44945 - What to Do If Sperm Comes Out after Ghusl?

the question

I am a young man. I try very hard to avoid the secret habit but unfortunately I am too weak sometimes. After I do Ghusl, it so happens that some thin, sticky liquid comes out. Does this mean that I have to do Ghusl even if it is maniy? Please note that it comes out without any feelings of desire. Or is it permissible to remove the impurity by washing it away?

Summary of answer

If sperm comes out after Ghusl, the majority of Muslim scholars state that Ghusl is not required unless the discharge is accompanied by feelings of pleasure. If it occurs without desire, only Wudu is needed. However, some scholars argue that if semen is emitted before urination, another Ghusl is necessary.

Detailed answer

Praise be to Allah.

The Importance of Repentance and Avoiding Sin

You have to repent to Allah from the secret habit and give it up , and beware of the consequences of sinning repeatedly, because the Prophet (peace and blessings of Allah be upon him) said: “If a person commits a sin, a black spot appears on his heart. If he stops and seeks forgiveness and repents, his heart is cleansed, but if he goes back to it, it increases until it covers his entire heart. This is the Ran which Allah mentions (interpretation of the meaning): ‘Nay! But on their hearts is the Ran (covering of sins and evil deeds) which they used to earn’ [Al-Mutaffifin 83:14].” (Narrated by Al-Bukhari, 3257 and Ibn Majah, 4234; classed as sound by Al-Albani in Sahih At-Tirmidhi, no. 2654.

Is Ghusl Necessary If Semen Comes Out Later?

If a person does Ghusl after having a wet dream or intercourse , then something comes out of him after that, unaccompanied by feelings of desire, he does not have to do Ghusl again.

Ibn Qudamah (may Allah have mercy on him) said:

If a person has a wet dream or has intercourse, and ejaculates, then he does Ghusl, then some semen comes out of him, the well-known view narrated from Ahmad is that he does not have to do Ghusl again. Al-Khallal said: there are many reports from Abu `Abdullah – i.e., Imam Ahmad – that say that all he has to do is Wudu, whether he urinated or not, and this is the view that he settled on. This was also narrated from `Ali, Ibn `Abbas, `Ata', Az-Zuhri, Malik, Al-Layth, Ath-Thawri and Ishaq. Sa`id ibn Jubayr said: He does not have to do Ghusl unless that was accompanied by feelings of desire.

There is also another opinion, which is that it does not matter if that happened after urinating, and he does not have to do Ghusl in that case, but if it happened before urinating, then he does have to do Ghusl. This is the view of Al-Awza`i and Abu Hanifah, and was also narrated from Al-Hasan. That is because this is the left overs of what was emitted as a result of desire, so Ghusl is required as it was in the first instance. But after urinating, it comes out without gushing and with no feelings of desire, and we cannot be sure that it is something left over from the first instance, because if it were something left over then it would not have stayed after urinating.

Al-Qadi said: there is also a third opinion, which is that he has to do Ghusl in either case. This is the view of Ash-Shafi`i, because what matters is that it has come out, as in the case of all the things that nullify purity. He said elsewhere: he does not have to do Ghusl, because the major impurity is one and the same so there is no need for two Ghusls. It is as if it all came out in one go… (End quote from Al-Mughni, 1/128)

The correct view is that if it comes out with no feelings of desire, then Ghusl is not required, as it says in Al-Insaf, 1/232; and in Kashshaf Al-Qina`, 1/141, where it says "If semen comes out after

doing Ghusl then Ghusl is not required. Or if semen comes out “after doing Ghusl following intercourse in which he did not ejaculate”, with no feelings of desire, then no Ghusl is required; and if the remaining semen comes out with no feelings of desire he does not have to do Ghusl, because of the report narrated from Ibn `Abbas, that he was asked about something coming out of a person after he had done Ghusl from janabah. He said: “Let him do Wudu.”

Something similar was narrated by Imam Ahmad from `Ali. And because this is one emission of semen so only one Ghusl is required, as if it all came out in one go. And because it came out with no feelings of desire, as in the case when it is emitted because of cold. This is the reason that Ahmad gave; he said: because the desire is past, and rather it is a nullification of purity and I hope that Wudu will be sufficient.

Shaykh Ibn `Uthaymin (may Allah have mercy on him) said: The words “if something comes out after that, he does not have to do (Ghusl) again” mean: if he does Ghusl for this emission of semen, then some more comes out when he starts to move about, then he does not have to repeat Ghusl. The evidence for that is as follows:

- The reason is one and the same, so two Ghusls are not required.
- When it comes out after that, it is not accompanied by feelings of pleasure. And Ghusl is only required if it comes out with feelings of pleasure.

But if semen is emitted anew with feelings of desire , then Ghusl is required as a result of this new reason. (End quote from Ash-Sharh Al-Mumti`, 1/281)

How to Perform Ghusl Properly

What is prescribed when doing Ghusl from major impurity is to remove whatever of semen etc., has contaminated the body, then to start to do Ghusl beginning with the parts of the body that are washed in Wudu, then pouring water over the rest of the body, because this is proven in the description of the Ghusl of the Prophet (peace and blessings of Allah be upon him). Al-Bukhari (251) and Muslim (476) narrated that Maymunah (may Allah be pleased with her) said: I prepared

water for the Prophet (peace and blessings of Allah be upon him) for Ghusl. He poured water with his right hand onto his left and washed them (his hands), then he washed his private part, then he wiped his hand on the ground, then he washed it. Then he rinsed his mouth and nose, then he washed his face, and poured water on his head. Then he shifted position and washed his feet. Then he was brought a cloth but he did not use it."

If you remove some impurity etc., that does not invalidate Ghusl because what is required in Ghusl is to wash the entire body with water – as well as rinsing the mouth and nose, according to the correct opinion – with the intention of doing Ghusl. It is not a condition of removing impurity that one should avoid touching impurity whilst doing so.

And Allah knows best.