

The prayer of Imam al-Husayn (ʿa), the Chief of Martyrs, on the ʿArafāt Day is one of the famous prayers. Bishr and Bashīr, the sons of Ghālib al-Asadī, narrated that they, once, accompanied Imam al-Husayn (ʿa) at the ʿArafāt Night when he left his tent with submission and reverence. He walked slowly until he, accompanied by a group of his household, sons, and servants, stopped at the left side of Mount ʿArafāt and turned his face towards the Holy Kaʿbah. He then raised his hands (for supplication) to the level of his face, just like a poor man begging food, and said:

Praise be to Allah Whose determination cannot be repelled by anything,

Whose gifts cannot be stopped by anything,

and Whose making cannot be resembled by the making of anyone.

He is the All-magnanimous, the All-liberal.

He originated the genus of the wonderfully created things

and He perfected the made things by His wisdom.

All growing things cannot be hidden from Him

and all things deposited with Him shall never be wasted.

He is the Repayer on every deed,

the Enricher of every satisfied one,

the Merciful toward every suppliant,

and the Revealer of the benefits

and the All-comprehensive Book with the glaring light.

He is also the Hearer of prayers,

the Warder-off of anguishes,

the Raiser of ranks,

and the Suppressor of the tyrants.

There is no god other than Him

and there is nothing equivalent to Him

and nothing like a likeness of Him,

and He is the All-hearing, the All-seeing,

الْحَمْدُ لِلَّهِ الَّذِي لَيْسَ لِقَضَائِهِ دَافِعٌ

وَلَا لِعَطَائِهِ مَانِعٌ

وَلَا كَصُنْعِهِ صُنْعُ صَانِعٍ

وَهُوَ الْجَوَادُ الْوَاسِعُ

فَطَرَ اجْنَسَ الْبِدَائِعِ

وَأَتَقَنَ بِحِكْمَتِهِ الصَّنَائِعَ

لَا تَخْفَى عَلَيْهِ الْبَلَائِعُ

وَلَا تَضِيعُ عِنْدَهُ الْوَدَائِعُ

جَازِي كُلِّ صَانِعٍ

وَرَائِشُ كُلِّ قَانِعٍ

وَرَاحِمُ كُلِّ ضَارِعٍ

وَمُنْزِلُ الْمَنَافِعِ

وَأَلْكِتَابِ الْجَامِعِ بِالنُّورِ السَّاطِعِ

وَهُوَ لِلدَّعَوَاتِ سَامِعٌ

وَلِلْكَرْبَاتِ دَافِعٌ

وَلِلدَّرَجَاتِ رَافِعٌ

وَلِلْجَبَابِرَةِ قَامِعٌ

فَلَا إِلَهَ غَيْرُهُ

وَلَا شَيْءَ يَعْدِلُهُ

وَلَيْسَ كَمِثْلِهِ شَيْءٌ

وَهُوَ السَّمِيعُ الْبَصِيرُ

the All-gentle, the All-aware,
 and He has power over all things.
 O Allah, I willingly desire for You
 and I testify to the Lordship of You,
 confessing that You are verily my Lord
 and to You shall be my return.
 You had begun bestowing on me
 before I was anything worth
 mentioning,
 and You created me from dust.
 You then put me up in the loins,
 (making me) saved from vicissitudes
 of time,
 and change of ages and years.
 I was moving from a loin to a womb
 throughout the passage of the past
 days
 and the ancient ages;
 as You have not taken me out (to this
 world)—on account of Your sympathy
 to me,
 Your kindness to me,
 and Your compassion to me—
 in the government of the heads of
 unbelief
 who breached their covenant with You
 and denied Your messengers.
 However, You took me out on account
 of the guidance that You have already
 known about me
 and You have made easy the way to it

اللَّطِيفُ الْخَبِيرُ
 وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ
 اللَّهُمَّ إِنِّي أَرْغَبُ إِلَيْكَ
 وَأَشْهَدُ بِالرَّبُوبِيَّةِ لَكَ
 مُقِرًّا بِأَنَّكَ رَبِّي
 وَإِنِّي إِلَيْكَ مَرْدِي
 ابْتَدَأْتَنِي بِنِعْمَتِكَ
 قَبْلَ أَنْ أَكُونَ شَيْئًا مَذْكُورًا
 وَخَلَقْتَنِي مِنَ التُّرَابِ
 ثُمَّ اسْكَنْتَنِي الْأَصْلَابَ
 آمِنًا لِرَيْبِ الْمُنُونِ
 وَأَخْتِلَافِ الدُّهُورِ وَالسِّنِينَ
 فَلَمْ أَزَلْ ظَاعِنًا مِنْ صُلْبٍ إِلَىٰ رَحِمٍ
 فِي تَقَادُمٍ مِنَ الْأَيَّامِ الْمَاضِيَةِ
 وَالْقُرُونِ الْخَالِيَةِ
 لَمْ تُخْرِجْنِي لِرَافَتِكَ بِي
 وَطُفِكَ لِي
 وَإِحْسَانِكَ إِلَيَّ
 فِي دَوْلَةِ أَيْمَةِ الْكُفْرِ
 الَّذِينَ نَقَضُوا عَهْدَكَ
 وَكَذَّبُوا رُسُلَكَ
 لَكِنَّكَ أَخْرَجْتَنِي لِلَّذِي سَبَقَ لِي مِنَ الْهُدَىٰ
 الَّذِي لَهُ يَسَّرْتَنِي

and You have brought me up in it.

Even before that, You had compassion on me,

through Your excellent conferral

and Your affluent bestowals.

So, You fashioned my creation from semen that gushed forth

and put me up in triple darkness

among flesh, blood, and skin.

You have not made me witness my creation,

and You have not referred any part of my creation to me.

You then took me out on account of the guidance that You have already known about me

to the world, perfect and in sound health.

You have safeguarded me in the cradle as small child.

You have provided me with wholesome milk as food.

You have made the hearts of the nursemaids tender.

You have given me into the charge of merciful mothers.

You have saved me from the visits of the Jinn.

You have delivered me from increase and decrease.

So, Exalted be You, O All-merciful, O All-beneficent.

When I commenced (my life) by pronouncing words,

You perfected for me the affluent bestowals,

and brought me up with an increase every year.

When my creation was accomplished,

and my power became straight,

You put me under the obligation of Your Claim,

وَفِيهِ اَنْشَاتَنِي

وَمِنْ قَبْلِ ذٰلِكَ رَوَّفْتَ بِي

بِجَمِيْلِ صُنْعِكَ

وَسَوَابِغِ نِعْمِكَ

فَاَبْتَدَعْتَ خَلْقِي مِنْ مَنِيٍّ يُمْنِيْ

وَاسْكَنْتَنِي فِي ظُلُمَاتٍ ثَلَاثٍ

بَيْنَ لَحْمٍ وَدَمٍ وَجِلْدٍ

لَمْ تُشْهِدْتَنِي خَلْقِي

وَلَمْ تَجْعَلْ اِلَيَّ شَيْئًا مِنْ اَمْرِي

ثُمَّ اَخْرَجْتَنِي لِلَّذِي سَبَقَ لِي مِنَ الْهُدَى

اِلَى الدُّنْيَا تَامًا سَوِيًّا

وَحَفِظْتَنِي فِي الْمَهْدِ طِفْلًا صَبِيًّا

وَرَزَقْتَنِي مِنَ الْغِذَاءِ لَبَنًا مَرِيًّا

وَعَطَفْتَ عَلَيَّ قُلُوبَ الْحَوَاضِنِ

وَكَفَلْتَنِي الْاُمّهَاتِ الرَّوَاحِمَ

وَكَلَّاتَنِي مِنْ طَوَارِقِ الْجَانِّ

وَسَلَّمْتَنِي مِنَ الزِّيَادَةِ وَالنُّقْصَانِ

فَتَعَالَيْتَ يَا رَحِيْمُ يَا رَحْمَنُ

حَتَّى اِذَا اسْتَهَلَلْتُ نَاطِقًا بِالْكَلَامِ

اَنْمَمْتَ عَلَيَّ سَوَابِغَ الْاِنْعَامِ

وَرَبَّيْتَنِي زَائِدًا فِي كُلِّ عَامٍ

حَتَّى اِذَا اكْتَمَلَتْ فِطْرَتِي

وَاعْتَدَلَتْ مِرَّتِي

اَوْجَبْتَ عَلَيَّ حُجَّتَكَ

which is that You inspired me with
recognition of You

and alarmed me by the wonders of
Your wisdom,

and You aroused in me that which You
created in Your heavens and lands,

which is the excellent creation of You.

You attracted my attentions to thank
and mention You.

You made obligatory on me to obey
and worship You.

You made me understand that with
which Your Apostles came.

You made easy for me to find
agreeable Your pleasure.

You bestowed upon me with the favor
of all that,

out of Your aid and Your gentleness.

As You created me from the best of
soil,

You, my God, have not wanted for me
to have a certain favor (and to be
deprived of another)

and You therefore provided me with
the various kinds of living

and types of wealth,

out of Your great and grand conferral
upon me,

and Your eternal kindness to me.

As You perfected for me all the graces

and warded off all misfortunes,

my ignorance of You and challenge
have not stopped You

from showing me that which takes me
near to You,

and from leading me to that which
grants me proximity to You.

So, if I pray You, You will respond to
me;

and if I beg You, You will give me;

and if I obey You, You will thank me;

بَانَ الْهَمَّتَنِي مَعْرِفَتَكَ

وَرَوَّعْتَنِي بِعَجَائِبِ حِكْمَتِكَ

وَإَيَّقَطْتَنِي لِمَا ذَرَأْتَ فِي سَمَائِكَ وَأَرْضِكَ

مِنْ بَدَائِعِ خَلْقِكَ

وَتَبَهَّتَنِي لِشُكْرِكَ وَذِكْرِكَ

وَأَوْجَبْتَ عَلَيَّ طَاعَتَكَ وَعِبَادَتَكَ

وَفَهَّمْتَنِي مَا جَاءَتْ بِهِ رُسُلُكَ

وَيَسَّرْتَ لِي تَقَبُّلَ مَرْضَاتِكَ

وَمَنَنْتَ عَلَيَّ فِي جَمِيعِ ذَلِكَ

بِعَوْنِكَ وَلُطْفِكَ

ثُمَّ إِذْ خَلَقْتَنِي مِنْ خَيْرِ التُّرَى

لَمْ تَرْضَ لِي يَا إِلَهِي نِعْمَةً دُونَ أُخْرَى

وَرَزَقْتَنِي مِنْ أَنْوَاعِ الْمَعَاشِ

وَصُنُوفِ الرِّيَاشِ

بِمَنَّكَ الْعَظِيمِ الْأَعْظَمِ عَلَيَّ

وَإِحْسَانِكَ الْقَدِيمِ إِلَيَّ

حَتَّى إِذَا ائْتَمَمْتَ عَلَيَّ جَمِيعَ النُّعْمِ

وَصَرَفْتَ عَنِّي كُلَّ النُّقْمِ

لَمْ يَمْنَعَكَ جَهْلِي وَجُرَاتِي عَلَيْكَ

أَنْ دَلَلْتَنِي إِلَيَّ مَا يُقَرِّبُنِي إِلَيْكَ

وَوَقَّفْتَنِي لِمَا يُزِلُّنِي لَدَيْكَ

فَإِنْ دَعَوْتُكَ اجِبْتَنِي

وَإِنْ سَأَلْتُكَ اعْطَيْتَنِي

وَإِنْ اطَّعْتُكَ شَكَرْتَنِي

and if I thank You, You will give me more.

All that is completion of Your favors for me,

and Your kindness to me.

So, all glory be to You; all glory be to You.

You are verily Originator and Reproducer (of the creation)

and worthy of all praise and full of all glory.

Holy be Your Names

as Your bounties are so immeasurable.

Which of Your favors, O my God, can I count in numbers and examples?

Or which of Your gifts can I thank properly?

They are, O my Lord, too numerous to be counted by counters

or to be realized by memorizers.

Moreover, that which You have warded off and repelled,

O Allah, from (the various kinds of) harm and mischief

is more than that which came to me from wellbeing and joy.

And I bear witness, O my God, with my true belief,

and the fortitude of the determinations of my conviction

and the purity of my open belief in Your Oneness

and the essence of the secret of my conscience,

and the ties of the canals of the light of my sight,

and the lines of my forehead

and the hallows of the courses of my breath,

and the (nasal) cavities of my nose,

and the courses of the meatus of my hearing,

وَإِنْ شَكَرْتِكَ زِدْتَنِي

كُلُّ ذَلِكَ إِكْمَالًا لِأَنْعَمِكَ عَلَيَّ

وَإِحْسَانِكَ إِلَيَّ

فَسُبْحَانَكَ سُبْحَانَكَ

مِنْ مُبْدِيٍّ مُعِيدٍ

حَمِيدٍ مَجِيدٍ

وَتَقَدَّسَتْ أَسْمَاؤُكَ

وَعَظُمَتْ أَلْوَاؤُكَ

فَايَّ نِعَمِكَ يَا إِلَهِي أَحْصِي عَدَدًا وَذِكْرًا؟

أَمْ أَيَّ عَطَايَاكَ أَقُومُ بِهَا شُكْرًا

وَهِيَ يَا رَبِّ أَكْثَرُ مِنْ أَنْ يُحْصِيهَا الْعَادُّونَ

أَوْ يَبْلُغَ عِلْمًا بِهَا الْحَافِظُونَ

ثُمَّ مَا صَرَفْتَ وَدَرَاتَ عَنِّي

اللَّهُمَّ مِنَ الضَّرِّ وَالضَّرَاءِ

أَكْثَرُ مِمَّا ظَهَرَ لِي مِنَ الْعَافِيَةِ وَالسَّرَاءِ

وَأَنَا أَشْهَدُ يَا إِلَهِي بِحَقِيقَةِ إِيمَانِي

وَعَقْدِ عَزَمَاتِ يَقِينِي

وَخَالِصِ صَرِيحِ تَوْحِيدِي

وَبَاطِنِ مَكْنُونِ ضَمِيرِي

وَعَلَائِقِ مَجَارِي نُورِ بَصْرِي

وَإِسَارِيرِ صَفْحَةِ جَبِينِي

وَخَرْقِ مَسَارِبِ نَفْسِي

وَخَذَارِيفِ مَارِنِ عِرْتِينِي

وَمَسَارِبِ صِمَاخِ سَمْعِي

and whatever my two lips hide and cover up,
 and the motions of the vocalization of my tongue,
 and the socket of the palate of my mouth and jaw,
 and the matrices of my dents,
 and the tasting of my food and my drink,
 and the carrier of my skill,
 and the tube of the tissues of my neck
 and what is included by the cloak of my chest,
 and the carriers of the cord of my aorta,
 and the cords of the pericardium of my heart,
 and the pieces of the retinues of my liver,
 and that which is included by the cartilages of my ribs,
 and the cavities of my joints,
 and the interacting's of my organisms,
 and the extremes of my fingertips,
 and my flesh, and my blood,
 and my hair, and my skin,
 and my nerve, and my sinews,
 and my bones, and my brain, and my veins,
 and all of my organs,
 and that which was pieced together during the days of my suckling,
 and whatever of my body that the ground carries,
 and my sleeping, and my wakefulness, and my motionlessness,
 and the movements of my bowing and prostration;
 (by all that I bear witness) that if I try my best and strive throughout all

وَمَا ضَمَّتْ وَاطْبَقَتْ عَلَيْهِ شَفَتَايَ
 وَحَرَكَاتِ لَفْظِ لِسَانِي
 وَمَغْرَزِ حَنَكِ فَمِي وَفَكِّي
 وَمَنَابِتِ اضْرَاسِي
 وَمَسَاغِ مَطْعَمِي وَمَشْرَبِي
 وَحِمَالَةِ امِّ رَاسِي
 وَبُلُوعِ فَارِغِ حَبَائِلِ عُنُقِي
 وَمَا اشْتَمَلَ عَلَيْهِ تَامُورُ صَدْرِي
 وَحَمَائِلِ حَبْلِ وَتِينِي
 وَتِيَاطِ حِجَابِ قَلْبِي
 وَأَفْلَازِ حَوَاشِي كَبِدِي
 وَمَا حَوْتَهُ شَرَاسِيْفُ اضْلَاعِي
 وَحِقَاقِ مَفَاصِلِي
 وَقَبْضِ عَوَامِلِي
 وَاطْرَافِ اَنَامِلِي
 وَلَحْمِي وَدَمِي
 وَشَعْرِي وَبَشْرِي
 وَعَصْبِي وَقَصْبِي
 وَعِظَامِي وَمَخِي وَعُرُوقِي
 وَجَمِيعِ جَوَارِحِي
 وَمَا اَنْتَسَجَ عَلَيَّ ذَلِكَ اَيَّامَ رِضَاعِي
 وَمَا اَقْلَّتِ الْاَرْضُ مِنِّي
 وَتَوْمِي وَيَقْظَنِي وَسُكُونِي
 وَحَرَكَاتِ رُكُوعِي وَسُجُودِي
 اِنْ لَوْ حَاوَلْتُ وَاجْتَهَدْتُ مَدَى الْاَعْصَارِ

ages

and all times, if I live them,

to thank properly only one of Your favors,

I will not be able to do that,

except through a favor of You, which also requires me to thank You for it,

once again with new thanking

and with praise that is newly acquired and newly prepared.

True is this! And if I try hard,

as well as the counters from Your creatures,

to count the scope of Your favoring,

both the past and the present,

we shall never be able to calculate it in number,

or count it in time.

Too far is this! How can it be!

While it is You Who have informed in Your rational Book

and true news:

“And if you count Allah's favors, you will not be able to number them.”

True is Your Book, O Allah, and Your informing.

Your Prophets and Messengers have conveyed

what You revealed to them, from Your Revelation,

and what You have made plain for them and through them Your religion.

Nevertheless, O my God,

I bear witness by my ultimate possibility and my diligence

and the scope of my vigor and my capacity,

وَالْأَحْقَابِ لَوْ عُمِّرْتُمْهَا

أَنْ أَوْدِيَّ شُكْرَ وَاحِدَةٍ مِنْ أَنْعَمِكَ

مَا أَسْتَطَعْتُ ذَلِكَ

إِلَّا بِمَنْكَ الْمَوْجِبِ عَلَيَّ بِهِ شُكْرُكَ

أَبْدًا جَدِيدًا

وَتَنَاءً طَارِفًا عَتِيدًا

أَجَلٌ وَلَوْ حَرَصْتُ

أَنَا وَالْعَادُونَ مِنْ أُنَامِكَ

أَنْ نُحْصِيَ مَدَى أَنْعَامِكَ

سَالِفِهِ وَآنِفِهِ

مَا حَصَرْتَاهُ عَدَدًا

وَلَا أَحْصَيْنَاهُ أَمَدًا

هَيْهَاتَ أَنِّي ذَلِكَ

وَأَنْتَ الْمُخْبِرُ فِي كِتَابِكَ الْنَاطِقِ

وَالنَّبَأِ الصَّادِقِ

“وَإِنْ تَعُدُّوْا نِعْمَةَ اللَّهِ لَا تُحْصُوهَا”

صَدَقَ كِتَابُكَ اللَّهُمَّ وَإِنبَاؤُكَ

وَبَلَّغْتَ أَنْبِيَآؤُكَ وَرُسُلُكَ

مَا أَنْزَلْتَ عَلَيْهِمْ مِنْ وَحْيِكَ

وَشَرَعْتَ لَهُمْ وَبِهِمْ مِنْ دِينِكَ

غَيْرَ أَنِّي يَا إِلَهِي

أَشْهَدُ بِجَهْدِي وَجِدِّي

وَمَبْلَغِ طَاقَتِي وَوُسْعِي

and I say with full faith and conviction:

All praise be to Allah Who has not taken to Himself a son

to be inherited,

and Who does not have a partner in His kingdom,

to oppose Him in what He fashions,

and Who does not have a helper to save Him from disgrace,

to help Him in what He makes.

So, glory be to Him, glory be to Him.

If there had been in them any gods except Allah, they would both have certainly been in a state of disorder and destruction.

All glory be to Allah, the One, the Only One, the Besought of all,

Who begets not nor is He begotten,

and there is none like Him.

All praise be to Allah—praise that is equal to the praise of His Favorite Angels,

and His missioned Prophets.

May Allah send blessings to His Select,

Muhammad, the Seal of Prophets,

and upon his Household, the pure, immaculate, and well-chosen, and may He send benedictions upon them.

The Imam (a) then besought Almighty Allah so earnestly that his eyes shed tears. He then said:

O Allah, (please) make me fear You as if I can see You.

Make happy by fearing You.

Do not make me unhappy by disobeying You.

Choose for me through Your decree.

Bless me through Your determination,

وَأَقُولُ مُؤْمِنًا مُوقِنًا

الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَتَّخِذْ وَلَدًا

فَيَكُونُ مَوْرُوثًا

وَلَمْ يَكُنْ لَهُ شَرِيكٌ فِي مَلِكِهِ

فَيُضَادَّهُ فِيمَا أبتَدَعَ

وَلَا وِلِيٌّ مِنَ الذُّلِّ

فَيُرْفِدُهُ فِيمَا صَنَعَ

فَسُبْحَانَهُ سُبْحَانَهُ

لَوْ كَانَ فِيهِمَا آلِهَةٌ إِلَّا اللَّهُ لَفَسَدَتَا وَتَفَطَّرَتَا

سُبْحَانَ اللَّهِ الْوَاحِدِ الْأَحَدِ الصَّمَدِ

الَّذِي لَمْ يَلِدْ وَلَمْ يُولَدْ

وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ

الْحَمْدُ لِلَّهِ حَمْدًا يُعَادِلُ حَمْدَ مَلَائِكَتِهِ

الْمُقَرَّبِينَ

وَأَنْبِيَائِهِ الْمُرْسَلِينَ

وَصَلَّى اللَّهُ عَلَى خَيْرَتِهِ

مُحَمَّدٍ خَاتَمِ النَّبِيِّينَ

وَأَلِهِ الطَّيِّبِينَ الطَّاهِرِينَ الْمُخْلِصِينَ وَسَلَّم

اللَّهُمَّ اجْعَلْنِي اخْشَاكَ كَأَنِّي أَرَاكَ

وَأَسْعِدْتِي بِتَقْوَاكَ

وَلَا تُشَقِّنِي بِمَعْصِيَتِكَ

وَخِرْ لِي فِي قَضَائِكَ

وَبَارِكْ لِي فِي قَدْرِكَ

so that I will not long for hastening
that which You have delayed

or delaying that which You would
hasten.

O Allah, (please) make my richness
in my conscience,

conviction in my heart,

sincerity in my deeds,

light in my sight,

and insight in my religion.

Make me find enjoyment in my
organs.

Make my hearing and my sight
sound until I am inherited.

Grant me victory over him who
wrongs me,

make me witness my avenger and
objective in him,

and make it the delight of my eye.

O Allah, (please) relieve my agony,

conceal my flaws,

forgive my sin,

drive away my devil from me,

redeem my mortgage,

and decide for me, O my God, the
supreme rank

in the Hereafter and in the former
(life).

O Allah, all praise be to You for You
have created me

and made me hear and see.

All praise be to You for you have
created me

and made my creation perfect, on
account of Your having mercy on
me,

and You could dispense with
creating me.

حَتَّىٰ لَا أَحِبُّ تَعْجِيلَ مَا أَخَّرْتَ

وَلَا تَأْخِيرَ مَا عَجَّلْتَ

اللَّهُمَّ اجْعَلْ غِنَايَ فِي نَفْسِي

وَأَلْيَقِينَ فِي قَلْبِي

وَالْإِخْلَاصَ فِي عَمَلِي

وَالنُّورَ فِي بَصَرِي

وَأَلْبَصِيرَةَ فِي دِينِي

وَمَتَّعْنِي بِجَوَارِحِي

وَاجْعَلْ سَمْعِي وَبَصَرِي الْوَارِثِينَ مِنِّي

وَأَنْصُرْتَنِي عَلَىٰ مَنْ ظَلَمَنِي

وَارِنِي فِيهِ ثَارِي وَمَأْرَبِي

وَاقْرَ بِذَلِكَ عَيْنِي

اللَّهُمَّ اكْشِفْ كُرْبَتِي

وَأَسْتُرْ عَوْرَتِي

وَأَغْفِرْ لِي خَطِيئَتِي

وَأَخْسَأْ شَيْطَانِي

وَفُكَّ رِهَانِي

وَاجْعَلْ لِي يَا إِلَهِي الدَّرَجَةَ الْعُلْيَا

فِي الْآخِرَةِ وَالْأُولَىٰ

اللَّهُمَّ لَكَ الْحَمْدُ كَمَا خَلَقْتَنِي

فَجَعَلْتَنِي سَمِيعًا بَصِيرًا

وَلَكَ الْحَمْدُ كَمَا خَلَقْتَنِي

فَجَعَلْتَنِي خَلْقًا سَوِيًّا رَحْمَةً بِي

وَقَدْ كُنْتَ عَنْ خَلْقِي غَنِيًّا

O my Lord, as You gave rise to me
and perfected my creation;

رَبِّ بِمَا بَرَأْتَنِي فَعَدَلْتَ فِطْرَتِي

O my Lord, as You originated me
and did well my form;

رَبِّ بِمَا أَنْشَأْتَنِي فَأَحْسَنْتَ صُورَتِي

O my Lord, as You conferred favors
on me and granted me wellbeing in
myself;

رَبِّ بِمَا أَحْسَنْتَ إِلَيَّ وَفِي نَفْسِي عَافَيْتَنِي

O my Lord, as You saved me and
led me to success;

رَبِّ بِمَا كَلَّاتَنِي وَوَقَّفْتَنِي

O my Lord, as You bestowed favors
on me and guided me;

رَبِّ بِمَا أَنْعَمْتَ عَلَيَّ فَهَدَيْتَنِي

O my Lord, as You presented me
and gave me from every good;

رَبِّ بِمَا أَوْلَيْتَنِي وَمِنْ كُلِّ خَيْرٍ اعْطَيْتَنِي

O my Lord, as you fed me and
watered me;

رَبِّ بِمَا اطْعَمْتَنِي وَسَقَيْتَنِي

O my Lord, as You enriched me and
gave me to hold;

رَبِّ بِمَا اغْنَيْتَنِي وَأَقْنَيْتَنِي

O my Lord, as You helped me and
braced me;

رَبِّ بِمَا اعْنَتَنِي وَأَعَزَّزْتَنِي

O my Lord, as you clothed me from
Your pure cover

رَبِّ بِمَا الْبَسْتَنِي مِنْ سِتْرِكَ الْأَصَافِي

and made easy for me Your
adequate making,

وَيَسَّرْتَ لِي مِنْ صُنْعِكَ الْكَافِي

so, (please) send blessings to
Muhammad and the Household of
Muhammad,

صَلِّ عَلَيَّ مُحَمَّدٍ وَآلِ مُحَمَّدٍ

help me against calamities of ages

وَاعِنِّي عَلَىٰ بَوَائِقِ الدَّهْوَرِ

and changes of nights and days,

وَصُرُوفِ اللَّيَالِي وَالْآيَامِ

rescue me from the horrors of this
world

وَتَجَنِّي مِنَ اَهْوَالِ الدُّنْيَا

and the anguishes of the Hereafter,

وَكُرْبَاتِ الْآخِرَةِ

and save me from the evils of what
the wrongdoers do in the earth.

وَأَكْفِنِي شَرَّ مَا يَعْمَلُ الظَّالِمُونَ فِي الْأَرْضِ

O Allah, as to what I anticipate,
(please) save me (from it).

اللَّهُمَّ مَا أَخَافُ فَأَكْفِنِي

As to what I watch out, (please)
protect me (against it).

وَمَا أَحْذَرُ فِقْنِي

Safeguard me in my soul and
religion,

وَفِي نَفْسِي وَدِينِي فَأَحْرُسْنِي

watch over me in my journeys,

وَفِي سَفَرِي فَأَحْفَظْنِي

be in charge of my family members
and properties during my absence,

وَفِي أَهْلِي وَمَالِي فَأَخْلِفْنِي

bless me in that which You provide
as sustenance,

وَفِي مَا رَزَقْتَنِي فَبَارِكْ لِي

make me see myself as humble,
 make people see me as great,
 keep me sound from the evils of
 the Jinn and people,
 do not disclose me because of my
 sins,
 do not disgrace me because of the
 secret side (of myself),
 do not try me in my deeds,
 do not deprive me of Your bounties,
 and do not refer me to anyone
 other than You.
 To whom do You entrust me?
 To a relative, and he will rupture
 my relation with him!
 Or to a strange, and he will glower
 at me!
 Or to those who deem me weak!
 While You are my Lord and the
 master of my affairs!
 I complain to You about my
 alienation and my foreignness
 and my ignominy in the eyes of him
 whom You have given domination
 over me.
 So, O my God, do not make Your
 wrath come upon me.
 If You are not wrathful with me,
 then I care for nothing save You.
 All glory be to You; yet, Your
 granting me wellbeing is more
 favorable for me.
 So, I beseech You, O my Lord, in
 the name of the Light of Your Face
 to which the earth and the heavens
 have shone,
 by which all darkness has been
 uncovered,
 and by which the affairs of the past
 and the coming generations are
 made right,
 (please) do not cause me to die
 while You are wrathful with me

وَفِي نَفْسِي فَذَلِّلْنِي
 وَفِي اعْيُنِ النَّاسِ فَعَظِّمْنِي
 وَمِنْ شَرِّ الْجِنَّ وَالْإِنْسِ فَسَلِّمْنِي
 وَبِذُنُوبِي فَلَا تَفْضَحْنِي
 وَبِسِرِّي فَلَا تُخْزِنِي
 وَبِعَمَلِي فَلَا تَبْتَلِنِي
 وَنِعْمَكَ فَلَا تَسْلُبْنِي
 وَإِلَىٰ غَيْرِكَ فَلَا تَكِلْنِي
 إِلَهِي إِلَىٰ مَنْ تَكِلْنِي
 إِلَىٰ قَرِيبٍ فَيَقْطَعْنِي
 أَمْ إِلَىٰ بَعِيدٍ فَيَتَجَهَّمْنِي
 أَمْ إِلَىٰ الْمُسْتَضْعِفِينَ لِي
 وَأَنْتَ رَبِّي وَمَلِيكَ أَمْرِي
 أَشْكُو إِلَيْكَ غُرْبَتِي وَبُعْدَ دَارِي
 وَهَوَانِي عَلَىٰ مَنْ مَلَكَتَهُ أَمْرِي
 إِلَهِي فَلَا تُحْلِلْ عَلَيَّ غَضَبَكَ
 فَإِنْ لَمْ تَكُنْ غَضِبْتَ عَلَيَّ فَلَا أَبَالِي سِوَاكَ
 سُبْحَانَكَ غَيْرَ أَنَّ عَافِيَتَكَ أَوْسَعُ لِي
 فَاسْأَلُكَ يَا رَبُّ بِنُورِ وَجْهِكَ
 الَّذِي اشْرَقَتْ لَهُ الْأَرْضُ وَالسَّمَاوَاتُ
 وَكُشِفَتْ بِهِ الظُّلُمَاتُ
 وَصَلِّحْ بِهِ أَمْرَ الْأَوَّلِينَ وَالْآخِرِينَ
 أَنْ لَا تُمَيِّتَنِي عَلَىٰ غَضَبِكَ

and do not inflict on me Your rage.

You have the right to scold; You
have the right to scold;
until You are pleased (with me)
before that.

There is no god save You;

Lord of the Holy City,

the Holy Monument,

and the Ancient House

that You have encompassed with
blessing

and made security for people.

O He Who pardoned the grand sins
by His forbearance!

O He Who bestowed bounties by
His favoring!

O He Who gave in abundance by
His generosity!

O my means in my hardship!

O my companion in my loneliness!

O my relief in my agony!

O my Benefactor in my amenities!

O my God and the God of my
forefathers:

Abraham, Ishmael,

Isaac, and Jacob;

the Lord of Gabriel, Michael, and
Seraph;

the Lord of Muḥammad, the Seal of
Prophets,

and his elite Household;

the Revealer of the Torah, the
Gospel,

the Psalms, and the Furqān;

the Revealer of *kāf-hā-yā-`ayn-
ṣād* and *ṭā-hā, yā-sīn*,

وَلَا تُنْزِلْ بِي سَخَطَكَ

لَكَ الْعُتْبَىٰ لَكَ الْعُتْبَىٰ

حَتَّىٰ تَرْضَىٰ قَبْلَ ذَلِكَ

لَا إِلَهَ إِلَّا أَنْتَ

رَبُّ الْبَلَدِ الْحَرَامِ

وَالْمَشْعَرِ الْحَرَامِ

وَالْبَيْتِ الْعَتِيقِ

الَّذِي أَحْلَلْتَهُ الْبَرَكَةَ

وَجَعَلْتَهُ لِلنَّاسِ أَمْنًا

يَا مَنْ عَفَا عَن عَظِيمِ الذُّنُوبِ بِحِلْمِهِ

يَا مَنْ اسْبَغَ النِّعْمَاءَ بِفَضْلِهِ

يَا مَنْ أَعْطَىٰ الْجَزِيلَ بِكَرَمِهِ

يَا عُدَّتِي فِي شِدَّتِي

يَا صَاحِبِي فِي وَحْدَتِي

يَا غِيَاثِي فِي كُرْبَتِي

يَا وَلِيِّي فِي نِعْمَتِي

يَا إِلَهِي وَإِلَهَ آبَائِي

إِبْرَاهِيمَ وَإِسْمَاعِيلَ

وَإِسْحَاقَ وَيَعْقُوبَ

وَرَبَّ جِبْرَائِيلَ وَمِيكَائِيلَ وَإِسْرَافِيلَ

وَرَبَّ مُحَمَّدٍ خَاتَمِ النَّبِيِّينَ

وَأَلِهِ الْمُنتَجِبِينَ

وَمَنْزِلَ التَّوْرَةِ وَالْإِنْجِيلِ

وَالزُّبُورِ وَالْفُرْقَانِ

وَمَنْزِلَ كَهْيَعِصِ وَطِهِ وَيَسِ

and the Qur'ān, full of wisdom.

You are my haven when the wide courses fail to carry me

and when the earth, despite its width, become too narrow to bear me.

Without Your mercy, I would have been of those perishing.

You overlook my slips;

and without Your covering me, I would have been of those exposed.

You aid me with Your support against my enemies;

and without Your support, I would have been of those overwhelmed.

O He Who gives Himself exclusively superiority and highness;

so, His friends pride themselves on account of His pride.

O He for Whom the kings put the yoke of humiliation on their necks;

for they are fearful of His authority.

He knows the stealthy looks of eyes and that which the breasts conceal

and the future of the times and ages.

O He save Whom none knows how He is!

O He save Whom none knows what He is!

O He save Whom none knows what He knows!

O He Who surfaced the earth over the water

and blocked the air with the heavens!

O He Who has the noblest of names!

O Owner of favor that is never interrupted!

O He Who directed the caravan towards Joseph in the wasteland,

took him out of the pit,

وَأَلْقُرْآنَ الْحَكِيمِ

أَنْتَ كَهْفِي حِينَ تُعِينِنِي الْمَذَاهِبُ فِي سَعْتِهَا

وَتَضِيقُ بِي الْأَرْضُ بِرُحْبِهَا

وَلَوْ لَا رَحْمَتِكَ لَكُنْتُ مِنَ الْهَالِكِينَ

وَأَنْتَ مُقِيلٌ عَثْرَتِي

وَلَوْ لَا سَتْرِكَ إِيَّايَ لَكُنْتُ مِنَ الْمَفْضُوحِينَ

وَأَنْتَ مُوَيِّدِي بِالنَّصْرِ عَلَىٰ أَعْدَائِي

وَلَوْ لَا نَصْرِكَ إِيَّايَ لَكُنْتُ مِنَ الْمَغْلُوبِينَ

يَا مَنْ خَصَّ نَفْسَهُ بِالسُّمُوِّ وَالرَّفْعَةِ

فَأَوْلِيَاؤُهُ بِعِزِّهِ يَغْتَرُّونَ

يَا مَنْ جَعَلَتْ لَهُ الْمُلُوكُ نِيرَ الْمَذَلَّةِ عَلَىٰ

أَعْنَاقِهِمْ

فَهُمْ مِنْ سَطَوَاتِهِ خَائِفُونَ

يَعْلَمُ خَائِنَةَ الْأَعْيُنِ وَمَا تُخْفِي الصُّدُورُ

وَعَيْبَ مَا تَأْتِي بِهِ الْأَزْمِنَةُ وَالذُّهُورُ

يَا مَنْ لَا يَعْلَمُ كَيْفَ هُوَ إِلَّا هُوَ

يَا مَنْ لَا يَعْلَمُ مَا هُوَ إِلَّا هُوَ

يَا مَنْ لَا يَعْلَمُ مَا يَعْلَمُهُ إِلَّا هُوَ

يَا مَنْ كَبَسَ الْأَرْضَ عَلَىٰ الْمَاءِ

وَسَدَّ الْهَوَاءَ بِالسَّمَاءِ

يَا مَنْ لَهُ أَكْرَمُ الْأَسْمَاءِ

يَا ذَا الْمَعْرُوفِ الَّذِي لَا يَنْقَطِعُ أَبَدًا

يَا مُقَيِّضَ الرِّكَبِ لِيُوسِفَ فِي الْبَلَدِ الْقَفْرِ

وَمُخْرِجَهُ مِنَ الْجُبِّ

and made him king after
enslavement!

وَجَاعِلُهُ بَعْدَ الْعُبُودِيَّةِ مَلِكًا

O He Who had returned him to
Jacob

يَا رَادَّهُ عَلَىٰ يَعْقُوبَ

after his eyes became white on
account of the grief, and he was a
repressor of grief!

بَعْدَ أَنْ أَبْيَضَتْ عَيْنَاهُ مِنَ الْحُزْنِ فَهُوَ كَظِيمٌ

O He Who removed the distress and
misfortune from Job

يَا كَاشِفَ الضَّرِّ وَالْبَلْوَىٰ عَنِ أَيُّوبَ

and withheld the hands of Abraham
from slaying his son

وَمُمْسِكَ يَدَيِ إِبْرَاهِيمَ عَنِ ذَبْحِ ابْنِهِ

after his old age and termination of
his lifetime!

بَعْدَ كِبَرِ سِنِّهِ وَقَنَاءِ عُمُرِهِ

O He Who responded to Zachariah

يَا مَنْ اسْتَجَابَ لِرُزْكَرِيَّا

and granted him John

فَوَهَّبَ لَهُ يَحْيَىٰ

without leaving him alone and
lonely!

وَلَمْ يَدَعْهُ فَرْدًا وَحِيدًا

O He Who took Jonah out of the
belly of the big fish!

يَا مَنْ أَخْرَجَ يُونُسَ مِنْ بَطْنِ الْحُوتِ

O He Who cleft the sea to the
children of Israel;

يَا مَنْ فَلقَ الْبَحْرِ لِبَنِي إِسْرَائِيلَ

so, He saved them and made
Pharaoh and his army of the
drowned!

فَأَنْجَاهَهُمْ وَجَعَلَ فِرْعَوْنَ وَجُنُودَهُ مِنَ الْمُغْرَقِينَ

O He Who sent the winds, bearing
good news, before His mercy!

يَا مَنْ أَرْسَلَ الرِّيَّاحَ مُبَشِّرَاتٍ بَيْنَ يَدَيْ رَحْمَتِهِ

O He Who has no hastiness on His
creatures who disobey Him!

يَا مَنْ لَمْ يَعْجَلْ عَلَىٰ مَنْ عَصَاهُ مِنْ خَلْقِهِ

O He Who saved the sorcerers after
their long denial!

يَا مَنْ اسْتَنْقَذَ السَّحْرَةَ مِنْ بَعْدِ طُولِ الْجُحُودِ

and after they had lived in His
bounty,

وَقَدْ غَدَوْا فِي نِعْمَتِهِ

eating from His sustenance, but
serving someone else other than
Him,

يَا كُلُونَ رِزْقَهُ وَيَعْبُدُونَ غَيْرَهُ

acting in opposition to Him,
antagonizing Him,

وَقَدْ حَادُّوهُ وَنَادُّوهُ

and denying His messengers.

وَكَذَّبُوا رُسُلَهُ

O Allah! O Allah! O Originator!

يَا اللَّهُ يَا اللَّهُ يَا بَدِيءُ

O Fashioner! There is no equal to
You.

يَا بَدِيعًا لَا نَدَّ لَكَ

O Everlasting! There is no end to
You.

يَا دَائِمًا لَا نَفَادَ لَكَ

O Ever-living when there was no
living thing!

يَا حَيًّا حِينَ لَا حَيٌّ

O Raiser from the dead!

يَا مُحْيِيَ الْمَوْتَىٰ

O He Who watches every soul as to what it earns!

يَا مَنْ هُوَ قَائِمٌ عَلَىٰ كُلِّ نَفْسٍ بِمَا كَسَبَتْ

O He to Whom I rarely turned thankful; yet, He did not deprive me,

يَا مَنْ قَلَّ لَهُ شُكْرِي فَلَمْ يَحْرِمْنِي

against Whom I committed grand sins; yet, He did not disclose me, and Who saw me insisting on disobeying Him; yet, He did not divulge me.

وَعَظَّمْتُ خَطِيئَتِي فَلَمْ يَفْضَحْنِي

O He Who safeguarded me in my early life!

يَا مَنْ حَفِظَنِي فِي صِغَرِي

O He Who provided me with sustenance in my old age!

يَا مَنْ رَزَقَنِي فِي كِبَرِي

O He Whose favors to me are innumerable

يَا مَنْ أَيَادِيهِ عِنْدِي لَا تَحْصَىٰ

and Whose bounties cannot be compensated!

وَنِعْمَهُ لَا تُجَازَىٰ

O He Who receives me with good turn and kindness

يَا مَنْ عَارَضَنِي بِالْخَيْرِ وَالْإِحْسَانِ

but I meet Him with offense and disobedience!

وَعَارَضْتُهُ بِالْإِسَاءَةِ وَالْعِصْيَانِ

O He Who had guided me to faith

يَا مَنْ هَدَانِي لِلْإِيمَانِ

before I learnt showing gratitude!

مِنْ قَبْلِ أَنْ أَعْرِفَ شُكْرَ الْأَمْتِنَانِ

O He Whom I besought in sickness; so, He restored me to health,

يَا مَنْ دَعَوْتُهُ مَرِيضًا فَشَفَانِي

in bareness; so, He covered me,

وَعَرِيَانًا فَكَسَانِي

in hunger; so, He satiated me,

وَجَائِعًا فَاشْبَعَنِي

in thirst; so, He quenched my thirst,

وَعَطْشَانًا فَارَوَانِي

in humility; so, He granted me dignity,

وَذَلِيلًا فَاعَزَّنِي

in ignorance; so, He taught me,

وَجَاهِلًا فَعَرَّفَنِي

in loneliness; so, He increased my number,

وَوَحِيدًا فَكَثَّرَنِي

in foreignness absence; so, He returned me home,

وَعَائِبًا فَرَدَّنِي

in poverty; so, He enriched me,

وَمَقِلًا فَاعْنَانِي

in victory-seeking; so, He supported me,

وَمُنْتَصِرًا فَنَصَرَنِي

and in richness; so, He did not deprive me.

وَعَنِيًّا فَلَمْ يَسْلُبْنِي

When I withheld praying Him in all these situation, He took the initiative.

وَأَمْسَكَتُ عَنْ جَمِيعِ ذَلِكَ فَأَبْتَدَانِي

So, all praise and thanks be to You;

فَلَكَ الْحَمْدُ وَالشُّكْرُ

O He Who overlooked my slips,

يَا مَنْ أَقَالَ عَثْرَتِي

relieved my agonies,

وَنَفَّسَ كُرْبَتِي

responded to my prayer,

وَاجَابَ دَعْوَتِي

covered my flaws,

وَسَتَرَ عَوْرَتِي

forgave my sins,

وَعَفَرَ ذُنُوبِي

settled my need,

وَبَلَّغَنِي طَلِبَتِي

and supported me against my enemy.

وَتَصَرَّتِي عَلَىٰ عَدُوِّي

If I count Your bounties, favors,

وَإِنْ أَعَدَّ نِعْمَكَ وَمِنَّكَ

and liberal gifts, I will never number them.

وَكِرَائِمَ مَنَحِكَ لَا أَحْصِيهَا

O my Master! It is You Who bestowed (upon me).

يَا مَوْلَايَ أَنْتَ الَّذِي مَنَنْتَ

It is You Who conferred favors (upon me).

أَنْتَ الَّذِي أَنْعَمْتَ

It is You Who did good (to me).

أَنْتَ الَّذِي أَحْسَنْتَ

It is You Who treated (me) excellently.

أَنْتَ الَّذِي أَجْمَلْتَ

It is You Who favored (me).

أَنْتَ الَّذِي أَفْضَلْتَ

It is You Who perfected (Your blessings upon me).

أَنْتَ الَّذِي أَكْمَلْتَ

It is You Who provided (me) with sustenance.

أَنْتَ الَّذِي رَزَقْتَ

It is You Who led (me) to success.

أَنْتَ الَّذِي وَفَّقْتَ

It is You Who gave (me).

أَنْتَ الَّذِي أَعْطَيْتَ

It is You Who enriched (me).

أَنْتَ الَّذِي أَغْنَيْتَ

It is You Who gave (me) to hold.

أَنْتَ الَّذِي أَقْنَيْتَ

It is You Who gave (me) shelter.

أَنْتَ الَّذِي أَوَيْتَ

It is You Who saved (me).

أَنْتَ الَّذِي كَفَيْتَ

It is You Who guided (me).

أَنْتَ الَّذِي هَدَيْتَ

It is You Who protected (me).

أَنْتَ الَّذِي عَصَمْتَ

It is You Who covered my faults.

أَنْتَ الَّذِي سَتَرْتَ

It is You Who forgave (me).

أَنْتَ الَّذِي غَفَرْتَ

It is You Who overlooked my sins.

أَنْتَ الَّذِي أَقْلْتَ

It is You Who established (me).

أَنْتَ الَّذِي مَكَّنْتَ

It is You Who consolidated (me).

أَنْتَ الَّذِي اعْزَزْتَ

It is You Who helped (me).

أَنْتَ الَّذِي اعْنَتَ

It is You Who backed (me) up.

أَنْتَ الَّذِي عَضَدْتَ

It is You Who aided (me).

أَنْتَ الَّذِي أَيَّدْتَ

It is You Who supported (me).

أَنْتَ الَّذِي نَصَرْتَ

It is You Who restored (me) to health.

أَنْتَ الَّذِي شَفَيْتَ

It is You Who granted (me) wellbeing.

أَنْتَ الَّذِي عَافَيْتَ

It is You Who honored (me).

أَنْتَ الَّذِي أَكْرَمْتَ

Blessed be You and Exalted be You.

تَبَارَكْتَ وَتَعَالَيْتَ

So, all praise be to You permanently,

فَلَكَ الْحَمْدُ دَائِمًا

and all thanks be to You enduringly and eternally.

وَلَكَ الشُّكْرُ وَاصِبًا أَبَدًا

However, it is I, O my God, who confess of my sins;

ثُمَّ أَنَا يَا إِلَهِي الْمُعْتَرِفُ بِذُنُوبِي

so, (please) forgive them to me.

فَاغْفِرْهَا لِي

It is I who did badly.

أَنَا الَّذِي اسَأْتُ

It is I who did wrong.

أَنَا الَّذِي أَخْطَأْتُ

It is I who had evil intention.

أَنَا الَّذِي هَمَمْتُ

It is I who acted impolitely.

أَنَا الَّذِي جَهَلْتُ

It is I who was inadvertent.

أَنَا الَّذِي غَفَلْتُ

It is I who was inattentive.

أَنَا الَّذِي سَهَوْتُ

It is I who leaned (on something other than You).

أَنَا الَّذِي اعْتَمَدْتُ

It is I who did wrong deliberately.

أَنَا الَّذِي تَعَمَّدْتُ

It is I who promised.

أَنَا الَّذِي وَعَدْتُ

It is I who failed to fulfill it.

وَأَنَا الَّذِي اخْلَفْتُ

It is I who breached.

أَنَا الَّذِي نَكَثْتُ

It is I who confessed.

أَنَا الَّذِي أَقْرَرْتُ

It is I who testified to Your favors upon and with me,

أَنَا الَّذِي اعْتَرَفْتُ بِبِنِعْمَتِكَ عَلَيَّ وَعِنْدِي

and I now acknowledge of my sins; so, (please) forgive them to me.

وَأَبُوءُ بِذُنُوبِي فَأَغْفِرْهَا لِي

O He Who is not injured by the sins of His servants,

يَا مَنْ لَا تَضُرُّهُ ذُنُوبُ عِبَادِهِ

and Who can surely do without their obedience,

وَهُوَ الْغَنِيُّ عَنْ طَاعَتِهِمْ

and Who inspires those of them to do good,

وَالْمَوْفِقُ مَنْ عَمِلَ صَالِحًا مِنْهُمْ

out of His aid and mercy.

بِمَعُونَتِهِ وَرَحْمَتِهِ

So, all praise be to You, O my God and my Master.

فَلَكَ الْحَمْدُ إِلَهِي وَسَيِّدِي

O my God: You ordered me, but I disobeyed You.

إِلَهِي أَمَرْتَنِي فَعَصَيْتُكَ

You warned me, but I violated Your warning.

وَنَهَيْتَنِي فَأَرْتَكَبْتُ نَهْيَكَ

So, I am now lacking neither justification to apologize

فَأَصْبَحْتُ لَا ذَا بَرَاءَةٍ لِي فَأَعْتَذِرُ

nor power to support myself.

وَلَا ذَا قُوَّةٍ فَأَنْتَصِرُ

By which thing can I now meet You, O my Master?

فَبِأَيِّ شَيْءٍ اسْتَقْبِلُكَ يَا مَوْلَايَ

Is it by my hearing, my sight,

إِسْمَعِي أَمْ بَبَصَرِي

my tongue, my hand, or my foot?

أَمْ بِلِسَانِي أَمْ بِيَدِي أَمْ بِرِجْلِي

Are all these not Your bounties on me

الْيَسَّ كُلُّهَا نِعْمَكَ عِنْدِي

and with all of them I have
disobeyed You, O my Master?
You have absolute argument and
claim against me.
O He Who covered me from fathers
and mothers lest they might have
driven me away,
from relatives and friends lest they
might have giped me,
and from rulers lest they might
have punished me.
Had they, O my Master, seen
that which You knew about me,
they would certainly have granted
me no respite
and they would have rejected and
parted company with me.
Here I am now, O my God,
between Your hands, O my Master,
submissive, humble,
helpless, and worthless.
I am now lacking neither
justification to apologize
nor power to support myself,
nor excuse to advance as a plea,
nor can I claim not committing and
not acting badly.
How can denial, if I deny, O my
Master, serve me?
How and in what manner can I do
so,
while all my organs are witnesses
for what I did?
I know for sure and without doubt
that You will interrogate me about
these grand matter,
You are the Just Judge Who never
wrongs,
Your justice will ruin me,

وَبِكُلِّهَا عَصَيْتَكَ يَا مَوْلَايَ
فَلَكَ الْحُجَّةُ وَالسَّبِيلُ عَلَيَّ
يَا مَنْ سَتَرْتَنِي مِنَ الْآبَاءِ وَالْأُمَّهَاتِ أَنْ يَزْجُرُونِي
وَمِنَ الْعَشَائِرِ وَالْإِخْوَانِ أَنْ يُعَيِّرُونِي
وَمِنَ السَّلَاطِينِ أَنْ يُعَاقِبُونِي
وَلَوْ أَطَّلَعُوا يَا مَوْلَايَ
عَلَى مَا أَطَّلَعْتَ عَلَيْهِ مِنِّي
إِذَا مَا أَنْظَرُونِي
وَلَرَفَضُونِي وَقَطَعُونِي
فَهَا أَنَا ذَا يَا إِلَهِي
بَيْنَ يَدَيْكَ يَا سَيِّدِي
خَاضِعٌ ذَلِيلٌ
حَصِيرٌ حَقِيرٌ
لَا ذُو بَرَاءَةٍ فَاعْتَذِرْ
وَلَا ذُو قُوَّةٍ فَانْتَصِرْ
وَلَا حُجَّةٍ فَاحْتَجْ بِهَا
وَلَا قَائِلٌ لَمْ اجْتَرِحْ وَلَمْ أَعْمَلْ سُوءًا
وَمَا عَسَى الْجُحُودُ وَلَوْ جَحَدْتُ يَا مَوْلَايَ يَنْفَعَنِي
كَيْفَ وَأَنْتَ ذَا ذَلِكَ
وَجَوَارِحِي كُلُّهَا شَاهِدَةٌ عَلَيَّ بِمَا قَدْ عَمِلْتُ
وَعَلِمْتُ يَقِينًا غَيْرَ ذِي شَكٍّ
أَنْكَ سَائِلِي مِنْ عَظَائِمِ الْأُمُورِ
وَأَنْكَ الْحَكَمُ الْعَدْلُ الَّذِي لَا تَجُورُ
وَعَدْلُكَ مُهْلِكِي

and from Your all justice I flee.

If You, O my God, chastise me,

then it is because of my sins after
Your claim against me;

and if You pardon me,

then it is on account of Your
forbearance, magnanimity, and
generosity.

There is no god save You. All glory
be to You.

I have been of the wrongdoers.

There is no god save You. All glory
be to You.

I have been of those seeking
forgiveness.

There is no god save You. All glory
be to You.

I have been of those professing
Your Oneness.

There is no god save You. All glory
be to You.

I have been of the fearful.

There is no god save You. All glory
be to You.

I have been of the apprehensive.

There is no god save You. All glory
be to You.

I have been of those hoping (for
You).

There is no god save You. All glory
be to You.

I have been of those desiring (for
You).

There is no god save You. All glory
be to You.

I have been of those professing
that there is no god save You.

There is no god save You. All glory
be to You.

I have been of those beseeching
(You).

There is no god save You. All glory
be to You.

وَمِنْ كُلِّ عَدْلِكَ مَهْرَبِي

فَإِنْ تُعَذِّبْنِي يَا إِلَهِي

فَبِذُنُوبِي بَعْدَ حُجَّتِكَ عَلَيَّ

وَإِنْ تُعْفَ عَنِّي

فَبِحِلْمِكَ وَجُودِكَ وَكَرَمِكَ

لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ

إِنِّي كُنْتُ مِنَ الظَّالِمِينَ

لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ

إِنِّي كُنْتُ مِنَ الْمُسْتَغْفِرِينَ

لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ

إِنِّي كُنْتُ مِنَ الْمُوَحِّدِينَ

لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ

إِنِّي كُنْتُ مِنَ الْخَائِفِينَ

لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ

إِنِّي كُنْتُ مِنَ الْوَجِلِينَ

لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ

إِنِّي كُنْتُ مِنَ الرَّاجِينَ

لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ

إِنِّي كُنْتُ مِنَ الرَّغِبِينَ

لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ

إِنِّي كُنْتُ مِنَ الْمُهْلِلِينَ

لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ

إِنِّي كُنْتُ مِنَ السَّائِلِينَ

لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ

I have been of those glorifying
(You).

إِنِّي كُنْتُ مِنَ الْمُسَبِّحِينَ

There is no god save You. All glory
be to You.

لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ

I have been of those professing
that You are the Greatest.

إِنِّي كُنْتُ مِنَ الْمَكْبَرِينَ

There is no god save You. All glory
be to You.

لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ

You are my Lord and the Lord of
my bygone fathers.

رَبِّي وَرَبُّ آبَائِي الْأُولِينَ

O Allah, this is my praise for You,
celebrating Your glory,

اللَّهُمَّ هَذَا ثَنَائِي عَلَيْكَ مُمَجِّدًا

my sincerity to mention You and
profess Your Oneness,

وَإِخْلَاصِي لِذِكْرِكَ مُوَحِّدًا

and my acknowledgment of Your
bounties, counting them,

وَإِقْرَارِي بِالْأَيْكِ مَعْدَدًا

although I confess that I could
never count them

وَإِنْ كُنْتُ مُقِرًّا أَنِّي لَمْ أَحْصِهَا

for they are innumerable,
abundant,

لِكَثْرَتِهَا وَسُبُوغِهَا

Continuous and prior to a certain
event.

وَتَظَاهِرِهَا وَتَقَادُمِهَا إِلَىٰ حَادِثِ مَا

You have been conferring upon me
with these bounties

لَمْ تَزَلْ تَتَعَهَّدْتَنِي بِهِ مَعَهَا

since You created and originated
me

مُنْذُ خَلَقْتَنِي وَبَرَأْتَنِي

from the beginning of my age

مِنَ أَوَّلِ الْعُمُرِ

through meeting my poverty

مِنَ الْإِغْنَاءِ مِنَ الْفَقْرِ

relieving me from harm,

وَكَشْفِ الضَّرِّ

giving me means of easiness,

وَتَسْبِيبِ الْيُسْرِ

repelling misery from me,

وَدَفْعِ الْعُسْرِ

alleviating my agonies,

وَتَفْرِيجِ الْكَرْبِ

granting me wellbeing in my body,

وَالْعَافِيَةَ فِي الْبَدَنِ

and furnishing me with sound faith.

وَالسَّلَامَةَ فِي الدِّينِ

If all creatures assist me to be able
to mention Your bounties,

وَلَوْ رَفَدْتَنِي عَلَىٰ قَدْرِ ذِكْرِ نِعْمَتِكَ جَمِيعُ

الْعَالَمِينَ

including the past and the coming
generations,

مِنَ الْأُولِينَ وَالْآخِرِينَ

Neither I nor will they be able to do
that.

مَا قَدَرْتُ وَلَا هُمْ عَلَىٰ ذَلِكَ

Holy be You and Exalted be You;

You are All-generous, All-great, and All-merciful Sustainer.

Your bounties are innumerable,

(proper) praise of You is unreachable,

and Your graces cannot be rewarded.

(Please) send blessings upon Muḥammad and the Household of Muḥammad,

perfect Your bounties for us,

and make us happy by obeying You.

All glory be to You. There is no god save You.

O Allah, verily, You answer the distressed,

remove the evil,

aid the anguished,

cure the ailed,

enrich the poor,

set the broken,

have mercy on the young,

help the old,

none can help against You,

none is more powerful than You,

and You are the Most High, the All-great.

O He Who release the shackled captive!

O He Who provides sustenance to the young child!

O He Who is the Preserver of the frightened seeker of refuge!

O He Who has neither partner nor assistant,

(please) send blessings to Muḥammad and the Household of

تَقَدَّسَتْ وَتَعَالَيْتَ

مِنْ رَبِّ كَرِيمٍ عَظِيمٍ رَحِيمٍ

لَا تُحْصَى الْأَوْكُ

وَلَا يُبْلَغُ ثَنَاؤُكَ

وَلَا تُكَافَى نِعْمَاؤُكَ

صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ

وَأْتِمِمْ عَلَيْنَا نِعْمَكَ

وَأَسْعِدْنَا بِطَاعَتِكَ

سُبْحَانَكَ لَا إِلَهَ إِلَّا أَنْتَ

اللَّهُمَّ إِنَّكَ تُجِيبُ الْمُضْطَرَّ

وَتَكْشِفُ السُّوءَ

وَتُغِيثُ الْمَكْرُوبَ

وَتَشْفِي السَّقِيمَ

وَتُغْنِي الْفَقِيرَ

وَتَجْبُرُ الْكَسِيرَ

وَتَرْحَمُ الصَّغِيرَ

وَتُعِينُ الْكَبِيرَ

وَلَيْسَ دُونَكَ ظَهِيرٌ

وَلَا فَوْقَكَ قَدِيرٌ

وَأَنْتَ الْعَلِيُّ الْكَبِيرُ

يَا مُطْلِقَ الْمَكْبَلِ الْأَسِيرِ

يَا رَازِقَ الطِّفْلِ الصَّغِيرِ

يَا عِصْمَةَ الْخَائِفِ الْمُسْتَجِيرِ

يَا مَنْ لَا شَرِيكَ لَهُ وَلَا وَزِيرَ

صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ

Muhammad,

and grant me, in this evening,

the best of what You have granted
and awarded

to any of Your servants,

including a grace that You donate,

bounties that You re-offer,

a tribulation that You deter,

an anguish that You remove,

a prayer that You answer,

a good deed that You admit,

and an evildoing that You screen.

Verily, You are All-tender to him
You will, and All-aware,

and You have power over all things.

O Allah, Verily, You are the nearest
of those whom are prayed,

You are the promptest of those who
may respond,

the most generous of those who
may pardon,

the most liberal of those who give,

and the most responding of those
whom are asked.

O All-beneficent of the world and
the Hereafter, and All-merciful!

No besought one is like You

and none save You is hoped.

I prayed You and You answered
me.

I besought You and You gave me.

I desired for You and You had
mercy on me.

I had confidence in You and You
saved me.

وَاعْطِنِي فِي هَذِهِ الْعَشِيَّةِ

أَفْضَلَ مَا أَعْطَيْتَ وَأَنْتَ

أَحَدًا مِنْ عِبَادِكَ

مِنْ نِعْمَةٍ تُؤَلِّبُهَا

وَأَلَاءٍ تُجَدِّدُهَا

وَبَلِيَّةٍ تَصْرِفُهَا

وَكُرْبَةٍ تَكْشِفُهَا

وَدَعْوَةٍ تَسْمَعُهَا

وَحَسَنَةٍ تَتَقَبَّلُهَا

وَسَيِّئَةٍ تَتَعَمَّدُهَا

إِنَّكَ لَطِيفٌ بِمَا تَشَاءُ خَبِيرٌ

وَعَلَى كُلِّ شَيْءٍ قَدِيرٌ

اللَّهُمَّ إِنَّكَ أَقْرَبُ مَنْ دُعِيَ

وَأَسْرَعُ مَنْ أَجَابَ

وَأَكْرَمُ مَنْ عَفَا

وَأَوْسَعُ مَنْ أَعْطَى

وَأَسْمَعُ مَنْ سُئِلَ

يَا رَحْمَنَ الدُّنْيَا وَالْآخِرَةِ وَرَحِيمَهُمَا

لَيْسَ كَمِثْلِكَ مَسْئُولٌ

وَلَا سِوَاكَ مَأْمُولٌ

دَعَوْتُكَ فَاجَبْتَنِي

وَسَأَلْتُكَ فَأَعْطَيْتَنِي

وَرَغِبْتُ إِلَيْكَ فَارْحَمْتَنِي

وَوَثِقْتُ بِكَ فَانجَيْتَنِي

I resorted to You in awe and You delivered me.

O Allah, (please) send blessings to Muḥammad,

Your servant, messenger, and prophet,

and to all of his Household, the pure and immaculate,

and perfect for us Your graces,

make us taste the pleasure of Your gifts,

and register us as thankful for You

and as oft-referring to You.

Respond, respond! O Lord of the worlds!

O Allah, Who owns; therefore, He controls,

and controls; therefore, He has absolute authority,

and is disobeyed; yet, He covers,

and is prayed for forgiveness; therefore, He forgives.

O He Who is the aim of seekers and desirers

and the ultimate purpose of the hope of hoppers!

O He Who encompasses all things in knowledge

and covers those who quit (their sins) with tender, mercy, and forbearance!

O Allah, we turn our faces to You in this evening

that You deem honorable and reverential

(asking You) in the name of Muḥammad, Your Prophet, Messenger,

the best of Your creation,

Your trustee on Your Revelation,

the bearer of glad tidings, the warner,

and the shining lantern,

وَفَزَعْتُ إِلَيْكَ فَكَفَيْتَنِي

اللَّهُمَّ فَصَلِّ عَلَى مُحَمَّدٍ

عَبْدِكَ وَرَسُولِكَ وَنَبِيِّكَ

وَعَلَى آلِهِ الطَّيِّبِينَ الطَّاهِرِينَ أَجْمَعِينَ

وَتَمِّمْ لَنَا نِعْمَاءَكَ

وَهَنُّنًا عَطَاءَكَ

وَأَكْتُبْنَا لَكَ شَاكِرِينَ

وَلَا لَائِكَ ذَاكِرِينَ

آمِينَ آمِينَ رَبَّ الْعَالَمِينَ

اللَّهُمَّ يَا مَنْ مَلَكَ فَقْدَرَ

وَقَدَرَ فَقَهَرَ

وَعَصِي فَسْتَرَ

وَأَسْتَغْفِرَ فَغَفَرَ

يَا غَايَةَ الطَّالِبِينَ الرَّاعِبِينَ

وَمُنْتَهَى أَمَلِ الرَّاجِينَ

يَا مَنْ أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا

وَوَسِعَ الْمُسْتَقِيلِينَ رَافَةً وَرَحْمَةً وَحِلْمًا

اللَّهُمَّ إِنَّا نَتَوَجَّهُ إِلَيْكَ فِي هَذِهِ الْعَشِيَّةِ

الَّتِي شَرَّفْتَهَا وَعَظَّمْتَهَا

بِمُحَمَّدٍ نَبِيِّكَ وَرَسُولِكَ

وَخَيْرَتِكَ مِنْ خَلْقِكَ

وَأَمِينِكَ عَلَى وَحْيِكَ

الْبَشِيرِ النَّذِيرِ

السَّرَاجِ الْمُنِيرِ

with whom You have conferred
upon the Muslims,
and whom You made mercy for the
worlds.

So, O Allah, bless Muḥammad and
the Household of Muḥammad,
forasmuch as Muḥammad deserves
that from You, O All-great.

So, (please) send blessings to him
and his Household,
the elite, pure, and immaculate—all
of them,
and encompass us with Your
pardoning us.

To You are the voices of various
languages clamoring;
so, decide for us, O Allah, in this
evening
a share from every good item that
You distribute among Your
servants,

illumination by which You guide,
mercy that You spread,
blessing that You bring down,
wellbeing that You extend,
and sustenance that You stretch,
O most Merciful of all those who
show mercy!

O Allah, turn us in this hour
successful, flourishing,
blessed, and gainers.

Do not include us with the
despondent.
Do not leave us without Your
mercy.
Do not deprive us of that which we
hope from Your favor.
Do not make us deprived of Your
mercy,
or despair of the favor of what we
hope from Your gifts.
Do not turns us down disappointed

الَّذِي أَنْعَمْتَ بِهِ عَلَى الْمُسْلِمِينَ
وَجَعَلْتَهُ رَحْمَةً لِلْعَالَمِينَ
اللَّهُمَّ فَصَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ
كَمَا مُحَمَّدٌ أَهْلٌ لِدَٰلِكَ مِنْكَ يَا عَظِيمُ
فَصَلِّ عَلَيْهِ وَعَلَى آلِهِ
الْمُنْتَجِبِينَ الطَّيِّبِينَ الطَّاهِرِينَ أَجْمَعِينَ
وَتَعَمَّدْنَا بِعَفْوِكَ عَنَّا
فَإِلَيْكَ عَجَّتِ الْأَصْوَاتُ بِصُوفِ اللَّغَاتِ
فَاجْعَلْ لَنَا اللَّهُمَّ فِي هَذِهِ الْعَشِيَّةِ
نَصِيبًا مِنْ كُلِّ خَيْرٍ تَقْسِمُهُ بَيْنَ عِبَادِكَ
وَتُورٍ تَهْدِي بِهِ
وَرَحْمَةً تَنْشُرُهَا
وَبَرَكَاتٍ تُنَزِّلُهَا
وَعَافِيَةٍ تُجَلِّلُهَا
وَرِزْقٍ تَبْسُطُهُ
يَا أَرْحَمَ الرَّاحِمِينَ
اللَّهُمَّ أَقْلِبْنَا فِي هَذَا الْوَقْتِ
مُنْجِحِينَ مُفْلِحِينَ
مَبْرُورِينَ غَانِمِينَ
وَلَا تَجْعَلْنَا مِنَ الْقَانِطِينَ
وَلَا تُخَلِّنَا مِنْ رَحْمَتِكَ
وَلَا تَحْرِمْنَا مَا نُؤَمِّلُهُ مِنْ فَضْلِكَ
وَلَا تَجْعَلْنَا مِنْ رَحْمَتِكَ مَحْرُومِينَ
وَلَا لِفَضْلِ مَا نُؤَمِّلُهُ مِنْ عَطَايِكَ قَانِطِينَ
وَلَا تَرُدَّنَا خَائِبِينَ

or driven away from Your door.

وَلَا مِنْ بَابِكَ مَطْرُودِينَ

O most Magnanimous of all those
who treat magnanimously

يَا اجْوَدَ الْاجْوَدِينَ

and most Generous of all those who
act generously!

وَكَرَمَ الْأَكْرَمِينَ

To You are we advancing with full
conviction

إِلَيْكَ أَقْبَلْنَا مُوقِنِينَ

and to Your Holy House are we
betaking ourselves purposefully;

وَلِبَيْتِكَ الْحَرَامِ آمِينَ قَاصِدِينَ

So, (please) help us do our rituals
(perfectly)

فَاعِنَا عَلَىٰ مَنَاسِكِنَا

perfect for us our pilgrimage

وَاكْمِلْ لَنَا حَجَّنَا

pardon us, and grant us wellbeing.

وَأَعْفُ عَنَّا وَعَافِنَا

We are stretching our hands toward
You;

فَقَدْ مَدَدْنَا إِلَيْكَ أَيْدِينَ

so, they are marked by the
humiliation of confession.

فَهِيَ بِذِلَّةِ الْأَعْتِرَافِ مَوْسُومَةٌ

O Allah, grant us in this evening
that which we have besought from
You

اللَّهُمَّ فَاعْطِنَا فِي هَذِهِ الْعَشِيَّةِ مَا سَأَلْنَاكَ

and save us from that which we
have besought You to save us;

وَأَكْفِنَا مَا اسْتَكْفَيْنَاكَ

for we have no savior but You

فَلَا كَافِيَ لَنَا سِوَاكَ

and we have no sustainer but You.

وَلَا رَبَّ لَنَا غَيْرُكَ

Your decree is prevalent on us,

نَافِذٌ فِينَا حُكْمُكَ

Your knowledge is encompassing
us,

مُحِيطٌ بِنَا عِلْمُكَ

and Your decisions about us is just.

عَدْلٌ فِينَا قَضَاؤُكَ

(Please) decree for us that which is
good

إِقْضِ لَنَا الْخَيْرَ

and make us of the people of
goodness.

وَأَجْعَلْنَا مِنْ أَهْلِ الْخَيْرِ

O Allah, decide for us, on account
of Your magnanimity, a great
reward,

اللَّهُمَّ أَوْجِبْ لَنَا بِجُودِكَ عَظِيمَ الْأَجْرِ

a generous reserve,

وَكَرِيمَ الدُّخْرِ

and a permanent easiness,

وَدَوَامَ الْيُسْرِ

and forgive us all our sins,

وَأَغْفِرْ لَنَا ذُنُوبَنَا اجْمَعِينَ

do not annihilate us with those
annihilated,

وَلَا تُهْلِكْنَا مَعَ الْهَالِكِينَ

and do not drive away from us Your
tenderness and mercy;

O most Merciful of all those who
show mercy!

O Allah, include us, at this hour,
with them who besought You and
You thus gave them,

who thanked You and You thus
increased them,

who returned to You and You thus
accepted them,

and who renounced all their sins
before You and You thus forgave
them;

O Lord of Majesty and Honor!

O Allah, purify us and lead us to
success

and admit our earnest entreaty;

O He Who is the best of all those
who are besought

and most Merciful of all those
whose mercy is sought!

O He from Whom the closing of
eyelids cannot be hidden,

nor are the glances of eyes,

nor is that which settles in the
unseen,

nor are things vanished under the
secrets of hearts.

Verily, all that has been
encompassed by Your knowledge

and covered by Your forbearance.

All glory be to You; and Exalted be
You above all that the wrongdoers
say,

in high exaltation!

Declaring You glory are the seven
heavens,

the (layers of the) earth, and all
beings therein.

There is not a thing but celebrates
Your praise.

Yours are all praise, glory,

وَلَا تَصْرِفْ عَنَّا رَأْفَتَكَ وَرَحْمَتَكَ

يَا أَرْحَمَ الرَّاحِمِينَ

اللَّهُمَّ اجْعَلْنَا فِي هَذَا الْوَقْتِ مِمَّنْ سَأَلَكَ

فَاعْطَيْتَهُ

وَشَكَرَكَ فَزِدْتَهُ

وَتَّابَ إِلَيْكَ فَاقْبَلْتَهُ

وَتَنَصَّلَ إِلَيْكَ مِنْ ذُنُوبِهِ كُلِّهَا فَعَفَرْتَهَا لَهُ

يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

اللَّهُمَّ وَتَقْنَا وَسَدَدْنَا

وَأَقْبَلْ تَضَرُّعَنَا

يَا خَيْرَ مَنْ سُئِلَ

وَيَا أَرْحَمَ مَنْ أَسْتَرْحِمَ

يَا مَنْ لَا يَخْفَى عَلَيْهِ إِغْمَاضُ الْجُفُونِ

وَلَا لَحْظُ الْعُيُونِ

وَلَا مَا اسْتَقَرَّ فِي الْمَكْنُونِ

وَلَا مَا أَنْطَوَتْ عَلَيْهِ مَضْمَرَاتُ الْقُلُوبِ

إِلَّا كُلُّ ذَلِكَ قَدْ أَحْصَاهُ عِلْمُكَ

وَوَسِعَهُ حِلْمُكَ

سُبْحَانَكَ وَتَعَالَيْتَ عَمَّا يَقُولُ الظَّالِمُونَ

عُلُوًّا كَبِيرًا

تُسَبِّحُ لَكَ السَّمَاوَاتُ السَّبْعُ

وَالْأَرْضُونَ وَمَنْ فِيهِنَّ

وَإِنْ مِنْ شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِكَ

فَلَكَ الْحَمْدُ وَالْمَجْدُ

and exaltation of majesty.

O Owner of majesty, honor,

grace, favoring,

and huge bestowals.

You are the All-magnanimous, the All-generous,

the All-tender, the All-merciful.

O Allah, provide me largely with Your legally gotten sustenance, grant me wellbeing in my body and my faith,

secure my fears,

and release me from Hellfire.

O Allah, (please) do not plan against me,

do not draw me near to destruction,

do not overreach me,

and drive away from me the evils of the corruptive Jinn and men.

وَعَلُّوْا الْجَدِّ

يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

وَالْفَضْلِ وَالْإِنْعَامِ

وَأَلْيَايِ الْجِسَامِ

وَأَنْتَ الْجَوَادُ الْكَرِيمُ

الرَّوُوفُ الرَّحِيمُ

اللَّهُمَّ أَوْسِعْ عَلَيَّ مِنْ رِزْقِكَ الْحَلَالِ

وَعَافِنِي فِي بَدَنِي وَدِينِي

وَأَمِنْ خَوْفِي

وَأَعْتِقْ رَقَبَتِي مِنَ النَّارِ

اللَّهُمَّ لَا تَمْكُرْ بِي

وَلَا تَسْتَدْرِجْنِي

وَلَا تَخْدَعْنِي

وَأَذْرَا عَنِّي شَرَّ فَسَقَةِ الْجِنِّ وَالْإِنْسِ

Imam al-Husayn (`a) then raised his head and sight to the sky with teary eyes and said with an audible voice:

O most Hearing of all those who can hear!

يَا أَسْمَعَ السَّمَاعِينَ

O most Seeing of all those who can see!

يَا أَبْصَرَ النَّاطِرِينَ

O swiftest of all those who call to account!

وَيَا أَسْرَعَ الْحَاسِبِينَ

O most Merciful of all those who show mercy!

وَيَا أَرْحَمَ الرَّاحِمِينَ

(Please) send blessings to Muḥammad and the Household of Muḥammad,

صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ

the auspicious chiefs;

السَّادَةِ الْمَيَامِينَ

and I beseech You for my request

وَأَسْأَلُكَ اللَّهُمَّ حَاجَتِي

that if You answer, anything else that You reject will not harm me

أَلْتِي إِنْ أَعْطَيْتَنِيهَا لَمْ يَضُرِّي مَا مَنَعْتَنِي

and if You reject, anything else that You respond will not benefit me.

وَإِنْ مَنَعْتَنِيهَا لَمْ يَنْفَعْنِي مَا أُعْطَيْتَنِي

I beseech You for releasing me from Hellfire.

أَسْأَلُكَ فَكَأَنَّكَ رَقَبَتِي مِنَ النَّارِ

There is no god save You,

لَا إِلَهَ إِلَّا أَنْتَ

only You, there is no partner with You.

وَحَدَّكَ لَا شَرِيكَ لَكَ

To You is the kingdom and to You is all praise,

لَكَ الْمُلْكُ وَلَكَ الْحَمْدُ

and You have power over all things.

وَأَنْتَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

O my Lord! O my Lord! O my Lord...

يَا رَبِّ يَا رَبِّ يَا رَبِّ...

Imam al-Ḥusayn (ʿa) then repeated *yā-rabbi* so frequently and effectively that he attracted the attentions of all the others who, instead of praying for granting their needs, surrounded Imam al-Ḥusayn (ʿa) to listen to him and pray for the response of his supplication. Then, they wept with him. At sunset, they left Mount ʿArafāt with him.

This is the end of Imam al-Ḥusayn's supplicatory prayer on the ʿArafāt Day according to the narrations of al-Kafʿamī in his book of *al-Balad al-Amīn* and ʿAllāmah al-Majlisī in his book of *Zād al-Maʿād*. As for Sayyid Ibn Tāwūs, he, in his book of *Iqbāl al-Aʿmāl*, adds the following statements to the prayer:.....

Sayyid Ibn Tāwūs, he, in his book of *Iqbāl al-A`māl*, adds the following statements to the prayer:...

O my God, I am needy despite my richness;

so, how can I not be needy in my neediness?

O my God, I am ignorant despite my knowledge;

so, how can I not be ignorant in my ignorance?

O my God, the variety of Your regulating of matters and the swiftness of changes in Your ordainments

have urged Your servants, who recognize You,

not to stop at a certain gift

and not to despair of You in tribulations.

O my God, coming out of me is that which fits my lowliness;

but coming from You is that which befits Your nobleness.

O my God, You had ascribed to Yourself gentleness and kindness to me

before the existence of my weakness.

Will You deprive me of these two after the emergence of my weakness?

O my God, if amenities appear in my conduct,

then that is on account of Your favors and Your conferral on me.

If evildoings appear in my conduct,

then that is still Your justice and You have claim against me.

O my God, how may it be that You abandon me after You have vouched for me?

How may I be aggrieved and You are my support?

How may I be disappointed and You are undertaking my affairs?

Here I am begging You by my need for You.

How can I beg You

إِلَهِي أَنَا الْفَقِيرُ فِي غِنَايَ

فَكَيْفَ لَا أَكُونُ فَقِيرًا فِي فَقْرِي؟

إِلَهِي أَنَا الْجَاهِلُ فِي عِلْمِي

فَكَيْفَ لَا أَكُونُ جَهُولًا فِي جَهْلِي؟

إِلَهِي إِنَّ أَخْتِلَافَ تَدْبِيرِكَ

وَسُرْعَةَ طَوَاءِ مَقَادِيرِكَ

مَنْعًا عِبَادَكَ الْعَارِفِينَ بِكَ

عَنِ السُّكُونِ إِلَىٰ عَطَاءٍ

وَأَلْيَاسٍ مِنْكَ فِي بَلَاءٍ

إِلَهِي مِنِّي مَا يَلِيْقُ بِلَوْمِي

وَمِنْكَ مَا يَلِيْقُ بِكَرَمِكَ

إِلَهِي وَصَفْتَ نَفْسَكَ بِاللُّطْفِ وَالرَّأْفَةِ لِي

قَبْلَ وُجُودِ ضَعْفِي

أَفَتَمْنَعْنِي مِنْهُمَا بَعْدَ وُجُودِ ضَعْفِي؟

إِلَهِي إِنَّ ظَهَرْتَ أَلْمَحَاسِينَ مِنِّي

فَبِفَضْلِكَ وَلَكَ أَلْمِنَّةٌ عَلَيَّ

وَإِنْ ظَهَرْتَ أَلْمَسَاوِيَّ مِنِّي

فَبِعَدْلِكَ وَلَكَ أَلْحُجَّةٌ عَلَيَّ

إِلَهِي كَيْفَ تَكِلْنِي وَقَدْ تَكَفَّلْتَ لِي؟

وَكَيْفَ اضَامُ وَأَنْتَ النَّاصِرُ لِي؟

أَمْ كَيْفَ أَخِيبُ وَأَنْتَ أَلْحَفِيُّ بِي؟

هَذَا أَنَا أَتَوَسَّلُ إِلَيْكَ بِفَقْرِي إِلَيْكَ

وَكَيْفَ أَتَوَسَّلُ إِلَيْكَ

by something that is impossible to reach You?

How can I complain to You about my manners

while they cannot be hidden from You?

How can I interpret my words

while You are their source?

How come that You may let down my hopes,

while they are addressed to You?

How come that You may not improve my conditions

while they are originated by You?

O my God, how gentle You are to me

despite my notorious ignorance!

How merciful You are to me

despite my hideous deeds!

O my God, how nigh to me You are

and how far from You I am!

How kind to me You are;

so, what is that which can prevent me from You?

O my God, I have known, through variety of signs

and changes of phases,

that what You want from me is that You introduce Yourself to me in all things

so that I will not ignore You in anything.

O my God, whenever my lowliness suppresses my voice,

Your nobility encourages me to speak.

Whenever my features lead me to despair (of You),

بِمَا هُوَ مَحَالٌّ أَنْ يَصِلَ إِلَيْكَ؟

أَمْ كَيْفَ أَشْكُو إِلَيْكَ حَالِي

وَهُوَ لَا يَخْفَىٰ عَلَيْكَ؟

أَمْ كَيْفَ أَتَرْجِمُ بِمَقَالِي

وَهُوَ مِنْكَ بَرَزٌ إِلَيْكَ؟

أَمْ كَيْفَ تُخَيِّبُ آمَالِي

وَهِيَ قَدْ وَقَدَّتْ إِلَيْكَ؟

أَمْ كَيْفَ لَا تُحْسِنُ أَحْوَالِي

وَبِكَ قَامَتْ

إِلَهِي مَا الطَّفَكَ بِي

مَعَ عَظِيمِ جَهْلِي

وَمَا أَرْحَمَكَ بِي

مَعَ قَبِيحِ فِعْلِي

إِلَهِي مَا أَقْرَبَكَ مِنِّي

وَأَبْعَدَتِي عَنْكَ

وَمَا أَرَأْفَكَ بِي

فَمَا الَّذِي يَحْجُبُنِي عَنْكَ؟

إِلَهِي عَلِمْتُ بِأَخْتِلَافِ الْآثَارِ

وَتَنَقُّلَاتِ الْأَطْوَارِ

أَنْ مَرَّادَكَ مِنِّي أَنْ تَتَعَرَّفَ إِلَيَّ فِي كُلِّ شَيْءٍ

حَتَّىٰ لَا أَجْهَلَكَ فِي شَيْءٍ

إِلَهِي كُلَّمَا أَخْرَسَنِي لَوْهِي

أَنْطَقَنِي كَرَمِكَ

وَكُلَّمَا آيَسَّتْنِي أَوْصَافِي

Your bestowals make me crave for You.

O my God, as for he whose good deeds are wrongdoings;
how can his wrongdoings not be wrongdoings?

As for he whose facts are mere claims,

how can his claims not be claims?

O my God, Your unstoppable decree and Your surmounting volition

have not left any word to be said by any orator

and have not left any manner to be displayed.

O my God, too many are the acts of obedience that I have prepared

and the conducts that I have established,

but Your justice has ruined my reliance on these,

and, moreover, Your favoring has made me abandon them.

O my God, You surely know

that even my obedience (to You) has not lasted in reality,

it has lasted in love (for it) and determination (to do it)!

O my God, how can I determine, while You are All-supreme?

How can I quit determining, while it is Your command (to determine)?

O my God, my hesitation in (following) Your traces

will result in unlikely visitation;

so, (please) join me to You through a service that takes me to You.

How can You be figured out through that whose existence relies on You?

Can anything other than You hold a (kind of) manifestation that You lack and thus it may act as an appearance for You?

When have You ever been absent so that You may need something to point to You?

أَطْمَعْتَنِي مِنْكَ

إِلَهِي مَنْ كَانَتْ مَحَاسِنُهُ مَسَاوِيٍّ
فَكَيْفَ لَا تَكُونُ مَسَاوِيَّهُ مَسَاوِيٍّ؟

وَمَنْ كَانَتْ حَقَائِقُهُ دَعَاوِيٍّ

فَكَيْفَ لَا تَكُونُ دَعَاوَاهُ دَعَاوِيٍّ؟

إِلَهِي حُكْمَكَ النَّافِذُ وَمَشِيئَتَكَ الْقَاهِرَةُ

لَمْ يَتْرُكَا لِذِي مَقَالٍ مَقَالًا

وَلَا لِذِي حَالٍ حَالًا

إِلَهِي كَمْ مِنْ طَاعَةٍ بَنَيْتُهَا

وَحَالَةٍ شَيْدْتُهَا

هَدَمَ اعْتِمَادِي عَلَيْهَا عَدْلُكَ

بَلْ أَقَالَنِي مِنْهَا فَضْلُكَ

إِلَهِي إِنَّكَ تَعْلَمُ

أَنِّي وَإِنْ لَمْ تَدُمْ الطَّاعَةَ مِنِّي فِعْلًا جَزْمًا

فَقَدْ دَامَتْ مَحَبَّةً وَعَزْمًا

إِلَهِي كَيْفَ اعْزِمُ وَأَنْتَ الْقَاهِرُ؟

وَكَيْفَ لَا اعْزِمُ وَأَنْتَ الْآمِرُ؟

إِلَهِي تَرَدُّدِي فِي الْآثَارِ

يُوجِبُ بَعْدَ الْمَزَارِ

فَأَجْمَعُنِي عَلَيْكَ بِخِدْمَةٍ تُوصِلُنِي إِلَيْكَ

كَيْفَ يُسْتَدَلُّ عَلَيْكَ بِمَا هُوَ فِي وُجُودِهِ مُفْتَقِرٌ

إِلَيْكَ؟

أَيَكُونُ لِغَيْرِكَ مِنَ الظُّهُورِ مَا لَيْسَ لَكَ

حَتَّىٰ يَكُونَ هُوَ الْمُظْهِرَ لَكَ؟

مَتَىٰ غِبْتَ حَتَّىٰ تَحْتَاجَ إِلَىٰ دَلِيلٍ يَدُلُّ عَلَيْكَ؟

When have You ever been far-off so that traces may lead to You?

وَمَتَىٰ بَعُدْتَ حَتَّىٰ تَكُونَ الْأَثَارُ هِيَ الَّتِي تُوصِلُ
إِلَيْكَ؟

Blind be the eye that cannot see You watching it.

عَمِيَتْ عَيْنٌ لَا تَرَكَ عَلَيْهَا رَقِيبًا

Losing is a servant's deal that does not dedicate a share to the love for You.

وَخَسِرْتَ صَفْقَةً عَبْدٍ لَمْ تَجْعَلْ لَهُ مِنْ حُبِّكَ
نَصِيبًا

O my God, You have ordered us to refer to the traces;

إِلَهِي أَمَرْتَ بِالرُّجُوعِ إِلَى الْأَثَارِ

therefore, (please do) make me refer to You with the garb of lights

فَارْجِعْنِي إِلَيْكَ بِكِسْوَةِ الْأَنْوَارِ

and the guidance of insight

وَهِدَايَةِ الْأَسْتَبْصَارِ

so that I will return to You in the same way as I have entered to You from them

حَتَّىٰ أَرْجِعَ إِلَيْكَ مِنْهَا كَمَا دَخَلْتُ إِلَيْكَ مِنْهَا

as being too protected to look at them

مَصُونٍ أَلْسَرَ عَنِ النَّظَرِ إِلَيْهَا

and too determining to depend upon them,

وَمَرْفُوعِ الْهِمَّةِ عَنِ الْأَعْتِمَادِ عَلَيْهَا

for You have power over all things.

إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

O my God, this is my humiliation; it manifests itself before You.

إِلَهِي هَذَا ذُلِّي ظَاهِرٌ بَيْنَ يَدَيْكَ

This is my manner; it cannot be concealed against You.

وَهَذَا حَالِي لَا يَخْفَىٰ عَلَيْكَ

From You do I beseech soaring to You

مِنْكَ اطْلُبُ الْوُصُولَ إِلَيْكَ

and through You do I take the way to You.

وَبِكَ اسْتَدِلُّ عَلَيْكَ

So, (please do) guide me to You through Your Light

فَأَهْدِنِي بِنُورِكَ إِلَيْكَ

and make me stand up before Your Hands with the true servitude to You.

وَاقِمْنِي بِصِدْقِ الْعُبُودِيَّةِ بَيْنَ يَدَيْكَ

O my God, (please do) teach me from Your veiled knowledge

إِلَهِي عَلِّمْنِي مِنْ عِلْمِكَ الْمَخْرُوزِ

and protect me with Your shielding shelter.

وَصُنِّي بِسِتْرِكَ الْمَصُونِ

O my God, (please do) grant me the realities that are enjoyed by the people who are near to You

إِلَهِي حَقِّقْنِي بِحَقَائِقِ أَهْلِ الْقُرْبِ

and make me follow the course of the people who are attracted to You.

وَأَسْأَلُكَ بِي مَسَلِّكَ أَهْلِ الْجَذْبِ

O my God, make Your management of my affairs replace my management of my affairs,

إِلَهِي اغْنِنِي بِتَدْبِيرِكَ لِي عَنْ تَدْبِيرِي

make Your choice for me replace my choice for myself,

وَبِاخْتِيَارِكَ عَنْ اخْتِيَارِي

and make me stop at the points of emergency.

O my God, (please do) take my out of the humiliation of myself

and purify me from my suspicion and polytheism

before I enter my grave.

Only through You do I achieve victory; so, (please do) give me victory.

Only upon You do I rely; so, do not refer me to anyone else.

Only You do I beseech; so, do not disappoint me.

Only for Your favors do I desire; so, do not deprive me (of Your favors).

Only to Your side do I resort; so, do not set me aside.

At Your door only do I stand; so, do not drive me away.

O my God, Your pleasure is too sanctified to receive a defect from You; hence, how can it receive a defect from me?

O my God, You are too self-sufficient by Yourself to be benefited by Yourself;

hence, how can You not be self-sufficient from me?

O my God, fate awakens my hope

and whim has enchained me with the firm chains of lust;

so, (please do) be my Supporter

so that You shall back me and show me the right path.

And (please do) help me (to dispense with anyone else) through Your favors

so that I shall depend upon You exclusively in my requests.

It is You Who have lit the illuminations in the hearts of Your intimate servants so that they have recognized and testified Your Oneness.

It is You Who have removed love for others from the hearts of Your lovers

وَأَوْقِفْنِي عَلَىٰ مَرَائِزِ اضْطِرَارِي

إِلَهِي أَخْرِجْنِي مِنْ ذُلِّ نَفْسِي

وَطَهِّرْنِي مِنْ شَكِّي وَشِرْكِي

قَبْلَ حُلُولِ رَمْسِي

بِكَ أَنْتَصِرُ فَأَنْصُرْنِي

وَعَلَيْكَ اتَّوَكَّلْتُ فَلَا تَكِلْنِي

وَإِيَّاكَ أَسْأَلُ فَلَا تُخَيِّبْنِي

وَفِي فَضْلِكَ أَرْغَبُ فَلَا تَحْرِمْنِي

وَبِجَنَابِكَ أَنْتَسِبُ فَلَا تُبْعِدْنِي

وَبِبَابِكَ أَقِفْ فَلَا تَطْرُدْنِي

إِلَهِي تَقَدَّسَ رِضَاكَ أَنْ يَكُونَ لَهُ عِلَّةٌ مِنْكَ

فَكَيْفَ يَكُونُ لَهُ عِلَّةٌ مِنِّي؟

إِلَهِي أَنْتَ الْغَنِيُّ بِذَاتِكَ أَنْ يَصِلَ إِلَيْكَ النَّفْعُ

مِنْكَ

فَكَيْفَ لَا تَكُونُ غَنِيًّا عَنِّي؟

إِلَهِي إِنَّ الْقَضَاءَ وَالْقَدَرَ يُمْنِنِي

وَإِنَّ الْهَوَىٰ بِوَتَائِقِ الشَّهْوَةِ اسْرَبِي

فَكُنْ أَنْتَ النَّصِيرَ لِي

حَتَّىٰ تَنْصُرْتَنِي وَتُبَصِّرْتَنِي

وَأَغْنِنِي بِفَضْلِكَ

حَتَّىٰ اسْتَعْنِي بِكَ عَنْ طَلْبِي

أَنْتَ الَّذِي اشْرَفْتَ الْأَنْوَارَ فِي قُلُوبِ أَوْلِيَائِكَ

حَتَّىٰ عَرَفُوكَ وَوَحَّدُوكَ

وَأَنْتَ الَّذِي أَزَلْتَ الْأَغْيَارَ عَنْ قُلُوبِ أَحِبَّائِكَ

so that they have loved none save You

حَتَّىٰ لَمْ يُحِبُّوْا سِوَاكَ

and they have resorted to none save You.

وَلَمْ يَلْجَاوْا إِلَيَّ غَيْرِكَ

You alone are entertaining them

أَنْتَ الْمُوَسِّسُ لَهُمْ

when they have felt lonely because of the other worlds.

حَيْثُ أَوْحَشَتْهُمْ الْعَوَالِمُ

You alone have guided them

وَأَنْتَ الَّذِي هَدَيْتَهُمْ

so that all other worlds manifested themselves before them.

حَيْثُ اسْتَبَانَ لَهُمُ الْمَعَالِمُ

What can one who misses You find any substitute?

مَاذَا وَجَدَ مَنْ فَقَدَكَ؟

What can one who finds You miss anything else?

وَمَا الَّذِي فَقَدَ مَنْ وَجَدَكَ؟

Definitely, failing is he who has accepted anyone other than You as substitute.

لَقَدْ خَابَ مَنْ رَضِيَ دُونَكَ بَدَلًا

Definitely, loser is he who have desired for anyone other than You.

وَلَقَدْ خَسِرَ مَنْ بَغَىٰ عَنْكَ مُتَحَوِّلًا

How can anyone other than You be hoped

كَيْفَ يَرْجَىٰ سِوَاكَ

whilst You have never stopped Your bounties?

وَأَنْتَ مَا قَطَعْتَ الْإِحْسَانَ؟

How can anyone other than You be besought

وَكَيْفَ يُطَلَّبُ مِنْ غَيْرِكَ

whilst You have never changed Your habit of ceaseless bestowal?

وَأَنْتَ مَا بَدَّلْتَ عَادَةَ الْأَمْتِنَانِ؟

O He Who has made His lovers the sweet taste of entertainment;

يَا مَنْ أَذَاقَ أَحِبَّاءَهُ حَلَاوَةَ الْمُوَانِسَةِ

therefore, they have stood up before Him flattering Him!

فَقَامُوا بَيْنَ يَدَيْهِ مُتَمَلِّقِينَ

O He Who has dressed His intimate servants the garments of fearing Him;

وَيَا مَنْ الْبَسَ أَوْلِيَآءَهُ مَلَإِسَ هَيْبَتِهِ

therefore, they have stood before Him seeking His forgiveness!

فَقَامُوا بَيْنَ يَدَيْهِ مُسْتَغْفِرِينَ

You do mention the others (with bounties) before they mention You.

أَنْتَ الذَّاكِرُ قَبْلَ الذَّاكِرِينَ

You do spread Your compassion before the worshippers direct towards You.

وَأَنْتَ الْبَادِيُّ بِالْإِحْسَانِ قَبْلَ تَوَجُّهِ الْعَابِدِينَ

You do give generously before You are asked.

وَأَنْتَ الْجَوَادُ بِالْعَطَاءِ قَبْلَ طَلْبِ الطَّالِبِينَ

You do bestow upon us and then borrow from us that which You have bestowed upon us.

وَأَنْتَ الْوَهَّابُ ثُمَّ لِمَا وَهَبْتَ لَنَا مِنْ

الْمُسْتَقْرِضِينَ

O my God, (please do) refer to me with Your mercy so that I will appear before

إِلَهِي أَطْلُبُنِي بِرَحْمَتِكَ حَتَّىٰ أَصِلَ إِلَيْكَ

You.

(Please do) draw me towards You through Your endless favoring so that I will advance to You.

O my God, verily, my hope for You does not cease despite that I may disobey You.

Similarly, my fear from You does not leave me even if I obey You.

The Worlds have pushed me towards You

and my acquaintance with Your magnanimity has led me to You.

O my God, how can I fail whilst You are my hope?

How can I be humiliated whilst I depend upon You?

How can see dignity if You fix me in humiliation?

How can I not see dignity whilst You have referred me to You?

O my God, how can I not be needy whilst it is You Who have lodged me among the needy?

How can I be needy whilst You have made me rich out of Your magnanimity?

It is You, there is no god save You,

Who have introduced Yourself to all things; therefore, nothing has ever ignored You.

It is You Who have introduced Yourself to me in all things;

therefore, I have seen You Manifest in all things.

It is You Who give manifestation to all things.

O He Who is firm in power through His All-beneficence;

therefore, the Throne has become unseen in His Essence.

You have erased the traces by the traces;

and You have erased the changeable by the surroundings of the orbits of lights.

O He Who has screened Himself in the curtains of His Throne;

وَأَجْذِبْنِي بِمَنْكَ حَتَّىٰ أَقْبِلَ عَلَيْكَ

إِلَهِي إِنْ رَجَائِي لَا يَنْقَطِعُ عَنْكَ وَإِنْ عَصَيْتُكَ

كَمَا أَنَّ خَوْفِي لَا يُزِيلُنِي وَإِنْ اطَّعْتُكَ

فَقَدْ دَفَعْتَنِي أَلْعَوَالِمِ إِلَيْكَ

وَقَدْ أَوْقَعَنِي عِلْمِي بِكَرَمِكَ عَلَيْكَ

إِلَهِي كَيْفَ أَخِيبُ وَأَنْتَ أَمَلِي؟

أَمْ كَيْفَ أَهَانَ وَعَلَيْكَ مُتَّكِلِي؟

إِلَهِي كَيْفَ اسْتَعِزُّ وَفِي الذَّلَّةِ ارْتَكِزْتَنِي؟

أَمْ كَيْفَ لَا اسْتَعِزُّ وَإِلَيْكَ نَسَبْتَنِي؟

إِلَهِي كَيْفَ لَا افْتَقِرُّ وَأَنْتَ الَّذِي فِي الْفُقَرَاءِ

أَقَمْتَنِي؟

أَمْ كَيْفَ افْتَقِرُّ وَأَنْتَ الَّذِي بِجُودِكَ اغْنَيْتَنِي؟

وَأَنْتَ الَّذِي لَا إِلَهَ غَيْرُكَ

تَعَرَّفْتَ لِكُلِّ شَيْءٍ فَمَا جَهَلَكَ شَيْءٌ

وَأَنْتَ الَّذِي تَعَرَّفْتَ إِلَيَّ فِي كُلِّ شَيْءٍ

فَرَأَيْتَكَ ظَاهِرًا فِي كُلِّ شَيْءٍ

وَأَنْتَ الظَّاهِرُ لِكُلِّ شَيْءٍ

يَا مَنْ اسْتَوَىٰ بِرَحْمَانِيَّتِهِ

فَصَارَ الْعَرْشُ غَيْبًا فِي ذَاتِهِ

مَحَقَّتْ الْأَثَارَ بِالْأَثَارِ

وَمَحَوْتَ الْأَغْيَارَ بِمُحِيطَاتِ أَفْلَاكِ الْأَنْوَارِ

يَا مَنْ أَحْتَجَبَ فِي سُرَادِقَاتِ عَرْشِهِ

hence, He cannot be comprehended by visions!

O He Who has manifested Himself with His perfect Magnificence;

Therefore, His Grandeur of being firm in power.

How can You be hidden whilst You are the Manifester (of all things)?

Or how can You be absent whilst You are the Watcher (over all things) and the Present (at all times).

Verily, You have power over all things.

All praise be to Allah alone.

عَنْ أَنْ تُدْرِكَهُ الْأَبْصَارُ

يَا مَنْ تَجَلَّى بِكَمَالِ بَهَائِهِ

فَتَحَقَّقَتْ عَظَمَتُهُ مِنَ الْأَسْتِوَاءِ

كَيْفَ تَخْفَى وَأَنْتَ الظَّاهِرُ؟

أَمْ كَيْفَ تَغِيبُ وَأَنْتَ الرَّقِيبُ الْحَاضِرُ؟

إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

وَالْحَمْدُ لِلَّهِ وَحْدَهُ