

أحكام البلوغ في الإسلام

The Rulings of Puberty in Islam

Written by

Faisal Ibn Abdul Qadir Ibn Hassan
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بسم الله الرحمن الرحيم

إِنَّ الْحَمْدَ لِلَّهِ نَحْمَدُهُ وَنُسْتَعِينُهُ وَنَسْتَغْفِرُهُ وَنَعُوذُ بِاللَّهِ مِنْ شَرِّهِ وَأَنْفُسَنَا وَمِنْ سَيِّئَاتِ أَعْمَالِنَا مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ وَمَنْ يَضِلَّ فَلَا هَادِيَ لَهُ وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا

فَإِنْ أَصْدَقُ الْحَدِيثِ كِتَابُ اللَّهِ تَعَالَى وَأَحْسَنُ الْهُدَى هُدَى مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَشَرُّ الْأُمُورِ مُحَدَّثَاتُهَا وَكُلُّ مُحَدَّثَةٍ بِذَعَةٍ وَكُلُّ بِذَعَةٍ ضَلَالَةٌ وَكُلُّ

The Meaning of Puberty:

Puberty (البلوغ) signifies the time when a child transitions from childhood to adulthood. At this stage, he/she becomes legally responsible according to Islamic Legislation, which means their good and bad deeds will be recorded.

Imam Ibn Mandhooir rahimahullah said:

وبلغ الغلام : احتلم كانه بلغ وقت الكتاب عليه والتكليف ، وكذلك بلغت الجارية

“ a boy reaches (بلغ) puberty: i.e. has a wet dream. As if he reached the time of recording [of good/bad deeds] and legal responsibility. Like that a girl reaches (بلغت) puberty”. [Lisan ul-Arab]

The Necessity of Learning about Puberty and its Rulings

Allah, the Exalted says:

وَاللَّهُ لَا يَسْتَحْيِي مِنَ الْحَقِّ

but Allah is not shy of (telling you) the truth.

[33:53]

And the Prophet (ﷺ) said:

إِنَّ اللَّهَ تَعَالَى : لَا يَسْتَحْيِي مِنَ الْحَقِّ

Verily Allah the Exalted does not shy from the telling the Truth

[Saheeh Jami no. 1852]

Shaikh Ibn ul-Uthaymeen rahimahullah said:

“Umm Sulaym said: Oh Messenger (ﷺ), verily Allah is not shy of the truth. Does a woman have to make ghusl if she has a wet dream? He said: Yes, if she sees sexual fluid. This is a question that sometimes a man is nervous about being asked, especially in a gathering. However, Umm Sulaym was not prevented by modesty from learning her religion and understanding it. So like this, modesty which prevents a person from asking about what is obligatory is a blameworthy modesty. It is not necessary that we call it modesty, rather we say this is weakness and cowardice. It is from the devil. So ask about your religion and do not be modest. As for things which are not associated with obligatory affairs, then modesty is better than the lack of it. One of the sayings of the early Prophets which the people have got is: If you don't feel ashamed (from Haya': pious shyness from committing religious indiscretions) do whatever you like [Reported by al-Bukhari no. 6120]. Is obligatory to be modest from what some people nowadays speak in terms of obscene and evil language or about evil

actions or what resembles that. It is obligatory for a person to be modest except in an affair which is obligatory upon him to know from the truth”. [Sharh Riyad us-Saaliheen (1/737)]

Parents Should Teach Their Children Puberty

The Prophet (ﷺ) said:

إنما أنا لكم مثل الوالد لولده أعلمكم إذا أتيتم الغائط فلا تستقبلوا القبلة ولا تستدبروها وأمر
بثلاثة أحجار ونهى عن الروث والرمة ونهى أن يستطيب
الرجل بيمينه

I am to you like a father to his son, and I teach you. So when you go to relieve yourselves, do not face the Qiblah or turn your backs towards it.' He ordered us to use three pebbles, and he forbade us to use dung and bones, and he forbade cleaning oneself with the right hand.

[Reported by Sunan Ibn Majah. Graded **Saheeh** by Al-Albani in Saheeh Ibn Majah no. 226]

Imam Abul-Hasan as-Sindhi rahimahullah said in the explanation of the Hadith:

“His statement: Verily I am to you like a Father to his son: that is in everything he needs. He does not care about what is usually shied away from mentioning. This is an introduction to what he (ﷺ) will clarify to them in terms of the etiquette of using the washroom since many people are shy to mention it especially during eating or dining”.

[Taken from Hashiyah ‘ala Sunan Ibn Majah]

The Signs of Puberty

Shaikh Ibn ul-Uthaymeen rahimahullah said:

“Puberty is obtained by males by three signs:

1. Emission of Sperm due to the statement of the Exalted: “And when the children among you come to puberty, then let them (also) ask for permission, as those senior to them (in age).

Thus Allah makes clear His Ayat (Commandments and legal obligations) for you. And Allah is All-Knowing, All-Wise.” [24:59]. The Prophet (ﷺ) said: “Taking a bath (before coming to Friday prayers) is obligatory on every adult [i.e. those who have emission] ” [Agreed Upon]

2. The growing of pubic hair. It is rough hair that grows around the private part due to the narration of ‘Attiyah al-Qaradhi (may Allah be pleased with him) said: “we were presented to the Prophet (ﷺ) on the day of Quraidha, had reached puberty, or had grown pubic hair, was killed, and whoever had not reached puberty and had not grown pubic hair was left (alive)”. [Reported Sunan Abu Dawood, Ibn Majah, and Darami with a Saheeh chain]
3. Completing fifteen years of age due to the statement of Abdullah ibn Umar (may Allah be pleased with him) who said: Allah's Messenger (ﷺ) called me to present myself in front of him or the eve of the battle of Uhud, while I was fourteen years of age at that time, and he did not allow me to take part in that battle” [Reported by al-Bukhari no. 2664]. al-Bayhaqi and Ibn Hibban added: “and he did not see me to have reached puberty. But he called me in front of him on the eve of the battle of the Trench when I was fifteen years old, and he allowed me (to join the battle)”. al-Bayhaqi and Ibn Hibban added: “and he saw me to have reached puberty”. Nafi` said, "I went to `Umar bin `Abdul `Aziz who was Caliph at that time and related the above narration to him, He said, "This age (fifteen) is the limit between childhood and manhood," and wrote to his governors to give salaries to those who reached the age of fifteen” [Reported by al-Bukhari no. 2664]
4. Girls reach puberty by the same signs above that boys reach puberty by; however, there is an additional fourth sign. It is menstruation. So when a girl menstruates, then she reaches puberty even if she does not reach ten years old”.

[Manaasik ul-Hajj wal-Umrah wal mashroo’ fi ziyaarah]

If the first two signs of the puberty appear in a child before the age of fifteen or before menstruation for a girl, then they are still considered mature.

Shaikh Abdul Muhsin al-'Abbad hafidhuhallah said;

“Even if he has a wet dream at an early age. Wet dreams indicate he reached puberty. Some of youngsters have wet dreams at a young age as it has been narrated about al-Magheerab ibn Miqsam al-Dabbi (may Allah be pleased with him) who had a wet dream and he was thirteen. It was said: The eldest son of Amr ibn al-'As was Abdullah and he had a wet dream at thirteen. It was also narrated from ash-Shafi'ee rahimahullah who said: “there was a grandmother who was twenty-one years old” which means she had a wet dream before fifteen years old. So if wet dreams occur before this age, then he/ she is mature due to that”

[Sharh Sunan Abu Dawood no. 496]

Note: Puberty is not reached by other common signs of maturity such the deepening of the voice, the growth of breasts for women, and the appearance of armpit hair.

Imam al-Bahooti rahimahullah said:

“Puberty is not reached by other than what has been mentioned, such as the deepening of the voice, the splitting of the nostrils, the growth of the breasts and armpit hair”

[Sharh Muntaha al-Iraadat (2/174)]

The Age of Puberty of the People of the Past

وعن عبد الله بن عمرو قال: **إن كان الرجل ممن كان فيكم، ليأتي عليه ثمانون سنة قبل أن يحتلم**

Abdullah ibn ‘Amr (may Allah be pleased with him): “**verily a man from those before you would reach eighty years before reaching puberty**”

[Reported by al-Bazzar in his Musnad and graded **Saheeh Mawqoof** (i.e. a narration stopping at a **Companion**) in *Mukhtasr Zawaa'id al-Bazzar* no. 1835]

It is important to note that this narration may be taken from the People of the Book as Abdullah ibn Amr al-'As (may Allah be pleased with him) was known for having knowledge of their books. Also the people of the past used to live longer than us and so their age of puberty reflects their longer lifespan. The age of puberty for our nation reflects our lifespan. The Prophet (ﷺ) said:

عُمْرُ أُمَّتِي مِنْ سِتِّينَ سَنَةً إِلَى سَبْعِينَ سَنَةً

The lifespan for my Ummah is from sixty years to seventy [years]

[Reported by at-Trimidhi and others. Graded Saheeh by Al-Albani in **Hasan Saheeh** Sunan Tirmidhi no. 2331]

Emission of Sexual Fluid is Shared by Both Men and Women

Allah says:

إنا خلقنا الإنسان من نطفة أمشاج قوله تعالى إنا خلقنا الإنسان من نطفة أمشاج

Indeed, We created man from a **sperm-drop mixture** that We may try him; and We made him hearing and seeing.

[76:2]

Hafidh Ibn Kathir rahimahullah said: "Ibn `Abbas said concerning Allah's statement, **sperm-drop mixture** i.e. This means the fluid of the man and the fluid of the woman when they meet and mix"

[Tafsir Ibn Kathir]

And the Hadith:

عن أم سلمة أم المؤمنين أنها قالت جاءت أم سليم امرأة أبي طلحة إلى رسول الله صلى الله عليه وسلم فقالت يا رسول الله إن الله لا يستحيي من الحق هل على المرأة من غسل إذا هي احتلمت فقال رسول الله صلى الله عليه وسلم نعم إذا رأت الماء

Narrated Um-Salama: (the mother of the believers) Um Sulaim, the wife of Abu Talha, came to Allah's Messenger (ﷺ) and said, "O Allah's Messenger (ﷺ)! Verily Allah is not shy of (telling you) the truth. Is it necessary for a woman to take a bath after she has a wet dream (nocturnal sexual discharge)?" Allah's Messenger (ﷺ) replied, "Yes, if she notices a discharge."

[Reported by al-Bukhari no. 282]

Hafidh Ibn Hajar rahimahullah said:

“Ibn Battal said: it is evidence that women have wet dreams...”

[Fath ul-Bari]

Sexual Emissions are of Three Types:

1. Mani (Sperm)
2. Mathi (prostatic fluid)
3. Wadi (fluid that comes after urination)

ابن عباس، قال: المني والودي والمذي، فأما المني ففيه الغسل، وأما المذي والودي ففيهما
الوضوء، ويغسل ذكره

Ibn Abbas said radiallahu anhum: “al-Mani and al-Wadi and al-Mathi. As for Mani (sperm) then ghusl is made due to it. As for al-Mathi (prostatic fluid) and Wadi then wudu is made due to it and the private part is washed" [Reported by Ibn Abi Shaybah in his Musannaf and al-Bayhaqi. It is Saheeh]

al-Wadi is a fluid that comes after urination. Imam Abu Bakr ibn Mundhir rahimahullah said:

"As for al-Wadi, then it is something that comes out the private part following urination..."

[Ishraaf ‘ala Mathaahib ‘Ulamaa (1/70)]

The difference between al-Mani and al-Mathi has been explained by Shaikh Ibn ul-Uthaymeen rahimahullah:

“The difference between al-Mani and al-Mathi is that al-Mani (sperm) is thick with a smell and comes out with force when the sexual desire intensifies. As for al-Mathi, then it is light fluid that does not have the smell of sperm. It comes out without force and does not come when the sexual desire intensifies, rather when the desire dies down or stops. So when the desire cools down, a person will notice it” [Majmoo’ Fataawa wa Rasaail (11/62)]

Every Male Has Prostatic Fluid

عَبْدُ اللَّهِ بْنُ سَعْدِ الْأَنْصَارِيِّ، قَالَ سَأَلْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَمَّا يُوجِبُ الْغُسْلَ وَعَنِ الْمَاءِ يَكُونُ بَعْدَ الْمَاءِ فَقَالَ ذَاكَ الْمَذْيُ وَكُلُّ فَحْلٍ يُمِزِي فَتَغْسِلُ مِنْ ذَلِكَ فَرْجَكَ وَأُنْثْيَيْكَ وَتَوَضَّأُ وَضُوءَكَ لِلصَّلَاةِ

Narrated Abdullah ibn Sa'd al-Ansari: I asked the Messenger of Allah (ﷺ) as to what makes it necessary to take a bath and about the (prostatic) fluid that flows after taking a urinating. He replied: that is called madhi (prostatic fluid). It flows from every male. You should wash your private part and testicles because of it and perform ablution as you do for prayer

[Reported by Abu Dawood and graded **Saheeh** by al-Albani in Saheeh Sunan Abi Dawood no. 211]

Imam al-'Adheemabaadi rahimahullah said:

“It flows from every male: .i.e all male animals...” [Awn al-Ma'bood]

Shaikh Abdul Aziz ar-Raajihi hafidhuhallah said:

“Every male has prostatic fluid and it is general including all males” [Sharh Sunan Abu Dawood (13/22)]

Shaikh Ibn ul-Uthaymeen rahimahullah mentions that sperm comes out with Force. This is proof of Allah's statement:

خُلِقَ مِنْ مَّاءٍ دَافِقٍ

He is created from a water gushing forth,

[86:6]

Hafidh Ibn Kathir rahimahullah said:

“meaning, the sexual fluid that comes out bursting forth from the man and the woman”

[Tafsir Ibn Kathir]

Men's Emission is White, Thick and Women's Emission is Yellow, Light

عَنْ أَنَسٍ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " مَاءُ الرَّجُلِ غَلِيظٌ أَبْيَضٌ وَمَاءُ الْمَرْأَةِ رَقِيقٌ أَصْفَرُ فَأَيُّهُمَا سَبَقَ كَانَ الشَّبَهُ

It was narrated that Anas said: "The Messenger of Allah (ﷺ) said: 'The man's water is thick and white, and the woman's water is thin and yellow. Whichever of them comes first, the child will resemble (that parent).’"

[Reported in Saheeh Muslim no. 311]

Imam as-Suyuti rahimahullah said:

"al-Qurtubi rahimahullah said: what he (ﷺ) mentioned in the description of the two sexual fluids is in most cases and during the temperate condition. Otherwise, the two sexual fluids may differ in their conditions due to temporary situations" [Sharh Suyuti Li Sunan Nasaai]

Imam Mulla Ali Qaari rahimahullah said:

"...This is because the sperm of a man may become light due to sickness or reddish due to a lot of intercourse. The sexual fluid of a woman can be white due to her increased strength..."

[Mir'aah al-Miftah Sharh Mishkat al-Masaabih under Hadith no. 438]

Prostatic Fluid May Come after Urinating

عَبْدُ اللَّهِ بْنُ سَعْدٍ الْأَنْصَارِيُّ، قَالَ سَأَلْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَمَّا يُوجِبُ الْغُسْلَ وَعَنِ الْمَاءِ يَكُونُ بَعْدَ الْمَاءِ

"Narrated Abdullah ibn Sa'd al-Ansari: I asked the Messenger of Allah (ﷺ) as to what makes it necessary to take a bath and about the (prostatic) fluid that flows after taking a urinating..."

Imam al-'Adheemabaadi rahimahullah said:

"The intent is prostatic fluid releasing after urination, connected to it"

Shaikh Abdul Aziz ar-Raajihi hafidhuhallah said:

“The hadith is evidence... that prostatic fluid can come after urination” [Sharh Sunan Abu Dawood (13/22)].

Sperm Can be Emitted in the Following Ways:

1. Sexual Intercourse
2. Wet dream (Nocturnal Dream)
3. Masturbation
4. Looking at Women or Thinking About Them
5. Sickness and/or Cold

1. Sexual Intercourse:

The Prophet (ﷺ) said:

إذا أراد الله جلّ ذكره أن يخلق النّسمة ، فجامع الرجل المرأة ؛ طار ماؤه في كل عرقٍ وعصبٍ منها...

“If Allah, the Exalted, wants to create soul, then a man has sexual intercourse with a woman, his sperm will rise in all her veins and nerves ...”

[Reported by at-Tabarani and graded **Hasan** by Al-Albani in Silsilatus-Saheeha no. 3330]

This is evidence that children are created by Allah through sexual intercourse and not through a stork who delivers babies or by couples staying together for an extended time or other myths.

2. Wet Dream (Nocturnal Dream)

عَنْ أُمِّ سَلَمَةَ - رَضِيَ اللَّهُ عَنْهَا - قَالَتْ جَاءَتْ أُمَّ سُلَيْمٍ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَتْ يَا رَسُولَ اللَّهِ إِنَّ اللَّهَ لَا يَسْتَحْيِي مِنَ الْحَقِّ، فَهَلْ عَلَى الْمَرْأَةِ غُسْلٌ إِذَا اخْتَلَمَتْ فَقَالَ " نَعَمْ إِذَا رَأَتْ الْمَاءَ "

Narrated Um Salama: Um Sulaim came to Allah's Messenger (ﷺ) and said, "O Allah's Messenger (ﷺ)! Verily, Allah does not feel shy to tell the truth. **If a woman gets a nocturnal sexual discharge (has a wet dream), is it essential for her to take a bath?** He replied, **"Yes if she notices a discharge."**

[Reported by al-Bukhari no. 6121]

Wet dreams can be caused by a change in diet and condition. Eating rich meat, for example, can cause an increase in wet dreams.

أَنَّ عُمَرَ بْنَ الْخَطَّابِ، صَلَّى بِالنَّاسِ الصُّبْحَ ثُمَّ غَدَا إِلَى أَرْضِهِ بِالْجُرُفِ فَوَجَدَ فِي ثَوْبِهِ اخْتِلَامًا فَقَالَ إِنَّا لَمَّا أَصَبْنَا الْوَدَكَ لَأَتَتِ الْعُرُوقُ . فَاغْتَسَلَ وَغَسَلَ الْإِخْتِلَامَ مِنْ ثَوْبِهِ وَعَادَ لِبَلَاتِهِ

Umar ibn al-Khattab led the people in the subh prayer and then went out to his land in Juruf and found semen on his clothes. He said, **"Since we have been eating rich meat our veins have become fulsome."** He did ghusl, washed the semen from his clothing, and did his prayer again".

[Reported by Malik in Muwatta no. 84 with **Daif** chain due to the disconnect between Sulaymaan ibn

Yasaar and Umar ibn al-Khattab]

Imam az-Zurqaani rahimahullah said:

“Since we have been eating rich meat Rich meat and fat and it is what exudes from that our veins have become fulsome so wet dreams arise from that”

[Sharh Zurqaani ‘ala Muwatta Malik (1/113-115)]

3. Masturbation is prohibited in Islam. Allah says in the Quran:

وَالَّذِينَ هُمْ لِأُزْوَاجِهِمْ حَافِظُونَ. إِلَّا عَلَى أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ. فَمَنْ ابْتَغَى وَرَاءَ ذَلِكَ فَأُولَئِكَ هُمُ الْعَادُونَ

And those who guard their chastity (i.e. private parts, from illegal sexual acts). Except from their wives or (the captives and slaves) that their right hands possess, for then, they are free from blame;

[23-5-7]

عَنْ مُجَاهِدٍ ، قَالَ : سُئِلَ ابْنُ عُمَرَ عَنْهُ ، قَالَ : ذَلِكَ نَائِكُ نَفْسِهِ

Mujahid said: Ibn Umar radiallahu anhumma was asked about masturbation and he said: “that is having sexual intercourse with yourself”

[Reported in Musannaf Abdurrazaq 13208 and the chain is Saheeh]

Imam Qurtubi mentioned in the tafsir of [23:5-7]:

قال محمد بن الحكم : سمعت حرملة بن عبد العزيز قال : سألت مالكا عن الرجل يجلد عميرة ،
فتلا هذه الآية والذين هم لفروجهم حافظون - إلى قوله - العادون

Muhammad ibn al-Hakam said: I heard Harmalah ibn Abdul Aziz say: I asked Malik about a man
masturbating, so he recited the verse: But whoever seeks beyond that, then those are the
transgressors [Tafsir al-Qurtubi and the chain mentioned above is authentic]

And the majority of the scholars of the salaf and those after them consider masturbation, by any
means, to be prohibited for males and females. If someone masturbates, he/she must repent to
Allah and seek his forgiveness.

4. The Permanent Committee of Scholarly Research and Verdicts was asked:

"Question: A person is haunted by his desires, so he thinks about sexual intercourse a lot until he
ejaculates sperm. So is this included in masturbation? If he thinks about sexual intercourse in order to
ejaculate sperm and feel pleasure, does this enter into masturbabtion from this angle?

Answer: “If a person is exposed to danger so he thinks about sexual intercourse, he is pardoned and there
is no harm upon him inshallah. This is due to what is in the Saheeh from Abu Hurariah radiallahu anhu
that the Prophet (ﷺ) said: Verily Allah has pardoned my ummah what whispers in their hearts,
unless they put it to action or utter it [Reported by al-Bukhari no. 2528]. However, it is upon the one
who thinks about sexual intercourse until he ejaculates with pleasure to make ghusl. The ruling of
janabah (sexual impurity) is associated with him and his condition. If he does this thinking
deliberately and this occurs every now and then, then this is not permitted and it does not befit a
Muslim. It contradicts complete morals. It is upon a Muslim to hold back from it and to keep busy

with what will turn him away from being influenced by his desires from the things that will benefit his religion and worldly life. To deliberately agitate [his desires] by other than the legislated way is harmful to the body, intellect and it is feared it will lead to dire consequences...”.

[Fataawa Lajnah ad-Daaimah no. 18019]

5. The Permanent Committee of Scholarly Research and Verdicts said:

“As for if sperm releases without desire due to sickness or severe cold, then ghusl is not obligatory. However, wudu is only obligatory”

[Fataawa Lajnah ad-Daaimah no. 21683]

What Does One do When Sperm is Ejaculated?

If sperm is ejaculated with pleasure, then a person must make ghusl.

عَنْ عَلِيٍّ، - رَضِيَ اللَّهُ عَنْهُ - قَالَ كُنْتُ رَجُلًا مَذَّاءً فَقَالَ لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا رَأَيْتَ الْمَذْيَ فَاغْسِلْ ذَكَرَكَ وَتَوَضَّأْ وَضُوءَكَ لِلصَّلَاةِ وَإِذَا فَضَخْتَ الْمَاءَ فَاغْتَسِلْ

It was narrated that 'Ali said: "I was one who had a lot of prostatic discharge, and the Messenger of Allah (ﷺ) said to me: 'If you see Madhi (prostatic fluid) then wash your private part and perform Wudu' like that for Salah, but if you ejaculate semen, then perform Ghusl.'"

[Reported by Nasaai and graded **Saheeh** by Al-Albani in Saheeh Nasaai no. 193]

Ghusl is made in the Following way:

عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: كَانَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - إِذَا اغْتَسَلَ مِنْ الْجَنَابَةِ يَبْدَأُ فَيَغْسِلُ يَدَيْهِ، ثُمَّ يُفْرِغُ بِيَمِينِهِ عَلَى شِمَالِهِ، فَيَغْسِلُ فَرْجَهُ، ثُمَّ يَتَوَضَّأُ، ثُمَّ يَأْخُذُ الْمَاءَ، فَيُدْخِلُ أَصَابِعَهُ فِي أَصُولِ الشَّعْرِ، ثُمَّ حَفَنَ عَلَى رَأْسِهِ ثَلَاثَ حَفَنَاتٍ، ثُمَّ أَفَاضَ عَلَى سَائِرِ جَسَدِهِ، ثُمَّ غَسَلَ رِجْلَيْهِ

Narrated 'Aisha (rad): Whenever Allah's Messenger (ﷺ) took Ghusl (bath) after sexual intercourse, he would begin by washing his hands, then pour water with his right hand on his left hand and wash his sexual organ. He would then perform ablution, then take some water and run his fingers through the roots of the hair. Then he would pour three handfuls on his head, then pour water over the rest of his body and subsequently wash his feet. [Reported by Muslim no. 316]

In another version of the Hadith:

عَنْ مَيْمُونَةَ، قَالَتْ وَضَعَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَضُوءًا لِجَنَابَةٍ فَأَكْفَأَ بِيَمِينِهِ عَلَى شِمَالِهِ مَرَّتَيْنِ، أَوْ ثَلَاثًا، ثُمَّ غَسَلَ فَرْجَهُ، ثُمَّ ضَرَبَ يَدَهُ بِالْأَرْضِ - أَوْ الْحَائِطِ - مَرَّتَيْنِ أَوْ ثَلَاثًا، ثُمَّ مَضَمَضَ وَاسْتَنْشَقَ، وَغَسَلَ وَجْهَهُ وَذِرَاعَيْهِ، ثُمَّ أَفَاضَ عَلَى رَأْسِهِ الْمَاءَ، ثُمَّ غَسَلَ جَسَدَهُ، ثُمَّ تَنَحَّى فَغَسَلَ رِجْلَيْهِ. قَالَتْ فَاتَّيْتُهِ بِخَرْقَةٍ، فَلَمْ يَرُدَّهَا، فَجَعَلَ يَنْفُضُ بِيَدِهِ

Narrated Maimuna: Water was placed for the ablution of Allah's Messenger (ﷺ) after Janaba. He poured water with his right hand over his left twice or thrice and then washed his private parts and rubbed his hand on the earth or on a wall twice or thrice and then rinsed his mouth, washed his nose by putting water in it and then blowing it out and then washed his face and forearms and poured water over his head and washed his body. Then he shifted from that place and washed his

feet. I brought a piece of cloth, but he did not take it and removed the traces of water from his body with his hand." [Reported by al-Bukhari no. 274]

Note: In the case of a wet dream, if a person finds wetness owing to sperm then ghusl is obligatory, even if the dream is not remembered. If the dream is remembered, but wetness owing to sperm is not found, then no ghusl is required. The Proof is the following:

عَنْ عَائِشَةَ، عَنِ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ إِذَا اسْتَيْقَظَ أَحَدُكُمْ مِنْ نَوْمِهِ فَرَأَى بَلَلًا وَلَمْ يَرَ أَنَّهُ اخْتَلَمَ اغْتَسَلَ وَإِذَا رَأَى أَنَّهُ قَدْ اخْتَلَمَ وَلَمْ يَرَ بَلَلًا فَلَا غُسْلَ عَلَيْهِ

It was narrated from 'Aishah that: The Prophet said: "If anyone of wakes up and sees some wetness, but he does not think that he had an erotic dream, let him have a bath. But if he thinks that he had an erotic dream but he does not see any wetness, then he does not have to take a bath".

[Reported by Ibn Majah and graded **Hasan** by Al-Albani in Saheeh Ibn Majah no. 502]

How a Women Should Make Ghusl After Menses

عَنْ عَائِشَةَ، أَنَّ امْرَأَةً، مِنَ الْأَنْصَارِ قَالَتْ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَيْفَ أَغْتَسِلُ مِنَ الْمَحِيضِ قَالَ خُذِي فِرْصَةً مُمَسَّكَةً، فَتَوَضَّئِي ثَلَاثًا ". ثُمَّ إِنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اسْتَحْيَا فَأَعْرَضَ بِوَجْهِهِ أَوْ قَالَ " تَوَضَّئِي بِهَا " فَأَخَذْتُهَا فَجَذَبْتُهَا فَأَخْبَرْتُهَا بِمَا يُرِيدُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Narrated `Aisha: An Ansari woman asked the Prophet (ﷺ) how to take a bath after finishing from the menses. He replied, "Take a piece a cloth perfumed with musk and clean the private parts

with it thrice." The Prophet (ﷺ) felt shy and turned his face. So I pulled her to me and told her what the Prophet (ﷺ) meant.

[Reported by al-Bukhari no. 315]

Imam Nawawi rahimahullah said:

"The Scholars differed in the wisdom of using musk. The most correct, preferred opinion which majority of our companions (i.e. Shafi'ee Scholars) and other than them say is that the intent of using musk is to perfume the private part and remove the bad smell..."

[Sharh Saheeh Muslim (1/13)]

For more rulings on menses, refer to Shaikh Ibn ul-Uthaymeen's excellent work *Natural Blood of Women* translated and edited by Dr. Saleh as-Saleh

How to Clean Prostatic Fluid

عَبْدُ اللَّهِ بْنُ سَعْدِ الْأَنْصَارِيِّ، قَالَ سَأَلْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَمَّا يُوجِبُ الْغُسْلَ وَعَنِ الْمَاءِ يَكُونُ بَعْدَ الْمَاءِ فَقَالَ ذَاكَ الْمَذْيُ وَكُلُّ فَحْلٍ يُمْدِي فَتَغْسِلُ مِنْ ذَلِكَ فَرْجَكَ وَأُنْثْيَيْكَ وَتَوَضَّأُ وَضُوءَكَ لِلصَّلَاةِ

Narrated Abdullah ibn Sa'd al-Ansari: I asked the Messenger of Allah (ﷺ) as to what makes it necessary to take a bath and about the (prostatic) fluid that flows after taking a urinating. He replied:

that is called madhi (prostatic fluid). It flows from every male. You should wash your private

Imam al-'Adheemabaadi rahimahullah said:

“In this Hadith is evidence for washing the penis and testicles” [Awn al-Ma’bood]

The wisdom behind this action has been explained by Shaikh Abdul Aziz ar-Raajihi hafidhuhallah who said:

"And perhaps the wisdom of washing the penis and testicles is that they shrink due to sperm ejaculating..."

[Sharh Sunan Abu Dawood (13/18)]

Cutting the Pubic Hair

عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ الْفِطْرَةُ خَمْسٌ - أَوْ خَمْسٌ مِنَ الْفِطْرَةِ -
الْخِتَانُ وَالْإِسْتِحْدَادُ وَتَقْلِيمُ الْأَظْفَارِ وَنَتْفُ الْإِبْطِ وَقَصُّ الشَّارِبِ

Abu Huraira reported: the Prophet (ﷺ) Five are the acts quite akin to the Fitra, or five are the acts of Fitra: circumcision, shaving the pubes, cutting the nails, plucking the hair under the armpits and clipping the moustache”

[Reported by Muslim no. 257]

Imam Nawawi rahimahuhllah said: “It is shaving the pubic hair and it is called (الاستحْدَاد) because a razor is used and it is Sunnah. It’s intent is to clean that place and the best is to shave it. It is permissible to trim it, pluck it, or use noora (a mix of natural minerals used as a shaving cream). The intent of the pubes is the hair which grows above the male private part and around it. Likewise the hair which grows around the woman’s private part...” [Sharh Saheeh Muslim (1/492)]

Conclusion

This is the ending of this booklet on the rulings of puberty in Islam. Inshallah, there will be a second booklet discussing sexual education from an Islamic perspective. The objective of the second booklet is to clarify the Islamic viewpoint on these sensitive issues.

I ask Allah that He benefit the Muslims by this humble effort and that He guide us all to that which is most correct.

الحمد لله رب العالمين

وصلى الله وسلم على نبينا محمد

وعلى آله وصحبه أجمعين