

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

المراقبات – ليله النصف من شعبان

Greatness of the 15th of the Month of Sha`ban

Translated from Al-Murāqibāt written by the Dedicated Scholar and Accomplished Gnostic, the Late Āyatullāh Ḥājī Mirzā Jawād Malakī Tabrizī (may Allāh shower him with grace) by Saleem Bhimji (al-mubin@al-mubin.org)

This article can be found on www.al-haqq.com and www.al-mubin.org

Translators Note: Upon examining this collection of A`māl, the believers will observe that in addition to the recommended Ṣalāt and supplications that can be found in the common books of Du`ā (such as Mafātiḥ al-Jinān), we have also tried to elaborate on the deeper, less known spiritual aspects of the acts of worship that are not commonly mentioned in the conventional books of Du`ā. Our main purpose behind these and other presentations is to expound on the inner secrets and mystical acts of the worship that should be performed on the various occasions as understood by the Scholars of `Irfān that are not found in `main-stream` books of supplication.

It should also be noted that we have not included the translation of all the supplications due to lack of space. For those wishing to read the English translation, we invite you to refer to the book, `A`maal of Rajab and Sha`ban` published by Tayyiba Publishers and Distributors or any of the website that provide translations of these and other supplications.

We request those who make use of this booklet to remember the translator and his family in their prayers and request you to pray to Allāh to grant us the ability to present the translations of these beautiful supplications in the future for the benefit of the Mu`minin who do not understand `Arabic.

Both the night and day of the 15th of Sha`bān are very special times due to various events that have occurred on this day, including the following:

1) This is one of the Nights of Power (Lailatul Qadr) and it is on this night in which the sustenance and the life span of everyone is written down, just as it has been mentioned in many aḥādīth. In some of the narrations it has been mentioned that, "Allāh (Glorified and Exalted is He) has decreed this night as the Night of Power for the Ummah of Islām just as He decreed the Night of Power (in the month of Ramadhān) for the Messenger of Allāh (blessings of Allāh be upon him and his progeny)."

By examining this ḥadīth we see that there is a difference of dates (for Lailatul Qadr) which result in the Night of Power being more than one night (both during the month of Ramadhān and on the 15th of Sha`bān), however the best way for us to understand this is to say that there are various levels of decrees (Qadr) with Allāh (Glorified and Exalted is He) which may explain why there are various Nights of Qadr.

2) This is also the night in which the special Ziyārat of Imām al-Ḥusain (peace be upon him) should be performed (there is a specific Ziyārat to be read on the 15th of Sha`bān) since in addition to the Angels, 100,000 Prophets (peace be upon all of them) also visit the Imām on this night and this event as well shows the importance of this night.

3) This is one of the times where we have been encouraged to stay awake the entire night in worshipping and servitude to Allāh (Glorified and Exalted is He) which has a great reward such that we can say that there is not a single night – whether it be the night of Qadr or otherwise that is equivalent or greater than this night for worship.

4) It is also the night of the birth of our Imām (al-Zamān) who, when he makes his glorious advent, will fill the world with justice, cleanse the Earth of all evil and sin and who will rule over the entire globe.

Important Acts of `Ibādāt on the 15th of Sha`bān

1) The first thing that that Sālik (the Wayfarer on the path towards Allāh, Glorified and Exalted is He) must perform on this night is that he must remove the material pleasures and enjoyments of this world from in front of his eyes (and from his heart) and in order to make the most of this special night and ensure that all of his actions are performed properly, he must think to himself that tonight

is his last night on this Earth (meaning that tomorrow he shall die) and thus, he will no longer have the opportunity to perform any more good deeds and that tomorrow the Day of Judgment will take place.

Even before this stage, prior to the night of the 15th, the Sālik must keep in mind and identify to himself what acts of 'Ibādāt he wishes to perform and if he sees that there are two acts that carry the same reward, then he should choose the one which is more difficult to perform.

2) Of the important acts on this night is the following Ṣalāt (Namāz):

- One hundred Rak'at of Ṣalāt in which Sūrah al-Ikhlāṣ is recited one thousand times in each Rak'at. The greatness and reward of this Ṣalāt is even more than the next Ṣalāt that we will mention.
- Four Rak'at of Ṣalāt and in each Rak'at, Sūrah al-Ikhlāṣ is recited either 50, 100 or 250 times. After this, the following supplication should be recited once:

اللَّهُمَّ إِنِّي إِلَيْكَ فَاقِرٌ، وَمِنْ عَذَابِكَ خَائِفٌ مُسْتَجِيرٌ، اللَّهُمَّ لَا تُبَدِّلْ إِسْمِي، وَلَا تُعَيِّرْ جِسْمِي، وَلَا تُجْهِدْ بِلَايِي، وَلَا تُشْمِتْ بِي أَعْدَائِي، أَعُوذُ بِعَفْوِكَ مِنْ عِقَابِكَ، وَأَعُوذُ بِرَحْمَتِكَ مِنْ عَذَابِكَ، وَأَعُوذُ بِرِضَاكَ مِنْ سَخَطِكَ، وَأَعُوذُ بِكَ مِنْكَ، جَلَّ تَنَاوُكُكَ، أَنْتَ كَمَا أَنْتَيْتَ عَلَيَّ نَفْسِكَ وَفَوْقَ مَا يَقُولُ الْقَائِلُونَ.

- Two Rak'at Ṣalāt in which it has been mentioned in the aḥādith that Shaykh Ṭūsi has narrated that Abi Yaḥyā asked Imām Ja'far as-Ṣādiq (peace be upon him) that, "What is the best supplication?" The Imām (peace be upon him) replied, "After you have performed your Ṣalāt al-Ishā, perform a two Rak'at Ṣalāt. In the first Rak'at after Sūrah al-Fātiḥa, recite Sūrah al-Jaḥad (Sūrah al-Kāfirūn) and in the second Rak'at after Sūrah al-Fātiḥa, recite Sūrah al-Ikhlāṣ. Once you have finished your Ṣalāt, say the following:

33 Times سُبْحَانَ اللَّهِ

33 Times الْحَمْدُ لِلَّهِ

34 Times اللَّهُ أَكْبَرُ

Following this, recite the following supplication:

يَا مَنْ إِلَيْهِ مَلَجَأُ الْعِبَادِ فِي الْمُهَمَّاتِ، وَإِلَيْهِ يَفْرَعُ الْخَلْقُ فِي الْمَلِمَاتِ، يَا عَالِمَ الْجَهْرِ وَالْخَفِيَّاتِ، يَا مَنْ لَا تَخْفَى عَلَيْهِ خَوَاطِرُ الْأَوْهَامِ وَتَصْرُفُ الْخَطَرَاتِ، يَا رَبَّ الْخَلَائِقِ وَالْبَرِيَّاتِ، يَا مَنْ بِيَدِهِ مَلَكُوتُ الْأَرْضِينَ وَالسَّمَاوَاتِ، أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ، أُمْتُ إِلَيْكَ بِلا إِلَهَ إِلَّا أَنْتَ، يَا لَا إِلَهَ إِلَّا أَنْتَ اجْعَلْنِي فِي هَذِهِ اللَّيْلَةِ مِمَّنْ نَظَرْتَ إِلَيْهِ فَرَحِمْتَهُ وَسَمِعْتَ دُعَاءَهُ فَاجَبْتَهُ، وَعَلِمْتَ اسْتِقَالَتَهُ فَاقْلَنْتَهُ، وَتَجَاوَزْتَ عَنْ سَالِفِ خَطِيئَتِهِ وَعَظِيمِ حَرِيرَتِهِ، فَقَدِ اسْتَجَرْتُ بِكَ مِنْ ذُنُوبِي، وَلَجَأْتُ إِلَيْكَ فِي سِتْرِ عِيُوبِي، اللَّهُمَّ فَجِدْ عَلَيَّ بِكَرَمِكَ وَفَضْلِكَ، وَاحْطُطْ خَطَايَايَ بِحِلْمِكَ وَعَفْوِكَ، وَتَعَمَّدْنِي فِي هَذِهِ اللَّيْلَةِ بِسَابِغِ كَرَامَتِكَ، وَاجْعَلْنِي فِيهَا مِنْ أَوْلِيَائِكَ الَّذِينَ احْتَبَيْتَهُمْ لِطَاعَتِكَ، وَاجْعَلْتَهُمْ لِعِبَادَتِكَ، وَجَعَلْتَهُمْ خَالِصَتَكَ وَصِفْوَتَكَ، اللَّهُمَّ

اجْعَلْنِي مِمَّنْ سَعَدَ جَدُّهُ، وَتَوَفَّرَ مِنَ الْخَيْرَاتِ حَظُّهُ، وَاجْعَلْنِي مِمَّنْ سَلِمَ فَنَعِمَ، وَفَارَزَ فَعَنِمَ، وَاكْفِنِي شَرَّ مَا أَسْلَفْتُ، وَاعْصِمْنِي مِنَ الْإِزْدِيَادِ فِي مَعْصِيَتِكَ، وَحَبِّبْ إِلَيَّ طَاعَتَكَ وَمَا يُقَرِّبُنِي مِنْكَ وَبُزِّلْنِي عِنْدَكَ، سَيِّدِي إِلَيْكَ يَلْجَأُ الْهَارِبُ، وَمِنْكَ يَلْتَمِسُ الطَّالِبُ، وَعَلَى كَرَمِكَ يُعَوَّلُ الْمُسْتَفِيلُ التَّائِبُ، أَدَّبْتَ عِبَادَكَ بِالتَّكْرُمِ، وَأَنْتَ أَكْرَمُ الْأَكْرَمِينَ، وَأَمَرْتَ بِالْعَفْوِ عِبَادَكَ وَأَنْتَ الْعَفُورُ الرَّحِيمُ، اللَّهُمَّ فَلَا تَحْرِمْنِي مَا رَجَوْتُ مِنْ كَرَمِكَ، وَلَا تُؤَيِّسْنِي مِنْ سَابِغِ نِعَمِكَ، وَلَا تُخَيِّبْنِي مِنْ جَزِيلِ قِسْمِكَ فِي هَذِهِ اللَّيْلَةِ لِأَهْلِ طَاعَتِكَ، وَاجْعَلْنِي فِي جَنَّةٍ مِنْ شِرَارِ بَرِيَّتِكَ، رَبِّ إِنْ لَمْ أَكُنْ مِنْ أَهْلِ ذَلِكَ فَانْتَ أَهْلُ الْكَرَمِ وَالْعَفْوِ وَالْمَغْفِرَةِ، وَجُدْ عَلَيَّ بِمَا أَنْتَ أَهْلُهُ لَا بِمَا أَسْتَحِقُّهُ، فَقَدْ حَسُنَ ظَنِّي بِكَ، وَتَحَقَّقَ رَجَائِي لَكَ، وَعَلَقْتُ نَفْسِي بِكَرَمِكَ، فَانْتَ أَرْحَمُ الرَّاحِمِينَ وَأَكْرَمُ الْأَكْرَمِينَ، اللَّهُمَّ وَاخْصُصْنِي مِنْ كَرَمِكَ بِجَزِيلِ قِسْمِكَ، وَأَعُوذُ بِعَفْوِكَ مِنْ عُقُوبَتِكَ، وَاغْفِرْ لِي الذَّنْبَ الَّذِي يَحْبِسُ عَلَيَّ الْخُلُقَ، وَيُضَيِّقُ عَلَيَّ الرِّزْقَ، حَتَّى أَقُومَ بِصَالِحِ رِضَاكَ، وَأَنْعَمَ بِجَزِيلِ عَطَائِكَ، وَأَسْعَدَ بِسَابِغِ نِعْمَاتِكَ، فَقَدْ لُدْتُ بِحَرَمِكَ، وَنَعَرَضْتُ لِكَرَمِكَ، وَأَسْتَعِدْتُ بِعَفْوِكَ مِنْ عُقُوبَتِكَ، وَبِحِلْمِكَ مِنْ غَضَبِكَ، فَجُدْ بِمَا سَأَلْتُكَ، وَأَنْلِ مَا التَّمَسْتُ مِنْكَ، أَسْأَلُكَ بِكَ لَا بِشَيْءٍ هُوَ أَعْظَمُ مِنْكَ.

Then, go into Sajdah and say:

Twenty times: يَا رَبِّ

Seven times: يَا اللَّهُ

Seven times: لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

Ten times: مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ

Then send blessings on Muḥammad and his family and ask Allāh (Glorified and Exalted is He) for your legitimate desires. I swear by Allāh that if through these actions you were to ask Him for a (specific) number of drops of rain to fall upon you, then through His Generosity and Favor, you would be granted it.”

If this night is very long and the person is able to recite this Ṣalāt and the one hundred Rak‘at with the recitation of Sūrah al-Ikhlās one thousand times, then he would have definitely reached to a level of greatness since in addition to the ḥadīth (that mentions these prayers and supplications) being authentic, the rewards for performing these two Ṣalāt are so great that a person’s intelligence can not even begin to fathom it.

3) Of the important acts that have been mentioned in the aḥādīth is the one narrated in the book Iqbalul A‘māl in which the following incident has been narrated:

The Prophet of Islām (blessings of Allāh be upon him and his progeny) said, “I was sleeping on the night of the 15th of Sha‘bān which the Angel Jibra‘īl came to me and said, ‘Muḥammad! Why are you sleeping on this night?’ I replied, ‘O’ Jibra‘īl! What night is this (that I should not be sleeping)?’ The Angel replied, ‘This is the night of the 15th of Sha‘bān. Get up O’ Muḥammad!’

At this point, he made get up and took me to the graveyard of Baqī' and then said, 'Lift your head up since tonight is the night when the doors of the Heavens are opened. The Doors of Mercy: these are the Door of Ridhwān (Allāh's Pleasure), the Door of Maghfirah (Allāh's Forgiveness), the Door of Faḍhl (Allāh's Grace), the Door of Tawbah (Allāh's acceptance of Repentance), the Door of Ni'mah (Allāh's Blessing), the Door of Jūd (Allāh's Clemency) and the Door of Iḥsān (Allāh's Goodness). On this night, Allāh (Glorified and Exalted is He) will free an equal number of people from the hell fire as the number of hair and fur on the total number of cows and sheep. It is on this night that the time of one's death has been written down and for the period of one year, his sustenance has been divided and whatever will happen during this year (to that person) has been ordained.

O' Muḥammad! Whoever spends this night by saying, "Allahu Akbar", "Subḥān Allāh" and "Lā Ilaha Illallāh" and is busy in the recitation of supplications and Ṣalāt, reciting of Qur'ān and the other recommended acts and keeps busy in asking for forgiveness for the whole night will have Paradise as his final abode and resting place and all of his previous and future sins will be forgiven.

O' Muḥammad! Whoever recites one hundred Rak'at of Ṣalāt on this night and recites Fātiḥatul Kitāb (Sūrah al-Ḥamd) once and Sūrah al-Ikhlāṣ ten times and after finishing the Ṣalāt recites Ayatul Kursī ten times and Sūrah al-Ḥamd ten times and says Subḥānallāh one hundred times, Allāh (Glorified and Exalted is He) will forgive one hundred of the major sins (that this person has committed) which would have led him to destruction and the hell fire. In return for every Sūrah of the Qur'ān and every Tasbiḥ he recites, Allāh (Glorified and Exalted is He) will grant him a castle in Paradise and will give him the authority to intercede for one hundred people from his family and will give him the reward of being a Shahid (martyr in the way of Allāh). Whatever blessings He gives to those who are fasting and worshipping during this month (of Sha'bān) will also be granted to this person without any reduction in the reward of those who are fasting and worshipping.

Therefore, stay awake this night in prayer and worship and encourage your Ummah to also keep awake this night in order to get closer to Allāh (Glorified and Exalted is He) through their actions since this is a noble night. I have come to you while all the Angels in the Heavens are together with one another – some are glorifying Allāh, others are in Rukū', others are in the state of Sujūd while others are busy in the Dhikr of Allāh. This is a night in which not a single person supplicates to Allāh except that his prayers are accepted. Nobody asks for a single thing on this night except that it will be given to him. No one asks Allāh for forgiveness except that his sins are wiped out. No one turns in repentance to Allāh except that He accepts their repentance. Whoever is deprived of the goodness of this night has definitely been deprived of something great."

The Prophet of Islām (blessings of Allāh be upon him and his progeny) also used to recite the following supplication on this night:

اللَّهُمَّ أَقْسَمُ مِنْ خَشْيَتِكَ مَا يَحُولُ بَيْنَنَا وَبَيْنَ مَعْصِيَتِكَ، وَمِنْ طَاعَتِكَ مَا تُبَلِّغُنَا بِهِ رِضْوَانَكَ، وَمِنْ الْيَقِينِ مَا يَهُونُ عَلَيْنَا بِهِ مُصِيبَاتُ الدُّنْيَا، اللَّهُمَّ أَمْتَعْنَا بِأَسْمَاعِنَا وَأَبْصَارِنَا وَقُوتِنَا مَا أَحْيَيْتَنَا، وَاجْعَلْهُ الْوَارِثَ مِنَّا، وَاجْعَلْ تَارَنَا عَلَى مَنْ ظَلَمْنَا، وَأَنْصُرْنَا عَلَى مَنْ عَادَانَا، وَلَا تَجْعَلْ مُصِيبَتَنَا فِي دِينِنَا، وَلَا تَجْعَلِ الدُّنْيَا أَكْبَرَ هَمِّنَا، وَلَا مَبْلَغَ عِلْمِنَا، وَلَا تُسَلِّطْ عَلَيْنَا مَنْ لَا يَرْحَمُنَا، بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ.

4) The worshipper should perform many sujūd (prostrations) to Allāh in which the specific supplications which have been mentioned in the books are performed. The one supplication that should be recited is:

سَجَدَ لَكَ سَوَادِي وَخَيَالِي، وَأَمَّنَ بِكَ فُؤَادِي، هَذِهِ يَدَايِ وَمَا حَيَّتُهُ عَلَى نَفْسِي، يَا عَظِيمُ تُرْحَمِي لِكُلِّ عَظِيمٍ، اغْفِرْ لِي الْعَظِيمَ فَإِنَّهُ لَا يَغْفِرُ الذَّنْبَ الْعَظِيمَ إِلَّا الرَّبُّ الْعَظِيمُ

5) One must seek closeness to Imām al-Zamān (may Allāh hasten his return) – the Ḥujjah of our Time; Walī al-'Amr; the Greatest Secret (of Allāh); the possessor of the divine Occultation and inviter to the message of the Prophet; the Successor of all Prophets and the Successor of all Successors of the Prophets; the physical manifestation of the Justice of Allāh; the Flag of Guidance; the one who will destroy all corruption and oppression and those who oppose the truth; the destroyer of the enemies of Allāh - the misguided

and the disbelievers; the one who will purify the Earth of deviation and worship of the self; the greatest sign of Allāh; the one who acts as the connection between the heavens and the earth; our Imām, Master and Qāim, al-Mahdī - may my soul and the souls of all of those in the universe be sacrificed for him.

On this night, one should also be busy in Ziyārat, Munājāt and asking our desires and complaining of our separation from our awaited Imām. Our supplications and Ṣalāt should always be performed with the thought in the back of our minds of the distance from our leader however we should also keep in mind and be thankful to Allāh that we are blessed with such a guide.

6) The du'ā that is mentioned below should also be read on this night:

اللَّهُمَّ بِحَقِّ لَيْلَتِنَا وَمَوْلُودِهَا، وَحُجَّتِكَ وَمَوْعُودِهَا، الَّتِي قَرَنْتَ إِلَى فَضْلِهَا، فَضْلاً فَتَمَّتْ كَلِمَتُكَ صِدْقاً وَعَدَلاً لَا مُبَدَّلَ
لِكَلِمَاتِكَ، وَلَا مُعَقَّبَ لآيَاتِكَ، نُورِكَ الْمُتَالِقُ، وَضِيَاؤُكَ الْمُشْرِقُ، وَالْعَلَمُ النُّورُ فِي طَخِيَاءِ الدَّيْحُورِ، الْغَائِبُ الْمَسْتُورُ، جَلَّ
مَوْلِدُهُ وَكَرَّمَ مَحْتَدُهُ، وَالْمَلَائِكَةُ شَهَدَةُ، وَاللَّهُ نَاصِرُهُ وَمُؤَيِّدُهُ، إِذَا آتَى مِيعَادُهُ، وَالْمَلَائِكَةُ أَمْدَادُهُ، سَيِّفُ اللَّهِ الَّذِي لَا يَنْبُو،
وَنُورُهُ الَّذِي لَا يَخْبُو، وَذُو الْحِلْمِ الَّذِي لَا يَصْبُو، مَدَارُ الدَّهْرِ، وَنَوَامِيسُ الْعَصْرِ، وَوَلَاةُ الْأَمْرِ، وَالْمَنْزَلُ عَلَيْهِمْ مَا يَنْزَلُ فِي
لَيْلَةِ الْقَدْرِ، وَأَصْحَابُ الْحَشْرِ وَالنَّشْرِ، تَرَاجِمَةٌ وَحِيهِ، وَوَلَاةُ أَمْرِهِ وَنَهْيِهِ، اللَّهُمَّ فَصِّلْ عَلَى خَاتِمِهِمْ وَقَائِمِهِمُ الْمَسْتُورِ
عَوَالِمِهِمْ، اللَّهُمَّ وَادْرِكْ بِنَا أَيَّامَهُ وَظُهُورَهُ وَقِيَامَهُ، وَاجْعَلْنَا مِنْ أَنْصَارِهِ، وَأَقْرِنْ ثَارَنَا بِثَارِهِ، وَاكْتُبْنَا فِي أَعْوَانِهِ وَخُلَصَائِهِ،
وَاحْنِنَا فِي دَوْلَتِهِ نَاعِمِينَ، وَبِصُحْبَتِهِ غَانِمِينَ وَبِحَقِّهِ قَائِمِينَ، وَمِنْ السُّوءِ سَالِمِينَ، يَا أَرْحَمَ الرَّاحِمِينَ، وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ
وَصَلَوَاتُهُ عَلَى سَيِّدِنَا مُحَمَّدٍ خَاتَمِ النَّبِيِّينَ وَالْمُرْسَلِينَ، وَعَلَى أَهْلِ بَيْتِهِ الصَّادِقِينَ وَعَثَرَتِهِ النَّاطِقِينَ، وَالْعَنْ جَمِيعَ الظَّالِمِينَ،
وَاحْكُمْ بَيْنَنَا وَبَيْنَهُمْ يَا أَحْكَمَ الْحَاكِمِينَ.

7) The Supplication of Kumayl should also be recited in Sajdah on this blessed night. It has been narrated in the book Iqbāl al-A'māl from Shaykh Ṭūsī that Kumail ibn Ziyād saw Amīr al-Mo'minin 'Alī ibn Abī Ṭālib (peace be upon him) reciting this supplication on the 15th of Sha'bān.

In another ḥadīth, it is mentioned that Kumayl ibn Ziyād said, "I was sitting with my master Amīr al-Mo'minin 'Alī ibn Abī Ṭālib (peace be upon him) in Masjid Kufa and a group of companions were also sitting with him. One of them asked him what the meaning of the verse *"Whereupon every wise command is made clear."* (Sūrah ad-Dukhān, Verse 4) The Imām (peace be upon him) replied, "The meaning of this is the night of the 15th of Sha'bān. I swear by the One who holds the life of 'Alī in His hands there is not a single servant of Allāh except that all the good and bad that will reach him in this year is divided up and handed out on the 15th of Sha'bān and this good and bad will continue from the 15th of Sha'bān until the next year on the same night. The servant who stays up this night and recites the Du'ā of Khidr will have his supplications answered."

Kumayl continued, 'When Amīr al-Mo'minin 'Alī ibn Abī Ṭālib (peace be upon him) got up from this gathering, I went to him and he asked me why I have come to him. I replied that I wanted to know the Du'ā of Khidr. He told me, "Sit down Kumayl and memorize this supplication and recite it on the night of Friday, or at least once a month or at least once a year or at least once in your lifetime as this supplication will assist you in being self-sufficient, will grant you assistance (from Allāh), aid in your sustenance and through it, will your sins be forgiven. Kumayl! Since you have been in my service for such a long time, I must fulfill your request to me." At this time, the Imām said, write this down:

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِرَحْمَتِكَ الَّتِي وَسِعَتْ كُلَّ شَيْءٍ...

The Sālik must recite this supplication with full presence of heart and know and understand what he is reading. When he arrives at the line which reads, *“O’ my Lord and Master! Supposing that I am able to withstand Your punishment, however, how can I endure being separated from You?”* then he should sincerely mean what he is saying that although he may be able to bear the fire and tortures, however he can not bear the separation between himself and his Lord. If a person does not feel this when he is reciting this line then he has lied to Allāh (Glorified and Exalted is He)!

8) The eighth act is the Ziyārat of Imām Ḥusain (peace be upon him) while being in the city of Karbalā in the ḥaram where he is buried and if this is not possible then one should recite it from where he is. It has been mentioned in the books that if a person performs the Ṣalāt and Ziyārat as they are mentioned for this night (in books such as Iqbāl and others) then it is as if he has performed the Ziyārat of Allāh (Glorified and Exalted is He) around His Throne!

In addition to this, the Sālik must stop and think to himself why Allāh has placed such a great importance of the visitation of Imām Ḥusain (peace be upon him) such that to visit him from close or far is equivalent to performing the Ziyārat of Allāh at the Throne?

It is true that not everyone can understand and fathom the greatness of such an act such that even the learned scholar, Sayyid Mahdi Baḥr al-‘Ulūm (may Allāh shower him with mercy) asked the great scholar and ‘Ārif, Shaykh Ḥusain – better known as Najaf that, ‘How is it possible for Allāh to grant such a grand reward to an act of worship so small and simple?’

The Shaykh replied, ‘Imām Ḥusain (peace be upon him), keeping in mind his greatness and status that he has, is still at the end of the day, a creation and a needful servant of Allāh and in this state, the Imām gave all that he had – wealth, status, respect, honor, family, children – both young and old, his own life and even his own body after he was killed simply for the pleasure and love of Allāh (Glorified and Exalted is He). If Allāh (Glorified and Exalted is He) was to give all that He has to Imām Ḥusain (peace be upon him) would you think that this is too much?’

At this point, Sayyid Baḥr al-‘Ulūm became content with the answer he was given and replied, ‘You have satisfied me with this answer.’

9) One must, as a final act on this night, take account for his own soul and the actions he has performed during the year. A person should sincerely and properly ponder and reflect upon his actions during this year and ask repentance for his previous acts of transgression since it is only those people whom Allāh (Glorified and Exalted is He) has protected from committing sin and error who are free of this pollution. If a person sees that he has little to no sins on his record then he should compare this to one of the most insignificant blessings that Allāh (Glorified and Exalted is He) has given him and weigh the two on the scales of justice that with his trivial acts of good, has he been able to repay Allāh (Glorified and Exalted is He) back for all the goodness He has provided?

If he realizes that he has sins and transgressions on his record, then he must resort to Tawassul to the Maṣūmīn (blessings be upon all of them) to make up for his shortcomings.

He should address the infallible ones by saying, *“O’ you who Allāh has placed between Himself and His servants! O’ you who are the protectors of His revelation. I ask you by the position that you have that you look towards me, a sinful servant, with your eyes of mercy – the one who has been lax in his worship, who possesses nothing and is nothing. Have mercy upon me and request Allāh to accept me and to be pleased with me on this night and to permit me to be benefit from your prayers and supplications and to permit me to take advantage of your intercession and to be classified as your Shī’a. In addition, ask Allāh to grant me with the reward of goodness and guidance from you. Pray that He makes me of strong will and that I am successful in performing good deeds for my religion, my life here and my next life. In closing, please accept this from myself and ask Allāh that to grant me the ability to know Him, be close to Him and permit me to earn His pleasure and that He join me both in this world and the next with all of you and that I am classified as one of your followers and close friends and companions. All of this is only in His hands. May the blessings of Allāh be upon all of you and whatever Allāh wills will only happen and there is no power or strength save with Him.”* ●