

Sajdah-Tilaawat

Significance and Related Masaail

***A special appeal is made to the Hifz-class
Ustaads to teach these Masa'il to their students
and constantly revise it.***

***Due to the importance of these Masa'il and the laxity in timeously
performing these Sajdahs, a request is made to one and all to
understand these Masa'il thoroughly and practice accordingly.***

***May Allah Ta'ala grant us the ability to understand the
importance of this aspect of our Deen and practice accordingly***

Published By:

**Madrasah Arabia Islamia, Publication Department
P O Box 9786, Azaadville, South Africa
Tel: (011) 413-2785/6**

Virtue of Sajdah-Tilaawat

Rasulullah ﷺ said, “When the son of Adam ﷺ recites a verse of Sajdah (prostration), then prostrates (makes the Sajdah), Shaytaan goes into seclusion, weeps and says, “Woe unto me, the son of Adam ﷺ was commanded to prostrate, he prostrated and became entitled to Jannah. I was commanded to prostrate but I refused and am doomed to the fire.”
(Sahih Muslim)

Importance

Whilst reciting the Qur’aan Shareef, verses of Sajdah appear. At times, there is laxity with regards to performing these Sajdahs, more-so for those who are engaged in learning and teaching Hifz. Daily, many verses of Sajdah are recited, but the Sajdah is not performed. According to the Hanafis, the performance of the Sajdah-Tilaawat after the recitation/listening of a verse of Sajdah is Waajib (compulsory). If he fails to perform it immediately, it still remains binding upon him lifelong. It is Makrooh-Tanzihi (disliked) to unnecessarily delay it. If a person does not have wudu at that time, he could make wudu at a later stage and perform the Sajdah. It is not necessary, although advisable, to perform the Sajdah immediately. However, it is always better to perform it immediately as it is possible that the person may forget later or he could pass away in the interim. (If a person is unable to perform the Sajdah-Tilaawat immediately after hearing or reciting the verse of Sajdah, it is Mustahab (meritorious) for him to recite the following Du’a:

سَمِعْنَا وَأَطَعْنَا غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ

Remember, Sajdah-Tilaawat will still have to be performed at a later stage.

Compensation for Missed Sajdahs

If he passes away without having performed those Sajdahs, he will be a sinner and *fidyah* (monetary compensation) will have to be given in lieu for every Sajdah missed. Due regard should be taken by all, and more-so those involved in the teaching of Hifz to perform these Sajdahs and ensure that the students do likewise. (The discharging of *fidya* for missed Sajdah’s is not Waajib, rather it should be done as a precautionary measure. (Fataawa Darul Uloom Zakariyya v.2, p. 483– Jawahirul Fiqh v.1, p.393)

Miscellaneous Masaail related to Sajdah-Tilaawat

1. According to the Hanafis, there are fourteen places of Sajdah-Tilaawat in the Quran. Wherever the word “Sajdah” appears on the margin of the Quran, then on reciting or listening to that verse, Sajdah becomes Wâjib. This Sajdah is known as Sajdah-Tilaawat. Note: The second Sajdah found in Surah Hajj (Ayat 77) will not be made according to the Hanafis.
2. The method of making Sajdah-Tilaawat is as follows: the person should say Allahu Akbar while standing and go into Sajdah. When saying Allahu Akbar the hands should not be raised. While in Sajdah, he should say: ‘Subhaana Rabbiyal’a’laa’ at least three times. Thereafter, he should say Allahu Akbar and stand up. This is the preferred method of performing the Sajdah-Tilaawat. It is also permissible to perform the Sajdah in a sitting posture i.e. facing the Qiblah whilst sitting a person recites Allahu Akbar and performs the Sajdah, thereafter raises his head saying Allahu Akbar.

At times, Rasulullaah ﷺ would recite this dua in Sajdah-Tilaawat.

سَجَدَ وَجْهِي لِلَّذِي خَلَقَهُ، وَشَقَّ سَمْعَهُ وَبَصَرَهُ، بِحَوْلِهِ وَقُوَّتِهِ

(Abu Dawood, Tirmidhi, Ibn Hibbaan)

اللَّهُمَّ اكْتُبْ لِي عِنْدَكَ بِهَا أَجْرًا، وَاجْعَلْهَا لِي عِنْدَكَ ذُخْرًا، وَضَعْ عَنِّي
بِهَا وَزْرًا، وَأَقْبَلْهَا مِنِّي كَمَا تَقَبَّلْتَ مِنْ عَبْدِكَ دَاوُدَ

3. Sajdah-Tilaawat becomes Waajib on the person who recites a verse of Sajdah and also on the person who hears it being recited. This is irrespective of whether the person had sat down with the intention of listening to the Quran, whether he was preoccupied with some work, or whether he heard it without intending to listen to it. It is therefore better to recite the verse of Sajdah softly so that Sajdah-Tilaawat does not become Waajib on anyone else.
4. Those factors that are a prerequisite for Salaat are also prerequisites for Sajdah-Tilaawat. That is, the person must be in a state of wudu,

the place must be clean, the body and clothing must be pure, Sajdah must be made in the direction of the Qiblah, etc.

5. If a woman hears a verse of Sajdah while she is in her menses or nifaas (post-natal bleeding), Sajdah-Tilaawat is not waajib on her. But if she hears it when she is in a state when ghusl was waajib on her i.e. the menses or nifaas terminates, it will be waajib on her to make Sajdah-Tilaawat after having a bath.
6. If a person recites a verse of Sajdah during Salaat, then upon reciting the verse he should immediately go into Sajdah, thereafter continue with the rest of the Surah after rising up from Sajdah, thereafter proceed for Ruku. If a person does not go immediately into Sajdah, but goes into Sajdah after reciting two or three more verses, this Sajdah will still be proper. However, if he recites several more verses (more than three verses) and then goes into Sajdah, the Sajdah will be valid, but he will have to perform Sajdah-e-Sahw (*Fatawa Rahimiyyah*). If the Sajdah-e-Sahw was omitted then it will be waajib to repeat the Salaah. (*Fataawa Haqqaniyya v.3, p.347*)
7. If he recites a verse of Sajdah while in Salaat but does not make Sajdah in the Salaat, the Sajdah will not be valid if he makes it out of Salaat. He will remain a sinner forever. Now there is no way of absolving himself except through repentance and seeking forgiveness.
8. If a person recites a verse of Sajdah and immediately thereafter goes into Ruku and makes this intention that he is making this Ruku for the Sajdah-Tilaawat as well, even then the Sajdah will be considered to be valid. If he did not make this intention in his Ruku, the Sajdahs that he makes after the Ruku will also suffice for the Sajdah-Tilaawat. This is irrespective of whether he makes any intention or not.
9. While in Salaat, a person hears a verse of Sajdah being recited by someone else. He should not make Sajdah-Tilaawat in his Salaat but after completing his Salaat. If he makes it in his Salaat it will not be valid. He will have to repeat it, and he will also be committing a sin.

10. A person was sitting in one place and was reciting the same verse of Sajdah several times - only one Sajdah-Tilaawat will be waajib. He could either recite that verse as many times as he wishes and then make one Sajdah right at the end, or he could recite that verse once, make one Sajdah and then recite that verse as many times as he wishes. But if he changes his place, and then repeats that verse, then goes to a third place and recites that same verse, and in this way he continues changing places and also continues reciting that same verse - then for every time that he repeats that verse he will have to make Sajdah for it.
11. If a person sits at one place and recites several verses of Sajdah, he will have to make Sajdah-Tilaawat for every verse of Sajdah.
12. While sitting down, a person recited a verse of Sajdah. He then stood up but did not move from that place of sitting, i.e. he stood on the same spot where he had been sitting. He then repeated that same verse - he will only have to make one Sajdah-Tilaawat.
13. He recited a verse of Sajdah at one place, got up and went to do some work, came back and sat at that same spot and recited that same verse again. He will have to make two Sajdahs.
14. While sitting in one place he recited a verse of Sajdah. On completing the recitation of the Quran, he remained sitting in that place and started doing some other work. For example, he started eating, or a woman started sewing or feeding her child. Thereafter he (or she) recited that same verse of Sajdah again. Even then, two Sajdahs will have to be made. When a person engages in any other task, it will be regarded as if the place has changed.
15. A person recited a verse of Sajdah in one corner of a small room or verandah. He then went and recited the same verse in another corner - even then only one Sajdah will suffice irrespective of how many times he recites that verse. However, if he commences with some other work and then recites that verse again, he will have to

make another Sajdah. And if he occupies himself with a third type of work, a third Sajdah will become waajib.

16. If it is a big house, then by repeating the verse in another corner, he will have to make another Sajdah. And if he repeats it in a third corner, he will have to make a third Sajdah.
17. The rule that applies to a small room also applies to a Masjid. That is, if he repeats the same verse of Sajdah several times, only one Sajdah will be waajib irrespective of whether he recites it while sitting down in one place or he recites it while walking about in the Masjid.
18. If a person recites the same verse of Sajdah several times in one Salaat, even then he will only have to make one Sajdah. If he wishes, he could recite it for as many times as he wishes and thereafter make one Sajdah, or he could recite it once, make one Sajdah and thereafter recite it as many times as he wishes in that same rakaat or even in the next rakaat.
19. A person recited a verse of Sajdah but did not make Sajdah-Tilaawat. Thereafter, he stood up at that very spot, commenced offering Salaat, and recited that very verse in his Salaat and also made Sajdah-Tilaawat in his Salaat. This Sajdah which he made will be sufficient for both the recitations. However, if he changed his place, it will be waajib to make two Sajdahs.
20. He recited a verse of Sajdah and also made Sajdah-Tilaawat. Thereafter, he stood up, commenced offering a Salaat, and recited that same verse in his Salaat. Now he will have to make a Sajdah again in Salaat.
21. The person who was reciting did not change his place. He recited the same verse of Sajdah several times. However, the place of the person who was listening changed: he heard the verse in one place for the first time, he then heard it in another place a second time, and in another place a third time. Only one Sajdah-Tilaawat will be

waajib on the person who was reciting. But the person who was listening will have to make a Sajdah for every time that he hears it.

22. If the place of the person who was listening did not change but the place of the person who was reciting changed, then several Sajdahs will become waajib on the person who was reciting while the person who was listening will have to make only one Sajdah.
23. A person in a vehicle repeats a verse of Sajdah. If the person is the driver, he will have to repeat the Sajdah according to the number of times the verse was repeated. The passenger, however, will only be required to make one Sajdah no matter how many times he repeats that verse of Sajdah on that journey, as long as he does not do any such action that equates the changing of the place, like eating, etc.
24. It is makrooh to recite the entire Surah and leave out the verse of Sajdah. That verse should not be left out merely to save oneself from making Sajdah. In doing so, it will be regarded as if the person is avoiding and neglecting that verse.
25. There is no harm in reciting the verse of Sajdah only and leaving out the entire surah. If this is done in Salaat, then an additional condition is that this one verse must be such that it equals three short verses. However, it is better to recite a few verses together with the verse of Sajdah.
26. If a person hears an imam reciting a verse of Sajdah and he joins the jama'at thereafter, he should make the Sajdah-Tilaawat with the Imam. But if the Imam has already made the Sajdah, there are two conditions for this: (1) If he gets that rakaat in which he heard the Imam reciting the verse, he will not have to make a Sajdah. By getting that rakaat, it will be regarded as if he got that Sajdah as well. (2) He did not get that rakaat. After completing his Salaat, it will be waajib on him to make that Sajdah out of Salaat.

27. When Sajdah-Tilaawat becomes waajib in Salaat, it is waajib to make that Sajdah immediately. It is not permissible to delay it.
28. Sajdah-Tilaawat which became waajib out of Salaat cannot be made in Salaat. Similarly, if it becomes waajib in Salaat, it cannot be made out of Salaat. In fact, it cannot even be made in another Salaat. If a person recites a verse of Sajdah in Salaat and does not make Sajdah-Tilaawat in Salaat, the sin for that will rest on his shoulders. He can do nothing except make taubah and ask Allah Ta'ala to forgive him through His bounty.
29. The verses of Sajdah should preferably not be recited in the Jumu'ah Salaat, Eid Salaats, and in those Salaats which are offered silently. This is because there is a fear of putting the muqtadis into doubt.
30. Sajdah-Tilaawat is prohibited whilst the sun is rising, precisely at noon, and from the time the colour of the sun changes before sunset until the sun has fully set. However, if a verse of Sajdah was recited during the Makrooh times of Salaah, then it will be correct to perform the Sajdah during the Makrooh times, but if the verse of Sajdah was recited at times other than the Makrooh times, it will not be permissible to perform the Sajdah during the Makrooh times.
(Fataawa Hindiyya v.1 p. 135, Fataawa Haqqaniyya v.3 p.339)
31. If a person listens to a live recital over a radio or a live-stream, then it is waajib to make Sajdah-Tilaawat. If however, one hears the Sajdah-Tilaawat on a pre-recorded tape or CD, etc. Sajdah-Tilaawat will not be waajib. *(Fataawa Darul Uloom Zakariyya v.2 p. 478)*
32. If one is travelling in a car etc and is out of the precinct of his city or town, then it is permissible for him to perform the Sajdah-Tilaawat through gestures, in the vehicle.
33. A person read a verse of Sajdah, e.g. the Sajdah in Surah Alaq. After going into Sajdah, he stands up. Now he should recite few verses before going into Ruku. If one immediately went into Ruku after performing Sajdah-Tilaawat without reciting anything, it will be makrooh, though the Salaah will be valid.

34. If the verse of Sajdah is recited in the mind, Sajdah-Tilaawat does not become compulsory.
35. According to the Hanafis, one should not make Sajdah-Tilaawat for the second Sajdah in the seventeenth para. If he did so after reciting the said verse in salah, then he should make Sajdah-sahw at the end, due to delaying the salaah unnecessarily. (*Fataawa Haqqaniyya v.3 p.342*)
36. If a person verbally reads the translation of a verse of Sajdah, he as well as those listening will have to make Sajdah-Tilaawat as Quraan Sharif refers to the words and the meaning of the Quraan. (*Fataawa Haqqaniyya v.3 p.345*)