

Ruling of Repeating Sūrah al-Fātiḥah in the Third Rak‘ah of Fard Salāh

Darulifta Ahlesunnat (Dawateislami)

Question

What do the noble scholars and jurists of Islamic law say about the following: Zaid was leading Maghrib salāh. In the third rak‘ah he recited surah al-Fātiḥah two times by mistake and did not perform sajdah al-sahw at the end; he just completed his salāh as per usual. What is the ruling of the imām and muqtaḍī’s salāh?

Answer

In the described situation, the imām and muqtaḍī’s salāh are valid. There is no need to repeat the salāh.

The detail regarding this issue is that if one mistakenly repeats the entire sūrah al-Fātiḥah or majority of sūrah al-Fātiḥah before reciting a sūrah in the first two rak‘āt of fard salāh or in any rak‘ah of witr and nafl salāh, then sajdah al-sahw becomes wājib due to delaying a wājib (of adding a sūrah). However, reciting sūrah al-Fātiḥah and adding a sūrah in the last two rak‘āt of a fard salāh (i.e., the third rak‘ah of Maghrib and the last two rak‘āt of Zuhr, ‘Asr and ‘Ishā’) are not wājib. Hence, mistakenly repeating al-Fātiḥah in the last two rak‘āt does not cause delay in any wājib act; instead it is similar to repeating tasbīḥ and sanā’, which does not necessitate sajdah al-sahw. Therefore, since sajdah al-sahw is not wājib on the imām in the inquired situation, the salāh is valid.

Listing the wājib acts of salāh, ‘Allāmah ‘Alāuddin Ḥaskafī رحمه الله تعالى عليه (d. 1088 AH/1677 CE) writes:

و كذا ترك تكريرها قبل سورة

Translation: Similarly, (it is wājib) to not repeat sūrah al-Fātiḥah before reciting a sūrah.

Under this, ‘Allāmah Ibn ‘Ābidīn Shāmī Dimishqī رحمه الله تعالى عليه (d. 1252 AH/1836 CE) writes regarding the obligation of sajdah al-sahw due to repeating sūrah al-Fātiḥah:

فلو قرأها في ركعة من الأوليين مرتين وجب سجود السهول تأخير الواجب وهو السورة كما في الذخيرة وغيرها، وكذا لو قرأ أكثرها ثم أعادها كما في الظهيرية

Translation: If one recited sūrah al-Fātiḥah two times in the first two rak‘āt, sajdah al-sahw becomes wājib due to delaying the wājib of reciting a sūrah, as mentioned in al-Zakhīrah and other works. Similarly, if one recited the majority of sūrah al-Fātiḥah and then repeated it (sajdah al-sahw will become wājib), as written in al-Zahīriyah. (Radd al-Muḥtār Ma‘a al-Durr al-Mukhtār, Vol. 02, p. 188, Publ. Quetta) It is stated in Bahār-E-Sharī‘at:

فرض کی پہلی دو رکعتوں میں اور نفل و وتر کی کسی رکعت میں سورۃ الحمد کی ایک آیت بھی رہ گئی یا سورت سے پیشتر دوبارہ الحمد پڑھی۔۔۔ تو ان سب صورتوں میں سجدہ سہو واجب ہے۔

Translation: If a single verse from sūrah al-Fātiḥah is skipped or al-Fātiḥah is repeated before reciting a sūrah in the first two rak'āt of a fard salāh or any rak'ah of nafl and witr salāh... sajdah al-sahw is wājib in all of these cases. (Bahār-E-Sharī'at, Vol. 01, pt. 04, p. 710, Publ. Maktaba-Tul-Madīnah, Karachi)

Repeating sūrah al-Fātiḥah in the third and fourth rak'ah of a fard salāh does not obligate sajdah al-sahw. It is stated in Munyah al-Musallī in the wājibāt of salāh:

منہاتعین الفاتحة وتعين القراءة في الاولين والاقتصار فيهما على مرة

Translation: From the wājibāt of salāh is to recite sūrah al-Fātiḥah specifically and to recite it specifically in the first two rak'āt. Also, (it is wājib) to recite sūrah al-Fātiḥah only once in the first two rak'āt.

Commenting on this, it is stated in Ghunyah al-Mutamallī:

قيد بالأولين؛ لأن الاقتصار على مرة واحدة في كل ركعة مما بعدهما ليس بواجب حتى لو كررها سهوا لا يجب سجود السهو؛ لأن ما بعد الأولين لا يتعين فيه القراءة؛ بل إن شاء قرأ، وإن شاء سكت، فتكرار الفاتحة حينئذ ملحق بالتسبيح والثناء، فلا يوجب سجود السهو على ما صرحوا به

Translation: The ruling of reciting sūrah al-Fātiḥah has been limited to the first two rak'āt because reciting it only once is not wājib in the later (third & fourth) rak'āt. Even so that if one mistakenly repeated it (in the later rak'āt), sajdah al-sahw is not wājib. This is because there is no specific recitation for the later rak'āt. Rather, one can recite the Qur'ān if he wants, he can recite tasbīḥāt if he wants, or he can remain silent if he wants. Hence, the repetition of al-Fātiḥah at that time is like repeating tasbīḥ and sanā', and it will not obligate sajdah al-sahw, as mentioned explicitly by the scholars. (Ghunyah al-Mutamallī Ma'a Munyah al-Musallī, Vol. 02, p. 134, Publ. India)

It is stated in al-Jawharah al-Nayyirah:

لو قراء الفاتحة في الاخيرين مرتين لا سهو عليه

Translation: If one recites al-Fātiḥah twice in the latter two rak'āt, sajdah al-sahw is not wājib on him. (Al-Jawharah al-Nayyirah, Vol. 01, p. 92, Publ. Multan)

It is stated in Bahār-E-Sharī'at:

فرض کی پہلی رکعتوں میں فاتحہ کی تکرار سے مطلقاً سجدہ سہو واجب نہیں۔

Translation: Repeating sūrah al-Fātiḥah in the last two rak'āt of fard salāh does not obligate sajdah al-sahw at all. (Bahār-E-Sharī'at, Vol. 01, pt. 04, p. 711, Publ. Maktaba-Tul-Madīnah, Karachi)

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

(Allah Almighty knows best and His Messenger ﷺ knows best.)

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Ref No: FSD-9887

Date: 12th Shawwāl al-Mukarram 1447 AH/ 01st April 2026



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