

# NAVROZ IN ISLAM



# NAVROZ IN ISLAM

<b>The meaning and significance of Navroz</b>	...	<b>1</b>
<b>Traditions regarding Navroz and important events connected with it</b>	...	<b>4</b>
<b>Celebration of P'D-E-Navroz</b>		
<b>The A'maals (Religious Performances) of P'd-E-Navroz</b>	... ..	<b>7</b>
<b>Namaz</b>	... ..	<b>8</b>
<b>Supplications</b>	... ..	<b>9</b>

## NAVROZ IN ISLAM

*This publication is based on the book 'Navroz', written by the late Ayatullah Shaikh Mohamed Hasan Najafi (Mujtahed) and is dedicated to his memory.*

*Compiled & Published by :*

**YOUSUF N. LALLJEE**

**Bakhtawar Annexe, N. Dabholkar Road, Bombay 400 006**

*Printed by :*

**G. N. SHEMBEKAR**

**at Esquire Press Private Ltd., Worli, Bombay 400018**

Navroz is a Persian word meaning 'A New Day'. Actually every day is a new day; but it is on this day that the Sun completes its cycle of passing through all the 'Celestial Stations' which are twelve in number, and enters the first one which is known as 'Haml'. A celestial station is known in Arabic as ('Buruj'). The names of the twelve Celestial Stations through which the celestial bodies, (the planets) annually pass are given below along with the Zodiac signs :—

Name of the Celestial Stations and the Duration of the Sun in each of them :

- |            |                  |                        |
|------------|------------------|------------------------|
| 1. Haml    | — (Ram)          | — Aries. 31 days       |
| 2. Thaur   | — (Bull)         | — Taurus. 31 days      |
| 3. Jauz    | — (Twins)        | — Gemini. 31 days      |
| 4. Sarthan | — (Crab)         | — Cancer. 31 days      |
| 5. Asad    | — (Lion)         | — Leo. 31 days         |
| 6. Sumbula | — (Virgin)       | — Virgo. 31 days       |
| 7. Meezan  | — (Balance)      | — Libra. 30 days       |
| 8. Aqrab   | — (Scorpion)     | — Scorpio. 30 days     |
| 9. Quas    | — (Archer)       | — Sagittarius. 30 days |
| 10. Jadi   | — (Goat)         | — Capricorn. 30 days   |
| 11. Dalv.  | — (Water-bearer) | — Aquarius. 30 days    |
| 12. Hooth  | — (Fishes)       | — Pisces. 29 1/4 days. |

The day when the Sun completes its stay in the last Celestial Station i.e. 'Hooth', and enters the first Celestial Station i.e. 'Haml', this day falls on 21st March, and is known as Navroz.

The Holy Quran says:—Inna Iddattash-Sohoorey Indall-hisna ashera Sharun fi Kitabillahey Yauma Khalaqus Samaavaatey wul Arz. (Sura IX : 36).

"Factually the number of months in the eyes of Allah, in the Book of Allah from the day He created the earth and the heaven, are twelve".

Astrologers and astronomers have divided the year into twelve parts, taking into account the movement of the earth and the sun and each such part is known as a Celestial Station. Celestial Stations are named and the duration of the Sun in each station is determined.

After the entry of the Sun in the Celestial Station 'Haml,' it passes through all the other stations mentioned above and also the durations as stated above. It takes the Sun 365 days and nights, 5 hours 28 minutes and 50 seconds to complete the full circuit and to return to the Celestial Station 'Haml'. This entry of the Sun is known as 'Tahweel-e-Shams' (Sun's Entry).

The first day of the Sun's entry in the Celestial Station 'Haml' falls on 21st March, and is a new year's day and is I'd-e-Navroz.

Considerable importance is attached to this day, for it was on this day that the Sun shone brightly from the Celestial Station 'Haml'. On this day Allah created the Earth, the Universe, the cold winds started to blow, and the earth became fertile to bear trees, vegetables and fruits, and other necessities for mankind.

Foundation of Navroz:—3266 years before Jesus Christ, reigned the first king of Iran. His name was Kumers. He determined the days and seasons in a year and he also determined the first day of the sun in the Celestial Station 'Haml'. The dates and the years came to be accounted since then, and he ordered all learned people to pronounce and to proclaim the importance of that day.

100 years after Kumers, Jamshed became the king of Iran, and he called this day 'Navroz'. He celebrated his coronation on this day, and observed the day as a festival of I'd.

#### **Navroz in Islam:—**

Although Navroz is not a common I'd amongst all the Muslims, the Shia Isna-Ashari consider this day as I'd and give plenty of importance to it.

The Abbasside Caliphs used also to give importance to this day. Mansur who was Caliph in 136 A.H. declared this day as I'd, and greetings were exchanged in a special Durbar held for the celebration I'd-e-Navroz.

On one occasion it was not possible for the Caliph to attend the festival of I'd-e-Navroz, and instead requested Imam Moosa Kasim (A.S.) to be present in his place. After great persuasion the Imam agreed, and the Caliph took a promise from the Imam that he would occupy the Caliph's chair. On the day of Navroz, people began to come to offer I'd greetings and I'd gifts. A list of the gifts was separately maintained. The last to come was an old man, who told the Imam that on account of his poverty he was unable to bring any gift, but his grandfather had composed four couplets in praise of the Imam's grandfather (Imam Muhammad—al—Baqir A.S.), and he requested to be allowed to recite these couplets in the Durbar. Permission was readily granted, and as soon as the recitation was completed, the Imam congratulated the old man, and informed him that for these brilliant couplets he would be rewarded by Allah. Imam Moosa sent one of the courtiers to the Caliph to find out what was to be done with the gifts. The Caliph informed the Imam that all the gifts belonged to him (the Imam), and he could take them away. On hearing this, the Imam presented all the gifts to the old man.

**Traditions regarding Navroz and important events connected with it.**

Moalla Bin Khunais once went to Imam Ja'far-as-Sadiq (A.S) on the day of Navroz. When the Imam

asked him whether he knew the significance of this day, Moalla replied in the negative, but said that he had heard that Iranians give importance to this day and exchange greetings. Whereupon the Imam told Moalla that the importance of this day was due to the fact that many important events have taken place on this day. The sun attained its brightness. The wind that brings into existence the trees, flowers, fruits, and vegetables, started to blow. The Ark of Prophet Noah stopped near Mount Judi (which is near Najaf in Iraq) and was saved from drowning. Prophet Abraham broke the idols of his community. Angel Jibreel brought the first revelation to the Holy Prophet. Our Holy Prophet lifted Hazrat Ali on his shoulders for removing the idols from the Kaaba. At Ghadir-e-Khum, when the Holy Prophet was returning from his farewell pilgrimage he announced Hazrat Ali as his immediate successor. Our twelfth Imam will reappear and hang the devil Dajjal in a place known as Kinasa in Kufa.

On this day took place the incident when 3000 people were raised from the dead after sixty years. This incident is mentioned in the Holy Quran : "Did not you see those who fled from their abodes on account of fear of death and who were in thousands. Then Allah told them to die (and they died). Thereafter they were revived by Him. Indeed Allah is very kind to

human beings, but most people do not realize.” (Sura Bakara Ayat No. 243.)

Manahjussaadekeen in his commentary mentions that the name of the place was Raawerdaan, and this place is midway between Kufa and Basra. The population of this village was about 8000 and every year an epidemic of plague used to break out. People who had the means, used to migrate to other villages at the time of the epidemic, and return later on when it subsided. The poor used to remain behind, and many used to die.

Once they decided that every one in the village should leave on the approach of the epidemic, so that nobody could die of the plague. On the approach of the epidemic all the people left the village along with their animals for some other place. On the way Allah sent two angels, one from the front and the other from the rear. Both the angels shouted “Mutu” (die), and instantly all the people along with their animals died on the spot. People passing by this site felt the necessity of burying them, but as it was found impossible to bury this large number they decided to build a wall around them.

After some sixty years, when the bones had deteriorated, Ezikel ibne Yuza, the second vicegerent of Prophet Moosa happened to pass this way. On seeing the

deteriorated condition of the bones, he started to wonder how it could be possible for Allah to raise them again. A voice inquired of him whether he would like these to be revived, and he answered in the affirmative. Whereupon he was asked to sprinkle water over these bones and to watch the results. Ezikel did as instructed, and was astounded to see the bones join together in the shape of human beings, and thus were they raised from the dead. They then proceeded to their village and started their usual vocations.

#### **Celebration of I'D—E—Navroz.**

If the sun enters the Celestial Station 'Haml (Aries) before Zohar of 21st March, then I'd is celebrated on that day. If however, the sun enters the above Celestial Station after Zohar of the 21st March, then I'd is celebrated the next day i.e. 22nd March and the A'maals of the day of I'd are performed accordingly. Zohar starts at Zawaal i. e. the start of the sun's decline from the apparent noon.

The A'maals (Religious Performances) for this day of I'd-e-Navroz are as follows :—

Moalla bin Khumail has related the following from Imam J'afar-as-Sadiq (A.S.) One should try to keep a fast on this day. One should take a bath, put on

good clothes and use scent. After Namaz-e-Zohar, four rakats of Namaz are to be recited as follows :—

In the first rakat, after Sura **الْحَمْدُ** (Sura

Faateha—The Opening. 1), recite Sura **إِنَّا أَنْزَلْنَاهُ**

10 times (Sura Al-Qadr- The Grandeur. XCVII.)

In the second rakat after Sura Al-Hamd recite 10

times Sura **قُلْ هُوَ اللَّهُ أَحَدٌ** (Sura Qul-Ho-Wallah-

The Unity. CXII.) Complete this Namaz like the morning prayers, and stand up for the second two rakats.

In the first rakat, after Sura Al-Hamd, recite 10

times Sura **قُلْ يَا أَيُّهَا الْكَافِرُونَ** (Sura Al-Kaa-

feyroon-The Disbelievers. CIX).

In the second rakat, after Sura Al-Hamd recite 10

times Sura **قُلْ أَعُوذُ بِرَبِّ النَّاسِ** (Sura An-Nas- The

People. CXIV.) and Sura **قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ**

10 times (Sura Al-Falaq- The Dawn. CXIII). Complete the Namaz like the morning prayers.

Note : If the Suras after Al-Hamd are not known, then one should recite instead Sura Qul-Ho-Wallah...

After completing the above four rakats, the following supplication should be recited in prostration (Sajdah).

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ  
وَالْحَمْدُ لِلَّهِ الْأَوْصِيَاءِ الْمَرْضِيِّينَ وَعَلَى جَمِيعِهِمْ  
أَنْبِيَائِكَ وَرُسُلِكَ بِأَفْضَلِ صَلَوَاتِكَ وَبَارِكْ عَلَيْهِمْ  
بِأَفْضَلِ بَرَكَاتِكَ وَصَلِّ عَلَى أَرْوَاحِهِمْ وَأَجْسَادِهِمْ

اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَبَارِكْ لَنَا فِي يَوْمِنَا  
هَذَا الَّذِي فَضَلْتَهُ وَكَرَّمْتَهُ وَشَرَّفْتَهُ وَعَظَّمْتَهُ  
حَظْرَةَ اللَّهُمَّ بَارِكْ لِي فِيهِمَا أَنْعَمْتَ بِهِ عَلَيَّ حَتَّى لَا  
أَشْكُرَ أَحَدًا غَيْرَكَ وَوَسِّعْ عَلَيَّ فِي رِزْقِي يَا ذَا الْجَلَالِ  
الْإِكْرَامِ اللَّهُمَّ مَا غَابَ مِنِّي فَلَا يَغِيبُنَّ عَنِّي وَعَوْنُكَ وَ  
حِفْظُكَ وَمَا فَقَدْتُ مِنْ شَيْءٍ فَلَا تَقْطَعْهُ مِنِّي وَعَوْنُكَ  
عَلَيْهِ حَتَّى لَا أَتَكَلَّفَ مَا لَا أَحْتَاَجُّ إِلَيْهِ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

Bism-illah-ir-Rahman-ir-Raheem  
 Allahoomma salley alla Muhammadin  
 wa alley Muhammadeenil auseeya-il  
 murzee-yeena wa ala jamee-ay  
 umbeeyaa-ayka wa rosoleyka bey ufzelay  
 salawaateka wa baarik alaihim bey ufzelay  
 bereka-teyka wa salley alaa arwaa-hey-him wa  
 ajsaa-dey-him.

Allahoomma baarik alaa Muhammadin  
 wa Aaley Muhammadin wa baarik lena  
 fee yaumina haazul-lezee fuzzul-tehoo wa karrum-  
 tehoo wa sharruf-tehoo  
 wa uzzumta khaterehoo

Allahoomma baarik-lee-feema unumta beyhee  
 alaiya huthhta la ushkoora ahadun gaireka  
 wa wussey alaiya fee risqee ya Zal Jelaalay wul  
 Ikraam

Allahoomma ma ghaaba minnee, fala yagheebunna  
 unnee aunoka wa hizoka wa fequdto  
 min shai-in fela toofqidnee auneka alaihey  
 hutta la atekullefa maala ahtajoo ilaihey  
 ya Zal Jelaalay wal Ikraam.

In the Name of Allah, the most Compassionate, the  
 Merciful.

O Allah ! Bless Muhammad and his descendants-  
 those of his chosen successors and all Thy Apostles  
 and Thy Prophets with the best of Thy peace and of

Thy bounties, and peace be on their bodies and on  
 their souls.

O Allah ! Bless Muhammad and the descendants  
 of Muhammad, and may the blessings be for us too.  
 This our day which Thou hast made graceful and res-  
 pected and in which there is a danger great.

O Allah ! Bless me with which Thou hast made it  
 bountiful until there is no need for me to be indebted to  
 anyone other than Thee, and increase my sustenance  
 for me O Lord of Majesty and Splendour. O Allah !  
 Let not Thy help and protection be away from me.  
 O Allah let me not be deprived of Thy help and protec-  
 tion. O Allah ! let me not be deprived of Thy help,  
 and let me not be worried for what I need, O Lord  
 of Majesty and Splendour.

God will pardon the minor sins of one who performs  
 the above A'maals. Imam Ja'far as-Sadiq has said that

one should recite **يَا ذَا الْجَلَالِ وَالْإِكْرَامِ** Ya Zal

Jelaalay— O Lord of Power and Majesty, wal Ikraam as  
 many times as possible on this day. It is also the view  
 of most Aalims that the above should be recited 365  
 days, i.e. the number of days in the year. This is stated  
 by Majlisi in his book 'Zadul Maad', and also in the  
 book 'Mirhajul Arefin'. The last book also mentions that



at dawn of this day one should recite

يَا وَهَّابُ

14 times 'Ya Wahab— O Bestower, and

يَا وَدُودُ

22 times' Ya Wadood— O Governor, and after this recital pray for the fulfilment of your valid desires.

It is also related in the above book, that on the day of Navroz, the following supplication (Dua) should be recited on pure water and the water be drunk by the person who recites, and his family members, and the water should be sprinkled in the corners of his house, as God-Willing this will protect them against calamities and tribulations.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ اللَّهُ رَبِّي اللَّهُ رَبِّي اللَّهُ رَبِّي رَبِّي اللَّهُ  
الْوَاحِدُ الْقَهَّارُ رَبِّي اللَّهُ يُحْيِي وَيُمِيتُ حَسْبُنَا رَبُّنَا  
رَبِّي رَبِّي رَبِّي رَبِّي رَبِّي رَبِّي اللَّهُ أَحْفَظْنَا مِنَ  
الْقَحْطِ وَالطَّاعُونِ وَالْعَرَقِ وَالْحَرَقِ وَالْمَوْتِ وَسُوءِ  
الْقَضَاءِ وَشِمَاتَةِ الْأَعْدَاءِ وَشَرِّ كِتَابٍ سَبَقَ رَبُّنَا  
أَكْشَفَ عَنَّا الْعَذَابَ إِنَّا مُوقِنُونَ بِرَحْمَتِكَ يَا أَرْحَمَ  
الرَّاحِمِينَ وَصَلَّى اللَّهُ عَلَى خَيْرِ خَلْقِهِ وَمَطَّهَرَ لُطْفِهِ  
مُحَمَّدًا وَآلِهِ أَجْمَعِينَ الطَّيِّبِينَ الطَّاهِرِينَ وَسَلَّم  
سَلِيمًا كَثِيرًا كَثِيرًا ۞

Bism-illah-ir-Rahman-ir-Raheem

Allaaho Rubbee, Allaaho Rubbee

Rubbee-Allah-hool waaheydool Qahhaar

Rubbee-Allaaho youheec wa youmeetau

Hasbona rubbona

Rubbee, Rubbee, Rubbee, Rubbee, Rubbee,

Rubbee, Rubbee

Allahoommah-fazana menal qahtey wuttaa-

ooney wul gharqeh wul harqey wul mautey

wa soo-ill qezaa-ay wa shamatetil

aadaay wa sharray Kitabin sabeka

Rubba-nuk-shif unnal azaaba inna

moqaynoona bey Rahmateyka ya Ar-

hamur-raaheymeen wa salullaho

ala khairey khalqayhee wa mazheray

loothfeyhee Muhammadin wa alleyhee

ujma' een-uthTyebeenuth Tahereen

was sallem tusleemun kaseerun kaseera.

In the Name of Allah, the most Compassionate, the Merciful.

O Allah, my Lord Allah ! My Lord Allah. The Omnipotent Avenger, my Lord, Sufficient is He for us our Lord. My Lord, my Lord, my Lord, my Lord, my Lord, my Lord, O Allah ! Protect us from famine and epidemic and from drowning and from burning and from death from evil, and defama-tion from enemies and from punishment, the decree of

which may have already been passed by Thee. O Lord! save us from Thy wrath. Verily we believe in Thy Mercy, O the most Merciful of those that show Mercy, may peace be on the best of Thy creation, the Manifestation of Thy Beneficence, Muhammad and all his progeny, the clean and the pure ones and peace be on them more and ever more.

It is also related in the above book, that on the day of Navroz, the following supplication (Dua) should be written in Jafran (Safron) or Kasturi on a plate or some such thing, then the plate to be rinsed and the water drunk. One who performs this will, God Willing, be protected from plague, cholera, famine and other similar calamities. This will also help him to overcome grief in his heart, and also enable him to have the upper hand over his enemies.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ رَبِّيَ اللَّهُ رَبِّيَ الْوَاحِدُ  
 رَبِّيَ الْخَمِي الْقَيُّومُ رَبِّيَ الَّذِي يُحْيِي وَيُمِيتُ رَبِّيَ الْوَالِدُ  
 الْقَهَّارُ حَسْبُنَا رَبَّنَا حَسْبِيَ رَبِّيَ اللَّهُمَّ إِنَّا نَعُوذُ بِكَ  
 مِنَ الطَّعْنِ وَالظَّاعُونِ وَالْوَبَاءِ وَالْبَلَاءِ وَمَوْتِ الْفَجْأَةِ  
 وَسَوْءِ الْقَضَاءِ وَشِمَاتَةِ الْأَعْدَاءِ وَمِنْ شَرِّ مَا سَبَقَ رَبَّنَا  
 أَصْرَفَ عَنَّا الْعَذَابَ إِنَّا مُؤْمِنُونَ حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ  
 نِعْمَ الْمَوْلَى وَنِعْمَ النَّصِيرُ فَإِنَّهُ خَيْرٌ حَافِظًا وَهُوَ أَرْحَمُ  
 الرَّاحِمِينَ وَصَلَّى اللَّهُ عَلَى خَيْرِ خَلْقِهِ مُحَمَّدٍ وَعِزَّتِهِ  
 الطَّيِّبِينَ الظَّاهِرِينَ بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ ۞

Bism-illah-ir-Rahman-ir-Raheem  
 Rubee-Allaho Rubbee-ul Waahid  
 Rubbee-ul Haiyyool Qaiyyoom  
 Rubbee-ul-Iezi yooh-ye wa you meeto  
 Rubbee-ul Waahidool Qahhar  
 Husbona rubbona husbee Rubbee  
 Allahoomma inna ne-oozo beka  
 menut' ta'ney wut-taa-ooney wul  
 baa-ay wul balaa-ay wul maut-il  
 fooj-atay wa soo-il qezaa-ay  
 wa shamaata -til a'daa-ay wa min

sharray ma sabaqa  
 Rubbanusrif unnual azaaba inna  
 mominoon  
 Husboonullaho wa neymul vakil  
 neymul Maula wa neymun Naseer  
 Fallaho khairoon haafezan wa  
 howa arhamoor raheymeen  
 Wa sallallaho alla khairay khalqayhee  
 Muhammadin wa itrutay hith-  
 tyebbeenat taaheyreena bey rahmetayka  
 ya ar-hamar-Raheymeen.

In the Name of Allah, the most Compassionate, the Merciful.

My Lord, the Ever-living, my Lord, the Loving, the Self Subsisting. My Lord, the Giver of life and the Causer of death. My Lord the Severe in punishment.

Sufficient is for me my Lord. O Allah! We seek Thy Protection against taunts, plague, epidemic, calamities and sudden death. Against evil endings and defamation from enemies and the evil that may come my way. O Our Lord! Save us from chastisement, for verily we are believers.

Sufficient is for me my Lord; the best Protector, the best Helper. For Allah is Best to take care, and He is the most Merciful of those who show mercy. And —peace be on the best of Thy creation—Muhammad and his Progeny, the clean and pure ones. Thy

Mercy and Blessings be upon them, O the most Merciful of those who show mercy.

It is stated in Taufatul Awam, that on the day of Navroz one should recite the following Suras. This God Willing will help to avert calamities for the whole year.

- 1 Sura Bani Israeel XVII. The Children of Israel.
- 2 Sura An-Nur XXIV. The Light.
- 3 Sura Al-Hadid LVII. The Iron.
- 4 Sura Hashr LIX. The Banishment.
- 5 Sura As-Saff. LXI. The Ranks.
- 6 Sura Al-Ma'arij. LXX. The Ways of Ascent.
- 7 Sura Aala. LXXXVII. The Most High.

The A'maals at the time of Tahweel-e-Shams (Entry of the Sun in the Celestial Station HamI-Aries) are as follows :

لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ أَعُوذُ بِرَبِّ  
 السُّهْلِ وَالسَّهِيَّةِ مِنَ الْعَقْرَبِ وَالسَّارِقِ وَالْحَيَّةِ ❖

La haula wala qoowata illa billa-hill alee-ill Azeem  
 A'oozo bey rubbis-soohaa wus-sahee-yatey  
 Minul uqrebey wus saaray-qay wul haiyatay.

There is no fear or might save that of Allah, the High, the Great. I seek protection of the Lord from Scorpion, and thief and snake.

Majlisi has quoted that either of the two following  
Dau's should be recited 366 times.

يَا مُحَوِّلَ الْحَوَالِ وَالْأَحْوَالِ حَوِّلْ حَالَنَا إِلَى أَحْسَنِ الْحَالِ

Ya Mohawwey-Lull Hawley wul Ahwaal  
Havvil Haalena ila Ahsanil Haal

O Changer of Circumstances (state of affairs), alter  
our condition to the best.

يَا مُقَلِّبَ الْقُلُوبِ وَالْأَبْصَارِ يَا مُدَبِّرَ اللَّيْلِ وَالنَّهَارِ  
يَا مُحَوِّلَ الْحَوَالِ وَالْأَحْوَالِ حَوِّلْ حَالَنَا إِلَى أَحْسَنِ الْحَالِ

Ya Mooquileybul Qooloobey wul Absaar  
Ya Moodubbeyrul Lailey Wunnehaar  
Ya Moohuvveul Hawley wul Ahwaal  
Havvil Haalena ila Ahsanil Haal

O Changer of hearts and sights,  
O Administrator of night and day,  
O Changer of Circumstances,  
Alter our condition to the best.

It is related that one should recite the following  
supplication 100 times :

اللَّهُمَّ هَذِهِ سَنَةٌ جَدِيدَةٌ وَأَنْتَ مَلِكٌ قَدِيمٌ أَسْأَلُكَ  
خَيْرَهَا وَخَيْرَ مَا فِيهَا وَأَعُوذُ بِكَ شَرِّهَا وَشَرِّ مَا فِيهَا  
وَأَسْتَكَفِيكَ مَوْنَتَهَا وَشُغْلَهَا يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

Allahoomma haazey-hee sanatoon jadeedatoon

Wa unta maleykoon Qadeem

Us aloka khairaha wa khaira ma feeha

Wa a'oozo beyka sharraha wa sharra

Ma feeha wa ustukfeeka mo'neteha wa shooghlah

Ya Zal Jalaaley wal Ikraam.

O Allah! This is a New Year, and Thou art the most  
ancient King. I ask of Thee the good of it and the good  
which is in it. I seek protection of Thee against  
the evil of it and that which is evil in it, and grant me  
contentment and resistance to the ordeals and activities  
in it. O Lord of Majesty and Splendour.

