REGULATIONS CONCERNING

Sajda-e-Sahw

Mufti Habeebur Rahman Muradabadi
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There is no doubting the fact that the prayer is the most important pillar of Islam, and that offering the prayer five times a day is the sacred duty of every sane and mature Muslim. But unfortunately, due to widespread ignorance and careless attitude towards religion, many people are not fully acquainted with the various injunctions pertaining to this great act of worship, and on account of this unawareness many people remain deprived of the reward for their prayers. Many times the prayer is rendered invalid and we not even know.

Humans are prone to err, and just like in countless other affairs, mistakes are made also during acts of worship. At times one omits a Fardh or Wajib item of prayer, or makes a mistake regarding their sequence or performs a Fardh or Wajib item more than once. Similiarly one neglects at times a Sunnah or Mustahhab item, or errs regarding the number of Rakat. At times one makes mistakes during Qirat and at times one omits an Ayat. In short, there are many cases in which the prayer is invalidated, but due to insufficient knowledge of the religious injunctions many of our brothers as well as the Imams in the mosques, think that the prayer will be in order if one performs Sajda-e-Sahw, no matter what kind of mistake was made.

Likewise there are many instances in which it becomes legally incumbent to perform Sajda-e-Sahw, but yet they fail to do so, and in other causes which do not entail Sajda-e-Sahw, they perform it. Some people even think that Sajda-e-Sahw is the panacea for all mistakes, and others are so obsessed with Sajda-e-Sahw perform it even on the slightest doubt.

Even those who are considered staunch followers of the Holy Law and who are to a certain extent acquainted with its
various injunctions, know only a few cases which entail Sajda-e-Sahw. And similar is the condition of an average educated person. I have seen many times how people spoil their prayers, so I felt an urge to compile the injunctions pertaining to Sajda-e-Sahw in book form and to get them published, so that the Muslims in particular those who function as Imams, may correct their prayers and thus save them from being invalidated or remaining defective.

Read this book yourselves, read it out to others as well and explain them the injunctions contained therein. Most of the injunctions pertaining to Sajda-e-Sahw have been included in this book, which were taken from authentic reliable works of Fiqh and Fatwa. For the reader’s reassurance and satisfaction the names of the references were given, too. May Allah render this book beneficial and useful for the Muslim community, and may it become a means of salvation for me. Ameen.

Wa Salaam
The Compiler
REVIEW

BY

Hazrat Maulana Nizamuddin Mufti Darul Uloom Deoband

My respected brother

As-Salaamu alaikum wa Rahmatullahi wa Barakatuhu!

I received your letter as well as the book, at most of which I had a cursory glance and some selected portions of which I read thoroughly. Whatever I had read I found to be the outcome of painstaking research. You had, Masha Allah, invested hard work in this compilation, and this effort of your is indeed worthy of praise. May Allah accept your effort and render it beneficial for the Muslim community. You have provided tremendously useful information pertaining to frequent occurrences.

This most humble servant is indeed greatly pleased and always prays to Allah that this work finds acceptance in His court and that it be a source of benefit for the believers. He also prays for the health and well-being of his dear brother.

Nizamuddin

Darul Uloom Deoband
THE FARAAIDH OF THE PRAYER

Here we shall briefly mention the Faraaidh, Wajibat, Sunan and Mustahabbat of the prayer so that you can easily comprehend the subsequent Masaail concerning Sajda-e-Sahw and when it becomes obligatory to perform Sajda-e-Sahw. You therefore ought to read the following pages carefully and memorize the injunctions mentioned therein. According to the Hanafi scholars there are six Faraaidh in the prayer five of which are 'Arkaan' i.e. components of the prayers, whereas the sixth is not, as shall be demonstrated soon.

1. QIYAADH

Qiyam means standing. The honourable jurists have mentioned that Qiyam implies standing so straight that if one was to extend one's hands towards one's knees one could not touch them. And the minimum duration of Qiyam is to stand for as long as it takes to recite as much of the Holy Qur'an as is necessary for the prayer to be in order. Qiyam is Fardh only in the Fardh and Wajib prayers, and according to an authentic statement also during the Sunan of Fajr (Durr-e-Mukhtair)

2. QIRAT

Qirat means recital of the Holy Qur'an. Reciting at least one Ayat is Fardh, whether it be a longer or a short Ayat. But the Ayat at will have to consist of two words. If the Ayat consists only of one word, e.g. 'الله' or of one or two letters such as 'ص' or 'م' then the obligation of Qirat will not be fulfilled. Qirat is Fardh only in the first two Rakat of a Fardh prayer, and in the Witr prayer, the Sunan and Nawafil it is Fardh in all Rakat.

(Durr-e-Mukhtair)

*In most books of Fiqh the Takbeer-e-Tahreema had been mentioned first among the Faraaidh of the prayer, the three Imams of the Hanafi school of thought are however agreed that it is a condition for prayer, but not one of its Arkaan. But since the Arkaan of the prayers are closely related to the Takbeer-e-Tahreema it is usually mentioned along with the Faraaidh. Due to its being a Rukn of prayer it has not been included in the Faraaidh of the prayer. (vide Sagheeri Mujtabai)
3. **RUKU**

Ruku means bowing to such an extent that one's hands reach one's knees.

4. **SAJDA**

Sajda means prostrating in such a way that at least one's forehead, one knee and one toe are touching the ground. If one prostrates on a pillow or a spring-mattress or anything on which one cannot rest one's forehead, then the Sajda performed thus will not be in order, similarly in case the place where one rests his forehead is one span higher than the place where one keeps his feet. (Murati Al Falah)

5. **QA'DA AKHIRA**

That means to sit after the last Rakat after both Sajdas for as long as it takes to recite the Attahiyyat. Sitting for as long is Fardh. (Durr-e-Mukhtar)

6. **KHUROOJ BI SAN'IH**

That means to complete the prayer with any action of his own, i.e. after offering the prayer to do any such thing which was not permitted during the prayer, e.g. saying 'السلام عليكم ورحمة الله' or talking to someone, or getting up and leaving the place where one had prayed or turning away from the Qibla and so forth. (Shami)

**NOTE:** If one omits any of the Faraaidh of the prayer, then the prayer shall be void and will have to be offered again. Sajda-e-Sahw is not a sufficient amendment for such an omission.
WAJIBAAT OF THE PRAYER

1. Saying ﷺ when commencing the prayer (i.e. at the time of Takbeer-e-Tahreema).

2. After Takbeer-e-Tahreema to keep standing for as long as it takes to recite Sura Fatiha and any other Sura.

3. To recite Sura Fatiha once in the first two Rakat of a Fardh prayer, and to recite it in every Rakat of any other prayer.

4. To recite three short Ayats or one long Ayat after Sura Fatiha in the first two Rakats of a Fardh prayer, and to recite that much in every Rakat of any other prayer.

5. To recite first Sura Fatiha and thereafter any other Sura.

6. Qawma, i.e. to stand erect after Ruku.

7. To keep one's hands knees, feet and nose on the ground while prostrating.

8. To prolong one's Ruku or Sajda as much as it takes to recite once ﷺ ﷺ ﷺ ﷺ ﷺ.

9. Jalsa, i.e. to sit up straight between the two sajdas for as long as it takes to say once ﷺ ﷺ ﷺ ﷺ ﷺ.

10. Qa'da Ula, i.e. in a prayer consisting of four Rakat, to sit after the first two Rakat for as long as it takes to recite the Attahiyyat.

11. To recite the Attahiyyat once in the Qa'da Ula and Qa'da Akhira.

12. To get up for the third Rakat without delay after having recited the Tashahhud.

13. To recite the Dua-e-Qunoot in the Witr prayer.

14. In case one leads others in prayer, to recite aloud during the Jahri prayers (i.e. Fajr, Maghrib, Isha) and inaudibly during the Sirri prayers (i.e. Zuhr and Asr) likewise one should recite inaudibly in any optional prayer offered during day-time.

15. To conclude one's prayer by saying ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ.

16. To pronounce six additional Takbeers during the Eid-prayers. (Durr-e-Mukhtar, Qadi Khan and others.)
MAS'ALA

If one happens to inadvertedly omit any of the Wajibaat of the prayer, or performs one Wajib repeatedly, or at any other than its appropriate time, then one will have to perform Sajda-e-Sahw.
THE SUNAN OF THE PRAYER

1. To stand straight and not to lower one's head while pronouncing Takbeer-e-Tahreema.
2. To raise one's hands up to one's ears or shoulders before pronouncing Takbeer-e-Tahreema.
3. To turn the palms of one's hands toward the qibla while pronouncing Takbeer-e-Tahreema.
4. While raising one's hands, not to spread one's fingers nor join them. Rather one should keep them in their natural position.
5. To immediately fold one's hands after pronouncing Takbeer-e-Tahreema, i.e. without letting them drop first. Men should fold their hands right below the navel and women should fold their hands on their chest.
6. Men should place their right palm on their left hand in such a way that they clasp their left wrist with the thumb and little finger of their right hand, letting the other fingers rest on the back of their left wrist.
7. To recite ... سَحَانُكُمْ اللَّهُمَّ immediately after having folded one's hands.
8. To recite اعوذ بِالله من الشيطان الرجيم in the first Rakat, before beginning Qirat.
9. To recite بسم الله الرحمن الرحيم in the beginning of each Rakat.
10. To say آمين after reciting Sura Fatiha.
11. To say سمع الله لمن حمده in case one acts as Imam.
12. To say ربنا لک الحمد in case one offers one's prayer behind the Imam, and to say both in case one offers one's prayer alone.
13. To pronounce the Takbeerat-e-Inteqalia (i.e. the Takbeers indicating a change of posture) aloud in case one leads others in prayer.
14. During Qiyaam to keep one's feet approximately four fingers apart.
15. To recite any Sura from the Tiwaal-e-Mufassal (i.e. from Sura Hujrat to Sura Burooj) during the Fajr and Zuhur prayers; from the Awsaat-e-Mufassal (i.e. from Sura Tariq to Sura Zilzaal) during the Asr and Isha prayers; form the
Regulations Concerning Sajda-e-Sahw

Qisaar-e-Mufassal (i.e. from Sura Zilzaal to the end) during the Maghrib prayers, provided one does not happen to be a traveller. A traveller may recite whatever he pleases.

16. To make the first Rakat of the Fajr prayer twice as long as the second Rakat.

17. To say الله أكبر when going into Ruku.

18. To clasp one's knees with one's hands while in Ruku. Women however should only gently place their hands on their knees.

19. Men should, while in Ruku keep their fingers spread on their knees whereas Women should keep their fingers joined.

20. While performing Ruku men should bow as much as to bring their back in line with their hips, women however should bow only as much as to be able to reach their knees.

21. To keep one's legs straight while in Ruku.

22. To say at least thrice سبحان ربي العظيم while in Ruku.

23. Men should, while in Ruku, keep their arms away from their torso, whereas women should not.

24. To say الله أكبر when going into Sajda and to first keep one's knees, then one's hands, nose and forehead on the ground and to lift them in reversed order when getting up.

25. While in Sajda, to keep one's face between one's hands.

26. While in Sajda to keep one's stomach away from one's thighs and one's elbows away from women's sides and raised form the ground. Women however should and make their stomach touch their thighs and keep their elbows close to their sides and on the ground.

27. To keep the fingers of one's hands joined while in Sajda and to make one's toes point towards the Qibla.

28. To keep one's thighs together while prostrating.

29. To recite at least thrice سبحان ربي الاعلم while in Sajda.

30. To say الله أكبر when getting up from Sajda.

31. To perform Jalsa and Qa'da (both Qaida Ula and Qa'da Akhira) as follows: to sit on one's left foot, and to keep the right foot upright as usual. Women whoever should sit on their left hip and keep their feet towards the right.

32. To point with the forefinger of one's
right hand while reciting the Attahiyyat in the following manner to make a circle with one's thumb and middle-finger, letting one's ring-finger and little finger rest on one's thigh, and while reciting ﷺ to raise one's forefinger, and to drop it on reciting ﷺ and to keep one's finger in that position to the end.

33. To recite Sura Fatiha in the third and fourth Rakat of a Fardh prayer.
34. To recite Durood Shareef after Attahiyyat in the Qa'da Akhira.
35. To recite any mathoor Dua after Durood Shareef.
36. To salute first towards the right and then the left side when concluding the prayer.
37. While saluting the Imam should intended to greet the Muqtadis, the Kiraman Katibeen (i.e. the recording angels) and other angels as well as righteous Jinn, and the Muqtadi should intend to greet the angels accompanying those who offered the prayer with him and if he offers his prayer on the right side of the Imam then while saluting towards the right he should intend to greet the Imam as well, and if he offers his prayers on the left side of the Imam, then he should intend to greet the Imam while saluting towards the left, and if the Imam is right in front him then he should intend to greet the Imam while saluting towards the right and left.
38. The Imam should salute aloud.
39. The second salutation should be said in a slightly lower tone than the first.
40. The Muqtadi should salute along with the Imam and Masbooq should get up after the Imam did salute towards both sides. (This is mentioned in most books of Fiqh)

MASALA

If one happens to omit a Sunnah while offering the prayer, then this does not entail Sajda-e-Sahw. The prayer however will become makrooh.
THE AADAAB AND MUSTAHABBAT OF THE PRAYER

1. Men should, at the time of commencing their prayer, take their hands out of their sheets (provided there be no legal excuse such as cold and so forth.) Women however should keep their hands under their sheets.

2. During Qiyaam one should keep one's gaze fixed at the place where one is going to place his forehead during prostration. During Ruku one should look at the back of one's feet, during Sajda one should look at one's nose, during Qa'da one should look at one's thighs and while saluting one should look at one's shoulders.

3. During prayer one should try to suppress any urge to cough.

4. One should cover one's mouth in case one has to yawn. If one cannot help yawning during Qiyaam, then one should cover one's mouth with the back of one's right hand and if one has to yawn at any other time, then one should cover one's mouth with the back of one's left hand.

5. During the Qa'da Ula and Qa'da Akhira are should recite the Attahiyyat which has reached us through Hazrat Abdullah bin Mas'ood (This Attahiyyat is preferred by the Hanafi scholars and it begins as follows: The Attahiyyat which was transmitted by Hazrat Ibn Abbas رضي الله عنهما and which is more popular among the followers of Imam Shaf'i begins as follows:

6. One should recite the Dua Qunoot which begins with:

It is laudable to recite thereafter the Dua Qunoot given below as well:
Regulations Concerning Sajda-e-Sahw

اللهُمَّ اغْفِرْ لَنَا وَلِلْمُوْمِينِ وَالْمُؤْمِنَاتِ وَالْمُسْلِمِينَ وَالْمُسْلِمَاتِ - اللَّهُمَّ افْتِنُونَ رَسُولَ اللَّهِ ﷺ وَبِضْعَاءَكَ يَتْلُوَهُمْ يُصْدِقُونَ عَلَى عَدْوَهُمْ وَعَدِيْهِمْ - اللَّهُمَّ اعْقِبْنَاهُم مِّن كَتَابِكَ وَقَالَتْنَا أَوْلَٰئِكَ - اللَّهُمَّ شَيْتَانُ شَرِّكُهُمْ - اللَّهُمَّ مَزَقْنَ جَمِيعَهُمْ - اللَّهُمَّ دَخْرُ دِيَارَهُمْ وَخَرَبْ بَنِيَّهُمْ - وَأَنزِلْ يَهِيمَ بَيِّنَكَ الَّذِينَ لاَ تَرْدُهُ عَنْ الْقُوُّمِ المُجَرِّمِينَ -
BASIC PRINCIPLES CONCERNING
SAJDA-E-SAHW

Above have been mentioned the Faraaidh, Wajibaat, Sunan and Mustahabbaat of the prayer. Now we shall briefly mention the basic principles concerning Sajda-e-Sahw, i.e. what kind of mistakes entail Sajda-e-Sahw, so that you can easily comprehend the subsequent Masaail.

Sajda-e-Sahw becomes due on account of any of the following reasons:
1. Having inadvertedly omitted any Wajib item of the prayer.
2. Having performed any Wajib item of prayer not at its appropriate time.
3. Having delayed any Wajib item of prayer as long as it takes to perform one Rukn of prayer.
4. Having performed any Wajib item of the prayer twice.
5. Having changed one Wajib item of prayer for another, e.g. reciting the Qur'an aloud during a Sirri prayer and inaudibly during a Jahri prayer.
6. Having performed any Fardh item of prayer after its appropriate time.
7. Having performed any Fardh item of the prayer before its appropriate time.
8. Having inadvertedly performed any Fardh item of the prayer twice.

HOW TO PERFORM SAJDA-E-SAHW

The spirit of Ibadat demands that it be performed in the most perfect manner and striving to adorn one's worship with this characteristic is incumbent on man. Human nature however is prone to err, so if at times on account of this weakness one happens to omit some item of the prayer or commits any other such mistake because of which the reward for one's effort would be decreased, then it becomes incumbent on man to amend for one's lapse by performing Sajda-e-Sahw and to thus remove the blemish. (Mabsoot)

No matter whether Sajda-e-Sahw become due on account of
an omission or commission, according to the Hanafi scholars it is to be performed as follows: During the Qa'da Akhira, after having recited the Tashahhud one salutes towards the right, saying السلام عليكم ورحمة الله, then prostrates twice, sits up, recites the Tashahhud, Durood Shareef and some other approved invocation and completes one's prayer by saluting towards the left and right. (Shami and others)

Hazrat Thawban ﷺ narrates from the Holy Prophet ﷺ: 'There are two Sajdas after salutation for each mistake made during the prayer.' (Badaius Sanai)

In another Hadith on the authority of Hazrat Abdullah bin Masood ﷺ has been mentioned that once the Holy Prophet ﷺ had offered five Rakat of Zuhr prayers instead of four. After saluting he performed Sajda-e-Sahw. (Badaius Sanai)

Hazrat Abdullah bin Masood ﷺ further narrates that the Messenger of Allah ﷺ has said: 'Anyone who has doubts concerning his prayer, whether he offered three or four Rakat, should think what is more probable. He then should complete his prayer accordingly and then prostrate twice after Salaam.

Something similar has been narrated by Hazrat Imran bin Husain, Mugheera bin Shaiba, Saad bin Abi Waqaas, Aisha and Abu Huraira رضي الله عنهم اجمعين namely that the Messenger of Allah ﷺ performed Sajda-e-Sahw after Salaam.
MISTAKES MADE DURING QIRAT

RECITING SURA FATIHA TWICE

If in the first or second Rakat someone inadverledly recited Sura Fatiha twice, or recited a major portion of it, then he will have to perform Sajda-e-Sahw. But not if he does so during the third or forth Rakat. This however applies to Fardh prayers only. If he does so during any optional prayer, then he will have to perform Sajda-e-Sahw.

WHAT IF AFTER RECITING A MAJOR PORTION OF SURA FATIHA ONE OMITTED SOME PART?

If someone after reciting a major portion of Sura Fatiha omits some part, then this will not entail Sajda-e-Sahw. If however he had recited a small portion only and omitted the rest, then he will have to perform Sajda-e-Sahw. (Alamgiri)

Allamah Tahtawi has written that according to a more preferable statement Sajda-e-Sahw will become due in both cases.

RECITING ANY OTHER SURA INSTEAD OF SURA FATIHA

If someone forgot to recite Sura Fatiha in the first or second Rakat and began to recite any other Sura instead, then on realizing one’s mistake one should leave that Sura, recite Sura Fatiha as well as any other Sura and perform Sajda-e-Sahw in the end. Similarly in case one fully recited any other Sura than Sura Fatiha, or went into Ruku or got up from Ruku. In all these cases one ought to recite Sura Fatiha followed by any other Surah, continue one’s prayer in the usual manner and perform Sajda-e-Sahw in the end. (Alamgiri)

WHAT IF ONE RECITED ANY OTHER SURA THAN THE ONE INTENDED?

If someone intended to recite a certain Sura after Sura Fatiha but then happened to recite any other Sura, then in this case there is no need for Sajda-e-Sahw. (Alamgiri)

WHAT IF SOMEONE RECITES THE ATTAHIYYAT AFTER SURA FATIHA?

If in the first Rakat someone recited the Attahiyyat after Sura
Fatiha then this entails Sajda-e-Sahw. And if he recited the Attahiyyat before Sura Fatiha, then there is no need for Sajda-e-Sahw. (Alamgiri)

RECITING AN AYAT AGAIN AND AGAIN

If the Imam recites an Ayat again and again for as long as it takes to perform one Rukn (the time required to perform one Rukn of prayer is equivalent to that required to say thrice سبحان الله or if the Muqtadi prompts him again and again, then neither Sajda-e-Sahw becomes due nor shall the prayer of the one who prompted the Imam become invalid. (Shami)

RECITING ONLY SURA FATIHA OR ONLY ANY OTHER SURA

If anyone recited only Sura Fatiha, or he omitted Sura Fatiha and recited any other Sura and then went into Ruku, then in both cases Sajda-e-Sahw becomes due. (Durr-e-Mukhtar)

GOING INTO RUKU WITHOUT HAVING RECITED SURA FATIHA OR ANY OTHER SURA

If someone recited سبحان الله and then went into Ruku without having recited Sura Fatiha or any other Sura, then if he remembers he should get up from Ruku, recite Sura Fatiha followed by any other Sura, then go into Ruku again, complete his prayer in the usual manner and perform Sajda Sahw in the end. (Alamgiri)

WHAT IF AFTER RECITING THREE AYATS SOMEONE MAKES A MISTAKE DURING RECITATION?

If the Imam, after having recited three Ayats makes such a grave mistake during recitation as to invalidate the prayer, then it is necessary to prompt him, otherwise the prayer of the whole congregation will be void. And if he makes only a minor mistake then it is permissible to prompt him. There is no need for Sajda-e-Sahw. (Kabeeri)

Note: People usually think that one should not prompt the Imam after his having recited three Ayats, no matter how grave a mistake he makes or that it makes no difference if the Imam recites wrongly after three Ayats and that the prayer offered thus will be in order. Both notions are however wrong.
WHAT IF SOMEONE RECITES ONLY TWO SHORT AYATS

If someone recited by mistake only two short Ayats after Sura Fatiha and then went into Ruku, then he will have to perform Sajda-e-Sahw. And if one did so intentionally then one will have to repeat the prayer. (Alamgiri)

WHAT IF ANYONE RECITES ANY OTHER SURA AFTER SURA FATIHA DURING THE THIRD OR FOURTH RAKAT OF A FARDH PRAYER?

If during the third or fourth Rakat of a Fardh prayer one recites any other Sura after Sura Fatiha, then no matter whether one did so intentionally or not, there is no need for Sajda-e-Sahw. (Shami)

WHAT IF ONE OMITS SURA FATIHA IN THE THIRD OR FOURTH RAKAT OF A FARDH PRAYER?

If one forgets to recite Sura Fatiha in the third or fourth Rakat of a Fardh prayer, then there is no need for Sajda-e-Sahw. (Shami)

WHAT IF THE IMAM RECITES INAUDIBLY DURING A JAHRI PRAYER OR IF HE RECITES ALOUD DURING A SIRRI PRAYER?

If the Imam recites inaudibly during a Jahri prayer (i.e. Fajr, Maghrib, Isha) or if he recites aloud during a Sirri prayer (i.e. Zuhr and Asr) then in both cases Sajda-e-Sahw becomes due. If however he recites only one or two words like that, then there is no need for Sajda-e-Sahw. (Durr-e-Mukhtar)

WHAT IF AN INDIVIDUAL PRAYING ALONE RECITES INAUDIBLY DURING A JAHRI PRAYER?

If an individual who offers his prayer alone recites inaudibly during a Jahri prayer or audibly during a Sirri prayer then in both cases there is no need to perform Sajda-e-Sahw. (Alamgiri)

WHAT IF SOMEONE REMAINED SILENT AFTER RECITING SURA FATIHA?

If after reciting Sura Fatiha someone kept silent for as long as it takes to recite three short Ayats or one long Ayat and thereafter recited any other Sura, then he will have to perform Sajda-e-Sahw. (Durr-e-Mukhtar)
WHAT IF SOMEONE RECITES THREE AYATS INAUDIBLY DURING A JAHRI P RAYER AND ON REALIZING HIS MISTAKE HE RECITES ALOUD?

If during a jahri prayer the Imam recites three short Ayats inaudibly, then on realizing his mistake or on being prompted he should repeat his recital including Sura Fatiha aloud and perform Sajda-e-Sahw in the end. (Shami)

WHAT IF DURING A SIRRI PRAYER ONE RECITES THREE AYAT ALOUD?

If during a Sirri prayer the Imam recites three Ayats aloud, then, on remembering that he was supposed to recite inaudibly, he should continue his recitation in undertone. There is no need for him to repeat his recitation. (Shami)

WHAT IF SOMEONE RECITES ALOUD DURING THE THIRD OR FOURTH RAKAT OF A FARDH - PRAYER?

If during the third or fourth Rakat of a Fardh prayer someone recites aloud, then inspite of recitation being not obligatory during those Rakat, he will have to perform Sajda-e-Sahw because in case he recites he is supposed to recite inaudibly. (Shami)

OMITTING ONE OR TWO AYATS DURING RECITATION

If during recitation one happens to omit one or two Ayats, then in this case there shall be no need to perform Sajda-e-Sahw. (Alamgiri)

WHAT IF AFTER RECITING THREE SHORT AYATS THE IMAM FORGETS AND GOES STRAIGHT INTO RUKU?

If after reciting three short Ayats or one long Ayat the Imam’s mind goes blank and he therefore bows without any delay, then the prayer shall be in order without any execrability. There is no need to perform Sajda-e-Sahw.

And if he had been thinking for as long as it takes to recite three times سبحان الله, then Sajda-e-Sahw becomes due. (Shami)

What if the Imam’s mind went blank right after beginning a Sura and he thought for quite some time?

If the Imam, after reciting Sura Fatiha, begins to recite any other Sura and then his mind goes blank and he thinks for as
Regulations Concerning Sajda-e-Sahw

long as it takes to say thrice سبحان الله, thereafter he recites any other Sura, goes into Ruku and so forth, then in this case Sajda-e-Sahw becomes due. But if he did not remain silent for that long then there is no need for Sajda-e-Sahw. (Durr-e-Mukhtar)

RECITING SURAS AGAINST THEIR ORDER

If someone recites during prayers the Suras of the Holy Qur'an against their order, e.g. in the first Rakat he recites Sura Kafiroon and in the second Rakat he recites Sura Fil, then if he did so inadvertently his prayer shall be in order without any execrability. And if he does so intentionally then his prayer becomes execrable, but neither case entails Sajda-e-Sahw. (Shami)

WHAT IF SOMEONE RECITES AGAINST SEQUENCE THEN ON REALIZING ONE'S MISTAKE ONE ABANDONS THAT SURA AND BEGINS TO RECITE SOMETHING ELSE?

If someone inadvertently recited against sequence and on realizing his mistake he abandons that Sura and begins to recite something else (this time duly regarding the order of Suras), then his prayer will be in order, but execrable. He will not be required to perform Sajda-e-Sahw. He should however not have abandoned that Sura. (Shami)

WHAT IF AFTER RECITING HALF OF A SURA ONE'S MIND GOES BLANK AND ONE RECITES THE WHOLE SURA AFRESH?

If the Imam began to recite a Sura and after reciting half of it his mind went blank, so he recited the whole Sura again from the beginning, then in this case the prayer will be in order and there is no need to perform Sajda-e-Sahw. (Shami)

WHAT IF SOMEONE RECITED NOTHING AT ALL IN THE THIRD OR FOURTH RAKAT OF A FARDH PRAYER?

If someone recited nothing at all in the third or fourth Rakat of a Fardh prayer and remained silent, then his prayer shall be in order and he will not have to perform Sajda-e-Sahw. (Alamgiri)
OMITTING SURA FATIHA DURING A NAFL PRAYER OR THE LAST RAKAT OF THE WITR PRAYER

If anyone forgot to recite Sura Fatiha during a Nafl prayer or the last Rakat of the Witr prayer, then he will have to perform Sajda-e-Sahw. (Alamgiri)

WHAT IF SOMEONE RECITES THE HOLY QUR'AN NOT ACCORDING TO THE RULES OF TAJWEED

If during a jahri prayer someone recites the Holy Qur'an not according the rules of Tajweed, then there is no need to perform Sajda-e-Sahw. If however he makes a mistake so grave as to invalidate the prayer, then his prayer will become void on account of that, as has been explained already. (Alamgiri)

WHAT IF THE IMAM ACCEPTS THE PROMPTING OF SOMEONE WHO HAS NOT JOINED THE CONGREGATION?

If the Imam makes a mistake during recitation and someone who has not joined the congregation prompts him, then in case the Imam immediately accepts the prompting the prayer will be invalid. and if he accepts the prompting after a while, then the prayer will be in order. There is no need to perform Sajda-e-Sahw. (Durr-e-Mukhtar)

WHAT IF AFTER FINISHING QIRAT ONE THINKS FOR SOME TIME BEFORE GOING INTO RUKU?

If after finishing Qirat and before going into Ruku one thought as long as it takes to say thrice سِكَانُ اللَّهِ then this entails Sajda-e-Sahw. (Alamgiri)

WHAT IF DURING QIRAT ONE RECITES THE TRANSLATION OF A WORD?

If during Qirat one inadvertently recited the translation of a word, then the prayer will be invalid and one will have to offer it again. (Shami)

WHAT IF DURING PRAYER ONE RECITED AN AYAT-E-SAJDA AND THEN DELAYS SAJDA-E-TILAWAT?

If during prayer one recites an Ayat-e-Sajda but forgets to perform Sajda-e-Tilawat, then after some time one remembers one's omission and prostrates, then in this case Sajda-e-Sahw becomes due. (Alamgiri)
**RECITING SURA FATIHA TWICE**

If anyone recited Sura Fatiha, followed by any other Sura and then inadvertedly recites Sura Fatiha again, then this does not entail Sajda-e-Sahw. *(Fatwa Sirajia)*

**WHAT IF THE IMAM RECITES INAUDIBLY DURING THE WITR OR TARAWIH PRAYER?**

If the Imam recites audibly during the Witr or Tarawih prayer then he will have to perform Sajda-e-Sahw. *(Alamgiri)*

**WHAT IF ANYONE RECITED INTENTIONALLY INAUDIBLY DURING NAWAFIL PRAYERS AT NIGHT?**

If someone led someone else during optional prayers at night and intentionally recited inaudibly, then Sajda-e-Sahw does not become due on account of that. But doing so is bad. And if anyone has done so inadvertently then he will have to perform Sajda-e-Sahw. *(Alamgiri)*

**WHAT IF THE IMAM DURING A SIRRI PRAYER, LOWERS HIS VOICE AFTER BEING PROMPTED BY SOMEONE WHO HAS NOT JOINED THE PRAYER?**

If during a Sirri prayer the Imam has by mistake begun to recite aloud and someone who has not joined the congregation reminds him that he is supposed to recite inaudibly, then if the Imam waits a moment before acting accordingly the prayer shall be in order, and if he lowers his voice immediately then the prayer will become void and will have to be offered again.

*(Durr-e-Mukhtar)*

**SAYING 'HOO HOO' DURING PRAYERS**

Some ignorant disciples of even more ignorant pirs have been observed to make sounds like 'Hoo hoo' during the prayer regardless of the prayer being Sirri or Jahri. Now if this is not due to the mentioning of Paradise or Hell, then the prayer will thus be invalidated. Sajda-e-Sahw shall not suffice as amendment. One should strictly reprimand such ignorant people who, besides ruining their own prayer also distract others. *(Shami)*

**WHAT IF THE 'READ: وَالْعَصْرَ' ALI USR AND 'الْعَصْرَ' AL-USR OF AND WAS NOT AUDIBLE?**

If during a Jahri prayer the Imam recited Sura Asr in such a
way that the Muqtadis did not hear the sound of 'rā', i.e. they heard 'laffi' instead of 'للفمي خس' and 'العصر' instead of 'العصر' and the Muqtadis could not properly hear him, the prayer shall be in order.

(Alamgiri)

WHAT IF ONE MIXES ONE SURA WITH ANOTHER SURA?

If the Imam inadvertently mixes two Suras, e.g. he recites Sura Asr and on reading the Verse he mixes it with Sura Teen, i.e. begins to recite فلهم اجر غير ممنون up to the end, then the prayer shall be in order and there is no need for Sajda-e-Salah. (Shami)

THE CONGREGATION'S RESPONDING TO QUESTIONS POSED AT THE END OF CERTAIN AYATS DURING THE PRAYER

At some places it is customary that when the Imam recites لا بشيء من فتى إلا أبتكم تكذب بان the congregation replies aloud, سبع اسم ربک صحان ربي الأعلى and when the Imam recites واننا على ذلك من الشاهدين. The Imam's pausing after recital and then resuming recital after having heard the congregation's reply is not permissible, for this amounts to occupying oneself with something else than the Holy Qur'an during Qirat and the Imam's following the Muqtadis which renders the prayer Makrooh-e-Tahreemi. A prayer offered in this fashion will therefore have to be repeated.

Out of the four Imams only Imam Shafii holds this to be permissible. The honourable jurists however have mentioned that one may do so when offering optional prayers alone. In one Hadith has been mentioned:

والفقهاء اعلم بمعنى الحديث

'The jurists know best the implications of a tradition.

(Kabeeri)

OMITTING A SHORT SURA BETWEEN TWO SURAS

If the Imam read Sura Ma'oon in the first Rakat and Sura Kafiroon in the second, i.e. he omitted Sura Kawthar, then although doing so is slightly abominable there shall be no need
Regulations Concerning Sajda-e-Sahzv for Sajda-e-Sahw.  

(Shami)

PROLONGING THE QIRAT FOR SOMEONE

If the Imam prolonged the Qirat or the Ruku so that a particular person may get that Rakat then this is abominable to the degree of unlawfulness (Makrooh Tahreemi), but there is no need to perform Sajda-e-Sahw. And in case the Imam does so far the common people then this is slightly abominable.

(Durr-e-Mukhtarr)

WHAT IF ANYONE READ ﴿﴿

If anyone makes such a mistake during recitation as to change the meaning of the text, e.g. he says ﴿﴿ instead of ﴿﴿, then the prayer will not be in order.  

(Shami)

WHAT IF ANYONE READ ﴿﴿ INSTEAD OF ﴿﴿?

If during prayer anyone recites ﴿﴿ instead of ﴿﴿ then the prayer shall be void.

REGULATIONS CONCERNING SOME MISTAKES MADE DURING QIRAT

If someone read ﴿﴿ or ﴿﴿ instead of ﴿﴿

ٍ ﴿﴿ instead of ﴿﴿

ٍ ﴿﴿ instead of ﴿﴿

ٍ ﴿﴿ instead of ﴿﴿

ٍ ﴿﴿ instead of ﴿﴿

ٍ ﴿﴿ instead of ﴿﴿

ٍ ﴿﴿ instead of ﴿﴿

ٍ ﴿﴿ instead of ﴿﴿

then according to the early scholars the prayer shall be void, whereas the later scholars hold that the prayer shall not become void on account of these mistakes and verdicts are given in accordance with this view.  

(Shami)

if someone read ﴿﴿ instead of ﴿﴿ then the prayer shall be in order, but if he read ﴿﴿ then the prayer shall be void.

(Kabeeri)

If someone read ﴿﴿ instead of ﴿﴿ then the prayer shall be in order, but not if he read ﴿﴿ instead of ﴿﴿. Likewise the prayer shall not be valid if someone read
A GENERAL RULE CONCERNING MISTAKES MADE DURING RECITATION

The honourable jurists have laid down the following rule concerning mistakes made during Qirat, that if the mistake is so grave as to change the meaning of the text completely and if belief in this changed meaning would amount to infidelity, then the prayer would be void, no matter whether that mistake was made during the first three Ayats of one's recitation or thereafter.

And if one makes only a minor mistake, e.g. reads Fatha instead of Damma or Takhfeef instead of Tashdeed or confuses Madd and Qasr, then the prayer will not be void. But if the meaning changes drastically on account of that mistake then the prayer will not be in order.

Similarly in case one happens to pronounce any of the consonants wrong if this mispronunciation causes a considerable change in the meaning then the prayer will not be in order, but if the meaning changes only slightly then the prayer shall be in order, no matter whether one pronounced only one or more letters wrong.

Similarly in case one does not distinguish between to consonants and thus causes a change in the meaning. If a
person in spite of being very well able to distinguish between two letters yet fails to do so then the prayer shall be void. And if it is difficult for him to distinguish between two letters, e.g. between صاد and ضاد or ظاء and ضاء and ضاد and ضاد, then if he intentionally did not distinguish between two such letters his prayer shall be void; and if he did so unintentionally or he happens to be so illiterate and ignorant as not to know the difference between two such letters, then his prayer shall not become void on account of that. And if one added one word to the text and thus causes a change in the meaning then the prayer shall be void, no matter if that word can be found in the Holy Qur'an or not. And if the additional word causes no change in the meaning, and if it does occur somewhere in the Holy Qur'an, then it is agreed that the prayer shall be in order. And if the additional word is not found in the Holy Qur'an then there is difference of opinion regarding the validity of the prayer. Imam Abu Yousef رضي الله عليه, holds that the prayer shall be void whereas Imam Abu Hanifa and Imam Muhammad hold that the prayer shall be in order.

Anyway, most of the later scholars opine that in the above cases - keeping in view public convenience - the prayer shall be valid and in order, whereas the early scholars hold that the prayer should be repeated, since one ought to be particularly cautious during an act of worship as significant as the prayer.

Therefore one ought to be careful regarding the Masaail mentioned above and in case of doubt one should consult a reliable scholar. (Shami)

**OMITTING ONE WORD DURING QIRAT**

If during Qirat one happens to omit one word, then, provided the meaning has not changed, the prayer shall be in order, e.g. someone recited جزاء سبعة سبعة in stead of جزاء سبعة مثلها. And if the meaning changes then according to the majority of scholars the prayer shall be void, and this is statement is to be preferred. (Kabeeri)

**READING A WHOLE SURA IN EACH RAKAT**

It is better to recite a whole Sura in each Rakat. If one recites
one portion of a *Sura* in the first *Rakat* and one portion of another *Sura* in the second *Rakat*, then this, too, is permissible. But one should not do so unnecessarily. (Almgiri)

**WHAT IF ONE RECITES ONLY TWO SHORT AYATS?**

If after *Sura Fatiha* one recites only one or two short Ayats, then the prayer becomes abominable to the degree of unlawfulness, i.e. *Makrooh-e-Tahreemi*. (Kabeeri)

**QIRAT WITHOUT MOVING ONE’S LIPS**

Some people recite the Holy Qura’an merely in their mind, without moving their lips. *Qirat* done in this fashion is not valid. For the *Qirat* to be valid it is necessary to pronounce each letter in a way that the person standing next to one or at least one oneself can hear the recital. (Sagheeri Mujtabai)

**THE MEASURE OF THREE SHORT AYATS**

The honourable jurists have mentioned the measure of three short Ayats to be equivalent to the three Ayats given below:

\[
\text{term نظر ثم عبس وبسر ثم ادبر واستكبر}
\]

And this is also the measure of one long Ayat. (Sagheeri)
MISTAKES MADE DURING RUKU AND SAJDA

PERFORMING SAJDA IN STEAD OF RUKU

If after reciting Sura Fatiha and any other Sura someone goes into Sajda in stead of Ruku and realizes his mistake before getting up for the next Rakat, then he should get up immediately, perform Ruku, then repeat Sajda and perform Sajda-e-Sahw in the end. And in case he did not realize his mistake before getting up for the next Rakat, then the Ruku of the second Rakat shall be considered as the Ruku of the first Rakat, and the second Rakat, too, shall be considered as the first Rakat, and in the end he will have to perform Sajda-e-Sahw.

(Alamgiri)

WHAT IF ONE PERFORMS ONLY ONE SAJDA IN ANY RAKAT?

If someone performs only one Sajda in the first Rakat and in the second Rakat he realizes his mistake, then he should immediately perform Sajda, complete his prayer as usual and perform Sajda-e-Sahw in the end. (Alamgiri)

WHAT IF ONE READS THE TASBIH OF SAJDA WHILE IN RUKU OR THE TASBIH OF RUKU WHILE IN SAJDA?

If during Ruku one happen to recite the Tasbih of Sajda, i.e. سَحَانَ رَبِّي الْأَلْهَيْنَ or if during Sajda one happens the recite the Tasbih of Ruku, i.e. سَحَانَ رَبِّي الْعَظِيمَ then there is no need to perform Sajda-e-Sahw on account of that, but doing so is slightly abominable. If, while still in Ruku or Sajda, one realizes one’s mistake, then one should recite the appropriate Tasbih so that the prayer becomes according to the Sunnah.

(Durr-e-Mukhtar)

WHAT IF ONE HAS DOUBTS WHETHER HE PERFORMED ONE SAJDA OR TWO?

If someone has doubts whether he performed only one Sajda or two, then he should think what is more probable. If he comes to no conclusion then he should perform one more Sajda as well as Sajda-e-Sahw in the end. (Durr-e-Mukhtar)
WHAT IF ONE FORGET TO PERFORM RUKU OR SAJDA ALONG WITH THE IMAM?

In case someone forget to perform Ruku or Sajda along with the Imam, then one should do so as soon as one remembers and then join the Imam in whatever he does. And if one has not done so then one should perform Ruku or Sajda after the Imam’s salutation as well as Sajda-e-Sahw in the end. And in case one has done neither of the above then the prayer will not be in order and will have to be offered afresh.

PERFORMING RUKU INSTEAD OF SAJDA OR SAJDA INSTEAD OF RUKU

If someone performs any Rukn of prayer before or after its appointed time, e.g. one performs Ruku in stead of Sajda or Sajda in stead of Ruku, then this entails Sajda-e-Sahw.

(Alamgiri)

PERFORMING RUKU TWICE

If someone repeatedly performs a Rukn of prayer e.g. performs Ruku twice, then this entails Sajda-e-Sahw. (Alamgiri)

WHAT IF THE IMAM INADVERTELY PERFORMS THREE SAJDAS?

If the Imam prostrates by mistake thrice, then the Muqtadis should not follow him. The Imam however will have to perform Sajda-e-Sahw in which the Muqtadis will have to follow him.

(Shami)

WHAT IF IN SPITE OF SAJDA-E-SAHW HAVING BEEN DUE ONE DID NOT PERFORM IT?

While offering the prayer one had made such a mistake which entails Sajda-e-Sahw but then forgot to perform it. In this case the prayer shall be defective and will have to be repeated. One should however take to notice that in this case the repeated prayer shall be considered as optional prayer because by offering the Fardh - prayer one had already discharged one’s duty, though in a defective manner. The prayer is repeated only so that one may acquire the full reward. This is also the reason that if a prayer is thus repeated with congregation and anyone joined the congregation with the intention of offering his Fardh prayer, he will not have
Regulations Concerning Sajda-e-Sahw

discharged his duty and will therefore have to offer his prayer again. (Durr-e-Mukhtar)

WHAT IF SOMEONE IS NOT SURE WHETHER SAJDA-E-SAHW HAD BECOME DUE OR NOT?

If one makes a mistake during prayer but is not sure whether this mistake entails Sajda-e-Sahw, then in this case he should not perform Sajda-e-Sahw. (Shami)

SAJDA-E-SAHW DOES NOT BECOME DUE ON ACCOUNT OF SOME DOUBT

If during prayers one has doubts whether one omitted some Wajib, then one will not have to perform Sajda-e-Sahw. If however he is quite convinced, then Sajda-e-Sahw becomes due. (Durr-e-Mukhtar)

WHAT IF ONE HAS DOUBTS WHETHER ONE HAD PERFORMED SAJDA-E-SAHW OR NOT?

If Sajda-e-Sahw had become due, but while sitting for the Qada Akhira one is not sure whether one had performed it or not, then one should think what is more probable and act accordingly. If however one comes to no conclusion, then one should perform Sajda-e-Sahw. (Shami)

WHAT IF THE MUQTADIS MAKE THE IMAM PERFORM SAJDA-E-SAHW?

At times of Imam is made by his Muqtadis to perform Sajda-e-Sahw, i.e. when the Imam Salutes to the right, a Muqtadi says اللَّهُ أَكْبَرُ and prostrates. Then the Imam and the whole congregation prostrate, too. In this case the prayer shall not be invalidated.

PERFORMING SAJDA-E-SAHW WITHOUT HAVING SALUTED

If someone forgot to salute towards the right side, or saluted without turning, then yet the prayer shall be in order. (Shami)

WHAT IF SOMEONE SALUTES TOWARDS THE LEFT SIDE BEFORE PERFORMING SAJDA-E-SAHW?

If someone inadvertently saluted towards the left side instead of right side before performing Sajda-e-Sahw, then yet there is no need to repeat Sajda-e-Sahw. (Alamgiri)
WHAT IF SOMEONE OMITTED SAJDA-E-SAHW, APPREHENDING THAT THE SUN MIGHT RISE?

Someone was offering the Fajr prayer and made such a mistake which entails Sajda-e-Sahw, but the time was so short that if he was to perform Sajda-e-Sahw, the sun might rise, then in this case he should not perform Sajda-e-Sahw. (Alamgiri)

PERFORMING SAJDA-E-SAHW ONLY ON ACCOUNT OF SOME DOUBT

If Sajda-e-Sahw had not become due from some one but yet he performed it merely on account of some doubt that it might have become due, then in this case the prayer shall be in order. (Shami)

IF THE IMAM FORGOT TO PERFORM SAJDA-E-SAHW, THEN IT IS NOT DUE FROM THE MUQTADI, EITHER

If Sajda-e-Sahw had become due from the Imam, but he forgot to perform it, then the Muqtadis need not to perform it either. (Alamgiri)

WHAT IF SOMEONE FORGOT TO PERFORM SAJDA-E-SAHW, SALUTED AND THEN BROKE INTO LAUGHTER?

If while offering prayers one made such a mistake which entails Sajda-e-Sahw but then forgot it and after saluting to the left and right he broke into laughter, then in this case he stands absolved from performing Sajda-e-Sahw and his prayer shall be considered as complete. (Alamgiri).

PERFORMING SAJDA-E-SAHW ONCE IS A SUFFICIENT AMENDMENT FOR SEVERAL MISTAKES

If someone made several mistakes during prayer, all of which entail Sajda-e-Sahw, then performing Sajda-e-Sahw once suffices to make up for all those mistakes.

WHAT IF SOMEONE MAKES A MISTAKE WHILE PERFORMING SAJDA-E-SAHW?

If while performing Sajda-e-Sahw one happens to make a mistake and thinks for a while, then yet one will not have to perform Sajda-e-Sahw. (Mabsoot)

AN INCIDENT: Once Imam Muhammad said to Imam Kassai who was a great Imam in the field of grammar (and who also happened to be Imam Muhammad’s
Regulations Concerning Sajda-e-Sahw

cousin) 'How come that inspite of Fiqh being such an important branch of knowledge you did not specialize therein?' Imam Kassai replied, 'Anyone who has got sound knowledge of grammar has got the potential to excel in all other sciences, too.' Imam Muhammad said; 'very well. I shall ask you a question pertaining to Fiqh and you answer it on basis of your knowledge of grammar.' Ask what ever you please, replied Imam Kassai. Imam Muhammad then enquired about the above injunction, namely what if one happens to make a mistake while performing Sajda-e-Sahw and thinks for some time? Imam Kassai said that in this case the person will not have to perform Sajda-e-Sahw again. Imam Muhammad asked; ' From which grammatical rule did you derive the answer to this proposition?' Imam Kassai replied, 'I derived the answer from the rule that the diminutive (Tasgheer) cannot be derived from a noun which has already been diminished (Ism-e-Musaghghar). Imam Kassai’s witty reply left Imam Muhammad in utter amazement. (Mabsoot)

WHAT IF A TRAVELLER, AFTER PERFORMING SAJDA-E-SAHW INTENDS TO BECOME A RESIDENT?

If a traveller, while offering the shortened prayer, makes such a mistake which entails Sajda-e-Sahw and after performing Sajda-e-Sahw he intends to become a resident, then in this case he will have to offer the full prayer (i.e. four Rakat) and also perform Sajda-e-Sahw again. (Alamgiri)

SAJDA-E-SAHW IS NO SUBSTITUTE FOR AN OMITTED RAKAT

During the Isha prayers the Imam offered by mistake only three Rakat instead of four. Then he realized that he had omitted one Rakat. He therefore recited the Attahiyyat, performed Sajda-e-Sahw and completed the prayer. In this case the prayer shall not be in order, because Sajda-e-Sahw is no substitute for a Rakat thus missed. Sajda-e-Sahw becomes due in case one omits a Wajib item of the prayer, or in case of an undue delay and so forth. (Durr-e-Mukhtar)

WHAT IF ONE DELAYS SAJDA-E-TILAWAT?

If during the prayer one happens to recite an Ayat-e-Sajda, then one should prostrate immediately. And in case one delays
Sajda-e-Tilawat and performs it alongwith the other Sujood, then in this case one will have to perform Sajda-e-Sahw. (Shami)

JALSA-E-ISTERAHAT DOES NOT NECESSITATE SAJDA-E-SAHW

Jalsa-e-Isterahat, i.e. sitting for a short while before getting up for the second or fourth Rakat, does not entail Sajda-e-Sahw.

(Shami)

SAJDA-E-SAHW DURING TARAWIH

Some people think that Sajda-e-Sahw is not to be performed during Tarawih. This view however is wrong. If during the Tarawih prayer any such mistake is made which entails Sajda-e-Sahw, then it is necessary to perform it. (Durr-e-Mukhtar)

SAJDA-E-TILAWAT DURING RUKU

If during the Tarawih prayer an Ayat-e-Sajda comes at the end of the Sura or section, then there are two possibilities. One is to perform Sajda-e-Tilawat immediately, to get up, recite some more Ayats and then go into Ruku; and the second possibility is to go into Ruku and to intend for Sajda-e-Tilawat as well. This way one will have discharged one's obligation to perform Sajda-e-Tilawat, but in this case it is necessary to go into Ruku immediately. One should however avoid doing so, because in this case not only the Imam but also the Muqtadis need to intend for Sajda-e-Tilawat, and in this case the Muqtadis will not know whether and when the Imam made his intention. (Shami)

RECITING THE TASBIH OF SALATUT-TASBIH WHILE PERFORMING SAJDA-E-SAHW

If while offering Salatut-Tasbih one happens to make such a mistake which entails Sajda-e-Sahw, then while performing Sajda-e-Sahw one should not recite the Tasbih of Salatut-Tasbih, i.e. ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ 

(Shami)

WHAT IF DURING RUKU ONE FORGOT TO RECITE THE TASBIH OF SALATUT-TASBIH AND RECITED IT THEN DURING SAJDA?

If during Ruku one forgot the recite the Tasbih of Salatut-Tasbih and recited it while in Sajda (i.e. recited twenty
times, then this does not entail Sajda-e-Sahw. Similarly in case one
forgets to recite this Tasbih during any other Ruku and then
makes up for it in the next, or in case one recited this tasbih
fifteen times instead of ten times. In these cases there is no
need to perform Sajda-e-Sahw, either.

PERFORMING QAWMA OR JALSA HASTILY

If after getting up from Ruku one does not stand fully
straight for Qawma, or if after sitting up between the two Sajdas
(Jalsa) one does not sit straight, then if one did so inadvertently
one will have to perform Sajda-e-Sahw, and if one did so
intentionally one will have to repeat the prayer Sajda-e-Sahw
alone will not suffice. (Shami)

THE SECOND SAJDA-E-TILAWAT OF SURA HAJJ

According to Imam Shafi there are two
Ayat-e-Sajda in Sura Hajj after the recitation of which
Sajda-e-Tilawat becomes due. (Note: The other Imams hold that
there is only one Ayat in Sura Hajj the recitation of which
entails Sajda-e-Tilawat). So if a Hanafi Muqtadi happens to offer
his prayer behind a Shafi Imam, then he should follow his Imam
when he performs the second Sajda-e-Tilawat of Sura Hajj.

WHAT IF ONE RECITES AN AYAT-E-SAJDA IN ONE RAKAT BUT
DELAYS SAJDA-E-TILAWAT TILL THE NEXT RAKAT?

If someone recited an Ayat-e-Sajda but forgets to perform
Sajda-e-Tilawat, then in the second or third Rakat or whenever
he remembers, he should prostrate immediately and perform
Sajda-e-Sahw in the end. (Alamgiri)

HOW MUCH DELAY IN PERFORMING SAJDA-E-TILAWAT
ENTAILS SAJDA-E-SAHW?

If during prayer someone recites an Ayat-e-Sajda then it is
incumbent on him to prostrate immediately. If he recites less
than three Ayats before prostrating, then there is no need for
him to perform Sajda-e-Sahw. (Durr-e-Mukhtar)

RECITING AN AYAT-E-SAJDA REPEATEDLY DURING PRAYER

If someone recited an Ayat-e-Sajda during prayer, then
prostrated and on getting up from Sajda recited the same Ayat
again, then in this case he should prostrate again. (Alamgiri)

WHAT IF SOMEONE RECITES THE ATTABIYYAT DURING RUKU OR SAJDA?

If someone recites the Attahiyyat during Ruku or Sajda then this does not entail Sajda-e-Sahw. (Tahtawi)
MISTAKES MADE WITH REGARD TO THE NUMBER OF RAKATS

WHAT IF SOMEONE SITS AFTER THE FIRST OR THIRD RAKAT?

If someone inadvertedly sat down after the first or third Rakat, then got up for the second or fourth Rakat, then if he sat for less time than it takes to say thrice سبحان الله, then there is no need to perform Sajda-e-Sahw, and if he sat for that long then he will have to perform Sajda-e-Sahw. (Alamgiri).

WHAT IF ONE OFFERED BY MISTAKE FOUR RAKAT FAJR OR SIX RAKAT ASR?

If someone inadvertedly offered not two but four Rakat of Fajr or six Rakat of Asr instead of four, then if he had performed Qada Akhira his prayer will be in order and the two additional Rakat will be considered as Nafl. He will however have to perform Sajda-e-Sahw in the end.

OBJECTION: Since it is abominable to offer any optional prayer after the Fardh Rakat of Fajr until after sunrise, and after the Fardh Rakat of Asr until after sunset, one might object that in the above case one will have committed an act of abomination.

REPLY: It is abominable if someone intentionally offers any optional prayer at the said times, but if someone did so inadvertedly, then there is no abomination attached to it.

(Shami)

DOUBTS REGARDING HOW MANY RAKAT ONE HAS OFFERED

If one is not sure how many Rakat one has offered, then one should think what is most probable and act accordingly. This injunction is for those who frequently find themselves in such a situation. As for him who hardly ever has such doubts, he ought to repeat his prayer. (Durr-e-Mukhtar)

WHAT IF THE IMAM OFFERED THREE RAKAT INSTEAD OF FOUR?

The Imam inadvertedly offered only three Rakat in stead of
Regulations Concerning Sajda-e-Sahw

four and saluted. Some of the Muqtadis talked to each other about the Imam's mistake, when the Imam said الله أكبر, got up, offered one more Rakat and performed Sajda-e-Sahw in the end. Now if the Imam did not talk to anyone before offering the fourth Rakat his prayer shall be in order, as shall be the prayer of those Muqtadis who remained silent. And those who engaged in conversation, they will have to repeat their prayer.

WHAT IF SOMEONE AFTER HAVING RECITED THE ATTAAHIYYAT AT THE END OF THE FOURTH RAKAT, GETS UP FOR THE FIFTH RAKAT?

The Imam recited the Attahiyat at the end of the fourth Rakat and then by mistake got up for the fifth Rakat. In this case Muqtadis may decide themselves whether they wish to follow the Imam in the additional Rakat or whether they wish to remain sitting. The prayer of a Masbooq however shall become void. (Kabeeri)

In the case mentioned above, if the Imam realizes his mistake before prostrating, then he should sit down immediately and perform Sajda-e-Sahw. And if he did prostrate already, then he should also offer the sixth Rakat and perform Sajda-e-Sahw in the end. Thus the first four Rakat will be considered as Fardh and the additional two Rakat as optional prayer. (Alamgiri)

WHAT IF SOMEONE JOINED THE CONGREGATION WHILE THE IMAM WAS OFFERING THE FIFTH OR SIXTH RAKAT?

If someone joins the congregation while the Imam is offering the fifth or sixth Rakat (as a result of the situation mentioned above), then since these Rakat shall be considered as optional prayer the Fardh-prayer of the new-comer shall not be in order. (Alamgiri)

WHAT IF A TRAVELLER OFFERED THE FULL PRAYER INSTEAD OF THE SHORTENED ONE?

If a traveller, instead of shortening his prayer, offered the full prayer, i.e. he offered four Rakat instead of two, then in case he had performed Qa’da, the prayer shall be in order, but he will have to perform Sajda-e-Sahw, and the two additional Rakat will be considered as Nafl. And if the traveller acted as
Regulations Concerning Sajda-e-Sahw

Imam, then in a case as the one mentioned above the prayer of the Muqtadis shall not be in order. (Shami)

**WHAT IF SOMEONE WAS FULLY CONVINCED OF HIS HAVING OFFERED FOUR RAKAT BUT AFTER SALUTATION SOMEONE CREATES DOUBTS IN HIS MIND?**

If anyone was fully convinced of his having offered four Rakat but after saluting someone insisted that he had offered only three Rakat, then in such a case that person should act according to his conviction. The prayer shall be in order and the statement of others shall not be considered as reliable in this regard. (Durr-e-Mukhtar)

**WHAT IF WHILE OFFERING TWO RAKAT NAFL ONE MADE SUCH A MISTAKE WHICH ENTAILS SAJDA-E-SAHW, THEN, AFTER PERFORMING SAJDA-E-SAHW ONE INTENDS FOR FOUR RAKAT?**

In such a case the four Rakat shall be in order, but in the end one will have to perform Sajda-e-Sahw again. It would however have been better had that person intended separately for the additional Rakat rather than to join them with the first two Rakat. (Alamgiri)

**WHAT IF DURING THE WITR PRAYER ONE HAS DOUBTS WHETHER ONE HAD OFFERED TWO OR THREE RAKAT?**

If while offering the Witr prayer someone is not sure whether he had offered two or three Rakat, then he should complete that Rakat in which he should recite the Dua-e-Qunut as well and and perform Sajda-e-Sahw in the end. (Alamgiri)

**WHAT IF THE IMAM HAS DOUBTS WHETHER HE HAD OFFERED ONE RAKAT OR TWO?**

If while leading the congregation in a prayer consisting of two Rakat the Imam has got doubts whether he offered one Rakat or two and he looks from the corner of his eyes whether the Muqtadis are about to get up or not, in short, if he thus causes a situation which requires prompting, then this will not affect the validity of the prayer and neither is there any need to perform Sajda-e-Sahw. (Alamgiri)
WHAT IF WHILE OFFERING THE FOUR RAKAT SUNNAT-E-MUAKKADA OF THE ZUHR PRAYER ONE SALUTES AFTER HAVING OFFERED ONLY TWO RAKAT?

Someone intended offer the four Rakat Sunnat-e-Muakkada of the Zuhr prayer and in the mean time the congregation for Zuhr began, so that person concluded his prayer after only two Rakat and joined the congregation. In this case he will have to, after offering the Fardh prayer, offer the four Rakat Sunnat-e-Muakkada again and the two Rakat he had already offered will be considered as Nafl. (Durr-e-Mukhtar)

WHAT IF SOMEONE OFFERED FOUR RAKAT TARAWIH WITHOUT SITTING AFTER TWO RAKAT?

If the Imam, after offering two Rakat of Tarawih, gets up for the third Rakat and thus completes four Rakat, then he will have to perform Sajda-e-Sahw in the end. But in this case only the last two Rakat will be counted as Tarawih. The first two Rakat shall be considered as Nafl. (Shami)

WHAT IF SOMEONE OFFERED THREE RAKAT OF TARAWIH WITHOUT PERFORMING QADA AFTER THE SECOND RAKAT?

Someone intended to offer two Rakat of Tarawih, but inadvertedly omitted the Qada after the second Rakat and offered one more Rakat after which he sits for Qada. In such a case the prayer shall not be in order and will have to be repeated. (Alamgiri)

WHAT IF SOMEONE CONSIDERED HIMSELF TO BE A TRAVELLER WHEREAS HE WAS NOT?

A person set out on a journey, considered himself to be a traveller and therefore shortened his prayer. Afterwards he found out that he had travelled less than 48 miles. In this case he will have to repeat all the prayers offered by him on this journey, including the Witr prayer. (Shami)

WHAT IF SOMEONE OFFERED FIVE RAKAT?

If someone, after having offered four Rakat, performed the Qada Akhira and then got up for the fifth Rakat bowed and prostrated, and performed Sajda-e-Sahw in the end, then the prayer offered by him will be in order and the fifth
Rakat will go waste. And if someone did not sit after four Rakat and offered one more Rakat, then the five Rakat thus offered will be considered as Nafl and he will have to offer the Fardh-prayer again.
MISTAKES MADE DURING QADA AND 
ATTAHIIYAT

WHAT IF DURING THE QADA ULA ONE RECITES SOME PORTION OF THE DUROOD SHAREEF?

If in a Fardh, Wajib, or Sunnat-e-Muakkada prayer, while performing the Qada Ula one recites after the Attahiyyat the whole Durood Shareef or only as much as اللهم صلى على محمد, then one will have to perform Sajda-e-Sahw. But not in case one has recited less than that. (Shami)

WHAT IF AFTER PERFORMING SAJDA-E-SAHW ONE RECITES SURA FATIHA INSTEAD OF ATTAHIIYAT?

If during prayer one committed any such mistake which entails Sajda-e-Sahw and after performing Sajda-e-Sahw one recites Sura Fatiha instead of Attahiyyat then there is no need to perform Sajda-e-Sahw again, but after Sura Fatiha one should recite the Attahiyyat, Durood Shareef and any Dua-e-Mathoora and conclude the prayer. The prayer will thus be in order. (Alamgiri)

WHAT IF ONE RECITES SOME PORTION OF THE HOLY QUR’AN INSTEAD OF THE ATTAHIIYAT?

If someone recited Sura Fatiha or any other Sura instead of the Attahiyyat, then there are two possibilities if he had first recited the Holy Qur’an and there after the Attahiyyat, then he will have to perform Sajda-e-Sahw. And if he had first recited the Attahiyyat and thereafter the Holy Qur’an, then in case he did so during the Qada Ula he will have to perform Sajda-e-Sahw and in case he did so in the Qada Akhira he will not have to perform Sajda-e-Sahw. (Tahtawi)

WHAT IF ONE OMITTED SOME PORTION OF THE ATTAHIIYAT?

If one omitted some portion of the Attahiyyat, no matter whether during Qada Ula or Qada Akhira and no matter whether it was a Fardh or Nafl prayer, then one will have to perform Sajda-e-Sahw. (Alamgiri)
WHAT IF ONE FORGOT TO PERFORM QADA ULA?

If while offering a Fardh or Sunnat-e-Muakkada prayer consisting of four Rukat one forgot to perform Qada Ula (i.e. sitting after two Rukat), then Sajda-e-Sahw becomes due.  

(Durr-e-Mukhtar)

WHAT IF ONE FORGOT TO PERFORM QADA ULA DURING AN OPTIONAL PRAYER?

If while offering Suunah-e-Ghair Muakkada or any other Nafl prayer one omitted Qada Ula and thus completed four Rukat, then according to the established rule (namely that an optional prayer is to consist of units of two Rukat) the prayer becomes void.

The honourable jurists however have, on bases of Istehsaan, decreed that these four Rukat shall be treated as one prayer which shall therefore be in order. The omission of Qada Ula however entails Sajda-e-Sahw.  

(Maraaqiul Falaah)

WHAT IF ONE HAD RECITED DUROOD SHAREEF DURING THE QADA ULA OF AN OPTIONAL PRAYER?

Someone intended to offer four Rukat Nafl and while performing Qada Ula he recited Durood Shareef after the Attahiyyat, then this does not entail Sajda-e-Sahw, rather it is highly laudable to do so.  

(Durr-e-Mukhtar)

WHAT IF ONE RECITES THE ATTahiyyAT TWICE DURING THE QADA ULA?

If someone recited the Attahiyyat twice during the Qada Ula then this does entail Sajda-e-Sahw.  

(Alamgiri)

WHAT IF ONE RECITES THE ATTahiyyAT TWICE DURING THE QADA AKHIRA?

If someone recited the Attahiyyat twice during the Qada Akhira then this does not entail Sajda-e-Sahw.  

(Alamgiri)

WHAT IF DURING THE QADA ULA, ONE REMAINED SILENT AFTER RECITING THE ATTahiyyAT?

Someone remained silent for a while after having recited the Attahiyyat in the Qada Ula. Now if he remained silent for as long as it takes to perform one Rukn of prayer then this entails Sajda-e-Sahw. And if he did not remain silent for that long, then he will not have to perform Sajda-e-Sahw (Alamgiri)
WHAT IF ONE SALUTES AFTER QADA ULA?

If someone, while sitting for Qada Ula, inadvertedly salutes towards one or both sides, then on realizing his mistake and without having talked to anyone he should get up immediately to offer the remaining *Rakat*, and perform *Sajda-e-Sahw* as well.

(Shami)

WHAT IF ONE FORGOT QADA ULA AND THEN REMEMBERS ONE’S OMISSION DURING QADA AKHIRA?

If one inadvertedly omitted Qada Ula and realizes one’s mistake during Qada Akhira prior to salutation, then this entails *Sajda-e-Sahw* which one should perform immediately

(Durr-e-Mukhtar)

WHAT IF ONE OFFERED HIS PRAYER BEHIND THE IMAM AND FORGOT TO RECITE THE ATTAIYYAT?

If a Muqtadi omitted inadvertedly the Attahiyyat while offering his prayer behind the *Imam* then yet he need not repeat it, nor will he have to perform *Sajda-e-Sahw*. (Shami)

WHAT IF THE IMAM OMITTED QADA ULA AND GOT UP FOR THE THIRD RAKAT AND THEN, ON BEING PROMPTED, SAT DOWN AGAIN?

The *Imam* omitted the Qada Ula and got up for the third *Rakat*. Then someone prompted him and he sat down. In such a case he will have to perform *Sajda-e-Sahw* in the end. And according to an authentic statement, inspite of the prayer’s validity being unaffected, the *Imam* has not done well. He should not have sat down, rather he should have said سبحان الله so that the other Muqtadis get up, too. (Durr-e-Mukhtar, Mabsool)

SOMEONE WAS ABOUT TO GET UP WITHOUT HAVING PERFORMED QADA ULA. TO WHICH DEGREE CAN HE GET UP BEFORE SAJDA-E-SAhW BECOMES DUE?

In case one has, after offering two *Rakat*, inadvertedly omitted Qada Ula and was about to get up for the third *Rakat*, then in case one’s knees still touch the ground, or one has lifted them from the ground but has not stood straight yet, rather one is in a position between sitting and standing, when one realizes one’s mistake at that time, then one should sit down immediately and there will be no need for *Sajda-e-Sahw*. And in
case one has stood straight or almost straight, then one should not sit down. In this case one will have to perform Sajda-e-Sahw in the end. (Shami)

WHAT IF, WHILE OFFERING THE TARAWIH PRAYER, ONE GOT UP FOR THE THIRD RAKAT?

If the Imam, while offering the Tarawih prayer, forgot to sit after two Rakat and got up for the third, then in case he realizes his mistake before prostrating, then he should sit down immediately and perform Sajda-e-Sahw in the end. (Shami)

WHAT IF ONE RECITED D U R O O D S H A R E E F TWICE?

If while sitting for the Qada Akhira one happened to recite the whole Durood Shareef twice, or recited from الله بارک علی اکرم محمد نعيم to محمد a second time, then this does not entail Sajda-e-Sahw. (Shami)

WHAT IF ONE RECITED ONLY HALF D U R O O D S H A R E E F?

If someone recited only half Durood Shareef and thereafter Dua-e-Mathoor, then as soon as he realizes his mistake he should first complete the Durood Shareef and thereafter supplicate. This omission however does not entail Sajda-e-Sahw. (Durr-e-Mukhtar)

WHAT IF SOMEONE FEEL ASLEEP AFTER RECITING THE ATTABIYYAT?

If someone fell asleep after reciting the Attahiyyat (i.e. during the prayer) and woke up after a short while, then he should perform Sajda-e-Sahw. His prayer will be in order. (Durr-e-Mukhtar)

WHAT IF ONE FORGOT TO RECITE THE ATTABIYYAT, BUT RECITED D U R O O D S H A R E E F A N D S O O N AND THEN SALUTED?

If someone forgot to recite the Attahiyyat but recited Durood Shareef, Dua and so forth and then salutes, and while saluting he remembers his omission, then he should recite the Tashahhud, perform Sajda-e-Sahw, thereafter recite the Tashahhud, Durood Shareef, Dua and so on, and conclude the prayer. (Alamgiri)
WHAT IF DURING THE LAST RAKAT ONE GETS UP AFTER THE ATTAAHIYYAT AND THEN SITS DOWN AGAIN?

Someone got up after having recited the Attahiyyat (i.e. while performing Qada Akhira) and then sat immediately down again, or sat down after reciting something. In both cases he should, right after sitting down, recite the Attahiyyat, perform Sajda-e-Sahw, recite once more the Attahiyyat, then Durood Shareef and so on and conclude the prayer. (Durr-e-Mukhtar)

WHAT IF ONE OMITTED QADA AKHIRA AND GOT UP?

If someone inadvertently omitted the Qada Akhira and got up for the fifth or third Rakat, prostrated and then realizes his mistake, then he ought to add one more Rakat. The six or four Rakat offered thus shall then be considered as Nafl prayer, and he should not perform Sajda-e-Sahw in the end. In this case however, since the prayer offered thus shall be considered as Nafl, he will have to offer the Fardh prayer afresh. And if he got up for the fifth Rakat and then sat down again for the Qada Akhira, then in this case his Fardh shall be in order, but he will have to perform Sajda-e-Sahw. (Durr-e-Mukhtar, Alamgiri)

WHAT IF ONE RECITED ATTAAHIYYAT AND DUROOD SHAREEF AND THEN REMEMBERED THAT HE HAD TO PERFORM SAJDA-E-SAHW?

Someone had to perform Sajda-e-Sahw but did not remember to do so until after having recited Durood Shareef. In this case, as soon as he remembers he should perform Sajda-e-Sahw, then recite the Attahiyyat, Durood Shareef and so forth and complete the prayer. (Alamgiri)

WHAT IF ONE OMITTED THE QADA AKHIRA OF THE MAGHRIB PRAYER?

If while offering the Maghrib prayer someone inadvertently omitted the Qada Akhira and got up for the fourth Rakat, then in case he realizes his mistake before prostrating, he should sit down immediately and perform Sajda-e-Sahw. The prayer will thus be in order. And in case he realized his mistake only after having prostrated, then these four Rakat will become Nafl, and there will be no need to perform Sajda-e-Sahw. He will however
have to offer the *Fardh - Rakat* of the Maghrib prayer again.

(Alamgiri)

**WHAT IF DURING THE QADA AKHIRA ONE THINKS FOR SOME TIME AFTER HAVING RECITED THE ATTahiyyAT, DUROOD SHAREEF AND SO FORTH?**

If during the Qada Akhira, after having recited the Attahiyyat, Durood Shareef and Dua one remains silent for some time before saluting, then this does not entail *Sajda-e-Sahw.*

(Shami)

**WHAT IF DURING THE QADA AKHIRA THE MUQTADI PROMPTS BY SAYING سلام عليكم ورحمة الله?**

If the *Imam,* after reciting the Attahiyyat in the Qada Akhira, got up for the fifth Rakat. One Muqtadi prompted him by saying السلام عليكم ورحمة الله, then the prayer will be in order. He should however have said سلام الله as mentioned in the sacred Ahadith.

**THE QADA ULA IS WAJIB ALSO DURING THE WITR PRAYER**

The *Witr* prayer, too, consists of three Rakat, just like the Maghrib prayer, and therefore the *Qada Ula* of the *Witr* prayer is Wajib, too. So if anyone omitted the Qada Ula he will have to perform *Sajda-e-Sahw.* (Shami)

**WHAT IF THE MUQTADI, WHILE OFFERING HIS PRAYER BEHIND THE IMAM, COULD NOT COMPLETE THE ATTahiyyAT?**

If the *Imam* has saluted before the Muqtadi could complete the Attahiyyat, then the Muqtadi should recite the remaining portion and salute. And if he omitted Durood Shareef and Dua, then this is of no consequence. He should salute along with the *Imam.*

And if the *Imam* got up for the third Rakat, then yet it is better if the Muqtadi completes the Attahiyyat before getting up. And if he got up without having completed the Attahiyyat, then yet his prayer shall be in order. (Shami)
MISTAKES MADE REGARDING THE TAKBEERAAT

WHAT IF SOMEONE FORGOT TO SAY ﷽؟

If anyone forgot to say ﷽ at the time of proceeding from one Rukn to another, or after getting up from Sajda, then this omission does not entail Sajda-e-Sahw. However if in the second Rakat of the Eid prayer one omits the Takbeer of Ruku, then this entails Sajda-e-Sahw, but since the congregation for the Eid prayer is very big one should not perform Sajda-e-Sahw. This is in agreement with a more preferable statement. (Alamgiri)

WHAT IF SOMEONE REPEATS THE TAKBEER-E-TAHREEMA?

Someone commenced the prayer with Takbeer-e-Tahreema and recited some portion of the Qur'an. Then he had doubts whether he said ﷽ again said ﷽ and repeated his recites as well in the beginning of the prayer. In such a case he will have to perform Sajda-e-Sahw. (Mabsoot-lis-Surkhi)

IF THE IMAM SAT DOWN, INSTEAD OF GETTING UP FOR THE NEXT RAKAT HE SHOULD GET UP SAYING ﷽

If the Imam inadvertently sat down after the first or third Rakat, then on being prompted or realizing his mistake himself he should get up saying ﷽. (Kabeeri)

Note:- Most of the Imams while leading the prayer, do not say the Takbeerat-e-Inteqalia at the time when they are actually changing their posture. At times they say ﷽ after the began to shift and at times they say it so quickly that the Takbeer ends before they have fully shifted. For instance when going into Ruku some say ﷽ only after thy began to bow, and others say it so quickly that their Takbeer ends before they are in Ruku, and such is the case when thy go into Sajda or get up from Sajda to offer the next Rakat. This manner of saying Takbeer is not according to Sunnah. The correct method is to say ﷽ simultaneously to one's changing from one posture to another, and to end it when one has fully shifted to the next posture some imams prolong the Takbeer so much that the
sound of \( \text{الْهَاكِر} \) can be heard even after their having fully shifted prolonging the Takbeer to such an extent is abominable, and should therefore be avoided. (Kabeeri)

**WHAT IF IN THE SECOND RAKAT OF THE EID PRAYER, THE IMAM BOWED WITHOUT HAVING SAID THE ADDITIONAL TAKBEERS?**

The Imam, while offering the Eid prayer, inadvertedly omitted the additional Takbeers and went into Ruku. While still in Ruku he recalls his omission, gets up, says the additional Takbeers, bows again and prostrates. In this case the prayer shall be in order and there will be no need to perform Sajda-e-Sahw since the congregation for the Eid prayer is usually very big. So even in case one makes a mistake which would otherwise entail Sajda-e-Sahw there is no need to perform Sajda-e-Sahw. (Shami)

**WHAT IF DURING THE THIRD RAKAT OF THE WITR PRAYER ONE OMITTED THE TAKBEER AND WENT INTO RUKU?**

If, while offering the third Rakat of the Witr prayer one went into Ruku instead of saying \( \text{الْهَاكِر} \), then on realizing one’s mistake stands straight again, says \( \text{الْهَاكِر} \) and recites the Dua-e-Qunoot, then in this case one should not perform Ruku again and the complete prayer. And in case one did not stand straight to recite the Dua-e-Qunoot, then yet the prayer shall be valid. And in both cases it is incumbent to perform Sajda-e-Sahw. (Durr-e-Mukhtar)

**WHAT IF ONE OMITTED ONE TAKBEER OUT OF THE ADDITIONAL TAKBEERS OF THE EID PRAYER?**

The additional Takbeers of the Eid prayer are Wajib. So if one happens to omit one of them, then this omission entails Sajda-e-Sahw. Decrees however are passed to the effect that one should not perform Sajda-e-Sahw during the Eid prayer, because due to the size of the congregation this might disrupt the people’s prayer. (Durr-e-Mukhtar)

**WHAT IF WHILE OFFERING THE EID PRAYER, ONE SAID ONE OR TWO TAKBEER EXTRA?**

If the Imam, while offering the Eid prayer said inadvertedly one or two Takbeer extra, then this does not entail Sajda-e-Sahw. (Durr-e-Mukhtar)
WHAT IF ONE SAYS \( \text{الله أكبر} \) OR \( \text{الله أكبر} \)?

Some Imams are very careless when pronouncing the Takbeer, so for example instead of saying \( \text{الله أكبر} \) they say \( \text{الله أكبر} \) or \( \text{الله أكبر} \). Both pronunciations are wrong and the prayer in invalidated on account of this mistake. And if one pronounces the Takbeer-e-Tahreema like that, then right from the beginning the prayer will not be in order. (Sagheeri Mujtabai)

WHAT IF ONE SAYS \( \text{الله أكبر} \) BEFORE THE IMAM?

At times the Muqtadi, too, commits such a mistake which invalidates his prayer, for instance if, at the time of commencing the prayer, he says 'الله أكبر' before the Imam or he says 'الله أكبر' before the Imam finishes saying 'الله'. Beginning the prayer like that is not in order. In such a case the Muqtadi ought to repeat his Takbeer and intend to follow the Imam in the prayer. (Sagheeri Mujtabai)

SAYING \( \text{الله أكبر} \) WHILE STANDING STRAIGHT

It has been seen quite frequently that if the Imam is in Ruku, late-comers rush to join him in order to get that Rakat. They bow so hastily that their Takbeer-e-Tahreema finishes when they are in Ruku. Joining the prayer thus is not in order. The prayer of one who does so shall not be valid. It is Fardh to stand straight for as long as it takes to pronounce the Takbeer-e-Tahreema. Only thereafter one should bow for Ruku.

(Sagheeri Mujtabai)

A PATIENT, TOO, NEEDS TO PRONOUNCE TAKBEER-E-TAHREEMA WHILE STANDING

A patient who is too ill to offer the whole prayer while standing but who has enough strength to pronounce the Takbeer-e-Tahreema while standing, will have to do so. Thereafter he may sit down and offer the remaining prayer while sitting. It is not permissible to abandon Qiyaam unless this causes the patient severe pain and unbearable difficulty.

(Sagheeri)
MISTAKES MADE REGARDING
AZKAAR AND TASBEEHAAT

WHAT IF ONE OMITS TAAWWUZ, TASMIYA OR THANAA?
If while offering the prayer one happens to omit the Taawwuz, Tasmiya or Thanaa, then this does not entail Sajda-e-Sahw. (Alamgiri)

WHAT IF WHILE OFFERING SALATUT-TASBIH ONE COMPLETES THE TASBIH OF QIYAAAM DURING RUKU?
If while offering Salatut Tasbih one forgot the Tasbih of Qiyaam and recited it during Ruku instead, then the prayer will be in order and there shall be no need to perform Sajda-e-Sahw. (Alamgiri)

WHAT IF ONE SAYS BISMILLAH AL RAHMAN AL RAHIM DURING RUKU OR SAJDA?
If during Ruku or Sajda one said Bismillah al Rhaman al Rhamim instead of reciting the respective Tasbih, then this does not entail Sajda-e-Sahw. (Hidaya)

WHAT IF ONE SAYS ATV AL ALLAH AL MUSTA’IN OR SAJDA ALoud?
If someone says ATV al Musta’in or Sajda Aloud then this does not entail Sajda-e-Sahw.

MISPRONOUNCING
If after reciting Surah Fatiha someone says ATM or ATM or ATM instead of ATM, then his prayer shall be in validated.

WHAT IF SOMEONE ENGAGED IN PRAYER SAYS ATM TO SOMEONE ELSE’S RECIHTING AT V ALAllAH AT MUSTA’IN?
Someone has, while engaged in prayer heard another person reciting Sura Fatiha, and when he said VAT the person engaged in prayer said ATM. The modern scholars hold that in this case the prayer of the one who said ATM shall be rendered void.
WHAT IF A PERSON ENGAGED IN PRAYER SAYS آмин TO SOMEONE ELSE’S DUA?

A person engaged in prayer heard someone else's supplication and said آمين. In that case the prayer of the one who said آمين shall be rendered void.

WHAT IF A PERSON ENGAGED IN PRAYER SAYS آمين IN RESPONSE TO SOMEONE ELSE’S TASHMIT?

Two persons were offering the prayer when one of them had to sneeze. A third person who was not engaged in prayer said بارح مك الله to which the two who were offering the prayer said آمين. In this case the prayer of him who sneezed shall be rendered void whereas the prayer of him who did not sneeze shall be in order.

WHAT IF SOMEONE ENGAGED IN PRAYER SAYS بارح مك الله TO A PERSON WHO SNEEZED?

If someone while offering prayers heard a person sneeze and said بارح مك الله to him, then his prayer shall become void. And if someone had to sneeze while offering the prayer and said بارح مك الله to himself, then his prayer shall not be invalidated on account of that.

WHAT IF SOMEONE WHILE OFFERING PRAYERS SAYS الحمد لله ON HEARING SOME GOOD NEWS?

While offering prayers a person received some good news and said الحمد لله. In this case his prayer shall be lost.

WHAT IF SOMEONE WHILE OFFERING PRAYERS SAYS انا لله وانا اليه راجعون ON HEARING SOME BAD NEWS?

While offering prayers a person received some bad news and said انا لله وانا اليه راجعون. So if by saying so he intended to reply to what he had just heard, then his prayer shall not be valid.

CASES OF CONVERSATION THROUGH AYATS OF THE HOLY QUR’AN

1. A person who offers his prayers is being asked what kind of livestock he owns and replies: الخيل والبغل والحمير.
2. A person who offers his prayers says to another person named Yahya: يا يحيى اخذ الكتاب بقوة
3. A person who offers his prayers enquires from another
person named Musa:

In all the three cases mentioned above the prayer shall be rendered void, inspite of the person engaged in prayers having conversed through nothing but Ayats of the Holy Qur'an.

**SAYING ON HEARING SOMEONE KNOCK THE DOOR**

A person offers his prayer in a room the door of which is closed. Someone knocks the door and asks for permission to come in, the person inside says \( سبحان الله \) or \( لا اله الا اللة \) to let the other know that he is offering his prayers. In such a case the prayer shall not become invalid.

Also in case a Muqtadi prompts the Imam by saying \( سبحان الله \) or \( لا اله الا اللة \) the prayer shall not become invalid on account of that.

**SAYING IN ORDER TO MAKE SOMEONE DO SOMETHING**

If while engaged in prayers a person says \( لا اله الا اللة \) in order to make someone do something or to prevent him from doing something, then his prayer shall be lost. And if, for that purpose he raises his voice during Qirat, then the prayer shall not be lost.

**WHAT IF SOMEONE SAYS ANY OF THE FOLLOWING WORDS?**

If, while engaged in prayers, someone says 'جل جلاله' on hearing Allah’s name, or 'لا لا' on hearing the Holy Prophet's blessed name being mentioned, or he says صدق الله ورسوله when he hears his Imam recite the Holy Qur'an, or he repeats the phrases of the Azan, or he says لعنة الله عليه or لعنة الله علیه on hearing the devil’s name, then in case he said so in order to reply to whatever he heard, his prayer shall be void. And if he said so out of respect for Allah and His messenger or to vilify the devil, then his prayer shall not be void. Similarly, in case one says لا حول ولا قوة الا بالله because of worldly thought crosone’s mind, then the prayer shall be void. And if one said so to ward off satanic instigations then the prayer shall not be void.

**WHAT IF SOMEONE SAYS**

If someone said in response to the Mukabhir’s 'سمع الله لمن 'د�د الله لمن 'دإبنا لك الحمد' but 'دإبنا لك الحمد' not 'دإبنا لك الحمد', i.e. pronounces the
fatha over the 'ء' and the 'اء' like an 'ألف', then this shall invalidate the prayer. Prolonging the vowels to such an extent is a grave mistake which causes the prayer to become invalid.

(Shami)

WHAT IF SOMEONE RECITES سحان ربي العزيز WHILE IN RUKU?

If during Ruku someone recites سحان ربي العزيز rather than سحان ربي العظيم, i.e. pronounces the زاء as زاء then the prayer shall be void.

Most people are ignorant of this Mas'ala. Saying سحان ربي العظيم during Ruku is a Sunnah for him who is able to clearly pronounce the زاء. And a person who is not able to pronounce the زاء correctly should say سحان ربي الكريم during Ruku.

(Shami)

WHAT IF THE IMAM GOT UP BEFORE THE MUQTADI COULD COMPLETE HIS TASBIH?

If the Imam got up from Ruku before the Muqtadi could recite three times سحان ربي العظيم, then since following the Imam is incumbent on the Muqtadi, he too, should raise his head. He should make no delay for the sake of completing the Tasbih. (Shami)

WHAT IF SOMEONE SAYS سمع الله لمل حمد؟

If someone says سمع الله لمل حمد instead of سمع الله لمل حمد, then according to some scholars the prayer shall become void. Therefore one should take care to pronounce each phrase correctly.

IT IS BETTER FOR THE IMAM TO RECITE EACH TASBIH FIVE TIMES

It is better for the Imam to recite the Tasbihaat of Ruku and Sajda five times each so that the Muqtadis can easily recite them three times. (Shami)

Also a person offering his prayer alone would do better to recite each Tasbih five times. (Sagheeri)

WHAT IS THE MUQTADI SUPPOSED TO DO IF THE IMAM OMITTED THE DUA-E-QUNOOT AND WENT INTO RUKU?

If the Imam omitted the Dua-e-Qunoot and went into Ruku, then if the Muqtadi is able to do so he should first recite the
Dua-e-Qunoot and then join the Imam. And if there be apprehension that in case he was to recite the Dua-e-Qunoot he would not be able to join the Imam in Ruku then the Muqtadi, too should omit the Dua-e-Qunoot and go into Ruku. If the Imam, on getting up from Ruku, recalls his omission and recites the Dua-e-Qunoot, then there is no need for his performing Ruku again. And if he yet bows, and a late-comer joins him in that Ruku, then the late-comer will not have got that Rakat. And all the above mentioned cases entail Sajda-e-Sahw.

WHAT IF SOMEONE RECITED THE DUA-E-QUNOOT RIGHT AFTER SURA FATIHA, I.E. OMITTED TO RECITE ANY other SURA FIRST?

If someone, while offering the Witr prayer, recited in the third Rakat the Dua-e-Qunoot right after Sura Fatiha, that means omitted the recital of any other Sura, and then during Ruku he recalls his omission, then in this case he should get up, recite any Sura, thereafter recite the Dua-e-Qunoot again, bow again and then perform Sajda-e-Sahw in the end. (Shami)

WHAT IF THE IMAM BOWED BEFORE THE MUQTADI COULD COMPLETE THE RECITAL OF DUA-E-QUNOOT?

If the Imam bowed before the Muqtadi could complete his recital of the Dua-e-Qunoot, then the Muqtadi should join the Imam rather than completing the Dua-e-Qunoot. (Tahtawi)

WHAT IF SOMEONE RECITES THE DUA-E-QUNOOT IN THE FIRST OR SECOND RAKAT?

If someone inadvertently recited the Dua-e-Qunoot in the first or second Rakat of the Witr prayer, then he should not recite it again in the third Rakat. He will however have to perform Sajda-e-Sahw. And if someone has doubts whether he is offering the second or third Rakat then he should recite the Dua-e-Qunoot in that very Rakat and then sit, recite the Attahiyyat and add one more Rakat in which he should recite the Dua-e-Qunoot again. (Tahtawi)

WHAT IF ONE REMAINED IN RUKU FOR LESS TIME THAN IT TAKES TO RECITE ONCE سبحان ربي العظيم؟

It is Wajib to stay in Ruku long enough of reach limb to be at repose and to be able to recite once سبحان ربي العظيم. If one
inadvertently omitted doing so, then one will have to perform Sajda-e-Sahw, and if one did so intentionally, then one will have to repeat the prayer. (Tahtawi)

WHAT IF ONE OMITTED TO SAY الله أكبر BEFORE RECITING THE DUA-E-QUNOOT?

Just as the Dua-e-Qunoot is a Wajib item of the Witr prayer, the omission of which entails Sajda-e-Sahw, similarly it is Wajib to say الله أكبر before reciting the Dua-e-Qunoot and the omission of this Takbeer entails Sajda-e-Sahw, too. (Tahtawi)

WHAT IF SOMEONE RECITES VARIOUS DUAS ALOUD?

If during prayer one recites the various Azkaar, Tasbeehaat, Duas, Attatiyjyat, Durood Shareef and so forth aloud, then this does not entail Sajda-e-Sahw. (Shami)
SAJDA-E-SAHW FOR A MASBOOQ
AND A LAHIQ

A MASBOOQ SHOULD NOT SALUTE ALONG WITH THE
IMAM IN CASE THE LATTER MADE A MISTAKE
ENTAILING SAJDA-E-SAHW

A Masbooq is someone who missed one or two Rakat behind
the Imam. Such a person should not salute along with the Imam
in case the latter made a mistake entailing Sajda-e-Sahw. He will
however have to perform Sajda-e-Sahw along with the Imam.
(Durr-e-Mukhtar)

A MASBOOQ INADVERTEDLY SALUTED TOWARDS BOTH
SIDES ALONG WITH THE IMAM

A Masbooq inadvertedly saluted towards both sides along
with the Imam. Then someone reminded him (of his being a
Masbooq) and he got up. Now if he got up immediately on
being reminded, no matter whether he was reminded verbally
or someone pushed him, then his prayer shall be void. And if
he got up after a moment or so, or he himself remembered,
then his prayer will be in order, but he will have to perform
Sajda-e-Sahw. (Shami)

WHAT IF A MASBOOQ MAKES A MISTAKE WHILE OFFERING
THE RAKATS HE MISSED?

If a Masbooq while offering his missed Rakats, omits any
Wajib item of prayer, then he will have to perform Sajda-e-Sahw.
(Shami)

WHAT IF WHILE OFFERING THE MAGHRIB PRAYER A
MASBOOQ DID NOT SIT BETWEEN TWO OF HIS
MISSED RAKATS?

Someone got only one Rakat of the Maghrib prayer and
missed two. If such a person, while completing his prayer, does
not sit between the two Rakats he missed (i.e. does no perform
Qada Ula), then this entails Sajda-e-Sahw. And if he omits
Sajda-e-Sahw, then he will have to repeat the prayer. (Shami)

WHAT IF A MASBOOQ JOINED THE IMAM AFTER THE
LATTER’S PERFORMING SAJDA-E-SAHW?

The Imam made such a mistake which entails Sajda-e-Sahw,
which he duly performed. Then, while reciting the Attahiyyat a Masbooq joined the congregation. The Masbooq’s thus joining the congregation shall be in order and he will not have to perform Sajda-e-Sahw in the end. (Durr-e-Mukhtar)

WHAT IF A MASBOOQ JOINED THE PRAYER AFTER THE IMAM HAD MADE A MISTAKE?

If a Masbooq joined the prayer after the Imam had made such a mistake which entails Sajda-e-Sahw, then he should follow the Imam when he performs Sajda-e-Sahw. (Alamgiri)

WHAT IF A MASBOOQ JOINS THE PRAYER DURING THE SECOND SAJDA OF SAJDA-E-SAHW?

Sajda-e-Sahw was due from the Imam which he accordingly performed. A Masbooq joined the prayer while the Imam prostrated the second time, i.e. he joined the prayer during the second Sajda of Sajda-e-Sahw. In this case the Masbooq will not have to make up for the first Sajda. (Alamgiri)

WHAT IF A MASBOOQ CONSIDERED THE IMAM’S SALUTATION PRIOR TO SAJDA-E-SAHW THE SALUTATION TO CONCLUDE PRAYER AND TO GOT UP?

If a Masbooq did not perform Sajda-e-Sahw along with the Imam and got up to offer the Rakats he missed, then yet he will have to perform Sajda-e-Sahw in the end. (Alamgiri)

WHAT IS A MASBOOQ SUPPOSED TO DO WHEN THE IMAM, A LITTLE WHILE AFTER HAVING SALUTED TOWARDS BOTH SIDES, PERFORMS SAJDA-E-SAHW?

Sajda-e-Sahw was due from the Imam, but he forgot to perform it. He saluted towards both sides, and the Masbooq got up to offer whatever Rakat he had missed. In the meantime the Imam the Imam remembered that Sajda-e-Sahw was due from him and prostrated immediately. In such a case the Masbooq – provided he had not performed the Sajda of the Rakat he was offering – should join the Imam and complete his prayer after the Imam’s salutation.

The Qiyaam, Qirat and Ruku which the Masbooq had performed in the meantime shall not count. And in case the Masbooq did not perform Sajda-e-Sahw along with the Imam, then his prayer shall be in order but he will have to perform
Sajda-e-Sahw in the end.

And if the Masbooq had already performed the Sajda of the Rakat he was offering, then he should not join the Imam, because if he would join the Imam in this case his prayer would be lost. (Alamgiri)

**WHAT IF THE MASBOOQ DID NOT PERFORM SAJDA-E-SAHW ALONG WITH THE IMAM BUT WHILE OFFERING HIS REMAINING RAKAT HE MADE SUCH A MISTAKE WHICH ENTAILS SAJDA-E-SAHW?**

If the Masbooq did not perform Sajda-e-Sahw along with the Imam but then, while offering his remaining Rakat he made such a mistake which entails Sajda-e-Sahw then performing Sajda-e-Sahw once in the end shall suffice. The Masbooq however will have committed a sin because he got up without waiting for the Imam's salutation. (Alamgiri)

**WHAT IF THE MASBOOQ SALUTES BEFORE OR AT THE SAME TIME AS THE IMAM?**

If the Masbooq salutes before or at the same time as the Imam (without any delay), then this does not entail Sajda-e-Sahw. But since mostly the Muqtadi salutes after the Imam, keeping in view what occurs more frequently, he will have to perform Sajda-e-Sahw. (Shami)

A resident when offering prayers behind an Imam who happens to be a traveller, shall be like a Masbooq.

If a resident offers a prayer of four Rakat behind an Imam, who happens to be a traveller, then he should offer the remaining two Rakat after the Imam's salutation.

And if he makes a mistake which entails Sajda-e-Sahw then he will have to perform Sajda-e-Sahw. And the same injunctions as those for a Masbooq apply to him as far as Sajda-e-Sahw is concerned. And if he got just one Rakat behind the Imam, then he should offer the remaining three Rakat as follows: first two Rakats without Qirat and then in the third Rakat he should do Qirat. (Shami, Alamgiri)
WHAT IF THE IMAM MADE A MISTAKE WHICH ENTAILS SAJDA-E-SAHW, THEN HIS WUDHU BROKE AND HE APPOINTED A MASBOOQ AS HIS KHALIFA?

The Imam, while leading the prayer made such a mistake which entails Sajda-e-Sahw. Then his Wudhu broke and he made a Masbooq lead the prayer on his behalf. In this case the Masbooq should lead the prayer, but he should not salute. At the time of salutation he should make a Mudrik come forward, who is to perform Sajda-e-Sahw and salute after having recited the Attahiyyat and so on. And the Masbooq should perform Sajda-e-Sahw along with him. (Alamgiri)

WHAT IF A MASBOOQ HAD PERFORMED SAJDA-E-SAHW ALONG WITH THE IMAM AND THEN MADE HIMSELF SUCH A MISTAKE WHICH ENTAILS SAJDA-E-SAHW?

If a Masbooq had performed Sajda-e-Sahw along with the Imam and then, while offering his missed Rakats, he made himself such a mistake which entails Sajda-e-Sahw, then he will have to perform Sajda-e-Sahw again. (Mabsoot lis-Surkhi)

A LAHIQ SHOULD NOT PERFORM SAJDA-E-SAHW ALONG WITH THE IMAM

A Lahiq is a person who began and ended his prayer with congregation, but lost some Rakat in between because his Wudhu broke or because he went to sleep and so forth.

Such a person should not perform Sajda-e-Sahw along with the Imam, rather he should sit quiet in the posture of Qada until the Imam, after performing Sajda-e-Sahw, concludes the prayer with salutation. Thereafter the Lahiq should get up and offer the Rakats he had missed and perform Sajda-e-Sahw in the end. And if he had performed Sajda-e-Sahw, along with the Imam, then yet he will have to repeat it at the end of his prayer.

(Durr-e-Mukhtar)

WHAT IF A MASBOOQ INADVERTEDLY SALUTED, MADE DUA AND THEN RECALLED THAT HE STILL HAS TO OFFER SOME RAKAT?

If a Masbooq inadvertedly saluted along with the Imam, then supplicated in Arabic and then recalls that he still has to offer some Rakat, then if he did not talk to anyone in the meantime, he should get up, complete his prayer, and perform
Sajda-e-Sahw in the end. His prayer will thus be in order.  
(Shami)

WHAT IF A MASBOOQ FOLLOWS THE IMAM WHILE HE OFFERS SOME ADDITIONAL RAKATS?

A person joined the congregation for the Maghrib during the Qada Akhira, being aware of the fact that it is the Qada Akhira, but the Imam was under the misconception that may be this is the Qada Ula, so he got up to offer one more Rakat. So if the Masbooq follows the Imam in the additional Rakat then his prayer shall become void. Similar in case a person joins the congregation while the Imam offers some additional Rakats. Such a person will not have discharged his obligation, no matter whether the Imam performs Sajda-e-Sahw in the end or not.  
(Durr-e-Mukhtar)

SHOULD A MASBOOQ RECITE ALOUD DURING A JAHRI PRAYER OR NOT?

When a Masbooq gets up to offer the missed Rakats of a Jahri prayer (after the Imam's salutation) then it is up to him, he may recite aloud if he wishes to or recite inaudibly. But in the first case he should somewhat lower his voice.  
(Durr-e-Mukhtar)

IF THE IMAM'S PRAYER IS NOT VALID, THEN THE MASBOOQ'S PRAYER SHALL NOT BE VALID, EITHER

A Masbooq joined the congregation for Fajr while the Imam recited the Attablaiyyat. After the Imam's salutation he got up to offer the remaining prayer. Afterwards he learnt that the Imam's prayer was not valid for any reason. In this case the Masbooq's prayer shall not be valid either and he will have to offer it again.  
(Shami)

IF THE IMAM'S PRAYER WAS DEFECTIVE THEN YET THE MASBOOQ'S PRAYER SHALL BE IN ORDER.

Sajda-e-Sahw was due from the Imam, but he did not perform it. The prayer remained defective, so the Imam got up to repeat it, in this case the Masbooq should not break his intention, rather he should complete his prayer, because the Imam repeated the prayer only to receive its full reward, and a prayer repeated for this reason shall be considered as
optional prayer. And a person intending to offer his Fardh prayer cannot join a prayer thus repeated, either.

A MASBOOQ SHOULD IN THE QADA AKHIRA, RECITE ONLY THE ATTAHIYYAT ALONG WITH THE IMAM

During the Qada Akhira a Masboooq should only recite the Attahiyyat along with the Imam, and he should recite it so slowly that he finishes it when the Imam salutes. And in case he finishes the Attahiyyat before the Imam’s salutation he may either remain silent, or recite the Kalima-e-Tashahhud, i.e. أشهد أن لا إله إلا الله وشهد أن محمداً رضو الله عليه وسلم or he may recite the whole Attahiyyat again. (Kabeeri)

WHAT IF A MASBOOQ, DURING THE QADA AKHIRA, RECITED DUROOD SHAREEF AND DUA AS WELL?

If a Masboooq, during the Qada Akhira, recites not only the Attahiyyat but also Durood Shareef and Dua-e-Mathoora, then this does not entail Sajda-e-Sahw.

A MASBOOQ JOINED THE PRAYER AFTER THE IMAM HAD SAID السلام

If a person joins the prayer after the Imam had said السلام but before his saying عامكم ورحمة الله then his thus joining the congregation shall not be in order because the prayer ends with the ‘meem’ of ‘سلام’. Therefore such a person should offer his prayer individually and not consider himself a Muqtadi. (Shami)

IF SOMEONE JOINED THE CONGREGATION BEFORE THE IMAM’S SALUTATION, THEN HE SHOULD GET UP AFTER HAVING RECITED THE TASHAHHUD.

The Imam was just about to salute towards the right side when a Masboooq arrived and joined the prayer. In this case the Masboooq should not get up immediately after the Imam’s salutation, rather he should first recite the Tashahhud and then get up. (Shami)

HOW SHOULD A MASBOOQ COMPLETE HIS PRAYER?

A Masboooq got only one out of four Rakats, i.e. he missed three Rakats. How is he to complete his prayer? He should recite Sura Fatiha and any other Sura in the first Rakat, then perform Ruku, Sajda and Qada. In the second Rakat, too, he
should recite Sura Fatiha and any other Sura, and in the third Rakat he should recite only Sura Fatiha. (Shami)

**WHAT IF A RESIDENT GOT ONE RAKAT BEHIND THE IMAM WHO HAPPENS TO BE A TRAVELLER?**

If the Imam is a traveller and the Muqtadi a resident who joined the Imam in the second Rakat, then he is to complete his prayer as follows, two Rakats he is to offer without Qirat, i.e. he should recite only Sura Fatiha, and in the third Rakat he is to recite Sura Fatiha as well as any other Sura. (Shami)

**WHAT IF A RESIDENT JOINED THE IMAM WHO HAPPENS TO BE A TRAVELLER DURING THE ATTABHIYYAT?**

If a resident joined the Imam who happens to be a traveller during the Attahiyat, then he is to complete his prayer as follows, two Rakat only Sura Fatiha and in the third or fourth Rakat he is to recite Sura Fatiha as well as any other Sura. (Shami)

**WHAT IF A RESIDENT JOINED THE IMAM WHO HAPPENS TO BE A TRAVELLER RIGHT FROM THE BEGINNING?**

If a resident offers his prayer right from the beginning behind an Imam who happens to be a traveller, then after the Imam’s salutation he should offer the remaining two Rakat in which he is to recite only Sura Fatiha. (Shami)

**WHEN SHOULD A MASBOOQ RECITE THE THANAA?**

A Masbooq should recite the Thanaa when he gets up to offer his missed Rakats. And if the Imam is reciting aloud when the Masbooq joins him, then he should not recite it, and if the Imam is reciting inaudibly, then he may recite it, and when he gets up to offer his missed Rakats, then he should recite it again, and if the Masbooq joins the Imam while he performs Ruku or Sajda, then he should recite the Thanaa right after the Takbeer-e-Tahreema. (Durr-e-Mukhtar)

**IF A MASBOOQ JOINS THE PRAYER WHILE THE IMAM PERFORMS RUKU, THEN HE SHOULD FOLD HIS HANDS AFTER THE TAKBEER-E-TAHREEMA**

The Imam is performing Ruku or Sajda when a late-comer arrives and joins the prayer. The late-comer should fold his hands after Takbeer-e-Tahreema and then go into Ruku or Sajda.
and if he did not fold his hands, then yet his prayer shall be in order. (Bahrur Raiq)

WHEN JOINING THE IMAM IN RUKU THE MASBOOQ SHOULD AFTER TAKBEER-E-TAHREEMA, SAY THE TAKBEER FOR RUKU AS WELL

When a Masbooq joins the Imam while the latter is performing Ruku, then the masnoon way of joining the Imam is that the Masbooq, after Takbeer-e-Tahreema, says the Takbeer for Ruku as well. And if he said only the Takbeer-e-Tahreema and went into Ruku without saying the Takbeer for Ruku, then yet he will have got that Rakat and his prayer shall be in order. (Durr-e-Mukhtar)

SHOULD THE MUQTADI SALUTE ALONG WITH THE IMAM OR SHOULD HE FIRST COMPLETE DUROOD SHAREEF AND DUA?

If during the Qada Akhira the Imam salutes before the Muqtadi was able to complete Durood Shareef and Dua-e-Mathoora, then yet he should salute along with the Imam. If however he could not even recite the whole the Attahiyyat, then he should salute only after he completed it. (Shami)

WHILE OFFERING THE WITR PRAYER THE MUQTADI SHOULD BOW EVEN THOUGH HE HAS NOT RECITED THE WHOLE DUA-E-QUNOOT

In the month of Ramadhan the Witr prayer is being offered with congregation. If in the third Rakat, after reciting the Dua-e-Qunoot, the Imam goes into Ruku before the Muqtadi could fully recite it, then the Muqtadi, too, should bow rather than complete the Dua-e-Qunoot. Whatever he could recite thereof shall be sufficient. The Wajib has been discharged. (Shami)

WHICH SURA IS A MASBOOQ SUPPOSED TO RECITE WHEN THE IMAM HAD RECITED SURA NAAS?

Someone joined the Maghrib prayer during the second Rakat in which the Imam recited Sura Naas. In such a case the Masbooq, when offering his missed Rakat, may recite whichever Sura he likes, because the regulations concerning Qirat while completing one’s prayer are the same as at the time of commencing the prayer. (Durr-e-Mukhtar)
HOW IS A LAHIQ SUPPOSED TO COMPLETE HIS PRAYER?

Someone offered two out of four Rakat with the Imam, then his Wudhu broke and he went to make fresh Wudhu. When he returned the Imam was performing Qada Akhira, or he was offering the third Rakat. Now the Lahiq should first offer his missed Rakat without Qirat, and then join the Imam, provided he has not yet concluded the prayer. And if he joined the Imam first and offered the Rakats he missed after the Imam’s salutation, then his prayer shall be in order, but it is abominable and sinful to do so. (Durr-e-Mukhtar)

A LAHIQ SHOULD NOT PERFORM SAJDA-E-SAHW ALONG WITH THE IMAM

A Lahiq is not supposed to follow the Imam when the latter performs Sajda-e-Sahw, rather he should keep sitting quietly until the Imam concludes the prayer. And when he gets up to offer his missed Rakats, then he should perform Sajda-e-Sahw in the end. And if he had performed Sajda-e-Sahw along with the Imam, then he will have to repeat it after completing his prayer. (Durr-e-Mukhtar)

A MASBOOQ JOINED WHILE THE IMAM OFFERED THE THIRD RAKAT OF THE WITR PRAYER

If during Ramadhan someone joined the congregation while the Imam offered the third Rakat of the Witr prayer, then, in case he got the whole Rakat, he should recite the Dua-e-Qunoot along with the Imam. He will not have to repeat it afterwards. And if he joined while the Imam was in Ruku, then yet he will not have to recite the Dua-e-Qunoot afterwards. (Maraaqial Falaahi)

WHAT IF A LAHIQ HAS DOUBTS REGARDING HIS WUDHU AND HE THOUGHT FOR A WHILE?

A person’s Wudhu broke while he was offering the prayer so he went to take fresh Wudhu. On the way he had some doubts, thought for some time and then he performed ablutions. The delay thus caused shall entail Sajda-e-Sahw. (Alamgiri)
### Glossary

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<td>etiquettes</td>
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<td>Attahiyat</td>
<td>a certain prayer to be recited in Qada</td>
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<td>The Suras from Sura Tariq to Sura Zilzaal</td>
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<td>a verse entailing Sajda-e-Tilawat</td>
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<td>Dua-e-Qunoot</td>
<td>an invocation recited in the third Rakat of the Witr prayer, before Ruku</td>
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<td>Durood Shareef</td>
<td>sending blessings on the Messenger of Allah sallallahu alaihi wa sallam</td>
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<td>Fajr</td>
<td>dawn prayer</td>
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<td>Fardh (pl. Faraidh)</td>
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<td>Khurooj bi San’ih</td>
<td>terminating the prayer by any action of one’s own</td>
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<td>Lahiq</td>
<td>a Muqtadi who got the prayer from the beginning but then missed one or more Rakat because he fell asleep or because his Wudhu broke and so forth</td>
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<td>Maghrib</td>
<td>evening prayers</td>
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<td>Masala</td>
<td>injunction, preposition, regulation</td>
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<td>Masbooq</td>
<td>a Muqtadi who joined the congregation late and thus missed one or more Rakat.</td>
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<td>Mudrik</td>
<td>a Muqtadi who offered the whole prayer behind the Imam</td>
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<tr>
<td>Muqtadi</td>
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<td>Mustahabb</td>
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<td>prayers in which the Holy Quran is being recited inaudibly, i.e. the Zuhr and Asr prayers</td>
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<td>Sunnat</td>
<td>established practice of Allah’s Messenger sallallahu alaihi wa sallam</td>
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<td>Taawwuz</td>
<td>seeking refuge with Allah from he accursed devil by saying for instance <em>Auzoo billahi minash Shaytanir Rajeem</em></td>
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<tr>
<td>Takbeer</td>
<td>extolling Allah by saying <em>Allahu Akbar</em></td>
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<tr>
<td>Takbeerat-e-Inteqalia</td>
<td>Takbeer to indicate change of posture</td>
</tr>
<tr>
<td>Takbeer-e-Tahreema</td>
<td>Takbeer at the time of commencing prayer</td>
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</tbody>
</table>
Tarawih  a prayer consisting of twenty Rakat to be offered after Isha, throughout the whole month of Ramadhan, which is a strongly emphasized Sunnat and the omission of which is sinful

Tasbeeh  glorifying Allah by saying Subhanallah

Tashmit  saying yarhamukallah in response to someone’s praising Allah after he sneezed.

Tasmiya  Saying Bismillahir Rahmanir Raheem

Thanaa  a certain prayer to be recited at the beginning of the prayer, right after Takbeer-e-Tahreema beginning with Subhanak Allahumma

Tiwaal-e-Mufassal  the Suras from Sura Hujuraat up to Sura Burooj

Wajib (pl. Wajibaat)  acts which are of obligatory nature

Witr  three Rakat of prayer to be offered after Isha, the nature of which is wajib

Wudhu  ablution

Zuhr  noon prayer