

All praise be to Allah the Lord of the worlds.

May Allah send blessings upon our master
Muḥammad His Prophet

and upon his Household and may He salute
them with thorough salutation.

O Allah, all praise be to You

for Your decree that has been applied

to Your vicegerents whom You have purely
selected for Yourself and Your religion;

as You have chosen for them the abundance
of what You have in possession;

that is the enduring pleasure

that neither vanishes nor diminishes,

after You had already stipulated on them to
renounce

all the ranks of this lowly world

along with all of its embellishments and
ornaments,

and they accepted this stipulation.

As You knew that they would fulfill this
stipulation,

You accepted and drew them near to You.

You thus provided them with sublime
mention

and obvious approval,

made Your angels descend to them,

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

وَصَلَّىٰ اللَّهُ عَلَىٰ سَيِّدِنَا مُحَمَّدٍ نَبِيِّهِ

وآلِهِ وَسَلَّمَ تَسْلِيمًا

اللَّهُمَّ لَكَ الْحَمْدُ

عَلَىٰ مَا جَرَىٰ بِهِ قَضَاؤُكَ

فِي أَوْلِيَائِكَ الَّذِينَ اسْتَخْلَصْتَهُمْ

لِنَفْسِكَ وَدِينِكَ

إِذِ اخْتَرْتَ لَهُمْ جَزِيلَ مَا عِنْدَكَ

مِنَ النَّعِيمِ الْمَقِيمِ

الَّذِي لَا زَوَالَ لَهُ وَلَا أَضْمِحَالَ

بَعْدَ أَنْ شَرَطْتَ عَلَيْهِمُ الزُّهْدَ

فِي دَرَجَاتِ هَذِهِ الدُّنْيَا الدَّيَّةِ

وَزُخْرُفِهَا وَزَبْرِجِهَا

فَشَرَطُوا لَكَ ذَلِكَ

وَعَلِمْتَ مِنْهُمْ الْوَفَاءَ بِهِ

فَقَبِلْتَهُمْ وَقَرَّبْتَهُمْ

وَقَدَّمْتَ لَهُمُ الذِّكْرَ الْعَلِيِّ

وَالثَّنَاءَ الْجَلِيَّ

وَأَهْبَطْتَ عَلَيْهِمْ مَلَائِكَتَكَ

honored them with Your revelations,

وَكَرَّمْتَهُمْ بِوَحْيِكَ

supported them with Your knowledge,

وَرَفَدْتَهُمْ بِعِلْمِكَ

and made them the channel to You

وَجَعَلْتَهُمُ الذَّرِيعَةَ إِلَيْكَ

and the means to winning Your pleasure.

وَالْوَسِيلَةَ إِلَىٰ رِضْوَانِكَ

Therefore, You made some of them dwell in
Your Garden

فَبَعْضٌ أُسْكِنْتَهُ جَنَّاتِكَ

until You decided to take him out of there.

إِلَىٰ أَنْ أَخْرَجْتَهُ مِنْهَا

You bore another one on in Your Ark

وَبَعْضٌ حَمَلْتَهُ فِي فُلِكَ

and saved him and those who believed with
him

وَنَجَّيْتَهُ وَمَنْ آمَنَ مَعَهُ

from perdition, out of Your mercy.

مِنَ الْهَلَكَةِ بِرَحْمَتِكَ

You took another one as Your intimate friend

وَبَعْضٌ اتَّخَذْتَهُ لِنَفْسِكَ خَلِيلًا

and when he asked You to leave behind him a
truthful mention, You responded to him

وَسَأَلَكَ لِسَانَ صِدْقٍ فِي الْآخِرِينَ

فَأَجَبْتَهُ

and made that (mention) to be eminent.

وَجَعَلْتَ ذَلِكَ عَلِيًّا

You spoke to another one from a tree directly

وَبَعْضٌ كَلَّمْتَهُ مِنْ شَجَرَةٍ تَكْلِيمًا

and decided his brother to be his protector
and representative.

وَجَعَلْتَ لَهُ مِنْ أَخِيهِ رِدْءًا وَوَزِيرًا

You made another one to be born without a
father,

وَبَعْضٌ أَوْلَدْتَهُ مِنْ غَيْرِ أَبِي

gave him clear-cut proofs

وَأَتَيْتَهُ الْبَيِّنَاتِ

and aided him with the Sacred Spirit.

وَأَيَّدْتَهُ بِرُوحِ الْقُدْسِ

For each of them, You gave a code of law,

وَكُلٌّ شَرَعْتَ لَهُ شَرِيعَةً

decided a certain course,

and finely chose successors;

well-trustworthy successors one after another,

each for a certain period,

in purpose of establishing Your religion

and acting as arguments against Your servants,

so that the truth should never leave its position

and the wrong should never overcome the people of the truth

and so that none should claim, saying,

“If only You had sent to us a warning messenger

and established for us a guiding person,

we should have followed Your signs before that we met humiliation and disgrace!”

You then ended the matter with Your most-beloved and well-select one, Muḥammad,

may Allah bless him and his Household.

He was—as exactly as You have chosen—

the master of all those whom You created,

the best of all those whom You selected,

وَتَهَجَّتْ لَهُ مِنْهَا جَاءً

وَتَخَيَّرَتْ لَهُ أَوْصِيَاءَ

مُسْتَحْفِظًا بَعْدَ مُسْتَحْفِظٍ

مِنْ مُدَّةٍ إِلَى مُدَّةٍ

إِقَامَةً لِدِينِكَ

وَحُجَّةً عَلَى عِبَادِكَ

وَلئَلَّا يَزُولَ الْحَقُّ عَنْ مَقَرِّهِ

وَيَغْلِبَ الْبَاطِلُ عَلَى أَهْلِهِ

وَلَا يَقُولَ أَحَدٌ

لَوْ لَا أُرْسِلْتَ إِلَيْنَا رَسُولًا مُنْذِرًا

وَأَقَمْتَ لَنَا عِلْمًا هَادِيًا

فَنَتَّبِعَ آيَاتِكَ مِنْ قَبْلِ أَنْ نَذِلَّ

وَنَخْزَى

إِلَى أَنْ أَنْتَهَيْتَ بِالْأَمْرِ إِلَى حَبِيبِكَ

وَنَجِيبِكَ مُحَمَّدٍ

صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ

فَكَانَ كَمَا أَنْتَجَبْتَهُ

سَيِّدَ مَنْ خَلَقْتَهُ

وَصَفْوَةَ مَنْ اصْطَفَيْتَهُ

the most favorite of all those whom You pointed out,

and the noblest of all those on whom You decided.

So, You preferred him to Your prophets,

sent him to the two dependents (men and jinn) from Your servants,

enabled him to tread on the east and the west of Your lands,

made subservient to him the Burāq (the celestial sumpter),

raised his soul to Your heavens,

and entrusted with him the knowledge of whatever passed

and whatever shall come to pass up to the extinction of Your creatures.

You then granted him victory by means of horror

ordered (Archangels) Gabriel and Michael

as well as the marked angels to surround him,

and promised him to make his faith prevail all other faiths

however much the polytheists may be averse.

You did all that after You had settled him in an honest position among his people,

made for him and them the first house

ever located for the people; that is the house in Bakkah,

وَأَفْضَلَ مَنْ اجْتَبَيْتَهُ

وَأَكْرَمَ مَنْ اعْتَمَدْتَهُ

قَدَّمْتَهُ عَلَى أَنْبِيَائِكَ

وَبَعَثْتَهُ إِلَى الثَّقَلَيْنِ مِنْ عِبَادِكَ

وَأَوْطَأْتَهُ مَشَارِقَكَ وَمَغَارِبَكَ

وَسَخَّرْتَ لَهُ الْبُرَاقَ

وَعَرَجْتَ بِرُوحِهِ إِلَى سَمَائِكَ

وَأَوْدَعْتَهُ عِلْمَ مَا كَانَ

وَمَا يَكُونُ إِلَى أَنْقِضَاءِ خَلْقِكَ

ثُمَّ نَصَرْتَهُ بِالرُّعْبِ

وَحَفَفْتَهُ بِجَبْرَائِيلَ وَمِيكَائِيلَ

وَالْمُسَوِّمِينَ مِنْ مَلَائِكَتِكَ

وَوَعَدْتَهُ أَنْ تُظْهِرَ دِينَهُ عَلَى الدِّينِ

كُلِّهِ

وَلَوْ كَرِهَ الْمُشْرِكُونَ

وَذَلِكَ بَعْدَ أَنْ بَوَّأْتَهُ مَبَوَّأً صِدْقٍ مِنْ

أَهْلِهِ

وَجَعَلْتَ لَهُ وَلَهُمْ أَوَّلَ بَيْتٍ

وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ

blessed and guidance for the worlds.

In it, there are clear-cut proofs.

It is the standing-place of Abraham,

and whoever enters it will be secured.

You also said, “Allah only desires to keep away the uncleanness from you,

O people of the House,

and to purify you a thorough purifying.”

You then decided the reward of Muḥammad,

Your blessings be upon him and his Household,

to be the love for them; as in Your Book

You said, “Say: I do not ask of you any reward for it

but love for my near relatives.”

You also said, “Whatever reward I have asked of you, that is only for yourselves.”

You also said, “I do not ask you aught in return

except that he who wills, may take the way to his Lord.”

They (i.e. the Prophet’s Household) have therefore been the way to You

and the course to Your pleasure.

مُبَارَكًا وَهُدًى لِّلْعَالَمِينَ

فِيهِ آيَاتٌ بَيِّنَاتٌ

مَقَامُ إِبْرَاهِيمَ

وَمَنْ دَخَلَهُ كَانَ آمِنًا

وَقُلْتَ «إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمْ

الرِّجْسَ

أَهْلَ الْبَيْتِ

وَيُطَهِّرَكُمْ تَطْهِيرًا.»

ثُمَّ جَعَلْتَ أَجْرَ مُحَمَّدٍ

صَلَوَاتِكَ عَلَيْهِ وَآلِهِ

مَوَدَّتَّهُمْ فِي كِتَابِكَ

فَقُلْتَ «قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا

إِلَّا الْمَوَدَّةَ فِي الْقُرْبَى!»

وَقُلْتَ «مَا سَأَلْتُكُمْ مِنْ أَجْرٍ فَهُوَ

لَكُمْ.»

وَقُلْتَ «مَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ

إِلَّا مَنْ شَاءَ أَنْ يَتَّخِذَ إِلَىٰ رَبِّهِ سَبِيلًا.»

فَكَانُوا هُمُ السَّبِيلَ إِلَيْكَ

وَالْمَسْلَكَ إِلَىٰ رِضْوَانِكَ

When his (i.e. the Prophet) days passed,
he appointed as successor his vicegerent `Alī
the son of Abū-Ṭālib,

Your blessings be upon both of them and
their Household,

because he (the Prophet) was the warner

and `Alī was the guide for every people.

So, he (the Prophet) said in the presence of
the people,

“As for each one who has taken me as his
master,

`Alī is now his master.

O Allah, guard any one who is loyal to `Alī,

be the enemy of any one who antagonizes
him,

support any one who supports him,

and disappoint any one who disappoints
him.”

He also said, “As for any one who has
considered me as his Prophet, `Alī is now his
commander.”

He also said, “`Alī and I are of the same tree,

while all the other peoples are from various
trees.”

He endued him (i.e. `Alī) with the position
that (Prophet) Aaron had with regard to
(Prophet) Moses,

saying, “Your position to me is as same as
Aaron’s position to Moses (in every thing)

فَلَمَّا أَنْقَضَتْ أَيَّامَهُ

أَقَامَ وَلِيَّهُ عَلِيَّ بْنَ أَبِي طَالِبٍ
صَلَوَاتِكَ عَلَيْهِمَا وَآلِهِمَا هَادِيًا

إِذْ كَانَ هُوَ الْمُنذِرَ

وَلِكُلِّ قَوْمٍ هَادٍ

فَقَالَ وَالْمَلَأُ أَمَامَهُ:

”مَنْ كُنْتُ مَوْلَاهُ

فَعَلِيٌّ مَوْلَاهُ

اللَّهُمَّ وَالِ مَنْ وَالَاهُ

وَعَادِ مَنْ عَادَاهُ

وَأَنْصُرْ مَنْ نَصَرَهُ

وَأَخْذُلْ مَنْ خَذَلَهُ.”

وَقَالَ: ”مَنْ كُنْتُ أَنَا نَبِيَّهُ فَعَلِيٌّ

أَمِيرُهُ.”

وَقَالَ: ”أَنَا وَعَلِيٌّ مِنْ شَجَرَةٍ وَاحِدَةٍ

وَسَائِرُ النَّاسِ مِنْ شَجَرٍ شَتَّى.”

وَأَحَلَّهُ مَحَلَّ هَارُونَ مِنْ مُوسَى

فَقَالَ لَهُ: ”أَنْتَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ

مُوسَى

except that there shall be no prophet after me.”

He gave him in marriage his daughter the doyen of the women of the worlds.

He allowed him (alone) to do whatever he himself is allowed to do in his Mosque.

He closed all the doors (to the Mosque) except his (i.e. `Alī) door.

He then entrusted with him his knowledge and his wisdom,

saying, “I am the city of knowledge,

and `Alī is its door.

So, whoever wants this city and wisdom,

must come to it from its door.”

He then said (to `Alī), “You are my brother, successor, and inheritor.

Your flesh is part of my flesh,

your blood is part of my blood,

your peace is my peace,

your war is my war,

and faith is mixed with your flesh and blood

as same as it is mixed with my flesh and blood.

On the morrow, you shall be my vicegerent on the (Divine) Pond.

You also settle my debts

and fulfill my commitments.

إِلَّا أَنَّهُ لَا نَبِيَّ بَعْدِي.

وَزَوْجَهُ أُنْتَهُ سَيِّدَةَ نِسَاءِ الْعَالَمِينَ

وَأَحَلَّ لَهُ مِنْ مَسْجِدِهِ مَا حَلَّ لَهُ

وَسَدَّ الْأَبْوَابَ إِلَّا بَابَهُ

ثُمَّ أَوْدَعَهُ عِلْمَهُ وَحِكْمَتَهُ

فَقَالَ: «أَنَا مَدِينَةُ الْعِلْمِ

وَعَلِيٌّ بَابُهَا

فَمَنْ أَرَادَ الْمَدِينَةَ وَالْحِكْمَةَ

فَلْيَأْتِهَا مِنْ بَابِهَا.»

ثُمَّ قَالَ: «أَنْتَ أَخِي وَوَصِيِّي وَوَارِثِي

لَحْمِكَ مِنْ لَحْمِي

وَدَمِّكَ مِنْ دَمِي

وَسِلْمُكَ سِلْمِي

وَحَرْبُكَ حَرْبِي

وَالْإِيمَانُ مُخَالِطُ لَحْمِكَ وَدَمِّكَ

كَمَا خَالَطَ لَحْمِي وَدَمِي

وَأَنْتَ غَدًا عَلَى الْحَوْضِ خَلِيفَتِي

وَأَنْتَ تَقْضِي دِينِي

وَتُنْجِزُ عِدَاتِي

Your Shī`ah (i.e. adherents) shall be on
pulpits of light,

white-faced, around me in Paradise.

They are my neighbors (therein).

Were it not for you `Alī,

true believers would not be recognized after
me.”

Hence, he (i.e. `Alī), after the Prophet, was
true guidance against straying off,

light against blindness,

the firmest rope of Allah,

and His straight path.

None would precede him in blood relation
(with the Prophet)

or any priority in a religious affair,

and none would ever match him in any item
of virtue.

He patterned after the Messenger,

may Allah’s blessings be upon both of them
and their Household.

He fought for the sake of true interpretation
(of the Qur`ān).

The blame of any blamer would never stop
him from doing anything for the sake of
Allah.

He thus exterminated the villains of the
Arabs,

killed their heroes,

and eradicated their ferocious fighters.

وَشِيعَتِكَ عَلَىٰ مَنَابِرٍ مِّنْ نُورٍ
مُّبَيَّضَةً وَجُوهَهُمْ حَوْلِي فِي الْجَنَّةِ

وَهُمْ جِيرَانِي

وَلَوْلَا أَنْتَا يَا عَلِيُّ

لَمْ يُعْرَفِ الْمُؤْمِنُونَ بَعْدِي.

وَكَانَ بَعْدَهُ هُدًىٰ مِنَ الضَّلَالِ

وَتُورًا مِّنَ الْعَمَىٰ

وَحَبْلَ اللَّهِ الْمَتِينِ

وَصِرَاطَهُ الْمُسْتَقِيمِ

لَا يُسْبِقُ بِقَرَابَةٍ فِي رَحِمِ

وَلَا بِسَابِقَةٍ فِي دِينِ

وَلَا يُلْحَقُ فِي مَنْقَبَةٍ مِّنْ مَّنَاقِبِهِ

يَحْذُو حَذْوَ الرَّسُولِ

صَلَّىٰ اللَّهُ عَلَيْهِمَا وَآلِهِمَا

وَيُقَاتِلُ عَلَىٰ التَّأْوِيلِ

وَلَا تَأْخُذُهُ فِي اللَّهِ لَوْمَةٌ لَّائِمٍ

قَدْ وَتَرَ فِيهِ صَنَادِيدَ الْعَرَبِ

وَقَتَلَ أَبْطَالَهُمْ

وَتَاوَشَ ذُؤَبَانَهُمْ

He therefore filled in their hearts with malice

from the battles of Badr, Khaybar, and Hunayn as well as others.

Therefore, they clang inseparably to opposing him

and attached upon dissenting him

until he had to kill the preachers, the unjust, and the apostates.

When he passed away

and he was killed by the most miserable of all of the late generations who will be attached to the most miserable of the past generations,

the decree of Allah's Messenger,

may Allah bless him and his Household,

about the leadership of the successive guiding ones was not carried out;

rather, the people insisted on detesting him

and agreed unanimously on rupturing their relations with him

and moving away his descendants (from leadership),

except for a few ones who fulfilled the duty of observing their rights.

Many (of `Alī's descendants) were therefore slain,

many others were taken as captives,

فَأَوْدَعَ قُلُوبَهُمْ أَحْقَادًا

بَدْرِيَّةً وَخَيْبَرِيَّةً وَحُنَيْنِيَّةً وَغَيْرَهُنَّ

فَأَضَبَتْ عَلَى عَدَاوَتِهِ

وَأَكْبَتْ عَلَى مُنَابَذَتِهِ

حَتَّى قَتَلَ النَّاكِثِينَ وَالْقَاسِطِينَ

وَالْمَارِقِينَ

وَلَمَّا قَضَىٰ نَحْبَهُ

وَقَتَلَهُ أَشَقَىٰ الْأَخْرِينَ يَتَّبِعُ أَشَقَىٰ

الْأُولَىٰ

لَمْ يُمَثَّلْ أَمْرُ رَسُولِ اللَّهِ

صَلَّىٰ اللَّهُ عَلَيْهِ وَآلِهِ

فِي الْهَادِينَ بَعْدَ الْهَادِينَ

وَالْأُمَّةُ مُصِرَّةٌ عَلَىٰ مَقْتِهِ

مُجْتَمِعَةٌ عَلَىٰ قَطِيعَةِ رَحِمِهِ

وَإِقْصَاءِ وُلْدِهِ

إِلَّا الْقَلِيلَ مِمَّنْ وَفَىٰ لِرِعَايَةِ الْحَقِّ

فِيهِمْ

فَقُتِلَ مَنْ قُتِلَ

وَسُبِيَ مَنْ سُبِيَ

and many others were banished.

Decrees were thus applied to them

in a form expected to grant them excellent reward for that.

Verily, the earth is Allah's;

He gives it in inheritance to whomever of His servants that He wishes;

and the end result shall be for the pious.

All glory be to our Lord.

Most certainly, the promise of our Lord shall come to pass.

Allah shall never fail to fulfill His promise.

He is the Almighty, the All-wise.

For the immaculate ones from the household of Muḥammad and `Alī,

may Allah bless both of them and their household,

let weepers weep.

For them too, let lamenters lament.

For the like of them, let tears be shed,

screamers scream,

yellers yell,

and wailers wail.

وَأَقْصِي مَنْ أَقْصِي

وَجَرَى الْقَضَاءُ لَهُمْ

بِمَا يُرْجَى لَهُ حُسْنُ الْمَثُوبَةِ

إِذْ كَانَتْ الْأَرْضُ لِلَّهِ

يُورِثُهَا مَنْ يَشَاءُ مِنْ عِبَادِهِ

وَالْعَاقِبَةُ لِلْمُتَّقِينَ

وَسُبْحَانَ رَبِّنَا

إِنْ كَانَ وَعْدُ رَبِّنَا لَمَفْعُولًا

وَلَنْ يُخْلِفَ اللَّهُ وَعْدَهُ

وَهُوَ الْعَزِيزُ الْحَكِيمُ

فَعَلَى الْأَطَائِبِ مِنْ أَهْلِ بَيْتِ مُحَمَّدٍ

وَعَلِيٍّ

صَلَّى اللَّهُ عَلَيْهِمَا وَآلِهِمَا

فَلَيْبِكَ الْبَاكُونَ

وَإِيَّاهُمْ فَلْيَنْدُبِ النَّادِبُونَ

وَلِمِثْلِهِمْ فَلْتَذْرِفِ الدَّمُوعُ

وَلْيَصْرِخِ الصَّارِحُونَ

وَيَضِجِ الضَّاجُونَ

وَيَعِجِ الْعَاجُونَ

Where is al-Ḥasan? Where is al-Ḥusayn?

Where are the sons of al-Ḥusayn;

a virtuous one after another,

and a veracious one after another?

Where is the course (to Allah) after a course?

Where is the best after the best?

Where are the rising suns?

Where are the shining moons?

Where are the brilliant stars?

Where are the authorities of the religion

and the foundations of knowledge?

Where is the left by Allah

that is always represented by individuals
from the guiding (Prophetic) offspring?

Where is the one prepared for cutting off the
roots of the wrongdoers?

Where is the one awaited for mending every
unevenness and crookedness?

Where is the one hoped for removing
oppression and aggression?

Where is the one spared for refreshing the
duties and traditions?

Where is the one chosen for restoring the
faith and the code of law?

أَيْنَ الْحَسَنِ أَيْنَ الْحُسَيْنِ

أَيْنَ أَبْنَاءِ الْحُسَيْنِ

صَالِحٌ بَعْدَ صَالِحٍ

وَصَادِقٌ بَعْدَ صَادِقٍ

أَيْنَ السَّبِيلِ بَعْدَ السَّبِيلِ

أَيْنَ الْخَيْرَةِ بَعْدَ الْخَيْرَةِ

أَيْنَ الشُّمُوسِ الطَّالِعَةِ

أَيْنَ الْأَقْمَارِ الْمُنِيرَةِ

أَيْنَ الْأَنْجُمِ الزَّاهِرَةِ

أَيْنَ أَعْلَامِ الدِّينِ

وَقَوَاعِدِ الْعِلْمِ

أَيْنَ بَقِيَّةِ اللَّهِ

الَّتِي لَا تَخْلُو مِنْ الْعِثْرَةِ الْهَادِيَةِ

أَيْنَ الْمَعْدِ لِقَطْعِ دَابِرِ الظَّلْمَةِ

أَيْنَ الْمُنْتَظَرِ لِإِقَامَةِ الْأُمَّتِ وَالْعِوَجِ

أَيْنَ الْمُرْتَجَى لِإِزَالَةِ الْجَوْرِ وَالْعُدْوَانِ

أَيْنَ الْمُدَّخَرِ لِتَجْدِيدِ الْفَرَائِضِ

وَالسُّنَنِ

أَيْنَ الْمُتَخَيَّرِ لِإِعَادَةِ الْمِلَّةِ وَالشَّرِيعَةِ

Where is the one expected to restore to life the Book and its provisions?

أَيْنَ الْمَوْمَلُ لِإِحْيَاءِ الْكِتَابِ وَحُدُودِهِ

Where is the reviver of the elements of the religion and its people?

أَيْنَ مُحْيِي مَعَالِمِ الدِّينِ وَأَهْلِهِ

Where is the one shattering the arms of the aggressors?

أَيْنَ قَاصِمِ شَوْكَةِ الْمُعْتَدِينَ

Where is the one demolishing the edifices of polytheism and hypocrisy?

أَيْنَ هَادِمِ أبنِيَةِ الشَّرْكِ وَالنَّفَاقِ

Where is the one annihilating the people of wickedness,

أَيْنَ مُبِيدِ أَهْلِ الْفُسُوقِ

disobedience, and tyranny?

وَالْعِصْيَانِ وَالطُّغْيَانِ

Where is the one uprooting the branches of error and insurgence?

أَيْنَ حَاصِدِ فُرُوعِ الْغَيِّ وَالشَّقَاقِ

Where is the one effacing the traces of evasiveness and personal desires?

أَيْنَ طَامِسِ آثَارِ الزَّيْغِ وَالْأَهْوَاءِ

Where is the one severing the ropes of fabrication and forgery?

أَيْنَ قَاطِعِ حَبَائِلِ الْكِذْبِ وَالْإِفْتِرَاءِ

Where is the one terminating the insolent defiant and persistent rebels?

أَيْنَ مُبِيدِ الْعُتَاةِ وَالْمَرَدَةِ

Where is the one tearing up the people of obstinacy, misleading, and atheism?

أَيْنَ مُسْتَأْصِلِ أَهْلِ الْعِنَادِ وَالتَّضْلِيلِ

وَالْإِلْحَادِ

Where is the one ennobling the saints and humiliating the enemies?

أَيْنَ مُعِزِّ الْأَوْلِيَاءِ وَمُذِلِّ الْأَعْدَاءِ

Where is the one bringing together (all scattered) words to piety?

أَيْنَ جَامِعِ الْكَلِمَةِ عَلَى التَّقْوَى

Where is the door of Allah from which Allah is come?

أَيْنَ بَابِ اللَّهِ الَّذِي مِنْهُ يُؤْتَى

Where is the Face of Allah towards whom the saints turn their faces.

أَيْنَ وَجْهِ اللَّهِ الَّذِي إِلَيْهِ يَتَوَجَّهُ

الْأَوْلِيَاءِ

Where is the means of access that is connectedly extended between the earth and the heavens.

أَيْنَ السَّبَبِ الْمُتَّصِلِ بَيْنَ الْأَرْضِ

وَالسَّمَاءِ

Where is the patron of the Conquest Day

أَيْنَ صَاحِبِ يَوْمِ الْفَتْحِ

and the stretcher of the pennon of true guidance?

وَنَاشِرِ رَايَةِ الْهُدَىٰ

Where is the one reunifying the dispersed parts of uprightness and contentment?

أَيْنَ مُؤَلِّفِ شَمْلِ الصَّلَاحِ وَالرِّضَا

Where is the one demanding with the vengeance of the Prophets and their sons?

أَيْنَ الطَّالِبِ بِذُحُولِ الْأَنْبِيَاءِ وَأَبْنَاءِ
الْأَنْبِيَاءِ

Where is the one demanding with the blood of the one slain in Karbalā'?

أَيْنَ الطَّالِبِ بِدَمِ الْمَقْتُولِ بِكَرْبَلَاءَ

Where is the one granted aid against whomever transgresses and forges lies against him?

أَيْنَ الْمَنْصُورِ عَلَىٰ مَنْ أَعْتَدَىٰ عَلَيْهِ
وَأَفْتَرَىٰ

Where is the distressed who is answered when he prays?

أَيْنَ الْمُضْطَرُّ الَّذِي يُجَابُ إِذَا دَعَا

Where is the forefront of the creatures who enjoys dutifulness and piety?

أَيْنَ صَدْرِ الْخَلَائِقِ ذُو الْبِرِّ وَالتَّقْوَىٰ

Where is the son of the well-chosen Prophet,

أَيْنَ ابْنِ النَّبِيِّ الْمُصْطَفَىٰ

the son of `Alī the well-pleased,

وَأَبْنِ عَلِيٍّ الْمُرْتَضَىٰ

the son of Khadijah the glittery lady,

وَأَبْنِ خَدِيجَةَ الْغُرَاءِ

and the son of Fāṭimah the grand lady?

وَأَبْنِ فَاطِمَةَ الْكُبْرَىٰ

May my father and mother be ransoms for you.

بِأَبِي أَنْتَ وَأُمِّي

May my soul be protection and shield for you.

وَنَفْسِي لَكَ الْوِقَاءُ وَالْحِمَىٰ

O son of the chiefs drawn near!

يَا بْنَ السَّادَةِ الْمُقَرَّبِينَ

O son of the most honorable, outstanding ones!

يَا بْنَ النُّجَبَاءِ الْأَكْرَمِينَ

O son of the guiding and well-guided ones!

يَا بْنَ الْهُدَاةِ الْمَهْدِيِّينَ

O son of the ever-best refined ones!

يَا بَنَ الْخَيْرَةِ الْمَهْدِيِّينَ

O son of the all-liberal and all-select ones!

يَا بَنَ الْغَطَارِيفَةِ الْأَنْجَبِيِّينَ

O son of the immaculate and purified ones!

يَا بَنَ الْأَطَائِبِ الْمُطَهَّرِينَ

O son of the ample-giving, finely elected ones!

يَا بَنَ الْخَضَارِمَةِ الْمُنتَجَبِينَ

O son of the bounteous, most honorable ones!

يَا بَنَ الْقَمَاقِمَةِ الْأَكْرَمِينَ

O son of light-giving full moons!

يَا بَنَ الْبُدُورِ الْمُنِيرَةِ

O son of beaming lanterns!

يَا بَنَ السُّرُجِ الْمُضِيئَةِ

O son of piercing flames!

يَا بَنَ الشُّهُبِ الثَّاقِبَةِ

O son of luminous stars!

يَا بَنَ الْأَنْجَمِ الزَّاهِرَةِ

O son of patent ways!

يَا بَنَ السُّبُلِ الْوَاضِحَةِ

O son of obvious signs!

يَا بَنَ الْأَعْلَامِ اللَّائِحَةِ

O son of perfect knowledge!

يَا بَنَ الْعُلُومِ الْكَامِلَةِ

O son of renowned traditions!

يَا بَنَ السُّنَنِ الْمَشْهُورَةِ

O son of well-established features!

يَا بَنَ الْمَعَالِمِ الْمَأْثُورَةِ

O son of well-known miracles!

يَا بَنَ الْمُعْجَزَاتِ الْمَوْجُودَةِ

O son of widely witnessed demonstrations!

يَا بَنَ الدَّلَائِلِ الْمَشْهُودَةِ

O son of the straight path!

يَا بَنَ الصِّرَاطِ الْمُسْتَقِيمِ

O son of the great news!

يَا بَنَ النَّبَاِ الْعَظِيمِ

O son of him who is elevated and full of wisdom in the original of the Book with Allah.

يَا بَنَ مَنْ هُوَ فِي أُمَّ الْكِتَابِ لَدَى اللَّهِ

عَلِيَّ حَكِيمٌ

O son of signs and manifestations!

يَا بِنَ الْآيَاتِ وَالْبَيِّنَاتِ

O son of apparent points of evidence!

يَا بِنَ الدَّلَائِلِ الظَّاهِرَاتِ

O son of clear-cut and dazzling substantiations!

يَا بِنَ الْبَرَاهِينِ الْوَاضِحَاتِ الْبَاهِرَاتِ

O son of conclusive arguments!

يَا بِنَ الْحُجَجِ الْبَالِغَاتِ

O son of superabundant bounties!

يَا بِنَ النُّعْمِ السَّابِغَاتِ

O son of Ṭāhā and the decisive (verses)!

يَا بِنَ طُهُ وَالْمُحْكَمَاتِ

O son of Yāsīn and al-Dhāriyāt (the winnowing winds)!

يَا بِنَ يَسٍ وَالذَّارِيَّاتِ

O son of al-Ṭūr (the Mount of Revelation) and al-`Ādiyāt (the running steeds)!

يَا بِنَ الطُّورِ وَالْعَادِيَّاتِ

O son of him who drew near and then bowed;

يَا بِنَ مَنْ دَنَا فَتَدَلَّى

he therefore was the measure of two bows or closer still;

فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَى

nearness and closeness to the Most High and Most Exalted (Lord)!

دُنُوًّا وَأَقْتِرَابًا مِنْ الْعَلِيِّ الْأَعْلَى

How I wonder! Where has farness taken you?

لَيْتَ شِعْرِي أَيْنَ اسْتَقَرَّتْ بِكَ النَّوَى

Or which land or soil is carrying you?

بَلْ أَيُّ أَرْضٍ تُقَلِّكُ أَوْ تُرَى

Is it on (Mount) Raḍwā or elsewhere on (Mount) Dhī-Ṭuwā?

أَبْرَضُوِي أَوْ غَيْرِهَا أَمْ ذِي طُوِي

It is hard for me that I can see all creatures but I can neither see you

عَزِيزٌ عَلَيَّ أَنْ أَرَى الْخَلْقَ وَلَا تُرَى

nor can I hear any whisper or confidential talk from you!

وَلَا أَسْمَعُ لَكَ حَسِيْسًا وَلَا نَجْوَى

It is hard for me that ordeals encompass you, not me

عَزِيزٌ عَلَيَّ أَنْ تُحِيْطَ بِكَ دُونِي

الْبَلْوَى

and neither cry nor complaint from me can rally round you!

May my soul be ransom for you; for although you are hidden from us, you have never forsaken us.

May my soul be ransom for you; for although you are away, you have never been away from us.

May my soul be ransom for you; for you are the wish of an eager

believing man or woman who mention you and miss you.

May my soul be ransom for you; for you are an unmatched pioneer of dignity.

May my soul be ransom for you; for you are an unrivaled origin of glory.

May my soul be ransom for you; for you are unparalleled center of bounties.

May my soul be ransom for you; for you are unequaled in all-inclusive honor.

Until when will I be bewildered about you, O my master, and until when?

In what kind of statement and in what kind of talk can I describe you?

It is hard for me that I can receive answers and words, but you cannot.

It is hard for me that I weep for you but the others disappoint you.

It is hard for me that what has happened afflict you other than all the others.

Is there any helper with whom I may lament and bewail as much as I wish?

وَلَا يَنَالُكَ مِنِّي ضَجِيحٌ وَلَا شَكْوَىٰ
بِنَفْسِي أَنْتَ مِنْ مُغَيَّبٍ لَمْ يَخُلْ مِنَّا
بِنَفْسِي أَنْتَ مِنْ نَازِحٍ مَا نَزَحَ عَنَّا
بِنَفْسِي أَنْتَ أُمْنِيَّةٌ شَائِقٍ يَتَمَنَّىٰ
مِنْ مُؤْمِنٍ وَمُؤْمِنَةٍ ذَكَرًا فَحَنَّا

بِنَفْسِي أَنْتَ مِنْ عَقِيدٍ عِزٌّ لَا يُسَامَىٰ
بِنَفْسِي أَنْتَ مِنْ أَثِيلٍ مَجْدٍ لَا يُجَارَىٰ
بِنَفْسِي أَنْتَ مِنْ تِلَادٍ نَعَمٍ لَا تُضَاهَىٰ
بِنَفْسِي أَنْتَ مِنْ نَصِيفٍ شَرَفٍ لَا
يُسَاوَىٰ

إِلَىٰ مَتَىٰ أَحَارُ فَيْكَ يَا مَوْلَايَ وَإِلَىٰ
مَتَىٰ

وَأَيُّ خِطَابٍ أَصِفُ فَيْكَ وَأَيُّ نَجْوَىٰ
عَزِيزٌ عَلَيَّ أَنْ أَجَابَ دُونَكَ وَأَنَاغَىٰ
عَزِيزٌ عَلَيَّ أَنْ أَبْكِيكَ وَيَخْذُلَكَ
الْوَرَىٰ

عَزِيزٌ عَلَيَّ أَنْ يَجْرِيَ عَلَيْكَ دُونَهُمْ مَا
جَرَىٰ

هَلْ مِنْ مُعِينٍ فَأُطِيلَ مَعَهُ الْعَوِيلَ

وَأَلْبُكَاءَ

Is there any aggrieved one whom I can help
in grief when he becomes tired?

هَلْ مِنْ جَزُوعٍ فَأَسَاعِدَ جَزَعَهُ إِذَا خَلَ

Is there any eye moling out and thus my eye
may help it to mol out more?

هَلْ قَدَيْتُ عَيْنٌ فَسَاعِدْتُهَا عَيْنِي

عَلَى الْقَدَى

Is there any way to meet you, O son of
Aḥmad (the Prophet)?

هَلْ إِلَيْكَ يَا بَنَ أَحْمَدَ سَبِيلٌ فَتُلْقَى

Will our day be promised to catch your day
and we will thus achieve our hope?

هَلْ يَتَّصِلُ يَوْمَنَا مِنْكَ بَعْدَةٍ فَنَحْظَى

When will we be able to join your refreshing
springs and we will then be satiated?

مَتَى نَرِدُ مَنَاهِلَكَ الرَّوِيَّةَ فَنَرَوَى

When will we quench our thirst from your
fresh water,

مَتَى نَنْتَقِعُ مِنْ عَذْبِ مَائِكَ

because thirst has been too long?

فَقَدْ طَالَ الصَّدَى

When will we accompany you in coming and
going so that our eyes will be delighted?

مَتَى نُغَادِيكَ وَتُرَاوِحُكَ فَنُقِرَّ عَيْنًا

When will you see us and we see you
spreading the pennon of victory?

مَتَى تَرَانَا وَتَرَاكَ وَقَدْ نَشَرْتَ لِوَاءَ

النَّصْرِ تُرَى

Can it be that we surround you while you are
leading the groups,

أَتَرَانَا نَحْفُ بِكَ وَأَنْتَ تَوْمُ الْمَلَأَ

after you will have filled in the earth with
justice,

وَقَدْ مَلَأْتَ الْأَرْضَ عَدْلًا

tasted your enemies humiliation and
punishment,

وَأَذَقْتَ أَعْدَاءَكَ هَوَانًا وَعِقَابًا

annihilated the insolent defiant and the
deniers of the truth,

وَأَبْرَتَ الْعُنَاةَ وَجَحَدَةَ الْحَقِّ

cut off the roots of the arrogant,

وَقَطَعْتَ دَابِرَ الْمُتَكَبِّرِينَ

eradicated the sources of the wrongdoers,

وَأَجْتَشَّتْ أُصُولَ الظَّالِمِينَ

and we keep on saying, "All praise be to Allah
the Lord of the worlds?"

وَنَحْنُ نَقُولُ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

O Allah, You are verily the reliever from agonies and ordeals.

To You do I complain about the transgressions against me, for You alone are worthy of receiving complaints,

and You are alone the Lord of the Hereafter and this world.

So, (please) aid Your agonized worthless servant, O Aide of those who seek aid,

grant him (i.e. Your servant) chance to see his master, O Lord of mighty prowess,

remove from him misfortune and anguish, in the name of his master,

and satisfy his thirst, O He Who is established on the Throne

and He to Whom is the return and the final goal.

O Allah, we are Your servants who are fervently willing to meet Your vicegerent,

who reminds of You and Your Prophet;

and whom You have created as haven and refuge for us,

You have appointed as foundation and source of protection for us,

and whom You have made to be the leader of the believers among us.

So, (please) convey to him greetings and salutations from us,

endue us with more honor, O my Lord, through that,

decide his settlement among us to be settlement and dwelling for us,

اللَّهُمَّ أَنْتَ كَشَّافُ الْكُرْبِ وَالْبَلْوَىٰ

وَإِلَيْكَ أَسْتَعْدِي فَعِنْدَكَ الْعُدْوَىٰ

وَأَنْتَ رَبُّ الْآخِرَةِ وَالْأُولَىٰ

فَاغِثْ يَا غِيَاثَ الْمُسْتَغِيثِينَ عُبَيْدَكَ

الْمُبْتَلَىٰ

وَأَرِهِ سَيِّدَهُ يَا شَدِيدَ الْقُوَىٰ

وَأَزِلْ عَنْهُ بِهِ الْأَسَىٰ وَالْجَوَىٰ

وَبَرِّدْ غَلِيلَهُ يَا مَنْ عَلَى الْعَرْشِ

أَسْتَوَىٰ

وَمَنْ إِلَيْهِ الرَّجْعَىٰ وَالْمُنْتَهَىٰ

اللَّهُمَّ وَتَحْنُ عُبَيْدِكَ التَّائِقُونَ إِلَيَّ

وَلِيَّكَ

الْمُذَكَّرِ بِكَ وَبِنَبِيِّكَ

خَلَقْتَهُ لَنَا عِصْمَةً وَمَلَاذًا

وَأَقَمْتَهُ لَنَا قِوَامًا وَمَعَاذًا

وَجَعَلْتَهُ لِلْمُؤْمِنِينَ مِنَّا إِمَامًا

فَبَلِّغْهُ مِنَّا تَحِيَّةً وَسَلَامًا

وَزِدْنَا بِذَلِكَ يَا رَبُّ إِكْرَامًا

وَأَجْعَلْ مُسْتَقَرَّهُ لَنَا مُسْتَقَرًّا وَمُقَامًا

and perfect Your bounty by making him occupy the leading position before us

so that You shall allow us to enter the gardens of Your Paradise

and to accompany the martyrs from among Your elite ones.

O Allah, (please) send blessings upon Muḥammad and the Household of Muḥammad;⁽¹⁾

and send blessings upon Muḥammad his grandfather and Your messenger;

the senior master,

وَأَتِمِّمْ نِعْمَتَكَ بِتَقْدِيمِكَ إِيَّاهُ أَمَامَنَا
حَتَّى تُورِدَنَا جَنَّاتِكَ
وَمُرَافَقَةَ الشُّهَدَاءِ مِنْ خُلَصَائِكَ
اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ
وَصَلِّ عَلَى مُحَمَّدٍ جَدِّهِ وَرَسُولِكَ
السَّيِّدِ الْأَكْبَرِ

⁽¹⁾ This section of the supplication has been mentioned in the following form in the books of `Allāmah al-Majlisi:

O Allah, (please) send blessings upon Your argument

and the authority by Your command.

And bless his grandfather Muḥammad Your messenger;

the senior master.

And bless his father

the valiant master,

the bearer of the Penion in the Resurrection,

the server of his loyalists with water from the River Kawthar, the commander on all the other human beings;

whoever believes in him will be the winner

but whoever disbelieves in him will put himself at risk and will abandon the religion.

May Allah bless him and his brother (the Prophet)

as well as their descendants, the blessed and white-faced,

with such blessing that continues as long as the sun rises and the moon illumines.

Blessings be also upon his grand veracious grandmother

Fāṭimah the Luminous

and upon his dutiful fathers whom You have chosen (over all others)...

allāhumma ṣalli `alā ḥujjatika

wa waliyyi amrika

wa ṣalli `alā jaddihī muḥammadin rasūlika

alssayyidi al-akbari

wa ṣalli `alā abihī

alssayyidi alqaswari

wa ḥāmili alliwā' i fī almahshari

wa sāqī awliyā'ihī min nahri alkawthari

wal-amīri `alā sā'iri albashari

alladhī man āmana bihī faqad zafara

wa man lam yu'min bihī faqad khaṭara wa kafara

ṣallā allāhu `alayhi wa `alā akhīhi

wa `alā anjālihima almayāmini alghurari

mā ṭalāt `at shamsun wa mā aḍā'a qamarun

wa `alā jaddatihī alṣiddīqati alkubrā

fāṭimata alzzahrā'i

wa `alā man iṣṭafayta min ābā'ihī albararati

اللَّهُمَّ صَلِّ عَلَى حُجَّتِكَ

وَوَلِيِّ أَمْرِكَ

وَصَلِّ عَلَى جَدِّهِ مُحَمَّدٍ رَسُولِكَ

السَّيِّدِ الْأَكْبَرِ

وَصَلِّ عَلَى أَبِيهِ

السَّيِّدِ الْقَسْوَرِ

وَحَامِلِ اللَّوَاءِ فِي الْمَحْشَرِ

وَسَاقِي أَوْلِيَاءِهِ مِنْ نَهْرِ الْكَوْثَرِ

وَالْأَمِيرِ عَلَى سَائِرِ الْبَشَرِ

الَّذِي مَنْ آمَنَ بِهِ فَقَدْ ظَفَرَ

وَمَنْ لَمْ يُؤْمِنْ بِهِ فَقَدْ خَطَرَ وَكَفَرَ

صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آخِيهِ

وَعَلَى أَنْجَالِهِمَا الْمَيَامِينِ الْغُرَرِ

مَا طَلَعَتْ شَمْسٌ وَمَا أَضَاءَ قَمَرٌ

وَعَلَى جَدَّتِهِ الصِّدِّيقَةِ الْكُبْرَى

فَاطِمَةَ الزَّهْرَاءِ

وَعَلَى مَنْ اصْطَفَيْتَ مِنْ آبَائِهِ الْبَرَرَةِ...

upon his father the junior master,

upon his grandmother the grand veracious lady

Fāṭimah the daughter of Muḥammad,

peace be upon him and his Household,

upon his dutiful fathers whom You have chosen (over all others),

and upon him with such most favorable, most perfect,

most thorough, most permanent,

most abundant, and most plentiful

blessings that You have ever sent upon any of Your elite ones

and well-chosen ones among Your creatures.

And (please) bless him with such blessings whose number is infinite,

whose quantity is never-ending,

and whose time is interminable.

O Allah! Through him, establish all rights,

refute the entire wrong,

grant triumph to Your loyalists,

humiliate Your enemies,

establish, O Allah, between him and us

a connection that leads us to accompany his ancestors,

وَعَلَىٰ أَبِيهِ السَّيِّدِ الْأَصْغَرِ
وَجَدَّتِهِ الصَّدِيقَةِ الْكُبْرَىٰ

فَاطِمَةَ بِنْتِ مُحَمَّدٍ

صَلَّىٰ اللَّهُ عَلَيْهِ وَآلِهِ

وَعَلَىٰ مَنْ اصْطَفَيْتَ مِنْ آبَائِهِ الْبَرَّةِ

وَعَلَيْهِ أَفْضَلُ وَأَكْمَلُ

وَأَتْمَّ وَأَدْوَمَ

وَأَكْثَرَ وَأَوْفَرَ

مَا صَلَّيْتَ عَلَىٰ أَحَدٍ مِنْ أَصْفِيَائِكَ

وَخَيْرَتِكَ مِنْ خَلْقِكَ

وَصَلِّ عَلَيْهِ صَلَاةً لَا غَايَةَ لِعَدَدِهَا

وَلَا نِهَايَةَ لِمَدَدِهَا

وَلَا نَفَادَ لِأَمَدِهَا

اللَّهُمَّ وَأَقِمْ بِهِ الْحَقَّ

وَأَدْحِضْ بِهِ الْبَاطِلَ

وَأَدِلْ بِهِ أَوْلِيَاءَكَ

وَأَذِلْ بِهِ أَعْدَاءَكَ

وَصِلِ اللَّهُمَّ بَيْنَنَا وَبَيْنَهُ

وُصْلَةً تُؤَدِّي إِلَىٰ مُرَافَقَةِ سَلْفِهِ

include us with those who will take their
vengeance

and keep constant under their shadow,

help us fulfill our duties towards him,

exert all efforts in obedience to him

and avoiding disobeying him,

bestow upon us with the favor of attaining
his pleasure,

and grant us his kindness, mercy,

prayer (for us), and his goodness

in an amount due to which we will gain a
good deal of Your mercy

and achievement with You.

And, through him, render our prayers
admitted,

our sins forgiven,

and our supplications responded.

And, through him too, make our sustenance
expanded for us,

our distresses relieved,

and our needs granted.

And (please) receive us with Your Noble
Face,

approve of our seeking nearness to You,

and have a merciful look at us

وَأَجْعَلْنَا مِمَّنْ يَأْخُذُ بِحُجْرَتِهِمْ

وَيَمْكُتُ فِي ظِلِّهِمْ

وَأَعِنَّا عَلَى تَأْدِيَةِ حُقُوقِهِ إِلَيْهِ

وَالْأَجْتِهَادِ فِي طَاعَتِهِ

وَأَجْتِنَابِ مَعْصِيَتِهِ

وَأَمْنِ عَلَيْنَا بِرِضَاهُ

وَهَبْ لَنَا رَأْفَتَهُ وَرَحْمَتَهُ

وَدُعَاءَهُ وَخَيْرَهُ

مَا نَنَالُ بِهِ سَعَةً مِنْ رَحْمَتِكَ

وَفَوْزاً عِنْدَكَ

وَأَجْعَلْ صَلَاتَنَا بِهِ مَقْبُولَةً

وَدُّنُوبَنَا بِهِ مَغْفُورَةً

وَدُعَاءَنَا بِهِ مُسْتَجَاباً

وَأَجْعَلْ أَرْزَاقَنَا بِهِ مَبْسُوطَةً

وَهُمُومَنَا بِهِ مَكْفِيَةً

وَحَوَائِجَنَا بِهِ مَقْضِيَةً

وَأَقْبِلْ إِلَيْنَا بِوَجْهِكَ الْكَرِيمِ

وَأَقْبِلْ تَقَرُّبَنَا إِلَيْكَ

وَأَنْظِرْ إِلَيْنَا نَظْرَةً رَحِيمَةً

by which we will win perfect honor with You;

and, after that, do not ever take it away from us, in the name of Your magnanimity,

and give us a drink from the Pond of his grandfather,

may Allah bless him and his Household,

from his own cup and with his own hand,

such a replete, satiating,

pleasant, and wholesome drink

after which we shall never suffer from thirst.

O most merciful of all those who show mercy!

نَسْتَكْمِلُ بِهَا الْكِرَامَةَ عِنْدَكَ

ثُمَّ لَا تَصْرِفْهَا عَنَّا بِجُودِكَ

وَأَسْقِنَا مِنْ حَوْضِ جَدِّهِ

صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ

بِكَأْسِهِ وَبِيَدِهِ

رِيًّا رَوِيًّا

هَنِيئًا سَائِغًا

لَا ظَمًا بَعْدَهُ

يَا أَرْحَمَ الرَّاحِمِينَ