

# What Is The Ruling If One Forgets To Recite A Surah After Surah Al-Fatiha?

Darulifta Ahlesunnat

(Dawateislami)

## Question

What do the noble scholars and jurists of Islamic law say about the following: If in the rak'ah in which it is wajib to recite a surah, one forgot to add a surah and he went for ruku', the ruling is that he should return. The question in this regard is:

(1) What is the emphasis on returning? If one doesn't return even after remembering, will Sajda Sahw suffice?

(2) Ruku' is fard but reciting a surah is wajib. Why is it commanded to return from a fard to a wajib?

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اللَّهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

(1) If one forgets to add a surah in the rak'ah in which adding a surah is wajib, and goes for ruku', the ruling is: if he remembers before performing the sajda of that rak'ah, such as he remembers in ruku' or qomah, he must return to qiyam (standing position) immediately. He must add a surah, perform ruku', and then perform Sajda Sahw at the end. **Returning to qiyam is a wajib. If he doesn't return even after remembering, he will be leaving a wajib intentionally which will cause the salah to be Wajib al-I'adah (necessary to repeat). Sajda Sahw will not suffice here.**

It should be remembered that when returning to qiyam, the ruku' must be repeated. If it isn't repeated, the salah will be invalid.

It is stated in *Badai' al-Sanai'*:

لو تذكروا في الركوع أو بعد ما رفع رأسه منه أنه ترك الفاتحة أو السورة يعود وينتقض ركوعه

(*Badai' al-Sanai'*, Book of Salah, Chapter of Qunoot, Vol. 2, p. 234, Publ. Dar al-Hadith Qahirah, Beirut)

About offering Sajdah Sahw in this case, it is stated in *Fatawa Alamgiri*:

لو قرأ الفاتحة وآيتين فخررا كعاساهيأثم تذكروا عاداتهم ثلاث آيات وعليه سجود السهو

(*Fatawa Alamgiri*, Book of Salah, Vol. 1, p. 126, Publ. Peshawar)

After returning to qiyam, if one doesn't repeat the ruku', the Salah will become invalid. Thus, it is stated in *Fatawa Shami*:

(لو تذكروا) أي السورة (في ركوعه قراها) أي بعد عودته إلى القيام (وأعاد الركوع) لأن ما يقع من القراءة في الصلاة يكون فرضاً فيركض الركوع ويلزمه إعادته لأن الترتيب بين القراءة والركوع فرض كما مر بيانه في الواجبات، حتى لو لم يعده تفسد صلاته.

(Radd al-Muhtar Ma'a Al-Durr al-Mukhtar, Book of Salah, Vol. 2, p. 311, Publ. Quetta)

It is stated in *Bahar-e-Shari'at*:

سورت ملانا بھول گیا، رکوع میں یاد آیا، تو کھڑا ہو جائے اور سورت ملائے پھر رکوع کرے اور اخیر میں سجدہ سہو کرے اگر دوبارہ رکوع نہ کرے گا، تو نماز نہ ہوگی۔

Translation: If one forgets to add a surah and remembers in ruku', he must stand, add a surah, and go for ruku'. At the end, he should perform Sajdah Sahw. If he doesn't repeat the ruku', the Salah will be invalid. (Bahar-e-Shari'at, Vol. 1, Sect. 4, p. 545, Publ. Maktaba-Tul-Madinah, Karachi)

If one forgetfully goes to ruku' without qira'at, it is wajib to return if he remembers before going for sajdah. It is stated in *Fatawa Razawiyah*:

اگر سجدے میں جانے تک بھولی ہوئی آیات یاد نہ آئیں، تو اب سجدہ سہو کافی ہے اور اگر سجدہ کو جانے سے پہلے رکوع میں خواہ قومہ بعد الركوع میں یاد آجائیں، تو واجب ہے کہ قراءت پوری کرے اور رکوع کا پھر اعادہ کرے اگر قراءت پوری نہ کی تو اب پھر قصد ترک واجب ہو گا اور نماز کا اعادہ کرنا پڑے گا اور اگر قراءت بعد الركوع پوری کر لی اور رکوع دوبارہ نہ کیا، تو نماز ہی جاتی رہی کہ فرض ترک ہوا۔

Translation: If one doesn't recall the forgotten verse until he has reached sajdah, offering Sajdah Sahw will suffice. **Before reaching sajdah, if one remembers in ruku' or the qomah after ruku', it is wajib to complete the qira'at and repeat the ruku'. If the qira'at isn't completed, this will be skipping a wajib intentionally and the salah must be repeated.** If the qira'at after ruku' is completed as well but the ruku' isn't repeated, the Salah will become nullified because of leaving a fard. (Fatawa Razawiyah, Vol. 6, p. 330, Publ. Raza Foundation, Lahore)

The Imam of Ahl al-Sunnah رحمۃ اللہ تعالیٰ علیہ was asked:

نمازی کسی رکعت میں صرف الحمد پڑھے اور سہو اسورت نہ ملائے اور پھر سہو کا سجدہ کرے، تو نماز ہو جائے گی یا نہیں؟

Translation: If the one offering salah only recites Al-Hamd in a rak'ah and mistakenly leave the surah, but then offers sajdah sahw, will the salah be complete or not?

He replied:

جو سورت ملانا بھول گیا اگر اسے رکوع میں یاد آیا تو فوراً کھڑے ہو کر سورت پڑھے، پھر رکوع دوبارہ کرے، پھر نماز تمام کرے اور اگر رکوع کے بعد سجدہ میں یاد آیا، تو صرف اخیر میں سجدہ سہو کر لے نماز ہو جائے گی اور پھیرنی نہ ہوگی۔

Translation: If the one who forgot to add a surah remembered this in ruku', he must immediately stand and recite a surah then repeat the ruku' and complete his salah. If he remembered in the sajdah after ruku', he should just offer Sajdah Sahw at the end. The salah will be complete and it won't have to be repeated. (Fatawa Razawiyah, Vol. 8, p. 196, Publ. Raza Foundation, Lahore)

(2) Whenever the Holy Qur'an is recited (whether in salah or out of salah), it will come under the command of ﴿فَاقْرَءُوا مَا تَيَسَّرَ مِنَ الْقُرْآنِ﴾ and be considered fard qira'at because of the unrestricted nature of the verse. Therefore, if one goes for ruku' after Surah Al-Fatiha (in the rak'ah in which adding a surah is wajib) without adding a surah, and remembers in ruku', he must return to qiyam and adds a surah. This qira'at will be considered fard though the adding of this surah was wajib. Therefore, it isn't that one is returning from a Wajib to a fard, but rather from a fard to a fard.

The Imam of Ahl al-Sunnah, the reviver of Deen, Our Master, Imam Ahmad Raza Khan رحمۃ اللہ تعالیٰ علیہ writes in *Jadd al-Mumtar*:

أقول: --- القرآن كلما قرئ لا يقع إلا فرضاً لا إطلاقاً ﴿فَاقْرَءُوا مَا تَيَسَّرَ مِنَ الْقُرْآنِ﴾ (المزمل: 20)، و لذا جاز العود من الركوع إلى قراءة السورة، فافهم

Translation: I say: Whenever the Qur'an is recited, it will be an offering of a fard due to the unrestricted nature of "recite from the Quran that which is easy for you." That is why returning from a

ruku' to the qira'at of a surah is allowed. Understand! (Jadd al-Mumtar, Vol. 7, p. 267, Publ. Maktaba-tul-Madinah, Karachi)

The Imam of Ahl al-Sunnah رحمه الله تعالى writes of *Fatawa*

*Razawiyah*:

اگر سُورت بھول کر رکوع میں چلا جائے، پھر رکوع میں یاد آئے، تو حکم ہے کہ رکوع کو چھوڑے اور کھڑا ہو کر سُورت پڑھے اور پھر رکوع کرے، حالانکہ ضم سُورت صرف واجب تھا اور واجب کے لیے رفض فرض جائز نہیں، جیسے قعدہ اولیٰ بھول کر جو سیدھا کھڑا ہو جائے اب اُسے عود حلال نہیں کہ قعدہ واجب تھا اور قیام فرض ہے، مگر سُورت جو پڑھے گایہ بھی فرض واقع ہوگی تو فرض کے لیے رفض فرض ہوا، والہذا اگر کھڑا ہو کر سُورت پڑھے اور اس خیال سے کہ رکوع تو پہلے کر چکا ہوں دوبارہ رکوع نہ کرے، نماز باطل ہو جائیگی کہ فرض کے لیے جو فرض چھوڑا گیا وہ جاتا رہا تھا، اس پر فرض تھا کہ رکوع دوبارہ کرتا۔

Translation: If one forgets the surah and goes for ruku', then he remembers this in ruku', he must leave the ruku' and stand to recite the surah then offer ruku'. Though adding a surah was only wajib and leaving a Fard to go to a wajib isn't permissible; like the one who skips Qa'dah Oola and stands up straight isn't allowed to return because the Qa'dah was wajib and standing was fard, (even then he is commanded to do leave the ruku' and stand for qira'at) **because the surah which he will recite will be considered the offering of a fard, and it is fard to return to a fard.** Therefore, if he stands and recites a surah, and doesn't repeat the ruku' thinking that he has already offered it, the salah will be invalid, because the fard which was left to complete another fard will become null. It has become fard upon him to repeat the ruku'. (Fatawa Razawiyah, Vol. 10, p. 598, Publ. Raza Foundation, Lahore)

In this situation, when one returns to qiyam to complete his qira'at, he must repeat his ruku'. This is also proof that the qira'at being recited is considered fard. Therefore, the ruku' performed first will be null as the ruku' and qira'at must be offered in the prescribed order, as is mentioned in the text of *Al-Durr al-Mukhtar* which has also been mentioned above in the first part of the answer:

لأن ما يقع من القراءة في الصلاة يكون فرضاً فيركع الركوع ويلزمه إعادته لأن الترتيب بين  
القراءة والركوع فرض كما مر بيانه في الواجبات

The translation is mentioned above.

وَاللَّهُ أَعْلَمُ عَزَّوَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

(Allah Almighty knows best and His Messenger صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ  
knows best.)

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