



Du‘ā 45
For Supplication in
Bidding Farewell to the
Moon of Ramadan in the
Sahīfa with two
Translations



Translation by Dr. William C. Chittick	Translation by Ahmad Ali Muhani	Text of the Du'ā in Arabic
<i>His Supplication In Bidding Farewell to The month Of Ramadan</i>	<i>His Prayer when bidding adieu to the month of Ramadan</i>	وَكَانَ مِنْ دُعَائِهِ عَلَيْهِ السَّلَامُ فِي وَدَاعِ شَهْرِ رَمَضَانَ
1. O Allah, O He who desires no repayment!	1. O God, O You who does not desire recompense (for Your favors),	1) اللَّهُمَّ يَا مَنْ لَا يَرْغَبُ فِي الْجَزَاءِ
2. O He who shows no remorse at bestowal!	2. And does not regret the gift You make;	2) وَيَا مَنْ لَا يَنْدَمُ عَلَى الْعَطَاءِ
3. O He who rewards not His servant tit for tat!	3. And O You who does not require Your servant upon equal terms,	3) وَيَا مَنْ لَا يُكَافِي عَبْدَهُ عَلَى السَّوَاءِ
4. Your kindness is a new beginning, Your pardon gratuitous bounty, Your punishment justice, Your decree a choice for the best!	4. Your benevolence is a beginning (of favors to follow), Your pardon gracious, Your chastisement just and Your decree benevolent.	4) مِنْتَكَ ابْتِدَاءٌ، وَعَفْوُكَ تَفْضُّلٌ، وَعُقُوبَتُكَ عَدْلٌ، وَقَضَاؤُكَ خَيْرَةٌ
5. If You bestow, You stain not Your bestowal with obligation, and if You withhold, You withhold not in transgression.	5. If You gave, Your gift was not tainted with reproach; and if You deny, Your denial was not due to injustice.	5) إِنْ أَعْطَيْتَ لَمْ تَشُبْ عَطَاءَكَ بِمَنْ، وَإِنْ مَنَعْتَ لَمْ يَكُنْ مَنَعُكَ تَعَدِّيًّا .
6. You show gratitude to him who thanks You, while You have inspired him to thank You.	6. You reward him who thanks You, whilst You Yourself have inspired him with gratitude to You;	6) تَشْكُرُ مَنْ شَكَرَكَ وَأَنْتَ أَهْمَتَهُ شُكْرَكَ
7. You reward him who praises You, while though You have taught him Your praise,	7. And You repay him who praises You, whilst You Yourself have taught him to praise You!	7) وَتُكَافِي مَنْ حَمِدَكَ وَأَنْتَ عَلَّمْتَهُ حَمْدَكَ
8. You cover him whom, if You willed, You would expose, and You are generous toward him from whom, if You willed, You would withhold. Both are worthy of Your exposure	8. You draw a curtain over him whom You could disgrace had You so desired; and confer favor on him whom You could refuse, had You so resolved—while both of them deserve disgrace and	8) تَسْتُرُ عَلَى مَنْ لَوْ شِئْتَ فَصَحَّحْتَهُ، وَتَجُودُ عَلَى مَنْ لَوْ شِئْتَ مَنَعْتَهُ، وَكِلَاهُمَا أَهْلٌ مِنْكَ لِلْفُضِيحَةِ وَالْمَنْعِ غَيْرِ

<p>and withholding but You have founded Your acts upon gratuitous bounty, channeled Your power into forbearance,</p>	<p>denial from You: But (the fact is), that You have based Your actions on kindness, and makes Your power work according to (the dictates of) forgiveness,</p>	<p>أَنَّكَ بَنَيْتَ أَفْعَالَكَ عَلَى التَّفْضُلِ، وَأَجْرَيْتَ قُدْرَتَكَ عَلَى التَّجَاوُزِ .</p>
<p>9. Received him who disobeyed You with clemency, and disregarded him who intended wrongdoing against himself. You await their turning back without haste and refrain from rushing them toward repentance, so that the perishes among them may not perisher among them because of You and the wretched may not be wretched through Your favour, but only after Your prolonged excusing him and successive arguments against him, as an act of generosity through Your pardon, O Generous, and an act of kindness through Your tenderness, O Clement!</p>	<p>9. And deal mildly with him who disobeyed You, and allow him time (to reform) who resolved to injure his own soul: With Your forbearance, You wait for them to return (to the right course),</p> <p>and gave up hastening them to punishment to make them repent, in order that such of them as deserve ruin may not be ruined against Your will, and that the unlucky of them may not be deprived of Your favor; without (being allowed a sufficiently) long time so as to leave him no excuse, and after repeated warnings (so as to leave him no justification):</p>	<p>9) وَتَلَقَّيْتِ مَنْ عَصَاكَ بِالْحِلْمِ، وَأَمَهَلْتِ مَنْ قَصَدَ لِنَفْسِهِ بِالظُّلْمِ، تَسْتَنْظِرُهُمْ بِأَنَاتِكَ إِلَى الْإِنَابَةِ،</p> <p>وَتَتْرُكُ مُعَاجَلَتَهُمْ إِلَى التَّوْبَةِ لِكَيْلَا يَهْلِكَ عَلَيْكَ هَالِكُهُمْ، وَلَا يَشْقَى بِنِعْمَتِكَ شَقِيحُهُمْ إِلَّا عَنْ طَوْلِ الإِعْدَارِ إِلَيْهِ، وَبَعْدَ تَرَادُفِ الْحُجَّةِ عَلَيْهِ، كَرَمًا مِنْ عَفْوِكَ يَا كَرِيمُ، وَعَائِدَةً مِنْ عَطْفِكَ يَا حَلِيمُ</p>
<p>10. It is You who have opened for Your servants a door to Your pardon, which You have named “repentance” You have placed upon that door a pointer from Your revelation, lest they stray from it:</p> <p>You have said (blessed are Your names) <i>Repent toward God with unswerving repentance! It may be that Your Lord will</i></p>	<p>10. (You have adopted this course) O Kind and forbearing Master as a favor out of Your forgiveness, and out of kindness proceeding from Your mercy It is You who have opened for Your servants a gate to Your pardon, and named it repentance; and have made one of Your revelations a guide to this gate, that they may not go astray from it : For You have said, - may Your name be blessed,—“</p>	<p>10) أَنْتَ الَّذِي فَتَحْتَ لِعِبَادِكَ بَابًا إِلَى عَفْوِكَ، وَسَمَّيْتَهُ التَّوْبَةَ وَجَعَلْتِ عَلَى ذَلِكَ الْبَابِ دَلِيلًا مِنْ وَحْيِكَ لِمَّا يَضِلُّوا عَنْهُ،</p> <p>فَقُلْتَ تَبَارَكَ اسْمُكَ تُوبُوا إِلَى اللَّهِ تَوْبَةً نَصُوحًا عَسَى رَبُّكُمْ</p>

<p><i>acquit you of your evil deeds and will admit you into gardens beneath which rivers flow,</i></p>	<p>Turn to God with the turning of true penitence ; haply your Lord will cancel your evil deeds, and will bring you into the gardens' beneath which the rivers flow</p>	<p>أَنْ يُكَفِّرَ عَنْكُمْ سَيِّئَاتِكُمْ وَيُدْخِلَكُم جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ</p>
<p>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 You are powerful over everything (Q 66:8). 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?</p>	<p>11. On the day when God will not shame the Prophet (i.e. Muhammad peace be upon him and his family) nor those who have shared his faith: Their light shall run before them, and on their right hands! They shall say, "Lord perfect our light, and pardon us: for You have power over all things" (Q 66:8) Therefore, what is the excuse of him who neglected to enter this abode, after the opening of the gate and appointment of the guide?</p>	<p>11) يَوْمَ لَا يُخْزِي اللَّهُ النَّبِيَّ وَالَّذِينَ آمَنُوا مَعَهُ، نُورُهُمْ يَسْعَى بَيْنَ أَيْدِيهِمْ وَبِأَيْمَانِهِمْ، يَقُولُونَ رَبَّنَا أَتْمِمْ لَنَا نُورَنَا، وَاعْفِرْ لَنَا، إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ . فَمَا عُذْرُ مَنْ أَغْفَلَ دُخُولَ ذَلِكَ الْمَنْزِلِ بَعْدَ فَتْحِ الْبَابِ وَإِقَامَةِ الدَّلِيلِ</p>
<p>12. It is You who have raised the price against Yourself to the advantage of Your servants, desiring their profit in their trade with You, their triumph through reaching You, and their increase on account of You, for You have said (blessed is Your Name and high are You exalted), <i>Whoso brings a good deed shall have ten like of it, and whoso brings an evil deed shall only be recompensed the like of it</i> (Q 6:160),</p>	<p>12. And it is You who have raised the price against Yourself, to the advantage of Your servants, desiring their benefit in their commerce with You, and their success in waiting upon You and obtaining increase from You: For, You have said, may Your name be blessed and exalted: "He who shall present himself with good works shall receive a tenfold reward; but he who shall present himself with evil works shall receive none other than a like punishment (Q 6:160).</p>	<p>12) وَأَنْتَ الَّذِي زِدْتَ فِي السُّؤْمِ عَلَى نَفْسِكَ لِعِبَادِكَ، تُرِيدُ رِجْحَهُمْ فِي مُتَاجَرَتِهِمْ لَكَ، وَفَوْزَهُمْ بِالْوَفَادَةِ عَلَيْكَ، وَالزِّيَادَةَ مِنْكَ، فَقُلْتَ تَبَارَكَ اسْمُكَ وَتَعَالَيْتَ مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَثْمَالِهَا، وَمَنْ جَاءَ بِالسَّيِّئَةِ فَلَا يُجْزَى إِلَّا مِثْلَهَا</p>
<p>13. You have said, <i>The likeness of those who expend their wealth in the way of God is as the likeness of a grain of corn that</i></p>	<p>13. And You have said, "The likeness of those who expend their wealth for the cause of God, is that of a</p>	<p>13) وَقُلْتَ مِثْلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمِثْلِ</p>

<p><i>sprouts seven ears, in every ear a hundred grains; so God multiplies unto whom He wills (Q 2:261). You have said, Who is he that will lend to God a good loan, and He will multiply it for Him manifold? (Q 2:245).</i></p> <p>And You have sent down in the Quran similar verses on the multiplying of good deeds.</p>	<p>grain of corn which produces seven ears, and in each ear a hundred grains; and God will multiply to whom He pleases (Q 2:261). And You have said, “who is he that will lend to God a goodly loan? He will double it to him again and again” (Q 2:245). And other verses, in the Quran, similar to these have You caused to descend concerning the manifold increase of (the fruit of) virtue.</p>	<p>حَبَّةً أَنْبَتَتْ سَبْعَ سَنَابِلٍ فِي كُلِّ سُنْبُلَةٍ مِائَةٌ حَبَّةٌ، وَاللَّهُ يُضَاعِفُ لِمَنْ يَشَاءُ، وَقُلْتُ مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا فَيُضَاعِفُهُ لَهُ أَضْعَافًا كَثِيرَةً . وَمَا أَنْزَلْتُ مِنْ نُظَائِرِهِنَّ فِي الْقُرْآنِ مِنْ تَضَاعِيفِ الْحَسَنَاتِ</p>
<p>14. It is You who have pointed them through Your speech from Your unseen and Your encouragement in which lies their good fortune toward that which—had You covered it from them—their eyes would not have perceived, their ears would not have heard, and their imaginations would not have grasped, for You have said, <i>Remember Me and I will remember you be thankful to Me, and be you not thankless towards Me!</i> (Q 2:152).</p> <p><i>You have said, If you are thankful, surely I will increase you, but if you are thankless, My chastisement is surely terrible; (Q 14:7)</i></p>	<p>14. And it is You who has, with Your word proceeding from Your hidden knowledge, (or disclosing Your secret will) and with Your inducement, wherein lies the gain of servants, guided them to that which their eyes would never have perceived, had You concealed it from them; and their ears would never have heard of it; and their imaginations would never have reached it. So You have said, “Remember Me: I will remember you: and give Me thanks and be not ungrateful.” (Q 2:152) And You have added, “If ye render thanks then will I increase you more and more: but if ye be thankless . . . verily, right terrible is My chastisement.” (Q 14:7)</p>	<p>14 وَأَنْتَ الَّذِي دَلَلْتَهُمْ بِقَوْلِكَ مِنْ غَيْبِكَ وَتَرغِيبِكَ الَّذِي فِيهِ حَظُّهُمْ عَلَى مَا لَوْ سَتَرْتَهُ عَنْهُمْ لَمْ تُدْرِكْهُ أَبْصَارُهُمْ، وَلَمْ تَعِهِ أَسْمَاعُهُمْ، وَلَمْ تَلْحَقْهُ أَوْهَامُهُمْ، فَقُلْتُ ادْكُرُونِي ادْكُرْكُمْ، وَاشْكُرُوا لِي وَلَا تَكْفُرُونِ،</p> <p>وَقُلْتُ لَئِنْ شَكَرْتُمْ لَأَزِيدَنَّكُمْ، وَلَئِنْ كَفَرْتُمْ إِنَّ عَذَابِي لَشَدِيدٌ</p>
<p>15. And You have said, <i>Supplicate Me and I will respond to you; surely those who wax too proud to worship Me shall enter Gebenna utterly abject (Q</i></p>	<p>15. And You have further added, “Call upon Me —I will hearken unto you: but they who turn in disdain from My service shall enter hell</p>	<p>15 وَقُلْتُ ادْعُونِي أَسْتَجِبْ لَكُمْ، إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ</p>

<p>40:60). Hence You have named supplicating You “worship” and refraining from it “waxing proud”, and You have threatened that he refraining from it would yield entrance into Gehenna in utter abjection.</p>	<p>with shame.” (Q 40:60) So You have named praying unto You, an act of adoration; and the omission thereof have You named obstinacy; and in the case of abandoning it, have You threatened with a shameful entry into hell.</p>	<p>عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ، فَسَمَّيْتَ دُعَاءَكَ عِبَادَةً، وَتَرَكَّهُ اسْتِكْبَارًا، وَتَوَعَّدْتَ عَلَى تَرْكِهِ دُخُولَ جَهَنَّمَ دَاخِرِينَ</p>
<p>16. So they remember You for Your kindness, they thank You for Your bounty, they supplicate You by Your command,</p> <p>And they donate for You in order to seek Your increase; in all this lies their deliverance from Your wrath and their triumph through Your good pleasure.</p>	<p>16. Therefore, they remembered You for Your goodness, and thanked You for Your graciousness, and invoked You in compliance with Your command, and gave alms for your sake (in some editions it reads <i>saddaqui qawluka</i>, meaning “verified Your word”) to obtain increase from You; and the rein was their deliverance from Your wrath, and their success in winning Your approbation.</p>	<p>16) فَذَكَرُواكَ بِمَنِّكَ، وَشَكَرُواكَ بِفَضْلِكَ، وَدَعَوْكَ بِأَمْرِكَ، وَتَصَدَّقُوا لَكَ طَلَبًا لِمَزِيدِكَ، وَفِيهَا كَانَتْ نَجَاتُهُمْ مِنْ غَضَبِكَ، وَفَوْزُهُمْ بِرِضَاكَ</p>
<p>17. Were any creature himself to direct another creature to the like of that to which You Yourself have directed Your servants, he would be described by beneficence, qualified by kindness, and praised by every tongue, So to You belongs praise as long as there is found a way to praise You and as long as there remains for praising words by which You may be praised and meanings which may be spent in praise!</p>	<p>17. And were a creature to guide another by himself, (i.e. on his own accord and not according to divine guidance) to anything like that to which You have guided Your servants, concerning Yourself, he would he would have been praised by every tongue and applauded: Therefore, all praise be to You, as long as there exists any way to praise You; and as long as any term of praise is available with which You could be praised, or any expression that would serve the purpose!</p>	<p>17) وَلَوْ دَلَّ مَخْلُوقٌ مَخْلُوقًا مِنْ نَفْسِهِ عَلَى مِثْلِ الَّذِي دَلَلْتَ عَلَيْهِ عِبَادَكَ مِنْكَ كَانَ مَوْصُوفًا بِالْإِحْسَانِ، وَمَنْعُوتًا بِالِامْتِنَانِ، وَمُحْمُودًا بِكُلِّ لِسَانٍ، فَلَكَ الْحَمْدُ مَا وُجِدَ فِي حَمْدِكَ مَذْهَبٌ، وَمَا بَقِيَ لِلْحَمْدِ لَفْظٌ تُحْمَدُ بِهِ، وَمَعْنَى يَنْصَرِفُ إِلَيْهِ</p>

18. O He who shows Himself praiseworthy to His servants through “beneficence and bounty, flooding them with kindness and graciousness! How much Your favour has been spread about among us, Your kindness lavished upon us, and Your goodness singled out for us!

18. O You who have favored Your creatures with benevolence and kindness and lavished on them goodness and bounty, how manifest, amongst us, are Your blessings; and how perfect, upon us, is Your favor; and to what extent have You particularly favored us with Your goodness!

(18) يَا مَنْ تَحَمَّدَ إِلَى عِبَادِهِ بِالْإِحْسَانِ وَالْفَضْلِ، وَعَمَّرَهُمْ بِالْمَنْ وَالطُّوْلِ، مَا أَفْشَى فِينَا نِعْمَتَكَ، وَأَسْبَغَ عَلَيْنَا مِنْتَكَ، وَأَخْصَنَّا بِرِّكَ

19. You have guided us to Your religion which You have chosen, Your creed with which You are pleased, and Your path which You have made smooth, and You have shown us proximity to You and arrival at Your generosity!

19. You have guided us to Your religion which You have chosen, and to Your creed which You have approved, and to Your path which You have made easy: And You have shown us the way of approaching You, and the means of achieving Your grace.

(19) هَدَيْتَنَا لِدِينِكَ الَّذِي اصْطَفَيْتَ، وَمِلَّتِكَ الَّتِي ارْتَضَيْتَ، وَسَبِيلِكَ الَّذِي سَهَّلْتَ، وَبَصَّرْتَنَا الزُّلْفَةَ لَدَيْكَ، وَالْوُضُوءَ إِلَى كَرَامَتِكَ

20. O Allah, among the choicest of those duties and the most special of those obligations You have appointed the month of Ramadan, which You have singled out from other months, chosen from among all periods and eras, and preferred over all times of the year through the Quran and the Light which You sent down within it, the faith which You multiplied by means of it, the fasting which You obligated therein, the standing in prayer which You encouraged at its time, and the Night of Decree which You magnified therein, the night which is *better than a thousand months* (Q 97:3)

20. O Lord and You have ordained (fasting etc. in) Ramadan to be one of the most chosen of these duties and one of the most essential of these observances; and You have distinguished it from all the other months and chosen it out of all the other seasons and periods, and given it preference to all the times of the year, by having made the Quran and the light (of guidance) to descend in it, and by having increased the Faith, and by having enjoined in it the observance of fast, and by encouraging us to stand up for prayer (at night), and by placing in it the glorious night of Qadr (power or measurement) which is better

(20) اللَّهُمَّ وَأَنْتَ جَعَلْتَ مِنْ صَفَايَا تِلْكَ الْوُضَائِفِ، وَخَصَائِصِ تِلْكَ الْفُرُوضِ شَهْرَ رَمَضَانَ الَّذِي اخْتَصَصْتَهُ مِنْ سَائِرِ الشُّهُورِ، وَتَخَيَّرْتَهُ مِنْ جَمِيعِ الْأَزْمَنَةِ وَالذُّهُورِ، وَآثَرْتَهُ عَلَى كُلِّ أَوْقَاتِ السَّنَةِ بِمَا أَنْزَلْتَ فِيهِ مِنَ الْقُرْآنِ وَالنُّورِ، وَضَاعَفْتَ فِيهِ مِنَ الْإِيمَانِ، وَفَرَضْتَ فِيهِ مِنَ الصِّيَامِ، وَرَغَّبْتَ فِيهِ مِنَ الْقِيَامِ، وَأَجَلَلْتَ فِيهِ مِنْ لَيْلَةِ الْقَدْرِ

	than a thousand months;	الَّتِي هِيَ خَيْرٌ مِنْ أَلْفِ شَهْرٍ .
21. Through it You have preferred us over the other communities and through its excellence You have chosen us to the exclusion of the people of the creeds. We fasted by Your command in its daylight, we stood in prayer with Your help in its night, presenting ourselves by its fasting and its standing to the mercy which You have held up before us, and we found through it the means to Your reward. And You are full of what is sought from You,	21. Moreover, by means of this month, You have given us superiority to all the other nations, and with its excellence, have You distinguished us, in preference to the people of other creeds. Therefore, in compliance with Your command, we kept fast in its day, and, with Your help, stood up to pray in its night: presenting ourselves, by means of its fasts and prayers, for that which You did offer to us out of Your mercy, and for such of Your reward as we found means to win: And You have power over that for which desire is expressed unto You, You are the generous giver of that which is begged of Your bounty; You are nigh to him who desires to approach You!	21) ثُمَّ آثَرْتَنَا بِهِ عَلَى سَائِرِ الْأُمَمِ، وَاصْطَفَيْتَنَا بِفَضْلِهِ دُونَ أَهْلِ الْمِلَلِ، فَصُئِمْنَا بِأَمْرِكَ نَهَارَهُ، وَقُئِمْنَا بِعَوْنِكَ لَيْلَهُ، مُتَعَرِّضِينَ بِصِيَامِهِ وَقِيَامِهِ لِمَا عَرَّضْتَنَا لَهُ مِنْ رَحْمَتِكَ، وَتَسَبَّبْنَا إِلَيْهِ مِنْ مَثُوبَتِكَ، وَأَنْتَ الْمَلِيءُ بِمَا رُغِبَ فِيهِ إِلَيْكَ، الْجَوَادُ بِمَا سُئِلْتَ مِنْ فَضْلِكَ، الْقَرِيبُ إِلَى مَنْ حَاوَلَ قُرْبَكَ
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 fulfillment of its number.	22. And, verily, this month stayed amongst us a praiseworthy stay, and bore us righteous company and gave us the most excellent benefits of the universe: then, verily it departed from us at the completion of its time, and expiry of its duration, and fulfilment of its number (i.e. the number of its days).	22) وَقَدْ أَقَامَ فِينَا هَذَا الشَّهْرُ مُقَامَ حَمْدٍ، وَصَحْبَنَا صُحْبَةً مَبْرُورٍ، وَأَرْحَمَنَا أَفْضَلَ أَرْبَاحِ الْعَالَمِينَ، ثُمَّ قَدْ فَارَقْنَا عِنْدَ تَمَامِ وَقْتِهِ، وَأَنْقَطَعَ مُدَّتِهِ، وَوَفَاءِ عَدْدِهِ .
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	23. Therefore, we bid it farewell as we bid goodbye to one whose departure is hard upon us and makes us sad; and whose going away from	23) فَفَنَحْنُ مُوَدِّعُوهُ وَدَاعَ مَنْ عَزَّ فِرَافُهُ عَلَيْنَا، وَعَمَمْنَا

<p>whom we have come to owe a safeguarded claim, an observed inviolability and a discharged right. We say: Peace be upon You, O greatest month of God!</p> <p>O festival of His friends!</p>	<p>us makes us feel lonely; and whom we owe a responsibility which deserves to be cared for, and a reverence which ought to be observed, and a claim which should be satisfied: Therefore, we say: Peace be upon you O great month of God, and O grand festival of His friends;</p>	<p>وَأَوْحَشْنَا انْصِرَافَهُ عَنَّا، وَلَرَمْنَا لَهُ الدِّمَامَ الْمَحْفُوظَ، وَالْحُرْمَةَ الْمَرَعِيَّةَ، وَالْحَقَّ الْمَقْضِيَّ، فَنَحْنُ قَائِلُونَ السَّلَامَ عَلَيْكَ يَا شَهْرَ اللَّهِ الْأَكْبَرَ، وَيَا عِيدَ أَوْلِيَائِهِ</p>
<p>24. Peace be upon You, O most noble of accompanying times! O best of months in days and hours!</p>	<p>24. Peace be on you O most respectable of times with which we associated, and O best of months as regards days and hours</p>	<p>24) السَّلَامُ عَلَيْكَ يَا أَكْرَمَ مَصْحُوبٍ مِنَ الْأَوْقَاتِ، وَيَا خَيْرَ شَهْرٍ فِي الْأَيَّامِ وَالسَّاعَاتِ</p>
<p>25. Peace be upon You, month in which expectations come near and good works are scattered about!</p>	<p>25. Peace be on you O month in which worldly hopes diminished, and in which good deeds increased;</p>	<p>25) السَّلَامُ عَلَيْكَ مِنْ شَهْرٍ قَرَّبَتْ فِيهِ الْأَمَالَ، وَنُشِرَتْ فِيهِ الْأَعْمَالُ</p>
<p>26. Peace be upon You, comrade who is great in worth when found and who torments through absence when lost, anticipated friend whose parting gives pain!</p>	<p>26. Peace be on you who was a highly respected companion when present, and whose absence was lamented when gone:</p>	<p>26) السَّلَامُ عَلَيْكَ مِنْ قَرِينٍ جَلَّ قَدْرُهُ مَوْجُودًا، وَأَفْجَعَ فَقْدُهُ مَفْقُودًا، وَمَرْجُوٌّ أَلَمَ فِرَاقُهُ</p>
<p>27. Peace be upon You, familiar who brought comfort in coming, thus making happy</p> <p>Who left loneliness in going, thus giving anguish!</p>	<p>27. Peace be on you O object of hope whose separation caused grief: Peace be on you O comrade who became familiar on arrival and, therefore, delighted us; and made us feel solitary at departure and thus grieved us</p>	<p>27) السَّلَامُ عَلَيْكَ مِنْ أَلِيفٍ آنَسَ مُقْبِلًا فَسَرَ، وَأَوْحَشَ مُنْقَضِيًا فَمَضَّ</p>
<p>28. Peace be upon You, neighbour in whom hearts became tender and sins became few!</p>	<p>28. Peace be on you O neighbor wherein hearts grew tender and wherein sins diminished:</p>	<p>28) السَّلَامُ عَلَيْكَ مِنْ مُجَاوِرٍ رَقَّتْ فِيهِ الْقُلُوبُ، وَقَلَّتْ فِيهِ الدُّنُوبُ</p>

29. Peace be upon You, helper who aided against Satan, companion who made easy the paths of good-doing!	29. Peace be on you O helper who helped against the Satan, and O companion who made easy the paths to goodness:	(29) السَّلَامُ عَلَيْكَ مِنْ نَاصِرٍ أَعَانَ عَلَى الشَّيْطَانِ، وَصَاحِبٍ سَهَّلَ سُبُلَ الْإِحْسَانِ
30. Peace be upon You—How many became freedmen of God within You! How happy those who observed the respect due to You!	30. Peace be on you, how numerous were the freedmen of God in you; and how lucky he who observed the respect due to you!	(30) السَّلَامُ عَلَيْكَ مَا أَكْثَرَ عُتْقَاءَ اللَّهِ فِيكَ، وَمَا أَسْعَدَ مَنْ رَعَى حُرْمَتَكَ بِكَ
31. Peace be upon You—How many the sins You erased! How many the kinds of faults You covered over!	31. Peace be on you what a great eraser were you of sins, and how great a cover was you to various sorts of blemishes!	(31) السَّلَامُ عَلَيْكَ مَا كَانَ أَمْحَاكَ لِلذُّنُوبِ، وَأَسْتَرَكَ لِأَنْوَاعِ الْعُيُوبِ
32. Peace be upon You—How drawn out wert You for the sinners! How awesome wert You in the hearts of the faithful!	32. Peace be on you how tedious was you to the sinful, and how awful to the minds of the believers!	(32) السَّلَامُ عَلَيْكَ مَا كَانَ أَطْوَلَكَ عَلَى الْمُجْرِمِينَ، وَأَهْيَبَكَ فِي صُدُورِ الْمُؤْمِنِينَ
33. Peace be upon You, month with which no days compete!	33. Peace be on you O month with whom the other days cannot compete.	(33) السَّلَامُ عَلَيْكَ مِنْ شَهْرٍ لَا تُنَافِسُهُ الْأَيَّامُ
34. Peace be upon You, month which is peace in all affairs!	34. Peace be on you O month who was a peace in every matter.	(34) السَّلَامُ عَلَيْكَ مِنْ شَهْرٍ هُوَ مِنْ كُلِّ أَمْرٍ سَلَامٌ
35. Peace be upon You, You whose companionship is not disliked, You whose friendly mixing is not blamed!	35. Peace be on you whose company was agreeable and whose association praiseworthy!	(35) السَّلَامُ عَلَيْكَ غَيْرَ كَرِيهِ الْمُصَاحَبَةِ، وَلَا ذَمِيمِ الْمَلَابَسَةِ
36. Peace be upon You, just as You have entered upon us with blessings and cleansed us of the defilement of offenses!	36. Peace be on you as you did come to us with blessings, and did wash away from us the dirt of guilt.	(36) السَّلَامُ عَلَيْكَ كَمَا وَفَدْتَ عَلَيْنَا بِالْبَرَكَاتِ، وَغَسَلْتَ عَنَّا دَنَسَ الْخَطِيئَاتِ
37. Peace be upon You—You are not bid farewell in annoyance nor is Your fasting left in weariness!	37. Peace be on you who was not dismissed on account of satiety and whose fasts were not abandoned on account of	(37) السَّلَامُ عَلَيْكَ غَيْرَ مُودَعٍ بَرَمًا وَلَا مَتْرُوكِ صِيَامِهِ سَأْمًا

	tediousness.	
38. Peace be upon You, object of seeking before Your time, object of sorrow before Your passing!	38. Peace be on you who are desired (to come) before your time, and are mourned over before your departure.	(38) السَّلَامُ عَلَيْكَ مِنْ مَطْلُوبٍ قَبْلَ وَقْتِهِ، وَمَحْزُونٍ عَلَيْهِ قَبْلَ فَوْتِهِ
39. Peace be upon You— How much evil was turned away from us through You! How much good flowed upon us because of You!	39. Peace be on you: how many evils were turned away from us owing to you, and how many blessings were showered upon us on Your account!	(39) السَّلَامُ عَلَيْكَ كَمْ مِنْ سُوءٍ صُرِفَ بِكَ عَنَّا، وَكَمْ مِنْ خَيْرٍ أُفِيضَ بِكَ عَلَيْنَا
40. Peace be upon You and upon the Night of Decree which is <i>better than a thousand months!</i> (Q 97:3)	40. Peace be on you and on the night of Qadr which is better than a thousand months.	(40) السَّلَامُ عَلَيْكَ وَعَلَى لَيْلَةِ الْقَدْرِ الَّتِي هِيَ خَيْرٌ مِنْ أَلْفِ شَهْرٍ
41. Peace be upon You— How much we craved You yesterday! How intensely we shall yearn for You tomorrow!	41. Peace be on you: how much did we long for you yesterday, and how intense will be our eagerness for you tomorrow!	(41) السَّلَامُ عَلَيْكَ مَا كَانَ أَحْرَصَنَا بِالْأَمْسِ عَلَيْكَ، وَأَشَدَّ شَوْقَنَا عَدَا إِلَيْكَ
42. Peace be upon You and upon Your bounty which has now been made unlawful to us and upon Your blessings gone by which have now been stripped away from us!	42. Peace be on you and your excellence of which we have been deprived; and Your past blessings of which we have lost.	(42) السَّلَامُ عَلَيْكَ وَعَلَى فَضْلِكَ الَّذِي حُرْمَنَاهُ، وَعَلَى مَاضٍ مِنْ بَرَكَاتِكَ سُلِينَاهُ .
43. O Allah, we are the people of this month. Through it You have ennobled us and given us success because of Your kindness, while the wretched are ignorant of its time. Made unlawful to them is its bounty because of their wretchedness.	43. O Lord we are the people (or worth) of this month with which You did honour us, and for which You gave us grace, with Your goodness, when the unlucky ignored its time and were deprived of its excellence owing to their ill luck;	(43) اللَّهُمَّ إِنَّا أَهْلُ هَذَا الشَّهْرِ الَّذِي شَرَّفْتَنَا بِهِ، وَوَفَّقْتَنَا بِمَنِّكَ لَهُ حِينَ جَهَلَ الْأَشْقِيَاءُ وَقْتَهُ، وَحُرِّمُوا لِشَقَائِهِمْ فَضْلَهُ
44. You are the patron of the knowledge of it by which You have preferred us, and	44. And You have full power of preferably favoring us by giving us it's (i.e. of	(44) أَنْتَ وَلِيُّ مَا آتَرْنَا بِهِ مِنْ

<p>its prescribed practices to which You have guided us. We have undertaken, through Your giving success, its fasting and its standing in prayer, but with shortcomings, And we have performed little of much.</p>	<p>Ramadan) knowledge, and guiding us to observe its practice. And verily, by your grace, we have achieved its fast and its prayers (especially those performed at night) though imperfectly; and discharged, therein, (only) a little out of a great (obligation).</p>	<p>مَعْرِفَتِهِ، وَهَدَيْتَنَا لَهُ مِنْ سُنَّتِهِ، وَقَدْ تَوَلَّيْنَا بِتَوْفِيقِكَ صِيَامَهُ وَقِيَامَهُ عَلَى تَقْصِيرٍ، وَأَدَّيْنَا فِيهِ قَلِيلًا مِنْ كَثِيرٍ</p>
<p>45. O Allah, so to You belongs praise, in admission of evildoing and confession of negligence, and to You belongs remorse firmly knitted in our hearts and seeking 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!</p>	<p>45. Therefore, we praise You, O Lord, by way of acknowledging our misdeeds and admitting our wastefulness: And to You is due, from our hearts, strict repentance; and from our tongues sincere apology: Therefore, reward us, for what we have suffered therein on account of default, with a reward whereby we may obtain the desired excellence; and whereby we may be recompensed out of the various coveted stores (of Your blessings):</p>	<p>(45) اللَّهُمَّ فَالِكَ الْحَمْدُ إِفْرَارًا بِالْإِسَاءَةِ، وَاعْتِرَافًا بِالْإِضَاعَةِ، وَلَكَ مِنْ قُلُوبِنَا عَقْدُ التَّوْبَةِ، وَمِنْ أَلْسِنَتِنَا صِدْقُ الْإِعْتِدَارِ، فَأَجْرُنَا عَلَى مَا أَصَابَنَا فِيهِ مِنْ التَّقْرِيطِ أَجْرًا نَسْتَدْرِكُ بِهِ الْفَضْلَ الْمَرْغُوبَ فِيهِ، وَنَعْتَاضُ بِهِ مِنْ أَنْوَاعِ الدُّخْرِ الْمَحْرُوصِ عَلَيْهِ</p>
<p>46. Make incumbent upon us Your pardon for our falling short of Your right in this month and make our lives which lie before us reach the coming month of Ramadan! Once You have made us reach it, help us perform the worship of which You are worthy, cause us to undertake the obedience which You deserve, and grant us righteous works that we may fulfill Your right in these two months</p>	<p>46. And entitle us to Your pardon for our failure in (the discharge of) Your due: and extend the part of life we have before us so as to overtake the future Ramadan: and when You have caused us to reach it, then help us to achieve (the performance of) that adoration which You deserve, and cause us to render that obedience to which You are entitled. And cause for us a flow of good actions which may be a satisfaction of Your dues in the two months (i.e. the</p>	<p>(46) وَأَوْجِبْ لَنَا عُذْرَكَ عَلَى مَا قَصَّرْنَا فِيهِ مِنْ حَقِّكَ، وَأَبْلُغْ بِأَعْمَارِنَا مَا بَيْنَ أَيْدِينَا مِنْ شَهْرِ رَمَضَانَ الْمُقْبِلِ، فَإِذَا بَلَّغْتَنَاهُ فَأَعِنَّا عَلَى تَنَاوُلِ مَا أَنْتَ أَهْلُهُ مِنَ الْعِبَادَةِ، وَأَدِّنَا إِلَى الْقِيَامِ بِمَا يَسْتَحِقُّهُ مِنْ الطَّاعَةِ، وَأَجْرِ لَنَا مِنْ صَالِحِ الْعَمَلِ مَا يَكُونُ دَرَكًا لِحَقِّكَ فِي</p>

<p>Of the months of time.</p>	<p>Ramadan to which we are bidding farewell, and the month of Ramadan that will follow) out of the months of time.</p>	<p>الشَّهْرَيْنِ مِنْ شُهُورِ الدَّهْرِ</p>
<p>47. O Allah, 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 Your covering, pardon us through Your 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 You disapproves from us within it through Your clemency which does not run out, and Your bounty which does not diminish!</p>	<p>47. O Lord, and whatever sin great or small we may have committed, or whatever guilt we fell into, and whatever wrong we did in this our month, either with deliberation on our part or inadvertently, and thereby we injured our own soul or insulted the honor of others than ourselves; then, bless Muhammad and his Āl (family) and cover us with Your covering, and forgive us with Your pardon; and do not, thereby, expose us to the eyes of reproachers; and do not let loose against us the tongues of insolent slanderers: and with Your inexhaustible kindness and unfailing generosity, employ us in that which would remove and atone for what You did disapprove from us, therein with Your generosity, inexhaustible kindness and unfailing</p>	<p>(47) اللَّهُمَّ وَمَا أَلَمْنَا بِهِ فِي شَهْرِنَا هَذَا مِنْ لَمَمٍ أَوْ إِثْمٍ، أَوْ وَاقَعْنَا فِيهِ مِنْ ذَنْبٍ، وَاکْتَسَبْنَا فِيهِ مِنْ حَاطِيئَةٍ عَلَى تَعَمُّدٍ مِنَّا، أَوْ عَلَى نِسْيَانٍ ظَلَمْنَا فِيهِ أَنْفُسَنَا، أَوْ انْتَهَكْنَا بِهِ حُرْمَةً مِنْ غَيْرِنَا، فَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ، وَاسْتُرْنَا بِسِتْرِكَ، وَاعْفُ عَنَّا بِعَفْوِكَ، وَلَا تَنْصِبْنَا فِيهِ لِأَعْيُنِ الشَّامِتِينَ، وَلَا تَبْسُطْ عَلَيْنَا فِيهِ أَلْسِنَ الطَّاعِنِينَ، وَاسْتَعْمِلْنَا بِمَا يَكُونُ حِطَّةً وَكَفَّارَةً لِمَا أَنْكَرْتَ مِنَّا فِيهِ بِرَأْفَتِكَ الَّتِي لَا تَنْفَدُ، وَفَضْلِكَ الَّذِي لَا يَنْقُصُ</p>
<p>48. O Allah, bless Muhammad and his Household, redress our being afflicted by our month, bless us in this day of our festival and our fast breaking, make it one of the best days that have passed over us, the greatest in attracting Your pardon, and the most effacing toward</p>	<p>48. O Lord bless Muhammad and his Āl (family) and redress our suffering by means of this our month; and bless us in the day of our festival and our breakfast* and let it be the best day that passed over us, the greatest attractor of pardon and the greatest eraser of sin; and forgive us our sins known</p>	<p>(48) اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ، وَاجْبُرْ مُصِيبَتَنَا بِشَهْرِنَا، وَبَارِكْ لَنَا فِي يَوْمِ عِيدِنَا وَفِطْرِنَا، وَاجْعَلْهُ مِنْ خَيْرِ يَوْمٍ مَرَّ عَلَيْنَا أَجْلِبِهِ لِعَفْوٍ، وَأَمْحَاهُ لِذَنْبٍ، وَاعْفِرْ لَنَا مَا خَفِيَ مِنْ ذُنُوبِنَا</p>

<p>sins, and forgive us our sins, both the concealed and the public!</p>	<p>and unknown,</p>	<p>وَمَا عَلَنَ</p>
<p>49. O Allah, 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!</p>	<p>49. O Lord purify us of our errors by the close of this month, and extract us out of our evil deeds by its expiry; and make us most lucky of its people on account of it: and the most prosperous of them as regards dividend (of spiritual profits) in it, and the richest of them as regards share from its blessings.</p>	<p>(49) اللَّهُمَّ اسْلَخْنَا بِإِسْلَاحِ هَذَا الشَّهْرِ مِنْ خَطَايَانَا، وَأَخْرِجْنَا بِخُرُوجِهِ مِنْ سَيِّئَاتِنَا، وَاجْعَلْنَا مِنْ أَسْعَدِ أَهْلِهِ بِهِ، وَأَجْزَلِهِمْ قِسْمًا فِيهِ، وَأَوْفَرِهِمْ حَظًّا مِنْهُ</p>
<p>50. O Allah, 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 You with any act of nearness-seeking which makes incumbent upon him Your good pleasure and bends toward him Your mercy. Give to us the like [of that] from Your wealth and bestow it upon us in multiples through Your bounty, for Your bounty does not diminish, Your treasures do not decrease but overflow, the mines of Your beneficence are not exhausted, and Your bestowal is The bestowal full of delight!</p>	<p>50. O Lord whosoever observed this month (i.e. its fasts) as it ought to be observed, and preserved its honor as it deserved to be preserved, and obeyed its laws (limits) as they ought to be obeyed and avoided his sins as they should be avoided, or approached You by proper (means of) approach, You did entitle him to Your approbation and turn Your mercy upon him. Therefore, grant us a similar reward out of Your wealth; and confer on us the double of it out of Your bounty: For, verily Your bounty does not diminish, and Your stores suffer no loss—Nay they continue to bless; and verily, the mines of Your benevolence do not exhaust; and certainly, Your gifts are the most agreeable gifts.</p>	<p>(50) اللَّهُمَّ وَمَنْ رَعَى هَذَا الشَّهْرَ حَقَّ رِعَايَتِهِ، وَحَفِظَ حُرْمَتَهُ حَقَّ حِفْظِهَا، وَقَامَ بِحُدُودِهِ حَقَّ قِيَامِهَا، وَاتَّقَى ذُنُوبَهُ حَقَّ تَقَاتِهَا، أَوْ تَقَرَّبَ إِلَيْكَ بِقُرْبَةٍ أَوْجَبَتْ رِضَاكَ لَهُ، وَعَطَفْتَ رَحْمَتَكَ عَلَيْهِ، فَهَبْ لَنَا مِثْلَهُ مِنْ وُجْدِكَ، وَأَعْطِنَا أضعافَهُ مِنْ فَضْلِكَ، فَإِنَّ فَضْلَكَ لَا يَغِيضُ، وَإِنَّ خَزَائِنَكَ لَا تَنْقُصُ بَلْ تَفِيضُ، وَإِنَّ مَعَادِنَ إِحْسَانِكَ لَا تَفْتَنُ، وَإِنَّ عَطَاءَكَ لِلْعَطَاءِ الْمُهَنَّا</p>
<p>51. O Allah, bless Muhammad and his</p>	<p>51. O Lord bless Muhammad and his Āl (family) and write</p>	<p>(51) اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ</p>

<p>household and write for us the like of the wages of him who fasted in it or worshipped You within it until the Day of Resurrection!</p>	<p>down for us rewards of those who observed the fasts of Ramadan and adored You in it, till the day of resurrection.</p>	<p>وَالِهِ، وَآكُتُبَ لَنَا مِثْلَ أَجُورِ مَنْ صَامَهُ، أَوْ تَعَبَّدَ لَكَ فِيهِ إِلَى يَوْمِ الْقِيَامَةِ</p>
<p>52. O Allah, we repent to You in our day of fast-breaking, which You have appointed for the faithful a festival and a joy and for the people of Your 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!</p>	<p>52. O Lord, verily, we repent unto You—in the day of our breakfast, which You have ordained to be a festival and joy for the true-believers, and a (day of) gathering and congregation for the people of Your creed—of every sins we committed, or wrong we did in the past, and of evil notions we entertained: the repentance of him who doth not secretly wish to sin; and who will not, thereafter, revert to any guilt—a sincere repentance free from doubt and uncertainty. Therefore, accept it from us, and be pleased with us, and confirm us in it.</p>	<p>(52) اللَّهُمَّ إِنَّا نَتُوبُ إِلَيْكَ فِي يَوْمِ فِطْرِنَا الَّذِي جَعَلْتَهُ لِلْمُؤْمِنِينَ عِيداً وَسُرُوراً، وَلَا أَهْلَ مِلَّتِكَ جَمْعاً وَمُحْتَشِداً مِنْ كُلِّ ذَنْبٍ أَذْنَبْنَاهُ، أَوْ سُوءٍ أَسْلَفْنَاهُ، أَوْ خَاطِرٍ شَرٍّ أَضْمَرْنَاهُ، تَوْبَةً مَنْ لَا يَنْطَوِي عَلَى رُجُوعٍ إِلَى ذَنْبٍ، وَلَا يَعُودُ بَعْدَهَا فِي خَطِيئَةٍ، تَوْبَةً نَصُوحاً خَلَصَتْ مِنَ الشَّكِّ وَالْإِزْتِيَابِ، فَتَقَبَّلْهَا مِنَّا، وَارْضَ عَنَّا، وَثَبِّتْنَا عَلَيْهَا</p>
<p>53. O Allah, 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 You and the sorrow of that from which we seek sanctuary in You!</p>	<p>53. O Lord give us the dread of the threatened punishment and the longing for the promised reward, fill we get a foretaste of that (happiness) which we beg of You, and of that pain from which we seek Your shelter:</p>	<p>(53) اللَّهُمَّ ارْزُقْنَا حَوْفَ عِقَابِ الْوَعِيدِ، وَشَوْقَ ثَوَابِ الْمَوْعُودِ حَتَّى نَجِدَ لَذَّةَ مَا نَدْعُوكَ بِهِ، وَكَأَبَةَ مَا نَسْتَجِيرُكَ مِنْهُ .</p>
<p>54. And place us with You among the repenters, those upon whom You have made Your love obligatory and from whom You have accepted the return to obeying You! (Cf. Q 2:222)</p>	<p>54. And let us be, in Your sight, Of those that repent, whom You have entitled to Your love and whose return to Your service You have</p>	<p>(54) وَاجْعَلْنَا عِنْدَكَ مِنَ التَّوَابِينَ الَّذِينَ أُوجِبْتَ لَهُمْ مَحَبَّتَكَ، وَقَبِلْتَ مِنْهُمْ مُرَاجَعَةَ</p>

O most Just of Just!	accepted—O most equitable!	طَاعَتِكَ، يَا أَعْدَلَ الْعَادِلِينَ
55. O Allah, 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!	55. O Lord forgive our fathers and our mothers and all the people of our creed, such of them as have passed away and such as are to come, till the day of resurrection.	55) اللَّهُمَّ تَجَاوَزْ عَن آبَائِنَا وَأُمَّهَاتِنَا وَأَهْلِ دِينِنَا جَمِيعاً مَن سَلَفَ مِنْهُمْ وَمَن عَبَّرَ إِلَى يَوْمِ الْقِيَامَةِ .
56. O Allah, bless our prophet Muhammad and his Household, as You have blessed Your angels brought nigh, bless him and his Household, As You have blessed Your prophets sent out, bless him and his Household, as You have blessed Your 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! You are 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 <i>You are powerful over everything!</i> (Q 3:26).	56. O Lord bless Muhammad, our Prophet, and his Āl (family) as You did bless the angels, nigh unto You; and bless him and his Āl (family) as You did bless Your prophets, whom You did send; and bless him and his Āl (family) as You did bless Your righteous servants, and (bless him) more than this O Lord of the universe, (with) a blessing the auspiciousness of which may reach us, and the benefits of which may be attained by us, and on account of which our prayers may he heard: Verily, You are the most generous of those to whom requests are made, and the most sufficient of those on whom reliance is placed, and the most bountiful of those whose bounty is applied for; and You have power for all things!	56) اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ نَبِيِّنَا وَآلِهِ كَمَا صَلَّيْتَ عَلَى مَلَائِكَتِكَ الْمُقَرَّبِينَ، وَصَلِّ عَلَيْهِ وَآلِهِ كَمَا صَلَّيْتَ عَلَى أَنْبِيَائِكَ الْمُرْسَلِينَ، وَصَلِّ عَلَيْهِ وَآلِهِ كَمَا صَلَّيْتَ عَلَى عِبَادِكَ الصَّالِحِينَ، وَأَفْضَلْ مِنْ ذَلِكَ يَا رَبَّ الْعَالَمِينَ، صَلَاةً تَبْلُغُنَا بِرِكَتُهَا، وَيُنَالُنَا نَفْعُهَا، وَيُسْتَجَابَ لَهَا دُعَاؤُنَا، إِنَّكَ أَكْرَمُ مَن رُغِبَ إِلَيْهِ، وَأَكْفَى مَن تَوَكَّلَ عَلَيْهِ، وَأَعْطَى مَن سُئِلَ مِنْ فَضْلِهِ، وَأَنْتَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ .