

How Will a Chikungunya Patient Offer Salah?

Darulifta Ahlesunnat (Dawateislami)

Question

What do the noble scholars and jurists of Islamic law say about the following: I am suffering from Chikungunya. When I go to perform sajdah during salah, I have severe pain in my knees, as well as when I try sitting on the ground. The doctor also advised me to pray seated on a chair, as praying sitting on the ground can increase the pain and damage my knees. In this case, what is the ruling of Sharī'ah for me?

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
الْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اللَّهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

Chikungunya has recently been a viral illness that causes fever along with severe joint pain. The pain is minor in the beginning, but it gradually increases. Nonetheless, until a patient is in such a condition that he can perform sajdah on the ground or any hard object 12 finger-widths (i.e., 9 inches) above the ground, and the knee and joint pain are bearable, it will be Fard to perform sajdah on the ground or on that object. If one prays while sitting on a chair or the ground with gestures, the salah will be invalid. In this case, if one has the capability, it will remain Fard to stand in those salah in which standing is Fard, i.e., Fard and Wajib salah, and the Sunnah of Fajr. If one prays these salah while sitting, his salah will be invalid. If he is only capable of standing for a few moments, even just enough to say Takbeer Tahrimah, it will be Fard upon him to say the Takbeer Tahrimah while standing. Afterward, he can sit. However, if one is unable to stand even for this duration or standing causes unbearable pain, Qiyam (standing) will be forgiven; If one is still capable of performing sajdah, it will remain Fard upon him to perform sajdah on the ground or a hard object 12 finger-widths above the ground.

But if the condition of the patient is such that he is unable to perform sajdah on the ground or a hard object 12 finger-width (i.e. 9 inches) above the ground because performing sajdah this way causes unbearable pain in the knees, or the pain is bearable but there is a genuine concern of the pain increasing, delayed recovery,

or damaging the knees, then Qiyam (standing) is forgiven and the patient can perform the salah while sitting using gestures to perform the ruku' and sujood. He can either sit on the ground or on a chair; both ways are permitted. However, when praying with gestures, one must ensure that the head is lowered more in the gesture for sajdah than in the gesture for ruku'. If the head wasn't lowered more in the gesture for sajdah, the sajdah will not be complete, and the salah will therefore not be complete. Then, as the condition improves, one must contemplate whether he is capable of sajdah according to the above-mentioned detail and then offer salah accordingly.

It is stated in Bahar-E-Shari'at:

اگر کوئی اونچی چیز زمین پر رکھی ہوئی ہے، اُس پر سجدہ کیا اور رکوع کے لیے صرف اشارہ نہ ہوا بلکہ پیٹھ بھی جھکائی تو صحیح ہے، بشرطیکہ سجدہ کے شرائط پائے جائیں، مثلاً: اس چیز کا سخت ہونا جس پر سجدہ کیا کہ اس قدر پیشانی دب گئی ہو کہ پھر دبانے سے نہ دبے اور اس کی اونچائی بارہ انگل سے زیادہ نہ ہو۔ ان شرائط کے پائے جانے کے بعد حقیقتہً رکوع و سجود پائے گئے، اشارہ سے پڑھنے والا اسے نہ کہیں گے اور کھڑا ہو کر پڑھنے والا اس کی اقتدا کر سکتا ہے اور یہ شخص جب اس طرح رکوع و سجود کر سکتا ہے اور قیام پر قادر ہے، تو اس پر قیام فرض ہے یا اثنائے نماز میں قیام پر قادر ہو گیا تو جو باقی ہے اسے کھڑے ہو کر پڑھنا فرض ہے، لہذا جو شخص زمین پر سجدہ نہیں کر سکتا، مگر شرائط مذکورہ کے ساتھ کوئی چیز زمین پر رکھ کر سجدہ کر سکتا ہے، اس پر فرض ہے کہ اسی طرح سجدہ کرے اشارہ جائز نہیں۔

Translation: If there is a tall object on the ground and one performed sajdah on it, and didn't perform ruku' with gestures only but also bent his back, this is valid provided that conditions of sajdah are fulfilled; such as the object on which he performed sajdah being hard and the forehead was pressed firmly enough that it cannot be pressed further, and the height of the object should not be more than 12 finger-widths. If these conditions are found, ruku' and sajdah are offered truly; he will not be considered someone who prayed with gestures. A person who is offering salah while standing can offer in congregation with him. When this person can perform ruku' and sujood as such and is also capable of performing Qiyam, Qiyam is Fard upon him. Or if he becomes capable of Qiyam

during salah, it is Fard to offer the remaining salah while standing. Therefore, if one can't perform sajdah on the ground but can perform sajdah on an object above the ground that meets the previously mentioned conditions, then it is Fard upon him to perform sajdah this way. Performing with gestures is impermissible. (Bahar-e-Shari'at, Vol. 1, Sect. 4, p. 722, Publ. Maktaba-Tul-Madinah, Karachi)

If one is capable of sajdah, he must also perform Qiyam as per his capability. But if he is incapable of performing sajdah, he can perform salah with gestures while sitting. Thus, it is stated in Al-Fatawa Al-'Alamgiri:

اذا عجز المريض عن القيام صلى قاعدايركع ويسجد كذا في الهداية... ولو كان قادرا على بعض القيام دون
تمامه يؤمر بان يقوم قدر ما يقدر حتى اذا كان قادرا على ان يكبر قائما... يؤمر بان يكبر قائما... وان عجز عن القيام
والركوع والسجود وقدر على القعود يصلى قاعدا بايماء ويجعل السجود اخفض من الركوع
(Al-Fatawa Al-Hindiyah, Vol. 1, Book of Salah, p. 149-150, Publ. Dar Al-Kutub Al-
'Ilmiyah, Beirut)

It is stated in Tanwir Al-Absar Ma'a Al-Durr Al-Mukhtar:

(وان تعذرا) ليس تعذرهما شرط بل تعذر السجود كاف (أو مأقاعدا) وهو افضل من الايماء قائما (ويجعل
سجوده اخفض من ركوعه) لزوما

(Tanwir Al-Absar Ma'a Al-Durr Al-Mukhtar, Vol. 2, Chapter of the Salah of the ill, p. 684-
685, Publ. Quetta)

It is stated in Bahar-E-Shari'at:

کھڑا ہو سکتا ہے، مگر رکوع و سجد نہیں کر سکتا یا صرف سجدہ نہیں کر سکتا مثلاً: حلق وغیرہ میں پھوڑا ہے کہ سجدہ کرنے سے
سہے گا، تو بھی بیٹھ کر اشارہ سے پڑھ سکتا ہے، بلکہ یہی بہتر ہے اور اس صورت میں یہ بھی کر سکتا ہے کہ کھڑے ہو کر
پڑھے اور رکوع کے لیے اشارہ کرے یا رکوع پر قادر ہو تو رکوع کرے، پھر بیٹھ کر سجدہ کے لیے اشارہ کرے۔۔۔ اشارہ
کی صورت میں سجدہ کا اشارہ رکوع سے پست ہونا ضروری ہے۔۔۔ اور سجدہ کے لیے زیادہ سر نہ جھکایا تو ہوا ہی نہیں۔

Translation: If one can stand but cannot perform ruku' and sujud, or he cannot perform sajdah only, for example, he has a pimple in his throat which will flow if he performs sajdah, he can perform salah with gestures while sitting. Rather, this is better. He can also offer salah standing, perform gesture for ruku', or if he is capable, he can perform ruku', and then sit to perform sajdah with gestures... In the case of performing gestures, the gesture for sajdah must be

lower than the gesture for ruku'... If he didn't lower his head more for sajdah, the sajdah wasn't offered at all. (Bahar-E-Shari'at, Vol. 1, Sect. 4, p. 721, Maktaba-Tul-Madinah, Karachi)

وَاللّٰهُ اَعْلَمُ عَزَّوَجَلَّ وَرَسُوْلُهُ اَعْلَمُ صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم

(Allah Almighty knows best and His Messenger صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم knows best.)

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