The prayer of Imam al-Husayn (‘a), the Chief of Martyrs, on the `Arafát Day is one of the famous prayers. Bishr and Bashır, the sons of Ghâlib al-Asad¢, narrated that they, once, accompanied Imam al-Husayn (‘a) at the `Arafát 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 `Arafát and turned his face towards the Holy Ka`bah. 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.
الطيف الخبير
وهو على كل شيء قدير
اللهميني إرغب إليك
واشهد بالربوبية لك
مقراً بأنك ربي
وان اليك مدرّي
إِنِّداتٍي بنعُمتك
قبل ان آكون شيئاً مذكوراً
وخلفني من التراب
نم اكتملني الاصلاح
آمناً لربِي السّمْون
وأخيلاف الدهور وألسنين
فلم ازل ظاّعنا من صلب إلى رحم
في تقادم من الآياء الأملانيه
والفرعون الخالية
لا تخرجن لي إرافيك بي
ولطفي لي
وأحسانك إل phổ
في دولة امته الكفر
الذين نقضوا عهذك
وكدبوا رسالك
لكنك اخرجتني للذى سبيق لي
من الهدى
الذي له يسرتني
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, 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;

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
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 hallos of the courses of my breath,
and the (nasal) cavities of my nose,
and the courses of the meatus of my hearing,
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 interactings of my organisms,
and the extremes of my fingertips,
and my flesh, and my blood,
and my hair, and my skin,
wa `asabî wa qaṣabî
wa `izāmî wa mukkhîhî wa `urūqî
wa jamî`i jawārihî
wa mā intasajā `alā dhālikā ayyâmā rīdā`ī
wa mā aqallat al-arḍî minnî
wa nawmî wa yaqzātî wa sukūnî
wa harakātī rukû`î wa sujûdî
an law hāwaltu wa ijtahadtu madā al-a`ṣāri
wal-ahqābî law `ummirtuḥā
an u`addiya shukra wāḥidatin min an`umika
mā ista`ta` tu dhâlikâ
illâ bimannika almûjābî `alayya bihī shukrūka
abal dajidān
wa thanā`an tārīfan `atidān
ajal wa law ḥarāstu
anā wâl-`āddūnâ min anâmika
an nūhšyā madā in`āmika
sâlifihî wa ānīfihî
mā ḥāsārāhū `adadan
wa lā aḥsaynāhū amadan
hayhātā annā dhâlikâ
wa anta almukhbiru fi kitābika alnnātiqi

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 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
to inform in Your rational Book
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 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 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, 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 (ʿa) 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.

(allahumma ijʿalnī akhshāka kaʿānī arākā)

Make happy by fearing You.

(wa asʿidnī bitaqwākā)

Do not make me unhappy by disobeying You.

(wa lā tushqinī bimaʿ shiyatika)

Choose for me through Your decree.

(wa khir lī fī qadarīka)

Bless me through Your determination,

(wa bārik lī fī qadarika)

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

(ḥattā lā uhibba taʿ jila mā akkhharta)

or delaying that which You would hasten.

(wa lā taʿkhīra māʿ ajjalta)

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

(allahumma ijʿal ghīnā fī nafsī)

conviction in my hear,

(walyaqīna fī qalbī)

sincerity in my deeds,

(walʾikhlāṣa fīʿ amalī)

light in my sight,

(walnnūra fī baṣārī)

and insight in my religion.

(walbaṣīrata fī dinī)

Make me find enjoyment in my organs.

(wa mattīʿī bijawārīḥī)

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

(wajʿal samʿī wa baṣārī alwārithaynī minnī)

Grant me victory over him who wrongs me,

(wansūrīʿalā man zalamānī)

make me witness my avenge and objective in him,

(wa arīnī fihi thaʿ rī wa maʿāribī)

and make it the delight of my eye.

(wa aqīrra bidhālīka ʿaynī)
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.

O my Lord, as You gave rise to me and perfected my creation; O my Lord, as You originated me and did well my form; O my Lord, as You conferred favors on me and granted me wellbeing in my self; O my Lord, as You saved me and led me to success; O my Lord, as You bestowed favors on me and guided me; O my Lord, as You presented me and gave me from every good; O my Lord, as you fed me and watered me; O my Lord, as You enriched me and gave me to hold; O my Lord, as You helped me and braced me; O my God, (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.

O my Lord, as You gave rise to me and perfected my creation; O my Lord, as You originated me and did well my form; O my Lord, as You conferred favors on me and granted me wellbeing in my self; O my Lord, as You saved me and led me to success; O my Lord, as You bestowed favors on me and guided me; O my Lord, as You presented me and gave me from every good; O my Lord, as you fed me and watered me; O my Lord, as You enriched me and gave me to hold; O my Lord, as You helped me and braced me;
O my Lord, as you clothed me from Your pure cover and made easy for me Your adequate making, so, (please) send blessings to Muhammad and the Household of Muhammad, help me against calamities of ages and changes of nights and days, rescue me from the horrors of this world and the anguish of the Hereafter, and save me from the evils of what the wrongdoers do in the earth.

O Allah, as to what I anticipate, (please) save me (from it). As to what I watch out, (please) protect me (against it). Safeguard me in my soul and religion, watch over me in my journeys, be in charge of my family members and properties during my absence, bless me in that which You provide as sustenance, 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 stranger, 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 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 Muhammad, 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-sād and tā-hā, yā-sīn,
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
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,
and made him king after enslavement!
O He Who had returned him to Jacob
after his eyes became white
on account of the grief, and
he was a repressor of grief!

O He Who removed the distress and misfortune
from Job
and withheld the hands of Abraham from slaying his son
after his old age and termination of his lifetime!
O He Who responded to Zachariah
and granted him John
without leaving him alone
and lonely!
O He Who took Jonah out of the belly of the big fish!
O He Who cleft the sea to the children of Israel;
so, He saved them and
made Pharaoh and his army
of the drowned!
O He Who sent the winds,
bearing good news, before His mercy!
O He Who has no hastiness
on His creatures who disobey Him!
O He Who saved the sorcerers after their long denial!
and after they had lived in His bounty,
eating from His sustenance, but serving someone else other than Him,
acting in opposition to Him, antagonizing Him,

wa mukhrijah min aljubbi
wa jā `ilahū ba` da al` ubūdīyyati malikan
yā rāddahū `alā ya` qūba
ba` da an ibyaddat `aynāhu min alḥuzni fahuwa kazimun
yā kāshīfa alddurri walbalwā `an ayyūba
wa mumsika yaday ibrāhīma `an dhabī ibnihi
ba` da kibari sinnihī wa fanā`i `umurihi
yā man istajāba lizakariyyā
fawahaba lahū yahyā
wa lam yada` hu fardan wahidan
yā man akhraja yūnusa min batni alhūti
yā man falaqa albahra libāni isrā`ila
fa`anjāhum wa ja` ala fir` awna wa junūdahū min almughraqīna
yā man arsala alrriyāha mubashshirātin bayna yaday rahmatihī
yā man lam ya` jal `alā man `asāhu min khalqīhi
yā man istaniqadha alssaharata min ba` di tūli aljuhūdi
wa qad ghadaw fī ni` matihī
ya`kulna rizqah wa ya` budūna ghayrahū
wa qad ḥāddūhu wa näddūhu

O He Who has no hastiness on His creatures who disobey Him!
O He Who saved the sorcerers after their long denial!
and after they had lived in His bounty,
eating from His sustenance, but serving someone else other than Him,
acting in opposition to Him, antagonizing Him,
and denying His messengers.
O Allah! O Allah! O Originator!
O Fashioner! There is no equal to You.
O Everlasting! There is no end to You.
O Ever-living when there was no living thing!
O Fashioner from the dead!
O He Who watches every soul as to what it earns!
O He to Whom I rarely turned thankful; yet, He did not deprive me,
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.
O He Who safeguarded me in my early life!
O He Who provided me with sustenance in my old age!
O He Whose favors to me are innumerable
and Whose bounties cannot be compensated!
O He Whose favors to me are innumerable
O He Who receives me with good turn and kindness
but I meet Him with offense and disobedience!
O He Who had guided me to faith
before I learnt showing gratitude!
O He Whom I besought in sickness; so, He restored me to health,
in barenness; so, He covered me,
in hunger; so, He satiated me,
in thirst; so, He quenched my thirst,
in humility; so, He granted me dignity,

in ignorance; so, He taught me,

in loneliness; so, He increased my number,

in foreignness absence; so, He returned me home,

in poverty; so, He enriched me,

in victory-seeking; so, He supported me,

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

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

So, all praise and thanks be to You;

O He Who overlooked my slips,

relieved my agonies,

responded to my prayer,

covered my flaws,

forgave my sins,

settled my need,

and supported me against my enemy.

If I count Your bounties, favors,

and liberal gifts, I will never number them.

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

It is You Who conferred favors (upon me).

It is You Who did good (to me).

It is You Who treated (me) excellently.

It is You Who favored (me).

It is You Who perfected (Your blessings upon me).
It is You Who provided (me) with sustenance. anta alladhī razaqta
It is You Who led (me) to success. anta alladhī waffaqta
It is You Who gave (me). anta alladhī a`tyata
It is You Who enriched (me). anta alladhī aghnayta
It is You Who gave (me) to hold. anta alladhī āwayta
It is You Who gave (me) shelter. anta alladhī kafayta
It is You Who saved (me). anta alladhī kafayta
It is You Who guided (me). anta alladhī hadayta
It is You Who protected (me). anta alladhī `asamta
It is You Who covered my faults. anta alladhī satarta
It is You Who forgave (me). anta alladhī ghafarta
It is You Who overlooked my sins. anta alladhī aqalta
It is You Who established (me). anta alladhī makkanta
It is You Who consolidated (me). anta alladhī a`zazta
It is You Who helped (me). anta alladhī a`anta
It is You Who backed (me) up. anta alladhī `adadta
It is You Who aided (me). anta alladhī ayyadta
It is You Who supported (me). anta alladhī nasarta
It is You Who restored (me) to health. anta alladhī shafayta
It is You Who granted (me) wellbeing. anta alladhī āfayta
It is You Who honored (me). anta alladhī akramta
Blessed be You and Exalted be You. tabārakta wa ta`ālayta
So, all praise be to You permanently, falaka alḥamdu dā'imān
and all thanks be to You enduringly and eternally.

However, it is I, O my God, who confess of my sins; so, (please) forgive them to me.

It is I who did badly. anā alladhī asa‘tu
It is I who did wrong. anā alladhī akhṭa‘tu
It is I who had evil intention. anā alladhī hamamtu
It is I who acted impolitely. anā alladhī jahīltu
It is I who was inadvertent. anā alladhī saḥawtu
It is I who leaned (on something other than You). anā alladhī i‘tamadtu
It is I who did wrong deliberately. anā alladhī ta‘ammadtu
It is I who promised. anā alladhī wa‘adtu
It is I who failed to fulfill it. wa anā alladhī akhlaftu
It is I who breached. anā alladhī nakatthu
It is I who confessed. anā alladhī aqrartu
It is I who testified to Your favors upon and with me, anā alladhī i‘taraftu
and I now acknowledge of my sins; so, (please) forgive them to me.

O He Who is not injured by the sins of His servants, and Who can surely do without their obedience, and Who inspires those of them to do good, out of His aid and mercy. So, all praise be to You, O my God and my Master.

and all thanks be to You enduringly and eternally.

However, it is I, O my God, who confess of my sins; so, (please) forgive them to me.

It is I who did badly. anā alladhī asa‘tu
It is I who did wrong. anā alladhī akhṭa‘tu
It is I who had evil intention. anā alladhī hamamtu
It is I who acted impolitely. anā alladhī jahīltu
It is I who was inadvertent. anā alladhī saḥawtu
It is I who leaned (on something other than You). anā alladhī i‘tamadtu
It is I who did wrong deliberately. anā alladhī ta‘ammadtu
It is I who promised. anā alladhī wa‘adtu
It is I who failed to fulfill it. wa anā alladhī akhlaftu
It is I who breached. anā alladhī nakatthu
It is I who confessed. anā alladhī aqrartu
It is I who testified to Your favors upon and with me, anā alladhī i‘taraftu
and I now acknowledge of my sins; so, (please) forgive them to me.

O He Who is not injured by the sins of His servants, and Who can surely do without their obedience, and Who inspires those of them to do good, out of His aid and mercy. So, all praise be to You, O my God and my Master.
O my God: You ordered me, but I disobeyed You.

You warned me, but I violated Your warning.

So, I am now lacking neither justification to apologize nor power to support myself.

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

Is it by my hearing, my sight, my tongue, my hand, or my foot?

Are all these not Your bounties on me 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 gibe, 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, 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.

I have been of those glorifying (You).

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

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

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

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

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

my sincerity to mention You and profess Your Oneness, and my acknowledgment of Your bounties, counting them,

although I confess that I could never count them

ني كنت من الْمُهَلْلِينَ

لا إِلَهَ إِلَّا أَنتَ سُبْحَانَكَ

ني كنت من الخَائِفِينَ

لا إِلَهَ إِلَّا أَنتَ سُبْحَانَكَ

ني كنت من الْوَجْهِينَ

لا إِلَهَ إِلَّا أَنتَ سُبْحَانَكَ

ني كنت من آَلِرَاجِينَ

لا إِلَهَ إِلَّا أَنتَ سُبْحَانَكَ

ني كنت من آَلِسَائِلِينَ

لا إِلَهَ إِلَّا أَنتَ سُبْحَانَكَ

ني كنت من آَلِمُكَبَرِينَ

لا إِلَهَ إِلَّا أَنتَ سُبْحَانَكَ

ربِّي وَرَبُّ آبَاتِي آَلِوَلِينَ

اللهُمَّ هَذَى ثَنايِّي عَلَيْكَ مَمْجُداً

وِإِخْلاصِي لِذَكْرِكَ مُؤَحْداً

وَإِنْ كَنَّا مَقْرِزاً أَنَّي لَمْ أَحْصِئُهَا
for they are innumerable,
abundant,
continuous, and prior to a
certain event.
You have been conferring
upon me with these
bounties
since You created and
originated me
from the beginning of my
age
through meeting my
poverty
relieving me from harm,
giving me means of
easiness,
repelling misery from me,
alleviating my agonies,
granting me wellbeing in
my body,
and furnishing me with
sound faith.
If all creatures assist me to
be able to mention Your
bounties,
including the past and the
coming generations,
neither I nor will they be
able to do that.
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 Muhammad and the
Household of Muhammad,
perfect Your bounties for
us,
and make us happy by
obeying You.

likathratihā wa subūghihā
watazāhurihā wa taqādumihā ilā ġādithin mā
lam tazal tataʿahduñi bihi maʿahā
mundhu khalaqtani wa bara'tani
min awwalī alʿumri
min alʿighnāʾi min alfaqri
wa Kashfi alddurri
wa tasbībi alyusri
wa dafʿi alʿusri
wa tafriji alkarbi
walʿāfiyati fi albadani
walssalāmati fi alddini
wa law rafadanī ʿalā qadri
dhikri niʿmatika jamīʿ u alʿalamīna
min al-awwalīna wal-ākhirīna
mā qadartu wa lā hum ʿalā ḍhālika
taqaddasta wa taʿālayta
min rabbin karīmin ʿazīmin rahīmin
lā tuḥsā ālāʾuka
wa lā yublaghu thanāʾuka
wa lā tukāfaʿu naʿmāʾuka
ṣallī ālā muḥammadīn wa ʿali muḥammadīn
wa atmīm ʿalaynā niʿamak
wa asʿidnā biṭāʿ atīka

لكثرُها وِسُبُوعُها
وَنظَارِها وَتَقَادَمُها إِلَى حَاذِثٍ مَا
لَمْ تُزلُ تَعْهِدَتْي بِهِ مَعَهَا
مَنْذَ خَلَقُتْنِي وَبَرَأَتْنِي
مِنْ أَوْلِ الْعَمَّرِ
مِنْ الْإِغْنَاءِ مِنْ اْلْفَقْرِ
وَكَشَفَ الْضُّرْ
وَتَسْبِيبَ الْيَسْرِ
وَدْفَعَ الْعَسْرِ
وَتَفْرِيجَ الْكَرْبِ
وَالْعَافِيَةِ فِي الْبَدْنِ
وَالسَّلَامَةِ فِي الْأَلْدِينِ
وَلَوْ رَفَدَتْ عَلَى قَدْرِ ذَكَرٍ نُعْمَتِكَ
جَمِيعُ أَلْعَالِمِينَ
مِنْ أَلْوَانِ وَأَلْخَرَّينَ
مَا قَدَرْتْ وَلَا هُمْ عَلَى ذِلَّكَ
تَقَدَّسْتَ وَتَعَالَيْتَ
مِنْ رَبِّ كَرِيمٍ عَظِيمٍ رَحِيمٍ
لَا تَحْصَى الْأَوَّلِ
وَلَا يَبْلُغُ نَتَابِعَ
وَلَا تَكَافَىْ نَعْمَائُكَ
سَلَّ عَلَى مُحْمَّدٍ وَآلِ مُحْمَّدٍ
وَاتِمَمَ عَليْنَا نَعْمَكَ
وَاسْعَدْنَا بِطَاعَتِكَ
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 afraid seeker of refuge!

O He Who has neither partner nor assistant,

(please) send blessings to Muhammad and the Household of 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,
wa da` watin tasma` uhā
a good deed that You admit,
wa hasanatin tataqabaluhā
and an evil doing that You screen.
wa sayyi` atin tataghammaduhā
Verily, You are All-tender to him You will, and All-aware,
innaka latifun bimā tash` u
and You have power over all things.
kahabirun
O Allah, Verily, You are the nearest of those whom are prayed,
wa ` alā kulli shay` in qadirun
You are the promptest of those who may respond,
allāhumma innaka aqrabu man du` iya
the most generous of those who may pardon,
wa asra` u man ajāba
the most liberal of those who give,
wa akramu man ` afā
and the most responding of those whom are asked.
wa asma` u man a` tā
O All-beneficent of the world and the Hereafter, and All-merciful!
yā raḥmāna alddunyā wal-`ākhirati wa raḥmahumā
No besought one is like You
laysa kamithlika mas` ulun
and none save You is hoped.
wa lá siwāka ma` mūlun
I prayed You and You answered me.
da` awtuka fa` ajabtanī
I besought You and You gave me.
wa sa` altuka fa` a` taytanī
I desired for You and You had mercy on me.
wa raghibtu ilayka faraḥimtanī
I had confidence in You and You saved me.
wāthiqtu bika fanajjatandī
I resorted to You in awe and You delivered me.
wa fazī` tu ilayka fakafaytanī
O Allah, (please) send blessings to Muḥammad,
alldhumma fasallī `alā muḥammadin
Your servant, messenger, and prophet,
`abdika wa rasūlika wa nabīyyika
and to all of his Household, the pure and immaculate,
wa ` alā ālihi alţayyibīna alţahirīna ajma` ina
and perfect for us Your graces,
wa tammim lanā na` mā` akā
make us taste the pleasure of Your gifts,
wa hannīnā `aţā` akā
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 hopers!

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 Muhammad, Your Prophet, Messenger, the best of Your creation, Your trustee on Your Revelation, the bearer of glad tidings, the warner, and the shining lantern, with whom You have conferred upon the Muslims, and whom You made mercy for the worlds.

So, O Allah, bless Muhammad and the Household of Muhammad,
forasmuch as Muhammad 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 gainer.

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 turn us down disappointed or driven away from Your door.

O most Magnanimous of all those who treat magnanimously and most Generous of all those who act generously!

To You are we advancing with full conviction

and to Your Holy House are we betaking ourselves purposefully;

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

perfect for us our pilgrimage

pardon us, and grant us wellbeing.

We are stretching our hands toward You;

so, they are marked by the humiliation of confession.

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

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

for we have no savior but You

and we have no sustainer but You.

Your decree is prevalent on us,

Your knowledge is encompassing us,

and Your decisions about us is just.

(Please) decree for us that which is good

and make us of the people of goodness.
O Allah, decide for us, on account of Your magnanimity, a great reward,
a generous reserve,
and a permanent easiness,
and forgive us all our sins,
do not annihilate us with those annihilated,
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, 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.

الا كنذلك فقد اخصاش ملكك ووعيده حلمك سبيحانك وتعاليت عمما يقول الظلمون علوا كبيرا تستبيح ذلك السماوات السبع والآلوص ومن فيهن وإن من شيء إلا يسبح بحمده ذلك الحمد والمجد وعلو الجد يا ذا الجلال والكريم والفضل والانعام والليادي الجسام وانت الجواد الكريم الروؤف الرحيم اللهم اوضع علي من رزقك الحلال وعافيتي في ديني ودني وآمن خوفي واعتق رقيتي من النار اللهم لا تشكرني ولا تسعدريني ولا تخدعني وآذرا عني شر فسفة الجن والانس
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!

O most Seeing of all those who can see!

O swiftest of all those who call to account!

O most Merciful of all those who show mercy!

(Please) send blessings to Muhammad and the Household of Muhammad, the auspicious chiefs;

and I beseech You for my request

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

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

I beseech You for releasing me from Hellfire.

There is no god save You, only You, there is no partner with You. To You is the kingdom and to You is all praise, and You have power over all things.

O my Lord! O my Lord! O my Lord…

Imam al-Husayn (‘a) 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-Husayn (‘a) to listen to him and pray for the response of his supplication. Then, they wept with him. At sunset, they left Mount `Arafat with him.

This is the end of Imam al-Husayn’s supplicatory prayer on the `Arafat Day according to the narrations of al-Kaf’ amī in his book of al-Balad al-Amīn and `Allāmah al-Majlisī in his book of Zād al-Ma’ād. As for Sayyid Ibn Ṭawūs, he, in his book of Iqībāl al-A`māl, adds the following statements to the supplicatory 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;

إِلَهِيَ أَنَاَ أَفْقَهُ فِي مَغْتَيْنِ
فَكَفَفَ لا أَكُونُ فَقِيرًا فِي فَقْرِي؟
إِلَهِيَ أَنَاَا أَجَاهِلُ فِي عَلَمِي

إِلَهِيَ أَنَاَا أَفْقَهُ فِي مَغْتَيْنِ
فَكَفَفَ لا أَكُونُ فَقِيرًا فِي فَقْرِي?
إِلَهِيَ أَنَاَا أَجَاهِلُ فِي عَلَمِي

إِلَهِيَ أَنَاَا أَفْقَهُ فِي مَغْتَيْنِ
فَكَفَفَ لا أَكُونُ فَقِيرًا فِي فَقْرِي?
إِلَهِيَ أَنَاَا أَجَاهِلُ فِي عَلَمِي
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, 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
by something that is impossible to reach You?

How can I complain to You about my manners

fakayfa lā akūnū jahūlan fi jahlī
ilāhī inna ikhtīlāfī tadbīrīka
wa surʾa atā tawāʾī maqādīrīka
manaʾ ā `ibādaka alʾārīfīna bika
`an alsskūnī ilāʾ aṭāʾīn

Walyaʾsi minkā fī balāʾīn
ilāhī minní mā yaliqū bilūʾmī
wa minka mā yaliqū bikaramīka
ilāhī wasafta nafsaka billūṭī waalrraʾfāʾītī ilī

qabla wujūdī daʾ āf
afatamnaʾ unī
minhumā baʾda wujūdī daʾ fi
ilāhī in zarahat almahāṣīnu minnī
fabifadīlika wa laka alminнату ʿalayya
wa in zarahat almasawīʾu minnī
fabiʾadīlika wa laka alhhujjatu ʿalayya
ilāhī kayfa takilūnī wa qad takaffalta ilī

wa kayfa udāmu wa anta almnāṣīru ilī
am kayfa akhibu wa anta alḥafīyyū bi
hā ana atawassalu ilayka bifaqri ilayka
wa kayfa atawassalu ilayka
bimā huwa mahālin an yašīla ilayka
am kayfa ashku ilayka ḥālī
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 any thing.

O my God, whenever my lowness suppresses my voice, Your nobility encourages me to speak.

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

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

Blind be the eye that cannot see You watching it.

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

O my God, You have ordered us to refer to the traces; therefore, (please do) make me refer to You with the garb of lights and the guidance of insight so that I will return to You in the same way as I have entered to You from them as being too protected to look at them and too determining to depend upon them, for You have power over all things.

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

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

From You do I beseech soaring to You and through You do I take the way to You.

So, (please do) guide me to You through Your Light and make me stand up before Your Hands with the true servitude to You.
O my God, (please do) teach me from Your veiled knowledge and protect me with Your shielding shelter.

O my God, (please do) grant me the realities that are enjoyed by the people who are near to You and make me follow the course of the people who are attracted to You.

O my God, make Your management of my affairs replace my management of my affairs, make Your choice for me replace my choice for myself, 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;

ilahî `allimnî min `ilmika almakhzûnî
wa sunnî bisitrikâ alma$$u$$nî
ilahî haqqiqnî bihaqa$`iqi ahli alquarbi
wasluk bi maslaka ahli aljadhbi
ilahî aghnînî bitadbîrîka li `an tadbîrî
wa bikhtiyârîka `an ikhtiyârî
wa awqîfînî `alâ marâkîzi iðtîrârî
ilahî akhrijnî min dhulli nafsî
wa tahhirînî min shakkî wa shirki
qabla hulûli ramsî
bika antaširu fansurnî
wa `alayka atawakkalû falâ takîlnî
wa iyyâka as`alu falâ tukhayyibnî
wa fi fadlika arghabu falâ ta$hîrînî
wa bijanâbîka antasibu falâ tub` idnî
wa bibâbîka aqifu falâ ta$turðûnî
ilahî taqaddasâ ridâka an yakûna lahu `illatun minka
fakayfa yakûnu lahu `illatun minnî
ilahî anta alghaniyyu bidhâtika an ya$ila ilayka alna$$u` u minka

يلَدِّيكَ ﻲﻠِهى عِلْمَيْنِي مِنْ عِلْمِكَ المَخْزُونَ وَصَنَّعَ ﺑِسْبُرَكَ أَلْمَصُونَ ﻲﻠِهى حَقَّيْنِي بِحَقَائِقِ اهْلَ الْقَرْبِ واِسْلَكْ ﺑِي مَسْلَكَ اهْلَ الْجَدْبِ ﻲﻠِهى اَعْنَى ﺑِتَدْبِيرَكَ ﻋِنْ ﻋِنْ نَدْبِيَرِي وَبِأَخْبَارِكَ ﻋِنْ أَخْبَارِي واِوْقِفْنِي عَلَى مَراَكِزِ أَضْطَرَاَرِي ﻲﻠِهى اخْرَجْنِي مِنْ ذَلِّلِي ﻤْسَي وَطَهَّرْنِي مِنْ شَكِّي وَشَرَكِي قَبْلَ حُلُوَّلِ رَمْسِي ﺑِكَ اَنْتَصِرَ فَانْصْرَنِي وَعَلَّيْكَ اَتْوَكَّلُ فَلا تَتَكَلَّنِي ﻭَإِيَّاكَ اَسْلَمْ فَلا تَتَحَيَّنِي ﻭَفِي فَضْلِكَ اَرْعَبَ فَلا تَحْرَمْنِي وَبِجَنَابِكَ اَنْتَسِبُ فَلا تَبِعْدِنِي وَبِبَابِكَ اَقِفَ فَلا تَتَرَنُّدِنِي ﻲﻠِهى تَقْدِسُ رَضَانَكَ ﻋِنْ يَكُونَ لَهُ عِلْمَةَ ﻣَنْكَ ﻓَكِيفَ يَكُونُ لَهُ عِلْمَةً ﻣَنْيَ أَلِهى اَنْتَ أَلْغَيْنِي ﺑِدَأْتُكَ اَنْ يَصَلَ
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
so that they have loved none save You
and they have resorted to none save You.
You alone are entertaining them
when they have felt lonely because of the other worlds.
You alone have guided them
so that all other worlds manifested themselves before them.
What can one who misses You find any substitute?
What can one who finds You miss anything else?
Definitely, failing is he who has accepted anyone other than You as substitute.
Definitely, loser is he who have desired for anyone other than You.
How can anyone other than You be hoped
whilst You have never stopped
Your bounties?

How can anyone other than You be besought
whilst You have never changed
Your habit of ceaseless bestowal?

O He Who has made His lovers
the sweet taste of entertainment;
therefore, they have stood up
before Him flattering Him!

O He Who has dressed His
intimate servants the garments
of fearing Him;
therefore, they have stood
before Him seeking His forgiveness!

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

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

You do give generously before
You are asked.

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

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

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

O my God, how can I not see dignity whilst You have referred me to You?

O my God, how can I be needy whilst it is You Who have lodged me among the needy?

O my God, how can I not 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;
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.

`an an tudrikahū al-absāru

yā man tajallā bikamāli bahā'ihī

fataḥaqqaqat `azamatuhū min alistiwā'i

kayfa takhfā wa anta alzzāhiru

am kayfa taghibu wa anta alrraqibu alhaḍiru

innaka `alā kulli shay'in qadrun

walhamdu lillāhi wahdahū