

NAMAZ E SHAB (SHORT)

The Holy Infallibles (a.s.) are reported to have said innumerable words about the merits of offering the Night Prayer; they have therefore described it as the honor of the true faithful believers. It brings about good health, erases the sins committed in days, saves from the loneliness in graves, beautifies the face, perfumes the body smell, and produces sustenance. Wealth and sons are the ornament of this worldly life, and to offer eight units of prayer at the last hours of night, in addition to a one-unit prayer, is the ornament of the Hereafter. These two ornaments may be granted together by Almighty Allah to some people. Other traditions have it that one who claims that he offers prayers regularly at night and still he suffers hunger is liar, because the night prayer guarantees the sustenance of the next day.

Imam al-Sadiq (a.s.) has reported that the Holy Prophet (s.a.w.a.) said to Imam Ali (a.s.), "O Ali! I shall give you some moralities that you should observe... Abide by the night prayer. Abide by the night prayer. Abide by the night prayer. Abide by the midday prayer. Abide by the midday prayer. Abide by the midday prayer."

It is apparently understood from this tradition that the night prayer stands for the thirteen units of prayer while the midday prayer is the eight units of the supererogatory noon prayer.

Anas ibn Malik has reported that he heard the Holy Prophet (s.a.w.a.) saying, "To offer two units of prayer in the midst of night is more favorable to me than possessing this world and whatever therein."

When he was asked why those who practice the night worship had shining faces, Imam Ali ibn al-Husayn Zayn al-'Abidin (a.s.) answered, "As they withdrew themselves with their Lord, He granted them of His Light."

In conclusion, traditions about the merits of offering the night prayer are very numerous. It is thus discommended to avoid the night acts of worship.

Shaykh has reported through an authentic chain of authority that Imam al-Sadiq(a.s.) said, "All servants (of Allah) wake up once, twice, or even more times at night. If a servant does not go for the night worship, Satan will open his legs and urinate in his ear. This is why those who do not do the night worship wake up in the morning heavy and lazy."

Al-Barqi has reported through a valid chain of authority that Imam al-Baqir (a.s.) said, "There is a devil called al-Raha appointed for the night. When a servant (of Allah) intends to get up for the night prayer, this devil inspires to him that the time of prayer has not yet come. When the servant tries to get up again, the devil repeats the same evil inspiration and prevents the servant from offering the prayer until the day dawns. When it dawns, the devil urinates in the ear of that servant and goes back moving its tail in joy."

Ibn Abi-Jumhur reported the Holy Prophet (s.a.w.a.) as saying to his companions, "When you go to sleep, Satan ties three knots at your head. Each knot inspires to you that the night is still long; therefore, you would better sleep. When you wake up and mention Almighty Allah, one knot is untied. When you do the ritual ablution, another knot is untied. When you perform the prayer, the third knot is untied. Hence, you will find yourselves active and

positive in the morning; lest, you find yourselves inactive and frowning."

This tradition is reported in Sunni books of hadith, too.

Al-Qutb al-Rawandi reported Imam Ali Ameer al-Momineen (a.s.) as saying, "Do not expect three matters as long as you have been engaged in three: Do not expect ability to do night worship as long as you overeat. Do not expect bright-facedness as long as you spend the whole night sleeping. Do not expect security in your life as long as you accompany sinful people."

Al-Qutb al-Rawandi has also reported that Prophet Jesus (a.s.) called his mother (a.s.) after her death and asked, "Mother, do you wish to return to life?" His mother answered, "Yes, I do, so that I will offer prayers to Almighty Allah in the midst of night and observe fasting in the extremely hot days. O son, this path is horrifying."

THE NIGHT PRAYER

The time of the Night Prayer begins after midnight; yet, it is recommended to perform it as near as possible to dawn.

The Night Prayer consists of eight units of prayer; each two alone. Taslim should be said at the end of each two units with the intention of offering the Night Prayer. It is advisable to recite Surah Ikhlas after Surah al-Faatehah in 1st rakaat at least once and at most thirty times (if there is time). In the 2nd rakaat recite Surah al-Kafirun after Surah al-Faatehah.

In the other six units of the prayer, one may recite any Surah he chooses. However, it is sufficiently acceptable to recite Surah al-Faatehah and Surah Ikhlas in each unit of the Night Prayer. It is also permissible to recite Surah al-Faatehah alone.

NAMAZ E SHAF A

When you accomplish the eight-unit Night Prayer, you may then offer the two-unit Shafa Prayer. It has two rakats. Recite it after finish Namaz e tahajjud. In the first rakat, after Surah Fatehah recite Surah al-Ikhl as or Surah al-Falaq. In the second rakat, recite only Surah Fatehah and Surah al-Nas and finish the namaz. Qunoot is not recited in this namaz. After finishing the namaz, recite Tasbeeh e Janab e Fatima (s.a.) and supplicate to Allah. The supplication will be surely granted for this is the right time for the grants of prayers. Then after performing Sajdah e Shukr recite Namaz e Witr.

NAMAZ E WITR

This namaz has one rakat. In this prayer recite Surah Fatehah the Surah al-Ikhl as, Surah al-Falaq, Surah al-Nas three times each. Then raise your hands and recite the following Qunoot.

لَا إِلَهَ إِلَّا اللَّهُ الْحَلِيمُ الْكَرِيمُ لَا إِلَهَ إِلَّا اللَّهُ الْعَلِيُّ
الْعَظِيمُ سُبْحَانَ اللَّهِ رَبِّ السَّمَوَاتِ السَّبْعِ وَ رَبِّ
الْأَرْضِينَ السَّبْعِ وَمَا فِيهِنَّ وَمَا بَيْنَهُنَّ وَمَا فَوْقَهُنَّ وَمَا
تَحْتَهُنَّ وَ هُوَ رَبُّ الْعَرْشِ الْعَظِيمِ وَ سَلَامٌ عَلَيَّ
الْمُرْسَلِينَ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ يَا اللَّهُ الَّذِي لَيْسَ

كَمِثْلِهِ شَيْءٌ وَهُوَ السَّيِّعُ الْبَصِيرُ وَصَلِّ عَلَى مُحَمَّدٍ وَآلِ
مُحَمَّدٍ-

It is also recommended, during Qunut, to weep, or even try to weep, out of fear of Almighty Allah and fear of His chastisement. It is also desirable to pray Almighty Allah for the good of one's brethren-in-faith, whether dead or alive, in the following words:

اللَّهُمَّ اغْفِرْ لِهَذَا----

It is also highly advisable to repeat the following imploration seventy times and, meanwhile, raise the left hand for supplicating and count with the right hand:

أَسْتَغْفِرُ اللَّهَ رَبِّي وَآتُوبُ إِلَيْهِ-

It is also narrated that the Holy Prophet (s.a.w.a.) used to implore for Almighty Allah's forgiveness seventy times during the Witr Prayer and then say the following statement:

هَذَا مَقَامُ الْعَائِدِ بِكَ مِنَ النَّارِ-

It is also narrated that Imam Ali ibn al-Husayn Zayn al-'Abidin (a.s.) used to repeat the following word three hundred times during the Witr Prayer:

الْعَفْوُ الْعَفْوُ-

After that, the Imam (a.s.) would say the following supplicatory prayer:

رَبِّ اغْفِرْ لِي وَارْحَمْنِي وَتُبْ عَلَيَّ إِنَّكَ أَنْتَ التَّوَّابُ الْغَفُورُ
الرَّحِيمُ-

You may then prostrate yourself and accomplish the prayer. After the accomplishment, you may say Tasbih al-Zahra'. After that, you may say the following:

الْحَمْدُ لِلرَّبِّ الصَّبَاحِ الْحَمْدُ لِفَالِقِ الْإِصْبَاحِ-

It is also highly advisable to say the following supplicatory prayer, which is called Dua e Hazeen (The Supplication of the Sad).

أُنَاجِيكَ يَا مَوْجُودٍ فِي كُلِّ مَكَانٍ لَعَلَّكَ تَسْمَعُ نِدَائِي فَقَدْ
عَظَمَ جُرْمِي وَقَلَّ حَيَاتِي يَا مَوْلَايَ أَيُّ الْأَهْوَالِ اتَذَكَّرُوا
أَيَّهَا النَّاسُ وَلَوْ لَمْ يَكُنْ إِلَّا الْمَوْتُ لَكُنِيَ كَيْفَ وَمَا بَعْدَ
الْمَوْتِ أَعْظَمُ وَأَدْهَى مَوْلَايَ يَا مَوْلَايَ حَتَّى مَتَيْ وَإِلَى مَتَيْ
أَقُولُ لَكَ الْعُتْبَى مَرَّةً بَعْدَ أُخْرَى ثُمَّ لَا تَجِدُ عِنْدِي
صِدْقًا وَلَا وِفَاءً فَيَا غَوْثَاهُ ثُمَّ يَا غَوْثَاهُ بِكَ يَا اللَّهُ مِنْ
هُوَيِّ قَدْ غَلَبَنِي وَمِنْ عَدُوِّ قَدْ اسْتَكَلَبَ عَلَيَّ وَمِنْ دُنْيَا قَدْ

تَزَيَّنْتُ لِي وَ مِنْ نَفْسٍ أَمَّارَةٍ بِالسُّوءِ إِلَّا مَا رَحِمَ رَبِّي
 مَوْلَايَ يَا مَوْلَايَ إِنْ كُنْتُ رَحِمْتُ مِثْلِي فَارْحَمْنِي وَإِنْ
 كُنْتُ قَبِلْتُ مِثْلِي فَاقْبَلْنِي يَا قَابِلَ السَّحَرَةِ اقْبَلْنِي يَا مَنْ
 لَمْ أَزَلْ أَتَعَرَّفُ مِنْهُ الْحُسْنَى يَا مَنْ يُغَذِّيَنِي بِالنِّعَمِ
 صَبَاحًا وَ مَسَاءً إِرْحَمْنِي يَوْمَ آتِيكَ فَرْدًا شَاخِصًا إِلَيْكَ
 بَصَرِي مُقَلِّدًا عَمَلِي قَدْ تَبَرَّأَ جَمِيعُ الْخَلْقِ مِنِّي نَعْمَ وَ أَبِي
 وَ أُمِّي وَ مَنْ كَانَ لَهُ كَدِّي وَ سَعْيِي فَإِنْ لَمْ تَرَ حَمْنِي فَسَنْ
 يَرَحْمَنِي وَ مَنْ يُؤْنِسُ فِي الْقَبْرِ وَ حُشْتِي وَ مَنْ يُنْطِقُ
 لِسَانِي إِذَا خَلَوْتُ بِعَمَلِي وَ سَأَلْتَنِي عَمَّا أَنْتَ أَعْلَمُ بِهِ مِنِّي
 فَإِنْ قُلْتَ نَعْمَ فَأَيُّنَ الْمَهْرَبِ مِنْ عَدْلِكَ وَإِنْ قُلْتَ لَمْ
 أَفْعَلْ قُلْتَ أَلَمْ أَكُنِ الشَّاهِدَ عَلَيْكَ فَعَفُوكَ عَفُوكَ يَا
 مَوْلَايَ قَبْلَ سَرَابِيلِ الْقَطِرَانِ عَفُوكَ عَفُوكَ يَا مَوْلَايَ
 قَبْلَ جَهَنَّمَ وَ النَّيِّرَانِ عَفُوكَ عَفُوكَ يَا مَوْلَايَ قَبْلَ أَنْ
 تُغَلَّ الْأَيْدِي إِلَى الْأَعْنَاقِ يَا أَرْحَمَ الرَّاحِمِينَ وَ خَيْرَ
 الْغَافِرِينَ-



You may then prostrate yourself and repeat the following five times:

سُبُّوحٌ قُدُّوسٌ رَبُّ الْمَلَائِكَةِ وَالرُّوحِ-

