بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ



أَسَاسِيَّاتُ الْعِبَادَةِ فِي الْمَذْهَبِ الشَّافِعِيِّ
الْمُجَلَّدُ الْأَوَّلُ

Essentials of Shafi'i Worship
Volume 1

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

أَسَاسِيَّاتُ الْعِبَادَةِ فِي الْمَذْهَبِ الشَّافِعِيِّ
الْمُجَلَّدُ الْأَوَّلُ

Essentials of Shāfiʿī Worship
Volume 1

The Form of Worship

Compiled by Muhammad Faheem

Format: Slide-Based PDF Presentation
Edition: Review Edition v1.0
Year: 1447 AH / 2026 CE

COPYRIGHT PAGE

1447 AH / 2026 CE

Review Edition v1.0

© Muḥammad Faheem. All rights reserved.

This PDF may be downloaded, stored, printed, and shared for personal, educational, and non-commercial use, provided that the content is not altered, sold, republished as another work, or presented without proper attribution.

No part of this publication may be modified, commercially distributed, or reproduced in a way that changes its meaning or removes its attribution without prior written permission.

This work has been prepared with reference to recognized Islamic sources, including the Qurʾān, ḥadīth collections, and Shāfiʿī fiqh works. The material remains open to correction where needed.

This book is provided as a clear and practical learning aid for beginners, new Muslims, youth, and general readers.

May Allah accept this effort, forgive its shortcomings, and guide us all to what pleases Him. Āmīn.

REVIEW EDITION NOTE

This is a public Review Edition of Essentials of Shāfiʿī Worship: Volume 1.

It has been prepared with care using recognized Islamic sources, but formal scholarly verification has not yet been completed. For this reason, it should not be treated as a final verified edition or as a substitute for qualified scholarly guidance.

Readers, teachers, students of knowledge, and qualified scholars are welcome to share corrections, clarifications, references, or scholarly observations for future editions.

Wallāhu aʿlam.

AUTHOR'S NOTE

I am not a scholar or teacher, but a servant of Allah trying to learn, correct myself, and help others access essential Islamic knowledge in a clear and structured way.

This guide grew from my own need to understand worship more carefully and move away from confusion, hearsay, and unverified practice. In preparing it, I have tried to refer back to the Qurʾān, the Sunnah, and trusted scholarly works, especially within the Shāfiʿī madhhab.

The content has been organized for beginners, new Muslims, youth, and general readers who need a simple and practical starting point.

Due to the slide-based PDF format and limited space, full transliteration has not been included for every Qurʾānic verse or ḥadīth narration. Key Islamic terms such as ṣalāh, wuḍūʾ, and zakāh are transliterated for clarity.

Qurʾānic verses and ḥadīth evidences are referenced where relevant, but not always quoted in full. Readers are encouraged to return to the original sources and to seek qualified guidance when clarification is needed.

I ask Allah to forgive my mistakes, accept what is correct, and make this work beneficial without harm.

Wallāhu aʿlam – And Allah knows best.

DISCLAIMER

This guide is not a fatwā and should not be treated as a substitute for direct guidance from qualified scholars.

It presents essential guidance related to worship with reference to the Qurʾān, the Sunnah, and the established methodology of the Shāfiʿī madhhab, according to the understanding of Ahl al-Sunnah wal-Jamāʿah.

The Shāfiʿī school derives rulings through a disciplined framework that includes the Qurʾān, the Sunnah, scholarly consensus, analogical reasoning, and other recognized sources of Islamic law as transmitted by its qualified jurists.

Where detailed scholarly differences exist, this guide aims to present clear and practical guidance suitable for beginners and general readers. It is not intended to settle advanced juristic disputes.

Readers should consult qualified scholars for personal circumstances, complex issues, doubts, or matters involving scholarly disagreement.

Wallāhu aʿlam bi-ṣ-ṣawāb – And Allah knows best what is correct.

MUQADDIMAH (PREFACE)

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، وَالصَّلَاةُ وَالسَّلَامُ عَلَىٰ نَبِيِّنَا مُحَمَّدٍ وَعَلَىٰ آلِهِ وَصَحْبِهِ أَجْمَعِينَ، أَمَّا بَعْدُ:

All praise is due to Allah, Lord of the worlds. Peace and blessings be upon our Prophet Muḥammad ﷺ, his family, his Companions, and those who follow his guidance until the Day of Judgment.

Essentials of Shāfiʿī Worship: Volume 1 is a practical guide to the foundations of worship, especially purification, prayer, and related essential rulings.

The material is presented through the Shāfiʿī madhhab, within the understanding of Ahl al-Sunnah wal-Jamāʿah, as a structured path for learning and practice.

This work is intended for new Muslims, young learners, general readers, and anyone seeking a clear starting point before deeper study with qualified scholars and classical texts.

May Allah accept this effort, forgive its shortcomings, and make it beneficial.

وَمَا تَوْفِيقِيٓ إِلَّا بِٱللَّهِ ۚ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ

"...And my success is not but through Allah. Upon Him I have relied, and to Him I return."

📖 Hūd (11:88)

SOURCES & REFERENCES

Scholarly Sources

The following references were used in preparing this work.

Primary Source: The Holy Qurʾān – verified via Quran.com

Ḥadīth Collections:

- **Ṣaḥīḥ al-Bukhārī**
- **Ṣaḥīḥ Muslim**
- **Sunan Abī Dāwūd**
- **Jāmiʿ al-Tirmidhī**
- **Sunan al-Nasāʾī**
- **Sunan Ibn Mājah**
- **Muwaṭṭaʾ Imām Mālik**
- **Musnad Aḥmad**
- **Al-Mustadrak ʿalā al-Ṣaḥīḥayn**
- **al-Sunan al-Kubrā lil-Bayhaqī**
- **Sunan al-Dārimī**
- **Bulūgh al-Marām**

Classical Shāfiʿī Sources:

- **Al-Majmūʿ Sharḥ al-Muhadhdhab** – Imām Abū Zakariyyā Yaḥyā ibn Sharaf al-Nawawī

Language & Format Tools:

Qurʾān and ḥadīth citations were checked using accessible digital reference platforms, including Quran.com and Sunnah.com. Modern writing and formatting tools were used to improve structure, readability, and presentation.

Reference Note:

The material has been prepared with reference to the sources listed above. Any error, omission, or unclear wording is from the author alone.

Astaghfirullāh wa atūbu ilayh.

How to Read This Book

This book is designed as a clear, step-by-step learning aid for essential worship.

Read it gradually. Begin with the foundations, understand the required acts, and then return to each section when practicing the act itself.

The rulings and explanations are presented through the Shāfiʿī madhhab, within the understanding of Ahl al-Sunnah wal-Jamāʿah. Where a matter is unclear or connected to personal circumstances, readers should consult qualified scholars.

The book is not meant for argument, comparison, or replacing teachers. Its purpose is to help the reader learn, correct, and practice worship with greater care.

For background on madhāhib and ḥadīth sources, refer to the appendices at the end of the book.
May Allah make this work beneficial and accept it.

Wallāhu aʿlam.

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

Chapter 1: The Pillars of Islam

Introduction

Islam is not merely a set of rituals or cultural practices. It is the complete way of life (dīn) revealed by Allah – a divine guidance that leads us to success (falāḥ) in this world (dunyā) and the Hereafter (ākhirah).

To follow Islam as Allah has commanded, we must understand its core pillars (arkān) based on the authentic Sunnah of the Prophet Muḥammad ﷺ, avoiding cultural additions (ʿādāt) or innovations (bidʿah).

These five pillars are the foundation of Islam (Islām), helping us live with purpose, sincerity (ikhlāṣ), and a direct connection to our Creator.

The Foundation of All Actions:

"*Actions are (judged) by intentions.*"

📖 Ṣaḥīḥ al-Bukhārī 1 | 📖 Ṣaḥīḥ Muslim 1907

The Five Pillars of Islam

1. Ash-Shahādah - The Declaration of Faith

أَشْهَدُ أَنْ لَا إِلَٰهَ إِلَّا ٱللَّٰهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ ٱللَّٰهِ

Meaning: I bear witness that there is no god worthy of worship except Allah,
and I bear witness that Muḥammad is the Messenger of Allah.

The Two Parts:

First testimony: *Lā ilāha illallāh* – Affirms tawḥīd – the Oneness of Allah in worship, rejecting all false gods

Second testimony: *Muḥammadun rasūlullāh* – Affirms belief in the Prophethood of Muḥammad ﷺ
and commitment to follow his Sunnah

1. Ash-Shahādah - The Declaration of Faith - (Continued)

Significance:

This is the key to entering Islam. It means sincerely believing in the heart and declaring with the tongue that only Allah deserves worship (ʿibādah) and that the Prophet Muḥammad ﷺ is His final Messenger. This belief must then be proven through righteous actions.

Evidence:

"...none has the right to be worshipped but Allah and that Muḥammad is Allah's Messenger ﷺ..."

📖 Ṣaḥīḥ al-Bukhārī 25

2. Aṣ-Ṣalāh – The Prayer

Ṣalāh is the daily ritual prayer performed five times a day:

Fajr – Dawn | **Ẓuhr** – Midday | **ʿAṣr** – Afternoon | **Maghrib** – Sunset | **ʿIshāʾ** – Night

It is a direct link (ṣilah) between the servant and Allah. Through prayer, we express gratitude (shukr), seek forgiveness (istighfār), and renew our devotion (ʿubūdiyyah).

Why It Matters:

- Purifies the heart and keeps us mindful of Allah (dhikrullāh)
- A command directly from Allah in the Qurʾān
- The pillar that distinguishes believers (muʾminūn) from others
- Brings peace (sakīnah) and strength in daily life

Evidence:

إِنَّ ٱلصَّلَوٰةَ تَنْهَىٰ عَنِ ٱلْفَحْشَآءِ وَٱلْمُنكَرِ ۗ

"Indeed, prayer prohibits immorality and wrongdoing."

📖 Al-ʿAnkabūt (29:45)

📖 Al-Muʾminūn (23:1–2)

3. Az-Zakāh – The Obligatory Charity

Zakāh is the annual obligatory charity on specific types of wealth (māl), purifying both the wealth and the soul (nafs). It becomes obligatory when one's wealth reaches a minimum threshold (niṣāb) and has been possessed for one lunar year (ḥawl).

Purpose:

- Cleanses wealth (tazkiyat al-māl) and purifies the soul from greed and stinginess
- Fosters social welfare (takāful ijtimāʿī) and solidarity in the Ummah
- Helps the poor (fuqarāʾ), needy (masākīn), and society at large
- Fulfills a right (ḥaqq) that Allah has established for the poor in the wealth of the rich

Evidence:

خُذْ مِنْ أَمْوَٰلِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِم بِهَا وَصَلِّ عَلَيْهِمْ ۖ إِنَّ صَلَوٰتَكَ سَكَنٌ لَّهُمْ ۗ وَٱللَّهُ سَمِيعٌ عَلِيمٌ

“Take, [O Muḥammad], from their wealth a charity by which you purify them and cause them increase, and invoke [Allāh's blessings] upon them. Indeed, your invocations are reassurance for them. And Allāh is Hearing and Knowing.”

📖 At-Tawbah (9:103)

📖 Adh-Dhāriyāt (51:19)

4. Aṣ-Ṣawm – The Fasting

Ṣawm or Ṣiyām means fasting during the blessed month of Ramaḍān, the ninth month of the Islamic lunar calendar.

From true dawn (fajr ṣādiq) until sunset (maghrib), Muslims abstain from:

Food and drink | Marital relations | All actions that invalidate the fast

The focus shifts to worship (ʿibādah), patience (ṣabr), and gratitude (shukr).

Why It Matters:

- Obedience to Allah's command
- Increases taqwā – God-consciousness and righteousness
- Develops self-control (ḍabṭ al-nafs) and empathy for the poor
- A shield (junnah) against sin

Evidence:

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ كُتِبَ عَلَيْكُمُ ٱلصِّيَامُ كَمَا كُتِبَ عَلَى ٱلَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ

“O you who have believed, decreed upon you is fasting as it was decreed upon those before you that you may become righteous.”

📖 Al-Baqarah (2:183)

5. Al-Ḥajj – The Pilgrimage

Ḥajj is the pilgrimage to the sacred Kaʿbah in Makkah – an obligation once in a lifetime for those who are able physically (qādir) and financially (mustaṭīʿ).

It takes place during the month of Dhū al-Ḥijjah, specifically on the 8th to 12th days of the Islamic lunar calendar.

Why It Matters:

- A profound act of worship (ʿibādah) and submission to Allah
- Unites the global Muslim Ummah in one place, regardless of race, language, or status
- Wipes away past sins when performed sincerely and correctly
- Fulfills the fifth pillar (rukn) of Islam

Evidence:

ءَامِنًا ۗ وَلِلَّهِ عَلَى ٱلنَّاسِ حِجُّ ٱلْبَيْتِ مَنِ ٱسْتَطَاعَ إِلَيْهِ سَبِيلًا ۚ

"And [due] to Allah from the people is a pilgrimage to the House – for whoever is able to find thereto a way."

📖 Āl ʿImrān (3:97)

📖 Ṣaḥīḥ al-Bukhārī 1521 | 📖 Ṣaḥīḥ Muslim 1350

Common Mistakes to Avoid

- Adding cultural practices (ʿādāt) and calling them Sunnah without authentic evidence (dalīl) from the Qurʾān or ḥadīth
- Neglecting the pillars (arkān) thinking they are merely symbolic or optional acts
- Performing acts of worship (ʿibādāt) without sincerity (ikhlāṣ) or proper understanding of their rulings
- Following innovations (bidʿah) in worship that have no basis in Islam
- Ignoring authentic Sunnah while adhering to cultural traditions

Warning from the Prophet ﷺ:

"If somebody innovates something which is not in harmony with the principles of our religion, that thing is rejected."

📖 Ṣaḥīḥ al-Bukhārī 2697 | 📖 Ṣaḥīḥ Muslim 1718

The Condition of Acceptance:

فَمَن كَانَ يَرْجُواْ لِقَآءَ رَبِّهِۦ فَلْيَعْمَلْ عَمَلًا صَٰلِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِۦٓ أَحَدًۢا

"So whoever hopes for the Meeting with his Lord, let him work righteousness and associate none as a partner in the worship of his Lord."

📖 Al-Kahf (18:110)

Reflection

These Five Pillars (al-Arkān al-Khamsah) are not just duties (wājibāt); they are the very foundation of a Muslim's practice and a means to draw closer to Allah. Through consistent practice of these pillars with sincerity, we strengthen our īmān (faith) and our connection to our Creator.

Hold firmly to them with sincerity (ikhlāṣ) and sound knowledge (ʿilm ṣaḥīḥ), seeking Allah's pleasure alone.

The Standard of Acceptance:

إِنَّمَا يَتَقَبَّلُ ٱللَّهُ مِنَ ٱلْمُتَّقِينَ

"Indeed, Allāh only accepts from the righteous [who fear Him]"

📖 Al-Māʾidah (5:27)

This eternal principle applies to all acts of worship.

Duʿāʾ:

May Allah grant us:

- **Ikhlāṣ** – Sincerity in intention and action | **Istiqāmah** – Steadfastness upon the truth |
- **Fahm ṣaḥīḥ** – Correct understanding of His religion

رَبَّنَا تَقَبَّلْ مِنَّآ ۖ إِنَّكَ أَنتَ ٱلسَّمِيعُ ٱلْعَلِيمُ

“Our Lord, accept [this] from us. Indeed, You are the Hearing, the Knowing.”

📖 Al-Baqarah (2:127)

Allāhumma āmīn.

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

Chapter 2: What is Īmān (Faith)

Introduction

Īmān (faith) is the foundation of a Muslim's belief. It is not merely words said with the tongue (lisān), but a complete reality that consists of three inseparable elements:

- **Conviction in the heart** (taṣdīq bil-qalb)
- **Declaration with the tongue** (iqrār bil-lisān)
- **Actions of the heart and the limbs** (ʿamal al-qalb wa-l-jawāriḥ)

According to Ahl al-Sunnah wal-Jamāʿah, including the Shāfiʿī madhhab, these three elements together constitute the reality of īmān. Actions are not merely fruits or effects of faith - they are an essential part of faith itself.

Without all three, true and complete īmān cannot exist. True īmān transforms the heart with conviction, shapes the tongue with declaration, and is completed through righteous deeds.

The Six Pillars of Īmān

The Prophet ﷺ explained the six pillars of īmān in the well-known Ḥadīth Jibrīl,
when the angel Jibrīl came in the form of a man to teach the Companions about their religion.

The Prophet ﷺ said that īmān is:
"...to believe in Allah, His angels, His books, His messengers, the Last Day, and to believe in divine decree (al-Qadar), its good and its bad."

These six pillars form the unseen foundation of our faith. They must be believed in completely, without doubt or rejection.

📖 Ṣaḥīḥ al-Bukhārī 50 | 📖 Ṣaḥīḥ Muslim 8

Faith Has Many Branches

“Faith (Īmān) has over seventy – or over sixty – branches. The highest of them is saying 'Lā ilāha illallāh' (There is no god worthy of worship except Allah). The humblest of them is removing what is harmful from the road, and modesty (al-ḥayāʾ) is a branch of faith.”

📖 Ṣaḥīḥ al-Bukhārī 9 | 📖 Ṣaḥīḥ Muslim 35

What This Teaches Us:

Īmān is not limited to belief in the heart (iʿtiqād) alone. According to Ahl al-Sunnah wal-Jamāʿah, īmān consists of:

- **Words** (aqwāl) – such as the shahādah and dhikr
- **Actions** (aʿmāl) – such as removing harm from the road, helping others, and performing acts of worship
- **Attitudes and character** (akhlāq) – such as modesty (ḥayāʾ), truthfulness, and kindness

All of these reflect obedience to Allah and are manifestations of true faith.

Important Note:

Īmān increases with good deeds and obedience, and decreases with sins and neglect.
This is the position of Ahl al-Sunnah wal-Jamāʿah.

1. Belief in Allah

Meaning: To affirm the existence (wujūd) and oneness (tawḥīd) of Allah, with no partner (sharīk), and that He alone deserves worship (ʿibādah).

The Three Categories of Tawḥīd:

1. **Tawḥīd al-Rubūbiyyah** – Affirming Allah's Lordship: He alone is the Creator, Sustainer, and Controller of all.
2. **Tawḥīd al-Ulūhiyyah** – Affirming Allah's right to be worshipped: Worship is for Him alone.
3. **Tawḥīd al-Asmāʾ wal-Ṣifāt** – Affirming Allah's Names and Attributes as He described Himself.

The Shāfiʿī Position on Allah's Attributes:

We believe in all of Allah's names (asmāʾ) and attributes (ṣifāt) as revealed in the Qurʾān and Sunnah, without:

Taḥrīf – distorting their meanings | **Taʿṭīl** – denying or negating them
Tashbīh – likening Allah to His creation | **Takyīf** – asking "how" about His attributes

Evidence:

فَٱعْلَمْ أَنَّهُۥ لَآ إِلَٰهَ إِلَّا ٱللَّهُ

"So know, [O Muḥammad], that there is no deity except Allāh"

📖 Muḥammad (47:19)

📖 Ash-Shūrā (42:11)

2. Belief in the Angels

Meaning: To believe in the existence of angels (malāʾikah), created from light (nūr), who obey Allah completely and do not disobey His commands.

Key Points About Angels:

- They are honored servants of Allah who worship Him continuously
- They do not disobey Allah; they do what they are commanded.
- They have different forms and sizes - some have two, three, or more wings

2. Belief in the Angels - Continued

Major Angels and Their Duties:

- **Jibrīl** – Delivers revelation to the prophets
- **Mīkāʾīl** – Controls rain, wind, and sustenance
- **Isrāfīl** – Will blow the Trumpet on the Day of Resurrection
- **Mālik** – Guardian of Hellfire
- **Riḍwān** – An angel appointed over Paradise (Jannah)
- **Angel of Death** (Malak al-Mawt) – Takes souls
- **Recording Angels** (Kirāman Kātibīn) – Record all deeds of humans

Evidence:

لَّا يَعْصُونَ ٱللَّهَ مَآ أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ

"They do not disobey Allah in what He commands them but do what they are commanded."

📖 At-Taḥrīm (66:6)

📖 Al-Anbiyāʾ (21:26–27)

📖 Ṣaḥīḥ Muslim 2996

3. Belief in the Divine Books

Meaning: To believe in all the revealed divine books (kutub samāwiyyah) sent by Allah to His messengers, including:

- **Al-Qur’ān** – revealed to Prophet Muḥammad ﷺ
- **At-Tawrāh** – the Torah, revealed to Prophet Mūsā (Moses)
- **Al-Injīl** – the Gospel, revealed to Prophet ʿĪsā (Jesus)
- **Az-Zabūr** – the Psalms, revealed to Prophet Dāwūd (David)
- **Ṣuḥuf Ibrāhīm wa Mūsā** – the Scrolls of Ibrāhīm and Mūsā

3. Belief in the Divine Books - Continued

The Shāfiʿī Position:

We believe in these books as they were originally revealed, without alteration (taḥrīf) or distortion.
The previous scriptures were subject to change and corruption (taghyīr wa taḥrīf) over time by human hands.
The Qurʾān is the final, complete, and preserved revelation, protected by Allah from any alteration. The Qurʾān abrogates (nāsikh) the rulings of previous scriptures and serves as the ultimate criterion (muhaymin).

Evidence:

وَأَنزَلْنَآ إِلَيْكَ ٱلْكِتَٰبَ بِٱلْحَقِّ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ ٱلْكِتَٰبِ وَمُهَيْمِنًا عَلَيْهِ

“And We have revealed to you, [O Muḥammad], the Book [i.e., the Qur’ān] in truth, confirming that which preceded it of the Scripture and as a criterion over it....”

📖 Al-Māʾidah (5:48)

📖 Al-Ḥijr (15:9)

4. Belief in the Messengers

Meaning: To believe that Allah sent messengers (rusul) and prophets (anbiyāʾ) to guide humanity, beginning with Ādam and ending with Muḥammad ﷺ, the final prophet (khātam al-nabiyyīn).

Characteristics of All Prophets:

All prophets and messengers possessed five essential qualities:

1. **Ṣidq** (Truthfulness) – They never lied
2. **Amānah** (Trustworthiness) – They were completely reliable
3. **Tablīgh** (Conveying the message) – They delivered Allah's message fully and clearly
4. **ʿIṣmah** (Protection from sin) – Protected from major sins and from concealing any part of the revelation
5. **Faṭānah** (Intelligence and wisdom) – Gifted with insight and understanding

4. Belief in the Messengers - (Continued)

The Shāfiʿī Position:

All prophets were truthful, trustworthy, and conveyed Allah's message completely.
Denying any prophet named in the Qurʾān or authentic Sunnah is disbelief (kufr).
We make no distinction between the messengers in belief, though they differ in rank and mission.
The number of prophets is known only to Allah; 25 prophets are mentioned by name in the Qurʾān.

The 25 Prophets Named in the Qurʾān:

Ādam, Idrīs, Nūḥ, Hūd, Ṣāliḥ, Ibrāhīm, Lūṭ, Ismāʿīl, Isḥāq, Yaʿqūb, Yūsuf, Ayyūb, Shuʿayb, Mūsā, Hārūn, Dhul-Kifl, Dāwūd, Sulaymān, Ilyās, Al-Yasaʿ, Yūnus, Zakariyyā, Yaḥyā, ʿĪsā, عَلَيْهِمُ السَّلَامُ and Muḥammad ﷺ

Evidence:

مَّا كَانَ مُحَمَّدٌ أَبَآ أَحَدٍ مِّن رِّجَالِكُمْ وَلَٰكِن رَّسُولَ ٱللَّهِ وَخَاتَمَ ٱلنَّبِيِّـۧنَ

“Muḥammad is not the father of [any] one of your men, but [he is] the Messenger of Allah and Seal of the Prophets...”

📖 Al-Aḥzāb (33:40)

📖 An-Naḥl (16:36)

5. Belief in the Last Day

Meaning: To believe in life after death, resurrection (baʿth), judgment (ḥisāb), Paradise (Jannah), and Hellfire (Jahannam), and everything the Prophet ﷺ informed us about the unseen events after death.

This includes belief in:

The questioning in the grave by the two angels, Munkar and Nakīr | The blowing of the Trumpet by the angel Isrāfīl | The resurrection of all creation from their graves | The gathering (ḥashr) on the Day of Judgment | The accounting (ḥisāb) and the weighing of deeds (mīzān) | The Bridge (Ṣirāṭ) over Hellfire | The intercession (shafāʿah) of the Prophet ﷺ | The eternal abode in Paradise or Hellfire |

Evidence:

وَأَنَّ ٱلسَّاعَةَ ءَاتِيَةٌ لَّا رَيْبَ فِيهَا وَأَنَّ ٱللَّهَ يَبْعَثُ مَن فِى ٱلْقُبُورِ

“And surely, the Hour is coming, there is no doubt about it; and certainly, Allâh will resurrect those who are in the graves.”

📖 Al-Ḥajj (22:7)

6. Belief in Divine Decree (Al-Qadar)

Meaning: To believe that Allah has decreed everything that happens - the good and the bad - and that His knowledge, writing, will, and creation encompass all things.

The Four Levels of Belief in Qadar:

- **Knowledge (ʿIlm)** – Allah knows everything before it happens. Nothing is hidden from Him, and His knowledge is eternal and all-encompassing.
- **Writing (Kitābah)** – Allah wrote everything in al-Lawḥ al-Maḥfūẓ (the Preserved Tablet) 50,000 years before creating the heavens and the earth.
- **Will (Mashīʾah)** – Nothing happens in the universe except by the will of Allah. If He wills something, it occurs; if He does not will it, it does not occur.
- **Creation (Khalq)** – Allah created all things and all their actions. He is the Creator of everything, including the choices and deeds of His creation.

Evidence:

إِنَّا كُلَّ شَيْءٍ خَلَقْنَٰهُ بِقَدَرٍ

"Indeed, all things We created with predestination."

📖 Al-Qamar (54:49)

Reflection

The six pillars of īmān are the unseen foundations of our religion. Without complete belief in them, our worship cannot reach its intended soundness and purpose.

They must be believed in fully and completely, as the Prophet ﷺ taught, without doubt, rejection, or alteration. These beliefs shape our understanding of who Allah is, our purpose in this life, and our ultimate destination in the Hereafter.

True faith is not passive - it transforms the heart, guides the tongue, and manifests in righteous action. When īmān is strong, worship becomes natural, trials become bearable, and the path to Allah becomes clear.

May Allah strengthen our īmān, protect us from doubt and misguidance, and grant us unwavering certainty in all that He has revealed.
Allāhumma āmīn.

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

Chapter 3: What is Iḥsān (Excellence)?

Definition of Iḥsān

Iḥsān is to worship Allah as if you see Him; and if you do not see Him, then know that He sees you.

This beautiful and profound definition comes from the well-known Ḥadīth Jibrīl, in which the angel Jibrīl came in the form of a man to teach the Companions about their religion.

The Prophet ﷺ said:

"It is to worship Allah as if you see Him; and if you do not see Him, know that He sees you."

📖 Ṣaḥīḥ al-Bukhārī 50 | 📖 Ṣaḥīḥ Muslim 8

This does not mean literal seeing of Allah in this worldly life, but rather a state of vigilant awareness (murāqabah), in which the servant worships Allah knowing with certainty that Allah sees and knows him at all times.

The Three Levels of Religion

In the Ḥadīth Jibrīl, the Prophet ﷺ explained that the religion has three levels, each building upon the other:

1. **Islām – Outward submission through actions** The five pillars: Shahādah, Ṣalāh, Zakāh, Ṣawm, and Ḥajj
2. **Īmān – Inward belief in the heart** The six pillars of faith we studied in Chapter 2
3. **Iḥsān – Excellence in worship** The highest level, where sincerity (ikhlāṣ) reaches perfection

Understanding These Levels:

Islām is what you do with your body - the physical acts of worship.

Īmān is what you believe in your heart - the foundations of faith.

Iḥsān is how you perform everything – with full awareness that Allah sees you in every act of worship and daily life.

This is the complete picture of being a Muslim: correct actions, sound beliefs, and excellent character.

The Essence of Iḥsān

Iḥsān is the highest level of faith. It brings sincerity (ikhlāṣ) to a perfect state, where the believer is fully aware that Allah is watching them in every moment - in worship, in private, and in public.

The Foundation of Iḥsān:

To be fully conscious that Allah sees you, hears you, and knows what is in your heart. This awareness transforms every action into an act of worship and every moment into an opportunity to draw closer to Allah.

Evidence:

وَهُوَ مَعَكُمْ أَيْنَ مَا كُنتُمْ ۚ وَٱللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ

"And He is with you (by His Knowledge) wheresoever you may be. And Allâh is the All-Seer of what you do."

📖 Al-Ḥadīd (57:4)

Allah is with His creation by His knowledge – not by physical presence or indwelling.

When you pray, pray as if you see Allah before you. When you give charity, give knowing Allah witnesses your sincerity. When you speak, speak knowing Allah hears every word. When you are alone, remember that Allah is with you.

This is iḥsān – living every moment with awareness of Allah.

Practical Application of Iḥsān

Iḥsān is not an abstract concept - it is lived and practiced in every aspect of life.

In Prayer (Ṣalāh): Praying with full concentration (khushūʿ), humility, and presence of heart.
Every movement and word performed as if standing directly before Allah.

In Charity (Ṣadaqah): Giving purely for Allah's sake, without seeking praise from people or expecting recognition.
The right hand gives while the left hand doesn't know.

In Daily Dealings: Being honest and just in all interactions, even when no one else is watching.
Treating people with kindness, fulfilling promises, and avoiding harm.

In Character (Akhlāq): Patience in hardship, gratitude in ease, humility in success, and steadfastness in faith -
all done seeking Allah's pleasure alone.

Evidence:

إِنَّ ٱللَّهَ يُحِبُّ ٱلْمُحْسِنِينَ

“Indeed, Allah loves the doers of good”

📖 Al-Baqarah (2:195)

📖 Āl ʿImrān (3:148)

Example from the Sunnah

The Life of the Prophet ﷺ

Before Prophethood:

Even before receiving revelation, Muḥammad ﷺ was known among his people as al-Amīn ('the Trustworthy') and aṣ-Ṣādiq ('the Truthful') because of his complete honesty in trade and dealings with people.

After Prophethood:

The Prophet ﷺ demonstrated iḥsān even toward those who harmed him. When he conquered Makkah after years of persecution, he stood before the very people who had tortured him and his Companions, and said:

"...'Go, for you are free' (Idh'habū fa-antum aṭ-ṭulaqā')."

This is iḥsān in action - excellence in character, mercy in victory, and seeking Allah's pleasure above all else.

The Lesson:

Iḥsān is not limited to acts of worship inside the masjid. It shapes how we treat family, neighbors, strangers, and even those who wrong us. It means excellence in every role - as a parent, spouse, child, employee, or citizen.

When iḥsān enters the heart, it beautifies everything it touches.

Reflection

Iḥsān transforms ordinary acts into acts of worship, because it is fueled by awareness of Allah and His knowledge of our actions.

It is the difference between praying mechanically and praying with your heart present. It is the difference between giving charity for show and giving it sincerely for Allah. It is the difference between living on autopilot and living with purpose.

The Three Levels Completed:

Islām brings you into the fold of submission.
Īmān fills your heart with conviction and certainty.
Iḥsān perfects your worship and character.

Strive for iḥsān in everything you do - not for people to see, but because Allah sees. Not for worldly reward, but for His pleasure. Not because it's easy, but because it's the path of the believers who came before us.

May Allah grant us iḥsān in our worship, our character, and our entire lives. May He make us among the muḥsinīn - those who excel in doing good and whom He loves.
Allāhumma āmīn.

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

Chapter 4: Understanding Legal Rulings in Islam (Shāfiʿī Madhhab)

Introduction to Islamic Legal Rulings

In Islam, every human action is classified under one of the legal rulings (aḥkām sharʿiyyah). In the Shāfiʿī madhhab, these rulings guide Muslims in determining what is obligatory, recommended, permissible, disliked, or prohibited.

Understanding these rulings is essential for every Muslim, as they form the framework for distinguishing between what brings us closer to Allah and what distances us from Him.

This chapter presents the key legal categories according to the Shāfiʿī school, with evidence from the Qurʾān and authentic Sunnah.

Farḍ/Wājib (Obligatory)

Meaning: An obligatory duty commanded by Allah or His Messenger ﷺ.

Ruling in the Shāfiʿī Madhhab:

Farḍ and wājib are the same - both mean a required act that must be performed. Performing it earns reward, and neglecting it without a valid excuse is sinful. Deliberate, repeated neglect of specific obligations may constitute a major sin.

Evidence:

وَأَقِيمُواْ ٱلصَّلَوٰةَ وَءَاتُواْ ٱلزَّكَوٰةَ وَٱرۡكَعُواْ مَعَ ٱلرَّٰكِعِينَ

"And establish prayer and give zakāh and bow with those who bow [in worship and obedience]."

📖 Al-Baqarah (2:43)

📖 Ṣaḥīḥ al-Bukhārī 8 | 📖 Ṣaḥīḥ Muslim 16

Farḍ ʿAyn (Individual Obligation)

Meaning: An obligation on every individual Muslim who meets the conditions.
Each person is accountable and must perform it themselves.

Examples:

The five daily prayers | Fasting in Ramaḍān |
Zakāh (for those who possess niṣāb) | Ḥajj (for those who are able) |
Learning the basics of Islamic belief and worship

Evidence :

وَقُل رَّبِّ زِدْنِى عِلْمًا

"And say, 'My Lord, increase me in knowledge.'"

📖 Ṭā-Hā (20:114)

📖 Al-Zumar (39:9)

📖 Ṣaḥīḥ al-Bukhārī 71

Farḍ Kifāyah (Communal Obligation)

Meaning: A duty that, if fulfilled sufficiently by some qualified Muslims, lifts the obligation from others. However, if neglected entirely by the community, the whole community sins.

Examples:

Conducting Janāzah (funeral) prayer | Answering the Islamic greeting (Salām) | Appointing qualified judges (qāḍīs) | Calling the adhān | Teaching Islamic knowledge | Defensive jihād for the community (when legitimately declared and required)

Evidence:

وَلْتَكُن مِّنكُمْ أُمَّةٌ يَدْعُونَ إِلَى ٱلْخَيْرِ

“Let there arise out of you a group of people inviting to all that is good (Islâm)”

📖 Āl ʿImrān (3:104)

📖 Ṣaḥīḥ Muslim 946a

Rukn (Pillar)

Meaning: An essential part of an act of worship.
Omitting it invalidates the entire act, whether done deliberately or out of forgetfulness.

A rukn is an integral part of the act itself and cannot be compensated for by Sujūd al-Sahw (prostration of forgetfulness).

Example:
The arkān of ṣalāh include:
Standing (qiyām) for those able | Reciting Sūrat al-Fātiḥah |
Bowing (rukūʿ) | Prostration (sujūd) - performed twice |
Sitting for the final tashahhud | Saying the first taslīm

Evidence:
"Pray as you have seen me praying."
📖 Ṣaḥīḥ al-Bukhārī 757 | 📖 Ṣaḥīḥ Muslim 397

Sharṭ (Condition)

Meaning: A precondition for an act's validity. While a rukn is part of the act itself, a sharṭ is something that must exist for the act to be valid.

Examples:

Wuḍūʾ (ablution) before ṣalāh | Covering the ʿawrah | Facing the Qiblah | Purity of clothing, body, and place of prayer | The entry of the prayer time

Evidence:

The Prophet ﷺ said:

"Allah does not accept prayer without purification."

📖 Ṣaḥīḥ Muslim 225

Sunnah Mu’akkadah (Emphasized Sunnah)

Meaning: A consistent practice of the Prophet ﷺ that he rarely or never abandoned. It is highly recommended, and neglecting it regularly without valid excuse is blameworthy.

Performing it earns great reward; leaving it occasionally without excuse results in no sin, but leaving it regularly incurs disapproval.

Example:

The Witr prayer | The two rakʿahs before Fajr
Sunnah prayers before and after obligatory prayers

Evidence:

لَّقَدْ كَانَ لَكُمْ فِى رَسُولِ ٱللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُواْ ٱللَّهَ وَٱلْيَوْمَ ٱلْءَاخِرَ وَذَكَرَ ٱللَّهَ كَثِيرًا

“There has certainly been for you in the Messenger of Allāh an excellent pattern for anyone whose hope is in Allāh and the Last Day and [who] remembers Allāh often.”

📖 Al-Aḥzāb (33:21)

📖 Ṣaḥīḥ al-Bukhārī 797 | 📖 Ṣaḥīḥ Muslim 582 | 📖 Ṣaḥīḥ Muslim 772

📖 Sunan Abī Dāwūd 775 - Grade: Ṣaḥīḥ (al-Albānī)

Sunnah al-Abʿāḍ (Emphasized Sunnah in Prayer)

Meaning: Acts that are emphasized within the prayer itself. If omitted unintentionally, they require Sujūd al-Sahw (prostration of forgetfulness) to compensate.

Examples:

The first tashahhud (after the second rakʿah in three or four rakʿah prayers) |
Qunūt in Fajr (permanent Sunnah Abʿāḍ) and in Witr during the second half of Ramaḍān |
Ṣalawāt (blessings) on the family of the Prophet ﷺ in the final tashahhud

Evidence:

The Prophet ﷺ said:

"Pray as you have seen me praying."

📖 Ṣaḥīḥ al-Bukhārī 757

📖 Ṣaḥīḥ al-Bukhārī 1224 | 📖 Ṣaḥīḥ Muslim 570 |
📖 Sunan Abī Dāwūd 1425 - Grade: Ṣaḥīḥ (al-Albānī)

Sunnah al-Hayʾah (Recommended Sunnah)

Meaning: Acts that beautify and perfect the prayer. No Sujūd al-Sahw is required if they are omitted, whether intentionally or unintentionally.

Performing them earns reward and reflects love for the Prophet's way, but omitting them incurs no blame.

Examples:

The opening duʿāʾ (after takbīrat al-iḥrām) | Reciting an extra sūrah after al-Fātiḥah | Raising hands during takbīr | Saying "SubḥānAllah" three times in rukūʿ and sujūd | Specific dhikr in different postures

Evidence:

“The best guidance is the guidance of Muhammad ﷺ.”

📖 Ṣaḥīḥ Muslim 867

📖 Ṣaḥīḥ al-Bukhārī 797 | 📖 Ṣaḥīḥ Muslim 582 | 📖 Ṣaḥīḥ Muslim 772

📖 Sunan Abī Dāwūd 775 - Grade: Ṣaḥīḥ (al-Albānī)

Sunnah Ghayr Muʾakkadah (Occasionally Practiced Sunnah)

Meaning: Acts that the Prophet ﷺ performed sometimes but not consistently.
Performing them is rewarding, but there is no blame for their omission.

These represent flexibility and ease in the religion.

Example:

- Praying four rakʿahs before ʿAṣr
- Praying four rakʿahs before Ẓuhr (in addition to the emphasized two)
- Occasional voluntary prayers at various times

Evidence:

The Prophet ﷺ said:

"Allah has Mercy on a person who prays four rakʿahs before the ʿAṣr prayer."

📖 Sunan Abī Dāwūd 1271 - Grade: Ḥasan (al-Albānī) | 📖 Ṣaḥīḥ al-Bukhārī 1183

Mustaḥabb (Recommended)

Meaning: Acts encouraged by the Sharīʿah that earn reward when performed, but carry no sin when omitted.

These acts draw us closer to Allah and increase our good deeds.

Examples:

The Ḍuḥā prayer | Fasting on Mondays and Thursdays | Fasting on the Day of ʿArafah (for non-pilgrims) | Performing extra prayers at night (Tahajjud) | Visiting the sick | Smiling at your brother

Evidence:

Narrated Abū Hurayrah (may Allah be pleased with him):

“My friend (the Prophet ﷺ) advised me to do three things and I shall not leave them till I die: To fast three days every month, to offer the Ḍuḥā prayer, and to offer Witr before sleeping.”

📖 Sunan Ibn Mājah 1442 - Grade: Ḥasan (Dārussalām)

📖 Ṣaḥīḥ al-Bukhārī 1178 | 📖 Ṣaḥīḥ Muslim 1162 | 📖 Ṣaḥīḥ al-Bukhārī 1981

Mubāḥ (Permissible)

Meaning: Neutral acts that are neither commanded nor prohibited. They carry no reward or sin in themselves, but can become acts of worship if performed with a good intention.

Examples:

Eating permissible (ḥalāl) food | Sleeping | Working |
Walking | Wearing particular styles of permissible clothing
Choosing what color to wear

With Intention, Mubāḥ Becomes Worship:

Eating to strengthen yourself for worship becomes an act of ʿibādah. Sleeping to rest your body for Tahajjud earns reward. Working to provide for your family is an act of charity.

Evidence:

هُوَ ٱلَّذِى خَلَقَ لَكُم مَّا فِى ٱلْأَرْضِ جَمِيعًا

"It is He who created for you all of that which is on the earth."

📖 Al-Baqarah (2:29)

📖 Sunan Ibn Mājah 3367 - Grade: Ḥasan (Dārussalām)

📖 Ṣaḥīḥ al-Bukhārī 1 | 📖 Ṣaḥīḥ Muslim 1907

Makrūh (Disliked)

Meaning: Makrūh in the Shāfiʿī madhhab generally refers to acts whose avoidance is rewarded, but whose performance does not incur sin.

Examples:

- Wasting water during wuḍūʾ | Drinking while standing (without need) |
- Eating with the left hand (without excuse) | Praying in clothes with images |
- Excessive talking after ʿIshāʾ prayer

Evidence:

إِنَّهُۥ لَا يُحِبُّ ٱلْمُسْرِفِينَ

"Indeed, Allah dislikes wastefulness."

📖 Al-Aʿrāf (7:31)

📖 Ṣaḥīḥ al-Bukhārī 201 | 📖 Ṣaḥīḥ Muslim 325

📖 Ṣaḥīḥ Muslim 2025a | 📖 Ṣaḥīḥ Muslim 2027a

Ḥarām (Prohibited)

Meaning: Strictly forbidden acts. Committing them incurs sin and earns punishment. Avoiding them earns great reward. Knowingly and deliberately denying the prohibition of what is definitively established as ḥarām (maʿlūm min al-dīn bi'l-ḍarūrah) constitutes disbelief. However, ignorance or sincere misinterpretation does not entail disbelief.

Examples:

Shirk (associating partners with Allah) | Unjust killing |
Consuming alcohol |Eating pork | Ribā (interest/usury)

Evidence:

وَلَا تَقْرَبُوا۟ ٱلْفَوَٰحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ ۖ

“And do not approach immoralities - what is apparent of them and what is concealed.”

📖 Al-Anʿām (6:151)

Ḥarām (Prohibited) - (Continued)

Examples:

Backbiting (ghībah) | Lying | Theft |
Zina (fornication/adultery) | Disobeying parents

Evidence:

📖 Al-Nisāʾ (4:48) | 📖 Al-Māʾidah (5:90) | 📖 Al-Baqarah (2:275)
📖 Ṣaḥīḥ Muslim 1678 | 📖 Ṣaḥīḥ al-Bukhārī 6864
📖 Ṣaḥīḥ Muslim 1598 | 📖 Ṣaḥīḥ Muslim 2589

Conclusion of Legal Rulings

Every act falls into one of these rulings:
Farḍ, Sunnah, Mustaḥabb, Mubāḥ, Makrūh, or Ḥarām.

The Path to Allah:

- **Performing farḍ (obligatory acts) and avoiding ḥarām (prohibited acts) is the foundation of salvation.**
  This is the bare minimum required of every Muslim.
- **Observing the Sunnah and avoiding makrūh (disliked acts) leads to iḥsān (excellence).**
  This is the path of those who seek closeness to Allah.
- **Transforming mubāḥ (permissible acts) into worship through proper intention shows the completeness of faith.**
  This is the way of the righteous who remember Allah in all states.

Conclusion of Legal Rulings - Continued

The Beauty of This System:

Islam provides clear guidance for every moment of life. Nothing is left to guesswork or doubt. Whether you're eating, praying, working, or resting - you know where you stand with Allah.

This clarity is a mercy from Allah, making the path to Paradise clear and accessible to all who sincerely seek it.

May Allah grant us the tawfīq to perform what He has made obligatory, follow the Sunnah of His Messenger ﷺ, and avoid all that He has forbidden.
Allāhumma āmīn.

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

Chapter 5: Conditions for the Validity of Prayer & Invalidators of Prayer

A Note Before We Begin

This chapter details the conditions and invalidators of prayer to help you perform prayer correctly. However, Islam is a religion of mercy and ease, not obsessive perfection.

If you experience persistent doubts during prayer about whether you've fulfilled a condition or committed an invalidator, continue your prayer and ignore the doubts. These whispers (waswas) are from Shayṭān and should be rejected.

When you fulfill its conditions correctly and with sincere effort, the prayer is valid according to Islamic law – and we ask Allah to accept it from us.

Fiqh Principle:

اَلْيَقِينُ لَا يَزُولُ بِالشَّكِّ

"Certainty is not removed by doubt."

If you made wuḍūʾ with certainty, it remains valid unless you have certain knowledge it broke. If you prayed with sincere effort, assume it is accepted unless you are certain you missed a pillar.

Part 1: Conditions (Shurūṭ al-Ṣalāh)

Introduction

The conditions (shurūṭ) are the prerequisites that must be fulfilled before beginning ṣalāh. They are external to the prayer itself but essential for its validity.

Without fulfilling these conditions, the prayer is invalid and must be repeated.

Fulfilling these pillars ensures the validity of the prayer according to Islamic law, while its acceptance rests with Allah alone.

Condition 1: Ṭahārah (Purification)

Meaning: Ritual purity from ḥadath (minor or major impurity) and removal of najāsah (physical impurity).

Ruling:

Wuḍūʾ or ghusl must be completed before prayer. Clothes, body, and place of prayer must be free from impurity.

Example:

A person must perform ghusl after janābah before praying. Clothes with urine stains must be washed before prayer can be valid.

Condition 1: Ṭahārah (Purification) - (Continued)

Evidence:

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِذَا قُمْتُمْ إِلَى ٱلصَّلَوٰةِ فَٱغْسِلُواْ وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى ٱلْمَرَافِقِ وَٱمْسَحُواْ بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى ٱلْكَعْبَيْنِ ۚ وَإِن كُنتُمْ جُنُبًا فَٱطَّهَّرُواْ

“ O you who believe! When you intend to offer As-Salât (the prayer), wash your faces and your hands (forearms) up to the elbows, rub (by passing wet hands over) your heads, and (wash) your feet up to ankles[1]. If you are in a state of Janâba (i.e. after a sexual discharge), purify yourselves (bathe your whole body)”

📖 Al-Māʾidah (5:6)

📖 Ṣaḥīḥ Muslim 225 | 📖 Ṣaḥīḥ al-Bukhārī 135

Condition 2: Covering the ʿAwrah

Meaning: Concealing the private parts according to Islamic law during prayer.

Ruling:

For men: Between the navel and knees must be covered.

For women: The entire body except the face and hands must be covered.

Example:

A man wearing shorts above the knee cannot pray until properly covered.

A woman must ensure her hair and body are covered during prayer.

Evidence:

يَٰبَنِىٓ ءَادَمَ خُذُواْ زِينَتَكُمْ عِندَ كُلِّ مَسْجِدٍ

“O children of Adam, take your adornment [i.e., wear your clothing] at every masjid...”

📖 Al-Aʿrāf (7:31)

📖 Sunan Abī Dāwūd 641 - Grade: Ṣaḥīḥ (al-Albānī) | 📖 Ṣaḥīḥ al-Bukhārī 359

Condition 3: Facing the Qiblah

Meaning: Facing the direction of the Kaʿbah in Makkah during prayer.

Ruling:

Obligatory for all prayers unless excused due to fear, severe illness, or traveling on a mount.

Example:

Using a compass or phone app to determine the Qiblah direction when traveling.
If unable to determine it after effort, pray in any direction and the prayer is valid.

Evidence:

فَوَلِّ وَجْهَكَ شَطْرَ ٱلْمَسْجِدِ ٱلْحَرَامِ ۚ وَحَيْثُ مَا كُنتُمْ فَوَلُّوا۟ وُجُوهَكُمْ شَطْرَهُۥ

“So turn your face [i.e., yourself] toward al-Masjid al-Ḥarām. And wherever you [believers] are, turn your faces [i.e., yourselves] toward it [in prayer].”

📖 Al-Baqarah (2:144)

📖 Ṣaḥīḥ al-Bukhārī 40 | 📖 Ṣaḥīḥ al-Bukhārī 391

Condition 4: Time of Prayer

Meaning: Ensuring that the prescribed time for each ṣalāh has entered.

Ruling:

Prayer performed before its time is invalid. Prayer performed after its time without valid excuse is sinful but valid (qaḍāʾ).

Example:

Ẓuhr begins after the sun passes its zenith (zawāl). Praying Ẓuhr before this time makes the prayer invalid.

Evidence:

إِنَّ ٱلصَّلَوٰةَ كَانَتْ عَلَى ٱلْمُؤْمِنِينَ كِتَٰبًا مَّوْقُوتًا

“*Indeed, prayer has been decreed upon the believers a decree of specified times.*”

📖 Al-Nisāʾ (4:103)

📖 Ṣaḥīḥ al-Bukhārī 527 | 📖 Ṣaḥīḥ Muslim 85

Condition 5: Intention (Niyyah)

Meaning: Resolving in the heart to perform a specific ṣalāh for the sake of Allah.

Ruling:

The intention must be present in the heart at the time of beginning the prayer. Verbalizing it is not required in the Shāfiʿī madhhab, though the heart must be conscious of which prayer is being performed.

Example:

When standing for Ẓuhr prayer, you must intend in your heart "I am praying Ẓuhr" - speaking it aloud is not necessary.

Evidence:

The Prophet ﷺ said:

"The reward of deeds depends upon the intentions and every person will get the reward according to what he has intended."

📖 Ṣaḥīḥ al-Bukhārī 1 | 📖 Ṣaḥīḥ Muslim 1907

Condition 6: Islam & Sanity

Meaning: Only a Muslim of sound mind is obligated to pray.

Ruling:

Ṣalāh is not valid from a non-Muslim.

A person who is insane (majnūn) or unconscious is not held accountable until sanity returns.

Evidence:

Narrated ʿĀʾishah, Umm al-Muʾminīn (may Allah be pleased with her):

The Messenger of Allah ﷺ said:

"There are three (persons) whose actions are not recorded: a sleeper until he awakes, an insane person until he regains reason, and a child until he reaches puberty."

📖 Sunan Abī Dāwūd 4398 - Grade: Ṣaḥīḥ (al-Albānī)

📖 Sunan al-Nasāʾī 3432 - Grade: Ḥasan (Dārussalām)

Condition 7: Maturity (Bulūgh)

Meaning: Prayer becomes obligatory once a Muslim reaches the age of puberty.

Ruling:

Children should be taught prayer at age 7 and disciplined (not harmed) if they refuse at age 10.
The obligation begins at puberty.

Evidence:

The Messenger of Allah ﷺ said:

“*There are three (persons) whose actions are not recorded: a sleeper until he awakes,*
an insane person until he regains reason, and a child until he reaches puberty.”

📖 Sunan Abī Dāwūd 4398 - Grade: Ṣaḥīḥ (al-Albānī)

📖 Sunan al-Nasāʾī 3432 - Grade: Ḥasan (Dārussalām)

Part 2: Invalidators (Mubṭilāt al-Ṣalāh)

Introduction

The invalidators (mubṭilāt) are acts that nullify ṣalāh once it has begun. If any of these occur - whether intentionally or unintentionally - the prayer becomes invalid and must be repeated.

Understanding these invalidators protects your prayer and helps you maintain focus and proper conduct during ṣalāh.

Invalidator 1: Loss of Ṭahārah

Meaning: Breaking wuḍūʾ or ghusl during prayer.

Example:

Passing wind while in sujūd breaks the prayer immediately.
The prayer must be stopped, wuḍūʾ renewed, and prayer restarted.

Evidence:

Narrated Abū Hurayrah (may Allah be pleased with him):
Allah's Messenger ﷺ said:

"The prayer of a person who does ḥadath (passes urine, stool, or wind) is not accepted till he performs the ablution." A person from Ḥaḍramawt asked Abū Hurayrah, "What is 'ḥadath'?" Abū Hurayrah replied: "'Ḥadath' means the passing of wind."

📖 Ṣaḥīḥ al-Bukhārī 135
📖 Ṣaḥīḥ al-Bukhārī 137 | 📖 Ṣaḥīḥ Muslim 225 | 📖 Ṣaḥīḥ Muslim 361

Invalidator 2: Speaking Deliberately

Meaning: Uttering words that are not part of ṣalāh.

Ruling:

Deliberate speech invalidates the prayer if it consists of two letters, or one letter that conveys meaning in Arabic (such as the letter qāf with kasrah: ‘قِ’, meaning ‘protect’). Sounds that do not form articulated letters, such as coughing or clearing the throat, do not invalidate the prayer-whether involuntary or deliberate-as long as they are not intended as speech. This does not include recitation of Qurʾān, dhikr, or duʿāʾ that are part of prayer.

Example:

Saying "wait for me" to someone who enters during prayer breaks it.
Coughing or clearing throat without forming words does not break the prayer.

Evidence:

وَقُومُواْ لِلَّهِ قَٰنِتِينَ

“And stand before Allâh with obedience [and do not speak to others during the Salât (prayers)].”

📖 Al-Baqarah (2:238)

📖 Ṣaḥīḥ al-Bukhārī 1200 | 📖 Ṣaḥīḥ Muslim 537

📖 Ṣaḥīḥ Muslim 539 | 📖 Ṣaḥīḥ al-Bukhārī 1216

Invalidator 3: Excessive Movements

Meaning: Continuous actions unrelated to ṣalāh performed without need.

Ruling:

Movements that are excessive and consecutive break prayer. Small, necessary movements (scratching once, adjusting clothes once) are excused.

Example:

Walking several steps, using a phone, or fidgeting continuously breaks prayer. Scratching an itch once does not.

Evidence:

Narrated Muʿaiqib:

The Prophet ﷺ talked about a man leveling the earth on prostrating, and said:

"If you have to do so, then do it once."

📖 Ṣaḥīḥ al-Bukhārī 1207

📖 Sunan Abī Dāwūd 946 - Grade: Ṣaḥīḥ (al-Albānī) | 📖 Ṣaḥīḥ al-Bukhārī 516 | 📖 Ṣaḥīḥ Muslim 543

Invalidator 4: Eating or Drinking

Meaning: Consuming food or drink, even in small amounts, during prayer.

Ruling:

Eating or drinking deliberately during prayer breaks it.

Small amounts of saliva, or food particles that cannot be removed without breaking prayer do not break prayer if swallowed.

Evidence from Shāfiʿī Scholarship:

Imām al-Nawawī stated in Al-Majmūʿ:

"Our companions (the Shāfiʿī scholars) and others are agreed that eating and drinking invalidate the prayer...

If a person swallows what is between his teeth, and it is a small amount that cannot be spat out, it does not invalidate the prayer.

But if it is large enough to be spat out and he swallows it deliberately, his prayer is invalidated."

📖 Imām al-Nawawī, Al-Majmūʿ Sharḥ al-Muhadhdhab, Vol. 4, p. 89–90

Invalidator 5: Uncovering the ʿAwrah

Meaning: Deliberate or prolonged exposure of ʿawrah during prayer.

Ruling:

If the ʿawrah is exposed deliberately or for a prolonged period (beyond the time needed to cover it), the prayer is invalidated. Brief, accidental exposure that is immediately covered does not break prayer.

Example:

If clothing slips and exposes the thigh (for men) or hair (for women), it must be covered immediately. If left exposed intentionally or for a long time, prayer is invalid.

Evidence:

يَٰبَنِيٓ ءَادَمَ خُذُواْ زِينَتَكُمۡ عِندَ كُلِّ مَسۡجِدٖ

“O children of Adam, take your adornment [i.e., wear your clothing] at every masjid...”

📖 Al-Aʿrāf (7:31)

Invalidator 5: Uncovering the ʿAwrah - Continued

Clarification: If the ʿawrah becomes exposed during prayer due to an external factor and is immediately covered, the prayer remains valid; however, if the prayer begins with the ʿawrah exposed, the prayer is invalid even if it is covered later.

Note: "Prolonged" means deliberately leaving it exposed without attempting to cover it, or an extended delay of several seconds or more. If you immediately attempt to cover yourself upon noticing exposure, your prayer remains valid even if it takes a moment to adjust your clothing. Do not interrupt your prayer to constantly check - trust that your clothing is secure.

Evidence:

📖 Ṣaḥīḥ al-Bukhārī 359 | 📖 Ṣaḥīḥ Muslim 516
📖 Sunan Abī Dāwūd 641 - Grade: Ṣaḥīḥ (al-Albānī)

Invalidator 6: Turning Away from Qiblah

Meaning: Deliberately turning the chest away from the direction of the Qiblah.

Ruling:

Turning the chest completely away from the Qiblah breaks prayer.
Slight turning of the head or eyes does not break prayer, but is disliked without need.

Example:

Turning completely sideways or turning your back to the Qiblah during prayer without valid excuse breaks it.

Evidence:

فَوَلِّ وَجْهَكَ شَطْرَ ٱلْمَسْجِدِ ٱلْحَرَامِ

“So turn your face [i.e., yourself] toward al-Masjid al-Ḥarām.”

📖 Al-Baqarah (2:144)

📖 Ṣaḥīḥ al-Bukhārī 40

Invalidator 7: Laughing Out Loud

Meaning: Audible laughter during prayer.

Ruling:

Laughter that produces sound breaks prayer, even if only two letters are heard.
Smiling without sound does not break prayer, according to scholarly consensus.

Evidence from Shāfiʿī Scholarship:

Imām al-Nawawī stated in Al-Majmūʿ:

"*Laughter invalidates prayer if two letters are audible... but smiling does not invalidate according to the scholars' consensus.*"

📖 Al-Nawawī, Al-Majmūʿ Sharḥ al-Muhadhdhab, Vol. 4, p. 91

This ruling is established in Shāfiʿī fiqh based on the requirement of khushūʿ (humility) and respect in ṣalāh.

Invalidator 8: Addition or Omission of a Rukn

Meaning: Deliberately leaving out or adding a pillar (rukn) of ṣalāh.

Ruling:

Deliberately skipping a rukn (such as rukūʿ or sujūd) breaks the prayer.
Deliberately adding an extra rukn (such as a fifth rakʿah) also breaks it.
If done forgetfully, correct it with Sujūd al-Sahw.

Example:

Intentionally skipping rukūʿ breaks prayer. Adding a fifth rakʿah deliberately breaks it.

Evidence:

The Prophet ﷺ said:

"Pray as you have seen me praying."

📖 Ṣaḥīḥ al-Bukhārī 757

📖 Ṣaḥīḥ Muslim 397 | 📖 Ṣaḥīḥ al-Bukhārī 1226

Invalidator 9: Changing Intention (Niyyah)

Meaning: Making a firm decision to stop the prayer or changing the prayer from one type to another.

Ruling:

If a person firmly decides to end their prayer or switches intention (e.g., from Ẓuhr to ʿAṣr),
the prayer is broken at that moment, even if they haven't moved.

Example:

If a person hears the doorbell and thinks "I will stop my prayer to answer it,"
their prayer is broken the moment that firm decision is made.

Evidence:

“*The reward of deeds depends upon the intentions...*”

📖 Ṣaḥīḥ Muslim 1907

Invalidator 10: Invalid Recitation of Al-Fātiḥah

Meaning: Making serious mistakes in reciting Sūrat al-Fātiḥah that change its meaning.

Ruling:

Errors that alter the meaning of al-Fātiḥah break the prayer. Minor pronunciation mistakes that don't change meaning do not break prayer, but should be corrected through learning.

Example:

Dropping 'iyyāka' and reciting 'yāka naʿbudu' changes the meaning and grammar. Such errors break that rakʿah.

Evidence:

Narrated ʿUbādah ibn aṣ-Ṣāmit:

The Messenger of Allah ﷺ said:

“There is no prayer for one who does not recite the Opening of the Book (Al-Fātiḥah).”

📖 Ṣaḥīḥ al-Bukhārī 756

📖 Ṣaḥīḥ Muslim 394

Invalidator 11: Apostasy (Riddah)

Meaning: Leaving Islam during ṣalāh through words or actions of disbelief.

Ruling:

Uttering words of disbelief (kufr) or performing actions that constitute leaving Islam immediately invalidates the prayer, as Islam is a condition for its validity. However, the nullification of all previous deeds occurs only if a person dies in a state of disbelief. If one returns to Islam before death, prior deeds are not rendered void. This is among the gravest invalidators. May Allah protect us all.

Invalidator 11: Apostasy (Riddah) - (Continued)

Example:

Mocking any aspect of Islam, denying an established pillar, or uttering words of disbelief during prayer.

Evidence:

وَمَن يَرْتَدِدْ مِنكُمْ عَن دِينِهِۦ فَيَمُتْ وَهُوَ كَافِرٌ فَأُو۟لَٰٓئِكَ حَبِطَتْ أَعْمَٰلُهُمْ فِى ٱلدُّنْيَا وَٱلْءَاخِرَةِ ۖ وَأُو۟لَٰٓئِكَ أَصْحَٰبُ ٱلنَّارِ ۖ هُمْ فِيهَا خَٰلِدُونَ

"And whoever of you reverts from his religion [to disbelief] and dies while he is a disbeliever - for those, their deeds have become worthless in this world and the Hereafter, and those are the companions of the Fire; they will abide therein eternally."

📖 Al-Baqarah (2:217)

📖 Az-Zumar (39:65)

Reflection & Conclusion

Ṣalāh is the pillar of our dīn, but its acceptance depends on fulfilling its conditions and avoiding its invalidators.

The Path of the Mindful Believer:

Before entering ṣalāh, the believer prepares carefully - purifying the body, covering properly, facing the Qiblah, and ensuring the time has entered.

During ṣalāh, the believer guards the body from impurity, the tongue from speech, the heart from wandering thoughts, and the limbs from excessive movement.

This is the way of those who pray with iḥsān - as if they see Allah before them.

Evidence:

The Prophet ﷺ said:

“The first deed for which a person will be brought to account on the Day of Judgment will be his prayer. If it is sound, then the rest of his deeds will be sound; and if it is bad, then the rest of his deeds will be bad.”

📖 Jamiʿ at-Tirmidhī 413 - Grade: Ṣaḥīḥ (Dārussalām)

📖 Sunan an-Nasāʾī 465 - Grade: Ṣaḥīḥ (Dārussalām)

Final Reflection:

Every ṣalāh is an opportunity to stand before Allah in purity, humility, and focus. Guarding it is not just about following rules - it is about respecting our meeting with our Creator.

May Allah accept our prayers, forgive our shortcomings, and make us among those who establish prayer with excellence.
Allāhumma āmīn.

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

Chapter 6: Ghusl (Ritual Purification Bath)

Part 1: Obligatory Ghusl (Farḍ ʿAyn)

Introduction

Ghusl is major ritual purification required in specific cases for acts of worship to be valid. Without performing ghusl when required, ṣalāh and ṭawāf are invalid. Touching the muṣḥaf requires ritual purity: in the Shāfiʿī madhhab, this means wuḍūʾ is required for minor impurity, and ghusl is required for major impurity (janābah, menstruation, or postpartum bleeding). After performing ghusl, one is considered ritually pure and may touch the muṣḥaf unless a new minor impurity occurs. As for fasting, it remains valid even if one enters Fajr in a state of janābah, though ghusl must be performed before prayer.

Understanding when ghusl becomes obligatory and how to perform it correctly is essential knowledge for every Muslim.

Evidence:

وَإِن كُنتُمْ جُنُبًا فَٱطَّهَّرُواْ

"And if you are in a state of janābah, then purify yourselves."

📖 Al-Māʾidah (5:6)

Obligation 1: After Janābah (Major Impurity)

Meaning: Ghusl becomes obligatory after entering a state of major ritual impurity (janābah).

When Janābah Occurs:

Marital relations (even without ejaculation) | Ejaculation with or without intercourse | Wet dreams (if fluid is released)

Ruling:

Ghusl must be performed before ṣalāh, fasting, touching the Qurʾān, or performing ṭawāf.

Evidence:

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تَقۡرَبُواْ ٱلصَّلَوٰةَ وَأَنتُمۡ سُكَٰرَىٰ حَتَّىٰ تَعۡلَمُواْ مَا تَقُولُونَ وَلَا جُنُبًا إِلَّا عَابِرِي سَبِيلٍ حَتَّىٰ تَغۡتَسِلُواْ

“O you who believe! Approach not As-Salât (the prayer) when you are in a drunken state until you know (the meaning) of what you utter, nor when you are in a state of Janâba, (i.e. in a state of sexual impurity and have not yet taken a bath) except when travelling on the road (without enough water, or just passing through a mosque), till you wash your whole body.”

📖 An-Nisāʾ (4:43)

📖 Ṣaḥīḥ al-Bukhārī 291 | 📖 Ṣaḥīḥ Muslim 348

Obligation 2: After Menstruation (Ḥayḍ)

Meaning: When menstruation ends, ghusl is required before resuming acts of worship.

Ruling:

A woman must perform ghusl after her menstrual period ends before she can pray, fast, touch the Qurʾān, or perform ṭawāf.

Example:

When the blood stops and she sees the white discharge (indicating purity), she must perform ghusl before praying.

Evidence:

وَيَسْـَٔلُونَكَ عَنِ ٱلْمَحِيضِ ۖ قُلْ هُوَ أَذًى

“They ask you concerning menstruation. Say: that is an Adha (a harmful thing for a husband to have a sexual intercourse with his wife while she is having her menses)...”

📖 Al-Baqarah (2:222)

📖 Ṣaḥīḥ al-Bukhārī 314 | 📖 Ṣaḥīḥ Muslim 332 | 📖 Ṣaḥīḥ Muslim 333

Obligation 3: After Post-Natal Bleeding (Nifās)

Meaning: Ghusl is required when post-natal bleeding (nifās) ends.

Ruling:

A woman who has given birth must perform ghusl after nifās ends before she can resume prayer, fasting, and other acts of worship. The maximum period of nifās is 60 days according to the Shāfiʿī madhhab. Ghusl is required when the bleeding stops, even if before 60 days.

Basis of the Ruling:

Scholars apply the principle of Qiyās (analogy): Since the cause for prohibition of prayer and requirement of ghusl is the presence of blood from the womb, the ruling for nifās is identical to that of ḥayḍ.

Evidence:

وَيَسْـَٔلُونَكَ عَنِ ٱلْمَحِيضِ ۖ قُلْ هُوَ أَذًى

“They ask you concerning menstruation. Say: that is an Adha (a harmful thing for a husband to have a sexual intercourse with his wife while she is having her menses)...”

📖 Al-Baqarah (2:222)

📖 Sunan Abī Dāwūd 311 - Grade: Ḥasan Ṣaḥīḥ (al-Albānī) | 📖 Jamiʿ at-Tirmidhī 139 - Grade: Ḥasan (Dārussalām)

Part 2: Recommended Ghusl (Sunnah Mu’akkadah)

Introduction

Beyond the obligatory cases, there are occasions when ghusl is highly recommended (Sunnah Mu’akkadah).

These acts of purification bring extra reward and spiritual benefit.

Performing these recommended ghusl reflects love for purity and following the Prophet's guidance ﷺ.

Evidence:

إِنَّ ٱللَّهَ يُحِبُّ ٱلتَّوَّٰبِينَ وَيُحِبُّ ٱلْمُتَطَهِّرِينَ

“Indeed, Allah loves those who are constantly repentant and loves those who purify themselves.”

📖 Al-Baqarah (2:222)

Recommendation 1: Before Jumuʿah Prayer

Meaning: It is Sunnah Muʾakkadah to perform ghusl before attending Jumuʿah (Friday) prayer.

Ruling:

Highly recommended for all who attend Jumuʿah. Some scholars considered it obligatory, but the predominant Shāfiʿī position is that it is Sunnah Muʾakkadah.

Example:

A Muslim bathes (performs ghusl) on Friday morning before going to the masjid for Jumuʿah prayer.

Evidence:

Narrated ʿAbdullah ibn ʿUmar (may Allah be pleased with him):
Allah's Messenger ﷺ said:

"*Anyone of you attending the Friday (prayers) should take a bath.*"

📖 Ṣaḥīḥ al-Bukhārī 877 | 📖 Ṣaḥīḥ Muslim 844 | 📖 Ṣaḥīḥ al-Bukhārī 879

📖 Sunan an-Nasāʾī 1380 - Grade: Ḥasan (Dārussalām) | 📖 Ṣaḥīḥ Muslim 847

Recommendation 2: Before ʿĪd Prayers

Meaning: It is Sunnah to perform ghusl before ʿĪd al-Fiṭr and ʿĪd al-Aḍḥā prayers.

Ruling:

Recommended (Sunnah) to purify and beautify oneself before the ʿĪd gathering.

Example:

Bathing in the morning of ʿĪd before going out to the ʿĪd prayer.

Evidence from Classical Scholarship:

The practice is established through the action of the Companions:

Yaḥyā related from Mālik from Nāfiʿ that ʿAbdullah ibn ʿUmar used to do ghusl on the day of Fiṭr before going to the place of prayer.

📖 Muwaṭṭaʾ Imām Mālik, Book 10, Hadith 2 (Arabic numbering: 432)

Recommendation 3: Upon Entering Islam

Meaning: A new Muslim is recommended to perform ghusl upon accepting Islam as part of purification and entering the faith.

Ruling:

Ghusl upon entering Islam is recommended in general. However, if the person embracing Islam was in a state of janābah prior to accepting Islam, ghusl becomes obligatory. It symbolizes spiritual purification and the beginning of a new life.

Example:

After taking the shahādah, the new Muslim performs ghusl before praying their first prayer as a Muslim.

Evidence:

When Qays ibn ʿĀṣim embraced Islam, the Prophet ﷺ commanded him to perform ghusl.

📖 Jāmiʿ at-Tirmidhī 605 - Grade: Ṣaḥīḥ (Dārussalām)

Recommendation 4: Before Entering Iḥrām (for Ḥajj or ʿUmrah)

Meaning: It is recommended to perform ghusl before entering the state of iḥrām for Ḥajj or ʿUmrah.

Ruling:

Sunnah Muʾakkadah. This is done at the mīqāt (designated place) before wearing the iḥrām garments.

Example:

A pilgrim performs ghusl before putting on iḥrām clothing and making the intention for Ḥajj or ʿUmrah.

Evidence:

The Prophet ﷺ performed ghusl before entering iḥrām.

📖 Ṣaḥīḥ Muslim 1209 | 📖 Sunan al-Tirmidhī 830 - Grade: Ḥasan (Dārussalām)

Reflection

Ghusl is not only a physical purification but also a spiritual renewal. By fulfilling its obligations and observing its recommended occasions, a believer seeks closeness to Allah and maintains both outer and inner purity.

The Wisdom of Ghusl:

Obligatory ghusl removes major impurity and restores the state needed for worship.

Recommended ghusl prepares us for blessed occasions and gatherings, beautifying both body and soul.

The act of washing the entire body is a profound reminder of Allah's mercy - He has made purification simple, accessible, and a means of drawing near to Him.

The Connection to Taqwā:

Every time we perform ghusl, we are reminded that true purity begins in the heart. Just as water cleanses the body, tawbah (repentance) and righteous deeds cleanse the soul.

“Indeed, Allah loves those who are constantly repentant and loves those who purify themselves.”
📖 Al-Baqarah (2:222)

May Allah purify our hearts and bodies, accept our worship, and make us among those who are beloved to Him through constant purification and repentance.
Allāhumma āmīn.

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

Chapter 7: Step-by-Step Ghusl of the Prophet ﷺ

Introduction

The Sunnah method of performing ghusl is a perfect example of both ritual purity and following the practice of the Prophet ﷺ. By adhering to the prophetic way, a Muslim not only fulfills the obligation of purification but also earns the reward of following the Sunnah.

This chapter details the recommended steps based on authentic ḥadīth, ensuring the ghusl is performed correctly according to the Sunnah, and we hope for its reward from Allah.

Step 1: Make Niyyah (Intention)

Ruling: Farḍ

Definition: Resolve in your heart to perform ghusl to remove major impurity or for purification.

How to Do It:

Form the intention in your heart before beginning. No specific words need to be spoken - the heart's resolve is sufficient.

Evidence:

“*Actions are judged by intentions.*”

📖 Ṣaḥīḥ al-Bukhārī 1

Step 2: Say Bismillāh

Ruling: Sunnah (Recommended)

Definition: Say "Bismillāh" (In the Name of Allah) before starting ghusl.

How to Do It:

Say quietly:

بِسْمِ ٱللَّهِ

Evidence:

“There is no ablution for one who does not mention the name of Allah over it.”

📖 Sunan Abī Dāwūd 101 - Grade: Ṣaḥīḥ (al-Albānī)

Step 3: Wash Hands Three Times

Ruling: Sunnah Muʾakkadah

Definition: Wash both hands up to the wrists three times before proceeding with ghusl.

How to Do It:

Wash the right hand first, then the left, ensuring water reaches between the fingers.

Evidence:

The Mother of the Believers ʿĀʾishah (may Allah be pleased with her) described the Prophet's ﷺ ghusl:

"...When he performed ghusl, he washed his hands three times..."

📖 Ṣaḥīḥ Muslim 316

Step 4: Wash Private Parts

Ruling: Wājib if impurity is present; otherwise, Sunnah Muʾakkadah

Definition: Wash the private parts thoroughly to remove any impurity (najāsah).

How to Do It:

Use the left hand to wash thoroughly. If there is visible impurity, this step is obligatory. If not, it is Sunnah to wash as part of general cleanliness.

Evidence:

In the description of the Prophet's ﷺ ghusl, it is mentioned that he would wash his private parts.

📖 Ṣaḥīḥ al-Bukhārī 248

Step 5: Perform Full Wuḍūʾ

Ruling: Sunnah Muʾakkadah

Definition: Perform complete wuḍūʾ (ablution) as you would for prayer.

How to Do It:

Follow all the steps of wuḍūʾ: wash face, arms, wipe head and ears, wash feet. Some scholars mention delaying washing the feet until after completing the ghusl if standing in water.

Evidence:

ʿĀʾishah (may Allah be pleased with her) described:

"When the Prophet ﷺ performed ghusl for janābah, he would begin by washing his hands, then perform wuḍūʾ as he would for prayer..."

📖 Ṣaḥīḥ Muslim 316

Step 6: Pour Water Over the Head Three Times

Ruling:

- Ensuring water reaches the scalp completely: **Farḍ**
- Pouring three times: **Sunnah Mu’akkadah**

Definition: Pour water over the head thoroughly, ensuring it reaches the scalp and roots of the hair.

How to Do It:

Take water with both hands and pour over the head three times, running fingers through the hair to ensure water reaches the scalp. For those with thick or braided hair, ensure water penetrates to the roots.

Evidence:

“He ﷺ would pour water over his head three times.”

📖 Ṣaḥīḥ al-Bukhārī 248

📖 Ṣaḥīḥ Muslim 316

Step 7: Wash the Entire Body

Ruling:

- Pouring water over entire body: **Farḍ**
- The order (right then left): **Sunnah Mu’akkadah**

Definition: Pour water over the entire body, starting with the right side, then the left, then the rest.

How to Do It:

Begin with the right side of the body from shoulder to foot, ensuring water covers all areas. Then wash the left side similarly. Finally, ensure the entire body has been washed, including hard-to-reach areas.

Evidence:

“Then he ﷺ would pour water over the right side of his body, then the left side...”

📖 Ṣaḥīḥ al-Bukhārī 248

📖 Ṣaḥīḥ Muslim 317

Step 8: Rub or Move to Ensure Water Reaches All Parts

Ruling:

Ensuring water reaches all parts of the body: **Farḍ**

Rubbing the body (dalk): **Sunnah**

However, if water cannot reach certain areas except through rubbing, then rubbing becomes required in that context as a means to fulfill the farḍ.

Definition: If water does not naturally reach all parts of the skin, it must be moved or assisted to ensure complete coverage. The obligation is the flow of water over the entire body, not rubbing itself.

How to Do It:

Rub under the arms, between toes and fingers, in the navel, and any other areas where water may not reach automatically. Women with braided hair should ensure water reaches the scalp.

Evidence:

وَإِن كُنتُمْ جُنُبًا فَٱطَّهَّرُواْ

"And if you are in a state of janābah, then purify yourselves."

📖 Al-Māʾidah (5:6)

This command to purify requires complete washing of the entire body, which necessitates ensuring water reaches all parts.

Step 9: Wash Feet at the End (if needed)

Ruling: Sunnah Ghayr Muʾakkadah

Definition: Wash the feet at the end if you delayed washing them during wuḍūʾ or if water is pooling on the ground.

How to Do It:

If you performed complete wuḍūʾ including washing feet at the beginning, this step may be skipped.
If you delayed washing feet or are standing in water, wash them now after stepping to a clean, dry area.

Evidence:

In some narrations, the Prophet ﷺ would wash his feet after completing ghusl.

📖 Ṣaḥīḥ Muslim 317

Step 10: Dry Off (Optional)

Ruling: Mubāḥ

Definition: Drying the body after ghusl is permissible but not required.

How to Do It:

Use a clean towel to dry the body if desired. There is no religious requirement to remain wet or to dry off - both are equally permissible.

Evidence:

It is narrated that Maymūnah (may Allah be pleased with her) offered the Prophet ﷺ a cloth to dry himself after ghusl, but he shook off the water instead.

📖 Ṣaḥīḥ Muslim 317c

Step 11: Duʿāʾ After Ghusl

Ruling:

Mustaḥabb (Recommended in general; not specifically established as Sunnah Muʾakkadah for ghusl)

Arabic:

أَشْهَدُ أَنْ لَا إِلَٰهَ إِلَّا ٱللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

Meaning: I bear witness that none has the right to be worshipped except Allāh alone, with no partner, and I bear witness that Muḥammad is His servant and Messenger.

Reward:

The Prophet ﷺ informed that the eight gates of Jannah are opened for the one who says this after wuḍūʾ, and we hope for this reward from Allah.

Note: This duʿāʾ is authentically narrated after wuḍūʾ. While there is no specific Sunnah duʿāʾ established for ghusl, reciting it after ghusl is permissible and one may hope for reward.

📖 Ṣaḥīḥ Muslim 234

Reflection

Performing ghusl according to the Sunnah revives the practices of the Prophet ﷺ and ensures both spiritual and physical purity. It is a reminder of the believer's commitment to cleanliness, which is half of faith.

The Perfection of Ghusl:

Following these steps combines obligation (farḍ), emphasized Sunnah (Sunnah Muʾakkadah), and recommended actions (Sunnah Ghayr Muʾakkadah). This comprehensive approach ensures the ghusl is complete and correct according to the Sunnah, and is a means of seeking greater reward from Allah.

The Prophet ﷺ taught us that purity is not just about removing physical impurity - it's an act of worship that draws us closer to Allah and prepares us for standing before Him in prayer.

Every drop of water used in purification is a means of washing away sins and renewing our commitment to serve Allah with a clean body, pure heart, and focused mind.

May Allah accept our acts of worship and make us among those who follow the Sunnah with sincerity and love. Allāhumma āmīn.

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

Chapter 8: The Wuḍūʾ of the Prophet

Introduction

Wuḍūʾ (ablution) is a fundamental act of purification in Islam. It is the key to ṣalāh (prayer) and a source of spiritual elevation. Following the Sunnah method of performing wuḍūʾ ensures that a Muslim not only fulfills the command of Allah but also gains the reward of imitating the Prophet ﷺ.

This chapter presents the rulings, steps, and etiquette of wuḍūʾ according to authentic ḥadīth and the Shāfiʿī Madhhab.

What is Wuḍūʾ & Why is it Farḍ?

Evidence from the Qurʾān:

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِذَا قُمْتُمْ إِلَى ٱلصَّلَوٰةِ فَٱغْسِلُواْ وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى ٱلْمَرَافِقِ وَٱمْسَحُواْ بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى ٱلْكَعْبَيْنِ ۚ

“O you who believe! When you intend to offer As-Salât (the prayer), wash your faces and your hands (forearms) up to the elbows, rub (by passing wet hands over) your heads, and (wash) your feet up to ankles.”

📖 Al-Māʾidah (5:6)

Definition: Wuḍūʾ is the ritual purification required before certain acts of worship such as prayer, ṭawāf, and touching the Qurʾān.

📖 Ṣaḥīḥ al-Bukhārī 135

Actions That Break Wuḍūʾ

1. Anything That Exits from the Front or Back Passage

Examples:

Urine, stool, wind (gas), blood, semen, pre-seminal fluid (madhī), and similar substances.

Ruling:

The release of anything - whether pure or impure - from the private parts (front or back passage) nullifies (breaks) wuḍūʾ without exception.

Evidence from the Sunnah:

The Prophet ﷺ said: "*The prayer of a person who does Ḥadath (passes urine, stool, or wind) is not accepted till he performs the ablution.*"

A person from Ḥaḍramawt asked Abū Hurayrah, "What is 'Ḥadath'?" Abū Hurayrah replied: "'Ḥadath' means the passing of wind."

📖 Ṣaḥīḥ al-Bukhārī 135

2. Deep Sleep or Loss of Consciousness

Explanation:

When a person enters deep sleep or falls into unconsciousness, they lose full bodily control and awareness. This may lead to the unnoticed release of wind or other nullifiers of wuḍūʾ.

Evidence from the Hadith:

The Prophet ﷺ said:

“The eye is the string of the anus. When the eyes sleep, the string is loosened.”

📖 Sunan Abī Dāwūd 203 - Grade: Ḥasan (al-Albānī)

This ḥadīth shows that sleep weakens bodily restraint, making it a cause for wuḍūʾ to break.

Ruling:

Sleep invalidates wuḍūʾ unless the person is firmly seated with the buttocks planted in a manner that prevents the likely exit of wind. In the Shāfiʿī madhhab, sleep while seated in this posture does not invalidate wuḍūʾ, whether the sleep is light or deep. Wuḍūʾ becomes invalid if the posture is lost or bodily restraint is removed.

3. Touching the Private Parts (Direct Skin Contact)

Ruling (According to the Shāfiʿī Madhhab):

Touching one's own private parts - whether the front (penis/vulva) or back passage - with the palm or inner fingers (direct skin-to-skin contact) nullifies wuḍūʾ, regardless of desire or intention.

This ruling applies whether done intentionally or accidentally, as long as there is direct contact without a barrier.

Clarification: This refers to direct skin-to-skin contact with the palm or inner fingers. In the Shāfiʿī madhhab, touching the private parts invalidates wuḍūʾ regardless of intention or context, including during istinjāʾ or washing for cleanliness. There is no exemption for touching done for purification.

Evidence from the Hadith:

The Prophet ﷺ said:

"*Whoever touches his private part, let him perform wuḍūʾ.*"

📖 Sunan Abī Dāwūd 181 - Grade: Ṣaḥīḥ (al-Albānī)

4. Touching the Opposite Gender (Direct Skin Contact)

Ruling (According to the Shāfiʿī Madhhab):

If a man touches a woman - or a woman touches a man - who is not their maḥram (i.e., lawful for marriage), with direct skin-to-skin contact, wuḍūʾ is nullified, regardless of desire or intention.

This is the relied-upon opinion (qaul muʿtamad) in the Shāfiʿī school. The only exception is touching one's unmarriageable kin (maḥārim), where wuḍūʾ is not broken.

Clarification: Wuḍūʾ is only invalidated by direct skin-to-skin contact between a man and a woman who are not maḥram without a barrier. If a barrier exists (such as clothing), wuḍūʾ is not invalidated, regardless of circumstance or intention.

Evidence from the Qurʾān:

أَوْ لَٰمَسْتُمُ ٱلنِّسَآءَ

"...or you touched women..."

(The Shāfiʿī school interprets this as referring to direct skin contact)

📖 Al-Māʾidah (5:6)

5. Eating Camel Meat

Ruling (According to the Shāfiʿī Madhhab):
Eating camel meat does NOT break wuḍūʾ.

This is the position of Imām al-Shāfiʿī and his school, based on authentic reports that the Prophet ﷺ did not require wuḍūʾ after eating food cooked over fire - including camel meat.

Evidence from the Hadith:

Jābir ibn ʿAbdillāh al-Anṣārī (may Allah be pleased with him) reported:
"The last practice of the Messenger of Allah ﷺ was that he did not perform ablution after eating anything cooked over fire."
📖 Sunan Abī Dāwūd 192 - Grade: Ṣaḥīḥ (al-Albānī)

Abū Dāwūd (may Allah have mercy on him) commented: "This ḥadīth summarizes the previous ruling."

This indicates that the earlier general command to perform wuḍūʾ after eating food cooked over fire was abrogated. The Shāfiʿī school does not consider eating camel meat to nullify wuḍūʾ.

Step-by-Step Wuḍūʾ of the Prophet ﷺ

1. Niyyah (Intention)

Definition: The niyyah is the conscious intention in the heart to perform wuḍūʾ - either for the purpose of ṣalāh or to remove minor ritual impurity.

It does not need to be spoken aloud. What matters is the firm resolve within the heart at the moment of starting wuḍūʾ.

Ruling: Farḍ

Evidence from the Hadith:

"Actions are only by intentions, and every person will have only what they intended."

📖 Ṣaḥīḥ al-Bukhārī 1 | 📖 Ṣaḥīḥ Muslim 1907

2. Saying "Bismillāh" Before Wuḍūʾ

Action:

At the beginning of wuḍūʾ, one should say with the tongue:

بِسْمِ ٱللَّهِ

Bismillāh - In the Name of Allah

Ruling: Sunnah (Recommended)

Saying Bismillāh before wuḍūʾ is strongly recommended and brings blessing to the act of purification. Though wuḍūʾ remains valid if omitted forgetfully, it is disliked to leave it out deliberately.

Evidence from the Hadith:

The Prophet ﷺ said:

"There is no wuḍūʾ for the one who does not mention the Name of Allah upon it."

📖 Sunan Abī Dāwūd 101 - Grade: Ṣaḥīḥ (al-Albānī)

3. Using Siwāk (Tooth-Stick)

Action:

Clean the teeth using siwāk (tooth-stick) before beginning wuḍūʾ.

Ruling: Sunnah Muʾakkadah

Using siwāk is an emphasized practice of the Prophet ﷺ that purifies the mouth, pleases Allah, and enhances the spiritual state of the worshipper.

Evidence from the Hadith:

The Prophet ﷺ said:

"Were it not that I would impose hardship on my Ummah, I would have commanded them to use the siwāk with every wuḍūʾ."

📖 Ṣaḥīḥ al-Bukhārī 887|📖 Ṣaḥīḥ Muslim 252

4. Washing the Hands at the Start of Wuḍūʾ

Action: Wash both hands up to and including the wrists three times, making sure to rub between the fingers. Begin with the right hand, followed by the left.

This is done before starting the obligatory acts of wuḍūʾ.

Ruling: Sunnah Muʾakkadah

Evidence from the Hadith:

The Prophet ﷺ was narrated to have done this:

"When he performed wuḍūʾ, he washed his hands three times..."

📖 Ṣaḥīḥ Muslim 226

5. Rinsing the Mouth (Madmadah), Sniffing Water into the Nose (Istinshāq), and Expelling It (Istinthār)

Action: Take water with the right hand, rinse the mouth by swirling the water inside, and then spit it out. From the same handful, gently sniff water into the nose (istinshāq) and expel it forcefully using the left hand (istinthār). Repeat this three times.

This practice follows the Sunnah of the Prophet ﷺ in wuḍūʾ.

Ruling: Sunnah Muʾakkadah

Evidence from the Hadith:

"He rinsed his mouth and nose from one handful (of water), and he did that three times."

📖 Ṣaḥīḥ al-Bukhārī 191 | 📖 Ṣaḥīḥ al-Bukhārī 194

6. Washing the Face

Action: Wash the entire face - from the hairline to the chin (length) and from ear to ear (width) - ensuring that water covers all parts of the face. Repeat this three times.

For men with a thick beard, it is Sunnah to run wet fingers through the beard (takhlīl al-liḥyah) to ensure water reaches the skin beneath.

📖 Jamiʿ at-Tirmidhī 31 - Grade: Ḥasan (Dārussalām)

Washing the Face - Ruling and Evidence

Ruling:

- Washing the face once is **Farḍ**
- Washing it two or three times is **Sunnah Mu'akkadah**

Evidence from the Hadith:

"He ﷺ washed his face three times..."

📖 Ṣaḥīḥ al-Bukhārī 159 | 📖 Ṣaḥīḥ Muslim 226

7. Washing the Arms

Action: Wash the right arm first, then the left arm, starting from the fingertips up to and including the elbows. Ensure water reaches all parts, including between the fingers, and repeat the action three times.

Ruling:

- Washing each arm once (up to and including the elbows) is **Farḍ**
- Washing them two or three times is **Sunnah Muʾakkadah**

Evidence from the Qurʾān:

As commanded in Al-Māʾidah (5:6): "And wash your hands up to the elbows..."
(This includes the entire forearm, from fingertips to elbows.)

Evidence from the Hadith:

"*He ﷺ washed his hands up to the elbows three times...*"
📖 Ṣaḥīḥ al-Bukhārī 159 | 📖 Ṣaḥīḥ Muslim 226

8. Wiping the Head (Masḥ al-Raʾs)

Action: Pass wet hands over the entire head, starting from the front hairline to the nape of the neck, then return the hands back to the front. In the Shāfiʿī madhhab, wiping must be done directly over the hair or scalp. Wiping over a khimār does not suffice.

Ruling:

- Wiping any portion of the head is **Farḍ**
- Wiping the entire head from front to back and returning is **Sunnah Muʾakkadah**

Evidence from the Qurʾān:

As commanded in Al-Māʾidah (5:6): "And wipe over your heads..."

📖 Ṣaḥīḥ al-Bukhārī 185 | 📖 Ṣaḥīḥ Muslim 235

9. Wiping the Ears (Masḥ al-Udhunayn)

Action: Immediately after wiping the head - without taking new water - wipe the inside of both ears using the index fingers and the back of the ears using the thumbs in one combined motion. This action is performed once and forms part of the complete Sunnah manner of wuḍūʾ.

Ruling: Sunnah Muʾakkadah

Evidence from the Hadith:

"He ﷺ wiped his head and entered his index fingers into his ears and wiped the back of his ears with his thumbs."

📖 Sunan an-Nasāʾī 102 - Grade: Ḥasan (Dārussalām)

10. Washing the Feet (Ghusl al-Qadamayn)

Action: Wash the right foot first, then the left, up to and including the ankles, three times.
Make sure water reaches between the toes, using the pinky finger to rub between them for thoroughness.
Ensure no part of the foot - especially the heel or back of the ankle - is left dry.

Ruling:

- Washing each foot once (including the ankles) is **Farḍ**
- Washing two or three times is **Sunnah Muʾakkadah**

Evidence from the Qurʾān:

As commanded in Al-Māʾidah (5:6): *"And wash your feet up to the ankles..."*

Evidence from the Hadith:

“He ﷺ washed his feet up to the ankles three times...”

📖 Ṣaḥīḥ al-Bukhārī 159 | 📖 Ṣaḥīḥ Muslim 226 |
📖 Sunan Abī Dāwūd 148 - Grade: Ṣaḥīḥ (al-Albānī)

11. Maintaining the Prescribed Order (Tartīb)

Action: Perform the steps of wuḍūʾ in the exact sequence revealed in the Qurʾān:
Face → Arms up to and including elbows → Wiping the head → Feet up to and including ankles

This was the unbroken and consistent practice of the Prophet ﷺ.

Ruling: Farḍ

Evidence from the Qurʾān:
The clear order of body parts in Al-Māʾidah (5:6) indicates obligation:
"Wash your faces, and your hands to the elbows, and wipe over your heads, and wash your feet to the ankles..."

The Prophet ﷺ was never known to alter this sequence.

📖 Ṣaḥīḥ al-Bukhārī 185 | 📖 Ṣaḥīḥ Muslim 226 | 📖 Ṣaḥīḥ Muslim 235

12. Maintaining Continuity (Muwālāt)

Action: Wash each part of the body in continuous succession without unnecessary, prolonged breaks between actions. The principle is continuous flow, not racing against time.

Ruling: Sunnah (Recommended)

Clarification: Continuous flow without prolonged interruption is the Sunnah practice. Brief pauses to refill water, adjust clothing, or catch your breath do not affect the validity of wuḍūʾ. The continuity emphasized here is part of following the Prophet's ﷺ complete method.

The continuous practice of the Prophet ﷺ during wuḍūʾ demonstrates the emphasis and reward of maintaining muwālāt, though wuḍūʾ remains valid if this sunnah is missed.

Evidence from the Hadith:

"He ﷺ performed wuḍūʾ by washing the limbs one after the other, without delay."

📖 Ṣaḥīḥ Muslim 226 | 📖 Ṣaḥīḥ Muslim 235

13. Duʿāʾ After Completing Wuḍūʾ

Supplication (Duʿāʾ):

أَشْهَدُ أَنْ لَا إِلَٰهَ إِلَّا ٱللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

Meaning: "I bear witness that none has the right to be worshipped except Allāh, alone without any partner, and I bear witness that Muḥammad is His servant and Messenger."

Ruling: Sunnah Muʾakkadah

Tremendous Reward:

“Whoever says this supplication after performing wuḍūʾ, all eight gates of Paradise will be opened for him, and he may enter through whichever one he wishes.”

📖 Ṣaḥīḥ Muslim 234

Clarifying a Common Misconception About Wuḍūʾ Water

Misconception: Some people believe that it is Sunnah to drink the water dripping from one's limbs after wuḍūʾ. This has no basis in the authentic Sunnah of the Prophet ﷺ.

Authentic Practice: The Prophet Muḥammad ﷺ did not drink water that flowed off his limbs during wuḍūʾ. Rather, he would drink from the leftover water in the vessel used for making wuḍūʾ - water that remained untouched.

Evidence from the Hadith:

"I saw the Messenger of Allāh ﷺ perform wuḍūʾ, then drink from the remaining water."

📖 Sunan an-Nasāʾī 136 - Grade: Ḥasan (Dārussalām)

Explanation: The water that drips off the body during wuḍūʾ is called māʾ mustaʿmal (used water). It remains ṭāhir (ritually pure), but it is not recommended nor Sunnah to drink it.

For Those Experiencing Excessive Doubts

If you frequently doubt whether your wuḍūʾ is valid - questioning whether you touched something, whether water reached everywhere, whether you maintained continuity - this is waswas (obsessive whispers).

The cure is to:

1. **Perform wuḍūʾ once with reasonable care**
2. **Consider it valid until you have certain knowledge it broke**
3. **Ignore all subsequent doubts and do not repeat wuḍūʾ based on uncertainty**

The Prophet ﷺ taught us that **certainty is not removed by doubt**.
Your wuḍūʾ remains valid until you are absolutely certain it broke.

If waswas severely impacts your ability to worship with peace, seek guidance from a knowledgeable, merciful scholar or trusted teacher.

Reflection

Wuḍūʾ is the key to prayer and the shield of a believer. It is a means of spiritual cleansing and reward. Performing wuḍūʾ with mindfulness and following the Sunnah brings forgiveness and light on the Day of Judgment.

The Spiritual Dimension of Wuḍūʾ:

Every time water touches your skin during wuḍūʾ, sins fall away. Every step performed according to the Sunnah earns reward. Every moment of preparation for prayer is an act of worship in itself. The Prophet ﷺ taught us that wuḍūʾ is not merely a physical washing - it is a renewal of commitment, a purification of the heart, and a preparation to stand before Allah.

📖 Ṣaḥīḥ Muslim 244

Evidence from the Qurʾān:

إِنَّ ٱلصَّلَوٰةَ تَنْهَىٰ عَنِ ٱلْفَحْشَآءِ وَٱلْمُنكَرِ ۗ وَلَذِكْرُ ٱللَّهِ أَكْبَرُ

"Indeed, prayer prohibits immorality and wrongdoing, and the remembrance of Allah is greater."

📖 Al-ʿAnkabūt (29:45)

May Allah grant us steadfastness in maintaining our purity and make us among those whose wuḍūʾ shines on the Day of Resurrection.

Allāhumma āmīn.

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

Chapter 9: The Adhān and Iqāmah

Introduction

The Adhān and Iqāmah are not mere calls to prayer - they are sacred announcements echoing the central truths of Islam. Through them, the names of Allah and His Messenger ﷺ are raised high across the land five times a day.

They remind Muslims of their ultimate purpose and summon hearts toward success in both worlds. In this chapter, we explore the Sunnah method, rulings, and meanings behind these powerful acts of devotion according to the Qurʾān, authentic ḥadīth, and the Shāfiʿī Madhhab.

What is the Adhān?

Definition: Adhān is a call to gather Muslims for ṣalāh. It contains phrases of tawḥīd, remembrance of Allah, and calls to success through prayer.

Ruling: Sunnah Mu'akkadah

It is a highly emphasized practice from the Prophet ﷺ. Performing it brings great reward, and it is strongly recommended for congregational prayers.

Virtue:

The Prophet ﷺ said:

"*The mu'adhdhins (i.e., the ones who call Adhān) will have the longest necks (i.e., highest rank) on the Day of Judgment.*"

📖 Ṣaḥīḥ Muslim 387

Full Text of the Adhān:

اللّٰهُ أَكْبَرُ، اللّٰهُ أَكْبَرُ، اللّٰهُ أَكْبَرُ، اللّٰهُ أَكْبَرُ،
أَشْهَدُ أَنْ لَا إِلٰهَ إِلَّا اللّٰهُ، أَشْهَدُ أَنْ لَا إِلٰهَ إِلَّا اللّٰهُ،
أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللّٰهِ، أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللّٰهِ،
حَيَّ عَلَى الصَّلَاةِ، حَيَّ عَلَى الصَّلَاةِ،
حَيَّ عَلَى الْفَلَاحِ، حَيَّ عَلَى الْفَلَاحِ،
الصَّلَاةُ خَيْرٌ مِّنَ النَّوْمِ، الصَّلَاةُ خَيْرٌ مِّنَ النَّوْمِ،
اللّٰهُ أَكْبَرُ، اللّٰهُ أَكْبَرُ،
لَا إِلٰهَ إِلَّا اللّٰهُ.

Fajr Only Addition (Sunnah Mu’akkadah):

الصَّلَاةُ خَيْرٌ مِّنَ النَّوْمِ، الصَّلَاةُ خَيْرٌ مِّنَ النَّوْمِ

(This appears after "ḥayya ʿalā al-falāḥ" and is said twice, for Fajr only)

📖 Sunan Abī Dāwūd 500 - Grade: Ṣaḥīḥ (al-Albānī)

Meaning of the Adhān (Translation)

Allah is the Greatest, Allah is the Greatest, Allah is the Greatest, Allah is the Greatest,
I bear witness that there is no deity worthy of worship except Allah, I bear witness that there is no deity worthy of worship except Allah,
I bear witness that Muḥammad is the Messenger of Allah, I bear witness that Muḥammad is the Messenger of Allah,
Come to the prayer, Come to the prayer,
Come to success, Come to success,
Prayer is better than sleep, Prayer is better than sleep – Fajr only,
Allah is the Greatest, Allah is the Greatest,
There is no deity worthy of worship except Allah

📖 Sunan Abī Dāwūd 500 - Grade: Ṣaḥīḥ (al-Albānī)

Duʿāʾ After the Adhān

Arabic:

اللَّهُمَّ رَبَّ هٰذِهِ الدَّعْوَةِ التَّامَّةِ، وَالصَّلَاةِ الْقَائِمَةِ، آتِ مُحَمَّدًا الْوَسِيلَةَ وَالْفَضِيلَةَ، وَابْعَثْهُ مَقَامًا مَحْمُودًا الَّذِي وَعَدْتَهُ

Meaning: "O Allah, Lord of this perfect call and the established prayer, grant Muḥammad the Wasilah and Virtue, and raise him to the Praiseworthy Station You have promised him."

Ruling: Sunnah Muʾakkadah

Reward:

Intercession (Shafāʿah) of the Prophet ﷺ

Evidence:

The Prophet ﷺ said that whoever says this after the adhān, the Prophet's intercession becomes guaranteed for him.

📖 Ṣaḥīḥ al-Bukhārī 614

What is the Iqāmah?

Definition: Iqāmah is a shorter version of the Adhān, said immediately before the ṣalāh begins. It announces the commencement of the congregational prayer.

Ruling in the Shāfiʿī Madhhab:

- For Jamāʿah (congregation): **Sunnah Muʾakkadah**
- For Individual: **Sunnah (recommended)**

Evidence from the Hadith:

The Prophet ﷺ said: "When the time for prayer comes, let one of you give the Adhān, and let the most knowledgeable among you lead the prayer."

📖 Ṣaḥīḥ al-Bukhārī 628

Note: Imām al-Nawawī clarifies that this command encompasses both Adhān and Iqāmah.

Full Text of the Iqāmah:

اللّٰهُ أَكْبَرُ, اللّٰهُ أَكْبَرُ, أَشْهَدُ أَنْ لَا إِلٰهَ إِلَّا اللّٰهُ, أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللّٰهِ,
حَيَّ عَلَى الصَّلَاةِ, حَيَّ عَلَى الْفَلَاحِ, قَدْ قَامَتِ الصَّلَاةُ, قَدْ قَامَتِ الصَّلَاةُ,
اللّٰهُ أَكْبَرُ, اللّٰهُ أَكْبَرُ, لَا إِلٰهَ إِلَّا اللّٰهُ

The phrase "**Qad qāmatiṣ-Ṣalāh**" means:
“The prayer has indeed been established.”
📖 Ṣaḥīḥ al-Bukhārī 607

Reflection

The Adhān and Iqāmah are not merely announcements; they are acts of worship filled with reward. They remind us of tawḥīd, the mission of the Prophet ﷺ, and the centrality of ṣalāh in a Muslim's life.

The Beauty of the Call:

Five times a day, the adhān rises from mosques around the world, proclaiming Allah's greatness and calling humanity to success. It is a sound that has echoed for over 1,400 years – unchanged, unwavering, and unifying.

Reflection - (Continued)

Every phrase carries deep meaning:

Allāhu Akbar affirms Allah's supreme greatness | **The shahādah** declares tawḥīd and prophethood
Ḥayya ʿalā aṣ-ṣalāh invites to the connection with Allah | **Ḥayya ʿalā al-falāḥ** promises success in this life and the next

The Call to Our Hearts:

When we hear the adhān, we are being invited to leave the distractions of this world and stand before our Creator. The iqāmah then announces: the prayer is ready, the rows are formed, and the time to meet Allah has come. Responding to them with sincerity draws us closer to Allah and prepares our hearts for the greatest meeting - with our Lord in prayer.

May Allah make us among those who respond to the call with love, presence, and devotion.
Allāhumma āmīn.

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

Chapter 10: How the Prophet ﷺ Performed the Farḍ Prayer

Introduction

The Prophet ﷺ said: “*Pray as you have seen me praying.*”

📖 Ṣaḥīḥ al-Bukhārī 631

This instruction from the Prophet ﷺ makes it an obligation upon us to learn his way of performing prayer. Ṣalāh is the second pillar of Islam and the direct link between a servant and his Lord.

Performing it correctly, as taught in the authentic Sunnah and according to the Shāfiʿī Madhhab, is essential for its validity according to Islamic law, while acceptance remains with Allah. This chapter outlines the farḍ acts (arkān), strongly emphasized Sunnah actions (Sunan Muʾakkadah), and Sunnah formats (Sunan Hayʾah) of prayer.

Standing (Qiyām) for Prayer

Action: Stand upright facing the Qiblah with the intention to pray.

Ruling: Rukn (pillar) for those physically able to stand. For those unable to stand, sitting becomes obligatory; for those unable to sit, praying lying down becomes obligatory.

Evidence from the Qurʾān:

حَـٰفِظُواْ عَلَى ٱلصَّلَوَٰتِ وَٱلصَّلَوٰةِ ٱلْوُسْطَىٰ وَقُومُواْ لِلَّهِ قَـٰنِتِينَ

“"Guard strictly (five obligatory) As-Salawât (the prayers) especially the middle Salât (i.e. the best prayer - ‘Asr). And stand before Allâh with obedience [and do not speak to others during the Salât (prayers)].”

📖 Al-Baqarah (2:238)

Evidence from the Hadith:

“Pray while standing, and if you cannot, then while sitting, and if you cannot do that, then pray lying on your side.”

📖 Ṣaḥīḥ al-Bukhārī 1117

For those unable to stand: Sit during prayer. For those unable to sit: Pray lying down.
Islam accommodates all abilities - prayer is never waived, only adapted.

Takbīrat al-Iḥrām (Opening Takbīr)

This is the official entry into the state of ṣalāh - without it, the prayer does not begin.

Action: Raise both hands to shoulder or ear level - palms facing the Qiblah - and say:

اللهُ أَكْبَرُ

Allah is the Greatest

Then, fold your hands by placing the right hand over the left below the chest.

Ruling:

- Takbīrat al-Iḥrām: **Rukn**
- Raising Hands and Hand Placement: **Sunnah Hay'ah**

Evidence from the Hadith:

📖 Ṣaḥīḥ al-Bukhārī 735 | 📖 Ṣaḥīḥ al-Bukhārī 740 |
📖 Sunan Abī Dāwūd 726 - Grade: Ṣaḥīḥ (al-Albānī)

Opening Duʿāʾ in Ṣalāh (Duʿāʾ al-Istiftāḥ)

This duʿāʾ is recited silently after Takbīrat al-Iḥrām and before beginning the recitation of Sūrat al-Fātiḥah.

Arabic:

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ وَتَعَالَىٰ جَدُّكَ وَلَا إِلَٰهَ غَيْرُكَ

Meaning: “Glory is to You, O Allāh, and praise; blessed is Your Name, exalted is Your Majesty, and there is no deity besides You.”

Ruling: Sunnah Hayʾah

Evidence from the Hadith:

📖 Sunan Abī Dāwūd 775 - Grade: Ṣaḥīḥ (al-Albānī)

📖 Sunan al-Tirmidhī 242 - Grade: Ḥasan (Dārussalām)

Seeking Refuge Before Recitation (Istiʿādhah)

Arabic:

أَعُوذُ بِاللهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

Meaning: “I seek refuge with Allah from Shayṭān, the accursed (rejected one).”

When to Say It: This is said quietly after the opening duʿāʾ (duʿāʾ al-istiftāḥ) and before saying:

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

Note: It is only recited in the first rakʿah of each prayer, not in every rakʿah.

Ruling: Sunnah Hayʾah

Evidence from the Qurʾān:

فَإِذَا قَرَأْتَ ٱلْقُرْءَانَ فَٱسْتَعِذْ بِٱللَّهِ مِنَ ٱلشَّيْطَٰنِ ٱلرَّجِيمِ

“So when you want to recite the Qur’ân, seek refuge with Allâh from Shaitân (Satan), the outcast (the cursed one).”

📖 An-Naḥl (16:98)

Recite Sūrat al-Fātiḥah

بِسْمِ ٱللَّهِ ٱلرَّحْمَـٰنِ ٱلرَّحِيمِ ۞

ٱلْحَمْدُ لِلَّهِ رَبِّ ٱلْعَـٰلَمِينَ ۞

ٱلرَّحْمَـٰنِ ٱلرَّحِيمِ ۞

مَـٰلِكِ يَوْمِ ٱلدِّينِ ۞

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ۞

ٱهْدِنَا ٱلصِّرَٰطَ ٱلْمُسْتَقِيمَ ۞

صِرَٰطَ ٱلَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ ٱلْمَغْضُوبِ عَلَيْهِمْ وَلَا ٱلضَّآلِّينَ ۞

Meaning of Sūrat al-Fātiḥah (The Opening)

1. In the name of Allāh, the Entirely Merciful, the Especially Merciful.
2. [All] praise is [due] to Allāh, Lord of the worlds.
3. The Entirely Merciful, the Especially Merciful,
4. Sovereign of the Day of Recompense.
5. It is You we worship and You we ask for help.
6. Guide us to the straight path
7. The path of those upon whom You have bestowed favor, not of those who have earned [Your] anger or of those who are astray.

Reciting Sūrat al-Fātiḥah - Ruling and Guidelines

Key Guidelines:

- Must be recited in every rakʿah - without exception
- Pause slightly between each verse, as this was the Sunnah of the Prophet ﷺ
- Recite with reflection, humility, and sincerity - for it is a direct dialogue between the servant and his Lord

Ruling: Rukn

Evidence from the Hadith:

"There is no prayer for one who does not recite the Opening of the Book (Al-Fātiḥah)."

📖 Ṣaḥīḥ al-Bukhārī 756 | 📖 Ṣaḥīḥ Muslim 394

Saying Āmīn After Sūrat al-Fātiḥah

What It Means: Āmīn means “O Allah, accept (our supplication).”

It is not just a verse of the Qurʾān but a powerful duʿāʾ affirming the request made in Sūrat al-Fātiḥah - especially "Guide us to the Straight Path."

When to Say It: Āmīn is said immediately after completing Sūrat al-Fātiḥah in every rakʿah of ṣalāh.

How the Prophet ﷺ Taught It:

The Messenger of Allah ﷺ said: “*When the Imām says Āmīn, then say Āmīn; for whoever's Āmīn coincides with the Āmīn of the angels, all his past sins will be forgiven.*”

Ruling: Sunnah Hayʾah

📖 Ṣaḥīḥ al-Bukhārī 780 | 📖 Ṣaḥīḥ Muslim 410

Reciting Another Sūrah (After Sūrat al-Fātiḥah)

What It Means: After completing Sūrat al-Fātiḥah, it is Sunnah Ḥayʾah to recite another sūrah or a portion of the Qurʾān - in the first two rakʿāt of Farḍ (obligatory) prayers.

Example: Sūrat al-Ikhlāṣ (112) A short yet powerful chapter affirming Allah's absolute oneness and self-sufficiency. The Prophet ﷺ loved this sūrah deeply.

Prophetic Practice:

"The Prophet ﷺ would recite Al-Fātiḥah and then another sūrah in two rakʿāt of prayer."

Ruling: Sunnah Hayʾah

📖 Ṣaḥīḥ al-Bukhārī 759 | 📖 Ṣaḥīḥ Muslim 451

Bowing in Prayer (Rukūʿ)

Say while transitioning:

اللهُ أَكْبَرُ

Allāhu Akbar

Then, once in rukūʿ, say 3x:

سُبْحَانَ رَبِّيَ الْعَظِيمِ

Glory is to my Lord, the Most Great.

How to Perform Rukūʿ Properly:

- Bow with your back straight and level, forming a flat plane from the head to the hips
- Keep the head in line with the back - neither raised nor lowered
- Hands should be placed firmly on the knees, fingers spread naturally
- Eyes should gaze downward toward the place of sujūd (prostration), reflecting humility

Rukūʿ - Ruling and Evidence

Ruling:

- Entering Rukūʿ: **Rukn**
- Saying Tasbīḥ: **Sunnah Ḥayʾah**

Evidence from the Hadith:

📖 Ṣaḥīḥ al-Bukhārī 757 | 📖 Ṣaḥīḥ Muslim 772 |
📖 Sunan Abī Dāwūd 730 - Grade: Ṣaḥīḥ (al-Albānī)

Saying While Rising from Rukūʿ (Qawmah)

As you rise from the bowing position (rukūʿ), the Sunnah is to say aloud:

سَمِعَ اللهُ لِمَنْ حَمِدَهُ

Allah hears the one who praises Him.

This is said by the Imām and by one praying alone. The follower (maʾmūm) skips this phrase and goes directly to saying 'Rabbanā laka al-ḥamd.

Ruling: Sunnah Hayʾah

Evidence from the Hadith:

"*When the Prophet ﷺ raised his head from rukūʿ, he said: 'Samiʿa Allāhu liman ḥamidah.'*"

📖 Ṣaḥīḥ al-Bukhārī 797

After rising from rukūʿ, it is Sunnah to say:

اللَّهُمَّ رَبَّنَا لَكَ الْحَمْدُ

O Allah, our Lord - to You belongs all praise.

Ruling: Sunnah Hayʾah

Standing After Rukūʿ (Iʿtidāl)

Most Common Dhikr:

اللَّهُمَّ رَبَّنَا لَكَ الْحَمْدُ

O Allah, our Lord, to You is all praise.

Extended Praises:

اللَّهُمَّ رَبَّنَا لَكَ الْحَمْدُ مِلْءَ السَّمَاوَاتِ وَمِلْءَ الْأَرْضِ وَمِلْءَ مَا شِئْتَ مِنْ شَيْءٍ بَعْدُ

O Allah, our Lord, to You belongs all praise - as much as would fill the heavens, and fill the earth, and fill whatever else You will beyond that.

Ruling:

- Rising from rukūʿ to the upright posture (iʿtidāl) is a **Rukn**
- Reciting 'Rabbanā laka al-ḥamd' is **Sunnah Hayʾah**
- Reciting the extended praises is a **Sunnah Hayʾah**

📖 Ṣaḥīḥ Muslim 476a

Qunūt in Fajr Prayer (Duʿāʾ al-Qunūt in Ṣalāt al-Fajr)

What It Is: Duʿāʾ al-Qunūt is a special supplication made in the second rakʿah of Fajr prayer, specifically after rising from rukūʿ (iʿtidāl) and before going into sujūd.

It is a well-established Sunnah in the Shāfiʿī school, maintained by the continuous practice of several noble Ṣaḥābah even after the passing of the Prophet ﷺ.

Evidence from the Hadith:

"*Indeed, the Prophet ﷺ used to say Qunūt in Fajr until he left the world.*"

Narrated from Anas ibn Mālik (may Allah be pleased with him)

Ruling: Sunnah Abʿāḍ

Timing: After rising from rukūʿ in the second rakʿah of Fajr

For whom: The Imām, follower (maʾmūm), and one praying alone

📖 Sunan Abī Dāwūd 1425 - Grade: Ḥasan (al-Albānī)

📖 Al-Mustadrak ʿalā aṣ-Ṣaḥīḥayn, al-Ḥākim 1198 - Grade: Ṣaḥīḥ (al-Ḥākim)

How to Raise Hands in Qunūt (Fajr Prayer)

How to Raise the Hands: During Duʿāʾ al-Qunūt in the second rakʿah of Fajr, after rising from rukūʿ:

- Hands are raised in the manner of making duʿāʾ
- Palms facing upward, toward the sky
- Fingers together (not spread)
- Thumbs not tucked
- Hands at chest level, near the shoulders or lower
- Gaze lowered, full humility before Allah

This position reflects devotion, neediness, and adab before Allah.

Qunūt Evidence and Ruling

Evidence from the Practice of the Companions:

ʿUmar ibn al-Khaṭṭāb (may Allah be pleased with him) would raise his hands during qunūt, and the people behind him would say Āmīn.

📖 Al-Bayhaqī, Sunan al-Kubrā (2/210) - Grade: Ṣaḥīḥ chain (authenticated by classical scholars)

Scholarly Commentary: Imām al-Nawawī (may Allah have mercy on him) stated: "Raising the hands in qunūt is a Sunnah, based on the actions of the rightly guided caliphs and the consensus of the scholars."

📖 Al-Majmūʿ, 3/497

Ruling:

Raising the hands during qunūt: **Sunnah Hayʾah**

QUNŪT IN FAJR PRAYER

The Duʿāʾ al-Qunūt:

اللَّهُمَّ اهْدِنِي فِيمَنْ هَدَيْتَ وَعَافِنِي فِيمَنْ عَافَيْتَ وَتَوَلَّنِي فِيمَنْ تَوَلَّيْتَ وَبَارِكْ لِي فِيمَا أَعْطَيْتَ وَقِنِي شَرَّ مَا قَضَيْتَ فَإِنَّكَ تَقْضِي وَلَا يُقْضَىٰ عَلَيْكَ وَإِنَّهُ لَا يَذِلُّ مَنْ وَالَيْتَ وَلَا يَعِزُّ مَنْ عَادَيْتَ تَبَارَكْتَ رَبَّنَا وَتَعَالَيْتَ

Meaning of The Duʿāʾ al-Qunūt:

O Allah, guide me among those You have guided, and grant me well-being among those You have granted well-being, and take me as a friend among those You have befriended, and bless me in what You have given, and protect me from the evil of what You have decreed, for You decree and none can decree over You. And indeed, none whom You have befriended shall be humiliated, and none whom You have antagonized shall be honored. Blessed are You, our Lord, and Exalted.

Ruling: Sunnah Abʿāḍ

📖 Sunan Abī Dāwūd 1425 - Grade: Ḥasan (Al-Albānī)

📖 Al-Mustadrak ʿalā aṣ-Ṣaḥīḥayn by al-Ḥākim 1198 - Grade: Ṣaḥīḥ (al-Ḥākim)

First & Second Prostration (Sujūd)

Say:

ٱللَّهُ أَكْبَرُ

and Prostrate

The Prophet ﷺ said: “*I have been ordered to prostrate on seven bones, i.e., on the forehead along with the tip of the nose, and the Prophet ﷺ pointed towards his nose, both hands, both knees, and the toes of both feet and not to gather the clothes or the hair.*”

How to Prostrate:

- Fingers of both hands close together and pointing toward the Qiblah
- Toes bent and facing Qiblah
- Arms lifted off the ground
- Elbows must not touch the floor
- Thighs should not press against the stomach

📖 Ṣaḥīḥ al-Bukhārī 812 | 📖 Ṣaḥīḥ al-Bukhārī 828 | 📖 Ṣaḥīḥ Muslim 495a

What Did He ﷺ Recite in Sujūd?

سُبْحَانَ رَبِّيَ الْأَعْلَىٰ

Meaning: “Glory is to my Lord, the Most High.”

Ruling:

- Prostrating (sujūd) itself and having calmness (ṭumaʾnīnah) within it: **Rukn**
- Saying ٱللَّهُ أَكْبَرُ for prostrating and all specific posture details: **Sunnah Hayʾah**
- Saying the tasbīḥ once is sufficient; saying it three times is **Sunnah Hayʾah**

Evidence from the Hadith:

📖 *Ṣaḥīḥ Muslim 772*

📖 *Sunan Abī Dāwūd 871 - Grade: Ṣaḥīḥ (al-*Albānī)

Sitting Between the Two Sujūd (Jalsah)

How the Prophet ﷺ Sat:

- The left foot was laid flat under him and was sat upon
- The right foot was upright, toes facing Qiblah
- Hands were placed on thighs/knees, fingers slightly curved or naturally spread

This is called **iftirāsh**, and it is how the Prophet ﷺ sat in:

- The first tashahhud
- The sitting between the two sujūd (jalsah)

Sitting Between the Two Sujūd (Jalsah) - (Continued)

Extended Supplication During Jalsah:

اللَّهُمَّ اغْفِرْ لِي وَارْحَمْنِي وَعَافِنِي وَاهْدِنِي وَارْزُقْنِي

Meaning: “O Allah, forgive me, have mercy on me, grant me well-being, guide me, and provide for me.”

Ruling:

- Jalsah: Sitting itself and having ṭumaʾnīnah within it: **Rukn**
- The iftirāsh posture: **Sunnah Hayʾah**
- Extended supplication: **Sunnah Hayʾah**

📖 Ṣaḥīḥ Muslim 498

📖 Sunan Abī Dāwūd 850 - Grade: Ḥasan (al-Albānī)

The First Tashahhud

What is the First Tashahhud?

The First Tashahhud (at-Tashahhud al-Awwal) refers to: The sitting and recitation after the second rakʿah in a three-rakʿah or four-rakʿah ṣalāh (such as Ẓuhr, ʿAṣr, Maghrib, or ʿIshāʾ).

It is called “first” to distinguish it from the final tashahhud, which occurs at the end of the prayer.

Ruling: Sunnah Abʿāḍ

Evidence from the Hadith:

The Prophet ﷺ used to sit after two rakʿahs and recite the tashahhud:

“*When he ﷺ sat for the first tashahhud, he would sit on his left foot and keep his right foot upright.*”

📖 Ṣaḥīḥ Muslim 498

What is Recited in the First Tashahhud?

The Core Tashahhud Duʿāʾ:

التَّحِيَّاتُ لِلَّهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ السَّلَامُ عَلَيْنَا وَعَلَىٰ عِبَادِ اللَّهِ الصَّالِحِينَ أَشْهَدُ أَنْ لَا إِلَٰهَ إِلَّا اللهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

Meaning:

All compliments, prayers and good things are due to Allah. Peace be upon you, O Prophet, and Allah's mercy and blessings. Peace be upon us and upon the righteous servants of Allah. I bear witness that there is no god worthy of worship except Allah, and I bear witness that Muḥammad is His servant and His Messenger.

Ruling: Sunnah Abʿāḍ

📖 Ṣaḥīḥ al-Bukhārī 831

📖 Ṣaḥīḥ Muslim 402

What is the Last Tashahhud?

Definition: The last tashahhud (at-Tashahhud al-Akhīr) is the final sitting at the end of prayer (whether 2, 3 or 4 rakʿāt), in which the worshipper:

- Sits in a specific posture
- Recites the full tashahhud
- Sends ṣalāt on the Prophet ﷺ
- Makes duʿāʾ
- Ends with salām

Ruling:

The final sitting itself**: Rukn**

How the Prophet ﷺ Sat in the Last Tashahhud

In the last tashahhud, the Prophet ﷺ sat in a specific way known as Tawarruk.

Description of Tawarruk:

- The left foot is extended from underneath the right leg
- The right foot remains upright, with toes facing the Qiblah
- One sits on the floor (not directly on either foot)
- Hands rest on the thighs or knees, with fingers naturally placed

This posture was practiced by the Prophet ﷺ specifically in the final sitting of prayer.

Ruling:

- The sitting itself (for the final tashahhud): **Rukn**
- The tawarruk posture: **Sunnah Hay'ah**

📖 Ṣaḥīḥ Muslim 498

📖 Sunan Abī Dāwūd 730 - Grade: Ṣaḥīḥ (al-Albānī)

What is Recited in the Final Tashahhud?

The Core Tashahhud Duʿāʾ:

التَّحِيَّاتُ لِلَّهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ السَّلَامُ عَلَيْنَا وَعَلَىٰ عِبَادِ اللَّهِ الصَّالِحِينَ أَشْهَدُ أَنْ لَا إِلَٰهَ إِلَّا اللهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

Meaning:

All compliments, prayers and good things are due to Allah. Peace be upon you, O Prophet, and Allah's mercy and blessings. Peace be upon us and upon the righteous servants of Allah. I bear witness that there is no god worthy of worship except Allah, and I bear witness that Muḥammad is His servant and His Messenger.

Ruling: Rukn

📖 Ṣaḥīḥ al-Bukhārī 831 | 📖 Ṣaḥīḥ Muslim 402

What is Ṣalawāt al-Ibrāhīmiyyah?

Definition: Ṣalawāt al-Ibrāhīmiyyah is the specific way of sending blessings (ṣalāh and salām) upon the Prophet Muḥammad ﷺ and the family of Prophet Ibrāhīm (ʿalayhis-salām) - as taught directly by the Prophet ﷺ himself.

It is recited after the tashahhud in the last sitting of the prayer, before saying salām.

Ruling:

The **Rukn** is fulfilled by any Arabic supplication asking Allah to send blessings upon the Prophet. The minimum valid form is Allāhumma ṣalli ʿalā Muḥammad. The full Ṣalawāt al-Ibrāhīmiyyah is **Sunnah Abʿāḍ**.

📖 Ṣaḥīḥ al-Bukhārī 3370 | 📖 Ṣaḥīḥ al-Bukhārī 4797 | 📖 Ṣaḥīḥ Muslim 405

Ṣalawāt al-Ibrāhīmiyyah

اللَّهُمَّ صَلِّ عَلَىٰ مُحَمَّدٍ وَعَلَىٰ آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَىٰ إِبْرَاهِيمَ وَعَلَىٰ آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ اللَّهُمَّ بَارِكْ عَلَىٰ مُحَمَّدٍ وَعَلَىٰ آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَىٰ إِبْرَاهِيمَ وَعَلَىٰ آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ

Ruling:

The minimum wording is a **Rukn**

اللَّهُمَّ صَلِّ عَلَىٰ مُحَمَّدٍ

The rest of the Salawāt al-Ibrāhīmiyyah is **Sunnah Ab'ad**

Note: The rukn requires a supplication (duʿāʾ) form. Statements such as 'صلى الله عليه وسلم' do not fulfill this requirement.

Meaning:

O Allah, send prayers upon Muhammad and upon the family of Muhammad, as You sent prayers upon Ibrahim and upon the family of Ibrahim. Indeed, You are Praiseworthy and Glorious. O Allah, send blessings upon Muhammad and upon the family of Muhammad, as You sent blessings upon Ibrahim and upon the family of Ibrahim. Indeed, You are Praiseworthy and Glorious.

📖 Ṣaḥīḥ al-Bukhārī 3370 | 📖 Ṣaḥīḥ al-Bukhārī 4797 | 📖 Ṣaḥīḥ Muslim 405

What is the Final Duʿāʾ Before Taslīm?

Definition: After completing the tashahhud and Ṣalawāt al-Ibrāhīmiyyah in the last sitting, the Prophet ﷺ would seek Allah's protection from four major trials before ending the prayer with taslīm.

This duʿāʾ is among the most emphasized Sunnahs, and the Companions (may Allah be pleased with them) said:

"The Prophet ﷺ never ended his prayer without seeking protection from these four things."

📖 Ṣaḥīḥ Muslim 588

Ruling: Sunnah Hayʾah

📖 Ṣaḥīḥ al-Bukhārī 832 | 📖 Ṣaḥīḥ al-Bukhārī 1377

Final Duʿā before Taslīm

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ جَهَنَّمَ وَمِنْ عَذَابِ الْقَبْرِ وَمِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ وَمِنْ شَرِّ فِتْنَةِ الْمَسِيحِ الدَّجَّالِ

Meaning: O Allah! I seek refuge with Thee from the torment of the Hell, from the torment of the grave, from the trial of life and death, and from the evil of the trial of Masih al-Dajjal (Antichrist).

Ruling: Sunnah Hay'at

📖 Ṣaḥīḥ Muslim 588 | 📖 Ṣaḥīḥ al-Bukhārī 832 | 📖 Ṣaḥīḥ al-Bukhārī 1377

What is Taslīm?

Taslīm is the act of ending the prayer by saying:

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللهِ

Meaning: May peace be upon you, and the mercy of Allah.

How the Prophet ﷺ Performed the Taslīm:

"I saw the Prophet ﷺ ending his prayer by turning his face to the right and then to the left, until we could see the whiteness of his cheeks."

📖 Ṣaḥīḥ Muslim 582

Ruling:

The **Rukn** is uttering 'السلام عليكم' (as-salāmu ʿalaykum). The addition of 'ورحمة الله' (wa raḥmatullāh), turning the head to the right for the first taslīm, saying the second taslīm, and turning the head to the left for the second taslīm are all **Sunnah Hayʾah**.

📖 Sunan Abī Dāwūd 996 - Grade: Ṣaḥīḥ (al-Albānī)

Maintaining the Correct Sequence (Tartīb)

Ruling: Rukn

The order of prayer's pillars must be maintained exactly as taught by the Prophet ﷺ. You cannot perform sujūd before rukūʿ, or recite tashahhud before Fātiḥah. The sequence itself is a pillar of prayer.

Evidence from the Hadith:

"Pray as you have seen me praying."

📖 Ṣaḥīḥ al-Bukhārī 631

This command includes the exact sequence the Prophet ﷺ always followed.

Reflection

Prayer is not a routine but a sacred dialogue between the servant and his Creator. Every movement and word of the Prophet ﷺ in prayer was deliberate, filled with devotion and humility. As we strive to emulate him, we are not just fulfilling an obligation - we are drawing near to the One who created us. Let each rukūʿ and sujūd remind
us of our lowliness and Allah's Majesty. May our hearts be present in every takbīr and every movement.

The Ultimate Goal: To pray as the Prophet ﷺ prayed - with knowledge, sincerity, humility, and love. To make every ṣalāh a meeting with Allah where our hearts are awake, our bodies are submissive, and our souls are elevated.

Evidence from the Qurʾān:

إِنَّ ٱلصَّلَوٰةَ تَنْهَىٰ عَنِ ٱلْفَحْشَآءِ وَٱلْمُنكَرِ ۗ وَلَذِكْرُ ٱللَّهِ أَكْبَرُ

"Indeed, prayer prohibits immorality and wrongdoing, and the remembrance of Allah is greater."

📖 Al-ʿAnkabūt (29:45)

May Allah accept our prayers, perfect our worship, and make us among those who establish ṣalāh with excellence and devotion.

Allāhumma āmīn.

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

Chapter 11: Sujūd al-Sahw
The Prostration for Forgetfulness

What Is Sujūd al-Sahw?

Sujūd al-Sahw consists of **two prostrations performed near the end of the prayer** to correct certain unintentional mistakes.

It restores the outward completeness of the prayer without requiring the entire ṣalāh to be repeated.

Why Do We Perform It?

Human beings forget – even in acts of worship.

The Prophet ﷺ said:

“Indeed, I am only a human being. I forget just as you forget. So if I forget, remind me.”

📖 Ṣaḥīḥ Muslim 572

Sujūd al-Sahw is therefore a mercy from Allah that allows mistakes in prayer to be corrected.

Ruling

In the **Shāfiʿī madhhab**, Sujūd al-Sahw is **Sunnah** when its causes occur.

It is prescribed for mistakes that happen **out of forgetfulness** during the prayer.

Causes of Sujūd al-Sahw

Sujūd al-Sahw is performed in three situations:

1. **Adding something to the prayer unintentionally**
2. **Omitting a Sunnah Abʿāḍ**
3. **Doubt in the number of rakʿāt**

Mistaken Addition

Examples include:

- praying an **extra rakʿah**
- performing an **extra rukūʿ**
- performing an **extra sujūd**

If something extra is added unintentionally, Sujūd al-Sahw corrects the prayer.

Omission of a Sunnah Abʿāḍ

Sunan Abʿāḍ are emphasized sunnahs in the prayer.

Examples include:

- the **first tashahhud**
- **sitting for the first tashahhud**
- **ṣalawāt upon the Prophet ﷺ** in the first tashahhud
- **Qunūt in Fajr**
- **standing for the Qunūt**

If one of these is forgotten, Sujūd al-Sahw compensates for it.

Doubt in the Number of Rakʿāt

Example:

You are unsure whether you prayed **three or four rakʿahs.**

What to do:

- assume the **lesser number**
- complete the prayer
- perform **Sujūd al-Sahw**

The Prophet ﷺ said:

“If one of you doubts in his prayer, let him discard the doubt and build upon what he is certain of, then perform two prostrations before giving salām.”

📖 Ṣaḥīḥ Muslim 571

When Is Sujūd al-Sahw Performed?

In the **Shāfiʿī school**, Sujūd al-Sahw is performed **before the final taslīm.**

If it is performed **after the taslīm**, the prayer remains valid, though performing it before the taslīm is the preferred method.

Missing a Rukn (Pillar)

If a **rukn (pillar)** of the prayer is missed, Sujūd al-Sahw is **not sufficient.**

Examples of pillars include:

- rukūʿ
- sujūd
- standing for recitation
- the final tashahhud

A missed rukn must be **performed when remembered.**

If a Rukn Is Missed

Two possible situations:

Still within the same rakʿah
Return and perform the missed rukn.

Already started the next rakʿah
The previous rakʿah becomes invalid and must be replaced.

What Sujūd al-Sahw Does NOT Cover

Sujūd al-Sahw does not compensate for:

- missing the dhikr of rukūʿ or sujūd
- missing a Sunnah Hayʾah
- missing any rukn (pillar)

It compensates only for:

- mistaken additions
- forgotten Sunan Abʿāḍ
- genuine doubt in the number of rakʿāt.

How to Perform Sujūd al-Sahw

Sujūd al-Sahw consists of two prostrations.

Steps:

1. Say **Allāhu Akbar** and go into prostration.
2. Recite:
   سُبْحَانَ رَبِّيَ الأَعْلَى
   (Subḥāna Rabbiya al-Aʿlā)
3. Sit briefly.
4. Perform the second prostration.
5. Sit again and complete the prayer.

Examples from the Sunnah

Extra Rakʿah

The Prophet ﷺ once prayed five rakʿahs for Ẓuhr, then performed Sujūd al-Sahw.

📖 Ṣaḥīḥ al-Bukhārī 1226

Examples from the Sunnah

Extra Rakʿah

The Prophet ﷺ once prayed five rakʿahs for Ẓuhr, then performed Sujūd al-Sahw.

📖 Ṣaḥīḥ al-Bukhārī 1226

Missed First Tashahhud

The Prophet ﷺ stood after two rakʿahs and did not sit for the first tashahhud.

He then performed **Sujūd al-Sahw before the salām.**

📖 Ṣaḥīḥ al-Bukhārī 1224

Reflection

Mistakes can happen in prayer – even the Prophet ﷺ experienced forgetfulness to teach the Ummah how to correct it.

Sujūd al-Sahw is a **mercy from Allah**, not a burden.

It allows minor mistakes to be corrected calmly without repeating the entire prayer.

A Reminder from the Qurʾān

Allah says:

“Our Lord, do not take us to task if we forget or make a mistake.”

📖 Al-Baqarah 2:286

May Allah accept our prayers and increase us in khushūʿ.

Allāhumma āmīn.

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

Chapter 12: Duʿāʾ and Dhikr After Fard Prayer

Introduction

“"*When the Prophet ﷺ finished his prayer, he would seek forgiveness three times and say:*
‘O Allah, You are As-Salām and from You is all peace.’”
📖 Ṣaḥīḥ Muslim 591, 592a

After every Farḍ (obligatory) prayer, the Prophet ﷺ would engage in specific remembrances and supplications. These moments right after ṣalāh are blessed times for remembrance and supplication.

According to the Shāfiʿī madhhab, reciting these adhkār and duʿāʾs regularly is recommended (mustaḥabb).

Step-by-Step Dhikr and Duʿāʾ After Fard Prayer

1. Seeking Forgiveness

Right after completing the prayer with Taslīm, the Prophet Muhammad ﷺ would begin his post-prayer remembrance by seeking Allah's forgiveness three times.

The Dhikr:

أَسْتَغْفِرُ ٱللَّهَ × 3

Meaning: "I seek forgiveness from Allah."

This simple dhikr reflects humility, acknowledging any shortcomings in the prayer, and beginning the next moment with fresh repentance.

📖 Ṣaḥīḥ Muslim 591a

2. Affirmation of Peace

After seeking forgiveness three times, the Prophet ﷺ would praise Allah with this beautiful and majestic invocation.

The Dhikr:

اللَّهُمَّ أَنتَ ٱلسَّلَامُ وَمِنكَ ٱلسَّلَامُ تَبَارَكْتَ يَا ذَا ٱلْجَلَالِ وَٱلْإِكْرَامِ

Meaning: “O Allah, You are As-Salām (the Source of Peace), and from You is all peace. Blessed are You, O Possessor of Majesty and Honor.”

This dhikr acknowledges Allah's perfection and peace and glorifies His Majesty (Jalāl) and Generosity (Ikrām).

📖 Ṣaḥīḥ Muslim 592a

3. Recitation of Āyat al-Kursī

Among the established adhkār following the obligatory prayers is the recitation of Āyat al-Kursī.
It is reported by An-Nasāʾī and authenticated by Ibn Ḥibbān.

Narrated Abu Umamah (RA):
Allah's Messenger (ﷺ) said: *"Whoever recites Ayat al-Kursi at the end of every obligatory prayer, nothing but death will prevent him from entering Paradise."*
An-Nasa'i reported it, and Ibn Hibban graded it Sahih (authentic).
📖 Bulūgh al-Marām 2/220

This narration indicates the great virtue of consistently reciting Āyat al-Kursī after the farḍ prayers. The wording of the ḥadīth shows a strong promise of reward while affirming that entry into Paradise ultimately occurs upon death, by the permission and grace of Allah. Accordingly, this remembrance is among the means of attaining entry into Paradise, without implying an unconditional guarantee independent of Allah's will.

Āyat al-Kursī – Arabic Text

This is the glorious Āyat al-Kursī, the most majestic verse in the Qurʾān.

ٱللَّهُ لَآ إِلَٰهَ إِلَّا هُوَ ٱلْحَىُّ ٱلْقَيُّومُ ۚ لَا تَأْخُذُهُۥ سِنَةٌ وَلَا نَوْمٌ ۚ لَّهُۥ مَا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ ۗ مَن ذَا
ٱلَّذِى يَشْفَعُ عِندَهُۥٓ إِلَّا بِإِذْنِهِۦ ۚ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ ۖ وَلَا يُحِيطُونَ بِشَىْءٍ مِّنْ عِلْمِهِۦٓ إِلَّا بِمَا
شَآءَ ۚ وَسِعَ كُرْسِيُّهُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ ۖ وَلَا يَـُٔودُهُۥ حِفْظُهُمَا ۚ وَهُوَ ٱلْعَلِىُّ ٱلْعَظِيمُ

📖 Al-Baqarah (2:255)

Āyat al-Kursī – English Meaning

This is the meaning of Āyat al-Kursī, which reflects the Majesty, Power, and Absolute Sovereignty of Allah. It is a declaration of Tawḥīd (Divine Oneness) and trust in His Knowledge and Might.

Allāh - there is no deity except Him, the Ever-Living, the Self-Sustaining. Neither drowsiness overtakes Him nor sleep. To Him belongs whatever is in the heavens and whatever is on the earth. Who is it that can intercede with Him except by His permission? He knows what is [presently] before them and what will be after them, and they encompass not a thing of His knowledge except for what He wills. His Kursī extends over the heavens and the earth, and their preservation tires Him not. And He is the Most High, the Most Great.

📖 Al-Baqarah (2:255)

4. Glorification, Praise, and Magnification (Part 1)

After every Farḍ prayer, it is from the beloved Sunnah of the Prophet ﷺ to recite three powerful forms of dhikr that glorify and magnify Allah.

The Three Remembrances:

سُبْحَانَ ٱللَّهِ

33 times "Glory be to Allah."

ٱلْحَمْدُ لِلَّهِ

33 times "All praise is due to Allah."

ٱللَّهُ أَكْبَرُ

33 times "Allah is the Greatest."

These phrases increase one's closeness to Allah, purify the soul, and bring immense reward and tranquility.

📖 Ṣaḥīḥ Muslim 597

Glorification, Praise, and Magnification (Part 2)

Completing the 100 Remembrances

After reciting SubḥānAllāh, Alḥamdu lillāh, and Allāhu Akbar each 33 times,
the following Dhikr is recited **once** to complete 100 remembrances, as taught by the Prophet ﷺ.

The Completion Dhikr:

لَا إِلَٰهَ إِلَّا ٱللَّهُ وَحْدَهُۥ لَا شَرِيكَ لَهُۥ، لَهُ ٱلْمُلْكُ وَلَهُ ٱلْحَمْدُ وَهُوَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ

Meaning: “There is no god but Allah alone, He has no partner, to Him belongs sovereignty and to Him belongs all praise, and He is over all things competent.”

The Reward:

The Messenger of Allah ﷺ said that whoever recites this complete set of remembrances after every obligatory prayer will have their sins forgiven - even if they are as much as the foam of the sea.

📖 Ṣaḥīḥ Muslim 597

5. Duʿāʾ for Divine Help

After every Fard (obligatory) prayer, the Prophet Muhammad ﷺ taught this short but powerful duʿāʾ, asking Allah for help in remembrance, gratitude, and excellence in worship. It is also a means of seeking protection from falling short in one's religious duties.

The Duʿāʾ:

اللَّهُمَّ أَعِنِّي عَلَىٰ ذِكْرِكَ وَشُكْرِكَ وَحُسْنِ عِبَادَتِكَ

Meaning: “O Allah, help me to remember You, to give thanks to You, and to worship You in the best manner.”

The Reward:

This supplication is a beautiful way to end the prayer, seeking Allah's support to maintain righteousness, express sincere gratitude, and continuously improve one's acts of worship. It also fosters humility and spiritual growth.

📖 Sunan Abī Dāwūd 1522 - Grade: Ṣaḥīḥ (al-Albānī)

6. The Believer's Daily Shield: Recite Al-Muʿawwidhāt

It is from the authentic Sunnah of the Prophet ﷺ to recite these three short yet powerful Surahs after every obligatory prayer. Additionally, it is recommended to repeat them three times specifically after Fajr (morning) and Maghrib (evening) prayers for enhanced protection.

The Surahs:

- Surah Al-Ikhlāṣ (سورة الإخلاص)
- Surah Al-Falaq (سورة الفلق)
- Surah An-Nās (سورة الناس)

Reward & Benefits:

- Protection from all kinds of evil - including magic, envy, and the whispers of Shayṭān
- A complete shield for the believer day and night
- A great source of reward and spiritual strength

📖 Narrated by al-Nasāʾī, Ibn Ḥibbān, and others from ʿUqbah ibn ʿĀmir

📖 Sunan Abī Dāwūd 5082 - Grade: Ḥasan (al-Albānī)

📖 Jamiʿ at-Tirmidhī 3575 - Grade: Ḥasan (Dārussalām)

Reflection

These post-prayer adhkār are not mere formalities - they are opportunities to extend your conversation with Allah beyond the prayer itself. Each phrase carries immense weight and reward.

The Beauty of Post-Prayer Dhikr:

When you finish your prayer, you don't immediately return to the world. Instead, you linger in Allah's presence through these remembrances. You seek His forgiveness, acknowledge His perfection, invoke His protection through Āyat al-Kursī, glorify Him 100 times, and ask for His help in all future worship.

This practice transforms the transition from prayer back to daily life into a gradual, spiritually enriching experience rather than an abrupt disconnection.

Consistency Over Perfection:

If you cannot recite all of these after every prayer initially, start with what you can manage and gradually add more. Consistency in a few is better than sporadic completion of all.

The Promise:

The Prophet ﷺ assured us that these simple acts - taking just a few minutes - erase sins, protect from evil, and open the gates of Paradise. What a generous Lord we have, who rewards so abundantly for so little effort.

May Allah make us consistent in remembering Him after every prayer, and may these adhkār be a means of our entry into Jannah.
Allāhumma āmīn.

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

Chapter 13: Refining Your Ṣalāh
The Journey Toward Khushūʿ

Introduction: The Heart of Ṣalāh

Ṣalāh is not merely a set of physical movements or words to be recited. It is a meeting with Allah-a sacred dialogue between the servant and the Creator. The body stands, bows, and prostrates, but the heart must also be present, humble, and attentive.

The Prophet ﷺ said:

"Indeed, Allah does not look at your bodies or your forms, but He looks at your hearts and your deeds."

📖 Ṣaḥīḥ Muslim 2564

This chapter is not about adding new obligations or making prayer more difficult. It is an invitation-a gentle call to improve the quality of what we already do five times a day. Even small steps toward better focus, deeper humility, and greater sincerity can transform your prayer from a routine into a moment of peace, connection, and spiritual elevation.

Why Improving Ṣalāh Matters

Allah commands us not just to pray, but to establish prayer with care and presence:

قَدْ أَفْلَحَ ٱلْمُؤْمِنُونَ ۝ ٱلَّذِينَ هُمْ فِى صَلَاتِهِمْ خَٰشِعُونَ

"Certainly will the believers have succeeded: They who are during their prayer humbly submissive."

📖 Al-Muʾminūn (23:1–2)

Success (falāḥ) is tied to khushūʿ-humility, presence of heart, and consciousness of standing before Allah. This is not an impossible standard, but a goal we strive toward gradually, knowing that Allah values sincere effort.

What Allah Sees

The Prophet ﷺ warned:

“A person may pray and nothing is recorded for him from his prayer except one-tenth, one-ninth, one-eighth, one-seventh, one-sixth, one-fifth, one-quarter, one-third, or one-half.”

📖 Sunan Abī Dāwūd 796 - Grade: Ḥasan (al-Albānī)

This ḥadīth does not mean the prayer is invalid-it is accepted as fulfilling the obligation. But the reward varies based on presence of heart. The more attentive and sincere you are, the greater the reward and spiritual benefit.

The Reality of Struggle: You Are Not Alone

If you struggle with focus in prayer, know that you are not alone. Even the Companions of the Prophet ﷺ experienced wandering thoughts and moments of distraction.

ʿUthmān ibn Abī al-ʿĀṣ (may Allah be pleased with him) came to the Prophet ﷺ and said:
"O Messenger of Allah, Shayṭān comes between me and my prayer and my recitation, confusing me."

The Prophet ﷺ replied:
"That is a devil called Khanzab. When you sense his presence, seek refuge in Allah from him and spit (lightly) to your left three times."

He said: *"I did that, and Allah removed him from me."*
📖 Ṣaḥīḥ Muslim 2203

The Path Is Gradual

Improving khushūʿ is not an overnight achievement. It is a lifelong journey of small, consistent efforts. Some days will be better than others. What matters is that you keep trying, keep returning, and never give up.

The Prophet ﷺ said:

"The most beloved of deeds to Allah are those that are most consistent, even if they are small."

📖 Ṣaḥīḥ al-Bukhārī 6464 | 📖 Ṣaḥīḥ Muslim 782

Small Steps, Big Rewards

You do not need to perfect everything at once. Begin with one small improvement and build from there.

1. Understand What You Recite

If you do not yet know the meaning of Sūrat al-Fātiḥah, learn it. Reflect on each verse as you recite it. When you say "Iyyāka naʿbudu wa iyyāka nastaʿīn," know in your heart that you are saying: "You alone we worship, and You alone we ask for help."

2. Pause Between Movements

The Prophet ﷺ would pause briefly after each position-standing, bowing, prostrating. These pauses allow the heart to settle and the body to express humility. Rushing through prayer diminishes its spiritual impact.

The Prophet ﷺ said:

“The worst thief is the one who steals from his prayer." They asked: "O Messenger of Allah, how does one steal from his prayer?" He said: "By not completing its rukūʿ and sujūd.”

📖 Musnad Aḥmad 22136 - Grade: Ṣaḥīḥ (Aḥmad Shākir)

Small Steps, Big Rewards - Continued

3. Focus on One Sūrah

Choose one short sūrah (like Al-Ikhlāṣ, Al-Falaq, or Al-ʿAṣr) and learn its meaning deeply.
Reflect on it every time you recite it in prayer. This small step can transform your experience.

4. Make Duʿāʾ in Sujūd

The Prophet ﷺ said:

"The closest a servant comes to his Lord is when he is in prostration, so increase your supplication therein."

📖 Ṣaḥīḥ Muslim 482

In sujūd, you are at your lowest physically, but closest to Allah spiritually. Use this moment to ask sincerely for what you need-forgiveness, guidance, help, or blessings for your family.

Small Steps, Big Rewards - Continued

5. Remove Distractions Before Prayer

Pray in a clean, quiet place. Turn off your phone. Clear your mind by taking a moment before Takbīrat al-Iḥrām to remind yourself: “I am about to stand before Allah.”

The Prophet ﷺ said:

“When the call to prayer is made, Shayṭān retreats, passing wind, so that he may not hear the adhān.”

📖 Ṣaḥīḥ al-Bukhārī 608

Your environment matters. Protect your prayer from noise, rushing, and mental clutter.

The Rewards of Excellence in Prayer

When you improve your prayer-even in small ways-the rewards are immense, both in this world and the Hereafter.

1. Forgiveness of Sins

The Prophet ﷺ said:

"The five daily prayers and from one Jumuʿah to the next are expiation for what is between them, as long as major sins are avoided."

📖 Ṣaḥīḥ Muslim 233

2. Peace and Tranquility

إِنَّ ٱلصَّلَوٰةَ تَنْهَىٰ عَنِ ٱلْفَحْشَآءِ وَٱلْمُنكَرِ ۗ وَلَذِكْرُ ٱللَّهِ أَكْبَرُ

"Indeed, prayer prohibits immorality and wrongdoing, and the remembrance of Allah is greater."

📖 Al-ʿAnkabūt (29:45)

Prayer with khushūʿ purifies the heart, strengthens your resistance to sin, and brings inner peace (sakīnah). It is a shield against anxiety and a source of strength in hardship.

The Rewards of Excellence in Prayer - Continued

3. The First Thing Judged on the Day of Resurrection

The Prophet ﷺ said:

"The first deed for which a person will be brought to account on the Day of Judgment will be his prayer. If it is sound, then the rest of his deeds will be sound; and if it is bad, then the rest of his deeds will be bad."

📖 Sunan an-Nasāʾī 465 - Grade: Ṣaḥīḥ (Dārussalām)

This does not mean that one imperfect prayer invalidates all deeds. Rather, it shows the central importance of Ṣalāh in a Muslim's life. The one who takes care of their prayer will, by Allah's grace, find care in all other matters.

4. Light on the Day of Judgment

The Prophet ﷺ said:

"Prayer is light."

📖 Ṣaḥīḥ Muslim 223

This light will illuminate your path on the Day when people will be in darkness. The more sincerity and presence you bring to your prayer in this life, the greater that light will be in the Hereafter.

Mercy Over Perfection

Islam is a religion of mercy and ease. Allah does not demand perfection-He asks for sincerity and effort.

لَا يُكَلِّفُ ٱللَّهُ نَفْسًا إِلَّا وُسْعَهَا

“Allah does not burden a soul beyond that it can bear.”

📖 Al-Baqarah (2:286)

If you pray with sincerity, doing your best to focus and be present, then place your hope in Allah and trust in His mercy. Do not let Shayṭān discourage you by whispering that your prayer is not good enough. Even the Prophet ﷺ taught us to seek refuge from these doubts.

What If I Struggle Every Time?

Keep praying. Keep trying. Every prayer you complete is a victory, even if your mind wandered. The fact that you stood before Allah-despite distraction, despite tiredness, despite difficulty-is itself an act of devotion.

The Prophet ﷺ said:

"When the servant stands to pray, all his sins are brought and placed on his head and shoulders. Every time he bows or prostrates, some of them fall away."

📖 Al-Bayhaqī, Shuʿab al-Īmān 2656 - Grade: Ḥasan

Even an imperfect prayer can be a means of washing away sins. So never stop praying, and never stop hoping in Allah's mercy.

Practical Steps Summary

Here are simple, actionable steps you can take starting today:

1. **Learn the meaning** of what you recite-start with Sūrat al-Fātiḥah
2. **Pause briefly** between each position of prayer
3. **Reflect on one verse** or one name of Allah during your prayer
4. **Make sincere duʿāʾ in sujūd**-ask Allah for what you truly need
5. **Pray in a clean, quiet space** free from distractions
6. **Seek refuge from Shayṭān** when your mind wanders, and gently bring your focus back
7. **Be consistent**-small daily improvements are better than sporadic perfection

Reflection

Ṣalāh is the pillar that distinguishes the believer. It is your direct line to Allah, your shield against sin, and your source of peace in a chaotic world. Improving your prayer is not about adding burden-it is about unlocking the beauty, tranquility, and spiritual power that prayer was always meant to give you.

Do not compare yourself to others. Do not be discouraged by your struggles. Focus on your own journey, one step at a time, knowing that Allah sees your effort and rewards your sincerity.

وَٱلَّذِينَ جَٰهَدُواْ فِينَا لَنَهۡدِيَنَّهُمۡ سُبُلَنَاۚ وَإِنَّ ٱللَّهَ لَمَعَ ٱلۡمُحۡسِنِينَ

“And those who strive for Us-We will surely guide them to Our ways. And indeed, Allah is with the doers of good.”

📖 Al-ʿAnkabūt (29:69)

Keep striving. Keep praying. Keep improving-even in the smallest ways. Allah will guide you, support you, and, by His mercy, accept from you.

Duʿāʾ

اللَّهُمَّ أَعِنِّي عَلَىٰ ذِكْرِكَ وَشُكْرِكَ وَحُسْنِ عِبَادَتِكَ

"O Allah, help me to remember You, to give thanks to You, and to worship You in the best manner."

📖 Sunan Abī Dāwūd 1522 - Grade: Ṣaḥīḥ (al-Albānī)

رَبَّنَا تَقَبَّلْ مِنَّآ ۖ إِنَّكَ أَنتَ ٱلسَّمِيعُ ٱلْعَلِيمُ

“Our Lord, accept [this] from us. Indeed, You are the Hearing, the Knowing.”

📖 Al-Baqarah (2:127)

May Allah accept our prayers, increase our khushūʿ, and make us among those who establish Ṣalāh with excellence and sincerity.

Allāhumma āmīn.

Appendix A - Foundations of Sunni Methodology

This appendix is optional reference material. It gives a brief overview of Ahl al-Sunnah wal-Jamāʿah and the importance of learning religion through reliable scholarship.

What is Ahl al-Sunnah wal-Jamāʿah?

Ahl al-Sunnah wal-Jamāʿah refers to the Muslims who hold to the Qurʾān, the Sunnah of the Prophet ﷺ, and the understanding transmitted from his Companions, their successors, and the early generations of this Ummah.

They seek to preserve the religion with balance, avoiding extremes, innovations, and sectarian division.

Core Beliefs:

- The Qurʾān and authentic Sunnah are the primary sources of guidance.
- The understanding of the Ṣaḥābah, Tābiʿīn, and early scholars is respected and followed.
- Qualified scholarship is relied upon in matters of belief, worship, and practice.
- Valid scholarly differences are accepted within the framework of the Sunnah.

And Allah knows best.

Why Following Scholarship Matters

The Qurʾān commands:

فَٱسْأَلُوٓاْ أَهْلَ ٱلذِّكْرِ إِن كُنتُمْ لَا تَعْلَمُونَ

“So ask the people of knowledge if you do not know.”

📖 Al-Naḥl (16:43)

Following a madhhab means:

- Benefiting from scholars (ʿulamāʾ) who spent their lives examining all relevant evidences from the Qurʾān and Sunnah
- Avoiding misapplication of isolated narrations (aḥādīth) without understanding context, abrogation (naskh), or conditions
- Preserving the consistent methodology (manhaj) of Ahl al-Sunnah wal-Jamāʿah
- Gaining structure and discipline in worship and avoiding contradictions in practice

The Prophet ﷺ said:

“The scholars are the inheritors of the Prophets.”

📖 Sunan Abī Dāwūd 3641 - Grade: Ṣaḥīḥ (al-Albānī)

Conclusion

This appendix establishes that:

1. Ahl al-Sunnah wal-Jamāʿah represents the transmitted practice of the Prophet ﷺ and his Companions
2. Following qualified scholars protects worship from error and innovation
3. The madhāhib are not sects, but methodological frameworks for applying the Qurʾān and Sunnah

For more details on what a madhhab is and why they differ, see **Appendix B.**

And Allah knows best.

Appendix B - Madhāhib Explained

This appendix is optional reference material. It explains what a madhhab is and why recognized schools of fiqh are followed in Islamic learning and practice.

What is a Madhhab?

A madhhab is not a sect. It is a school of fiqh that provides a systematic method for understanding and applying the Qurʾān and Sunnah in practical life.

Each madhhab is based on principles developed by qualified scholars who examined the evidences, preserved legal reasoning, and transmitted rulings across generations.

Following a recognized madhhab gives structure, consistency, and protection from personal or selective interpretation.

And Allah knows best.

How Many Madhāhib Are There?

There are four well-known Sunni madhāhib:

1. **Ḥanafī** – founded by Imām Abū Ḥanīfah al-Nuʿmān ibn Thābit – d. 150 AH
2. **Mālikī** – founded by Imām Mālik ibn Anas – d. 179 AH
3. **Shāfiʿī** – founded by Imām Muḥammad ibn Idrīs al-Shāfiʿī – d. 204 AH
4. **Ḥanbalī** – founded by Imām Aḥmad ibn Muḥammad ibn Ḥanbal – d. 241 AH

All four madhāhib:

- Are based on the Qurʾān and Sunnah
- Have been accepted by scholars (ʿulamāʾ) over the centuries
- Differ in some detailed rulings (furūʿ), but not in core beliefs (ʿaqīdah)

"The scholars are the inheritors of the Prophets."

📖 Sunan Abī Dāwūd 3641 - Grade: Ṣaḥīḥ (al-Albānī)

The Shāfiʿī Madhhab

Founded by Imām Muḥammad ibn Idrīs al-Shāfiʿī (150–204 AH / 767–820 CE) – known as the "Nāṣir al-Sunnah" (Defender of the Sunnah).

Key Characteristics:

- Balances textual evidence with structured legal reasoning (qiyās)
- Established the science of Uṣūl al-Fiqh (Principles of Jurisprudence) in his book Al-Risālah
- Emphasizes clear hierarchy: Qurʾān → Sunnah → Ijmāʿ (Consensus) → Qiyās
- Known for precision, moderation, and adherence to authentic ḥadīth

Geographic Spread:

Historically dominant in Egypt, East Africa, Southeast Asia (Indonesia, Malaysia, Brunei), parts of the Middle East (Yemen, Palestine, Syria), and among Kurdish communities.

Who Was Imām al-Shāfiʿī?

Imām Muḥammad ibn Idrīs al-Shāfiʿī (150-204 AH / 767-820 CE) was a Qurayshī scholar from the lineage of the Prophet ﷺ, a student of Imām Mālik, and a teacher to Imām Aḥmad ibn Ḥanbal.

His Life:

- Born in Gaza in 150 AH, raised in Makkah
- Memorized the Qurʾān by age 7, and the Muwaṭṭaʾ of Imām Mālik by age 10
- A master of Arabic language, ḥadīth, and fiqh
- The first to formally codify Uṣūl al-Fiqh - the principles of Islamic jurisprudence

His Famous Books:

- **Al-Risālah** – foundations of Uṣūl al-Fiqh
- **Al-Umm** – comprehensive legal rulings with evidences from Qurʾān and Sunnah

His Legacy:

He combined the knowledge of earlier scholars with systematic legal reasoning (ijtihād), becoming one of the greatest mujtahidīn in Islamic history. His methodology became a model for all later schools of fiqh.

"May Allah have mercy on al-Shāfiʿī – he taught us how to speak."
- Imām Aḥmad ibn Ḥanbal

Why Do Madhāhib Have Different Rulings?

Different madhāhib may have different rulings (aḥkām) due to:

- Different ḥadīth reaching different scholars in different regions
- Variations in chains of narration (isnād) and authentication levels
- Different understanding of context (siyāq), language, and conditions of application
- Use of independent reasoning (ijtihād) when no clear text (naṣṣ) exists
- Differences in principles of Uṣūl al-Fiqh (such as what constitutes valid qiyās (analogy))

Statements from early scholars (āthār):

The Wisdom of the Caliph:

Ḥumayd asked Caliph ʿUmar ibn ʿAbd al-ʿAzīz (may Allah have mercy on him): *"Why don't you unite the people on one thing?"*

He replied: "*I would not like that they did not differ. Let every group judge according to what their jurists have agreed upon.*"

📖 Sunan al-Dārimī 226 - Authentic Chain

Why Do Madhāhib Have Different Rulings? (Continued)

Protecting the Sunnah:

"*Indeed, this knowledge is religion, so look carefully from whom you take your religion.*"

Muḥammad ibn Sīrīn رحمه الله

📖 Ṣaḥīḥ Muslim, Muqaddimah (Introduction)

Conclusion:

These differences reflect scholarly depth, rigor, and sincerity - not contradiction.

All four madhāhib are valid paths to follow the Sunnah correctly.

Final Note

Following a madhhab is not about division (tafarruq) - it is about stability, authenticity, and trust in the scholarly legacy (turāth ʿilmī) of Islam.

When you follow a madhhab, you follow a path built on deep knowledge (ʿilm), careful ijtihād, and verified evidences - not random opinions or isolated interpretations.

وَٱعْتَصِمُواْ بِحَبْلِ ٱللَّهِ جَمِيعًا وَلَا تَفَرَّقُواْ

"And hold firmly to the rope of Allah all together and do not become divided."

📖 Āl ʿImrān (3:103)

Duʿāʾ:

May Allah guide us to the truth (al-ḥaqq) and keep us firm upon the Sunnah and united with the Jamāʿah. Āmīn.

Appendix C - Understanding Ḥadīth Sources

This appendix is optional reference material. It gives a brief introduction to ḥadīth, ḥadīth collections, and the importance of relying on verified narration.

What is a Ḥadīth?

A ḥadīth is a report of something the Prophet Muḥammad ﷺ said, did, approved of, or described. The Sunnah, preserved through ḥadīth, explains the Qur'ān, clarifies rulings, and shows how Islam is practiced in daily life.

لَّقَدْ كَانَ لَكُمْ فِى رَسُولِ ٱللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُواْ ٱللَّهَ وَٱلْيَوْمَ ٱلْءَاخِرَ وَذَكَرَ ٱللَّهَ كَثِيرًا

"Indeed in the Messenger of Allâh (Muhammad ﷺ) you have a good example to follow for him who hopes for (the Meeting with) Allâh and the Last Day, and remembers Allâh much."

📖 Al-Aḥzāb (33:21)

Parts of a Ḥadīth:

- **Isnād** – the chain of narrators
- **Matn** – the text/content of the narration
- **Rāwī** – the individual narrator

Why Are There Multiple Ḥadīth Books?

After the death of the Prophet ﷺ, his Companions (Ṣaḥābah) passed on his sayings and actions to their students, the Tābiʿīn. Over the following generations, scholars traveled across the Muslim world, collected, verified, and compiled these narrations into organized books.

Different Criteria and Purposes:

Each compiler (muḥaddith) had different criteria and focus:

- Some collected only the most rigorously verified ḥadīth with the highest standards of authenticity – like Imām al-Bukhārī and Imām Muslim
- Others included a broader range for legal reference (fiqh), rulings (aḥkām), or historical context – like Abū Dāwūd and Ibn Mājah
- Some organized by legal topics (mawḍūʿ), others by narrator chains (musnad)

This led to several well-known collections, collectively known as al-Kutub al-Sittah (The Six Books), all serving to preserve and transmit the Sunnah authentically.

MAJOR ḤADĪTH COLLECTIONS

Here are the six most referenced books, known as **Al-Kutub al-Sittah (The Six Books):**

1. **Ṣaḥīḥ al-Bukhārī** – by Imām Muḥammad ibn Ismāʿīl al-Bukhārī – d. 256 AH Most authentic book after the Qurʾān
2. **Ṣaḥīḥ Muslim** – by Imām Muslim ibn al-Ḥajjāj – d. 261 AH Second most authentic collection
3. **Sunan Abī Dāwūd** – by Imām Abū Dāwūd al-Sijistānī – d. 275 AH Focus on legal ḥadīth (aḥādīth fiqhiyyah)
4. **Jāmiʿ at-Tirmidhī** – by Imām Abū ʿĪsā at-Tirmidhī – d. 279 AH Includes ḥadīth grading and fiqh commentary
5. **Sunan an-Nasāʾī** – by Imām Abū ʿAbd ar-Raḥmān an-Nasāʾī – d. 303 AH Rigorous selection with strict criteria
6. **Sunan Ibn Mājah** – by Imām Ibn Mājah al-Qazwīnī – d. 273 AH Includes unique narrations not found in other collections

Additional Respected Works:

- **Muwaṭṭaʾ Mālik** – by Imām Mālik ibn Anas – d. 179 AH: Earliest systematic compilation
- **Musnad Aḥmad** – by Imām Aḥmad ibn Ḥanbal – d. 241 AH: Large collection organized by narrator (rāwī)
- **Muṣannaf Ibn Abī Shaybah** – by Imām Ibn Abī Shaybah – d. 235 AH: Organized by topic; includes many companion reports (āthār)

What is Ḥadīth Grading?

Not all ḥadīth are equal in authenticity. Scholars of ḥadīth (muḥaddithūn) developed a rigorous science (ʿilm al-ḥadīth) to verify authenticity based on:

The reliability and trustworthiness (ʿadālah) of narrators | Precision of memory (ḍabṭ) | Continuity of the chain of transmission (isnād) | Absence of hidden defects (ʿilal)

The Main Grades:

1. **Ṣaḥīḥ** – Authentic: Strong, reliable narration with a fully connected chain of trustworthy narrators
2. **Ḥasan** – Good: Slightly lower than ṣaḥīḥ due to minor weakness in narrator memory, but still acceptable for rulings
3. **Ḍaʿīf** – Weak: Contains flaws: weak narrators, broken chain (inqiṭāʿ), or questionable transmission
4. **Mawḍūʿ** – Fabricated: Invented and falsely attributed to the Prophet ﷺ; rejected completely

Warning Against Fabrication:

Narrated al-Mughīrah ibn Shuʿbah (may Allah be pleased with him):

"I heard the Prophet ﷺ saying, 'Ascribing false things to me is not like ascribing false things to anyone else. Whosoever tells a lie against me intentionally, then surely let him occupy his seat in Hell-Fire.'"

📖 Ṣaḥīḥ al-Bukhārī 1291

This severe warning underscores why scholars developed rigorous sciences to verify ḥadīth authenticity and protect the Sunnah from fabrication.

Who Was Shaykh al-Albānī?

Shaykh Muḥammad Nāṣir ad-Dīn al-Albānī (1914–1999 CE / 1333–1420 AH) was a prominent scholar and muḥaddith (ḥadīth specialist) of the 20th century. He dedicated his life to grading ḥadīth and reviving authentic Sunnah practice.

His Contributions:

- Graded thousands of ḥadīth in classical and modern collections
- Published critical editions and authenticated versions of major ḥadīth books
- Authored influential works including:
  - **Silsilat al-Aḥādīth aṣ-Ṣaḥīḥah** – Series of Authentic Ḥadīth | **Silsilat al-Aḥādīth aḍ-Ḍaʿīfah wal-Mawḍūʿah** – Series of Weak and Fabricated Ḥadīth | **Ṣaḥīḥ al-Jāmiʿ aṣ-Ṣaghīr** | **Ḍaʿīf al-Jāmiʿ aṣ-Ṣaghīr**
- Applied strict criteria from classical ʿilm al-ḥadīth methodology

His Legacy:

Al-Albānī was widely respected by scholars across the Muslim world and also critiqued by some for certain positions. Many printed ḥadīth books today, including those published by Darussalam and Al-Maktab al-Islāmī, rely on his authentication and grading.

His work made ḥadīth verification more accessible to contemporary students and scholars.

What is Darussalam?

Darussalam is an Islamic publishing house that publishes ḥadīth collections and educational materials in multiple languages.

Ḥadīth Grading in Modern Editions:

In modern English ḥadīth books:

- Gradings like "Ṣaḥīḥ" or "Ḥasan" often reflect contemporary scholarly authentication, particularly by Shaykh al-Albānī
- These represent later scholarly assessments and may differ from the original compiler's classification

Why This Matters:

This helps readers understand that:

- A citation like "Ṣaḥīḥ (al-Albānī)" indicates contemporary authentication
- A ḥadīth authenticated by modern scholars may not appear in al-Bukhārī or Muslim
- The grading reflects scholarly evaluation, not the original collection's classification

Why This Guide Emphasizes Authentic Evidence

- This guide prioritizes authentic textual evidence as understood through the established
- methodology (uṣūl al-fiqh) of the Shāfiʿī madhhab.

The Shāfiʿī School's Approach to Evidence:

- The Qurʾān – the primary source of all rulings
- The Sunnah – evaluated according to the school's principles of ḥadīth assessment and contextual application
- Ijmāʿ (scholarly consensus) – binding agreement of qualified jurists
- Qiyās (analogical reasoning) – when applied to appropriate cases
- Other established sources – as transmitted by the school's classical authorities

Important Clarification:

While contemporary ḥadīth grading (such as the work of Shaykh al-Albānī and other modern muḥaddithūn) provides valuable academic contributions to the field of ḥadīth studies, the relied-upon (al-muʿtamad) rulings of the Shāfiʿī madhhab are based on the school's cumulative juristic methodology as transmitted by its classical and contemporary authorities.

Later ḥadīth authentication does not automatically revise established Shāfiʿī rulings, which were derived through comprehensive evaluation of all relevant evidence according to the school's principles of legal reasoning (uṣūl al-fiqh).

This guide references contemporary grading when citing ḥadīth collections for the reader's benefit, while maintaining fidelity to verified Shāfiʿī positions as established by the school's recognized jurists.

The Command to Verify:

يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِن جَآءَكُمْ فَاسِقٌۢ بِنَبَإٍ فَتَبَيَّنُوٓاْ أَن تُصِيبُواْ قَوْمًۢا بِجَهَـٰلَةٍ فَتُصْبِحُواْ عَلَىٰ مَا فَعَلْتُمْ نَـٰدِمِينَ

“O you who have believed, if there comes to you a disobedient one with information, investigate, lest you harm a people out of ignorance and become, over what you have done, regretful.”

📖 Al-Ḥujurāt (49:6)

This is part of the author's commitment to authentic knowledge (ʿilm ṣaḥīḥ), clarity, and protection from confusion or bidʿah (innovation in religion).

Final Advice

- Respect the scholars (ʿulamāʾ) who preserved the Sunnah
- Do not follow ḥadīth without understanding its grading (taṣnīf) and context
- Ask qualified scholars when in doubt – this is seeking knowledge (ṭalab al-ʿilm)
- Learn from trusted teachers and communities, not in isolation
- Read with caution, act with sincerity (ikhlāṣ), and always verify sources

يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ أَطِيعُواْ ٱللَّهَ وَأَطِيعُواْ ٱلرَّسُولَ وَأُوْلِى ٱلْأَمْرِ مِنكُمْ ۖ

“O you who believe! Obey Allâh and obey the Messenger (Muhammad ﷺ), and those of you (Muslims) who are in authority.”

📖 An-Nisāʾ (4:59)

Duʿāʾ:

May Allah guide us to follow His Messenger ﷺ with knowledge (ʿilm), sincerity (ikhlāṣ), and wisdom (ḥikmah).

Allāhumma āmīn.

Afterword: A Reflection for the Reader

All praise is due to Allah, the Most Merciful, who allowed us to complete this guide based on the teachings of the Qurʾān and the Sunnah of the Prophet Muḥammad ﷺ according to the noble Shāfiʿī Madhhab.

Dear reader, this guide is just the beginning of your journey toward perfecting your worship. Knowledge is a light - and acting upon it brings you closer to your Creator. If even one ruling from this book helps you stand in prayer with more sincerity, more humility, and more obedience - then this effort has succeeded, by Allah's permission.

Do not stop here. Seek knowledge continuously. Ask questions. Learn Arabic. Read the Qurʾān with reflection. Find good teachers. And most importantly - act upon what you learn.

May Allah guide you, forgive your sins, accept your worship, and make you among those who are steadfast in ṣalāh and beloved to Him. Āmīn.

Duʿāʾ for the Ummah

اللَّهُمَّ ٱجْعَلْنَا مِنْ أَهْلِ ٱلْقُرْآنِ، وَمِنَ ٱلْمُقِيمِينَ لِلصَّلَاةِ، وَٱغْفِرْ لَنَا وَلِوَالِدَيْنَا، وَلِجَمِيعِ ٱلْمُسْلِمِينَ وَٱلْمُسْلِمَاتِ، ٱلْأَحْيَاءِ مِنْهُمْ وَٱلْأَمْوَاتِ.

Translation:

O Allah, make us among the people of the Qurʾān and among those who establish the prayer. Forgive us, our parents, and all the Muslim men and women - the living and the deceased.

ABOUT THE AUTHOR

Muḥammad Faheem is the founder and compiler behind Usul Learning. He is based in Kerala, India.

He began this work while trying to prepare a clear and structured guide to worship for someone close to him. What began as a simple teaching aid gradually became a deeper journey of learning, correction, and careful research.

Faheem does not present himself as a scholar or teacher. His role in this work is to compile, organize, and present foundational material in a clear and accessible format, while remaining open to correction and scholarly feedback.

He asks Allah to accept what is correct, forgive every mistake, and make this work beneficial without harm.

ABOUT USUL LEARNING

Usul Learning is an independent Islamic learning initiative created to make essential knowledge easier to understand through clear, structured, and referenced materials.

Its focus is to support beginners, new Muslims, youth, teachers, and general readers with accessible resources prepared with reference to the Qurʾān, the Sunnah, and recognized scholarship of Ahl al-Sunnah wal-Jamāʿah.

Usul Learning aims to organize learning, simplify access, and encourage sincere return to authentic knowledge.

We ask Allah to make this work sincere, beneficial, and free from harm.

Official website: usullearning.com

CORRECTIONS, FEEDBACK & SUPPORT

If you notice an error, unclear wording, missing reference, or any point that may need review, please contact us through the official Usul Learning website.

Please include the page number, section title, and supporting reference where possible.

Verified corrections and improvements will be considered for future editions, in shāʾ Allāh.

The book is free to download and use for personal, educational, and non-commercial purposes. Financial support is voluntary and is not required to access this book or any free Usul Learning material.

For corrections, feedback, or voluntary support, please use only the official Usul Learning website:

usullearning.com/support

Coming Soon – Volume 2 (In Shāʾ Allāh)

How Merciful is Our Rabb?

Understanding Allah's Love and Mercy in Worship

The next volume in this series will focus on the spiritual dimension of worship - exploring Allah's Names of mercy, His love for His servants, and the joy that comes from drawing near to Him through voluntary acts.

Before learning the technical details of additional prayers, we must first understand the heart of worship.



Thank You

May Allah reward you with goodness.