176951 - Does Wind Passed From a Woman’s Front Passage Break Wudu?

the question

As is known, women sometimes have air (like gas or bubbles or wind) coming out from the front passage. Sometimes it has a sound, but more often not. As you have written on this site previously about this issue, it has been made clear that this does not invalidate one's wudu.
But there is another question related to it.
A woman often experiences that some wind comes out of her while for example moving, sitting down, praying, etc.
The problem is that it's often difficult to tell from where the wind came; whether from the front or the back passage. Because even though she’s often certain she felt something come out, she’s not certain from exactly where, so she can’t know for sure if she has invalidated her wudu.
What is a woman to do in these situations? Especially since the confusion and the fact that it happens often makes staying in wudu very difficult. Even relaxing during prayer often becomes difficult because of it.
Should she then re-do her wudu, or if it happens during the prayer, stop praying and go make wudu again and repeat the prayer... Or should she go by the principle on doubt & certainty, and since she can't be sure for 100% that she actually broke her wudu, only that something came out from somewhere, should she then go with that she's still has wudu unless she's completely certain that it was from the back?
So, should this sister either:
A) Continue doing as she does right now: if the possibility seems greater that it came from the front, she goes on that and considers herself still in wudu.
B) If it is certain something comes out, always consider it to be from the front always unless she is completely certain without any doubt that its from the back, following the general principle of doubt & certainty regarding passing gas, and hence considers herself still in wudu
C) If it is certain that something comes out but it is uncertain from exactly where, then consider it to be from the back and therefore breaks the wudu, as to be on the safe side

D) or do none of the alternatives above, and instead do something else completely?

Summary of answer

In order to be on the safe side and to ensure that one has discharged one’s duty it is better to do wudu in the event of the emission of wind from a woman's front passage. If this is continual and happens in all situations, then this woman should do wudu for each prayer.

Detailed answer

Praise be to Allah.

Does wind from the front passage break your wud?

The jurists differed as to whether wudu is invalidated by the emission of wind from a woman’s front passage. There are two views:

1. That it does invalidate wudu. This is the view of the Shafi`is and Hanbalis.

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

“Anything that comes out of the front or back passage of a man or woman invalidates wudu, whether it is stools, urine, wind , worms, pus, blood, stones or anything else. There is no differentiation in that regard between what happens rarely and what happens regularly, and there is no differentiation between wind coming out of the front passage of a man or woman or from the back passage. This was stated by ash-Shafi‘i (may Allah have mercy on him) in al-Umm, and our companions unanimously agreed on that.” (Al-Majmu‘, 2/3; see also Tuhfat al-Muhtaj by Ibn Hajar al-Haytami, 1/127)

Ibn Qudamah (may Allah have mercy on him) said:

“Salih narrated from his father concerning a woman from whose vagina wind is emitted: Whatever comes out of either (the front or back) passage, wudu is required for it. al-Qadi said: "Emission of

wind from the penis or the woman's vagina invalidates wudu." (Al-Mughni, 1/125) (See also al-Insaf by al-Mirdawi, 1/195)

1. That it does not invalidate wudu. This is the view of the Hanafis and Malikis.

It says in Radd al-Muhtar 'ala ad-Durr al-Mukhtar, 1/136:

"Wudu is not invalidated by emission of wind from the front passage or penis, because it is a twitch or tremor, i.e., it is not really wind; even if we say that it is wind, it does not come from a site of impurity, therefore it does not invalidate wudu." (See Badai' al-Sanai' by al-Kasani, 1/25)

Al-'Allamah ad-Dardir al-Maliki (may Allah have mercy on him) said:

"If something usual is emitted from somewhere other than the two usual passages, such as if it is emitted from the mouth, or if urine is emitted from the back passage, or wind is emitted from the front passage or even from the woman's vagina, or from a hole, then it does not invalidate wudu." (Ash-Sharh al-Kabir ma'a Hashiyat ad-Dasuqi, 1/118)

Undoubtedly in order to be on the safe side and to ensure that one has discharged one's duty it is better to do wudu in the event of this wind, because there is such a strong difference of opinion concerning it and because this is more on the safe side, as we have said. It is also closer to the apparent meaning of the evidence, because the Prophet (blessings and peace of Allah be upon him) said: "There is no wudu unless there is a sound or a smell." (Narrated by at-Tirmidhi, 74; he said: a hasan sahih hadith.)

This hadith and similar hadiths on this topic were quoted as evidence by Imam Ibn al-Mubarak and others to show that wudu is rendered invalid by emission of wind from the front passage.

Imam at-Tirmidhi (may Allah have mercy on him) said:

"This is the view of the scholars, that he does not have to do wudu except if he breaks wind and hears a sound or notices a smell. 'Abdullah ibn al-Mubarak said: If he is uncertain as to whether he has broken wind, he does not have to do wudu unless he is so certain that he would swear to it.

And he said: If wind is emitted from a woman’s front passage, she has to do wudu.

This is also the view of ash-Shafi'i and Ishaq.”

The view that wudu is required becomes stronger in the case of uncertainty as to whether it came from the front passage or the back passage. It is known that wind emitted from the back passage invalidates wudu according to scholarly consensus. If the source of the wind is uncertain – is it from the back passage, which invalidates wudu according to scholarly consensus, or is it from the front passage, which invalidates wudu according to many of the scholars? – the view that it does invalidate wudu becomes very strong, especially since the basic principle concerning wind is that it comes from the back passage. As for that which is emitted from the front passage, it is rare and is not a regular occurrence; this is the basis on which those who said that it does not invalidate wudu based their opinion.

Ruling on continual passing of wind

If this wind is continual and happens in all situations, then this woman comes under the heading of those who are excused, even if she is certain that it comes from the back passage. So she should do wudu for each prayer after the time for it has begun, then offer the obligatory prayer and whatever she wants of nafl (supererogatory) prayers, and she does not have to repeat wudu every time she passes wind .

Shaykh ash-Shanqiti (may Allah preserve him) was asked: The wind that comes out of a woman’s front passage happens a great deal at different times; should she do wudu for each prayer?

He replied:

“There is a well-known difference of opinion among the scholars (may Allah have mercy on them) concerning this issue: does the front passage come under the same ruling as the back passage with regard to emission of wind? Some of the scholars (may Allah have mercy on them) said that emission of wind from the front passage comes under the same ruling as emission of wind from the back passage. This is by way of judging like by like; it is a strong opinion and is undoubtedly

more on the safe side.

But if it happens with a woman in a way that is out of control, or it causes her hardship and difficulty, in that case she comes under the same ruling as the woman who is suffering from istihadah (irregular non-menstrual bleeding), such as when her bleeding is persistent. She should do wudu when the time for each prayer begins, and after that it will not matter if she passes wind. The same also applies if she continually passes wind from the back passage. It is more appropriate to be on the safe side concerning her religious commitment and worship. And Allah knows best." (Sharh Zad al-Mustaqni')

And Allah knows best.