



## **230115 - Will a person be punished in his grave if he does not take measures to avoid getting the impurity of madhiy on his clothes or body?**

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### **the question**

The one who does not purify himself of urine will be punished in the grave, but will the one who does not purify himself of madhiy be punished after he dies?

### **Detailed answer**

Praise be to Allah.

Firstly:

Al-Bukhari (216) and Muslim (292) narrated that Ibn `Abbas (may Allah be pleased with him) said: The Prophet (blessings and peace of Allah be upon him) passed by one of the gardens of Madinah or Makkah, and he heard the sound of two persons being punished in their graves. The Prophet (blessings and peace of Allah be upon him) said: "They are being punished, but they are not being punished for anything that was difficult to avoid." Then he said, "Indeed, one of them used not to protect himself from his urine, and the other used to walk around spreading malicious gossip."

Ibn Daqiq al-Eid (may Allah have mercy on him) said: The context of the hadith indicates that there is some special connection between not cleaning oneself of urine and being punished in the grave. (*Fat-h al-Bari*, 1/318).

It was narrated by at-Tabarani in *Al-Kabir* (11104) and ad-Daraqutni in his *Sunan* (466) that Ibn `Abbas (may Allah be pleased with him) said: The Messenger of Allah (blessings and peace of Allah be upon him) said: "Most of the punishment in the grave will be because of urine, so take measures to avoid contaminating yourselves with it." Classed as authentic by al-Albani in *Sahih al-Jami`*, 3002.



Imam Ahmad (8331) narrated from Abu Hurayrah that the Prophet (blessings and peace of Allah be upon him) said: "Most of the punishment of the grave is because of urine." Classed as authentic according to the conditions of al-Bukhari and Muslim by the commentators on *Al-Musnad*.

See the answer to question no. [146706](#).

Secondly:

The impurity of madhiy is moderate, and is not as serious as the impurity of urine and faeces. For that reason, it is sufficient to wash it off one's private part and sprinkle wherever it got onto one's clothing, and it is not required to wash the place where the madhiy got onto the garment, as is required in the case of urine and other serious impurities.

See the answers to questions no. [2458](#) and [180032](#).

Thirdly:

The fact that the impurity of madhiy is moderate in comparison to urine and faeces does not mean that one should be careless about it or ignore it and not remove it from one's clothing, to the extent of praying with it on one's garment or body. All of that is prohibited and not permissible, and is something that could render prayer invalid.

Some of the scholars stated that this – meaning that prayer is rendered invalid because of impurity on one's body or clothing – is the reason for strictness with regard to urine and the warning of punishment in the grave for not protecting oneself from contamination with it.

An-Nawawi (may Allah have mercy on him) said:

The reason why these two things are very serious is that not taking precautions to avoid contamination with urine will lead to prayer being invalid, therefore failing to take measures to avoid contamination is undoubtedly a major sin...(Sharh an-Nawawi, 3/201).

Al-Manawi (may Allah have mercy on him) said in *Fayd al-Qadir*, 2/581:



“Most of the punishment of the grave” means the majority thereof.

“Is because of urine” means falling short in taking measures to avoid contamination with it, because purifying oneself of it is the first step towards prayer, which is the best of physical deeds and is the first thing required in this world after faith; it is also the first thing for which a person will be brought to account on the Day of Resurrection.

The grave is the first stage of the hereafter, and the introduction to it, so it is appropriate that a person should be punished in the first stage of the hereafter regarding the first step towards prayer, which is the first thing for which he will be brought to account in the hereafter. End quote.

Al-Kashmiri (may Allah have mercy on him) said in *Al-'Urf ash-Shadhi* (1/104):

It was said: Is splashback [of urine] a major sin?

He replied: It may be that he prays wearing that garment onto which the drops of urine splashed back, so it becomes a major sin.

It was said: Persisting in a minor sin is a major sin...

End quote.

Whatever the case, whether or not it is valid to draw an analogy between negligence with regard to purifying oneself of madhiy and negligence with regard to purifying oneself with urine, and say that that is a cause of punishment in the grave, the promise of reward or warning of punishment is not something that is subject to analogy; rather this issue [of reward or punishment] is to be based on the religious texts.

No matter which of the two views one follows, what must be understood is that purifying oneself from the contamination of madhiy is obligatory and it is not permissible to take the matter lightly, and making sure to cleanse oneself of any trace of it is one of the conditions of prayer being valid, as is also the case with regard to all other impurities.

See also the answer to question no. [65731](#).



And Allah knows best.