بسم اللہ الرحمن الرحیم

Ruling of Reciting Al-Taḥiyyāt Twice in The First Qaʿdah and Then Performing Sajdah al-Sahw

Darulifta Ahlesunnat (Dawateislami)
(Translated Fatwa)

Question

What do the noble scholars and jurists of Islamic law say about the following: Zaid was leading the Zuhr salāh. He forgetfully recited al-Taḥiyyāt twice in the first qaʿdah, but then he performed sajdah al-sahw in the end. The question is: Is the imām's and muqtadīs' salāh valid or is it fard to repeat the salāh?

Answer

In the described scenario, the imām's and muqtadīs' salāh is valid, and there is no need to repeat it.

The detail regarding this ruling is that it is wājib to recite the tashahhud only once and not add anything to it in the first qaʿdah of farḍ, witr, and sunnah muʾakkadah salāt. If a person forgetfully repeats the tashahhud, this results in the omission of a wājib, that is, delaying the qiyām (standing for the third rakʿah). If this omission of the wājib occurs forgetfully, the salāh becomes valid by performing sajdah al-sahw at the end. However, if someone deliberately does this, sajdah al-sahw alone will not suffice; rather, in this case, repeating the salāh will be wājib. In the described scenario, since the imām forgetfully repeated the tashahhud in the first qaʿdah and also performed sajdah al-sahw at the end, the imām's and muqtadīs' salāh was therefore valid without any karāhah.

Listing the wājibāt of salāh, Sadr al-Sharīʿah Muftī Muḥammad Amjad ʿAlī Aʿzamī رحمۃ اللہ تعالی علیہ writes:

فرض ووتر وسنن رواتب میں قعدۂ اولیٰ میں تشہد پر کچھ نہ بڑھانا (واجب ہے)۔

Translation: It is wājib to not add anything after the tashahhud in the first qaʿdah of the fard, witr, and sunnah muʾakkadah salāt. (Bahār-E-Sharīʿat, Vol. 01, pt. 03, p. 518, Publ. Maktaba-Tul-Madīnah, Karachi)

It is wājib to recite tashahhud only once; repeating it obligates sajdah al-sahw, as mentioned in al-Baḥr al-Rāʾiq Sharḥ Kanz al-Daqāʾiq:

لو كرر التشهد في القعدة الأولى فعليه السهو لتأخير القيام

Translation: If one repeats the tashahhud in the first qaʿdah, sajdah al-sahw is necessary upon him due to delaying the qiyām. (Al-Baḥr al-Rāʾiq Sharḥ Kanz al-Daqāʾiq, Vol. 02, p. 105, Publ. Dār al-Kitāb al-Islāmī)

Repeating the tashahhud obligates sajdah al-sahw because it causes a delay in the qiyām of the third rakʿah. It is mentioned in Nūr al-ʾĪḍāḥ Maʿa Marāq al-Falāḥ:

يجب (القيام الى) الركعة (الثالثة من غير تراخ بعد) قراءة (التشهد) حتى لو زاد عليه بمقدار اداء ركن ساهيا يسجد للسهو لتاخير واجب القيام للثالثة

Translation: It is wājib to stand for the third rakʿah after reciting the tashahhud without any delay. Even if one forgetfully makes any addition to the tashahhud equal to the duration of a rukn, they must perform sajdah al-sahw due to delaying the wājib of standing for the third rakʿah. (Nūr al-ʾĪḍāḥ Maʿa Marāq al-Falāḥ, p. 139, Publ. Maktaba-Tul-Madīnah, Karachi)

In the explanation of 'ساهيا', it is stated in Ḥāshiyah al-Taḥtāwī:

احترز به عن العمد فان الصلاة تكون به مكروهة تحريما

Translation: By saying "forgetfully", "deliberately" has been excluded, because deliberately doing so makes the salāh makrūh taḥrīmī. (Ḥāshiyah al-Taḥtāwī ʿAlā Marāq al-Falāḥ, p. 251, Publ. Dār al-Kutub al-ʿIlmiyah, Beirut)

Mentioning the details for if a wājib of salāh is omitted either forgetfully or deliberately, it is stated in Fatāwā Amjadiyah:

واجباتِ نماز سے ہر واجب کے ترک کا یہی حکم ہے کہ اگر سہواً ہو تو سجدہ سہو واجب، اور اگر سجدہ سہو نہ کیا یا قصداً واجب کو ترک کیا تو نماز کا اعادہ واجب ہے۔

Translation: The same ruling applies to omitting any wājib among the wājibāt of salāh: if it is omitted forgetfully, sajdah al-sahw becomes wājib; and if sajdah al-sahw is not performed, or the wājib is deliberately omitted, repeating the salāh becomes wājib. (Fatāwā Amjadiyah, Vol. 01, p. 276, Publ. Maktabah Razawiyah, Karachi)

وَاللہُ اَعْلَمُ عَزَّوَجَلَّ وَرَسُوْلُہ اَعْلَم صَلَّی اللہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم

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

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