



**Salah concessions for people  
with valid excuses**

- **Concession of combining two prayers:** It grants permission for travelers to offer two consecutive prayers, namely, the *Zuhr* Prayer with the *`Asr* Prayer, and the *Maghrib* Prayer with the *`Isha* Prayer during the time of the earlier or later one, as appropriate for the circumstances of the individual involved. In clearer words, to bring the *`Asr* forward and pray it with the *Zuhr* (**called early combination**) or delay the *Zuhr* and pray it with the *`Asr* (**called late combination**). The same procedure applies to combining the *Maghrib* and the *`Isha*. The *Fajr* Prayer cannot be combined with any other prayer. It must be prayed on time.

- To avail themselves of the concessions of traveling, travelers must leave the built-up area of their city or village. Most scholars also stipulate that the journey must be for a lawful purpose.



- Traveling is the only legitimate reason for shortening prayers; it is not allowed in situations other than traveling. As for combining prayers, the reasons permitting it include necessity and valid excuses. This makes it possible when needed. Accordingly, combining prayers is permissible for travelers, and also for resident people (non-travelers) when it is too difficult for them to offer each *Salah* on time. For example, someone who is sick, someone who is feeling threatened or afraid (with regards to personal safety, property, or honor), or someone who is busy with a task that cannot be interrupted, such as a student taking an exam or a doctor carrying out a surgery. This is on the condition that combining prayers must not become a habit, regularly performed, and is limited to the difficult or inconvenient situation that faces the person.



## 2-Sick People

Conscious, sane patients should pray as their condition allows and should never abandon *Salah*. No sane Muslim who has attained puberty shall be exempt from offering *Salah*, except in the particular case of a menstruating or postpartum woman. During that period, a woman is excused from the obligation of *Salah* until the bleeding stops and she becomes purified. Because of Allah's Mercy and Kindness towards women, she does not have to make up the prayers she misses during that time.

- The tolerant Islamic Law has eased the duty of *Salah* for sick people by allowing them to pray according to their condition and physical state. Allah, the Majestic and Glorious, says: **“Allah burdens not a soul beyond its capacity.”** (Qur'an 2:286)

- Al-Bukhari narrated in his Sahih Book of Hadith that Messenger Muhammad (peace and blessings be upon him) said to `Imran ibn Husayn: **“Pray standing; if you cannot, then sitting; and if you cannot, then lying on your side.”** Al-Nasa’i added in his reported version of the hadith: **“If you cannot, then lying on your back. Allah does not burden any soul beyond its scope.”**
- Sick people should pray as their condition allows. If they cannot stand, they can pray while sitting. If they cannot sit, they can pray while lying on their side, preferably the right side, and facing towards the *Qiblah*. They should bow and prostrate using gestures. If lying on their side is difficult for them, they may pray while lying on their back with their feet facing towards the *Qiblah*.
- A sick person who can stand, but cannot bow or prostrate, is not excused from the obligation of standing. They should pray in a standing position and make a head gesture for bowing (by lowering their head or bending their back a little), then take a sitting position and make a head gesture for prostration.
- A sick person who cannot bow and prostrate should perform these prayer postures with gestures of the head only, making the gesture for prostration more inclined or lower than that for bowing.
- A sick person who can only prostrate should bow and make a gesture for prostration.
- If it is too difficult for the sick person to offer each prayer at its due time, they can combine the *Zuhr* Prayer with the `Asr Prayer, and the *Maghrib* Prayer with `Isha' Prayer at the time of the earlier or later one, according to what best fits their circumstances and ability.