# 115747 - She has a disability and is unable to do wudu, and her children refuse to help her to do wudu

**the question**

There is a woman who has a disability and is unable to do wudu. Sometimes she tells her children to help her do wudu but they do not do that, so she has no choice but to pray without doing wudu. What is the ruling on that?.

**Detailed answer**

Praise be to Allah.

Firstly:

It is obligatory for the children to help their mother to purify herself, because this is her right and is a duty upon them. Not doing that means that they are committing one of the most grievous of major sins, which is disobedience towards mthers.

There is the fear that Allah may hasten the punishment for them because of this sin.

So they have to repent to Allah, regret what they have done, apologise to their mother, ask her to forgive them, and strive hard to obey her and please her, for this is one of the gates of paradise and they do not know when it will be closed for them, at which time regret will be to no avail.

With regard to purifying herself if they refuse to help her:

If a sick person is unable to do wudu and cannot find anyone to help him do it, even in return for payment, then he should do tayammum. He may do tayammum using the bed on which he sleeps if there is dust on it, or he can keep a vessel next to him in which there is sand or dust with which he may do tayammum.

Al-Bahooti (may Allah have mercy on him) said in Kashshaf al-Qina‘ (1/103): If the sick person who is unable to do wudu for himself can find someone to do wudu for him or to do ghusl for him in return for an appropriate payment and he can afford it, then he must do that, because in that case doing wudu is obligatory for him as it is for one who is healthy. If he cannot find someone to do wudu or tayammum for him, because he cannot afford to pay or he cannot find someone to hire for that purpose, then he should pray as he is. End quote.

If the woman asked about here is able to hire someone to help her do wudu, then she must do that.

If she cannot afford it, then she should move on to doing tayammum, because Allah, may He be exalted, says (interpretation of the meaning): “But if you are ill or on a journey or any of you comes from 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” [al-Ma’idah 5:6].

Shaykh Ibn ‘Uthaymeen (may Allah have mercy on him) was asked: If a sick person does not have any dust, can he do tayammum using the wall or bed, or not?

He replied: If the wall is made of “clean earth”, whether it is rocks or bricks, then it is permissible to use it for tayammum. But if the wall is covered with wood or is painted, if there is dust on it, then it may be used for tayammum and there is nothing wrong with it, and he will be like one who does tayammum using earth. But if there is no dust on it, then it does not come under the heading of “earth” and cannot be used for tayammum.

With regard to the bed, we say: if there is dust on it, it may be used for tayammum; otherwise it may not because it does not come under the heading of “earth”.

End quote from Fatawa at-Taharah, p. 240.

If she is unable to do tayammum, she may pray without wudu or tayammum, because Allah, may He be exalted, says (interpretation of the meaning):

“Allah burdens not a person beyond his scope”

[al-Baqarah 2:286]

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

[al-Taghabun 64:16].

Thus it is known that it is not permissible for her to pray without wudu or tayammum so long as she is able to do tayammum.

And Allah knows best.