

The Method of Performing Sajdah of Gratitude & The Requirement of Being in the State of Wudū

Darulifta Ahlesunnat (Dawateislami)

Question

What do the noble scholars and jurists of Islamic law say about the following: When a person receives any blessing from Allāh Almighty or hears any good news, they perform a sajdah of gratitude. What is the proper method of performing the sajdah of gratitude? Moreover, is it necessary to be in the state of wudū and to face the qiblah when perform this sajdah? Please provide guidance.

Answer

It is mustahab (preferable) to perform sajdah al-shukr (of gratitude) upon receiving a blessing from Allāh Almighty. The method of performing this is the same as the method of sajdah tilāwat. The prescribed method of sajdah tilāwat is that one should stand and go into sajdah while uttering 'Allāhu Akbar'. In sajdah, they should recite سبحن ربی الاعلیٰ at least three times and then stand back up while uttering 'Allāhu Akbar'. Uttering 'Allāhu Akbar' both times is sunnah. Likewise, both standings, i.e., going into sajdah from the standing position and standing back up after performing sajdah, are mustahab.

Furthermore, just like in sajdah tilāwat, along with all other conditions, it is necessary to have complete purity i.e., being free from ḥads asghar (that which obligates wudū) and ḥads akbar (that which obligates ghusl), and face the qiblah for sajdah al-shukr. Otherwise, the sajdah al-shukr will not be valid.

Regarding the conditions of sajdah al-shukr, 'Allāmah Ibn 'Abidīn Shāmī Dimishqī رحمه الله تعالى (d. 1252 AH/1836 CE) writes:

وهی لمن تجددت عنده نعمة ظاهرة او رزقه الله تعالى ما لا اولاد او ولد او اندفعت عنه نقمة ونحو ذلك، يستحب له ان يسجد لله تعالى شكرا مستقبل القبلة يحمد الله تعالى فيها ويسبحه ثم يكبر فيرفع رأسه كما في سجدة التلاوة

Translation: Sajdah al-shukr is for the one who has attained any blessing, whom Allāh has granted wealth or offspring, from whom Allāh averted any harm, etc. It is mustahab for such a person to prostrate out of gratitude while facing the qiblah and praising Allāh during the prostration. Then he should utter takbīr and raise his head, just as is done in sajdah tilāwat. (Radd al-Muḥtār 'Alā al-Durr al-Mukhtār, Vol. 02, p. 720, Publ. Quetta)

Sadr al-Sharī'ah, Muftī Muḥammad Amjad 'Alī A'zamī رحمه الله تعالى (d. 1367 AH / 1947 CE) writes:

سجدة شكر مثلاً اولاد پیداهوئی یا مال پایا یا گئی ہوئی چیز مل گئی یا مریض نے شفا پائی یا مسافر واپس آیا غرض کسی نعمت پر سجدہ کرنا مستحب ہے اور اس کا طریقہ وہی ہے جو سجدہ تلاوت کا ہے۔

Translation: It is mustahab to perform sajdah al-shukr for any blessing, such as having a child, gaining wealth, finding a lost object, the recovery of an ill person, a traveler returning safely, etc. The method of this is the same as that of sajdah tilawat. (Bahār-E-Sharī‘at, Vol. 01, pp. 738-739, Publ. Maktaba-Tul-Madīnah, Karachi) Further, mentioning the method of sajdah tilawat he states:

سجدہ کا مسنون طریقہ یہ ہے کہ کھڑا ہو کر اللہ اکبر کہتا ہوا سجدہ میں جائے اور کم سے کم تین بار سبحن ربی الاعلیٰ کہے، پھر اللہ اکبر کہتا ہوا کھڑا ہو جائے، پہلے پیچھے دونوں بار اللہ اکبر کہنا سنت ہے اور کھڑے ہو کر سجدہ میں جانا اور سجدہ کے بعد کھڑا ہونا یہ دونوں قیام مستحب۔

Translation: The prescribed method of sajdah is that one stands and utters ‘Allāhu Akbar’ while going into sajdah. Then they should recite ‘سبحن ربی الاعلیٰ’ at least three times, and then they should stand up while uttering ‘Allāhu Akbar’. Uttering ‘Allāhu Akbar’ before and after the sajdah is sunnah. Likewise, both standings, i.e., going into sajdah from the standing position and then standing up after sajdah, are mustahab. (Bahār-E-Sharī‘at, Vol. 01, p. 731, Publ. Maktaba-Tul-Madīnah, Karachi) Mentioning the conditions of sajdah tilawat, it is stated in Ḥalbah al-Mujallī:

شرائط جواز ہا ماہو شرائط جواز الصلاة من الطهارة من الاحداث والانساج بدناتوبا ومكانا وستر العورة واستقبال القبلة۔

Translation: The conditions for the validity of sajdah tilawat are also the conditions for the validity of salāh, which includes the body, clothes, and place being pure from any ḥads or impurity, covering the ‘awrah, and facing the qiblah. (Ḥalbah al-Mujallī, Vol. 01, p. 590, Publ. Beirut)

The Imām of Ahl as-Sunnah, Imām Aḥmad Razā Khān رحمۃ اللہ تعالیٰ علیہ (d. 1340 AH / 1921 CE) writes:

مقصودہ مشروط، جیسے نماز، نماز جنازہ، سجدہ تلاوت، سجدہ شکر، کہ سب مقصود بالذات ہیں اور سب کے لیے طہارت کاملہ شرط یعنی نہ حدث اکبر ہو نہ اصغر۔

Translation: (One type of ‘ibādah is) Primarily intended acts of worship for which purity is required: such as salāh, funeral salāh, sajdah tilawat, and **sajdah al-shukr**. These are all intended in themselves and a complete purity is required for them, i.e., one must be free from ḥads akbar and ḥads asghar. (Fatāwā Razawiyah, Vol. 03, p. 452, Publ. Razā Foundation, Lahore)

وَاللّٰهُ اَعْلَمُ عَزَّوَجَلَّ وَرَسُوْلُهُ اَعْلَمُ صَلَّى اللّٰهُ تَعَالٰی عَلَیْهِ وَاٰلِهٖ وَسَلَّم

(Allah Almighty knows best and His Messenger صَلَّى اللّٰهُ عَلَیْهِ وَاٰلِهٖ وَسَلَّم knows best.)

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