# 389002 - Is the impurity of maniy (semen) on the bed transferred to the body that is wet, assuming that maniy is impure?

**the question**

As a result of janabah, maniy got onto the bed and the sheets. The correct view, in my opinion, is that it is impure (najis). If we assume that it came into contact with it for certain, then what I do is the following, as I am a student and I live with other students, so it is difficult to wash the bedding every time. Therefore I leave that impurity (najasah) because it is a kind of temporary impurity, and it leaves no trace. Therefore I leave it, and I may sit on it when I am wet or it is wet, and I follow the view of Imam Malik, that the ruling [of impurity] cannot be transferred [to something else]. Is what I do correct? What is the ruling on my prayers, because I pray in the same clothes that I was sitting in?

**Detailed answer**

Praise be to Allah.

Firstly:

## Is maniy (semen) pure?

The jurists differed as to whether maniy is tahir (pure) or najis (impure). The view of ash-Shafa'i and Ahmad is that it is pure, and this is the view that has the stronger evidence; the view of Abu Hanifah and Malik is that it is impure.

See the answer to question no. 170012 .

Secondly:

According to the view that maniy is impure, if a person has a wet dream, it is unlikely that the

maniy will get on his bed, because usually he will be wearing his clothes, so it will not go beyond his clothes.

You should beware of waswasah (intrusive thoughts; whispers from the Shaytan), because it is a sickness and an evil.

If we assume that maniy actually did get on the bed, if the maniy has dried up and the person sits on it, he does not become impure (najis) unless he is wet or the bed is wet; impurity cannot be transferred between two dry things.

The view of the Malikis is that if the impurity itself is removed with something other than ordinary water, in that case the impurity is not transferred even if there is wetness.

Khalil al-Maliki said in his *Mukhtasar*: If the impurity itself is removed with something other than ordinary water, then the one who comes into contact with the place where it was does not become impure. End quote.

Al-Hattab said in his commentary *Mawahib al-Jalil* (1/165): What is meant that if the impurity is removed with something other than ordinary water, either water to which something has been added or something that removes it without water, such as vinegar and the like, if we say that this process does not purify the place where the impurity got to, and it is still to be deemed impure, and it is not permissible to pray there, then if someone came into contact with that place when it was still wet, or something wet came into contact with it after it had dried or when it was still wet, does what comes into contact with it become impure or not? There are two views. Ibn ‘Abd as-Salam, the author and others said: The majority are of the view that it does not become impure. End quote.

‘Ullaysh said in *Minah al-Jalil* (1/73): If the impurity itself is removed from that place with something other than ordinary water, such as water that has been changed with the addition of rose or flower water, and the place remains wet, and something dry or wet comes into contact with it, or it dries up then something wet comes into contact with it, the thing that comes into contact with that place will not become impure, according to our view. End quote.

The words “or it dries up and something wet comes into contact with it” refer to the impurity, if the impurity itself has been removed with something other than ordinary water. However, that is not applicable in the case of impurity if it dries up without its essence being removed.

And Allah knows best.