

Habitually Performing Sajdah Sahw as a Precaution

Darulifta Ahlesunnat (Dawateislami)

Question

What do the noble scholars and jurists of Islamic law say about the following: Zaid is the Imām of a masjid. He has a habit of performing a precautionary sajdah sahw at the end of every Salāh al-Tasbīḥ. He also informs the congregation beforehand regarding performing a sajdah sahw at the end of salāh as a precaution, regardless of whether or not any wājib is omitted. So the question is, what is the ruling about doing this? Furthermore, Zaid performs the salām of sajdah sahw before reciting the durūd.

Answer

According to sharī‘ah, sajdah sahw becomes wājib due to leaving any wājib from the wājibāt asliyah of the salāh; sajdah sahw does not become obligated due to shortcomings in azkār and tasbīḥāt. Moreover, if sajdah sahw is not wājib, then performing it without any reason is an unnecessary addition to salāh which is prohibited by sharī‘ah. In this case, once the person performs the salām of sajdah sahw, he will exit the salāh. It is for this reason that if the imām performs a precautionary sajdah sahw and the masbūq muqtadī (the one who missed all or some rak‘āt with the imam) obeys the imām in performing the precautionary sajdah sahw, his salāh will become invalid. Furthermore, if one joins the imām after he has performed the precautionary sajdah sahw, his salāh will be invalid. But, the salāh of the imam and mudrik muqtadī (the one who was in the congregation from beginning to end) will be valid.

Therefore, in the inquired situation, it is prohibited for Zaid to perform a precautionary sajdah sahw without any reason. However, in such a situation, the salāh of Zaid and the mudrik muqtadīs will be valid. But, if a masbūq muqtadī follows Zaid in the precautionary sajdah sahw, his salāh will become invalid. Also, the salāh of those who join after Zaid has performed the precautionary sajdah sahw will be invalid.

Keep in mind that if, in the salāh al-tasbīḥ, the imām has a habit of performing a precautionary sajdah sahw before reciting durūd without any reason, the imām will also be sinful due to his action. This is because even if the imām recites the durūd after the precautionary sajdah sahw, it will not be considered to have been recited during salāh as he exited the salāh as soon as performed the salām for the precautionary sajdah sahw. Hence, he will be regarded as habitual of omitting the recitation of durūd in salāh al-Tasbīḥ, whereas it is sunnah mu‘akkadah to recite durūd after tashahhud in the last qa‘dah of salāh, and habitually leaving this is a sin. Furthermore, if a masbūq muqtadī joins the salāh after the imām performed a precautionary sajdah sahw, his salāh will become invalid. The cause for the

invalidity of his salāh will be the imām's precautionary sajdah sahw, and the imām will be blameworthy.

Sajdah sahw becomes wājib if any wājib from the wājibāt asliyah of salāh is forgetfully skipped. Thus, 'Allāmah Ibn Nujaym Misrī Ḥanafī رحمه الله تعالى (d. 970 AH/ 1562 CE) writes:

سببه ترك واجب من واجبات الصلاة الأصلية سهوا وهو المراد بقوله بترك واجب لا كل واجب

(Al-Baḥr al-Rā'iq Sharḥ Kanz al-Daqa'iq, Book of Salāh, Ch. of Sajdah Sahw, Vol. 02, p. 101, Publ. Dar al-Kitāb al-Islāmī)

Sajdah sahw is not required due to shortcomings in the tasbīḥāt of the salāh. Thus, it is stated in Al-Baḥr al-Rā'iq Sharḥ Kanz al-Daqa'iq:

لا يجب بترك السنة كالثناء والتعوذ والتسمية وتكبيرات الركوع والسجود وتسبيحاتها

(Al-Baḥr al-Rā'iq Sharḥ Kanz al-Daqa'iq, Vol. 02, p. 106, Publ. Dar al-Kitāb al-Islāmī)

Regarding performing sajdah sahw without any reason, 'Alā Hazrat, the Imām of Ahl as-Sunnah رحمه الله تعالى states in the answer to a question (If one performs sajdah sahw despite it not being required, is the salāh valid or not?):

بے حاجت سجدہ سہو نماز میں زیادت اور ممنوع ہے، مگر نماز ہو جائے گی۔ ہاں! اگر یہ امام ہے تو جو مقتدی مسبوق تھا یعنی بعض رکعات اس نے نہیں پائی تھیں، وہ اگر اس سجدہ بے حاجت میں اس کا شریک ہوا تو اس کی نماز جاتی رہے گی، لہذا اقتدی فی محل الانفراد۔

Translation: Performing sajdah sahw without any reason is an addition to salāh and is prohibited, but the salāh will be valid. However, if he is an imām, then the salāh of the masbūq muqtadī (i.e., the one who missed some rak'āt) who joins him in the unnecessary sajdah will become nullified, because he followed someone while he was independent. (Fatāwā Razawiyah, Vol. 06, p. 328, Publ. Razā Foundation, Lahore)

If a masbūq muqtadī follows the imām in performing a precautionary sajdah sahw, his salāh will become invalid. Thus, Shams al-'A'immaḥ, Imām Sarakhsī رحمه الله تعالى (483 AH/ 1090 CE) writes:

أن المسبوق لو تابع الإمام في سجود السهو تبين أنه لم يكن على الإمام سهو، فصلاة المسبوق فاسدة

(Al-Mabsūt Lil-Sarakhsī, Ch. of Sajdah Sahw, Vol. 01, p. 229, Publ. Dār al-Ma'rifah, Beirut)

In the case of performing a precautionary sajdah sahw, the salāh will be complete once the imām performs salām. Thus, the Imām of Ahl as-Sunnah رحمه الله تعالى writes in the answer to a question (If the imām forgetfully performs sajdah sahw, whereas sajdah sahw was not obligatory, what is the ruling of the imām and muqtadī's salāh, and the salāh of the muqtadīs who joined the salāh after the sajdah sahw? Sajdah sahw was not actually required.):

امام و مقتدی ان سابق کی نماز ہو گئی، جو مقتدی اس سجدہ سہو میں جانے کے بعد ملے ان کی نماز نہیں ہوئی کہ جب واقع میں سہو نہ تھا، دہنا سلام کہ امام نے پھیرا ختم نماز کا موجب ہوا یہ سجدہ بلا سبب لغو تھا، تو اس سے تحریمہ نماز کی طرف عود نہ ہوا اور مقتدی ان مابعد کو کسی جزء امام میں شرکت امام نہ ملی، لہذا ان کی نماز نہ ہوئی۔

Translation: The imām and muqtadī's salāh are valid. But the salāh of the muqtadīs who joined after the sajdah sahw are invalid, given that sajdah sahw was not required. **The salām that the imām performed to the right caused the termination of the salāh. This sajdah was unnecessary and useless. So, the imām did not return to**

the tahrīmah (state) of salāh and the muqtadīs who joined after did not join the imām in any part of salāh. Thus, their salāh is invalid. (Fatāwa Razawiyah, Vol. 08, p. 185, Publ. Razā Foundation, Lahore)

In the answer to a question (What is the ruling of performing sajdah sahw when it was not wājib?), it is stated in Fatāwā Faqīh-e-Millat:

اگر وہ شخص منفرد ہے اور سجدہ سہو واجب نہیں تھا، لیکن کیا تو اس کی نماز ہو گئی، اسی طرح اگر امام نے بلا ضرورت سجدہ سہو کیا تو مدبرک اور امام کی نمازیں ہو جائیں گی، اس لئے کہ جب سہو واجب نہ ہو تو اس کی نیت سے سلام پھیرتے ہی نماز تمام ہو جاتی ہے۔

Translation: If the person is offering salāh individually and sajdah sahw was not wājib, yet he still performed it, his salāh will be valid. Similarly, if the imām performed sajdah sahw without any reason, the salāh of the Imām and mudrik are valid because when the sajdah sahw is not wājib, then performing salām while intending it concludes the salāh. (Fatāwā Faqīh-e-Millat, Ch. Sujūd al-Sahw, Vol. 01, p. 397, Publ. Nishān-e-Manzil Publication, Lahore)

It is stated in Al-Fatāwā al-‘Ālamgīrī regarding nullifying the salāh without any reason:

ان قطع الصلاة لا يجوز الا للضرورة

(Al-Fatāwā al-‘Ālamgīrī, Ch. of What nullifies salāh and what is Makrūh, Vol. 01, p. 109, Publ. Dār al-Fikr, Beirut)

It is stated in Bahār-E-Sharī‘at:

نماز توڑنا بغیر عذر ہو تو حرام ہے۔

Translation: If the salāh was nullified without any valid excuse, then it is ḥarām.

(Bahār-E-Sharī‘at, pt. 4, p. 697, Publ. Maktaba-Tul-Madīnah, Karachi)

The act which leads to something impermissible is itself impermissible. Thus, it is stated in al-Hidāyah, Tabyīn al-Ḥaqā‘iq, Fath al-Qadīr (the following is cited from al-Hidāyah):

الأصل أن سبب الحرام حرام

(Al-Hidāyah, Vol. 04, p. 374, Publ. Dār Iḥyā al-Turās)

According to the majority of the jurists, reciting durūd after tashahhud in the final qa‘dah is sunnah. Thus, it is stated in Fath al-Qadīr, al-Mabsūt Lil-Sarakhsī, and Fath Bāb al-‘Ināyah (cited from Fath Bāb al-‘Ināyah):

(وبعد التشهد الأخير) يصلي على النبي صلى الله عليه وآله وسلم وهي سنة عندنا ويسىء تاركها، وليست بواجبة، وعليه الجمهور

(Fath Bāb al-‘Ināyah, Book of Salāh, Vol. 01, p. 267, Publ. Dār al-Arqam, Beirut)

It is stated in Fatāwā Amjadiyah:

نماز میں درود شریف پڑھنا سنت مؤکدہ ہے۔

Translation: Reciting durūd in salāh is sunnah mu‘akkadah. (Fatāwā Amjadiyah, Vol. 01, p. 75, Publ. Makatabah Razawiyah, Karachi)

It is stated in Bahār-E-Sharī‘at:

سنتیں بعض مؤکدہ ہیں کہ شریعت میں اس پر تاکید آئی، بلا عذر ایک بار بھی ترک کرے، تو مستحق ملامت ہے اور ترک کی عادت کرے تو فاسق، مردود الشہادۃ، مستحق نار ہے۔

Translation: Some sunnahs are mu‘akkadah because sharī‘ah has emphasized them. The one who skips it even once without a valid reason is deserving of reproach. The one who makes a habit of leaving it is a fāsiq, their testimony is

rejected, and they are deserving of punishment. (Bahār-E-Sharī‘at, Vol. 01, pt. 4, p. 662, Publ. Maktaba-Tul-Madīnah, 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.)

Answered By: Mufti Muhammad Qasim Attari

Ref No: OKR-0143

Date: 18th Jumād al-‘Ūlā 1447 AH/ 10th November 2025



Dar-ul-IftaAhlesunnat (Dawat-e-Islami)



www.fatwaqa.com



[daruliftaahlesunnat](https://www.facebook.com/daruliftaahlesunnat)



[DaruliftaAhlesunnat](https://www.youtube.com/DaruliftaAhlesunnat)



[Dar-ul-ifta AhleSunnat](https://play.google.com/store/apps/details?id=com.daruliftaahlesunnat)



feedback@daruliftaahlesunnat.net