

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## Greatness of the 27<sup>th</sup> of the Month of Rajab

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[ Please note that we have not included the translation of all the Supplications due to lack of space. For those wishing to read the English as well, you can refer to the book, 'A'maal of Rajab and Sha'ban' published by Tayyiba Publishers and Distributors. ]

In the book *Iqbāl al-A'māl*, it has been narrated from Muḥammad ibn 'Alī al-Ṭarāzī from Imām al-Jawād (peace be upon him) that the Imām (peace be upon him) said:

“In the month of Rajab, there is a night which is better for the people than the sun and all that it shines upon and this night is the 27<sup>th</sup> on which the Prophet (blessings of Allāh be upon him and his progeny), on the morning of this day was officially chosen as the Prophet (Bi'thah). If any of my Shi'a perform the (recommended) acts during this night, it will be written in his record as if he had performed these good acts for 60 years – may Allāh give you goodness.

The companion asked the Imām, 'What acts should be done on this night?'

The Imām replied, 'After you have finished your Ṣalāt al-'Ishā, go to sleep. Then, wake up in the middle of the night – before half of the night has passed by and perform twelve Rak'at of Ṣalāt – in sets of two Rak'at each. In these Ṣalāt recite (any) Sūrah (the second Sūrah) from the short Sūrahs of the Qur'ān (from Sūrah Muḥammad till the end of the Qur'ān) and when you are finished these twelve Rak'at of Ṣalāt, recite Sūrah al-Fātiḥa seven times; the Ma'udhatain (Sūrah al-Falaq and Sūrah an-Nās) seven times; Sūrah al-Ikhlāṣ seven times; Sūrah al-Kāfirun seven times; Sūrah al-Qadr seven times; Ayatul Kursī seven times and then this supplication once:

الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمُلْكِ، وَلَمْ يَكُنْ لَهُ وَلِيٌّ مِنَ الذُّلِّ وَكَبْرَهُ تَكْبِيرًا  
اللَّهُمَّ إِنِّي أَسْأَلُكَ بِمَعَاقِدِ عَرْكَ عَلِيٍّ، أَرْكَانِ عَرْشِكَ، وَمُنْتَهَى الرَّحْمَةِ مِنْ كِتَابِكَ، وَبِاسْمِكَ الْأَعْظَمِ  
الْأَعْظَمِ الْأَعْظَمِ، وَذِكْرِكَ الْأَعْلَى الْأَعْلَى، وَبِكَلِمَاتِكَ التَّامَّاتِ أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدًا وَآلِهِ،  
وَأَنْ تَفْعَلَ بِي مَا أَنْتَ أَهْلُهُ .

After this, ask Allāh (Glorified and Exalted is He) for whatever you wish and desire – since there is nothing that you ask for except that it will be granted to you apart from asking for something which is a sin (to have), or for cutting off relations (with family members) or for the death and destruction of a group of Believers. You must also fast on the following day since the fast on that day is equal to fasting one entire year.”

## Truly Understanding the Night and the Day of Mab'ath

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The most important thing that can be done on this day is to understand the greatness of the night and day of the 27<sup>th</sup> of Rajab.

There is no person greater or higher in rank than the Messenger of Allāh (blessings of Allāh be upon him and his progeny). He is the leader of all of the creations and the noblest and closest of all of them to Allāh (Glorified and Exalted is He) and the most beloved of Allāh (Glorified and Exalted is He)!

It is the Prophet Muḥammad (blessings of Allāh be upon him and his progeny) who is: The First Nūr, The Closest Hijāb (to Allāh), The Greatest Name (of Allāh) and there is not a single Prophet or Angel who can even come close to this station. He is also the Mercy to all the Worlds. Therefore, if we see the greatness of an individual and his nobility then we can realize the importance of the day of his official appointment. It is because of this reason that the importance of giving the Prophet (blessings of Allāh be upon him and his progeny) his right is even more important for the Ummah and the Shī'a – just as our intelligence dictates.

Just think about what has been said – do we accept this? If we accept it then we must take this day seriously and there is nothing else that needs to be said to encourage anyone about this day. Since goodness – in itself – should pull and attract one to that which is recommended to be done on this day. If what has been said is not accepted, then either we are out of the folds of Islām or our hearts must be corrected so that we can permit Imān (true faith) to enter it.

However, we suspect that the majority of Muslims who fall short and do not recognize the importance and greatness of this day is not because they do not have faith – may Allāh protect us from this – rather, it is due to being immersed and engrossed in the beauties and attractions of this despicable world and being deluded by it.

We are so busy in competing with one another to gain material pleasures that we are completely oblivious of everything else and when the time comes that we see our grave in front of us, will we remain in this state of heedlessness! The remembrance of this world has caused the hearts of such people to be negligent of the remembrance of Allāh (Glorified and Exalted is He) and to forget their creation and their eventual end.

In summary, the *Sālik* (the one who is spiritually traveling towards Allāh) must sincerely try to consider this day as something great and seek to understand and appreciate the blessings of the official appointment and the blessing of the divine light (nūr) and all the blessings that the Prophet of Islām (blessings of Allāh be upon him and his progeny) has brought including the happiness and goodness - just as he deserves to be understood and appreciated.

We must all look into ourselves and gauge our own happiness on this day. If we see that our happiness and pleasure is the same on this day or more as it is on other days for worldly events and pleasures, then we know that our soul is polluted and we must try to correct it and strive to remove the animalistic traits in us – we must try to distance ourselves from the natural world and its pleasures and move closer to the spiritual world and its divine light (nūr).

## The Day of the 27<sup>th</sup> of Rajab

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Some of the important acts include:

- Fasting.
- Ghusl.
- Ziyārat of the Prophet Muḥammad (blessings of Allāh be upon him and his progeny).

- Ziyārat of Amīr al-Mo'minin 'Alī ibn Abī Ṭālib (peace be upon him) by reading the specific visitation rites that have been related for this day (in the appropriate books).
- Twelve Rak'at of Ṣalāt should also be recited on this day before Ṣalāt al-Zuhr in the following manner where Sūrah al-Fātiḥa and any other Sūrah is recited and between each Ṣalāt the following du'ā is read once:

الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمُلْكِ، وَلَمْ يَكُنْ لَهُ وَلِيٌّ مِنَ الذَّلِّ وَكَبْرَهُ تَكْبِيرًا  
اللَّهُمَّ إِنِّي أَسْأَلُكَ بِمَعَاقِدِ عَرْكَ عَلِيٍّ، أَرْكَانِ عَرْشِكَ، وَمُنْتَهَى الرَّحْمَةِ مِنْ كِتَابِكَ، وَبِاسْمِكَ الْأَعْظَمِ  
الْأَعْظَمِ الْأَعْظَمِ، وَذِكْرِكَ الْأَعْلَى الْأَعْلَى الْأَعْلَى، وَبِكَلِمَاتِكَ التَّامَّاتِ أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدًا وَآلِهِ،  
وَأَنْ تَفْعَلَ بِي مَا أَنْتَ أَهْلُهُ .

- After the Ṣalāt and this du'ā are finished, the following should be recited seven times each: Sūrah al-Ḥamd, Sūrah al-Ikhlāṣ, Sūrah al-Kāfirun, Sūrah al-Falaq, Sūrah an-Nās, Sūrah al-Qadr and Ayatul Kursi. The following du'ā should then be recited seven times:

لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ، وَسُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ، وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ

- The following should then be read seven times as well and after this, whatever your legitimate desires are should be asked for:

اللَّهُ اللَّهُ رَبِّي لَا أُشْرِكُ بِهِ شَيْئًا

Two other supplications which should also be recited are the following:

يَا مَنْ أَمَرَ بِالْعَفْوِ وَالتَّجَاوُزِ، وَضَمَّنَ نَفْسَهُ الْعَفْوَ وَالتَّجَاوُزَ، يَا مَنْ عَفَا وَتَجَاوَزَ، أَعْفُ عَنِّي وَتَجَاوَزْ يَا كَرِيمُ  
اللَّهُمَّ وَقَدْ أَكْدَى الطَّلَبُ، وَأَعْيَتِ الْحِيلَةُ وَالْمَذْهَبُ، وَدَرَسَتِ الْأَمَالُ، وَأَنْقَطَعَ الرَّجَاءُ إِلَّا مِنْكَ وَحَدِّكَ لَا  
شَرِيكَ لَكَ، اللَّهُمَّ إِنِّي أَجِدُ سُبُلَ الْمَطَالِبِ إِلَيْكَ مُشْرَعَةً، وَمَنَاهِلَ الرَّجَاءِ لَدَيْكَ مُتْرَعَةً، وَأَبْوَابَ الدُّعَاءِ لِمَنْ  
دَعَاكَ مُفْتَحَةً، وَالِاسْتِعَانَةَ لِمَنْ اسْتَعَانَ بِكَ مُبَاحَةً، وَأَعْلَمُ أَنَّكَ لِدَاعِيكَ بِمَوْضِعِ اجَابَةِ، وَلِلصَّارِخِ إِلَيْكَ بِمَرْصِدِ  
إِغَاثَةِ، وَأَنَّ فِي اللَّهْفِ إِلَى جُودِكَ وَالظَّمَانِ بَعْدَتِكَ عِوَضًا مِنْ مَنَعِ الْبَاخِلِينَ، وَمَنْدُوحَةً عَمَّا فِي أَيْدِي  
الْمُسْتَأْثَرِينَ، وَأَنَّكَ لَا تَحْتَجِبُ عَنْ خَلْقِكَ إِلَّا أَنْ تَحْجِبَهُمُ الْأَعْمَالُ دُونَكَ، وَقَدْ عَلِمْتُ أَنَّ أَفْضَلَ زَادِ الرَّاحِلِ

إِلَيْكَ عَزْمٌ إِرَادَةٌ يَخْتَارُكَ بِهَا، وَقَدْ نَاجَاكَ بِعَزْمِ الْإِرَادَةِ قَلْبِي، وَأَسْأَلُكَ بِكُلِّ دَعْوَةٍ دَعَاكَ بِهَا رَاحَ بَلَعَتْهُ أَمَلُهُ، أَوْ  
 صَارِخَ إِلَيْكَ أَغَثَتْ صَرَخَتَهُ، أَوْ مَلْهُوفٍ مَكْرُوبٍ فَرَجَّتْ كَرْبُهُ، أَوْ مُذْنِبٍ خَاطِيٍّ غَفَرْتَ لَهُ أَوْ مُعَافِيٍّ أَتَمَمْتَ  
 نِعْمَتَكَ عَلَيْهِ، أَوْ فَقِيرٍ أَهْدَيْتَ غِنَاكَ إِلَيْهِ، وَلِتِلْكَ الدَّعْوَةُ عَلَيْكَ حَقٌّ وَعِنْدَكَ مَنزِلَةٌ، إِلَّا صَلَّى عَلَى مُحَمَّدٍ وَآلِ  
 مُحَمَّدٍ، وَقَضَيْتَ حَوَائِجِي حَوَائِجِ الدُّنْيَا وَالْآخِرَةِ، وَهَذَا رَجَبُ الْمَرْجَبِ الْمُكْرَمِ الَّذِي أَكْرَمْتَنَا بِهِ أَوَّلَ  
 أَشْهُرِ الْحُرْمِ، أَكْرَمْتَنَا بِهِ مِنْ بَيْنِ الْأُمَمِ، يَا ذَا الْجُودِ وَالْكَرَمِ، فَسَأَلْتُكَ بِهِ وَبِاسْمِكَ الْأَعْظَمِ الْأَعْظَمِ  
 الْأَجَلِّ الْأَكْرَمِ، الَّذِي خَلَقْتَهُ فَاسْتَقَرَّ فِي ظِلِّكَ فَلَا يَخْرُجُ مِنْكَ إِلَى غَيْرِكَ، أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدًا وَأَهْلَ بَيْتِهِ  
 الطَّاهِرِينَ، وَتَجْعَلَنَّا مِنَ الْعَامِلِينَ فِيهِ بِطَاعَتِكَ، وَالْأَمَلِينَ فِيهِ بِشَفَاعَتِكَ، اللَّهُمَّ وَاهْدِنَا إِلَى سَوَاءِ السَّبِيلِ،  
 وَاجْعَلْ مَقِيلَنَا عِنْدَكَ خَيْرَ مَقِيلٍ، فِي ظِلِّ ظَلِيلٍ، فَإِنَّكَ حَسْبُنَا وَنِعْمَ الْوَكِيلُ، وَالسَّلَامُ عَلَى عِبَادِهِ الْمُصْطَفِينَ،  
 وَصَلَوَاتُهُ عَلَيْهِمْ أَجْمَعِينَ، اللَّهُمَّ وَبَارِكْ لَنَا فِي يَوْمِنَا هَذَا الَّذِي فَضَّلْتَهُ، وَبِكِرَامَتِكَ جَلَلْتَهُ، وَبِالْمَنْزِلِ الْعَظِيمِ  
 الْأَعْلَى أَنْزَلْتَهُ، صَلِّ عَلَيَّ مَنْ فِيهِ إِلَى عِبَادِكَ أَرْسَلْتَهُ، وَبِالْمَحَلِّ الْكَرِيمِ أَحَلَلْتَهُ، اللَّهُمَّ صَلِّ عَلَيْهِ صَلَاةً دَائِمَةً  
 تُكُونُ لَكَ شُكْرًا وَلَنَا ذُخْرًا، وَاجْعَلْ لَنَا مِنْ أَمْرِنَا يُسْرًا، وَاخْتِمْ لَنَا بِالسَّعَادَةِ إِلَى مُنْتَهَى آجَالِنَا، وَقَدْ قَبِلْتَ  
 الْيُسَيْرَ مِنْ أَعْمَالِنَا، وَبَلَّغْتَنَا بِرَحْمَتِكَ أَفْضَلَ آمَالِنَا، إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، وَصَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَآلِهِ  
 وَسَلَّم.

The second duā that should be recited is as follows:

اللَّهُمَّ أَنِّي أَسْأَلُكَ بِالتَّجَلِّيِ الْأَعْظَمِ فِي هَذِهِ اللَّيْلَةِ مِنَ الشَّهْرِ الْمُعْظَمِ وَالْمُرْسَلِ الْمُكْرَمِ أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدًا  
 وَآلِهِ، وَأَنْ تَغْفِرَ لَنَا مَا أَنْتَ بِهِ مِنَّا أَعْلَمُ، يَا مَنْ يَعْلَمُ وَلَا نَعْلَمُ، اللَّهُمَّ بَارِكْ لَنَا فِي لَيْلَتِنَا هَذِهِ الَّتِي بِشَرَفِ  
 الرِّسَالَةِ فَضَّلْتَهَا، وَبِكِرَامَتِكَ أَجَلَلْتَهَا، وَبِالْمَحَلِّ الشَّرِيفِ أَحَلَلْتَهَا، اللَّهُمَّ فَإِنَّا نَسْأَلُكَ بِالمَبْعَثِ الشَّرِيفِ،

وَالسَّيِّدِ اللَّطِيفِ، وَالْعَنْصُرِ الْعَفِيفِ، أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدَ وَآلِهِ، وَأَنْ تَجْعَلَ أَعْمَالَنَا فِي هَذِهِ اللَّيْلَةِ وَفِي سَائِرِ  
 اللَّيَالِي مَقْبُولَةً، وَذُنُوبَنَا مَغْفُورَةً، وَحَسَنَاتِنَا مَشْكُورَةً، وَسَيِّئَاتِنَا مَسْتُورَةً، وَقُلُوبَنَا بِحُسْنِ الْقَوْلِ مَسْرُورَةً،  
 وَأَرْزَاقَنَا مِنْ لَدُنْكَ بِالْيُسْرِ مَدْرُورَةً، اَللَّهُمَّ إِنَّكَ تَرَى وَلَا تُرَى، وَأَنْتَ بِالْمَنْظَرِ الْأَعْلَى، وَإِنَّ إِلَيْكَ  
 الرَّجْعِي وَالْمُنْتَهَى، وَإِنَّ لَكَ الْمَمَاتَ وَالْمَحْيَا، وَإِنَّ لَكَ الْآخِرَةَ وَالْأُولَى، اَللَّهُمَّ إِنَّا نَعُوذُ بِكَ أَنْ نَذَلَّ وَنَخْرَى،  
 وَأَنْ نَأْتِيَ مَا عَنَّهُ تَنْهَى اَللَّهُمَّ إِنَّا نَسْأَلُكَ الْجَنَّةَ بِرَحْمَتِكَ، وَنَسْتَعِيدُ بِكَ مِنَ النَّارِ فَاعِدْنَا مِنْهَا بِقُدْرَتِكَ  
 وَنَسْأَلُكَ مِنَ الْحُورِ الْعَيْنِ فَارْزُقْنَا بِعِزَّتِكَ، وَاجْعَلْ أَوْسَعَ أَرْزَاقِنَا عِنْدَ كَبَرِ سِنِّنَا، وَأَحْسَنَ أَعْمَالِنَا عِنْدَ اقْتِرَابِ  
 آجَالِنَا، وَأَطْلُ فِي طَاعَتِكَ وَمَا يَقْرُبُ إِلَيْكَ وَيُحْطِي عِنْدَكَ وَيُزِلُّ لَدَيْكَ أَعْمَارِنَا، وَأَحْسِنُ فِي جَمِيعِ أَحْوَالِنَا  
 وَأُمُورِنَا مَعْرِفَتِنَا، وَلَا تَكِلْنَا إِلَى أَحَدٍ مِنْ خَلْقِكَ فِيمَنْ عَلَيْنَا، وَتَفَضَّلْ عَلَيْنَا بِجَمِيعِ حَوَائِجِنَا لِلدُّنْيَا وَالْآخِرَةِ،  
 وَأَبْدًا بِأَبَائِنَا وَأَبْنَائِنَا وَجَمِيعِ إِخْوَانِنَا الْمُؤْمِنِينَ فِي جَمِيعِ مَا سَأَلْنَاكَ لِأَنْفُسِنَا يَا أَرْحَمَ الرَّاحِمِينَ، اَللَّهُمَّ إِنَّا  
 نَسْأَلُكَ بِاسْمِكَ الْعَظِيمِ، وَمُلْكِكَ الْقَدِيمِ، أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدَ وَآلِ مُحَمَّدٍ، وَأَنْ تَغْفِرَ لَنَا الذَّنْبَ الْعَظِيمَ إِنَّهُ لَا  
 يَغْفِرُ الْعَظِيمَ الْعَظِيمَ، اَللَّهُمَّ وَهَذَا رَجَبُ الْمَكْرَمِ الَّذِي أَكْرَمْتَنَا بِهِ، أَوَّلُ أَشْهُرِ الْحَرَمِ، أَكْرَمْتَنَا بِهِ مِنْ بَيْنِ  
 الْأُمَمِ، فَلَكَ الْحَمْدُ يَا ذَا الْجُودِ وَالْكَرَمِ، فَاسْأَلُكَ بِهِ وَبِاسْمِكَ الْأَعْظَمِ الْأَعْظَمِ الْأَجَلِّ الْأَكْرَمِ، الَّذِي  
 خَلَقْتَهُ فَاسْتَقَرَّ فِي ظِلِّكَ فَلَا يَخْرُجُ مِنْكَ إِلَى غَيْرِكَ، أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدَ وَآهْلَ بَيْتِهِ الطَّاهِرِينَ، وَأَنْ تَجْعَلَنَا مِنْ  
 الْعَامِلِينَ فِيهِ بِطَاعَتِكَ، وَالْأَمِلِينَ فِيهِ لِشِفَاعَتِكَ، اَللَّهُمَّ اهْدِنَا إِلَى سَوَاءِ السَّبِيلِ، وَاجْعَلْ مَقِيلَنَا عِنْدَكَ خَيْرَ  
 مَقِيلٍ، فِي ظِلِّ ظَلِيلٍ، وَمُلْكٍ جَزِيلٍ، فَاتَّكَ حَسْبُنَا وَنِعْمَ الْوَكِيلُ، اَللَّهُمَّ أَقْلِبْنَا مُفْلِحِينَ مُنْجِحِينَ غَيْرَ مَعْضُوبٍ  
 عَلَيْنَا وَلَا ضَالِّينَ، بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ، اَللَّهُمَّ إِنِّي أَسْأَلُكَ بِعِزَّتِكَ وَمَغْفِرَتِكَ، وَبِوَجِبِ رَحْمَتِكَ،  
 السَّلَامَةَ مِنْ كُلِّ آثَمٍ، وَالْغَنِيمَةَ مِنْ كُلِّ بَرٍّ، وَالْفَوْزَ بِالْجَنَّةِ وَالنَّجَاةَ مِنَ النَّارِ، اَللَّهُمَّ دَعَاكَ الدَّاعُونَ وَدَعْوَتَكَ،

وَسَأَلِكَ السَّائِلُونَ وَسَأَلْتِكَ وَطَلَبَ إِلَيْكَ الطَّالِبُونَ وَطَلَبْتُ إِلَيْكَ، اللَّهُمَّ أَنْتَ الثَّقَةُ وَالرَّجَاءُ، وَإِلَيْكَ مُنْتَهَى  
الرَّغْبَةِ فِي الدُّعَاءِ، اللَّهُمَّ فَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ، وَاجْعَلِ الْيَقِينَ فِي قَلْبِي، وَالنُّورَ فِي بَصْرِي، وَالنَّصِيحَةَ فِي  
صَدْرِي، وَذِكْرَكَ بِاللَّيْلِ وَالنَّهَارِ عَلَى لِسَانِي، وَرِزْقًا وَاسِعًا غَيْرَ مَمْنُونٍ وَلَا مَحْظُورٍ فَارْزُقْنِي، وَبَارِكْ لِي فِيمَا  
رَزَقْتَنِي، وَاجْعَلْ غِنَايَ فِي نَفْسِي، وَرَغْبَتِي فِيمَا عِنْدَكَ بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ.

Then, go into Sajdah and recite the following one hundred times:

الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِمَعْرِفَتِهِ، وَخَصَّنَا بِوِلَايَتِهِ، وَوَفَّقَنَا لَطَاعَتِهِ، شُكْرًا شُكْرًا

Lift your head from Sajdah, and recite the following one time:

اللَّهُمَّ إِنِّي قَصَدْتُكَ بِحَاجَتِي، وَاعْتَمَدْتُ عَلَيْكَ بِمَسْأَلَتِي، وَتَوَجَّهْتُ إِلَيْكَ بِإِثْمِي وَسَادَتِي، اللَّهُمَّ انْفَعْنَا  
بِحُبِّهِمْ، وَأَوْرِدْنَا مَوْرِدَهُمْ، وَارْزُقْنَا مُرَافَقَتَهُمْ، وَأَدْخِلْنَا الْجَنَّةَ فِي زُمْرَتِهِمْ، بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ.

In closing we mention one final point in regards to this day and that is that after these supplications are finished, we should sit back and think about the days of Ignorance before the Bi'that of the Prophet and see what a state mankind had reached to.

A group of people were Jews; another group Christians; and yet others were idol worshippers. The laws of Islām had been forgotten; people had lost the etiquette of humanity and acted as wild animals. The people had reached to such a low state that they used to bury their new born daughters alive. They took pride in vain talk and activities; did not practice justice in the least and took the rights of other people around them. The strong were subjecting the weak to oppression such that they destroyed the worth and dignity of a person. They hated Scholars and were weary of intelligent people. They took pride in keeping slaves. The broke off all family relations, were busy in gambling and drinking alcohol and were constantly at war with one another. Self gratification and pride were their characteristics and they boasted of being impatient people! Cursing and evil words were common place and vain talk, including lies, back biting, etc... were the norm. They killed the Prophets and their successors and helpers, and in their place they permitted the lowest amongst themselves to lead the society!

In such an environment did Allāh raise a Prophet for the task of, as it is mentioned in the Qur'ān: *It is He who has sent to the illiterate a Messenger from among their own people to recite to them His revelations and purify them. He will teach the Book to them Wisdom even though before this they were in manifest error.*

Inshā-Allāh, may Allāh accept all of our acts of worship on this day and all days of the months of Rajab, Sha'bān and the Blessed month of Ramadhān.

Was Salām 'Alaikum