



# كيفية صلاة المريض

## على الكرسي

### How to Pray in a Chair (When Needed)

للشيخ العلامة صالح بن فوزان الفوزان

By Shaykh Saalih al-Fowzaan

*“...The chair is to be lined up along with the row,  
and it should be a small chair whenever possible...”*

Translation: Moosaa Richardson  
For: <http://www.Bakkah.net>

# كيفية صلاة المريض على الكرسي

## How to Pray in a Chair (When Needed)

للشيخ العلامة صالح بن فوزان الفوزان

By Shaykh Saalih al-Fowzaan

السؤال: كثر في الآونة الأخيرة الصلاة على الكراسي فما کیفیتها؟

The shaykh was asked about how one is to pray in a chair when needed.

الجواب: الصلاة هي الركن الثاني من أركان الإسلام، وهي عمود الإسلام، وهي أول ما يحاسب عنه العبد يوم القيامة من عمله، فإن قُبِلَتْ [قُبِلَتْ] سائر عمله، [وإن] رُدَّتْ رُدَّتْ سائر عمله. وهي لا تسقط عن المسلم في حالٍ ما دام عقله باقياً، لكن يصلحها على حسب استطاعته.

**The reply:** Prayer is the second pillar of Islaam. It is the foundational support-post of Islaam, and it is the first of all deeds a person will be held to account for on the Day of Judgment. If it is accepted [by Allaah], the rest of his deeds will be accepted. If it is rejected, the rest of his deeds will likewise be rejected. It is an obligation that no Muslim is ever excused from so long as he remains of sound mind.<sup>1</sup> A Muslim prays according to his ability.

كما قال تعالى: ﴿ فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ ﴾، وقال تعالى: ﴿ لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا ﴾، وقال النبي صلى الله عليه وسلم: (( مَا نَهَيْتُكُمْ عَنْهُ فَاجْتَنِبُوهُ، وَمَا أَمَرْتُكُمْ بِهِ فَأَتُوا مِنْهُ مَا اسْتَطَعْتُمْ. ))

As Allaah has said, **“Fear Allaah to the best of your ability.”**<sup>2</sup> And He, the Most High, has said, **“Allaah does not burden any soul beyond its**

<sup>1</sup> With the exception of women during their menses and post-natal bleeding. (All footnotes are from the translator.)

<sup>2</sup> Soorah at-Taghaabun (64:16)

**scope.**<sup>3</sup> Furthermore, the Prophet, may Allaah raise his rank and grant him peace, said, **“When I have forbidden you from something, stay away from it [entirely]. When I have ordered you to do something, do as much of it as you are able.”**<sup>4</sup>

ومن ذلك الصلاة، يصلّيها المسلم حسب استطاعته ومقدّرتِه، لقول النبي صلى الله عليه وسلم: (( يُصَلِّي الْمَرِيضُ قَائِمًا، فَإِنْ لَمْ يَسْتَطِعْ فَقَاعِدًا، فَإِنْ لَمْ يَسْتَطِعْ فَعَلَى جَنْبٍ ))، وفي رواية: (( فَإِنْ لَمْ يَسْتَطِعْ فَمُسْتَلْقِيًا [رَجُلَاهُ] إِلَى الْقِبْلَةِ. ))

From this [generality] is prayer. A Muslim is to pray to the best of his ability, the best he can, due to the statement of the Prophet, may Allaah raise his rank and grant him peace, **“A sick person prays standing. If he is unable, then he may pray sitting. If he is unable, then he may pray [laying] on his side.”**<sup>5</sup> In one narration, **“If he is unable, then laying back with his feet toward the qiblah.”**<sup>6</sup>

والصلاة لها شروط، ولها أركان، ولها واجبات، ولها سنن، يأتي المصلي بما يستطيع منها، وهذه الأعمال منها ما يؤدّى في حال القيام، ومنها ما يؤدّى في حال الجلوس، ومنها ما يؤدّى في حال السجود.

Prayer has its required conditions (*shuroot*), necessary elements (*arkaan*, lit. pillars), obligations (*waajibaat*), and recommended manners (*sunan*). A sick person is to do as much of these things as he is able to. Some things are to be done while standing, while others are done while sitting or in prostration.

فالذي يؤدّى في حال القيام هو تكبيرة الإحرام، وقراءة الفاتحة وما تيسّر بعدها من القرآن، والركوع، وهو الانحناء بالرأس والظهر حتى تصل يده ركبتيه، ويقول: **“سُبْحَانَ رَبِّيَ الْعَظِيمِ”** فيه.

What is done standing is the initial *takbeerah* (saying, “Allaahu akbar”), reading [*Soorah*] *Al-Faatihah* and whatever else is easy of the Qur’aan, and bowing (*rukoo’*), which is done by bending over with one’s head and back until

<sup>3</sup> *Soorah al-Baqarah* (2:286)

<sup>4</sup> From an authentic hadeeth collected by Al-Bukhaaree (no.7288) and Muslim (no.1337).

<sup>5</sup> From the meaning of an authentic hadeeth collected by Al-Bukhaaree (no.1117).

<sup>6</sup> This additional wording is not authentic as a hadeeth. Review: *Irwaa’ al-Ghaleel* (no.558).

the hands reach the knees, saying in that position, “**Glorified be Allaah, the Great One.**”

والذي يؤدي في حال الجلوس هو التشهُد، والسجود على الأرض، وقول "سُبْحَانَ رَبِّيَ الْأَعْلَى" في السجود، والتسليم.

What is done while sitting is the *tashahhud*, the prostration, saying, “**Glorified be Allaah, the Most High,**” and the *tasleem*.

كيف يؤدي [المريض] هذه الأعمال:

How does a [sick] person perform these actions?

فإذا قدر على القيام والجلوس فقط ولم يقدر على الركوع والسجود، أوماً رأسه بالركوع قائماً وأوماً برأسه في السجود جالساً.

If he is able to stand and sit, but cannot bow or prostrate, then he motions with his head for the bowing while he stands, and he motions with his head for the prostration while he sits.

وإذا قدر على الجلوس ولم يقدر على القيام أتى بتكبيرة الإحرام وقراءة الفاتحة وما تيسر بعدها من القرآن، وأوماً برأسه بالركوع جالساً، وسجد على الأرض إن أمكن، وإلا أوماً برأسه بالسجود أيضاً جالساً، ويجعل السجود أخفض من ركوعه.

If he is able to sit, but cannot stand, then he performs the initial *takbeerah*, the recitation of *Al-Faatihah* and what is easy of the Quran to recite [while sitting]. He motions with his head for the *rukoo'* (bowing) while he sits. He prostrates on the ground if his able. If not, then he motions with his head for the prostration while sitting, making his nodding [or bending over] lower for prostration than for bowing.

في حال الصلاة جالسًا إن قدر أن يجلس على الأرض فهو أحسن وأكمل، وإن لم يقدر جلس على كرسي ويفعل على الكرسي ما يقال ويفعل في الجلوس على الأرض.

When praying seated, it is better and more complete to sit on the floor if one is able. If not, then he may sit in a chair, and he does everything a person would do sitting on the floor.

ويوضع الكرسي محاذيًا للصف، ويكون صغير الحجم ما أمكن، لئلا يأخذ مساحة كبيرة ويضايق من بجانبه ومن خلفه ومن أمامه.

The chair is to be lined up along with the row, and it should be a small chair whenever possible, so it does not take a large amount of space and encroach upon the space of those next to, behind, and in front of him.

ولا يكون خلف [الإمام] مباشرة، ليكون ذلك المكان لمن قد يحتاج الإمام لاستخلافه من الأصحاء لو عرض له عارض، أو يفتح عليه لو استغلت عليه القراءة، لقوله صلى الله عليه وسلم: (( لِيَلِينِي مِنْكُمْ أَوْلُوا الْأَخْلَامَ وَالنُّهْيَ )).

He does not pray directly behind the imaam, to leave that place for healthy people who could take his place when needed, or prompt him when he cannot remember something in his recitation. This is due to his statement, “**Let the people of intellect and understanding stand directly behind me [in congregational prayer].**”<sup>7</sup>

كتبه صالح بن فوزان الفوزان [عضو هيئة كبار العلماء] 17-08-1433هـ

This was written by [Shaykh] Saalih ibn Fowzaan al-Fowzaan, Member of the Council of Senior Scholars, on 08-17-1433.

Translation and footnotes: Moosaa Richardson, for [Bakkah.net](http://Bakkah.net)

المصدر / The Source

<http://www.alfawzan.af.org.sa/node/14011>

<sup>7</sup> From an authentic hadeeth collected by Muslim (no.432).