

## **310749 - She did a laser procedure and the doctor told her not to let water reach the eye or eyelids, so how should she do wudoo'?**

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### **the question**

I did a laser procedure on my eyes, and the doctor said to me: You must make sure that no water enters the eye; wipe your face when you do wudoo'. So I washed the lower part of my face and for the upper part, I only wiped it, but I did not wipe my eyelashes. Please note that I did wipe my eyelids and under my eyes, but I omitted a little bit lest water get into my eyes. Is what I did correct, or should I repeat those prayers?

### **Detailed answer**

Water should reach the eyelashes in wudoo' and ghusl, because they are included in the definition of the face that it is enjoined should be washed.

It says in ar-Rawd al-Murbi' (p. 7): And he should wash everything on the face, including light hair through which the skin can be seen, such as the eyebrows, moustache and soul patch [the hair beneath the lower lip], because that is all part of the face. End quote.

See: al-Majmoo' (1/376) and Mawaahib al-Jaleel (1/185).

If you are afraid that water may get in the eye, so you do not wash the eyelashes or wipe them with water, then you should do tayammum to make up for that. The basic principle in that regard is that if someone has an injury or the like in any of the places that should be washed when doing wudoo', and he cannot wash it with water or wipe over it, or wipe over a barrier on it, then he should wash the healthy parts that should be washed when doing wudoo', and do tayammum for that part.

It says in Zaad al-Mustaqni': Whoever has an injury should do tayammum for that part, and wash the rest. End quote.

Shaykh Ibn ‘Uthaymeen (may Allah have mercy on him) said: If there is an injury on any part of the body that should be washed when doing wudoo’, there are several scenarios:

The first scenario is when that part is uncovered and will not be harmed by being washed. In this case, he must wash it if the injury is in one of the parts that must be washed.

The second scenario is when it is uncovered but will be harmed by being washed, but not by being wiped. In this case, he must wipe it and not wash it.

The third scenario is when it is uncovered but will be harmed by both washing and wiping. In that case he should do tayammum for it.

The fourth scenario is when it is covered with a dressing and the like, which is necessary. In this case, he should wipe over this covering, which will suffice instead of washing that part, and he does not need to do tayammum.

End quote from Arkaan al-Islam, p. 234.

With regard to previous prayers, we hope that you do not need to repeat them and that they will be something that Allah will pardon and overlook. We have quoted previously the words of Shaykh al-Islam Ibn Taymiyyah concerning such situations, in the answer to question no. [142657](#).

However, if you follow the view of the majority and repeat those prayers, that will be more prudent.

Shaykh Ibn Baaz (may Allah have mercy on him) said: If there is an injury in one of the parts that water should reach when doing wudoo’, that cannot be washed or wiped over because that would lead to exacerbating the injury or delaying recovery, then what this person must do is tayammum. So if someone does wudoo’, omitting the part where the injury is, and begins to pray, then whilst he is praying he remembers that he did not do tayammum, he should do tayammum and start his prayer all over again, because what he did of his prayer before doing tayammum was not valid, including the opening takbeer of the prayer. His starting the prayer was not valid, because being in a state of purity is one of the conditions of prayer being valid.

Moreover, if a person omits one of the places that should be washed or wiped when doing wudoo', or he omits part of it, then in that case his wudoo' cannot be valid.

When the Prophet (blessings and peace of Allah be upon him) saw a man with a spot the size of a dirham on his foot that had not been touched by water, he instructed him to repeat his wudoo'.

In the case of the person being asked about here, because washing and wiping are not possible in his case, then he must move to the alternative, namely tayammum...

If the person asked about did not repeat that prayer, then he must repeat it now.

End quote from Majmoo' Fataawa ash-Shaykh Ibn Baaz (10/197).

And Allah knows best.