87760 - She had an operation and offered several prayers without having purified herself and without facing the qiblah

the question

I had an operation after Maghrib and the effects of the anaesthetic lasted until Fajr the next day, i.e., I did not pray ‘Isha’ or Fajr. When I woke up from the anaesthetic, I prayed them without doing wudoo’ or even facing the qiblah, and I did not wear my head cover, because of my medical state, whereby I could not even turn over onto my other side. I was in this state until ‘Isha’ and I offered all the prayers in this manner. I would like to ask your advice: should I repeat these prayers or not? If the answer is yes, then what is the manner in which I should repeat them? Should I pray Fajr today and then pray Fajr again with the intention of making up the Fajr that I did not pray, and so on with the rest of the prayers, or what?.

Detailed answer

Praise be to Allah.

Firstly:

When a sick person wakes up from the anaesthetic, he has to make up the prayers that he missed for that reason.

Secondly:

If a sick person is unable to do wudoo’ and there is no one who can help him do wudoo’, then he should do tayammum, even if he strikes his hands against a wall or piece of furniture if there is dust on it, or he may bring some dirt with him with which to do tayammum. If he is unable to do tayammum then he may pray as he is.

The same applies with regard to facing the qiblah and covering the ‘awrah (wearing a khimaar or head cover). If he is able to do any of that then he must do it, but whatever he is unable to do is

waived for him and he is not accountable for it, because Allaah says (interpretation of the meaning):

“Allaah burdens not a person beyond his scope”

[al-Baqarah 2:286]

Shaykh Ibn ‘Uthaymeen (may Allaah have mercy on him) was asked: If a sick person cannot find any dust, can he do tayammum using the walls or furniture, or not?

He replied: The walls come under the heading of clean earth, so if the walls are built of clean earth, whether that is stones or clay bricks, then it is permissible to do tayammum using them. But if the walls are covered with wood or paint, if there is dust on it they may be used for tayammum and there is nothing wrong with that because then he will be like one who does tayammum on the earth, because dust comes from the earth, but if there is no dust on it, then it does not come under the heading of clean earth, so he should not use it for tayammum.

With regard to furniture we say: if there is dust on it he may use it for tayammum otherwise he should not do tayammum on it, because it does not come under the heading of clean earth. End quote from Fataawa al-Tahaarah (p. 240).

The Standing Committee for Issuing Fatwas was asked: I am bedridden and cannot move. How can I purify myself in order to pray, and how can I pray?

They replied: Firstly: with regard to purification, the Muslim must purify himself with water; if he is unable to use it because he is sick or for some other reason, he may do tayammum with clean earth. If he is unable to do that then the requirement to purify himself is waived and he should pray as he is. Allaah says (interpretation of the meaning):

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

[al-Taghaabun 64:16]

“and [Allaah] has not laid upon you in religion any hardship”

[al-Hajj 22:78]

With regard to urine and faeces, it is sufficient to clean it with stones (istijmaar) or clean tissues with which the place where it comes out should be wiped three times or more, until the place is clean.

Secondly:

With regard to prayer, the sick person has to pray standing. If he cannot pray standing, then sitting, and if he cannot sit, then on his side, because of the report from ‘Imraan ibn Husayn, that the Prophet (peace and blessings of Allaah be upon him) said: “Pray standing, and if you cannot then sitting, and if you cannot then on your side.” And Allaah says (interpretation of the meaning): “So keep your duty to Allaah and fear Him as much as you can”[al-Taghaabun 64:16]. End quote from al-Fataawa al-Muta’alliqah bi’l-Tibb wa Ahkaam al-Marda, p. 78.

Thirdly:

If you prayed as you described, without wudoo’ or tayammum, and without facing the qiblah, and without wearing the khimaar because you were unable to do that, and because there was no one to help you do wudoo’ or tayammum or to make you face the qiblah, then your prayer is valid and you do not have to repeat it.

If it was possible for you to do tayammum or wudoo’ with the help of another person, but you failed to ask for help, then you have fallen short in seeking to purify yourself, which is a condition of the prayer being valid, and you have to repeat the prayers that you offered when you were not pure and did not face the qiblah.

Fourthly:

The prayers must be repeated immediately, if you are able, as soon as you come to know that repeating them is obligatory. You should start with the prayer that you missed, and offer them in order with the proper intention, and pray ‘Isha’ for the first day, then Fajr, Zuhr, ‘Asr, Maghrib and ‘Isha’ for the second day.

What is meant is that you should do that in one go, if possible, whether that is in the morning or at noontime or at whatever time of day you come to know of the ruling that they must be repeated. It is not permissible to delay the prayers and make them up at separate times, as some people think.

If making them up in one go is too difficult for you, then you should pray whatever you can, then rest, then finish making up whatever prayers you owe.

Shaykh Ibn ‘Uthaymeen (may Allaah have mercy on him) was asked about a sick person who had surgery and missed a number of obligatory prayers. Should he pray them all together after he recovers, or should he pray each one at its proper time, such as praying Zuhr with Zuhr and so on?

He replied:

He should offer them all together in one go, because when the Prophet (peace and blessings of Allaah be upon him) missed ‘Asr during the battle of al-Khandaq, he prayed it before praying Maghrib. If a person misses some obligatory prayers he must pray them all together and not delay them. End quote from Majmoo’ Fataawa Ibn ‘Uthaymeen (12/222).

And Allaah knows best.