

Ruling of Salāh if a Verse is Skipped During Recitation

Darulifta Ahlesunnat (Dawateislami)

Question

What do the noble scholars and jurists of Islamic law say about the following:
Yesterday I recited Surah al-Kafirūn in the first rak'ah of 'Asr salah. I recited the first three verses and then applied waqf. When continuing the recitation, I forgot the fourth verse **وَلَا أَنَا عَبْدٌ مَّا عَبَدْتُمْ** and recited the next two verses and then performed ruku'. Then I completed the Salāh without performing sajdah sahw. My question is, is my Salāh valid, or is the Salāh wājib al-'i'ādah because of leaving sajdah sahw?

Answer

In the inquired situation, your Salāh is valid, and it is not necessary to repeat the Salāh.

The detail about this ruling is that skipping a verse during recitation may or may not invalidate the Salāh. The principle regarding this is that if waqf (a complete stop) is applied before the verse that was skipped, the Salāh is valid in this case, and it doesn't affect the validity of the Salāh. However, if waqf was not applied and the meaning is corrupted, the Salāh will become invalid, otherwise not. In the inquired situation, because you applied waqf and you skipped the verse after, the Salāh is therefore valid.

The reason that the Salāh does not have to be repeated despite not performing sajdah sahw is that repeating a Salāh is only necessary when a wajib is skipped intentionally, the salāh is offered with Karāhah Taḥrīmī, or a wājib is forgetfully skipped, and sajdah sahw was not performed. But, in the situation described, there is no reason for the salāh to become wājib al-'i'ādah as skipping a verse does not cause sajdah sahw to become wājib. Therefore, since sajdah sahw was not even wājib, the salāh offered without performing it is also valid.

If a verse is skipped from the middle of the Sūrah, then when would the Salāh become invalid, and when would it not? Mentioning the principle regarding this, it is stated in Fatāwā 'Ālamgīri:

لوذکر آیت مکان آیت ان وقف و قفاتا مائتم ابتدا بآیت اخری او بعض آیت لا تفسد۔۔ اما اذا لم یقف و وصل ان لم یغیر المعنی۔۔ لا تفسد اما اذا غیر المعنی۔۔ تفسد عند عامة علمائنا وهو الصحيح

(Al-Fatāwā Al-'Ālamgīri, Vol. 01, p. 80-81, Publ. Quetta)

Mentioning some examples for this principle, it is stated in Bahār-e-Sharī'at:

ایک آیت کو دوسری کی جگہ پڑھا، اگر پورا وقت کر چکا ہے، تو نماز فاسد نہ ہوئی، جیسے ﴿وَالْعَصْرِ﴾ ﴿إِنَّ الْإِنْسَانَ﴾ پر وقت کر کے ﴿إِنَّ الْإِنْسَانَ﴾ ﴿لِرَبِّهِ﴾ پڑھا، یا ﴿إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ﴾ پر وقت کیا، پھر پڑھا ﴿أُولَئِكَ هُم شَرُّ الْبَرِيَّةِ﴾ نماز ہو گئی اور اگر وقت نہ کیا، تو معنی متغیر ہونے کی صورت میں نماز فاسد ہو جائے گی، جیسے یہی مثال، ورنہ نہیں۔

Translation: If a verse was read in the place of another verse and waqf was applied, the salāh will not become invalid. For example, if one recited ﴿وَالْعَصْرِ﴾ ﴿إِنَّ الْإِنْسَانَ﴾ and then after waqf, they recited ﴿إِنَّ الْأَكْبَرَ لِنِعْمِ رَبِّهِمْ﴾, or after ﴿إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ﴾, they applied waqf and then recited ﴿أُولَئِكَ هُم شَرُّ الْبَرِيَّةِ﴾, the salāh would be valid. However, if they did not apply waqf and the meaning is corrupted, the Salāh would become invalid, as in this example, otherwise not. (Bahār-e-Sharī'at, Vol. 01, pt. 03, p. 556, Publ. Maktaba-Tul-Madinah, Karachi)

If a verse is skipped from the middle of the sūrah, sajdah sahw does not become wājib, nor is it necessary to repeat, as Muftī Amjad 'Alī A'zamī رحمه الله تعالى عليه (d. 1367 AH/ 1947 CE) was asked:

زید نماز پڑھا رہا تھا سورۃ فاتحہ پڑھ کر سورۃ یسین شروع کر دی اور ”وَخَشِيَ الرَّحْمَنَ بِالْغَيْبِ“ پڑھ کر ”فَبَشِّرْهُ بِمَغْفِرَةٍ وَأَجْرٍ كَرِيمٍ“ چھوڑ دی اور ”إِنَّا نَحْنُ نُحْيِي الْمَوْتَى“ سے شروع کر دیا اور پھر سجدہ سہو بھی نہیں کیا اور نماز بھی نہیں دہرائی، تو کیا اس صورت میں نماز درست ادا ہوئی یا نہیں؟

Translation: Zaid was offering salāh. He recited Sūrah al-Fātiḥah and then started Sūrah Yā Sīn. He recited وَخَشِيَ الرَّحْمَنَ بِالْغَيْبِ, skipped فَبَشِّرْهُ بِمَغْفِرَةٍ وَأَجْرٍ كَرِيمٍ and then started reciting إِنَّا نَحْنُ نُحْيِي الْمَوْتَى. He didn't even perform sajdah sahw, nor did he repeat his salāh. In this case, is the salāh valid or not?

To this, he رحمه الله تعالى عليه replied:

نماز صحیح ہے، اس صورت میں سجدہ سہو واجب نہ تھا۔

Translation: The salāh is valid. Sajdah sahw was not wājib in this case. (Fatāwā Amjadiyah, Vol. 01, p. 282-283, Publ. Maktabah Razawiyah, Karachi)

وَاللَّهُ أَعْلَمُ عَزَّ وَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

(Allah Almighty knows best and His Messenger صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ knows best.)

Answered By: Mufti Muhammad Qasim Attari

Ref No: FSD-9576

Date: 29th Rabī' al-Sānī 1447 AH / 23rd October 2025



Dar-ul-Ifta Ahlesunnat (Dawat-e-Islami)



daruliftaahlesunnat



DaruliftaAhlesunnat



www.fatwaqa.com



feedback@daruliftaahlesunnat.net



Dar-ul-ifta AhleSunnat