180032 - He removed madhiy from his garment but he did not do wudu until the iqamah for prayer was given. Is what he did correct?

the question

If madhiy comes out of me, what should I do? If I washed my garment and washed the place that the madhiy got onto, but I did not do wudu until the time came for prayer, then I did wudu and prayed, is what I did correct?

Detailed answer

Praise be to Allah.

Firstly:

Madhiy is impure (najis) and invalidates wudu, according to scholarly consensus.

It was narrated that `Ali (may Allah be pleased with him) said: I was a man who emitted a great deal of madhiy, and I started to do ghusl (every time this happened) until cracks appeared in the skin of my back. I mentioned that to the Prophet (blessings and peace of Allah be upon him), or it was mentioned to him, and the Messenger of Allah (blessings and peace of Allah be upon him) said: “Do not do that; if you see madhiy, then wash your penis and do wudu as for prayer.” Narrated by Abu Dawud (206); classed as authentic by Shaykh al-Albani (may Allah have mercy on him).

It was narrated from Haram ibn Hakim that his paternal uncle `Abdullah ibn Sa`d al-Ansari said: I asked the Messenger of Allah (blessings and peace of Allah be upon him) about what makes ghusl obligatory and from discharge that comes after urinating or emitting maniy. He said: That is madhiy and every male emits madhiy. Wash it from your private part and testicles, and do wudu as for prayer.” Narrated by Abu Dawud (211); classed as authentic by Shaykh al-Albani (may Allah have mercy on him).

Ibn Qudamah (may Allah have mercy on him) said: Ibn al-Mundhir said: The scholars are unanimously agreed that emission of faeces from the anus, emission of urine from the man's penis and the woman's front, the emission of madhiy and the emission of wind from the anus are all things which invalidate one's state of purity and make wudu obligatory.

End quote from *al-Mughni*, 1/186.

In order to purify a garment of madhiy, it is sufficient to sprinkle water over it, but if you wash it, that is better because it avoids a matter concerning which the scholars differed. The evidence that sprinkling is sufficient is the report narrated by Sahl ibn Hunayf (may Allah be pleased with him), who said: I used to suffer severely from madhiy and I used to do ghusl frequently because of it. I mentioned that to the Messenger of Allah (blessings and peace of Allah be upon him) and asked him about it, and he said: "It is sufficient for you to do wudu for that." I said: O Messenger of Allah, what about whatever of it gets onto my garment? He said: It is sufficient for you to take a handful of water and sprinkle it on your garment wherever you think it got onto it." Narrated by Abu Dawud (210) and at-Tirmidhi (115). Classed as sound by al-Albani in *Sahih Abi Dawud*.

Al-Mubarakfuri (may Allah have mercy on him) said (1/373): This was quoted as evidence for the ruling that if madhiy gets onto one's garment, it is sufficient to sprinkle it with water, and it is not obligatory to wash it.

End quote from Tuhfat al-Ahwadhi.

But it is obligatory to wash the penis and testicles, and it is not sufficient to sprinkle them with water, because of the hadith of `Ali quoted above and other reports, in which there is the instruction to wash the penis and testicles.

Thirdly:

There is nothing wrong with you delaying wudu and not doing it straight after removing the madhiy. Rather it is not obligatory for you to do wudu in the first place, because it is only required for prayer and other matters that require wudu. So if you did not intend to do any such action, you

did not have to do wudu specifically because of the madhiy.

It was narrated from `Abdullah ibn `Abbas (may Allah be pleased with him) that the Messenger of Allah (blessings and peace of Allah be upon him) came out of the outhouse and some food was offered to him. They said: Shall we bring you water for wudu? He said: “I have only been commanded to do wudu when I want to pray.” Narrated by Abu Dawud (3760) and at-Tirmidhi (1847). Classed as authentic by Shaykh al-Albani (may Allah have mercy on him).

This hadith indicates that wudu is only required when wanting to pray or do similar acts of worship for which wudu is required, although it is better for the Muslim to remain in a state of purity at all times. Hence the Prophet (blessings and peace of Allah be upon him) said: “I do not like to remember Allah except when I am in a state of purity.”

And Allah knows best.