

Explanation Of Du'a 45 From Sahifa Al-Sajjadiyya

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Explanation of Du'a 45 from Sahifa Al-Sajjadiyya, Imam al-Sajjad's Supplication Bidding Farewell to the Blessed Month of Ramadan

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Explanation Of Du'a 45 From Sahifa Al-Sajjadiyya

Explanation of Du'a 45 from Sahifa Al-Sajjadiyya, Imam al-Sajjad's Supplication Bidding Farewell to the Blessed Month of Ramadan

By Shaykh Tahir Ridha Jaffer,

Qum. Rajab 1438.

Without a doubt, this supplication is one of the masterpieces of the Sahifah al-Sajjadiyyah. It is a supplication bidding adieu to the blessed month of fasting and self-reformation, a month that is beloved by the friends of Allah. As such, the supplication is read with the sorrow and sadness, just as one would grieve when saying goodbye to an intimate companion or a near relative leaving for a year-long journey.

The sadness felt while reciting this supplication is coupled by the fact that we may never get to see this month again unless Allah gives us life. Indeed, we know of many believers who were with us in the preceding years but are no longer among us, and death is an inescapable reality to be tasted by all.¹

The valediction of the month of Ramadan is something that has been recommended by the Noble Prophet (S) himself. On the last Friday of the holy month, he is reported to have told one of his companions: “This is the last Friday of the month of Ramadan, so bid farewell to it.²”

This supplication is to be recited on the last night of the blessed month, and if one is unsure whether the month will be 29 or 30 days, then it should be recited on both the preceding nights. In his al-Ihtijaj, al-Tabrisi³ quotes from a letter (tawqif) of the 12th Imam (‘a), responding to a query about when one should recite this supplication, in which the Imam (‘a) reiterates that it should be on the preceding night, not on the last day.⁴

In comparison to the other supplications in the Sahifah, this supplication is a little lengthy and at first glance, there does not seem to be any particular structure to it.⁵ Upon further inspection, however, one comes to realize that certain themes do stand out in this du‘a. The entire supplication can be divided into five distinct themes, namely:

- a) Praise and glorification of Allah
- b) The importance and greatness of the blessed month of Ramadan
- c) Repentance and seeking forgiveness
- d) Bidding farewell to the month of Ramadan
- e) Salutations and blessings upon the Holy Prophet (S) and his progeny (‘a)

Before examining each of these five themes in detail, it is worth noting that the Imam (‘a) quotes eight different verses of the Glorious Qur‘an in this supplication. While it is true that most of the supplications from the Ahl al-Bayt (‘a) are based on Qur‘anic verses and precepts, it is not as common to see actual verses quoted within the supplications. It could be surmised that this is due to the strong connection between the Glorious Qur‘an and the month of Ramadan.

(A) Praise And Glorification Of Allah

The etiquette of supplication dictates that we begin by praising and glorifying Allah. We must also express our gratitude to Him for the blessings and boons He has bestowed upon us. Numerous traditions from the Ahl al-Bayt (‘a) emphasize these two actions as the fundamental constituents of any supplication wherein a servant seeks something from his Lord. In fact, al-Kulayni has dedicated an entire section on “praise before supplication” (al-thana qabl al-du‘a) in his seminal hadith corpus, al-

Kafi⁶. We thus see this as something common to most, if not all, supplications taught to us by the Prophet (S) and the infallible Imams ('a).

In this supplication, the Imam begins by praising Allah for His kindness towards His servants, for He seeks no recompense from them yet bestows endless bounties upon them. He rewards them for praising and thanking Him when it is really He who has inspired them to do so. He is praiseworthy for opening the door of mercy to His servants by granting them the means to approach Him in the blessed month of Ramadan so that they may attain His love through repentance, for surely, He loves the penitent and those who seek to purify themselves⁷.

Furthermore, it is He who guided us to the right path yet He still rewards us for following it. His guidance and beneficence stem from His pure compassion and kindness, and our gratitude and praise are due to Him, as long as there are ways to praise Him and “as long as there are words of praise” that may be uttered.

(B) The Importance And Greatness Of The Blessed Month Of Ramadan

The importance of the holy month of Ramadan has been reiterated in many verses, orations, traditions, and supplications. From Qur'aanic verses that speak of revelation on the Night of Qadr in this blessed month, to the famous prophetic oration of al-Sha'baniyyah, the numerous traditions of the Prophet (S) and the Ahl al-Bayt about the merits of this month, as well as the supplications that describe the excellence of the month of Ramadan, nothing of the greatness of this month has been left to the imagination. In the same vein, this supplication further emphasizes the virtues of this month in order to remind us of the blessing that we are parting with.

In this supplication, Imam al-Sajjad describes the month of Ramadan as one that has been singled out by the Almighty and distinguished from all the other months as a time when “faith is multiplied” and “prayer is encouraged,” among other qualities. By granting us this month, Allah has bestowed a special favor upon us, of which the wretched unbelievers are ignorant⁸.

It is the month wherein the “light” and the Glorious Qur'aan was sent down. It came with the opportunity for abundant “profit” and reward for the faithful, and its departure is a cause of great sorrow. Thus, we depart from it with heavy hearts and a feeling of gloom and melancholy.

(C) Repentance And Seeking Forgiveness

Repentance follows confession and regret – only when one has remorse for his misdeed can he truly be penitent and gain forgiveness from Allah. Some traditions tell us that just as praising Allah and thanking Him are requirements when supplicating, so too is seeking forgiveness and admitting one's guilt for his

iniquities⁹.

In this supplication, Imam al-Sajjad ('a) devotes a number of passages to the matter of repentance for sins. He says that remorse is "firmly knitted in our hearts" and pardon is "sincerely uttered by our tongues" as we confess and repent for our wrongs. We also ask forgiveness for our shortcomings and negligence in this blessed month. We regret not making use of it as well as we could have and not benefitting from it as we ought to.

Worse still are the sins we committed in this very month – the month wherein we are meant to remain pure from all wrongdoing. So, we repent for the sins, misdeeds and offences, small and large, done purposely or out of forgetfulness and negligence. Thus, the Imam teaches us how we should ask for forgiveness: by first praying for blessings to be showered upon the Noble Prophet (S) and his progeny, and then asking Allah to "cover us" with His covering, thereby hiding our misdeeds from others, and "pardon us" with His forgiveness, thereby effacing the sins from our book of deeds. With the passing of this month, we pray to Allah to "make us pass forth from our offenses" and with its departure, to "make us depart from our evil deeds," so that we may return to Him on the Day of Fitr with joy and happiness.

(D) Bidding Farewell To The Month Of Ramadan

The obvious question that immediately comes to mind here is, "why should we be addressing a month as if it were a living and intelligent entity?" In offering an answer to this very question, Syed Ibn Tawus says that is has been the common practice of people throughout the ages, and especially during the days of the Noble Prophet (S) and the Imams ('a), to speak to "non-living" and even abstract entities simply as a means of expression (lisan al-hal), not necessarily in order to communicate with those entities.

We find similar references in the Qur'an itself, where we read, for example:

The day when We shall say to Hell, "Are you full?" It will reply, "Is there any more?" (50:30). [10](#)

Of course, there are other scholars who proffer a more esoteric answer to this question, insisting that each thing in existence has a level of intelligence and understanding particular to its position in creation and even those entities that are seemingly abstract, have realities that incorporate such intellect¹¹.

Imam al-Sajjad ('a) addresses the month of Ramadan directly twenty times in this supplication, offering salutations (using the phrase "al-salamu $\text{\textcircled{w}}$ alayka") as he bids it farewell. It is quite interesting to see how he describes the month as he addresses it. He calls it the festival ($\text{\textcircled{w}}$ Eid) of Allah's friends, thereby highlighting the difference between the saints and the lay Muslims. While the latter consider the end of fasting to be a festival of celebration, the saints consider the blessed month itself as a festival. The Imam further calls the month a companion whose parting brings him great pain and sorrow. He then goes on to address the month, calling it an intimate friend, a neighbour, a helper and one who is sought after. In

addition, Imam al-Sajjad ('a) talks to the month of its beauty and how much benefit it brought to the faithful.

(E) Salutations And Blessings Upon The Holy Prophet (S) And His Progeny ('A)

No supplication would be complete without sending blessings and salutations upon the Noble Prophet Muhammad (S) and his pure progeny. Like all the other supplications of the Sahifah, this supplication has within it the salawat – and to precise, in four instances the Imam sends blessings upon his grandfather Muhammad (S) and the holy household. This is in line with the general requirement of reciting the salawat when one supplicates, and traditions tell us that it is the only way to get supplications to ascend¹².

Moreover, the Prophet himself is said to have instructed believers to send salutations upon him in the beginning, the middle and the end of their supplications¹³.

In the traditions, the salawat usually takes a variety of forms and in this supplication, there is a lengthy benediction in which the Imam asks Allah to send blessings upon the Prophet (S) and his pure progeny just as the archangels, the other Prophets and the righteous believers have been blessed, and even greater than that. He then goes on to mention the advantages of sending these blessings upon the Prophet (S) as he says, “a blessing whose benediction will reach us, whose benefit will attain to us, and through which our supplication may be granted!” This shows that whenever we send blessings upon the Messenger of Allah (S) and his family, we ourselves gain blessings and benefit, and our supplications are answered by Allah.

Full Text And English Translation Of Du'a 45

45) His Supplication in Bidding Farewell to the Month of Ramadan

وَكَانَ مِنْ دُعَائِهِ عَلَيْهِ السَّلَامُ فِي وَدَاعِ شَهْرِ رَمَضَانَ (45)

اللَّهُمَّ يَا مَنْ لَا يَرْغَبُ فِي الْجَزَاءِ 1.

1- O God, O He who desires no repayment!

وَيَا مَنْ لَا يَنْدَمُ عَلَى الْعَطَاءِ 2.

2- O He who shows no remorse at bestowal!

3. وَيَا مَنْ لَا يُكَافِيْ عَبْدَهُ عَلَى السَّوَاءِ .

3- O He who rewards not His servant tit for tat!

4. مِنْتُكَ ابْتِدَاءُ ،

وَعَفْوُكَ تَفَضُّلٌ ،

وَعُقُوبَتُكَ عَدْلٌ ، وَقَضَاوَكَ خِيرَةٌ

4- Thy kindness is a new beginning,

Thy pardon gratuitous bounty,[14](#)

Thy punishment justice, Thy decree a choice for the best!

5. إِنْ أَعْطَيْتَ لَمْ تَشُبْ عَطَاءَكَ بِمَنِّ ،

وَإِنْ مَنَعْتَ لَمْ يَكُنْ مَنْعُكَ تَعَدِّيَا .

5- If Thou bestowest,

Thou stainest not Thy bestowal with obligation,

and if Thou withholdest,

Thou withholdest not in transgression.

6. تَشْكُرُ مَنْ شَكَرَكَ وَأَنْتَ أَلْهَمْتُهُ شُكْرَكَ .

6- Thou showest gratitude to him who thanks Thee, while Thou hast inspired him to thank Thee.

7. وَتُكَافِيْ مَنْ حَمِدَكَ وَأَنْتَ عَلَمْتُهُ حَمْدَكَ .

7- Thou rewardest him who praises Thee,

while though Thou hast taught him Thy praise.

، تَسْتُرُ عَلَى مَنْ لَوْ شِئْتَ فَضَحَّتْهُ 8.

، وَ تَجُودُ عَلَى مَنْ لَوْ شِئْتَ مَنْعَتْهُ

وَ كِلَاهُمَا أَهْلٌ مِنْكَ لِلْفَحْشَيَّةِ وَ الْمُنْعَزِّ

، غَيْرَ أَنَّكَ بَنَيْتَ أَفْعَالَكَ عَلَى التَّفَضُّلِ

وَ أَجْرَيْتَ قُدْرَتَكَ عَلَى التَّجَافُزِ .

8- Thou coverest him whom, if Thou willed,

Thou wouldst expose,

and Thou art generous toward him from whom,

if Thou willed, Thou wouldst withhold.

Both are worthy of Thy exposure and withholding,

but Thou hast founded Thy acts upon gratuitous bounty,

channeled Thy power into forbearance,

وَ تَكْفِيْتَ مَنْ عَصَاكَ بِالْحَلْمِ 9.

، وَ أَمْهَلْتَ مَنْ قَصَدَ لِنَفْسِهِ بِالظُّلْمِ

، تَسْتَنْظِرُهُمْ بِأَنَّكَ إِلَى الْإِنَابَةِ

وَ تَرْكُ مُعَاجَلَتَهُمْ إِلَى التَّوْبَةِ

، لِكَيْلَاهِلَكَ عَلَيْكَ هَالَكُهُمْ

وَ لَا يَشْقَى بِنِعْمَتِكَ شَقِّهِمْ

، إِلَّا عَنْ طُولِ الْإِعْدَارِ إِلَيْهِ

، وَ بَعْدَ تَرَادُفِ الْحُجَّةِ عَلَيْهِ

، كَرَمًا مِنْ عَفْوِكَ يَا كَرِيمُ

وَ عَائِدَةً مِنْ عَطْفِكَ يَا حَلِيمُ .

9- received him who disobeyed Thee with clemency,

and disregarded him who intended wrongdoing against himself.

Thou awaitest their turning back without haste

and refrainest from rushing them toward repentance,

so that the perisher among them may not perish

because of Thee and the wretched may not be wretched through

Thy favour, but only after Thy prolonged excusing him

and successive arguments against him,

as an act of generosity through Thy pardon, O Generous,

and an act of kindness through Thy tenderness, O Clement!

، أَنْتَ الَّذِي فَتَحْتَ لِعِبَادِكَ بَابًا إِلَى عَفْوِكَ 10.

، وَ سَمِّيَتُهُ التَّوْبَةُ

وَ جَعَلْتَ عَلَى ذَلِكَ الْبَابِ

ذَلِيلًا مِنْ وَحْيِكَ

لَئِلَّا يَضْلُلُوا عَنْهُ

فَقُلْتَ تَبَارَكَ اسْمُكَ

تُوبُوا إِلَى اللَّهِ تَوْبَةً نَصُوحاً

عَسَى رَبُّكُمْ أَنْ يُكَفِّرَ عَنْكُمْ سَيِّئَاتِكُمْ

وَ يُدْخِلَكُمْ جَنَّاتٍ

تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ .

10- It is Thou who hast opened for Thy servants

a door to Thy pardon,

which Thou hast named 'repentance'.

Thou hast placed upon that door

a pointer from Thy revelation,

lest they stray from it:

Thou hast said (blessed are Thy names),

Repent toward God with unswerving repentance!

It may be that Thy Lord will acquit of your evil deeds

and will admit you into gardens

beneath which rivers flow,[15](#)

يَوْمَ لَا يُخْزِي اللَّهُ النَّبِيَّ. 11.

، وَالَّذِينَ آمَنُوا مَعَهُ

، نُورُهُمْ يَسْعَى بَيْنَ أَيْدِيهِمْ وَبِأَيْمَانِهِمْ

، يَقُولُونَ رَبَّنَا أَتْمِنْ نُورَنَا ، وَأَغْفِرْ لَنَا

إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ .

فَمَا عُذْرُ مَنْ أَغْفَلَ دُخُولَ ذَلِكَ الْمَنْزِلِ

بَعْدَ فَتْحِ الْبَابِ

وَإِقَامَةِ الدَّلِيلِ

11- *upon the day when God will not degrade the Prophet*

and those who have faith along with him,

their light running before them and on their right hands,

and they say: 'Our Lord, complete for us our light, and forgive us!

Surely, Thou art powerful over everything.[16](#)

What is the excuse of him who remains heedless of entering that house

after the opening of the door

and the setting up of the pointer?

، وَ أَنْتَ الَّذِي زِدْتَ فِي السُّوْمِ عَلَى نَفْسِكَ لِعِبَادِكَ 12.

، تُرِيدُ رِحْمَهُمْ فِي مُتَاجِرَتِهِمْ لَكَ

، وَ فَوْزَهُمْ بِالْوِفَادَةِ عَلَيْكَ

، وَ الْزِيَادَةِ مِنْكَ

فَقُلْتَ تَبَارَكَ اسْمُكَ وَ تَعَالَيْتَ

، مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَمْثَالِهَا

وَ مَنْ جَاءَ بِالسَّيِّئَةِ فَلَا يُجْزَى إِلَّا مِثْلَهَا .

12. It is Thou who hast raised the price against Thyself to the advantage of Thy servants,

desiring their profit in their trade with Thee,

their triumph through reaching Thee,

and their increase on account of Thee,

for Thou hast said (blessed is Thy Name and high art Thou exalted),

Whoso brings a good deed shall have ten the like of it, and whoso brings an evil deed shall only be recompensed the like of it. [17](#)

وَ قُلْتَ مَثُلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ 13.

كَمَثُلِ حَبَّةٍ أَبَيْتُ سَبْعَ سَنَابِلٍ

، فِي كُلِّ سُنْبُلَةٍ مِائَةُ حَبَّةٍ

، وَ اللَّهُ يُضَاعِفُ لِمَنْ يَشَاءُ

وَ قُلْتَ مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا

فَيُضَاعِفُهُ لَهُ أَضْعَافًا كَثِيرَةً .

وَ مَا أَنْزَلْتَ مِنْ نَظَارِهِنَّ فِي الْقُرْآنِ

مِنْ تَضَاعِيفِ الْحَسَنَاتِ .

13- Thou hast said, ***The likeness of those who expend their wealth in the way of God***

is as the likeness of a grain of corn

that sprouts seven ears,

in every ear a hundred grains;

so God multiplies unto whom He wills. [18](#)

Thou hast said, ***Who is he that will lend to God a good loan,***

and He will multiply it for him manifold? [19](#)

And Thou hast sent down in the Qur'an

similar verses on the multiplying of good deeds.

وَ أَنْتَ الَّذِي دَلَّتْهُمْ 14. **وَ أَنْتَ الَّذِي دَلَّتْهُمْ**

بِقَوْلِكَ مِنْ عَيْبِكَ

وَ تَرْغِيبِكَ الَّذِي فِيهِ حَظُّهُمْ عَلَى مَا

، لَوْ سَرَرْتَهُ عَنْهُمْ لَمْ تُدْرِكُهُ أَبْصَارُهُمْ

وَلَمْ تَعِهِ أَسْمَاءُهُمْ .

وَلَمْ تَلْحَقْهُ أَوْهَامُهُمْ .

فَقُلْتَ اذْكُرُونِي أَذْكُرْكُمْ .

وَاسْكُرُوا لِي وَلَا تَكْفُرُونِ

وَقُلْتَ لَئِنْ شَكَرْتُمْ لَاَزِيدَنَّكُمْ .

وَلَئِنْ كَفَرْتُمْ إِنْ عَذَابِي لَشَدِيدٌ .

14- It is Thou who hast pointed them

through Thy speech from Thy Unseen

and Thy encouragement in which lies their good fortune toward that which

- hadst Thou covered it from them -

their eyes would not have perceived,

their ears would not have heard,

and their imaginations would not have grasped,

for Thou hast said, ***Remember Me***

and I will remember you

be thankful to Me,

and be you not thankless towards Me![20](#)

Thou hast said, ***If you are thankful,***

surely I will increase you,

but if you are thankless,

My chastisement is surely terrible;[21](#)

، وَ قُلْتَ ادْعُونِي أَسْتَجِبْ لَكُمْ 15.

إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي

، سَيَدْخُلُونَ جَهَنَّمَ دَارِيْنَ

، فَسَمِّيَّتْ دُعَاءَكَ عِبَادَةً

، وَ تَرَكَهُ اسْتِكْبَارًا

وَ تَوَعَّدْتَ عَلَى تَرْكِهِ

. دُخُولَ جَهَنَّمَ دَارِيْنَ

15- And Thou hast said, **Supplicate Me and I will respond to you,**

surely those who wax too proud to worship Me

shall enter Gehenna utterly abject.[22](#)

Hence, Thou hast named supplicating Thee 'worship'

and refraining from it 'waxing proud',

and Thou hast threatened that the refraining from it

would yield entrance into Gehenna in utter abjection.

16. ، فَذَكِّرُوكَ بِمَنِّكَ

، وَ شَكَرُوكَ بِفَضْلِكَ

، وَ دَعَوْكَ بِأَمْرِكَ

، وَ تَصَدَّقُوا لَكَ طَلَباً لِمَزِيدِكَ

، وَ فِيهَا كَانَتْ نَجَاتُهُمْ مِنْ غَضَبِكَ

وَ فَوْزُهُمْ بِرِضَاكَ .

16- So they remember Thee for Thy kindness,
they thank Thee for Thy bounty,
they supplicate Thee by Thy command,
and they donate for Thee
in order to seek Thy increase;
in all this lies their deliverance from Thy wrath
and their triumph through Thy good pleasure.

وَ لَوْ دَلَّ مَخْلُوقٌ مَخْلُوقًا مِنْ نَفْسِهِ . 17.

عَلَى مِثْلِ الَّذِي دَلَّتْ عَلَيْهِ عِبَادَكَ مِنْكَ

، كَانَ مَوْصُوفًا بِالْإِحْسَانِ

، وَ مَنْعُوتًا بِالْإِمْتِنانِ

، وَ مَحْمُودًا بِكُلِّ لِسَانٍ

فَلَكَ الْحَمْدُ

، مَا وُجِدَ فِي حَمْدِكَ مَذَهَبٌ

، وَ مَا يَقِي لِلْحَمْدِ لَفْظٌ تُحْمَدُ بِهِ

. وَ مَعْنَى يَنْصَرِفُ إِلَيْهِ

17- Were any creature himself to direct another creature

to the like of that to which Thou Thyself hast directed Thy servants,

he would be described by beneficence,

qualified by kindness,

and praised by every tongue.

So, to Thee belongs praise

as long as there is found a way to praise Thee

and as long as there remains for praising

words by which Thou may be praised

and meanings which may be spent in praise!

، يَا مَنْ تَحَمَّدَ إِلَى عِبَادِهِ بِالْإِحْسَانِ وَ الْفَضْلِ 18.

، وَ غَمَرُهُمْ بِالْمَنَّ وَ الطَّوْلِ

، مَا أَفْشَى فِينَا نِعْمَتَكَ

، وَ أَسْبَغَ عَلَيْنَا مِنْتَكَ

وَ أَخْصَنَا بِبَرَكَ

18- O He who shows Himself praiseworthy to His servants through beneficence and bounty,

flooding them with kindness and graciousness!

How much Thy favour has been spread about among us,

Thy kindness lavished upon us,

and Thy goodness singled out for us!

، هَدَيْتَنَا لِدِينِكَ الَّذِي أَصْطَفَيْتَ 19. ،

، وَ مِلَّتْكَ الَّتِي ارْتَضَيْتَ

، وَ سَبِيلَكَ الَّذِي سَهَّلَتَ

، وَ بَصَرَّتَنَا الْزُّلْفَةَ لَدِيكَ

، وَ الْوَصْلُ إِلَى كَرَامَتِكَ .

19- Thou hast guided us to

Thy religion which Thou hast chosen,

Thy creed with which Thou art pleased,

and Thy path which Thou hast made smooth,

and Thou hast shown us proximity to Thee

and arrival at Thy generosity!

، اللَّهُمَّ وَ أَنْتَ جَعَلْتَ مِنْ صَفَّاً يَا تِلْكَ الْوَظَائِفِ 20. ،

وَ خَصَائِصِ تِلْكَ الْفُرُوضِ

، شَهْرُ رَمَضَانَ الَّذِي اخْتَصَّتْهُ مِنْ سَائِرِ الشُّهُورِ

، وَتَخْيَّرَتْهُ مِنْ جَمِيعِ الْأَزْمِنَةِ وَالدُّهُورِ

وَآثَرَتْهُ عَلَى كُلِّ أَوْقَاتِ السَّنَةِ

، بِمَا أَنْزَلْتَ فِيهِ مِنَ الْقُرْآنِ وَالثُّورِ

، وَضَاعَفْتَ فِيهِ مِنَ الْإِيمَانِ

، وَفَرَضْتَ فِيهِ مِنَ الصِّيَامِ

، وَرَغَبْتَ فِيهِ مِنَ الْقِيَامِ

وَأَجْلَّتَ فِيهِ مِنْ لَيْلَةِ الْقَدْرِ الَّتِي هِيَ خَيْرٌ مِنْ أَلْفِ شَهْرٍ .

20- O God, among the choicest of those duties

and the most special of those obligations

Thou hast appointed the month of Ramadan,

which Thou hast singled out from other months,

chosen from among all periods and eras,

and preferred over all times of the year

through the Qur'an and the Light which Thou sent down within it,

the faith which Thou multiplied by means of it,

the fasting which Thou obligated therein,

the standing in prayer which Thou encouraged at its time,

and the Night of Decree which Thou magnified therein, the night which is **better than a thousand months**.²³

21. ، ثُمَّ أَنْرَتَنَا بِهِ عَلَى سَائِرِ الْأَمَمِ ،

، وَ اصْنَطَفَيْتَنَا بِفَضْلِهِ دُونَ أَهْلِ الْمِلَلِ ،

، فَصُنْمَنَا بِأَمْرِكَ نَهَارَهُ ،

، وَ قُنْمَنَا بِعَوْنَكَ لَيْلَهُ ،

، مُتَعَرِّضِينَ بِصِيَامِهِ وَ قِيَامِهِ لِمَا عَرَضْتَنَا لَهُ مِنْ رَحْمَتِكَ ،

، وَ تَسَبَّبَنَا إِلَيْهِ مِنْ مَتُوبَتِكَ ،

، وَ أَنْتَ الْمَلِيُّ بِمَا رُغِبَ فِيهِ إِلَيْكَ ،

، الْجَوَادُ بِمَا سُلِّمْتَ مِنْ فَضْلِكَ ،

. الْقَرِيبُ إِلَى مَنْ حَاوَلَ قُرْبَكَ .

21- Through it Thou hast preferred us over the other communities

and through its excellence Thou hast chosen us

to the exclusion of the people of the creeds.

We fasted by Thy command in its daylight,

we stood in prayer with Thy help in its night,

presenting ourselves by its fasting and its standing to the mercy which Thou hast held up before us,

and we found through it the means to Thy reward.

And Thou art full of what is sought from Thee,

munificent with what is asked of Thy bounty,

and near to him who strives for Thy nearness.

22. ، وَقَدْ أَقَامَ فِينَا هَذَا الشَّهْرُ مُقَامَ حَمْدٍ

، وَصَحَّبَنَا صُحْبَةً مَبْرُورٍ

، وَأَرْبَحَنَا أَفْضَلَ أُرْبَاحِ الْعَالَمِينَ

، ثُمَّ قَدْ فَارَقَنَا عِنْدَ تَمَامِ وَقْتِهِ

. وَانْقِطَاعُ مُدَّتِهِ، وَوَفَاءُ عَدَدِهِ

22- This month stood among us in a standing place of praise,

accompanied us with the companionship of one approved,

and profited us with the most excellent profit of the world's creatures.

Then it parted from us at the completion of its time,

the end of its term, and the fulfilment of its number.

23. ، فَنَحْنُ مُوَدِّعُوْهُ وَدَاعَ مَنْ عَزَّ فِرَاقُهُ عَلَيْنَا

، وَغَمَّنَا وَأَوْحَشَنَا اِنْصِرَافُهُ عَنَّا

، وَلَزِمَنَا لَهُ الدِّمَامُ الْمَحْفُوظُ

، وَ الْحُرْمَةُ الْمَرْعِيَّةُ

، وَ الْحَقُّ الْمَقْضِيُّ

فَنَحْنُ قَائِلُونَ السَّلَامُ عَلَيْكَ

. يَا شَهْرَ اللَّهِ الْأَكْبَرِ ، وَ يَا عِيدَ أُولَيَائِهِ

23- So we bid farewell to it with the farewell of one whose parting pains us,

whose leaving fills us with gloom and loneliness,

and to whom we have come to owe

a safeguarded claim,

an observed inviolability,

and a discharged right.

We say: Peace be upon thee,

O greatest month of God!

O festival of His friends!

24. ، السَّلَامُ عَلَيْكَ يَا أَكْرَمَ مَصْنُوبِ مِنَ الْأَوْقَاتِ

. وَ يَا خَيْرَ شَهْرٍ فِي الْأَيَّامِ وَ السَّاعَاتِ

24- Peace be upon thee,

O most noble of accompanying times!

O best of months in days and hours!

25. ، السَّلَامُ عَلَيْكَ مِنْ شَهْرٍ قَرُبَتْ فِيهِ الْأَمَالُ

وَنُشِرَتْ فِيهِ الْأَعْمَالُ .

25- Peace be upon thee,

month in which expectations come near

and good works are scattered about!

26. ، السَّلَامُ عَلَيْكَ مِنْ قَرِينٍ جَلَّ قَدْرُهُ مَوْجُودًا

، وَأَفْجَعَ فَقْدُهُ مَفْقُودًا

وَمَرْجُوَ الْمَفْرَأَةِ .

26- Peace be upon thee,

Comrade who is great in worth when found

and who torments through absence when lost,

anticipated friend whose parting gives pain!

27. ، السَّلَامُ عَلَيْكَ مِنْ أَلْيَفِ آنَسَ مُقْبِلًا فَسَرَ

وَأُوْحَشَ مُنْقَضِيًا فَمَضَ

27- Peace be upon thee, familiar

who brought comfort in coming, thus making happy,

who left loneliness in going, thus giving anguish!

السَّلَامُ عَلَيْكَ مِنْ مُجَاوِرٍ 28.

، رَفَّتْ فِيهِ الْقُلُوبُ

وَقَلَّتْ فِيهِ الذُّنُوبُ .

28–Peace be upon thee, neighbour

in whom hearts became tender

and sins became few!

السَّلَامُ عَلَيْكَ مِنْ نَاصِرٍ 29.

، أَعَانَ عَلَى الشَّيْطَانِ

وَصَاحِبِ سَهْلٍ سُبْلَ الْإِحْسَانِ

29– Peace be upon thee, helper

who aided against Satan,

companion who made easy the paths of good–doing!

، السَّلَامُ عَلَيْكَ مَا أَكْثَرَ عُتَقَاءَ اللَّهِ فِيكَ 30.

وَمَا أَسْعَدَ مَنْ رَعَى حُرْمَتَكَ بِكَ

30– Peace be upon thee –

How many became freedmen of God within thee!

How happy those who observed the respect due to thee!

، السَّلَامُ عَلَيْكَ مَا كَانَ أَمْحَاكَ لِذُنُوبِ 31.

وَأَسْتَرَكَ لِأَنْوَاعِ الْعِيُوبِ

31– Peace be upon thee –

How many the sins thou erased!

How many the kinds of faults thou covered over!

32. ، السَّلَامُ عَلَيْكَ مَا كَانَ أَطْوَلَكَ عَلَى الْمُجْرِمِينَ

وَأَهْبِكَ فِي صُدُورِ الْمُؤْمِنِينَ

32- Peace be upon thee -

How drawn out wert thou for the sinners!

How awesome wert thou in the hearts of the faithful!

33. السَّلَامُ عَلَيْكَ مِنْ شَهْرٍ لَا تُنَافِسُهُ الْأَيَّامُ .

33- Peace be upon thee,

month with which no days compete!

34. السَّلَامُ عَلَيْكَ مِنْ شَهْرٍ هُوَ مِنْ كُلِّ أَمْرٍ سَلَامٌ

34- Peace be upon thee,

month which is peace in all affairs!

35. ، السَّلَامُ عَلَيْكَ غَيْرَ كَرِيهِ الْمُصَاحَّةِ

وَلَا ذَمِيمِ الْمُلَابَسَةِ

35- Peace be upon thee,

thou whose companionship is not disliked,

thou whose friendly mixing is not blamed!

36. ، السَّلَامُ عَلَيْكَ كَمَا وَفَدْتَ عَلَيْنَا بِالْبَرَكَاتِ

وَغَسَّلَتْ عَنَّا دَنَسَ الْخَطِيبَاتِ

36- Peace be upon thee,

just as thou hast entered upon us with blessings

and cleansed us of the defilement of offenses!

السَّلَامُ عَلَيْكَ غَيْرَ مُوَدَّعٍ بَرَمًا 37.

وَلَا مَتْرُوكٍ صِيَامُهُ سَأَمًا .

37- Peace be upon thee -

Thou art not bid farewell in annoyance

nor is thy fasting left in weariness!

، السَّلَامُ عَلَيْكَ مِنْ مَطْلُوبٍ قَبْلَ وَقْتِهِ 38.

وَمَحْزُونٍ عَلَيْهِ قَبْلَ فَوْتِهِ .

38- Peace be upon thee,

object of seeking before thy time,

object of sorrow before thy passing!

، السَّلَامُ عَلَيْكَ كَمْ مِنْ سُوءٍ صُرِفَ بِكَ عَنَّا 39.

وَكَمْ مِنْ خَيْرٍ أُفِيضَ بِكَ عَلَيْنَا

39- Peace be upon thee -

How much evil was turned away from us through thee!

How much good flowed upon us because of thee!

السَّلَامُ عَلَيْكَ وَ عَلَىٰ لَيْلَةِ الْقَدْرِ 40.

الَّتِي هِيَ خَيْرٌ مِّنْ أَلْفٍ شَهْرٍ

40- Peace be upon thee

and upon the Night of Decree

which is ***better than a thousand months!***²⁴

، السَّلَامُ عَلَيْكَ مَا كَانَ أَحْرَصَنَا بِالْأَمْسِ عَلَيْكَ 41.

وَ أَشَدُّ شَوْقَنَا غَدَأٍ إِلَيْكَ .

41- Peace be upon thee -

How much we craved thee yesterday!

How intensely we shall yearn for thee tomorrow!

السَّلَامُ عَلَيْكَ 42.

، وَ عَلَىٰ فَضْلِكَ الَّذِي حُرِّمْنَاهُ

وَ عَلَىٰ مَاضٍ مِّنْ بَرَكَاتِكَ سُلِّمْنَاهُ .

42- Peace be upon thee

and upon thy bounty which has now been made unlawful to us

and upon thy blessings gone by which have now been stripped away from us!

اللَّهُمَّ إِنَّا أَهْلُ هَذَا الشَّهْرِ 43.

، الَّذِي شَرَّفَنَا بِهِ

وَ وَفَقْتَنَا بِمَنِّكَ لَهُ

، حِينَ جَهَلَ الْأَشْقِيَاءُ وَقْتُهُ

وَ حُرِّمُوا لِشَقَائِهِمْ فَضْلُهُ .

43- O God, we are the people of this month.

Through it Thou hast ennobled us

and given us success because of Thy kindness,

while the wretched are ignorant of its time.

Made unlawful to them is its bounty because of their wretchedness.

44. ، أَنْتَ وَلِيُّ مَا آتَنَا يَهِ مِنْ مَعْرِفَتِهِ

، وَ هَدَيْتَنَا لَهُ مِنْ سُنْنِهِ

وَ قَدْ تَوَلَّنَا بِنَوْفِيقِكَ

، صِيَامَهُ وَ قِيَامَهُ عَلَى تَقْصِيرِ

. وَ أَدَّيْنَا فِيهِ قَلِيلًا مِنْ كَثِيرٍ

44- Thou art the patron of the knowledge of it by which Thou hast preferred us,

and its prescribed practices to which Thou hast guided us.

We have undertaken, through Thy giving success,

its fasting and its standing in prayer,

but with shortcomings,

and we have performed little of much.

اللَّهُمَّ فَلَكَ الْحَمْدُ 45.

، إِنْرَارًا بِالْإِسَاعَةِ

، وَاعْتِرَافًا بِالْإِضَاعَةِ

، وَلَكَ مِنْ قُلُوبِنَا عَقْدُ النَّدَمِ

، وَمِنْ أَلْسِنَتِنَا صِدْقُ الْإِعْتِذَارِ

فَاجْرَنَا عَلَى مَا أَصَابَنَا فِيهِ مِنَ التَّقْرِيبِ

، أَجْرًا نَسْتَدِرُكُ بِهِ الْفَضْلُ الْمَرْغُوبُ فِيهِ

. وَنَعْتَاضُ بِهِ مِنْ أَنْوَاعِ الذُّخْرِ الْمَحْرُوصِ عَلَيْهِ

45- O God, so to Thee belongs praise,

in admission of evil doing

and confession of negligence,

and to Thee belongs remorse firmly knitted in our hearts

and seeking of pardon sincerely uttered by our tongues.

Reward us, in spite of the neglect that befell us in this month,

with a reward through which we may reach the bounty desired from it

and win the varieties of its craved stores!

وَأَوْجِبْ لَنَا عُذْرَكَ 46.

، عَلَى مَا قَصَرْنَا فِيهِ مِنْ حَقِّكَ

وَابْلُغْ بِأَعْمَارِنَا مَا بَيْنَ أَيْدِينَا

، مِنْ شَهْرِ رَمَضَانَ الْمُقْبِلِ

فَإِذَا بَلَّغْنَاهُ

، فَأَعْنَا عَلَى تَنَاؤلِ مَا أَنْتَ أَهْلُهُ مِنَ الْعِبَادَةِ

، وَأَدَنَا إِلَى الْفِيَامِ بِمَا يَسْتَحِقُهُ مِنَ الطَّاعَةِ

وَأَجْرِ لَنَا مِنْ صَالِحِ الْعَمَلِ مَا يَكُونُ دَرَكًا لِحَقِّكَ

. فِي الشَّهْرَيْنِ مِنْ شُهُورِ الدَّهْرِ

46- Make incumbent upon us Thy pardon

for our falling short of Thy right in this month

and make our lives which lie before us

reach the coming month of Ramadan!

Once Thou hast made us reach it,

help us perform the worship of which Thou art worthy,

cause us to undertake the obedience which Thou deservest,

and grant us righteous works that we may fulfil Thy right

in these two months of the months of time.[25](#)

47. ، اللَّهُمَّ وَ مَا أَلْمَمْنَا بِهِ فِي شَهْرِنَا هَذَا مِنْ لَمَمٍ أَوْ إِلْمٍ

، أَوْ وَاقَعْنَا فِيهِ مِنْ ذَنْبٍ

وَ اكْتَسَبْنَا فِيهِ مِنْ خَطِيئَةٍ

عَلَى تَعْمُدِنَا ، أَوْ عَلَى نِسْيَانٍ

، ظَلَمْنَا فِيهِ أَنْفُسَنَا ، أَوْ انْتَهَكْنَا بِهِ حُرْمَةَ مِنْ غَيْرِنَا

، فَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ

، وَ اسْتُرْنَا بِسِرْكَ

، وَ اعْفُ عَنَا بِعَفْوِكَ

، وَ لَا تَنْصِبْنَا فِيهِ لِأَعْيُنِ الشَّامِيَّينَ

، وَ لَا تَبْسُطْ عَلَيْنَا فِيهِ أَلْسُنَ الطَّاغِيَّينَ

وَ اسْتَعْمِلْنَا بِمَا يَكُونُ حِطَّةً وَ كَفَارَةً

، لِمَا أَنْكَرْتَ مِنَّا فِيهِ بِرَأْفَتِكَ الَّتِي لَا تَنْفَدُ

وَ فَضْلِكَ الَّذِي لَا يَنْفَصُ.

47. O God,

as for the small and large sins

which we have committed in this our month,

the misdeeds into which we have fallen,

and the offenses which we have earned

purposefully or in forgetfulness,

wronging ourselves thereby or violating the respect due to others,

bless Muhammad and his Household,

cover us over with Thy covering,

pardon us through Thy pardoning,

place us not before the eyes of the gloaters because of that,

stretch not toward us the tongues of the defamers,

and employ us in that which will alleviate and expiate

whatever Thou disapprovest from us within it

through Thy clemency which does not run out,

and Thy bounty which does not diminish!

48. اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ

وَاجْبُرْ مُصِيبَتَنَا بِشَهْرِنَا

وَبَارِكْ لَنَا فِي يَوْمِ عِيدِنَا وَفِطْرِنَا

وَاجْعَلْ مِنْ خَيْرِ يَوْمٍ مَرَّ عَلَيْنَا

، أَجْلِبِهِ لِعَفْوٍ

، وَأَمْحَاهُ لِذَنْبٍ

. وَأَغْفِرْ لَنَا مَا خَفِيَ مِنْ ذُنُوبِنَا وَمَا عَلَانَا

48. O God, bless Muhammad and his Household,

redress our being afflicted by our month,[26](#)

bless us in this day of our festival and our fast-breaking,

make it one of the best of days that have passed over us,

the greatest in attracting Thy pardon,

and the most effacing toward sins,

and forgive us our sins, both the concealed and the public!

، اللَّهُمَّ اسْلَخْنَا بِإِنْسَلَاخِ هَذَا الشَّهْرِ مِنْ خَطَايَانَا 49. ،

، وَأَخْرِجْنَا بِخُرُوجِهِ مِنْ سَيِّئَاتِنَا

، وَاجْعَلْنَا مِنْ أَسْعَدِ أَهْلِهِ بِهِ

، وَأَجْزِلْهُمْ قِسْنَمًا فِيهِ

. وَأَوْفِرْهُمْ حَظًّا مِنْهُ

49- O God, with the passing of this month

make us pass forth from our offenses,

with its departure make us depart from our evil deeds,

and appoint us thereby among its most felicitous people,

the most plentiful of them in portion,

and the fullest of them in share!

، اللَّهُمَّ وَ مَنْ رَعَى هَذَا الشَّهْرَ حَقَّ رِعَايَتِهِ 50. ، وَ حَفِظْ حُرْمَتَهُ حَقَّ حِفْظِهَا

، وَ قَامَ بِحُدُودِهِ حَقَّ قِيَامِهَا

، وَ اتَّقَى ذُنُوبَهُ حَقَّ تُقَاتِهَا

أَوْ تَقَرَّبَ إِلَيْكَ بِقُرْبَةٍ

، أَوْ جَبَتْ رِضَاكَ لَهُ

، وَ عَطَافَتْ رَحْمَتَكَ عَلَيْهِ

، فَهَبْ لَنَا مِثْلَهُ مِنْ وُجْدِكَ

، وَ أَعْطِنَا أَضْعَافَهُ مِنْ فَضْلِكَ

، فَإِنَّ فَضْلَكَ لَا يَغِيضُ

، وَ إِنَّ خَزَائِنَكَ لَا تَنْفَصُ بَلْ تَفِيضُ

، وَ إِنَّ مَعَادِنَ إِحْسَانِكَ لَا تَنْفَنَى

وَإِنَّ عَطَاءَكَ لِلْعَطَاءِ الْمُهِنَّا .

50- O God, when any person observes this month as it should be observed,
safeguards its inviolability as it should be safeguarded,
attends to its bounds as they should be attended to,
fears its misdeeds as they should be feared,
or seeks nearness to Thee with any act of nearness-seeking
which makes incumbent upon him Thy good pleasure
and bends toward him Thy mercy,
give to us the like [of that]²⁷ from Thy wealth
and bestow it upon us in multiples through Thy bounty,
for Thy bounty does not diminish,
Thy treasuries do not decrease but overflow,
the mines of Thy beneficence are not exhausted,
and Thy bestowal is the bestowal full of delight!

51. اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ .

، وَ اكْتُبْ لَنَا مِثْلَ أَجُورِ مَنْ صَامَهُ .

أَوْ تَعْبِدَ لَكَ فِيهِ إِلَى يَوْمِ الْقِيَامَةِ .

51- O God, bless Muhammad and his Household
and write for us the like of the wages of him who fasted in it
or worshipped Thee within it
until the Day of Resurrection!

اللَّهُمَّ إِنَّا نَتُوْبُ إِلَيْكَ فِي يَوْمٍ فِطْرَنَا 52.

الَّذِي جَعَلَتْهُ لِلْمُؤْمِنِينَ

، عِيدًا وَ سُرُورًا

وَ لِأَهْلِ مِلَّتِكَ مَجْمِعًا وَ مُحْتَشَدًا

، مِنْ كُلِّ ذَنْبٍ أَذْنَبَنَا

، أَوْ سُوءِ أَسْلَفَنَا

، أَوْ خَاطِرِ شَرِّ أَضْمَرَنَا

، تَوْيَةً مَنْ لَا يَنْطَوِي عَلَى رُجُوعٍ إِلَى ذَنْبٍ

، وَ لَا يَعُودُ بَعْدَهَا فِي خَطِيئَةٍ

، تَوْيَةً نَصُوحاً خَلَصَتْ مِنَ الشَّكِّ وَ الْإِرْتِيَابِ

، فَتَقَبَّلُهَا مِنَّا ، وَ ارْضَ عَنَّا

. وَ ثَبَّتْنَا عَلَيْهَا

52- O God, we repent to Thee in our day of fast-breaking,

which Thou hast appointed for the faithful

a festival and a joy

and for the people of Thy creed
a time of assembly and gathering,
from every misdeed we did,
ill work we sent ahead,
or evil thought we secretly conceived,
the repentance of one who does not harbour a return to sin
and who afterwards will not go back to offense,
an unswerving repentance rid of doubt and wavering.

So, accept it from us, be pleased with us,
and fix us within it!

53- اللَّهُمَّ ارْزُقْنَا خَوْفَ عِقَابِ الْوَعِيدِ .

وَ شَوْقَ ثَوَابِ الْمَوْعِدِ

، حَتَّىٰ نَجِدَ لَذَّةَ مَا نَدْعُوكَ بِهِ

وَ كَآبَةَ مَا نَسْتَجِيرُكَ مِنْهُ .

53- O God,
provide us with fear of the threatened punishment
and yearning for the promised reward,
so that we may find the pleasure of that for which we supplicate Thee
and the sorrow of that from which we seek sanctuary in Thee!

54- وَ اجْعَلْنَا عِنْدَكَ مِنَ التَّوَابِينَ .

، الَّذِينَ أُوجَبْتَ لَهُمْ مَحْبَّتَكَ

، وَقَبْلُكَ مِنْهُمْ مُرَاجَعَةً طَاعَاتِكَ

. يَا أَعْدَلَ الْعَادِلِينَ

54- And place us with Thee among the repenters,
those upon whom Thou hast made Thy love obligatory
and from whom Thou hast accepted the return to obeying Thee![28](#)
O Most Just of the just!

اللَّهُمَّ تَجَاوَزْ عَنْ آبَائِنَا وَأُمَّهَاتِنَا 55.

وَأَهْلِ بَيْنَنَا جَمِيعًا

مَنْ سَلَفَ مِنْهُمْ وَمَنْ غَرَّ

. إِلَى يَوْمِ الْقِيَامَةِ

55- O God, show forbearance toward our fathers and our mothers
and all the people of our religion,
those who have gone and those who will pass by,
until the Day of Resurrection!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ نَبِيِّنَا وَآلِهِ 56.

، كَمَا صَلَّيْتَ عَلَى مَلَائِكَتِكَ الْمُقَرَّبِينَ

وَ صَلَّى عَلَيْهِ وَ آلِهِ

كَمَا صَلَّيْتَ عَلَى أُنْبِيَاءِكَ الْمُرْسَلِينَ ،

وَ صَلَّى عَلَيْهِ وَ آلِهِ

كَمَا صَلَّيْتَ عَلَى عِبَادِكَ الصَّالِحِينَ ،

وَ أَفْضَلَ مِنْ ذَلِكَ يَا رَبَّ الْعَالَمِينَ ،

صَلَادَةً تَبْلُغُنَا بَرَكَتُهَا ،

وَ يَنَالُنَا نَفْعُهَا ،

وَ يُسْتَجَابُ لَهَا دُعَاؤُنَا ،

إِنَّكَ أَكْرَمُ مَنْ رُغِبَ إِلَيْهِ ،

وَ أَكْفَى مَنْ تُؤْكِلَ عَلَيْهِ ،

وَ أَعْطَى مَنْ سُئِلَ مِنْ فَضْلِهِ ،

وَ أَنْتَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ .

56- O God, bless our prophet Muhammad and his Household,
as Thou hast blessed Thy angels brought nigh,
bless him and his Household,

as Thou hast blessed Thy prophets sent out,

bless him and his Household,

as Thou hast blessed Thy righteous servants

– and better than that, O Lord of the worlds! –

a blessing whose benediction will reach us,

whose benefit will attain to us,

and through which our supplication may be granted!

Thou art the most generous of those who are beseeched,

the most sufficient of those in whom confidence is had,

the most bestowing of those from whom bounty is asked,

and ***Thou art powerful over everything!***²⁹

1. That “every soul shall taste death” is emphasized thrice in the Glorious Quran: 3:185; 21:35; 29:58.

2. al-Saduq, Muhammad ibn Ali ibn Babawayh, Fadhail al-Ashhur al-Thalathah, Maktabat Dawari (1396 A.H.), p. 139.

3. Also read as al-Tabarsi or al-Tibrisi.

4. al-Tabrisi, Ahmad ibn Ali, al-Ihtijaj ala Ahl al-Lijaj, Nashr al-Murtadha (1403 A.H.), vol. 2, p. 483; also quoted in al-Majlisi, Muhammad Baqir ibn Muhammad Taqi, Bihar al-Anwar al-Jami li Durar Akhbar al-Immat al-Athar, Dar Ihya al-Turath al-Arabi (1403 A.H.), vol. 94, p. 25.

5. This view has also been expressed by the respected teacher Shaykh Misbah Yazdi in his series on the commentary of this supplication (see: <http://mesbahyazdi.ir/node/5606> [9]).

6. al-Kulayni, Muhammad ibn Yaqub, al-Kafi, Dar al-Hadith (1429 A.H.), vol. 4, pp. 334–339.

7. Mughniyah, Muhammad Jawad, Fi ilal al-Sahifah al-Sajjadiyyah, Dar al-Kitab al-Islami (1428 A.H.), p. 520.

8. al-Jazairi, Sayyid Nimatullah, Nur al-Anwar fi Sharh al-Sahifah al-Sajjadiyyah, Dar al-Mahajjah al-Baydha (1420 A.H.), p. 315.

9. al-Kafi, vol. 4, p. 335, h. 3.

10. Ibn Tawus, Ali ibn Musa, al-Iqbal bil-Amal al-Hasanah, Maktabat al-Ilam al-Islami (1418 A.H.), vol. 1, p. 419.

11. al-Shirazi, Muhammad Baqir al-Musawi al-Husayni, Lawami al-Anwar al-Arshiyyah fi Sharh al-Sahifah al-Sajjadiyyah, Markaz al-Buhuth al-Kambyutariyyah al-Tabi li Hawzat Isfahan al-Ilmiyyah, vol. 5, p. 60.

12. al-Kafi, vol. 4, p. 348, h. 2.

13. al-Kafi, vol. 4, p. 350, h. 5.

14. In other words, Thou art kind without the servants having done anything to deserve it. Cf. 12.3.

15. 66:8.

16. 66:8.

17. 6:160.

18. 2:261.

- 19. 2:245.
- 20. 2:152.
- 21. 14:7.
- 22. 40:60.
- 23. 97:3.
- 24. 97:3.
- 25. That is, the Ramadan of the year that has just passed and that of the coming year.
- 26. That is, we have been afflicted by the hardship of having to fast. This interpretation follows Sayyid "Alikhan's reading; the Persian translators interpret the sentence to mean: 'our being afflicted by grief at the passing of our month', a reading which Sayyid "Alikhan rejects.
- 27. i.e., that good pleasure and mercy.
- 28. Allusion to Qur'anic verses such as:
Truly God loves the repenters (2:222)
God is He who accepts repentance from His servants (9: 104; 42:25).
- 29. 3:26

[1] [1]

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