

Ruling on Leaving the First Qa'dah of a Sunnah Ghair Mu'akkadah Salah

Darulifta Ahlesunnat (Dawateislami)

Question

What do the noble scholars and jurists of Islamic law say about the following: If one forgot to sit in the second rak'ah of the sunnahs of 'Asr and mistakenly stood up, and then performed sajdah al-sahw at the end, is the salāh valid?

Answer

In the situation in question, when one forgetfully skipped the first qa'dah and performed sajdah al-sahw in the end, the sunnahs are valid. The reason for this is that the sunnahs of 'Asr are sunnah ghair mu'akkadah, which are entirely subject to the rulings of nafl. Although every qa'dah of a nafl salāh is fard, according to the ṣaḥīḥ (correct) opinion when one offers a nafl salāh with the intention of four rak'āt, the first qa'dah attains the status of wājib. Therefore, if it is omitted forgetfully, then offering sajdah al-sahw will compensate for it, just as it does for other wājibāt, and the four rak'āt will be deemed complete.

The Imām of Ahl as-Sunnah, Imām Aḥmad Razā Khān رحمه الله تعالى (d. 1340 AH / 1921 CE) writes:

ہمیں ست حکم سنن غیر راتبہ مانند چار رکعت قبلہ عصر و عشا کہ انہم نافلہ بیش نیست اما سنن راتبہ رباعیہ کہ قبلہ ظہر و جمعہ است وہمچو سائر رواتب حکمہا دارد فائق بر احکام نفل مطلق

Translation: The ruling of sunnah ghair mu'akkadah, such as the four rak'āt before 'Asr and 'Ishā', is that they are nafl. As for the four rak'āt sunnah mu'akkadah, such as the sunnah before Zuhr and Jumu'ah as well as other sunnahs, their rulings go beyond the ruling of a general nafl salāh. (Fatāwā Razawiyah, Vol. 08, p. 130, Publ. Razā Foundation, Lahore)

'Allāmah Radī-Uddin Muḥammad Bin Muḥammad Sarakhsī رحمه الله تعالى (d. 571 AH/1175 CE) writes:

ولو صلى أربعاً تطوعاً ولم يقعد في الثانية جازت استحساناً وعن محمد رحمه الله وهو قول زفر رحمه الله: لا يجوز قياساً لأن كل شفع من التطوع صلاة على حدة بدليل أنه يقرأ فيه بالفاتحة والسورة... لهما: أن التطوع كما شرع ركعتين شرع أربعاً فلما انتقل إلى الشفع الثاني تبين أن التحريم أو جبت أربعاً فصار كالفروض من ذوات الأربع

Translation: If one offered a four rak'āt nafl salāh and did not perform qa'dah in the end of the second rak'ah, the salāh is valid according to istiḥsān. According to Imām Muḥammad, and this is also the opinion of Imām Zufar رحمه الله, the salāh is not valid according to qiyās because each shuf'ah (pair of rak'āt) of a nafl salāh constitutes an individual salāh. This is evident by the fact that sūrah al-Fātiḥah and a sūrah are recited in each shuf'ah... But the evidence of Imām A'zam and Imām Abū Yūsuf رحمه الله تعالى is: just like nafl salāh is legislated as two rak'āt, nafl is also

legislated as four rak‘āt. Hence, when one proceeds to the second shuf‘ah, it became clear that the takbīr taḥrīmah obligated four rak‘āt, making it like a four rak‘āt fard salāh. (Al-Muḥīt al-Radawī, Book of Salāh, Ch. of general nawāfil, Vol. 01, p. 270, Publ. Dār al-Kutub al-‘Ilmiyah, Beirut)

‘Allāmah Burhān-Uddīn Ibrāhīm Bin Muḥammad Ḥalbī رحمه الله تعالى عليه (d. 956 AH / 1549 CE) writes:

وإن شرع في الأربع من التطوع سنة كان أو غيرها ولم يقعد في آخر الركعة الثانية أي ترك القعدة الأولى... قال أي أبو حنيفة وأبو يوسف رحمهما الله ولا تفسد صلاته في الصورة المذكورة ولا يلزمه قضاء شيء لأن القعدة على رأس الركعتين من النفل لم تفرض لعينها بل لغيرها وهو الخروج على تقدير القطع على رأس الركعتين فلما لم يقطع وجعلها أربعاً لم يأت أو أن الخروج فلم تفرض القعدة

Translation: If one began a four rak‘ah nafl salāh, whether it is a sunnah or other than a sunnah, and they did not sit at the end of the second rak‘ah, (they skipped the first qa‘dah) then Imām Abū Ḥanīfah and Imām Abū Yūsuf رحمه الله state that the salāh is not invalidated in the described situation, neither is it necessary to make up for anything. This is because performing qa‘dah at the end of two rak‘āt in a nafl salāh is not fard in itself. Rather, it is fard due to an external factor, which is exiting the salāh if one were to complete the salāh at the end of the second rak‘ah. But when one did not complete their salāh and made it into a four rak‘āt salāh, then the time of completing the salāh has not arrived. Hence, that qa‘dah was not fard. (Ghunya al-Mutamallī Sharḥ Munyah al-Musallī, Ch. of nawāfil, Vol. 02, p. 172, Publ. Dār al-Kutub al-‘Ilmiyah, Beirut)

The Imām of Ahl as-Sunnah Imām Aḥmad Razā Khān رحمه الله تعالى عليه (d. 1340 AH / 1921 CE) writes:

فالصحيح في التراويح النيابة عن شفع واحد مطلقاً ولو صلى أربعاً ولم يقعد إلا في الآخر والصحيح في غيرها صحة الكل إن صلى أربعاً
Translation: The saḥīḥ opinion regarding tarāwīḥ is that, in all circumstances, one shuf‘ah will be counted, even if one offered four rak‘āt and did not sit except in the last qa‘dah. But in other than tarāwīḥ, the saḥīḥ opinion is that if one offered four rak‘āt then all will be valid. (Jadd al-Mumtār ‘Alā Radd al-Muḥtār, Book of Salāh, Ch. of the mustaḥabbāt, Vol. 03, p. 468, Publ. Maktaba-Tul-Madīnah, Karachi)
‘Allāmah ‘Alā-Uddīn Muḥammad Bin ‘Alī Ḥaskafī رحمه الله تعالى عليه (1088 AH/1677 CE) writes:

ولو ترك القعود الأول في النفل سهواً سجد ولم تفسد استحساناً

Translation: If one forgetfully skipped the first qa‘dah in a nafl salāh, they should perform sajdah al-sahw at the end, and the salāh will not become invalid according to istiḥsān. (Al-Durr al-Mukhtār Sharḥ Tanwīr al-Absār, Book of Salāh, Ch. of sajdah al-sahw, p. 100, Publ. Dār al-Kutub al-‘Ilmiyah, Beirut)

‘Allāmah Syed Aḥmad Bin Muḥammad Taḥtāwī Ḥanafī رحمه الله تعالى عليه (d. 1231 AH / 1815 CE) states in the commentary of the above text:

وعدم الفساد استحساناً لأنه بقيامه جعلها صلاة واحدة فتبقى القعدة واجبة والخاتمة هي الفرض

Translation: The ruling that the salāh will not become invalid is according to istiḥsān. This is because, by standing up, he made it into a single salāh. Thus, the qa‘dah remains wājib, while only the last qa‘dah is fard. (Ḥāshiyah al-Taḥtāwī ‘Alā al-Durr al-Mukhtār, Book of salāh, Ch. of sajdah al-sahw, Vol. 02, p. 514, Publ. Dār al-Kutub al-‘Ilmiyah, Beirut)

Sadr al-Sharī'ah Muftī Muḥammad Amjad 'Alī A'zamī رحمۃ اللہ تعالیٰ علیہ (d. 1367 AH/1948 CE) writes:

چار رکعت نفل پڑھے اور قعدہ اولی فوت ہو گیا بلکہ قصداً بھی ترک کر دیا تو نماز باطل نہ ہوئی اور بھول کر تیسری رکعت کے لیے کھڑا ہو گیا تو عود نہ کرے اور سجدہ سہو کر لے نماز کامل ادا ہوگی۔

Translation: If one offered four rak'ah of nafl and missed the first qa'dah, even if he did so deliberately, the salāh will not become invalid. But if one forgetfully stood up for the third rak'ah, one should not return to the qa'dah; rather one should perform sajdah al-sahw. In this way, the salāh will be complete. (Bahār-E-Sharī'at, Vol. 01, pt. 04, p. 667, Publ. Maktaba-Tul-Madīnah, Karachi)

وَاللّٰهُ اَعْلَمُ عَزَّوَجَلَّ وَرَسُولُهُ اَعْلَمُ صَلَّى اللّٰهُ تَعَالٰی عَلَیْهِ وَاٰلِهٖ وَسَلَّم

(Allah Almighty knows best and His Messenger صَلَّى اللّٰهُ عَلَیْهِ وَاٰلِهٖ وَسَلَّم knows best.)

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