

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

When Illness Comes

Purity, prayer, fasting, treatment, old age and the last days, set out in the order a patient and family actually meet them, from the Quran and authentic Sunnah, with every Sunan narration graded.

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Version 2026.09 · Issue 1

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One table, and the questions to ask

If you are reading this on a ward tonight, go to Chapter 12. It is one table: the situation, what to do, and which chapter explains it. Everything else can wait until you have prayed.

How to read the references. Every hadith was checked against the hadith text on deen2u.com. Bukhārī is cited by standard number; Sunan reports carry the site's grade: **SAHIH** **HASAN** **DA'IF** . Ṣaḥīḥ Muslim is cited by "site reader no." only where that position is confirmed. The Quran is in Arabic with Yusuf Ali's translation. Scholarly positions are named only where the site's pages name them; where they are silent, this book says so. This is not a fatwā: take your case to a scholar you trust and to your doctor.

CHAPTER 01

Illness in a believer's life

Illness arrives before anyone has time to study: a phone call, a fall, a scan result. This book follows the order those days unfold, starting with how a believer should see what is happening.

Seek treatment; it is part of trusting Allah

Going to a doctor is not a lack of trust in Allah. Treatment is a means He created:

"There is no disease that Allah has created, except that He also has created its treatment."

Ṣaḥīḥ al-Bukhārī 5678

When the desert Arabs asked the Prophet ﷺ directly whether they should seek treatment, he answered with a command:

"Make use of medical treatment, for Allah has not made a disease without appointing a remedy for it, with the exception of one disease, namely old age."

Sunan Abī Dāwūd 3855 SAHIH

Old age is the one exception, and Chapter 9 returns to it. For everything else the believer takes the medicine and relies on Allah, who alone makes it work. The site's Ruqyah page puts it plainly: "Neglecting medicine is not tawakkul; it is neglect."

Nothing is wasted

None of it is lost. Pain, fatigue, fear and the long boredom of a hospital bed all count:

"No fatigue, nor disease, nor sorrow, nor sadness, nor hurt, nor distress befalls a Muslim, even if it were the prick he receives from a thorn, but that Allah expiates some of his sins for that."

Ṣaḥīḥ al-Bukhārī 5641

For the patient who grieves the worship they can no longer do:

"When a slave falls ill or travels, then he will get reward similar to that he gets for good deeds practiced at home when in good health."

Ṣaḥīḥ al-Bukhārī 2996

What you used to do while well is still being written for you.

A caution for visitors. These texts are comfort for the patient to take, not a verdict for a visitor to hand down. "This is expiation for your sins", said to somebody in pain, "can land as a verdict rather than a comfort" (Medicine in Islam page).

CHAPTER 02

The rule the whole book runs on

Every ruling in this book comes from one principle: **Allah asks for what you are able to do. What you cannot do falls away; what you can do does not fall away with it.**

قُلْ
فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ وَأَسْمِعُوا وَأَطِيعُوا وَأَنْفِقُوا خَيْرًا لِّأَنْفُسِكُمْ
وَمَنْ يُوقِ شُحَّ نَفْسِهِ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ

"So fear Allah as much as ye can; listen and obey and spend in charity for the benefit of your own soul and those saved from the covetousness of their own souls,- they are the ones that achieve prosperity."

Quran 64:16

لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا

"On no soul doth Allah Place a burden greater than it can bear."

Quran 2:286 (opening words)

وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ

"...and has imposed no difficulties on you in religion..."

Quran 22:78 (part of the verse)

The site's Disability page reads them together: the part you cannot do "falls away entirely, without sin, without substitute, without apology," while "the part you can do does not fall away

with it." A man who cannot stand prays sitting. Almost nothing in this book is an exemption from worship; it is a change in its *form*.

What "cannot" means

The site's Prayer of the Sick page records that inability "does not require total incapacity." It covers an act that "would cause real harm, aggravate the sickness, or delay recovery." Real pain counts too (Disability page).

Who decides

The same pages name two judges: **the patient's own settled experience of their body, or a trustworthy physician.**

- ① **You may rely on your own knowledge of your body.**
Someone with a permanent condition "is not required to re-test the limit every prayer" (Disability page).
- ② **A doctor's instruction carries weight,** above all where the harm is hidden: a wound that must stay dry, a fluid restriction, a blood sugar that falls without warning.
- ③ **A variable condition is judged as it varies:** "the assessment is made day by day, not once for the whole month" (Disability page, on fasting).

Avoid both errors: a concession taken for mild inconvenience, and "Pushing past real harm to prove your sincerity" (Disability page).

CHAPTER 03

Purity in a hospital bed

A cannula in the hand, a dressing on the arm, perhaps a catheter: this is where a patient first gets stuck. Purification comes down in steps, and every step is valid.

The verse that names the sick

وَإِنْ كُنْتُمْ مَرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِّنْكُم مِّنَ الْغَايَةِ أَوْ لَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوْهِكُمْ وَأَيْدِيكُمْ مِنْهُ مَا يُرِيدُ اللَّهُ لِيَجْعَلَ عَلَيْكُمْ مِنْ حَرَجٍ وَلَٰكِنْ يُرِيدُ لِيُطَهِّرَكُمْ وَلِيُتِمَّ نِعْمَتَهُ عَلَيْكُمْ لَعَلَّكُمْ تَشْكُرُونَ

"But if ye are ill, or on a journey, or one of you cometh from offices of nature, or ye have been in contact with women, and ye find no water, then take for yourselves clean sand or earth, and rub therewith your faces and hands, Allah doth not wish to place you in a difficulty, but to make you clean, and to complete his favour to you, that ye may be grateful."

Quran 5:6 (second half); the same concession is in Quran 4:43

Allah names illness Himself. The site's Tayammum page counts the case where "using water would cause or worsen illness/harm"; the Disability page adds water you cannot reach or cannot use without help.

A man with a head wound was told he had no concession; he bathed and died. The Prophet ﷺ said:

"They killed him, may Allah kill them! Could they not ask when they did not know? The cure for ignorance is inquiry. It was enough for him to perform tayammum..."

Sunan Abī Dāwūd 336 HASAN

The ladder for purification

- ① **Wash what you can.** A cannula in one hand does not excuse the rest.
- ② **Wipe over what must stay covered.** Where a cast, splint, dressing or line site cannot be removed or wetted without harm, pass a wet hand over it instead of washing that part (site answer qa-922, *Wudu with a cast or bandage*).
- ③ **Tayammum for what cannot even be wiped.** "If even wiping would harm the injury, perform tayammum for that area after washing the rest of the limbs" (qa-922).
- ④ **Tayammum for the whole wuḍū'** where water cannot be used at all: one strike of the palms on a clean natural surface, wipe the face, then the backs of the hands to the wrists (Tayammum page).

On the evidence. qa-922 states that "the narrations specifically about wiping over a splint are weak", and rests the ruling on 64:16 and 22:78 instead; so does this book. Prayers prayed in that state are not repeated, per the majority (qa-922).

Tayammum on a ward. The Tayammum page accepts "any clean natural surface (sand, stone, dust)" and calls manufactured surfaces free of dust "more doubtful". A clean

stone in the bedside locker serves a long stay (a practical suggestion, not a text).

Someone else may do it for you. "It is your purification; the hands are simply borrowed" (Disability page).

Catheters, stomas and continuous discharge

No page on the site names a catheter or a stoma. What it does set out is the ruling on the person whose nullifier is continuous and beyond control, the *ṣāhib al-ʿudhr*. Its root is the answer to Fāṭimah bint Abī Ḥubaysh, who had continuous bleeding:

"No, because it is from a blood vessel and not the menses. ... Perform ablution for every prayer till the time of the next period comes."

Ṣaḥīḥ al-Bukhārī 228

The site's Chronic Excuses page records that the scholars extended this, by analogy, to "the one afflicted with chronic urine drip ... the one with a wound that will not stop seeping, or persistent incontinence."

This book's application, labelled as such. A catheter or stoma passes urine or stool continuously and beyond control, which is the defining feature of the chronic excuse, so this book treats it under that ruling. That is reasoning, not a ruling the site states. Confirm it with a scholar, especially if the output is intermittent.

In practice (Chronic Excuses page):

- ① **Reduce the impurity as far as you can:** empty the bag if practical. "One is excused from what is beyond control, not from what is within it."
- ② **Make wuḍū' after the prayer's time has come in,** then pray. What passes during the prayer does not invalidate it.
- ③ **Renew it as your school directs:** Ḥanafīs per prayer time; Shāfi'īs and Ḥanbalīs per obligatory prayer; Mālikīs are reported to regard renewal as recommended, not required.
- ④ **If a clear interval appears** within the prayer time that is long enough to purify and pray, use it.

Soiled sheets, gowns and dressings

"Impurity (najāsah) on the body or clothing that you genuinely cannot remove or avoid is excused. You remove what you can, and pray" (Disability page). Ask for clean linen if it can be had without real hardship; if not, do not delay the prayer past its time waiting for it.

CHAPTER 04

Praying through illness

"Illness lightens the form of the prayer — it never lifts the prayer itself" (Prayer of the Sick page). While the mind is present, the prayer is owed.

The posture ladder

‘Imrān ibn Ḥuṣayn had piles and asked how to pray. The answer is the whole of the ladder:

"Pray while standing and if you can't, pray while sitting and if you cannot do even that, then pray Lying on your side."

Ṣaḥīḥ al-Bukhārī 1117

STAGE	WHEN	WHAT YOU DO
1 · Standing	The default	Full bowing and prostration
2 · Sitting	Standing not possible	Still bow and prostrate if able
3 · Sitting, gesturing	Bowing or prostration not possible	Lower the head for rukū‘, lower still for sujūd
4 · On the side	Sitting not possible	Face the qibla; gesture with the head
5 · However you lie	The side not possible	Gesture as you are able
6 · No movement	The head cannot move	Intend the actions in the heart; keep reciting

The table is the site's (Disability page). **Go down only as far as you must; sujūd lower than rukū'; do not raise a pillow to your forehead.** The wording "then on your back" is a disputed addition, so stage 5 rests on 2:286; a report about removing a sick man's cushion is flagged weak, so gesturing rests on Bukhārī 1117 and 64:16.

Qibla when the bed cannot turn

No text addresses a bed fixed to a wall. The site records that after real effort, a mistaken direction leaves "your prayer is still valid, for Allah does not burden a soul beyond its capacity" (qa-627), and for a vehicle asks for the qibla "at least for the opening takbīr and stay with it as far as you can" (qa-988).

On a ward (this book's reading): ask for the bed to be angled; if not, turn your face if you can; if not, pray as you are.

Pray in the time, even if imperfectly

Avoid "Delaying a prayer past its time waiting for help to arrive" (Disability page). Prayers performed under a concession are not repeated: "the majority of scholars hold there is nothing to repeat."

Combining prayers for illness: an honest disagreement

The evidence cited for combining in illness is the report of Ibn 'Abbās about the Prophet ﷺ in Madinah:

"The Prophet (ﷺ) prayed eight rak`at for the Zuhr and `Asr, and seven for the Maghrib and `Isha prayers in Medina."

Ṣaḥīḥ al-Bukhārī 543

A narrator, Ayyub, suggests, "Perhaps those were rainy nights." Illness is not mentioned: "there is no explicit ṣaḥīḥ marfū‘ ḥadīth that names 'illness' itself as a cause for combining" (Combining Prayers page). The site records the schools:

- **Ḥanbalī:** broadest; permitted for illness when each prayer on time is a real hardship (Ibn Bāz and Ibn ‘Uthaymīn cite continual pain or dialysis).
- **Mālikī:** travel and rain under conditions, "also for some illness".
- **Shāfi‘ī:** travel and rain under conditions; more restrictive on illness.
- **Ḥanafī:** only at ‘Arafah and Muzdalifah; the report is a "combining in form", one prayer at the end of its time and the next at the start of its own.

Both prayers are still prayed in full and in order. "If in doubt, praying each prayer in its own time is safest and is agreed upon by all" (Prayer of the Sick page).

On the reference. The site's pages quote this from Ṣaḥīḥ Muslim; its reader position is not confirmed, so this book cites Bukhārī.

CHAPTER 05

Unconsciousness, anaesthesia and coma

You go under before Ṣuhr and wake after Maghrib. A relative is sedated in intensive care for a week. Are the missed prayers owed? This chapter gives what the texts say, and where they stop.

What the texts say

Two situations are settled. Prayers missed through **sleep** or **forgetting** are prayed when the person wakes or remembers, without sin:

"If anyone forgets a prayer he should pray that prayer when he remembers it. There is no expiation except to pray the same."

Ṣaḥīḥ al-Bukhārī 597

"There is no negligence in sleep, negligence is only while one is awake. So when one of you forgets a Salat, or sleeps through it, then let him pray it when he remembers it."

Jāmi' al-Tirmidhī 177 SAHIH

A second text names the states in which the obligation is lifted altogether:

"The pen has been lifted from three: From the sleeper until he wakes up, from the minor until he grows up, and from the insane until he comes back to his senses or recovers."

Sunan al-Nasā'ī 3432 SAHIH

The sleeper makes up the prayer on waking. Where reason is truly absent, obligation does not attach (Mental Health and Disability pages).

Where the texts stop

This book cannot give you a ruling here, and says so.

Anaesthesia, and still more a coma, lies *between* these cases: like sleep, it passes; like loss of reason, the person cannot be woken. Whether missed prayers are owed, and whether length matters, is a question the schools answer, but **none of the site's pages sets their positions out**; its Missed Prayers, Prayer of the Sick and Medical Fiqh pages never mention unconsciousness. This book will not name positions it cannot source. Ask a scholar, and say how long the unconsciousness lasted.

What a patient can do meanwhile

Practical steps from rulings the site does give; not a ruling on unconsciousness itself:

- 1 Before surgery:** pray any prayer whose time has come in. If you follow a view permitting combining for illness (Chapter 4), you may join the next one.
- 2 After a short anaesthetic:** praying what you missed takes minutes and follows the sleep hadith; it is the careful course. Whether it is strictly *owed* is the open question.
- 3 While confused or drowsy:** pray once your mind is clear enough to know what you are doing.

- 4 **After a long coma:** note the dates and ask a scholar before starting months of make-up prayers, or deciding there are none.

CHAPTER 06

Fasting and illness

The Quran addresses the sick in the verses that command the fast:

أَيَّامًا مَّعْدُودَاتٍ ۖ فَمَنْ كَانَ مِنْكُمْ مَّرِيضًا أَوْ عَلَىٰ سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ ۗ وَعَلَى الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ طَعَامُ مِسْكِينٍ ۚ فَمَنْ تَطَوَّعَ خَيْرًا فَهُوَ خَيْرٌ لَهُ ۚ وَأَن تَصُومُوا خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ

"(Fasting) for a fixed number of days; but if any of you is ill, or on a journey, the prescribed number (Should be made up) from days later. For those who can do it (With hardship), is a ransom, the feeding of one that is indigent. But he that will give more, of his own free will,- it is better for him. And it is better for you that ye fast, if ye only knew."

Quran 2:184

وَمَنْ كَانَ مَرِيضًا أَوْ عَلَىٰ سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ

"...but if any one is ill, or on a journey, the prescribed period (Should be made up) by days later. Allah intends every facility for you; He does not want to put to difficulties..."

Quran 2:185 (part of the verse)

Temporary or lasting: the question that decides everything

Ibn ‘Abbās explained who the "ransom" (fidyah) is for:

"This Verse is not abrogated, but it is meant for old men and old women who have no strength to fast, so they should feed one poor person for each day of fasting (instead of fasting)."

Ṣaḥīḥ al-Bukhārī 4505

So "the rule sorts by prognosis, not by diagnosis" (Disability page).

YOUR SITUATION	WHAT YOU OWE
An illness expected to pass: an infection, surgery, a treatment cycle, a flare	Break the fast when fasting would harm you; make up the days (qaḍāʾ) when well
A condition not expected to lift, where the days will realistically never be made up	Fidyah: feed one poor person for each day, instead of fasting
A condition that varies from day to day	Judge each day as it comes; fast the days you safely can

The classical measure is "one mudd (roughly 600–750 grams) of a staple food, or its cooked equivalent, per missed day"; many councils convert it to the cost of a meal (qa-145). On diabetes, qa-148 says to "consult a knowledgeable and trustworthy physician": fidyah where fasting "poses a real risk such as severe hypoglycemia, dehydration, or organ strain"; otherwise "the normal obligation and its qada stand."

Pregnancy and nursing

"Allah has remitted half the prayer to a traveller, and fasting to the traveller, the woman who is suckling an infant and the woman who is pregnant..."

Sunan Abī Dāwūd 2408 SAHIH

What she owes afterwards is disputed (qa-147). Many Ḥanafī and Shāfiʿī scholars require making up the days. A view associated with some Shāfiʿī and Ḥanbalī scholars adds fidyah if she feared for the child rather than herself. Others hold making up alone suffices. In every case "the safety of mother and child comes first."

Medical procedures during the fast

PROCEDURE	WHAT THE SITE RECORDS
Injection carrying medicine only (into muscle or vein)	Does not break the fast (qa-636)
Nutritional IV drip	Breaks the fast, as it takes the place of food and drink, per Ibn Bāz and the Standing Committee (qa-636)
Asthma inhaler	Strong contemporary view (Ibn Bāz, Ibn ʿUthaymīn): does not break it (qa-636)
Eye and ear drops	Strongest view: do not break it. Some earlier scholars held otherwise. Safest after Maghrib (qa-926)
Nasal drops or spray	Break the fast if the liquid reaches the throat (qa-926)

PROCEDURE	WHAT THE SITE RECORDS
Small blood test	Agreed by contemporary scholars not to break it (qa-519)
Cupping or large blood donation	Disputed: Ḥanbalīs say it breaks the fast; the majority say not (qa-519)
Dialysis, other infusions	"A genuinely contested area among contemporary scholars" (Disability page). Ask.

Vomiting.

"...if one has a sudden attack of vomiting while one is fasting, no atonement is required of him, but if he vomits intentionally he must make atonement."

Sunan Abī Dāwūd 2380 SAHIH

The site's page *Vomiting and the Fast* explains that "atonement" here means making up the day (qaḍā'), not kaffārah. Vomiting from illness or medication does not break the fast; inducing it does. The page also notes an early question over the chain, and a Ḥanafī "mouthful" threshold.

Medication timing. Moving doses to the night is a decision for the prescriber; "rearranging a regimen to protect a fast that Allah has already excused is not piety" (Disability page).

CHAPTER 07

Medicines, doctors and consent

When a medicine contains something haram

The starting point is strict:

"The Messenger of Allah (ﷺ) prohibited unclean medicine."

Sunan Abī Dāwūd 3870 SAHIH

Told that wine was a medicine, he said: "No it is a disease" (Sunan Abī Dāwūd 3873 SAHIH).

Against this stands the verse of necessity:

فَمَنْ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَلَا إِثْمَ عَلَيْهِ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

"But if one is forced by necessity, without wilful disobedience, nor transgressing due limits,- then is he guiltless. For Allah is Oft-forgiving Most Merciful."

Quran 2:173 (end of the verse)

The Medical Fiqh page gives two routes between them:

- **Transformation (istiḥālah):** "the ruling follows what it has become, not what it was." Some apply this to processed gelatin; others judge the change incomplete.
- **Necessity:** where no equally effective lawful alternative exists, "measured, as always, by its extent."

The page records that "the major contemporary fatwa bodies permit vaccination on one or both of these grounds, and permit medicines containing transformed or trace ingredients where need calls for them." **In practice, ask the pharmacist for an alternative;** if none works as well, take what is prescribed without guilt.

Is treatment obligatory?

The site notes that "seeking treatment is not universally obligatory in the view of the majority" (qa-973), and that where illness is destroying the ability to worship, work or care for family, "seeking treatment moves from permitted toward obligatory, exactly as with bodily disease" (Mental Health page).

Being examined by a doctor of the other sex

qa-847: "permissible where there is a genuine need", with a preferred order when competence is comparable (Muslim woman, non-Muslim woman, Muslim man, non-Muslim man) and these conditions:

- ① Only the area that needs examining is uncovered.
- ② Nothing goes beyond the actual medical need.
- ③ No seclusion (khalwah): a husband, mahram or another woman present.
- ④ "If her health is genuinely at risk and no suitable female practitioner is available, she must not delay treatment."

Its evidence is necessity (Quran 6:119) and the women Companions who treated the wounded:

"We were in the company of the Prophet (ﷺ) providing the wounded with water and treating them and bringing the killed to Medina (from the battle field)."

Ṣaḥīḥ al-Bukhārī 2882 · also 5679

Labelled as reasoning. The report shows women treating men. Extending it to a male doctor examining a woman, and to modern intimate examinations, is analogy joined to the principle of necessity, not what the narration says. The conditions keep it within limits, in either direction.

Consent and the family

The site has no general fiqh of consent. Its Medical Fiqh page requires "free, informed consent — no coercion" for donation, and applies "There should be neither harming nor reciprocating harm" (Sunan Ibn Mājah 2340 **SAHIH**) to "the physician, the patient, and the donor alike." A family helps a capable patient decide; it does not decide over their head.

CHAPTER 08

The patient's heart

The rulings are the easier part. The hard part is the day the doctor stops saying "when" and starts saying "if".

Complain, but to Allah

Ya'qūb, having lost Yūsuf and then a second son, did not pretend to be at peace:

قَالَ إِنَّمَا أَشْكُوا بَنِي وَحُرْنِي إِلَى اللَّهِ وَأَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ

"He said: "I only complain of my distraction and anguish to Allah, and I know from Allah that which ye know not..."

Quran 12:86

Patience is not silence. The Mental Health page draws the line: "Speaking of your pain to a doctor is not a complaint against Allah ... the complaint against Allah is the accusation of the heart, not the description of the wound." Tell the nurse where it hurts. Tell Allah everything.

Do not wish for death

"None of you should wish for death because of a calamity befalling him; but if he has to wish for death, he should say: "O Allah! Keep me alive as long as life is better for me, and let me die if death is better for me."

Ṣaḥīḥ al-Bukhārī 5671

"A lifeline offered inside a prohibition" (Mental Health page).

The duas of distress

"O Allah! I seek refuge with You from worry and grief, from incapacity and laziness, from cowardice and miserliness, from being heavily in debt and from being overpowered by (other) men."

Ṣaḥīḥ al-Bukhārī 6369

"None has the right to be worshipped but Allah, the Majestic, the Most Forbearing. None has the right to be worshipped but Allah, the Lord of the Tremendous Throne. None has the right to be worshipped but Allah, the Lord of the Heavens and the Lord of the Honourable Throne."

Ṣaḥīḥ al-Bukhārī 7431, which Ibn 'Abbās reports the Prophet ﷺ "used to say at the time of difficulty"

Both can be said lying down, in any language.

Patience as a choice, not a refusal of care

A woman with epilepsy was offered: "If you wish, be patient and you will have (enter) Paradise; and if you wish, I will invoke Allah to cure you." She chose patience, and asked him to pray she would not become uncovered, which he did (Ṣaḥīḥ al-Bukhārī 5652). The choice was between patience and a du'ā', not a refusal of medicine.

Ruqyah beside the treatment, never instead of it

Ruqyah and medicine "go together" (Ruqyah page); Chapter 10 gives the words. Beware "anyone — including a self-styled 'raqi' — who tells a sufferer to stop prescribed psychiatric medication" (Mental Health page).

When low mood needs a professional

Long illness often brings depression, in patient and carer. See "a doctor, psychiatrist, or licensed therapist — without delay" when (Mental Health page):

- Low mood or loss of interest persists for weeks, not lifting with rest, company or worship.
- Sleep, appetite or concentration are failing, or panic or withdrawal has taken over.
- "Any thought of death as a relief, of self-harm, or of 'everyone would be better off without me' — this one is an emergency, today, not eventually."

"None of this conflicts with tawakkul."

CHAPTER 09

Old age and dementia

Old age is the one illness with no remedy (Sunan Abī Dāwūd 3855, Chapter 1), and the stage where the rest of this book meets: every rule of ability, as abilities go one by one.

Worship as abilities fade

Chapters 3 and 4 apply unchanged: the posture ladder, tayammum for one who cannot reach the tap, wuḍū' performed by another. With age the concessions simply become permanent.

Fasting in old age

This is the case Ibn 'Abbās named: "old men and old women who have no strength to fast" (Ṣaḥīḥ al-Bukhārī 4505). They owe fidyah, not days they will never make up (Chapter 6).

Ḥajj by proxy

"O Allah's Messenger (ﷺ)! The obligation of Hajj enjoined by Allah on His devotees has become due on my father and he is old and weak, and he cannot sit firm on the Mount; may I perform Hajj on his behalf?" The Prophet (ﷺ) replied, "Yes, you may."

Ṣaḥīḥ al-Bukhārī 1513

The proxy must first have performed his own Ḥajj: "perform hajj on your own behalf, then perform it on behalf of Shubrumah" (Sunan Abī Dāwūd 1811 **SAHIH**). The inability must be permanent:

"A condition expected to improve is a reason to wait, not to send a proxy." Further details, such as who pays or what if the person recovers, "are not all agreed" (Disability page).

When the mind goes: dementia

The pen is lifted "from the insane until he comes back to his senses or recovers" (Sunan al-Nasā'ī 3432 SAHIH). "Where reason is genuinely absent, the obligations do not attach"; where it "is present but partial, what can be understood and performed is taught and encouraged, gently and at the person's own pace" (Disability page).

Labelled as reasoning, and a gap named. No page on the site mentions dementia. Applying the lifted pen to it is this book's reasoning: plain for advanced dementia, far less so in the middle stages of good days and bad hours. When prayer lapses, whether lucid hours restore it, and whether fidyah is owed: the site does not record the schools' answers, and this book does not supply them. Ask a scholar who will hear the specifics.

Meanwhile: prompt gently, pray alongside them, accept whatever form they manage, and do not scold.

The child's duty in a parent's old age

ج
 * وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا ۚ إِمَّا
 يَبُلُغَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا أُفٍّ وَلَا
 تَنْهَرُهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا ﴿٢٣﴾ وَأَخْفِضْ لَهُمَا جَنَاحَ الذُّلِّ
 مِنَ الرَّحْمَةِ وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيَانِي صَغِيرًا

"Thy Lord hath decreed that ye worship none but Him, and that ye be kind to parents. Whether one or both of them attain old age in thy life, say not to them a word of contempt, nor repel them, but address them in terms of honour. And, out of kindness, lower to them the wing of humility, and say: "My Lord! bestow on them thy Mercy even as they cherished me in childhood.""

Quran 17:23-24

The duty "intensifies, not lessens, as parents become physically or mentally dependent — frail, forgetful, or in need of daily care" (qa-231). The same answer records that a care facility "is not itself forbidden" where genuine need requires it, "provided the child still visits often, funds their care, and preserves their dignity"; what the verse forbids is "emotional abandonment".

CHAPTER 10

The visitor and the carer

The visit is a right, not a courtesy

"The rights of a Muslim on the Muslims are five: to respond to the salaam, visiting the sick, to follow the funeral processions, to accept an invitation, and to reply to those who sneeze."

Ṣaḥīḥ al-Bukhārī 1240

And: "Feed the hungry, visit the sick, and set free the captives" (Ṣaḥīḥ al-Bukhārī 5649). The majority hold it a communal obligation, closer to individually binding for relatives and neighbours (qa-948). And the visitor walks in a garden:

"He who visits the sick is supposed to remain in the fruit garden of Paradise. It was said: Allah's Messenger, what is this Khurfat-ul-jannah? He said: It is a place abounding in fruits."

Ṣaḥīḥ Muslim – site reader no. 6392

What to do

- ① **Go, briefly.** "There is nothing to say — the visit is the thing" (Medicine in Islam page).
- ② **Sit close.** When the Prophet ﷺ visited a sick boy, "He sat near his head" (Ṣaḥīḥ al-Bukhārī 1356).
- ③ **Help the household,** often more exhausted than the patient.
- ④ **Do not diagnose, prescribe or promise a cure.** The patient has doctors.

What to say

He ﷺ would say: "No harm will befall you! May Allah cure you!" (Ṣaḥīḥ al-Bukhārī 3616), or "Don't worry, if Allah will, it will be expiation (for your sins)" (Ṣaḥīḥ al-Bukhārī 5656). When a feverish bedouin insisted the fever would kill him, he did not argue: "Then, yes, it is so" (5656).

"O Allah, the Lord of the people! Remove the trouble and heal the patient, for You are the Healer. No healing is of any avail but Yours; healing that will leave behind no ailment."

Ṣaḥīḥ al-Bukhārī 5743, where he passed his right hand over the place of the ailment · also 5675

"There is no Muslim worshiper who visits one who is ill – other than at the time of death – and he says seven times: As'alullah Al-'Azeem Rabbal 'Arshil 'Azeem an yashfik ('I ask Allah the Magnificent, Lord of the Magnificent Throne to cure you') except when he will be cured."

Jāmi' al-Tirmidhī 2083 SAHIH · Sunan Abī Dāwūd 3106 SAHIH

Talbina: food for the sick and the grieving

"Aisha used to recommend at-Talbina for the sick and for such a person as grieved over a dead person. She used to say, 'I heard Allah's Messenger (ﷺ) saying, 'at-Talbina gives rest to the heart of the patient and makes it active and relieves some of his sorrow and grief.'"

Ṣaḥīḥ al-Bukhārī 5689

The narration gives no recipe; check any you are handed against the patient's diet.

The carer

"The one who looks after a widow or a poor person is like a Mujahid (warrior) who fights for Allah's Cause, or like him who performs prayers all the night and fasts all the day" (Ṣaḥīḥ al-Bukhārī 5353). The hadith names the widow and the poor; extending it to the carer is *ijtihād* "drawing on the text's own logic rather than a second narration" (Disability page), which also sets out the carer's concessions:

- **Congregation and Jumu'ah:** where leaving would put the patient at real risk, pray at home, in time.
- **Fasting:** care is no excuse by itself; if it makes fasting harmful to the carer, 2:184–185 applies to them.
- **Missed prayers:** one missed through unavoidable sleep after a night of care is made up on waking, without sin.
- **Sharing the load:** "Nothing in the Sharī'ah requires one relative — usually a mother, a wife or a sister — to absorb the whole of it in silence." Seeking medical and respite help "is permitted and often obligatory."

CHAPTER 11

When recovery does not come

This chapter is best read while there is still time to act on it.

Write the will now

"It is not permissible for any Muslim who has something to will to stay for two nights without having his last will and testament written and kept ready with him."

Ṣaḥīḥ al-Bukhārī 2738

The limit was set at a sickbed. Visiting the ill Sa'd ibn Abī Waqqāṣ, who asked to bequeath all, then half, the Prophet ﷺ said: "Yes, one third, yet even one third is too much. It is better for you to leave your inheritors wealthy than to leave them poor begging others" (Ṣaḥīḥ al-Bukhārī 2742).

Up to one third, to non-heirs or good causes; "no bequest to an heir who already inherits a fixed share" (Wasiyyah page).

Register it as local law requires.

Settle debts, or write them down

"The believer's soul is suspended by his debt until it is settled for him."

Jāmi' al-Tirmidhī 1078 SAHIH

Debts, "to Allah (e.g. unpaid zakat, kaffārah) and to people", are paid before the bequest (Wasiyyah page). Write a list: what you owe, what is owed to you, trusts you hold, fasts or zakat outstanding.

Futile treatment is not euthanasia

- **Actively ending a life** to end suffering is forbidden, whether the patient asks for it or not. The Prophet ﷺ related of a man who could not bear a wound and cut his hand until he bled to death: "Allah said, 'My Slave hurried to bring death upon himself so I have forbidden him (to enter) Paradise'" (Ṣaḥīḥ al-Bukhārī 3463).
- **Withholding or withdrawing futile treatment** is different. "When trustworthy physicians judge that a machine no longer heals but only prolongs the mechanics of dying, most contemporary scholars hold that withholding or withdrawing such futile measures is permissible — it is not killing but ceasing to obstruct a death Allah has decreed."

"Nothing may be given to hasten death, while ordinary care — nutrition, hydration, cleanliness, and pain relief given to relieve pain (not to kill) — continues to the end" (Medical Fiqh page).

Think well of Allah

"Allah says: 'I am just as My slave thinks I am, (i.e. I am able to do for him what he thinks I can do for him) and I am with him if He remembers Me.'"

Ṣaḥīḥ al-Bukhārī 7405

The last words

"If anyone's last words are 'There is no god but Allah' he will enter Paradise."

Sunan Abī Dāwūd 3116 SAHIH

Prompt the testimony gently, "without harshly ordering or pressuring him", and do not press for repetition (qa-678). What follows death is on the site's Janazah page and in its Janazah ebook.

CHAPTER 12

A bedside reference

A summary; the chapter holds the evidence and any disagreement.

SITUATION	WHAT TO DO	CH.
Cannula or drip in one hand	Wash the rest; wipe over the covered site if it must stay dry	3
Cast, splint or dressing	Wipe over it with a wet hand; tayammum for what cannot be wiped	3
Water would harm, or cannot be reached	Tayammum: one strike, face, backs of hands	3
Cannot do wuḍū' yourself	Someone else may do it for you; it is valid	3
Catheter, stoma, incontinence	Chronic-excuse ruling (this book's application): reduce, wuḍū' after the time enters, pray	3
Soiled sheets or gown that cannot be changed	Excused; remove what you can and pray on time	3
Cannot stand / sit / move	Sit; then lie on the side; then gesture; then intend in the heart	4
Bed cannot face the qibla	Face it if you can, at least at the takbīr; otherwise pray as you are	4
Each prayer on time is a real hardship	Combining: allowed by some schools, not by others; ask	4

SITUATION	WHAT TO DO	CH.
Going into surgery	Pray any prayer whose time has come in before you go	5
Woke after anaesthesia or coma	Texts settle sleep, not coma; see the chapter and ask	5
Ramadan, illness expected to pass	Break the fast if it harms; make up the days later	6
Ramadan, lasting illness or old age	Fidyah: feed one poor person per day	6, 9
Injection, inhaler, blood test while fasting	Generally does not break it; nutritional drip does	6
Vomiting while fasting	Involuntary: fast stands. Induced: make up that day	6
Medicine with a haram ingredient	Seek an alternative; if none, necessity	7
Examined by a doctor of the other sex	Permitted for need: minimum exposure, chaperone present	7
Low mood, thoughts of death	Du‘ā’, and a professional; self-harm thoughts are an emergency	8
Parent with advanced dementia	The pen is lifted where reason is gone; details to a scholar	9
Parent too frail for Hajj, permanently	Hajj by proxy, by one who has done his own	9
Visiting	Go briefly, sit close, make du‘ā’, help the family	10

SITUATION	WHAT TO DO	CH.
Treatment judged futile	May be withdrawn; care, food, water and pain relief continue	11
Death is near	Will, debts list, forgiveness; gentle talqīn	11

Questions to take to a trusted local scholar

1. Does my catheter or stoma count as a continuous excuse, and how do I renew wuḍū'?
2. May I combine prayers during this illness, and for how long?
3. I (or my relative) was unconscious for this long: are the missed prayers owed?
4. Is my condition temporary or lasting for the purpose of fasting: make up the days, or fidyah?
5. For a parent with dementia: which prayers and fasts are still asked of them, and is fidyah owed?
6. For end-of-life decisions: what is the family's role in withdrawing treatment?

Questions to take to the treating physician

1. Will washing this limb or site cause harm, and for how long must it stay dry?
2. Is standing, sitting or bending safe for me, and from when?
3. Is fasting safe for me this Ramadan? Is my condition expected to improve?
4. Can any daytime doses be moved to the night without loss of effect?
5. Does this medicine contain animal-derived or alcohol ingredients, and is there an equal alternative?

6. May I have a chaperone or a doctor of my own sex for this examination?

Where this book draws from. Every hadith was checked against the hadith text on deen2u.com: Bukhārī in standard numbering; the Sunan with the site's grade (all sahih except Sunan Abī Dāwūd 336, hasan); Ṣaḥīḥ Muslim once, by confirmed reader position (no. 6392); the Madinah combining report from Bukhārī 543 rather than Muslim. Quranic Arabic and Yusuf Ali's translation are from the site's Quran data. Scholarly positions are given only as the site's pages state them: *The Prayer of the Sick, Combining Prayers, Chronic Excuses in Wuḍū', Tayammum, Worship with a Disability, Missed Prayers, Vomiting and the Fast, Medical Fiqh, Medicine in Islam, Ruqyah, Mental Health, Wasiyyah*, and answers qa-145, 147, 148, 231, 519, 627, 636, 678, 847, 922, 926, 948, 973 and 988. This book's own reasoning is marked where it appears: catheters and stomas, the qibla on a ward, dementia. Left open because the site records no positions: prayers missed in long unconsciousness, and worship in dementia. Companion books: *The Prayer of the Sick, Worship with a Disability, Tayammum, Chronic Excuses in Wuḍū', Medical Fiqh, Janazah*. Questions: deen2u.com/ask/.

O Allah, Lord of the people, remove the trouble and heal every patient who reads this, and those who care for them. You are the Healer.