

The Supplication of the Morning, as reported from Imam `Alī (`a).⁽¹⁾

In the Name of Allah, the All-beneficent, the All-merciful.

bismi allāhi alrraḥmāni alrraḥīmi

O Allah, O He Who extended the morning's tongue in the speech of its dawning,

allāhumma yā man dala`a lisāna alṣṣabāḥi binuṭqi taballujihī

dispatched the fragments of the dark night into the gloom of its stammering,

wa sarraḥa qīṭa`a allayli almuḥlimi bighayāhibi talajlujihī

made firm the structure of the turning spheres in the measure of its display,

wa atqana ṣun`a alfalaki alddawwāri fī maqādīri tabarrujihī

and beamed forth the brightness of the sun through the light of its blazing!

wa sha`sha`a diyā'a alshshamsi binūri ta'ajjujihī

O He Who demonstrates His Essence by His Essence,

yā man dalla`alā dhātihī bidhātihī

transcends from congeniality with His creatures,

wa tanazzaha`an mujānasati makhlūqātihī

and is exalted beyond conformity with His qualities!

wa jalla`an mulā'amati kayfiyyātihī

O He Who is near to the passing thoughts of opinions,

yā man qaruba min khaṭarāti alzzunūni

far from the regards of eyes,

wa ba`uda`an laḥazāti al`uyūni

and knows what will be before it comes to be!

wa`alima bimā kāna qabla an yakūna

O He Who has put me at ease in the cradle of His security and sanctuary,

yā man arqadanī fī mihādī amnihī wa amānihī

awakened me to the favors and kindness that He has bestowed upon me,

wa ayqazanī ilā mā manaḥanī bihī min minanihī wa iḥsānihī

and held back from me the claws of evil with His hand and His authority!

wa kaffa akuffa alssū'i`annī biyadihī wa sulṭānihī

Bless, O Allah, the guide to You in the darkest night,

ṣalli allāhumma`alā alddalīli ilayka fī allayli al-alyali

who, of Your ropes, clings to the cord of the longest nobility,

walmāsiki min asbābika biḥabli alshsharafi al-aṭwali

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
اللَّهُمَّ يَا مَنْ دَلَعَ لِسَانَ الصَّبَاحِ
بِنُطْقِ تَبَلُّجِهِ

وَسَرَّحَ قِطَعَ اللَّيْلِ الْمُظْلِمِ بَغْيَاهِبِ
تَلَجُّجِهِ

وَأَتَقَنَ صُنْعَ أَلْفَاكِ الدَّوَارِ فِي
مَقَادِيرِ تَبَرُّجِهِ

وَشَعَّشَعَ ضِيَاءَ الشَّمْسِ بِنُورِ
تَأَجُّجِهِ

يَا مَنْ دَلَّ عَلَى ذَاتِهِ بِذَاتِهِ

وَتَنَزَّهَ عَن مُجَانَسَةِ مَخْلُوقَاتِهِ

وَجَلَّ عَن مَلَأَمَةِ كَيْفِيَاتِهِ

يَا مَنْ قَرُبَ مِن خَطَرَاتِ الظُّنُونِ

وَبَعُدَ عَن لَحَظَاتِ الْعُيُونِ

وَعَلِمَ بِمَا كَانَ قَبْلَ أَنْ يَكُونَ

يَا مَنْ أَرَقَدَنِي فِي مِهَادِ أَمْنِهِ وَأَمَانِهِ

وَأَيْقَظَنِي إِلَى مَا مَنَحَنِي بِهِ مِنْ

مِنْهُ وَإِحْسَانِهِ

وَكَفَّ أَكْفَ السُّوءِ عَنِّي بِيَدِهِ

وَسُلْطَانِهِ

صَلِّ اللَّهُمَّ عَلَى الدَّلِيلِ إِلَيْكَ فِي

اللَّيْلِ الْأَلْيَلِ

وَأَلْمَاسِكَ مِنْ أَسْبَابِكَ بِحَبْلِ

الشَّرَفِ الْأَطْوَلِ

⁽¹⁾ The translation of this supplication has been quoted, yet with little corrections, from a previous English version of this book.

whose pure lineage evident at the summit of stout shoulders,

walnnāṣi`i alḥasabi fī dhirwati
alkāhili al-a`bali

and whose feet were entrenched in spite of slippery places in ancient time.

walththābiti alqadami `alā
zaḥālīfihā fī alzzamani al-awwali

And [bless] his household, the good, chosen, and pious.

wa `alā ālihi al-akhyāri
almuṣṭafayna al-abrāri

Open for us, O Allah, the leaves of the morning's door

wāftaḥ allāhumma lanā maṣārī`a
alṣṣabāḥi

with the keys of mercy and prosperity!

bimafātīhi alrraḥmati walfalāḥi

Clothe me, O Allah, with the most excellent robes of guidance and righteousness!

wa albisnī allāhumma min afḍali
khila`i alhidāyati walṣṣalāḥi

Plant, O Allah, through Your tremendousness, the springs of humility in the watering place of my heart!

wa ighris allāhumma
bi`aḥamatika fī shirbi janāni
yanābi`a alkhushū`i

Cause to flow, O Allah, through fear of You, tears of moaning from the corners of my eyes!

wa ajri allāhumma lihaybatika
min āmāqī zafarāti alddumū`i

Chastise, O Allah, the recklessness of my clumsiness with the reins of contentment!

wa addib allāhumma nazaqa
alxurqī minnī bi-azimmatī
alqunū`i

My God, if mercy from You does not begin with fair success for me,

ilāhī in lam tabtadī'nī alrraḥmatu
minka biḥusni alttawfīqi

then who can take me to You upon the evident path?

faman alsṣāliku bī ilayka fī
wāḍiḥi alṭṭarīqi

If Your deliberateness should turn me over to the guide of hope and wishes,

wa in aslamatnī anātuka liqā'idi
al-amali walmunā

then who will annul my slips from the stumbles of caprice?

faman almuqīlu `atharātī min
kabawātī alhawā

If Your help should forsake me in the battle against the soul and Satan,

wa in khadhalanī naṣruka `inda
muḥārabati alnnaḥsi
walshshayṭāni

وَالنَّاصِعِ الْحَسَبِ فِي ذُرْوَةِ الْكَاهِلِ
الْأَعْبَلِ

وَالثَّابِتِ الْقَدَمِ عَلَى زَحَالِيفِهَا فِي
الزَّمَنِ الْأَوَّلِ

وَعَلَى آلِهِ الْأَخْيَارِ الْمُصْطَفَيْنِ
الْأَبْرَارِ

وَأَفْتَحِ اللَّهُمَّ لَنَا مَصَارِيحَ الصَّبَاحِ
بِمَفَاتِيحِ الرَّحْمَةِ وَالْفَلَاحِ

وَأَلْبِسْنِي اللَّهُمَّ مِنْ أَفْضَلِ خَلْعِ
الْهِدَايَةِ وَالصَّلَاحِ

وَأَغْرِسِ اللَّهُمَّ بِعَظَمَتِكَ فِي شِرْبِ
جَنَانِي يَنَابِيحَ الْخُشُوعِ

وَأَجْرِ اللَّهُمَّ لِهَيْبَتِكَ مِنْ أَمَاقِي
زَفَرَاتِ الدَّمُوعِ

وَأَدِّبِ اللَّهُمَّ نَزَقَ الْخُرْقِ مِنِّي بِأَزِمَّةِ
الْقُنُوعِ

إِلَهِي إِنْ لَمْ تَبْتَدِئْنِي الرَّحْمَةَ مِنْكَ
بِحُسْنِ التَّوْفِيقِ

فَمَنْ أَسْأَلُكَ بِي إِلَيْكَ فِي وَاضِحِ
الطَّرِيقِ

وَإِنْ أَسْلَمْتَنِي أَنَا تُكَ لِقَائِدِ الْأَمَلِ
وَالْمُنَى

فَمَنْ الْمُقِيلُ عَثْرَاتِي مِنْ كَبَوَاتِ
الْهَوَى

وَإِنْ خَذَلْنِي نَصْرُكَ عِنْدَ مُحَارَبَةِ

then Your forsaking will have submitted me to where there is hardship and deprivation.

faqad wakalanī khidhlānuka ilā
ḥaythu alnnaṣabi walḥirmāni

My God, do You see that I have only come to You from the direction of hopes,

ilāhī atarānī mā ataytuka illā min
ḥaythu al-āmālī

or clung to the ends of Your cords when my sins have driven me from the house of union?

am `aliqtu bi-aṭrāfi ḥibālika illā
ḥīna bā`adatnī dhunūbī `an dāri
alwiṣāli

So what an evil mount upon which my soul has mounted-its caprice!

fabi'sa almaṭiyyatu allatī imtaṭat
nafsī min hawāhā

Woe upon it for being seduced by its own opinions and wishes!

fawāhan lahā limā sawwalat lahā
zunūnuhā wa munāhā

Destruction be upon it for its audacity toward its Master and Protector!

wa tabban lahā lijur'atihā `alā
sayyidihā wa mawlāhā

My God, I have knocked upon the door of Your mercy with the hand of my hope,

ilāhī qara`tu bāba raḥmatika
biyadi rajā'ī

fled to You seeking refuge from my excessive caprice,

wa harabtu ilayka lāji'an min
fartī ahwā'ī

and fixed the fingers of my love to the ends of Your cords.

wa `allaqtu bi-aṭrāfi ḥibālika
anāmila walā'ī

So pardon, O Allah, the slips and errors I have committed,

faṣfaḥ allāhumma `ammā kuntu
ajramtuhū min zalalī wa khaṭā'ī

and release me from the foot-tangling of my robe,

wa aqilnī min ṣar`ati ridā'ī

for You are my Master, my Protector, my Support and my Hope,

fa'innaka sayyidī wa mawlāya
wa mu`tamadī wa rajā'ī

and You are the object of my search and my desire in my ultimate end and stable abode.

wa anta ghāyatu maṭlūbī wa
munāya fī munqalabī wa
mathwāya

النَّفْسِ وَالشَّيْطَانَ
فَقَدْ وَكَلَنِي خِذْلَانُكَ إِلَىٰ حَيْثُ
النَّصَبِ وَالْحِرْمَانِ
إِلَهِي أَتْرَانِي مَا أَتَيْتَكَ إِلَّا مِنْ حَيْثُ
الْأَمَالِ
أَمْ عَلِقْتُ بِأَطْرَافِ حِبَالِكَ إِلَّا حِينَ
بَاعَدْتَنِي ذُنُوبِي عَنْ دَارِ الْوِصَالِ
فَبِئْسَ الْمَطِيَّةُ الَّتِي أَمْتَطْتُ نَفْسِي
مِنْ هَوَاهَا
فَوَاهَا لَهَا لِمَا سَوَّلَتْ لَهَا ظُنُونُهَا
وَمَنَاهَا
وَتَبَّأَ لَهَا لِحُرْأَتِهَا عَلَىٰ سَيِّدِهَا
وَمَوْلَاهَا
إِلَهِي قَرَعْتُ بَابَ رَحْمَتِكَ بِيَدِ
رَجَائِي
وَهَرَبْتُ إِلَيْكَ لِاجْتِنَاءٍ مِنْ فَرْطِ
أَهْوَائِي
وَعَلَقْتُ بِأَطْرَافِ حِبَالِكَ أَنَا مِلَّ
وَلَائِي
فَاصْفَحِ اللَّهُمَّ عَمَّا كُنْتُ أَجْرَمْتُهُ مِنْ
زَلَالِي وَخَطَائِي
وَأَقِلْنِي مِنْ صَرَعَةِ رِدَائِي
فَإِنَّكَ سَيِّدِي وَمَوْلَايَ وَمُعْتَمَدِي
وَرَجَائِي
وَأَنْتَ غَايَةُ مَطْلُوبِي وَمُنَايَ فِي

My God, how could You drive away a poor beggar who seeks refuge in You from sins, fleeing?

ilāhī kayfa taṭrudu miskīnan
iltaja'a ilayka mina aldhhdhunūbi
hāriban

How could You disappoint one seeking guidance who repairs to Your threshold, running?

am kayfa tukhayyibu
mustarshidan qaṣada ilā
janābika sā`īyan

How could You reject a thirsty man who comes to Your pools to drink?

am kayfa taruddu ḡam'ānan
warada ilā ḡiyāḡika shāriban

Never! For Your pools are full in the hardship of drought,

kallā wa ḡiyāḡuka mutra`atun fī
ḡanki almuḡūli

Your door is open for seeking and penetration,

wa bābuka maftūḡun lilṡṡalabi
walwughūli

and You are the goal of requests and the object of hopes.

wa anta ḡhāyatu almas'ūli wa
nihāyatu alma'mūli

My God, these are the reins of my soul I have bounded with the ties of Your will.

ilāhī hādhihī azimmatu nafsī
`aqaltuhā bi`iqāli mashī'atika

These are the burdens of my sins I have averted with Your pardon and mercy.

wa hādhihī a`bā'u dhunūbī
dara'tuhā bi`afwika wa
raḡmatika

These are my misleading caprices I have referred to the threshold of Your gentleness and kindness.

wa hādhihī ahwā'i almuḡillatu
wakaltuhā ilā janābi luṡṡfika wa
ra'fatika

So, make this morning of mine, O Allah, descend upon me with the radiance of guidance

faj`al allāhumma ṡabāḡhī hādḡā
nāzilan `alayya biḡiyā'i alhudā

and safety in religion and this world!

wa bilssalāmāti fī alddīni
walddunyā

And [make] my evening a shield against the deception of enemies

wa masā'i junnatan min kaydi
al`idā

and a protection against the destructive blows of caprice!

wa wiḡāyatan min murdiyāti
alhawā

Verily, You have power to do what You will!

innaka qādirun `alā mā tashā'u

You give the kingdom to whom You will,

tu'tī almulka man tashā'u

مُنْقَلَبِي وَمَثْوَايَ
إِلَهِي كَيْفَ تَطْرُدُ مِسْكِينًا أَلْتَجَاءُ
إِلَيْكَ مِنَ الذُّنُوبِ هَارِبًا
أَمْ كَيْفَ تُخَيِّبُ مُسْتَرْشِدًا قَصَدَ إِلَيَّ
جَنَابِكَ سَاعِيًا
أَمْ كَيْفَ تَرُدُّ ظَمَانًا وَرَدَّ إِلَيَّ
حِيَاضِكَ شَارِبًا
كَلَّا وَحِيَاضُكَ مُتْرَعَةٌ فِي ضَنْكَ
الْمُحُولِ
وَبَابِكَ مَفْتُوحٌ لِلطَّلَبِ وَالْوُغُولِ
وَأَنْتَ غَايَةُ الْمَسْئُولِ وَنِهَائَةُ
الْمَأْمُولِ
إِلَهِي هَذِهِ أَرْزَمَةٌ نَفْسِي عَقَلْتُهَا
بِعِقَالِ مَشِيئَتِكَ
وَهَذِهِ أَعْبَاءُ ذُنُوبِي دَرَأْتُهَا بِعَفْوِكَ
وَرَحْمَتِكَ
وَهَذِهِ أَهْوَائِي الْمُضِلَّةُ وَكَلَّتْهَا إِلَيَّ
جَنَابِ لُطْفِكَ وَرَأْفَتِكَ
فَأَجْعَلِ اللَّهُمَّ صَبَاحِي هَذَا نَازِلًا
عَلَيَّ بِضِيَاءِ الْهُدَى
وَبِالسَّلَامَةِ فِي الدِّينِ وَالدُّنْيَا
وَمَسَائِي جَنَّةً مِنْ كَيْدِ الْعِدَى
وَوَقَايَةً مِنْ مُرْدِيَّاتِ الْهَوَى
إِنَّكَ قَادِرٌ عَلَيَّ مَا تَشَاءُ
تُوْتِي الْمُلْكَ مَنْ تَشَاءُ

seize the kingdom from whom You will,

wa tanzī`u almulka mimman tashā'u

exalt whom You will,

wa tu`izzu man tashā'u

and abase whom You will.

wa tudhillu man tashā'u

In Your hand is the good

biyadika alkhayru

and You are powerful over all things.

innaka `alā kulli shay'in qadīrun

You make the night to enter into the day,

tūliju allayla fī alnnahāri

make the day to enter into the night,

wa tūliju alnnahāra fī allayli

bring forth the living from the dead,

wa tukhriju alḥayya mina almayyiti

bring forth the dead from the living,

wa tukhriju almayyita mina alḥayyi

and provide whomsoever You will without measure!

wa tarzuqu man tashā'u bighayri ḥisābin

There is no god but You!

lā ilāha illā anta

Glory be to You, O Allah, and Yours is the praise!

subḥānaka allāhumma wa biḥamdika

Who knows Your measure and yet does not fear You?

man dhā ya`rifu qadraka falā yakhāfuka

Who knows what You are and yet does not stand in awe of You?

wa man dhā ya`lamu mā anta falā yahābuka

Through Your power, You have joined disparate things,

allafta biqudratika alfiraqa

through Your gentleness, You have cleaved apart the daybreak,

wa falaqta biluṭfika alfalaqa

through Your generosity, You have illumined the dark shrouds of night,

wa anarta bikaramika dayājiya alghasaqi

made waters, sweet and salt, flow forth from hard shining stones,

wa anharta almiyāha mina alṣṣummi alṣṣayākhīdi `adhban wa ujājan

sent down out of rain-clouds water cascading,

wa anzalta mina almu`shirāti mā'an thajjājan

and appointed the sun and the moon a blazing lamp for the creatures

wa ja`alta alshshamsa walqamara lilbariyyati sirājan waghājan

without experiencing in that which You originated either weariness or effort.

min ghayri an tumārisa fimā ibtada'ta bihī lughūban wa lā `ilājan

So, O He Who is alone in might and subsistence

fayā man tawaḥḥada bil`izzi walbaqā'i

وَتَنْزِعُ الْمُلْكَ مِمَّنْ تَشَاءُ

وَتُعِزُّ مَنْ تَشَاءُ

وَتُذِلُّ مَنْ تَشَاءُ

بِيَدِكَ الْخَيْرُ

إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

تُولِجُ اللَّيْلَ فِي النَّهَارِ

وَتُولِجُ النَّهَارَ فِي اللَّيْلِ

وَتُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ

وَتُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ

وَتَرزُقُ مَنْ تَشَاءُ بِغَيْرِ حِسَابٍ

لَا إِلَهَ إِلَّا أَنْتَ

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ

مَنْ ذَا يَعْرِفُ قَدْرَكَ فَلَا يَخَافُكَ

وَمَنْ ذَا يَعْلَمُ مَا أَنْتَ فَلَا يَهَابُكَ

أَلْفَتَ بِقُدْرَتِكَ الْفِرْقَ

وَفَلَقْتَ بِلُطْفِكَ الْفَلَاقَ

وَأَنْرْتَ بِكَرَمِكَ دِيَاجِي الْغَسَقِ

وَأَنْهَرْتَ أَلْمِيَاهَ مِنَ الصَّمِّ الصِّيَاخِيدِ

عَذْبًا وَأَجَاجًا

وَأَنْزَلْتَ مِنَ الْمُعْصِرَاتِ مَاءً ثَجَّاجًا

وَجَعَلْتَ الشَّمْسَ وَالْقَمَرَ لِلْبَرِيَّةِ

سِرَاجًا وَهَاجًا

مِنْ غَيْرِ أَنْ تُمَارِسَ فِيمَا أَبْتَدَأْتَ بِهِ

لُغُوبًا وَلَا عِلَاجًا

فِيَا مَنْ تَوْحَّدَ بِالْعِزِّ وَالْبَقَاءِ

and dominates His slaves with death and annihilation,

(please) bless Muḥammad and his household, the god-fearing,

answer my supplication, hear my call,

and actualize through Your favor my hope and desire.

O Best of those who are called to remove affliction

and object of hope in difficulty and ease!

I have stated my need to You; so, do not reject me despairing of Your exalted gifts.

O All-generous! O All-generous! O All-generous!

By Your mercy, O Most Merciful of the merciful!

May Allah bless the best of His creatures,

Muḥammad, and his entire Household!

Then you should prostrate yourself and say:

My God, my heart is veiled,

my soul is deficient,

my intelligence is defeated,

my caprice is prevalent,

my obedience is little,

my disobedience is much,

and my tongue confesses of sinning;

so, what am I to do?

O He Who covers defects!

O He Who knows the unseen!

O He Who removes troubles!

Forgive my sins, all of them,

in the name of the sacredness of Muḥammad and the household of Muḥammad!

O All-forgiver! O All-forgiver! O All-forgiver!

By Your mercy, O Most Merciful of the merciful!

wa qahara `ibādahū bilmawti walfanā'i

ṣalli `alā muḥammadin wa ālihī al-atqiyā'i

wasma` nidā'i wastajib du` ā'i

wa ḥaqqiq bifadlika amalī wa rajā'i

yā khayra man du`iya likashfi alḍurri

walma'mūli fī kulli `usrin wa yusrin

bika anzaltu ḥājatī falā taruddanī min saniyyi mawāhibika khā'iban

yā karīmu yā karīmu yā karīmu

birahmatika yā arḥama alrrāhimīna

wa ṣallā allāhu `alā khayri khalqihī

muḥammadin wa ālihi ajma`ina

ilāhī qalbī maḥjūbun

wa nafsī ma`yūbun

wa `aqlī maghlūbun

wa hawā'i ghālibun

wa ṭā`atī qalīlun

wa ma`ṣiyatī kathīrun

wa lisānī muqirrun bildhdhnūbi

fakayfa ḥīlatī yā sattāra al`uyūbi

wa yā `allāma alghuyūbi

wa yā kāshifa alkurūbi

ighfir dhunūbī kullihā

biḥurmati muḥammadin wa āli muḥammadin

yā ghaffāru yā ghaffāru yā ghaffāru

birahmatika yā arḥama alrrāhimīna

ilāhī qalbī maḥjūbun

وَقَهَرَ عِبَادَهُ بِالْمَوْتِ وَالْفَنَاءِ
صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ الْأَتْقِيَاءِ
وَأَسْمَعْ نِدَائِي وَأَسْتَجِبْ دُعَائِي
وَحَقِّقْ بِفَضْلِكَ أَمَلِي وَرَجَائِي
يَا خَيْرَ مَنْ دُعِيَ لِكَشْفِ الضَّرِّ
وَالْمَأْمُولِ فِي كُلِّ عُسْرٍ وَيُسْرٍ
بِكَ أَنْزَلْتُ حَاجَتِي فَلَا تَرُدِّي مِنِّي
سَنِيَّ مَوَاهِبِكَ خَائِبًا
يَا كَرِيمُ يَا كَرِيمُ يَا كَرِيمُ
بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ
وَصَلَّى اللَّهُ عَلَى خَيْرِ خَلْقِهِ
مُحَمَّدٍ وَآلِهِ أَجْمَعِينَ

إِلَهِي قَلْبِي مَخْجُوبٌ

وَنَفْسِي مَعْيُوبٌ

وَعَقْلِي مَغْلُوبٌ

وَهَوَايِي غَالِبٌ

وَطَاعَتِي قَلِيلٌ

وَمَعْصِيَتِي كَثِيرٌ

وَلِسَانِي مُقِرٌّ بِالذُّنُوبِ

فَكَيْفَ حِيلَتِي

يَا سَتَّارَ الْغُيُوبِ

وَيَا عَلَامَ الْغُيُوبِ

وَيَا كَاشِفَ الْكُرُوبِ

إِغْفِرْ ذُنُوبِي كُلَّهَا

بِحُرْمَةِ مُحَمَّدٍ وَآلِ مُحَمَّدٍ

يَا غَفَّارُ يَا غَفَّارُ يَا غَفَّارُ

بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ

`Allāmah al-Majlisī has mentioned this supplication in the two sections of supplications and ritual prayer in his famous

book of *Biḥār al-Anwār*. He has also recorded it at the end of the section of ritual prayer with commentary and explanation. He adds,

“Although this is one of the famous supplications, I have not found it in the authoritative books except the book of *al-Miṣbāḥ* by Sayyid Ibn Bāqī—may Allah be pleased with him.”

He then says,

“It is well-known that this supplication should be said after the obligatory Fajr Prayers. Yet, Sayyid Ibn Bāqī has specified the time after the supererogatory prayer of the morning as the best time of saying this supplication. However, either of these times may be chosen.”