

Salāt-ul-Layl (The Night Salāt)

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Salat-ul-Layl (The Night Salat)

عنه، عن محمد بن إسماعيل، رفعه إلى أبي عبد الله (ع) قال: قال رسول الله صلى الله عليه وآله: أوصيك يا علي في نفسك بخصال فاحفظها، اللهم أعنه، الأولى الصدق فلا يخرج من فيك كذب أبداً، والثانية الورع فلا تجترئ على خيانة أبداً، والثالثة الخوف من الله كأنك تراه، والرابعة البكاء لله، يبنى لك بكل دمعة بيت في الجنة، والخامسة بذلك مالك و دمك دون دينك، والسادسة الاخذ بسنتي في صلواتي وصومي وصدقتي،

From him, from Muhammad Bin Ismail, raising it to

Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} said: 'I^{saww} bequeath to you^{asws}, O Ali^{asws}, with regards to yourself^{asws}, with certain qualities, therefore memorise it. Our Allah^{azwj}! Help him^{asws} (to memorise it)! The first is the truthfulness, so do not let a lie come out from your^{asws} mouth, ever. And the second is the piety, so do not incline towards the betrayal, ever. And the third is the fear of Allah^{azwj} as if you^{asws} can see Him^{azwj}. The fourth is the wailing for the Sake of Allah^{azwj}, there shall be Built for you^{asws} a house in the Paradise for every teardrop. The fifth is spending your^{asws} wealth and your^{asws} blood besides for your^{asws} Religion. And the sixth, is the taking to my^{saww} Sunnah regarding my^{saww} Prayer, and my^{saww} Fasting, and my^{saww} charity'.

فأما الصيام فتلاثة أيام في الشهر، الخميس في أول الشهر، والاربعاء في وسط الشهر، والخميس في آخر الشهر، والصدقة بجهدك حتى تقول: قد أسرفت ولم تسرف، وعليك بصلوة الليل (يكررها أربعاً) وعليك بصلوة الزوال، وعليك برفع يديك إلى ربك وكثرة تلقبها، وعليك بتلاوة القرآن على كل حال، وعليك بالسواك لكل وضوء، وعليك بمحاسن الاخلاق فارتكبها، وعليك بمساوى الاخلاق فاجتنبها، فان لم تفعل فلا تلومن إلا نفسك.

So as for the Fasting, so there are the three days in the month – the Thursday during the beginning of the month, and the Wednesday in the middle of the month, and the Thursday at the end of the month.

And the charity by your^{asws} effort until you^{asws} will be saying: 'I^{asws} have been extravagant', and you^{asws} have not been extravagant.

And upon you is the night Prayer (repeated it four times), and upon you^{asws} is the afternoon Prayer. And upon you^{asws} is that you^{asws} raise your^{asws} hands to your^{asws} Lord^{azwj} and turn towards Him^{azwj} frequently. And it is upon you^{asws} to recite the Quran in every situation. And it is upon you^{asws} to brush your^{asws} teeth for every ablution. And it is upon you^{asws} to have beautiful morals, therefore commit these. And it is upon you^{asws} to keep aside from evil manners. Therefore if you^{asws} were not to do these, do not blame (anyone) except yourself^{asws}.¹

¹ Al-Mahaasin – V 1 Bk 1H 48

How Many Rak'at are in Day and Night?

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ ابْنِ أُذَيْنَةَ عَنْ فَضِيلِ بْنِ يَسَارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ الْفَرِيضَةُ وَالنَّافِلَةُ أَحَدٌ وَخَمْسُونَ رُكْعَةً مِنْهَا رُكْعَتَانِ بَعْدَ الْعَتَمَةِ جَالِسًا تُعَدَّانِ بِرُكْعَةٍ وَهُوَ قَائِمٌ الْفَرِيضَةُ مِنْهَا سَبْعَةٌ عَشْرَ 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 (51) *Rak'at* – from it are two *Rak'at* after the night (to be prayed) seated (After Isha Salat), counted as one *Rak'at* prayed while he is standing. The Obligatory from these are seventeen (17) *Rak'at*, and the optional are thirty four (34) *Rak'at*.²

مُحَمَّدُ بْنُ الْحَسَنِ عَنْ سَهْلِ بْنِ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرِ قَالَ قُلْتُ لِأَبِي الْحَسَنِ (عليه السلام) إِنَّ أَصْحَابَنَا يَخْتَلِفُونَ فِي صَلَاةِ النَّطْوَعِ بَعْضُهُمْ يُصَلِّي أَرْبَعًا وَ أَرْبَعِينَ وَ بَعْضُهُمْ يُصَلِّي خَمْسِينَ فَأَخْبِرْنِي بِالَّذِي تَعْمَلُ بِهِ أَنْتَ كَيْفَ هُوَ حَتَّى أَعْمَلَ بِمِثْلِهِ فَقَالَ أُصَلِّي وَاحِدَةً وَ خَمْسِينَ

Muhammad Bin Al Hassan, from Sahl, from Ahmad Bin Muhammad Bin Abu Nasr who said,

'I said to Abu Al-Hassan^{asws}, 'Our companions are differing regarding the voluntary *Salāts*. Some of them are praying forty four (*Rak'at*), and some of them are praying fifty (*Rak'at*). So inform me with which are you^{asws} acting upon, how it is so that I can act upon the like of it'. So he^{asws} said: 'I^{asws} pray fifty-one *Rak'at*'.

ثُمَّ قَالَ أَمْسِكْ وَ عَقِدْ بِيَدِهِ الرَّوَالَ ثَمَانِيَةً وَ أَرْبَعًا بَعْدَ الظُّهْرِ وَ أَرْبَعًا قَبْلَ العَصْرِ وَ رُكْعَتَيْنِ بَعْدَ المَغْرِبِ وَ رُكْعَتَيْنِ قَبْلَ عِشَاءِ الآخِرَةِ وَ رُكْعَتَيْنِ بَعْدَ العِشَاءِ مِنْ فُجُودِ تُعَدَّانِ بِرُكْعَةٍ مِنْ قِيَامٍ وَ ثَمَانِي صَلَاةَ اللَّيْلِ وَ الوُتْرَ ثَلَاثًا وَ رُكْعَتِي الفَجْرِ وَ الفَرَايِضَ سَبْعَ عَشْرَةَ فَذَلِكَ أَحَدٌ وَ خَمْسُونَ .

Then he^{asws} said: 'Hold on!' And he^{asws} counted by his^{asws} hand – 'The midday is eight (*Rak'at*), and four after *Al-Zohr*, and four before *Al-Asr*, and two *Rak'at* after *Al-Maghrib*, and two *Rak'at* before Isha the last, and two *Rak'at* after *Al-Isha* while seated, accounted as one *Rak'at* while standing,

And eight for the night *Salāt*, and *Al-Witr* is of three, and two *Rak'at* of *Al-Fajr*, and the Obligatory ones are seventeen. So that is fifty-one (*Rak'at*)'.³

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ قَالَ حَدَّثَنِي إِسْمَاعِيلُ بْنُ سَعْدِ الْأَحْوَصِ قَالَ قُلْتُ لِلرُّضَا (عليه السلام) كَمْ الصَّلَاةُ مِنْ رُكْعَةٍ فَقَالَ إِحْدَى وَ خَمْسُونَ رُكْعَةً .

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus who said, 'Ismail Bin Saeed Al-Ahous narrated to me saying,

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

³ Al Kafi V 3 – The Book Of *Salāt* CH 84 H 8

'I said to Al-Reza^{asws}, 'How many *Rak'at* are in the (daily) *Salāts*?' So he^{asws} said: 'Fifty-one *Rak'at*'.

مُحَمَّدُ بْنُ أَحْمَدَ بْنِ يَحْيَى عَنْ مُحَمَّدِ بْنِ عَيْسَى مِثْلَهُ .

Muhammad Bin Ahmad Bin Yahya, from Muhammad Bin Isa – similar to it.⁴

The Time of Night Salat:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ عَلِيِّ بْنِ مُحَمَّدٍ الْقَاسَانِيِّ عَنْ سُليْمَانَ بْنِ حَفْصِ الْمُرُوزِيِّ عَنْ أَبِي الْحَسَنِ الْعَسْكَرِيِّ (عَلَيْهِ السَّلَام) قَالَ إِذَا انْتَصَفَ اللَّيْلُ ظَهَرَ بَيَاضٌ فِي وَسْطِ السَّمَاءِ شَبَهُ عَمُودٍ مِنْ حَدِيدٍ تُضِيءُ لَهُ الدُّنْيَا فَيَكُونُ سَاعَةً ثُمَّ يَذْهَبُ وَ يُظْلِمُ فَإِذَا بَقِيَ ثُلُثُ اللَّيْلِ ظَهَرَ بَيَاضٌ مِنْ قِبَلِ الْمَشْرِقِ فَأَضَاءَتْ لَهُ الدُّنْيَا فَيَكُونُ سَاعَةً ثُمَّ يَذْهَبُ وَ هُوَ وَقْتُ صَلَاةِ اللَّيْلِ ثُمَّ يُظْلِمُ قَبْلَ الْفَجْرِ ثُمَّ يَطْلُعُ الْفَجْرُ الصَّادِقُ مِنْ قِبَلِ الْمَشْرِقِ

Ali Bin Ibrahim, from Ali Bin Muhammad Al Qasany, from Suleyman Bin Hafs Al Marouzy,

(It has been narrated) from Abu Al-Hassan Al-Askari^{asws} having said: 'When it is midnight, a whiteness appears in the middle of the sky, resembling a pillar of iron, the world being illuminated for it. So it happens to be for a while, then it goes away, and darkens. So when a third of the night remains, a whiteness appears from the easterly direction, and the world is illuminated for it. So it happens to be for a while, then it goes away, and it is the time for the night *Salāt*. Then it darkens before the dawn. Then the true dawn emerges from the easterly direction'.

قَالَ وَ مَنْ أَرَادَ أَنْ يُصَلِّيَ صَلَاةَ اللَّيْلِ فِي نِصْفِ اللَّيْلِ فَذَلِكَ لَهُ .

He^{asws} said: 'And the one who intends to pray the night *Salāt* during midnight, so that is for him'.⁵

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ إِنَّ رَسُولَ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) كَانَ إِذَا صَلَّى الْعِشَاءَ الْأَخْرَجَ أَمْرَ بَوْضُوئِهِ وَ سِوَاكَهُ يُوضَعُ عِنْدَ رَأْسِهِ مُحْتَمراً فَيَرْتَدُّ مَا شَاءَ اللَّهُ ثُمَّ يَقُومُ فَيَسْتَأْنِكُ وَ يَتَوَضَّأُ وَ يُصَلِّي أَرْبَعَ رَكَعَاتٍ

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hammad, from Al Halby,

(It has been narrated) from Abu Abdullah^{asws} having said: 'It was so that whenever Rasool-Allah^{saww} prayed *Al-Isha* the last, ordered for his^{saww} water for the ablution and his^{saww} toothbrush to be place by his^{saww} head (pillow), covered. So he^{saww} would lie down for as long as Allah^{azwj} so Desired. Then he^{saww} would stand, so he^{saww} would brush his^{saww} teeth, and perform ablution, and he^{saww} would pray four *Rak'at* of *Salāt*.

⁴ Al Kafi V 3 – The Book Of *Salāt* CH 84 H 16

⁵ Al Kafi V 3 – The Book of *Salāt* CH 7 H 6

ثُمَّ يَرْقُدُ ثُمَّ يَتَوَضَّأُ وَ يُصَلِّي أَرْبَعَ رَكَعَاتٍ ثُمَّ يَرْقُدُ حَتَّى إِذَا كَانَ فِي وَجْهِ الصُّبْحِ قَامَ فَأَوْتَرَ ثُمَّ صَلَّى الرَّكَعَتَيْنِ

The he^{saww} would lie down. Then he^{saww} would stand, so he^{saww} would brush his^{saww} teeth and perform ablution, and he^{saww} would pray four *Rak'at* of *Salāt*. Then he^{saww} would lie down until when it was during the face of the morning, he^{saww} would stand, so he^{saww} would perform (Salāt) *Al-Witr*, then pray the two *Rak'at* of *Salāt*.

ثُمَّ قَالَ لَمَّا كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ فُلْتُ مَتَى كَانَ يَتَوَضَّأُ قَالَ بَعْدَ ثُلُثِ اللَّيْلِ وَقَالَ فِي حَدِيثٍ آخَرَ بَعْدَ نِصْفِ اللَّيْلِ.

Then he^{asws} said: **[33:21] Certainly you have in Rasool-Allah an excellent exemplar**. I said, 'When was he^{saww} standing (for the night *Salāt*)?' He^{asws} said 'After a third of the night'. And he^{asws} said in another Hadeeth: 'After half the night'.

وَ فِي رِوَايَةٍ أُخْرَى يَكُونُ قِيَامُهُ وَ رُكُوعُهُ وَ سُجُودُهُ سَوَاءً وَ يَسْتَأْذِنُ فِي كُلِّ مَرَّةٍ قَامَ مِنْ نَوْمِهِ وَ يَقْرَأُ الْآيَاتِ مِنْ آلِ عِمْرَانَ إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَ الْأَرْضِ إِلَى قَوْلِهِ إِنَّكَ لَا تَخْلِفُ الْمِيعَادَ .

And in another report: 'It should so happen that his standing, and his *Rukū*, and his *Sajdah* should be equal, and he should brush teeth every time he stands from his sleep, and he should recite the Verses from (Surah) *Aal-e-Imran* (Chapter 3) **[3:190] Most surely in the Creation of the skies and the earth** up to His^{azwj} Words **[3:194] surely You do not fail to Fulfil the Promise**'.⁶

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنِ ابْنِ فَضَّالٍ عَنِ ابْنِ بُكَيْرٍ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ كَانَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) يُصَلِّي مِنَ اللَّيْلِ ثَلَاثَ عَشْرَةَ رَكَعَةً مِنْهَا الْوُتْرُ وَ رَكَعَتَا الْفَجْرِ فِي السَّفَرِ وَ الْحَضَرِ.

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ibn Fazzal, from Ibn Bukeyr, from Zurara,

(It has been narrated) from Abu Ja'far^{asws} having said: 'Rasool-Allah^{saww} used to pray, from the night (*Salāts*), thirteen (13) *Rak'at*, from it being *Al-Witr* (3 *Rak'at*), and two (2) *Rak'at* of *Al-Fajr*, during the travel and the staying' (8 *Rak'at* of Night *Salat*, hence total of 13 *Rak'at*).⁷

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ أَبِي أَيُّوبَ الْخُرَّازِيِّ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) يَقُولُ إِنَّ الْعَبْدَ يُوقِظُ ثَلَاثَ مَرَّاتٍ مِنَ اللَّيْلِ فَإِنْ لَمْ يَقُمْ أَتَاهُ الشَّيْطَانُ فَبَالَ فِي أُذُنِهِ

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Umeyr, from Abu Ayoub Al-Khazaz, from Muhammad Bin Muslim who said,

'I heard Abu Abdullah^{asws} saying: 'The servant wakes up three times at night, so if he does not stand (for *Salāt*), the Satan^{la} comes to him and urinates in his ear'.

قَالَ وَ سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ كَانُوا قَلِيلًا مِنَ اللَّيْلِ مَا يَهْجَعُونَ قَالَ كَانُوا أَقَلَّ اللَّيَالِي تَقْوُونَهُمْ لَا يَقْوَمُونَ فِيهَا .

⁶ Al Kafi V 3 – The Book Of *Salāt* CH 84 H 13

⁷ Al Kafi V 3 – The Book Of *Salāt* CH 84 H 14

He (the narrator) said, 'And I asked him^{asws} about the Words of Allah^{azwj} Mighty and Majestic [51:17] **They used to sleep but little in the night.** He^{asws} said: 'There were very few nights which they missed out on, not standing (for the *Salāt*) in them'.⁸

عَنْهُ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عُمَرَ بْنِ أُذَيْنَةَ عَنْ عُمَرَ بْنِ يَرِيدَ أَنَّهُ سَمِعَ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) يَقُولُ إِنَّ فِي اللَّيْلِ لَسَاعَةً مَا يُؤَافِقُهَا عَبْدٌ مُسْلِمٌ يُصَلِّي وَ يَدْعُو اللَّهَ فِيهَا إِلَّا اسْتُجِيبَ لَهُ فِي كُلِّ لَيْلَةٍ قُلْتُ أَصَلَحَكَ اللَّهُ فَأَيُّ سَاعَةٍ هِيَ مِنَ اللَّيْلِ قَالَ إِذَا مَضَى نِصْفُ اللَّيْلِ فِي السُّدُسِ الْأَوَّلِ مِنَ النَّصْفِ الْبَاقِي .

From him, from his father, from Ibn Abu Umeyr, from Umar Bin Azina,

(It has been narrated) from Umar Bin Yazeed having heard Abu Abdullah^{asws} saying: 'During the night there is a time what is compatible for a submissive servant to pray *Salāt* and supplicate to Allah^{azwj} during it, except that it would be Answered to him during every night'. I said, 'May Allah^{azwj} Keep you^{asws} well! So which time from the night is it?' He^{asws} said: 'When half the night passes by, during the first sixth of the remaining half'.⁹

مُحَمَّدُ بْنُ يَحْيَى عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ أَبِي بَانَ بْنِ عُثْمَانَ عَنْ إِسْمَاعِيلَ الْجُعْفِيِّ قَالَ قَالَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلَامُ) أَفْضَلُ قَضَاءِ النَّوَافِلِ قَضَاءُ صَلَاةِ اللَّيْلِ بِاللَّيْلِ وَ صَلَاةِ النَّهَارِ بِالنَّهَارِ قُلْتُ فَيَكُونُ وَتَرَانٍ فِي لَيْلَةٍ قَالَ لَا قُلْتُ وَ لَمْ تَأْمُرْنِي أَنْ أُوتِرَ وَتَرَانٍ فِي لَيْلَةٍ فَقَالَ (عَلَيْهِ السَّلَامُ) أَحَدُهُمَا قَضَاءٌ .

Muhammad Bin Yahya, from Abdullah Bin Muhammad, from Ali Bin Al-Hakam, from Aban Bin Usman, from Ismail Al-Ju'fy who said,

'Abu Ja'far^{asws} said: 'The best way of fulfilling the optional (*Salāts*) is fulfilling the (outstanding) night ones at night and the (outstanding) day ones at daytime'. I said, 'So, can there be two *Al-Witr (Salāts)* at night?' He^{asws} said: 'No'. I said, 'And why not? You^{asws} are ordering me that I pray one *Witr (Salāt)* and two *Witr (Salāts)* in one night'. So he^{asws} said: 'One of the two is a fulfilment (of an outstanding one)'.¹⁰

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ جَمِيلِ بْنِ دَرَّاجٍ عَنْ عَائِدِ الْأَحْمَسِيِّ قَالَ دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) وَ أَنَا أُرِيدُ أَنْ أَسْأَلَهُ عَنْ صَلَاةِ اللَّيْلِ فَقُلْتُ السَّلَامُ عَلَيْكَ يَا ابْنَ رَسُولِ اللَّهِ فَقَالَ وَ عَلَيْكَ السَّلَامُ إِي وَ اللَّهُ إِنَّا لَوَلَدُهُ وَ مَا نَحْنُ بِدَوِيِّ قَرَابَتِهِ ثَلَاثَ مَرَّاتٍ قَالَهَا ثُمَّ قَالَ مِنْ غَيْرِ أَنْ أَسْأَلَهُ إِذَا لَقِيتَ اللَّهَ بِالصَّلَوَاتِ الْخَمْسِ الْمَفْرُوضَاتِ لَمْ يَسْأَلْكَ عَمَّا سِوَى ذَلِكَ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Jameel Bin Darraj, from Aiz Al-Ahmasy who said,

'I went over to Abu Abdullah^{asws} and I wanted to ask him^{asws} about the night *Salāt*. So I said, 'The greetings be upon you^{asws}, O son^{asws} of Rasool-Allah^{saww}!' So he^{asws} said: 'And upon you be the greetings. Yes, by Allah^{azwj}! I^{asws} am indeed of his^{saww} sons^{asws}, and we^{asws} are not with his^{saww} relatives' – three times he^{asws} said it. Then he^{asws} said

⁸ Al Kafi V 3 – The Book Of *Salāt* CH 84 H 18

⁹ Al Kafi V 3 – The Book Of *Salāt* CH 84 H 19

¹⁰ Al Kafi V 3 – The Book Of *Salāt* CH 85 H 5

without me asking him^{asws}: 'When you meet Allah^{azwj} with (having prayed) the five Obligatory *Salāts*, He^{azwj} would not ask you of besides that'.¹¹

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ إِسْحَاقَ عَنْ سَعْدَانَ بْنِ مُسْلِمٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ شَرَفُ الْمُؤْمِنِ صَلَاتُهُ بِاللَّيْلِ وَ عِزُّ الْمُؤْمِنِ كَفُّهُ عَنْ أَعْرَاضِ النَّاسِ .

Muhammad Bin Yahya, from Ahmad Bin Is'haq, from Sa'dan Bin Muslim, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullah^{asws} having said: 'A nobility of the Believer is his *Salāt* at night, and an honour of the Believer is his restraint from the vanities of the people'.¹²

Benefits of Night Salat (Namaz-E-Shab)

قيام الليل مصحة للبدن و رضا للرب و تعرض للرحمة و تمسك بأخلاق النبيين

(Amir-ul-Momineen^{asws} says): Standing at night (for Salat) is healthy for the body and pleases the Lord^{azwj} and brings about the Mercy and is adherence to the ethics of the Prophets^{as}.¹³

عنه، عن القاسم بن يحيى، عن جده الحسن بن راشد، عن أبي بصير، عن أبي عبد الله عليه السلام، قال: حدثني أبي، عن جدى، عن آبائه، عن علي بن أبي طالب عليهم السلام، قال: قيام الليل مصحة للبدن، ورضى الرب، وتمسك بأخلاق النبيين، و تعرض للرحمة.

From him, from Al Qasim in yahya, from his grandfather Al Hassan Bin Rashid, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{asws} having said: 'My^{asws} father^{asws} narrated to me^{asws}, from my^{asws} grandfather^{asws}, from his^{asws} forefathers^{asws}, from Ali^{asws} Bin Abu Talib^{asws} having said: 'The establishing of the Night Prayer is healthy for the body, and a Pleasure of the Lord^{azwj}, and you would be attaching yourself to the morals of the Prophets^{as} and be subjected to the Mercy'.

وفي رواية يعقوب بن يزيد، عن أبي عبد الله عليه السلام، قال: كذب من زعم أنه يصلى صلوة الليل وهو يجوع، ان صلوة الليل تضمن رزق النهار. وقال رسول الله صلى الله عليه وآله: من صلى بالليل حسن وجهه بالنهار.

And in a report of Yaqoub Bin Yazeed,

(It has been narrated) from Abu Abdullah^{asws} having said: 'He has lied, the one who claims that he Prayed the Night Prayer, and he starves. The Night Prayer

¹¹ Al Kafi V 3 – The Book Of *Salāt* CH 100 H 3

¹² Al Kafi V 3 – The Book Of *Salāt* CH 100 H 9

¹³ <http://hubeali.com/images/newimg/Mola-Ali-asws-400-Ahadith.pdf> 611 : 2 ص : الخصال ج

guarantees the sustenance of the day. And Rasool-Allah^{saww} said: 'The one who Prays the Night Prayer would have a beautiful face during the day'.¹⁴

The One who neglects the Night Salat

عنه، عن الوشاء، عن العلا بن رزين، عن محمد بن مسلم، عن أبي جعفر عليه السلام، وعن أبي عبد الله عليه السلام قال: ما من عبد الا وهو يتيقظ مرة أو مرتين في - الليل أو مرارا، فان قام والا فحج الشيطان فبال في أذنه، ألا يرى أحدكم إذا كان منه ذلك قام ثقيلا وكسلان.

From him, from Al Washa, from Al A'ala Bi Razeyn, from Muhammad Bin Muslim,

(It has been narrated) from Abu Ja'far^{asws}, and from Abu Abdullah^{asws} having said: 'There is none from a servant except that he wakes up once, or twice during the night, or repeatedly. So he stands (for Salat), otherwise the Satan^{la} comes and urinates in his ear. Have you not seen one of you when he is from that, he stands heavy and sleepy?'¹⁵

عنه، عن أبيه، عن صفوان، عن خضر أبي هاشم، عن محمد بن مسلم، عن أبي عبد الله عليه السلام، قال: ان لليل شيطانا يقال له الزهاء فإذا استيقظ العبد و اراد القيام إلى الصلوة قال له: ليست ساعتك، ثم يستيقظ مرة أخرى، فيقول له: لم يأن لك، فما يزال كذلك يزيله ويجبسه حتى يطلع الفجر، فإذا طلع الفجر بال في اذنه ثم انصاع يمصع بذنبه فخرا ويصيح.

From him, from his father, from Safwan, from Khizr Abu Hisham, from Muhammad Bin Muslim,

(It has been narrated) from Abu Abdullah^{asws} having said: 'During the night, a Satan^{la} called Al-Zaha'a, when the servant wakes up and intends to stand for the Salat, says to him, 'This is not your time'. Then he wakes up another time, so he says to him, 'It has still not come to you'. So that does not cease to remain like that until the emergence of the dawn. So when the dawn emerges, he urinates in his ear, then prides (over himself) having defeated him by his sins, and yells'.¹⁶

The Number of Rakats in Night Salat:

عنه، عن محمد بن اسماعيل بن بزيع، عن محمد بن يسير، عن عبد الله بن عمر الخثعمي، عن سليمان بن خالد قال: قلت لابي عبد الله عليه السلام: إني أصلي الزوال ستة وأصلي بالليل ستة عشر ركعة قال: اذن تخالف رسول الله صلى الله عليه وآله، إن رسول الله صلى الله عليه وآله كان يصلي الزوال ثمان ركعات وصلوة الليل ثمان ركعات فقلت: قد أعرف أن هذا هكذا ولكنني أفضى الايام الخالية.

¹⁴ Al Mahaasin – V 1 Bk 2 H 79

¹⁵ Al Mahaasin – V 1 Bk 3 H 24

¹⁶ Al Mahaasin – V 1 Bk 3 H 25

From him, from Muhammad Bin Ismail Bin Bazi'e, from Muhammad Bin Yaseyr, from Abdullah Bin Umar Al Khash'amy, from Suleyman Bin Khalid who said,

'I said to Abu Abdullah^{asws}, 'I Pray six (Cycles) in the afternoon, and I Pray sixteen Rak'at (Cycles) at night'. He^{asws} said: 'Then, you have opposed the Sunnah of Rasool-Allah^{saww}. Rasool-Allah^{saww} was Praying eight Cycles in the afternoon, and eight Cycles at night'. So I said, 'I understood this to be like this, but I fulfilled the lapsed days'.¹⁷

What to be Recited in the Night Salat?

وَقَالَ النَّبِيُّ ص فِي وَصِيَّتِهِ لِعَلِيِّ ع يَا عَلِيُّ عَلَيْكَ بِصَلَاةِ اللَّيْلِ وَ عَلَيْكَ بِصَلَاةِ اللَّيْلِ. فَإِذَا أَرَدْتَ أَنْ تُصَلِّيَهَا فَكَبِّرِ اللَّهَ عَزَّ وَ جَلَّ سَبْعًا وَ أَحْمَدُهُ سَبْعًا ثُمَّ تَوَجَّهْ ثُمَّ صَلِّ رَكَعَتَيْنِ تَقْرَأُ فِي الْأُولَى - الْحَمْدَ وَ قُلْ هُوَ اللَّهُ أَحَدٌ وَ فِي الثَّانِيَةِ الْحَمْدَ وَ قُلْ يَا أَيُّهَا الْكَافِرُونَ وَ تَقْرَأُ فِي السَّيِّئَاتِ الرَّكَعَاتِ بِمَا أَحْبَبْتَ إِنْ شِئْتَ طَوَّلْتَ وَ إِنْ شِئْتَ قَصَّرْتَ.

Rasool Allah^{saww} said in his^{saww} will to Ali^{asws}: O Ali^{asws} it is essential that you^{asws} offer Night Salat, in the first Rak'at recite Sura-e-Alhamd (Chapter 1) and Sura-e-Qul ho Walla ho Ahad (Chapter 112), in the second Rak'at recite Sura-e-Alhamd and Sura-e-Qul Ya Aiyohal Al-Kafaroon (Chapter 109) and then you recite in the remaining six Rak'ats as you like the long verses or the short verses.¹⁸

Supplications After Night Salat Recommended by the 4th Imam^{asws}:

(1) اللَّهُمَّ يَا ذَا الْمُلْكِ الْمُتَابِعِ بِالْحُلُودِ (2) وَ السُّلْطَانِ الْمُتَمَتِّعِ بِعَيْرِ جُنُودٍ وَ لَا أَعْوَانِ. (3) وَ الْعِزِّ الْبَاقِي عَلَى مَرِّ الدُّهُورِ وَ خَوْلِي الْأَعْوَامِ وَ مَوَاضِي الْأَرْزَامِ وَ الْأَيَّامِ (4) عَزَّ سُلْطَانُكَ عِزًّا لَا حَدَّ لَهُ بِأَوْلِيَّتِهِ، وَ لَا مُنْتَهَى لَهُ بِأَجْرِيَّتِهِ (5) وَ اسْتَعْلَى مُلْكُكَ عَلْوًا سَقَطَتِ الْأَشْيَاءُ دُونَ بُلُوغِ أَمْدِهِ (6) وَ لَا يَبْلُغُ أَذُنِي مَا اسْتَأْذَنَتْ بِهِ مِنْ ذَلِكَ أَقْصَى نَعْتِ النَّاعَتِينَ. (7) ضَلَّتْ فِيكَ الصَّفَاتُ، وَ تَفَسَّخَتْ دُونَكَ النُّعُوثُ، وَ حَارَتْ فِي كِبْرِيَاءِكَ لَطَائِفُ الْأَوْهَامِ (8) كَذَلِكَ أَنْتَ اللَّهُ الْأَوَّلُ فِي أَوْلِيَّتِكَ، وَ عَلَى ذَلِكَ أَنْتَ دَائِمٌ لَا تَزُولُ (9) وَ أَنَا الْعَبْدُ الضَّعِيفُ عَمَلًا، الْجَسِيمُ أَمَلًا، خَرَجْتُ مِنْ يَدِي أَسْبَابُ الْوَصْلَاتِ إِلَّا مَا وَصَلَهُ رَحْمَتُكَ، وَ تَقَطَّعَتْ عَنِّي عِصْمُ الْأَمَالِ إِلَّا مَا أَنَا مُعْتَصِمٌ بِهِ مِنْ عَفْوِكَ (10) قَلَّ عِنْدِي مَا أَعْتَدْتُ بِهِ مِنْ طَاعَتِكَ، وَ كَثُرَ عَلَيَّ مَا أَبُوءُ بِهِ مِنْ مَعْصِيَتِكَ وَ لَنْ يَضِيقَ عَلَيْكَ عَفْوٌ عَنْ عَبْدِكَ وَ إِنْ أَسَاءَ، فَاعْفُ عَنِّي. (11) اللَّهُمَّ وَ قَدْ أَشْرَفَ عَلَى خَفَايَا الْأَعْمَالِ عِلْمُكَ، وَ انْكَشَفَ كُلُّ مَسْتُورٍ دُونَ خَبْرِكَ، وَ لَا تَنْطَوِي عَنْكَ دَفَائِقُ الْأُمُورِ، وَ لَا تَعْرُبُ عَنْكَ غَيْبَاتُ السَّرَائِرِ (12) وَ قَدْ اسْتَحْوَذَ عَلَيَّ عَدُوُّكَ الَّذِي اسْتَنْظَرَكَ لِعَوَابِي فَأَنْظَرْتَهُ، وَ اسْتَمَهَلَكَ إِلَى يَوْمِ الدِّينِ لِإِضْلَالِي فَأَمَهَلْتَهُ. (13) فَأَوْقَعَنِي وَ قَدْ هَرَبْتُ إِلَيْكَ مِنْ صَغَائِرِ دُنُوبٍ مُوبِقَةٍ، وَ كِبَائِرِ أَعْمَالٍ مُرْدِيَةٍ حَتَّى إِذَا قَارَفْتُ مَعْصِيَتِكَ، وَ اسْتَوْجَبْتُ بِشُوءِ سَعْيِي سَخَطَتِكَ، فَتَلَّ عَنِّي عِدَارَ عَدْرِهِ، وَ تَلَقَّانِي بِكَلِمَةٍ كُفْرِهِ، وَ تَوَلَّى الْبِرَاءَةَ مِنِّي، وَ أَذْبَرَ مُوَالِيًا عَنِّي، فَأُضْحِرُنِي لِعَضْبِكَ فَرِيدًا، وَ أَخْرَجَنِي إِلَى فَنَاءٍ نَقَمَتِكَ طَرِيدًا. (14) لَا شَفِيعَ يَشْفَعُ لِي إِلَيْكَ، وَ لَا خَفِيرَ يُؤْمِنُنِي عَلَيْكَ، وَ لَا حِصْنَ يَحْجُبُنِي عَنْكَ، وَ لَا مَلَأَدًا لِحُجَا إِلَيْهِ مِنْكَ. (15) فَهَذَا مَقَامُ الْعَائِدِ

¹⁷ Al Mahaasin – V 1 Bk 5 H 137

¹⁸ H. 1399 من لا يحضره الفقيه، ج 1، ص: 484

بِكَ، وَ مَحَلُّ الْمُعْتَرَفِ لَكَ، فَلَا يَضِيقُنِّي عَنِّي فَضْلُكَ، وَ لَا يَقْصُرُنِّي دُونِي عَفْوُكَ، وَ لَا أَكُنُّ أَحْيَبَ عِبَادِكَ التَّائِبِينَ، وَ لَا أَقْنَطُ
 وَ تُؤَدِّكَ الْأَمْلِينَ، وَ اغْفِرْ لِي، إِنَّكَ خَيْرُ الْغَافِرِينَ. (16) اللَّهُمَّ إِنَّكَ أَمَرْتَنِي فَتَرَكْتُ، وَ نَهَيْتَنِي فَزَكَيْتُ، وَ سَوَّلَ لِي الْخَطَاءَ خَاطِرُ
 السُّوءِ فَفَرَطْتُ. (17) وَ لَا أَسْتَشْهَدُ عَلَى صِيَامِي نَهَارًا، وَ لَا أَسْتَجِيرُ بِتَهْجُدِي لَيْلًا، وَ لَا تُثْنِي عَلَيَّ بِأَحْيَائِهَا سُنَّةً حَاشَا
 فُرُوضِكَ الَّتِي مِنْ ضِيَعَتِهَا هَلَكَ. (18) وَ لَسْتُ أَتَوَسَّلُ إِلَيْكَ بِفَضْلِ نَافِلَةٍ مَعَ كَثِيرٍ مَا أَعْفَلْتُ مِنْ وَظَائِفِ فُرُوضِكَ، وَ تَعَدَّيْتُ
 عَنْ مَقَامَاتِ حُدُودِكَ إِلَى حُرْمَاتِ انْتِهَاجِهَا، وَ كَبَائِرِ ذُنُوبِ اجْتِرَاحِهَا، كَانَتْ عَافِيَتُكَ لِي مِنْ فَضَائِحِهَا سِتْرًا. (19) وَ هَذَا مَقَامٌ
 مِنْ اسْتِخْيَا لِنَفْسِهِ مِنْكَ، وَ سَخِطَ عَلَيْهَا، وَ رَضِيَ عَنْكَ، فَتَلَقَّاكَ بِنَفْسٍ خَاشِعَةٍ، وَ رَقَبَةٍ خَاضِعَةٍ، وَ ظَهَرَ مُثْقَلٍ مِنَ الْخَطَايَا وَاقِفًا
 بَيْنَ الرَّغْبَةِ إِلَيْكَ وَ الرَّهْبَةِ مِنْكَ. (20) وَ أَنْتَ أَوْلَى مِنْ رَجَائِهِ، وَ أَحَقُّ مِنْ خَشْيَتِهِ وَ اتَّقَاهُ، فَأَعْطِنِي يَا رَبِّ مَا رَجَوْتُ، وَ آمِنِّي مَا
 خَدَرْتُ، وَ عُدِّ عَلَيَّ بِعَائِدَةِ رَحْمَتِكَ، إِنَّكَ أَكْرَمُ الْمَسْئُولِينَ. (21) اللَّهُمَّ وَ إِذْ سَتَرْتَنِي بِعَفْوِكَ، وَ تَعَمَّدْتَنِي بِفَضْلِكَ فِي دَارِ الْفَنَاءِ
 بِحُضْرَةِ الْأَكْفَاءِ، فَأَجْرِنِي مِنْ فَضِيحَاتِ دَارِ الْبَقَاءِ عِنْدَ مَوَاقِفِ الْأَشْهَادِ مِنَ الْمَلَائِكَةِ الْمُقَرَّبِينَ، وَ الرُّسُلِ الْمَكْرَمِينَ، وَ الشُّهَدَاءِ وَ
 الصَّالِحِينَ، مِنْ جَارِ كُنْتُ أَكَامَتُهُ سَبَّاقِي، وَ مِنْ ذِي رَحِمٍ كُنْتُ أَحْتَشِمُ مِنْهُ فِي سِرِّيَّاتِي. (22) لَمْ أَتَّقِ بِهَمِّ رَبِّ فِي السُّتْرِ عَلَيَّ، وَ
 وَثِقْتُ بِكَ رَبِّ فِي الْمَغْفِرَةِ لِي، وَ أَنْتَ أَوْلَى مِنْ وَثِقَ بِهِ، وَ أَعْطَى مَنْ رُغِبَ إِلَيْهِ، وَ أَرَأَيْتَ مَنْ اسْتَرْجَمَ، فَارْحَمْنِي. (23) اللَّهُمَّ وَ
 أَنْتَ خَدَرْتَنِي مَاءً مَهِينًا مِنْ صُلْبِ مُتَضَائِقِ الْعِظَامِ، حَرَجَ الْمَسَالِكِ إِلَى رَحِمِ ضَيْقَةِ سَتَرْتَهَا بِالْحُجُبِ، تُصَرِّفُنِي خَالًا عَنْ حَالِ حَتَّى
 انْتَهَيْتَ بِي إِلَى تَمَامِ الصُّورَةِ، وَ أَنْبَتَ فِي الْجَوَارِحِ كَمَا نَعَتْ فِي كِتَابِكَ: نُطْفَةٌ ثُمَّ عَلَقَةٌ ثُمَّ مُضْغَةٌ ثُمَّ عِظْمًا ثُمَّ كَسَوَتْ الْعِظَامَ لَحْمًا، ثُمَّ
 أَنْشَأْتَنِي خَلْقًا آخَرَ كَمَا شِئْتَ.

(24) حَتَّى إِذَا احْتَجْتُ إِلَى رِزْقِكَ، وَ لَمْ أَسْتَعِنْ عَنِ غِيَاثِ فَضْلِكَ، جَعَلْتَ لِي قُوتًا مِنْ فَضْلِ طَعَامٍ وَ شَرَابٍ أَجْرِنْتَهُ لِأَمْتِكَ الَّتِي
 أَسْكَنْتَنِي حَوْفَهَا، وَ أُوَدَّعْتَنِي قَرَارَ رَحْمَتِكَ. (25) وَ لَوْ تَكَلَّمْتُ يَا رَبِّ فِي تِلْكَ الْحَالَاتِ إِلَى حَوْلِي، أَوْ تَضَطَّرُّنِي إِلَى قُوَّتِي لَكَانَ الْحَوْلُ
 عَنِّي مُعْتَرِلًا، وَ لَكَانَتْ الْقُوَّةُ مِنِّي بَعِيدَةً. (26) فَعَدَّوْتَنِي بِفَضْلِكَ غِذَاءَ الْبَرِّ اللَّطِيفِ، تَفْعَلُ ذَلِكَ بِي تَطَوُّلاً عَلَيَّ إِلَى غَايَتِي هَذِهِ، لَا
 أَعْدَمُ بِرِّكَ، وَ لَا يُبْطِئُ بِي حُسْنُ صَنِيعِكَ، وَ لَا تَتَأَكَّدُ مَعَ ذَلِكَ بِثِقَتِي فَأَتَفَرَّغَ لِمَا هُوَ أَحْطَى لِي عِنْدَكَ. (27) قَدْ مَلَكَ الشَّيْطَانُ
 عَيْنَايَ فِي سُوءِ الظَّنِّ وَ ضَعْفِ الْيَقِينِ، فَأَنَا أَشْكُو سُوءَ مُجَازَرَتِهِ لِي، وَ طَاعَةَ نَفْسِي لَهُ، وَ اسْتِعْصَمْتُكَ مِنْ مَلَكَتِي، وَ اتَّصَرَّغْتُ إِلَيْكَ فِي
 صَرْفِ كَيْدِهِ عَنِّي. (28) وَ أَسْأَلُكَ فِي أَنْ تُسَهِّلَ لِي رِزْقِي سَبِيلًا، فَلَكَ الْحَمْدُ عَلَى ابْتِدَائِكَ بِالنَّعْمِ الْجِسَامِ، وَ الْهَامِكِ الشُّكْرِ
 عَلَى الْإِحْسَانِ وَ الْإِنْعَامِ، فَصَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ، وَ سَهِّلْ عَلَيَّ رِزْقِي، وَ أَنْ تُفَنِّعَنِي بِتَقْدِيرِكَ لِي، وَ أَنْ تُرْضِيَنِي بِحِصَّتِي فِيمَا
 قَسَمْتَ لِي، وَ أَنْ تَجْعَلَ مَا ذَهَبَ مِنْ جِسْمِي وَ عُمْرِي فِي سَبِيلِ طَاعَتِكَ، إِنَّكَ خَيْرُ الرَّازِقِينَ. (29) اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ نَارٍ
 تَغْلَطَتْ بِهَا عَلَى مَنْ عَصَاكَ، وَ تَوَعَّدَتْ بِهَا مَنْ صَدَفَ عَنْ رِضَاكَ، وَ مِنْ نَارٍ نُورُهَا ظُلْمَةٌ، وَ هَيْئَتُهَا أَلِيمٌ، وَ بَعِيدَتُهَا قَرِيبٌ، وَ مِنْ
 نَارٍ يَأْكُلُ بَعْضُهَا بَعْضًا، وَ يَصُولُ بَعْضُهَا عَلَى بَعْضٍ. (30) وَ مِنْ نَارٍ تَذَرُ الْعِظَامَ رَمِيمًا، وَ تَسْقِي أَهْلَهَا حَمِيمًا، وَ مِنْ نَارٍ لَا
 تُبْقِي عَلَى مَنْ تَصَرَّغَ إِلَيْهَا، وَ لَا تَرَحَّمُ مِنْ اسْتِعْطَفَهَا، وَ لَا تُفْدِرُ عَلَى التَّخْفِيفِ عَمَّنْ خَشَعَ لَهَا وَ اسْتَسَلَّمَ إِلَيْهَا تَلْفَى سُكَّانَهَا
 بِأَحْرٍ مَا لَدَيْهَا مِنْ أَلِيمِ النَّكَالِ وَ شَدِيدِ الْوَيْالِ (31) وَ أَعُوذُ بِكَ مِنْ عَقَارِيهَا الْفَاغِرَةِ أَفْوَاهُهَا، وَ حَيَاتِهَا الصَّالِقَةِ بِأَنْبِيَائِهَا، وَ
 شَرَاهِمَا الَّذِي يَقَطِّعُ أَمْعَاءَ وَ أَفِيدَةَ سُكَّانِهَا، وَ يَنْزِعُ قُلُوبَهُمْ، وَ اسْتَهْدِيكَ لِمَا بَاعَدَ مِنْهَا، وَ أَخَّرَ عَنْهَا. (32) اللَّهُمَّ صَلِّ عَلَى
 مُحَمَّدٍ وَ آلِهِ، وَ أَجْرِنِي مِنْهَا بِفَضْلِ رَحْمَتِكَ، وَ أَقْلِنِي عَنِّي بِحُسْنِ إِقَالَتِكَ، وَ لَا تَحْذُلْنِي يَا خَيْرَ الْمُجِيرِينَ (33) اللَّهُمَّ إِنَّكَ تَقِي
 الْكِرْبِيَّةَ، وَ تُعْطِي الْحُسْنَ، وَ تَفْعَلُ مَا تُرِيدُ، وَ أَنْتَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ (34) اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ، إِذَا ذُكِرَ الْأَنْبِيَاءُ، وَ
 صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ، مَا اخْتَلَفَ اللَّيْلُ وَ النَّهَارُ، صَلَاةً لَا يَقْطَعُ مَدَدَهَا، وَ لَا يُخْصِي عَدَدَهَا، صَلَاةً تَشْحُنُ الْهَوَاءَ، وَ تَمَلُّ

الأَرْضَ وَ السَّمَاءَ. (35) صَلَّى اللَّهُ عَلَيْهِ حَتَّى يَرْضَى، وَ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ بَعْدَ الرِّضَا، صَلَاةً لَا حَدَّ لَهَا وَ لَا مُنْتَهَى، يَا أَرْحَمَ الرَّاحِمِينَ.¹⁹

- 1- O Allah^{azwj}, O Possessor of kingdom perpetual in everlastingness,
- 2- Authority invincible without armies or helpers,
- 3- Might abiding through aeons past, years gone by, times and days elapsed!
- 4- Your^{azwj} authority is Mighty with a Might that knows no bound by being first nor utmost end by being the last!
- 5- Your^{azwj} kingdom towers high with a towering before which all things fall down without reaching its term;
- 6- The least of it which You^{azwj} has Kept to Yourself^{azwj} is not reached by the furthest description of the describers!
- 7- Attributes go astray in Your^{azwj} (Praise), descriptions fall apart below Your^{azwj} (Essence), the subtlest of imaginations are bewildered by Your^{azwj} Magnificence!
- 8- So are You O Allah^{azwj}, the First in Your^{azwj} Firstness, and so are You^{azwj} everlastingly. You^{azwj} do not pass away.
- 9- But I am the slave, feeble in works, immense in hopes. The tying links are outside my hand, except what is tied by Your^{azwj} mercy; the bonds of hopes have been cut away from me, except the pardon to which I hold fast.
- 10- Little on my part is the obedience toward You^{azwj} upon which I count, and great against me the disobedience toward You^{azwj} to which I have reverted. But pardoning Your^{azwj} slave will not constrain Yourself^{azwj}, even if he be bad, so (please) pardon me!
- 11- O Allah^{azwj}, Your^{azwj} knowledge watches over hidden works, every covered thing is exposed before Your^{azwj} awareness, the intricacies of things are not concealed from You^{azwj}, and unseen mysteries slip not away from You^{azwj}.
- 12- But over me Your^{azwj} enemy has gained mastery: He^{la} (Iblis) asked a delay from You^{azwj} to lead me astray, and You^{azwj} Gave him^{la} the delay! He^{la} asked a respite from You^{azwj} until the Day of Doom to misguide me, and You^{azwj} Gave him^{la} the respite!²⁰
- 13- So he^{la} threw me down, though I had fled to You^{azwj} from small, ruinous sins and great, deadly works, until, when I had yielded to disobeying You^{azwj} and merited Your^{azwj} Wrath through my bad efforts, he^{la} turned the bridle of his treachery away

¹⁹ الصحيفة السجادية، ص: 146

²⁰ Reference to the Qur'anic account of Iblis, in which Iblis asks from Allah and is given permission to try to lead His servants astray until the Day of Resurrection (7:14-18, 15:36-43, 38:79-86).

from me, met me with the word of his^{la} ingratitude, undertook to be quit of me,²¹ turned his back to flee from me, threw me to the desert of Your^{azwj} Wrath alone, and sent me as an outcast into the courtyard of Your vengeance.

14- There is no intercessor to intercede for me with You^{azwj} (besides whoever You^{azwj} Nominate) no protector to make me feel secure against You^{azwj}, no fortress to veil me from You^{azwj}, no shelter in which to seek asylum apart from You^{azwj}!

15- This is the station of him who takes refuge with Yourself^{azwj}, the place of the confessor to You^{azwj}: Let not Your^{azwj} bounty be too tiny for me, let not Your^{azwj} Pardon fall short of me! Let me not be the most disappointed of Your^{azwj} repentant servants, nor the most despairing of those who come to You^{azwj} with expectations! (please) Forgive me, surely You^{azwj} are the best of the forgivers!

16- O Allah^{azwj}, (when) You^{azwj} Commanded me, and I refrained, You^{azwj} Prohibited me, and I committed, evil thoughts tempted me to offend, and I was negligent.

17- I cannot call upon daytime to witness my fasting, nor can I seek sanctuary in night because of my vigil; no Sunna praises me for keeping it alive, only Your^{azwj} obligations, he who neglects which has perished.

18- I cannot seek access to You^{azwj} through the excellence of a supererogatory work, given the many duties of Your^{azwj} obligations of which I have been heedless and the stations of Your^{azwj} bounds which I have transgressed, thereby violating sacred things and committing great sins, through Your^{azwj} (Mercy) I find hope of safety from their disgraces as a covering.

19- This is the station of him who is ashamed of himself before You^{azwj}, angry with himself, and satisfied with You^{azwj}. He meets You^{azwj} with a humble soul, a neck bent down, a back heavy with offenses, hesitating between longing for You^{azwj} and fear of You^{azwj}.

20- You^{azwj} are the most worthy of those in whom he might hope, the most deserving for him to dread and fear. So give me, my Lord^{azwj}, what I hope for, make me secure against what frightens me, and act kindly toward me with the kindly act of mercy! Surely You^{azwj} are the most generous of those from whom are asked!

21- O Allah^{azwj}, since You^{azwj} have covered me with Your^{azwj} Pardon and Shielded me with Your^{azwj} bounty in the abode of annihilation and the presence of equals, (please) Grant me sanctuary from the disgraces of the Abode of Subsistence at the standing places of the Witnesses (the angels brought nigh, the messengers honoured, the martyrs, the righteous) before the neighbour from whom I have hidden my evil deeds and the womb relative before whom I feel ashamed in my secret thoughts!

²¹ Reference to 59:16: Like Satan, when he said to man, 'Disbelieve!' Then, when he disbelieved, he said: 'Surely I am quit of you. Surely I fear Allah, the Lord of the worlds.'

22- I trust them not, my Lord^{azwj}, to cover me over, but I trust You^{azwj}, my Lord^{azwj}, to forgive me! You^{azwj} are the most worthy of those in whom confidence one must have, the most giving of those who are besought, and the most clement of those from whom mercy is asked. So (please) Have mercy upon me!

23- O Allah, You^{azwj} Caused me to descend as mean water from loins of narrow bones and tight passages into a constricted womb which You have covered with veils;²² You^{azwj} Turned me about from state to state until You Took me to the completion of the form and fixed within me the bodily parts, as You^{azwj} have described in Your^{azwj} Book: a drop, then a clot, then a tissue, then bones, then You^{azwj} Garmented the bones with flesh, then You^{azwj} Produced me as another creature as You^{azwj} Willed.²³

24- Then, when I needed Your^{azwj} Provision, and could not do without the aid of Your^{azwj} Bounty, You^{azwj} appointed for me a nourishment from the bounty of the food and drink which You^{azwj} Bestowed upon Your^{azwj} handmaid in whose belly You^{azwj} Gave me to rest and in the lodging of whose womb You^{azwj} deposited me.

25- You^{azwj} have Entrusted me in those states, my Lord^{azwj}, to my own force or driven me to have recourse to my own strength, force would have been removed from me and strength taken far away.

26. So You^{azwj} have Fed me through Your^{azwj} Bounty with the food of the Good, the Gentle; You have Done that for me in graciousness toward me up to this my present point. I do not lack Your^{azwj} Goodness, nor does Your^{azwj} Benefaction keep me waiting. Yet with all that, my trust has not become firm enough that I might free myself for that which is more favoured by You^{azwj}.

27- Satan^{la} has taken possession of my reins through my distrust and frail certainty. I complain of his evil neighbourhood with me and my soul's obedience toward him! I ask You^{azwj} to Preserve me against his domination, and I plead with You^{azwj} to Turn his^{la} trickery away from me!

28- I ask You^{azwj} to Make the path to my provision easy, since to You^{azwj} belongs praise for Your^{azwj} Beginning with immense favours and Your^{azwj} Inspiring gratitude for beneficence and bestowing favour! Bless Muhammad^{saww} and his^{saww} Household, and Make the way to my provision easy for me! [I Plead to You^{azwj}] to Make me content with Your^{azwj} Ordainment for me, to make me satisfied with my lot in that which You^{azwj} have Apportioned for me and to Place what has gone of my body and my life-span into the path of Your^{azwj} Obedience!²⁴ Surely, You^{azwj} are the Best of providers!

²² Reference to 32:7: He originated the creation of man out of clay, then He fashioned his progeny of an extraction of mean water, then He shaped him and breathed His spirit into him.

²³ Reference to a number of Qur'anic passages, especially 23:12-14: **We created man of an extraction of clay, then We set him, a drop, in a receptacle secure, then We created of the drop a clot, then We created of the clot a tissue, then We created of the tissue bones, then We garmented the bones with flesh; thereafter We produced him as another creature.**

²⁴ As the commentators point out, this 'placing' is connected to the Qur'anic doctrine of the transformation of evil deeds into good deeds, e.g.: **Whosoever does that shall meet the price of**

29- O Allah^{azwj}, I seek refuge in You^{azwj} from the Fire through which You^{azwj} are harsh toward him who disobeys You^{azwj} and by which You^{azwj} have Threatened him who turns away from Your^{azwj} good pleasure; from the Fire whose Light is darkness, whose ease is pain, and whose far is near; from the Fire parts of which devour parts and parts of which leap upon parts;

30- From the Fire which leaves bones decayed and lets its people drink boiling water; from the Fire which 'does not spare him who pleads to it,'²⁵ has no mercy on him who seeks sympathy from it, and has no power to relieve him who humbles himself before it and yields himself to it; it meets its inhabitants with the hottest that it possesses: painful punishment and intense noxiousness.

31- I seek refuge in You^{azwj} from its gaping-jawed scorpions, its scraping-toothed serpents, and its drinks, which tear apart the intestines and hearts of its inhabitants and root out their marrows. I ask guidance from You^{azwj} to that which will keep far from it and make it retreat!

32- O Allah^{azwj}, Bless Muhammad^{saww} and his^{saww} Household, Grant me sanctuary from it through the bounty of Your^{azwj} Mercy, release me from my stumbles through Your^{azwj} good releasing, and abandon me not, O Best of the sanctuary-granters!

33- O Allah^{azwj}, You^{azwj} Protect from the disliked, Give the good, do what You Will, and You^{azwj} are powerful over everything.²⁶

34- O Allah^{azwj}, Bless Muhammad^{saww} and his^{saww} Household when the pious are mentioned and Bless Muhammad^{saww} and his^{saww} Household as long as night and day come and go with a blessing whose replenishment is never cut off and whose number cannot be counted, a blessing that will fill up the air and crowd the earth and the heaven!

35- Allah^{azwj} Bless him^{saww} until he^{saww} is well pleased and Allah^{azwj} Bless him^{saww} and his^{saww} Household after good pleasure with a blessing that has neither bound nor utmost limit! O Most Merciful of the merciful!²⁷

sin... save him who repents, has faith, and does righteous works - those, Allah will change their evil deeds into good deeds (25:68-70).

²⁵ This is part of a hadith;

²⁶ 3:26

²⁷ 146: الصحيفة السجادية، ص: