

obligatory *salaat* he performed the *sijdah*. He also did so whenever he had the good fortune to conciliate between two persons. In all the positions of a *sijdah*, there would remain marks of *sijdah* so that he was called 'Sajjaad'.

Similarly, it has been reported from an authentic source that Imam Sadiq (a.s.) has stated that if a believer performs a *sijdah* of gratitude to Allah for any blessing from Him other than a *sijdah* in the course of *salaat*, Allah records for him ten virtues, forgives him ten sins and elevates his position in heaven by ten grades. It has been reported from a number of authentic sources that the Imam (a.s.) has said that man is nearest to Allah when he is in *sijdah* to Allah in a state of weeping. He is reported to have said in another tradition that every Muslim should perform a *sijdah* of gratitude, complete his *salaat* with the *sijdah*, seek the pleasure of Allah through it and astonish the angels. When a man completes his *salaat* with the *sijdah* of gratitude, Allah lifts the veil subsisting between the angels and man and addresses them, "O Angels, look at my creature who has performed his duty to Me and discharged his promise to Me and has then prostrated in gratitude to Me for all the blessings that I have bestowed on him. O angels, what shall I give him?" They respond, "O God, Your mercy." He asks, "What else?" They reply, "O God, Your Heaven." Again He asks, "What else?" They say, "Provide him his necessities and fulfil his wishes." Allah continues to repeat the question and the angels respond till they are unable to provide further reply and say that they do not know when Allah says, "I too must thank him as he has done, grant him prosperity by My grace and treat him with My great mercy on the Day of Judgement."

It has been reported from an authentic source that Imam Sadiq (a.s.) has said that the Creator of the Universes made Ibrahim his friend because of his many prostrations. In another authentic tradition he is reported to have said that if one remembers a favour bestowed by Allah and there is no fear that enemies would notice, one must place one's cheek on the ground but if the situation is such that enemies are around and it is not possible to make a *sijdah*, one must place one's hands on the lower abdomen and make a bow in humility to Allah and place the hands on the abdomen so that the enemies might think one has gripes in the stomach. There are numerous reports about Allah having asked Hadhrat Moosa if he knew why Allah had chosen him and had made him Kaleem, that is spoken to him. Hadhrat Moosa replied that he did not know. Allah said, "I am well aware of My creatures. Of all of them, I have not seen one whose soul is more humble towards Me than yours as when you complete your prayers you place your both cheeks on the earth."

It has been reported from an authentic source that Imam Ridha (a.s.) has said that *sijdah* on completion of obligatory *salaat* is an expression of gratitude to Allah for the fortune He bestowed on His creature to fulfil his duty and the least that

must be said in the *sijdah* is to state three times: **شَكَرًا لِلَّهِ** He was asked what the phrase meant and he replied that it is thanking Allah for the good fortune He gran-

to serve Him and fulfil duty to Him. He added that thanking Allah is a cause for increased bounties and good fortune to obey Him and if there is any shortcoming in salaah which is not cured by the nafilah (optional prayers) then it is remedied by sijdah. The late author states that the sijdah can be performed in any manner but it is better done on earth in the way it is performed in obligatory salaah by placing seven parts of the body on the ground with the forehead as it is placed during salaah. Still preferable is to place the forearm on the ground contrary to the procedure in the obligatory salaah and to reach the abdomen to the ground. It is recommended that the forehead is first placed on the ground, then the right and then the left cheek, and finally the forehead is again placed on the ground. Hence it is termed two sijdahs. Actually no utterance is necessary in such a sijdah but it is recommended that there be a recitation and supplication which will be set out below. It is also recommended that it be prolonged. It is reported that Imam Moosa Kadhim (a.s.) would remain in the sijdah from dawn till noon and from the afternoon (asr) till evening. According to another report for over ten years, the Imam (a.s.) would remain in sijdah from sunrise till noon. It has been reliably reported that Imam Ridwan (a.s.) remained in sijdah for so long that the stones on the ground of the mosque would become wet with his perspiration and he would place both his cheeks on the ground of the mosque.

It is stated in 'Rijale Kashi' that Fadhal bin Shadhaan approached ibne Abi Omeyr when he was in sijdah which he prolonged considerably. When he lifted his head he was told about the time he took in the sijdah he said, "If you had seen the prostration of Jameel bin Darraj, you would not have found my prostration long at all." One day he approached Jameel who prolonged his sijdah even longer than ibne Abi Omeyr. When he lifted his head and Fadhal mentioned how long his sijdah was, he responded, "If you had seen the sijdah of Ma'roof bin Kharraboodh, you would have regarded my sijdah an easy one." Fadhal bin Shadhaan has similarly reported that Hasan bin Ali bin Fadhdhaal would proceed to a forest for worship and would prolongate his sijdah that birds would sit on his back in the belief that a cloth had been put there and wild beasts would graze around him but he would not be frightened by them. Likewise he has reported that Ali bin Mehzyaar would prostrate in sijdah at sunrise and would not lift his head until he had prayed for a thousand times in the manner in which they would have prayed for themselves. As a result of the long prostrations he had a callosity of the kind found on the knees of camels. He also reported that ibne Abi Omeyr would proceed into sijdah of gratitude after salaah of Fajr and would remain in sijdah till noon.

It is recommended that the sijdah of shukr be performed on completion of all the supplications after the salaah but before the optional prayers (nawafil). Most scholars favour that the sijdah be performed after the nawafil of maghrib salaah but some say before the nawafil and evidently both procedures are acceptable, though it is better to perform it before the nawafil. Humayri has reported from Imam Sa'adu-Zamaan (a.s.) that it would be better if it were performed both times.

The supplications in the sijdah: Numerous supplications have been reported and the easiest of them are a few of the following:

First: It has been reliably reported from Imam Ridha (a.s.) that one may recite, as one pleases, a hundred times: "Shukran shukraa" or "Afwan afwaa". It is stated in "Uyoone Akhbaare Ridha" from Raja' bin Abi Dhahhak that on his way to Khoorasan, Imam Ridha (a.s.) made a sijdah of thanks every time on completion of his supplications after Zohar prayers and recited a hundred times, "Shukran lillah" and on completion of his supplications after the Asr salaah he said in the sijdah a hundred times, "Hamdan lillah".

Second: Sheikh Kulayni has reported from an authentic source that Imam Sadiq (a.s.) has stated that man is closest to Allah at the time when he is in sijdah addressing Him; when in sijdah, he should say:

يَا رَبَّ الْأَرْبَابِ وَيَا مَلِكَ الْمُلُوكِ وَيَا سَيِّدَ السَّادَاتِ وَيَا جَبَّارَ الْجَبَابِرَةِ وَيَا إِلَهَ  
الْأَلِهَةِ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ

and then ask for his wishes and say:

فَإِنِّي عَبْدُكَ نَاصِيَتِي فِي قَبْضَتِكَ

Then he may supplicate for any wishes as Allah is forgiving and the granting of any wish is not difficult for Him.

Third: Kulayni has reported from a reliable source that Imam Sadiq (a.s.) has stated that he had heard his father one night weeping in sijdah in a mosque and supplicating:

سُبْحَانَكَ اللَّهُمَّ أَنْتَ رَبِّي حَقًّا حَقًّا سَجَدْتُ لَكَ يَا رَبِّ تَعْبُدًا وَرِقًّا اللَّهُمَّ إِنِّ  
عَمَلِي ضَعِيفٌ فَضَاعِفُهُ لِي اللَّهُمَّ فَنِي عَذَابِكَ يَوْمَ تَبْعَتُ عِبَادَكَ وَثُبُّ عَلَيَّ  
إِنَّكَ أَنْتَ التَّوَابُ الرَّحِيمُ

Fourth: Kulayni has reported from an authentic source that Imam Moosa (a.s.) used to recite the following in sijdah:

أَعُوذُ بِكَ مِنْ نَارِ حَرِّهَا لَا يُطْفِئُ وَأَعُوذُ بِكَ مِنْ نَارِ جَدِيدِهَا لَا يَبْلَى وَأَعُوذُ بِكَ  
مِنْ نَارِ عَطْشَانِهَا لَا يَرْوِي وَأَعُوذُ بِكَ مِنْ نَارِ مَسَلُوبِهَا لَا يَكْسِي

Fifth: Kulayni has also reported from an authentic source that a man complained to Imam Sadiq (a.s.) that the mother of his child was sick. The Imam asked him to recite in the sijdah of thanks after every obligatory salaah:

يَا رَوْفُ يَا رَحِيمُ يَا رَبِّ يَا سَيِّدِي

and then ask for his wishes.

Sixth: It is stated in a very reliable report that Imam Sadiq (a.s.) and Imam Kadhim (a.s.) said numerous times in the sijdah of thanks:

أَسْأَلُكَ الرَّاحَةَ عِنْدَ الْمَوْتِ وَالْعَفْوَ عِنْدَ الْحِسَابِ

Seventh: It has been authentically reported from Imam Sadiq (a.s.) that he would say in sijdah:

سَجَدَ وَجْهِي لِلَّهِمُ لَوْجِهِ رَبِّي الْكَرِيمِ

Eighth: It is reported in some of the authentic books that Imam Ameeril Mu'mineen (a.s.) has stated that the best utterance in the eyes of Allah is to say three times in sijdah:

إِنِّي ظَلَمْتُ نَفْسِي فَاغْفِرْ لِي

Ninth: It is reported from an authentic source in 'Ja'feriyyat' that Imam Sadiq (a.s.) has stated that the Holy Messenger (saww) used to say in sijdah:

اللَّهُمَّ مَغْفِرَتُكَ أَوْسَعُ مِنْ ذُنُوبِي وَرَحْمَتُكَ أَرْجَى عِنْدِي مِنْ عَمَلِي فَاغْفِرْ لِي  
ذُنُوبِي يَا حَيًّا لَا يَمُوتُ

Tenth: Qutub Rawandi has reported from Imam Sadiq (a.s.) that if a person in hardship and grief becomes depressed having reached his limit of tolerance, he should prostrate in sijdah and say:

يَا مُدِلُّ كُلِّ جَبَّارٍ يَا مُعْزَلُ كُلِّ ذَلِيلٍ قَدْ وَحَقَّكَ بَلْغُ مَجْهُودِي فَصَلِّ عَلَيَّ مُحَمَّدٍ

وَالِ مُحَمَّدٍ وَفَرَجَ عَنِّي

In 'Iddat-ul-Dae'e' it is reported from the Imam (a.s.) that if a man feels anguish and grief he should make bare his knees and hands upto his elbows and place them on the ground and bring his chest to the ground and ask for his wishes.

Eleventh: Ibne Babawayah reports from an authentic source that Imam Sadiq (a.s.) has stated that when a person says thrice in sijdah:

يَا اللَّهُ يَا رَبَّاهُ يَا سَيِّدَاهُ

Allah responds, "Labaik, O my creature, ask for your wishes. It is stated in 'Makarimul Akhlaq' that whoever says in sijdah:

يَا رَبَّاهُ يَا سَيِّدَاهُ

till his full breath, Allah invites him to ask for his wishes

Twelfth: It is reported in 'Makarimul Akhlaq' from Imam Sadiq (a.s.) that the Holy Messenger (saww) passed by a man who was reciting in sijdah:

يَا رَبِّ مَاذَا عَلَيْكَ أَنْ تُرْضِيَ عَنِّي كُلِّ مَنْ كَانَ لَهُ عِنْدِي تَبَعَةٌ وَأَنْ تَغْفِرَ لِي  
ذُنُوبِي وَأَنْ تُدْخِلَنِي الْجَنَّةَ بِرَحْمَتِكَ فَإِنَّمَا عَفْوُكَ عَنِ الظَّالِمِينَ وَأَنَا مِنَ  
الظَّالِمِينَ فَلْتَسْعِنِي رَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ

The Holy Messenger (saww) asked him to lift his head as his wishes had been granted as he had recited a supplication of the Prophets of the people of Aad.

The late author states that he has set out some supplications in Mafatihul Jinaan to be recited in the Mosque of Kufa and the Mosque of Zaid and which can also be recited in the sijdah of thanks.

Sheikh Toosi has stated in 'Misbah' that it is recommended to pray for one's brothers in the sijdah of thanks and say:

اللَّهُمَّ رَبَّ الْفَجْرِ وَاللَّيْلِ الْعَشْرِ وَالشَّفَعِ وَالْوَتْرِ وَاللَّيْلِ إِذَا سُرِرَ رَبِّ كُلِّ شَيْءٍ وَاللَّهُ كُلِّ  
شَيْءٍ وَخَالِقِ كُلِّ شَيْءٍ وَمَلِكِ وَمَلِيكَ كُلِّ شَيْءٍ صَلَّى عَلَيَّ مُحَمَّدٍ وَاللَّهُ وَافِعَلْ بِي وَ