

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

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

## Tashud and interpretation of Salat

### Recitation of Tashud

فِيهِ الرِّضَا، ع: فَإِذَا تَشَهَّدْتَ فِي الثَّانِيَةِ فَقُلْ- بِسْمِ اللَّهِ وَ بِاللَّهِ وَ الْحَمْدُ لِلَّهِ وَ الْأَسْمَاءُ الْحُسْنَى كُلُّهَا لِلَّهِ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَ أَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ أَرْسَلَهُ بِالْحَقِّ بَشِيرًا وَ نَذِيرًا بَيْنَ يَدَيِ السَّاعَةِ وَ لَا تَزِيدُ عَلَى ذَلِكَ

Fiqh Al-Reza<sup>asws</sup> – ‘So when you are performing Tashud in the second (Cycle), so say, ‘In the Name of Allah<sup>azwj</sup>, and by Allah<sup>azwj</sup>, and the Praise is for Allah<sup>azwj</sup>, and the Good Names, all of them are for Allah<sup>azwj</sup>. I testify that there is no god except Allah<sup>azwj</sup>, Alone, there being no associates for Him<sup>azwj</sup>; and I testify that Muhammad<sup>saww</sup> is His<sup>azwj</sup> servant and His<sup>azwj</sup> Rasool<sup>saww</sup>. He<sup>azwj</sup> Sent him<sup>saww</sup> with the Truth as a giver of glad tidings and a warner up to the Day of Judgment’ – and do not increase upon that.

إِلَى أَنْ قَالَ ع فَإِذَا صَلَّيْتَ الرَّكْعَةَ الرَّابِعَةَ فَقُلْ فِي تَشَهُدِكَ- بِسْمِ اللَّهِ وَ بِاللَّهِ وَ الْحَمْدُ لِلَّهِ وَ الْأَسْمَاءُ الْحُسْنَى كُلُّهَا لِلَّهِ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَ أَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ أَرْسَلَهُ بِالْحَقِّ بَشِيرًا وَ نَذِيرًا بَيْنَ يَدَيِ السَّاعَةِ

Up to (the point) he<sup>asws</sup> said: ‘So when you have prayed the fourth Cycle, say in your Tashud, ‘In the Name of Allah<sup>azwj</sup>, and by Allah<sup>azwj</sup>, and the Praise is for Allah<sup>azwj</sup>, and the Good Names, all of them are for Allah<sup>azwj</sup>. I testify that there is no god except Allah<sup>azwj</sup>, Alone, there being no associates for Him<sup>azwj</sup>. And I testify that Muhammad<sup>saww</sup> is His<sup>azwj</sup> servant and His<sup>azwj</sup> Rasool<sup>saww</sup>. He<sup>azwj</sup> Sent him<sup>saww</sup> with the Truth as a giver of glad tidings and a warner up to the establishment of the Hour.

التَّحِيَّاتُ [لِلَّهِ] وَ الصَّلَوَاتُ الطَّيِّبَاتُ الرَّكَائِيَةُ الْعَادِيَاتُ الرَّائِحَاتُ النَّاعِمَاتُ الْمُبَارَكَاتُ الصَّالِحَاتُ لِلَّهِ مَا طَابَ وَ زَكَّى وَ طَهَّرَ وَ نَمَى وَ خَلَصَ وَ مَا خَبَثَ فَلْيَعْرِ اللَّهَ

The greetings (are for Allah<sup>azwj</sup>), and the Salawat, the good things, the pure things the splendid, the pleasantries, the perfected things, the bounties, blessed things, the righteous things are for Allah<sup>azwj</sup> what is good, and pure, and clean, and flourishing, and sincere. And whatever is bad, so it is for other than Allah<sup>azwj</sup>.

أَشْهَدُ أَنَّكَ نِعَمَ الرَّبِّ وَ أَنَّ مُحَمَّدًا نِعَمَ الرَّسُولِ وَ أَنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ نِعَمَ الْوَلِيِّ وَ أَنَّ الْجَنَّةَ حَقٌّ وَ النَّارَ حَقٌّ وَ الْمَوْتَ حَقٌّ وَ الْبُعْثَ حَقٌّ وَ أَنَّ السَّاعَةَ آتِيَةٌ لَا رَيْبَ فِيهَا وَ أَنَّ اللَّهَ يَبْعَثُ مَنْ فِي الْقُبُورِ

I testify that You<sup>azwj</sup> are the best Lord<sup>azwj</sup>, and that Muhammad<sup>saww</sup> is the best of the Rasools<sup>as</sup>, and that Ali Bin Abu Talib<sup>asws</sup> is the best of the Guardians<sup>asws</sup>, and that the Paradise is true, and the Fire is true, and the death is true, and the Resurrection is true, and that the Hour would come, there is no doubt in it, and that Allah<sup>azwj</sup> would Resurrect the ones in the graves.

وَالْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِهَذَا وَمَا كُنَّا لِنَهْتَدِيَ لَوْ لَا أَنْ هَدَانَا اللَّهُ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ وَبَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ وَارْحَمْ مُحَمَّدًا وَآلَ مُحَمَّدٍ أَفْضَلَ مَا صَلَّيْتَ وَبَارَكْتَ وَرَحِمْتَ وَتَرَحَّمْتَ وَسَلَّمْتَ عَلَى إِبْرَاهِيمَ وَآلِ إِبْرَاهِيمَ فِي الْعَالَمِينَ إِنَّكَ حَمِيدٌ مَجِيدٌ

And the Praise is for Allah<sup>azwj</sup> **[7:43] All Praise is due to Allah Who Guided us to this, and we would not have found the Way had it not been that Allah had Guided us.** O Allah<sup>azwj</sup>! Send Blessings upon Muhammad<sup>saww</sup> and upon the Progeny<sup>asws</sup> of Muhammad<sup>saww</sup>, and Bless upon Muhammad<sup>saww</sup> and upon the Progeny<sup>asws</sup> of Muhammad<sup>saww</sup>, and be Merciful to Muhammad<sup>saww</sup> and the Progeny<sup>asws</sup> of Muhammad, superior than what You<sup>azwj</sup> Sent Salawat and Blessed, and Mercied, and Greeted upon Ibrahim<sup>as</sup> and the progeny of Ibrahim<sup>as</sup> among the worlds, You<sup>azwj</sup> are the most-Praised One, the most-Glorified One!.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ الْمُصْطَفَى وَعَلَى الْمُرْتَضَى وَفَاطِمَةَ الزَّهْرَاءِ وَالْحَسَنِ وَالْحُسَيْنِ وَعَلَى الْأَئِمَّةِ الرَّاشِدِينَ مِنْ آلِ طه وَيس  
اللَّهُمَّ صَلِّ عَلَى نُورِكَ الْأَنْوَرِ وَعَلَى خَبْلِكَ الْأَطْوَلِ وَعَلَى عُزْوَتِكَ الْأَوْثَقِ وَعَلَى وَجْهِكَ الْكَرِيمِ وَعَلَى جَنْبِكَ الْأَوْجَبِ وَعَلَى  
بَابِكَ الْأَدْنَى وَعَلَى (مَسَلِّكَ السَّرَاطِ)

O Allah<sup>azwj</sup>! Send Blessings upon Muhammad<sup>saww</sup> Al-Mustafa and Ali<sup>asws</sup> Al Murtaza, and Fatima<sup>asws</sup> Al Zahra, and Al Hassan<sup>asws</sup> and Al Husayn<sup>asws</sup>, and upon the Imams<sup>asws</sup>, the Guiding ones from the Progeny<sup>asws</sup> of TAHA, and YASEEN. O Allah<sup>azwj</sup>! Send Blessings upon Your<sup>azwj</sup> Light, the most radiating, and upon Your<sup>azwj</sup> lengthy Rope (Imams<sup>asws</sup>), and upon Your<sup>azwj</sup> Firm Handle, and upon Your<sup>azwj</sup> Benevolent Face, and upon Your<sup>azwj</sup> Side, the most Obligatory, and upon Your<sup>azwj</sup> Door, the closest one, and upon Your<sup>azwj</sup> Path of travel.

اللَّهُمَّ صَلِّ عَلَى الْهَادِينَ الْمَهْدِيِّينَ الرَّاشِدِينَ الْفَاضِلِينَ الطَّاهِرِينَ الْأَخْيَارِ الْأَبْرَارِ اللَّهُمَّ صَلِّ عَلَى جِبْرِيلَ وَمِيكَائِيلَ وَإِسْرَافِيلَ وَعِزْرَائِيلَ وَعَلَى مَلَائِكَتِكَ الْمُقَرَّبِينَ وَأَنْبِيَائِكَ الْمُرْسَلِينَ وَرُسُلِكَ أَجْمَعِينَ مِنْ أَهْلِ السَّمَاوَاتِ وَالْأَرْضِينَ وَأَهْلِ طَاعَتِكَ أَكْثَعِينَ وَاخْصُصْ مُحَمَّدًا بِأَفْضَلِ الصَّلَاةِ وَالتَّسْلِيمِ.

O Allah<sup>azwj</sup>! Send Blessings upon the Guides, the Guided ones, the rightly guiding ones, the meritorious, the goodly, the clean, the best, the righteous. O Allah<sup>azwj</sup>! Send Blessings upon Jibraeel<sup>as</sup>, and Mikaeel<sup>as</sup>, and Israfeel<sup>as</sup>, and Izraeel<sup>as</sup>, and upon Your<sup>azwj</sup> Angels of Proximity, and Your<sup>azwj</sup> Mursil Prophets<sup>as</sup>, and Your<sup>azwj</sup> Rasools<sup>as</sup> altogether, from the inhabitants of the sky and the earths, and the people of Your<sup>azwj</sup> obedience, the higher status, and I particularise Muhammad<sup>saww</sup> with the most superior of the Salawat and the greetings".<sup>1</sup>

<sup>1</sup> H. 5237, مستدرک الوسائل و مستنبط المسائل، ج 5، ص: 6

## Interpretation of Salat:

الْبَحَارُ، وَحَدَّثَ بِحَظِّ الشَّيْخِ مُحَمَّدِ بْنِ عَلِيِّ الْجُبَعِيِّ نَقْلًا مِنْ خَطِّ الشَّهِيدِ قَدَّسَ اللَّهُ رُوحَهُمَا قَالَ رَوَى جَابِرُ بْنُ عَبْدِ اللَّهِ الْأَنْصَارِيُّ قَالَ: كُنْتُ مَعَ مَوْلَانَا أَمِيرِ الْمُؤْمِنِينَ عَ فَرَأَى رَجُلًا قَائِمًا يُصَلِّي فَقَالَ لَهُ يَا هَذَا أَتَعْرِفُ تَأْوِيلَ الصَّلَاةِ فَقَالَ يَا مَوْلَايَ وَ هَلْ لِلصَّلَاةِ تَأْوِيلٌ غَيْرُ الْعِبَادَةِ فَقَالَ إِي وَ الَّذِي بَعَثَ مُحَمَّدًا ص بِالْبُيُوتَةِ مَا بَعَثَ اللَّهُ نَبِيَّهُ بِأَمْرٍ مِنَ الْأُمُورِ إِلَّا وَ لَهُ تَشَابُهُ وَ تَأْوِيلٌ وَ تَنْزِيلٌ وَ كُلُّ ذَلِكَ يَدُلُّ عَلَى التَّعْبُدِ فَقَالَ لَهُ عَلَّمَنِي مَا هُوَ يَا مَوْلَايَ فَقَالَ تَأْوِيلُ تَكْبِيرَتِكَ الْأَوَّلَى إِلَى إِحْرَامِكَ أَنْ تُحْطِرَ فِي نَفْسِكَ إِذَا قُلْتَ اللَّهُ أَكْبَرُ مِنْ أَنْ يُوصَفَ بِقِيَامٍ أَوْ قُعُودٍ وَ فِي الثَّانِيَةِ أَنْ يُوصَفَ بِحَرَكَةٍ أَوْ جُمُودٍ وَ فِي الثَّالِثَةِ أَنْ يُوصَفَ بِجَوْهَرٍ أَوْ عَرَضٍ يُشَبَّهُ بِشَيْءٍ أَوْ يُقَاسَ بِقِيَاسٍ وَ تُحْطِرُ فِي الرَّابِعَةِ أَنْ تَحُلَّ الْأَعْرَاضُ أَوْ تُؤْلَمَ الْأَمْرَاضُ وَ تُحْطِرُ فِي الْخَامِسَةِ أَنْ يُوصَفَ بِجَوْهَرٍ أَوْ عَرَضٍ أَوْ يَحُلَّ شَيْئًا أَوْ يَحُلَّ فِيهِ شَيْءٌ وَ تُحْطِرُ فِي السَّادِسَةِ أَنْ يَجُوزَ عَلَيْهِ مَا يَجُوزُ عَلَى الْمُحَدَّثِينَ مِنَ الزَّوَالِ وَ الْإِنْتِقَالِ وَ التَّغْيِيرِ مِنْ حَالٍ إِلَى حَالٍ وَ تُحْطِرُ فِي السَّابِعَةِ أَنْ تَحُلَّ الْخَوَاسُ الْخُمْسُ ثُمَّ تَأْوِيلُ مَدِّ عُنُقِكَ فِي الرَّكْعَةِ تُحْطِرُ فِي نَفْسِكَ أَمَنْتُ بِكَ وَ لَوْ ضَرَبْتَ عُنُقِي ثُمَّ تَأْوِيلُ رَفْعِ رَأْسِكَ مِنَ الرَّكْعَةِ إِذَا قُلْتَ سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ تَأْوِيلُهُ الَّذِي أَخْرَجَنِي مِنَ الْعَدَمِ إِلَى الْوُجُودِ وَ تَأْوِيلُ السَّجْدَةِ الْأَوَّلَى أَنْ تُحْطِرَ فِي نَفْسِكَ وَ أَنْتَ سَاجِدٌ مِنْهَا خَلَقْتَنِي وَ رَفَعْتَ رَأْسَكَ تَأْوِيلُهُ وَ مِنْهَا أَخْرَجْتَنِي وَ السَّجْدَةُ الثَّانِيَةُ وَ فِيهَا تُعِيدُنِي وَ رَفَعْتَ رَأْسَكَ تُحْطِرُ بِقَلْبِكَ وَ مِنْهَا تُخْرِجُنِي تَارَةً أُخْرَى وَ تَأْوِيلُ قُعُودِكَ عَلَى جَانِبِكَ الْأَيْسَرِ وَ رَفْعِ رِجْلِكَ الْبَيْمَى وَ طَرَحِكَ عَلَى الْيُسْرَى تُحْطِرُ بِقَلْبِكَ - اللَّهُمَّ إِنِّي أَقْمُتُ الْحَقَّ وَ أَمُتُ الْبَاطِلَ وَ تَأْوِيلُ تَشْهَدُكَ تَجْدِيدُ الْإِيمَانِ وَ مُعَاوَدَةُ الْإِسْلَامِ وَ الْإِفْرَازُ بِالْبَعْثِ بَعْدَ الْمَوْتِ وَ تَأْوِيلُ قِرَاءَةِ التَّحِيَّاتِ تَمْجِيدُ الرَّبِّ سُبْحَانَهُ وَ تَعْظِيمُهُ عَمَّا قَالَ الظَّالِمُونَ وَ نَعْتَهُ الْمُلْحِدُونَ وَ تَأْوِيلُ قَوْلِكَ السَّلَامَ عَلَيْكُمْ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ تَرْخُمُ عَنِ اللَّهِ سُبْحَانَهُ فَمَعْنَاهَا هَذِهِ أَمَانٌ لَكُمْ مِنْ عَذَابِ يَوْمِ الْقِيَامَةِ ثُمَّ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع مَنْ لَمْ يَعْلَمْ تَأْوِيلَ صَلَاتِهِ هَكَذَا فَهِيَ خَدَاجٌ أَيْ نَاقِصَةٌ.

I was with Amir-ul-Momineen<sup>asws</sup> when my Mola<sup>asws</sup> saw a man praying, and asked him, do you understand the interpretation of your prayers? He replied, O my master! Is the interpretation of prayers not included in the acts of worship? Amir-ul-Momineen<sup>asws</sup> then said Allah<sup>azwj</sup> sent down Prophet Muhammad<sup>saww</sup> as well as other Prophets (in the past) in order to explain the true essence and interpretation, reasons behind Divine revelations and the way to proclaim each act of worship. He then said, please teach me O my master, what is the interpretation of Salat? Amir-ul-Momineen<sup>asws</sup> replied, your exclaiming of 'Allah ho Akbar' in 'Takbir-tul-Ahraam'<sup>2</sup>, it means Allah is Greatest, beyond our comprehension, in the second Takbir (Allah ho Akbar) we admit His greatness and also it cannot be described by the means of signs (i.e., by hands). We (recite it) third time to admit He<sup>azwj</sup> is beyond our perception to give Him<sup>azwj</sup> Profile or create His<sup>azwj</sup> Image. In the fourth one we admit He has been before the start of the time and can never be influenced by any deterioration or decay. In the fifth Takbir we admit His<sup>azwj</sup> essence is unrecognisable and He<sup>azwj</sup> is everywhere without being part of something or something being dwelled into Him<sup>azwj</sup>. In the sixth one we recognise His attributes neither subject to variations nor evolution with the passage of time. In the seventh one we admit our failure in His recognition through our six senses. Extend your neck when you bow down (Ruku) and offer your head to be chopped down for His<sup>azwj</sup> cause. Upon lifting our head and standing up we recite 'Samay.....'<sup>3</sup> and thank Allah who brought us into Life out of non-existence. And upon performing the first prostration,

<sup>2</sup> The first Allah ho Akbar when you start Salat. The first with Niyah of Salat, there are seven Allah ho Akbar in two Rakaat.

<sup>3</sup> Thank Allah<sup>azwj</sup> who listens to all and is praise worthy.

we offer our prostration to You<sup>azwj</sup> and acknowledge He<sup>azwj</sup> has created us out of dust and thank Him<sup>azwj</sup> (when raising our head after prostration) that He<sup>azwj</sup> has extracted us out of earth. Upon performing the second prostration we admit we will die and become part of dust and upon raising our heads (after prostration) we recognise He<sup>azwj</sup> will resurrect us. And when you sit on your left hand side while your right foot crosses the sole of your left foot, we symbolically indicate that we have established the righteous path and have annihilated the falsehood. In the 'Tashud' we renew our 'Eman' and the resumption of Islam and approval of death and resurrection after death. In the 'Aihata..' we praise Allah<sup>azwj</sup>, and ask for His<sup>azwj</sup> Forgiveness and Protection against the cruel oppressors and their deadly traps and the interpretation of 'Salama...' is to pray, may Allah<sup>azwj</sup> protect us from the torture of the Doom' day and bless us with peace.

Amir-ul-Momineena<sup>sws</sup>, finally said, if you do not know the interpretation of your prayers then your prayers are infirm and incomplete.<sup>4</sup>

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<sup>4</sup> مستدرك الوسائل و مستنبط المسائل، ج4، ص: 107