

# Is it Necessary to Place the Nose Bone on the Ground During Sajdah?

Darulifta Ahlesunnat (Dawateislami)

## Question

What do the noble scholars and jurists of Islamic law say about the following: What is the Sharī'ah ruling of placing the nose bone on the ground during sajdah? Some say that placing the forehead is sufficient and placing the nose isn't necessary.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
الْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اللَّهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

Firmly placing the forehead on the ground during sajdah is Fard, and placing the nose firmly on the ground in such a way that the soft bone (nose cartilage) is pressed enough that the nasal bone is also placed firmly on the ground is Wajib. Only placing the forehead on the ground and not the nose without a valid reason is Makruh Tahrimi, impermissible, and a sin. It is Wajib to repeat the Salah offered in this way. But if there is any valid reason, such as there is a wound or pimple on the nose due to which the nose cannot be placed on the ground, it is valid to perform sajdah with the forehead only.

Regarding placing the forehead and the nose on the ground during sajdah, it is stated in the Sihah Sitta (i.e., Sahih Al-Bukhari, Sahih Muslim, Jami' Al-Tirmizi, Sunan Abi Dawood, Sunan Al-Nasa'i, and Sunan Ibn Majah) The following words are of Sahih Al-Bukhari:

قال النبي صلى الله عليه وآله وسلم: أمرت أن أسجد على سبعة أعظم: على الجبهة وأشار بيده على أنفه واليدين والركبتين وأطراف القدمين ولا تكف الشيا والشر

Translation: The Prophet ﷺ said: I have been commanded to perform sajdah on seven bones: (1) The forehead, and he pointed to his nose with his hand, (2,3) both hands, (4,5) both knees, (6,7) the edge of both feet, and (I have been commanded) not to fold my clothes or hair. (Sahih Al-Bukhari, Vol. 1, Book of Azan, Chapter of prostrating on the nose, p. 162, Publ. Dar Tawq Al-Najah, Egypt)

Mentioning that He (ﷺ) always performed sajdah on the nose bone, it is narrated in Jami' Al-Tirmizi, Sahih Ibn Hibban, Sunan Ibn Majah, Sunan Al-Kubra Lil-Bayhaqi, Sharh Al-Sunan Lil-Baghawi, and Sharh

Ma'ani Al-Aasaar Lil-Tahawi (The following words are from Jami' Al-Tirmizi):

عن أبي حميد الساعدي رضي الله عنه قال: أن النبي صلى الله عليه وآله وسلم، كان إذا سجد أمكن أنفه وجهته من الأرض، ونحى يديه عن جنبه، ووضع كفيه حذو منكبيه

Translation: It is narrated by Abu Humaid Al-Sa'idi رضي الله تعالى عنه that he said: When the Prophet ﷺ would perform sajdah, he would place his nose and forehead firmly on the ground, he would move his hands away from his sides and would place his hands parallel to his shoulders. (Jami' Al-Tirmizi, Vol. 2, p. 59, Publ. Mustafa Al-Babi Al-Halbi, Egypt)  
It is stated in Sharh Sunan Abi Dawood Lil-'Aini in the explanation of the above-mentioned narration:

وبهذا الحديث استدل من قال: لا بد من السجدة على الجبهة والأنف جميعا

Translation: Those who say that it is necessary to perform sajdah with both the forehead and nose use this Hadith as proof. (Sharh Sunan Abi Dawood Lil-'Aini, Vol. 4, p. 115, Publ. Riyadh)

'Persistence proves that this is Wajib.' Mentioning this, it is stated in Fath Al-Qadeer, Durar Al-Hukkam Sharh Ghurar Al-Ahkam, Al-Binayah, Al-'Inayah, Al-Nihayah, Al-Bahr Al-Ra'iq, Al-Nahr Al-Fa'iq, Maraqi Al-Falah, Khizanah Al-Mufteen, Minhah Al-Sulook, and Al-Hidayah (following words are from Al-Hidayah):

فإنه صلى الله عليه وآله وسلم واظب عليهما من غير تركهما مرة ووهى إماراة الوجوب

Translation: The Prophet ﷺ persistently did it and didn't even leave it once. This is proof that it is Wajib. (Al-Hidayah, Vol. 1, p. 71, Publ. Dar Ihya' Al-Turas Al-'Arabi, Beirut)

It is stated in Hashiyah Al-Tahtawi 'Ala Maraqi Al-Falah, Durar Al-Hukkam Sharh Ghurar Al-Ahkam, and Nur Al-Idah Ma'a Maraqi Al-Falah (The following words are from Nur Al-Idah):

يجب ضم الأنف (أي ما صلب منه) للجبهة في السجود للمواظبة عليه

(Nur Al-Idah, p. 139, Publ. Maktaba-Tul-Madinah, Karachi)

If the nose isn't placed on the ground, the Salah will be deficient. Mentioning this, it is stated in Sunan Al-Dar-Qutni, Kanz Al-'Ummal, Musannaf Abdul-Razzaq, Al-Jami' Al-Kabeer Lil-Suyooti, Musannaf Ibn Abi Shaybah, Sunan Al-Kubra' Lil-Bayhaqi, and Al-Maraseel Li-Abi Dawood (The following words are from Sunan Al-Dar-Qutni):

عن ابن عباس رضي الله عنه قال: ان رسول الله صلى الله عليه وآله وسلم رأى رجلاً ما يصيب أنفه بشيء من الأرض فقال: لا صلاة لمن لا يصيب أنفه من الأرض

Translation: It is narrated that Ibn Abbas رضي الله تعالى عنه said: The Prophet ﷺ saw a man (offering Salah) whose nose didn't touch the ground at all. So, He (ﷺ) said: There is no Salah for the one whose nose doesn't touch the ground (his salah is deficient). (Sunan Al-Dar-Qutni, Vol. 2, p. 157, Publ. Mu'assisah Al-Risalah, Beirut, Lebanon)  
It is stated in Fatawa Razawiyah:

یوں ہی ناک کی ہڈی زمین پر لٹخا واجب ہے، بھتیروں کی ناک زمین سے لگتی ہی نہیں اور اگر لگی، تو وہی ناک کی نوک یہاں تک تو ترک واجب گناہ اور عادت کے سبب فسق ہی ہوا۔

Translation: Similarly, placing the nose bone on the ground is Wajib. Many people's noses don't touch the ground at all, and if it does, it is only the tip of the nose. This is leaving a Wajib, a sin, and due to it being habitual, it is Fisq. (Fatawa Razawiyah, Vol. 3, p. 253, Publ. Raza Foundation, Lahore)

Regarding this Salah being Wajib Al-'I'adah (Wajib to repeat), it is stated in Fatawa Amjadiyah:

سجدہ میں پیشانی کا زمین پر جتنا فرض ہے اور ناک اس طرح جمانا کہ جو حصہ ناک کا نرم ہے، اس کے دبنے کے بعد ناک کی ہڈی زمین پر رجم جائے یہ واجب، اگر ناک کی نوک زمین سے چھو گئی اور ہڈی نہ لگی، نماز واجب الاعادہ ہوئی۔

Translation: Firmly placing the forehead on the ground during sajdah is Fard, and placing the nose firmly in such a way that the soft bone (nose cartilage) is pressed enough that the nasal bone is also placed firmly on the ground is Wajib. If the tip of the nose touches the ground but the bone does not, the Salah will be Wajib

Al-'I'adah. (Fatawa Amjadiyah, Vol. 1, p. 84, Publ. Maktabah Razawiyah, Karachi)  
Regarding not needing to place the nose on the ground in case of a valid excuse, it is stated in Radd Al-Muhtar Ma'a Al-Durr Al-Mukhtar, Al-Jawharah Al-Nayyirah, Fath Al-Qadeer, and Al-Fatawa Al-Alamgiri (The following words are from Al-Fatawa Al-Alamgiri):

لو وضع أحدهما فقط، إن كان من عذر لا يكره

(Al-Fatawa Al-Alamgiri, Vol. 1, p. 70, Publ. Dar Al-Fikr, Beirut)

وَاللَّهُ أَعْلَمُ عَزَّ وَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

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

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