*sallallaahu 'alayhi wa sallam*) love for beginning with the right during purification. The notion of continuance does not apply either because it is a purification where there is no sequence and is similar to the washing of impurity<sup>42</sup>.

It is better that ablution precedes bathing due to the narration's from the Prophet (*sallallaahu 'alayhi wa sallam*) but if one takes a bath intending to merge the ablution and bathing by it then it is allowable and correct. This is due to the saying of Allah:

**"If you are in a state of ritual impurity then purify yourselves"**<sup>43</sup>.

Allah did not order that we make ablution with this purification. Due to the fact that making ablution and taking a bath are two forms of worship which are

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<sup>40</sup> Reported by Muslim.

<sup>41</sup> Al-Maidah: 6.

<sup>42</sup> Al-Kafi vol. 1 pg 74.

<sup>43</sup> Al-Maidah: 6.

related, minor and major, the minor is covered in the actions of the major form, apart from the intention thus it is similar to the case of Hajj and Umrah. It is also related from Imam Ahmad that the two worships cannot be merged in this manner and that if one is required to make ablution then that is the only thing that will purify him from that state of impurity. This is because the obligation of performing ablution and taking a bath are two different actions which come about due to different reasons thus one cannot be covered by the other, similar to the case of Islamic punishments. Thus if he intends one and not the other, ablution or a bath, only the one he intends is accepted from him. This is based upon the saying of the Prophet (*sallallaahu 'alayhi wa sallam*): "for every person is only that which he intended"<sup>44</sup>.

It is recommended for the one who is in the state of ritual impurity and wishes to sleep that he performs ablution. This is due to the hadith related by ibn Umar (*radiyallaahu 'anhu*) in which he said: Umar (*radiyallaahu 'anhu*) said: O Messenger of Allah can one of us go to sleep while he is in a state of ritual impurity? He (*sallallaahu 'alayhi wa sallam*) replied: "Yes. If he performs ablution then let him sleep"<sup>45</sup>. It is also recommended for the one who wishes to have marital relations with his wife more than once that he washes his private parts and performs ablution. If he wishes to eat it is also recommended that he perform ablution.

May Allah's peace and blessings be upon our Prophet Muhammad, his family and his companions.

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<sup>44</sup> Agreed upon.

<sup>45</sup> Agreed upon.