

Understanding *Rukhsah* in *Ibadah* among Elderly Muslims: A Case Study

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Abstract

Religious education is essential for elderly Muslims to maintain their faith practices with both understanding and ease. *Fiqh* (Islamic jurisprudence) provides *rukhsah* (legal concessions) in acts of worship to accommodate challenges such as old age, illness, or other limitations. However, many elderly individuals remain unaware of these concessions, which can hinder their ability to observe religious duties effectively. This study explores elderly Muslims' understanding and practice of *rukhsah* in the areas of prayer, fasting, and Hajj. A survey was conducted among 50 elderly individuals in Nilai. The findings revealed that while most participants were aware of the concept of *rukhsah*, only a few demonstrated a comprehensive understanding of its rulings and practical application. The study identified several contributing factors, including limited access to religious education, age-related memory decline, and common misconceptions about *rukhsah* among the elderly.

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1. INTRODUCTION

Religious education plays an essential role in equipping individuals with the knowledge required to practice their faith effectively, especially as they navigate different stages of life. Islamic jurisprudence (*Fiqh*) provides a comprehensive framework for Muslim life, encompassing variety aspects of worship (*ibadah*). However, age-related physical and cognitive limitations can pose challenges for the elderly in fulfilling their religious obligations. For the elderly, this need is especially important because of the physical and mental challenges that come with ageing (Costa, 2020). In Islam, acts of worship (*ibadah*) like prayer, fasting, and pilgrimage are essential duties, but the elderly often find it difficult to perform these rituals because of their health and mobility constraints (Damayanti et al., 2024). Islamic jurisprudence or *fiqh* provides answers to these obstacles by allowing for mobility in worship according to certain situations through the principle of *rukhsah* (concessions) (Munira et al., 2024). Despite this provision, a significant gap exists in the understanding of *rukhsah* among elderly Muslims, leading to either neglect of worship or unnecessary hardship in trying to fulfil their obligations.

This research seeks to address this issue by exploring the level of awareness and understanding among elderly Muslims regarding *Rukhsah* in their religious practices. By investigating educational strategies, community support systems, and the practical application of *rukhsah*, this study aims to promote additional inclusive approach to religious practice, ensuring that the elderly can maintain their spiritual connection without undue burden.

2. THE CONCEPT OF RUKHSAH

Rukhsah (رخصة), often translated as concessions, dispensations, or relaxations, is a fundamental concept in Islamic jurisprudence (*Fiqh*) that allows for the easing of religious obligations under specific circumstances (Zulfahmi, 2022). It stems from the core Islamic principles of (رفع الحرج) lifting hardship and (التيسير) facilitation, reflecting the divine attribute of mercy and the practical nature of Islamic law (Rafi, 2018). The Quran itself emphasizes the ease intended in religious

practice: Allah said: (يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ) "Allah intends for you ease and does not intend for you hardship" [Al-Baqarah: 185] . Plus, *Rukhsah* also refers to regulations that have been made easier for capable individuals (*mukallafin*) with good reasons (Amel, 2020) , but that are still illegal for those without, as well as for things whose noncompliance has been permitted when normally they would be obligatory without the existence of a valid excuse.

2.1 Conditions of *Rukhsah*

Conditions of *Rukhsah* for Prayer (Solah)

There are several conditions under Islamic law that permit the practice of *rukhsah* in prayer. Some of the key conditions are highlighted below:

i. Travel (*Musafir*):

When a Muslim embarks on a journey exceeding a certain distance (commonly defined as approximately 48 miles or 77 kilometers), they are permitted to shorten (*qasr*) and combine (*jamak*) their prayers (Ismail et al., 2021). This concession acknowledges the challenges and distractions that travel can impose on the regular performance of prayers (Imran Muhammad Yunus et al., 2023). Allah said in the Quran:

وَإِذَا ضَرَيْتُمْ فِي الْأَرْضِ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَقْصُرُوا مِنَ الصَّلَاةِ إِنَّ خِفَتُمْ أَنْ يُفْتِنَكُمْ الَّذِينَ كَفَرُوا ۚ إِنَّ الْكَافِرِينَ كَانُوا لَكُمْ عَدُوًّا مُبِينًا [النساء: 101].

“And when you travel throughout the land, there is no blame upon you for shortening the prayer, if you fear that those who disbelieve may disrupt [or attack] you. Indeed, the disbelievers are ever to you a clear enemy” (An-Nisa:101).

ii. Illness or Physical Weakness:

Muslims who are ill or physically frail are allowed to perform prayers in a manner that suits their condition, such as praying while seated or lying down if standing is not possible (Mahmudin, 2018). This ensures that the obligation of prayer is maintained without causing undue hardship (Nizam & Asti, 2021) . Allah said in the Quran:

لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا ۚ ... [البقرة: 286]

"Allah does not charge a soul except [with that within] its capacity".[Al-Baqarah 286]

This underscores the concept of *rukhsah* in all aspects of worship, including prayer. It implies that Allah does not place burdens on individuals beyond their ability to bear.

Conditions of *Rukhsah* for fasting (*Sawm*)

- **Sickness:** A person who is ill and for whom fasting would affect their condition or delay recovery is allowed to break their fast-during Ramadan (Rafi et al., 2018). After they recover, they must make up the days they missed.
- **Traveler:** A traveller (*musafir*), even if not in a state of illness, is given a *rukhsah* not to fast during the journey and to make it up on other days. This is based on the principle that travel brings hardship, as explained in the *tafsir* of al-Razi, which views this *rukhsah* as a form of recognition of human physical limitations (Muqit, 2023).

- **Pregnant or breast-feeding mothers:** who are concerned about their own health, or the health of their child are also permitted to skip the fast, with the obligation to make up for the missed days later or to pay fidyah (feeding the needy) (Zulbaidah & Zulbaidah, 2018).
- **Elderly people:** for those with permanent conditions or having an ageing issue that prevents them from fasting are allowed to pay fidyah as a substitute for the fasts they miss (Arifin et al., 2020), Allah said in the Quran:

وَمَنْ كَانَ مَرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِنْ أَيَّامٍ أُخَرَ ... [البقرة:185]

"And whoever is ill or on a journey - then [they may break their fast but must make up for it] an equal number of days [later]." [Al-Baqarah :185]

Conditions of *Rukhsah* for pilgrimage (*Hajj*)

- **Physical Inability:** Pilgrims who are physically unable to perform certain rites due to illness, age, or disability are granted concessions (Luz et al., 2020) . For example, they may perform Tawaf (circumambulation of the Kaaba) using a wheelchair or appoint someone to perform certain rites on their behalf (Aldossari et al., 2019).
- **Financial Constraints:** Individuals who lack the financial means to undertake the Hajj are exempted from this obligation until they can afford it, as Hajj is only obligatory for those who have the ability in financial (Shinde & Olsen, 2022). In a Hadith Narrated by Ibn Abbas R.A:

أَنَّ امْرَأَةً مِنْ خَتَمٍ قَالَتْ يَا رَسُولَ اللَّهِ إِنَّ فَرِيضَةَ اللَّهِ عَلَى عِبَادِهِ فِي الْحَجِّ أَذْرَكَتْ أَبِي شَيْخًا كَبِيرًا لَا يَسْتَطِيعُ أَنْ يَسْتَوِيَ عَلَى الرَّاحِلَةِ أَفَأَحْجُّ عَنْهُ قَالَ نَعَمْ (مُتَّفَقٌ عَلَيْهِ)

"A woman from Khath'am said, 'O Messenger of Allah, indeed the obligation of Hajj from Allah upon his slaves has come upon my father, who is a very old man and is unable to sit upright on the mount. Can I perform Hajj on his behalf?' The Messenger of Allah PBUH replied, 'Yes'. [Muttafaqun `alayh].

Based on hadith above Rasulullah PBUH permitted a woman to perform the *Hajj* for her very elderly father, who was too frail to travel. This illustrates the principle of *rukhsah* in Islamic jurisprudence, which allows for adjustments in religious practices when individuals face legitimate hardships.

3. CASE STUDY FINDINGS AND DISCUSSION

As we told before, this study aims to explore the understanding and practical application of *rukhsah* among elderly Muslims in relation to acts of *ibadah*, particularly in the areas of prayer (*salah*), fasting (*sawm*), and pilgrimage (*hajj*). A survey was conducted among 50 elderly individuals in Nilai. Data was collected through a questionnaire distributed via Google Forms. The questions focused on participants' comprehension and experience of *rukhsah*, including: "How well do you understand the concept of *rukhsah*?", "Have you ever practiced *rukhsah*?", and "What is the main reason for practicing *rukhsah* in these three types of *ibadah*?" A total of 50 elderly participants responded to the survey. The findings and a discussion of the results are presented in the following.

3.1 *Rukhsah* in Solah (Prayer)

Rukhsah in prayer highlights the balance between obligation and compassion in Islamic practice (Amel, 2020). It encourages Muslims to maintain their connection with Allah, even when faced with obstacles, fostering a sense of inclusivity and understanding within the faith (Zulfahmi, 2022). Examples of *Rukhsah* in Prayer: Shortening of Prayers (Qasr), Combining Prayers, Praying While Sitting etc. However, we asked respondents three questions regarding *Rukhsah* in Prayer.

The first question asked, “*How well do you understand the concept of rukhsah in prayer?*” Respondents’ answers were categorized into three levels of understanding: “*Fully Understand*,” “*Partially Understand*,” and “*Do Not Understand*.” Figure 1 below illustrates the distribution of responses, highlighting the varying levels of understanding among participants regarding the concept of *rukhsah* (legal concessions) in the context of prayer.

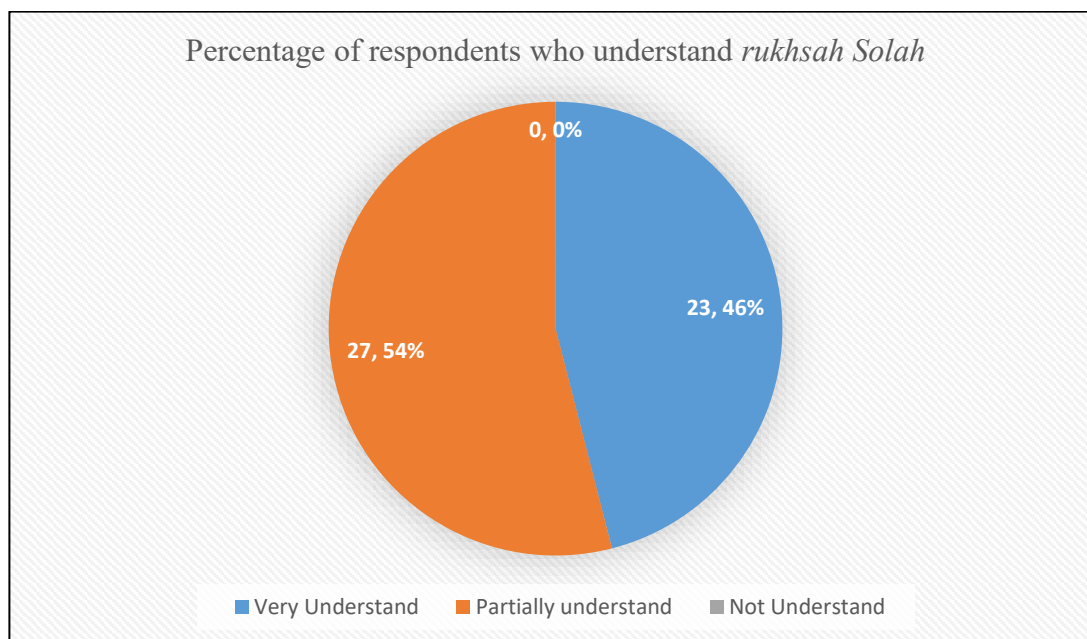


Figure 1: Percentage of understanding *rukhsah* among respondents

The findings reveal that 23 respondents (46%) reported a full understanding of the concept of *rukhsah* in the context of prayer. This indicates that a substantial portion of the elderly participants possess a clear comprehension of the Islamic concessions granted to those who face difficulties in performing their prayers. Conversely, 27 respondents (54%) indicated a partial understanding of the rulings and regulations related to *rukhsah* in prayer. While this suggests some level of awareness, it also highlights a gap in their comprehensive understanding of how these concessions are applied in various circumstances. Notably, none of the respondents (0%) reported a complete lack of understanding, which implies that all participants have at least a basic level of awareness regarding *rukhsah* in prayer. Overall, the findings indicate that while most elderly Muslims acquire some knowledge of *rukhsah* in prayer, a significant number require further guidance to fully comprehend its practical applications. Thus, this underscores the critical need for specialised religious education programs designed specifically for the elderly. Apparently, these programs should empower them to perform their prayers with ease and confidence while upholding Islamic principles.

The second question asked, “*Have you ever practiced rukhsah in prayer?*” Respondents’ answers were categorized as either “*Yes*” or “*No*”. The findings presented in Figure 2 show the number of respondents who have practiced *rukhsah* (legal concessions) in prayer.

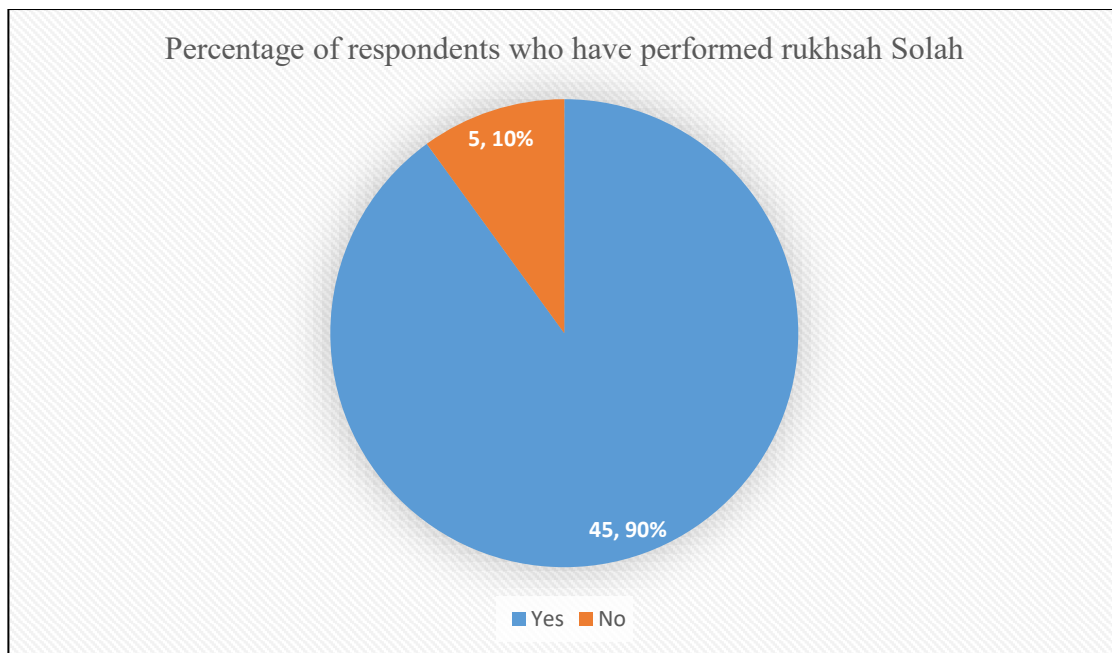


Figure 2: Percentage of performing *rukhsah* among respondents

Based on the finding, from 50 participants, 45 individuals (90%) reported having applied *rukhsah* in their prayers, while 5 individuals (10%) stated that they have never done so. This high percentage of practice suggests that the concept of *rukhsah* is both recognized and actively applied among elderly Muslims. It indicates that many elderly individuals have encountered circumstances—such as health issues, physical limitations, or travel conditions—that necessitate adjustments in their prayer practices. These findings align with the Islamic legal principle that permits flexibility in religious obligations when warranted, ensuring that acts of worship remain accessible and manageable for all believers.

Conversely, the 10% of respondents who have not practiced *rukhsah* may reflect limited awareness, incomplete understanding, or a perception that the standard method of prayer must be maintained regardless of personal challenges. This highlights the importance of continued religious education tailored to the needs of the elderly. Such programs should aim to enhance their understanding of *rukhsah* and its proper application, thereby enabling them to perform their religious duties with confidence, comfort, and within the bounds of Islamic teachings. Furthermore, even for those who may not currently require *rukhsah*, acquiring this knowledge remains valuable—not only for their own future needs but also to support and guide family members who may benefit from it.

The third question asked respondents: “*What is the main reason you practice rukhsah in prayer?*” The figure 3 below illustrates the primary reasons cited by participants, offering insight into the key factors that motivate the use of *rukhsah* in their prayer practices.

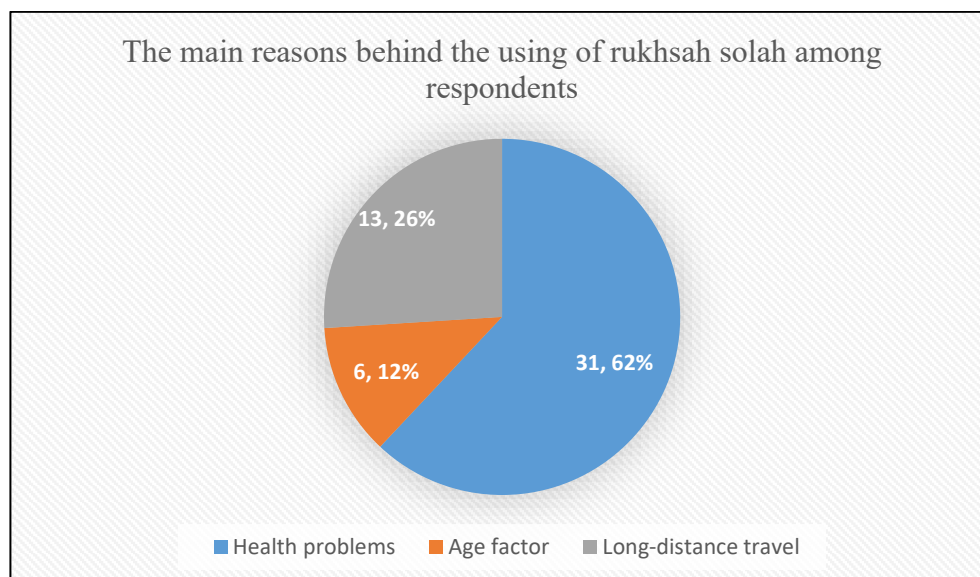


Figure 3: Factors behind the practicing *rukhsah* in prayer

The findings provide valuable insight into the key factors that motivate the use of *rukhsah* in prayer among the respondents. A total of 31 participants (62%) identified health-related issues as the primary reason for applying *rukhsah*, making it the most significant factor. These health concerns include joint pain, physical weakness, chronic illness, and other medical conditions that hinder the ability to perform standard prayer postures such as standing, bowing, or prostrating. The second most commonly cited reason was travel. In Islamic jurisprudence, those undertaking long journeys are granted concessions such as shortening (*qasr*) and combining (*jama'*) prayers, allowing greater flexibility in fulfilling religious obligations while on the move. A smaller proportion of respondents indicated ageing as the main reason for utilizing *rukhsah*. This is consistent with the natural decline in physical strength and mobility that often accompanies old age, which can make it difficult for elderly individuals to perform extended prayers or maintain required positions for prolonged periods.

On the other side, the data highlight that health-related challenges are the predominant reason for the application of *rukhsah* in prayer, followed by travel and ageing. These findings reinforce the Islamic legal principle that *rukhsah* exists to ensure that worship remains accessible and manageable for all individuals, particularly those facing physical or situational difficulties. The results also underscore the importance of raising awareness and providing tailored support for elderly and physically challenged Muslims, enabling them to fulfill their religious duties with both ease and dignity.

3.2 *Rukhsah* in Fasting

Rukhsah (concession) in fasting refers to the flexibility granted by Islamic rulings to individuals who face difficulties in fulfilling their fasting obligations due to specific circumstances. In Islam, fasting during the month of Ramadan is a fundamental obligation for every capable Muslim. However, the Islamic law acknowledges that certain individuals, such as the sick, elderly, travelers, pregnant or breastfeeding women, and those facing extreme hardships, are permitted to delay or exempt themselves from fasting under specific conditions. in the Quran Allah said:

أَيَّامًا مَّعْدُودَاتٍ ۚ فَمَن كَانَ مِنكُم مَّرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ ۚ وَعَلَى الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ طَعَامُ مِسْكِينٍ ۚ فَمَن تَطَوَّعَ خَيْرًا فَهُوَ خَيْرٌ لَّهُ ۚ وَأَن تَصُومُوا خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ (١٨٤)

"But if any of you is ill or on a journey, the same number (should be made up) from other days. And as for those who can fast with difficulty, they have (a choice either to fast or) to feed a poor person [instead]. But to fast is better for you if you only knew." (Al-Baqarah 2:184)

This verse clearly determines that those who are sick or traveling are allowed to break their fast and make it up later, or some cases, provide *fidya* (compensation) instead.

As part of the study, respondents were also asked three questions related to the concept of *rukhsah* in the context of fasting. The first question focused on their level of understanding and asked: "How well do you understand the concept of *rukhsah* in fasting?" The responses were grouped into three categories: "Fully Understand," "Partially Understand," and "Do Not Understand". Figure 4 presents the distribution of these responses, offering an overview of how well the participants comprehend the idea of legal concessions as applied to fasting practices in Islam.

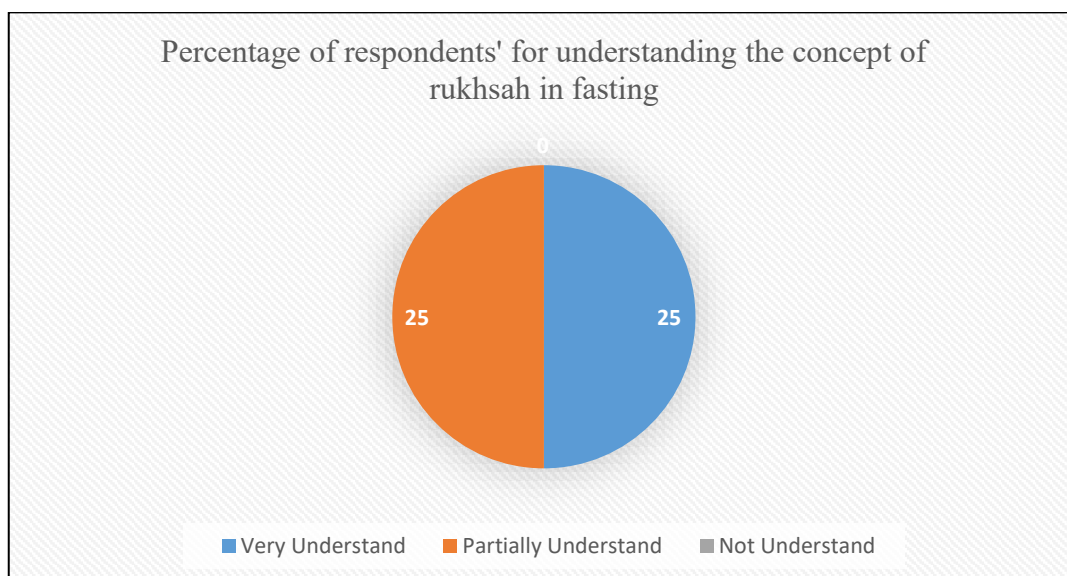


Figure 4: Percentage of respondents' for understanding the concept of *rukhsah* in fasting

According to finding above, half of the respondents (50%) indicated that they have a strong understanding of *rukhsah* in fasting. This implies that they are aware of the flexibility provided in Islam for those who face difficulties in fasting, such as exemptions for the sick, elderly, pregnant or breastfeeding women, and travelers. Meanwhile, the remaining 50% of respondents stated that they only have a partial understanding of *rukhsah* in fasting. It might be they are somewhat aware that fasting concessions exist, though they may not fully understand the specific conditions, rules, or alternatives like *fidyah* (compensation) for those unable to fast. Lastly, none of the respondents have zero knowledge about the concept of *rukhsah* (concessions) in fasting. In conclusion, the data suggests that while all respondents are aware of fasting concessions, half of them require further clarification to fully understand how *rukhsah* applies in different situations. This highlights how important educational initiatives are to ensure that elderly Muslims can fulfil their religious obligations with assurance, taking into consideration their physical and health wellness.

The second question explored participants' practical experience with *rukhsah* in fasting by asking, "Have you ever practiced *rukhsah* in fasting?" Responses were classified into two

categories: “Yes” or “No.” Figure 5 illustrates the distribution of these responses, indicating the extent to which respondents have applied legal concessions related to fasting.

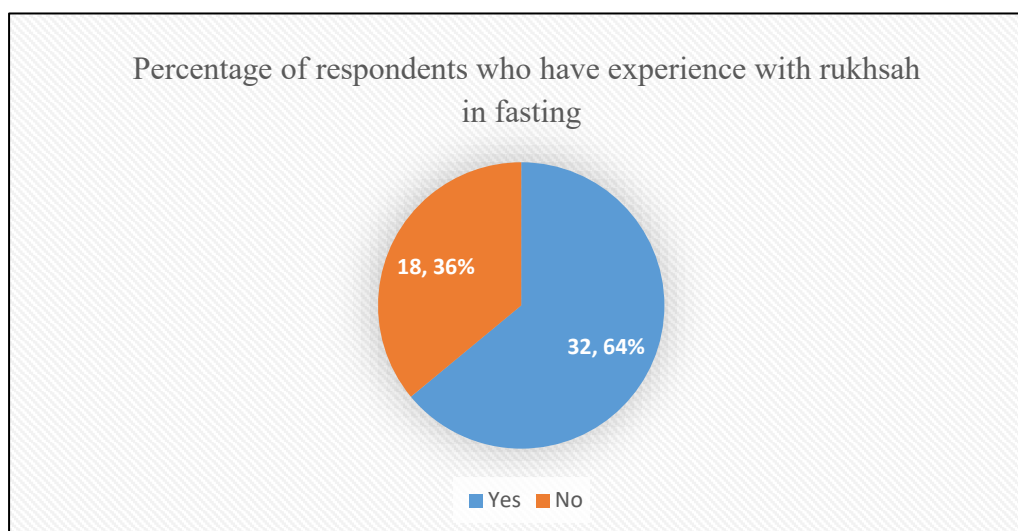


Figure 5: Percentage of respondents who have experience with rukhsah in fasting

The figure 5 shows the respondents' who have experience in utilizing *rukhsah* (concessions) in fasting. The majority (64%) of respondents have used *rukhsah* in fasting at some point in their lives. It indicates that they have experienced circumstances where they were unable to fast for valid reasons, such as illness, ageing, pregnancy, nursing, or travel (*musafir*). These people likely followed the Islamic guidelines, such as making up missed fasts later (*qada'*) or paying fidyah (compensation) if they were permanently unable to fast. On the other hand, (36%) of respondents informed that they have never used *rukhsah* in fasting. Thus, this could mean that they have not faced major health issues or circumstances requiring them to break their fast, or that they are unaware of the allowances available in Islam. This raises the possibility that some elderly Muslims may be unaware of the flexibility Islam provides for those who struggle to fast due to health issues. Therefore, it's crucial to increase awareness and education to ensure they understand their religious rights and options regarding fasting.

In the third question we asked the respondents: “*What is the main reason you practice rukhsah in fasting?*” to identify the main reason for their use of *rukhsah* during fasting. Figure 6 below presents the key reasons provided by respondents, offering valuable insight into the factors that influence their decision to apply legal concessions in their fasting observance.

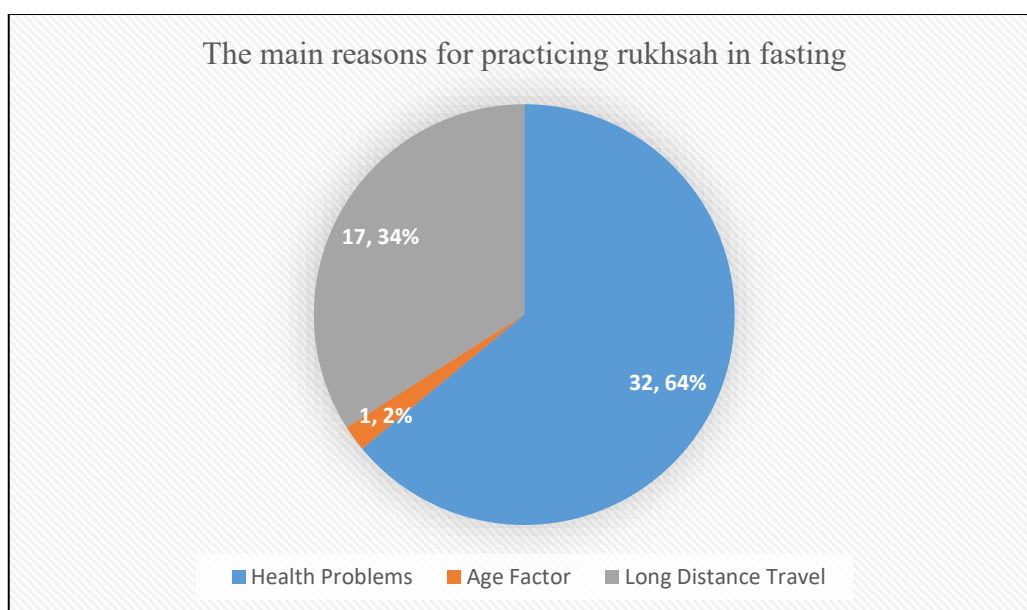


Figure 6: The main reasons for practicing rukhsah in fasting

Figure 6 displays the main reasons behind the practicing *rukhsah* in fasting among participants, which has divided into three categories: health problems, age factor and long-distance travel (*musafir*). The majority (64%) of respondents reported that they used *rukhsah* in fasting due to health-related issues. This is an important finding, as it aligns with Islamic teachings that allow exceptions for those who are sick or have medical conditions that make fasting harmful or excessively difficult. Plus, the elderly often suffer from chronic illnesses such as diabetes, high blood pressure, or digestive disorders, making it necessary for them to use *rukhsah* to avoid risk for their health. 17 respondents have cited long-distance travel as a second common reason for using *rukhsah*. Islam allows travellers to postpone their fasts to a later date, which is particularly beneficial for those who frequently travel for work, medical appointments, or family visits. This is highly relevant for individuals who frequently travel for work, medical treatments, or family visits. The high number of respondents in this category underscores the continued relevance of this *rukhsah* for travellers. Only one respondent (2%) stated age as the reason for using *rukhsah* in fasting, which is somewhat unexpected given the potential physical limitations associated with ageing. However, it is possible that elderly respondents who find fasting difficult due to age-related health issues may have classified their challenges under "health problems." In Islam, elderly people who are unable to fast due to weakness are allowed to pay *fidya* (a form of compensation) as an alternative.

3.3 *Rukhsah* in Hajj

Rukhsah in Hajj refers to permissible exceptions to the general rules and obligations of the pilgrimage (Zulfahmi, 2022). These exceptions, which reflect the humanitarian spirit of Islamic law, are made in certain situations to reduce hardship or protect health. If an individual is physically unable to perform certain rituals due to illness, injury, or old age, they may be granted *rukhsah* to perform alternative actions or omit certain rites (Salsabilla et al., 2021). For instance, someone who is unable to walk would be allowed to use a wheelchair to conduct *Tawaf* (circumambulating the Kaaba). Allah said in Surah al-Imran:

وَلِلّٰهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ اِلَيْهِ سَبِيْلًا ۚ وَمَنْ كَفَرَ فَاِنَّ اللّٰهَ غَنِيٌّ عَنِ الْعَالَمِيْنَ (٩٧)

“Hajj to the House [Ka'bah] is a duty that mankind owes to Allah, for those who can find a way there. But whoever disbelieves, then indeed, Allah is free from need of the worlds” (al-Imran: 97).

This verse highlights that Hajj is obligatory only for those who have the means (*istita'ah*), suggesting *rukhsah* for those who cannot afford or physically manage the journey.

In next section of the study, participants were asked their understanding of *rukhsah* in the context of Hajj. The first question aimed to assess their level of comprehension and asked: “do you understand the concept of *rukhsah* in Hajj?” Responses were categorized into three levels: “*Fully Understand*,” “*Partially Understand*,” and “*Do Not Understand*”. Figure 7 displays the breakdown of these responses, providing insight into the extent of participants’ comprehension of legal concessions (*rukhsah*) as they relate to Hajj within Islamic practice.

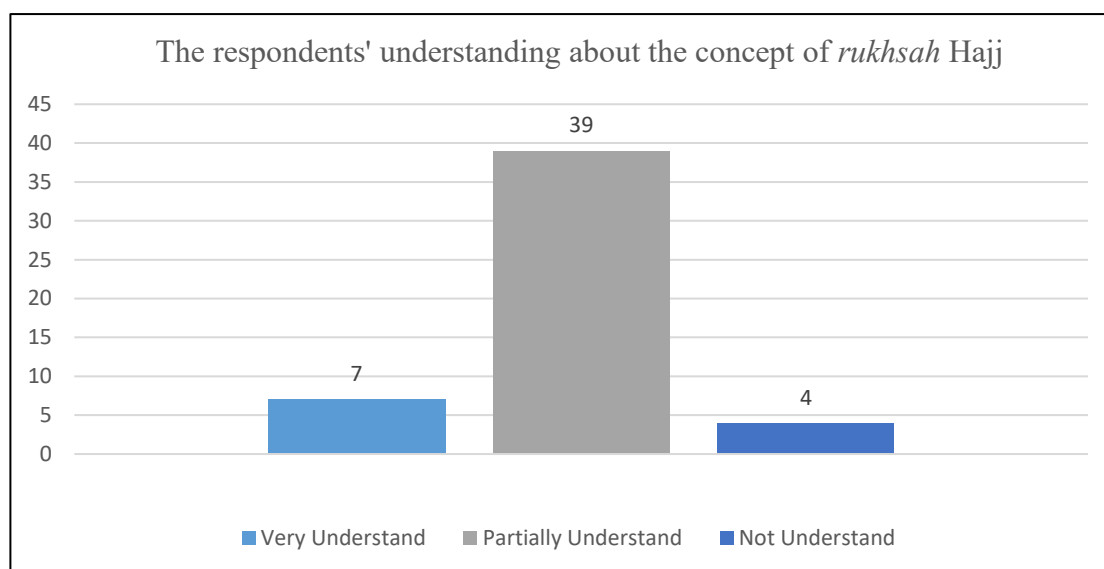


Figure 7: Level of understanding about the concept of *rukhsah* Hajj

Figure 7 presents the respondents' understanding about the concept of *rukhsah* related Hajj. A small percentage of respondents (14%) indicated that they have a very good understanding of *rukhsah* in Hajj. This suggests that only a few elderly Muslims are well-informed about the concessions available in Hajj, which include alternatives such as performing damm (compensatory sacrifice) in cases where certain rituals are difficult to fulfil due to physical or medical constraints. Most of respondents (78%) stated that they have partial knowledge of *rukhsah* in Hajj. This indicates that even if they may be aware that certain concessions exist, they might not fully understand the precise rulings, conditions, or procedures involved. This highlights the necessity for extra educational initiatives focusing on *rukhsah* in Hajj for elderly Muslims, ensuring they can perform their pilgrimage correctly without unnecessary hardship. Meanwhile the smallest percentage of respondents (8%) reported that they do not understand totally about *rukhsah* in Hajj. This suggests a gap in religious education among some elderly individuals, which may make it more difficult for them to perform the Hajj if they encounter difficulties. According to data above, some elderly muslims have solid comprehension of *rukhsah* in Hajj, and a few lack understanding entirely. Hence, this requires increased efforts in religious education, especially in educating elderly pilgrims on how to perform the Hajj without confusion.

The second question examined participants’ practical experience with *rukhsah* during *Hajj* by asking, “*Have you ever practiced rukhsah in Hajj?*” Responses were divided into two categories: “*Yes*” and “*No*.” Figure 8 presents the distribution of these responses, reflecting the percentage of participants have utilized legal concessions associated with the Hajj.

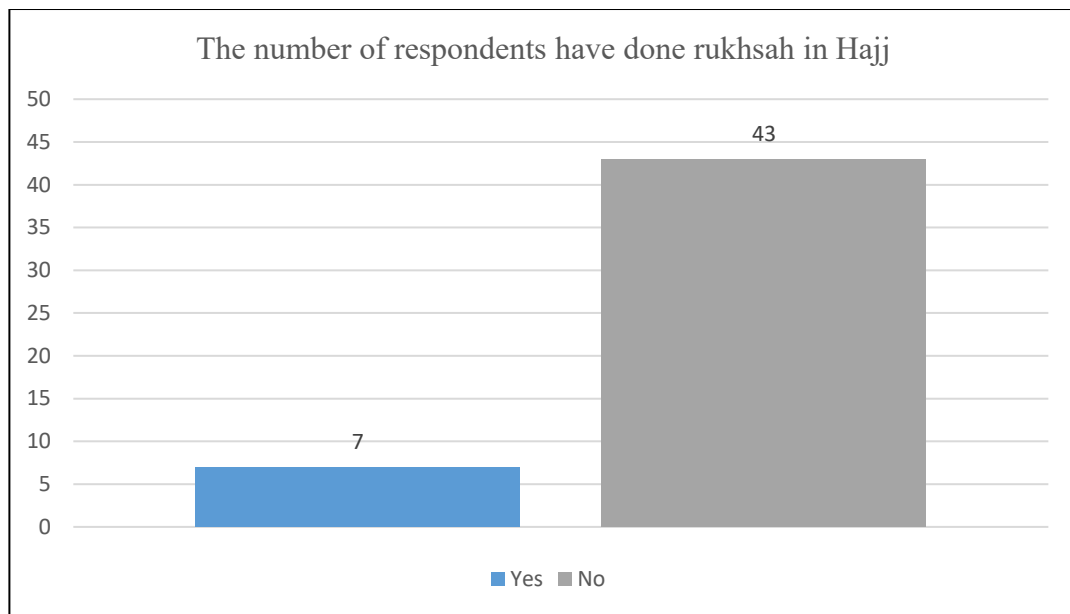


Figure 8: The number of respondents have done *rukhsah* in Hajj

The figure above shows the number of respondents who are practiced the *rukhsah* Hajj. The data shows that only a minority (7 respondents) had practiced the *rukhsah*, whereas the majority (43 respondents) never use any *rukhsah* in Hajj. This suggests that most pilgrims did not encounter significant difficulties that necessitated the use of *rukhsah*. However, there might be possibility that among them who have cited never using *rukhsah* in Hajj never perform pilgrimage before this. In addition, another reason could be good health conditions. On the other hand, 7 respondents who have practiced *rukhsah* in their pilgrimage may have physical disabilities or health issues. Yet, educational programs should be put in place to educate potential Hajj pilgrims about the existing concessions, as some pilgrims might not be aware of *rukhsah* provisions. The data highlights that while *rukhsah* is an option in Hajj, only a small number of pilgrims take advantage of it. The majority seem to perform the hajj without requiring exceptions, possibly due to good health, lack of awareness, or personal choice.

In the third question we asked the respondents: “What is the main reason for practicing *rukhsah* in Hajj?” to identify the main reason for their use of *rukhsah* during Hajj. Figure 9 below presents the key reasons provided by respondents, offering valuable insight into the factors that influence their decision to apply legal concessions in their Hajj.

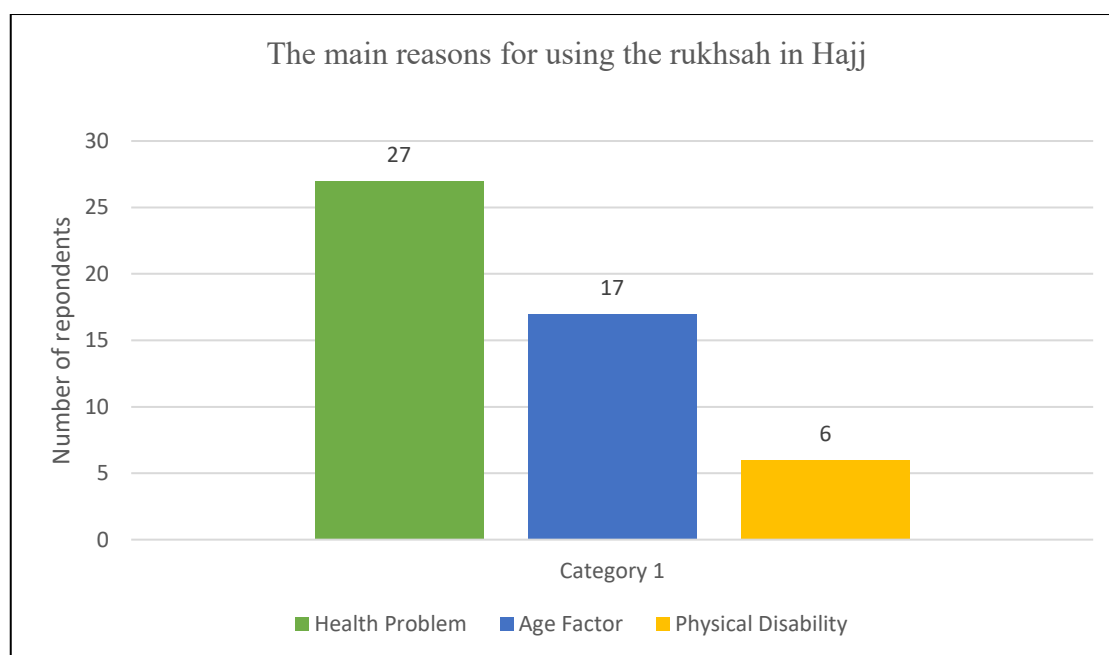


Figure 9: The main reasons of respondents behind practicing *rukhsah* in Hajj

Based on figure 9, the most of respondents reported health problem is the primary reason to apply *rukhsah* in pilgrimage, which is 27 respondents (54%). This indicates that possibly because many pilgrims struggle to complete physically demanding rituals such as Tawaf (circumambulation of the Kaaba), Sa'i (walking between Safa and Marwah), and standing at Arafah due to chronic illnesses, physical limitations, or temporary health conditions. Meanwhile A significant portion of respondents (17 out of 50) required *rukhsah* due to age factor. Elder pilgrims are more likely to suffer.

4. CONCLUSION

This study highlights that many elderly Muslims may struggle with understanding *rukhsah* due to a lack of proper religious education and facing hardship to access modern learning resources especially in social media, hindering their understanding in Fiqh. Since *rukhsah* (concessions) is a crucial Fiqh concept that allows them to practice their faith without excessive hardship, specialized educational programs offered by religious scholars and institutions can address this knowledge gap and provide practical, tailored guidance that respects their physical and cognitive limitations.

Based on the findings from the survey conducted among 50 elderly individuals in Nilai, it can be concluded that all respondents are aware and acknowledge the concept of *rukhsah* in worship as outlined in Islamic Fiqh. However, only a small number of respondents demonstrated an excellent understanding of *rukhsah* in all three types of Ibadah prayer, fasting, and Hajj. Meanwhile, the rest have a more limited or tiny understanding of these concessions.

In conclusion, enhancing Fiqh education for the elderly strengthens their spiritual well-being and relates to Islam, aligning with the *Maqasid al-Shariah's* goals of preserving faith and facilitating religious practice. Further research and community efforts are needed to create more effective educating methods that empower elderly Muslims to fulfil their religious obligations confidently and peacefully. Islamic organizations, mosques, and community centers should establish dedicated religious education programs tailored for the elderly. These programs should focus on simplifying Fiqh rulings, especially regarding *rukhsah* in prayer, fasting, and Hajj. Interactive learning methods such as storytelling, practical demonstrations, and question-and-answer sessions can help elderly individuals recall knowledge more effectively.

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