

Ramadan Kareem

The Month of Glory

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Readers are requested
to recite Sura-e-Fateha for

Raza Hussain Suleman Agha
and all Marhomeen

40

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هَذَا مِنْ فَضْلِ بَرِّئِي

This is by the Grace of God

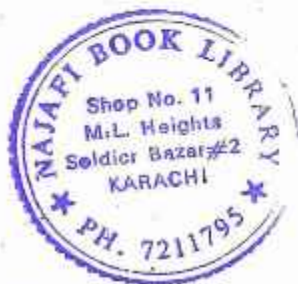


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Ramazan

the Month of Glory



Compiled by
YOUSUF N. LALLJEE

السَّلَامُ عَلَى مُحَمَّدٍ وَآلِهِ فِي الْأَوَّلِينَ السَّلَامُ عَلَى مُحَمَّدٍ وَآلِهِ فِي الْآخِرِينَ السَّلَامُ
عَلَى مُحَمَّدٍ وَآلِهِ فِي الدُّنْيَا وَالْآخِرَةِ السَّلَامُ عَلَى مُحَمَّدٍ وَآلِهِ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

As-Salaamo ala Muhammadin wa aaley hee fil awwaleen

As-Salaamo ala Muhammadin wa aaley hee fil aakheyreen

As-Salaamo ala Muhammadewn wa aaley hee fid dunya wal
aakherah.

As-Salaamo ala Muhammadewn wa aaley hee wa rahma-
toollahey wa barakatoh.

Salutations be upon thee, O Muhammad and thy progeny,
from the start of the world.

Salutations be upon thee, O Muhammad and thy progeny,
till the end of the world.

Salutations be upon thee, O Muhammad and thy progeny,
in this world and the hereafter.

Salutations be upon thee, O Muhammad and thy progeny,
and may the peace and blessings of God be upon all
of you.

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("Regulations" taken from the book 'The Fasting in Islam' by Sayyed Amir Husain Naqavi from the 'Fatwa' of Aayatullah-Uzma Agha Sayyid Abul Qasim Khoi, Muftahid-e-Aazam, Najaf-e-Ashraf, Iraq and published under the auspices of The Khoja Shia Ithna Ashari Supreme Council, Mombasa, Kenya.)

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"The beginning of wisdom is the fear of God."

*"And spend of your substance in the cause of God,
And make not your hands contribute to (your destruction)
But do good; for God loveth those who do good."*

Chp. 2 : 195

*"The life of this world is alluring to those
Who reject faith, and they scoff at those who believe.
But the righteous will be above them on the day of
Resurrection,
For God bestows His abundance without measure
On whomsoever He will."*

Chp. 2 : 212

PREFACE

It was reserved for Islam to prescribe and perfect a formula for spiritual purification for every one of its followers, notwithstanding the state of society he may belong to, and which can be followed without interfering with his normal avocations and callings in every day life.

Whatever calling or vocation a Muslim may be engaged in, it does not hinder him from obeying this divine commandment which is one of the five fundamental tenets of Islam.

The word 'Ramazan' is derived from the root 'RAMAD' which indicates 'heat' and 'restlessness'. It is said that the month signifies the hardships which accompany a fast, like thirst and a comparative sluggishness.

The best explanation was given by the Holy Prophet. He said, "Ramazan burns the sins and faults as fire burns wood."

The Muslim fast means a complete abstinence from eating or drinking between daybreak and sunset. The sighting of the thin sickle of the new moon of Ramazan heralds for the Muslim the beginning of a month of glory and of spiritual elevation, when, at Allah's command, he denies himself between daybreak and sunset the blessings of food and drink for a whole month and surrenders himself wholly to Allah, exercising at the same time, complete control over his thoughts, speech and actions.

For a Muslim this month means the triumph of the spiritual and the pure in his nature over all the gross

and carnal desires which are an inevitable component of our human make-up. The proper observance of the fast is beautifully explained by the Holy Prophet in the following words :

“One who, while fasting, does not guard his tongue from telling lies, does not refrain from doing bad deeds, is not respecting his fast and Allah does not approve of mere abstention from food.”

“When you are fasting you should not speak ill of anybody, nor should you be boisterous and noisy. If anybody speaks ill of you or tries to pick a quarrel with you, return him not, but say unto him that you are fasting.”

Ramazan, however, has another special significance for the Muslims, for it was in this month that the first revelation of the Holy Quran was made to the Holy Prophet. This month, therefore, is dear to the heart of every Muslim. During this month the Muslim applies himself more assiduously to the reading of the Holy Book, which shall remain for all time as the standing miracle of Muhammad, the unlettered Prophet. (May the peace and blessings of Allah be upon him). Throughout this month is heard, in every Muslim home, during the day and night, the pleasant and beautiful cadences of Quranic recitation.

The fact that great spiritual benefit is derived from the reading of the Holy Quran in this *month* can be seen from the following saying of the Holy Prophet : “A man gets the same reward by reading in this month one

verse of the Quran as others do by reading the whole of the Holy Quran in other months."

In this Holy month of Ramazan it should therefore be the duty of every Muslim to read and try to understand the meaning of the Holy Quran and thereby gain an insight into the divine secrets enshrined therein. It brings peace and illumination to the mind, imparts purity to the soul and removes many a curtain hanging between man and God.

Only constant reading can produce the tremendous amount of joy and pleasure one experiences in the recitation of the Holy Quran.

Ramazan is the month of fasting and intensive prayer, a month of sacrifice and divine worship. In this month a devout Muslim spends hours every night in prayer and meditation, realising all the time the presence of Allah who is All-Pervading. Along with the prayers, he fasts during the day for a whole month in the true sense of the word, i. e. not merely denying himself food and water, but also, as the Holy Prophet explained, exercising strict control over his tongue, his eyes, his ears, his mind, his thoughts and his deeds, and channelising every activity of his towards and for the love of God. Living such a life is immense spiritual discipline and the devotee soon rises to the spiritual peak and realises the joy and happiness experienced by living a life which is in tune with the Infinite. In short, these joys and pleasures can be earned by any Muslim who devotes himself to prayer and fasting in the manner taught by the Holy Prophet.

The Holy Quran says "Verily, in the remembrance of Allah do hearts find peace" Chp. 13 verse 28. Peace of mind—peace that passeth understanding—can only be attained by sincere and continuous remembrance of Allah.

When a man fasts and prays in this holy month as taught and practised by the Holy Prophet, he can truly say, as stated in the Holy Quran, "Io! my prayer and my sacrifice and my life and my death are all for Allah, the Lord of the worlds." Chp. 6 verse 162. When a good Muslim reaches this stage, he gets into divine circuits and he can exclaim along with the holy men of Islam as follows: "We take our colour from Allah and who is better than Allah at colouring. We are His worshippers." Chp. 2 verse 138.

Once the Holy Prophet saw a woman, who was fasting on that day (not in Ramazan), abusing her maid-servant. The Prophet admonished her and told her to break her fast. The woman protested: "But I am fasting today." The Prophet asked: "But was not your fast broken by the abuses you were hurling upon that poor girl?"

Imam Jafar As-Sadiq A. S. has said: "The day of your fast should not be like other ordinary days. When you fast, all your senses—eyes, ears, tongue, hands and feet—must fast with you."

Imam Muhammad Al-Baqir A. S. told one of his companions: "O Jabir! whoever, during the month of Ramazan, fasts in its days, stands up for prayers in parts of the nights, controls his sexual desires and emotions,

puts rein on his tongue, keeps his eyes down and does not injure the feelings of others, will become free from sins as on the day he was born."

CHAPTER I

THE GLORY OF THE MONTH OF RAMAZAN

The Holy Quran says :

"O ye who believe ! fasting is prescribed for you as it was prescribed for those before you, that you may (learn) self-restraint." Chp. 2, Verse 183.

"Ramazan is the month in which was sent down the Quran, as a guide to mankind, with clear (signs) for guidance and judgment (between right and wrong). So every one of you who is present (at his home) during that month should spend it in fasting. But if any one is ill, or on a journey, the prescribed period (should be made up) by an equal number of days later. Allah intends every facility for you; He does not want to put you to difficulties. (He wants you) to complete the prescribed period, and to glorify Him in that He has guided you. So that perchance ye shall be grateful." Chp. 2, Verse 185.

CHAPTER XCVII

Al-Qadr (The Grandeur)

The Night of 'Qadr'

Qur'an sent down in the night of 'Qadr'—The importance of the night—Angels and Spirit descend with the decrees of the Lord about all affairs—Peace rules all through the night until the dawn.

- In the name of God the
Beneficent the Merciful
1. Verily,³¹⁰⁷ We sent it (*The Qur'an*) down in the Night of 'Qadr'!
 2. What³¹⁰⁸ can make thee know what the Night of 'Qadr' is?
 3. The³¹⁰⁹ Night of 'Qadr' is better than a thousand month!
 4. The³¹¹⁰ Angels and the Spirit descend therein by the permission of their Lord, with (*decrees*) of all affairs
 5. Peace³¹¹¹ is (*the whole Night*)! till the breaking of the dawn!

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

۱- اِنَّا اَنْزَلْنٰهُ فِی لَیْلَةِ الْقَدْرِ ۝

۲- وَ مَا اَدْرٰکَ مَا لَیْلَةُ الْقَدْرِ ۝

۳- لَیْلَةُ الْقَدْرِ خَیْرٌ مِّنْ اَلْفِ شَهْرٍ ۝

۴- تَنْزِیْلُ الْمَلٰٓئِکَةِ وَالرُّوْحِ
فِیْهَا یُنزِلْنَ رَبُّهُنَّ مِنْ کُلِّ اَمْرِ ۝

۵- سَلَامٌ هِیَ حَتّٰی مَطْلَعِ الْغُبْرِ ۝

Transliteration

Inna anzalnaaho fee lailatil Qadr. Wa maa adraaka ma lailatul Qadr ?

Lailatul Qadray khairuum min alfay shar. Tanazza-
lool malaa-ay-kataui warrooho feeha bay iznay rabbayhim;
min koollay amr. Safaamoon hee-ya hattaa matla-ill
fajr.

Every believer in God has been enjoined to keep awake the whole of 'Shabe-Qadr' i. e., the Night of Grandeur and spend it in prayers to the Lord seeking pardon for his sins and the grace of the Lord and bounties he desires for.

The night of 'Qadr' is undoubtedly in the month of Ramazan. Rnv. 44:1-3, 2:185. Wherein the Quran was revealed in total. Thus 'Beth'al', i. e., the commencement of the ministry being in the month of Rajab does not clash with this. The descension of the Angels and Spirits in that night continues since the creation of Adam up to the Resurrection Day, and the place of the descent is nothing but the

human heart which is purified from all dirt of the temporal life. Therefore the existence of such a purified heart should also continue. On this aspect the Fifth Holy Imam said : *"Argue against those who deny the continuity of the Divine Vicegerency on the earth, with this Chapter."* (A. P.)

Vr. 2. (3108) The question put in this verse, is a clear indication of the mystic nature and value of the Night of Grandeur which none else but the Lord knows. The succeeding verses only defined the night with its value and do not say which night in the year it is.

Vr. 3. (3109) The announcement here in this verse about the night, refers to the greatness of the Night. The Second Holy Imam, Hasan ibn-Ali, says that he heard from his grandfather, the Holy Prophet, that once he dreamt of monkeys getting upon his pulpit, and the Messenger Angel Gabriel informed him of the significance of the dream saying that *"Those whom thou dost see get upon thy pulpit are the Bani-Umayyah who would rule the Muslim Empire after thee for a thousand months"* and revealed this verse.

Quoting 32:4-5 and 70:4 a commentator says that the term *"A Thousand"* must be taken in an indefinite sense, i. e. a timeless time and interprets it to mean that *one moment of enlightenment under God's light is better than thousands of months or the years of animal life and such a moment converts the night of darkness into a period of spiritual glory."*

A renowned Sunni scholar in his well-known commentary 'Durre-Manthur' says that *"the term 'Lailatul-Qadr' stands for the Holy Prophet and his Ahl-ul-Bait."*

Regarding the boon of forgiveness of sins and the grant of grace and mercy endowed in the Shab-e-Qadr which is said to be in the concluding days of the fasting month of Ramazan, there is a justification attached to this special grant of grace by the Lord. After fasting for forty days the Lord granted Moses, the Law (Exodus 24:18) and after similar fasting for an equal period, Jesus was commissioned with his office Mah 4:2 There is a justification in the special grant of the grace in forgiving the sins and bestowing His special favours

on the Muslims who fast in obedience to His command for thirty days continuously.

Vr. 4 (3110) It is said that angels and holy spirits descend on earth with the special blessings from God and peace for those who seek them through prayers and supplications to the Lord.

Vr. 5 (3111) Taking the mystic word '*Night of Grandeur*' as one of the sacred nights, in any of the months mentioned above, this verse would mean that the showers of the special boon and the great blessing of God, promised to the sincere devotees that night, continues until the dawn of the succeeding day.

Translation and footnotes from The Holy Quran
by the late Professor Mir Ahmed Ali.

This night is full of blessings because the Glorious Quran descended in it. The Quran distinguishes between good and evil and shows the path of eternal peace and bliss to all mankind forever. This being so, the night on which the Divine Message was first revealed is worthy of great esteem. During this night, as explained in the verse quoted above, the Angels and the Heavenly Spirit (Hazrat Jibreel alaihis-salam) descend by God's command to fulfil His decrees and to bless His obedient servants. Their presence on earth casts a spiritual lustre on the hearts and souls of the believers. Therefore those who pass this night in prayer, experience an unimaginable bliss, a deep feeling of great exultation as a result of heavenly blessings being showered on them.

The believers must, therefore, recite the Quran, acknowledge in their hearts the sins they have committed, truly repent, seek Allah's forgiveness and pray for His mercy.

A Sermon of the Holy Prophet

Shaikh Sadooq relates from an authentic source that Imam Ali ibn Moosa A. S. (Ar-Reza) related from his ancestors, who related it from Ameerul Momeneen, Imam Ali ibn Abi Talib A. S. that one day, the Messenger of Allah delivered the following sermon to them :

“O people ! the month (Ramazan) of Allah has come with His mercies and blessings. This is the month, that is the best of all months in the estimation of Allah. Its days are best among the days. Its nights are best among the nights. Its hours are best among the hours. This is a month in which you have been invited by Him (to fast and to pray). You have been given the opportunity in this month to receive the honours from Allah, the Merciful. In this Holy month if you truly fast as ordained, then every breath that you take has the reward of “Tasbih” (the praise of Allah on the rosary beads) and your sleep has the reward of worship. Your good deeds are rewarded more than is usual and your invocations are accepted. Therefore, you must invoke your Lord in right earnest with hearts that are free from sin and evil, and pray that Allah may help you to keep fasts, and to recite the Holy Quran. Verily ! the person, who in this month does not receive the mercy and benevolence of Allah, is indeed very unfortunate. While fasting, remember the hunger and thirst on the Day of Judgment (Qiyamat). Give alms to the poor and needy. Pay respect to your elders. Have sympathy for your youngsters and be kind towards your relatives and kinsmen. Guard your tongue against unworthy words, and your eyes from scenes that are not

worth seeing (forbidden) and your ears from sounds that should not be heard."

"Be kind to orphans so that when your children become orphans they will also be treated with kindness. Do invoke that Allah may forgive your sins. Do raise your hands at the time of Namaz (Prayer) as it is the best time for asking for His mercy. When we invoke at such times, we are answered by Him. When we call Him, He responds, and when we ask for anything our prayers are accepted by Him."

"O people ! you have made your conscience the slave of your desires. Make it free, by invoking Him for forgiveness. Your back is breaking under the heavy load of your sins, so prostrate yourself before Him for long intervals and make it lighter."

"Do understand fully well that Allah has promised in the name of His Majesty and Honour that He will not take to task such people who fast and offer Namaz in this month, and perform "sajda" (prostration), and that He will guard their bodies against the fire of hell on the day of Judgment."

"O people ! if anybody amongst you arranges for the 'Iftar' (food for ending of fast at sunset) of any believers, then Allah will give him the reward as if he had set free a slave. And he will forgive his minor sins."

Then the companions of the Prophet S. A. submitted :-

"But everybody amongst us does not have the means to do so."

The Prophet replied :—

“Keep yourself away from the fire of hell by inviting a believer for ‘Iftar’, though it may consist of only half a date or even a glass of water if you have nothing else.”

“O people ! anybody who in this month may cultivate good manners, will walk over the Bridge leading to Paradise (Siraat) on the day of Resurrection (Qiyamat) though his feet may be shaking.”

“Anybody who in this month may take light work from his servants (male or female), Allah will make easy his accounting on the day of Judgment. Anybody who does not annoy others in this month, Allah will keep him safe from His wrath in Qiyamat. Anybody who respects and treats an orphan with kindness in this month, Allah shall look at him with kindness in Qiyamat.”

“Anybody who treats well his kinsmen in this month, Allah will bestow His Mercy on him in Qiyamat, while anybody who maltreats his kinsmen in this month, Allah will keep him away from His Mercy.”

“Whoever offers “Sunnat” (recommended) prayers in this month, Allah will save him from hell. Whoever, in this month, offers one “Wajib” Namaz, for him the angels will write the rewards of seventy such prayers, that were offered by him in any other month.”

“Whoever recites repeatedly “Salaat-wa-Salaam” on me, Allah will keep the scales of his good deeds heavy on (Qiyamat) whilst the scales of others will be tending to lightness. Whosoever recites in this month, only one “Ayat”

(verse of the Holy Quran), he will be rewarded in a manner as if he had recited the full Quran in other months."

"O people ! the gates of paradise remain open in this month. Do pray that the gates may not be closed on you. While the gates of hell are closed, do pray to Allah that these gates may never be opened."

The Supplication when the New Moon is Sighted :

When the crescent moon is sighted, raise your hands towards the sky and pray as under :—

"O crescent moon ! my Lord and thy Lord is Allah, who is the Lord of the worlds."

"O Allah ! bless me in this month with peace, safety and tranquillity. O Allah ! make this month full of blessings for me. Bestow on me goodness, help me in this month to turn away from *wickedness* and all unworthy things."

Imam Ali Ibn Husain A. S. (Zain-ul-Abidin) used to invoke the following Supplication at the beginning of the holy month of Ramazan (Prayer No. 44, Sahifa-I Kamilah.)

"All praise is due to God, who guided us to praise Him and made us worthy in order that we may be grateful for His goodness, and that He may thereupon, confer on us the reward of the righteous."

"And all praise be to God, who showed us the path of Islam in order that, through His Grace, we may walk along the right path to win His approbation and earn His good pleasure."

“And praise be to God, who ordained this month, the month of Ramazan, the month of fasts, the month of Islam, the month of purity, the month of purification and the month of intense prayers. In this month, the Quran was made to descend as a guidance to mankind and contains clear instructions and distinctions (between right and wrong).”

“And He gave this month superiority over all the other months by allotting to it abundant honour and dignity; therefore, He prohibited in it what He had allowed in other months in order to exalt it and forbade in it food and drink, in order to honour it.”

“He gave excellence to one of its nights and declared it to be better than a thousand months and named it ‘Lailatul-Qadr’ the night of Qadr (Power), wherein descend the angels and the Spirit by permission of their Lord, with every decree; peace and everlasting blessing till the dawn of the morning to His deserving servants.”

“O Lord, bless Muhammad and his Aal (progeny) and inspire us to know this month’s excellence, and to honour its dignity, and to abstain from whatever Thou hast forbidden in it; and help us to observe its fast, by restraining our limbs from disobeying Thee and by employing them in that which would please Thee, so that we may not lend our ears to any vain speech and may not direct our eyes, hands and feet towards anything forbidden, and so that nothing may fill our bellies but what Thou hast made lawful and our tongues may not utter anything save what Thou hast permitted; and we may cease to

exert ourselves except in that which would bring us nearer to Thy reward, and may stop doing everything save that which would protect us from Thy torment."

"O Lord, free us from ostentation and notoriety desired by seekers of fame and O Lord, let our worship be for Thee alone."

"O Lord, bless Muhammad and his Aal (progeny), and give us grace to perform timely the five prayers with due regard to their limits which Thou hast enjoined, and the rites which Thou hast prescribed, and in this respect raise us to the rank of those who performed them (i. e. the five daily prayers) with success, who duly observed their essential points, who always performed them at (proper) times, in most perfect and complete purity and most evident and touching humility according to the rules laid down by Thy apostle, and may Thy favours be on him and his Aal (progeny)."

"And, O Lord, give us grace, in this month to show favours to our relations and do good to them, and to take care of our neighbours with kindness and benevolence, and to purge our property of obligations, and purify it by giving the legal alms, and to call back those who have left us, and be just to those who were unjust to us, and make peace with those who were hostile to us—far be it from us to reconcile those who are detested on account of Thee and for Thy sake; for, verily, Thy enemies shall ever be our enemies."

"And give us grace in this month to approach Thee by means of pure deeds, whereby Thou mayest purify us of our sins."

“And guard us from relapsing into blemishes, so that none of Thy angels may have occasion to report unto Thee except such conduct as would fall under the heads of obedience to Thee and the means of approaching Thee.”

“O Lord, I beg of Thee for the sake of this month, and for the sake of him who adored Thee in it, from its beginning to the time of its closing, whether he belonged to the class of the angels whom Thou hast permitted to be near Thee, or of prophets whom Thou hast sent, or of pious servants whom Thou hast raised in rank, to bless Muhammad and his Aal (progeny) and to make us, in this month, worthy of that which Thou hast promised to Thy friends out of Thy bounty; and make us worthy to be of that which Thou hast promised to confer on those who are most diligent in Thy service; and place us in the class of those who are high and exalted by Thy mercy ”

“O Lord, bless Muhammad and his Aal (progeny) and restrain us from disbelief in Thy unity and insufficiency in glorifying Thee, and entertaining doubt in the religion sent by Thee, and being blind to Thy path, and neglecting to honour Thee, and being deceived by Satan, Thy enemy, the outcast.”

“O Lord, bless Muhammad and his Aal (progeny) and since, in every night of this month, there are men whom Thy pardon doth liberate, or whom Thy forbearance doth forgive, therefore, let us be of these men; and let us be in this month amongst the best.”

“O Lord, bless Muhammad and his Aal (progeny) and obliterate our sins along with the disappearance of this month’s crescent, and free us from our penalties with the expiration of its days; so that the month may pass from us, while Thou hast cleansed us of our guilts, and freed us of our sins.”

“O Lord, bless Muhammad and his Aal (progeny) and if we deviate in this month, then set us right; and if we hesitate, make us firm, and if Satan, Thy enemy, overwhelms us, then deliver us from him.”

“O Lord, fill this month with our worship of Thee alone, and adorn its moments with our service to Thee; and help us in the day-time to observe fast, and at night to pray and beseech Thee, and help humble (ourselves) before Thee, and lower (ourselves) in Thy presence; so that neither its day nor its night may bear witness against us of negligence or default.”

“O Lord, and let us be like this in all the months and days, as long as Thou keepest us alive; and let us be of Thy righteous servants, who will inherit paradise, wherein they shall live forever; and who do give what they give for the love of Thee, for verily, they shall return to Thee! and let us be of those who are prompt in charity and excel therein.”

“O Lord, confer blessings on Muhammad and his Aal (progeny), in every time and every moment, and in every condition, greater in number to the blessings Thou didst confer on whomsoever Thou didst bless: Verily, Thou art the doer of what Thou willeth.”

CHAPTER II

THE ESSENTIALS TO BE OBSERVED AND FULFILLED IN KEEPING THE FAST

It is incumbent upon every adult person of sane mind to fast every day throughout the month of Ramazan, provided that :

1. He or she is not travelling.
2. He or she is not suffering from any illness on account of which the fast may be injurious to his or her health.

NOTE : Travelling means going from one's place of residence to any place situated at least 8 farsakhs away (about 27½ miles), with the intention of staying for less than ten days.

If a person starts on a journey after the time of Zohar prayer, he should continue to fast for the rest of the day. If a person arrives home or at a place where he intends to stop for ten days or longer before mid-day, then, provided he has not had anything to eat or drink or done anything which breaks the fast from the time of "Sahar," he may make the Niyyat (intention of fasting) and keep fast on that day. A person who is a regular traveller as required by his own business or job such as a driver or an agent who says his prayers in full and not Qasar, will have to fast whilst travelling.

At four places namely, Mecca, Madina, Karbala and the Mosque of Koofa, where a traveller or a pilgrim says

his prayers in full, he cannot fast unless he intends to stay there for ten days or more.

If during the month of Ramazan the devotee is disabled from fasting on any day or on a number of days for any valid reason (e. g. travelling or illness) it is wajib (compulsory) for him to observe the same number of fasts after the month of Ramazan as soon as the disability has been removed.

Women must omit the fasts during the *monthly* period and at the time of child-birth due to puerperal period (discharge during the period after child-birth). As soon as the period ends, they must take the bath (ghusal) and resume the fasts.

If a woman is feeding (suckling) an infant, and if it is reasonably apprehended that the infant would be deprived of its due nourishment, then she must not fast.

Fasts not observed due to any of the above causes should be made up later.

During the period of the fast the devotee is required to abstain from the following :

Eating and drinking is totally forbidden (by mouth or by nose). But this will not break the fast if done unintentionally, as in case when one forgets that one is fasting or something is thrust into the mouth by force.

A person who is fasting can swallow the saliva gathered in the mouth, but nasal discharge and frothy sputum (balgham) must be spitted out.

The chewing of food for children or animals is permitted, provided nothing passes down one's throat.

To gargle for wazoo (ablutions) is allowed and while doing this, if the water slips down into the throat it will not break the fast provided the wazoo was for a wajib namaz (prayer), otherwise the fast of the day should be repeated after Ramazan.

Reciting of Quran with slight mistakes will not break the fast.

Intentionally immersing the head in water, whether it is the head alone or it is along with the whole body. If a person does so in his Wajib Ghusal and he is fasting for Ramazan or a fast for any particular day, then both the fast as well as the Ghusal will become void; but if he is not fasting then the Ghusal is in order.

Standing under a shower or rain does not make the fast void.

To vomit intentionally will make the fast void. If a person whilst belching receives anything into his mouth from his stomach, he should not swallow it but spit it out.

It is not permissible to take an enema as this will make the fast void.

Taking of injection in the muscles or veins is permitted as also using of medicinal drops in ears or eyes is allowed although its taste may appear in the throat.

It is permitted to brush your teeth, provided the froth or saliva does not enter the throat.

During the duration of the fast no sexual intercourse is permitted whether it results in a discharge or not. Neither should one indulge in such acts that would result in a discharge, for in both cases the fast becomes void and a Kaffaara has to be given.

If a person gets discharged whilst sleeping in daytime, his fast will not be void, but he will need a bath (Ghusal-e-Janabath) for his prayers (namaz) and not for the fast of the day.

To remain without Ghusal after an intercourse till the day-break will make the fast void. The same applies to a woman who has had an intercourse, or is just free from her menses or puerperal period (discharge due to childbirth). She must complete her Ghusal (as the case may be) before the time of the fast or else her fast is void, therefore a person must perform such Ghusals when necessary just before dawn. If a person sleeps at night without such a Ghusal with the hope that he or she will get up in time to take a bath and does not get up until it is already dawn, the fast is alright and the Ghusal for the prayer can be taken then. In case he or she gets up once after the sleep and again goes back to sleep and does not get up in time, the fast is void and it will have to be repeated after Ramazan.

But if a person knows that he or she cannot get up in time or does not sleep with the Niyyat of taking a bath in time and wakes up only after dawn, the fast will be void and there will be a 'Kaffaara'* alongwith another fast after Ramazan. (*giving of 3/4 Kg. of wheat or flour for every missing fast to a poor and deserving person of their faith).

There is no Qaza fast for a person who cannot endure fasting due to old age. He has to only give the Kaffara.

KAFFAARAAT

If a person breaks his fast intentionally, he will have to :

1. Either buy a slave (which is not possible these days) and set him free in the name of Almighty Allah,
2. Or feed sixty poor persons,
3. Or fast for sixty days from the first of any one Islamic month until the first of the next month, (both days inclusive). Afterwards he can complete the remaining days at his convenience.

If a man forces his wife for sexual intercourse during day time in Ramazan while she is fasting or vice-versa, the forcing person will have to bear two Kaffaaras.

If a person breaks his fast during Ramazan intentionally and then goes out on a journey, although before noon, the Kaffaara will be on him.

There is only one Kaffaara for use of any number of Muftir (an action that breaks the fast) except in the case of sexual intercourse or getting discharged other than in sleep. There will be repeated Kaffaara for the repeated act of intercourse or discharge.

Kaffaaraat is to be borne when a person commits a Muftir knowingly and intentionally. Otherwise if he is ignorant of these facts there will be no Kaffaara for it.

In case of doubt and difficulties arising out of the broad principles of fasting, it is advisable to take the advise of the Mujtahid under whose guidance the person is or his resident Aalim and should not feel shy to do so.

The Niyyat (Intent) for Keeping Fast :

The fasts of the month of Ramazan are obligatory. When the crescent moon is sighted, we should declare to ourselves that we will keep all the fasts during this month to attain nearness to Allah (wajib qurbatan ilallah). Just like Namaz (prayer) the Niyyat of fasting is mental, and so is the case with Niyyat of every action, and to declare it in words is not necessary. However, the Niyyat is that you are keeping the fast, remembering the numerical order of the fast wajib qurbatan ilallah. Unless one is certain that the moon is sighted, the fast cannot be kept with the Niyyat of the month of Ramazan. But on the expected day if one fasts with the Niyyat of Qaza or Shaban or just to obey the order of Allah, whatever the case may be, the fast will be counted as the fast of Ramazan, if later on it is discovered that it was the day of Ramazan.

SAHAR

(Morning Meal)

The time for the completion of the morning meal is about ten minutes before 'Subh-e-Sadiq' which is 80 minutes before sunrise.

It is highly commendable and carries a great reward if one gets up for the morning meal (Sahar) and partakes of even a little food. This will give the devotee a chance

of offering the morning namaz at the most appropriate time and will also enable him to offer supplications to the Lord in the early hours of the morning.

The following Supplication may be recited at the time of Sahar.

BISMILLAH-IR RAHMAN-IR RAHEEM

Yaa mafzaaee 'inda koorbatee wa yaa ghausee 'inda shiddatee illaika fazeyto wa bika-staghasto wa bika luzto laa aloozo bey-siwaaka wa laa atlob-ul-faraja illa minka fa-aghisnee wa farrij 'annee yaa mai-yaqbaloo yaseera wa ya'foo anil-kaseerey iqbal minnee-l-yaseera wa'fo'an-il-kaseerey innaka antal-Ghafoor-ar-Raheem.

Allahoomma inni as'aloka eemaannan tobaashiro beheer qalbee wa yaqeenan saadiqan hatta a'alamo annahoo lain-youseebanee illa maa katabta lee wa razzenee min-al-'aishe bema qasamta li ya Arham-ar-Raheneeen, Yaa ooddati fi koorbati wa yaa Sahebee fi Shiddatee wa yaa Waliyyee fi ne'mati wa ya Ghaeti fee raghbatee antas-Saatiro 'aurati wa-al-Aamino ra'oatee wa-al-muqeelo, 'asratee faghfir lee khateeatee yaa Arham-ar-Raahemeen. Allahoomma salley 'ala Muhammadin wa Aalay Muhammad.

In the name of Allah, the Beneficent, the Merciful.

“O My Lord, my Shelter in my hardships, and my Helper in my difficulties, I take shelter under Thee, and appeal to Thee only. I want my safety from Thee and from nobody else. I do not want to be dependent on anybody but Thee only. So accept my appeal and remove my difficulties, O One, who accepts a few good deeds and

pardons many sins, accept my few deeds and pardon my many sins. Verily, Thou art the best Pardoner. O Allah ! I ask Thee for such an Iman (belief) as shall bring my heart close to Thee. I want such a positive belief that I may be sure of receiving only the matters that Thou hast made obligatory for me. O Most Compassionate One, O my Helper in my difficulties, O my Companion in my hardships, O my Lord, O Grantor of my righteous desires, cover me under Thy Grace and guard me against fear, O the Forgiver of my sins, pardon my errors, O Most Merciful One."

O God, bless Muhammad and Aal-e-Muhammad.

IFTAAREE

(Breaking of Fast)

The time for breaking the fast is 12 to 15 minutes after sunset. It is better to offer 'Magrib Namaz' and then break the fast.

The following Supplication may be recited at the time of breaking the fast:

اللَّهُمَّ لَكَ صُمْتُ وَعَلَى رِزْقِكَ أَفْطَرْتُ
وَعَلَيْكَ تَوَكَّلْتُ

"Allahoomma laka soomtau wa ala rizgayka aftartau wa alaika tawakkaltau."

"O Lord ! I fasted for Thee and have ended the fast on sustenance provided by Thee, and Thee only do I trust."

According to the Hadis of Imam Moosa-e-Kazim (A. S.), he, who recites this supplication will get the reward of all those who have fasted on that day.

According to the Hadis of Imam Hasan (A. S.) for every person who fasts, a supplication is accepted at the time of Iftaaree. One should therefore, recite the following supplication at the time of taking his first morsel of food.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ يَا وَاسِعَ
الْمَغْفِرَةِ اغْفِرْ لِي

BISMILLAH-IR RAHMAN-IR RAHEEM. *Yaa waasayal Magferatigfirliee."*

In the name of Allah, the Beneficent, the Merciful, O Lord of mercy, forgive me.

One should recite the following Supplication after every Namaz :

BISMILLAH-IR RAHMAN-IR RAHEEM :

*Yaa Aleeyo yaa Azeem-Yaa Ghafooro yaa Raheem !
Antar Rabbool Azeemool lazee laisa kamislehee shai-oon
wa howas samee-ool Baseer, wa haaza sharoon azzamtahoo
wa karramtaho wa sharraftaho wa fazzaltaho alush shoohoor
wa howash sharo Ramazan allazee anzalta feehil Quran-
hoodal linnasay wa bai-yenaatin minal huda wal furqaan
wa jaalta feehay lailatal qadray wa ja altaha khairoom min
alfay shair fa yaa zal mannay wala you manno alaik
moonna alaiya bey fikaakay raqabatee minan naare feemun*

tamoonno alaihay wa adkhillnil jannatay bay Rahmatayka yaa Arhamar Raahaymeen.

Allahoomma Sallay ala Muhammadin wa Aaly Muhammad.

In the name of Allah, the Beneficent, the Merciful.

O High ! O Great ! O Pardoner ! O Merciful ! Thou art the Great Lord. There is none like Thee. Thou seest and hearest. And this, the month of Ramazan, is full of Thy grace and mercy. Thou hast bestowed on it honour and distinction, more than on any other month. This is the holy month of Ramazan in which Thou hast made the fasts obligatory on me. This is the Holy month of Ramazan in which Thou hast sent down the sacred Quran which guides the people to the Right Path, contains clear signs of guidance and distinguishes between right and wrong. Thou hast made one of its nights as "Lailatul Qadr" a night which is better than a thousand months. O One who favours all and is favoured by none, save me from hell along with Thy favourites and admit me in paradise due to Thy mercy, O most Merciful !

Another Supplication

O Allah, I seek Thy protection from any omissions during this month of Ramazan, so that no night of this holy month might pass into dawn, without my duty to Thee remaining unfulfilled.

One should recite the following Supplication every night :

BISMILLAH-IR RAHMAN-IR RAHEEM

Allahoomma adkhill alaa ahilil gubooris suroor

Allahoomma aghnay kulla faqir
Allahoom mashbay kulla jaa-ay-in
Allahoomma albis kulla uryaan
Allahoom maqzay dalna kullay madhyoun
Allahoomma farrij an kullay makroob
Allahoomma roodda kulla ghareeb
Allahoomma fukka kulla aseer
Allahoomma asleh kulla faasaydeen min oomooril
muslaymeen

Allahoom mashfay kulla mareez
Allahoomma sudda faqrana bay ghinaka
Allahoomma gai-ir soo-a haalayna bay hoosnay
haalayka

Allahoom maqzay annad-daina wa agnayna minal
faqray

Innaka ala kullay shai-in-qadir.

In the name of God, the Compassionate, the Merciful.

O Allah, let happiness enter the hearts of those who dwell in the graves.

O Allah, grant affluence to all the poor;

O Allah, satisfy the hunger of all the hungry ones;

O Allah, clothe all the naked ones;

O Allah, help all debtors to meet their obligations;

O Allah, relieve the sufferings of all those in distress;

O Allah, help all travellers to return home safely;

O Allah, release all the prisoners;

O Allah, straighten out all the defects (that have developed) in the affairs of Muslims;

- O Allah, restore to health all those who are sick;
- O Allah, ease our poverty by Thine (unlimited) wealth;
- O Allah, change our difficult times into good, by the excellence of Thy state.
- O Allah, help us to pay our debts and free us from want; Lo, Thou art able to do all things !

Supplication for every day of the month :

In the name of God, the Compassionate, the Merciful.

1st day : O Allah ! during this month accept my fast as the fast of those whose fast is acceptable to Thee. Accept my standing up in Namaz as the standing up of one whose Namaz is acceptable to Thee. Keep me awake during this month and free me from the desires of the insensible persons. In this holy month forgive my sins and errors, O the One worshipped in all the Universe. Pardon me, O the One who pardons the sinners.

2nd day : O Allah ! in this month, bring me near Thy good pleasure and keep me away from Thy anger and displeasure. Encourage me to recite the verses of the Quran. I beseech Thee for Thy Mercy, O, the most merciful One.

3rd day : O Allah ! in this holy month, make me wise and help me to avoid sins. In this month keep me away from ignorance and ostentation. Award me a share from all the blessings that Thou bestoweth in this month. I beseech Thee for Thy kindness and benevolence, O, the most Benevolent of all benevolents.

4th day : O Allah ! in this month give me the sweetness of "Zikr" (remembrance). Encourage me, through Thy kindness, to give thanks to Thee. Place me under Thy protection in this month, O One, who sees everything.

5th day : O Allah ! in this month accept me as one of the repenters. Convert me, in this month to be Thy good slave, one of those who approach only Thee. Elevate me in this month to the status of those nearest to Thee, O, the most Benevolent !

6th day : O Allah ! free me from my sins. Keep me away in this month from such deeds as provoke Thy anger. I appeal to Thy kindness and bounty, O, the last refuge for those who crave for help.

7th day : O Allah ! help me to keep fasts and to offer prayers in this month. Protect me from evil and sin in this month. Bestow on me, in this month the blessings of Thy continuous remembrance. I lean on Thy kindness. O the Devisor of means for strayed persons to find the right path.

8th day : O Allah ! bestow on me in this month wisdom to have mercy on orphans and to feed the hungry and keep the company of the righteous. I appeal to Thee in the name of Thy benevolence, O, the shelter of the destitutes.

9th day : O Allah ! in this month bestow on me a share out of Thy ample mercy. Lead me to understand Thy glorious teaching. Guide my life to win Thy good pleasure. I appeal to Thy love, O One whose love is sought by all.

10th day : O Allah ! in this month let me be one of those who depend on Thee only. Let me be in this month, one of those who are high in Thy estimation. Let me be one of those who are Thy selected and accepted slaves. I appeal to Thee in the name of Thy mercy, O the most Merciful.

11th day : O Allah ! make good deeds my actions in this month. Make me to dislike sin and error. Keep me away from Thy anger and the fire of hell. I appeal to Thee in the name of Thy benevolence, O One who helps those who approach Thee.

12th day : O Allah ! purify me in this month by Thy grace and make me contented. Make me foremost in justice and fairplay and guard me against all those evils that I fear. Keep me under Thy protection, O One who saves all those who fear Thee.

13th day : O Allah ! in this month cleanse me of all impurities and foul practices, give me the strength to bear all the events ordained by Thee. Encourage me to abstain from the unworthy and to keep the company of the good. Do help me O Sustainer, who cools the eyes of the destitutes.

14th day : O Allah ! do not take me to task in this month for my weaknesses and errors. Pardon my sins and unspeakable deeds. Let me not be the target of evil and vicissitudes. I beg of Thee in the name of Thy Honour, O the Honourable.

15th day : O Allah ! bestow on me in this month the sincerity of those who fear Thee only. Open my heart for

repeated hospitality in this month by the grace of Thy protection, O the Shelter for those who fear.

16th day : O Allah ! let me be in this holy month with the righteous people and keep me away from the company of the wicked. Give me a place in the permanent abode by Thy mercy. I beseech Thee in the name of Thy Divinity, O Lord of the worlds.

17th day : O Allah ! let me maintain my good deeds in this sacred month. Satisfy all my righteous aspirations and desires. O the One to whom we can address our requests and prayers. O One, who knows all the secrets of all the worlds and their inhabitants. Peace be on Muhammad (S. A.) and his Aal (Progeny).

18th day : O Allah ! open for me in this holy month the gates of Thy mercy. Bestow on me Thy blessings in this month. Encourage me to gain Thy confidence. Let me attain the means of acquiring Thy pleasure. Give me entry into Paradise. O One, who grants the prayers of the oppressed and the restless.

19th day : O Allah ! let me have an ample share of this month's blessings. Make easy for me the path of righteousness.

20th day : O Allah ! open for me in this month the gates of paradise and close the gates of hell on me. Give me strength to recite the Quran. O One, who brings satisfaction to the hearts of the believers.

21st day : O Allah ! let this month lead me to win Thy good pleasure. Let not the devil have access to me

in this month. Let me be worthy of being admitted to Paradise. O One, who fulfils the needs of the needy.

22nd day : O Allah! open for me, in this month, the gates of Thy good pleasure. Bestow on me Thy blessings. Encourage me to win Thy good pleasure and give me the lead to master the means of pleasing Thee. Let me live in an atmosphere of heavenly peace. O One, who accepts invocations of the afflicted.

23rd day : O Allah! cleanse me in this month, of all sins and defects. Test my heart, and see if I abstain from what is forbidden. O One, who overlooks the shortcomings of the sinners.

24th day : O Allah! in this holy month, I beg for those opportunities that will lead me to do the things Thou approveth. I beg for protection against the things that displease Thee. Teach me to obey Thy commands and to refrain from disobedience. O One, who favours those that beg for mercy and help.

25th day : O Allah! make me of those who love those close to Thee and an enemy of those who are Thy enemies. Make me follow in the footsteps of the last Prophet (S. A.). O the Comforter of the hearts of all the prophets.

26th day : O Allah! let my good efforts, in this month, be fruitful, and my sins pardoned. Accept my actions and conceal my defects, O One, who hears all.

27th day : O Allah! bestow on me the blessing of "Lailatul Qadr" (the Night of Power). Let my difficulties

and problems be overcome. Accept my repentance, free me from my sins and evil acts. O One, who is merciful towards the virtuous.

28th day : O Allah ! let me make a greater offer of "Nawafil" prayers in this month. Let my religious duties be uppermost in my mind, O One, who never forgets.

29th day : O Allah ! in this month shower Thy mercy upon me. Bestow on me Thy blessings and keep me away from sins. Cleanse my heart of all impurities. O One, who is merciful unto His servants.

30th day : O Allah ! perfect my fasts to the stage which is acceptable to Thee and to Thy beloved Messenger, in a way that the result of my fasts may lead me to a life of purity and righteousness, for the sake of Muhammad (S. A.) and his Aal (A. S.). And all praise is due to Thee, O Lord of the worlds.

CHAPTER III

RITUALS FOR THE NIGHT OF GRANDEUR

(Aamaal for Shab-e-Qadr : 19th, 21st. and 23rd)

Shab-e-Qadr is the night which is the best night among the nights of the whole year. The "Aamaal" (religious performances) of this night are better than the Aamaal of a 1000 months. In this night the Divine annual decree is passed. The angels and Rooh (a highly dignified Angel) descend on earth in this night. They call on the Imam of the time, and what is ordained (by Allah) for everybody is presented before the Imam.

The Aamaal of Shab-e-Qadr are of two kinds. Some are common to all the three nights. Others are for particular nights. Those that are common for all are as follows :

(1) To take a bath (Ghusal). Allama Majlisi says, "It is better to take a bath before sunset so that the night prayers may be performed after it."

(2) To offer two Rakats Namaz, and in every Rakat recite Sura-al-Hamd, (Sura Fateha) and Sura-Tauheed (Sura Ikhlas) seven times. After finishing the prayer recite 70 times, "Astagferoollaaha wa atoobo elaih," i. e. "I repent for my sins and seek pardon from God."

(3) The Quran should be opened and placed in front. Then one should recite, "Alaahoomma inni asaloka bey kitaabeykal munzaley wa maa feehay, wa feehismokal akbaro wa asmaaykal hoosnaa, wa maa yokhaafo wa yurjaa an taj- alanee min otaqaaeka minan-Naaray, wa taqzaya hawaa-ay-jee lid-doonya wal aakheyrah." i.e. "O Allah treat

me as one of those who have obtained deliverance from hell, in the name of this holy Book sent by Thee, whatever there be in the Book, including Isme—e—A'azam and Asmaa—e—Hoosnaa, and the things to be dreaded, the things that may be expected and desired, like blessings of paradise. Do forgive me through the grace of this Book.” (After this he may beg from Allah for his righteous desires.)

(4) Then one should place the Holy Quran on one's head and say, “Allaahoomma be haqqay haazal Quraanay wa bey haqqay man arsaltahoo behee, wa bay haqqay kullay momeneen madahtahoo feehey, wa bay haqqayka alaihim fa-laa ahada aarafo bey haqqayka minka”. “O Allah ! I appeal to Thee in the name of this Quran and the Rooh that was sent along with it, and in the name of the momin (believer) whose praise is contained in this Book and Thy obligation that is on them. No one else recognises the right and truth more than Thee”. After this he should repeat 10 times each of the following :

Bayka ya Allaah
 Bay Muhammadin
 Bay Alliyin
 Bay Faatema
 Bil Hasanay
 Bil Husainay
 Bay Ali-ibnil Husain
 Bay Muhammad ibne Aliyin
 Bay Ja'far ibne Muhammadin
 Bay Moosabne Ja'farin
 Bay Ali-ibne Moosa
 Bay Muhammad ibne Aliyin

Bay Ali-ibne Muhammadin
Bil Hasan ibne Aliyin
Bil Hujjatay

(Then he may beg from Allah for his righteous desires)

(5) To recite the Ziarat of Imam Husain A. S. (Ziarat-e-Waris (page 40). According to a Hadis, during Shab-e-Qadr, an angel proclaims from the Arsh (Throne) on the seventh sky that "Allah, the Benevolent forgives whosoever performs the Ziarat of Imam Husain A.S.".

(6) To recite Du'a Jaushan-e-Saghir, (page 47).

(7) One should keep awake throughout these three nights. The vigil during these nights carries great heavenly reward.

(8) To offer 100 Rakats Namaz (2 Rakats each like the morning Namaz). It is highly recommended that after Sura Fateha (Sura-al-Hamd) one should recite Sura Tauheed (Qul Howallah) 10 times.

(9) To recite "Astagferoollaah Rabbee wa atoobo elaih" 100 times (i. e., "I repent for my sins and seek pardon from God who is my Sustainer").

(10) To recite 100 times "Allaahoommal'an qatalatal Ameerul Momeneen" ("O Allah! Thy contempt be upon the assassin of Ameerul Momeneen Ali ibne Abi Talib").

(11) One should recite the following Suras from the Holy Quran :

ANKABOOT (The Spider) Chp. 29
ROOM (The Roman Empire) Chp. 30
DUKHAN (Smoke or Mist) Chp. 44

(12) This Supplication may be recited :—

“I have passed the evening as a very humble servant of Thine. I have no control over my gains and losses. I cannot remove any evil from myself. I bear testimony against myself. I admit my weaknesses and inability to manage my affairs. Bestow Thy blessings on Muhammad (S. A.) and his Aal (A. S.). Whatever Thou hast promised, fulfil. Verily ! I am Thy humble, weak and destitute servant. O Allah ! let me not forget the blessings that Thou hast bestowed on me and let me not be forgetful of Thy kindness. Do not deny me the acceptance of my prayers, though it may be delayed; whether it pertains to sorrow or happiness, peace and tranquillity or hardship and vicissitudes or invocation for blessings. Thou hearest and acceptest invocations in every condition.”

The Prophet (S. A.) when asked what should one beg of Allah during these nights, said : *“Ask for your safety in this world and in the hereafter.”*

This Supplication may also be recited :

“O Allah ! whatever is decreed and ordained by Thee during Lailatul Qadr (Night of Power) is final and of wisdom. Whatever changes were effected in the night in previous decrees could not be changed by anybody else. Do let me be one of those whose Haj is acceptable, whose efforts are rewarded, whose sins have been pardoned and whose errors have been forgiven. Add to the span of my life, increase my livelihood and fulfil my righteous desires.”

A Supplication for the 19th night :

O One, who was before everything and who brought

everything into existence. Thou wilt remain whilst everything else will be destroyed. O the One, sole and solitary exception, there can be no one else in the high heavens or low earths or above and below them or in between them who is worth worshipping. Thou art the only Deity and none else deserves to be worshipped. To Thee alone is due the praise which cannot be offered to anyone but Thee. Therefore bestow peace and blessings on Muhammad (S. A.) and Aal-e-Muhammad (A. S.) such as nobody else has the power to bestow."

A Supplication for the 21st night :

"O One, who turns day into night and night into day. O One, who brings out the living from the dead and the dead from the living. O One, who gives sustenance to whomsoever and whatsoever He likes. O Allah ! O Merciful ! O Allah ! O Allah ! O Allah ! The best names are for Thee alone. The best attributes are for Thee. The grandeur and the glory are for Thee. I beg of Thee to bless Muhammad (S. A.) and his Aal (A. S.) and write down my name in this night with the fortunate ones. Let my soul be in the company of the martyrs. Let my good acts be reckoned as Illiyeen. (*exalted*). Let my sins be condoned. Bestow on me that belief by virtue of which Thou may be nearest to my heart, grant me strength to remove all doubts from my mind. Let me be satisfied with whatever Thou hast ordained for me. Let me have the virtues of this world and of the hereafter. Save me from the fire of hell. Let me always attend to my duty to praise Thee and to thank Thee, and let me present myself in Thy court. Do bestow the same "taufique"

(*guidance*) to me which Thou hast bestowed upon Muhammad (S. A.) and his Aal (A. S.).”

A Supplication for the 23rd night :

“O Lord of Lailatul Qadr ! (Night of Power). Thou has made it better than a thousand months ! O Lord of the day and the night and the mountains and oceans, the Lord of light and darkness ! O the Lord of the earth and the skies ! O the Creator ! O the Designer ! O the Compassionate ! O One Who favours ! O Allah, who maintains everything ! O Allah ! O the most benevolent ! O Allah ! O the Creator of new things ! O Allah ! O Allah ! O Allah ! The best names are for Thee alone. Thou hast control over all virtues. I ask Thee to send blessings on Muhammed (S. A.) and his Aal (A. S.) and write my name, in this night of Qadr, among the names of the fortunate. Let my soul keep the company of the martyrs. Let my good deeds be reckoned with (those exalted). “*Illiyeen*” Forgive my sins and bestow on me such belief that Thou may be nearest to my heart. Give me such an understanding that all my doubts may be removed and let me be contented with what Thou hast ordained for me. Let me have goodness and virtues in this world and in the next. Save me from the glowing fire of hell and encourage me to remember Thee with devotion and pleasure and to be penitent. Bless me with virtues that Thou hast bestowed on Muhammad (S. A.) and his Aal (A. S.).”

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
زیارت حضرت امام حسین علیہ السلام

اَللّٰهُمَّ يَا اَبَا عَبْدِ اللَّهِ اَللّٰهُمَّ يَا بَنَ رَسُوْلِ اللَّهِ
یا امام حسین سلام جو آپ پر جمالا
فرزند رسول سلام جو آپ پر جمالا

اَللّٰهُمَّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ
ہمارا سلام جو آپ پر اور خدا کی رحمت اور برکتیں ہوں آپ پر

زیارت مبسوط **اَللّٰهُمَّ يَا وَاْرِثَ اَدَمَ صَفْوَةَ اللَّهِ**
سلام جو آپ پر ملے آدم صفا اللہ کے وارث

اَللّٰهُمَّ يَا وَاْرِثَ نُوحٍ نَبِيِّ اللَّهِ اَللّٰهُمَّ يَا وَاْرِثَ اِبْرَاهِيْمَ
سلام جو آپ پر ملے نوح نبی کے وارث
سلام جو آپ پر اسعلا ابراہیم

اَللّٰهُمَّ يَا وَاْرِثَ مُوسَى كَلِيْمَ اللَّهِ
سلام جو آپ پر اسے موسیٰ کلیم اللہ کے وارث
خلیل اللہ کے وارث

اَللّٰهُمَّ يَا وَاْرِثَ عِيْسَى رُوْحَ اللَّهِ اَللّٰهُمَّ يَا وَاْرِثَ
سلام جو آپ پر ملے عیسیٰ روح اللہ کے وارث
سلام جو آپ پر اسے

مُحَمَّدٍ حَبِيْبِ اللَّهِ اَللّٰهُمَّ يَا وَاْرِثَ اَمِيْرِ الْمُؤْمِنِيْنَ وَلِيِّ اللَّهِ
عزت محمد حبیب خدا کے وارث
سلام جو آپ پر ملے ولی خدا امیر المؤمنین کے وارث

اَللّٰهُمَّ يَا بَنَ مُحَمَّدٍ الْمُصْطَفٰى اَللّٰهُمَّ يَا بَنَ عَلِيٍّ الْمُرْتَضٰى
سلام جو آپ پر ملے محمد مصطفیٰ کے بیٹے
سلام جو آپ پر ملے علی مرتضیٰ کے بیٹے

اَللّٰهُمَّ يَا بَنَ فَاطِمَةَ الزَّهْرَاءِ اَللّٰهُمَّ يَا بَنَ خَدِيْجَةَ
سلام جو آپ پر ملے فاطمہ زہرا کے بیٹے
سلام جو آپ پر ملے خدیجہ الکبریٰ

أَشْهَدُ أَنَّكَ الْإِمَامُ الْبُرْهَانِيُّ الرَّضِيُّ الرَّبِّيُّ الْهَادِي

میں گواہی دیتا ہوں کہ آپ امام عقلمند، شہب مظہار، پاک و صاف و درجہ اول

الْمَهْدِيُّ وَأَشْهَدُ أَنَّ الْأَيْمَةَ مِنْ وَلَدِكَ كَلِمَةُ التَّقْوَى

صاحبہ امام ہیں میں اقرار کرتا ہوں کہ آپ کی نسل سے آئے (علیہم السلام) زود کنوی

وَأَعْلَامُ الْهَدَى وَالْعُرْوَةُ الْوُثْقَى وَالْحُجَّةُ عَلَى

نشان وایت رہن کی مضبوط رتی اور دنیا والوں پر مشدک

أَهْلِ الدُّنْيَا وَأُشْهَدُ اللَّهُ وَمَلَائِكَتُهُ وَأَنْبِيَائِهِ وَمُرْسَلَيْهِ

جست ہیں اللہ فرشتے انبیاء اور مرسلین کو گواہ

أَنِّي بِكُمْ مُؤْمِنٌ وَبِأَيَّائِكُمْ مُؤَقِّنٌ بِشَرَائِعِ دِينِي وَخَوَاتِيمِ

جانتا ہوں کہ میں آپ پر اور آپ کی رحمت پر ایمان رکھتا اور اپنے دین کے احکام اور اپنے اعمال

عَلَى وَقَلْبِي لِقَلْبِكُمْ سَلَامٌ وَأَمْرِي لِأَمْرِكُمْ مُتَّبِعٌ

کے انجام تک تیسرے رکھتا ہوں میں دل سے آپ کا اور خواہ اور آپ کے علم ۵۳۲ ہوں

صَلَوَاتُ اللَّهِ عَلَيْكُمْ وَعَلَى آرْوَابِكُمْ وَعَلَى أَجْسَادِكُمْ

خدا کی رحمتیں نازل ہوں آپ پر اور آپ کے دروازوں پر آپ کے اجسام پر

وَعَلَى أَجْسَامِكُمْ وَعَلَى شَاهِدِكُمْ وَعَلَى غَائِبِكُمْ

آپ کے اجسام پر آپ کے شاہد پر آپ کے غائب پر

وَعَلَى ظَاهِرِكُمْ وَعَلَى بَاطِنِكُمْ

آپ کے ظاہر پر اور آپ کے باطن پر

TRANSLITERATION

Bism-illah ir-Rahman ir-Raheem

As-Salaamo alaika yaa Aba Abdilla. As-Salaamo alaika yub-ne Rasoolillah. As-Salaamo alaika wa rahma-toollahey wa barakaatoh. As-Salaamo alaika yaa waaresa Aadama safwatillah. As-Salaamo alaika yaa waaresa Noohin Nabee-illah. As-Salaamo alaika yaa waaresa Ibraheema Khaleelillah, As-Salaamo alaika yaa waaresa Moosa Kaleemillah, As-Salaamo alaika yaa waaresa Eesa Roohilla. As-Salaamo alaika yaa waaresa Muhammadin Habeebillah. As-Salaamo alaika yaa waaresa Amir-il-Momeneen Walee-Allah, As-Salaamo alaika yub-ne Muhammadeenil Mustafa, As-Salaamo alaika yub-ne Ali-yenil Murtaza, As-Salaamo alaika yub-ne Fateymatuz-Zahraa. As-Salaamo alaika yub-ne Khadeejatal Koobra, As-Salaamo alaika yaa sarallaahay wab-ney sareh, wa witr al mautoorey ash hadau annaka qad aqamtas salaata, wa aataituzzakaata wa amarta bil maroofay wa nahaita annil moonkerray, Wa atatallaha wa Rasoolchoo hatta atakal yaqeen. fala-anallaho oommatan qatalatka, wa la annallaho oommatan zalamatka. wa la annallaho oommatan semay-at bey zaalayka farazay-at beyhec. Yaa Maulaa yaa Aba Abdilla, ash hadau annaka koonta noorun fil aslabish sha mey khatay, wal arhamil mootah haratey lum tonajjiskal jaaheylee ya tau, bey anjaaseyha wa lam tulbiska min mood layhimaatay sey-yabeyha, wa ashadau annaka min de-aa-ay middeennay wa arkaanil momineena, wa ash hadau annakal ecmaamul berrut-taqee yur-rezee-yuz zakee-yul haadce-yul mahdeeyou, wa ash hadau annal-a-immata mim-ooldeyka kaleymatut taqwa, wa aalamul-hoodaa wal oorwatul ooska wal hujjatoo aala ahliddoonya,

wa oosh heydullaaha wa malaayketchoo wa ambeeya-a-hoo
wa Rusulahoo annee beykum momenoon wa bey yecya
beykum moqaynoon, Bey sharaa-ay-ee deenee wa khawaa-
teeme amalee wa qalbee lay qalbey kum, Silmun wa amree
lay amraykum muttabey-oon, salawaatullahay alaikum wa
ala arwaa-haykum wa alaa ajsaadaykum, Wa alaa ajsama-
ykum wa ala sha-hay-day-kum, Wa alaa gha-aa-bay-kum
wa alaa zaa-hay-ray-kum, Wa alaa ba-tay-nay-kum.

ZIARAT-E-WAARIS
SALUTATIONS TO IMAM HUSAIN A. S.
AS THE HEIR OF THE PROPHETS.

TRANSLATION

In the Name of God, the Compassionate, the Merciful.

“Peace be unto thee,

O Abaa Abdillah (*Kunya of Imam Husain*);

Peace be unto thee,

O son of the Holy Prophet (*the Holy Prophet always
called Imam Husain his son*);

Peace be unto thee,

O son of Hazrat Ali, the Commander of the faithful.

Peace be unto thee,

O son of Janab-e-Fatima Zahra, (*chief of the women of
the world*);

Peace be unto thee,

and the mercy of God and his bounties;

Peace be unto thee,

O heir of Adam, (*the chosen one of God*);

Peace be unto thee,
O heir of Noah, (*a prophet of God*) ;

Peace be unto thee,
O heir of Abraham, (*the friend of God*) ;

Peace be unto thee,
O heir of Moses, (*interlocutor of God*) ;

Peace be unto thee,
O heir of Jesus, (*the spirit of God*) ;

Peace be unto thee,
O heir of Muhammad, (*the beloved of God*) ;

Peace be unto thee,
O heir of Ali, (*Prince of true believers and friend of God*) ;

Peace be unto thee,
O son of Muhammad, (*the Chosen*) ;

Peace be unto thee,
O son of Ali (*the respository of God's pleasure*) ;

Peace be unto thee,
O son of Fatima, (*the Lady of Light*) ;

Peace be unto thee,
O son of Khadija, (*the great*) ;

Peace be unto thee,
O thou that shalt be avenged by God, and O son of one who is avenged by Him, and O unique martyr unavenged and cut into pieces.

I bear witness that thou didst establish the worship of God,

and the poor-due,
and bade (*men*) to do good,
and forbade (*them*) from evil-doing,
and obeyed God and His messenger
until the inevitable (*death*) came to thee.

Wherefore, the curse of God be upon the people who
slew thee,

and the curse of God be upon the people who wronged
thee,

and the curse of God be upon the people who felt
happy on hearing about it.

Lord, O Abaa Abdilla,
I bear witness that thou were a light
from the time of Thy revered (*ancestors*).

The stains of ignorance never tainted thee with their
uncleansing touch,

and the ignominious garment (*of disbelief*) never cast
its shadow upon thee.

I bear witness that verily, thou art a pillar of faith and
a source of inspiration to the true believers,

and I bear witness that verily, thou art the righteous
Imam, virtuous, pious, repository of divine pleasure, pure
and holy guide, and divinely guided.

And I bear witness that the Imams who are descended
from thee are examples of piety, the banners of guidance,
the strong rope of God and the conclusive proof of God
unto the whole world.

And I call as my witness God and His angels, prophets
and messengers,

that I have faith in thee and I believe in thy resurrection,
and I am (*convinced*) of the laws of my religion and of
the results of my actions,

and that my heart is surrendered unto thee, and my
affairs are in obedience to your command.

The blessings of God be upon you and on your spirits
and on your bodies, alive or dead, and on those of you
who are witnesses and on those of you who are absent,
and on matters manifest or secret.

And unto you be peace, and the mercy and grace of
God."

DU'A-E-JAUSHAN-E-SAGEER

A Prayer of Thanksgiving for Safety :

In the Name of God, the Compassionate, the Merciful.

(1)

"O God, how many a foe drew against me the sword
of enmity,

and ground the edge of his dagger, and sharpened the
points of his spears,

and made ready for me his deadly poisons, and took
straight aim at me

with the shafts of his arrows,

and ever pursued me with his prying eyes,

and concealed his intention of hurting me,

and of making me taste the bitterness (*of his treache-
ry*).

But Thou (*O Lord*) didst see my incapacity to bear
the brunt of his onslaught,

and my helplessness to retaliate against him who was determined to attack me,

and my loneliness amidst my many foes, and their lying in ambush for me,

while I never thought of lying in ambush for them in like manner,

So Thou didst support me with Thy strength, and sustained my spirit by Thy help,

and blunted his spears (*aimed*) at me,

and made him fail inspite of his having collected a numerous force,

and gave me an upper hand over him,

and nullified all the stratagems that he had devised against me,

and made his malice unavailing,

so that the fire of his anger remained unquenched,

and he shook his fists at me (*in his rage*), and turned back (*unsuccessful*).

Thou didst force his armies to retreat !

So praise be unto Thee, O my Upbringer, O Lord of invincible power,

and O Unruffled One that never hurries,

Thy blessings be upon Muhammad and the progeny of Muhammad,

and make me of those who are thankful for Thy favours, and who recount Thy bounties gratefully.

(2)

My God, how many a rebel treacherously mutinied
against me,

and spread out his net for capturing me, and directed
his searching vigilance against me,

and poised himself to pounce upon me like a beast of
prey, awaiting the arrival of his opportunity,

while outwardly he assumed a friendly countenance,
and extended towards me an ingenious cheerfulness.

But when he rose in the morning, preoccupied with
his mutinous designs,

and Thou didst see his hidden treachery and the
perfidy of his intention,

against a member of his own nation,

Thou didst throw him down headlong, and uprooted
him from his foundation,

and cast him into his grave,

and threw him into the pit he had been digging for me,

and smeared his cheek with the dust of his feet,

and involved him in anxiety for his own body and
safety,

and stoned him with his own stones,

and strangled him with his rope,

and pierced him with his own darts,

and threw him face downwards upon his nose,

and turned his own treachery against him, and
drowned him in sorrow,

and engulfed him in despondency,
so that he was put to shame and dishonour because
of his conceit,
and overthrown inspite of his self-aggrandisement,
and became a despicable captive,
bound with the very ropes with which he had hoped
to bind me on the day of his ascendancy.

Thus, O my Up-bringer, but for Thy mercy,
I would have met the same fate as he met with.

So praise be unto Thee, O my Up-bringer, O Lord of
invincible power,

and O Unruffled One that never hurries,

Thy blessings be upon Muhammad and the progeny
of Muhammad,

and make me of those who are thankful for Thy favours
and who recount Thy bounties gratefully.

(3)

My God, how many a jealous one throttled by despair,
and how many an enemy, choking with rage, injured me
with the sharpness of his tongue,

and turned towards me the shafts of his fault-finding,
and pierced me with the darts of his (*angry*) eyes, and
made me the butt of his arrows (*aspersions*),

and attributed to me his own irremediable defects;

I cried out to Thee, O my Up-bringer, seeking refuge
in Thee,

confident of the promptness of Thy response,
trusting, as I have always recognised and trusted, the
excellence of Thy defence,

knowing full well that whoever takes shelter under
the shadow of Thy protection,

can never be defeated,

and whoever takes refuge in Thy support can never be
shaken by calamities.

Then by Thy power didst Thou fortify me against his
enmity;

So praise be unto Thee, O my Up-bringer, O Lord
of invincible power,

and O unruffled One that never hurries,

Thy blessings be upon Muhammad and the progeny
of Muhammad,

and make me of those who are thankful for Thy
favours and who recount Thy bounties gratefully.

(4)

My God, how many a cloud of adversity hast Thou
cleared away,

and from the sky of Thy favours showered rain,

and caused the rivers of Thy grace to flow,

and dammed up the torrents of calamity,

and lavished Thy renewed mercy and clothed me
with the raiment of well-being,

and subdued the floods of agonies, and showered
continuous acts of beneficence,

that never fail Thee when Thou dost will them,
and are never withheld when Thou dost so intend;
So praise be unto Thee, O my Up-bringer, O my
Lord of invincible power,
and O Unruffled One that never hurries,
Thy blessings be upon Muhammad and the progeny
of Muhammad,
and make me of those who are thankful for Thy
favours, and who recount Thy bounties gratefully.

(5)

My God, many a favourable presumption (*about me*)
didst Thou accept as a fact,

and barred upon me the door of destitution, and
altered my dire distress,

and rescued me from fatal poverty, and gave me
freedom from travail;

Thou shalt not be questioned for Thy actions, but
they (*Thy creatures*) shall be questioned,

and whatever Thou giveth away, doth not reduce Thy
possessions;

Lo, I asked Thee and Thou gaveth,

and even when I did not ask Thee, Thou tooketh the
initiative,

and whenever I begged at the door of Thy generosity,
Thou didst never refuse me.

Thou didst not do aught, O my Up-bringer, except
granting favours and bestowing beneficence,

while I did nothing except contravening Thy prohibitions, and showing forwardness in my transgressions against Thee and exceeding the bounds set by Thee and displaying heedlessness to Thy warnings, and offering obedience to my foe and Thine :

Even then, my Lord and Helper, my ingratitude did not prevent Thee from completing Thy favours upon me;

But even this did not dissuade me from committing transgressions.

So my Lord, this is the position of Thy humble slave, who nonetheless admits Thy Oneness

and confesses of his shortcomings in repaying Thy dues,

and bears witness to the fulfillment of Thy favour upon him,

and to Thy habitual beneficence towards him and to Thy blessings bestowed upon him;

Therefore, O my Lord, my Chief, grant me by Thy grace,

the sought-for means of approaching Thy mercy, and finding the ladder whereby I might climb towards Thy good pleasure,

there to be safe from Thy reproach, through Thy mercy and clemency,

and for the sake of Thy prophet Muhammad, Thy blessings be upon him and his progeny;

So praise be unto Thee, O my Up-bringer, O Lord of invincible power,

and O unruffled One that never hurries,

Thy blessings be upon Muhammad and the progeny
of Muhammad,

and make me of those who are thankful for Thy
favours, and who recount Thy bounties gratefully.

(6)

My God, how many a creature of Thine passes his
days and nights in the agony of death,

and with a throttling sound from his chest, is faced
with that (*painful condition*),

which makes the skin shiver and the heart tremble;

But I am safe and sound from all these things,

So praise be unto Thee, O my Up-bringer, O Lord of
invincible power,

and O Unruffled One that never hurries.

Thy blessings be upon Muhammad and the progeny
of Muhammad,

and make me of those who are thankful for Thy
favours, and who recount Thy bounties gratefully.

(7)

My God, how may a creature of Thine passes his
days and nights,

in sickness and pain, groaning and moaning, turning
from side to side, sorrowfully,

finding no attendant, and enjoying not the taste of
food or drink;

but I am healthy in body, and enjoy the comfort of wellbeing,

all this is due to Thy kindness;

So praise be unto Thee, O my Upbringer, O Lord of invincible power,

and O Unruffled One that never hurries,

Thy blessings be upon Muhammad and the progeny of Muhammad,

and make me of those who are thankful for Thy favours, and who recount Thy bounties gratefully.

(8)

My God, how many a creature of Thine passes his nights and days in terror,

frightened, panic-stricken, feeling homeless, hiding in nooks and corners,

the wide world having become too small for him to hide in,

and he knows neither any excuse, nor escape, nor refuge;

But I am at peace, contented and secure from all these things;

So praise be unto Thee, O my Up-bringer, O Lord of invincible power,

and O Unruffled One that never hurries,

Thy blessings be upon Muhammad and his progeny,

And make me of those who are thankful for Thy favours, and who recount Thy bounties gratefully.

(9)

My God, my Chief, how many a creature of Thine
passes his nights and days,

fettered in iron chains by the hands of his enemies
who show him no pity,

and out of touch with his wife and children,

separated from his brethren and his native town,

apprehensive and not knowing in what manner he will
be put to death,

and by what way he will be tortured ;

while I am safe from all these things ;

So praise be unto Thee, O my Up-bringer, O Lord of
invincible power,

and O Unruffled One that never hurries,

Thy blessings be upon Muhammad and the progeny
of Muhammad,

and make me of those who are thankful for Thy
favours, and who recount Thy bounties gratefully.

(10)

My God, how many a creature of Thine spends his
nights and days,

anticipating an attack and facing slaughter of himself,

while the enemy has surrounded him on all sides

with swords and spears and weapons of war and the
rattling of steel ;

but he, having made his utmost efforts, knows no
escape

and finds no refuge,
and has been wounded through and through,
weltering in his blood, beneath the hoofs and heels,
craving for a draught of water or for a glimpse of his
wife and children

but is unable to get either,

while I am safe and secure from all these things ;

So praise be unto Thee, O my Up-bringer, O Lord of
invincible power,

and O Unruffled One that never hurries,

Thy blessings be upon Muhammad and the progeny of
Muhammad,

and make me of those who are thankful for Thy
favours, and who recount Thy bounties gratefully.

(11)

My God, how many a creature of Thine spends his
nights and days

amidst the darkness of the oceans and the stormy
winds,

(*lashed by*) terror and the waves, apprehending
drowning and death,

unable to find a way out,

or threatened with lightning or a fatal stroke,

or death by burning or choking,

or dismemberment or disfiguration or stoning,

while I am safe and sound from all these things ;

So praise be unto Thee, O my Up-bringer, O Lord of
invincible power.

and O Unruffled One that never hurries,

Thy blessings be upon Muhammad and the progeny of
Muhammad,

and make me of those who are thankful for Thy favours,
and who recount Thy bounties gratefully.

(12)

My God, and how many a creature of Thine spends
his nights and days as a traveller,

separated from his wife and children, dwelling in
forests,

wandering alone, amidst wild and savage animals,
serpents and insects, all by himself,

knowing no exit and not guided to any way out :

injured by intense cold or heat,

suffering from hunger or lack of clothing,

or any other hardship besides these,

from all of which I am safe and secure;

So praise be unto Thee, O my Up-bringer, O Lord of
invincible power,

and O Unruffled One that never hurries,

Thy blessings be upon Muhammad and the progeny
of Muhammad,

and make me of those who are thankful for Thy
favours,

and who recount Thy bounties gratefully.

My God, My Prince, and how many a creature of
Thine passes his nights and days,

poor, destitute, naked, miserable, perplexed, forsaken,
hungry and thirsty,

waiting and watching as to who would turn towards
him with sympathy,

and how many a distinguished servant of Thine who
is better than I in Thy estimation,

more strenuous than I in Thy service,

and yet is bound in chains and subjected to torture,

but he bears the burden of hardships and the severity
of sentence.

and the travail of servitude and the pain of beating,

or how many a one is afflicted by some severe
calamity, from which there is no escape except by Thy
grace upon him,

while I am attended by servants and surrounded by
favours, blessings and honour,

and (*I am*) safe and secure from all the woes to which
he is subjected;

So praise be unto Thee, O my Up-bringer, for all
these things,

O Lord of invincible power,

and O Unruffled One that never hurries,

Thy blessings be upon Muhammad and the progeny
of Muhammad,

and make me of those who are thankful for Thy favours, and who recount Thy bounties gratefully.

(14)

My God, my Prince, many a creature of Thine passes his nights and days

in sickness, ailing, precarious, seriously ill,
lying on his sick-bed, wrapped in his bed-clothes,

turning about, right and left,

not knowing any delight of food or drink,

contemplating himself with sorrow,

unable to do himself any harm or any good;

but I am free from all these things by Thy beneficence and generosity,

There is no God but Thou, glory be to Thee,

O Lord of invincible power,

and O Unruffled One that never hurries,

Thy blessings be upon Muhammad and the progeny of Muhammad,

and make me of those who are thankful for Thy favours,

and who recount Thy bounties gratefully,

and take pity on me, O Most Merciful of all.

(15)

My Master, my Prince; and how many a creature of Thine passes his nights and days

while the day of his doom has drawn nigh,

and the Angel of Death has embraced him (*even*) in
the presence of his helpmates,

while he tries to cure the rigours and pangs of death
turning his eyes to right and left,

but not seeing his friends or devoted or beloved ones;

he is prevented from speaking and stopped from
addressing them,

and contemplated himself with pity,

unable to do any harm or any good to himself;

but I am free from all these things by Thy munificence
and generosity,

So (*I say*) there is no God but Thou, glory be to Thee,

O Lord of invincible power, and O Unruffled One that
never hurries,

Thy blessings be upon Muhammad and the progeny of
Muhammad,

and make me of those who are thankful for Thy
favours,

and who recount Thy bounties gratefully,

and take pity on me, O Most Merciful of all.

(16)

My Master, my Prince, and how many a creature of
Thine passes his nights and days

in the confines of prisons and dungeons,

amidst torture, shame and fetters,

while the keepers and guards turn him about,

so that he knoweth not what they will do to him next,
and how awfully they will maltreat him.

Thus his life is made bleak and miserable,
and he contemplates himself with pity unable to do
any harm or any good to himself;

But I am free of all this by Thy beneficence and
generosity.

There is no God but Thou, glory be to Thee,

O Lord of invincible power, and O Unruffled one that
never hurries,

Thy blessings be upon Muhammad and the progeny of
Muhammad,

and make me of those who worship Thee,

and who are thankful for Thy favours, and who
recount Thy bounties gratefully,

and take pity on me, O Most Merciful of all.

(17)

My Chief, My Master, how many a creature of Thine
passes his day and nights,

under the sentence of death, and surrounded by
calamities, separated from his devoted ones and from his
friends and beloved ones,

and he passes his nights as a prisoner, despised and
disgraced,

in the hands of disbelievers and foes who parade him
right and left,

and he is confined in dungeons and weighed down with
irons (*chains*);

he sees no ray of light from the world, nor any of its joys,
but contemplates himself with pity,
unable to do any harm or any good to himself,
while I am free from all these things by Thy munificence and generosity ;

So (*I say*) there is no God but Thou, glory be to Thee,
O Lord of invincible power, and O Unruffled One that never hurries,

Thy blessings be upon Muhammad and the progeny of Muhammad,

and make me of those who are thankful for Thy favours,

and who recount Thy bounties gratefully,
and take pity on me, O Most Merciful of all.

(18)

By Thy grace, O most generous One, I will surely aspire for the (*good*) things that are with Thee,

and I will surely cry out unto Thee and extend my hands towards Thee (*for help*)

inspite of offences committed (*with these very hands*) against Thee.

For, O my Fosterer, from whom can I seek protection and to whom can I cling for safety ?

I have no one but Thee.

Then wilt Thou drive me away, although Thou art my only hope and upon Thee alone I rely ?

I ask Thee by the might of Thy name, a name which
Thou didst proclaim unto the heavens,

so that they became firm, and unto the earth so that it
was stabilised,

and unto the mountains so that they lifted up their
heads,

and unto the night so that it became dark,

and unto the day so that it became full of light,

that Thou do bless Muhammad and the progeny of
Muhammad,

and grant me all I want, and forgive all my sins, great
and small,

and increase for me my sustenance,

such as may bestow upon me honour in this world
and in the hereafter,

O the Most Merciful of all.

(19)

My Master, of Thee have I sought help,

so bless Muhammad and the progeny of Muhammad
and help me,

and of Thee have I sought shelter, so give me shelter,

and make me free from having to obey Thy creatures
through obedience to Thee,

and make me free from having to beg from Thy
creatures, through begging from Thee,

and transport me from the ignominy of poverty to a
position of affluence,

and from the degradation of sin to the pinnacle of piety.

For thou hast favoured me in the past more than many of Thy creatures,

owing to Thy munificence and generosity, and not on account of any merit on my part.

My God, so praise be unto Thee for all these things,
bless Muhammad and the progeny of Muhammad
and make me of those who offer thanks for Thy favours,

and who recount Thy bounties with gratitude.

(Prostrate and touch the ground with your forehead and say) :

Here bows my face, full of disgrace, towards Thy honoured and majestic Face;

Here bows my perishable and mortal face, towards Thy Face, eternal and everlasting;

Here bows my poor and destitute face towards Thy Face which is radiant and grand;

Here bows my face, my hearing, my sight,
my flesh, my skin, my bones and all my limbs that rest upon the earth

unto the Lord of the worlds,

O Allah, turn towards my ignorance with Thy magnanimous tolerance,

and towards my poverty with Thy munificence
and towards my disgrace with Thy magnanimity and
pity,

and towards my weakness with Thy strength, and
towards my fears with Thy reassurance,

and towards my sins and mistakes with Thy pardon
and mercy,

O All-merciful, compassionate,

O Allah, I seek Thy defence against... (*here name
your enemy*).....

and seek refuge in Thee against his evil-doing.

So be Thou my Protector in the same way as Thou
didst protect Thy apostles and saints from amongst Thy
creatures and Thy virtuous servants,

against the Pharaohs and rebels and foes from amongst
Thy creatures,

and from the evil of all Thy creatures,

O the Most Merciful of the merciful ones;

Verily Thou hast power to do all things;

Sufficient unto me is God, and He is the best of
those relied upon.

CHAPTER IV

SUPPLICATIONS OF IMAM ALI IBN HUSAIN A. S. (ZAIN-UL-ABEDIN)

BIDDING FAREWELL TO THE MONTH OF RAMAZAN (Prayer No. 45 — Sahifa-e-Kamitah)

“O God, O Thou who dost not desire recompense (for Thy favours), and dost not regret the gifts Thou makest; and O Thou who dost not recompense Thy servant upon equal terms, Thy benevolence is a beginning of favours to follow. Thy pardon, gracious ! Thy chastisement, just ! Thy decree, benevolent !

If Thou gavest, Thy gift was not tainted with reproach; and if Thou deniest, Thy denial was not due to injustice !

Thou rewardest him who thanketh Thee, whilst Thou hast inspired him to thank Thee; and Thou repayest him who praiseth Thee, whilst Thou hast taught him to praise Thee !

Thou drawest a curtain over him whom Thou couldst disgrace, hadst Thou so desired; and conferrest favour on him whom Thou couldst refuse hadst Thou so resolved, while both of them deserve disgrace and denial from Thee :

But (the fact is), that Thou hadst based Thy actions on kindness, and makest Thy power work according to Thy attributes of forgiveness, and dealst mildly with him who disobeyed Thee, and allowest him time (to reform) who resolved to injure his own soul.

With Thy forbearance, Thou waiteth for Thy servants to return to the right course and postponeth punishment to make them repent, in order that such of them as deserve ruin may not be ruined, and that the unfortunate amongst them may not be deprived of Thy favour. Thou hast adopted this course in order to allow them a sufficiently long time to repent, so as to leave them no excuse. O kind and forbearing Master, this is a favour out of Thy beneficence and out of kindness proceeding from Thy mercy.

It is Thou who hast opened for Thy servants a gate to Thy pardon, and named it repentance; and has made Thy revelations a guide to this gate, so that Thy servants may not stray from it. May Thy name be blessed. Thou hast said, "Turn to God with the turning of true penitence perhaps your Lord will cancel your evil deeds, and will bring you to the gardens beneath which rivers flow, on the day when God will not shame the Prophet, nor those who have shared his faith: Their light shall run before them, and on their right hands." They shall say, "Lord perfect our light and pardon us: for Thou hast power over all things." The Holy Quran — chp. 66, verse 8.

Therefore, what is the excuse of him who neglected to enter this abode, after the opening of the gate and the appointment of the guide?

And it is Thou who hast raised the scales against Thyself, to the advantage of Thy servants, desiring their benefit in their converse with Thee, and their success in waiting upon Thee and obtaining increase from Thee:

For, Thou hast said, may Thy name be blessed and exalted;* 1. "He who shall present himself with good works shall receive a tenfold reward; but he who shall present himself with evil works shall receive none other than a like punishment " And Thou hast said :* 2. "The likeness of those who expend their wealth for the cause of God, is that of a grain of corn which produceth seven ears. and in each ear a hundred grains; and God will multiply to whom He pleaseth." And Thou hast said,* 3. "Who is he that will lend to God a goodly loan ? He will double it for him again and again." And other verses, in the Quran, similar to these hast Thou caused to descend concerning the manifold increase of the fruit of virtue.

And it is Thou who hast, with Thy word proceeding from Thy hidden knowledge and with Thy inducement, wherein lies the gain for Thy servants, guided them to that which their eyes would never have perceived, hadst Thou concealed it from them : and their ears would never have heard of it, and their imaginations would never have reached it. So Thou hast said,* 4. "Remember Me : I will remember you : and give Me thanks and be not ungrateful." And Thou hast added,* 5. If ye render thanks then will I increase you more and more : but if ye be thankless... verily, my chastisement is surely terrible." And Thou hast further added,* 6. "Call upon Me-I will hearken unto you : but they who turn in disdain from my service shall enter hell with shame." So Thou hast called praying unto Thee, an act of adoration ; and the omission thereof

	CHAPTER	VERSE
*1.	6	161
*2.	2	261
*3.	2	245
*4.	2	152
*5.	14	7
*6.	40	60

hast Thou named obstinacy : and in the case of abandoning thereof, hast Thou threatened with a shameful entry into hell.

Therefore, they remembered Thee for Thy goodness, and thanked Thee for Thy graciousness, and invoked Thee in compliance with Thy command, and verified Thy word to obtain increase from Thee ; and therein was their deliverance from Thy wrath and their success in winning Thy approbation.

And were a creature to guide another creature, to anything like that to which Thou hast guided Thy servants, concerning Thyself, he would have been praised and applauded by every tongue.

Therefore, all praise be to Thee, as long as there exists any way to praise Thee ; and as long as any term of praise is available with which Thou couldst be praised, or any expression that would serve the purpose !

O Thou who hath favoured Thy creatures with benevolence and kindness and lavished on them goodness and bounty, how manifest are Thy blessings ; and how perfect, upon us is Thy favour ; O to what extent hast Thou particularly favoured us with Thy goodness !

Thou hast guided us to Thy religion which Thou hast chosen and to Thy creed which Thou hast proclaimed to the world, and to Thy path which Thou hast made easy : And Thou hast shown us the way of approaching Thee, and the means of achieving Thy grace.

O Lord, and Thou hast ordained Ramazan to be one of the most chosen for those duties and one of the most essential for those observances, and Thou hast distinguished it from all the other months and chosen it out of all the other seasons and periods, and given it preference over all other periods of the year, by having made the Quran, the light of guidance, to descend in it, and by having enjoined in it the observance of fast, and by encouraging us to stand up for special prayers (*at night*), and by placing in it the glorious night of Qadr which is better than a thousand months.

Moreover, by means of this month, Thou hast given us superiority and excellence and Thou hast distinguished us from the people of other creeds.

Therefore, in compliance with Thy command, we kept fast in the days of this month, and with Thy help, stood up to pray in the nights of this month, qualifying ourselves, by means of the fasts and prayers for that which Thou didst offer to us out of Thy mercy and for such of Thy reward as we made ourselves fit to win.

And Thou hast power over that for which supplication is made unto Thee. Thou art the generous giver of that which is sought of Thy bounty ; Thou art close to him who desires to approach Thee !

And verily, this month of Ramazan was with us and was an auspicious sojourn. It bore us righteous company, and gave us the most excellent benefits : then, verily it departed from us on the completion of its time, and on the expiry of its duration, and the fulfillment of its purpose.

Therefore, we bid it farewell as we bid goodbye to one whose departure is hard upon us and makes us sad; and whose going away from us makes us feel lonely; and whom we owe a responsibility which deserves to be discharged and a reverence, which deserves to be observed, and an obligation which has to be satisfied.

Therefore, we say : Peace be upon thee, O glorious month of God, and O great friend of the believers ! Peace be on thee, O the most revered of the periods, with which we were associated, and O the best of the months as regards days and hours ! Peace be on thee, O month in which worldly hopes diminished, and in which good deeds increased : Peace be on thee, who was the most cherished companion when present, and whose absence was lamented when gone; Peace be on thee, O object of hope whose separation caused us grief : Peace be on thee, O comrade, who became familiar on arrival and, therefore, delighted us; and made us feel solitary at departure and thus grieved us : Peace be on thee, O friend, during whose presence hearts grew tender and sins diminished : Peace be on thee, O helper, who helped us against Satan, and Peace be on thee, O companion, who made easy the paths to goodness : Peace be on thee, how numerous were the slaves who got their freedom during thy stay; and how lucky were they who observed the respect due to thee ! Peace be on

Thee, what a great eraser wast thou of sins and how great a cover wast thou to various sorts of blemishes ! Peace be on thee, how tedious wast thou to the sinful, but how wonderful to the minds of the believers ! Peace be on thee, O month, with whom the other months cannot compare. Peace be on thee, O month, who was a peace unto everybody. Peace be on thee O month whose company was agreeable and whose association ennobling ! Peace be on thee, as thou didst come to us with blessings, and didst wash away from us the dirt of guilt. Peace be on thee, O month, who did not leave us on account of our tiredness and whose fasts were not abandoned on account of tediousness. Peace be on thee, O month, thy arrival is looked forward to before its appointed time and thy departure is mourned before its due time.

Peace be on thee; how many evils were turned away from us owing to thee, and how many blessings were showered upon us on thy account ! Peace be on thee and on the night of Qadr which is better than a thousand months.

Peace be on thee, how much did we long for thee yesterday, and how intense will be our eagerness for thee tomorrow when thou art gone.

Peace be on thee. We shall remember thy excellence, of which we have been deprived; and thy past blessings of which we have been stripped.

O Lord, we are the people whom Thou didst honour, by giving us this month and on account of which Thou gavest us grace with Thy goodness, whereas, the unlucky

ignored its time and were deprived of its excellence owing to their foolishness. Thou hast full power of favouring us by giving us the knowledge and guidance to observe its practice.

And verily, by Thy grace we have completed the fasts and the prayers, though imperfectly, and discharged therein, (*only*) a little out of a great (*obligation*).

Therefore, we praise Thee, O Lord. We acknowledge our misdeeds and admit our wastefulness : And to Thee is due, from our hearts, strict repentance, and from our tongues, sincere apology.

Therefore, reward us, for what we have lost in this month on account of our default, with a reward whereby we may change our ways and be recompensed out of Thy storehouse of blessings.

And grant us Thy pardon for our failure in the discharge of Thy dues; and extend the part of life we have before us so as to overtake the future Ramazan : and when Thou hast caused us to reach it, then help us to achieve the performance of that adoration to which Thou art entitled.

And cause for us a flow of good actions that will meet with Thy approbation between the holy month that is passing out and the next holy month of Ramazan that is to come.

O Lord, whatever sin, great or small, we committed or whatever guilt we fell into and whatever wrong we did in this month, either deliberately or inadvertently, thereby injuring our own soul, O Lord, forgive us with Thy pardon;

cover us with Thy covering, do not expose us to the eyes of reproachers, and do not let loose against us the tongues of insolent slanderers, and with Thy inexhaustible kindness and unfailing generosity, employ us in acts which would remove the sin of evil deeds and atone for what Thou didst disapprove in this month. Thy blessing be upon Muhammad and his Aal (*progeny*).

O Lord, bless Muhammad and his Aal (*progeny*) and redress our suffering by means of this month; and bless us on this day of I'd, the day of our festival and the day of our ending the fast, and let it be the best day that passed over us, the greatest attractor of pardon and the greatest eraser of sin, and forgive us our sins, known and unknown.

O Lord, purify us of our errors by the end of this month, and extricate us out of our evil deeds by the time of its expiry and make us the most lucky of the people on account of it; and the most prosperous of them as regards spiritual gain and the richest of them as regards the distribution of its blessings.

O Lord, whosoever observed this month as it ought to be observed and preserved its honour as it deserved to be preserved and obeyed its laws as they ought to be obeyed and avoided his sins as they should be avoided or approached Thee by proper approach, Thou didst honour him with Thy appreciation and didst turn Thy mercy upon him.

Therefore, grant us a similar reward out of Thy wealth and confer on us the double of it out of Thy bounty. For, verily, Thy bounty doth not diminish and Thy stores suffer no less—nay Thy blessings continue and verily, the mines

of Thy benevolence do not exhaust, and certainly, Thy gifts are the most agreeable gifts.

O Lord, bless Muhammad and his Aal (*progeny*) and write down for us a reward similar to the rewards of those who observed the fasts of Ramazan and adored Thee in it till the day of Resurrection.

O Lord, in the day of our ending the fasts, which Thou hast ordained to be a festival and a day of joy for the true believers and a (*day of*) gathering and congregation for the people of Thy creed, verily, we repent unto Thee, of every sin we committed or wrongs we did in the past and of evil notions we entertained. Our repentance is like the repentance of him who doth not secretly wish to return to sin, and who will not thereafter revert to any guilt—a sincere repentance free from doubt and uncertainty. Therefore, accept it from us, O Lord and be pleased with us and confirm us in it.

O Lord, give us the fear of the threatened punishment and a longing for the promised reward, till we get a foretaste of that (*happiness*) which we beg of Thee, and of that pain from which we seek Thy shelter; and let us be in Thy sight, of those that repent, of those that aspire to Thy love and whose return to Thy path Thou hast accepted—O most equitable! O Lord, forgive our fathers and our mothers and all the people of our creed, such of them as have passed away and such as are to come, till the day of Resurrection.

O Lord, bless Muhammad, our Prophet and his Aal (*progeny*) as Thou didst bless the angels, nigh unto Thee,

all Thy prophets, whom Thou didst send; and bless him and his Aal (*progeny*) as Thou didst bless Thy righteous servants. And bless him more than this, O Lord, of the universe with a blessing the auspiciousness of which may reach us, and the benefits of which may encompass us and on account of which our prayers may be heard: Verily Thou art the most generous of those to whom requests are made, and the most sufficient of those on whom reliance is placed and the most bountiful of those whose bounty is applied for and Thou hast power over all things!

CHAPTER V

THE CELEBRATION OF I'D-UL-FITR

I'd-ul-Fitr is linked with the Holy month of Ramazan. It signifies the end of the month of fasting.

In view of the great significance attached to this day of I'd, numerous traditions consisting of prayers and worship of God on this day, have been quoted from the Holy Prophet and his Ahl-al-Bait.

Taking a solemn bath (*Ghusal*) on the night preceding I'd is highly recommended (*Sunnat*). This is a night of great sanctity and profound virtues and should preferably be spent in worship and prayer to God.

Imam Ali ibn Husain A. S. (Zain-ul-Abidin) used to spend this whole night in devotion, and has said: "This night is as important as that of Shab-e-Qadr" (that is to say the night when the Holy Quran was first revealed to our Holy Prophet).

It is quoted from the Holy Prophet that "one who offers six Rakat Namaz in this night, reciting in each Rakat, Sura 'Al-Hamd' (*Sura-e-Fateha*) once and Sura 'Qul Huwallah' (*Sura-e-Ikhlās*) five times, God will pardon his sins."

Haris Anwar narrates that Hazrat Ali, on this night, after Maghrib prayers, used to offer two Rakat Namaz. In the first Rakat he used to recite Sura 'Al-Hamd' (*Sura-e-Fateha*) once and Sura 'Qul Huwallah' (*Sura-e-Ikhlās*) one hundred times, and in the other both the Suras only once. After completion of the prayers he would bow his head in prostration and recite one hundred times "Atubo Ellallah" (*I return unto Thee repentant O Lord*), and then would say, "I swear, O Allah, Thou hast sole command over my life."

If anyone will, in this way, offer two Rakat Namaz, The Beneficent One will fulfil his righteous desires.

The conception of I'd in Islam is not confined only to celebrational extravagances, luxurious feasts, friendly handshakes and embraces. The Muslims should rather devote this day to the worship of God and should beseech Him to approve their virtuous deeds and forgive their sins. This is because the doors of God's pardon are kept open this day and His blessings bountiful.

Once Imam Hasan noticed some people merry making on the occasion of I'd. He turned to his companions and said, "God has prescribed for this month of Ramazan a course of discipline for His slaves, to render their due homage to their Lord and earn His pleasure. Some of them who have fasted successfully reached their goal, and those

who did not fast have lingered behind and have missed a golden opportunity. When reward is assured for fasting, how strange it is on the part of those who do not fast to indulge in idle pastimes. I swear by God, if the curtains of the unseen (*Ghaib*) were to be lifted today, both the virtuous and the sinful would see the reward of their good and evil deeds respectively ”

I'D PRAYER

It is considered by tradition to be an obligatory (*Wajib*) prayer, though technically it is an optional prayer with the injunction that is preferable to offer it even if it is optional (*Sunnat Muvakkadah*).

Ghusal (*purification bath*) on I'd day is sunnat which should be taken under a shelter and not under the open sky.

Before offering I'd prayers, it is recommended to have a breakfast of dates. The specified time of I'd prayer is between sunrise and the sun's initial decline (*Zawaal*). If this prayer happens to be missed it cannot be offered late as 'Qaza'. Women are exempted from this prayer.

It is recommended (*Mustahab*) to offer I'd prayers with two Khutbas (sermons) elaborating the religious rules pertaining to Zakat-e-Fitr, its conditions, its quantity and the time of its payment and the persons who are best qualified to receive it.

This prayer consists of two Rakats. Niyyat (intention) should be in these words: "I resolve to offer two Rakats Namaz I'd, Sunnat Qurbatan Ellallah" i. e. seeking the nearness to God. This should be followed by "Takbeer" (Allah-o-Akbar). In the first Rakat after Sura 'Al-Hamd',

(Sura Fateha) recite Sura 'A'la' (The Most High). Then five times Dua-e-Qunoot (page 84) followed by Ruku and then Sajdah. Stand up for the second Rakat. In the second Rakat after Sura 'Al-Hamd' (Sura Fateha), recite Sura Shams ('The Sun') and four times 'Dua-e-Qunoot'. After this the namaz should be completed like the morning prayer.

SURA A'LA (The Most High) (87)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى ۝ الَّذِي خَلَقَ فَسَوَّى ۝ وَالَّذِي قَدَأَ
 فَهَدَى ۝ وَالَّذِي أَخْرَجَ الْمَرْعَى ۝ فَجَعَلَهُ نَعْتَاءً مَحْمُوسَى ۝
 سَنَقَرْنَا لَكَ فَالَاتَشَى ۝ إِلَّا مَا شَاءَ اللَّهُ ۝ إِنَّهُ يَعْلَمُ الْجَهْرَ
 وَمَا يَخْفَى ۝ وَنَبِّئُكَ لِلدُّنْيَى ۝ فَذَكِّرْ إِن نَّفَعَتِ الذِّكْرَى ۝
 سَيِّدًا كَرِيمًا يَخْشَى ۝ وَيَجْعَلُهَا أَسْفَى ۝ الَّذِي يَصْلَى النَّارَ
 الْكُبْرَى ۝ ثُمَّ لَا يَمُوتُ فِيهَا وَلَا يَحْيَى ۝ قَدْ أَفْلَحَ مَنْ تَزَكَّى ۝
 وَذَكَرَ اسْمَ رَبِّهِ فَصَلَّى ۝ بَلْ تُؤَثِّرُونَ الْحَيَاةَ الدُّنْيَا ۝ وَالْآخِرَةَ
 خَيْرًا وَأَبْقَى ۝ إِنَّ هَذَا لَفِي الصُّحُفِ الْأُولَى ۝ صُحُفٍ إِبْرَاهِيمَ وَمُوسَى

Bism-illah ir-Rahman ir-Raheem

Sabbah-isma Rabbeykal-aala Al-lazee Khalaqa fa Sawwaa

W-al-alzee qaddara fa hadaa

W-al-lazee akhrajal-mar'aa

Fa ja'alahoo ghushaa-an ahwa

Sa nuqreooka fa laa tansaa

*Illa maa shaa-Allaho, Innahoo ya'lamul-jahra wa maa
yakhfaa*

Wa nuyasseyroka-lil yusraa
Fa zakkir in nafa-tiz-zikraa
Sa yazzakkaroo mai yaksha
Wa yatajannabohal-ashqa
al-lazee yaslannaaral kubraa
Soomma laa yamootau fecha wa laa yahyaa
Qad aflaha man tazakkaa
Wa zakarasma Rabbeyhee fa salla
Bal tau seyroonal hayaatad-doonya
Wal aakherato Khairum wa abqaa
Inna haaza la fis sohoofil oola
Sohofey Ibrahima wa Moosa

Translation :

- In the Name of God, the Compassionate, the Merciful.
1. Glorify the name of your Lord, the Most High,
 2. Who creates, then makes complete,
 3. And who makes (things) according to a measure, then guides (them to their goal),
 4. And who brings forth herbage,
 5. Then makes it dried up, dust-coloured.
 6. We will make you recite so you shall not forget,
 7. Except what Allah pleases, surely He knows the manifest, and what is hidden.
 8. And He will make your way smooth to a state of ease.
 9. Therefore do remind, surely reminding does profit.
 10. He who fears will mind,
 - (11. And the most unfortunate one will avoid it,
 12. Who shall enter the great fire;
 13. Then therein he shall neither live nor die.

14. He indeed shall be successful who purifies himself,
15. And magnifies the name of his Lord and Prays.
16. Nay ! you prefer the life of this world,
17. While the hereafter is better and more lasting.
18. Most surely this is in the earlier scriptures,
19. The scriptures of Ibrahim and Moosa.

SURA-E-SHAMS (The Sun) 91

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالشَّمْسِ وَضُحَاهَا ۝ وَالْقَمَرِ إِذَا تَلَّهَا ۝ وَالنَّهَارِ إِذَا جَلَّهَا ۝
 وَاللَّيْلِ إِذَا يَغْشَاهَا ۝ وَالسَّمَاءِ وَمَا بَنَاهَا ۝ وَالْأَرْضِ وَمَا طَرَاهَا ۝
 وَنَفْسٍ وَمَا سَوَّاهَا ۝ فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا ۝ قَدْ أَفْلَحَ مَنْ
 رَزَقَهَا ۝ وَقَدْ خَابَ مَنْ دَسَّاهَا ۝ كَذَّبَتْ ثَمُودُ بِطَغْوَاهَا ۝
 إِذِ انبَعَثَ أَشْقَاهَا ۝ فَقَالَ لَهُمْ رَسُولُ اللَّهِ نَاقَةَ اللَّهِ وَسُقْيَاهَا ۝
 فَكَذَّبُوا فَعَقَرُوهَا ۝ فَدَمْدَمَ عَلَيْهِمْ رَبُّهُمُ بِذَنبِهِمْ فَسَوَّاهَا ۝
 وَلَا يَخَافُ عُقْبَاهَا ۝

*Bism-illah ir-Rahman ir-Raheem,
 Wasshamsay wa Zohaaha
 Wal-qamarey iza talaaha
 Wan-nehaarey iza jallaaha
 Wal lailey iza yaghshaaha
 Was-samaaey wa ma banaaha
 Wal-arzey wa maa tahaaha*

Wa nafsewn wa maa sawwaaha
F-alhemeha foogooreha we tukwaa ha
Qad aflaha man zakhaaha
Wa qad Khaaba man dassaaha
Kazzabat samoodo bey taghwaaha
Izim ba'asa ashqaaha
Fa qaala lahoom rasool-oollahey nauqatallahey wa
sugyaaha
Fa kazzabooho fa aqaroooha fa damdama alaihim
rabbhoom bey zambeyhim fa sawwaaha
Wa la ya khaafo' ooqbaaha.

Translation :

In the name of God, the Compassionate, the Merciful.

1. I swear by the sun and his heat,
2. And the moon when she follows him,
3. And the day when it shows it,
4. And the Night when it draws a veil over it,
5. And the heaven and Him who made it,
6. And the earth and Him who extended it,
7. And the soul and Him who made it perfect,
8. Then He inspired it to understand what is right and wrong for it;
9. He will indeed be successful who purifies it,
10. And will indeed fail who corrupts it !
11. Samood (Thamud) gave the lie (to the truth) in their inordinacy,
12. When the most unfortunate of them broke forth with mischief,
13. So Allah's apostle (Saleh) said to them : (Leave alone) Allah's she-camel, and (give) her (to) drink.

14. But they called him a liar and slaughtered her, therefore their Lord crushed them for their sin and levelled them (with the ground)
15. And He fears not its consequence.

DU'A-E-QUNOOT

دُعَاءُ قُنُوتِ نَارِ عِيدِ

اللَّهُمَّ أَهْلَ الْكِبْرِيَاءِ وَالْعِظَمَةِ وَأَهْلَ الْجُودِ وَالْحَبْرُوتِ وَ
 أَهْلَ الْعَفْوِ وَالرَّحْمَةِ وَأَهْلَ التَّقْوَى وَالْمَغْفِرَةِ أَسْأَلُكَ بِحَقِّ
 هَذَا الْيَوْمِ الَّذِي جَعَلْتَهُ لِلْمُسْلِمِينَ عِيدًا وَلِيُحَمَّدٍ صَلَّى اللَّهُ
 عَلَيْهِ وَآلِهِ دُخْرًا وَكِرَامَةً وَشَرَفًا وَمَزِيدًا أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ
 وَآلِ مُحَمَّدٍ وَأَنْ تُدْخِلَنِي فِي كُلِّ خَيْرٍ آدَخَلْتَ فِيهِ مُحَمَّدًا وَ
 آلَ مُحَمَّدٍ وَأَنْ تُخْرِجَنِي مِنْ كُلِّ سُوءٍ أَخْرَجْتَ مِنْهُ مُحَمَّدًا
 وَآلَ مُحَمَّدٍ صَلَوَاتِكَ عَلَيْهِ وَعَلَيْهِمْ أَجْمَعِينَ اللَّهُمَّ إِنِّي
 أَسْأَلُكَ خَيْرَ مَا سَأَلْتُكَ بِهِ عِبَادُكَ الصَّالِحُونَ وَأَعُوذُ بِكَ
 مِمَّا اسْتَعَاذَ مِنْهُ عِبَادُكَ الْمُخْلِصُونَ

QUNOOT

Allah Hoomma ahlal kibreeyaa ay wal a-zamah
 Wa ahlal Joodey wal Jeberoote
 wa ahlal afway war-rahmah
 wa ahlal taqwaa wal magfirah
 Us alloka bay haqqay haazal yaumill lezee.

Je-altehoo lill Muslaymeena Eeda.

*Wa lay Muhammadin swallallaaho alaihay wa aallay
hee zukhraun wa karaametaun wa sharafaun wa
mazeeda*

*Un too sallay ala Muhammadewn wa aallay Muhammad.
Wa untood kheylenec fee kullay khairin adkhalta feehay
Muhammadaun wa aallay Muhmmad.*

*Wa untookhray Jenee min koollay soo inn akhrajta.
minho Muhanmadun wa aala Muhammad.*

Swalewaatooka alaihay wa alaihim ajma-cen.

*Allah Hoomma inee as-allauka khaira maasa alleka bay
hee aybaadankas swaleyhoon.*

*wa awoozo beyka mimmas te-aaza minho aybaadau-kal
mookhleysoon.*

Translation :

“O Allah, Lord of magnificence and greatness; and Lord of generosity and overwhelming power; and Lord of pardon and mercy :

We implore Thee for the sake of this day which Thou has appointed as a festival for the Muslims and we beg of Thee in the name of Muhammad (S.A.) and his progeny (who have been bestowed the exalted position of greatness and nobility), to bestow Thy mercy on Muhammad and his progeny.

O Allah ! admit me to all the bounties to which Thou hast admitted Muhammad and his progeny, and keep me away from all evils from which Thou hast kept away Muhammad and his progeny.

O Allah ! bestow Thy blessings on him and his progeny.

O Allah ! I beg of Thee of the best which has been asked for by Thy good servants, and I seek Thy protection from all those evils from which Thy sincere servants have sought Thy protection.

It is preferable to go to the Mosque for Namaz-e-I'd. If this is not possible then one should say the prayers at home, in the manner described above. If this is not possible, then recite it like the morning prayers, but in the first Rakat recite Qunoot (*whatever you know*) 5 times, and in the second rakat 4 times.

A Supplication which Imam Ali ibn Husain A. S. (Zain-ul-Abedin) used to offer, standing and facing the Qiblah on the day of I'd-ul-Fitr, after finishing the I'd Namaz. (*Sahifa-e- Kamilah prayer no. 46*).

O Thou who does pity him whom the creatures do not pity; O Thou who accepted him whom the people do not accept; O Thou who does not scorn those having need of Thee; O Thou who does not disappoint those who cry unto Thee; O Thou who does not reject those who rely on Thee; O Thou who accepts even a small offering made to Thee, and rewards even the smallest service that is done for Thee; O Thou who art pleased at the least obedience and givest great rewards in return; O Thou who draws nigh towards him who approaches Thee; and O Thou who calls back to Thyself him who turns away from Thee; O Thou who does not alter Thy blessings and does not make haste to punish; O Thou who causes virtue to bear fruit so as to make it grow, and does overlook vice so as to forgive it ! Our hopes return ful-

filled from the reservoir of Thy generosity, and the vessels of request become filled with the profusion of Thy liberality, and our words fail to express adequately Thy Praise !

Therefore, unto Thee belongs the most exalted rank, far above every rank; and the most majestic glory, far above every glory ! Every great one is small beside Thee, and every possessor of dignity is insignificant by the side of Thy dignity.

Disappointed were those that relied upon others rather than Thee; and suffered loss those who did not present themselves unto Thee; and lost were all visitors except Thine; and famine stricken were the seekers after gain except those that sought profit from Thy bounty.

Thy gate is (*always*) open for the willing, and Thy bounty is not withheld from those that beg, and Thy redress is nigh to those that ask for it.

The hopeful are not disappointed by Thee; and those who present themselves unto Thee do not despair of Thy bounty, and those that beg for pardon are not devoid of hope on account of Thy wrath.

Thy gifts extend even to him who disobeyed Thee, and Thy forbearance is ready for him who was inimical to Thee.

It is Thy nature to do good to the wrongdoers, and it is Thy practice to tolerate the transgressors, so much so that Thy forbearance hath lured them away from abandoning (*sin*).

And verily, Thou didst bear with them that they may return to Thy service, and gavest them time to reform, relying on Thy eternal sovereignty.

Therefore, those that were worthy of good were confirmed in it by Thee, and those that deserved ill were disgraced by Thee for that reason.

All of them are moving towards Thy judgment, and their affairs are bound to submit to Thy decree.

Thy authority was not weakened by the length of their duration and Thy argument was not made ineffectual by delaying their punishment.

Thy argument is too strong to become futile and Thy authority too firm to suffer weakness.

Therefore, everlasting woe to him who turned away from Thee, and disgrace and failure to him who was refused by Thee, and humiliation to him who behaved proudly with Thee.

How protracted his suffering in Thy torment, and how long his continuance in Thy chastisement! And how distant his deliverance from his term of punishment! And how hopeless his chances of escape! All this being the result of the justness of Thy decree wherein Thou does not oppress, and of the equity of Thy sentences wherein Thou does not tyrannize.

For surely Thou hast clearly set forth Thy arguments and hast rendered excuses unavailable.

And verily Thou hast given warning beforehand, and hast been kind in encouraging, and hast propounded parables and prolonged leisure.

And Thou didst delay (*punishment*) whilst Thou hadst power to hasten it, and Thou didst tarry whilst Thou hadst power to be quick.

Thy delay was not due to inability nor Thy toleration to weakness, nor Thy forbearance to negligence, nor Thy patience to complacency. Nay, it was with a view that Thy argument may become more conclusive, and Thy generosity more perfect, and Thy goodness more abundant and Thy favour more complete. All this was and it never ceased, and it shall ever continue and never cease.

Thy argument is too glorious to be completely described, and Thy Majesty too sublime to be intrinsically defined, and Thy blessings too many to be exhaustively reckoned, and Thy benevolence so abundant that even the least of it cannot be thanked for sufficiently.

And, verily, silence has rendered me unable to praise Thee, and want of practice has made me unfit to glorify Thee. The utmost I can do is to acknowledge my helplessness and my humility—not consciously O Lord, but owing to my inability. Therefore, behold me, now I resolve to approach Thee and beg of Thy liberal assistance!

Therefore, bless Muhammad and his Aal (*progeny*) and listen to my unspoken request and answer my prayers, and do not let my day end in disappointment, and do not smite me on the brow by rejecting my petition, and let

my return from Thee and my coming back to Thee be honourable.

Verily, Thou does not grudge that which Thou resolves to give, nor art Thou powerless to grant what is begged of Thee, and Thou has power over all things.

And there is no power and no strength except from God, the High, the Great !

FITRA

Allah says in the Holy Quran that one who gives "Zakat" and remembers Him will get salvation. Here, "Zakat" means "Fitra" and remembrance of God means the recitation of the following Takbir on the night and morning of I'd-ul-Fitr.

اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ
وَاللَّهُ الْحَمْدُ اللَّهُ أَكْبَرُ عَلَى مَا هَدَانَا

*"Allaaho Akbar, Allaaho Akbar, Laa ilaaha illallaaho
wallaaho Akbar, Allaaho Akbar, wa lillaahil Hamd.
Allaaho Akbar, Alaa maa hadanaa."*

Translation :

"Allah is Great, Allah is Great, there is no one worthy of praise but Allah, and Allah is Great; Allah is Great, all praise be to Allah, it is He who guides."

Fitra is compulsory on those who can afford it, and it is a sin not to give it.

Imam Jafar-as-Sadiq (A.S.) has said that fasts do not attain perfection without giving Fitra, just as Namaz does not attain perfection without invoking the blessings of Allah on Muhammad (S.A.) and his Progeny in Tashahhud. Imam Jafar-as-Sadiq (A.S.) used to instruct his accountant to take out Fitra for each individual, including slaves and servants—male and female—of his household without exception, as he feared that one whose Fitra was not taken out might die within that year.

The amount of Fitra depends upon the major item of food consumed by a person during the year. This may be rice, wheat, barley, dates etc. In weight, Fitra should be three kilograms of food per person. It is also permissible to pay cash of equivalent value.

It is obligatory on the head of the family to give Fitra of all persons (*including servants of both sexes of any caste or creed*) who take food in his house.

If a guest, Muslim or non-Muslim, arrives at one's house before the night of I'd-ul-Fitr and dines with his host, it is incumbent on the host to give the former's Fitra. If the guest arrives after sunset of the night of I'd-ul-Fitr it is not obligatory to give, even if he dines with his host. Even when the guest arrives before sunset and does not dine, it is obligatory on the host to give his Fitra. In this case it is better if both the host and the guest give Fitra.

If one's wife is at her parent's house on the night of I'd-ul-Fitr, her parents should take out her Fitra.

On the last day of the month of Ramazan, if a person arranges a Majlis which finishes after sunset (*Maghrib*) and if he offers niyaz or food to his guests, he does not have to give Fitra for them.

Fitra should be given to deserving momins who do not have enough income for the maintenance of their families for the whole year.

Fitra cannot be given to one's dependents. But, it is better to give it to non-dependent deserving relatives.

Next in order of preference are deserving neighbours and then any other deserving pious person. Fitra from Syeds can be given to Syeds or non-Syeds. Fitra from non-Syeds cannot be given to Syeds.

If deserving persons are not easily found, Fitra should be sent to places where such persons are found, or the amount should be sent to a Mujtahid who would distribute the same.

It is not essential that the recipient of Fitra be an "Aadil" (*just*), but it is necessary to ensure that it is not given to anyone likely to use it in acts of sin, e. g. drinking liquor, gambling, etc. and it is preferable if it is distributed to a deserving person locally.

The time for giving Fitra is from the night of I'd-ul-Fitr (*Ramazan I'd*) upto the noon (*Zohar*) of I'd-ul-Fitr. If this is not possible for some reason, the amount of Fitra should be set apart from other monies and disbursed when deserving persons are available or may be sent to a Mujtahid for distribution.

IN RETROSPECT

And now that the holy month of glory has departed and I'd is over, let us look back to the lessons it has taught us, and let us pray to God that the things we practised—the recitation of the Holy Quran, the saying of prayers (*Namaz*) regularly, the charity which we did, the poor that we fed, the good manners we displayed and the self-restraint that we exercised should be with us in our every day lives throughout the year and O Muslims, know ye that these are the very ACTS that take us nearer to Allah. Allah has said, "Then do ye remember Me : I will remember you, Be grateful to Me, and reject not Faith." 2 : 152.

"If you are grateful I will add more (*favours unto you*), But if ye show ingratitude, truly My punishment is terrible." 14 : 7.

And those who have been indifferent—and have wished that there was no such thing as this month of Ramazan and who on sighting the new moon had a dejected face, should remember this Ayat of the Quran :

"Call on Me : I will answer your (*prayers*)... But those who are too arrogant to serve Me, will surely find themselves in hell, in humiliation." 40 : 60.

But can ye not see O men, the mighty works of God in the heavens and the earth? The glorious splendour of the night with the glittering stars and the resplendent splendour of the sun? How the earth with its spacious expanse and its mountains, yields moisture and pasture, and feeds and sustains men and cattle, through God's Providence.

AH! transgress not the bounds set by God and earn not the fire of punishment, but fear God and His judgment, and prepare daily for the Garden of perpetual bliss. Delay not! the judgment is sure and it is nigh.

“Be virtuous while there is still time for you to realise and adopt virtues, while repentance can do you good, while prayers are heard, while you are enjoying peace and comfort and while the angels are still writing your good and bad actions (while you still have power and opportunities to do good or to be wicked). Do good before old age or disability stops you from doing anything, before protracted illness may send you down exhausted and unfit for any work and before death takes you away from this sphere of activities (life). Because death, sooner or later, will put an end to all your pleasures and all your enjoyments, it will send you far away from your cherished surroundings.”

A SERMON OF HAZRAT ALI from Nahj-ul-Balagha

Waste not, nor misuse your life. Time through the ages bears witness that nothing remains but FAITH and GOOD DEEDS, and the teaching of TRUTH and the teaching of PATIENCE and CONSTANCY.

But for these, Man against Time is in lo



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