

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ, وَ صَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَ آلِهِ الطَّاهِرِينَ, وَسَلَّم تَسْلِيمًا.

In the Name of Allah^{azwj} the Beneficent, the Merciful. The Praise is for Allah^{azwj} Lord^{azwj} of the Worlds, and Blessing be upon our Chief Muhammad^{saww} and his^{saww} Purified Progeny^{asws}, and greetings with abundant greetings.

Salat Ends at Reciting Salam:

إذا انفتلت من صلاتك فعن يمينك

(In a long Hadith Amir-ul-Momineen^{asws} says): Look (by only turning eyes to) the right side when you finish from offering the Salat.¹

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنِ الْحُسَيْنِ بْنِ عُثْمَانَ عَنِ ابْنِ مُسْكَانَ عَنِ الْحَلْبِيِّ قَالَ قَالَ لِي أَبُو عَبْدِ اللَّهِ (عليه السلام) كُلُّ مَا ذَكَرْتَ اللَّهَ بِهِ وَ النَّبِيَّ (صلى الله عليه وآله) فَهُوَ مِنَ الصَّلَاةِ وَ إِنْ قُلْتَ السَّلَامَ عَلَيْنَا وَ عَلَى عِبَادِ اللَّهِ الصَّالِحِينَ فَقَدْ انْصَرَفْتَ.

Mohammed ibn Yahya has narrated from Ahmad ibn Mohammed, who from al-Hussain ibn Sa'id, who from Fadal ibn Ayyub, who from Al-Hussain ibn 'Uthman, who from ibn Muskan, who from al-Halabiy who has said the following:

"Abu 'Abd Allah^{asws} once said to me, 'whatever you say of Allah^{azwj} and the Holy prophet is of Salat. As soon as you say the phrase, 'السَّلَامُ عَلَيْنَا وَ عَلَى عِبَادِ اللَّهِ الصَّالِحِينَ' 'I appeal before Allah^{azwj} to send peace on us and on the virtuous servants of Allah^{azwj}, you have ended Salat.'"

وَ بِهَذَا الْإِسْنَادِ عَنِ ابْنِ مُسْكَانَ عَنْ أَبِي بَصِيرٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) إِذَا كُنْتَ فِي صَفٍّ فَسَلِّمْ تَسْلِيمَةً عَنْ يَمِينِكَ وَ تَسْلِيمَةً عَنْ يَسَارِكَ لِأَنَّ عَنْ يَسَارِكَ مَنْ يُسَلِّمُ عَلَيْكَ وَ إِذَا كُنْتَ إِمَامًا فَسَلِّمْ تَسْلِيمَةً وَ أَنْتَ مُسْتَقْبِلُ الْقِبْلَةِ .

Through the same chain of narrators as that of the previous hadith the following is narrated from ibn Muskan from abu Basir who has said the following:

"Abu 'Abd Allah^{asws} has said: 'When you are in the row (of people performing Salat, say the phrase of offering greeting of peace, one to your right side and one to your left side, because from your left someone says the phrase of offering greeting of peace to you. If you are the Imam, then say Salam (the phrase of offering greeting of peace) facing al-Qiblah.'

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنِ الْحُسَيْنِ بْنِ عُثْمَانَ عَنِ ابْنِ مُسْكَانَ عَنْ عُبَيْسَةَ بْنِ مُصْعَبٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنِ الرَّجُلِ يَقُومُ فِي الصَّفِّ خَلْفَ الْإِمَامِ وَ لَيْسَ عَلَى يَسَارِهِ أَحَدٌ كَيْفَ يُسَلِّمُ قَالَ يُسَلِّمُ وَاحِدَةً عَنْ يَمِينِهِ .

¹ Ibid

Mohammed ibn Yahya has narrated from Ahmad ibn Mohammed, who from al-Hussain ibn Sa'id from Fadalab ibn Ayyub from Al-Hussain ibn 'Uthman, who from ibn Muskan, who from 'Anbasab ibn Mus'ab, who has said the following:

'I once asked abu' Abd Allah^{asws} about a man who performs Salat behind an Imam and there is no one on his left side; how he says the phrase of offering greeting of peace?' The Imam^{asws} said: 'He says the phrase of offering greeting of peace only once to his right side.'

Reason for the greeting in the Prayer (at the end)

حدثنا علي بن أحمد بن محمد رضي الله عنه قال: حدثنا محمد بن أبي عبد الله الاسدي الكوفي قال: حدثنا محمد بن اسماعيل البرمكي عن علي بن ابن العباس قال: حدثنا القاسم بن الربيع الصحاف عن محمد بن سنان عن المفضل ابن عمر قال: سألت ابا عبد الله (ع) عن العلة التي من أجلها وجب التسليم في الصلاة قال لانه تحليل الصلاة قلت فلاي علة يسلم على اليمين ولا يسلم على اليسار قال لان الملك الموكل الذي يكتب الحسنات على اليمين والذي يكتب السيئات على اليسار والصلاة حسنات ليس فيها سيئات فلماذا يسلم على اليمين دون اليسار

Ali Bin Ahmad Bin Muhammad narrated to us, from Muhammad Bin Abu Abdullah Al Asady Al Kufy, from Muhammad Bin Ismail Al Barmakky, from Ali Bin Ibn Al Abbas, from Al Qasim Bin Al Rabie Al Sahaf, from Muhammad Bin Sinan, from Al Mufazzal Ibn Umar who said,

'I asked Abu Abdullah^{asws} about the reason due to which the greeting is Obligated in the Prayer (at the end of it). He^{asws} said: 'It is the legitimisation of the Prayer'. I said, 'So, for which reason one has to greet to the right and not to greet to the left?' He^{asws} said: 'Because the Angel who has been Allocated to write the good deeds is upon the right, and the one who write the evil deeds is upon the left, and the Prayer is a good deed, with no evil deed being therein. Therefore, it is due to that, one has to greet to the right instead of the left'.

قلت فلم لا يقال السلام عليك والملك على اليمين واحد ولكن يقال السلام عليكم قال ليكون قد سلم عليه وعلى من على اليسار وفضل صاحب اليمين عليه بالايحاء إليه قلت فلم لا يكون الايحاء في التسليم بالوجه كله ولكن لا بالانف لمن يصلى وحده وبالعين لمن يصلى بقوم، قال: لان مقعد الملكين من ابن آدم الشدقين فصاحب اليمين على الشدق الايمن وتسليم المصلى عليه ليثبت له صلاته في صحيفته

I said, 'So why is it not said, 'Peace be upon you (Singular)', and the Angel upon the right is one, but it is said, 'Peace be upon you all (Plural)'?' He^{asws} said: 'In order for there to be greetings upon him (on the right) and upon him on the left, and that is a merit of the one on the right by the gesture being towards him'. I said, 'So why did there not happen to be a gesture in the greeting with the face, all of it, but it is not with the nose for the one who Prays alone, and with the eye for the one who Prays with the people?' He^{asws} said: 'Because the sitting of the two Angels is upon the two cheeks of the son of Adam^{as}. So the one of the right is upon the right cheek and the greeting of the Praying one is upon him in order to affirm to him, his Prayer in his Parchment'.

قلت: فلم يسلم المأموم ثلاثا قال تكون واحدة ردا على الامام وتكون عليه وعلى ملكيه وتكون الثانية على من على يمينه والمملكين الموكلين به وتكون الثالثة على من على يساره وملكيه الموكلين به ومن لم يكن على يساره أحد لم يسلم على يساره إلا أن يكون يمينه إلى الحائط ويساره إلى مصلى معه خلف الامام فيسلم على يساره

I said, 'So why does the follower greet thrice?' He^{asws} said: 'One of these happens to be in response to the Prayer leader, and happens to be upon him, and upon his Angel; and the second one happens to be upon the one who is upon his right and the two Angels Allocated with him, and the third one happens to be upon the one who is upon his left and the two Angels Allocated with him. And the one who does not happen to have anyone upon his left, will not greet upon his left, except that he greets upon his right, up to the wall, and to his left up to the Praying one who is with him, behind the Prayer leader. So he greets to his left'.

قلت فتسليم الامام على من؟ يقع قال على ملكيه والمأمومين يقول لملائكته اكتبوا سلامة صلاتي لما يفسدها ويقول لمن خلفه سلمتم وأمنتم من عذاب الله عزوجل

I said, 'So the greeting of the Prayer leader, upon whom does it occur?' He^{asws} said: 'Upon his two Angels, and the two following Angels are saying to his Angels: 'Write greetings of my Prayer, what has been spoilt of it'; and are saying to the ones behinds him: 'You are peaceful and secure from the Punishment of Allah^{azwj} Mighty and Majestic'.

قلت: فلم صار تحليل الصلاة التسليم؟ قال: لانه تحية المملكين، وفي اقامة الصلاة بحدودها وركوعها وسجودها وتسليمها سلامة للعبد من النار وفي قبول صلاة العبد يوم القيامة قبول سائر اعماله فإذا سلمت له صلاته سلمت جميع اعماله، وان لم تسلم صلاته وردت عليه رد ما سواها من الاعمال الصالحة.

I said, 'So how did the greeting come to be the legitimisation of the Prayer?' He^{asws} said: 'Because it is a salutation to the two Angels, and in the establishment of the Prayer by its Limits, and its Bowings, and its Prostrations, and its Greetings, is a safety for the servant from the Fire, and in the Acceptance of the Prayer of the servant on the Day of Judgement is the Acceptance of the rest of his deeds. So if his Prayer is safe, the entirety of his deeds, and if his Prayer is not safe, what is besides it from the righteous deeds is returned back to him'.²

Three Takbir at the end of Salat are part of Supplication and not Salat:

حدثنا علي بن أحمد بن محمد رضى الله عنه قال: حدثنا حمزة بن القاسم العلوى قال حدثنا جعفر بن محمد بن مالك الفزارى الكوفي قال حدثنا محمد بن الحسين بن زيد الزيات قال حدثنا محمد بن سنان عن المفضل بن عمر قال: قلت لابي عبد الله (ع) لاي علة يكبر المصلي بعد التسليم ثلاثا يرفع بها يديه فقال لان النبي صلى الله عليه وآله لما فتح مكة صلى باصحابه الظهر عند الحجر الاسود فلما سلم رفع يديه وكبر ثلاثا وقال: لا إله إلا الله وحده، وحده أنجز وعده ونصر عبده وأعز جنده وغلب الأحزاب وحده فله الملك وله الحمد يحيى ويميت ويحيى وهو على كل شئ قدير،

² ILLAL AL SHARAIIE – V 2 Ch 77 H 1, 359, ص: علل الشرائع، ج2،

Ali Bin Ahmad Bin Muhammad narrated to us, from Hamza Bin Al Qasim Al Alawy, from Ja'far Bin Muhammad Bin Malik Al Fazary Al Kufy, from Muhammad Bin Al Husayn Bin Zayd Al Ziyat, from Muhammad Bin Sinan, from Al Mufazzal Bin Umar who said,

'I said to Abu Abdullah^{asws}, 'For which reason does the Praying one exclaim after the Greeting (Salam), three (times) and his hands are raises?' Because the Prophet^{saww}, when he^{saww} conquered Makkah, Prayed Al-Zohr with his^{saww} companions near the (Black) Stone. So when he^{saww} Greeted (Salam - to end Salat), (then) raised both his^{saww} hands and exclaimed (*Takbir*) three times (without dropping them), and said: 'There is no god except for Allah^{azwj}, One, One, Fulfilled His^{azwj} Promise, and Helped His^{azwj} servant, and Strengthened His^{azwj} army, and Overcame the allies (those allied against Him^{azwj}) alone. For Him^{azwj} is the Kingdom, and for Him^{azwj} is the Praise. He^{azwj} Revives and Causes to die, and Causes to die and Revives, He^{azwj} has Power over everything'.

ثم أقبل على أصحابه فقال: لا تدعوا هذا التكبير وهذا القول في دبر كل صلاة مكتوبة فان من فعل ذلك بعد التسليم، وقال هذا القول كان قد أدى ما يجب عليه من شكر الله تعالى ذكره على تقوية الاسلام وجنده.

Then he^{saww} faced to his^{saww} companions, so he^{saww} said: Do not leave this exclamation, and this speech at the end of every Prescribed Prayer, for the one who does that after the Greeting (saying Salam at the end of Salat), and says this supplication, would have fulfilled what was Obligated upon him from thanking Allah^{azwj}, Elevated is His^{azwj} Mention, upon the Strengthening of Al-Islam and His^{azwj} army'.³

A Similar Hadith on raising Hands after Salat from Amir-ul-Momineen^{asws}:

إذا فرغ أحدكم من الصلاة فليرفع يديه إلى السماء في الدعاء و ليتصب

(In a long Hadith Amir-ul-Momineen^{asws} says): When you finish your Salat, you should raise your hands upward for supplication and sit straight.⁴

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ حَرِيزٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) إِذَا جَلَسْتُ فِي الرَّكَعَتَيْنِ الْأُولَتَيْنِ فَتَشَهَّدْتَ ثُمَّ قُمْتَ فَقُلْ بِحَوْلِ اللَّهِ وَ قُوَّتِهِ أَقُومُ وَ أَقْعُدُ .

Mohammed ibn Yahya has narrated from Ahmad ibn Mohammed, who from Hammad ibn 'Isa, who from Hariz, who from Mohammed ibn Muslim, who has said the following:

'Abu 'Abd Allah^{asws} has said: 'When you sit up straight after the first two Rakaat, say Tashud, then during standing up say, "By the means of Allah and His power I stand up and sit down.'

³ ILLAL AL SHARAIE – V 2 Ch 78 H 1

⁴ <http://hubeali.com/images/newimg/Mola-Ali-asws-400-Ahadith.pdf> 611 ج : 2 ص :

إذا فرغ أحدكم من الصلاة فليرفع يديه إلى السماء في الدعاء و لينتصب فقال ابن سبإ يا أمير المؤمنين أ ليس الله بكل مكان قال بلى قال فلم نرفع أيدينا إلى السماء فقال ويحك أ ما تقرأ و في السماء رزقكم و ما تُوعَدُونَ فمن أين نطلب الرزق إلا من موضعه و هو ما وعد الله في السماء

(Amir-ul-Momineen^{asws} says): When you finish your prayers, you should raise your hands upward for supplication and sit straight. Ibn Saba asked, "O Amir-ul-Momineen^{asws}, it is true that Allah^{azwj} is everywhere, is it not?" "Yes, it is true," answered Imam Ali^{asws}. "Why do we then raise our hands to the heavens?" Wondered Ibn Saba. The Imam^{asws} answered him by reciting Allah^{azwj}'s saying: In the heavens there is your sustenance and (it is) that which you were promised. We should seek the sustenance from its source. It is that of which Allah^{azwj} promises in the heavens.⁵

Hadith 945 (من لا يحضره الفقيه) are Comments of Sheikh Saddooq on three Takbir:

و قَالَ رَجُلٌ لِأَمِيرِ الْمُؤْمِنِينَ ع يَا ابْنَ عَمِّ خَيْرِ خَلْقِ اللَّهِ مَا مَعْنَى رَفْعِ رِجْلِكَ الْيُمْنَى وَ طَرَحِكَ الْيُسْرَى فِي التَّشَهُّدِ قَالَ تَأْوِيلُهُ اللَّهُمَّ أُمِّتِ الْبَاطِلَ وَ أَقِمِ الْحَقَّ قَالَ فَمَا مَعْنَى قَوْلِ الْإِمَامِ السَّلَامِ عَلَيْكُمْ فَقَالَ إِنَّ الْإِمَامَ يُتَرَجَّمُ عَنِ اللَّهِ عَزَّ وَ جَلَّ وَ يَقُولُ فِي تَرْجَمَتِهِ لِأَهْلِ الْجَمَاعَةِ أَمَانٌ لَكُمْ مِنْ عَذَابِ اللَّهِ يَوْمَ الْقِيَامَةِ.

And a man said to Amir Al Momineen^{asws}, 'O cousin of the best of the creatures of Allah^{azwj}! What is the meaning of keeping your right leg above and stepping (over) your left (foot) during the Tashud?'

قَالَ تَأْوِيلُهُ اللَّهُمَّ أُمِّتِ الْبَاطِلَ وَ أَقِمِ الْحَقَّ

He^{asws} said: 'Its explanation is, 'O Allah^{azwj}! I kill the falsehood and establish the Truth'.

قَالَ فَمَا مَعْنَى قَوْلِ الْإِمَامِ السَّلَامِ عَلَيْكُمْ

He said, 'So what is the meaning of the words of the prayer leader, 'The greeting be upon you?'

فَقَالَ إِنَّ الْإِمَامَ يُتَرَجَّمُ عَنِ اللَّهِ عَزَّ وَ جَلَّ وَ يَقُولُ فِي تَرْجَمَتِهِ لِأَهْلِ الْجَمَاعَةِ أَمَانٌ لَكُمْ مِنْ عَذَابِ اللَّهِ يَوْمَ الْقِيَامَةِ.

So he^{asws} said: 'The prayer leader translates from Allah^{azwj} Mighty and Majestic, and he is saying in his translation to the people of the congregation, 'There is safety for you all from the Punishment of Allah^{azwj} on the Day of Judgment'.

⁵ Al-Khisal, vol. 2, pg. 611

Below is a comment from Sheikh Saddoq and is not part of the Hadith!⁶

فَإِذَا سَلَّمْتَ رَفَعْتَ يَدَيْكَ وَكَبَّرْتَ ثَلَاثًا وَقُلْتَ - لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ أَجْزَرَ وَعَدَهُ وَ نَصَرَ عَبْدَهُ وَ أَعَزَّ جُنْدَهُ وَ عَلَبَ الْأَحْزَابَ وَحْدَهُ فَ لَهُ الْمُلْكُ وَ لَهُ الْحَمْدُ يُحْيِي وَ يُمِيتُ وَ هُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

So when you have greeted (salam), raise your hands and exclaim three Takbirs, and say, 'There is no god except Allah^{azwj} Alone, there being no associates for Him^{azwj}. He^{azwj} Promise is Fulfilled and Helps His^{azwj} servant, and His^{azwj} army is strong, and the Overcomes the confederates Alone. For Him is the Kingdom and for Him is the Praise, and He is Able upon all things [64:1].⁷

The number of Takbir in five Salat are ninety five (95) in total that excludes the three Takbir some recite at the end of the Salat, those are part of the supplication, see Appendix at the end.

Salat is valid if Wuzu Breaks After Tashud:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عُمَرَ بْنِ أَدْنَةَ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ (عليه السلام) فِي الرَّجُلِ يُحْدِثُ بَعْدَ مَا يَرْفَعُ رَأْسَهُ مِنَ السَّجْدَةِ الْآخِرَةِ قَبْلَ أَنْ يَتَشَهَّدَ قَالَ يَنْصَرِفُ فَيَتَوَضَّأُ فَإِنْ شَاءَ رَجَعَ إِلَى الْمَسْجِدِ وَإِنْ شَاءَ فَبَيْتِهِ وَإِنْ شَاءَ حَيْثُ شَاءَ يَقْعُدُ فَيَتَشَهَّدُ ثُمَّ يُسَلِّمُ وَإِنْ كَانَ الْحَدَّثُ بَعْدَ التَّشَهُُّدِ فَقَدْ مَضَتْ صَلَاتُهُ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Umar Bin Azina, from Zurara,

(It has been narrated) from Abu Ja'far^{asws} regarding the man whose ablution breaks after him raising his head from the last *Sajdah*, before he performs *Tashud*. He^{asws} said: 'He should leave and perform the ablution. So if he so desires to, he returns to the Masjid, and if he so desires to, so to his house, and if he so desires to, wherever he so desires to. He should sit and perform *Tashud*, then greet (*Salam*). And if it was so that the ablution broke after the *Tashud*, so his *Salāt* would have passed (completed)'.⁸

Manners of Moving Away from Praying Matt.

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِذَا انْصَرَفْتَ مِنَ الصَّلَاةِ فَانْصَرِفْ عَنْ يَمِينِكَ .

Mohammed ibn Yahya has narrated from Ahmad ibn Mohammed from 'Uthman ibn Isa, who from Sama'ah who has said the following:

⁶ A comment!! See the text colour changes below Hadith as from blue to black!! (Acknowledge by several Ahadith compilers).

⁷ H. 945, من لا يحضره الفقيه، ج 1، ص: 320

⁸ Al Kafi V 3 – The Book of Salāt CH 33 H 2

'Abu 'Abd Allah^{asws} has said: 'When you want to move away after completing Salat move to your right side.'

Supplication and Tasbeeh after Salat:

لا تقبل من عبد صلاة حتى يسأل الله الجنة و يستجير به من النار و يسأله أن يزوجه من الحور العين

(Amir-ul-Momineen^{asws} says): A person should not stand after finishing Salat until asking from Allah^{azwj} to place him in Paradise, protect him against Hell, and give him the women of Paradise in marriage.⁹

أعطى السمع أربعة في الدعاء الصلاة على النبي و آله و الطلب من ربك الجنة و التعوذ من النار و سؤالك إياه الحور العين

(Amir-ul-Momineen^{asws} says): In supplication, raise the voice in four matters; blessing the Prophet^{saww} and his family^{asws}, asking Allah^{azwj} for Paradise, seeking His^{azwj} protection against Hell, and asking for marrying you with 'Al-hoor' (the women of Paradise).¹⁰

و ليسأل الله الجنة و يستجير به من النار و يسأله أن يزوجه الحور العين فإنه من لم يصل على النبي رجعت دعوته و من سأل الله الجنة سمعت الجنة فقالت يا رب أعط عبدك ما سأل و من استجار به من النار قالت النار يا رب أجر عبدك مما استجار منه و من سأل الحور العين سمعت الحور العين فقالت أعط عبدك ما سأل

(Amir-ul-Momineen^{asws} says): Paradise will hear the servant who asks it from Allah^{azwj}, and will plead Allah^{azwj} to respond to him. Hell will also hear the servant who supplicates to Allah^{azwj} to save him from it, and will plead Allah^{azwj} to protect that servant from it. Likewise, women of Paradise will hear the servant who asks Allah^{azwj} to give them to him in marriage, and will plead Allah^{azwj} to give him what he asks.¹¹

The Tasbeeh after Salat:

الحُسَيْنُ بْنُ مُحَمَّدٍ الْأَشْعَرِيُّ عَنْ عَبْدِ اللَّهِ بْنِ عَامِرٍ عَنْ عَلِيِّ بْنِ مَهْزِيَّارٍ عَنْ فَصَّالَةَ بِنِ أَيْوُبَ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) مَنْ سَبَّحَ تَسْبِيحَ فَاطِمَةَ الزَّهْرَاءِ (عليها السلام) قَبْلَ أَنْ يَتَنِي رَجُلَيْهِ مِنْ صَلَاةِ الْفَرِيضَةِ غَفَرَ اللَّهُ لَهُ وَ لِيَبْدَأَ بِالتَّكْبِيرِ .

Al Husayn Bin Muhammad Al Ashary, from Abdullah Bin Aamir, from Ali Bin Mahziyar, from Fazalat Bin Ayoub, from Abdullah Bin Sinan who said,

⁹ Ibid

¹⁰ <http://hubeali.com/images/newimg/Mola-Ali-asws-400-Ahadith.pdf> 611 ج : 2 ص :

¹¹ <http://hubeali.com/images/newimg/Mola-Ali-asws-400-Ahadith.pdf> 611 ج : 2 ص :

'Abu Abdullah^{asws} said: 'The one who Glorifies with the Glorification (*Tasbeeh*) of Fatima Al-Zahra^{asws} before bending his legs after (finishing) the Obligatory *Salāt*, Allah^{azwj} would Forgive (his sins) for him, and let him begin with the exclamation of *Takbir*'.¹²

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلٍ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْحَمِيدِ عَنْ صَفْوَانَ عَنِ ابْنِ مُسْكَانَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ فِي تَسْبِيحِ فَاطِمَةَ (صَلَوَاتُ اللَّهِ عَلَيْهَا) يُبْدَأُ بِالتَّكْبِيرِ أَرْبَعًا وَثَلَاثِينَ ثُمَّ التَّحْمِيدِ ثَلَاثًا وَثَلَاثِينَ ثُمَّ التَّسْبِيحِ ثَلَاثًا وَثَلَاثِينَ .

Ali Bin Muhammad, from Sahl Bin Ziyad, from Muhamad Bin Abdul Hameed, from Safwan, from Ibn Muskaabn, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{asws} having said: 'In the Glorification (*Tasbeeh*) of Fatima^{asws}, it is begun with the exclamation of *Takbir* thirty four (times), then the Praise (The Praise is for Allah^{azwj}) thirty three (times), then the Glorification (Glory be to Allah^{azwj}) thirty three (times)'.¹³

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ بَرِيعٍ عَنِ الْحَبَرِيِّ عَنِ الْحُسَيْنِ بْنِ ثَوْبَرٍ وَ أَبِي سَلَمَةَ السَّرَّاجِ قَالَا سَمِعْنَا أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) وَ هُوَ يَلْعَنُ فِي ذُبْرِ كُلِّ مَكْتُوبَةٍ أَرْبَعَةً مِنَ الرِّجَالِ وَ أَرْبَعًا مِنَ النِّسَاءِ فُلَانٌ وَ فُلَانٌ وَ فُلَانٌ وَ مُعَاوِيَةُ وَ يُسَمِّيهِمْ وَ فُلَانَةٌ وَ فُلَانَةٌ وَ هِنْدٌ وَ أُمُّ الْحَكَمِ أَخْتُ مُعَاوِيَةَ .

Muhammad Bin Yahya, from Muhamad Bin Al Husayn, from Muhammad Bin Ismail Bin Bazie, from Al Khaybari, from Al Husayn Bin Suweyr, and Abu Salma Al Sarraj who both said,

'We heard Abu Abdullah^{asws}, and he^{asws} was sending '*Laan*' (asking for Allah^{azwj}'s wrath) at the end of every Prescribed (*Salāt*), on four from the men and four from the women. So and so, and so and so, and so and so, and Muawiya', (and he^{asws} named them), 'And so and so woman, and so and so woman, and Hinda, and Umm Al-Hakam - the sister of Muawiya'.¹⁴

Appendix: Number of Takbir in Salat:

The number of Takbir in five Salat are ninety five (95) that excludes the three Takbir some recite at the end of the Salat, those are part of the supplication.

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ التَّكْبِيرُ فِي صَلَاةِ الْقَرَضِ الْخَمْسِ الصَّلَوَاتِ خَمْسٌ وَ تَسْعُونَ تَكْبِيرَةً مِنْهَا تَكْبِيرَاتُ الْفُتُوتِ خَمْسَةٌ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Muawiya Bin Ammar,

¹² Al Kafi V 3 – The Book of Salāt CH 32 H 6

¹³ Al Kafi V 3 – The Book of Salāt CH 32 H 9

¹⁴ Al Kafi V 3 – The Book of Salāt CH 32 H 10

(It has been narrated) from Abu Abdullah^{asws} having said: 'The exclamation of *Takbir* regarding the five Obligatory *Salāts* are ninety five exclamations of *Takbirs* – from these, the *Takbirs* for the *Qunut* are five'.¹⁵

وَرَوَاهُ أَيْضاً عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغِيرَةِ وَفَسَّرَهُنَّ فِي الظُّهْرِ إِحْدَى وَعِشْرِينَ تَكْبِيرَةً وَفِي الْعَصْرِ إِحْدَى وَعِشْرِينَ تَكْبِيرَةً وَفِي الْمَغْرِبِ سِتُّ عَشْرَةَ تَكْبِيرَةً وَفِي الْعِشَاءِ الْآخِرَةِ إِحْدَى وَعِشْرِينَ تَكْبِيرَةً وَفِي الْفَجْرِ إِحْدَى عَشْرَةَ تَكْبِيرَةً وَخَمْسَ تَكْبِيرَاتٍ الْفُنُوتِ فِي خَمْسِ صَلَوَاتٍ .

And it is reported as well, from his father, from Abdullah Bin Al-Mugheira, 'And he^{asws} explained these – In Al-Zohr there are twenty one exclamations of *Takbir*, and in Al-Asr there are twenty one exclamations of *Takbir*, and in Al-Maghrib there are sixteen exclamations of *Takbir*, and in Al-Isha the last there are twenty one exclamations of *Takbir*, and in Al-Fajr there are eleven exclamations of *Takbir*, and there are five *Takbir* of the *Qunut* in the five *Salāts*'.¹⁶

¹⁵ Al Kafi V 3 – The Book of Salāt CH 20 H 5

¹⁶ Al Kafi V 3 – The Book of Salāt CH 20 H 6