

How Many Sajdahs Must One Perform if He Recites an Ayah of Sajdah and Then Reads its Translation?

Darulifta Ahlesunnat

(Dawateislami)

Question

What do the noble scholars and jurists of Islamic law say about the following: We recite the Qur'an along with its contextual and literal translation. Ayat of Sajdah also come while reciting, so we recite the verse as well as its translation. In this case, do we have to perform sajdah 2 times?

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اللَّهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

Before the answer, there are two points that must be understood. First, just like when reading an ayah of sajdah, sajdah must be done, similarly, if the translation of those ayat are read, regardless of which language it is being read in, performing sajdah will become Wajib. Second, if someone recites an ayah of sajdah multiple times, the ruling for if he will do one or multiple sajdah is: if the same verse is repeated in the same sitting (majlis) then only one sajdah will be Wajib. However, if in one sitting multiple ayat of sajdah are being recited or the sitting has changed but he is reciting the same ayah of sajdah, in both these cases, one sajdah will not suffice.

After highlighting these points, the answer to the question is that if a person recites the ayah of Sajdah and within that sitting, he reads the translation, offering one sajdah will become Wajib upon him. This is because the translation that he is reading is of the same verse he had recited and just like repeating the same ayah of sajdah many times in one sitting will not necessitate multiple Sujood, it will also not be necessary when reading the ayah of sajdah and then reading its translation in the same sitting. The scholars have mentioned many reasons for why repetition of an ayah doesn't necessitate repetition of Sajdah, rather one sajdah will suffice. One of the reasons is 'Tadaakhul' (merging into one), the second is removing Hardship, and a third reason that they have mentioned is that when one recites an ayah of sajdah multiple times, recitation is

achieved when recited the first time, but the second and third time is for memorization, pondering, and understanding. So, when this is the ruling for the Arabic verse itself, the component of understanding and pondering is found more apparently when reading the translation. Therefore, reading the translation will be in the same ruling of understanding and pondering, rather than considering it to be recitation of the verse. In the case of reciting the verse and reading the translation in one sitting, 'Thadaakhul' and removing hardship is also found which is why reciting an ayah of sajdah then its translation in one sitting will not necessitate two Sujood.

However, if a person recites an ayah of sajdah in one sitting and then the translation in another sitting or he recites an ayah of sajdah in one sitting and reads the translation of another ayah of sajdah in that same sitting, he will have to offer two sajdah in both cases. In the first case due to the changing of the sitting and in the second case due to the changing of the verse. One sajdah will not suffice.

Regarding a sajdah becoming Wajib when reading the translation of an ayah of sajdah, it is mentioned in Al-Fatawa Al-Hindiyah:

إذا قرأ آية السجدة بالفارسية فعليه وعلى من سمعها

(Al-Fatawa Al-Hindiyah, Vol. 1, Pg. 133, Publ. Dar Al-Kutub Al-Ilmiyah, Beirut)

One sajdah will suffice for reciting an ayah of sajdah and thereafter its translation in the same sitting because it is the translation of the same ayah and repetition of the same verse in one sitting will not necessitate multiple Sujood. It is mentioned in Tanwir Al-Absar Ma'a Al-Durr Al-Mukhtar:

(ولو كررها في مجلسين، تكررت، وفي مجلس واحد لا) تتكرر بل كفته واحدة -- والأصل

أن مبناها على التداخل دفعًا للخرج بشرط اتحاد الآية والمجلس

(Tanwir Al-Absar Ma'a Al-Durr Al-Mukhtar, Vol. 2, Book of Salah, Pg. 712-713, Dar Al-Ma'rifah, Beirut)

Explaining the text of Al-Durr Al-Mukhtar

“بشرط اتحاد الآية والمجلس”

Allamah Shami رحمه الله عليه mentions in Radd Al-Muhtar:

أى بأن يكون المكرر آية واحدة في مجلس واحد، فلو تلا آيتين في مجلس واحد أو آية واحدة في مجلسين فلا تداخل

(Radd Al-Muhtar, Vol. 2, Book of Salah, Pg. 712-713, Dar Al-Ma'rifah, Beirut)

Performing the sajdah of tilawat is associated with recitation of the ayah and that is achieved through the first recitation. As for reading the translation of the verse, that is for understanding the verse just like repeating the verse is for memorizing and understanding, which doesn't obligate multiple Sujood. Thus, it is stated in Badai' Al-Sanai':

الأصل أن السجدة لا يتكرر وجوبها إلا بأحد أمور ثلاثة: إما اختلاف المجلس، أو التلاوة، أو السماع حتى أن من تلا آية واحدة مراراً في مجلس واحد تكفيه سجدة واحدة-- لأن السجدة متعلقة بالتلاوة والمرة الأولى هي الحاصلة للتلاوة فأما التكرار فلم يكن لحق التلاوة بل للحفاظ أو للتدبر والتأمل في ذلك، وكل ذلك من عمل القلب ولا تعلق لوجوب السجدة به
(Badai' Al-Sanai', Vol. 1, Pg. 181, Dar Al-Kutub Al-'Ilmiyah, Beirut)

وَاللَّهُ أَعْلَمُ عَزَّوَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

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

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