

Salat Recitation as per Ahadith of Masomeen^{asws}

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، وَ صَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَ آلِهِ الطَّاهِرِينَ، وَ سَلَّمَ 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 Recitation

Introduction:

Salat is an extremely important act of worship, as we all know, but its acceptance depends on adherence to the true faith. Therefore, rewards of offering Salat are subject to those conditions without which it will be of no benefit. The first and foremost is the 'The Wilayah' (a total submission to the Divine Orders of Allah^{azwj}, Rasool-Allah^{saww} and Imams^{asws}, as explained by Masomeen^{asws} in Ahadith).

This short article explains the Salat recitation. However, prior to reciting Salat, one must be 'Tahir' (clean) of body and clothes, in a place where it is permissible to offer Salat, Zakat having been paid or going to pay Zakat (Salat is not accepted without paying Zakat, which must be paid to a momin), have performed Wuzu. For detailed Ahadith on Salat please refer to two articles Salat Part 1&2 at www.hubeali.com (<http://hubeali.com/articles/Salat-and-its-Recognition-part-I.pdf>, <http://hubeali.com/articles/Salat%20Part%20II.pdf>) as well as Al-Kafi, Vol. 3 (chapters on Salat).

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ ابْنِ أُذَيْنَةَ عَنْ فَضَيْلِ بْنِ يَسَارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ الْفَرِيضَةُ وَالنَّافِلَةُ أَحَدٌ وَحَمْسُونَ رُكْعَةً مِنْهَا رُكْعَتَانِ بَعْدَ الْعَتَمَةِ جَالِسًا تُعَدَّانِ بِرُكْعَةٍ وَهُوَ قَائِمٌ الْفَرِيضَةُ مِنْهَا سَبْعَةٌ عَشَرَ رُكْعَةً وَالنَّافِلَةُ أَرْبَعٌ وَثَلَاثُونَ رُكْعَةً .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Ibn Azina, from Fuzeyl Bin Yasaar,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The Obligatory and the optional (*Salāts*) are fifty one *Rak'at* – from it are two *Rak'at* after the night (to be prayed) seated, counted as one *Rak'at* prayed while one is standing. The Obligatory from these are seventeen *Rak'at*, and the optional are thirty-four *Rak'at*'.¹ Please see Ahadith in the attached document '[Number of Rakaat](#)'

¹ Al Kafi V 3 – The Book Of *Salāt* CH 84 H 2

Wuzu (Ablution) and Ghusal (Bathing):

Prior to Salat one must perform Wuzu – before Wuzu one must be clean, wear clean clothes. One should also know what makes Wuzu invalid. The maximum quantity of water for Wuzu is (approx. 750ml) upon using more water Wuzu becomes invalid, whether to dry face and hands, please see Ahadith in [‘Wuzu’](#) and Some Ahadith on [‘Ghusal’](#).

Salat Niyah (Intention) and Recitation:

For offering Salat, one should have legitimate right to the place where one intends to offer Salat. The Salat recitation for men and women is the same but the standing, bowing and sitting postures are different. These are explained under a separate heading ‘instructions for ladies Salat’. Prior to offering Salat, one may like to read, [‘Prerequisites of Salat’](#), and [‘Salat Niyah and praying regularly’](#).

Azan and Aqamah

وَ فِي رِوَايَةِ الْعَبَّاسِ بْنِ هِلَالٍ عَنْ أَبِي الْحَسَنِ الرِّضَا ع أَنَّهُ قَالَ: - مَنْ أَدَّنَ وَ أَقَامَ صَلَّى وَرَاءَهُ صَفَّانِ مِنَ الْمَلَائِكَةِ وَ إِنْ أَقَامَ بَعِيرٍ أَذَانَ صَلَّى عَنْ يَمِينِهِ وَاحِدٌ وَ عَنْ شِمَالِهِ وَاحِدٌ ثُمَّ قَالَ اغْتَنِمِ الصَّغِيرَيْنِ.

And it has been narrated from Al-Abbas Ibn Hilal that he has heard it from Abi Al-Hassan Al-Reza^{asws} said: Whoever recites Salat after saying Azan and Aqamah, two rows of the angels recites Salat behind him but if he had recited Salat after only saying Aqamah then one angel will stand on his right side and one on his left side (to recite Salat) and then (Imam^{asws}) said, ‘It is best to settle for the two rows (of angels – meaning to recite both Azan and Aqamah).²

Further Ahadith on Azan and Aqamah [‘Excellence of Azan and Aqamah’](#):

The Salat Starts with ‘Takbir’

وَ عَنْهُ عَنْ أَبِيهِ عَنْ حَمَّادٍ عَنْ حَرِيزٍ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: إِذَا قُمْتَ فِي الصَّلَاةِ فَكَبَّرْتَ فَأَرْفَعْ يَدَيْكَ وَ لَا تُجَاوِزْ بِكَفَّيْكَ أَذُنَيْكَ أَيَّ حَيْالٍ خَدَّيْكَ.

² H. 888, من لا يحضره الفقيه، ج1، ص: 287

It is a narration from him (narrator of previous Hadith) by his father from Hammad from Hariz from Zurarah who has said:

'Abu Ja'far^{asws} has said: 'When you stand up for Salat say Takbir (Allah^{azwj} is great beyond description) and raise your hands. But do not allow your palms (hands) to rise higher than your ears. Keep them on the sides of your face.'³

Salawat

جَمَاعَةٌ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ النَّضْرِ بْنِ سُؤَيْدٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ عَبْدِ اللَّهِ بْنِ سُلَيْمَانَ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنِ الرَّجُلِ يَذْكُرُ النَّبِيَّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) وَهُوَ فِي الصَّلَاةِ الْمَكْتُوبَةِ إِمَّا رَاكِعًا وَ إِمَّا سَاجِدًا فَيُصَلِّي عَلَيْهِ وَ هُوَ عَلَى تِلْكَ الْحَالِ فَقَالَ نَعَمْ إِنَّ الصَّلَاةَ عَلَى نَبِيِّ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) كَهَيْئَةِ التَّكْبِيرِ وَ التَّسْبِيحِ وَ هِيَ عَشْرُ حَسَنَاتٍ يَبْتَدِرُهَا ثَمَانِيَةَ عَشَرَ مَلَكًا أَيُّهُمْ يُبَلِّغُهَا إِتَاءَهُ .

A group, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Al Nazar Bin Suweyd, from Abdullah Bin Sinan, from Abdullah Bin Suleyman who said,

'I asked Abu Abdullah^{asws} about the man who remembers the Prophet^{saww} and it was during the Prescribed *Salāt*, either while in the Rukū, or while prostrating, whether he can send Blessings (Salawat) upon him^{saww} while is upon that state'. So he^{asws} said: 'Yes. The sending of Blessings (Salawat) upon the Prophet^{saww} of Allah^{azwj} is like the exclamation of *Takbir* and the Glorification, and it is with ten Rewards. Eighteen Angels manage it to deliver it to him^{saww}.'⁴

Several supplications before and after offering Salat are recommended by the Masomeen^{asws}, find for example some in: ['Supplications before and after Salat'](#).

Imam Jafar-e-Sadiq^{asws} Started Salat by Saying 'اللَّهُ أَكْبَرُ'

Abu 'Abd Allah^{asws} stood up straight facing the direction of Qiblah. Imam^{asws} 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 deviate from this direction and with humbleness said: 'اللَّهُ أَكْبَرُ', 'Allah is Great beyond description.'

Imam^{asws} then recited Al-Hamd (the first Chapter of the Holy Quran) with clarity and fluency and Chapter 112 (Qul ho Wallah ho Ahad) of the Holy Quran. Imam^{asws} then

³ H. 2, الكافي (ط - الإسلامية)، ج3، ص: 309

⁴ Al Kafi V 3 – The Book of Salāt CH 25 H 5

paused for a breath while still standing and raised his hands up to the sides of his face and said: 'اللَّهُ أَكْبَرُ' while still.

For more Ahadith on reciting Bismillah loudly and Al-Hamd, Sura Inna Anzalna (Chapter 97) and Qul ho Wallah ho Ahad (as one has to say three time at the end of Qul ho Wallah كَذَلِكَ اللَّهُ رَبِّي كَذَلِكَ اللَّهُ رَبِّي كَذَلِكَ اللَّهُ رَبِّي) please see: ['Loud Recitation of Bismillah, Chapter 97 and 112'](#).

Ruku (Hadith continues)

Imam^{asws} then bent down for Ruku' (kneeling). Imam^{asws} then 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^{asws} 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 وَ بِحَمْدِهِ' (I praise my Allah^{azwj}, the Great, Who is free of all defects).'

Additional reference:

(Amir-ul-Momineen Imam Ali^{asws} says): Extend your neck when you bow down (Ruku) and offer your head to be chopped down for His^{azwj} cause.⁵

Standing from Ruku (Hadith continues):

Imam^{asws} then **stood up straight**. While standing straight Imam^{asws} said:

'سَمِعَ اللَّهُ لِمَنْ حَمَدَهُ' 'Allah^{azwj} Hears all those who praise Him.' Imam^{asws} then while standing raised his hands up to the sides of his face and said: 'اللَّهُ أَكْبَرُ'

Then Imam^{asws} bowed down for sajdah. Imam^{asws} opened his palms with his fingers closed side by side, placed 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 defects,' **three times**.

⁵ 107 ص: 4، ج: 4، مستندرك الوسائل و مستنبط المسائل، see complete Hadith in Appendix (Interpretation of Salat).

Additional reference:

(It has been narrated) from Abu Abdullah^{asws} having said: 'When you raise your head from the *Rukū*, so straighten your back, for there is no *Salāt* for the one who does not straighten his back'.⁶

Performing of the 'Sajdah' (Hadith on Salat continues)

The Imam^{asws} did not place any other part of his body on any other part thereof. He^{asws} performed sajdah on eight parts of his^{asws} limbs:

- his palms, (2)
- knees, (2)
- big toes of his feet, (2)
- his forehead and (1)
- his nose. (1)

The Imam^{asws} said: 'Placing seven parts of these limbs on the ground is obligatory during sajdah but one of them (the nose) is not obligatory. This is what Allah^{azwj} 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 forehead, palms, knees and big toes of feet. Placing one's nose on the ground is optional.'

Additional reference: on the place of Sajdah

'Abu 'Abd Allah^{asws} has said, 'You **must not** perform Sajdah on anything except for earth or on what grows from earth except for cotton and linen.'⁷

Additional reference: on Placing the Forehead on the Ground

Imam Abu Jafar^{asws} 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.'⁸

⁶ Al Kafi V 3 – The Book of Salāt CH 24 H 6

⁷ Al-Kafi, Vol. 3, Chapt. On Salat, H. 5029 (h, 1)

⁸ Al-Kafi, Vol. 3, Chapt. On Salat, H. 5043 (h, 1)

Sitting Posture between two 'Sajuds' (Hadith on Salat continues)

Imam^{asws} then raised his head from sajdah. While moving into (sitting posture) Imam^{asws} recited: 'اللَّهُ أَكْبَرُ'. Imam^{asws} 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^{azwj}, my Allah^{azwj} and turn to Him^{azwj} in repentance).'

Imam^{asws} then said: 'اللَّهُ أَكْبَرُ'. Then he^{asws} bowed down for the second sajdah, saying therein what Imam^{asws} had said in the first sajdah

(**'سُبْحَانَ رَبِّيَ الْأَعْلَى وَ بِحَمْدِهِ'** three times).

Imam^{asws} did not place any other part of his body on any other part during Ruku' or sajdah. Imam^{asws} spread his elbows and did not place his^{asws} arms on the ground.

In this way, Imam^{asws} performed two Rak'ats of Salat. Imam^{asws} kept the fingers of his hands close side by side when reciting Tashud⁹ in a sitting position (similar to sitting between two Sajuds-prostrations). When Imam^{asws} finished saying the Tashud, Imam^{asws} then read 'Salam' and ended the Salat.¹⁰ See the complete Hadith ['Imam-asws showed how to offer Salat'](#).

Additional reference: (Amir-ul-Momineen Imam Ali^{asws} says): 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.¹¹

Reciting Al-Qunut

Imam 'Abu 'Abd Allah^{asws} (our 6th Imam^{asws}) has said: 'It is sufficient for Al-Qunut to say,

⁹ Giving Testimonies.

¹⁰ Al-Kafi, Vol. 3, h,8 الكافي 3 311 باب افتتاح الصلاة و الحد في التكبير

¹¹ 107 ص: 4, مستندك الوسائل و مستنبط المسائل، ج4، ص: 107 see complete Hadith in Appendix (Interpretation of Salat).

اللَّهُمَّ اغْفِرْ لَنَا وَارْحَمْنَا وَ عَافِنَا وَ اعْفُ عَنَّا فِي الدُّنْيَا وَ الْآخِرَةِ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

"O Allah^{azwj}, Forgive us, Grant us Mercy, good health and Pardon us in this world and in the next life; You^{azwj} have power over all things."¹²

[‘Additional Ahadith on Qunut’](#).

Reciting Tashud

Additional reference: (Amir-ul-Momineen Imam Ali^{asws} says): In the ‘Tashud’ we renew our ‘Eman’ and the resumption of Islam and approval of death and resurrection after death.¹³

اشهد ان لا اله الا الله وحده لا شريك له، واشهد ان محمدا عبده ورسوله، واشهد ان علي ولي الله اللهم صل على محمد و آل محمد السَّلام عَلَيْنَا وَ عَلَى عِبَادِ اللَّهِ الصَّالِحِينَ وَ رَحْمَتُ اللَّهِ وَ بَرَكَاتُ

See a longer version of Tashud in: [‘Tashud’](#).

Standing after two Sajuds (after 1st and 3rd Rakat)

بِإِسْنَادِهِ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ يَحْيَى عَنْ يَعْقُوبَ بْنِ يَزِيدَ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ أَبِي حَمْرَةَ عَنْ عَلِيِّ بْنِ الْحَزْرَوْرِ عَنِ الْأَصْبَغِ بْنِ نُبَاتَةَ قَالَ: كَانَ أَمِيرُ الْمُؤْمِنِينَ ع إِذَا رَفَعَ رَأْسَهُ مِنَ السُّجُودِ قَعَدَ حَتَّى يَطْمَئِنَّ ثُمَّ يَقُومُ

By his chain, from Muhammad Bin Ahmad Bin Yahya, from Yaqoub Bin Yazeed, from Muhammad Bin Al Hassan Bin Ziyad, from Muhammad Bin Abu Hamza, from Ali Bin Al Hazawwir, from Al Asbagh Bin Nubata who said,

‘Amir-ul-Momineen^{asws}, whenever he^{asws} raised his^{asws} head from the Sajdahs, he^{asws} would (remain) seated until he^{asws} was at rest, then he^{asws} would be standing.

فَقِيلَ لَهُ يَا أَمِيرَ الْمُؤْمِنِينَ كَانَ مِنْ قَبْلِكَ أَبُو بَكْرٍ وَ عُمَرُ إِذَا رَفَعُوا رُءُوسَهُمْ مِنَ السُّجُودِ نَهَضُوا عَلَى صُدُورِ أَقْدَامِهِمْ كَمَا تَنْهَضُ الْإِبِلُ

¹² Al-Kafi, Vol. 3, Chapt. On Salat, H. 5083 (h, 12)

¹³ 107 ص: 4، ج: 4، مستندك الوسائل و مستنبط المسائل، see complete Hadith in Appendix (Interpretation of Salat).

So it was said to him^{asws}, ‘O Amir-ul-Momineen^{asws}! It so happened from before you^{asws}, Abu Bakr and Umar, whenever they raised their heads from the Sajdahs, they arose upon the base of their feet just as the camel tends to rise’.

فَقَالَ أَمِيرُ الْمُؤْمِنِينَ عِ إِذَا يُفْعَلُ ذَلِكَ أَهْلُ الْجَفَاءِ مِنَ النَّاسِ إِنَّ هَذَا مِنْ تَوْقِيرِ الصَّلَاةِ.

So Amir-ul-Momineen^{asws} said: ‘But rather, that is done by the people of aversion from the people. Verily this is from the dignity of the Salat.’¹⁴

اجلسوا بعد السجدين حتى تسكن جوارحك ثم قوموا فإن ذلك من فعلن

(Amir-ul-Momineenasws says in a long Hadith) After the two Sajdahs of the Salat, you should sit until your organs repose (become stationary), then you may stand up. This is our^{asws} practice.¹⁵

Salat Ends With Salam

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْأَشْعَرِيِّ عَنِ الْقَدَّاحِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص افْتِتَاحُ الصَّلَاةِ الْوُضُوءُ وَتَحْرِيمُهَا التَّكْبِيرُ وَتَحْلِيلُهَا التَّسْلِيمُ.

Ali Bin Muhammad, from Sahl Bin Ziyad, from Ja’far Bin Muhammad Al Ashary, from Al Qaddah,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Rasool-Allah^{saww} said: ‘Wuzu (Ablution) is the opening of the Salat and Takbir marks it (opening), and the greetings (saying Salam) end it’.¹⁶

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 دَكَرْتَ اللَّهُ بِهِ وَ النَّبِيِّ (صلى الله عليه وآله) فَهُوَ مِنَ الصَّلَاةِ وَإِنْ قُلْتَ السَّلَامَ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ فَقَدْ انْصَرَفْتَ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Fazalat Bin Ayoub, from Al Husayn Bin Usman, from Ibn Muskan, from Al Halby who said,

‘Abu Abdullah^{asws} said to me: ‘Whatever you say of Allah^{azwj} and His^{azwj} Prophet^{saww} is of *Salāt*. As soon as you say the phrase, ‘The greetings be upon us and the righteous servants of Allah^{azwj}’, so you have ended (the *Salāt*)’.¹⁷

¹⁴ (2) - التهذيب 2 - 82 - 304، و الاستبصار 1 - 328 - 1230.

¹⁵ الخصال ج : 2 ص : 611 Imam Ali^{asws} Teaches 400 Golden Rules for the World and the Hereafter,

¹⁶ H 2, الكافي (ط - الإسلامية)، ج 3، ص: 69

¹⁷ Al Kafi V 3 – The Book of Salāt CH 30 H 6

وَ بِهَذَا الْإِسْنَادِ عَنِ ابْنِ مُسْكَانَ عَنْ أَبِي بَصِيرٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) 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 .

And by this chain, from Ibn Muskan, from Abu Baseer who said,

‘Abu Abdullah^{asws} said: ‘Whenever you were in a row, so greet (*Salām*) with a greeting from your right, and a greeting from your left, because on your left is the one who is greeting upon you; and when you were the prayer leader and you greet, so greet while you are facing the Qiblah’.¹⁸

إذا انفتلت من صلاتك فعن يمينك

(Amir-ul-Momineen^{asws} says in a long Hadith) Look (by only turning eyes) the right side when you finish from offering the Salat.¹⁹

[‘Salat end at Salam recitation’](#).

Tasbih and supplications after the Salat:

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ 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 (صَلَوَاتِ اللَّهِ عَلَيْهَا) يُبْدَأُ بِالتَّكْبِيرِ أَرْبَعًا وَ ثَلَاثِينَ ثُمَّ التَّحْمِيدِ ثَلَاثًا وَ ثَلَاثِينَ ثُمَّ التَّسْبِيحِ ثَلَاثًا وَ ثَلَاثِينَ .

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 (*Tasbīh*) of Fatima^{asws}, it is begun with the exclamation of *Takbīr* 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)’.²⁰

Some Ahadith on supplications after Salat are included in: [‘Supplication after Salat’](#).

Sajdah-e-Shukar:

There are several Ahadith which recommend supplications in the Sajdah, some are included in the: [‘Sajdah-e-Shukar’](#).

¹⁸ Al Kafi V 3 – The Book of Salāt CH 30 H 7

¹⁹ Imam Ali^{asws} Teaches 400 Golden Rules for the World and the Hereafter, 611 : ص : 2

²⁰ Al Kafi V 3 – The Book of Salāt CH 32 H 9

Standing and Sitting Manners in Salat for Men and Women:

Standing, sitting manners for women are different from those of men, see the ['Sitting and standing manners for woman'](#) and ['Sitting and standing manners for man'](#).

Acceptance and elevation of Salat:

Some Ahadith are compiled to highlight what makes one's Salat accepted and how to elevate its status, see the: ['Acceptance and Elevation of Salat'](#).