

How Many Sujood Must Be Offered If the Same Ayah of Sajdah Was Repeated Multiple Times While Travelling?

Darulifta Ahlesunnat

(Dawateislami)

Question

What do the noble scholars and jurists of Islamic law say about the following: I am a Hafiz of the Qur'an. By the grace of Allah, it is my routine that while going to and from work or while travelling, I recite the Holy Qur'an. If while travelling I repeatedly recite an ayah of sajdah, will it be necessary for me to do sajdah for each time I recite it? I usually travel on my motorbike but occasionally travel on public transportation as well.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اللَّهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

It will be Wajib to do sajdah for each time an ayah of sajdah is recited while riding a motorbike. However, when traveling on public transportation, one sajdah will be Wajib when repeating the same ayah. Before the explanation of this ruling, it is necessary to know some noteworthy points, which are:

If one ayah of sajdah is repeated in a majlis (one sitting) then considering easiness, Shari'ah has commanded that only one sajdah tilawah is Wajib. However, if the ayah of sajdah or majlis is changed, a separate sajdah is Wajib each time.

There are many ways the majlis can change. Sometimes the majlis can change based by the changing of the travelers vehicle.

Regarding when majlis will be changed in this case, the summary of what the scholars have said is that if the transportation is such that the traveler has the ability to stop it, the majlis will change as the transportation moves, regardless of the vehicle. If the traveler is not able to stop the transportation, the majlis will not change just by the moving of the transportation (In this case, if there is any other reason for the majlis to change besides this, it will change). The reason for differentiation is that in the first case, the traveler having the ability to stop his transportation is the reason for considering

the movement of the transportation as the movement of the traveler. In the second case, the traveler's inability to stop the transportation is the reason for not considering the movement of the transportation as the traveler's movement.

According to this explanation, when driving a motorbike or a car himself, the driver has the ability to stop the vehicle which is why moving of the transportation changes the majlis as well, thus, each time, a sajdah will become Wajib upon him. Public transportation is different than this because the driver is usually not submissive to the traveler i.e., they aren't obligated to obey the traveler and stop wherever they tell him to. This is why the moving of this transportation will not change the majlis and reading an ayah of Sajdah multiple times will only cause one Sajdah to become Wajib. However, if the driver is obedient to the traveler, meaning he is obligated to stop the car wherever the rider says (as is the case in booking a ride), the vehicle's movement will change the majlis. Repeating an ayah of sajdah in one majlis will only make one sajdah Wajib, but changing of the majlis or ayah will make a separate sajdah Wajib each time. It is mentioned in Multaqa Al-Abhur and its Sharah (analysis) Majma' Al-Anhur:

(ولو كرر) تلاوة (آية واحدة) او سمعها من واحد او متعدد (في مجلس واحد كفته سجدة واحدة و ان بدلها) اي آية السجدة (او المجلس لا) اي لا تكفيه سجدة واحدة

(Multaqa Al-Abhur Ma'a Majma' Al-Anhur, Vol. 1, Pg. 158, Publ. Dar Al-Ihya Al-Turath Al-Arabiyy)

It is stated in Bahar-e-Shari'at regarding this:

ایک مجلس میں سجدہ کی ایک آیت کو بار بار پڑھا یا سنا، تو ایک ہی سجدہ واجب ہوگا، اگرچہ چند شخصوں سے سنا ہو۔
یوہیں اگر آیت پڑھی اور وہی آیت دوسرے سے سنی بھی، جب بھی ایک ہی سجدہ واجب ہوگا۔

Translation: Reciting or listening to the same ayah of sajdah multiple times in one majlis will only cause one sajdah to become Wajib, even if he listens to it from multiple individuals. Just like that, if he reads an ayah and then listens to the same ayah from a different person, even then only one sajdah will be necessary. (Bahar-e-Shari'at, Vol.1, Pg. 735, Publ. Maktaba-Tul-Madinah, Karachi)

Having the ability to stop the transportation means that the majlis will change with its movement, otherwise not. The scholars have given the example of an animal and a boat that is powered by wind. The ability to stop the animal is the reason why when it moves the majlis will change as well, but a sailboat (that only sails with the wind) cannot be stopped, so the majlis will not change when it moves. It is mentioned in Mabsoot Sarakhsi:

وان قرأها راكباً سائراً مرتين فان كان في غير الصلاة فعليه سجدة تان، لان سير الدابة مضاف اليه فانه يملك اي قافها متى شاء فكان نظير مشيه وهو يتبدل به المجلس، بخلاف راكب السفينة فان السفينة في حقه كالبيت وهو لا يجريها بل هي تجري به

(Mabsoot Sarakhsi, Vol. 2, Pg. 14, Publ. Dar Al-Ma'rifa, Beirut)

An additional explanation and the reason for the differences is given in Badai' Al-Sanai':

ولوتلاها وهو يمشى لزمه لكل مرة سجدة لتبدل المكان-- ولو قرأ آية السجدة مراراً وهو يسير على الدابة ان كان خارج الصلاة سجد لكل مرة سجدة على حدة بخلاف ما اذا قرأها في السفينة وهي تجري حيث تكفيه واحدة (والفرق) ان قوائم الدابة جعلت كرجليه حكماً، لنفوذ تصرفه عليها في السير والوقوف فكان تبدل مكانها كتبدل مكانه، فحصلت القراءة في مجالس مختلفة، فتعلقت بكل تلاوة سجدة، بخلاف السفينة فانها لم تجعل بمنزلة رجلى الراكب، لخروجها عن قبول تصرفه في السير والوقوف ولهذا اضيف سيرها اليها دون راكبها، قال الله تعالى: ﴿حَتَّىٰ إِذَا كُنْتُمْ فِي الْفُلِكِ ۚ وَجَرَينَ بِهِمْ﴾ وقال: ﴿وَهِيَ تَجْرِي بِهِمْ فِي مَوْجٍ كَالْجِبَالِ﴾ فلم يجعل تبدل مكانها تبدل مكانه، بل مكانه ما استقر هو فيه من السفينة من حيث الحقيقة والحكم وذلك لم يتبدل، فكانت التلاوة متكررة في مكان واحد فلم يجب لها الا سجدة واحدة كما في البيت

(Badai' Al-Sanai', Vol. 1, Pg. 182, Publ. Dar Al-Kutub Al-'Ilmiyah, Beirut)

Sadr Al-Shari'ah Mufti Muhammad Amjad Ali A'zami رحمه الله عليه says:

کشتی میں ہے اور کشتی چل رہی ہے، مجلس نہ بدلے گی۔ ریل کا بھی یہی حکم ہونا چاہیے، جانور پر سوار ہے اور وہ چل رہا ہے تو مجلس بدل رہی ہے، ہاں اگر سواری پر نماز پڑھ رہا ہے، تو نہ بدلے گی۔

Translation: If someone is in a boat and it is moving, the majlis will not change. The ruling of a train should be the same. If he is riding

an animal and it is moving, the majlis will change as well. However, if he is praying salah on the vehicle, then the majlis will not change.

(Bahar-e-Shari'at, Vol. 1, Pg. 736, Publ. Maktaba-Tul-Madina, Karachi)

If a riding animal gets startled and starts running, its movement will not change the majlis because stopping him isn't possible. Thus, it is stated in Fatawa Shami and Tawali' Al-Anwaar:

قال الرحمتى وينبغي ان الدابة لو جمحت وعجزت عن ردها ان تكون كالسفينة، لان فعلها حينئذ لا ينسب الى الراكب كما ياتي في الجنايات

(Fatawa Shami, Vol. 3, Pg. 319, Publ. Dar Al-Fikr, Beirut)

Rowboats (that are moved by oars) can be stopped. Therefore, when they move, the majlis will change. It is mentioned in Tawali Al-Anwaar:

فينبغي في الفلك الصغير الذي يسير بالمقاديف ان يكون كسيرة الدابة

(Tawali' Al-Anwaar, Manuscript. 6.1)

Regarding this it says in Umdah Al-Ri'ayah:

وفي حكم الفلك المركب الدخاني الذي يسير بالمسافرين على الارض

(Sharh Wiqayah Ma'a Umdah Al-Ri'ayah, Vol. 2, Pg. 90, Publ. Multan)

The scholars have also mentioned these same details about the changing of majlis while buying and selling. Thus, it says in Durar Al-Hukkam Sharhu Majalah Al-Ahkaam about boats and trains:

واذا كان المتبايعان في سفينة او قطار فكمالو كنان في غرفة وبعبارة اخرى اذا صدر القبول من احدهما متراخيا عن الايجاب، فالبيع ينعقد وسير السفينة والقطار لا يمنع من انعقاد البيع، لانه ليس في استطاعة المتابعين ايقاف السفينة او القطار

(Durar Al-Hukkam Sharhu Majalah Al-Ahkaam, Vol. 1, Pg. 155, Publ. Dar Al-Jeel)

In Al-Fiqh Al-Islam Wa Adillatihi it says regarding boats, planes and trains:

لوتبايع الطرفان على سفينة او طائرة او قطار، انعقد العقد، سواء كانت هذه الوسائل واقفة ام جارية، بخلاف المشي على الارض والسير على الدابة، لان الشخص لا يستطيع ايقاف تلك الوسائل، فاعتبر المجلس فيها مجلساً واحداً وان طال، اما الدابة، فانه يستطيع ايقافها

(Al-Fiqh Al-Islam Wa Adillatihi, Vol. 5, Pg. 3329, Dar Al-Fikr, Damascus)

وَاللّٰهُ اَعْلَمُ عَزَّوَجَلَّ وَرَسُوْلُهُ اَعْلَمُ صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم

(Allah Almighty knows best and His Messenger ﷺ knows best.)

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