

## **PROSTRATION OF IMAM MOSA AL KAZIM (A) AND SOME OF HIS COMPANIONS**

### Method of Thanksgiving Prostration

The validity of thanksgiving prostration is not conditional upon any thing; it is therefore acceptable to do it any way one chooses. However, it is precautionary to prostrate on the ground, to use the seven organs of prostration that are used in the prostrations of prayers, to put the forehead on a thing acceptable to prostrate on, and to more preferably stick your arms and abdomen to the ground on the contrary of what is done in the prostrations of prayers. One of the traditions of thanksgiving prostrations is to put the forehead on the ground, the right and then the left cheeks, and then return to the normal position of prostration; that is putting the forehead on the ground again. Therefore, this prostration is sometimes called the two thanksgiving prostrations. Apparently, it is unobjectionable to prostrate oneself on the ground without uttering any supplication or doxology (zikr) although it is a tradition to say any statement while prostrating oneself.

It is therefore more preferable to choose any statement from the following utterances of thanksgiving prostration.

It is also recommended to prolong the prostration. Imam al-Kazim (a.s.) is reported to have kept himself in the position of prostration from post-dawn (fajr)ing up to midday (zohr) and from post-afternoon up to sunset.

According to another tradition, for more than ten years, Imam al-Kazim (a.s.) used to prostrate himself every day

for the space of time between the first light up to midday (zohr).

Through an authentic chain of authority, Imam al-Rida(a.s.) is reported to have prostrated himself for such a long time that the pebbles of the mosque would be wet by his sweat and he used to stick his two cheeks to the ground of the mosque.

The following is quoted from al-Kashshi's famous book of biographies of narrators (i.e. Kitab al-Rijal): Al-Fadl ibn Shadhan said that he, once, visited Muhammad ibn Abi-'Umayr and found him in the state of a very long prostration. When he raised his head, al-Fadl asked him about such a long prostration. Muhammad answered, "What will you say if you see the prostration of Jamil ibn Darraj? One day, I visited him and found him in a state of prostration, which took very long time. When he raised his head, I asked him about that very long prostration. Jamil said, 'What will you say if you see the prostration of Ma'ruf ibn Kharrabuz?'"

In another narration, al-Fadl ibn Shadhan related that Hasan ibn Ali ibn Fadhdhal used to go out for serving Almighty Allah. He used to prostrate himself for such a long time that even birds would fall down on him, thinking that he was a piece of cloth or a rotten material. When beasts grazed around him, they would not run away, because they would not feel any thing strange.

In another narration, it is reported that Ali ibn Mahziyar would fall in prostration at sunrise and would not raise his head before he supplicated for the good of one thousand persons of his brethren-in-faith as same as he would supplicate for himself. Because of such very long

prostrations, there was a mark on his forehead similar to the marks found on camels' knees.

In another narration, it is reported that Ibn Abi-'Umayr used to prostrate himself after the dawn (fajr) Prayer and raise it at the Noon (Zohr) Prayer.

It is better to do the thanksgiving prostrations immediately after the post-prayer utterances and before the supererogatory (mustahab / nafilah) prayers except for the Sunset (Maghrib) Prayers, because the majority of scholars believe that the thanksgiving prostration after this prayer should be done after the supererogatory (mustahab / nafilah) prayer, while others see the opposite. Hence, to do it according to any party's notion is good enough although it may be more preferable to precede it to the supererogatory (mustahab / nafilah) prayers, according to the report of al-Himyari from the Awaited Imam, may Allah hasten his reappearance. To solve the question, it must be more preferable to do it before and after the supererogatory (mustahab / nafilah) prayers.