

Islam Question & Answer

General Supervisor:
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73402 - Should he do the prostration of recitation if he hears a recording of a verse in which a prostration is required?

the question

When it is obligatory for a Muslim to prostrate? What should we do? Is it permissible to listen to the Qur'aan when we want to sleep, i.e., if the recitation of Qur'aan continues when I am asleep?.

If I am listening to the Qur'aan on the computer and I hear a verse in which a prostration is required, what should I do? In Soorat Maryam there is a verse which we says that when we hear the verses of Allaah we should fall down prostrating and weeping.

Detailed answer

Praise be to Allah.

Firstly:

There are fifteen places in the Qur'aan where the prostration of recitation is required. We have described them in the answer to question no. [5126](#).

Secondly:

The prostration in these verses is mustahabb for the reader and the listener, and it is not obligatory. If a person wants to prostrate he should say takbeer, then say in his prostration what he says when he prostrates in prayer, then get up without saying takbeer or tashahhud or salaam. If the prostration of recitation comes during a prayer, then he should say takbeer when standing up again. See more details on that in the answers to questions no. [22650](#) and [4890](#).

Thirdly:

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There is nothing wrong with a Muslim listening to Qur'aan when he wants to sleep, rather listening to Qur'aan will give him peace of mind and help him to relax. Allaah says (interpretation of the meaning):

“verily, in the remembrance of Allaah do hearts find rest”

[al-Ra'd 13:28]

Fourthly:

With regard to doing the prostration of recitation when you are listening to a verse in which a prostration is required on the computer or a recorder, it seems that it is not required to prostrate for that. The earlier scholars discussed a similar matter, as is mentioned in al-Fataawa al-Hindiyyah (1/133), which is a Hanafi book:

If he hears it (a verse in which prostration is required) in an echo from a far-off place, then he is not required to prostrate. End quote.

This is akin to hearing it on a recorder and the like.

Shaykh Ibn Baaz (may Allaah have mercy on him) was asked:

If a person is listening to recitation of the Qur'aan on a recorder, and the reciter recites a verse in which there is a prostration of recitation, should he prostrate?

He replied:

It is not prescribed for the one who is listening to prostrate unless the reciter prostrates, because Zayd ibn Thaabit recited Soorat al-Najm to the Prophet (peace and blessings of Allaah be upon him) and he did not prostrate, and neither did the Prophet (peace and blessings of Allaah be upon him). This indicates that the prostration of recitation is not obligatory, because the Prophet (peace

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and blessings of Allaah be upon him) did not rebuke Zayd for not prostrating. The hadeeth also indicates that the listener should not prostrate unless the reader prostrates. End quote.

Majmoo' Fataawa Ibn Baaz (11/415). There is a similar comment in al-Sharh al-Mumti' (4/133).

Fifthly:

With regard to the words of Allaah in Soorah Maryam (interpretation of the meaning):

“When the Verses of the Most Gracious (Allaah) were recited unto them, they fell down prostrate and weeping”

[Maryam 19: 58]

here Allaah praises the Prophets and Messengers and those whom Allaah guided and chose for their perfect fear of Allaah and their humility before Him: when His verses were recited to them, they fell down prostrate and weeping.

Hence the scholars described it as mustahabb to weep when reading the Qur'aan or listening to it. 'Umar ibn al-Khattaab (may Allaah be pleased with him) used to say when he read this verse: “This is prostration, but where is the weeping?” – rebuking himself (may Allaah be pleased with him) for not weeping.

Allaah has described those to whom knowledge was given, when the Qur'aan is recited to them (interpretation of the meaning):

“Say (O Muhammad to them): ‘Believe in it (the Qur'aan) or do not believe (in it). Verily, those who were given knowledge before it (the Jews and the Christians like 'Abdullah bin Salaam and Salmaan Al-Farsi), when it is recited to them, fall down on their faces in humble prostration.’

108. And they say: ‘Glory be to our Lord! Truly, the Promise of our Lord must be fulfilled.’

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109. And they fall down on their faces weeping and it increases their humility”

[al-Isra' 17:107-109]

We ask Allaah to make us among those who truly fear Him.

And Allaah knows best.