



Rulings of the Sick Muslim

Regarding the Purification, Prayer and the Fast



By Shaikh al-Allaamah Abdul Aziz bin Abdillah bin Baaz · Died 1420 AH

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**Rulings of the Sick Muslim Regarding
Purification, Prayer and the Fast**

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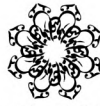
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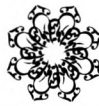
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Publisher's Note

Verily! All praises and thanks is due to Allâh we praise Him we seek His aid and we seek His forgiveness and we seek refuge in Allâh from the evil of ourselves and the evil of our actions whomsoever Allâh guides none can misguide and whomsoever Allâh misguides none can guide. I bear witness that there is no deity worthy of worship except Allâh Alone, and I bear witness that Muhammad is His slave and final Messenger and may the peace of Allâh be upon him, his family and his companions and whoever follows them to the day of reckoning and may there be an abundance of salutations upon them.

To proceed:

This book before you is a copulation of three lectures given by our father the Noble, Imaam, Shaikh Abdullah Ibn Abdul Aziz Bin Baaz [may Allâh have Mercy on him] entitled "Rulings of the Sick regarding the Purification, Prayer and the Fast" but we felt it was more appropriate in the English language to title it "Rulings of the Sick Muslim regarding the Purification, Prayer and the Fast". This book is something very personal to us being so that one of us is a quadriplegic Muslim and "All praises is due to Allâh under any circumstances!" What we have noticed is that there are not too many books that have been translated on the subject of the sick Muslim, especially in regards to their acts of worship and "There is no power or might except with Allâh." Thus, by Allâh's Grace and Mercy we hope that this book will answer some of the questions surrounding the affairs of the sick Muslims. We find that many of the Muslims are ignorant when it comes to these affairs. We have dedicated this book to the Muslim patients of Goldwater Memorial



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Hospital and we ask Allâh to make their plight easy on them Ameen. One of our staff members spent many years in Goldwater Memorial Hospital for long term patient care, as well as other hospital facilities whereas he could not find any information for the sick Muslims or anyone qualified to assist the sick in this most detrimental time in one's life. It is unfortunate that some of these Imams of these facilities have no knowledge regarding the affairs of the sick Muslims. We ask Allâh to give us the good of this life and in the next, and to grant those who are in charge of these affairs of the Muslims with beneficial knowledge and the wisdom of its implementation and that He blesses them for their efforts in assisting their sick brothers and sisters in Al-Islâm Ameen. Also, due to the fact that some of the sick Muslims do not have any understanding of the Islâmîc rulings regarding the affairs of the sick, you will find them oppressing themselves in regards to the purification, prayer and the fast or they may not have a desire to learn these important rulings regarding the sick. The sick Muslim should not look at his worship as something meager or insignificant; but should worship his Lord according to his ability and should learn the rulings and the implementation to see the mercy of his Lord upon him regarding his worship and to know that his Lord does not burden His slave beyond his scope. It should also be noted that this book is not just for the sick individual; because no one knows when Allâh will test them, and they should have knowledge of the affairs concerning the sick, because it may not be you who is tested; rather it could be your father, mother, brother or sister, or those who are closest and most dearest to you who do not have Fiqh [understanding] of these affairs. And maybe you are the one who

must seek out this important information in regards to their purification, prayer and the fast.

Allâh the Almighty says in His Noble Book:

﴿ قُلْ لَنْ يُصِيبَنَا إِلَّا مَا كَتَبَ اللَّهُ لَنَا هُوَ مَوْلَانَا وَعَلَى اللَّهِ

﴿ فليتوكل المؤمنون ﴾

“Say: "Nothing shall ever happen to us except what Allâh has ordained for us. He is our Maulâ [Lord, Helper and Protector]."

And in Allâh let the believers put their trust”. [Tawbah 9:51]

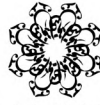
“The greatest reward comes with the greatest trial. When Almighty Allâh loves a people He tests them. Whoever accepts that wins His pleasure, but whoever is discontent with that earns His displeasure.”

[At-Tirmidhi]

We ask Allâh the Mighty and Majestic to accept this small act from His humble slaves who are in need of Him and who have assisted in publishing this beneficial work. And may He grant us the Tawfeeq in the affairs that are pleasing to Him and may the peace and blessing of Allâh be upon the chosen one Muhammad ﷺ, his family, companions and those who traverse upon his way, until the Day of Reckoning Ameen.

Al Hujjah Publication Staff

Rabi' Awwal 18, 1430/March 14, 2009



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Biography

Sheikh, Allaamah Abdul Aziz Ibn Baaz

He is the exemplary Scholar, the Zahid, mild and forbearing in nature, the Faqeeh, the Muhaddith, the Scholar of Usool and Tawheed, Abu ‘Abdillah ‘Abdil-‘Azeez Ibn ‘Abdillah Ibn ‘Abdir-Rahman Ibn Baaz- May Allâh have mercy on him, born in the city of Riyadh on the 12th of Dhul-Hijjah, 1330^{A.H.} Corresponding to the 12th of November, 1912^{C.E.} from a good and noble family.

He memorized the Qur’ân before reaching the age of maturity and because of illness lost his eyesight completely at the age of 19, yet despite this he went on to study the Islâmic sciences and the Arabic language under a number of major scholars in Riyadh, from them:

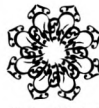
- ❁ Shaikh Muhammad Ibn ‘Abdil-Latîf Bin ‘Abdir-Rahman Bin Hasan Bin Ash-Shaikh Muhammad Ibn ‘Abdil-Wahhab- May Allâh have mercy on him.
- ❁ Shaikh Saalih Ibn Abdil-Azeez Aali-Shaikh Bin ‘Abdir-Rahman Bin Husain Bin Ash-Shaikh Muhammad Ibn ‘Abdil-Wahhab- May Allâh have mercy on him.
- ❁ Shaikh Sa’d Bin Hamad Bin ‘Ateeq, “The Judge of Riyadh”- May Allâh have mercy on him.
- ❁ Shaikh Hamad Bin Faaris “The Treasurer of the Bayt-ul-Maal in Riyadh”- May Allâh have mercy on him.

- ❁ Shaikh Sa'd Waqqas Al-Bukhāri from the "Ulamaah of Makkah" - May Allāh have mercy on him.
- ❁ The Eminent Shaikh Muhammad Ibn Ibrāhīm Aali-Shaikh- May Allāh have mercy on him who, in his time, was "The Grand Mufti of Saudi Arabia". Shaikh Bin Baaz- May Allāh have mercy on him, accompanied him and learned from him for about ten years from 1347 to 1357^{A.H.} where he later elected him to serve as justice.

Thus, he gained his religious education from the family of Imaam Muhammad Ibn 'Abdul-Wahhab-May Allāh have mercy on him. Shaikh Ibn Baaz excelled in the various branches of Islāmīc sciences. He devoted all of his life to the cause of Islām and its people, authoring many books, teaching and serving the masses, while also aiding the spread of correct knowledge world-wide.

He served in the judiciary as a Justice for fourteen years, until he was transferred to the education faculty. He remained engaged in teaching for nine years at Riyadh Islāmīc Law College, Riyadh Religious Institute. Then he was appointed Vice-Chancellor of the Islāmīc University in Madeenah. Shortly thereafter, he was made the Chancellor with full administrative powers.

Later he was appointed President of the General Presidency of Islāmīc Research, Islāmīc Rulings, Call and Propagation, Kingdom of Saudi Arabia and then ultimately was made the Grand Mufti of Saudi Arabia. He was also the President of many Islāmīc Committees and Councils, the most prominent of these are: the Senior Scholars Committee of Saudi Arabia, the Permanent Committee for Islāmīc and Educational Research, the Founding Committee of Muslim World League, World Supreme Council for Mosques, Islāmīc Jurisprudence Assembly of Makkah; and member



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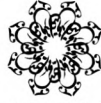
of the Supreme Council of the Islâmic University of Madeenah, and the Supreme Committee for Islâmic Propagation.

He belonged to the Hanbali School of Jurisprudence, but his legal verdicts were based on evidences taken from the Qur'ân and Sunnah as he himself said: “My Madhhab *i.e.*, *Islâmic fundamentals of rite in Fiqh i.e., Islâmic jurisprudence*, is the Madhhab of Imam Ahmad Ibn Hanbal”-May Allâh have mercy on him- and that is not by way of Taqleed *i.e.*, *blind following*; but rather it is built upon adherence to the fundamentals that he followed. As for, the affairs of difference of opinion then my Manhaj *i.e.*, *methodology* concerning it is giving precedence to whatever the evidences mandate to be given preference, and this also applies to the Fatwa *i.e.*, *legal ruling*; whether it agrees with the Madhhab of the Hanbali's or not, and that is because the truth has more right to be followed.”

From some of his literary works:

- ❁ “Glorious Benefits concerning Research of the Obligatory matters”
- ❁ “Verifying and Clarification concerning the many issues surrounding Hajj, ‘Umrah and Visiting the Prophet ﷺ”
- ❁ “Warning from Innovations which includes four articles such as, “The Ruling concerning Celebrating the Birthday of the Prophet.”
- ❁ “Two Summarized Treatises concerning Zakât and Fasting”
- ❁ “The Correct Creed and what Opposes it”

- ❁ “The Obligation of doing the righteous deed according to the Methodology of the Prophet ﷺ, and the Disbelief of the one who rejects it”
- ❁ “Inviting to the Path of Allâh and the correct mannerisms of the missionaries”
- ❁ “The Obligation to Rule by Allâh’s Divine Legislation and Refuting the one who Opposes it”
- ❁ “The Ruling concerning the woman who does not cover and the Ruling concerning Covering”
- ❁ “Refuting Arab Nationalism”
- ❁ “The Beneficial Response concerning the Ruling on Picture Taking”
- ❁ “Ash-Shaikh Muhammad Bin ‘Abdil-Wahhab, his missionary work and biography”
- ❁ Three treatises regarding Prayer each entitled, “The Manner that the Prophet ﷺ, preformed the Prayer”, “The Obligation of performing the prayer with the congregation”, and “Where does the praying person place his hands when coming up from the bowing position?”
- ❁ “The Islâmic Ruling concerning the one who attacks the Qur’ân and the Messenger of Allâh ﷺ”
- ❁ “Beneficial Notes upon Fath-ul-Baaree *i.e.*, The commentary of Saheeh-ul-Bukhâri by Ibn-ul-Hajar Al-‘Asqalaanee May Allâh showers His mercy on him, which he was only able to



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reach up to the Book of Hajj and then he passed away May Allâh showers His mercy on him.

- ❁ “Establishing the Evidences upon the Ruling of one who seeks aide from other than Allâh or who believes the Fortune-Tellers and Palm-Readers”
- ❁ “Fighting in the Path of Allâh”
- ❁ “Important Lessons for the General Body of Muslims”
- ❁ “Legal Islâmic Rulings connected to Hajj, ‘Umrah and Visiting the Prophet ﷺ”
- ❁ “The Obligation of Adhering to the Sunnah and Warning from Innovation”

He passed away at the age of eighty nine years on Thursday the 27th of Muharram in the year 1420^{A.H.} Corresponding to May 13th 1999^{C.E.} in Taaif. Prayers were held for him in Masjid Haram, Makkah on Friday the 28th of Muharram then he was buried in Al-‘Adl Cemetery.

The Ruling of the Sick Regarding Purification

The Characteristic of the Purification of the Sick

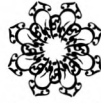
All the praises and thanks be to Allâh Lord of the worlds, and may the peace and blessings of Allâh be upon the most Honorable of all of the Prophets and Messengers our Prophet Muhammad ﷺ, his family and his companions all of them.

And to proceed:

Allâh the Glorified the Most High has legislated purification for each prayer, thereupon purification and eradication of filth whether it is on the body, garment or the place of worship is of two conditions from the conditions of the Salât. When the Muslim intended to pray it is obligatory upon him to perform the normal Wudu if he is [in a state of minor ritual impurity], and makes Ghushl [wash up when he is a state of major ritual impurity].

And whoever urinates or passes a bowel must clean themselves with water or stones to attain complete purification. And in the following there are explanations of some of the rulings related to that. It is compulsory to perform Istinjah [cleaning your private parts with water from anything that comes out of the two excretory way's urine or stool]. But it is not compulsory upon the one who slept or passes gas to perform Istinjah; rather what is upon him is to perform Wudu, because Istinjah is legislated only for the purpose of eradicating filth and there is no filth right here.

Also, Istijmar [using stone or tissue or anything similar to them to clean your private parts] replaces Istinjah [cleaning your private parts with water from anything that comes out of the two excretory



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way's urine or stool] and it has to be with stone or anything similar to it. And it must be three clean stones or more, because of what is authenticated from the Prophet ﷺ, that he said:

مَنْ اسْتَحَمَرَ فَلْيُوتِرْ

“Whoever performs Istijmar should make it odd”¹

And because of his ﷺ statement:

إِذَا ذَهَبَ أَحَدُكُمْ إِلَى الْغَائِطِ فَلْيَذْهَبْ مَعَهُ بِثَلَاثَةِ أَحْجَارٍ فَإِنَّهَا تُجْزِي عَنْهُ

“When one of you intend to answer the call of nature, he should carry three stones with him to use them for cleaning, for verily that will suffice him”²

Because of his prohibition of performing Istijmar [using stone or tissue or anything similar to them to clean your private parts] with less than three stones and Muslim narrated this. And it is not permissible to perform Istijmar with dung, bones, or food and any type of valuable substance, furthermore it is preferable to use stone anything similar to it [tissues, brick, dry sand and parget], and the like of that, and then follow it with water. Because the stone eradicates the filth and water purifies the spot and that makes it the utmost purification. And man is given the option to clean with

¹ Al-Bukhāri narrated this hadeeth with no. 161 and Muslim no. 237 from the hadeeth of Abu Hurayrah ؓ.

² Narrated by Abu Dawud no. 40 from the hadeeth of Aisha ؓ and it is saheeh according to Shaikh Al-Albaanee in Saheehul-Jaami'ee no.547

either water or stone or anything similar to it or a combination of the two.

عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ النَّبِيُّ ﷺ يَدْخُلُ الْخَلَاءَ فَأَحْمِلُ أَنَا وَغُلَامٌ نَحْوِي إِدَاوَةً مِنْ مَاءٍ وَ عَنَزَةً، فَيَسْتَنْجِي بِالْمَاءِ.

“Anas رضي الله عنه, said: the Prophet ﷺ, used to enter in seclusion to answer the call of nature, so I and a young boy like me would carry a pot of water and a slate, and so he would perform Istinja with water.”³

وَعَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ لِحَمَاعَةٍ مِنَ النِّسَاءِ: مَرَّ نَزْوَا جُكُمُ أَنْ يَسْتَطْبِئُوا بِالْمَاءِ فَإِنِّي أَسْتَحْيِيهِمْ، وَأَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَفْعَلُهُ

“And Aisha رضي الله عنها, said to a group of women: command your husband’s to clean themselves with water for verily I am shy of them and the Messenger of Allāh ﷺ, used to do that”⁴

But if he wants to restrict himself to only one of them; then water is better, because it clean the spot and eradicates the main filth and that is the utmost purification. But if he restricts himself to stones, then three stones are sufficient for him as long as it purifies the spot. And if not, then he should add the fourth and fifth, until the spot is purified. And it is preferable for him to stop on an odd; because of his ﷺ, statement:

مَنْ اسْتَجَمَرَ فَلْيُوتِرْ

³ This hadeeth is agreed upon by Al-Bukhāri no. 152 and Muslim no. 271

⁴ Narrated by At-Tirmidhi no. 19 and An-Nisaa’ee no. 46 it is from narration of Aisha رضي الله عنها and it is saheeh according to Shaikh Al-Albaanee regarding Saheeh-ut-Tirmidhi.



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“Whoever performs Istijmar should make it odd”⁵

And it is not permissible to use the right hand to perform Istijmar, because of the statement of Sulâman رضي الله عنه, in the hadeeth he narrated:

نَهَانَا رَسُولُ اللَّهِ ﷺ أَنْ يَسْتَنْجِيَ أَحَدُنَا بِيَمِينِهِ

“The Messenger of Allâh ﷺ, has prohibited us from using our right hand to clean our private part”⁶

And because of his رضي الله عنه, statement:

لَا يُمَسِّكُ أَحَدُكُمْ ذَكَرَهُ بِيَمِينِهِ وَهُوَ يُبُولُ وَلَا يَتَمَسَّحُ مِنَ الْخَلَاءِ بِيَمِينِهِ

“None of you should hold his private part when urinating nor wipe off stool with his right hand”⁷

And if his left hand is amputated or is broken or has some ailments in it or their likes, then he can use his right hand, because of the necessity and there is nothing wrong with that. Furthermore, if he combines between Istijmar [using stone or tissue or anything similar to them to clean your private parts] and Istinjah [cleaning your private parts with water from anything that comes out of the two excretory way's urine or stool] with water that will be better and more complete in view of the fact that the Islâmic legislation is built

⁵ Al-Bukhâri narrated this hadeeth with no. 161 and Muslim no. 237 from the hadeeth of Abu Hurayrah رضي الله عنه.

⁶ Narrated by Muslim no. 262 and it is from the narration of Sulâman رضي الله عنه.

⁷ Narrated by Al-Bukhâri no. 153, and Muslim no. 268 and it is from the narration of Abi Qataadah رضي الله عنه.

upon leniency and ease, Allâh the Almighty has alleviated the worship of those who have excuses according to their reason, in order for them to be able to worship Him without any difficulties.

Allâh the Almighty said:

﴿ وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ ^٨ ﴾

“And He has not laid upon you in religion any hardship”

﴿ يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ ^٩ ﴾

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

And He said:

﴿ فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ ^{١٠} ﴾

“So keep your duty to Allâh and fear Him as much as you can”

And the Messenger of Allâh ﷺ, said:

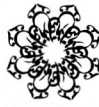
إِذَا أَمَرْتُكُمْ بِأَمْرٍ فَأْتُوا مِنْهُ مَا اسْتَطَعْتُمْ

“When I command you with a command, implement it to the best of your ability”¹¹

⁸Al-Hajj :78

⁹Al-Baqarah: 185

¹⁰At-Tagabun:16



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And the Messenger of Allāh ﷺ, said:

إِنَّ الدِّينَ يَسِرُّ

“Verily the religion is ease”¹²

Therefore, whenever the sick person is unable to clean himself with water by performing ablution when he is in a state of minor ritual impurity or bathe when he is in a state of major ritual impurity, due to his weakness or his fear that the sickness might increase or lead to the delay of his cure then he should perform **Tayammum** [by striking his hands on clean earth with one strike and wipe his face with the inner part of his fingers, and rub his hands with his palms].

Because of His statement the Almighty:

﴿وَأِنْ كُنْتُمْ جُنُبًا فَاطَّهَّرُوا وَإِنْ كُنْتُمْ مَرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ

مِنْكُمْ مِنَ الْغَائِطِ أَوْ لَمَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا

طَيِّبًا فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ مِنْهُ ۗ ﴿١٣﴾

“If you are in a state of Janâba [i.e. after a sexual discharge], purify yourself [bathe your whole body]. But if you are ill or on a journey, or any of you comes after answering the call of nature, or you have been in contact with women [i.e. sexual intercourse], and you find

¹¹ Narrated by Al-Bukhâri Ref.no.(6744) and Muslim Ref. no.(4348)

¹² Al-Bukhâri narrated this hadeeth Ref. no 38

¹³ Al-Maidah :6

no water, then perform Tayammum with clean earth and rub therewith your faces and hands.”

And the ruling of the individual who can't use water is like the ruling of the one who did not find water.

As of the Speech of Allâh the Almighty:

﴿ فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ ¹⁴ ﴾

“So keep your duty to Allâh and fear Him as much as you can”

And because of his ﷻ, statement:

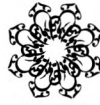
إِذَا أَمَرْتُكُمْ بِأَمْرٍ فَأَتُوا مِنْهُ مَا اسْتَطَعْتُمْ

“When I command you with a command, implement it to the best of your ability”

Various Conditions Regarding the Purification of the Sick

The First: If his sickness is slight, whereas he is secure to use water without the fear of any damage or increment in his sickness of delay of his recovery or excessive pains or anything harmful, [e.g., headache or pain in the molar teeth and their likes; or he is of those individuals who can use warm water without any harm. It is not permissible for this individual to perform Tayammum, because Tayammum [by striking his hands on clean earth with one strike and wipe his face with the inner part of his fingers, and rub his hands with his palms] is legislated for the purpose of preventing

¹⁴At-Tagabun :16



Rulings of the Sick Muslim...

harm and there is no harm on him; moreover because he found water so it becomes obligatory on him to use it.

The Second: If he is suffering from a sickness where as he is afraid that using water could lead to his death or cause damage to his limb or could lead to a sickness that would lead to his death or damage is limb or make it useless; for this individual **Tayammum** [by striking his hands on clean earth with one strike and wipe his face with the inner part of his fingers, and rub his hands with his palms] is permissible.

Because of His statement the Most High:

﴿ وَلَا تَقْتُلُوا أَنْفُسَكُمْ ۚ إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيمًا ۝١٥ ﴾

And do not kill yourselves [nor kill one another]. Surely, Allāh is Most Merciful to you.

The Third: And if he suffers from a sickness whereby he is unable to move his body and there is no one to help him with water; **Tayammum** [by striking his hands on clean earth with one strike and wipe his face with the inner part of his fingers, and rub his hands with his palms] is permissible for him.

The Fourth: The one who has injuries and wounds or breakages or a sickness that conflicts with water and he is in a state of major ritual impurity; it is permissible for him to perform **Tayammum** because of the aforementioned proofs. And if he is able to wash the healthy

¹⁵An-Nisaa :29

part of his body he should do that and perform Tayammum [by striking his hands on clean earth with one strike and wipe his face with the inner part of his fingers, and rub his hands with his palms]for the rest.

The Fifth: If the sick person is at a place that he could not find water, nor sand and find no one to help him with what is available from the two, then he should pray according to the condition he is in and it is not permissible for him to postpone the Salât.

Because of His statement the Most High:

﴿ فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ ¹⁶ ﴾

“So keep your duty to Allâh and fear Him as much as you can”

And His statement:

﴿ وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ ¹⁷ ﴾

“And He has not laid upon you in religion any hardship”

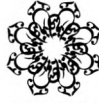
And his ﷻ, statement:

إِذَا أَمَرْتُكُمْ بِأَمْرٍ فَاتَّبِعُوا مِنْهُ مَا اسْتَطَعْتُمْ

“When I command you with a command, implement it to the best of your ability”

¹⁶At-Tagabun :16

¹⁷Al-Hajj :78



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And he must avoid the spread of urine and blood on his garment, his body or the place of worship. And he can pray and recite the Mushaf [i.e. The Qur'ân in the Arabic language], until the time period of the Salât is over, when the time period is over then he must perform Wudu [washing from being in a state of minor ritual impurity] and if he can't perform Wudu then he should perform Tayammum [by striking his hands on clean earth with one strike and wipe his face with the inner part of his fingers, and rub his hands with his palms].

Because the Prophet ﷺ, has commanded the Mustahaadah [one who suffers from continues excrement of bloods other than the menses to perform Wudu for each Salât].

All that nullifies Wudu nullifies Tayammum and also having the ability to use water or its presence after its absence. And Allâh is the Granter of success.

Special Verdicts Regarding the Purification of the Sick

The Individual who suffers from Perpetual Enuresis

Q. 1: Some sick people are infected with perpetual enuresis to the point that his private part is connected to a tube and a bag in a way that is easy for him to take it off and empty the urine at any time without any difficulties. What is obligatory upon such an individual?¹⁸

A. 1: He should empty it as long as it is not hard on him and clean himself with water for each Salât three times and more.

The Individual who suffers from Periodical Enuresis

Q. 2: Some sick people are infected with periodical enuresis that only occurs when they finished urinating; a few droplets of urine remain and compile in the canal that follows the urinary tract or in the phallus. This defecation is known by the doctors, it differs from the doubtful situation which many people ask about.¹⁹

A. 2: He should exercise patience until the urine cuts off totally and not be hasty. And if he is certain that something dropped down; then he should renew his Wudu.

When Urine comes out for a Few Minutes and then Cuts Off

Q. 3: A questioner statement is: after urinating, -may Allâh elevate you- drops of urine come out of me for a few minutes and then cuts

¹⁸Religious verdicts on the problems regarding medical issues page:32 published by Daarul Ibn al-Atheer

¹⁹Religious verdicts on the problems regarding medical issues page:32



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off, so what I do is put a tissue in the opening of my phallus. Is this action of mine feasible?²⁰

A. 3: You must clean yourself from the urine without haste until the urine cuts off and then complete your Wudu, and there is no need for you to put tissue in the opening of your penis. Also, you must ignore the whispering of Shaitân until you free yourself from that by the will of Allâh. And the best thing for you to do is to sprinkle water around your private part area after performing Wudu [washing from being in a state of minor ritual impurity] in order to overcome the whispering. By doing that insha' Allâh, you will free yourself from it. And Allâh is the Granter of success.

The Ablution of the Individual who liquid comes out of Him Pre-seminal fluid or Discharge after Urinating

Q. 4: A white liquid comes out of me after urinating; what will be the ruling of my Wudu and what is the correct way of performing it? Knowing that I squeeze my private part after performing Istinjah, some of the brothers told me that what I am doing is incorrect and is not good for my health. Also, I used to place tissue on my private part and wait for a while. But sometimes I am outside while the call for Salât is announced and I am in need to use the bathroom, but I hold myself and perform Wudu [washing from being in a state of minor ritual impurity] immediately and pray. But I am afraid that

²⁰Collections of various verdicts and articles 10\26

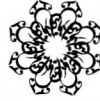
my Salât is incomplete. Make me benefit May Allâh make you all benefit.²¹

A.4 Excessiveness is unacceptable in this matter, and there is a great risk in squeezing the private part, it is one of the causes of enuresis and doubt. Whenever the urine comes out perform *Istinjah* or *Istijmar*. And Praise be to Allâh. But as for squeezing of the private part in order that something comes out of it; this is incorrect, and it is not permissible.

It is one of the causes of doubt and enuresis therefore stays away from this. Whenever the urine cuts off, you should perform *Istinjah* [cleaning your private parts with water from anything that comes out of the two excretory way's urine or stool], or *Istijmar* [using stone or tissue or anything similar to them to clean your private parts], and it's like three times or more until the filth is eradicated and that is enough. The white liquid that comes out after urinating is either pre-seminal fluid or discharge, both are under the ruling of urine whether it is pre-seminal fluid or discharge; you only perform *Istinjah* from it.

But if it is *Madhi* [pre-seminal fluid: that is what comes out due to the arousal of the desire]. In this case you wash the penis including the testicles as it is mentioned in the Sunnah. But as for the other white liquid which is *Wadi* [discharge it takes the ruling of urine], and you only need to wash the parts it touched and that is sufficient. And praise be to Allâh.

²¹ Collections of various verdicts and articles 10\33-34



Rulings of the Sick Muslim...

The Prayer of the Individual who is tested with the Excessive Release of Gas

Q. 5: I am suffering from a perpetual sickness in my colon which resulted in the coming out of gases, especially during Salât. It occurs so much that I start to doubt in my Salât. To the point that, when I smell a smell from any source it seems as if it is from me. What should I do during Salât? Is it obligatory upon me to renew my Wudu [washing from being in a state of minor ritual impurity], when I doubt? And is it permissible for me to lead the Salât when the congregants do not know how to read?²²

A. 5: The origin is validation of purification; and what is obligatory on you is to complete your Salât and neglect the whispering of Shaitân until you become certain that something came out of you; by hearing a sound or feeling wind. Because of his statement ﷺ, when he was asked about the man who doubts in his Salât, he said:

لَا يَنْصَرِفُ حَتَّى يَسْمَعَ صَوْتًا أَوْ يَجِدُ رِيحًا

“Do not leave the Salât until you hear a sound or feel wind”²³

And there is nothing wrong with you being an Imam if you are the best of the people in recitation of the Holy Qur’ân as long as the ritual purification is not broken continuously. And whenever your Wudu [washing from being in a state of minor ritual impurity] breaks your Salât is nullified; whether you lead the prayer or pray by yourself. And if it happened that you lead the Salât and your

²² Collections of various verdicts and articles 10\121-122

²³ Narrated: by Al-Bukhâri. Ref. no. 137, Muslim. no.361

Wudu breaks, choose the best person from among the congregants who prays behind you to lead the prayers. We ask Allâh for us and for you good health.

Doubts when Performing Wudu

Q.6: After I have completed my **Wudu** I have a feeling that drops of urine come out of me; is it obligatory upon me to renew my **Wudu**, knowing that whenever I renew it I feel the same way. What should I do?

A.6: This feeling which the questioner is having is considered to be from the whispering of Shaitân. Therefore, it is not on him to renew his **Wudu** [washing from being in a state of minor ritual impurity] rather, what is legislated on him is to neglect the whisper of Shaitân and consider his **Wudu** as valid.

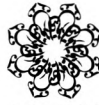
Because of his ﷺ, statement:

لَا يَنْصَرِفُ حَتَّى يَسْمَعَ صَوْتًا أَوْ يَجِدُ رِيحًا

“Do not leave the Salât until you hear a sound or feel wind”²⁴

And because Shaitân is always eager to ruin the worship of the Muslim, of Salât, ablution etc. therefore, it is obligatory upon you to fight him and not submit to his whispering by seeking refuge with Allâh from his plots and traps. And Allâh is the granter of success.

²⁴ Collections of various verdicts and articles 10\194-195



Rulings of the Sick Muslim...

The Ablution of the Sick Person who has some of the Parts which Wudu is made on Covered

Q. 7: How does the sick person who has some of the parts which Wudu is made on covered perform his Wudu, whether wiping of the covered sections harms him or not?

A. 7: He should wash with water and then perform Tayammum on what he can't wash with water. But if he is able to wash the covered part, then that will be sufficient for him.²⁵

How does the Sick Person Performs Tayammum?

Q. 8: A questioner is stating: I am sick and can neither perform Wudu, nor have someone to help me, should I perform Tayammum, [by striking his hands on clean earth with one strike and wipe his face with the inner part of his fingers, and rub his hands with his palms] knowing that the walls, the floor and the sheets of the hospital are being cleaned daily, how then can I perform Tayammum when the situation is as I have stated?

A. 8: If the sick person cannot perform Wudu [washing from being in a state of minor ritual impurity], by himself and has no one to help him perform Wudu, then he should perform Tayammum. Because of His statement the Glorified:

²⁵ Religious verdicts on problems regarding medical issues page 32.

﴿ وَإِنْ كُنْتُمْ مَرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِّنْكُمْ مِنَ الْغَائِطِ أَوْ لَمَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ مِنْهُ ﴾

“If you are in a state of Janâba [i.e. after a sexual discharge], purify yourself [bathe your whole body]. But if you are ill or on a journey, or any of you comes after answering the call of nature, or you have been in contact with women [i.e. sexual intercourse], and you find no water, then perform Tayammum with clean earth and rub therewith your faces and hands.”

And whoever is not able to perform Wudu or Tayammum will be pardoned, and he must perform the prayers at their stated fixed times without Wudu or Tayammum because of His speech the Most High:

﴿ فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ ﴾

“So keep your duty to Allâh and fear Him as much as you can”

And his ﷻ, statement

مَا نَهَيْتُكُمْ عَنْهُ فَاجْتَنِبُوهُ وَمَا أَمَرْتُكُمْ بِهِ فَاتَّقُوا مِنْهُ مَا اسْتَطَعْتُمْ.



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*“When I prohibited you from something abstain from it but when I commanded you with something do it as much as you can”.*²⁶

And indeed some of the companions of the Prophet ﷺ, prayed on one of their journeys with him without Wudu [washing from being in a state of minor ritual impurity], or Tayammum and the Prophet ﷺ, did not refute them for doing that. This happened on the journey in which Ayesha lost her jewelry, and some of the companions ؓ, of the Prophet ﷺ, went to look for it by the permission of the Prophet ﷺ; so when it was time for Salât they prayed without Wudu or Tayammum [by striking his hands on clean earth with one strike and wipe his face with the inner part of his fingers, and rub his hands with his palms]. Tayammum was not legislated at that time, until after the occurrence of this incidence.

This is What is Obligatory

The sick person must perform Tayammum whenever he is unable to perform Wudu. He must have clean earth in a pot or in a bowl under his bed from which he will perform Tayammum and that is sufficient for him. Negligence in this matter is impermissible; rather it is obligatory upon every hospital to show concern with this matter. Before the sick person performs ablution or Tayammum [by striking his hands on clean earth with one strike and wipe his face with the inner part of his fingers, and rub his hands with his palms], he must clean himself off from stool and urine with water. And it does not have to only be water; he can also

²⁶ Narrated: by Al-Bukhâri Ref. no.6858, Muslim Ref. no. 6066.

use clean tissue, stone, sand or brick and their likes until he totally eradicates the filth.

And it should not be with less than three wipes, and if that is not sufficient then he should add more until the spot becomes clean. Because of the statement of the Prophet ﷺ:

مَنْ اسْتَجَمَرَ فَلْيُوتِرْ

“Whoever performs Istijmar should make it odd”

And because of what is authenticated from him ﷺ, that: He has prohibited from performing Istijmar with less than three stones, and has prohibited us from performing Istijmar [using stone or tissue or anything similar to them to clean your private parts], with bones or dung and then said:

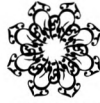
إِنَّهُمَا لَا يُطَهَّرَانِ

“Verily they don’t purify”²⁷

The Ablution of the Sick Person who cannot Move from His Bed

Q. 9: If a sick person is unable to move from the bed due to some difficulties or due to a medical condition, would it be obligatory on him to force one of his family members or a slave to bring him water, also would it be obligatory upon him to ask for help in each Salât from a sick person who is with him and is able to help him or a visitor or a worker in the hospital?

²⁷ Narrated: by Muslim. Ref. no. 6066



Rulings of the Sick Muslim...

A. 9: If he is able to do that then that will be okay, according to what he can. But if he is not able then he should perform Tayammum and pray because of His statement the Glorified:

﴿ فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ ﴾

“So keep your duty to Allâh and fear Him as much as you can”

Is it Okay for the Individual who cannot Perform Wudu to Wipe His Wudu Parts with Water?

Q. 10: Some people cannot perform Wudu [washing from being in a state of minor ritual impurity], so what they do is wiping their Wudu parts with water; is that permissible?

A. 10: Wiping of the Wudu parts alone is not sufficient; rather he must wash them and if he is not able then he should perform Tayammum.

The Ablution of the Individual who is blindfolded after Surgery

Q. 11: I entered the hospital for the treatment of my eyes. They did surgery on my eyes and blindfolded me. Due to that, I could not find sand to perform Tayammum. So I performed Wudu and left my eyes; what is the ruling regarding what I did?

A. 11: The Salât is correct due to the excuses that he has, which are the unavailability of sand and the disability to wash the eye. And if he is able to wipe on the injury and the bandage that is on it, then there will be no need for him to perform Tayammum. But if he is

afraid that the water could harm him, then **Tayammum** will become obligatory on him, as long as he can perform it.²⁸

The Ablution of the Individual who is bandaged

Q. 12: If I have bandages on one or both of my hands, and they have injuries that conflict with water, how can I perform **Tayammum** [by striking his hands on clean earth with one strike and wipe his face with the inner part of his fingers, and rub his hands with his palms]? And is the wiping limited to the face in **Tayammum** similar to the one in **Wudu**?

A. 12: The limitation of the face in **Tayammum** is the same as in **Wudu**. He should wipe his face from the top of his forehead to the bottom of his beard and from ear to ear and wipe his hands both the front and the back from the wrist to the tips of the fingers. And if he has plaster or injuries on his hands then he should just wipe on them with sand and that will be sufficient for him. And if one of them is healthy and the other one is sick or has an injury on it, he should wash the healthy one and wipe on the injured one with water and wipe on the bandage, likewise if one of them or both of them have a splint and rag or it's likewise is the same on them. If the use of water harms him or if water is not available he should perform **Tayammum**.

He had a Wet Dream, but He is Unable to Wash up Due to a Surgical Intervention

Q. 13: Surgery was done on my back, and due to that, I find difficulties in performing **Wudu** [washing from being in a state of minor ritual impurity]. I had a wet dream one night and could not wash up

²⁸ Collections of the verdicts of the Noble Sheikh Ibn Baaz 2\72 prepared: by Prof. Dr. Abdullah At-Tayyar and Ahmed Ibn Baaz.



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because of the surgical intervention. Would it be sufficient for me to perform Tayammum [by striking his hands on clean earth with one strike and wipe his face with the inner part of his fingers, and rub his hands with his palms]? Also, do I have to perform Wudu after the Tayammum? Or what should I do when this is the situation? I hope to receive a verdict from you regarding that?

A.13: What is obligatory upon the Muslim is to fear Allâh to the best of his ability in all his conditions. Because of the statement of Allâh the Glorified:

﴿ فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ ﴾

“So keep your duty to Allâh and fear Him as much as you can”

And because of the statement of the Prophet ﷺ:

مَا نَهَيْتُكُمْ عَنْهُ فَاجْتَنِبُوهُ وَمَا أَمَرْتُكُمْ بِهِ فَاتُّوا مِنْهُ مَا اسْتَطَعْتُمْ.

“When I prohibited you from something abstain from it but when I commanded you with something do it as much as you can”.

Therefore, if the sick person is not able to perform Wudu [washing from being in a state of minor ritual impurity], or Ghusl [washing up from major ritual impurity], Tayammum will be sufficient for him.²⁹

Because of the statement of Allâh the Glorified:

²⁹ Collections of various verdicts and articles 10\197.

﴿ وَإِنْ كُنْتُمْ مَّرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِّنْكُم مِّنَ الْغَايِبِ أَوْ

لَمَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا

بِأُجُوهِكُمْ وَأَيْدِيكُمْ مِنْهُ ﴾

“If you are in a state of Janâba [i.e. after a sexual discharge], purify yourself [bathe your whole body]. But if you are ill or on a journey, or any of you comes after answering the call of nature, or you have been in contact with women [i.e. sexual intercourse], and you find no water, then perform Tayammum with clean earth and rub therewith your faces and hands.”

And the ruling of the individual who is unable to perform Wudu [washing from being in a state of minor ritual impurity], or Ghusl [wash up when he is a state of major ritual impurity], is like the ruling of the one who did not find water, if you are able to perform Wudu and unable to perform Ghusl, then you should perform Wudu and then perform Tayammum instead of Ghusl as it was already mentioned from His statement the Glorified:

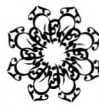
﴿ فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ ﴾

“So keep your duty to Allâh and fear Him as much as you can”

And Allâh is the Granter of success.

Ablution of the Individuals who are in a State of Unconsciousness

Q. 14: What is the ruling regarding those who are in a state of unconsciousness?



Rulings of the Sick Muslim...

A.14: There are details regarding this issue:

I. If it is something slight that does not take his consciousness or his awareness of the breaking of his Wudu [washing from being in a state of minor ritual impurity], then that will not harm him; like the one who is in a state of slumber and is not in a deep sleep, rather he can hear the movements around him, this condition will not harm his Wudu, until he knows for sure that something comes out of him. This is the ruling when the unconsciousness does not overcome his sensations.

II. But if the unconsciousness prevents him from feeling what comes out of him, like the one who is intoxicated, or the one who is infected with a sickness that overcomes his sensations until he becomes in a state of total unconsciousness, such individual's Wudu [washing from being in a state of minor ritual impurity], is nullified, like the fainted person or the one who is infected with epilepsy.

The Ruling of the Sick Regarding Prayer


The Characteristics of the Prayer of the Sick

The people of knowledge have agreed on the opinion that whoever is not able to stand in prayers, it is permissible for him to pray while sitting, and if he is not able to pray while sitting, then he should pray on his side while facing towards the direction of the Qiblah. And it is recommended for him to lean on his right side, and if he is unable to pray while leaning on his right side then he should pray while lying on his back, because of his ﷺ statement to Imran Ibn Husain:

"صَلِّ قَائِمًا فَإِن لَّمْ تَسْتَطِيعْ فَقَاعِدًا فَإِن لَّمْ تَسْتَطِيعْ فَعَلَى جَنْبٍ" رَوَاهُ الْبُخَارِيُّ
وَزَادَ النَّسَائِيُّ "إِن لَّمْ تَسْتَطِيعْ فَمُسْتَلْقِيًا"

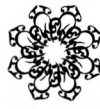
*"Pray while standing! And if you are not able to; then while sitting, and if you are not able to; then on your side". Narrated by Al-Bukhāri and Al-Nasaa'ee added . . . "And if you are not able to, then pray while lying on your back"*³⁰.

Whoever is not able to bow or prostrate, but is able to stand, it is obligatory upon him to stand in prayer, and then bend down his head to indicate bowing and then sit down and bend down his head to indicate prostration. Because of his statement the Most High:

﴿ وَقَوْمُوا لِلَّهِ قَنِينًا  31 ﴾

³⁰Narrated: by Al-Bukhāri. Ref. no. 1050 and Abu Dawud Ref. no. 815

³¹Al-Baqarah: 238



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“And stand before Allâh with obedience”

And his ﷺ, statement:

"صَلِّ قَائِمًا"

“Pray while standing”.

And because of the generalization of His statement the Most High:

﴿ فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ ﴾

“So keep your duty to Allâh and fear Him as much as you can”

If he has an ailment in his eyes and received advice from trustworthy doctors that if he prays while lying on his back he will be cured by the permission of Allâh, otherwise he would not be cured, and then he should pray while lying on his back. And whoever is not able to bow or prostrate, should do that by gesture, and make bowing lower than prostrating.

And if he is only unable to prostrate, he should bow and then prostrate by gesture. And if he is unable to bend his back he should bend his neck.

And if his back is bow shaped and becomes as if he is bowing, he should bend down a little more when he bows and bring his face close to the ground as much as he can when prostrating. And if he is unable to move his head, then his intention and his statements are sufficient for him. And Salât will remain obligatory on him in

all conditions, as long as his brain functions, because of the aforementioned proofs. And whenever the sick person regains the ability of doing what he was not able to do [of standing or sitting or bowing or prostrating or gesturing], while praying, he should do it and continue with his Salât without renewing it. And if the sick person or anyone else sleeps or forgets to perform the Salât, he should make it up immediately after he wakes up from his bed or remembers. It is not permissible for him to intentionally delay the Salât in order to make it up with their likes at their fixed stated time, [to make up Dhuhr with Dhuhr and Asr with Asr].

And the proof on that is his statement ﷺ:

"مَنْ نَامَ عَنْ صَلَاةٍ أَوْ نَسِيَهَا فَلْيُصَلِّهَا مَتَى ذَكَرَهَا، وَلَا كَفَّارَةٌ لَهَا إِلَّا ذَلِكَ"

*"Whoever sleeps or forgets to pray, he should make it up whenever he remembers there is no compensation on him except that"*³²

And then recited His statement the Most High

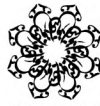
﴿ وَأَقِمِ الصَّلَاةَ لِذِكْرِي ﴾

*"So worship Me, and perform As-Salât [Iqâmat-as-Salât] for My Remembrance"*³³

Therefore it is not permissible to leave the Salât no matter what the situation is, rather it is obligatory upon the sick person to safeguard his Salât during the days of his sickness more than he does during the days of his health. Thereupon, it is not permissible for him to

³² Narrated: by Al-Bukhâri Ref. no.562 and Muslim Ref. no. 1102,1104

³³ Ta-Ha:14



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neglect the obligatory prayer until after its stated fixed time is over, even if he is sick; as long as his brain functions. Rather, it is upon him to carry out the Salât at its stated fixed time according to his capability. If a sane person who reached the age of discrimination and is able to perform the Salât even by gesture, left the Salât on purpose while knowing the legislated ruling regarding it, will be sinning. And some of the people of knowledge are on the opinion that he is a disbeliever, because of the statement of the Prophet ﷺ:

"العَهْدُ الَّذِي بَيْنَنَا وَبَيْنَهُمُ الصَّلَاةُ فَمَنْ تَرَكَهَا فَقَدْ كَفَرَ"

"The difference between us and them [the disbelievers] is Salât; therefore whoever abandons it is a blasphemer".³⁴

And his ﷺ statement:

رَأْسُ الْأَمْرِ الْإِسْلَامُ وَعَمُودُهُ الصَّلَاةُ وَذُرْوَةٌ سَنَامُهُ الْجِهَادُ فِي سَبِيلِ اللَّهِ

"The head of all affairs is Islam, its pillar is Salât and the peak of its hump is fighting in the cause of Allâh"³⁵

And if it is difficult on him to perform each Salât at its stated fixed time then he can combine between Dhuhr and Asr and between Maghrib and Isha. If he wills he prays Asr with Dhuhr at the time of Dhuhr or at a time of Asr, and if he wills, he prays Isha with Maghrib at the time of Maghrib or delays Maghrib to pray it with Isha. But as for Fajr it can't be combined with what comes before

³⁴ Narrated by: Ibn Majah Ref. no. 1079 and At-Tirmidhi Ref. no. 2545

³⁵ Narrated by: At-Tirmidhi Ref. no. 2541 and Ahmad Ref. no. 21008, 21054.

it or after it, because its time is separated from what comes before it or after it. And I pray to Allâh the Glorified the most High to cure the sick Muslims and expiate their shortcomings and bless all of us with forgiveness and good health in this world and the hereafter. Verily He is the Most Generous Full of Bounty. And may the peace and blessings of Allâh be upon our Prophet Muhammad, his families and his companions.



Special Verdicts Regarding the Prayer of the Sick

Negligence of some sick people with Salât

Q. 15: Most sick people neglect Salât and say “If I am healed I will make up my Salât” and some of them say “How can I pray when I am unable to perform Wudu [washing from being in a state of minor ritual impurity], or clean the filth off me” What do you advice these people with?

A. 15: The sick person should not leave the Salât with the excuse of not being able to perform Wudu as long as his brain functions. Rather, it is obligatory upon the sick person to pray according to his capability and to clean with water if he is able to do so and if he is not able to use water he should perform Tayammum and pray. And he must wash the filth from his clothes and his body at prayer time or change from the dirty garment in to a clean one at prayer time. And if he is unable to clean the filth or change from the dirty garment into a clean garment, he would be pardoned for that, and he should pray according to his condition³⁶; because of the statement of Allâh the Most High:

﴿ فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ ﴾

“So keep your duty to Allâh and fear Him as much as you can”

And his statement ﴿

³⁶Collections of various verdicts and articles 10/307

إِذَا أَمَرْتُكُمْ بِأَمْرٍ فَأَتُوا مِنْهُ مَا اسْتَطَعْتُمْ

“When I order you with a command, implement it to the best of your ability”

This hadeeth is agreed upon.

And his statement ﷺ, to Imran Ibn Husain ؓ, when he complained to him about his sickness:

"صَلِّ قَائِمًا فَإِنْ لَمْ تَسْتَطِعْ فَقَاعِدًا فَإِنْ لَمْ تَسْتَطِعْ فَعَلَى جَنْبٍ" رَوَاهُ الْبُخَارِيُّ
وَزَادَ النَّسَائِيُّ "فَإِنْ لَمْ تَسْتَطِعْ فَمُسْتَلْقِيًا"

“Pray while standing! And if you are not able to then while sitting, and if you are not able to then on your side”. Narrated by Al-Bukhāri and Al-Nasaa’ee added. . . “And if you are not able to; then pray while lying on your back”.

The Prayer of the Individual Who Suffers From Quadriplegia or Paralysis

Q. 16: What is the ruling of Salât and its manner in these two conditions?

The First Condition: The individual who suffers from paralysis and can only move the muscles of his head and neck?

A. 16a: He should pray with words and intention.

The Second Condition: The individual who suffers from quadriplegia and can only move his eyes and his eyelids.



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A. 16b: Also with words and intention³⁷.

Does the One Who Says Salât Is Not Obligatory Upon The Paraplegic Have Proof For That?

Q. 17: Some of the people of knowledge said that "Salât is not compulsory upon the paraplegic" Do they have any proof for that?

A. 17: There is no proof on that?

The Sick Person Prays According to His Ability?

Q. 18: A sick person was admitted into the hospital for a surgical intervention on his stomach and he remained unconscious after the surgical intervention for a day and half. Then after he regained consciousness, he remained for a week without the ability to bend his body in order to perform the Salât or perform Ghusl on his whole body; how does such individual perform his Salât?

A. 18: What is obligatory upon the sick person is to perform the obligatory prayers according to his ability; because of the statement of the Prophet ﷺ, when some sick people asked him about that³⁸:

"صَلِّ قَائِماً فَإِنَّ لَمْ تَسْتَطِعْ فَقَاعِداً فَإِنَّ لَمْ تَسْتَطِعْ فَعَلَى جَنْبٍ" رواه البخاري
وَزَادَ النَّسَائِيُّ "إِنَّ لَمْ تَسْتَطِعْ فَمُسْتَلْقِياً"

"Pray while standing! And if you are not able to; then while sitting, and if you are not able to; then on your side". Narrated by Al-

³⁷ Religious verdicts on problems regarding medical issues page 35-36

³⁸ Collections of verdicts by: the Nobel Sheikh Ibn Baaz 2\450-451 prepared by the Prof. Dr. Abdullah At-Tayyar and Sheikh Ahmed Ibn Baaz.

Bukhāri and Al-Nasaa'ee added . . . "And is you are not able to; then pray while lying on your back".

And if he is unable to bow he should bend his body down as much as he can. Likewise if he is unable to prostrate, he should lean his body towards the ground as much as he can. Because of His statement the Glorified:

﴿ فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ ﴾

"So keep your duty to Allāh and fear Him as much as you can"

And when he lost his conscious due to the anesthetization or severe sickness, he should make up the prayers that he missed in order, immediately after he regains his consciousness. And he should be hasty in doing that according to his capability. Because of the statement of the Prophet ﷺ:

"مَنْ نَامَ عَنْ صَلَاةٍ أَوْ نَسِيَهَا فَلْيُصَلِّهَا مَتَى ذَكَرُهَا، وَلَا كَفَّارَةَ لَهَا إِلَّا ذَلِكَ"

"Whoever sleeps or forgets to pray, he should make it up whenever he remembers, and there is no compensation on him except that".

There is no doubt that the one that lost consciousness due to a severe sickness or anesthetization for a day or two, or three takes the ruling of the one who fell asleep. And he should not delay the prayers in order to pray them with their likes; rather he should rush to make them up immediately after he regains consciousness. He is like the one who fell asleep then woke up, and the one who forgot then remembered. And if he is unable to use water then Tayammum



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is sufficient for him; because of the aforementioned proofs. And Allâh is the Granter of success.

Does The Sick Person Who Is Confined To Bed Pray And Fast?

Q. 19: In what manner does a sick person who is confined to bed as a result; of an accident, pray and fast?

A. 19: The one who is confined to bed as a result; of an accident must fast if he is able to do so. But if the doctors stated that fasting will harm him because of his current sickness, then he should not fast. Also, if they stated that there is no hope that he will be healed in the future with a healing that will enable him to fast then he should not fast. He must feed a poor person each day he was too fast, like the old man and old woman who are unable to fast. Their compensation is to feed a poor person a half Saa'a [almost a kilo and a half], of dates or other than it from the food of the people of his city each day they were too fast. But if there is hope that he will be healed in the future, but he is just unable to fast at that time, due to the sickness, then he should not fast at that time, but wait until he is healed by Allâh then he can make it up and not feed.

But as for prayers he should perform it according to his condition. Water should be brought to him in order for him to perform Wudu [washing from being in a state of minor ritual impurity], if he is able to, but if he is not able to then he should perform Tayammum [by striking his hands on clean earth with one strike and wipe his face with the inner part of his fingers, and rub his hands with his palms], after cleaning himself from filth. And he should pray at the right time. He should combine between Dhuh

and Asr also Maghrib and Isha. But as for Fajr prayer, he must pray it at its stated fixed time according to his ability whether he is on a mat or on his side or lying on his back or sitting.³⁹

Allâh the Most High said:

﴿ فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ ﴾

“So keep your duty to Allâh and fear Him as much as you can”

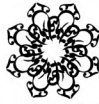
And the Prophet ﷺ, said to the sick person:

"صَلِّ قَائِمًا فَإِنْ لَمْ تَسْتَطِعْ فَقَاعِدًا فَإِنْ لَمْ تَسْتَطِعْ فَعَلَى جَنْبٍ" رَوَاهُ الْبُخَارِيُّ
وَزَادَ النَّسَائِيُّ "إِنْ لَمْ تَسْتَطِعْ فَمُسْتَلِيًا"

“Pray while standing! And if you are not able to, then while sitting, and if you are not able to, then on your side”. Narrated by Al-Bukhâri and Al-Nasaa’ee added . . . “And if you are not able to, then pray while lying on your back”.

And if you lay on your back you must keep your legs towards the Qiblah [the direction of the prayer], and point with your hands and if you want to pray make your intention and then say the Takbeeratul Ihram [the first takbeer you make when you start the Salât] “Allâhu Akbar!” [Allâh is the Most Great!], and then say the legislated opening prayer and recitation, and then intend bowing and say: “Allâhu Akbar!”, and then say the remembrance of bowing, and then intend to raise up from bowing while stating

³⁹ Collections of verdicts by: the Nobel Sheikh Ibn Baaz 2\450-451 prepared by the Prof. Dr. Abdullah At-Tayyar and Sheikh Ahmed Ibn Baaz.



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“Sami’a Allâhu liman Hamadahu” [“Allâh hears all those who praised Him”], and then add “Rabbanaa lakal hamd” [“O our Lord! To You belong all praises”], and then intend prostration and say “Allâhu Akbar!” [Allâh is the Most Great!], and say the remembrance of prostration. And then intend to sit between the two prostrations and say “Allâhu Akbar!”, and pray to Allâh as much as you can, and then intend the second prostration and say “Allâhu Akbar!” Like that with intention and wording.

Allâh the Most High said:

﴿ لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا ﴾

“Allâh burdens not a person beyond his scope.”⁴⁰

And Allâh the Most High said:

﴿ فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ ﴾

“So keep your duty to Allâh and fear Him as much as you can”

Should The Sick Person Pray Before The Surgery Or After?

Q. 20: O honorable Sheikh! It is known that the sick person remains unconscious after the surgical intervention and remains in pain after his conscious comes back to him for hours. Does he have to pray before the surgical intervention when it is not yet time or postpone

⁴⁰ Al-Baqarah: 286

the Salât till he is able to perform it, even if that takes a day or two? Give us a verdict on that, may you be rewarded.

A.20: What is obligatory upon the doctor is to look in the mater and see if it is possible for him to delay the surgery until the entering of the time. If it is Dhuhr time then the sick person can combine it with Asr, likewise if it is in the evening time after the setting of the sun then he combines Maghrib with Isha. But if the treatment begins at the rising of the sun then the sick person would be given an excuse to make up whatever missed him of the prayers after he recovers his consciousness; even if it is to be after a day or two. And praise be to Allâh, there is nothing on him just as the person who is sleeping.⁴¹

When he regains consciousness, he should make up all the prayers that he missed in order. He should arrange them by praying Dhuhr and then Asr and then what comes after until he makes up all that is on him, because of the statement of the Prophet ﷺ :

"مَنْ نَامَ عَنْ صَلَاةٍ أَوْ نَسِيَهَا فَلْيُصَلِّهَا مَتَى ذَكَرَهَا، وَلَا كَفَّارَةَ لَهَا إِلَّا ذَلِكَ"

"Whoever sleeps or forgets to pray, he should make it up whenever he remembers there is no compensation on him except that".

This hadeeth is narrated by Al-Bukhâri and Muslim. The ruling regarding unconsciousness due to sickness or treatment is the same as the ruling regarding sleeping when it is prolonged. But if it last for more than three days, he takes the ruling of the insane person, therefore Salât will not be obligatory on him until he recovers. Because of the statement of the Prophet ﷺ:

⁴¹ Collections of various verdicts and articles 12\ 251-252



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رَفَعَ الْقَلَمُ عَنْ ثَلَاثَةٍ: عَنِ النَّائِمِ حَتَّى يَسْتَيْقِظَ وَ عَنِ الصَّغِيرِ حَتَّى يَبْلُغَ وَ عَنِ
الْمَجْنُونِ حَتَّى يَفِيْقَ

“The pen is lifted for three; the one who fell asleep until he wakes up and children until they reach puberty and the insane person until he recovers”⁴²

And he did not mention anything about the child or the insane person having to make up their prayers. But it is authenticated from him ﷺ, that; he commanded the one who slept and the one who forgot, to make up the prayers that they missed. And Allâh is the Granter of success.

Unconsciousness for a Long Period of Time and Making Up of the Salât

Q. 21: Some people are subjected to a convulsion in their brain or unconsciousness for a certain amount of days, due to a car accident or it's like. Would it be obligatory upon them to make up their prayers when they recover?

A. 21: If it is only for a period of two days or less, then it is obligatory on him to make them up, because unconsciousness for that period of time resembles sleep. And it is narrated that, a group from among the companions ؓ, of the Prophet ﷺ, were in a state of unconsciousness for less than three days and they made up their Salât. However, if the time period last longer than that; then he

⁴² Narrated by Ibn Majah Ref. no. 2031 and Nasai Ref. no. 3378

does not have to make it up. Because of the statement of the Prophet ﷺ:

رَفَعَ الْقَلَمُ عَنْ ثَلَاثَةٍ: عَنِ النَّائِمِ حَتَّى يَسْتَيْقِظَ وَ عَنِ الصَّغِيرِ حَتَّى يَبْلُغَ وَ عَنِ
الْمَجْنُونِ حَتَّى يَفِيْقَ

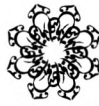
“The pen is lifted for three; the one who fell asleep till he wake up and children until they reach puberty and the insane person until he recovers”

And the one, who fainted for the aforementioned period, resembles the insane person in the loss of their mind. And Allâh is the Granter of success.

How Does The Individual, Whom The Time For The Washing Of His Kidney Meets With Prayer Time, Perform the Salât?

Q. 22: I am a person who is infected with a sickness in my kidney and I wash it three times a week. And when I lay on a bed for the washing to be carried out I stay on the washing tool for four hours. And sometimes the call is being announced for Maghrib prayer while my kidney is being cleaned and I am unable to move from my position or perform Wudu [washing from being in a state of minor ritual impurity], is that considered an excuse for me to delay my Salât until its time is over, or pray while I am in this condition of mine without Wudu even though I might be facing towards other than the direction of the Qiblah? Give me a verdict pertaining what is obligatory on me in this matter. May you be rewarded.

A. 22: What is legislated in a condition like this is: combining of the Salât at the early part of the two times or at the later part of the



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two times. If the surgery [dialysis], begins at the early part of the two times then he should combine Isha with Maghrib in advance. But if the surgery begun before the entering time of Maghrib or at the beginning time of Maghrib and he is not able to combine between them, then it is from the Sunnah to delay Maghrib and pray it with Isha at the later part of the time. Because you are sick and this is the ruling regarding the prayer of the sick. Likewise, the traveler if he travels at the early part of the two times he should combine the prayers in advance, but if his traveling begins before the entering of the first part of the time then he should combine his prayers at the later part of the time. And this is what is authenticated from the Prophet ﷺ. And this is the same ruling applied to Dhuhr and Asr regarding the prayer of the sick and the traveler.⁴³

We ask Allāh for you and for all Muslims a cure from their sickness and protection from all evil. Was Salaam Alaikum wa Rahmatullahi wa Barakatuh.

The Prayer of the Elderly Person Who Cannot Prostrate

Q. 23: Some people, especially the old people, can neither prostrate nor sit down for Tashahhud [what you say when you sit down in the second rak'ah or the forth], that is why we see them praying while standing, and at prostration, they sit on a chair or a wall which is reserved between the rows. What is the ruling regarding this action of theirs?

⁴³ Collections of various verdicts and articles 12\253-254

A.23: I don't see anything wrong with what the questioner said if that is the only thing he can do,⁴⁴ because of the statement of Allâh the Almighty:

﴿ فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ ﴾

“So keep your duty to Allâh and fear Him as much as you can”

And because of His statement the Glorified:

﴿ لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا ﴾

“Allâh burdens not a person beyond his scope.”

And because of the statement of the Prophet ﷺ, to Imran Ibn Husain ؓ:

"صَلِّ قَائِمًا فَإِنْ لَمْ تَسْتَطِعْ فَقَاعِدًا فَإِنْ لَمْ تَسْتَطِعْ فَعَلَى جَنْبٍ، فَإِنْ لَمْ تَسْتَطِعْ فَمُسْتَلْقِيًا"

“Pray while standing! And if you are not able to; then while sitting, and if you are not able to, then on your side and if you are not able to, then pray while lying on your back”.

Al-Bukhâri collected this hadeeth in his authentic book and Nasaa’ee in his Sunan and this is the wording of Nasaa’ee.

And Allâh is the Granter of success.

⁴⁴ Collections of various verdicts and articles 12/246-247



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The Ruling of the Sick Regarding Fasting

Regarding the statement of Allâh the Most High:

﴿ وَعَلَى الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ طَعَامُ مِسْكِينٍ ^ط ﴾

“And as for those who can fast with difficulty, [e.g., an old man, etc.], they have [a choice either to fast or] to feed a Miskîn [poor person] [for every day].”

May the peace, mercy and blessings of Allâh be upon you, and to proceed:

I will first of all comment on your oral question regarding the explanation of the statement of Allâh the Most High:

﴿ وَعَلَى الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ طَعَامُ مِسْكِينٍ ^ط فَمَنْ تَطَوَّعَ خَيْرًا فَهُوَ

خَيْرٌ لَهُ ^ج وَأَنْ تَصُومُوا خَيْرٌ لَكُمْ ^ط إِنْ كُنْتُمْ تَعْلَمُونَ ﴾

“And as for those who can fast with difficulty, [e.g., an old man, etc.], they have [a choice either to fast or] to feed a Miskîn [poor person] [for every day]. But whoever does good of his own accord, it is better for him. And that you fast, it is better for you if only you know.”

And because of your wish that the answer should be written; I inform you that the scholars who interpretation of the Holy Qur’ân [may Allâh have mercy on them], when Allâh the Glorified legislated

fasting in the month of Ramadân He made it optional, you can either fast or feed the poor instead of fasting, but fasting is better. Therefore, whoever breaks his fast while he is able to perform it must feed sixty poor people, and if he fed more, then that is good for him. And there is no compensation upon him, but if he fast that will be better for him. Because of the statement of Allâh the Almighty:

﴿ وَأَنْ تَصُومُوا خَيْرٌ لَّكُمْ إِن كُنْتُمْ تَعْلَمُونَ ﴾

“And that you fast, it is better for you if only you know.”

But as for the sick person and the traveler they can break their fast and make it up. Because of His statement the Glorified:

﴿ فَمَنْ كَانَ مِنْكُمْ مَّرِيضًا أَوْ عَلَىٰ سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ ﴾

“But if any of you is ill or on a journey, the same number [should be made up] from other days.”

And then Allâh the Almighty abrogated that and made fasting obligatory upon the healthy Muslim, none traveler who reached puberty, and gave alleviation to the sick and the traveler to break their fast and make it up. And that is with His statement the Glorified:

﴿ شَهْرُ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَىٰ وَالْفُرْقَانِ ۚ فَمَنْ شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ ۗ وَمَنْ كَانَ مَرِيضًا



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أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ
بِكُمُ الْعُسْرَ وَلِتُكْمِلُوا الْعِدَّةَ وَلِتُكَبِّرُوا اللَّهَ عَلَىٰ مَا هَدَانَكُمْ

﴿ ١٨٥ ﴾ وَلِعَلَّكُمْ تَشْكُرُونَ

“The month of Ramadân in which was revealed the Qur'ân, a guidance for mankind and clear proofs for the guidance and the criterion [between right and wrong]. So whoever of you sights [the crescent on the first night of] the month [of Ramadân i.e. is present at his home], he must observe Saum [fasts] that month, and whoever is ill or on a journey, the same number [of days which one did not observe Saum [fasts] must be made up] from other days. Allâh intends for you ease and He does not want to make things difficult for you. [He wants that you] must complete the same number [of days], and that you must magnify Allâh [i.e. to say Takbîr [Allâhu Akbar; Allâh is the Most Great] for having guided you so that you may be grateful to Him.”

Since then feeding of the poor is only in the right of an old man or woman who are unable to fast. As it is authenticated from Ibn Abbass ؓ, and a group from among the pious predecessors ؓ, and indeed Al-Bukhâri has narrated in his authentic book from Salama Ibn Al-Akwa'a ؓ, the meaning of what we have mentioned regarding the abrogation of the aforementioned verse, which is the statement of the Most High:

﴿ وَعَلَى الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ طَعَامُ مِسْكِينٍ ۖ فَمَنْ تَطَوَّعَ خَيْرًا فَهُوَ

خَيْرٌ لَهُ ۗ

“And as for those who can fast with difficulty, [e.g., an old man, etc.], they have [a choice either to fast or] to feed a Miskîn [poor person] [for every day]. But whoever does good of his own accord, it is better for him”

Also, the same meaning is narrated from Mu’ādh Ibn Jabal رضي الله عنه, and a group from among the pious predecessors رضي الله عنهم. So the sick old man and woman, who suffer from a sickness which there is no hope of its cure, must feed for each day they were too fast a poor man, and there is no compensation on them, just like the old man and woman who are unable to fast. And it is permissible to feed at the beginning of the month or the middle or the end. But as for the pregnant woman and the breastfeeding mother, fasting is obligatory on them except if they find difficulties in performing it, then it is legislated for them to break their fast and make it up whenever they can, like the sick person and the traveler, this is the most correct of the two statements of the scholars in the right of the pregnant woman and the breastfeeding mother. And a group from among the pious predecessors رضي الله عنهم, said: They will only feed the poor and there is no compensation on them, just like the old man and the old woman. But the correct opinion is that, they are like the sick person and the traveler; they break their fast and make it up. And there is authentic narration from the Prophet صلى الله عليه وسلم, from the hadeeth of Anas Ibn Mālik Al-Ka’abi رضي الله عنه, which indicates that they are like the sick person and the traveler. And I asked Allāh the Almighty to bestow on us and



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you the understanding of His religion and firmness upon it. And to make us and you and the rest of our brothers among those who guide to the right path and are rightly guided. Verily He is the all Hearing the Most High. And may the peace, mercy and blessings of Allâh be upon you.

Special Verdicts Regarding the Fast of the Sick

The Fasting Of the Old Person Who Has Suffered a Stroke

Q. 24: Your noble letter has reached me, may Allâh reach you with His guidance. The information the letter contains is you are an old man who suffered from a stroke on one half of your body, and you are not able to fast because it worsens the sickness to the end of your question. And your eagerness in receiving verdicts is known.

A. 24: If specialist doctors stated that this sickness of yours is among the sickness that cannot be cured, then, it is upon you to feed the poor for each day from the days of Ramadân and you don't have to fast. And the amount of food you should feed is a half of Saa'a [which is almost one and half kilo], of dates or rice or their likes from the food of the city. It is sufficient if you fed him lunch or supper. However, if the doctors stated that you could be healed from that sickness, then it is not obligatory on you to feed, but what is upon you to do is break your fast and make it up whenever Allâh heals you⁴⁶. Because of the statement of Allâh the Glorified:

﴿فَمَنْ كَانَ مِنْكُمْ مَّرِيضًا أَوْ عَلَىٰ سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ﴾

“But if any of you is ill or on a journey, the same number [should be made up] from other days”

And I pray to Allâh to bless you with protection from all evil, make this sickness a purification and an expiation for you from all sins, and grant you beautiful patience and reliance on Him; verily He is

⁴⁶ Collections of various verdicts and articles 15\221



Rulings of the Sick Muslim...

the Best to ask from. And may the peace, mercy and blessings of Allâh be upon you.

An Old Man and Woman Who Are Unable To Fast

Q. 25: A seventy five year old man who finds difficulties to fast due to ulceration. What is his ruling?

A. 25: If it is hard upon an old man or woman to fast, they should break their fast and feed for each day they were too fast a poor person. They either share the food with him or give him a kilo and a half worth of dates or wheat or rice throughout the days of Ramadân. But if they are sick from a stomach ulcer or any other sickness in addition to their old age then, they must break their fast and it is not on them to feed, because they broke their fast due to sickness and not old age. They must make up the days that they missed whenever they are healed. And if they are unable to make up the days due to old age, then they should feed a poor person throughout the month as it was mentioned already. This is the verdict given by Ibn Abbass رضي الله عنه, and some other scholars. And the proofs on that are known from amongst them is the statement of Allâh the Almighty:

﴿ فَمَنْ كَانَ مِنْكُمْ مَّرِيضًا أَوْ عَلَىٰ سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ ﴾

“But if any of you is ill or on a journey, the same number [should be made up] from other days”

The unable old person can't make up his fast; therefore feeding has become obligatory on him instead of fasting. And Anas Ibn Mālik ؓ, the servant of the Prophet ﷺ, broke his fast and fed a poor person for each day of fasting after he became old and found hardship in performing his fast. And Allāh is the Granter of success.

Is It Permissible To Fast For The Individual Who Left Fasting Due To A Sickness?

Q. 26: My friend's father is an old man who always prays, he has stopped fasting for six years now and just sticks to prayers due to a perpetual sickness in his heart; can his daughters fast for him?⁴⁷

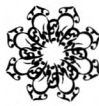
A. 26: As long as he is alive but unable to fast due to a sickness that could not be cured, according to a doctor's statement, then he should feed a poor person for each day of Ramadân just like the old man and woman who are unable to fast. So he should feed on their behalf, a poor person a kilo and a half of date or it's like from the food of the people of the city, for each day of Ramadân. Likewise, you don't fast for the one who suffers from a perpetual sickness except if he dies without fasting. Then they have the option to either fast on his behalf or feed. If they fast they are good doers as the Prophet ﷺ, said:

مَنْ مَاتَ وَ عَلَيْهِ صِيَامٌ صَامَ عَنْهُ وَ لِيهِ

*"Whoever dies while owing a fast, his guardian should fast for him"*⁴⁸

⁴⁷ Collections of various verdicts and articles 15\202-203

⁴⁸ Narrated by Al-Bukhāri Ref. no. 1952 and Muslim Ref. no. 1147.



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The Fasting Of the One Who Lost His Conscious

Q. 27: Ramadân reached him while he was sick, and then lost his conscious and he is still in a state of unconsciousness, should his children make up the fast on his behalf? May Allâh bless you.⁴⁹

A. 27: There is no compensation on him if he is affected with what takes his brain away or what is called unconsciousness. There is no compensation on him when he recovers. He is like the insane person or those who are mentally retarded. There is no compensation on him except if the unconsciousness last for only one day or two days or three at the most; and there is nothing wrong with making it up as a precautionary measure. But if the period extended for more than three days then he will be like the insane person and there is no compensation on him. And he should start his actions whenever Allâh returns his conscious. And it is not upon his children to fast on his behalf if he was to die. We ask Allâh for good health and security.

It Is Permissible For the Sick Person to Break His Fast If He Found Difficulties in Performing It

Q. 28: I am sixteen years of age and have received treatment from Mâlik Faisal Specialist Hospital for almost five years until now. In last year of Ramadân the doctor has ordered to give me a chemical treatment in my jugular vein while I was fasting and the treatment was very strong and affective to my stomach and my whole body. In the same day that I took the treatment, I suffered from severe hunger when it was only seven hours after Fajr. When it was almost

⁴⁹ Collections of various verdicts and articles 15\209-210

Asr I suffered severe pains from it and almost die, but I did not break my fast until the call for Maghrib. The doctor will order the same kind of treatment on me in this year of Ramadân If Allâh wills. So should I break my fast or not? Do I have to make up that day even though I did not break my fast? And does the taking of blood from the jugular vein break the fast or not? Also does the treatment that I mentioned break my fast or not? Make me benefit may Allâh reward you with good.⁵⁰

A 28: What is legislated for the sick person is breaking his fast in the month of Ramadân as long as fasting harms him or is hard upon him or if he is in need of treatment in the day time with different kinds of pills and syrups or their likes from the things that are eaten and drank because of the statement of Allâh the Glorified:

﴿ فَمَنْ كَانَ مِنْكُمْ مَّرِيضًا أَوْ عَلَىٰ سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ ﴾

“But if any of you is ill or on a journey, the same number [should be made up] from other days”

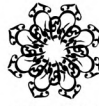
And because of the statement of the Prophet ﷺ:

إِنَّ اللَّهَ يُحِبُّ أَنْ تُؤْتَىٰ رُخْصَتُهُ كَمَا يَكْرَهُ أَنْ تُؤْتَىٰ مَعْصِيَتُهُ

“Verily Allâh loves that His alleviation should be taken as He hates to be disobeyed”⁵¹

⁵⁰ Collections of various verdicts and articles 15/20-212

⁵¹ Ahmad narrated it with Ref. no. 5600



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And his ﷺ, saying:

وَفِي رِوَايَةٍ أُخْرَى كَمَا يُحِبُّ أَنْ تُؤْتَى عَزَائِمُهُ

“And in another narration as He loves His firm wills to be taken”⁵²

But as for taking of blood from the jugular veins for laboratory testing or other than that, the correct opinion is it doesn't break the fast. But if it is a large amount of blood then it is better for him to wait till night time. The most precautionous ruling; is that doing it in the day time resembles cupping. The sick person should make up the fast that he broke after he is cured.

Q. 29: I was affected by a sickness in the stomach which made me unable to have the ability to fast the whole Ramadân. What should I do?⁵³

A.29: If the Muslim is affected by a sickness in the stomach or other than that, which made him unable to fast or makes fasting hard upon him, then he should break his fast then make it up when he is cured. For Allâh the Mighty and Majestic said:

﴿ شَهْرُ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَىٰ وَالْفُرْقَانِ ۚ فَمَن شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ ۖ وَمَن كَانَ مَرِيضًا أَوْ عَلَىٰ سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ

⁵² Narrated by Ibn Hibban Ref. no. 3526 and Ibn Abi Shaibah Ref. no. 24793

⁵³ Collections of various verdicts and articles 15\214

بِكُمْ الْعُسْرَ وَلِتُكْمِلُوا الْعِدَّةَ وَلِتُكَبِّرُوا اللَّهَ عَلَىٰ مَا هَدَانَكُمْ

﴿ ١٨٥ ﴾ وَلَعَلَّكُمْ تَشْكُرُونَ

“The month of Ramadân in which was revealed the Qur'ân, a guidance for mankind and clear proofs for the guidance and the criterion [between right and wrong]. So whoever of you sights [the crescent on the first night of] the month [of Ramadân i.e. is present at his home], he must observe Saum [fasts] that month, and whoever is ill or on a journey, the same number [of days which one did not observe Saum [fasts] must be made up] from other days. Allâh intends for you ease and He does not want to make things difficult for you. [He wants that you] must complete the same number [of days], and that you must magnify Allâh [i.e. to say Takbîr [Allâhu Akbar; Allâh is the Most Great] for having guided you so that you may be grateful to Him.”

And Allâh is the Granter of success.

She Broke Her Fast in Ramadân and Couldn't Make It Up Due To Her Sickness

Q. 30: I am a sick lady and have broken my fast in the last year of Ramadân and couldn't make it up due to my sickness. What is the compensation for that? For verily I cannot fast the Ramadân of this year as well, so what is the compensation for that?⁵⁴

A. 30: Breaking of the fast is legislated for every sick person who finds it hard to fast. Whenever Allâh cures him he should make up whatever is upon him. Because of His statement the Glorified:

⁵⁴ Collections of various verdicts and articles 15\214.



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﴿ فَمَنْ كَانَ مِنْكُمْ مَّرِيضًا أَوْ عَلَىٰ سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ ﴾

“But if any of you is ill or on a journey, the same number [should be made up] from other days.”

And there is nothing wrong with you breaking your fast in this month of Ramadân; as long as the sickness remains, O you questioner! That is because breaking the fast is an alleviation from Allâh for the sick person and the traveler and Allâh the Glorified likes that His alleviation should be taken just as He hate to be disobeyed. And there is no compensation on you, but it is upon you to make up your fast whenever Allâh cures you. May Allâh protect you against all evil and expiate our sins and your sin.

The Difference between the Sickness that is hoped to be Cured and the one that is not hoped to be cured

Q. 31: I am a man who is infected with a sickness in my nerves. I have consulted the hospital concerning a psychological sickness and they gave me a continuous treatment three times throughout the day. When I leave the treatment the sickness gets worst to the point that I fall to the ground unconscious. I have the desire to fast but I am afraid if I leave this treatment which I take, the sickness might come back.⁵⁵

A. 31: Do not fast may Allâh bless you. Allâh the Glorified is statement:

⁵⁵ Collections of various verdicts and articles 15\218-219

﴿ فَمَنْ كَانَ مِنْكُمْ مَّرِيضًا أَوْ عَلَىٰ سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ ﴾

“But if any of you is ill or on a journey, the same number [should be made up] from other days”

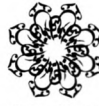
As long as the condition is as you have stated then take the pills daily and do not fast, until Allâh cures you. And ask the doctors who gave you the medicine if they say out of certainty and experience that this sickness will continue, then you should feed a poor person for each day of Ramadân and that is sufficient. Just like the old man and woman. You must feed on each day a kilo and a half of date or rice. Give it to one poor man or more in the beginning of the month or the middle or the end. Gather them and give them to the poor people and that is sufficient Insha’Allâh. But if the doctors said hopefully you will be healed after two or three years, then you should postpone the fast and make them up after you are healed.

He cannot Fast due to Diabetes or an Ulcer

Q. 32: I am indeed sick from diabetes and an ulcer, what should I do if I am unable to fast?⁵⁶

A. 32: You should consult a specialist doctor and if he stated that fasting will harm you, then break your fast and make it up after you get healed by Allâh. But if specialist doctors stated that the sickness will continue to harm you as long as you fast, and that the sickness will remain without any hope of it being cured, then you should break your fast and feed a poor person for each day you were to fast

⁵⁶ Collections of various verdicts and articles 15\219



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a kilo and a half from the food of the people of the country. And praise be to Allâh, you don't have to fast, because of the statement of Allâh the Almighty:

﴿ فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ ﴾

“So keep your duty to Allâh and fear Him as much as you can”

The Fast of the One who suffers from Epilepsy

Q. 33: A questioner statement: I suffer from epilepsy and due to that I couldn't fast the blessed month of Ramadân because I receive a continuous treatment three times daily. I have tried to fast twice but I wasn't able to, knowing that I am on pension and my monthly allowance is only eighty three dinar and I am a married person and I don't have any source of making money other than my pension money. What is the legislative ruling regarding my situation if I am unable to feed thirty poor people in the month of Ramadân? What is the amount of money am I suppose to give?⁵⁷

A. 33: If this sickness which you are suffering from is hoped to be cured one day then what is obligatory on you is to wait until the sickness is gone then fast. Because of the statement of the Allâh the most High:

﴿ فَمَنْ كَانَ مِنْكُمْ مَّرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ ﴾

⁵⁷ Collections of various verdicts and articles 15\222-223

“But if any of you is ill or on a journey, the same number [should be made up] from other days”⁵⁸

But if it is a perpetual sickness which is not hoped to be cured then what is obligatory on you to do, is to feed a poor person on each day. It is permissible for you to make lunch or dinner and invite thirty poor people which are the same number of the month, and your obligation is carried out. And I don't think there will be someone who will not be able to do this Insha'Allâh. And it is okay for you to feed some of them in a month and some in other months according to what you can afford if you are not able to feed thirty people at one time. And Allâh knows best.

It is Permissible for the pregnant woman and the Nursing Mother to Break their Fast and make it up whenever they can

Q. 34: What should a pregnant woman who is unable to fast do?⁵⁹

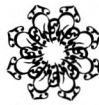
A. 34: The ruling of the pregnant woman who is unable to fast is like the ruling of the sick. Likewise the breastfeeding mother if fasting is hard on her; they should break the fast and make it up. Because of the statement of Allâh the Glorified:

﴿ فَمَنْ كَانَ مِنْكُمْ مَّرِيضًا أَوْ عَلَىٰ سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ ﴾

“But if any of you is ill or on a journey, the same number [should be made up] from other days”

⁵⁸ Al-Baqarah:184

⁵⁹ Collections of various verdicts and articles 15\223-224



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And some of the companions of the Prophet ﷺ, are on the opinion that they only have to feed. But the most correct opinion is the first opinion because their ruling is like the ruling of the sick, because the obligation of making up of the fast is basic and there is no proof that contradicts it. And some of the proofs on that is what Anas Ibn Mālik Al-Ka'abi ؓ, narrated: the Prophet ﷺ, said:

إِنَّ اللَّهَ وَضَعَ عَنِ الْمَسَافِرِ الصَّوْمَ وَ شَطْرَ الصَّلَاةِ وَ عَنِ الْحُبْلَى وَ الْمَرْضِعِ رَوَاهُ
الإمام أحمد وَ أهل السنن الأربعة بإسنادٍ جيدٍ.

“Verily Allāh has alleviated on the traveler and the sick person to break their fast and pray half of the Salāt, also on the pregnant woman and the nursing mother”⁶⁰

This hadeeth indicated that they take the ruling of the traveler regarding fasting; they break their fast and make it up when they have the ability to. But as for shortening of the Salāt, it is a ruling which is specified for the traveler. No one else shares that ruling with him, and it is only with the four rak'ah prayers. And Allāh is the Granter of success.

He is suffering from a Terminal illness and the doctors advised him not to Fast after five years later he was healed

Q. 35: An individual who suffers from a terminal illness was advised by the doctors not to continue to fast. But he has consulted foreign doctors and by the will of Allāh he was healed five years later. He has missed five different months of Ramadān without fasting.

⁶⁰Narrated by Imam Ahmad Ref. no. 19814 and Nasaa'ee Ref. no. 2314

What should he do after he is cured by Allâh? Does he have to make up those months or not?⁶¹

A.35: If the doctors who advised him to discontinue his fast were doctors from the reliable Muslims, who are familiar with this type of sickness, and they informed him that there was no hope for its cure; then it is not upon him to make up the fast and it is sufficient for him to feed the poor and prepare for fasting in the future.

The Ruling if using Taping Treatment while Fasting

Q. 36: What is the ruling of using grease or tape treatments on the skin while fasting with the knowledge that the material that the medicine contains reaches the blood?⁶²

A.36: The use of tape treatment for the skin doesn't break the fast. Every treatment that is applied on the skin like tape or ointment and their likes doesn't break the fast, whether the treatment is on his stomach, his back, his hand, his head or his leg. All cream on the external part of the skin doesn't break the fast.

Use of Liquid Medicine and the Passage of them through the Urinary tract and Genitals

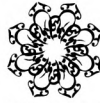
Q. 37: What is the ruling of using medicines through the private parts including the urinary tract and the genitals like downloads or the use of liquid medicines with the knowledge that the element which the medicine contains reaches the blood?⁶³

A. 37: The correct opinion is that whatever is from the private part or the anus doesn't necessitate the breaking of your fast.

⁶¹ Collections of various verdicts and articles 15\354-355

⁶² Religious verdicts on the problems regarding medical issues page 48

⁶³ Religious verdicts on problems regarding medical issues page 48-49



Rulings of the Sick Muslim...

The Use of Drops for the Eyes, Nose or Ears

Q. 38: What is the ruling of using eye drops and ointments in the eyes if you feel its taste in your throat? And what is the ruling of using ear drops with the knowledge that the liquid doesn't reach the throat, except if the cover of the eardrum has a hole in it?⁶⁴

A.38: Using eye drops and eyeliner doesn't break the fast because it is not the normal way [of tasting or eating], likewise with ear drops, but if the individual dropped it in his eyes and felt the taste in his throat, then making it up is just for a precautionary measure. Otherwise using eye drops and eyeliner doesn't break the fast, also using ear drop; both are not a normal way [of tasting or eating]. But if he found something in his throat then making up the fast is just for a precautionary measure and freeing yourself from the differing of the scholars.

The use of Pills under the Tongue for the One who has a Heart Sickness

Q. 39: What is the ruling of using pills under the tongue for the treatment of the heart, whereas the sick person is able to fast according to doctor's advice; although he may feel some pains a few minutes before fast breaking which imposes him to take the pills under his tongue in order to free himself from the pains?⁶⁵

A. 39: Putting pills under the tongue breaks the fast, because its taste goes through the throat intentionally.

⁶⁴ Religious verdicts on problems regarding medical issues page 49

⁶⁵ Religious verdicts on problems regarding medical issues page 54-55

The Using of Asthma Inhaler

Q. 40: What is the ruling of using an asthma inhaler?

A. 40: If using it contains the same benefit as food does, meaning: the sick person benefits from it as he benefits from food and water in his mouth or throat, then its ruling is like the ruling of food and water. But if it is just a spray which contains air to make the people relax then there is no harm in that.⁶⁶

The Use of Nose Spray

Q. 41: What the ruling of using nose spray and nose drops while knowing that some of it might reach the throat?

A. 41: As it was mentioned before, the mouth spray and the nose spray are similar. If it is just an air that is used for a relief then it is neither a food nor water, because the aim behind it is for the treatment of the nose, therefore if something reaches his throat unintentionally his fast is still valid, but making it up as a precautionary measure is best.

Using a Powdery Asthma Inhaler

Q. 42: What is the ruling of using a powdery asthma inhaler which is called: [Rowtakab]?

A. 42: I know that it is a doubtful matter; therefore taking a precautionary measure by making up that day is the best.

⁶⁶ Religious verdicts on problems regarding medical issues page 55



Rulings of the Sick Muslim...

An Enema for the Fasting Person

Q. 43: What is the ruling regarding the one who fasts and takes enema?

A. 43: The most correct statement of the two statements of the scholars regarding this issue is there is nothing wrong with that as long as the sick person is in need of it. And this is the chosen opinion of Sheikh Al-Islâm Ibn Taymiyyah, may Allâh have mercy on him.⁶⁷

The Ruling Regarding Dressing the Teeth or cleaning them or pulling them out

Q. 44: If a person feels pains in his teeth and consulted the doctor, so they clean his teeth or shape them or pull one of his teeth out, would that affect his fast? What if the dentist gave him a shot to anesthetize his teeth, would that have an effect on his fast?⁶⁸

A. 44: What is mentioned in the question does not have any effect on the correctness of the fast; rather that is forgiven. He must avoid swallowing medicine or blood. Likewise, the shot which is mentioned has no effect on the correctness of the fast because it doesn't fall under the category of food.

Using an Injection that Nourishes

Q. 45: I read some books of Islâmîc Jurisprudence among them is [Fiqh As-Sunnah], authored by Sheikh Sayyid Saabiq that says that using injections that nourish and their likes that don't pass through

⁶⁷ Collections of verdicts of the noble Sheikh Ibn Baaz verdicts on fasting prepared by Prof. Dr. Abdullah At-Tayyar and Sheikh Ahmad Ibn Baaz

⁶⁸ Collections of various verdicts and articles 15\259

the throat or the mouth doesn't break the fast, and I know some of the jurist have different opinions regarding that. What is the opinion that is known by the majority of the scholars?⁶⁹ May Allāh reward you with good.

A. 45: What is correct is that, the injection that nourishes breaks the fast, if you used it intentionally. But as for the regular injection, it does not break the fast.

Using Shots in the Jugular Vein and Muscle

Q. 46: What is the ruling of the use of injections in the jugular and in the muscle and what is the difference between the two concerning the one who fasts?⁷⁰

A. 46: The correct opinion is that they don't break the fast. But what breaks the fast is the injection that nourishes specifically. Likewise taking out blood for the laboratory doesn't break the fast, because it is not cupping. But as for cupping it breaks the fast of the one who does the cupping and the one the cupping is done to, according to the most correct opinion of the scholars; because of the statement of the Prophet ﷺ:

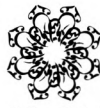
أَفْطَرَ الْحَاجِمُ وَالْمَحْجُومُ

“The one who does the cupping and the one who the cupping is done to both break their fast”⁷¹

⁶⁹ Collections of various verdicts and articles 15\257-258

⁷⁰ Collections of various verdicts and articles 15\258

⁷¹ Imam Ahmad narrated this with Ref. no. 8550 and Tirmidhi Ref. no. 774



Rulings of the Sick Muslim...

Taking Blood from a Fasting person

Q. 47: What is the ruling of the one who gets blood taken from him from his right hand, the amount of which is contained in a medium sized syringe and he is fasting in Ramadân, and that is with the intention of laboratory testing?

A. 47: This type of laboratory testing does not break the fast; rather it is pardoned, because it is necessary. And it is not from among the things that break the fast from this pure legislation.

Changing the blood of the One who is Sick in his Kidney and he is Fasting

Q. 48: What is the ruling of changing the blood of the individual who is sick in his kidney and he is fasting. Must he make up the fast or not?⁷²

A. 48: He must make up the fast because what is added with it is from pure blood, so if another substance is added with that, then that will be another thing that breaks the fast.

The Individual who is overcome by Vomiting

Q. 49: What is the ruling of the individual who is overcome by vomiting while he is fasting?⁷³

A. 49: His ruling is that there is no compensation on him. But if he forced it to come out then he must make it up. Because of the statement of the Prophet ﷺ:

⁷² Collections of various verdicts and articles 15\274-275

⁷³ Collections of various verdicts and articles 15\265-277

مَنْ ذَرَعَهُ الْقَيْءُ فَلَا قَضَاءَ عَلَيْهِ وَ مَنْ اسْتَقَاءَ فَعَلَيْهِ الْقَضَاءُ

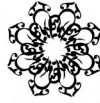
“There is no compensation on whoever is overcome by vomiting but who ever forces himself to vomit must make up it up”⁷⁴

There is no Expiation on the Individual who Delays to make up his Fast due to Illness

Q. 50: I fell sick and couldn't fast the month of Ramadân, so I delayed it until the Ramadân of the following year. Is fasting alone sufficient or is there any expiation on him and what is it?

A. 50: If you delayed it due to sickness then you only have to make it up as long as the illness remains with you until another Ramadân. Making it up is sufficient and praise be to Allâh that there is nothing on you. But if you neglected it and did not make it up while you are healthy until after another Ramadân then you will combine between two things; you make up the days that you miss and feed a poor person a half Saa'a [almost a kilo and a half], according to the measure of the Prophet ﷺ, from the food of the people of the land of dates or rice or wheat or their likes for each day you fast. You gather it and give it to some poor people.

⁷⁴ Narrated by Ibn Majah Ref. no. 1676



Rulings of the Sick Muslim...

A Brief Biography

Of Ash-Shaikh Muhammad bin Saalih Al-'Uthaymeen

He is the Eminent Shaikh, the 'Allaamah Abu 'Abdillah Muhammad bin Saalih bin Uthaymeen Al-Waheeb At-Tameeme. He was born in the city of Unayzah on the 27th of Ramadân 1347^{A.H.} [Corresponding to March 9th 1929^{C.E.}]. He memorized the Noble Qur'ân under the tutelage of his grandfather Abdur-Rahmaan bin Sulaimân Aali Daamagh [may Allâh have mercy upon him], then he sought knowledge and became the pupil of Ash-Shaikh, Al-'Allaamah 'Abdur-Rahmaan bin Sa'dee and his Eminence Ash-Shaikh 'Abdul-'Azeez bin Baaz [may Allâh Most High have mercy upon them both].

He began teaching in the main mosque in 'Unayzah in the year 1371^{A.H.} then he assumed the Imam position of the mosque after the death of his teacher Ash-Shaikh 'Abdur-Rahmaan As-Sa'dee. He also taught in the College of Sharee'ah [Islâmic Law] and Usool-ud-Deen [Study of the basic principles of the Religion] in a branch of the University of Imam Muhammad bin Sa'ood located in Al-Qaasim.

In addition, to this he was a member of the Organization of Major Scholars of the Kingdom of Saudi Arabia and also gave several Islâmic courses in the Two Sacred Mosques, and even participated in the Noble Qur'ân Radio Station.

The Shaikh left a vast amount of beneficial books and tapes and was always eager in spreading knowledge and he continued upon this

until the very last days of his life, likewise the Shaikh was characterized with having noble manners and being an Imam of humility, being abstinent of materialistic things, generous, pious and always striving to do good deeds aimed for the hereafter and we regard him as he has been characterized and we do not elevate anyone higher than Allâh.

He died [May Allâh have mercy upon him and grant him His spacious gardens in paradise], on Wednesday the 15th of Shawaal, 1421^{A.H.} [Corresponding to January 10th 2001^{C.E.}] in the city of Jeddah and was buried in Al-‘Adl cemetery in Makkah Al-Mukarramah next to his Shaikh, his Eminence ‘Abdul-Azeez bin Baaz [may Allâh have mercy upon them both]. ⁷⁵

⁷⁵ **Translator’s Note:** This biography was taken from Aboo ‘Imraan’s translation of the *Shaikh’s (rahimahullah)* work entitled *The Precious Remembrance* pages 5 -6 also made available as a free e-book.



Rulings of the Sick Muslim...

Appendix I

How the Sick Person Purifies Himself: Part One⁷⁶

One: It is obligatory for the person who is afflicted with an illness to purify himself with water. Therefore, he performs Wudu for the minor impurity [passing gas, sleeping, etc.], and Ghusl for the major impurity [sexual relations with spouse, menstruation].

Two: If he is unable to perform the Wudu with water due to his weakness or due to fear of the illness [or wound], getting worse or if by performing the purification it will delay the alleviation of his illness then he can purify himself with the earth's dust.

Three: The method of performing Tayammum is for the person to strike pure dirt with one strike upon the ground. He rubs both over all of the face then he rubs his palms one over the other.

Four: If the ill person cannot purify himself then someone else can make the ritual purification for him or the other person can perform Tayammum for him.

Five: If the person has a wound then he washes it with water. If washing with water will affect the wound then he can wipe it by

⁷⁶ Shaykh Muhammad bin Saalih al-'Uthaymeen (rahimahullah) Source: Risaalah fee al-Ghusl wal-Wudhoo was-Salaah pages 42 -47 Translated by Aboo 'Imraan al-Mekseekee – may Allah guide him

wetting his hands with water and then passing the water over the wound. But if wiping will affect the wound then he can make **Tayammum** [by striking his hands on clean earth with one strike and wipe his face with the inner part of his fingers, and rub his hands with his palms].

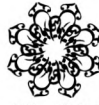
Six: If someone has a broken bone and there is a bandage or cast on then he can wipe over it with water as a substitution for washing and he will not need to perform **Tayammum** since wiping substitutes for washing.

Seven: It is permissible to make **Tayammum** from a wall or upon anything that is pure and that has dust upon it. If the wall is paved with something other than the elements of dirt like paint then he does not perform **Tayammum** over it unless there is dust on it.

Eight: If one cannot perform **Tayammum** from the ground or wall or anything else having dust upon it then there is no harm if he places the dirt in a vessel or handkerchief to make **Tayammum** from.

Nine: If the ritual purity for performance of **Tayammum** for prayer was kept until time for the next prayer then that person can pray with the **Tayammum** he first made and he does not need to repeat it since his purification remained and there was nothing that invalidated it.

Ten: It is obligatory for the person afflicted with illness to purify his body from all forms of impurity but if he cannot then he prays based on his condition and his prayer is valid and he does not need to repeat it.



Rulings of the Sick Muslim...

Eleven: It is obligatory for the sick person to pray in clean clothing. If his clothing is soiled with impurity then he must wash it or replace it with clean clothing. If he cannot then he prays in his condition and his prayer will still be valid and he will not have to repeat it.

Twelve: It is obligatory for the sick person to pray upon something pure. If his place of prayer is soiled with impurity then he must wash it or replace it with something pure or he lies upon something pure. If he is not able then he prays in his condition and he will not have to repeat it.

Thirteen: It is not permissible for the sick person to delay the prayer because of failure to purify himself. Rather he purifies himself based on what he is able to do, and then he prays on time even if there is an impurity on himself, his clothes, or his place of prayer that he cannot remove.

Appendix II

How the Sick Person Prays: Part Two⁷⁷

One: It is obligatory for the person afflicted with an illness to pray the obligatory prayer either standing, bent, or leaning on a wall or cane when he needs to support himself.

Two: If he cannot stand then he prays sitting. It is best to pray cross-legged for the position of standing and bowing.

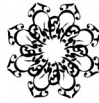
Three: If he cannot make the prayer sitting then he can pray on his side facing the direction of prayer. The right side is the best side to pray on, but if he cannot pray facing the Qiblah [direction of the prayer], then he prays whichever way he can face and his prayer will still be correct. He will not need to repeat it.

Four: If he cannot make the prayer on his side then he prays lying down with his feet towards the direction of prayer. It is best that he raises his head a little to face the Qiblah [direction of the prayer], but if his feet cannot be directed to the direction of prayer he prays however he can and he will not need to repeat it.

Five: It is obligatory for the sick person to bow and prostrate in his prayer. If he cannot then he can motion both actions with his head. He makes the act of prostration lower than the act of bowing.

And if he is able to bow without making the act of prostration then he bows and makes the motion for the act of prostration. And if he

⁷⁷ Sheikh Muhammad bin Saalih al-'Uthaymeen [rahimahullah] Translated by Aboo 'Imraan al-Mekseekee – may Allâh guide him
Source: Risaalah fee al-Ghusl wal-Wudhoo was-Salaah pages 48 -56



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can prostrate without bowing then he can prostrate and make the motion for the act of bowing.

Six: If he cannot motion with his head for the acts of bowing and prostration then he makes the movement with his eyes. He closes them a little for the act of bowing and he closes them completely for the act of prostration. As for pointing with the finger as it is done by some of those afflicted with sickness then it is not correct. I do not know any basis for it in the Book or the Sunnah, nor from the statements of the People of Knowledge.

Seven: If he is not able to motion with his head or make movement with his eyes then he prays within his heart. He makes the Takbeer to say “Allāhu Akbar!” he recites, and he makes the intention for bowing, prostrating, standing, and sitting within his heart. And for every person is what he intends.

Eight: It is obligatory for the sick person to pray every prayer at its due time and to perform what is obligatory to perform within it. Even if he faces difficulty he performs every prayer at its due time. He can combine the Dhur [Noon prayer], and the Asr [Afternoon prayer], and the Maghrib [Sunset prayer], with the Isha [Night prayer]. This is either done by combining them earlier where the afternoon prayer is made earlier along with the noon prayer and the night prayer is made with the sunset prayer. Or it is done by combining them later where the noon prayer is made later with the afternoon prayer and the sunset prayer with the evening prayer. Whatever is easier for him. As for the Fajr [Morning prayer], then it cannot be combined to any prayer before it or any prayer after it.

Nine: If the sick person is travelling to be treated in another country then he can shorten the prayers that consist of four units. So he can pray the noon, afternoon, and evening prayer as two units of prayer until he returns to his country, whether the time frame of travelling is long or short and Allâh is the Granter of all success.

This translation is for my dear brother Abu ‘Abdillah and all of the brothers and sisters who are afflicted with illness or handicapped, May Allâh grant you the highest place in Jannah.

Please make *Duaa* for your brother Aboo ‘Imraan if this benefited you.