

## 44980 - Is wudoo' invalidated if some wetness comes out of the vagina?

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### the question

Does the white discharge that comes out of a woman invalidate wudoo'?

### Detailed answer

Praise be to Allaah.

It seems that the questioner is asking about the ruling on the wetness that comes from a woman's vagina. The scholars differed concerning this, and in order to explain it we must look at two issues.

1 - Is that wetness taahir (pure) or naajis (impure)?

The first opinion is that it is taahir. This is the view of al-Shaafa'i and Ahmad.

The second opinion is that it is naajis.

The more correct opinion is the first one, because there is no evidence to suggest that this wetness is naajis. It says in al-Mughni: Because 'Aa'ishah used to scratch the semen from the garment of the Messenger of Allaah (peace and blessings of Allaah be upon him) - after intercourse - and that semen is usually mixed with the wetness of the vagina. And because if we deem the woman's vagina to be naajis that means that we deem the fluid emitted from it to be naajis too. End quote.

2 - Does that wetness invalidate wudoo'?

The scholars differed concerning this and there are two views:

The first opinion is that it does invalidate wudoo'. This is the view of the majority. They quoted as

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evidence the fact that the Prophet (peace and blessings of Allaah be upon him) told the woman who was suffering from irregular bleeding (istihaadah) to do wudoo' for every prayer, and that wetness or discharge is akin to istihaadah. In Saheeh al-Bukhaari it is narrated that 'Aa'ishah (may Allaah be pleased with her) said: Faatimah bint Abi Hubaysh came to the Prophet (peace and blessings of Allaah be upon him) and said: "O Messenger of Allaah, I am a woman who suffers irregular bleeding (istihaadah) and I do not become pure; should I stop praying?" The Messenger of Allaah (peace and blessings of Allaah be upon him) said: "No. That is just a vein and it is not menses. When the time of your regular menses comes, stop praying, then when it ends wash the blood from yourself and start praying again." He (Hishaam) said: My father ('Urwah ibn al-Zubayr) said: "Then do wudoo' for every prayer, until that time comes." Narrated by al-Bukhaari (no. 228). Al-Haafiz said in al-Fath concerning the additional material which speaks of wudoo': Some of them say that this is mu'allaq, but that is not correct, rather it was narrated with the isnaad mentioned from Muhammad, from Abu Mu'aawiyah, from Hishaam. Al-Tirmidhi explained that in his narration. Someone else claimed that the words "Then do wudoo'" are the words of 'Urwah, but this is debatable, because if they were his words, he would have spoken in the third person, and said, "Then she should do wudoo'" etc. But as it appears in the imperative, it goes with the instructions mentioned in the marfoo' report when he said, "Then wash the blood from yourself."

End quote. Al-Fath, 1/332; see also 1/409 and al-Irwa' 1/146, 224.

The second opinion is that it does not invalidate wudoo'. This is the view of Ibn Hazm.

Shaykh al-Islam Ibn Taymiyah has two views on this issue, like the two views mentioned above. In al-Ikhtiyaaraat he favoured the view that it does not invalidate wudoo' and in Majmoo' al-Fataawa he favoured the view of the majority.

See: Majmoo' al-Fataawa (21/221) and al-Ikhtiyaaraat (p. 27).

Shaykh Ibn 'Uthaymeen discussed the two views in detail and said:

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After researching the matter, it seems to me that the discharge that comes from a woman, if it does not come from the bladder and it comes from the uterus, then it is taahir, but it invalidates wudoo' even though it is taahir, because it is not essential for the thing that invalidates wudoo' to be naajis. The wind that comes from the back passage has no substance, but it still invalidates wudoo'. Based on this, if it is emitted by a woman and she has wudoo', then her wudoo' is invalidated and she has to renew it. But if it is continuous then it does not invalidate wudoo', but she should not do wudoo' for prayer until the time for the prayer begins. Then she may offer both obligatory and naafil prayers, read Qur'aan and do whatever she wants of permissible things, as the scholars said concerning one who suffers from urinary incontinence.

This is the ruling on this discharge with regard to purity; it is taahir and does not make clothing or the body naajis.

As for the ruling with regard to wudoo', it invalidates wudoo' unless it is continuous. If it is continuous it invalidates wudoo' but the woman does not have to do wudoo' for any prayer until after the time for it has begun, and she has to wear sanitary pads.

But if it comes and goes, and it usually stops during the times of prayer, then she should delay her prayer until the times when it stops, so long as there is no fear of the time for prayer ending. If she fears that the time for prayer will end, then she should do wudoo' and wear a sanitary pad and pray. It makes no difference whether there is a little or a lot, because all of it is coming from the same place and a little of it or a lot invalidates wudoo'.

With regard to the belief of some women that it does not invalidate wudoo', I know of no basis for this apart from the view of Ibn Hazm (may Allaah have mercy on him), who said that it does not invalidate wudoo', but he did not mention any evidence for that. If he had any evidence from the Qur'aan or Sunnah or sayings of the Sahaabah, that would be proof. Women should fear Allaah and strive to purify themselves, because prayer is not accepted without purity, even if a woman

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prays one hundred times. Some scholars even say that the one who prays without being pure is a kaafir because this is a kind of mocking the signs of Allaah.

Majmoo' Fataawa Ibn 'thaymeen (1/284-286)

For more information please see question no. [7776](#) and [13948](#).