

The Last Night of the Holy Month of Ramadhan

During this night there are few important deeds and one should make his best endeavours for their performance as follows:

To offer ten *rak'ats* of prayer for acceptance of this month's deeds and worships. In the book of Iqbal, it has been narrated from the Holy Prophet [s], that he has sworn that whoever offered ten rak'ats of prayer during this night in the following manner:

“The prayer should be offered with salutations after each two (*rak'ats*); in each rak'at after Surah al-Hamd, Surah al-Ikhlās should be recited ten times; and in each genuflection (*rukoo*) and prostration (*sujood*), recite the four-praises (*tasbihatul-arba'a*) – 10 times:

(subhan Allāhi wal hamdu lillāhi wala ilāhi illAllāhu wAllāhu akbar)

“Glory to Allah, all praises belong to Allah, and there is no god but Allah, and Allah is Great.”

And after offering the salutations of the last *rak'at* should recite the following phrase one thousand times:

(*Astaghfirullah*)

“I ask Allah to forgive me.”

Then in the end he should offer prostration by reciting the following:

“O' Living, O' Self-existent, O' the Majestic and Magnanimous, O' the Merciful in this world as well as in the next-world, O' the Lord of the first and the last, forgive our sins, and accept our prayer, fasting, and deeds. He wouldn't even have raised his head from the prostration, but Allah would bestow upon him his forgiveness, would accept from him his Ramadhan's deeds and worships, and would pardon his sins no matter how heavy they might be, because of him would accept the worshipping of his neighbours, and in the end the Holy Prophet [s] said: 'this is the special gift for the men and the women of my community (*ummah*), and before me Allah has not given such gift to anybody.”

It would be desirable that all of us should do especially, those who care about others reformation and refinement; because of their being benefited from Allah's blessing of general compassion, they love to guide others towards reformation, righteousness, truth and perfection; for this purpose have selected the preaching as their profession, therefore, they must be ahead of others in undertaking this deed, because, the benefits which are gained by the people due to the performance of this deed are far greater than the benefits received by them in a preaching assembly. Because, undoubtedly, whatever is said in a preaching assembly does not influence all the people present over there what to say about its influence upon those who were absent and did not listen to the preaching sermon.

But the reward of the above-mentioned deed reaches to all the neighbours living in that area, even if their number happens to be in thousands or more. In addition to that the benefit which is gained by someone through a preacher is far insignificant as compared to the benefit of the above-mentioned deed, i.e., forgiveness for all their sins and acceptance of all their deeds and worships performed during the Holy Month of Ramadhan.

1. Questions and Answers

Perhaps, acceptance of whatever has been described above might be difficult for some, specially, when there is a room for criticism regarding the authenticity of this tradition. In reply it must be said: Yes! The document of this tradition are not so authentic, but do not many traditions narrate that for performance of recommended deeds, there is no need that tradition's documents should be free from contradiction and be absolutely authentic, and whoever has performed the recommended deeds, described in a tradition although with less authentic documents would receive the rewards mentioned therein?

If again it is asked: we are not sure, maybe for such type of traditions, their proof of authenticity might not be needed, but how do we know that Allah (the Glorious, the Exalted), would accept such a deed, and with its reward would even pardon the people living in that area, so that we should regard it as superior than preaching?

The reply is, that this doubt is also valid for preaching, where the possibility of non-acceptance is relatively much higher, because the preaching is done in people's presence; therefore, is not safe from the danger of fame and egotism, and both these factors play an effective role in making the deed contaminated with the tan of hypocrisy, but the deed described above is performed in privacy and isolation, and therefore, remains immune from being damaged through these two calamities.

2. Studying Imam al-Sajjad's [a] Affairs

It is desirable to study and ponder, whatever has been narrated about the actions, deeds, intensity of repentance and obedience of Imam al-Sajjad¹ [a] during this night, in order to find out that such a noble and esteemed personality like him, with all that piety and spiritual grandeur, present himself before Allah (the Glorious, the Exalted), for repentance in this manner; therefore how should we -with all this

disobedience, ingratitude, indecency and intemperance present ourselves before Allah (the Glorious, the Exalted), for repentance and obedience.

“The great Sayyid in the book of Iqbal has quoted from Imam al-Sadiq [a], that when the Holy Month of Ramadhan arrived, Imam al-Sajjad [a] did not admonish his male and female servants for their mistakes, rather wrote all their mistakes in a diary. Then on the last night of the Holy Month, he called all of them and asked them to sit down around him, opened his diary, called their names one by one, saying: 'Do you remember that on that day you made a mistake and I did not admonish you?' The servant replied: 'Yes! I do remember.

Then when he got all of them to admit their mistakes in this manner, he stood up in their midst and said: 'All of you cry loudly saying: 'O' Ali bin Husayn! As you have written our mistakes in your note-book, your Lord has also written about your mistakes, and without even a single mistake being left out, has registered them in a special diary; a day will come when you will be scrutinized in His presence the way we have come before you for scrutiny; now you should forgive us and let us go, the way you desire Allah to forgive you; you forgive us so that He forgives you; you overlook upon us, so that He may overlook upon you; you be kind to us so that He be kind towards you.

“O' Ali bin Husayn! Here we are standing afraid in your presence, you too should remember the Day when you would be standing afraid in the presence of your Master; the Wise and Just Lord Who would not overlook even the tiny deeds and would bring them for accounting; therefore, you be generous to us, so that He too would be generous towards you on that Day.

“He uttered these words himself, so that they could repeat them, they too repeated these words with their tongues loudly, while he was standing among them, shedding tears, cried, and said: `O' Allah! You Yourself have commanded to overlook and forgive those who have done wrong to me. O' Allah! I have done wrong to my own self, in accordance to Your command I have forgiven and overlooked those who have done wrong to me;

You too should overlook and forgive me, because, You are most deserving to overlook and forgive; O' Allah! You have commanded us not to oust the destitute from our threshold; here we are destitute, who have placed our heads upon Thy threshold, have put our hands upon the skirt of Your generosity, our eyes are eagerly fixed upon Your love and kindness, please do a favour upon us, and do not oust us disappointed and empty handed from Your threshold, because You are more deserving for mercy and compassion among all.

“Then he looked upon them and said: 'I have forgiven you and have overlooked your mistakes, now will you too over-look me? And if I was not a good master for you, will you forgive me? That I was not a good, just, and generous master, but I myself am a servant of an Exalted, Merciful, and Compassionate Master.' Then they would respond to him: 'O' our master! We have overlooked and have forgiven you.' Then he said to them: 'please pray and say: O' Allah! Forgive 'Ali bin Husayn the way he has forgiven us;

make him free from the Hell's fire the way he has freed us from the servitude.'

"And they repeated these words upon their tongues, then he himself said Amen and said to them: 'Go away, I have forgiven you all, and have made you free, so that my Master too may forgive me and make me free.' In this manner he would make all of them free; since, the Day of Eid ul-Fitr would have arrived, also bestowed upon them gifts and rewards, so that they should not depend upon others for their needs; and there was never a Ramadhan that in its last night, he would not have freed more or less twenty of his slaves in this manner.

"He said: 'Allah frees seventy millions sinners from the Hell on every night of the Holy Month of Ramadhan, and on the last night frees a number equivalent to the sum of freed during all the nights, and I also like to free my servants in this world, so that my Master also frees me from his punishment on the Judgement Day.' He never kept a slave for more than one year, if he got a slave in the beginning or end of the year, freed him on the night of Eid ul-Fitr brought another one in his place, and when the Night of Eid arrived again, freed him too, and he practised this method until the end of his life."

Yes! This was the method practised by Imam al-Sajjad [a] for absorbing Allah's blessing at the Night of Eid ul-Fitr, and if we cannot properly execute his method in our lives, it would be desirable, to strive our best to follow it to the extent that is possible. At least, we may write in a diary the mistakes and omissions committed by our children, relatives, servants and others, then on the occasion of Eid ul-Fitr's night let us overlook and forgive all of them and so much better, if we look towards Allah (the Glorious, the Exalted), and say:

Allah! So-and-so, Your slave, did such and such wrong and transgression against me, but I did not take revenge¹; and similarly should remember the mistakes and wrong of all of them one by one, and then should say; O' Allah! You know it very well that these slaves of your did these wrongs to me, but as far as I was concerned, only for Your sake did not stand against them, and did nothing to take revenge, with the hope that You too would keep Your wrath and punishment away from me. O' Allah! You Yourself have commanded us to overlook and forgive others, therefore You too should overlook and forgive us, because, You are far more deserving for forgiveness and generosity as compared to all of us.

O' Allah! You are the one Who bestowed this divine grace upon me to forgive those who have done wrong to me, therefore, please be generous and do not deprive me from Your forgiveness, because that divine grace, which you bestowed upon me is greater than this forgiveness. Therefore, when you did not deprive me from that greater blessing, please, also do not disappoint me from being blessed with your forgiveness too.

O' Allah! You Yourself have commanded me to respond to an act of goodness in a much better way. I have forgiven those who had done wrong to me, I am hopeful that You too will respond to my act of goodness with a much better reward; would free me from Your punishment; with the alchemy of Your love, would replace my evils into manifold goodness, would increase my rank; therefore, complete Your

generosity, and do not disappoint me from these wants.

Here, it should be reminded that not executing this method exactly, the way described above, and simply paying heart's attention, although might be useful and effective, nevertheless, its performance in the above manner is far more effective and possesses many distinctions including:

A. As heart's attention towards a deed is considered only as heart's worship, its execution and performance with tongue and other bodily parts is considered as part's worships, therefore, if we do it in the above manner in addition to the heart's worship, we would also have the worship of other body organs.

B. Further performance of a certain deed by a certain human body organ, produces a special influence upon the heart, thus, exciting other organs to perform other deeds, which in itself creates a background for another deed, and in this manner like a chain reaction, a continuous reward is achieved by the worshiper. It is obvious, that paying heart's attention only would never accomplish such an auspicious happening.

C. Also performance of deed and worship through bodily organs, have this good advantage that it might become an ideal example and model, providing the relevant background for others, who may also perform it, thus bestowing a reward upon us, because, whoever is the pioneer of a decent tradition and desirable work, every time someone would act in this manner, a reward would also be bestowed upon the pioneer of that good tradition. In addition to that, it provides a background, whereby the righteous and good deeds are spread among others, as the method practised by Imam al-Sajjad [a] provided a background, thus enabling it to make its entry among others and, thus encouraging them to perform it. Now, if Imam al-Sajjad [a] instead of performing it in this particular style, would simply have paid attention by heart, then in that case, would we have any awareness about this method today, and have practised it? Never.

3. Self Accounting

The other important deeds of this night is self scrutinizing, and it would be so much better and desirable that at the end of the month, the fast observing believer should audit his investment and profit, exactly like two partners who scrutinize their investments and gains at the end of the day. He should look at his investment, i.e., age, faith, blessings and illuminations of the Holy Month of Ramadhan and should find out whether at the end of the month his faith in Allah, (the Glorious, the Exalted), the Holy Prophet [s], and religion has increased or not ? He should think how are his ethics and his spiritual condition?

He should think whether the Holy Month of Ramadhan has contributed towards the improvement, perfection and maturity of ethics, and affairs like fear, hope, patience, asceticism, Allah's remembrance, enlightenment, love, reliance, surrender, consent, Monotheism, heart's wideness, spiritual contemplation of hidden realities, acceptance of calamities, keeping secrets, detachment from the world, and

attachment towards the Hereafter, etc., or not? He should think how are his deeds and character? Has he taken steps towards their betterment? Has he increased his efforts for their correct religious performance? Especially, he should review his tongue's actions, and should think whether its sins like lying, speaking nonsense, back-biting, accusation, obscenity and ill-speaking have decreased or not?

If after this scrutiny he discovered that his heart's affairs are still like before, and no step forward has been taken for their betterment, he should realize that he has not been benefited from this esteemed month and its bounties, the way he should have been. That his undesirable and unjust actions have closed the path for the illumination and blessings of this Holy Month, thus, making him deprived from its benefits.

Otherwise, it is not possible that illuminations and bounties of this month, especially, the blessing of the Night of Power (*Lailatul-Qadr*) as well as illumination and bounties of prayers and supplications do not leave any influence upon his actions and affairs. Some one like this should feel sorry for his loss, and from this fear, lest the saying of the Holy Prophet [s], that: *"Whoever passes the Holy Month of Ramadhan without his being pardoned, then there do not exist any pardon for him"*, might be valid for him.

Therefore, he should arise for his reform, should seek refuge in Allah (the Glorious, the Exalted), should beseech Him for help, should All stretch his hands towards the threshold of His generosity, with his tongue and from the profundities of his heart must cry:

"Or, Who listens to the (soul) distressed when it calls on Him, and who relieves its suffering."

– Holy Qur'an (27:62)

He must honestly and sincerely lament upon his sorry state of affairs, from the profundities of his soul and mobilizing his entire existence must cry:

"There is no god save Thee, be Thou glorified, Lo! I have been a wrong doer."

– Holy Qur'an (21:87)

His condition should be such that shame and degradation of wrongdoers, anxiety and fear of sinners should be apparent upon his face. He must request for forgiveness and pardon with the degree of anxiety in proportion to the magnitude of his sins and the calamity inflicted upon him. If Allah forbid, his lazy and deviated self prevents him from offering repentance, at least, his case should not be worst than Satan's; acting exactly in the same manner as he besought Allah (the Glorious, the Exalted), and also accomplished his objective – i.e., not to be disappointed from His kindness and generosity, not remaining negligent, in spite of all the damages and deviations, not closing the eyes from the Lord's magnanimity; and in summary in the last night of this month, for compensation and provision of the benefits and rewards – lost by him during the entire month – as well as for reparation of losses and

damages inflicted upon, he must do whatever he can, and in this manner should prepare himself for the Day of Eid ul-Fitr – the day for presenting ourselves before Allah, (the Glorious, the Exalted) so that he should not remain empty handed from being benefited from great rewards, because indeed deprivation of them would be a tremendous loss and damage which would be irreparable.

4. Farewell of the Holy Month of Ramadhan

The other important etiquette of the last night is to farewell the Holy Month of Ramadhan, to be sad, feel regret because of its parting, and recite most of the elegant prayers and supplications which have been narrated for this occasion by the Impeccable ones (*M'asumin [a]*).

5. Comments About the Sense and Perception Among Solid Bodies

Perhaps acceptance of the above might be a little bit difficult for some, and they may say: is the month a human being with awareness and a friend with feelings, so that we must say farewell to it? They should read whatever Sayyid Ibn Tawus has mentioned in his book *Iqbal* in order to find their reply and they should ponder over the following explanation:

It must be understood that time, place, and other lifeless phenomenon, although in this world are lifeless and in their solid state do not possess intelligence and awareness, nevertheless, in accordance with very explicit testimonies of plenty of traditions, which speak about the psychic and next world, as well as on the basis of spiritual contemplation reported by many gnostics, all of them are possessed with life, awareness, intelligence, speaking, friendship, and enmity etc., in some of the worlds far beyond these material worlds. Because all these phenomenon of this world do possess an existence in other worlds – the worlds whose existence, was created much before the creation of this material world as well as extends far beyond the boundaries of this material world. Also, each phenomenon in one of the worlds of creation possesses special features and commands in accordance with the requirements of that particular world of creation, which differs with the features and commands of other worlds of creation.

And the specialities of some of the worlds of creation are that whatever there exists – is alive, aware, and alert – because, that world is the world of life, awareness, and intelligence. In accordance with some of the traditions, such is the world of Hereafter, a fact which is not very far away from the words of Holy Qur'an:

“Lo! the home of the Hereafter – that is life, if they but knew.”

– Holy Qur'an (29:64)

Here, we will refer to some of the traditions which indicate the same point as follows:

A. The traditions which mention about speaking of the fruits of Paradise.

B. The traditions which say that the thrones and couches feel happy when the dwellers of Paradise sit upon them.

C. The traditions describe that the earth speaks to believers and unbelievers, and if they do not hear these words it is because the earth's speaking is due to its celestial existence, and not because of its material existence.

D. The speaking of pebbles upon the Holy Prophet's [s] hand is relevant to the same phenomenon. Of course, the speaking of pebbles was also due to their celestial existence and the Prophet's [s] miracle was to enable the material ears to hear the speech of a celestial being.

E. Also, it is because of the same reason that everywhere, a prophet, imam, or saint, through miracles, has made the dead alive, or enabled him to speak, like the staff of Prophet Moses [a] and the bird of Prophet Jesus [a], whose lives were celestial, and Allah (the Glorious, the Exalted), in accordance of His wisdom, made this celestial life – which is hidden from the sight of earthly creatures – manifested upon them, as the famous Iranian mystic poet Maulana² has composed these elegant verses regarding this matter as follows:

“The world is depressed, because it consists of inanimate objects (solid bodies),

And inanimate objects solid bodies are depressed.

Wait! till the sun of the Day of Judgement arises,

Then you will see the actions of this material world.

Since, the staff of Prophet Moses [a] turns here into a dragon,

It becomes a news for the creatures of this world.

These things are dead here, but are alive in the celestial world,

They are silent observers here, but would speak over there.

Because, the orders were issued from that side,

That staff turns in to a dragon for us.

So do the hills sing hymns in harmony with Prophet David [a]

And the toughness of iron changes in to wax with the touch of his hands.

The air provides transportation for Prophet Solomon [a],

While the ocean speaks eloquently with Prophet Moses [a]

The moon responds to Prophet Muhammad's [s] indication,

While the blazing fire turns into a rose garden for Prophet Abraham [a].

The earth swallows Korah (*Qaroon*) like a snake,

While the wood pillar (*Astan al-Hanana*) in the Prophet's Mosque laments for Prophet Muhammad [s].

The stone pebbles salute the Prophet Muhammad [s],

While the mountains communicate with Prophet Yahya [a].

We the (solid bodies) see, hear, and are aware,

But with you strangers, don't communicate.

Because, so far you earthly creatures – are entangled within the materialistic boundaries,

How could you become intimate with our soul?

If you move beyond this material world towards the celestial world,

You will then hear the uproar of the various constituents of the universe.

– Mathnavi 1008/3

With the above explanation it becomes explicit that time, like other lifeless solid bodies in some stages of their existence possess sense, awareness and intelligence, and from this consideration it is possible to speak, share intimate feelings, and say farewell to it.

Yes! At the time of farewell and parting with the Holy month of Ramadhan it is important that the one who does farewell says goodbye, and shows grief and regret, because of his parting and separation, should also possess this worthiness and decency of saying farewell and goodbye to it, as well as should be honest and sincere, in expressing his grief and sorrow.

Otherwise, Allah forbids he would farewell such a dearest month during such a dearest night with lie, discord, and dissimulation. But the worthiness and decency of farewell belong to someone, who has accompanied it because of his own desire, friendship, love and attachment, from the beginning till the end of the month.

And now when this month is parting with him, it is natural that he should say farewell. But the one who had accompanied this month because of reluctance, compulsion and being compulsory, as well as the one who by trampling the requirements of this month has shown his severe opposition, are those, who in

reality were not the accompanying friends of the month, and now they will be acting to say farewell; because parting and farewell looks beautiful and elegant only when it is done by sincere friends.

Also, expression of regret and grief could be true only for them, because so far one does not desire love and company of someone or something, naturally, he would not feel regret and grief from their departing and separation; on the contrary the one who loves, the company of something or someone, would never trample the manners and etiquette of the friendship, and would never do a thing, which could be regarded as opposition to his beloved; rather would endeavour with all of his strength, that whatever he does should be nearer to his beloved's desires and objectives.

Therefore, if you were indeed happy with the arrival of the Holy Month of Ramadhan, enjoyed worshipping and fasting, strove your best for their performance, believed in their merits, esteem, and greatness the way it ought to be, now here, when this month is parting from you, it is quite natural, that this would be hard upon you, making you sad and aggrieved. Here it is that in this parting, if you say the following:

“Farewell! O' my fellow companion whose presence was blessings and rewards, and whose parting is full of grief and regret.”

In this farewell you indeed would be truthful sincere, and if you look towards Allah (the Glorious, the Exalted), and saying:

“O' Allah! We do farewell to someone, whose farewell and separation is indeed hard for us, this pain has broken our hearts, and this separation has made us lonely and has engulfed our souls with regret and grief.”

Then you would be honest and truthful in your prayer and supplications. But Allah forbids, if in parting with the Holy Month of Ramadhan and in complaining at his departure you, uttered the sentences as mentioned above by tongue, while deep inside your heart, were not very happy with his arrival, were not very eager for fasting and worshipping, were sad during his stay, and were not sad from his departure, don't you feel scared that the Holy Month may respond, regarding your parting words as lie and nonsense and may say: `don't you feel ashamed of your words?'

Were you not the one who did not like my company and considered it as hard? Were you not the one, who acted so naive and turned down my blessings, bounties, gifts, and rewards when I offered them for you? Were you not the one who neither came for my welcome because of your love and eagerness nor accompanied me due to friendship and honesty? Were not you the one who desired for my departure, and now although from the tip of your tongue you are reciting the eulogies of separation, nevertheless deep inside your heart you are rejoicing?!

Don't you feel scared that Allah (the Glorious, the Exalted), too, instead of accepting your supplication might turn His face away from you, or because of your breaking the bounds of His reverence through

false supplications and lying with the tip of your tongue, might punish you? O' you poor destitute, the loser who has entangled himself into degradation and wretchedness, by wasting the Lord's blessings and bounties!

What would you do, and how horrible a condition would you be in, if Allah (the Glorious, the Exalted), scrutinized you for your crime of lying in supplications, and punished you for your sin of hypocrisy and discard! Would you have an answer for your Lord? Would you have a path for your rescue?

Therefore, if you recognize correctly Holy Month of Ramadhan, know its merit and worth before Allah (the Glorious, the Exalted), discover its blessings, generosity, bounties, and rewards with respect to yourself; then you will find this month like an exalted and benevolent guest, who has come to your home, only for a few days, so that it could release you from Hell, could take your hand, thus, carrying you along with him, towards the most superior and most sublime spiritual positions, making you neighbours with the prophets, angels, righteous saints, and ultimately leading you even to sit in front of Allah (the Glorious, the Exalted), Himself, how would you encounter with such a guest?

And how much would you be pleased in accompanying and escorting him? Wouldn't you be taking good care of him during his presence? And wouldn't you be pleased from being benefited from the pleasure of his company? Wouldn't you be sacrificing upon him your heart and soul? Wouldn't you regard his presence as extremely pleasant and dearest, and his separation as extremely painful and bitter?

Yes! If you appreciated correctly the reverence of the Holy Month of Ramadhan, you will treat him like the above guest; at the time of his departure would feel in this manner; while saying farewell to him your condition would become similar to Imam Sajjad's [a]; the way you would be saying farewell to him, the Holy Month of Ramadhan too would be saying farewell to you in an elegant manner: the way you would be feeling sad and full of grief, it too, because of your separation, would be in grief; because, the kindness and generosity of exalted ones towards the smaller ones, are far greater than the love and friendship of smaller ones towards them.

And for those, who had mixed and varied affairs during this month, i.e. sometimes, they felt happiness in their heart for Ramadhan's arrival, were happy and pleased in it's company, paid respect towards it's worth, merits and excellence, were benefited from it's blessings and bounties, saturated their souls from it's illuminations, and over all acknowledged it's rights the way they ought to have been. But occasionally some of the times forgot them, acted in a manner which was not proper for this month, or even by performance of indecent deeds violated the reverence of this month.

It is up to them that in this last night should make their best endeavours, should open their tongue for apologizing with truth and sincerity; in order to indicate their regret, apology, repentance, and request, should do whatever they can, and in this manner should compensate for their shortcomings and negligence shown towards their noble guest, thus, making it contented and pleased. Because, his is an exalted guest who has been sent by Allah (the Glorious, the Exalted), near us for goodness, blessings,

prosperity, rewards, and not for inflicting loss and damage. Therefore, from this consideration it is so exalted that if we open our tongue for pardon, and sincerely indicate our feeling ashamed and repentant it will certainly accept our excuse and would over look our unfair actions.

6. How to Farewell the Holy Month of Ramadhan

It would be appropriate to open the tongue for an excuse as follows:

O' Allah (the Glorious, the Exalted)! Through this noble month you did a great favour upon us and bestowed a great blessing, but alas, we did not appreciate it's worth, and by wasting this golden opportunity have oppressed our own selves, that you know about the dimensions of this calamity more than others. O' Allah (the Glorious, the Exalted)!

Now that the Holy month has reached to the end and we would not longer have it's blessed days and nights at our disposal; the wind of Your blessings has blown towards us and awakened us from the deep sleep of ignorance; now we have realized that how much dearest one has been lost; with this loss, what terrible calamity we have inflicted upon our self.

Now, we don't know any other way, except to look towards You; we admit our mistakes and wrongs which we have done to ourselves; that we have lost this great generosity feel sorry, that we have remained empty-handed from all those bounties shed tears with grief; now, who else is there except You, who could rescue us from this loss, and could treat this scare of intense grief from our hearts, and could lighten the burden of sins and regrets, which is so heavy upon our souls?

O' Allah (the Glorious, the Exalted)! In spite of our bad condition, wretchedness, deviations, and indecencies, we discovered that You have not forgotten and abandoned us to ourselves, has not released us in ignorance and negligence, and have not closed the doors of repentance upon us; otherwise, You wouldn't have made us aware of our mistakes and losses.

Therefore, there is room, not to be disappointed from Your Generosity, not to turn off our eyes from Your blessings and bounties, not to remain empty-handed from Your Kindness, because, no one becomes hopeless from You except unbelievers, and no one except losers close their eyes from the threshold of Your Magnanimity.

Therefore, O' my Lord! You are so Exalted, Magnanimous an Acceptor that you accepted the magicians of Pharaoh's court, accepted his own prayer, and even did not return empty-handed, Satan, Your worst servant. For the sake of reverence of the Holy Prophet [s], please do accept me in this night, grant my prayers, change my wickedness into many fold goodness, delete my name from the list of losers and those who have suffered severe damages, by entering it in to the list of righteous and prosperous ones, and bestow upon me the companionship of Your most favourite saints.

O' my Lord! My sinning, deviations, indecencies, boldness, and immodesty have blackened my face; for

the sake of the illumination of the Holy Prophet [s], and his Holy Progeny Ahlul Bait [a], please look upon me with Your Generosity, and allow me to sit under the shadow of Your Blessing. O' my Lord! This is the month of Your feast, You Yourself don't like that a host should act miserly in treating his guests, even if this hospitality would result in a loss for the host. But O' Allah (the Glorious, the Exalted)! Whatever You increase in Your benevolence and hospitality (towards Your guests) You have bestowed it upon Your own domain and kingdom, but if You deprive me from Your hospitality I would be left out hungry while sitting upon Your tablecloth.

Yes! It is up to such a person to see off this month through performing a perfect repentance with truth and sincerity, keeping in mind never to repeat the sinning, deviations, and transgressions committed by him in the past.

7. The Last Day of the Holy Month of Ramadhan

At the end of the last day of the Holy Month of Ramadhan, the day of presentation of deeds, it is up to us to seek refuge with the impeccable ones M'asumin [a] i.e. the Holy Prophet [s] and his Holy Progeny Ahlul-Bait [a], and the one, to whom that particular day belongs – resort (*tawassul*) towards the threshold of their generosity, through our best conduct in accordance with all the codes and etiquette; should keep our self engaged in supplications, while resorting and communicating with them, should utilize such phrases and sentences, and should indicate such humility and abjectness, thus arising their sentiments, so that they could look at us with love and kindness; could extend the shadow of their generosity and could pour upon us the rain of their love and benevolence.

Then with apology and excuse, we should present our deeds of the month of them; with humility we must beg and request them, that through their prayer and intercession should make our deeds as good ones, should keep them immune from defects and calamities, should request Allah (the Glorious, the Exalted), that for the sake of His Own Exaltedness may accept them, as well as may multiply them many fold with reward and goodness.

If we perform the last day's deeds in the state of prostration, end the Holy Month of Ramadhan while hungry and prostrating, entering into the night of Eid ul-Fitr, it could be genuinely expected that we will be benefited from Allah's blessing, kindness, and generosity far beyond our imaginations.

1. Imam al Sajjad [a]: The son of Imam al-Husayn [a] and the daughter of Yazdigird, the last Sassanid king of Iran, was born in Madina on Saturday, 15th Jamad al'ula 36 A.H. He participated in Imam al-Husayn's uprising and accompanied his father to Karbala being a tragic witness to the tragic event. After his father's martyrdom he was made captive and taken from Karbala to Kufa and from Kufa to Damascus.

His speeches and protests on necessary occasions made a manifest the worthiness and glory of Ahlul-Bait [a], the cruel injustice suffered by his father, and enormities perpetuated by Yazid's Umayyads regime. Imam al-Shafi considered Imam 'Ali ibn al-Husayn [a] as the most supreme jurist of all the people of Madina. His book Al-Sahifah al-Sajjadiyah stands out

as a profound social work of the time and a reflection of a supreme endeavour to meet the exigencies of spiritual ordeals facing the society at the time of Imam.

He died at the age of 58, in Madina; poisoned by al-Walid ibn Abdul Malik Ibn Marwan on 25th Muharram 95 A.H., and is buried in Jannatul Baqi Cemetery in Madina [Tr].

2. Maulana: Maulana Jalaluddin Muhammad (604– 672 A.H), son of Muhammad bin Khatibi famous as Bahauddin, was the most famous scholar and mystic poet of Iran. His father too was a great scholar and mystic of his time. He received his early education under the tutorship of his learned father, and later on after his father's demise, continued his studies under the famous scholar Burhanuddin Mohaqeq Tirmizi. The later encouraged him to pursue his higher studies at the prestigious Literary Learning Center in Damascus.

Mualana met with Shams Tabrizi in 642 A.H. This meeting had a tremendous impact upon him, and brought a great spiritual revolution in his personality. His most famous mystical poetry works are: 1. Mathnavi, consists of six volumes, containing 2600 verses of poetry, describing the religious and gnostic sublime realities in a simple language. 2. Divan al-Kabir, consisting of 50,000 mystical verses is another literary mystical masterpiece left by Maulana [Tr].

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