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## THE JURISTIC RULING ON MADHY (PRE-EJACULATORY FLUID): AN ANALYTICAL STUDY IN THE LIGHT OF ISLAMIC TEACHINGS AND CONTEMPORARY MEDICAL FINDINGS

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## **THE JURISTIC RULING ON MADHY (PRE-EJACULATORY FLUID): AN ANALYTICAL STUDY IN THE LIGHT OF ISLAMIC TEACHINGS AND CONTEMPORARY MEDICAL FINDINGS**

Abdulsalam Yousuf Essa Al Yacoub

### **ABSTRACT:**

This study examines the jurisprudential ruling on madhy (pre-ejaculatory fluid), focusing on whether it is pure or impure and its implications for worship, particularly prayer. Given the frequent occurrence of madhy, the issue has significant practical importance in alleviating hardship and facilitating religious practice. Using an inductive-analytical approach, the research surveys Qur'anic and Prophetic texts, juristic opinions and evidences, and relevant medical findings to clarify the nature and source of madhy. The study finds that madhy differs from mani (semen) and wadi in characteristics and rulings, though it shares some features with mani. Both madhy and mani originate from the reproductive system, not the urinary tract. Since semen is deemed pure, madhy is likewise pure. Authentic texts require ablution and washing the private parts upon its emission but do not explicitly declare it impure. The study thus favors the view that madhy is pure, while ablution remains obligatory.

**KEYWORDS:** Madhy (pre-ejaculatory fluid), Mâni (semen), Purity, Impurity, Cowper's glands, Bartholin's glands.

### **Introduction**

The ruling on madhy regarding purity and impurity is among the jurisprudential issues that affect a Muslim's daily life, as it is closely connected to acts of worship. The importance of this study stems from clarifying the natural nature of madhy, since it is a phenomenon that recurs

for many people especially the youth and because its emission can cause confusion or embarrassment. This necessitates careful examination of the relevant texts to clarify its legal ruling, thereby facilitating the performance of acts of worship without undue hardship. The study explains the difference between madhy, mâni (semen), and wadi, which prevents confusion among these secretions and provides the Muslim with precise knowledge of whether ablution (wudu') or ritual bath (ghusl) is required.

The study combines the juristic and medical perspectives: while jurists explain its legal ruling, anatomists clarify the chemistry and biological function of this fluid, allowing for an integrated understanding between the legal texts and scientific facts.

This research highlights the juristic aspect of the topic, presenting the opinions of jurists, those who consider it impure and those who consider it pure while clarifying the consequences of its contact with the body or clothing, and what follows from that regarding the validity or invalidity of acts of worship.

The study answers a set of fundamental questions: What is the reality of madhy from linguistic, technical, and medical perspectives? What are its characteristics and the source of its emission in males and females? What is the difference between madhy, mâni, and wadi in terms of characteristics, source, and legal ruling? What is the ruling on the emission of madhy with respect to purity and impurity? And what is the ruling if madhy comes into contact with clothing or the body?

Books of jurisprudence have addressed the ruling of madhy; scarcely any work on the jurisprudence of purification, impurity, or nullifiers of ablution is without discussion of the ruling of madhy and what is required regarding it. However, some contemporary studies appended to books on purification have discussed the ruling of madhy in greater detail. Among the most

notable are:

- A book by the student Luluwa bint Şaliḥ al-Sunaidi, Issues of Worship Specific to Spouses, a Master's thesis in jurisprudence, College of Sharia, Imam Muhammad ibn Saud Islamic University, academic year 1439–1440 AH, which preferred the view that madhy is impure with a light impurity, for which sprinkling suffices.
- A book by Professor Dubyan ibn Muhammad al-Dubyan, Encyclopedia of the Rulings of Purification, third edition, 1436 AH, n.p., n.d., which preferred the view that madhy is impure.
- Fatwas of the Islamic Network, Fatwa no. (49152), which preferred the view that madhy is pure.

This research differs from previous studies in that it expands the examination of the relevant texts and clarifies their indications, providing additional detail beyond what appears in earlier works, along with added anatomical information about the endocrine glands responsible for the secretion of madhy in males and females.

The study is organized into two sections. The first section addresses the reality of madhy, including its definition, characteristics, the source of its emission in men and women, and clarification of the differences between it and mâni and wadi in terms of characteristics, source, and legal ruling. The second section discusses the ruling on the emission of madhy and its effect on purity, as well as the ruling concerning madhy that comes into contact with clothing or the body, presenting the relevant legal evidence and the differing juristic schools, with analysis of the texts and preference for the opinion that accords with the Sharia's methodology of facilitation and removal of hardship. This is followed by a conclusion summarizing the main findings, and a list of sources and references. I ask Allah, the Exalted, for correctness, understanding, and success.

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## **1. The Reality of Madhy (Pre-ejaculatory Fluid)**

### **1.1. Definition of Madhy**

#### **Linguistically:**

Ibn Faris said: “(Madhy) the letters mi m, dhal, and the weak letter indicate ease in the flow of a liquid substance. From it comes madhy, which is the thinnest part of semen. The verb forms are madhaytu and amdhaytu. It necessitates ablution (wuḍu)”<sup>1</sup>.

#### **Terminologically:**

“Madhy is a thin fluid, tending in color toward whiteness, that exits from the opening of the urethra following sexual arousal. The word madhy may be pronounced with emphasis or without it, though the lighter pronunciation is more common. It is said: madha al-rajul or amdha if it flows from him”<sup>2</sup>.

Al-Nawawi said: “As for madhy, it is a thin, white, sticky fluid that is discharged at the time of arousal, without ejaculation or forceful emission, and it is not followed by a sense of exhaustion. One may not even feel its discharge, and it occurs in both men and women”<sup>3</sup>.

Anatomists describe madhy as a clear, slippery fluid secreted by certain glands to lubricate the urethra and help neutralize the acidic environment, thereby cleansing this passage of remnants of some drops of urine<sup>4</sup>.

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<sup>1</sup> Ahmad ibn Faris ibn Zakariyya, *Mujam Maqayis al-Lughah*, ed Abd al-Salam Muhammad Harun, 2nd ed (Beirut Dar al-Jil, 1972), 5/309.

<sup>2</sup> Muhammad ibn Ahmad ibn al-Azhari al-Harawi, *al-Zahir fi Gharib Alfaz al-Shafii*, ed Masad Abd al-Hamid al-Sadani (Cairo Dar al-Talai, n.d.), 30.

<sup>3</sup> Muhyi al-Din ibn Sharaf al-Nawawi, *al-Majmu Sharh al-Muhadhdhab* (Cairo Matbaat al-Tadamun al-Akhawi, 1347 AH), 2/141.

<sup>4</sup> Siham Rashid Fayyad, *Tashrih Jism al-Insan*, 1st ed (Irbid Dar al-Kitab al-Thaqafi, 2023), 343.

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## **1.2. Characteristics of madhy and its source:**

Madhy is discharged from a person involuntarily. It may be released merely by caressing or touching one's wife, kissing her, thinking about intercourse, or prolonged gazing at what arouses desire and stirs it. This fluid comes out without spurting and, in most cases, without pleasure, and its release is not necessarily associated with penile erection in men. Women share with men in the occurrence of madhy due to all the causes mentioned above, and the fluid that comes from a woman is sometimes referred to as al-qadha<sup>5</sup>.

### **1.2.1. Characteristics of Madhy (Pre-ejaculatory Fluid) and Its Chemical Components:**

The characteristics of madhy differ between males and females in terms of quantity, odor, and function, but they are similar in that it is colorless in both sexes. In females, a colorless liquid mucous substance is secreted, which has a distinctive odor. The function of this substance is to lubricate the vagina to facilitate sexual intercourse, as it acts as a lubricant, and to protect the vagina from infection. Water constitutes approximately 90%–95% of this fluid in women, and the amount of mucus particularly in the cervix is higher than in men. It contains varying proportions of enzymes, ions, minerals, proteins, bacteria, and glucose.

In males, an alkaline fluid is secreted whose primary function is to lubricate the urethra and neutralize acidity in preparation for the passage of semen. Water constitutes about 90% of this fluid. It also contains varying proportions of enzymes, ions, minerals, and proteins, but these differ from those found in females. There are no bacteria in the male fluid, and it may

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<sup>5</sup> Siraj al-Din Umar ibn Ibrahim ibn Nujaym al-Hanafi, al-Nahr al-Faiq Sharh Kanz al-Daqaiq, ed Ahmad Izzu Inayah (Beirut Dar al-Kutub al-Ilmiyyah, 2002), 1/68.

sometimes contain a small amount of urea and uric acid not exceeding 1%. Occasionally, it may contain a very small amount of sperm remaining from a previous sexual intercourse if urination did not occur afterward<sup>6</sup>.

### **1.2.2 Source of the discharge of pre-ejaculatory fluid (madhy):**

The glands that secrete this fluid differ between men and women. In women, its source is the Bartholin's glands: "They are two glands located on both sides and behind the vaginal opening, opening into the vestibule of the vulva near the hymen. The gland is small in size, then enlarges during puberty and throughout the reproductive period, and then regresses and atrophies after menopause"<sup>7</sup>.

In women, madhy may also sometimes be discharged from the Skene's glands, which are glands adjacent to the urethra that secrete a mucous substance during sexual stimulation, and they are the counterparts of the prostate glands found in men<sup>8</sup>.

As for men, the source of the discharge of madhy is the Cowper's glands, also known as the bulbourethral glands, which are located in "the deep perineal pouch, behind the membranous part of the male urethra, and are covered by the external urethral sphincter muscle". "Each gland secretes mucus during sexual arousal through individual ducts, each about 2.5 cm long, descending behind and parallel to the membranous part, passing

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<sup>6</sup> Tommaso Falcone, William W Hurd, Clinical Reproductive Medicine and Surgery (New York Springer, 2013), 112; Eberhard Nieschlag et al, Andrology Reproductive Health and Dysfunction, 3rd edition (New York Springer, 2010), 247.

<sup>7</sup> Lamyaa Mahmoud Morsi, Systems of the Human Body, (Egypt, Kafr El-Sheikh: Dar Al-Ilm wa Al-Iman for Publishing and Distribution, 2019), 159.

<sup>8</sup> Mohamed A. Baky Fahmy, An Illustared Reference Guide (New York: Springer, 2015), 125.

through the perineal membrane and the corpus spongiosum of the bulb of the penis, to enter the floor of the bulbar urethra”<sup>9</sup>.

### **1.2.3. The Difference Between Madhy, Maniy, and Wady:**

Madhy has already been defined, and its characteristics, causes, and point of exit have been explained. Through that, the difference between it and maniy and wady becomes clear. They are explained below in order:

#### **Maniy (semen):**

Linguistically: with a doubled ya’ it refers to the fluid of the man and the woman. Al-Azhari said: “It is called maniy because it is poured out and flows forth; from this comes the name Mina, because of the blood that is poured out there, meaning the blood of the sacrificial rites”<sup>10</sup>.

Technically: it is the thick white fluid that is discharged forcefully, from which a child is formed; it removes sexual desire, and the penis becomes relaxed upon its exit<sup>11</sup>. What comes from a woman is yellow in color, as mentioned in the hadith narrated by Thawban (τ) from the Prophet (ﷺ): “The fluid of the man is white, and the fluid of the woman is yellow”<sup>12</sup>.

Its description is that it is thick and white for the male, thin and yellow for the female. It is discharged with desire and forcefully, and its smell resembles that of palm pollen. According to the majority of scholars, it is pure, contrary to the Ḥanafis and Malikis who held it to be impure;

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<sup>9</sup> Guyton and Hall, Textbook of Medical Physiology, 14 rd edition (Karachi: Peramount Books, 2020), 1024.

<sup>10</sup> Al-Azhari, Al-Zahir, 30.

<sup>11</sup> Muhammad Amim al-Ihsan al-Mujaddidi al-Barkati, Al-Tarifat al-Fiqhiyyah, 1st ed. (Beirut: Dar al-Kutub al-Ilmiyyah, 2003), 220.

<sup>12</sup> Muslim ibn al-Hajjaj al-Naysaburi, Sahih Muslim, ed. Muhammad Fuad Abd al-Baqi (Beirut: Dar Ihya al-Turath al-Arabi, 1955), Book of Menstruation, 1/252, no. (315).

however, the Ḥanafis permitted rubbing it off if it is dry. Its discharge necessitates ritual bathing (ghusl)<sup>13</sup>.

**Wady:**

Linguistically: “Wady is a thin fluid that comes out after urination and does not come out with desire”<sup>14</sup>.

Its technical definition is derived from its linguistic meaning. Ibn Qudamah said: “It is a thick white fluid that comes out after urination in a cloudy form”<sup>15</sup>, The summary of its ruling is that it is impure by consensus, and it necessitates ablution (wuḍu)<sup>16</sup>.

**Summary:**

Maniy is a white fluid that is discharged forcefully and is followed by lassitude, accompanied by complete sexual desire. It necessitates ghusl, and there is a difference of opinion regarding its ruling, though the preponderant view is that it is pure.

Madhy is a thin, sticky fluid that comes out due to incomplete sexual desire, without forceful discharge or lassitude; it necessitates wuḍu, and its ruling will be discussed in detail in the second section.

Wady is a thick white fluid that usually comes out after urination without desire; it is impure by consensus and necessitates wuḍu.

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<sup>13</sup> Al-Nawawi, Al-Majmu, 2/554; Muwaffaq al-Din Abd Allah ibn Ahmad ibn Qudamah al-Maqdisi, Al-Mughni, ed. Abd Allah al-Turki et al., 3rd ed. (Riyadh: Dar Alam al-Kutub, 1997), 2/497; Abu Bakr ibn Masud al-Kasani, Badai al-Sanai fi Tartib al-Sharai, 2nd ed. (Beirut: Dar al-Kutub al-Ilmiyyah, 1986), 1/60; al-Sadiq ibn Abd al-Rahman al-Gharayani, Mudawwanat al-Fiqh al-Maliki wa Adillatuh, 1st ed. (Beirut: Dar Ibn Hazm, 2015), 1/193.

<sup>14</sup> Al-Azhari, Al-Zahir, 30.

<sup>15</sup> Ibn Qudamah, Al-Mughni, 1/233.

<sup>16</sup> Al-Nawawi, Al-Majmu, 2/552; Ibn Qudamah, Al-Mughni, 1/233; al-Kasani, Badai al-Sanai, 1/60; al-Gharayani, Mudawwanat al-Fiqh al-Maliki, 1/191.

## **2. The Ruling on the Discharge of Madhyy and Its Effect on Acts of Worship:**

The discharge of madhyy is a natural and innate matter that Allah has created in human beings. It usually recurs when its causes and stimuli are present, and it most often affects young people. It may also occur frequently in some individuals due to their human nature. This raises the question: what is the effect of madhyy on the rulings of ritual purity (taharah)? Ritual purity is considered a fundamental condition for the validity of many acts of worship, foremost among them prayer. Madhyy poses a practical problem because of its frequent occurrence during the day and night, which sometimes places a Muslim in difficulty when performing purification especially according to the view that considers madhyy to be impure. In that case, one would be required to wash the garment and the body every time one wishes to purify oneself for prayer or other acts of worship. Texts have been transmitted in the Sunnah concerning madhy, and based on them, jurists have differed regarding its ruling, whether in terms of purity or impurity, and what follows from that with respect to ablution, washing the garment and the body, and other related issues.

### **2.1. Those Who Hold that Madhy (Pre-Ejaculatory Fluid) Is Pure:**

Some jurists held that madhy is pure, arguing that there is no explicit evidence establishing its impurity, and that the basic rule regarding substances is purity unless proof indicates otherwise. It is transmitted from Aḥmad ibn Ḥanbal that there are three narrations concerning madhy. Al-Hashimi said:

“The opinion of Aḥmad ibn Ḥanbal (may Allah have mercy on him) differed regarding madhy when it soils clothing: what is required to remove it? It is narrated from him that it is like blood, its small amount is excused and its large amount must be washed. It is also narrated from him that it is

like urine, so both its small and large amounts must be washed. And a third narration states that it suffices to sprinkle water over it, as mentioned in the ḥadīth”<sup>17</sup>.

Ibn Qudamah reported from Aḥmad ibn Ḥanbal:” What soils the garment from it should be washed, unless it is a small amount”<sup>18</sup>.

Ibn Hubayrah said: “They unanimously agreed on the impurity of madhy, except for what is reported from Aḥmad in some narrations: that it is like semen”<sup>19</sup>.

Faysal Al Mubarak said: “It is not obligatory to wash the garment or the body from madhy, pus, or ichor, and no evidence has been established for their impurity. Abu Al-Barakat reported from some scholars that they considered it pure. The stronger view regarding madhy is that sprinkling suffices, and this is one of the two narrations from Aḥmad”<sup>20</sup>.

Al-Kharshi mentioned the saying of Ibn Daqiq al-Eid: “There is a narration from Aḥmad holding that wadiy and madhy are pure”<sup>21</sup>.

Ibn Qudamah said: “In the narration of Muḥammad ibn al-Ḥakam, Abu Abd Allah was asked about madhy: which is more severe, it or semen? He said:

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<sup>17</sup> Muhammad ibn Ahmad ibn Muhammad ibn Abi Musa al-Hashimi, *Al-Irshad ila Sabil al-Rashad (Guidance to the Path of Right Guidance)*, edited by Abd Allah ibn Abd al-Muhsin al-Turki, 1st ed. (Beirut: Muassasat al-Risalah Publishers, 1998), 17.

<sup>18</sup> Ibn Qudamah, *Al-Mughni*, 2/485.

<sup>19</sup> Yahya ibn Hubayrah ibn Muhammad ibn Hubayrah al-Dhuhli al-Shaybani, *Ikhtilaf al-Aimmah al-Ulama* ed. al-Sayyid Yusuf Ahmad, 1st ed., (Beirut: Dar al-Kutub al-Ilmiyyah, 2002), 1/60.

<sup>20</sup> Faysal ibn Abd al-Aziz Al Mubarak, *Kalimat al-Sadad ala Matn al-Zad*, 1st ed., (Riyadh: Kunuz Ishbiliya for Publishing and Distribution, 2007), 36.

<sup>21</sup> Muhammad ibn Abd Allah al-Kharashi al-Maliki, *Sharh al-Kharashi ala Mukhtasar Khalil*, 2nd ed. (Cairo: al-Matbaa al-Kubra al-Amiriyya, Bulaq, Egypt, 1317 AH), 1/92.

They are the same; neither comes from the urinary outlet, rather, they come from the loins and the ribs, as Ibn ‘Abbas said: ‘To me it is like spittle and mucus. Ibn Aqil mentioned something similar and reasoned that madhy is a part of semen, because both are caused by desire, and because it exits when desire dissolves, thus resembling semen’<sup>22</sup>.

Among those who held madhy to be pure is Said ibn al-Musayyib. Malik narrated in al-Muwatta, in the chapter ‘‘The Concession of Not Performing Wuḍu’ Due to Madhy: ‘‘From Yaḥya ibn Sa’id, from Said ibn al-Musayyib, that he heard a man ask him: ‘I feel wetness while I am praying—should I leave? Said said to him: ‘Even if it flowed on my thigh, I would not leave until I complete my prayer’<sup>23</sup>.

Ibn Qudamah said: ‘‘Al-Khallal narrated with his chain that Said ibn al-Musayyib, Urwah ibn al-Zubayr, Abu Salamah ibn Abd al-Raḥman, and Sulayman ibn Yasar were asked about madhy that exits. All of them said: ‘It is like a sore; whatever you know of it, wash it, and whatever overwhelms you, leave it. Because it exits frequently from young people and avoiding it is difficult, its small amount is excused, like blood’<sup>24</sup>.

Among those who explicitly stated the purity of madhy is Abu Ḥafṣ al-Barmaki. Ibn al-Qayyim quoted him ‘‘Sprinkling suffices for madhy because it is not impure, due to the Prophet’s statement (peace be upon him): That is the water of the male, and every male has water. Since the water of the male

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<sup>22</sup> Ibn Qudamah, al-Mughni, 2/490.

<sup>23</sup> Malik ibn Anas, al-Muwatta, ed. Muhammad Mustafa al-Azami, 1st ed. (Abu Dhabi: Zayed bin Sultan Al Nahyan Foundation for Charitable and Humanitarian Works, 2004), 2/56, no. 124.

<sup>24</sup> Ibn Qudamah, al-Mughni, 2/485.

namely semen is pure, this is like it, because both arise from desire”<sup>25</sup>.

Those who hold the view that madhy (pre-ejaculatory fluid) is pure cite the following evidence:

1. The absence of an explicit proof of its impurity. They argue that the basic principle regarding things is purity, and it has not been transmitted from the Prophet (ﷺ) that he explicitly declared madhy to be impure.
2. Inference from the statement of the Prophet (ﷺ) in the hadith: Wash your private part and perform wudu. They say this indicates that the command to purify oneself is an act of worship, not because madhy is impure. Had it been impure like urine, he would have commanded washing whatever of the body and clothing it touched, just as in the case of urine.
3. From Ibn al-Musayyib, who said: “From Omar ibn al-Khattab, who said: I find madhy flowing down my thigh while I am on the pulpit, and I do not concern myself with that”<sup>26</sup>.
4. From Zayd ibn Aslam, from his father, that Omar ibn al-Khattab said: “I find it flowing from me like a small bead. If any one of you finds that, let him wash his private part and perform the wudu he performs for prayer, referring to madhy”<sup>27</sup>.

The point of inference is that Omar mentioned performing wudu due to the emission of madhy and washing the private part, but he did not mention

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<sup>25</sup> Muhammad ibn Abi Bakr ibn Ayyub (Ibn Qayyim al-Jawziyyah), *Badai al-Fawaid*, ed. Ali ibn Muhammad al-Imran, 5th ed. (Riyadh: Dar Ata'at al-Ilm, 2019), 4/1452.

<sup>26</sup> Abd al-Razzaq ibn Hammam al-Sanani, *al-Musannaf*, ed. Center for Research and Information Technology, 2nd ed. (Cairo: Dar al-Tasil, 2013), *Book of Purification*, 1/419, no. 632.

<sup>27</sup> Malik ibn Anas, *al-Muwatta*, 2/55, no. 121.

anything else such as washing the body or the clothing, despite feeling the madhy flowing down like a small bead. In such a state, there is no avoiding its touching the body and the clothing.

## **2.2. Those Who Hold that Madhy Is Impure:**

The majority of jurists among the Ḥanafis, Maliki s, and Shafii s hold that madhy (pre-seminal fluid) is impure, and that it is obligatory to wash the private part because of it, as well as any place on the body or clothing that it has touched. The Ḥanbali, according to one view, also hold this, particularly if it is abundant<sup>28</sup>. Ibn Rajab another narration from Imam Aḥmad stating that the impurity of madhy is a light impurity and that a small amount of it is excused. He said: “From Aḥmad there is a narration that a small amount of it is excused, like blood; and from him there is a third narration that its impurity is light, and that sprinkling water over it suffices, like the urine of a male infant who has not yet eaten food, due to the general prevalence of it and the difficulty of guarding against it”<sup>29</sup>.

Those who hold that madhy is impure cite the following evidence:

1. From Ali ibn Abi Ṭalib (may Allah be pleased with him), who said:

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<sup>28</sup> Al-Kasani, *Badai al-Sanai*, 1/25; Khalil ibn Ishaq ibn Musa, the Maliki Egyptian, *Al-Tawdih fi Sharh al-Mukhtasar al-Fari* by Ibn al-Hajib, ed. Ahmad ibn Abd al-Karim Najib, 1st ed. (Dublin: Najibawayh Center for Manuscripts and Heritage Services, 2008), 1/33; Al-Gharyani, *Mudawwanat al-Fiqh al-Maliki*, 1/192; Al-Nawawi, *Al-Majmu*, 2/552; Ali ibn Muhammad ibn Muhammad ibn Habib al-Mawardi, *Al-Hawi al-Kabir*, ed. Ali Muhammad Muawwad et al., 1st ed. (Beirut: Dar al-Kutub al-Ilmiyyah, 1999), 1/215; Ibn Qudamah, *Al-Mughni*, 2/492; Ala al-Din Ali ibn Sulayman al-Mardawi, *Al-Insaf fi Marifat al-Rajih min al-Khilaf*, ed. Muhammad Hasan Muhammad Hasan al-Shafii, 1st ed. (Beirut: Dar al-Kutub al-Ilmiyyah, 1997), 1/312.

<sup>29</sup> Abd al-Rahman ibn Ahmad ibn Rajab al-Hanbali, *Fath al-Bari: Commentary on Sahih al-Bukhari*, 1st ed. (Madinah: Maktabat al-Ghuraba al-Athariyyah, 1996), 1/305.

I was a man who frequently emitted madhy, and I felt shy to ask the Prophet (ﷺ) because of his daughter, so I instructed al-Miqdad ibn al-Aswad to ask him. He said: “He should wash his private part and perform ablution”<sup>30</sup>.

2. From ‘Abd Allah ibn Sa’d al-Anṣari (may Allah be pleased with him), who said: “I asked the Messenger of Allah ﷺ about what necessitates ritual bathing, and about the fluid that comes after another fluid. He said: “That is madhy , and every male emits madhy . So wash your private part and your testicles because of it, and perform ablution as you do for prayer”<sup>31</sup>.
3. From Ibn ‘Abbas (may Allah be pleased with them both), that he came to Ubayy ibn Ka‘b while ‘Omar was with him. He came out to them and said: “I found madhy , so I washed my private part and performed ablution. ‘Omar said: Is that sufficient? He replied: Yes,

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<sup>30</sup> Muhammad ibn Ismail al-Bukhari, *Sahih al-Bukhari*, ed. Mustafa Dib al-Bugha, 5th ed. (Damascus: Dar Ibn Kathir, 1993), Book of Ghusl, 1/105, no. 266; and Muslim, *Sahih Muslim*, Book of Menstruation, 1/247, no. 303. The wording is that of Muslim.

I said: The hadith has been transmitted in multiple narrations from Ali (may Allah be pleased with him). At times, he instructed al-Miqdad ibn al-Aswad (may Allah be pleased with him) to ask the Prophet (peace and blessings be upon him); at times, he instructed Ammar ibn Yasir (may Allah be pleased with him) to ask; at times, he instructed a man to ask; at times, the one who asked was Ali (may Allah be pleased with him) himself; at times, he said, “It was asked on my behalf” and at times, he said, “I said to a man sitting next to me, Ask him.

<sup>31</sup> Sulayman ibn al-Ashath Abu Dawud al-Sijistani, *Sunan Abi Dawud*, edited by Shuayb al-Arnaut and others, 1st ed. (Beirut: Dar al-Risalah al-Alamiyyah, 2009), Book of Purification, 1/152, no. (211). The editor said: Its chain of transmission is sound (sahih).

He said: Did you hear it from the Messenger (ﷺ)? He replied: Yes<sup>32</sup>.

4. From Sahl ibn Ḥunayf (may Allah be pleased with him), who said: I used to experience severe difficulty because of madhy , so I would frequently perform ritual bathing because of it. I asked the Messenger of Allah (ﷺ) about that, and he said: “It is sufficient for you to perform ablution because of it” I said: What about what gets on my clothing? He said: “It is sufficient for you to take a handful of water and wipe with it the place on your garment where you think it has been affected”<sup>33</sup>.
5. From Mujahid, from Ibn Abbas, who said regarding madhy, wadi and mâni: For mâni there is ritual bathing; for madhy and wadi there is ablution: he washes the tip of his penis and performs ablution<sup>34</sup>.
6. Ibn ‘Abd al-Barr’s report of consensus regarding its impurity. He said: “As for the well-known, customary madhy that is commonly recognized namely, what is discharged when a man engages in foreplay with his wife due to the pleasure he feels or due to prolonged abstinence—this is the meaning upon which the question in the ḥadi th of Ali was based, and upon it the answer was given.

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<sup>32</sup> Muhammad ibn Yazid ibn Majah al-Qazwini, Sunan Ibn Majah, edited by Shuayb al-Arnaut and others, 1st ed. (Beirut: Dar al-Risalah al-Alamiyyah, 2009), Chapters on Purification and Its Sunnahs, 1/318, no. (507). The editor said: Sound due to corroborating evidence (sahih li-ghayrihi), though this chain is weak.

<sup>33</sup> Ahmad ibn Hanbal, Musnad al-Imam Ahmad ibn Hanbal, ed. Shuayb al-Arnaut and others, 1st ed. (Beirut: Dar al-Risalah al-Alamiyyah, 2001), 25/345, no. (15973).

<sup>34</sup> Ahmad ibn Hanbal, Musnad al-Imam Ahmad ibn Hanbal, ed. Shuayb al-Arnaut and others, 1st ed. (Beirut: Dar al-Risalah al-Alamiyyah, 2001), 25/345, no. (15973).

This is a matter of consensus: there is no disagreement among Muslims regarding the obligation of ablution because of it, and the obligation of washing it due to its impurity”<sup>35</sup>.

7. What al-Nawawi reported in his statement: “The Ummah has unanimously agreed on the impurity of madhy and wadi”<sup>36</sup>.

### **2.3. Discussion and Preference (Weighing of Opinions):**

#### **2.3.1. Removing Hardship and Considering Widespread Affliction:**

Islamic law has taken into account the removal of hardship in such matters. Allah High said: [وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ], (Al-Hajj :22/78). Madhy (pre-ejaculatory fluid) frequently exits during arousal, and its emission is involuntary. Thus, hardship is realized if one holds it to be impure, because that would require washing the clothing and the body. Had madhy been impure, the texts would have explicitly stated that sprinkling purifies it, since it is a viscous fluid that cannot be removed except by washing with water; yet no such explicit statement is found. This indicates that the effective cause is not impurity. Even if one were to assume its impurity, it is extremely slight: according to the Hanafis, impurity is excused if it is the size of a dirham baghli<sup>37</sup>, (approximately 3 cm<sup>2</sup>), and madhy no matter how much does not reach this amount. Likewise, the texts affirm the validity of

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<sup>35</sup> Ibn Abd al-Barr al-Namari al-Qurtubi, *al-Tamhid lima fi al-Muwatta min al-Ma’ani wa al-Asanid*, edited by Bashshar Awwad and others, 1st ed., (London: Al-Furqan Islamic Heritage Foundation, 2017), 13/414.

<sup>36</sup> Al-Nawawi, *al-Majmu*, 2/552.

<sup>37</sup> “The Baghli dirham is attributed to a king known as Ras al-Baghli. It equals eight daniqs, which by their reckoning amounts to sixty-four grains (habbah). It is therefore equivalent to the dirham known in Greater Syria and thus weighs 3.207362 grams.” See: Ahmad Rida, *Mujam Matn al-Lughah*, 1st ed. (Beirut: Dar Maktabat al-Hayah, 1985), 1/319.

cleansing oneself from impurity with stones, which do not completely remove all traces; nevertheless, the Law has removed hardship in this regard. It suffices to wipe the area with three stones, even though some trace remains, and despite that, the prayer is valid and the worshipper is not instructed to wash the area as long as he has cleansed himself with stones. Added to this is the previously mentioned hadith: “Every male emits madhy,” which clearly indicates that the Prophet (ﷺ) took the questioner’s situation into consideration and pointed to the widespread nature of this affliction, thereby lightening the burden on his community. He did not add to his instruction beyond: “Wash your private part and perform ablution”.

### **2.3.2. The Occurrence of a Text Indicating the Nullification of Ablution Without an Explicit Statement of Impurity:**

It has been established in the hadith of Al (may Allah be pleased with him), whose authenticity is agreed upon, that the Prophet (ﷺ) commanded him to wash the penis and perform ablution due to madhy: “He should wash his penis and perform ablution” This is an explicit text indicating that madhy nullifies ablution; however, it does not explicitly state its impurity, unlike urine, whose impurity has been established by an explicit textual proof.

### **2.3.3. The General Import of the Texts Indicates Non-Obligation Except with Respect to Ablution (Wuḍu):**

In the hadith of Sahl ibn Ḥunayf (may Allah be pleased with him), he said that he used to have frequent discharge of madhy, so he asked the Prophet (ﷺ): “What do you command me regarding it?” He replied: “It suffices for you, with regard to that, to perform ablution (wuḍu)”.

Al-Ba dani commented on the hadith, stating: “It suffices for you, with regard to that, to perform ablution. This hadith indicates that what is obligatory in this matter is ablution only. The context is one of instruction and seeking a legal ruling, and clarification is not delayed beyond the time

of need. Had it been obligatory for him to wash his penis and testicles, the Prophet ﷺ would have clarified that. This view is the preponderant one, and it is the preference of Ibn Ḥazm, al-Ḥafīz Ibn Ḥajar, al-Shawkani, and others”<sup>38</sup>.

I say: the ruling concerning washing the penis and testicles therefore remains one of recommendation (istiḥbab). Indeed, Ibn Khuzaymah titled a chapter in his Ṣaḥīḥ: “Chapter: Mention of the evidence that the command to wash the private parts and to sprinkle water because of madhy is a command of recommendation and guidance, not a command of obligation and legal imposition”<sup>39</sup>.

#### **2.3.4. The Similarity of Madhy to Semen in Terms of Source, Ruling, and Function:**

Madhy and semen are discharged through the same passage the urethra and they have no connection to the urinary system; rather, they are secretions of the reproductive system. The anatomical structure of the human body confirms that the source of madhy in both men and women is independent glands that have no relation whatsoever to the source of urine. Moreover, madhy is associated with semen in terms of the source of secretion, for semen is produced jointly by the prostate, the testes, the seminal vesicles, and the two Cowper’s glands; these two glands are responsible for the secretion of madhy. The function of both semen and madhy is that they participate in the process of sexual intercourse.

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<sup>38</sup> Muhammad bn Ali bn Hizam al-Fadli al-Badani, *Fath al-Allam fi Dirasat Ahadith Bulugh al-Maram*, 4th ed. (Sanaa: Dar al-Asimah for Publishing and Distribution, 2019), 1/300.

<sup>39</sup> Muhammad bn Ishaq bn Khuzaymah bn al-Mughirah al-Sulami al-Naysaburi, *Sahih Ibn Khuzaymah*, ed. by Muhammad Mustafa al-Azami, 3rd ed. (Beirut: al-Maktab al-Islami, 2003), 1/57.

Furthermore, logic necessitates that madhy should take the same ruling as semen with regard to purity. The purity of semen has been established according to the majority of scholars. Since this is the case, and since madhy is a part of semen or at times mixes with it, then the purity of madhy is more deserving than that of semen, or at least equal to it. Ruling that semen is pure necessarily entails that madhy is pure; otherwise, a contradiction arises. It is stated in a fatwa of the Islamic Network (IslamWeb): “The jurists who hold that semen is pure are inconsistent in this case, because it is well established and commonly known that madhy is among the components of semen. Thus, holding that madhy is impure requires holding that semen is impure; otherwise, there is inconsistency. The evidence they used to establish the purity of semen is also applicable here to madhy. Indeed, it is even more deserving of purity for those who hold that madhy is pure”<sup>40</sup>.

An objection may be raised: if madhy is a part of semen, why does it not take the same ruling of ritual bathing (ghusl) rather than ablution (wuḍu)? The response is that the textual evidence differentiates between them with respect to ritual purification: the command for ghusl is given for semen, whereas the command for wuḍu is given for madhy.

### **2.3.5. Explaining washing as a therapeutic measure, not for purification:**

The hadith concerning washing the penis and the testicles: In some narrations, the Prophet (ﷺ) instructed that the penis and the testicles be washed from madhy (pre-ejaculatory fluid), as in the hadith of ‘Abd Allah ibn Saïd Al-Anṣari (may Allah be pleased with him). This addition washing beyond the penis apparently points to a purpose other than the ruling of

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<sup>40</sup> <https://www.islamweb.net/ar/fatwa/49152>.

madhy in terms of purity and impurity and the place from which it exits. Rather, this instruction aims at breaking sexual arousal and reducing the madhy so that it settles and ceases to flow. Had it been for purification, he would not have instructed washing the testicles. Al-Ṭaḥawī said: “The command to wash was not because washing all of it is obligatory, but so that it contracts and its discharge stops just as when an udder is washed with cold water, its milk retreats inward into the udder and its flow ceases”<sup>41</sup>. This meaning was affirmed by Ibn Taymiyyah when speaking about madhy. He said: “Because the testicles are its container, washing them cuts it off and removes its effect”<sup>42</sup>.

Thus, washing here has a therapeutic dimension namely, stopping the discharge of madhy and cooling the site of arousal rather than removing impurity; otherwise, washing the glans alone would have been sufficient.

### **2.3.6. Moisture of the Woman’s Private Part:**

Many jurists who held that madhy (pre-ejaculatory fluid) is impure also held that the secretions related to the woman’s private part are pure, referring to them as the moisture of the woman’s private part. Some of them considered its ruling in terms of whether it exits from the inner part of the vagina or from its outer part; whether it is separate from the private part or not; whether the vaginal moisture results from intercourse or from its preliminaries; and other such considerations, which are not the subject here.

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<sup>41</sup> Musa Shahin Lashin, Fath al-Munim Sharh Sahih Muslim, 1st ed., (Beirut: Dar al-Shuruq, 2002), 2/290; Ahmad bn Muhammad bn Salamah bn Abd al-Malik al-Tahawi, Sharh Ma’ani al-Athar, ed. Muhammad Sayyid Jad al-Haqq, 1st ed., (Beirut: Alam al-Kutub, 1994), Kitab al-Taharah, 1/45, no. (246).

<sup>42</sup> Ahmad ibn Abd al-Halim ibn Abd al-Salam Ibn Taymiyyah, Sharh al-Umdah, edited by Muhammad Ajmal al-Islahi, 3rd ed, (Riyadh: Dar Ata’at al-Ilm, 2019), 1/56.

The moisture of the woman's private part is a matter of juristic disagreement like many other issues. What matters here, in relation to the topic under discussion namely, the purity of madhy is that what exists from the woman's private part is between madhy and sweat, as Al-Nawawi stated, and he deemed it pure. This is the view of Abu Ḥani fah, the well-known position in the Shafi'i school, and the view of the Ḥanbali s. Al-Mardawi said: It is pure, and this is the correct position of the school without qualification<sup>43</sup>.

I say: if the moisture of the woman's private part is pure and it includes madhy, then what is the difference between her madhy and that of a man? Moreover, those who held that a woman's madhy is impure have no legal proof other than analogy, on the basis that in both men and women its exit is caused by desire. Otherwise, there is no explicit, soundly attributed text from the Prophet (ﷺ) specifically concerning a woman's madhy ; rather, the texts pertain to the madhy of a man, and scholars then extended the ruling to women by analogy due to the shared effective cause.

Summary of the Preferred View:

Madhy is pure, but ablution (wuḍu) is required because of it, in compliance with and adherence to the textual evidence. Washing the penis and testicles is recommended in order to calm desire and stop the discharge of madhy, not because of its impurity. This preference reconciles the texts, observes the principles of facilitation and removal of hardship, takes into account the prevalence of the matter, and explains the command to wash in its proper

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<sup>43</sup> Al-Nawawi, al-Majmu, 2/570; Muhammad Amin bn Umar bn Abd al-Aziz Abidin al-Dimashqi, Hashiyat Radd al-Muhtar ala al-Durr al-Mukhtar, ed. by Adil Ahmad Abd al-Mawjud et al, 2nd ed. (Beirut: Dar al-Kutub al-Ilmiyyah, 1994), 1/305; al-Mardawi, al-Insaf, 1/322.

sense.

**Conclusion:**

After presenting the reality of madhy (pre-ejaculatory fluid), clarifying its characteristics and source of emission, and distinguishing it from mâni (semen) and wadi, then reviewing the statements of scholars and their evidences regarding its purity or impurity, it becomes clear that this issue is one of recognized scholarly disagreement. The transmitted texts concerning it command performing ablution (wuḍu) and washing the penis, without any explicit statement declaring it impure. Moreover, consideration of the underlying rationales of rulings, the principles of Islamic law regarding the removal of hardship and taking into account widespread affliction, as well as established medical and anatomical findings showing that madhy is a glandular secretion similar to other bodily secretions and unrelated to the urinary tract strengthen the view of its purity. The glands that secrete madhy resemble other endocrine glands, differing only in function: some secrete saliva, others sweat, others tears, and so on; all such secretions are considered pure.

Based on the above, the preponderant view is that madhy is pure; however, ablution is required when it is emitted, and it is recommended to wash the penis and testicles for cooling and to cut off the effect of desire not due to impurity. In this way, compliance with the textual evidence is combined with facilitation and the removal of hardship that characterize the noble Shari ah. And Allah knows best.

**Findings:**

1. Madhy is an alkaline fluid secreted by the Cowper's glands, whose primary function is to lubricate the urethra and neutralize acidity in preparation for the passage of semen. Vaginal secretions are a complex fluid secreted by the Bartholin's and Skene's glands, whose

primary function is to lubricate the vagina and protect it from infection. These differ in nature and composition from mâni and wadi in terms of color, viscosity, source, and function.

2. Distinguishing between madhy, mâni, and wadi is necessary from a legal perspective: mâni necessitates ritual bathing (ghusl), wadi is impure and necessitates ablution, while madhy necessitates ablution only though jurists differ regarding its purity or impurity.
3. The juristic disagreement regarding the ruling on madhy revolves around two opinions:
  - The view that it is pure, based on the presumption of purity, the absence of an explicit text establishing its impurity, and consideration of widespread hardship and the removal of difficulty.
  - The view that it is impure, which is the position of the majority, based on the ḥadi th of Ali (may Allah be pleased with him).
4. The preferred conclusion of this study is that madhy is pure; nevertheless, ablution is required in compliance with the textual evidence, and washing the penis and testicles is recommended for therapeutic purposes namely, to curb desire and prevent continued emission of madhy, not due to impurity.
5. The anatomical and functional aspects of madhy support the view of its purity, as its secretion resembles that of other glands such as salivary and lacrimal glands, all of which are considered pure. Moreover, some jurists have held that vaginal secretions which include madhy are pure, further confirming its purity.

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