Changing the Order of Words in the Recitation During Salāh

Darulifta Ahlesunnat (Dawateislami)

(Translated Fatwa)

Question

What do the noble scholars and jurists of Islamic law say about the following: While leading ʿIshāʾ salāh, the imām mistakenly recited حِيْنَ تُصْبِحُوْنَ وَحِيْنَ تُمْسُوْنَ instead of فَسُبْحٰنَ اللّٰهِ حِيْنَ تُمْسُوْنَ وَ حِيْنَ تُصْبِحُوْنَ. Is the salāh valid in this case?

Answer

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

اَلْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اَللّٰهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

The salāh is valid in the inquired scenario.

The detail of this ruling is that according to the principle of sharīʿah, advancing or delaying the words from their place during qirāʾah will nullify the salāh only when the meaning becomes corrupted. But if the meaning is not corrupted, the salāh will not be nullified. Therefore, in this case, reciting حِيْنَ تُصْبِحُوْنَ before حِيْنَ تُمْسُوْنَ does not corrupt the meaning because فَسُبْحٰنَ اللّٰهِ حِيْنَ تُمْسُوْنَ وَ حِيْنَ تُصْبِحُوْنَ means “So proclaim the purity of Allah when you enter the evening and when you enter the morning " whereas reciting حِيْنَ تُصْبِحُوْنَ before حِيْنَ تُمْسُوْنَ would mean “So proclaim the purity of Allah when you enter the morning and when you enter the evening." Thus, because the meaning is not corrupted, the salāh is also valid.

ʿAllāmah Abū al-Maʿālī Bukhārī Ḥanafī رحمة الله تعالى عليه (d. 616 AH/1219 CE) writes:

الخطأ في التقديم والتأخير وإنه على وجوه۔۔۔والثاني: أن يقدم كلمة على كلمة، ولا يغير المعنى بأن يقرأ لَهُمْ فِيْهَا شَهِيْقٌ وَّزَفِيْرٌ أو يقرأ فَأَنْبَتْنَا فِيْهَا عِنَبًا وَّحَبًّا لا تفسد صلاته، وإن تغير المعنى تفسد صلاته

Translation: There are different cases of making a mistake of advancing and delaying (in recitation) … The second case is of advancing one word before another and this does not corrupt the meaning. For example, reciting لَهُمْ فِيْهَا شَهِيْقٌ وَّزَفِيْرٌ (instead of لَهُمْ فِيْهَا زَفِيْرٌ وَّشَهِيْقٌ) or فَأَنْبَتْنَا فِيْهَا حَبًّا وَّعِنَبًا (instead of فَأَنْبَتْنَا فِيْهَا عِنَبًا وَّحَبًّا). In this case, the salāh will not be nullified. But if the meaning becomes corrupted, the salāh will be nullified. (Muḥīt Burhānī, Vol. 02, p. 73, Publ. Idārah al-Turās al-Islāmī, Lebanon)

Imām Kamāluddīn ibn Hummām رحمة الله تعالى عليه (d. 861 AH/1456 CE) states:

وأما التقديم والتأخير، فإن لم يغير لم يفسد نحو فَأَنْبَتْنَا فِيْهَا عِنَبًا وَّحَبًّا، وإن غير فسد نحو اليسر مكان العسر

Translation: In regard to advancing a word or delaying it (from its place), if this does not corrupt the meaning, the salāh will not be nullified, such as فَأَنْبَتْنَا فِيْهَا عِنَبًا وَّحَبًّا (instead of فَأَنْبَتْنَا فِيْهَا حَبًّا وَّعِنَبًا). But if the meaning is corrupted, the salāh will be nullified, such as reciting اليسر instead of العسر. (Fatḥ al-Qadīr, Vol. 01, p. 333, Publ. Quetta)

Sadr al-Sharīʿah Muftī Muḥammad Amjad ʿAlī Aʿzamī رحمة الله تعالى عليه (d. 1367 AH/1947 CE) writes:

حروف کی تقدیم و تاخیر میں بھی اگر معنی فاسد ہوں، نماز فاسد ہے، ورنہ نہیں، جیسے قَسْوَرَۃٍ (شیر) کو قَوْسَرَۃٍ (کھجور رکھنے کا برتن) پڑھا، عَصْفٍ (بھوسا) کی جگہ عَفْصٍ (مازو کا درخت) پڑھا، فاسد ہو گئی اور اِنْفَجَرَتْ کو اِنْفَرَجَتْ پڑھا، تو نہیں، یہی حکم کلمہ کی تقدیم تاخیر کا ہے، جیسے {لَهُمْ فِيْهَا زَفِيْرٌ وَّ شَهِيْقٌ} میں شَهِيْقٌ کو زَفِيْرٌ پر مقدم کیا، فاسد نہ ہوئی اور اِنَّ الْاَبْرَارَ لَفِیْ جَحِیْمٍ وَاِنَّ الْفُجَّارَ لَفِیْ نَعِیْمٍ (بیشک نیک لوگ ضرور دوزخ میں (جانے والے) ہیں۔ اور بیشک بدکار ضرور چین میں ہیں) پڑھا، فاسد ہو گئی۔

Translation: If advancing or delaying a letter (from its place) corrupts the meaning, the salāh will be nullified. Otherwise, it will not be nullified. For example, if one recites قَوْسَرَۃٍ instead of قَسْوَرَۃٍ or عَفْصٍ instead of عَصْفٍ, the salāh will be nullified. But if one recites اِنْفَرَجَتْ instead of اِنْفَجَرَتْ, the salāh is not nullified. **This same ruling is applicable to advancing and delaying words**. For example, in the verse لَهُمْ فِيْهَا زَفِيْرٌ وَّ شَهِيْقٌ, if one recites شَهِيْقٌ before زَفِيْرٌ, the salāh will not be nullified. But if one recites اِنَّ الْاَبْرَارَ لَفِیْ جَحِیْمٍ وَاِنَّ الْفُجَّارَ لَفِیْ نَعِیْمٍ, the salāh will be nullified. (Bahār-E-Sharīʿat, Vol. 01, p. 556, Publ. Maktaba-Tul-Madīnah, Karachi)

وَاللّٰہُ اَعْلَمُ عَزَّوَجَلَّ وَرَسُوْلُہ اَعْلَم صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم

(Allah Almighty knows best and His Messenger صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم knows best.)

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