

**3rd Testimony
in
Tashahud
from
Kutab-e-Arbah-
Reply**

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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.

3rd Testimony in Tashahud from Kutab-e-Arbah-Reply:

The general Muslims have a habit of rejecting Shia beliefs and demanding proof of doctrine from the Holy Quran, e.g., 'show Shia beliefs from the Holy Quran', so we present to them the proofs but when they become more aggressive and unreasonable, we may reply to them, e.g., you show us the recitation of the Azan, Aqamah and Salat from the Quran, so they cannot and back off, as these rituals are explained in Ahadith.

It is a common occurrence for the general Muslims to reject Shia beliefs, and demand proofs of the Shia doctrine from the Holy Quran. e.g., "show us proofs of the Shia beliefs from the Holy Quran", yet when presented with the proofs, they often become more aggressive and unreasonable, so sadly, we are compelled to say to them "can you show us the recitation of the Azan, Aqamah and Salat from the Quran?", they cannot and back-off, as these rituals are explained in the Ahadith.

Similarly, some Shia Muqalladeen (followers of Maraja) insist on proving the presence of the third testimony (third Shahadat) in the Tashahud from Ahadith. Once it's shown to them from 'Fiqh Al-Reza' ([see Appendix I](#)) they say but show us from Kutab-e-Arbah (from the four books). Well, if we ask them, in a same way we ask Muslims, to show us some of their basic beliefs from the Kutab-e-Arbah. What are they going to do? Let's ask from them (the Muqalladeen) only five of the following, i.e., to show us from the Kutab-e-Arbah:

1. Kalima-e-Tayyab;
2. Usool-e-Deen;
3. Faroo-e-deen,
4. What they recite for the Nikah;
5. What they recite for the Salat-e-Janaza;
6. Show if Tashahud is limited to and is fixed to two testimonies from the Kutab-e-Arbah.

For the 3rd Testimony, however, in Al-Kafi, vol. 3, which is the first book from the Kutab-e-Arbah, it is in a Hadith that Tashahud is not fixed and is like Qanoot (more can be recited), and we find from a Hadith of Imam Ali -asws that one needs to renew his beliefs in the Tashahud (Appendix II). Before we present Ahadith, we repeat our request of point 6 above and very politely, to show from Kutab-e-Arbah that Tashahud is limited to only two testimonies!

وَ فِي رِوَايَةٍ أُخْرَى عَنْ صَفْوَانَ عَنْ مَنْصُورٍ عَنْ بَكْرِ بْنِ حَبِيبٍ قَالَ قُلْتُ لِأَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) أَيُّ شَيْءٍ أَقُولُ فِي التَّشَهُدِ وَ الْفُتُوتِ قَالَ قُلْ بِأَحْسَنِ مَا عَلِمْتَ فَإِنَّهُ لَوْ كَانَ مُوقَّتًا هَلَكَ النَّاسُ .

And in another report from Safwan, from Mansour, from Bakr Bin Habeeb who said,

'In Al-Kafi it is: I said to Abu Ja'far^{-asws}, 'Which thing should I be saying during the *Tashahud* and the *Qunoot*?' He (Imam^{-asws}) said: 'With the best of what you know, for had it been fixed, the people would be destroyed'.¹

In a Hadith, see Appendix II, Ali Amir ul-Momineen^{-asws} says:

تَشَهُدُكَ تَجْدِيدُ الْإِيمَانِ

In the 'Tashahud' we renew our 'Eman' (an extract, see complete Hadith in **Appendix II**)

One should neither challenge others' beliefs nor start a debate:

We should not Challenge the Muqalladeen, as for us there is neither Tabligh, nor debating nor challenging, but if they try to corner us, I.e., insist and refute against following Ahadith, then as a defence, we can ask them counter questions, i.e., 1-5 questions above. But why only in defence, as there are many Ahadith, forbidding us from challenging others faith:

وَقَالَ ع لِأَبْنِهِ الْحُسَيْنِ ع لَا تَدْعُونَ إِلَى مُبَارَاةٍ وَ إِن [فَإِنْ] دُعِيتَ إِلَيْهَا فَأَجِبْ فَإِنَّ الدَّاعِيَ إِلَيْهَا بَاغٍ وَ الْبَاغِي مَصْرُوعٌ

And he^{-asws} (Imam Ali^{-asws}) said to his^{-asws} son^{-asws} Al-Hassan^{-asws}: 'Do not call (anyone) to a duel (do not challenge), but if you^{-asws} are called to it, then answer, for the caller (of debate) is a rebel (in the Court of Allah^{-azwj}) and the rebel would be stricken down (would be eliminated)".²

رُويَ أَنَّ رَجُلًا قَالَ لِلْحُسَيْنِ بْنِ عَلِيٍّ ع اجْلِسْ حَتَّى نَتَنَاظَرَ فِي الدِّينِ فَقَالَ يَا هَذَا أَنَا بَصِيرٌ بِدِينِي مَكْشُوفٌ عَلَيَّ هُدَايَ فَإِنْ كُنْتُ جَاهِلًا بِدِينِكَ فَأَذْهَبْ وَ اطْلُبْهُ مَا لِي وَ لِلْمَمَارَاةِ

It is reported that a man said to Al-Husayn^{-asws} Bin Ali^{-asws}, 'Remain seated until we argue regarding the Religion'. So, he^{-asws} said: 'O you, I am aware of my^{-asws} religion, and my^{-asws} path is clear for me^{-asws}. So, if you are ignorant about your religion then go and seek it. What do I^{-asws} have to do with disputation?

وَ إِنَّ الشَّيْطَانَ لَيُؤَسِّسُ لِلرَّجُلِ وَ يُنَاجِيهِ وَ يَقُولُ نَاطِرِ النَّاسِ فِي الدِّينِ كَيْلًا يَطْنُو بِكَ الْعَجْزَ وَ الْجُهْلَ

Indeed, the Satan^{-la} tempts a person and calls him, saying, 'Debate with people regarding their religion so that they do not think of you as incapable and ignorant (An extract).³

¹ Al Kafi V 3 – The Book of Salāt CH 30 H 2

² Nahj Al Balagah – Saying 233

³ Bihar Al-Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 17 H 32

APPENDIX I

Recitation of Tashahud

فَقُهُ 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 يَدَيْ السَّاعَةِ وَ لَا تَزِيدُ عَلَى ذَلِكَ

Fiqh Al-Reza-asws – ‘So when you are performing Tashahud in the second (Cycle), so say, ‘In the Name of Allah-azwj, and by Allah-azwj, and the Praise is for Allah-azwj, and the Good Names, all of them are for Allah-azwj. I testify that there is no god except Allah-azwj, Alone, there being no associates for Him-azwj; and I testify that Muhammad-saww is His-azwj servant and His-azwj Rasool-saww. He-azwj Sent him-saww 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 يَدَيْ السَّاعَةِ

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

النَّحِيَّاتِ [لِلَّهِ] وَ الصَّلَوَاتِ الطَّيِّبَاتِ الرَّائِيَاتِ الْعَادِيَّاتِ الرَّاحَاتِ النَّامَاتِ النَّاعِمَاتِ الْمُبَارَكَاتِ الصَّالِحَاتِ لِلَّهِ مَا طَابَ وَ زَكَّى وَ طَهَّرَ وَ نَمَّى وَ خَلَصَ وَ مَا حَبَّتْ فَلِعَبْرِ اللَّهِ

The greetings (are for Allah-azwj), 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-azwj what is good, and pure, and clean, and flourishing, and sincere. And whatever is bad, so it is for other than Allah-azwj.

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-azwj are the best Lord-azwj, and that Muhammad-saww is the best of the Rasools-as, and that Ali Bin Abu Talib-asws is the best of the Guardians-asws, 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-azwj would Resurrect the ones in the graves.

وَ الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِهَذَا وَ مَا كُنَّا لِنَهْتَدِيَ لَوْ لَا أَنْ هَدَانَا اللَّهُ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ عَلَى آلِ مُحَمَّدٍ وَ بَارِكْ عَلَى مُحَمَّدٍ وَ عَلَى آلِ مُحَمَّدٍ وَ ارْحَمْ مُحَمَّدًا وَ آلَ مُحَمَّدٍ أَفْضَلَ مَا صَلَّيْتَ وَ بَارَكْتَ وَ رَحِمْتَ وَ تَرَحَّمْتَ وَ سَلَّمْتَ عَلَى إِبْرَاهِيمَ وَ آلِ إِبْرَاهِيمَ فِي الْعَالَمِينَ
إِنَّكَ حَمِيدٌ مَجِيدٌ

And the Praise is for Allah-azwj [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-azwj! Send Blessings upon Muhammad-saww and upon the Progeny-asws of Muhammad-saww, and Bless upon Muhammad-saww and upon the Progeny-asws of Muhammad-saww, and be Merciful to Muhammad-saww and the Progeny-asws of Muhammad, superior than what You-azwj Sent Salawat and Blessed, and Mercied, and Greeted upon Ibrahim-as and the progeny of Ibrahim-as among the worlds, You-azwj are the most-Prayed One, the most-Glorified One!**

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ الْمُصْطَفَى وَ عَلِيٍّ الْمُرْتَضَى وَ فَاطِمَةَ الزَّهْرَاءِ وَ الْحُسَيْنِ وَ الْحُسَيْنِ وَ عَلَى الْأَيْمَةِ الرَّاشِدِينَ مِنْ آلِ طه وَ يس
اللَّهُمَّ صَلِّ عَلَى نُورِكَ الْأَنْوَارِ وَ عَلَى حَبْلِكَ الْأَطْوَلِ وَ عَلَى عُزْوَتِكَ الْأَوْثَقِ وَ عَلَى وَجْهِكَ الْكَرِيمِ وَ عَلَى جَنْبِكَ الْأَوْجَبِ وَ عَلَى
بَابِكَ الْأَدْنَى وَ عَلَى (مَسَلِّكَ السِّرَاطِ)

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

اللَّهُمَّ صَلِّ عَلَى الْهَادِينَ الْمُهْتَدِينَ الرَّاشِدِينَ الْقَاضِلِينَ الطَّاهِرِينَ الْأَخْبَارِ الْأَبْرَارِ اللَّهُمَّ صَلِّ عَلَى جِبْرِيْلَ وَ ميكَائِيلَ وَ إِسْرَافِيْلَ
وَ عِزْرَائِيْلَ وَ عَلَى مَلَائِكَتِكَ الْمُقَرَّبِينَ وَ أَنْبِيَائِكَ الْمُرْسَلِينَ وَ رُسُلِكَ أَجْمَعِينَ مِنْ أَهْلِ السَّمَاوَاتِ وَ الْأَرْضِينَ وَ أَهْلِ طَاعَتِكَ أَكْتَعِينَ
وَ احْضُنْ مُحَمَّدًا بِأَفْضَلِ الصَّلَاةِ وَ التَّسْلِيمِ.

O Allah-azwj! Send Blessings upon the Guides, the Guided ones, the rightly guiding ones, the meritorious, the goodly, the clean, the best, the righteous. O Allah-azwj! Send Blessings upon Jibraeel-as, and Mikaeel-as, and Israfeel-as, and Izraeel-as, and upon Your-azwj Angels of Proximity, and Your-azwj Mursil Prophets-as, and Your-azwj Rasools-as altogether, from the inhabitants of the sky and the earths, and the people of Your-azwj obedience, the higher status, and I particularise Muhammad-saww with the most superior of the Salawat and the greetings".⁴

4 H. 5237, مستدرک الوسائل و مستنبط المسائل، ج 5، ص: 6

APPENDIX II

Imam Ali-asws say 'Renew your Beliefs in the Tashahud of your Salat'

الْبَحَارُ، وَجَدْتُ بِحُطِّ الشَّيْخِ مُحَمَّدِ بْنِ عَلِيِّ الْجَبَعِيِّ نَفْلًا مِنْ حُطِّ الشَّهِيدِ قَدَسَ 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 بِالنَّبُوءَةِ مَا بَعَثَ اللَّهُ نَبِيَّهُ بِأَمْرٍ مِنَ الْأُمُورِ إِلَّا وَ لَهُ تَشَابُهٌ وَ تَأْوِيلٌ وَ تَنْزِيلٌ وَ كُلُّ ذَلِكَ يَدُلُّ عَلَى التَّعْبُدِ فَقَالَ لَهُ عَلِمَنِي مَا هُوَ يَا مَوْلَايَ فَقَالَ تَأْوِيلٌ تَكْبِيرَتِكَ الْأُولَى إِلَى إِحْرَامِكَ أَنْ تُحْطَرَ 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 بِجِسْمٍ أَوْ يُسَبَّهَ بِشَيْءٍ أَوْ يُقَاسَ بِقِيَاسٍ وَ تُحْطَرُ فِي الرَّابِعَةِ أَنْ تُحَلَّ الْأَعْرَاضُ أَوْ تُؤَلِّمَهُ الْأَمْرَاضُ وَ تُحْطَرُ فِي الْخَامِسَةِ أَنْ يُوصَفَ بِجَوْهَرٍ أَوْ عَرَضٍ أَوْ يَحُلَّ شَيْئًا أَوْ يَحُلَّ فِيهِ شَيْءٌ وَ تُحْطَرُ فِي السَّادِسَةِ أَنْ يُجَوَّرَ عَلَيْهِ مَا يُجَوَّرُ عَلَى الْمُحَدَّثِينَ مِنَ الرِّوَالِ وَ الْإِنْتِقَالِ وَ التَّغْيِيرِ مِنْ حَالٍ إِلَى حَالٍ وَ تُحْطَرُ فِي السَّابِعَةِ أَنْ تُحَلَّ الْحَوَاسُ الْحُمْسُ ثُمَّ تَأْوِيلٌ مَدِّ عُنُقِكَ فِي الرَّكْعِ تُحْطَرُ فِي نَفْسِكَ أَمْنَتْ بِكَ وَ لَوْ ضَرَبْتَ عُنُقِي ثُمَّ تَأْوِيلٌ رَفْعِ رَأْسِكَ مِنَ الرَّكْعِ إِذَا قُلْتَ سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ تَأْوِيلُهُ الَّذِي أَخْرَجَنِي مِنَ الْعَدَمِ إِلَى الْوُجُودِ وَ تَأْوِيلُ السَّجْدَةِ الْأُولَى أَنْ تُحْطَرَ فِي نَفْسِكَ وَ أَنْتَ سَاجِدٌ مِنْهَا خَلَقْتَنِي وَ رَفْعِ رَأْسِكَ تَأْوِيلُهُ وَ مِنْهَا أَخْرَجْتَنِي وَ السَّجْدَةَ الثَّانِيَةَ وَ فِيهَا تُعِيدُنِي وَ رَفْعِ رَأْسِكَ تُحْطَرُ بِقَلْبِكَ وَ مِنْهَا تُخْرِجُنِي نَارَةَ أُخْرَى وَ تَأْوِيلٌ قُعُودِكَ عَلَى جَانِبِكَ الْأَيْسَرِ وَ رَفْعِ رِجْلِكَ الْيُمْنَى وَ طَرَجِكَ عَلَى الْيُسْرَى تُحْطَرُ بِقَلْبِكَ- اللَّهُمَّ إِنِّي أَقَمْتُ الْحَقَّ وَ أَمْتُ الْبَاطِلَ وَ تَأْوِيلٌ تَشْهَدُكَ تَجْدِيدُ الْإِيمَانِ وَ مُعَاوَدَةُ الْإِسْلَامِ وَ الْإِقْرَارُ بِالْبُعْثِ بَعْدَ الْمَوْتِ وَ تَأْوِيلٌ قِرَاءَةِ التَّحِيَّاتِ تَمَجِيدُ الرَّبِّ سُبْحَانَهُ وَ تَعْظِيمُهُ عَمَّا قَالَ الظَّالِمُونَ وَ نَعْتَهُ الْمُلْحِدُونَ وَ تَأْوِيلٌ قَوْلِكَ السَّلَامَ عَلَيْكُمْ وَ رَحْمَةَ اللَّهِ وَ بَرَكَاتِهِ تَرَحُّمٌ عَنِ اللَّهِ سُبْحَانَهُ فَمَعْنَاهَا هَذِهِ أَمَانٌ لَكُمْ مِنْ عَذَابِ يَوْمِ الْقِيَامَةِ ثُمَّ قَالَ أَمِيرُ الْمُؤْمِنِينَ عَ مَنْ لَمْ يَعْلَمْ تَأْوِيلَ صَلَاتِهِ هَكَذَا فَهِيَ خِدَاجٌ أَيْ نَاقِصَةٌ.

I was with Amir-ul-Momineen-asws when my Mola-asws 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-asws then said Allah-azwj sent down Prophet Mohammed-saww 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-asws replied, your exclaiming of 'Allah ho Akbar' in 'Takbeer-tul-Ahram'⁵, it means Allah is Greatest, beyond our comprehension, in the second Takbeer (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-azwj is beyond our perception to give Him-azwj Profile or create His-azwj 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 Takbeer we admit His-azwj essence is unrecognisable and He-azwj is everywhere without being part of something or something

⁵ The first Allah ho Akbar when you start Salat. The first with Niat of Salat, there are seven Allah ho Akbar in two Rakat.

being dwelled into Him-azwj. 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 (Rukku) and offer your head to be chopped down for His-azwj cause. Upon lifting our head and standing up we recite 'Samay.....'⁶ and thank Allah who brought us into Life out of non-existence. And upon performing the first prostration, we offer our prostration to You-azwj and acknowledge He-azwj has created us out of dust and thank Him-azwj (when raising our head after prostration) that He-azwj 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-azwj 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 'Tashahud' we renew our 'Eman' and the resumption of Islam and approval of death and resurrection after death.** In the 'Aihata..' we praise Allah-azwj, and ask for His-azwj Forgiveness and Protection against the cruel oppressors and their deadly traps and the interpretation of 'Salama...' is to pray, may Allah-azwj protect us from the torture of the Doom' day and bless us with peace.

Amir-ul-Momineen-asws, finally said, if you do not know the interpretation of your prayers then your prayers are infirm and incomplete.⁷

⁶ Thank Allah-azwj who listens to all and is praise worthy.

⁷ مستدرك الوسائل و مستنبط المسائل، ج4، ص: 107