22843 - Continuous wind and breaking Wudu

the question

I have a problem of almost continuous releasing of gas.i want to know whether i need to refresh ablution for fajir prayers after offering my tahajud prayers-and again for ishraq prayers?it is difficult for me because i fall ill very soon because of excess exposure to water.please answer my question as soon as possibe as i am really upset that whether my prayers and 'fast'are acceptabl to god or not.i am really worried about my prayers.please tell me.i'll be grateful to you.

Detailed answer

Firstly:

If using water will make you sick, then it is permissible for you to do tayammum.

The Standing Committee for Research and Issuing Fatwas was asked:

What is the definition of sickness whereby it is permissible to do tayammum even though water is available?

The Committee replied:

It is sickness where there is the fear that using water may make the sickness worse or delay the healing of wounds.

Fatawa al-Lajnah al-Daa'imah, 5/345

Secondly:

The ruling on urinary incontinence and continual passing of wind is the same as the ruling on istihaadah (prolonged non-menstrual vaginal bleeding). Urine, wind and vaginal bleeding all invalidate Wudu, and Allah says (interpretation of the meaning):

“Allah does not want to place you in difficulty, but He wants to purify you, and to complete His Favour to you that you may be thankful”

[al-Maa'idah 5:6]

“Allah intends for you ease, and He does not want to make things difficult for you”

[al-Baqarah 2:185]

So people suffering from these problems are allowed to do Wudu for each prayer when the time for that prayer has begun, then they should pray as they are, even if some wind, urine or blood comes out of them whilst they are praying.

This ruling is for one who passes wind continually. If that is intermittent, and he can do the prayer during the time when it stops, then he has to do Wudu and pray at the time when the wind has stopped.

Shaykh Ibn ‘Uthaymeen said: There are two scenarios with regard to one who suffers from urinary incontinence:

1 – If it is continual and does not stop, and every time something collects in the bladder it comes down, then he should do Wudu when the time for prayer has begun, then put something over his private part and pray, and it does not matter what comes out.

2 – If that happens after he urinates, or ten minutes or quarter of an hour after that, then he should wait until it stops, then do Wudu and pray, even if he misses the prayer in congregation.

The basic principle is that Wudu should be done after the time for the prayer has begun.

It was narrated that ‘Aa’ishah said: Faatimah bint Abi Hubaysh came to the Prophet (peace and blessings of Allah be upon him) and said, “O Messenger of Allah, I am a woman who suffers from istihaadah (prolonged non-menstrual vaginal bleeding) and I never become pure. Should I give up praying?” The Messenger of Allah (peace and blessings of Allah be upon him) said: “No, rather that is a vein and it is not hayd (menstruation). When your period comes, stop praying,

and when it goes away, wash the blood from yourself and pray, then do Wudu for every prayer until that time [of menstruation] comes."

Narrated by al-Bukhaari, 226; Muslim, 333

With regard to prayers where doing Wudu after the time for them begins is difficult, such as Jumu'ah and Eid, it is permissible to do Wudu shortly before the time begins.

The Standing Committee was asked about a man who passes wind continually – how should he do Wudu and pray?

The Committee replied:

If your situation is as you describe, and you suffer from continual wind, then you have to do Wudu for each prayer after the time for the prayer begins, then it does not matter what comes out of you after that. With regard to Jumu'ah, do Wudu for it before the khateeb comes in, which will enable you to listen to the khutbah and perform the prayer.

Fatawa al-Lajnah al-Daa'imah. 5/412

If it is difficult for you to do Wudu for every prayer and offer the prayer on time, then it is permissible for you to join Zuhr and 'Asr and pray them at the time of either with one Wudu, and to join Maghrib and 'Isha' similarly with one Wudu

The Prophet (peace and blessings of Allah be upon him) granted a concession to the women who suffered from istihaadah, allowing her to join her prayers. This was classed as saheeh by al-Albaani in Saheeh Abi Dawood, 284

You can pray qiyaam al-layl – Taraaweeh – with the Wudu you did for 'Isha'.

Shaykh Ibn 'Uthaymeen (may Allah have mercy on him) was asked:

Is it permissible for a woman who is suffering istihaadah to pray qiyaam al-layl with the Wudu of 'Isha' if half the night has passed?

He replied:

This issue is one concerning which there is a difference of opinion. Some scholars say that if half the night has passed, she must repeat her Wudu. And it was said that she does not have to repeat her Wudu, which is more correct.

Fatawa al-Mar'ah al-Muslimah, 1/292, 293

With regard to Duha prayer, the time for it is limited, so it is essential to do Wudu for it after the time has begun. It lasts from a quarter of an hour after the sun has risen until approximately quarter of an hour before Zuhr.

And Shaykh Ibn 'Uthaymeen (may Allah have mercy on him) was asked:

Is it permissible for that woman to pray Duha with the Wudu she did for Fajr?

He replied:

That is not permissible, because there is a limited time for Duha prayer, so it is essential to do Wudu for it after its time has begun. This woman is like one who suffers from istihaadah, and the Prophet (peace and blessings of Allah be upon him) commanded the woman who suffered from istihaadah to do Wudu for each prayer.

And Allah knows best.