

Method of Purifying Clothes That Become Impure Due to Nocturnal Emission

Darulifta Ahlesunnat (Dawateislami)

Question

What do the noble scholars and jurists of Islamic law say about the following: If one has a nocturnal emission, what is the method of purifying the clothes? Furthermore, is it necessary to also purify the bed sheets?

Answer

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ
الْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اَللّٰهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

(1) The area of the cloth, such as a pajama or shalwar, that became soiled with impurity due to nocturnal emission must be thoroughly washed enough times that the semen itself and its traces (color and odor) are removed as much as possible. This way, the cloth will become pure. This is because, for najasah mar'iyah (impurity that is visible after drying, such as feces or semen) to be purified, the impurity itself and its traces must be removed, whether this is achieved by washing once or multiple times. Wringing it out or leaving it to dry is not a condition.

(2) In the case of nocturnal emission, only the area that is soiled with impurity becomes impure. Things other than this that were not affected by the impurity remain pure, such as other clothing or the bedsheet; they do not have to be washed. 'Allamah Ibn 'Abideen, Syed Muhammad Amin Bin 'Umar Shami رحمه الله تعالى عليه (d. 1252 AH/1836 CE) writes:

قد علمت أن المعتبر في تطهير النجاسة المرئية زوال عينها ولو بغسل واحد ولو في إجابة كما مر، فلا يشترط فيها تثليث غسل ولا عصر (Radd al-Muhtar 'Ala al-Durr al-Mukhtar, Book of purification, Chapter of impurities, Vol. 01, p. 596, Publ. Dar al-Ma'rifah, Beirut)

The Imam of Ahl al-Sunnah, A'la Hazrat, Imam Ahmad Raza Khan رحمه الله تعالى علي (d. 1340AH/ 1921 CE) writes:

نجاست اگر مرئیہ ہو یعنی خشک ہونے کے بعد بھی نظر آئے تو اس کی تطہیر میں عدد اصلاً شرط نہیں، بلکہ زوال عین درکار ہے، خواہ ایک بار میں ہو جائے یا دس بار میں، مگر بقاء اثر بقاء عین پر دلیل، تو زوال اثر مثل رنگ و بو ضرور، لیکن وہ اثر جس کا زوال دشوار ہو معاف کیا جائے گا، صابون یا گرم پانی وغیرہ سے پھڑانے کی حاجت نہیں۔

Translation: If the impurity is mar'iyah, i.e., such that it can be seen after becoming dry, being washed multiple times is not a condition for its purity. Instead, it is required that the impurity itself be removed, whether this is achieved in one attempt or after ten attempts. But if the effects of impurity remain, then this means that the impurity itself is still present; hence, the effects of impurity, such as color and odor, must also be removed. However, the effects that are difficult to remove are excused; there is no need to remove them using soap, hot water, or anything else. (Fatawa Razawiyah, Vol. 4, p. 392, Publ. Raza Foundation, Lahore)

The commentator of Sahih al-Bukhari, Mufti Muhammad Shareef al-Haq Amjadi رحمة

اللہ تعالیٰ علیہ (d. 1421 AH/2000 CE) writes:

احتلام سے صرف وہی کپڑا ناپاک ہوگا، وہ بھی کپڑے کا صرف وہ حصہ جس پر منی لگی ہو، کپڑے کا بقیہ حصہ اور دوسرے کپڑے پاک ہیں۔... اس لیے احتلام سے سوٹریا بنیائیں وغیرہ ناپاک نہیں ہوں گے، اس کو بغیر دھوئے ہوئے پہن کر نماز پڑھ سکتا ہے، البتہ تہبند اور پاجامہ میں چوں کہ یہ شبہ رہتا ہے معلوم نہیں کہاں کہاں نجاست لگی ہو، اس کو پورا دھولینا چاہیے یا بدل دینا چاہیے۔

Translation: Due to nocturnal emission, only the specific area of the specific cloth which has been soiled with semen becomes impure. The remaining areas of that cloth and other pieces of clothing remain pure. For this reason, the sweater and undershirt will not become impure; they can be worn for salah without being washed. However, because a doubt remains as to which areas of the pajama or shalwar have been soiled with impurity, it should be washed entirely or changed. (Fatawa Jami'ah Ashrafiyah, Vol. 5, p. 120, Publ. Jami'ah Ashrafiyah, Mubarakpur)

Khaleel al-Millah, Mufti Muhammad Khaleel Khan Barkati رحمة اللہ تعالیٰ علیہ (d. 1405 AH/1985 CE) writes:

کپڑے اور اس کے جس حصہ پر نجاست لگی ہو صرف وہی کپڑا اور حصہ نجس ہوا، نہ کہ تمام کپڑا۔ یونہی بدن کے جس حصہ پر نجاست لگی اس حصہ سے نجاست دور کرنا فرض ہوا، ہاں برناتے جنابت غسل فرض ہوا تو بدن پر موجود دوسرے کپڑے جن پر نجاست کا کوئی اثر نہیں بدستور پاک ہیں۔... غرض کپڑے کا جو حصہ نجس ہے اسے دھولیں، تمام کپڑے دھونے کی ضرورت نہیں۔

Translation: Only the specific area and the specific cloth that has been soiled with impurity became impure, not the entire cloth. Similarly, it is fard to remove the impurity from the area of the body which has been soiled with impurity. However, ghusl is fard because of janabah. The other clothes, which have no traces of impurity, remain pure. In summary, wash the impure area of the clothes; there is no need to wash all the clothes. (Fatawa Khaleeliyah, Vol. 1, p. 198-199, Publ. Zia al-Qur'an Publications, Lahore)

وَاللّٰهُ اَعْلَمُ عَزَّ وَجَلَّ وَرَسُوْلُهُ اَعْلَمُ صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ

(Allah Almighty knows best and His Messenger صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ knows best.)

Answered By: Mufti Muhammad Qasim Attari

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