

## Fatwas of the Permanent Committee

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### Sujud-ul-Tilawah

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The third question of Fatwa no. 7900

**Q 3: What is the ruling on Sujud-ul-Tilawah (Prostration of Recitation)? Should Taslim (salutation of peace ending the Prayer) be made when Sujud-ul-Tilawah is performed during recitation of the Qur'an outside Salah (Prayer)? What is the Du`a' (supplication) that should be said in Sujud-ul-Tilawah? If someone is offering Salah and one of Ayat-ul-Sujud (Qur'anic verses of Prostration) is recited at the end of the Surah (Qur'anic chapter), should they start to recite the next Surah after rising up from Sujud (prostration) or just proceed directly to Ruku` (bowing)?**

**A:** Sujud-ul-Tilawah is an act of Sunnah. There is no Nas (Islamic text from the Qur'an or the Sunnah) to support that Taslim should be made after performing it; therefore, no Taslim should follow Sujud. It is not obligatory for someone who offers Salah and performs Sujud-ul-Tilawah at the end of Surahs such as Al-A`raf, Al-Najm, and Al-`Alaq, to recite more Qur'an after rising from Sujud-ul-Tilawah and before bending for Ruku`; but there is nothing wrong if they do. The Du`a' that should be said is the same as that said in Sujud during Salah.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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The second question of Fatwa no. 2437

**Q 2: When someone is reciting the Qur'an and does Sujud-ul-Tilawah (Prostration of Recitation), should they say Takbir (saying: "Allahu Akbar [Allah is the Greatest]") when prostrating and when rising up from the Sujud (prostration) or just when prostrating? Should they recite the Tashahhud (a recitation in the sitting position in the second/ last unit of Prayer) and should they say the Taslim (salutation of peace ending the Prayer)?**

**A: Firstly:** They should say Takbir when prostrating, as

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related by Abu Dawud in his Sunan (Hadith compilation classified by jurisprudential themes) on the authority of Ibn `Umar (may Allah be pleased with them) who said, ["The Messenger of Allah \(peace be upon him\) used to recite the Qur'an to us. When he came upon Ayat-ul-Sujud \(Qur'anic verses of Prostration\), he would say Takbir and prostrate, and we would prostrate."](#)

» A Muslim should not say Takbir when rising from the Sujud, as it was not confirmed that he (peace be upon him) did so. Sujud-ul-Tilawah is an act of worship and acts of worship are Tawqifiy (bound by a religious text and not amenable to personal opinion), they are limited to what was proved in the Shari`ah texts. It was related that the Takbir is only said when going into Sujud-ul-Tilawah and not when rising from it, unless the Ayat-ul-Sujud are recited while offering Salah (prayer), then the Takbir is said when prostrating and when rising from the Sujud. There are many Sahih (authentic) Hadith that mention how the Prophet (peace be upon him) used to offer Salah, which report that he used to say Takbir when prostrating and when rising from prostration. **Secondly:** The Tashahhud should not be said during Sujud-ul-Tilawah nor the Taslim, as the Prophet (peace be upon him) did not

do so. Sujud-ul-Tilawah is an act of worship and acts of worship, as was mentioned, are Tawqifiy. So you should not resort to Qiyas (analogy) and include the Taslim or Tashahhud in the Sujud-ul-Tilawah as it is in Salah.

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**The fifth question of Fatwa no. 1500**

**Q 5: Some people believe that it is not a requirement**

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**to be in a state of Taharah (ritual purification) and face the Qiblah (Ka`bah-direction faced in Prayer) when performing Sujud-ul-Tilawah (Prostration of Recitation), while others say that it is. Which opinion is correct?**

**A:** Some scholars consider Sujud-ul-Tilawah a Salah (Prayer) and, on the basis of this opinion, stipulate the conditions of Taharah, facing the Qiblah, Takbir (saying: "Allahu Akbar [Allah is the Greatest]") when prostrating and upon rising from Sujud, and offering Taslim (salutation of peace ending the Prayer). Other scholars consider it an act of `Ibadah (worship), yet not similar to Salah, and therefore do not deem the abovementioned conditions - such as Taharah, facing the Qiblah, and the other conditions - necessary. This is the preponderant opinion, as we do not have any evidence supporting the necessity of meeting these conditions. However, whenever it is possible to face the Qiblah or be ritually pure when performing Sujud-ul-Tilawah, this is preferred, to avoid the divergent opinions of scholars.

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**The seventh question of Fatwa no. 6267**

**Q 7: Is it permissible for a menstruating woman to do the Sujud-ul-Tilawah (Prostration of Recitation) and the Sujud-ul-Shukr (Prostration of Thankfulness to Allah)? If it is not permissible, can she glorify Allah verbally (by saying: "Subhana Allah [Glory be to Allah]") when hearing Ayat-ul-Sujud (Qur'anic verses of Prostration)?**

**A: Firstly:** When a woman is allowed to recite the Qur'an, she is permitted to do the Sujud-ul-Tilawah, whether she listens to it or recites it.

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The soundest opinion is that it is permissible for a woman to recite from memory, but not from the Mus-haf (copy of the Qur'an), and she is permitted to prostrate, because it is not a Salah (prayer), but a way of showing submissiveness to Allah and an act of worship, like Dhikr (Remembrance of Allah).

**Secondly:** It is not conditional for a reciter or a listener to be in a state of Taharah (ritual purification) to perform Sujud-ul-Tilawah or Sujud-ul-Shukr, because they do not have the same ruling of Salah.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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**The fourth question of Fatwa no. 13376**

**Q 4: Is it permissible for a woman reciting the Qur'an to prostrate upon coming across one of Ayat-ul-Sujud (Qur'anic verses of Prostration) while she is not wearing Khimar (veil covering to the waist)?**

**A:** It is better that her head be covered when she prostrates, but hopefully it is not wrong if she performs Sujud-ul-Tilawah (Prostration of Recitation) without covering her head, because Sujud-ul-Tilawah does not have the same ruling as Salah (Prayer). Rather, Sujud-ul-Tilawah is a way of showing submission to Allah (Glorified be He) and a means of approach, similar to reciting Adhkar (invocations and remembrances said at certain times on a regular basis) and performing other righteous works.

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## Passing in front of a worshiper offering Sujud-ul-Tilawah

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#### **Passing in front of a worshiper offering Sujud-ul-Tilawah**

**The ninth question of Fatwa no. 6320**

**Q 9: What is the ruling on passing in front of a worshiper who is performing Sujud-ul-Tilawah (Prostration of Recitation)?**

**A:** There is nothing wrong in this.

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**167- Clarification of the Ayahs requiring prostration after their recitation**

**Q: What are the Ayahs (Qur'anic verses) requiring prostration when recited and which of them are obligatory?** 

**A:** Any Sujud-ul-Tilawah (Prostration of Recitation) is Sunnah (supererogatory act of worship following the example of the Prophet) and is not obligatory. There are fifteen prostrations of recitation in the Qur'an, according to the correct opinion of scholars: one at the end of Surah Al-A`raf, one in Surah Al-Ra`d, one in Surah Al-Nahl, one in Surah Al-Isra', one in Surah Maryam, two in Surah Al-Hajj, one in Surah Al-Furqan, one in Surah Al-Naml, one in Surah Al-Sajdah, one in Surah Sad,  one in Surah Fussilat, one at the end of Surah Al-Najm, one in Surah Al-Inshiqaq that begins with: [﴿When the heaven is split asunder﴾](#) and the last one in Surah Al-`Alaq that begins with: [﴿Read! In the Name of your Lord﴾](#) These are fifteen positions for prostration. It is an act of the Sunnah to prostrate upon reciting them and if one does not prostrate, there is no sin, as the Prophet (peace be upon him) read Surah Al-Najm at times and did not offer Sujud (prostration). This indicated that Sujud-ul-Tilawah is not obligatory. `Umar (may Allah be pleased with him) also said: "Allah has not made Sujud-ul-Tilawah obligatory; only if we want to." This shows that whoever prostrates is rewarded and whoever does not prostrate is absolved.

### **The Ruling on reciting the Verses of Prostration in the Quiet Prayers**

Question:

**What is the ruling on reciting a Verse in which there is a prostration in the quiet prayers, such as Zuhr prayer or Asr prayer?**

Answer:

It is disliked for the Imam to recite a Verse of prostration in the quiet prayers, because he has no alternative in that case but either to prostrate for it or not. If he does not do so, he is abandoning a Sunnah, and if he does so, he will cause confusion in the minds of the worshippers. Therefore it is better to avoid the cause of such confusion. But if he does recite it, he should not prostrate, so as not to confuse the worshippers.

**Shaykh `Abdul-`Azeez Bin Baz**

Fatawa Islamiyah Vol. 2 Page 282, Darussalam English Publication

### **Sajdatut-Tilawah is a Sunnah**

**Question:** If I come across a Verse in which there is a prostration when I am reciting the Quran at my desk, or when I am teaching the students, or in any place, should I perform Sajdatut-Tilawah, or not? And is the prostration for the reciter and the listener both?

**Answer:** Sajdatut-Tilawah is a Sunnah for the reciter and for the listener and it is not an obligation, nor is it prescribed for the listener except in following of the reciter.

So if you recite a Verse in which there is a prostration in your office or the place of instruction, it is lawful for you to make prostration and it is prescribed for the students to prostrate with you, because they are the listeners. And if you do not observe the prostration, there is no objection.

**Shaykh `Abdul-`Azeez Bin Baz**

Fatawa Islamiyah Vol. 2 Page 282, Darussalam English Publication