



Noor Al-Fajr Academy

Start with Light, Grow with Insight

سجود السهو

Prostration of Forgetfulness

يُشَرَّع

• لزيادة

• وتفص

• وشك

لأ: في عَمَدٍ في الْفَرْضِ وَالثَّالِثَةِ

(Prostration of Forgetfulness)

It is legislated:

- *For an addition (in prayer).*
- *For an omission (deficiency).*
- *For doubt.*

It is not legislated for deliberate (acts), whether in **obligatory or voluntary prayers**.

The Imam is corrected by his followers, by saying Tasbeeh for men and clap for women.

If two people say “Subḥān Allāh” to alert him, he should stop immediately.

On addition:

Whoever adds an **act** from the type of prayer – such as *standing, sitting, bowing, or prostrating*:

- If done **intentionally**, the prayer becomes **invalid**.
- If done out of **forgetfulness**, he should perform Sujūd as-Sahw (**the prostration of forgetfulness**).

If one **adds** an extra rak'ah (unit of prayer):

- And does not realize until after completing it, he should perform Sujūd as-Sahw. **After Salam**.
- But if he realizes during it, he should sit immediately, perform tashahhud give Salām and then prostrate (Sujūd as-Sahw) **After Salam**.

Any **act** outside the nature of prayer (from non-prayer actions) invalidates it, whether done intentionally or by mistake. (Talking, eating, laughing, excessive movement)

Sujūd as-Sahw is not prescribed for such mistakes.

Although, the prayer is not invalidated by a small amount activity or by a small amount of movement or walking. (If necessary)

Aisha narrated that the Prophet walked and open a door for once and Ibn Umar narrated that he cleared his throat once to notify that he is praying.

If he recites or performs a legitimate act in the wrong place, such as:

- *Reciting Qur'an while in sujūd,*
- *Saying tashahhud while standing,*
- *Or reciting a sūrah in the last two rak'āt.*

Then the prayer is not invalidated, and Sujūd as-Sahw is not required, though it is prescribed (recommended) to do so.

On Omission:

On the rulings regarding Sujūd as-Sahw (the prostration of forgetfulness) due to deficiency or doubt

Whoever leaves out a pillar (rukn):

If he remembers it after starting the recitation of another rak'ah, the rak'ah from which he left it becomes invalid.

He must perform that pillar and everything that follows it.

If he remembers after giving salām, he must perform one complete rak'ah.

If he forgets the first tashahhud and he begins to stand with the intention of returning, he may return as long as he hasn't fully stood upright.

If he has fully stood upright, then it is disliked for him to return.

If he has not yet straightened, he may return, but if he has begun reciting (Qur'an), then returning becomes forbidden. In all these cases, **Sujūd as-Sahw is required.**

On Doubt:

If one doubts:

The number of rak'āt, he should act on the lesser number.

If he doubts leaving a pillar, like Sujud or raka'ah, he should perform it.

There is no Sujūd as-Sahw for doubt about leaving a wājib (obligatory act, like Tasbih in ruku'or sujud), nor for doubt about addition.

Principle:

إذا شك أحدكم في صلاته فلم يدركم صلى: ثلاثا أم أربعا، فليطرح الشك ولبيث على ما استيقن، ثم يسجد سجدين قبل أن يسلم». رواه أحمد ومسلم.

The Prophet said ﷺ:

“If any of you is uncertain in his prayer and does not know how many rak'ahs he has prayed—three or four—let him cast away the doubt and act upon what he is certain of, then perform two prostrations before the salām.” (Narrated by Ahmad and Muslim)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَّى صَلَاتَ الظَّهَرِ، ثُمَّ أَقْبَلَ عَلَيْهِمْ بِوْجَهِهِ، فَقَالُوا: أَحَدَثَ فِي الصَّلَاةِ حَدَثٌ؟ قَالَ: وَمَا ذَاكَ؟ فَأَخْبَرُوهُ بِصَنْيِعِهِ، فَتَنَّى رَجُلٌ، وَاسْتَقْبَلَ الْقِبْلَةَ، فَسَجَّدَ سَجْدَتَيْنِ، ثُمَّ سَلَّمَ، ثُمَّ أَقْبَلَ عَلَيْهِمْ بِوْجَهِهِ، فَقَالَ: إِنَّمَا أَنَا بَشَرٌ أَنْسَى كَمَا تَنْسُونَ، فَإِذَا تَسِيَّتْ فَذَكَرْنِي وَقَالَ: لَوْ كَانَ حَدَثٌ فِي الصَّلَاةِ حَدَثٌ أَنْبَأْتُكُمْ بِهِ وَقَالَ: إِذَا أَوْهَمْتُ أَحَدَكُمْ فِي صَلَاتِهِ فَلَيَتَحِرَّ أَقْرَبَ ذَلِكَ مِنَ الصَّوَابِ ثُمَّ لَيَتَمَّ عَلَيْهِ، ثُمَّ يَسْجُدُ سَجْدَتَيْنِ

The Messenger of Allah ﷺ once prayed two units in either Zuhra or Asr, then turned toward the people.

They said, “*O Messenger of Allah, has something new occurred in the prayer?*”

He replied, “*And what is that?*”

They told him what he had done.

So he bent his leg, faced the Qiblah, and performed two prostrations (of forgetfulness). Then he gave the salām, turned again to the people, and said:

“*I am only a human being – I forget just as you forget.*

So if I forget, remind me.

And if something new had been introduced in the prayer, I would have informed you about it.

When any one of you becomes uncertain in his prayer, let him strive to determine what is most correct, complete his prayer upon that basis, and then perform two prostrations (of forgetfulness).”

This hadith establishes that when one doubts during prayer, they should rely on what seems most accurate to them (aḥrā aṣ-ṣawāb), complete their prayer, and perform two sujūd as-sahw before or after the salām depending on the situation.

حَدِيثُ أَبِي هُرَيْرَةَ - أَنَّ الرَّسُولَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ذَاتَ يَوْمِ صَلَاةِ الظَّهَرِ أَوِ الْعَصْرِ، فَسَلَمَ فِي رُكُعَيْنِ، ثُمَّ قَامَ إِلَى خَشْبَةِ الْمَسْجِدِ وَاتَّكَأَ عَلَيْهَا كَأْتَهُ غَضْبَانٍ وَكَانَ النَّاسُ فِيهِمْ جُبَارٌ الصَّحَابَةُ كَأَبِي بَكْرٍ وَعُمَرَ لَكُنُّهُمْ هَبَّةٌ لِهِبَّتِهِ وَكَانُوا أَنْ يَكْلُمُوهُ، فَقَامَ رَجُلٌ يُقَالُ لَهُ ذُو الْيَدَيْنَ فَقَالَ: يَا رَسُولَ اللَّهِ أَنْسَيْتَ أَمْ قَصَرْتَ الصَّلَاةَ؟ فَقَالَ وَسَلَّمَ: «لَمْ أَنْسِ وَلَمْ تَقْصُرْ»، فَقَالَ: بَلْ قَدْ نَسِيْتَ يَا رَسُولَ اللَّهِ، فَأَقْبَلَ عَلَى النَّاسِ فَقَالَ: «أَحَقُّ مَا يَقُولُ ذُو الْيَدَيْنَ؟» قَالُوا: نَعَمْ. فَقَامَ فَصَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا تَرَكَ ثُمَّ سَلَمَ، ثُمَّ سَجَدَ سَجْدَتَيْنِ ثُمَّ سَلَمَ.

Abū Hurayrah (may Allah be pleased with him):

The Messenger of Allah ﷺ once prayed either Zuhra or 'Aṣr and gave salām after two rak'ahs. Then he stood near a wooden beam in the mosque and leaned on it, appearing upset. Among the people were great companions such as Abū Bakr and 'Umar, but out of awe for the Prophet ﷺ, none dared to speak.

Then a man known as Dhu al-Yadayn stood up and said, "O Messenger of Allah, has the prayer been shortened, or did you forget?"

The Prophet ﷺ replied, "I did not forget, nor was the prayer shortened."

The man said, "Indeed, you have forgotten, O Messenger of Allah."

So the Prophet ﷺ turned to the people and said, "Is what Dhu al-Yadayn says true?"

They replied, "Yes."

Then he stood up and completed what he had left of the prayer, gave salām, then performed two prostrations (sujūd al-sahw), and gave salām again.

Three rulings regarding doubt after Salah:

- *There's no consideration for doubt after termination of Salah except if it's obvious there is either addition or omission.*
- *There's no consideration for a doubt that still remains a doubt, like for those suffering from occasional Waswasah wisphers of Satan.*
- *There's no consideration for a doubt that still remains a doubt, like for those suffering from continuous Waswasah wisphers in ablution, Salah, or fasting. This is regarded as a disease.*

Other rulings:

A follower (ma'mūm) does not perform Sujūd as-Sahw, except via following the Imām. (an exception coming later)

Sujūd as-Sahw is obligatory for anything whose intentional omission would invalidate the prayer. (Rukn/Pillar).

Deliberately abandoning a (Wajib/obligatory act) invalidates the prayer.

If a worshipper makes multiple mistakes in one prayer, two prostrations of forgetfulness suffice for all.

Should a follower who joined the Salah late observe Sahw if the Sujud is after Salam?

Two cases:

- If he witnessed the Sahw after joining the Salah, he's required to observe Sujud after Salam
- If he didn't witness the Sahw, i.e he joins after the Sahw, he's not required to observe the Sujud after his Salam.

Instances to watch out for:

Question: If a person forgets to recite al-Fātiḥah, is Sujūd as-Sahw required?

Answer: Yes, Sujūd as-Sahw is required, but something else is also required — namely, to make up for the pillar (rukñ) itself, since al-Fātiḥah is a pillar of the prayer.

- ✓ If a worshipper says the Salām before completing the prayer Intentionally, the prayer is invalid.

By mistake, then:

- ✓ If he remembers shortly after, he should complete it and perform Sujūd as-Sahw. **After Salam.**
- ✓ If there is a long gap or he spoke unrelated to the prayer, the prayer is invalid, just as if he spoke during it.

But if he spoke for its benefit (e.g., asking to confirm the number of units observed and it was brief, then the prayer is not invalidated.

Acts that invalidate Salah and doesn't require Sujud Sahw

- Laughter aloud (**qahqahah**) is treated as speech, and invalidates Salah.
- Intentional blowing (nafkh) also invalidates it.
- If one cries (sobs) without fear of Allah, or clears his throat (tanahnuḥ) without a genuine need, if it becomes excessive, the prayer becomes invalid.

Alhamdulillāh