

17 - THE BOOK OF PROSTRATION DURING THE RECITATION OF THE QUR'ĀN

١٧ - كتاب سجود القرآن

(1) CHAPTER. What is said about the prostrations during the recitation of the Qur'ān and its legal way.

1067. Narrated 'Abdullāh (bin Mas'ūd) رضي الله عنه : The Prophet ﷺ recited *Sūrat An-Najm* (No.53) at Makkah and prostrated while reciting it and those who were with him did the same except an old man who took a handful of small stones or earth and lifted it to his forehead and said, "This is sufficient for me." Later on, I saw him killed as a disbeliever.

(١) بَابُ مَا جَاءَ فِي سُجُودِ الْقُرْآنِ وَسُتْتِهَا

١٠٦٧ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا غُنْدَرٌ قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي إِسْحَاقَ قَالَ: سَمِعْتُ الْأَسْوَدَ، عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَرَأَ النَّبِيُّ ﷺ النِّجْمَ بِمَكَّةَ فَسَجَدَ فِيهَا وَسَجَدَ مَنْ مَعَهُ غَيْرَ شَيْخٍ أَخَذَ كَفًّا مِنْ حَصَى أَوْ تُرَابٍ وَرَفَعَهُ إِلَى جَبْهَتِهِ وَقَالَ: يَكْفِينِي هَذَا، فَأَرَيْتُهُ بَعْدَ ذَلِكَ قُتِلَ كَافِرًا. [انظر: ١٠٧٠،

[٣٨٥٣، ٣٩٧٢، ٤٨٦٣]

(2) CHAPTER. To prostrate during the recitation of *Sūrat Tanzil* - *Aṣ-Ṣajda* (No.32).

1068. Narrated Abū Hurairah رضي الله عنه : On Fridays the Prophet ﷺ used to recite *Alif Lām Mīm Tanzil-Aṣ-Ṣajda* (in the first *Rak'a*) and *Hal aiā 'alal-Insāni* i.e., *Sūrat-Ad-Dahr* (No.76) (in the second *Rak'a*), in the *Ṣalāt-ul-Fajr* (Fajr prayer).

(٢) بَابُ سَجْدَةِ ﴿تَنْزِيلِ﴾ السَّجْدَةِ

١٠٦٨ - حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ عَبْدِ الرَّحْمَنِ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ النَّبِيُّ ﷺ قَرَأَ فِي الْجُمُعَةِ فِي صَلَاةِ الْفَجْرِ ﴿الْأَلِفَ﴾ تَنْزِيلَ الْكِتَابِ لَا رَيْبَ فِيهِ مِنْ رَبِّ الْعَالَمِينَ ﴿١﴾ السَّجْدَةُ، وَهَذَا آتَى عَلَى الْإِسْنَيْنِ. [راجع: ٨٩١]

(3) CHAPTER. To prostrate while reciting *Sūrat Ṣad* (No.38).

1069. Narrated Ibn 'Abbās رضي الله عنهما : The prostration of *Ṣad* is not a compulsory

(٣) بَابُ سَجْدَةِ ص

١٠٦٩ - حَدَّثَنَا سُلَيْمَانُ بْنُ

one but I saw the Prophet ﷺ prostrating while reciting it.

حَرْبٌ وَأَبُو الثُّعْمَانِ قَالَا: حَدَّثَنَا حَمَّادٌ - هُوَ ابْنُ زَيْدٍ - عَنْ أَيُّوبَ، عَنْ عِكْرَمَةَ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: ﴿صَ﴾ لَيْسَ مِنْ عَزَائِمِ السُّجُودِ. وَقَدْ رَأَيْتُ النَّبِيَّ ﷺ يَسْجُدُ فِيهَا. [انظر: ٣٤٢٢]

(4) CHAPTER. The prostration in *An-Najm*. (No.53).

Ibn 'Abbās رَضِيَ اللَّهُ عَنْهُمَا narrates this from the Prophet ﷺ.

1070. Narrated 'Abdullāh (bin Mas'ūd) رَضِيَ اللَّهُ عَنْهُ: The Prophet ﷺ recited *Sūrat-An-Najm* (No.53) and prostrated while reciting it and all the people prostrated and a man amongst the people took a handful of stones or earth and raised it to his face and said, "This is sufficient for me." Later on I saw him killed as a disbeliever.

(٤) بَابُ سَجْدَةِ النَّجْمِ،
قَالَ ابْنُ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا
عَنِ النَّبِيِّ ﷺ.
١٠٧٠ - حَدَّثَنَا حَفْصُ بْنُ عُمَرَ
قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي إِسْحَاقَ،
عَنِ الْأَسْوَدِ، عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ
عَنْهُ: أَنَّ النَّبِيَّ ﷺ قَرَأَ سُورَةَ النَّجْمِ
فَسَجَدَ بِهَا، فَمَا بَقِيَ أَحَدٌ مِنَ الْقَوْمِ
إِلَّا سَجَدَ، فَأَخَذَ رَجُلٌ مِنَ الْقَوْمِ كَفًّا
مِنْ حَصَى أَوْ تُرَابٍ فَرَفَعَهُ إِلَى
وَجْهِهِ وَقَالَ: يَكْفِينِي هَذَا. قَالَ
عَبْدُ اللَّهِ: فَلَقَدْ رَأَيْتُهُ بَعْدُ قُتِلَ كَافِرًا.
[راجع: ١٠٦٧]

(5) CHAPTER. The prostration of Muslims along with *Al-Mushrikūn*⁽¹⁾; and a *Mushrik* is *Najasun* (impure)⁽²⁾ and does not perform ablution;

Ibn 'Umar رَضِيَ اللَّهُ عَنْهُ used to prostrate without ablution.

(٥) بَابُ سُجُودِ الْمُسْلِمِينَ مَعَ
الْمُشْرِكِينَ. وَالْمُشْرِكُ نَجَسٌ لَيْسَ لَهُ
وُضُوءٌ،
وَكَانَ ابْنُ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا
يَسْجُدُ عَلَى غَيْرِ وُضُوءٍ.

(1) (Ch.5) *Al-Mushrikūn*: (Polytheists, pagans, idolaters, and disbelievers in the Oneness of Allāh and in His Messenger Muhammad ﷺ).

(2) (Ch.5) Their impurity is spiritual and physical: Spiritual, because they don't believe in Allāh's Oneness and in His Prophet Muhammad ﷺ; and physical, because they lack personal hygiene (filthy as regards urine, stools, and blood etc.). And the word *Najasun* is used only for those persons who have spiritual impurity e.g., *Al-Mushrikūn*. (See V.9:28 - The Qur'ān)).

1071. Narrated Ibn 'Abbās رضي الله عنهما: The Prophet ﷺ prostrated while reciting *An-Najm* (No.53) and with him prostrated the Muslims, the *Mushrikūn*, the jinn, and the mankind.

١٠٧١ - حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا عَبْدُ الْوَارِثِ قَالَ: حَدَّثَنَا أَيُّوبُ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ النَّبِيَّ ﷺ سَجَدَ بِالنَّجْمِ. وَسَجَدَ مَعَهُ الْمُسْلِمُونَ وَالْمُشْرِكُونَ، وَالْجِنُّ وَالْإِنْسُ. وَرَوَاهُ إِبْرَاهِيمُ بْنُ طَهْمَانَ عَنْ أَيُّوبَ. [انظر: ٤٨٦٢]

(6) CHAPTER. Whoever recited the Verses of prostration and did not prostrate.

1072. Narrated 'Atā' bin Yasār: I asked Zaid bin Thābit رضي الله عنه about prostration on which he said that he had recited (*Sūrat An-Najm* (No.53) before the Prophet ﷺ, yet he (the Prophet) did not perform a prostration.

١٠٧٢ - حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ أَبُو الرَّبِيعِ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ خُصَيْفَةَ، عَنْ ابْنِ قُسَيْطٍ، عَنْ عَطَاءِ بْنِ يَسَارٍ أَنَّهُ أَخْبَرَهُ: أَنَّهُ سَأَلَ زَيْدَ ابْنَ ثَابِتٍ رَضِيَ اللَّهُ عَنْهُ فَرَعَمَ أَنَّهُ قَرَأَ عَلَى النَّبِيِّ ﷺ ﴿وَالنَّجْمِ﴾ فَلَمْ يَسْجُدْ فِيهَا. [انظر: ١٠٧٣]

1073. Narrated Zaid bin Thābit رضي الله عنه: I recited (*Sūrah An-Najm* (No.53) before the Prophet ﷺ, yet he did not perform a prostration.

١٠٧٣ - حَدَّثَنَا آدَمُ بْنُ أَبِي إِيَاسٍ قَالَ: حَدَّثَنَا ابْنُ أَبِي ذُئْبٍ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ عَبْدِ اللَّهِ بْنِ قُسَيْطٍ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ زَيْدِ بْنِ ثَابِتٍ قَالَ: قَرَأْتُ عَلَى النَّبِيِّ ﷺ ﴿وَالنَّجْمِ﴾ فَلَمْ يَسْجُدْ فِيهَا. [انظر: ١٠٧٢]

(7) CHAPTER. Prostration while reciting *Idhāṣ-Ṣamā'un-Ṣhaqqat*. (*Sūrah* No.84).

(٧) بَابُ سَجْدَةٍ: ﴿إِذَا أَلْمَأَزَّ اشْتَقَّتْ﴾

1074. Narrated Abū Salma: I saw Abū Hurairah رضي الله عنه reciting *Idhāṣ-Ṣamā'un-*

١٠٧٤ - حَدَّثَنَا مُسْلِمٌ بْنُ إِبْرَاهِيمَ

*Shaqqa*t and he prostrated during its recitation. I asked Abū Hurairah, "Didn't I saw you prostrating?" Abū Hurairah said, "Had I not seen the Prophet ﷺ prostrating, I would not have prostrated."

وَمُعَاذُ بْنُ فَصَالَةَ قَالَا: أَخْبَرَنَا هِشَامٌ، عَنْ يَحْيَى، عَنْ أَبِي سَلَمَةَ قَالَ: رَأَيْتُ أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَرَأَ ﴿إِذَا السَّمَاءُ انشَقَّتْ﴾ ۖ فَسَجَدَ بِهَا. فَقُلْتُ: يَا أَبَا هُرَيْرَةَ، أَلَمْ أَرَكَ تَسْجُدُ؟ قَالَ: لَوْ لَمْ أَرَ النَّبِيَّ ﷺ سَجَدَ لَمْ أُسْجُدْ.

(8) CHAPTER. Whoever prostrated with the prostration of the reciter (of the Qur'ān).

(٨) بَابُ مَنْ سَجَدَ لِسُجُودِ الْقَارِئِ،

And Ibn Mas'ūd asked Tamīm bin Ḥadhlam, while he was a boy, to recite *Sūrah* and said to him, "Prostrate as you are our *Imām*."

وَقَالَ ابْنُ مَسْعُودٍ لَتَمِيمِ بْنِ حَذَلَمٍ وَهُوَ غُلَامٌ فَقَرَأَ عَلَيْهِ سَجْدَةً فَقَالَ: اسْجُدْ فَإِنَّكَ إِمَامُنَا.

1075. Narrated Ibn 'Umar رَضِيَ اللَّهُ عَنْهُمَا: Whenever the Prophet ﷺ recited a *Sūrah*, in which there is a prostration, he would prostrate and we would do the same and some of us (because of overcrowding) would not find a place for prostration.

١٠٧٥ - حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا يَحْيَى: عَنْ عُثَيْدٍ اللَّهِ قَالَ: حَدَّثَنِي نَافِعٌ، عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: كَانَ النَّبِيُّ ﷺ يَقْرَأُ عَلَيْنَا السُّورَةَ فِيهَا السَّجْدَةُ فَيَسْجُدُ وَنَسْجُدُ حَتَّى مَا يَجِدُ أَحَدُنَا مَوْضِعَ جَبْهَتِهِ. [انظر: ١٠٧٦، ١٠٧٩]

(9) CHAPTER. The overcrowding of the people when the *Imām* recites *As-Sajda*.

(٩) بَابُ اِزْدِحَامِ النَّاسِ إِذَا قَرَأَ الْإِمَامُ السَّجْدَةَ

1076. Narrated Ibn 'Umar رَضِيَ اللَّهُ عَنْهُمَا: The Prophet ﷺ used to recite (*Sūrat*) *As-Sajda* while we were with him, he would prostrate and we also would prostrate with him and some of us would not find a place for our foreheads to prostrate on, due to overcrowding.

١٠٧٦ - حَدَّثَنَا بِشْرُ بْنُ أَدَمَ قَالَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ قَالَ: أَخْبَرَنَا عُثَيْدُ اللَّهِ عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ قَالَ: كَانَ النَّبِيُّ ﷺ يَقْرَأُ السَّجْدَةَ وَنَحْنُ عِنْدَهُ فَيَسْجُدُ وَنَسْجُدُ مَعَهُ فَنَزْدَجِمُ حَتَّى مَا يَجِدُ أَحَدُنَا لِمَجْهَتِهِ مَوْضِعًا يَسْجُدُ عَلَيْهِ. [راجع: ١٠٧٥]

(10) CHAPTER. Whoever thinks that Allāh has not made prostration of recitation (i.e., during the recitation of the Qur'ān) compulsory.

And 'Imrān bin Ḥussain was asked if a man heard *As-Sajda* but was not sitting to listen to it (would the prostration be compulsory for him?) He said, "In my opinion prostration is not compulsory for him even if he were sitting to listen to it." And Salmān (who once heard *Sūrat As-Sajda* but did not prostrate) said, "I did not come with the intention of listening to it", and 'Uthmān رضي الله عنه said, "The prostration is compulsory for the person who listens to it." And Aḏ-Zuhri said, "Do not perform the prostration of recitation without ablution, and when you are a non-traveller, face the *Qiblah* while performing the prostration of recitation and if you are riding perform it in whatever direction you are facing." And Aṣ-Ṣā'ib bin Yazīd did not perform the prostrations of recitation while a story-teller or a preacher was reciting the Verses of prostration.

1077. Narrated Rabī'a: 'Umar bin Al-Khaṭṭāb رضي الله عنه recited *Sūrat An-Nahl* (16) on a Friday on the pulpit and when he reached the Verse of *Sajda*, he got down from the pulpit and prostrated and the people also prostrated. The next Friday 'Umar bin Al-Khaṭṭāb recited the same *Sūrah* and when he reached the Verse of *Sajda* he said, "O people! When we recite the Verses of *Sajda* [during the *Khuṭba* (religious talk)] whoever prostrates does the right thing, yet there is no sin on the one who does not prostrate." And 'Umar did not prostrate (that day). Ibn 'Umar added, "Allāh has not made the prostration of recitation compulsory but if we wish we can perform it."

(١٠) بَابُ مَنْ رَأَى أَنَّ اللَّهَ عَزَّ وَجَلَّ لَمْ يُوجِبِ السُّجُودَ

وقيل لعمران بن حصين: الرجل يَسْمَعُ السَّجْدَةَ وَلَمْ يَجْلِسْ لَهَا؟ قَالَ: أَرَأَيْتَ لَوْ قَعَدَ لَهَا؟ كَأَنَّهُ لَا يُوجِبُهُ عَلَيْهِ. وَقَالَ سَلْمَانُ: مَا لِهَذَا عَدَوْنَا. وَقَالَ عُمَانُ رَضِيَ اللَّهُ عَنْهُ: إِنَّمَا السَّجْدَةُ عَلَى مَنْ اسْتَمَعَهَا. وَقَالَ الزُّهْرِيُّ: لَا يَسْجُدُ إِلَّا أَنْ يَكُونَ طَاهِرًا. فَإِذَا سَجَدْتَ وَأَنْتَ فِي حَضَرٍ فَاسْتَقْبِلِ الْقِبْلَةَ، فَإِنْ كُنْتَ رَاكِبًا فَلَا عَلَيْكَ حَيْثُ كَانَ وَجْهُكَ. وَكَانَ السَّائِبُ بْنُ يَزِيدَ لَا يَسْجُدُ لِسُجُودِ الْقَاصِّ.

١٠٧٧ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى قَالَ: أَخْبَرَنَا هِشَامُ بْنُ يُسُفَ أَنْ ابْنَ جُرَيْجٍ أَخْبَرَهُمْ قَالَ: أَخْبَرَنِي أَبُو بَكْرِ بْنُ أَبِي مُيَكَّةَ، عَنْ عُمَانَ بْنِ عَبْدِ الرَّحْمَنِ التَّيْمِيِّ، عَنْ رِبْعَةَ بْنِ عَبْدِ اللَّهِ بْنِ الْهَدَيْرِ التَّيْمِيِّ - قَالَ أَبُو بَكْرٍ: وَكَانَ رِبْعَةُ مِنْ خِيَارِ النَّاسِ - عَمَّا حَضَرَ رِبْعَةُ مِنْ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ: قَرَأَ يَوْمَ الْجُمُعَةِ عَلَى الْمَنِيرِ بِسُورَةِ النَّحْلِ حَتَّى إِذَا جَاءَ السَّجْدَةَ نَزَلَ فَسَجَدَ

وَسَجَدَ النَّاسُ، حَتَّى إِذَا كَانَتِ
الْجُمُعَةُ الْقَابِلَةُ قَرَأَ بِهَا حَتَّى إِذَا جَاءَ
السَّجْدَةَ قَالَ: يَا أَيُّهَا النَّاسُ، إِنَّا نَمُرُّ
بِالسُّجُودِ فَمَنْ سَجَدَ فَقَدْ أَصَابَ،
وَمَنْ لَمْ يَسْجُدْ فَلَا إِثْمَ عَلَيْهِ، وَلَمْ
يَسْجُدْ عُمَرُ رَضِيَ اللَّهُ عَنْهُ. وَزَادَ نَافِعٌ
عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: إِنَّ
اللَّهَ لَمْ يَفْرِضْ عَلَيْنَا السُّجُودَ إِلَّا أَنْ
نَشَاءَ.

(11) CHAPTER. Whoever recited the Verse of *Sajda* during the *Ṣalāt* (prayer) and prostrated (while praying).

1078. Narrated Abū Rāfi': I offered the '*Ishā*' prayer behind Abū Hurairah and he recited *Idhāṣ-Ṣamā'un-Shaqqat* (No.84), and prostrated. I said, "What is this?" Abū Hurairah said, "I prostrated behind Abul-Qāsim ؑ and I will do the same till I meet him."

(۱۱) بَابُ مَنْ قَرَأَ السَّجْدَةَ فِي
الصَّلَاةِ فَسَجَدَ بِهَا

۱۰۷۸ - حَدَّثَنَا مُسَدَّدٌ قَالَ:
حَدَّثَنَا مُعْتَمِرٌ قَالَ: حَدَّثَنِي أَبِي قَالَ:
حَدَّثَنِي بَكْرٌ، عَنْ أَبِي رَافِعٍ قَالَ:
صَلَّيْتُ مَعَ أَبِي هُرَيْرَةَ الْعَتَمَةَ فَقَرَأَ
﴿إِذَا أَلَمْنَا أَنفُسَنَا﴾ فَسَجَدَ فَقُلْتُ:
مَا هَذِهِ؟ قَالَ: سَجَدْتُ بِهَا خَلْفَ أَبِي
الْقَاسِمِ ؑ فَلَا أَزَالُ أُسْجُدُ فِيهَا حَتَّى
أَلْقَاهُ. [راجع: ۷۶۶]

(12) CHAPTER. Whoever does not find a place for prostration (with the *Imām*) because of overcrowding.

1079. Narrated Ibn 'Umar رَضِيَ اللَّهُ عَنْهُمَا: Whenever the Prophet ﷺ recited the *Sūrah* in which there was a prostration he would prostrate and then, we, too, would prostrate and some of us used not to find a place for prostration.

(۱۲) بَابُ مَنْ لَمْ يَجِدْ مَوْضِعًا
لِلسُّجُودِ مَعَ الْإِمَامِ مِنَ الرَّحَامِ
۱۰۷۹ - حَدَّثَنَا صَدَقَةُ قَالَ:

أَخْبَرَنَا يَحْيَى، عَنْ عُبَيْدِ اللَّهِ، عَنْ
نَافِعٍ، عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا
قَالَ: كَانَ النَّبِيُّ ﷺ يَقْرَأُ السُّورَةَ الَّتِي
فِيهَا السَّجْدَةُ فَيَسْجُدُ فَنَسْجُدُ حَتَّى مَا
يَجِدُ أَحَدُنَا مَكَانًا لِمَوْضِعِ جَبْهَتِهِ.

[راجع: ۱۰۷۹]