



40126 - Does Preventing Oneself From Ejaculation Require Ghusl?

the question

What is the ruling if a man holds his penis just before ejaculation and prevents anything coming out, does he have to do Ghusl? If he does the same thing but after a while he notices that a few small drops have come out, what is the ruling?

Summary of answer

If a man feels the semen moving when he feels desire without intercourse, and he holds his penis and nothing comes out, then he does not have to do Ghusl according to the majority of scholars. If intercourse takes place, then Ghusl becomes obligatory even if there is no ejaculation.

Detailed answer

Praise be to Allah.

Does preventing ejaculation require Ghusl?

If a man feels the semen moving when he feels desire without intercourse, and he holds his penis and nothing comes out, then he does not have to do Ghusl according to the majority of scholars; this is unlike the well-known view of Ahmad, may Allah have mercy on him.

Ibn Qudamah (may Allah have mercy on him) said: If a man feels the semen moving when he feels desire without intercourse, and he holds his penis and nothing comes out, then he does not have to do Ghusl. This is the view of most of the jurists.

This is because the Prophet (peace and blessings of Allah be upon him) connected Ghusl to seeing and the gushing of semen, as he said: "If you see water (semen)" and "if water (semen) gushes out then do Ghusl." So the ruling does not apply otherwise. (Al-Mughni, 1/128)



An-Nawawi (may Allah have mercy on him) said:

“If a man kisses a woman and feels the semen moving, and he holds his penis and nothing comes out at that moment, and he does not notice anything coming out afterwards, then he does not have to do Ghusl in our view.

This was the view of all the scholars except Ahmad, who said – according to the better known of the two views narrated from him – that he has to do Ghusl, because it is impossible to imagine semen going back.

The evidence for that is the words of the Prophet (peace and blessings of Allah be upon him): “Water (Ghusl) is only for water (semen).” And because the scholars unanimously agreed that whoever feels some rumbling or wind in his stomach, but nothing has come out of him, he does not have to do Wudu. This is a similar matter.” (Al-Majmu` , 2/159)

The view of the majority of scholars is the one which is more correct, because of the evidence that they quoted.

It should be noted that this action – preventing semen from coming out – is very harmful.

Shaykh Ibn `Uthaymin (may Allah have mercy on him) said:

“Can semen move without coming out?

Yes it can, when a person holds his penis so that it does not come out, or when his desire suddenly drops. Even though the jurists discussed this, it is very harmful. The jurists (may Allah have mercy on him) may discuss an idea whether it is permissible or prohibited. Some of the scholars said that [Ghusl is not required](#) if the semen moves. This is the view favoured by Shaykh Al-Islam [Ibn Taymiyah], and this is the correct view.” (Ash-Sharh Al-Mumti` , 1/280)

But when semen comes out, then [Ghusl is obligatory](#) , even if what comes out is just one drop.

From this it is known that there is no difference of scholarly opinion concerning the fact that Ghusl becomes obligatory [when semen is emitted](#) , if that is as a result of desire and it comes out



gushing. This applies to one who holds his penis when the semen moves, then he cannot control it and one or more drops of semen come out, even if that is after a while. (See Al-Mughni, 1/268)

The Standing Committee was asked about the emission of a single drop of semen as the result of desire. They replied as follows:

“If the semen is comes out gushing as the result of desire, this means that [Ghusl is required](#) even if what comes out is just one drop, and without intercourse. Wudu is not sufficient, rather what is required is [Ghusl from major impurity](#) . (Fatawa Al-Lajnah, 5/202)

Is Ghusl required after intercourse without ejaculation?

If intercourse takes place, [then Ghusl becomes obligatory even if there is no ejaculation](#) , because the Prophet (peace and blessings of Allah be upon him) said: “When the two circumcised parts meet and the tip of the penis disappears, then Ghusl becomes obligatory, [whether ejaculation takes place or not](#) .” (Classed as authentic by Al-Albani in Sahih Al-Jami` , 379)

And Allah knows best.