

~~A couple of months ago, Sajjad bhai Walji of Mombasa Jamaat asked an interesting question. He wished to know the sequence of the *ta'qibāt al-ṣalāt* as practiced and taught by the Messenger of God (saw) and the Imāms.~~

Though the question was very specific and clear but to discern the authentic practice and teachings of the Prophet and the Imāms from their *sunna*, would require a researcher to delve into the body of Hadith literature, which is the second most authoritative source of reference for Islamic thought and practice after the Qur'an, and indeed complements it. Yet working with the raw contents of the Hadith literature to answer this question; raw in the sense of being unclassified or uncategorised in terms of the degree of authenticity of the traditions, where the latter (i.e., the degree of authenticity) influences the potential utility of the *aḥādīth*, would require a person possessing competency in several disciplines such as *fiqh*, *uṣūl*, *ʿIlm al-ḥadīth*, *ʿIlm al-rijāl*, etc.

I believe very few people on this list-serve possess such qualifications and those that do tend to be over-worked and can hardly find time to answer all questions of this sort.

Juridical manuals (*kutub tarwīḥ al-masā'il*) published in English for lay Shi'as tend not to have a lot on this issue in a manner that could help resolve the matter, and it is probably due to the absence of such information in such a text that prompted Sajjad bhai to post this question on this list-serve.

Hence, in order to help answer Sajjad bhai's question and hopefully help resolve this issue, however it may have been played out in Mombasa, I have used works of demonstrative law (*al-fiqh al-istidlāl*) which are taught and studied at the inter-mediate level of the Hawza curriculum because these are most helpful indeed! They fulfil all the necessary criteria sought such as mentioning the *ta'qibāt* in more or less exhaustive fashion, discussing their sequence in light of the teachings and practices of the Prophet and the Imāms and allowing me to keep the author-jurists of these works who were/are all qualified experts in Islamic law, as intermediaries between myself and the exercise of *ijtihād*, so that I may not raise the ire of any potential reader of this email who is allergic to independent research.

The sequential structure and content of the *ta'qibāt* has remained relatively stable as found in the legal texts throughout the centuries, irrespective of the complexity of the legal text concerned. Further, the manner in which we practice it today in our communities as well as teach it in our local *madāris* does reflect on the whole, the way the Prophet and the Imāms practiced and taught it, albeit with some differences here and there.

With regards to the choice of text of demonstrative law, many have been written in the form of voluminous commentaries and super-commentaries over the centuries as well as in the form of glosses.

I chose the following texts to help me answer the above question.

1) *Al-Zubdatu al-Fiqhiyya fī Sharḥi al-Rawḍat al-Bahiyya* by Syed Muhammad Hassan al-Tarhini al-Amili. Volume 2

2) *Al-Jawhar al-Fakhriyya fi Sharhi al-Rawdat al-Fiqhiyya*, by Ayatullah al-Shaykh Wijdani Fakhr, volume 2.

These two texts consist of two layers of commentaries on an original text written in the 14th century AD by al-Shahid al-Awwal, Muhammad bin al-Makki and titled *al-Lum'a al-Dimashqiyya*. The latter text attracted a commentary by al-Shahid al-Thani, Shaykh Zaynuddin al-Amili who lived during the 16th century AD. It is this text which is taught and studied today at the intermediate level in many Shi'a seminaries and the commentary by al-Shahid al-Thani is titled *al-Rawdat al-Bahiyya fi Sharhi al-Lum'a al-Dimashqiyya*. This text in turn has attracted several commentaries by later scholars, two titles of which are mentioned above.

3) *Ijma'iyatu Fiqhi al-Shi'a wa ahwa' al-aqwal min ahkam al-shari'a*, by Syed Ismail al-Hussaini al-Mar'ashi (d 2004 AD)

4) *Al-Mustanad fi Sharhi al-Urwat al-Wuthqa* volume 5 by Syed al-Khu'i (d 1992 AD). This text is a gloss by Syed al-Khu'i on the work of Syed Kazim al-Yazdi (d 1918 AD).

5) *Minhaj al-Salihin* volume 1 by Syed Muhammad Said al-Hakim.

6) *Al-Urwat al-Wuthqa* by Syed Kazim al-Yazdi with glosses by Syed Sistani.

Not all works of demonstrative law are particularly concerned with delineating the exact sequence of the *ta'qibat*, however the above texts proved most useful in this regard.

It must be remembered that this answer is not an exhaustive treatment of all the contents that may be included in the *ta'qibat* ritual, for if that were the concern then this answer would extend to tens of pages. The concern here is to present *the general and basic sequence* of the *ta'qibat* in a form in which it is generally accepted by the jurists and as delineated by them from the *al-sunna al-nabawiyya* and *al-sunna al-walawiyya*.

Definition of the Term 'Al-Ta'qib'.

The term *al-ta'qib* (Pl: *al-ta'qibat*) is defined as pre-occupying oneself following the ritual prayer with supplications, remembrance of God,¹ recitation of the Qur'an and other recommended rituals² such as endeavours at cultivating the soul, exhorting it to patience,³ contemplating on the greatness of God, weeping in fear of God,⁴ etc. These supplications and remembrances are not limited but are manifold due to the abundant number of traditions that have been reported from the Ahlulbayt (as) containing supplications and

¹ *Al-Jawhar al-Fakhriyya* pg 294. *Al-Zubdatu al-Fiqhiyya* pg 236-237. *Al-Mustanad fi Sharhi al-Urwat al-Wuthqa* pg 397

² *Ijma'iyatu Fiqhi al-Shi'a* pg 268. *Al-Mustanad fi Sharhi al-Urwat al-Wuthqa* pg 397

³ *Al-Zubdatu al-Fiqhiyya* pg 237

⁴ *Al-Mustanad fi Sharhi al-Urwat al-Wuthqa* pg 397

other recitals that may be recited following the ritual prayers;⁵ both the obligatory and the supererogatory ritual prayers.

Sequence of the *Ta'qīb* Ritual.

The best of the rituals to be performed in terms of *both* sequence and merit⁶ are the following three:

1) The three *takbīrāt* to be performed by raising the hands till they are parallel to the ears, while the palms face the *qibla*.⁷

2) Then the *tablīl* in the form transmitted (from the Ahlulbayt (as))⁸ which is as follows:

لا إله إلا الله، وحده وحده، أنجز وعده، و نصر عبده، و أعز جنده، و غلب الأحزاب وحده، فله الملك و له الحمد، يحيي و يميت و يحيي و يميت و هو على كل شيء قدير.

3) Then the *tasbīḥ* of Lady Zahra (sa).⁹

4) Then supplicating by means of transmitted supplications¹⁰ some of which have been shared below but the first one that is suggested to be recited is the following supplication to be recited thrice:

استغفر الله الذي لا إله الا هو الحي القيوم ذا الجلال والاکرام وأتوب إليه

5) Then supplicating for one's wishes and desires (i.e., in one's own words, in contrast to supplicating by means of specific transmitted supplications).¹¹

6) There then follow the two prostrations of thanks-giving/gratitude (*sajdat al-shukr*), in which the worshipper should repeat the following formula a 100 times: *al-ḥamdu lillahi, shukran shukra* – meaning: 'all praise belongs to God, thank you, thank you (O God)'. However, at every tenth such repetition the worshipper should say: *shukran lilmujīb* – meaning: 'thanks be to the respondent'.

After that the worshipper may repeat the term *shukran* thrice at the very least and 100 times at the most. Thereafter, the worshipper may beseech God for any of his/her needs; both in the form of transmitted supplications and in his/her own words.¹²

Between these two prostrations, the worshipper should rub his forehead and cheeks in the dust; first the right cheek and then the left cheek, while he stretches out his arms, chest and

⁵ *Al-Jawhar al-Fakhriyya* pg 294. *Al-Zubdatu al-Fiqhiyya* pg 237. For example, the section in Shaykh Yūsuf al-Baḥrānī's (d 1772 AD) legal work *al-Ḥadā'iq al-Nādira* discussing the supplications that could be recited in the *ta'qīb* that have been transmitted from the Imām extends to tens of pages!

⁶ What this means is that these three rituals are the most meritorious when carried out in the above-mentioned sequence after the prayers, yet when considered individually, the *tasbīḥ* is absolutely the most superior ritual of all the three. See *Al-Zubdatu al-Fiqhiyya* pg 238

⁷ *Al-Jawhar al-Fakhriyya* pg 294. *Al-Zubdatu al-Fiqhiyya* pg 237, *Al-Mustanad fī Sharḥi al-Urwat al-Wuthqa* pg 397

⁸ *Al-Jawhar al-Fakhriyya* pg 294. *Al-Zubdatu al-Fiqhiyya* pg 238, *Al-Mustanad fī Sharḥi al-Urwat al-Wuthqa* pg 398

⁹ *Al-Jawhar al-Fakhriyya* pg 295. *Al-Zubdatu al-Fiqhiyya* pg 238, *Al-Mustanad fī Sharḥi al-Urwat al-Wuthqa* pg 397

¹⁰ *Al-Jawhar al-Fakhriyya* pg 295. *Al-Zubdatu al-Fiqhiyya* pg 240

¹¹ *Al-Jawhar al-Fakhriyya* pg 296. *Al-Zubdatu al-Fiqhiyya* pg 241

¹² *Al-Jawhar al-Fakhriyya* pg 296. *Al-Zubdatu al-Fiqhiyya* pg 244

abdomen, all the while maintaining the posture of prostration and not raising his/her head from the ground.¹³

7) Then, the worshipper may supplicate to God by means of transmitted supplications.¹⁴

8) Finally when one wishes to leave the place of prayer, which would generally be after having had performed the prostrations of gratitude, it is recommended that the worshipper pass his hand over the place of prostration and then wipe or pass it over his face and forehead/brow¹⁵ and recite a specific supplication¹⁶ (the text to which is shared below).

Evidence Adduced from the *Aḥādīth* in Favour of the *Ta'qīb*.

The significance and emphasis on adhering to the *ta'qīb* ritual may be evidenced from a number of traditions and four are mentioned here as a sample:

Sayyid Ibn Ṭāwūs (d 1266 AD) reports in his book *Falāḥ al-Sā'il* with his chain that terminates at Muḥammad bin 'Ali bin Maḥbūb who in turn reports from Imām al-Ṣādiq (as) who reported from his forefathers from the Messenger of God (saw) who said: 'a person who sits at his place of prayer (for the purpose of *ta'qīb*), cross-legged, has God appoint for him an angel who says to him "increase in nobility (by engaging in the various *ta'qīb* rituals) and good deeds will be written in your favour, evil deeds will be effaced from you(r record) and (exalted) stations will be registered for you till you move away".¹⁷

The *mursal* tradition of Maṣṣūr bin Yūnus from Imām al-Ṣādiq (as) that: 'one who performs an obligatory prayer and pre-occupies him/herself with the *ta'qīb* ritual (after it) till the next prayer is a guest of God and it is incumbent on God that He honours His guest'.¹⁸

Al-Walīd bin Ṣabīḥ reports from Imām al-Ṣādiq (as) that: 'the *ta'qīb* ritual is more effective and intense in its effects with regards to obtaining sustenance than striking out in the land (seeking the same)'.¹⁹

It is reported in a tradition that: 'whoever engages in the *ta'qīb* ritual after his/her prayers is as if he/she is in prayer'.²⁰

1) Evidence adduced from the *aḥādīth* that the three *takbīrāt* are the first of the *ta'qībāt* to be performed after the termination of the ritual prayer.

This ritual is performed with raised voices and in unison, especially during the congregational prayers.²¹ It is reported in the *Sunan* of Abī Dāwūd from Ibn 'Abbās who reported: 'the termination of the ritual prayer of the Prophet would be known by the *takbīr*'.

¹³ *Al-Jawhar al-Fakhrīyya* pg 296. *Al-Zubdatu al-Fiqhiyya* pg 241-243

¹⁴ *Al-Jawhar al-Fakhrīyya* pg 296. *Al-Zubdatu al-Fiqhiyya* pg 244

¹⁵ *Minhāj al-Ṣāliḥīn* pg 232. *Al-Zubdatu al-Fiqhiyya* pg 244.

¹⁶ *Al-Zubdatu al-Fiqhiyya* pg 244.

¹⁷ Cited in *al-Ḥadā'iq al-Nādira* volume 8, pg 510.

¹⁸ *Al-Waṣā'il* chapter 1 on the topic of *al-ta'qīb*, hadith number 5, cited in *Al-Zubdatu al-Fiqhiyya* pg 237.

¹⁹ *Al-Waṣā'il* chapter 1 on the topic of *al-ta'qīb*, hadith number 1, cited in *Al-Zubdatu al-Fiqhiyya* pg 237.

²⁰ Cited in *Al-Urwat al-Wuthqa* pg 190.

²¹ *Ijmā'iyātu Fiqhi al-Shi'a* pg 268

Ibn ‘Abbās also reports: ‘I would recognise the termination of the prayers by that (i.e., by the *takbīr*’) and I would hear it’. Muhammad bin Ismail al-Bukhari has recorded a similar tradition in his *hadith* compilation in the chapter on the remembrances/recitals to be recited after the ritual prayers, as well as in the chapter on the *adhān*, as has al-Nasā‘i in the chapter on forgetfulness in the prayer and as has Ahmad bin Hanbal in his *Musnad*.²²

Zurāra bin A’yān reports from Imām al-Bāqir (as), who said: ‘when you have completed the recital of the *taslīm* then raise your hands for the *takbīr*, thrice’.²³

Mufaḍḍal bin ‘Umar, a companion of the 6th Imām al-Ṣādiq (as) reports that he asked the 6th Imām of the reason why a *muṣalli* (worshipper) says the *takbīr* three times after the *taslīm*, by raising his hands. The Imām (as) replied that this was because when the Prophet of Islam conquered Mecca, he recited the *Dhubr* prayers at the Hajar al-Aswad. When he recited the *salāms*, he raised his hands and did the *takbīr* thrice...²⁴

Hence it is in light of these traditions that jurists of the past and present have ruled that the three *takbīrāt* feature as the first of the *ta’qībāt* rituals. Shaykh al-Ṭā’ifa al-Ṭūṣī (d 10067 AD) writes in his *al-Nihāyatu fī Mujarradi al-Fiqh wa al-Fatwa* (pg 70) that it is recommended for a worshipper to raise his hands to his ears and say *allāhu akbar* thrice on completing the prayer...

Also Al-Majlisi (d 1699 AD) cites in his *Biḥār al-Anwār* from Shaykh al-Ṭūṣī’s work on worship rituals titled *Misbāḥ al-Mutahajjid wa Ṣilāḥ al-Mut’abbid* as follows: ‘then the worshipper says the *taslīm*, and then raises his hands for *takbīr* bringing them parallel to his ears and performs the *takbīr* thrice in a slow, even pace...’²⁵

2) Evidence adduced from the *aḥādīth* that the *tablīl* is the second of the *ta’qībāt* to be performed after the termination of the ritual prayer.

The evidence for this is found in the composite tradition of Mufaḍḍal bin ‘Umar cited above in a truncated form and cited here below in full as it contains the evidence for two things: the *takbīr* and the *tablīl*.

Mufaḍḍal bin ‘Umar, a companion of the 6th Imām al-Ṣādiq (as) reports that he asked the 6th Imām of the reason why a *muṣalli* says the *takbīr* three times after the *taslīm*, by raising his hands. The Imām (as) replied that this was because when the Prophet of Islam conquered Mecca, he recited the *Dhubr* prayers at the Hajar al-Aswad. When he recited the *salāms*, he raised his hands and did the *takbīr* thrice. He then recited this supplication:

لا إله إلا الله، وحده وحده، أنجز وعده، و نصر عبده، و أعز جنده، و غلب الأحزاب وحده، فله الملك و له الحمد، يحيي و يميت و يحيي و يميت و يحيي، و هو على كل شيء قدير.

²² *Ijmā’iyyātu Fiqhi al-Shi’a* pg 268.

²³ *Mustadrak al-Waṣā’il* chapter 12 on the topic of *al-ta’qīb*, hadith number 4, cited in *Al-Zubdatu al-Fiqhiyya* pg 237.

²⁴ *Al-Waṣā’il* chapter 14 on the topic of *al-ta’qīb*, hadith number 2, cited in *Al-Zubdatu al-Fiqhiyya* pg 237-238 and in *Ijmā’iyyātu Fiqhi al-Shi’a* pg 268-269.

²⁵ *Al-Zubdatu al-Fiqhiyya* pg 238.

This is translated as: ‘There is no God but Allah, One/Unique/Single, One/Unique/Single. He fulfilled His promise (to the Prophet regarding the conquest of Mecca, which is described in *Sura al-Fath* and even showed him in a dream) and He helped His servant (Muhammad in this conquest and victory). He (i.e., Allah) gave honour to His army (i.e., the army constituting of the believers: the Muhājirūn and the Anṣār) and defeated the (disbelieving) group (of Meccans) singly. Thus to Him belong sovereignty and the command, and for Him is praise. He gives life and death and death and life (i.e., resurrection) and He has power over everything’.

Then the Prophet turned to his companions and said: "Never abandon these *takbīrāt* and this supplication at the end of every obligatory *ṣalāt*, for he/she who performs the three *takbīrāt* and recites this supplication has carried out that which is obligatory on him/her with respect to thanking God for strengthening Islam and its fighters".²⁶

Now, several things need to be clarified here:

a) A slightly longer version of this *tablīl* supplication is found in the legal texts as follows:

لا إله إلا الله، إلهها واحدا، ونحن له مسلمون، لا إله إلا الله، ولا نعبد إلا إياه، مخلصين له الدين ولو كره المشركون، لا إله إلا الله، ربنا ورب ابائنا الأولين، لا إله إلا الله، وحده وحده وحده، وصدق عبده، وأنجز وعده، ونصر عبده، وأعز جنده، وهزم الأحزاب وحده، فله الملك وله الحمد يحيي ويميت ويحيي وهو على كل شيء قدير.²⁷

But al-‘Allāma al-Majlisi then writes regarding the above *taḥlīlāt* that he has not seen the portion beginning with *ربنا ورب ابائنا الأولين لا إله إلا الله إلهها واحدا ونحن له مسلمون* till *ربنا ورب ابائنا الأولين* in any tradition!²⁸

This observation of al-‘Allāma al-Majlisi seems corroborated in the tradition of Mufaḍḍal bin ‘Umar, which simply mentions the latter part of the longer version cited above.

Hence the Syeds al-Yazdi,²⁹ al-Khu’i,³⁰ Sistani and al-Ḥakīm³¹ have all suggested the version of the *tablīl* supplication which needs to be recited as part of the *tablīl* to be the one which appears in the tradition (and is given at the beginning of this answer). But as the *ta‘qībāt* rituals are not limited to transmitted supplications only and can include supplications that we may coin ourselves and even recite in our own tongues, then therefore, reciting the above extended *tablīl* supplication which also includes the transmitted version anyway, may not be a problem after all.

b) Now with regards to what Muhammad bhai Merali wrote regarding reciting the formula of *لا إله إلا الله* thrice after the ritual prayer, which would aid in the acceptance of the ritual prayer and which suggestion was made with respect to Q35:10, which verse reads as follows:

²⁶ *Al-Waṣā’il* chapter 14 on the topic of *al-ta‘qīb*, hadith number 2, cited in *Al-Zubdatu al-Fiqhiyya* pg 237-238 and in *Ijmā‘iyyātu Fiqhi al-Shi‘a* pg 268-269.

²⁷ *Bihār* volume 83, page 43, hadith 54, cited in *Al-Zubdatu al-Fiqhiyya* pg 238.

²⁸ *Al-Zubdatu al-Fiqhiyya* pg 238

²⁹ *Al-Urwat al-Wuthqa* pg 191.

³⁰ *Al-Mustanad fī Sharḥi al-Urwat al-Wuthqa* pg 398

³¹ *Minhāj al-Ṣāliḥīn* pg 230.

مَنْ كَانَ يُرِيدُ الْعِزَّةَ فَلِلَّهِ الْعِزَّةُ جَمِيعًا ۖ إِلَيْهِ يَصْعَدُ الْكَلِمُ الطَّيِّبُ وَالْعَمَلُ الصَّالِحُ يَرْفَعُهُ ۗ وَالَّذِينَ يَمْكُرُونَ السَّيِّئَاتِ لَهُمْ عَذَابٌ شَدِيدٌ ۖ وَمَكْرُ أُولَٰئِكَ هُوَ يُنْبَرُ

And where I think that the relevant phrase is *إِلَيْهِ يَصْعَدُ الْكَلِمُ الطَّيِّبُ وَالْعَمَلُ الصَّالِحُ يَرْفَعُهُ* which would be translated as: ‘To Him ascend the good/pure words and He (i.e., God) raises the virtuous deed’.

Now, I carried out some investigations into Q35:10 and I concentrated specifically on the narrative based exegeses of the Qur’an (*al-tafāsīr al-ma’thūra*) such as *Tafsir al-Qummi*, *Al-Burhan fi Tafsir al-Qur’an*, *Tafsir Nur al-Thaqalayn*, etc to verify if there was any transmitted report from any member of the Prophet’s family, including his august personality regarding what is recorded and suggested in the book *I’jāz al-Qur’an* by Saudat Hussein sahib as that text seems to be a secondary source and may have (and if not, then should have) relied on primary sources. It would have been helpful if Muhammad bhai Merali had also found out the author’s reference (or would have at least asked the former resident alim about the actual reference for this suggestion) as a citation from any book including the works I have cited from are, in and of itself, of no significance because books can and do have the most amazing variety of information, religious texts not excluded.

Although I did not find any tradition that said that three *taḥlīls* recited at the end of the ritual prayer aided in the acceptance of the prayer, I did find at least one tradition from *Kitab al-Ihtijāj* of Abū Maṣṣūr Aḥmad bin ‘Alī bin Abī Tālib al-Tabrisi (fl: 12th-13th century AD), reporting from Asbagh bin Nubata from Imām ‘Alī (as) that the latter was asked by Ibn al-Kawā about the spiritual reward attainable on reciting the formula: لا إله إلا الله.

The Imām answered that: ‘a person who uttered the formula لا إله إلا الله sincerely has the effect of having his sins wiped out just as a black letter is effaced from a white parchment. If the person repeated the formula for a second time, the gates of the heavens and the rows of the angels are rent asunder such that some of the angels would say to the others, “humble yourselves for the greatness of God!” And if the person repeats the formula sincerely for the third time, then it (i.e., the formula) would transcend the throne of God and God would say (to the formula): “settle down, for I swear by My honour and dignity that I will definitely forgive the one who utters you due to what it (i.e., the formula) contains (of merit)” and then the Imam recited the verse (Q35:10).³²

Now it does not mean that the tradition cited above is authentic or inauthentic; rather each and every tradition in this collection would require to be verified for al-Tabrisi records most traditions in his collection without chains thus rendering them *mursal*.³³ I have cited this tradition here merely because this tradition is the only one that comes close to what the above mentioned book *I’jāz al-Qur’an* seems to suggest. This does not also mean that the suggestion in the book is inauthentic but its reliability is open to dispute until more convincing information about it comes to light.

³² Cited in *al-Burhān fi Tafsīr al-Qur’an* volume 4 pg 540.

³³ The author himself states the same in the introduction to his collection and gives reasons as to why he has omitted the relevant chains. *Al-Ihtijāj* volume 1 pg 14.

Notwithstanding the above note, the thrice recitation of the formula لا إله إلا الله can of course be recited as part of the *ta'qīb* and the above investigation was merely to find the actual reference for the concerned suggestion and part of the overall investigation I carried out for this question. As the definition of the *ta'qīb* ritual above demonstrates, it has a very wide scope and includes both specific, transmitted recitals and general recitals and remembrances that can be carried out in any language though the recitals in Arabic and those that are transmitted from the infallibles are obviously considered better and superior.

Therefore before proceeding ahead it would perhaps be nice to conclude that the traditions clearly demarcate the 3 *takbīrāt* and the *tablīl* in the form transmitted, to be recited immediately after the cessation of the ritual prayer and that no other act or recital seems to precede these two; atleast in the transmitted traditions.

3) Evidence in favour of the *tasbīḥ* being part of the *ta'qīb* rituals and its recitation to occur very soon after the cessation of the ritual prayers.

Two sets of traditions have been transmitted regarding the glorifications to be recited. These reports identify near similar formulas with near similar merits for both and near similar number of times that these need to be repeated. Both sets also mention that these glorifications need to be recited by the worshipper *before the worshipper changes his/her posture from that of the ṣalāt, i.e., before the worshipper crosses his/her legs to sit comfortably*, thereby denoting an unbroken link with the ritual prayer and alluding to an immediate sequence or succession of acts.

a) The *tasbīḥ* of Lady Zahra (sa). This glorification has been emphasised with such overwhelming intensity in the traditions from the Imāms that its individual superiority is beyond doubt. Those texts of demonstrative law (i.e., those that I consulted) that are not particularly concerned with a sequential description of the *ta'qībāt* rituals always begin their discussion of the *ta'qīb* rituals with mentioning the significance and merit of this *tasbīḥ* and that may be the reason why Shaykh al-Ṭūṣī exhorts in his *al-Nibāyatu fī Mujarradi al-Fiqh wa al-Fatwa* (pg 70) that if a worshipper is unable to carry out all the *ta'qībāt* rituals then he/she must not let go of this *tasbīḥ* save in such emergencies when nothing at all is possible to recite.

Nevertheless if a sequence is adhered to, then it may not precede the two rituals mentioned above.

Abū Khālid al-Qummāt narrates from Imām al-Ṣādiq (as) who said: 'the *tasbīḥ* of Fāṭima (as) recited every day after every ritual prayer is more beloved to me than the recitation of a thousand cycles of ritual prayer every day'.³⁴

Zurāra bin A'yān reports from Imām al-Ṣādiq (as) as saying: 'the *tasbīḥ* of Fāṭima al-Zahra is from the abundant remembrance of God about which God says (in Q33:41) "...remember God with abundant remembrance"³⁵

³⁴ *Al-Waṣā'il* chapter 9 on the topic of *al-ta'qīb*, hadith number 2, cited in *Al-Zubdatu al-Fiqhiyya* pg 238-239.

Ṣāliḥ bin ‘Uqba reports from Imām al-Bāqir (as) as saying: ‘God has not been worshipped with anything of praise better than the *tasbīḥ* of Fāṭima and if there had been anything better than that then the Messenger of God (saw) would have gifted that as a gift to Fāṭima’.³⁶

Ibn Abī Najrān reports from Imām al-Ṣādiq (as) via an intermediary that: ‘one who glorifies God after the obligatory ritual prayer with the *tasbīḥ* of Fāṭima a hundred times and follows it up with لا إله إلا الله once, will be forgiven’.³⁷

Ibn Sinān reports from Imām al-Ṣādiq (as) who said: ‘any one from among you who extols God by means of the *tasbīḥ* of Fāṭima (as) before he changes his posture from that of the obligatory prayer/or before he crosses his legs to sit comfortably (the literal words are: *qabla ’an yuthanyya rijlayhi min ṣalāti al-farīda*) will have God forgive him’.³⁸

All the traditions above prove the place of this *tasbīḥ* within the *ta’qībāt* ritual, but the last tradition in particular contains the evidence that this *tasbīḥ* needs to be recited very soon after the cessation of the ritual prayer. However, as the evidence above shows, the 3 *takbīrāt* and the *tablīl* must not be preceded by any other ritual after the cessation of the ritual prayer and therefore it follows that if this *tasbīḥ* is to be recited before we change our posture, then it is my reasoned suggestion that it needs to be recited after the *tablīl*.

It is recommended to make the rosary from the earth of the grave of Imām al-Ḥusayn (as)³⁹ for as al-Ḥasan bin Maḥbūb reports: ‘Imām al-Ṣādiq (as) was asked about using the earth from the grave of Ḥamza and al-Ḥusayn (as) and their comparable superiority, and he replied: “a rosary made from the earth of the grave of al-Ḥusayn (as) is equivalent to glorification (of God) when in the hands of a person without the person (actually) uttering the glorifications (verbally)”’.⁴⁰

And al-Ṭabrisi records a *mursal* tradition from Imām al-Ṣādiq (as) as follows: ‘a person who turns a rosary, that is made from the earth of the grave of al-Ḥusayn (as), in his/her hand once with or without reciting the formula of repentance (*al-istighfār*) will have God register for him 70 (*al-istighfār*), and the prostration on it tears apart the seven veils’.⁴¹

b) The *al-tasbīḥāt al-arba’a* to be recited either 30 times or 40 times or a 100 times after the obligatory prayers.⁴²

The 6th Imam (as) reports from the Messenger of God (saw) who said: ‘let the one who concludes his/her prayer repeat 30 times (the formula): سبحان الله والحمد لله ولا إله إلا الله والله أكبر

³⁵ *Al-Waṣā’il* chapter 8 on the topic of *al-ta’qīb*, hadith number 1, cited in *Al-Zubdatu al-Fiqhiyya* pg 239.

³⁶ *Al-Waṣā’il* chapter 9 on the topic of *al-ta’qīb*, hadith number 1.

³⁷ *Al-Waṣā’il* chapter 7 on the topic of *al-ta’qīb*, hadith number 3, cited in *Al-Zubdatu al-Fiqhiyya* pg 239.

³⁸ *Al-Waṣā’il* chapter 7 on the topic of *al-ta’qīb*, hadith number 5, cited in *Al-Zubdatu al-Fiqhiyya* pg 239.

³⁹ *Al-Mustanad fī Sharḥi al-Urwat al-Wuthqa* pg 398.

⁴⁰ *Al-Waṣā’il* chapter 16 on the topic of *al-ta’qīb*, hadith number 3, cited in *Al-Zubdatu al-Fiqhiyya* pg 240.

⁴¹ *Al-Waṣā’il* chapter 16 on the topic of *al-ta’qīb*, hadith number 4, cited in *Al-Zubdatu al-Fiqhiyya* pg 240.

⁴² *Al-Mustanad fī Sharḥi al-Urwat al-Wuthqa* pg 399

It fends off destruction, devastation, drowning, destruction by fire, tumbling into a well, being eaten by a beast of prey, an evil and unfortunate death and the misfortune that would descend on the servant (of God) on that day'.⁴³

When the 6th Imam was asked about the verse (Q33:41) يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا اللَّهَ نِكْرًا كَثِيرًا he said: 'it means to glorify (God) thirty times after the obligatory prayer'.⁴⁴

The 6th Imam also said: 'Anyone who says سبحان الله والحمد لله ولا اله الا الله والله اكبر 40 times after every obligatory prayer *before he changes his posture (from that of the ritual prayer)* and then beseeches God, will be granted what he had asked for'.⁴⁵

Again, all the above traditions prove the place of *al-tasbīḥāt al-arba'a* within the *ta'qībāt* ritual but the last tradition insists that it be recited very soon after the cessation of the ritual prayer. Now in light of the fact that this ritual cannot precede the 3 *takbīrāt* and the *tablīl* then it must be recited following them, but again, in light of the overwhelming excellence of the *tasbīḥ* of Lady Zahra (sa) which is clearly evident in the transmitted traditions, then it is my reasoned suggestion that it should necessarily follow it rather than precede it.

4) Evidence of the emphasis on supplications as part of the *ta'qīb* is based on the traditions from the Prophet and the Imams such as the following: The 10th Imam Ali al-Naqi (as) reports from his forefathers that the Messenger of God (saw) said: 'One who performs an obligatory prayer for the sake of God earns to his credit an answered supplication as a result of it'. A similar report is also transmitted from Imām al-Riḍa (as).⁴⁶

Zurāra bin A'yān said: 'I heard Imām al-Bāqir (as) say: "supplication rendered after an obligatory prayer is better than saying a voluntary ritual prayer (i.e., *al-nāfila* prayer) and the (Prophetic) practice has been established on this".⁴⁷

'Ali bin Ja'far reports from his brother the 7th Imām Mūsa bin Ja'far, from their father Imām al-Ṣādiq (as) as follows: 'there is not a believer who discharges an obligation from the obligations of God, save that he obtains an accepted supplication to his credit at the time of discharging his obligation'.⁴⁸

Ḥammād bin 'Isa reports from Imām al-Ṣādiq (as) as follows: 'Indeed God has obligated on you the five daily ritual prayers at the best of hours; hence it is incumbent on you to supplicate after every ritual prayer'.⁴⁹

Al-Ḥusayn bin Ḥammād reports from Imām al-Bāqir (as) as follows: 'any person who recites the following supplication: استغفر الله الذي لا اله الا هو الحي القيوم ذا الجلال والاکرام وأتوب اليه thrice after the termination of the obligatory prayers *and before he changes his posture from that*

⁴³ *Al-Waṣā'il* chapter 15 on the topic of *al-ta'qīb*, hadith number 1 and 2, cited in *Ijmā'iyātu Fiqhi al-Shi'a* pg 269.

⁴⁴ *Al-Waṣā'il* chapter 15 on the topic of *al-ta'qīb*, hadith number 3, cited in *Ijmā'iyātu Fiqhi al-Shi'a* pg 269.

⁴⁵ *Al-Waṣā'il* chapter 15 on the topic of *al-ta'qīb*, hadith number 6, cited in *Ijmā'iyātu Fiqhi al-Shi'a* pg 269.

⁴⁶ *Al-Waṣā'il* chapter 1 on the topic of *al-ta'qīb*, hadith number 10, cited in *Ijmā'iyātu Fiqhi al-Shi'a* pg 269.

⁴⁷ *Al-Waṣā'il* chapter 5 on the topic of *al-ta'qīb*, hadith number 1.

⁴⁸ *Al-Waṣā'il* chapter 1 on the topic of *al-ta'qīb*, hadith number 12, cited in *Al-Zubdatu al-Fiqhiyya* pg 237.

⁴⁹ *Al-Waṣā'il* chapter 1 on the topic of *al-ta'qīb*, hadith number 6, cited in *Al-Zubdatu al-Fiqhiyya* pg 236

maintained during the obligatory prayers/ before he crosses his legs (in order to sit comfortably) will have God forgive his/her sins even if they were like the foam of the sea'.⁵⁰

The last tradition above again has the determining phrase: *qabla 'an yuthanyya rijlayhi min ṣalāti al-farīda* – *before he sits down cross-legged after the obligatory prayer/ before he changes his posture after the obligatory prayer*. Hence, while any supplication may be recited when this stage is reached, it is my reasoned suggestion that it would be better to recite this supplication either after the *al-tasbīḥāt al-arba'a* or after the *tasbīḥ* of Lady Zahra (sa).

After it, some or all of the following transmitted supplications may be recited.

«اللَّهُمَّ اهدني من عندك ، وأفض عليّ من فضلك ، وانشر عليّ من رحمتك ، وأنزل عليّ من بركاتك»⁵¹

I remember having had heard a couple of times Murtuza bhai Bandali reciting the above supplication in his beautiful voice at the Hujjat mosque.

‘Ali bin Mahzayār reports that the following supplication was taught to Muḥammad bin Ibrāhīm when he wrote to the 8th Imām to teach him a supplication which he may beseech by, after the obligatory ritual prayers and which would gather together for him the good of the world and the hereafter. The Imām therefore responded with this supplication:

أعوذ بوجهك الكريم ، وعزّتك التي لا ترام ، وقدرتك التي لا يمتنع منها شيء من شرّ الدنيا والآخرة ومن شرّ الأوجاع كلّها ، ولا حول ولا قوة إلا بالله العليّ العظيم⁵²

Other supplications are some of the following:

اللَّهُمَّ إِنِّي أسألك من كل خير أحاط به علمك ، وأعوذ بك من كلّ شر أحاط به علمك ، اللَّهُمَّ إِنِّي أسألك عافيتك في أموري كلّها ، وأعوذ بك من خزي الدنيا وعذاب الآخرة» .

«أعيذ نفسي وما رزقني ربّي بالله الواحد الأحد الصمد الذي لم يلد ولم يولد ولم يكن له كفواً أحد ، وأعيذ نفسي وما رزقني ربّي بربّ الفلق من شرّ ما خلق - إلى آخر السورة - ، وأعيذ نفسي وما رزقني ربّي بربّ الناس ملك الناس - إلى آخر السورة -»⁵³

The following supplication is for protection from forgetfulness.

سبحان من لا يعتدي على أهل مملكته ، سبحان من لا يأخذ أهل الأرض بألوان العذاب ، سبحان الرؤوف الرحيم ، اللَّهُمَّ اجعل لي في قلبي نوراً وبصراً وفهماً وعلماً إنك على كلّ شيء قدير⁵⁴

Traditions have also been transmitted that recommend the recitation of *Āyat al-Kursi*⁵⁵ and the recitation of *Sūra al-Ikhlāṣ* twelve times and then to spread out one's hands and raise them towards the heavens and to recite the following supplication:

⁵⁰ *Al-Waṣā'il* chapter 24 on the topic of *al-ta'qīb*, hadith number 4, cited in *Al-Zubdatu al-Fiqhiyya* pg 240. *Al-Mustanad fī Sharḥi al-Urwat al-Wuthqa* pg 400

⁵¹ *Al-Mustanad fī Sharḥi al-Urwat al-Wuthqa* pg 398

⁵² *Al-Waṣā'il* chapter 24 on the topic of *al-ta'qīb*, hadith number 3, cited in *Al-Zubdatu al-Fiqhiyya* pg 241. Also cited in *Al-Mustanad fī Sharḥi al-Urwat al-Wuthqa* pg 399.

⁵³ *Al-Mustanad fī Sharḥi al-Urwat al-Wuthqa* pg 399

⁵⁴ *Al-Mustanad fī Sharḥi al-Urwat al-Wuthqa* pg 400

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِاسْمِكَ الْمَكْنُونِ الْمَخْزُونِ الطَّاهِرِ الْمُبَارَكِ ، وَأَسْأَلُكَ بِاسْمِكَ الْعَظِيمِ وَسُلْطَانِكَ الْقَدِيمِ أَنْ تَصَلِّيَ عَلَيَّ مُحَمَّدَ وَآلِ مُحَمَّدٍ ، يَا وَاهِبَ الْعَطَايَا يَا مُطْلِقَ الْأَسَارِ يَا فَكَاكَ الرَّقَابِ مِنَ النَّارِ

أَسْأَلُكَ أَنْ تَصَلِّيَ عَلَيَّ مُحَمَّدَ وَآلِ مُحَمَّدٍ ، وَأَنْ تَعْتَقَ رِقَبَتِي مِنَ النَّارِ وَتُخْرِجَنِي مِنَ الدُّنْيَا أَمْنًا وَتَدْخُلَنِي الْجَنَّةَ سَالِمًا وَأَنْ تَجْعَلَ دَعَائِي أَوْلَهُ فَلَاحًا وَأَوْسَطَهُ نَجَاحًا وَآخِرَهُ صَلاَحًا إِنَّكَ أَنْتَ عَلَامُ الْغُيُوبِ»⁵⁶

It is also recommended to recite the two formulas of the faith (*al-Shahādātayn*), confessing to faith in the twelve Imāms,⁵⁷ asking for paradise, seeking refuge in God from hell,⁵⁸ reciting Q3:17, Q3:26, *Sura al-Ḥamd*⁵⁹ and reciting salutations on the Prophet and his purified progeny.⁶⁰

Hence Zurāra reports from the 5th Imām al-Bāqir (as) as having said: ‘you are obliged in favour of seeking the two obligations after every ritual prayer’. Zurāra asked ‘what are these two obligations?’ The Imām replied: ‘supplicating for paradise and seeking refuge with God from hell’.⁶¹

Therefore the following supplication has been suggested:

«اللَّهُمَّ صَلِّ عَلَيَّ مُحَمَّدَ وَآلِ مُحَمَّدٍ وَأَجْرِنِي مِنَ النَّارِ وَارْزُقْنِي الْجَنَّةَ وَزَوِّجْنِي مِنَ الْحُورِ الْعِينِ»⁶²

5) Evidence in favour of the prostration of gratitude being part of the *ta‘qīb* ritual and evidence for the various recitals and supplications that are suggested to be recited in it.

Some traditions mention a prostration while others mention two and so the author of *Al-Zubdatu al-Fiqhiyya* surmises that the prostration of gratitude is counted as two prostrations because of the occurrence of the rubbing of the forehead and the cheeks in the dust (which practice is known as *al-ta‘fīr*) between the two while the probable reason that this prostration is counted as one is because of the negation of raising the head from the position of prostration and hence being counted as one.⁶³ Thus if the practice of *al-ta‘fīr* is considered as interrupting the prostration then there will be two prostrations while if it is considered to be non-interruptive, then merely one.

Abū al-Ḥasan al-Asadi reports Imām al-Ṣādiq (as) to have said: ‘the worshipper prostrates after the obligatory prayer in order to thank God, (exalted is His name), for His grace with which He graced him in allowing him to successfully discharge his obligation...’⁶⁴

⁵⁵ *Al-Mustanad fī Sharḥi al-Urwat al-Wuthqa* pg 399

⁵⁶ *Al-Mustanad fī Sharḥi al-Urwat al-Wuthqa* pg 399-400

⁵⁷ *Al-Mustanad fī Sharḥi al-Urwat al-Wuthqa* pg 400

⁵⁸ *Al-Zubdatu al-Fiqhiyya* pg 241.

⁵⁹ *Al-Mustanad fī Sharḥi al-Urwat al-Wuthqa* pg 399

⁶⁰ *Ijmā‘iyyātu Fiqhi al-Shi‘a* pg 270

⁶¹ Cited in *Ijmā‘iyyātu Fiqhi al-Shi‘a* pg 270

⁶² *Al-Mustanad fī Sharḥi al-Urwat al-Wuthqa* pg 399

⁶³ *Al-Zubdatu al-Fiqhiyya* pg 242.

⁶⁴ *Al-Waṣā’il* chapter 1 on the topic of the two prostrations of gratitude, hadith number 2, cited in *Al-Zubdatu al-Fiqhiyya* pg 241.

Ibn Faḍḍāl reports from Imām al-Riḍa (as) who said: ‘the prostration after the obligatory prayer is as gratitude to God due to the success granted to the servant for the sake of God, in discharging the obligations.’⁶⁵

The evidence in favour of reciting the formula *al-hamdu lillabi, shukran shukra* 100 times in the prostration, with this recital being interspersed with the formula *shukran lilmujīb* after every tenth recital is as follows:

Shaykh al-Ṭūṣi reports a *mursal* tradition in his *Misbāḥ al-Mutahajjid* from Imam al-Sajjād (as) that: he used to say in the prostration of thanksgiving a hundred times ‘الحمد لله شكرا’ and after every such tenth repetition he would say ‘شكرا للمجيب’.

Then he would recite this supplication:

يا ذا المن الذي لا ينقطع أبداً، ولا يحصيه غيره عدداً، ويا ذا المعروف الذي لا ينفذ أبداً، يا كريم يا كريم

‘O Possessor of favors, which do not cease ever! Neither is anyone apart from Him able to reckon its number. O Possessor of goodness whose extent is unfathomable! O Generous, O Generous, O Generous’.

Thereafter he would supplicate, beseech humbly and implore earnestly.⁶⁶

The evidence that the phrase شكرا لله ought to be recited 100 times at most and thrice at the very least.

Sulaymān bin Ḥafṣ al-Marwazi reports that the Imām al-Riḍa (as) wrote to him as follows: ‘say in the prostration of thanksgiving a hundred times ‘شكرا شكرا’ and if you wish ‘عفوا عفوا’.⁶⁷

Abū al-Ḥasan al-Asadi reports Imām al-Ṣādiq (as) to have said: ‘the worshipper prostrates after the obligatory prayer in order to thank God, (exalted is His name), due to His grace with which He graced him in allowing him to successfully discharge his obligation, and the least that suffices in it is to recite the formula شكرا لله thrice’.⁶⁸

Ibn Faḍḍāl reports from Imām al-Riḍa (as) who said: ‘the prostration after the obligatory prayer is as gratitude to God due to the success granted to the servant for the sake of God in discharging the obligations. The least that suffices in it of a recital is that he should say شكرا لله thrice’. Ibn Faḍḍāl said that he then asked the Imām: ‘what is the meaning of the servant’s expression of شكرا لله?’

He responded: ‘it means that the worshipper intends to say by his act of prostration: “this prostration is from me in gratitude to God due to the success He granted me for His sake,

⁶⁵ *Al-Waṣā’il* chapter 1 on the topic of the two prostrations of gratitude, hadith number 3, cited in *Al-Zubdatu al-Fiqhiyya* pg 241.

⁶⁶ *Al-Waṣā’il* chapter 6 on the topic of the two prostrations of gratitude, hadith number 4, cited *Al-Zubdatu al-Fiqhiyya* pg 243.

⁶⁷ *Al-Waṣā’il* chapter 6 on the topic of the two prostrations of gratitude, hadith number 2.

⁶⁸ *Al-Waṣā’il* chapter 1 on the topic of the two prostrations of gratitude, hadith number 2, cited in *Al-Zubdatu al-Fiqhiyya* pg 241.

in service and in discharging His obligations”. And gratitude causes increase, hence if there was any defect in the ritual prayer which was not compensated and completed by the *nawāfil* prayers then they would be completed by this prostration’.⁶⁹

Evidence for the recommendation in favour of *al-ta’fīr*.

The *mursal* tradition of ‘Ali bin Yaqtīn who reports from Imām al-Ṣādiq (as) who said: ‘God revealed to the Prophet Mūsa (as) saying: “do you know why I chose you above all others for My conversations?” He replied: “what is the reason O Lord?” So God revealed to him saying: “O Mūsa, I carefully scrutinised my servants, their outer and their inner and did not find anyone among them more humble to Me than you. O Mūsa, when you pray, you place your cheeks on the earth”’.⁷⁰

Ishāq bin ‘Ammār reports from Imām al-Ṣādiq (as): ‘when Mūsa bin ‘Imrān prayed he would not get up and leave till he had pressed his right and left cheeks on the earth’.⁷¹

Evidence for Spreading out the arms, chest and abdomen.

Yaḥya bin ‘Abd al-Raḥmān said: ‘I saw Abū al-Ḥasan (as), the third, perform the prostration of gratitude and he spread out his arms and pressed his chest and abdomen to the earth and so I asked him about it and he replied ‘such is necessary’.⁷²

Some Supplications that may be recited in these prostrations.

The scholar al-Kaf‘ami (d 1499 AD) reports a *mursal* tradition from Imām ‘Ali (as) which transmits the supplication that the Imām used to recite in the prostrations. The tradition is as follows:

He (i.e., Imām ‘Ali (as)) used to say when making the two prostrations: ‘You admonished me but I did not heed the warning. You deterred me from Your proscriptions but I was not deterred. You inundated me with Your benevolence and generosity but I did not thank You! Pardon me, pardon me, and pardon me’.⁷³

The authentic tradition which Shaykh al-Ṣadūq reports with his chain of transmitters, from ‘Abdullāh bin Jundab, from Mūsa bin Ja‘far (a.s). ‘Abdullāh bin Jundab asks the Imām: ‘what should I recite in the prostration of thanksgiving for our companions (i.e., the Shi‘as) differ among themselves about it’. The Imām replied: ‘Say (the following) in your prostration of thanksgiving:

⁶⁹ *Al-Waṣā’il* chapter 1 on the topic of the two prostrations of gratitude, hadith number 3, cited in *Al-Zubdatu al-Fiqhiyya* pg 241.

⁷⁰ *Al-Waṣā’il* chapter 3 on the topic of the two prostrations of gratitude, hadith number 1, cited in *Al-Zubdatu al-Fiqhiyya* pg 242-243.

⁷¹ *Al-Waṣā’il* chapter 3 on the topic of the two prostrations of gratitude, hadith number 2, cited in *Al-Zubdatu al-Fiqhiyya* pg 243.

⁷² *Al-Waṣā’il* chapter 4 on the topic of the two prostrations of gratitude, hadith number 2, cited in *Al-Zubdatu al-Fiqhiyya* pg 243.

⁷³ *Mustadrak al-Waṣā’il* chapter 5 on the topic of the two prostrations of gratitude, hadith number 4, cited in *Al-Zubdatu al-Fiqhiyya* pg 242.

اللهم اني أشهدك، و أشهد ملائكتك و انبياءك و رسلك و جميع خلقك انك انت الله ربي، و الاسلام ديني، و محمدا نبيا،
و عليا و الحسن و الحسين و علي بن الحسين و محمد بن علي و جعفر بن محمد و موسى بن جعفر و علي بن موسى و محمد
بن علي و علي بن محمد و الحسن بن علي و الحجة بن الحسن أئمتي، بهم أتولى و من أعدائهم أتبرأ

“O Allāh! Indeed I call upon you as a witness and I call upon your angels, your Prophets and Messengers and the entirety of your creation as a witness, that surely you O Allāh are my Nourisher, that Islām is my religion, that Muḥammad is my Prophet and that ‘Ali, al-Ḥasan, al-Ḥusayn, ‘Ali bin al-Ḥusayn, Muḥammad bin ‘Ali, Ja‘far bin Muḥammad, Mūsa bin Ja‘far, ‘Ali bin Mūsa, Muḥammad bin ‘Ali, ‘Ali bin Muḥammad, al-Ḥasan bin ‘Ali and the Hujjat (i.e.Proof), son of al-Ḥasan are my leaders. Them I love and obey and from their enemies I dissociate.”⁷⁴

Evidence for the last ritual of leaving the place of prayer.

The 6th Imām (as) reports from his forefathers from ‘Ali (as) who said: ‘When the Messenger of God intended to leave (the place of prayer) after the cessation of prayer, he would pass his right hand over his forehead/brow and then say “O God, praise belongs to You, there is no God but You, Knower of the unseen and the seen. O God, remove anxiety, sadness, trials and tribulations from us, whatever of it has come to light and whatever of it remains hidden,” and he (saw) said: “none from my community who does this save that God will grant him/her whatever such a person seeks”⁷⁵.

⁷⁴ *Al-Waṣā’il* Vol 7, pg 15. Also cited in *Al-‘Urwat al-Wuthqa* pg 175.

⁷⁵ *Al-Zubdatu al-Fiqhiyya* pg 244, cited from *Mustadrak al-Waṣā’il* chapter 4 on the topic of the two prostrations of gratitude, hadith number 1.