311711 - Ruling on pessaries (vaginal suppositories) and wudoo’

the question

I am pregnant, and the doctor has prescribed pessaries for me for daily use to support the pregnancy, by Allah’s leave. My question is about tahaarah (purification), because these pessaries come out completely after a while, and continue to come out until the time for the next pessary. I have been affected by waswaas (persistent intrusive thoughts) which have spoiled my prayer. Now I cannot pray calmly and with focus of mind, because I am afraid that my wudoo’ is invalidated. In the beginning, nothing of it comes out, or a little bit might come out; then it stops, then it comes out again, then the pessary may come out completely, and a lot may continue to come out for approximately three or four hours. Do I come under the same ruling as in the case of istihaadah (irregular, nonmenstrual bleeding), so I should do wudoo’ for each prayer then not worry about it, even though nothing comes out straight after I put the pessary in place, or a little bit, a few drops, may come out after that? What is the ruling on it with regard to purification, if it is coming out as is, without changing to a yellowish or brownish colour?

Detailed answer

Praise be to Allah.

Firstly:

There is nothing in this case that should lead to intrusive thoughts or anxiety about purification and prayer. The teachings of Islam are all easy and straightforward, praise be to Allah. The Prophet (blessings and peace of Allah be upon him) said: “I have been sent with a monotheistic religion that is easy to follow.” Narrated by Ahmad; classed as saheeh by al-Albaani in Silsilat al-Ahaadeeth as-Saheehah (2924).

Secondly:

Secretions from the uterus (or vagina) invalidate wudoo', according to the majority of scholars.

With regard to the rulings thereon in terms of whether they are taahir (pure) or naajis (impure), they are taahir according to the more correct of the two scholarly views. Please see the answer to question no. 44980.

With regard to the pessaries mentioned, they come under the same heading as excretions from the uterus (or vagina). So they are deemed to be taahir (pure), even though they invalidate wudoo' when they come out.

Thirdly:

So long as these pessaries continue to come out for a number of hours, and that continues until the time for inserting the next pessary:

If you know that there is a specific length of time during which the secretions will stop completely, and that time is sufficient for you to purify yourself and pray, then you should do wudoo' and pray at that time. If the prayer is one that may be put together with another, then you may put two prayers together, such as putting Zuhr together with 'Asr or putting Maghrib together with 'Isha'. But if there is no specific time when the coming out of the pessary ceases – rather it could come out at any time and may continue to come out – then you must do wudoo' for each prayer after the time for it has begun, and offer the obligatory prayer and whatever you want of naafil (supererogatory) prayers. Then it will not matter if anything comes out after doing wudoo', even if that happens during the prayer.

Then when the time for the next prayer begins, you should do wudoo' and pray, and so on.

Shaykh al-Islam Ibn Taymiyah (may Allah have mercy on him) said:

The one who is not able to maintain his wudoo' for the length of time it takes to pray should do wudoo' and pray, and it will not matter if anything comes out from him during the prayer, and that will not invalidate his wudoo' according to the consensus of the leading scholars. The most he has to do is do wudoo' for each prayer.

End quote from Majmoo‘ al-Fataawa (21/221).

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

A woman who is nine months pregnant is suffering from urinary incontinence all the time, and she stopped praying during the last month. Is this regarded as neglecting prayer? What should she do?

He replied:

The woman mentioned, and others like her, should not stop praying; rather she must pray according to her situation, even if she does wudoo’ when the time for each prayer begins, like the woman who is suffering istihaadah (nonmenstrual vaginal bleeding). She should wear whatever protection she can, such as a piece of cotton and the like, and offer the prayer on time. It is prescribed for her to offer the naafil prayers during the time [until the time for the next prayer begins], and she may put two prayers together – Zuhr with ‘Asr, and Maghrib with ‘Isha’ – like the woman who is suffering from istihaadah, because Allah, may He be glorified and exalted, says (interpretation of the meaning):

“So fear Allah as much as you are able”

[at-Taghaabun 64:16].

She has to make up the prayers that she missed, and also repent to Allah, may He be glorified and exalted, by regretting what she has done, and resolving not to do that again, because Allah, may He be glorified and exalted, says (interpretation of the meaning):

“And turn to Allah in repentance, all of you, O believers, that you might succeed”

[an-Noor 24:31].

End quote from Majmoo‘ Fataawa ash-Shaykh Ibn Baaz (10/224).

The scholars of the Permanent Committee for Iftaa’ were asked: There is a man who suffers from urinary incontinence. It happens for a while after he urinates, and if he waits for the incontinence

to stop, the prayer in congregation will be over. What is the ruling in this case?

They replied:

If he knows that the incontinence will stop, then it is not permissible for him to pray whilst that is happening, seeking the virtue of joining the prayer in congregation. Rather he must wait until it stops, then clean himself and do wudoo', and then pray, even if he misses the prayer in congregation.

He should hasten to clean himself and do wudoo' after the time for the prayer has begun, in the hope that he may be able to join the prayer in congregation.

And Allah is the source of strength. May Allah send blessings and peace upon our Prophet Muhammad and his family and companions.

Permanent Committee for Academic Research and Ifta'

'Abdullah ibn Qu'ood, 'Abd ar-Razzaaq 'Afeefi, 'Abd al-'Azeez ibn 'Abdillah ibn Baaz. End quote.

Fataawa al-Lajnah ad-Daa'imah (5/448).

Shaykh Muhammad ibn 'Uthaymeen (may Allah have mercy on him) said:

When someone is suffering from urinary incontinence, one of two scenarios must be the case:

The first scenario is where the incontinence is ongoing and does not stop; every time something collects in the bladder, it comes out. In this case, he should do wudoo' when the time for prayer begins, then wear some protection over his private part, and pray, and it will not matter if anything comes out.

The second scenario is where the incontinence stops after he urinates, even if that is after ten minutes or quarter of an hour. In this case, he should wait until it stops, then do wudoo' and pray, even if he misses the prayer in congregation.

End quote from As’ilat al-Baab al-Maftooh (question no. 7, meeting no. 67).

And Allah knows best.