246483 - Evidence that madhiy (prostatic fluid) is impure, and it is obligatory to purify the garment in which one prays

the question

Can you give me a clear text from the Sunnah which states that if madhiy (prostatic fluid) gets onto clothes, it makes them impure (najis) and it invalidates the prayer if a person prays wearing those clothes? I know the ruling, but I could not find any evidence to support that, and I have heard a report in which it says that Imam `Ali complained to the Prophet (blessings and peace of Allah be upon him) about the emission of madhiy, so the Prophet (blessings and peace of Allah be upon him) instructed him to wash his penis, but he did not instruct him to wash his clothes.

And I have the same question regarding urine: what is the evidence that praying in clothes that have been contaminated with urine is not valid, even if the place on which the urine got has dried up?

Detailed answer

Praise be to Allah.

Madhiy is impure and invalidates wudu'. The evidence for that is what was narrated from `Ali (may Allah be pleased with him), who said: I was a man who emitted a lot of madhiy, and I started to do ghusl until (the skin of) my back cracked. I mentioned that to the Prophet (peace and blessings of Allah be upon him) – or that was mentioned to him – and the Messenger of Allah (peace and blessings of Allah be upon him) said: "Do not do that. If you see madhiy, then wash your penis and do wudu' as you do for prayer." Narrated by Abu Dawud, 206; classed as sahih by Shaykh al-Albani (may Allah have mercy on him).

And there is the report which was narrated by Sahl ibn Hunayf, who said: I used to emit madhiy a great deal and that caused me a lot of trouble, as I used to do ghusl a great deal because of it. I

mentioned that to the Messenger of Allah (blessings and peace of Allah be upon him) and asked him about it, and he said: “It is sufficient for you to do wudu’ for that.” I said: O Messenger of Allah, what about what gets on my garment of it? He said: “It is sufficient for you to take a handful of water and sprinkle it on your garment wherever you see that it got onto it.” Narrated by Abu Dawud, 210; at-Tirmidhi, 115. Classed as hasan by al-Albani in *Sahih Abi Dawud*.

The scholars quoted these hadiths as evidence that madhiy is impure (najis). See: Ibn Hajar: *Fat-h al-Bari*, 1/381; *`Umdat al-Qari Sharh Sahih al-Bukhari*, 3/220; *Subul as-Salam*, 1/93; an-Nawawi: *al-Majmu`*, 2/164.

The evidence in these hadiths is clear, because the Prophet (blessings and peace of Allah be upon him) instructed the one affected by that to wash his penis, and to sprinkle water over the area it got onto of his garment. This indicates that it is impure.

The scholars were unanimously agreed that madhiy is impure.

An-Nawawi (may Allah have mercy on him) said in *al-Majmu`*, 2/571: The ummah is unanimously agreed that madhiy is impure. End quote.

Some of the Shi`ah hold an odd view and went against the hadiths and scholarly consensus.

Ash-Shawkani said in *Nayl al-Awtar*, 1/73: The scholars are unanimously agreed that madhiy is impure, and no one disagreed with that except some of the Imami Shi`ah, who quoted as evidence the idea that sprinkling water on it does not remove it, and if it was najis it would be obligatory to remove it. Based on their argument, they would have to say that faeces is pure, because the Prophet (blessings and peace of Allah be upon him) instructed people to wipe it from their shoes on the ground, and to pray wearing the shoes, and wiping it does not remove it. And this argument is false according to scholarly consensus.

The scholars differed regarding madhiy if it gets onto one’s garment. Ash-Shafa`i, Is-haq and others said that nothing is sufficient to remove it except washing, based on the report that speaks of washing. However the report that speaks of washing has to do with the private part only, not

the garment, which is the matter concerning which the scholars differed. For there is no report to contradict the report which speaks of sprinkling, so regarding that is sufficient is correct and is valid. End quote.

With regard to the garment which is contaminated with urine – and other impurities – it is not permissible to pray in it, even if it has dried, unless it is purified by washing it. We have quoted the evidence for that in the answer to question no. 195117.

And Allah knows best.