



حكم الصلاة على الكرسي

Rulings Related to Performing Salah Whilst Seated on Chairs



Fatwa by All Ceylon Jamiyyathul Ulama Ref: ACJU/FTW/2016/01-0227

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Dear Brothers,
Assalamu alaikum warahmathullahi wabarakatuh

Rulings Related to Performing Salah Whilst Seated on Chairs

All praise is due to Allah. Salath and Salam be upon the Final Prophet Muhammed (Sallallahu alaihi wasallam), his relatives and his companions!

A substantial increase in the number of people performing their prayers whilst seated on chairs could be observed in many of the Masjids today; majority of them unaware of the reasons that permit them to do so. Qiyaam (the standing posture) and Sujood (prostration upon the seven parts, i.e. forehead, both knees, both palms and both feet) are from amongst the prerequisites for the validity of Salah. If one is unable to prostrate upon all these seven parts, it is obligatory upon him to at least prostrate on those parts that he is able to. Likewise, praying Salah whilst seated will not be permitted unless one does not have the ability to stand. Therefore, it is important that those using chairs have knowledge of the religious rulings related to performing Salah whilst seated on chairs.

Though chairs were prevalent during the time of the Prophet (PBUH), there is no historical evidence that the Prophet (PBUH) or his companions used chairs when unable to stand in prayer. Alternatively, they would sit on the floor, as witnessed in following Hadeeth:

"Once Prophet Muhammed (PBUH) fell from a horse whilst riding, and sustained an injury on his leg. Thereupon, the Prophet (PBUH) prayed seated on the floor." Sahih Al Buhary - No: 689.

Therefore, the alternative when one is unable to stand, is to pray whilst seated on the floor. However, the usage of chairs could be permitted in certain circumstances, as discussed below.

1. One who is able to stand, but is unable to go into Rukoo' (bowing down) and Sujood (prostration) and sit on the floor.

Such a person should ideally perform his whole Salah (including the posture of Aththahiyath) in the standing position, fulfilling Rukoo' and Sujood through gestures, bowing down slightly more for Sujood than for Rukoo', if possible. However, if such a person finds it difficult to stand for a long time, he is permitted to sit on a chair, only during the posture of Aththahiyath.

2. One who is able to stand and go into Rukoo', but he is unable to go into Sujood and sit on the floor.

Such a person should also perform his whole Salah (including the posture of Aththahiyath) in the standing position. However, as he is able to bow down for Rukoo', he should do so, and also bow down for Sujood.

3. One who is unable to stand, but able to sit and go into Sujood.

If such a person finds it difficult to stand for a long time, he is permitted to sit on a chair during the postures of I'thidal (standing after Rukoo') and Aththahiyath.

This type of person should perform his Salah whilst seated on the floor in a manner convenient for him. He will go into Rukoo' from his sitting position by bowing down in such a manner that his head is between his knees and forehead is pointed towards the place of Sujood. Sujood will be performed in the usual manner.

However, if he finds it difficult to be seated on the floor for a long time, he can sit on the chair for the posture of Aththahiyath, after having performed Sujood.

4. One who is neither able to stand, nor go into Rukoo' nor go into Sujood.

This type of person should also perform his Salah whilst seated on the floor and will perform Rukoo' by bowing down in the manner mentioned above. However, since he is unable to go into Sujood, he will bow down his head slightly more for Sujood than Rukoo'.

He too is permitted to sit on the chair for the posture of Aththahiyath, if he finds it difficult to be seated on the floor for a long time.

5. One who is able to stand and go into Rukoo' and Sujood in the correct manner; but has difficulty in moving to the floor from the standing position, and standing up from the sitting position.

This type of person should perform his Salah whilst seated on the floor. It is not compulsory for him to stand. It is more important to perform Sujood in the correct manner than stand. However, he is not permitted to sit on the chair.

NB:

◆ When performing Salah whilst seated on the floor, one could sit in any position that is convenient for him. He could sit in the position of the first sitting of Aththahiyath or the last sitting at Aththahiyath, or cross-legged, or with both feet planted to the ground or any other position he is comfortable with, sitting on the floor.

◆ Those who are permitted to sit on chairs for Salah, should make sure that the behind legs of the chairs are in line with the Saff, without causing any inconvenience to those next to them and behind them. Chairs should ideally be placed towards the end of the Saffs, on either side, considering the convenience of others in the Masjid.

◆ The Ulama of the locality should play a major role in educating the public in regards to these issues, by holding classes of Fiqh, etc.

It is incumbent upon every individual to educate himself in matters that concern him, and perform Salah in the manner that is correct and acceptable.

Allah knows Best!