Ejaculation when Thinking of a Woman and Definitions of Mani, Madhi and Wadi

Q: Taharaat-57: (1) A man felt fluid coming out of his private organ when thinking of a woman, seeing a picture or reading a novel. Will Ghusl be Waajib (compulsory)? Will the discharge be regarded as Mani (semen) or Madhi? Please point out the difference between the two.
(2) Will Ghusl be Waajib when a semen is discharged without any lust after urinating, which happens due to an illness?

Answer: (1) When a person is aroused when thinking of a woman or seeing a picture and his penis becomes erect, Ghusl will be Waajib (compulsory only if Mani (semen) is discharged" In the discharge of Madhi, it will suffice to make wudhu and wash off the Madhi.

In his commentary of Nurul Idhaa, Hadhrat Moulana Sayyid Muhammad Mia RAH. has defined Mani, Madhi and Wadi as follows: Mani is that white fluid that is ejaculated at the time of lust. The difference between Man. and Madhi are:
>??? No sexual pleasure is experienced when Madhi is discharge, whereas? there is pleasure when Mani is discharged.
>??? Mani is discharge with force and the erection subsides after it has been discharged. This does not happen in the case of Madhi.
>??? The colour of Mani is a clearer white and its smell resembles that of raw dates
Wadi has a murky colour (by comparison to the other two). It is often discharged after urinating and is notably thicker than urine.

Umdatul Fiqh states that while the Mani of men is thick and white, the Mani of women is thinner and yellowish in colour Mani !s discharged with lust, is sticky and has the smell of a date bud. When it is ejaculated, the erection slackens. On the other hand, Madhi is thinner and not as white and is discharged without any lust and without force. When it is discharged, the lust does not vanish, but becomes more intense. When such a discharge comes from a woman, it is referred to as Qadhi. As for Wadi, it is like a thick form of urine that is discharged without any lust either after urinating, after ejaculating or after taking a bath.

By using these definitions, the fluid being discharged when thinking of or looking at a woman can be identified. Ghusl will be Waajib (compulsory) if Mani (semen) is discharged and if the discharge is Madhi or Wadi, it will suffice to make wudhu and wash off the impurity. Behisti Zewar states that Ghusl is Waajib (compulsory) to purify oneself from Hadath Akbar (the greater form of impurity). A person will be in the state of Hadath Akbar for any one of four reasons, the first being the discharge of Mani with lust. This will apply whether one is sleeping or awake, conscious or unconscious, having intercourse or not or even when thinking of something, looking at something to arousing any part of the body.

(2) If semen was discharged after urinating on account of the illness and without lust, without any lustful thoughts and without an erection, then Ghusl will not be Waajib (compulsory). However, if there is lust and an erection, Ghusl will be Waajib (compulsory).1

Umdatul Fiqh states that if Mani is discharged after passing urine, Ghusl will be Waajib (compulsory) only if there was an erection and the Mani emerged with lust. However, if there was no erection and no lust, Ghusl will not be waajib (compulsory). Fataawaa Daarul Ulooms also states that Ghusl will not be Waajib (compulsory) when this takes place on account of illness. And Allaah knows best what is most correct.

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