

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, most Kind, most Merciful

Surat al-Hajj 22:77

يَا أَيُّهَا الَّذِينَ آمَنُوا ارْكَعُوا وَاسْجُدُوا
وَاعْبُدُوا رَبَّكُمْ
وَافْعَلُوا الْخَيْرَ لَعَلَّكُمْ تُفْلِحُونَ

O you who believe! Bow down [perform *ruku*] and prostrate yourselves [perform *sujud*], and worship your Lord, and do good, so that you may be successful.

Learning Objectives

- To list the things in which *sajdah* can be performed
- To explain that *sajdah* helps one to be humble
- To explain the use of a *turbah* for *sajdah*

Key Words

سَيِّدُ السَّاجِدِينَ Sayyid as-Sajidin
master of those who do *sajdah*

سَجْدَتَيْنِ Sajdatayn
two *sajdahs*

تُرْبَةٌ Turbah
earth or clay tablet used for *sajdah*



Faith in Action

The next time you want to thank Allah, perform a beautiful *sajdah* and say 'shukran lillah' from your heart.

The next time you want to talk to Allah, perform a beautiful *sajdah* and speak to Allah from your heart.

A *hadith* tells us that if a person calls out to his Lord, saying: 'Ya rabb Ya rabb' in one breath, then Allah answers:

'Labbayk! Ma hajatuk?'
(I am here, what is your wish?).



FIQH FACTS

RULING 969

If you recite one of the four *ayat* of *wajib sajdah* in *salah*, then you must perform *sajdah* immediately, which will make your *salah batil* (based on obligatory precaution). If you do not go into *sajdah* straight after reciting the *ayah* and continue with *salah* in the correct order, your *salah* is not *batil* but you have committed a sin by missing a *wajib sajdah*.

RULING 970

If you realise you are reciting one of the *surahs* with a *wajib sajdah* before you reach the *ayah* that contains the *sajdah*, you can abandon the *surah* and recite another complete *surah* instead.

Sajdah takes us closer to Allah

Sajdah is the most beautiful and rewarding position a believer can be in. It is the true state of *ubudiyyah* (servitude) and the peak of humility and submission to Allah. In *Surat al-Alaq* (96:19) Allah commands prostration as a means to attain nearness to Him. So *sajdah* actually takes us closer to Allah.



Imam Ali (a) has explained the great reward of this act:

If the worshipper knew to what extent Allah's magnificence surrounds him during *salah*, he would never raise his head from *sujud*.



The first Sajdah

Allah commanded the angels to bow down to Nabi Adam. They all obeyed, except Iblis, who, although was not an angel, was among the angels because of his level of *ibadah*. Iblis refused to obey the command of Allah, and did not do *sajdah* due to his pride and arrogance, whilst the angels showed humility to Allah's command. Iblis felt he was better than Nabi Adam because he was made from fire. His pride ruined his close relationship with Allah and led to his downfall. The story of Iblis and Nabi Adam shows us the danger of pride.



Faith in Action

Ayah 32:15 is in *Surat as-Sajdah* of the Qur'an. *Sajdah* becomes *wajib* after reciting this *ayah*. Look for this verse in the Qur'an and read it with its translation. Perform *sajdah* after reciting it and then reflect on its meaning.

In the *ayah 32:15*, the Qur'an describes the believers as those who perform *sajdah* in reaction to Allah's signs, and they praise Him, and they are not arrogant.

Imam Muhammad al-Baqir (a) tells us that his father, Imam Zayn al-Abidin (a) used to perform *sajdat ash-shukr* whenever he remembered the bounties of Allah, recited a verse of the Qur'an with a *wajib* or *mustahabb sajdah*, after *salah* and when he was relieved from difficulties.

It is for this reason that Imam Zayn al-Abidin (a) was known as *Sayyid as-Sajidin*, the master of those who prostrate. The marks of *sajdah* could be seen on all seven parts of his body that have to touch the ground during *sajdah*. Imam Zayn al-Abidin (a) teaches us the important lesson of always remembering, worshipping, and thanking Allah.



When Imam Musa al-Kadhim (a) was in prison he used to perform a single prostration from sunrise until noon.

Sometimes Harun the Caliph would climb onto a roof that overlooked the prison cell wherein he had imprisoned Imam al-Kadhim (a). He would see the Imam (a) in prostration. He asked the prison guard, al-Rabi',

“What is that cloth I see on that spot every day?”

He said, “O commander of the faithful! That is not a cloth but Imam al-Kadhim (a). He performs a prostration every day from sunrise until noon.”

Harun said, “He is indeed one of the holy men from the Bani Hashim.”

Al-Rabi' asked, “Then why have you confined him to captivity?”

He said, “Alas! That is how it must be.”



ACTIVITY...

Reflect over the lives of the *anbiya* and the *Ahlul Bayt* (a). Can you recall any other examples of *sajdah* from history?

Illustrate them below.



Allamah Hilli was a great Shi'a scholar and became a *mujtahid* at a young age.

Once, he was sitting next to his uncle, Muhaqqiq al-Hilli, whilst he was teaching in the *masjid*. He was about six years old at the time, and he decided to play a prank on his uncle.

As his uncle began to tell him off, Allamah Hilli recited an *ayah* of *wajib sajdah* from the Qur'an. As his uncle fell into *sajdah*, the young Allamah Hilli quickly ran away! He knew that he was not *baligh* and so the *sajdah* was not *wajib* on him. After the *sajdah*, his uncle began to chase after him, and so Allamah Hilli recited another *ayah* of *wajib sajdah*! His uncle again fell into *sajdah*.

After this, his uncle's anger vanished and he was smiling at the cleverness of his young student. He hugged Allamah Hilli and told him that one day he would reach such a high level of knowledge that people would forget his uncle.

DID YOU KNOW?

Sajdah is the only position in which the head is lower than the heart. This causes blood to rush to the brain at full speed! The increased blood supply to the brain nourishes it and has a good effect on all mental abilities, including memory, vision, hearing, concentration, and intellect!

Why is *sajdah* so important?

Humans can often become arrogant and proud. Islam makes us realise our arrogance, and allows us to remove it through *sajdah*. The action of placing the highest part of the body on the ground is a great act of humility. *Sajdah* also reminds us that our origin is from clay, and of our journey in this life. Remember Imam Ali's (a) explanation of the act of *sajdah* from lesson 4. The Qur'an also describes the meaning of this great action in *Surah Ta Ha*:

Surah Ta Ha 20:55

مِنْهَا خَلَقْنَاكُمْ وَفِيهَا نُعِيدُكُمْ
وَمِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَى

From it (earth) did We create you, into it shall We return you, and from it shall We bring you forth another time.

The first *sajdah* we perform in *salah* symbolises our creation from dust; and as we rise from the first *sajdah* we are entering the world. The second *sajdah* of our *salah* represents our death when we will return to the earth; and rising from this second *sajdah* signifies our resurrection on the Day of Judgement, when we will be raised from the earth for questioning.

When we take *sajdah* lightly and rush through it, we are missing out on Allah's mercy and magnificence. Rasulullah (s) has advised us to increase *sajdah*, as this great act washes away sins like the wind blows leaves off the trees.

In addition to its rewards and spiritual benefits, the action of *sajdah* also shapes our moral character. Every time we place our heads on the ground before Allah, we recognise our insignificance before Him and acknowledge that He is the greatest and the best in every way.



The origin of the *Turbah*

Did you know it was the companions of Rasulullah (s) who made the very first *turbah*?

Rasulullah (s) advised them to carry earth of Medina with them when they travelled so that they could still earn the great reward of praying in Medina during their travels! They gathered the earth of Medina and shaped it into a tablet so that they could easily prostrate on it whenever they stopped for *salah*.

Why *Turbah* of Imam Husayn (a)

If the whole earth is pure then why do we prefer to prostrate on the earth of Imam Husayn (a)?

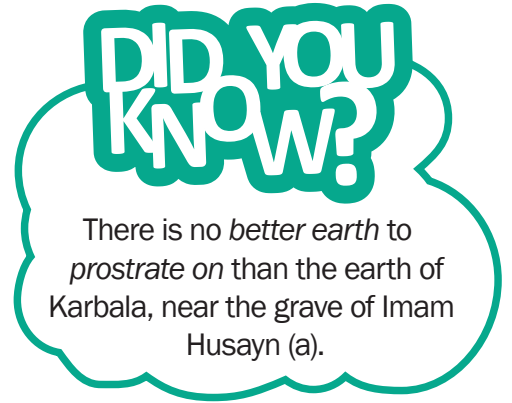
Although we can prostrate anywhere on the earth, there are some special parts of the earth that Allah has blessed, because of the history and events of these lands. The companions of Rasulullah (s) used to respect the earth of Medina because Rasulullah (s) walked upon it! Similarly, we also respect the earth of the holy land of Karbala because of the revolutionary sacrifice of Imam Husayn (a).

Every Thursday in *Ziyarat al-Waritha* we bear witness to the purity of Imam Husayn (a) and the sacred land he is buried in:

طِبُّنَّمْ وَطَابَتْ لَأَرْضُ الْتِي فِيهَا دُفِنْتُمْ

“You are pure, as is the earth in which you are buried.”

It was Imam Zayn al-Abidin (a) who made the first *turbah* from the earth of Imam Husayn's (a) grave and advised the followers of the *Ahlul Bayt* to do the same.



ACTIVITY

Have a look at Ruling 1031 of Islamic Laws to help you name the seven parts of the body that must touch the ground in *sajdah*

- 1 _____
- 2 _____
- 3 _____
- 4 _____
- 5 _____
- 6 _____
- 7 _____

DID YOU KNOW?

The word *masjid* literally means 'place of *sajdah*'. Therefore the whole earth is a *masjid*.



FIQH FACTS

Each *rak'ah* of *salah* has two *sujud*. Together, these two *sujud* form one *rukun* of *salah*; two *sujud* are known as *sajdatayn*.



HIGHER LEVEL

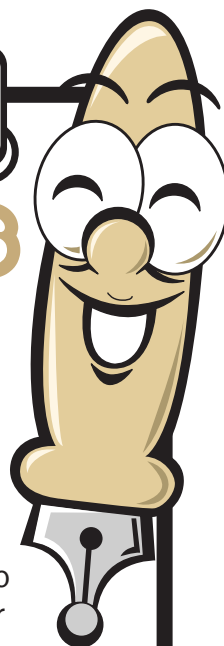
When we thank Allah through *sajdat ash-shukr* for the countless blessings He has given us, we should remember to thank Him, for blessing us with Imam al-Mahdi (a) too. Praying for Imam al-Mahdi (a) who is the cause of our blessings and is Allah's representative on earth, is one of the best ways to say thank you to Allah. Praying for Imam al-Mahdi (a) is part of our duty towards the Imam of our time. As his lovers and followers, we should pray for his safety during *ghaybah*, and for his quick reappearance. We can pray for Imam anywhere, but there are some extra special places on earth where it is really important to pray for Imam al-Mahdi (a), such as *Masjid al-Haram*, *Masjid Sahlah*, *Masjid al-Kufa*, and *Masjid Jamkaran*. Wherever we are in the world, we can pray for Imam al-Mahdi (a) in the position of *sajdah*, as in this position we are the closest to Allah.

Imam al-Mahdi (a) loves those who love him and asks for forgiveness for his Shi'as. Imagine how special those true followers of Imam al-Mahdi (a) are that he prays for them!



KEYPOINTS

- 1 The action of *sajdah* teaches us humility, obedience, and piety, and allows us to remove diseases of the heart like arrogance and pride.
- 2 In *sajdah* we are the closest to Allah. It is the best position for connecting with our Lord.
- 3 When we perform *sajdah* in *salah*, our forehead, both palms, both knees, and both sets of toes must be touching the ground – that's seven parts of our body!
- 4 Allah has made the whole earth pure for *sajdah*. The whole earth is a *masjid*.
- 5 Man is the best of creation, *salah* is the best form of worship, *sajdah* is the best position of worship, earth is the best surface for *sajdah*, and the earth of Karbala is the best earth for *sajdah*!



TEST YOURSELF

- 1 We are _____ to Allah in the position of *sajdah*
- 2 Name the seven parts of the body that must touch the ground in *sajdah*

- 3 The act of *sajdah* decreases _____ and increases _____.
- 4 What type of earth is the best for prostration. Can you explain why?

