

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ

# IBADAH YEAR 9

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### **Abbreviations: -**

**azwj:** - Az Za Wa Jalla

**saww:** - Sal lal la ho Allay hay Wa Aal lay he Wasallam

**asws:** - Allay hay Salawat Wass Salam

**as:** - Allahey Salam

# LESSON 1: The Pillars of Islam

Our 5<sup>th</sup> Imam<sup>asws</sup> says: Islam was built on five pillars: the **Salat**, the **Zakat**, the **Pilgrimage**, the **Soam (Fasting)** and the **Wilayah**. Zrara asked: What is the most important among these five pillars? Imam<sup>asws</sup> responded: Wilayah is the most important, because it is the soul and Allah<sup>azwj</sup>'s 'Wali' (the Imams<sup>asws</sup>) are the evidence of Wilayah on the people.<sup>1</sup>

Imam Jafar-e-Sadiq<sup>asws</sup> quoted the following Verse from the Quran in reply to a question about those who were following false imams, the ones which were not selected by Allah<sup>azwj</sup>.

اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا يُخْرِجُهُمْ مِنَ الظُّلُمَاتِ إِلَى النُّورِ وَالَّذِينَ كَفَرُوا أَوْلِيَاؤُهُمُ الطَّاغُوتُ يُخْرِجُونَهُمْ مِنَ النُّورِ إِلَى الظُّلُمَاتِ أُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ (2:257)

**Allah is the guardian and Wali of those who believe in Him and will bring them to the Light from the darkness. And those who disbelieve, their wali are Tagoot (Shiateen) who bring them out of Noor (Light) into darkness. These are inmates of the hell fire and therein shall they abide.**

The narrator asked: Does Allah<sup>azwj</sup> not refer to 'Kafirs' by Saying 'Wallazina Kafaru'? Imam<sup>asws</sup> replied, a kafir will not have any Noor while in the state of 'Kufr', which Allah<sup>azwj</sup> will take away and shepherd him to darkness. On the contrary, Allah<sup>azwj</sup> is addressing those who were believers and had the Noor of 'Emaan' but became 'Kafir' after following those who were **Not** His Divine representatives and, therefore, were cruel and usurpers (of the Haq of Masomeem<sup>asws</sup>). And those who submit to Wilayah of these imams (non-Divine) will loose 'Emaan' and stay in hell forever.<sup>2</sup>

Imam Mohammed Baqir<sup>asws</sup> and Imam Jafar-e-Sadiq<sup>asws</sup> talked about a person who belonged to one of the other Muslim sects but then repented and recognised the 'True' (Haq) Path and corrected his belief. Someone asked what would happen to his Salat, Soam, Zakaat and Hajj, which he had performed as per his previous beliefs. Does he need to repeat all those acts of worship? The Imams<sup>asws</sup> replied: He will have to repay his Zakaat but there is no need to repeat the other acts of worship. This is due to the fact that he has paid his Zakaat to non-deserving ones whereas the real recipients of the Zakaat will be those who believe in our<sup>asws</sup> Wilayah.<sup>3</sup>

<sup>1</sup> H. 5, الكافي ج : 2 ص : 19

(علي بن ابراهيم، عن أبيه وعبد الله بن الصلت جميعا، عن حماد بن عيسى، عن حريز بن عبد الله، عن زرارة، عن أبي جعفر (عليه السلام) قال: بني الاسلام على خمسة أشياء: على الصلاة والزكاة والحج والصوم والولاية، قال زرارة: فقلت: وأي شيء من ذلك أفضل؟ فقال: الولاية أفضل، لأنها مفتاحهن والوالي هو الدليل عليهن.)

<sup>2</sup> Al-Qatara, vol. 2, pp. 78, Alkafi, vol. 1, tradition 3, Bihar vol 23, page 323, tradition 8.

<sup>3</sup> علل الشرائع ج : 2 ص : 374

## LESSON 2: The Importance of Salat

When performing salat it is important to make sure the place of Salat is clean, that one has the permission to offer Salat there and is with Wuzu (Ablution).

It is narrated from **Imam Jafar-e-Sadiq<sup>asws</sup>** that Salat consist of three parts, one part is in cleanliness, one is in bowing down (Rakku) and one is in prostrations (Sajadah).<sup>4</sup>

### **The Rewards of Offering Salat:**

(Amir-ul-Momaneen<sup>asws</sup> says): If the performers of Salat were aware of Allah<sup>azwj</sup>'s Mercy that covers them, they would never come to the end of Salat and would never raise their heads after going into prostration.<sup>5</sup>

Imam Abu Abd Allah<sup>asws</sup> said: 'When a person praying stands up for Salat , mercy from the horizons of the sky descend upon him as well as from the horizons of earth, angels surround him and one angel says, "Had this person known what Salat is he would not stop performing Salat."<sup>6</sup>

### **Do not Consider Salat insignificant:**

Imam Abu Jafar<sup>asws</sup> has said: 'you must not consider your Salat insignificant; the Holy Prophet<sup>saww</sup> said when he was about to leave this World, "Those who consider their Salat insignificant are not of my people, they will not be able to come to me at the pond of Al-Kawthar, certainly not."<sup>7</sup>

### **The Obligatory Salat:**

A person once asked Imam Abu Ja'far<sup>asws</sup> (5<sup>th</sup> Imam<sup>asws</sup>) about how much of Salat Allah<sup>azwj</sup>, has made obligatory. The Imam<sup>asws</sup> said, 'During one day and night five Salat (prayers) are made obligatory.'<sup>8</sup>

<sup>4</sup> Mulayahzarulfaqih, vol 1-66

<sup>5</sup> <http://hubeali.com/images/newimg/Mola-Ali-asws-400-Ahadith.pdf> الخصال ج : 2 ص : 611

<sup>6</sup> 265 : ص : 3 ج : 4. الكافي، H. 4.

<sup>7</sup> Ibid

<sup>8</sup> Al-Kafi, Vol. 3, Chapt. On Salat.

# LESSON 3: Wuzu

## The Rewards For Wuzu (Ablution)

The Messenger of Allah<sup>saww</sup> said: 'When a servant washes his face during ablution, the sins of his face fall away. And when he washes his hands to the elbows, the sins of his hands fall away. And when he wipes his head, the sins of his head fall away. And when he wipes his feet, the sins of his feet fall away.'

And, if he says at the beginning of the ablution, "In the Name of Allah<sup>azwj</sup> the Beneficent, the Merciful", all his body parts get purified from sins'. And if he says at the end of the ablution "Glory be to You<sup>azwj</sup>, our Lord<sup>azwj</sup> and Praise be to You<sup>azwj</sup>. I bear witness that there is no god except for You<sup>azwj</sup>, I seek forgiveness from You<sup>azwj</sup> and repent to You<sup>azwj</sup>. And I bear witness that Prophet Mohammed<sup>saww</sup> is Your<sup>azwj</sup> Servant and Your<sup>azwj</sup> Messenger<sup>saww</sup>. And I bear witness that Imam Ali<sup>asws</sup> is a Guardian from You<sup>azwj</sup>, and Your<sup>azwj</sup> Caliph after Your<sup>azwj</sup> Prophet<sup>saww</sup> to Your<sup>azwj</sup> Caliphate. And their<sup>asws</sup> friends and Trustees are Your<sup>azwj</sup> Caliphs", all his sins shed off like the shedding of the leaves from a tree, and Allah<sup>azwj</sup> Creates from every drop of the water used by him in his ablution and his washing, Angels who glorify Allah<sup>azwj</sup> and extol His<sup>azwj</sup> Holiness and Greatness, and send salutations on Prophet Mohammed<sup>saww</sup> and his<sup>saww</sup> goodly Progeny<sup>asws</sup>, and the rewards of that are for this performer of the ablution.<sup>9</sup>

## How to Perform Wuzu:

Once **Imam Abu Jafar<sup>asws</sup> (Imam Mohammed Baqir<sup>asws</sup>)** asked his companions, Shall I show you how Prophet Mohammed<sup>saww</sup> used to Perform Ablutions? Upon their request (which was yes, please), a big bowl containing little water was brought and presented to the Imam<sup>asws</sup>. The Imam<sup>asws</sup> then folded his<sup>asws</sup> sleeves and took a handful of water in his<sup>asws</sup> right hand and said: 'remember! Only take water like this if your hands are clean ('Tahir')'. Then Imam<sup>asws</sup> poured it onto his<sup>asws</sup> forehead while reciting 'Bismillah' and spread that water around his<sup>asws</sup> beard and wiped his<sup>asws</sup> hand in the open area between the face and the forehead. Then Imam<sup>asws</sup> took water in his<sup>asws</sup> left hand and poured water onto his<sup>asws</sup> right elbow and wiped it down with his<sup>asws</sup> hand so that water dropped out around the fingers of the Imam<sup>asws</sup>. The Imam<sup>asws</sup> then took out some water using his right hand and poured onto his left elbow and wiped it with his<sup>asws</sup> right hand so that water dropped out around his<sup>asws</sup> fingers. This was followed by wiping the front of his<sup>asws</sup> head (from top to the end of hair line, upto forehead) with his<sup>asws</sup> right hand and then used both hands to wipe the surfaces of both feet using right hand for his<sup>asws</sup> right foot and left hand for the left foot.<sup>10</sup>

<sup>9</sup> Tafseer Imam Hassan Askari<sup>asws</sup>, H. 319

<sup>10</sup> Mulayahzarulfaqih, vol 1-74<sup>10</sup>

## **Use Very Little Water in Wuzu:**

It is referred from Imam Abul Hassan Musa bin Jafar<sup>asws</sup> (our 7<sup>th</sup> Imam) that one 'mud' (which is 750ml) of water is sufficient for performing ablutions. And Rasool Allah<sup>saww</sup>, in another Hadith, said, 'there will be people among my followers, soon after me, who will consider this quantity of water too small and will act against my practices but those, who will follow to my practices, will be with me in the Paradise.'<sup>11</sup>

It is also narrated from the Imam<sup>asws</sup> that the method of Ablutions is also tested by Allah<sup>azwj</sup>, in order to see who obeys and who chooses not to. And nothing will impure (make Najis) a true believer (Momin), that's why he or she just needs little bit of water (for Ablutions).<sup>12</sup>

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<sup>11</sup> Mulayahzarulfaqih, vol 1-69,70

<sup>12</sup> Mulayahzarulfaqih, vol 1-78

# LESSON 4: Performing Salat

## The Recitation in Salat

The narrator of the Hadith says:

"Abu 'Abd Allah<sup>asws</sup> (our 6<sup>th</sup> Imam<sup>asws</sup>) one day said: O Hammad. Stand up and perform Salat.' The narrator has said, 'I then stood up in his<sup>asws</sup> presence, facing the direction of Qiblah (Makkah). I began performing Salat, with Ruku' and Sajdah.' Imam<sup>asws</sup> then said, "O Hammad, you do not know how to perform Salat properly. It is a shame for a man of your people who at the age of sixty or seventy cannot even perform one Salat according to its complete rules and manners.'

Hammad has said, 'I thought little of myself very much at this point. I then asked the Imam<sup>asws</sup> saying, "I pray to Allah<sup>azwj</sup> to keep my soul in service for your cause teach me how to perform Salat properly.'

Abu 'Abd Allah<sup>asws</sup> stood up straight facing the direction of Qiblah. The Imam<sup>asws</sup> allowed his hands to rest on his thighs, with his fingers close side by side, kept his feet near each other, only leaving between them a distance of three fingers opened up, with his toes facing the direction of Qiblah without allowing them to move away from this direction and with humbleness the Imam said, اللَّهُ أَكْبَرُ (Allah ho Akbar - Allah<sup>azwj</sup> is Great beyond description).'

The Imam<sup>asws</sup> then recited Al-Hamd (the first Chapter of the Holy Quran) with clarity and fluency and Chapter 112 of the Holy Quran. The Imam<sup>asws</sup> then paused for a breath while still standing and raised his hands up to the sides of his face and said, 'Allah is Great,' while still.

He<sup>asws</sup> then bent down for Ruku', which is when the Imam<sup>asws</sup> placed his palms over his knees allowing them to be filled up with his knees that were separate from each other, and pressed them backward until his back became so straight level that even had there been a drop of water or oil it would not flow to any side. He stretched his neck forward, lowered his eyes and then said with clarity and fluency three times, سُبْحَانَ رَبِّيَ الْعَظِيمِ وَبِحَمْدِهِ 'I praise my Allah, the Great, Who is free of all imperfections.' The Imam<sup>asws</sup> then stood up straight. While standing straight the Imam<sup>asws</sup> said, سَمِعَ اللَّهُ لِمَنْ حَمَدَهُ 'Allah hears all those who praise Him.' He<sup>asws</sup> then while standing raised his hands up to the sides of his face and said, اللَّهُ أَكْبَرُ!'

Then the Imam<sup>asws</sup> bowed down for sajdah. He<sup>asws</sup> opened his palms with his fingers close side by side, placing them near his knees on the sides next to his face and said, 'سُبْحَانَ رَبِّيَ الْأَعْلَى وَ بِحَمْدِهِ' 'I praise my Allah, the most High who is free of all imperfections,' three times. He performed sajdah on eight parts of his<sup>asws</sup> bones: his palms (2), knees (2), big toes of his feet (2), his forehead (1) and his nose (1). The Imam<sup>asws</sup> said, 'Placing seven parts of these bones on the ground is obligatory during sajdah but one of them (the nose) is not obligatory. This is what Allah<sup>azwj</sup> has spoken of in the Quran, **"The parts of the body to be placed on the ground during sajdah belong to Allah, you then must not worship anyone other than Allah" (72: 17)**. Such parts are the forehead, palms, knees and big toes of the feet. Placing one's nose on the ground is optional.'

The Imam<sup>asws</sup> then raised his head from sajdah. When he sat up straight, the Imam<sup>asws</sup> then said, 'اللَّهُ أَكْبَرُ'. He<sup>asws</sup> then sat on his left thigh placing the back of his right foot over the sole of his left foot and then said, 'أَسْتَغْفِرُ اللَّهَ رَبِّي وَ أَتُوبُ إِلَيْهِ' 'I seek forgiveness from Allah<sup>azwj</sup>, my Allah<sup>azwj</sup> and turn to Him in repentance.' He<sup>asws</sup> then said, 'اللَّهُ أَكْبَرُ'. Then he bowed down for the second sajdah, saying exactly what he<sup>asws</sup> said in the first sajdah.

The Imam<sup>asws</sup> did not place any other part of his body on any other part during Ruku' or sajdah. He<sup>asws</sup> spread his elbows and did not place his<sup>asws</sup> arms on the ground. In this way, the Imam<sup>asws</sup> performed two Rak'ats of Salat. He<sup>asws</sup> kept the fingers of his hands close side by side when reciting Tashud<sup>13</sup> in a sitting position. When the Imam<sup>asws</sup> finished saying the Tashud, he<sup>asws</sup> then read Salam and said, 'O Hammad, you must perform Salat like this.'

## Quran Recitation in Salat

Someone once wrote to Imam Abu Ja'far<sup>asws</sup> and asked: 'I pray to Allah<sup>azwj</sup> to keep my soul in service for your cause, what do you say about a man who says "In the name of Allah, most Beneficent, most Merciful" in the beginning of 'Umm al-Kitab, (Al-hammd) when performing Salat alone? He replied that after completing 'Umm al-Kitab with "In the name of Allah, most Beneficent, most Merciful", he does not say it again before the next chapter he recites (another surah from the Quran)<sup>14</sup>

## Do Not Say 'Amen' in Congregational Salat at the End of Al-Hamd

'Abu 'Abd Allah<sup>asws</sup> has said, 'If you are behind an Imam when he completes reading al-Hamd you say, 'all praise belongs to Allah, Cherisher of the worlds,' and do not say 'Amen.'

<sup>13</sup> Giving Testimonies.

<sup>14</sup> Skipping Bismillah before reciting 2<sup>nd</sup> Verse from Quran.

## **The Best Verses of the Quran to be Recited in Salat**

(The narrator of the Hadith says) 'I said to Imam Abu Al-Hassan<sup>asws</sup> 'May Allah keep my soul in service for your cause, you have written to Mohammed ibn al-Faraj telling him that the most excellent recitation in compulsory Salat are Inna Anzanna and Qul ho Walla ho Ahdad (chapters 97 and 112 of the Holy Quran). I feel uneasy reciting them in the morning Salat.' The Imam<sup>asws</sup> said, 'You should not feel uneasy in reciting them, by Allah<sup>azwj</sup>, excellence is in reciting these two chapters.'<sup>15</sup>

## **Reciting Bismillah Loudly in Salat when Sura is Recited Quietly**

A person performed Salat for many days in congregation led by Imam Abu 'Abd Allah<sup>asws</sup> and in Salat which is not recited loudly, he would read Bismillah, (in the name of Allah, most Beneficent, most Merciful) aloud in both Surah (chapters).<sup>16</sup>

They once asked the Imam<sup>asws</sup> about one who does not read al-Fatihah in his Salat. The Imam<sup>asws</sup> replied, 'His Salat is not valid.'<sup>17</sup>

## **Ruku and Recitation**

"Imam Abu Ja'far<sup>asws</sup> has said, 'When you want to kneel for Ruku' say, اللَّهُ أَكْبَرُ 'Allah is Great', then assume Ruku' position and say three times, سُبْحَانَ رَبِّيَ الْعَظِيمِ وَبِحَمْدِهِ 'My Allah<sup>azwj</sup>, the Great, is free of all imperfections and I praise Him<sup>azwj</sup>, ' with clarity and fluency. In Ruku' position you should level up your feet with a distance of one shibr (6-8 inches) between them, place your palms over your knees, first your right palm on the right knee, and then the left palm over your left knee. Open your fingers and make them hold the sides of your knees, keep your back straight, stretch your neck forward and keep your eyes to look between your feet.

Then, while standing straight, say, سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ ..... 'Allah Hears all who Praise Him<sup>azwj</sup>. All Praise Belongs to Allah<sup>azwj</sup>, God of the worlds, the owner of Might and Majesty. Greatness belongs to Allah<sup>azwj</sup>, God of the worlds,' raise your voice when saying this, then raise your hands for saying 'Allah is Great' and then bow down for sajdah.'<sup>18</sup>

<sup>15</sup> Al-Kafi, Vol. 3, Chapt. On Salat, H. 4971 (h. 19)

<sup>16</sup> Al-Kafi, Vol. 3, Chapt. On Salat, H. 20

<sup>17</sup> Al-Kafi, Vol. 3, Chapt. On Salat, H. 28

<sup>18</sup> Al-Kafi, Vol. 3, Chapt. On Salat, H. 1

## The back should be straight during Ruku:

Imam 'Abu 'Abd Allah<sup>asws</sup> has said ' the Amir al-Mu'minin<sup>asws</sup> has said, 'One who does not straighten his back during Salat, his Salat is not valid.'<sup>19</sup>

## Sajdah and Recitation

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادِ بْنِ عُثْمَانَ عَنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ إِذَا سَجَدْتَ فَكَبِّرْ وَ قُلِ اللَّهُمَّ لَكَ سَجَدْتُ وَ بِكَ آمَنْتُ وَ لَكَ أَسْلَمْتُ وَ عَلَيْكَ تَوَكَّلْتُ وَ أَنْتَ رَبِّي سَجَدَ وَجْهِي لِلَّذِي خَلَقَهُ وَ شَقَّ سَمْعَهُ وَ بَصَرَهُ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ تَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ ثُمَّ قُلْ سُبْحَانَ رَبِّيَ الْأَعْلَى وَ بِحَمْدِهِ ثَلَاثَ مَرَّاتٍ فَإِذَا رَفَعْتَ رَأْسَكَ فَقُلْ بَيْنَ السَّجَدَتَيْنِ اللَّهُمَّ اغْفِرْ لِي وَ ارْحَمْنِي وَ اجْرِنِي وَ ادْفَعْ عَنِّي إِنِّي لِمَا أَنْزَلْتَ إِلَيَّ مِنْ خَيْرٍ فَقِيرٌ تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ .

Ali ibn Ibrahim has narrated from his father, who from ibn abu 'Umayr from Hammad ibn 'Uthman from al-Halabi who has said the following:

'Abu' Abd Allah<sup>asws</sup> has said that when you bow down for sajdah say, 'Allah is Great,' then say, 'O Allah, I have bowed down to prostrate before You, I believe in You<sup>azwj</sup>, submitted myself to You<sup>azwj</sup>, have appealed to You<sup>azwj</sup> to be my attorney and You<sup>azwj</sup> are my Allah. My face has prostrated before the One<sup>azwj</sup> who has created it, who has cut out for it a hearing means and a seeing means (the ears and eyes). All praise belongs to Allah<sup>azwj</sup>, the God of the worlds. Allah<sup>azwj</sup> is most Blessed and the best Creator.' Then say, سُبْحَانَ رَبِّيَ الْأَعْلَى وَ بِحَمْدِهِ ('My Allah, the most High, is free of all imperfections,') **three times**. (Then raise your head and) while sitting straight between the two prostrations, say,

اللَّهُمَّ اغْفِرْ لِي وَ ارْحَمْنِي وَ اجْرِنِي وَ ادْفَعْ عَنِّي إِنِّي لِمَا أَنْزَلْتَ إِلَيَّ مِنْ خَيْرٍ فَقِيرٌ تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ

'O Allah, Forgive me, Grant me mercy, Grant me protection, and Defend me against my enemies. I am in great need of the good that You<sup>azwj</sup> have sent to me. Blessed is Allah<sup>azwj</sup>, God of the worlds.'<sup>20</sup>

## Sajdah of Thanksgiving

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ عَلِيِّ بْنِ مُحَمَّدِ الْقَاسَانِيِّ عَنْ سُلَيْمَانَ بْنِ حَفْصِ الْمَرْوَزِيِّ قَالَ كَتَبْتُ إِلَى أَبِي الْحَسَنِ مُوسَى بْنِ جَعْفَرٍ ( عَلَيْهِ السَّلَام ) فِي سَجْدَةِ الشُّكْرِ فَكَتَبَ إِلَيَّ مِائَةَ مَرَّةٍ شُكْرًا شُكْرًا وَ إِنْ شِئْتَ عَمُوا عَمُوا .

Ali ibn Ibrahim has narrated from Ali ibn Mohammed al-Qasani from Sulay-man ibn Ilafs al-Marwazi who has said the following:

<sup>19</sup> Al-Kafi, Vol. 3, Chapt. On Salat, H. 4992 (h, 4)

<sup>20</sup> Al-Kafi, Vol. 3, Chapt. On Salat, H. 4998 (h, 1)

A person wrote to abu al-Hassan Imam Musa ibn Ja'far<sup>asws</sup> about prostration for thanksgiving. The Imam<sup>asws</sup> wrote back to them. 'It is one hundred times شُكْرًا شُكْرًا 'Shukran' (O Allah, I thank You<sup>azwj</sup>), or if you like, say عَفْوًا عَفْوًا 'Afwan' (O Allah, I beg forgiveness from You<sup>azwj</sup>) one hundred times.<sup>21</sup>

## **The place of Sajdah**

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى عَنْ مُحَمَّدِ بْنِ خَالِدٍ وَ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ الْقَاسِمِ بْنِ عُرْوَةَ عَنْ أَبِي الْعَبَّاسِ الْفَضْلِ بْنِ عَبْدِ الْمَلِكِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) لَا تَسْجُدُ إِلَّا عَلَى الْأَرْضِ أَوْ مَا أَنْبَتِ الْأَرْضُ إِلَّا الْقُطْنَ وَ الْكَتَّانَ .

Mohammed ibn Yahya has narrated from Ahmad ibn Mohammed ibn 'Isa from Mohammed ibn Khalid and al-Hussain ibn Sa'id from al-Qasim ibn 'Urwah from abu al-Abbas al-Fadl ibn "Abd al-Malik who has said the following:

'Abu 'Abd Allah<sup>asws</sup> has said, 'You **must not** perform Sajdah on anything except for earth or on what grows from earth except for cotton and linen.'<sup>22</sup>

## **Placing the Forehead on the Ground**

Imam Abu Jafar<sup>asws</sup> said: 'The entire forehead, from the hairline to the eyebrows is for Sajdah, even if the part of this area that goes on the ground is the size of a dirham or is the size of a finger's tip, then that area is sufficient.'<sup>23</sup>

<sup>21</sup> Al-Kafi, Vol. 3, Chapt. On Salat, H. 5015 (h, 18)

<sup>22</sup> Al-Kafi, Vol. 3, Chapt. On Salat, H. 5029 (h, 1)

<sup>23</sup> Al-Kafi, Vol. 3, Chapt. On Salat, H. 5043 (h, 1)