

**Imam Ali Ibnul Husain
Zainul Aabedeen
As-Sajjad (a.s.)**

***Al-Saheefah
Al-Sajjadiyyah
Al-Kaamelah***

(The Psalms of Islam)

With Translation and Transliteration

Translated with an Introduction and annotation by :
Willian C. Chittick

With a foreword by :
S. H. M. Jafri

Title : **Al-Saheefah Al-Sajjadiyyah Al-Kaamelah**

Earlier Printed by : Ansariyan Publications, Qum, The Islamic Republic of Iran

Edition : Shawwal 1430 A.H. (2009)

Reprinted By : Ja'fari Propagation Centre, 94, Asma Manzil, Room No. 10, Bazar Road,
Opp. Khoja Masjid, Bandra (W), Mumbai – 400050.
Tel.: 2642 5777, E-mail: jpcbandra@yahoo.com

Index

| | |
|---|----|
| Index | 3 |
| Foreword | 7 |
| Translator's Introduction | 10 |
| Ali Ibn Al-Husain | 10 |
| Al-Saheefat Al-Sajjadiyya | 11 |
| The Arabic Text | 13 |
| Prayer In Islam | 14 |
| The Role of Supplication | 17 |
| Tawheed In Devotional Mode..... | 18 |
| Asking Forgiveness..... | 20 |
| Spiritual Attitudes And Names Of Allah | 22 |
| The Predominance Of Mercy | 24 |
| The Saheefa And Islamic Spirituality | 27 |
| Other Dimensions | 27 |
| The Translation | 28 |
| Preface:..... | 30 |
| Supplications..... | 46 |
| 1. When he (a.s.) began to supplicate, he would begin with praise and laudation of Allah (Mighty and Majestic is He). He would say: | 46 |
| 2. After this praise of Allah he (a.s.) would supplicate by calling down blessings upon Allah's Messenger (s.a.w.a.)..... | 54 |
| 3. A Supplication in Calling down Blessings upon the Bearers of the Throne and Every Angel Brought Nigh..... | 57 |
| 4. His Supplication in Calling down Blessings upon the Followers of, and Attesters to, the Messengers | 62 |
| 5. His Supplication for himself and the People under his Guardianship | 66 |
| 6. His Supplication in the Morning and Evening | 70 |
| 7. His Supplication when Faced with a Worrisome Task or when Misfortune Descended and at the Time of Distress | 78 |
| 8. His Supplication in Seeking Refuge from Hateful Things, Bad Moral Qualities, and Blameworthy Acts | 81 |

| | |
|---|-----|
| 9. His Supplication in Yearning to Ask Forgiveness from Allah (Mighty and Majestic is He) | 84 |
| 10. His Supplication in Seeking Asylum with Allah (Exalted is He) | 86 |
| 11. His Supplication for Good Outcomes | 88 |
| 12. His Supplication in Confession and in Seeking Repentance toward Allah (Exalted is He) | 90 |
| 13. His Supplication in Seeking Needs from Allah (exalted is He) | 96 |
| 14. His Supplication when Hostility was Shown to Him or when he Saw what he did not Like in Wrongdoers | 101 |
| 15. His Supplication when Sick or Visited by Distress or an Affliction..... | 106 |
| 16. His Supplication when he Asked Release from his Sins or Pleaded in Seeking Pardon for his Defects | 108 |
| 17. His Supplication when he Mentioned Satan and Sought Refuge from him and from his Enmity and Trickery | 117 |
| 18. His Supplication when Perils were Repelled or Requests quickly granted | 122 |
| 19. His Supplication in Asking for Water during a Drought..... | 123 |
| 20. His Supplication on Noble Moral Traits and Acts Pleasing to Allah..... | 125 |
| 21. His Supplication when Something Made him Sorrow and Offenses Made him Worry..... | 141 |
| 22. His Supplication in Hardship, Effort, and Difficult Affairs..... | 147 |
| 23. His Supplication when he Asked Allah for Well-Being and Thanked Him for it..... | 153 |
| 24. His Supplication for his Parents (upon the two of them be peace)..... | 158 |
| 25. His Supplication for his Children (upon them be peace) | 164 |
| 26. His Supplication for his Neighbours and Friends when he Mentioned them. | 171 |
| 27. His Supplication for the People of the Frontiers | 173 |
| 28. His Supplication in Fleeing to Allah | 184 |
| 29. His Supplication when his Provision was Stinted | 186 |
| 30. His Supplication for Help in Repaying Debts | 187 |
| 31. His Supplication in Mentioning and Asking for Repentance | 189 |
| 32. His Supplication for himself in Confessing Sins after Finishing the Night Prayer | 200 |
| 33. His Supplication in Asking for the Best..... | 211 |
| 34. His Supplication when he was Afflicted or saw Someone Afflicted with the Disgrace of Sin..... | 213 |
| 35. His Supplication in Satisfaction when he Looked upon the Companions of this World..... | 215 |
| 36. His Supplication when he Looked upon Clouds and Lightening and Heard the Sound of Thunder . | 216 |
| 37. His Supplication when Confessing his Shortcomings in Giving Thanks | 219 |
| 38. His Supplication in Asking Pardon for Misdeeds to Allah's Servants and for Falling Short in their Rights and that his Neck be Set Free from the Fire..... | 224 |

| | |
|---|-----|
| 39. His Supplication in Seeking Pardon and Mercy | 225 |
| 40. His Supplication when Someone's Death was Announced to him or when he Remembered Death | 231 |
| 41. His Supplication in Asking for Covering and Protection | 233 |
| 42. His Supplication upon Completing a Reading of the Qur'an | 234 |
| 43. His Supplication when he Looked at the New Crescent Moon | 245 |
| 44. His Supplication for the Coming of the Month of Ramazan | 248 |
| 45. His Supplication in Bidding Farewell to the Month of Ramazan | 257 |
| 46. His Supplication on the Day of Fast-Breaking and on Friday When he finished his prayer, He would stand in place, face the qibla, and say: | 275 |
| 47. His Supplication on the Day of Arafah | 281 |
| 48. His Supplication on the Day of Sacrifice and on Friday | 320 |
| 49. His Supplication in Repelling the Trickery of Enemies and Driving away their Severity | 332 |
| 50. His Supplication in Fear | 339 |
| 51. His Supplication in Pleading and Abasement | 343 |
| 52. His Supplication in Imploring Allah (exalted is He) | 349 |
| 53. His Supplication in Abasing himself before Allah (Mighty and Majestic is He) | 354 |
| 54. His Supplication for the Removal of Worries | 357 |
| Addenda | 361 |
| 55. One of his Glorifications that is, of Zain al-A'abideen (a.s.) | 361 |
| 56. A Supplication and Magnification by him (a.s.) | 363 |
| 57. His Supplication in Mentioning the Household of Muhammad (upon them be peace) | 366 |
| 58. His Supplication in Calling down Blessings upon Adam | 367 |
| 59. His Supplication in Distress and Seeking Release | 368 |
| 60. His Supplication against that which he Feared and Dreaded | 372 |
| 61. His Supplication in Abasing himself | 374 |
| His Supplications For The Days Of The Week | 378 |
| 62. The Supplication for Sunday | 378 |
| 63. The Supplication for Monday | 380 |
| 64. The Supplication for Tuesday | 383 |
| 65. The Supplication for Wednesday | 385 |
| 66. The Supplication for Thursday | 388 |
| 67. The Supplication for Friday | 390 |

| | |
|--|-----|
| 68. The Supplication for Saturday | 392 |
| Fifteen Whispered Prayers | 395 |
| 69. The Whispered Prayer of the Repenters | 395 |
| 70. The Whispered Prayer of the Complainers | 398 |
| 71. The Whispered Prayer of the Fearful | 401 |
| 72. The Whispered Prayer of the Hopeful | 404 |
| 73. The Whispered Prayer of the Beseechers | 406 |
| 74. The Whispered Prayer of the Thankful | 409 |
| 75. The Whispered Prayer of the Obedient Toward Allah | 412 |
| 76. The Whispered Prayer of the Devotees | 414 |
| 77. The Whispered Prayer of the Lovers | 418 |
| 78. The Whispered Prayer of those Asking for Mediation | 421 |
| 79. The Whispered Prayer of the Utterly Poor | 423 |
| 80. The Whispered Prayer of the Knowers | 426 |
| 81. The Whispered Prayer of the Rememberers | 429 |
| 82. The Whispered Prayer of those who Hold Fast | 431 |
| 83. The Whispered Prayer of the Abstainers | 434 |
| Treatise On Rights (Risalat Al-Huquq) | 436 |
| Introduction | 436 |
| A. Rights of Allah Against Oneself | 437 |
| B. Right Of Acts | 437 |
| C1. Rights Of Leaders | 438 |
| C2. Rights Of Subjects | 438 |
| C3. Rights Of Womb Relatives | 439 |
| D. Rights Of Others | 439 |

Foreword

The present volume contains the supplications transmitted from one of the most venerated religious authorities of early Islam, Ali b. al-Husain b. Ali b. Abi Talib, better known as Zain al-Abidin ('the ornament of the worshipers'). His grandfather, Ali b. Abi Talib, the Prophet's cousin and son-in-law, was adopted by the Prophet in his childhood, and grew up under the personal care and guardianship of the recipient of the divine Revelation, the Founder of Islam. His grandmother, Fatima, was not only the most beloved daughter of the Prophet, but also a partner in her father's mission. His father, al-Husain, and his uncle, al-Hasan, the only grandsons that the Prophet had, were brought up by the Prophet, who showered his deepest love and affection upon them. Thus Zain al-Abidin (a.s.) derived his religious and spiritual authority and his divine knowledge in the closest and most intimate way through his father and grandfather from the Founder of Islam, the Apostle of Allah.

Zain al-Abidin (a.s.) was held in special regard not only by the adherents of the Household of the Prophet, who considered him their fourth Imam and the only religious authority of his time, but also by the learned circles of the Muslims in general. His period in Medina was that of a growing interest in the Traditions of the Prophet, especially those which dealt with legal matters. It was the time of the 'seven lawyers of Medina', who were engaged in collecting these Traditions and formulating legal opinions. Among the Medinan scholars, we find that Zain al-Abidin (a.s.) was considered to be an eminent traditionist. The famous Medinese lawyer of this period Saeed b. al-Musayyab, regarded the Imam with the highest esteem. Another great jurist and traditionist of the period, al-Zuhri though he was attached to the court of the Umayyad, was also a great friend and admirer of the Imam. His honorific, Zain al-Abidin (the Ornament of the Worshipers), which refers to his devotion to prayer, was given him by al-Zuhri. Thus, from the overwhelming number of reports recorded by both Shi'a and Sunni authorities, it would seem that Zain al-Abidin (a.s.) was widely respected by the community in general for his extraordinary qualities, such as the long duration of his prayer, his piety, his forbearance, his learning, and his generosity.

Perhaps the most eloquent testimony to his exalted position is the famous ode composed in his praise by Farazdaq, an eminent poet of his time. In it, Farazdaq refers to the occasion when the Caliph Hisham b. Abd al-Malik was overshadowed by the respect which the people showed towards the great-grandson of the Prophet. It was at the time of the hajj when both of them were trying to reach through the crowds around the Ka'ba to get to the Black Stone. The people gave way to Zain al-Abidin (a.s.) while the Caliph struggled desperately. This deeply offended the Caliph, and, in a sarcastic tone, he enquired who the person had been to whom the people had shown such preference. Farazdaq, who was present at the scene, thereupon composed an ode and recited it, addressing himself to Hisham. It is worth quoting a few lines from this ode, a masterpiece not only of Farazdaq's output but of Arabic literature in general.

It is someone whose footsteps are known by every place,

And it is he who is known to the bayt in Mecca,¹ the most frequented sanctuary;

It is he who is the son of the best of all men of Allah²

and it is he who is the most pious and devout, the purest and most unstained, the chastest and most righteous, a symbol [for Islam]

¹ i.e. the Ka'ba

² i.e. the Prophet Muhammad (s.a.w.a.)

This is Ali [b. al-Husain] whose parent is the Prophet,

This is the son of Fatima, if you do not know who he is;

Whosoever recognizes his Allah knows also the primacy and superiority of this man,

Because the religion has reached the nations through his House.

It was this Ali b. al-Husain, the Zain al-Abidin of Islam, who, as well as through other means, taught the Muslims the essence of Islamic spirituality through his supplications. They are not, however, merely supplications; they embody comforting answers to many questions with which the man of his time and the man of our time are confronted. They deal with the crises through which any Muslim or the follower of any religious persuasion has to pass, which result from a variety of stresses and strains, and which arise from sources both inward and outward.

I do not wish to discuss here the authenticity, validity, textual history, or even the literary beauty of these supplications, as these points have all been dealt with by the translator in his comprehensive introduction. Indeed, there is no space in a foreword such as this in which to conduct such a discussion. Instead, I should like to say a word about the relevance of these supplications to modern readers, irrespective of their race or religion, or of whether they are from the east or from the west. The author, as has been pointed out, was a man of purity and piety, sincerity and trustworthiness, who was committed to Allah and the cause of a suffering humanity. He had a bond of pain with the men of his time, as also with those who came after him. So let me start by asking the following question: Do these supplications, composed and taught in the seventh century, have any relevance for those who live in the twentieth century, or indeed those who are yet to be born? To answer this we have to ask a number of other questions. Is man to be regarded only in biological terms as the most cunning of animals? Is he to be seen as an economic beast controlled by the laws of supply and demand and class conflict? Is he to be regarded as a political animal, with a crude and excessive politicism occupying the centre of his mind, displacing all knowledge, religion, and wisdom? Or does he have a spiritual element which requires him to subordinate the temporal and the merely expedient to the Eternal and the True? Are human beings to be understood in terms of biology, politics, or economics, or are we to take into account their sublime nature, the spirit of Allah infused in them, and the ultimate ideal which they should endeavour to realize?

The essence of every epoch, age, or civilization, whether ancient, medieval, or modern, lies not in any biological unity of race, material achievement, or political order, but in the values that create and sustain that epoch, age, or civilization. Our achievements in perfecting the material aspects of life have led us to exploit matter instead of informing, humanizing, and spiritualizing it. Our social life has given us the means, but has denied us the ends. A terrible blindness has afflicted the people of our civilization. The exclusion of the element of spirituality from humanity is the primary cause of the supremacy of matter, which has become so burdensome and oppressive. The defeat of the human by the material is thus the central weakness of the man of today.

Religion is rooted in a sense of wonderment at the eternal mystery of life itself. We feel a sense of awe and amazement at the mystery of the universe (ghayba), and move in an endless quest for answers to the perennial riddle with an eager longing to discover the truth of everything, the truth which is universal and absolute in the sense that it is valid for all men in all places and at all times. The experience of the mysterious is the fundamental quality underlying all religions. We must, however, make a clear distinction between religion as a personal concern, as man's encounter with the divine, and religion as a part of history, as a social phenomenon, and as the commitment to a group. Religion at the personal level is a commitment to a belief in the conservation of values and is based on the discovery of the essential worth and dignity of the individual and his relation to a higher world of reality. Thus the crisis comes at a personal level when the forces of evil, hatred, injustice, tyranny, betrayal, and falsehood prevail over love, justice, mercy, loyalty, goodness, and truth.

The supplications of the Imam Zain al-Abidin (a.s.) must be read against this background of man's crisis at the personal and individual level. Seen from this angle, they address themselves, in their essence, to the inner problems of the men of every epoch and age, every region and race, every persuasion and religion. Here was a person, an individual, confronted with hostile forces arising from both within and without, realizing his own limits, crying in the intense passion of devotional prayer, seeking communion with Allah, and entrusting the secrets of his innermost life to Him. Here was a person who found himself caught up in the din and clamour of life, in the clash of emotions and interests, in the stress and strain of immediate impulses, in the tensions and calamities of existence, and, above all, in the search for spiritual satisfaction, a man who was lonely and helpless, who stood before his Creator in direct communion, and called Him from the very depths of his heart.

Before closing this foreword, something must be said about the translation of something which is untranslatable. Among all the varieties of Arabic literature, supplications, especially those of the Imam Zain al-Abidin (a.s.), are perhaps the most difficult to translate into an alien tongue. Dr. Chittick must be congratulated on his courage and vision, and on his grasp of the inner meanings of such an emotionally charged and subtle Arabic text. He has admirably rendered into English not only the meaning but also the feelings enshrined in these spontaneous utterances of the heart. The Muhammadi Trust of Great Britain and Northern Ireland is also to be thanked for presenting this beautiful treasure of Islamic spirituality.

Syed Husain M. Jafri

Karachi

17 January 1988

Translator's Introduction

Al-Saheefat al-Sajjadiyya is the oldest prayer manual in Islamic sources and one of the most seminal works of Islamic spirituality of the early period. It was composed by the Prophet's great grandson, Ali ibn al-Husain, known as Zain al-Abidin (the adornment of the worshippers), and has been cherished in Shia sources from earliest times. Zain al-Abidin (a.s.) was the fourth of the Shia Imams, after his father Husain, his uncle Hasan, and his grandfather Ali, the Prophet's son-in-law. Shia tradition considers the Saheefa a book worthy of the utmost veneration, ranking it behind only the Qur'an and Ali's Nahj al-balagha.

Ali Ibn Al-Husain

Ali ibn al-Husain was born in Medina, according to most sources in the year 38/658-9.¹ He may have been too small to have remembered his grandfather Ali, who was killed in 40/661, but he was brought up in the presence of his uncle Hasan and his father Husain, the Prophet's beloved grandchildren. Many Shia sources state that his mother was Shahrbanu, the daughter of Yazdigird, the last Sasanian king of Persia.² Thus he was said to be 'Ibn al-Khiyaratayn', the 'son of the best two', meaning the Quraysh among the Arabs and the Persians among the non-Arabs. According to some accounts, his mother was brought as a captive to Medina during the caliphate of Umar, who wanted to sell her. Ali suggested instead that she be offered her choice of the Muslim men as husband and that her dowry be paid from the public treasury. Umar agreed and she chose Ali's son Husain³. She is said to have died shortly after giving birth to her only son Ali.

There is no need to recount here the tragedy at Karbala in 61/680, when Husain and many of the male members of his family were killed by the forces of the Umayyad caliph Yazid, an event which shook the Islamic world and precipitated the nascent Shia movement. Zain al-Abidin (a.s.) accompanied his father on the march toward Kufa, but he had fallen deathly ill and was lying on a skin in a tent. Once the Umayyad troops had massacred Husain and his male followers, they looted the tents, stripped the women of their jewellery, and even took the skin upon which Zain al-Abidin (a.s.) was prostrate. The infamous Shamir (Shimr) ibn Zil-Jawshan was about to kill Zain al-Abidin (a.s.) in spite of his helplessness, but Husain's sister Zainab threw herself on top of him to save him, and Umar ibn Sa'd, the Umayyad commander, told Shamir to let him be. Zain al-Abidin (a.s.) was taken along with the women to the caliph in Damascus, and eventually he was allowed to return to Medina.

Several accounts are related concerning his grief over this tragedy. It is said that for twenty years whenever food was placed before him, he would weep. One day a servant said to him, 'O son of Allah's Messenger! Is it not time for your sorrow to come to an end?' He replied, 'Woe upon you! Jacob the prophet had twelve sons, and Allah made one of them disappear. His eyes turned white from constant weeping, his head turned grey out of sorrow, and his back became bent in gloom [cf. 12: 84], though his son was alive in this world. But I watched while my father, my brother, my uncle, and seventeen members of my family were slaughtered all around me. How should my sorrow come to an end?'⁴

Zain al-Abidin (a.s.) resided in Medina until his death in 95/713-4 (or 94/712-3). He was the object both of great sympathy because of the massacre of his family and of veneration as the great grandson of the

¹ Other dates mentioned are 33/653-4, 36/656-7, 37/657-8, 50/670

² Her name has also been given as Shah-Zanan, Sulaafa, Ghazaala, and Shahr-Banuya, among others.

³ Muh'sin al-Ameen al-A'mili, A'yan as-Sheea'h, Damascus, 1935, IV, 189.

⁴ From Shaykh as-Sadooq, al-Khisal; quoted in al-Ameen, A'yan, IV, 195. The same is quoted from Bin Shahrashaab's Manaqib in Bih'ar al-Anwar, XLVI, 108; Cf. similar accounts, Ibid, pp. 108-10

Prophet. He dedicated his life to learning and worship and became an authority on prophetic traditions and law, but he was known mostly for his nobility of character and his piety, which earned him his sobriquet already in his lifetime.¹ The details that have reached us about his life in Medina mainly take the form of anecdotes affirming his constant preoccupation with worship and acts of devotion. He fathered fifteen children, eleven boys and four girls.²

After Karbala, there were a number of different factions in the Shia community, not all of which supported Zain al-Abidin (a.s.) as the rightful Imam of the Muslim community.³ Many Shias, such as those involved in the 'Tawwabun' movement, felt that the Umayyads had to be overthrown and that it was the duty of the Imam to lead a revolt. But Zain al-Abidin (a.s.) himself refused to become involved with politics. After his death, a split occurred between his eldest son and designated successor Muhammad al-Baqir (a.s.), the fifth Imam, and his second son, al-Baqir's half brother Zayd, who advocated active resistance to Umayyad oppression and gained a large number of followers as a result. Al-Baqir continued to pursue his father's policy of rejecting any sort of involvement with political movements until his death (probably in 117/735).⁴ Zayd revolted toward the beginning of the imamate of al-Baqir's son Ja'far al-Sadiq (a.s.) and was killed in Safar 121/January 739; his son Yahya, who plays an important role in the preface to the Saheefa, continued in his father's path and was killed three years later at the age of eighteen. The Zaydi Shias, still strong in the Yemen today, trace the lineage of their imams back to Zayd.

Al-Saheefat Al-Sajjadiyya

The title Al-Saheefat al-Sajjadiyya means simply 'The Book of al-Sajjad'. Al-Sajjad is one of the titles given to Zain al-Abidin (a.s.) and signifies 'the one who constantly prostrates himself in prayer'. The book is often called Al-Saheefat al-Kamalat al-Sajjadiyya, that is, 'The "Perfect", or "Complete", Book of al-Sajjad'. According to its commentator Sayyid Alikhan Shirazi, the word kamila refers to the perfection of the style and content; some sources state that the adjective was added to differentiate it from another, incomplete version of the work, which is known among the Zaydis, but this seems less likely, given the manner in which the title is employed in the preface (verse 20).⁵ The Saheefa has been called by various honorifics, such as 'Sister of the Qur'an', 'Gospel of the Folk of the House', and 'Psalms of the Household of Muhammad'.

According to Shia tradition, Zain al-Abidin (a.s.) had collected his supplications and taught them to his children, especially Muhammad al-Baqir (a.s.) and Zayd. In later times the text became widely disseminated among Shias of all persuasions. The specialists in the science of hadees maintain that the text is mutawatir;⁶ in other words, it was generally known from earliest times and has been handed down by numerous chains of transmission, while its authenticity has never been questioned.

Nevertheless, the arrangement of the text allows us to draw a certain distinction between the fifty-four supplications which make the main body of the text and the additional supplications which make up the fourteen addenda (including the prayers for the days of the week) and the fifteen munajat or 'whispered

¹ This title is said to have been bestowed upon him by the great jurist and traditionist Bin Shihab az-Zuhri (S.H.M. Jafri, *The Origins and Early Development of Shee'a Islam*, Beirut, 1979, p. 246), who also called him the best of the Hashimites and narrated many Hadeeths from him (W. Madelung, art. A'li bin Al-Husain', *Encyclopedia Iranica*, I, 850.)

² The most detailed collection of accounts concerning him is found in *Bih'ar Al-Anwar*, XLVI, 2-209. See also Al-Mufeed, *Kitab Al-Irshaad*, transl. I.K.A. Howard, London, 1981, pp. 380-92.

³ Cf. Jafri, *Origins*, pp. 238 ff.

⁴ Other dates given range from 112/731-2 to 126 743-4 (Jafri, *Origins*, p. 255)

⁵ For the first opinion, Cf. Sayyid A'likhan, *Riyaz' As-Salikeen*, commentary on the preface of the Sah'eefa, verse 20; for the second, Cf. Agha Najafi in his introduction to the Sah'eefa mentioned in the following note.

⁶ Cf. the introductions of Sayyid Muhammad Mishkat and Sayyid Shihab al-Deen Mara'shi (Agha Najafi) to *As-Sah'eefah Al-Kamila As-Sajjadiyya*, Tehran 1361/1942; same text with Persian translation of text and introductions by S'adr Ad-Deen Balaghi, Tehran 1369/1950.

prayers'. The original fifty-four supplications show an undeniable freshness and unity of theme and style, while the latter, especially the munajat, add a certain orderliness and self-conscious artistry which may suggest the hand of an editor. The addenda are said to have been collected and added to the text by Shams al-Din Muhammad ibn Makki, known as al-Shaheed al-Awwal (the 'first martyr'), the famous author of *Al-Lum'at al-Dimashqiyya* in jurisprudence (fiqh) who was killed in Aleppo in 786/1384.¹ The fifteen munajat have been added to several modern editions of the Saheefa and seem to have been brought to the attention of the main body of Shias by Allama Muhammad Baqir Majlisi (d. 1110/1689-9 or a year later), author of the monumental compilation of Shia hadees, *Bihar al-Anwar*.²

Many supplications have been handed down from Imam Zain al-Abidin (a.s.) in addition to those recorded in the text of the Saheefa as given here, and various scholars have collected these together in a series of works known as the 'second Saheefa' the 'third Saheefa' and so on. The second Saheefa which is about as long as the Saheefa itself, was compiled as the 'sister' of the Saheefa by Muhammad ibn al-Hasan al-Hurr al-Aameli (d. 1104/1692-3), author of the famous *Wasa'il al-Shia* in the year 1053/1643.³ A third Saheefa was put together by the author of *Riyaz al-Ulema* Mirza Abd Allah ibn Mirza Isa Tabrizi, known as Afandi and a student of Majlisi. The longest of the published versions is *Al-Saheefat al-Sajjadiyyat al-khamisa* ('The Fifth Saheefa of al-Sajjad') by Muhsin al-Ameen, the well known contemporary author of *Aayaan al-Shia*.⁴ It includes all the supplications included in the previous Saheefas; 130 of these are found in the first and second Saheefas and 52 are added.⁵ In her sympathetic study of Islamic prayer manuals, *Muslim Devotions*, Constance Padwick made use of this fifth recension of the text, which fills more than six hundred pages.

Any serious attempt to sort out the relative historical reliability of the individual supplications found in all the versions of the Saheefa on the basis of modern critical scholarship would be an undertaking of major proportions. The result of such a study - if one can judge by studies of other ancient texts - would probably be that, after years of toil, we would have a series of hypotheses, leaving varying degrees of doubt. This would be of interest to Western scholars and modernized Muslims, both of whom, in any case, have no personal involvement with the contents and teachings of the Saheefa. But the attitude of most Muslims has been to look at the content of the texts established by the authority of tradition and not be too concerned with who actually wrote the words in 'historical fact'. In this regard the saying of Ali is well known: 'Look at what has been said, not at who has said it', since only the truth or untruth of the words is of real concern. From this point of view, if the author of the *Saheefat al-Kamila* was not Imam Zain al-Abidin (a.s.), he - or they - would in any case have to have been a spiritual authority of equal rank, so the whole exercise leaves us where we started: with a text which expresses the highest aspirations of the Muslim soul.

However this may be, we can be satisfied to have the core text which has been attributed to Zain al-'Abidin by centuries of Shia tradition. In other words, in the fifty-four basic prayers of the Saheefa we have the Zain al-Abidin (a.s.) who has been known to Shias for more than a thousand years and who has helped give to Shi'ism its specific contours down to the present day. Scholars may eventually reach the conclusion that the Zain al-Abidin (a.s.) of 'historical fact' differs from the Zain al-Abidin (a.s.) of tradition, but this will remain a

¹ Cf. Majlisi, *Bih'ar*, LXXXVII p. 133-4.

² In *Bih'ar Al-Anwar* (XCI 142-53), Majlisi quotes these fifteen Munajat from *Al-Kitaib Al-A'teeq Al-Gharavi*. In his introduction (*Bih'ar*, 1, 16) he explains that this is a prayer book which he found in Ghari (the district of Najaf where Ali (a.s.) is buried) and that it was compiled by one of the ancient authorities in *Hadeeth Ba'z'* Qudamaa' Al-Muhadditheen).

³ Lithographed in Iran as well as in Bombay (1311/1893-4).

⁴ Damascus, 1330/1912. A fourth *Sah'eefa* was compiled by Meerza Husayn Bin Muhammad Taqi Noori (d. 1320/1902) and was printed in Iran, and a sixth by Muhammad Salih Al-Mazandarani Al-H'a-iri (for these six, see Agha Buzurg Tehrani, *Ad'-d'areeah'h Ila Tasaneef As-Sheea'h*, s.v. *As-Sah'eefah As-Sajjadeeya*). Others have been compiled by such contemporary scholars as Haj Shaykh Muhammad Baqir Bin Muhammad Hasan Birjandi Qaaini, Shaykh Hadi Bin Abbas Ali Kashif Al-Ghitaa Najafi, and Haj Meerza Ali Husyn Marashi Shahristani Haa-iri (Cf. Agha Najafi's introduction to the *Sah'eefa*).

⁵ Tehrani, *Ad'-D'areeah'h*, s.v. *Sah'eefa As-Sajjadeeya*

hypothesis, since at this distance 'historical facts' are impossible to verify and as open to interpretation as literature. Whether or not historians accept the text as completely authentic will not change the actual influence which Zain al-Abidin (a.s.) and the Saheefa have exercised upon Islam over the centuries, nor is it likely to change the way they continue to influence practising Muslims. The 'real' Zain al-Abidin (a.s.) is the figure enshrined by the text as it now stands.

The opinion of the writer of these lines concerning the authenticity of the Saheefa - admittedly based only upon an intimate acquaintance with the text gained through many months spent in translation - is that the original fifty-four prayers go back to Zain al-Abidin (a.s.), that the addenda are nearly as trustworthy, and that the munajat may have been worked upon by others. But the Saheefa in its larger forms probably contains a good deal of material from later authors. It is interesting to note Padwick's comments on the Saheefat al-khamisa: 'The great body of devotion attributed to him is characterized by a deep humility and sense of sin, and by an intransigent, undying resentment against the foes of his house.¹ Only the first half of this statement is true about the present Saheefa. Though the Imam makes a number of allusions to the injustice suffered by his family and the fact that their rightful heritage has been usurped,² no one can call this a major theme of the Saheefa or an 'intransigent, undying resentment'. In the one instance where Zain al-Abidin (a.s.) speaks rather explicitly of the injustice suffered by the Imams (48.9-11), this is accompanied by an admission of Allah's wisdom in His ordainment.

The Arabic Text

The Arabic text of the Saheefat al-Kamela which forms the basis for the translation was established by al-Shaheed al-Awwal. The modern Iranian editions are based mainly on the version of this text transmitted by the father of the above-mentioned Muhammad Baqir Majlisi, Mulla Muhammad Taqi Majlisi (d. 1070/1659-60), also an important scholar of the Safavid period and another son, Mulla Abd Allah (d. c. 1084/1673); but at least one of these editions goes back to the famous Safavid jurist, philosopher, architect, poet, and mathematician Shaykh-i Baha'i (d. 1031/1621-2).³ The elder Majlisi had at his disposal numerous manuscripts of the text, which he had received from the foremost Shia authorities of his day. In one of his works he refers to all the chains of transmission by which he had received the Saheefa, and, we are told, these numbers more than a million.⁴

The question naturally arises as to why Majlisi chose the particular chain of transmission mentioned in the preface out of the many he had at his disposal, especially since the chain itself is exceedingly weak (as indicated by the commentators and recorded in the notes to the translation). The reason for this seems to be the accuracy of this particular version going back to al-Shaheed al-Awwal, as confirmed by another 'special' route through which Majlisi received the Saheefa. This special route is worth mentioning in detail, since it provides a good example of the aura which has surrounded the text in Shia circles.

One day, lying in bed half asleep, Majlisi saw himself in the courtyard of the Ateeq mosque in Isfahan, and before him stood the Mahdi, the Twelfth Imam. Majlisi asked him about a number of scholarly problems which he had not been able to solve, and the Mahdi explained their solutions. Then Majlisi asked him for a book which he could put into practice and the Mahdi directed him to seek out Mawlana Muhammad al-Taj. In his vision Majlisi found the book, and it appeared to be a book of supplications. Waking up, he saw that his hand was empty, and he wept until morning at his loss. At daybreak it occurred to him that perhaps the Mahdi had meant Shaykh Muhammad Mudarris, calling him by the title 'Taj' (the 'crown') because he was so famous among the scholars. Hence he went to see Shaykh Muhammad, and, entering his circle, saw that

¹ Muslim Devotions, London, 1961, XVI.

² For references to the 'right' of the Prophet's Household to the Imamate to their special Cf. Supplication 26.1; 42.5

³ A note appended to Sha'rane's edition and translation tells us that it was copied from a manuscript written, collated, corrected, and signed by Shaykh Bahaa-ee'; the text is identical to that which goes back to Majlisi.

⁴ Cf. Mishkat's introduction to As-Sah'eefah As-Sajjadeeya

he held a copy of the Saheefa in his hand. He went forward and recounted his vision to Shaykh Muhammad, who interpreted it to mean that he would reach high levels of Gnostic and visionary knowledge. But Majlisi was not satisfied with this explanation, and he wandered around the bazaar in perplexity and sorrow. Upon reaching the melon market, he met a pious old man known as Aqa Hasan, whom the people called, Taja ('Crown'). Majlisi greeted him, and Aqa Hasan called to him and said that he had a number of books which were consecrated for religious purpose (waqfi) but that he did not trust most of the students to put them to proper use. 'Come', he said, 'and take whichever of these books which you think you can put into practice.'

Entering Aqa Hasan's library, Majlisi immediately saw the book he had seen in his dream, so he said:

'This is enough for me.'

It was a copy of the Saheefa. He then went back to Shaykh Muhammad and began collating his newly acquired copy with that of Shaykh Muhammad; both of them had been made from the manuscript of al-Shaheed al-Awwal. In short, Majlisi tells us that the authenticity of his copy of the Saheefa was confirmed by the Mahdi himself.¹

At least forty commentaries and glosses have been written on the Saheefa mostly during the period extending from the Safavid era (907-1125/1502-1722) to the present. Among famous Safavid scholars who wrote commentaries are Shaykh-i Baha'i, the philosopher Mir Damad (d. c. 1040/1630), and the younger Majlisi. The most well-known of the commentaries is Riyaz al-Saalekin by al-Sayyid Alikhan al-Husain al-Hasan al-Shirazi (d. 1120/1708-9).

Prayer In Islam

The Saheefa has been called a 'prayer manual', but this description may be misleading to Western readers not familiar with the different varieties of prayer in Islam. The best introduction to these - as well as to the contents of the Saheefa - is provided by Padwick's Muslim Devotions which also analyzes the major themes common to all supplications and explains many of the important Arabic terms employed. Given the existence of Padwick's study, we can be excused for providing only a few comments to situate supplication in the larger context of Muslim prayer and to suggest the importance of the Saheefa for gaining an understanding of Islam as a religion.

'Prayer' in Islam can be divided into obligatory and voluntary. The obligatory prayer includes the daily ritual or canonical prayer (salat) which the Prophet called the 'pillar of Islam', and various occasional prayers such as the Friday congregational prayer (according to most opinions), which need not concern us here. Nothing is more basic than the daily prayers to Muslim practice except the testimony of faith or shahada: "There is no god but Allah and Muhammad is His Messenger." Every Muslim must perform the salat five times a day, exceptions being made only for children and for women during periods when they cannot fulfil the requirements of ritual purity. Even the bedridden must pray the salat if they are conscious and coherent, though they are excused from the physical movements which normally accompany it. 'Perform the salat!' is one of the most common injunctions in the Qur'an.

Most of the many forms of recommended prayer can be classified either as salat, zikr or dua. The recommended salat involves the same movements and recitations that are contained in the obligatory salat while the Prophet's sunna sets down various times during the day or occasions when various specific salats may be performed. In addition, the worshiper is free to perform salat as he desires, and thus it is related that Imam Zain al-Abidin (a.s.) used to perform one thousand supererogatory cycles of salat every night, in imitation of his grandfather Ali.

Zikr - which means literally 'remembrance' or 'mention' and which is frequently translated as 'invocation' - is the mention of a name or names of Allah, often in the form of the repetition of a Qur'anic formula such as

¹ Ibid. The Mishkat edition was collated with Majlisi's autograph.

There is no Allah but Allah, Praise belongs to Allah, Glory be to Allah, or Allah is great.

Most Muslims recite such formulas a set number of times after completing an obligatory ritual prayer. Fifteen Qur'anic verses command zikr of Allah or the 'name of Allah', is emphasizing the fact that this practice involves a verbal mention of a divine name. If the Shari'a does not make zikr an incumbent act, this has to do with the fact that the Qur'anic command to remember Allah was not given a single, specific form by the Prophet's sunna, in contrast to the command to perform the salat. In other words, everyone agrees that it is important to perform zikr and that the Prophet practiced it constantly. But the Prophet never made any specific form of zikr mandatory for the faithful; on the contrary, he practiced many different forms and seems to have suggested a great variety of forms to his Companions in keeping with their needs.

From earliest times the sources confirm the power of zikr to provide for human psychological and spiritual needs and to influence activity. It is not difficult to understand that reciting

YAA RAHMAAN YAA RAHEEM ('O All-merciful, O All-compassionate')

will have a different effect upon the believer than reciting,

LAA HAWLA WA-LAA QUWWATA ILLAA BILLAAHIL 'ALIYYIL 'AZEEM ('There is no power and no strength save in Allah, the All-high, the All-mighty').

Spiritual teachers eventually developed a science of different azkaar (plural of zikr) appropriate for all the states of the soul.¹

Dua or 'supplication' is closely connected to zikr, such that it is often difficult to make a distinction between the two.² The term means literally 'to call upon' and it is commanded by the Qur'an in several suggestive verses, including the following:

Supplicate your Lord humbly and secretly; He loves not transgressors.³

Supplicate Allah or supplicate the All-merciful. Whichever you supplicate - to Him belong the most beautiful names.⁴

Supplicate Allah, making your religion His sincerely, though the unbelievers be averse.⁵

Your Lord has said: 'Supplicate Me and I will respond to you. Surely those who wax too proud to worship Me shall enter Hell utterly abject.'⁶

And when My servants question thee concerning Me - I am near to respond to the supplication of the supplicator when he supplicates Me.⁷

Collections of hadees, both Sunni and Shia, devote chapters to the benefits of supplication; the following sayings of the Prophet from Sunni sources are typical:

Supplication is the pith of worship.⁸

When one of you supplicates, he should not say, 'O Allah, forgive me if Thou wilt', but he should be firm in his asking and make his desire great, for what Allah gives is nothing great for him.¹

¹ Cf. Chitick, art. 'Zikr,' Encyclopedia of Religion, New York, 1987, IV. 341-4.

² Cf. Al-Ghazali's 'Book of invocations and supplications, in his Ih'yaa Uloom Al-Din, translated by K. Nakamura, Ghazali on Prayer, Tokyo, 1973.

³ Holy Quran, 7:55

⁴ Holy Quran, 17:110

⁵ Holy Quran, 40:14

⁶ Holy Quran, 40:60

⁷ Holy Quran, 2:186

⁸ Tirmizi

Allah will respond to the servant as long as he does not supplicate for anything sinful or for breaking the ties of the womb, and as long as he does not ask for an immediate response.²

Each of you should ask your Lord for all your needs; he should even ask Him for the thong of his sandal when it breaks.^{3,4}

Shia sources provide some of the same sayings while adding many more. For example: The Prophet related that Allah says:

'O My servants, all of you are misguided except him whom I guide, so ask Me for guidance, and I will guide you. All of you are poor except him whom I enrich, so ask Me for riches, and I will provide for you. All of you are sinners except him whom I release, so ask Me to forgive you, and I will forgive you.'

The Prophet said:

'Supplication is the weapon of the man of faith, the centre pole of religion, and the light of the heavens and the earth.'

Ali was asked:

'Which speech is best in Allah's eyes?' He replied: 'A great amount of zikr, pleading (tazarro'), and supplication.'

Ali said:

'Four things work to a man's benefit and not against him:

faith and thanksgiving, for Allah says: What would Allah do with chastising you, if you are thankful and have faith?⁵

asking forgiveness, for He says: Allah would never chastise them with thee among them; Allah would never chastise them while they prayed forgiveness;⁶

and supplication, for He says: My Lord esteems you not at all were it not for your supplication.⁷

Husain said:

'The Prophet used to raise his hands when he implored and supplicated, like a man in misery begging for food.'

Imam Muhammad al-Baqir (a.s.) said:

'Allah loves nothing better than that His servants ask from Him.'⁸

In short, supplicating or calling upon Allah is to address Him with one's praise, thanksgiving, hopes, and needs. It is 'prayer' in the personal sense commonly understood from the term by contemporary Christians. It forms a basic part of the religious life, but like zikr, though commanded by the Qur'an in general terms, it does not take a specific form in the injunctions of the Shari'a because of its personal and inward nature.

¹ Muslim

² Muslim

³ Tirmizi

⁴ From Mishkat Al-Masabeeh; Cf. the translation of this work by J. Robson, Lahore, 1963-5, pp. 471-5.

⁵ Holy Quran, 4:147

⁶ Holy Quran, 8:33

⁷ Holy Quran, 25:77

⁸ Majlisi, Behaar Al-Anwar XC, 288-94

Everyone must remember Allah and supplicate Him, but this can hardly be legislated, since it pertains to the secret relationship between a human being and his or her Lord. The salat, however, is the absolute minimum which Allah will accept from the faithful as the mark of their faith and their membership in the community. Its public side is emphasized by the physical movements which accompany it and the fact that its form and contents are basically the same for all worshipers, even if its private side is shown by the fact that it can be performed wherever a person happens to find himself. In contrast zikr and supplication are totally personal.

But the private devotional lives of the great exemplars of religion often become public, since they act as models for other human beings. The 'sunna' of the Prophet is precisely the practices of the highest exemplification of human goodness made into an ideal which everyone should emulate, and the supplications which the Prophet used to make are part of his sunna. When he recited them aloud, his Companions would remember and memorize them. They also used to come to him and ask him for supplications which they could recite on various occasions and for different purposes.¹

To the Prophet's supplications, the Shias add the supplications of the Imams, beginning with Ali. Nowadays the most widely employed of the comprehensive prayer manuals, which contain a wide variety of supplications from all the Imams and for every occasion, is probably *Mafatih al-jinan* ('Keys to the Gardens of Paradise') by Abbas Qumi (d. 1359/1940).²

The Role of Supplication

Though many of the supplications which have been handed down from the Prophet and the Imams were certainly spontaneous utterances of the heart, others must have been composed with the express purpose of reciting them on specific occasions or passing them on to the pious. Most of the prophetic supplications are short and could easily have been recited on the spur of the moment, but some of the prayers of the Imams - such as Zain al-Abidin (a.s.)'s supplication for the Day of Arafah (no. 47) - are long and elaborate compositions. Even if they began as spontaneous prayers, the very fact that they have been designated as prayers for special occasions suggests that they were noted down and then repeated by the Imam or his followers when the same occasion came around again.

Naturally it is not possible to know the circumstances in which supplications were composed, but we do know a good deal about early Islam's general environment which can help suggest the role that supplication played in the community. Many Muslims, no doubt much more so than today, devoted a great deal of their waking lives to recitation of the Qur'an, remembrance of Allah, and prayer. Even those who left Mecca and Medina to take part in the campaigns through which Islam was spread or participate in the governing of the new empire did not necessarily neglect spiritual practices. And for those who devoted themselves to worship, supplication was the flesh and blood of the imagination. It provided a means whereby people could think about Allah and keep the thought of Him present throughout their daily activities. It was an intimate expression of tawheed or the 'profession of Allah's Unity' which shaped their sensibilities, emotions, thoughts, and concepts.

In the Islamic context, supplication appears as one of the primary frameworks within which the soul can be moulded in accordance with the Divine Will and through which all thoughts and concepts centered upon the ego can be discarded. The overwhelming emphasis in the Saheefa upon doing the will of Allah - 'Thy will be done', as Christians pray - illustrates clearly a Allah-centeredness which negates all personal ambitions and individual desires opposed in any way to the divine Will, a Will which is given concrete form by the Shari'a and the sunna. For Muslims then as today, obeying Allah depended upon imitating those who had already

¹ For a good cross section of the Prophetic supplications provided in the most authentic Sunni sources, Cf. *Mishkat Al-Masabeeh*, pp. 486-534

² Published in many editions. For a good cross section of Shia supplication, excluding the main prayers of the Saheefa, Cf. Behaar, XL-XLII.

been shaped by Allah's mercy and guidance, beginning with the Prophet, and followed by the great Companions. For the Shias, the words and acts of the Imams play such a basic role in this respect that they sometimes seem - at least to non-Shias - to push the sunna of the Prophet into the background.

The companions of the Imams constantly referred to them for guidance, while the Imams themselves followed the Prophet's practice of spending long hours of the day and night in salat, zikr, and supplication. Though much of this devotional life was inward and personal, the Imams had the duty of guiding the community and enriching their religious life. As Imam Zain al-Abidin (a.s.) emphasizes in the 'Treatise on Rights', translated in the appendix, it is the duty of every possessor of knowledge to pass it on to others, and the Imams were acknowledged as great authorities of Islam by their contemporaries, Sunni and Shia alike. Hence it was only natural that they would compose prayers in which their knowledge of man's relationship with Allah was expressed in the most personal terms and which could be passed around and become communal property. Many if not most of the supplications recorded in the Saheefa seem to be of this sort. A few of them, such as 'His supplication for the Day of Fast-Breaking' (46) or 'for the Day of Sacrifice' (48) seem to have been composed for public occasions. One of them provides internal evidence to suggest that the Imam had in mind his followers rather than himself: in the supplication for parents (24), he speaks as if his parents were still alive, whereas this could hardly have been the case, unless we suppose that he composed it in his youth before the events at Karbala.

Tawheed In Devotional Mode

No one with any sensitivity toward human weakness and Allah's love can fail to be moved at least by some of the supplications contained in the Saheefa. Here we have one of the greatest spiritual luminaries of Islam so overawed by the sense of Allah's goodness, mercy, and majesty as to express his utter nothingness before the Creator in terms that may seem surprisingly explicit for one deemed by his followers to be the possessor of such holiness. In the Saheefa we see Islamic spirituality - or that dimension of the religion of Islam which deals with the practical and lived reality of the personal relationship between man and Allah - expressed in the most universal of languages, that of the concrete and intimate yearning of the soul for completion and perfection.

Muslim ideas and attitudes go back to tawheed or the 'profession of Allah's Unity' as expressed in the first half of the shahada: 'There is no Allah but Allah.' This is the essence of the Qur'anic message, as Muslim authorities have affirmed and reaffirmed throughout Islamic history. The Saheefa provides a particularly striking example of what this means in personal, practical terms, not in the abstract language of theology or metaphysics. The basic theme of the Saheefa can be put into a series of formulas simply by taking every positive human attribute and placing it within the context of the shahada: 'There is no goodness but in Allah', 'There is no repentance but by Allah's grace', 'There is no gratitude but through Allah', 'There is no patience without Allah's help', 'There is no knowledge but in Allah', 'There is no love except through Allah's initiative'. The complement of this perspective is that every negative attribute belongs to the human self: 'There is no evil but in me', 'There is no pride but in myself', 'There is no impatience but in my own ego', 'There is none ignorant but me', 'There is no hate but in myself.'

Later authorities frequently cite the first prophet and his wife, Adam and Eve, as Qur'anic examples of this attitude of self-deprecation demanded by the shahada. When Adam and Eve had disobeyed their Lord's commandment, they said:

'Our Lord, we have wronged ourselves'.¹

In contrast, Iblis - who personifies the tendency in the human soul to pride, self-centredness, and heedlessness said to Allah: **'Now, because Thou hast led me astray...'**² The prophetic attitude is to ascribe

¹ Holy Quran, 7:23

² Holy Quran, 7:16

any evil, sin, error, stumble, slip, fall, inadvertence, negligence, and so on to oneself, while the satanic attitude is to ascribe these to Allah or to others. To suggest that Allah is responsible - certainly a temptation in the Islamic context where the stress on the Divine Unity tends to negate secondary forces - is the epitome of discourtesy and ignorance, since it is to deny one's own self precisely where it has a real affect upon the nature of things: where evil enters into the cosmos.

In short, the shahada means in practice that the worshiper is nothing and Allah is all. Everything positive that the servant possesses has been given to him by Allah, while every fault and imperfection goes back to the servant's own specific attributes. If he has patience in adversity, this was given by Allah, but if he lacks it, this is his own shortcoming. If he knows anything at all, the knowledge was bestowed by Allah's guidance and mercy, but if he is ignorant, that is his own limitation. If he possesses a spark of love in his heart, Allah has granted it, but every coldness and hardness belongs to himself. Every good and praiseworthy quality - life, knowledge, will, power, hearing, sight, speech, generosity, justice, and so on - is Allah-given. Only when this fact shapes a person's imagination and awareness can he begin to see things in their right proportions and be delivered from his own self-deceptions.

From the beginning of Islam, supplication has been one of the fundamental modes through which Muslims actualized the awareness of correct proportions and trained themselves to see Allah as the source of all good. In its great examples, as typified by the Saheefa, supplication is the constant exercise of discernment by attributing what belongs to Allah to Allah and what belongs to man to man. Once this discernment is made, man is left with his own sinfulness and inadequacy, so he can only abase himself before his Lord, asking for His generosity and forgiveness.

Those familiar with the writings of the later spiritual authorities may object that the perspective of supplication as just described deals with only one-half of Islamic spirituality, leaving out the theomorphic perfections which the friends of Allah (awliya) actualize by following the spiritual path. Granted, on the one hand man is the humble and poor slave of Allah, possessing nothing of his own. But is he not - at least in the persons of the prophets and friends - Allah's vicegerent (khalifa) and image (sura)? In fact, this second perspective is implicit in the first, since the more one negates positive attributes from the servant; the more one affirms that they belong to the Lord. By denying that the creature possesses any good of his own, we affirm that everything positive which appears within him belongs only to Allah. To the extent that the servant dwells in his own nothingness, he manifests Allah's perfections. This point of view is made rather explicit in the famous hadees qudsi in which Allah says:

'My servant continues drawing near to Me through supererogatory works [such as supplication], until I love him, and when I love him, I am the hearing through which he hears, the sight through which he sees, the hand through which he grasps, and the foot through which he walks.'¹

But the early Islamic texts leave the mystery of 'union with Allah' or 'supreme identity' largely unvoiced, since it is far too subtle to be expressed in the relatively straightforward terms which characterize these texts.² In any case, identity is alien to the perspective of supplication, which keeps in view the dichotomy between Lord and servant, a dichotomy which remains valid on one level at least in all circumstances and for all human beings, even in the next world.³

¹ Bukhaari, Riqaq 38.

² On of the reasons for Islam's avoiding explicit expressions of this point of view is the danger of Shirk or associating others with Allah, which it perceives in Christianity's divinization of Christ or in some of its own sectarian movements, such as the Ghulaat among the Shias.

³ As Bin Al-Arabi often reminds us: "it is impossible for realities to change, so the servant is always servant, and the Lord always Lord. Allah remains Allah, and the creature creature (Al-Futooh'aat Al-Makkeeya, Beirut, n.d. 11, 371.5). No one has ever suggested that the Prophet Muhammad, because he has attained to the greatest

Asking Forgiveness

As is well known, the Shias hold that the Imams are 'inerrant' or 'sinless' (ma'sum, from the verb 'isma, which means to be preserved by Allah from sins). The reader of the Saheefa will be struck by how often Zain al-Abidin (a.s.) asks Allah to forgive his sins, employing all the standard terms (ism, zamb, ma'siya, etc.).¹ To be surprised at this or to suggest that therefore the Shias are wrong to call the Imams sinless is to miss the points which have just been made about the shahada as the root of Islamic spirituality. It is not my concern to defend the dogma of 'isma, but I should at least point out that one cannot object to it on this level.

According to various hadees, the Prophet used to pray for forgiveness seventy or one hundred times a day by repeating the formula 'I pray forgiveness from Allah' (astaghferullaah), a formula which is pronounced universally by practicing Muslims. Muslims hold that all prophets are sinless, and the Prophet Muhammad is the greatest of the prophets, yet no one has ever seen any contradiction between his asking forgiveness and his lack of sins. One easy but shallow way of explaining this is to say that the Prophet was the model for the whole community, so he had to pray as if he were a sinner, since all those who followed his sunna and recited the prayers which he taught would be sinners. But to say this is to suggest that he was a hypocrite of sorts and to lose sight of the meaning of the shahada.

Christians have never doubted Christ's divinity because he said: *'Why do you call me good? No one is good but Allah alone.'*² Here, in Christian terms, is a concise statement of the shahada as applied to the lives of Allah's creatures. In as much as anything can be called created, it is 'other than Allah' and less than absolutely good. Allah is possessor of mercy, knowledge, love, life, power, will, patience, and so on - the 'ninety-nine names of Allah' provide a basic list of the divine attributes. If something 'other than Allah' possesses any of these attributes, it clearly does not possess them in the same way that Allah possesses them. They belong to Allah by the fact that He is Allah, but if they belong to the creatures in any sense, it is by His bestowal, just as the creatures have received their existence through His creation.

This basic teaching of the shahada means that nothing and no one - not even the greatest of the prophets - stand on a par with Allah. Since goodness is a divine attribute, 'None is good but Allah alone', and everything other than Allah is evil at least in respect of being 'other'. 'Evil' here may be another name for 'lesser good', and no one in the Islamic context would dream of attributing evil to the prophets. Nevertheless, the prophets in as much as they are human beings cannot be placed on the same level as Allah. The respect in which human beings differ from Allah is all important for the spiritual life. It is man's clinging to the difference his own servanthood, his own createdness, his own inadequacy, his own sinfulness - which allows him to fulfil what is required of him as the creature of his Lord.³ Just as the Prophet is first abdohu, 'His servant', and only then rasoolohu, 'His messenger', so also every human being must first actualize the fullness of his own servanthood before he can hope to manifest anything on behalf of his Lord.

The greater a person's awareness and knowledge of Allah, the greater his awareness of the gulf between the 'I' and the Divine Reality. As the Qur'an says:

Only those of His servants fear Allah who have knowledge.⁴

The greater the knowledge of Allah and self, the greater the understanding of the claims of independence and pride that are involved with saying 'I', and so also the greater the fear of the consequences. Those

perfection possible for any human being, ceases by that fact to be Allah's servant'. He will always be so inasmuch as he is Muhammad, even if he dwells in the supreme identity at the same time.

¹ For a catalogue of these terms, Cf. Padwick, *Muslim Devotions*, pp. 189-97.

² Mark 10:18

³ Only after full actualization of the difference can there be any hope for the realization of identity. The more intense the affirmation of the ego's otherness and sinfulness, the more fully the divine attributes are reflected in the purified mirror of the soul.

⁴ Holy Quran, 35:28

nearest to Allah fear Him more than others because they have grasped the infinite distance that separates their created nature from their Creator; hence also they are the most intense in devotion to Him, since they see that only through devotion and worship can they fulfil His claims upon them. No Muslim can think that he has reached a point where he no longer has need for Allah's forgiveness, so no Muslim can stop praying for it. Moreover, the overriding goodness of Allah and the nothingness of the creatures demands that a pious act can never belong to the servant. To the extent that a human being is able to do what Allah wants from him, this is because Allah has granted him the power to do so. The well-known formula *wa maa tawfeeqi illaa billaah*, 'I have no success except through Allah', is of universal application. In the last analysis, no good act can be attributed to the servant - the merit is always Allah's (for example, Supplication 74.2). It is here that the mystery of Allah's ever-present and immanent reality manifests itself, such that there is nothing left of the creature but a face of Allah turned toward creation.

If the Prophet and the Imams constantly prayed for forgiveness with the utmost sincerity, this does not contradict the idea that they were 'sinless', since the sins envisaged here entail a wilful disobedience to the divine command, not the 'creaturely sin' of being other than Allah. Later authorities invariably distinguish among levels of sinfulness as also among levels of virtue, a doctrine epitomized in the oft-quoted saying, 'The good qualities of the pious are the bad qualities of those brought near to Allah' (*hasanaat al-abraar sayiyyaat al-muqarrabeen*). At least three basic levels are distinguished for every positive human quality, though these levels are not exclusive and may coexist in various degrees within a single person depending upon his spiritual maturity. The examples of 'repentance' (*tawba*) and 'asking forgiveness' (*isteghaar*) can illustrate these points.

In the *Saheefa* the Imam often asks Allah for success in repentance, which may be defined as turning toward Allah through acts of obedience and avoiding disobedience. The later authorities speak of a first level of repentance belonging to the faithful in general, who sin by breaking the commands of the *Shari'a* and who repent by asking Allah to forgive their sins and trying their best not to repeat the sin. In other words, their repentance pertains basically to the level of the activities governed by the *Shari'a* while the forgiveness they seek means that they ask Allah to pardon any act of commission or omission which is contrary to the *Shari'a*.

On the second level of repentance there are those who have dedicated their lives to Allah and spend their waking moments in careful observance of the details of the *Shari'a* and following the recommended acts of the *sunna*. Such people, who might be called the 'pious' in keeping with the above saying, have no difficulty following the practical commands and prohibitions of the *Shari'a*, so they turn their attention toward the inward attitudes which should accompany the outward activities. They repent of the heedlessness (*ghafla*) of their own souls, which are unable to remember Allah with perfect presence. They see their acts of obedience as falling short of the ideal because of their inward weaknesses and the various forms of blindness and hypocrisy which Satan is able to instil into their hearts, such as the temptation to ascribe their piety and diligence in observing the *Shari'a* to themselves. They repent not of sinful acts, since they observe the *Shari'a* with exactitude and do not 'sin' according to the *Shari'ite* definitions. Rather, they repent of inappropriate thoughts and intentions and ask Allah to forgive these whenever they occur.

The third level is that of 'those brought near to Allah'. They have passed beyond outward and inward sins, since they see nothing but Allah's will, guidance, and mercy in every act and every thought, but they are still faced with the greatest of all barriers, that of their own self, the 'supreme veil' between man and Allah. Allah has given them knowledge of Himself and of themselves, so they have come to understand that the 'I' can never be totally innocent or sinless. They repent of their own inadequacies as creatures and ask forgiveness for their own existence as separate beings.¹

¹ A three-fold division of virtues is found in many classical Sufi texts which discuss the stations of the travelers on the path to Allah, such as An-s'aree's *Manazil As-Saa-ireen* (Cf. the text and translation by S. De Laugier De Beaurecueil, *Les, Etapes Des Itinerants Vers Dieu*, Cairo, 1962). For a selection of classical texts in which virtues are frequently

Western readers may object that there is something artificial about this division of 'repentance' into levels. How can one 'repent' of one's own existence? How can one ask forgiveness for something which is not one's own fault? These objections might be valid if the texts had originally been written in English, but in fact the objection arises because of the difficulty of translating the concepts of one religious universe into another. The original Arabic words translated as 'repentance' and 'forgiveness' convey meanings far broader than the English terms, both of which are connected with a sentimental and moralistic sense of guilt. (Similar problems, it should be remarked, exist with much of the terminology which is normally used to translate Islamic texts and which has also been employed - because there is no other real choice - in the present translation of the Saheefa.)

The word *tawba* or 'repentance' means literally to 'turn' or 'return' from one thing to another. One of Allah's Qur'anic names is *al-tawwab*, 'He who turns', and the verb from this root is used both for Allah's turning toward man and man's turning toward Allah. Man's 'repentance' refers to every level of turning away from self and towards Allah; it makes no difference whether the self is conceived of as a tissue woven of sins or as the veil of ignorance and heedlessness that pertains to one's creaturely situation. There may be a moralistic sense attached to the word in a particular context, and there may not.

In a similar way, *maghferah* in Arabic is far richer than the term 'forgiveness' in English. To begin with, the Qur'an attributes three different divine names to Allah from this root, *al-ghafoor*, *al-ghaafir*, and *al-ghaffaar*, and subtle distinctions are often drawn to differentiate the different modes of 'forgiveness' which they imply. More importantly the root meaning of *maghferah* is 'to cover over', 'to veil', 'to conceal'. Hence the 'Forgiver' is He who veils human sins and inadequacies. In Arabic the literal sense of saying 'I pray forgiveness from Allah' is 'I ask Allah for concealment.' Most people may understand that they are asking Allah to conceal their 'sins', but 'those brought near to Allah' will see that they have need for the concealment of something much deeper and more radical since it is inherent to every created thing.

When the Prophet or Imam Zain al-Abidin (a.s.) ask Allah to 'forgive their sins, they are perfectly sincere in this request, but this does not necessarily imply that their sins lie at the same level as our own. As Islamic texts frequently remind us, *qiyas bi l-nafs*, 'judging others by one's own self', is always misleading, especially if the others happen to have been the recipients of Allah's special favours.

Spiritual Attitudes And Names Of Allah

Muslim thinkers have often divided the names of Allah into two broad categories by contrasting attributes such as wrath (*ghazab*) and mercy (*rahma*), justice (*adl*) and bounty (*fazl*), severity (*qahr*) and gentleness (*lutf*), majesty (*jalaal*) and beauty (*jamaal*), or majesty and munificence (*ikraam*). The 'names of wrath' are connected to Allah's distance and transcendence, while the 'names of mercy' are connected to His nearness and immanence. The Shari'a and *kalaam* (dogmatic theology) tend to emphasize Allah's severity and incomparability (*tanzeeh*), while Islamic spirituality and the devotional literature put more stress on His gentleness and similarity (*tashbeeh*).

The Shari'a is not particularly concerned with speaking about Allah, since its function is to set down guidelines for the domain of activity. To the extent that Allah is taken into account, He is conceived of primarily as the Commander and the Lawgiver. In respect of laying down the Law, He is a monarch who must be obeyed. A monarch - and especially the Eternal King - stands far above his subjects, who are in fact his slaves, and he enforces his edicts by means of scourges, dungeons, and executions. Hence the Shari'a naturally calls to mind the Allah of transcendence and justice, and the 'jurists' (*fuqahaa*), generally speaking, present Islam with a stern and severe countenance.

analyzed in this manner, see Jawad Noor-bakhsh, *Sufism, Repentance, Abstinence, Renunciation, Wariness, Humility, Humbleness, Sincerity, Constancy, Courtesy*, London, 1987.

The Allah of the jurists shares many of the attributes of the Allah described by the proponents of kalaam, who concerned themselves mainly with bolstering the authority of the Shari'a while employing the tools of rational thought. Moreover, kalaam has never played the same important role in Islam that theology plays in Christianity, since its concerns are far overshadowed by the dedication of all Muslims to the Shari'a. Kalaam sets out to defend the Shari'a and the tenets of the faith against rational criticisms, so the theologians have approached their subject by employing reason (aql or al-nazar al-aqli). As a result, they singled out for their consideration certain subjects which were of no interest to the community at large. For most people, it makes no difference if the Qur'an is eternal or created, so long as Allah speaks to them through it. Though kalaam performs a necessary function in the Islamic universe, the vast majority of the faithful had no knowledge of the rational criticisms against which kalaam was defending them, so they had no use for kalaam. It was simply irrelevant to the religious life of most people.¹

Since the theologians called upon reason to bear witness to their endeavors, they affirmed Allah's transcendence with great fervour. Reason cannot accept the literal sense of many details of the Qur'an and the hadees, such as Allah's face, eyes, hand, feet, sitting, laughter, smiling, wavering, yearning, joy at man's repentance, surprise at the lack of sensual desire in a young man of piety, and so on. Hence the theologians felt compelled to explain such descriptions in terms of abstract qualities. Thus, for example, Allah's 'hand' is interpreted as a reference to an impersonal quality such as power. This is not to question the validity of these interpretations, only to point out that the relatively concrete words and images found in the Qur'an and the hadees provide food for the imagination; through them human beings gain the ability to think about Allah in personal terms and establish an intimate, inward relationship with their Lord. An inconceivable Allah - or a Allah who can only be known through abstract creedal statements - is of no use to the vast majority of people.

Imagination feeds upon the concrete, not the abstract. When Allah speaks in a language that appeals to the imagination, He thereby addresses all the faithful, bypassing reason and appealing to something far more universal in human hearts. But when the theologians employ a disciplined rational methodology, they are addressing intellectuals like themselves. As a result, the faithful found spiritual nourishment not in the dry and abstract depictions of a far-away Allah provided by kalaam but in the warm and concrete imagery of the Qur'an, the hadees, and the spiritual authorities. No one could love the Allah of the theologians.²

In short, by the nature of their disciplines, the jurists and the theologians lay stress on the Allah of remoteness and transcendence. In contrast, the spiritual authorities speak of the Allah described in the Qur'an and the hadees as He describes Himself, not neglecting His nearness to all creatures. Since the Allah of the Qur'an is pre-dominantly a Allah of mercy and tenderness, a Allah of intimacy and concern, the spiritual authorities emphasize the personal dimension of the human/divine relationship. They stress Allah's nearness and immanence, and they often remind us of Qur'anic verses such as,

Whithersoever you turn - there is the face of Allah;³

He is with you wherever you are;⁴

¹ Padwick sometimes alludes to this point in *Muslim Devotions*, e.g. p. 178.

² Cf. the words of Bin Al-Arabi 'If mankind had been left with rational proofs - which, in the opinion of the rational thinkers [i.e., the theologians], establish knowledge of Allah's Essence, showing that "He is not like this" and "not like that" - no one would ever have loved Allah. But the divine reports came on the tongues of the revealed religions that "He is like this" and "He is like that", mentioning affairs which outwardly contradict rational proofs. He made us love Him through these affirmative attributes' (*Al-Futoohaat Al-Makkeeya*, 11, 326.13). This work develops the theme of the contrast between the rational approach of the theologians and the imaginative approach of revelation in great detail. Cf. my forthcoming book on Bin Al-Arabi.

³ Holy Quran, 2:115

⁴ Holy Quran, 57:3

We indeed created man; We know what his soul whispers within him; and We are nearer to him than the jugular vein.¹

Since the Shari'a concerns itself basically with activity, it is directed toward the outward affairs which are governed by the laws of the remote King. Kalaam is polemical and rational, concerning itself mainly with the divine attributes of the transcendent Allah, not with the human dimensions of the relationship with a Allah who is also immanent. The Qur'an and the hadees provide the seeds from which the Shari'a and kalaam grew up, but they also provide the seeds for the subsequent attention that was paid by the spiritual authorities to all the dimensions of the soul. Devotional literature addresses this inward domain in an eminently practical way, attempting to shape the soul according to the revealed models.²

There is, of course, no contradiction between thinking of Allah as transcendent and perceiving Him as immanent, any more than there is a contradiction between perceiving Him as Merciful and as Wrathful. Allah reveals Himself under a variety of guises, and these in turn demand different rational perceptions and psychological responses. One cannot think in exactly the same terms about the Glorified (al-subbooh), who transcends everything that man can conceive, and the Near (al-qareeb), who is closer than the jugular vein; nor can one feel the same toward the Gentle, the Kind, and the Compassionate as one feels toward the Vengeful and the Severe in Punishment. Once codified and institutionalized, the human responses to Allah's self-revelations in the Qur'an came to emphasize certain divine attributes rather than others. One response was called 'jurisprudence', another 'kalaam', another 'Sufism', and so on. All of these points of view coexist in the great representatives of Islam, just as they coexist in the Qur'an and in the soul of the Prophet. But in the early period, it is difficult to disentangle the different strands, since the institutional forms which highlight them have not yet come into existence. However, it is easy to see that certain manifestations of early Islam tend in one direction or another. The particular characteristic of the devotional literature such as the Saheefa is to emphasize the personal quality of Allah's relationship with His servants and His all-pervading love.

The Predominance Of Mercy

Some modern day Muslims and many Western scholars have looked at the Qur'an wearing the eyeglasses of the jurists and theologians. As a result, they see a Allah who is a just and stern Commander, concerned only with beating His servants into shape so that they will follow His Law. They tend to ignore the fact that practically every chapter of the Qur'an begins with the words, In the name of Allah, the All-merciful, the All-compassionate, and that the Qur'an mentions Allah's names of mercy, compassion, kindness, generosity, forgiveness, and love about ten times as often as it mentions His names of wrath and severity. The overwhelming Qur'anic picture is that of a Allah deeply concerned with the well-being of His creatures and ready to forgive almost anything, if only they will repent and acknowledge His sovereignty.

Faced with the reality of both mercy and wrath, the worshiper seeks out the one and does everything he can to avoid the other. This is a constant theme in the devotional literature in general and the Saheefa in particular. The Prophet set the pattern in his well-known supplication: 'I seek refuge in Thy good pleasure from Thy displeasure and in Thy pardon from Thy punishment. I seek refuge in Thee from Thee.'³ Allah is both He who becomes pleased and He who becomes displeased, He who pardons and He who punishes.

¹ Holy Quran, 50:16

² Other early forms of literature written by spiritual authorities also demonstrate a practical concern with the soul's growth and development. Not all of this literature emphasizes Allah's mercy; many of the early figures known as 'Ascetics' were far more concerned with His wrath and emphasized the awe and the fear which is the proper response of the human soul to the divine majesty. But these works share with the devotional literature a fundamental concern with inwardness.

³ Found in most of the standard sources, e.g. Muslim, Salat 222; Darimi, Salat 148; Tirmizi, Da'awaat 75, 112. Cf. Padwick, Muslim Devotions pp. 90-3. For allusions to it in the Saheefa, see 10.1-2, 48.13, 60.1, 73.1; part of it is quoted in 60.5.

Hence the worshiper prays to Allah for protection against Allah Himself, since there is no other significant threat. Moreover, the servant can be confident that Allah's mercy will in fact overcome His wrath, since Allah is essentially merciful and only accidentally wrathful. The Qur'an tells us in two verses that Allah's mercy embraces all things,¹ but it never suggests that His wrath is so universal. According to a famous hadees qudsi, Allah says:

'My mercy precedes My wrath', or 'has precedence over My wrath', or 'predominates over My wrath.'²

Allah appears to His creatures as harsh and domineering only in certain circumstances and for specific purposes - purposes which themselves are defined by mercy. The Prophet expressed this point with his remark:

*'Hell-fire is a whip with which Allah drives His servants to Paradise.' Allah's mercy is so overwhelmingly real that He will certainly overlook the sins of those who open themselves up to it.*³

Padwick refers to the 'mosaic' quality of Muslim supplications. She writes: 'While the prayers of some of the great saints show a spiritual individuality, the great mass of these devotions is built up of well-trying small items arranged in ever new patterns - traditional prayers of the Prophet, Qur'an verses, blessings of the Prophet, forgiveness-seekings, cries of praise, all on known and authorized forms.'⁴ The Saheefa is strongly marked by the individuality of the Imam, while also displaying this mosaic quality. But this quality itself reflects the Qur'an, which is a mosaic of Allah's names and activities, stories of the prophets, legal injunctions, and promises and warnings about the Last Day.

It was said above that one of the purposes of supplication is to shape the imagination of the worshiper in accordance with Islamic norms. A well-known hadees tells us that Muslims can know the 'character' (khuluq) of the Prophet through studying the Qur'an. By following the Prophet's sunna the worshiper absorbs the Qur'an on all levels of his being, and in turn he is absorbed by the Qur'an, the Divine Word and the divine model of his own soul. If some early authorities referred to the Saheefa as the 'Sister of the Qur'an', part of the reason for this may lie in the fact that its mosaic quality expresses a variety of spiritual attitudes that reflect accurately the Qur'anic and prophetic model for human perfection. Every element in the Saheefa's mosaic corresponds to elements of the Qur'anic text and the Prophet's soul.

The connection between the spiritual attitudes expressed in the Saheefa and the Qur'anic statements about Allah and His relationship to His servants can most clearly be perceived in the Imam's constant recourse to Allah's names and his always appropriate expression of the corresponding human attitude. On the one hand the Imam places great emphasis upon his own inadequacy and sinfulness, acknowledging that he deserves nothing but Allah's wrath. On the other, he repeatedly takes refuge in Allah's mercy and in Allah's own Qur'anic statements concerning the primacy of forgiveness, asking Allah to do with him as is worthy of such a merciful Being, not as he himself deserves.

Act toward me with the forgiveness and mercy of which Thou art worthy! Act not toward me with the chastisement and vengeance of which I am worthy!⁵

¹ Holy Quran, 7:156, 40:7

² The Hadeeth is found in several versions, in Bukhaari, Muslim, and other standard sources. Cf. Wensinck, Concordance, IV, 526.3; Graham, Divine Word, 184-5.

³ Allah's precedent mercy explains why even most theologians agreed that the torment of hell cannot be everlasting. 'In general ... the non-eternity of the Fire has prevailed in the understanding of the Muslim community, supported by Al-Ashari's opinion that punishment is not of unlimited duration.' J. I. Smith and Y. Y. Haddad, The Islamic Understanding of Death and Resurrection, Albany, 1981, p. 95.

⁴ Muslim Devotions, p. XXVIII.

⁵ Holy Quran, 73.3

In short, through the mosaic of the supplication, the worshiper moves from viewpoint to viewpoint in keeping with the different relationships which exist between himself and Allah as described in the Qur'an. Man's point of view changes because each of the divine names points to a different face of Allah turned toward him. Yet all are faces of Allah, and 'There is no Allah but Allah', so the apparent multiplicity of names and faces dissolves into the divine Unity.

Human inadequacy and sin are real enough on their own level, and the Saheefa among others shows a remarkable awareness of the depth of human imperfection. But the great spiritual authorities of Islam hold that in responding to human weakness, Allah's overwhelming mercy takes charge and the divine wrath pales by comparison. The more that human beings admit to their own inadequacy, the more they call down upon themselves Allah's pity and commiseration. Supplication and pleading are the natural human response to the shahada the fact that man is nothing compared to Allah, and that Allah - who is fundamentally mercy - is the only true reality. Supplication responds to Allah's command,

Despair not of Allah's mercy! Surely Allah forgives all sins.¹

A hadees is related concerning Imam Zain al-Abidin (a.s.) which is worth recounting because it is so completely in character with the Saheefa's emphasis upon Allah's mercy and forgiveness. One day he was told that Hasan al-Basri (d. 110/728), the famous ascetic, had said: 'It is not strange if a person perishes as he perishes. It is only strange that a person is saved as he is saved.' The Imam replied,

*'But I say that it is not strange if a person is saved as he is saved; it is only strange that a person perishes as he perishes, given the scope of Allah's mercy.'*²

The supplicant who responds to the Allah of the Qur'an never forgets the wrath of Allah, but he remains confident that Allah's essential nature will show itself, in spite of his own weaknesses. Padwick was so struck with the devaluation of human sins that seems to result from this attitude that she displays a rare instance of Christian bias, objecting that it 'leads to a certain moral shallowness in some forgiveness-seeking prayers' and is unable 'to attribute any moral cost to Allah's forgiveness', alluding here and in the rest of the passage to the Christian doctrine of atonement. Among three examples of 'moral shallowness' she cites the following lines from Imam Zain al-Abidin (a.s.), found in Al-Saheefat al-khamisa:

My Allah my sins do not harm Thee and Thy pardon does not impoverish Thee. Then forgive me what does not harm Thee and give me what Thou wilt not miss.³

In order to understand the attitude expressed here, one needs to put it into its larger context. The specific attitude expressed by the Imam corresponds precisely to the reality of Allah's infinite mercy and forgiveness as revealed in various Qur'anic verses. Many passages from the Saheefa present the same point of view. Moreover, when the Imam says:

'Thou art the Generous Lord for whom the forgiveness of great sins is nothing great',⁴ or 'Pardoning great sin is nothing great for Thee, overlooking enormous misdeeds is not difficult for Thee, putting up with indecent crimes does not trouble Thee',⁵

he is merely echoing the command of the Prophet mentioned above:

The worshiper 'should be firm and make his desire great, for what Allah gives is nothing great for Him.'

¹ Holy Quran, 39:53

² Behaar, LXXV, 153

³ Muslim Devotions, p. 204 Cf. Supplication 32.10, 39.6, 63.9.

⁴ Holy Quran, 31.10

⁵ Holy Quran, 12.13

In any case, the context of these prayers shows that the accompanying moral attitude is hardly shallow, since it demands 'refraining from arrogance, pulling aside from persistence [in sin], and holding fast to praying forgiveness' (12.13). Moral shallowness could only follow if the worshiper remembered Allah's mercy and forgot His wrath, but both are always kept in view.

The Saheefa And Islamic Spirituality

In spite of studies that have rejected the idea, many people in the West still believe that 'true Islam' lies in simplicity, austerity, legalism, formalism, and a Allah perceived as Just and Transcendent. Hence those elements of Islamic civilization which demonstrate complexity, subtlety, warmth, love, inwardness, spirituality, and a Allah of mercy, compassion, and immanence are seen as largely extraneous to or reactions against Qur'anic Islam. Scholars such as Massignon have pointed out that a person of spiritual sensitivity only needs to read the Qur'an for such ideas to be dissolved. But few people who have adopted the old stereotypes possess this sort of sensitivity or would be interested in changing their preconceived ideas, lest sympathy be stirred up in their hearts. It is not my aim here to reject, as so many have done before me, these common biases concerning the nature of 'true Islam', but I would like to point out that a work like the Saheefa brings out an inward dimension of Islam which may be much more difficult to perceive in other early texts.

When scholars and other outsiders look at Islam, they naturally perceive what can be seen at first glance, that is, events, written reports and records, social relationships, and so on. It is not easy to look into people's hearts or to investigate their personal relationship with Allah, nor are most people interested in doing so. If there is a way into hearts, it must come by studying the most inward concerns of individuals as reflected in their outward activities and writings. But those dimensions of Islam which have caught the most attention of outside observers are external and obvious, and they also happen to be relatively devoid of the love and warmth normally associated in the West with spirituality.

Islamic civilization as a whole is much like a traditional Muslim city: The outer walls make it appear dull and sombre, and it is not easy to gain access to the world behind the walls. But if one becomes an intimate with the city's inhabitants, one is shown into delightful courtyards and gardens, full of fragrant flowers, fruit trees, and sparkling fountains. Those who write about Islamic history, political events, and institutions deal with the walls, since they have no way into the gardens. Some of the gardens are opened up through the study of Sufism, art and architecture, poetry, and music, but since all of these have appeared in specific historical forms influenced by the surrounding environment, their deep Islamic roots can easily be lost to sight. The most traditional and authentic gardens of the city, and the most difficult of access, are the hearts of the greatest representatives of the civilization. It is here that the supplications handed down from the pillars of early Islam can open up a whole new vision of Islam's animating spirit, since they provide direct access to the types of human attitudes that are the prerequisite for a full flowering of the Islamic ideal.

Other Dimensions

This introduction may seem to be suggesting that the Saheefa deals exclusively with Islamic spirituality. But the Saheefa deals with other domains as well. As was pointed out above, the great representatives of Islam bring together all levels of Islamic teachings, just as these are brought together by the Qur'an and the hadees. If spirituality has been emphasized in discussing the Saheefa, this has to do with the fact that the work is a collection of supplications, and these presuppose certain attitudes toward the Divine Reality which cannot be understood outside spirituality's context.

But the Saheefa also provides teachings that are applicable on many different levels, from the theological (in the broadest sense of the term) to the social. A thorough analysis of these would demand a book far longer than the Saheefa itself. It is hoped that the publication of this translation will encourage scholars to study the content of the prayers contained in the Saheefa (as well as the prayers left by other pillars of early Islam, the Shia Imams in particular) to bring out the whole range of teachings they contain. The most that can be

done here is to allude to some of the other important topics touched upon by the Saheefa and mention a few of the significant questions which these bring up.

Islam is an organic reality possessing three basic dimensions: practice or the Shari'a (al-islam) faith (al-Eemaan which includes doctrine and intellectual teachings), and spirituality (al-ehsaan). In the lived experience of the community, these dimensions are intimately interrelated, even if various institutional forms tend to deal with them separately. The earliest sources, such as the prophetic hadees or Ali's Nahj al-balagha deal with all three of these dimensions, though different passages can be isolated which stress one specific epic rather than another. But a work like the Nahj al-balagha converges profoundly from the Saheefa in that it brings together sayings on all sorts of matters, from metaphysics, to the nature of correct government, to the personal flaws of some of Ali's contemporaries. There is no stress on spirituality, since this is clearly one dimension of Islam among others, though a deep spirituality and holiness underly everything that Ali (a.s.) says.

In contrast, the Saheefa by its supplicatory form and content stresses the innermost dimension of Islam. But at the same time, it also touches upon Islam's other dimensions. For example, the traditional category of 'faith' is concerned with Allah, the angels, the prophets, the scriptures, the Last Day, and the 'measuring' (qadar) of both good and evil. These objects of faith form the basic subject matter of most of Islamic thought as developed in kalaam philosophy, and theoretical Sufism. Imam Zain al-Abidin (a.s.) discusses all of these in the Saheefa sometimes briefly and sometimes in detail. Thus he often mentions the angels, while his 'Blessing upon the Bearers of the Throne' (3) provides the best available summary of Muslim beliefs concerning them.

The Imam also refers frequently to the domain of Islamic practices, or the Shari'a in the wide sense. He emphasizes the absolute necessity of following Allah's guidelines as set down in the Qur'an and the hadees in both individual and social life. Hence the Saheefa provides many specific social teachings as well as general injunctions, such as the necessity of establishing justice in society. But since the social teachings deal with the domain of practice, the outermost dimension of Islam, they need to be viewed within the context of the Imam's doctrinal and spiritual teachings. As he makes eminently clear in his 'Treatise on Rights', a hierarchy of priorities must always be observed: The individual comes before the social, the spiritual before the practical, and knowledge before action. Each human being has a long series of social duties, but these depend upon his more essential duties, which are first, faith in Allah, and second, placing one's own person into the proper relationship with the Divine Reality.

The Translation

The present translation of the Saheefa follows the Arabic original with as much literal accuracy as could be contrived while maintaining a readable and understandable English text. I have kept Arberry's Koran Interpreted in view as the model of how this might be done. I have been particularly concerned with maintaining consistency in rendering terms and preserving the concreteness of the original terminology, feeling that the 'meaning' of the text cannot be grasped without due regard for its form.¹ It has already been suggested that one of the virtues of the early devotional literature is its ability to speak in a relatively concrete, pre-theological language of great universality. As a result, any move in the direction of rendering concrete terms abstractly, by paying attention to the rational meaning rather than the images conjured up by the linguistic form, will take us in the direction of kalaam and away from the universe of the Qur'an, the hadees and the intimacy of the supplications themselves. This explains why I have usually preferred more literal terms such as 'Garden' to relatively abstract terms such as 'Paradise'.

¹ It is particularly in this respect that the present translation differs from that of Sayyid Ahmad Ali Mohani (The Sah'eefatul-Kamila, originally published in Lucknow in 1929-31; second edition, revised by M. A. H. Khan, Lucknow, 1969-70. Several other editions have also appeared).

Where difficulties arose in interpreting the meaning of the text, I have followed the commentary of Sayyid Alikhan Shirazi. I have also profited from the excellent Persian translation and commentary by Ali Naqi Fayz al-Islam and the less useful Persian translation of Mirza Abul-Qasim Sha'rani. I have not tried to be exhaustive in the notes, aiming only to identify proper names, clarify obscurities, and point to a few of the Qur'anic references in order to suggest how thoroughly the text is grounded in the revealed book. In a few cases I have mentioned relevant hadees or discussed the different interpretations offered by the commentators.

The translation of the Saheefa is followed by a translation of Imam Zain al-Abidin (a.s.)'s 'Treatise on Rights', which is the only work attributed to him other than supplications or relatively short sayings and letters. This treatise is especially important for the manner in which it deals with many of the same themes as the Saheefa in a different style and language.

I owe a debt of gratitude to my dear friend Wing Commander (ret'd) Qasim Husain, the moving spirit behind the Muhammadi Trust. He caught me in a weak moment and pushed me into accepting a project which I never would have undertaken otherwise. His gentle but always firm and forceful pressure has made it possible for me to complete the translation practically on schedule. Without his intervention I would have been deprived of the opportunity to gain an intimate acquaintance with one of the deepest veins of Islamic spirituality. Anyone who comes to appreciate the contents of the Saheefa through the present work would do well to offer a prayer of thanks for the sake of Commander Husain. I also thank Sayyid Ali Mohammad Naqavi, who read the translation and offered a number of useful suggestions for its improvement, and Sayyid Muhammad Husain al-Husaini al-Jalali, who placed at my disposal a useful bibliography of works concerning the Saheefa.

Preface:

Concerning the Chain of Authorities of the Saheefa

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah, the All-merciful, the All-compassionate

حَدَّثَنَا السَّيِّدُ الْأَجَلُّ، نَجْمُ الدِّينِ، بِهِاءِ الشَّرَفِ، أَبُو الْحَسَنِ مُحَمَّدُ بْنُ
الْحَسَنِ بْنِ أَحْمَدَ بْنِ عَلِيِّ بْنِ مُحَمَّدِ بْنِ عُمَرَ بْنِ يَحْيَى الْعَلَوِيِّ
الْحُسَيْنِيِّ رَحِمَهُ اللَّهُ.

*The greatest sayyid, Najm al-Din Baha' al-Sharaf Abul-Hasan Muhammad ibn Ahmad ibn Ali ibn Muhammad
ibn Umar ibn Yahya al-'Alawi al-Hasani¹ (Allah have mercy upon him) related to us:²*

قَالَ أَخْبَرَنَا الشَّيْخُ السَّعِيدُ، أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ أَحْمَدَ بْنِ شَهْرِيَّارَ،
الْخَازِنُ لِخِزَانَةِ مَوْلَانَا

*He said: The felicitous shaykh, Abu Abd Allah Muhammad ibn Ahmad ibn Shahriyar³, the treasurer of the
treasure-house of our master,*

أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ □ فِي شَهْرِ رَبِيعِ الْأَوَّلِ مِنْ
سَنَةِ سِتِّ عَشْرَةَ وَخَمْسِمِائَةَ قِرَاءَةً عَلَيْهِ وَ أَنَا أَسْمَعُ.

*the Commander of the Faithful, Ali ibn Abi Talib (a.s.) told us in the month of Rabi' I in the year 516 [May-
June 1122 CE] while [the Saheefa] was being read before him and I was listening.*

¹ Sayyid Najm al-Din is not known other than in this text, but the commentators point out that this has no negative effect on the chain since the text is mutawatir and of unquestioned authority. This is a chain of permission and not of transmission; in other words, the text itself has reached us by many different routes, but permission to teach the present text in this exact form was handed down by the figures being mentioned. The reason this particular chain is mentioned was suggested in the introduction. I would add that it is inconceivable that this chain is a deliberate forgery, since no forger can have been so incompetent. Of the twelve figures mentioned (at the beginning and in the second chain toward the end of the preface), five are unknown, four cannot be identified with certainty, and one is known to have been unreliable.

² There is some confusion as to the identity of the 'us' at the beginning of this chain, because it might be either of two scholars who figure in the various chains of transmission of the Saheefa. Shaykh-i Baha'i, one of the many authors of commentaries on the Saheefa, maintains that 'us' refers to Ali ibn al-Sukun (i.e., Abul-Hasan Ali ibn Muhammad ibn Muhammad ibn Ali ibn Muhammad ibn Muhammad ibn al-Sukun al-Hilli, (d. c. 606/1209). In his glosses on the Saheefa, Mir Damad writes that it is 'Amid al-Ru'asa' Hibat Allah ibn Hamid ibn Ahmad ibn Ayyub al-Hilli (d. 610/1213-14). To prove his point he quotes from the manuscript of al-Shaheed al-Awwal, who had collated his copy with that of Ibn al-Sukun, on which 'Amid al-Ru'asa' had made certain annotations in the year 603/1206. Cf. Aqa Buzurg, al-Dhari'a, s.v. Al-Saheefat al-Sajjadiyya.

³ He was the son-in-law of Shaykh al-Ta'ifa Abu Ja'far al-Tusi (d. 460/1067-8) and an official at the shrine of Ali in Najaf.

قَالَ سَمِعْتُهَا عَنِ الشَّيْخِ الصَّدُوقِ، أَبِي مَنْصُورٍ مُحَمَّدِ بْنِ مُحَمَّدِ بْنِ
أَحْمَدَ بْنِ عَبْدِ الْعَزِيزِ الْعُكْبَرِيِّ الْمَعْدَلِيِّ رَحِمَهُ اللَّهُ

He said: I heard it [being read] before the truthful shaykh Abu Mansur Muhammad ibn Muhammad ibn Ahmad ibn Abd al-'Aziz al-'Ukbari the Just¹ (Allah have mercy upon him)

عَنْ أَبِي الْمُفَضَّلِ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ الْمُطَّلِبِ الشَّيْبَانِيِّ
بِأَبِي مُفَازِّزٍ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ الْمُتَالِبِ الشَّيْبَانِيِّ²

by Abul-Mufazzal Muhammad ibn Abd Allah ibn al-Muttalib al-Shaybani²

قَالَ حَدَّثَنَا الشَّرِيفُ، أَبُو عَبْدِ اللَّهِ جَعْفَرُ بْنُ مُحَمَّدِ بْنِ جَعْفَرِ بْنِ
الْحَسَنِ بْنِ جَعْفَرِ بْنِ الْحَسَنِ بْنِ الْحَسَنِ بْنِ أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ
أَبِي طَالِبٍ عَلَيْهِمُ السَّلَامُ

He said: Al-Sharif Abu Abd Allah Ja'far ibn Muhammad ibn Ja'far ibn al-Hasan ibn Ja'far ibn al-Hasan ibn al-Hasan ibn Amir al-Mu'minin Ali ibn Abj Talib³ (upon them be peace) related to us.

قَالَ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُمَرَ بْنِ خَطَّابِ الزِّيَّاتِ سَنَةَ خَمْسٍ وَ سِتِّينَ
وَ مِائَتَيْنِ

He said: Abd Allah ibn Umar ibn Khattab al-Zayyat⁴ related to us in the year 265 [878-9].

قَالَ حَدَّثَنِي خَالِي عَلِيُّ بْنُ النُّعْمَانِ الْأَعْلَمِ

He said: My maternal uncle Ali ibn al-Nu'man al-A'lam⁵ related to me.

قَالَ حَدَّثَنِي عُمَيْرُ بْنُ مُتَوَكَّلِ الثَّقَفِيِّ الْبَلْخِيِّ عَنْ أَبِيهِ مُتَوَكَّلِ بْنِ
هَارُونَ.

He said: Umayr ibn Mutawakkil al-Saqafi al-Balkhi related to us from his father Mutawakkil ibn Harun.⁶

قَالَ لَقِيتُ يَحْيَى بْنَ زَيْدِ بْنِ عَلِيٍّ □ وَ هُوَ مُتَوَجِّهُ إِلَى خُرَّاسَانَ بَعْدَ

¹ Sayyid Alikhan writes that al-Ukbari does not seem to be mentioned in the books of Shia biographies, but al-Sam'ani mentions him in al-Ansab (adding ibn al-Husain to his name after ibn Ahmad) and gives his date of death as 472/1079-80.

² Sayyid Alikhan quotes four sources on Abul-Mufazzal as a muhaddis, all of which question his reliability: Najashi, Shaykh al-Ta'ifa al-Tusi, Ibn al-Ghada'iri, and Ibn Dawud

³ Najashi praises his reliability and mentions a number of works by him. He died in 308/921 at the age of more than ninety (Sayyid Alikhan).

⁴ According to Sayyid Alikhan, nothing is known about him. In his notes on his Persian translation, Sha'rani suggests that here some of the authorities originally mentioned in the text may have been dropped, since only three figures are mentioned over a period of 251 years.

⁵ Najashi mentions an Ali ibn al-Nu'man al-A'lam al-Nakhai who was a companion of the eighth Imam, Ridha (d. 203/818).

⁶ Neither Umayr ibn Mutawakkil nor his father Mutawakkil ibn Harun are known. However both Najashi and Shaykh al-Tusi speak of al-Mutawakkil ibn Umayr ibn al-Mutawakkil as the transmitter of the Saheefa from Yahya ibn Zayd, and they provide a chain of authority leading from him to themselves different from that in the present text. As Sha'rani points out (Saheefa, p. 5), given their early dates and their agreement, the name they provide is to be preferred over the Present text.

قَتَلَ أَبِيهِ فَسَلَّمْتُ عَلَيْهِ

He said: I met Yahya ibn Zayd ibn Ali (a.s.) when he was going to Khurasan after his father was slain and I greeted him.¹

فَقَالَ لِي مِنْ أَيْنَ أَقْبَلْتَ

He said to me: From whence are you coming?

قُلْتُ مِنَ الْحَجِّ

I said: From the hajj.

فَسَأَلَنِي عَنْ أَهْلِهِ وَ بَنِي عَمِّهِ بِالْمَدِينَةِ وَ أَخْفَى السُّؤَالَ عَنْ جَعْفَرٍ

□ بِنِ مُحَمَّدٍ

He asked me about his household and the sons of his paternal uncle in Medina and he pressed me urgently about [Imam] Ja'far ibn Muhammad (a.s.),

□ فَأَخْبَرْتُهُ بِخَبْرِهِ وَ خَبَرِهِمْ وَ حُزْنِهِمْ عَلَى أَبِيهِ زَيْدِ بْنِ عَلِيٍّ

so I gave him news of him and of them and of their sorrow over his father Zayd ibn Ali (a.s.).

فَقَالَ لِي قَدْ كَانَ عَمِّي مُحَمَّدُ بْنُ عَلِيٍّ □ أَشَارَ عَلَى أَبِي بَتْرِكَ

الْخُرُوجِ وَ عَرَفَهُ إِنْ هُوَ

He said to me: My paternal uncle [Imam] Muhammad [al-Baqir] ibn Ali (a.s.) advised my father not to revolt and he let him know what would be the outcome of his affair

خَرَجَ وَ فَارَقَ الْمَدِينَةَ مَا يَكُونُ إِلَيْهِ مَصِيرٌ أَمْرُهُ فَهَلْ لَقِيتَ ابْنَ

عَمِّي جَعْفَرَ بْنِ مُحَمَّدٍ □ قُلْتُ نَعَمْ

if he revolted and left Medina. Have you met the son of my paternal uncle, Ja'far ibn Muhammad (a.s.)?

I said: Yes.

قَالَ فَهَلْ سَمِعْتَهُ يَذْكُرُ شَيْئًا مِنْ أَمْرِي قُلْتُ نَعَمْ

He said: Did you hear him mention anything about my affair? I said: Yes.

قَالَ بِمِ ذَكَرَنِي خَبْرَنِي،

He said: What did he say about me? Tell me!

قُلْتُ جُعِلْتُ فِدَاكَ مَا أَحَبُّ أَنْ أَسْتَقْبَلَكَ بِمَا سَمِعْتَهُ مِنْهُ

I said: May I be made your sacrifice! I do not want to confront you with what I heard from him.

فَقَالَ أ بِالْمَوْتِ تُخَوِّفُنِي هَاتِ مَا سَمِعْتَهُ، فَقُلْتُ سَمِعْتَهُ يَقُولُ إِنَّكَ

تُقْتَلُ وَ تُصَلَّبُ كَمَا قُتِلَ أَبُوكَ وَ صَلِبَ فَتَغَيَّرَ وَجْهُهُ وَ قَالَ

¹ This would have been in the year 122/740. As explained in the introduction, after the death of Zain al-Abidin (a.s.)'s son and successor, Muhammad al-Baqir (a.s.), his son Zayd revolted against the Umayyad authorities and was killed. According to the account being related here, Mutawakkil ibn Harun (or more properly, Mutawakkil ibn Umayr) met Zayd's son Yahya shortly before he was killed while continuing his father's revolt

So he said: Will you frighten me with death? Tell me what you heard! I said: I heard him saying that you would be slain and crucified as your father was slain and crucified. His face changed colour and he said:

يَمْحُوا اللَّهُ مَا يَشَاءُ وَ يُثَبِّتُ وَ عِنْدَهُ أُمُّ الْكِتَابِ،

Allah erases whatsoever He will, and He establishes, and with Him is the Mother of the Book!¹

يَا مُتَوَكِّلُ إِنَّ اللَّهَ عَزَّ وَ جَلَّ أَيَّدَ هَذَا الْأَمْرَ بِنَا وَ جَعَلَ لَنَا الْعِلْمَ وَ
السَّيْفَ فَجُمِعَا لَنَا وَ خُصَّ بَنُو عَمَّنَا بِالْعِلْمِ وَ حُدَّةً

O Mutawakkil! Allah has supported this affair through us and appointed for us knowledge and the sword. These two are combined in us, while the sons of our paternal uncle have been singled out only for knowledge.

فَقُلْتُ جُعِلَتْ فِدَاكَ إِنِّي رَأَيْتُ النَّاسَ إِلَى ابْنِ عَمِّكَ جَعْفَرٍ □ أَمِيلَ
مِنْهُمْ إِلَيْكَ وَ إِلَى أَبِيكَ

I said: May I be made your sacrifice! Surely I see people inclining more to the son of your paternal uncle, Ja'far (a.s.) than to you and your father.

فَقَالَ إِنَّ عَمِّي مُحَمَّدَ بْنَ عَلِيٍّ وَ ابْنَهُ جَعْفَرًا عَلَيْهِمَا السَّلَامُ دَعَا
النَّاسَ إِلَى الْحَيَاةِ وَ نَحْنُ دَعَوْنَاهُمْ إِلَى الْمَوْتِ

He said: Surely my paternal uncle Muhammad ibn Ali and his son Ja'far (a.s.) summon people to life, but we summon them to death.

فَقُلْتُ يَا ابْنَ رَسُولِ اللَّهِ أ هُمْ أَعْلَمُ أَمْ أَنْتُمْ

I said: O son of the Messenger of Allah! Have they more knowledge, or have you?

فَاطْرَقَ إِلَى الْأَرْضِ مَلِيًّا ثُمَّ رَفَعَ رَأْسَهُ وَ قَالَ كُنَّا لَهُ عِلْمٌ غَيْرَ أَنَّهُمْ
يَعْلَمُونَ كُلَّ مَا نَعْلَمُ، وَ لَا نَعْلَمُ كُلَّ مَا يَعْلَمُونَ

He looked toward the ground for a time. Then he lifted his head and said: All of us have knowledge, but they know everything we know, and we do not know everything they know.

ثُمَّ قَالَ لِي أ كَتَبْتَ مِنْ ابْنِ عَمِّي شَيْئًا

Then he said to me: Have you written anything from the son of my paternal uncle?

قُلْتُ نَعَمْ

I said: Yes.

قَالَ أَرِنِيهِ فَأَخْرَجْتُ إِلَيْهِ وَجُوهًا مِنَ الْعِلْمِ وَ أَخْرَجْتُ لَهُ دُعَاءَ أَمَلَاهُ
عَلَيَّ أَبُو عَبْدِ اللَّهِ □

He said: Show it to me. So I brought out various kinds of knowledge, and I brought out for him a supplication which had been dictated to me by Abu Abd Allah (a.s.).

¹ 13:39. According to Sayyid Alikhan, by quoting this verse, Yahya is suggesting that even if this is the divine command known to al-Sadiq, Allah may change it. This is the Shia doctrine of bad'a, according to which Allah may appear to change His decree for His creatures. Imam Ja'far (a.s.) himself quotes this verse to prove the possibility of bad'a.

وَحَدَّثَنِي أَنَّ أَبَاهُ مُحَمَّدَ بْنَ عَلِيٍّ عَلَيْهِمَا السَّلَامُ أَمَلَهُ عَلَيْهِ وَ أَخْبَرَهُ
أَنَّهُ مِنْ دُعَاءِ أَبِيهِ عَلِيٍّ بْنِ الْحُسَيْنِ عَلَيْهِمَا السَّلَامُ مِنْ دُعَاءِ
الصَّحِيفَةِ الْكَامِلَةِ

He had related to me that his father, Muhammad ibn 'Ali (a.s.) had dictated it to him and had told him that it was one of the supplications of his father, Ali ibn al-Husain (a.s.), from Al-Saheefat al-Kamela.¹

فَنَظَرَ فِيهِ بِحَيْبِي حَتَّى أَتَى عَلِيَّ آخِرَهُ، وَقَالَ لِي أَتَأْذِنُ فِي نَسْخِهِ
فَقُلْتُ يَا ابْنَ رَسُولِ اللَّهِ أَتَسْتَأْذِنُ فِيمَا هُوَ عَنْكُمْ

Yahya looked at it until he came to its end. He said to me: Will you permit me to copy it? I said: O son of the Messenger of Allah! Do you ask permission for that which belongs to all of you?

فَقَالَ أَمَا لِأَخْرَجَنَّ إِلَيْكَ صَحِيفَةً مِنَ الدُّعَاءِ الْكَامِلِ مِمَّا حَفِظَهُ أَبِي
عَنْ أَبِيهِ وَإِنَّ أَبِي أَوْصَانِي بِصَوْنِهَا وَمَنْعَهَا غَيْرَ أَهْلِهَا

He said: Truly I will bring out for you a Saheefa with the Perfect Supplications, which my father had in safekeeping from his father. My father counselled me to safeguard it and to withhold it from those unworthy of it.

قَالَ عُمَيْرٌ قَالَ أَبِي فَفَقَمْتُ إِلَيْهِ فَقَبَّلْتُ رَأْسَهُ،

Umayr said: My father [Mutawakkil] said: So I stood up before him, kissed him on the head,

وَقُلْتُ لَهُ وَاللَّهِ يَا ابْنَ رَسُولِ اللَّهِ إِنِّي لِأَدِينُ اللَّهَ بِحُبِّكُمْ وَ طَاعَتِكُمْ،
وَ إِنِّي لِأَرْجُو أَنْ يُسْعِدَنِي فِي حَيَاتِي وَ مَمَاتِي بَوَالِيَتِكُمْ

and said to him: By Allah, O son of the Messenger of Allah! I profess the religion of Allah through love for you and obedience toward you! I hope that He will favour me in my life and my death with your friendship.

فَرَمَى صَحِيفَتِي الَّتِي دَفَعْتُهَا إِلَيْهِ إِلَى غُلَامٍ كَانَ مَعَهُ

So he tossed the page of mine which I had given to him to a servant who was with him

وَ قَالَ أَكْتُبْ هَذَا الدُّعَاءَ بِحَطِّ بَيْنِ حَسَنِ وَ أَعْرَضَهُ عَلَيَّ لَعَلِّي
أَحْفَظُهُ فَإِنِّي كُنْتُ أَطْلُبُهُ مِنْ جَعْفَرِ حَفِظَهُ اللَّهُ فَيَمْنَعُنِيهِ

and said: Write this supplication with a beautiful, clear script, and give it to me. Perhaps I will memorize it, for I had been seeking it from Ja'far (Allah safeguard him) and he withheld it from me.

قَالَ مُتَوَكَّلٌ فَتَدِمْتُ عَلَى مَا فَعَلْتُ وَ لَمْ أَدْرَ مَا أَصْنَعُ، وَ لَمْ يَكُنْ أَبُو
عَبْدِ اللَّهِ □ تَقَدَّمَ إِلَيَّ إِلَّا أَدْفَعَهُ إِلَيَّ أَحَدٌ

Mutawakkil said: So I regretted what I had done and did not know what I should do. Abu Abd Allah had not ordered me not to hand it over to anyone.

¹ As noted in the introduction, the use here of the expression Al-Saheefat al-Kamela suggests that the Saheefa was called by this term from earliest times. In explaining the expression, Sayyid Alikhan quotes a passage employing it from Maalim al-ulama of Ibn Shahrashub (d. 588/1192).

ثُمَّ دَعَا بِعَيْبَةِ فَاسْتَخْرَجَ مِنْهَا صَحِيفَةً مُمْقَلَةً مَخْتُومَةً فَنظَرَ إِلَى
الْحَاتِمِ وَقَبَّلَهُ وَبَكَى، ثُمَّ فَضَّهَ وَفَتَحَ الْقُفْلَ

Then he called for a box and brought out from it a Saheefa locked and sealed.¹ He looked at the seal, kissed it, and wept. Then he broke it and undid the lock.

ثُمَّ نَشَرَ الصَّحِيفَةَ وَوَضَعَهَا عَلَى عَيْنِهِ وَ أَمَرَهَا عَلَى وَجْهِهِ
وَقَالَ وَ اللَّهُ يَا مُتَوَكِّلُ لَوْ لَا مَا ذَكَرْتَ مِنْ قَوْلِ ابْنِ عَمِّي إِنِّي أُقْتَلُ
وَ أُصَلَّبُ لَمَا دَفَعْتُهَا إِلَيْكَ وَ لَكُنْتُ بِهَا ضَنْبِيْنَا

He said: By Allah, O Mutawakkil, were it not for the words you mentioned from the son of my paternal uncle - that I will be slain and crucified - I would not hand this over to you and would be niggardly with it.

وَ لَكِنِّي أَعْلَمُ أَنَّ قَوْلَهُ حَقٌّ أَخَذَهُ عَنْ آبَائِهِ وَ أَنَّهُ سَيَصِحُّ
فَخِفْتُ أَنْ يَقَعَ مِثْلُ هَذَا الْعِلْمِ إِلَى بَنِي أُمَيَّةَ فَيَكْتُمُوهُ وَ يَدَّخِرُوهُ فِي
خَزَائِنِهِمْ لِأَنْفُسِهِمْ

So I fear lest knowledge like this fall to the Umayyads and they hide it and store it in their treasuries for themselves.

فَأَقْبِضْهَا وَ اكْفِنِّيهَا وَ تَرَبَّصْ بِهَا فَإِذَا قَضَى اللَّهُ مِنْ أَمْرِي وَ أَمْرِ
هُؤُلَاءِ الْقَوْمِ مَا هُوَ قَاضٍ

So take it, guard it for me, and wait with it. Then, when Allah has accomplished in my affair and the affair of those people what He will accomplish,

فَهِيَ أَمَانَةٌ لِي عِنْدَكَ حَتَّى تُوصِلَهَا إِلَى ابْنِي عَمِّي مُحَمَّدٍ وَ إِبْرَاهِيمَ
ابْنِي عَبْدِ اللَّهِ بْنِ الْحَسَنِ بْنِ الْحَسَنِ بْنِ عَلِيٍّ عَلَيْهِمَا السَّلَامُ فَإِنَّهُمَا
الْقَائِمَانِ فِي هَذَا الْأَمْرِ بَعْدِي

it will be a trust from me with you to be taken to the sons of my paternal uncle, Muhammad and Ibrahim,² the two sons of Abd Allah ibn al-Hasan ibn al-Hasan ibn Ali (upon the [last] two of them be peace). They will undertake this affair after me.

¹ In notes to his Persian translation, Sha'rani tells us that the term meant a scroll wound around an iron rod, on the ends of which were placed iron locks, often sealed with wax.

² Muhammad is better known as al-Nafs al-Zakiyya. He was designated as the Mahdi by his father and many swore allegiance to him, including al-Mansur, who later became the first Abbasid caliph. Muhammad and Ibrahim revolted with a good deal of popular support when the Abbasids tried to make them accept their authority. Muhammad, who was supported by the people of Medina, was killed in a fierce battle in 145/762, and Ibrahim, who was supported by the Zaydite and Mo'tazilite circles of Kufa and Basra, was killed a few months later. Cf. Ja'fari, *The Origins and Early Development*, pp. 269-71, 275-6.

قَالَ الْمُتَوَكَّلُ فَقَبَضْتُ الصَّحِيفَةَ فَلَمَّا قُتِلَ يَحْيَى بْنُ زَيْدٍ صِرْتُ إِلَى
الْمَدِينَةِ فَلَقَيْتُ أَبَا عَبْدِ اللَّهِ □ فَحَدَّثْتُهُ الْحَدِيثَ عَنْ يَحْيَى، فَبَكَى وَ
اشْتَدَّ وَجْدُهُ بِهِ

Mutawakkil said: So I took the Saheefa. when Yahya ibn Zayd was slain, I went to Medina and met [Imam] Abu
Abd Allah [Ja'far al-Sadiq] (a.s.). I related to him the news of Yahya. He wept and his feeling for him was
intense.

وَ قَالَ رَحِمَ اللَّهُ ابْنَ عَمِّي وَ الْحَقَّةَ بِأَبَائِهِ وَ أَجْدَادِهِ
هُ قَالَ: اللَّهُ هَا مَنَعَنِي مِمَّنْ دَفَعُ الدُّعَاءَ إِلَيْهِ إِلَّا الَّذِي خَافَهُ عَلَى
صَحِيفَةِ أَبِيهِ، وَ أَيْنَ الصَّحِيفَةُ

By Allah, O Mutawakkil, the only thing that prevented me from handing the supplication over to him was
what he feared for the Saheefa of his father. Where is the Saheefa?

فَقُلْتُ هَا هِيَ،

I said: Here it is.

فَفَتَحَهَا وَ قَالَ هَذَا وَ اللَّهُ خَطُّ عَمِّي زَيْدٍ وَ دُعَاءُ جَدِّي عَلِيِّ بْنِ
الْحُسَيْنِ عَلَيْهِمَا السَّلَامُ

He opened it and said: This, by Allah, is the handwriting of my paternal uncle Zayd and the supplications of
my grandfather Ali ibn al-Husain (a.s.).

ثُمَّ قَالَ لِابْنِهِ قُمْ يَا إِسْمَاعِيلُ فَاتِنِّي بِالدُّعَاءِ الَّذِي أَمَرْتُكَ بِحِفْظِهِ وَ
صَوْنِهِ، فَقَامَ إِسْمَاعِيلُ فَأَخْرَجَ صَحِيفَةً كَانَتْهَا

Then he said to his son: Stand up, O Isma'il,¹ and bring out the supplications which I commanded you to
memorize and safeguard! So Isma'il stood up, and he brought out a Saheefa just like the Saheefa which

الصَّحِيفَةُ الَّتِي دَفَعَهَا إِلَيَّ يَحْيَى بْنُ زَيْدٍ فَقَبَّلَهَا أَبُو عَبْدِ اللَّهِ وَ
وَضَعَهَا عَلَى عَيْنِهِ

Yahya ibn Zayd had handed over to me. Abu Abd Allah kissed it and placed it upon his eyes.

وَ قَالَ هَذَا خَطُّ أَبِي وَ إِمْلَأْ جَدِّي عَلَيْهِمَا السَّلَامُ بِمَشْهَدٍ مِنِّي

He said: This is the handwriting of my father and the dictation of my grandfather (a.s.), while I was a
witness.

فَقُلْتُ يَا ابْنَ رَسُولِ اللَّهِ إِنَّ رَأَيْتَ أَنْ أَعْرِضَهَا مَعَ صَحِيفَةِ زَيْدٍ وَ

¹ Isma'il was the eldest son of Imam Ja'far (a.s.) and his designated successor. However, he died before his father, who then appointed his second son Musa as the Imam after himself. The Isma'ilis follows Isma'il as Imam rather than Musa (a.s.) maintaining that the former's appointment was valid and that the imamate remained in his family.

يَحْيَىٰ فَآذِنَ لِي فِي ذَلِكَ وَ قَالَ قَدْ رَأَيْتُكَ لِذَلِكَ أَهْلًا

I said: O son of the Messenger of Allah! Would it be proper for me to compare it to the Saheefa of Zayd and Yahya? He gave me permission to do that and said: I consider you worthy of that.

فَنَظَرْتُ وَ إِذَا هُمَا أَمْرٌ وَاحِدٌ وَ لَمْ أَجِدْ حَرْفًا مِنْهَا يُخَالِفُ مَا فِي
الصَّحِيفَةِ الْآخَرَىٰ

I looked, and I found the two to be a single thing. I did not find a single letter to differ from what was in the other Saheefa.

ثُمَّ اسْتَأْذَنْتُ أَبَا عَبْدِ اللَّهِ □ فِي دَفْعِ الصَّحِيفَةِ إِلَى ابْنَيْ عَبْدِ اللَّهِ بْنِ
الْحَسَنِ،

Then I asked permission from Abu Abd Allah to hand over the Saheefa to the two sons of Abd Allah ibn al-Hasan.

فَقَالَ إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا، نَعَمْ فَادْفَعُوهَا
إِلَيْهِمَا

He said: Allah commands you to deliver trusts back to their owners.¹ Yes, hand it over to them.

فَلَمَّا نَهَضْتُ لِلِقَائِهِمَا قَالَ لِي مَكَانَكَ

When I rose to go and meet them, he said to me: Stay in your place.

ثُمَّ وَجَّهَ إِلَى مُحَمَّدٍ وَ إِبْرَاهِيمَ فَجَاءَا

Then he sent for Muhammad and Ibrahim, and they came.

فَقَالَ هَذَا مِيرَاثُ ابْنِ عَمِّكُمْ يَحْيَىٰ مِنْ أَبِيهِ قَدْ حَصَّكُمْ بِهِ دُونَ
إِخْوَتِهِ وَ نَحْنُ مُشْتَرِطُونَ عَلَيْكُمْ فِيهِ شَرْطًا

He said: This is the inheritance of the son of your paternal uncle, Yahya, from his father. He has singled you out for it instead of his own brothers. But we place upon you a condition concerning it.

فَقَالَا رَحِمَكَ اللَّهُ فُلْ فَقَوْلُكَ الْمَقْبُولُ

They said: Allah have mercy upon you! Tell us, for your word is accepted.

فَقَالَ لَا تَخْرُجَا بِهَذِهِ الصَّحِيفَةِ مِنَ الْمَدِينَةِ

He said: Leave not Medina with this Saheefa!

قَالَا وَ لِمَ ذَاكَ

They said: And why is that?

قَالَ إِنَّ ابْنَ عَمِّكُمْ خَافَ عَلَيْهَا أَمْرًا أَخَافُهُ أَنَا عَلَيْكُمْ.

He said: The son of your paternal uncle feared for it what I fear for you.

قَالَا إِنَّمَا خَافَ عَلَيْهَا حِينَ عَلِمَ أَنَّهُ يُقْتَلُ

¹ Holy Quran, 4:58

They said: He only feared for it when he came to know he would be slain.

فَقَالَ أَبُو عَبْدِ اللَّهِ □ وَ أَنْتُمْ فَلَا تَأْمَنُوا فَوَاللَّهِ إِنِّي لَا أَعْلَمُ أَنَّكُمْ
سَتَخْرُجَانِ كَمَا خَرَجَ، وَ سَتُقْتَلَانِ كَمَا قُتِلَ

Abu Abd Allah (a.s.) said: As for you - feel not secure! By Allah, I know that you will revolt as he revolted, and you will be slain as he was slain!

فَقَامَا وَ هُمَا يَقُولَانِ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ

They arose, while they were saying: 'There is no force and no strength save in Allah, the All-high, the All-mighty!'¹

فَلَمَّا خَرَجَا قَالَ لِي أَبُو عَبْدِ اللَّهِ □ يَا مُتَوَكِّلُ كَيْفَ قَالَ لَكَ يَحْيَىٰ إِنَّ
عَمِّي مُحَمَّدَ بْنَ عَلِيٍّ وَ ابْنَهُ جَعْفَرَ دَعَا النَّاسَ إِلَى الْحَيَاةِ وَ
دَعَوْنَاهُمْ إِلَى الْمَوْتِ

When they revolted Abu Abd Allah (a.s.) said to me: O Mutawakkil! What did Yahya say to you? 'Surely my paternal uncle Muhammad ibn Ali and his son Ja'far summon the people to life, but we summon them to death.'

قُلْتُ نَعَمْ أَصْلَحَكَ اللَّهُ قَدْ قَالَ لِي ابْنُ عَمِّكَ يَحْيَىٰ ذَلِكَ

I said: Yes, Allah set you right! The son of your paternal uncle Yahya said that to me.

فَقَالَ يَرْحَمُ اللَّهُ يَحْيَىٰ، إِنَّ أَبِي حَدَّثَنِي عَنْ أَبِيهِ عَنْ جَدِّهِ عَنْ عَلِيٍّ
□ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ أَخَذَتْهُ نَعْسَةٌ وَ هُوَ عَلَى

مَنْبَرِهِ

He said: Allah have mercy upon Yahya! My father related from his father from his grandfather from Ali (a.s.) that the Messenger of Allah (s.a.w.a.) was seized from his senses for an instant while he was on the pulpit.

فَرَأَى فِي مَنَامِهِ رِجَالًا يَنْزُونَ عَلَى مَنْبَرِهِ نَزْوِ الْقِرَدَةِ يَرُدُّونَ
النَّاسَ عَلَى أَعْقَابِهِمُ الْقَهْقَرَى

He saw in a vision some men leaping upon his pulpit like monkeys and making the people retrace their steps.

فَاسْتَوَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ جَالِسًا وَ الْحُزْنَ يُعْرِفُ

فِي وَجْهِهِ

So the Messenger of Allah sat down (s.a.w.a.), and sorrow was apparent on his face.

فَأَتَاهُ جِبْرِيلُ □ بِهِذِهِ الْآيَةِ

Then Gabriel (a.s.) came to him with this verse:

وَ مَا جَعَلْنَا الرُّؤْيَا الَّتِي أَرَيْنَاكَ إِلَّا فِتْنَةً لِلنَّاسِ وَ الشَّجَرَةَ الْمَلْعُونَةَ

¹ An oft-repeated formula found in many hadees.

فِي الْقُرْآنِ وَ نُحَوِّفُهُمْ فَمَا يَزِيدُهُمْ إِلَّا طُغْيَانًا كَبِيرًا يَعْنِي بَنِي أُمَيَّةَ
And We made the vision that We showed thee and the tree cursed in the Qur'an, that is, the Umayyads, to be only a trial for men; and We frighten them, but it only increases them in great insolence.¹

قَالَ يَا جِبْرِيلُ أَعَلَى عَهْدِي يَكُونُونَ وَ فِي زَمَنِي

He said: O Gabriel! Will they be in my period and my time?

قَالَ لَا، وَ لَكِنْ تَدُورُ رَحَى الْإِسْلَامِ مِنْ مُهَاجِرِكَ فَتَلْبُثُ بِذَلِكَ
 عَشْرًا، ثُمَّ تَدُورُ رَحَى الْإِسْلَامِ عَلَى رَأْسِ خَمْسَةِ وَ ثَلَاثِينَ مِنْ
 مُهَاجِرِكَ

He said: No, but the mill of Islam will turn from your migration, and it will come to a halt ten [years] after that. Then it will begin turning exactly thirty-five years after your migration,

فَتَلْبُثُ بِذَلِكَ خَمْسًا، ثُمَّ لَا بُدَّ مِنْ رَحَى ضَلَالَةٍ هِيَ قَائِمَةٌ عَلَى
 قُطْبِهَا، ثُمَّ مُلْكُ الْفِرَاعِنَةِ

and come to a halt five [years] after that. Then there is no avoiding a mill at whose axis stands error. Then there will be the kingdom of the pharaohs.

قَالَ وَ أَنْزَلَ اللَّهُ تَعَالَى فِي ذَلِكَ

He said: Allah sent down concerning that:

إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ، وَ مَا أَدْرَاكَ مَا لَيْلَةُ الْقَدْرِ، لَيْلَةُ الْقَدْرِ خَيْرٌ
 مِنْ أَلْفِ شَهْرٍ

Surely We sent it down on the Night of Decree. And what will teach thee what is the Night of Decree? The Night of Decree is better than a thousand months² in which the Umayyads rule,

تَمْلِكُهَا بَنُو أُمَيَّةَ لَيْسَ فِيهَا لَيْلَةُ الْقَدْرِ

during which time there will be no Night of Decree.

قَالَ فَاطَّلَعَ اللَّهُ عَزَّ وَ جَلَّ نَبِيَّهُ □ أَنَّ بَنِي أُمَيَّةَ تَمْلِكُ سُلْطَانَ هَذِهِ
 الْأُمَّةِ وَ مُلْكُهَا طَوَّلَ هَذِهِ الْمُدَّةَ

He said: So Allah gave news to His Prophet (a.s.) that the Umayyads would own sovereignty over this community and that their kingdom would last this period of time.

¹ 17:60. The Qur'an commentators offer at least three possible interpretations for this vision. Concerning the third, Bayzawi writes 'It is also said that the Prophet (s.a.w.a.) saw a group of the Umayyads climbing his pulpit and jumping upon it like monkeys. So he said "This is their share of this world; they will be given it for accepting Islam". According to this interpretation, what is meant by a trial for men is what happened during their time' (Anwar al-tanzil, commentary on 17:60). The Shia commentator Tabarsi also offers this as a third possibility, providing two hadees to support it (Majma al-bayan). Sayyid Ali Khan quotes from Bayzawi and others to support this interpretation, while offering Ibn Abbas among others as authority for the statement that the 'accursed tree' refers to the Umayyads.

² 97:1-3. Tirmizi offers a hadees going back to al-Hasan ibn Ali that supports this interpretation of one thousand months as referring to the Umayyads (Tafsir sura 97, 1).

فَلَوْ طَاوَلْتَهُمُ الْجِبَالُ لَطَالُوا عَلَيْهَا حَتَّى يَأْذَنَ اللَّهُ تَعَالَى بِزَوَالِ
مُلْكِهِمْ، وَ هُمْ فِي ذَلِكَ يَسْتَشْعِرُونَ عَدَاوَتَنَا أَهْلَ الْبَيْتِ وَ بُغْضَنَا

Were the mountains to vie with them, they would tower over the mountains until Allah (exalted is He) gave permission for the disappearance of their kingdom; and during this time they have made their banner enmity and hatred for us, the Folk of the House,

أَخْبَرَ اللَّهُ نَبِيَّهٖ بِمَا يَلْفَى أَهْلُ بَيْتِ مُحَمَّدٍ وَ أَهْلُ مَوَدَّتِهِمْ وَ شَيْعَتِهِمْ
مِنْهُمْ فِي أَيَّامِهِمْ وَ مُلْكِهِمْ

Allah gave news to His Prophet concerning what the Folk of the House of Muhammad, the people of love for them, and their partisans would meet from the Umayyads during their days and their kingdom.

قَالَ وَ أَنْزَلَ اللَّهُ تَعَالَى فِيهِمْ

He said: Allah sent down concerning them:

أَلَمْ تَرَ إِلَى الَّذِينَ بَدَّلُوا نِعْمَتَ اللَّهِ كُفْرًا وَ أَحَلُّوا قَوْمَهُمْ دَارَ الْبَوَارِ
جَهَنَّمَ يَصَلُّونَهَا وَ بِنَسِ الْقَرَارِ

Hast thou not seen those who exchanged the favour of Allah for unbelief, and caused the people to dwell in the abode of ruin? Gehenna, wherein they are roasted; an evil resting place!¹

وَ نِعْمَةُ اللَّهِ مُحَمَّدٌ وَ أَهْلُ بَيْتِهِ، حُبُّهُمْ إِيْمَانٌ يُدْخِلُ الْجَنَّةَ، وَ بُغْضُهُمْ
كُفْرٌ وَ نِفَاقٌ يُدْخِلُ النَّارَ

The 'favour of Allah' is Muhammad and the People of his House. Love for them is a faith that takes into the Garden, and hate for them is an unbelief and a hypocrisy that takes into the Fire.

فَأَسْرَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ ذَلِكَ إِلَى عَلِيٍّ وَ أَهْلِ بَيْتِهِ

So the Messenger of Allah (s.a.w.a.) confided that to Ali and the Folk of his House.

قَالَ ثُمَّ قَالَ أَبُو عَبْدِ اللَّهِ □ مَا خَرَجَ وَ لَا يَخْرُجُ مِنَّا أَهْلُ الْبَيْتِ إِلَى
قِيَامٍ قَائِمِنَا أَحَدٌ

He said: Then Abu Abd Allah said (a.s.): Before the rise of our Qa'im² not one of us Folk of the House has revolted or will revolt

لِيُدْفَعَ ظُلْمًا أَوْ يَنْعَشَ حَقًّا إِلَّا اصْطَلَمَتْهُ الْبَلِيَّةُ، وَ كَانَ قِيَامُهُ زِيَادَةً
فِي مَكْرُوهِنَا وَ شَيْعَتِنَا

to repel an injustice or to raise up a right, without affliction uprooting him and without his uprising increasing the adversity of us and our partisans.

قَالَ الْمُتَوَكِّلُ بْنُ هَارُونَ ثُمَّ أَمَلَى عَلِيٌّ أَبُو عَبْدِ اللَّهِ □ الْأَدْعِيَةَ وَ

¹ Holy Quran, 14:28-9

² i.e., the Twelfth Imam, he who will 'stand up' (Qa'im) in the Truth for the Truth and defeat the enemies of the Truth

هِيَ خَمْسَةٌ وَ سَبْعُونَ بَابًا، سَقَطَ عَنِّي مِنْهَا أَحَدٌ عَشَرَ بَابًا، وَ
حَفِظْتُ مِنْهَا نِيفًا وَ سِتِّينَ بَابًا

Al-Mutawakkil ibn Harun said: Then Abu Abd Allah dictated to me the supplications, which are seventy-five chapters. Of them eleven chapters have escaped me, while I have safeguarded sixty-some.

وَ حَدَّثَنَا أَبُو الْمُفَضَّلِ قَالَ وَ حَدَّثَنِي مُحَمَّدُ بْنُ الْحَسَنِ بْنِ رُوْزْبَةَ
أَبُو بَكْرٍ الْمَدَائِنِيُّ الْكَاتِبُ نَزِيلُ الرَّحْبَةِ فِي دَارِهِ

Abul-Mufazzal related to us.¹ He said: Muhammad ibn al-Hasan ibn Ruzbih Abu Bakr al-Mada'ini² the scribe, who lived in Rahba, related to us in his house.

قَالَ حَدَّثَنِي مُحَمَّدُ بْنُ أَحْمَدَ بْنِ مُسْلِمِ الْمُطَهَّرِيِّ

He said: Muhammad ibn Ahmad ibn Muslim al-Mutahhari³ related to me.

قَالَ حَدَّثَنِي أَبِي عَنْ عُمَيْرِ بْنِ مُتَوَكَّلِ الْبَلْخِيِّ عَنْ أَبِيهِ الْمُتَوَكَّلِ بْنِ
هَارُونَ

He said: My father related to me from Umayr ibn Mutawakkil al-Balkhi from his father al-Mutawakkil ibn Harun.

قَالَ لَقِيتُ يَحْيَى بْنَ زَيْدِ بْنِ عَلِيٍّ عَلَيْهِمَا السَّلَامُ فَذَكَرَ الْحَدِيثَ
بِتَمَامِهِ إِلَى رُؤْيَا النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ

He said: I met Yahya ibn Zayd ibn Ali (a.s.). Then he mentioned the whole hadees including the vision of the Prophet (s.a.w.a.)

الَّتِي ذَكَرَهَا جَعْفَرُ بْنُ مُحَمَّدٍ عَنْ آبَائِهِ صَلَوَاتُ اللَّهِ عَلَيْهِمْ

which was mentioned by Ja'far ibn Muhammad from his fathers (a.s.).

وَ فِي رِوَايَةِ الْمُطَهَّرِيِّ ذِكْرُ الْأَبْوَابِ وَ هِيَ

In al-Mutahhari's version, the chapter headings are mentioned. They are:

التَّحْمِيدُ لِلَّهِ عَزَّ وَ جَلَّ

1. In Praise of Allah

الصَّلَاةُ عَلَى مُحَمَّدٍ وَ آلِهِ

2. Blessing upon Muhammad and his Household

الصَّلَاةُ عَلَى حَمَلَةِ الْعَرْشِ

3. Blessing upon the Bearers of the Throne

الصَّلَاةُ عَلَى مُصَدَّقِي الرُّسُلِ

¹ The speaker here is al-Ukbari (above, verse 3), who is now relating another chain through which he received the Saheefa from Abul-Mufazzal (verse 3)

² He is unknown in the books of biography

³ He is also unknown

4. Blessing upon the Attesters of the Throne

دُعَاؤُهُ لِنَفْسِهِ وَ خَاصَّتِهِ

5. His Supplication for himself and his Special Friends

دُعَاؤُهُ عِنْدَ الصَّبَاحِ وَ الْمَسَاءِ

6. His Supplication in the Morning and Evening

دُعَاؤُهُ فِي الْمُهَمَّاتِ

7. His Supplication in Worrysome Tasks

دُعَاؤُهُ فِي الْإِسْتِعَاذَةِ

8. His Supplication in Seeking Refuge

دُعَاؤُهُ فِي الْإِشْتِيَاقِ

9. His Supplication in Yearning

دُعَاؤُهُ فِي اللَّجَا إِلَى اللَّهِ تَعَالَى

10. His Supplication in Seeking Asylum with Allah

دُعَاؤُهُ بِخَوَاتِمِ الْخَيْرِ

11. His Supplication for Good Outcomes

دُعَاؤُهُ فِي الْإِعْتِرَافِ

12. His Supplication in Confession

دُعَاؤُهُ فِي طَلْبِ الْحَوَائِجِ

13. His Supplication in Seeking Needs

دُعَاؤُهُ فِي الظَّلَامَاتِ

14. His Supplication in Acts of Wrongdoing

دُعَاؤُهُ عِنْدَ الْمَرَضِ

15. His Supplication When Sick

دُعَاؤُهُ فِي الْإِسْتِقَالَةِ

16. His Supplication in Asking for Release from Sins

دُعَاؤُهُ عَلَى الشَّيْطَانِ

17. His Supplication Against Satan

دُعَاؤُهُ فِي الْمَحْدُورَاتِ

18. His Supplication in Perils

دُعَاؤُهُ فِي الْإِسْتِسْقَاءِ

19. His Supplication in Asking for Rain during a Drought

دُعَاؤُهُ فِي مَكَارِمِ الْأَخْلَاقِ

20. His Supplication on Noble Moral Traits

دُعَاؤُهُ إِذَا حَزَنَهُ أَمْرٌ

21. His Supplication when Something made him Sorrowful

دُعَاؤُهُ عِنْدَ الشَّدَّةِ

22. His Supplication in Hardship

دُعَاؤُهُ بِالْعَافِيَةِ

23. His Supplication for Well-Being

دُعَاؤُهُ لِأَبْوَيْهِ

24. His Supplication for his Parents

دُعَاؤُهُ لِوَلَدِهِ

25. His Supplication for his Children

دُعَاؤُهُ لِجِيرَانِهِ وَ أَوْلِيَانِهِ

26. His Supplication for his Neighbours and Friends

دُعَاؤُهُ لِأَهْلِ الشُّعُورِ

27. His Supplication for the People of the Frontiers

دُعَاؤُهُ فِي التَّفَرُّعِ

28. His Supplication in Fleeing

دُعَاؤُهُ إِذَا قُتِرَ عَلَيْهِ الرِّزْقُ

29. His Supplication when his Provision was Stinted

دُعَاؤُهُ فِي الْمَعُونَةِ عَلَى قَضَاءِ الدَّيْنِ

30. His Supplication for Help in Repaying Debt

دُعَاؤُهُ بِالتَّوْبَةِ

31. His Supplication in Repentance

دُعَاؤُهُ فِي صَلَاةِ اللَّيْلِ

32. His Supplication in the Night Prayer

دُعَاؤُهُ فِي الْإِسْتِخَارَةِ

33. His Supplication in Asking for the Best

دُعَاؤُهُ إِذَا ابْتُلِيَ أَوْ رَأَى مُبْتَلًى بِفَضِيحَةٍ بِذَنْبٍ

34. His Supplication when Afflicted

دُعَاؤُهُ فِي الرِّضَا بِالْقَضَاءِ

35. His Supplication in Satisfaction with the Decree of Allah

دُعَاؤُهُ عِنْدَ سَمَاعِ الرَّعْدِ

36. His Supplication upon Hearing Thunder

دُعَاؤُهُ فِي الشُّكْرِ

37. His Supplication in Giving Thanks

دُعَاؤُهُ فِي الإِعْتِذَارِ

38. His Supplication in Asking for Pardon

دُعَاؤُهُ فِي طَلْبِ العَفْوِ

39. His Supplication in Seeking Pardon

دُعَاؤُهُ عِنْدَ ذِكْرِ المَوْتِ

40. His Supplication when Death was Mentioned

دُعَاؤُهُ فِي طَلْبِ السِّتْرِ وَ الوَقَايَةِ

41. His Supplication in Asking for Covering and Protection

دُعَاؤُهُ عِنْدَ خْتَمِهِ القُرْآنِ

42. His Supplication upon completing a Reading of the Qur'an

دُعَاؤُهُ إِذَا نَظَرَ إِلَى الهَلَالِ

43. His Supplication when he looked at the New Crescent Moon

دُعَاؤُهُ لِذُخُولِ شَهْرِ رَمَضَانَ

44. His Supplication for the Coming of the Month of Ramazan

دُعَاؤُهُ لِوَدَاعِ شَهْرِ رَمَضَانَ

45. His Supplication in Bidding Farewell to the Month of Ramazan

دُعَاؤُهُ فِي عِيدِ الفِطْرِ وَ الجُمُعَةِ

46. His Supplication for the Day of Fast-Breaking and Friday

دُعَاؤُهُ فِي يَوْمِ عَرَافَةَ

47. His Supplication on Day of Arafah

دُعَاؤُهُ فِي يَوْمِ الأَضْحَى وَ الجُمُعَةِ

48. His Supplication on the Day of Sacrifice and Friday

دُعَاؤُهُ فِي دَفْعِ كَيْدِ الأَعْدَاءِ

49. His Supplication in Repelling the Trickery of Enemies

دُعَاؤُهُ فِي الرُّهْبَةِ

50. His Supplication in Fear

دُعَاؤُهُ فِي التَّضَرُّعِ وَ الإِسْتِكَاةِ

51. His Supplication in Pleading and Abasement

دُعَاؤُهُ فِي الإِلْحَاحِ

52. His Supplication in Imploring

دُعَاؤُهُ فِي التَّنَدُّلِ

53. His Supplication in Abasing himself

دُعَاؤُهُ فِي اسْتِكْشَافِ الْهُمُومِ

54. His Supplication for the Removal of Worries

وَبَاقِي الْأَبْوَابِ بِلَفْظِ أَبِي عَبْدِ اللَّهِ الْحَسَنِيِّ رَحِمَهُ اللَّهُ

The remaining chapter headings are in the words of Abu Abd Allah al-Hasani (r.a.).¹

حَدَّثَنَا أَبُو عَبْدِ اللَّهِ جَعْفَرُ بْنُ مُحَمَّدٍ الْحَسَنِيُّ

Abu Abd Allah Ja'far ibn Muhammad al-Hasani related to us.²

قَالَ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُمَرَ بْنِ خَطَّابِ الزِّيَّاتِ

He said: Abd Allah ibn Umar ibn Khattab al-Zayyat related to us.

قَالَ حَدَّثَنِي خَالِي عَلِيُّ بْنُ النُّعْمَانَ الْأَعْلَمُ

He said: My maternal Ali ibn al-Nu'man al-A'lam related to us.

قَالَ حَدَّثَنِي عُمَيْرُ بْنُ مُتَوَكَّلِ الثَّقَفِيِّ الْبَلْخِيُّ عَنْ أَبِيهِ مُتَوَكَّلِ بْنِ

هَارُونَ

He said: Umayr ibn Mutawakkil al-Saqafi al-Balkhi related to us from his father Mutawakkil ibn Harun.

قَالَ أَمْلَى عَلَيَّ سَيِّدِي الصَّادِقُ، أَبُو عَبْدِ اللَّهِ جَعْفَرُ بْنُ مُحَمَّدٍ

He said: My truthful master, Abu Abd Allah Ja'far ibn Muhammad dictated to me.

قَالَ أَمْلَى جَدِّي عَلِيُّ بْنُ الْحُسَيْنِ عَلَيَّ أَبِي مُحَمَّدِ بْنِ عَلِيٍّ عَلَيْهِمُ

أَجْمَعِينَ السَّلَامُ بِمَشْهَدِ مِنِّي.

He said: My grandfather Ali ibn al-Husain dictated to my father Muhammad ibn Ali (a.s.) while I was witness:

¹ In other words, the chapter headings as mentioned in the text, which are often slightly different from the chapter headings mentioned above, are in al-Hasani's words (that is, al-Sharif Abu Abd Allah, mentioned in verse 4)

² Here again by 'us' is meant al-Ukbari

Supplications

وَ كَانَ مِنْ دُعَائِهِ □ إِذَا ابْتَدَأَ بِالدُّعَاءِ بَدَأَ بِالتَّحْمِيدِ لِلَّهِ عَزَّ وَ جَلَّ وَ التَّنَاءِ عَلَيْهِ فَقَالَ:

1. When he (a.s.) began to supplicate, he would begin with praise and laudation of Allah (Mighty and Majestic is He). He would say:

الْحَمْدُ لِلَّهِ

Praise belongs to Allah,

الْأَوَّلِ بِلا أَوَّلٍ كَانَ قَبْلَهُ

the First, without a first before Him,

وَالْآخِرِ بِلا آخِرٍ يَكُونُ بَعْدَهُ

the Last, without a last behind Him.

الَّذِي قَصُرَتْ عَنْ رُؤْيَيْهِ أَبْصَارُ النَّاضِرِينَ

Beholders' eyes fall short of seeing Him,

وَ عَجَزَتْ عَنْ نَعْتِهِ أَوْهَامُ الْوَاصِفِينَ

describers' imaginations are not able to depict Him.

ابْتَدَعَ بِقُدْرَتِهِ الْخَلْقَ ابْتِدَاعًا

He originated the creatures through His power with an origination,

وَ اخْتَرَهُمْ عَلَى مَشِيئَتِهِ اخْتِرَاعًا

He devised them in accordance with His will with a devising.

ثُمَّ سَلَكَ بِهِمْ طَرِيقَ إِرَادَتِهِ

Then He made them walk on the path of His desire,

وَ بَعَثَهُمْ فِي سَبِيلِ مُحَبَّتِهِ

He sent them out on the way of His love.

لَا يَمْلِكُونَ تَأْخِيرًا عَمَّا قَدَّمَهُمْ إِلَيْهِ

They cannot keep back from that to which He has sent them forward,

وَ لَا يَسْتَطِيعُونَ تَقَدُّمًا إِلَى مَا أَخَّرَهُمْ عَنْهُ

nor can they go forward to that from which He has kept them back.

وَ جَعَلَ لِكُلِّ رُوحٍ مِنْهُمْ قُوتًا مَعْلُومًا مَقْسُومًا مِنْ رِزْقِهِ

He assigned from His provision to each of their spirits a nourishment known and apportioned.

لَا يَنْقُصُ مَنْ زَادَهُ نَاقِصٌ

No deceiver decreases those whom He increases,

وَلَا يَزِيدُ مَنْ نَقَصَ مِنْهُمْ زَائِدٌ

no increaser increases those of them whom He decreases.

ثُمَّ ضَرَبَ لَهُ فِي الْحَيَاةِ أَجَلًا مَوْقُوتًا

Then for each spirit He strikes a fixed term in life,

وَنَصَبَ لَهُ أَمَدًا مَحْدُودًا

for each He sets up a determined end;

يَتَخَطَّأُ إِلَيْهِ بِأَيَّامِ عُمُرِهِ

he walks toward it through the days of his span,

وَيَرْهَقُهُ بِأَعْوَامِ دَهْرِهِ

he overtakes it through the years of his time.

حَتَّى إِذَا بَلَغَ أَقْصَى أَثَرِهِ

Then, when he takes his final step

وَاسْتَوْعَبَ حِسَابَ عُمُرِهِ

and embraces the reckoning of his span,

فَقَبَضَهُ إِلَى مَا نَدَبَهُ إِلَيْهِ مِنْ مَوْفُورٍ ثَوَابِهِ أَوْ مَحْدُورٍ عِقَابِهِ

Allah seizes him to the abundant reward or the feared punishment to which He has called him,

لِيَجْزِيَ الَّذِينَ أَسَاءُوا بِمَا عَمِلُوا وَيَجْزِيَ الَّذِينَ أَحْسَنُوا بِالْحُسْنَى

That He may repay those who do evil for what they have done and repay those who do good with

goodness,¹

عَدْلًا مِنْهُ

as justice from Him

تَقَدَّسَتْ أَسْمَاؤُهُ

(holy are His names,

وَتَظَاهَرَتْ الْأَوْهَةُ

and manifest His boons).

لَا يُسْئَلُ عَمَّا يَفْعَلُ وَهُمْ يُسْئَلُونَ

He shall not be questioned as to what He does, but they shall be questioned.²

وَالْحَمْدُ لِلَّهِ الَّذِي

Praise belongs to Allah, for,

¹ Holy Quran, 53:31

² Holy Quran, 21:23

لَوْ حَبَسَ عَنْ عِبَادِهِ مَعْرِفَةَ حَمْدِهِ عَلَى مَا أَبْلَاهُمْ مِنْ مَنِّهِ الْمُتَتَابِعَةَ
وَأَسْبَغَ عَلَيْهِمْ مِنْ نِعَمِهِ الْمُتَظَاهِرَةَ

had He withheld from His servants the knowledge to praise Him for the uninterrupted kindnesses with which He has tried them¹ and the manifest favours which He has lavished upon them,

لَتَصَرَّفُوا فِي مَنِّهِ فَلَمْ يَحْمَدُوهُ

they would have moved about in His kindnesses without praising Him,

وَتَوَسَّعُوا فِي رِزْقِهِ فَلَمْ يَشْكُرُوهُ

and spread themselves out in His provision without thanking Him.

وَلَوْ كَانُوا كَذَلِكَ لَخَرَجُوا مِنْ حُدُودِ الْإِنْسَانِيَّةِ إِلَى حَدِّ الْبَهِيمِيَّةِ

فَكَانُوا كَمَا وَصَفَ فِي مُحْكَمِ كِتَابِهِ

Had such been the case, they would have left the bounds of humanity for that of beastliness and become as He has described in the firm text of His Book:

إِنَّ هُمْ إِلَّا كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ سَبِيلًا

They are but as the cattle—nay, but they are further astray from the way!²

وَالْحَمْدُ لِلَّهِ عَلَى مَا

Praise belongs to Allah, for

عَرَفْنَا مِنْ نَفْسِهِ

the true knowledge of Himself He has given to us,

وَالْهَمْنَا مِنْ شُكْرِهِ

the thanksgiving He has inspired us to offer Him,

وَفَتَحَ لَنَا مِنْ أَبْوَابِ الْعِلْمِ بِرُبُوبِيَّتِهِ

the doors to knowing His Lordship He has opened for us,

وَدَلَّنَا عَلَيْهِ مِنَ الْإِخْلَاصِ لَهُ فِي تَوْحِيدِهِ

the sincerity towards Him in professing His Unity to which He has led us,

وَجَنَّبَنَا مِنَ الْأَلْحَادِ وَالشُّكِّ فِي أَمْرِهِ

and the deviation and doubt in His Command from which He has turned us aside;

حَمْدًا

a praise through which we

نُعَمَّرُ بِهِ فِيمَنْ حَمَدَهُ مِنْ خَلْقِهِ

may be given long life among those of His creatures who praise Him,

¹ Allusion to 89:15: As for man, whenever his Lord tries him, and honours him, and favours him....

² Holy Quran, 25:46

وَنَسِيْقُ بِهِ مَنْ سَبَقَ إِلَى رِضَاةٍ وَ عَفْوِهِ
and overtake those who have gone ahead toward His good pleasure and pardon;
حَمْدًا

a praise through which

يُضِيءُ لَنَا بِهِ ظُلُمَاتِ الْبَرْزَخِ
He will illuminate for us the shadows of the interworld,¹

وَيُسَهِّلُ عَلَيْنَا بِهِ سَبِيلَ الْمَبْعَثِ
ease for us the path of the Resurrection,

وَيُشَرِّفُ بِهِ مَنَازِلَنَا عِنْدَ مَوَاقِفِ الْأَشْهَادِ يَوْمَ تُجْزَى كُلُّ نَفْسٍ بِمَا
كَسَبَتْ وَ هُمْ لَا يُظْلَمُونَ

and raise up our stations at the standing places of the Witnesses² on the day when every soul will be repaid
for what it has earned -they shall not be wronged;³

يَوْمَ لَا يُعْنِي مَوْلَى عَنْ مَوْلَى شَيْئًا وَ لَا هُمْ يُنْصَرُونَ

the day a master shall avail nothing a client, and they shall not be helped;⁴

حَمْدًا يَرْتَفِعُ مِنَّا إِلَى أَعْلَى عَلَيِّينَ فِي كِتَابٍ مَرْقُومٍ يَشْهَدُهُ الْمُقَرَّبُونَ
a praise which will rise up from us to the highest of the 'Illiyun⁵ in a book inscribed, witnessed by those
brought nigh,⁶

حَمْدًا تَقَرُّ بِهِ عُيُونُنَا إِذَا بَرَقَتِ الْأَبْصَارُ وَ تَبْيَضُّ بِهِ وُجُوهُنَا إِذَا
اسْوَدَّتِ الْأَبْشَارُ

a praise whereby our eyes may be at rest when sight is dazzled,⁷ our faces whitened when skins are
blackened,⁸

حَمْدًا نُعْتَقُ بِهِ مِنْ أَلِيمِ نَارِ اللَّهِ إِلَى كَرِيمِ جِوَارِ اللَّهِ

a praise through which we may be released from Allah's painful Fire and enter Allah's generous
neighbourhood,

حَمْدًا

a praise by which

¹ The interworld (barzakh) is the abode in which a person dwells between death and the Day of Resurrection
² The Witnesses, mentioned in 11:20 and 40:54, are the angels, prophets, Imams, and faithful whom Allah appoints
to give witness concerning the deeds of men at the Resurrection
³ Holy Quran, 45:21
⁴ Holy Quran, 44:41
⁵ 'Illiyun', mentioned in 83:18 and 19, and deriving from a root meaning 'high' or 'exalted', is said to be the highest
level of paradise, or a book in paradise wherein the deeds of the righteous are recorded
⁶ Holy Quran, 83:20-21
⁷ Cf. 75:7
⁸ Cf. 3:106

نُزَاحِمُ بِهِ مَلَائِكَتَهُ الْمُقَرَّبِينَ
 we may jostle the angels brought nigh
 وَ نُضَامُ بِهِ أَنْبِيَآئَهُ الْمُرْسَلِينَ
 and join the prophets, the envoys,
 فِي دَارِ الْمَقَامَةِ الَّتِي لَا تَزُولُ
 in a House of Permanence that does not remove,
 وَ مَحَلِّ كَرَامَتِهِ الَّتِي لَا تَحُولُ
 the Place of His Generosity that does not change.

وَالْحَمْدُ لِلَّهِ الَّذِي

Praise belongs to Allah, who

اخْتَارَ لَنَا مَحَاسِنَ الْخَلْقِ

chose for us the good qualities of creation,

وَ أَجْرَى عَلَيْنَا طَيِّبَاتِ الرِّزْقِ

granted us the agreeable things of provision,

وَ جَعَلَ لَنَا الْفُضِيلَةَ بِالْمَلَكَةِ عَلَى جَمِيعِ الْخَلْقِ

and appointed for us excellence through domination over all creation;

فَكُلُّ خَلْقِيَّتِهِ مُنْقَادَةٌ لَنَا بِقُدْرَتِهِ وَ صَائِرَةٌ إِلَى طَاعَتِنَا بِعِزَّتِهِ

every one of His creatures submits to us through His power and comes to obey us through His might.¹

وَالْحَمْدُ لِلَّهِ الَّذِي أَغْلَقَ عَنَّا بَابَ الْحَاجَةِ إِلَّا إِلَيْهِ

Praise belongs to Allah, who locked for us the gate of need except toward Him.

فَكَيْفَ نَطِيقُ حَمْدَهُ

So how can we praise Him?

أَمْ مَتَى نُودَى شُكْرَهُ لَا مَتَى

When can we thank Him? Indeed, when?

وَالْحَمْدُ لِلَّهِ الَّذِي

Praise belongs to Allah,

رَكَّبَ فِيْنَا آلَاتِ الْبَسْطِ

who placed within us the organs of expansion,

وَ جَعَلَ لَنَا أَدْوَاتِ الْقَبْضِ

assigned for us the agents of contraction,

¹ Several Qur'anic verses mention the fact that Allah has subjected everything in the heavens and the earth to mankind, e.g., 14:33, 16:12, 31:20, 45:13

وَمَتَّعَنَا بِأَرْوَاحِ الْحَيَاةِ

gave us to enjoy the spirits of life,

وَأَثَبْتَنَا فِيْنَا جَوَارِحَ الْأَعْمَالِ

fixed within us the limbs of works,

وَعَزَّزْنَا بِطَيِّبَاتِ الرِّزْقِ

nourished us with the agreeable things of provision,

وَأَغْنَانَا بِفَضْلِهِ

freed us from need through His bounty,

وَأَقْنَانَا بِمَنِّهِ

and gave us possessions through His kindness.

ثُمَّ أَمَرْنَا لِيُخْتَبَرَ طَاعَتَنَا

Then He commanded us that He might test our obedience

وَنَهَانَا لِيَبْتَلَى شُكْرَنَا

and prohibited us that He might try our thanksgiving.

فَخَالَفْنَا عَنْ طَرِيقِ أَمْرِهِ

So we turned against the path of His commandments

وَرَكِبْنَا مُتُونًا زَجْرِهِ

and mounted the backs of His warnings.

فَلَمْ يَبْتَدِرْنَا بِعُقُوبَتِهِ

Yet He hurried us not to His punishment,

وَلَمْ يُعَاجِلْنَا بِنِقْمَتِهِ

nor hastened us on to His vengeance.

بَلْ تَأَنَّنَا بِرَحْمَتِهِ تَكْرُمًا

No, He went slowly with us through His mercy, in generosity,

وَأَنْتَظَرَ مُرَاجَعَتَنَا بِرَأْفَتِهِ حِلْمًا

and awaited our return through His clemency, in mildness.

وَالْحَمْدُ لِلَّهِ الَّذِي دَلَّنَا عَلَى التَّوْبَةِ الَّتِي لَمْ نُفِدْهَا إِلَّا مِنْ فَضْلِهِ

Praise belongs to Allah, who showed us the way to repentance, which we would not have won save through His bounty.

فَلَوْ لَمْ نَعْتَدْ مِنْ فَضْلِهِ إِلَّا بِهَا

Had we nothing to count as His bounty but this,

لَقَدْ حَسُنَ بَلَاؤُهُ عِنْدَنَا

His trial of us would have been good,

وَجَلَّ إِحْسَانُهُ إِلَيْنَا

His beneficence toward us great,

وَجَسَمَ فَضْلُهُ عَلَيْنَا

His bounty upon us immense.

فَمَا هَكَذَا كَانَتْ سُنتُهُ فِي التَّوْبَةِ لِمَنْ كَانَ قَبْلَنَا

For such was not His wont in repentance with those who went before us.¹

لَقَدْ وَضَعَ عَلَيْنَا مَا لَا طَاقَةَ لَنَا بِهِ

He has lifted up from us what we have not the strength to bear,²

وَلَمْ يُكَلِّفْنَا إِلَّا وُسْعًا

charged us only to our capacity,³

وَلَمْ يُجَسِّمْنَا إِلَّا يُسْرًا

imposed upon us nothing but ease,

وَلَمْ يَدَعْ لِأَحَدٍ مِنَّا حُجَّةً وَلَا عُدْرًا

and left none of us with an argument or excuse.

فَالْهَالِكُ مِنَّا مَنْ هَلَكَ عَلَيْهِ

So the perisher among us is he who perishes in spite of Him

وَالسَّعِيدُ مِنَّا مَنْ رَغِبَ إِلَيْهِ

and the felicitous among us he who beseeches Him.

وَالْحَمْدُ لِلَّهِ بِكُلِّ مَا حَمَدَهُ بِهِ

And praise belongs to Allah with all the praises of

أَدْنَى مَلَائِكَتِهِ إِلَيْهِ

His angels closest to Him,

وَأَكْرَمُ خَلْقِهِ عَلَيْهِ

His creatures most noble in His eyes,

وَأَرْضَى حَامِدِيهِ لَدَيْهِ

and His praisers most pleasing to Him;

حَمْدًا يَفْضُلُ سَائِرَ الْحَمْدِ كَفَضْلِ رَبَّنَا عَلَى جَمِيعِ خَلْقِهِ

a praise that may surpass other praises as our Lord surpasses all His creatures.

ثُمَّ لَهُ الْحَمْدُ

¹ Cf. 2:286: Our Lord, charge us not with a load such as Thou didst lay upon those before us

² Holy Quran, 2:286

³ Allusion to such passages as 2:286: Allah charges no soul save to its capacity

Then to Him belongs praise,

مَكَانَ كُلِّ نِعْمَةٍ لَهُ عَلَيْنَا وَعَلَى جَمِيعِ عِبَادِهِ الْمَاضِينَ وَالْبَاقِينَ
عَدَدَ مَا أَحَاطَ بِهِ عِلْمُهُ مِنْ جَمِيعِ الْأَشْيَاءِ

in place of His every favour upon us and upon all His servants, past and still remaining, to the number of all things His knowledge encompasses,

وَمَكَانَ كُلِّ وَاحِدَةٍ مِنْهَا عَدْدُهَا أَضْعَافًا مُضَاعَفَةً أَبَدًا سَرْمَدًا إِلَى
يَوْمِ الْقِيَامَةِ

and in place of each of His favours, their number doubling and redoubling always and forever, to the Day of Resurrection;

حَمْدًا لَا مُنْتَهَى لِحَدِّهِ

a praise whose bound has no utmost end,

وَلَا حِسَابَ لِعَدَدِهِ

whose number has no reckoning,

وَلَا مَبْلَغَ لِعَايَتِهِ

whose limit cannot be reached,

وَلَا انْقِطَاعَ لِأَمَدِهِ

whose period cannot be cut off;

حَمْدًا يَكُونُ وَصْلَةً إِلَى طَاعَتِهِ وَعَفْوِهِ

a praise which will become a link to His obedience and pardon,

وَسَبَبًا إِلَى رِضْوَانِهِ

a tie to His good pleasure,

وَدَّرِيْعَةً إِلَى مَغْفِرَتِهِ

a means to His forgiveness,

وَطَرِيقًا إِلَى جَنَّتِهِ وَخَفِيرًا مِنْ نَقْمَتِهِ

a path to His Garden, a protector against His vengeance,

وَأَمْنًا مِنْ غَضَبِهِ

a security against His wrath,

وَزَهْرًا عَلَى طَاعَتِهِ

an aid to obeying Him,

وَحَاجِزًا عَنْ مَعْصِيَتِهِ

a barrier against disobeying Him,

وَعَوْنًا عَلَى تَأْدِيَةِ حَقِّهِ وَوِطَائِغِهِ

a help in fulfilling His right and His duties;

حَمْدًا نَسْعُدُ بِهِ فِي السُّعْدَاءِ مِنْ أَوْلِيَائِهِ وَ نَصِيرُ بِهِ فِي نَظْمِ الشُّهَدَاءِ
بِسُيُوفِ أَعْدَائِهِ

a praise that will make us felicitous among His felicitous friends, and bring us into the ranks of those martyred by the swords of His enemies.

إِنَّهُ وَ لِي حَمِيدٌ.

He is a Friend, Praiseworthy!

□ وَ كَانَ مِنْ دُعَائِهِ □ بَعْدَ هَذَا التَّحْمِيدِ فِي الصَّلَاةِ عَلَى رَسُولِ اللَّهِ □

2. After this praise of Allah he (a.s.) would supplicate by calling down blessings upon Allah's Messenger (s.a.w.a.)

وَ الْحَمْدُ لِلَّهِ الَّذِي مَنَّ عَلَيْنَا بِمُحَمَّدٍ نَبِيِّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ سَلَّمَ
دُونَ الْأُمَمِ الْمَاضِيَةِ وَ الْقُرُونِ السَّالِفَةِ

Praise belongs to Allah who was kind to us through Muhammad (s.a.w.a.) to the exclusion of past communities and bygone generations,

بِقُدْرَتِهِ الَّتِي

displaying thereby His power,

لَا تَعْجِزُ عَنْ شَيْءٍ وَ إِنْ عَظُمَ

which nothing can render incapable, though it be great,

وَ لَا يَفُوتُهَا شَيْءٌ وَ إِنْ لَطَفَ

and nothing can escape, though it be subtle.

فَخَتَمَ بِنَا عَلَى جَمِيعِ مَنْ دَرَأَ

He sealed through us all He created,

وَ جَعَلْنَا شُهَدَاءَ عَلَى مَنْ جَحَدَ

appointed us witnesses over those who deny,

وَ كَثَّرْنَا بِمَنِّهِ عَلَى مَنْ قَلَّ

and increased us by His kindness over those who are few.

اللَّهُمَّ فَصَلِّ عَلَى مُحَمَّدٍ

O Allah, bless Muhammad,

أَمِينِكَ عَلَى وَحْيِكَ

entrusted by Thee with Thy revelation,

وَ نَجِيبِكَ مِنْ خَلْقِكَ

distinguished by Thee among Thy creatures,

وَ صَفِيَّكَ مِنْ عِبَادِكَ

devoted to Thee among Thy servants,

إِمَامِ الرَّحْمَةِ

the imam of mercy,

وَ قَائِدِ الْخَيْرِ

the leader of good,

وَ مِفْتَاحِ الْبَرَكَاتِ

the key to blessing,

كَمَا نَصَبَ لِأَمْرِكَ نَفْسَهُ

who wearied his soul for Thy affairs,

وَ عَرَّضَ فِيكَ لِلْمَكْرُوهِ بَدَنَهُ

exposed his body to detested things for Thy sake,

وَ كَاشَفَ فِي الدُّعَاءِ إِلَيْكَ حَامَتَهُ

showed open enmity toward his next of kin by summoning to Thee,

وَ حَارَبَ فِي رِضَاكَ أَسْرَتَهُ

fought against his family for Thy good pleasure,

وَ قَطَعَ فِي أَحْيَاءِ دِينِكَ رَحْمَهُ

cut the ties of the womb in giving life to Thy religion,

وَ أَقْصَى الْأَدْنِيْنَ عَلَى جُحُودِهِمْ

sent far those close because of their denial,

وَ قَرَّبَ الْأَقْصِيْنَ عَلَى اسْتِجَابَتِهِمْ لَكَ

brought near those far because of their response to Thee,

وَ وَالَى فِيكَ الْأَبْعَدِيْنَ

showed friendship to the most distant for Thy sake,

وَ عَادَى فِيكَ الْأَقْرَبِيْنَ

displayed enmity toward the nearest for Thy sake,

وَ أَدَابَ نَفْسَهُ فِي تَبْلِيغِ رِسَالَتِكَ

made his soul persevere in delivering Thy message,

وَ اتَّعَبَهَا بِالدُّعَاءِ إِلَى مِلَّتِكَ

tired it in summoning to Thy creed,

وَ شَغَلَهَا بِالنُّصْحِ لِأَهْلِ دَعْوَتِكَ

busied it in counseling those worthy of Thy summons,
 وَ هَاجَرَ إِلَى بِلَادِ الْعُرْبَةِ وَ مَحَلِّ النَّايِ عَنِ مَوْطِنِ رَحْلِهِ وَ مَوْضِعِ
 رَجْلِهِ وَ مَسْقِطِ رَأْسِهِ وَ مَأْنَسِ نَفْسِهِ

migrated to the land of exile and the place of remoteness from the home of his saddlebags, the walkway of
 his feet, the ground of his birth, and the intimate abode of his soul,

إِرَادَةً مِنْهُ لِإِعْزَازِ دِينِكَ

desiring to exalt Thy religion

وَ اسْتَنْصَارًا عَلَى أَهْلِ الْكُفْرِ بِكَ

and seeking help against those who disbelieved in Thee,

حَتَّى اسْتَنْتَبَ لَهُ مَا حَاوَلَ فِي أَعْدَائِكَ

until what he attempted against Thy enemies went well with him

وَ اسْتَنْتَمَّ لَهُ مَا دَبَّرَ فِي أَوْلِيَائِكَ

and what he arranged for Thy friends was accomplished.

فَنَهَدَ إِلَيْهِمْ مُسْتَنْفَتِحًا بِعَوْنِكَ وَ مُتَقَوِّيًا عَلَى ضَعْفِهِ بِنَصْرِكَ

He rose up against them seeking victory through Thine aid, becoming strong in spite of his weakness with Thy help.

فَعَزَّاهُمْ فِي عَقْرِ دِيَارِهِمْ

He fought against them in the centre of their cities

وَ هَجَمَ عَلَيْهِمْ فِي بُحْبُوحَةٍ قَرَّارِهِمْ حَتَّى ظَهَرَ أَمْرُكَ وَ عَلَا كَلِمَتُكَ

وَ لَوْ كَرِهَ الْمُشْرِكُونَ

and attacked them in the midst of their dwellings, until Thy command prevailed, and Thy word rose up,
 though the idolaters were averse.¹

اللَّهُمَّ فَارْفَعْهُ بِمَا كَدَحَ فِيكَ إِلَى الدَّرَجَةِ الْعُلْيَا مِنْ جَنَّتِكَ حَتَّى

O Allah, so raise him, because of his labours for Thy sake, to the highest degree of Thy Garden,²

لَا يُسَاوِي فِي مَنْزِلَةٍ

that none may equal him in station,

وَ لَا يَكْفَا فِي مَرْتَبَةٍ

none may match him in level,

وَ لَا يُوَارِيهِ لَدَيْكَ مَلَكٌ مُقَرَّبٌ وَ لَا نَبِيٌّ مُرْسَلٌ

¹ Allusion to 9:33 and 61:9: It is He who has sent His Messenger with the guidance and the religion of truth, that He may uplift it above every religion though the idolaters be averse

² As Sayyid Alikhan points out, there is an allusion here to the hadees of 'mediation' (wasila) according to one version of which the Prophet said: 'Mediation is a degree with Allah in the Garden, and there is no degree higher than it, so pray to Allah to give me the mediation' (Ahmad III, 83). The fact that this is what the Imam has in mind is confirmed by his reference to 'intercession' in verse 25 (on the relationship between these two, cf. note 172)

and no angel brought nigh or prophet sent out may parallel him in Thy sight.

وَ عَرَّفَهُ فِي أَهْلِهِ الطَّاهِرِينَ وَ أُمَّتِهِ الْمُؤْمِنِينَ مِنْ حُسْنِ الشَّفَاعَةِ
أَجَلَ مَا وَعَدْتَهُ

And inform him concerning his Household the pure and his community the faithful of an excellent
intercession, greater than what Thou hast promised him!¹

يَا نَافِذَ الْعِدَّةِ يَا وَافِيَ الْقَوْلِ

O Keeper of promises! O Faithful to Thy word!

يَا مُبَدِّلَ السَّيِّئَاتِ بِأَضْعَافِهَا مِنَ الْحَسَنَاتِ

O He who changes evil deeds into manifold good deeds!²

إِنَّكَ ذُو الْفَضْلِ الْعَظِيمِ

Thou art of bounty abounding!

وَ كَانَ مِنْ دُعَائِهِ □ فِي الصَّلَاةِ عَلَى حَمَلَةِ الْعَرْشِ وَ كُلِّ مَلَكٍ مُقَرَّبٍ

3. A Supplication in Calling down Blessings upon the Bearers of the Throne and Every Angel Brought Nigh

اللَّهُمَّ وَ حَمَلَةَ عَرْشِكَ الَّذِينَ

O Allah, as for the Bearers of Thy Throne,³ who

لَا يَفْتُرُونَ مِنْ تَسْبِيحِكَ

never flag in glorifying Thee,

وَ لَا يَسْأَمُونَ مِنْ تَقْدِيسِكَ

never become weary of calling Thee holy,

وَ لَا يَسْتَحْسِرُونَ مِنْ عِبَادَتِكَ

never tire of worshipping Thee,

وَ لَا يُؤْثِرُونَ التَّقْصِيرَ عَلَى الْجِدِّ فِي أَمْرِكَ

never prefer curtailment over diligence in Thy command,

¹ On the Prophet's intercession, cf. Padwick, Muslim Devotions pp. 37 ff. and Encyclopaedia of Islam (old edition), 'Shafa'a'. The commentator points out here that the Prophet's intercession alluded to in the Qur'an as his 'praiseworthy station' (17:79) - will be of several types, including the raising of those who are already in paradise to higher degrees. Hence there is no contradiction between the sinlessness of the Imams on the one hand and the Prophet's interceding for them on the other

² Cf. 25:70: On Resurrection Day... Allah will change the evil deeds [of those who repent, have faith, and do righteous works] into good deeds

³ The bearers of the Throne are said to be four angels, one on each corner of the Throne, who will be aided by four more on the Day of Resurrection. Hence the Qur'an says: Upon that day eight shall bear above them the Throne of thy Lord (69: 17). On the various kinds of angels, see S. Murata, 'The Angels,' in S.H. Nasr (ed.), Islamic Spirituality: Foundations New York, 1987, pp. 324-44

وَأَلَّا يَعْفُلُونَ عَنِ الْوَلَةِ إِلَيْكَ

and are never heedless of passionate love for Thee;

وَإِسْرَافِيلُ صَاحِبُ الصُّورِ الشَّخِصُ الَّذِي يَنْتَظِرُ مِنْكَ الْإِذْنَ وَ
حُلُولَ الْأَمْرِ فَيَنْبِئُهُ بِالنَّفْخَةِ صَرَغِي رَهَائِنَ الْقُبُورِ

Seraphiel, the Owner of the Trumpet, fixed in his gaze, awaiting Thy permission and the descent of the Command, that he may arouse through the Blast the hostages thrown down in the graves;

وَ مِيكَائِيلُ ذُو الْجَاهِ عِنْدَكَ وَ الْمَكَانِ الرَّفِيعِ مِنْ طَاعَتِكَ

Michael, possessor of standing with Thee and a raised up place in Thy obedience;

وَ جِبْرِيْلُ الْأَمِينُ عَلَى وَحْيِكَ

Gabriel, entrusted with Thy revelation,

الْمُطَاعُ فِي أَهْلِ سَمَوَاتِكَ

obeyed by the inhabitants of Thy heavens,

الْمَكِينُ لَدَيْكَ الْمُقَرَّبُ عِنْدَكَ

distinguished in Thy Presence,¹ brought nigh to Thee;

وَ الرُّوحُ الَّذِي هُوَ عَلَى مَلَائِكَةِ الْحُجُبِ

the spirit who is over the angels of the veils;²

وَ الرُّوحُ الَّذِي هُوَ مِنْ أَمْرِكَ

and the spirit who is of Thy command³ -

اللَّهُمَّ فَصَلِّ عَلَيْهِمْ وَ عَلَى الْمَلَائِكَةِ الَّذِينَ مِنْ دُونِهِمْ

bless them and the angels below them:

مِنْ سُكَّانِ سَمَوَاتِكَ

the residents in Thy heavens,

وَ أَهْلِ الْأَمَانَةِ عَلَى رِسَالَاتِكَ

those entrusted with Thy messages,

وَ الَّذِينَ لَا تَدْخُلُهُمْ

those who become not

سَامَةً مِنْ دُؤُوبٍ

¹ Cf. 81:20

² The veils meant here are those referred to in the hadees often quoted in Sunni sources: 'Allah has seventy' - or 'seventy thousand' - 'veils of light and darkness; were they to be removed, the glories of His face would incinerate everything perceived by the creatures' eyes.' Shia sources add several parallel hadees from the Prophet and the Imams (see Behaar al-Anwar v, 39-47, Bab al-hujub wa l-astar wa l-suradiqat). Cf. Supplication 50.5, where mention is made of Allah's 'splendour masked by the veils'

³ Cf. 17:85

wearied by perseverance,

وَلَا اِعْيَاءٌ مِنْ لُغُوبٍ وَلَا فُتُورٌ

or exhausted and flagged by toil,

وَلَا تَشْغَلُهُمْ عَنْ تَسْبِيحِكَ الشَّهَوَاتُ

whom passions distract not from glorifying Thee,

وَلَا يَقْطَعُهُمْ عَنْ تَعْظِيمِكَ سَهُوُ الْغَفَلَاتِ

and whose magnification of Thee is never cut off by the inattention of heedless moments;

الْخُشْعُ الْأَبْصَارِ فَلَا يَرُومُونَ النَّظَرَ إِلَيْكَ

their eyes lowered, they do not attempt to look at Thee;

النَّوَاكِسُ الْأَذْقَانِ الَّذِينَ قَدْ طَالَتْ رَغْبَتُهُمْ فِيمَا لَدَيْكَ

their chins bowed, they have long desired what is with Thee;

الْمُسْتَهْزِءُونَ بِذِكْرِ الْآئِكَ

unrestrained in mentioning Thy boons,

وَالْمُتَوَاضِعُونَ دُونَ عَظَمَتِكَ وَجَلَالِ كِبْرِيَاءِكَ

they remain humble before Thy mightiness and the majesty of Thy magnificence;

وَالَّذِينَ يَقُولُونَ إِذَا نَظَرُوا إِلَىٰ جَهَنَّمَ تَزْفِرُ عَلَىٰ أَهْلِ مَعْصِيَتِكَ

سُبْحَانَكَ مَا عِبَادَتِكَ حَقَّ عِبَادَتِكَ

those who say when they look upon Gehenna roaring over the people who disobeyed Thee: 'Glory be to Thee, we have not worshipped Thee with the worship Thou deservest!'

فَصَلِّ عَلَيْهِمْ وَ عَلَىٰ

Bless them,

الرَّوْحَانِيِّينَ مِنْ مَلَائِكَتِكَ

and Thy angels who are the Reposeful,

وَأَهْلِ الزُّلْفَةِ عِنْدَكَ

those of proximity to Thee,

وَحُمَالِ الْغَيْبِ إِلَىٰ رُسُلِكَ

those who carry the unseen to Thy messengers,

وَالْمُؤْتَمِنِينَ عَلَىٰ وَحْيِكَ

those entrusted with Thy revelation,

وَقِبَائِلِ الْمَلَائِكَةِ الَّذِينَ

the tribes of angels whom Thou hast

اِخْتَصَصْتَهُمْ لِنَفْسِكَ

singled out for Thyself,
 وَ أَعْنَيْتَهُمْ عَنِ الطَّعَامِ وَالشَّرَابِ بِتَقْدِيرِكَ
 freed from need for food and drink by their calling Thee holy,
 وَ أَسَكَنْتَهُمْ بُطُونِ أَطْبَاقِ سَمَوَاتِكَ
 and made to dwell inside Thy heavens' layers,
 وَ الَّذِينَ عَلَى أَرْجَائِهَا إِذَا أَنْزَلَ الْأَمْرُ بِتَمَامٍ وَعَدَّكَ
 those who will stand upon the heavens' borders¹ when the Command descends to complete Thy promise,
 وَ خُزَّانِ الْمَطَرِ وَ زَوَاجِرِ السَّحَابِ
 the keepers of the rain, the drivers of the clouds,
 وَ الَّذِي بِصَوْتِ زَجْرِهِ يُسْمَعُ زَجْلُ الرَّعُودِ وَ إِذَا سَبَحَتْ بِهِ حَفِيفَةُ
 السَّحَابِ التَّمَعَّتْ صَوَاعِقُ الْبُرُوقِ
 him at whose driving's sound is heard the rolling of thunder, and when the reverberating clouds swim
 before his driving, bolts of lightning flash;
 وَ مُشِيْعِي الثَّلْجِ وَ الْبَرْدِ
 the escorts of snow and hail,
 وَ الْهَابِطِينَ مَعَ قَطْرِ الْمَطَرِ إِذَا نَزَلَ
 the descenders with the drops of rain when they fall,
 وَ الْفَوَاحِ عَلَى خَزَائِنِ الرِّيَّاحِ
 the watchers over the treasures of the winds,
 وَ الْمُوَكَّلِينَ بِالْجِبَالِ فَلَا تَزُولُ
 those charged with the mountains lest they disappear,
 وَ الَّذِينَ عَرَفْتَهُمْ مَنَاقِلَ الْمِيَاهِ وَ كَيْلَ مَا تَحْوِيهِ لَوَاعِجُ الْأَمْطَارِ وَ
 عَوَالِجُهَا
 those whom Thou hast taught the weights of the waters and the measures contained by torrents and
 masses of rain;
 وَ رُسُلِكَ مِنَ الْمَلَائِكَةِ إِلَى أَهْلِ الْأَرْضِ بِمَكْرُوهِ مَا يَنْزِلُ مِنَ الْبَلَاءِ
 وَ مَحْبُوبِ الرَّخَاءِ
 the angels who are Thy messengers to the people of the earth with the disliked affliction that comes down
 and the beloved ease;
 وَ السَّعْرَةَ الْكِرَامَ الْبَرَّةَ
 the devoted, noble scribes,²

¹ Cf. 69:17

² Cf. 80:16

وَ الْحَفَظَةِ الْكَرَامِ الْكَاتِبِينَ

the watchers, noble writers,¹

وَ مَلِكِ الْمَوْتِ وَ أَعْوَانِهِ

the angel of death and his helpers,

وَ مُنْكَرٍ وَ نَكِيرٍ

Munkar and Nakir,²

وَ رُؤْمَانَ فَتَّانِ الْقُبُورِ

Rumaan, the tester in the graves,³

وَ الطَّائِفِينَ بِالْبَيْتِ الْمَعْمُورِ

the circlers of the Inhabited House,⁴

وَ مَالِكٍ وَ الْخَزَنَةِ وَ رِضْوَانَ وَ سَدَنَةَ الْجَنَانِ

Malik⁵ and the guardians, Ridwan⁶ and the gatekeepers of the gardens,

وَ الَّذِينَ لَا يَعْسُونَ اللَّهَ مَا أَمَرَهُمْ وَ يَفْعَلُونَ مَا يُؤْمَرُونَ

those who disobey not Allah in What He commands them and do What they are commanded;⁷

وَ الَّذِينَ يَقُولُونَ سَلَامٌ عَلَيْكُمْ بِمَا صَبَرْتُمْ فَنِعْمَ عُقْبَى الدَّارِ

those who say, Peace be upon you, for that you were patient - and fair is the Ultimate Abode;⁸

وَ الزَّبَانِيَةَ الَّذِينَ إِذَا قِيلَ لَهُمْ خُذُوهُ فَغُلُّوهُ ثُمَّ الْجَحِيمَ صَلُّوهُ ابْتَدَرُوهُ

سِرَاعًا وَ لَمْ يُنْظَرُوهُ

the Zabaniya, who, when it is said to them, take him, and fetter him, then roast him in hell,⁹ hasten to accomplish it, nor do they give him any respite;¹⁰

وَ مَنْ أَوْهَمْنَا ذِكْرَهُ وَ لَمْ نَعْلَمْ مَكَانَهُ مِنْكَ وَ بَأَى أَمْرٍ وَكَلَّتَهُ

him whom we have failed to mention, not knowing his place with Thee, nor with which command Thou hast charged him;

وَ سُكَّانِ الْهَوَاءِ وَ الْأَرْضِ وَ الْمَاءِ

and the residents in the air, the earth, and the water,

¹ i.e., the scribes and writers who record peoples' deeds in this world, cf. 82:11

² The two angels, mentioned in many hadees who question the dead on the first night in the grave

³ An angel who, according to some hadees is the first to enter the grave with the dead person, telling him to write out his deeds on his shroud with his saliva as ink and his finger as pen

⁴ A house in the celestial spheres mentioned in 52:4 and located directly above the Ka'ba

⁵ The angel in charge of the Fire

⁶ The angel in charge of paradise

⁷ Holy Quran, 66:6

⁸ Holy Quran, 13:24

⁹ Holy Quran, 69:30

¹⁰ Cf. 16:85

وَمَنْ مِنْهُمْ عَلَى الْخَلْقِ

and those of them charged over the creatures;

فَصَلِّ عَلَيْهِمْ يَوْمَ يَأْتِي كُلُّ نَفْسٍ مَعَهَا سَائِقٌ وَ شَهِيدٌ
bless them on the day when every soul will come, with it a driver and a witness,¹

وَ صَلِّ عَلَيْهِمْ صَلَاةً تَزِيدُهُمْ

and bless them with a blessing that will add

كِرَامَةً عَلَى كِرَامَتِهِمْ وَ طَهَارَةً عَلَى طَهَارَتِهِمْ

honour to their honour and purity to their purity.

اللَّهُمَّ وَ إِذَا صَلَّيْتَ عَلَى مَلَائِكَتِكَ وَ رُسُلِكَ وَ بَلَّغْتَهُمْ صَلَوَاتَنَا عَلَيْهِمْ

فَصَلِّ عَلَيْنَا بِمَا فَتَحْتَ لَنَا مِنْ حُسْنِ الْقَوْلِ فِيهِمْ

O Allah, and when Thou blessest Thy angels and Thy messengers and Thou extendest our blessings to them, bless us through the good words about them which Thou hast opened up for us!

إِنَّكَ جَوَادٌ كَرِيمٌ

Thou art Munificent, Generous.

وَ كَانَ مِنْ دُعَائِهِ □ فِي الصَّلَاةِ عَلَى أَتْبَاعِ الرُّسُلِ وَ مُصَدِّقِيهِمْ

4. His Supplication in Calling down Blessings upon the Followers of, and Attesters to, the Messengers

اللَّهُمَّ وَ أَتْبَاعُ الرُّسُلِ وَ مُصَدِّقُوهُمْ مِنْ أَهْلِ الْأَرْضِ بِالْغَيْبِ عِنْدَ
مُعَارَضَةِ الْمُعَانِدِينَ لَهُمْ بِالتَّكْذِيبِ

O Allah, as for the followers of the messengers and those of the people of the earth who attested to them unseen (while the obstinate resisted them through crying lies) -

وَالْإِسْتِيَاقِ إِلَى الْمُرْسَلِينَ بِحَقَائِقِ الْإِيمَانِ

they yearned for the emissaries through the realities of faith,

فِي كُلِّ دَهْرٍ وَ زَمَانٍ

in every era and time in which Thou didst

أَرْسَلْتَ فِيهِ رَسُولًا

send a messenger

وَ أَقَمْتَ لِأَهْلِهِ دَلِيلًا

and set up for the people a director

¹ 50:21; the driver and witness are also angels

مَنْ لَدُنْ أَدَمَ إِلَى مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

from the period of Adam down to Muhammad (s.a.w.a.)

مِنْ أَيْمَّةِ الْهُدَى

from among the imams of guidance

وَقَادَةَ أَهْلِ التَّقَى

and the leaders of the godfearing

عَلَى جَمِيعِهِمُ السَّلَامُ

(a.s.) -

فَذَكِّرْهُمْ مِنْكَ بِمَغْفِرَةٍ وَرِضْوَانٍ

remember them with forgiveness and good pleasure!

اللَّهُمَّ وَاصْحَابُ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ خَاصَّةً

O Allah, and as for the Companions of Muhammad specifically,

الَّذِينَ أَحْسَنُوا الصَّحَابَةَ

those who did well in companionship,

وَالَّذِينَ أَبْلَوْا الْبَلَاءَ الْحَسَنَ فِي نَصْرِهِ وَكَانْفُوهُ وَاسْرَعُوا إِلَى

وَفَادَتِهِ

who stood the good test in helping him,

وَسَابِقُوا إِلَى دَعْوَتِهِ وَاسْتَجَابُوا لَهُ حَيْثُ أَسْمَعَهُمْ حُجَّةَ رَسُولَاتِهِ

responded to him when he made them hear his messages' argument,

وَفَارَقُوا الْأَزْوَاجَ وَالْأَوْلَادَ فِي إِظْهَارِ كَلِمَتِهِ

separated from mates and children in manifesting his word,

وَقَاتَلُوا الْأَبَاءَ وَالْأَبْنَاءَ فِي تَثْبِيثِ نُبُوَّتِهِ وَانْتَصَرُوا بِهِ

fought against fathers and sons in strengthening his prophecy, and through him gained victory;

وَمَنْ كَانُوا مُنْطَوِينَ عَلَى مَحَبَّتِهِ يَرْجُونَ تِجَارَةً لَنْ تَبُورَ فِي

مَوَدَّتِهِ

those who were wrapped in affection for him, hoping for a commerce that comes not to naught¹ in love for him;

وَالَّذِينَ هَجَرَتْهُمْ الْعَشَائِرُ إِذْ تَعَلَّقُوا بِعُرْوَتِهِ

those who were left by their clans when they clung to his handhold

وَأَنْفَقَتْ مِنْهُمْ الْقَرَابَاتُ إِذْ سَكَنُوا فِي ظِلِّ قَرَابَتِهِ

and denied by their kinsfolk when they rested in the shadow of his kinship;

¹ Holy Quran, 35:29

فَلَا تَنْسَ لَهُمُ اللَّهُمَّ مَا تَرَكَوا لَكَ وَ فِيكَ

forget not, O Allah, what they abandoned for Thee and in Thee,

وَ أَرْضِهِمْ مِنْ رِضْوَانِكَ

and make them pleased with Thy good pleasure

وَ بِمَا حَاشُوا الْخَلْقَ عَلَيْكَ

for the sake of the creatures they drove to Thee

وَ كَانُوا مَعَ رَسُولِكَ دُعَاءَ لَكَ إِلَيْكَ

while they were with Thy Messenger, summoners to Thee for Thee.

وَ اشْكُرْهُمْ عَلَى

Show gratitude to them for

هَجْرِهِمْ فِيكَ دِيَارَ قَوْمِهِمْ

leaving the abodes of their people for Thy sake

وَ خُرُوجِهِمْ مِنْ سَعَةِ الْمَعِاشِ إِلَى ضَيْقِهِ

and going out from a plentiful livelihood to a narrow one,

وَ مَنْ كَثُرَتْ فِي إِعْزَازِ دِينِكَ مِنْ مَظْلُومِهِمْ

and [show gratitude to] those of them who became objects of wrongdoing and whom Thou multiplied in exalting Thy religion.

اللَّهُمَّ وَ أَوْصِلْ إِلَى التَّابِعِينَ لَهُمْ بِإِحْسَانِ الَّذِينَ

O Allah, and give to those who have done well in following the Companions,

يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَ لِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ خَيْرَ

جَزَائِكَ الَّذِينَ

who say, Our Lord, forgive us and our brothers who went before us in faith,¹ Thy best reward;

فَصَدُّوا سَمْتَهُمْ

those who went straight to the Companions' road,

وَ تَحَرَّوْا وَجْهَتَهُمْ

sought out their course,

وَ مَضَوْا عَلَى شَاكِلَتِهِمْ

and proceeded in their manner.

لَمْ يَتْنَبَهُمْ رَيْبٌ فِي بَصِيرَتِهِمْ

No doubt concerning their sure insight diverted them

وَ لَمْ يَخْتَلِجْهُمْ شَكٌّ فِي قَفْوِ أَثَارِهِمْ وَ الْإِتِّمَامِ بِهِدَايَةِ مَنَارِهِمْ

¹ Holy Quran, 59:10

and no uncertainty shook them from following in their tracks and being led by the guidance of their light.

مُكَانِفِينَ وَ مَوَازِرِينَ لَهُمْ

As their assistants and supporters,

يَدِينُونَ بِدِينِهِمْ

they professed their religion,

وَ يَهْتَدُونَ بِهَدْيِهِمْ

gained guidance through their guidance,

يَتَّفِقُونَ عَلَيْهِمْ

came to agreement with them,

وَ لَا يَتَّهَمُونَهِمْ فِي مَا آدَوْا إِلَيْهِمْ

and never accused them in what they passed on to them.

اللَّهُمَّ وَ صَلِّ عَلَى التَّابِعِينَ مِنْ يَوْمِنَا هَذَا إِلَى يَوْمِ الدِّينِ

O Allah, and bless the Followers, from this day of ours to the Day of Doom,

وَ عَلَى أَزْوَاجِهِمْ

their wives,

وَ عَلَى ذُرِّيَّاتِهِمْ

their offspring,

وَ عَلَى مَنْ أَطَاعَكَ مِنْهُمْ

and those among them who obey Thee,

صَلْوَةً تَعْصِمُهُمْ بِهَا مِنْ مَعْصِيَتِكَ

with a blessing through which Thou wilt preserve them from disobeying Thee,

وَ تَفْسَحُ لَهُمْ فِي رِيَاضِ جَنَّتِكَ

make room for them in the plots of Thy Garden,

وَ تَمْنَعُهُمْ بِهَا مِنْ كَيْدِ الشَّيْطَانِ

defend them from the trickery of Satan,

وَ تُعِينُهُمْ بِهَا عَلَى مَا اسْتَعَانُوكَ عَلَيْهِ مِنْ بَرٍّ

help them in the piety in which they seek help from Thee,

وَ تَقِيَهُمْ طَوَارِقَ اللَّيْلِ وَ النَّهَارِ إِلَّا طَارِقًا يَطْرُقُ بِخَيْرٍ

protect them from sudden events that come by night and day - except the events which come with good -

وَ تَبْعَثُهُمْ بِهَا عَلَى

and incite them to

اعْتِقَادِ حُسْنِ الرَّجَاءِ لَكَ وَ الطَّمَعِ فِي مَا عِنْدَكَ

tie firmly the knot of good hope in Thee, what is with Thee,

وَتَرَكَ التُّهْمَةَ فِيمَا تَحْوِيهِ أَيْدِي الْعِبَادِ

and refrain from ill thoughts [toward Thee] because of what the hands of Thy servants' hold.

لِتُرُدَّهُمْ إِلَى الرَّغْبَةِ إِلَيْكَ وَ الرَّهْبَةِ مِنْكَ

Thus Thou mayest restore them to beseeching Thee and fearing Thee,

وَتُرْهِدَّهُمْ فِي سَعَةِ الْعَاجِلِ

induce them to renounce the plenty of the immediate,

وَتُحِبِّبَ إِلَيْهِمُ الْعَمَلَ لِلْآجِلِ وَالْإِسْتِعْدَادَ لِمَا بَعْدَ الْمَوْتِ

make them love to work for the sake of the deferred and prepare for what comes after death,

وَتُهَوِّنَ عَلَيْهِمْ كُلَّ كَرْبٍ يَحِلُّ بِهِمْ يَوْمَ خُرُوجِ الْأَنْفُسِ مِنْ أَبْدَانِهَا

make easy for them every distress that comes to them on the day when souls take leave from bodies,

وَتُعَافِيَهُمْ مِمَّا تَقَعُ بِهِ الْفِتْنَةُ مِنْ مَحْدُورَاتِهَا وَ كِبَّةِ النَّارِ وَ طَوْلِ

الْخُلُودِ فِيهَا

release them from that which brings about the perils of temptation and being thrown down in the Fire and staying forever within it,

وَتُصَيِّرَهُمْ إِلَى أَمْنٍ مِنْ مَقِيلِ الْمُتَّقِينَ

and take them to security, the resting place of the godfearing.

وَ كَانَ مِنْ دُعَائِهِ □ لِنَفْسِهِ وَ لِأَهْلِ وَ لِأَيَّتِهِ

5. His Supplication for himself and the People under his Guardianship

يَا مَنْ لَا تَنْقُضِي عَجَائِبُ عَظَمَتِهِ

O He the wonders of whose mightiness will never end!

صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ وَ سَلِّمْ

Bless Muhammad and his Household

وَ احْجُبْنَا عَنِ الْأَلْحَادِ فِي عَظَمَتِكَ

and prevent us from deviation concerning Thy mightiness!

وَ يَا مَنْ لَا تَنْتَهِي مُدَّةَ مُلْكِهِ

O He the term of whose kingdom will never cease!

صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ وَ سَلِّمْ

Bless Muhammad and his Household

وَ أَعْتِقْ رِقَابَنَا مِنْ نِقْمَتِكَ

and release our necks from Thy vengeance!

وَا يَا مَنْ لَا تَفْنَى خَزَائِنُ رَحْمَتِهِ

O He the treasures of whose mercy will never be exhausted!

صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ

Bless Muhammad and his Household

وَاجْعَلْ لَنَا نَصِيبًا فِي رَحْمَتِكَ

and appoint for us a portion of Thy mercy!

وَا يَا مَنْ تَنْقَطِعُ دُونَ رُؤْيَيْتِهِ الْأَبْصَارُ

O He whom eyes fall short of seeing!

صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَ سَلِّمْ

Bless Muhammad and his Household

وَ اَدْنِنَا إِلَى قُرْبِكَ

and bring us close to Thy nearness!

وَا يَا مَنْ تَصْغُرُ عِنْدَ خَطَرَةِ الْأَخْطَارِ

O He before whose greatness all great things are small!

صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ

Bless Muhammad and his Household

وَ كَرِّمْنَا عَلَيْكَ

and give us honour with Thee!

وَا يَا مَنْ تَطْهَرُ عِنْدَهُ بِوَاطِنِ الْأَخْبَارِ

O He to whom all hidden tidings are manifest!

صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ

Bless Muhammad and his Household

وَ لَا تَفْضَحْنَا لَدَيْكَ

and expose us not before Thee!

اللَّهُمَّ

O Allah,

اغْنِنَا عَنْ هِبَةِ الْوَقَائِبِينَ بِهَيْبَتِكَ

remove our need for the gifts of the givers through Thy gift,

وَ اكْفِنَاوَا شَةَ الْقَاطِعِينَ بِصِلَتِكَ

spare us the loneliness of those who break off through Thy joining,

حَتَّى لَا نَرْغَبَ إِلَى أَحَدٍ مَعَ بَدْلِكَ

that we may beseech no one along with Thy free giving,

وَلَا نَسْتَوْحِشَ مِنْ أَحَدٍ مَعَ فَضْلِكَ

that we may feel lonely at no one's absence along with Thy bounty!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ

O Allah, bless Muhammad and his Household,

وَكَيْدِ لَنَا وَلَا تَكْذِبْ عَلَيْنَا

scheme for us, not against us,

وَأَمْكُرْ لَنَا وَلَا تَمْكُرْ بِنَا

devise to our benefit, not to our loss,¹

وَأَدِلْ لَنَا وَلَا تُدِلْ مِنَّا

give the turn to prevail to us, not to others!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ

O Allah, bless Muhammad and his Household,

وَقِنَا مِنْكَ

protect us from Thyself,

وَاحْفَظْنَا بِكَ

safeguard us through Thyself,

وَاهْدِنَا إِلَيْكَ

guide us to Thyself,

وَلَا تُبَاعِدْنَا عَنْكَ

and take us not far from Thyself!²

إِنَّ مَنْ تَقَاهُ يَسْلَمُ

He whom Thou protectest stays safe,

وَمَنْ تَهْدِيهِ يَعْلَمُ

He whom Thou guidest knows,

وَمَنْ تُقَرِّبُهُ إِلَيْكَ يَغْنَمُ

and He whom Thou bringest near Thyself takes the spoils.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ

O Allah, bless Muhammad and his Household

¹ The Qur'an often mentions Allah's scheming and devising, usually in answer to the trickery and deception of the evildoers. For example: They are scheming, and I am scheming. So respite the unbelievers; delay with them for a time (86:15); They devised, and Allah devised, and Allah is the best of devisers (3:54)

² Allah's protecting the servant from Himself is for Him to guard him against His wrath. 'Guidance to Allah' is guidance to His mercy, while being taken 'far from Him' is to be subjected to wrath. Cf. the introduction and passages such as 48.13 and 73.1

وَ اَكْفِنَا

and spare us

حَدَّ نَوَائِبِ الزَّمَانِ

the cutting edge of time's turning changes,

وَ شَرَّ مَصَائِدِ الشَّيْطَانِ

the evil of Satan's snares,

وَ مَرَارَةَ صَوْلَةِ السُّلْطَانِ

and the bitterness of the sovereign's aggression!

اللَّهُمَّ إِنَّمَا يَكْتَفِي الْمُكْتَفُونَ بِفَضْلِ قُوَّتِكَ

O Allah, the spared are spared only through the bounty of Thy strength,

فَصَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ وَ اَكْفِنَا

so bless Muhammad and his Household and spare us!

وَ إِنَّمَا يُعْطَى الْمُعْطُونَ مِنْ فَضْلِ جِدَّتِكَ

The givers give only through the bounty of Thy wealth,

فَصَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ وَ اَعْطِنَا

so bless Muhammad and his Household and give to us!

وَ إِنَّمَا يَهْتَدَى الْمُهْتَدُونَ بِنُورِ وَجْهِكَ

The guided are guided only by the light of Thy face,

فَصَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ وَ اِهْدِنَا

so bless Muhammad and his Household and guide us!

اللَّهُمَّ إِنَّكَ

O Allah,

مَنْ وَ الْبَيْتَ لَمْ يَضُرُّهُ خِذْلَانُ الْخَازِلِينَ

he whom Thou befriendest will not be injured by the abandonment of the abandoners,

وَ مَنْ أَعْطَيْتَ لَمْ يَنْقُصْهُ مَنَعُ الْمَانِعِينَ

he to whom Thou givest will not be diminished by the withholding of the withholders,

وَ مَنْ هَدَيْتَ لَمْ يُغْوِهِ اضْلالُ الْمُضِلِّينَ

he whom Thou guidest will not be misled by the misguidance of the misguiders.

فَصَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ

So bless Muhammad and his Household,

وَ اَمْنَعْنَا بِعِزِّكَ مِنْ عِبَادِكَ

defend us from Thy servants through Thy might,

وَ أَغْنِنَا عَنْ غَيْرِكَ بِإِرْفَادِكَ

free us from need for other than Thee through Thy support,

وَ اسْلُكْ بِنَا سَبِيلَ الْحَقِّ بِإِرْشَادِكَ

and make us travel the path of the Truth through Thy right guidance!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ وَ اجْعَلْ

O Allah, bless Muhammad and his Household and put

سَلَامَةً قُلُوبِنَا فِي ذِكْرِ عَظَمَتِكَ

the soundness of our hearts into the remembrance of Thy mightiness,

وَ فَرَاغَ أَبْدَانِنَا فِي شُكْرِ نِعْمَتِكَ

the idleness of our bodies into giving thanks for Thy favour,

وَ انْطِلَاقِي السِّنْتِنَا فِي وَصْفِ مِنَّتِكَ

and the flow of our tongues into the description of Thy kindness!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ وَ اجْعَلْنَا مِنْ

O Allah, bless Muhammad and his Household and make us one of

دُعَاتِكَ الدَّاعِينَ إِلَيْكَ

Thy summoners who summon to Thee,

وَ هُدَاتِكَ الدَّالِّينَ عَلَيْكَ

Thy guiders who direct to Thee,

وَ مِنْ خَاصَّتِكَ الْخَاصِّينَ لَدَيْكَ يَا أَرْحَمَ الرَّاحِمِينَ.

and Thy special friends whom Thou hast singled out! O Most Merciful of the merciful!

وَ كَانَ مِنْ دُعَائِهِ □ عِنْدَ الصَّبَاحِ وَ الْمَسَاءِ

6. His Supplication in the Morning and Evening

الْحَمْدُ لِلَّهِ الَّذِي خَلَقَ اللَّيْلَ وَ النَّهَارَ بِقُوَّتِهِ

Praise belongs to Allah, who created night and day through His strength,

وَ مَيَّزَ بَيْنَهُمَا بِقُدْرَتِهِ

set them apart through His power,

وَ جَعَلَ لِكُلِّ وَاحِدٍ مِنْهُمَا حَدًّا مَحْدُودًا وَ أَمَدًا مَمْدُودًا

and appointed for each a determined limit and a drawn-out period.

يُؤَلِّجُ كُلَّ وَاحِدٍ مِنْهُمَا فِي صَاحِبِهِ وَ يُؤَلِّجُ صَاحِبَهُ فِيهِ

He makes each of the two enter into its companion, and makes its companion enter into it,

بِتَقْدِيرٍ مِنْهُ لِلْعِبَادِ فِيمَا يَغْذُوهُمْ بِهِ وَ يَنْشِئُهُمْ عَلَيْهِ

as an ordainment from Him for His servants in that through which He feeds them and with which He makes them grow.

فَخَلَقَ لَهُمُ اللَّيْلَ لِيَسْكُنُوا فِيهِ مِنْ حَرَكَاتِ التَّعَبِ وَ نَهَضَاتِ النَّصَبِ

He created for them the night, that they might rest in it¹ from tiring movements and wearisome exertions

وَ جَعَلَهُ لِبَاسًا لِيَلْبَسُوا مِنْ رَاحَتِهِ وَ مَنَامِهِ فَيَكُونَنَّ ذَلِكَ لَهُمْ جَمَامًا وَ

قُوَّةً وَ لِيَنَالُوا بِهِ لَذَّةً وَ شَهْوَةً

and He made it a garment for them that they might be clothed in its ease and its sleep, that it might be for them refreshment and strength, that they might reach therein pleasure and passion.

وَ خَلَقَ لَهُمُ النَّهَارَ مُبْصِرًا

He created for them the daytime, giving sight,

لِيَبْتَغُوا فِيهِ مِنْ فَضْلِهِ

that they might seek within it of His bounty,²

وَ لِيَتَسَبَّبُوا إِلَى رِزْقِهِ

find the means to His provision,

وَ يَسْرَحُوا فِي أَرْضِهِ طَلَبًا لِمَا فِيهِ

and roam freely in His earth, searching for that through which

نَيْلُ الْعَاجِلِ مِنْ دُنْيَاهُمْ

to attain the immediate in their life in this world

وَ دَرَكَ الْأَجْلِ فِي آخِرِيهِمْ

and to achieve the deferred in their life to come.

بِكُلِّ ذَلِكَ

Through all of this He

يُصْلِحُ شَأْنَهُمْ

sets right their situation,

وَ يَبْلُغُوا أَخْبَارَهُمْ

tries their records,³

وَ يَنْظُرُ كَيْفَ هُمْ

and watches their state in

¹ Holy Quran, 10:67

² Holy Quran, 17:12

³ Allusion to 47:31: We shall assuredly try you until We know those of you who struggle and are steadfast, and try your records

فِي أَوْقَاتِ طَاعَتِهِ
 the times for obeying Him,
 وَ مَنَازِلِ فُرُوضِهِ
 the waystations of His obligations,
 وَ مَوَاقِعِ أَحْكَامِهِ
 and the places of His ordinances,
 لِيَجْزِيَ الَّذِينَ أَسَاءُوا بِمَا عَمِلُوا
 that He may repay those who do evil with what they have done
 وَ يَجْزِيَ الَّذِينَ أَحْسَنُوا بِالْحُسْنَى
 and repay those who do good with goodness.¹
 اللَّهُمَّ فَكَ الْحَمْدُ عَلَى مَا
 O Allah, to Thee belongs praise for
 فَلَقْتَ لَنَا مِنَ الْإِصْبَاحِ
 the sky Thou hast split into dawn for us,²
 وَ مَتَّعْتَنَا بِهِ مِنْ ضَوْءِ النَّهَارِ
 giving us to enjoy thereby the brightness of daytime,
 وَ بَصَّرْتَنَا مِنْ مَطَالِبِ الْأَقْوَاتِ
 showing us sought-after nourishments,
 وَ وَقَيْتَنَا فِيهِ مِنْ طَوَارِقِ الْأَفَاتِ
 and protecting us from the striking of blights.
 أَصْبَحْنَا وَ أَصْبَحَتِ الْأَشْيَاءُ كُلُّهَا بِجُمَاتِهَا لَكَ
 In the morning we and all things, every one, rise for Thee,
 سَمَاوُهَا وَ أَرْضُهَا
 the heaven and the earth
 وَ مَا بَثَّتَ فِي كُلِّ وَاحِدٍ مِنْهُمَا
 and what Thou hast scattered in each,
 سَاكِنُهُ وَ مُتَحَرِّكُهُ
 the still and the moving,
 وَ مُقِيمُهُ وَ شَاخِصُهُ
 the resident and the journeying,

¹ Holy Quran, 53:31

² Allusion to 6:96: He splits the sky into dawn

وَمَا عَلَا فِي الْهَوَاءِ

what towers up in the air

وَمَا كُنَّ تَحْتَ الثَّرَى

and what hides under the ground.

أَصْبَحْنَا فِي قَبْضَتِكَ

We rise in the morning in Thy grasp:

يَحْوِينَا مُلْكُكَ وَ سُلْطَانُكَ

Thy kingdom and authority contain us

وَتَضُمُّنَا مَشِيَّتِكَ

and Thy will embraces us.

وَنَتَّصِرُ عَنْ أَمْرِكَ

We move about by Thy command

وَنَتَّقَلَّبُ فِي تَدْبِيرِكَ

and turn this way and that through Thy governing.

لَيْسَ لَنَا مِنَ الْأَمْرِ إِلَّا مَا قَضَيْتَ

We own nothing of the affair except what Thou hast decreed

وَلَا مِنَ الْخَيْرِ إِلَّا مَا أَعْطَيْتَ

and nothing of the good except what Thou hast given.

وَهَذَا يَوْمٌ حَادِثٌ جَدِيدٌ

This is a fresh, new day,

وَهُوَ عَلَيْنَا شَاهِدٌ عَتِيدٌ

over us a ready witness.

إِنْ أَحْسَنَّا وَدَعْنَا بِحَمْدٍ

If we do good, it will take leave from us with praise,

وَإِنْ أَسَأْنَا فَارْقَنَا بِدَمٍّ

and if we do evil, it will part from us in blame.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ

O Allah, bless Muhammad and his Household,

وَارْزُقْنَا حُسْنَ مُصَاحَبَتِهِ

provide us with the day's good companionship

وَاعْصِمْنَا مِنْ سُوءِ مُفَارَقَتِهِ

and preserve us against parting from it badly

بَارِتْكَابِ جَرِيرَةٍ

by doing a misdeed

أَوْ اقْتِرَافِ صَغِيرَةٍ أَوْ كَبِيرَةٍ

or committing a sin, whether small or great!

وَ اجْزَلِ لَنَا فِيهِ مِنَ الْحَسَنَاتِ

Make our good deeds within it plentiful

وَ اَخْلِنَا فِيهِ مِنَ السَّيِّئَاتِ

empty us therein of evil deeds,

وَ اَمْلَأْ لَنَا مَا بَيْنَ طَرَفَيْهِ

and fill what lies between its two sides for us

حَمْدًا وَ شُكْرًا

with praise and thanksgiving,

وَ اجْرًا وَ دُخْرًا

wages and stores,

وَ فَضْلًا وَ اِحْسَانًا

bounty and beneficence!

اللَّهُمَّ يَسِّرْ عَلَيَّ الْكِرَامِ الْكَاتِبِينَ مَوْنَتَنَا

O Allah, ease our burden on the Noble Writers,¹

وَ اَمْلَأْ لَنَا مِنْ حَسَنَاتِنَا صَحَائِفَنَا

fill our pages for us with our good deeds,

وَ لَا تُخْزِنَا عِنْدَهُمْ بِسُوءِ اَعْمَالِنَا

and degrade us not before them with our evil works!

اللَّهُمَّ اجْعَلْ لَنَا فِي كُلِّ سَاعَةٍ مِنْ سَاعَاتِهِ

O Allah, appoint for us in each of the day's hours

حَظًّا مِّنْ عِبَادِكَ

a share from Thy servants,

وَ نَصِيبًا مِّنْ شُكْرِكَ

a portion of giving thanks to Thee,

وَ شَاهِدًا صِدْقٍ مِّنْ مَّلَائِكَتِكَ

and a truthful witness among Thy angels!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ

¹ Cf. above, 3.18

O Allah, bless Muhammad and his Household

وَاحْفَظْنَا مِنْ^١

and safeguard us from

بَيْنَ أَيْدِينَا وَ مِنْ خَلْفِنَا

before us and behind us,

وَ عَنْ أَيْمَانِنَا وَ عَنْ شَمَائِلِنَا

from our right hands and our left hands

وَ مِنْ جَمِيعِ نَوَاحِينَا حِفْظًا

and from all our directions,¹ a safeguarding that will

عَاصِمًا مِنْ مَعْصِيَتِكَ

preserve from disobeying Thee,

هَادِيًا إِلَى طَاعَتِكَ

guide to obeying Thee,

مُسْتَعْمَلًا لِمَحَبَّتِكَ

and be employed for Thy love!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ

O Allah, bless Muhammad and his Household

وَ وَفَّقْنَا فِي يَوْمِنَا هَذَا وَ لَيْلَتِنَا هَذِهِ وَ فِي جَمِيعِ أَيَّامِنَا

and give us success in this day of ours, this night of ours, and in all our days,

لِاسْتِعْمَالِ الْخَيْرِ

to employ the good,

وَ هِجْرَانَ الشَّرِّ

stay away from the evil,

وَ شُكْرَ النِّعَمِ

give thanks for favours,

وَ اتِّبَاعِ السُّنَنِ

follow the Sunna's norms,

وَ مُجَانِبَةَ الْبِدْعِ

avoid innovations,

وَ الْأَمْرَ بِالْمَعْرُوفِ

enjoin good behaviour,

¹ Allusion to Satan's words in the Qur'an (7:17): I shall come on them from before them and from behind them, from their rights hands and their left hands; Thou wilt not find most of them thankful

وَالنَّهْيَ عَنِ الْمُنْكَرِ

forbid the disapproved,

وَحِيَاةِ الْإِسْلَامِ

defend Islam,

وَأَنْتِقَاصِ الْبَاطِلِ وَادِّلَالِهِ

diminish falsehood and abase it,

وَنُصْرَةِ الْحَقِّ وَاعْزَازِهِ

help the truth and exalt it,

وَإِرْشَادِ الضَّالِّ

guide the misguided,

وَمُعَاوَنَةِ الضَّعِيفِ

assist the weak,

وَإِدْرَاكِ الْلَّهِيفِ

and reach out to the troubled!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَاجْعَلْهُ

O Allah, bless Muhammad and his Household and make this (day)

أَيَّامِنَ يَوْمِ عَهْدِنَاهُ

the most fortunate day we have known,

وَأَفْضَلَ صَاحِبِ صَحْبِنَاهُ

the most excellent companion we have accompanied,

وَخَيْرَ وَقْتِ ظَلَلْنَا فِيهِ

and the best time in which we have lingered!

وَاجْعَلْنَا مِنْ

Place us among

أَرْضَى مَنْ مَرَّ عَلَيْهِ اللَّيْلُ وَالنَّهَارُ مِنْ جُمْلَةِ خَلْقِكَ

the most satisfied of all Thy creatures whom night and day have passed by,

أَشْكُرَهُمْ لِمَا أَوْلَيْتَ مِنْ نِعَمِكَ

the most thankful of them for the favours Thou hast done,

وَأَقْوَمَهُمْ بِمَا شَرَعْتَ مِنْ شَرَائِعِكَ

the firmest of them in the laws Thou hast set down in the Shari'a,

وَأَوْقَفَهُمْ عَمَّا حَذَرْتَ مِنْ نَهْيِكَ

and the most unyielding of them toward the prohibited acts against which Thou hast cautioned!

اللَّهُمَّ إِنِّي أَشْهَدُكَ وَكَفَى بِكَ شَهِيدًا

O Allah, I call Thee to witness - and Thou art sufficient witness -

وَأَشْهَدُ سَمَائِكَ وَارْتِضَاكَ وَمَنْ أَسْكَنْتَهُمَا مِنْ مَلَائِكَتِكَ وَسَائِرِ
خَلْقِكَ

and I call Thy heaven and Thy earth to witness and Thy angels and Thy other creatures who inhabit them

فِي يَوْمِي هَذَا وَسَاعَتِي هَذِهِ وَلَيْلَتِي هَذِهِ وَمُسْتَقَرِّي هَذَا

in this my day, this my hour, this my night, and this my resting place,

أَنِّي أَشْهَدُ أَنَّكَ أَنْتَ اللَّهُ الَّذِي

that I bear witness that Thou art Allah,

لَا إِلَهَ إِلَّا أَنْتَ

other than whom there is no Allah,

قَائِمٌ بِالْقِسْطِ

Upholding justice,

عَدْلٌ فِي الْحُكْمِ

Equitable in judgement,

رَوْوْفٌ بِالْعِبَادِ

Clement to the servants,¹

مَالِكُ الْمُلْكِ

Master of the kingdom,²

رَحِيمٌ بِالْخَلْقِ

Compassionate to the creatures,

وَأَنَّ مُحَمَّدًا عَبْدُكَ وَرَسُولُكَ

and that Muhammad is Thy servant and Thy messenger,

وَخَيْرُكَ مِنْ خَلْقِكَ

Thy chosen from among Thy creatures.

حَمَلْتَهُ رَسُولًا فَادَّاها

Thou didst charge him with Thy message and he delivered it;

وَأَمَرْتَهُ بِالنُّصْحِ لِأُمَّتِهِ فَنَصَحَ لَهَا

Thou didst command him to counsel his community and he counselled it.

اللَّهُمَّ فَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ أَكْثَرَ مَا صَلَّيْتَ عَلَى أَحَدٍ مِّنْ خَلْقِكَ

¹ Holy Quran, 2:207

² Holy Quran, 3:26

O Allah, so bless Muhammad and his Household more than Thou hast blessed any of Thy creatures!

وَ آتِهِ عَنَّا أَفْضَلَ مَا آتَيْتَ أَحَدًا مِنْ عِبَادِكَ

Give him for our sake the best Thou hast given any of Thy servants,

وَ أَجْزِهِ عَنَّا أَفْضَلَ وَ أَكْرَمَ مَا جَزَيْتَ أَحَدًا مِنْ أَنْبِيَائِكَ عَنْ أُمَّتِهِ
and repay him on our behalf better and more generously than Thou hast repaid any of Thy prophets on behalf of his community!

إِنَّكَ أَنْتَ الْمَنَّانُ بِالْجَسِيمِ

Thou art All-kind with immensity,

الْغَافِرُ لِلْعَظِيمِ

the Forgiver of the great,

وَ أَنْتَ أَرْحَمُ مِنْ كُلِّ رَحِيمٍ

and Thou art more merciful than every possessor of mercy!

فَصَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ الطَّيِّبِينَ الطَّهْرِينَ الْأَخْيَارِ الْأَنْجَبِينَ

So bless Muhammad and his Household, the good, the pure, the chosen, the most distinguished!

وَ كَانَ مِنْ دُعَائِهِ □ إِذَا عَرَضَتْ لَهُ مُهِمَّةٌ أَوْ نَزَلَتْ بِهِ مُلِمَّةٌ وَ عِنْدَ الْكَرْبِ

7. His Supplication when Faced with a Worrisome Task or when Misfortune Descended and at the Time of Distress

يَا مَنْ تَحَلُّ بِهٍ عُقْدُ الْمَكَارِهِ

O He through whom the knots of detested things are untied!

وَ يَا مَنْ يُفْنِنُ بِهٍ حَدُّ الشَّدَائِدِ

O He through whom the cutting edge of hardships is blunted!

وَ يَا مَنْ يُلْتَمَسُ مِنْهُ الْمَخْرَجُ إِلَى رَوْحِ الْفَرَجِ

O He from whom is begged the outlet to the freshness of relief!

ذَلَّتْ لِقُدْرَتِكَ الصَّعَابُ

Intractable affairs yield to Thy power,

وَ تَسَبَّبَتْ بِطُفُوكِ الْأَسْبَابُ

means are made ready by Thy gentleness,

وَ جَرَى بِقُدْرَتِكَ الْقَضَاءُ

the decree goes into effect through Thy power,

وَ مَضَتْ عَلَى إِرَادَتِكَ الْأَشْيَاءُ فَهِيَ

and all things proceed according to Thy desire.

بِمَشِيَّتِكَ دُونَ قَوْلِكَ مُؤْتَمِرَةً

By Thy desire they follow Thy command without Thy word

وَبَارَادَتِكَ دُونَ نَهْيِكَ مُنْزَجِرَةً

and by Thy will they obey Thy bans without Thy prohibition.

أَنْتَ الْمَدْعُوُّ لِلْمُهَمَّاتِ

Thou art the supplicated in worries

وَأَنْتَ الْمَفْرَعُ فِي الْمُلَمَّاتِ

and the place of flight in misfortunes;

لَا يَنْدْفَعُ مِنْهَا إِلَّا مَا دَفَعْتَ

none of them is repelled unless Thou repellst,

وَلَا يَنْكَشِفُ مِنْهَا إِلَّا مَا كَشَفْتَ

none is removed unless Thou removest.

وَقَدْ نَزَلَ بِي يَا رَبِّ مَا قَدْ تَكَادَنِي ثِقْلُهُ

Upon me has come down, My Lord, something whose weight burdens me

وَالَّذِي بِي مَا قَدْ بِهِظَنِي حَمْلُهُ

and upon me has fallen something whose carrying oppresses me.

وَبِقُدْرَتِكَ أَوْرَدْتَهُ عَلَيَّ

Through Thy power Thou hast brought it down upon me

وَبِسُلْطَانِكَ وَجَّهْتَهُ إِلَيَّ

and through Thy authority Thou hast turned it toward me.

فَلَا مُصَدِّرَ لِمَا أَوْرَدْتَ

None can send away what Thou hast brought,

وَلَا صَارِفَ لِمَا وَجَّهْتَ

none can deflect what Thou hast turned,

وَلَا فَاتِحَ لِمَا أَغْلَقْتَ

none can open what Thou hast closed,

وَلَا مُغْلِقَ لِمَا فَتَحْتَ

none can close what Thou hast opened,

وَلَا مُيسِّرَ لِمَا عَسَّرْتَ

none can make easy what Thou hast made difficult,

وَلَا نَاصِرَ لِمَنْ خَدَلْتَ

none can help him whom Thou hast abandoned.

فَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ

So bless Muhammad and his Household,

وَافْتَحْ لِي يَا رَبِّ بَابَ الْفَرَجِ بِطَوْلِكَ

open for me, my Lord, the door of relief through Thy graciousness,

وَاكْسِرْ عَنِّي سُلْطَانَ الْهَمِّ بِحَوْلِكَ

break from me the authority of worry by Thy strength,

وَآنِلْنِي حُسْنَ النَّظَرِ فِيمَا شَكَوْتُ

confer the beauty of Thy gaze upon my complaint,

وَادِقْنِي حَلَاوَةَ الصَّنْعِ فِيمَا سَأَلْتُ

let me taste the sweetness of benefaction in what I ask,

وَ هَبْ لِي مِنْ لَدُنْكَ رَحْمَةً وَفَرَجًا هَنِيئًا

give me from Thyself mercy and wholesome relief,

وَاجْعَلْ لِي مِنْ عِنْدِكَ مَخْرَجًا وَحَيًّا

and appoint for me from Thyself a quick way out!

وَ لَا تَشْغَلْنِي بِالْإِهْتِمَامِ عَنْ

Distract me not through worry

تَعَاهُدِ فَرُوضِكَ

from observing Thy obligations

وَاسْتِعْمَالَ سُنَّتِكَ

and acting in accordance with Thy prescriptions.

فَقَدْ ضِيقْتُ لِمَا نَزَلَ بِي يَا رَبِّ ذُرْعًا

My capacity has been straitened, my Lord, by what has come down on me,

وَ امْتَلَأْتُ بِحَمْلِ مَا حَدَثَ عَلَيَّ هَمًّا

and I am filled with worry by carrying what has happened to me,

وَ أَنْتَ الْقَادِرُ عَلَى

while Thou hast power

كَشْفِ مَا مُنِيتُ بِهِ

to remove what has afflicted me

وَ دَفْعِ مَا وَقَعْتُ فِيهِ

and to repel that into which I have fallen.

فَافْعَلْ بِي ذَلِكَ وَ إِن لَّمْ أَسْتَوْجِبْهُ مِنْكَ يَا ذَا الْعَرْشِ الْعَظِيمِ

So do that for me though I merit it not from Thee, O Possessor of the Mighty Throne!

وَ كَانَ مِنْ دُعَائِهِ □ فِي الْإِسْتِعَاذَةِ مِنَ الْمَكَارِهِ وَ سَيِّئِ الْأَخْلَاقِ وَ مَذَامِّ الْأَفْعَالِ

8. His Supplication in Seeking Refuge from Hateful Things, Bad Moral Qualities, and Blameworthy Acts

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ

O Allah, I seek refuge in Thee

هَيْجَانِ الْحِرْصِ

from the agitation of craving,

وَ سَوْرَةِ الْغَضَبِ

the violence of wrath,

وَ غَلْبَةِ الْحَسَدِ

the domination of envy,

وَ ضَعْفِ الصَّبْرِ

the frailty of patience,

وَ قِلَّةِ الْقَنَاعَةِ

the lack of contentment,

وَ شَكَاةِ الْخُلُقِ

surliness of character,

وَ إِحْسَاسِ الشَّهْوَةِ

urgency of passion,

وَ مَلَكَةِ الْحَمِيَّةِ

the disposition to vehemence,

وَ مُتَابَعَةِ الْهَوَى

following caprice,¹

وَ مُخَالَفَةِ الْهُدَى

opposing guidance,

وَ سِنَةِ الْغَفْلَةِ

the sleep of heedlessness,

¹ The term 'caprice' denotes any desire that is opposed to the truth or turns man away from the divine guidance. Who is further astray than he who follows his own caprice without guidance from Allah? (28:50) Obey not him whose heart We have made heedless of Our remembrance, so that he follows his own caprice (18:28). Allah addresses David with the command: Judge among men by the truth, and follow not caprice (38:26)

وَ تَعَاطَى الْكُفَّةَ
 undertaking the toilsome,
 وَ إِثَارَ الْبَاطِلِ عَلَى الْحَقِّ
 preferring falsehood over truth,
 وَ الْإِصْرَارَ عَلَى الْمَآثِمِ
 persisting in sin,
 وَ اسْتِسْغَارَ الْمَعْصِيَةِ
 making little of disobedience,
 وَ اسْتِكْبَارَ الطَّاعَةِ
 making much of obedience,
 وَ مُبَاهَاةَ الْمُكْثَرِينَ
 vying with the wealthy,
 وَ الْإِزْرَاءَ بِالْمُقَلِّينَ
 disparaging the poor,
 وَ سُوءَ الْوِلَايَةِ لِمَنْ تَحْتَ أَيْدِينَا
 guarding badly over those in our hands,
 وَ تَرْكَ الشُّكْرِ لِمَنْ اسْطَنَّعَ الْعَارِفَةَ عِنْدَنَا
 failing to thank those who have done good to us,
 أَوْ أَنْ نَعُضُدَ ظَالِمًا
 aiding a wrongdoer,
 أَوْ نَخْذُلَ مَلْهُوفًا
 abandoning someone troubled,
 أَوْ نَرُومَ مَا لَيْسَ لَنَا بِحَقٍّ
 wanting what is not rightfully ours,
 أَوْ نَقُولَ فِي الْعِلْمِ بِغَيْرِ عِلْمٍ
 and speaking about knowledge without knowing.
 وَ نَعُوذُ بِكَ
 We seek refuge in Thee from
 أَنْ نَنْطَوِيَ عَلَى غِشٍّ أَحَدٍ
 harbouring dishonesty toward anyone,
 وَ أَنْ نُعْجِبَ بِأَعْمَالِنَا
 being pleased with our works,

وَنَمُدُّ فِي أَمَالِنَا

and stretching out our expectations.

وَنَعُوذُ بِكَ

We seek refuge in Thee from

مِنْ سُوءِ السَّرِيرَةِ

ill-mindedness,

وَاحْتِقَارِ الصَّغِيرَةِ

looking down on the small,

وَأَنْ يَسْتَحْوِذَ عَلَيْنَا الشَّيْطَانُ

Satan's gaining mastery over us,

أَوْ يَنْكَبِنَا الزَّمَانُ

time's afflicting us,

أَوْ يَتَهَضَّمَنَا السُّلْطَانُ

and the sovereign's oppressing us.

وَنَعُوذُ بِكَ

We seek refuge in Thee from

مِنْ تَنَاوُلِ الْأَسْرَافِ

acting with prodigality

وَمِنْ فَقْدَانِ الْكَفَافِ

and not having sufficiency.

وَنَعُوذُ بِكَ

We seek refuge in Thee from

مِنْ شَمَاتَةِ الْأَعْدَاءِ

the gloating of enemies,

وَمِنْ الْفَقْرِ إِلَى الْأَكْفَاءِ

indigent need for equals,

وَمِنْ مَعِيشَةٍ فِي شِدَّةٍ

living in hardship,

وَمِيتَةٍ عَلَى غَيْرِ عُدَّةٍ

and dying without readiness.

وَنَعُوذُ بِكَ مِنْ

We seek refuge in Thee from

الْحَسْرَةَ الْعُظْمَى

the most dreadful remorse,

وَالْمُصِيبَةَ الْكُبْرَى

the greatest affliction,

وَأَشْقَى السَّقَاءِ

the most wretched wretchedness,

وَسُوءِ الْمَابِ

the evil end to the journey,

وَحِرْمَانِ الثَّوَابِ

the deprivation of reward,

وَحُلُولِ الْعِقَابِ

and the advent of punishment.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ

O Allah, bless Muhammad and his Household

وَاعْزِزْنِي مِنْ كُلِّ ذَلِكَ بِرَحْمَتِكَ وَجَمِيعِ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ

and through Thy mercy, give to me refuge from all of that, and to all the faithful, both men and women!

يَا أَرْحَمَ الرَّاحِمِينَ

O Most Merciful of the merciful!

وَكَانَ مِنْ دُعَائِهِ □ فِي الْإِسْتِثْقَاءِ إِلَى طَلَبِ الْمَغْفِرَةِ مِنْ اللَّهِ جَلَّ جَلَالُهُ

9. His Supplication in Yearning to Ask Forgiveness from Allah (Mighty and Majestic is He)

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ

O Allah, bless Muhammad and his Household,

وَاصْبِرْنَا إِلَى مَحْبُوبِكَ مِنَ التَّوْبَةِ

make us go to the repentance that Thou lovest

وَازْلِنَا عَنْ مَكْرُوهِكَ مِنَ الْإِصْرَارِ

and make us leave the persistence that Thou hatest!

اللَّهُمَّ وَمَتَى وَقَفْنَا بَيْنَ نَقْصَيْنِ فِي دِينٍ أَوْ دُنْيَا

O Allah, when we halt before two decreases, in religion or in this world,

فَأَوْقِعِ النَّقْصَ بِأَسْرَعِهِمَا فَنَاءً

let the decrease fall upon that which passes quickly

وَأَجْعَلِ التَّوْبَةَ فِي أَطْوَلِهِمَا بَقَاءً

and relent in that which lasts the longer!

وَ إِذَا هَمَمْنَا بِهِمَّيْنِ يُرْضِيكَ أَحَدُهُمَا عَنَّا وَ يُسْخِطُكَ الْآخَرَ عَلَيْنَا

When we set out after two concerns, one of which makes Thee pleased with us and the other of which displeases Thee,

فَمِلْ بِنَا إِلَى مَا يُرْضِيكَ عَمَّا

incline us toward that which makes Thee pleased

وَ أَوْهِنِ قُوَّتَنَا عَمَّا يُسْخِطُكَ عَلَيْنَا

and weaken our strength in that which displeases Thee!

وَ لَا تُخَلِّ فِي ذَلِكَ بَيْنَ نَفُوسِنَا وَ اخْتِيَارِهَا فَإِنَّهَا

Leave not our souls alone to choose in that,

مُخْتَارَةً لِلْبَاطِلِ إِلَّا مَا وَفَّقْتَ

for they choose falsehood except inasmuch as Thou givest success,

أَمَّارَةً بِالسُّوءِ إِلَّا مَا رَحِمْتَ

and they command to evil except inasmuch as Thou hast mercy!¹

اللَّهُمَّ وَ إِنَّكَ

O Allah, thou

مِنَ الضَّعْفِ خَلَقْتَنَا

created us from frailty,²

وَ عَلَى الْوَهْنِ بَنَيْتَنَا

built us up from feebleness,

وَ مِنْ مَاءٍ مَهِينٍ ابْتَدَأْتَنَا

and began us from a mean water,³

فَلَا حَوْلَ لَنَا إِلَّا بِقُوَّتِكَ

we have no force except through Thy strength

وَ لَا قُوَّةَ لَنَا إِلَّا بِعَوْنِكَ

and no strength except through Thy help.

فَأَيِّدْنَا بِتَوْفِيقِكَ

So confirm us by giving us success,

وَ سَدِّدْنَا بِتَسَدِيدِكَ

¹ Reference to 12:53: Surely the soul of man commands to evil, except inasmuch as my Lord has mercy

² Allusion to 30:54: Allah is He who created you of frailty

³ Holy Quran, 77:20

point us the right way by Thy pointing,
 وَ أَعْمِ أَبْصَارَ قُلُوبِنَا عَمَّا خَالَفَ مَحَبَّتَكَ
 blind the eyes of our hearts toward everything opposed to Thy love,
 وَ لَا تَجْعَلْ لِشَيْءٍ مِّنْ جَوَارِحِنَا نُفُوزًا فِي مَعْصِيَتِكَ
 and set not in any of our limbs passage to disobeying Thee!
 اللَّهُمَّ فَصَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ وَ اجْعَلْ
 O Allah, bless Muhammad and his Household and assign
 هَمَسَاتِ قُلُوبِنَا
 the whisperings of our hearts,
 وَ حَرَكَاتِ أَعْضَانِنَا
 the movements of our members,
 وَ لَمَحَاتِ أَعْيُنِنَا
 the glances of our eyes,
 وَ لَهَجَاتِ أَلْسِنَتِنَا
 and the idioms of our tongues,
 فِي مُوجِبَاتِ ثَوَابِكَ
 to that which makes incumbent Thy reward,
 حَتَّى لَا تَفُوتَنَا حَسَنَةٌ نَسْتَحِقُّ بِهَا جَزَاءَكَ
 lest a good deed slip by us, through which we might deserve Thy repayment,
 وَ لَا تَبْقَى لَنَا سَيِّئَةٌ نَسْتَوْجِبُ بِهَا عِقَابَكَ
 or an evil deed remain with us, by which we might merit Thy punishment!

وَ كَانَ مِنْ دُعَائِهِ □ فِي اللَّجَا إِلَى اللَّهِ تَعَالَى

10. His Supplication in Seeking Asylum with Allah (Exalted is He)

اللَّهُمَّ
 O Allah,
 إِنْ تَشَاءُ تَعْفُ عَنَّا فَبِفَضْلِكَ
 if Thou willest, Thou wilt pardon us through Thy bounty
 وَإِنْ تَشَاءُ تُعَذِّبُنَا فَبِعَدْلِكَ
 and if Thou willest, Thou wilt chastise us through Thy justice.
 فَسَهِّلْ لَنَا عَفْوَكَ بِمَنَّاكَ
 So make our ways smooth to Thy pardon through Thy kindness

وَ اجْرِنَا مِنْ عَذَابِكَ بِتَجَاوُزِكَ فَإِنَّهُ لَا طَاقَةَ لَنَا بِعَدْلِكَ

and grant us sanctuary from Thy chastisement through Thy forbearance, for none of us has the endurance
for Thy justice

وَ لَا نَجَاةَ لِأَحَدٍ مِنَّا دُونَ عَفْوِكَ

and none of us can reach deliverance without Thy pardon!

يَا غَنِيَّ الْأَغْنِيَاءِ هَا نَحْنُ عِبَادُكَ بَيْنَ يَدَيْكَ

O Richest of the rich! Here we are, Thy servants, before Thee.

وَ أَنَا أَفْقَرُ الْفُقَرَاءِ إِلَيْكَ

I am the neediest of the needy toward Thee,

فَاجْبُرْ فَأَقْتِنَا بِوُسْعِكَ

so redress our neediness through Thy plenty

وَ لَا تَقْطَعْ رَجَائِنَا بِمَنْعِكَ فَتَكُونَنَّ

and cut us not off from our hopes through Thy withholding, lest Thou

قَدْ أَشْقَيْتَ مَنْ اسْتَسْعَدَ بِكَ

makest wretched him who seeks felicity through Thee

وَ حَرَمْتَ مَنْ اسْتَرْفَدَ فَضْلَكَ

and deprivest him who seeks help from Thy bounty!

فَالِي مَنْ حِينِيذٍ مُنْقَلِبُنَا عَنْكَ

Then to whom would we return after Thee?

وَ إِلَى أَيِّنَ مَذْهَبُنَا عَنْ بَابِكَ

Where would we go from Thy gate?

سُبْحَانَكَ نَحْنُ

Glory be to Thee! We are

الْمُضْطَرُّونَ الَّذِينَ أَوْجِبْتَ إِجَابَتَهُمْ

the distressed, the response to whom Thou hast made incumbent,

وَ أَهْلُ السُّوءِ الَّذِينَ وَعَدْتَ الْكَشْفَ عَنْهُمْ

the people from whom Thou hast promised to remove the evil.¹

وَ أَشْبَهُ الْأَشْيَاءِ بِمَشِيَّتِكَ

That thing most resembling Thy will

وَ أَوْلَى الْأُمُورِ بِكَ فِي عَظَمَتِكَ

and that affair most worthy for Thee in Thy mightiness is

¹ Reference to 27:62: He who responds to the distressed when he supplicates Him, and removes the evil

رَحْمَةً مِّنَ اسْتَرْحَمَكَ

showing mercy to him who asks Thee for mercy

وَ غَوْثٌ مِّنَ اسْتَعَاثَ بِكَ

and helping him who seeks help from Thee.

فَارْحَمْنَا تَضَرُّعًا إِلَيْكَ

So show mercy upon our pleading with Thee

وَ أَعْنِنَا إِذْ طَرَحْنَا أَنفُسَنَا بَيْنَ يَدَيْكَ

and free us from need when we throw ourselves before Thee!

اللَّهُمَّ إِنَّ الشَّيْطَانَ قَدْ شَمِتَ بِنَا إِذْ شَايَعَنَاهُ عَلَى مَعْصِيَتِكَ

O Allah, Satan will gloat over us if we follow him in disobeying Thee,

فَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ

so bless Muhammad and his Household

وَ لَا تُشْمِتْهُ بِنَا بَعْدَ

and let him not gloat over us after we have

تَرْكِنَا إِلَيْهِ لَكَ

renounced him for Thee

وَ رَغَبْنَا عَنْهُ إِلَيْكَ

and beseeched Thee against him!

وَ كَانَ مِنْ دُعَائِهِ □ بِخَوَاتِمِ الْخَيْرِ

11. His Supplication for Good Outcomes

يَا مَنْ ذِكْرُهُ شَرَفٌ لِلذَّاكِرِينَ

O He remembering whom brings honour to those who remember!

وَ يَا مَنْ شُكْرُهُ فَوْزٌ لِلشَّاكِرِينَ

O He thanking whom brings triumph to those who give thanks!

وَ يَا مَنْ طَاعَتُهُ نَجَاةٌ لِلْمُطِيعِينَ

O He obeying whom brings deliverance to those who obey!

صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَاشْغَلْ

Bless Muhammad and his Household, and divert

قُلُوبَنَا بِذِكْرِكَ عَنْ كُلِّ ذِكْرٍ

our hearts through remembering Thee from every act of remembrance,

وَالسِّنِّتَنَا بِشُكْرِكَ عَنْ كُلِّ شُكْرٍ

our tongues through thanking Thee from every act of thanksgiving,

وَجَوَارِحَنَا بِطَاعَتِكَ عَنْ كُلِّ طَاعَةٍ

our limbs through obeying Thee from every act of obedience!

فَإِنْ قَدَّرْتَ لَنَا فَرَاغًا مِنْ شُغْلٍ فَاجْعَلْهُ فَرَاغَ سَلَامَةٍ

If Thou hast ordained for us idleness from these occupations, make it an idleness of safety, within which

لَا تُدْرِكُنَا فِيهِ تَبِعَةٌ

no ill consequence visits us

وَلَا تَلْحَقُنَا فِيهِ سَامَةٌ حَتَّىٰ

or weariness overtakes us!

يُنْصَرَفَ عَنَّا كُتَّابُ السَّيِّئَاتِ بِصَحِيفَةٍ خَالِيَةٍ مِنْ ذِكْرِ سَيِّئَاتِنَا

Then the writers of evil deeds may depart from us with a page empty of the mention of our evil deeds,

وَيَتَوَلَّىٰ كُتَّابُ الْحَسَنَاتِ عَنَّا مَسْرُورِينَ بِمَا كَتَبُوا مِنْ حَسَنَاتِنَا

and the writers of good deeds may turn away from us happy with the good deeds of ours which they have written.

وَإِذَا انْقَضَتْ أَيَّامُ حَيَاتِنَا

And when the days of our life have passed by,

وَتَصَرَّمَتْ مُدَدُ أَعْمَارِنَا

the terms of our lifetimes have elapsed,

وَاسْتَحْضَرْتَنَا دَعْوَتُكَ الَّتِي لَا بُدَّ مِنْهَا وَ مِنْ إِجَابَتِهَا

and Thy call, which must come and be answered, summons us forth,

فَصَلِّ عَلَىٰ مُحَمَّدٍ وَآلِهِ

then bless Muhammad and his Household

وَاجْعَلْ خِتَامَ مَا تُحْصِي عَلَيْنَا كِتَابَهُ أَعْمَالِنَا تَوْبَةً مَقْبُولَةً لَا نُوقِفُنَا

بَعْدَهَا عَلَىٰ

and make the outcome of what the writers of our works count against us an accepted repentance, which afterwards gave us no rest in

ذَنْبٍ اجْتَرَحْنَاهُ

a sin that we committed

وَلَا مَعْصِيَةٍ اقْتَرَفْنَاهَا

or an act of disobedience that we performed!

وَلَا تَكْشِفْ عَنَّا سِتْرًا سَتَرْتَهُ عَلَىٰ رُؤُوسِ الْأَشْهَادِ يَوْمَ تَبْلُغُوا أَخْبَارَ

عِبَادِكَ

Remove not from us any covering with which Thou hast covered over the heads of the witnesses on the day when the records of Thy servants are tried!

إِنَّكَ رَحِيمٌ بِمَنْ دَعَاكَ

Verily Thou art compassionate to him who supplicates Thee,

وَ مُسْتَجِيبٌ لِمَنْ نَادَاكَ

the responder to him who calls upon Thee!

وَ كَانَ مِنْ دُعَائِهِ □ فِي الْإِعْتِرَافِ وَ طَلَبِ التَّوْبَةِ إِلَى اللَّهِ تَعَالَى

12. His Supplication in Confession and in Seeking Repentance toward Allah (Exalted is He)

اللَّهُمَّ إِنَّهُ □ يَحْجُبُنِي عَنْ مَسْئَلَتِكَ خَلَالَ ثَلَاثٍ وَ تَحْدُونِي عَلَيْهَا خَلَّةٌ
وَاحِدَةٌ

O Allah, three traits have prevented me from asking Thee and one trait has urged me on:

يَحْجُبُنِي

I am prevented by

أَمْرٌ أَمَرْتُ بِهِ فَأَبْطَأْتُ عَنْهُ

a command Thou hast commanded in which I have been slow,

وَ نَهْيٌ نَهَيْتَنِي عَنْهُ فَأَسْرَعْتُ إِلَيْهِ

a prohibition Thou hast prohibited toward which I have hurried,

وَ نِعْمَةٌ أَنْعَمْتَ بِهَا عَلَيَّ فَقَصَّرْتُ فِي شُكْرِهَا

and a favour through which Thou hast favoured for which I have not given sufficient thanks.

وَ يَحْدُونِي عَلَى مَسْئَلَتِكَ تَفَضُّكَ عَلَى مَنْ

I am urged to ask Thee by Thy gratuitous bounty upon him who

أَقْبَلَ بِوَجْهِهِ إِلَيْكَ

turns his face toward Thee

وَ وَفَدَ بِحُسْنِ ظَنِّهِ إِلَيْكَ

and comes to Thee with a good opinion,

إِذْ جَمِيعُ إِحْسَانِكَ تَفَضُّلٌ

since all Thy beneficence is gratuitous bounty

وَ إِذْ كُلُّ نِعْمَتِكَ ابْتِدَاءٌ

and every one of Thy favours a new beginning!

فَهَا أَنَا ذَا يَا إِلَهِي

So here I am, my Allah,

وَاقِفٌ بِبَابِ عِزِّكَ وَوُقُوفِ الْمُسْتَسْلِمِ الدَّلِيلِ

standing at the gate of Thy might, the standing of the lowly, the surrendered,

وَسَأئِلُكَ عَلَى الْحَيَاءِ مِنِّي سَوَالِ الْبَائِسِ الْمُعِيَلِ

asking Thee in my shame, the asking of the destitute, the pitiful,

مُقِرُّ لَكَ بِأَنِّي

admitting to Thee that

لَمْ أَسْتَسْلِمَ وَقْتِ إِحْسَانِكَ إِلَّا بِالْإِقْلَاعِ عَنْ عِصْيَانِكَ

at the time of Thy beneficence I surrendered not save through abstaining from disobedience toward Thee

وَلَمْ أَخُلْ فِي الْحَالَاتِ كُلِّهَا مِنْ إِمْتِنَانِكَ

and in none of my states was I ever without Thy Kindness.

فَهَلْ يَنْفَعُنِي يَا إِلَهِي إِفْرَارِي عِنْدَكَ بِسُوءِ مَا اكْتَسَبْتُ

Will it profit me, my Allah, to admit to Thee the evil of what I have earned?

وَهَلْ يُنْجِينِي مِنْكَ اعْتِرَافِي لَكَ بِقُبُحِ مَا ارْتَكَبْتُ

Will it save me from Thee to confess the ugliness of what I have done?

أَمْ أَوْجِبْتَ لِي فِي مَقَامِي هَذَا سُخْطَكَ

Or wilt Thou impose upon me in this my station Thy displeasure?

أَمْ لَزِمْنِي فِي وَقْتِ دُعَايَ مَقْتُكَ

Will Thy hate hold fast to me in the time of my supplication?

سُبْحَانَكَ

Glory be to Thee!

لَا أَيْسُ مِنْكَ وَ قَدْ فَتَحْتَ لِي بَابَ التَّوْبَةِ إِلَيْكَ

I do not despair of Thee, for Thou hast opened the door of repentance toward Thyself.

بَلْ أَقُولُ مَقَالَ الْعَبْدِ الدَّلِيلِ

Rather, I say, the words of a lowly servant,

الظَّالِمِ لِنَفْسِهِ

having wronged himself

الْمُسْتَخْفِ بِحُرْمَةِ رَبِّهِ

and made light of his Lord's inviolability,

الَّذِي عَظُمَتْ ذُنُوبُهُ □ فَجَلَّتْ

and whose sins are dreadful, great,

وَ أَذْبَرَتْ أَيَّامَهُ □ فَوَلَّتْ

whose days have parted, fled,

حَتَّى إِذَا رَأَى

until, when he sees

مُدَّةَ الْعَمَلِ قَدْ أَنْقَضَتْ

the term of his works expired

وَ غَايَةَ الْعُمْرِ قَدْ أَنْتَهَتْ

and the limit of his lifetime reached

□ وَ أَيْقَنَ أَنَّهُ

and knows with certainty that he has

لَا مَحِيصَ لَهُ □ مِنْكَ

no escape from Thee,

وَ لَا مَهْرَبَ لَهُ □ عَنْكَ

no place to flee from Thee,

تَلَقَّاهُ بِالْإِنَابَةِ

he turns his face toward Thee in repeated turning,

وَ أَخْلَصَ لَكَ التَّوْبَةَ

makes his repentance toward Thee sincere,

فَقَامَ إِلَيْكَ بِقَلْبٍ طَاهِرٍ نَقِيٍّ

stands before Thee with a pure and purified heart,

ثُمَّ دَعَاكَ بِصَوْتٍ حَائِلٍ خَفِيٍّ

then supplicates Thee with a feeble, quiet voice.

قَدْ تَطَّأَ طَأً لَكَ فَأَنْحَنَى

He is bowed before Thee, bent,

وَ نَكَّسَ رَأْسَهُ □ فَأَنْثَنَى

his head lowered, thrown down,

قَدْ أَرَعَشَتْ خَشْيَتُهُ □ رِجْلَيْهِ

his legs shaking in fear,

وَ غَرَّقَتْ دُمُوعُهُ □ خَدَيْهِ

his tears flooding his cheeks.

يَدْعُوكَ يَا أَرْحَمَ الرَّاحِمِينَ

He supplicates Thee: O Most Merciful of the merciful!

وَا يَا أَرْحَمَ مَنِ انْتَابَهُ الْمُسْتَرْحِمُونَ

O Most Merciful of those toward whom seekers of mercy keep on turning!

وَا يَا أَعْطَفَ مَنْ أَطَافَ بِهِ الْمُسْتَغْفِرُونَ

O Tenderest of those around whom run seekers of forgiveness!

وَا يَا مَنْ عَفْوُهُ □ أَكْثَرُ مِنْ نَقْمَتِهِ

O He whose pardon is greater than His vengeance!

وَا يَا مَنْ رِضَاهُ أَوْفَرُ مِنْ سَخَطِهِ

O He whose good pleasure is more abundant than His anger!¹

وَا يَا مَنْ تَحَمَّدَ إِلَى خَلْقِهِ بِحُسْنِ التَّجَاوُرِ

O He who seeks His creatures' praise with excellent forbearance!

وَا يَا مَنْ عَوَّدَ عِبَادَهُ □ قَبُولَ الْإِنَابَةِ

O He who has accustomed His servants to the acceptance of their repeated turning!²

وَا يَا مَنْ اسْتَصْلَحَ فَاسِدَهُمْ بِالتَّوْبَةِ

O He who seeks to heal their corruption through repentance!

وَا يَا مَنْ رَضِيَ مِنْ فِعْلِهِمْ بِالْيَسِيرِ

O He who is pleased with the easy of their acts!

وَا يَا مَنْ كَافَى قَلِيلَهُمْ بِالْكَثِيرِ

O He who recompenses with the much their little!

وَا يَا مَنْ ضَمِنَ لَهُمْ إِجَابَةَ الدُّعَاءِ

O He who has made himself accountable to them to respond to supplication!³

وَا يَا مَنْ وَعَدَهُمْ عَلَى نَفْسِهِ بِتَفْضُلِهِ حُسْنَ الْجَزَاءِ

O He who pledged Himself by His gratuitous bounty to give them excellent repayment!

مَا أَنَا بِأَعْصَى مَنْ عَصَاكَ فَغَفَرْتَ لَهُ □

I am not the most disobedient of those who have disobeyed Thee and whom Thou hast forgiven,

وَمَا أَنَا بِالْوَمِ مَنِ اعْتَدَرَ إِلَيْكَ فَقَبِلْتَ مِنْهُ

nor am I the most blameworthy to offer excuses which Thou hast accepted,

وَمَا أَنَا بِأَظْلَمَ مَنْ تَابَ إِلَيْكَ فَعُدْتَ عَلَيْهِ

nor am I the most wrongdoing of those who have repented to Thee, and to whom Thou hast returned

¹ Allusion to the principle enunciated in the well known hadees: 'Allah's mercy precedes His wrath', a constant theme of the Saheefa, as pointed out in the introduction

² Allusion to such Qur'anic verses as Whosoever does evil, or wrongs himself, and then prays Allah's forgiveness, he shall find Allah is All-forgiving, All-compassionate (4:110)

³ Reference to such Qur'anic verses as Supplicate Me and I will respond to you (40:60), and When My servants ask from Me, I am near: I respond to the supplication of the supplicator when he supplicates Me (2:186)

أَتُوبُ إِلَيْكَ فِي مَقَامِي هَذَا تَوْبَةً

I repent to Thee in this my station, the repentance of one

نَادِمٍ عَلَى مَا فَرَطَ مِنْهُ

remorseful over what preceded from him hastily,

مُشْفِقٍ مِمَّا اجْتَمَعَ عَلَيْهِ

apprehensive of what has gathered around him,

خَالِصٍ الْحَيَاءِ مِمَّا وَقَعَ فِيهِ

pure in shame for that into which he has fallen,

عَالِمٍ

knowing that

بِأَنَّ الْعَفْوَ عَنِ الذَّنْبِ الْعَظِيمِ لَا يَتَعَاظَمُكَ

pardoning great sins is nothing great for Thee.¹

وَ أَنَّ التَّجَاوُزَ عَنِ الْإِثْمِ الْجَلِيلِ لَا يَسْتَصْعِبُكَ

overlooking enormous misdeeds is not difficult for Thee,

وَ أَنَّ احْتِمَالَ الْجُنَايَاتِ الْفَاحِشَةِ لَا يَتَّكَادُكَ

putting up with indecent crimes does not trouble Thee,

وَ أَنَّ أَحَبَّ عِبَادِكَ إِلَيْكَ مَنْ

and the most beloved of Thy servants to Thee is he who

تَرَكَ الْإِسْتِكْبَارَ عَلَيْكَ

refrains from arrogance before Thee,

وَ جَانَبَ الْإِصْرَارِ

pulls aside from persistence,

وَ لَزِمَ الْإِسْتِغْفَارَ

and holds fast to praying forgiveness!

وَ أَنَا أَبْرَأُ إِلَيْكَ مِنْ أَنْ أَسْتَكْبِرَ

I am clear before Thee of arrogance,

وَ أَعُوذُ بِكَ مِنْ أَنْ أَصِرَّ

I seek refuge in Thee from persistence,

وَ أَسْتَغْفِرُكَ لِمَا قَصَّرْتُ فِيهِ

I pray forgiveness from Thee for shortcomings,

¹ Cf. the hadees mentioned in the introduction: 'When one of you supplicates, he should not say: "O Allah, forgive me if Thou wilt", but he should be firm in his asking and make his desire great, for what Allah gives is nothing great for Him' (Muslim, Zikr 8)

وَأَسْتَعِينُ بِكَ عَلَى مَا عَجَزْتُ عَنْهُ

I seek help from Thee in incapacity!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ

O Allah, bless Muhammad and his Household,

وَ هَبْ لِي مَا يَجِبُ عَلَيَّ لَكَ

dispense with what is incumbent upon me toward Thee,

وَ عَافِنِي مِمَّا اسْتَوْجِبُهُ □ مِنْكَ

release me from what I merit from Thee,

وَ اجْرِنِي مِمَّا يَخَافُهُ □ أَهْلُ الْإِسَاءَةِ

and grant me sanctuary from what the evildoers fear!

فَإِنَّكَ مَلِيٌّ بِالْعَفْوِ

For Thou art full of pardon,

مَرْجُوٌّ لِلْمَغْفِرَةِ

the hoped-for source of forgiveness,

وَ مَعْرُوفٌ بِالتَّجَاوُزِ

well known for Thy forbearance.

لَيْسَ لِحَاجَتِي مَطْلَبٌ سِوَاكَ

My need has no object but Thee,

وَ لَا لِذَنْبِي غَافِرٌ غَيْرُكَ

my sin no forgiver other than Thee

حَاشَاكَ

- could that be possible?

وَ لَا أَخَافُ عَلَى نَفْسِي إِلَّا إِيَّاكَ

I have no fear for myself except from Thee;

إِنَّكَ أَهْلُ التَّقْوَى وَ أَهْلُ الْمَغْفِرَةِ

Thou art worthy of reverential fear, and worthy to forgive!¹

صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ

Bless Muhammad and his Household,

وَ أَقْضِ حَاجَتِي

grant my need,

وَ أَنْجِحْ طَلِبَتِي

¹ Holy Quran, 74:56

answer my request favourably,
 وَاعْفِرْ ذُنُوبِي
 forgive my sin,
 وَ أَمِنْ خَوْفَ نَفْسِي
 and give me security from fear for myself!
 إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ
 Thou art powerful over everything,¹
 وَ ذَلِكَ عَلَيْكَ يَسِيرٌ
 and that is easy for Thee.
 آمِينَ يَا رَبَّ الْعَالَمِينَ.
 Amen, Lord of the worlds!

وَ كَانَ مِنْ دُعَائِهِ □ فِي طَلَبِ الْحَوَائِجِ إِلَى اللَّهِ تَعَالَى

13. His Supplication in Seeking Needs from Allah (exalted is He)

اللَّهُمَّ
 O Allah,
 يَا مُنْتَهَى مَطْلَبِ الْحَاجَاتِ
 O ultimate object of needs!
 وَ يَا مَنْ عِنْدَهُ □ نَيْلُ الطَّلِبَاتِ
 O He through whom requests are attained!
 وَ يَا مَنْ لَا يَبِيعُ نِعَمَهُ □ بِالْأَثْمَانِ
 O He whose favours are not bought by prices!
 وَ يَا مَنْ لَا يُكَدِّرُ عَطَايَاهُ بِالْإِمْتِنَانِ
 O He who does not muddy His gifts by the imposition of obligations!
 وَ يَا مَنْ يُسْتَعْنَى بِهِ وَ لَا يُسْتَعْنَى عَنْهُ
 O He along with whom nothing is needed and without whom nothing can be done!
 وَ يَا مَنْ يُرْغَبُ إِلَيْهِ وَ لَا يُرْغَبُ عَنْهُ
 O He toward whom desire is ever directed and never turned away!
 وَ يَا مَنْ لَا تُفْنِي خَزَائِنُهُ الْمَسَائِلُ
 O He whose treasures cannot be exhausted by demands!

¹ Holy Quran, 3:26

وَيَا مَنْ لَا تُبَدَّلُ حِكْمَتُهُ الْوَسَائِلُ

O He whose wisdom cannot be altered by any means!

وَيَا مَنْ لَا تَنْقَطِعُ عَنْهُ حَوَائِجُ الْمُحْتَاجِينَ

O He from whom the needs of the needy are never cut off!

وَيَا مَنْ لَا يُعْنِيهِ دُعَاءُ الدَّاعِينَ

O He who is not distressed by the supplications of the supplicants!

تَمَدَّحْتَ بِالْعَنَاءِ عَن خَلْقِكَ

Thou hast lauded Thyself for having no need for Thy creatures,

وَأَنْتَ أَهْلُ الْغِنَى عَنْهُمْ

and it suits Thee to have no need for them,

وَنَسَبْتَهُمُ إِلَى الْفَقْرِ

and Thou hast attributed to them poverty,

وَهُمْ أَهْلُ الْفَقْرِ إِلَيْكَ

and it suits them to be poor toward Thee.¹

فَمَنْ حَاوَلَ سَدَّ خَلَّتِهِ مِنْ عِنْدِكَ

So he who strives to remedy his lack through what is with Thee

وَرَامَ صَرْفَ الْفَقْرِ عَنْ نَفْسِهِ بِكَ

and wishes to turn poverty away from himself through Thee

فَقَدْ طَلَبَ حَاجَتَهُ □ فِي مَظَانِّهَا

has sought his need in the most likely place

وَ أَتَى طَلِبَتَهُ □ مِنْ وَجْهَهَا

and come to his request from the right quarter.

وَ مَنْ تَوَجَّهَ بِحَاجَتِهِ إِلَى أَحَدٍ مِنْ خَلْقِكَ

But he who turns in his need toward one of Thy creatures

أَوْ جَعَلَهُ □ سَبَبَ نُجْحِهَا دُونَكَ

or assigns the cause of its being granted to other than Thee,

فَقَدْ تَعَرَّضَ لِلْحِرْمَانِ

has exposed himself to deprivation

وَاسْتَحَقَّ مِنْ عِنْدِكَ قُوتَ الْإِحْسَانِ

and deserves to miss Thy beneficence.

¹ Reference to such Qur'anic verses as: O people, you are the poor toward Allah, and He is without need, praiseworthy (35:15)

اللَّهُمَّ وَلِيَّ إِلَيْكَ حَاجَةٌ

O Allah, I have a need of Thee:

قَدْ قَصَرَ عَنْهَا جُهْدِي

My exertion has fallen short of it

وَ تَقَطَّعَتْ دُونَهَا حِيَلِي

and my stratagems have been cut back before reaching it.

وَ سَوَّلَتْ لِي نَفْسِي رَفَعَهَا إِلَى مَنْ

My soul induced me to present it to him who

يَرْفَعُ حَوَائِجَهُ □ إِلَيْكَ

presents his needs to Thee

وَ لَا يَسْتَغْنِي فِي طَلِبَاتِهِ عَنْكَ وَ هِيَ

and can do nothing without Thee in his requests, but this is

زَلَّةٌ مِّنْ زَلَلِ الْخَاطِئِينَ

one of the slips of the offenders,

وَ عَثْرَةٌ مِّنْ عَثْرَاتِ الْمُذْنِبِينَ

one of the stumbles of the sinners!

ثُمَّ انْتَبَهْتُ بِتَذْكَرِيكَ لِي مِنْ غَفْلَتِي

Then through Thy reminding me, I was aroused from my heedlessness,

وَ نَهَضْتُ بِتَوْفِيقِكَ مِنْ زَلَّتِي

through Thy giving success, I stood up from my slip,

وَ رَجَعْتُ وَ نَكَصْتُ بِتَسْدِيدِكَ عَنْ عَثْرَتِي

and through Thy pointing the way, I returned and withdrew from my stumble.

وَ قُلْتُ سُبْحَانَ رَبِّي

I said: Glory to my Lord!

كَيْفَ يَسْأَلُ مُحْتَاجٌ مُّحْتَاجًا

How can the needy ask from the needy?

وَ أَنِي يَرْغِبُ مُعْدِمٌ إِلَى مُعْدِمٍ

How can the destitute beseech the destitute?

فَقَصَدْتُكَ يَا إِلَهِي بِالرَّغْبَةِ

So I went straight to Thee, my Allah, in beseeching,

وَ أَوْفَدْتُ عَلَيْكَ رَجَائِي بِالثَّقَةِ بِكَ

and I sent Thee my hope with trust in Thee.

وَ عَلِمْتُ

I came to know that

أَنَّ كَثِيرٌ مَّا أَسْأَلُكَ يَسِيرٌ فِي وَجْدِكَ

the many I request from Thee are few before Thy wealth,

وَ أَنَّ خَطِيرَ مَّا أَسْتَوْهَبُكَ حَقِيرٌ فِي وَسْعِكَ

the weighty I ask from Thee is vile before Thy plenty;

وَ أَنَّ كَرَمَكَ لَا يُضِيقُ عَنْ سُؤَالِ أَحَدٍ

Thy generosity is not constrained by anyone's asking,

وَ أَنَّ يَدَكَ بِالْعَطَايَا أَعْلَى مِنْ كُلِّ يَدٍ

Thy hand is higher in bestowing gifts than every hand!

اللَّهُمَّ فَصِّلْ عَلَى مُحَمَّدٍ وَ آلِهِ

O Allah, so bless Muhammad and his Household,

وَ اَحْمِلْنِي بِكَرَمِكَ عَلَى التَّفَضُّلِ

take me through Thy generosity to Thy gratuitous bounty

وَ لَا تَحْمِلْنِي بِعَدْلِكَ عَلَى الْاِسْتِحْقَاقِ

and take me not through Thy justice to what I deserve!

فَمَا اَنَا بِاَوَّلِ رَاغِبٍ رَاغِبٍ اِلَيْكَ فَاَعْطَيْتَهُ □ وَ هُوَ يَسْتَحِقُّ الْمَنْعَ

I am not the first beseecher to beseech Thee and Thou bestowed upon him while he deserved withholding,

وَ لَا بِاَوَّلِ سَائِلٍ سَائِلٍ سَأَلْتُكَ فَاَفْضَلْتَ عَلَيْهِ وَ هُوَ يَسْتَوْجِبُ الْحَرْمَانَ

nor am I the first to ask from Thee and Thou wast bounteous toward him while he merited deprivation.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ

O Allah, bless Muhammad and his Household,

وَ كُنْ لِدُعَائِي مُجِيبًا

respond to my supplication,

وَ مِنْ نِدَائِي قَرِيبًا

come near my call,

وَ لِتَضَرُّعِي رَاحِمًا

have mercy on my pleading,

وَ لِصَوْتِي سَامِعًا

listen to my voice,

وَ لَا تَقْطَعْ رَجَائِي عَنْكَ

cut not short my hope for Thee,

وَلَا تَبُتْ سَبِيَّ مِنْكَ

sever not my thread to Thee,

وَلَا تُوجِّهْنِي فِي حَاجَتِي هَذِهِ وَغَيْرِهَا إِلَى سِوَاكَ

turn not my face in this my need, and other needs, away from Thee,

وَتَوَلَّنِي

attend for my sake to

بِنُجْحِ طَلِبَتِي

the fulfilment of my request,

وَقَضَاءِ حَاجَتِي

the granting of my need,

وَنَيْلِ سُؤْلِي

and the attainment of what I have asked

قَبْلَ زَوَالِي عَنْ مَوْقِفِي هَذَا

before I leave this place

بِتَيْسِيرِكَ إِلَى الْعَسِيرِ

through Thy making easy for me the difficult

وَحُسْنِ تَقْدِيرِكَ لِي فِي جَمِيعِ الْأُمُورِ

and Thy excellent ordainment for me in all affairs!

وَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ

Bless Muhammad and his Household

صَلَاةً دَائِمَةً نَامِيَةً

with a permanent, ever-growing blessing,

لَا انْقِطَاعَ لِابْدِهَا

whose perpetuity has no cutting off

وَلَا مُنْتَهَى لِأَمَدِهَا

and whose term knows no limit,

وَاجْعَلْ ذَلِكَ عَوْنًا لِي

and make that a help to me

وَسَبَبًا لِنَجَاحِ طَلِبَتِي

and a cause for the granting of my request!

إِنَّكَ وَاسِعٌ كَرِيمٌ

Thou art Boundless, Generous!

وَمِنْ حَاجَتِي يَا رَبِّ كَذَا وَكَذَا

And of my needs, My Lord, are such and such.

وَتَذَكُّرُ حَاجَتِكَ ثُمَّ تَسْجُدُ وَتَقُولُ فِي سُجُودِكَ

HERE YOU SHOULD STATE YOUR NEEDS, THEN PROSTRATE YOURSELF, AND SAY IN YOUR PROSTRATION

فَضْلِكَ أَنَسَنِي

Thy bounty has comforted me

وَإِحْسَانُكَ دَلَّنِي

and Thy beneficence has shown the way,

فَأَسْأَلُكَ بِكَ وَبِمُحَمَّدٍ وَآلِهِ صَلَوَاتِكَ عَلَيْهِمْ أَنْ لَا تَرُدَّنِي خَائِبًا

So I ask Thee by Thee and by Muhammad and his Household (Thy blessings be upon them) that Thou sendest me not back in disappointment!

وَكَانَ مِنْ دُعَائِهِ □ إِذَا اعْتَدِيَ عَلَيْهِ أَوْ رَأَى مِنَ الظَّالِمِينَ مَا لَا يُحِبُّ

14. His Supplication when Hostility was Shown to Him or when he Saw what he did not Like in Wrongdoers¹

¹ A case can be made for translating the word dhalim (wrongdoer) in the context of the present supplication as 'oppressor' or 'tyrant', especially if we read the text as expressing the Imam's relationships with the Umayyad authorities. However, the word dhulm along with its derivatives is an important and frequently used term in the Qur'an, and only the Qur'anic context can provide us with a reliable insight into the way the word must have been understood by Zain al-Abidin (a.s.) and his contemporaries. In the Qur'an, it is obvious that terms like 'oppression' and 'tyranny', with their narrow political connotations, cannot begin to do justice to the wide range of meanings included in the primary Qur'anic significance, since oppression is merely one of many forms of human 'wrongdoing', an English term which is sufficiently vague and concrete to render the Qur'anic idea rather closely. According to the Qur'an, the basic meaning of dhulm is to deny the reality of Allah and the truth of His revelation and then to transgress the bounds, limits, laws, and statutes He has set down. This Qur'anic concept can clearly be perceived in such typical verses as the following:

- Who does greater wrong than he who bars Allah's places of worship, so that His Name be not rehearsed in them, and strives to destroy them? (2:114);
- Who does greater wrong than he who conceals a testimony received from Allah? (2:140);
- Whosoever transgresses the bounds of Allah - those are the wrongdoers (2:229);
- And the unbelievers - they are the wrongdoers (2:254);
- Whoso judges not according to what Allah has sent down - they are the wrongdoers (5:45);
- Who does greater wrong than he who forges against Allah a lie, or cries lies to His signs? (7:37, 10:17);
- Who does greater wrong than he who, being reminded of the signs of his Lord, turns away from them? (18:57, 32:22);
- None denies Our signs but the wrongdoers (29:49);
- Do not associate others with Allah; to associate others with Allah is a mighty wrong (31:13);
- And whoso repents not, those - they are the wrongdoers (49:11);
- Whoso trespasses the bounds of Allah has done wrong to himself (65:1).

In most of the cases in which the Imam employs the term in the Saheefa, the Qur'anic context is clear, and this is sufficient reason to maintain consistency of translation in the present supplication, where 'oppression' might also be a valid translation. (For uses of the term in obvious Qur'anic contexts, cf. 1.12, 4.8, 8.4, 12.7, 12.11, 16.31, 24.11, 31.7, 37.8, 39.9, 42.16, 45.9, 45.47, 47.62, 47.132, 48.15, 51.14, 60.3, 63.8, 71.5; contexts which suggest

يَا مَنْ لَا يَخْفَى عَلَيْهِ أَنْبَاءُ الْمُتَظَلِّمِينَ

O He from whom is not concealed news of the aggrieved!

وَيَا مَنْ لَا يَحْتَاجُ فِي قَصَصِهِمْ إِلَى شَهَادَاتِ الشَّاهِدِينَ

O He who has no need to be told about them by the witnessing of the witnesses!

وَيَا مَنْ قَرُبَتْ نُصْرَتُهُ □ مِنَ الْمَظْلُومِينَ

O He whose help is near to the wronged!

وَيَا مَنْ بَعُدَ عَوْنُهُ □ عَنِ الظَّالِمِينَ

O He whose aid is far from the wrongdoers!

قَدْ عَلِمْتَ يَا إِلَهِي

Thou knowest, my Allah,

مَا نَالَنِي مِنْ فُلَانِ ابْنِ فُلَانٍ مِمَّا حَظَرْتَ وَأَنْتَ هَكَه □ مَنِّي مِمَّا
حَجَزْتَ عَلَيْهِ

how so-and-so, son of so-and-so, has harmed me in that which Thou hast forbidden, and how he has
violated me in that which Thou hast prohibited,

بَطْرًا فِي نِعْمَتِكَ عِنْدَهُ □

showing thereby ingratitude toward Thy favour upon him

وَإِغْتِرَارًا بِنَكِيرِكَ عَلَيْهِ

and delusion concerning what Thou hast denied him.

اللَّهُمَّ فَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ

O Allah, so bless Muhammad and his Household,

وَخُذْ ظَالِمِي وَ عَدُوِّي عَنِ ظُلْمِي بِقُوَّتِكَ

keep my wrongdoing enemy from wronging me through Thy strength,

وَإَفْلُلْ حَدَّهُ □ عَنِّي بِقُدْرَتِكَ

blunt his blade toward me through Thy power,

وَاجْعَلْ لَهُ □ شُغْلًا فِيْمَا يَلِيهِ

and assign to him a diversion in that which is close to him

وَعَجْزًا عَمَّا يُنَاوِيهِ

and the inability to reach his enemy!

اللَّهُمَّ وَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ

O Allah, bless Muhammad and his Household,

'oppression' as a valid rendering include 20.7, 51.4, 68.1). The term dhulm is often used as the opposite of 'adl or 'justice'

وَلَا تُسَوِّغْ لَهُ □ ظُلْمِي
 let the wrongdoer not find it easy to wrong me,
 وَأَحْسِنْ عَلَيْهِ عَوْنِي
 give me good help against him,
 وَأَعْصِمْنِي مِنْ مِثْلِ أَفْعَالِهِ
 preserve me from the like of his acts,
 وَلَا تَجْعَلْنِي فِي مِثْلِ حَالِهِ
 and place me not in the like of his situation!
 اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ
 O Allah, bless Muhammad and his Household,
 وَأَعِدْنِي عَلَيْهِ عَدْوَى حَاضِرَةً تَكُونُ
 and assist me with an immediate assistance
 مِنْ غَيْطِي بِهِ شِفَاءً
 that will heal my rage toward him
 وَمِنْ حَنْقِي عَلَيْهِ وَفَاءً
 and redeem my fury toward him!
 اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ
 O Allah, bless Muhammad and his Household,
 وَعَوِّضْنِي مِنْ ظُلْمِهِ لِي عَفْوًا
 compensate me for his wronging me with Thy pardon
 وَأَبْدِلْنِي بِسُوءِ صَنِيعِهِ بِي رَحْمَتَكَ
 and replace his evil action toward me with Thy mercy,
 فَكُلُّ مَكْرُوهٍ جَلَلٌ دُونَ سَخَطِكَ
 for every detested thing less than Thy anger is slight
 وَكُلُّ مَرَزِنَةٍ سِوَاءٍ مَعَ مَوْجِدَتِكَ
 and every disaster next to Thy rancour indifferent!
 اللَّهُمَّ
 O Allah,
 فَكَمَا كَرِهْتَ إِلَيَّ أَنْ أَظْلَمَ فَقِنِي مِنْ أَنْ أَظْلَمَ
 just as Thou hast made me detest being wronged, so also protect me from doing wrong!
 اللَّهُمَّ
 O Allah,

لَا أَشْكُوا إِلَى أَحَدٍ سِوَاكَ

I complain to no one but Thee,

وَلَا أَسْتَعِينُ بِحَاكِمٍ غَيْرِكَ

and I seek help from no ruler other than Thee -

حَاشَاكَ

how could I?

فَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ

So bless Muhammad and his Household,

وَصِلْ دُعَائِي بِالْإِجَابَةِ

join my supplication to response,

وَأَقْرِنْ شِكَايَتِي بِالتَّغْيِيرِ

and unite my complaint with change!

اللَّهُمَّ

O Allah,

لَا تَفْتِنِّي بِالْقُنُوطِ مِنْ أَنْصَافِكَ

tempt me not with despair of Thy just treatment

وَلَا تَفْتِنَهُ بِالْأَمْنِ مِنْ أَنْكَارِكَ

and tempt him not with feeling secure from Thy disapproval,

فَيُصِرَّ عَلَيَّ ظُلْمِي

lest he persist in wronging me

وَيُحَاضِرَنِي بِحَقِّي

and constrain me in my rights.¹

وَعَرِّفْهُ عَمَّا قَلِيلٍ مَّا أَوْعَدْتَ الظَّالِمِينَ

Let him soon recognize what Thou hast promised the wrongdoers²

وَعَرِّفْنِي مَّا أَوْعَدْتَ مِنْ إِجَابَةِ الْمُضْطَرِّينَ

and let me recognize Thy promised response to the distressed!³

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ

O Allah, bless Muhammad and his Household,

وَوَقِّفْنِي لِقَبُولِ مَا قَضَيْتَ لِي وَ عَلَيَّ

¹ Some editions read yuhadirani for yuhasirani. The translation then becomes: 'and overcome me in my rights'

² Allusion to such Qur'anic verses as: We shall surely destroy the wrongdoers (14:13); We have prepared for the wrongdoers a painful chastisement (25:37)

³ Again reference to 27:62: He who responds to the distressed when he supplicates Him, and removes the evil

give me success in accepting Thy decrees for me and against me,

وَرَضِّنِي بِمَا أَخَذْتَ لِي وَ مِنِّْي

make me pleased with what Thou takest for me and from me,

وَاهْدِنِي لِلتِّي هِيَ أَقْوَمُ

guide me to that which is most upright

وَ اسْتَعْمَلْنِي بِمَا هُوَ أَسْلَمُ

and employ me in that which is safest!

اللَّهُمَّ

O Allah,

وَ إِنْ كَانَتْ الْخَيْرَةُ لِي عِنْدَكَ

if the best for me with Thee lies

فِي تَأْخِيرِ الْأَخْذِ لِي

in delaying the taking to task for my sake of him who has wronged me

وَ تَرَكَ الْإِنْتِقَامَ مِمَّنْ ظَلَمَنِي إِلَى يَوْمِ الْفَصْلِ وَ مَجْمَعِ الْخَصْمِ

and in refraining from vengeance toward him until the Day of Decision and the Gathering of Disputants,

فَصَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ

then bless Muhammad and his Household,

وَ أَيِّدْنِي مِنْكَ بِنِيَّةٍ صَادِقَةٍ وَ صَبْرٍ دَائِمٍ

strengthen me from Thee with true intention and lasting patience,

وَ أَعِزَّنِي مِنْ سُوءِ الرَّغْبَةِ وَ هَلَعِ أَهْلِ الْحِرْصِ

give me refuge from evil desire and the impatience of the greedy,

وَ صَوِّرْ فِي قَلْبِي مِثَالَ مَا ادَّخَرْتَ لِي مِنْ ثَوَابِكَ وَ أَعَدَدْتَ

لِخَصْمِي مِنْ جَزَائِكَ وَ عِقَابِكَ

and form in my heart the image of Thy reward which Thou hast stored away for me and the repayment and

punishment which Thou has prepared for my disputant!

وَ اجْعَلْ ذَلِكَ سَبَبًا لِقَنَاعَتِي بِمَا قَضَيْتَ وَ ثِقَتِي بِمَا تَخَيَّرْتَ

Make this a cause of my contentment with what Thou hast decreed and my trust in what Thou hast chosen!

أَمِينَ يَا رَبَّ الْعَالَمِينَ

Amen, Lord of the worlds!

إِنَّكَ ذُو الْفَضْلِ الْعَظِيمِ

Thou art of bounty abounding

وَ أَنْتَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

and Thou art powerful over everything.

وَ كَانَ مِنْ دُعَائِهِ □ إِذَا مَرِضَ أَوْ نَزَلَ بِهِ كَرْبٌ أَوْ بَلِيَّةٌ

15. His Supplication when Sick or Visited by Distress or an Affliction

اللَّهُمَّ لَكَ الْحَمْدُ عَلَى مَا لَمْ أَزَلْ أَتَصَرَّفُ فِيهِ مِنْ سَلَامَةٍ بَدَنِي

O Allah, to Thee belongs praise for the good health of my body which lets me move about,

وَ لَكَ الْحَمْدُ عَلَى مَا أَحْدَثْتَ بِي مِنْ عِلَّةٍ فِي جَسَدِي

and to Thee belongs praise, for the ailments which Thou causest to arise in my flesh!

فَمَا أَدْرِي يَا إِلَهِي

For I know not, my Allah,

أَيُّ الْحَالَيْنِ أَحَقُّ بِالشُّكْرِ لَكَ

which of the two states deserves more my thanking Thee

وَ أَيُّ الْوَقَّتَيْنِ أَوْلَى بِالْحَمْدِ لَكَ

and which of the two times is more worthy for my praise of Thee:

أَوْ قَتُ الصِّحَّةِ الَّتِي

the time of health,

هَنَأْتَنِي فِيهَا طَيِّبَاتِ رِزْقِكَ

within which Thou makest me delight in the agreeable things of Thy provision,

وَ نَشِطَّتَنِي بِهَا لِابْتِغَاءِ مَرْضَاتِكَ وَ فَضْلِكَ

through which Thou givest me the joy to seek the means to Thy good pleasure and bounty,

وَ قَوَّيْتَنِي مَعَهَا عَلَى مَا وَقَفْتَنِي لَهُ □ مِنْ طَاعَتِكَ

and by which Thou strengthenest me for the acts of obedience which Thou hast given me success to accomplish;

أَمْ وَقَتُ الْعِلَّةِ الَّتِي مَحَّصْتَنِي بِهَا

or the time of illness through which Thou puttest me to the test

وَ النِّعَمِ الَّتِي أَتَحَفَّنِي بِهَا

and bestowest upon me favours:

تَخْفِيفًا لِمَا ثَقُلَ بِهِ عَلَيَّ ظَهْرِي مِنَ الْخَطِيئَاتِ

lightening of the offenses that weigh down my back,

وَ تَطْهِيرًا لِمَا أَنْغَمَسْتُ فِيهِ مِنَ السَّيِّئَاتِ

purification of the evil deeds into which I have plunged,

وَ تَنْبِيهًا لِتَنَاوُلِ التَّوْبَةِ

incitement to reach for repentance,

وَ تَذْكَيرًا لِمَحْوِ الْحَوْبَةِ بِقَدِيمِ النُّعْمَةِ
 reminder of the erasure of misdeeds through ancient favour;
 وَ فِي خِلَالِ ذَلِكَ مَا كَتَبْتَ لِي الْكَاتِبَانِ مِنْ زَكِيِّ الْأَعْمَالِ
 and, through all that, what the two writers write for me: blameless acts,
 مَا لَا قَلْبٌ فَكَّرَ فِيهِ
 which no heart had thought,
 وَ لَا لِسَانٌ نَطَقَ بِهِ
 no tongue had uttered,
 وَ لَا جَارِحَةٌ تَكَلَّفَتْهُ
 and no limb had undertaken,
 بَلْ إِفْضَالًا مِنْكَ عَلَيَّ
 rather, as Thy bestowal of bounty upon me
 وَ إِحْسَانًا مِنْ صَنِيعِكَ إِلَيَّ
 and the beneficence of Thy benefaction toward me.¹
 اَللّٰهُمَّ فَصَلِّ عَلَيَّ مُحَمَّدٍ وَ اٰلِهِ
 O Allah, bless Muhammad and his Household,
 وَ حَبِّبْ اِلَيَّ مَا رَضَيْتَ لِي
 make me love what Thou hast approved for me,
 وَ يَسِّرْ لِي مَا اَخْلَلْتَ بِي
 make easy for me what Thou hast sent down upon me,
 وَ طَهِّرْنِي مِنْ دَنَسٍ مَا اَسْلَفْتُ
 purify me of the defilement of what I have sent ahead,
 وَ امْحُ عَنِّي شَرَّ مَا قَدَّمْتُ
 erase the evil of what I have done beforehand,
 وَ اَوْجِدْنِي حَلَاوَةَ الْعَافِيَةِ
 let me find the sweetness of well-being,
 وَ اَذِقْنِي بَرْدَ السَّلَامَةِ
 let me taste the coolness of safety,
 وَ اجْعَلْ
 and appoint for me

¹ A believer who cannot perform the obligatory acts of worship because of illness is credited with them in any case. The commentator cites a number of hadees to this effect, e.g.: 'When the believer becomes sick, Allah says to the angel charged with him: "Write for him what you used to write when he was healthy"'

مَخْرَجِي عَنْ عَلَّتِي إِلَى عَفْوِكَ
 a way out from my illness to Thy pardon,
 وَ مُتَحَوِّلِي عَنْ صَرَعَتِي إِلَى تَجَاوُزِكَ
 transformation of my infirmity into Thy forbearance,
 وَ خَلَاصِي مِنْ كَرْبِي إِلَى رَوْحِكَ
 escape from my distress to Thy refreshment,
 وَ سَلَامَتِي مِنْ هَذِهِ الشَّدَّةِ إِلَى فَرَجِكَ
 and safety from this hardship in Thy relief!
 إِنَّكَ الْمُتَفَضِّلُ بِالْإِحْسَانِ
 Thou art gratuitously bountiful in beneficence,
 الْمُتَطَوِّلُ بِالْإِمْتِنَانِ
 ever gracious in kindness,
 الْوَهَّابُ الْكَرِيمُ
 the Generous, the Giver,
 ذُو الْجَلَالِ وَالْإِكْرَامِ
 Possessor of majesty and munificence!

وَ كَانَ مِنْ دُعَائِهِ □ إِذَا اسْتَقَالَ مِنْ ذُنُوبِهِ أَوْ تَضَرَّعَ فِي طَلْبِ الْعَفْوِ عَنْ عُيُوبِهِ

16. His Supplication when he Asked Release from his Sins or Pleaded in Seeking Pardon for his Defects

اللَّهُمَّ
 O Allah,
 يَا مَنْ بِرَحْمَتِهِ يَسْتَغِيثُ الْمُدْنِبُونَ
 O He through whose Mercy sinners seek aid!
 وَ يَا مَنْ إِلَى ذِكْرِ إِحْسَانِهِ يَفْزَعُ الْمُضْطَرُّونَ
 O He to the remembrance of whose beneficence the distressed flee!
 وَ يَا مَنْ لِخِيفَتِهِ يَنْتَحِبُ الْخَاطِئُونَ
 O He in fear of whom the offenders weep!
 يَا أُنْسَ كُلِّ مُسْتَوْحِشٍ غَرِيبٍ
 O Comfort of every lonely stranger!
 وَ يَا فَرَجَ كُلِّ مَكْرُوبٍ كَيْبِ
 O Relief of all who are downcast and distressed!

وَايَا غَوْثَ كُلِّ مَخْذُولٍ فَرِيدٍ

O Aid of everyone abandoned and alone!

وَايَا عِضْدَ كُلِّ مُحْتَاجٍ طَرِيدٍ

O Support of every needy outcast!

أَنْتَ الَّذِي وَسِعْتَ كُلَّ شَيْءٍ رَحْمَةً وَعِلْمًا

Thou art He who embracest everything in mercy and knowledge!¹

وَأَنْتَ الَّذِي جَعَلْتَ لِكُلِّ مَخْلُوقٍ فِي نِعْمِكَ سَهْمًا

Thou art He who hast appointed for each creature a share of Thy favours!

وَأَنْتَ الَّذِي عَفُوهُ □ أَعْلَى مِنْ عِقَابِهِ

Thou art He whose pardon is higher than His punishment!

وَأَنْتَ الَّذِي تَسْعَى رَحْمَتُهُ □ أَمَامَ غَضَبِهِ

Thou art He whose mercy runs before His wrath!

وَأَنْتَ الَّذِي عَطَاؤُهُ □ أَكْثَرُ مِنْ مَنَعِهِ

Thou art He whose bestowal is greater than His withholding!

وَأَنْتَ الَّذِي اتَّسَعَ الْخَلَائِقُ كُلُّهُمْ فِي وَسْعِهِ

Thou art He by whose mercy all creatures are embraced!

وَأَنْتَ الَّذِي لَا يَرْغَبُ فِي جَزَاءٍ مَنْ أَعْطَاهُ

Thou art He who desires no repayment by him upon whom He bestows!

وَأَنْتَ الَّذِي لَا يُفْرِطُ فِي عِقَابِ مَنْ عَصَاهُ

Thou art He who does not overdo the punishment of him who disobeys Thee!

وَ أَنَا يَا إِلَهِي عَبْدُكَ الَّذِي أَمَرْتَهُ □ بِالذُّعَاءِ فَقَالَ

And I, my Allah, am Thy servant whom Thou commanded to supplicate and who said:

لَبَّيْكَ وَ سَعْدَيْكَ

I am at Thy service and disposal!

هَا أَنَا ذَا يَا رَبِّ مَطْرُوحٌ بَيْنَ يَدَيْكَ

Here am I, my Lord, thrown down before Thee.

□ أَنَا الَّذِي أَوْقَرْتَ الْخَطَايَا ظَهْرَهُ

I am he whose back offenses have weighed down!

□ وَأَنَا الَّذِي أَقْلَتِ الذُّنُوبُ عُمُرَهُ

I am he whose lifetime sins have consumed!

وَ أَنْ الَّذِي بِجَهْلِهِ عَصَاكَ

¹ Holy Quran, 40:7

I am he who was disobedient in his ignorance,

وَلَمْ نَكُنْ أَهْلًا مِنْهُ لِذَلِكَ

while Thou didst not deserve that from him!

هَلْ أَنْتَ يَا إِلَهِي

Wilt Thou, my Allah,

رَاحِمٌ مَنْ دَعَاكَ فَأُبْلِغَ فِي الدُّعَاءِ أَمْ أَنْتَ

be merciful toward him who supplicates Thee, that I should bring my supplication before Thee?

غَافِرٌ لِمَنْ بَكَكَ فَاسْرِعْ فِي الْبُكَاءِ أَمْ أَنْتَ

Wilt Thou forgive him who weeps to Thee that I should hurry to weep?

مُتَجَاوِزٌ عَمَّنْ عَفَّرَ لَكَ وَجْهَهُ □ تَذَلُّلاً أَمْ أَنْتَ

Wilt Thou show forbearance toward him who puts his face in the dust before Thee in lowliness?

مُغْنٍ مَنْ شَكَا إِلَيْكَ فَقَرَهُ □ تَوَكُّلاً

Wilt Thou free from need him who complains to Thee of his indigent need with confidence?

إِلَهِي لَا تُخَيِّبُ مَنْ لَا يَجِدُ مُعْطِيًا غَيْرَكَ

My Allah, disappoint not him who finds no bestower other than Thee,

وَلَا تَخْذُلْ مَنْ لَا يَسْتَعْنِي عَنْكَ بِأَحَدٍ دُونَكَ

and abandon not him who cannot be freed from his need for Thee through less than Thee!

إِلَهِي فَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ

My Allah, so bless Muhammad and his Household,

وَلَا تُعْرِضْ عَنِّي وَ قَدْ أَقْبَلْتُ عَلَيْكَ

turn not away from me when I have turned my face toward Thee,

وَلَا تَحْرِمْنِي وَ قَدْ رَغَيْتُ إِلَيْكَ

deprive me not when I have besought Thee,

وَلَا تَجْبِهْنِي بِالرَّدِّ وَ قَدْ انْتَصَبْتُ بَيْنَ يَدَيْكَ

and slap not my brow with rejection when I have stood before Thee!

أَنْتَ الَّذِي وَصَفْتَ نَفْسَكَ بِالرَّحْمَةِ فَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ

وَارْحَمْنِي

Thou art He who has described Himself by mercy, so bless Muhammad and his Household and have mercy upon me!

وَ أَنْتَ الَّذِي سَمَّيْتَ نَفْسَكَ بِالْعَفْوِ فَاعْفُ عَنِّي

Thou art He who has named Himself by pardon, so pardon me!

قَدْ تَرَى يَا إِلَهِي

Thou hast seen, my Allah,

فَيْضَ دَمْعِي مِنْ خِيفَتِكَ وَ وَجِيبَ قَلْبِي مِنْ خَشْيَتِكَ

the flow of my tears in fear of Thee, the throbbing of my heart in dread of Thee,

وَانتِقَاضَ جَوَارِحِي مِنْ هَيْبَتِكَ

and the infirmity of my limbs in awe of Thee.

كُلُّ ذَلِكَ حَيَاءً مِّنْكَ لِسُوءِ عَمَلِي وَ لِذَلِكَ

All this from my shame before Thee because of my evil works!

حَمَدَ سَوْتِي عَنِ الْجَارِ إِلَيْكَ

So my voice has become silent, no longer crying to Thee,

وَ كَلَّ لِسَانِي عَنِ مُنَاجَاتِكَ

and my tongue has gone dumb, no longer whispering in prayer.

يَا إِلَهِي فَلَكَ الْحَمْدُ

My Allah, so to Thee belongs praise!

فَكَمْ مِنْ عَائِبَةٍ سَتَرْتَهَا عَلَيَّ فَلَمْ تَفْضَحْنِي

How many of my haws Thou hast covered over without exposing me!

وَ كَمْ مِنْ ذَنْبٍ غَطَّيْتَهُ □ عَلَيَّ فَلَمْ تَشْهَرْنِي

How many of my sins Thou hast cloaked without making me notorious!

وَ كَمْ مِنْ شَائِبَةٍ أَلَمَمْتُ بِهَا

How many faults I have committed, yet Thou didst not

فَلَمْ تَهْتِكْ عَنِّي سِتْرَهَا

tear away from me their covering,

وَ لَمْ تُقَلِّدْنِي مَكْرُوهَ شَنَارَهَا

collar me with their detested disgrace,

وَ لَمْ تُبْدِ سَوَاتِيهَا لِمَنْ يَلْتَمِسُ مَعَائِبِي مِنْ جِيرَتِي وَ حَسَدَةِ نِعْمَتِكَ

عِنْدِي

or make their dishonour plain to those of my neighbours who search for my defects and to those who envy

Thy favour toward me!

ثُمَّ لَمْ يَنْهَنِي ذَلِكَ عَنْ أَنْ جَرَيْتُ إِلَى سُوءِ مَا عَاهَدْتَ مِنِّي

But that did not prevent me from passing on to the evil that Thou knowest from me!

فَمَنْ أَجْهَلُ مِنِّي يَا إِلَهِي بِرُشْدِهِ

So who is more ignorant than I, my Allah, of his own right conduct?

وَ مَنْ أَغْفَلُ مِنِّي عَنْ حَظِّهِ

Who is more heedless than I of his own good fortune?

وَمَنْ أْبَعْدُ مِنِّي مِنْ اسْتِصْلَاحِ نَفْسِهِ

Who is further than I from seeking to set himself right?

حِينَ أَنْفَقْتُ مَا أَجْرَيْتَ عَلَيَّ مِنْ رِزْقِكَ فِيمَا نَهَيْتَنِي عَنْهُ مِنْ
مَعْصِيَتِكَ

For I spend the provision Thou deliverest to me in the disobedience Thou hast prohibited to me!

وَمَنْ أْبَعْدُ غَوْرًا فِي الْبَاطِلِ

Who sinks more deeply into falsehood

وَ أَشَدُّ إِقْدَامًا عَلَى السُّوءِ مِنِّي

and is more intensely audacious in evil than I?

حِينَ أَقِفُ بَيْنَ دَعْوَتِكَ وَ دَعْوَةِ الشَّيْطَانِ فَاتَّبِعُ دَعْوَتَهُ □ عَلَى غَيْرِ

For I hesitate between Thy call and the call of Satan and then follow his call without being

عَمَى مِنِّي فِي مَعْرِفَةِ بِهِ

blind in my knowledge of him

وَ لَا نِسْيَانٍ مِنْ حِفْظِي لَهُ □

or forgetful in my memory of him,

وَ أَنَا حِينِنْدِ مُوقِنٌ بِأَنَّ

while I am certain that

مُنْتَهَى دَعْوَتِكَ إِلَى الْجَنَّةِ

Thy call takes to the Garden

وَ مُنْتَهَى دَعْوَتِهِ إِلَى النَّارِ

and his call takes to the Fire!

سُبْحَانَكَ مَا

Glory be to Thee! How

أَعْجَبَ مَا أَشْهَدُ بِهِ عَلَى نَفْسِي وَ أَعَدَّهُ □ مِنْ مَكْتُومِ أَمْرِي

marvellous the witness I bear against my own soul and the enumeration of my own hidden affairs!

وَ أَعْجَبُ مِنْ ذَلِكَ أَنَا تُكَ عَنِّي وَ إِبْطَاؤُكَ عَنِّي مُعَاجَلَتِي

And more marvellous than that is Thy lack of haste with me, Thy slowness in attending to me!

وَ لَيْسَ ذَلِكَ مِنْ كَرَمِي عَلَيْكَ بَلْ

That is not because I possess honour with Thee, but because Thou

تَأْتِيَا مِنِّي لِي

waitest patiently for me

و تَفَضُّلاً مِنْكَ عَلَيَّ لِأَنَّ
 and art bountiful toward me that I may
 ارْتَدَعَ عَنِ مَعْصِيَتِكَ الْمُسْخِطَةَ
 refrain from disobedience displeasing to Thee
 وَ أَقْلَعَ عَنِ سَيِّئَاتِي الْمُخْلِقَةَ
 and abstain from evil deeds that disgrace me,
 وَ لِأَنَّ عَفْوَكَ عَنِّي أَحَبُّ إِلَيْكَ مِنْ عُقُوبَتِي
 and because Thou lovest to pardon me more than to punish!

بَلْ أَنَا يَا إِلَهِي

But I, my Allah, am

أَكْثَرُ ذُنُوبًا

more numerous in sins,

وَ أَقْبَحُ أَثَارًا

uglier in footsteps,

وَ أَشْنَعُ أَفْعَالًا

more repulsive in acts,

وَ أَشَدُّ فِي الْبَاطِلِ تَهَوُّرًا

more reckless in rushing into falsehood,

وَ أضعْفُ عِنْدَ طَاعَتِكَ تَيْقِظًا

weaker in awakening to Thy obedience,

وَ أَقَلُّ لَوْ عَيْدِكَ انْتِبَاهًا وَ ارْتِقَابًا

and less attentive and heedful toward Thy threats,

مِنْ أَنْ أُحْصِيَ لَكَ عُيُوبِي

than that I could number for Thee my faults

أَوْ أَقْدِرَ عَلَى ذِكْرِ ذُنُوبِي

or have the power to recount my sins.

وَ إِنَّمَا أُوجِّحُ بِهَذَا نَفْسِي

I only scold my own soul,

طَمَعًا فِي رَأْفَتِكَ الَّتِي بِهَا صَلَاحُ أَمْرِ الْمُذْنِبِينَ

craving Thy gentleness, through which the affairs of sinners are set right,

وَ رَجَاءً لِرَحْمَتِكَ الَّتِي بِهَا فَكَاكُ رِقَابِ الْخَاطِئِينَ

and hoping for Thy mercy, through which the necks of the offenders are freed.

اللَّهُمَّ وَ هَذِهِ رَقَبَتِي قَدْ أَرَقَّتْهَا الذُّنُوبُ فَصَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ وَ
أَعْتِقْهَا بِعَفْوِكَ

O Allah, this is my neck, enslaved by sins, bless Muhammad and his Household and release it through Thy
pardon!

وَ هَذَا ظَهْرِي قَدْ أَثْقَلْتَهُ الْخَطَايَا فَصَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ وَ خَفِّفْ
عَنْهُ بِمَنَّاكَ

This is my back, weighed down by offenses, bless Muhammad and his Household and lighten it through Thy
kindness!

يَا إِلَهِي لَوْ

My Allah, were I to

بَكَيتُ إِلَيْكَ حَتَّى تَسْقُطَ أَشْفَارُ عَيْنَيَّ

weep to Thee until my eyelids drop off,

وَ أَنْتَحَبْتُ حَتَّى يَنْقَطِعَ صَوْتِي

wail until my voice wears out,

وَ قُمتُ لَكَ حَتَّى تَتَنَشَّرَ قَدَمَايَ

stand before Thee until my feet swell up,

وَ رَكَعْتُ لَكَ حَتَّى يَنْخَلَعَ صُلْبِي

bow to Thee until my backbone is thrown out of joint,

وَ سَجَدْتُ لَكَ حَتَّى تَتَفَقَّأَ حَدَقَتَايَ

prostrate to Thee until my eyeballs fall out,

وَ أَكَلْتُ تُرَابَ الْأَرْضِ طُولَ عُمْرِي

eat the dirt of the earth for my whole life,

وَ شَرِبْتُ مَاءَ الرَّمَادِ آخِرَ دَهْرِي

drink the water of ashes till the end of my days,

وَ ذَكَرْتُكَ فِي خِلَالِ ذَلِكَ حَتَّى يَكِلَ لِسَانِي ثُمَّ لَمْ أَرْفَعْ طَرْفِي إِلَى

أَفَاقِ السَّمَاءِ اسْتِحْيَاءً مِنْكَ

mention Thee through all of that until my tongue fails, and not lift my glance to the sky's horizons in shame
before Thee,

مَا اسْتَوْجَبْتُ بِذَلِكَ مَحْوَ سَيِّئَةٍ وَاحِدَةٍ مِنْ سَيِّئَاتِي وَإِنْ كُنْتُ

yet would I not merit through all of that the erasing of a single one of my evil deeds! Though Thou

تَغْفِرُ لِي حِينَ اسْتَوْجَبْتُ مَغْفِرَتَكَ

forgivest me when I merit Thy forgiveness

وَتَعْفُو عَنِّي حِينَ اسْتَحِقُّ عَفْوَكَ

and pardonest me when I deserve Thy pardon,

فَإِنَّ ذَلِكَ غَيْرُ وَاجِبٍ لِي بِاسْتِحْقَاقٍ وَلَا أَنَا أَهْلٌ لَهُ □ بِاسْتِجَابِ

yet I have no title to that through what I deserve, nor am I worthy of it through merit,

إِذْ كَانَ جَزَائِي مِنْكَ فِي أَوَّلِ مَا عَصَيْتُكَ النَّارُ

since my repayment from Thee from the first that I disobeyed Thee is the Fire!

فَإِنْ تُعَذِّبُنِي فَأَنْتَ غَيْرُ ظَالِمٍ لِي

So if Thou punishest me, Thou dost me no wrong.

إِلَهِي فَإِذَا قَدْ

My Allah, since Thou hast

تَغَمَّدْتَنِي بِسِتْرِكَ فَلَمْ تَفْضَحْنِي

shielded me with Thy covering and not exposed me,

وَتَأَنَّبْتَنِي بِكَرَمِكَ فَلَمْ تُعَاجِلْنِي

waited patiently for me through Thy generosity, and not hurried me to punishment,

وَ حَلَمْتَ عَنِّي بِتَفَضُّلِكَ فَلَمْ تُغَيِّرْ نِعْمَتَكَ عَلَيَّ وَ لَمْ تُكَدِّرْ مَعْرُوفَكَ

عِنْدِي

and shown me clemency through Thy bounty, and not changed Thy favour upon me or muddied Thy kindly acts toward me,

فَارْحَمْ طَوْلَ تَضَرُّعِي

have mercy on my drawn out pleading,

وَ شِدَّةَ مَسْكَنتِي

my intense misery,

وَ سُوءَ مَوْقِفِي

and my evil situation!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ

O Allah, bless Muhammad and his Household,

وَ قِنِي مِنَ الْمَعَاصِي

protect me from acts of disobedience,

وَ اسْتَعْمِلْنِي بِالطَّاعَةِ

employ me in obedience,

وَ ارْزُقْنِي حُسْنَ الْإِنَابَةِ

provide me with excellent turning back [to Thee],

وَ طَهَّرْنِي بِالتَّوْبَةِ
 purify me through repentance,
 وَ أَيِّدْنِي بِالْعِصْمَةِ
 strengthen me through preservation from sin,
 وَ اسْتَصْلِحْنِي بِالْعَافِيَةِ
 set me right through well being,
 وَ ادْقِنِي حَلَاوَةَ الْمَغْفِرَةِ
 let me taste the sweetness of forgiveness,
 وَ اجْعَلْنِي طَلِيقَ عَفْوِكَ وَ عَتِيقَ رَحْمَتِكَ
 make me the freedman of Thy pardon and the slave released by Thy mercy,
 وَ اكْتُبْ لِي أَمَانًا مِنْ سُخْطِكَ
 and write for me a security from Thy displeasure!
 وَ بَشِّرْنِي بِذَلِكَ فِي الْعَاجِلِ دُونَ الْأَجْلِ بُشْرًا أَعْرِفُهَا
 Give me the good news of that in the immediate, not the deferred - a good news I recognize -
 وَ عَرِّفْنِي فِيهِ عِلْمًا أَتَبَيَّنُهَا
 and make known to me therein a sign which I may clearly see!
 إِنَّ ذَلِكَ
 That will not
 لَا يَضِيقُ عَلَيْكَ فِي وُسْعِكَ
 constrain Thee in Thy plenty,
 وَلَا يَتَكَادُكَ فِي قُدْرَتِكَ
 distress Thee in Thy power,
 وَلَا يَتَّصَعَّدُكَ فِي أَنَاتِكَ،
 ascend beyond Thy lack of haste,
 وَ لَا يَوُدُّكَ فِي جَزِيلِ هِبَاتِكَ الَّتِي دَلَّتْ عَلَيْهَا آيَاتُكَ،
 or tire Thee in Thy great gifts, which are pointed to by Thy signs.
 إِنَّكَ تَفْعَلُ مَا تَشَاءُ،
 Verily Thou dost what Thou wilt,
 وَ تَحْكُمُ مَا تُرِيدُ،
 Thou decreest what Thou desirest.
 إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

Thou art powerful over everything.¹

وَ كَانَ مِنْ دُعَائِهِ □ إِذَا ذُكِرَ الشَّيْطَانُ فَاسْتَعَاذَ مِنْهُ وَ مِنْ عَدَاوَتِهِ وَ كَيْدِهِ

17. His Supplication when he Mentioned Satan and Sought Refuge from him and from his Enmity and Trickery

اللَّهُمَّ إِنَّا نَعُوذُ بِكَ مِنْ نَزَعَاتِ الشَّيْطَانِ الرَّجِيمِ

O Allah, we seek refuge in Thee from the instigations of the accursed Satan,

وَ كَيْدِهِ وَ مَكَائِدِهِ

his trickery, and his traps,

وَ مِنْ الثَّقَةِ بِأَمَانِيهِ وَ مَوَاعِيدِهِ

from trust in his false hopes, his promises,

وَ غُرُورِهِ وَ مَصَائِدِهِ

his delusions, and his snares,

وَ أَنْ يُطْمَعَ نَفْسِهِ فِي

and lest he should make himself crave

إِضْلَالِنَا عَنْ طَاعَتِكَ

to lead us away from Thy obedience

وَ أَمْتِهَانِنَا بِمَعْصِيَتِكَ

and to degrade us through our disobeying Thee,

أَوْ أَنْ يَحْسُنَ عِنْدَنَا مَا حَسَّنَ لَنَا

and lest what he has shown us as beautiful be beautiful for us

أَوْ أَنْ يَتَّقَلَ عَلَيْنَا مَا كَرَّهَ إِلَيْنَا

and what he has shown us as detestable weigh down upon us.

اللَّهُمَّ اخْسَأْ عَنَّا بِعِبَادَتِكَ

O Allah, drive him away from us through Thy worship,

وَ اكْبِتْهُ بِدُؤْبِنَا فِي مَحَبَّتِكَ

throw him down through our perseverance in Thy love,

□ وَ اجْعَلْ بَيْنَنَا وَ بَيْنَهُ

and place between him and us

□ سِتْرًا لَا يَهْتِكُهُ

a covering that he cannot tear away

¹ 3:26

وَرَدْمًا مُصَمَّتًا لَا يَفْتُقُّهُ □

and a solid barrier that he cannot cut through!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ

O Allah, bless Muhammad and his Household,

وَاشْغُلْهُ عَنَّا بِبَعْضِ أَعْدَائِكَ

distract Satan from us with some of Thy enemies,

وَاعْصِمْنَا مِنْهُ بِحُسْنِ رِعَايَتِكَ

preserve us from him through Thy good guarding,

□ وَاكْفِنَا خَيْرَهُ

spare us his treachery,

□ وَوَلِّنَا ظَهْرَهُ

turn his back toward us,

□ وَاقْطَعْ عَنَّا اثْرَهُ

and cut off from us his trace!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ

O Allah, bless Muhammad and his Household,

وَامْتِعْنَا مِنَ الْهُدَى بِمِثْلِ ضَلَالَتِهِ

give us to enjoy guidance the like of his misguidance,

وَزَوِّدْنَا مِنَ التَّقْوَىٰ ضِدَّ غَوَايَتِهِ

increase us in piety against his seduction,

وَاسْلُكْ بِنَا مِنَ التَّقَىٰ خِلَافَ سَبِيلِهِ مِنَ الرَّدَىٰ

and make us walk in reverential fear contrary to his path of ruin!

اللَّهُمَّ

O Allah,

□ لَا تَجْعَلْ لَهُ فِي قُلُوبِنَا مَدْخَلَ

assign him no place of entrance into our hearts

□ وَ لَا تُؤْتِنَنَّ لَهُ فِي مَا لَدَيْنَا مَنْزِلًا

and do not allow him to make his home in that which is with us!

اللَّهُمَّ وَ مَا سَوَّلَ لَنَا مِنْ بَاطِلٍ فَعَرَّفْنَاهُ وَ إِذَا عَرَّفْتَنَاهُ فَقِنَاهُ

O Allah, cause us to recognize the falsehood with which he tempts us, and once Thou hast caused us to

recognize it, protect us from it!

□ وَ بَصِّرْنَا مَا نَكَايِيدُهُ □ بِهِ

Make us see what will allow us to outwit him,

وَ الْهَمْنَا مَا نَعُدُّهُ □ لَهُ □

inspire us with all that we can make ready for him,

وَ أَيَقِظْنَا عَنْ سِنَةِ الْغَفْلَةِ بِالرُّكُونِ إِلَيْهِ

awaken us from the heedless slumber of relying upon him,

وَ أَحْسِنُ بِتَوْفِيقِكَ عَوْنَنَا عَلَيْهِ

and help us well, through Thy giving success, against him!

اللَّهُمَّ وَ أَشْرِبْ قُلُوبَنَا انْكَارَ عَمَلِهِ

O Allah, saturate our hearts with the rejection of his works

وَ الْطُفِّ لَنَا فِي نَقْضِ حِيلِهِ

and be gentle to us by destroying his stratagems!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ

O Allah, bless Muhammad and his Household,

وَ حَوِّلْ سُلْطَانَهُ □ عَنَّا

turn his authority away from us,

وَ اقْطَعْ رَجَائَهُ □ مِنَّا

cut off his hope from us,

وَ ادْرَاهُ عَنِ الْوُلُوعِ بِنَا

and keep him from craving for us!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ وَ اجْعَلْ

O Allah, bless Muhammad and his Household,

أَبَائَنَا وَ أُمَّهَاتِنَا وَ أَوْلَادَنَا

and place our fathers, our mothers, our children,

وَ أَهَالِينَا وَ دَوَى أَرْحَامِنَا وَ قَرَابَاتِنَا

our wives, our siblings, our relatives,

وَ جِيرَانَنَا مِنَ الْمُؤْمِنِينَ وَ الْمُؤْمِنَاتِ مِنْهُ فِي

and the faithful among our neighbours, male and female,

حِرْزِ حَارِزٍ

in a sanctuary impregnable to him,

وَ حِصْنِ حَافِظٍ

a guarding fortress,

وَ كَهْفٍ مَانِعٍ

a defending cave!

وَ أَلْبِسْهُمْ مِنْهُ جُنَاتًا وَاقِيَةً

Clothe them in shields protective against him

وَ أَعْطِهِمْ عَلَيْهِمْ أَسْلِحَةً مَاضِيَةً

and give them arms that will cut him down!

اللَّهُمَّ وَاعْمَمْ بِذَلِكَ مَنْ

O Allah, include in that everyone who

شَهِدَ لَكَ بِالرُّبُوبِيَّةِ

witnesses to Thee as Lord,

وَ أَخْلَصَ لَكَ بِالْوَحْدَانِيَّةِ

devotes himself sincerely to Thy Unity,

وَ عَادَاهُ لَكَ بِحَقِيقَةِ الْعُبُودِيَّةِ

shows enmity toward him through the reality of servanthood,

وَ اسْتَظْهَرَ بِكَ عَلَيْهِ فِي مَعْرِفَةِ الْعُلُومِ الرَّبَّانِيَّةِ

and seeks help from Thee against him through knowledge of the divine sciences!

اللَّهُمَّ

O Allah,

احْلُلْ مَا عَقَدَ

undo what he ties,

وَ افْتُقْ مَا رَتَقَ

unstitch what he sews up,

وَ افسَخْ مَا دَبَّرَ

dislocate what he devises,

وَ تَبِطُّهُ إِذَا عَزَمَ

frustrate him when he makes up his mind,

وَ انْقُضْ مَا أَبْرَمَ

and destroy what he establishes!

اللَّهُمَّ

O Allah,

□ وَ اهْزِمْ جُنْدَهُ

□ rout his troops,

□ وَ أَبْطِلْ كَيْدَهُ

nullify his trickery,

□ **وَإِهْدِمْ كَهْفَهُ**

make his cave collapse,

□ **وَارْغِمِ أَنْفَهُ**

and rub his nose in the ground!

اللَّهُمَّ

O Allah,

اجْعَلْنَا فِي نَظْمِ أَعْدَائِهِ

place us in the ranks of his enemies

وَاعْزِلْنَا عَنْ عَدَادِ أَوْلِيَّائِهِ

and remove us from the number of his friends,

لَا نُطِيعُ لَهُ □ إِذْ اسْتَهْوَانَا

that we obey him not when he entices us

وَ لَا نَسْتَجِيبُ لَهُ □ إِذَا دَعَانَا

and answer him not when he calls to us!

نَأْمُرُ بِمُنَاوَاتِهِ مَنْ أَطَاعَ أَمْرَنَا

We command everyone who obeys our command to be his enemy

وَ نَعِظُ عَنْ مُتَابَعَتِهِ مَنْ اتَّبَعَ زَجْرَنَا

and we admonish everyone who follows our prohibition not to follow him!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ خَاتَمِ النَّبِيِّينَ وَ سَيِّدِ الْمُرْسَلِينَ وَ عَلَى أَهْلِ بَيْتِهِ

الطَّيِّبِينَ الطَّاهِرِينَ

O Allah, bless Muhammad, the Seal of the prophets and lord of the emissaries, and the folk of his house, the good, the pure!

وَ أَعِدْنَا وَ أَهْلِيْنَا وَ إِخْوَانَنَا وَ جَمِيعَ الْمُؤْمِنِينَ وَ الْمُؤْمِنَاتِ مِمَّا

اسْتَعَدْنَا مِنْهُ

Give refuge to us, our families, our brothers, and all the faithful, male and female, from that from which we seek refuge,

وَ اجْرِنَا مِمَّا اسْتَجْرْنَا بِكَ مِنْ خَوْفِهِ

and grant us sanctuary from that through fear of which we seek sanctuary in Thee!

وَ اسْمَعْ لَنَا مَا دَعَوْنَا بِهِ

Hear our supplication to Thee,

وَ أَعْطِنَا مَا أَخْفَانَاهُ

bestow upon us that of which we have been heedless,

وَاحْفَظْ لَنَا مَا نَسِينَاهُ

and safeguard for us what we have forgotten!

وَ صَيِّرْنَا بِذَلِكَ فِي دَرَجَاتِ الصَّالِحِينَ وَ مَرَاتِبِ الْمُؤْمِنِينَ

Through all this bring us into the ranks of the righteous and the degrees of the faithful!

أَمِينَ رَبَّ الْعَالَمِينَ.

Amen, Lord of the worlds!

وَ كَانَ مِنْ دُعَائِهِ □ إِذَا دُفِعَ عَنْهُ مَا يَحْذَرُ أَوْ عُجِّلَ لَهُ مَطْلَبُهُ

18. His Supplication when Perils were Repelled or Requests quickly granted

اللَّهُمَّ لَكَ الْحَمْدُ

O Allah, to Thee belongs praise

عَلَى حُسْنِ قَضَائِكَ

for Thy excellent accomplishment

وَ بِمَا صَرَفْتَ عَنِّي مِنْ بَلَائِكَ

and for Thy trial which Thou hast turned away from me!

فَلَا تَجْعَلْ حَظِّي مِنْ رَحْمَتِكَ مَا عَجَّلْتَ لِي مِنْ عَافِيَتِكَ فَأَكُونَ قَدْ

But make not my share of Thy mercy the well-being which Thou hast quickly granted to me,

شَقِيتُ بِمَا أَحْبَبْتُ

lest I become wretched through what I have loved

وَ سَعِدَ غَيْرِي بِمَا كَرِهْتُ

and someone else gain felicity through what I have disliked!¹

وَ إِنْ يَكُنْ مَا ظَلَلْتُ فِيهِ أَوْ بَتُّ فِيهِ مِنْ هَذِهِ الْعَافِيَةِ

If this well-being in which I pass the day or night should precede

بَيْنَ يَدَيَّ بَلَاءٍ لَا يَنْقَطِعُ

a trial that does not cease

وَ وَزْرٍ لَا يَرْتَفِعُ فَقَدَّمْ لِي مَا أَخَّرْتَ

and a burden that does not pass away, then set before me what Thou hadst set behind

وَ أَخَّرْ عَنِّي مَا قَدَّمْتَ

and set behind me what Thou hadst set before!

¹ The terms 'wretchedness' (shiq'a') and 'felicity' (sa'ada) refer to heaven and hell, not to the misery or happiness of this world

فَعَيْرُ كَثِيرٍ مَا عَاقِبَتُهُ الْفَنَاءُ

For that which ends in annihilation is not great

وَ غَيْرُ قَلِيلٍ مَا عَاقِبَتُهُ الْبَقَاءُ

and that which ends in subsistence is not little.

وَ صَلَّى عَلَى مُحَمَّدٍ وَ آلِهِ.

And bless Muhammad and his Household!

وَ كَانَ مِنْ دُعَائِهِ □ عِنْدَ الْإِسْتِسْقَاءِ بَعْدَ الْجَدْبِ

19. His Supplication in Asking for Water during a Drought

اللَّهُمَّ اسْقِنَا الْغَيْثَ

O Allah, water us with rain,

وَ انْشُرْ عَلَيْنَا رَحْمَتَكَ بِغَيْثِكَ الْمَغْدِقِ مِنَ السَّحَابِ الْمُنْسَاقِ لِنَبَاتِ

أَرْضِكَ الْمُونِقِ فِي جَمِيعِ الْأَفَاقِ

unfold upon us Thy mercy through Thy copious rain from the driven clouds, so that Thy goodly earth may grow on all horizons!

وَ اْمُنُّنْ عَلَى عِبَادِكَ بِإِنْبَاعِ الثَّمَرَةِ

Show kindness to Thy servants through the ripening of the fruit,

وَ أَحْيِ بِلَادَكَ بِبُلُوغِ الزَّهْرَةِ

revive Thy land through the blossoming of the flowers,

وَ أَشْهَدْ مَلَائِكَتِكَ الْكِرَامِ السَّفَرَةَ بِسَقْيِ مِنْكَ نَافِعٍ

and let Thy angels - the noble scribes - be witness to a beneficial watering from Thee,

□ دَائِمٍ غَزْرُهُ

lasting in its abundance,

□ وَ أَسِعِ دِرْرُهُ

plenty in its flow,

وَ اِبِلٍ سَرِيعٍ عَاجِلٍ

heavy, quick, soon,

تُحْيِي بِهِ مَا قَدْ مَاتَ وَ تَرُدُّ بِهِ مَا قَدْ فَاتَ

through which Thou revivest what has vanished,

وَ تُخْرِجُ بِهِ مَا هُوَ آتٍ

bringest forth what is coming,

وَتُوسِعُ بِهِ فِي الْأَقْوَاتِ

and providest plentiful foods,

سَحَابًا مَّتْرًا كَمَا هُنَيْنًا مَرِيئًا

through heaped up, wholesome, productive clouds,

طَبَقًا مُجَلَجَلًا

in reverberating layers,

□ غَيْرَ مُلْتٍ وَدُقِّهِ □

the rain's downpour not without cease,

□ وَلَا خُلْبٍ بَرْقُهُ □

the lightning's flashes not without fruit!

اللَّهُمَّ اسْقِنَا غَيْثًا

O Allah, give us water through rain,

مُغِيثًا مَرِيئًا مُمْرِعًا

helping, productive, fertilizing,

عَرِيضًا وَاسِعًا غَزِيرًا

widespread, plentiful, abundant,

تَرُدُّ بِهِ النَّهْيُضَ

bringing back the risen,

وَ تَجْبِرُ بِهِ الْمَهْيُضَ

restoring the broken!

اللَّهُمَّ اسْقِنَا سَقِيًا

O Allah, give us water with a watering through which Thou wilt

تَسِيلُ مِنْهُ الظَّرَابِ

make the stone hills pour,

وَ تَمْلَأُ مِنْهُ الْجِبَابِ

fill the cisterns,

وَ تُفَجِّرُ بِهِ الْأَنْهَارَ

flood the rivers,

وَ تُنْبِتُ بِهِ الْأَشْجَارَ

make the trees grow,

وَ تُرَخِّصُ بِهِ الْأَسْعَارَ فِي جَمِيعِ الْأَمْصَارِ

bring down prices in all the lands,

وَتَنْعَشُ بِهِ الْبَهَائِمَ وَالْخَلْقَ

invigorate the beasts and the creatures,

وَتُكْمِلُ لَنَا بِهِ طَيِّبَاتِ الرِّزْقِ
perfect for us the agreeable things of provision,

وَتُنْبِتُ لَنَا بِهِ الزَّرْعَ

make grow for us the fields,

وَتُدْرِي بِهِ الضَّرْعَ

let flow for us the teats,

وَتُزِيدُنَا بِهِ قُوَّةً إِلَى قُوَّتِنَا

and add for us strength to our strength!

اللَّهُمَّ

O Allah,

لَا تَجْعَلْ ظِلَّهُ □ عَلَيْنَا سُمُومًا

make not the cloud's shadow over us a burning wind,

وَلَا تَجْعَلْ بَرْدَهُ □ عَلَيْنَا حُسُومًا

allow not its coldness to be cutting,

وَلَا تَجْعَلْ صَوْبَهُ □ عَلَيْنَا رُجُومًا

let not its pouring down upon us be a stoning,

وَلَا تَجْعَلْ مَائَهُ □ عَلَيْنَا أُجَاثًا.

and make not its waters for us bitter!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ

O Allah, bless Muhammad and his Household

وَارْزُقْنَا مِنْ بَرَكَاتِ السَّمَوَاتِ وَالْأَرْضِ

and provide us with the blessings of the heavens and the earth!

إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

Thou art powerful over everything!¹

وَكَانَ مِنْ دُعَائِهِ □ فِي مَكَارِمِ الْأَخْلَاقِ وَ مَرْضِيِّ الْأَفْعَالِ

20. His Supplication on Noble Moral Traits and Acts Pleasing to Allah

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ

¹ Holy Quran, 3:26

O Allah, bless Muhammad and his Household,
 وَ بَلِّغْ بِإِيمَانِي أَكْمَلَ الْإِيمَانِ
 cause my faith to reach the most perfect faith,
 وَ اجْعَلْ يَقِينِي أَفْضَلَ الْيَقِينِ
 make my certainty the most excellent certainty,
 وَ أَنْتَهُ بِنِيَّتِي إِلَى أَحْسَنِ النِّيَّاتِ وَ بِعَمَلِي إِلَى أَحْسَنِ الْأَعْمَالِ
 and take my intention to the best of intentions and my works to the best of works!

اللَّهُمَّ

O Allah,

وَ فَرِّ بِلُطْفِكَ نِيَّتِي

complete my intention through Thy gentleness,

وَ صَحِّحْ بِمَا عِنْدَكَ يَقِينِي

rectify my certainty through what is with Thee,

وَ اسْتَصْلِحْ بِقُدْرَتِكَ مَا فَسَدَ مِنِّي

and set right what is corrupt in me through Thy power!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ

O Allah, bless Muhammad and his Household,

وَ اكْفِنِي مَا يَشْغَلُنِي الْإِهْتِمَامِ بِهِ

spare me the concerns which distract me,

وَ اسْتَعْمِلْنِي بِمَا تَسْأَلُنِي غَدًا عَنْهُ

employ me in that about which Thou wilt ask me tomorrow,

وَ اسْتَفْرِغْ أَيَّامِي فِيمَا خَلَقْتَنِي لَهُ □

and let me pass my days in that for which Thou hast created me!

وَ اغْنِنِي وَ أَوْسِعْ عَلَيَّ فِي رِزْقِكَ

Free me from need, expand Thy provision toward me,

وَ لَا تَفْتِنِي بِالنَّظَرِ

and tempt me not with ingratitude!

وَ اعِزَّنِي وَ لَا تَبْتَلِينِي بِالْكِبْرِ

Exalt me and afflict me not with pride!

وَ عَبِّدْنِي لَكَ وَ لَا تُفْسِدْ عِبَادَتِي بِالْعُجْبِ

Make me worship Thee and corrupt not my worship with self-admiration!

وَ اجْرِ لِلنَّاسِ عَلَى يَدِي الْخَيْرَ وَ لَا تَمَحِّقْهُ بِالْمَنْ

Let good flow out from my hands upon the people and efface it not by my making them feel obliged!¹

وَهَبْ لِي مَعَالِيَ الْأَخْلَاقِ

Give me the highest moral traits

وَاعْصِمْنِي مِنَ الْفَخْرِ

and preserve me from vainglory!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ

O Allah, bless Muhammad and his Household,

وَلَا تَرْفَعْنِي فِي النَّاسِ دَرَجَةً إِلَّا حَطَّطْتَنِي عِنْدَ نَفْسِي مِثْلَهَا

raise me not a single degree before the people without lowering me its like in myself

وَلَا تُحْدِثْ لِي عِزًّا ظَاهِرًا إِلَّا أَحَدَّثْتَ لِي ذِلَّةً بَاطِنَةً عِنْدَ نَفْسِي

بِقَدْرِهَا

and bring about no outward exaltation for me without an inward abasement in myself to the same measure!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ

O Allah, bless Muhammad and Muhammad's Household,

وَمَتَّعْنِي بِهَدْيِ صَالِحٍ لَا أَسْتَبْدِلُ بِهِ

give me to enjoy a sound guidance which I seek not to replace,

وَطَرِيقَةٍ حَقٌّ لَا أَزِيغُ عَنْهَا

a path of truth from which I swerve not,

وَنِيَّةٍ رُشْدٍ لَا أَشُكُّ فِيهَا

and an intention of right conduct in which I have no doubts!

وَعَمْرِنِي مَا كَانَ عُمْرِي بَدَلَةً فِي طَاعَتِكَ

Let me live as long as my life is a free gift in obeying Thee,

فَإِذَا كَانَ عُمْرِي مَرْتَعًا لِلشَّيْطَانِ فَأَقْبِضْنِي إِلَيْكَ قَبْلَ أَنْ يَسْبِقَ مَقْتُكَ

إِلَيَّ أَوْ يَسْتَحْكِمَ غَضَبُكَ عَلَيَّ

but if my life should become a pasture for Satan, seize me to Thyself before Thy hatred overtakes me or Thy wrath against me becomes firm!

اللَّهُمَّ لَا تَدَعْ

O Allah, deposit in me

خَصْلَةً تُعَابُ مِنِّي إِلَّا أَصْلَحْتَهَا

¹ Reference to the principle enunciated in 2:264: O believers, void not your freewill offerings with obligation and harm, as one who expends of his substance to show off to men and believes not in Allah and the Last Day

no quality for which I will be faulted, unless Thou settest it right,

وَلَا عَائِبَةٌ أُوتِبُ بِهَا إِلَّا حَسَّنْتَهَا

no flaw for which I will be blamed, unless Thou makest it beautiful,

وَلَا أُكْرُمَةٌ فِيَّ نَاقِصَةٌ إِلَّا أَتَمَمْتَهَا

no deficient noble trait, unless Thou completest it!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ

O Allah, bless Muhammad and Muhammad's Household

وَأَبْدِلْنِي

and replace for me

مِنْ بَغْضَةِ أَهْلِ الشَّنَانِ الْمَحَبَّةَ

the animosity of the people of hatred with love,

وَمِنْ حَسَدِ أَهْلِ الْبَغْيِ الْمَوَدَّةَ

the envy of the people of insolence with affection,

وَمِنْ ظَنَّةِ أَهْلِ الصَّلَاحِ الثَّقَّةَ

the suspicion of the people of righteousness with trust,

وَمِنْ عَدَاوَةِ الْأَدْنِيْنَ الْوَلَايَةَ

the enmity of those close with friendship,

وَمِنْ عُفُوقِ ذَوِي الْأَرْحَامِ الْمَبْرَةَ

the disrespect of womb relatives with devotion,

وَمِنْ خِذْلَانِ الْأَقْرَبِينَ النُّصْرَةَ

the abandonment of relatives with help,

وَمِنْ حُبِّ الْمُدَارِينِ تَصْحِيحَ الْمَقَّةِ

the attachment of flatterers with love set right,

وَمِنْ رَدِّ الْمُلَابِسِينَ كَرَمَ الْعِشْرَةِ

the rejection of fellows with generous friendliness,

وَمِنْ مَرَارَةِ خَوْفِ الظَّالِمِينَ حَلَاوَةَ الْأَمْنَةِ

and the bitterness of the fear of wrongdoers with the sweetness of security!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ

O Allah, bless Muhammad and his Household,

وَأَجْعَلْ لِي

appoint for me

يَدًا عَلَى مَنْ ظَلَمَنِي

a hand against him who wrongs me,
 وَ لِسَانًا عَلَى مَنْ خَاصَمَنِي
 a tongue against him who disputes with me,
 وَ ظَفْرًا بِمَنْ عَانَدَنِي
 and a victory over him who stubbornly resists me!
 وَ هَبْ لِي

Give me

مَكْرًا عَلَى مَنْ كَايَدَنِي
 guile against him who schemes against me,
 وَ قُدْرَةً عَلَى مَنْ اضْطَهَدَنِي
 power over him who oppresses me,
 وَ تَكْذِيبًا لِمَنْ قَصَبَنِي
 refutation of him who reviles me,
 وَ سَلَامَةً مِّمَّنْ تَوَعَّدَنِي
 and safety from him who threatens me!
 وَ وَفْقِي لِبَطَاعَةِ مَنْ سَدَّدَنِي
 Grant me success to obey him who points me straight
 وَ مُتَابَعَةَ مَنْ أَرْشَدَنِي
 and follow him who guides me right!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ

O Allah, bless Muhammad and his Household

وَ سَدِّدْنِي لِأَنَّ

and point me straight to

أَعَارِضَ مَنْ غَشَّنِي بِالنُّصْحِ
 resist him who is dishonest toward me with good counsel,
 وَ أَجْزِي مَنْ هَجَرَنِي بِالْبِرِّ
 repay him who separates from me with gentle devotion,
 وَ أَثِيبَ مَنْ حَرَمَنِي بِالْبَدْلِ
 reward him who deprives me with free giving,
 وَ أَكْفِي مَنْ قَطَعَنِي بِالصَّلَةِ
 recompense him who cuts me off with joining,
 وَ أَخَالَفَ مَنْ اغْتَابَنِي إِلَى حُسْنِ الذِّكْرِ

oppose him who slanders me with excellent mention,
 وَ أَنْ أَشْكُرَ الْحَسَنَةَ
 give thanks for good,
 وَ أُغْضِيَ عَنِ السَّيِّئَةِ
 and shut my eyes to evil!
 اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ
 O Allah, bless Muhammad and his Household,
 وَ حَلِّئِي بِحِلْيَةِ الصَّالِحِينَ
 adorn me with the adornment of the righteous,
 وَ الْبِسْنِي زِينَةَ الْمُتَّقِينَ فِي
 and clothe me in the ornaments of the godfearing, through
 بَسْطِ الْعَدْلِ
 spreading justice,
 وَ كَظْمِ الْغَيْظِ
 restraining rage,
 وَ إِطْفَاءِ النَّائِرَةِ
 quenching the flame of hate,
 وَ ضِمِّ أَهْلِ الْفُرْقَةِ
 bringing together the people of separation,
 وَ إِصْلَاحِ ذَاتِ الْبَيْنِ
 correcting discord,
 وَ إِفْشَاءِ الْعَارِفَةِ
 spreading about good behaviour,
 وَ سِتْرِ الْعَائِبَةِ
 covering faults,
 وَ لِينِ الْعَرِيكَةِ
 mildness of temper,
 وَ خَفْضِ الْجَنَاحِ
 lowering the wing,¹
 وَ حُسْنِ السَّيْرِ
 beauty of conduct,

¹ i.e., 'Being gentle'. The expression is employed in 15:88 and 26:215

وَ سُكُونِ الرِّيحِ

gravity of bearing,

وَ طَيْبِ الْمَخَالَقَةِ

agreeableness in comportment,

وَ السَّبْقِ إِلَى الْفَضِيلَةِ

precedence in reaching excellence,

وَ إِيْثَارِ النَّفْضِ

preferring bounteousness,

وَ تَرْكِ التَّعْيِيرِ

refraining from condemnation,

وَ الْإِفْضَالِ عَلَى غَيْرِ الْمُسْتَحِقِّ

bestowing bounty on the undeserving,

وَ الْقَوْلِ بِالْحَقِّ وَ إِنْ عَزَّ

speaking the truth, though it be painful,

وَ اسْتِقْلَالَ الْخَيْرِ وَ إِنْ كَثُرَ مِنْ قَوْلِي وَ فِعْلِي

making little of the good in my words and deeds, though it be much,

وَ اسْتِكْثَارَ الشَّرِّ وَ إِنْ قَلَّ مِنْ قَوْلِي وَ فِعْلِي

and making much of the evil in my words and deeds, though it be little!

وَ أَكْمِلْ ذَلِكَ لِي

Perfect this for me through

بِدَوَامِ الطَّاعَةِ

lasting obedience,

وَ لُزُومِ الْجَمَاعَةِ

holding fast to the community,

وَ رَفْضِ أَهْلِ الْبِدْعِ وَ مُسْتَعْمِلِ الرَّأْيِ الْمُخْتَرِعِ

and rejecting the people of innovation and those who act in accordance with original opinions!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ وَ اجْعَلْ

O Allah, bless Muhammad and his Household, appoint for me

أَوْسَعَ رِزْقِكَ عَلَيَّ إِذَا كَبُرْتُ

Thy widest provision in my old age

وَ أَقْوَى قُوَّتِكَ فِيَّ إِذَا نَصَبْتُ

and Thy strongest strength when I am exhausted,

وَلَا تَبْتَلِيَنِي

try me not with

بِالْكَسَلِ عَنْ عِبَادَتِكَ

laziness in worship of Thee,

وَلَا الْعَمَىٰ عَنْ سَبِيلِكَ

blindness toward Thy path,

وَلَا بِالتَّعَرُّضِ لِخِلَافِ مَحَبَّتِكَ

undertaking what opposes love for Thee,

وَ لَا مُجَامَعَةَ مَنْ تَفَرَّقَ عَنْكَ

joining with him who has separated himself from Thee,

وَ لَا مُفَارَقَةَ مَنْ اجْتَمَعَ إِلَيْكَ

and separating from him who has joined himself to Thee!

اللَّهُمَّ اجْعَلْنِي

O Allah, make me

أَصُولٌ بِكَ عِنْدَ الضَّرُورَةِ

leap to Thee in times of distress,

وَ أَسْئَلُكَ عِنْدَ الْحَاجَةِ

ask from Thee in needs,

وَ أَتَضَرَّعُ إِلَيْكَ عِنْدَ الْمَسْكِنَةِ

and plead to Thee in misery!

وَ لَا تَفْتِنِّي

Tempt me not

بِالِاسْتِعَانَةِ بِغَيْرِكَ إِذَا اضْطُرَرْتُ

to seek help from other than Thee when I am distressed,

وَ لَا بِالْخُضُوعِ لِسُؤَالِ غَيْرِكَ إِذَا افْتَقَرْتُ

to humble myself in asking from someone else when I am poor,

وَ لَا بِالتَّضَرُّعِ إِلَىٰ مَنْ دُونَكَ إِذَا رَهَبْتُ

or to plead with someone less than Thee when I fear,

فَاسْتَحِقَّ بِذَلِكَ خِذْلَانَكَ وَ مَنَعَكَ وَ اِعْرَاضَكَ

for then I would deserve Thy abandonment, Thy withholding, and Thy turning away,

يَا أَرْحَمَ الرَّاحِمِينَ

O Most Merciful of the merciful!

اللَّهُمَّ اجْعَلْ مَا يُلْقَى الشَّيْطَانُ فِي رُوعِي مِنَ التَّمَنِّيِّ وَالنَّظْنِيِّ
وَالْحَسَدِ

O Allah, make the wishing, the doubt, and the envy which Satan throws into my heart

ذِكْرًا لِعِظَمَتِكَ

a remembrance of Thy mightiness,

وَ تَفَكُّرًا فِي قُدْرَتِكَ

a reflection upon Thy power,

وَ تَدْبِيرًا عَلَى عَدُوِّكَ

and a devising against Thy enemy!

وَ مَا أَجْرِي عَلَى لِسَانِي مِنْ لَفْظَةٍ

Make everything he causes to pass over my tongue,

فُحْشٍ أَوْ هُجْرٍ أَوْ شَتْمٍ عَرَضٍ

- the indecent or ugly words, the maligning of good repute,

أَوْ شَهَادَةٍ بَاطِلٍ

the false witness,

أَوْ اغْتِيَابٍ مُؤْمِنٍ غَائِبٍ

the speaking ill of an absent man of faith

أَوْ سَبِّ حَاضِرٍ

or the reviling of one present,

وَ مَا أَشْبَهَ ذَلِكَ

and all things similar - a speech in praise of Thee,

نُطْقًا بِالْحَمْدِ لَكَ

a pursual of eulogizing Thee,

وَ إِغْرَاقًا فِي الثَّنَاءِ عَلَيْكَ

an excursion in magnifying Thee,

وَ ذَهَابًا فِي تَمْجِيدِكَ

a thanksgiving for Thy favour,

وَ شُكْرًا لِنِعْمَتِكَ

an acknowledgement of Thy beneficence,

وَ إِعْتِرَاقًا بِإِحْسَانِكَ

and an enumeration of Thy kindnesses!

وَ اِحْصَاءَ لِمِنَّكَ

O Allah, bless Muhammad and his Household,

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ

let me not be wronged while Thou canst repel from me,

وَ لَا أَظْلَمَنَّ وَ أَنْتَ مُطِيقٌ لِلدَّفْعِ عَنِّي

let me not do wrong while Thou art powerful over holding me back,

وَ لَا أَظْلِمَنَّ وَ أَنْتَ الْقَادِرُ عَلَى الْقَبْضِ مِنِّي

let me not be misguided while Thou art able to guide me,

وَ لَا أَضِلَّنَّ وَ قَدْ أَمَكَّنْتَنِي هِدَايَتِي

let me not be poor while with Thee is my plenty,

وَ لَا أَفْتَقِرَنَّ وَ مِنْ عِنْدِكَ وَسْعِي وَ لَا أَطْغَيْنَنَّ وَ مِنْ عِنْدِكَ وَجْدِي

let me not be insolent while from Thee comes my wealth!

اللَّهُمَّ

O Allah,

إِلَى مَغْفِرَتِكَ وَفَدْتُ

I come to Thy forgiveness,

وَ إِلَى عَفْوِكَ قَصَدْتُ

I go straight to Thy pardon,

وَ إِلَى تَجَاوُزِكَ اشْتَقْتُ

I yearn for Thy forbearance,

وَ بِفَضْلِكَ وَثِقْتُ

and I trust in Thy bounty,

وَ لَيْسَ عِنْدِي مَا يُوجِبُ لِي مَغْفِرَتَكَ

but there is nothing with me to make me warrant Thy forgiveness,

وَ لَا فِي عَمَلِي مَا اسْتَحِقُّ بِهِ عَفْوَكَ

nothing in my works to make me merit Thy pardon,

وَ مَا لِي بَعْدَ أَنْ حَكَمْتُ عَلَى نَفْسِي إِلَّا فَضْلُكَ

and nothing on my behalf after I judge my soul but Thy bounty,

فَصَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ

so bless Muhammad and his Household

وَ تَفَضَّلْ عَلَيَّ

and bestow Thy bounty upon me!

اللَّهُمَّ

O Allah,

وَ أَنْطِقْنِي بِالْهُدَى

make my speech be guidance,

وَ الْهَمْنِي التَّقْوَى

inspire me with reverential fear,

وَ وَفَّقْنِي لِلَّتِي هِيَ أَزْكَى

give me success in that which is most pure,

وَ اسْتَعْمَلْنِي بِمَا هُوَ أَرْضَى

and employ me in what is most pleasing to Thee!

اللَّهُمَّ اسْلُكْ بِي الطَّرِيقَةَ الْمُثَلَى

O Allah, let me tread the most exemplary path

وَ اجْعَلْنِي عَلَى مِلَّتِكَ أَمْوَتٌ وَ أَحْيَى

and make me live and die in Thy creed!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ

O Allah, bless Muhammad and his Household,

وَ مَتَّعْنِي بِالْإِفْتِصَادِ

give me to enjoy moderation,

وَ اجْعَلْنِي

make me into one of

مِنْ أَهْلِ السَّدَادِ

the people of right behaviour,

وَ مِنْ أَدِلَّةِ الرَّشَادِ

the proofs of right conduct,

وَ مِنْ صَالِحِي الْعِبَادِ

and the servants of righteousness,

وَ ارْزُقْنِي فَوْزَ الْمَعَادِ

and provide me with triumph at the place of Return¹

وَ سَلَامَةَ الْمِرْصَادِ

and safety from the Ambush!¹

¹ That is, the return to Allah, alluded to with verbs from the same root in many Qur'anic verses, such as He originates creation, then He makes it return (10:4). The word ma'ad becomes a standard term in Islamic thought for 'eschatology' and discussion of affairs having to do with the next world

اللَّهُمَّ

O Allah,

خُذْ لِنَفْسِكَ مِنْ نَفْسِي مَا يُخَلِّصُهَا

take to Thyself from my soul what will purify it

وَ أَبْقِ لِنَفْسِي مِنْ نَفْسِي مَا يُصْلِحُهَا

and leave for my soul that of my soul that will set it right,

فَإِنَّ نَفْسِي هَالِكَةٌ أَوْ تَعَصِمُهَا

for my soul will perish unless Thou preservest it!

اللَّهُمَّ

O Allah,

أَنْتَ عُدَّتِي إِنْ حَزَنْتَ

Thou art my stores when I sorrow,

وَ أَنْتَ مُنْتَجِعِي إِنْ حُرِمْتُ

Thou art my recourse when I am deprived,

وَ بِكَ اسْتَعَاثَتِي إِنْ كَرِهْتُ

from Thee I seek aid when troubled

وَ عِنْدَكَ

and with Thee is

مِمَّا فَاتَ خَافٌ

a substitute for everything gone by,

وَ لِمَ فَسَدَ صَلاَحٌ

a correction for everything corrupted,

وَ فِيْمَا أَنْكَرْتَ تَغْيِيرٌ

and a change from everything Thou disapprovest.

فَأَمْنُنْ عَلَيَّ

So show kindness to me with

قَبْلَ الْبَلَاءِ بِالْعَافِيَةِ

well-being before affliction,

وَ قَبْلَ الطَّلَبِ بِالْجِدَةِ

wealth before asking,

¹ Allusion to 78: 21-23: Behold, Gehenna has become an ambush, for the insolent a resort, therein to tarry for ages....

وَ قَبْلَ الضَّلَالِ بِالرَّشَادِ
 right conduct before misguidance;
 وَ أَكْفِنِي مَوْنَةَ مَعْرَةَ الْعِبَادِ
 suffice me against the burden of shame toward the servants,
 وَ هَبْ لِي أَمْنًا يَوْمَ الْمَعَادِ
 give me security on the Day of Return,
 وَ أَمْنِحْنِي حُسْنَ الْإِرْشَادِ
 and grant me excellent right guidance!
 اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ
 O Allah, bless Muhammad and his Household,
 وَ اذْرَأْ عَنِّي بِلُطْفِكَ
 repel from me through Thy gentleness,
 وَ اغْذِنِي بِنِعْمَتِكَ
 feed me through Thy favour,
 وَ اصْلِحْنِي بِكَرَمِكَ
 set me right through Thy generosity,
 وَ دَاوِنِي بِصُنْعِكَ
 heal me through Thy benefaction,
 وَ أَظْلِنِي فِي ذَرَاكَ
 shade me in Thy shelter,
 وَ جَلِّئِنِي بِرِضَاكَ
 wrap me in Thy good pleasure,
 وَ وَفِّئِنِي
 and give me success to reach
 إِذَا اشْتَكَّ عَلَى الْأُمُورِ لِأَهْدَاهَا
 the most guided of affairs when affairs confuse me,
 وَ إِذَا تَشَابَهَتْ الْأَعْمَالُ لِأَزْكَاهَا
 the purest of works when works seem similar,
 وَ إِذَا تَنَاقَضَتْ الْمِلَلُ لِأَرْضَاهَا
 and the most pleasing to Thee of creeds when creeds conflict!
 اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ
 O Allah, bless Muhammad and his Household,

وَ تَوَجِّنِي بِالْكَفَايَةِ
 crown me with sufficiency,
 وَ سُمَّنِي حُسْنَ الْوَلَايَةِ
 place in me excellent guardianship,¹
 وَ هَبْ لِي صِدْقَ الْهُدَايَةِ
 give me to guide correctly,
 وَ لَا تَفْتِنِّي بِالسَّعَةِ
 tempt me not with plenty,
 وَ اَمْنِحْنِي حُسْنَ الدَّعَةِ
 grant me excellent ease,
 وَ لَا تَجْعَلْ عَيْشِي كَدًّا كَدًّا
 make not my life toil and trouble,
 وَ لَا تَرُدَّ دُعَائِي عَلَيَّ رَدًّا
 and refuse not my supplication in rejection,
 فَإِنِّي لَا أَجْعَلُ لَكَ ضِدًّا
 for I make none rival to Thee
 وَ لَا أَدْعُوا مَعَكَ نِدًّا
 and I supplicate none with Thee as equal!
 اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَ اٰلِهِ
 O Allah, bless Muhammad and his Household,
 وَ اَمْنِعْنِي مِنَ السَّرْفِ
 hold me back from prodigality,
 وَ حَصِّنْ رِزْقِي مِنَ التَّلْفِ
 fortify my provision against ruin,
 وَ وَفِّرْ مَلَكَتِي بِالْبِرَاكَةِ فِيْهِ
 increase my possessions through blessing them,
 وَ اَصِْبْ بِيْ سَبِيْلَ الْهُدَايَةِ لِلْبِرِّ فَيَمَا اُنْفِقُ مِنْهُ
 and set me upon the path of guidance through piety in what I spend!
 اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَ اٰلِهِ
 O Allah, bless Muhammad and his Household,

¹ Here the word 'guardianship' (wilaya) probably does not have a technical sense (on which, see note 219), but is employed in a more general sense as in the title to Supplication 5

وَإِكْفِينِي مَوْنَةَ الْإِكْتِسَابِ
 spare me the burden of earning,
 وَارْزُقْنِي مِنْ غَيْرِ إِحْتِسَابٍ
 and provide for me without reckoning,
 فَلَا أَشْتَغِلَ عَنْ عِبَادَتِكَ بِالطَّلَبِ
 lest I be distracted from Thy worship through seeking
 وَلَا أَحْتَمِلَ إِصْرَ تَبِعَاتِ الْمَكْسَبِ
 and carry the load of earning's ill results!

اللَّهُمَّ

O Allah,

فَاطْبِئِنِّي بِقُدْرَتِكَ مَا أَطْلُبُ
 bestow upon me what I seek through Thy power
 وَاجْرِنِي بِعِزَّتِكَ مِمَّا أَرْهَبُ
 and grant me sanctuary from what I fear through Thy might!
 اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ
 O Allah, bless Muhammad and his Household,
 وَصُنْ وَجْهِي بِالْيَسَارِ
 save my face through ease,
 وَلَا تَبْتَدِلْ جَاهِي بِالْإِقْتَارِ
 and demean not my dignity through neediness,
 فَاسْتَرْزُقْ أَهْلَ رِزْقِكَ
 lest I seek provision from those whom Thou hast provided
 وَاسْتَعْطِي شِرَارَ خَلْقِكَ
 and asks for bestowal from the worst of Thy creatures!
 فَأَفْتِنَنِي بِحَمْدِ مَنْ أَعْطَانِي
 Then I would be tried by praising him who gave to me
 وَابْتَلِي بِذَمِّ مَنْ مَنَعَنِي
 and afflicted with blaming him who held back from me,
 وَأَنْتَ مِنْ دُونِهِمْ وَلِيُّ الْإِعْطَاءِ وَالْمَنْعِ
 while Thou - not they - art patron of giving and holding back.
 اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ
 O Allah, bless Muhammad and his Household

وَارْزُقْنِي صِحَّةً فِي عِبَادَةِ

and provide me with soundness in worship,

وَ فَرَاغًا فِي زَهَادَةٍ

detachment in renunciation,

وَ عِلْمًا فِي اسْتِعْمَالِ

knowledge put into action,

وَ وَرَعًا فِي إِجْمَالِ

and abstinence in measure!

اللَّهُمَّ اخْتِمْ بَعْفُوكَ أَجَلِي

O Allah, seal my term with Thy pardon,

وَ حَقِّقْ فِي رَجَاءِ رَحْمَتِكَ أَمَلِي

verify my expectation in hoping for Thy mercy,

وَ سَهِّلْ إِلَى بُلُوغِ رِضَاكَ سُبُلِي

smooth my paths to reach Thy good pleasure,

وَ حَسِّنْ فِي جَمِيعِ أَحْوَالِي عَمَلِي

and make my works good in all my states!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ

O Allah, bless Muhammad and his Household,

وَ نَبِّهْنِي لِذِكْرِكَ فِي أَوْقَاتِ الْعَفْلَةِ

incite me to remember Thee in times of heedlessness,

وَ اسْتَعْمَلْنِي بِطَاعَتِكَ فِي أَيَّامِ الْمُهْلَةِ

employ me in Thy obedience in days of disregard,

وَ انْهَجْ لِي إِلَى مَحَبَّتِكَ سَبِيلًا سَهْلَةً

open a smooth road for me to Thy love,

أَكْمِلْ لِي بِهَا خَيْرَ الدُّنْيَا وَالْآخِرَةِ

and complete for me thereby the good of this world and the next!

اللَّهُمَّ وَ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ

O Allah, and bless Muhammad and his Household

كَأَفْضَلِ مَا صَلَّيْتَ عَلَى أَحَدٍ مِّنْ خَلْقِكَ قَبْلَهُ □ وَ أَنْتَ مُصَلِّ عَلَى

أَحَدٍ بَعْدَهُ □

the best Thou hast blessed any of Thy creatures before him and wilt bless any of them after him,

وَ اتِنَا فِي الدُّنْيَا حَسَنَةً وَ فِي الْآخِرَةِ حَسَنَةً

and give to us in this World good, and in the next world good,

وَ قِنِي بِرَحْمَتِكَ عَذَابَ النَّارِ

and protect me through Thy mercy from the chastisement of the Fire!¹

وَ كَانَ مِنْ دُعَائِهِ □ إِذَا حَزَنَهُ أَمْرٌ وَ أَهَمَّهُ الْخَطَايَا

21. His Supplication when Something Made him Sorrow and Offenses Made him Worry

اللَّهُمَّ يَا كَافِيَ الْفَرْدِ الضَّعِيفِ

O Allah, O Sufficer of the isolated and weak

وَ وَاقِيَ الْأَمْرَ الْمَخُوفِ

and Protector against terrifying affairs!

أَفْرَدْتَنِي الْخَطَايَا فَلَا صَاحِبَ مَعِيَ

Offenses have isolated me, so there is none to be my companion.

وَ ضَعُفْتُ عَنْ غَضَبِكَ فَلَا مُؤَيِّدَ لِي

I am too weak for Thy wrath and there is none to strengthen me.

وَ أَشْرَفْتُ عَلَى خَوْفِ لِقَائِكَ فَلَا مُسَكِّنَ لِرَوْعَتِي

I have approached the terror of meeting Thee and there is none to still my fear.

وَ مَنْ يُؤْمِنُنِي مِنْكَ وَ أَنْتَ أَخَفْتَنِي

Who can make me secure from Thee when Thou hast filled me with terror?

وَ مَنْ يُسَاعِدُنِي وَ أَنْتَ أَفْرَدْتَنِي

Who can come to my aid when Thou hast isolated me?

وَ مَنْ يُقَوِّينِي وَ أَنْتَ أضعَفْتَنِي

Who can strengthen me when Thou hast weakened me?

لَا يُجِيرُ يَا إِلَهِي إِلَّا رَبُّ عَلَى مَرْبُوبٍ

None can grant sanctuary to a vassal, my Allah, but a lord,

وَ لَا يُؤْمِنُ إِلَّا غَالِبٌ عَلَى مَغْلُوبٍ

none can give security to one dominated but a dominator,

وَ لَا يُعِينُ إِلَّا طَالِبٌ عَلَى مَطْلُوبٍ

none can aid him from whom demands are made but a demander.

¹ Holy Quran, 2:201

وَبِيَدِكَ يَا إِلَهِي جَمِيعُ ذَلِكَ السَّبَبِ

In Thy hand, my Allah, is the thread of all that,

وَإِلَيْكَ الْمَفْرُؤُ وَالْمَهْرَبُ

in Thee the place of escape and flight,

فَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ

so bless Muhammad and his Household,

وَاجِرْ هَرَبِي

give sanctuary to me in my flight,

وَاجِزْ مَطْلَبِي

and grant my request!

اللَّهُمَّ إِنَّكَ إِنْ

O Allah, if Thou shouldst

صَرَفْتَ عَنِّي وَجْهَكَ الْكَرِيمَ

turn Thy generous face away from me,

أَوْ مَنَعْتَنِي فَضْلَكَ الْجَسِيمَ

withhold from me Thy immense bounty,

أَوْ حَظَرْتَ عَلَيَّ رِزْقَكَ

forbid me Thy provision,

أَوْ قَطَعْتَ عَنِّي سَبَبَكَ

or cut off from me Thy thread, I will

لَمْ أَجِدِ السَّبِيلَ إِلَى شَيْءٍ مِنْ أَمَلِي غَيْرَكَ

find no way to anything of my hope other than Thee

وَلَمْ أَقْدِرْ عَلَى مَا عِنْدَكَ بِمَعُونَةِ سِوَاكَ

nor be given power over what is with Thee through another's aid,

فَإِنِّي عَبْدُكَ وَفِي قَبْضَتِكَ

for I am Thy servant and in Thy grasp;

نَاصِيَتِي بِيَدِكَ

my forelock is in Thy hand.¹

لَا أَمْرَ لِي مَعَ أَمْرِكَ

I have no command along with Thy command.

مَاضٍ فِي حُكْمِكَ

¹ Cf. 11:56: There is no creature that crawls, but He takes it by the forelock

'Accomplished is Thy judgement of me,

عَدْلٌ فِي قَضَاؤِكَ

just Thy decree for me!¹

وَلَا قُوَّةَ لِي عَلَى الْخُرُوجِ مِنْ سُلْطَانِكَ

I have not the strength to emerge from Thy authority

وَلَا أَسْتَطِيعُ مُجَاوِزَةَ قُدْرَتِكَ

nor am I able to step outside Thy power.

وَلَا أَسْتَمِيلُ هَوَاكَ

I cannot win Thy inclination,

وَلَا أَبْلُغُ رِضَاكَ

arrive at Thy good pleasure,

وَلَا أَنَالُ مَا عِنْدَكَ إِلَّا بِطَاعَتِكَ وَبِفَضْلِ رَحْمَتِكَ

or attain what is with Thee except through obeying Thee and through the bounty of Thy mercy.

إِلَهِي أَصْبَحْتُ وَآمَسَيْتُ عَبْدًا دَاخِرًا لَكَ

O Allah, I rise in the morning and enter into evening as Thy lowly slave.

لَا أَمْلِكُ لِنَفْسِي نَفْعًا وَلَا ضَرًّا إِلَّا بِكَ

I own no profit and loss for myself except through Thee.

أَشْهَدُ بِذَلِكَ عَلَى نَفْسِي

I witness to that over myself

وَأَعْتَرِفُ بِضَعْفِ قُوَّتِي وَبِقِلَّةِ حِيلَتِي

and I confess to the frailty of my strength and the paucity of my stratagems.

فَأَنْجِزْ لِي مَا وَعَدْتَنِي

So accomplish what Thou hast promised me

وَتَمِّمْ لِي مَا أَنْيْتَنِي

and complete for me what Thou hast given me,

فَإِنِّي عَبْدُكَ

for I am Thy slave,

الْمِسْكِينُ الْمُسْتَكِينُ

miserable, abased,

الضَّعِيفُ الضَّرِيرُ

frail, distressed,

¹ This sentence goes back to a prophetic saying (Ahmad, 1, 391 and 402)

الْحَقِيرُ الْمَهِينُ الْفَقِيرُ

vile, despised, poor,

الْخَائِفُ الْمُسْتَجِيرُ

fearful, and seeking sanctuary!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ

O Allah, bless Muhammad and his Household

وَلَا تَجْعَلْنِي

and let me not

نَاسِيًا لِّذِكْرِكَ فِيمَا أَوْلَيْتَنِي

forget to remember Thee in what Thou hast done for me,

وَلَا غَافِلًا لِإِحْسَانِكَ فِيمَا أَبْلَيْتَنِي

be heedless of Thy beneficence in Thy trying me,

وَلَا أَيْسًا مِنْ إِجَابَتِكَ لِي وَإِنْ أَبْطَأَتْ عَنِّي فِي

or despair of Thy response to me, though it keep me waiting, whether I be in

سَرَاءٍ أَوْ ضَرَاءٍ

prosperity or adversity,

أَوْ شِدَّةٍ أَوْ رَخَاءٍ

hardship or ease,

أَوْ عَافِيَةٍ أَوْ بَلَاءٍ

well-being or affliction,

أَوْ بُؤْسٍ أَوْ نِعْمَاءٍ

misery or comfort,

أَوْ جِدَّةٍ أَوْ لَأْوَاءٍ

wealth or distress,

أَوْ فَقْرٍ أَوْ غِنَى

poverty or riches!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ

O Allah, bless Muhammad and his Household,

وَاجْعَلْ ثَنَائِي عَلَيْكَ وَمَدْحِي إِيَّاكَ وَحَمْدِي لَكَ فِي كُلِّ حَالَتِي

حَتَّى

make me laud Thee, extol Thee, and praise Thee in all my states so that I

لَا أَفْرَحَ بِمَا آتَيْتَنِي مِنَ الدُّنْيَا

rejoice not over what Thou givest me of this world

وَلَا أَحْزَنَ عَلَى مَا مَنَعْتَنِي فِيهَا

nor sorrow over that of it which Thou withholdest from me!

وَأَشْعِرْ قَلْبِي تَقْوَاكَ

Impart reverential fear of Thee to my heart,

وَأَسْتَعْمِلْ بَدَنِي فِيمَا تَعْبَلُهُ □ مِنِّي

employ my body in that which Thou acceptest from me,

وَأَشْغَلْ بِطَاعَتِكَ نَفْسِي عَنْ كُلِّ مَا يَرِدُ عَلَيَّ حَتَّى

and divert my soul through obedience to Thee from all that enters upon me, so that

لَا أَحِبُّ شَيْئًا مِّنْ سَخَطِكَ

I love nothing that displeases Thee

وَلَا أَسْخَطُ شَيْئًا مِّنْ رِّضَاكَ

and become displeased at nothing that pleases Thee!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ

O Allah, bless Muhammad and his Household,

وَفَرِّغْ قَلْبِي لِمَحَبَّتِكَ

empty my heart for Thy love,

وَأَشْغَلْهُ بِذِكْرِكَ

occupy it with remembering Thee,

وَأَنْعَشْهُ بِخَوْفِكَ وَبِالْوَجَلِ مِنْكَ

animate it with fear of Thee and quaking before Thee,

وَقَوِّهِ بِالرَّغْبَةِ إِلَيْكَ

strengthen it with beseeching Thee,

وَأَمِلْهُ إِلَى طَاعَتِكَ

incline it to Thy obedience,

وَأَجْرِ بِهِ فِي أَحَبِّ السُّبُلِ إِلَيْكَ

set it running in the path most beloved to Thee,

وَذَلِّلْهُ بِالرَّغْبَةِ فِيمَا عِنْدَكَ أَيَّامَ حَيَاتِي كُلِّهَا

and subdue it through desire for what is with Thee all the days of my life!

وَأَجْعَلْ

Let

تَقْوَاكَ مِنَ الدُّنْيَا زَادِي

my provision in this world be reverential fear of Thee,¹

وَ إِلَى رَحْمَتِكَ رِحْلَتِي

my journey be toward Thy mercy,

وَ فِي مَرْضَاتِكَ مَدْخَلِي

and my entrance be into Thy good pleasure!

وَ اجْعَلْ فِي جَنَّاتِكَ مَثْوَايَ

Appoint for me a lodging in Thy Garden,

وَ هَبْ لِي قُوَّةً أَحْتَمِلُ بِهَا جَمِيعَ مَرْضَاتِكَ

give me strength to bear everything that pleases Thee,

وَ اجْعَلْ فِرَارِي إِلَيْكَ وَ رَغْبَتِي فِيمَا عِنْدَكَ

make me flee to Thee and desire what is with Thee

وَ الْبِسْ قَلْبِي الْوَحْشَةَ مِنْ شِرَارِ خَلْقِكَ

clothe my heart in estrangement from the evil among Thy creatures,

وَ هَبْ لِي الْأُنْسَ بِكَ وَ بَأَوْلِيَانِكَ وَ أَهْلِ طَاعَتِكَ

and give me intimacy with Thee, Thy friends, and those who obey Thee!

وَ لَا تَجْعَلْ لِفَاجِرٍ وَ لَا كَافِرٍ عَلَيَّ مِنْهُ وَ لَا لَهُ □ عِنْدِي يَدًا وَ لَا بِي

إِلَيْهِمْ حَاجَةً

Assign to no wicked person or unbeliever a kindness toward me or a hand that obliges me, nor to me a need for one of them!

بَلِ اجْعَلْ سُكُونُ قَلْبِي وَ أُنْسَ نَفْسِي وَ اسْتِغْنَائِي وَ كِفَايَتِي بِكَ وَ

بِخِيَارِ خَلْقِكَ.

Rather make the stillness of my heart, the comfort of my soul, my independence and my sufficiency lie in Thee and the best of Thy creatures!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ

O Allah, bless Muhammad and his Household,

وَ اجْعَلْنِي لَهُمْ قَرِينًا

make me their comrade,

وَ اجْعَلْنِي لَهُمْ نَصِيرًا

make me their helper,

وَ اٰمَنْنُ عَلَىٰ بِشَوْقِ إِلَيْكَ وَ بِالْعَمَلِ لَكَ بِمَا تُحِبُّ وَ تَرْضَىٰ

¹ Allusion to 2:197: Take provision, but the best provision is reverent fear

and oblige me with yearning for Thee and doing for Thee what Thou lovest and approvest!

إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

Thou art powerful over everything¹

وَ ذَٰلِكَ عَلَيْكَ يَسِيرٌ.

and that is easy for Thee.

وَ كَانَ مِنْ دُعَائِهِ □ عِنْدَ الشَّدَّةِ وَالْجَهْدِ وَ تَعَسَّرِ الْأُمُورِ

22. His Supplication in Hardship, Effort, and Difficult Affairs

اللَّهُمَّ إِنَّكَ كَلَّفْتَنِي مِنْ نَفْسِي مَا أَنْتَ أَمْلِكُ بِهِ مِنِّي

O Allah, Thou hast charged me concerning myself with that which belongs more to Thee than to me.

وَ قُدْرَتِكَ عَلَيْهِ وَ عَلَيَّ أَغْلَبُ مِنْ قُدْرَتِي

Thy power over it and over me is greater than my power,

فَاعْطِنِي مِنْ نَفْسِي مَا يُرْضِيكَ عَنِّي

so give me in myself what will make Thee pleased with me

وَ خُذْ لِنَفْسِكَ رِضَاهَا مِنْ نَفْسِي فِي عَافِيَةٍ

and take for Thyself Thy good pleasure in my self's well-being!

اللَّهُمَّ

O Allah, I have

لَا طَاقَةَ لِي بِالْجَهْدِ

no endurance for effort,

وَ لَا صَبْرَ لِي عَلَى الْبَلَاءِ

no patience in affliction,

وَ لَا قُوَّةَ لِي عَلَى الْفَقْرِ

no strength to bear poverty.

وَ لَا تَحْظُرْ عَلَيَّ رِزْقِي

So forbid me not my provision

وَ لَا تَكْنِي إِلَى خَلْقِكَ

and entrust me not to Thy creatures,

بَلْ تَفَرِّدْ بِحَاجَتِي

but take care of my need alone

¹ Holy Quran, 3:26

وَتَوَلَّ كِفَايَتِي

and Thyself attend to sufficing me!

وَانظُرْ إِلَيَّ وَانظُرْ لِي فِي جَمِيعِ أُمُورِي فَإِنَّكَ

Look upon me and look after me in all my affairs,

إِنْ وَكَلْتَنِي إِلَى نَفْسِي عَجَزْتُ عَنْهَا وَ لَمْ أَقْمِ مَا فِيهِ مَصْلَحَتُهَا

for if Thou entrustest me to myself, I will be incapable before myself and fail to undertake that in which my best interest lies.

وَ إِنْ وَكَلْتَنِي إِلَى خَلْقِكَ تَجَهَّمُونِي

If Thou entrustest me to Thy creatures, they will frown upon me,

وَ إِنْ أَلَجَّاتَنِي إِلَى قَرَابَتِي حَرَمُونِي

and if Thou makest me resort to my kinsfolk, they will refuse to give to me;

وَ إِنْ أَعْطُوا أَعْطُوا قَلِيلًا نَكِرًا

if they give, they will give little and in bad temper,

وَ مَنُوا عَلَيَّ طَوِيلًا وَ ذَمُّوا كَثِيرًا

making me feel long obliged and blaming me much.

فَبِفَضْلِكَ اللَّهُمَّ فَأَغْنِنِي

So through Thy bounty, O Allah, free me from need,

وَ بَعْظَمَتِكَ فَانْعَشِنِي

through Thy mightiness, lift me up,

وَ بِسَعَتِكَ فَابْسُطْ يَدِي

through Thy boundless plenty, open my hand,

وَ بِمَا عِنْدَكَ فَاكْفِنِي

and with that which is with Thee, suffice me!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ

O Allah, bless Muhammad and his Household,

وَ خَلِّصْنِي مِنَ الْحَسَدِ

rid me of envy,

وَ احْصُرْنِي عَنِ الدُّنُوبِ

encircle me against sins,

وَ وَرِّعْنِي عَنِ الْمَحَارِمِ

make me abstain from things unlawful,

وَ لَا تُجَرِّبْنِي عَلَى الْمَعَاصِي

give me not the boldness of disobedient acts,

وَأَجْعَلْ هَوَايَ عِنْدَكَ وَرِضَايَ فِيمَا يَرِدُ عَلَيَّ مِنْكَ

assign me love for that which is with Thee and satisfaction with that which comes to me from Thee,

وَبَارِكْ لِي

bless me in

فِيمَا رَزَقْتَنِي

that which Thou providest me,

وَفِيمَا حَوَّلْتَنِي

that which Thou conferrest upon me,

وَفِيمَا أَنْعَمْتَ بِهِ عَلَيَّ

and that through which Thou favourest me,

وَأَجْعَلْنِي فِي كُلِّ حَالَتِي

and make me in all my states

مَحْفُوظًا مَكْلُوبًا

safeguarded, watched,

مَسْتُورًا مَمْنُوعًا

covered, defended,

مُعَادًا مُجَارًا

given refuge, and granted sanctuary!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ

O Allah, bless Muhammad and his Household

وَأَقْضِ عَنِّي كُلَّ مَا أَلْزَمْتَنِيهِ وَفَرَضْتَهُ □ عَلَيَّ لَكَ فِي

and let me accomplish everything which Thou hast enjoined upon me or made obligatory for me toward Thee,

وَجِهٍ مِنْ وُجُوهِ طَاعَتِكَ

in one of the ways of Thy obedience,

أَوْ الْخَلْقِ مِنْ خَلْقِكَ

or toward one of Thy creatures,

وَإِنْ ضَعُفَ عَن ذَلِكَ بَدَنِي

though my body be too frail for that,

وَوَهَّتْ عَنْهُ قُوَّتِي

my strength too feeble,

وَلَمْ تَنْلُهُ مَقْدَرَتِي

my power not able to reach it,

وَلَمْ يَسْغُهُ مَالِي وَلَا ذَاتُ يَدِي

and my possessions and what my hand owns not encompass it,

ذَكَرْتُهُ □ أَوْ نَسِيْتُهُ □

and whether I have remembered it or forgotten it.

هُوَ يَا رَبِّ مِمَّا قَدْ أَحْصَيْتُهُ □ عَلَيَّ

It, my Lord, is among that which Thou hast counted against me

وَ أَغْفَلْتُهُ □ أَنَا مِنْ نَفْسِي

while I have been heedless of it in myself.

فَادَّهُ عَنِّي مِنْ جَزِيلِ عَطِيَّتِكَ وَ كَبِيرِ مَا عِنْدَكَ فَإِنَّكَ وَاسِعٌ كَرِيمٌ

Let me perform it through Thy plentiful giving and the abundance which is with Thee - for Thou art

Boundless, Generous -

حَتَّى لَا يَبْقَى عَلَيَّ شَيْءٌ مِّنْهُ تُرِيدُ أَنْ

so that nothing of it may remain against me, lest Thou wouldst wish

تُقَاصِنِي بِهِ مِنْ حَسَنَاتِي

to settle accounts for it from my good deeds

أَوْ تُضَاعِفَ بِهِ مِنْ سَيِّئَاتِي

or to compound my evil deeds

يَوْمَ الْقَاكَ يَا رَبِّ

on the day I meet Thee, my Lord!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ

O Allah, bless Muhammad and his Household

وَ ارْزُقْنِي الرَّغْبَةَ فِي الْعَمَلِ لَكَ لِأَخْرَتِي

and provide me with desire to serve Thee for the sake of my state in the hereafter,

حَتَّى أَعْرِفَ صِدْقَ ذَلِكَ مِنْ قَلْبِي

such that I know the truthfulness of that [desire] in my heart,

وَ حَتَّى يَكُونَ الْغَالِبُ عَلَيَّ الزُّهْدُ فِي دُنْيَايَ

be dominated by renunciation while in this world,

وَ حَتَّى أَعْمَلَ الْحَسَنَاتِ شَوْقًا

do good deeds with yearning,

وَ أَمِنَ مِنَ السَّيِّئَاتِ فَرَقًا وَ خَوْفًا

and remain secure from evil deeds in fright and fear!

وَ هَبْ لِي نُورًا

And give me a light whereby

أَمْشِي بِهِ فِي النَّاسِ

I may walk among the people,¹

وَ أَهْتَدِي بِهِ فِي الظُّلُمَاتِ

be guided in the shadows,

وَ أَسْتَضِيءُ بِهِ مِنَ الشُّكِّ وَ الشُّبُهَاتِ

and seek illumination in doubt and uncertainty!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ

O Allah, bless Muhammad and his Household

وَ ارْزُقْنِي

and provide me with

خَوْفَ غَمِّ الوَعِيدِ

fear of the threatened gloom

وَ شَوْقِ ثَوَابِ الْمَوْعُودِ حَتَّى أَجِدَ

and yearning for the promised reward, such that I may find

لَذَّةَ مَا أَدْعُوكَ لَهُ □

the pleasure of that for which I supplicate Thee

وَ كَابَةَ مَا أَسْتَجِيرُ بِكَ مِنْهُ

and the sorrow of that from which I seek sanctuary in Thee!

اللَّهُمَّ

O Allah,

قَدْ تَعْلَمُ مَا يُصْلِحُنِي مِنْ أَمْرِ دُنْيَايَ وَ آخِرَتِي

Thou knowest what will set my affairs right in this world and the next,

فَكُنْ بِحَوَائِجِي حَفِيًّا

so be ever gracious toward my needs!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ

O Allah, bless Muhammad and Muhammad's Household

وَ ارْزُقْنِي الْحَقَّ عِنْدَ تَقْصِيرِي فِي الشُّكْرِ لَكَ بِمَا أَنْعَمْتَ عَلَيَّ

and provide me with what is Thy right when I fall short in thanking Thee for that through which Thou hast favoured me

¹ Holy Quran, 6:122

فِي الْيُسْرِ وَالْعُسْرِ

in ease and difficulty,

وَالصَّحَّةِ وَالسَّقَمِ

health and sickness,

حَتَّىٰ أَتَعَرَّفَ مِنْ نَفْسِي

such that I may come to know in myself

رَوْحَ الرِّضَا وَطَمَآنِينَةَ النَّفْسِ مِنِّي

repose in satisfaction and serenity of soul in that

بِمَا يَجِبُ لَكَ فِيمَا يَحْدُثُ فِي حَالِ

which Thou hast made incumbent upon me in whatever states may occur:

الْخَوْفِ وَالْأَمْنِ

fear and security,

وَالرِّضَا وَالسُّخْطِ

satisfaction and displeasure,

وَالضَّرِّ وَالنَّفْعِ

loss and gain!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ

Ó Allah, bless Muhammad and his Household

وَارْزُقْنِي سَلَامَةَ الصَّدْرِ مِنَ الْحَسَدِ

and provide me with a breast safe from envy,

حَتَّىٰ لَا أَحْسُدَ أَحَدًا مِنْ خَلْقِكَ عَلَىٰ شَيْءٍ مِّنْ فَضْلِكَ

such that I envy none of Thy creatures and in anything of Thy bounty

وَحَتَّىٰ لَا أَرَىٰ نِعْمَةً مِّنْ نِّعَمِكَ عَلَىٰ أَحَدٍ مِّنْ خَلْقِكَ فِي

and such that I see none of Thy favours toward any of Thy creatures

دِينٍ أَوْ دُنْيَا

in religion or this world,

أَوْ عَافِيَةٍ أَوْ تَقْوَىٰ

well-being or reverential fear,

أَوْ سَعَةٍ أَوْ رَحَاءٍ

plenty or ease,

إِلَّا رَجَوْتُ لِنَفْسِي أَفْضَلَ ذَلِكَ بِكَ وَ مِنْكَ وَحْدَكَ لَا شَرِيكَ لَكَ

without hoping for myself better than it through and from Thee alone, who hast no associate!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ

Ó Allah, bless Muhammad and his Household

وَارْزُقْنِي

and provide me in this world and the next with

التَّحَفُّظَ مِنَ الْخَطَايَا

caution against offenses and

وَ الْإِحْتِرَاسَ مِنَ الزَّلَلِ فِي الدُّنْيَا وَ الْآخِرَةِ فِي حَالِ الرِّضَا وَ
الْغَضَبِ

wariness against slips in the state of satisfaction and wrath,

حَتَّى أَكُونَ بِمَا يَرُدُّ عَلَيَّ مِنْهُمَا بِمَنْزِلَةِ سَوَاءٍ

such that I may remain indifferent toward that which enters upon me from the two states,¹

عَامِلًا بِطَاعَتِكَ مُؤْتِرًا لِرِضَاكَ عَلَى مَا سِوَاهُمَا فِي الْأَوْلِيَاءِ وَ
الْأَعْدَاءِ

I work toward Thy obedience, and prefer it and Thy good pleasure over all else in both friends and enemies.

حَتَّى يَأْمَنَ عَدُوِّي مِنْ ظُلْمِي وَ جَوْرِي

Then my enemy may stay secure from my wrongdoing and injustice

وَ يَيْئَسَ وَلِيِّي مِنْ مَيْلِي وَ انْحِطَاطِ هَوَايَ

and my friend may despair of my inclination and the bent of my affection.

وَ اجْعَلْنِي مِمَّنْ يَدْعُوكَ مُخْلِصًا فِي الرَّخَاءِ دُعَاءِ الْمُخْلِصِينَ
الْمُضْطَرِّينَ لَكَ فِي الدُّعَاءِ

Make me one of those who supplicate Thee with sincerity in ease with the supplication of those who supplicate Thee with sincerity in distress!

إِنَّكَ حَمِيدٌ مَجِيدٌ

Verily Thou art Praiseworthy, Glorious.

وَ كَانَ مِنْ دُعَائِهِ □ إِذَا سَأَلَ اللَّهَ الْعَافِيَةَ وَ شَكَرَهَا

23. His Supplication when he Asked Allah for Well-Being and Thanked Him for it

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ

¹ i.e., unaffected by my own good pleasure or wrath in a given situation

O Allah, bless Muhammad and his Household,

وَ الْبِسْنِي عَافِيَتِكَ

clothe me in Thy well-being,

وَ جَلُّنِي عَافِيَتِكَ

wrap me in Thy well-being,

وَ حَصِّنِّي بِعَافِيَتِكَ

fortify me through Thy well-being,

وَ أَكْرِمْنِي بِعَافِيَتِكَ

honour me with Thy well-being,

وَ أَغْنِنِي بِعَافِيَتِكَ

free me from need through Thy well-being,

وَ تَصَدَّقْ عَلَيَّ بِعَافِيَتِكَ

donate to me Thy well-being,

وَ هَبْ لِي عَافِيَتِكَ

bestow upon me Thy well-being,

وَ أَفْرِشْنِي عَافِيَتِكَ

spread out for me Thy well-being,

وَ أَصْلِحْ لِي عَافِيَتِكَ

set Thy well-being right for me,

وَ لَا تُغَرِّقْ بَيْنِي وَ بَيْنَ عَافِيَتِكَ فِي الدُّنْيَا وَ الْآخِرَةِ

and separate me not from Thy well-being in this world and the next!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ

O Allah, bless Muhammad and his Household

وَ عَافِنِي

and make me well with

عَافِيَةً كَافِيَةً شَافِيَةً عَالِيَةً نَامِيَةً

a well-being sufficient, healing, sublime, growing,

عَافِيَةً تُؤَلِّدُ فِي بَدَنِي الْعَافِيَةَ

a well-being that will give birth to well-being in my body,

عَافِيَةَ الدُّنْيَا وَ الْآخِرَةِ

a well-being in this world and the next!

وَ آمِنُنَّ عَلَىَّ

Oblige me through

بِالصِّحَّةِ وَالْأَمْنِ

health, security,

وَالسَّلَامَةِ فِي دِينِي وَبَدَنِي

and safety in my religion and body,

وَالْبَصِيرَةِ فِي قَلْبِي

insight in my heart,

وَالنَّفَازِ فِي أُمُورِي

penetration in my affairs,

وَالْخَشْيَةِ لَكَ

dread of Thee,

وَالْخَوْفِ مِنْكَ

fear of Thee,

وَالْقُوَّةِ عَلَى مَا أَمَرْتَنِي بِهِ مِنْ طَاعَتِكَ

strength for the obedience which Thou hast commanded for me,

وَالْإِجْتِنَابِ لِمَا نَهَيْتَنِي عَنْهُ مِنْ مَعْصِيَتِكَ

and avoidance of the disobedience which Thou hast prohibited for me!

اللَّهُمَّ وَاْمُنْ عَلَيَّ

O Allah, oblige me through

بِالْحَجِّ وَالْعُمْرَةِ

the hajj, the umra,¹

وَزِيَارَةِ قَبْرِ رَسُولِكَ صَلَّى اللهُ عَلَيْهِ وَرَحْمَتُكَ وَبَرَكَاتِكَ عَلَيْهِ وَ

عَلَى آلِهِ وَآلِ رَسُولِكَ

and visiting the graves of Thy Messenger (Thy blessings, mercy, and benedictions upon him and upon his Household) and the Household of Thy Messenger (upon them be peace)

عَلَيْهِمُ السَّلَامُ أَبَدًا مَا أَبْقَيْتَنِي

for as long as Thou causest me to live,

فِي عَامِي هَذَا وَفِي كُلِّ عَامٍ

in this year of mine and in every year,

وَاجْعَلْ ذَلِكَ

¹ That is, the lesser pilgrimage to Mecca, made outside of the season of the hajj

and make that

مَقْبُولًا مَشْكُورًا

accepted, thanked, and

مَذْكُورًا لَدَيْكَ

mentioned before Thee

مَذْخُورًا عِنْدَكَ

and stored away with Thee!

وَ أَنْطِقْ بِحَمْدِكَ وَ شُكْرِكَ وَ ذِكْرِكَ وَ حُسْنِ الثَّنَاءِ عَلَيْكَ لِسَانِي

Make my tongue utter Thy praise, Thy thanksgiving, Thy remembrance, and Thy excellent laudation,

وَ اشْرَحْ لِمَرَاشِدِ دِينِكَ قَلْبِي

and expand my heart toward the right goals of Thy religion!

وَ أَعِزَّنِي وَ ذُرِّيَّتِي

Give me and my progeny refuge from

مِنَ الشَّيْطَانِ الرَّجِيمِ

the accursed Satan,

وَمِنْ شَرِّ السَّامَةِ وَ الْهَامَةِ وَ الْعَامَةِ وَ اللَّامَةِ

the evil of venomous vermin, threatening pests, swarming crowds, and evil eyes,

وَ مِنْ شَرِّ كُلِّ شَيْطَانٍ مَرِيدٍ

the evil of every rebel satan,¹

وَ مِنْ شَرِّ كُلِّ سُلْطَانٍ عَنِيدٍ

the evil of every refractory sovereign,

وَ مِنْ شَرِّ كُلِّ مُتْرَفٍ حَفِيدٍ

the evil of everyone living in ease and served,

وَ مِنْ شَرِّ كُلِّ ضَعِيفٍ وَ شَدِيدٍ

the evil of everyone weak or strong,

وَ مِنْ شَرِّ كُلِّ شَرِيفٍ وَ وَضِيعٍ

the evil of everyone born high or low,

وَ مِنْ شَرِّ كُلِّ صَغِيرٍ وَ كَبِيرٍ

the evil of everyone small or great,

وَ مِنْ شَرِّ كُلِّ قَرِيبٍ وَ بَعِيدٍ

the evil of everyone near or far,

¹ Holy Quran, 22:3

وَمِنْ شَرِّ كُلِّ مَنْ نَصَبَ لِرَسُولِكَ وَ لِأَهْلِ بَيْتِهِ حَرْبًا مِّنَ الْجِنِّ وَ
الْإِنْسِ

the evil of everyone, jinn or man, who declares war on Thy Messenger and his Household,

وَمِنْ شَرِّ كُلِّ دَابَّةٍ أَنْتَ آخِذٌ بِنَاصِيَتِهَا

and the evil of every crawling creature that Thou hast taken by the forelock!

إِنَّكَ عَلَى صِرَاطٍ مُسْتَقِيمٍ

Surely Thou art on a straight path.¹

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ

O Allah, bless Muhammad and his Household

وَمَنْ أَرَادَنِي بِسُوءٍ فَاصْرِفْهُ عَنِّي

and if someone desires ill for me turn him away from me,

□ وَأَذْحِرْ عَنِّي مَكْرَهُ

drive away from me his deception,

□ وَأَذْرًا عَنِّي شَرَّهُ

avert from me his evil,

□ وَرُدِّ كَيْدَهُ فِي نَخْرِهِ

send his trickery back to his own throat,

□ وَأَجْعَلْ بَيْنَ يَدَيْهِ سَدًّا حَتَّى

and place before him a barricade, so that Thou mayest

□ تُعْمِيَ عَنِّي بَصَرَهُ

blind his eyes toward me,

□ وَتُصِمَّ عَن ذِكْرِي سَمْعَهُ

deafen his ears toward my mention,

□ وَتُقْفَلَ دُونِ إِخْطَارِي قَلْبَهُ

lock his heart toward recalling me,

□ وَتُخْرِسَ عَنِّي لِسَانَهُ

silence his tongue against me,

□ وَتَقْمَعَ رَأْسَهُ

restrain his head,

□ وَتُذَلَّ عِزُّهُ

abase his exaltation,

¹ Holy Quran, 11:56

□ وَ تَكْسِرَ جَبْرُوتَهُ □

break his arrogance,

□ وَ تُذِلَّ رَقَبَتَهُ □

abase his neck,

□ وَ تَفْسُخَ كِبْرِهِ □

disjoint his pride,

وَ تُؤَمِّنِنِي مِنْ جَمِيعِ

and make me secure from all

ضَرِّهِ وَ شَرِّهِ

his injury, his evil,

وَ غَمَزِهِ وَ هَمَزِهِ وَ لَمَزِهِ

his slander, his backbiting, his faultfinding,

وَ حَسَدِهِ وَ عَدَاوَتِهِ

his envy, his enmity,

وَ حَبَائِلِهِ وَ مَصَائِدِهِ

his snares, his traps,

وَ رَجَلِهِ وَ خَيْلِهِ

his foot soldiers, and his cavalry!

إِنَّكَ عَزِيزٌ قَدِيرٌ.

Surely Thou art Mighty, Powerful!

وَ كَانَ مِنْ دُعَائِهِ □ لِأَبَوَيْهِ عَلَيْهِمَا السَّلَامُ

24. His Supplication for his Parents (upon the two of them be peace)

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ عَبْدِكَ وَ رَسُولِكَ وَ أَهْلِ بَيْتِهِ الطَّاهِرِينَ

O Allah, bless Muhammad, Thy slave and Thy messenger, and his Household, the pure,

وَ اخْصُصْهُمْ بِأَفْضَلِ

and single them out for the best of

صَلَوَاتِكَ وَ رَحْمَتِكَ

Thy blessings, Thy mercy,

وَ بَرَكَاتِكَ وَ سَلَامِكَ

Thy benedictions, and Thy peace!

وَإِخْصُصْ أَلْهُمَّ وَالِدَيَّ

And single out my parents, O Allah,

بِالْكَرَامَةِ لَدَيْكَ وَالصَّلَاةِ مِنْكَ

for honour with Thee and blessings from Thee,

يَا أَرْحَمَ الرَّاحِمِينَ

O Most Merciful of the merciful!

أَلْهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ

O Allah, bless Muhammad and his Household,

وَأَلْهِمْنِي عِلْمَ مَا يَجِبُ لَهُمَا عَلَى الْهَامَا

teach me through inspiration knowledge of everything incumbent upon me toward them,

وَاجْمَعْ لِي عِلْمَ ذَلِكَ كُلَّهُ تَمَامًا

and gather within me knowledge of all that completely!

ثُمَّ اسْتَعْمَلْنِي بِمَا تُلْهِمُنِي مِنْهُ

Then make me act in accordance with what Thou hast inspired me

وَوَفِّقْنِي لِلنُّفُوزِ فِيْمَا تُبَصِّرُنِي مِنْ عِلْمِهِ حَتَّى

and give me the success to put into practice the knowledge Thou hast shown to me, lest I

لَا يَفُوتَنِي اسْتِعْمَالُ شَيْءٍ عَلَّمْتَنِيهِ

fail to act according to something Thou hast taught me

وَلَا تَتَّقُلْ أَرْكَانِي عَنِ الْحُفُوفِ فِيْمَا أَلْهِمْتَنِيهِ

or my limbs feel too heavy to perform that with which Thou hast inspired me!

أَلْهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ كَمَا شَرَّفْتَنَا بِهِ

O Allah, bless Muhammad and his Household, as Thou hast ennobled us through him,

وَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ كَمَا أَوْجَبْتَ لَنَا الْحَقَّ عَلَى الْخَلْقِ بِسَبَبِهِ

and bless Muhammad and his Household, as Thou hast made incumbent upon us rights toward the creatures because of him!¹

أَلْهُمَّ اجْعَلْنِي

O Allah,

¹ This passage can be read in two ways: In the more general interpretation, the 'us' in 'ennobled us' and 'made incumbent upon us' refers to all Muslims, while in the more specific interpretation, it refers to the Imams. In the first case, the 'rights' are those which all Muslims have in relationship to other Muslims, as explained, for example, in the Imam's 'Treatise on Rights'. In the second case, the rights are those of the Imams in respect to other Muslims. The commentator quotes among others the Prophet's hadees of 'seven rights' (see the introduction to the 'Treatise on Rights') to illustrate the first interpretation. If we read it the second way, then 'the rights of the Imams are obvious, since all the rights which Allah has made obligatory upon the creatures for the Messenger of Allah are also obligatory for the Imams. Sufficient proof of this is provided by the Qur'anic verse: Obey Allah, and obey the Messenger and those in authority among you (4:59)' (Sayyid Alikhan)

أَهَابُهُمَا هَيْبَةَ السُّلْطَانِ الْعَسُوفِ

fill me with awe of my parents, the awe one has toward a tyrannical sovereign,

وَ أَبْرَهُمَا بِرَّ الْأُمِّ الرَّءُوفِ

and let me be devoted to them, with the devotion of a compassionate mother!

وَ اجْعَلْ طَاعَتِي لَوَالِدَيَّ وَ بَرِّي بِهِمَا

Make my obedience and devotion to them

أَقْرَّ لِعَيْنِي مِنْ رَقْدَةِ الْوَسْنَانِ

more gladdening to my eyes than sleep to the drowsy

وَ أَتَلَجَ لِبَدْرِي مِنْ شَرْبَةِ الظَّمَانِ

and more refreshing to my breast than drink to the thirsty,

حَتَّى أُؤْتِرَ عَلَى هَوَايَ هَوَاهُمَا

so that I may prefer their inclination to my inclination,

وَ أَقْدِمُ عَلَى رِضَايَ رِضَاهُمَا

set their satisfaction before my satisfaction,

وَ أَشْتَكِرُ بِرَّهُمَا بِي وَ إِنْ قَلَّ

make much of their devotion to me though it be little,

وَ أَسْتَقِلُّ بِرِّي بِهِمَا وَ إِنْ كَثُرَ

and make little of my devotion to them though it be great.

اللَّهُمَّ

O Allah,

خَفِّضْ لَهُمَا صَوْتِي

lower before them my voice,

وَ أَطِبْ لَهُمَا كَلَامِي

make agreeable to them my words,

وَ أَلِنْ لَهُمَا عَرِيكَتِي

make mild before them my temper,

وَ اعْطِفْ عَلَيْهِمَا قَلْبِي

make tender toward them my heart,

وَ صَيِّرْنِي بِهِمَا رَفِيقًا وَ عَلَيْهِمَا شَفِيقًا

and turn me into their kind companion, their loving friend!

اللَّهُمَّ

O Allah,

اشْكُرْ لَهُمَا تَرْبِيَّتِي
 thank them for my upbringing,
 وَ اَثْبُهُمَا عَلَي تَكْرِمَتِي
 reward them for honouring me,
 وَ اَحْفَظْ لَهُمَا مَا حَفِظَاهُ مِنِّي فِي صِغَرِي
 and guard them as they guarded me in my infancy!
 اَللّٰهُمَّ وَ مَا مَسَّهٖمَا مِنِّي مِنْ اَزَى
 O Allah, and whatever harm has touched them from me,
 اَوْ خَلَصَ اِلَيْهِمَا عَنِّي مِنْ مَكْرُوِهٍ
 detested thing has reached them from me,
 اَوْ ضَاعَ قَبْلِي لَهُمَا مِنْ حَقٍّ
 or right of theirs which has been neglected by me,
 فَاجْعَلْهُ
 allow it to
 حِطَّةً لِدُنُوْبِهِمَا
 alleviate their sins,
 وَ اَعْلُوْا فِي دَرَجَاتِهِمَا
 raise them in their degrees,
 وَ زِيَادَةً فِي حَسَنَاتِهِمَا
 and add to their good deeds!
 يَا مُبَدِّلَ السَّيِّئَاتِ بِاَضْعَافِهَا مِنَ الْحَسَنَاتِ
 O He who changes evil deeds into manifold good deeds!¹
 اَللّٰهُمَّ وَ مَا
 O Allah, whatever
 تَعَدَّيَا عَلَيَّ فِيْهِ مِنْ قَوْلٍ
 word through which they have transgressed against me,
 اَوْ اَسْرَفَا عَلَيَّ فِيْهِ مِنْ فِعْلٍ
 act through which they have been immoderate with me,
 اَوْ ضَيَّعَا لِي مِنْ حَقٍّ
 right of mine which they have left neglected,
 اَوْ قَصَّرَا بِي عَنْهُ مِنْ وَاجِبٍ فَقَدْ

¹ Cf. note 46

or obligation toward me in which they have fallen short,

وَ قَبْتُهُ □ لَهُمَا وَ جُدْتُ بِهِ عَلَيْهِمَا

I grant it to them and bestow it upon them,

وَ رَغِبْتُ إِلَيْكَ فِي وَضْعِ تَبِعْتِهِ عَنْهُمَا فَإِنِّي
and I beseech Thee to remove from them its ill consequence, for I do not

لَا أَتَّهُمُهُمَا عَلَى نَفْسِي

accuse them concerning myself,

وَلَا أَسْتَبْطِئُهُمَا فِي بَرِّي

find them slow in their devotion toward me,

وَ لَا أَكْرَهُ مَا تَوَلَّيَاهُ مِنْ أَمْرِي يَا رَبِّ فَهُمَا
or dislike the way they have attended to my affairs, my Lord! They have

أَوْجَبُ حَقًّا عَلَيَّ

rights against me which are more incumbent,

وَ أَقْدَمُ إِحْسَانًا إِلَيَّ

precedence in beneficence toward me that is greater,

وَ أَعْظَمُ مِنَّةً لَدَيَّ

and kindness toward me that is mightier than that

مِنْ أَنْ أَقَاصَهُمَا بِعَدْلٍ

I should settle accounts with justice

أَوْ أَجَازِيَهُمَا عَلَى مِثْلِ

or repay them with equivalents.

أَيْنَ إِذَا يَا إِلَهِي طَوْلُ شُغْلِهِمَا بِنَرْبِيَّتِي
Where then, my Allah, would be their long occupation with bringing me up?

وَ أَيْنَ شِدَّةُ تَعْبِهِمَا فِي حَرَاسَتِي

Where the hardship of their toil in taking care of me?

وَ أَيْنَ إِقْتَارُهُمَا عَلَى أَنْفُسِهِمَا لِلتَّوَسُّعَةِ عَلَيَّ

Where the stinting of themselves to provide me with plenty?

هِيَاهُ

What an idea! I can never

مَا يَسْتَوْفِيَانِ مِنِّي حَقَّهُمَا

discharge their right against me,

وَ لَا أُدْرِكُ مَا يَجِبُ عَلَيَّ لَهُمَا

fulfil my obligations toward them,

وَأَنَا بِقَاضٍ وَظَيْفَةَ خِدْمَتِهِمَا

or accomplish the duty of serving them.

فَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ

So bless Muhammad and his Household

وَأَعْنِي يَا خَيْرَ مَنْ اسْتُعِينَ بِهِ

and help me, O Best of those whose help we seek!

وَوَفِّقْنِي يَا أَهْدَى مَنْ رُغِبَ إِلَيْهِ

Give me success, O Most Guiding of those whom we beseech!

وَلَا تَجْعَلْنِي فِي أَهْلِ الْعُقُوقِ لِلْآبَاءِ وَالْأُمَّهَاتِ يَوْمَ تُجْزَى كُلُّ نَفْسٍ

بِمَا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ

Place me not among the people of disrespect to fathers and mothers on the day when every soul will be repaid for what it has earned, they shall not be wronged.¹

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَذُرِّيَّتِهِ

O Allah, bless Muhammad, his Household, and his progeny

وَاخْصُصْ أَبَوِيَّ بِأَفْضَلِ مَا خَصَّصْتَ بِهِ آبَاءَ عِبَادِكَ الْمُؤْمِنِينَ وَ

أُمَّهَاتِهِمْ

and single out my parents for the best which Thou hast singled out for the fathers and mothers of Thy faithful servants,

يَا أَرْحَمَ الرَّاحِمِينَ

O Most Merciful of the merciful!

اللَّهُمَّ لَا تُنْسِنِي ذِكْرَهُمَا

O Allah, let me not forget to remember them

فِي أَدْبَارِ صَلَوَاتِي

after my ritual prayers,

وَفِي إِيَّامِي مِنْ لَيْلِي

at every time throughout my night,

وَفِي كُلِّ سَاعَةٍ مِنْ سَاعَاتِ نَهَارِي

and in each of the hours of my day!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ

O Allah, bless Muhammad and his Household,

¹ Holy Quran, 45:22

وَاغْفِرْ لِي بِدُعَائِي لَهُمَا
 forgive me through my supplication for my parents,
 وَاغْفِرْ لَهُمَا بِبِرِّهِمَا لِي مَغْفِرَةً حَثْمًا
 forgive them through their devotion toward me with unfailing forgiveness,
 وَارْضَ عَنْهُمَا بِشَفَاعَتِي لَهُمَا رِضًى عَزْمًا
 be well pleased with them through my intercession for them with resolute good pleasure,
 وَبَلِّغُهُمَا بِالْكَرَامَةِ مَوَاطِنَ السَّلَامَةِ
 and make them reach through Thy generosity the abodes of safety!
 اللَّهُمَّ وَإِنْ سَبَقَتْ مَغْفِرَتُكَ لَهُمَا فَشَفِّعْهُمَا فِيَّ
 O Allah, if Thy forgiveness reaches them first, make them my intercessors,
 وَإِنْ سَبَقَتْ مَغْفِرَتُكَ لِي فَشَفِّعْنِي فِيهِمَا
 and if Thy forgiveness reaches me first, make me their intercessors,
 حَتَّى نَجْتَمِعَ بِرَأْفَتِكَ فِي دَارِ كَرَامَتِكَ وَ مَحَلِّ مَغْفِرَتِكَ وَرَحْمَتِكَ
 so that we may gather together through Thy gentleness in the house of Thy generosity and the place of Thy
 forgiveness and mercy!
 إِنَّكَ ذُو الْفَضْلِ الْعَظِيمِ وَالْمَنَّ الْقَدِيمِ وَأَنْتَ أَرْحَمُ الرَّاحِمِينَ.
 Verily Thou art Possessor of abounding bounty and ancient kindness, and Thou art the Most Merciful of the
 merciful!¹

وَكَانَ مِنْ دُعَائِهِ □ لَوْلَدِهِ عَلَيْهِمُ السَّلَامُ

25. His Supplication for his Children (upon them be peace)

اللَّهُمَّ وَمَنْ عَلَيَّ

O Allah, be kind to me through

بِبَقَاءِ وُلْدِي

the survival of my children,

وَ بِإِصْلَاحِهِمْ لِي

and setting them right for me,

وَ بِإِمْتِنَاعِي بِهِمْ

allowing me to enjoy them!

الهِئِ

My Allah,

¹ Holy Quran, 7:151

أُمِدُّدِلِي فِي أَعْمَارِهِمْ

make long their lives for me,

وَزِدِّلِي فِي أَجَالِهِمْ

increase their terms,

وَ رَبِّ لِي صَغِيرَهُمْ

bring up the smallest for me,

وَ قَوْلِي ضَعِيفَهُمْ

strengthen the weakest for me,

وَ أَصَحِّ لِي أَبْدَانَهُمْ وَ أَدْيَانَهُمْ وَ أَخْلَاقَهُمْ

rectify for me their bodies, their religious dedication, and their moral traits,

وَ عَافِهِمْ فِي أَنْفُسِهِمْ وَ فِي جَوَارِحِهِمْ وَ فِي كُلِّ مَا عُنَيْتُ بِهِ مِنْ

أَمْرِهِمْ

make them well in their souls, their limbs, and everything that concerns me of their affair,

وَ أَدْرِزْلِي وَ عَلَى يَدِي أَرْزَاقَهُمْ

and pour out for me and upon my hand their provisions!

وَ اجْعَلُهُمْ

Make them

أَبْرَارًا أَتْقِيَاءَ بُصْرَاءَ

pious, fearing, insightful,

سَامِعِينَ مُطِيعِينَ لَكَ

hearing, and obedient toward Thee,

وَ لِأَوْلِيَائِكَ مُحِبِّينَ مُنَاصِحِينَ

loving and well-disposed toward Thy friends,

وَ لِجَمِيعِ أَعْدَائِكَ مُعَانِدِينَ وَ مُبْغِضِينَ أَمِينَ

and stubbornly resistant and full of hate toward all Thy enemies! Amen!

اللَّهُمَّ

O Allah, through them

اشْدُدْ بِهِمْ عَضُدِي

strengthen my arm,

وَ اقْمِ بِهِمْ أَوْدِي

straighten my burdened back,

وَ كَثِّرْ بِهِمْ عَدَدِي
 multiply my number,
 وَ زَيِّنْ بِهِمْ مَحْضَرِي
 adorn my presence,
 وَ أَحْيِ بِهِمْ ذِكْرِي
 keep alive my mention,
 وَ اكْفِنِي بِهِمْ فِي غَيْبَتِي
 suffice me when I am away,
 وَ اعْنِي بِهِمْ عَلَى حَاجَتِي
 help me in my needs,
 وَ اجْعَلْهُمْ
 and make them
 لِي مُحِبِّينَ وَ عَلَيَّ حَدِيثِينَ مُقْبِلِينَ
 loving toward me, affectionate, approaching,
 مُسْتَقِيمِينَ لِي مُطِيعِينَ
 upright, obedient,
 غَيْرَ عَاصِينَ وَ لَا عَاقِبِينَ
 never disobedient, disrespectful,
 وَ لَا مُخَالِفِينَ وَ لَا خَاطِبِينَ
 opposed, or offenders!
 وَ اعْنِي عَلَيَّ تَرْبِيَّتَهُمْ وَ تَأْدِيبَهُمْ وَ بَرَّهُمْ
 Help me in their upbringing, their education, and my devotion toward them,
 وَ هَبْ لِي مِنْ لَدُنْكَ مَعَهُمْ أَوْلَادًا ذُكُورًا
 give me among them from Thyself male children,
 وَ اجْعَلْ ذَلِكَ خَيْرًا لِي
 make that a good for me,
 وَ اجْعَلْهُمْ لِي عَوْنًا عَلَيَّ مَا سَأَلْتُكَ
 and make them a help for me in that which I ask from Thee!
 وَ اعْذِنِي وَ ذُرِّيَّتِي مِنَ الشَّيْطَانِ الرَّجِيمِ فَإِنَّكَ
 Give me and my progeny refuge from the accursed Satan, for Thou hast
 خَلَقْتَنَا وَ أَمَرْتَنَا وَ نَهَيْتَنَا
 created us, commanded us, and prohibited us,

وَرَعَبْنَا فِي ثَوَابِ مَا أَمَرْتَنَا

and made us desire the reward of what Thou hast commanded,

□ وَرَهَبْنَا عِقَابَهُ

and fear its punishment!

وَجَعَلْتَ لَنَا عَدُوًّا يَكِيدُنَا

Thou assigned to us an enemy who schemes against us,

□ سَلَّطْتَهُ مِنَّا عَلَى مَا لَمْ تُسَلِّطْنَا عَلَيْهِ مِنْهُ

gave him an authority over us in a way that Thou didst not give us authority over him,

□ أَسْكَنْتَهُ صُدُورَنَا

allowed him to dwell in our breasts

□ وَاجْرَيْتَهُ مَجَارِيَ دِمَائِنَا

and let him run in our blood vessels;

□ لَا يَعْغُلُ إِن غَفَلْنَا

he is not heedless, though we be heedless,

□ وَلَا يَنْسِي إِن نَسِينَا

he does not forget, though we forget;

□ يُؤْمِنُنَا عِقَابَكَ

he makes us feel secure from Thy punishment

□ وَيُخَوِّفُنَا بِغَيْرِكَ

and fills us with fear toward other than Thee.

□ إِن هَمَمْنَا بِفَاحِشَةٍ شَجَّعْنَا عَلَيْهَا

If we are about to commit an indecency, he gives us courage to do so,

□ وَإِن هَمَمْنَا بِعَمَلٍ صَالِحٍ تَبَطَّنَا عَنْهُ

and if we are about to perform a righteous work, he holds us back from it.

□ يَتَعَرَّضُ لَنَا بِالشَّهَوَاتِ

He opposes us through passions,¹

□ وَيَنْصِبُ لَنَا بِالشُّبُهَاتِ

and sets up for us doubts.

¹ One is tempted to translate shahawat as 'lusts', but the Qur'anic context shows that the objects of desire in themselves are not necessarily negative; the Qur'an blames only the fact that man allows himself to be occupied by them in lieu of Allah. For example, Decked out fair to men is the love of passions - women, children, heaped-up heaps of gold and silver, horses of mark, cattle, and tillage. That is the enjoyment of the present life; but Allah - with Him is the fairest resort (3:14). Arberry translates the term here as 'lusts', Pickthall as 'joys'

إِنْ وَعَدْنَا كَذَبْنَا

If he promises us, he lies,

وَ إِنْ مَنَّا أَخْفْنَا

and if he raises our hopes, he fails to fulfil them.

وَ إِلَّا تَصْرِفَ عَنَّا كَيْدَهُ □ يُضِلَّنَا

If Thou dost not turn his trickery away from us, he will misguide us,

وَ إِلَّا تَقِنَّا خَبَالَهُ □ يَسْتَزِلَّنَا

and if Thou dost not protect us from his corruption, he will cause us to slip.

اللَّهُمَّ فَاقْهَرِ سُلْطَانَهُ □ عَنَّا بِسُلْطَانِكَ

O Allah, so defeat his authority over us through Thy authority, such that

حَتَّى تَحْبِسَهُ □ عَنَّا بِكَثْرَةِ الدُّعَاءِ لَكَ

Thou holdest him back from us through the frequency of our supplication to Thee

فَنُصَبِّحَ مِنْ كَيْدِهِ فِي الْمَعْصُومِينَ بِكَ

and we leave his trickery and rise up among those preserved by Thee from sin!

اللَّهُمَّ

O Allah,

أَعْطِنِي كُلَّ سُؤْلِي

grant me my every request,

وَ أَقْضِ لِي حَوَائِجِي

accomplish for me my needs,

وَ لَا تَمْنَعْنِي الْإِجَابَةَ وَ قَدْ ضَمِنْتَهَا لِي

withhold not from me Thy response when Thou hast made Thyself accountable for it to me,¹

وَ لَا تَحْجُبْ دُعَائِي عَنْكَ وَ قَدْ أَمَرْتَنِي بِهِ

veil not my supplication from Thyself, when Thou hast commanded me to make it,²

وَ أَمُنْ عَلَيَّ بِكُلِّ مَا يُصْلِحُنِي فِي دُنْيَايَا وَ آخِرَتِي

and be kind to me through everything that will set me right in this world and the next, in everything that

مَا ذَكَرْتُ مِنْهُ وَ مَا نَسِيتُ

I remember or forget,

أَوْ أَظْهَرْتُ أَوْ أَخْفَيْتُ

display or conceal,

¹ Cf. 12.10

² These four lines refer to 2:186 and 40:60

أَوْ أَعْلَنْتُ أَوْ أَسْرَرْتُ

make public or keep secret!

وَأَجْعَلْنِي فِي جَمِيعِ ذَلِكَ مِنْ

In all of this, place me through my asking Thee among

الْمُصْلِحِينَ بِسُؤَالِي إِيَّاكَ

those who set things right,

الْمُنْجِحِينَ بِالطَّلَبِ إِلَيْكَ

those who are answered favourably when they request from Thee

غَيْرِ الْمَمْنُوعِينَ بِالتَّوَكُّلِ عَلَيْكَ

and from whom is not withheld when they put their trust in Thee,

الْمُعَوِّدِينَ بِالتَّعَوُّذِ بِكَ

those accustomed to seek refuge in Thee,

الرَّابِحِينَ فِي التَّجَارَةِ عَلَيْكَ

those who profit through commerce with Thee,

الْمُجَارِينَ بِعِزِّكَ

those granted sanctuary through Thy might,

الْمُوسِعَ عَلَيْهِمُ الرِّزْقَ الْحَلَالَ مِنْ فَضْلِكَ الْوَاسِعِ بِجُودِكَ وَ كَرَمِكَ

those given lawful provision in plenty from Thy boundless bounty through Thy munificence and generosity,

الْمُعَزِّينَ مِنَ الذُّلِّ بِكَ

those who reach exaltation after abasement through Thee,

وَالْمُجَارِينَ مِنَ الظُّلْمِ بِعَدْلِكَ

those granted sanctuary from wrong through Thy justice,

وَالْمُعَافِينَ مِنَ البَلَاءِ بِرَحْمَتِكَ

those released from affliction through Thy mercy,

وَالْمُغْنِينَ مِنَ الْفَقْرِ بِغِنَاكَ

those delivered from need after poverty through Thy riches,

وَالْمَعْصُومِينَ مِنَ الذُّنُوبِ وَ الزَّلَلِ وَ الخَطَاةِ بِتَقْوَاكَ

those preserved from sins, slips, and offenses through reverential fear toward Thee,

وَالْمُؤَفِّقِينَ لِلْخَيْرِ وَ الرُّشْدِ وَ الصَّوَابِ بِطَاعَتِكَ

those successful in goodness, right conduct, and propriety through obeying Thee,

وَالْمُحَالَ بَيْنَهُمْ وَ بَيْنَ الذُّنُوبِ بِقُدْرَتِكَ

those walled off from sins through Thy power,

التَّارِكِينَ لِكُلِّ مَعْصِيَتِكَ

the refrainers from every act of disobedience toward Thee,

السَّاكِنِينَ فِي جَوَارِكَ

the dwellers in Thy neighbourhood!

اللَّهُمَّ

O Allah,

أَعْطِنَا جَمِيعَ ذَلِكَ بِتَوْفِيقِكَ وَرَحْمَتِكَ

give me all of that through Thy bestowal of success and Thy mercy,

وَاعِزَّنَا مِنْ عَذَابِ السَّعِيرِ

grant us refuge from the chastisement of the burning,

وَاعْطِ جَمِيعَ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ مِثْلَ

الَّذِي سَأَلْتُكَ لِنَفْسِي وَلِوَلَدِي

and give to all the Muslims, male and female, and all the faithful, male and female, the like of what I have asked for myself and my children,

فِي عَاجِلِ الدُّنْيَا وَآجِلِ الْآخِرَةِ

in the immediate of this world and the deferred of the next!

إِنَّكَ قَرِيبٌ مُجِيبٌ

Verily Thou art the Near, the Responder,

سَمِيعٌ عَلِيمٌ

the All-hearing, the All-knowing,

عَفُوفٌ غَفُورٌ

the Pardoner, the Forgiving,

رَوْفٌ رَحِيمٌ

the Clement, the Merciful!

وَآتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ.

And give to us in this world good, and in the next world good, and protect us from the chastisement of the Fire!¹

وَكَانَ مِنْ دُعَائِهِ □ لِجِيرَانِهِ وَأَوْلِيَانِهِ إِذَا ذَكَرَهُمْ

¹ Holy Quran, 2:201

26. His Supplication for his Neighbours and Friends when he Mentioned them.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ

O Allah, bless Muhammad and his Household

وَتَوَلَّنِي فِي جِيرَانِي وَ مَوَالِي الْعَارِفِينَ بِحَقِّنَا وَ الْمُنَابِذِينَ لِأَعْدَائِنَا
بِأَفْضَلِ وَ لَايَتَكَ

and attend to me with Thy best attending in my neighbours and friends who recognize our right¹ and war
against our enemies!

وَ وَفَّهُمْ

Give [my neighbours and friends] success in

لِإِقَامَةِ سُنَّتِكَ

performing Thy prescriptions

وَ الْأَخْذِ بِمَحَاسِنِ أَدَبِكَ فِي

and taking on the beauties of Thy courtesy through

إِرْفَاقِ ضَعِيفِهِمْ

acting gently with their weak,

وَ سَدِّ خَلَّتِهِمْ

remedying their lacks,

وَ عِيَادَةِ مَرِيضِهِمْ

visiting their sick,

وَ هِدَايَةِ مُسْتَشِيرِيهِمْ

guiding their seeker of right guidance,

وَ مُنَاصَحَةِ مُسْتَشِيرِهِمْ

giving good counsel to their seeker of advice,

وَ تَعَهُدِ قَادِمِهِمْ

attending to the one among them who returns from travel,

وَ كِتْمَانِ أَسْرَارِهِمْ

hiding their secrets,

وَ سِتْرِ عَوْرَاتِهِمْ

covering over their shameful things,

وَ نُصْرَةِ مَظْلُومِهِمْ

helping their wronged,

¹ That is, those who recognize the Imamate of Zain al-Abidin (a.s.) and the other Imams. Cf. 47.64

وَ حُسْنِ مُوَأَسَاتِهِمْ بِالْمَاعُونَ
 sharing kindly with them in goods,
 وَ الْعَوْدِ عَلَيْهِمْ بِالْجِدَّةِ وَ الْإِفْضَالِ
 turning toward them with wealth and bestowal of bounty,
 وَ إِعْطَاءِ مَا يَجِبُ لَهُمْ قَبْلَ السُّؤَالِ
 and giving what is due to them before they ask!
 وَاجْعَلْنِي اللَّهُمَّ
 Let me, O Allah,
 أَجْزِي بِالْإِحْسَانِ مُسِيئَهُمْ
 repay their evildoer with good-doing,
 وَأَعْرِضْ بِالتَّجَاوُزِ عَنِ ظَالِمِهِمْ
 turn away from their wrongdoer with forbearance.
 وَ اسْتَعْمِلْ حُسْنَ الظَّنِّ فِي كَافَّةِهِمْ
 have a good opinion of every one of them,
 وَ اتَوَلَّى بِالْبِرِّ عَامَّتَهُمْ
 attend to all of them with devotion,
 وَ أَغْضُ بِصَرِيٍّ عَنْهُمْ عَفَّةً
 lower my eyes before them in continence,
 وَ أَلِينُ جَانِبِي لَهُمْ تَوَاضِعًا
 make mild my side toward them in humility,
 وَ أَرِقُّ عَلَى أَهْلِ الْبَلَاءِ مِنْهُمْ رَحْمَةً
 be tender toward the afflicted among them in mercy,
 وَ أَسِرُّ لَهُمْ بِالْغَيْبِ مَوَدَّةً
 make them happy in absence through affection,
 وَ أَحِبُّ بِقَاءِ النِّعْمَةِ عِنْدَهُمْ نُصْحًا
 love that they continue to receive favour through good will,
 وَ أَوْجِبُ لَهُمْ مَا أَوْجِبُ لِحَامَتِي
 grant them what I grant my next of kin,
 وَ أَرْعَى لَهُمْ مَا أَرْعَى لِخَاصَّتِي
 and observe for them what I observe for my special friends!
 اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ
 O Allah, bless Muhammad and his Household,

وَارْزُقْنِي مِثْلَ ذَلِكَ مِنْهُمْ
 provide me the like of that from them,
 وَاجْعَلْ لِي أَوْفَى الْحُظُوظِ فِيمَا عِنْدَهُمْ
 appoint for me the fullest share of what is with them,
 وَزِدْهُمْ بَصِيرَةً فِي حَقِّي وَ مَعْرِفَةً بِفَضْلِي
 increase them in insight toward my right and knowledge of my excellence
 حَتَّى يَسْعُدُوا فِي وَ أَسْعَدَ بِهِمْ
 so that they will be fortunate through me and I fortunate through them!
 آمِينَ رَبَّ الْعَالَمِينَ.
 Amen, Lord of the worlds!

وَ كَانَ مِنْ دُعَائِهِ □ لِأَهْلِ الثُّغُورِ

27. His Supplication for the People of the Frontiers

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ
 O Allah, bless Muhammad and his Household,
 وَ حَصِّنْ ثُغُورَ الْمُسْلِمِينَ بِعِزَّتِكَ
 fortify the frontiers of the Muslims through Thy might,
 وَ أَيِّدْ حُمَاتَهَا بِقُوَّتِكَ
 support their defenders through Thy strength,
 وَ أَسْبِغْ عَطَايَاهُمْ مِنْ جِدَّتِكَ
 and lavish upon them gifts through Thy wealth!
 اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ
 O Allah, bless Muhammad and his Household,
 وَ كَثِّرْ عِدَّتَهُمْ
 increase their number,
 وَ شَدِّدْ أَسْلِحَتَهُمْ
 hone their weapons,
 وَ أَحْرُسْ حَوَازِيَهُمْ
 guard their territory,
 وَ أَمْنَعْ حَوْمَتَهُمْ
 defend their midst,

وَ أَلَّفَ جَمْعَهُمْ

unite their throng,

وَ دَبَّرَ أَمْرَهُمْ

arrange their affair,

وَ وَاتَرَ بَيْنَ مِيرِهِمْ

send them supplies in a steady string,

وَ تَوَحَّدَ بِكَفَايَةِ مُؤْنِهِمْ

undertake Thyself to suffice them with provisions,

وَ أَعَضَّدَهُمْ بِالنَّصْرِ

support them with victory,

وَ أَعْنَهُمْ بِالصَّبْرِ

help them with patience,

وَ أَلْطَفَ لَهُمْ فِي الْمَكْرِ

and give them subtlety in guile!¹

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ

O Allah, bless Muhammad and his Household,

وَ عَرَّفَهُمْ مَا يَجْهَلُونَ

give them the knowledge of that of which they are ignorant,

وَ عَلَّمَهُمْ مَا لَا يَعْلَمُونَ

teach them what they do not know,

وَ بَصَّرَهُمْ مَا لَا يُبْصِرُونَ

and show them what they do not see!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ

O Allah, bless Muhammad and his Household,

وَ أَنْسِهِمْ عِنْدَ لِقَائِهِمُ الْعَدُوَّ ذِكْرَ دُنْيَاهُمْ الْخَدَاعَةَ الْغُرُورِ

make them forget when they meet the enemy to remember this cheating and delusive world of theirs,

وَ أَمْحُ عَنْ قُلُوبِهِمْ خَطَرَاتِ الْمَالِ الْفِتُونِ

erase from their hearts the thought of enchanting possessions,

¹ Sayyid Alikhan explains the expression as meaning: 'Give them lutf (gracefulness, gentleness, subtlety) in their makr (guile, stratagem) so that their enemy will not become aware of their guile, for then it will be too subtle and fine to be perceived by the intellect and the understanding; so the meaning is that Allah should inspire them with careful watchfulness and excellence of artful stratagems.' He suggests that the text may also be interpreted to mean: Be kind and gentle to them in relation to the guile of their enemy, so that his guile will not harm them

وَاجْعَلِ الْجَنَّةَ نَصَبَ أَعْيُنِهِمْ

place the Garden before their eyes,

وَ لَوْحٍ مِنْهَا لِأَبْصَارِهِمْ مَا أَعَدَدْتَ فِيهَا مِنْ

and display to their sight that part of it which Thou hast prepared for them

مَسَاكِينِ الْخُلْدِ

- the homes of everlastingness

وَ مَنَازِلِ الْكَرَامَةِ

and mansions of honour,

وَ الْحُورِ الْحِسَانِ

the beautiful houris,

وَ الْأَنْهَارِ الْمَطْرُودَةِ بِأَنْوَاعِ الْأَشْرِبَةِ

the rivers gushing forth with all sorts of drinks,

وَ الْأَشْجَارِ الْمُتَدَلِّيَةِ بِصُنُوفِ الثَّمَارِ

the trees hanging, low with all kinds of fruits -

حَتَّى لَا يَهُمَّ أَحَدٌ مِنْهُمْ بِالْإِدْبَارِ

lest any of them think of turning his back

وَ لَا يُحَدِّثُ نَفْسَهُ □ عَنِ قَرْنِهِ بِفِرَارٍ

or suggest to himself to flee his opponent!

اللَّهُمَّ

O Allah,

أَفْلُلْ بِذَلِكَ عَدُوَّهُمْ

defeat their enemy through that,

وَ أَقْلِمْ عَنْهُمْ أَظْفَارَهُمْ

trim their nails from them,

وَ فَرِّقْ بَيْنَهُمْ وَ بَيْنَ أَسْلِحَتِهِمْ

separate them from their weapons,

وَ أَخْلَعْ وَ تَأْتِقَ أَفْئِدَتِهِمْ

pull out the firm ties from their hearts,

وَ بَاعِدْ بَيْنَهُمْ وَ بَيْنَ أَرْوَادَتِهِمْ

keep them far away from their stores,

وَ حَيِّرْهُمْ فِي سُبُلِهِمْ

bewilder them in their roads,

وَضَلَّلَهُمْ عَن وَّجْهِهِمْ

turn them astray from their direction,

وَأَقْطَعْ عَنْهُمْ الْمَدَدَ

cut off reinforcements from them,

وَأَنْقُصْ مِنْهُمْ الْعَدَدَ

chop them down in numbers,

وَأَمْلَأْ أَلْبَابَهُمُ الرُّعْبَ

fill their hearts with terror,

وَاقْبِضْ أَيْدِيَهُمْ عَنِ الْبَسْطِ

hold back their hands from stretching forth,

وَاخْزِمِ أَلْسِنَتَهُمْ عَنِ النُّطْقِ

tie back their tongues from speaking,

وَشَرِّدْ بِهِمْ مَن حَلْفَهُمْ

scatter by them the ones behind them¹

وَنَكِّلْ بِهِمْ مَن وَرَاءَهُمْ

make them a lesson for those beyond them,

وَأَقْطَعْ بِخَزْيِهِمْ أَطْمَاعَ مَن بَعْدَهُمْ

and through their degradation cut off the hopes of those who come after them!

اللَّهُمَّ

O Allah,

عَقِّمِ أَرْحَامَ نِسَائِهِمْ

make the wombs of their women barren,

وَ يَبِّسْ أَصْلَابَ رِجَالِهِمْ

dry up the loins of their men,

وَأَقْطَعْ نَسْلَ دَوَابِّهِمْ وَ أَنْعَامِهِمْ

cut off the breeding of their mounts and their cattle,

لَا تَأْذَنْ لِسَمَاوِيهِمْ فِي قَطْرِ

and permit not their sky to rain

وَ لَا لِأَرْضِهِمْ فِي نَبَاتٍ

or their earth to grow!

اللَّهُمَّ

¹ Holy Quran, 8:57

O Allah, through that

وَقَوِّ بِذَلِكَ مَحَالَ أَهْلِ الْإِسْلَامِ

strengthen the prowess¹ of the People of Islam,

وَحَصِّنْ بِهِ دِيَارَهُمْ

fortify their cities,

وَتَمِّرْ بِهِ أَمْوَالَهُمْ

increase their properties,

وَفَرِّغْهُمْ عَنِ مُحَارَبَتِهِمْ لِعِبَادَتِكَ وَ عَنِ مُنَابَذَتِهِمْ لِلْخَلْوَةِ بِكَ حَتَّى
give them ease from their fighting to worship Thee and from their warfare to be alone with Thee, so that

لَا يُعْبَدَ فِي بَقَاعِ الْأَرْضِ غَيْرُكَ

none will be worshipped in the regions of the earth but Thee

وَلَا تُعْفَرَ لِأَحَدٍ مِنْهُمْ جَبْهَةٌ دُونَكَ

and no forehead of theirs may be rubbed in dust for less than Thee!

اللَّهُمَّ

O Allah,

اغْزُ بِكُلِّ نَاحِيَةٍ مِّنَ الْمُسْلِمِينَ عَلَى مَنْ بَارَأْتَهُم مِّنَ الْمُشْرِكِينَ

send out the Muslims of every region on raids against the idolaters who face them!

وَأَمِّدْهُمْ بِمَلَائِكَةٍ مِّنْ عِنْدِكَ مُرْدِفِينَ

Reinforce them with angels in ranks from Thee,

حَتَّى يَكْشِفُوهُمْ إِلَىٰ مُنْقَطِعِ الثَّرَابِ قَتْلًا فِي أَرْضِكَ وَ أَسْرًا

till the idolaters are routed by them to the end of the land, slain in Thy earth or taken captive,

أَوْ يَقْرَأُوا بِأَنَّكَ أَنْتَ اللَّهُ الَّذِي

or till they admit that Thou art Allah,

لَا إِلَهَ إِلَّا أَنْتَ

other than whom there is no Allah,

وَ حَدَّكَ لَا شَرِيكَ لَكَ

Thou alone, who hast no associate!

اللَّهُمَّ

O Allah,

وَاعْمُمْ بِذَلِكَ أَعْدَانَكَ فِي أَقْطَارِ الْبِلَادِ مِنَ الْهِنْدِ وَالرُّومِ وَالتُّرْكِ

¹ The commentator devotes a long discussion to the word mihal, which occurs in the Qur'anic name of Allah, shadi al-mihal (13:13). It may signify, among others, cunning, guile, stratagem, planning, managing, power, strength, dispute, enmity, punishment, vengeance, chastisement

وَالْخَزَرَ وَالْحَبَشَ وَالنُّوبَةَ وَالزَّنَجَ وَالسَّقَالِبَةَ وَالذِّيَالِمَةَ

include in this Thy enemies in the regions of the lands, the Indians, the Byzantines, the Turks, the Khazars,
the Abyssinians, the Nubians, the Zanjis, the Slavs, the Daylamites,

وَسَائِرِ أُمَّةِ الشِّرْكَ الَّذِينَ تَخْفَى أَسْمَاؤُهُمْ وَصِفَاتُهُمْ

and the rest of the idol-worshipping nations, those whose names and attributes are concealed,

وَقَدْ أَحْصَيْتَهُمْ بِمَعْرِفَتِكَ

but whom Thou countest in Thy cognizance

وَأَشْرَفْتَ عَلَيْهِمْ بِقُدْرَتِكَ

and overseest through Thy power!

اللَّهُمَّ

O Allah,

اشْغُلِ الْمُشْرِكِينَ بِالْمُشْرِكِينَ عَنْ تَتَاوُلِ اطْرَافِ الْمُسْلِمِينَ

distract the idolaters from reaching for the borders of the Muslims through the idolaters,

وَ خُذْهُمْ بِالنَّقْصِ عَنْ تَنْقِصِهِمْ

bar them from cutting them down through being cut down,

وَ ثَبِّطْهُمْ بِالْفُرْقَةِ عَنِ الْأَحْتِشَادِ عَلَيْهِمْ

and hold them back from massing together against them through dissension!

اللَّهُمَّ

O Allah,

اخْلِ قُلُوبَهُمْ مِنَ الْأَمْنَةِ وَ أَبْدَانَهُمْ مِنَ الْقُوَّةِ

empty their hearts of security and their bodies of strength,

وَ أَدْهِلْ قُلُوبَهُمْ عَنِ الْإِحْتِيَالِ

distract their hearts from thinking of stratagems,

أَوْهِنِ أَرْكَانَهُمْ عَنِ مُنَازَلَةِ الرِّجَالِ

make their limbs too feeble for clashing with men,

وَ جَبِّنْهُمْ عَنِ مُقَارَعَةِ الْأَبْطَالِ

make them too cowardly for contending with champions,

وَابْعَثْ عَلَيْهِمْ جُنْدًا مِّنْ مَّلَائِكَتِكَ بِبَاسٍ مِّنْ بَاسِكَ كَفَعَلِكَ يَوْمَ بَدْرٍ

send against them a troop of Thy angels with some of Thy severity as Thou didst on the Day of Badr,¹ so that
through it Thou mayest

¹ This victory of a small army of Muslims over a much larger contingent of unbelievers took place in the year 2/623. Many accounts are given of how the angels also took part in the fighting, and it is said to be in reference to Badr that Allah says in the Qur'an, When thy Lord was revealing to the angels: 'I am with you, so strengthen the faithful. I shall cast terror into the hearts of the unbelievers' (8:12).

تَقَطَّعْ بِهِ دَابِرَهُمْ وَ تَحْصُدْ بِهِ شَوْكَتَهُمْ

cut off their roots, harvest their thorns,

وَ تُفَرِّقْ بِهِ عَدَدَهُمْ

and disperse their number!

اللَّهُمَّ وَامْرُحْ مِيَاهَهُمْ بِالْوَبَاءِ وَ اطْعِمْتَهُمْ بِالْأَدْوَاءِ

O Allah, mix their waters with pestilence and their foods with maladies,

وَ ارْمِ بِلَادَهُمْ بِالْخُسُوفِ

hurl down their cities,

وَ أَلْحِ عَلَيْهَا بِالْقُدُوفِ

harass them with peltings,

وَ اَفْرَعْهَا بِالْمُحُولِ

hinder them through drought,

وَ اجْعَلْ مِيرَهُمْ فِي أَحْصَّ أَرْضِكَ وَ أَبْعَدِهَا عَنْهُمْ

place their supplies in the most ill-omened part of Thy earth and the farthest from them,

وَ اَمْنَعْ حُسُونَهَا مِنْهُمْ

bar them from its fortresses,

أَصِيبُهُمْ بِالْجُوعِ الْمُقِيمِ وَ السَّقْمِ الْأَلِيمِ

and strike them with constant hunger and painful illness!

اللَّهُمَّ

O Allah,

وَ أَيُّمَا غَازٍ غَزَاهُمْ مِنْ أَهْلِ مِلَّتِكَ

if a warrior from the people of Thy creed wars against them

أَوْ مُجَاهِدٍ جَاهَدَهُمْ مِنْ أَتْبَاعِ سُنَّتِكَ لِيَكُونَ

or a struggler from the followers of Thy prescriptions struggles against them so that

دِينُكَ الْأَعْلَى

Thy religion may be the highest,

وَ حِزْبِكَ الْأَقْوَى

Thy party the strongest,

وَ حَظُّكَ الْأَوْفَى

and Thy share the fullest,

فَلَقَّهِ الْيُسْرَ

cast ease to him,

وَ هَيَّءْ لَهُ الْأَمْرَ

arrange his affair,

وَ تَوَلَّهُ □ بِالنُّجْحِ

attend to him by granting success,

وَ تَخَيَّرَ لَهُ الْأَصْحَابَ

select for him his companions,

وَ اسْتَقْوَلَهُ الظُّهْرَ

strengthen his back,

وَ اسْبَغَ عَلَيْهِ فِي النَّفَقَةِ

lavish upon him livelihood,

وَ مَتَّعَهُ بِالنَّشَاطِ

give him enjoyment of joyous vitality,

وَ أَطْفِ عَنْهُ حَرَارَةَ الشُّوقِ

cool for him the heat of yearning,

وَ أَجْرَهُ مِنْ غَمِّ الْوَحْشَةِ

give him sanctuary from the gloom of loneliness,

وَ أَنْسِهِ ذِكْرَ الْأَهْلِ وَالْوَالِدِ

make him forget the remembrance of wife and child,

وَ أَثَّرَ لَهُ □ حُسْنَ النِّيَّةِ

pass along to him an excellent intention,

وَ تَوَلَّهُ □ بِالْعَافِيَةِ

attend to him with well-being,

وَ أَصْحَبَهُ السَّلَامَةَ

make safety his companion,

وَ أَعْفَهُ مِنَ الْجُبْنِ

release him from cowardice,

وَ أَلْهَمَهُ الْجُرْأَةَ

inspire him with boldness,

وَ أَرْزُقَهُ الشَّدَّةَ

provide him with strength,

وَ أَيَّدَهُ بِالنُّصْرَةِ

support him with help,

وَ عَلَّمَهُ السَّيْرَ وَالسُّنَنَ

teach him right conduct and the norms of the Sunna,

وَ سَدَّدَهُ فِي الْحُكْمِ

point him straight in judgement,

وَ اعْزَلْ عَنْهُ الرِّيَاءَ

remove from him hypocrisy,

وَ خَلَّصَهُ مِنَ السُّمْعَةِ

purify him from seeking fame,

وَ اجْعَلْ فِكْرَهُ □ وَ ذِكْرَهُ □ وَ ظَعْنَهُ □ وَ اِقَامَتَهُ □ فِيكَ وَ لَكَ

and make his thinking and remembrance, his departing and his staying, be in Thee and for Thee!

فَإِذَا صَافَّ عَدُوَّكَ وَ عَدُوَّهُ □

When he stands in ranks before Thy enemy and his enemy,

فَقَلَّلَهُمْ فِي عَيْنِهِ

make them few in his eye,

وَ صَغَّرْ شَأْنَهُمْ فِي قَلْبِهِ

diminish their importance in his heart,

وَ ادِلْ لَهُ □ مِنْهُمْ

give him a turn to prevail over them,

وَ لَا تُدِلَّهُمْ مِنْهُ

not them a turn to prevail over him!

فَإِنْ خَتَمْتَ لَهُ □ بِالسَّعَادَةِ وَ قَضَيْتَ لَهُ □ بِالشَّهَادَةِ

But if Thou sealest him with felicity and decreest for him martyrdom, then let it be after

فَبَعْدَ أَنْ يَجْتَاحَ عَدُوَّكَ بِالْقَتْلِ

he has exterminated Thy enemies by slaying,

وَ بَعْدَ أَنْ يَجْهَدَ بِهِمُ الْأَسْرُ

captivity has afflicted them,

وَ بَعْدَ أَنْ تَأْمَنَ أَطْرَافُ الْمُسْلِمِينَ

the borders of the Muslims are secure,

وَ بَعْدَ أَنْ يُوَلَّى عَدُوَّكَ مُدْبِرِينَ

and Thy enemy has turned his back in flight!

اللَّهُمَّ وَ أَيُّمَا مُسْلِمٍ

O Allah, and if a Muslim should

خَلَفَ غَازِيًا أَوْ مُرَابِطًا فِي دَارِهِ

take the place of a warrior or a soldier in his home,

أَوْ تَعَهَّدَ خَالِفِيهِ فِي غَيْبَتِهِ

attend to those left behind in his absence,

أَوْ أَعَانَهُ □ بِطَائِفَةٍ مِّنْ مَّالِهِ

help him with a portion of his property,

أَوْ أَمَدَّهُ □ بِعِتَادٍ

assist him with equipment,

أَوْ شَحَدَهُ □ عَلَى جِهَادٍ

hone him for the struggle,

أَوْ اتَّبَعَهُ □ فِي وَجْهِهِ دَعْوَةً

send along with him a supplication for his purpose,

أَوْ رَعَى لَهُ □ مِنْ وَرَائِهِ حُرْمَةً

or guard his honour in his absence,

فَأَجْرَ لَهُ □ مِثْلَ أَجْرِهِ وَزَنًا بِوَزْنٍ وَ مِثْلًا بِمِثْلٍ

reward him with the like of his reward measure for measure, like for like,

وَ عَوَّضَهُ مِنْ فِعْلِهِ عَوْضًا حَاضِرًا يَتَعَجَّلُ بِهِ نَفْعَ مَا قَدَّمَ وَ سُرُورَ

مَا أَتَى بِهِ إِلَى أَنْ يَنْتَهِيَ بِهِ الْوَقْتُ إِلَى مَا

and recompense him for his act with an immediate compensation through which he will hasten to the profit of what he has sent forth and the joy of what he has given, till the present moment takes him to

أَجْرِيَّتَ لَهُ □ مِنْ فَضْلِكَ

the bounty Thou hast granted to him

وَ أَعَدَّدْتَ لَهُ □ مِنْ كَرَامَتِكَ

and the generosity Thou hast prepared for him!

اللَّهُمَّ وَ أَيُّمَا مُسْلِمٍ

O Allah,

أَهَمَّهُ □ أَمْرُ الْإِسْلَامِ

and if the affair of Islam should worry a Muslim

وَ أَحْزَنَهُ □ تَحَزُّبُ أَهْلِ الشِّرْكِ عَلَيْهِمْ

and the alliance of the idolaters' against Islam should grieve him, so that he

فَنَوَى عَزْوًا

has the intention to go to war

أَوْ هَمَّ بِجِهَادٍ

and is about to enter the struggle,

فَقَعَدَ بِهِ ضَعْفٌ

but frailty keeps him seated,

أَوْ أَبْطَأَتْ بِهِ فَاقَةٌ

neediness keeps him waiting,

أَوْ أَخَّرَهُ □ عَنْهُ حَادِثٌ

a mishap delays him,

أَوْ عَرَضَ لَهُ □ دُونَ إِرَادَتِهِ مَانِعٌ

or an obstruction prevents him from his wish,

فَاكْتُبِ اسْمَهُ □ فِي الْعَابِدِينَ

write his name among the worshipers,

وَ أَوْجِبْ لَهُ □ ثَوَابَ الْمُجَاهِدِينَ

make incumbent for him the reward of the strugglers,

وَ اجْعَلْهُ فِي نِظَامِ الشُّهَدَاءِ وَالصَّالِحِينَ

and place him among the ranks of the martyrs and the righteous!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ عَبْدِكَ وَرَسُولِكَ وَآلِ مُحَمَّدٍ صَلَوةً

O Allah, bless Muhammad, Thy slave and Thy messenger, and the Household of Muhammad, with a blessing

عَالِيَةً عَلَى الصَّلَوَاتِ

high above all other blessings,

مُشْرِفَةً فَوْقَ التَّحِيَّاتِ

towering beyond all other salutations,

صَلَوةً لَا يَنْتَهَى أَمْدُهَا

a blessing whose end is never reached

وَ لَا يَنْقَطِعُ عَدْدُهَا

and whose number is never cut off,

كَأَنَّ مَا مَضَى مِنْ صَلَوَاتِكَ عَلَى أَحَدٍ مِّنْ أَوْلِيَائِكَ

like the most perfect of Thy blessings that has passed to any one of Thy friends!

إِنَّكَ الْمَنَّانُ الْحَمِيدُ

thou art All-kind, Praiseworthy,

الْمُبْدِيُّ الْمُعِيدُ

the Originator who takes back again,

الْفَعَّالُ لِمَا تُرِيدُ.

Accomplisher of what Thou desirest.

وَ كَانَ مِنْ دُعَائِهِ □ مُتَفَرِّعًا إِلَى اللَّهِ عَزَّ وَ جَلَّ

28. His Supplication in Fleeing to Allah

اللَّهُمَّ إِنِّي

O Allah,

أَخْلَصْتُ بِانْقِطَاعِي إِلَيْكَ

I showed sincerity by cutting myself off from everything but Thee.

وَ أَقْبَلْتُ بِكُلِّي عَلَيْكَ

I approached Thee with my whole self.

وَ صَرَفْتُ وَجْهِي عَمَّنْ يَحْتَاجُ إِلَى رِفْدِكَ

I averted my face from everyone who needs Thy support.

وَ قَابَلْتُ مَسْئَلَتِي عَمَّنْ لَمْ يَسْتَغْنِ عَنْ فَضْلِكَ

I ceased to ask from any who cannot do without Thy bounty.

وَ رَأَيْتُ أَنَّ طَلَبَ الْمُحْتَاجِ إِلَى الْمُحْتَاجِ سَفَهُ مِنْ رَأْيِهِ وَ ضَلَّةٌ مِّنْ

عَقْلِهِ

I saw that the needy who seeks from the needy, is foolish in his opinion, and misguided in his intellect.

فَكَمْ قَدْ رَأَيْتُ يَا إِلَهِي مِنْ أَنَاسٍ

How many people have I seen, my Allah,

طَلَبُوا الْعِزَّ بِغَيْرِكَ فَذَلُّوا

who sought exaltation through other than Thee and were abased,

وَ رَامُوا الثَّرْوَةَ مِنْ سِوَاكَ فَأَفْتَقَرُوا

who wanted wealth from someone else and became poor,

وَ حَاوَلُوا الْإِرْتِفَاعَ فَاتَّضَعُوا

who tried to rise high and fell down low!

فَصَحَّ بِمُعَانِنَةِ أَمْثَالِهِمْ حَازِمٌ

Observing the likes of them corrects a prudent man;

وَ فَقَّهُهُ اعْتِبَارُهُ □

his taking heed gives him success;

وَ أَرْشَدَهُ □ إِلَى طَرِيقِ صَوَابِهِ اخْتِيَارُهُ □

his choosing the best guides him to the path of right.

فَأَنْتَ يَا مَوْلايَ

So Thou, my Master,

دُونَ كُلِّ مَسْئُولٍ مَوْضِعٍ مَسْئَلَتِي

art the object of my asking to the exclusion of all those who are asked

وَ دُونَ كُلِّ مَطْلُوبٍ إِلَيْهِ وَلِيَّ حَاجَتِي

and the patron of my need to the exclusion of all those from whom requests are made.

أَنْتَ الْمَخْصُوصُ قَبْلَ كُلِّ مَدْعُوٍّ بِدَعْوَتِي

Thou art singled out for my call before all who are called;

لَا يَشْرَكَكَ أَحَدٌ فِي رَجَائِي

none is associated with Thee in my hope,

وَلَا يَتَّفِقُ أَحَدٌ مَعَكَ فِي دُعَائِي

none comes along with Thee in my supplication,

وَ لَا يَنْظِمُهُ □ وَ إِيَّاكَ نِدَائِي

nor does any join with Thee within it, for to Thee is my appeal.

لَكَ يَا إِلَهِي

To Thee, my Allah, belongs

وَ حُدَانِيَّةُ الْعَدَدِ

the Unity of number,

وَ مَلَكَتُهُ الْقُدْرَةُ الصَّمَدِ

the property of eternal power,

وَ فَضِيلَةُ الْحَوْلِ وَ الْقُوَّةِ

the excellence of force and strength,

وَ دَرَجَةُ الْعُلُوِّ وَ الرَّفْعَةِ

the degree of sublimity and elevation.

وَ مَنْ سِوَاكَ

Everyone other than Thee is

مَرْحُومٌ فِي عُمُرِهِ

the object of compassion in his lifetime,

مَغْلُوبٌ عَلَى أَمْرِهِ

overcome in his affair,

مَقْهُورٌ عَلَى شَأْنِهِ

overwhelmed in his situation,

مُخْتَلِفُ الْحَالَاتِ

diverse in states,

مُتَنَقِّلٌ فِي الصِّفَاتِ

constantly changing in attributes.

فَتَعَالَيْتَ عَنِ الْأَشْبَاهِ وَالْأَضْدَادِ

So Thou art high exalted above likenesses and opposites,

وَتَكَبَّرْتَ عَنِ الْأَمْثَالِ وَالْأَنْدَادِ

proudly magnified beyond similitudes and rivals!

فَسُبْحَانَكَ لَا إِلَهَ إِلَّا أَنْتَ.

Glory be to Thee! There is no Allah but Thou.

وَ كَانَ مِنْ دُعَائِهِ □ إِذَا قُتِرَ عَلَيْهِ الرِّزْقُ

29. His Supplication when his Provision was Stinted

اللَّهُمَّ إِنَّكَ ابْتَلَيْتَنَا

O Allah, Thou hast tried us with

فِي أَرْزَاقِنَا بِسُوءِ الظَّنِّ

distrust in our provisions

وَ فِي أَجَالِنَا بِطُولِ الْأَمَلِ

and the expectation of long lives,

حَتَّى لَتَمَسَّنَا أَرْزَاقَكَ مِنْ عِنْدِ الْمَرْزُوقِينَ

until we begged for provisions from those who are provided

وَ طَمِعْنَا بِأَمَالِنَا فِي أَعْمَارِ الْمُعَمَّرِينَ

and craved in our expectations the life-spans of the long-lived!

فَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ

So bless Muhammad and his Household,

وَ هَبْ لَنَا يَقِينًا صَادِقًا تَكْفِينًا بِهِ مِنْ مَوْنَةِ الطَّلَبِ

give us a true certainty that will suffice us the burden of seeking,

وَ الْهَمْنَا ثِقَةً خَالِصَةً تُغْفِينَا بِهَا مِنْ شِدَّةِ النَّصَبِ

and inspire us with a sincere trust that will release us from the hardship of exertion!

وَاجْعَلْ مَا صَرَّحْتَ بِهِ مِنْ عِدَّتِكَ فِي وَحْيِكَ وَ أَيْتَعْتَهُ □ مِنْ قَسَمِكَ

فِي كِتَابِكَ

Let Thy clear promise in Thy Revelation which Thou hast followed in Thy Book with Thy oath

قَاطِعًا لِاهْتِمَامِنَا بِالرِّزْقِ الَّذِي تَكَفَّلْتَ بِهِ

cut off our worry about the provision for which Thou hast made Thyself responsible

وَ حَسْمًا لِلِاسْتِغَالِ بِمَا ضَمِنْتَ الْكِفَايَةَ لَهُ □

and sever our occupation with everything whose sufficiency Thou hast guaranteed!

فَقُلْتَ وَ قَوْلِكَ الْحَقُّ الْأَصْدَقُ

For Thou hast said - and Thy word is the most truthful truth -

وَ أَقْسَمْتَ وَ قَسْمِكَ الْأَبْرُّ الْأَوْفَى

and Thou hast sworn - and Thy oath is the most kept and fulfilled -

وَ فِي السَّمَاءِ رِزْقُكُمْ وَ مَا تُوعَدُونَ ثُمَّ قُلْتَ

In the heaven are your provision and everything you are promised! And then Thou hast said,
فَوَرَبِّ السَّمَاءِ وَ الْأَرْضِ إِنَّهُ □ لِحَقِّ مِثْلِ مَا أَنْكُمْ تَنْطِقُونَ.

So by the Lord of heaven and earth, it is as surely true as that you have speech!¹

وَ كَانَ مِنْ دُعَائِهِ □ فِي الْمَعُونَةِ عَلَى قَضَاءِ الدَّيْنِ

30. His Supplication for Help in Repaying Debts

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ

O Allah, bless Muhammad and his Household

وَ هَبْ لِي الْعَافِيَةَ مِنْ دَيْنٍ

and release me from a debt which

تُخْلِقُ بِهِ وَجْهِي

makes me lose face,

وَ يَحَارُّ فِيهِ ذَهْنِي

confuses my mind,

وَ يَتَشَعَّبُ لَهُ □ فِكْرِي

disrupts my thinking,

وَ يَطُولُ بِمُمَارَسَتِهِ شُغْلِي

and prolongs my occupation with attending to it!

وَ أَعُوذُ بِكَ يَا رَبِّ مِنْ

¹ Holy Quran, 51:22-3

I seek refuge in Thee, my Lord,
 هَمَّ الدَّيْنِ وَ فِكْرِهِ
 from worry and thought about debt,
 وَ شُغْلِ الدَّيْنِ وَ سَهَرِهِ
 from the distraction and sleeplessness of debt;
 فَصَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ
 so bless Muhammad and his Household
 وَ أَعِزَّنِي مِنْهُ
 and give me refuge from it!
 وَ اسْتَجِيرُ بِكَ يَا رَبِّ
 I seek sanctuary in Thee, my Lord,
 مِنْ ذِلَّتِهِ فِي الْحَيَاةِ
 From debt's abasement in life
 وَ مِنْ تَبَعَتِهِ بَعْدَ الْوَفَاةِ
 and its ill effects after death,
 فَصَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ
 so bless Muhammad and his Household
 وَ اجْرِنِي مِنْهُ بِوَسْعٍ فَاضِلٍ أَوْ كَفَافٍ وَاصِلٍ
 and give me sanctuary from it through a bountiful plenty or a continually arriving sufficiency!
 اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ
 O Allah, bless Muhammad and his Household
 وَ اخْجُبْنِي عَنِ السَّرْفِ وَ الْإِزْدِيَادِ
 prevent me from extravagance and excess,
 وَ قَوِّمْنِي بِالْبَدَلِ وَ الْإِقْتِسَادِ
 put me on the course of generous spending and moderation,
 وَ عَلِّمْنِي حُسْنَ التَّقْدِيرِ
 teach me excellent distribution,
 وَ اقْبِضْنِي بِلُطْفِكَ عَنِ التَّبْذِيرِ
 hold me back through Thy gentleness from squandering,
 وَ اجْرِ مِنْ أَسْبَابِ الْحَلَالِ أَرْزَاقِي
 allow me to attain my provisions through lawful means,
 وَ وَجِّهْ فِي أَبْوَابِ الْبِرِّ انْفَاقِي

direct my spending toward the gateways of devotion,
 وَ اَزُو عَنِّي مِنَ الْمَالِ مَا يُحْدِثُ لِي مَخْبِلَةً اَوْ تَادِيًا اِلَى بَغْيٍ اَوْ مَا
 اَتَعَقَّبُ مِنْهُ طُغْيَانًا

and take away from me any possession which will bring forth pride in me, lead to insolence, or drag me in
 its heels to rebellion!

اللَّهُمَّ حَبِّبْ اِلَيَّ صُحْبَةَ الْفُقَرَاءِ وَ اَعِنِّي عَلَى صُحْبَتِهِمْ بِحُسْنِ
 الصَّبْرِ

O Allah, make me love the companionship of the poor and help me be their companion with excellent patience!

وَمَا زَوَيْتَ عَنِّي مِنْ مَتَاعِ الدُّنْيَا الْفَانِيَةِ فَاذْخَرْهُ لِي فِي خَزَائِنِكَ
 الْبَاقِيَةِ

Whenever Thou takest away from me the goods of this perishing world, store them for me in Thy abiding
 treasures!

وَاجْعَلْ مَا خَوَّلْتَنِي مِنْ حُطَامِهَا وَ عَجَّلْتَ لِي مِنْ مَتَاعِهَا

Make this world's broken pieces which Thou hast conferred upon me and its goods which Thou hast quickly
 granted to me

بُلُغَةً اِلَى جِوَارِكَ

a way to reach Thy neighbourhood,

وَ وُصْلَةً اِلَى قُرْبِكَ

a link to Thy nearness,

وَ ذَرِيْعَةً اِلَى جَنَّتِكَ

and a means to Thy Garden!

اِنَّكَ ذُو الْفَضْلِ الْعَظِيْمِ

Verily Thou art Possessor of bounty abounding,

وَ اَنْتَ الْجَوَادُ الْكَرِيْمُ.

and Thou art the Munificent, the Generous.

وَ كَانَ مِنْ دُعَائِهِ □ فِي ذِكْرِ التَّوْبَةِ وَ طَلِبِهَا

31. His Supplication in Mentioning and Asking for Repentance

اللَّهُمَّ

O Allah,

يَا مَنْ لَا يَصِفُهُ □ نَعْتُ الْوَاصِفِينَ

O He whom the depiction of the describers fails to describe!

وَيَا مَنْ لَا يُجَاوِزُهُ □ رَجَاءُ الرَّاجِينَ

O He beyond whom passes not the hope of the hoppers!

وَيَا مَنْ لَا يَضِيْعُ لَدَيْهِ أَجْرُ الْمُحْسِنِينَ

O He with whom is not lost the wage of the good-doers!

وَيَا مَنْ هُوَ مُنْتَهَى خَوْفِ الْعَابِدِينَ

O He who is the ultimate object of the fear of the worshipers!

وَيَا مَنْ هُوَ غَايَةُ خَشْيَةِ الْمُتَّقِينَ

O He who is the utmost limit of the dread of the godfearing!

هَذَا مَقَامُ مَنْ

This is the station of him

تَدَاوَلَتْهُ أَيْدِي الدُّنُوبِ

whom sins have passed from hand to hand.

وَقَادَتْهُ أَرْمَةٌ الْخَطَايَا

Offenses' reins have led him on,

وَاسْتَحْوَذَ عَلَيْهِ الشَّيْطَانُ

and Satan has gained mastery over him.

فَقَصَرَ عَمَّا أَمَرْتَ بِهِ تَفْرِيطًا

He fell short of what Thou hast commanded through neglect

وَ تَعَاطَى مَا نَهَيْتَ عَنْهُ تَغْرِيرًا

and he pursued what Thou hast prohibited in delusion,

كَالْجَاهِلِ بِقُدْرَتِكَ عَلَيْهِ

like one ignorant of Thy power over him

أَوْ كَالْمُنْكَرِ فَضْلَ إِحْسَانِكَ إِلَيْهِ

or one who denies the bounty of Thy beneficence toward him, until, when

حَتَّى إِذَا انْفَتَحَ لَهُ □ بَصَرُ الْهُدَى

the eye of guidance was opened for him

وَ تَقَشَّعَتْ عَنْهُ سَحَابُ الْعَمَى

and the clouds of blindness were dispelled,

□ أَحْصَى مَا ظَلَمَ بِهِ نَفْسَهُ

he reckoned that through which he had wronged himself

وَ فَكَّرَ فِيمَا خَالَفَ بِهِ رَبَّهُ □

and reflected upon that in which he had opposed his Lord.

فَرَأَى كَبِيرَ عَصْيَانِهِ كَبِيرًا وَ جَلِيلَ مُخَالَفَتِهِ جَلِيلًا

He saw his vast disobedience as vast and his great opposition as great.

فَأَقْبَلَ نَحْوَكَ مُؤَمَّلًا لَكَ مُسْتَحِيًّا مِنْكَ

So turned to Thee, hoping in Thee and ashamed before Thee,

وَ وَجَّهَ رَغْبَتَهُ □ إِلَيْكَ ثِقَةً بِكَ

and he directed his beseeching toward Thee, having trust in Thee.

فَأَمَّكَ بِطَمَعِهِ يَقِينًا

He repaired to Thee in his longing with certitude

وَ قَصَدَكَ بِخَوْفِهِ إِخْلَاصًا

and he went straight to Thee in fear with sincerity.

قَدْ خَلَا طَمَعُهُ □ مِنْ كُلِّ مَطْمُوعٍ فِيهِ غَيْرِكَ

His longing was devoid of every object of longing but Thee,

وَ أَفْرَخَ رَوْعُهُ □ مِنْ كُلِّ مَحْذُورٍ مِنْهُ سِوَاكَ

and his fright departed from every object of fear but Thee.

فَمَثَلَ بَيْنَ يَدَيْكَ مُتَضَرِّعًا

So he stood before Thee pleading,

وَ غَمَّضَ بَصَرَهُ □ إِلَى الْأَرْضِ مُتَخَشِّعًا

his eyes turned toward the ground in humbleness,

وَ طَاطَأَ رَأْسَهُ □ لِعِزَّتِكَ مُتَذَلِّلًا

his head bowed before Thy might in lowliness;

وَ أَبْنَيْتَكَ مِنْ سِرِّهِ مَا أَنْتَ أَعْلَمُ بِهِ مِنْهُ خُضُوعًا

he revealed to Thee in meekness those secrets of his which Thou knowest better than he;

وَ عَدَّدَ مِنْ ذُنُوبِهِ مَا أَنْتَ أَحْصَى لَهَا خُشُوعًا

he numbered for Thee in humility those sins of his which Thou countest better than he;

وَ اسْتَعَاثَ بِكَ مِنْ

he sought help from Thee before

عَظِيمٍ مَا وَقَعَ بِهِ فِي عِلْمِكَ

the dreadful into which he has fallen in Thy knowledge

وَ قَبِيحٍ مَا فَضَحَهُ □ فِي حُكْمِكَ مِنْ ذُنُوبٍ

and the ugly which has disgraced him in Thy judgement: the sins

أَدْبَرَتْ لَدَائِهَا فَذَهَبَتْ

whose pleasures have turned their backs and gone

وَأَقَامَتْ تَبِعَاتُهَا فَلَزِمَتْ

and whose evil consequences have stayed and stuck fast.

لَا يُنْكِرُ يَا إِلَهِي عَدْلَكَ إِنْ عَاقَبْتَهُ □

He will not deny Thy justice, my Allah, if Thou punishest him,

وَلَا يَسْتَعْظِمُ عَفْوَكَ إِنْ عَفَوْتَ عَنْهُ وَرَحِمْتَهُ □

nor will he consider Thy pardon great if Thou pardonest him and hast mercy upon him,

لَإِنَّكَ الرَّبُّ الْكَرِيمُ الَّذِي لَا يَتَعَاطَمُهُ □ غُفْرَانُ الذَّنْبِ الْعَظِيمِ

for Thou art the Generous Lord for whom the forgiveness of great sins is nothing great!

اللَّهُمَّ فَهَذَا أَنَاذَا

O Allah, so here I am:

قَدْ جِئْتُكَ مُطِيعًا لِأَمْرِكَ فِيمَا أَمَرْتَ بِهِ مِنَ الدُّعَاءِ

I have come to Thee obeying Thy command (for Thou hast commanded supplication)

مُتَنَجِّزًا وَعَدْلَكَ فِيمَا وَعَدْتَ بِهِ مِنَ الْإِجَابَةِ إِذْ تَقُولُ

and asking the fulfilment of Thy promise, (for Thou hast promised to respond) Thou hast said,

ادْعُونِي أَسْتَجِبْ لَكُمْ

Supplicate Me and I will respond to you.¹

اللَّهُمَّ فَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ

O Allah, so bless Muhammad and his Household,

وَ الْقِنِي بِمَغْفِرَتِكَ كَمَا لَقَيْتَكَ بِإِقْرَارِي

meet me with Thy forgiveness just as I have met Thee with my confession,

وَارْفَعْنِي عَنْ مَصَارِعِ الذُّنُوبِ كَمَا وَضَعْتُ لَكَ نَفْسِي

lift me up from the fatal infirmities of sins just as I have let myself down before Thee,

وَاسْتُرْنِي بِسِتْرِكَ كَمَا تَأْنَيْتَنِي عَنِ الْإِنْتِقَامِ مِنِّي

and cover me with Thy covering just as Thou hast shown no haste to take vengeance on me!

اللَّهُمَّ

O Allah,

وَ ثَبَّتْ فِي طَاعَتِكَ نِيَّتِي

make firm my intention to obey Thee,

وَ أَحْكَمْ فِي عِبَادَتِكَ بَصِيرَتِي

strengthen my insight in worshipping Thee,

¹ Holy Quran, 40:60

وَوَفَّقْنِي مِنَ الْأَعْمَالِ لِمَا تَغْسِلُ بِهِ دَنَسَ الْخَطَايَا عَنِّي
 give me the success of works which will wash away the defilement of offenses,
 وَتَوَفَّنِي عَلَى مِلَّتِكَ وَ مِلَّةِ نَبِيِّكَ مُحَمَّدٍ □ إِذَا تَوَفَّيْتَنِي
 and take me when Thou takest me in the creed of Thy prophet Muhammad (a.s.).

اللَّهُمَّ

O Allah,

إِنِّي أَتُوبُ إِلَيْكَ فِي مَقَامِي هَذَا

I repent to Thee in this my station from

مِنْ كَبَائِرِ ذُنُوبِي وَ صَغَائِرِهَا

my sins, great and small,

وَ بَوَاطِنِ سَيِّئَاتِي وَ ظَوَاهِرِهَا

my evil deeds, inward and outward,

وَ سَوَالِفِ زَلَّاتِي وَ حَوَادِثِهَا

my lapses, past and recent,

تَوْبَةً مَن لَّا يُحَدِّثُ نَفْسَهُ □ بِمَعْصِيَةٍ

with the repentance of one who does not tell himself that he might disobey

وَ لَا يُضْمِرُ أَنْ يَعُودَ فِي خَطِيئَةٍ

or secretly think that he might return to an offense.

وَ قَدْ قُلْتَ يَا إِلَهِي فِي مُحْكَمِ كِتَابِكَ إِنَّكَ

Thou hast said, my Allah, in the firm text of Thy Book, that Thou

تَقْبَلُ التَّوْبَةَ عَن عِبَادِكَ

acceptest repentance from Thy servants,¹

وَ تَعْفُو عَنِ السَّيِّئَاتِ

pardonest evil deeds,²

وَ تُحِبُّ التَّوَّابِينَ

and lovest the repenters,³

فَأَقْبَلْ تَوْبَتِي كَمَا وَعَدْتَ

so accept my repentance as Thou hast promised,

وَ اعْفُ عَن سَيِّئَاتِي كَمَا ضَمَنْتَ

pardon my evil deeds as thou hast guaranteed,

¹ Holy Quran, 9:104, 42:25

² Holy Quran, 42:25

³ Holy Quran, 2:222

وَ أَوْجِبْ لِي مَحَبَّتَكَ كَمَا شَرَطْتَ

and make obligatory toward me Thy love as Thou hast stipulated!

وَ لَكَ يَا رَبِّ

To Thee, my Lord, belongs

شَرَطِي إِلَّا أَعُودَ فِي مَكْرُوهِكَ

my stipulation that I will not return to what is disliked by Thee,

وَ ضَمَانِي إِلَّا أَرْجِعَ فِي مَذْمُومِكَ

my guarantee that I will not go back to what Thou blamest,

وَ عَهْدِي أَنْ أَهْجُرَ جَمِيعَ مَعَاصِيكَ

and my covenant that I will stay away from acts of disobedience to Thee.

اللَّهُمَّ إِنَّكَ أَعْلَمُ بِمَا عَمِلْتُ

O Allah, Thou knowest better what I have done,

فَاغْفِرْ لِي مَا عَلِمْتَ

so forgive me what Thou knowest

وَ اصْرِفْنِي بِقُدْرَتِكَ إِلَى مَا أَحْبَبْتَ

and turn me through Thy power to what Thou lovest!

اللَّهُمَّ وَ عَلَيَّ

O Allah, counted against me are

تَبَعَاتٌ قَدْ حَفِظْتُهُنَّ

claims that stay in my memory

وَ تَبَعَاتٌ قَدْ نَسِيتُهُنَّ

and claims that I have forgotten,

وَ كُلُّهُنَّ بِعَيْنِكَ الَّتِي لَا تَنَامُ

while all of them remain in Thy eye that does not sleep

وَ عِلْمِكَ الَّذِي لَا يَنْسِي

and Thy knowledge that does not forget!

فَعَوِّضْ مِنْهَا أَهْلَهَا

So compensate their owners,

وَ اخْطُطْ عَنِّي وَ زُرْهَا

lighten their load upon me,

وَ خَفِّفْ عَنِّي ثِقَلَهَا

lift up their weight from me,

وَاعْصِمْنِي مِنْ أَنْ أَقَارِفَ مِثْلَهَا

and preserve me from approaching their like!

اللَّهُمَّ وَإِنَّهُ □

O Allah, but

لَا وَفَاءَ لِي بِالتَّوْبَةِ إِلَّا بِعِصْمَتِكَ

I can not be faithful to my repentance without Thy preservation,

وَلَا اسْتِمْسَاكَ بِي عَنِ الْخَطَايَا إِلَّا عَنْ قُوَّتِكَ

nor can I refrain from offenses without Thy strength.

فَقَوِّنِي بِقُوَّةٍ كَافِيَةٍ

So strengthen me with a sufficient strength

وَتَوَلَّنِي بِعِصْمَةٍ مَانِعَةٍ

and attend to me with a defending preservation!

اللَّهُمَّ أَيُّمَا عَبْدٍ تَابَ إِلَيْكَ

O Allah, if any servant repents to Thee,

وَهُوَ فِي عِلْمِ الْغَيْبِ عِنْدَكَ

while in Thy knowledge of the Unseen

فَأَسِخُ لِتَوْبَتِهِ

will break his repentance

وَعَائِدُ فِي ذَنْبِهِ وَخَطِيئَتِهِ

and return to his sin and offense,

فَأِنِّي أَعُوذُ بِكَ أَنْ أَكُونَ كَذَلِكَ

I seek refuge in Thee lest I be like that!

فَاجْعَلْ تَوْبَتِي هَذِهِ

So make this my repentance

تَوْبَةً لَا أَحْتَاجُ بَعْدَهَا إِلَى

a repentance after which I will need no repentance

تَوْبَةٍ مُوجِبَةٍ لِمَحْوِ مَا سَلَفَ وَ السَّلَامَةِ فِيمَا بَقِيَ

and a repentance which will obligate the erasing of what has gone by and safety in what remains!

اللَّهُمَّ

O Allah,

أِنِّي أَعْتَذِرُ إِلَيْكَ مِنْ جَهْلِي

I ask pardon from Thee for my ignorance,

وَ أَسْتَوْهَبُكَ سُوءَ فِعْلِي

and I ask Thee to disregard my evil acts!

فَاضْمُنِّي إِلَى كَنْفِ رَحْمَتِكَ تَطَوُّلاً

So join me to the shelter of Thy mercy through graciousness

وَ اسْتُرْنِي بِسِتْرِ عَافِيَتِكَ تَفَضُّلاً

and cover me with the covering of Thy well-being through bounteousness!

اللَّهُمَّ

O Allah,

وَ إِنِّي تَتُوبُ إِلَيْكَ مِنْ كُلِّ مَا خَالَفَ إِرَادَتَكَ أَوْ زَالَ عَنْ مَحَبَّتِكَ

I repent to Thee from everything opposed to Thy will or far from Thy love

مِنْ خَطَرَاتِ قَلْبِي

- the thoughts of my heart,

وَ لَحْظَاتِ عَيْنِي

the glances of my eye,

وَ حِكَايَاتِ لِسَانِي

the tales of my tongue -

تَوْبَةً تَسْلَمُ بِهَا كُلُّ جَارِحَةٍ عَلَى حِيَالِهَا مِنْ تَبَعَاتِكَ وَ تَأْمَنُ مِمَّا

يَخَافُ الْمُعْتَدُونَ مِنَ الْيَمِّ سَطَوَاتِكَ

with a repentance through which each bodily part will by itself stay safe from ill consequences with Thee and remain secure from Thy painful penalties feared by transgressors!

اللَّهُمَّ فَارْحَمْ

O Allah, so have mercy on

وَ حَدَّتِي بَيْنَ يَدَيْكَ

my being alone before Thee,

وَ وَجِيبَ قَلْبِي مِنْ خَشْيَتِكَ

the pounding of my heart in dread of Thee,

وَ اضْطِرَابَ أَرْكَانِي مِنْ هَيْبَتِكَ

the trembling of my limbs in awe of Thee!

فَقَدْ أَقَامْتَنِي يَا رَبُّ ذُنُوبِي مَقَامَ الْخِزْيِ بِفَنَائِكَ

My sins, my Allah, have stood me in the station of degradation in Thy courtyard.

فَإِنْ سَكَتُ لَمْ يَنْطِقْ عَنِّي أَحَدٌ

If I remain silent, none will speak for me;

وَ إِن شَفَعْتُ فَلَسْتُ بِأَهْلِ الشَّفَاعَةِ

if I seek an intercessor, I am not worthy for intercession.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ

O Allah, bless Muhammad and his Household,

وَ شَفِّعْ فِي خَطَايَايَ كَرَمَكَ

make Thy generosity intercede for my offenses,

وَ عُدْ عَلَى سَيِّئَاتِي بِعَفْوِكَ

follow up my evil deeds with Thy pardon,

وَ لَا تَجْزِنِي جَزَائِي مِنْ عُقُوبَتِكَ

repay me not with the punishment that is my proper repayment,

وَ ابْسُطْ عَلَيَّ طَوْلَكَ

spread over me Thy graciousness,

وَ جَلِّنِي بِسِتْرِكَ

wrap me in Thy covering,

وَ افْعَلْ بِي فِعْلَ

and do with me what is done

عَزِيزٍ تَضَرَّعَ إِلَيْهِ عَبْدٌ دَلِيلٌ فَرَحِمَهُ □

by a mighty man, when a lowly slave pleads to him and he shows him mercy,

□ أَوْ غَنِيٌّ تَعَرَّضَ لَهُ □ عَبْدٌ فَقِيرٌ فَنَعَشَهُ □

or a rich man, when a poor slave submits himself and he raises him to wealth!

اللَّهُمَّ

O Allah,

لَا خَفِيرَ لِي مِنْكَ فَلْيَخْفُرْنِي عِزُّكَ

I have no protector against Thee, so let Thy might be my protector!

وَ لَا شَفِيعَ لِي إِلَيْكَ فَلْيَشْفَعْ لِي فَضْلُكَ

I have no intercessor with Thee, so let Thy bounty be my intercessor!

وَ قَدْ أَوْجَلَّتْنِي خَطَايَايَ فَلْيُؤْمِنِّي عَفْوُكَ

My offenses have set me quaking, so let Thy pardon give me security!

فَمَا كُلُّ مَا نَطَقْتُ بِهِ عَنْ

Not all that I have said rises up from

جَهْلٍ مِنِّْي بِسُوءِ أَثْرِي

my ignorance of my evil footsteps

وَ لَا نَسِيَانٍ لِمَا سَبَقَ مِنْ دَمِيمٍ فَعَلِيٌّ
 or forgetfulness of my blameworthy acts in the past,
 وَ لَكِنْ لِتَسْمَعَ سَمَاوُكَ وَ مَنْ فِيهَا وَ أَرْضُكَ وَ مَنْ عَلَيْهَا مَا
 but in order that Thy heaven and those within it and Thy earth and those upon it may hear
 أَظْهَرْتُ لَكَ مِنَ النَّدَمِ
 the remorse which I have professed to Thee
 وَ لَجَأْتُ إِلَيْكَ فِيهِ مِنَ التَّوْبَةِ
 and the repentance through which I have sought asylum with Thee.
 فَلَعَلَّ بَعْضَهُمْ بِرَحْمَتِكَ
 Then perhaps one of them, through Thy mercy, may
 يَرَحْمَنِي لِسُوءِ مَوْقِفِي
 show mercy upon my evil situation
 أَوْ تُدْرِكُهُ الرَّقَّةُ عَلَيَّ لِسُوءِ حَالِي
 or be seized by tenderness for my evil state.
 فَيَنَالَنِي مِنْهُ
 There may come from him for my sake
 بِدَعْوَةٍ هِيَ أَسْمَعُ لَدَيْكَ مِنْ دُعَائِي
 a supplication to which Thou givest ear more than to my supplication
 أَوْ شَفَاعَةٍ أَوْ كَدُّ عِنْدَكَ مِنْ شَفَاعَتِي تَكُونُ بِهَا
 or an intercession surer with Thee than my intercession through which I may
 نَجَاتِي مِنْ غَضَبِكَ
 be delivered from Thy wrath
 وَ فَوْزَتِي بِرِضَاكَ
 and attain to Thy good pleasure!
 اللَّهُمَّ
 O Allah,
 إِنْ يَكُنِ النَّدَمُ تَوْبَةً إِلَيْكَ فَأَنَا أُنْدَمُ النَّادِمِينَ
 if remorse is a repentance toward Thee,¹ then I am the most remorseful of the remorseful!
 وَ إِنْ يَكُنِ التَّرْكُ لِمَعْصِيَتِكَ إِنَابَةً فَأَنَا أَوَّلُ الْمُتَنَبِّئِينَ
 If refraining from disobedience is a turning back to Thee, then I am the first of those who turn back!

¹ Allusion to the well-known prophetic saying: 'Remorse is a repentance' (Ibn Maja, Zuhd 30; Ahmad I, 376, 423; VI, 264)

وَإِنْ يَكُنِ الْإِسْتِغْفَارُ حِطَّةً لِلذُّنُوبِ فَإِنِّي لَكَ مِنَ الْمُسْتَغْفِرِينَ

If praying for forgiveness alleviates sins, surely I am one of those who pray for Thy forgiveness!

اللَّهُمَّ فَكَمَا

O Allah,

أَمَرْتَ بِالتَّوْبَةِ وَضَمِنْتَ الْقَبُولَ

as Thou hast commanded repentance and guaranteed acceptance,

وَ حَثَّيْتَ عَلَى الدُّعَاءِ وَ وَعَدْتَ الْإِجَابَةَ

as Thou hast urged supplication, and promised to respond,

فَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ

so also bless Muhammad and his Household,

وَاقْبَلْ تَوْبَتِي

accept my repentance,

وَ لَا تَرْجِعْنِي مَرْجِعَ الْخَيِّبَةِ مِنْ رَحْمَتِكَ

and return me not to the returning place of disappointment in Thy mercy!

إِنَّكَ أَنْتَ التَّوَّابُ عَلَى الْمُذْنِبِينَ

Surely Thou art Ever-turning toward the sinners,

وَ الرَّحِيمُ لِلْخَاطِئِينَ الْمُنِيبِينَ

All-compassionate¹ toward the offenders who turn back!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ كَمَا هَدَيْتَنَا بِهِ

O Allah, bless Muhammad and his Household just as Thou hast guided us by him!

وَ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ كَمَا اسْتَنْقَذْتَنَا بِهِ

Bless Muhammad and his Household just as Thou hast rescued us through him!²

وَ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ صَلَاةً تَشْفَعُ لَنَا يَوْمَ الْقِيَامَةِ وَ يَوْمَ الْفَاقَةِ

إِلَيْكَ

Bless Muhammad and his Household, with a blessing that will intercede for us on the Day of Resurrection,
the day of neediness toward Thee!

إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

Thou art powerful over everything,³

وَ هُوَ عَلَيْكَ يَسِيرٌ.

and that is easy for Thee!

¹ Holy Quran, 2:128

² There is probably an allusion here to 3:103: You were upon the brink of a pit of Fire, and He rescued you from it

³ Holy Quran, 3:26

وَ كَانَ مِنْ دُعَائِهِ □ بَعْدَ الْفَرَاغِ مِنْ صَلَاةِ اللَّيْلِ لِنَفْسِهِ فِي الْإِعْتِرَافِ بِالذَّنْبِ

32. His Supplication for himself in Confessing Sins after Finishing the Night Prayer

اللَّهُمَّ يَا ذَا

O Allah, O Possessor of

الْمُلْكِ الْمُتَابِدِ بِالْحُلُودِ

kingdom perpetual in everlastingness,

وَالسُّلْطَانِ الْمُمْتَنِعِ بِغَيْرِ جُنُودٍ وَلَا أَعْوَانٍ

authority invincible without armies or helpers,

وَالْعِزِّ الْبَاقِي عَلَى مَرِّ الدُّهُومِ وَخَوَالِي الْأَعْوَامِ وَمَوَاضِي

الْأَزْمَانِ وَالْأَيَّامِ

might abiding through aeons past, years gone by, times and days elapsed!

عِزِّ سُلْطَانِكَ عِزًّا لَا حَدَّ لَهُ □ بِأَوْلِيَّةٍ وَلَا مُنْتَهَى لَهُ □ بِآخِرِيَّةٍ

Thy authority is mighty with a might that knows no bound by being first nor utmost end by being last!

وَاسْتَعْلَى مُلْكُكَ عَلْوًا سَقَطَتْ الْأَشْيَاءُ دُونَ بُلُوغِ أَمَدِهِ

Thy kingdom towers high with a towering before which all things fall down without reaching its term;

وَلَا يَبْلُغُ أَدْنَى مَا اسْتَأْثَرْتَ بِهِ مِنْ ذَلِكَ أَقْصَى نَعْتِ النَّاعِتِينَ

the least of it which Thou hast kept to Thyself is not reached by the furthest description of the describers!

ضَلَّتْ فِيكَ الصِّفَاتُ

Attributes go astray in Thee,

وَتَفَسَّخَتْ دُونَكَ النُّعُوتُ

descriptions fall apart below Thee,

وَ حَارَتْ فِي كِبْرِيَانِكَ لَطَائِفُ الْأَوْهَامِ

the subtlest of imaginations are bewildered by Thy magnificence!

كَذَلِكَ أَنْتَ اللَّهُ الْأَوَّلُ فِي أَوْلِيَّتِكَ

So art Thou: Allah, the First in Thy firstness,

وَ عَلَى ذَلِكَ أَنْتَ دَائِمٌ لَا تَزُولُ

and so art Thou everlastingly. Thou dost not pass away.

وَ أَنَا الْعَبْدُ

But I am the slave,

الضَّعِيفُ عَمَلًا

feeble in works,

الْجَسِيمُ أَمَلًا

immense in hopes.

خَرَجَتْ مِنْ يَدِي أَسْبَابُ الْوُصَلَاتِ إِلَّا مَا وَصَلَهُ □ رَحْمَتِكَ

The tying links are outside my hand, except what is tied by Thy mercy;

وَتَقَطَّعْتَ عَنِّي عِصْمَ الْأَمَالِ إِلَّا مَا أَنَا مُعْتَصِمٌ بِهِ مِنْ عَفْوِكَ

the bonds of hopes have been cut away from me, except the pardon to which I hold fast.

قَلَّ عِنْدِي مَا أَعْتَدُ بِهِ مِنْ طَاعَتِكَ

Little on my part is the obedience toward Thee upon which I count,

وَكَثُرَ عَلَيَّ مَا أَبُوءُ بِهِ مِنْ مَعْصِيَتِكَ

and great against me the disobedience toward Thee to which I have reverted.

وَ لَنْ يَضِيقَ عَلَيْكَ عَفْوٌ عَنْ عَبْدِكَ وَ إِنْ أَسَاءَ فَأَعْفُ عَنِّي

But pardoning Thy slave will not constrain Thee, even if he be bad, so pardon me!

اللَّهُمَّ

O Allah,

وَ قَدْ أَشْرَفَ عَلَيَّ خَفَايَا الْأَعْمَالِ عِلْمُكَ

Thy knowledge watches over hidden works,

وَ أَنْكَشَفَ كُلُّ مَسْتُورٍ دُونَ خُبْرِكَ

every covered thing is exposed before Thy awareness,

وَ لَا تَنْطَوِي عَنْكَ دَقَائِقُ الْأُمُورِ

the intricacies of things are not concealed from Thee,

وَ لَا تَعْزُبُ عَنْكَ غَيْبَاتُ السَّرَائِرِ

and unseen mysteries slip not away from Thee.

وَ قَدْ اسْتَحْوَذَ عَلَيَّ عَدُوُّكَ الَّذِي

But over me Thy enemy has gained mastery:

□ اسْتَنْظَرَكَ لِعَوَايَتِي فَأَنْظَرْتَهُ

He asked a delay from Thee to lead me astray, and Thou gavest him the delay!

□ وَ اسْتَمَهَّلَكَ إِلَى يَوْمِ الدِّينِ لِإِضْلَالِي فَأَمَهَّلْتَهُ

He asked a respite from Thee until the Day of Doom to misguide me, and Thou gavest him the respite!¹

¹ Reference to the Qur'anic account of Iblis, in which Iblis asks from Allah and is given permission to try to lead His servants astray until the Day of Resurrection (7:14-18, 15:36-43, 38:79-86)

فَأَوْقَعَنِي وَ قَدْ هَرَبْتُ إِلَيْكَ مِنْ

So he threw me down, though I had fled to Thee from

صَغَائِرِ ذُنُوبٍ مُؤَبِّقَةٍ

small, ruinous sins

وَ كَبَائِرِ أَعْمَالٍ مُرِيدَةٍ

and great, deadly works,

حَتَّى إِذَا قَارَفْتُ مَعْصِيَتَكَ

until, when I had yielded to disobeying Thee

وَاسْتَوْجَبْتُ بِسُوءِ سَعْيِي سَخَطَتَكَ

and merited Thy anger through my bad efforts,

فَتَلَّ عَنِّي عِدَارَ غَدْرِهِ

he turned the bridle of his treachery away from me,

وَ تَلَقَانِي بِكَلِمَةٍ كُفْرِهِ

met me with the word of his ingratitude,

وَ تَوَلَّى الْبِرَاءَةَ مِنِّي

undertook to be quit of me,¹

وَ أَدْبَرَ مُوَلِّيًّا عَنِّي

turned his back to flee from me,

فَأَصْحَرَنِي لِعُضْبِكَ فَرِيدًا

threw me to the desert of Thy wrath alone,

وَ أَخْرَجَنِي إِلَى فِنَاءِ نَقِمَتِكَ طَرِيدًا

and sent me as an outcast into the courtyard of Thy vengeance. There is

لَا شَفِيعٌ يَشْفَعُ لِي إِلَيْكَ

no intercessor to intercede for me with Thee,

وَ لَا خَفِيرٌ يُؤْمِنُنِي عَلَيْكَ

no protector to make me feel secure against Thee,

وَ لَا حِصْنٌ يَحْجُبُنِي عَنْكَ

no fortress to veil me from Thee,

وَ لَا مَلَاذٌ أَلْجَأُ إِلَيْهِ مِنْكَ

no shelter in which to seek asylum apart from Thee!

¹ Reference to 59:16: Like Satan, when he said to man, 'Disbelieve!' Then, when he disbelieved, he said: 'Surely I am quit of you. Surely I fear Allah, the Lord of the worlds'

فَهَذَا مَقَامُ الْعَائِدِ بِكَ وَ مَحَلُّ الْمُعْتَرِفِ لَكَ

This is the station of him who takes refuge with Thee, the place of the confessor to Thee:

فَلَا يَضِيقَنَّ عَنِّي فَضْلُكَ

Let not Thy bounty be too narrow for me,

وَلَا يَقْصُرَنَّ دُونِي عَفْوُكَ

let not Thy pardon fall short of me!

وَلَا أَكُنْ أَحْيَبَ عِبَادِكَ التَّائِبِينَ

Let me not be the most disappointed of Thy repentant servants,

وَلَا أَقْنَطَ وُفُودِكَ الْأَمْلِينَ

nor the most despairing of those who come to Thee with expectations!

وَاعْفِرْ لِي إِنَّكَ خَيْرُ الْغَافِرِينَ

Forgive me, surely Thou art the best of the forgivers!

اللَّهُمَّ إِنَّكَ

O Allah,

أَمَرْتَنِي فَتَرَكْتُ

Thou commanded me, and I refrained,

وَنَهَيْتَنِي فَرَكِبْتُ

Thou prohibited me, and I committed.

وَسَوَّلَ لِي الْخَطَاءَ خَاطِرُ السُّوءِ فَفَرَّطْتُ

evil thoughts tempted me to offend, and I was negligent.

وَلَا اسْتَشْهَدُ عَلَى صِيَامِي نَهَارًا

I cannot call upon daytime to witness my fasting,

وَلَا اسْتَجِيرُ بِتَهَجْدِي لَيْلًا

nor can I seek sanctuary in night because of my vigil;

وَلَا تُثْنِي عَلَيَّ بِأَحْيَائِهَا سُنَّةٌ حَاشَى فُرُوضِكَ الَّتِي مَن ضَيَّعَهَا

هَلَكَ

no Sunna praises me for keeping it alive, only Thy obligations, he who neglects which has perished.

وَلَسْتُ أَتَوَسَّلُ إِلَيْكَ بِفَضْلِ نَافِلَةٍ مَعَ كَثِيرٍ

I cannot seek access to Thee through the excellence of a supererogatory work, given the many

مَا أَغْفَلْتُ مِنْ وُظَائِفِ فُرُوضِكَ

duties of Thy obligations of which I have been heedless

و تَعَدَّيْتُ عَنْ مَقَامَاتِ حُدُودِكَ

and the stations of Thy bounds which I have transgressed, thereby

إِلَى حُرْمَاتٍ أَنْتَهَكْتُهَا

violating sacred things and

وَ كِبَائِرِ ذُنُوبٍ اجْتَرَحْتُهَا

committing great sins,

كَأَنْتَ عَافِيَتُكَ لِي مِنْ فَضَائِحِهَا سِتْرًا

though Thou hast given me safety from their disgraces as a covering.

وَ هَذَا مَقَامٌ مَنِ

This is the station of him who is

اسْتَحْيَا لِنَفْسِهِ مِنْكَ وَ سَخِطَ عَلَيْهَا وَ رَضِيَ عَنْكَ

ashamed of himself before Thee, angry with himself, and satisfied with Thee.

فَتَلَقَّاكَ

He meets Thee with

بِنَفْسٍ خَاشِعَةٍ

a humble soul,

وَ رَقَبَةٍ خَاضِعَةٍ

a neck bent down,

وَ ظَهْرٍ مُثْقَلٍ مِنَ الْخَطِيَا

a back heavy with offenses,

وَ أَقْفًا بَيْنَ الرَّغْبَةِ إِلَيْكَ وَ الرَّهْبَةِ مِنْكَ

hesitating between longing for Thee and fear of Thee. Thou art

وَ أَنْتَ أَوْلَى مَنْ رَجَاهُ

the most worthy of those in whom he might hope,

وَ أَحَقُّ مَنْ حَشِيَهِ □ وَ اتَّقَاهُ

the most deserving for him to dread and fear.

فَاعْطِنِي يَا رَبِّ مَا رَجَوْتُ

So give me, my Lord, what I hope for,

وَ آمِنِي مَا حَذَرْتُ

make me secure against what frightens me,

وَ عُدُّ عَلَيَّ بِعَائِدَةِ رَحْمَتِكَ

and act kindly toward me with the kindly act of mercy!

إِنَّكَ أَكْرَمُ الْمَسْئُولِينَ

Surely Thou art the most generous of those from whom are asked!

اللَّهُمَّ وَإِذْ سَتَرْتَنِي بِعَفْوِكَ

O Allah, since Thou hast covered me with Thy pardon

وَتَعَمَّدْتَنِي بِفَضْلِكَ فِي دَارِ الْفَنَاءِ بِحَضْرَةِ الْأَكْفَاءِ

and shielded me with Thy bounty in the abode of annihilation and the presence of equals,

فَأَجِرْنِي مِنْ فَضِيحَاتِ دَارِ الْبَقَاءِ عِنْدَ مَوَاقِفِ الْأَشْهَادِ

grant me sanctuary from the disgraces of the Abode of Subsistence at the standing places of the Witnesses

مِنَ الْمَلَائِكَةِ الْمُقَرَّبِينَ

(the angels brought nigh,

وَالرُّسُلِ الْمَكْرَمِينَ

the messengers honoured,

وَالشُّهَدَاءِ وَالصَّالِحِينَ

the martyrs, the righteous)

مِنْ جَارٍ كُنْتُ أَكَاتِمُهُ □ سَيِّئَاتِي

before the neighbour from whom I have hidden my evil deeds

وَمِنْ ذِي رَحِمٍ كُنْتُ أَحْتَشِمُ مِنْهُ فِي سَرِيرَاتِي

and the womb relative before whom I feel ashamed in my secret thoughts!

لَمْ أَتَقِ بِهِمْ رَبِّي فِي السُّتْرِ عَلَيَّ

I trust them not, my Lord, to cover me over,

وَوَثِقْتُ بِكَ رَبِّي فِي الْمَغْفِرَةِ لِي

but I trust Thee, my Lord, to forgive me!

وَ أَنْتَ أَوْلَى مَنْ وَثِقَ بِهِ

Thou art the most worthy of those in whom confidence is had,

وَ أَعْطَى مَنْ رُغِبَ إِلَيْهِ

the most giving of those who are besought,

وَ أَرْأَفُ مَنْ اسْتُرِحِمَ فَأَرْحَمُنِي

and the most clement of those from whom mercy is asked. So have mercy upon me!

اللَّهُمَّ وَ أَنْتَ حَدَرْتَنِي مَاءً مَهِينًا

O Allah, Thou caused me to descend as mean water

مِنْ صُلْبِ مُتَضَائِقِ الْعِظَامِ حَرَجِ الْمَسَالِكِ

from loins of narrow bones and tight passages

إِلَى رَحِمٍ ضَيِّقَةٍ سَتَرْتَهَا بِالْحُجُبِ

into a constricted womb which Thou hadst covered with veils;¹

تُصَرِّفُنِي حَالًا عَنْ حَالٍ حَتَّى

Thou turned me about from state to state until Thou

انْتَهَيْتَ بِي إِلَى تَمَامِ الصُّورَةِ

tookest me to the completion of the form

وَ أَثَبَّتَ فِيَّ الْجَوَارِحَ

and fixed within me the bodily parts,

كَمَا نَعَتَ فِي كِتَابِكَ

as Thou hast described in Thy Book:

نُطْفَةً ثُمَّ عَلَقَةً ثُمَّ مُضْغَةً ثُمَّ عَظْمًا ثُمَّ كَسَوْتَ الْعِظَامَ لَحْمًا ثُمَّ
أَنْشَأْتَنِي خَلْقًا آخَرَ

a drop, then a clot, then a tissue, then bones, then Thou garmented the bones with flesh, then Thou produced me as another creature

كَمَا شِئْتَ

as Thou willed.²

حَتَّى إِذَا احْتَجَبْتُ إِلَى رِزْقِكَ وَ لَمْ أَشْتَغِنْ عَنْ غِيَاثِ فَضْلِكَ

Then, when I needed Thy provision, and could not do without the aid of Thy bounty,

جَعَلْتَ لِي قُوَّتًا مِنْ فَضْلِ طَعَامٍ وَ شَرَابٍ أَجْرَيْتَهُ □ لِأَمْتِكَ الَّتِي

Thou appointed for me a nourishment from the bounty of the food and drink which Thou bestowed upon Thy handmaid

أَسْكَنْتَنِي جَوْفَهَا

in whose belly Thou gavest me to rest

وَ أَوْ دَعْتَنِي قَرَارَ رَحِمِهَا

and in the lodging of whose womb Thou deposited me.

وَ لَوْ تَكَلَّنِي يَا رَبِّ فِي تِلْكَ الْحَالَاتِ إِلَى حَوْلِي أَوْ تَضَطَّرَّنِي إِلَى
قُوَّتِي

Hadst Thou entrusted me in those states, my Lord, to my own force or driven me to have recourse to my

¹ Reference to 32:7: He originated the creation of man out of clay, then He fashioned his progeny of an extraction of mean water, then He shaped him and breathed His spirit into him

² Reference to a number of Qur'anic passages, especially 23:12-14: We created man of an extraction of clay, then We set him, a drop, in a receptacle secure, then We created of the drop a clot, then We created of the clot a tissue, then We created of the tissue bones, then We garmented the bones with flesh; thereafter We produced him as another creature

own strength,

لَكَانَ الْحَوْلُ عَنِّي مُعْتَزِلًا

force would have been removed from me

وَ لَكَانَتِ الْقُوَّةُ مِنِّي بَعِيدَةً

and strength taken far away.

فَعَدَوْتَنِي بِفَضْلِكَ غِذَاءَ الْبَرِّ اللَّطِيفِ

So Thou hast fed me through Thy bounty with the food of the Good, the Gentle;

تَفَعَّلَ ذَلِكَ بِي تَطَوُّلاً عَلَيَّ إِلَى غَايَتِي هَذِهِ

Thou hast done that for me in graciousness toward me up to this my present point.

لَا أَعْدَمُ بَرَكَ

I do not lack Thy goodness,

وَلَا يُبْطِئُ بِي حُسْنُ صَنِيعِكَ

nor does Thy benefaction keep me waiting,

وَ لَا تَتَأَكَّدُ مَعَهُ ذَلِكَ ثِقَتِي فَاتَفَرَّغَ لِمَا هُوَ أَحْظَى لِي عِنْدَكَ

Yet with all that, my trust has not become firm enough that I might free myself for that which is more favoured by Thee.

قَدْ مَلَكَ الشَّيْطَانُ عِنَانِي فِي سَوْءٍ الظَّنِّ وَ ضَعْفِ الْيَقِينِ

Satan has taken possession of my reins through my distrust and frail certainty.

فَأَنَا أَشْكُو

I complain of

سَوْءِ مُجَاوَرَتِهِ لِي

his evil neighbourhood with me

وَ طَائِعَةَ نَفْسِي لَهُ □

and my soul's obedience toward him!

وَ أَسْتَعْصِمُكَ مِنْ مَلَكَتِهِ

I ask Thee to preserve me against his domination,

وَ أَتَضَرَّعُ إِلَيْكَ فِي صَرْفِ كَيْدِهِ عَنِّي

and I plead with Thee to turn his trickery away from me!

وَ أَسْأَلُكَ فِي أَنْ تُسَهِّلَ إِلَيَّ رِزْقِي سَبِيلًا

I ask Thee to make the path to my provision easy,

فَلَكَ الْحَمْدُ عَلَى ابْتِدَائِكَ بِالنَّعَمِ الْجِسَامِ وَ الْهَامِكِ الشُّكْرِ عَلَى

الْإِحْسَانِ وَ الْإِنْعَامِ

since to Thee belongs praise for Thy beginning with immense favours and Thy inspiring gratitude for beneficence and bestowing favour!

فَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ

Bless Muhammad and his Household,

وَسَهِّلْ عَلَيَّ رِزْقِي

and make the way to my provision easy for me!

وَ أَنْ تُقَنِّعَنِي بِتَقْدِيرِكَ لِي

[I ask Thee] to make me content with Thy ordainment for me,

وَ أَنْ تُرْضِيَنِي بِحِصَّتِي فِيمَا قَسَمْتَ لِي

to make me satisfied with my lot in that which Thou hast apportioned for me

وَ أَنْ تَجْعَلَ مَا ذَهَبَ مِنْ جِسْمِي وَ عُمْرِي فِي سَبِيلِ طَاعَتِكَ

and to place what has gone of my body and my life-span into the path of Thy obedience!¹

إِنَّكَ خَيْرُ الرَّازِقِينَ

Surely Thou art the Best of providers!

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ نَارِ

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ نَارِ

تَغَلَّظْتَ بِهَا عَلَى مَنْ عَصَاكَ

through which Thou art harsh toward him who disobeys Thee

وَ تَوَعَّدْتَ بِهَا مَنْ صَدَفَ عَنْ رِضَاكَ

and by which Thou hast threatened him who turns away from Thy good pleasure;

وَ مِنْ نَارِ نُورِهَا ظُلْمَةٌ

from the Fire whose light is darkness,

وَ هَيْئُهَا أَلِيمٌ

whose ease is pain,

وَ بَعِيدُهَا قَرِيبٌ

and whose far is near;

وَ مِنْ نَارِ يَأْكُلُ بَعْضُهَا بَعْضٌ

from the Fire parts of which devour parts

وَ يَصُورُ بَعْضُهَا عَلَى بَعْضٍ

and parts of which leap upon parts;

¹ As the commentators point out, this 'placing' is connected to the Qur'anic doctrine of the transformation of evil deeds into good deeds, e.g.: Whosoever does that shall meet the price of sin... save him who repents, has faith, and does righteous works - those, Allah will change their evil deeds into good deeds (25:68-70)

وَمِنْ نَارٍ تَذْرُ الْعِظَامَ رَمِيمًا

from the Fire which leaves bones decayed

وَتَسْقِي أَهْلَهَا حَمِيمًا

and lets its people drink boiling water;

وَمِنْ نَارٍ لَا تُبْقِي عَلَى مَنْ تَضَرَّعَ إِلَيْهَا

from the Fire which 'does not spare him who pleads to it',¹

وَلَا تَرْحَمُ مَنْ اسْتَعْطَفَهَا

has no mercy on him who seeks sympathy from it,

وَلَا تَقْدِرُ عَلَى التَّخْفِيفِ عَمَّنْ خَشَعَ لَهَا وَاسْتَسَلَمَ إِلَيْهَا

and has no power to relieve him who humbles himself before it and yields himself to it;

تَلْقَى سُكَّانَهَا بِأَحْرَمًا لَدَيْهَا مِنَ النَّكَالِ وَشَدِيدِ الْوَبَالِ

it meets its inhabitants with the hottest that it possesses: painful punishment and intense noxiousness.

وَاعُوذُ بِكَ مِنْ

I seek refuge in Thee from

عَقَارِ بِهَا الْفَارِغَةِ أَفْوَاهُهَا

its gaping-jawed scorpions,

وَحَيَاتِهَا الصَّالِقَةَ بَأَنْيَابِهَا

its scraping-toothed serpents,

وَشَرَابِهَا الَّذِي يَقَطُّعُ أَمْعَاءَ وَ أَفْئِدَةَ سُكَّانِهَا وَ يَنْزِعُ قُلُوبَهُمْ

and its drinks, which tear apart the intestines and hearts of its inhabitants and root out their marrows.

وَاسْتَهْدِيكَ لِمَا بَاعَدَ مِنْهَا وَ آخَرَ عَنْهَا

I ask guidance from Thee to that which will keep far from it and make it retreat!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ

O Allah, bless Muhammad and his Household,

وَاجْرِنِي مِنْهَا بِفَضْلِ رَحْمَتِكَ

grant me sanctuary from it through the bounty of Thy mercy,

وَاقْلِنِي عَثْرَاتِي بِحُسْنِ إِقَالَتِكَ

release me from my stumbles through Thy good releasing,

وَلَا تَخْذُلْنِي يَا خَيْرَ الْمُجِيرِينَ

and abandon me not, O Best of the sanctuary-granters!

اللَّهُمَّ إِنَّكَ

¹ This is part of a hadees; cf. Lane, Arabic-English Lexicon, s.v. *ibqa'*

O Allah, Thou

تَقِي الْكَرِيمَةَ

protectest from the disliked,

و تَعْطِي الْحَسَنَةَ

givest the good,

و تَفْعَلُ مَا تُرِيدُ

dost what Thou wilt,

و أَنْتَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

and Thou art powerful over everything.¹

اللَّهُمَّ

O Allah,

صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ إِذَا ذُكِرَ الْأَبْرَارُ

bless Muhammad and his Household when the pious are mentioned

و صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ مَا اخْتَلَفَ اللَّيْلُ وَالنَّهَارُ

and bless Muhammad and his Household as long as night and day come and go with a blessing

صَلَاةً لَا يَنْقَطِعُ مَدَدُهَا

whose replenishment is never cut off

و لَا يُحْصَى عَدَدُهَا

and whose number cannot be counted,

صَلَاةً تَشْحَنُ الْهَوَاءَ

a blessing that will fill up the air

و تَمْلَأُ الْأَرْضَ وَالسَّمَاءَ

and crowd the earth and the heaven!

صَلِّ اللَّهُ عَلَيْهِ حَتَّى يَرْضَى

Allah bless him until he is well pleased

و صَلِّ اللَّهُ عَلَيْهِ وَآلِهِ بَعْدَ الرِّضَا

and Allah bless him and his Household after good pleasure

صَلَاةً لَا حَدَّ لَهَا وَ لَا مُنْتَهَى

with a blessing that has neither bound nor utmost limit!

يَا أَرْحَمَ الرَّاحِمِينَ.

O Most Merciful of the merciful!

¹ Holy Quran, 3:26

وَ كَانَ مِنْ دُعَائِهِ □ فِي الْإِسْتِخَارَةِ

33. His Supplication in Asking for the Best

اللَّهُمَّ إِنِّي أَسْتَخِيرُكَ بِعِلْمِكَ

O Allah, I ask from Thee the best in Thy knowledge,

فَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ

so bless Muhammad and his Household

وَاقْضْ لِي بِالْخَيْرَةِ

and decree for me the best!

وَ أَلْهِمْنَا مَعْرِفَةَ الْإِخْتِيَارِ

Inspire us with knowledge to chose the best

وَاجْعَلْ ذَلِكَ دَرِيْعَةً إِلَيَّ

and make that a means to

الرِّضَا بِمَا قَضَيْتَ لَنَا

being pleased with what Thou hast decreed for us

وَ التَّسْلِيمِ لِمَا حَكَمْتَ

and submitting to what Thou hast decided!

فَارْحَ عَنَّا رَيْبَ الْإِرْتِيَابِ

Banish from us the doubt of misgiving

وَ أَيِّدْنَا بِبِقِيْنِ الْمُخْلِصِيْنَ

and confirm us with the certainty of the sincere!

وَ لَا تَسْمُنَا عَجْزَ الْمَعْرِفَةِ عَمَّا تَخَيَّرْتَ

Visit us not with incapacity to know what Thou hast chosen, lest we

فَنَعْمِطَ قَدْرَكَ

despise Thy measuring out,

وَ نَكْرَهُ مَوْضِعَ رِضَاكَ

dislike the place of Thy good pleasure,

وَ نَجْنَحْ إِلَى التِّيْ هِيَ

and incline toward that which is

أَبْعَدُ مِنْ حُسْنِ الْعَاقِبَةِ

further from good outcome

وَ أَقْرَبُ إِلَى ضِدِّ الْعَافِيَةِ

and nearer to the opposite of well-being!

حَبِّبِ إِلَيْنَا مَا نَكْرَهُ مِنْ قَضَائِكَ

Make us love what we dislike in Thy decree

وَ سَهِّلْ عَلَيْنَا مَا نَسْتَصْعِبُ مِنْ حُكْمِكَ

and make easy for us what we find difficult in Thy decision!

وَ الْهَمْنَا الْأَنْقِيَادَ لِمَا أَوْرَدْتَ عَلَيْنَا مِنْ مَشِيئَتِكَ

Inspire us to yield to that which Thou bringest upon us by Thy will,

حَتَّى لَا نُحِبَّ

lest we love

تَأْخِيرَ مَا عَجَّلْتَ

the delay of what Thou hast hastened

وَ لَا تَعْجِلَ مَا أَخَّرْتَ

and the hastening of what Thou hast delayed,

وَ لَا نَكْرَهُ مَا أَحْبَبْتَ

dislike what Thou lovest,

وَ لَا نَتَخَيَّرَ مَا كَرِهْتَ

and choose what Thou dislikest!

وَ اخْتِمِ لَنَا بِالَّتِي هِيَ

Seal us with that which is

أَحْمَدُ عَاقِبَةً

most praised in outcome

وَ أَكْرَمُ مَصِيرًا

and most generous in issue!

إِنَّكَ تُفِيدُ الْكَرِيمَةَ

Surely Thou givest generous gain,

وَ تُعْطِي الْجَسِيمَةَ

bestowest the immense,

وَ تَفْعَلُ مَا تُرِيدُ

dost what Thou wilt,

وَ أَنْتَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

and Thou art powerful over everything.¹

¹ Holy Quran, 3:26

وَ كَانَ مِنْ دُعَائِهِ □ إِذَا ابْتَلَى أَوْ رَأَى مُبْتَلَى بِفَضِيحَةٍ بِذَنْبٍ

34. His Supplication when he was Afflicted or saw Someone Afflicted with the Disgrace of Sin

اللَّهُمَّ لَكَ الْحَمْدُ عَلَى

O Allah, to Thee belongs praise for

سِتْرِكَ بَعْدَ عِلْمِكَ

Thy covering over after Thy knowledge

وَ مُعَافَاتِكَ بَعْدَ خُبْرِكَ

and Thy pardon after Thy awareness!

فَكُلُّنَا قَدْ

Each of us has

اِقْتَرَفَ الْعَاقِبَةَ فَلَمْ تَشْهَرَهُ

committed faults, but Thou hast not made him notorious,

وَ ارْتَكَبَ الْفَاحِشَةَ فَلَمْ تَفْضَحْهُ

done indecencies, but Thou hast not disgraced him,

وَ تَسْتَرَّ بِالْمَسَاوِي فَلَمْ تَدُلَّ عَلَيْهِ

and covered over evil deeds, but Thou hast not pointed to him.

كَمْ

How many are

نَهَى لَكَ قَدْ اتَّبَعْنَا

Thy prohibited acts which we have performed,

وَ أَمْرًا قَدْ وَ قَفْتْنَا عَلَيْهِ فَتَعَدَّيْنَاهُ

Thy commandments of which Thou hast told us which we have transgressed,

وَ سَيِّئَةً اِكْتَسَبْنَاهَا

the evil deeds which we have earned,

وَ خَطِيئَةً ارْتَكَبْنَاهَا

the offenses which we have committed!

كُنْتَ الْمُطَّلِعَ عَلَيْهَا دُونَ النَّاطِرِينَ

Thou seest them to the exclusion of all observers;

وَ الْقَادِرَ عَلَى اِعْلَانِهَا فَوْقَ الْقَادِرِينَ

Thou hast the power to make them public above all the powerful!

كَانَتْ عَافِيَتُكَ لَنَا

By giving us safety Thou hast

حَجَابًا دُونَ أَبْصَارِهِمْ

veiled their eyes

وَرَدَمًا دُونَ أَسْمَاعِهِمْ

and stoppled their ears.

فَاجْعَلْ مَا سَتَّرْتَ مِنَ الْعَوْرَةِ وَ أَخْفَيْتَ مِنَ الدَّخِيلَةِ

So make the shameful things Thou hast covered over and the inward reality Thou hast concealed

وَاعِظًا لَنَا

our admonisher,

وَزَاجِرًا عَنِ سُوءِ الْخُلُقِ وَأَقْتِرَافِ الْخَطِيئَةِ

a restrainer upon bad character traits and committing offenses,

وَ سَعْيًا إِلَى التَّوْبَةِ الْمَاحِيَةِ وَ الطَّرِيقِ الْمَحْمُودَةِ

and a striving toward the repentance that erases [sins] and the praiseworthy path!

وَ قَرِّبِ الْوَقْتَ فِيهِ

Bring the time of striving near

وَ لَا تَسْمُنَا الْغَفْلَةَ عَنكَ

and visit us not with heedlessness of Thee!

إِنَّا إِلَيْكَ رَاغِبُونَ

Surely we are Thy beseechers,

وَ مِنَ الذُّنُوبِ تَائِبُونَ

the repenters of sins.

وَ صَلِّ عَلَى خَيْرَتِكَ اللَّهُمَّ مِنْ خَلْقِكَ مُحَمَّدٍ وَ عِثْرَتِهِ الصَّفْوَةِ مِنْ

بَرِيَّتِكَ الطَّاهِرِينَ

And bless Thy chosen, O Allah, from Thy creation, Muhammad and his descendants, the friends selected from among Thy creatures, the pure,

وَ اجْعَلْنَا لَهُمْ سَامِعِينَ وَ مُطِيعِينَ كَمَا أَمَرْتَ.

and make us listeners to them and obeyers, as Thou hast commanded!¹

¹ Allusion to 4:59: O you who have faith, obey Allah, and obey the Messenger and those in authority among you!

وَ كَانَ مِنْ دُعَائِهِ □ فِي الرِّضَا إِذَا نَظَرَ إِلَى أَصْحَابِ الدُّنْيَا

35. His Supplication in Satisfaction when he Looked upon the Companions of this World

الْحَمْدُ لِلَّهِ رِضَى بِحُكْمِ اللَّهِ

Praise belongs to Allah in satisfaction with Allah's decision!

شَهِدْتُ أَنَّ اللَّهَ

I bear witness that Allah has

قَسَمَ مَعَاشِ عِبَادِهِ بِالْعَدْلِ

apportioned the livelihoods of His servants with justice

وَ أَخَذَ عَلَى جَمِيعِ خَلْقِهِ بِالْفَضْلِ

and undertaken bounty for all His creatures.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ

O Allah, bless Muhammad and his Household,

وَ لَا تَفْتِنِّي بِمَا أَعْطَيْتَهُمْ

tempt me not with what Thou hast given to Thy creatures

وَ لَا تَفْتِنَهُمْ بِمَا مَنَعْتَنِي

and tempt them not with what Thou hast withheld from me.

فَأَحْسُدُ خَلْقَكَ

Lest I envy Thy creatures

وَ أَعْظُ حُكْمَكَ

and despise Thy decision!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ

O Allah, bless Muhammad and his Household,

وَ طَيِّبْ بِقَضَائِكَ نَفْسِي

delight my soul through Thy decree,

وَ وَسِّعْ بِمَوَاقِعِ حُكْمِكَ صَدْرِي

expand my breast through the instances of Thy decision,

وَ هَبْ لِي التُّقَةَ لِأَقْرَبِّ مَعَهَا بَانَ قَضَائِكَ لَمْ يَجِرْ إِلَّا بِالْخَيْرَةِ

give to me a trust through which I may admit that Thy decree runs only to the best,

وَ اجْعَلْ شُكْرِي لَكَ عَلَى مَا زَوَيْتَ عَنِّي أَوْفَرَمِنْ شُكْرِي إِيَّاكَ عَلَى

مَا خَوَّلْتَنِي

and let my gratitude to Thee for what Thou hast taken away from me be more abundant than my gratitude to Thee for what Thou hast conferred upon me!

وَاعْصِمْنِي مِنْ أَنْ

Preserve me from

أَظُنُّ بِذِي عَدَمٍ خَسَاسَةً

imagining any meanness in someone who is destitute

أَوْ أَظُنُّ بِصَاحِبِ ثَرْوَةٍ فَضْلًا

or imagining any superiority in someone who possesses wealth,

فَإِنَّ الشَّرِيفَ مَنْ شَرَّفَتْهُ طَاعَتُكَ

for the noble is he whom obedience to Thee has ennobled

وَالْعَزِيزَ مَنْ أَعَزَّتْهُ عِبَادَتُكَ

and the exalted is he whom worship of Thee has exalted!

فَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ

So bless Muhammad and his Household,

وَمَتَّعْنَا بِثَرْوَةٍ لَا تَنْفَدُ

give us to enjoy a wealth which does not run out,

وَ أَيْدِنَا بِعِزٍّ لَا يُفْقَدُ

confirm us with an exaltation which will never be lost,

وَ أَسْرَحْنَا فِي مُلْكِكَ الْأَبَدِ

and let us roam freely in the kingdom of everlastingness!

إِنَّكَ الْوَاحِدُ الْأَحَدُ الصَّمَدُ

Surely Thou art the One, the Unique, the Eternal Refuge;

الَّذِي لَمْ يَلِدْ وَلَمْ يُولَدْ

Thou hast not begotten, nor hast Thou been begotten,

وَلَمْ يَكُنْ لَكَ كُفُوًا أَحَدٌ.

and equal to Thee is not any one!¹

وَ كَانَ مِنْ دُعَائِهِ □ إِذَا نَظَرَ إِلَى السَّحَابِ وَ الْبُرْقِ وَ سَمِعَ صَوْتَ الرَّعْدِ

36. His Supplication when he Looked upon Clouds and Lightning and Heard the Sound of Thunder

اللَّهُمَّ إِنَّ

¹ Holy Quran, 112

O Allah,
 هَذَيْنِ آيَاتِنِ مِنْ آيَاتِكَ
 these are two of Thy signs
 وَ هَذَيْنِ عَوْنَانِ مِنْ أَعْوَانِكَ
 and these are two of Thy helpers.
 يَبْتَذِرَانِ طَاعَتَكَ بِرَحْمَةٍ نَافِعَةٍ أَوْ نِقْمَةٍ ضَارَّةٍ
 They rush to obey Thee with beneficial mercy or injurious vengeance,
 فَلَا تُمَطِّرُنَا بِهِمَا مَطَرَ السَّوِّءِ
 so rain not down upon us from them the evil rain¹
 وَ لَا تُلْبِسُنَا بِهِمَا لِبَاسَ الْبَلَاءِ
 and clothe us not through them in the garment of affliction!
 اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ
 O Allah, bless Muhammad and his Household,
 وَ أَنْزِلْ عَلَيْنَا نَفْعَ هَذِهِ السَّحَابِ وَ بَرَكَاتَهَا
 send down upon us the benefit of these clouds and their blessing,
 وَ اصْرِفْ عَنَّا آذَاهَا وَ مَضَرَّتَهَا
 turn away from us their harm and their injury,
 وَ لَا تُصِيبْنَا فِيهَا بَاقَةَ
 strike us not through them with blight,
 وَ لَا تُرْسِلْ عَلَيَّ مَعَايِشِنَا عَاهَةً
 and loose not upon our livelihoods any bane!
 اللَّهُمَّ
 O Allah,
 وَ إِنْ كُنْتَ بَعَثْتَهَا نِقْمَةً
 if Thou hast incited them as vengeance
 وَ أَرْسَلْتَهَا سَخَطَةً
 and loosed them in anger,
 فَإِنَّا نَسْتَجِيرُكَ مِنْ غَضَبِكَ
 we seek sanctuary with Thee from Thy wrath
 وَ نَبْتَهِلُ إِلَيْكَ فِي سُؤَالِ عَفْوِكَ
 and implore Thee in asking Thy pardon!

¹ Allusion to 25:40

فَمِلْ بِالْغَضَبِ إِلَى الْمُشْرِكِينَ

So incline with wrath toward the idolaters

وَ أَدِرْ حِي نَقِمَتِكَ عَلَى الْمُلْحِدِينَ

and set the millstone of Thy vengeance turning upon the heretics!¹

اللَّهُمَّ

O Allah,

أَذْهَبْ مَحَلَّ بِلَادِنَا بِسُقْيَاكَ

take away the barrenness of our lands with Thy watering,

وَ أَخْرِجْ وَ حَرَصُدُونَنَا بِرِزْقِكَ

dislodge the malice from our breasts with Thy providing,

وَ لَا تَشْغَلْنَا عَنْكَ بِغَيْرِكَ

distract us not from Thee through other than Thee,

وَ لَا تَقْطَعْ عَنَّا كَافَتِنَا مَا دَهَّ بِرِّكَ

and cut none of us off from the stuff of Thy goodness,

فَإِنَّ الْغَنِيَّ مَنْ أَغْنَيْتَ

for the rich is he to whom Thou hast given riches,

وَ إِنَّ السَّالِمَ مَنْ وَ قَيْتَ

and the safe he whom Thou hast protected!

مَا عِنْدَ أَحَدٍ دُونَكَ دِفَاعٌ

No one has any defense against Thee,

وَ لَا بِأَحَدٍ عَن سَطْوَتِكَ امْتِنَاعٌ

nor any means to bar Thy penalty.

تَحْكُمُ بِمَا شِئْتَ عَلَى مَنْ شِئْتَ

Thou decidest what Thou wilt for whom Thou wilt

وَ تَقْضِي بِمَا أَرَدْتَ فِيمَنْ أَرَدْتَ

and Thou decreest what Thou desirest for any whom Thou desirest!

فَلَكَ الْحَمْدُ عَلَى مَا وَ قَيْتَنَا مِنَ الْبَلَاءِ

So to Thee belongs praise for protecting us from affliction

وَ لَكَ الشُّكْرُ عَلَى مَا خَوَّلْتَنَا مِنَ النِّعْمَاءِ

and to Thee belongs thanks for conferring upon us blessings,

حَمْدًا يُخَلِّفُ حَمْدَ الْحَامِدِينَ وَ رَأْنَهُ □

¹ Literally, those who 'deviate' from the right way

a praise which will leave behind the praise of the praisers,

حَمْدًا يَمْلَأُ أَرْضَهُ □ وَ سَمَاءَهُ □

a praise which will fill the earth and the heaven!

إِنَّكَ الْمَنَّانُ بِجَسِيمِ الْمِنَنِ

Surely Thou art the All-kind through immense kindnesses,

الْوَهَّابُ لِعَظِيمِ النَّعْمِ

the Giver of abounding favours,

الْقَابِلُ يَسِيرَ الْحَمْدِ

the Acceptor of small praise,

الشَّاكِرُ قَلِيلُ الشُّكْرِ

the Grateful for little gratitude,

الْمُحْسِنُ الْمَجْمِلُ ذُو الطَّوْلِ

the Beneficent, the Benevolent, Possessor of graciousness!

لَا إِلَهَ إِلَّا أَنْتَ

There is no Allah but Thou;

إِلَيْكَ الْمَصِيرُ.

unto Thee is the homecoming.¹

وَ كَانَ مِنْ دُعَائِهِ □ إِذَا اعْتَرَفَ بِالتَّقْصِيرِ عَنِ تَأْدِيَةِ الشُّكْرِ.

37. His Supplication when Confessing his Shortcomings in Giving Thanks

اللَّهُمَّ إِنَّ أَحَدًا

O Allah, no one

□ لَا يَبْلُغُ مِنْ شُكْرِكَ غَايَةَ إِلَّا حَصَلَ عَلَيْهِ مِنْ إِحْسَانِكَ مَا يُلْزِمُهُ

شُكْرًا

reaches a limit in thanking Thee without acquiring that of Thy beneficence which enjoins upon him
thanksgiving,

وَ لَا يَبْلُغُ مَبْلَغًا مِنْ طَاعَتِكَ وَ إِنْ اجْتَهَدَ إِلَّا كَانَ مُقْصِرًا دُونَ

اسْتِحْقَاقِكَ بِفَضْلِكَ

nor does anyone reach a degree in obeying Thee, even if he strives, without falling short of what Thou
deservest because of Thy bounty.

¹ Holy Quran, 2:285

فَأَشْكُرُ عِبَادِكَ عَاجِزٌ عَنِ شُكْرِكَ

The most thankful of Thy servants has not the capacity to thank Thee,

وَ أَعْبُدُهُمْ مُقْصِرٌ عَنِ طَاعَتِكَ

and the most worshipful of them falls short of obeying Thee.

لَا يَجِبُ لِأَحَدٍ

To none of them is due

أَنْ تَغْفِرَ لَهُ □ بِاسْتِحْقَاقِهِ

Thy forgiveness through what he himself deserves

وَ لَا أَنْ تَرْضَى عَنْهُ بِاسْتِجَابِهِ

or Thy good pleasure for his own merit.

فَمَنْ غَفَرْتَ لَهُ □ فَبَطُولِكَ

When Thou forgivest someone, it is through Thy graciousness,

وَ مَنْ رَضَيْتَ عَنْهُ فَبِفِضْلِكَ

and when Thou art pleased with someone, it is through Thy bounty.

تَشْكُرُ يَسِيرَ مَا شَكَرْتَهُ □

Thou showest gratitude for the paltry for which Thou showest gratitude¹

وَ تُثِيبُ عَلَى قَلِيلٍ مَا تَطَاعُ فِيهِ

and Thou rewardest the small act in which Thou art obeyed,

حَتَّى كَأَنَّ شُكْرَ عِبَادِكَ الَّذِي

so that it seems as if Thy servants' thanksgiving for which Thou hast

أَوْجَبْتَ عَلَيْهِ تَوَابَهُمْ

made incumbent their reward

وَ أَعْظَمْتَ عَنْهُ جَزَاءَهُمْ

and made great their repayment

أَمْرٌ مَلَكُوا اسْتِطَاعَةَ الْأَمْتِنَاعِ مِنْهُ دُونَكَ فَكَافَيْتَهُمْ

is an affair from which they could have held back without Thee, and hence Thou wilt recompense them,

أَوْ لَمْ يَكُنْ سَبَبُهُ □ بِبَيْدِكَ فَجَازَيْتَهُمْ

and whose cause is not in Thy hand, and hence Thou wilt repay them.

بَلْ مَلَكْتَ يَا إِلَهِي أَمْرَهُمْ قَبْلَ أَنْ يَمْلِكُوا عِبَادَتَكَ

Nay, my Allah, Thou hadst power over their affair before they had power to worship Thee,

¹ The commentator suggests that the expression shakartahu, 'for which Thou showest gratitude', which is found in most texts, means qabaltahu, 'which Thou acceptest'. He adds that another ancient text has shukir bihi, 'for which Thou art thanked', and that this is clearer and more appropriate in the context. Cf. the similar passages in 46.6-7

وَ أَعَدَدْتَ ثَوَابَهُمْ قَبْلَ أَنْ يُفِيضُوا فِي طَاعَتِكَ

and Thou hadst prepared their reward before they began to obey Thee;

وَ ذَلِكَ أَنَّ

and that because

سُنَّتِكَ الْإِفْضَالُ

Thy wont is bestowal of bounty,

وَ عَادَتِكَ الْإِحْسَانُ

Thy custom beneficence,

وَ سَبِيلِكَ الْعَفْوُ

Thy way pardon.

فَكُلُّ الْبَرِيَّةِ

So all creatures confess

مُعْتَرِفَةً بِأَنَّكَ غَيْرُ ظَالِمٍ لِمَنْ عَاقَبْتَ

that Thou wrongest not him whom Thou punishest

وَ شَاهِدَةٌ بِأَنَّكَ مُتَفَضِّلٌ عَلَى مَنْ عَافَيْتَ

and bear witness that Thou bestowest bounty upon him whom Thou pardonest.

وَ كُلُّ مُقِرٍّ عَلَى نَفْسِهِ بِالتَّقْصِيرِ عَمَّا اسْتَوْجَبْتَ

Each admits that he has fallen short of what Thou meritest.

فَلَوْلَا أَنَّ الشَّيْطَانَ يَحْتَدِ عُهُمُ عَنْ طَاعَتِكَ مَا عَصَاكَ عَاصٍ

Had Satan not misled them from Thy obedience, no disobeyer would have disobeyed Thee,

وَ لَوْلَا أَنَّهُ □ صَوَّرَ لَهُمُ الْبَاطِلَ فِي مِثَالِ الْحَقِّ مَا ضَلَّ عَنْ

طَرِيقَكَ ضَالٌّ

and had he not shown falsehood to them in the likeness of truth no strayer would have gone astray from Thy path.

فَسُبْحَانَكَ

So glory be to Thee!

مَا أَبِينَ كَرَمَكَ فِي مُعَامَلَةٍ مَنِ اطَّاعَكَ أَوْ عَصَاكَ

How manifest is Thy generosity in dealing with him who obeys or disobeys Thee!

تَشْكُرُ لِلْمُطِيعِ مَا أَنْتَ تَوَلَّيْتَهُ □ لَهُ □

Thou showest gratitude to the obedient for that which Thou undertakest for him,

وَ تُمْلِي لِلْعَاصِي فِيمَا تَمْلِكُ مُعَاجَلَتَهُ □ فِيهِ

and Thou grantest a respite to the disobedient in that within which Thou art able to hurry him.

أَعْطَيْتَ كُلًّا مِنْهُمَا مَا لَمْ يَجِبْ لَهُ □

Thou givest to each of them that which is not his due,

وَ تَفَضَّلْتَ عَلَى كُلِّ مِنْهُمَا بِمَا يَقْصُرُ عَمَلُهُ □ عَنْهُ

and Thou bestowest bounty upon each in that wherein his works fall short.

وَ لَوْ كَافَاتِ الْمُطِيعِ عَلَى مَا أَنْتَ تَوَلَّيْتَهُ □ لِأَوْشَاكَ

Wert Thou to counterbalance for the obedient servant that which Thou Thyself hadst undertaken, he would be on the point of

أَنْ يَفْقَدَ ثَوَابَكَ

losing Thy reward and

وَ أَنْ تَزُولَ عَنْهُ نِعْمَتُكَ

seeing the end of Thy favour,

وَ لَكِنَّكَ بِكَرَمِكَ جَازَيْتَهُ □

but through Thy generosity Thou hast repaid him

عَلَى الْمُدَّةِ الْقَصِيرَةِ الْفَانِيَةِ بِالْمُدَّةِ الطَّوِيلَةِ الْخَالِدَةِ

for a short, perishing term with a long, everlasting term,

وَ عَلَى الْغَايَةِ الْقَرِيبَةِ الزَّائِلَةِ بِالْغَايَةِ الْمَدِيدَةِ الْبَاقِيَةِ ثُمَّ

and for a near, vanishing limit with an extended, abiding limit.

لَمْ تَسْمُهُ الْقِصَاصَ فِيمَا أَكَلَ مِنْ رِزْقِكَ الَّذِي يَقْوَى بِهِ عَلَى طَاعَتِكَ

Then Thou dost not visit him with a settling of accounts for Thy provision through which he gained strength to obey Thee,

وَ لَمْ تَحْمِلْهُ □ عَلَى الْمُنَاقَشَاتِ فِي الْأَلَاتِ الَّتِي تَسَبَّتْ بِاسْتِعْمَالِهَا

إِلَى مَغْفِرَتِكَ

nor dost Thou force him to make reckonings for the organs he employed to find the means to Thy forgiveness.

وَ لَوْ فَعَلْتَ ذَلِكَ بِهِ لَذَهَبَ

Wert Thou to do that to him, it would take away

بِجَمِيعِ مَا كَدَّحَ لَهُ □

everything for which he had laboured

وَ جُمْلَةَ مَا سَعَى فِيهِ

and all wherein he had exerted himself

جَزَاءً لِلصُّغْرَى مِنْ أَيْدِيكَ وَ مِنْكَ

as repayment for the smallest of Thy benefits and kindnesses,

وَأَبْقَى رَهِينًا بَيْنَ يَدَيْكَ بِسَائِرِ نِعَمِكَ

and he would remain hostage before Thee for Thy other favours.

فَمَتَى كَانَ يَسْتَحِقُّ شَيْئًا مِنْ ثَوَابِكَ لَا مَتَى

So how can he deserve something of Thy reward? Indeed, how?

هَذَا يَا إِلَهِي حَالُ مَنْ أَطَاعَكَ وَ سَبِيلُ مَنْ تَعَبَّدَ لَكَ

This, my Allah, is the state of him who obeys Thee and the path of him who worships Thee.

فَأَمَّا الْعَاصِي أَمْرَكَ وَ الْمُواقِعُ نَهْيَكَ

But as for him who disobeys Thy command and goes against Thy prohibition,

فَلَمْ تُعَاجِلْهُ بِنِقْمَتِكَ لِكَيْ يَسْتَبْدِلَ بِحَالِهِ فِي مَعْصِيَتِكَ حَالَ الْإِنَابَةِ
إِلَى طَاعَتِكَ

Thou dost not hurry him to Thy vengeance, so that he may seek to replace his state in disobeying Thee with the state of turning back to obey Thee,

وَلَقَدْ كَانَ يَسْتَحِقُّ فِي أَوَّلِ مَا هَمَّ بِعَصْيَانِكَ كُلَّ مَا أَعَدَدْتَ لِجَمِيعِ
خَلْقِكَ مِنْ عُقُوبَتِكَ

though he deserved from the time he set out to disobey Thee every punishment which Thou hast prepared for all Thy creatures.

فَجَمِيعُ مَا أَخَّرْتَ عَنْهُ مِنَ الْعَذَابِ

Through each chastisement which Thou hast kept back from him

وَ أَبْطَأْتَ بِهِ عَلَيْهِ مِنْ سَطَوَاتِ النَّقْمَةِ وَ الْعِقَابِ

and each penalty of Thy vengeance and Thy punishment which Thou hast delayed from him,

تَرَكْتَ مِنْ حَقِّكَ وَ رَضِيَ بِدُونِ وَاجِبِكَ

Thou hast refrained from Thy right and shown good pleasure in place of what Thou hast made obligatory.

فَمَنْ أَكْرَمُ مِنْكَ يَا إِلَهِي

So who is more generous, my Allah, than Thou?

وَ مَنْ أَشْقَى مِمَّنْ هَلَكَ عَلَيْكَ لَا مَنْ

And who is more wretched than he who perishes in spite of Thee? Indeed, who?

فَتَبَارَكْتَ أَنْ تُوصَفَ إِلَّا بِالْإِحْسَانِ

Thou art too blessed to be described by any but beneficence

وَ كَرُمْتَ أَنْ يُخَافَ مِنْكَ إِلَّا الْعَدْلُ

and too generous for any but justice to be feared from Thee!

لَا يُخْشَى جَوْرَكَ عَلَى مَنْ عَصَاكَ

There is no dread that Thou wilt be unjust toward him who disobeys Thee,

وَلَا يُخَافُ إِغْفَالَكَ ثَوَابَ مَنْ أَرْضَاكَ

nor any fear of Thy neglecting to reward him who satisfies Thee.¹

فَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ

So bless Muhammad and his Household,

وَ هَبْ لِي أَمَلِي وَ زِدْنِي

give me my hope,

مِنْ هَذَاكَ مَا أَصِلُ بِهِ إِلَى التَّوْفِيقِ فِي عَمَلِي

and increase me in that of Thy guidance through which I may be successful in my works!

إِنَّكَ مَنَّانٌ كَرِيمٌ.

Surely Thou art All-kind, Generous.

وَ كَانَ مِنْ دُعَائِهِ □ فِي الْإِعْتِدَارِ مِنْ تَبَعَاتِ الْعِبَادِ وَ مِنَ النَّقْصِيرِ فِي حُقُوقِهِمْ وَ فِي
فَكَأَنَّكَ رَقَبْتَهُ مِنَ النَّارِ

38. His Supplication in Asking Pardon for Misdeeds to Allah's Servants and for Falling Short in their Rights and that his Neck be Set Free from the Fire

اللَّهُمَّ إِنِّي أَعْتَذِرُ إِلَيْكَ

O Allah, I ask pardon from Thee for

مِنْ مَظْلُومٍ ظَلِمَ بِحَضْرَتِي فَلَمْ أَنْصُرْهُ

the person wronged in my presence whom I did not help,

وَ مِنْ مَعْرُوفٍ أَسَدَيْ إِلَيَّ فَلَمْ أَشْكُرْهُ

the favour conferred upon me for which I returned no thanks,

وَ مِنْ مُسِيءٍ أَعْتَذَرَ إِلَيَّ فَلَمْ أَعْذِرْهُ

the evildoer who asked pardon from me and whom I did not pardon,

وَ مِنْ ذِي فَاقَةٍ سَأَلَنِي فَلَمْ أُؤْتِرْهُ

the needy person who asked from me and whom I preferred not over myself,

وَ مِنْ حَقِّ ذِي حَقٍّ لَزِمَنِي لِمُؤْمِنٍ فَلَمْ أَوْفِرْهُ

the right of a believer who possesses a right incumbent upon me which I did not fulfil,

وَ مِنْ عَيْبٍ مُؤْمِنٍ ظَهَرَ لِي فَلَمْ أَسْتُرْهُ

the fault of a believer which became evident to me and which I did not conceal,

وَ مِنْ كُلِّ إِثْمٍ عَرَضَ لِي فَلَمْ أَهْجُرْهُ

¹ Allusion to such Qur'anic verses as Whoso brings a good deed shall have ten the like of it; and whoso brings an evil deed shall only be recompensed the like of it; they shall not be wronged Cf. 40:40

and every sin which presented itself to me and which I failed to avoid.

أَعْتَذِرُ إِلَيْكَ يَا إِلَهِي مِنْهُنَّ وَ مِنْ نَظَائِرِهِنَّ

I ask pardon, my Allah, for all of these and their likes,

اعْتِدَارَ نَدَامَةٍ يَكُونُ وَاعِظًا لِمَا بَيْنَ يَدَيَّ مِنْ أَشْيَاهِهِنَّ

with an asking of pardon in remorse which may act as an admonisher against similar things ahead of me.

فَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَاجْعَلْ

So bless Muhammad and his Household and make

نَدَامَتِي عَلَى مَا وَقَعْتُ فِيهِ مِنَ الزَّلَّاتِ

my remorse for the slips into which I have fallen

وَ عَزْمِي عَلَى تَرْكِ مَا يَعْرِضُ لِي مِنَ السَّيِّئَاتِ

and my determination to refrain from the evil deeds which present themselves to me

تَوْبَةً تُوجِبُ لِي مَحَبَّتَكَ

a repentance which will make Thy love for me obligatory

يَا مُحِبَّ التَّوَّابِينَ.

O lover of those who repent!¹

وَ كَانَ مِنْ دُعَائِهِ □ فِي طَلَبِ الْعَفْوِ وَ الرَّحْمَةِ

39. His Supplication in Seeking Pardon and Mercy

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ

O Allah, bless Muhammad and his Household,

وَ اكْسِرْ شَهْوَتِي عَنْ كُلِّ مَحْرَمٍ

break my passion for every unlawful thing,

وَازْجِرْ صِيَّعِي عَنْ كُلِّ مَأْتَمٍ

take away my craving for any sin,

وَ امْنَعْنِي عَنْ أَدَى كُلِّ مُؤْمِنٍ وَ مُؤْمِنَةٍ وَ مُسْلِمٍ وَ مُسْلِمَةٍ

and bar me from harming any believer, male or female, and any Muslim, male or female!

اللَّهُمَّ وَ أَيُّمَا عَبْدٍ

O Allah, if any of Thy servants

نَالَ مِنِّي مَا حَظَرْتَ عَلَيْهِ

should harm me in what Thou hast forbidden

¹ Allusion to 2:222: Truly Allah loves those who repent

وَإِنَّتَهَكَ مِنِّي مَا حَجَرْتَ عَلَيْهِ

or violate me in what Thou hast interdicted,

فَمَضَى بِظُلَامَتِي مَيِّتًا

and if he should pass into death with my complaint

أَوْ حَصَلْتُ لِي قَبْلَهُ □ حَيًّا

or I come to have a complaint against him while he is alive,

فَاغْفِرْ لَهُ □ مَا أَلَمَ بِهِ مِنِّي

forgive him what he did to me

وَاعْفُ لَهُ □ عَمَّا أَدْبَرَ بِهِ عَنِّي

and pardon him that through which he turned his back on me!

وَلَا تَقْفُهُ عَلَى مَا ارْتَكَبَ فِيَّ

Inquire not from him about what he committed toward me

وَلَا تَكْشِفُهُ عَمَّا كَتَسَبَ بِي

and expose him not through what he earned by me!

وَاجْعَلْ مَا

And Make

سَمَحْتُ بِهِ مِنَ الْعَفْوِ عَنْهُمْ

my open-handedness in pardoning such servants

وَتَبَرَّعْتُ بِهِ مِنَ الصَّدَقَةِ عَلَيْهِمْ

and my contribution in charity toward them

أَزْكَى صَدَقَاتِ الْمُتَصَدِّقِينَ

the purest charity of the charitable

وَ أَعْلَى صِلَاتِ الْمُتَقَرِّبِينَ

and the highest gift of those seeking nearness to Thee!

وَعَوَّضْنِي مِنْ عَفْوِي عَنْهُمْ عَفْوَكَ

Recompense me for my pardoning them with Thy pardon

وَمِنْ دُعَائِي لَهُمْ رَحْمَتَكَ حَتَّى

and for my supplicating for them with Thy mercy

يَسْعَدَ كُلُّ وَاحِدٍ مِنَّا بِفَضْلِكَ

so that each one of us may gain felicity through Thy bounty

وَيَنْجُو كُلُّ مِنَّا بِمَنِّكَ

and each may attain deliverance through Thy kindness!

اللَّهُمَّ وَ أَيُّمَا عَبْدٍ مِنْ عِبِيدِكَ

O Allah, if there is a servant from among Thy servants whom

أَدْرَكَهُ □ مَنِّي دَرَكٌ

an ill visits on my account,

أَوْ مَسَّهُ □ مِنْ نَاحِيَّتِي أَدَى

a harm touches from my direction,

أَوْ لَحِقَهُ □ بِي أَوْ بِسَبَبِي ظُلْمٌ

or a wrong overtakes through me or because of me,

فَقُتُّهُ □ بِحَقِّهِ

and should I fail to take care of his right

أَوْ سَبَقْتُهُ □ بِظُلْمَتِهِ

or go before him [in death] with his complaint,

فَصَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ

bless Muhammad and his Household,

وَ أَرْضِهِ عَنِّي مِنْ وَجْدِكَ

satisfy him toward me through Thy wealth,

وَ أَوْفِهِ حَقَّهُ □ مِنْ عِنْدِكَ

and give him his full right from Thyself!

ثُمَّ قِنِي مَا يُوجِبُ لَهُ □ حُكْمَكَ

Then protect me from what Thy decision mandates

وَ خَلِّصْنِي مِمَّا يَحْكُمُ بِهِ عَدْلُكَ

and save me from what Thy justice decides,

فَإِنَّ قُوَّتِي لَا تَسْتَقِلُّ بِنِقْمَتِكَ

for my strength cannot bear Thy vengeance

وَ إِنَّ طَاقَتِي لَا تَنْهَضُ بِسُخْطِكَ

and my obedience cannot stand up to Thy displeasure!

فَإِنَّكَ إِنْ تُكَافِنِي بِالْحَقِّ تُهْلِكُنِي

If Thou recompensest me with the right, Thou wilt destroy me,

وَ إِلَّا تَغَمَّدَنِي بِرَحْمَتِكَ تُؤْبِقُنِي

and if Thou dost not shield me in Thy mercy, Thou wilt lay me waste.

اللَّهُمَّ إِنِّي

O Allah,

□ **أَسْتَوْهَبُكَ يَا إِلَهِي مَا لَا يَنْقُصُكَ بَدْلُهُ**

I ask Thee to grant, my Allah, that whose giving will not decrease Thee,

□ **وَ أَسْتَحْمِلُكَ مَا لَا يَبْهَظُكَ حَمْلُهُ**

and I ask Thee to carry that whose carrying will not weigh Thee down:

أَسْتَوْهَبُكَ يَا إِلَهِي نَفْسِي

My Allah, I ask Thee to give my soul,

الَّتِي لَمْ تَخْلُقْهَا

which Thou didst not create

لِتَمْتَنِعَ بِهَا مِنْ سُوءٍ

to keep Thyself from evil

أَوْ لِتَطْرُقَ بِهَا إِلَى نَفْعٍ

nor to find the way to profit.

وَ لَكِنْ أَنْشَأْتَهَا

No, Thou brought it forth

إثْبَاتًا لِقُدْرَتِكَ عَلَى مِثْلِهَا

to demonstrate Thy power over its like

وَاحْتِجَاجًا بِهَا عَلَى شَكْلِهَا

and to provide an argument against its similar.

□ **وَ أَسْتَحْمِلُكَ مِنْ ذُنُوبِي مَا قَدْ بَهَظَنِي حَمْلُهُ**

I ask Thee to carry those of my sins whose carrying weighs me down

□ **وَ أَسْتَعِينُ بِكَ عَلَى مَا قَدْ فَدَحَنِي ثِقْلُهُ**

and I seek help from Thee in that whose heaviness oppresses me.

فَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ

So bless Muhammad and his Household,

وَ هَبْ لِنَفْسِي عَلَى ظُلْمِهَا نَفْسِي

give to me my soul in spite of its wrongdoing,¹

¹ The Persian translators read this as meaning, 'pardon me (mara bibakhsh) in spite of my wrongdoing against myself', and Mohani's English translation agrees: 'Pardon my soul despite its having worked to its own hurt.' However, this suggests a different reading. Hence I follow the interpretation of Sayyid A'likhan' who explains the text as follows: 'The soul is pledged to fulfill the covenant which it has made with Allah. This covenant for which it is held accountable when it is sent down into this world, is that it must return to Allah safe from His displeasure, having observed His commandments and avoided stepping outside His paths which He established through the tongue of the Messenger of Allah. If the soul fulfills its covenant, it emerges from the ties or its pledge and its recompense is multiplied, just as Allah has said:

Whoso fulfills his covenant made with Allah, Allah will give him a mighty wage (48:10). But if he breaks the covenant and commits that which has been prohibited, he remains a pledge to his words, just as Allah has said:

وَ وَكَّلْ رَحْمَتَكَ بِاِحْتِمَالِ اِصْرِي

and appoint Thy mercy to carry my burden!

فَكَمْ قَدْ لَحِقَتْ رَحْمَتَكَ بِالْمُسِيئِينَ

How many evildoers Thy mercy has overtaken!

وَ كَمْ قَدْ شَمِلَ عَفْوُكَ الظَّالِمِينَ

How many wrongdoers Thy pardon has embraced!

فَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ

So bless Muhammad and his Household

وَاجْعَلْنِي اَسْوَةً مِّنْ

and make me the model of him whom Thou hast

قَدْ اَنْهَضْتَهُ □ بِتَجَاوُزِكَ عَنْ مَصَارِعِ الخَاطِئِينَ

aroused through Thy forbearance from the deadly infirmities of the offenders

وَ خَلَّصْتَهُ □ بِتَوْفِيقِكَ مِنْ وَرَطَاتِ الْمُجْرِمِينَ

and saved through Thy giving success from the tangled plights of the sinners,

فَاَصْبَحَ

so that I may rise up

طَلِيقَ عَفْوِكَ مِنْ اِسَارِ سُخْطِكَ

freed by Thy pardon from the bonds of Thy displeasure

وَ عَتِيقَ صُنْعِكَ مِنْ وَثَاقِ عَدْلِكَ

and released by Thy benefaction from the ties of Thy justice!

اِنَّكَ اِنْ تَفَعَّلَ ذَلِكَ يَا اِلٰهِي تَفَعَّلَهُ بِمَنْ

Surely if Thou dost that, my Allah, Thou wilt do it to one who does not

لَا يَحْجَدُ اسْتِحْقَاقَ عُقُوبَتِكَ

deny deserving Thy punishment

وَ لَا يُبْرِئُ نَفْسَهُ □ مِنْ اسْتِجَابِ نَقْمَتِكَ

or acquit himself from merit for Thy vengeance.

تَفَعَّلْ ذَلِكَ يَا اِلٰهِي

Do that, my Allah, for one

بِمَنْ خَوْفُهُ □ مِنْكَ اَكْثَرُ مِنْ طَمَعِهِ فِيكَ

whose fear of Thee is greater than his craving from Thee,

Every soul shall be a pledge for what it has earned (74: 38)

Hence in this verse the Imam asks his Lord to be kind to him by releasing his soul from its pledge and giving it to him.'

وَبِمَنْ يَأْسُهُ □ مِنَ النَّجَاةِ أَوْ كَذُّ مِنْ رَجَائِهِ لِلْخَلَاصِ

whose hopelessness of deliverance is firmer than his hope for salvation!

لَا أَنْ يَكُونَ يَأْسُهُ □ قُنُوطًا

Not that his hopelessness is despair,

أَوْ أَنْ يَكُونَ طَمَعُهُ □ اغْتِرَارًا

nor that his expectation is deluded.

بَلْ لِقَلَّةِ حَسَنَاتِهِ بَيْنَ سَيِّئَاتِهِ

No, rather his good deeds are few among his evil deeds

وَضَعْفِ حُجَجِهِ فِي جَمِيعِ تَبِعَاتِهِ

and his arguments are frail in face of everything due from his acts.

فَأَمَّا أَنْتَ يَا إِلَهِي فَأَهْلٌ أَنْ

But Thou, my Allah, art worthy that

لَا يَغْتَرَّ بِكَ الصَّادِقُونَ

the righteous not be deluded concerning Thee

وَلَا يَبْئَسَ مِنْكَ الْمُجْرِمُونَ

and the sinners not lose hope in Thee,

لَأَنَّكَ الرَّبُّ الْعَظِيمُ الَّذِي

for Thou art the All-mighty Lord who

لَا يَمْنَعُ أَحَدًا فَضْلَهُ □

holds back His bounty from none

وَلَا يَسْتَقْصِي مِنْ أَحَدٍ حَقَّهُ □

and takes His full right from no one.

تَعَالَى ذِكْرُكَ عَنِ الْمَذْكُورِينَ

High exalted is Thy mention above those mentioned!

وَتَقَدَّسَتْ أَسْمَاؤُكَ عَنِ الْمَنْسُوبِينَ

Holy are Thy names beyond those described!

وَفَشَتْ نِعْمَتُكَ فِي جَمِيعِ الْمَخْلُوقِينَ

Spread is Thy favour among all creatures!

فَلَاكَ الْحَمْدُ عَلَى ذَلِكَ يَا رَبَّ الْعَالَمِينَ.

Thine is the praise for that, O Lord of the worlds!

وَ كَانَ مِنْ دُعَائِهِ □ إِذَا نُعِيَ إِلَيْهِ مَيِّتٌ أَوْ ذَكَرَ الْمَوْتَ

40. His Supplication when Someone's Death was Announced to him or when he Remembered Death

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ

O Allah, Bless Muhammad and his Household,

وَ اكْفِنَا طَوْلَ الْأَمَلِ

spare us drawn out expectations

وَ قَصِّرْهُ عَنَّا بِصِدْقِ الْعَمَلِ

and cut them short in us through sincerity of works,

حَتَّى لَا نُؤَمِّلُ

that we may not hope expectantly for

اسْتِتْمَامَ سَاعَةٍ بَعْدَ سَاعَةٍ

completing an hour after an hour,

وَ لَا اسْتِتْمَاءَ يَوْمٍ بَعْدَ يَوْمٍ

closing a day after a day,

وَ لَا اتِّصَالَ نَفْسٍ بِنَفْسٍ

joining a breath to a breath,

وَ لَا لِحُوقِ قَدَمٍ بِقَدَمٍ

or overtaking a step with a step!

وَ سَلِّمْنَا مِنْ غُرُورِهِ

Keep us safe from the delusions of expectations,

وَ آمِنَّا مِنْ شُرُورِهِ

make us secure from their evils,

وَ أَنْصِبِ الْمَوْتَ بَيْنَ أَيْدِينَا نَصْبًا

set up death before us in display.

وَ لَا تَجْعَلْ ذِكْرَنَا لَهُ □ غِبًّا

and let not our remembering of it come and go!

وَ اجْعَلْ لَنَا مِنْ صَالِحِ الْأَعْمَالِ عَمَلًا

Appoint for us from among the righteous works a work through which we will

نَسْتَبْطِئُ مَعَهُ الْمَصِيرَ إِلَيْكَ

feel the homecoming to Thee as slow

وَ نَحْرِصُ لَهُ □ عَلَى وَشِكِّ اللَّحَاقِ بِكَ حَتَّى يَكُونَ الْمَوْتُ

and crave a quick joining with Thee, so that death may be

مَا نَسْنَا الَّذِي نَأْنَسُ بِهِ

our intimate abode with which we are intimate,

وَمَا لَغْنَا الَّذِي نَشْتَأِقُ إِلَيْهِ

our familiar place toward which we yearn,

وَ حَامِنَّا الَّتِي نُحِبُّ الدُّنُوَّ مِنْهَا

and our next of kin whose coming we love!

فَإِذَا أَوْرَدْتَهُ □ عَلَيْنَا وَ أَنْزَلْتَهُ □ بِنَا

When Thou bringest it to us and sendest it down upon us,

فَأَسْعِدْنَا بِهِ زَائِرًا

make us happy with it as a visitor,

وَ اِنْسِنَا بِهِ قَادِمًا

comfort us with its arrival,

وَ لَا تُشَقِّنَا بِضِيَافَتِهِ

make us not wretched through entertaining it,

وَ لَا تُخْزِنَا بِزِيَارَتِهِ وَ اجْعَلْهُ

degrade us not through its visit,

بَابًا مِنْ أَبْوَابِ مَغْفِرَتِكَ

and appoint it one of the gates to Thy forgiveness

وَ مِفْتَاحًا مِنْ مَفَاتِيحِ رَحْمَتِكَ

and the keys to Thy mercy!

أَمِنَّا

Make us die

مُهْتَدِينَ غَيْرَ ضَالِّينَ

guided, not astray,

طَائِعِينَ غَيْرَ مُسْتَكْرِهِينَ

obedient, not averse,

تَائِبِينَ غَيْرَ عَاصِينَ وَ لَا مُصْرِبِينَ

repentant, not disobedient or persisting,

يَا ضَامِنَ جَزَاءِ الْمُحْسِنِينَ

O He who guarantees the repayment of the good-doers

وَأَسْتَصْلِحَ عَمَلِ الْمُفْسِدِينَ.
and seeks to set right the work of the corrupt!

وَكَانَ مِنْ دُعَائِهِ □ فِي طَلَبِ السِّتْرِ وَالْوَقَايَةِ

41. His Supplication in Asking for Covering and Protection

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ

O Allah, bless Muhammad and his Household,

وَ أَفْرِشْنِي مِهَادَ كَرَامَتِكَ

spread for me the bed of Thy honour,

وَ أَوْرِدْ نِي مَشَارِعَ رَحْمَتِكَ

bring me to the wateringholes of Thy mercy,

وَ أَحِلِّنِي بِحُبُوحَةِ جَنَّتِكَ

set me down in the midst of Thy Garden,

وَ لَا تَسْمِنِي بِالرَّدِّ عَنكَ

stamp me not with rejection by Thee,

وَ لَا تَحْرِمْنِي بِالْخَيْبَةِ مِنْكَ

deprive me not through disappointment by Thee,

وَ لَا تُقَاصِنِي بِمَا اجْتَرَحْتُ

settle not accounts with me for what I have committed,

وَ لَا تُنَاقِشْنِي بِمَا اكْتَسَبْتُ

make no reckoning with me for what I have earned,

وَ لَا تُبْرِزْ مَكْتُومِي

display not what I have hidden,

وَ لَا تَكْشِفْ مَسْتُورِي

expose not what I have covered over,

وَ لَا تَحْمِلْ عَلَيَّ مِيزَانَ الْإِنصَافِ عَمَلِي

weigh not my works on the scales of fairness,

وَ لَا تُعْلِنْ عَلَيَّ عُيُونَ الْمَلَاءِ خَبْرِي

and make not my tidings known to the eyes of the crowd!

أَخْفِ عَنْهُمْ مَا يَكُونُ نَشْرُهُ □ عَلَيَّ عَارًا

Conceal from them everything whose unfolding would shame me

وَاطُو عَنْهُمْ مَا يُلْحِقُنِي عِنْدَكَ شَرًّا

and roll up before them all which would join me to disgrace with Thee!

شَرَّفْ دَرَجَتِي بِرِضْوَانِكَ

Ennoble my degree through Thy good pleasure,

وَ اكْمِلْ كَرَامَتِي بِغُفْرَانِكَ

perfect my honour through Thy forgiveness,

وَ أَنْظِمْنِي فِي أَصْحَابِ الْيَمِينِ

rank me among the companions of the right hand,

وَ وَجِّهْنِي فِي مَسَالِكِ الْأَمْنِينَ

direct me to the roads of the secure,

وَ اجْعَلْنِي فِي فَوْجِ الْفَائِزِينَ

place me in the throng of the triumphant,

وَ اعْمُرْ بِي مَجَالِسَ الصَّالِحِينَ

and through me let the sessions of the righteous thrive!¹

أَمِينَ رَبِّ الْعَالَمِينَ.

Amen, Lord of the worlds!

وَ كَانَ مِنْ دُعَائِهِ □ عِنْدَ خَتْمِ الْقُرْآنِ

42. His Supplication upon Completing a Reading of the Qur'an

اللَّهُمَّ إِنَّكَ أَعَنْتَنِي عَلَى خَتْمِ كِتَابِكَ الَّذِي

O Allah, Thou hast helped me complete Thy Book, which Thou

أَنْزَلْتَهُ نُورًا

sent down as a light² and

وَ جَعَلْتَهُ مُهَيِّمًا عَلَى كُلِّ كِتَابٍ أَنْزَلْتَهُ

appointed as a guardian over every book Thou hast sent down,³

وَ فَضَّلْتَهُ عَلَى كُلِّ حَدِيثٍ قَصَصْتَهُ

preferring it over every narrative which Thou hast recounted,⁴

¹ Reference to several Qur'anic names for the people of paradise. The Companions of the Right Hand are mentioned in 56:27, 38, 90, 91, and 74:39; the Secure in 27:89, 34:37, etc.; the Triumphant in 9:20, 23:111, 59:20; the Righteous in 2:130, 12:101, etc.

² Allusion to 4:174: We have sent down to you a manifest light

³ Allusion to 5:48: We have sent down to thee the Book with the truth, confirming the Book that was before it, and guarding over it

⁴ There are allusions here to several Qur'anic verses, including 4:174, 5:48, and 39:23

وَفُرْقَانًا فَرَقْتَ بِهِ بَيْنَ حَلَالِكَ وَحَرَامِكَ

a separator, through which Thou hast separated Thy lawful from Thy unlawful,¹

وَقُرْآنًا أَعْرَبْتَ بِهِ عَنِ شَرَائِعِ أَحْكَامِكَ

a Qur'an, through which Thou hast made plain the approaches to Thy ordinances,²

وَكِتَابًا فَصَّلْتَهُ لِعِبَادِكَ تَفْصِيلًا

a book, which Thou hast distinguished very distinctly for Thy servants,³

وَوَحْيًا أَنْزَلْتَهُ عَلَى نَبِيِّكَ مُحَمَّدٍ صَلَوَاتُكَ عَلَيْهِ وَآلِهِ تَنْزِيلًا

a revelation, which Thou hast sent down, a sending down, upon Thy prophet Muhammad⁴ (Thy blessings be upon him and his Household).

وَجَعَلْتَهُ

Thou appointed it

نُورًا نَهْتَدِي مِنْ ظِلْمِ الضَّلَالَةِ وَالْجَهَالَةِ بِاتِّبَاعِهِ

a light through following which we may be guided from the shadows of error and ignorance,⁵

وَشِفَاءً لِمَنْ أَنْصَتَ بِهِمُ التَّصْدِيقِ إِلَى اسْتِمَاعِهِ

a healing for him who turns ear toward hearing it with the understanding of attestation,⁶

وَ مِيزَانَ قَسَطٍ لَا يَحِيفُ عَنِ الْحَقِّ لِسَانُهُ

a just balance whose tongue does not incline away from truth,⁷

وَ نُورَ هُدًى لَا يُطْفَأُ عَنِ الشَّاهِدِينَ بُرْهَانُهُ وَ عِلْمَ نَجَاةٍ

a light of guidance whose proof is not extinguished before the witnesses,⁸ and a guidepost of deliverance, so that

لَا يَضِلُّ مَنْ آمَّ قَصْدَ سُنَّتِهِ

he who repairs straightway to its prescription will not go astray

وَ لَا تَنَالُ أَيْدِي الْهَلَكَاتِ مَنْ تَعَلَّقَ بِعُرْوَةِ عِصْمَتِهِ

and he who clings to its preservation's handhold will not be touched by the hands of disasters.

¹ The Qur'an calls itself a 'separator' in 2:185, 3:4, and 25:1

² Allusion to the title given to itself by the Qur'an: 'the Arabic recitation' (12:2, 20:113, et al.). To 'make plain' (i'rab) also means to 'express in Arabic'

³ Cf. 41:3: A book whose signs have been distinguished as an Arabic Qur'an for a people having knowledge

⁴ Cf. 76:23: Surely We have sent down the Qur'an on thee, a sending down

⁵ Cf. 14:1: A book We have sent down to thee that thou mayest bring forth mankind from the shadows to the light by the leave of their Lord; cf. also 57:9, 65:11

⁶ For the name 'healing', cf. 10:57 and 17:82

⁷ Cf. 57:25

⁸ According to Sayyid Alikhan, by 'witnesses' the Imam means either those who bear witness to Allah's Unity and to the prophets, since the Qur'an is their greatest proof, or the Prophet and his Household, who are (according to the Shia interpretation) the witnesses referred to in the verse Thus We appointed you a midmost nation that you might be witnesses to the people, and that the Messenger might be a witness to you (2:143)

اللَّهُمَّ فَادُ

O Allah, since Thou hast

أَفَدْتَنَا الْمَعُونَةَ عَلَى تِلَاوَتِهِ

given us help to recite it

وَ سَهَّلْتَ جَوَاسِي السِّنْتِنَا بِحُسْنِ عِبَارَتِهِ

and made smooth the roughness of our tongues through the beauty of its expression,

فَاجْعَلْنَا مِمَّنْ

place us among those who

يَرْعَاهُ حَقَّ رِعَايَتِهِ

observe it as it should be observed,

وَ يَدِينُ لَكَ بِاعْتِقَادِ التَّسْلِيمِ لِمُحْكَمِ آيَاتِهِ

serve Thee by adhering in submission to the firm text of its verses,

وَ يَفْزَعُ إِلَى الْإِقْرَارِ بِمُتَشَابِهِهِ وَ مُوضِحَاتِ بَيِّنَاتِهِ

and seek refuge in admitting both its ambiguous parts and the elucidations of its clear signs!

اللَّهُمَّ إِنَّكَ

O Allah, Thou

أَنْزَلْتَهُ عَلَى نَبِيِّكَ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ مُجْمَلًا

sent it down upon Thy prophet Muhammad (s.a.w.a.) in summary form,

وَ الْهَمَّتَهُ عِلْمَ عَجَائِبِهِ مُكْمَلًا

inspired him with the science of its wonders to complement it,

وَ وَرَثْتَنَا عِلْمَهُ مُفَسِّرًا

made us the heirs of its knowledge as interpreters,¹

وَ فَضَّلْتَنَا عَلَى مَنْ جَهِلَ عِلْمَهُ

made us to surpass him who is ignorant of its knowledge,

وَ قَوَّيْتَنَا عَلَيْهِ لِتَرْفَعَنَا فَوْقَ مَنْ لَمْ يُطِقْ حَمْلَهُ

and Thou gave us strength over it to raise us above those not able to carry it.

اللَّهُمَّ فَكَمَا

O Allah, just as Thou hast

¹ Here the prayer's specific reference to the Imam's own situation leads the commentators to suggest altering the text when it is recited. Sayyid Alikhan suggests that one should make the following changes: warrathtana -> warrathta awsiya'ahu; faddaltana -> faddaltahum; qawwaytana -> qawwaytahum; tarfa'ana -> tarfa'ahum. The meaning would then be: 'Thou madest his executors the heirs of its knowledge as interpreters, Thou preferred them over him who is ignorant of its knowledge, and Thou gavest them strength to lift them above...'

جَعَلْتَ قُلُوبَنَا لَهُ حَمَلَةً

appointed our hearts as its carriers

وَ عَرَّفْتَنَا بِرَحْمَتِكَ شَرَفَهُ وَ فَضْلَهُ

and made known to us through Thy mercy its nobility and excellence,

فَصَلِّ عَلَى مُحَمَّدٍ الْخَطِيبِ بِهِ وَ عَلَى آلِهِ الْخُزَّانِ لَهُ

so also bless Muhammad, its preacher, and his Household, its guardians,

وَ اجْعَلْنَا مِمَّنْ يَعْتَرِفُ بِأَنَّهُ مِنْ عِنْدِكَ حَتَّى

and place us among those who confess that it has come from Thee,

لَا يُعَارِضُنَا الشَّكُّ فِي تَصَدِيقِهِ

lest doubt about attesting to it assail us,

وَ لَا يَخْتَلِجُنَا الزَّيْغُ عَنْ قَصْدِ طَرِيقِهِ

or deviation from its straightforward path shake us!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ

O Allah, bless Muhammad and his Household

وَ اجْعَلْنَا مِمَّنْ

and make us one of those who

يَعْتَصِمُ بِحَبْلِهِ

hold fast to its cord,

وَ يَأْوِي مِنَ الْمُتَشَابِهَاتِ إِلَى حِرْزِ مَعْقَلِهِ

seek haven from its ambiguities in its fortified stronghold,

وَ يَسْكُنُ فِي ظِلِّ جَنَاحِهِ

rest in the shadow of its wing,

وَ يَهْتَدِي بِضَوْءِ صَبَاحِهِ

find guidance in the brightness of its morning,

وَ يَقْتَدِي بِتَبْلُجِ إِسْفَارِهِ

follow the shining of its disclosure,

وَ يَسْتَصْبِحُ بِمِصْبَاحِهِ

acquire light from its lamp,

وَ لَا يَلْتَمِسُ الْهُدَى فِي غَيْرِهِ

and beg not guidance from any other!

اللَّهُمَّ وَ كَمَا

O Allah, just as

نَصَبْتَ بِهِ مُحَمَّدًا عَلَمًا لِلدَّلَالَةِ عَلَيْكَ

through it Thou hast set up Muhammad as a guidepost to point to Thee

وَ أَنْهَجْتَ بِالْهَيْئَةِ الرِّضَا إِلَيْكَ

and through his Household Thou hast made clear Thy good pleasure's roads to Thee,

فَصَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ

so also bless Muhammad and his Household

وَ اجْعَلِ الْقُرْآنَ

and make the Qur'an

وَسِيْلَةً لَنَا إِلَى أَشْرَفِ مَنَازِلِ الْكِرَامَةِ

our mediation to the noblest stations of Thy honour,

وَ سُلْمًا نَعْرُجُ فِيهِ إِلَى مَحَلِّ السَّلَامَةِ

a ladder by which we may climb to the place of safety,

وَ سَبَبًا نُجْزَى بِهِ النَّجَاةَ فِي عَرْصَةِ الْقِيَمَةِ

a cause for our being repaid with deliverance at the Plain of Resurrection,

وَ ذَرْيَعَةً نَقْدُمُ بِهَا عَلَى تَعِيمِ دَارِ الْمُقَامَةِ

and a means whereby we may reach the bliss of the House of Permanence!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ

O Allah, bless Muhammad and his Household,

وَ احْطُطْ بِالْقُرْآنِ عَنَّا ثِقْلَ الْأَوْزَارِ

lessen for us through the Qur'an the weight of heavy sins,

وَ هَبْ لَنَا حُسْنَ شَمَائِلِ الْأَبْرَارِ

give to us the excellent qualities of the pious,

وَ اقْفُ بِنَا أَثَارَ الَّذِينَ قَامُوا لَكَ بِهِ أَنَاءَ اللَّيْلِ وَ اطْرَافَ النَّهَارِ حَتَّى

and make us follow the tracks of those who stood before Thee in the watches of the night and the ends of the day,¹ such that Thou

تُطَهِّرَنَا مِنْ كُلِّ دَنَسٍ بِتَطْهِيرِهِ

purifiest us from every defilement through its purification

وَ تَقْفُو بِنَا أَثَارَ الَّذِينَ

and makest us to follow the tracks of those

اسْتَضَاءُوا بِنُورِهِ

who have taken illumination from its light

¹ Allusion to 20:130: Proclaim thy Lord's praise.... in the watches of the night, and at the ends of the day

وَلَمْ يُلْهِهِمُ الْأَمَلُ عَنِ الْعَمَلِ فَيَقْطَعَهُمْ بِخُدَعِ غُرُورِهِ
and whom expectation has not distracted from works, cutting them off through its delusions' deceptions!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ

O Allah, bless Muhammad and his Household

وَاجْعَلِ الْقُرْآنَ لَنَا

and appoint the Qur'an for us

فِي ظِلْمِ اللَّيَالِي مُونِسًا

an intimate in the shadows of nights

وَمِنْ نَزَغَاتِ الشَّيْطَانِ وَخَطَرَاتِ الْوَسَاوِسِ حَارِسًا

and a guardian against the instigations of Satan and confusing thoughts,

وَلِأَقْدَامِنَا عَنْ نَقْلِهَا إِلَى الْمَعَاصِي حَابِسًا

for our feet an obstruction from passing to acts of disobedience,

وَلِأَلْسِنَتِنَا عَنِ الْخَوْضِ فِي الْبَاطِلِ مِنْ غَيْرِ مَا آفَةٍ مُخْرِسًا

for our tongues a silencer without blight preventing a plunge into falsehood,

وَلِجَوَارِحِنَا عَنْ اقْتِرَافِ الْأَثَامِ زَاجِرًا

for our limbs a restrainer from committing sins,

وَلِمَا طَوَتِ الْعَفْلَةَ عَنَّا مِنْ تَصْفِحِ الْإِعْتِبَارِ نَاشِرًا

and for the scrutiny of heedfulness rolled up in heedlessness an unroller,

حَتَّى تُؤْصَلَ إِلَى قُلُوبِنَا فَهَمَّ عَجَائِبِهِ وَزَوَاجِرِ أَمْثَالِهِ الَّتِي ضَعُفَتْ

الْجِبَالُ الرَّوَاسِي عَلَى صَلَابَتِهَا عَنْ احْتِمَالِهِ

such that Thou attachest to our hearts the understanding of the Qur'an's wonders and its restraining similitudes which immovable mountains in all their solidity were too weak to carry!¹

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ

O Allah, bless Muhammad and his Household

وَادِّمْ بِالْقُرْآنِ صِلَاحَ ظَاهِرِنَا

and through the Qur'an make permanent the rightness of our outward selves,

وَاحْجُبْ بِهِ خَطَرَاتِ الْوَسَاوِسِ عَنْ صِحَّةِ ضَمَائِرِنَا

veil the ideas of confusing thoughts from the soundness of our innermost minds,

وَاغْسِلْ بِهِ دَرَنَ قُلُوبِنَا وَعَلَائِقَ أَوْزَارِنَا

wash away the dirt of our hearts and the ties of our heavy sins,

¹ Allusion to 59:21: If We had sent down the Qur'an upon a mountain, thou wouldst have seen it humbled, split asunder out of the fear of Allah

وَاجْمَعْ بِهِ مُنْتَشَرَ أُمُورِنَا

gather our scattered affairs,

وَ أَرُوْ بِهٖ فِى مَوْقِفِ الْعَرْضِ عَلَيْنِكَ ظَمَاءً هَوَاجِرِنَا
quench the thirst of our burning heat in the standing place of the presentation to Thee,
وَ اكْسُنَا بِهٖ حُلَلَ الْأَمَانِ يَوْمَ الْفَرَعِ الْأَكْبَرِ فِى نُشُورِنَا
and clothe us in the robes of security on the Day of the Greatest Terror at our uprising!¹

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ

O Allah, bless Muhammad and his Household

وَاجْبِرْ بِالْقُرْآنِ خَلَّتْنَا مِنْ عَدَمِ الْإِمْلَاقِ

and through the Qur'an redress our lack - our destitution in poverty -

وَ سُقِّ الْيَنَابِ بِهٖ رَغَدَ الْعَيْشِ وَ خِصْبَ سَعَةِ الْأَرْزَاقِ
drive toward us the comforts of life and an abundance of plentiful provisions,
وَ جَنَّبْنَا بِهٖ الضَّرَائِبَ الْمَذْمُومَةَ وَ مَدَانِيَ الْأَخْلَاقِ

turn aside blameworthy character traits and base moral qualities,

وَ اعْصِمْنَا بِهٖ مِنْ هُوَّةِ الْكُفْرِ وَ دَوَاعِي النَّفَاقِ

and preserve us from the pit of unbelief and the motives for hypocrisy,

حَتَّى يَكُونَ

such that the Qur'an may be

لَنَا فِى الْقِيَامَةِ إِلَى رِضْوَانِكَ وَ جَنَّاتِكَ قَائِدًا

for us at the resurrection a leader to Thy good pleasure and Thy gardens,

وَ لَنَا فِى الدُّنْيَا عَنْ سُخْطِكَ وَ تَعَدُّى حُدُودِكَ ذَائِدًا

for us in this world a protector against Thy displeasure and transgressing Thy bounds

وَ لِمَا عِنْدَكَ بِتَحْلِيلِ حَلَالِهِ وَ تَحْرِيمِ حَرَامِهِ شَاهِدًا

and for what is with Thee a witness by its declaring lawful the lawful and its declaring unlawful the unlawful!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ

O Allah, bless Muhammad and his Household

وَ هَوِّنْ بِالْقُرْآنِ عِنْدَ الْمَوْتِ عَلَى أَنْفُسِنَا

and through the Qur'an make easy for our souls at death

كَرْبِ السِّيَاقِ

the distress of the driving,¹

¹ Allusion to two Qur'anic verses: They shall be secure from terror on that day (27:89) and The Greatest Terror shall not grieve them (21:103)

وَجَهْدَ الْأَنِينِ

the effort of the moaning,

وَتَرَادُفَ الْحَشَارِجِ

and the succession of the rattling,

إِذَا بَلَغَتِ النَّفُوسُ النَّرَاقِيَّ وَ قِيلَ مَنْ رَاقٍ

when souls reach the throats and it is said, 'Where is the enchanter?';²

وَتَجَلَّى مَلَكُ الْمَوْتِ لِقَبْضِهَا مِنْ حُجُبِ الْغُيُوبِ

when the angel of death discloses himself to seize them from behind the veils of unseen things,

وَرَمَاهَا عَنْ قَوْسِ الْمَنَائِبِ بِأَسْهُمِ وَحَشَةِ الْفِرَاقِ

letting loose at them from the bow of destinies the arrows of the terror of lonesome separation,

وَدَافَ لَهَا مِنْ دُعَافِ الْمَوْتِ كَاسًا مَسْمُومَةً الْمَذَاقِ

and mixing for them from sudden death a cup poisoned to the taste;

وَدَنَا مِنَّا إِلَى الْأَخِرَةِ رَحِيلٌ وَ انْطِلَاقٌ

and when departure and release for the hereafter come close to us,

وَ صَارَتِ الْأَعْمَالُ قَلَائِدَ فِي الْأَعْنَاقِ

works become collars around the necks,³

وَ كَانَتِ الْقُبُورُ هِيَ الْمَأْوَى إِلَى مِيقَاتِ يَوْمِ التَّلَاقِ

and the graves become the haven until the appointed time of the Day of Encounter!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ

O Allah, bless Muhammad and his Household,

وَ بَارِكْ لَنَا فِي حُلُولِ دَارِ الْبَلَى وَ طَوْلِ الْمُقَامَةِ بَيْنَ أَطْبَاقِ النَّارِ

make blessed for us the arrival at the house of decay and the drawn out residence between the layers of the earth,

وَ اجْعَلِ الْقُبُورَ بَعْدَ فِرَاقِ الدُّنْيَا خَيْرَ مَنَازِلِنَا

appoint the graves, after separation from this world, the best of our way stations,

وَ افسَحْ لَنَا بِرَحْمَتِكَ فِي ضَيْقِ مَلْأَحِدِنَا

make roomy for us through Thy mercy the narrowness of our tombs,

وَ لَا تَفْضَحْنَا فِي حَاضِرِي الْقِيَامَةِ بِمُوبِقَاتِ آثَامِنَا

and disgrace us not among those present at the Resurrection through our ruinous sins!

¹ Allusion to 8: 6: As though they were being driven into death with their eyes open and 50:21: And death's agony comes in truth.... And every soul will come, with it a driver and a witness

² Holy Quran, 75:26-7

³ Allusion to 17:13: And every man - We have fastened to him the bird of omen upon his neck

وَارْحَمْ بِالْقُرْآنِ فِي مَوْقِفِ الْعَرْضِ عَلَيْكَ ذُلَّ مَقَامِنَا

Through the Qur'an have mercy upon the lowliness of our station at the standing place of presentation to
Thee,

وَتَثَبَّتْ بِهِ عِنْدَ اضْطِرَابِ جِسْرِ جَهَنَّمَ يَوْمَ الْمَجَازِ عَلَيْهَا زَلَلٌ
أَقْدَامِنَا

make firm the slips of our feet during the shaking of the bridge across hell on the day of passage over it,

وَنُورٌ بِهِ قَبْلَ الْبَعْثِ سُدْفَ قُبُورِنَا

illuminate the darkness of our graves before the Uprising,

وَنَجِّنَا بِهِ مِنْ كُلِّ كَرْبٍ يَوْمَ الْقِيَامَةِ وَشِدَائِدِ أَهْوَالِ يَوْمِ الطَّامَةِ

and deliver us from every distress on the Day of Resurrection and from the hardships of terrors on the Day
of Disaster!

وَبَيِّضُ وُجُوهَنَا يَوْمَ تَسْوَدُ وُجُوهُ الظَّالِمَةِ فِي يَوْمِ الْحَسْرَةِ وَالنَّدَامَةِ

Whiten our faces on the day when the faces of wrongdoers are blackened¹ during the Day of Regret and
Remorse,

وَاجْعَلْ لَنَا فِي صُدُورِ الْمُؤْمِنِينَ وُدًّا

appoint love for us in the breasts of the faithful,

وَلَا تَجْعَلِ الْحَيَاةَ عَلَيْنَا نَكْدًا

and make not life for us troublesome!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ عَبْدِكَ وَرَسُولِكَ كَمَا

O Allah, bless Muhammad, Thy servant and Thy messenger, just as He

بَلَغَ رِسَالَتَكَ

delivered Thy message,

وَاصْدَعْ بِأَمْرِكَ

executed Thy command,

وَاصْحَ لِعِبَادِكَ

and counselled Thy servants!

اللَّهُمَّ اجْعَلْ نَبِيَّنَا صَلَوَتُكَ عَلَيْهِ وَعَلَى آلِهِ يَوْمَ الْقِيَامَةِ

O Allah, on the Day of Resurrection make our Prophet (Thy blessings be upon him and his Household)

أَقْرَبَ النَّبِيِّينَ مِنْكَ مَجْلِسًا

the nearest of the prophets to Thee in seat,

وَأَمْكَنَهُمْ مِنْكَ شَفَاعَةً

the ablest of them before Thee with intercession,

¹ Cf. 1:14 and 3:106

وَ أَجَلَّهُمْ عِنْدَكَ قَدْرًا

the greatest of them with Thee in measure,

وَ أَوْجَهَهُمْ عِنْدَكَ جَاهًا

and the most eminent of them with Thee in rank!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ

O Allah, bless Muhammad and the Household of Muhammad,

وَ شَرِّفْ بُنْيَانَهُ

ennoble his edifice,

وَ عَظِّمْ بُرْهَانَهُ

magnify his proof,

وَ ثَقِّلْ مِيزَانَهُ

make weighty his balance,

وَ تَقَبَّلْ شَفَاعَتَهُ

accept his intercession,

وَ قَرِّبْ وَسِيلَتَهُ

bring near his mediation,¹

وَ بَيِّضْ وَجْهَهُ

whiten his face,

وَ أَتِمَّ نُورَهُ

complete his light,

وَ ارْفَعْ دَرَجَتَهُ

and raise his degree!

وَ أَحْيِنَا عَلَى سُنَّتِهِ

Make us live according to his Sunna,

¹

The 'mediation' is mentioned in 5:35: O you who have faith, fear Allah and seek the mediation to Him. 'Mediation' may mean simply the means of access to Allah, defined in terms of any work of obedience or pious act. But most commentators point out the verse's connection to a well-known saying of the Prophet concerning 'mediation' as the highest station of Paradise, and this in turn is normally defined as the permission Allah will give to the Prophet at the Resurrection to intercede for his community. The Prophet said: 'When you hear the muezzin, repeat what he says, then call down blessings upon me. If someone calls down a blessing upon me, Allah will call down ten upon him. Then ask that I be given the mediation, for it is a station in the Garden suited only for one of Allah's servants, and I hope to be that one. If anyone asks that I be given the mediation, my intercession for him will become lawful' (Muslim, Salat 11; Tirmidhi, Manaqib I; Abu Dawud, Salat 36; Ahmad II, 168, 265; III 83). Padwick discusses the connection between mediation and intercession in Muslim Devotions, Ch. 2, 'The Prayer of Mediation' (the relationship between the two can be seen in the present work in 65.4-5, 66.3-4, 78.1). On the mediation of the Imams, see note 217

وَتَوَفَّنَا عَلَىٰ مِلَّتِهِ

make us die in his creed,

وَاخُذْنَا بِرِجْلِ سَبِيلِهِ

take us on his road,

وَاجْعَلْنَا مِنْ أَهْلِ طَاعَتِهِ

make us travel his path,

وَاجْعَلْنَا مِنْ أَهْلِ طَاعَتِهِ

place us among the people who obey him,

وَاجْعَلْنَا مِنْ أَهْلِ طَاعَتِهِ

muster us in his band,

وَاجْعَلْنَا مِنْ أَهْلِ طَاعَتِهِ

lead us to up his pool,¹

وَاجْعَلْنَا مِنْ أَهْلِ طَاعَتِهِ

and give us to drink of his cup!

وَصَلِّ عَلَىٰ مُحَمَّدٍ وَآلِهِ

And bless Muhammad and his Household, with a blessing through which

صَلَاةٌ تُبَلِّغُهُ بِهَا أَفْضَلَ مَا يَأْمُلُ مِنْ خَيْرِكَ وَفَضْلِكَ وَكَرَامَتِكَ

Thou wilt take him to the most excellent of Thy good, Thy bounty, and Thy generosity for which he hopes!

إِنَّكَ ذُو رَحْمَةٍ وَاسِعَةٍ وَفَضْلٍ كَرِيمٍ

Thou art Possessor of boundless mercy and generous bounty.

اللَّهُمَّ اجْزِهِ بِمَا

O Allah, repay him for

بَلَّغَ مِنْ رِسَالَاتِكَ

Thy messages which he delivered,

وَأَدَّى مِنْ آيَاتِكَ

Thy signs which he passed on,

وَنَضَحَ لِعِبَادِكَ

the good counsel he gave to Thy servants,

وَجَاهَدَ فِي سَبِيلِكَ

and the struggle he undertook in Thy way,

¹ Allusion to the 'Pool of Abundance' in Paradise, which, according to several hadees, is the meaning of the 'Abundance' which Allah gave to the Prophet as mentioned in 108:1

أَفْضَلَ مَا جَزَيْتَ أَحَدًا

with the best Thou hast repaid any of

مِّنْ مَّلَائِكَتِكَ الْمُقَرَّبِينَ

Thy angels brought nigh

وَ أَنْبِيَائِكَ الْمُرْسَلِينَ الْمُصْطَفَيْنَ

and Thy prophets sent out and chosen!

وَ السَّلَامُ عَلَيْهِ وَ عَلَىٰ آلِهِ الطَّيِّبِينَ الطَّاهِرِينَ وَ رَحْمَةُ اللَّهِ وَ
بَرَكَاتُهُ.

And upon him and his Household, the good, the pure, be peace, Allah's mercy, and His blessings!

وَ كَانَ مِنْ دُعَائِهِ □ إِذَا نَظَرَ إِلَى الْهَلَالِ

43. His Supplication when he Looked at the New Crescent Moon

أَيُّهَا الْخَلْقُ الْمَطِيعُ

O obedient creature,

الدَّائِبُ السَّرِيعُ

speedy and untiring,

الْمُتَرَدِّدُ فِي مَنَازِلِ التَّقْدِيرِ

frequenter of the mansions of determination,¹

الْمُتَصَرِّفُ فِي فَلَكِ التَّدْبِيرِ

moving about in the sphere of governance!

أَمَنْتُ بِمَنْ

I have faith in Him who

نَوَّرَ بِكَ الظُّلْمَ

lights up darknesses through thee,

وَ أَوْضَحَ بِكَ الْبُهْمَ

illuminates jet-black shadows by thee,

وَ جَعَلَكَ آيَةً مِّنْ آيَاتِ مُلْكِهِ

appointed thee one of the signs of His kingdom

وَ عَلَامَةً مِّنْ عَلَامَاتِ سُلْطَانِهِ

and one of the marks of His authority,

¹ Allusion to 36:39: And the moon - We have determined it by mansions, till it returns like an aged palm-bough

وَأَمْتَهَنَّاكَ

and humbled thee through

بِالزِّيَادَةِ وَالنُّقْصَانِ

increase and decrease,

وَالطَّلُوعِ وَالْأَفْوَالِ

rising and setting,

وَالْإِنَارَةِ وَالْكَسُوفِ

illumination and eclipse.

فِي كُلِّ ذَلِكَ أَنْتَ لَهُ □

In all of this thou art

مُطِيعٌ وَإِلَى إِرَادَتِهِ سَرِيعٌ

obedient to Him, prompt toward His will.

□ سُبْحَانَهُ

Glory be to Him!

مَا أَعْجَبَ مَا دَبَّرَ فِي أَمْرِكَ

How wonderful is what He has arranged in thy situation!

وَالطَّفَ مَا صَنَعَ فِي شَأْنِكَ

How subtle what He has made for thy task!

جَعَلَكَ مِفْتَاحَ شَهْرٍ حَدِيثٍ لِأَمْرِ حَدِيثٍ

He has made thee the key to a new month for a new situation.

فَأَسْأَلُ اللَّهَ

So I ask Allah,

رَبِّي وَرَبَّكَ

my Lord and thy Lord,

وَخَالِقِي وَخَالِقَكَ

my Creator and thy Creator,

وَمُقَدِّرِي وَمُقَدِّرَكَ

my Determiner and thy Determiner,

وَمُصَوِّرِي وَمُصَوِّرَكَ

my Form-giver and thy Form-giver,

أَنْ يُصَلِّيَ عَلَيَّ عَلَى مُحَمَّدٍ وَآلِهِ

that He bless Muhammad and his Household

وَ أَنْ يَجْعَلَكَ هِلَالَ

and appoint thee a crescent

بَرَكَةٍ لَا تَمْحُقُهَا الْأَيَّامُ

of blessings not effaced by days

وَ طَهَارَةٍ لَا تُدَلِّسُهَا الْأَثَامُ

and of purity not defiled by sins;

هِلَالَ أَمْنٍ مِنَ الْأَفَاتِ

a crescent of security from blights

وَ سَلَامَةٍ مِّنَ السَّيِّئَاتِ

and of safety from evil deeds; a crescent of

هِلَالَ سَعْدٍ لَا نَحْسَ فِيهِ

auspiciousness containing no misfortune,

وَ يُمْنٍ لَا نَكْدَ مَعَهُ □

of prosperity accompanied by no adversity,

وَ يُسْرٍ لَا يُمَارِجُهُ □ عُسْرٍ

of ease not mixed with difficulty,

وَ خَيْرٍ لَا يَشُوْبُهُ □ شَرٌّ

of good unstained by evil; a crescent

هِلَالَ أَمْنٍ وَ إِيْمَانٍ

of security and faith,

وَ نِعْمَةٍ وَ إِحْسَانٍ

favour and good-doing,

وَ سَلَامَةٍ وَ إِسْلَامٍ

safety and submission!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ

O Allah, bless Muhammad and his Household,

وَ اجْعَلْنَا مِنْ

place us among

أَرْضِي مَنْ طَلَعَ عَلَيْهِ

the most satisfied of those over whom the crescent has risen,

وَ أَزْكَى مَنْ نَظَرَ إِلَيْهِ

the purest of those who have looked upon it,

وَ أَسْعَدَ مَنْ تَعَبَدَ لَكَ فِيهِ

the most fortunate of those who have worshipped Thee under it;

وَ وَقَّفْنَا فِيهِ لِلتَّوْبَةِ

give us the success during [the new month] to repent,

وَ اعْصِمْنَا فِيهِ مِنَ الْحَوْبَةِ

preserve us within it from misdeeds,

وَ احْفَظْنَا مِنْ مُبَاشَرَةِ مَعْصِيَتِكَ

guard us therein from pursuing disobedience to Thee,

وَ أَوْزِعْنَا فِيهِ شُكْرَ نِعْمَتِكَ

allot to us within it thanksgiving for Thy favour,

وَ الْبِسْنَا فِيهِ جُنْنَ الْعَافِيَةِ

clothe us during it in the shields of well-being,

وَ اَتْمِمْ عَلَيْنَا بِاسْتِكْمَالِ طَاعَتِكَ فِيهِ الْمِنَّةَ

and complete for us Thy kindness by perfecting therein obedience to Thee!

إِنَّكَ الْمَنَّانُ الْحَمِيدُ

Surely Thou art All-kind, Praiseworthy.

وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَ آلِهِ الطَّيِّبِينَ الطَّاهِرِينَ.

And bless Muhammad and his Household, the good, the pure.

وَ كَانَ مِنْ دُعَائِهِ □ إِذَا دَخَلَ شَهْرُ رَمَضَانَ

44. His Supplication for the Coming of the Month of Ramazan

الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِحَمْدِهِ

Praise belongs to Allah who guided us to His praise

وَ جَعَلَنَا مِنْ أَهْلِهِ

and placed us among the people of praise,

لِنَكُونَ لِإِحْسَانِهِ مِنَ الشَّاكِرِينَ

that we might be among the thankful for His beneficence

وَ لِيَجْزِيَنَا عَلَى ذَلِكَ جَزَاءَ الْمُحْسِنِينَ

and that He might recompense us for that with the recompense of the good-doers!

وَ الْحَمْدُ لِلَّهِ الَّذِي

And praise belongs to Allah who

حَبَانَا بِدِينِهِ

showed favour to us through His religion,

وَاخْتَصَّنَا بِمِلَّتِهِ

singled us out for His creed,

وَسَبَّلَنَا فِي سُبُلِ إِحْسَانِهِ

and directed us onto the roads of His beneficence,

لِنَسْلُكَهَا بِمَنِّهِ إِلَى رِضْوَانِهِ

in order that through His kindness we might travel upon them to His good pleasure,

حَمْدًا يَتَقَبَّلُهُ □ مِنَّا وَ يَرْضَى بِهِ عَنَّا

a praise which He will accept from us and through which He will be pleased with us!

□ وَالْحَمْدُ لِلَّهِ الَّذِي جَعَلَ مِنْ تِلْكَ السُّبُلِ شَهْرَهُ □

And praise belongs to Allah who appointed among those roads His month,

شَهْرَ رَمَضَانَ

the month of Ramazan,

شَهْرَ الصِّيَامِ

the month of fasting,

وَ شَهْرَ الْإِسْلَامِ

the month of submission,

وَ شَهْرَ الطُّهُورِ

the month of purity,

وَ شَهْرَ التَّمْحِيصِ

the month of putting to test,

وَ شَهْرَ الْقِيَامِ

the month of standing in prayer,

الَّذِي أَنْزَلَ فِيهِ الْقُرْآنَ هُدًى لِلنَّاسِ وَ بَيِّنَاتٍ مِنَ الْهُدَى وَ الْفُرْقَانَ

in which the Qur'an was sent down as guidance to the people, and as clear signs of the Guidance and the Separator!¹

□ فَأَبَانَ فَضِيلَتَهُ □ عَلَى سَائِرِ الشُّهُورِ بِمَا جَعَلَ لَهُ □

He clarified its excellence over other months by the

مِنَ الْحُرْمَاتِ الْمَوْفُورَةِ

many sacred things and

¹ Holy Quran, 2:185

وَالْفَضَائِلِ الْمَشْهُورَةِ

well-known excellencies which He placed therein,

فَحَرَّمَ فِيهِ مَا أَحَلَّ فِي غَيْرِهِ إِعْظَامًا

for He made unlawful in it what He declared lawful in others to magnify it,

وَ حَجَرَ فِيهِ الْمَطَاعِمَ وَالْمَشَارِبَ إِكْرَامًا

He prohibited foods and drinks in it to honour it,

وَ جَعَلَ لَهُ □ وَقْتًا بَيِّنًا

and He appointed for it a clear time

لَا يُجِيزُ جَلًّا وَ عَزًّا أَنْ يُقَدَّمَ قَبْلَهُ □

which He (majestic and mighty is He) allows not to be set forward

وَ لَا يَقْبَلُ أَنْ يُؤَخَّرَ عَنْهُ

and accepts not to be placed behind.

ثُمَّ فَضَّلَ لَيْلَةً وَاحِدَةً مِنْ لَيَالِيهِ عَلَى لَيَالِي أَلْفِ شَهْرٍ وَ سَمَّاها

Then He made one of its nights surpass the nights of a thousand months and named it

لَيْلَةَ الْقَدْرِ

the Night of Decree;

تَنْزَلُ الْمَلَائِكَةُ وَ الرُّوحُ فِيهَا بِإِذْنِ رَبِّهِمْ مِنْ كُلِّ أَمْرٍ

in it the angels and the Spirit descend by the leave of their Lord upon every command,

سَلَامٌ دَائِمٌ الْبَرَكَةِ إِلَى طُلُوعِ الْفَجْرِ عَلَى مَنْ يَشَاءُ مِنْ عِبَادِهِ بِمَا

أَحْكَمَ مِنْ قَضَائِهِ

a peace¹ constant in blessings until the rising of the dawn upon whomsoever He will of His servants according to the decision He has made firm.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ

O Allah, bless Muhammad and his Household,

وَ الْهَمْنَا

inspire us with

مَعْرِفَةَ فَضْلِهِ

knowledge of its excellence,

وَ إِجْلَالَ حُرْمَتِهِ

veneration of its inviolability,

وَ التَّحَفُّظَ مِمَّا حَظَرْتَ فِيهِ

¹ Holy Quran, 97:4-5

and caution against what Thou hast forbidden within it,
 وَ أَعِنَّا عَلَى صِيَامِهِ بِكَفِّ الْجَوَارِحِ عَنْ مَعَاصِيكَ وَ اسْتِعْمَالِهَا فِيهِ
 بِمَا يُرْضِيكَ حَتَّى

and help us to fast in it by our restraining our limbs from acts of disobedience toward Thee and our
 employing them in that which pleases Thee, so that

لَا نُصْغِيَ بِأَسْمَاعِنَا إِلَى لَغْوٍ
 we lend not our ears to idle talk

وَ لَا نُسْرِعَ بِأَبْصَارِنَا إِلَى لَهْوٍ
 and hurry not with our eyes to diversion,

وَ حَتَّى لَا نَبْسُطَ أَيْدِينَا إِلَى مَحْظُورٍ
 we stretch not our hands toward the forbidden

وَ لَا نَخْطُو بِأَقْدَامِنَا إِلَى مَحْجُورٍ
 and stride not with our feet toward the prohibited,

وَ حَتَّى لَا تَعَى بَطُونَنَا إِلَّا مَا أَحَلَّتْ
 our bellies hold only what Thou hast made lawful

وَ لَا تَنْطِقَ أَلْسِنَتُنَا إِلَّا بِمَا مَثَّلْتَ
 and our tongues speak only what Thou hast exemplified,

وَ لَا نَتَّكَلَّفُ إِلَّا مَا يُدِينُنِي مِنْ ثَوَابِكَ
 we undertake nothing but what brings close to Thy reward

وَ لَا نَتَعَاطَى إِلَّا الَّذِي مِنَ عِقَابِكَ
 and pursue nothing but what protects from Thy punishment!

ثُمَّ خَلَّصْ ذَلِكَ كُلَّهُ □ مِنْ

Then rid all of that from

رِيَاءِ الْمُرَائِينَ

the false show of the false showers

وَ سُمْعَةِ الْمُسْمِعِينَ

and the fame seeking of the fame seekers,

لَا نَشْرَكَ فِيهِ أَحَدًا دُونَكَ

lest we associate therein anything with Thee

وَ لَا نَبْتَغِي بِهِ مُرَادًا سِوَاكَ

or seek therein any object of desire but Thee!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ

O Allah, bless Muhammad and his Household,

وَقَفْنَا فِيهِ عَلَى مَوَاقِبِ الصَّلَوَاتِ الْخَمْسِ

in it make us attend to the appointed moments of the five prayers within

بِحُدُودِهَا الَّتِي حَدَدْتَ

the bounds Thou hast set,

وَفُرُوضِهَا الَّتِي فَرَضْتَ

the obligations Thou hast decreed,

وَوَظَائِفِهَا الَّتِي وَظَّفْتَ

the duties Thou hast assigned,

وَأَوْقَاتِهَا الَّتِي وَقَّيْتَ

and the times Thou hast specified;

وَأَنْزَلْنَا فِيهَا مَنْزِلَةً

and in the prayers make us alight in the station of

الْمُصِيبِينَ لِمَنَازِلِهَا

the keepers of their stations,

الْحَافِظِينَ لِأَرْكَانِهَا

the guardians of their pillars,

الْمُؤَدِّينَ لَهَا فِي أَوْقَاتِهَا عَلَى مَا

their performers in their times,

سَنَّهُ □ عَبْدُكَ وَرَسُولُكَ صَلَوَاتِكَ عَلَيْهِ وَآلِهِ فِي رُكُوعِهَا وَ

سُجُودِهَا وَجَمِيعِ فَوَاضِلِهَا عَلَى

as Thy servant and Thy messenger set down in his Sunna (Thy blessings be upon him and his Household) in their bowings, their prostrations, and all their excellent acts,

أَتَمِّ الطُّهُورِ وَاسْبَغِهِ

with the most complete and ample ritual purity

وَ أَبْيَنِ الْخُشُوعِ وَ أَبْلَغِهِ

and the most evident and intense humility!

وَ وَقَفْنَا فِيهِ

Give us success in this month to

لِأَنَّ نَصَلَ أَرْحَامَنَا بِالْبِرِّ وَالصَّلَاةِ

tighten our bonds of kin with devotion and gifts,

وَ أَنْ نَتَعَاهَدَ جِيرَانَنَا بِالْإِفْضَالِ وَالْعَطِيَّةِ

attend to our neighbours with bestowal and giving,
 وَ أَنْ نُخَلِّصَ أَمْوَالَنَا مِنَ النَّبِعَاتِ

rid our possessions from claims,

وَ أَنْ نُطَهِّرَهَا بِإِخْرَاجِ الزَّكَّوَاتِ

purify them through paying the alms,

وَ أَنْ نُرَاجِعَ مَنْ هَاجَرَنا

go back to him who has gone far from us,

وَ أَنْ نُنْصِفَ مَنْ ظَلَمَنَا

treat justly him who has wronged us,

وَ أَنْ نُسَالِمَ مَنْ عَادَانَا

make peace with him who shows enmity toward us

حَاشَى مَنْ عُوِدِيَ فِيكَ وَ لَكَ فَانَّهُ □

(except him who is regarded as an enemy in Thee and for Thee, for he is

الْعَدُوُّ الَّذِي لَا نُوَالِيهِ

the enemy whom we will not befriend,

وَ الْحِزْبُ الَّذِي لَا نُصَافِيهِ

the party whom we will not hold dear),

وَ أَنْ نَتَّقَرَ بِإِلَيْكَ فِيهِ مِنَ الْأَعْمَالِ الزَّكَايَةِ بِمَا تُطَهِّرُنَا بِهِ مِنَ

الذُّنُوبِ

and seek nearness to Thee through blameless works which will purify us from sins

وَ تَعْصِمَنَا فِيهِ مِمَّا نَسْتَأْنِفُ مِنَ الْعُيُوبِ

and preserve us from renewing faults,

حَتَّى لَا يُورِدَ عَلَيْكَ أَحَدٌ مِنْ مَلَائِكَتِكَ إِلَّا دُونَ مَا نُورِدَ مِنْ

so that none of Thy angels will bring for Thee

أَبْوَابِ الطَّاعَةِ لَكَ

the kinds of obedience and

وَ أَنْوَاعِ الْقُرْبَةِ إِلَيْكَ

sorts of nearness-seeking unless they be less than what we bring!¹

¹ Sayyid Alikhan offers four interpretations for this last clause, three given by earlier commentators and the fourth his own: (a) so that the acts of obedience and nearness-seeking of the angels will be less than ours; (b) so that none of the recording angels will bring the record of our sins except that they be less than the kinds of obedience and sorts of nearness seeking that we bring; (c) so that none of the angels will bring the works of the servants except that they be less than the kinds of obedience and sorts of nearness seeking that we bring; (d) so that none of the angels will bring our good works except that they be less than the good works that we ourselves bring. In

اللَّهُمَّ إِنِّي أَسْأَلُكَ

O Allah, I ask Thee

بِحَقِّ هَذَا الشَّهْرِ

by the right of this month

وَبِحَقِّ مَنْ تَعَبَّدَ لَكَ فِيهِ

and by the right of him who worships Thee within it

مِنْ إِبْتِدَائِهِ إِلَى وَقْتِ فَنَائِهِ

from its beginning to the time of its passing,

□ مِنْ مَلَكٍ قَرَّبْتَهُ

whether angel Thou hast brought nigh to Thee,

□ أَوْ نَبِيٍّ أَرْسَلْتَهُ

prophet Thou hast sent,

□ أَوْ عَبْدٍ صَالِحٍ اخْتَصَصْتَهُ

or righteous servant Thou hast singled out,

أَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ وَآلِهِ

that Thou bless Muhammad and his Household,

وَ أَهْلُنَا فِيهِ لِمَا وَعَدْتِ أَوْلِيَاءَكَ مِنْ كَرَامَتِكَ

make us worthy of the generosity Thou hast promised Thy friends,

وَ أَوْجِبْ لَنَا فِيهِ مَا أَوْجِبْتَ لِأَهْلِ الْمُبَالِغَةِ فِي طَاعَتِكَ

make incumbent for us what Thou hast made incumbent for those who go to great lengths in obeying Thee,

وَ اجْعَلْنَا فِي نِزْمِ مَنْ اسْتَحَقَّ الرَّفِيعَ الْأَعْلَى بِرَحْمَتِكَ

and place us in the ranks of those who deserve through Thy mercy the highest elevation!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ

O Allah, bless Muhammad and his Household,

وَ جَنِّبْنَا

turn us aside from

الْإِلْحَادَ فِي تَوْحِيدِكَ

deviation in professing Thy Unity,

وَ النَّقْصِيرَ فِي تَمَجِيدِكَ

support of the last reading he cites a hadees from one of the Imams: 'The angel only writes down what it hears, but Allah has said, Remember thy Lord in thyself, in pleading and fear (7:205). So none knows the reward of the remembrance in the person's self except Allah.' He concludes that the best interpretation is to say that the passage includes all four of these meanings

falling short in magnifying Thee,

وَ الشُّكَّ فِي دِينِكَ

in Thy religion,

وَ الْعَمَىٰ عَن سَبِيلِكَ

blindness toward Thy path,

وَ الْإِغْفَالَ الْحُرْمَتِكَ

heedlessness of Thy inviolability,

وَ الْإِنْخِدَاعَ لِعَدُوِّكَ الشَّيْطَانِ الرَّجِيمِ

and being deceived by Thy enemy, the accursed Satan!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ

O Allah, bless Muhammad and his Household,

وَ إِذَا كَانَ لَكَ فِي كُلِّ لَيْلَةٍ مِنْ لَيَالِي شَهْرِنَا هَذَا رِقَابٌ يُعْتَقُهَا عَفْوُكَ

أَوْ يَهْبُهَا صَفْحُكَ

and when in every night of this month's nights Thou hast necks which Thy pardon will release and Thy forgiveness disregard,

فَاجْعَلْ رِقَابِنَا مِنْ تِلْكَ الرِّقَابِ

place our necks among those necks

وَ اجْعَلْنَا لِشَهْرِنَا مِنْ خَيْرِ أَهْلِ وَ أَصْحَابِ

and place us among the best folk and companions of this our month!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ

O Allah, bless Muhammad and his Household,

وَ امْحَقْ دُنُوبَنَا مَعَ امْحَاقِ هِلَالِهِ

efface our sins along with the effacing of its crescent moon,

وَ اسْلُخْ عَنَّا تَبِعَاتِنَا مَعَ انْسِلَاحِ أَيَّامِهِ

and make us pass forth from the ill effects of our acts with the passing of its days,

حَتَّى يَنْقُضِيَ عَنَّا وَ قَدْ

until it leaves us behind, while within it Thou hast

صَفَّيْتَنَا فِيهِ مِنَ الْخَطِيئَاتِ

purified us of offenses

وَ اخْلَصْتَنَا فِيهِ مِنَ السَّيِّئَاتِ

and rid us of evil deeds!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ

O Allah, bless Muhammad and his Household,

وَ إِنْ مِلْنَا فِيهِ فَعَدُّنَا

and should we go off to one side in this month, set us aright;

وَ إِنْ زُغْنَا فِيهِ فَقَوِّمْنَا

should we swerve, point us straight;

وَ إِنْ اشْتَمَلَ عَلَيْنَا عَدُوُّكَ الشَّيْطَانُ فَاسْتَنْقِذْنَا مِنْهُ

and should Thy enemy Satan enwrap us, rescue us from him!

اللَّهُمَّ

O Allah,

اشْحِنهُ بِعِبَادَتِنَا إِيَّاكَ

fill this month with our worship of Thee,

وَ زِينِ أَوْقَاتِهِ □ بِطَاعَتِنَا لَكَ

adorn its times with our obedience toward Thee,

وَ أَعِنَّا فِي نَهَارِهِ عَلَى صِيَامِهِ

help us during its daytime with its fast,

وَ فِي لَيْلِهِ عَلَى

and in its night with

الصَّلَاةِ وَالتَّضَرُّعِ إِلَيْكَ

prayer and pleading toward Thee,

وَ الْخُشُوعِ لَكَ وَ الدَّلَّةِ بَيْنَ يَدَيْكَ

humility toward Thee, and lowliness before Thee,

حَتَّى لَا يَشْهَدَ نَهَارُهُ □ عَلَيْنَا بِغَفْلَةٍ وَ لَا لَيْلُهُ □ بِتَفْرِيطٍ

so that its daytime may not bear witness against our heedlessness, nor its night against our neglect!

اللَّهُمَّ

O Allah,

وَ اجْعَلْنَا فِي سَائِرِ الشُّهُورِ وَ الْأَيَّامِ كَذَلِكَ مَا عَمَّرْتَنَا

make us like this in the other months and days as long as Thou givest us life,

وَ اجْعَلْنَا مِنْ عِبَادِكَ الصَّالِحِينَ

and place us among Thy righteous servants,

الَّذِينَ يَرْتُونَ الْفِرْدَوْسَ هُمْ فِيهَا خَالِدُونَ

those who shall inherit Paradise, therein dwelling forever,¹
 وَالَّذِينَ يُؤْتُونَ مَا آتَوْا وَقُلُوبُهُمْ وَجِلَةٌ أَنَّهُمْ إِلَىٰ رَبِّهِمْ رَاجِعُونَ²
 those who give what they give, while their hearts quake, that they are returning to their Lord,²

وَمِنَ الَّذِينَ يُسَارِعُونَ فِي الْخَيْرَاتِ وَهُمْ لَهَا سَابِقُونَ³
 those who vie in good works, outracing to them!³

اللَّهُمَّ صَلِّ عَلَىٰ مُحَمَّدٍ وَآلِهِ فِي

O Allah, bless Muhammad and his Household

كُلِّ وَقْتٍ

in every time,

وَكُلِّ أَوَانٍ

in all moments,

وَعَلَىٰ كُلِّ حَالٍ

and in every state,

عَدَدَ مَا صَلَّيْتَ عَلَىٰ مَنْ صَلَّيْتَ عَلَيْهِ

to the number that Thou hast blessed whomsoever Thou hast blessed

وَأَضْعَافَ ذَلِكَ كُلَّهُ بِالْأَضْعَافِ الَّتِي لَا يُحْصِيهَا غَيْرُكَ

and to multiples of all that, through multiples which none can count but Thee!

أَنَّكَ فَعَالٌ لِمَا تُرِيدُ.

Surely Thou art Accomplisher of what Thou desirest.

وَكَانَ مِنْ دُعَائِهِ □ فِي وَدَاعِ شَهْرِ رَمَضَانَ

45. His Supplication in Bidding Farewell to the Month of Ramazan

اللَّهُمَّ

O Allah,

يَا مَنْ لَا يِرْغَبُ فِي الْجَزَاءِ

O He who desires no repayment!

وَيَا مَنْ لَا يَنْدَمُ عَلَى الْعَطَاءِ

O He who shows no remorse at bestowal!

وَيَا مَنْ لَا يُكَافِي عَبْدَهُ □ عَلَى السَّوَاءِ

O He who rewards not His servant tit for tat!

¹ Holy Quran, 23:11

² Holy Quran, 23:60

³ Holy Quran, 23:61

مِنْنِكَ ابْتِدَاءً

Thy kindness is a new beginning,

وَ عَفْوِكَ تَفَضُّلاً

Thy pardon gratuitous bounty,¹

وَ عُقُوبَتِكَ عَدْلًا

Thy punishment justice,

وَ قَضَاؤُكَ خَيْرَةً

Thy decree a choice for the best!

إِنْ أَعْطَيْتَ لَمْ تَشِبْ عَطَاكَ بِمَنْ

If Thou bestowest, Thou stainest not Thy bestowal with obligation,

وَ إِنْ مَنَعْتَ لَمْ يَكُنْ مَنَعُكَ تَعَدِّيًا

and if Thou withholdest, Thou withholdest not in transgression.

تَشْكُرُ مَنْ شَكَرَكَ وَ أَنْتَ أَلْهَمْتَهُ □ شُكْرَكَ

Thou showest gratitude to him who thanks Thee, while Thou hast inspired him to thank Thee.

وَ تُكَافِي مَنْ حَمَدَكَ وَ أَنْتَ عَلَّمْتَهُ □ حَمْدَكَ

Thou rewardest him who praises Thee, while though Thou hast taught him Thy praise.

□ تَسْتُرُ عَلَى مَنْ لَوْ شِئْتَ فَضَحْتَهُ

Thou coverest him whom, if Thou willed, Thou wouldst expose,

□ وَ تَجُودُ عَلَى مَنْ لَوْ شِئْتَ مَنَعْتَهُ

and Thou art generous toward him from whom, if Thou willed, Thou wouldst withhold.

وَ كِلَاهُمَا أَهْلٌ مِنْكَ لِلْفَضِيحَةِ وَالْمَنْعِ غَيْرَ أَنَّكَ

Both are worthy of Thy exposure and withholding, but Thou hast

بَنَيْتَ أَعْمَالَكَ عَلَى التَّفَضُّلِ

founded Thy acts upon gratuitous bounty,

وَ أَجْرَيْتَ قُدْرَتَكَ عَلَى التَّجَاوُزِ

channelled Thy power into forbearance,

وَ تَلَقَّيْتَ مَنْ عَصَاكَ بِالْحِلْمِ

received him who disobeyed Thee with clemency,

وَ أَمَهَلْتَ مَنْ قَصَدَ لِنَفْسِهِ بِالظُّلْمِ

and disregarded him who intended wrongdoing against himself.

تَسْتَنْظِرُهُمْ بِأَنَاتِكَ إِلَى الْإِنَابَةِ

¹ In other words, Thou art kind without the servants having done anything to deserve it. Cf. 12.3

Thou awaitest their turning back without haste

وَتَتْرُكُ مُعَاجَلَتَهُمْ إِلَى التَّوْبَةِ

and refrainest from rushing them toward repentance,

لِكَيْلَا يَهْلِكَ عَلَيْكَ هَالِكُهُمْ

so that the perisher among them may not perish because of Thee

وَلَا يَشْقَى بِنِعْمَتِكَ شَقِيَّهُمْ

and the wretched may not be wretched through Thy favour,

إِلَّا عَنْ طَوْلِ الْأَعْدَارِ إِلَيْهِ

but only after Thy prolonged excusing him

وَبَعْدَ تَرَادُفِ الْحُجَّةِ عَلَيْهِ

and successive arguments against him,

كَرَمًا مِنْ عَفْوِكَ يَا كَرِيمُ

as an act of generosity through Thy pardon, O Generous,

وَ عَائِدَةً مِنْ عَطْفِكَ يَا حَلِيمُ

and an act of kindness through Thy tenderness, O Clement!

أَنْتَ الَّذِي فَتَحْتَ لِعِبَادِكَ بَابًا إِلَى عَفْوِكَ وَ سَمَّيْتَهُ التَّوْبَةَ

It is Thou who hast opened for Thy servants a door to Thy pardon, which Thou hast named 'repentance'.

وَ جَعَلْتَ عَلَى ذَلِكَ الْبَابِ دَلِيلًا مِنْ وَحْيِكَ لِنَلَّا يَضِلُّوا عَنْهُ فَقُلْتَ

تَبَارَكَ اسْمُكَ

Thou hast placed upon that door a pointer from Thy revelation, lest they stray from it: Thou hast said

(blessed are Thy names),

تُوبُوا إِلَى اللَّهِ تَوْبَةً نَصُوحًا

Repent toward Allah with unswerving repentance!

عَسَى رَبُّكُمْ أَنْ يُكَفِّرَ عَنْكُمْ سَيِّئَاتِكُمْ وَ يُدْخِلَكُمْ جَنَّاتٍ تَجْرِي مِنْ

تَحْتِهَا الْأَنْهَارُ

It may be that Thy Lord will acquit of your evil deeds and will admit you into gardens beneath which rivers

flow,

يَوْمَ لَا يُخْزِي اللَّهُ النَّبِيَّ وَ الَّذِينَ آمَنُوا مَعَهُ □

upon the day when Allah will not degrade the Prophet and those who have faith along with him,

نُورُهُمْ يَسْعَى بَيْنَ أَيْدِيهِمْ وَ بَأْيَمَانِهِمْ يَقُولُونَ رَبَّنَا ائْتِمْنَا نُورَنَا

وَ اغْفِرْ لَنَا

their light running before them and on their right hands, and they say: 'Our Lord, complete for us our light,

and forgive us!

إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

Surely Thou art powerful over everything.¹

فَمَا عُدْرُ مَنْ أَغْفَلَ دُخُولَ ذَلِكَ الْمَنْزِلِ بَعْدَ فَتْحِ الْبَابِ وَ إِقَامَةِ
الدَّلِيلِ

What is the excuse of him who remains heedless of entering that house after the opening of the door and the setting up of the pointer?

وَ أَنْتَ الَّذِي زِدْتَ فِي السَّوْمِ عَلَىٰ نَفْسِكَ لِعِبَادِكَ تُرِيدُ

It is Thou who hast raised the price against Thyself to the advantage of Thy servants, desiring

رِحْبَهُمْ فِي مِتَّاجَرَتِهِمْ لَكَ

their profit in their trade with Thee,

وَ فَوْزَهُمْ بِالْوَفَادَةِ عَلَيْكَ وَ الزِّيَادَةَ مِنْكَ

their triumph through reaching Thee, and their increase on account of Thee,

فَقُلْتَ تَبَارَكَ اسْمُكَ وَ تَعَالَيْتَ

for Thou hast said (blessed is Thy Name and high art Thou exalted),

مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ □ عَشْرُ أَمْثَالِهَا

Whoso brings a good deed shall have ten the like of it,

وَ مَنْ جَاءَ بِالسَّيِّئَةِ فَلَا يُجْزَى إِلَّا مِثْلَهَا وَ قُلْتَ

and whoso brings an evil deed shall only be recompensed the like of it.² Thou hast said,

مِثْلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمِثْلِ حَبَّةِ حَبَّةٍ أَنْبَتَتْ سَبْعَ

سَنَابِلٍ فِي كُلِّ سُنْبُلَةٍ مِائَةٌ حَبَّةٍ وَ اللَّهُ يُضَاعِفُ لِمَنْ يَشَاءُ

The likeness of those who expend their wealth in the way of Allah is as the likeness of a grain of corn that sprouts seven ears, in every ear a hundred grains; so Allah multiplies unto whom He wills.³

وَ قُلْتَ مَنْ ذَا الَّذِي يُفْرِضُ اللَّهُ قَرْضًا حَسَنًا فَيُضَاعِفُهُ □ لَهُ □

أَضْعَافًا كَثِيرَةً

Thou hast said, Who is he that will lend to Allah a good loan, and He will multiply it for him manifold?⁴

وَ مَا أَنْزَلْتَ مِنْ نِظَائِرِهِنَّ فِي الْقُرْآنِ مِنْ تَضَاعِيفِ الْحَسَنَاتِ

And Thou hast sent down in the Qur'an similar verses on the multiplying of good deeds.

وَ أَنْتَ الَّذِي دَلَّلْتَهُمْ بِقَوْلِكَ مِنْ غَيْبِكَ وَ تَرَّغَيْبِكَ الَّذِي فِيهِ حَظُّهُمْ

¹ Holy Quran, 66:8

² Holy Quran, 6:160

³ Holy Quran, 2:261

⁴ Holy Quran, 2:245

عَلَى مَا لَوْ سَتَرْتَهُ □ عَنْهُمْ

It is Thou who hast pointed them through Thy speech from Thy Unseen and Thy encouragement in which lies their good fortune toward that which - hadst Thou covered it from them -

لَمْ تُدْرِكُهُ أَبْصَارُهُمْ

their eyes would not have perceived,

وَلَمْ تَعِهِ أَسْمَاعُهُمْ

their ears would not have heard,

وَلَمْ تَلْحَقْهُ أَوْهَامُهُمْ

and their imaginations would not have grasped,

فَقُلْتَ

for Thou hast said,

أَذْكُرُونِي أَذْكَرْكُمْ

Remember Me and I will remember you

وَاشْكُرُوا لِي وَ لَا تَكْفُرُونِ وَ قُلْتَ

be thankful to Me, and be you not thankless towards Me!¹ Thou hast said,

لَئِنْ شَكَرْتُمْ لَأَزِيدَنَّكُمْ

If you are thankful, surely I will increase you,

وَ لَئِنْ كَفَرْتُمْ إِنَّ عَذَابِي لَشَدِيدٌ وَ قُلْتَ

but if you are thankless, My chastisement is surely terrible;² And Thou hast said,

أَدْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ

جَهَنَّمَ دَاخِرِينَ

Supplicate Me and I will respond to you, surely those who wax too proud to worship Me shall enter Gehenna utterly abject.

فَسَمَّيْتَ دُعَاكَ عِبَادَةً

Hence Thou hast named supplicating Thee 'worship'

وَ تَرَكَّهُ اسْتِكْبَارًا

and refraining from it 'waxing proud',

وَ تَوَعَّدْتَ عَلَى تَرِكِهِ دُخُولَ جَهَنَّمَ دَاخِرِينَ

and Thou hast threatened that the refraining from it would yield entrance into Gehenna in utter abjection.³

فَذَكَرْتُكَ بِمَنَّاكَ

¹ Holy Quran, 2:152

² Holy Quran, 14:7

³ Holy Quran, 40:60

So they remember Thee for Thy kindness,

وَشَكَرُواكَ بِفَضْلِكَ

they thank Thee for Thy bounty,

وَدَعَوْكَ بِأَمْرِكَ

they supplicate Thee by Thy command,

وَتَصَدَّقُوا لَكَ طَلَبًا لِمَزِيدِكَ

and they donate for Thee in order to seek Thy increase;

وَفِيهَا كَانَتْ

in all this lies

نَجَاتُهُمْ مِنْ غَضَبِكَ

their deliverance from Thy wrath

وَفَوْزُهُمْ بِرِضَاكَ

and their triumph through Thy good pleasure.

وَلَوْ دَلَّ مَخْلُوقٌ مَخْلُوقًا مِنْ نَفْسِهِ عَلَى مِثْلِ الَّذِي دَلَّتَ عَلَيْهِ

عِبَادَكَ مِنْكَ كَانَ

Were any creature himself to direct another creature to the like of that to which Thou Thyself hast directed

Thy servants, he would be

مَوْصُوفًا بِالْإِحْسَانِ

described by beneficence,

وَمَنْعُوتًا بِالْإِمْتِنَانِ

qualified by kindness,

وَمَحْمُودًا بِكُلِّ لِسَانٍ

and praised by every tongue.

فَلَكَ الْحَمْدُ

So to Thee belongs praise

مَا وَجِدَ فِي حَمْدِكَ مَذْهَبٌ

as long as there is found a way to praise Thee

وَمَا بَقِيَ لِلْحَمْدِ لَفْظٌ تُحْمَدُ بِهِ وَ مَعْنَى يَنْصَرِفُ إِلَيْهِ

and as long as there remains for praising words by which Thou may be praised and meanings which may be spent in praise!

يَا مَنْ تَحَمَّدَ إِلَى عِبَادِهِ بِالْإِحْسَانِ وَالْفَضْلِ

O He who shows Himself praiseworthy to His servants through beneficence and bounty,

وَعَمَّرَهُمْ بِالْمَنْ وَالطَّوْلِ

flooding them with kindness and graciousness!

مَا أَفْشَىٰ فِينَا نِعْمَتَكَ

How much Thy favour has been spread about among us,

وَأَسْبَغَ عَلَيْنَا مِنْتَكَ

Thy kindness lavished upon us,

وَأَخَصَّنَا بِبِرِّكَ

and Thy goodness singled out for us!

هَدَيْتَنَا

Thou hast guided us to

لِدِينِكَ الَّذِي اصْطَفَيْتَ

Thy religion which Thou hast chosen,

وَمِلَّتِكَ الَّتِي ارْتَضَيْتَ

Thy creed with which Thou art pleased,

وَسَبِيلِكَ الَّذِي سَهَّلْتَ

and Thy path which Thou hast made smooth,

وَبَصَّرْتَنَا الزُّلْفَةَ لَدَيْكَ وَالْوُصُولَ إِلَىٰ كَرَامَتِكَ

and Thou hast shown us proximity to Thee and arrival at Thy generosity!

اللَّهُمَّ وَ أَنْتَ جَعَلْتَ مِنْ

O Allah,

صَفَايَا تِلْكَ الْوُظَائِفِ

among the choicest of those duties

وَ خَصَائِصِ تِلْكَ الْفُرُوضِ

and the most special of those obligations

شَهْرَ رَمَضَانَ الَّذِي

Thou hast appointed the month of Ramazan, which Thou hast

اخْتَصَصْتَهُ □ مِنْ سَائِرِ الشُّهُورِ

singled out from other months,

وَ تَخَيَّرْتَهُ □ مِنْ جَمِيعِ الْأَزْمِنَةِ وَالذُّهُورِ

chosen from among all periods and eras,

وَ أَنْتَرْتَهُ □ عَلَىٰ كُلِّ أَوْقَاتِ السَّنَةِ بِمَا

and preferred over all times of the year through

أَنْزَلْتَ فِيهِ مِنَ الْقُرْآنِ وَالنُّورِ

the Qur'an and the Light which Thou sent down within it,

وَ ضَاعَفْتَ فِيهِ مِنَ الْإِيمَانِ

the faith which Thou multiplied by means of it,

وَ فَرَضْتَ فِيهِ مِنَ الصِّيَامِ

the fasting which Thou obligated therein,

وَ رَغَّبْتَ فِيهِ مِنَ الْقِيَامِ

the standing in prayer which Thou encouraged at its time,

وَ أَجَلَّلْتَ فِيهِ مِنْ لَيْلَةِ الْقَدْرِ الَّتِي هِيَ خَيْرٌ مِنْ أَلْفِ شَهْرٍ

and the Night of Decree which Thou magnified therein, the night which is better than a thousand months.¹

ثُمَّ أَثَرْتَنَا بِهِ عَلَى سَائِرِ الْأُمَمِ

Through it Thou hast preferred us over the other communities

وَ اصْطَفَيْتَنَا بِفَضْلِهِ دُونَ أَهْلِ الْمِلَلِ

and through its excellence Thou hast chosen us to the exclusion of the people of the creeds.

□ فَصُمْنَا بِأَمْرِكَ نَهَارَهُ

We fasted by Thy command in its daylight,

□ وَ قُمْنَا بِعَوْنِكَ لَيْلَهُ

we stood in prayer with Thy help in its night,

مُتَعَرِّضِينَ بِصِيَامِهِ وَ قِيَامِهِ لِمَا عَرَّضْنَا لَهُ □ مِنْ رَحْمَتِكَ

presenting ourselves by its fasting and its standing to the mercy which Thou hast held up before us,

وَ تَسَيَّبْنَا إِلَيْهِ مِنْ مَثُوبَتِكَ

and we found through it the means to Thy reward.

وَ أَنْتَ الْمَلِيُّ بِمَا رُغِبَ فِيهِ إِلَيْكَ

And Thou art full of what is sought from Thee,

الْجَوَادُ بِمَا سُئِلْتَ مِنْ فَضْلِكَ

munificent with what is asked of Thy bounty,

الْقَرِيبُ إِلَى مَنْ حَاوَلَ قُرْبَكَ

and near to him who strives for Thy nearness.

وَ قَدْ أَقَامَ فِينَا هَذَا الشَّهْرُ مَقَامَ حَمْدٍ

This month stood among us in a standing place of praise,

وَ صَحْبِنَا صُحْبِنَا صُحْبَةً مَبْرُورٍ

¹ Holy Quran, 97:3

accompanied us with the companionship of one approved,

وَ أَرْبَحْنَا أَفْضَلَ أَرْبَاحِ الْعَالَمِينَ

and profited us with the most excellent profit of the world's creatures.

ثُمَّ قَدْ فَارَقْنَا عِنْدَ تَمَامِ وَقْتِهِ وَانْقِطَاعِ مُدَّتِهِ وَوَفَاءِ عَدَدِهِ

Then it parted from us at the completion of its time, the end of its term, and the fulfilment of its number.

فَنَحْنُ مُودِّعُوهُ وَدَاعٍ مَنْ

So we bid farewell to it with the farewell of one

عَزَّ فِرَاقُهُ □ عَلَيْنَا

whose parting pains us,

وَ غَمَّنَا وَ أَوْحَشَنَا أَنْصِرَافُهُ □ عَنَّا

whose leaving fills us with gloom and loneliness,

وَ لَزِمْنَا لَهُ

and to whom we have come to owe

الذِّمَامُ الْمَحْفُوظُ

a safeguarded claim,

وَ الْحُرْمَةُ الْمُرْعِيَّةُ

an observed inviolability,

وَ الْحَقُّ الْمُقْضَى

and a discharged right.

فَنَحْنُ قَائِلُونَ

We say:

السَّلَامُ عَلَيْكَ

Peace be upon thee,

يَا شَهْرُ اللَّهِ الْأَكْبَرَ

O greatest month of Allah!

وَ يَا عِيدِ أَوْلِيَائِهِ

O festival of His friends!

السَّلَامُ عَلَيْكَ

Peace be upon thee,

يَا أَكْرَمَ مَصْحُوبٍ مِّنَ الْأَوْقَاتِ

O most noble of accompanying times!

وَ يَا خَيْرَ شَهْرٍ فِي الْأَيَّامِ وَ السَّاعَاتِ

O best of months in days and hours!

السَّلَامُ عَلَيْكَ مِنْ شَهْرٍ

Peace be upon thee, month in which

قَرَبَتْ فِيهِ الْأَمَالُ

expectations come near

وَنُشِرَتْ فِيهِ الْأَعْمَالُ

and good works are scattered about!

السَّلَامُ عَلَيْكَ مِنْ قَرِينٍ

Peace be upon thee, comrade

جَلَّ قَدْرُهُ □ مَوْجُودًا

who is great in worth when found

وَ أَفْجَعَ فَقْدُهُ □ مَفْقُودًا

and who torments through absence when lost,

وَ مَرَجُوؤُ الْمَ فِرَاقُهُ □

anticipated friend whose parting gives pain!

السَّلَامُ عَلَيْكَ مِنْ أَيْفٍ

Peace be upon thee, familiar

أَنْسَ مُقْبِلًا فَسَرَّ

who brought comfort in coming, thus making happy,

وَ أَوْحَشَ مُنْقَضِيًا فَمَضَّ

who left loneliness in going, thus giving anguish!

السَّلَامُ عَلَيْكَ مِنْ مُجَاوِرٍ

Peace be upon thee, neighbour in whom

رَقَّتْ فِيهِ الْقُلُوبُ

hearts became tender

وَ قَلَّتْ فِيهِ الذُّنُوبُ

and sins became few!

السَّلَامُ عَلَيْكَ مِنْ

Peace be upon thee,

نَاصِرٍ أَعَانَ عَلَى الشَّيْطَانِ

helper who aided against Satan,

وَ صَاحِبِ سَهْلٍ سُبُلِ الْإِحْسَانِ

companion who made easy the paths of good-doing!

السَّلَامُ عَلَيْكَ

Peace be upon thee -

مَا أَكْثَرَ عِتْقَاءَ اللَّهِ فِيكَ

How many became freedmen of Allah within thee!

وَمَا أَسْعَدَ مَنْ رَعَى حُرْمَتَكَ بِكَ

How happy those who observed the respect due to thee!

السَّلَامُ عَلَيْكَ مَا كَانَ

Peace be upon thee -

أَمْحَاكَ لِلذُّنُوبِ

How many the sins thou erased!

وَاسْتَرَكِ لَأَنْوَاعِ الْعُيُوبِ

How many the kinds of faults thou covered over!

السَّلَامُ عَلَيْكَ مَا كَانَ

Peace be upon thee -

أَطَوَّلَكَ عَلَى الْمُجْرِمِينَ

How drawn out wert thou for the sinners!

وَ أَهْيَبَكَ فِي صُدُورِ الْمُؤْمِنِينَ

How awesome wert thou in the hearts of the faithful!

السَّلَامُ عَلَيْكَ مِنْ شَهْرٍ لَا تُنَافِسُهُ الْأَيَّامُ

Peace be upon thee, month with which no days compete!

السَّلَامُ عَلَيْكَ مِنْ شَهْرٍ هُوَ مِنْ كُلِّ أَمْرٍ سَلَامٌ

Peace be upon thee, month which is peace in all affairs!

السَّلَامُ عَلَيْكَ

Peace be upon thee,

غَيْرَ كَرِيهِهِ الْمُصَاحِبَةِ

thou whose companionship is not disliked,

وَلَا ذَمِيمِ الْمَلَابَسَةِ

thou whose friendly mixing is not blamed!

السَّلَامُ عَلَيْكَ كَمَا

Peace be upon thee, just as thou

وَفَدَّتْ عَلَيْنَا بِالْبَرَكَاتِ

hast entered upon us with blessings
 وَ غَسَلْتَ عَنَّا دَنَسَ الْخَطِيئَاتِ
 and cleansed us of the defilement of offenses!

السَّلَامُ عَلَيْكَ

Peace be upon thee -

غَيْرَ مُودِّعٍ بَرَمًا

Thou art not bid^d farewell in annoyance

وَ لَا مَثْرُوكٍ صِيَامُهُ □ سَامًا

nor is thy fasting left in weariness!

السَّلَامُ عَلَيْكَ مِنْ

Peace be upon thee,

مَطْلُوبٍ قَبْلَ وَقْتِهِ

object of seeking before thy time,

وَ مَحْزُونٍ عَلَيْهِ قَبْلَ فَوْتِهِ

object of sorrow before thy passing!

السَّلَامُ عَلَيْكَ

Peace be upon thee -

كَمْ مِنْ سُوءٍ صُرِفَ بِكَ عَنَّا

How much evil was turned away from us through thee!

وَ كَمْ مِنْ خَيْرٍ أَفِيضَ بِكَ عَلَيْنَا

How much good flowed upon us because of thee!

السَّلَامُ عَلَيْكَ وَ عَلَى لَيْلَةِ الْقَدْرِ الَّتِي هِيَ خَيْرٌ مِنْ أَلْفِ شَهْرٍ

Peace be upon thee and upon the Night of Decree which is better than a thousand months!¹

السَّلَامُ عَلَيْكَ مَا كَانَ

Peace be upon thee -

أَحْرَصْنَا بِالْأَمْسِ عَلَيْكَ

How much we craved thee yesterday!

وَ أَشَدَّ شَوْقَنَا غَدًا إِلَيْكَ

How intensely we shall yearn for thee tomorrow!

السَّلَامُ عَلَيْكَ

Peace be upon thee

¹ Holy Quran, 97:3

وَعَلَىٰ فَضْلِكَ الَّذِي حُرِّمْنَاهُ

and upon thy bounty which has now been made unlawful to us

وَعَلَىٰ مَاضٍ مِنْ بَرَكَاتِكَ سُلِبْنَاهُ

and upon thy blessings gone by which have now been stripped away from us!

اللَّهُمَّ

O Allah,

إِنَّا أَهْلُ هَذَا الشَّهْرِ الَّذِي شَرَّفْتَنَا بِهِ وَوَقَّعْتَنَا بِمَنَّاكَ لَهُ □

we are the people of this month. Through it Thou hast ennobled us and given us success because of Thy kindness,

□ حِينَ جَهَلَ الْأَشْقِيَاءُ وَقْتَهُ

while the wretched are ignorant of its time.

□ وَحُرِّمُوا لِشِقَائِهِمْ فَضْلَهُ

Made unlawful to them is its bounty because of their wretchedness.

وَ أَنْتَ وَلِيُّ مَا أَثَرْتَنَا بِهِ مِنْ مَعْرِفَتِهِ وَ هَدَيْتَنَا لَهُ □ مِنْ سُنَّتِهِ

Thou art the patron of the knowledge of it by which Thou hast preferred us, and its prescribed practices to which Thou hast guided us.

وَ قَدْ تَوَلَّيْنَا بِتَوْفِيقِكَ صِيَامَهُ □ وَ قِيَامَهُ □ عَلَى تَقْصِيرٍ

We have undertaken, through Thy giving success, its fasting and its standing in prayer, but with shortcomings,

وَ أَدَيْنَا فِيهِ قَلِيلًا مِنْ كَثِيرٍ

and we have performed little of much.

اللَّهُمَّ فَالِكَ الْحَمْدُ

O Allah, so to Thee belongs praise,

إِفْرَارًا بِالْإِسَاءَةِ

in admission of evil doing

وَاعْتِرَافًا بِالْإِضَاعَةِ

and confession of negligence,

وَ لَكَ مِنْ قُلُوبِنَا عَقْدُ النَّدَمِ

and to Thee belongs remorse firmly knitted in our hearts

وَ مِنْ أَلْسِنَتِنَا صِدْقُ الْإِعْتِدَارِ

and seeking of pardon sincerely uttered by our tongues.

فَاجْرُنَا عَلَى مَا أَصَابَنَا فِيهِ مِنَ التَّفْرِيطِ أَجْرًا

Reward us, in spite of the neglect that befell us in this month, with a reward through which

نَسْتَدْرِكُ بِهِ الْفَضْلَ الْمَرْغُوبَ فِيهِ

we may reach the bounty desired from it

وَ نَعْتَاضُ بِهِ مِنْ أَنْوَاعِ الذُّخْرِ الْمَحْرُوصِ عَلَيْهِ

and win the varieties of its craved stores!

وَ أَوْجِبْ لَنَا عُذْرَكَ عَلَى مَا قَصَرْنَا فِيكَ مِنْ حَقِّكَ

Make incumbent upon us Thy pardon for our falling short of Thy right in this month

وَ ابْلُغْ بِأَعْمَارِنَا مَا بَيْنَ أَيْدِينَا مِنْ شَهْرِ رَمَضَانَ الْمُقْبِلِ

and make our lives which lie before us reach the coming month of Ramazan!

فَإِذَا بَلَّغْتَنَاهُ

Once Thou hast made us reach it,

فَاعِنَّا عَلَى تَنَاوُلِ مَا أَنْتَ أَهْلُهُ □ مِنَ الْعِبَادَةِ

help us perform the worship of which Thou art worthy,

وَ آدِنَا إِلَى الْقِيَامِ بِمَا يَسْتَحِقُّهُ □ مِنَ الطَّاعَةِ

cause us to undertake the obedience which Thou deservest,

وَ أَجْرِ لَنَا مِنْ صَالِحِ الْعَمَلِ مَا يَكُونُ دَرَكًا لِحَقِّكَ فِي الشَّهْرَيْنِ مِنْ

شُهُورِ الدَّهْرِ

and grant us righteous works that we may fulfil Thy right in these two months of the months of time.¹

اللَّهُمَّ وَ مَا

O Allah, as for

الْمَمْنَا بِهِ فِي شَهْرِنَا هَذَا مِنْ لَمَمٍ أَوْ إِثْمٍ

the small and large sins which we have committed in this our month,

أَوْ وَاقَعْنَا فِيهِ مِنْ ذَنْبٍ

the misdeeds into which we have fallen,

وَ اكْتَسَبْنَا فِيهِ مِنْ خَطِيئَةٍ

and the offenses which we have earned,

عَلَى تَعَمُّدٍ مِنَّا أَوْ عَلَى نِسْيَانٍ

purposefully or in forgetfulness,

ظَلَمْنَا فِيهِ أَنْفُسَنَا أَوْ

wronging ourselves thereby

انْتَهَكْنَا بِهِ حُرْمَةً مِنْ غَيْرِنَا

or violating the respect due to others,

¹ That is, the Ramazan of the year that has just passed and that of the coming year

فَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ

bless Muhammad and his Household,

وَاسْتُرْنَا بِسِتْرِكَ

cover us over with Thy covering,

وَاعْفُ عَنَّا بِعَفْوِكَ

pardon us through Thy pardoning,

وَلَا تَنْصِبْنَا فِيهِ لِأَعْيُنِ الشَّامِتِينَ

place us not before the eyes of the gloaters because of that,

وَلَا تَبْسُطُ عَلَيْنَا فِيهِ أَلْسُنَ الطَّاغِيِينَ

stretch not toward us the tongues of the defamers,

وَاسْتَعْمِلْنَا بِمَا يَكُونُ حِطَّةً وَكَفَّارَةً لِمَا أَنْكَرْتَ مِنَّا فِيهِ

and employ us in that which will alleviate and expiate whatever Thou disapprovest from us within it through

بِرَأْفَتِكَ الَّتِي لَا تَنْعَدُ

Thy clemency which does not run out,

وَفَضْلِكَ الَّذِي لَا يَنْقُصُ

and Thy bounty which does not diminish!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ

O Allah, bless Muhammad and his Household,

وَاجْبُرْ مُصِيبَتَنَا بِشَهْرِنَا

redress our being afflicted by our month,¹

وَ بَارِكْ لَنَا فِي يَوْمِ عِيدِنَا وَفِطْرِنَا

bless us in this day of our festival and our fast-breaking,

وَاجْعَلْهُ مِنْ خَيْرِ يَوْمٍ مَرَّ عَلَيْنَا

make it one of the best of days that have passed over us,

أَجْلِبِهِ لِعَفْوٍ وَآمَحَاهُ لِذَنْبٍ

the greatest in attracting Thy pardon, and the most effacing toward sins,

وَ اغْفِرْ لَنَا مَا خَفِيَ مِنْ ذُنُوبِنَا وَ مَا عَلَنَ

and forgive us our sins, both the concealed and the public!

اللَّهُمَّ

O Allah,

¹ That is, we have been afflicted by the hardship of having to fast. This interpretation follows Sayyid Alikhan's reading; the Persian translators interpret the sentence to mean: 'our being afflicted by grief at the passing of our month', a reading which Sayyid Alikhan rejects

اسْلَخْنَا بِإِنْسِلَاحِ هَذَا الشَّهْرِ مِنْ خَطَايَانَا

with the passing of this month make us pass forth from our offenses,

وَ أَخْرَجْنَا بِخُرُوجِهِ مِنْ سَيِّئَاتِنَا

with its departure make us depart from our evil deeds,

وَ اجْعَلْنَا مِنْ

and appoint us thereby among its

أَسْعَدِ أَهْلِهِ بِهِ

most felicitous people,

وَ أَجْزَلِهِمْ قِسْمًا فِيهِ

the most plentiful of them in portion,

وَ أَوْفَرِهِمْ حَظًّا مِّنْهُ

and the fullest of them in share!

اللَّهُمَّ وَ مَنْ

O Allah, when any person

رَعَى هَذَا الشَّهْرَ حَقَّ رِعَايَتِهِ

observes this month as it should be observed,

وَ حَفِظَ حُرْمَتَهُ □ حَقَّ حِفْظِهَا

safeguards its inviolability as it should be safeguarded,

وَ قَامَ بِحُدُودِهِ حَقَّ قِيَامِهَا

attends to its bounds as they should be attended to,

وَ اتَّقَى ذُنُوبَهُ □ حَقَّ تَقَاتِهَا

fears its misdeeds as they should be feared,

أَوْ تَقَرَّبَ إِلَيْكَ بِقُرْبَةٍ أَوْجَبَتْ رِضَاكَ لَهُ □ وَ عَطَفَتْ رَحْمَتَكَ عَلَيْهِ

or seeks nearness to Thee with any act of nearness-seeking which makes incumbent upon him Thy good

pleasure and bends toward him Thy mercy,

فَهَبْ لَنَا مِثْلَهُ □ مِنْ وُجْدِكَ

give to us the like [of that]¹ from Thy wealth

وَ أَعْطِنَا أَضْعَافَهُ □ مِنْ فَضْلِكَ

and bestow it upon us in multiples through Thy bounty,

فَإِنَّ فَضْلَكَ لَا يَغِيضُ

for Thy bounty does not diminish,

¹ i.e., that good pleasure and mercy

وَ إِنَّ خَزَائِنَكَ لَا تَنْقُصُ بَلْ تَفِيضُ

Thy treasures do not decrease but overflow,

وَ إِنَّ مَعَادِينَ إِحْسَانِكَ لَا تَفْنَى

the mines of Thy beneficence are not exhausted,

وَ إِنَّ عَطَائِكَ لِلْعَطَاءِ الْمُهَنَّا

and Thy bestowal is the bestowal full of delight!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ

O Allah, bless Muhammad and his Household

وَ اَكْتُبْ لَنَا مِثْلُ أَجُورِ مَنْ صَامَهُ □ أَوْ تَعَبَّدَ لَكَ فِيهِ إِلَى يَوْمِ الْقِيَامَةِ

and write for us the like of the wages of him who fasted in it or worshipped Thee within it until the Day of Resurrection!

اللَّهُمَّ إِنَّا نَتُوبُ إِلَيْكَ فِي يَوْمِ فِطْرِنَا الَّذِي جَعَلْتَهُ □

O Allah, we repent to Thee in our day of fast-breaking, which Thou hast appointed

لِلْمُؤْمِنِينَ عِيدًا وَ سُرُورًا

for the faithful a festival and a joy

وَ لِأَهْلِ مِلَّتِكَ مَجْمَعًا وَ مُحْتَشِدًا

and for the people of Thy creed a time of assembly and gathering,

مِنْ كُلِّ ذَنْبٍ أَدْنَبْنَاهُ

from every misdeed we did,

أَوْ سُوِّءٍ أَسْلَفْنَاهُ

ill work we sent ahead,

أَوْ خَاطِرٍ شَرٍّ أَضْمَرْنَاهُ

or evil thought we secretly conceived,

تَوْبَةً مَنْ لَا يَنْطَوِي عَلَى رُجُوعٍ إِلَى ذَنْبٍ

the repentance of one who does not harbour a return to sin

وَ لَا يَعُودُ بَعْدَهَا فِي خَطِيئَةٍ

and who afterwards will not go back to offense,

تَوْبَةً نَصُوحًا خَلَصَتْ مِنَ الشَّكِّ وَ الْإِرْتِيَابِ

an unswerving repentance rid of doubt and wavering.

فَتَقَبَّلْنَا مِنَّا وَ أَرْضَ عَنَّا وَ تَبَّئْنَا عَلَيْهَا

So accept it from us, be pleased with us, and fix us within it!

اللَّهُمَّ ارْزُقْنَا

O Allah, provide us with
 خَوْفَ عِقَابِ الْوَعِيدِ
 fear of the threatened punishment
 وَ شَوْقَ ثَوَابِ الْمَوْعُودِ
 and yearning for the promised reward,
 حَتَّى نَجِدَ
 so that we may find
 لَذَّةَ مَا نَدْعُوكَ بِهِ
 the pleasure of that for which we supplicate Thee
 وَ كَابَةَ مَا نَسْتَجِيرُكَ مِنْهُ
 and the sorrow of that from which we seek sanctuary in Thee!
 وَاجْعَلْنَا عِنْدَكَ مِنَ التَّوَّابِينَ الَّذِينَ
 And place us with Thee among the repenters,
 أَوْجَبْتَ لَهُمْ مَحَبَّتَكَ
 those upon whom Thou hast made Thy love obligatory
 وَ قَبِلْتَ مِنْهُمْ مُرَاجَعَةَ طَاعَتِكَ
 and from whom Thou hast accepted the return to obeying Thee!¹
 يَا أَعْدَلَ الْعَادِلِينَ
 O Most Just of the just!
 اللَّهُمَّ تَجَاوَزْ عَن آبَائِنَا وَ أُمَّهَاتِنَا
 O Allah, show forbearance toward our fathers and our mothers
 وَ أَهْلِ دِينِنَا جَمِيعًا مَن سَلَفَ مِنْهُمْ وَ مَن غَبَرَ إِلَى يَوْمِ الْقِيَامَةِ
 and all the people of our religion, those who have gone and those who will pass by, until the Day of
 Resurrection!
 اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ نَبِيِّنَا وَ آلِهِ كَمَا صَلَّيْتَ عَلَى مَلَكِكَ
 الْمُقَرَّبِينَ
 O Allah, bless our prophet Muhammad and his Household, as Thou hast blessed Thy angels brought nigh,
 وَ صَلِّ عَلَيْهِ وَ آلِهِ كَمَا صَلَّيْتَ عَلَى أَنْبِيَائِكَ الْمُرْسَلِينَ
 bless him and his Household, as Thou hast blessed Thy prophets sent out,
 وَ صَلِّ عَلَيْهِ وَ آلِهِ كَمَا صَلَّيْتَ عَلَى عِبَادِكَ الصَّالِحِينَ
 bless him and his Household, as Thou hast blessed Thy righteous servants

¹ Allusion to Qur'anic verses such as Truly Allah loves the repenters (2:222) and Allah is He who accepts repentance from His servants (9:104; cf. 42:25)

وَ أَفْضَلَ مِنْ ذَلِكَ يَا رَبِّ الْعَالَمِينَ صَلَوةً

- and better than that, O Lord of the worlds! - a blessing

تَبْلُغُنَا بِرَكَّتُهَا

whose benediction will reach us,

وَ يَبَالِنَا نَفْعُهَا

whose benefit will attain to us,

وَ يُسْتَجَابُ لَهَا دُعَاؤُنَا

and through which our supplication may be granted!

إِنَّكَ أَكْرَمُ مَنْ رُغِبَ إِلَيْهِ

Thou art the most generous of those who are beseeched,

وَ أَكْفَى مَنْ تُوَكِّلَ عَلَيْهِ

the most sufficient of those in whom confidence is had,

وَ أَعْطَى مَنْ سُئِلَ مِنْ فَضْلِهِ

the most bestowing of those from whom bounty is asked,

وَ أَنْتَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

and Thou art powerful over everything!¹

وَ كَانَ مِنْ دُعَائِهِ □ فِي يَوْمِ الْفِطْرِ إِذَا أَنْصَرَ مِنْ صَلَاتِهِ قَامَ قَائِمًا ثُمَّ اسْتَقْبَلَ الْقِبْلَةَ وَ فِي يَوْمِ الْجُمُعَةِ فَقَالَ:

46. His Supplication on the Day of Fast-Breaking and on Friday When he finished his prayer, He would stand in place, face the qibla, and say:

يَا مَنْ يَرْحَمُ مَنْ لَا يَرْحَمُهُ الْعِبَادُ

O He who has mercy upon him toward whom the servants show no mercy!

وَ يَا مَنْ يَقْبَلُ مَنْ لَا تُقْبَلُهُ الْبِلَادُ

O He who accepts him whom the cities will not accept!

وَ يَا مَنْ لَا يَحْتَقِرُ أَهْلَ الْحَاجَةِ إِلَيْهِ

O He who looks not down upon those who have need of Him!

وَ يَا مَنْ لَا يُخَيِّبُ الْمُلْحِينَ عَلَيْهِ

O He who disappoints not those who implore Him!

وَ يَا مَنْ لَا يَجْبَهُ بِالرَّدِّ أَهْلَ الدَّالَةِ عَلَيْهِ

¹ Holy Quran, 3:26

O He who slaps not the brow of the people of boldness toward Him with rejection!

□ وَيَا مَنْ يَجْتَبِي صَغِيرَ مَا يُنْحَفُ بِهِ وَ يَشْكُرُ يَسِيرَ مَا يُعْمَلُ لَهُ

O He who collects the little that is given to Him and shows gratitude for the paltry that is done for Him!

وَيَا مَنْ يَشْكُرُ عَلَى الْقَلِيلِ وَيُجَازِي بِالْجَلِيلِ

O He who shows gratitude for the small and rewards with the great!

وَيَا مَنْ يَدْنُوا إِلَى مَنْ دَنَا مِنْهُ

O He who comes close to him who comes close to Him!

وَيَا مَنْ يَدْعُو إِلَى نَفْسِهِ مَنْ أَدْبَرَ عَنْهُ

O He who invites to Himself him who turns his back on Him!

وَيَا مَنْ لَا يُغَيِّرُ النِّعْمَةَ وَلَا يُبَادِرُ بِالنَّقْمَةِ

O He who changes not favour and rushes not to vengeance!¹

وَيَا مَنْ يُثْمِرُ الْحَسَنَةَ حَتَّى يُنْمِيَهَا

O He who causes the good deed to bear fruit so that He may make it grow,

وَيَتَجَاوَزُ عَنِ السَّيِّئَةِ حَتَّى يُعْفِيَهَا

and overlooks the evil deed so that He may efface it!

انصرفتِ الْأَمَالُ دُونَ مَدَى كَرَمِكَ بِالْحَاجَاتِ

Hopes turn back with needs fulfilled short of the extent of Thy generosity,

وَأَمْتَلَأَتْ بِفَيْضِ جُودِكَ أَوْعِيَةَ الطَّلِبَاتِ

the cups of requests fill up with the overflow of Thy munificence,

وَتَفَسَّخَتْ دُونَ بُلُوغِ نَعْتِكَ الصِّفَاتُ

and attributes fall apart without reaching Thy description.

فَلَكَ الْعُلُوُّ الْأَعْلَى فَوْقَ كُلِّ عَالٍ

For to Thee belongs the highest highness above everything high,

وَالْجَلَالُ الْأَمْجَدُ فَوْقَ كُلِّ جَلَالٍ

and the most glorious majesty beyond every majesty!

كُلُّ جَلِيلٍ عِنْدَكَ صَغِيرٌ

Everything majestic before Thee is small,

وَ كُلُّ شَرِيفٍ فِي جَنْبِ شَرَفِكَ حَقِيرٌ

everything eminent beside Thy eminence vile!

خَابَ الْوَافِدُونَ عَلَى غَيْرِكَ

Those who reach other than Thee are disappointed,

¹ Allusion to 8:53: Allah would never change His favour that He conferred on a people until they changed what was within themselves

وَ خَسِرَ الْمُتَعَرِّضُونَ إِلَّا لَكَ

those who present themselves to other than Thee have lost,

وَ ضَاعَ الْمَلْمُومُونَ إِلَّا بِكَ

those who stay with other than Thee have perished,

وَ أَجْدَبَ الْمُنتَجِعُونَ إِلَّا مَنْ انْتَجَعَ فَضْلَكَ

and those who retreat - except those who retreat to Thy bounty - are desolate!

بَابِكَ مَفْتُوحٌ لِلرَّاعِبِينَ

Thy door is open to the beseechers,

وَ جُودُكَ مُبَاحٌ لِلسَّائِلِينَ

Thy munificence free to the askers,

وَ إِغَاثَتُكَ قَرِيبَةٌ مِنَ الْمُسْتَغِيثِينَ

Thy help near to the help-seekers!

لَا يَخِيبُ مِنْكَ الْأَمْلُونَ

The expectant are not disappointed by Thee,

وَ لَا يَيْبَسُ مِنْ عَطَائِكَ الْمُتَعَرِّضُونَ

those who present themselves despair not of Thy bestowal,

وَ لَا يَشْقَى بِنِقْمَتِكَ الْمُسْتَغْفِرُونَ

the forgiveness-seekers become not wretched through Thy vengeance!

رِزْقُكَ مَبْسُوطٌ لِمَنْ عَصَاكَ

Thy provision is spread among those who disobey Thee,

وَ حِلْمُكَ مُعْتَرِضٌ لِمَنْ نَاوَاكَ

Thy clemency presents itself to those hostile toward Thee,

عَادَتُكَ الْإِحْسَانُ إِلَى الْمُسِيئِينَ

Thy habit is beneficence toward the evildoers,

وَ سُنَّتُكَ الْإِبْقَاءُ عَلَى الْمُعْتَدِينَ

and Thy wont is to spare the transgressors,

حَتَّى لَقَدْ

so much so that

غَرَّتْهُمْ أَنَاؤُكَ عَنِ الرَّجُوعِ

Thy lack of haste deludes them from returning,

وَ صَدَّاهُمْ إِمَهَالُكَ عَنِ النَّزُوعِ

and Thy disregard bars them from desisting!

وَ إِنَّمَا تَأَنَّنَيْتَ بِهِمْ لِيَفِيئُوا إِلَى أَمْرِكَ

Thou actest without haste toward them so that they will come back to Thy command

وَ أَمَهَلْتَهُمْ ثِقَةً بِدَوَامِ مُلْكِكَ

and Thou disregardest them confident in the permanence of Thy kingdom,

فَمَنْ كَانَ مِنْ أَهْلِ السَّعَادَةِ خَتَمْتَ لَهُ □ بِهَا

so Thou sealest him who is worthy of it with felicity,

وَ مَنْ كَانَ مِنْ أَهْلِ الشَّقَاوَةِ خَذَلْتَهُ □ لَهَا

and Thou abandonest him who is worthy of it to wretchedness!

كُلُّهُمْ صَائِرُونَ إِلَى حُكْمِكَ

All of them come home to Thy decree,

وَ أُمُورُهُمْ آئِلَةٌ إِلَى أَمْرِكَ

their affairs revert to Thy command;

لَمْ يَهِنْ عَلَى طَوْلِ مُدَّتِهِمْ سُلْطَانُكَ

Thy authority grows not feeble through their drawn out term,

وَلَمْ يَدْخُضْ لِتَرْكِ مُعَاجِلَتِهِمْ بُرْهَانُكَ

Thy proof is not refuted by the failure to hurry after them.

حُجَّتُكَ قَائِمَةٌ لَا تُدْخَضُ

Thy argument is established, never refuted,

وَ سُلْطَانُكَ ثَابِتٌ لَا يَزُولُ

Thy authority fixed, never removed.

فَالْوَيْلُ الدَّائِمُ لِمَنْ جَنَحَ عَنَّا

Permanent woe belongs to him who inclines away from Thee,

وَ الْخَيْبَةُ الْخَاذِلَةُ لِمَنْ خَابَ مِنَّا

forsaking disappointment to him who is disappointed by Thee,

وَ الشَّقَاءُ الْأَشَقَى لِمَنْ اغْتَرَّ بِكَ

and the most wretched wretchedness to him who is deluded about Thee!

مَا أَكْثَرَ تَصَرُّفَهُ □ فِي عَذَابِكَ

How much he will move about in Thy chastisement!

وَمَا أَطْوَلَ تَرَدُّدَهُ □ فِي عِقَابِكَ

How long he will frequent Thy punishment!

وَ مَا أَبْعَدَ غَايَتَهُ □ مِنَ الْفَرَجِ

How far his utmost end from relief!

وَمَا أَقْنَطَهُ □ مِنْ سُهُولَةِ الْمَخْرَجِ

How he will despair of an easy exit!

عَدْلًا مِنْ قَضَائِكَ لَا تَجُورُ فِيهِ

[All of this] as justice from Thy decree (Thou art not unjust in it!),

وَإِنْصَافًا مِنْ حُكْمِكَ لَا تَحْبِيفُ عَلَيْهِ

and equity from Thy judgement (Thou dost not act wrongfully against him!).

فَقَدْ ظَاهَرْتَ الْحُجَجَ

Thou supported the arguments,

وَ أَبْلَيْتَ الْأَعْدَارَ

tested the excuses,

وَ قَدْ تَقَدَّمْتَ بِالْوَعِيدِ

began with threats,

وَ تَلَطَّفْتَ فِي التَّرْغِيبِ

showed gentleness with encouragement,

وَ ضَرَبْتَ الْأَمْثَالَ

struck similitudes,

وَ أَطَلْتَ الْأِمْهَالَ

made long the respite,

وَ أَخَّرْتَ وَ أَنْتَ مُسْتَطِيعٌ لِلْمُعَاجَلَةِ

delayed, while Thou art able to hurry,

وَ تَأَنَّنَيْتَ وَ أَنْتَ مَلِيٌّ بِالْمُبَادَرَةِ

and acted without haste, while Thou art full of quick accomplishment!

لَمْ تَكُنْ أَنْتَ عَجْزًا

Not because of incapacity is Thy slowness,

وَ لَا إِمْهَالَكَ وَ هُنَّا

feebleness Thy giving respite,

وَ لَا إِمْسَاكَكَ غَفْلَةً

heedlessness Thy showing restraint,

وَ لَا أَنْتِظَارُكَ مُدَارَاةً

dissemblance Thy waiting!

بَلْ لِتَكُونَ

But that

حُجَّتُكَ أَبْلَغَ

Thy argument be more conclusive,

وَ كَرَمُكَ أَكْمَلَ

Thy generosity more perfect,

وَ إِحْسَانُكَ أَوْفَى

Thy beneficence more exhaustive,

وَ نِعْمَتُكَ أَتَمَّ

Thy favour more complete!

كُلُّ ذَلِكَ كَانَ وَ لَمْ تَزَلْ وَ هُوَ كَائِنٌ وَ لَا تَزَالُ

All of this has been and always was, is and ever will be.

حُجَّتُكَ أَجَلٌ مِنْ أَنْ تُوصَفَ بِكُلِّهَا

Thy argument is greater than that its totality be described,

وَ مَجْدُكَ أَرْفَعُ مِنْ أَنْ تُحَدَّ بِكُنْهِهِ

Thy glory more elevated than that it be limited in its core,

وَ نِعْمَتُكَ أَكْثَرُ مِنْ أَنْ تُحْصَى بِأَسْرِهَا

Thy favour more abundant than that its entirety be counted,

وَ إِحْسَانُكَ أَكْثَرُ مِنْ أَنْ تُشْكَرَ عَلَى أَقْلِهِ

Thy beneficence more abundant than that thanks be given for its least amount!

وَ قَدْ قَصَّرَ بِي السُّكُوتُ عَنْ تَحْمِيدِكَ

Speechlessness has made me fall short of praising Thee,

وَ فَهَّهْنِي الْإِمْسَاكُ عَنْ تَمْجِيدِكَ

restraint has made me powerless to glorify Thee,

وَ قُصَارَايَ الْإِفْرَارُ بِالْحُسُورِ

and the most I can do is admit to inability,

لَا رَغْبَةَ يَا إِلَهِي بَلْ عَجْزًا

not out of desire, my Allah, but out of incapacity.

فَهَا أَنَا ذَاؤُمُكَ بِالْوَفَادَةِ

So here I am: I repair to Thee by coming forward,

وَ أَسْئَلُكَ حُسْنَ الرَّفَادَةِ

and I ask from Thee good support

فَصَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ

So bless Muhammad and his Household,

وَاسْمَعْ نَجْوَايَ
 hear my whispered words,
 وَاسْتَجِبْ دُعَائِي
 grant my supplication,
 وَلَا تَخْتِمْ يَوْمِي بِخَيْبَتِي
 seal not my day with disappointment,
 وَلَا تَجْبِهْنِي بِالرَّدِّ فِي مَسْئَلَتِي
 slap not my brow by rejecting my request,
 وَ أَكْرِمْ مِنْ عِنْدِكَ مُنْصَرَ فِي
 and make noble my coming from Thee
 وَ إِلَيْكَ مُنْقَلَبِي
 and my going back to Thee!
 إِنَّكَ عَيْرُ ضَائِقٍ بِمَا تُرِيدُ
 Surely Thou art not constrained by what Thou desirest,
 وَلَا عَاجِزٌ عَمَّا تُسْأَلُ
 nor incapable of what Thou art asked!
 وَ أَنْتَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ
 Thou art powerful over everything,¹
 وَلَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ.
 and 'There is no force and no strength save in Allah, the All-high, the All-mighty!'²

وَ كَانَ مِنْ دُعَائِهِ □ فِي يَوْمِ عَرَفَةَ

47. His Supplication on the Day of Arafah³

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ
 Praise belongs to Allah, Lord of the worlds!⁴
 اللَّهُمَّ لَكَ الْحَمْدُ
 O Allah, to Thee belongs praise!
 بَدِيعَ السَّمَوَاتِ وَ الْأَرْضِ

¹ Holy Quran, 3:26

² An oft-repeated formula found in many hadees

³ The ninth of Zilhajj, the last day of the hajj, when the pilgrims occupy themselves with prayer at Mount 'Arafa. Cf. Imam Husain's long supplication for the day, translated in Chittick, A Shia Anthology, pp. 93-113

⁴ Holy Quran, 1:2

Originator of the heavens and the earth!

ذَا الْجَلَالِ وَالْإِكْرَامِ

Possessor of majesty and munificence!

رَبِّ الْأَرْبَابِ

Lord of lords!

وَإِلَهٍ كُلِّ مَالُوهِ

Object of worship of every worshiper!

وَخَالِقِ كُلِّ مَخْلُوقٍ

Creator of every creature!

وَوَارِثِ كُلِّ شَيْءٍ

Inheritor of all things!¹

لَيْسَ كَمِثْلِهِ شَيْءٌ

There is nothing like Him,²

وَلَا يَعْزُبُ عَنْهُ عِلْمُ شَيْءٍ

knowledge of nothing escapes Him,³

وَ هُوَ بِكُلِّ شَيْءٍ مُّحِيطٌ

He encompasses everything,⁴

وَ هُوَ عَلَى كُلِّ شَيْءٍ رَّقِيبٌ

and He is watchful over everything.⁵

أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ

Thou art Allah, there is no Allah but Thou,

الْأَحَدُ الْمُتَوَحِّدُ

the Unique, the Alone,

الْفَرْدُ الْمُتَفَرِّدُ

the Single, the Isolated.

وَ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ

Thou art Allah, there is no Allah but Thou,

الْكَرِيمُ الْمُتَكَرِّمُ

¹ Cf. 15: 21-23: Naught is there, but its treasures are with Us, and We send it not down but in a known measure... It is We who give life, and make to die, and it is We who are the inheritors

² Holy Quran, 42:11

³ Reference to 10:61: Not so much as the weight of an ant in earth or heaven escapes from thy Lord...

⁴ Holy Quran, 41:54

⁵ Holy Quran, 33:52

the Generous, the Generously Bestowing,

الْعَظِيمُ الْمُتَعَزِّمُ

the All-mighty, the Mightily Exalted,

الْكَبِيرُ الْمُتَكَبِّرُ

the Magnificent, the Magnificently Magnified.

وَ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ

Thou art Allah, there is no Allah but Thou,

الْعَلِيُّ الْمُتَعَالَى الشَّدِيدُ الْمِحَالِ

the All-high, the Sublimely High, the Strong in prowess.

وَ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ

Thou art Allah, there is no Allah but Thou,

الرَّحْمَنُ الرَّحِيمُ

the All-merciful, the All-compassionate,

الْعَلِيمُ الْحَكِيمُ

the All-knowing, the All-wise.

وَ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ

Thou art Allah, there is no Allah but Thou,

السَّمِيعُ الْبَصِيرُ

the All-hearing, the All-seeing,

الْقَدِيمُ الْخَبِيرُ

the Eternal, the All-aware.

وَ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ

Thou art Allah, there is no Allah but Thou,

الْكَرِيمُ الْأَكْرَمُ

the Generous, the Most Generous,

الدَّائِمُ الْأَدْوَمُ

the Everlasting, the Most Everlasting.

وَ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ

Thou art Allah, there is no Allah but Thou,

الْأَوَّلُ قَبْلَ كُلِّ أَحَدٍ

the First before every one,

وَالْآخِرُ بَعْدَ كُلِّ عَدَدٍ

the Last after every number.

وَ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ

Thou art Allah, there is no Allah but Thou,

الدَّانِي فِي عُلُوِّهِ

the Close in His highness,

وَ الْعَالِي فِي دُنُوِّهِ

the High in His closeness.

وَ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ

Thou art Allah, there is no Allah but Thou,

ذُو الْبَهَاءِ وَ الْمَجْدِ

Possessor of radiance and glory,

وَ الْكِبْرِيَاءِ وَ الْحَمْدِ

magnificence and praise.

وَ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ

Thou art Allah, there is no Allah but Thou.

الَّذِي أَنْشَأَ الْأَشْيَاءَ مِنْ غَيْرِ سِنَخٍ

Thou hast brought forth the things without root,

وَ صَوَّرْتَ مَا صَوَّرْتَ مِنْ غَيْرِ مَثَالٍ

formed what Thou hast formed without exemplar,

وَ ابْتَدَعْتَ الْمُبْتَدَعَاتِ بِلاِ احْتِدَاءٍ

and originated the originated things without limitation.

أَنْتَ الَّذِي

It is Thou

قَدَّرْتَ كُلَّ شَيْءٍ تَقْدِيرًا¹

who hast ordained each thing with an ordination,¹

وَ يَسَّرْتَ كُلَّ شَيْءٍ تَيْسِيرًا²

eased each thing with an easing,²

وَ دَبَّرْتَ مَا دُونَكَ تَدْبِيرًا³

and governed everything below Thyself with a governing.³

أَنْتَ الَّذِي

¹ Reference to 25:2: He created everything, then He ordained it with an ordination

² Allusion to 80:20: He created him [man] and determined him then the way eased for him

³ Perhaps an allusion to 32:5: He governs the affair from the heaven to the earth

It is Thou

لَمْ يُعِينِكَ عَلَىٰ خَلْقِكَ شَرِيكٌ
 whom no associate helps with Thy creation
 وَ لَمْ يُوَاظِرْكَ فِي أَمْرِكَ وَزِيرٌ
 and no vizier aids in Thy command.
 وَ لَمْ يَكُنْ لَكَ مُشَاهِدٌ وَ لَا نَظِيرٌ
 Thou hast no witness and no equal.
 أَنْتَ الَّذِي

It is Thou

أَرَدْتَ فَكَانَ حَتْمًا مَا أَرَدْتَ
 who willed, and what Thou willed was unfailing,
 وَ قَضَيْتَ فَكَانَ عَدْلًا مَا قَضَيْتَ
 who decreed, and what Thou decreed was just,
 وَ حَكَمْتَ فَكَانَ نِصْفًا مَا حَكَمْتَ
 who decided, and what Thou decided was fair.
 أَنْتَ الَّذِي لَا يَحْوِيكَ مَكَانٌ
 It is Thou whom place does not contain,
 وَ لَمْ يَقُمْ لِسُلْطَانِكَ سُلْطَانٌ
 before whose authority no authority stands up,
 وَ لَمْ يُعِينِكَ بُرْهَانٌ وَ لَا بَيَانٌ
 and whom no proof or explication can thwart.
 أَنْتَ الَّذِي

It is Thou

أَحْصَيْتَ كُلَّ شَيْءٍ عَدَدًا
 who hast counted everything in numbers,¹
 وَ جَعَلْتَ لِكُلِّ شَيْءٍ أَمْدًا
 appointed for everything a term,
 وَ قَدَّرْتَ كُلَّ شَيْءٍ تَقْدِيرًا
 and ordained everything with an ordination.
 أَنْتَ الَّذِي

It is Thou

¹ Reference to 72:28: He has counted everything in numbers

قَصُرَتْ الْأَوْهَامُ عَنْ ذَاتِيَّتِكَ
 before whose selfness imaginations fall short,
 وَ عَجَزَتْ الْأَفْهَامُ عَنْ كَيْفِيَّتِكَ
 before whose howness understandings have no incapacity,
 وَ لَمْ تُدْرِكِ الْأَبْصَارُ مَوْضِعَ أَيْدِيَّتِكَ
 and the place of whose whereness eyes perceive not.¹
 أَنْتَ الَّذِي

It is Thou

لَا تُحَدُّ فَتَكُونُ مَحْدُودًا
 who hast no bounds, lest Thou be bounded,
 وَ لَمْ تُمَثَّلْ فَتَكُونِ مَوْجُودًا
 who art not exemplified, lest Thou be found,
 وَ لَمْ تَلِدْ فَتَكُونِ مَوْلُودًا
 who dost not beget, lest Thou be begotten.²

أَنْتَ الَّذِي

It is Thou

لَا ضِدَّ مَعَكَ فَيُعَانِدَكَ
 with whom there is no opposite, lest it contend with Thee,
 وَ لَا عَدْلَ لَكَ فَيُكَاتِرَكَ
 who hast no equal, lest it vie with Thee,
 وَ لَا نِدًّا لَكَ فَيُعَارِضَكَ
 who hast no rival, lest it resist Thee.

أَنْتَ الَّذِي

It is Thou

ابْتَدَأَ وَ اخْتَرَعَ
 who art He who began, devised,
 وَ اسْتَحْدَثَ وَ ابْتَدَعَ
 brought forth, originated,

¹ The terms 'howness' and 'whereness' are found already in hadees attributed to the Prophet in Shia sources, as well as to some of the Imams (cf. Chittick, A Shia Anthology index under ayniyyah and kayfiyyah. The term 'selfness' (dhatiyya) is certainly more rare. Lane in his Lexicon points out that it is a post-classical term used in philosophy, but in the present context it has no such philosophical sense and seems to be a coinage built on the analogy of the other two terms

² Reference to sura 112

وَ أَحْسَنَ صُنْعَ مَا صَنَعَ

and made well all that He made.

سُبْحَانَكَ مَا

Glory be to Thee!

أَجَلَ شَأْنِكَ

How majestic is Thy station!

وَ أَسْنَى فِي الْأَمَاكِنِ مَكَانِكَ

How high Thy place among the places!

وَ أَصْدَعَ بِالْحَقِّ فُرْقَانَكَ

How cleanly Thy Separator cleaves with the truth!¹

سُبْحَانَكَ مِنْ

Glory be to Thee!

لَطِيفٍ مَا لَطَفَاكَ

The Gentle - how gentle Thou art!

وَ رَوْوُفٍ مَا أَرْنَفَاكَ

The Clement - how clement Thou art!

وَ حَكِيمٍ مَا أَعْرَفَاكَ

The Wise - how knowing Thou art!

سُبْحَانَكَ مِنْ

Glory be to Thee!

مَلِيكَ مَا أَمْنَعَاكَ

The King - how invincible Thou art!

وَ جَوَادٍ مَا أَوْسَعَاكَ

The Munificent - how full of plenty Thou art!

وَ رَفِيعٍ مَا أَرْفَعَاكَ

The Elevated - how elevated Thou art!

ذُو الْبَهَاءِ وَ الْمَجْدِ

Possessor of radiance and glory,

وَ الْكِبْرِيَاءِ وَ الْحَمْدِ

magnificence and praise!

¹ The 'Separator' is the Qur'an (cf. Supplication 42.2). There is an allusion here to 15:94: Therefore cleave [O Muhammad] by means of that which thou art commanded [i.e. the Qur'anic injunctions] and turn away from the idolaters

سُبْحَانَكَ

Glory be to Thee!

بَسَطْتَ بِالْخَيْرَاتِ يَدَكَ

Thou hast stretched forth Thy hand with good things,

وَ عُرِفَتِ الْهَدَايَةُ مِنْ عِنْدِكَ

and from Thee guidance has come to be known,

فَمَنْ التَّمَسَّكَ لِدِينٍ أَوْ دُنْيَا وَجَدَكَ

so he who begs from Thee religion or this world will find Thee.

سُبْحَانَكَ

Glory be to Thee!

خَضَعَ لَكَ مَنْ جَرَى فِي عِلْمِكَ

Whatever passes in Thy knowledge is subjected to Thee,

وَ خَشَعَ لِعَظَمَتِكَ مَا دُونَ عَرْشِكَ

all below Thy Throne are humbled before Thy mightiness,

وَ انْقَادَ لِلتَّسْلِيمِ لَكَ كُلُّ خَلْقِكَ

and every one of Thy creatures follows Thee in submission.

سُبْحَانَكَ

Glory be to Thee!

لَا تُحَسُّ وَ لَا تُجَسُّ

Thou art not sensed, nor touched,

وَ لَا تُمَسُّ وَ لَا تُكَادُ

nor felt, nor beguiled,

وَ لَا تُمَاطُ وَ لَا تُنَازِعُ

nor held back, nor challenged,

وَ لَا تُجَارَى وَ لَا تُمَارَى

nor kept up with, nor resisted,

وَ لَا تُخَادَعُ وَ لَا تُمَآكِرُ

nor deceived, nor circumvented.

سُبْحَانَكَ

Glory be to Thee!

سَبِيلُكَ جَدَدٌ

Thy path is smooth ground,

وَ أَمْرُكَ رَشْدٌ

Thy command right guidance,

وَ أَنْتَ حَيٌّ صَمَدٌ

and Thou art a living, eternal refuge.

سُبْحَانَكَ

Glory be to Thee!

قَوْلِكَ حُكْمٌ

Thy word is decisive,

وَ قَضَاؤُكَ حَتْمٌ

Thy decree unfailing,

وَ إِرَادَتُكَ عَزْمٌ

Thy will resolute.

سُبْحَانَكَ

Glory be to Thee!

لَا رَادَّ لِمَشِيَّتِكَ

None can reject Thy wish,

وَ لَا مُبَدِّلَ لِكَلِمَاتِكَ

none can change Thy words.¹

سُبْحَانَكَ

Glory be to Thee,

بَاهِرَ الْآيَاتِ

Out-dazzling in signs,

فَاطِرَ السَّمَوَاتِ

Creator of the heavens,

بَارِيَّ النَّسَمَاتِ

Author of the spirits!

لَكَ الْحَمْدُ حَمْدًا يَدُومُ بِدَوَامِكَ

To Thee belongs praise, a praise that will be permanent with Thy permanence!

وَ لَكَ الْحَمْدُ حَمْدًا خَالِدًا بِنِعْمَتِكَ

To Thee belongs praise, a praise everlasting through Thy favour!

وَ لَكَ الْحَمْدُ حَمْدًا يُوَارِي صُنْعَكَ

¹ Reference to 6:115

To Thee belongs praise, a praise that will parallel Thy benefaction!

وَ لَكَ الْحَمْدُ حَمْدًا يَزِيدُ عَلَى رِضَاكَ

To Thee belongs praise, a praise that will increase Thy good pleasure!

وَ لَكَ الْحَمْدُ حَمْدًا مَعَ حَمْدِ كُلِّ حَامِدٍ

To Thee belongs praise, a praise along with the praise of every praiser

وَ شُكْرًا يَفْصِرُ عَنْهُ شُكْرُ كُلِّ شَاكِرٍ

and a thanksgiving before which falls short the thanksgiving of every thanksgiver;

حَمْدًا لَا يَنْبَغِي إِلَّا لَكَ

a praise which is suitable for none but Thee

وَ لَا يَتَقَرَّبُ بِهِ إِلَّا إِلَيْكَ

and through which nearness is sought to none but Thee;

حَمْدًا يُسْتَدَامُ بِهِ الْأَوَّلُ

a praise which will make permanent the first [bounty]

وَ يُسْتَدْعَى بِهِ دَوَامُ الْآخِرِ

and call forth the permanence of the last;

حَمْدًا يَتَضَاعَفُ عَلَى كُرُورِ الْأَزْمِنَةِ

a praise which will multiply through recurrence of times

وَ يَتَزَايِدُ أَضْعَافًا مُتَرَادِفَةً

and increase through successive doublings;

حَمْدًا يَعْجُزُ عَنْ إحصَائِهِ الْحَفَظَةُ

a praise which the guardians will not be able to number

وَ يَزِيدُ عَلَى مَا أَحْصَتْهُ فِي كِتَابِكَ الْكُتُبَةُ

and which exceeds what the writers number in Thy Book;¹

حَمْدًا يُوزَنُ عَرْشَكَ الْمَجِيدَ

a praise which will counterbalance Thy glorious Throne

وَ يُعَادِلُ كُرْسِيَّكَ الرَّفِيعَ

and equal Thy elevated Footstool;

حَمْدًا يَكْمُلُ لَدَيْكَ ثَوَابُهُ □

a praise whose reward with Thee will be complete

وَ يَسْتَعْرِقُ كُلَّ جَزَاءٍ جَزَاؤُهُ □

¹ The guardians or writers are the recording angels. Cf. Supplication 3.18. The 'book' mentioned here is referred to in such verses as: The Book shall be set in place; and thou wilt see the sinners fearful at what is in it and saying: 'Alas for us! How is it with this Book that it leaves nothing behind, small or great but it has numbered it?' (18:49)

and whose recompense will comprise every recompense;

حَمْدًا ظَاهِرُهُ □ وَفَقُّ لِبَاطِنِهِ

a praise whose outward conforms to its inward,

وَ بَاطِنُهُ □ وَفَقُّ لِصِدْقِ النِّيَّةِ

and whose inward conforms to correct intention;

حَمْدًا لَمْ يَحْمَدَكَ خَلْقٌ مِثْلَهُ □

a praise with whose like no creature has praised Thee

وَ لَا يَعْرِفُ أَحَدٌ سِوَاكَ فَضْلَهُ □

and whose excellence none knows but Thou;

حَمْدًا يُعَانُ مَنْ اجْتَهَدَ فِي تَعْدِيدِهِ

a praise in which he who strives to multiply Thy praise will be helped

وَيُؤَيِّدُ مَنْ أَغْرَقَ نَزْعًا فِي تَوْفِيَّتِهِ

and he who draws the bow to the utmost in fulfilling it will be confirmed;

حَمْدًا يَجْمَعُ مَا خَلَقْتَ مِنَ الْحَمْدِ

a praise which will gather all the praise which Thou hast created

وَ يَنْتَظِمُ مَا أَنْتَ خَالِقُهُ □ مِنْ بَعْدُ

and tie together all which Thou wilt afterwards create;

حَمْدًا لَا حَمْدَ أَقْرَبُ إِلَى قَوْلِكَ مِنْهُ

a praise than which no praise is nearer to Thy word

وَ لَا أَحْمَدُ مِمَّنْ يَحْمَدُكَ بِهِ

and than which none is greater from any who praise Thee;

حَمْدًا يُوجِبُ بِكَرَمِكَ الْمَزِيدَ بِوَفُورِهِ

a praise whose fullness will obligate increase through Thy generosity

وَ تَصِلُهُ □ بِمَزِيدٍ بَعْدَ مَزِيدٍ طَوَّلًا مِنْكَ

and to which Thou wilt join increase after increase as graciousness from Thee;

حَمْدًا يَجِبُ لِكَرَمِ وَجْهِكَ

a praise that will befit the generosity of Thy face

وَ يُقَابِلُ عِزَّ جَلَالِكَ

and meet the might of Thy majesty!

رَبِّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ

My Lord, bless Muhammad and the Household of Muhammad,

الْمُنْتَجَبِ الْمُصْطَفَى

the distinguished, the chosen,

الْمُكْرَمِ الْمُقَرَّبِ

the honoured, the brought nigh,

أَفْضَلَ صَلَوَاتِكَ

with the most excellent of Thy blessings,

وَبَارِكْ عَلَيْهِ أَتَمَّ بَرَكَاتِكَ

benedict him with the most complete of Thy benedictions,

وَتَرَحَّمْ عَلَيْهِ أَمْتَعِ رَحْمَاتِكَ

and have mercy upon him with the most enjoyable of Thy mercies!

رَبِّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ صَلَوَةً

My Lord, bless Muhammad and his Household with a fruitful blessing,

زَاكِيَةً لَا تَكُونُ صَلَوَةٌ أَرْكَى مِنْهَا وَصَلِّ عَلَيْهِ صَلَوَةً

more fruitful than which there is no blessing! Bless him with a growing blessing,

نَامِيَةً لَا تَكُونُ صَلَوَةٌ أَنْمَى مِنْهَا

more growing than which there is no blessing!

وَصَلِّ عَلَيْهِ صَلَوَةً

And bless him with a pleasing blessing,

رَاضِيَةً لَا تَكُونُ صَلَوَةٌ فَوْقَهَا

beyond which there is no blessing!

رَبِّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ صَلَوَةً

My Lord, bless Muhammad and his Household with a blessing

تُرْضِيهِ وَتَزِيدُ عَلَى رِضَاهُ

which will please him and increase his good pleasure!

وَصَلِّ عَلَيْهِ صَلَوَةً تُرْضِيكَ وَتَزِيدُ عَلَى رِضَاكَ لَهُ □

Bless him with a blessing which will please Thee and increase Thy good pleasure toward him!

وَصَلِّ عَلَيْهِ صَلَوَةً

And bless him with a blessing

لَا تَرْضَى لَهُ □ إِلَّا بِهَا

through other than which Thou wilt not be pleased for him,

وَلَا تَرَى غَيْرَهُ □ لَهَا أَهْلًا

and for which Thou seest no one else worthy!

رَبِّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ

My Lord, bless Muhammad and his Household with a blessing which

صَلْوَةٌ تُجَاوِزُ رِضْوَانَكَ

will pass beyond Thy good pleasure,

وَيَتَّصِلُ اتِّصَالَهَا بِبِقَائِكَ

be continuous in its continuity through Thy subsistence,

وَلَا يَنْفَدُ كَمَا لَا تَنْفَدُ كَلِمَاتُكَ

and never be spent, just as Thy words will never be spent!¹

رَبِّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ صَلْوَةً

My Lord, bless Muhammad and his Household with a blessing which will

تَنْتَظِمُ صَلَوَاتِ مَلَائِكَتِكَ وَ أَنْبِيَائِكَ وَ رُسُلِكَ وَ أَهْلِ طَاعَتِكَ

tie together the blessings of Thy angels, Thy prophets, Thy messengers, and those who obey Thee,

وَ تَشْتَمِلُ عَلَى صَلَوَاتِ عِبَادِكَ مِنْ جِنَّكَ وَ إِنْسِكَ وَ أَهْلِ إِجَابَتِكَ

comprise the blessings of Thy servants, jinn or mankind, and those worthy of Thy response,

وَ تَجْتَمِعُ عَلَى صَلْوَةٍ كُلِّ مَنْ ذَرَأَتْ وَ بَرَأَتْ مِنْ أَصْنَافِ خَلْقِكَ

and bring together the blessings of every one of the kinds of Thy creatures which Thou hast sown and

authored!

رَبِّ صَلِّ عَلَيْهِ وَ آلِهِ صَلْوَةً تُحِيطُ بِكُلِّ صَلْوَةٍ سَالِفَةٍ وَ مُسْتَانِفَةٍ

My Lord, bless Muhammad and his Household with a blessing which will encompass every blessing, bygone

and new!

وَ صَلِّ عَلَيْهِ وَ عَلَى آلِهِ صَلْوَةً مَرْضِيَّةً لَكَ وَ لِمَنْ دُونِكَ

Bless him and his Household with a blessing which is pleasing to Thee and everyone below Thee

وَ تُنْشِئُ مَعَ ذَلِكَ صَلَوَاتٍ

and will bring forth with all that a blessing

تُضَاعِفُ مَعَهَا تِلْكَ الصَّلَوَاتِ عِنْدَهَا

with which Thou wilt multiply those blessings

وَ تَزِيدُهَا عَلَى كُرُورِ الْأَيَّامِ زِيَادَةً فِي تَضَاعِيفٍ لَا يَعُدُّهَا غَيْرُكَ

and increase them through the recurrence of days with an increasing in multiples which none can count but

Thou!

رَبِّ صَلِّ عَلَى أَطَائِبِ أَهْلِ بَيْتِهِ

My Lord, bless the best of his Household, those whom Thou hast

الَّذِينَ اخْتَرْتَهُمْ لِأَمْرِكَ

chosen for Thy command,

¹ Allusion to 18:109: Say: 'If the sea were ink for the words of my Lord, the sea would be spent before the words of my Lord are spent'

وَ جَعَلْتَهُمْ خَزَنَةَ عِلْمِكَ
 appointed the treasurers of Thy knowledge,
 وَ حَفَظَةَ دِينِكَ
 the guardians of Thy religion,
 وَ خُلَفَائِكَ فِي أَرْضِكَ
 Thy vicegerents in Thy earth,
 وَ حُجَجَكَ عَلَى عِبَادِكَ
 and Thy arguments against Thy servants,
 وَ طَهَّرْتَهُمْ مِنَ الرَّجْسِ وَ الدَّنَسِ تَطْهِيرًا بِإِرَادَتِكَ
 purified from uncleanness and defilement through a purification by Thy desire,¹
 وَ جَعَلْتَهُمُ الْوَسِيلَةَ إِلَيْكَ وَ الْمَسْلَكَ إِلَى جَنَّتِكَ
 and made the mediation to Thee² and the road to Thy Garden!
 رَبِّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ صَلَوةً
 My Lord, bless Muhammad and his Household with a blessing which
 تُجْزِلُ لَهُمْ بِهَا مِنْ نِحْلِكَ وَ كَرَامَتِكَ
 makes plentiful Thy gifts and generosity,
 وَ تُكْمِلُ لَهُمُ الْأَشْيَاءَ مِنْ عَطَايَاكَ وَ نَوَافِلِكَ
 perfects for them Thy bestowals and awards,
 وَ تُوفِّرُ عَلَيْهِمُ الْحَظَّ مِنْ عَوَائِدِكَ وَ فَوَائِدِكَ
 and fills out their share of Thy kindly acts and benefits!
 رَبِّ صَلِّ عَلَيْهِ وَ عَلَيْهِمْ صَلَوةً
 My Lord, bless him and his Household with a blessing
 لَا أَمَدَ فِي أَوَّلِهَا
 whose first has no term,
 وَ لَا غَايَةَ لِأَمَدِهَا
 whose term has no limit,

¹ Reference to 33:33: Folk of the House Allah only desires to put away from you uncleanness and to purify you
² Muslims hold that 'mediation' will be given to the Prophet (see note 172), while Shia tradition adds that it will also belong to the Imams. Cf. the chapter in Majlisi's Behaar al-Anwar 'The Mediation, and the station of the Prophet and the Folk of his House which will become manifest at the resurrection' (VII, 326-40). Among relevant sayings quoted in both Shia and Sunni sources is that of Ali: 'In the Garden there are two pearls within the Throne, one of them white and the other yellow. In each there are 70,000 rooms whose gates and cups come from a single root. The white is the Mediation which belongs to Muhammad and his Household, while the yellow belongs to Abraham and his household' (commentary on 5:35: al-Tabarsi, Majma' al-bayan; Maybudi, Kashf al-Asrar)

وَلَا نِهَآيَةَ لِآخِرِهَا

and whose last has no utmost end!

رَبِّ صَلِّ عَلَيْهِمْ

My Lord, bless them to

□ زِنَةَ عَرْشِكَ وَمَا دُونَهُ

the weight of Thy Throne and all below it,

وَمِلْءَ سَمَوَاتِكَ وَمَا فَوْقَهُنَّ

the amount that fills the heavens and all above them,

وَ عَدَدَ أَرْضِيكَ وَمَا تَحْتَهُنَّ وَمَا بَيْنَهُنَّ صَلْوَةً

the number of Thy earths and all below and between them, a blessing that will

تُقَرِّبُهُمْ مِنْكَ زُلْفَى

bring them near to Thee in proximity,

وَ تَكُونُ لَكَ وَ لَهُمْ رِضَى

please Thee and them,

وَ مُتَّصِلَةٌ بِنظَائِرِهِنَّ أَبَدًا

and be joined to its likes forever!

□ اللَّهُمَّ إِنَّكَ أَيَّدْتَ دِينَكَ فِي كُلِّ أَوَانٍ بِإِمَامٍ أَقَمْتَهُ

O Allah, surely Thou hast confirmed Thy religion in all times with an Imam whom Thou hast

عَلَّمَا لِعِبَادِكَ وَمَنَارًا فِي بِلَادِكَ

set up as a guidepost to Thy servants and a lighthouse in Thy lands,

بَعْدَ أَنْ وَصَلْتَ حَبْلَهُ □ بِحَبْلِكَ

after his cord has been joined to Thy cord!

وَ جَعَلْتَهُ الدَّرِيْعَةَ إِلَى رِضْوَانِكَ

Thou hast appointed him the means to Thy good pleasure,

□ وَ افْتَرَضْتَ طَاعَتَهُ

made obeying him obligatory,

□ وَ حَذَرْتَ مَعْصِيَتَهُ

cautioned against disobeying him,

وَ أَمَرْتَ

and commanded

بِأَمْتِنَالِ أَوْامِرِهِ

following his commands,

وَ الْإِنْتِهَاءِ عِنْدَ نَهْيِهِ

abandoning his prohibitions,

وَ الْآيَاتِ يَتَقَدَّمَهُ □ مُتَقَدِّمٌ

and that no forward-goer go ahead of him

وَ لَا يَتَأَخَّرُ عَنْهُ مُتَأَخَّرٌ

or back-keeper keep back from him!¹

فَهُوَ عِصْمَةُ الْإِلَاحِيَّةِ

So he is the preservation of the shelter-seekers,

وَ كَهْفُ الْمُؤْمِنِينَ

the cave of the faithful,

وَ عُرْوَةُ الْمُتَمَسِّكِينَ

the handhold of the adherents,

وَ بَهَاءُ الْعَالَمِينَ

and the radiance of the worlds!

اللَّهُمَّ

O Allah,

فَاَوْزِعْ لَوْلِيكَ شُكْرَ مَا أَنْعَمْتَ بِهِ عَلَيْهِ

so inspire Thy guardian² to give thanks for that in which Thou hast favoured him,

وَ أَوْزِعْنَا مِثْلَهُ □ فِيهِ

inspire us with the like concerning him,

وَ آتِهِ مِنْ لَدُنْكَ سُلْطَانًا نَصِيرًا

grant him an authority from Thee to help him,³

وَ افْتَحْ لَهُ □ فَتْحًا يَسِيرًا

open for him an easy opening,⁴

وَ أَعِزُّهُ بِرُكْنِكَ الْأَعَزُّ

aid him with Thy mightiest pillar,

¹ Cf. Supplication 1.4

² The 'Friend' or wali is the Imam, who, in keeping with the various meanings of the root, is 'friend' of Allah, 'guardian' of the people under his care, and 'authority' in all matters of religious teaching. His function, known as wilaya (or walaya) and derived from the same Arabic root, is discussed in most books on Shi'ism; in the present text the word is mentioned, not always in the technical sense, in Supplications 5 (title); 8.3; 20.7, 22; 26.1; 47.64; and 77.2

³ Allusion to 17:80: And say [O Muhammad]: '... grant me authority from Thee to help me'

⁴ Cf. 48:1: Surely We have given thee a manifest opening

وَ اَشْدُدْ اَزْرَهٗ □

brace up his back,¹

وَ قَوِّ عَضُدَهٗ □

strengthen his arm,²

وَ رَاعِهٖ بِعَيْنِكَ

guard him with Thy eye,

وَ اَحْمِهٖ بِحِفْظِكَ

defend him with Thy safeguarding,

وَ اَنْصُرْهُ بِمَلَائِكَتِكَ

help him with Thy angels,

وَ اَمُدُّهُ بِجُنُودِكَ الْاَغْلَبِ

and assist him with Thy most victorious troops!³

وَ اَقِمَّ بِهٖ كِتَابَكَ وَ حُدُودَكَ

Through him establish Thy Book, Thy bounds, Thy laws,

وَ شَرَائِعَكَ وَ سُنَنَ رَسُوْلِكَ صَلَوَاتِكَ اَللّٰهُمَّ عَلَيْهِ وَ اٰلِهٖ

and the norms of Thy Messenger's Sunna (Thy blessings, O Allah, be upon him and his Household),

وَ اَحْيِ بِهٖ مَا اَمَاتَهُ الظَّالِمُوْنَ مِنْ مَّعَالِمِ دِيْنِكَ

bring to life the guideposts of Thy religion, deadened by the wrongdoers,

وَ اَجْلِّ بِهٖ صَدَاةَ الْجَوْرِ عَنْ طَرِيْقَتِكَ

burnish the rust of injustice from Thy way,

وَ اَبْنِ بِهٖ الضَّرَّاءَ مِنْ سَبِيْلِكَ

sift the adversity from Thy road,

وَ اَزِلْ بِهٖ النَّاْكِبِيْنَ عَنْ صِرَاطِكَ

eliminate those who deviate from Thy path,

وَ اَمْحَقْ بِهٖ بُعَاةَ قَصْدِكَ عَوْجًا

and erase those who seek crookedness in Thy straightness!

وَ اَلِنْ جَانِبَهٗ □ لِاَوْلِيَائِكَ

Make his side mild toward Thy friends,

وَ اَبْسُطْ يَدَهٗ □ عَلٰى اَعْدَائِكَ

¹ Cf. Moses' supplication in 20:31: Appoint for me of my folk a familiar, Aaron, my brother; by him brace up my back

² Like the previous clause, this is an allusion to the story of Moses and Aaron in the Qur'an, and more specifically, to Allah's words to Moses: We shall strengthen thy arm by means of thy brother (28:35)

³ Cf. 37:173: Our troops - they are the victors

stretch forth his hand over Thy enemies,

وَ هَبْ لَنَا رَأْفَتَهُ □ وَ رَحْمَتَهُ □ وَ تَعَطْفَهُ □ وَ تَحَنُّنَهُ □

give us his clemency, his mercy, his tenderness, his sympathy,

وَ اجْعَلْنَا

and make us

لَهُ □ سَامِعِينَ مُطِيعِينَ

his hearers and obeyers,

وَ فِي رِضَاهُ سَاعِينَ

strivers toward his good pleasure,

وَ إِلَى نُصْرَتِهِ وَ الْمُدَافَعَةِ عَنْهُ مُكْنِغِينَ

assistants in helping him and defending him,

وَ إِلَيْكَ وَ إِلَى رَسُولِكَ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ بِذَلِكَ مُتَقَرِّبِينَ

and brought near through that to Thee and Thy Messenger (Thy blessings, O Allah, be upon him and his Household).

اللَّهُمَّ وَ صَلِّ عَلَى أَوْلِيَائِهِمْ

O Allah, and bless the friends [of the Imams],

الْمُعْتَرِفِينَ بِمَقَامِهِمْ

the confessors of their station,

الْمُتَّبِعِينَ مَنْهَجَهُمْ

the keepers to their course,

الْمُقْتَفِينَ آثَارَهُمْ

the pursuers of their tracks,

الْمُسْتَمْسِكِينَ بِعُرْوَتِهِمْ

the clingers to their handhold,

الْمُتَّمَسِّكِينَ بِوَلَايَتِهِمْ

the adherents to their guardianship,¹

الْمُؤْتَمِّينَ بِإِمَامَتِهِمْ

the followers of their imamate,

الْمُسَلِّمِينَ لِأَمْرِهِمْ

the submitters to their command,

الْمُجْتَهِدِينَ فِي طَاعَتِهِمْ

¹ Wilaya - which may be translated as friendship, authority, guardianship, rule - is the office or function of the 'Friend' or wali mentioned above in note 219

the strivers to obey them,
 الْمُنتَظِرِينَ أَيَّامَهُمْ
 the awaiters of their days,
 الْمَادِّينَ إِلَيْهِمْ أَعْيُنَهُمْ
 the directors of their eyes toward them,
 الصَّلَوَاتِ الْمُبَارَكَاتِ الزَّاكِيَاتِ النَّامِيَاتِ
 with blessings blessed, pure, growing,
 الْعَادِيَاتِ الرَّائِحَاتِ
 fresh, and fragrant!
 وَ سَلِّمْ عَلَيْهِمْ وَ عَلَىٰ أَرْوَاحِهِمْ
 Give them and their spirits peace,
 وَ اجْمَعْ عَلَىٰ التَّقْوَىٰ أَمْرَهُمْ
 bring together their affair in reverential fear,
 وَ اصْلِحْ لَهُمْ شُؤْنَهُمْ
 set right their situations,
 وَ تَبَّ عَلَيْهِمْ
 turn toward them,
 إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ وَ خَيْرُ الْغَافِرِينَ
 Surely Thou art Ever-turning, All-compassionate¹ and the Best of forgivers,
 وَ اجْعَلْنَا مَعَهُمْ فِي دَارِ السَّلَامِ بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ
 and place us with them in the Abode of Peace,² through Thy mercy, O Most Merciful of the merciful!
 اللَّهُمَّ وَ هَذَا يَوْمٌ عَرَفَةٌ
 O Allah, this is the Day of Arafah,
 يَوْمٌ شَرَّفْتَهُ □ وَ كَرَّمْتَهُ □ وَ عَظَّمْتَهُ □
 a day which Thou hast made noble, given honour, and magnified.
 وَ نَشَرْتَ فِيهِ رَحْمَتَكَ
 Within it Thou hast spread Thy mercy,
 وَ مَنَنْتَ فِيهِ بِعَفْوِكَ
 showed kindness through Thy pardon,
 وَ أَجْرَلْتَ فِيهِ عَطِيَّتَكَ
 and made plentiful Thy giving,

¹ Holy Quran, 2:128

² Cf. 10:25: And Allah summons to the Abode of Peace. Cf. also 6:127

و تَفَضَّلْتَ بِهِ عَلَى عِبَادِكَ

and by it Thou hast been bounteous toward Thy servants.

اللَّهُمَّ وَ أَنَا عَبْدُكَ الَّذِي

O Allah, I am Thy servant whom

أَنْعَمْتَ عَلَيْهِ قَبْلَ خَلْقِكَ لَهُ □ وَ بَعْدَ خَلْقِكَ إِيَّاهُ فَجَعَلْتَهُ □ مِمَّنْ

Thou favoured before creating him and after creating him. Thou madest him one of those whom Thou

هَدَيْتَهُ □ لِدِينِكَ

guided to Thy religion,

وَ وَفَّقْتَهُ □ لِحَقِّكَ

gavest success in fulfilling Thy right,

وَ عَصَمْتَهُ □ بِحَبْلِكَ

preserved through Thy cord,

وَ أَدْخَلْتَهُ □ فِي حِزْبِكَ

included within Thy party,

وَ أَرَشَدْتَهُ □ لِمَوَالِيَةِ أَوْلِيَانِكَ وَ مُعَادَاةِ أَعْدَائِكَ

and directed aright to befriending Thy friends and show enmity to Thine enemies.

ثُمَّ أَمَرْتَهُ □ فَلَمْ يَأْتِمِرْ

Then Thou commanded him, but he did not follow Thy commands,

وَ زَجَرْتَهُ □ فَلَمْ يَنْزَجِرْ

Thou restricted Him, but he did not heed Thy restrictions,

وَ نَهَيْتَهُ □ عَنْ مَعْصِيَتِكَ

Thou prohibited him from disobedience toward Thee,

فَخَالَفَ أَمْرَكَ إِلَى نَهْيِكَ

but he broke Thy command by doing what Thou hadst prohibited,

لَا مُعَانَدَةَ لَكَ وَ لَا اسْتِكْبَارًا عَلَيْكَ بَلْ

not in contention with Thee, nor to display pride toward Thee; on the contrary,

دَعَاهُ هَوَاهُ إِلَى مَا زَيْلْتَهُ □ وَ إِلَى مَا حَذَرْتَهُ □

his caprice¹ called him to that which Thou hadst set apart and cautioned against,

وَ أَعَانَهُ □ عَلَى ذَلِكَ عَدُوِّكَ وَ عَدُوَّهُ □ فَأَقْدَمَ عَلَيْهِ

¹ The term 'caprice' denotes any desire that is opposed to the truth or turns man away from the divine guidance. Who is further astray than he who follows his own caprice without guidance from Allah? 28: 50. Obey not him whose heart We have made heedless of Our remembrance, so that he follows his own caprice (18: 28). Allah addresses the prophet Dawood with the command: Judge among men by the truth, and follow not caprice (38: 26)

and he was helped in that by Thy enemy and his enemy. So he went ahead with it

عَارِفًا بِوَعِيدِكَ

knowing Thy threat,

رَاجِيًا لِعَفْوِكَ

hoping for Thy pardon,

وَاثِقًا بِتَجَاوُزِكَ

and relying upon Thy forbearance,

وَ كَانَ أَحَقَّ عِبَادِكَ مَعَ مَا مَنَنْتَ عَلَيْهِ إِلَّا يَفْعَلُ

though he was the most obligated of Thy servants - given Thy kindness toward him - not to do so.

وَ هَا أَنَا ذَا بَيْنَ يَدَيْكَ

Here I am, then, before Thee,

صَاغِرًا ذَلِيلًا خَاضِعًا

despised, lowly, humble,

خَاشِعًا خَائِفًا

abject, fearful,

مُعْتَرِفًا بِعَظِيمٍ مِّنَ الذُّنُوبِ تَحَمَّلْتَهُ □ وَ جَلِيلٍ مِّنَ الْخَطَايَا

□ اجْتَرَمْتَهُ

confessing the dreadful sins with which I am burdened and the great offenses that I have committed,

مُسْتَجِيرًا بِصَفْحِكَ

seeking sanctuary in Thy forgiveness,

لَاذًا بِرَحْمَتِكَ

asking shelter in Thy mercy,

مُوقِنًا أَنَّهُ □ لَا يُجِيرُنِي مِنْكَ مُجِيرٌ وَ لَا يَمْنَعُنِي مِنْكَ مَانِعٌ

and certain that no sanctuary-giver will give me sanctuary from Thee and no withholder will hold me back from Thee.

فَعُدُّ عَلَيَّ بِمَا تَعُوذُ بِهِ عَلَيَّ مَنِ اقْتَرَفَ مِنْ تَعَمُّدِكَ

So act kindly toward me, just as Thou actest kindly by Thy shielding him who commits sins,

وَ جُدُّ عَلَيَّ بِمَا تَجُودُ بِهِ عَلَيَّ مَنِ أَلْقَى بِيَدِهِ إِلَيْكَ مِنْ عَفْوِكَ

be munificent toward me, just as Thou art munificent by pardoning him who throws himself before Thee,

وَ ائْمُنْ عَلَيَّ بِمَا لَا يَتَعَاطَمُكَ أَنْ تَمُنَّ بِهِ عَلَيَّ مَنِ أَمَّلَكَ مِنْ عُفْرَانِكَ

and show kindness to me, just as it is nothing great for Thee to show kindness by forgiving him who expectantly hopes in Thee!

وَاجْعَلْ لِي فِي هَذَا الْيَوْمِ نَصِيبًا أَنَالُ بِهِ حَظًّا مِنْ رِضْوَانِكَ

Appoint for me in this day an allotment through which I may attain a share of Thy good pleasure,

وَلَا تَرُدَّنِي صِفْرًا مِمَّا يَنْقَلِبُ بِهِ الْمُتَعَبِّدُونَ لَكَ مِنْ عِبَادِكَ

and send me not back destitute of that with which Thy worshipers return from among Thy servants!

وَإِنِّي وَإِنْ لَمْ أَقْدَمْ مَا قَدَّمُوهُ مِنَ الصَّالِحَاتِ فَقَدْ قَدَّمْتُ

Though I have not forwarded the righteous deeds which they have forwarded,

تَوْحِيدِكَ وَنَفَى الْأَضْدَادِ وَالْأَنْدَادِ وَالْأَشْبَاهِ عَنكَ

I have forwarded the profession of Thy Unity and the negation from Thee of opposites, rivals, and likenesses,

وَآتَيْتَكَ مِنَ الْأَبْوَابِ الَّتِي أَمَرْتَ أَنْ تُؤْتَى مِنْهَا

I have come to Thee by the gateways by which Thou hast commanded that people come,

وَوَقَّرَبْتُ إِلَيْكَ بِمَا لَا يَفْرُبُ أَحَدٌ مِّنْكَ إِلَّا بِالتَّقَرُّبِ بِهِ

and I have sought nearness to Thee through that without seeking nearness through which none gains nearness to Thee.

ثُمَّ اتَّبَعْتُ ذَلِكَ

Then I followed all this

بِالْإِنَابَةِ إِلَيْكَ

with repeated turning toward Thee,

وَالْتَدَلُّ وَالْإِسْتِكَانَةَ لَكَ

lowliness and abasement before Thee,

وَحُسْنَ الظَّنِّ بِكَ

opinion of Thee,

وَالثِّقَّةَ بِمَا عِنْدَكَ

and trust in what is with Thee;

وَ شَفَعْتُهُ □ بِرَجَائِكَ الَّذِي قَلَّ مَا يَخِيبُ عَلَيْهِ رَاجِيكَ

and to that I coupled hope in Thee, since the one who hopes in Thee is seldom disappointed!

وَ سَأَلْتُكَ مَسْئَلَةً

I asked Thee with the asking of one

الْحَقِيرِ الدَّلِيلِ الْبَائِسِ الْفَقِيرِ الْخَائِفِ الْمُسْتَجِيرِ

vile, lowly, pitiful, poor, fearful, seeking sanctuary;

وَمَعَ ذَلِكَ خِيفَةً وَ تَضَرُّعًا

all that in fear and pleading

و تَعَوُّدًا وَ تَلَوُّدًا

seeking refuge and asking shelter,

لَا مُسْتَطِيلًا بِتَكْبَرِ الْمُتَكَبِّرِينَ

not presumptuous through the pride of the proud,

وَ لَا مُتَعَالِيًا بِدَالَةِ الْمُطِيعِينَ

nor exalting myself with the boldness of the obedient,

وَ لَا مُسْتَطِيلًا بِشَفَاعَةِ الشَّافِعِينَ

nor presumptuous of the intercession of the interceders.

وَ أَنَا بَعْدُ

For I am still

أَقْلُّ الْأَقْلِينَ

the least of the least

وَ أَذَلُّ الْأَذَلِّينَ

and the lowliest of the lowly,

وَ مِثْلُ الذَّرَّةِ أَوْ دُونَهَا

like a dust mote or less!

فَيَا مَنْ لَمْ يُعَاجِلِ الْمُسِيئِينَ

O He who does not hurry the evildoers

وَ لَا يَنْدَهُ الْمُتْرَفِينَ

nor restrain those living in ease!¹

وَ يَا مَنْ يَمُنُّ بِإِقَالَةِ الْعَاثِرِينَ

O He who shows kindness through releasing the stumblers

وَ يَتَفَضَّلُ بِإِنْظَارِ الْخَاطِئِينَ

and gratuitous bounty through respiting the offenders!

أَنَا الْمُسِيءُ الْمُعْتَرِفُ الْخَاطِئُ الْعَاثِرُ

I am the evildoer, the confessor, the offender, the stumbler!

أَنَا الَّذِي أَقْدَمَ عَلَيْكَ مُجْتَرِبًا

I am he who was audacious toward Thee as one insolent!

أَنَا الَّذِي عَصَاكَ مُتَعَمِّدًا

I am he who disobeyed Thee with forethought!

أَنَا الَّذِي اسْتَخْفَى مِنْ عِبَادِكَ وَ بَارَزَكَ

¹ This may be an allusion to 17:16

I am he who hid myself from Thy servants and blatantly showed myself to Thee!¹

أَنَا الَّذِي هَابَ عِبَادِكَ وَ أَمِنَكَ

I am he who was awed by Thy servants and felt secure from Thee!

أَنَا الَّذِي لَمْ يَرْهَبْ سَطْوَتَكَ

I am he who dreaded not Thy penalty

وَلَمْ يَخَفْ بِأَسَاكَ

and feared not Thy severity!

أَنَا الْجَانِي عَلَى نَفْسِهِ

I am the offender against himself!

أَنَا الْمُرْتَهَنُ بِبَلِيَّتِهِ

I am the hostage to his own affliction!

أَنَا الْقَلِيلُ الْحَيَاءِ

I am short in shame!

أَنَا الطَّوِيلُ الْعَنَاءِ

I am long in suffering!

بِحَقِّ مَنْ أَنْتَجَبْتَ مِنْ خَلْقِكَ

By the right of him whom Thou hast distinguished among Thy creation

وَبِمَنْ اصْطَفَيْتَهُ □ لِنَفْسِكَ

and by him whom Thou hast chosen for Thyself!

بِحَقِّ مَنْ اخْتَرْتَ مِنْ بَرِيَّتِكَ

By the right of him whom Thou hast selected from among Thy creatures

وَمَنْ اجْتَبَيْتَ لِشَأْنِكَ

and by him whom Thou hast picked for Thy task!

بِحَقِّ مَنْ وَصَلْتَ طَاعَتَهُ □ بِطَاعَتِكَ

By the right of him the obeying of whom Thou hast joined to obeying Thee,

وَمَنْ جَعَلْتَ مَعْصِيَتَهُ □ كَمَعْصِيَتِكَ

and by him the disobeying of whom Thou hast made like disobeying Thee!

بِحَقِّ مَنْ قَرَنْتَ مُوَالَاتَهُ □ بِمُوَالَاتِكَ

And by the right of him whose friendship Thou hast bound to Thy friendship

وَمَنْ نُطِئْتَ مُعَادَاتَهُ □ بِمُعَادَاتِكَ

and by him whose enmity Thou hast linked to Thine enmity!

¹ Allusion to 4:108: They hide themselves from men but hide themselves not from Allah

تَعَمَّدَنِي فِي يَوْمِي هَذَا بِمَا تَتَعَمَّدُ بِهِ مَنْ

Shield me in this day of mine, by that through which Thou shieldest

جَارَ إِلَيْكَ مُتَنَصِّلاً

him who prays fervently to Thee while disavowing

وَ عَاذَ بِاسْتِغْفَارِكَ تَائِبًا

and him who seeks refuge in Thy forgiveness while repenting!

وَ تَوَلَّيْنِي بِمَا تَتَوَلَّى بِهِ أَهْلَ طَاعَتِكَ وَ الزُّلْفَى لَدَيْكَ وَ الْمَكَانَةَ مِنْكَ

Attend to me with that through which Thou attendest to the people of obedience toward Thee, proximity to

Thee, and rank with Thee!

وَ تَوَحَّدَنِي بِمَا تَتَوَحَّدُ بِهِ مَنْ

Single me out, as Thou singlest him out who

وَ فِي بَعْدِكَ

fulfils Thy covenant,

وَ اتَّعَبَ نَفْسَهُ □ فِي ذَاتِكَ

fatigues himself for Thy sake alone,

وَ أَجْهَدَهَا فِي مَرْضَاتِكَ

and exerts himself in Thy good pleasure!

وَ لَا تُؤَاخِذْنِي

Take me not to task for

بِتَفْرِيطِي فِي جَنْبِكَ

my neglect in respect to Thee,

وَ تَعَدَّى طُورِي فِي حُدُودِكَ

my transgressing the limit in Thy bounds,

وَ مُجَاوِزَةَ أَحْكَامِكَ

and stepping outside Thy ordinances!

وَ لَا تَسْتَدْرِجْنِي بِإِمْلَائِكَ لِي

Draw me not on little by little by granting me a respite,¹

اسْتَدْرِجَ مَنْ مَنَعْنِي خَيْرَ مَا عِنْدَهُ □ وَ لَمْ يَشْرَكَكَ فِي حُلُولِ نِعْمَتِهِ

¹ Allusion to 7:182: We will draw them on little by little from whence they know not; and I grant them respite - surely My guile is firm. Imam Ja'far al-Sadiq (a.s.) says: 'When Allah desires good for a servant who commits a sin, He causes the sin to be followed by a punishment so that he remembers to ask forgiveness. But when He desires evil for a servant who commits a sin, He causes the sin to be followed by a favour so that he forgets to ask forgiveness and persists in the sin. This is indicated by Allah's words We draw them on little by little from whence they know not. (Sayyid Alikhan)

بِي

like the drawing on little by little of him who withholds from me the good he has by not sharing with Thee in letting favour down upon me!

وَنَبِّهْنِي مِنْ

Arouse me from

رَفْدَةِ الْغَافِلِينَ

the sleep of the heedless,

وَ سِنَةِ الْمُسْرِفِينَ

the slumber of the prodigal,

وَ نَعْسَةِ الْمَخْذُولِينَ

and the dozing of the forsaken!

وَ خُذْ بِقَلْبِي إِلَى مَا

Take my heart to that in which Thou hast

اسْتَعْمَلْتَ بِهِ الْقَانِتِينَ

employed the devout,

وَ اسْتَعْبَدْتَ بِهِ الْمُتَعَبِّدِينَ

enthralled the worshipers,

وَ اسْتَنْقَذْتَ بِهِ الْمُتَهَاوِنِينَ

and rescued the remiss!

وَ أَعِزَّنِي مِمَّا

Give me refuge from that which will

يُبَاعِدُنِي عَنْكَ

keep me far from Thee,

وَ يَحُولُ بَيْنِي وَبَيْنَ حَظِّي مِنْكَ

come between me and my share from Thee,

وَ يَصُدُّنِي عَمَّا أَحَاوِلُ لَدَيْكَ

and bar me from that which I strive for in Thee!

وَ سَهِّلْ لِي

Make easy for me

مَسَلَكَ الْخَيْرَاتِ إِلَيْكَ

the road of good deeds toward Thee,

وَ الْمُسَابَقَةَ إِلَيْهَا مِنْ حَيْثُ أَمَرْتَ

racing to them from where Thou hast commanded,

وَالْمُشَاحَّةَ فِيهَا عَلَى مَا أَرَدْتَ

and coveting them as Thou desirest!

وَلَا تَمْحَقْنِي فِيمَنْ تَمْحَقُ مِنَ الْمُسْتَخْفِينَ بِمَا أَوْعَدْتَ

Efface me not along with those whom Thou effacest for thinking lightly of what Thou hast promised!

وَلَا تُهْلِكْنِي مَعَ مَنْ تُهْلِكُ مِنَ الْمُتَعَرِّضِينَ لِمَقْتِكَ

Destroy me not with those whom Thou destroyest for exposing themselves to Thy hate!

وَلَا تُتْبِرْنِي فِي مَنْ تُتْبِرُ مِنَ الْمُنْحَرِفِينَ عَن سُبُلِكَ

Annihilate me not among those whom Thou annihilatest for deviating from Thy roads!

وَنَجِّنِي مِنَ غَمَرَاتِ الْفِتْنَةِ

Deliver me from the floods of trial,

وَخَلِّصْنِي مِنَ لَهَوَاتِ الْبُلُوَى

save me from the gullets of affliction,

وَاجْرِنِي مِنْ أَخْذِ الْإِمْلَاءِ

and grant me sanctuary from being seized by respite!¹

وَحُلِّ بَيْنِي وَبَيْنَ

Come between me and the

عَدُوِّ يُضِلُّنِي

enemy who misguides me,

وَهَوَى يُؤْبِقُنِي

the caprice which ruins me,

وَمَنْقَصَةٍ تَرُهَّقُنِي

and the failing which overcomes me!

وَلَا تُعْرِضْ عَنِّي إِعْرَاضَ مَنْ لَا تَرْضَى عَنْهُ بَعْدَ غَضَبِكَ

Turn not away from me with the turning away in wrath from one with whom Thou art not pleased!

وَلَا تُؤْيِسْنِي مِنَ الْأَمَلِ فِيكَ فَيَغْلِبَ عَلَيَّ الْقَنُوطُ مِنْ رَحْمَتِكَ

Let me not lose heart in expecting from Thee, lest I be overcome by despair of Thy mercy!

وَلَا تَمْنَحْنِي بِمَا لَا طَاقَةَ لِي بِهِ فَتَهْبِطَ نِي مِمَّا تَحْمَلُنِيهِ مِنْ

فَضْلِ مَحَبَّتِكَ

Grant me not that which I cannot endure, lest Thou weighest me down with the surplus of Thy love which Thou loadest upon me!

¹ Cf. above, 47.90

وَلَا تُرْسِلْنِي مِنْ يَدِكَ إِرْسَالَ مَنْ

Send me not from Thy hand, the sending of him

لَا خَيْرَ فِيهِ

who possesses no good,

وَلَا حَاجَةَ بِكَ إِلَيْهِ

toward whom Thou hast no need,

وَلَا إِنْابَةَ لَهُ □

and who turns not back [to Thee]!

وَلَا تَرْمِ بِي رَمَى

Cast me not with the casting of him who has

مَنْ سَقَطَ مِنْ عَيْنِ رِعَايَتِكَ

fallen from the eye of Thy regard

وَمَنْ اشْتَمَلَ عَلَيْهِ الْخِزْيُ مِنْ عِنْدِكَ

and been wrapped in degradation from Thee!

بَلْ خُذْ بِيَدِي مِنْ

Rather take my hand [and save me] from

سَقْطَةِ الْمُتَرَدِّينَ

the falling of the stumblers,

وَوَهْلَةِ الْمُتَعَسِّفِينَ

the disquiet of the deviators,

وَزَلَّةِ الْمَغْرُورِينَ

the slip of those deluded,

وَوَرْطَةِ الْهَالِكِينَ

and the plight of the perishers!

وَ عَافِنِي مِمَّا ابْتَلَيْتَ بِهِ طَبَقَاتِ عِبِيدِكَ وَ إِمَائِكَ

Release me from that with which Thou hast afflicted the ranks of Thy servants and handmaids

وَ بَلِّغْنِي مَبَالِغَ مَنْ

and make me reach the utmost degrees of him

عُنِيَتْ بِهِ

about whom Thou art concerned,

وَأَنْعَمْتَ عَلَيْهِ

towards whom Thou showest favour,

وَرَضِيتَ عَنْهُ

and with whom Thou art pleased,

فَاعْشَتْهُ □ حَمِيدًا

so that Thou lettest him live as one praiseworthy

وَتَوَفَّيْتَهُ □ سَعِيدًا

and takest him to Thee as one felicitous!

وَ طَوَّقْنِي طَوْقَ الْإِقْلَاعِ عَمَّا

Collar me with the collar of abstaining from that which

يُخْبِطُ الْحَسَنَاتِ

makes good deeds fail

وَيَذْهَبُ بِالْبَرَكَاتِ

and takes away blessings!

وَ أَشْعِرْ قَلْبِي الْإِزْدِجَارَ عَنْ

Impart to my heart restraint before

قَبَائِحِ السَّيِّئَاتِ

ugly works of evil

وَفَوَاضِحِ الْحَوْبَاتِ

and disgraceful misdeeds!

□ وَلَا تَشْغَلْنِي بِمَا لَا أُدْرِكُهُ □ إِلَّا بِكَ عَمَّا لَا يُرْضِيكَ عَنِّي غَيْرُهُ □

Divert me not by that which I cannot reach except through Thee from doing that which alone makes Thee pleased with me!¹

وَ انْزِعْ مِنْ قَلْبِي حُبَّ دُنْيَا دَنِيَّةٍ

Root out from my heart the love of this vile world,

تَنْهَى عَمَّا عِنْدَكَ

which keeps from everything which is with Thee,

وَ تَصُدُّ عَنِ ابْتِغَاءِ الْوَسِيلَةِ إِلَيْكَ

bars from seeking the mediation to Thee,²

¹ In other words: Do not allow me to become diverted from the worship and obedience which please Thee by my seeking after the things of this world, which come only through Thee

² The 'mediation' is mentioned in 5:35: O you who have faith, fear Allah and seek the mediation to Him. 'Mediation' may mean simply the means of access to Allah, defined in terms of any work of obedience or pious act. But most commentators point out the verse's connection to a well-known saying of the Prophet concerning 'mediation' as the highest station of Paradise, and this in turn is normally defined as the permission Allah will give to the Prophet at the Resurrection to intercede for his community. The Prophet said: 'When you hear the muezzin, repeat what he says, then call down blessings upon me. If someone calls down a blessing upon me, Allah will call down ten upon him. Then ask that I be given the mediation, for it is a station in the Garden suited only for one of Allah's servants,

وَتُدْهِلُ عَنِ التَّقَرُّبِ مِنْكَ

and distracts from striving for nearness to Thee!

وَ زَيْنٌ لِي التَّفَرُّدَ بِمُنَاجَاتِكَ بِاللَّيْلِ وَالنَّهَارِ

Embellish for me solitude in prayer whispered to Thee by night and by day!

وَ هَبْ لِي عِصْمَةً

Give me a preservation which will

تُدْنِيَنِي مِنْ خَشْيَتِكَ

bring me close to dread of Thee,

وَ تَقْطَعْنِي عَنْ رُكُوبِ مَحَارِمِكَ

cut me off from committing things made unlawful by Thee,

وَ تَفُكِّنِي مِنْ أَسْرِ الْعِظَائِمِ

and spare me from captivation by dreadful sins!

وَ هَبْ لِي التَّطْهِيرَ مِنْ دَنَسِ الْعِصْيَانِ

Give me purification from the defilement of disobedience,

وَ أَدْهِبْ عَنِّي دَرَنَ الْخَطَايَا

take away from me the filth of offenses,

وَ سَرِّبْنِي بِسِرْبَالِ عَافِيَتِكَ

dress me in the dress of Thy well-being,

وَ رَدِّنِي رِدَاءَ مُعَافَاتِكَ

cloak me in the cloak of Thy release,

وَ جَلِّنِي سَوَابِغَ نِعْمَائِكَ

wrap me in Thy ample favours,

وَ ظَاهِرُ لَدِي فَضْلِكَ وَ طَوْلِكَ

and clothe me in Thy bounty and Thy graciousness!

وَ أَيِّدْنِي بِتَوْفِيقِكَ وَ تَسْدِيدِكَ

Strengthen me with Thy giving success and Thy pointing the right way,

وَ أَعِنِّي عَلَى صَالِحِ النِّيَّةِ وَ مَرْضِيِّ الْقَوْلِ وَ مُسْتَحْسَنِ الْعَمَلِ

help me toward righteous intention, pleasing words, and approved works,

and I hope to be that one. If anyone asks that I be given the mediation, my intercession for him will become lawful' (Muslim, Salat 11; Tirmidhi, Manaqib I; Abu Dawud, Salat 36; Ahmad II, 168, 265; III 83). Padwick discusses the connection between mediation and intercession in Muslim Devotions, Ch. 2, 'The Prayer of Mediation' (the relationship between the two can be seen in the present work in 65.4-5, 66.3-4, 78.1). On the mediation of the Imams, see note 217

وَلَا تَكِلْنِي إِلَىٰ حَوْلِي وَ قُوَّتِي دُونَ حَوْلِكَ وَ قُوَّتِكَ

and entrust me not to my force and my strength in place of Thy force and Thy strength!

وَلَا تُخْزِنِي يَوْمَ تَبْعُنِي لِلْقَائِكَ

Degrade me not on the day Thou raisest me up to meet Thee,

وَلَا تَقْضِحْنِي بَيْنَ يَدَيَّ أَوْلِيَاءِكَ

disgrace me not before Thy friends,

وَلَا تُنْسِنِي ذِكْرَكَ

make me not forget remembering Thee,

وَلَا تُذْهِبْ عَنِّي شُكْرَكَ بَلْ الزَّمْنِيهِ فِي أَحْوَالِ السَّهْوِ عِنْدَ غَفَلَاتِ

الْجَاهِلِينَ لِأَلَانِكَ

take not away from me thanking Thee, but enjoin it upon me in states of inattention when the ignorant are heedless of Thy boons,

وَأَوْزِعْنِي أَنْ أَثْنِيَ بِمَا أَوْ لَيْتَنِيهِ

and inspire me to laud what Thou hast done for me

وَ اعْتَرِفَ بِمَا أَسَدَيْتَهُ □ إِلَيَّ

and confess to what Thou hast conferred upon me!

وَ اجْعَلْ رَغْبَتِي إِلَيْكَ فَوْقَ رَغْبَةِ الرَّاغِبِينَ

Place my beseeching Thee above the beseeching of the beseechers

وَ حَمْدِي إِيَّاكَ فَوْقَ حَمْدِ الْحَامِدِينَ

and my praise of Thee above the praise of the praisers!

وَلَا تَخْذُلْنِي عِنْدَ فَاقَتِي إِلَيْكَ

Abandon me not with my neediness for Thee,

وَلَا تُهْلِكْنِي بِمَا أَسَدَيْتُهُ □ إِلَيْكَ

destroy me not for what I have done for Thee,¹

وَلَا تَجْبِهْنِي بِمَا جَبَهْتَ بِهِ الْمُعَانِدِينَ لَكَ

and slap not my brow with that with which Thou slappest the brow of those who contend with Thee,

فَإِنِّي لَكَ مُسَلَّمٌ

for I am submitted to Thee.

أَعْلَمُ أَنَّ الْحُجَّةَ لَكَ

I know that the argument is Thine,

¹ The commentator suggests that this is an allusion to the principle enunciated in 18:103-104: Say: Shall I tell you who will be the greatest losers in their works? Those whose striving goes astray in the present life while they think that they are working good deeds

وَ أَنَّكَ أَوْلَى بِالْفَضْلِ

that Thou art closest to bounty,

وَ أَعْوَدُ بِالْإِحْسَانِ

most accustomed to beneficence,

وَ أَهْلُ التَّقْوَى

worthy of reverent fear,

وَ أَهْلُ الْمَغْفِرَةِ

and worthy of forgiveness,¹

وَ أَنَّكَ بَانَ تَعْفُوَ أَوْلَى مِنْكَ بَانَ تَعَاقِبَ

that Thou art closer to pardoning than to punishing,

وَ أَنَّكَ بَانَ تَسْتُرَ أَقْرَبُ مِنْكَ إِلَى أَنْ تَشْهَرَ

and that Thou art nearer to covering over than to making notorious!

فَاحْيِنِي حَيَوَةً طَيِّبَةً

Let me live an agreeable life

تَنْتَظِمُ بِمَا أُرِيدُ

that will tie together what I want

وَ تَبْلُغُ بِي مَا أَحَبُّ مِنْ حَيْثُ

and reach what I love while I

لَا آتِي مَا تَكْرَهُ

not bring what Thou dislikest

وَ لَا أَرْتَكِبُ مَا نَهَيْتَ عَنْهُ

and not commit what Thou hast prohibited;

وَ أَمْتِنِي مِيتَةً مَنْ يَسْعَى نُورُهُ □ بَيْنَ يَدَيْهِ وَ عَنْ يَمِينِهِ

and make me die the death of him whose light runs before him and on his right hand!²

وَ دَلِّلْنِي بَيْنَ يَدَيْكَ

Abase me before Thyself

وَ أَعِزَّنِي عِنْدَ خَلْقِكَ

and exalt me before Thy creatures,

وَ ضَعَّنِي إِذَا خَلَوْتُ بِكَ

lower me when I am alone with Thee

¹ Holy Quran, 75:56

² Reference to 66:8: Upon the day when Allah will not degrade the Prophet and those who believe with him their light running before them and on their right hands

وَأَرْفَعْنِي بَيْنَ عِبَادِكَ

and raise me among Thy servants,

وَ أَغْنِنِي عَمَّنْ هُوَ غَنِيٌّ عَنِّي

free me from need for him who has no need of me

وَ زِدْنِي إِلَيْكَ فَاقَةً وَ فَقْرًا

and increase me in neediness and poverty toward Thee!

وَ أَعِزَّنِي مِنْ

Give me refuge from

شِمَاتَةِ الْأَعْدَاءِ

the gloating of enemies,

وَ مِنْ حُلُولِ الْبَلَاءِ

the arrival of affliction,

وَ مِنْ َالذَّلِّ وَالْعَنَاءِ

lowliness and suffering!

تَعَمَّدْنِي فِيمَا أَطَّلَعْتَ عَلَيْهِ مِنِّي بِمَا يَتَّعَمَّدُ بِهِ

Shield me in what Thou seest from me, the shielding of him who

□ الْقَادِرُ عَلَى الْبَطْشِ لَوْ لَا حِلْمُهُ

would have power over violence had he no clemency,

□ وَ الْأَخِذُ عَلَى الْجَرِيرَةِ لَوْ لَا أَنَاتُهُ

and would seize for misdeeds had he no lack of haste!

وَ إِذَا أَرَدْتَ بِقَوْمٍ فِتْنَةً أَوْ سُوءًا فَانجِّنِي مِنْهَا لَوْ إِذَا بِكَ

When Thou desirest for a people a trial or an evil, deliver me from it, for I seek Thy shelter;

وَ إِذْ لَمْ تُقِمْنِي مَقَامَ فَضِيحَةٍ فِي دُنْيَاكَ فَلَا تُقِمْنِي مِثْلَهُ □ فِي آخِرَتِكَ

and since Thou hast not stood me in the station of disgrace in this world of Thine, stand me not in such a station in the next world of Thine!

وَ اشْفَعْ لِي

Couple for me

أَوَائِلَ مِنْنِكَ بِأَوَاخِرِهَا

the beginnings of Thy kindnesses with their ends

وَ قَدِيمٍ فَوَائِدِكَ بِحَوَادِثِهَا

and the ancient of Thy benefits with the freshly risen!

وَ لَا تَمُدَّدْ لِي مَدًّا يَقْسُو مَعَهُ □ قَلْبِي

Prolong not my term with a prolonging through which my heart will harden!¹

وَلَا تَقْرَعْنِي قَارِعَةً يَذْهَبُ لَهَا بَهَائِي

Strike me not with a striking that will take away my radiance!²

وَلَا تَسْمُنِي خَسِيْسَةً بَصْعَرُ لَهَا قَدْرِي وَ لَا نَقِيْصَةً يُجْهَلُ مِنْ أَجْلِهَا
مَكَانِي

Visit me not with a meanness that will diminish my worth or a decency that will keep my rank unknown!

وَلَا تُرْعِنِي رَوْعَةً أُبْلِسُ بِهَا وَ لَا خِيْفَةً تُوجِسُ دُونَهَا

Frighten me not with a fright by which I will despair or a terror through which I will dread,

أَجْعِلْ

but make me

هَيِّبْتِي فِي وَعِيدِكَ

stand in awe of Thy threat,

وَ حَذْرِي مِنْ إِعْدَارِكَ وَ إِنْذَارِكَ

take precautions against Thy leaving no excuses³ and Thy warning,

وَ رَهْبَتِي عِنْدَ تِلَاوَةِ آيَاتِكَ

and tremble at the recitation of Thy verses!

وَ أَعْمُرْ لَيْلِي

Fill my night with life by keeping me

بِإِقَاطِي فِيهِ لِعِبَادَتِكَ

awake therein for worshipping Thee,

وَ تَفَرُّدِي بِالتَّهَجُّدِ لَكَ

solitude with vigil for Thee,

وَ تَجَرُّدِي بِسُكُونِي إِلَيْكَ

exclusive devotion to reliance upon Thee,

وَ أَنْزَالِ حَوَائِجِي بِكَ

setting my needs before Thee,

وَ مُنَازَلَتِي إِيَّاكَ فِي

and imploring that Thou wilt

فَكَأَنَّكَ رَقَبْتِي مِنْ نَارِكَ

¹ Allusion to 19:75: Say: Whoever is in error, let the All-merciful prolong his term for him! ...

² Cf. above, 47:60, where mention is made of the 'radiance' of the Imam

³ Cf. the following hadees: 'Allah has left no excuses for him who has reached sixty or seventy years of age. Allah has left him no excuses, no excuses!' (Ahmad II, 275). See also Lane, Arabic-English Lexicon s.v. i'dhar

set my neck free from the Fire
 وَ إِبْرَارَتِي مِمَّا فِيهِ أَهْلُهَا مِنْ عَذَابِكَ
 and grant me sanctuary from Thy chastisement, within which its inhabitants dwell!
 وَلَا تَذَرْنِي فِي طُغْيَانِي عَامِهًا
 Leave me not blindly wandering in my insolence¹
 وَلَا فِي غَمْرَتِي سَاهِيًا حَتَّىٰ حِينٍ
 or inattentive in my perplexity for a time,²
 وَلَا تَجْعَلْنِي
 make me not
 عِظَةً لِمَنْ اتَّعَطَ
 an admonition to him who takes admonishment,
 وَلَا نَكَالًا لِمَنْ اِعْتَبَرَ
 a punishment exemplary for him who takes heed,
 وَلَا فِتْنَةً لِمَنْ نَظَرَ
 a trial for him who observes,
 وَلَا تَمْكُرْ بِي فِيمَنْ تَمْكُرُ بِهِ
 devise not against me along with those against whom Thou devisest,
 وَلَا تَسْتَبْدِلْ بِي غَيْرِي
 replace me not with another,
 وَلَا تُغَيِّرْ لِي اسْمًا
 change not my name,³
 وَلَا تُبَدِّلْ لِي جِسْمًا
 transform not my body,⁴
 وَلَا تَتَّخِذْنِي
 appoint me not
 هُزُؤًا لِلْخَلْقِكَ

¹ Reference to 7:186: Whomsoever Allah leads astray no guide has he; He leaves them in their insolence blindly wandering

² Reference to 23:54: So leave them in their perplexity for a time

³ The commentator offers three possible interpretations: remove not my name from the register of the felicitous, writing it in the register of the wretched; change my name not for the worse, after it had been an elevated name; change not the name by which Thou hadst named us before (alluding to the Qur'anic verse: He named you Muslims aforetime and in this [22:78]). The meaning thus becomes: Name me not an unbeliever after Thou hast named me a Muslim

⁴ The commentator explains this to mean: Transform it not through an affliction in this world or through making it ugly in the next

a mockery for Thy creatures,

وَلَا سُخْرِيًّا لَكَ

a laughing-stock for Thyself,

وَلَا تَبِعًا إِلَّا لِمَرْضَاتِكَ

a follower of anything but Thy good pleasure,

وَلَا مُمْتَهِنًا إِلَّا بِإِلْتِقَامِ لَكَ

a menial servant for anything but avenging Thee!

وَأَوْجِدُنِي

Let me find

بَرْدَ عَفْوِكَ

the coolness of Thy pardon

وَحَلَاوَةَ رَحْمَتِكَ

and the sweetness of Thy mercy,

وَرَوْحِكَ وَرَيْحَانِكَ

Thy repose, Thy ease,

وَجَنَّةِ نَعِيمِكَ

and the garden of Thy bliss!¹

وَأَذِقْنِي طَعْمَ

Let me taste, through some of Thy boundless plenty,

الْفَرَاحِ لِمَا تُحِبُّ بِسَعَةٍ مِنْ سَعَتِكَ

the flavour of being free for what Thou lovest

وَالْإِجْتِهَادِ فِيمَا يُزِيلُ لَدَيْكَ وَعِنْدَكَ

and striving in what brings about proximity with Thee and to Thee,

وَأْتِحِفْنِي بِتُحِفَةٍ مِّنْ تُحَفَاتِكَ

and give me a gift from among Thy gifts!

وَأَجْعَلْ تِجَارَتِي رَابِحَةً

Make my commerce profitable²

وَكِرَّتِي غَيْرَ خَاسِرَةٍ

and my return without loss,¹

¹ Reference to 56:88-9: Then if he be of those brought nigh to the Throne, there shall be repose and ease, and a garden of bliss

² Allusion to 2:16: Those are they who have bought error at the price of guidance, and their commerce has not profited them

وَآخَفِنِي مَقَامَكَ

fill me with fear of Thy station,

وَشَرَّفْنِي لِقَائِكَ

make me yearn for the meeting with Thee,

وَ تُبِّ عَلَيَّ تَوْبَةً نَصُوحًا

and allow me to repent with an unswerving repentance

لَا تُبْقِ مَعَهَا ذُنُوبًا صَغِيرَةً وَ لَا كَبِيرَةً

along with which Thou lettest no sins remain, small or large,

وَ لَا تَذْرُ مَعَهَا عَلَانِيَةً وَ لَا سَرِيرَةً

and leavest no wrongs, open or secret!

وَ انْزِعِ الْغِلَّ مِنْ صَدْرِي لِلْمُؤْمِنِينَ

Root out rancour toward the faithful from my breast,²

وَ اعْطِفْ بِقَلْبِي عَلَى الْخَاشِعِينَ

bend my heart toward the humble,

وَ كُنْ لِي كَمَا تَكُونُ لِلصَّالِحِينَ

be toward me as Thou art toward the righteous,

وَ حَلِّنِي حَلِيَةَ الْمُتَّقِينَ

adorn me with the adornment of the godfearing,

وَ اجْعَلْ لِي

appoint for me

لِسَانَ صِدْقٍ فِي الْغَابِرِينَ

a goodly report³ among those yet to come

وَ ذِكْرًا نَامِيًا فِي الْآخِرِينَ

and a growing remembrance among the later folk,

وَ وَا فِ بِي عَرَصَةَ الْأَوَّلِينَ

and take me to the plain of those who came first!⁴

¹ Reference to 79:6-12: Upon the day when the first blast shivers,... They shall say, 'What, are we being restored as we were before?... That then is a return with loss!'

² Allusion to 15:47: We shall root out all rancour that is in their breasts (cf. 7:43)

³ 26:84, part of a prayer of Abraham

⁴ The commentator sees this as a reference to the first Muslims, as in 9:100: And the foremost, the first, who are the Emigrants and the Helpers, and those who followed them in good-doing - Allah will be well-pleased with them...; He has prepared for them gardens... The 'plain' of the first is the place where they are brought together at the Resurrection

وَتَمِّمْ سُبُوغَ نِعْمَتِكَ عَلَيَّ

Complete the lavishness of Thy favour upon me,

وَظَاهِرِ كَرَامَاتِهَا لَدَيَّ

clothe me in its repeated generousities,

وَأَمْلَأْ مِنْ فَوَائِدِكَ يَدِي

fill my hand with Thy benefits,

وَسُقْ كَرَانِمَ مَوَاهِبِكَ إِلَيَّ

drive Thy generous gifts to me,

وَ جَاوِرُ بِي الْأَطْيَبِينَ مِنْ أَوْلِيَائِكَ فِي الْجَنَانِ الَّتِي زَيَّنْتَهَا
لِاصْفِيَانِكَ

make me the neighbour of the best of Thy friends in the Gardens which Thou hast adorned for Thy chosen,

وَ جَلَّنِي شَرَائِفَ نَحْلِكَ فِي الْمَقَامَاتِ الْمُعَدَّةِ لِأَحِبَّائِكَ

and wrap me in Thy noble presents in the stations prepared for Thy beloveds!

وَاجْعَلْ لِي عِنْدَكَ

Appoint for me,

مَقِيلًا أَوْى إِلَيْهِ مُطْمَئِنًّا

a resting place with Thee where I may seek haven in serenity,

وَ مَنَابِئَةً أَنْبَوْتُهَا وَ أَقْرُ عَيْنًا

and a resort to which I may revert and rest my eyes,

وَ لَا تُقَاسِنِي بِعَظِيمَاتِ الْجَرَائِرِ

weigh not against me my dreadful misdeeds,

وَ لَا تُهْلِكْنِي يَوْمَ تُبْلَى السَّرَائِرُ

destroy me not on the day the secrets are tried,¹

وَ أزلْ عَنِّي كُلَّ شَكٍّ وَ شُبْحَةٍ

eliminate from me every doubt and uncertainty,

وَاجْعَلْ لِي فِي الْحَقِّ طَرِيقًا مِنْ كُلِّ رَحْمَةٍ

appoint for me a way in the truth from every mercy,

وَ أَجْزِلْ لِي قِسْمَ الْمَوَاهِبِ مِنْ نَوَالِكَ

make plentiful for me the portions of gifts from Thy granting of awards,

وَ وَفِّرْ عَلَيَّ حُطُوظَ الْإِحْسَانِ مِنْ أَفْضَالِكَ

and fill out for me the shares of beneficence from Thy bestowal of bounty!

¹ Holy Quran, 86:9

وَاجْعَلْ قَلْبِي وَاثِقًا بِمَا عِنْدَكَ

Make my heart trust in what is with Thee

وَهَمِّي مُسْتَفْرَعًا لِمَا هُوَ لَكَ

and my concern free for what is Thine,

وَاسْتَعْمَلْنِي بِمَا تَسْتَعْمَلُ بِهِ خَالِصَتَكَ

employ me in that in which Thou employest Thy pure friends,

وَ أَشْرِبْ قَلْبِي عِنْدَ ذُهُولِ الْعُقُولِ طَاعَتَكَ

drench my heart with Thy obedience when intellects are distracted,

وَاجْمَعْ لِي

and combine within me

الْغِنَى وَالْعَفَافَ

independence, continence,

وَالدَّعَةَ وَالْمُعَافَاةَ

ease, release,

وَالصِّحَّةَ وَالسَّعَةَ

health, plenty,

وَالطَّمَانِينَةَ وَالْعَافِيَةَ

tranquility, and well being!

وَلَا تُحْبِطْ حَسَنَاتِي بِمَا يَشُوْبُهَا مِنْ مَعْصِيَتِكَ

Make not fail my good deeds through my disobedience that stains them

وَلَا خَلَوَاتِي بِمَا يُعْرِضُ لِي مِنْ نَزَغَاتِ فِتْنَتِكَ

or my private times of worship through the instigations of Thy trial!

وَصُنْ وَجْهِي عَنِ الطَّلَبِ إِلَى أَحَدٍ مِنَ الْعَالَمِينَ

Safeguard my face from asking from anyone in the world,

وَذَبِّنِي عَنِ التَّمَاسِ مَا عِنْدَ الْفَاسِقِينَ

and drive me far from begging for that which is with the ungodly!

وَلَا تَجْعَلْنِي لِلظَّالِمِينَ ظَهِيرًا

Make me not an aid to the wrongdoers,

وَلَا لَهُمْ عَلَى مَحْوِ كِتَابِكَ يَدًا وَنَصِيرًا

nor their hand and helper in erasing Thy Book!

وَ حُطِّنِي مِنْ حَيْثُ لَا أَعْلَمُ حِيَاطَةَ تَقِيْنِي بِهَا

Defend me whence I know not with a defense through which Thou protectest me!

وَأَفْتَحْ لِيَّ أَبْوَابَ تَوْبَتِكَ وَرَحْمَتِكَ وَرَأْفَتِكَ وَرِزْقِكَ الْوَاسِعِ

Open toward me the gates of Thy repentance, Thy mercy, Thy clemency, and Thy boundless provision!

إِنِّي إِلَيْكَ مِنَ الرَّاعِبِينَ

Surely I am one of those who beseech Thee!

وَأَتْمِمْ لِيَّ أَنْعَامَكَ

And complete Thy favour toward me!

إِنَّكَ خَيْرُ الْمُنْعِمِينَ

Surely Thou art the best of those who show favour!

وَاجْعَلْ بَاقِيَ عُمْرِي فِي الْحَجِّ وَالْعُمْرَةِ ابْتِغَاءً وَجْهَكَ

Place the rest of my life in the hajj and the 'umra seeking Thy face,

يَا رَبَّ الْعَالَمِينَ

O Lord of the worlds!

وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَآلِهِ الطَّيِّبِينَ الطَّاهِرِينَ

And may Allah bless Muhammad and his Household, the good, the pure,

وَالسَّلَامُ عَلَيْهِ وَعَلَيْهِمْ أَبَدَ الْأَبْدِينَ.

and peace be upon him and them always and forever!

وَ كَانَ مِنْ دُعَائِهِ □ يَوْمَ الْأَضْحَى وَ يَوْمَ الْجُمُعَةِ

48. His Supplication on the Day of Sacrifice¹ and on Friday

اللَّهُمَّ هَذَا يَوْمٌ مُبَارَكٌ مَيْمُونٌ

O Allah, this is a blessed and fortunate day,

وَ الْمُسْلِمُونَ فِيهِ مُجْتَمِعُونَ فِي أَقْطَارِ أَرْضِكَ

within which the Muslims are gathered in the quarters of Thy earth.

يَشْهَدُ السَّائِلُ مِنْهُمْ وَالطَّالِبُ وَالرَّاعِبُ وَالرَّاهِبُ

Among them are present the asker, the seeker, the beseecher, the fearful,

وَ أَنْتَ النَّاطِرُ فِي حَوَائِجِهِمْ

while Thou art looking upon their needs.

فَأَسْأَلُكَ بِجُودِكَ وَ كَرَمِكَ وَ هَوَانِ مَا سَأَلْتُكَ عَلَيْكَ

So I ask Thee by Thy munificence and generosity and easy upon Thee is what I ask Thee! -

¹ That is, the tenth of Zilhajj, which marks the end of the hajj and is one of the two major festivals (along with the feast of fastbreaking) celebrated universally throughout the Islamic world

أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَآلِهِ

that Thou blessest Muhammad and his Household.

وَ أَسْأَلُكَ اللَّهُمَّ رَبَّنَا بِأَنَّ

And I ask Thee, O Allah, our Lord -

لَكَ الْمُلْكُ وَ لَكَ الْحَمْدُ

for Thine is the kingdom and Thine is the praise;

لَا إِلَهَ إِلَّا أَنْتَ

there is no Allah but Thou,

الْحَلِيمُ الْكَرِيمُ

the Clement, the Generous,

الْحَنَّانُ الْمَنَّانُ

the All-loving, the All-kind,

ذُو الْجَلَالِ وَالْإِكْرَامِ

Possessor of majesty and munificence,

بَدِيعُ السَّمَوَاتِ وَالْأَرْضِ

Originator of the heavens and the earth -

مَهْمَا قَسَمْتَ بَيْنَ عِبَادِكَ الْمُؤْمِنِينَ مِنْ

whenever Thou apportionest among Thy faithful servants

خَيْرٍ أَوْ عَافِيَةٍ

good, well being,

أَوْ بَرَكَاتٍ أَوْ هُدًى

blessing, guidance,

أَوْ عَمَلٍ بِطَاعَتِكَ

works in obedience to Thee,

أَوْ خَيْرٍ تَمُنُّ بِهِ عَلَيْهِمْ تَهْدِيهِمْ بِهِ إِلَيْكَ

or good through which Thou art kind to them by guiding them to Thee,

أَوْ تَرْفَعُ لَهُمْ عِنْدَكَ دَرَجَةً

or raisest them up a degree with Thee,

أَوْ تُعْطِيَهُمْ بِهِ خَيْرًا مِّنْ خَيْرِ الدُّنْيَا وَالْآخِرَةِ

or givest them the good of this world or the next,

أَنْ تُؤَفِّرَ حَظِّي وَ نَصِيبِي مِنْهُ

that Thou givest me amply my share and allotment of it.

وَ أَسْأَلُكَ اللَّهُمَّ بِأَنَّ

And I ask Thee, O Allah -

لَكَ الْمُلْكُ وَالْحَمْدُ

for Thine is the kingdom and the praise;

لَا إِلَهَ إِلَّا أَنْتَ

there is no Allah but Thou -

أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٌ

that Thou blesset Muhammad,

عَبْدِكَ وَرَسُولِكَ

Thy servant and Thy messenger,

وَ حَبِيبِكَ وَ صِفْوَتِكَ

Thy beloved and Thy selected friend,

وَ خَيْرَتِكَ مِنْ خَلْقِكَ

Thy chosen from among Thy creation,

وَ عَلَيَّ آلِ مُحَمَّدٍ الْأَبْرَارِ الطَّاهِرِينَ الْأَخْيَارِ

and the Household of Muhammad, the pious, the pure, the chosen,

صَلَاةً لَا يَقْوَى عَلَى إِحْصَائِهَا إِلَّا أَنْتَ

with a blessing no one has strength to count but Thou,

وَ أَنْ تُشْرِكَنَا فِي صَالِحِ مَنْ دَعَاكَ فِي هَذَا الْيَوْمِ مِنْ عِبَادِكَ

الْمُؤْمِنِينَ

that Thou associatest us with the most righteous of Thy faithful servants who supplicate Thee today

يَا رَبَّ الْعَالَمِينَ

- O Lord of the worlds! -

وَ أَنْ تَغْفِرَ لَنَا وَ لَهُمْ

and that Thou forgivest us and them!

إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

Surely Thou art powerful over everything.¹

اللَّهُمَّ

O Allah,

إِلَيْكَ تَعَمَّدْتُ بِحَاجَتِي

toward Thee I aim with my need

¹ Holy Quran, 3:26

وَبِكَ أَنْزَلْتُ الْيَوْمَ فَقْرِي وَفَاقْتِي وَمَسْكَنْتِي

and before Thee I set my poverty, my neediness, my misery,

وَإِنِّي بِمَغْفِرَتِكَ وَرَحْمَتِكَ أَوْثَقُ مِنِّي بِعَمَلِي

for I have more trust in Thy forgiveness and Thy mercy than in my own works.

وَلَمَغْفِرَتِكَ وَرَحْمَتِكَ أَوْسَعُ مِنْ ذُنُوبِي

Thy forgiveness and Thy mercy are vaster than my sins.

فَصَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ

So bless Muhammad and the Household of Muhammad,

وَ تَوَلَّ قِضَاءَ كُلِّ حَاجَةٍ هِيَ لِي

and attend to the accomplishment of every need of mine through

بِقُدْرَتِكَ عَلَيْهَا

Thy power over it,

وَ تَيْسِيرِ ذَلِكَ عَلَيْكَ

its easiness for Thee,

وَ بِفَقْرِي إِلَيْكَ

my poverty toward Thee,

وَ غِنَاكَ عَنِّي

and Thy freedom from need for me!

فَإِنِّي

I will come upon

لَمْ أُصِبْ خَيْرًا قَطُّ إِلَّا مِنْكَ

no good, whatsoever unless through Thee,

وَ لَمْ يَصْرِفْ عَنِّي سُوءٌ قَطُّ أَحَدٌ غَيْرُكَ

no one other than Thou will turn any evil away from me,

وَلَا أَرْجُوا لِأَمْرِ آخِرَتِي وَ دُنْيَايَ سِوَاكَ

and I have hope in none but Thee for my affair in the next world and in this world.

اللَّهُمَّ

O Allah,

مَنْ تَهَيَّأَ وَ تَعَبَّأَ وَ أَعَدَّ وَ اسْتَعَدَّ لِرِوَادَةِ إِلَى مَخْلُوقٍ

if anyone has ever arranged, made ready, prepared, and drawn himself up to be received by a creature

رَجَاءَ رِفْدِهِ وَ نَوَافِلِهِ

in hope of his support and awards,

وَ طَلَبَ بَثْلَهُ وَ جَائِزَتَهُ
 in seeking to attain to him and his prize
 فَالَيْكَ يَا مَوْلَايَ كَانَتْ الْيَوْمَ

then today toward Thee, my Master, is

تَهْيِئْتِي وَ تَعْبِئْتِي

my arrangement, my making ready,

وَ اِعْدَادِي وَ اسْتِعْدَادِي

my preparation, and my drawing up,

رَجَاءَ عَفْوِكَ وَ رِفْدِكَ

in hope of Thy pardon and support

وَ طَلَبَ نَيْلِكَ وَ جَائِزَتِكَ

and in seeking to attain to Thee and Thy prize.

اللَّهُمَّ فَصَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ

O Allah, so bless Muhammad and the Household of Muhammad

وَ لَا تُخَيِّبِ الْيَوْمَ ذَلِكَ مِنْ رَجَائِي

and disappoint not my hope in that today!

يَا مَنْ لَا يُخْفِيهِ سَائِلٌ

O He who is not troubled by those who ask

وَ لَا يَنْقُصُهُ □ نَائِلٌ

and diminished by those who attain their desire!

فَإِنِّي لَمْ أَتِكَ ثِقَةً مِنِّي

I come not before Thee trusting

بِعَمَلٍ صَالِحٍ قَدَّمْتُهُ □

in a righteous work I have sent ahead,

وَ لَا شَفَاعَةَ مَخْلُوقٍ رَجَوْتُهُ □

nor in the intercession of any creature in whom I have hope,

إِلَّا شَفَاعَةَ مُحَمَّدٍ وَ أَهْلِ بَيْتِهِ

except the intercession of Muhammad and the Folk of his House

صَلَوَاتِكَ عَلَيْهِ وَ عَلَيْهِمْ سَلَامُكَ

(upon him and upon them be Thy peace).

أَتَيْتُكَ مُقِرًّا بِالْجُرْمِ وَ الْإِسَاءَةِ إِلَى نَفْسِي

I come to Thee admitting sin and evildoing toward myself.

أَتَيْتُكَ أَرْجُوا عَظِيمَ عَفْوِكَ الَّذِي عَفَوْتَ بِهِ عَنِ الْخَاطِئِينَ
 I come to Thee hoping for Thy abounding pardon through which Thou hast pardoned the offenders,
 ثُمَّ لَمْ يَمْنَعَكَ طَوْلُ عُكُوفِهِمْ عَلَى عَظِيمِ الْجُرْمِ أَنْ عُدْتَ عَلَيْهِمْ
 بِالرَّحْمَةِ وَالْمَغْفِرَةِ

while their long persistence in dreadful sin did not prevent Thee from returning toward them with mercy
 and forgiveness!

فَيَا مَنْ رَحْمَتُهُ □ وَاسِعَةٌ

O He whose mercy is wide

وَ عَفْوُهُ □ عَظِيمٌ

and whose pardon is abounding!

يَا عَظِيمُ يَا عَظِيمُ

O All-mighty! O All-mighty!

يَا كَرِيمُ يَا كَرِيمُ

O All-generous! O All-generous!

صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ

Bless Muhammad and the Household of Muhammad,

وَ عُدْ عَلَيَّ بِرَحْمَتِكَ

return toward me through Thy mercy,

وَ تَعَطَّفْ عَلَيَّ بِفَضْلِكَ

be tender toward me through Thy bounty,

وَ تَوَسَّعْ عَلَيَّ بِمَغْفِرَتِكَ

and spread out Thy forgiveness upon me!

اللَّهُمَّ

O Allah,

إِنَّ هَذَا الْمَقَامَ لِحُلَفَائِكَ وَ أَصْفِيَائِكَ

this station belongs to Thy vicegerents, Thy chosen,

وَ مَوَاضِعَ أَمْنَائِكَ فِي الدَّرَجَةِ الرَّفِيعَةِ الَّتِي اخْتَصَصْتَهُمْ بِهَا

قَدَابَتْرُوهَا

while the places of Thy trusted ones in the elevated degree which Thou hast singled out for them have been
 forcibly stripped!¹

¹ By 'this station' is meant the leading of the prayer of Friday and of the Day of Sacrifice. The latter of these prayers is obligatory according to the Shias, in contrast to the Sunnis. Zain al-Abidin (a.s.) alludes to the Shia view that the Imams are the rightful leaders of these prayers for all Islam, not the Umayyad caliphs and their representatives. In

وَأَنْتَ الْمُقَدِّرُ لِذَلِكَ

But Thou art the Ordainer of that -

لَا يُغَالِبُ أَمْرُكَ

Thy command is not overcome,

وَلَا يُجَاوِزُ الْمَحْتُومَ مِنْ تَدْبِيرِكَ

the inevitable in Thy governing is not overstepped!

كَيْفَ شِئْتَ وَ أَنْى شِئْتَ

However Thou willest and whenever Thou willest!

وَلِمَا أَنْتَ أَعْلَمُ بِهِ

In that which Thou knowest best,

غَيْرُ مَتَّهِمٍ عَلَى خَلْقِكَ وَ لَا لِإِرَادَتِكَ

Thou art not accused for Thy creation or Thy will!

حَتَّى عَادَ صِفْوَتُكَ وَ خُلَفَاؤُكَ مَعْلُوبِينَ مَقْهُورِينَ مُبْتَرِّينَ يَرُونَ

Then Thy selected friends, Thy vicegerents, were overcome, vanquished, forcibly stripped; they see

حُكْمَكَ مُبَدَّلًا

Thy decree replaced,

وَ كِتَابِكَ مَنْبُودًا

Thy Book discarded,

وَ فَرَائِضَكَ مُحَرَّفَةً عَنْ جِهَاتِ أَشْرَاعِكَ

Thy obligations distorted from the aims of Thy laws,

وَ سُنَنَ نَبِيِّكَ مَتْرُوكَةً

and the Sunna of Thy Prophet abandoned!

اللَّهُمَّ الْعَنِ أَعْدَاءَهُمْ

O Allah, curse their enemies

مِنَ الْأَوَّلِينَ وَ الْآخِرِينَ

among those of old and the later folk,

وَ مَنْ رَضِيَ بِفِعَالِهِمْ

and all those pleased with their acts,

وَ أَتْبَاعَهُمْ وَ اتَّبَاعَهُمْ

and their adherents and followers!

explaining the meaning of this passage, Sayyid Alikhan quotes a hadees from Ja'far al-Sadiq (a.s.): 'Both festivals of the Muslims, that of fastbreaking and that of sacrifice, renew the sorrow of the Household of Muhammad, for they see therein their right in the hands of others'

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ

O Allah, bless Muhammad and the Household of Muhammad

إِنَّكَ حَمِيدٌ مَّجِيدٌ

(surely Thou art All-laudable, All-glorious)

كَصَلَوَاتِكَ وَبَرَكَاتِكَ وَتَحِيَّاتِكَ عَلَى أَصْفِيَاءِكَ إِبْرَاهِيمَ وَآلِ

إِبْرَاهِيمَ

like Thy blessing, benedictions, and salutations upon Thy chosen Abraham and the people of Abraham!

وَ عَجَّلِ الْفَرَجَ وَ الرُّوحَ وَ النُّصْرَةَ وَ التَّمَكِينَ وَ التَّايِيدَ لَهُمْ

And hasten for them relief, ease, help, strengthening, and confirmation!

اللَّهُمَّ وَاجْعَلْنِي مِنْ أَهْلِ

O Allah, and make me one of the people who

التَّوْحِيدِ وَ الْإِيمَانِ بِكَ

profess Thy Unity, have faith in Thee,

وَ التَّصَدِيقِ بِرَسُولِكَ وَ الْأئِمَّةِ الَّذِينَ حَتَمْتَ طَاعَتَهُمْ

and attest to Thy Messenger and the Imams toward whom Thou hast enjoined obedience,

مِمَّنْ يَجْرِي ذَلِكَ بِهِ وَ عَلَى يَدَيْهِ

and one of those through whom and at whose hands this takes place!¹

أَمِينَ رَبَّ الْعَالَمِينَ

Amen, Lord of the worlds!

اللَّهُمَّ

O Allah,

لَيْسَ يَرُدُّ غَضَبَكَ إِلَّا حِلْمُكَ

nothing repels Thy wrath but Thy clemency,

وَ لَا يَرُدُّ سَخَطَكَ إِلَّا عَفْوُكَ

nothing repels Thy displeasure but Thy pardon,

وَ لَا يُجِيرُ مِنْ عِقَابِكَ إِلَّا رَحْمَتُكَ

nothing grants sanctuary from Thy punishment but Thy mercy,

وَ لَا يُنَجِّنِي مِنْكَ إِلَّا التَّضَرُّعُ إِلَيْكَ وَبَيْنَ يَدَيْكَ

and nothing will deliver me from Thee except pleading to Thee before Thee,²

¹ i.e., those who actually put the profession of Unity, faith, and attestation into practice

² Allusion to the Prophet's supplication quoted in the introduction: 'I seek refuge in Thy good pleasure from Thy displeasure and in Thy pardon from Thy punishment. I seek refuge in Thee from Thee'

فَصَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ
 so bless Muhammad and the Household of Muhammad,
 وَ هَبْ لَنَا يَا إِلَهِي مِنْ لَدُنْكَ فَرَجًا بِالْقُدْرَةِ الَّتِي
 and give us on Thy part, my Allah, relief by means of the power through which Thou
 بِهَا تُحْيِي أَمْوَاتَ الْعِبَادِ
 bringest the dead servants to life
 وَ بِهَا تُنْشِرُ مَيِّتَ الْبِلَادِ
 and revivest the dead lands.¹
 وَ لَا تُهْلِكْنِي يَا إِلَهِي غَمًّا حَتَّى
 Destroy me not through gloom, my Allah, before Thou
 يَسْتَجِيبَ لِي
 respondest to me
 وَ تُعَرِّفَنِي الْإِجَابَةَ فِي دُعَائِي
 and givest me the knowledge of Thy response to my supplication!
 وَ أَذِقْنِي طَعْمَ الْعَافِيَةِ إِلَى مُنْتَهَى أَجَلِي
 Let me taste the flavour of well-being to the end of my term!
 وَ لَا تُشْمِتْ بِي عَدُوِّي
 And let not my enemy gloat over me,
 وَ لَا تُمَكِّنْهُ مِنْ عُنُقِي
 place not my neck in his power,
 وَ لَا تُسَلِّطْهُ عَلَيَّ
 and give him not authority over me!
 إِلَهِي
 My Allah,
 إِنْ رَفَعْتَنِي فَمَنْ ذَا الَّذِي يَضَعُنِي
 if Thou raisest me up, who is there to push me down?
 وَ إِنْ وَضَعْتَنِي فَمَنْ ذَا الَّذِي يَرْفَعُنِي
 If Thou pushest me down, who is there to raise me up?
 وَ إِنْ أَكْرَمْتَنِي فَمَنْ ذَا الَّذِي يَرْفَعُنِي
 If Thou honourest me, who is there to humiliate me?

¹ Allusion to 43:11: [We] sent down out of heaven water in measure; and We revived thereby a land that was dead; even so you shall be brought forth [on the Day of Resurrection]

وَ إِنْ أَهَنْتَنِي فَمَنْ ذَا الَّذِي يُكْرِمُنِي

If Thou humiliatest me, who is there to honour me?

وَ إِنْ عَذَّبْتَنِي فَمَنْ ذَا الَّذِي يَرْحَمُنِي

If Thou chastisest me, who is there to have mercy upon me?

وَ إِنْ أَهْلَكْتَنِي فَمَنْ ذَا الَّذِي يَعْزِزُ لَكَ فِي عَبْدِكَ أَوْ يَسْأَلُكَ عَنْ

أَمْرِهِ

If Thou destroyest me, who is there to stand up for Thy servant against Thee or ask Thee about his affair?

□ وَ قَدْ عَلِمْتُ أَنَّهُ

But I know that

لَيْسَ فِي حُكْمِكَ ظُلْمٌ

there is no wrong in Thy decree

وَ لَا فِي نَقِمَتِكَ عَجَلَةٌ

and no hurry in Thy vengeance.

وَ إِنَّمَا يَعْجَلُ مَنْ يَخَافُ الْفَوْتَ

He alone hurries who fears to miss,

وَ إِنَّمَا يَحْتَاجُ إِلَى الظُّلْمِ الضَّعِيفُ

and only the weak needs to wrong.

وَ قَدْ تَعَالَيْتَ يَا إِلَهِي عَنْ ذَلِكَ عُلُوءًا كَبِيرًا

But Thou art exalted, my Allah, high indeed above all that!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ

O Allah, bless Muhammad and the Household of Muhammad,

وَ لَا تَجْعَلْنِي لِلْبَلَاءِ غَرَضًا وَ لَا لِنَقِمَتِكَ نَصَبًا

make me not the target of affliction nor the object of Thy vengeance,

وَ مَهِّئْنِي وَ نَفِّسْنِي

respite me, comfort me,

وَ أَقْلِنِي عَثْرَتِي

release me from my stumble,

وَ لَا تَبْتِمِنِّي بِبَلَاءٍ عَلَى آثَرِ بَلَاءٍ

and afflict me not with an affliction in the wake of an affliction,

فَقَدَّرْتَنِي ضَعْفِي وَ قِلَّةَ حِيلَتِي وَ تَضَرُّعِي إِلَيْكَ

for Thou hast seen my frailty, the paucity of my stratagems, and my pleading to Thee!

أَعُوذُ بِكَ اللَّهُمَّ الْيَوْمَ مِنْ غَضَبِكَ

I seek refuge in Thee today, my Allah, from Thy wrath,

فَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَاعِزَّنِي

so bless Muhammad and his Household and give me refuge!

وَاسْتَجِيرُ بِكَ الْيَوْمَ مِنْ سَخَطِكَ

I seek sanctuary in Thee today from Thy displeasure,

فَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَاجْرِنِي

so bless Muhammad and his Household, and give me sanctuary!

وَاسْأَلْكَ أَمْنًا مِنْ عَذَابِكَ

I ask Thee security from Thy chastisement,

فَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَآمِنِّي

so bless Muhammad and his Household, and give me security!

وَاسْتَهْدِيكَ فَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَاهْدِنِي

I seek guidance from Thee, so bless Muhammad and his Household and guide me!

وَاسْتَنْصِرْكَ فَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَانصُرْنِي

I seek help from Thee, so bless Muhammad and his Household and help me!

وَاسْتَرْحِمْكَ فَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَارْحَمْنِي

I ask Thee for mercy, so bless Muhammad and his Household and have mercy upon me!

وَاسْتَكْفِيكَ فَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَاكْفِنِي

I seek sufficiency from Thee, so bless Muhammad and his Household and suffice me!

وَاسْتَرْزُقْكَ فَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَارزُقْنِي

I seek provision from Thee, so bless Muhammad and his Household and provide for me!

وَاسْتَعِينْكَ فَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَاعِنِّي

I seek assistance from Thee, so bless Muhammad and his Household and assist me!

وَاسْتَغْفِرْكَ لِمَا سَلَفَ مِنْ ذُنُوبِي

I pray forgiveness for my past sins,

فَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَاغْفِرْ لِي

so bless Muhammad and his Household and forgive me!

وَاسْتَعْصِمْكَ فَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَاعْصِمْنِي

I ask Thee to preserve me from sin, so bless Muhammad and his Household and preserve me,

فَإِنِّي لَنْ أَعُودُ لَشَيْءٍ كَرِهْتَهُ □ مِنِّي إِنْ شِئْتَ ذَلِكَ

for I will not return to anything Thou dislikest from me, if Thou wilt that!

يَا رَبِّ يَا رَبِّ

My Lord! My Lord!

يَا حَنَّانُ يَا مَنَّانُ

O All-loving! O All-kind!

يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

O Possessor of majesty and munificence!

صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ

Bless Muhammad and his Household,

وَاسْتَجِبْ لِي جَمِيعَ مَا سَأَلْتُكَ وَطَلَبْتُ إِلَيْكَ وَرَغِبْتُ فِيهِ إِلَيْكَ

and grant me everything that I ask from Thee, seek from Thee, and beseech from Thee!

وَ أَرِدُهُ وَ قَدَّرُهُ وَ أَقْضِيهِ وَ أَمْضِيهِ

Will it, ordain it, decree it, and accomplish it!

وَ خِرْلِي فِيْمَا تَقْضِي مِنْهُ

Give me good in that of it which Thou decreest!

وَ بَارِكْ لِي فِي ذَلِكَ

Bless me in that,

وَ تَفَضَّلْ عَلَيَّ بِهِ

be gratuitously bountiful toward me through it,

وَ أَسْعِدْنِي بِمَا تُعْطِينِي مِنْهُ

make me happy in that of it which Thou givest to me,

وَ زِدْنِي مِنْ فَضْلِكَ وَ سَعَةِ مَا عِنْدَكَ

and increase me in Thy bounty and the plenty of what is with Thee,

فَإِنَّكَ وَاسِعٌ كَرِيمٌ

for Thou art Boundless, Generous!

وَ صِلْ ذَلِكَ بِخَيْرِ الْآخِرَةِ وَ نَعِيمِهَا

And link that to the good and the bliss of the next world,

يَا أَرْحَمَ الرَّاحِمِينَ.

O Most Merciful of the merciful!

ثُمَّ تَدْعُو بِمَا بَدَأَ لَكَ، وَ تُصَلِّي عَلَى مُحَمَّدٍ وَ آلِهِ أَلْفَ مَرَّةٍ هَكَذَا كَانَ يَفْعَلُ □.

THEN YOU SUPPLICATE AS SEEMS PROPER TO YOU AND YOU CALL DOWN BLESSINGS ON MUHAMMAD AND HIS HOUSEHOLD ONE THOUSAND TIMES. THIS IS WHAT HE USED TO DO (a.s.).

وَ كَانَ مِنْ دُعَائِهِ □ فِي دِفَاعِ كَيْدِ الْأَعْدَاءِ وَ رَدِّبَاسِهِمْ

49. His Supplication in Repelling the Trickery of Enemies and Driving away their Severity

إِلَهِي هَدَيْتَنِي فَلَهَوْتُ

My Allah, Thou guided me but I diverted myself,

وَ وَعَظْتَ فَقَسَوْتُ

Thou admonished me but my heart became hardened,

وَ أَبْلَيْتُ الْجَمِيلَ فَعَصَيْتُ

Thou tried me graciously but I disobeyed.

ثُمَّ عَرَفْتُ مَا أَصْدَرْتَ إِذْ عَرَّفْتَنِيهِ

Then, when Thou caused me to know it, I came to know that from which Thou hadst turned [me] away,

فَاسْتَغْفَرْتُ فَأَقَلَّتْ

so I prayed forgiveness and Thou released,

فَعُدْتُ فَسَتَرْتُ

and I returned and Thou covered over.

فَلَاكَ إِلَهِي الْحَمْدُ

So Thine, my Allah, is the praise!

تَقَحَّمتُ أَوْدِيَةَ الْهَلَاكِ

I plunged into the valleys of destruction

وَ حَلَلْتُ شِعَابَ تَلْفٍ

and settled in the ravines of ruin,

تَعَرَّضْتُ فِيهَا لِسَطْوَاتِكَ

exposing myself to Thy chastisements

وَ بِحُلُولِهَا عُقُوبَاتِكَ

and the descent of Thy punishments!

وَ وَسِيَلَتِي إِلَيْكَ التَّوْحِيدُ

My mediation with Thee is the profession of Unity,

وَ ذَرِيَعَتِي أَنِّي لَمْ أُشْرِكْ بِكَ شَيْئًا

my way of coming to Thee that I associate nothing with Thee,

وَ لَمْ أَتَّخِذْ مَعَكَ إِلَهًا

nor do I take along with Thee a Allah;

وَقَدْ فَرَرْتُ إِلَيْكَ بِنَفْسِي

I have fled to Thee with my soul -

وَإِلَيْكَ مَفْرُ الْمُسِيءِ

in Thee is the place of flight for the evildoer,

وَمَفْرَعُ الْمُضَيِّعِ لِحَظِّ نَفْسِهِ الْمُتَجِيءِ

the place of escape for him who has squandered the share of his soul and seeks asylum.

فَكَمْ مِنْ عَدُوٍّ

How many an enemy has

انْتَضَى عَلَيَّ سَيْفَ عَدَاوَتِهِ

unsheathed the sword of his enmity toward me,

وَشَحَدَلِي ظُبَّةَ مُدْيَتِهِ

honed the cutting edge of his knife for me,

وَأَرْهَفَ لِي شِبَا حَدِّهِ

sharpened the tip of his blade for me,

وَدَافَ لِي قَوَاتِلَ سُومِهِ

mixed his killing potions for me,

وَسَدَّدَ نَحْوِي صَوَائِبَ سِهَامِهِ

pointed toward me his straight-flying arrows,

وَلَمْ تَنْمَ عَنِّي عَيْنُ حِرَاسَتِهِ

not allowed the eye of his watchfulness to sleep toward me,

وَأَضْمَرَ أَنْ يَسُومَنِي الْمَكْرُوهَ

and secretly thought of visiting me with something hateful

وَيُجَرِّعُنِي زُعَاقَ مَرَارَتِهِ

and making me gulp down the bitter water of his bile!

فَنظَرْتُ يَا إِلَهِي إِلَيْ

So Thou looked my Allah, at

ضَعْفِي عَنِ احْتِمَالِ الْفَوَاحِشِ

my weakness in bearing oppressive burdens,

وَعَجْزِي عَنِ الْإِنْتِصَارِ مِمَّنْ قَصَدَنِي بِمُحَارَبَتِهِ

my inability to gain victory over him who aims to war against me,

وَوَحْدَتِي فِي كَثِيرٍ عَدَدٍ مَنْ نَاوَانِي

and my being alone before the great numbers of him who is hostile toward me

وَ أَرْصَدَلِي بِالْبَلَاءِ فِيمَا لَمْ أَعْمَلْ فِيهِ فِكْرِي

and lies in wait for me with an affliction about which I have not thought.

فَابْتَدَأْتَنِي بِنَصْرِكَ

Thou set out at once to help me

وَ شَدَدْتَ أَرْزِي بِقُوَّتِكَ

and Thou braced up my back!

ثُمَّ قَلَلْتَ لِي حَدَّهُ □

Thou blunted for me his blade,

وَ صَيَّرْتَهُ □ مِنْ بَعْدِ جَمْعِ عَدِيدٍ وَحَدَّهُ □

made him, after a great multitude, solitary,

وَ أَعْلَيْتَ كَعْبِي عَلَيْهِ

raised up my heel over him,

وَ جَعَلْتَ مَا سَدَّدَهُ □ مَرْدُودًا عَلَيْهِ

and turned back upon him what he had pointed straight.

□ فَرَدَدْتَهُ

So Thou sent him back,

□ لَمْ يَشْفِ غَيْظَهُ □

his rage not calmed,

□ وَ لَمْ يَسْكُنْ غَلِيظَهُ □

his burning thirst not quenched!

قَدْ عَضَّ عَلَى شَوَاهُ

Biting his fingers,

وَ أَدْبَرَ مُؤَلِّيًا قَدْ أَخْلَفَتْ سَرَائِيَاهُ

he turned his back in flight, his columns having been of no use.

وَ كَمْ مِنْ بَاغٍ

How many an oppressor has

بَغَائِي بِمَكَائِدِهِ

oppressed me with his tricks,

وَ نَصَبَ لِي شَرَكَ مَصَائِدِهِ

set up for me the net of his snares,

وَ وَكَّلَ بِي تَفْقَدَ رِعَائِيَتِهِ

appointed over me the inspection of his regard,

وَ أَضْبَأَ إِلَىٰ إِضْبَاءِ السَّبْعِ لَطْرِيْدَتِهِ

and lay in ambush for me, the lying in ambush of a predator for its game,

اِنْتِظَارًا لِاِنْتِهَازِ الْفِرْصَةِ لِفَرِيْسَتِهِ

waiting to take advantage of its prey,

وَ هُوَ يُظْهَرُ لِي بِشَاشَةِ الْمَلَقِ

while he showed me the smile of the flatterer

وَ يَنْظُرُنِي عَلَىٰ شِدَّةِ الْحَنَقِ

and looked at me with the intensity of fury!

فَلَمَّا رَأَيْتَ يَا إِلَهِي تَبَارَكْتَ وَ تَعَالَيْتَ

So when Thou saw, my Allah, (blessed art Thou and high exalted)

دَخَلَ سَرِيْرَتِهِ

the depravity of his secret thoughts

وَ قُبْحَ مَا اِنْطَوَىٰ عَلَيْهِ

and the ugliness of what he harboured,

اَرْكَسْتَهُ □ لِأُمَّ رَأْسِهِ فِي زُبَيْتِهِ

Thou threw him on his head into his own pitfall

وَ رَدَدْتَهُ □ فِي مَهْوَىٰ حُفْرَتِهِ

and dumped him into the hole of his own digging.

فَانْقَمَعَ بَعْدَاسْتِطَالَتِهِ دَلِيْلًا فِي رِبْقِ حِبَالَتِهِ الَّتِي كَانَ يُقَدِّرُ اَنْ يَرَانِي

فِيْهَا

So he was brought down low, after his overbearing, by the nooses of his own snare, wherein he had thought he would see me;

وَ قَدْ كَادَ اَنْ يَحُلَّ بِي لَوْلَا رَحْمَتُكَ مَا حَلَّ بِسَاحَتِهِ

and what came down upon his courtyard - had it not been for Thy mercy - was on the point of coming down upon me!

وَ كَمْ مِنْ حَاسِدٍ قَدْ

How many an envier has

شَرِقَ بِي بِغُصَّتِهِ

choked upon me in his agony,

وَ شَجِيَ مِنِّي بِعَيْظِهِ

fumed over me in his rage,

وَ سَلَقَنِي بِحَدِّ لِسَانِهِ

cut me with the edge of his tongue,

وَ وَحَرْنِي بِقَرْفِ عِيُوبِهِ

showed malice toward me by accusing me of his own faults,

وَ جَعَلَ عِرْضِي غَرَضًا لِمَرَامِيهِ

made my good repute the target of his shots,

وَ قَلَّدَنِي خِلَالًا لَمْ تَزَلْ فِيهِ

collared me with his own constant defects,

وَ وَحَرْنِي بِكَيْدِهِ

showed malice toward me with his trickery,

وَ قَصَدَنِي بِمَكِيدَتِهِ

and aimed at me with his tricks!

فَنَادَيْتُكَ يَا إِلَهِي

So I called upon Thee, my Allah,

مُسْتَعِينًا بِكَ

seeking aid from Thee,

وَ اتَّقَا بِسُرْعَةِ اجَابَتِكَ

trusting in the speed of Thy response,

عَالِمًا أَنَّهُ □

knowing that

لَا يُضْطَهَدُ مَنْ أَوَى إِلَى ظِلِّ كَنَفِكَ

he who seeks haven in the shadow of Thy wing will not be mistreated,

وَ لَا يَفْزَعُ مَنْ لَجَأَ إِلَى مَعْقِلِ انْتِصَارِكَ

and he who seeks asylum in the stronghold of Thy victory will not be frightened.

فَحَصَّنْتَنِي مِنْ بَأْسِهِ بِقُدْرَتِكَ

So Thou fortified me against his severity through Thy power.

وَ كَمْ مِّنْ

How many

سَحَابٍ مَّكْرُوهٍ جَلَّيْتَهَا عَنِّي

a cloud of detested things Thou hast dispelled from me,

وَ سَحَابٍ نِّعَمٍ أَمْطَرْتَهَا عَلَيَّ

a cloud of favour Thou hast made rain down upon me,

وَ جَدَاوِلِ رَحْمَةٍ نَشَرْتَهَا

a stream of mercy Thou hast let flow,
 وَ عَافِيَةَ الْبَسْتِنَا
 a well-being in which Thou hast clothed me,
 وَ أَعْيُنِ أَحْدَاثٍ طَمَسْتَهَا
 an eye of mishap Thou hast blinded,
 وَ غَوَاشِي كُرْبَاتٍ كَشَفْتَهَا
 and a wrap of distress Thou hast removed!
 وَ كَمْ مِّنْ

How many

ظَنِّ حَسَنٍ حَقَّقْتَ
 a good opinion Thou hast verified,
 وَ عَدَمِ جَبْرَتٍ
 a destitution Thou hast redressed,
 وَ صَرْعَةٍ أَنْعَشْتَ
 an infirmity Thou hast restored to health,
 وَ مَسْكِنَةٍ حَوَّلْتَ
 and a misery Thou hast transformed!

كُلُّ ذَلِكَ إِنْعَامًا وَ تَطَوُّلاً مِنْكَ وَ فِي جَمِيعِهِ أَنْهَمَاكَ مِنِّي عَلَى
 مَعَاصِيكَ

All of that was favour and graciousness from Thee, and in all of it I was occupied with acts of disobeying Thee.

لَمْ تَمْنَعَكَ إِسَاءَتِي عَنْ إِتْمَامِ إِحْسَانِكَ
 My evildoing did not hinder Thee from completing Thy beneficence,
 وَ لَا حَجْرَنِي ذَلِكَ عَنْ ارْتِكَابِ مَسَاطِيئِكَ
 nor was I stopped from committing acts displeasing to Thee.
 لَا تُسْأَلُ عَمَّا تَفْعَلُ

Thou art not questioned as to what Thou dost!¹

وَ لَقَدْ سُئِلْتَ فَأَعْطَيْتَ
 Thou wert asked, and Thou bestowed.
 وَ لَمْ تُسْأَلْ فَأَبْتَدَأْتَ
 Thou wert not asked, and Thou began.

¹ Allusion to 21:23: He is not questioned as to what He does, but they shall be questioned

وَاسْتُمِيحَ فَضْلُكَ فَمَا أَكْدَيْتَ

Thy bounty was requested, and Thou didst not skimp.

أَبَيْتَ يَا مَوْلَايَ إِلَّا إِحْسَانًا وَامْتِنَانًا وَتَطَوُّلًا وَانْعَامًا

Thou refused, my Master, everything but beneficence, kindness, graciousness, and favour,

وَ أَبَيْتُ إِلَّا

and I refused everything but

تَقَحُّمًا لِحُرْمَاتِكَ

plunging into what Thou hast made unlawful,

وَ تَعَدِّيًا لِحُدُودِكَ

transgressing Thy bounds,

وَ غَفْلَةً عَن وَعِيدِكَ

and paying no heed to Thy threat!

فَلَكَ الْحَمْدُ إِلَهِي مِنْ

So Thine is the praise, my Allah,

مُقْتَدِرٍ لَا يُغْلَبُ

the All-powerful who is not overcome,

وَ ذِي أَنَاةٍ لَا تَعْجَلُ

and the Possessor of patient waiting who does not hurry!

هَذَا مَقَامُ مَنْ

This is the station of one who

اعْتَرَفَ بِسُبُوحِ النِّعَمِ

confesses to lavishness of favours,

وَ قَابَلَهَا بِالتَّقْصِيرِ

counters them with shortcomings,

وَ شَهِدَ عَلَى نَفْسِهِ بِالتَّضْيِيعِ

and bears witness to his own negligence.

اللَّهُمَّ فَإِنِّي اتَّقَرَّبُ إِلَيْكَ

O Allah, so I seek nearness to Thee through

بِالْمُحَمَّدِيَّةِ الرَّفِيعَةِ

the elevated rank of Muhammad

وَ الْعَلَوِيَّةِ الْبَيْضَاءِ

and the radiant degree of Ali,

وَأَتَوَجَّهُ إِلَيْكَ بِهِمَا أَنْ تُعِينَنِي مِنْ شَرِّ كَذَا وَكَذَا فَإِنَّ ذَلِكَ

and I turn to Thee through them so that Thou wilt give me refuge from the evil of [so and so],¹ for that will

لَا يَضِيقُ عَلَيْكَ فِي وُجْدِكَ

not constrain Thee in Thy wealth,

وَلَا يَتَكَادُكَ فِي قُدْرَتِكَ

nor trouble Thee in Thy power,

وَأَنْتَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

and Thou art powerful over everything!²

فَهَبْ لِي يَا إِلَهِي مِنْ رَحْمَتِكَ وَدَوَامِ تَوْفِيقِكَ مَا اتَّخِذُهُ □ سُلَّمًا

So give me, my Allah, by Thy mercy and Thy lasting bestowal of success, that which I may take as a ladder
with which

أَعْرُجُ بِهِ إِلَى رِضْوَانِكَ

to climb to Thy good pleasure

وَ أَمِنُ بِهِ مِنْ عِقَابِكَ

and be secure from Thy punishment,

يَا أَرْحَمَ الرَّحِيمِينَ.

O Most merciful of the merciful!

وَ كَانَ مِنْ دُعَائِهِ □ فِي الرَّهْبَةِ

50. His Supplication in Fear

اللَّهُمَّ إِنَّكَ

O Allah, Thou

خَلَقْتَنِي سَوِيًّا

created me without fault,

وَ رَبَّيْتَنِي مَكْفِيًّا

nurtured me when small,

وَ رَزَقْتَنِي مَكْفِيًّا

and provided me with sufficiency.

اللَّهُمَّ إِنِّي وَجَدْتُ فِيْمَا

O Allah, I found in the Book

أَنْزَلْتَ مِنْ كِتَابِكَ

¹ For 'so and so' the supplicant should supply words appropriate to his own situation

² Holy Quran, 3:26

which Thou sent down

وَيَشْرَتَ بِهِ عِبَادَكَ

and through which Thou gave good news to Thy servants,

أَنْ قُلْتَ

that Thou said¹

يَا عِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ لَا تَقْنَطُوا مِن رَّحْمَةِ اللَّهِ

O My servants who have been prodigal against yourselves, do not despair of Allah's mercy,

إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا

surely Allah forgives all sins,¹

وَقَدْ تَقَدَّمَ مِنِّي مَا قَدْ عَلِمْتَ وَمَا أَنْتَ أَعْلَمُ بِهِ مِنِّي

but there has gone ahead from me what Thou knowest (and of which Thou knowest more than I)!

فِيَا سَوْآتِمًا أَحْصَاهُ عَلَىٰ كِتَابِكَ

O the shame of what Thy Book has counted against me!²

فَلَوْلَا الْمَوَاقِفُ الَّتِي أَوْمَلُ مِنْ عَفْوِكَ الَّذِي شَمِلَ كُلَّ شَيْءٍ لَأَلْقَيْتُ

بِيَدِي

Were it not for the places where I expectantly hope for Thy pardon, which enfolds all things, I would have thrown myself down [in despair]!

وَلَوْ أَنَّ أَحَدًا اسْتَطَاعَ الْهَرَبَ مِنْ رَبِّهِ لَكُنْتُ أَنَا أَحَقُّ بِالْهَرَبِ مِنْكَ

Were anyone able to flee from his Lord, I would be the most obligated to flee from Thee!

وَأَنْتَ لَا تَخْفَىٰ عَلَيْكَ خَافِيَةٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ إِلَّا أَتَيْتَ

بِهَا

But not a secret in earth and heaven is concealed from Thee, except that Thou bringest it.³

وَكَفَىٰ بِكَ جَازِيًا

Thou sufficest as a recompenser!

وَكَفَىٰ بِكَ حَسِيبًا

Thou sufficest as a reckoner!⁴

اللَّهُمَّ إِنَّكَ

¹ Holy Quran, 39:53

² This is the Book of Records on the Day of Judgement, mentioned, for example, in 18:49: And the Book shall be set in place; and thou wilt see the sinners fearful at what is in it, saying: 'Alas for us! How is it with this Book, that it leaves nothing behind, small or great, but it has counted it?' Cf. 17:13-14

³ Allusion to such Qur'anic verses as: Not so much as the weight of an ant in heaven and earth escapes from Him, neither is aught smaller than that, or greater, but it is in a Manifest Book (34:3)

⁴ Allusion to 4:6, 33:39: Allah suffices as a reckoner

O Allah, surely Thou wouldst

طَالِبِي إِنْ أَنَا هَرَبْتُ

seek me if I flee

وَأَمْرِكِي إِنْ أَنَا فَرَرْتُ

and catch me if I run.

فَهَا أَنَا بَيْنَ يَدَيْكَ

So here I am before Thee,

خَاضِعٌ دَلِيلٌ رَاغِمٌ

abject, lowly, abased.

إِنْ تُعَذِّبْنِي فَإِنِّي لِدَلِّكَ أَهْلٌ وَهُوَ يَا رَبِّ مِنْكَ عَدْلٌ

If Thou chastisest me, I am worthy of that, and it would be, my Lord, an act of justice from Thee.

وَإِنْ تَعْفُ عَنِّي فَقَدِيمًا سَمَلْنِي عَفْوِكَ وَالْبَسْتَنِي عَافِيَتِكَ

But if Thou pardonest me, anciently has Thy pardon enfolded me and Thy well-being garmented me!

فَأَسْأَلُكَ اللَّهُمَّ

So I ask Thee, O Allah,

بِالْمَخْزُونِ مِنْ أَسْمَائِكَ

by Thy names stored in Thy treasury¹

وَبِمَا وَارَتْهُ الْحُجُبُ مِنْ بَهَائِكَ

and Thy splendour masked by the veils!

إِلَّا رَحِمْتَ هَذِهِ النَّفْسَ الْجَزُوعَةَ وَهَذِهِ الرِّمَّةَ الْهَلُوعَةَ

If Thou hast no mercy upon this anxious soul and these uneasy, decaying bones -

الَّتِي لَا تَسْتَطِيعُ حَرَّ شَمْسِكَ

he cannot endure the heat of Thy sun,

فَكَيْفَ تَسْتَطِيعُ حَرَّ نَارِكَ

so how can he endure the heat of Thy Fire?

وَالَّتِي لَا تَسْتَطِيعُ صَوْتَ رَعْدِكَ

He cannot endure the sound of Thy thunder,

فَكَيْفَ تَسْتَطِيعُ صَوْتَ غَضَبِكَ

so how can he endure the sound of Thy wrath?

¹ Cf. the following sentence from a supplication of the Prophet: 'I ask Thee by every one of Thy names by which Thou hast named Thyself, which Thou hast taught to one of Thy creatures, which Thou hast sent down in Thy Book, or which Thou hast kept to Thyself in the knowledge of the Unseen' (Ahmad I, 391, 402). A passage from the same hadees is quoted in Supplication 21.6

فَارْحَمْنِي اللَّهُمَّ

So have mercy upon me, O Allah,

فَإِنِّي أَمْرٌ وَحَقِيرٌ

for I am a vile man

وَ خَطْرِي يَسِيرٌ

and my worth is little.

وَ لَيْسَ عَذَابِي مِمَّا يَزِيدُ فِي مُلْكِكَ مِثْقَالَ ذَرَّةٍ

Chastising me will not add the weight of a dust mote to Thy kingdom.

وَ لَوْ أَنَّ عَذَابِي مِمَّا يَزِيدُ فِي مُلْكِكَ

Were chastising me something that would add to Thy kingdom,

لَسَأَلْتُكَ الصَّبْرَ عَلَيْهِ

I would ask Thee for patience to bear it

وَ أَحْبَبْتُ أَنْ يَكُونَ ذَلِكَ لَكَ

and would love for it to belong to Thee;

وَلَكِنْ سُلْطَانُكَ اللَّهُمَّ أَعْظَمُ

but Thy authority, my Allah, is mightier,

وَ مُلْكُكَ أَدْوَمُ مِنْ أَنْ

and Thy kingdom more lasting,

تَزِيدَ فِيهِ طَاعَةُ الْمُطِيعِينَ

than that the obedience of the obeyers should increase it

أَوْ تَنْقُصَ مِنْهُ مَعْصِيَةُ الْمُذْنِبِينَ

or the disobedience of the sinners diminish it!

فَارْحَمْنِي

So have mercy upon me,

يَا أَرْحَمَ الرَّاحِمِينَ

O Most Merciful of the merciful!

وَ تَجَاوَزْ عَنِّي

Show me forbearance,

يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

O Possessor of majesty and munificence!

وَ تُبَّ عَلَيَّ

And turn toward me,

إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ.

Surely Thou art Ever-turning, All-compassionate!¹

وَ كَانَ مِنْ دُعَائِهِ □ فِي التَّضَرُّعِ وَ الْإِسْتِكَانَةِ

51. His Supplication in Pleading and Abasement

إِلَهِي أَحْمَدُكَ وَ أَنْتَ لِلْحَمْدِ أَهْلٌ عَلَيَّ

My Allah, I praise Thee, - and Thou art worthy of praise – for

حُسْنِ صَنِيعِكَ إِلَيَّ

Thy benefaction toward me,

وَ سُبُوغِ نِعْمَاتِكَ عَلَيَّ

the lavishness of Thy favours toward me,

وَ جَزِيلِ عَطَائِكَ عِنْدِي

and Thy plentiful bestowal upon me,

وَ عَلَيَّ مَا

and for

فَضَّلْتَنِي مِنْ رَحْمَتِكَ

showing bounty toward me through Thy mercy

وَ أَسْبَغْتَ عَلَيَّ مِنْ نِعْمَتِكَ

and lavishing Thy favour upon me.

فَقَدْ اصْطَنَعْتَ عِنْدِي مَا يَعْجِزُ عَنْهُ شُكْرِي

Thou hast done well toward me and I am incapable of thanking Thee.

وَ لَوْلَا إِحْسَانُكَ إِلَيَّ

Were it not for Thy beneficence toward me

وَ سُبُوغِ نِعْمَاتِكَ عَلَيَّ

and the lavishness of Thy favours upon me,

مَا بَلَغْتُ إِخْرَازَ حَظِّي

I would not have reached the taking of my share

وَ لَا إِصْلَاحَ نَفْسِي

nor would my soul have been set right,

¹ Holy Quran, 2:128

وَ لَكِنَّكَ ابْتَدَأْتَنِي بِالْإِحْسَانِ
 but Thou began with beneficence toward me,
 وَ رَزَقْتَنِي فِي أُمُورِي كُلِّهَا الْكِفَايَةَ
 provided me sufficiency in all my affairs,
 وَ صَرَفْتَ عَنِّي جَهْدَ الْبَلَاءِ
 turned away from me the toil of affliction,
 وَ مَنَعْتَ مِنِّي مَحْذُورًا الْقَضَاءِ
 and held back from me the feared decree.

إِلَهِي

My Allah,

فَكَمْ مِنْ بَلَاءٍ جَاهِدٍ قَدْ صَرَفْتَ عَنِّي
 how many a toilsome affliction which Thou hast turned away from me!
 وَ كَمْ مِنْ نِعْمَةٍ سَابِعَةٍ أَقْرَرْتَ بِهَا عَيْنِي
 How many a lavish favour with which Thou hast gladdened my eye!
 وَ كَمْ مِنْ صَنِيعَةٍ كَرِيمَةٍ لَكَ عِنْدِي
 How many a generous benefaction of Thine which is present with me!

أَنْتَ الَّذِي

It is Thou who

أَحْبَبْتَ عِنْدَ الْإِضْطِرَارِ دَعْوَتِي
 responded to my supplication at the time of distress,
 وَ أَقَلْتَ عِنْدَ الْعِثَارِ زَلَّتِي
 released me from my slip in stumbling,
 وَ أَخَذْتَ لِي مِنَ الْأَعْدَاءِ بِظِلَامَتِي
 and took my enemies to task for doing wrong to me.

إِلَهِي مَا وَ جَدْتُكَ

My Allah, I did not find Thee

بَخِيلًا حِينَ سَأَلْتُكَ

a miser when I asked of Thee

وَ لَا مُنْقَبِضًا حِينَ أَرَدْتُكَ

nor a withholder when I desired from Thee.

بَلْ وَ جَدْتُكَ لِذُعَائِي سَامِعًا

No, I found Thee a hearer of my supplication

وَلِمَطَالِبِي مُعْطِيًّا

and a bestower of my requests;

وَوَجَدْتُ نِعْمَاكَ عَلَيَّ سَابِغَةً

I found Thy favours toward me lavish

فِي كُلِّ شَأْنٍ مِنْ شَأْنِي

in my every situation

وَ كُلِّ زَمَانٍ مِنْ زَمَانِي

and in my every time.

فَأَنْتَ عِنْدِي مَحْمُودٌ

So Thou art praised by me

وَ صَنِيعُكَ لَدَيَّ مَبْرُورٌ

and Thy benefaction honoured.

تَحْمَدُكَ نَفْسِي وَ لِسَانِي وَ عَقْلِي

My soul, my tongue, and my intelligence praise Thee,

حَمْدًا يَبْلُغُ الْوَفَاءَ وَ حَقِيقَةَ الشُّكْرِ

a praise that reaches fulfilment and the reality of thanksgiving,

حَمْدًا يَكُونُ مَبْلَغَ رِضَاكَ عَنِّي

a praise that attains to Thy good pleasure with me -

فَنَجِّنِي مِنْ سُخْطِكَ

so deliver me from Thy displeasure!

يَا كَهْفِي حِينَ تُعِينِنِي الْمَدَاهِبُ

O my cave when the ways thwart me!

وَ يَا مُقِيلِي عَثْرَتِي

O He who releases me from my stumble!

فَلَوْلَا سِتْرُكَ عَوْرَتِي لَكُنْتُ مِنَ الْمَفْضُوحِينَ

Were it not for Thy covering my shameful defects, I would be one of the disgraced.

وَ يَا مُؤَيِّدِي بِالنَّصْرِ

O my confirmer through help!

فَلَوْلَا نَصْرُكَ إِيَّايَ لَكُنْتُ مِنَ الْمَغْلُوبِينَ

Were it not for Thy helping me, I would be one of the overcome!

وَ يَا مَنْ وَ ضَعَتْ لَهُ الْمَلُوكُ نِيرَ الْمَدَلَّةِ عَلَى أَعْنَاقِهَا فَهَمُّ مِنْ

سَطَوَاتِهِ خَائِفُونَ

O He before whom kings place the yoke of lowliness around their necks, fearing His penalties!

وَيَا أَهْلَ التَّقْوَى

O worthy of reverent fear!

وَيَا مَنْ لَهُ الْأَسْمَاءُ الْحُسْنَى

O He to whom belong the names most beautiful!¹

أَسْأَلُكَ أَنْ تَغْفِرَ عَنِّي وَتَغْفِرَ لِي

I ask Thee to pardon me and to forgive me,

فَلَسْتُ بَرِيئًا فَأَعْتَذِرُ

for I am not innocent that I should offer excuses,

وَلَا بَدِي قُوَّةٌ فَأَنْتَصِرُ

nor a possessor of strength that I should gain victory,

وَلَا مَفَرٌ لِي فَأَفِرُّ

nor have I any place of flight that I should flee!

وَاسْتَقْبِلْكَ عَثْرَاتِي

I ask Thee to release me from my stumbles,

وَآتَنَصَّلُ إِلَيْكَ مِنْ ذُنُوبِي الَّتِي قَدْ

and before Thee I disavow my sins, which have

أَوْ بَقْتَنِي وَاحَاطَتْ بِي فَأَهْلَكْتَنِي

laid me waste, encompassed me, and destroyed me!

مِنْهَا فَرَرْتُ إِلَيْكَ رَبِّ

I flee from them to Thee, my Lord,

تَائِبًا فَنُبِّ عَلَيَّ

turning repentantly, so turn toward me,

مُتَعَوِّدًا فَأَعِزَّنِي

seeking refuge, so grant me refuge,

مُسْتَجِيرًا فَلَا تَخْذُلْنِي

asking sanctuary, so abandon me not,

سَأئِلًا فَلَا تَحْرِمْنِي

requesting, so deprive me not,

¹ Holy Quran, 20:8

مُعْتَصِمًا فَلَا تُسَلِّمْنِي

holding fast, so leave me not,

دَاعِيًا فَلَا تَرُدَّنِي خَائِبًا

supplicating, so send me not back disappointed!

دَعْوَتِكَ يَا رَبِّ

I have supplicated Thee, my Lord, as one

مِسْكِينًا مُسْتَكِينًا

miserable, abased,

مُشْفِقًا خَائِفًا

apprehensive, fearful,

وَجَلًّا فَقِيرًا

quaking, poor,

مُضْطَّرًّا إِلَيْكَ

driven to have recourse to Thee!

أَشْكُو إِلَيْكَ يَا إِلَهِي

I complain to Thee, my Allah,

ضَعْفَ نَفْسِي عَنِ الْمُسَارَعَةِ فِيمَا وَعَدَّتْهُ □ أَوْلِيَاءُكَ وَالْمُجَانِبَةِ

عَمَّا حَذَّرْتَهُ □ أَعْدَائِكَ

of my soul - which is too weak to hurry to that which Thou hast promised Thy friends or to avoid that against which Thou hast cautioned Thy enemies -

وَكَثْرَةَ هُمُومِي

and of the multitude of my concerns,

وَ وَسْوَسةَ نَفْسِي

and of my soul's confusing thoughts.

إِلَهِي لَمْ تَفْضَحْنِي بِسِرِّيْرَتِي

My Allah, Thou hast not disgraced me through my secret thoughts

وَلَمْ تُهْلِكْنِي بِجَرِيْرَتِي

or destroyed me because of my misdeeds!

أَدْعُوكَ فَتُجِيبُنِي وَ إِنْ كُنْتُ بَطِيْنًا حِيْنَ تَدْعُونِي

I call upon Thee, and Thou respondest, even if I am slow when Thou callest upon me.

وَ أَسْأَلُكَ كُلَّمَا شِئْتُ مِنْ حَوَائِجِي

I ask Thee everything I want of my needs,

وَحَيْثُ مَا كُنْتُ وَضَعْتُ عِنْدَكَ سِرِّي

and I deposit with Thee my secret wherever I may be.

فَلَا أَدْعُو سِوَاكَ

I supplicate no one besides Thee,

وَلَا أَرْجُو غَيْرَكَ

and I hope for no one other than Thee.

لَبَّيْكَ لَبَّيْكَ

At Thy service! At Thy service!

تَسْمَعُ مَنْ شَكََا إِلَيْكَ

Thou hearest him who complains to Thee!

وَتَلْقَى مَنْ تَوَكَّلَ عَلَيْكَ

Thou receivest him who has confidence in Thee!

وَتُحَلِّصُ مَنْ اعْتَصَمَ بِكَ

Thou savest him who holds fast to Thee!

وَتُفَرِّجُ عَمَّنْ لَادَبَّكَ

Thou givest relief to him who seeks shelter in Thee!

إِلَهِي

My Allah,

فَلَا تَحْرِمْنِي خَيْرَ الْآخِرَةِ وَالْأُولَى لِقَلَّةِ شُكْرِي

so deprive me not of the good of the last world and the first because of the paucity of my thanksgiving

وَاعْفِرْ لِي مَا تَعْلَمُ مِنْ ذُنُوبِي

and forgive me the sins of mine which Thou knowest!

إِنْ تُعَذِّبْ فَنَا

If Thou chastisest, I am

الظَّالِمُ الْمُفْرِّطُ

the wrongdoer, the neglecter,

الْمُضَيِّعُ الْأَثْمُ

the negligent, the sinner,

الْمُقْصِرُ الْمُضْجِعُ

the derelict, the sluggard,

الْمُغْفَلُ حَظُّ نَفْسِي

the heedless of the share of my soul!

وَ إِنْ تَغْفِرْ فَأَنْتَ أَرْحَمُ الرَّاحِمِينَ.

And if Thou forgivest - Thou art the Most Merciful of the merciful!

وَ كَانَ مِنْ دُعَائِهِ □ فِي الْإِلْحَاحِ عَلَى اللَّهِ تَعَالَى

52. His Supplication in Imploring Allah (exalted is He)

يَا اللَّهُ الَّذِي لَا يَخْفَى عَلَيْهِ شَيْءٌ فِي الْأَرْضِ وَ لَا فِي السَّمَاءِ

O Allah, from whom nothing is concealed in earth or heaven!

وَ كَيْفَ يَخْفَى عَلَيْكَ يَا إِلَهِي مَا أَنْتَ خَلَقْتَهُ □

How should what Thou hast created, my Allah, be concealed from Thee?

وَ كَيْفَ لَا تُحْصِي مَا أَنْتَ صَنَعْتَهُ

How shouldst Thou not number what Thou hast made?

أَوْ كَيْفَ يَغِيبُ عَنْكَ مَا أَنْتَ تُدَبِّرُهُ □

How should what Thou governest be absent from Thee?

أَوْ كَيْفَ يَسْتَطِيعُ أَنْ يَهْرُبَ مِنْكَ مَنْ لَا حَيَاتَ لَهُ □ إِلَّا بِرِزْقِكَ

How should one who has no life except through Thy provision have the ability to flee from Thee?

أَوْ كَيْفَ يَنْجُو مِنْكَ مَنْ لَا مَذْهَبَ لَهُ □ فِي غَيْرِ مُلْكِكَ

How should one who has no road except in Thy kingdom escape from Thee?

سُبْحَانَكَ

Glory be to Thee!

أَخْشَى خَلْقِكَ لَكَ أَعْلَمُهُمْ بِكَ

He among Thy creatures who fears Thee most knows Thee best,¹

وَ أَحْضَعُهُمْ لَكَ أَعْمَلُهُمْ بِطَاعَتِكَ

he among them most bent in humility is most active in obeying Thee,

وَ أَهْوَنُهُمْ عَلَيْكَ مَنْ أَنْتَ تَرْزُقُهُ □ وَ هُوَ يَعْبُدُ غَيْرَكَ

and he among them whom Thou providest while he worships another is most contemptible before Thee!

سُبْحَانَكَ

Glory be to Thee!

لَا يَنْقُصُ سُلْطَانَكَ مَنْ أَشْرَكَ بِكَ وَ كَذَّبَ رُسُلَكَ

He who associates others with Thee and denies Thy messengers diminishes not Thy authority.

وَ لَيْسَ يَسْتَطِيعُ مَنْ كَرِهَ قَضَائِكَ أَنْ يَرُدَّ أَمْرَكَ

¹ Allusion to 35:28: Only those of His servants fear Allah who have knowledge

He who dislikes Thy decree cannot reject Thy command.

وَلَا يَمْتَنِعُ مِنْكَ مَنْ كَذَّبَ بِقُرْرَتِكَ

He who denies Thy power keeps himself not away from Thee.

وَلَا يَفُوتُكَ مَنْ عَبَدَ غَيْرَكَ

He who worships other than Thee escapes Thee not.

وَلَا يُعَمَّرُ فِي الدُّنْيَا مَنْ كَرِهَ لِقَائَكَ

He who dislikes meeting Thee will not be given endless life in this world.

سُبْحَانَكَ

Glory be to Thee!

مَا أَعْظَمَ شَأْنَكَ

How mighty is Thy station,

وَأَقْهَرَ سُلْطَانَكَ

overpowering Thy authority,

وَأَشَدَّ قُوَّتَكَ

intense Thy strength,

وَأَنْقَذَ أَمْرَكَ

penetrating Thy command!

سُبْحَانَكَ

Glory be to Thee!

قَضَيْتَ عَلَى جَمِيعِ خَلْقِكَ الْمَوْتَ

Thou hast decreed death for all Thy creatures,

مَنْ وَحَدَّكَ وَمَنْ كَفَرَ بِكَ

both him who professes Thy Unity and him who disbelieves in Thee;

وَكُلُّ دَائِقِ الْمَوْتِ

each one will taste death,¹

وَكُلُّ صَائِرِ إِلَيْكَ

each one will come home to Thee.

فَتَبَارَكْتَ وَتَعَالَيْتَ

Blessed art Thou and high exalted!

لَا إِلَهَ إِلَّا أَنْتَ

¹ Reference to 29: 57: Every soul shall taste death, then unto Us you shall be returned

There is no Allah but Thou, Thou alone,

وَحَدَّكَ لَا شَرِيكَ لَكَ

who hast no associate.

أَمَنْتُ بِكَ

I have faith in Thee,

وَ صَدَّقْتُ رُسُلَكَ

I attest to Thy messengers,

وَ قَبِلْتُ كِتَابَكَ

I accept Thy Book,

وَ كَفَرْتُ بِكُلِّ مَعْبُودٍ غَيْرِكَ

I disbelieve in every object of worship other than Thee,

وَ بَرَيْتُ مِمَّنْ عَبَدَكَ سِوَاكَ

I am quit of anyone who worships another!

اللَّهُمَّ إِنِّي أَصْبِحُ وَ أَمْسِي

O Allah, I rise in the morning and enter the evening

مُسْتَقْلًا لِعَمَلِي

making little of my good works,

مُعْتَرِفًا بِذُنُوبِي

confessing my sins,

مُقِرًّا بِخَطَايَايَ

admitting my offenses;

أَنَا بِاسْرَافِي عَلَى نَفْسِي ذَلِيلٌ

I am abased because of my prodigality against myself.

عَمَلِي أَهْلَكَنِي

My works have destroyed me,

وَ هَوَايَ أَرْدَانِي

my caprice has ruined me,

وَ شَهَوَاتِي حَرَمْتَنِي

my passions have deprived me.

فَأَسْأَلُكَ يَا مَوْلَايَ سُؤَالَ مَنْ

So I ask Thee, my Master, the asking of him

نَفْسِهِ □ لَا هِيَّةَ لِطَوْلِ أَمَلِهِ

whose soul is diverted by his drawn out expectations,

وَ بَدَنُهُ □ غَافِلٌ لِسُكُونِ عُرْوَقِهِ

whose body is heedless because of the stillness of his veins,¹

وَ قَلْبُهُ □ مَفْتُونٌ بِكَثْرَةِ النَّعْمِ عَلَيْهِ

whose heart is entranced by the multitude of favours done for him,

وَ فِكْرُهُ □ قَلِيلٌ لِّمَا هُوَ صَائِرٌ إِلَيْهِ

whose reflection is little concerning that to which he is coming home;

سُؤَالَ مَنْ قَدْ

the asking of him whom

غَلَبَ عَلَيْهِ الْأَمَلُ

false expectation has overcome,

وَ فَتَنَتُهُ الْهَوَى

caprice has entranced,

وَ اسْتَمَكَّنَتْ مِنْهُ الدُّنْيَا

and this world has mastered,

وَ أَظَلَّهُ الْأَجَلُ

and over whom death has cast its shadow;

سُؤَالَ مَنْ اسْتَكْتَرَ ذُنُوبَهُ □

the asking of him who makes much of his sins

وَ اعْتَرَفَ بِخَطِيئَتِهِ

and confesses his offense;

سُؤَالَ مَنْ لَا رَبَّ لَهُ □ غَيْرُكَ

the asking of him who has no Lord but Thou,

وَ لَا وَلِيَّ لَهُ □ دُونَكَ

no friend besides Thee,

وَ لَا مُنْقِذَ لَهُ □ مِنْكَ

no one to deliver him from Thee,

وَ لَا مَلْجَأَ لَهُ □ مِنْكَ إِلَّا إِلَيْكَ

and no asylum from Thee except in Thee.²

إِلَهِي أَسْأَلُكَ

¹ The commentator suggests that the 'stillness of his veins' alludes to the health of his body, which in turn brings about comfort and ease, making him heedless of Allah and the next world

² Another allusion to the Prophet's supplication; cf. 48.13

My Allah, I ask Thee

بِحَقِّكَ الْوَاجِبِ عَلَى جَمِيعِ خَلْقِكَ

by Thy right incumbent upon all Thy creatures,

وَ بِاسْمِكَ الْعَظِيمِ الَّذِي أَمَرْتَ رَسُولَكَ أَنْ يُسَبِّحَكَ بِهِ
by Thy mighty name with which Thou commanded Thy messenger to glorify Thee,

وَ بِجَلَالِ وَجْهِكَ الْكَرِيمِ الَّذِي

and by the majesty of Thy generous face, which

لَا يَبْلَى وَ لَا يَتَغَيَّرُ

ages not, nor changes,

وَ لَا يَحُولُ وَ لَا يَفْنَى

nor alters, nor passes away,

أَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ

that Thou blessest Muhammad and the Household of Muhammad,

وَ أَنْ تُغْنِيَنِي عَنْ كُلِّ شَيْءٍ بِعِبَادَتِكَ

that Thou freest me from need for all things through worshipping Thee,

وَ أَنْ تُسَلِّيَ نَفْسِي عَنِ الدُّنْيَا بِمَخَافَتِكَ

that Thou distractest my soul from this world through fear of Thee,

وَ أَنْ تُثْنِيَنِي بِالكَثِيرِ مِنْ كَرَامَتِكَ بِرَحْمَتِكَ

and that Thou turnest me back toward Thy abundant generosity through Thy mercy!

فَالَيْكَ أَفِرُّ

To Thee I flee,

وَ مِنْكَ أَخَافُ

Thee I fear,

وَ بِكَ أَسْتَعِينُ

from Thee I seek aid,

وَ إِيَّاكَ أَرْجُو

in Thee I hope,

وَ لَكَ أَدْعُو

Thee I supplicate,

وَ إِلَيْكَ أَلْجَأُ

in Thee I seek asylum,

وَ بِكَ أَتَّقُ

in Thee I trust,
 وَ اِيَّاكَ اَسْتَعِينُ
 from Thee I ask help,
 وَ بِكَ اَوْ مِنْ
 in Thee I have faith,
 وَ عَلَيْكَ اَتَوَكَّلُ
 in Thee I have placed my confidence,
 وَ عَلَى جُودِكَ وَ كَرَمِكَ اَتَكَلُّ.
 and upon Thy munificence and Thy generosity I rely.

وَ كَانَ مِنْ دُعَائِهِ □ فِي التَّذَلُّلِ لِلَّهِ عَزَّ وَ جَلَّ

53. His Supplication in Abasing himself before Allah (Mighty and Majestic is He)

رَبِّ اَفْحَمْتَنِي ذُنُوبِي
 My Lord, my sins have silenced me,
 وَ اِنْقَطَعَتْ مَقَالَتِي
 and my words have been cut off.
 فَلَا حُجَّةَ لِي
 I have no argument,
 فَاَنَا الْاَسِيرُ بِبَلِيَّتِي
 for I am the prisoner of my own affliction,
 الْمُرْتَهَنُ بِعَمَلِي
 the hostage to my works,
 الْمُتَرَدِّدُ فِي خَطِيئَتِي
 the frequenter of my own offense,
 الْمُتَحَيِّرُ عَنْ قَصْدِي
 the confused in my intended way,
 الْمُنْقَطِعُ بِي
 the thwarted.
 قَدْ اَوْ قَفْتُ نَفْسِي
 I have brought myself to a halt in
 مَوْقِفَ الْاَذِلَاءِ الْمَذْنِبِينَ

the halting place of the abased sinners,
 مَوْقِفَ الْأَشْقِيَاءِ الْمُتَجَرِّينَ عَلَيْكَ الْمُسْتَخْفِينَ بِوَعْدِكَ
 the halting place of the wretched and insolent, those who think lightly of Thy promise.

سُبْحَانَكَ

Glory be to Thee!

أَيَّ جُرْأَةٍ اجْتَرَأْتُ عَلَيْكَ

What insolence I have insolently shown toward Thee!

وَ أَى تَغْرِيرٍ غَرَّرْتُ بِنَفْسِي

What delusion with which I have deluded myself!

مَوْلَايَ اِرْحَمْ

My Master, have mercy on

كَبُوتِي لِحُرُوجِي

my falling flat on my face

وَ زَلَّةَ قَدَمِي

the slipping of my foot,

وَ عُدْبِحْلِمِكَ عَلَى جَهْلِي

grant me my ignorance through Thy clemency,

وَ بِإِحْسَانِكَ عَلَى إِسَاءَتِي

and my evildoing through Thy beneficence,

فَأَنَا الْمُقِرُّ بِذَنْبِي

for I admit my sin

الْمُعْتَرِفُ بِخَطِيئَتِي

and I confess my offense:

وَ هَذِهِ يَدِي وَ نَاصِيَتِي

Here are my hand and my forelock!

أَسْتَكِينُ بِالْقَوْدِ مِنْ نَفْسِي

I am resigned to retaliation against my soul!

ارْحَمْ شَيْبَتِي

Have mercy on my white hair,

وَ نَفَادَ أَيَّامِي

the depletion of my days,

وَ اقْتِرَابَ أَجَلِي

the nearing of my term,
 وَ ضَعْفِي وَ مَسْكَنتِي
 my frailty, my misery,
 وَ قِلَّةَ حِيلَتِي
 and the paucity of my stratagems!
 مَوْلَايَ وَ ارْحَمْنِي إِذَا
 My Master, and have mercy upon me when
 انْقَطَعَ مِنَ الدُّنْيَا أَثْرِي
 my trace is cut off from this world,
 وَ امَّحَى مِنَ الْمَخْلُوقِينَ ذِكْرِي
 my mention is effaced among the creatures,
 وَ كُنْتُ فِي الْمَنْسِيَّينَ كَمَنْ قَدْ نُسِيَ
 and I join the forgotten, like the forgotten ones!
 مَوْلَايَ وَ ارْحَمْنِي عِنْدَ تَغْيِيرِ صُورَتِي وَ حَالِي إِذَا
 My Master, and have mercy upon me at the change of my form and state when
 بَلَى جِسْمِي
 my body decays,
 وَ تَفَرَّقَتْ أَعْضَائِي
 my limbs are scattered,
 وَ تَقَطَّعَتْ أَوْصَالِي
 and my joints are dismembered!
 يَا غَفْلَتِي عَمَّا يُرَادُ بِي
 O my heedlessness toward what was wanted from me!
 مَوْلَايَ وَ ارْحَمْنِي فِي حَشْرِي وَ نَشْرِي
 My Master, have mercy upon me at my mustering and uprising
 وَ اجْعَلْ فِي ذَلِكَ الْيَوْمِ
 and on that day, appoint
 مَعِ أَوْلِيَاءِكَ مَوْقِفِي
 my standing place with Thy friends,
 وَ فِي أَحِبَّائِكَ مَصْدَرِي
 my place of emergence with Thy beloveds,
 وَ فِي جَوَارِكِ مَسْكِنِي

and my dwelling in Thy neighbourhood!

يَا رَبَّ الْعَالَمِينَ.

O Lord of the worlds!

وَ كَانَ مِنْ دُعَائِهِ □ فِي اسْتِكْشَافِ الْهُمُومِ

54. His Supplication for the Removal of Worries

يَا فَارِجَ الْهَمِّ

O Reliever of worry!

وَ كَاشِفَ الْغَمِّ

O Remover of grief!

يَا رَحْمَنَ الدُّنْيَا وَ الْآخِرَةِ وَ رَحِيمَهُمَا

O Merciful in this world and the next and Compassionate in both!

صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ

Bless Muhammad and his Household,

وَ أَفْرِحْ هَمِّي

relieve my worry,

وَ اكْشِفْ غَمِّي

and remove my grief!

يَا وَاحِدُ يَا أَحَدُ يَا صَمَدُ

O One, O Unique, O Eternal Refuge!

يَا مَنْ لَمْ يَلِدْ وَ لَمْ يُولَدْ

O He Who has not begotten, nor has been begotten,

وَ لَمْ يَكُنْ لَهُ □ كُفُوًا أَحَدٌ

and equal to Him is not any one!¹

إِعْصِمْنِي وَ طَهِّرْنِي وَ اذْهَبْ بِنَبَاتِي

Preserve me, purify me, and take away my affliction!

(وَ أَفْرَأُ آيَةَ الْكُرْسِيِّ وَ الْمُعَوِّذَيْنِ وَ قُلْ هُوَ اللَّهُ أَحَدٌ وَ قُلْ)

HERE YOU SHOULD RECITE THE THRONE VERSE (2:255), THE TWO SURAS OF TAKING REFUGE (113-114), AND UNITY (112). THEN SAY:

اللَّهُمَّ إِنِّي أَسْأَلُكَ سُؤَالَ مَنْ

O Allah, I ask Thee with the asking of him

¹ Sura 112

□ اشْتَدَّتْ فَاقَتُهُ

whose neediness is intense,

□ وَ ضَعُفَتْ قُوَّتُهُ

whose strength is frail,

□ وَ كَثُرَتْ ذُنُوبُهُ

whose sins are many,

سُؤَالَ مَنْ لَا يَجِدُ لِفَاقَتِهِ مُغِيثًا

the asking of one who finds no helper in his neediness,

وَ لَا لِضَعْفِهِ مُقَوِّيًا

no strengthener in his frailty,

وَ لَا لِذَنْبِهِ غَافِرًا غَيْرَكَ

no forgiver of his sin other than Thee,

يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

O Possessor of majesty and munificence!

أَسْأَلُكَ

I ask of Thee

عَمَلًا تُحِبُّ بِهِ مَنْ عَمَلَ بِهِ

a work through which Thou wilt love him who works it

وَ يَقِينًا تَنْفَعُ بِهِ مَنْ اسْتَيْقَنَ بِهِ حَقَّ الْيَقِينِ فِي نَفَازِ أَمْرِكَ

and a certainty by which Thou wilt profit him who is certain with the truth of certainty concerning the execution of Thy command!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ

O Allah, bless Muhammad and the Household of Muhammad,

وَ اقْبِضْ عَلَى الصِّدْقِ نَفْسِي

take my soul while it is firm in sincerity,

وَ اقْطَعْ مِنَ الدُّنْيَا حَاجَتِي

cut off my need for this world,

وَ اجْعَلْ فِيمَا عِنْدَكَ رَغْبَتِي شَوْقًا إِلَى لِقَائِكَ

make my desire for what is with Thee become a yearning to meet Thee,

وَ هَبْ لِي صِدْقَ التَّوَكُّلِ عَلَيْكَ

and give me true confidence in Thee!

أَسْأَلُكَ مِنْ خَيْرِ كِتَابٍ قَدْ خَلَا

I ask of Thee the good of the writ that has been made

وَأَعُوذُ بِكَ مِنْ شَرِّ كِتَابٍ قَدْ خَلَا

and I seek refuge with Thee from the evil of the writ that has been made.¹

أَسْأَلُكَ

I ask of Thee

خَوْفَ الْعَابِدِينَ لَكَ

the fear of The worshipers,

وَ عِبَادَةَ الْخَاشِعِينَ لَكَ

the worship of those humbly fearful of Thee,

وَ يَقِينَ الْمُتَوَكِّلِينَ عَلَيْكَ

the certainty of those who have confidence in Thee,

وَ تَوَكَّلَ الْمُؤْمِنِينَ عَلَيْكَ

and the confidence of those who have faith in Thee.

اللَّهُمَّ اجْعَلْ

O Allah, make

رَغْبَتِي فِي مَسْأَلَتِي مِثْلَ رَغْبَةِ أَوْلِيَاءِكَ فِي مَسْأَلِهِمْ

my desire in my asking like the desire of Thy friends in their asking,

وَ رَهْبَتِي مِثْلَ رَهْبَةِ أَوْلِيَاءِكَ

and my fear like the fear of Thy friends!

وَ اسْتَعْمَلْنِي فِي مَرْضَاتِكَ عَمَلًا لَا أَتْرُكُ مَعَهُ □ شَيْئًا مِنْ دِينِكَ

مَخَافَةَ أَحَدٍ مِنْ خَلْقِكَ

Employ me in Thy good pleasure through works in which I will not leave aside anything of Thy religion
fearing any of Thy creatures!

اللَّهُمَّ هَذِهِ حَاجَتِي

O Allah, this is my need,

فَاعْظِمْ فِيهَا رَغْبَتِي

so make my desire for it great,

وَ أَظْهَرْ فِيهَا عُذْرِي

within it make manifest my excuse,

وَ لَقِّنِي فِيهَا حُجَّتِي

through it instill me with my argument,

¹ Allusion to such verses as 8:68: Had it not been for a prior writ from Allah, there had afflicted you, for what you took, a dreadful chastisement

وَ عَافِ فِيهَا جَسَدِي

and by means of it make well my body!

اللَّهُمَّ مَنْ أَصْبَحَ لَهُ □ ثِقَةٌ أَوْ رَجَاءٌ غَيْرُكَ

O Allah, some rise in the morning having trust or hope in other than Thee.

فَقَدْ أَصْبَحْتُ وَ أَنْتَ تَقْتِي وَ رَجَائِي فِي الْأُمُورِ كُلِّهَا

I rise in the morning, and Thou art my trust and my hope in all affairs,

فَأَقْضِ لِي بِخَيْرِهَا عَاقِبَةً

so decree for me those which are best in outcome

وَ نَجِّنِي مِنْ مُضِلَّاتِ الْفِتَنِ

and deliver me from misguiding trials,

بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ

O Most Merciful of the merciful!

وَ صَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ رَسُولِ اللَّهِ الْمُصْطَفَى وَ عَلَى آلِهِ

الطَّاهِرِينَ.

And Allah bless our chief, Muhammad the Messenger of Allah, the chosen, and his Household, the pure!

Addenda

The following supplications are appended to some copies of the Saheefah:

□ كان من تسيحه أعني زين العابدين

55. One of his Glorifications that is, of Zain al-A'abideen (a.s.)

سُبْحَانَكَ اللَّهُمَّ وَحَنَانِيكَ

Glory be to Thee, O Allah, and I beg Thy loving care!

سُبْحَانَكَ اللَّهُمَّ وَتَعَالَيْتَ

Glory be to Thee, O Allah, and high art Thou exalted!

سُبْحَانَكَ اللَّهُمَّ وَالْعِزُّ إِزَارُكَ

Glory be to Thee, O Allah, and might is Thy loincloth!¹

سُبْحَانَكَ اللَّهُمَّ وَالْعِظْمَةُ رِدَاؤُكَ

Glory be to Thee, O Allah, and mightiness is Thy cloak!

سُبْحَانَكَ اللَّهُمَّ وَالْكَبْرِيَاءُ سُلْطَانُكَ

Glory be to Thee, O Allah, and magnificence is Thy authority!

سُبْحَانَكَ مِنْ عَظِيمٍ مَا أَعْظَمَكَ

Glory be to Thee, All-Mighty! How mighty Thou art!

سُبْحَانَكَ سُبِّحْتَ فِي الْمَلَأِ الْأَعْلَى، تَسْمَعُ وَتَرَى مَا تَحْتَ الثَّرَى

Glory be to Thee! Thou art glorified in the highest!² Thou hearest and seest what is under the soil!³

سُبْحَانَكَ أَنْتَ شَاهِدٌ كُلِّ نَجْوَى

Glory be to Thee! Thou art witness over every whispered conversation!⁴

سُبْحَانَكَ مَوْضِعُ كُلِّ شَكْوَى

Glory be to Thee, the place where every complaint is put down!

سُبْحَانَكَ حَاضِرٌ كُلِّ مَلَا

¹ This verse and the following allude to the well-known hadees qudsi: 'Might is My loincloth and mightiness My cloak. If anyone contends with Me in either of these, I will cast him into Gehenna.' Cf. W. Graham, Divine Word and Prophetic Word, pp. 162-3

² This is probably an allusion to the Highest Assembly, the angels mentioned in 37:8 and 38:69

³ Cf. 20:6

⁴ Cf. 9:78: Know they not that Allah knows their secret and their whispered conversation, and that Allah knows the things unseen? See also 43:80, 58:7

Glory be to Thee, present in every assembly!

سُبْحَانَكَ عَظِيمُ الرَّجَاءِ

Glory be to Thee, object of great hopes!

سُبْحَانَكَ تَرَى مَا فِي قَعْرِ الْمَاءِ

Glory be to Thee! Thou seest what is at the lowest depth of the water!

سُبْحَانَكَ تَسْمَعُ أَنْفَاسَ الْحَيْتَانِ فِي قُعُورِ الْبِحَارِ

Glory be to Thee! Thou hearest the breaths of the fish in the lowest depths of the oceans!

سُبْحَانَكَ تَعْلَمُ وَزْنَ السَّمَوَاتِ

Glory be to Thee! Thou knowest the weight of the heavens!

سُبْحَانَكَ تَعْلَمُ وَزْنَ الْأَرْضِينَ

Glory be to Thee! Thou knowest the weight of the earths!

سُبْحَانَكَ تَعْلَمُ وَزْنَ الشَّمْسِ وَالْقَمَرِ

Glory be to Thee! Thou knowest the weight of the sun and the moon!

سُبْحَانَكَ تَعْلَمُ وَزْنَ الظُّلْمَةِ وَالنُّورِ

Glory be to Thee! Thou knowest the weight of the darkness and the light!

سُبْحَانَكَ تَعْلَمُ وَزْنَ الْفَيْءِ وَالْهَوَاءِ

Glory be to Thee! Thou knowest the weight of the shadow and the air!

سُبْحَانَكَ تَعْلَمُ وَزْنَ الرِّيحِ كَمْ هِيَ مِنْ مِثْقَالِ دَرَّةٍ

Glory be to Thee! Thou knowest the weight of the wind, how many times it is greater than the weight of a dust mote!

سُبْحَانَكَ قُدُّوسٌ قُدُّوسٌ قُدُّوسٌ

Glory be to Thee, All-holy, All-holy, All-holy!

سُبْحَانَكَ عَجَبًا مَنْ عَرَفَكَ كَيْفَ لَا يَخَافُكَ

Glory be to Thee! I wonder how any who knows Thee could fear Thee not!

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ

Glory be to Thee, O Allah, and Thine is the praise!

سُبْحَانَكَ اللَّهُ الْعَلِيِّ الْعَظِيمِ

Glory be to Allah, the All-high, the All-Mighty!

رَوَى الزُّهْرِيُّ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ قَالَ

Al-Zuhri related from Saeed ibn al-Musayyib.¹ He said:

¹ Ibn Shihab al-Zuhri (d. 124/742) was a well known jurist and traditionist and, as mentioned in the introduction, is credited with being the first to call the Imam by the title 'Zain al-Abidin'. Saeed ibn al-Musayyib (d. 94/712-713), one of the 'seven jurists' of Medina, was known as the 'Chief of the Followers' (sayyid al-tabi'in), that is, those who followed the generation of the Prophet's Companions

كَانَ الْقَوْمُ لَا يَخْرُجُونَ مِنْ مَكَّةَ حَتَّىٰ يَخْرُجَ عَلِيُّ بْنُ الْحُسَيْنِ سَيِّدُ الْعَابِدِينَ □، فَخَرَجَ وَ
خَرَجَتْ مَعَهُ

The people were not going out of Mecca until Ali ibn al-Husain, the chief of the worshippers (a.s.) went out.
So he went out, and they went out with him.

فَنَزَلَ فِي بَعْضِ الْمَنَازِلِ فَصَلَّى رَكَعَتَيْنِ، فَسَبَّحَ فِي سُجُودِهِ - يَعْنِي بِهَذَا التَّسْبِيحِ
He stopped in one of the waystations and prayed two rak'as. Then he glorified Allah - I mean with this
glorification - during his prostration.

فَلَمْ يَبْقَ شَجَرٌ وَلَا مَدْرٌ إِلَّا سَبَّحَ مَعَهُ، فَفَزِعْنَا، فَرَفَعَ رَأْسَهُ، فَقَالَ: يَا سَعِيدُ أَفَزِعْتِ
فَقُلْتُ: نَعَمْ يَا ابْنَ رَسُولِ اللَّهِ

There was no tree and no clod of earth that did not glorify along with him, so we were frightened. He raised
his head. He said: O Saeed, are you frightened? I said: Yes, O son of the Messenger of Allah!

فَقَالَ: هَذَا التَّسْبِيحُ الْأَعْظَمُ، حَدَّثَنِي أَبِي عَنْ جَدِّي عَنْ رَسُولِ اللَّهِ □: لَا تَبْقَى الذُّنُوبُ مَعَ
هَذَا التَّسْبِيحِ،

He said: This is the greatest glorification. It was related to me by my father from his grandfather from the
Messenger of Allah (s.a.w.a.). No sins remain with this glorification.

وَأَنَّ اللَّهَ جَلَّ جَلَالُهُ لَمَّا خَلَقَ جَبْرَائِيلَ أَلْهَمَهُ هَذَا التَّسْبِيحِ، وَهُوَ اسْمُ اللَّهِ الْأَكْبَرُ.

When Allah (majestic is His majesty) created Gabriel, He inspired him with this glorification. It is Allah's
greatest name.

دعاء و تمجيد له □

56. A Supplication and Magnification by him (a.s.)

الْحَمْدُ لِلَّهِ الَّذِي

Praise belongs to Allah, who

تَجَلَّى لِلْقُلُوبِ بِالْعَظَمَةِ

disclosed Himself to hearts through mightiness,

وَ اِحْتَجَبَ عَنِ الْأَبْصَارِ بِالْعِزَّةِ

veiled Himself from eyes through might,

وَ اِقْتَدَرَ عَلَى الْأَشْيَاءِ بِالْقُدْرَةِ

and exercises power over the things through power!

فَلَا الْأَبْصَارُ تَثْبُتُ لِرُؤْيَيْهِ

Eyes are not firm enough to see Him

وَ لَا الْأَوْهَامُ تَبْلُغُ كُنْهَ عَظَمَتِهِ

and imaginations reach not the core of His mightiness.

تَجَبَّرَ بِالْعَظَمَةِ وَالْكَبْرِيَاءِ

He displays His overwhelming power in mightiness and magnificence,

وَتَعَطَّفَ بِالْعِزِّ وَالْبِرِّ وَالْجَلَالِ

robes Himself in might, goodness, and majesty,

وَتَقَدَّسَ بِالْحُسْنِ وَالْجَمَالِ

is far removed from imperfection through comeliness and beauty,

وَتَمَجَّدَ بِالْفَخْرِ وَالْبَهَاءِ

assumes His glory in pride and splendour,

وَتَجَلَّلَ بِالْمَجْدِ وَالْأَلَاءِ

puts on His majesty through glory and boons,

وَأَسْتَخْلَصَ بِالنُّورِ وَالضِّيَاءِ

and has chosen for Himself light and radiance.

خَالِقٌ لَا نَظِيرَ لَهُ

He is a Creator who has no equal,

وَأَحَدٌ لَا نِدَّ لَهُ

a Unique who has no rival,

وَوَاحِدٌ لَا ضِدَّ لَهُ

a One who has no opposite,

وَصَمَدٌ لَا كُفُوَ لَهُ

an Eternal Refuge who has no match,

وَالِلَّهِ لَا تَأْنِي مَعَهُ

a Allah who has no second,

وَفَاطِرٌ لَا شَرِيكَ لَهُ

an Initiator who has no partner,

وَرَازِقٌ لَا مُعِينَ لَهُ

a Provider who has no helper.

وَالْأَوَّلُ بِلا زَوَالٍ

He is the First without disappearance,

وَالدَّائِمُ بِلا فَنَاءٍ

the Everlasting without annihilation,

وَالْقَائِمُ بِلا عَنَاءٍ

the Standing without difficulty,

وَالْمُؤْمِنُ بِلا نِهَائَةٍ

the Security-giver without end,

وَالْمُبْدِيُّ بِلَا أَمَدٍ

the Originator without term,

وَالصَّانِعُ بِلَا أَحَدٍ

the Maker without anything,

وَالرَّبُّ بِلَا شَرِيكَ

the Lord without partner,

وَالْفَاطِرُ بِلَا كُفَّةٍ

the Initiator without discomfort,

وَالْفَعَّالُ بِلَا عَجْزٍ

the Accomplisher without incapacity.

لَيْسَ لَهُ حَدٌّ فِي مَكَانٍ

He has no bound in space

وَلَا غَايَةَ فِي زَمَانٍ

and no limit in time;

لَمْ يَزَلْ وَ لَا يَزُولُ وَ لَنْ يَزَالَ كَذَلِكَ أَبَدًا

He ever was, He ever is, He ever will be the same, endlessly.

هُوَ الْإِلَهُ الْحَيُّ الْقَيُّومُ

He is Allah, the Living, the Self-subsistent,

الدَّائِمُ الْقَدِيمُ

the Everlasting, the Eternal,

الْقَادِرُ الْحَكِيمُ

the All-powerful, the All-wise.

إِلَهِي

My Allah,

عَبِيدُكَ بِفَنَائِكَ

Thy little slave is in Thy courtyard,

سَائِلُكَ بِفَنَائِكَ

Thy beggar is in Thy courtyard,

فَقِيرُكَ بِفَنَائِكَ (ثَلَاثًا)

Thy poor one is in Thy courtyard! (Three Times)

إِلَهِي

My Allah,

لَكَ يَرْهَبُ الْمُتَرَهِّبُونَ

before Thee tremble the pious tremblers,

وَإِلَيْكَ أَخْلَصَ الْمُسْتَهِلُونَ

to Thee devote themselves the lamenters,

رَهْبَةً لَكَ وَرَجَاءً لِعَفْوِكَ

in fear of Thee, in hope of Thee!

يَا إِلَهَ الْحَقِّ

O Allah of Truth,

ارْحَمْ دُعَاءَ الْمُسْتَصْرِخِينَ

have mercy upon the supplication of those who cry for help!

وَاعْفُ عَن جَرَائِمِ الْغَافِلِينَ

Pardon the sins of the heedless!

وَزِدْ فِي إِحْسَانِ الْمُتَنَبِّئِينَ يَوْمَ الْوُفُودِ عَلَيْكَ

And increase beneficence toward those who keep turning [to Thee] on the Day they arrive before Thee,

يَا كَرِيمٌ

O Generous Allah!

وَكَانَ مِنْ دُعَائِهِ □ فِي ذِكْرِ آلِ مُحَمَّدٍ عَلَيْهِمُ السَّلَامُ

57. His Supplication in Mentioning the Household of Muhammad (upon them be peace)

اللَّهُمَّ يَا مَنْ

O Allah, O He who

خَصَّ مُحَمَّدًا وَآلَهُ بِالْكَرَامَةِ

singled out Muhammad and his Household for honour,

وَ حَبَاهُمْ بِالرِّسَالَةِ

showed favour toward them with messengerhood,

وَ خَصَّصَهُمْ بِالْوَسِيلَةِ

specified them for the mediation,¹ so

¹ Muslims hold that 'mediation' will be given to the Prophet (see note 172), while Shia tradition adds that it will also belong to the Imams. Cf. the chapter in Majlisi's Behaar al-Anwar 'The Mediation, and the station of the Prophet and the Folk of his House which will become manifest at the resurrection' (VII, 326-40). Among relevant sayings quoted in both Shia and Sunni sources is that of Ali: 'In the Garden there are two pearls within the Throne, one of them white and the other yellow. In each there are 70,000 rooms whose gates and cups come from a single root.'

وَ جَعَلَهُمْ وَرَثَةَ الْأَنْبِيَاءِ
 appointed them the heirs to the prophets,
 وَ خَتَمَ بِهِمُ الْأَوْصِيَاءَ وَ الْأَيْمَةَ
 sealed with them the executors and the Imams,
 وَ عَلَّمَهُمْ عِلْمَ مَا كَانَ وَ عِلْمَ مَا بَقِيَ
 taught them the knowledge of what has been and what remains to be,
 وَ جَعَلَ أَفئِدَةً مِنَ النَّاسِ تَهْوِي إِلَيْهِمْ
 and made the hearts of the people incline toward them!
 فَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ الطَّاهِرِينَ
 Bless Muhammad and his Household, the pure,
 وَ أَفْعَلْ بِنَا مَا أَنْتَ أَهْلُهُ فِي الدِّينِ وَ الدُّنْيَا وَ الْآخِرَةِ
 and act toward us with that of which Thou art worthy in religion, in this world, and in the next world!
 إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.
 Thou art powerful over everything.¹

وَ كَانَ مِنْ دُعَائِهِ □ فِي الصَّلَاةِ عَلَى آدَمَ □

58. His Supplication in Calling down Blessings upon Adam

اللَّهُمَّ وَ آدَمُ
 O Allah, as for Adam,
 بَدِيعُ فِطْرَتِكَ
 the marvel of Thy creation,
 وَ أَوَّلُ مُعْتَرِفٍ مِّنَ الطِّينِ بِرُبُوبِيَّتِكَ
 the first made of clay to confess Thy Lordship,
 وَ بَدِئُ حُجَّتِكَ عَلَى عِبَادِكَ وَ بَرِيَّتِكَ
 the beginning of Thy argument against Thy servants and creatures,
 وَ الدَّلِيلُ عَلَى الْإِسْتِجَارَةِ بِعَفْوِكَ مِنْ عُقُوبَتِكَ
 the guide to seeking sanctuary in Thy pardon from Thy punishment,
 وَ النَّاهِجُ سُبُلَ تَوْبَتِكَ
 the opener of the paths of repentance toward Thee,

The white is the Mediation which belongs to Muhammad and his Household, while the yellow belongs to Abraham and his household' (commentary on 5:35: al-Tabarsi, Majma' al-bayan; Maybudi, Kashf al-Asrar)

1

Holy Quran, 3:26

وَالْمُوسَّلُ بَيْنَ الْخَلْقِ وَبَيْنَ مَعْرِفَتِكَ

the giver of the creatures access to knowledge of Thee,

وَالَّذِي لَقَّنْتَهُ مَا رَضَيْتَ بِهِ عَنْهُ بِمَنَّاكَ عَلَيْهِ وَرَحْمَتِكَ

the one concerning whom Thou hast conveyed Thy good pleasure through Thy kindness and Thy mercy toward him,

وَالْمُنِيبُ الَّذِي لَمْ يُصِرَّ عَلَى مَعْصِيَتِكَ

the one who turned back and did not persist in disobeying Thee,

وَسَابِقُ الْمُتَذَلِّلِينَ بِحَلْقِ رَأْسِهِ فِي حَرَمِكَ

the forerunner among the self-abasers, who shaved his head in Thy sacred precinct,

وَالْمُتَوَسِّلُ بَعْدَ الْمَعْصِيَةِ بِالطَّاعَةِ إِلَى عَفْوِكَ

and among the seekers of access to Thy pardon, through obedience after disobedience,

وَأَبُو الْأَنْبِيَاءِ الَّذِينَ أُوذُوا فِي جَنبِكَ

and the father of the prophets, who were made to suffer for Thy sake

وَأَكْثَرُ سُكَّانِ الْأَرْضِ سَعْيًا فِي طَاعَتِكَ

and who strove more than all the earth's inhabitants in obeying Thee -

فَصَلِّ عَلَيْهِ أَنْتَ يَا رَحْمَنُ وَمَلَائِكَتُكَ وَسُكَّانُ سَمَوَاتِكَ وَأَرْضِكَ
كَمَا

bless him, Thou - O All-merciful - Thy angels and the inhabitants of Thy heavens and Thy earth, just as he

عَظَّمَ حُرْمَاتِكَ

magnified Thy inviolable commands

وَدَلَّنَا عَلَى سَبِيلِ مَرْضَاتِكَ

and guided us upon the path of Thy good pleasure,

يَا أَرْحَمَ الرَّاحِمِينَ.

O Most Merciful of the merciful!

وَكَانَ مِنْ دُعَائِهِ □ فِي الْكُرْبِ وَالْإِقَالَةِ

59. His Supplication in Distress and Seeking Release

الهِي

My Allah,

لَا تُشْمِتْ بِي عَدُوِّي

let not my enemy gloat over me

وَلَا تَفْجَعْ بِي حَمِيمِي وَ صَدِيقِي

and torment not my dear kinsman or friend through me!

الِهِي هَبْ لِي لِحْظَةً مِنْ لِحْظَاتِكَ

My Allah, of Thy glances, give me one glance, and thereby

تَكْشِفُ عَنِّي مَا ابْتَلَيْتَنِي بِهِ

remove from me that by which Thou hast afflicted me

وَتُعِيدُنِي إِلَى أَحْسَنِ عَادَاتِكَ عِنْدِي

and return me to the best of Thy customs with me!

وَاسْتَجِبْ دُعَائِي وَدُعَاءَ مَنْ أَخْلَصَ لَكَ دُعَاءَهُ فَقَدْ

Respond to my supplication and the supplication of him who devotes his supplication sincerely to Thee,

ضَعُفَتْ قُوَّتِي

for my power has become frail,

وَقَلَّتْ حِيلَتِي

my stratagems few,

وَاشْتَدَّتْ حَالِي

my situation severe,

وَأَيْسْتُ مِمَّا عِنْدَ خَلْقِكَ

and I despair of what is with Thy creatures,

فَلَمْ يَبْقَ لِي إِلَّا رَجَاؤُكَ عَلَيَّ

so nothing remains for me but hope in Thee!

الِهِي

My Allah,

إِنَّ قُدْرَتَكَ عَلَى كَشْفِ مَا أَنَا فِيهِ كَقُدْرَتِكَ عَلَى مَا ابْتَلَيْتَنِي بِهِ

surely Thy power to remove that in which I dwell is like Thy power in that with which Thou hast afflicted me!

وَإِنَّ ذِكْرَ عَوَائِدِكَ يُؤْنِسُنِي

And surely the remembrance of Thy acts of kindness comforts me

وَالرَّجَاءُ فِي أَنْعَامِكَ وَفَضْلِكَ يُقَوِّبُنِي

and hope in Thy showing favour and Thy bounty strengthens me,

لِأَنِّي لَمْ أَهْلُ مِنْ نِعْمَتِكَ مُنْذُ خَلَقْتَنِي

for I have not been without Thy favour ever since Thou created me.

وَ أَنْتَ إِلَهِي ۞

And Thou, my Allah, art

مَفْرَعِي وَمَلْجَايَ

my place of flight, my asylum,

وَالْحَافِظُ لِي وَالذَّابُّ عَنِّي

my protector, my defender,

الْمُتَحَنِّنُ عَلَيَّ الرَّحِيمُ بِي

the loving toward me, the compassionate,

الْمُتَكَفِّلُ بِرِزْقِي

and the guarantor of my provision.

فِي قَضَائِكَ كَانَ مَا حَلَّ بِي

In Thy decree lay what has settled upon me

وَبِعِلْمِكَ مَا صِرْتُ إِلَيْهِ

and in Thy knowledge that to which I have come home.

فَاجْعَلْ يَا وَلِيِّيَ وَ سَيِّدِي فِيمَا قَدَّرْتَ وَ قَضَيْتَ عَلَيَّ وَ حَتَمْتَ

So, my Patron and Master, place within that which Thou hast ordained, decreed, and made unavoidable for me,

عَافِيَّتِي وَ مَا فِيهِ صَلَاحِي وَ خَلَاصِي مِمَّا أَنَا فِيهِ

my well-being and that wherein lies my soundness and my deliverance from that in which I am!

فَإِنِّي لَا أَرْجُو لِذَفْعِ ذَلِكَ غَيْرَكَ

I hope for none to repel this other than Thee,

وَلَا أَعْتَمِدُ فِيهِ إِلَّا عَلَيْكَ

and I rely in it only upon Thee.

فَكُنْ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ عِنْدَ أَحْسَنِ ظَنِّي بِكَ

O Possessor of majesty and munificence, be with my best opinion of Thee!¹

وَ ارْحَمْ ضَعْفِي وَقِلَّةَ حِيلَتِي

Have mercy upon my frailty and the paucity of my stratagems,

وَ اكشِفْ كُرْبَتِي

remove my distress,

وَ اسْتَجِبْ دَعْوَتِي

grant my supplication,

¹ Allusion to the hadees qudsi, 'I am with My servant's opinion of Me'; in some versions, there occurs the phrase, 'so let him think about Me what he will' (Graham, Divine Word, pp. 127-130)

وَ أَقْلِنِي عَثْرَتِي

ease me from my stumble,

وَ أَمُنْ عَلَيَّ بِذَلِكَ وَ عَلَى كُلِّ دَاعٍ لَكَ

and show kindness to me in that and to everyone who supplicates Thee!

أَمَرْتَنِي يَا سَيِّدِي بِالذُّعَاءِ وَ تَكَفَّلْتَ بِالْإِجَابَةِ

My Master, Thou hast commanded me to supplicate and undertaken to respond,¹

وَ وَعْدُكَ الْحَقُّ الَّذِي لَا خُلْفَ فِيهِ وَ لَا تَبْدِيلَ

and Thy promise is the truth in which there is no failing, nor any change.²

فَصَلِّ عَلَى مُحَمَّدٍ نَبِيِّكَ وَ عَبْدِكَ

So bless Muhammad, Thy prophet and servant,

وَ عَلَى الطَّاهِرِينَ مِنْ أَهْلِ بَيْتِهِ

and the pure, the Folk of his House,

وَ أَعِزَّنِي فَإِنَّكَ

and help me, surely Thou art

غِيَاثٌ مَنْ لَا غِيَاثَ لَهُ

the help of him who has no help

وَ حِرْزٌ مَنْ لَا حِرْزَ لَهُ

and the stronghold of him who has no stronghold,

وَ أَنَا الْمُضْطَرُّ الَّذِي أَوْجِبْتَ

while I am the distressed

إِجَابَتَهُ وَ كَشَفَ مَا بِهِ مِنَ السُّوءِ

the response to whom and the removal of evil from whom Thou hast made obligatory!³

فَأَجِبْنِي وَ اكْشِفْ هَمِّي

So respond to me, remove my concern,

وَ فَرِّجْ غَمِّي

relieve my gloom,

وَ أَعِدْ حَالِي إِلَى أَحْسَنِ مَا كَانَتْ عَلَيْهِ

return my state to the best it has been,

وَ لَا تُجَازِنِي بِالْإِسْتِحْقَاقِ وَ لَكِنْ بِرَحْمَتِكَ الَّتِي وَسِعَتْ كُلَّ شَيْءٍ

¹ Again reference to 40:60: Supplicate Me and I will respond to you

² Allusion to Qur'anic verses such as: Surely Allah will not fail in His promise (13:31), and There is no change for the words of Allah (10:64)

³ Allusion to 27:62. Cf. Supplication 10.4

and repay me not according to what I deserve, but according to Thy mercy which embraceth all things,¹

يَا ذَا الْجَلَالِ وَالْإِكْرَامِ
O Possessor of majesty and munificence!
صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ
Bless Muhammad and the Household of Muhammad, hear,
وَاسْمَعْ وَاجِبْ يَا عَزِيزُ
and respond, O All-mighty!

وَكَانَ مِنْ دُعَائِهِ □ مِمَّا يَحْذَرُهُ وَيَخَافُهُ

60. His Supplication against that which he Feared and Dreaded²

إِلَهِي إِنَّهُ
My Allah,
لَيْسَ يَرُدُّ غَضَبَكَ إِلَّا حِلْمُكَ
nothing repels Thy wrath but Thy clemency,
وَلَا يُنْجِي مِنْ عِقَابِكَ إِلَّا عَفْوُكَ
nothing delivers from Thy punishment but Thy pardon,
وَلَا يُخَلِّصُ مِنْكَ إِلَّا رَحْمَتُكَ وَالتَّضَرُّعُ إِلَيْكَ
nothing rescues from Thee but Thy mercy and pleading to Thee!³
فَهَبْ لِي يَا إِلَهِي فَرَحًا بِالْقُدْرَةِ الَّتِي
So give me, my Allah, relief by means of the power through which
بِهَا تُحْيِي مَيِّتَ الْبِلَادِ
Thou bringest the dead lands to life
وَبِهَا تَنْشُرُ أَرْوَاحَ الْعِبَادِ
and revivest the spirits of the servants!⁴
وَلَا تُهْلِكْنِي وَاعْرِفْنِي الْإِجَابَةَ

¹ Holy Quran, 7:156

² The first passage of this supplication seems to be a slightly altered passage mentioned in supplication. 48 which reads: O Allah, nothing repels Thy wrath but Thy clemency, nothing repels Thy displeasure but Thy pardon, nothing grants sanctuary from Thy punishment but Thy mercy, and nothing will deliver me from Thee except pleading to Thee before Thee,²⁵⁶ so bless Muhammad and the Household of Muhammad, and give us on Thy part, my Allah, relief by means of the power through which Thou bringest the dead servants to life and revivest the dead lands

³ Allusion to the Prophet's supplication quoted in the introduction: 'I seek refuge in Thy good pleasure from Thy displeasure and in Thy pardon from Thy punishment. I seek refuge in Thee from Thee.'

⁴ Allusion to 43:11: [We] sent down out of heaven water in measure; and We revived thereby a land that was dead; even so you shall be brought forth [on the Day of Resurrection]

Destroy me not, and give me the knowledge of Thy response, my Lord!

يَا رَبِّ وَارْفَعْنِي وَلَا تَضَعْنِي

Raise me up and push me not down,

وَانصُرْنِي وَارزُقْنِي

help me, provide for me,

وَ عَافِنِي مِنَ الْآفَاتِ

and release me from every blight!

يَا رَبِّ

My Lord,

إِنْ تَرَفَعْنِي فَمَنْ يَضَعْنِي

if Thou raisest me up, who will push me down?

وَإِنْ تَضَعْنِي فَمَنْ يَرَفَعْنِي

if Thou pushest me down, who will raise me up?

وَقَدْ عَلِمْتُ يَا إِلَهِي أَنْ

But I know, my Allah, that

لَيْسَ فِي حُكْمِكَ ظُلْمٌ

there is no wrong in Thy decree,

وَلَا فِي نَقْمَتِكَ عَجَلَةٌ

and no hurry in Thy vengeance.

إِنَّمَا يَعْجَلُ مَنْ يَخَافُ الْفَوْتَ

He alone hurries who fears to miss,

وَ يَحْتَاجُ إِلَى الظُّلْمِ الضَّعِيفُ

and only the weak needs to wrong.

وَ قَدْ تَعَالَيْتَ عَنِ ذَلِكَ يَا سَيِّدِي عُلُوًّا كَبِيرًا

But Thou art exalted, my Master, high indeed above all that!

رَبِّ لَا تَجْعَلْنِي

My Lord, make me not

لِلْبَلَاءِ غَرَضًا

the target of affliction

وَ لَا لِنَقْمَتِكَ نَصَبًا

nor the object of Thy vengeance,

وَ مَهْلِنِي وَنَفْسِنِي

respite me, comfort me,

وَ أَقْلِنِي عَثْرَتِي

release me from my stumble,

وَ لَا تُتْبِعْنِي بِالْبَلَاءِ

and send not affliction after me,

فَقَدْ تَرَى ضَعْفِي وَ قِلَّةَ حِيلَتِي

for Thou hast seen my frailty, and the paucity of my stratagems.

فَصَبِّرْنِي فَإِنِّي يَا رَبِّ ضَعِيفٌ مُتَضَرِّعٌ إِلَيْكَ يَا رَبِّ

So give me patience, for I, my Lord, am weak, and I plead to Thee, my Lord!

وَ أَعُوذُ بِكَ مِنْكَ فَأَعِدْنِي

'I seek refuge in Thee from Thee', so give me refuge!¹

وَ أَسْتَجِيرُ بِكَ مِنْ كُلِّ بَلَاءٍ فَأَجِرْنِي

I seek sanctuary in Thee from every affliction, so grant me sanctuary!

وَ أَسْتَتِرُ بِكَ فَاسْتُرْنِي يَا سَيِّدِي مِمَّا أَخَافُ وَ أَحْذَرُ

I cover myself through Thee, so cover me, my Master, from what I fear and dread!

وَ أَنْتَ الْعَظِيمُ أَعْظَمُ مِنْ كُلِّ عَظِيمٍ

Thou art the All-mighty, mightier than every mighty thing!

بِكَ بِكَ بِكَ اسْتَتَرْتُ

Through Thee, through Thee, through Thee, I cover myself.

يَا اللَّهُ يَا اللَّهُ

O Allah, O Allah!

صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ الطَّيِّبِينَ الطَّاهِرِينَ

Bless Muhammad and his Household, the good, the pure!

وَ كَانَ مِنْ دُعَائِهِ □ فِي التَّذَلُّلِ

61. His Supplication in Abasing himself

مَوْلَايَ مَوْلَايَ

My Master, my Master!

أَنْتَ الْمَوْلَى وَ أَنَا الْعَبْدُ

Thou art the Master and I the servant!

¹ Allusion to the Prophet's supplication quoted in the introduction: 'I seek refuge in Thy good pleasure from Thy displeasure and in Thy pardon from Thy punishment. I seek refuge in Thee from Thee.'

وَ هَلْ يَرْحَمُ الْعَبْدَ إِلَّا الْمَوْلَى

Has anyone mercy upon the servant but the master?

مَوْلَايَ مَوْلَايَ

My Master, my Master!

أَنْتَ الْعَزِيزُ وَ أَنَا الدَّلِيلُ

Thou art the Exalted and I the abased!

وَ هَلْ يَرْحَمُ الدَّلِيلَ إِلَّا الْعَزِيزُ

Has anyone mercy upon the abased but the exalted?

مَوْلَايَ مَوْلَايَ

My Master, my Master!

أَنْتَ الْخَالِقُ وَ أَنَا الْمَخْلُوقُ

Thou art the Creator and I the creature!

وَ هَلْ يَرْحَمُ الْمَخْلُوقَ إِلَّا الْخَالِقُ

Has anyone mercy upon the creature but the creator?

مَوْلَايَ مَوْلَايَ

My Master, My Master!

أَنْتَ الْمُعْطِي وَ أَنَا السَّائِلُ

Thou art the Giver and I the asker!

وَ هَلْ يَرْحَمُ السَّائِلَ إِلَّا الْمُعْطِي

Has anyone mercy upon the asker but the giver?

مَوْلَايَ مَوْلَايَ

My Master, My Master!

أَنْتَ الْمُغِيثُ وَ أَنَا الْمُسْتَعِيثُ

Thou art the Helper and I the seeker of help!

وَ هَلْ يَرْحَمُ الْمُسْتَعِيثَ إِلَّا الْمُغِيثُ

Has anyone mercy upon the seeker of help but the helper?

مَوْلَايَ مَوْلَايَ

My Master, My Master!

أَنْتَ الْبَاقِي وَ أَنَا الْفَانِي

Thou art the Subsistent and I the perishing!

وَ هَلْ يَرْحَمُ الْفَانِي إِلَّا الْبَاقِي

Has anyone mercy upon the perishing but the subsistent?

مَوْلَايَ مَوْلَايَ

My Master, My Master!

أَنْتَ الدَّائِمُ وَ أَنَا الزَّائِلُ

Thou art the Everlasting and I the vanishing!

وَ هَلْ يَرْحَمُ الزَّائِلَ إِلَّا الدَّائِمُ

Has anyone mercy upon the vanishing but the everlasting?

مَوْلَايَ مَوْلَايَ

My Master, My Master!

أَنْتَ الْحَيُّ وَ أَنَا الْمَيِّتُ

Thou art the Living and I the dead!

وَ هَلْ يَرْحَمُ الْمَيِّتَ إِلَّا الْحَيُّ

Has anyone mercy upon the dead but the living?

مَوْلَايَ مَوْلَايَ

My Master, My Master!

أَنْتَ الْقَوِيُّ وَ أَنَا الضَّعِيفُ

Thou art the Strong and I the weak!

وَ هَلْ يَرْحَمُ الضَّعِيفَ إِلَّا الْقَوِيُّ

Has anyone mercy upon the weak but the strong?

مَوْلَايَ مَوْلَايَ

My Master, My Master!

أَنْتَ الْغَنِيُّ وَ أَنَا الْفَقِيرُ

Thou art the Rich and I the poor!

وَ هَلْ يَرْحَمُ الْفَقِيرَ إِلَّا الْغَنِيُّ

Has anyone mercy upon the poor but the rich?

مَوْلَايَ مَوْلَايَ

My Master, My Master!

أَنْتَ الْكَبِيرُ وَ أَنَا الصَّغِيرُ

Thou art the Great and I the small!

وَ هَلْ يَرْحَمُ الصَّغِيرَ إِلَّا الْكَبِيرُ

Has anyone mercy upon the small but the great?

مَوْلَايَ مَوْلَايَ

My Master, My Master!

أَنْتَ الْمَالِكُ وَ أَنَا الْمَمْلُوكُ

Thou art the Owner and I the owned!

وَ هَلْ يَرْحَمُ الْمَمْلُوكَ إِلَّا الْمَالِكُ

Has anyone mercy upon the owned but the owner?

His Supplications For The Days Of The Week

دعاء يوم الأحد

62. The Supplication for Sunday

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah, the All-merciful, the All-compassionate

بِسْمِ اللَّهِ الَّذِي

In the name of Allah,

لَا أَرْجُو إِلَّا فَضْلَهُ

from whom I hope for nothing but bounty,

وَلَا أَخْشَى إِلَّا عَدْلَهُ

and from whom I fear nothing but justice!

وَلَا أَعْتَمِدُ إِلَّا قَوْلَهُ

I rely only upon His word,

وَلَا أُمْسِكُ إِلَّا بِحَبْلِهِ

and I cling only to His cord!

بِكَ أَسْتَجِيرُ

In Thee I seek sanctuary

يَا ذَا الْعَفْوِ وَالرِّضْوَانِ

- O Possessor of pardon and good pleasure -

مِنَ الظُّلْمِ وَالْعُدْوَانِ

from wrong and enmity,

وَمِنَ غَيْرِ الزَّمَانِ

from the changes of time

وَتَوَاتُرِ الْأَحْزَانِ

and the recurrence of sorrows,

وَطَوَارِقِ الْحَدَثَانِ

from the striking of mishaps,

وَمِنْ انْقِضَاءِ الْمُدَّةِ قَبْلَ التَّأْهِبِ وَالْعُدَّةِ

and from the expiration of my term before preparation and readiness.

وَإِيَّاكَ أَسْتَرْشِدُ لِمَا فِيهِ الصَّلَاحُ وَالْإِصْلَاحُ

From Thee I seek guidance to that wherein is righteousness and being set right.

وَ بِكَ أَسْتَعِينُ فِيمَا يَقْتَرِنُ بِهِ النَّجَاحُ وَالْإِنْجَاحُ

From Thee I seek help in that which is linked to success and favourable response.

وَإِيَّاكَ أَرْغَبُ فِي لِبَاسِ الْعَافِيَةِ وَتَمَامِهَا وَشُمُولِ السَّلَامَةِ وَ
دَوَامِهَا

Thee I beseech for the garment of well-being and its completion and for the covering of health and its permanence.

وَ أَعُوذُ بِكَ يَا رَبِّ مِنْ هَمَزَاتِ الشَّيَاطِينِ

I seek refuge in Thee, my Lord, from the goadings of the satans,

وَ أَحْتَرِزُ بِسُلْطَانِكَ مِنْ جَوْرِ السَّلَاطِينِ

and I seek protection in Thy sovereignty from the injustice of the sovereigns.

فَتَقَبَّلْ مَا كَانَ مِنْ صَلَاتِي وَ صَوْمِي

So accept my past prayers and fasting

وَاجْعَلْ غَدِي وَمَا بَعْدَهُ أَفْضَلَ مِنْ سَاعَتِي وَ يَوْمِي

and make my tomorrow and what is after better than my present hour and my today!

وَ أَعِزَّنِي فِي عَشِيرَتِي وَ قَوْمِي

Exalt me in my clan and my people

وَ أَحْفَظْنِي فِي يَقْظَتِي وَ نَوْمِي

and protect me in my waking and my sleeping!

فَأَنْتَ اللَّهُ خَيْرُ حَافِظًا

For Thou art Allah, the Best Guardian,

وَ أَنْتَ أَرْحَمُ الرَّاحِمِينَ

and Thou art the Most Merciful of the merciful.¹

اللَّهُمَّ إِنِّي أَبْرَأُ إِلَيْكَ

O Allah, I am quit before Thee

فِي يَوْمِي هَذَا وَ مَا بَعْدَهُ مِنَ الْأَحَادِ مِنَ الشَّرْكِ وَالْإِلْحَادِ

on this day of mine and on all Sundays that follow it of associating others with Thee and of heresy,

وَ أَخْلِصُ لَكَ دُعَائِي تَعَرُّضًا لِلْإِجَابَةِ

and I devote my supplication sincerely to Thee, addressing myself to Thy response.

¹ Holy Quran, 12:64

وَأَقِيمْ عَلَى طَاعَتِكَ رَجَاءً لِلْإِثَابَةِ

stay obedient in Thy service, looking forward to obtain just rewards.

فَصَلِّ عَلَى مُحَمَّدٍ

So bless Muhammad and the Household of Muhammad,

خَيْرِ خَلْقِكَ الدَّاعِي إِلَى حَقِّكَ

the best of Thy creation, the summoner to Thy truth,

وَأَعِزَّنِي بِعِزِّكَ الَّذِي لَا يُضَامُ

exalt me with Thy exaltation, which is never made to suffer loss,

وَأَحْفَظْنِي بِعَيْنِكَ الَّتِي لَا تَنَامُ

protect me with Thy eye, which never sleeps,

وَاخْتَمِّمِ بِالْإِنْقِطَاعِ إِلَيْكَ أَمْرِي وَبِالْمَغْفِرَةِ عُمْرِي

and seal my affairs by cutting me off from everything but Thee and my life with forgiveness!

إِنَّكَ أَنْتَ الْعَفُورُ الرَّحِيمُ.

Surely Thou art the All-forgiving, the All-compassionate!

دَعَاءُ يَوْمِ الْإِثْنَيْنِ

63. The Supplication for Monday

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah, the All-Merciful, the All-compassionate

الْحَمْدُ لِلَّهِ الَّذِي

Praise belongs to Allah,

لَمْ يُشْهَدْ أَحَدًا حِينَ فَطَرَ السَّمَوَاتِ وَالْأَرْضَ

who allowed none to witness when He created the heavens and the earth,

وَلَا اتَّخَذَ مُعِينًا حِينَ بَرَأَ النَّسَمَاتِ

and who took no helper when He authored the spirits!

لَمْ يُشَارِكْ فِي الْإِلَهِيَّةِ

He has no associate in Divinity

وَلَمْ يُظَاهَرْ فِي الْوَحْدَانِيَّةِ

and no support in Unity.

كَلَّتِ الْأَلْسُنُ عَنْ غَايَةِ صِفَتِهِ

Tongues fall silent before the limit of describing Him,

وَالْعُقُولُ عَنْ كُنْهِ مَعْرِفَتِهِ

intellects fail before the core of knowing Him,

وَتَوَاضَعَتِ الْجَبَابِرَةُ لِهَيْبَتِهِ

tyrants fall low in awe of Him,

وَعَنَتِ الْوُجُوهُ لِخَشْيَتِهِ

faces are humbled in fear of Him,¹

وَأَنْقَادَ كُلِّ عَظِيمٍ لِعَظَمَتِهِ

and everything mighty yields to His mightiness!

فَلَكَ الْحَمْدُ مُتَوَاتِرًا مُتَّسِقًا وَ مُتَوَالِيًا مُسْتَوْسِقًا

So to Thee belongs praise, again and again, well-measured, continually, methodically!

وَ صَلَوَاتُهُ عَلَى رَسُولِهِ أَبَدًا

And may His blessings be upon His Messenger endlessly,

وَ سَلَامُهُ دَائِمًا سَرْمَدًا

His salutation everlastingly, eternally!

اللَّهُمَّ اجْعَلْ

O Allah, make

أَوَّلَ يَوْمِي هَذَا صَلَاحًا

the beginning of this day of mine righteousness,

وَ أَوْسَطَهُ فَلَاحًا

its middle prosperity,

وَ آخِرَهُ نَجَاحًا

and its end success!

وَ أَعُوذُ بِكَ مِنْ يَوْمٍ

I seek refuge in Thee from a day

أَوَّلُهُ فَزَعٌ

whose beginning is fright,

وَ أَوْسَطُهُ جَزَعٌ

whose middle is anxiety,

وَ آخِرُهُ وَجَعٌ

and whose end is pain!

اللَّهُمَّ إِنِّي أَسْتَغْفِرُكَ

¹ Allusion to 20:111: Faces shall be humbled unto the Living, the Subsistent

O Allah, I pray forgiveness from Thee

لِكُلِّ نَذْرٍ نَذَرْتُهُ

for every vow I have vowed,

وَكُلِّ وَعْدٍ وَعَدْتُهُ

every promise I have promised,

وَكُلِّ عَهْدٍ عَاهَدْتُهُ

and every pledge I have pledged

ثُمَّ لَمْ أَفِ لَكَ بِهِ

and then failed to keep for Thee.

وَ أَسْأَلُكَ فِي مَظَالِمِ عِبَادِكَ عِنْدِي

I ask Thee concerning the complaints of Thy servants against me:

فَأَيُّمَا عَبْدٍ مِنْ عِبِيدِكَ أَوْ أَمَةٍ مِنْ إِمَائِكَ كَانَتْ لَهُ قَبْلِي مَظْلَمَةٌ

If there is a servant from among Thy servants or a handmaid from among Thy handmaids, who has against me a complaint

ظَلَمْتُهَا إِيَّاهُ فِي نَفْسِهِ أَوْ فِي عِرْضِهِ أَوْ فِي مَالِهِ أَوْ فِي أَهْلِهِ وَوَلَدِهِ

because I have wronged him in respect to himself, his reputation, his property, his wife or his child, or

because

أَوْ غَيْبَةٍ اغْتَبْتُهَا بِهَا

evil words I have spoken about him in his absence,

أَوْ تَحَامُلٍ عَلَيْهِ بِمِيلٍ أَوْ هَوَى أَوْ أَنْفَةٍ أَوْ حَمِيَّةٍ أَوْ رِيَاءٍ أَوْ عَصَبِيَّةٍ

an imposition upon him through inclination, caprice, scorn, zeal, false show, bigotry,

غَائِبًا كَانَ أَوْ شَاهِدًا

whether he be absent or present,

وَّ حَيًّا كَانَ أَوْ مَيِّتًا

alive or dead,

فَقَصُرَتْ يَدِي وَضَاقَ وَسْعِي عَنْ رَدِّهَا إِلَيْهِ وَالتَّحَلُّلِ مِنْهُ

such that my hand has fallen short and my capacity has been too narrow to make restitution to him or to annul my obligation to him,

فَأَسْأَلُكَ يَا مَنْ يَمْلِكُ الْحَاجَاتِ وَ هِيَ مُسْتَجِيبَةٌ لِمَشِيَّتِهِ وَ مُسْرِعَةٌ

إِلَى إِرَادَتِهِ

I ask Thee, O He who owns all objects of need - which are granted by His will and hasten to His desire -

أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ

that Thou bleesest Muhammad and the Household of Muhammad,

وَ أَنْ تُرْضِيَهُ عَنِّي بِمَا شِئْتَ

makest [the one I have wronged] satisfied with me in the manner that Thou wilt,

وَ تَهَبَ لِي مِنْ عِنْدِكَ رَحْمَةً

and givest me mercy from Thee!

إِنَّهُ لَا تَنْقُصُكَ الْمَغْفِرَةُ

Forgiveness decreases Thee not

وَ لَا تَضُرُّكَ الْمَوْهَبَةُ

and giving injures Thee not,

يَا أَرْحَمَ الرَّاحِمِينَ

O Most Merciful of the merciful!

اللَّهُمَّ أَوْلِنِي فِي كُلِّ يَوْمٍ اثْنَيْنِ نِعْمَتَيْنِ مِنْكَ ثِنْتَيْنِ

O Allah, give me on every Monday two favours from Thee:

سَعَادَةً فِي أَوَّلِهِ بِطَاعَتِكَ

the felicity to obey Thee at its beginning

وَ نِعْمَةً فِي آخِرِهِ بِمَغْفِرَتِكَ

and the favour of Thy forgiveness at its end!

يَا مَنْ هُوَ الْإِلَهُ

O He who is Allah

وَ لَا يَغْفِرُ الذُّنُوبَ سِوَاهُ.

and none other than whom grants forgiveness for sins!

دَعَاءُ يَوْمِ الثَّلَاثَاءِ

64. The Supplication for Tuesday

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah, the All-merciful, the All-compassionate

الْحَمْدُ لِلَّهِ وَالْحَمْدُ حَقٌّ كَمَا يَسْتَحِقُّهُ حَمْدًا كَثِيرًا

Praise belongs to Allah - and praise is His right, since He deserves it - abundant praise!

وَ أَعُوذُ بِهِ مِنْ شَرِّ نَفْسِي

I seek refuge in Him from the evil of my soul,

إِنَّ النَّفْسَ لَأَمَّارَةٌ بِالسُّوءِ إِلَّا مَرَحِمَ رَبِّي

for surely the soul commands to evil except as my Lord has mercy.¹

وَاعُوذُ بِهِ مِنْ شَرِّ الشَّيْطَانِ الَّذِي يَزِيدُنِي ذَنْبًا إِلَى ذَنْبِي

I seek refuge in Him from the evil of Satan who adds sins to my sin.

وَاحْتَرِزُ بِهِ مِنْ كُلِّ جَبَّارٍ فَاجِرٍ وَ سُلْطَانٍ جَائِرٍ وَعَدُوِّ قَاهِرٍ

I seek protection with Him from every wicked tyrant, unjust sovereign, and conquering enemy.

اللَّهُمَّ

O Allah,

اجْعَلْنِي مِنْ جُنْدِكَ فَإِنَّ جُنْدَكَ هُمُ الْغَالِبُونَ

place me among Thy troops, for Thy troops - they are the victors,²

وَاجْعَلْنِي مِنْ حِزْبِكَ فَإِنَّ حِزْبَكَ هُمُ الْمُفْلِحُونَ

place me in Thy party, for Thy party - they are the ones who prosper,³

وَاجْعَلْنِي مِنْ أَوْلِيَائِكَ فَإِنَّ أَوْلِيَاءَكَ لَا خَوْفَ عَلَيْهِمْ وَلَا هُمْ

يَحْزَنُونَ

and place me among Thy friends, for Thy friends - no fear shall be upon them, nor shall they sorrow.⁴

اللَّهُمَّ اصْلِحْ لِي دِينِي فَإِنَّهُ عِصْمَةٌ أَمْرِي

O Allah, set right for me my religion, for it is the preserving tie of my affair,

وَاصْلِحْ لِي آخِرَتِي فَإِنَّهَا دَارُ مَقَرِّي وَ الْيَهَا مِنْ مُجَاوَرَةِ اللَّئَامِ

مَقَرِّي

set right for me my hereafter, for it is the abode of my permanent lodging and to it I flee from the neighbourhood of the vile!

وَاجْعَلِ الْحَيَاةَ زِيَادَةً لِي فِي كُلِّ خَيْرٍ

Make life an increase for me in every good

وَ الْوَفَاةَ رَاحَةً لِي مِنْ كُلِّ شَرٍّ

and death an ease for me from every evil!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ خَاتَمِ النَّبِيِّينَ وَ تَمَامِ عِدَّةِ الْمُرْسَلِينَ

O Allah, bless Muhammad, the Seal of the Prophets and the completion of the number of the envoys,

وَ عَلَى آلِهِ الطَّيِّبِينَ الطَّاهِرِينَ

his Household, the good, the pure,

وَ أَصْحَابِهِ الْمُنتَجِبِينَ

¹ Holy Quran, 12:53

² Holy Quran, 37:173

³ Holy Quran, 58:22

⁴ Holy Quran, 10:62

and his Companions, the distinguished,

وَهَبْ لِي فِي الثَّلَاثَةِ ثَلَاثًا

and give me on the Tuesday three things: Leave

لَا تَدْعُ لِي ذَنْبًا غَفَرْتَهُ

no sin for me unless Thou forgivest it,

وَلَا غَمًّا إِلَّا أَذْهَبْتَهُ

no grief unless Thou takest it away,

وَلَا عَدُوًّا إِلَّا دَفَعْتَهُ

and no enemy unless Thou repellst him!

بِسْمِ اللَّهِ خَيْرِ الْأَسْمَاءِ

By means of 'in the name of "Allah" ', the best of the Names,

بِسْمِ اللَّهِ رَبِّ الْأَرْضِ وَالسَّمَاءِ

in the name of Allah, Lord of earth and heaven,

أَسْتَدْفِعُ كُلَّ مَكْرُوهٍ أَوَّلَهُ سَخَطُهُ

I seek to repulse every hateful thing, the first of which is His anger,

وَأَسْتَجْلِبُ كُلَّ مَحْبُوبٍ أَوَّلَهُ رِضَاؤُهُ

and I seek to attract every loveable thing, the first of which is His good pleasure!

فَاخْتِمْ لِي مِنْكَ بِالْعُفْرَانِ

So seal me with forgiveness from Thee,

يَا وَلِيَّ الْإِحْسَانِ.

O Patron of beneficence!

دَعَاءُ يَوْمِ الْأَرْبَعَاءِ

65. The Supplication for Wednesday

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah, the All-merciful, the All-compassionate

الْحَمْدُ لِلَّهِ الَّذِي جَعَلَ

Praise belongs to Allah, who appointed

اللَّيْلَ لِبَاسًا

the night to be a garment,

وَالنَّوْمَ سُبَاتًا

and sleep for a rest,

وَجَعَلَ النَّهَارَ نُشُورًا

and day He appointed for a rising!¹

لَكَ الْحَمْدُ أَنْ بَعَثْتَنِي مِنْ مَّرْقَدِي وَلَوْ شِئْتَ جَعَلْتَهُ سَرْمَدًا

To Thee belongs praise, for Thou roused me from my sleep, - and hadst Thou willed, Thou wouldst have made it everlasting -

حَمْدًا دَائِمًا لَا يَنْقَطِعُ أَبَدًا

an everlasting praise that will never be cut off

وَلَا يُحْصَى لَهُ الْخَلَائِقُ عَدَدًا

and whose number the creatures will never count!

اللَّهُمَّ لَكَ الْحَمْدُ أَنْ

O Allah, to Thee belongs praise,

خَلَقْتَ فَسَوَّيْتَ

for Thou created, then proportioned,

وَ قَدَّرْتَ وَ قَضَيْتَ

ordained and decreed,

وَ أَمَتَّ وَ أَحْيَيْتَ

gave death and bestowed life,

وَ أَمْرَضْتَ وَ شَفَيْتَ

made sick and healed,

وَ عَافَيْتَ وَ أَبْلَيْتَ

made well and afflicted,

وَ عَلَى الْعَرْشِ اسْتَوَيْتَ

sat upon the Throne and

وَ عَلَى الْمُلْكِ احْتَوَيْتَ

encompassed the Kingdom!²

أَدْعُوكَ دُعَاءَ مَنْ

I supplicate Thee with the supplication of one

ضَعُفَتْ وَسِيَلَتُهُ

whose mediation is weak,

وَ انْقَطَعَتْ حِيلَتُهُ

¹ Holy Quran, 25:47

² There are a number of Qur'anic allusions in this passage, including: He created, then proportioned (87:2), and He sat upon the Throne (7:54 etc.)

whose stratagems have been cut off,

وَأَقْتَرَبَ أَجَلُهُ

whose term has drawn near,

وَتَدَانَى فِي الدُّنْيَا أَمَلُهُ

whose expectation from this world has shrunk,

وَأَشْتَدَّتْ إِلَى رَحْمَتِكَ فَاقَتُهُ

whose neediness for Thy mercy has intensified,

وَعَظُمَتْ لِتَفْرِيطِهِ حَسْرَتُهُ

whose remorse for his neglect has become great,

وَكَثُرَتْ زَلَّتُهُ وَعَثْرَتُهُ

whose slips and stumbles have become many,

وَخَاصَّتْ لِرُجُوعِكَ تَوْبَتُهُ

and whose repentance is devoted sincerely to Thy face.

فَصَلِّ عَلَى مُحَمَّدٍ خَاتَمِ النَّبِيِّينَ

So bless Muhammad, the Seal of the Prophets,

وَعَلَى أَهْلِ بَيْتِهِ الطَّيِّبِينَ الطَّاهِرِينَ

and his Household, the good, the pure,

وَارْزُقْنِي شَفَاعَةَ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ

provide me with the intercession of Muhammad (s.a.w.a.)

وَلَا تَحْرِمْنِي صُحْبَتَهُ

and deprive me not of his companionship!

إِنَّكَ أَنْتَ أَرْحَمُ الرَّاحِمِينَ

Surely Thou art the Most Merciful of the merciful!¹

اللَّهُمَّ أَفْضِلْ لِي فِي الْأَرْبَعَاءِ أَرْبَعًا اجْعَلْ

O Allah, decree for me on Wednesday four things: Induce me

قُوَّتِي فِي طَاعَتِكَ

to be strong in obedience to Thee,

وَنَشَاطِي فِي عِبَادَتِكَ

to be joyful in worshipping Thee,

وَرَغْبَتِي فِي ثَوَابِكَ

to be desirous of Thy reward,

¹ Holy Quran, 7:151

وَزُهِدِي فِيمَا يُوجِبُ لِي أَلِيمَ عِقَابِكَ

and to abstain from that which would make incumbent upon me Thy painful punishment!

إِنَّكَ لَطِيفٌ لِّمَا تَشَاءُ.

Thou art Gentle to whom Thou wilt!

دَعَاءُ يَوْمِ الْخَمِيسِ

66. The Supplication for Thursday

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah, the All-merciful, the All-compassionate

الْحَمْدُ لِلَّهِ الَّذِي

Praise belongs to Allah,

أَذْهَبَ اللَّيْلَ مُظْلِمًا بِقُدْرَتِهِ

who has taken away the shadowy night by His power

وَجَاءَ بِالنَّهَارِ مُبْصِرًا بِرَحْمَتِهِ

and brought the sight-giving day through His mercy.

وَكَسَانِي ضِيَاءَهُ

He has clothed me in its brightness

وَأَنَا فِي نِعْمَتِهِ

and given me its favour.

اللَّهُمَّ فَكَمَا أَبْقَيْتَنِي لَهُ فَأَبْقِنِي لِأَمْثَالِهِ

O Allah, just as Thou hast spared me for this day, so also spare me for its likes,

وَ صَلِّ عَلَى النَّبِيِّ مُحَمَّدٍ وَ آلِهِ

bless the prophet Muhammad and his Household,

وَلَا تَفْجَعْنِي فِيهِ وَ فِي غَيْرِهِ مِنَ اللَّيَالِي وَالْأَيَّامِ بِارْتِكَابِ الْمَحَارِمِ

وَ اكْتِسَابِ الْمَآثِمِ

torment me not in it and in other nights and days by allowing me to commit unlawful acts and to clothe myself in sins;

وَ ارْزُقْنِي خَيْرَهُ وَ خَيْرَ مَا فِيهِ وَ خَيْرَ مَا بَعْدَهُ

provide me with its good, the good of all within it, and the good of everything after it;

وَ اصْرِفْ عَنِّي شَرَّهُ وَ شَرَّ مَا فِيهِ وَ شَرَّ مَا بَعْدَهُ

and turn away from me its evil, the evil of all within it, and the evil of everything after it!

اللَّهُمَّ إِنِّي

O Allah,

بِدِمَّةِ الْإِسْلَامِ أَتَوَسَّلُ إِلَيْكَ

by the protective compact of Islam, I seek mediation with Thee!

وَبِحُرْمَةِ الْقُرْآنِ أَعْتَمِدُ عَلَيْكَ

By the inviolability of the Qur'an, I rely upon Thee!

وَبِمُحَمَّدِ الْمُصْطَفَى صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ أَسْتَشْفَعُ لَدَيْكَ

By Muhammad the chosen (s.a.w.a.) I seek intercession with Thee!

فَاعْرِفِ اللَّهُمَّ ذِمَّتِي الَّتِي رَجَوْتُ بِهَا قَضَاءَ حَاجَتِي

So recognize my protective compact by which I hope my need will be granted,

يَا أَرْحَمَ الرَّاحِمِينَ

O Most Merciful of the merciful!

اللَّهُمَّ اقْضِ لِي فِي الْخَمِيسِ خَمْسًا

O Allah, decree for me on Thursday five things

لَا يَتَّسِعُ لَهَا إِلَّا كَرَمُكَ

which none embraces but Thy generosity

وَلَا يُطِيفُهَا إِلَّا نِعْمُكَ

and none supports but Thy favours:

سَلَامَةً أَقْوَى بِهَا عَلَى طَاعَتِكَ

health through which I may have the strength to obey Thee,

وَعِبَادَةً أَسْتَحِقُّ بِهَا جَزِيلَ مَثُوبَتِكَ

worship by which I may deserve Thy plentiful reward,

وَسَعَةً فِي الْحَالِ مِنَ الرِّزْقِ الْحَالِلِ

plenty in my state through lawful provision,

وَأَنْ تُؤَمِّنَنِي فِي مَوَاقِفِ الْخَوْفِ بِأَمْنِكَ

and that Thou makest me secure in the places of fear through Thy security,

وَتَجْعَلَنِي مِنْ طَوَارِقِ الْهَمُومِ وَالْغُمُومِ فِي حِصْنِكَ

and placest me in Thy fortress against the striking of worries and sorrows!

وَصَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ

Bless Muhammad and his Household,

وَأَجْعَلْ تَوَسُّلِي بِهِ شَافِعًا يَوْمَ الْقِيَامَةِ نَافِعًا

and make my seeking his mediation as an intercessor give profit on the Day of Resurrection!

إِنَّكَ أَنْتَ أَرْحَمُ الرَّاحِمِينَ.

Surely Thou art the Most Merciful of the merciful!¹

دعاء يوم الجمعة

67. The Supplication for Friday

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah, the All-Merciful, the All-compassionate

الْحَمْدُ لِلَّهِ

All Praise belongs to Allah,

الْأَوَّلِ قَبْلَ الْإِنشَاءِ وَالْآخِرِ بَعْدَ فَنَاءِ الْأَشْيَاءِ

the First before the bringing forth and the giving of life,

وَالْأَخِرِ بَعْدَ فَنَاءِ الْأَشْيَاءِ

and the Last after the annihilation of all things,

الْعَلِيمِ الَّذِي

the All-knowing who

لَا يَنْسَى مَنْ ذَكَرَهُ

forgets not him who remembers Him,²

وَلَا يَنْقُصُ مَنْ شَكَرَهُ

decreases not him who thanks Him,³

وَلَا يَخِيبُ مَنْ دَعَاهُ

disappoints not him who supplicates Him,

وَلَا يَقْطَعُ رَجَاءَ مَنْ رَجَاهُ

and cuts not off the hope of him who hopes in Him!

اللَّهُمَّ إِنِّي

O Allah,

أَشْهَدُكَ وَكَفَى بِكَ شَهِيدًا وَأُشْهَدُ جَمِيعَ مَلَائِكَتِكَ

I call Thee to witness - and Thou art sufficient witness - and I call to witness all Thy angels,

¹ Ibid.

² Allusion to such verses as: They forgot Allah, so He forgot them (9:67); Today We forget you, just as you forgot the meeting on this your Day (45:34; cf. 7:51)

³ Allusion to 14:7: If you are thankful, surely I will increase you, but if you are thankless, My chastisement is surely terrible

وَسُكَّانَ سَمَوَاتِكَ وَحَمَلَةَ عَرْشِكَ وَمَنْ بَعَثْتَ مِنْ أَنْبِيَائِكَ وَرُسُلِكَ
وَ أَنْشَأْتَ مِنْ أَصْنَافِ خَلْقِكَ

the inhabitants of Thy heavens, the bearers of Thy Throne, Thy prophets and Thy messengers whom Thou
hast sent out, and the various kinds of creatures Thou hast brought forth,

أَنِّي أَشْهَدُ أَنَّكَ أَنْتَ اللَّهُ

that I bear witness that Thou art Allah;

لَا إِلَهَ إِلَّا أَنْتَ

there is no Allah but Thou,

وَخَدَاكَ لَا شَرِيكَ لَكَ وَلَا عَدِيلٌ

Thou alone, who hast no associate nor any equal,

وَلَا خُلْفَ لِقَوْلِكَ وَلَا تَبْدِيلٌ

and Thy word has no failing, nor any change;¹

وَ أَنَّ مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ عَبْدُكَ وَرَسُولُكَ

and that Muhammad (s.a.w.a.) is Thy servant and Thy messenger;

أَدَى مَا حَمَلْتَهُ إِلَى الْعِبَادِ

he delivered to the servants that with which Thou charged him,

وَ جَاهَدَ فِي اللَّهِ عَزًّا وَجَلًّا حَقَّ الْجِهَادِ

he struggled for Allah as is His due,²

وَ أَنَّهُ بَشَّرَ بِمَا هُوَ حَقٌّ مِنَ الثَّوَابِ

he gave the good news of the truth of reward,

وَ أَنْذَرَ بِمَا هُوَ صِدْقٌ مِنَ الْعِقَابِ

and he warned of the veracity of punishment.

اللَّهُمَّ ثَبِّتْنِي عَلَى دِينِكَ مَا أَحْيَيْتَنِي

O Allah, make me firm in Thy religion as long as Thou keepest me alive,

وَ لَا تُزِعْ قَلْبِي بَعْدَ إِذْ هَدَيْتَنِي

make not my heart to swerve after Thou hast guided me,

وَ هَبْ لِي مِنْ لَدُنْكَ رَحْمَةً

and give me mercy from Thee,

إِنَّكَ أَنْتَ الْوَهَّابُ

surely Thou art the Giver.³

¹ Cf. 59:9 and note 283

² Reference to 22:78: Struggle for Allah as is His due!

³ Holy Quran, 3:8

صَلِّ عَلَى مُحَمَّدٍ وَ عَلَى آلِ مُحَمَّدٍ

Bless Muhammad and the Household of Muhammad,

وَأَجْعَلْنِي مِنْ أَتْبَاعِهِ وَ شِيعَتِهِ

make me one of his followers and his partisans,

وَ أَحْشُرْنِي فِي زُمْرَتِهِ

muster me in his band,

وَ وَفَّقْنِي لِإِدَاءِ فَرَضِ الْجُمُعَاتِ

and give me the success of accomplishing the obligatory observance of Friday,

وَ مَا أَوْجَبْتَ عَلَيَّ فِيهَا مِنَ الطَّاعَاتِ

performing the acts of obedience which Thou has made incumbent upon me within it,

وَ قَسَمْتَ لِأَهْلِهَا مِنَ الْعَطَاءِ فِي يَوْمِ الْجَزَاءِ

and [receiving] the bestowal which Thou hast apportioned for its people on the Day of Recompense!

إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ.

Surely Thou art Mighty, All-wise!¹

دَعَاءُ يَوْمِ السَّبْتِ

68. The Supplication for Saturday

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah, the All-merciful the All-compassionate

بِسْمِ اللَّهِ كَلِمَةُ الْمُعْتَصِمِينَ

'In the name of Allah', the word of those who hold fast to Him,

وَ مَقَالَةُ الْمُتَحَرِّزِينَ

the speech of those who seek His protection!

وَ أَعُوذُ بِاللَّهِ تَعَالَى مِنْ

I seek refuge in Allah (high exalted is He) from

جَوْرِ الْجَائِرِينَ

the injustice of the unjust,

وَ كَيْدِ الْحَاسِدِينَ

the trickery of the enviers,

وَ بَغْيِ الظَّالِمِينَ

¹ Holy Quran, 2:129

and the oppression of the wrongdoers,
 وَ أَحْمَدُهُ □ فَوْقَ حَمْدِ الْحَامِدِينَ
 and I praise Him beyond the praise of the praisers!

اللَّهُمَّ

O Allah,

أَنْتَ الْوَاحِدُ بِلَا شَرِيكَ

Thou art the One without partner,

وَالْمَلِكُ بِلَا تَمَلِيكَ

and the King without having been made sovereign;

لَا تُضَادُّ فِي حُكْمِكَ

no one opposes Thee in Thy decree

وَلَا تُتَنَازَعُ فِي مُلْكِكَ

and no one contests Thee in Thy kingdom!

أَسْأَلُكَ

I ask Thee to

أَنْ تُصَلِّيَ عَلَيَّ عَلَى مُحَمَّدٍ عَبْدِكَ وَ رَسُولِكَ

bless Muhammad and his Household, Thy servant and Thy messenger,

وَ أَنْ تُوزِعَنِي مِنْ شُكْرِ نِعْمَاكَ مَا تَبْلُغُ بِي غَايَةَ رِضَاكَ

inspire me with a thanksgiving for Thy favours which will take me to the utmost limit of Thy good pleasure,

وَ أَنْ تُعِينَنِي عَلَى طَاعَتِكَ وَ لُزُومِ عِبَادَتِكَ وَ اسْتِحْقَاقِ مَثُوبَتِكَ

بِلُطْفِ عِنَايَتِكَ

help me through the gentleness of Thy solitude to obey Thee, hold fast to worshipping Thee, and deserve

Thy reward,

وَ تَرْحَمْنِي بِصِدِّي عَنْ مَعَاصِيكَ مَا أَحْيَيْتَنِي

have mercy upon me, bar me from acts of disobedience toward Thee as long as Thou keepest me alive,

وَ تُوفِّقَنِي لِمَا يَنْفَعُنِي مَا أَبْقَيْتَنِي

give me success in what profits me as long as Thou sparest me,

وَ أَنْ تُشْرَحَ بِكِتَابِكَ صَدْرِي

expand my breast through Thy Book,

وَ تَحُطَّ بِتِلَاوَتِهِ وَ زُرِّي

lessen my burden through its recitation,

وَ تَمُنِّحَنِي السَّلَامَةَ فِي دِينِي وَ نَفْسِي

bestow upon me health in my religion and my soul,

وَلَا تُوحِشْ بِيْ أَهْلَ أَنْسِيْ

estrangle not my intimates from me,

وَتُتَمِّمْ إِحْسَانَكَ فِيْمَا بَقِيَ مِنْ عُمْرِيْ

and complete Thy beneficence in what is left of my lifetime,

كَمَا أَحْسَنْتَ فِيْمَا مَضَى مِنْهُ

just as Thou hast shown beneficence in that of it which has passed!

يَا أَرْحَمَ الرَّاحِمِيْنَ.

O Most Merciful of the merciful!

Fifteen Whispered Prayers

مُنَاجَاتُ التَّائِبِينَ

69. The Whispered Prayer of the Repenters

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah, the All-merciful, the All-compassionate

إِلَهِي الْبَسْتَنِي الْخَطَايَا ثَوْبَ مَذَلَّتِي

My Allah, offenses have clothed me in the garment of my lowliness,

وَ جَلَّلَنِي التَّبَاعُدُ مِنْكَ لِبَاسَ مَسْكَنتِي

separation from Thee has wrapped me in the clothing of my misery!

وَ أَمَاتَ قَلْبِي عَظِيمُ جَنَائِي فَأَحْيِهِ بِتَوْبَةٍ مِنْكَ

My dreadful crimes have deadened my heart, so bring it to life by a repentance from Thee!

يَا أَمَلِي وَ بُغْيَتِي

O my hope and my aim!

وَ يَا سُؤْلِي وَ مُنِّيَتِي

O my wish and my want!

فَوَعِزَّتِكَ

By Thy might,

مَا أَجِدُ لِذُنُوبِي سِوَاكَ غَافِرًا

I find no one but Thee to forgive my sins

وَلَا أَرَى لِكَسْرِي غَيْرَكَ جَابِرًا

and I see none but Thee to mend my brokenness!

وَ قَدْ خَضَعْتُ بِالْإِنْيَاةِ إِلَيْكَ

I have subjected myself to Thee in repeated turning,

وَ عَنَوْتُ بِالْإِسْتِكَاةِ لَدَيْكَ

I have humbled myself to Thee in abasement.

فَإِنْ طَرَدْتَنِي مِنْ بَابِكَ فَبِمَنْ أَلُوذُ

If Thou castest me out from Thy door, in whom shall I take shelter?

وَ إِنْ رَدَدْتَنِي عَنْ جَنَابِكَ فَبِمَنْ أَعُوذُ

If Thou repellst me from Thy side, in whom shall I seek refuge?

فَوَا أَسْفَاهُ مِنْ خَجَلْتِي وَافْتِضَاحِي

O my grief at my ignominy and disgrace!

وَ وَالْهَفَاهُ مِنْ سُوءِ عَمَلِي وَاجْتِرَاحِي

O my sorrow at my evil works and what I have committed!

أَسْئَلُكَ

I ask Thee,

يَا غَافِرَ الذُّنُوبِ الْكَبِيرِ

O Forgiver of great sins,

وَ يَا جَابِرَ الْعَظْمِ الْكَسِيرِ

O Mender of broken bones,

أَنْ تَهَبَ لِي مُؤَبَقَاتِ الْجَرَائِرِ

to overlook my ruinous misdeeds

وَ تَسْتُرَ عَلَيَّ فَاضِحَاتِ السَّرَائِرِ

and cover my disgraceful secret thoughts!

وَ لَا تُخَلِّنِي فِي مَشْهَدِ الْقِيَامَةِ مِنْ بَرْدِ عَفْوِكَ وَ غَفْرِكَ

At the witnessing place of the Resurrection, empty me not of the coolness of Thy pardon and forgiveness,

وَ لَا تُعْرِنِي مِنْ جَمِيلِ صَفْحِكَ وَ سِتْرِكَ

and strip me not of Thy beautiful forbearance and covering!

الهِى

My Allah,

ظَلَّلْ عَلَى ذُنُوبِي غَمَامَ رَحْمَتِكَ

let the cloud of Thy mercy cast its shadow upon my sins

وَ أَرْسِلْ عَلَى عُيُوبِي سَحَابَ رَأْفَتِكَ

and send the billow of Thy clemency flowing over my faults!

الهِى

My Allah,

هَلْ يَرْجِعُ الْعَبْدُ الْأَبْقُ إِلَّا إِلَىٰ مَوْلَاهُ

Does the runaway servant go back but to His master? Or

أَمْ هَلْ يُجِيرُهُ □ مِنْ سَخَطِهِ أَحَدٌ سِوَاهُ

Does any ayone grant sanctuary to him form His angert but He?

الهِى

My Allah,
 إِنَّ كَانَ النَّدْمُ عَلَى الذَّنْبِ تَوْبَةً فَإِنِّي وَ عِزَّتِكَ مِنَ النَّادِمِينَ
 if remorse for sins is a repentance,¹ I - by Thy might - am one of the remorseful!
 وَ إِن كَانَ الْإِسْتِغْفَارُ مِنَ الْخَطِيئَةِ حِطَّةً فَإِنِّي لَكَ مِنَ الْمُسْتَغْفِرِينَ
 If praying forgiveness for offenses is an alleviation, I am one of those who pray forgiveness!

لَكَ الْعُتْبَى حَتَّى تَرْضَى

To Thee I return that Thou may be well pleased!

إِلَهِي بِقُدْرَتِكَ عَلَيَّ تُبَّ عَلَيَّ

My Allah, through Thy power over me, turn toward me,

وَ بِحِلْمِكَ عَنِّي أَعْفُ عَنِّي

through Thy clemency toward me, pardon me,

وَ بِعِلْمِكَ بِي أَرْفُقْ بِي

and through Thy knowledge of me, be gentle toward me!

إِلَهِي أَنْتَ الَّذِي فَتَحْتَ لِعِبَادِكَ بَابَ إِلَى عَفْوِكَ سَمَّيْتَهُ □ التَّوْبَةَ
 فَقُلْتَ

My Allah, Thou art He who hast opened a door to Thy pardon and named it 'repentance', for Thou said,

تُوبُوا إِلَى اللَّهِ تَوْبَةً نَصُوحًا

Repent to Allah with unswerving repentance.²

فَمَا عُدْرٌ مِّنْ أَغْفَلَ دُخُولَ الْبَابِ بَعْدَ فَتْحِهِ

What is the excuse of him who remains heedless of entering the door after its opening?

إِلَهِي

My Allah,

إِنَّ كَانَ قَبِيحَ الذَّنْبِ مِنْ عَبْدِكَ فَلْيَحْسُنِ الْعَفْوُ مِنْ عِنْدِكَ

though the sins of Thy servant are ugly, Thy pardon is beautiful.

إِلَهِي مَا أَنَا بِأَوَّلِ مَنْ

My Allah, I am not the first

عَصَاكَ فَتُبَّتْ عَلَيْهِ

to have disobeyed Thee, and Thou turned toward him,

وَ تَعَرَّضَ لِمَعْرُوفِكَ فَجُدْتَ عَلَيْهِ

or to have sought to attain Thy favour, and Thou wert munificent toward him.

¹ Allusion to the saying of the Prophet: 'Remorse is a repentance.' Cf. note 131

² Holy Quran, 66:8

يَا مُجِيبَ الْمُضْطَرِّ

O Responder to the distressed!

يَا كَاشِفَ الضُّرِّ

O Remover of injury!

يَا عَظِيمَ الْبِرِّ

O Great in goodness!

يَا عَلِيمًا بِمَا فِي السِّرِّ

O Knower of everything secret!

يَا جَمِيلَ السِّتْرِ

O Beautiful through covering over!

اسْتَنْفَعْتُ بِجُودِكَ وَكَرَمِكَ إِلَيْكَ

I seek Thy munificence and Thy generosity to intercede with Thee,

وَتَوَسَّلْتُ بِجَنَابِكَ وَتَرَاحُمِكَ لَدَيْكَ

I seek Thy side and Thy showing mercy to mediate with Thee,

فَاسْتَجِبْ دُعَائِي

so grant my supplication,

وَلَا تُخَيِّبْ فِيكَ رَجَائِي

disappoint not my hope in Thee,

وَتَقَبَّلْ تَوْبَتِي

accept my repentance,

وَكَفِّرْ خَطِيئَتِي بِمَنِّكَ وَرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ.

and hide my offense, through Thy kindness and mercy, O Most Merciful of the merciful!

مَنَاجَاتُ الشَّاكِّينَ

70. The Whispered Prayer of the Complainers

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah, the All-merciful, the All-compassionate

إِلَهِي إِلَيْكَ أَشْكُو نَفْسًا

My Allah, to Thee I complain of a soul

بِالسُّوءِ أَمَّارَةً

commanding to evil,¹
 وَ إِلَى الْخَطِيئَةِ مُبَادِرَةً
 rushing to offenses,
 وَ بِمَعَاصِيكَ مُوَلَعَةً
 eager to disobey Thee,
 وَ لِسَخَطِكَ مُتَعَرِّضَةً
 and exposing itself to Thy anger.
 تَسْلُكُ بِي مَسَالِكَ الْمَهَالِكِ
 It takes me on the roads of disasters,
 وَ تَجْعَلُنِي عِنْدَكَ أَهْوَنَ هَالِكٍ
 it makes me the easiest of perishers before Thee;
 كَثِيرَةَ الْعِلَلِ
 many its pretexts,
 طَوِيلَةَ الْأَمَلِ
 drawn out its expectations;
 إِنْ مَسَّهَا الشَّرُّ تَجَزَعُ
 when evil touches it, it is anxious,
 وَإِنْ مَسَّهَا الْخَيْرُ تَمْنَعُ
 when good touches it, grudging,²
 مَيَّالَةً إِلَى اللَّعِبِ وَاللَّهْوِ
 inclining to sport and diversion,
 مَمْلُوءَةً بِالْغَفْلَةِ وَالسَّهْوِ
 full of heedlessness and inattention,
 تُسْرِعُ بِي إِلَى الْحَوْبَةِ
 it hurries me to misdeeds
 وَ تُسَوِّفُنِي بِالتَّوْبَةِ
 and makes me delay repentance.
 إِلَهِي أَشْكُو إِلَيْكَ
 My Allah, I complain to Thee
 عَدُوًّا يُضِلُّنِي

¹ Reference to 12:53

² Allusion to 70:19-21: Surely man was created fretful, when evil touches him, anxious, when good visits him, grudging

of an enemy who misguides me

وَ شَيْطَانًا يُغْوِينِي

and a satan who leads me astray.

قَدْ مَلَأَ بِالْوَسْوَسِ صَدْرِي

He has filled my breast with tempting thoughts,

وَ أَحَاطَتْ هَوَاجِسُهُ □ بِقَلْبِي

and his suggestions have encompassed my heart.

يُعَاضِدُ لِي الْهَوَى

He supports caprice against me,

وَ يُزَيِّنُ لِي حُبَّ الدُّنْيَا

embellishes for me the love of this world,

وَ يَحُولُ بَيْنِي وَ بَيْنَ الطَّاعَةِ وَ الزُّلْفَى

and separates me from obedience and proximity!

إِلَهِي إِلَيْكَ أَشْكُو

My Allah, to Thee I complain

قَلْبًا قَاسِيًا مَعَ الْوَسْوَسِ مُتَقَلِّبًا وَ بِالرَّيْنِ وَ الطَّبَعِ مُتَلَبِّسًا

of a heart that is hard, turned this way and that by tempting thoughts, clothed in rust and the seal,¹

وَ عَيْنًا عَنِ الْبُكَاءِ مِنْ خَوْفِكَ جَامِدَةً وَ إِلَى مَا يَسُرُّهَا طَامِحَةً

and of an eye too indifferent to weep in fear of Thee and eagerly seeking that which gladdens it!

إِلَهِي

My Allah,

لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِقُدْرَتِكَ

there is no force and no strength except in Thy power,

وَ لَا نَجَاةَ لِي مِنْ مَكَارِهِ الدُّنْيَا إِلَّا بِعِصْمَتِكَ

and no deliverance for me from the detested things of this world save through Thy preservation.

فَأَسْأَلُكَ بِبِلَاغَةِ حِكْمَتِكَ وَ نَفَازِ مَشِيئَتِكَ أَنْ

So I ask Thee by Thy far-reaching wisdom and Thy penetrating will

لَا تَجْعَلَنِي لِغَيْرِ جُودِكَ مُتَعَرِّضًا

not to let me expose myself to other than Thy munificence

وَ لَا تُصَيِّرَنِي لِلْفِتَنِ غَرَضًا

¹ Allusion to the Qur'anic verse: No indeed, but what they were earning has rusted upon the hearts (83:14), as well as to the several instances where the Qur'an refers to the sealing of the unbelievers' hearts, e.g.: Allah has set a seal on their hearts, so they know not (9:93)

and not to turn me into a target for trials!

وَ كُنْ بِيْ

Be for me

عَلَى الْأَعْدَاءِ نَاصِرًا

a helper against enemies,

وَ عَلَى الْمَخَازِيِ وَ الْعُيُوبِ سَاتِرًا

a coverer of shameful things and faults,

وَ مِنَ الْبَلَاءِ وَاقِيًا

a protector against afflictions,

وَ عَنِ الْمَعَاصِيِ عَاصِمًا

a preserver against acts of disobedience!

بِرَأْفَتِكَ وَ رَحْمَتِكَ

By Thy clemency and mercy,

يَا أَرْحَمَ الرَّاحِمِيْنَ.

O Most Merciful of the merciful!

مُنَاجَاتُ الْخَائِفِيْنَ

71. The Whispered Prayer of the Fearful

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah, the All-merciful, the All-compassionate

إِلَهِي أَتَرَكَ

My Allah, what thinkest Thou?

بَعْدَ الْإِيْمَانِ بِكَ تُعَذِّبُنِيْ

Wilt Thou chastise me after my faith in Thee,

أَمْ بَعْدَ حُبِّيْ إِيَّاكَ تُبْعِدُنِيْ

drive me far away after my love for Thee,

أَمْ مَعَ رَجَائِيْ لِرَحْمَتِكَ وَ صَفْحِكَ تَحْرِمُنِيْ

deprive me while I hope for Thy mercy and forgiveness,

أَمْ مَعَ اسْتِجَارَتِيْ بِعَفْوِكَ تُسَلِّمُنِيْ

forsake me while I seek sanctuary in Thy pardon?

حَاشَا لَوَجْهِكَ الْكَرِيْمِ أَنْ تُخَيِّبُنِيْ

How could Thy generous face disappoint me?!

لَيْتَ شِعْرِي

Would that I knew –

أَلِلشَّقَاءِ وَلَدَّتْنِي أُمِّي

Did my mother bear me for wretchedness?

أَمْ لِلْعَنَاءِ رَبَّنِي

Did she nurture me for suffering?

فَلَيْتَهَا لَمْ تَلِدْنِي وَ لَمْ تُرَبِّبِي

Would then that she had not borne me and had not nurtured me!

وَ لَيْتَنِي عَلِمْتُ

Would that I had knowledge –

أَمْ مِنْ أَهْلِ السَّعَادَةِ جَعَلْتَنِي

Hast Thou appointed me one of the people of felicity?

وَ بِقُرْبِكَ وَ جِوَارِكَ خَصَصْتَنِي

Hast Thou singled me out for Thy nearness and neighbourhood?

فَتَقَرَّرَ بِذَلِكَ عَيْنِي وَ تَطْمَئِنُّ لَهُ □ نَفْسِي

Then would my eyes be gladdened, and in that my soul reach serenity.

الْهِئِ

My Allah,

هَلْ تُسَوِّدُ وُجُوهًا خَرَّتْ سَاجِدَةً لِعَظَمَتِكَ

dost Thou blacken faces which fall down in prostration before Thy mightiness?

أَوْ تُخْرِسُ أَلْسِنَةً نَطَقَتْ بِالثَّنَاءِ عَلَى مَجْدِكَ وَ جَلَالَتِكَ

Dost Thou strike dumb tongues which speak in laudation of Thy glory and majesty?

أَوْ تَطْبَعُ عَلَى قُلُوبٍ انْطَوَتْ عَلَى مَحَبَّتِكَ

Dost Thou seal hearts which harbour Thy love?

أَوْ تُضِمُّ أَسْمَاعًا تَلَذَّذَتْ بِسِمَاعِ ذِكْرِكَ فِي إِرَادَتِكَ

Dost Thou deafen ears which take pleasure in hearing Thy remembrance according to Thy will?

أَوْ تُعَلُّ أَكْفًا رَفَعَتْهَا الْأَمَالُ إِلَيْكَ رَجَاءً رَافَتِكَ

Dost Thou manacle hands which expectations have raised to Thee in hope of Thy clemency?

أَوْ تُعَاقِبُ أَبْدَانًا عَمِلَتْ بِطَاعَتِكَ حَتَّى نَحَلَتْ فِي مُجَاهَدَتِكَ

Dost Thou punish bodies which worked to obey Thee until they grew thin in struggling for Thee?

أَوْ تُعَذِّبُ أَرْجُلًا سَعَتْ فِي عِبَادَتِكَ

Dost Thou chastise legs which ran to worship Thee?

الهِىَ لَا تُغْلِقْ عَلَى مُوَحِّدِيكَ أَبْوَابَ رَحْمَتِكَ

My Allah, lock not toward those who profess Thy Unity the doors of Thy mercy,

وَلَا تَحْجُبْ مُشْتَاقِيكَ عَنِ النَّظَرِ إِلَى جَمِيلِ رُؤْيَتِكَ

and veil not those who yearn for Thee from looking upon the vision of Thy beauty!

الهِىَ نَفْسٌ أَعَزَّتْهَا بِتَوْحِيدِكَ كَيْفَ تُذَلُّهَا بِمَهَانَةِ هَجْرَانِكَ

My Allah, a soul which Thou hast exalted by its professing Thy Unity - how wilt Thou humiliate him by leaving him?

وَ ضَمِيرٌ انْعَقَدَ عَلَى مَوَدَّتِكَ كَيْفَ تُحْرِقُهُ □ بِحَرَارَةِ نِيرَانِكَ

My Allah, a heart which has been knotted by its love for Thy – how wilt Thou burn it in the heat of Thy fires?

الهِىَ

My Allah,

أَجْرِنِي مِنَ الْيَمِّ غَضَبِكَ وَ عَظِيمِ سَخَطِكَ

give me sanctuary from Thy painful wrath and Thy mighty anger!

يَا حَنَّانُ يَا مَنَّانُ

O All-loving, O All-kind!

يَا رَحِيمُ يَا رَحْمَنُ

O Compassionate, O Merciful!

يَا جَبَّارُ يَا قَهَّارُ

O Compeller, O Subduer!

يَا غَفَّارُ يَا سَتَّارُ

O All-forgiver, O All-covering!

نَجِّنِي بِرَحْمَتِكَ مِنَ عَذَابِ النَّارِ وَ فَضِيحَةِ الْعَارِ إِذَا

Deliver me through Thy mercy from the chastisement of the Fire and the disgrace of shame

امْتَأَزَ الْأَخْيَارُ مِنَ الْأَشْرَارِ

when the good are set apart from the evil,

وَ حَالَتِ الْأَحْوَالُ

forms are transformed,

وَ هَالَتِ الْأَهْوَالُ

terrors terrify,

وَ قُرِبَ الْمُحْسِنُونَ

the good-doers are brought near,

وَ بَعُدَ الْمُسِيئُونَ

the evildoers taken far,
 وَ وُفِّيَتْ كُلُّ نَفْسٍ مَّا كَسَبَتْ وَ هُمْ لَا يُظْلَمُونَ.
 and every soul is paid in full what it has earned, and they shall not be wronged!¹

مُنَاجَاتِ الرَّاجِينَ

72. The Whispered Prayer of the Hopeful

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah, the All-merciful, the All-compassionate

يَا مَنْ

O He who

إِذَا سَأَلَهُ □ عَبْدٌ أَعْطَاهُ

gives to a servant who asks from Him,

وَ إِذَا أَمَلَ مَا عِنْدَهُ □ بَلَّغَهُ □ مُنَاهُ

takes him to his wish when he expectantly hopes for what is with Him,

وَ إِذَا أَقْبَلَ عَلَيْهِ قَرَّبَهُ □ وَ أَدْنَاهُ

brings him near and close when he approaches Him,

وَ إِذَا جَاهَرَهُ □ بِالْعِصْيَانِ سَتَرَ عَلَى ذَنْبِهِ وَ غَطَّاهُ

covers over his sin and cloaks it when he shows it openly,

وَ إِذَا تَوَكَّلَ عَلَيْهِ أَحْسَبَهُ □ وَ كَفَّاهُ

and satisfies and suffices him when he has confidence in Him!

إِلَهِي مَنْ الَّذِي نَزَلَ بِكَ مُلْتَمِسًا قِرَاكَ فَمَا قَرَيْتَهُ □

My Allah, who is the one who has come before Thee seeking hospitality, and whom Thou hast not received hospitably?

وَ مَنْ الَّذِي أَنَاخَ بِبَابِكَ مُرْتَجِيًا نَدَاكَ فَمَا أَوْلَيْتَهُ □

Who is the one who has dismounted at Thy door hoping for magnanimity, and to whom Thou hast not shown it?

أَيَحْسُنُ أَنْ أَرْجِعَ عَنْ بَابِكَ بِالْخَيْبَةِ مَصْرُوفًا وَ لَسْتُ أَعْرِفُ

سِوَاكَ مَوْلَى بِالْإِحْسَانِ مَوْصُوفًا

Is it good that I come back from Thy door, turned away in disappointment, while I know of no patron qualified by beneficence but Thee?

كَيْفَ أَرْجُو غَيْرَكَ وَ الْخَيْرُ كُلُّهُ □ بِيَدِكَ

¹ Holy Quran, 3:25

How should I have hope in other than Thee, when the good - all of it - is in Thy hand?¹

وَ كَيْفَ أَوْمَلُ سِوَاكَ وَالْخَلْقُ وَالْأَمْرُ لَكَ

How should I expect from others, when Thine are the creation and the command?²

أَأَقْطَعُ رَجَائِي مِنْكَ وَقَدْ أَوْلَيْتَنِي مَا لَمْ أَسْأَلْهُ مِنْ فَضْلِكَ

Should I cut off my hope for Thee, when Thou hast shown me of Thy bounty that for which I have not asked?

أَمْ تُفْقِرُنِي إِلَى مِثْلِي وَ أَنَا أَعْتَصِمُ بِحَبْلِكَ

Wouldst Thou make me have need for my like? But I hold fast to Thy cord!

يَا مَنْ سَعَدَ بِرَحْمَتِهِ الْقَاصِدُونَ

O He through whose mercy the strivers reach felicity

وَ لَمْ يَشَقَّ بِنِقْمَتِهِ الْمُسْتَغْفِرُونَ

and through whose vengeance the seekers of forgiveness are not made wretched!

كَيْفَ أَنْسِيكَ وَ لَمْ تَزَلْ ذَاكِرِي

How should I forget Thee, while Thou never ceasest remembering me?

وَ كَيْفَ أَلْهُو عَنْكَ وَ أَنْتَ مُرَاقِبِي

How should I be diverted from Thee while Thou art my constant watcher?

إِلَهِي بِدَيْلِ كَرَمِكَ أَعْلَقْتُ يَدِي

My Allah, I have fastened my hand to the skirt of Thy generosity,

وَ لِنَيْلِ عَطَايَاكَ بَسَطْتُ أَمْلِي

I have stretched forth my expectation toward reaching Thy gifts,

فَأَخْلَصْنِي بِخَالِصَةِ تَوْحِيدِكَ

so render me pure through the purest profession of Thy Unity,

وَ اجْعَلْنِي مِنْ صَفْوَةِ عِبِيدِكَ

and appoint me one of Thy choice servants!

يَا مَنْ

O He who

كُلُّ هَارِبٍ إِلَيْهِ يَلْتَجِي

is the asylum of every fleeer,

وَ كُلُّ طَالِبٍ إِيَّاهُ يَرْتَجِي

the hope of every seeker!

¹ Allusion to a well known formula found in many hadees; in one version, the Prophet says in supplication: 'The good - all of it - is in Thy hands, and evil does not return to Thee' (Muslim, Musafirin 201; Nasa'i, Iftitah 17)

² Allusion to 7:54: Verily His are the creation and the command

يَا خَيْرَ مَرْجُوٍّ

O Best Object of hope!

وَيَا أَكْرَمَ مَدْعُوٍّ

O Most Generous Object of supplication!

□ وَيَا مَنْ لَا يَرُدُّ سَأَلَهُ □

O He who does not reject His asker

□ وَلَا يُخَيِّبُ أَمَلَهُ □

or disappoint the expectant!

يَا مَنْ بَابُهُ □ مَفْتُوحٌ لِدَاعِيهِ

O He whose door is open to His supplicators

□ وَحِجَابُهُ □ مَرْفُوعٌ لِرَاجِيهِ

and whose veil is lifted for those who hope in Him!

أَسْأَلُكَ بِكَرَمِكَ أَنْ تَمُنَّ عَلَيَّ

I ask Thee by Thy generosity to show kindness toward me

مِنْ عَطَائِكَ بِمَا تَقَرُّ بِهِ عَيْنِي

through Thy gifts, with that which will gladden my eye,

وَ مِنْ رَجَائِكَ بِمَا تَطْمِئِنُّ بِهِ نَفْسِي

through hope in Thee, with that which will give serenity to my soul,

وَ مِنْ الْيَقِينِ بِمَا تُهَوِّنُ بِهِ عَلَيَّ مُصِيبَاتِ الدُّنْيَا وَ تَجْلُو بِهٍ عَنِّ

بَصِيرَتِي غَشَوَاتِ الْعَمَى

and through certainty with that which will make easy for me the afflictions of this world and lift from my insight the veils of blindness!

بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ.

By Thy mercy, O Most Merciful of the merciful!

مناجات الراغبين

73. The Whispered Prayer of the Beseechers

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah, the All-merciful, the All-compassionate

إِلَهِي إِنْ كَانَ قَلَّ زَادِي فِي الْمَسِيرِ إِلَيْكَ فَلَقَدْ حَسُنَ ظَنِّي بِالتَّوَكُّلِ
عَلَيْكَ

My Allah, though my stores for travelling to Thee are few, my confidence in Thee has given me a good opinion.¹

وَإِنْ كَانَ جُرْمِي قَدْ أَخَافَنِي مِنْ عُقُوبَتِكَ فَإِنَّ رَجَائِي قَدْ أَشْعَرَنِي
بِالْأَمْنِ مِنْ نِقْمَتِكَ

Though my sin has made me fear Thy punishment, my hope has let me feel secure from Thy vengeance.

وَإِنْ كَانَ ذَنْبِي قَدْ عَرَضَنِي لِعِقَابِكَ فَقَدْ أَدْنَيْ حُسْنُ ثِقَّتِي بِثَوَابِكَ

Though my misdeed has exposed me to Thy penalty, my excellent trust has apprised me of Thy reward.

وَإِنْ أَنَا مَتْنِي الْعَفْلَةَ عَنِ الْإِسْتِعْدَادِ لِلِقَائِكَ فَقَدْ نَبَّهْتَنِي الْمَعْرِفَةُ
بِكْرَمِكَ وَالْإِنِّكَ

Though heedlessness has put to sleep my readiness to meet Thee, knowledge has awakened me to Thy generosity and boons.

وَإِنْ أَوْحَشَ مَا بَيْنِي وَبَيْنَكَ فَرَطُ الْعِصْيَانِ وَالطُّغْيَانِ فَقَدْ أَنَسَنِي
بُشْرَى الْغُفْرَانِ وَالرِّضْوَانِ

Though excessive disobedience and rebellion have estranged me from Thee, the glad tidings of forgiveness and good pleasure have made me feel intimate with Thee.

أَسْأَلُكَ بِسُبْحَاتِ وَجْهِكَ وَبِأَنْوَارِ قُدْسِكَ

I ask Thee by the splendours of Thy face and the lights of Thy holiness,

وَابْتَهَلُ إِلَيْكَ بِعَوَاطِفِ رَحْمَتِكَ وَلَطَائِفِ بَرِّكَ أَنْ تُحَقِّقَ ظَنِّي بِمَا
أَوْمَلُّهُ مِنْ جَزِيلِ إِكْرَامِكَ

and I implore Thee by the tenderness of Thy mercy and the gentleness of Thy goodness, to verify my opinion in expecting Thy great generosity

وَ جَمِيلِ إِنْعَامِكَ فِي الْقُرْبَى مِنْكَ وَالزُّلْفَى لَدَيْكَ وَالتَّمَتُّعُ بِالنَّظَرِ
إِلَيْكَ

and Thy beautiful favour, through nearness to Thee, proximity with Thee, and enjoyment of gazing upon Thee!

وَهَا أَنَا

Here am I,

مُتَعَرِّضٌ لِنَفْحَاتِ رَوْحِكَ وَعَطْفِكَ

addressing myself to the breezes of Thy freshness and tenderness,

وَ مُنْتَجِعٌ غَيْثِ جُودِكَ وَ لُطْفِكَ

having recourse to the rain of Thy generosity and gentleness,

¹ Cf. 59.8 and note 281

فَارُّ مِنْ سَخَطِكَ إِلَى رِضَاكَ

fleeing from Thy displeasure to Thy good pleasure

هَارِبٌ مِنْكَ إِلَيْكَ

and from Thee to Thee,¹

رَاجٍ أَحْسَنَ مَا لَدَيْكَ

hoping for the best of what is with Thee,

مُعَوِّلٌ عَلَى مَوَاهِبِكَ

relying upon Thy gifts,

مُفْتَقِرٌ إِلَى رِعَايَتِكَ

utterly poor toward Thy guarding!

الهِىَ

My Allah,

مَا بَدَأْتَ بِهِ مِنْ فَضْلِكَ فَتَمِّمُهُ

Thy bounty which Thou hast begun - complete it!

وَمَا وَهَبْتَ لِي مِنْ كَرَمِكَ فَلَا تَسْلُبُهُ

Thy generosity which Thou hast given me - strip it not away!

وَمَا سَتَرْتَهُ عَلَيَّ بِحِلْمِكَ فَلَا تَهْتِكُهُ

Thy cover over me through Thy clemency - tear it not away!

وَمَا عَلَّمْتَهُ مِنْ قَبِيحٍ فَعَلِيْ فَاعْفِرْهُ

My ugly acts which Thou hast come to know - forgive them!

الهِىَ

My Allah,

اسْتَشْفَعْتُ بِكَ إِلَيْكَ

I seek intercession from Thee with Thee,

وَاسْتَجَرْتُ بِكَ مِنْكَ

and I seek sanctuary in Thee from Thee!

أَتَيْتُكَ

I have come to Thee

طَامِعًا فِيْ إِحْسَانِكَ

craving Thy beneficence,

رَاغِبًا فِيْ امْتِنَانِكَ

¹ Cf. note 256

desiring Thy kindness,
 مُسْتَسْقِيًا وَابِلَ طَوْلِكَ
 seeking water from the deluge of Thy graciousness,
 مُسْتَمَطِرًا غَمَامَ فَضْلِكَ
 begging rain from the clouds of Thy bounty,
 طَالِبًا مَرْضَاتِكَ
 requesting Thy good pleasure,
 قَاصِدًا جَنَابِكَ
 going straight to Thy side,
 وَارِدًا شَرِيعَةَ رَفْدِكَ
 arriving at the watering-place of Thy support,
 مُلْتَمِسًا سَنِيَّ الْخَيْرَاتِ مِنْ عِنْدِكَ
 seeking exalted good things from Thy quarter,
 وَافِدًا إِلَى حَضْرَةِ جَمَالِكَ
 reaching for the presence of Thy beauty,
 مُرِيدًا وَجْهَكَ
 wanting Thy face,
 طَارِقًا بَابِكَ
 knocking at Thy door,
 مُسْتَكِينًا لِعَظَمَتِكَ وَجَلَالِكَ
 abasing myself before Thy mightiness and majesty!
 فَافْعَلْ بِي مَا أَنْتَ أَهْلُهُ مِنَ الْمَغْفِرَةِ وَالرَّحْمَةِ
 So act toward me with the forgiveness and mercy of which Thou art worthy!
 وَلَا تَفْعَلْ بِي مَا أَنَا أَهْلُهُ مِنَ الْعَذَابِ وَالنَّفْمَةِ
 Act not toward me with the chastisement and vengeance of which I am worthy!
 بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ.
 By Thy mercy, O Most Merciful of the merciful!

مُنَاجَاتُ الشَّاكِرِينَ

74. The Whispered Prayer of the Thankful

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 In the Name of Allah, the All-merciful, the All-compassionate

الهِئِ

My Allah,

أَذْهَلَنِي عَنْ إِقَامَةِ شُكْرِكَ تَتَابِعُ طَوْلِكَ

the uninterrupted flow of Thy graciousness hast distracted me from thanking Thee!

وَ أَعْجَزَنِي عَنْ إِحْصَاءِ ثَنَائِكَ فَيُضُّ فَضْلِكَ

The flood of Thy bounty has rendered me incapable of counting Thy praises!

وَ شَغَلَنِي عَنْ ذِكْرِ مُحَامِدِكَ تَرَادُفُ عَوَائِدِكَ

The succession of Thy kind acts has diverted me from mentioning Thee in laudation!

وَ أَعْيَانِي عَنْ نَشْرِ عَوَارِفِكَ تَوَالِي أَيَادِيكَ

The continuous rush of Thy benefits has thwarted me from spreading the news of Thy gentle favours!

وَ هَذَا مَقَامُ مَنْ

This is the station of him who

اعْتَرَفَ بِسُبُوغِ النِّعْمَاءِ وَ قَابَلَهَا بِالتَّقْصِيرِ

confesses to the lavishness of favours, meets them with shortcomings,

وَ شَهِدَ عَلَى نَفْسِهِ بِالْإِهْمَالِ وَ التَّضْيِيعِ

and witnesses to his own disregard and negligence.

وَ أَنْتَ الرَّؤُوفُ الرَّحِيمُ

Thou art the Clement, the Compassionate,

الْبَرُّ الْكَرِيمُ الَّذِي

the Good, the Generous,

لَا يُخَيِّبُ قَاصِدِيهِ

who does not disappoint those who aim for Him,

وَ لَا يَطْرُدُ عَنْ فَنَائِهِ أَمَلِيهِ

nor cast out from His courtyard those who expect from Him!

بِسَاحَتِ تَحْطُ رِحَالُ الرَّاجِينَ

In Thy yard are put down the saddlebags of the hopeful

وَ بَعْرَصَتِكَ تَقِفُ أَمَالُ الْمُسْتَرْفِدِينَ

and in Thy plain stand the hopes of the help-seekers!

فَلَا تُقَابِلُ أَمَالَنَا بِالتَّخْيِيبِ وَ الْإِيَّاسِ

So meet not our hopes by disappointing and disheartening

وَ لَا تُلْبِسْنَا سِرْبَالَ الْقُنُوطِ وَ الْإِبْلَاسِ

and clothe us not in the shirt of despair and despondency!

الهِى

My Allah,

تَصَاغَرَ عِنْدَ تَعَاظِمِ الْإِيَّكَ شُكْرِي

my thanksgiving is small before Thy great boons,

و تَضَائِلُ فِي جَنْبِ إِكْرَامِكَ إِيَّايَ تَنَائِي وَ نَشْرِي

and my praise and news-spreading shrink beside Thy generosity toward me!

جَلَّلْتَنِي نِعْمَكَ مِنْ أَنْوَارِ الْإِيمَانِ حُلًّا

Thy favours have wrapped me in the robes of the lights of faith,

وَ ضَرَبْتَ عَلَيَّ لَطَائِفُ بَرَكَ مِنْ الْعِزِّ كِلًّا

and the gentlenesses of Thy goodness have let down over me delicate curtains of might!

وَ قَلَّدْتَنِي مِنْكَ قَلَائِدَ لَا تُحَلُّ وَ طَوَّقْتَنِي أَطْوَاقًا لَا تُفْلُ

Thy kindnesses have collared me with collars not to be moved and adorned me with neck-rings not to be broken!

فَالْإِيَّكَ جَمَّةً ضَعْفَ لِسَانِي عَنْ إِحْصَائِهَا

Thy boons are abundant - my tongue is too weak to count them!

وَنِعْمَاؤُكَ كَثِيرَةٌ قَصُرَ فَهْمِي عَنْ إِدْرَاكِهَا فَضْلًا عَنْ اسْتِقْصَائِهَا

Thy favours are many - my understanding falls short of grasping them, not to speak of exhausting them!

فَكَيْفَ لِي بِتَحْصِيلِ الشُّكْرِ

So how can I achieve thanksgiving?

وَ شُكْرِي إِيَّاكَ يَفْتَقِرُ إِلَى شُكْرٍ

For my thanking Thee requires thanksgiving.

فَكُلَّمَا قُلْتُ لَكَ الْحَمْدُ وَجِبَ عَلَيَّ لِذَلِكَ أَنْ أَقُولَ لَكَ الْحَمْدُ

Whenever I say, 'To Thee belongs praise!', it becomes thereby incumbent upon me to say, 'To Thee belongs praise'!

الهِى فَكَمَا غَدَيْتَنَا بِطُفِكَ

My Allah, as Thou hast fed us through Thy gentleness

وَ رَبَّيْتَنَا بِصُنْعِكَ

and nurtured us through Thy benefaction,

فَنَمِّمْ عَلَيْنَا سَوَابِغَ النِّعَمِ

so also complete for us lavish favours,

وَ ادْفَعْ عَنَّا مَكَارِهِ النِّقَمِ

repel from us detested acts of vengeance,

وَ اتِنَا مِنْ حُظُوظِ الدَّارَيْنِ اَرْفَعَهَا وَ اَجَلَّهَا عَاجِلًا وَ اَجَلًا

and of the shares of the two abodes, give us their most elevated and their greatest, both the immediate and the deferred!

وَ لَكَ الْحَمْدُ عَلَى حُسْنِ بَلَائِكَ وَ سُبُوغِ نِعْمَائِكَ حَمْدًا يُوَافِقُ
رِضَاكَ وَ يَمْتَرِي الْعَظِيمَ مِنْ بَرِّكَ وَ نَدَاكَ

To Thee belongs praise for Thy good trial and the lavishness of Thy favours, a praise conforming to Thy good pleasure and attracting Thy great goodness and magnanimity.

يَا عَظِيمُ يَا كَرِيمُ

O All-mighty, O All-generous!

بِرَحْمَتِكَ يَا اَرْحَمَ الرَّاحِمِينَ.

By Thy mercy, O Most Merciful of the merciful!

مناجات المطيعين لله

75. The Whispered Prayer of the Obedient Toward Allah

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah, the All-merciful, the All-compassionate

اللَّهُمَّ اَلْهَمْنَا طَاعَتَكَ

O Allah, inspire us to obey Thee,

وَ جَنَّبْنَا مَعْصِيَتَكَ

turn us aside from disobeying Thee,

وَ يَسِّرْ لَنَا بُلُوغَ مَا نَتَمَنَّى مِنْ اِبْتِغَاءِ رِضْوَانِكَ

make it easy for us to reach the seeking of Thy good pleasure which we wish,

وَ اَحْلِلْنَا بِحُبُوحَةِ جَنَّاتِكَ

set us down in the midst of Thy Gardens,

وَ اَفْشَعْ عَن بَصَائِرِنَا سَحَابَ الْاِرْتِيَابِ

dispel from our insights the clouds of misgiving,

وَ اَكْشِفْ عَن قُلُوبِنَا اَغْشِيَةَ الْمَرِيَةِ وَ الْحِجَابِ

uncover from our hearts the wrappings of doubt and the veil,

وَ اَزْهِقِ الْبَاطِلَ عَن ضَمَائِرِنَا

make falsehood vanish from our innermost minds,

وَ اَثْبِتِ الْحَقَّ فِي سَرَائِرِنَا

and fix the truth in our secret thoughts,

فَإِنَّ الشُّكُوكَ وَالظُّنُونَ لَوَاقِحُ الْفِتَنِ وَ مُكَدَّرَةٌ لِّصَفْوِ الْمَنَائِحِ وَالْمِنَنِ
for doubts and opinions fertilize temptations and muddy the purity of gifts and kindnesses!

اللَّهُمَّ احْمِلْنَا فِي سُفُنِ نَجَاتِكَ

O Allah, carry us in the ships of Thy deliverance,

وَ مَتَّعْنَا بِلَذِيذِ مُنَاجَاتِكَ

give us to enjoy the pleasure of whispered prayer to Thee,

وَ أَوْرِدْنَا حِيَاضَ حُبِّكَ

make us drink at the pools of Thy love,

وَ أَذِقْنَا حَلَاوَةَ وُدِّكَ وَ قُرْبِكَ

let us taste the sweetness of Thy affection and nearness,

وَ اجْعَلْ جِهَادَنَا فِيكَ

allow us to struggle in Thee,¹

وَ هَمَّنَا فِي طَاعَتِكَ

preoccupy us with obeying Thee,

وَ أَخْلِصْ نِيَّاتِنَا فِي مُعَامَلَتِكَ

and purify our intentions in devoting works to Thee,

فَأَنَابِكَ وَ لَكَ

for we exist through Thee and belong to Thee,

وَلَا وَسِيْلَةَ لَنَا إِلَيْكَ إِلَّا أَنْتَ

and we have no one to mediate with Thee but Thee!

الهِىِ اجْعَلْنِي مِنَ الْمُصْطَفَيْنِ الْأَخْيَارِ

My Allah, place me among the chosen, the good,

وَ الْحَفِيْنَ بِالصَّالِحِيْنَ الْأَبْرَارِ

Join me to the righteous, the pious,

السَّابِقِيْنَ إِلَى الْمَكْرُمَاتِ

the first to reach generous gifts,

الْمُسَارِعِيْنَ إِلَى الْخَيْرَاتِ

the swift to come upon good things,

الْعَامِلِيْنَ لِلْبَاقِيَاتِ الصَّالِحَاتِ

the workers of the abiding acts of righteousness,

السَّاعِيْنَ إِلَى رَفِيعِ الدَّرَجَاتِ

¹ Allusion to 29:69

the strivers after elevated degrees!
 إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ
 Thou art powerful over everything¹
 وَ بِالْإِجَابَةِ جَدِيرٌ
 and disposed to respond!
 بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ.
 By Thy mercy, O Most Merciful of the merciful!

مناجات المريدين

76. The Whispered Prayer of the Devotees

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 In the Name of Allah, the All-merciful, the All-compassionate
 سُبْحَانَكَ

Glory be to Thee!

مَا أَضْيَقَ الطَّرِيقَ عَلَىٰ مَنْ لَمْ تَكُنْ دَلِيلَهُ
 How narrow are the paths for him whom Thou hast not guided!
 وَمَا أَوْضَحَ الْحَقَّ عِنْدَ مَنْ هَدَيْتَهُ سَبِيلَهُ
 How plain the truth for him whom Thou hast guided on his way!
 إِلَهِي فَاسْأَلُكَ بِنَا سُبُلِ الْوُصُولِ إِلَيْكَ
 My Allah, so make us travel on the roads that arrive at Thee
 وَ سَيِّرْنَا فِي أَقْرَبِ الطَّرِيقِ لِلْوُقُودِ عَلَيْكَ
 and set us into motion on the paths nearest to reaching Thee!
 قَرِّبْ عَلَيْنَا الْبَعِيدَ

Make near for us the far,

وَ سَهِّلْ عَلَيْنَا الْعَسِيرَ الشَّدِيدَ
 and make easy for us the hard and difficult!
 وَ الْحَقْنَا بِعِبَادِكَ الَّذِينَ هُمْ
 Join us to Thy servants, those who
 بِالْبِدَارِ إِلَيْكَ يُسَارِعُونَ
 hurry to Thee swiftly,

¹ Holy Quran, 3:26

وَ بَابِكَ عَلَى الدَّوَامِ يَطْرُقُونَ

knock constantly at Thy door,

وَ إِيَّاكَ فِي اللَّيْلِ وَ النَّهَارِ يَعْبُدُونَ

and worship Thee by night and by day,

وَ هُمْ مِنْ هَيْبَتِكَ مُشْفِقُونَ

while they remain apprehensive in awe of Thee!

الَّذِينَ صَفَّيْتَ لَهُمُ الْمَشَارِبَ

Thou hast purified their drinking places,

وَ بَلَّغْتَهُمُ الرَّغَائِبَ

taken them to the objects of their desire,

وَ أَنْجَحْتَ لَهُمُ الْمَطَالِبَ

granted their requests,

وَ قَضَيْتَ لَهُمْ مِنْ فَضْلِكَ الْمَأْرِبَ

accomplished their wishes through Thy bounty,

وَ مَلَأْتَ لَهُمْ ضَمَائِرَهُمْ مِنْ حُبِّكَ

filled their minds with Thy love,

وَ رَوَّيْتَهُمْ مِنْ صَافِي شَرِيكَ

and quenched their thirst with Thy pure drink.

فَبِكَ إِلَى لَذِيذِ مُنَاجَاتِكَ وَ صَلُّوا

Through Thee have they reached the pleasure of whispered prayer to Thee,

وَ مِنْكَ أَقْصَى مَقَاصِدِهِمْ حَصَلُوا

and in Thee have they achieved their furthest goals.

فَيَأْمَنُ هُوَ

O He who

عَلَى الْمُقْبِلِينَ عَلَيْهِ مُقْبِلٌ وَ بِالْعَطْفِ عَلَيْهِمْ عَائِدٌ مُفْضِلٌ

comes toward those who come toward Him and grants gifts and bestows bounty upon them through
tenderness!

وَ بِالْغَافِلِينَ عَنْ ذِكْرِهِ رَحِيمٌ رَوْفٌ وَ بِجَذْبِهِمْ إِلَى بَابِهِ وَدُودٌ

عَطُوفٌ

He is compassionate and clement toward those heedless of His remembrance and loving and tender in
drawing them to His door!

أَسْأَلُكَ أَنْ تَجْعَلَنِي مِنْ

I ask Thee to place me among those of them who have

أَوْفَرِهِمْ مِنْكَ حَظًّا

the fullest share from Thee,

وَ أَعْلَاهُمْ عِنْدَكَ مَنْزِلًا

the highest station with Thee,

وَ أَجْزَلِهِمْ مِنْ وَدِّكَ قِسْمًا

the most plentiful portion of Thy love,

وَ أَفْضَلِهِمْ فِي مَعْرِفَتِكَ نَصِيبًا

and the most excellent allotment of Thy knowledge,

فَقَدْ انْقَطَعَتْ إِلَيْكَ هِمَّتِي

for my aspiration has been cut off from everything but Thee

وَ انْصَرَفَتْ نَحْوَكَ رَغْبَتِي

and my desire has turned toward Thee alone.

فَأَنْتَ لَا غَيْرُكَ مُرَادِي

Thou art my object, none other;

وَ لَكَ لَا لِسِوَاكَ سَهْرِي وَ سُهَادِي

to Thee alone belongs my waking and my sleeplessness.

وَ لِقَائِكَ فُرَّةٌ عَيْنِي

Meeting Thee is the gladness of my eye,

وَ وَصْلِكَ مِنْ نَفْسِي

joining Thee the wish of my soul.

وَ إِلَيْكَ شَوْقِي

Toward Thee is my yearning,

وَ فِي مَحَبَّتِكَ وَ لَهْيِي

in love for Thee my passionate longing,

وَ إِلَى هَوَاكَ صَبَابَتِي

in inclining toward Thee my fervent craving.

وَ رِضَاكَ بُغْيَتِي

Thy good pleasure is the aim I seek,

رُؤْيُوكَ حَاجَتِي

vision of Thee my need,

وَ جَوَارِكَ طَلِبَتِي

Thy neighbourhood my request,

وَقُرْبِكَ غَايَةُ سُؤْلِي

nearness to Thee the utmost object of my asking.

وَفِي مُنَاجَاتِكَ رُوحِي وَرَاحَتِي

In whispered prayer to Thee I find my repose and my ease.

وَ عِنْدَكَ

With Thee lies

دَوَاءٌ عَلَّتِي

the remedy of my illness,

وَ شِفَاءٌ غُلَّتِي

the cure for my burning thirst,

وَ بَرْدٌ لَوْعَتِي

the coolness of my ardour,

وَ كَشْفٌ كُرْبَتِي

the removal of my distress.

فَكُنْ

Be

أَنْيَسِي فِي وَحْشَتِي

my intimate in my loneliness,

وَ مُقِيلٌ عَثْرَتِي

the releaser of my stumble,

وَ غَافِرٌ زَلَّتِي

the forgiver of my slip,

وَ قَابِلٌ تَوْبَتِي

the accepter of my repentance,

وَ مُجِيبٌ دَعْوَتِي

the responder to my supplication,

وَ وَلِيٌّ عِصْمَتِي

the patron of preserving me from sin,

وَ مُغْنِي فَاقَتِي

the one who frees me from my neediness!

وَلَا تَقْطَعْنِي عَنْكَ

Cut me not off from Thee
 وَلَا تُبْعِدْنِي مِنْكَ
 and keep me not far from Thee!
 يَا نَعِيمِي وَ جَنَّتِي
 O my bliss and my garden!
 وَ يَا دُنْيَايَ وَ آخِرَتِي
 O my this world and my hereafter!
 يَا أَرْحَمَ الرَّاحِمِينَ.
 O Most Merciful of the merciful!

مناجات المحبين

77. The Whispered Prayer of the Lovers

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 In the Name of Allah, the All-merciful, the All-compassionate
 إِلَهِي مَنْ ذَا الَّذِي ذَاقَ حَلَاوَةَ مَحَبَّتِكَ فَرَامَ مِنْكَ بَدَلًا
 My Allah, who can have tasted the sweetness of Thy love, then wanted another in place of Thee?
 وَ مَنْ ذَا الَّذِي أَنَسَ بِقُرْبِكَ فَأَبْتَغَى عَنْكَ حَوْلًا
 Who can have become intimate with Thy nearness, then sought removal from Thee?
 إِلَهِي فَاجْعَلْنَا مِمَّنْ
 My Allah, place us with him whom Thou hast
 اصْطَفَيْتَهُ لِقُرْبِكَ وَ لِأَيْتِكَ
 chosen for Thy nearness and Thy friendship,
 وَ أَخْلَصْتَهُ لَوُدِّكَ وَ مَحَبَّتِكَ
 purified through Thy affection and Thy love,
 وَ شَوَّقْتَهُ إِلَى لِقَائِكَ
 given yearning for the meeting with Thee,
 وَ رَضَّيْتَهُ بِقَضَائِكَ
 made pleased with Thy decree,
 وَ مَنَحْتَهُ بِالنَّظَرِ إِلَى وَجْهِكَ
 granted gazing upon Thy face,
 وَ حَبَوْتَهُ بِرِضَاكَ
 shown the favour of Thy good pleasure,

وَ أَعَدَّتْهُ مِنْ هَجْرِكَ وَ قَلَاكَ

given refuge from separation from Thee and Thy loathing,

وَ بَوَّأَتْهُ مَقْعَدًا لَصَدْقٍ فِي جَوَارِكَ

settled in a sure sitting place in Thy neighbourhood,

وَ خَصَّصْتَهُ بِمَعْرِفَتِكَ

singled out for true knowledge of Thee,

وَ أَهَلَّيْتَهُ لِعِبَادَتِكَ

made worthy for worship of Thee,

وَ هَيَّيْتُمْ قَلْبَهُ لِإِرَادَتِكَ

whose heart Thou hast captivated with Thy will,

وَ اجْتَبَيْتَهُ لِمُشَاهَدَتِكَ

whom Thou hast picked for contemplating Thee,

وَ أَخْلَيْتَ وَجْهَهُ لَكَ

whose look Thou hast made empty for Thee,

وَ فَرَّرْتَ فُؤَادَهُ لِحُبِّكَ

whose breast Thou hast freed for Thy love,

وَ رَغَّبْتَهُ فِيمَا عِنْدَكَ

whom Thou hast made desirous of what is with Thee,

وَ أَلْهَمْتَهُ ذِكْرَكَ

inspired with Thy remembrance,

وَ أَوْزَعْتَهُ شُكْرَكَ

allotted thanksgiving to Thee,

وَ شَغَلْتَهُ بِطَاعَتِكَ

occupied with obeying Thee,

وَ صَيَّرْتَهُ مِنْ صَالِحِي بَرِيَّتِكَ

turned into one of Thy righteous creatures,

وَ اخْتَرْتَهُ لِمُنَاجَاتِكَ

chosen for whispered prayer to Thee,

وَ قَطَعْتَ عَنْهُ كُلَّ شَيْءٍ يَفْطَعُهُ عَنَّا

and from whom Thou hast cut off all things which cut him off from Thee!

اللَّهُمَّ اجْعَلْنَا مِمَّنْ

O Allah, place us among those

دَابُّهُمْ الْإِرْتِيَا حُ إِلَيْكَ وَالْحَنِينُ

whose habit is rejoicing in Thee and yearning for Thee,

وَدَهْرُهُمُ الزَّفْرَةُ وَالْأَيْنُنُ

whose time is spent in sighing and moaning!

جَبَاهُهُمْ سَاجِدَةٌ لِعِظَمَتِكَ

Their foreheads are bowed down before Thy mightiness,

وَعُيُونُهُمْ سَاهِرَةٌ فِي خِدْمَتِكَ

their eyes wakeful in Thy service,

وَدُمُوعُهُمْ سَائِلَةٌ مِنْ خَشْيَتِكَ

their tears flowing in dread of Thee,

وَقُلُوبُهُمْ مُتَعَلِّقَةٌ بِمَحَبَّتِكَ

their hearts fixed upon Thy love,

وَأَفْنِدْنُهُمْ مُنْخَلَعَةٌ مِنْ مَهَابَتِكَ

their cores shaken with awe of Thee.

يَا مَنْ أَنْوَارُ قُدْسِهِ لِأَبْصَارِ مُحِبِّهِ رَاقَةٌ

O He the lights of whose holiness induce wonder in the eyes of His lovers,

وَسُبْحَاتُ وَجْهِهِ لِقُلُوبِ عَارِفِيهِ شَائِقَةٌ

the glories of whose face arouse the longing of the hearts of His knowers!

يَا مُنَى قُلُوبِ الْمُشْتَاقِينَ

O Furthest Wish of the hearts of the yearners!

وَايَا غَايَةَ أَمَالِ الْمُحِبِّينَ

O Utmost Limit of the hopes of the lovers!

أَسْأَلُكَ حُبَّكَ وَحُبَّ مَنْ يُحِبُّكَ

I ask from Thee love for Thee, love for those who love Thee,

وَحُبَّ كُلِّ عَمَلٍ يُؤْصِلُنِي إِلَى قُرْبِكَ

love for every work which will join me to Thy nearness,

وَأَنْ تَجْعَلَكَ أَحَبَّ إِلَيَّ مِنْ سِوَاكَ

and that Thou makest Thyself more beloved to me than anything other than Thee

وَأَنْ تَجْعَلَ

and makest

حُبِّي إِيَّاكَ قَائِدًا إِلَى رِضْوَانِكَ

my love for Thee lead to Thy good pleasure,

وَشَوْقِي إِلَيْكَ ذَائِدًا عَنْ عَصِيَانِكَ

and my yearning for Thee protect against disobeying Thee!

وَأْمَنْنُ بِالنَّظَرِ إِلَيْكَ عَلَيَّ

Oblige me by allowing me to gaze upon Thee,

وَأَنْظُرُ بِعَيْنِ الْوُدِّ وَالْعَطْفِ إِلَيْ

gaze upon me with the eye of affection and tenderness,

وَلَا تَصْرِفْ عَنِّي وَجْهَكَ

turn not Thy face away from me,

وَاجْعَلْنِي مِنْ أَهْلِ الْإِسْعَادِ وَالْحُظْوَةِ عِنْدَكَ

and make me one of the people of happiness with Thee and favoured position!

يَا مُجِيبُ يَا أَرْحَمَ الرَّاحِمِينَ.

O Responder, O Most Merciful of the merciful!

مناجات المتوسّلين

78. The Whispered Prayer of those Asking for Mediation

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah, the All-merciful, the All-compassionate

الهِى

My Allah,

لَيْسَ لِي وَسِيلَةٌ إِلَيْكَ إِلَّا عَوَاطِفُ رَأْفَتِكَ

I have no mediation with Thee but the tender acts of Thy clemency,

وَلَا لِي ذَرِيْعَةٌ إِلَيْكَ إِلَّا عَوَارِفُ رَحْمَتِكَ وَشَفَاعَةُ نَبِيِّكَ نَبِيِّ

الرَّحْمَةِ وَ مُنْقِذِ الْأُمَّةِ مِنَ الْعُمَّةِ

nor any way to come to Thee but the gentle favours of Thy mercy and the intercession of Thy Prophet, the prophet of mercy, who rescued the community from confusion.

فَاجْعَلْهُمَا لِي سَبَبًا إِلَى نَيْلِ غُفْرَانِكَ

Make these two my tie to attaining Thy forgiveness

وَ صَيِّرْهُمَا لِي وَصْلَةً إِلَى الْفَوْزِ بِرِضْوَانِكَ

and let them take me to triumph through Thy good pleasure!

وَ قَدْ حَلَّ رَجَائِي بِحَرَمِ كَرَمِكَ

My hope has dismounted in the sacred precinct of Thy generosity,

وَ حَطَّ طَبَعِي بِفِنَاءِ جُودِكَ

my craving has alighted in the courtyard of Thy munificence.

فَحَقِّقْ فِيكَ أَمَلِي

So actualize my expectation from Thee,

وَ اخْتِمِ بِالْخَيْرِ عَمَلِي

seal my works with good,

وَ اجْعَلْنِي مِنْ صَفْوَتِكَ الَّذِينَ

and place me among Thy selected friends, those whom Thou hast

أَخْلَلْتَهُمْ بِحُبُوحَةِ جَنَّتِكَ

set down in the midst of Thy Garden,

وَ بَوَّاتِهِمْ دَارَ كَرَامَتِكَ

and settled in the abode of Thy honour,

وَ أَقْرَرْتَ أَعْيُنَهُمْ بِالنَّظَرِ إِلَيْكَ يَوْمَ لِقَائِكَ

whose eyes Thou hast gladdened by gazing upon Thee on the day of meeting Thee,

وَ أَوْرَثْتَهُمْ مَنَازِلَ الصَّدَقِ فِي جَوَارِكَ

and whom Thou hast made heirs to the sure stations in Thy neighbourhood!

يَا مَنْ

O He

لَا يَفِدُ الْوَافِدُونَ عَلَى أَكْرَمِ مَنْهُ

none more generous than whom is reached by the reachers

وَلَا يَجِدُ الْقَاصِدُونَ أَرْحَمَ مَنْهُ

and none more merciful than whom is found by the aimers!

يَا خَيْرَ مَنْ خَلَا بِهِ وَحِيدٌ

O Best of those with whom the lonely are alone,

وَ يَا أَعْطَفَ مَنْ أَوَى إِلَيْهِ طَرِيدٌ

O Tenderest of those with whom outcasts seek haven!

إِلَى سَعَةِ عَفْوِكَ مَدَدْتُ يَدِي

Toward the expanse of Thy pardon have I extended my hand,

وَ بِدَيْلِ كَرَمِكَ أَعْلَقْتُ كَفِي

upon the skirt of Thy generosity have I fastened my grasp!

فَلَا تُؤَلِّنِي الْحَرَمَانَ

Show me no deprivation

وَلَا تُبَلِّغْنِي بِالْخَيْبَةِ وَالْخُسْرَانِ
and afflict me not with disappointment and loss!
يَا سَمِيعَ الدُّعَاءِ
O Hearer of supplications!
يَا أَرْحَمَ الرَّاحِمِينَ.
O Most Merciful of the merciful!

مناجات

المفتقرين

79. The Whispered Prayer of the Utterly Poor

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
In the Name of Allah, the All-merciful, the All-compassionate

الهِئِ

My Allah, nothing will

كَسَّرِي لَّا يَجْبِرُهُ إِلَّا لَطْفُكَ وَ حَنَانُكَ
mend my fracture but Thy gentleness and loving care,
وَ فَقْرِي لَّا يُغْنِيهِ إِلَّا عَطْفُكَ وَ إِحْسَانُكَ
free me of my poverty but Thy affection and beneficence,
وَ رَوْعَتِي لَّا يُسْكِنُهَا إِلَّا أَمَانُكَ
still my fright but Thy security,
وَ ذِلَّتِي لَّا يُعِزُّهَا إِلَّا سُلْطَانُكَ
exalt my abasement but Thy sovereignty,
وَ أُمْنِيَّتِي لَّا يُبَلِّغُنِيهَا إِلَّا فَضْلُكَ
take me to my hope but Thy bounty,
وَ خَلَّتِي لَّا يَسُدُّهَا إِلَّا طَوْلُكَ
remedy my lack but Thy graciousness,
وَ حَاجَتِي لَّا يَقْضِيهَا غَيْرُكَ
accomplish my need other than Thou,
وَ كَرْبِي لَّا يُفَرِّجُهُ سِوَى رَحْمَتِكَ
relieve my distress other than Thy mercy,
وَ ضُرِّي لَّا يَكْشِفُهُ غَيْرُ رَأْفَتِكَ

remove my injury other than Thy clemency,
 وَ غُلَّتِي لَا يُبْرِدُهَا إِلَّا وَصْلَكَ
 cool my burning thirst but reaching Thee,
 وَ لَوْعَتِي لَا يُطْفِئُهَا إِلَّا لِقَاؤُكَ
 quench my ardour but meeting Thee,
 وَ شَوْقِي إِلَيْكَ لَا يَبْلُغُهُ إِلَّا النَّظْرُ إِلَى وَجْهِكَ
 damp my yearning but gazing upon Thy face,
 وَ قَرَارِي لَا يَقْرُدُونَ دُنُوِي مِنْكَ
 settle my settling place without closeness to Thee,
 وَ لَهْفَتِي لَا يَرُدُّهَا إِلَّا رَوْحُكَ
 allay my worry but Thy repose,
 وَ سُقْمِي لَا يَشْفِيهِ إِلَّا طِبُّكَ
 cure my illness but Thy medicine,
 وَ غَمِّي لَا يُزِيلُهُ إِلَّا قُرْبُكَ
 eliminate my grief but Thy nearness,
 وَ جُرْحِي لَا يُبْرِئُهُ إِلَّا صَفْحُكَ
 heal my wound but Thy forgiveness,
 وَ رَيْنُ قَلْبِي لَا يَجْلُوهُ إِلَّا عَفْوُكَ
 remove the rust on my heart but Thy pardon,
 وَ وَسْوَاسُ صَدْرِي لَا يُزِيحُهُ إِلَّا أَمْرُكَ
 banish the confusing thoughts from my breast but Thy command!
 فَيَا مُنْتَهَى أَمَلِ الْأَمِلِينَ
 O Utmost Hope of the hoppers!
 وَ يَا غَايَةَ سُؤْلِ السَّائِلِينَ
 O Ultimate Demand of the askers!
 وَ يَا أَقْصَى طَلِبَةِ الطَّالِبِينَ
 O Furthest Request of the requesters!
 وَ يَا أَعْلَى رَغْبَةِ الرَّغْبِينَ
 O Highest Desire of the desirers!
 وَ يَا وَلِيَّ الصَّالِحِينَ
 O Patron of the righteous!
 وَ يَا أَمَانَ الْخَائِفِينَ

O Security of the fearful!

وَ يَا مُجِيبَ دَعْوَةِ الْمُضْطَرِّينَ

O Responder to the supplication of the distressed!

وَ يَا ذُخْرَ الْمُعْدِمِينَ

O Storehouse of the destitute!

وَ يَا كَنْزَ الْبَاسِئِينَ

O Treasure of the pitiful!

وَ يَا غِيَاثَ الْمُسْتَغِيثِينَ

O Help of the help-seekers!

وَ يَا قَاضِيَ حَوَائِجِ الْفُقَرَاءِ وَالْمَسَاكِينِ

O Accomplisher of the needs of the poor and the miserable!

وَ يَا أَكْرَمَ الْأَكْرَمِينَ

O Most Generous of the most generous!

وَ يَا أَرْحَمَ الرَّاحِمِينَ

O Most Merciful of the merciful!

لَكَ تَخَضُّعِي وَ سُؤَالِي

To Thee is my humble subjection and request,

وَ إِلَيْكَ تَضَرُّعِي وَ ابْتِهَالِي

to Thee my pleading and imploring!

أَسْأَلُكَ أَنْ

I ask Thee

تُنِيلَنِي مِنْ رَوْحِ رِضْوَانِكَ

to let me attain the repose of Thy good pleasure,

وَ تُدِيمَ عَلَيَّ نِعَمَ امْتِنَانِكَ

and to make constant toward me the favours of Thy kindness!

وَ هَا أَنَا

Here am I,

بِبَابِ كَرَمِكَ وَ أَقِفُ

standing before the gate of Thy generosity,

وَ لِنَفْحَاتِ بَرِّكَ مُتَعَرِّضٌ

opening myself up to the breezes of Thy goodness,

وَ بِحَبْلِكَ الشَّدِيدِ مُعْتَصِمٌ

holding fast to Thy strong cord,
 وَ بَعْرُوتِكَ الْوُثْقَى مُتَمَسِّكٌ
 clinging to Thy firm handle!
 إِلَهِي اِرْحَمْ عَبْدَكَ الذَّلِيلَ
 My Allah, have mercy upon Thy lowly slave
 ذَا اللِّسَانِ الْكَلِيلِ وَالْعَمَلِ الْقَلِيلِ
 of silent tongue and few good works,
 وَآمَنْ عَلَيْهِ بِطَوْلِكَ الْجَزِيلِ
 obligate him through Thy plentiful graciousness,
 وَاكْنُفُهُ تَحْتَ ظِلِّكَ الظَّلِيلِ
 shelter him under Thy plenteous shade!
 يَا كَرِيمُ يَا جَمِيلُ
 O Generous, O Beautiful,
 يَا أَرْحَمَ الرَّاحِمِينَ.
 O Most Merciful of the merciful!

مناجات العارفين

80. The Whispered Prayer of the Knowers

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 In the Name of Allah, the All-merciful, the All-compassionate
 إِلَهِي
 My Allah,
 قَصُرَتْ الْأَلْسُنُ عَنْ بُلُوغِ ثَنَائِكَ كَمَا يَلِيْقُ بِجَلَالِكَ
 tongues fall short of attaining praise of Thee proper to Thy majesty,
 وَ عَجَزَتْ الْعُقُولُ عَنْ إِدْرَاكِ كُنْهِ جَمَالِكَ
 intellects are incapable of grasping the core of Thy beauty,
 وَ انْحَسَرَتْ الْأَبْصَارُ دُونَ النَّظَرِ إِلَى سُبْحَاتِ وَجْهِكَ
 eyes fail before gazing upon the glories of Thy face,
 وَلَمْ تَجْعَلْ لِلْخَلْقِ طَرِيقًا إِلَى مَعْرِفَتِكَ إِلَّا بِالْعَجْزِ عَنْ مَعْرِفَتِكَ
 and Thou hast assigned to Thy creatures no way to know Thee save incapacity to know Thee!
 إِلَهِي فَاجْعَلْنَا مِنَ الَّذِينَ
 My Allah, place us among those

تَرَسَّخَتْ أَشْجَارُ الشُّوقِ إِلَيْكَ فِي حَدَائِقِ صُدُورِهِمْ
 within the gardens of whose breasts the trees of yearning for Thee have taken firm root
 وَ أَخَذَتْ لَوْعَةً مُحَبَّبَتِكَ بِمَجَامِعِ قُلُوبِهِمْ
 and the assemblies of whose hearts have been seized by the ardour of Thy love!
 فَهُمْ إِلَى أَوْ كَارِ الْأَفْكَارِ يَا وُورَنَ
 They seek shelter in the nests of meditation,
 وَ فِي رِيَاضِ الْقُرْبِ وَ الْمُكَاشَفَةِ يَرْتَعُونَ
 feed upon the gardens of nearness and disclosure,
 وَ مِنْ حِيَاضِ الْمَحَبَّةِ بِكَاسِ الْمَلَاظِفَةِ يَكْرَعُونَ
 drink from the pools of love with the cup of gentle favour,
 وَ شَرَائِعِ الْمَصَافَاتِ يَرْدُونَ
 and enter into the watering-places of warm affection.
 قَدْ كُشِفَ الْغِطَاءُ عَنْ أَبْصَارِهِمْ
 The covering has been lifted from their eyes¹
 وَ انْجَلَّتْ ظُلْمَةُ الرَّيْبِ عَنْ عَقَائِدِهِمْ وَ ضَمَائِرِهِمْ
 the darkness of disquiet has been dispelled from their beliefs and their innermost minds,
 وَ انْقَنَّتْ مُخَالَجَةُ الشُّكِّ عَنْ قُلُوبِهِمْ وَ سَرَائِرِهِمْ
 the contention of doubt has been negated from their hearts and their secret thoughts,
 وَ انْشَرَحَتْ بِتَحْقِيقِ الْمَعْرِفَةِ صُدُورُهُمْ
 their breasts have expanded through the verification of true knowledge,
 وَ عَلَتْ لِسَبْقِ السَّعَادَةِ فِي الزَّهَادَةِ هِمَمُهُمْ
 their aspirations have ascended through precedent good fortune in renunciation,
 وَ عَذْبَ فِي مَعِينِ الْمُعَامَلَةِ شَرِبُهُمْ
 their drinking is sweet from the spring of devotion to good works,
 وَ طَابَ فِي مَجْلِسِ الْأَنْسِ سِرُّهُمْ
 their secret thoughts are delicious in the sitting-place of intimacy,
 وَ أَمِنَ فِي مَوْطِنِ الْمَخَافَةِ سِرْبُهُمْ
 their minds are secure in the place of terror,
 وَ اطْمَآنَنَتْ بِالرُّجُوعِ إِلَى رَبِّ الْأَرْبَابِ أَنْفُسُهُمْ
 their souls are serene through the return to the Lord of lords,²

¹ Allusion to the clarity of vision that the soul experiences at death: Thou wast heedless of this; therefore We have now removed from thee thy covering, and so thy sight today is piercing (50:22)

² Allusion to 89:28: O soul serene, return to thy Lord, well-pleased, well-pleasing!

وَتَبَيَّنَتْ بِالْفَوْزِ وَالْفَلَاحِ أَرْوَاحُهُمْ

their spirits have reached certitude through triumph and prosperity,

وَقَرَّتْ بِالنَّظَرِ إِلَىٰ مَحْبُوبِهِمْ أَعْيُنُهُمْ

their eyes have been gladdened through gazing upon their Beloved,

وَاسْتَقَرَّ بِإِدْرَاكِ السُّؤْلِ وَنَيْلِ الْمَأْمُولِ قَرَارُهُمْ

their settling place has been settled through reaching the request and attaining the expectation,

وَرَبِحَتْ فِي بَيْعِ الدُّنْيَا بِالْآخِرَةِ تِجَارَتُهُمْ

and their commerce has profited through the sale of this world for the next!

الهِىَ

My Allah,

مَا أَلَدَّ خَوَاطِرَ الْإِلَهَامِ بِذِكْرِكَ عَلَى الْقُلُوبِ

how agreeable for hearts are the thoughts inspiring Thy remembrance,

وَمَا أَحْلَى الْمَسِيرِ إِلَيْكَ بِالْأَوْهَامِ فِي مَسَالِكِ الْعُيُوبِ

how sweet travelling to Thee through imagination upon the roads of the unseen worlds,

وَمَا أَطْيَبَ طَعْمُ حُبِّكَ

how pleasant the taste of Thy love,

وَمَا أَعْدَبَ شَرِبَ قُرْبِكَ

how delightful the drink of Thy nearness!

فَاعِدْنَا مِنْ طَرْدِكَ وَابْعَادِكَ

So give us refuge from Thy casting out and Thy sending far,

وَاجْعَلْنَا مِنْ

and place us among

أَخَصِّ عَارِفِيكَ

the most elect of Thy knowers,

وَاصْلِحِ عِبَادِكَ

the most righteous of Thy servants,

وَاصْدَقِ طَائِعِيكَ

the most truthful of Thy obeyers,

وَأَخْلَصِ عُبَادِكَ

the most sincere of Thy worshipers!

يَا عَظِيمُ يَا جَلِيلُ

O All-mighty, O Majestic,

يَا كَرِيمُ يَا مُنِيلُ

O Generous, O Endower!

بِرَحْمَتِكَ وَ مَنَّا يَا أَرْحَمَ الرَّاحِمِينَ.

By Thy mercy and kindness, O Most Merciful of the merciful!

مناجات الذاكرين

81. The Whispered Prayer of the Rememberers

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah, the All-merciful, the All-compassionate

إِلَهِي لَوْلَا الْوَاجِبُ مِنْ قَبُولِ أَمْرِكَ لَنَزَّهْتُكَ مِنْ ذِكْرِي إِيَّاكَ

My Allah, were it not incumbent to accept Thy command, I would declare Thee far too exalted for me to remember Thee,

عَلَى أَنْ ذِكْرِي لَكَ بِقَدْرِي لَا بِقَدْرِكَ

for I remember Thee in my measure, not in Thy measure,

وَمَا عَسَى أَنْ يَبْلُغَ مِقْدَارِي حَتَّى أَجْعَلَ مَحَلًّا لِنَقْدِيسِيكَ

and my scope can hardly reach the point where I may be a locus for calling Thee holy!

وَمِنْ أَعْظَمِ النِّعَمِ عَلَيْنَا

Among Thy greatest favours to us

جَرِيَانُ ذِكْرِكَ عَلَى السِّنِّتِنَا

is the running of Thy remembrance across our tongues

وَإِذْنُكَ لَنَا بِدُعَائِكَ وَتَنْزِيهِكَ وَتَسْبِيحِكَ

and Thy permission to us to supplicate Thee, declare Thee exalted, and call Thee holy!

إِلَهِي فَالْهَمْنَا ذِكْرَكَ

My Allah, inspire us with Thy remembrance

فِي الْخَلَاءِ وَالْمَلَأِ

alone and in assemblies,

وَاللَّيْلِ وَالنَّهَارِ

by night and day,

وَالْإِعْلَانِ وَالْإِسْرَارِ

publicly and secretly,

وَفِي السَّرَّاءِ وَالضَّرَّاءِ

in prosperity and adversity!

وَ اِنْسِنَا بِالذِّكْرِ اَلْحَفِيِّ

Make us intimate with silent remembrance,

وَ اِسْتَعْمَلْنَا بِالْعَلِيِّ الزَّكِيِّ وَالسَّعْيِ الْمَرْضِيِّ

employ us in purified works and effort pleasing to Thee,

وَ جَازِنَا بِالْمِيزَانِ الْوَفِيِّ

and reward us with the full balance!

اَلِهٰى

My Allah,

بِكَ هَامَتِ الْقُلُوبُ الْوَالِهَةُ

love-mad hearts are enraptured by Thee,

وَ عَلَى مَعْرِفَتِكَ جُمِعَتِ الْعُقُولُ الْمُتَبَايِنَةُ

disparate intellects are brought together by knowing Thee,¹

فَلَا تَطْمَئِنُّ الْقُلُوبُ اِلَّا بِذِكْرِكَ

hearts find no serenity except in remembering Thee,

وَ لَا تَسْكُنُ النُّفُوسُ اِلَّا عِنْدَ رُؤْيَاكَ

souls find no rest except in seeing Thee.

اَنْتَ الْمُسَبِّحُ كُلِّ مَكَانٍ

Thou art the glorified in every place,

وَ الْمَعْبُودُ فِي كُلِّ زَمَانٍ

the worshipped at every time,

وَ الْمَوْجُودُ فِي كُلِّ اَوَانٍ

the found at every moment,

وَ الْمَدْعُوُّ بِكُلِّ لِسَانٍ

the called by every tongue,

وَ الْمُعَظَّمُ فِي كُلِّ جَنَانٍ

the magnified in every heart!

وَ اَسْتَغْفِرُكَ

I pray forgiveness from Thee for

مِنْ كُلِّ لَذَّةٍ بَغَيْرِ ذِكْرِكَ

every pleasure but remembering Thee,

وَ مِنْ كُلِّ رَاحَةٍ بَغَيْرِ اُنْسِكَ

¹ Allusion to 13:28: In remembering Allah find serenity the hearts of those who have faith and do righteous deeds

every ease but intimacy with Thee,
 وَ مِنْ كُلِّ سُورٍ بغيرِ قُرْبِكَ
 every happiness but nearness to Thee,
 وَ مِنْ كُلِّ شُغْلٍ بغيرِ طَاعَتِكَ
 every occupation but obeying Thee!
 إِلَهِي أَنْتَ قُلْتَ وَ قَوْلُكَ الْحَقُّ

My Allah, Thou hast said - and Thy word is true -

يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا وَ سَبِّحُوهُ بُكْرَةً وَ أَصِيلًا
 O you who have faith, remember Allah with much remembrance and glorify Him at dawn and in the evening!¹

وَ قُلْتَ وَ قَوْلُكَ الْحَقُّ

Thou hast said - and Thy word is true -

فَاذْكُرُونِي أَذْكَرْكُمْ

Remember Me, and I will remember you!

فَأَمَرْتَنَا بِذِكْرِكَ وَ وَعَدْتَنَا عَلَيْهِ أَنْ تَذْكُرَنَا تَشْرِيفًا لَنَا وَ تَفْخِيمًا وَ
 اعْظَامًا

Thou hast commanded us to remember Thee,² and promised us that Thou wilt remember us thereby, in order to ennoble, respect, and honour us.

وَ هَا نَحْنُ ذَاكِرُونَكَ كَمَا أَمَرْتَنَا

Here we are, remembering Thee as Thou hast commanded us!

فَأَنْجِزْ لَنَا مَا وَ وَعَدْتَنَا

So accomplish what Thou hast promised,

يَا ذَاكِرَ الذَّاكِرِينَ

O Rememberer of the rememberers!

وَ يَا أَرْحَمَ الرَّاحِمِينَ.

O Most Merciful of the merciful!

مناجات المعتصمين

82. The Whispered Prayer of those who Hold Fast

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

¹ Holy Quran, 33:41

² Holy Quran, 2:152

In the Name of Allah, the All-merciful, the All-compassionate

اللَّهُمَّ يَا مَلَأَ اللَّائِذِينَ

O Allah, O Shelter of the shelter-seekers!

وَا يَا مَعَاذَ الْعَائِذِينَ

O Refuge of the refuge-seekers!

وَا يَا مُنْجِيَ الْهَالِكِينَ

O Deliverer of the perishing!

وَا يَا عَاصِمَ الْبَائِسِينَ

O Preserver of the pitiful!

وَا يَا رَاحِمَ الْمَسَاكِينِ

O Merciful toward the miserable!

وَا يَا مُجِيبَ الْمُضْطَرِّينَ

O Responder to the distressed!

وَا يَا كَنْزَ الْمُفْقَرِينَ

O Treasure of the utterly poor!

وَا يَا جَابِرَ الْمُنْكَسِرِينَ

O Mender of the broken!

وَا يَا مَأْوَى الْمُنْقَطِعِينَ

O Haven of the cut off!

وَا يَا نَاصِرَ الْمُسْتَضْعَفِينَ

O Helper of the abased!

وَا يَا مُجِيرَ الْخَائِفِينَ

O Granter of sanctuary to the fearful!

وَا يَا مُغِيثَ الْمَكْرُوبِينَ

O Aider of the troubled!

وَا يَا حِصْنَ الْأَجِينِ

O Fortress of the refugees!

إِنْ لَمْ أَعُدْ بِعِزَّتِكَ فَبِمَنْ أَعُوذُ

If I seek not refuge in Thy might, in whom shall I seek refuge?

وَ إِنْ لَمْ أَلِدْ بِقُدْرَتِكَ فَبِمَنْ أَلُوذُ

If I seek not shelter in Thy power, in whom shall I seek shelter?

وَ قَدْ الْجَأْتَنِي الذُّنُوبُ إِلَى التَّشَبُّتِ بِأَذْيَالِ عَفْوِكَ

Sins have made me seek asylum in laying hold on the skirts of Thy pardon,

وَأَحْوَجْتَنِي الْخَطَايَا إِلَى اسْتِفْتَا حِ أَبْوَابِ صَفْحِكَ
 offenses have compelled me to beg the opening of the doors of Thy forgiveness,

وَدَعَنْتَنِي الْإِسَاءَةَ إِلَى الْإِنَاخَةِ بِفِنَاءِ عِزِّكَ
 evildoing has summoned me to dismount in the courtyard of Thy might,

وَحَمَلْتَنِي الْمَخَافَةَ مِنْ نِفْمَتِكَ عَلَى التَّمَسُّكِ بِعُرْوَةِ عَطْفِكَ
 fear of Thy vengeance has prompted me to cling to the handhold of Thy tenderness!

وَمَا حَقُّ مَنْ اعْتَصَمَ بِحَبْلِكَ أَنْ يُخَذَلَ
 It is not right for him who holds fast to Thy cord to be abandoned,

وَلَا يَلِيقُ بِمَنْ اسْتَجَارَ بِعِزِّكَ أَنْ يُسَلَّمَ أَوْ يُهْمَلَ
 nor proper for him who seeks the sanctuary of Thy might to be surrendered or disregarded.

إِلَهِي فَلَا تُخَلِّنَا مِنْ جِمَائِكَ
 My Allah, empty us not of Thy defending,

وَلَا تَعْرِنَا مِنْ رِعَائِكَ
 strip us not of Thy guarding,

وَدُدْنَا عَنْ مَوَارِدِ الْهَلَكَةِ
 and protect us from the roads of destruction,

فَإِنَّا بِعَيْنِكَ وَفِي كَنَفِكَ وَلكَ
 for we are in Thy eye and under Thy wing!

أَسْأَلُكَ بِأَهْلِ خَاصَّتِكَ مِنْ مَلَائِكَتِكَ وَالصَّالِحِينَ مِنْ بَرِيَّتِكَ أَنْ
 تَجْعَلَ عَلَيْنَا وَاقِبَةً

I ask Thee by those whom Thou hast singled out, Thy angels and the righteous among Thy creatures, to
 assign over us a protector through which Thou wilt

تُنَجِّنَا مِنَ الْهَلَكَاتِ
 deliver us from destructions,

وَتُجَنِّبَنَا مِنَ الْأَفَاتِ
 turn aside from us blights,

وَتُكِنُّنَا مِنْ دَوَاهِي الْمُصِيبَاتِ
 and hide us from the striking of great afflictions,

وَأَنْ تُنْزِلَ عَلَيْنَا مِنْ سَكِينَتِكَ
 to send down upon us some of Thy tranquillity,

وَأَنْ تُغْشَى وَجُوهَنَا بِأَنْوَارِ مَحَبَّتِكَ

to wrap our faces in the lights of love for Thee,
 وَ أَنْ تُؤْوِيَنَا إِلَى شَدِيدِ رُكْنِكَ
 to give us haven in Thy strong pillar,¹
 وَ أَنْ تَحْوِيَنَا فِي أَكْنَافِ عِصْمَتِكَ
 and to gather us under the wings of Thy preservation!
 بِرَأْفَتِكَ وَ رَحْمَتِكَ
 By Thy clemency and Thy mercy,
 يَا أَرْحَمَ الرَّاحِمِينَ.
 O Most Merciful of the merciful!

مناجات الزَّاهِدِينَ

83. The Whispered Prayer of the Abstainers

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 In the Name of Allah, the All-merciful, the All-compassionate
 إِلَهِي أَسْكَنْتَنَا دَارًا
 My Allah, Thou hast settled us in an abode which has
 حَفَرْتَ لَنَا حُفْرَ مَكْرِهَا
 dug for us pits of deception,
 وَ عَلَّقْتَنَا بِأَيْدِي الْمَنَايَا فِي حَبَائِلِ غَدْرِهَا
 and Thou hast fastened us by the hands of death in the snares of that abode's treachery!
 فَالِيكَ نُلْتَجِي مِنْ مَكَايِدِ خُدِّ عِهَا
 In Thee we seek asylum from the tricks of its guile,
 وَ بِكَ نَعْتَصِمُ مِنَ الْإِغْتِرَارِ بِزَخَارِفِ زِينَتِهَا فَإِنَّهَا
 and to Thee we hold fast, lest we be deluded by the glitter of its ornaments!
 الْمُهْلِكَةُ طُلَابَهَا
 It destroys its pursuers
 الْمُتْلِفَةُ حَالَهَا
 and ruins its settlers,
 الْمَحْشُوءَةُ بِالْأَفَاتِ
 it is stuffed with blights

¹ Allusion to the words of Lot in 11:80, Would that I had power against you, or might take shelter in a strong pillar!

الْمَشْحُونَةَ بِالنَّكَبَاتِ

and loaded with calamities.

إِلَهِي فَزَهِّدْنَا فِيهَا

My Allah, induce us to renounce it

وَ سَلِّمْنَا مِنْهَا بِتَوْفِيقِكَ وَ عِصْمَتِكَ

and keep us safe from it by Thy giving success and Thy preservation from sin.

وَ أَنْزِعْ عَنَّا جَلَابِيبَ مُخَالَفَتِكَ

Strip from us the robes of opposing Thee,

وَ تَوَلَّ أُمُورَنَا بِحُسْنِ كِفَايَتِكَ

attend to our affairs through Thy good sufficiency,

وَ أَوْفِرْ مَزِيدَنَا مِنْ سَعَةِ رَحْمَتِكَ

amplify our increase from the boundless plenty of Thy mercy,

وَ أَجْمِلْ صِلَاتِنَا مِنْ فَيْضِ مَوَاهِبِكَ

be liberal in our gifts from the overflow of Thy grants,

وَ أَغْرِسْ فِي أَفْئِدَتِنَا أَشْجَارَ مَحَبَّتِكَ

plant in our hearts the trees of Thy love,

وَ أَتْمِمْ لَنَا أَنْوَارَ مَعْرِفَتِكَ

complete for us the lights of Thy knowledge,

وَ أَدِقْنَا حَلَاوَةَ عَفْوِكَ وَ لَذَّةَ مَغْفِرَتِكَ

give us to taste the sweetness of Thy pardon and the pleasure of Thy forgiveness,

وَ أَقِرِّرْ أَعْيُنَنَا يَوْمَ لِقَائِكَ بِرُؤْيُوتِكَ

gladden our eyes on the day of meeting Thee with the vision of Thee,

وَ أَخْرِجْ حُبَّ الدُّنْيَا مِنْ قُلُوبِنَا

dislodge the love of this world from our spirits,

كَمَا فَعَلْتَ بِالصَّالِحِينَ مِنَ صَفْوَتِكَ وَ الْأَبْرَارِ مِنْ خَاصَّتِكَ

just as Thou hast done for the righteous, Thy selected friends, and for the pious, those whom Thou hast singled out!

بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ

O Most Merciful of the merciful,

وَ يَا أَكْرَمَ الْأَكْرَمِينَ.

O Most Generous of the most generous!

Treatise On Rights (Risalat Al-Huquq)

Introduction

KNOW - Allah have mercy upon you - that Allah has rights against you and that these encompass you in every movement through which you move, every rest through which you rest, every waystation in which you reside, every limb which you employ, and every instrument which you put to work. Some of these rights are greater and some less.

- [A] [1] The greatest of Allah's rights against you is the right which He has made incumbent upon you for Himself and which is the root of all rights, then [2] those which He has made incumbent upon you in yourself, from your crown to your foot, in keeping with the diversity of your organs. He has given [3] your tongue a right against you, [4] your hearing a right against you, [5] your sight a right against you, [6] your hand a right against you, [7] your leg a right against you, [8] your stomach a right against you, [9] and your private part a right against you. These are the seven organs through which acts (af'al) take place.
- [B] Then He gave your acts rights against you: He gave [10] your ritual prayer a right against you, [12] your fasting a right against you, [13] your charity a right against you, [14] your offering a right against you, and your acts a right against you.
- [C] Then these rights extend out from you to others who have rights against you. The most incumbent of them against you are the rights toward your leaders (a'imma), then the rights toward your subjects (ra'iyya), then the rights toward your womb [relatives] (rahim).

From these rights branch out other rights.

- [C1] The rights of your leaders are three: The most incumbent upon you is [15] the right of him who trains you through authority, then [16] of him who trains you through knowledge, then [17] of him who trains you through property.
- [C2] The rights of your subjects are three: The most incumbent upon you is [18] the right of those who are your subjects through authority, then [19] the right of those who are your subjects through knowledge for the man of ignorance is the subject of the man of knowledge then the right of those who are your subjects through property, such as [20] wives and [21] what is owned by the right hand.
- [C3] The rights of your womb relatives are many; they are connected to you in the measure of the connection of the womb relationship. The most incumbent upon you is [22] the right of your mother, then [23] the right of your father, then [24] the right of your child, then [25] the right of your brother, then the next nearest, then the next nearest - the most worthy, then the next most worthy.
- [D] Then there is [26] the right of your master who favours you [by freeing you from slavery], then [27] the right of the slave whose favours reach you [by the fact that you free him], then [28] the right of him who does a kindly act toward you, then [29] the right of the muezzin who calls you to the ritual prayer, then [30] the right of the imam who leads the prayer, then [31] the right of your sitting companion, then [32] the right of your neighbour, then [33] the right of your companion, then [34] the right of your partner, then [35] the right of your property, then the right of him who has a debt he

must pay back to you, then [36] the right of him to whom you owe a debt, then [37] the right of your associate, then [38] the right of your adversary who has a claim against you, then [39] the right of your adversary against whom you have a claim, then [40] the right of him who asks you for advice, then [41] the right of him whom you ask for advice, then [42] the right of him who asks your counsel, then [43] the right of him who counsels you, then [44] the right of him who is older than you, then [45] the right of him who is younger than you, then [46] the right of him who asks from you, then [47] the right of him from whom you ask, then the right of [48] him who does something evil to you through word or deed, or [49] him who makes you happy through word or deed, intentionally or unintentionally, then [50] the right of the people of your creed, then [51] the right of the people under your protection, then all rights in the measure of the causes of the states and the occurrence of events.

Therefore happy is he whom Allah aids in the rights which He has made incumbent upon him and whom He gives success therein and points in the proper direction!

A. Rights of Allah Against Oneself

- [1] The greatest right of Allah against you is that you worship Him without associating anything with Him. When you do that with sincerity (ikhlas), He has made it binding upon Himself to give you sufficiency in the affair of this world and the next.
- [2] The right of yourself (nafs) against you is that you employ it in obeying Allah; then you deliver to your tongue its right, to your hearing its right, to your sight its right, to your hand its right, to your leg its right, to your stomach its right, to your private part its right, and you seek help from Allah in all that.
- [3] The right of the tongue is that you consider it too noble for obscenity, accustom it to good, refrain from any meddling in which there is nothing to be gained, express kindness to the people, and speak well concerning them.
- [4] The right of hearing is to keep it pure from listening to backbiting (ghiba) and listening to that to which it is unlawful to listen.
- [5] The right of sight is that you lower it before everything which is unlawful to you and that you take heed whenever you look at anything.
- [6] The right of your hand is that you stretch it not toward that which is unlawful to you.
- [7] The right of your two legs is that you walk not with them toward that which is unlawful to you. You have no escape from standing upon the narrow bridge (al-sirat [over hell]), so you should see to it that your legs do not slip and cause you to fall into the Fire.
- [8] The right of your stomach is that you make it not into a container for that which is unlawful to you and you eat no more than your fill (shib').
- [9] The right of your private part (farj) is that you protect it from fornication and guard it against being looked upon.

B. Right Of Acts

- [10] The right of your ritual prayer (salat) is that you know that it is an arrival before Allah and that through it you are standing before Him. When you know that, then you will stand in the station of him who is lowly, vile, beseeching, trembling, hopeful, fearful, and abased, and you will magnify Him who is before you through stillness and dignity. You will approach the prayer with your heart and you will perform it according to its bounds and its rights.

- [11] The right of the hajj is that you know it is an arrival before your Lord and a flight to Him from your sins; through it your repentance is accepted and you perform an obligation made incumbent upon you by Allah.
- [12] The right of fasting is that you know it is a veil which Allah has set up over your tongue, your hearing, your sight, your stomach, and your private part to protect you from the Fire. If you abandon the fast, you will have torn Allah's protective covering away from yourself.
- [13] The right of charity (sadaqa) is that you know it is a storing away with your Lord and a deposit for which you will have no need for witnesses. If you deposit it in secret, you will be more confident of it than if you deposit it in public. You should know that it repels afflictions and illnesses from you in this world and it will repel the Fire from you in the next world.
- [14] The right of the offering (hady) is that through it you desire Allah and you not desire His creation; through it you desire only the exposure of your soul to Allah's mercy and the deliverance of your spirit on the day you encounter Him.

C1. Rights Of Leaders

- [15] The right of the possessor of authority (sultan) is that you know that Allah has made you a trial (fitna) for him. Allah is testing him through the authority He has given him over you. You should not expose yourself to his displeasure, for thereby you cast yourself by your own hands into destruction and become his partner in his sin when he brings evil down upon you.
- [16] The right of the one who trains you (sa'is) through knowledge is magnifying him, respecting his sessions, listening well to him, and attending to him with devotion. You should not raise your voice toward him. You should never answer anyone who asks him about something, in order that he may be the one who answers. You should not speak to anyone in his session nor speak ill of anyone with him. If anyone ever speaks ill of him in your presence, you should defend him. You should conceal his faults and make manifest his virtues. You should not sit with him in enmity or show hostility toward him in friendship. If you do all of this, Allah's angels will give witness for you that you went straight to him and learned his knowledge for Allah's sake, not for the sake of the people.
- [17] The right of him who trains you through property is that you should obey him and not disobey him, unless obeying him would displease Allah, for there can be no obedience to a creature when it is disobedience to Allah.

C2. Rights Of Subjects

- [18] The right of your subjects through authority is that you should know that they have been made subjects through their weakness and your strength. Hence it is incumbent upon you to act with justice toward them and to be like a compassionate father toward them. You should forgive them their ignorance and not hurry them to punishment and you should thank Allah for the power over them which He has given to you.
- [19] The right of your subjects through knowledge is that you should know that Allah made you a caretaker over them only through the knowledge He has given you and His storehouses which He has opened up to you. If you do well in teaching the people, not treating them roughly or annoying them, then Allah will increase His bounty toward you. But if you withhold your knowledge from people or treat them roughly when they seek knowledge from you, then it will be Allah's right to deprive you of knowledge and its splendour and to make you fall from your place in people's hearts.
- [20] The right of your wife (zawja) is that you know that Allah has made her a repose and a comfort for you; you should know that she is Allah's favour toward you, so you should honour her and treat her

gently. Though her right toward you is more incumbent, you must treat her with compassion, since she is your prisoner (asir) whom you feed and clothe. If she is ignorant, you should pardon her.

- [21] The right of your slave (mamluk) is that you should know that he is the creature of your Lord, the son of your father and mother, and your flesh and blood. You own him, but you did not make him; Allah made him. You did not create any one of his limbs, nor do you provide him with his sustenance; on the contrary, Allah gives you the sufficiency for that. Then He subjugated him to you, entrusted him to you, and deposited him with you so that you may be safeguarded by the good you give to him. So act well toward him, just as Allah has acted well toward you. If you dislike him, replace him, but do not torment a creature of Allah. And there is no strength save in Allah.

C3. Rights Of Womb Relatives

- [22] The right of your mother is that you know that she carried you where no one carries anyone, she gave to you of the fruit of her heart that which no one gives to anyone, and she protected you with all her organs. She did not care if she went hungry as long as you ate, if she was thirsty as long as you drank, if she was naked as long as you were clothed, if she was in the sun as long as you were in the shade. She gave up sleep for your sake, she protected you from heat and cold, all in order that you might belong to her. You will not be able to show her gratitude, unless through Allah's help and giving success.
- [23] The right of your father is that you know that he is your root. Without him, you would not be. Whenever you see anything in yourself which pleases you, know that your father is the root of its blessing upon you. So praise Allah and thank Him in that measure. And there is no strength save in Allah.
- [24] The right of your child is that you should know that he is from you and will be ascribed to you, through both his good and his evil, in the immediate affairs of this world. You are responsible for what has been entrusted to you, such as educating him in good conduct (husn al-adab), pointing him in the direction of his Lord, and helping him to obey Him. So act toward him with the action of one who knows that he will be rewarded for good doing toward him and punished for evil-doing.
- [25] The right of your brother is that you know that he is your hand, your might, and your strength. Take him not as a weapon with which to disobey Allah, nor as equipment with which to wrong Allah's creatures. Do not neglect to help him against his enemy or to give him good counsel. If he obeys Allah, well and good, but if not, you should honour Allah more than him. And there is no strength save in Allah.

D. Rights Of Others

- [26] The right of your master (mawla) who has favoured you [by freeing you from slavery] is that you know that he has spent his property for you and brought you out of the abasement and estrangement of bondage to the exaltation and comfort of freedom. He has freed you from the captivity of possession and loosened the bonds of slavehood from you. He has brought you out of prison, given you ownership of yourself, and given you leisure to worship your Lord. You should know that he is the closest of Allah's creatures to you in your life and your death and that aiding him with your life and what he needs from you is incumbent upon you. And there is no strength save in Allah.
- [27] The right of the slave (mawla) whom you have favoured [by freeing him] is that you know that Allah has made your freeing him a means of access to Him and a veil against the Fire. Your immediate reward is to inherit from him-if he does not have any maternal relatives-as a compensation for the property you have spent for him, and your ultimate reward is the Garden.

- [28] The right of him who does a kindly act (dhu l-ma'ruf) toward you is that you thank him and mention his kindness; you reward him with beautiful words and you supplicate for him sincerely in that which is between you and Allah. If you do that, you have thanked him secretly and openly. Then, if you are able to repay him one day, you repay him.
- [29] The right of the muezzin is that you know that he is reminding you of your Lord, calling you to your good fortune, and helping you to accomplish what Allah has made obligatory upon you. So thank him for that just as you thank one who does good to you.
- [30] The right of your imam in your ritual prayer is that you know that he has taken on the role of mediator between you and your Lord. He speaks for you, but you do not speak for him; he supplicates for you, but you do not supplicate for him. He has spared you the terror of standing before Allah. If he performs the prayer imperfectly, that belongs to him and not to you; but if he performs it perfectly, you are his partner, and he has no excellence over you. So protect yourself through him, protect your prayer through his prayer, and thank him in that measure.
- [31] The right of your sitting companion (jalis) is that you treat him mildly, show fairness toward him while vying with him in discourse, and do not stand up from sitting with him without his permission. But it is permissible for him who sits with you to leave without asking your permission. You should forget his slips and remember his good qualities, and you should tell nothing about him but good.
- [32] The right of your neighbour (jar) is that you guard him when he is absent, honour him when he is present, and aid him when he is wronged. You do not pursue anything of his that is shameful; if you know of any evil from him, you conceal it. If you know that he will accept your counsel, you counsel him in that which is between him and you. You do not forsake him in difficulty, you release him from his stumble, you forgive his sin, and you associate with him generously. And there is no strength save in Allah.
- [33] The right of the companion (sahib) is that you act as his companion with bounty and in fairness. You honour him as he honours you and you do not let him be the first to act with generosity. If he is the first, you repay him. You wish for him as he wishes for you and you restrain him from any act of disobedience he might attempt. Be a mercy for him, not a chastisement. And there is no strength save in Allah.
- [34] The right of the partner (sharik) is that if he should be absent, you suffice him in his affairs, and if he should be present, you show regard for him. You make no decision without his decision and you do nothing on the basis of your own opinion, but you exchange views with him. You guard his property for him, and you do not betray him in that of his affair which is difficult or of little importance, for Allah's hand is above the hands of two partners as long as they do not betray each other. And there is no strength save in Allah.
- [35] The right of your property (mal) is that you take it only from what is lawful and you spend it only in what is proper. Through it you should not prefer above yourself those who will not praise you. You should act with it in obedience to your Lord and not be miserly with it, lest you fall back into regret and remorse while suffering the ill consequence. And there is no strength save in Allah.
- [36] The right of him to whom you owe a debt (al-gharim alladhi yutalibuka) is that, if you have the means, you pay him back, and if you are in straitened circumstances, you satisfy him with good words and you send him away with gentleness.
- [37] The right of the associate (khalit) is that you neither mislead him, nor act dishonestly toward him, nor deceive him, and you fear Allah in his affair.

- [38] The right of the adversary (khasm) who has a claim against you is that, if what he claims against you is true, you give witness to it against yourself. You do not wrong him and you give him his full due. If what he claims against you is false, you act with kindness toward him and you show nothing in his affair other than kindness; you do not displease your Lord in his affair. And there is no strength save in Allah.
- [39] The right of the adversary against whom you have a claim is that, if your claim against him is true, you maintain polite moderation in speaking to him and you do not deny his right. If your claim is false, you fear Allah, repent to Him, and abandon your claim.
- [40] The right of him who asks you for advice (mustashir) is that, if you consider that he has a correct opinion, you advise him to follow it, and if you do not consider it so, you direct him to someone who does consider it so.
- [41] The right of him whom you ask for advice (mushir) is that you do not make accusations against him for an opinion which does not conform to your own opinion. If it conforms to it, you praise Allah.
- [42] The right of him who asks your counsel (mustansih) is that you give him your counsel, but you conduct yourself toward him with compassion and kindness.
- [43] The right of your counsellor (nasih) is that you act gently toward him and give ear to him. If he presents you with the right course, you praise Allah, but if he does not agree with you, you show compassion toward him and make no accusations against him; you consider him to have made a mistake, and you do not take him to task for that, unless he should be deserving of accusation. Then attach no more importance to his affair. And there is no strength save in Allah.
- [44] The right of him who is older than you (kabir) is that you show reverence toward him because of his age and you honour him because he entered Islam before you. You leave off confronting him in a dispute, you do not precede him in a path, you do not go ahead of him, and you do not consider him foolish. If he should act foolishly toward you, you put up with him and you honour him because of the right of Islam and the respect due to it.
- [45] The right of him who is younger (saghir) is that you show compassion toward him through teaching him, pardoning him, covering his faults, kindness toward him, and helping him.
- [46] The right of him who asks (sa'il) from you is that you give to him in the measure of his need.
- [47] The right of him from whom you ask is that you accept from him with gratitude and recognition of his bounty if he gives, and you accept his excuse if he withholds.
- [48] The right of him through whom Allah makes you happy (surur) is that you first praise Allah, then you thank the person.
- [49] The right of him who does evil to you is that you pardon him. But if you know that your pardon will harm him, you defend yourself. Allah says, Whosoever defends himself after he has been wronged - against them there is no way (42:41).
- [50] The right of the people of your creed (milla) is harbouring safety for them, compassion toward them, kindness toward their evildoer, treating them with friendliness, seeking their well-being, thanking their good-doer, and keeping harm away from them. You should love for them what you love for yourself and dislike for them what you dislike for yourself. Their old men stand in the place of your father, their youths in the place of your brothers, their old women in the place of your mother, and their young ones in the place of your children.
- [51] The right of the people under the protection [of Islam] (dhimma) is that you accept from them what Allah has accepted from them and you do no wrong to them as long as they fulfil Allah's covenant.