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

**Al-Saheefah**

**Al-Sajjadiyyah**

**Al-Kaamelah**

(The Psalms of Islam)

With Translation and Transliteration

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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. 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. 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 dower be paid from the public treasury. Umar agreed and she chose Ali’s son Husain. 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?’

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

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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’ah, Damascus, 1935, IV, 189.
4 From Shaykh as-Sadoq, al-Khisaal; quoted in al-Ameen, A’yan, IV, 195. The same is quoted from Bin Shahrashoob’ ibn Manajib in Bil‘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-Kamelat 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 suplications which make up 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

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\(^1\) 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 Sheea'h Islam, Beirut, 1979, p. 246), who also called him the best of the Hashimites and narrated many Hadeeths from him (W. Madelung, art. A'll bin Al-Husain', Encyclopedia Iranica, I, 850).


\(^3\) 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-Sajjadeeya, 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. 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 Majilisi (d. 1110/1689-9 or a year later), author of the monumental compilation of Shia hadees, Bihar al-Anwar.

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-Aamel (d. 1104/I692-3), author of the famous Wasa’il al-Shia in the year 1053/1643. A third Saheefa was put together by the author of Riyaz ul-Ulema Mirza Abd Allah ibn Mirza Is 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. 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. 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-Kamilah 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 (XXI 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” Qudama’a” 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 Sulaim Al-Mazandarani Al-H’a’iri (for these six, see Agha Buzurg Tehrani, Ad’-d’areea’h Ila Tasaneef As-Sheea’h, s.v. As-Sah’eeefa As-Sajjadadeeya). Others have been compiled by such contemporary scholars as Haj Shaykh Muhammad Baqir Bin Muhammad Hasan Birjandi Qaini, 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’areea’h, s.v. Sah’eefa As-Sajjadeeya
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.'

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. 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, 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). 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.

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 Atteeq 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

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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’ranee’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-Saheefa 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 Riya’z al-Salekin by al-Sayyid Ali Khan 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. 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.⁹

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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 breaks³,⁴

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 (tazarru’), 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.’

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.
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-Masabeh, pp. 486-534

\(^2\) Published in many editions. For a good cross section of Shia supplication, excluding the main prayers of the Sah’eefa, Cf. Behaar, XL-XLI.
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: ² *Now, because Thou hast led me astray...* The prophetic attitude is to ascribe

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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.’

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. 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.

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1 Bukhaari, Riqaaq 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 Shiias.  
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 (isma, 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’ (astaghfurlaah), 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 fulfill what is required of him as the creature of his Lord.\(^3\) Just as the Prophet is first abduhu, ‘His servant’, and only then rasoolu, ‘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

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\(^1\) 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 fulfill 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 illa 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’ (isteghfaar) 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

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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, maghfarah 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.

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-ahuq). 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

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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.

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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, see10.1-2, 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, but it never suggests that His wrath is so universal. According to a famous hadeeq qudsi, Allah says:

“My mercy precedes My wrath’, or ‘has precedence over My wrath’, or ‘predominates over My wrath.”

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.

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-tried 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. 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 hadeeq 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!

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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-Ashar’i’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-Saheefa 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.’³

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 Massiogn 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. 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’.

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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 Ali Khan 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

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-Hasani (Allah have mercy upon him) related to us:

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

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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 al-Sukun al-Hilli, d. c. 606/1209). In his glosses on the Saheefa, Mir Damad writes that it is ‘Amid al-Ru’as’ Hiba’-Allah ibn Hamid ibn Ahmad ibn Ayub 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’as’ had made certain annotations in the year 603/1206. Cf. Aqa Buzurg, al-Dhari’s, 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.
He said: I heard it [being read] before the truthful shaykh Abu Mansur Muhammad ibn Ahmad ibn Abd al-'Aziz al-'Ukbari the Just (Allah have mercy upon him)

by Abul-Mufazzal Muhammad ibn Abd Allah ibn al-Muttalib al-Shaybani.

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

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

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

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

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.

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.

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).

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.

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).

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.
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.

He said to me: From whence are you coming?

I said: From the hajj.

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

He said to me: My paternal uncle [Imam] Muhammad [al-Baqir] ibn Ali (a.s.) advised my father not to revolt and let him know what would be the outcome of his affair if he revolted and left Medina. Have you met the son of my paternal uncle, Ja'far ibn Muhammad (a.s.)?

I said: Yes.

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

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

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

He said to me: My paternal uncle [Imam] Muhammad [al-Baqir] ibn Ali (a.s.) proposed that I (his son) should go to Medina to carry the message to his family and to my paternal uncle...
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:

يَمِحَوُ اللهُ مَا نَهَأَ وَنَثَبْتُ وَعِيَّةُ الْكِتَابِ،

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

يَا مَطْوَكَّلَ إِنَّ اللهَ عَزَّ وَجَلَّ أَيْدُ هذَا الأمرِ يَنْتَج وَجَعَلَ أَنَا الْعِلْمُ وَ السَّيْفَ فَجُمِعَا لَنَا وَخَصَّ بَنُو عَمَّانَةً بِالْعِلْمِ وَحُذْهُ

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.

فَلَّتُ جَعَلْتُ فِدَا عَكَّ إِنَّ رَأَيْتُ النّاسَ إِلَى أَبِينَ عَمِيكَ جَعَفْرَ أَمْيِلَ مِنْهُمْ إِلَى الْيَكَ وَإِلَى أَبِيَكَ

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 عَمَيْيِ مَحْمَدَ بْنَ عَلِيَّ وَأَبِيَ جَعَفْرَ عَلَيْهِمَا السَّلَامُ دُعَوَا النّاسَ إِلَى الْحَيَاةَ وَنُحْنُ دُعُوُنَاهُمَّ 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.

فَلَّتُ بِأَبِنِ رَسُوْلِ اللهِ أَهْلُ الْعَلْمِ أَمَّنَ أَنَّتمُ

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

فَأَطْرَقْ إِلَى الأَرْضِ مِلْيَلاً ثُمَّ رَفَعَ رَاسَهَ وَقَالَ كُلُّ نَا لَهُ عَلَمٌ غَيْرِ أَنْهُمْ يُعْلَمُونَ كُلُّ مَا نَعْلَمُونَ

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 لَيْ اِكْتَبَتِ مِنْ أَبِينَ عَمِيَ شَيْبَا

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

فَلَّتُ كَعَمَّ

I said: Yes.

قَالَ أَرْبِيَهِ فَأَخْرَجَتْ إِلَيْهِ وَجُوْهَا مِنَ الْعِلْمِ وَ أَخْرَجَتْ لَهُ دُعَاءُ أَمْلاَهِ

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.
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-Saheefa al-Kamela.

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?

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.

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

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

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.

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As noted in the introduction, the use here of the expression Al-Saheefa 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).
Then he called for a box and brought out from it a Saheefa locked and sealed. He looked at the seal, kissed it, and wept. Then he broke it and undid the lock.

He opened the Saheefa, placed it upon his eyes, and passed it across his face.

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.

But I know that his word is the truth which he has taken from his fathers and that it will be verified.

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

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, it will be a trust from me with you to be taken to the sons of my paternal uncle, Muhammad and Ibrahim, 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.

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1 In notes to his Persian translation, Shā'rānī 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.
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.

He said: Allah have mercy on the son of my paternal uncle and join him to his fathers and grandfathers!

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?

I said: Here it is.

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.).

Then he said to his son: Stand up, O Isma'il, 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 Yahya ibn Zayd had handed over to me. Abu Abd Allah kissed it and placed it upon his eyes.

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

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.
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.

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.

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

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

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

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

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.

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

He said: Leave not Medina with this Saheefa!

They said: And why is that?

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

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1 Holy Quran, 4:58
They said: He only feared for it when he came to know he would be slain.

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!

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.'

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

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.

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

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

1 An oft-repeated formula found in many hadees.
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.

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

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, 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 pharoahs.

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 months in which the Umayyads rule, during which time there will be no Night of Decree.

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 Alikhan 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).
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.

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.

He said: Allah sent down concerning them:

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!

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.

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

He said: Then Abu Abd Allah said (a.s.): Before the rise of our Qa’im, not one of us Folk of the House has revoltsed or will revolt 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.

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
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.

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

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

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

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

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

1. In Praise of Allah
2. Blessing upon Muhammad and his Household
3. Blessing upon the Bearers of the Throne

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)

1 He is unknown in the books of biography
2 He is also unknown
4. Blessing upon the Attesters of the Throne

5. His Supplication for himself and his Special Friends

6. His Supplication in the Morning and Evening

7. His Supplication in Worrisome Tasks

8. His Supplication in Seeking Refuge

9. His Supplication in Yearning

10. His Supplication in Seeking Asylum with Allah

11. His Supplication for Good Outcomes

12. His Supplication in Confession

13. His Supplication in Seeking Needs

14. His Supplication in Acts of Wrongdoing

15. His Supplication When Sick

16. His Supplication in Asking for Release from Sins

17. His Supplication Against Satan

18. His Supplication in Perils

19. His Supplication in Asking for Rain during a Drought
20. His Supplication on Noble Moral Traits

21. His Supplication when Something made him Sorrowful

22. His Supplication in Hardship

23. His Supplication for Well-Being

24. His Supplication for his Parents

25. His Supplication for his Children

26. His Supplication for his Neighbours and Friends

27. His Supplication for the People of the Frontiers

28. His Supplication in Fleeing

29. His Supplication when his Provision was Stinted

30. His Supplication for Help in Repaying Debt

31. His Supplication in Repentance

32. His Supplication in the Night Prayer

33. His Supplication in Asking for the Best

34. His Supplication when Afflicted

35. His Supplication in Satisfaction with the Decree of Allah
36. His Supplication upon Hearing Thunder

37. His Supplication in Giving Thanks

38. His Supplication in Asking for Pardon

39. His Supplication in Seeking Pardon

40. His Supplication when Death was Mentioned

41. His Supplication in Asking for Covering and Protection

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

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

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

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

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

47. His Supplication on Day of Arafah

48. His Supplication on the Day of Sacrifice and Friday

49. His Supplication in Repelling the Trickery of Enemies

50. His Supplication in Fear

51. His Supplication in Pleading and Abasement
52. His Supplication in Imploring
   دعاوة في التّثنّل

53. His Supplication in Abasing himself
   دعاوة في استكشاف الهموم

54. His Supplication for the Removal of Worries
   دعاوة في الظَّلَه لِلْهُموم

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

Abu Abd Aligh Ja’far ibn Muhammad al-Hasani related to us.

 قال حدّثنا أبو عبد الله جعفر بن موحَّد الحسني

Abu Abd Allah ibn Umar ibn Khattab al-Zayyat related to us.

 قال حدّثنا عبد الله بن عمر بن خطاب الزيات

Abu Abd Allah ibn Umar ibn Khattab al-Zayyat related to us.

 قال حدّثني حالي علي بن النّعّمان الأعلم

Abu Abd Allah ibn Umar ibn Khattab al-Zayyat related to us.

 قال حدّثني عمّر بن متوكل النّهائي البلخِيّ عن أبيه متوكل بن

أحمر

Abu Abd Allah ibn Umar ibn Khattab al-Zayyat related to us from his father Mutawakkil ibn Harun.

 قال أمّلّي عليّ صديق الصّادق، أبو عبد الله جعفر بن موحَّد

Abu Abd Allah ibn Umar ibn Khattab al-Zayyat related to us.

 قال أمّلّي جدي عليّ بن الحسني على أبي موحَّد بن عليّ عليهم

أجمعين السّلام بِمَشجِّر مَنِيّ.

Abu Abd Allah ibn Umar ibn Khattab al-Zayyat related to us.

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

He said: My maternal Ali ibn al-Husain related to us.

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

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

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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 Aba Abd Allah, mentioned in verse 4)

2 Here again by ‘us’ is meant al-Ukbari
Supplications

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,

الأوَّلِ بِلَا أُوْلِ كَانَ قِبْلَةً

the First, without a first before Him,

والآخِرِ بِلَا أَخْرِ يَكُونُ بَعْدَهُ

the Last, without a last behind Him.

الذَّيْ قَصَرَتْ عَنْ رَوْيَتِهِ أَنْصَارُ النَّاظِرِينَ

Beholders’ eyes fall short of seeing Him,

وَ عَجزَتْ عَنْ نَعْمَتِهِ أَوْ هَامُ الْوَاصِفِينَ

describers’ imaginations are not able to depict Him.

ابْنَدَعَ بِقِدْرَتِهِ الْخَلْقِ ابْتَداً

He originated the creatures through His power with an origination,

وَ اخْتَرَ عَهْمَ عَلَى مَشْيِهِ اخْتِرَاً

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

نَّمَ سَلَكَ بِهِمْ طُرِيقَ إِرَادَتِهِ

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

وَ بَعْثَهُمْ فِي سَبِيلِ مَكْتِبَتِهِ

He sent them out on the way of His love.

لَا يَفْلُكُونَ تَأْخِيرًا عَمَّا قَدْمَهُمْ إِلَيْهِ

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

وَ لَا يَسْتَطِيعُونَ تَقدِيمًا إِلَى مَا أَخْرَهُمْ عَنْهُ

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

وَ جَعَلَ لَكُلٍّ رُوحَ مِنْهُمْ فُوُؤَةً مَعْلُوْمَةً مُفَسَّوْمَةً مِنْ رَزْقِهِ

He assigned from His provision to each of their spirits a nourishment known and apportioned.
Then for each spirit He strikes a fixed term in life,

\[ \text{وَّنَصَّبُ للَّهِ أَمَداً مَكَّدُّدًا} \]

for each He sets up a determined end;

\[ \text{يَبَلْغُهُ الَّذِي بَيْتُمُ عَمَّرُهُ} \]

he walks toward it through the days of his span,

\[ \text{وَيَرَّهُدُهُ بِأَعْوَامٍ ذَهْرُهُ} \]

he overtakes it through the years of his time.

\[ \text{حَتَّى إِذَا بَلَغَ أُفْصِلَاتٍ أَثْرُهُ} \]

Then, when he takes his final step

\[ \text{وَاسْتَوَيَ حِسَابَ عَمَّرُهُ} \]

and embraces the reckoning of his span,

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

\[ \text{لِيَجِزَ الَّذِينَ أَسَاسُوا بِمَا عَمِلُوا وَيَجِزُ الَّذِينَ أَحْسَنُوا بِالْحَسَنَاتِ} \]

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

\[ \text{غَدِّلَ مِنْهُ عَدْلاً جَلِيلًا} \]

as justice from Him

\[ \text{تَقْدِّرَتْ أَسَامَاهُ} \]

(holy are His names,

\[ \text{وَتَظَاهَرَتْ الأُوْةُ} \]

and manifest His boons).

\[ \text{لا يَسَلَّ عَمَّا يَفْعَلُ وَهُمْ يُسَلُّونَ} \]

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

\[ \text{وَالْحَمْدُ لِلَّهِ الَّذِي} \]

Praise belongs to Allah, for,

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1 Holy Quran, 53:31
2 Holy Quran, 21:23
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,

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

and spread themselves out in His provision without thanking Him.

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:

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

Praise belongs to Allah, for

the true knowledge of Himself He has given to us,

the thanksgiving He has inspired us to offer Him,

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

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

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

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
and overtake those who have gone ahead toward His good pleasure and pardon;

ْهَّمَا
a praise through which

يُضَيِّىءُ لَنَا بِهِ ظَلَمَاتِ الْبَرْزَخِ
He will illuminate for us the shadows of the interworld, ¹

وُيُسْهَلُ عَلَيْنَا بِهِ سُبْحَانَ الْمُبْعلِ
ease for us the path of the Resurrection,

وَيُشَرَّفْ بِهِ مَنْ تَقَلَّبَ عَنَّ مَوَاوِقَ الْأَشْهَادِ بُوءَيْنَ يُنْزَى كُلُّ نَفْسٍ بِمَا
and raise up our stations at the standing places of the Witnesses ² on the day when every soul will be repaid
for what it has earned -they shall not be wronged;³

يَوْمَ لَا يُعْفَى مَوْلِي عَنْ مَوْلَى سَيْتَنَا وَ لَا هُمْ يُنْصَرُونَا
the day a master shall avail nothing a client, and they shall not be helped;⁴

ْهَمَا يُرْتَفَعُ مِنَّا إِلَى أَعْلَى عَلَيْنِ فِي كِتَابٍ مَّرْفَعٍ يَشْهَدُهُ الْمُقَدَّمُونَ
a praise which will rise up from us to the highest of the 'Illiyun ⁵ in a book inscribed, witnessed by those
brought nigh,

ْهَمَا تَقَرُّ بِهِ عُيُونَنَا إِذَا بَرَقَتَ الأَطِسَارُ وَ تَبَيَّضَ بِهِ وَ جُوْهُنَا إِذَا
a praise whereby our eyes may be at rest when sight is dazzled, ⁷ our faces whitened when skins are
blackened,⁸

ْهَمَا يُعْفِقُ بِهِ مِنْ أَلِيْمِ يَأْرَى اللَّهُ إِلَى كَرِيمِ جَوارِ اللَّهِ
a praise through which we may be released from Allah's painful Fire and enter Allah's generous
neighbourhood,

ْهَمَا
a praise by which

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¹ The interworld (barzakh) is the abode in which a person dwells between death and the Day of Resurrection
² The Witnesses, mentioned in 1:20 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
we may jostle the angels brought nigh
and join the prophets, the envoys,
and assigned for us the good qualities of creation,
and appointed for us the agents of contraction;
and placed within us the organs of expansion,
and appointed for us excellence through domination over all creation;
and granted us the agreeable things of provision,
and assigned for us the agents of contraction;
and appointed for us the agreeable things of provision,
and granted us the agreeable things of provision,
and appointed for us the agents of contraction;
and granted us the agreeable things of provision,
and appointed for us the agents of contraction;
and granted us the agreeable things of provision,
and appointed for us the agents of contraction;
and granted us the agreeable things of provision,
and appointed for us the agents of contraction;
and granted us the agreeable things of provision,
and appointed for us the agents of contraction;
and granted us the agreeable things of provision,
and appointed for us the agents of contraction;
and granted us the agreeable things of provision,
and appointed for us the agents of contraction;
and granted us the agreeable things of provision,
and appointed for us the agents of contraction;
and granted us the agreeable things of provision,
gave us to enjoy the spirits of life,
fixed within us the limbs of works,
nourished us with the agreeable things of provision,
freed us from need through His bounty,
and gave us possessions through His kindness.

Then He commanded us that He might test our obedience
and prohibited us that He might try our thanksgiving.

So we turned against the path of His commandments
and mounted the backs of His warnings.

Yet He hurried us not to His punishment,
nor hastened us on to His vengeance.

No, He went slowly with us through His mercy, in generosity,
and awaited our return through His clemency, in mildness.

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

Had we nothing to count as His bounty but this,
His trial of us would have been good,

وَ جَلَّ إِخْصَانُهُ إِلَيْنَا

His beneficence toward us great,

وَ جَسَمَ فَضْلُهُ عَلَيْنَا

His bounty upon us immense.

فَمَا هَكَذَا كَانَتْ سَيِّئَتُهُ فِي النُّوَّابَة لَمْ نَكُنَّ قُبِلَنَا

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

لَقَدْ وَضَعْ عَنَا مَا لَا طَاقَةَ لِنَا بِهِ

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

وَ لَمْ يُكَلَّفْنَا الَّذِي وَسَعَ

charged us only to our capacity,³

وَ لَمْ يَحْشَمْنَا الَّذِي يَسْرَا

imposed upon us nothing but ease,

وَ لَمْ يَدْعَ لَأحَدٍ مِنَّا حَجْةً وَ لَا عُدْرًا

and left none of us with an argument or excuse.

فَالَهَاكُ مِنَ مَنْ هَلَّكَ عَلَيْهِ

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

وَ السَّعِيِّدُ مِنْهَا مَنْ رَغِبَ إِلَيْهِ

and the felicitous among us he who beseeches Him.

وَ الحَمْدُ لِلَّهِ بِكُلِّ مَا حُمِّدَهُ يَمَّ

And praise belongs to Allah with all the praises of

أَدَّى مَلَائِكَتِهِ إلَيْهِ

His angels closest to Him,

وَ أَكْرَمَ خَلِيقَتِهِ عَلَيْهِ

His creatures most noble in His eyes,

وَ أَرْضَى حَامِدَيْهِ لَدَيْهِ

and His praisers most pleasing to Him;

حَمْدًا يَفْضُلُ سَأَلَّهُ الحَمْدُ كَفْضُلُ رَبَّنَا عَلَى جَمِيعِ خَلْقِهِ

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

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

۲ Holy Quran, 2:286

۳ Allusion to such passages as 2:286: Allah charges no soul save to its capacity
Then to Him belongs praise,

مَكَانُ كُلَّ نِعْمَةٍ لَهُ عَلَيْنَا وَ عَلَى جَمِيع عُبَادِهِ الْمَاضِيِّنَ وَ الْباقِيِّنَ

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,

وَ مَكَانُ كُلَّ وَاحِدَةٍ مِنْهَا عَدْدُهَا اضْعَافًا مُضَاعِفَةً أَبَدًا سَرُّمَدًا إِلَى

يَوْمِ الْقِيَمَةِ

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

حَمَدًا لَا مَتَنَّى إِلَّهَ

a praise whose bound has no utmost end,

وَ حَصَابٌ لِعَدْدِهِ

whose number has no reckoning,

وَ لَا مَتَلِعُ لِعَائِتهِ

whose limit cannot be reached,

وَ لَا أَنْطَاطٌ لَأَمَدِهِ

whose period cannot be cut off;

حَمَدًا يَكُونُ وَصْلَةً إِلَى طَاعَتِهِ وَ عُفُوٍ

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

وَ سَبِيلًا إِلَى رَضْوَانِهِ

a tie to His good pleasure,

وَ ذَرِيعَةٌ إِلَى مَغْفِرَتِهِ

a means to His forgiveness,

وَ طَرِيقَةٌ إِلَى جَنِّهِ وَ خَفْرًا مِنْ نُقْمِهِ

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

وَ أَمَنًا مِنْ غَضْبِهِ

a security against His wrath,

وَ ظِيَرًا عَلَى طَاعَتِهِ

an aid to obeying Him,

وَ حَاجِزاً عَنْ مَعْصِبِهِ

a barrier against disobeying Him,

وَ عَوْنًا عَلَى نَأْبَيَةٍ حَقَّهُ وَ وَطَانِهِ
a help in fulfilling His right and His duties;

خَفَدَا نَسُعَدُ يَهِ فِي السُعْدَاءِ مِنْ أَوْلَيْأَهُ وَ نَصْبِيرُ يَهِ فِي نَظْمِ الشِهدَاءِ

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 لَيِّ حَمِيدٌ.

He is a Friend, Praiseworthy!

وَ كَانَ مِنْ دُعَانَهُ بِعَدُّ هَذَا التَّحْمِيدِ فِي الصَّلاةِ عَلَى رَسُولِ اللَّهِ ﷺ

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

وَالْحَمْدُ لِلَّهِ الَّذِي مَنْ عَلِيّاً بَيِّنَبَهُ بَيِّنَبَهُ صَلِى اللَّهُ عَلَيْهِ وَ آلِهِ وَ سَلَّمَ

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

بيبَرْتَهُ الَّذِي
displaying thereby His power,

لا تَعْجِرْ عَنْ شَيءٍ وَ إِنْ عَظَمَ

which nothing can render incapable, though it be great,

وَ لَا يَفْوِتْهَا شَيءٌ وَ إِنْ لَطَفَ

and nothing can escape, though it be subtle.

فِخَتَمَ بِنَأٍ عَلَى جَمِيعٍ مِنْ ذِرَا

He sealed through us all He created,

وَ جَعَلَنَا شَهِدَاءَ عَلَى مَنْ جَحَدَ

appointed us witnesses over those who deny,

وَ كَثِرَنَا بَيْنَهُ عَلَى مَنْ قَلَ

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

اللَّهُمَّ فَصِلْ عَلَى مُحَمَّدٍ

O Allah, bless Muhammad,

أمِينِكَ عَلَى وَحْيِكَ

entrenched by Thee with Thy revelation,

وَ نَحْبِيكَ مِنْ خَالِقِكَ
distinguished by Thee among Thy creatures,

who weared his soul for Thy affairs,

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

displayed enmity toward the nearest for Thy sake,

made his soul persevere in delivering Thy message,

tired it in summoning to Thy creed,

sent far those close because of their denial,

brought near those far because of their response to Thee,

showed friendship to the most distant for Thy sake,

 displayed enmity toward the nearest for Thy sake,

made his soul persevere in delivering Thy message,

sent far those close because of their denial,

brought near those far because of their response to Thee,

showed friendship to the most distant for Thy sake,

displayed enmity toward the nearest for Thy sake,

made his soul persevere in delivering Thy message,

sent far those close because of their denial,

brought near those far because of their response to Thee,

showed friendship to the most distant for Thy sake,

displayed enmity toward the nearest for Thy sake,

made his soul persevere in delivering Thy message,

sent far those close because of their denial,

brought near those far because of their response to Thee,

showed friendship to the most distant for Thy sake,

displayed enmity toward the nearest for Thy sake,

made his soul persevere in delivering Thy message,

sent far those close because of their denial,

brought near those far because of their response to Thee,

showed friendship to the most distant for Thy sake,
busied it in counseling those worthy of Thy summons,

وَ هَاجَرَ إِلَى بَلَادِ الْغَرْبَةِ وَ مَحَلِّ النَّافِئِ عَنْ مَوطِنِ رَجُلِهِ وَ مَوَضِعِ

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 مِّنْهُ لِأَغْزَرَ دِينَكَ

desiring to exalt Thy religion

وَ اسْتَنْصَارًا عَلَى أهلِ الْكُفْرِ بِكَ

and seeking help against those who disbelieved in Thee,

حَتَّى اسْتَنَبَّ لَهُ مَا حَاولَ فِي أُغْدَاَبِكَ

until what he attempted against Thy enemies went well with him

وَ اسْتَنَبَّ لَهُ مَا دَبَّرَ فِي أُيُنْدَاَبِكَ

and what he arranged for Thy friends was accomplished.

فَنَهَدَ الْيَهُودَ مُستَفْتَحًا بَعْوُنَكَ وَ مَتِقُونًا عَلَى ضَعْفِهِ بِنَصْرِكَ

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

فَغَرَأَهُمْ فِي عَفْرِ دِيَارِهِمْ

He fought against them in the centre of their cities

وَ هَجَّمَ عَلَيْهِمْ فِي بَحْرِ حُرَاَىْ مُرَارَاهُمْ حَتَّى طَهَرَ أَمْرَهُمْ وَ عَلَكَ كُلِّمَتَكَ

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

فَ أَلْلَهُمْ فَارَّفَعَهُ بِما كَدَحَ فِيْكَ إِلَى الْدِّرَجَةِ الْعَالِمَةِ مِنْ جُنُبِكَ حَتَّى

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

لَا يَسَأَّى فِي مَنْزِلَةٍ

that none may equal him in station,

وَ لَا يَكَفَا فِي مَرْتَبَةٍ

none may match him in level,

وَ لَا يُؤْزِرِهِ لَدِيْكَ مَلْكُ مَقْرَبٌ وَ لَا نَبِيٌّ مُرْسَلٌ

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)

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.

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

O Keeper of promises! O Faithful to Thy word!

O He who changes evil deeds into manifold good deeds!

Thou art of bounty abounding!

وَ كَانَ مِنْ ذَغَاهِهِ فِي الصِّلاةِ عَلَى حَمْلَةِ الْعَرْشِ وَ كُلُّ مَلَكٌ مُّقَرَّبٌ

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

O Allah, as for the Bearers of Thy Throne,

never flag in glorifying Thee,

never become weary of calling Thee holy,

never tire of worshipping Thee,

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
and are never heedless of passionate love for Thee;

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;

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

Gabriel, entrusted with Thy revelation, obeyed by the inhabitants of Thy heavens, distinguished in Thy Presence, brought nigh to Thee;

the spirit who is over the angels of the veils; the spirit who is of Thy command bless them and the angels below them: the residents in Thy heavens, those entrusted with Thy messages, those who become not Sama'a of D'a'ub.

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,

or exhausted and flagged by toil,

whom passions distract not from glorifying Thee,

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

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

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

unrestrained in mentioning Thy boons,

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

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!'

Bless them,

and Thy angels who are the Reposeful,

those of proximity to Thee,

those who carry the unseen to Thy messengers,

those entrusted with Thy revelation,

the tribes of angels whom Thou hast

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!'

and pleasant to mention Thy gifts,

and Thy angels who are the Reposeful,

those of proximity to Thee,

those who carry the unseen to Thy messengers,

those entrusted with Thy revelation,

the tribes of angels whom Thou hast

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!'
singled out for Thyself,

وَ أَغْنِئُهُمْ عَنِ الطَّعَامِ وَ السَّرَابِ بِتَقْدِيسِكَ

freed from need for food and drink by their calling Thee holy,

وَ أَسْكَنُهُمْ بَطُونًا أَطْبَاقٍ سَمْوَاتِكَ

and made to dwell inside Thy heavens’ layers,

وَ الَّذِينَ عَلَى أَرْجَاهَا إِذَا أَنْزَلَ الْأَمْرُ بِتَمَامٍ وَ عَدَكَ

those who will stand upon the heavens’ borders when the Command descends to complete Thy promise,

وَ خَرَّانُ الْمَطْرُ وَ زَوَاجُ السَّحَابِ

the keepers of the rain, the drivers of the clouds,

وَ الَّذِي يُصَوْتُ زَجْرُهُ يَسَمَعُ نَجَلُ الْرَّجُوعِ وَ إِذَا سَبَحَتْ بِهِ حَقَّيْقَةُ

him at whose driving’s sound is heard the rolling of thunder, and when the reverberating clouds swim

بَيْنَ الطَّلَجِ وَ الْبَرَّدِ

before his driving, bolts of lightning flash;

وَ مُسْتَيِّعِ الطَّلَجِ وَ الْبَرّدِ

the escorts of snow and hail,

وَ الْهَابِطِينَ مَعَ قطرُ الْمَطْرِ إِذَا نَزَلَ

the descenders with the drops of rain when they fall,

وَ القُوَّامُ عَلَى خَرَافِ الرِّيحٍ

the watchers over the treasures of the winds,

وَ الْمُوَكَّلِينَ بِالجَبَلِ فَلَا نُنْزِلُ

those charged with the mountains lest they disappear,

وَ الَّذِينَ عَرَضُتْهُمْ مَتَابٍلَيْلٍ المَيَاهُ وَ كَيْبٌ مَا تَحْوَيْهِ لوَجْعٍ الْأَمْطارِ وَ

those whom Thou hast taught the weights of the waters and the measures contained by torrents and

عَواشِيَهَا

masses of rain;

وَ رُسُلَكَ مِنَ المَلَائِكَةِ إِلَى أَهْلِ الأَرْضِ بِمَكْرُوْهُ ما يَنْزِلُ مِنَ النَّبَاءِ

the angels who are Thy messengers to the people of the earth with the disliked affliction that comes down

وَ مَحْيَّبُ الرَّحَامِ

and the beloved ease;

وَ السَّمََٰرَةُ الْكَرَامِ الْبْرَرَةُ

the devoted, noble scribes,

1 Cf. 69:17
2 Cf. 90:16
the watchers, noble writers,¹
 the angel of death and his helpers, ²
 Munkar and Nakir,³
 Rumaan, the tester in the graves,⁴
 the circlers of the Inhabited House,⁵
 Malik⁶ and the guardians, Ridwan⁷ and the gatekeepers of the gardens,
 those who disobey not Allah in What He commands them and do What they are commanded;⁷
 those who say, Peace be upon you, for that you were patient - and fair is the Ultimate Abode;⁸
 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
 him whom we have failed to mention, not knowing his place with Thee, nor with which command Thou hast charged him;
 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
and those of them charged over the creatures;

فَصَلَ عَلَيْهِمْ يَوْمَ يَاتَىٰ كُلُّ نَفْسٍ مَعْهَا سَانِقٍ وَ شَهِيدٍ

bless them on the day when every soul will come, with it a driver and a witness,

وْ صَلِّ عَلَيْهِمْ صَلْوَةً تَزَيَّدُهُمْ

and bless them with a blessing that will add

كَرَامَةً عَلَى كَراَمَتِهِمْ وَ طَهَارَةً عَلَى طَهَارَتِهِمْ

honour to their honour and purity to their purity.

ّلَهُمْ وَ إِذَا صَلَّيْتَ عَلَى مَلَائِكَتَكَ وَ رَسُلَكَ وَ بُلُوغُهُمْ صَلْوَتَنَا عَلَيْهِمْ

O Allah, and when Thou blessest Thy angels and Thy messengers and Thou extendest our blessings to them,

فَصَلَ عَلِينَا يَا فَتَحَّتْ لَنَا مِنْ حُسْنِ القُوَّلِ فِيْهِمْ

bless us through the good words about them which Thou hast opened up for us!

إِنَّكَ جَوَادُ كُرَمٍ

Thou art Munificent, Generous.

وَ كَانَ مِنْ ذِيّاتِهِ فِي الصَّلاةِ عَلَى أَنْبَاعِ الرِّسْلِ وَ مَسْنُونَيْهِمْ

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

ٌلَهُمْ وَ أَنْبَاعُ الرِّسْلِ وَ مَسْنُونَهُمْ مِنْ أَهْلِ الْأَرْضِ بِالْغَيْبِ عِندَ

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)

وَ الْأَشْتِيَاقِ إِلَى الْمُرْسَلِينَ بِحَقَّيْهِمْ الإِيْمَانَ

they yearned for the emisaries through the realities of faith,

فِي كُلِّ دُهْرٍ وَ رَمَانٍ

in every era and time in which Thou didst

أَرْسَلْتَ فِيهِ رَسُوْلًا

and set up for the people a director

وَ أَقْمَتْ لَأَهْلِهِ دِيَالًا

50:21; the driver and witness are also angels
from the period of Adam down to Muhammad (s.a.w.a.)

from among the imams of guidance

and the leaders of the godfearing

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

those who did well in companionship,

who stood the good test in helping him,

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

separated from mates and children in manifesting his word,

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

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

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

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

Holy Quran, 35:29
forget not, O Allah, what they abandoned for Thee and in Thee,
and make them pleased with Thy good pleasure
for the sake of the creatures they drove to Thee
while they were with Thy Messenger, summoners to Thee for Thee.

Show gratitude to them for
leaving the abodes of their people for Thy sake
and going out from a plentiful livelihood to a narrow one,
and [show gratitude to] those of them who became objects of wrongdoing and whom Thou multiplied in exalting Thy religion.

O Allah, and give to those who have done well in following the Companions,
who say, Our Lord, forgive us and our brothers who went before us in faith, ¹ Thy best reward;
those who went straight to the Companions’ road,
sought out their course,
and proceeded in their manner.
No doubt concerning their sure insight diverted them

² Holy Quran, 59:10
and no uncertainty shook them from following in their tracks and being led by the guidance of their light.

Mumkin boon wazirin luhum
As their assistants and supporters,
yiban binan yahidun
they professed their religion,
wa bintahoon bahidun
gained guidance through their guidance,
yifqoon ahlum
 came to agreement with them,
wa la yinmunuhum fimina adwa iluhum
and never accused them in what they passed on to them.

Allahumma wa salu al taubin min yomina hada il yom adh-`
O Allah, and bless the Followers, from this day of ours to the Day of Doom,
wa anna roowahum
their wives,
wa anna diraitum
their offspring,
wa anna ma ataualakum minuhum
and those among them who obey Thee,

Sulooma tusa'amumuhum yaha min muhsinat
with a blessing through which Thou wilt preserve them from disobeying Thee,
wa tafsah luhum fi rayas janna
make room for them in the plots of Thy Garden,
wa tamanumuhum yaha min kibd al shaytaan
defend them from the trickery of Satan,
wa tuhibbuhum yaha ellai ma as'taunawak alaahim min bir
help them in the piety in which they seek help from Thee,
wa tubahum yaha ellai wa tafriqum allaah idh al tair wa al tair wa tafriqum bi khair
protect them from sudden events that come by night and day - except the events which come with good -
wa tuhibbuhum yaha ellai
and incite them to

'Iniqad husn al rajaa lillah wa al tumme fimina aynuuk
tie firmly the knot of good hope in Thee, what is with Thee,
and refrain from ill thoughts [toward Thee] because of what the hands of Thy servants’ hold.
Thus Thou mayest restore them to beseeching Thee and fearing Thee,
induce them to renounce the plenty of the immediate,
make them love to work for the sake of the deferred and prepare for what comes after death,
make easy for them every distress that comes to them on the day when souls take leave from bodies,
release them from that which brings about the perils of temptation and being thrown down in the Fire and
staying forever within it,
and take them to security, the resting place of the godfearing.

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

O He the wonders of whose mightiness will never end!
Bless Muhammad and his Household
and prevent us from deviation concerning Thy mightiness!

O He the term of whose kingdom will never cease!
Bless Muhammad and his Household
and release our necks from Thy vengeance!
O He the treasuries of whose mercy will never be exhausted!

Bless Muhammad and his Household

and appoint for us a portion of Thy mercy!

O He whom eyes fall short of seeing!

Bless Muhammad and his Household

and bring us close to Thy nearness!

O He before whose greatness all great things are small!

Bless Muhammad and his Household

and give us honour with Thee!

O He to whom all hidden tidings are manifest!

Bless Muhammad and his Household

and expose us not before Thee!

O Allah,

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

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

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

O Allah, bless Muhammad and his Household,

scheme for us, not against us,

devise to our benefit, not to our loss,

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

O Allah, bless Muhammad and his Household,

protect us from Thyself,

safeguard us through Thyself,

guide us to Thyself,

and take us not far from Thyself!

He whom Thou protectest stays safe,

He whom Thou guidest knows,

and He whom Thou bringest near Thyself takes the spoils.

O Allah, bless Muhammad and his Household

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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
and spare us
the cutting edge of time’s turning changes,
the evil of Satan’s snares,
and the bitterness of the sovereign’s aggression!
O Allah, the spared are spared only through the bounty of Thy strength,
so bless Muhammad and his Household and spare us!
The givers give only through the bounty of Thy wealth,
so bless Muhammad and his Household and give to us!
The guided are guided only by the light of Thy face,
so bless Muhammad and his Household and guide us!
O Allah,
he whom Thou befriendest will not be injured by the abandonment of the abandoners,
he to whom Thou givest will not be diminished by the withholding of the withholders,
he whom Thou guidest will not be misled by the misguidance of the misguiders.
So bless Muhammad and his Household,
and defend us from Thy servants through Thy might,
O Allah, bless Muhammad and his Household and put the soundness of our hearts into the remembrance of Thy mightiness, the idleness of our bodies into giving thanks for Thy favour, and the flow of our tongues into the description of Thy kindness!

O Allah, bless Muhammad and his Household and make us one of Thy summoners who summon to Thee, Thy guiders who direct to Thee, and Thy special friends whom Thou hast singled out!

O Most Merciful of the merciful!

6. His Supplication in the Morning and Evening

Praise belongs to Allah, who created night and day through His strength, set them apart through His power, and appointed for each a determined limit and a drawn-out period.

He makes each of the two enter into its companion, and makes its companion enter into it,
as an ordinance from Him for His servants in that through which He feeds them and with which He makes them grow.

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

He created for them the daytime, giving sight, that they might seek within it of His bounty, find the means to His provision, and roam freely in His earth, searching for that through which to attain the immediate in their life in this world and to achieve the deferred in their life to come.

Through all of this He sets right their situation, tries their records, and watches their state in

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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
In the morning we and all things, every one, rise for Thee, to wing away and protect us from the striking of blights.

And what Thou hast scattered in each, the still and the moving, the resident and the journeying,

and what Thou hast split into dawn for us, giving us to enjoy thereby the brightness of daytime,

and repay those who do evil with what they have done

that He may repay those who do evil with what they have done

and repay those who do good with goodness.¹

O Allah, to Thee belongs praise for the sky Thou hast split into dawn for us,²

the times for obeying Him,

the waystations of His obligations,

and the places of His ordinances,

and the means of His ordinances,

In the morning we and all things, every one, rise for Thee, to wing away and protect us from the striking of blights.

and what Thou hast scattered in each, the still and the moving, the resident and the journeying,

¹ Holy Quran, 53:31
² Allusion to 6:96: He splits the sky into dawn
what towers up in the air
and what hides under the ground.
We rise in the morning in Thy grasp:
Thy kingdom and authority contain us
and Thy will embraces us.
We move about by Thy command
and turn this way and that through Thy governing.
We own nothing of the affair except what Thou hast decreed
and nothing of the good except what Thou hast given.
This is a fresh, new day,
over us a ready witness.
If we do good, it will take leave from us with praise,
and if we do evil, it will part from us in blame.
O Allah, bless Muhammad and his Household,
provide us with the day’s good companionship
and preserve us against parting from it badly
by doing a misdeed
or committing a sin, whether small or great!

Make our good deeds within it plentiful
empty us therein of evil deeds,
and fill what lies between its two sides for us

with praise and thanksgiving,
wages and stores,
bounty and beneficence!

O Allah, ease our burden on the Noble Writers,
fill our pages for us with our good deeds,
and degrade us not before them with our evil works!

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

a share from Thy servants,
a portion of giving thanks to Thee,
and a truthful witness among Thy angels!

Cf. above, 3.18
O Allah, bless Muhammad and his Household

وَاحْفَظْنا مِنْ
and safeguard us from

بَيْنَ أَيْدِينَا وَ مِنْ حَلْفَنَا
before us and behind us,

وَ عَنْ أَيْمَانِنَا وَ عَنْ شُمَآئِنِنَا
from our right hands and our left hands

وَ مِنْ جَمِيعِ نُواحِيَنَا حَفْظًا
care for us all around,

and from all our directions, a safeguarding that will

عَاصِمًا مِنْ مَعْصِبَتِنَا
preserve from disobeying Thee,

هَادِيًا إِلَى طَاعَتِكَ
guide to obeying Thee,

مُسْتَعَمِّلًا لِمَحْبِبَتِكَ
be employed for Thy love!

أَلْلَهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهَ
O Allah, bless Muhammad and his Household

وَ وَقِفْتَا فِي يَوْمِنَا هَذَا وَ لَيْلَتَنَا هَذِهِ وَ فِي جَمِيعِ آيَمَنَا
and give us success in this day of ours, this night of ours, and in all our days,

لِإِسْتَعَمَالِ الْخَيْرِ
to employ the good,

وَ هِجْرَانِ الْشَّرِّ
stay away from the evil,

وَ شَكْرِ النُّعُمِ
give thanks for favours,

وَ اثْبَاعِ السُّنُنِ
follow the Sunna’s norms,

وَ مَجَانِبَةِ الْبِدْعِ
avoid innovations,

وَ الأَمْرِ بِالمَعْرُوفِ
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.
O Allah, bless Muhammad and his Household and make this (day)
the most fortunate day we have known,
the most excellent companion we have accompanied,
and the best time in which we have lingered!
Place us among
the most satisfied of all Thy creatures whom night and day have passed by,
the most thankful of them for the favours Thou hast done,
the firmest of them in the laws Thou hast set down in the Shari‘a,
and the most unyielding of them toward the prohibited acts against which Thou hast cautioned!

وَ النُّهَيٍ عَنَ الْمُنْكَرَ
forbid the disapproved,
وَ حِيَابَةِ الْاسْلَامِ
defend Islam,
وَ اِنْتِقَاصُ البَاطِلِ وَ اِذِلَّالِهـ
diminish falsehood and abase it,
وَ نُصْرَةُ الْحَقِّ وَ اِعْزَازُهُ
help the truth and exalt it,
وَ اِسْتِلاَدُ الصَّالِحِ
guide the misguided,
وَ مَعَاوِظَةِ الْضَّعِيفِ
assist the weak,
وَ اِدْرَاكِ الْلَّهِيْفِ
and reach out to the troubled!
اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ اٰهِ وَ اجْعَلْهُ
O Allah, bless Muhammad and his Household and make this (day)
O Allah, I call Thee to witness - and Thou art sufficient witness -

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

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

that I bear witness that Thou art Allah,

other than whom there is no Allah,

Upholding justice,

Equitable in judgement,

Clement to the servants,

Master of the kingdom,

Compassionate to the creatures.

and that Muhammad is Thy servant and Thy messenger,

Thy chosen from among Thy creatures.

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

Thou didst command him to counsel his community and he counselled it.
O Allah, so bless Muhammad and his Household more than Thou hast blessed any of Thy creatures!

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

and repay him on our behalf better and more generously than Thou hast repaid any of Thy prophets on behalf of his community!

Thou art All-kind with immensity,

the Forgiver of the great,

and Thou art more merciful than every possessor of mercy!

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

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

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

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

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

Intractable affairs yield to Thy power,

means are made ready by Thy gentleness,

the decree goes into effect through Thy power,

and all things proceed according to Thy desire.
By Thy desire they follow Thy command without Thy word
and by Thy will they obey Thy bans without Thy prohibition.

Thou art the supplicated in worries
and the place of flight in misfortunes;
none of them is repelled unless Thou repellest,
none is removed unless Thou removest.

Upon me has come down, My Lord, something whose weight burdens me
and upon me has fallen something whose carrying oppresses me.

Through Thy power Thou hast brought it down upon me
and through Thy authority Thou hast turned it toward me.

None can send away what Thou hast brought,
none can deflect what Thou hast turned,
none can open what Thou hast closed,
none can close what Thou hast opened,
none can make easy what Thou hast made difficult,
none can help him whom Thou hast abandoned.
So bless Muhammad and his Household,
open for me, my Lord, the door of relief through Thy graciousness,
break from me the authority of worry by Thy strength,
confer the beauty of Thy gaze upon my complaint,
let me taste the sweetness of benefaction in what I ask,
give me from Thyself mercy and wholesome relief,
and appoint for me from Thyself a quick way out!
Distract me not through worry
from observing Thy obligations
and acting in accordance with Thy prescriptions.

My capacity has been straitened, my Lord, by what has come down on me,
and I am filled with worry by carrying what has happened to me,
while Thou hast power

to remove what has afflicted me
and to repel that into which I have fallen.

So do that for me though I merit it not from Thee, O Possessor of the Mighty Throne!
8. His Supplication in Seeking Refuge from Hateful Things, Bad Moral Qualities, and Blameworthy Acts

O Allah, I seek refuge in Thee from the agitation of craving, the violence of wrath, the domination of envy, the frailty of patience, the lack of contentment, surliness of character, urgency of passion, the disposition to vehemence, following caprice; opposing guidance, 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)
undertaking the toilsome,
preferring falsehood over truth,
persisting in sin,
making little of disobedience,
making much of obedience,
>vying with the wealthy,
disparaging the poor,
guarding badly over those in our hands,
failing to thank those who have done good to us,
ailing a wrongdoer,
abandoning someone troubled,
wanting what is not rightfully ours,
and speaking about knowledge without knowing.

We seek refuge in Thee from
harbouring dishonesty toward anyone,
being pleased with our works,
and stretching out our expectations.

We seek refuge in Thee from ill-mindedness,
looking down on the small,
Satan’s gaining mastery over us,
time’s afflicting us,
and the sovereign’s oppressing us.

acting with prodigality
and not having sufficiency.

the gloating of enemies,
indigent need for equals,
living in hardship,
and dying without readiness.

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

O Allah, bless Muhammad and his Household,

وَ أَعْدَئُ مِنْ كُلِّ ذَلِكَ بِرَحْمَتِكَ وَ جَمِيعِ الْمُؤْمِنِينَ وَ الْمُؤْمِنَاتِ
and through Thy mercy, give to me refuge from all of that, and to all the faithful, both men and women!

وَ كَانَ مِنْ دُعَائِهِ ë في الإِشْتِيَاقِ إِلَى طَلْبِ المُغْفِرَةِ مِنِ الله جَلَّ جَلَالَهُ

O Most Merciful of the merciful!

فَأُوْقَعَ النَّصُصُ بَيْنَ نَفْصَيْنِ فِي دِينٍ أَوْ ذَنْيَا
let the decrease fall upon that which passes quickly
and relent in that which lasts the longer!

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

incline us toward that which makes Thee pleased

and weaken our strength in that which displeases Thee!

Leave not our souls alone to choose in that,

for they choose falsehood except inasmuch as Thou givest success,

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

O Allah, thou

created us from frailty,²

built us up from feebleness,

and began us from a mean water;³

we have no force except through Thy strength

and no strength except through Thy help.

So confirm us by giving us success,

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,

blind the eyes of our hearts toward everything opposed to Thy love,

and set not in any of our limbs passage to disobeying Thee!

O Allah, bless Muhammad and his Household and assign

the whisperings of our hearts,

the movements of our members,

the glances of our eyes,

and the idioms of our tongues,

to that which makes incumbent Thy reward,

lest a good deed slip by us, through which we might deserve Thy repayment,

or an evil deed remain with us, by which we might merit Thy punishment!

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

O Allah,

if Thou willest, Thou wilt pardon us through Thy bounty

and if Thou willest, Thou wilt chastise us through Thy justice.

So make our ways smooth to Thy pardon through Thy kindness
and grant us sanctuary from Thy chastisement through Thy forbearance, for none of us has the endurance for Thy justice and none of us can reach deliverance without Thy pardon!

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

I am the neediest of the needy toward Thee, so redress our neediness through Thy plenty and cut us not off from our hopes through Thy withholding, lest Thou makest wretched him who seeks felicity through Thee and deprives him who seeks help from Thy bounty!

Then to whom would we return after Thee?

Where would we go from Thy gate?

Glory be to Thee! We are the distressed, the response to whom Thou hast made incumbent, the people from whom Thou hast promised to remove the evil.¹

That thing most resembling Thy will

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
showing mercy to him who asks Thee for mercy
and helping him who seeks help from Thee.
So show mercy upon our pleading with Thee
and free us from need when we throw ourselves before Thee!
O Allah, Satan will gloat over us if we follow him in disobeying Thee,
so bless Muhammad and his Household
and let him not gloat over us after we have
renounced him for Thee
and beseeched Thee against him!

11. His Supplication for Good Outcomes
O He remembering whom brings honour to those who remember!
O He thanking whom brings triumph to those who give thanks!
O He obeying whom brings deliverance to those who obey!
our hearts through remembering Thee from every act of remembrance,
If Thou hast ordained for us idleness from these occupations, make it an idleness of safety, within which no ill consequence visits us or weariness overtakes us!

Then the writers of evil deeds may depart from us with a page empty of the mention of our evil deeds, and the writers of good deeds may turn away from us happy with the good deeds of ours which they have written.

And when the days of our life have passed by, the terms of our lifetimes have elapsed, and Thy call, which must come and be answered, summons us forth, then bless Muhammad and his Household

and make the outcome of what the writers of our works count against us an accepted repentance, which afterwards gave us no rest in a sin that we committed or an act of disobedience that we performed!
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!

Verily Thou art compassionate to him who supplicates Thee,

the responder to him who calls upon Thee!

وَ كَانَ مِنْ دُعَائِهِ فِي الْعُطْرَافِ وَ طَلَبَ الْتَّوْبَةَ إِلَيْ اللَّهِ تعالى

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

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

I am prevented by

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

a prohibition Thou hast prohibited toward which I have hurried,

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

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

turns his face toward Thee

and comes to Thee with a good opinion,

since all Thy beneficence is gratuitous bounty

and every one of Thy favours a new beginning!
So here I am, my Allah, standing at the gate of Thy might, the standing of the lowly, the surrendered, asking Thee in my shame, the asking of the destitute, the pitiful, admitting to Thee that at the time of Thy beneficence I surrendered not save through abstaining from disobedience toward Thee and in none of my states was I ever without Thy Kindness.

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

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

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

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

Glory be to Thee!

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

Rather, I say, the words of a lowly servant, having wronged himself and made light of his Lord's inviolability, and whose sins are dreadful, great,
whose days have parted, fled,
until, when he sees
the term of his works expired
and the limit of his lifetime reached
and knows with certainty that he has
no escape from Thee,
no place to flee from Thee,
he turns his face toward Thee in repeated turning,
makes his repentance toward Thee sincere,
stands before Thee with a pure and purified heart,
then supplicates Thee with a feeble, quiet voice.
He is bowed before Thee, bent,
his head lowered, thrown down.
His legs shaking in fear,
his tears flooding his cheeks.
He supplicates Thee: O Most Merciful of the merciful!
O Most Merciful of those toward whom seekers of mercy keep on turning!

O Tenderest of those around whom run seekers of forgiveness!

O He whose pardon is greater than His vengeance!

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

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

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

O He who seeks to heal their corruption through repentance!

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

O He who recompenses with the much their little!

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

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

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

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

remorseful over what preceded from him hastily,

aprehensive of what has gathered around him,

pure in shame for that into which he has fallen,

knowing that

pardoning great sins is nothing great for Thee.

overlooking enormous misdeeds is not difficult for Thee,

putting up with indecent crimes does not trouble Thee,

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

refrains from arrogance before Thee,

pulls aside from persistence,

and holds fast to praying forgiveness!

I am clear before Thee of arrogance,

I seek refuge in Thee from persistence,

I pray forgiveness from Thee for shortcomings,

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)
\[
\text{I seek help from Thee in incapacity!}
\]

\[
\text{O Allah, bless Muhammad and his Household,}
\]

\[
\text{dispense with what is incumbent upon me toward Thee,}
\]

\[
\text{release me from what I merit from Thee,}
\]

\[
\text{and grant me sanctuary from what the evildoers fear!}
\]

\[
\text{For Thou art full of pardon,}
\]

\[
\text{the hoped-for source of forgiveness,}
\]

\[
\text{well known for Thy forbearance.}
\]

\[
\text{My need has no object but Thee,}
\]

\[
\text{my sin no forgiver other than Thee}
\]

\[
- \text{could that be possible?}
\]

\[
\text{I have no fear for myself except from Thee;}
\]

\[
\text{Thou art worthy of reverential fear, and worthy to forgive!}
\]

\[
\text{Bless Muhammad and his Household,}
\]

\[
\text{grant my need,}
\]

\[
\text{Thou art worthy of reverential fear, and worthy to forgive!}^1
\]

\[
\text{Wāṣṭaṣṣiʿūn bīk ʿalā maʿa waṣṣītū ʿanānā}
\]

\[
\text{Wāṣṭaṣṣiʿūn bīk ʿalā maʿa waṣṣītū ʿanānā}
\]

\[
\text{Bless Muhammad and his Household,}
\]

\[
\text{Wāṣṭaṣṣiʿūn bīk ʿalā maʿa waṣṣītū ʿanānā}
\]

^1 Holy Quran, 74:56
answer my request favourably,

وَأَغْفِرْ ذَنِئُيَّ
forgive my sin,

وَأَمِينٌ حَوَّفَ نِفْسِيَ
and give me security from fear for myself!

إِذْلَكَ عَلَيْ كُلٍّ شَيْءٍ فَدِيرٌ
Thou art powerful over everything,

وَذَلِكَ عَلَيْكَ يِسِيرٌ
and that is easy for Thee.

أَمِينَ يَا رَبُّ الْعَلَمِينَ.
Amen, Lord of the worlds!

وَكَانَ مِنْ دُعَاتِهِ فِي طَلِبِ الْخُوَانِجِ إِلَى اللَّهِ تَعَالَى

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

آللَّهُ
O Allah, 

يَا مُنْتَهِى مَطَلِّبِ الْحُاجَاتِ
O ultimate object of needs!

وَيَا مَنْ عَنِّىٰٓ ْيَْيَنِّ تَّلِيَ الْطَّلَبَاتِ
O He through whom requests are attained!

وَيَا مَنْ لَا يُبِيعَ يَمَعْهُ بَالْأَنْثَانَ
O He whose favours are not bought by prices!

وَيَا مَنْ لَا يُكْثِرُ غَطَايَةَ بِالْإِمَانَ
O He who does not muddy His gifts by the imposition of obligations!

وَيَا مَنْ يُسْتَغْنَى عَنْهُ
O He along with whom nothing is needed and without whom nothing can be done!

وَيَا مَنْ يَرِغْبُ إِلَيْهِ وَلَا يُرِغْبُ عَنْهُ
O He toward whom desire is ever directed and never turned away!

وَيَا مَنْ لَا يُتَّقِنِى حَزَآيَتَهُ الْمُسَأَلٌ
O He whose treasuries cannot be exhausted by demands!

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1 Holy Quran, 3:26
O He whose wisdom cannot be altered by any means!

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

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

Thou hast lauded Thyself for having no need for Thy creatures,
and it suits Thee to have no need for them,
and Thou hast attributed to them poverty,
and it suits them to be poor toward Thee.¹

So he who strives to remedy his lack through what is with Thee
and wishes to turn poverty away from himself through Thee
has sought his need in the most likely place
and come to his request from the right quarter.

But he who turns in his need toward one of Thy creatures
or assigns the cause of its being granted to other than Thee,
has exposed himself to deprivation
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)
O Allah, I have a need of Thee:
My exertion has fallen short of it
and my stratagems have been cut back before reaching it.
My soul induced me to present it to him who
presents his needs to Thee
and can do nothing without Thee in his requests, but this is
one of the slips of the offenders.
one of the stumbles of the sinners!
Then through Thy reminding me, I was aroused from my heedlessness,
through Thy giving success, I stood up from my slip,
and through Thy pointing the way, I returned and withdrew from my stumble.
I said: Glory to my Lord!

How can the needy ask from the needy?
How can the destitute beseech the destitute?
So I went straight to Thee, my Allah, in beseeching,
and I sent Thee my hope with trust in Thee.
I came to know that
the many I request from Thee are few before Thy wealth,
the weighty I ask from Thee is vile before Thy plenty;
Thy generosity is not constrained by anyone’s asking,
Thy hand is higher in bestowing gifts than every hand!
Thy generosity is not constrained by anyone’s asking,
Thy hand is higher in bestowing gifts than every hand!

O Allah, so bless Muhammad and his Household,
take me through Thy generosity to Thy gratuitous bounty
and take me not through Thy justice to what I deserve!

I am not the first beseecher to beseech Thee and Thou bestowed upon him while he deserved withholding,
nor am I the first to ask from Thee and Thou wast bounteous toward him while he merited deprivation.

O Allah, bless Muhammad and his Household,
respond to my supplication,
come near my call,
have mercy on my pleading,
listen to my voice,
cut not short my hope for Thee,
do not sever my thread to Thee,
turn not my face in this my need, and other needs, away from Thee,
attend for my sake to
the fulfilment of my request,
the granting of my need,
and the attainment of what I have asked
before I leave this place
through Thy making easy for me the difficult
and Thy excellent ordainment for me in all affairs!
Bless Muhammad and his Household
with a permanent, ever-growing blessing,
whose perpetuity has no cutting off
and whose term knows no limit,
and make that a help to me
and a cause for the granting of my request!
Thou art Boundless, Generous!
And of my needs, My Lord, are such and such.

[Translation]

Here you should state your needs, then prostrate yourself, and say in your prostration:

فِضْلَكَ أَنْسَنِي

Thy bounty has comforted me

ِإِحْسَانَكَ دَلِنِي

and Thy beneficence has shown the way,

فَأَسْلَكَ بِكَ وَبِمَحْمِدٍ وَإِلَيْهِ صَلَواتُكَ عَلَيْهِمُ أَنَّ لَا تُرْدِنَّ بِحَائِبًا

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 مَنْ ذَغَاهُ يَأْتِي عَلَيْهِ أُوْرَأَيْ مِنَ الظَّالِمِينَ حَيْثُ لَا يُحِبُّ

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

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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
يا من لا يخفى عليه أنباء المظلومين
O He from whom is not concealed news of the aggrieved!

و يا من لا يحتاج في قصصهم إلى شهادات الشاهدين
O He who has no need to be told about them by the witnessing of the witnesses!

و يا من قربت نصرته من المظلومين
O He whose help is near to the wronged!

و يا من وعد عونه عن التالين
O He whose aid is far from the wrongdoers!

قد علمت يا إلهي
Thou knowest, my Allah,

ما تألني من فلان ابن فلان ما حظرت وانتهك منى ما حجزت عليه

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,

بطرًا في يعمتاك عندته
showing thereby ingratitude toward Thy favour upon him

و أغيرًا يا تكيرك عليه
and delusion concerning what Thou hast denied him.

اللهم فصل على محمد وله
O Allah, so bless Muhammad and his Household,

و حدى طالبى و عدوى عن طلمي بقوتاك
keep my wrongdoing enemy from wronging me through Thy strength,

و أفلل حتى على بقدرتك
blunt his blade toward me through Thy power,

و أجعل له شغلا فيما يليه
and assign to him a diversion in that which is close to him

و عجزًا عما يناديه
and the inability to reach his enemy!

اللهم و صل على محمد و أله
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’
let the wrongdoer not find it easy to wrong me,
give me good help against him,
preserve me from the like of his acts,
and place me not in the like of his situation!

O Allah, bless Muhammad and his Household,

and assist me with an immediate assistance
that will heal my rage toward him
and redeem my fury toward him!

O Allah, bless Muhammad and his Household,

compensate me for his wronging me with Thy pardon
and replace his evil action toward me with Thy mercy,
for every detested thing less than Thy anger is slight
and every disaster next to Thy rancour indifferent!

just as Thou hast made me detest being wronged, so also protect me from doing wrong!

O Allah,
I complain to no one but Thee,
and I seek help from no ruler other than Thee.

how could I?

So bless Muhammad and his Household,
join my supplication to response,
and unite my complaint with change!

O Allah, bless Muhammad and his Household,
and tempt me not with despair of Thy just treatment
and tempt him not with feeling secure from Thy disapproval,
lest he persist in wronging me
and constrain me in my rights.

Let him soon recognize what Thou hast promised the wrongdoers
and let me recognize Thy promised response to the distressed!

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,

وَ رَضِينِيْ بِما أُثِّرْتِ مِنِّي وَ مِنْي
make me pleased with what Thou takest for me and from me,

وَ أُهْدِينِيْ لِلْنِّيْ هَٰيْ أُقَومُ
guide me to that which is most upright

وَ أَسْتَعْمَلْنِيْ بِما هُوَ أَسْلَمُ
and employ me in that which is safest!

أَلَهُمُ
O Allah,

وَ إِنْ كَانَتْ الرَّوْحُ إِلَى عَنْدَكَ
if the best for me with Thee lies

فِي تَأْخِيرِ الأَخْذِ إِلَى
in delaying the taking to task for my sake of him who has wronged me

تَرِكْ الأَنْتِقَامَ مَنْ طَلَّمَنِيْ إِلَى يَوْمَ الْفَضْلِ وَ مَجْمُوعُ الْحَصْصِ
and in refraining from vengeance toward him until the Day of Decision and the Gathering of Disputants,

فَضْلُ عَلَى مَحْمَدٍ وَ الْهُ
then bless Muhammad and his Household,

وَ أَعْدَنِيْ مَنْ سُوَء الرَّغْبَةِ وَ هَلْعَ أَهْلِ الْحَرْصٍ
give me refuge from evil desire and the impatience of the greedy,

وَ أَصْوَرْ فِي قَلْبِي مَثَالًا مَا اسْخَرْتُ لِنَفْوَابِ وَ أَعْدَدْتَ لِحَصْصِيْ مَنْ جَرَانِكَ وَ عَقَابِكَ
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 أَجْعَلْ ذَلِكَ سِبْبًا لِفَتْقٍ إِنْ كَأْنِيْ بِما قَضَيْتَ وَ تَقْيَتِيْ بِما تَخَيَّرْتَ
Make this a cause of my contentment with what Thou hast decreed and my trust in what Thou hast chosen!

أَمِينُ بَيْ رَبٍّ الْعَلَمِينَ
Amen, Lord of the worlds!

إِنَّكَ دُوَّ الفَضْلِ العَظِيمِ
Thou art of bounty abounding

وَ أَنْتَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ
15. His Supplication when Sick or Visited by Distress or an Affliction

O Allah, to Thee belongs praise for the good health of my body which lets me move about, and to Thee belongs praise, for the ailments which Thou causest to arise in my flesh!

For I know not, my Allah, which of the two states deserves more my thanking Thee and which of the two times is more worthy for my praise of Thee:

O Allah, to Thee belongs praise for the acts of obedience which Thou hast given me success to accomplish; and bestowest upon me favours:

and Thou art powerful over everything.

O Allah, to Thee belongs praise for the good health of my body which lets me move about, and to Thee belongs praise, for the ailments which Thou causest to arise in my flesh!

For I know not, my Allah, which of the two states deserves more my thanking Thee and which of the two times is more worthy for my praise of Thee:

the time of health,

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

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

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

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

and bestowest upon me favours:

lightening of the offenses that weigh down my back,

purification of the evil deeds into which I have plunged,

incitement to reach for repentance,
reminder of the erasure of misdeeds through ancient favour;
and, through all that, what the two writers write for me: blameless acts,
which no heart had thought,
no tongue had uttered,
and no limb had undertaken,
rather, as Thy bestowal of bounty upon me
and the beneficence of Thy benefaction toward me.¹

O Allah, bless Muhammad and his Household,
make me love what Thou hast approved for me,
makes easy for me what Thou hast sent down upon me,
purify me of the defilement of what I have sent ahead,
erase the evil of what I have done beforehand,
let me find the sweetness of well-being,
let me taste the coolness of safety,
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”
16. His Supplication when he Asked Release from his Sins or Pleaded in Seeking Pardon for his Defects

أَلْلَهُمَّ

O Allah,

يَا مَنْ بِرَحمَتِهِ يُسَعِّبُ المُدَيْنِيُّونَ

O He through whose Mercy sinners seek aid!

وَ يَا مَنْ إِلَى ذِكْرِ إِحسَانِهِ يَفْرَعُ المَصُطْبَرُونَ

O He to the remembrance of whose beneficence the distressed flee!

وَ يَا مَنْ لِحَفْظِهِ يَنْتَحِبُ الْخَاطِئُونَ

O He in fear of whom the offenders weep!

يَا أَنْسَ كَلْ مُسْتَوْحِشٌ غَرِيبً

O Comfort of every lonely stranger!

وَ يَا فَرْجُ كَلْ مَكْرُوْبٌ كَبِيْبٌ

O Relief of all who are downcast and distressed!
O Aid of everyone abandoned and alone!

O Support of every needy outcast!

Thou art He who embracest everything in mercy and knowledge!

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

Thou art He whose pardon is higher than His punishment!

Thou art He whose mercy runs before His wrath!

Thou art He whose bestowal is greater than His withholding!

Thou art He by whose mercy all creatures are embraced!

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

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

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

I am at Thy service and disposal!

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

I am he whose back offenses have weighed down!

I am he whose lifetime sins have consumed!

Holy Quran, 40:7
I am he who was disobedient in his ignorance,
while Thou didst not deserve that from him!

Wilt Thou, my Allah,
be merciful toward him who supplicates Thee, that I should bring my supplication before Thee?
Wilt Thou forgive him who weeps to Thee that I should hurry to weep?
Wilt Thou show forbearance toward him who puts his face in the dust before Thee in lowliness?
Wilt Thou free from need him who complains to Thee of his indigent need with confidence?
and abandon not him who cannot be freed from his need for Thee through less than Thee!
Thou art He who has described Himself by mercy, so bless Muhammad and his Household and have mercy upon me!
Thou art He who has named Himself by pardon, so pardon me!

I am he who was disobedient in his ignorance,
while Thou didst not deserve that from him!
Thou hast seen, my Allah,
the flow of my tears in fear of Thee, the throbbing of my heart in dread of Thee,
and the infirmity of my limbs in awe of Thee.

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

So my voice has become silent, no longer crying to Thee,
and my tongue has gone dumb, no longer whispering in prayer.

My Allah, so to Thee belongs praise!

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

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

How many faults I have committed, yet Thou didst not

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

Thy favour toward me!

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

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

١١١
Who is more heedless than I of his own good fortune?

who من أبَعَدْ منِي مِنْ اسْتِصْلاْح نَفْسِه
Who is further than I from seeking to set himself right?

حِينَ أَنفَقْ مَا أحْرِيْتُ عَلَى مِنْ رَزْقِكَ فِيَّمَا نَهَيْتَنِي عَنْهُ مِنْ
مُعْصِبِيْتَنِكَ

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

وَ مِنْ أَبَعَدْ غَوْرًا فِي الْبَاطِن
Who sinks more deeply into falsehood

وَ أَشْدَ أَقَداً مَا عَلَى السُّوَء مِنِّه
and is more intensely audacious in evil than I?

حِينَ أَقَفْ بِيْنَ دَعْوَتَكَ وَ دَعْوَةِ السَّيْنَةن فَاْتِبْ دَعْوَتُهَ عَلَيْ غِيْر
For I hesitate between Thy call and the call of Satan and then follow his call without being

عَمْى مِنِّي فِي مَعْرِفَةٍ بِه
blind in my knowledge of him

وَ لَا نِسْيَانٌ مِنْ حَفْظِي إِلَى له or forgetful in my memory of him,

وَ أَنَا حِينَنِ مْوَقِيْنِ بَيْنَ
while I am certain that

مُنْتَهِي دَعْوَتِكَ إِلَى الْجَنَّة
Thy call takes to the Garden

وَ مُنْتَهِي دَعْوَتِهِ إِلَى النَّارَ and his call takes to the Fire!

سَبِحَاتَكَ مَا
Glory be to Thee! How

أَعْجَبْ مَا أَشْهَدُ بِهِ عَلَى نَفْسِي وَ أَعْدَدْهُ مِنْ مَكْتُوبٍ أَمْرِي marvellous the witness I bear against my own soul and the enumeration of my own hidden affairs!

وَ أَعْجَبْ مِنْ ذَلِكَ أَتَاثَكَ عَنْي وَ اسْتَؤْلَكَ عَنْ مُعَاجِلِيْتَيْنِ And more marvellous than that is Thy lack of haste with me, Thy slowness in attending to me!

وَ لِيْسَ ذَلِكَ مِنْ كَرِمِي عَلَيْكَ بَلْ That is not because I possess honour with Thee, but because Thou

نَائِبًا مِنْكَ لِيَ waitest patiently for me
and art bountiful toward me that I may
refrain from disobedience displeasing to Thee
and abstain from evil deeds that disgrace me,
and because Thou lovest to pardon me more than to punish!

But I, my Allah, am
more numerous in sins,
uglier in footsteps,
more repulsive in acts,
more reckless in rushing into falsehood,
weaker in awakening to Thy obedience,
and less attentive and heedful toward Thy threats,
that I could number for Thee my faults
or have the power to recount my sins.
I only scold my own soul,

craving Thy gentleness, through which the affairs of sinners are set right,
and hoping for Thy mercy, through which the necks of the offenders are freed.
اللَّهُمَّ وَ هَذِهِ رَقَبَتِيْ قَدْ أَرْقَنَّها الْذَاّنُوبُ فَصَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ وَ
أَعْفِيَهَا يَعْفَوُ كَ

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

وَ هَذَا ظَهْرِيْ قَدْ أَرْقَنَّهَا الْخَطَائِيْ فَصَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ وَ خَفَفْ عَنْهَا يَعْفَوُ كَ

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

يَآ الْهَيْلَيْنِ لَوْ

My Allah, were I to

بَكُيَّتِ الْيَكْحُثْ حَتَّى يَنْقَطِعُ أَشْفَارُ عَيْنِيْ

weep to Thee until my eyelids drop off,

وَاِنْتَحَبْتْ حَتَّى يَنْقَطِعُ صَوْتِيْ

wail until my voice wears out,

وَ قَُمْتُ لَكَ حَتَّى تَتَنَشَّرَ قَدْمَائِيْ

stand before Thee until my feet swell up,

وَ رَكُبْتُ لَكَ حَتَّى يَبْخَلُ صَلْبِيْ

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

وَ سَجَدْتُ لَكَ حَتَّى تنَفَّقَ حَدْقَتَائِيْ

prostrate to Thee until my eyeballs fall out,

وَ أَكْلَتْ تَرَابُ الْأَرْضِ طَوْلَ عَمْرِيْ

eat the dirt of the earth for my whole life,

وَ شَرَبْتُ مَاءِ الرَّمَادُ أَخْرُ ذَهْرِيْ

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

وَ ذَكَرْتُ فِيْ خَلَالٍ ذَلِكَ حَتَّى يَكَنْ لِسَانِيْ ثُمْ لَمَّا أَرْفَعَ طَرْفِيْ إِلَى

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 اسْتَوَجِبَتْ بِذَلِكَ مَخْوَرُ سِبْيَتِهِ وَاحِدَةٌ مِنْ سَيَبَاتِيْ وَإِنْ كُنتَ

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

ْنَعْفَرْ لاِ حِينٍ أَسْتَوَجِبَ مَعْفَرُكَ

forgive me when I merit Thy forgiveness
and pardon me when I deserve Thy pardon,

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

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

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

My Allah, since Thou hast

shielded me with Thy covering and not exposed me,

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

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

have mercy on my drawn out pleading,

my intense misery,

and my evil situation!

O Allah, bless Muhammad and his Household,

protect me from acts of disobedience,

employ me in obedience,

provide me with excellent turning back [to Thee],
purify me through repentance,

strengthen me through preservation from sin,

set me right through well being,

let me taste the sweetness of forgiveness,

make me the freedman of Thy pardon and the slave released by Thy mercy,

and write for me a security from Thy displeasure!

Give me the good news of that in the immediate, not the deferred - a good news I recognize -

and make known to me therein a sign which I may clearly see!

That will not

constrain Thee in Thy plenty,

distress Thee in Thy power,

ascend beyond Thy lack of haste,

or tire Thee in Thy great gifts, which are pointed to by Thy signs.

Verily Thou dost what Thou wilt,

Thou decreest what Thou desirest.

And on all these things, O God
Thou art powerful over everything.¹

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

O Allah, we seek refuge in Thee from the instigations of the accursed Satan, his trickery, and his traps.

from trust in his false hopes, his promises,

his delusions, and his snares,

and lest he should make himself crave
to lead us away from Thy obedience

and to degrade us through our disobeying Thee,

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

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

O Allah, drive him away from us through Thy worship,
throw him down through our perseverance in Thy love,

and place between him and us

a covering that he cannot tear away

¹ 3:26
and a solid barrier that he cannot cut through!

O Allah, bless Muhammad and his Household,
distract Satan from us with some of Thy enemies,
preserve us from him through Thy good guarding,
spare us his treachery,
and cut off from us his trace!

O Allah, bless Muhammad and his Household,
give us to enjoy guidance the like of his misguidance,
increase us in piety against his seduction,
and make us walk in reverential fear contrary to his path of ruin!

O Allah,
assign him no place of entrance into our hearts
and do not allow him to make his home in that which is with us!
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!

O Allah, may He cause us to recognize the falsehood which he tempts us.
Make us see what will allow us to outwit him,

وَ أَلْهَمْنَا مَا نُعِدْهُ مَنْ لَهُ

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

وَ أَبْقَاثُنَا عَنْ سَنَةِ الْغَفْلَةِ بِالرَّكُونِ إِلَيْهِ

awaken us from the heedless slumber of relying upon him,

وَ أَخْسَنَ بِتَوْفيقٍ عَنْ نَّا عَلَيْهِ

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

اللَّهُمَّ وَ أَشْرِبْ غَلُوُبَنَا إِذْكَارُ عَمْلِهِ

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

وَ الأَطْفَ لَنَا فِي نَّفَضِ جَعْلِهِ

and be gentle to us by destroying his stratagems!

وَ حَوَلَ سَلَطَانَهُ عَنَا

O Allah, bless Muhammad and his Household,

وَ حَوَلَ سَلَطَانَهُ عَنَا

and turn his authority away from us,

وَ اقْطَعَ رَحَانِهِ مِنَا

and cut off his hope from us,

وَ اذْرَاهُ عَنِ الْوُلْوَعِ بَنَا

and keep him from craving for us!

اللَّهُمَّ صَلَّ عَلَى مُهْمَدٍ وَ آيَاءِ

O Allah, bless Muhammad and his Household,

وَ أُبَآئِنَا وَ أُمِهَاتِنَا وَ أُوْلَدَنَا

and place our fathers, our mothers, our children,

وَ أَهَلِيَّنَا وَ دُوَى أَرْحَامَنَا وَ قَرَابَاتِنَا

our wives, our siblings, our relatives,

وَ حِيْرَانَاتِنَا مِنَ المُؤْمِنِينَ وَ الْمُؤْمِنَاتِ مِنْهُ فِي

and the faithful among our neighbours, male and female,

جَزْرَ خَازِرٍ

in a sanctuary impregnable to him,

وَ حِيْضٍ حَافِظٍ

a guarding fortress,

وَ كُفَّهُ مَانِعٍ

and prevent him from.
a defending cave!

َٝ حَُّزُِْْٜٔ ُِْٓ٘ٚ ؿًَُ٘٘خ َٝحهِ٤َشً

Clothe them in shields protective against him

َٝ حَِِْٓلَشً َٓخِٟ٤َشً

and give them arms that will cut him down!

َّٝ حَُُِّْْٰٜ َٝحػُْْْٔ رٌُِِٰيَ َْٖٓ

O Allah, include in that everyone who

شَهَدْ لَكَ بِالرَّبِيْبَةِ

witnesses to Thee as Lord,

َٝ حَلَّصَ لَكَ بِالوَحْدَانِيَةِ

devotes himself sincerely to Thy Unity,

َٝ عَادَةَ لَكَ بِحَقِيقَةِ الْعَبْوُدِيَّةِ

shows enmity toward him through the reality of servanthood,

َٝ حَٗلَصَ ٍٍَطَنَ

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

َّٝ حَُُِّْٰٜ

O Allah,

اَحْلَلْ مَعَ عُقُدَ

undo what he ties,

َٝ حَلَّصَ ما رَتَقَ

unstitch what he sews up,

َٝ حَلَّصَ ما ذَبَرَ

dislocate what he devises,

َٝ حَلَّصَ إِذَا عَرَمَ

frustrate him when he makes up his mind,

َٝ حَلَّصَ مَا أَرَمَ

and destroy what he establishes!

َّٝ حَُُِّْٰٜ

O Allah,

وَأَهْزَمْ جُنُدَهُ

rout his troops,

وَ أَبْطَلْ كِنَّذِه
nullify his trickery,
make his cave collapse,
and rub his nose in the ground!

O Allah,

مَعَهُمْ كَيْفَهُ

make his cave collapse,
and remove us from the number of his friends,
that we obey him not when he entices us
and answer him not when he calls to us!

We command everyone who obeys our command to be his enemy
and we admonish everyone who follows our prohibition not to follow him!

َّلَهُمْ صَلَّٞ ٰلَعَلَّ ۱ُحَمَّدَ خَاتَمَ ۱ُنْبِيِّنَّ ۱وَ سِيِّدَ ال۱ُمَرَّسِلِّيَّنَّ ۱وَ عَلِيَّ ۱۱ُهُ بَيْتِهِ

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 ۱۱ُعُدْنَا ۱وَ أَهَّلِيَّنَا ۱وَ أَخَوَّانَا ۱وَ جَمِيعُ ۱ُمَوْمَعِيَّنَّٰنَّ ۱وَ ۱ُمَوْمِعَاتِ مِمَّا

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

وَ أَجُرِّنَا مِمَا أَسْتَجِرْنَا بَيْكَ مِنْ حَوْفِهٍ

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

وَ أَصْمَعُ لَنَا مَآ دَعَوْنَا بِهِ

Hear our supplication to Thee,

وَ أَعْطِنَا مَا أَخْفَتْنَاهُ
bestow upon us that of which we have been heedless,

وَأُحْفَظْ لَنَا مَا نَسِيَاتٌ

and safeguard for us what we have forgotten!

وَ صَيَّرْنَا بِذَٰلِكَ فِيَ دِرْجَاتِ الصَّالِحِينَ وَ مَرَاتِبِ المُؤْمِنِينَ

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

أَمِينَ رَبُّ الْعَالَمِينَ.

Amen, Lord of the worlds!

وَ كَانَ مِنْ ذَٰلِكَ ٍ إذَا دُفِّعَ عَنْهُ مَا يُدْخِرْ أوْ عَجِّلَ لَهُ مَطْلُبٌ


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

أَلَّهَمُ، لِكَ الحَمُدُ

O Allah, to Thee belongs praise

عَلَى حُسْنِ قَضَائِكَ

for Thy excellent accomplishment

وَ بِمَا صَرَفْتَ عَلَىٰ مِنْ بَلَائِكَ

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

فَلا تَجُّلَ حُظْوِي مِنْ رَحْمَتِكَ مَا عَجِّلَتْ لِي مِنْ عَافِيَتِكَ فَأُكْونَ قَدْ

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

شَقِيَّتَ بِمَا أُحِبِّبَتْ

lest I become wretched through what I have loved

وَ سَعَدُ غَيْرِي بِمَا كَرِهْتُ

and someone else gain felicity through what I have disliked!

وَ إنْ يَكِنْ مَا طَلَّبْتَ فِيهِ أوْ بَتْ فِيهِ مِنْهَا العَافِيَةَ

If this well-being in which I pass the day or night should precede

بَيْنَ يَدٍٍ بَلَاءٍ لا يَنْقَطَعُ

a trial that does not cease

وَ وَزْرُ لا يَرْتَفَعُ فَقَدْمُ لِئَ لِمَا أَحْرَتْ

and a burden that does not pass away, then set before me what Thou hadst set behind

وَ أَحْرَرَ عَنِّي مَا قَدْمَتْ

and set behind me what Thou hadst set before!

1 The terms ‘wretchedness’ (shiqa’) and ‘felicity’ (sa’ada) refer to heaven and hell, not to the misery or happiness of this world
For that which ends in annihilation is not great and that which ends in subsistence is not little.

And bless Muhammad and his Household!

19. His Supplication in Asking for Water during a Drought

O Allah, water us with rain,

unfold upon us Thy mercy through Thy copious rain from the driven clouds, so that Thy goodly earth may grow on all horizons!

Show kindness to Thy servants through the ripening of the fruit,

revive Thy land through the blossoming of the flowers,

and let Thy angels - the noble scribes - be witness to a beneficial watering from Thee,
and providest plentiful foods,

through heaped up, wholesome, productive clouds,

in reverberating layers,

the rain’s downpour not without cease,

the lightning’s flashes not without fruit!

O Allah, give us water through rain,

helping, productive, fertilizing,

widespread, plentiful, abundant,

bringing back the risen,

restoring the broken!

O Allah, give us water with a watering through which Thou wilt

make the stone hills pour,

fill the cisterns,

flood the rivers,

make the trees grow,

bring down prices in all the lands,
Translate the given Arabic text into English:

وَّنَعْشُ بِهِ الْبَهَائِمَ وَ الْخُلُقَ

invigorate the beasts and the creatures,

وَّتَكُمْلُ لَنَا بِهِ طَبَّابَاتِ الْرُّزَقِ

perfect for us the agreeable things of provision,

وَّتَنَبِّئُ لَنَا بِهِ الْرَّزَعَ

make grow for us the fields,

وَّتُدِرِّ بِهِ الْصَّرَعَ

let flow for us the teats,

وَّتُزِيدُنَا بِهِ فُوَّةً إِلَى قُوَّنَا

and add for us strength to our strength!

اللَّهُمَّ

O Allah,

لا نَجْعَلُ ظَلْلَا عَلَيْنَا سَمْوًا

make not the cloud’s shadow over us a burning wind,

وَ لا نَجْعَلُ بَرَدًا عَلَيْنَا حَسْوًا

allow not its coldness to be cutting,

وَ لا نَجْعَلُ صَوْبًا عَلَيْنَا رَجُوًا

let not its pouring down upon us be a stoning,

وَ لا نَجْعَلُ مَانًا عَلَيْنَا أَجَاً

and make not its waters for us bitter!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ

O Allah, bless Muhammad and his Household

وَ أُرْزَقْنَا مِنْ بَرَكَاتِ السَّمَوَاتِ وَ الأَرْضِ

and provide us with the blessings of the heavens and the earth!

إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

Thou art powerful over everything!1

وَ كَانَ مِنْ دَعَائِهِ فِي مَكَارِمِ الْأَخْلَاقِ وَ مَرْضَى الأَفْعَالِ

20. His Supplication on Noble Moral Traits and Acts Pleasing to Allah

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهَ

1 Holy Quran, 3:26
O Allah, bless Muhammad and his Household,

وَ بِلْغَ إِيمَانِي أَكْمَلَ الإِيمَانَ
cause my faith to reach the most perfect faith,

وَ أَجْعَلْ يَقِينِي أَفْضَلَ الْيَقِينِ
make my certainty the most excellent certainty,

وَانْتِهِ بِتَبَيِّنِي إِلَى أَحْسَنِ الْأَنْثَى وَ بِعَمْلِي إِلَى أَحْسَنِ الأَمَالٍ
and take my intention to the best of intentions and my works to the best of works!

اللَّهُمَّ

O Allah,

وَقَّرْ بِلطفِكَ بِتَبيِنِ
complete my intention through Thy gentleness,

وَ صَحِيحُ بِما عَدْدَكَ يَقِينٍ
rectify my certainty through what is with Thee,

وَ اسْتَصْلِحْ بِفَدْرِكَ ما فَسَدَ مَيْنٍ
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 اكْفُنِي مَا يُشْغِلْنِي الْإِهْتِمَامُ بِهِ
spare me the concerns which distract me,

وَ اسْتَعْمَلِنِي بِمَا تَسْتَلْنِي غَدًا عَنْهُ
employ me in that about which Thou wilt ask me tomorrow,

وَ اسْتَفْرَعْ أَيَامِي فِي مَا خَلَقْتَنِي لَهُ
and let me pass my days in that for which Thou hast created me!

وَ اغْنِي وَ أَوْسَعْ عَلَى فِي رَزْقِكَ
Free me from need, expand Thy provision toward me,

وَ لَا تَفْتَنِي بِالْنَّظْرِ
and tempt me not with ingratitude!

وَ أَعْرَبْنِي وَ لَا تُتَلِّنِي بِالْكِيْرِ
Exalt me and afflict me not with pride!

وَ عَنْطْنِي لُكَ وَ لَا تُفْسَدْ عَبَادَتِنِي بِالْعَجْبِ
Make me worship Thee and corrupt not my worship with self-admiration!

وَ أَجْرُ لِلِّنَاسِ عَلَى بَدْيِ الْخَيْرِ وَ لَا تَمَحْقَهُ بِالْمَنِّ
Let good flow out from my hands upon the people and efface it not by my making them feel obliged!

وَ هُبْ لِيٞ مُعاَلَى الْأَخْلَاقِ

Give me the highest moral traits

وَ عَصِيمَيْنِ مِنَ الْفَخْرِ

and preserve me from vainglory!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ الْمُهْمَدٍ

O Allah, bless Muhammad and his Household,

وَ لَا تُرَفَّعَنِ فِي الْقَبْضَةِ الْإِلَّاءَ حَتَّىَ تَنْفَسَ مِثَلَهَا

raise me not a single degree before the people without lowering me its like in myself.

وَ لَا تُحَدِّثِ لَيَّ عِرْسًا ظَاهِرًا إِلَّا أَحْدِثَتْ لِيٞ دِينَةً بِالْأَطْلِبَةِ عِنْدَ نَفْسِيٞ

and bring about no outward exaltation for me without an inward abasement in myself to the same measure!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ الْمُهْمَدٍ

O Allah, bless Muhammad and his Household,

وَ مَتَعَنِّي بِهِدَاءٖ صَالِحٖ لَا أَسْتَبِدَلَ بِهِ

give me to enjoy a sound guidance which I seek not to replace,

وَ طَرِيْقَةٞ حقًا لَا أًزِبْعُ عَنْهَا

da path of truth from which I swerve not,

وَ نِيَّةٖ رُشْدٖ لَا أُشْكُ فِيهَا

and an intention of right conduct in which I have no doubts!

وَ عَمِّرُي مَا كَانَ عَمِّرٍ بِذَلِلَةٖ فِي طَائِعَةٖ

Let me live as long as my life is a free gift in obeying Thee,

فَأِذْ كَانَ عُمِّرٍ مَرْتَعٌ لِلسَّبِيطَانِ فَأَفْصِنِي إِلَّاَ يَا أَوْلُودٞ مَتَّكَّنٍ إِلَى أَوْ يَسْتَحْكَمْ عَضْيَمٍ عَلَىٞ

but if my life should become a pasture for Satan, seize me to Thyself before Thy hatred overtakes me or Thy wrath against be becomes firm!

اللَّهُمَّ لَا تَدُعُ

O Allah, deposit in me

خَصْلَةٖ نُغَابَ مِنْهِ إِلَّا أَصْلَحَتُهَا

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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 seest it right,

وَ لا عَيْبًا أَوْتِبَ بِهَا إِلاَّ حَسنَتِها

no flaw for which I will be blamed, unless Thou makest it beautiful,

وَ لا أَكُروَمَةً فِي نَافِضَةٍ إِلاَّ أَتَمَمَّتِها

no deficient noble trait, unless Thou completest it!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آل مُحَمَّدٍ

O Allah, bless Muhammad and Muhammad's Household

وَ أَبْدِلْي

and replace for me

مِنْ بَغْضَةِ أَهْلِ الشَّنَانِ الْمُحْبِبَةِ

the animosity of the people of hatred with love,

وَ مِنْ حَسَدِ أَهْلِ البَغْيِ المُوَدَّةِ

the envy of the people of insolence with affection,

وَ مِنْ ظَنْةِ أَهْلِ الصَّلاحِ الْفَقْهَةِ

the suspicion of the people of righteousness with trust,

وَ مِنْ عِداوةِ الأَذِينِ الْوَلَىَةِ

the enmity of those close with friendship,

وَ مِنْ عَفُوقِ ذَرَىِ الأَرْحَامِ الْمَيْتَةِ

the disrespect of womb relatives with devotion,

وَ مِنْ جَلْدَانِ الأَقْرَابِ النُّصِرَةِ

the abandonment of relatives with help,

وَ مِنْ حُبِّ الدُّمَارِينِ تَصْيَحُ المَفْتَةِ

the attachment of flatterers with love set right,

وَ مِنْ رَدِّ المَلَامِيْنِ كَرَمًا العَشِرَةِ

the rejection of fellows with generous friendliness,

وَ مِنْ مِرَارَةِ خَوْفِ الطَّالِبِينِ حَلاَوةِ الأمَانةِ

and the bitterness of the fear of wrongdoers with the sweetness of security!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلٍ

O Allah, bless Muhammad and his Household,

وَ اَجْعَلْ لِي

appoint for me

يَدًا عَلَى مَنْ ظَلَّمَنِيَ
and a victory over him who stubbornly resists me!

Give me

guile against him who schemes against me,

power over him who oppresses me,

refutation of him who reviles me,

and safety from him who threatens me!

Grant me success to obey him who points me straight

and follow him who guides me right!

O Allah, bless Muhammad and his Household

and point me straight to

resist him who is dishonest toward me with good counsel,

repay him who separates from me with gentle devotion,

reward him who deprives me with free giving,

recompense him who cuts me off with joining.

وَ لِسَانًا عَلَى مَنْ خَاصَمَنِيْ

وَ تَّطَوِّرًا بِمَنْ عَانَدَنِيْ

وَ فَرْقًا بِمَنْ عَانَدَنِيْ

وَ هَبْ لِيْ

مَكْرًا عَلَى مَنْ كَفَايَنِيْ

وَ فَرْقًا عَلَى مَنْ أَضْطَهَدَنِيْ

وَ تَكْذِبًا لَمْنً فَصْبَنِيْ

وَ سَلَامَةً مَنْ تُعْدَنِيْ

وَ وَقْطَنِ لِطَاعَةِ مَنْ سَدَنِيْ

Grant me success to obey him who points me straight

وَ مَتَابَةً مَنْ أَرْشَدَنِيْ

وَ سَدَنِيْ لَنَّ

وَ أَعَارَضُ مَنْ غَشَنِيْ بِالْنَّصْحِ

وَ أَحْرَى مَنْ هَجُنِيْ بِالْبَرِّ

وَ أَنْبِيَ مَنْ حَرَمَنِيْ بِالْبَيْلِ

وَ أَكَافَى مَنْ قَطَعَنِيْ بِالْصِّلَةِ

وَ أَخَالِفَ مَنْ أَغْتَابَنِيْ إِلَى حُسْنِ الدُّكَرِ
oppose him who slanders me with excellent mention,

وَ أَنَّ أَشْكَرُ الْحَسَنَةَ
give thanks for good,

وَ أُغْبَى عَنِ السَّيْةَ
and shut my eyes to evil!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ أَلَهِ
O Allah, bless Muhammad and his Household,

وَ حَلَّنِ بَلَّاءِ الصَّالِحِينَ
adorn me with the adornment of the righteous,

وَ الْسَّبِيعِ زِيَّةَ الْمُتَقِينِ فِيَ
and clothe me in the ornaments of the godfearing, through

بَسْطُ العِدْلِ
spreading justice,

وَ كَطْبِ الْمَيْنِ
restraining rage,

وَ اطْفَأَ النَّارِ
quenching the flame of hate,

وَ ضِمَّ أَهْلِ الْفُرْقَةِ
bringing together the people of separation,

وَ إِسْلَاحُ ذَاتِ الْبَيْنِ
correcting discord,

وَ أَفْشَاءِ الْعَارِفَةِ
spreading about good behaviour,

وَ سَتْرُ العَانِيَةِ
covering faults,

وَ لِبَنِ الْعَرَائِكَةِ
mildness of temper,

وَ خَضُّ الجَنَاحِ
lowering the wing,¹

وَ حُسُنُ السِّيَرَةِ
beauty of conduct,

¹ i.e., ‘Being gentle’. The expression is employed in 15:88 and 26:215
وَ صَلَّنَ الرَّحْمَٰنَ الرَّحِيمَ
gravity of bearing,
وَ طَبِيبُ المَخالَفَةِ
agreeableness in comportment,
والسُّبُقُ إلى الفَضْيَةِ
precedence in reaching excellence,
وَ ابْتَارُ القَفْصُلِ
preferring bounteousness,
وَ تَرَكَ التَّعْبِيرِ
refraining from condemnation,
والإِفْصَالُ عَلَى غَيرِ المُسْتَحِقِّ
bestowing bounty on the undeserving,
وَ القُوْلُ بِالْحَقِّ وَ إِنْ غَرَّ
speaking the truth, though it be painful,
وَ اسْتِقَالَةُ الْخَيْرِ وَ إِنْ كُثْرَ مِنْ قُوْلِي وَ فَعْلِيُّ
making little of the good in my words and deeds, though it be much,
وَ اسْتِكْثَارُ الْشَّرِّ وَ إِنْ قُلْتُ مِنْ قُوْلِي وَ فَعْلِيُّ
and making much of the evil in my words and deeds, though it be little!
وَ أَكْمَلْ ذَلُّكَ لِي
Perfect this for me through
بِدُوَامِ الطَّاَعَةِ
lasting obedience,
وَ لُزُومِ الجَمْعَةِ
holding fast to the community,
وَ رَفَضَ أَهْلُ الْبَدْعِ وَ مُسْتَعِمِلِ الرَّوَايَ الْمُخْتَرِعَ
and rejecting the people of innovation and those who act in accordance with original opinions!
اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ عِلَيْهِ وَ اجْمَعِ
O Allah, bless Muhammad and his Household, appoint for me
أُوْسِعَ رَفَّكَ عَلَى إِذَا كَبَرْتَ
Thy widest provision in my old age
وَ أُفْوَى فَوْقُكَ فِي إِذَا نَصِبْتُ
and Thy strongest strength when I am exhausted,
Wo la nata'ani
try me not with
bal-aksil 'an 'abadda
laziness in worship of Thee,
wo la al'mi 'an sabillaka
blindness toward Thy path,
wo la ba'tharrus lixalaf mahtabak
undertaking what opposes love for Thee,
wo la mujama 'an tanrqo 'ank
joining with him who has separated himself from Thee,
wo la mufaqara 'an ajjama 'alayka
and separating from him who has joined himself to Thee!
Allahumma ajjulzay
O Allah, make me
asoull yak 'und al-ssurra
leap to Thee in times of distress,
wo asulak 'und al-hajja
ask from Thee in needs,
wo annasrago 'alayka 'und al-musamma
and plead to Thee in misery!
wo la nafitini
Tempt me not
b'alasitauna biyirik id 'add srurra
for then I would deserve Thy abandonment, Thy withholding, and Thy turning away,
bal-husnaa liyirik id aftarra
who has sought help from other than Thee when I am distressed,
wo la bal-akhir liyirik id aftarra
who has sought help from someone else when I am poor,
wo la bal-tasru 'a lilo 'indana' ida ra'hita
or to plead with someone less than Thee when I fear,
fasatirha bidan 'alayka wa muqada wa 'a'rasa
for then I would deserve Thy abandonment, Thy withholding, and Thy turning away,
bi a'rham ar-rahimina
O Most Merciful of the merciful!
O Allah, make the wishing, the doubt, and the envy which Satan throws into my heart a remembrance of Thy mightiness,
a reflection upon Thy power,
and a devising against Thy enemy!
Make everything he causes to pass over my tongue,
- the indecent or ugly words, the maligning of good repute,
- the false witness,
- the speaking ill of an absent man of faith
- or the reviling of one present,
and all things similar - a speech in praise of Thee,
a pursual of eulogizing Thee,
an excursion in magnifying Thee,
a thanksgiving for Thy favour,
an acknowledgement of Thy beneficence,
and an enumeration of Thy kindnesses!
O Allah, bless Muhammad and his Household,

let me not be wronged while Thou canst repel from me,

let me not do wrong while Thou art powerful over holding me back,

let me not be misguided while Thou art able to guide me,

let me not be poor while with Thee is my plenty,

let me not be insolent while from Thee comes my wealth!

O Allah, I come to Thy forgiveness,
I go straight to Thy pardon,
I yearn for Thy forbearance,
and I trust in Thy bounty,
but there is nothing with me to make me warrant Thy forgiveness,
nothing in my works to make me merit Thy pardon,
and nothing on my behalf after I judge my soul but Thy bounty,
so bless Muhammad and his Household
and bestow Thy bounty upon me!
O Allah, make my speech be guidance,
inspire me with reverential fear,
give me success in that which is most pure,
and employ me in what is most pleasing to Thee!
O Allah, let me tread the most exemplary path
and make me live and die in Thy creed!
O Allah, bless Muhammad and his Household,
give me to enjoy moderation,
make me into one of the people of right behaviour,
the proofs of right conduct,
and the servants of righteousness,
and provide me with triumph at the place of Return
and safety from the Ambush!

---

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.
O Allah,

take to Thyself from my soul what will purify it
and leave for my soul that of my soul that will set it right,
for my soul will perish unless Thou preservest it!

O Allah,

Thou art my stores when I sorrow,
Thou art my recourse when I am deprived,
from Thee I seek aid when troubled
and with Thee is
a substitute for everything gone by,
a correction for everything corrupted,
and a change from everything Thou disapprovest.

So show kindness to me with
well-being before affliction,
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....
O Allah, bless Muhammad and his Household,

right conduct before misguidance;
suffice me against the burden of shame toward the servants,
give me security on the Day of Return,
and grant me excellent right guidance!

O Allah, bless Muhammad and his Household,

repel from me through Thy gentleness,
feed me through Thy favour,
set me right through Thy generosity,
heal me through Thy benefaction,
shade me in Thy shelter,
wrap me in Thy good pleasure,

and give me success to reach

the most guided of affairs when affairs confuse me,
the purest of works when works seem similar,
and the most pleasing to Thee of creeds when creeds conflict!

O Allah, bless Muhammad and his Household,
crown me with sufficiency,
place in me excellent guardianship,
give me to guide correctly,
tempt me not with plenty,
grant me excellent ease,
make not my life toil and trouble,
and refuse not my supplication in rejection,
for I make none rival to Thee
and I supplicate none with Thee as equal!
O Allah, bless Muhammad and his Household,
hold me back from prodigality,
fortify my provision against ruin,
increase my possessions through blessing them,
and set me upon the path of guidance through piety in what I spend!
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
spare me the burden of earning,
and provide for me without reckoning,
lest I be distracted from Thy worship through seeking
and carry the load of earning’s ill results!

O Allah,
bestow upon me what I seek through Thy power
and grant me sanctuary from what I fear through Thy might!

O Allah, bless Muhammad and his Household, save my face through ease,
and demean not my dignity through neediness,
lest I seek provision from those whom Thou hast provided
and asks for bestowal from the worst of Thy creatures!

Then I would be tried by praising him who gave to me
and afflicted with blaming him who held back from me,
while Thou - not they - art patron of giving and holding back.

O Allah, bless Muhammad and his Household
O Allah, seal my term with Thy pardon, and make my works good in all my states!

كَافَضِلْ ما صَلَّيْتَ عَلَى أَحَدٍ مِنْ حَلَّاكَ قَدْلَهُ وَ أَنتَ مُصَلِّ عَلَى أَحَدٍ بَعْدَهُ

the best Thou hast blessed any of Thy creatures before him and wilt bless any of them after him,
21. His Supplication when Something Made him Sorrow and Offenses Made him Worry

O Allah, O Sufficer of the isolated and weak
and Protector against terrifying affairs!
who can make me secure from Thee when Thou hast filled me with terror?
who can come to my aid when Thou hast isolated me?
who can strengthen me when Thou hast weakened me?

None can grant sanctuary to a vassal, my Allah, but a lord,
none can give security to one dominated but a dominator,
In Thy hand, my Allah, is the thread of all that,
in Thee the place of escape and flight,
so bless Muhammad and his Household,
give sanctuary to me in my flight,
and grant my request!
O Allah, if Thou shouldst
turn Thy generous face away from me,
withhold from me Thy immense bounty,
forbid me Thy provision,
or cut off from me Thy thread, I will
find no way to anything of my hope other than Thee
nor be given power over what is with Thee through another’s aid,
for I am Thy servant and in Thy grasp;
my forelock is in Thy hand.  
I have no command along with Thy command.

---

1. Cf. 11:56: There is no creature that crawls, but He takes it by the forelock
Accomplished is Thy judgement of me,
just Thy decree for me!
I have not the strength to emerge from Thy authority
nor am I able to step outside Thy power.
I cannot win Thy inclination,
arrive at Thy good pleasure,
or attain what is with Thee except through obeying Thee and through the bounty of Thy mercy.
O Allah, I rise in the morning and enter into evening as Thy lowly slave.
I own no profit and loss for myself except through Thee.
I witness to that over myself
and I confess to the frailty of my strength and the paucity of my stratagems.
So accomplish what Thou hast promised me
and complete for me what Thou hast given me,
for I am Thy slave,
miserable, abased,
frail, distressed,

This sentence goes back to a prophetic saying (Ahmad, 1, 391 and 402)
O Allah, bless Muhammad and his Household
and let me not
forget to remember Thee in what Thou hast done for me,
be heedless of Thy beneficence in Thy trying me,
or despair of Thy response to me, though it keep me waiting,
whether I be in
prosperity or adversity,
or hardship or ease,
or well-being or affliction,
or misery or comfort,
or wealth or distress,
or poverty or riches!
O Allah, bless Muhammad and his Household,
and make me laud Thee, extol Thee, and praise Thee in all my states so that I
لا أفرح بما أتيتني من الدنيا
rejoice not over what Thou givest me of this world

ولأخْرِنَّ على ما منعتني فِينِها
nor sorrow over that of it which Thou withheldst from me!

و أَشْعِرُ قَلَبِي نَقُولُكَ
impart reverential fear of Thee to my heart,

وَأَسْتَعْمَلُ بَدْنِي فِيْمَا تَتَعْبِهُ مَنِيٌّ
employ my body in that which Thou acceptest from me,

وَأَشْعِلِ بَطَاعَتِكَ بِفَسْيِّ الْكُلِّ مَا يَرْدُّ عَلَى حَتَّى
and divert my soul through obedience to Thee from all that enters upon me, so that

لا أَحْبَبْ شَيْئًا مِّن سُخْطِكَ
I love nothing that displeases Thee

ولأَسْخَطْ شَيْئًا مِّن رَضَاكَ
and become displeased at nothing that pleases Thee!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدَ وَ آلِهِ
O Allah, bless Muhammad and his Household,

و قَرَعْ قَلَبِي لِمَخْبِبِكَ
empty my heart for Thy love,

وَأَشْعِلْهُ بِذِكْرِكَ
occupy it with remembering Thee,

وَأَنْعَشِه بِحَوَفَكَ وَ بِالْوَجْلِ مَنْكَ
animate it with fear of Thee and quaking before Thee,

و قَوْهُ بِالرَّغْبَةِ إِلَيْكَ
strengthen it with beseeching Thee,

وَأَمْلِهِ إِلَى طَاعَتِكَ
incline it to Thy obedience,

و أَجْرِهِ فِي أَحْبَبِ السَّبْيلِ إِلَيْكَ
set it running in the path most beloved to Thee,

وَدَلِّهِ بِالرَّغْبَةِ فِيْمَا عَدَّدَكُ أَيَامَ حِيْوَتِيْ كَلِّهَا
and subdue it through desire for what is with Thee all the days of my life!

وَأَجْعِلْ
Let
my provision in this world be reverential fear of Thee,
and my entrance be into Thy good pleasure!
Appoint for me a lodging in Thy Garden,
clothe my heart in estrangement from the evil among Thy creatures,
and give me intimacy with Thee, Thy friends, and those who obey Thee!
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!
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!
O Allah, bless Muhammad and his Household,
make me their comrade,
make me their helper,
Wa'munna 'ala bishoq al-ilk wa al-‘umul likut yima tashib wa tirdisi

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!

أَنْتَ عَلَى كُلِّ شَيْءٍ قَدِيرٍ

Thou art powerful over everything¹

وَ ذَلِكَ عَلَيْكَ يَسِيرٌ

and that is easy for Thee.

وَ كَانَ مِنْ ذَٰلِكَ عَلَى الْشَّدَّةِ وَ الْجِهَدِ وَ تَعْسَرُ الْأَمْوَر

and that is easy for Thee.

22. His Supplication in Hardship, Effort, and Difficult Affairs

أَلْلَهُمَّ أَنْتَ كَلِيفُتُّي مِنْ نَفْسِي مَا أَنْتَ أَمْكَ بَيْنِي

O Allah, Thou hast charged me concerning myself with that which belongs more to Thee than to me.

وَ فَدَرَّكَ عَلَيْهِ وَ عَلَى أَغْلَبِ مِنْ فَدَرَّتِي

Thy power over it and over me is greater than my power.

فَ أَعْطَنِي مِنْ نَفْسِي مَا يُرْضِيُكَ عَلَّيْ

so give me in myself what will make Thee pleased with me.

وَ حَذِّلْ لِنَفْسِكَ رَضَاهَا مِنْ نَفْسِي فِي عَافِيَةٍ

and take for Thyself Thy good pleasure in my self's well-being!

O Allah, I have

لَا طَقَأَتِ لِي بِالْجِهَدِ

no endurance for effort,

وَ لَا صَبَرُ لِي عَلَى الْبَلَاءِ

no patience in affliction,

وَ لَا قُوَّةٌ لِي عَلَى الْفَقْرِ

no strength to bear poverty.

وَ لَا تَحْذَرُ عَلَى رَبِّي

So forbid me not my provision

وَ لَا تَكَلَّنِى إِلَى خَلَقِكَ

and entrust me not to Thy creatures,

بَلْ تَقْرَدُ بِحَاجِتِي

but take care of my need alone

¹ Holy Quran, 3:26
وَ تَوَّلَ كَفَائِتِي
and Thyself attend to sufficing me!

وَ انظُرْ إِلَىٰ وَ انظُرْ لِي فِي جَمِيعٍ أمَّورِي فَانَّكَ
Look upon me and look after me in all my affairs,

إِنَّ وَ كُلُّ نَّفْسٍ إِلَى نَفْسٍ عَجِرَتْ عَنْهَا وَ لَمْ أَقْمَ مَا فِيهُ مصْلَحَتِهَا
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 إِنَّ وَ كُلُّ نَّفْسٍ إِلَى خَلْفِكَ تَجْهَمْ مُنِيًّ
If Thou entrustest me to Thy creatures, they will frown upon me,

وَ إِنَّ آلِهَتِي إِلَى قَرَابَتِي حَرَمَنِي
and if Thou makest me resort to my kinsfolk, they will refuse to give to me;

وَ إِنَّ أُعْطَوْا أَعْطَوْا قَلِيلًا نَّكِرًا
if they give, they will give little and in bad temper,

وَ مَنَّا عَلَى طَوِيلًا وَ دُمُّوا كَثِيرًا
making me feel long obliged and blaming me much.

فَ يَفَضُّ اللَّهُمَّ غَنِيٌّ
So through Thy bounty, O Allah, free me from need,

وَ يَعْظُمْتُكَ فَانْعَضَنِي
through Thy mightiness, lift me up,

وَ بِسْعَتْكَ فَابْسَطْ يَدُي
through Thy boundless plenty, open my hand,

وَ بِيَّا عَنْدَكَ فَاكْفِئْيَ
and with that which is with Thee, suffice me!

اللَّهُمَّ صَلِّ عَلَى مُهَمَّدٍ وَ ﺪِ لِه
O Allah, bless Muhammad and his Household,

وَ خَلْصِنِئُ مِنَ الْحَسَدِ
rid me of envy,

وَ احْصِرْنِي عَنَّ الدُّنْوَبٍ
encircle me against sins,

وَ وَرَّبِّي غَيْنَ غَيْبَ الْمَحَامِرِ
make me abstain from things unlawful,

وَ لَا تَجْرَّنِئُي عَلَى المُعاصِيِّ
give me not the boldness of disobedient acts,

وَاجْلُ عَنْدَكَ وَرَضَائِ فِي ما يَرْدُ عَلَى مِنْكَ

assign me love for that which is with Thee and satisfaction with that which comes to me from Thee,

وَ بَارِك لِيَ فِي مَا رُزِقْتِ

bless me in

فِي مَا حَوَّلْتِ

that which Thou providest me,

وَ فِي مَا كُنْتِ

that which Thou conferrest upon me,

وَ فِي مَا أُنْعِمْتُ بِهِ عَلَى

and that through which Thou favourest me,

وَ اجْعَلْنِي فِي كُلِّ حَالَتِي

and make me in all my states

مَحْفُوظًا مَكْلَوْنَا

safeguarded, watched,

مُسْتَوْرًا مَفْتَوْعًا
covered, defended,

مُخَادِعًا مُجَازًا
given refuge, and granted sanctuary!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِه

O Allah, bless Muhammad and his Household

وَ افْضِ عَنِّي كُلُّ مَا أَرْزَقْتُهُ وَ فِرْصَتِهِ عَلَى لَكَ فِي

and let me accomplish everything which Thou hast enjoined upon me or made obligatory for me toward Thee,

وَ جَهِ مِن وَجْهِ طَاعَتِك
in one of the ways of Thy obedience,

أَوْ الخَلْقِ مِنْ خَلْقِك

or toward one of Thy creatures,

وَ افْضِ عَنْ ذَلِكَ بَدْنِي

though my body be too frail for that,

وَ وَ هَنَّئ عَنْهُ فُوْتِي
c

my strength too feeble,

وَ لَمْ نَنْتَلِهُ مَقِدْرَتِيَّ
my power not able to reach it,

وَلَمْ يَسَعِه مَالِي وَلَا ذَاتٌ يَدٌ

and my possessions and what my hand owns not encompass it,

ذَكَرْتُهُ أوْ نَسَبْتُهُ

and whether I have remembered it or forgotten it.

هُوَ يَا رَبِّ مَا فَقُدْ أَحْسَنْتُهُ عَلَىٰ

It, my Lord, is among that which Thou hast counted against me

وَ أُغْفِلْتُهُ أَنَا مِنْ نَسِيَّ

while I have been heedless of it in myself.

فَأَدْهَ عَنْيُ مِنْ جَزَيْلٍ عَطْيَةٍ كَوْ كَبِيرٌ مَا عَنْدَكَ فَانِذَكَ وَاسْعَ كَرِيمٍ

Let me perform it through Thy plentiful giving and the abundance which is with Thee - for Thou art Boundless, Generous —

حتى لا يبقى على شيء منه تريد أن

so that nothing of it may remain against me, lest Thou wouldst wish

تُقَاصِنَّى بِهِ مِنْ حَسَنَاتِي
to settle accounts for it from my good deeds

أو تَضِاعَفَ بِهِ مِنْ سَيِّئَاتِي

or to compound my evil deeds

يَوْمَ الْفَالِكَ يَا رَبَّ
on the day I meet Thee, my Lord!

اللَّهُمَّ صَلِّ عَلَى مَهْدِ وَ الْهُ

O Allah, bless Muhammad and his Household

وَارْزُقْنِي الرَّغِيبَةَ فِي الْعَمَلِ لَكَ لَا خَرَّيْنِ

and provide me with desire to serve Thee for the sake of my state in the hereafter,

حتى أُعْرَفَ صِدَاق ذَلِكَ مِنْ قَلْبِي

such that I know the truthfulness of that [desire] in my heart,

وَ حَتَّى يَكُونَ الْغَالِبُ عَلَى الْرُّهْدِ فِي دُنْيَتِ

be dominated by renunciation while in this world,

وَ حَتَّى أَعْمَلُ الْحَسَنَاتِ شَوْقًا
do good deeds with yearning,

وَ أَمْنَ مِنْ السَّيِّئَاتِ فَرْقًا وَ حَوْفًا

and remain secure from evil deeds in fright and fear!
And give me a light whereby I may walk among the people, be guided in the shadows, and seek illumination in doubt and uncertainty!

O Allah, bless Muhammad and his Household and provide me with fear of the threatened gloom and yearning for the promised reward, such that I may find the pleasure of that for which I supplicate Thee and the sorrow of that from which I seek sanctuary in Thee!

O Allah, Thou knowest what will set my affairs right in this world and the next, so be ever gracious toward my needs!

O Allah, bless Muhammad and Muhammad's Household and provide me with what is Thy right when I fall short in thanking Thee for that through which Thou hast favoured me

Holy Quran, 6:122
in ease and difficulty,
health and sickness,
such that I may come to know in myself
repose in satisfaction and serenity of soul in that
which Thou hast made incumbent upon me in whatever states may occur:
fear and security,
satisfaction and displeasure,
loss and gain!
O Allah, bless Muhammad and his Household
and provide me with a breast safe from envy,
such that I envy none of Thy creatures and in anything of Thy bounty
and such that I see none of Thy favours toward any of Thy creatures
in religion or this world,
well-being or reverential fear,
plenty or ease,
without hoping for myself better than it through and from Thee alone, who hast no associate!
اللهم صل على محمد وآلله

O Allah, bless Muhammad and his Household

وأرزقني

and provide me in this world and the next with

cautions against offenses and

والاختصار من الزائل في الدنيا والآخرة في حال الرضا و

الغضب

wariness against slips in the state of satisfaction and wrath,

حتى أوكون بما يرزق على منهما بمنزلة سوأء

such that I may remain indifferent toward that which enters upon me from the two states,¹

عامالا بطاعتاك مؤثرًا لرضاك على ما سواهما في الأولياء و

الأعداء

I work toward Thy obedience, and prefer it and Thy good pleasure over all else in both friends and enemies.

حتى يأمن عندى من ظلمى وجورى

Then my enemy may stay secure from my wrongdoing and injustice

ويباس وليي من ميلي وانحاطاته هواي

and my friend may despair of my inclination and the bent of my affection.

واجعلني ممن يدعوك مخلصًا في الرحمن ذعاء المخلصين

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 حميد مجيد

Verily Thou art Praiseworthy, Glorious.

وكان من دعاكه إنا سال الله الالغافهة وشكرها

23. His Supplication when he Asked Allah for Well-Being and Thanked Him for it

اللهم صل على محمد وآلله

¹ i.e., unaffected by my own good pleasure or wrath in a given situation
O Allah, bless Muhammad and his Household,

وَ أَلْسِنِي عَافِيَتَكَ
clothe me in Thy well-being,

وَ جَلَّنِي عَافِيَتَكَ
wrap me in Thy well-being,

وَ حَصِّنِي بِعَافِيَتَكَ
fortify me through Thy well-being,

وَ أَكْرَرْ مَنِي بِعَافِيَتَكَ
honour me with Thy well-being,

وَ أَعْنَى بِعَافِيَتَكَ
free me from need through Thy well-being,

وَ رَتْضَى عَلَى بِعَافِيَتَكَ
donate to me Thy well-being,

وَ هَبَ لِي عَافِيَتَكَ
bestow upon me Thy well-being,

وَ أَفْرَشَتِي عَافِيَتَكَ
spread out for me Thy well-being,

وَ أَصِلِّ لِي عَافِيَتَكَ
set Thy well-being right for me,

وَ لَن تَعْرِقَ بَيْنِي وَ بَيْنِ عَافِيَتَكَ فِي الدُّنْيَا وَ الْأَخْرَىٰ
and separate me not from Thy well-being in this world and the next!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آٓىٰه
O Allah, bless Muhammad and his Household

وَ عَافِيَتَنِي
and make me well with

عَافِيَةٍ كَافِيةٍ شَافِيةٍ عَالِيَةٍ نَافِيَةٍ
a well-being sufficient, healing, sublime, growing,

عَافِيَةٍ تُولِدُ فِي بَدْنِي الَّعَافِيَةٍ
a well-being that will give birth to well-being in my body,

عَافِيَةٍ الدُّنْيَا وَ الْأَخْرَىٰ
a well-being in this world and the next!

وَ امْنَى عَلَىٰ
Oblige me through

بِالصِّحَةِ وَالأَمْنِ

health, security,

وَالسَّلَامةِ فِي دِينِي وَبَدنِي

and safety in my religion and body,

وَالبصِّرَةِ فِي قُلْبِي

insight in my heart,

وَالتَّفَازِدِ فِى أَمْوَرِي

penetration in my affairs,

وَالخَشْيَةِ لِكَ

dread of Thee,

وَالخَوْفِ مَنْكَ

fear of Thee,

وَالفَوْقَ عَلَى مَا أَمَرْتِي بِهِ مِنْ طَاعَتِكَ

strength for the obedience which Thou hast commanded for me,

وَالإِجْتِزَالِ لِمَا نَهِيتَى عَنْهُ مِنْ مَعْصِمٍ تِنَّكَ

and avoidance of the disobedience which Thou hast prohibited for me!

اللَّهُمَّ وَامْنِى عَلَى

O Allah, oblige me through

بِالحِجَّ وَالعُمْرَةِ

the hajj, the umra,

وَزَيَارَةٌ قَبْرِ رُسُوْلِكَ صَلَّوَاتُكَ عَلَيْهِ وَرَحْمَتُكَ وَبَرْكَاتُكَ عَلَيْهِ وَعَلَى اِلِهِ وَالرَّسُوْلِ

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)

فِي عَامِي هَذَا وَفِي كُلِّ عَامٍ

in this year of mine and in every year,

وَاجْعَلْ ذَلِكَ

That is, the lesser pilgrimage to Mecca, made outside of the season of the hajj
and make that

accepted, thanked, and

mentioned before Thee

and stored away with Thee!

Make my tongue utter Thy praise, Thy thanksgiving, Thy remembrance, and Thy excellent laudation,

and expand my heart toward the right goals of Thy religion!

Give me and my progeny refuge from

the accursed Satan,

the evil of venomous vermin, threatening pests, swarming crowds, and evil eyes,

the evil of every rebel satan,

the evil of every refractory sovereign,

the evil of everyone living in ease and served,

the evil of everyone weak or strong,

the evil of everyone born high or low,

the evil of everyone small or great,

the evil of everyone near or far,

Holy Quran, 22:3
الشر من كل من نصب لرسولك و لأهل بيته خزبا من الجن والناس.

the evil of everyone, jinn or man, who declares war on Thy Messenger and his Household,

و من شر كل ذئبة أنت أخذ بناصبتها.

and the evil of every crawling creature that Thou hast taken by the forelock!

أناك على صراط مستقيم.

Surely Thou art on a straight path.

الله صل على محمد و آله

O Allah, bless Muhammad and his Household

و من أرادني بسوء فاصرف عنني

and if someone desires ill for me turn him away from me,

و احذر على مكره

drive away from me his deception,

و اذرأ عني شره

avert from me his evil,

و رد كيده في نحره

send his trickery back to his own throat,

و اجعل بين يديه سدا حتي

and place before him a barricade, so that Thou mayest

تعمي على بصري

blind his eyes toward me,

و تنصم عن ذكرى سمحه

deafen his ears toward my mention,

و تفقل دون خطاري قلب

lock his heart toward recalling me,

و تخرس عني لسانه

silence his tongue against me,

و تقمع رأسه

restrain his head,

و تذل عزه

abase his exaltation,

Holy Quran, 11:56
break his arrogance,
abase his neck,
disjoint his pride,
and make me secure from all
his injury, his evil,
his slander, his backbiting, his faultfinding,
his envy, his enmity,
his snares, his traps,
his foot soldiers, and his cavalry!
Surely Thou art Mighty, Powerful!

O Allah, bless Muhammad, Thy slave and Thy messenger, and his Household, the pure,
and single them out for the best of
Thy blessings, Thy mercy,
Thy benedictions, and Thy peace!
And single out my parents, O Allah, for honour with Thee and blessings from Thee,
O Most Merciful of the merciful!
O Allah, bless Muhammad and his Household,
who receiving from Thee, teach me through inspiration knowledge of everything incumbent upon me toward them,
and gather within me knowledge of all that completely!
Then make me act in accordance with what Thou hast inspired me
and give me the success to put into practice the knowledge Thou hast shown to me, lest I fail to act according to something Thou hast taught me.
O Allah, bless Muhammad and his Household, as Thou hast ennobled us through him,
and bless Muhammad and his Household, as Thou hast made incumbent upon us rights toward the creatures because of him!

---

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 hadées 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)
أَهَابْهُمَا هَٰئِبَةَ السَّلَطَانِ الْعَسُوْفِ
fill me with awe of my parents, the awe one has toward a tyrannical sovereign,
وَ أَبَرَّهُمَا بِرَأْلَمِ الرَّعْوَفِ
and let me be devoted to them, with the devotion of a compassionate mother!
وَاجْعَلِ طَاعَتِي لَوَالدِّي وَ بَرَى بِهِمَا
Make my obedience and devotion to them
فَأَقْدِمْ عَلَى رُضَائِ رَضَاهمَا
more gladdening to my eyes than sleep to the drowsy
وَ أَنْتَظِرُ لَصَدَرِي مِنْ شُرْبَةِ الطَّمَانِ
and more refreshing to my breast than drink to the thirsty,
حَتَّى أُظْهِرُ عَلَى هَوَائِهِمَا
so that I may prefer their inclination to my inclination,
وَ أَقِدِمْ عَلَى رُضَائِ رَضَاهمَا
set their satisfaction before my satisfaction,
وَ أَنْتَظِرُ لَصَدَرِي بِهِمَا بِى وَ إِنْ قَلَّ
make much of their devotion to me though it be little,
وَ أَسْتَقْلِ بَرَى بِهِمَا وَ إِنْ كَثَرَ
and make little of my devotion to them though it be great.
اللَّهُمَّ
O Allah,
حَقْصُ لَهُمَا صَوْتِي
lower before them my voice,
وَ أَطْبِ لَهُمَا كَلاًمِي
make agreeable to them my words,
وَ إِنْ لَهُمَا عَزَيْكَنِ
make mild before them my temper,
وَ أَعْفِ فَ عَلِيْهِمَا قُلُبِي
make tender toward them my heart,
وَ صَبِرْنِي بِهِمَا رَفِيقًا وَ عَلِيْهِمَا شَمِيقًا
and turn me into their kind companion, their loving friend!
اللَّهُمَّ
O Allah,
thank them for my upbringing,
reward them for honouring me,
and guard them as they guarded me in my infancy!

O Allah, and whatever harm has touched them from me,
detest thing has reached them from me,
or right of theirs which has been neglected by me,

allow it to
alleviate their sins,
raise them in their degrees,
and add to their good deeds!

O He who changes evil deeds into manifold good deeds!

O Allah, whatever
word through which they have transgressed against me,
act through which they have been immoderate with me,
right of mine which they have left neglected.
or obligation toward me in which they have fallen short,

وَ قَبَلْتَ لَهُمَا وَ جُدِّثْ يَّهُ عَلَيْهُمَا

I grant it to them and bestow it upon them,

وَ رَغِبْتَ إِلَيْكُمْ فِي وَضْعٍ ثَبِيعِهِ عَنْهُمَا فَانِئٌ

and I beseech Thee to remove from them its ill consequence, for I do not

لا أَتْهُمَا عَلَى نَفْسِي

accuse them concerning myself,

وَ لَا أُسْتَبْطِلْهُمَا فِي بَرِئٍ

find them slow in their devotion toward me,

وَ لَا أُكْرِهُمَا مَثَلًا تُؤْلِيَّةً مِنْ أَمْرِي يَارَبُّ فَهُمَا

or dislike the way they have attended to my affairs, my Lord! They have

أُجْبِرُ حَقًا عَلَىٰ

rights against me which are more incumbent,

وَ أُقْدِمَ إِحْسَانًا إِلَيْهِ

precedence in beneficence toward me that is greater,

وَ أُعْطِمْ مِنْهَا لَذٍّ

and kindness toward me that is mightier than that

مِنْ أَنْ أَقَاضِهُمَا بِعُدُّ

I should settle accounts with justice

أوْ أَجَازِيْهُمَا عَلَى مِثْلٍ

or repay them with equivalents.

اَيْنَ اَذَا يَا الْهَيٍّ طَوْلُ شَغْطِهِمَا بَيْنَ بَيْتِيْ

Where then, my Allah, would be their long occupation with bringing me up?

وَ اَيْنَ شَدَّةَ تَعْهُمَا فِي حُرَاسَتِيْ

Where the hardship of their toil in taking care of me?

وَ اَيْنَ اِفْتَارُ هُمَا عَلَى أَنْفِسِهِمَا لِلنَّوْسَعَةِ عَلَىٰ

Where the stinting of themselves to provide me with plenty?

هَيَّاتٌ

What an idea! I can never

مَا يَسْتَؤْفِيَّانَ مَنْى حَقُّهُمَا

discharge their right against me,

وَ لَا أُدْرِكَ مَا يُجْبِبُ عَلَى لَهُمَا
fulfil my obligations toward them,

و لا أنا يقض وظيفة خدمتهم

or accomplish the duty of serving them.

فصل على محمد و الله

So bless Muhammad and his Household

و أعين يا خير من استعين به

and help me, O Best of those whose help we seek!

و وقفي يا أهدى من رغب إليه

Give me success, O Most Guiding of those whom we beseech!

ولا تجعلني في أهل العقوب لابناء و الأمهات يوم تجزى كل نفس

بما كسبت و هم لا يظلمون

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.

أللهم صلى على محمد و الله و دريته

O Allah, bless Muhammad, his Household, and his progeny

و أخصص أبوى بأفضل ما خصصت به أبائي عبادات المؤمنين و أمهاتهم

and single out my parents for the best which Thou hast singled out for the fathers and mothers of Thy faithful servants,

يا أرحم الرحمين

O Most Merciful of the merciful:

اللهم لا تنسي ذكرهما

O Allah, let me not forget to remember them

في أذكار صلواتي

after my ritual prayers,

و في أذا من أذن ليلي

at every time throughout my night,

و في كل ساعة من ساعات نهار

and in each of the hours of my day!

اللهم صلى على محمد و الله

O Allah, bless Muhammad and his Household,
forgive me through my supplication for my parents,

forgive them through their devotion to me with unfailling forgiveness,

be well pleased with them through my intercession for them with resolute good pleasure,

and make them reach through Thy generosity the abodes of safety!

O Allah, if Thy forgiveness reaches them first, make them my intercessors,

and if Thy forgiveness reaches me first, make me their intercessors,

so that we may gather together through Thy gentleness in the house of Thy generosity and the place of Thy forgiveness and mercy!

Verily Thou art Possessor of abounding bounty and ancient kindness, and Thou art the Most Merciful of the merciful!

and if Thy forgiveness reaches me first, make me their intercessors,

Verily Thou art Possessor of abounding bounty and ancient kindness, and Thou art the Most Merciful of the merciful!

25. His Supplication for his Children (upon them be peace)

O Allah, be kind to me through

the survival of my children,

and setting them right for me,

allowing me to enjoy them!

My Allah,

1 Holy Quran, 7:151
أَمْدُدْلِي فِي أَعْمَارِهِم
make long their lives for me,
وَزَدَلِي فِي أَجَالِهِم
increase their terms,
وَرَبِّ لَئِی صَغِیْرِهِم
bring up the smallest for me,
وَفَوْلِی ضَعِیْفِهِم
strengthen the weakest for me,
وَأَصْحَبَ لَئِی أَبْدَانِهِم وَأَذِیارِهِم وَأَخِلاَقِهِم
rectify for me their bodies, their religious dedication, and their moral traits,
وَعَافِهِم فِی أَنفُسِهِم وَفِی جَوَارِهِم وَفِی كُلِّ مَا غَنِیتْ بِهِ مَنَ أَمْرِهِم
make them well in their souls, their limbs, and everything that concerns me of their affair,
وَأَذَرِیۡلِی وَعَلَی یَدُ أَرْزَافِهِم
and pour out for me and upon my hand their provisions!
وَأَجَعِلُهُم
Make them
آَبَرَارًا أَنْقِیَاءً بِصَرَأَء
pious, fearing, insightful,
سَامِعِین مَطِیعِین لَك
hearing, and obedient toward Thee,
وَلَا وَلِیۡاَبِكَ مَحِبِیۡن مَانِصِّیۡحِین
loving and well-disposed toward Thy friends,
وَلِجَمِیۡع أَعۡدَانِکَ مَعَادِیۡن وَمَعِضِیۡن أَمِیۡن
and stubbornly resistant and full of hate toward all Thy enemies! Amen!
اللَّهُمَّ
O Allah, through them
اَشْدَد بِهِم عَصۡدِیۡن
strengthen my arm,
وَاقِم بِهِم أُودَیۡن
straighten my burdened back,
multiply my number,
adorn my presence,
keep alive my mention,
suffice me when I am away,
help me in my needs,
and make them
loving toward me, affectionate, approaching,
upright, obedient,
ever disobedient, disrespectful,
opposed, or offenders!
Help me in their upbringing, their education, and my devotion toward them,
give me among them from Thyself male children,
make that a good for me,
and make them a help for me in that which I ask from Thee!
Give me and my progeny refuge from the accursed Satan, for Thou hast
created us, commanded us, and prohibited us,
and made us desire the reward of what Thou hast commanded,
and fear its punishment!

Thou assigned to us an enemy who schemes against us,
gave him an authority over us in a way that Thou didst not give us authority over him,
allowed him to dwell in our breasts
and let him run in our blood vessels;
he is not heedless, though we be heedless,
he does not forget, though we forget;
he makes us feel secure from Thy punishment
and fills us with fear toward other than Thee.

If we are about to commit an indecency, he gives us courage to do so,
and if we are about to perform a righteous work, he holds us back from it.

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’
If he promises us, he lies, and if he raises our hopes, he fails to fulfil them.

If Thou dost not turn his trickery away from us, he will misguide us, and if Thou dost not protect us from his corruption, he will cause us to slip.

O Allah, so defeat his authority over us through Thy authority, such that Thou holdest him back from us through the frequency of our supplication to Thee and we leave his trickery and rise up among those preserved by Thee from sin!

grant me my every request, accomplish for me my needs, withhold not from me Thy response when Thou hast made Thyself accountable for it to me, veil not my supplication from Thyself, when Thou hast commanded me to make it, and be kind to me through everything that will set me right in this world and the next, in everything that I remember or forget, display or conceal.

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1 Cf. 12:10
2 These four lines refer to 2:186 and 40:60
أو أعلنت أو أسررت
واعطقني في جميع ذلك من
In all of this, place me through my asking Thee among
المصلحين يسول إلى إياك
those who set things right.
المنجحين بالطلب إياك
those who are answered favourably when they request from Thee.
غير الممثوعين بالتوكل عليك
and from whom is not withheld when they put their trust in Thee,
المعودين بالتعوذ بك
those accustomed to seek refuge in Thee,
الراحين في التجارة عليك
those who profit through commerce with Thee,
المجارين بعزك
those granted sanctuary through Thy might,
الموسوع عليهم الرزق الحلال من فضلك الواسع بجودك وكربماك
those given lawful provision in plenty from Thy boundless bounty through Thy munificence and generosity,
المعرين من الذل بك
those who reach exaltation after abasement through Thee,
و المجارين من التلأل ادعك
those granted sanctuary from wrong through Thy justice,
و المعافين من البلاء برحمناك
those released from affliction through Thy mercy,
و المغنين من الفقر بغذاك
those delivered from need after poverty through Thy riches,
و المعصومين من الذنوب والزلزل والخطأ يتقواك
those preserved from sins, slips, and offenses through reverential fear toward Thee,
و الموقفين للخير والرشد والصواب بطاعتك
those successful in goodness, right conduct, and propriety through obeying Thee,
و المحال بيتهم وبين الذنوب يقدرتك
those walled off from sins through Thy power,
the refrainers from every act of disobedience toward Thee,

the dwellers in Thy neighbourhood!

O Allah,

give me all of that through Thy bestowal of success and Thy mercy,

grant us refuge from the chastisement of the burning,

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,

in the immediate of this world and the deferred of the next!

Verily Thou art the Near, the Responder,

the All-hearing, the All-knowing,

the Pardoner, the Forgiving,

the Clement, the Merciful!

And give to us in this world good, and in the next world good, and protect us from the chastisement of the Fire!​

and whether [even] a stranger who has fled to me for refuge in the sanctuary, these I shall not send out; [he shall stay] until I come to him or his people, if you do believe in your Lord.

Holy Quran, 2:201
26. His Supplication for his Neighbours and Friends when he Mentioned them.

اللَّهُمَّ صلِّ عَلَى مُحَمَّدٍ وَ آله

O Allah, bless Muhammad and his Household

وَ تَوَلَّىَ فِي جِيْزَانِ وَ مَوَالِيَ الْعَارِفِينَ بِحَقِّنَا وَ المُنَادِيْنَ لِاَعْدَانِنَا

and attend to me with Thy best attending in my neighbours and friends who recognize our right

وَ وَقَفْهُمُ

and war against our enemies!

Give [my neighbours and friends] success in

لِإِقَامَةِ سُنَّتٍكَ

performing Thy prescriptions

وَ الأَحَدُ بِمَحَاسِنِ أَذْبَكُ فِيْ

and taking on the beauties of Thy courtesy through

إِرْقَافِ صَعِيقٍ فِيْ

acting gently with their weak,

وَ سَلَّ حَلَبَهُمُ

remedying their lacks,

وَ غَيْبَةَ مَرْيَضِهِمْ

visiting their sick,

وَ هَدَايَةَ مُسْتَشِيرِهِمْ

guiding their seeker of right guidance,

وَ مُنَاصِحةَ مُسْتَشِيرِهِمْ

giving good counsel to their seeker of advice,

وَ تَعْهُدُ قَادَمَهُمْ

attending to the one among them who returns from travel,

وَ كِتَانُ أَسْرَارِهِمْ

hiding their secrets,

وَ سَرُّ عَوْرَاتِهِمْ

covering over their shameful things,

وَ نُصْرَةَ مُطَلَّبَهُمْ

helping their wronged,

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1 That is, those who recognize the Imamate of Zain al-Abidin (a.s.) and the other Imams. Cf. 47.64
sharing kindly with them in goods,

and giving what is due to them before they ask!

Let me, O Allah,

repay their evildoer with good-doing,

turn away from their wrongdoer with forbearance.

have a good opinion of everyone of them,

attend to all of them with devotion,

lower my eyes before them in continence,

make mild my side toward them in humility,

be tender toward the afflicted among them in mercy,

make them happy in absence through affection,

love that they continue to receive favour through good will,

grant them what I grant my next of kin,

and observe for them what I observe for my special friends!

O Allah, bless Muhammad and his Household,
27. His Supplication for the People of the Frontiers

اللهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آَلِهَ
O Allah, bless Muhammad and his Household,
وَ حَصَنْ نُفْوَرَ الْمُسْلِمِينَ بِعَزْيَكَ
fortify the frontiers of the Muslims through Thy might,
وَ أَيْدِ حَمَائِهَا بِقُوَّيَكَ
support their defenders through Thy strength,
وَ أَسْبَعَ غَطَائِهِمْ مِنْ جَذَائِكَ
and lavish upon them gifts through Thy wealth!
اللهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آَلِهَ
O Allah, bless Muhammad and his Household,
وَ كَثِيرَ عَدَّهُمْ
increase their number,
وَ مُسْلِحُ أَسْلَحَهُمْ
hone their weapons,
وَ حَارِسُ حُوَارِينَهُمْ
guard their territory,
وَ اسْمِعُ حُوَمَتَهُمْ
defend their midst,
O Allah, bless Muhammad and his Household,

وَ عَرَقُهُمْ مَا يَجِلُونَ
give them the knowledge of that of which they are ignorant,

وَ عَلِمُهُمْ مَا لَا يَعْلُمُونَ
teach them what they do not know,

وَ بَصَرُهُمْ مَا لَا يُبْصِرُونَ
and show them what they do not see!

وَ أَنْسُهُمْ عِندَ لِقَانِيْهِمْ العَذُوَّ ذِكْرُ ذَنِيْهِمُّ الْخَدْعَةِ الْعَرِّورَ
make them forget when they meet the enemy to remember this cheating and delusive world of theirs,

وَ اِمْجُ عَنْ فُلُوْهُمْ حَطَرَاتِ المَالِ الْفَثُونَ
erase from their hearts the thought of enchanting possessions,

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.
وَأَجْعَلِ الْجَنَّةَ نَصْبَ أَعَيْنِهِمْ
place the Garden before their eyes,

وَلَوَّحَ مِنْهَا لَا بَصَارَ هِمْ مَا أَغْدَدَتْ فِيهَا مِنْ
and display to their sight that part of it which Thou hast prepared for them

- the homes of everlastingness
- the beautiful houris
- the rivers gushing forth with all sorts of drinks,
- the trees hanging, low with all kinds of fruits
- lest any of them think of turning his back
- or suggest to himself to flee his opponent!

O Allah,
defeat their enemy through that,

وَفَرَقْ بَيْنَهُمْ وَبَيْنَ أَسْلِحَتِهِمْ
separate them from their weapons,

وَحَلَخْ وَتَأْتَى أَفْتَدَتِهِمْ
pull out the firm ties from their hearts,

وَنَجَعَدْ بَيْنَهُمْ وَبَيْنَ أَرُودَتِهِمْ
keep them far away from their stores,

وَحَيْرَهُمْ فِي سَلِبِهِمْ
bewilder them in their roads,
وَ أَفْطَعَ عَنْهُمُ الْمَدْدَ

cut off reinforcements from them,

وَ أَقْطَعَ عَنْهُمُ الْمَدْدَ

cut them down in numbers,

وَ أَفْطَعَ عَنْهُمُ الْمَدْدَ

cut off reinforcements from them,

وَ أَقْطَعَ عَنْهُمُ الْمَدْدَ

cut them down in numbers,

وَ أَقْطَعَ عَنْهُمُ الْمَدْدَ

cut off reinforcements from them,

وَ أَقْطَعَ عَنْهُمُ الْمَدْدَ

cut them down in numbers,

وَ أَقْطَعَ عَنْهُمُ الْمَدْدَ

cut off reinforcements from them,

وَ أَقْطَعَ عَنْهُمُ الْمَدْدَ

cut them down in numbers,

وَ أَقْطَعَ عَنْهُمُ الْمَدْدَ

cut off reinforcements from them,

وَ أَقْطَعَ عَنْهُمُ الْمَدْدَ

cut them down in numbers,

وَ أَقْطَعَ عَنْهُمُ الْمَدْدَ

cut off reinforcements from them,

وَ أَقْطَعَ عَنْهُمُ الْمَدْدَ

cut them down in numbers,

وَ أَقْطَعَ عَنْهُمُ الْمَدْدَ

cut off reinforcements from them,

وَ أَقْطَعَ عَنْهُمُ الْمَدْدَ

cut them down in numbers,

وَ أَقْطَعَ عَنْهُمُ الْمَدْدَ

cut off reinforcements from them,

وَ أَقْطَعَ عَنْهُمُ الْمَدْدَ

cut them down in numbers,

وَ أَقْطَعَ عَنْهُمُ الْمَدْدَ

cut off reinforcements from them,

وَ أَقْطَعَ عَنْهُمُ الْمَدْدَ

cut them down in numbers,

وَ أَقْطَعَ عَنْهُمُ الْمَدْدَ

cut off reinforcements from them,

وَ أَقْطَعَ عَنْهُمُ الْمَدْدَ

cut them down in numbers,

وَ أَقْطَعَ عَنْهُمُ الْمَدْدَ

cut off reinforcements from them,

وَ أَقْطَعَ عَنْهُمُ الْمَدْدَ

cut them down in numbers,
O Allah, through that
cannot be worshipped in the regions of the earth but Thee
and no forehead of theirs may be rubbed in dust for less than Thee!
للهم
O Allah,
send out the Muslims of every region on raids against the idolaters who face them!
وَأُمِّدُهُم بِمَلِكَةٍ مِنْ عَدْنَاكَ مُرَدِّفِينَ
Reinforce them with angels in ranks from Thee,
حتى يَكْسَفُوهُم إِلَى مَنْطَعِ الْبَرَّ فِي أَرْضِكَ وَأَسْرَى
until the idolaters are routed by them to the end of the land, slain in Thy earth or taken captive,
أو يُقْرِؤُوا بَيْنَكَ أَنتَ اللَّهُ الْحَقِّ
or till they admit that Thou art Allah,
لَا إِله إلا أَنتَ
other than whom there is no Allah,
وَحَدَّكَ لَا شَرِيكَ لَكَ
Thou alone, who hast no associate!
للهم
O Allah,
وَاعْمَمْ بَذُلِكَ أَعْدَاؤُكَ فِي أَفْقَاطِ الْبَلَادِ مِنَ الْهَنِيدَ وَالرُّؤُومَ وَالْتَرْكِ
1 The commentator devotes a long discussion to the word mihal, which occurs in the Qur'anic name of Allah, shadid al-mihal (13:13). It may signify, among others, cunning, guile, stratagem, planning, managing, power, strength, dispute, enmity, punishment, vengeance, chastisement
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, and the rest of the idol-worshipping nations, those whose names and attributes are concealed,

but whom Thou countest in Thy cognizance

and oversee through Thy power!

O Allah,

distract the idolaters from reaching for the borders of the Muslims through the idolaters,

bar them from cutting them down through being cut down,

and hold them back from massing together against them through dissension!

O Allah,

empty their hearts of security and their bodies of strength,

distract their hearts from thinking of stratagems,

make their limbs too feeble for clashing with men,

make them too cowardly for contending with champions,

send against them a troop of Thy angels with some of Thy severity as Thou didst on the Day of Badr, so that through it Thou mayest

---

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).
Cut off their roots, harvest their thorns,
and disperse their number!

O Allah, hurl down their cities,
harass them with peltings,
and hinder them through drought,
place their supplies in the most ill-omened part of Thy earth and the farthest from them,
bar them from its fortresses,
and strike them with constant hunger and painful illness!

O Allah,
if a warrior from the people of Thy creed wars against them
or a struggler from the followers of Thy prescriptions struggles against them so that
Thy religion may be the highest,
Thy party the strongest,
and Thy share the fullest,
cast ease to him,
وَ هَيَّٰهُ لَهُ الْأَمَرَ
arrange his affair,
وَ تَوَلَّهُ بِالْخَجْحَةِ
attend to him by granting success,
وَ تَخَيَّرَ لَهُ الْأَصْحَابَ
select for him his companions,
وَ أَسْتَفْوَهَ الْطَّهْرِ
strengthen his back,
وَ أَسْبِغَ عَلَيْهِ فِي النَّفَقَةِ
lavish upon him livelihood,
وَ مَتَّعَهُ بِالْنَّشَاطِ
give him enjoyment of joyous vitality,
وَ أَطْفَ عَنْهُ حَرَارةُ الشَّوْقِ
cool for him the heat of yearning,
وَ أَجْرِهِ مِنْ غَمْ الْخَشْيَةِ
give him sanctuary from the gloom of loneliness,
وَ أَانْسَهُ ذَكْرُ الْأَهْلِ وَ الْوَلْدِ
make him forget the remembrance of wife and child,
وَ أَثَرَ لَهُ حُسْنَ النَّبِيَّةِ
pass along to him an excellent intention,
وَ تَوَلَّهُ بِالْعَافِيَةِ
attend to him with well-being,
وَ أَصْحَبَهُ السَّلَمَاةِ
make safety his companion,
وَ أَعْفَهُ مِنْ الْجُنُونِ
release him from cowardice,
وَ الْهَمَّةِ الْجُرَأَةِ
inspire him with boldness,
وَ أَرْزَقَهُ الشَّدَّةُ
provide him with strength,
وَ أَيُّدَهُ بِالْفَصْرَةِ
support him with help,
teach him right conduct and the norms of the Sunna,

point him straight in judgment,

remove from him hypocrisy,

purify him from seeking fame,

and make his thinking and remembrance, his departing and his staying, be in Thee and for Thee!

When he stands in ranks before Thy enemy and his enemy,

make them few in his eye,

diminish their importance in his heart,

give him a turn to prevail over them,

not them a turn to prevail over him!

But if Thou sealest him with felicity and decreest for him martyrdom, then let it be after

he has exterminated Thy enemies by slaying,

and Thy enemy has turned his back in flight!

O Allah, and if a Muslim should
take the place of a warrior or a soldier in his home,

attend to those left behind in his absence,

help him with a portion of his property,

assist him with equipment,

hone him for the struggle,

send along with him a supplication for his purpose,

or guard his honour in his absence.

reward him with the like of his reward measure for measure, like for like,

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

the bounty Thou hast granted to him

and the generosity Thou hast prepared for him!

O Allah,

and if the affair of Islam should worry a Muslim

and the alliance of the idolaters against Islam should grieve him, so that he

has the intention to go to war
أو هم بجهاد
and is about to enter the struggle,
فَقَعَدَ بِه ضَعَف
but frailty keeps him seated,
أو أبطأت به فاقه
or neediness keeps him waiting,
أو أخره عنده حديث
a mishap delays him,
أو عرض له دون أرادته مانع
or an obstruction prevents him from his wish,
فَآكتِبِ اسمه فِي الْغَابِين
write his name among the worshipers,
و أوجب له ثواب المجاهدين
and place him among the ranks of the martyrs and the righteous!
و أجعله في نظام الشهداء والأصالحين
and make incumbent for him the reward of the strugglers,
اللهُم صل على مَحْمَد عبده و رُسولك و ال مَحْمَد صلَوَه
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,
مُشْرَفَةً فَوقُ التَّحَيَّاتِ
towering beyond all other salutations,
صلوة لا ينتهى أدمها
a blessing whose end is never reached
و لا ينقطع عددها
and whose number is never cut off,
كَأَنَّك ما مُصَلِّى مِن صَلُولَتُكِ عَلَى أُحَد مِن أَوْلِيَانِكَ
like the most perfect of Thy blessings that has passed to any one of Thy friends!
إِذْكَ الْمُتَّقَانُ الحَمِيدُ
hou art All-kind, Praiseworthy,
المُدِئُ المُعِينُ
the Originator who takes back again,
28. His Supplication in Fleeing to Allah

O Allah, I showed sincerity by cutting myself off from everything but Thee.
I approached Thee with my whole self.
I averted my face from everyone who needs Thy support.
I ceased to ask from any who cannot do without Thy bounty.
I saw that the needy who seeks from the needy is foolish in his opinion, and misguided in his intellect.

I saw that the needy who seeks from the needy is foolish in his opinion, and misguided in his intellect.

O Allah, who sought exaltation through other than Thee and were abased, who wanted wealth from someone else and became poor, who tried to rise high and fell down low!
Observe the likes of them corrects a prudent man;

his taking heed gives him success;

who God’s Supplication in Fleeing to Allah
his choosing the best guides him to the path of right.

So Thou, my Master,

art the object of my asking to the exclusion of all those who are asked

and the patron of my need to the exclusion of all those from whom requests are made.

Thou art singled out for my call before all who are called;

none is associated with Thee in my hope,

nor does any join with Thee within it, for to Thee is my appeal.

To Thee, my Allah, belongs

the Unity of number,

the property of eternal power,

the excellence of force and strength,

the degree of sublimity and elevation.

Everyone other than Thee is

the object of compassion in his lifetime,

overcome in his affair,
overwhelmed in his situation,

مُختلَف الحالات

diverse in states,

مُتَنَقَّل في الصفات

constantly changing in attributes.

So Thou art high exalted above likenesses and opposites,

فَتَعَالَيْتَ عَن الْاَشْهَابَ وَ الْاَضْتَدَّانَ

proudly magnified beyond similitudes and rivals!

فَسْبَحْنَاكَ لَّا إِلَّا أَنُّتَ

Glory be to Thee! There is no Allah but Thou.

وَ كَانَ مِنْ ذَوْانِهِ إِذَا قَفَّٕ عَلَيْهِ الرُّقَ

29. His Supplication when his Provision was Stinted

أَلْلَهُمَا إِنَّكَ ابْتَلِيتِنَا

O Allah, Thou hast tried us with

فِي أَرْزَائُنَا بِصُوْءِ الْظُّن

distrust in our provisions

وَ فِي اِجْلَالِنَا بِطَوْلِ الْأَمْل

and the expectation of long lives,

حَتَّى لَتَمُسَّنَا أَرْزَائُكَ مِنْ عَنْدِ الْمُرْضَوْقِينَ

until we begged for provisions from those who are provided

وَ طِلْعَنَا بَماَّلَنا فِي أَعْمَارِ المَعْتَرِينَ

and craved in our expectations the life-spans of the long-lived!

فَصَلَّ عَلَى مُحَمَّدٍ وَ الْهَ.

So bless Muhammad and his Household,

وَ هَبْ لَنَا يَقِينًا صَادِقًا تَكْفِينَا بِهِ مِنْ مُؤَنَّةِ الطَّلَّبِ

give us a true certainty that will suffice us the burden of seeking

وَ الْهَمْنَا بَهَّةَ خَالِصَةَ تَغْنِينَا بِهَا مِنْ شَدَّةِ النَّصْبِ

and inspire us with a sincere trust that will release us from the hardship of exertion!

وَ أَجْعَلْ مَا صَرَّحْتَ بِهِ مِنْ عَدْتُكَ فِي وَحْيِكَ وَ أَيْتَعْتِهِ مِنْ فَسَمَاكَ
Let Thy clear promise in Thy Revelation which Thou hast followed in Thy Book with Thy oath cut off our worry about the provision for which Thou hast made Thyself responsible and sever our occupation with everything whose sufficiency Thou hast guaranteed!

For Thou hast said — and Thy word is the most truthful truth —

and Thou hast sworn — and Thy oath is the most kept and fulfilled —

In the heaven are your provision and everything you are promised! And then Thou hast said,

So by the Lord of heaven and earth, it is as surely true as that you have speech!

وَ كَانَ مِنْ ذَاعَتِهِ فِي الْمُعْوَنَةِ عَلَى قَضَائِهِ الْذِئْنَ

30. His Supplication for Help in Repaying Debts

وَ وَابْتُ لِأَلْعَافِيَةِ مِنْ دِينِهِ

O Allah, bless Muhammad and his Household

وَ إِتْشَعَبَ لِهَ لَفْكِرُ

and release me from a debt which

مَّنْ تَحْلِقُ يَبْحَشُهُ

makes me lose face,

وَ يَحَارُ فِيْهِ ذِهْنِيّ

confuses my mind,

وَ يِطْوُلُ بِمَمَارْسَتِهِ شُعْلٍ

disrupts my thinking,

وَ أَعْوَدُكَ يَا رَبِّ مِنْ

and prolongs my occupation with attending to it!

Holy Quran, 51:22-3
I seek refuge in Thee, my Lord,

from worry and thought about debt,

وَ شُغْلَ الْدِّينَ وَ سَهْرِه
from the distraction and sleeplessness of debt;

فَصَّلَ عَلَى مُحَمَّدٍ وَ آلِهَةٍ
so bless Muhammad and his Household

وَ أَعْدَىٰٓ مِّنْهُ
and give me refuge from it!

وَ أَسْتَهْيِرَ بِكَ يَا زَبَّ
I seek sanctuary in Thee, my Lord,

مِنْ ذِلُّكَ فِي الْحَيْوَةِ
From debt’s abasement in life

وَ مِنْ تِبْعَتِهِ بَعْدَ الْوَفَأَةِ
and its ill effects after death;

فَصَّلَ عَلَى مُحَمَّدٍ وَ آلِهَةٍ
so bless Muhammad and his Household

وَ أَجْرَنِي مَنِّهُ بُوْعِسُ قَاضِلًا أَوْ كَافِفًا وَأَصِلًا
and give me sanctuary from it through a bountiful plenty or a continually arriving sufficiency!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهَةٍ
O Allah, bless Muhammad and his Household

وَاحْجِبِينِي عَنَ السُّرَفِ وَ الأَزْدِيادِ
prevent me from extravagance and excess,

وَ قُوَّمِي بِالْبَيْدَلِ وَ الْإِقْتِصَادِ
put me on the course of generous spending and moderation,

وَ عُلَمَيْنَ حُسْنَ التَّقَدِيرِ
teach me excellent distribution,

وَ أَقْبِضْنِي بِلِطْفٍ كَ عَن التَّبْدِيرِ
hold me back through Thy gentleness from squandering,

وَ أَجْرُ مِنْ أَكْبَارِ الْخَالَالِ أَرْزَاقِيْ
allow me to attain my provisions through lawful means,

وَ وَجَّهَ فِي أَبْوَابِ الْيَلِِرِ إِنْفَاقِيْ
direct my spending toward the gateways of devotion,

وَ اَرْزُوْ عَنْيَ مِنْ الْمَالٍ مَا يُحْدَثُ لِىْ مِخِيلَةٍ اوْتَتَانِيَا لِىْ بَغْيٍ اوْ مَا

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!

اَللَّهُمَّ حَبَّبْ إِلَى صُحُبَّةِ الْفَقْرَةِ وَ أَعْنَى عَلَى صُحُبَّتِهِمْ بِحُسْنِ الصَّبْرِ

O Allah, make me love the companionship of the poor and help me be their companion with excellent patience!

وَمَا زَوَّيتَ عَنِى مِنْ مَتْاعِ الْذُّنُونِ الْفَانِيَةِ فَأَذِرْهُ لِىْ فِىْ خَزَارِيْكَ الْبَاقِيَةِ

Whenever Thou takest away from me the goods of this perishing world, store them for me in Thy abiding treasuries!

وَ اِغْرِظْ مَا خَوْلِتْنِي مِنْ حُسْتِهِمْ وَ عَجِّلْتَ لَىْ مِنْ مَتَاَعِ

Make this world’s broken pieces which Thou hast conferred upon me and its goods which Thou hast quickly granted to me

بُلْعَةٌ إِلَى جَوَارِكَ

a way to reach Thy neighbourhood,

وَ وُصُلْتُ إِلَى فَرْيِكَ

a link to Thy nearness,

وَ دَرِيعَةٌ إِلَى جَنْبِكَ

and a means to Thy Garden!

إِنَّكَ ذَوْ الْفَضْلِ الْعَظِيمِ

Verily Thou art Possessor of bounty abounding,

وَ آنِتْ الْجَوَازَ الْكَرِيمِ

and Thou art the Munificent, the Generous.

وَ كَانَ مِنْ ذَعَآِبِهِ فِي ذِكْرِ الْتَّوْبَةِ وَ طَلَّبُهَا

31. His Supplication in Mentioning and Asking for Repentance

اَللَّهُمَّ

O Allah,

يَا مَنْ لَا يُصَفِّهُ نُعْتَ الْوَاصِفِينَ
O He whom the depiction of the describers fails to describe!

وَٰٓ يَا مُنْ لا يُجاوِزُهُ رَجَاءُ الرَّافِئِينَ

O He beyond whom passes not the hope of the hopers!

وَٰٓ يَا مُنْ لا يَضِئُعْ لَذِيْهُ أَجْرُ الْمُحْسِنِينَ

O He with whom is not lost the wage of the good-doers!

وَٰٓ يَا مُنْ هُوُ مُنْتَنِى حَوْفُ الْعَابِدِينَ

O He who is the ultimate object of the fear of the worshipers!

وَٰٓ يَا مُنْ هُوُ جَانِبُ خَشْيَةِ الْمُتَّقِينَ

O He who is the utmost limit of the dread of the godfearing!

هَذَا مَقَامٌ مِنَ

This is the station of him

تَدَاوَلَّتْهُ أَيُّهُ الْذَّنْبِ

whom sins have passed from hand to hand.

وَقَادَتْهُ أَرْمَةُ الْخَطَابِ

Offenses' reins have led him on,

وَ اسْتَحْوَذَ عَلَيْهِ الشَّيْطَانُ

and Satan has gained mastery over him.

فَقَصْرَ عَمَّا امْرَتَ بِهِ فَظِيرَتَا

He fell short of what Thou hast commanded through neglect

وَ أَطْعَمَتْ مَا نَهْيَتْ عَنْهُ تَغْرِيْرًا

and he pursued what Thou hast prohibited in delusion,

كَالْجَاهِلِ بِقَدْرِ ثَّبَاكَ عَلَيْهِ

like one ignorant of Thy power over him

أَوْ كَالْمُتَكَرِّرِ فَضُلِّلَ إِخْشَاكَ إِلَيْهِ

or one who denies the bounty of Thy beneficence toward him, until, when

حَتَّى إِذَا أَنْفَقَّجَ لَهُ بِصَرُّ الْحُدُى

the eye of guidance was opened for him

وَ أَتَسْتَغْشَعُ عَنْهُ سَحَابَتُ الْعَمَى

and the clouds of blindness were dispelled,

أَخْصَصَ مَا ظَلَّلْتُ بِهِ نَفْسِهِ

he reckoned that through which he had wronged himself

وَ فَكْرَ فِيْمَا خَالفَ بِهِ رَبُّهُ
and reflected upon that in which he had opposed his Lord.

He saw his vast disobedience as vast and his great opposition as great.

So turned to Thee, hoping in Thee and ashamed before Thee,

and he directed his beseeching toward Thee, having trust in Thee.

He repaired to Thee in his longing with certitude

and he went straight to Thee in fear with sincerity.

His longing was devoid of every object of longing but Thee,

and his fright departed from every object of fear but Thee.

So he stood before Thee pleading,

his eyes turned toward the ground in humbleness,

his head bowed before Thy might in lowliness;

he revealed to Thee in meekness those secrets of his which Thou knowest better than he;

he numbered for Thee in humility those sins of his which Thou countest better than he;

he sought help from Thee before

the dreadful into which he has fallen in Thy knowledge

and the ugly which has disgraced him in Thy judgement: the sins

آذَّرَتْ لَدَأْنَهَا فَدَهْبَتْ
whose pleasures have turned their backs and gone

\[\text{وَ أَقَامَتْ تَبَعُّانَهَا فَلَزَمَتُ}\]

and whose evil consequences have stayed and stuck fast.

\[\text{لا يَنْكَرُ یَا الْحَمْلِ عَذَّكَ اِنْ عَاقِبَّهُ} \]

He will not deny Thy justice, my Allah, if Thou punisheth him,

\[\text{وَ لا يَسْتَعْطَّمُ عَقوَبَكَ اِنْ عَقوَبَتْ عَلَّهُ وَ رَحْمَتُهُ} \]

nor will he consider Thy pardon great if Thou pardonest him and hast mercy upon him,

\[\text{لَاَنَّكَ الْرَّبُّ الْكِرَّمُ الَّذِي لا يَعَاطِفُهُ عْفُرَانُ الْذَّنْبِ العَظِيمِ} \]

for Thou art the Generous Lord for whom the forgiveness of great sins is nothing great!

\[\text{اللَّهُمَّ فَهَا أَنَا} \]

O Allah, so here I am:

\[\text{قَدْ جَنِبْتُكَ مُطِيعًا لَّأَمْرِكَ فَيْنَا أَمْرَتَ بِهِ مِنَ الْدُّعَاءِ} \]

I have come to Thee obeying Thy command (for Thou hast commanded supplication)

\[\text{مُنْتَجِرًا وَ عَذَّكَ فِيْنَا وَ عَدَّتْ بِهِ مِنَ الْإِجَابَةِ إِذْ تَفْوَلُ} \]

and asking the fulfilment of Thy promise, (for Thou hast promised to respond) Thou hast said,

\[\text{أَذُوْنِي أَسْتَجِبْ لَكَّ} \]

Supplicate Me and I will respond to you.

\[\text{اللَّهُمَّ فَضِلْ عَلَى مُحْمَدٍ وَ الْهُ} \]

O Allah, so bless Muhammad and his Household,

\[\text{وَ الْقَبْضِ بِمَغْفِرَتِكَ كَمَا لَقِينَكَ بِإِلْزَامِ إِرَارٍ} \]

meet me with Thy forgiveness just as I have met Thee with my confession,

\[\text{وَ أَرَفَعْيٌ عَنْ مَصَارِعَ الْذَّنْبِ كَمَا وَضَعْتَ لِكَ نَفْسِي} \]

lift me up from the fatal infirmities of sins just as I have let myself down before Thee,

\[\text{وَ أَسْتَرِنِي بِسَلَّكَ كَمَا تَأَذَّبْتَ عَنِ الْإِنْقِامِ مِنْي} \]

and cover me with Thy covering just as Thou hast shown no haste to take vengeance on me!

\[\text{اللَّهُمَّ} \]

O Allah,

\[\text{وَ تَبَيَّنَ فِي طَائِعَكَ نُعْيَي} \]

make firm my intention to obey Thee,

\[\text{وَ أَحْكَمَ فِي عِبَادَتِكَ بِصِيَارَتِي} \]

strengthen my insight in worshipping Thee,

\[\text{Holy Quran, 40:60} \]
give me the success of works which will wash away the defilement of offenses,
and take me when Thou takest me in the creed of Thy prophet Muhammad (a.s.).

O Allah,
I repent to Thee in this my station from
my sins, great and small,
my evil deeds, inward and outward,
my lapses, past and recent,

Thou hast said, my Allah, in the firm text of Thy Book, that Thou
acceptest repentance from Thy servants,
pardonest evil deeds,
and lovest the repenters,
so accept my repentance as Thou hast promised,
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
and make obligatory toward me Thy love as Thou hast stipulated!

To Thee, my Lord, belongs my stipulation that I will not return to what is disliked by Thee,

and my guarantee that I will not go back to what Thou blamest,

and my covenant that I will stay away from acts of disobedience to Thee.

O Allah, Thou knowest better what I have done,

so forgive me what Thou knowest

and turn me through Thy power to what Thou lovest!

O Allah, counted against me are

claims that stay in my memory

and claims that I have forgotten,

while all of them remain in Thy eye that does not sleep

and Thy knowledge that does not forget!

So compensate their owners,

lighten their load upon me,

lift up their weight from me,
وَاعْصِمَنِي مِنْ آنَ أَقَارِف مِثَلَهَا

and preserve me from approaching their like!

أَلْهَهُ وَ إِنَّهُ

O Allah, but

لَا وَقَاءٌ لِّي بِالْتَّوْبَةِ إِلَّا بِعِصْمَتِكَ

I can not be faithful to my repentance without Thy preservation,

وَ لَا أُسْتَمَسَّاكَ بَيْنَ عَنِ الْخَطَّائِانِ إِلَّا عَنْ فُؤَدِكَ

nor can I refrain from offenses without Thy strength.

فَقُونِي بِفُوْقَةٍ كَافِية

So strengthen me with a sufficient strength

وَ تُؤْتِني بِعِصْمَةٍ مَّانِعَةٍ

and attend to me with a defending preservation!

أَلْهَهُ أَيْمَا عَنْ تَابِ الْيَكَ

O Allah, if any servant repents to Thee,

وَ هَوْ كَيْ عَلِمَ الْغَيْبَ عَنْدَكَ

while in Thy knowledge of the Unseen

فَاسَخْ لِتَوْبِي
to break his repentance

وَ غَانِدْ فِي ذِنْهِ وَ خَطِيَّتِيْتَهُ

and return to his sin and offense,

فَإِنِّي أَعْوَدُ بَيْكَ أَنْ أَكُونَ كَذَلِكَ

I seek refuge in Thee lest I be like that!

فَاجْعِلْ تَوْبِي هَذِهٍ

So make this my repentance

تَوْبَةٌ لَا أَحْتَاجُ بَعْدَهَا إِلَى

a repentance after which I will need no repentance

تَوْبَةٌ مُّوْجِبَةٌ لِّمَحْوٍ مَا سَلَفَ وَ السَّلَامَةِ فِيْمَا بَقِى

and a repentance which will obligate the erasing of what has gone by and safety in what remains!

أَلْهَهُ

O Allah,

إِنِّي أَعْتَنِزُ الْيَكَ مَنْ جَهَلَيْ

I ask pardon from Thee for my ignorance,
and I ask Thee to disregard my evil acts!

So join me to the shelter of Thy mercy through graciousness

and cover me with the covering of Thy well-being through bounteouness!

I repent to Thee from everything opposed to Thy will or far from Thy love

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!

My sins, my Allah, have stood me in the station of degradation in Thy courtyard.

If I remain silent, none will speak for me;
If I seek an intercessor, I am not worthy for intercession.

O Allah, bless Muhammad and his Household,

make Thy generosity intercede for my offenses,

follow up my evil deeds with Thy pardon,

repay me not with the punishment that is my proper repayment,

spread over me Thy graciousness,

wrap me in Thy covering,

and do with me what is done

by a mighty man, when a lowly slave pleads to him and he shows him mercy,

or a rich man, when a poor slave submits himself and he raises him to wealth!

I have no protector against Thee, so let Thy might be my protector!

I have no intercessor with Thee, so let Thy bounty be my intercessor!

My offenses have set me quaking, so let Thy pardon give me security!

Not all that I have said rises up from

my ignorance of my evil footsteps
or forgetfulness of my blameworthy acts in the past, but in order that Thy heaven and those within it and Thy earth and those upon it may hear the remorse which I have professed to Thee and the repentance through which I have sought asylum with Thee.

Then perhaps one of them, through Thy mercy, may show mercy upon my evil situation or be seized by tenderness for my evil state.

There may come from him for my sake a supplication to which Thou givest ear more than to my supplication or an intercession surer with Thee than my intercession through which I may be delivered from Thy wrath and attain to Thy good pleasure!

O Allah, if remorse is a repentance toward Thee, then I am the most remorseful of the remorseful!

If refraining from disobedience is a turning back to Thee, then I am the first of those who turn back!

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1 Allusion to the well-known prophetic saying: ‘Remorse is a repentance’ (Ibn Maja, Zuhd 30; Ahmad I, 376, 423; VI, 264)
If praying for forgiveness alleviates sins, surely I am one of those who pray for Thy forgiveness!

O Allah,
as Thou hast commanded repentance and guaranteed acceptance,
and as Thou hast urged supplication, and promised to respond,
so also bless Muhammad and his Household,
and accept my repentance,
and return me not to the returning place of disappointment in Thy mercy!
Surely Thou art Ever-turning toward the sinners,
and all-compassionate toward the offenders who turn back!
O Allah, bless Muhammad and his Household just as Thou hast guided us by him!
Bless Muhammad and his Household just as Thou hast rescued us through him!

Bless Muhammad and his Household, with a blessing that will intercede for us on the Day of Resurrection, the day of neediness toward Thee!

Thou art powerful over everything, and that is easy for Thee!

Holy Quran, 2:128
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
Holy Quran, 3:26
His Supplication for himself in Confessing Sins after Finishing the Night Prayer

O Allah, O Possessor of
kingdom perpetual in everlastingness,
authority invincible without armies or helpers,
the perpetual Sultan, Sustaining
and admitting to the kings of the worlds and their advents.

Thy authority is mighty with a might that knows no bound by being first nor utmost end by being last!
Thy kingdom towers high with a towering before which all things fall down without reaching its term;
the least of it which Thou hast kept to Thyself is not reached by the furthest description of the describers!

Attributes go astray in Thee,
descriptions fall apart below Thee,
the subllest of imaginations are bewildered by Thy magnificence!

So art Thou: Allah, the First in Thy firstness,
and so art Thou everlastingly. Thou dost not pass away.

But I am the slave,
The tying links are outside my hand, except what is tied by Thy mercy;

Little on my part is the obedience toward Thee upon which I count,

and great against me the disobedience toward Thee to which I have reverted.

But pardoning Thy slave will not constrain Thee, even if he be bad, so pardon me!

O Allah,

Thy knowledge watches over hidden works,

the intricacies of things are not concealed from Thee,

and unseen mysteries slip not away from Thee.

But over me Thy enemy has gained mastery:

He asked a delay from Thee to lead me astray, and Thou gavest him the delay!

He asked a respite from Thee until the Day of Doom to misguide me, and Thou gavest him the respite!

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)
So he threw me down, though I had fled to Thee from small, ruinous sins
and great, deadly works,
until, when I had yielded to disobeying Thee and merited Thy anger through my bad efforts,
he turned the bridle of his treachery away from me,
met me with the word of his ingratitude,
undertook to be quit of me,
turned his back to flee from me,
threw me to the desert of Thy wrath alone,
and sent me as an outcast into the courtyard of Thy vengeance. There is
no intercessor to intercede for me with Thee,
no protector to make me feel secure against Thee,
no fortress to veil me from Thee,
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'
This is the station of him who takes refuge with Thee, the place of the confessor to Thee:

 فلا يضيئني على فضلك

Let not Thy bounty be too narrow for me,

 ولا يقترب دوائي عفوك

let not Thy pardon fall short of me!

ولا اكن أحبب عبادك التازيين

Let me not be the most disappointed of Thy repentant servants,

 ولا اكن أطول فرودك الأمين

nor the most despairing of those who come to Thee with expectations!

واعف لي إنك خير الغافرين

Forgive me, surely Thou art the best of the forgivers!

ألهمي إنك
O Allah,

أمرتني فتركت

Thou commanded me, and I refrained,

و نهبتني فركبت

Thou prohibited me, and I committed.

و سолов لي الحطاء خاطر السوء فكرت

evil thoughts tempted me to offend, and I was negligent.

ولا أستشهد على صيامي نهارا
I cannot call upon daytime to witness my fasting,

والا استجير بهجدى ليلا
nor can I seek sanctuary in night because of my vigil;

ولا تتنبي على بإخيانها سنئة حائشة فرؤدك التي من صيغها

no Sunna praises me for keeping it alive, only Thy obligations, he who neglects which has perished.

و لست أتوسل إليك يفضل نافلة مع كثير
I cannot seek access to Thee through the excellence of a supererogatory work, given the many

ما أعقلت من وظائف فرؤدك

duties of Thy obligations of which I have been heedless
and the stations of Thy bounds which I have transgressed, thereby violating sacred things and committing great sins, though Thou hast given me safety from their disgraces as a covering.

This is the station of him who is ashamed of himself before Thee, angry with himself, and satisfied with Thee.

He meets Thee with a humble soul, a neck bent down, a back heavy with offenses, hesitating between longing for Thee and fear of Thee. Thou art the most worthy of those in whom he might hope, the most deserving for him to dread and fear.

So give me, my Lord, what I hope for, make me secure against what frightens me, and act kindly toward me with the kindly act of mercy!
Surely Thou art the most generous of those from whom are asked!

O Allah, since Thou hast covered me with Thy pardon

and shielded me with Thy bounty in the abode of annihilation and the presence of equals,

grant me sanctuary from the disgraces of the Abode of Subsistence at the standing places of the Witnesses

from loins of narrow bones and tight passages
to a constricted womb which Thou hadst covered with veils;\(^1\)

Thou turned me about from state to state until Thou

tookst me to the completion of the form

and fixed within me the bodily parts,

as Thou hast described in Thy Book:

a drop, then a clot, then a tissue, then bones, then Thou garmented the bones with flesh, then Thou produced me as another creature

as Thou willed.\(^2\)

Then, when I needed Thy provision, and could not do without the aid of Thy bounty,

Thou appointed for me a nourishment from the bounty of the food and drink which Thou bestowed upon

Thy handmaid

in whose belly Thou gavest me to rest

and in the lodging of whose womb Thou deposited me.

Hadst Thou entrusted me in those states, my Lord, to my own force or driven me to have recourse to my

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\(^1\) 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,

force would have been removed from me

and strength taken far away.

So Thou hast fed me through Thy bounty with the food of the Good, the Gentle;

Thou hast done that for me in graciousness toward me up to this my present point.

I do not lack Thy goodness,

nor does Thy benefaction keep me waiting.

Yet with all that, my trust has not become firm enough that I might free myself for that which is more favoured by Thee.

Satan has taken possession of my reins through my distrust and frail certainty.

I complain of

his evil neighbourhood with me

and my soul's obedience toward him!

I ask Thee to preserve me against his domination,

and I plead with Thee to turn his trickery away from me!

I ask Thee to make the path to my provision easy,
since to Thee belongs praise for Thy beginning with immense favours and Thy inspiring gratitude for beneficence and bestowing favour!

فَضَّلَ عَلَى مُحَمَّدٍ وَ آلِهِ
Bless Muhammad and his Household,

وَ سَهَّلَ عَلَى رَزْقِي
and make the way to my provision easy for me!

وَ أَنْ تُفْطِعِنِي بَتَقْدِيرِكَ لِيَ
(I ask Thee) to make me content with Thy ordainment for me,

وَ أَنْ يُؤْتِنِي بِحَصْبِي فِيَمَا قَسَمْتِ لِيَ
to make me satisfied with my lot in that which Thou hast apportioned for me

وَ أَنْ يُتْحَجَّلْ مَا دَهْبَ مِنْ جَسَبِي وَ عَفْرَي فِي سَبْل طَاعَتِكَ
and to place what has gone of my body and my life-span into the path of Thy obedience!

إِنَّكَ خَيْرُ الرَّازِقِينَ
urely Thou art the Best of providers!

لَلَّهُمَّ إِنِّي أَعْوَدُكَ مَنْ نَارٍ
O Allah, I seek refuge in Thee from the Fire

تَغُلْطَ بِهَا عَلَى مَنْ عَصَاكَ
through which Thou art harsh toward him who disobeys Thee

وَ تَوَعَّدَتْ بِهَا مِنْ صَدْفٍ عَنْ رِصَائِكَ
and by which Thou hast threatened him who turns away from Thy good pleasure;

وَ مِنْ نَارٍ نُؤُورُهَا ظَلْمَةٌ
from the Fire whose light is darkness,

وَ هِيَنَّهَا الْيَمِّ
whose ease is pain,

وَ بَعْضُهَا قَرْبٌ
and whose far is near;

وَ مِنْ نَارٍ يَأْكُلُ بَعْضَهَا بَعْضً
from the Fire parts of which devour parts

وَ يُصَوْلُ بَعْضُهَا عَلَى بَعْضٍ
and parts of which leap upon parts;

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)
from the Fire which leaves bones decayed
and lets its people drink boiling water;

from the Fire which 'does not spare him who pleads to it,' ¹

has no mercy on him who seeks sympathy from it,
and has no power to relieve him who humbles himself before it and yields himself to it;

it meets its inhabitants with the hottest that it possesses: painful punishment and intense noxiousness.

I seek refuge in Thee from

its gaping-jawed scorpions,

its scraping-toothed serpents,

and its drinks, which tear apart the intestines and hearts of its inhabitants and root out their marrows.

I ask guidance from Thee to that which will keep far from it and make it retreat!

grant me sanctuary from it through the bounty of Thy mercy,

release me from my stumbles through Thy good releasing,

and abandon me not, O Best of the sanctuary-granters!

¹ This is part of a hadeees; cf. Lane, Arabic-English Lexicon, s.v. ibqa'.
O Allah, Thou

تَقِىَ الكَرِيمَةُ

protectest from the disliked,

وَ تَغْعِبَ الْحَسَنَةُ

givest the good,

وَ تَفَعِّلَ ما تَرَيْدُ

dost what Thou wilt,

وَ أَنتَ عَلَى كُل شَيْءٍ قَدِيرٌ

and Thou art powerful over everything.

اللَّهُمَّ

O Allah,

صَلِّ عَلَى مُحَمَّدٍ وَ الَّهِ إِذَا ذَكَرَ الْأَبْرَارُ

bless Muhammad and his Household when the pious are mentioned

وَ صَلِّ عَلَى مُحَمَّدٍ وَ الَّهِ مَا أَخْتَلَفَ الْيُلُوّ وَ الْنَّهَارُ

and bless Muhammad and his Household as long as night and day come and go with a blessing

صَلَاةً لَا يُقْطَعَ مَدَّهَا

whose replenishment is never cut off

وَ لَا يُهْصَى عَنْهَا

and whose number cannot be counted,

صَلَاةً تَشْحَنُ الْهَوَا

a blessing that will fill up the air

وَ تَثْمَلُ الْأَرْضَ وَ السَّمَا

and crowd the earth and the heaven!

صَلَاةٌ الله عَلَيْهِ حَتِّى يُرِضَى

Allah bless him until he is well pleased.

وَ صَلَاةٌ الله عَلَيْهِ وَ الَّهِ بُعْدَ الرَّضَا

and Allah bless him and his Household after good pleasure

صَلَاةٌ لَا حَدَّ لَهَا وَ لَا مُتَقَيْهَا

with a blessing that has neither bound nor utmost limit!

يا أَرْحَمِ الرَّاحِمِينَ

O Most Merciful of the merciful!

---

1 Holy Quran, 3:26
33. His Supplication in Asking for the Best

ََٝ ًَخَٕ ِْٖٓ ىُػَآثِٚ كِ٠ حلِْْٓظِوَخٍَسِ

His Supplication in Asking for the Best

O Allah, I ask from Thee the best in Thy knowledge,

فُصَّلَ عَلَى مُحمَدٍ وَ الٰٰه
casually bless Muhammad and his Household

وَ أفْضَ لِي بِالخِيرَة
and decree for me the best!

وَ أَلِيمَنَا مَعْرَقَةَ الاختِيَار
and decree for the best!

وَ أَجْعَلَ ذَٰلِكَ ذُرِيعَةَ إِلَى
and make that a means to

الرِّضَا بِما قَضِبَتْ لَنَا
being pleased with what Thou hast decreed for us

وَ التَّسْلِيمُ لَمَّا حَكَمْت
and submitting to what Thou hast decided!

فَازَحَ عَنَا رَبِّ الَّذِي تَأْبَى
Banish from us the doubt of misgiving

وَ أَيْدِنَا بِبَقِينَ الْمُكْلَصِين
and confirm us with the certainty of the sincere!

وَ لا تَسْمَنَا عَجْرَ الْمُعْرَفَةَ عُمَّا تَخَيَّرَت
Visit us not with incapacity to know what Thou hast chosen, lest we

فَنَعْطِمَ قَدْرَكَ
despise Thy measuring out,

وَ ذَكَرَهَ مَوْضِعَ رضَاكَ
dislike the place of Thy good pleasure,

ومِنَ النِّيَى هُيَ
and incline toward that which is

أَبْعدُ مِنَ حُسْنِ الْعاَقِيَةَ
further from good outcome

وَ أُقَرِبُ إِلَى صِدَّ الْعاَقِيَةَ
and nearer to the opposite of well-being!
Make us love what we dislike in Thy decree
and make easy for us what we find difficult in Thy decision!
Insire us to yield to that which Thou bringest upon us by Thy will,
lest we love
the delay of what Thou hast hastened
and the hastening of what Thou hast delayed,
dislike what Thou lovest,
and choose what Thou dislikest!
Seal us with that which is
most praised in outcome
and most generous in issue!
Surely Thou givest generous gain,
bestowest the immense,
dost what Thou wilt,
and Thou art powerful over everything.¹

¹ Holy Quran, 3:26
34. His Supplication when he was Afflicted or saw Someone Afflicted with the Disgrace of Sin

O Allah, to Thee belongs praise for Thy covering over after Thy knowledge and Thy pardon after Thy awareness!

Each of us has committed faults, but Thou hast not made him notorious,
done indecencies, but Thou hast not disgraced him,
and covered over evil deeds, but Thou hast not pointed to him.

How many are Thy prohibited acts which we have performed,
Thy commandments of which Thou hast told us which we have transgressed,
the evil deeds which we have earned,
the offenses which we have committed!

Thou seest them to the exclusion of all observers;
Thou hast the power to make them public above all the powerful!
By giving us safety Thou hast veiled their eyes
and stopped their ears.

So make the shameful things Thou hast covered over and the inward reality Thou hast concealed
our admonisher,
and a restrainer upon bad character traits and committing offenses,
and a striving toward the repentance that erases [sins] and the praiseworthy path!

Bring the time of striving near
and visit us not with heedlessness of Thee!

Surely we are Thy beseechers,
the repenters of sins.

And bless Thy chosen, O Allah, from Thy creation, Muhammad and his descendants, the friends selected from among Thy creatures, the pure,
and make us listeners to them and obeyers, as Thou hast commanded!

---

1 Allusion to 4:59: O you who have faith, obey Allah, and obey the Messenger and those in authority among you!
His Supplication in Satisfaction when he Looked upon the Companions of this World

Praise belongs to Allah in satisfaction with Allah's decision!

I bear witness that Allah has apportioned the livelihoods of His servants with justice and undertaken bounty for all His creatures.

O Allah, bless Muhammad and his Household, and tempt me not with what Thou hast given to Thy creatures and tempt them not with what Thou hast withheld from me.

Lest I envy Thy creatures and despise Thy decision!

O Allah, bless Muhammad and his Household, delight my soul through Thy decree, expand my breast through the instances of Thy decision, give to me a trust through which I may admit that Thy decree runs only to the best.
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!

وَاعْصَمْنِيَ مِنْ أَنْ أُظْنِ بِذِيٍّ عَدَمْ خَسَاسَةَ
Preserve me from imagining any meanness in someone who is destitute

أَوْ أُظْنُ بِصَاحِبٍ ثُروَةٍ فَضْلاً
or imagining any superiority in someone who possesses wealth,

فَإِنَّ الشَّرِيفَ مِنْ شَرْقَتِه طَاعَتُكَ
for the noble is he whom obedience to Thee has ennobled

وَالْعَزِيزُ مِنْ أَعْرَضَهُ عِبَادُكَ
and the exalted is he whom worship of Thee has exalted!

فَصَلَّ عَلَى مُحَمَّدٍ وَآلِهِ
So bless Muhammad and his Household,

وَمُتَعَنَا بِثُروَةٍ لَا يُقَدَّدُ
give us to enjoy a wealth which does not run out,

وَأَيْنَما بَيْنَ لا يَقَدَّدُ
confirm us with an exaltation which will never be lost,

وَأُسَرَّحْنَا فِي مَلَاكِ الأِنْبَدَ
and let us roam freely in the kingdom of everlastingness!

إِنَّكَ الْوَاحِدُ الْأَخْدُ الصَّمِّدُ
Surely Thou art the One, the Unique, the Eternal Refuge;

الْذِّي لَمْ تُنَادَ وَلَمْ تُؤْتُدَ
Thou hast not begotten, nor hast Thou been begotten,

وَلَمْ تَكُنْ لَكَ كُفُورًا أَخْدُ
and equal to Thee is not any one! 1

وَكَانَ مِنْ دُعَاهِهِنَّ إِذَا نَظَرُ إِلَى السَّحَابَ وَالْبَرَقَ وَسَمَعَ صَنُوْتِ الرُّعُدِ
and to Thee a Supplication when he looked upon Clouds and Lightening and Heard the Sound of Thunder

اللَّهُمَّ اِنْ

1 Holy Quran, 112
O Allah,
these are two of Thy signs
and these are two of Thy helpers.

They rush to obey Thee with beneficial mercy or injurious vengeance,

so rain not down upon us from them the evil rain
and clothe us not through them in the garment of affliction!

O Allah, bless Muhammad and his Household,
send down upon us the benefit of these clouds and their blessing,

turn away from us their harm and their injury,

strike us not through them with blight,

and loose not upon our livelihoods any bane!

O Allah,

if Thou hast incited them as vengeance
and loosed them in anger,

we seek sanctuary with Thee from Thy wrath
and implore Thee in asking Thy pardon!

1 Allusion to 25:40
So incline with wrath toward the idolaters
and set the millstone of Thy vengeance turning upon the heretics!¹

O Allah,
take away the barrenness of our lands with Thy watering,
dislodge the malice from our breasts with Thy providing,
distract us not from Thee through other than Thee,
and cut none of us off from the stuff of Thy goodness,
for the rich is he to whom Thou hast given riches,
and the safe he whom Thou hast protected!
No one has any defense against Thee,
or any means to bar Thy penalty.
Thou decidest what Thou wilt for whom Thou wilt
and Thou decreest what Thou desirest for any whom Thou desirest!

¹ Literally, those who ‘deviate’ from the right way
a praise which will leave behind the praise of the praisers,

Surely Thou art the All-kind through immense kindnesses,

There is no Allah but Thou;

unto Thee is the homecoming. ¹

３٧. His Supplication when Confessing his Shortcomings in Giving Thanks

reaches a limit in thanking Thee without acquiring that of Thy beneficence which enjoins upon him thanksgiving.

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
The most thankful of Thy servants has not the capacity to thank Thee,
and the most worshipful of them falls short of obeying Thee.

To none of them is due Thy forgiveness through what he himself deserves
or Thy good pleasure for his own merit.

When Thou forgivest someone, it is through Thy graciousness,
and when Thou art pleased with someone, it is through Thy bounty.

Thou showest gratitude for the paltry for which Thou showest gratitude
and Thou rewardest the small act in which Thou art obeyed,
so that it seems as if Thy servants' thanksgiving for which Thou hast
made incumbent their reward
and made great their repayment
is an affair from which they could have held back without Thee, and hence Thou wilt recompense them,
and whose cause is not in Thy hand, and hence Thou wilt repay them.

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.
and Thou hadst prepared their reward before they began to obey Thee;

and that because

Thy wont is bestowal of bounty,

Thy custom beneficence,

Thy way pardon.

So all creatures confess

that Thou wrongest not him whom Thou punishest

and bear witness that Thou bestowest bounty upon him whom Thou pardonest.

Each admits that he has fallen short of what Thou meritest.

Had Satan not misled them from Thy obedience, no disobeyer would have disobeyed Thee,

and had he not shown falsehood to them in the likeness of truth no strayer would have gone astray from

Thy path.

So glory be to Thee!

How manifest is Thy generosity in dealing with him who obeys or disobey Thee!

Thou showest gratitude to the obedient for that which Thou undertaketh for him,

and Thou grantest a respite to the disobedient in that within which Thou art able to hurry him.
أَعْطَيْتَ كُلًا مِّنْهُمَا مَا لَمْ يُّبِّعَ لَهُ
Thou givest to each of them that which is not his due,

وَ نُفَضِّلْتَ عَلَى كُلٍّ مِّنْهُمَا بِمَا يُقَصَّرُ عَمَلَهُ
and Thou bestowest bounty upon each in that wherein his works fall short.

وَ لَوْ كَافَّتَ الْمُطَّبِعِ عَلَى مَا أَنتَ تَوَلَّيْتَهُ لَأَوْضَكَ
Wert Thou to counterbalance for the obedient servant that which Thou Thyself hadst undertaken, he would be on the point of

أَن يَقِدَّ تَوَلِّيٍّ
losing Thy reward and

وَ أَنْ تَزِوَّلَ عَنْهُ نَعْمَتُكَ
seeing the end of Thy favour,

وَ لَكِنْكَ بِكَرْمَكَ جَارِيٍّ
but through Thy generosity Thou hast repaid him

عَلَى الْمُدَّةِ الْقَصِيرَةِ الْفَائِئِيَةِ بِالْمُدَّةِ الطَّوِيلَةِ الْخَالِدَةِ
for a short, perishing term with a long, everlasting term,

وَ عَلَى الْغَايَةِ الْقَرِيبَةِ الرَّابِئَةِ بِالْغَايَةِ الْمُدَّةِ الْبَاقِيَةِ ثُمَّ
and for a near, vanishing limit with an extended, abiding limit.

لَمْ تَسْمَحْهُ الْقِسْمَةِ فِي مَا أَكْلَ مِنْ رَزْقِكَ الَّذِي يَقْوِى 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 تُحْمِلْهُ عَلَى الْمِنْاغِشَاتِ فِي الْأَلَّاتِ الَّتِي تُسْبَتْ بَاسِتَعْمَالِهَا
nor dost Thou force him to make reckonings for the organs he employed to find the means to Thy forgiveness.

وَ لَوْ فَعَلَّتْ ذَلِكَ بِهِ لَدَهَبَ
Wert Thou to do that to him, it would take away

بِجَمِيعِ مَا كَدَّحْ لَهُ
everything for which he had laboured

وَ جُمَلَةٌ مَا سَعَى فِيهُ
and all wherein he had exerted himself

جَرَاءَ الْمَصْعَّرِ مِنْ أَيُّادِيَّكَ وَ مَنْيَكَ
as repayment for the smallest of Thy benefits and kindnesses,
and he would remain hostage before Thee for Thy other favours.

So how can he deserve something of Thy reward? Indeed, how?

This, my Allah, is the state of him who obeys Thee and the path of him who worships Thee.

But as for him who disobeys Thy command and goes against Thy prohibition,

though he deserved from the time he set out to disobey Thee every punishment which Thou hast prepared for all Thy creatures.

Through each chastisement which Thou hast kept back from him

and each penalty of Thy vengeance and punishment which Thou hast delayed from him,

Thou hast refrained from Thy right and shown good pleasure in place of what Thou hast made obligatory.

So who is more generous, my Allah, than Thou?

And who is more wretched than he who perishes in spite of Thee? Indeed, who?

Thou art too blessed to be described by any but beneficence

and too generous for any but justice to be feared from Thee!

There is no dread that Thou wilt be unjust toward him who disobeys Thee,
nor any fear of Thy neglecting to reward him who satisfies Thee.

So bless Muhammad and his Household,
give me my hope,
and increase me in that of Thy guidance through which I may be successful in my works!

Surely Thou art All-kind, Generous.

Surely Thou art All-kind, Generous.

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

O Allah, I ask pardon from Thee for

the person wronged in my presence whom I did not help,

the favour conferred upon me for which I returned no thanks,

the evildoer who asked pardon from me and whom I did not pardon,

the needy person who asked from me and whom I preferred not over myself,

the right of a believer who possesses a right incumbent upon me which I did not fulfil,

the fault of a believer which became evident to me and which I did not conceal,

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.

I ask pardon, my Allah, for all of these and their likes,

with an asking of pardon in remorse which may act as an admonisher against similar things ahead of me.

So bless Muhammad and his Household and make

my remorse for the slips into which I have fallen

and my determination to refrain from the evil deeds which present themselves to me

a repentance which will make Thy love for me obligatory

O lover of those who repent!

39. His Supplication in Seeking Pardon and Mercy

O Allah, bless Muhammad and his Household,

break my passion for every unlawful thing,

take away my craving for any sin,

and bar me from harming any believer, male or female, and any Muslim, male or female!

O Allah, if any of Thy servants

should harm me in what Thou hast forbidden

\[\text{Allusion to 2:222: Truly Allah loves those who repent}\]
and if he should pass into death with my complaint
فَأَفْغِرْ لَهُ ٍّا ٌّمَّ بِهِ مَّنِّى  

and I come to have a complaint against him while he is alive,
وَأَعْفَعْ لَهُ ٍّا أَذْرُبُ ٌّهُ عَنْى

and pardon him that through which he turned his back on me!
وَ لَا تَكَثِّفَ عَلَى ٍّا أَزْدَكَبْ فِيٌّ

Inquire not from him about what he committed toward me
وَ لَا تَكَثِّفَ عَلَى ٍّا اِكْتَسَبْ بَعِىٌّ

and expose him not through what he earned by me!
واَجْعَلْ مَا  

And Make
سَمَحَتْ بِهِ مِنْ ٍّعَفَوٍّ عَنْهُمْ  

my open-handedness in pardoning such servants
وَ نَبَرَعَتْ بِهِ مِنْ الصَّدَقَةِ عَلَيْهِمْ  

and my contribution in charity toward them
أَزْدَكَبَ صَدَقَاتِ المُتَصَدِّقِينَ  

and the purest charity of the charitable
وَ أَعْلَى صَلَاتِ المُتَقَرِّبِينَ  

and the highest gift of those seeking nearness to Thee!
وَ أَعْلَى صَنَنِي مِنْ عَفْوٍ عَنْهُمْ عَفْوَكَ  

Recompense me for my pardoning them with Thy pardon
وَ مِنْ دَعَائِي لَهُمْ رَحْمَتَكَ حَتَّىٌّ  

and for my supplicating for them with Thy mercy
يَسْعَدَ كُلُّ وَاحِدٍ مَنِّى بِفَضْلِكَ  

so that each one of us may gain felicity through Thy bounty
وَ يَنْجُرُ كُلُّ مِنْى بِمَثَكَ  

and each may attain deliverance through Thy kindness!
O Allah, if there is a servant from among Thy servants whom
an ill visits on my account,
a harm touches from my direction,
or a wrong overtakes through me or because of me,
and should I fail to take care of his right
or go before him [in death] with his complaint,
bless Muhammad and his Household,
satisfy him toward me through Thy wealth,
and give him his full right from Thyself!
Then protect me from what Thy decision mandates
and save me from what Thy justice decides,
for my strength cannot bear Thy vengeance
and my obedience cannot stand up to Thy displeasure!
If Thou recompensest me with the right, Thou wilt destroy me,
and if Thou dost not shield me in Thy mercy, Thou wilt lay me waste.
O Allah,
I ask Thee to grant, my Allah, that whose giving will not decrease Thee,

and I ask Thee to carry that whose carrying will not weigh Thee down:

My Allah, I ask Thee to give my soul,

which Thou didst not create
to keep Thyself from evil
or to find the way to profit.

No, Thou brought it forth to demonstrate Thy power over its like
and to provide an argument against its similar.

I ask Thee to carry those of my sins whose carrying weighs me down
and I seek help from Thee in that whose heaviness oppresses me.

So bless Muhammad and his Household,
give to me my soul in spite of its wrongdoing.

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:’
and appoint Thy mercy to carry my burden!

How many evildoers Thy mercy has overtaken!

How many wrongdoers Thy pardon has embraced!

So bless Muhammad and his Household

and make me the model of him whom Thou hast

aroused through Thy forbearance from the deadly infirmities of the offenders

and saved through Thy giving success from the tangled plights of the sinners,

so that I may rise up

freed by Thy pardon from the bonds of Thy displeasure

and released by Thy benefaction from the ties of Thy justice!

Surely if Thou dost that, my Allah, Thou wilt do it to one who does not
deny deserving Thy punishment

or acquit himself from merit for Thy vengeance.

Do that, my Allah, for one

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.
whose hopelessness of deliverance is firmer than his hope for salvation!

Not that his hopelessness is despair,

nor that his expectation is deluded.

No, rather his good deeds are few among his evil deeds

and his arguments are frail in face of everything due from his acts.

But Thou, my Allah, art worthy that

the righteous not be deluded concerning Thee

and the sinners not lose hope in Thee,

for Thou art the All-mighty Lord who

holds back His bounty from none

and takes His full right from no one.

High exalted is Thy mention above those mentioned!

Holy are Thy names beyond those described!

Spread is Thy favour among all creatures!

Thine is the praise for that, O Lord of the worlds!
40. His Supplication when Someone’s Death was Announced to him or when he Remembered Death

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آลِهِ

O Allah, Bless Muhammad and his Household,

وَ اكْفِنَا طُولَ الْأَمْل

spare us drawn out expectations

وَ قَصِّرْهُ عَنَّا بِصِدْقِ الْعَمْل

and cut them short in us through sincerity of works,

حَتَّى لَا نُؤْمَل

that we may not hope expectantly for

فَ اسْتَنْتَمَحَ سَاعَةً بَعْدَ سَاعَةٍ

completing an hour after an hour,

وَ لَا اسْتَنْتَمَحَ يَوْمٌ بَعْدَ يَوْمٍ

closing a day after a day,

وَ لَا اسْتَنْتَمَحَ نَفْسٌ بَنْفَسٍ

joining a breath to a breath,

وَ لَا لَحْوَهُ قَدْمٌ بِقَدْمٍ

or overtaking a step with a step!

وَ سَلَّمَنَا مِنْ عُرُورَهُ

Keep us safe from the delusions of expectations,

وَ اسْتَنْتَمَحَ الْمَوْتَ بَيْنَ أَيْدِيْنَا نَصْبًا

set up death before us in display

وَ لَا تَجْعَلْ ذَكْرَنَا لِهَٰذَا غَبِيًا

and let not our remembering of it come and go!

فَ اسْتَنْتَمَحَ الْمَوْتَ بَيْنَ أَيْدِيْنَا نَصْبًا

Appoint for us from among the righteous works a work through which we will

فَ اسْتَنْتَمَحَ الْمَوْتَ بَيْنَ أَيْدِيْنَا نَصْبًا

feel the homecoming to Thee as slow
وَ نَحْرِصُ لِنَّهَا عَلَى وَشْكِ اللَّحَاقِ بِكَ حَتَّى يَكُونَ المُوتُ
and crave a quick joining with Thee, so that death may be

مُأِتَسِنَا الْذَّي نَآسَ بِهِ
our intimate abode with which we are intimate,

وَ مَا لَعْنَ اَلْدَّيْ نَكَّتُتُ الصُّبُغَ إِلَيْهِ
our familiar place toward which we yearn,

وَ حَامِئَنَا الْتَّيْ نَحْبُ الْذُّوْمُ مِنْهَا
and our next of kin whose coming we love!

فَأَذَا أَوْرََدْتِهِ عَلَيْنَا وَ أَنْزَلْتِهِ بِنَا
When Thou bringest it to us and sendest it down upon us,

فَأَسْعَدْنَا بِهِ زَآئِرًا
make us happy with it as a visitor,

وَ أُنِسِنَا بِهِ قَادِمًا
comfort us with its arrival,

وَ لَا نُشْقِنَا بِضَيَافِتِهِ
make us not wretched through entertaining it,

وَ لَا نَخْرَنَا بِزِيَارَتِهِ وَ أَجْعَلْهُ
degrade us not through its visit,

بَايَبًا مِنْ أَبْوَابِ مَغْفِرَتِكَ
and appoint it one of the gates to Thy forgiveness

وَ مُفَتَّاحًا مِنْ مَفَاتِيحِ رَحْمَتِكَ
and the keys to Thy mercy!

فَإِنَّا

مُهْتَدِيْنَ غَيْرَ صَالِيْنَ
guided, not astray,

طَائِعِيْنَ غَيْرَ مُسْتَكْرِهِنَّ
obedient, not averse,

تَأْبِيْنَ غَيْرَ عَاصةِنَّ وَ لَا مُصَرِّرِنَّ
repentant, not disobedient or persisting,

بَيْنَ صَهْامِ جَزَاءِ الْمُخْسِيْنِ
O He who guarantees the repayment of the good-doers
41. His Supplication in Asking for Covering and Protection

O Allah, bless Muhammad and his Household,

spread for me the bed of Thy honour,
bring me to the wateringholes of Thy mercy,
set me down in the midst of Thy Garden,
stamp me not with rejection by Thee,
deprive me not through disappointment by Thee,
settle not accounts with me for what I have committed,
make no reckoning with me for what I have earned,
display not what I have hidden,
expose not what I have covered over,
weigh not my works on the scales of fairness,
and make not my tidings known to the eyes of the crowd!
Conceal from them everything whose unfolding would shame me.
and roll up before them all which would join me to disgrace with Thee!

Ennoble my degree through Thy good pleasure,

perfect my honour through Thy forgiveness,

rank me among the companions of the right hand,

direct me to the roads of the secure,

place me in the throng of the triumphant,

and through me let the sessions of the righteous thrive!

Amen, Lord of the worlds!

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

O Allah, Thou hast helped me complete Thy Book, which Thou

sent down as a light and

appointed as a guardian over every book Thou hast sent down,

preferring it over every narrative which Thou hast recounted,

---

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
a separator, through which Thou hast separated Thy lawful from Thy unlawful; a Qur’an, through which Thou hast made plain the approaches to Thy ordinances; a book, which Thou hast distinguished very distinctly for Thy servants; a revelation, which Thou hast sent down, a sending down, upon Thy prophet Muhammad (Thy blessings be upon him and his Household). Thou appointed it a light through following which we may be guided from the shadows of error and ignorance; a healing for him who turns ear toward hearing it with the understanding of attestation; a just balance whose tongue does not incline away from truth; a light of guidance whose proof is not extinguished before the witnesses; and a guidepost of deliverance, so that he who repairs straightway to its prescription will not go astray 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’ (‘irab) 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 midstmost nation that you might be witnesses to the people, and that the Messenger might be a witness to you (2:143)
اللهُ فَادِ
O Allah, since Thou hast
أُفِدْنَا المُعْوَّةَ عَلَى تَلَوْتِهِ
given us help to recite it
وَ سَهَّلْتِ جَوَاسِيسَ الْسَنَّتَ مُحْسَنَ عُبْرَتِهِ
and made smooth the roughness of our tongues through the beauty of its expression,
فَاجْعَلْنَا مَمَّا
place us among those who
عَرَّفَتْ حَقّ رَاعِيَتِهِ
observe it as it should be observed,
وَ يَدْيَنَّكَ بِعَنْفَادِ التَّسْلِيمِ لِمَكْحَلَّ أَيَاتِهِ
serve Thee by adhering in submission to the firm text of its verses,
وَ يَفْرَغُ إِلَى الْقُرْآنِ بِمَنْشَابِهِ وَ مَوْضِعَاتِ بِبَنَايْهِ
and seek refuge in admitting both its ambiguous parts and the elucidations of its clear signs!
اللهُ فَادِ
O Allah, Thou
أُنْزِلْتَ عَلَى نُبْيَكَ مُحْكَمَ صَلِى اللهُ عَلَيْهِ وَ أَلِيه مُجَمَّلًا
sent it down upon Thy prophet Muhammad (s.a.w.a.) in summary form,
وَ الْهُمَّةُ عَلَى عَجَابِهِ مُكَمَّلًا
inspired him with the science of its wonders to complement it,
وَ وَرَثَنَّهُ عَلَيْهِ مَفْسِرًا
made us the heirs of its knowledge as interpreters,\(^1\)
وَ فَضَلْنَّهُ عَلَى مِنْ جَهَلٍ عَلَمًا
made us to surpass him who is ignorant of its knowledge,
وَ قَوَّبَنَّهُ عَلِيْهِ بِتَرْفُعٍ فَوْقَ مُنْ لَمْ يَطْلَقْ حَمْلَهُ
and Thou gave us strength over it to raise us above those not able to carry it.
اللهُ فَادِ
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...’.
appointed our hearts as its carriers
and made known to us through Thy mercy its nobility and excellence,
so also bless Muhammad, its preacher, and his Household, its guardians,
and place us among those who confess that it has come from Thee,
lest doubt about attesting to it assail us,
or deviation from its straightforward path shake us!
O Allah, bless Muhammad and his Household
and make us one of those who
hבא breathe fast to its cord.
and beg not guidance from any other!
seek haven from its ambiguities in its fortified stronghold,
rest in the shadow of its wing,
find guidance in the brightness of its morning,
follow the shining of its disclosure,
acquire light from its lamp,
and beg not guidance from any other!
O Allah, just as
through it Thou hast set up Muhammad as a guidepost to point to Thee

and through his Household Thou hast made clear Thy good pleasure's roads to Thee,

so also bless Muhammad and his Household

and make the Qur'an

our mediation to the noblest stations of Thy honour,

a ladder by which we may climb to the place of safety,

a cause for our being repaid with deliverance at the Plain of Resurrection,

and a means whereby we may reach the bliss of the House of Permanence!

O Allah, bless Muhammad and his Household,

lessen for us through the Qur'an the weight of heavy sins,

give to us the excellent qualities of the pious,

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

purifiest us from every defilement through its purification

and makest us to follow the tracks of those

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
and whom expectation has not distracted from works, cutting them off through its delusions’ deceptions!

and appoint the Qur’an for us

an intimate in the shadows of nights

and a guardian against the instigations of Satan and confusing thoughts,

for our feet an obstruction from passing to acts of disobedience,

for our tongues a silencer without blight preventing a plunge into falsehood,

for our limbs a restrainer from committing sins,

and for the scrutiny of heedfulness rolled up in heedlessness an unroller,

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!

and through the Qur’an make permanent the rightness of our outward selves,

veil the ideas of confusing thoughts from the soundness of our innermost minds,

wash away the dirt of our hearts and the ties of our heavy sins,

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
gather our scattered affairs,
quench the thirst of our burning heat in the standing place of the presentation to Thee,
and clothe us in the robes of security on the Day of the Greatest Terror at our uprising!

O Allah, bless Muhammad and his Household
and through the Qur'an redress our lack - our destitution in poverty -
drive toward us the comforts of life and an abundance of plentiful provisions,
turn aside blameworthy character traits and base moral qualities,
and preserve us from the pit of unbelief and the motives for hypocrisy,

such that the Qur'an may be

for us at the resurrection a leader to Thy good pleasure and Thy gardens,
for us in this world a protector against Thy displeasure and transgressing Thy bounds
and for what is with Thee a witness by its declaring lawful the lawful and its declaring unlawful the unlawful!

O Allah, bless Muhammad and his Household
and through the Qur'an make easy for our souls at death

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)
the effort of the moaning, 
and the succession of the rattling,
when souls reach the throats and it is said, ‘Where is the enchanter?’; 
when the angel of death discloses himself to seize them from behind the veils of unseen things,
letting loose at them from the bow of destinies the arrows of the terror of lonesome separation,
and mixing for them from sudden death a cup poisoned to the taste;
and when departure and release for the hereafter come close to us,
works become collars around the necks;
and the graves become the haven until the appointed time of the Day of Encounter!

O Allah, bless Muhammad and his Household,
make blessed for us the arrival at the house of decay and the drawn out residence between the layers of the earth,
appoint the graves, after separation from this world, the best of our way stations,
make roomy for us through Thy mercy the narrowness of our tombs,
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
Through the Qur'an have mercy upon the lowliness of our station at the standing place of presentation to Thee,

make firm the slips of our feet during the shaking of the bridge across hell on the day of passage over it,

illuminate the darkness of our graves before the Uprising,

and deliver us from every distress on the Day of Resurrection and from the hardships of terrors on the Day of Disaster!

Whiten our faces on the day when the faces of wrongdoers are blackened during the Day of Regret and Remorse,

appoint love for us in the breasts of the faithful,

and make not life for us troublesome!

O Allah, bless Muhammad, Thy servant and Thy messenger, just as He delivered Thy message, executed Thy command, and counselled Thy servants!

O Allah, on the Day of Resurrection make our Prophet (Thy blessings be upon him and his Household) the nearest of the prophets to Thee in seat, and counselled Thy servants!

the nearest of the prophets to Thee in seat, and counselled Thy servants!

the ablest of them before Thee with intercession,

\[\text{Cf. 1.14 and 3:106}\]
O Allah, bless Muhammad and the Household of Muhammad,

\[\text{Whiten his face, complete his light, and raise his degree!}\]

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.
And bless Muhammad and his Household, with a blessing through which
Thou wilt take him to the most excellent of Thy good, Thy bounty, and Thy generosity for which he hopes!
Thou art Possessor of boundless mercy and generous bounty.

O Allah, repay him for
Thy messages which he delivered,
Thy signs which he passed on,
the good counsel he gave to Thy servants,
and the struggle he undertook in Thy way,

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
And upon him and his Household, the good, the pure, be peace, Allah’s mercy, and His blessings!

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

O obedient creature, speedy and untiring,
frequenter of the mansions of determination, moving about in the sphere of governance!

I have faith in Him who lights up darknesses through thee,
illuminates jet-black shadows by thee,
appointed thee one of the signs of His kingdom
and one of the marks of His authority,

---

Allusion to 36:39: And the moon - We have determined it by mansions, till it returns like an aged palm-bough
In all of this thou art obedient to Him, prompt toward His will. Glory be to Him!

How wonderful is what He has arranged in thy situation!

How subtle what He has made for thy task!

He has made thee the key to a new month for a new situation.

So I ask Allah, my Lord and thy Lord, my Creator and thy Creator, my Determiner and thy Determiner, my Form-giver and thy Form-giver, that He bless Muhammad and his Household
and appoint thee a crescent of blessings not effaced by days and of purity not defiled by sins; a crescent of security from blights and of safety from evil deeds; a crescent of auspiciousness containing no misfortune, of prosperity accompanied by no adversity, of ease not mixed with difficulty, of good unstained by evil; a crescent of security and faith, favour and good-doing, safety and submission!

O Allah, bless Muhammad and his Household, place us among the most satisfied of those over whom the crescent has risen, the purest of those who have looked upon it,
the most fortunate of those who have worshipped Thee under it;

give us the success during [the new month] to repent,

preserve us within it from misdeeds,

and guard us therein from pursuing disobedience to Thee,

allot to us within it thanksgiving for Thy favour,

clothe us during it in the shields of well-being,

and complete for us Thy kindness by perfecting therein obedience to Thee!

Surely Thou art All-kind, Praiseworthy.

And bless Muhammad and his Household, the good, the pure.

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

Praise belongs to Allah who guided us to His praise

and placed us among the people of praise,

that we might be among the thankful for His beneficence

and that He might recompense us for that with the recompense of the good-doers!

And praise belongs to Allah who
showed favour to us through His religion,
singed us out for His creed,
and directed us onto the roads of His beneficence,
in order that through His kindness we might travel upon them to His good pleasure,
a praise which He will accept from us and through which He will be pleased with us!
And praise belongs to Allah who appointed among those roads His month,
well-known excellencies which He placed therein,

for He made unlawful in it what He declared lawful in others to magnify it,

He prohibited foods and drinks in it to honour it,

and He appointed for it a clear time

which He (majestic and mighty is He) allows not to be set forward

and accepts not to be placed behind.

Then He made one of its nights surpass the nights of a thousand months and named it

the Night of Decree:

in it the angels and the Spirit descend by the leave of their Lord upon every command,

a peace\(^1\) constant in blessings until the rising of the dawn upon whomsoever He will of His servants

according to the decision He has made firm.

O Allah, bless Muhammad and his Household,

\(\text{وَ أَلْهَمْنَا} \)

inspire us with

knowledge of its excellence,

veneration of its inviolability,

and the\(\text{ٓاَتْنَٔحَفَظْ} \text{مَمَا حُظْرَتْ} \text{فِيهِ} \)

---

\(\text{Holy Quran, 97:4-5}\)
and caution against what Thou hast forbidden within it,

وَ آَمَنًا عَلَى صِيَامِهِ يَكْفُ جُوَارِحٍ عَنِّ مَعاصِيٍّكَ وَاسْتَغْنَاهَا فِيْهِ

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

لا نَصْغِي بِأَسْمَاعِنَا إِلَى لَغْو

we lend not our ears to idle talk

وَ لا نَسْرِعُ بِأَصْبَارِنَا إِلَى لَهوٍ

and hurry not with our eyes to diversion,

وَ حَتَّى لا نَنْسَبُ أَيْدِينَا إِلَى مَخْطُورٍ

we stretch not our hands toward the forbidden

وَ لا نَنْطُوُ بِأَقْدَامِنَا إِلَى مَحْجُورٍ

and stride not with our feet toward the prohibited,

وَ حَتَّى لا نَتَعِيُّ بَطُونُنَا إِلَّا مَنْ أَحْلَتْ

our bellies hold only what Thou hast made lawful

وَ لا نَنْتَقِ اللِّسْنَانِ إِلَّا بِمَا مِثَلَتْ

and our tongues speak only what Thou hast exemplified,

وَ لا نَسْتَكْفَٰفُ الَّذِي مَيْتِينَ مِنْ شَوْابٖ

we undertake nothing but what brings close to Thy reward

وَ لا نَسْتَعَاطُ الَّذِي مَنْ عَافِيَ

and pursue nothing but what protects from Thy punishment!

ثُمَّ خُصِّصَ ذَلِكَ كَلِهٍ مِنْ

Then rid all of that from

رَيَاءَ الْمُرَانِينَ

the false show of the false showers

وَ سَعَةَ الْمُسْمِعِينَ

and the fame seeking of the fame seekers,

لَا تَشْرِكْ فِيهِ أَحَدًا دُونَكَ

lest we associate therein anything with Thee

وَ لا تَبْتَغِيْ بِهِ مَرَآدًا سَوَاءٍ

or seek therein any object of desire but Thee!

اللَّهُمَّ صَلِّ عَلَى مَحْمَدٍ وَ آلِهٍ
O Allah, bless Muhammad and his Household,

in it make us attend to the appointed moments of the five prayers within

the bounds Thou set;

the obligations Thou hast decreed,

the duties Thou hast assigned,

and the times Thou hast specified;

and in the prayers make us alight in the station of

the keepers of their stations,

the guardians of their pillars,

their performers in their times,

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,

with the most complete and ample ritual purity

and the most evident and intense humility!

Give us success in this month to

tighten our bonds of kin with devotion and gifts,
attend to our neighbours with bestowal and giving,

وَ أَنْ نُخْلَصَ أَمَوالَنَا مِنَ الْثُّبَاعَاتِ

rid our possessions from claims,

وَ أَنْ نُطْهَرَ هَا بِإِخْرَاجِ الرُّكُوتِ

purify them through paying the alms,

وَ أَنْ نَرَاجِعُ مِنْ هَاجِرَنَا

go back to him who has gone far from us,

وَ أَنْ نُنْصِفَ مِنْ طَلَمَنَا
treat justly him who has wronged us,

وَ أَنْ نَسَلُ مَنْ عَادَنَا

make peace with him who shows enmity toward us

حَاشِيَةٌ مِنْ عَودَةٍ فِيَكَ وَ لَكَ فَأَيْنَ (except him who is regarded as an enemy in Thee and for Thee, for he is

العَدُوُّ الْذِّي لَا نُوَالِيهِ

the enemy whom we will not befriend,

وَ الجَرِّبُ الْذِّي لَا نُصَاشفِهِ

the party whom we will not hold dear),

وَ أَنْ نَتَطَهَّرَ الْبَلْدَةِ فِيَهِ مِنَ الأَعْمَالِ الزَاكِيَةِ بِمَا تَطْهِرَ نَا بِهِ مِنَ الدُّنْوَابِ

and seek nearness to Thee through blameless works which will purify us from sins

وَ نُغْصُمُهُمَا فِيَهُ مَمَا نَسَأَفَهُ مِنَ الْعَيُوبِ

and preserve us from renewing faults,

حَتَّى لا يُؤَرَّدَ عَلَيْكَ أَحَدٌ مِنَ مَالِكِتَكَ الَّذِي أَدْوَنَ مَا نُؤَرَّدَ مِنْ

so that none of Thy angels will bring for Thee

أَبْوَابِ الطَّاعَةِ لِلَّكَ

the kinds of obedience and

وَ أَنْوَاعُ الرُّقَبِ الْبَلْدَةِ

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
Allah, I ask Thee

by the right of this month

and by the right of him who worships Thee within it

from its beginning to the time of its passing,

whether angel Thou hast brought nigh to Thee,

prophet Thou hast sent,

or righteous servant Thou hast singled out,

that Thou bless Muhammad and his Household,

make us worthy of the generosity Thou hast promised Thy friends,

make incumbent for us what Thou hast made incumbent for those who go to great lengths in obeying Thee,

and place us in the ranks of those who deserve through Thy mercy the highest elevation!

O Allah, bless Muhammad and his Household,

turn us aside from

deviation in professing Thy Unity,

support of the last reading he cites a hadeees 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,

و الشاك في دينك

in Thy religion,

و العمي على سبيلك

blindness toward Thy path,

و الإغفال الحرماني

heedlessness of Thy inviolability,

و الإنحداع لعدوك الشيطان الرجيم

and being deceived by Thy enemy, the accursed Satan!

O Allah, bless Muhammad and his Household,

ِّّٰٜ ََِّٛ ػَِٰ٠ ُٓلََّٔيٍ َٝ آُِٚ O Allah, bless Muhammad and his Household,

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َّٝ آُِٚ O Allah, bend Muhammad and his Household,
O Allah, bless Muhammad and his Household,
and should we go off to one side in this month, set us aright;
should we swerve, point us straight;
and should Thy enemy Satan enwrap us, rescue us from him!

O Allah,
fill this month with our worship of Thee,
adorn its times with our obedience toward Thee,
help us during its daytime with its fast,
and in its night with prayer and pleading toward Thee,
humility toward Thee, and lowliness before Thee,
so that its daytime may not bear witness against our heedlessness, nor its night against our neglect!

O Allah,
make us like this in the other months and days as long as Thou givest us life,
and place us among Thy righteous servants,
those who shall inherit Paradise, therein dwelling forever,\(^1\)

وَ الَّذِينَ يَؤْتُونَ مَا أَنْتَ وَ فَلْوَبِهِمْ وَ جِلَةٌ أَنْتَمْ إِلَى رَبِّهِمْ رَاجِعُونَ

\(^1\) Holy Quran, 23:11

those who give what they give, while their hearts quake, that they are returning to their Lord,\(^2\)

وَ مِنَ الَّذِينَ يُسَارِعُونَ فِيَ الْخَيْرَاتِ وَ هُمْ لَهَا سَابِقُونَ

\(^2\) Holy Quran, 23:60

\(^3\) Holy Quran, 23:61

\(^3\) Holy Quran, 23:61

those who vie in good works, outracing to them!\(^3\)

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ فِيَ

O Allah, bless Muhammad and his Household

كُلُّ وَقُتٍ
in every time,

وَ كُلُّ أُوْانٍ
in all moments,

وَ عَلَى كُلِّ حَالٍ
and in every state,

عَدَّدَ مَا صَلَّيْتَ عَلَى مِنْ صَلَّيْتَ عَلَيْهِ
to the number that Thou hast blessed whomsoever Thou hast blessed

وَ أَضْعَافُ ذَلِكَ كَلِلَّهُ بِالأَضْعَافِ الَّذِي لا يُحْصِّنُهَا غَيْرُكَ

and to multiples of all that, through multiples which none can count but Thee!

إِنَّكَ فَعَلْتَ لَمَّا تُرُيِّدَ

Surely Thou art Accomplisher of what Thou desirest.

وَ كَانَ مِنْ ذِكَارِهِمْ في وَدَاعِ شَهْرِ رَمَضَانِ

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

اللَّهُمَّ
O Allah,

يَا يَا مِنْ لا يَرْغَبُ فِي الْجَزَاءِ
O He who desires no repayment!

وَ يَا يَا مِنْ لا يَنْذَمُ عَلَى الْعَطَاةِ
O He who shows no remorse at bestowal!

وَ يَا مِنْ لا يَكْفَافُ عَبْدُهُ عَلَى الْسَّوَاءِ
O He who rewards not His servant tit for tat!
Thy kindness is a new beginning,

وَ عَفَوْكَ تَفَضَّلَ

Thy pardon gratuitous bounty,

وَ عَفُوُّبَكَ عَدَلَ

Thy punishment justice,

وَ فَضَّاءُكَ خَيْرٌ

Thy decree a choice for the best!

إِنَّ أَعْمَلْتُ لَا تُشْبَ عَطَاكَ بِمَنَّ

If Thou bestowest, Thou staiest not Thy bestowal with obligation,

وَ إِنَّ مَنَعْتُ لَا يُكْنَى مَنَعَكَ تَعۡدِيَّاً

and if Thou withholdest, Thou withholdest not in transgression.

تَشِكَّرُ مِنِ الشَّكْرِ وَ أَنتَ أَهْلُهُمَّهُ تَشَّكَّرَ

Thou showest gratitude to him who thanks Thee, while Thou hast inspired him to thank Thee.

وَ تُكَافِى مِنِ الحَمَدَ وَ أَنتَ عَلَمَتُهُ تَحَمَّدَ

Thou rewardest him who praises Thee, while though Thou hast taught him Thy praise.

تَسَنَّرُ عَلَيْ مَنِّ لَوْ شَنَّتَ فَضَحَتَهُ

Thou coverest him whom, if Thou willed, Thou wouldst expose,

وَ تَجَوَّدُ عَلَيْ مَنِّ لَوْ شَنَّتَ مَنَعَتُهُ

and Thou art generous toward him from whom, if Thou willed, Thou wouldst withhold.

وَ كِلاَهُمَا أَهْلُ بَنِى لَفْضَيْحَةٍ وَ المَنَعُ غَيْرَ أَنَاُكَ

Both are worthy of Thy exposure and withholding, but Thou hast

بُنيَتِ أُفُقَالَكَ عَلَى التَفْضِلُ

founded Thy acts upon gratuitous bounty,

وَ أُخْرِيَت فَدُرُّكَ عَلَى التَجاوُزُ

channelled Thy power into forbearance,

وَ تَلْقَبَئُ مِنْ عَصَمَكَ بِالجُلْمِ

received him who disobeyed Thee with clemency,

وَ أَمَهَّلَت مِنْ قَسَدٍ لَفْنِقْهِ بِالظَلْمِ

and disregarded him who intended wrongdoing against himself.

تَسْتَنْظَرُوهُمْ بِإِنَاتَكَ إِلَى الإِناِبَةِ

Both are worthy of Thy exposure and withholding, but Thou hast

بُنيَتِ أُفُقَالَكَ عَلَى التَفْضِلُ

founded Thy acts upon gratuitous bounty,

وَ أُخْرِيَت فَدُرُّكَ عَلَى التَجاوُزُ

channelled Thy power into forbearance,

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وَ أَمَهَّلَت مِنْ قَسَدٍ لَفْنِقْهِ بِالظَلْمِ

and disregarded him who intended wrongdoing against himself.

In other words, Thou art kind without the servants having done anything to deserve it. Cf. 12.3
Thou waitest their turning back without haste

وَ تَتَرُك مَعَايِنُهُمْ إِلَى النُّوَءَةِ

and refrainest from rushing them toward repentance,

لَكِيْلًا يَهْلُك عَلَيْكَ هَالِكُهُمْ

so that the perisher among them may not perish because of Thee

وَ لا يَشْقَى بِعُمْتِكَ شَقِّيَّهُمْ

and the wretched may not be wretched through Thy favour,

الَّذِي عَن طَوْلِ الْإِغْدَارِ الْبِهِ

but only after Thy prolonged excusing him

وَ بَعْدُ تَزْدَافِ الحَجْةِ عَلَيْهِ

and successive arguments against him,

كَرَمًا مِنْ عَفْوَكَ يَا كَرِيمًا

as an act of generosity through Thy pardon, O Generous,

وَ عَفَّادًا مِنْ عَطْفَكَ يَا حَلِيمَ

and an act of kindliness through Thy tenderness, O Clement!

آنَّ اللَّهُ فَقَحَت لِعِبَادِك بَابًا إِلَى عَفْوٍ وَ سَمِيَانَة النُّوَءَةَ

It is Thou who hast opened for Thy servants a door to Thy pardon, which Thou hast named ‘repentance’.

وَ جَعَلَت عَلَى ذَلِكَ الْبَابِ دُلَّاً مِنْ وَحْيِكَ لَتَلَّا يَضَلُّوا عَنْهُ فَقَلَتَ

Thou hast placed upon that door a pointer from Thy revelation, lest they stray from it: Thou hast said

تَبَارَكَ اسْمُكَ

(blessed are Thy names),

فَ بَيِّنَ النَّعْمَةَ بَيْنَ الْأَلْبَابِ

Repent toward Allah with unswerving repentance!

عَسَى رَبُّكَ أَنْ يَكْفُرَ عَنْكُمْ سَيِّئَاتَكُمْ وَ يُدْخِلْكُمْ جَنَّاتٌ تَجْرِي مِنْ

It may be that Thy Lord will acquit of your evil deeds and will admit you into gardens beneath which rivers flow,

تَحْيَتِها الأَنْهَارُ

upon the day when Allah will not degrade the Prophet and those who have faith along with him,

يَوْمَ لَا يَهْرُى اللهُ الْبَيْيَانِ وَ الْأَلْبَابِ أَمْنَوْا مَعَهُ

ثُورُهُمْ يَسَعُى بَيْنَ أَيْدِيِّهِمْ وَ بَيْنَ مَيْمَانِهِمْ يَفُولُونَ رَبِّنَا أَنْتَمَا لَنَا نُؤْرَنَا

their light running before them and on their right hands, and they say: ‘Our Lord, complete for us our light,
and forgive us!

Surely Thou art powerful over everything.

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?

It is Thou who hast raised the price against Thyself to the advantage of Thy servants, desiring their profit in their trade with Thee,

their triumph through reaching Thee, and their increase on account of Thee,

for Thou hast said (blessed is Thy Name and high art Thou exalted),

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. Thou hast said,

Who is he that will lend to Allah a good loan, and He will multiply it for him manifold?

Thou hast said, Who is he that will lend to Allah a good loan, and He will multiply it for him manifold?

And Thou hast sent down in the Qur'an similar verses on the multiplying of good deeds.

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.

1. Holy Quran, 66:8
2. Holy Quran, 6:160
3. Holy Quran, 2:261
4. Holy Quran, 2:245
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 -

\[ \text{لم يدركهم بصرهم،} \]

their eyes would not have perceived,
\[ \text{و لم يتعهم اسماعهم،} \]

their ears would not have heard,
\[ \text{و لم تلحفه أو هامهم،} \]

and their imaginations would not have grasped, 

\[ \text{فقلت:} \]

for Thou hast said,
\[ \text{اذكروني أذكركم.} \]

Remember Me and I will remember you

\[ \text{و أشكروا لي و لا تكفرون و قلت:} \]

be thankful to Me, and be you not thankless towards Me!\(^1\)

\[ \text{إذ عونين استجيب لكم أن الذين يستكبرون عن عبادتي سيدخلون جهنم داخرين.} \]

Supplicate Me and I will respond to you, surely those who wax too proud to worship Me shall enter Gehenna utterly abject.

\[ \text{فسميت دعائك عبادةً} \]

Hence Thou hast named supplicating Thee ‘worship’

\[ \text{و تركها استكباراً} \]

and refraining from it ‘waxing prpud’,

\[ \text{و توعدت على تركه دخل جهنم داخرين.} \]

and Thou hast threatened that the refraining from it would yield entrance into Gehenna in utter abjection.\(^3\)

\[ \text{فذكروك بملك} \]

\[ \text{Holy Quran, 2:152} \]
\[ \text{Holy Quran, 14:7} \]
\[ \text{Holy Quran, 40:60} \]
So they remember Thee for Thy kindness,
and they donate for Thee in order to seek Thy increase;

in all this lies their deliverance from Thy wrath
and their triumph through Thy good pleasure.

Were any creature himself to direct another creature to the like of that to which Thou Thyself hast directed Thy servants, he would be described by beneficence,
qualified by kindness,
and praised by every tongue.

So to Thee belongs praise as long as there is found a way to praise Thee
and as long as there remains for praising words by which Thou may be praised and meanings which may be spent in praise!

O He who shows Himself praiseworthy to His servants through beneficence and bounty,
flooded them with kindness and graciousness!

How much Thy favour has been spread about among us,

Thy kindness lavished upon us,

and Thy goodness singled out for us!

He has guided us to

Thy religion which Thou hast chosen,

Thy creed with which Thou art pleased,

and Thy path which Thou hast made smooth,

and Thou hast shown us proximity to Thee and arrival at Thy generosity!

O Allah,

among the choicest of those duties

and the most special of those obligations

Thou hast appointed the month of Ramazan, which Thou hast

singled out from other months,

chosen from among all periods and eras,

and preferred over all times of the year through
and the Light which Thou sent down within it,
the faith which Thou multiplied by means of it,
the fasting which Thou obligated therein,
the standing in prayer which Thou encouraged at its time,
and the Night of Decree which Thou magnified therein, the night which is better than a thousand months.  
Through it Thou hast preferred us over the other communities and through its excellence Thou hast chosen us to the exclusion of the people of the creeds.

We fasted by Thy command in its daylight,
we stood in prayer with Thy help in its night,
presenting ourselves by its fasting and its standing to the mercy which Thou hast held up before us,
and we found through it the means to Thy reward.

And Thou art full of what is sought from Thee, munificent with what is asked of Thy bounty, and near to him who strives for Thy nearness.

This month stood among us in a standing place of praise,

1 Holy Quran, 97:3
accompanied us with the companionship of one approved,

وِ أَرْبَحَتْنَا أَفْضَلُ أَرْبَاحِ الْعَالَمِينَ

and profited us with the most excellent profit of the world’s creatures.

ثُمَّ قَدْ فَارَقْنَا عِنْدَ تَمَامٍ وَفَتْنِه وَالْقِطَاعِ مَدْتَةٌ وَفَقًا عَدَّهُ

Then it parted from us at the completion of its time, the end of its term, and the fulfilment of its number.

فَنَخْنُ مُوْدَعَوَ وَدَاعٌ مِنَ

So we bid farewell to it with the farewell of one

عَزِ فُرَآفِهَ عَلَيْنَا

whose parting pains us,

وَ غَمَّا وَ أُوحِشَنَا الْسَرِّ أَفْهَ عَنَا

whose leaving fills us with gloom and loneliness,

وَ لَزَمَّنَا لَهُ

and to whom we have come to owe

الْدَمَامُ المَخْفُوْطُ

a safeguarded claim,

وَ الْخَزْمَةُ الْمُرْعِيَةُ

an observed inviolability,

وَ الْحَقُّ المُفْضِيُ

and a discharged right.

فَنَخْنُ قَانِيُونَ

We say:

السَّلَامُ عَلِيْكَ

Peace be upon thee,

بِا شَهْرِ اللهِ الأَكْبَرَ

O greatest month of Allah!

وَ بِيَا عُيْدٌ أُولِيَآتِهِ

O festival of His friends!

السَّلَامُ عَلِيْكَ

Peace be upon thee,

أَكَرُّمْ مَصْحَوْبِ مَنْ الأَوْقَاتِ

O most noble of accompanying times!

وَ بِيَا خَيْرٌ شَهْرٌ فِي الأَيِّامِ وَ السَّاعَاتِ
O best of months in days and hours!

Peace be upon thee, month in which expectations come near

and good works are scattered about!

Peace be upon thee, comrade who is great in worth when found and who torments through absence when lost,

anticipated friend whose parting gives pain!

Peace be upon thee, familiar who brought comfort in coming, thus making happy, who left loneliness in going, thus giving anguish!

Peace be upon thee, neighbour in whom hearts became tender and sins became few!

Peace be upon thee, helper who aided against Satan,

who brought comfort in coming, thus making happy, who left loneliness in going, thus giving anguish!
companion who made easy the paths of good-doing!

Peace be upon thee -

ما أكثَرَ عنفَاءَ اللهِ فِيكَ
How many became freedmen of Allah within thee!

وَ ما أَسْعَدَ مِنَ رَٰعِي حَرَّمَتَكَ بِكَ
How happy those who observed the respect due to thee!

Peace be upon thee -

أمانهك للذنوب
How many the sins thou erased!

وَ أَسْتَرَكَ لِلَّدَوَيِّعِيْبٍ
How many the kinds of faults thou covered over!

Peace be upon thee -

أطْولَكَ عَلَى الْمُجَرَمِينَ
How drawn out wert thou for the sinners!

وَ أَهْبِيكَ فِي صُدُورِ النَّفْسِيْنَ
How awesome wert thou in the hearts of the faithful!

Peace be upon thee, month with which no days compete!

السَّلَامُ عَلِيْكَ مِنَ شَهْرِ لا تُنافِسَهُ الْأَيَامُ
Peace be upon thee, month which is peace in all affairs!

Peace be upon thee,

عِيْرَ كَرَيْبٍ المُصَاحِبَةِ
thou whose companionship is not disliked,

وَ لَا دُمَيْمَ المُلاَئِيْسَةُ
thou whose friendly mixing is not blamed!

Peace be upon thee, just as thou

وَفَدَتْ عَلِيْنَا بِالْبَرَّةَاتِ
hast entered upon us with blessings

وَ غسلت عَنَا دَنَس الخَطِينات
and cleansed us of the defilement of offenses!

السلام عليك

Peace be upon thee -

غَيِّر مَوْدَع يِبَرُّمَا
Thou art not bid farewell in annoyance

وَ لَ مُتَرَوَّك صِيامه سَآمَا
nor is thy fasting left in weariness!

السلام عليك من

Peace be upon thee.

مَطَلَوب قَبْل وقِتله
object of seeking before thy time,

وَ مَهْوَن عَلَيْهُ قَبْل فُوْهُه
object of sorrow before thy passing!

السلام عليك

Peace be upon thee -

كَم مِن سَوَء صُرِف بَيْكَ عَنَا
How much evil was turned away from us through thee!

وَ كَم مِن خَير أَفِيض بَيْكَ عَلَيْنا
How much good flowed upon us because of thee!

السلام عليك و على ليلة القدر التي هي خير من ألف شهر

Peace be upon thee and upon the Night of Decree which is better than a thousand months! ¹

السلام عليك ما كان

Peace be upon thee -

أُحْرَصَنَا بِالأَمْس عَلَيْك
How much we craved thee yesterday!

وَ أَشْدَّ شُوَءْنا عَدَى الْيَك
How intensely we shall yearn for thee tomorrow!

السلام عليك

Peace be upon thee

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¹ Holy Quran, 97:3
O Allah, 

إِنَّا أُهِلْنَٰ هُذَا الشَّهْرُ الْدِّيْنُ شَرَفَتُنا بِهِ وَفَقْنَا بِمَنَّكَ لَهُ

we are the people of this month. Through it Thou hast ennobled us and given us success because of Thy kindness,

حِينَ جَهَّلَ الْأَشْقَائِيَّةُ وَقَتَّهُ

while the wretched are ignorant of its time.

وَ حُرْمَوْا لِشَقَائِنِهمْ فَضْلُهُ

Made unlawful to them is its bounty because of their wretchedness.

وَ أُنْتَ وَلَىٰ مَا أُتِيْنَا بِهِ مِنْ مَعْرُفَتِهِ وَ هُدِيْنَا لَهُ مِنْ سَنَتِهِ

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 بِتَوَفِّيقٍ صِبَائِهِ وَ قَيْبَامِهِ عَلَى تَقْصِيْبُ

We have undertaken, through Thy giving success, its fasting and its standing in prayer, but with shortcomings,

وَ أُدْنِيْنَا فِيْهِ قَلِئِلاً مِنْ كِبْرٍ

and we have performed little of much.

اللَّهُمَّ فَلَكَ الْحَمْدُ

O Allah, so to Thee belongs praise,

إِقْرَارًا بِالأَسِانَةِ

in admission of evil doing

وَأَعْتِرَافًا بِالإِضْعَاطةِ

and confession of negligence,

وَ لَكَ مِنْ قُلُوبِنا عَفُدَ الْبَنَائِ

and to Thee belongs remorse firmly knitted in our hearts

وَ مِنْ الْسَّبِينَةِ صَدْقُ الْاَعْتِدَارِ

and seeking of pardon sincerely uttered by our tongues.

فَأُحْرِرْنَا عَلَى مَا أُصِبْنا فِيْهِ مِنْ التَّفْرِيْطِ أَجْرًا

Reward us, in spite of the neglect that befell us in this month, with a reward through which
we may reach the bounty desired from it
and win the varieties of its craved stores!

Make incumbent upon us Thy pardon for our falling short of Thy right in this month
and make our lives which lie before us reach the coming month of Ramazan!

Once Thou hast made us reach it,
help us perform the worship of which Thou art worthy,
cause us to undertake the obedience which Thou deservest,
and grant us righteous works that we may fulfil Thy right in these two months of the months of time.¹

O Allah, as for
the small and large sins which we have committed in this our month,
the misdeeds into which we have fallen,
and the offenses which we have earned
purposefully or in forgetfulness,
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
bless Muhammad and his Household,
and cover us over with Thy covering,
pardon us through Thy pardoning,
and place us not before the eyes of the gloaters because of that,
stretch not toward us the tongues of the defamers,
and employ us in that which will alleviate and expiate whatever Thou disapprovest from us within it through Thy clemency which does not run out, and Thy bounty which does not diminish!
redress our being afflicted by our month;¹
bless us in this day of our festival and our fast-breaking, make it one of the best of days that have passed over us, the greatest in attracting Thy pardon, and the most effacing toward sins, and forgive us our sins, both the concealed and the public!

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.
with the passing of this month make us pass forth from our offenses,

иَّرَخِِْٗٔ لََمٍ ٌَٰٛح حََُِّْٜ٘ ِْٖٓ هَطَخ

and appoint us thereby among its

واَجَعَلْنَا مِنَ

most felicitous people,

وَ أَخْرَجْنَا بَخْرُوجِه مِن سَيَائِنَةٌ

the most plentiful of them in portion,

وَ أُفْرَدُوْمُ حَظَا مَنَهَّ

and the fullest of them in share!

وُلْهُمَّ وَ مِنْ

O Allah, when any person

رِغَى هُذَا الشَّهْرُ حَقَّ رَغَايْنِه

safeguards its inviolability as it should be safeguarded,

وُ حَفِظْ حُرُمَتِه قِسْمًا فِيْه

attends to its bounds as they should be attended to,

وَ قَامَ بِخَدْوَدِهْ حَقَّ قِيَامَهَا

fears its misdeeds as they should be feared,

وَ أَنْفَقَ دُنْوَهُ قِّيَامَتِهَا

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,

أَوْ أَتَّقِبُ إِلَيْكَ بْعِرَبَةٌ أَوْجُبَتْ رَضَاكَ لَهٖ وَ غَطَّتْ رَحْمَتُكَ عَلَيْهِ

give to us the like [of that]³ from Thy wealth

وَ أَعْطَنَا أَضْعَافَهُ مِنْ فَضْلُكَ

and bestow it upon us in multiples through Thy bounty,

فَإِنْ فَضْلُكَ لاَ يَغْضُبُ

for Thy bounty does not diminish,

i.e., that good pleasure and mercy
Thy treasuries do not decrease but overflow,

the mines of Thy beneficence are not exhausted,

and Thy bestowal is the bestowal full of delight!

O Allah, bless Muhammad and his Household

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!

O Allah, we repent to Thee in our day of fast-breaking, which Thou hast appointed

for the faithful a festival and a joy

and for the people of Thy creed a time of assembly and gathering,

from every misdeed we did,

ill work we sent ahead,

or evil thought we secretly conceived,

the repentance of one who does not harbour a return to sin

and who afterwards will not go back to offense,

an unswerving repentance rid of doubt and wavering.

So accept it from us, be pleased with us, and fix us within it!

O Allah, we repent to Thee
O Allah, provide us with a fear of the threatened punishment and yearning for the promised reward, so that we may find the pleasure of that for which we supplicate Thee and the sorrow of that from which we seek sanctuary in Thee!

And place us with Thee among the repenters, those upon whom Thou hast made Thy love obligatory and from whom Thou hast accepted the return to obeying Thee!

O Most Just of the just!

O Allah, show forbearance toward our fathers and our mothers and all the people of our religion, those who have gone and those who will pass by, until the Day of Resurrection!

O Allah, bless our prophet Muhammad and his Household, as Thou hast blessed Thy angels brought nigh, bless him and his Household, as Thou hast blessed Thy prophets sent out, and 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 أَفْضَلُ مِنْ ذَلِكَ يَا رَبّ الْعَالَمِينَ صَلْوَاتٌ

- and better than that, O Lord of the worlds! - a blessing

whose benediction will reach us,

وَ يَحْلُرُ لَنَا نُفْعَٰلَها

whose benefit will attain to us,

وَ يُسْتَجِبُ لَهَا دَعَوَانَا

and through which our supplication may be granted!

إِذْكَ أَكْرَمَ مِنْ رَغِبَ إِلَيْهِ

Thou art the most generous of those who are beseeched,

وَ أَكْفَى مِنْ تَوَلَّكَ عَلَيْهِ

the most sufficient of those in whom confidence is had,

وَ أَغْطَى مِنْ سَبِيلٍ مِنْ فَضْلِهِ

the most bestowing of those from whom bounty is asked,

وَ أَنتَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

and Thou art powerful over everything!²

وَ كَانَ مِنْ ذَاعِنِهِ فِي يَوْمِ الْفَطْرَ إِذَا أَنْصَرَهُ مِنْ صَلْوُتِهِ قَامَ قَاتِمًا ثُمَّ اسْتَفْقَلَ القَبْلَةَ وَ

فِي يَوْمِ الْجُمَّعَةِ 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 مِنْ لَا يَرْحَمَهُ الْعِبَادُ

O He who has mercy upon him toward whom the servants show no mercy!

وَ يَا مَنْ يَقْبَلَ مِنْ لَا تَقْبِلَهُ الْبَلَادُ

O He who accepts him whom the cities will not accept!

وَ يَا مَنْ لَا يَحْتَقُرُ أَهْلَ الْحَاجَةِ إِلَيْهِ

O He who looks not down upon those who have need of Him!

وَ يَا مَنْ لَا يَبْيَخَ الْمُلْحِقِينَ عَلَيْهِ

O He who disappoints not those who implore Him!

وَ يَا مَنْ لَا يَجْبِهُ بِالرَّزْقِ أَهْلَ الدَّالَّةِ عَلَيْهِ

² Holy Quran, 3:26
O He who slaps not the brow of the people of boldness toward Him with rejection!

O He who collects the little that is given to Him and shows gratitude for the paltry that is done for Him!

O He who shows gratitude for the small and rewards with the great!

O He who comes close to him who comes close to Him!

O He who invites to Himself him who turns his back on Him!

O He who changes not favour and rushes not to vengeance!

O He who causes the good deed to bear fruit so that He may make it grow, and overlooks the evil deed so that He may efface it!

Hopes turn back with needs fulfilled short of the extent of Thy generosity,

the cups of requests fill up with the overflow of Thy munificence,

and attributes fall apart without reaching Thy description.

For to Thee belongs the highest highness above everything high,

and the most glorious majesty beyond every majesty!

Everything majestic before Thee is small,

and everything eminent beside Thy eminence vile!

Those who reach other than Thee are disappointed,

Allusion to 8:53: Allah would never change His favour that He conferred on a people until they changed what was within themselves
those who present themselves to other than Thee have lost,

and those who stay with other than Thee have perished,

and those who retreat - except those who retreat to Thy bounty - are desolate!

Thy door is open to the beseechers,

Thy munificence free to the askers,

Thy help near to the help-seekers!

The expectant are not disappointed by Thee,

those who present themselves despair not of Thy bestowal,

the forgiveness-seekers become not wretched through Thy vengeance!

Thy provision is spread among those who disobey Thee,

Thy clemency presents itself to those hostile toward Thee,

and Thy wont is to spare the transgressors,

so much so that

Thy lack of haste deludes them from returning,

and Thy disregard bars them from desisting!
Thou actest without haste toward them so that they will come back to Thy command
and Thou disregardest them confident in the permanence of Thy kingdom,
so Thou sealest him who is worthy of it with felicity,
and Thou abandonest him who is worthy of it to wretchedness!

All of them come home to Thy decree,
their affairs revert to Thy command;
Thy authority grows not feeble through their drawn out term,
Thy proof is not refuted by the failure to hurry after them.

Thy argument is established, never refuted,
Thy authority fixed, never removed.
Permanent woe belongs to him who inclines away from Thee,
forsaking disappointment to him who is disappointed by Thee,
and the most wretched wretchedness to him who is deluded about Thee!

How much he will move about in Thy chastisement!
How long he will frequent Thy punishment!
How far his utmost end from relief!
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وَمَا أَفْتَنَّهُ ﷺ مِّنْ سَهْوَةِ الْمُخْرَجَ
How he will despair of an easy exit!

عَدَلًا مِّنْ قَضَائِكَ لا تَجْوِرُ فِيْهِ
[All of this] as justice from Thy decree (Thou art not unjust in it!),

وَ إِنْصَافًا مِّنْ حُكْمِكَ لا تَحْيَفُ عَلَيْهِ
and equity from Thy judgement (Thou dost not act wrongfully against him!).

فَقَدْ ظَاهَرَتْ الْخَجْجَ
Thou supported the arguments,

وَ أَبْتَيْتُ الإِعْدَادَ
tested the excuses,

وَ فَقَدْ تَقَدَّمَتْ بِالْوَعْيِ
began with threats,

وَ تَلْطَفَتْ فِي الْتَرْغِيبِ
showed gentleness with encouragement,

وَ ضَرَبَتْ الأَمْثَالَ
struck similitudes,

وَ أَطَلَّتْ الإِمْهَالَ
made long the respite,

وَ أَخْرَتْ وَ أَنْتَ مُسْتَطِيبٌ لِّلمَّعَالِجَةِ
delayed, while Thou art able to hurry,

وَ ثَأَبَتْ وَ أَنْتَ مُلْبِّيًا بِالمُبَادَرَةِ
and acted without haste, while Thou art full of quick accomplishment!

لَمْ تَكُنْ أَنْتَ عَجْرًا
Not because of incapacity is Thy slowness,

وَ لَا إِمْهَالَكَ وَهَٰذَا
feebleness Thy giving respite,

وَ لَا إِسْمَاسَكَ غَفْلَةً
heedlessness Thy showing restraint,

وَ لَا انتظارَكَ مُدَادَرَةً
dissemblance Thy waiting!

بَلْ لَتُكْوَنَ
But that
Thy argument be more conclusive,

وَ كَرَّمَكَ أَكْثَرَ

Thy generosity more perfect,

وَ إِخْسَانَكَ أَوَّفِي

Thy beneficence more exhaustive,

وَ نَعْمَتَكَ أَنَّمَ

Thy favour more complete!

كُـَّظُيَ حَرَِْؾَ

All of this has been and always was, is and ever will be.

Thy argument is greater than that its totality be described,

مَجْدُكَ أَرْفَعُ مِنْ أَنْ تُوْصفَ بِكَتَلَّهَا

Thy glory more elevated than that it be limited in its core,

وَ نَعْمَتُكَ أَكْثَرُ مِنْ أَنْ تُحْصَى بِبَأْسِهَا

Thy favour more abundant than that its entirety be counted,

وَ إِخْسَانُكَ أَكْثَرُ مِنْ أَنْ تُشْكِرَ عَلَى أَقْلِهَا

Thy beneficence more abundant than that thanks be given for its least amount!

وَ قُدْ قَصَرْتِي السُّكُوتَ عَنْ تَحْمِيدِكَ

Speechlessness has made me fall short of praising Thee,

وَ فَهْنِي الأَمَسَالَ عَنْ تَحْمِيدِكَ

restraint has made me powerless to glorify Thee,

وَ قَصَرْتِي الأَفْقَارَ بِالْحِسْوَرِ

and the most I can do is admit to inability,

لاَ رَغَّبَةٌ بِي إِلَيْهِ بَلْ عَجْرًا

not out of desire, my Allah, but out of incapacity.

فِيهَا أَنَا دَأْوُلُكَ بِالْوَفَادَةِ

So here I am: I repair to Thee by coming forward,

وَ اسْتَلَكَ حُسَنَ الرَّفَادَةِ

and I ask from Thee good support

فُصِّلَ عَلَى مَحْمُدِ وَ أَلْهَ

So bless Muhammad and his Household,
hear my whispered words,
grant my supplication,
seal not my day with disappointment,
slap not my brow by rejecting my request,
and make noble my coming from Thee
and my going back to Thee!
Surely Thou art not constrained by what Thou desirest,
nor incapable of what Thou art asked!
Thou art powerful over everything,
and ‘There is no force and no strength save in Allah, the All-high, the All-mighty’\(^2\)

and ‘There is no force and no strength save in Allah, the All-high, the All-mighty’\(^2\)

\[\textbf{47. His Supplication on the Day of Arafah}^3\]

\[\text{Praise belongs to Allah, Lord of the worlds!}^4\]

\[\text{O Allah, to Thee belongs praise!}\]

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\(^1\) Holy Quran, 3:26

\(^2\) An oft-repeated formula found in many hadées

\(^3\) 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!

Possessor of majesty and munificence!

Lord of lords!

Object of worship of every worshiper!

Creator of every creature!

Inheritor of all things!

There is nothing like Him,

knowledge of nothing escapes Him,

He encompasses everything,

and He is watchful over everything.

Thou art Allah, there is no Allah but Thou,

the Unique, the Alone,

the Single, the Isolated.

Thou art Allah, there is no Allah but Thou,

the Most High, the Most Exalted.

the Individual, the Isolated.  

Cf. 15: 21-23: Naught is there, but its treasuries 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

Holy Quran, 42:11

Reference to 10:61: Not so much as the weight of an ant in earth or heaven escapes from thy Lord...

Holy Quran, 41:54

Holy Quran, 33:52
the Generous, the Generously Bestowing,

العزيز المفظوم

the All-mighty, the Mightily Exalted,

الكبير المتكبر

the Magnificent, the Magnificently Magnified.

وَ آنَتَ اللَّهُ لَا إِلَٰهَ إِلَّا أَنتَ

the All-high, the Sublimely High, the Strong in prowess.

وَ آنَتَ اللَّهُ لَا إِلَٰهَ إِلَّا أَنتَ

the Everlasting, the Most Everlasting.

وَ آنَتَ اللَّهُ لَا إِلَٰهَ إِلَّا أَنتَ

Thou art Allah, there is no Allah but Thou,
the Last after every number.

Thou art Allah, there is no Allah but Thou,

the Close in His highness,

the High in His closeness.

Thou art Allah, there is no Allah but Thou,

Possessor of radiance and glory,

magnificence and praise.

Thou art Allah, there is no Allah but Thou.

Thou hast brought forth the things without root,

formed what Thou hast formed without exemplar,

and originated the originated things without limitation.

It is Thou

who hast ordained each thing with an ordination,

eased each thing with an easing,

and governed everything below Thyself with a governing.

References:

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 whom no associate helps with Thy creation and no vizier aids in Thy command. Thou hast no witness and no equal.

It is Thou who willed, and what Thou willed was unfailing, who decreed, and what Thou decreed was just, who decided, and what Thou decided was fair.

It is Thou whom place does not contain, before whose authority no authority stands up, and whom no proof or explication can thwart.

It is Thou who hast counted everything in numbers, appointed for everything a term, and ordained everything with an ordination.

Reference to 72:28: He has counted everything in numbers.
before whose selfness imaginations fall short,
before whose howness understandings have no incapacity,
and the place of whose whereness eyes perceive not.¹

It is Thou

who hast no bounds, lest Thou be bounded,
who art not exemplified, lest Thou be found,
who dost not beget, lest Thou be begotten.²

It is Thou

with whom there is no opposite, lest it contend with Thee,
who hast no equal, lest it vie with Thee,
who hast no rival, lest it resist Thee.

It is Thou

who art He who began, devised,
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
And made well all that He made.

 Glory be to Thee!

 How majestic is Thy station!

 How high Thy place among the places!

 How cleanly Thy Separator cleaves with the truth!¹

 Glory be to Thee!

 How high Thy Separator cleaves with the truth!

 Glory be to Thee!

 The Gentle - how gentle Thou art!

 The Clement - how clement Thou art!

 The Wise - how knowing Thou art!

 The King - how invincible Thou art!

 The Munificent - how full of plenty Thou art!

 The Elevated - how elevated Thou art!

 Possessor of radiance and glory,

 The Su'ur (cf. Supplication 42:2). There is an allusion here to 15:94: Therefore cleave [to Muhammad] by means of that which thou art commanded [i.e. the Qur'anic injunctions] and turn away from the idolaters.
Glory be to Thee!

**bِسْتَطِٔبَتْ بِالْخَيْرَاتِ يَذَّكَرَ**

Thou hast stretched forth Thy hand with good things,

وَ عَرَفَتْ الْهَدَايَةَ مِنْ عِندِكَ

and from Thee guidance has come to be known,

فَمَنْ أَتَمَسَّكَ لَدَيْنِ أَوْ دُنْيَا وَجِدَكَ

so he who begs from Thee religion or this world will find Thee.

Glory be to Thee!

**خَضَعَ لَكَ مِنْ جَرِىٞ فِي عَلِمِكَ**

Whatever passes in Thy knowledge is subjected to Thee,

وَ خَضَعَ لِغَطْسِتَكَ مَا دُوْنَ عِرْشِكَ

all below Thy Throne are humbled before Thy mightiness,

وَ اِنْفَقَادُ لِلْتَّسْلِيمِ لَكَ كُلُّ حَلَفَكَ

and every one of Thy creatures follows Thee in submission.

Glory be to Thee!

**لَا نُحَسُّ وَ لَا نُجَسُّ**

Thou art not sensed, nor touched,

وَ لَا نُحَسُّ وَ لَا نُتْكَأُ

nor felt, nor beguiled,

وَ لَا نَمَاطُ وَ لَا نَتَأْرَعُ

nor held back, nor challenged,

وَ لَا نَجَارِيٞ وَ لَا نَتَمَأَرِي

nor kept up with, nor resisted,

وَ لَا نَتْخَادَعُ وَ لَا نُتْمَأِكُرُ

nor deceived, nor circumvented.

Glory be to Thee!

**سَبِيلِكَ جَدُّ**

Thy path is smooth ground,
Thy command right guidance,
and Thou art a living, eternal refuge.

Glory be to Thee!

Thy word is decisive,
Thy decree unfailing,
Thy will resolute.

Glory be to Thee!

None can reject Thy wish,
none can change Thy words.

Glory be to Thee,

Out-dazzling in signs,
Creator of the heavens,
Author of the spirits!

To Thee belongs praise, a praise that will be permanent with Thy permanence!

To Thee belongs praise, a praise everlasting through Thy favour!

Reference to 6:115
To Thee belongs praise, a praise that will parallel Thy benefaction!

وَ لَكَ الحَمْدُ حَمْدًا يَزِيدُ عَلَى رَضَاكَ

To Thee belongs praise, a praise that will increase Thy good pleasure!

وَ لَكَ الحَمْدُ حَمْدًا مَعَ حَمْدِ كُلّ حَامِدٍ

To Thee belongs praise, a praise along with the praise of every praiser

وَ شَكَّرًا يَقِسُرُ عَنْهُ شَكَّرُ كُلّ شَاكِرٍ

and a thanksgiving before which falls short the thanksgiving of every thanksgiver;

حَمْدًا لَا يُنْتَبِي إِلَّا الَّذِي

a praise which is suitable for none but Thee

وَ لَا يَتَقُرَّبُ بِهِ إِلَّا الَّذِي

and through which nearness is sought to none but Thee;

حَمْدًا يُسْتَدَامُ بِهِ الْأَوَّلِ

a praise which will make permanent the first [bounty]

وَ يُسْتَدَعَى بِهِ دَوَامُ الْآخَرِ

and call forth the permanence of the last;

حَمْدًا يَتَصَاعَفُ عَلَى كُرُورَ الأَرْمَنَةِ

a praise which will multiply through recurrence of times

وَ يَتَراَدِدُ اسْتَعَافَا مُتَرَاءِدْةً

and increase through successive doublings;

حَمْدًا يَعْجُرُ عَنِ إِحْصَاهُ إِلَى الْحَفْظَةِ

a praise which the guardians will not be able to number

وَ يُزِيدُ عَلَى مَا أَحْصِنَهُ فِي كَبَابِكَ الْكِتَابِ

and which exceeds what the writers number in Thy Book;¹

حَمْدًا لَّكَ وَازِرًا عَرَشُكَ الْمُحْيِدُ

a praise which will counterbalance Thy glorious Throne

وَ يُعَادِلُ كَرْسِيَّكَ الرَّفِيعَ

and equal Thy elevated Footstool;

حَمْدًا يَكْمَلُ لَدِيْكَ تَوَابُهُ

a praise whose reward with Thee will be complete

وَ يُسْتَغْرَقُ كُلُّ جَزَاءٍ جَزَأُهُ

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;

a praise whose outward conforms to its inward,
and whose inward conforms to correct intention;

a praise with whose like no creature has praised Thee
and whose excellence none knows but Thou;

a praise in which he who strives to multiply Thy praise will be helped
and he who draws the bow to the utmost in fulfilling it will be confirmed;

a praise which will gather all the praise which Thou hast created
and tie together all which Thou wilt afterwards create;

a praise than which no praise is nearer to Thy word
and than which none is greater from any who praise Thee;

a praise whose fullness will obligate increase through Thy generosity
and to which Thou wilt join increase after increase as graciousness from Thee;

a praise that will befit the generosity of Thy face
and meet the might of Thy majesty!

My Lord, bless Muhammad and the Household of Muhammad,
the distinguished, the chosen,

the honoured, the brought nigh,

with the most excellent of Thy blessings,

benedict him with the most complete of Thy benedictions,

and have mercy upon him with the most enjoyable of Thy mercies!

My Lord, bless Muhammad and his Household with a fruitful blessing,

more fruitful than which there is no blessing! Bless him with a growing blessing,

more growing than which there is no blessing!

And bless him with a pleasing blessing,

beyond which there is no blessing!

My Lord, bless Muhammad and his Household with a blessing

which will please him and increase his good pleasure!

Bless him with a blessing which will please Thee and increase Thy good pleasure toward him!

And bless him with a blessing

through other than which Thou wilt not be pleased for him,

and for which Thou seest no one else worthy!
My Lord, bless Muhammad and his Household with a blessing which will pass beyond Thy good pleasure, and never be spent, just as Thy words will never be spent!¹

My Lord, bless Muhammad and his Household with a blessing which will tie together the blessings of Thy angels, Thy prophets, Thy messengers, and those who obey Thee, and never be spent, just as Thy words will never be spent!¹

My Lord, bless Muhammad and his Household with a blessing which will encompass every blessing, bygone and new!

Bless him and his Household with a blessing which is pleasing to Thee and everyone below Thee and will bring forth with all that a blessing with which Thou wilt multiply those blessings and increase them through the recurrence of days with an increasing in multiples which none can count but Thou!

My Lord, bless the best of his Household, those whom Thou hast chosen for Thy command, for this is their due!

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’
appointed the treasurers of Thy knowledge,
the guardians of Thy religion,
Thy vicegerents in Thy earth,
and Thy arguments against Thy servants,
purified from uncleanness and defilement through a purification by Thy desire,
and made the mediation to Thee and the road to Thy Garden!

My Lord, bless Muhammad and his Household with a blessing which makes plentiful Thy gifts and generosity,
perfects for them Thy bestowals and awards,
and fills out their share of Thy kindly acts and benefits!

My Lord, bless him and his Household with a blessing whose first has no term,
whose term has no limit,

Reference to 33:33: Folk of the House Allah only desires to put away from you uncleanness and to purify you
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 Majlis’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)
and whose last has no utmost end!

My Lord, bless them to

the weight of Thy Throne and all below it,

the amount that fills the heavens and all above them,

the number of Thy earths and all below and between them, a blessing that will

bring them near to Thee in proximity,

please Thee and them,

and be joined to its likes forever!

O Allah, surely Thou hast confirmed Thy religion in all times with an Imam whom Thou hast

set up as a guidepost to Thy servants and a lighthouse in Thy lands,

after his cord has been joined to Thy cord!

Thou hast appointed him the means to Thy good pleasure,

made obeying him obligatory,

cautioned against disobeying him,

and commanded

following his commands,
abandoning his prohibitions,

and that no forward-goer go ahead of him

or back-keeper keep back from him!

So he is the preservation of the shelter-seekers,

the cave of the faithful,

the handhold of the adherents,

and the radiance of the worlds!

O Allah,

so inspire Thy guardian to give thanks for that in which Thou hast favoured him,

inspire us with the like concerning him,

grant him an authority from Thee to help him, 

open for him an easy opening,

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
brace up his back,\(^1\)

*strengthen his arm,\(^2\)*

*guard him with Thy eye,*

*defend him with Thy safeguarding,*

*help him with Thy angels,*

and assist him with Thy most victorious troops!\(^3\)

Through him establish Thy Book, Thy bounds, Thy laws,

and the norms of Thy Messenger’s Sunna (Thy blessings, O Allah, be upon him and his Household),

bring to life the guideposts of Thy religion, deadened by the wrongdoers,

burnish the rust of injustice from Thy way,

sift the adversity from Thy road,

eliminate those who deviate from Thy path,

and erase those who seek crookedness in Thy straightness!

Make his side mild toward Thy friends,

---

\(^1\) 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 هَب لَنَا رَفَتَهُ وَ رَحْمَتَهُ وَ تَعَظُّهُ وَ تَحْنَتْهُ

give us his clemency, his mercy, his tenderness, his sympathy,

وَ إِجْعَالْنَا

and make us

لَه سَامِعيْنَ مُطْبِعِينَ

his hearers and obeyers,

وَ فِيِ رَضَاءِ سِاعِينَ

strivers toward his good pleasure,

وَ إِلَى نُصْرَتِهِ وَ المُدَافِعَةِ عَنْهُ مُكْتَبِيْنَ

and assistants in helping him and defending him,

وَ إِلَيْكَ وَ إِلِى رَسُوْلِكَ صَلَالَاهُ اللَّهُ عَلَيْهِ وَ إِلَيهِ بِذَلِكَ مُتَقَرِّبِيْنَ

and brought near through that to Thee and Thy Messenger (Thy blessings, O Allah, be upon him and his Household).

اللَّهُمَّ وَ صَلِّ عَلَى أُولِيْأَيْهُمُ

O Allah, and bless the friends [of the Imams],

المُعَرَّفِينَ بِمَقْامِهِمَ

the confessors of their station,

المُتَبْعِينَ مَنْهَجُهُمَ

the keepers to their course,

المُقَدِّمِنَ آثَارُ هُمَ

the pursuers of their tracks,

الْمُسْتَمِسِكِينَ بعْرُوْتِهِمْ

the clingers to their handhold,

المُتَمِسِكِينَ بِلَاتِبْهُمْ

the adherents to their guardianship,\(^1\)

المُوَتِّمِنَ بِمَأْمَاتِهِمْ

the followers of their imamate,

المُسْلَمِنَ لَأَمْرِهِمْ

the submitters to their command,

المُجَتَّهِضِنَ فِي طَاعَتِهِمْ

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,

المنتطِرَينَ آيَامُهُمْ

the awaiters of their days,

المَدِينِينَ إِلَيْهِمَّ أَعْيُنُهُمْ

the directors of their eyes toward them,

الصَّلُوَاتِ المُبَارَكَاتِ الزَّوْاجِاتِ الثَّامِينَاتِ

with blessings blessed, pure, growing,

الغَدِيَاتِ الرَّأْبِحَاتِ

fresh, and fragrant!

وَ سَلَّمُ عَلَيْهِمْ وَ عَلَى أَرْوَاهُمْ

Give them and their spirits peace,

وَ اجْمَعْ عَلَى النَّفْوِ أَمْرُهُمْ

bring together their affair in reverential fear,

وَ أَصْلِحْ لَهُمْ شَوَاهِدُهُمْ

set right their situations,

وَ تُوبُ عَلَيْهِمْ

turn toward them,

إِنَّكَ أَنتَ الْمَتَّوَابُ الرَّحِيمُ وَ خَبَرُ الْغَافِرِينَ

Surely Thou art Ever-turning, All-compassionate\(^1\) and the Best of forgivers,

وَ اجْعَلْنَا مَعَهُمْ فِي دَارِ الْسَّلَامِ بِرَحْمَتِكَ يَا أَرْحَمُ الْرَّاحِمِينَ

and place us with them in the Abode of Peace,\(^2\) through Thy mercy, O Most Merciful of the merciful!

أَلْهِمْ وَ هَذَا يَوْمُ عَرْفَة

O Allah, this is the Day of Arafah,

يَوْمًا شَرَفَتْهُ وَ كَرِمَتْهُ وَ عَطَمَتْهُ

a day which Thou hast made noble, given honour, and magnified.

وَ نُشِرَتْ فِيهِ رَحْمَتُكَ

Within it Thou hast spread Thy mercy,

وَ مَنَّتْ فِيهِ بِعَفْوِكَ

showed kindness through Thy pardon,

وَ أَجْزَلْتِ فِيهِ عَطَبَتَكَ

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
and by it Thou hast been bounteous toward Thy servants.

Almighty Allah, I am Thy servant whom

Thou favoured before creating him and after creating him. Thou madest him one of those whom Thou

guided to Thy religion,

and by it Thou hast been bounteous toward Thy servants.

gavest success in fulfilling Thy right,

Thou favour before creating him and after creating him. Thou madest him one of those whom Thou

preserved through Thy cord,

included within Thy party,

and directed aright to befriend Thy friends and show enmity to Thine enemies.

Then Thou commanded him, but he did not follow Thy commands,

Thou restricted Him, but he did not heed Thy restrictions,

Thou prohibited him from disobedience toward Thee,

but he broke Thy command by doing what Thou hadst prohibited,

not in contention with Thee, nor to display pride toward Thee; on the contrary,

his caprice called him to that which Thou hadst set apart and cautioned against,

and directed aright to befriend Thy friends and show enmity to Thine enemies.

Then Thou commanded him, but he did not follow Thy commands,

Thou restricted Him, but he did not heed Thy restrictions,

Thou prohibited him from disobedience toward Thee,

but he broke Thy command by doing what Thou hadst prohibited,

not in contention with Thee, nor to display pride toward Thee; on the contrary,

his caprice called him to that which Thou hadst set apart and cautioned against,

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

knowing Thy threat,
hoping for Thy pardon,
and relying upon Thy forbearance,

though he was the most obligated of Thy servants - given Thy kindness toward him - not to do so.

Here I am, then, before Thee,
despised, lowly, humble,
confessing the dreadful sins with which I am burdened and the great offenses that I have committed,

seeking sanctuary in Thy forgiveness,
asking shelter in Thy mercy,
and certain that no sanctuary-giver will give me sanctuary from Thee and no withholder will hold me back
from Thee.

So act kindly toward me, just as Thou actest kindly by Thy shielding him who commits sins,
be munificent toward me, just as Thou art munificent by pardoning him who throws himself before Thee,
and show kindness to me, just as it is nothing great for Thee to show kindness by forgiving him who expectantly hopes in Thee!
Appoint for me in this day an allotment through which I may attain a share of Thy good pleasure, and send me not back destitute of that with which Thy worshipers return from among Thy servants!

Though I have not forwarded the righteous deeds which they have forwarded, I have forwarded the profession of Thy Unity and the negation from Thee of opposites, rivals, and likenesses,

I have come to Thee by the gateways by which Thou hast commanded that people come, and I have sought nearness to Thee through that without seeking nearness through which none gains nearness to Thee.

Then I followed all this with repeated turning toward Thee,

lowliness and abasement before Thee,

opinion of Thee,

and trust in what is with Thee;

and to that I coupled hope in Thee, since the one who hopes in Thee is seldom disappointed!

I asked Thee with the asking of one vile, lowly, pitiful, poor, fearful, seeking sanctuary;

all that in fear and pleading
seeking refuge and asking shelter,
not presumptuous through the pride of the proud,
nor exalting myself with the boldness of the obedient,
nor presumptuous of the intercession of the interceders.
For I am still
the least of the least
and the lowliest of the lowly,
lke a dust mote or less!
O He who does not hurry the evildoers
nor restrain those living in ease!
O He who shows kindness through releasing the stumbling
and gratuitous bounty through respite the offenders!
I am the evildoer, the confessor, the offender, the stumbler!
I am he who was audacious toward Thee as one insolent!
I am he who disobeyed Thee with forethought!

---

1 This may be an allusion to 17:16
I am he who hid myself from Thy servants and blatantly showed myself to Thee!

أنا الذئب هاب عبادك و أمنك

I am he who was awed by Thy servants and felt secure from Thee!

أنا الذئب لم يرهب سلطتك و لم يخف باسك

I am he who dreaded not Thy penalty and feared not Thy severity!

أنا الجاني على نفسه

I am the offender against himself!

أنا المرتدين بليته

I am the hostage to his own affliction!

أنا القليل الحياء

I am short in shame!

أنا الطويل العداء

I am long in suffering!

By the right of him whom Thou hast distinguished among Thy creation

و بمن أصطفيته لنفسك

By the right of him whom Thou hast chosen for Thyself!

بحق من اعتبت من حلفك

By the right of him whom Thou hast selected from among Thy creatures

و من اعتبت لشائك

and by him whom Thou hast picked for Thy task!

بحق من وصلة طاعته بطا عتاب

By the right of him the obeying of whom Thou hast joined to obeying Thee,

و من جعلت معصبيته كمعصبيتك

and by him the disobeying of whom Thou hast made like disobeying Thee!

بحق من قرنت موالاته بمو الاته

And by the right of him whose friendship Thou hast bound to Thy friendship

و من نزلت معاذاته بمعاذاته

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
Shield me in this day of mine, by that through which Thou shieldest
him who prays fervently to Thee while disavowing
and him who seeks refuge in Thy forgiveness while repenting!

Attend to me with that through which Thou attendest to the people of obedience toward Thee, proximity to Thee, and rank with Thee!

Single me out, as Thou singlest him out who
fulfils Thy covenant,
fatigues himself for Thy sake alone,
and exerts himself in Thy good pleasure!

Take me not to task for
my neglect in respect to Thee,
my transgressing the limit in Thy bounds,
and stepping outside Thy ordinances!

Draw me not on little by little by granting me a respite,

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)
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!

Arouse me from the sleep of the heedless,
the slumber of the prodigal,
and the dozing of the forsaken!

Take my heart to that in which Thou hast employed the devout,
enthralled the worshipers,
and rescued the remiss!

Give me refuge from that which will keep me far from Thee,
come between me and my share from Thee,
and bar me from that which I strive for in Thee!

Make easy for me the road of good deeds toward Thee,
racing to them from where Thou hast commanded,

وَ المُشَاهَةَ فِيّهَا عَلَىٰ مَا أَرْدَتَ

and coveting them as Thou desirest!

وَ لآ تَمْهَقْنِيَّ فَيّمَنْ تمْحَقْ مِنَ المُسْتَهِقِينَ بِمَا أُوْعَدَتَ

Efface me not along with those whom Thou effacest for thinking lightly of what Thou hast promised!

وَ لآ تَمْهَكْنِيَّ مَعَ مَنْ نُهْيْكَ مِنَ المُتَعْرَضِينَ لِمَظْنَتَكَ

Destroy me not with those whom Thou destroyest for exposing themselves to Thy hate!

وَ لآ تَنْبَرَنِيَّ فِيّ مَنْ نَبَرَ مِنَ المَنْحَرِيّنَ عَنْ سُبُكَ

Annihilate me not among those whom Thou annihilatest for deviating from Thy roads!

وَ نَجْنَحْ مِنْ غَمَّاتِ الْفَيْنَةِ

Deliver me from the floods of trial,

وَ خَلْصِنِيَّ مِنْ لَهَوَاتِ البَلْوَى

save me from the gullets of affliction,

وَ أَجْرِنِيَّ مِنْ أُخَذِّ الإِمَلَاءِ

and grant me sanctuary from being seized by respite!¹

ورَحْلَ بَيْنَيّ وَ بَيْنَ

Come between me and the

عَدُوٍّ يُضُلُّني

enemy who misguides me,

وَ هُوَىٓ يُوَفِّقْنِي

the caprice which ruins me,

وَ مَنْقَصَةٍ تُرْهَفْنِي

and the failing which overcomes me!

وَ لَا تَعْرَضْ عَلَّيّ اعْرَاضْ مِنْ لَا تَرْضَى عَلَهُ بَعْدَ غَضِبَكَ

Turn not away from me with the turning away in wrath from one with whom Thou art not pleased!

وَ لَا تَوُسِّعْنِيٓ مِنْ الأَهْلِ فِيّكَ فِيّغَلَّبَ عَلَى الْقَفْنُوْطَ مِنْ رَحْمَتَكَ

Let me not lose heart in expecting from Thee, lest I be overcome by despair of Thy mercy!

وَ لَا تمْتَخِنِّي بِمَا لَا طَاقَةً لِيّ بِهِ فَقْيَهَتِيٓ مِّمَّا تُحْمَلْنِيّهِ مِّنْ

Grant me not that which I cannot endure, lest Thou weighest me down with the surplus of Thy love which

فَضْلُ مَحْيِئَتَكَ

Thou loadest upon me!

¹ Cf. above, 47.90
Send me not from Thy hand, the sending of him who possesses no good, toward whom Thou hast no need, and who turns not back [to Thee]!

Cast me not with the casting of him who has fallen from the eye of Thy regard and been wrapped in degradation from Thee!

Rather take my hand [and save me] from the falling of the stumblers, the disquiet of the deviators, the slip of those deluded, and the plight of the perishers!

Release me from that with which Thou hast afflicted the ranks of Thy servants and handmaids and make me reach the utmost degrees of him about whom Thou art concerned, towards whom Thou showest favour,
and with whom Thou art pleased,
so that Thou lettest him live as one praiseworthy
and takest him to Thee as one felicitous!
Collar me with the collar of abstaining from that which
makes good deeds fail
and takes away blessings!
Impart to my heart restraint before
ugly works of evil
and disgraceful misdeeds!

Divert me not by that which I cannot reach except through Thee from doing that which alone makes Thee pleased with me!1

Root out from my heart the love of this vile world,
which keeps from everything which is with Thee,

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,
and distracts from striving for nearness to Thee!
Embellish for me solitude in prayer whispered to Thee by night and by day!

Give me a preservation which will bring me close to dread of Thee, cut me off from committing things made unlawful by Thee, and spare me from captivation by dreadful sins!

Give me purification from the defilement of disobedience, take away from me the filth of offenses, dress me in the dress of Thy well-being, and clothe me in Thy bounty and Thy graciousness!

Strengthen me with Thy giving success and Thy pointing the right way, 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
and entrust me not to my force and my strength in place of Thy force and Thy strength!


Degrade me not on the day Thou raisest me up to meet Thee,

disgrace me not before Thy friends,

make me not forget remembering Thee,

take not away from me thanking Thee, but enjoin it upon me in states of inattention when the ignorant are heedless of Thy boons,

and inspire me to laud what Thou hast done for me

and confess to what Thou hast conferred upon me!

Place my beseeching Thee above the beseeching of the beseechers

and my praise of Thee above the praise of the praisers!

Abandon me not with my neediness for Thee,

destroy me not for what I have done for Thee,

and slap not my brow with that with which Thou slappest the brow of those who contend with Thee,

for I am submitted to Thee.

I know that the argument is Thine,
that Thou art closest to bounty,
most accustomed to beneficence,
worthy of reverent fear,
and worthy of forgiveness,\(^1\)
that Thou art closer to pardoning than to punishing,
and that Thou art nearer to covering over than to making notorious!
Let me live an agreeable life
that will tie together what I want
and reach what I love while I
not bring what Thou dislikest
and not commit what Thou hast prohibited;
and make me die the death of him whose light runs before him and on his right hand!\(^2\)
Abase me before Thyself
and exalt me before Thy creatures,
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
and raise me among Thy servants,
free me from need for him who has no need of me
and increase me in neediness and poverty toward Thee!

Give me refuge from
the gloating of enemies,
the arrival of affliction,
lowliness and suffering!

Shield me in what Thou seest from me, the shielding of him who
would have power over violence had he no clemency,
and would seize for misdeeds had he no lack of haste!

When Thou desirest for a people a trial or an evil, deliver me from it, for I seek Thy shelter;
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!

Couple for me
the beginnings of Thy kindesses with their ends
and the ancient of Thy benefits with the freshly risen!
Prolong not my term with a prolonging through which my heart will harden!

strike me not with a striking that will take away my radiance!

Visit me not with a meanness that will diminish my worth or a decency that will keep my rank unknown!

Frighten me not with a fright by which I will despair or a terror through which I will dread,

but make me

stand in awe of Thy threat,

take precautions against Thy leaving no excuses and Thy warning,

and tremble at the recitation of Thy verses!

Fill my night with life by keeping me

awake therein for worshipping Thee,

solitude with vigil for Thee,

exclusive devotion to reliance upon Thee,

setting my needs before Thee,

and imploring that Thou wilt

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. ‘dhar
set my neck free from the Fire

وَ إِجَارَتِي مَمَّا فِيهِ أَهْلُهَا مِنْ عَذَابٍ

and grant me sanctuary from Thy chastisement, within which its inhabitants dwell!

وَ لَا تَدْرِزَنِي فِى طَغْيَانِي عَامَّةً

Leave me, not blindly wandering in my insolence

وَ لَا فِى عُمُرِي سَاهِيًا حَتَّى حِينٍ

or inattentive in my perplexity for a time,

وَ لَا تَجْعَلْنِي

make me not

عِظَتَةً لِّمَنِ اتَّغَطَّى

an admonition to him who takes admonishment,

وَ لَا نَكَّالاً لِّمَنِ اتَّغَبَرَ

a punishment exemplary for him who takes heed,

وَ لَا فَتْنَةً لِّمَنْ نَظَرَ

a trial for him who observes,

وَ لَا تَتَمَكَّرَ بِهِ فِي مِثْلِ تَمَكَّرُ بِهِ

devise not against me along with those against whom Thou devisest,

وَ لَا تَسْتَبِلْنِ بِغَيْرِ ۛ

replace me not with another,

وَ لَا تَعْيِرُ لِى أَسْمَاَؕ

change not my name,

وَ لَا تَنْبِدَلَ لِى جِسَمًا

transform not my body,

وَ لَا تَتَخَذْنِي

appoint me not

ۚ هُمُّوا لِلَّفَاقٍ

Reference to 7:186: Whomsoever Allah leads astray no guide has he; He leaves them in their insolence blindly wandering

Reference to 23:54: So leave them in their perplexity for a time

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

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,
أَ لاَ سَخْرِيَّك لَكَ
a laughing-stock for Thyself,
أَ لاَ تَنَبَّعَا إِلَّا لِمَرَضْتَهُكَ
a follower of anything but Thy good pleasure,
أَ لاَ مَمْتَنِيْنَا إِلَّا بَلَانْقَمَكَ
a menial servant for anything but avenging Thee!
وَ أُجْدِنِي

Let me find
بَرَّدٌ عَفْوُكَ

the coolness of Thy pardon
وَ حَلَوَةٌ رَحْمَتَكَ

and the sweetness of Thy mercy,
وَ رُؤْحَكَ وَ رَنَحَابِكَ

Thy repose, Thy ease,
وَ جَنَّةٌ نَعْمَاكَ

and the garden of Thy bliss!
وَ أَذْقِنِي طَعْمٌ

Let me taste, through some of Thy boundless plenty,
الفَرَاغُ لَمَا نُحْبِبْ بِسَعَةٍ مِنْ سَعْتَكَ

the flavour of being free for what Thou lovest
وَ الْإِجْتِهَادِ فِيْما يُرَأَفْ لَذِكَ وَ عَدِلَكَ

and striving in what brings about proximity with Thee and to Thee,
وَ أُنْجِفْنِي بِنَهْفَتْكَ

and give me a gift from among Thy gifts!
وَ أَجْعَلْ نَجَارَتِي رَابِيَةً

Make my commerce profitable
وَ كَرِيْنِي غَيْرَ حَاسِرَةَ

and my return without loss,

---

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
fill me with fear of Thy station,
make me yearn for the meeting with Thee,

and allow me to repent with an unswerving repentance
along with which Thou lettest no sins remain, small or large,
and leavest no wrongs, open or secret!

Root out rancour toward the faithful from my breast,

bend my heart toward the humble,
be toward me as Thou art toward the righteous,
adorn me with the adornment of the godfearing,

appoint for me

a goodly report among those yet to come
and a growing remembrance among the later folk,
and take me to the plain of those who came first!

---

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
Complete the lavishness of Thy favour upon me,
clothe me in its repeated generosities,
fill my hand with Thy benefits,
drive Thy generous gifts to me,
and wrap me in Thy noble presents in the stations prepared for Thy beloveds!

Appoint for me
a resting place with Thee where I may seek haven in serenity,
and a resort to which I may revert and rest my eyes,
weigh not against me my dreadful misdeeds,
destroy me not on the day the secrets are tried,¹
eliminate from me every doubt and uncertainty,
appoint for me a way in the truth from every mercy,
make plentiful for me the portions of gifts from Thy granting of awards,
and fill out for me the shares of beneficence from Thy bestowal of bounty!

¹ Holy Quran, 86:9
وَأَجْعَلْ قَلْبِي وَاتَّقَا بِمَا عِندَكَ
Make my heart trust in what is with Thee

وَهَمَّى مُسَتَّفِرًا لَّا هُوَ كَ
and my concern free for what is Thine,

وَإِسْتَعْمِلْنِي بِمَا تَسْتَعْمِلْ بِهِ حَالَتَكَ
employ me in that in which Thou employest Thy pure friends,

وَأَشْرِبْ قَلْبِي عِندَ ذَهَولِ الْعُفُوْلِ طَاعَنًا
drench my heart with Thy obedience when intellects are distracted,

وَأَجْعَلْ لِيَ
and combine within me

الْعَقَافَةَ
independence, continence,

وَالْدَّعَةَ والْمَعَاefaً
ease, release,

وَالصَّحةَ وَالسَّعَةَ
health, plenty,

وَالطَّمَانِيَةَ وَالْعَافِيَةَ
tranquility, and well being!

وَ لا تَمْتَزَحْ حَسَنَتِي بِمَا يَشْوِيُهَا مِنَ مَعْصِبَتِكَ
Make not fail my good deeds through my disobedience that stains them

وَ لا خَلُوْتِي بِمَا يُعْرَضُ لِيَ مِنْ تِرْغَمَاتِ فِنْتَنَاكَ
or my private times of worship through the instigations of Thy trial!

وَ صَنُّ وَجْهِي عَنَ الطَّلْبِ إِلَى أَحَدٍ مِنَ الْعَالَمِيَنَ
Safeguard my face from asking from anyone in the world,

وَذَبَّنِي عَنِ التَّمَاسِ مَا عِندَ الْفَاسِقِيَنَ
and drive me far from begging for that which is with the ungodly!

وَ لا نَجْعَلْنِي لِلطَّالِمِيَنَ ظِهِيرًۢا
Make me not an aid to the wrongdoers,

وَ لا لِهُمْ عَلَى مَحْوَتِكَ بَدَا وَ نَصِبًۢا
nor their hand and helper in erasing Thy Book!

وَحَطَّنِي مِنْ حِبْثِ لا أَعْلَمُ حِيَاةً تَقَيَّبَيْنِي بِهَا
Defend me whence I know not with a defense through which Thou protectest me!
Open toward me the gates of Thy repentance, Thy mercy, Thy clemency, and Thy boundless provision!

Surely I am one of those who beseech Thee!

And complete Thy favour toward me!

Surely Thou art the best of those who show favour!

Place the rest of my life in the hajj and the 'umra seeking Thy face,

O Lord of the worlds!

And may Allah bless Muhammad and his Household, the good, the pure, and peace be upon him and them always and forever!

48. His Supplication on the Day of Sacrifice\(^1\) and on Friday

O Allah, this is a blessed and fortunate day,

while Thou art looking upon their needs.

So I ask Thee by Thy munificence and generosity and easy upon Thee 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.
And I ask Thee, O Allah, our Lord-

for Thine is the kingdom and Thine is the praise;

there is no Allah but Thou,

the Clement, the Generous,

the All-loving, the All-kind,

Possessor of majesty and munificence,

Originator of the heavens and the earth-

whenever Thou apportionest among Thy faithful servants

good, well being,

blessing, guidance,

works in obedience to Thee,

or good through which Thou art kind to them by guiding them to Thee,

or raisest them up a degree with Thee,

or givest them the good of this world or the next,

that Thou givest me amply my share and allotment of it.

that Thou blessest Muhammad and his Household.
And I ask Thee, O Allah:

And I ask Thee, O Allah:

for Thine is the kingdom and the praise;

for Thine is the kingdom and the praise;

there is no Allah but Thou:

there is no Allah but Thou:

that Thou blessest Muhammad,

that Thou blessest Muhammad,

Thy servant and Thy messenger,

Thy servant and Thy messenger,

Thy beloved and Thy selected friend,

Thy beloved and Thy selected friend,

Thy chosen from among Thy creation,

Thy chosen from among Thy creation,

and the Household of Muhammad, the pious, the pure, the chosen,

and the Household of Muhammad, the pious, the pure, the chosen,

with a blessing no one has strength to count but Thou,

with a blessing no one has strength to count but Thou,

that Thou associatest us with the most righteous of Thy faithful servants who supplicate Thee today

that Thou associatest us with the most righteous of Thy faithful servants who supplicate Thee today

O Lord of the worlds:

O Lord of the worlds:

and that Thou forgivest us and them!

and that Thou forgivest us and them!

Surely Thou art powerful over everything.

Surely Thou art powerful over everything.

O Allah,

O Allah,

toward Thee I aim with my need

toward Thee I aim with my need

---

Holy Quran, 3:26
and before Thee I set my poverty, my neediness, my misery,
for I have more trust in Thy forgiveness and Thy mercy than in my own works.

Thy forgiveness and Thy mercy are vaster than my sins.

So bless Muhammad and the Household of Muhammad,
and attend to the accomplishment of every need of mine through

I will come upon

no good whatsoever unless through Thee,
no one other than Thou will turn any evil away from me,
and I have hope in none but Thee for my affair in the next world and in this world.

O Allah,

if anyone has ever arranged, made ready, prepared, and drawn himself up to be received by a creature
in hope of his support and awards,
in seeking to attain to him and his prize
then today toward Thee, my Master, is
my arrangement, my making ready,
and my preparation, and my drawing up,
in hope of Thy pardon and support
and in seeking to attain to Thee and Thy prize.
O Allah, so bless Muhammad and the Household of Muhammad
and disappoint not my hope in that today!
O He who is not troubled by those who ask
and diminished by those who attain their desire!
I come not before Thee trusting
in a righteous work I have sent ahead,
nor in the intercession of any creature in whom I have hope,
except the intercession of Muhammad and the Folk of his House
(upon him and upon them be Thy peace).
I come to Thee admitting sin and evil-doing toward myself.
I come to Thee hoping for Thy abounding pardon through which Thou hast pardoned the offenders, while their long persistence in dreadful sin did not prevent Thee from returning toward them with mercy and forgiveness!

O He whose mercy is wide and whose pardon is abounding!

O All-mighty! O All-mighty!

O All-generous! O All-generous!

O He whose mercy is wide and whose pardon is abounding!

O Allah,

إنَّ هذَا الْمَيْمَامُ لِلْخَلَقِينَ وَ أَصْفَاهُنَّ

this station belongs to Thy vicegerents, Thy chosen, while the places of Thy trusted ones in the elevated degree which Thou hast singled out for them have been forcibly stripped!

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
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But Thou art the Ordainer of that -

Thy command is not overcome,

the inevitable in Thy governing is not overstepped!

However Thou willest and whenever Thou willest!

In that which Thou knowest best,

Thou art not accused for Thy creation or Thy will!

Then Thy selected friends, Thy vicegerents, were overcome, vanquished, forcibly stripped; they see

Thy decree replaced,

Thy Book discarded,

Thy obligations distorted from the aims of Thy laws,

and the Sunna of Thy Prophet abandoned!

O Allah, curse their enemies

among those of old and the later folk,

and all those pleased with their acts,

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’
اللهُمَّ صَلِّ عَلَى محمدٍ وَ عَلَى مَحَمَّدٍ
O Allah, bless Muhammad and the Household of Muhammad

(surely Thou art All-laudable, All-glorious)

كَصَلُّو تَكَ وَ بَرَكَاتِكَ وَ تَحْبَيْبَاتِكَ عَلَى أَصْفَيَايْكَ إِبْرَاهِيمَ وَ آلِ إِبْرَاهِيمَ
like Thy blessing, benedictions, and salutations upon Thy chosen Abraham and the people of Abraham!

وَ عَجْلِ الْفَرْجِ وَ الرُّؤُوْحِ وَ النَّصْرَةِ وَ الْتَمْكِينَ وَ الْثَّانِيَةِ لَهُمْ
And hasten for them relief, ease, help, strengthening, and confirmation!

اللهُمَّ وَاجْعَلْنِي مِن أَهْلِ التَّوْحِيدِ وَ الْأَلْيَمَانِ يَكِ
O Allah, and make me one of the people who profess Thy Unity, have faith in Thee,

وَ الْتَصْدِيقِ بِرَسُوْلِكَ وَ الْأَلْبَقِ الَّذِينَ حَتَّىَ طَاعَتُهُمْ
and attest to Thy Messenger and the Imams toward whom Thou hast enjoined obedience,

مَمَّا يَجْرِئُ ذُلْكُ بِهِ وَ عَلَى يَدُهِ
and one of those through whom and at whose hands this takes place!\(^1\)

أَمِينَ رَبَّ الْعَلَمِينَ
Amen, Lord of the worlds!

اللهُمَّ
O Allah,

لَيْسَ يُرَدُّ غَضَبُكَ اٗ لَ هُمْ
nothing repels Thy wrath but Thy clemency,

وَ لَا يُرَدُّ سَحْطُكَ اٗ لَ عَفُوُكَ
nothing repels Thy displeasure but Thy pardon,

وَ لَا يُجْرِهِ مِنْ عِقَابِكَ الْرَّحْمَمُ
nothing grants sanctuary from Thy punishment but Thy mercy,

وَ لَا يُنْجِي مِنْكَ إِلَّا الْيَضْرُّ عِلْيَكَ وَ بِيَنَّ 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’
وَ هَبَ لَنَا يَالِهِيْهِ مِنْ لَدُنْكَ فَرْجًا بِالْفَدْرَةِ الَّتِيْ

so bless Muhammad and the Household of Muhammad,

وَ إِلَيْهِ يَا الْهَيْيْهِ غَمًا حَتَّى

and give us on Thy part, my Allah, relief by means of the power through which Thou

يُسَتَّجِبَ لِيُ

bringest the dead servants to life

وَ وَ إِلَيْهِ يَا الْهَيْيْهِ غَمًا حَتَّى

and revivest the dead lands.

فَ قَسَدَ عَلَى مُحَمَّدٍ وَ الْمُحَمَّد

Destroy me not through gloom, my Allah, before Thou

يُسَتَّجِبَ لِيُ

respondest to me

وَ تَعْرَقَنِي الإِجَابَةَ فِي ذَعَائِني

and givest me the knowledge of Thy response to my supplication!

وَ أُذْقِنِي طَعْمَ الْعَافِيَةِ إِلَى مُتَنَهِى إِجَابَنِي

Let me taste the flavour of well-being to the end of my term!

وُلَا تُشْمَثْ بِهِ عَذَّابٍ

And let not my enemy gloat over me,

وُلَا تَمْكِنْهُ مِنْ عَقْفَي

place not my neck in his power,

وُلَا تَسْلَطَهُ عَلَى

and give him not authority over me!

الْإِلَهِيُ

My Allah,

إِنَّ رَفْعِتِي فَمَنْ ذَا الْذِّي يَضْعَفْنيُ

if Thou raisest me up, who is there to push me down?

أَنْ وَ صَعَبَتِي فَمَنْ ذَا الْذِّي يَرْفَعْنيُ

if Thou pushest me down, who is there to raise me up?

أَنْ أَكْرَرَتِي فَمَنْ ذَا الْذِّي يَرْفَعْنيُ

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]
If Thou humiliatest me, who is there to honour me?
If Thou chastisest me, who is there to have mercy upon me?
If Thou destroyest me, who is there to stand up for Thy servant against Thee or ask Thee about his affair?

But I know that there is no wrong in Thy decree and no hurry in Thy vengeance.

He alone hurries who fears to miss, and only the weak needs to wrong.

But Thou art exalted, my Allah, high indeed above all that!

O Allah, bless Muhammad and the Household of Muhammad, make me not the target of affliction nor the object of Thy vengeance, respite me, comfort me, release me from my stumble, and afflict me not with an affliction in the wake of an affliction,

for Thou hast seen my frailty, the paucity of my stratagems, and my pleading to Thee!
I seek refuge in Thee today, my Allah, from Thy wrath, so bless Muhammad and His Household and give me refuge!

I seek sanctuary in Thee today from Thy displeasure, so bless Muhammad and His Household, and give me sanctuary!

I ask Thee security from Thy chastisement, so bless Muhammad and His Household, and give me security!

I seek guidance from Thee, so bless Muhammad and His Household and guide me!

I seek help from Thee, so bless Muhammad and His Household and help me!

I ask Thee for mercy, so bless Muhammad and His Household and have mercy upon me!

I seek sufficiency from Thee, so bless Muhammad and His Household and suffice me!

I seek provision from Thee, so bless Muhammad and His Household and provide for me!

I seek assistance from Thee, so bless Muhammad and His Household and assist me!

I pray forgiveness for my past sins, so bless Muhammad and His Household and forgive me!

I ask Thee to preserve me from sin, so bless Muhammad and His Household and preserve me,

for I will not return to anything Thou dislikes from me, if Thou willest that!
My Lord! My Lord!
O All-loving! O All-kind!
O Posseor of majesty and munificence!
Bless Muhammad and his Household,
and grant me everything that I ask from Thee, seek from Thee, and beseech from Thee!
Will it, ordain it, decree it, and accomplish it!
Give me good in that of it which Thou decreest!
Bless me in that,
be gratuitously bountiful toward me through it,
make me happy in that of it which Thou givest to me,
and increase me in Thy bounty and the plenty of what is with Thee,
for Thou art Boundless, Generous!
And link that to the good and the bliss of the next world,
O Most Merciful of the merciful!

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.).
49. His Supplication in Repelling the Trickery of Enemies and Driving away their Severity

My Allah, Thou guided me but I diverted myself,

Thou admonished me but my heart became hardened,

Thou tried me graciously but I disobeyed.

Then, when Thou caused me to know it, I came to know that from which Thou hadst turned [me] away,

so I prayed forgiveness and Thou released,

and I returned and Thou covered over.

So Thine, my Allah, is the praise!

I plunged into the valleys of destruction

and settled in the ravines of ruin,

exposing myself to Thy chastisements

and the descent of Thy punishments!

My mediation with Thee is the profession of Unity,

my way of coming to Thee that I associate nothing with Thee,

nor do I take along with Thee a Allah;
I have fled to Thee with my soul -

in Thee is the place of flight for the evildoer,

the place of escape for him who has squandered the share of his soul and seeks asylum.

How many an enemy has
unsheathed the sword of his enmity toward me,

honed the cutting edge of his knife for me,

sharpened the tip of his blade for me,

mixed his killing potions for me,

pointed toward me his straight-flying arrows,

not allowed the eye of his watchfulness to sleep toward me,

and secretly thought of visiting me with something hateful

and making me gulp down the bitter water of his bile!

So Thou looked my Allah, at

my weakness in bearing oppressive burdens,

my inability to gain victory over him who aims to war against me,

and my being alone before the great numbers of him who is hostile toward me
و أَرْسَلْتِي بِالْبَلَاءِ فِي مَا لَمْ أَعْمِلُ فِيهِ فَكَرِئٍ

ثُمَّ قَلَّتُ لِي حَدُّهُ
Thou set out at once to help me

وُ سُدِّدتُ أَزْرًا بِفَوْتِكَ
and Thou braced up my back!

وُ صَيْرُتْهُ مِنْ بَعْدِ جَمْعٍ عَدَدٍ وَحَدُّهُ
made him, after a great multitude, solitary,

وُ أَعْلِنَتْ كَعُبِّي عَلَيْهِ
raised up my heel over him,

وُ جَعَلْتَ مَا سَدَّدَهُ مَزَّدَدَا عَلَيْهِ
and turned back upon him what he had pointed straight.

فَرَدَتْهُ
So Thou sent him back,

لَمْ يَشْفِعْ غَيْبَهُ
his rage not calmed,

وَ لَمْ يَسْكُنْ غَلِبَهُ
his burning thirst not quenched!

فَقُدْ عَصِّ عَلَى شَوَاهُ
he turned his back in flight, his columns having been of no use.

وَ أَدْبَرْ مُؤْلِيًا فَقَ أَخَلَفْتُ سَرَابِيًا

وُ كَمْ مِنْ بَاغٍ
How many an oppressor has

بَغِائِي بِمَكَانِهِ
oppressed me with his tricks,

وَ نَصَبَ لِي شَرْكًا مَصَائِبُهُ
set up for me the net of his snares,

وَ وَكَلْ بِي نَفَقَدْ رَعَايَتِهِ
appointed over me the inspection of his regard,
و آصلب‌اً إلى اضنهاء السبُع لطريقتُه
and lay in ambush for me, the lying in ambush of a predator for its game,

انتظارًا لانتهار الفرصة لفرسنتُه
waiting to take advantage of its prey,

و هو يظهر لي بشاشته الملفق
while he showed me the smile of the flatterer

و ينظرني علي شدة الحق
and looked at me with the intensity of fury!

فلما رأيت يا إلهي تبارك و تعالىت
So when Thou saw, my Allah, (blessed art Thou and high exalted)

دغل سريرته
the depravity of his secret thoughts

و قبض ما انطوى عليه
and the ugliness of what he harboured,

أركسته لأمم رأسه في زبيته
Thou threw him on his head into his own pitfall

و ردئته في مهوي حفرته
and dumped him into the hole of his own digging.

فانقمع بعدها سنتالته دليلًا في ريق حبالته التي كان يقدر أن يرايني فيها
So he was brought down low, after his overbearing, by the nooses of his own snare, wherein he had thought he would see me;

و قد كاذ أن يحل بي لولا رحمتاك ما حَل بِساقةته
and what came down upon his courtyard - had it not been for Thy mercy - was on the point of coming down upon me!

و كم من حاسِد قَد
How many an envier has

شرق بي بغصنته
choked upon me in his agony,

و سجى منى بغيظته
fumed over me in his rage,

و سلقني بحَد لسانِه
cut me with the edge of his tongue,

وَ وَحْرَنِى بَفَرِ عَيْوِيهُ

showed malice toward me by accusing me of his own faults,

وَ جَعَل عَرَضِى غَرَضًا لِمَرَامِيْهِ

made my good repute the target of his shots,

وَ قَلَّدَنِى خَلَالًا لَمْ تُزَالَ فِيْهُ

collared me with his own constant defects,

وَ وَحْرَنِى بَكِيْدَهُ

showed malice toward me with his trickery,

وَ قَصَدَنِى بِمَكْبَدَتَهُ

and aimed at me with his tricks!

فَقَنَدَيْتَكَ يَا الْهَيْ

So I called upon Thee, my Allah,

مُسْتَغْيِبًا بِكَ

seeking aid from Thee,

وَ اِتَّقَا بَسْرَ عَةٍ إِجَابِيْكَ

trusting in the speed of Thy response,

عَالَمَا أَنْهَ

knowing that

لا يُضْطَهَدُ مِنْ أَوْى إِلَى طَلِ كَاتِكَ

he who seeks haven in the shadow of Thy wing will not be mistreated,

وَ لا يُقْرَعُ مِنْ لَجَا إِلَى مَعْلَ أَنصَارَكَ

and he who seeks asylum in the stronghold of Thy victory will not be frightened.

فَقَحَصْتَنِى مِنْ بَأْسِهِ بِفَدْرِكَ

So Thou fortified me against his severity through Thy power.

وَ كَمْ مِنْ

How many

سَحَائِب مَكْرُوَهَ جَلَّيْتَهَا عَنْيَ

a cloud of detested things Thou hast dispelled from me,

وَ سَحَائِب نَعْمَ أَمْطَرَتْهَا عَلَيْنَا

a cloud of favour Thou hast made rain down upon me,

وَ جَدَاوِلٌ رَحْمَةٌ نَسْرَتَهَا
a stream of mercy Thou hast let flow,

وَ عَافَىٰ أَلْبَسْتَهَا
a well-being in which Thou hast clothed me,

وَ أَغْيَّنَ أَخْدَاثَ طَمَسْتَهَا
an eye of mishap Thou hast blinded,

وَ غَواشِيْ َّرَبَّاتَ كَشِفْتَهَا

and a wrap of distress Thou hast removed!

وَّمَّ مَنَ

How many

ظَنَّ حَسِينٍ حَقَّقتَ
a good opinion Thou hast verified,

وَ عَدَمَ جِرْتَ
a destitution Thou hast redressed,

وَ صرعة أَغْشَتَ
an infirmity Thou hast restored to health,

وَ مَسْكَةُ حوَّلتَ

and a misery Thou hast transformed!

كُلُّ ذلِك إِنْعَامًا وَ تَطْوُرًا مَثُكَ وَ فِي جَميِعِهِ إِنْهَامًا مَّنِّي عَلَى

معاصِيًاكَ

All of that was favour and graciousness from Thee, and in all of it I was occupied with acts of disobeying Thee.

لَمْ تَنْسَلَْ إِسْتَأْتَيْ عَنْ إِنْتِمَامِ إِحْسَانِكَ

My evildoing did not hinder Thee from completing Thy beneficence,

وَ لَا حَجْرَيْنِ ذلِكَ عَنْ ارْتِكَابِ مَسْحَابْكَ

nor was I stopped from committing acts displeasing to Thee.

لا تُسْنَلُ عَمَا نَفَعَلُ

Thou art not questioned as to what Thou dost!\(^1\)

وَ لَقَدْ سَنَلَتْ فَاعْطِئْتَ

Thou wert asked, and Thou bestowed.

وَ لَمْ تُسْنَلَ فَاتَبَدَأْتَ

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
Thy bounty was requested, and Thou didst not skimp.

Thou refused, my Master, everything but beneficence, kindness, graciousness, and favour,

and I refused everything but

plunging into what Thou hast made unlawful,

transgressing Thy bounds,

and paying no heed to Thy threat!

So Thine is the praise, my Allah,

the All-powerful who is not overcome,

and the Possessor of patient waiting who does not hurry!

This is the station of one who

confesses to lavishness of favours,

counters them with shortcomings,

and bears witness to his own negligence.

O Allah, so I seek nearness to Thee through

the elevated rank of Muhammad

and the radiant degree of Ali,
I turn to Thee through them so that Thou wilt give me refuge from the evil of [so and so],\(^1\) for that will not constrain Thee in Thy wealth,

and Thou art powerful over everything!\(^2\)

So give me, my Allah, by Thy mercy and Thy lasting bestowal of success, that which I may take as a ladder with which to climb to Thy good pleasure and be secure from Thy punishment,

O Most merciful of the merciful!

50. His Supplication in Fear

O Allah, Thou created me without fault,

nurtured me when small,

and provided me with sufficiency.

O Allah, I found in the Book

\(^1\) For ‘so and so’ the supplicant should supply words appropriate to his own situation

\(^2\) Holy Quran, 3:26
which Thou sent down

وَيَشْرَتْ بِهِ عِبَادُكَ

and through which Thou gave good news to Thy servants,

أنَّ قُلْتَ

that Thou said—

يَاعِبَادِي الْذَّيْنَ أُسْرِفُوا عَلَى أنفسِهِمْ لَا تَقْتَطِلُوا مِنْ رَحْمَتِ اللَّهِ

O My servants who have been prodigal against yourselves, do not despair of Allah’s mercy,

إِنَّ اللَّهَ يُغْفِرُ الذُّنوبَ جَمِيعًا
surely Allah forgives all sins,

وَقَدْ تَقْدَمَ مِنِّيْ مَا قَدْ عَلِمْتَ وَمَا أَنْتَ أَعْلَمْ بِهِ مِنْ

but there has gone ahead from me what Thou knowest (and of which Thou knowest more than I)!

فِي أَسَاطِرِ كَيْبَكَ

O the shame of what Thy Book has counted against me!

فَلَوْلا الْمُوَاقِفُ ُلَّيْبَ أَوْهُمْ مِنْ عَفْوِكَ الَّذِي شَمَّلَ كُلَّ شَيْءٍ لَّا لُقْيَتُ

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 أَسْتَطَعَ الْهَرْبَ مِنْ رَبِّهِ لَكُنْتَ أَنَا أَحْقَ بِالْهَرْبِ مِنْكَ

Were anyone able to flee from his Lord, I would be the most obligated to flee from Thee!

وَأَنْتَ لَا تَحْفَى عَلَيْكَ حَافِيَةً فِي الأَرْضِ وَ لَا فِي السَّمَاوَاتِ أَنْتَ بِهَا

But not a secret in earth and heaven is concealed from Thee, except that Thou bringest it.

وُكَفِي بَكَ جَارِيُّ

Thou sufficest as a recompenser!

وُكَفِي بَكَ حَسِيْبًا

Thou sufficest as a reckoner!

اللَّهُمَّ آتِكَ

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 seek me if I flee and catch me if I run.

So here I am before Thee, abject, lowly, abased.

If Thou chastisest me, I am worthy of that, and it would be, my Lord, an act of justice from Thee. But if Thou pardonest me, anciently has Thy pardon enfolded me and Thy well-being garmented me!

So I ask Thee, O Allah, by Thy names stored in Thy treasury and Thy splendour masked by the veils!

If Thou hast no mercy upon this anxious soul and these uneasy, decaying bones - he cannot endure the heat of Thy sun, so how can he endure the heat of Thy Fire?

He cannot endure the sound of Thy thunder, so how can he endure the sound of Thy wrath?

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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
So have mercy upon me, O Allah,
for I am a vile man
and my worth is little.
Chastising me will not add the weight of a dust mote to Thy kingdom.
Were chastising me something that would add to Thy kingdom,
I would ask Thee for patience to bear it
and would love for it to belong to Thee;
but Thy authority, my Allah, is mightier,
and Thy kingdom more lasting,
than that the obedience of the obeyers should increase it
or the disobedience of the sinners diminish it!
So have mercy upon me,
O Most Merciful of the merciful!
Show me forbearance,
O Possessor of majesty and munificence!
And turn toward me,

إنْتَ أَنتَ التَّوَابُ الرَّحِيمُ

Surely Thou art Ever-turning, All-compassionate!¹

وَكَانَ مِنْ دُعَاهِهِ فِي التَّصَرُّعِ وَ الْإِسْتِكَانَةِ

51. His Supplication in Pleading and Abasement

أَلَِّي أَحْمَدْكَ وَ أَنتَ لِلْحَمَدِ أَهْلُ عَلَى

My Allah, I praise Thee, - and Thou art worthy of praise – for

حُسْنٌ صَبِيبَكَ إِلَيْكَ

Thy benefaction toward me,

وَ سُبُوعُ نُعْمَانَكَ عَلَيْكَ

the lavishness of Thy favours toward me,

وَ جَزِيلُ غَطَايَكَ عَندَكَ

and Thy plentiful bestowal upon me,

وَ عَلِيَ مَا

and for

فَضْلُتِينِ مِنْ رَحْمَتِكَ

showing bounty toward me through Thy mercy

وَ أَسْبَعْتُ عَلَيْنِ مِنْ نِعْمَتِكَ

and lavishing Thy favour upon me.

فَقَدْ أَصْطَنِعْتُ عَندَكَ مَا يَعْجُرُ عَنْهُ شَكْرُ إِنَّهُ

Thou hast done well toward me and I am incapable of thanking Thee.

وَ أَوْلَى إِحْسَانُكَ إِلَيْكَ

Were it not for Thy beneficence toward me

وَ سُبُوعُ نُعْمَانَكَ عَلَيْكَ

and the lavishness of Thy favours upon me,

مَا بَلَغْتُ أَحْرَارُ حَظْتِ

I would not have reached the taking of my share

وَ لَا إِصْلَاحٌ نَفْسِي

nor would my soul have been set right,

¹ Holy Quran, 2:128
but Thou began with beneficence toward me, 
provided me sufficiency in all my affairs, 
turned away from me the toil of affliction, 
and held back from me the feared decree.

My Allah,

how many a toilsome affliction which Thou hast turned away from me!
How many a lavish favour with which Thou hast gladdened my eye!
How many a generous benefaction of Thine which is present with me!

It is Thou who 
responded to my supplication at the time of distress, 
released me from my slip in stumbling, 
and took my enemies to task for doing wrong to me.

My Allah, I did not find Thee 
a miser when I asked of Thee 
nor a withholder when I desired from Thee. 
No, I found Thee a hearer of my supplication
My soul, my tongue, and my intelligence praise Thee,
a praise that reaches fulfilment and the reality of thanksgiving,
so deliver me from Thy displeasure!

Were it not for Thy covering my shameful defects, I would be one of the disgraced.

O my confirmor through help!

Were it not for Thy helping me, I would be one of the overcome!

were it not for thy covering my shameful defects, i would be one of the disgraced.

O my confirmor through help!

were it not for thy helping me, I would be one of the overcome!
O He before whom kings place the yoke of lowliness around their necks, fearing His penalties!

O worthy of reverent fear!

O He to whom belong the names most beautiful!

I ask Thee to pardon me and to forgive me, for I am not innocent that I should offer excuses,

nor a possessor of strength that I should gain victory,

nor have I any place of flight that I should flee!

I ask Thee to release me from my stumbles,

and before Thee I disavow my sins, which have laid me waste, encompassed me, and destroyed me!

I flee from them to Thee, my Lord,

turning repentantly, so turn toward me,

seeking refuge, so grant me refuge,

asking sanctuary, so abandon me not,

requesting, so deprive me not,

---

Holy Quran, 20:8
holding fast, so leave me not,
supplicating, so send me not back disappointed!

I have supplicated Thee, my Lord, as one
miserable, abased,
apprehensive, fearful,
quaking, poor,
driven to have recourse to Thee!

I complain to Thee, my Allah,
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 -
and of the multitude of my concerns,
and of my soul's confusing thoughts.

My Allah, Thou hast not disgraced me through my secret thoughts or destroyed me because of my misdeeds!

I call upon Thee, and Thou responderest, even if I am slow when Thou callest upon me.

I ask Thee everything I want of my needs,
and I deposit with Thee my secret wherever I may be.

I supplicate no one besides Thee,
and I hope for no one other than Thee.

At Thy service! At Thy service!

Thou hearest him who complains to Thee!
Thou receivest him who has confidence in Thee!
Thou savest him who holds fast to Thee!
Thou givest relief to him who seeks shelter in Thee!

My Allah,
so deprive me not of the good of the last world and the first because of the paucity of my thanksgiving
and forgive me the sins of mine which Thou knowest!

If Thou chastisest, I am
the wrongdoer, the neglecter,
the negligent, the sinner,
the derelict, the sluggard,
the heedless of the share of my soul!
And if Thou forgivest - Thou art the Most Merciful of the merciful!

52. His Supplication in Imploring Allah (exalted is He)

O Allah, from whom nothing is concealed in earth or heaven!

How should what Thou hast created, my Allah, be concealed from Thee?

How shouldst Thou not number what Thou hast made?

How should what Thou governest be absent from Thee?

How should one who has no life except through Thy provision have the ability to flee from Thee?

How should one who has no road except in Thy kingdom escape from Thee?

Glory be to Thee!

He among Thy creatures who fears Thee most knows Thee best,

he among them most bent in humility is most active in obeying Thee,

and he among them whom Thou providest while he worships another is most contemptible before Thee!

Glory be to Thee!

He who associates others with Thee and denies Thy messengers diminishes not Thy authority.

Allusion to 35:28: Only those of His servants fear Allah who have knowledge
He who dislikes Thy decree cannot reject Thy command.

وَ لَا يَمْتَبِعُ مَنْ كَذَّبَ بِفَرْزِكَ

He who denies Thy power keeps himself not away from Thee.

وَ لَا يَفُوِّتُكَ مَنْ عَبْدٌ غَيْرُكَ

He who worships other than Thee escapes Thee not.

وَ لَا يُعْمَرُ فِي الدُّنْيَا مِنْ كَرِهَ لِقَانُكَ

He who dislikes meeting Thee will not be given endless life in this world.

سُبْحَانَكَ

Glory be to Thee!

مَا أَعْظَمْ شَأْنُكَ

How mighty is Thy station,

وَ أَفْهَرَ سُلَاطَانُكَ

overpowering Thy authority,

وَ أَشَدَّ فُوَّتَكَ

intense Thy strength,

وَ أَنْفَدَ أَمْرُكَ

penetrating Thy command!

سُبْحَانَكَ

Glory be to Thee!

قَضَيْتَ عَلَى جَمِيعِ خَلْقِكَ الْمُوْتَ

Thou hast decreed death for all Thy creatures,

مَنْ وَحَذَكَ وَ مَنْ كَفَّرَ بِكَ

both him who professes Thy Unity and him who disbelieves in Thee;

وَ كُلُّ دُنْيَةٌ الْمُوْتَ

each one will taste death,

وَ كُلُّ صَائِرٌ إِلَيْكَ

each one will come home to Thee.

فَتَبَارَكَوْا وَ تَعَالِيَتُ

Blessed art Thou and high exalted!

لَذَلِكَ اِلَّا أَنتَ

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,

who hast no associate.

I have faith in Thee,

I attest to Thy messengers,

I accept Thy Book,

I disbelieve in every object of worship other than Thee,

I am quit of anyone who worships another!

O Allah, I rise in the morning and enter the evening

making little of my good works,

confessing my sins,

admitting my offenses;

I am abased because of my prodigality against myself.

My works have destroyed me,

my caprice has ruined me,

my passions have deprived me.

So I ask Thee, my Master, the asking of him

La Hima l'tuwall 'Ala 'Ala
whose soul is diverted by his drawn out expectations,

وَ بَدْنَهُ غَافِلٌ لِسُكُونٍ عَرْوَقَهُ

whose body is heedless because of the stillness of his veins,¹

وَ قَلْبَهُ مَفْتُونٌ بِكَثْرَةِ النَّعَمِ عَلَيْهِ

whose heart is entranced by the multitude of favours done for him,

وَ فَكَرَهُ قَلْبُ لَمَّا هوَ صَائِرُ إِلَيْهِ

whose reflection is little concerning that to which he is coming home;

سؤال من قد

the asking of him whom

غلب عليه الأمل

false expectation has overcome,

وَ قَنَّةُ الْهَوْى

caprice has entranced,

وَ أَسْتَمْكَنَتْ مَنَهُ الْدُنْيَا

and this world has mastered,

وَ أَطْلَةُ الأَجْل

and over whom death has cast its shadow;

سؤال من استَكْتَرَذُوْبُه

the asking of him who makes much of his sins

وَ اعْتُرِفَ بِخَطَائِهِ

and confesses his offense;

سؤال من لا رَبَّ له غَيْرُكَ

the asking of him who has no Lord but Thou,

وَ لا وَلَىٰ لَهِ دُونَكَ

no friend besides Thee,

وَ لا مَنِدَدُ لَهِ مَنْكَ

no one to deliver him from Thee,

وَ لا مُلَجَأً لَهِ مَنْكَ الاِلْيَك

and no asylum from Thee except in Thee.²

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

by Thy right incumbent upon all Thy creatures,

by Thy mighty name with which Thou commanded Thy messenger to glorify Thee,

and by the majesty of Thy generous face, which

ages not, nor changes,

nor alters, nor passes away,

that Thou blessest Muhammad and the Household of Muhammad,

that Thou freest me from need for all things through worshipping Thee,

that Thou distractest my soul from this world through fear of Thee,

and that Thou turnest me back toward Thy abundant generosity through Thy mercy!

To Thee I flee,

from Thee I seek aid,

in Thee I hope,

in Thee I seek asylum,
53. His Supplication in Abasing himself before Allah (Mighty and Majestic is He)

My Lord, my sins have silenced me, and my words have been cut off. I have no argument, for I am the prisoner of my own affliction, the hostage to my works, the frequenter of my own offense, the confused in my intended way, the thwarted. I have brought myself to a halt in
the halting place of the abased sinners,

Glory be to Thee!

What insolence I have insolently shown toward Thee!

What delusion with which I have deluded myself!

My Master, have mercy on

grant me my ignorance through Thy clemency,

and my evildoing through Thy beneficence,

for I admit my sin

and I confess my offense:

Here are my hand and my forelock!

I am resigned to retaliation against my soul!

Have mercy on my white hair,

the depletion of my days,
the nearing of my term,

my frailty, my misery,

and the paucity of my stratagems!

My Master, and have mercy upon me when

my trace is cut off from this world,

my mention is effaced among the creatures,

and I join the forgotten, like the forgotten ones!

My Master, and have mercy upon me at the change of my form and state when

my body decays,

my limbs are scattered,

and my joints are dismembered!

O my heedlessness toward what was wanted from me!

My Master, have mercy upon me at my mustering and uprising

and on that day, appoint

my standing place with Thy friends,

my place of emergence with Thy beloveds,
and my dwelling in Thy neighbourhood!

O Lord of the worlds!

54. His Supplication for the Removal of Worries

O Reliever of worry!
O Remover of grief!
O Merciful in this world and the next and Compassionate in both!

صلَّ على محمدٍ وآل مُلْحَمَدٍ
Bless Muhammad and his Household,

وأفرجْ همَّيْ
relieve my worry,

وأكشَفْ غمَيْ
and remove my grief!

يا واحِدُ يا أحَدُ يا صمَدُ
O One, O Unique, O Eternal Refuge!

يا من لم يلدّ ولم يُوُلدّ
O He Who has not begotten, nor has been begotten,

و لم يكلّ له كفرَ احْدَ
and equal to Him is not any one!¹

اغنيِني و طهريني و أذهب ببأني
Preserve me, purify me, and take away my affliction!

واقرأ أيَّة الكُرْسِىَ و المُعَوَّدَيْنِ و قُلْ هُوَ اللهُ أحَدُ و قَلُّ
(وَأَقِمَّ الاِيَّةَ الْكُرْسِىَ وَ الْمُعَوَّدَيْنِ وَ قُلْ هُوَ اللهُ أحَدُ وَ قَلُّ)
HERE YOU SHOULD RECITE THE THRONE VERSE (2:255), THE TWO SURAS OF TAKING REFUGE (113-114), AND UNITY (112). THEN SAY:

اللهُمَّ إنَّى أستَلَكْ سُوَالًا مِنْ
O Allah, I ask Thee with the asking of him

¹ Sura 112
whose neediness is intense,
whose strength is frail,
whose sins are many,

the asking of one who finds no helper in his neediness,
no strenghtener in his frailty,
no forgiver of his sin other than Thee,

O Possessor of majesty and munificence!

I ask of Thee

a work through which Thou wilt love him who works it
and a certainty by which Thou wilt profit him who is certain with the truth of certainty concerning the execution of Thy command!

O Allah, bless Muhammad and the Household of Muhammad,

take my soul while it is firm in sincerity,
cut off my need for this world,
make my desire for what is with Thee become a yearning to meet Thee,

and give me true confidence in Thee!

O Possessor of majesty and munificence!
I ask of Thee the good of the writ that has been made
و أعوذ بِك من شر كتاب قد خلا
and I seek refuge with Thee from the evil of the writ that has been made.¹

I ask of Thee

الخوف الخائبين لله
the fear of The worshipers,

وعبادة الخاشعين لله
the worship of those humbly fearful of Thee,

و يقين المؤمنين عليك
the certainty of those who have confidence in Thee,

و توگَّل المؤمنين عليك
and the confidence of those who have faith in Thee.

O Allah, make

رغبتي في مصالتي مثل رغبة أوليائك في مصالحهم
my desire in my asking like the desire of Thy friends in their asking,

و رغبتي مثل رغبة أوليتك
and my fear like the fear of Thy friends!

و استعملني في مرضاتك عملًا لا أترك معه شينا من دينك

ماخفة أحد من خلقك

Employ me in Thy good pleasure through works in which I will not leave aside anything of Thy religion

ف أعظم فيها رغبتي
so make my desire for it great,

و أظهر فيها عذرى
within it make manifest my excuse,

و ليقنى فيها حجتي
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
And by means of it make well my body!

O Allah, some rise in the morning having trust or hope in other than Thee.

I rise in the morning, and Thou art my trust and my hope in all affairs,

so decree for me those which are best in outcome

and deliver me from misguiding trials,

O Most Merciful of the merciful!

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:

55. One of his Glorifications that is, of Zain al-A'abideen (a.s.)

ُخٕ ٖٓ طٔز٤لٚ أػ٘٢ ُ٣ٖ حُؼخري٣ٖ

سُبَحَانَكُ الْلَّهُ وَحَمَانِيُّكُ

Glory be to Thee, O Allah, and I beg Thy loving care!

سُبَحَانَكُ الْلَّهُ وَتَعَالَيْتِ

Glory be to Thee, O Allah, and high art Thou exalted!

سُبَحَانَكُ الْلَّهُ وَالْجُرْعُ إِرَاكُ

Glory be to Thee, O Allah, and might is Thy loincloth!

سُبَحَانَكُ الْلَّهُ وَالْعَظْمَةُ رَداًؤُكُ

Glory be to Thee, O Allah, and mightiness is Thy cloak!

سُبَحَانَكُ الْلَّهُ وَالْكَبْرِياءُ سُلْطَانِكُ

Glory be to Thee, O Allah, and magnificence is Thy authority!

سُبَحَانَكُ مِنْ عَظِيمٍ مَا أُعْطِمَكُ

Glory be to Thee, All-Mighty! How mighty Thou art!

سُبَحَانَكُ سَبَّحْتُ فِي الْمَلَأِ الْأَعْلَى، تَسْمَعْ وَتَرَى مَا تَحْتَ الْثَّرَى

Glory be to Thee! Thou art glorified in the highest! Thou hearest and seest what is under the soil!

سُبَحَانَكُ أَنتَ شَاهِدُ كُلُّ نَجْرَى

Glory be to Thee! Thou art witness over every whispered conversation!

سُبَحَانَكُ مَوْضُعُ كُلُّ شَكْوَى

Glory be to Thee, the place where every complaint is put down!

سُبَحَانَكُ حاضِرُ كُلُّ مَلَأٍ

Glory be to Thee, the Most High, Most Mighty, Most Great!

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 43:90, 58:7
Glory be to Thee, present in every assembly!

Glory be to Thee, object of great hopes!

Glory be to Thee! Thou seest what is at the lowest depth of the water!

Glory be to Thee! Thou hearest the breaths of the fish in the lowest depths of the oceans!

Glory be to Thee! Thou knowest the weight of the heavens!

Glory be to Thee! Thou knowest the weight of the earths!

Glory be to Thee! Thou knowest the weight of the sun and the moon!

Glory be to Thee! Thou knowest the weight of the darkness and the light!

Glory be to Thee! Thou knowest the weight of the wind, how many times it is greater than the weight of a dust mote!

Glory be to Thee, O Allah, and Thine is the praise!

Al-Zuhri related from Saeed ibn al-Musayyib.¹ He said:

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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.
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.

He stopped in one of the waystations and prayed two rak'as. Then he glorified Allah - I mean with this glorification - during his prostration.

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!

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.

When Allah (majestic is His majesty) created Gabriel, He inspired him with this glorification. It is Allah's greatest name.

56. A Supplication and Magnification by him (a.s.)

Praise belongs to Allah, who
disclosed Himself to hearts through mightiness,

and exercises power over the things through power!

Eyes are not firm enough to see Him and imaginations reach not the core of His mightiness.

56. دعاء و تمجيد له
He displays His overwhelming power in mightiness and magnificence,

وَ تَغْطِيّ فَبِالْفَزْرِ وَ الْبِرِّ وَ الْجَلَالِ

robes Himself in might, goodness, and majesty,

وَ تَقَدَّسْ بِالْحُسْنِ وَ الْجُمَالِ

is far removed from imperfection through comeliness and beauty,

وَ تَعْجَدُ بِالْفَخْرِ وَ الْبَهآءِ

assumes His glory in pride and splendour,

وَ تَجَلَّى بِالْمَجِدِّ وَ الْأَلَأَءِ

puts on His majesty through glory and boons,

وَ اسْتَخْلَصَ بِالْنُّورِ وَ الصَّنَآءِ

and has chosen for Himself light and radiance.

خَالِقٌ لَا نْطَيْرٌ لَّهُ

He is a Creator who has no equal,

وَ أَحَدٌ لَا نَدُّ لَّهُ

a Unique who has no rival,

وَ وَاحِدٌ لَا ضَدُّ لَّهُ

a One who has no opposite,

وَ صَمَدٌ لَا كَفُّو لَّهُ

an Eternal Refuge who has no match,

وَ الْهَا لَا ثَانِي مَعَهُ

a Allah who has no second,

وَ فَاطِرٌ لَا شَرِيكَ لَّهُ

an Initiator who has no partner,

وَ رَازِقٌ لَا مَعِينٌ لَّهُ

a Provider who has no helper.

وَ الأُولُ بِلَا ظَوَالِي

He is the First without disappearance,

وَ الدُّنِيَّ لَا فَنَاءٌ

the Everlasting without annihilation,

وَ القَائِمُ بِلَا عَنَاءٍ

the Standing without difficulty,

وَ الْمُؤْمِنُ بِلَا نَهَاءٍ
the Security-giver without end,

وَ الْمُبِدَّٰئُ يَلَّ أَمَدٍ

the Originator without term,

وَ الصَّانِعُ يَلَّ أَحُدٍ

the Maker without anything,

وَ الرَّبُّ يَلَّ شَرَيكٍ

the Lord without partner,

وَ الْفَاتِرُ يَلَّ كُلْفَةٍ

the Initiator without discomfort,

وَ الْفَعَّالُ يَلَّ عَجْزٍ

the Accomplisher without incapacity.

لَيْسَ لَهُ حَدٌّ فِي مَكَانٍ

He has no bound in space

وَ لَا غَيْرَهُ فِي زَمَانِ

and no limit in time;

لَمْ يَزَلْ وَ لَا يَزُولْ وَ لَن يُزَالُ كَذِلْكَ أَبْدًا

He ever was, He ever is, He ever will be the same, endlessly.

هوَ الأَلِلٰهُ الْحَيُّ الْقَبْوُمُ

He is Allah, the Living, the Self-subsistent,

الذَّوْنِ الْقَدِيمُ

the Everlasting, the Eternal,

القَدِيرُ الْحَكِيمُ

the All-powerful, the All-wise.

مَلَكُنَا

My Allah,

عَبْدُكَ بِفَتَانَكَ

Thy little slave is in Thy courtyard,

سَأَلْكَ بِفَتَانَكَ

Thy beggar is in Thy courtyard,

فَعَلْبُكَ بِفَتَانَكَ (٣َٰتَٰثَٰثَٰثَٰثَ)

Thy poor one is in Thy courtyard! (Three Times)

اللَّهُ
My Allah,

َُيَ ٣َََْٛذُ حُُْٔظَََِّٛزُْٞ حِ َُ٣َُّْٞ حُُْلَنِّحٍْكَْْ ىُػَ حِ كَْٔخِٕ حُُِْٔ٘٤ْ زِ٤ْ َٖ ٣ََّْٞ حُُْٞكُْٞ ىِ ػََِ٤ْيَ
O Allah of Truth,

أَرْحَمُ دُعَآءَ الْمُسَتَّصْرَحِينََٛزَشً َُيَ َٝحػْقُ ػَْٖ ؿََََٔ حُُ٠ حِ كِِِ٤ْ َٖ حكِِِ٤ْ َٖ ٣ََّْٞ حُُٞكُْٞ
O Generous Allah!

And increase beneficence toward those who keep turning [to Thee] on the Day they arrive before Thee,

وَ زُدْ فِي إِحْسَانِ الْمُنِيِّبِينَ يُومَ الْوُفُودِ عَلَيْكَ ٣ََّْٞ حُُٞكُْٞ

O Allah of Truth,

اُرْحَمُ دُعَآءَ الْمُسَتَّصْرَحِينََٛزَشً َُيَ َٝحػْقُ ػَْٖ ؿََََٔ حُُ٠ حِ كِِِ٤ْ َٖ حكِِِ٤ْ َٖ ٣ََّْٞ حُُٞكُْٞ
have mercy upon the supplication of those who cry for help!

وَأَعْفُ عَنْ جَرَآئِمِ الْغَافِلِينَ ٣ََّْٞ حُُٞكُْٞ
Pardon the sins of the heedless!

وَ زُدْ فِي إِحْسَانِ الْمُنِيِّبِينَ يُومَ الْوُفُودِ عَلَيْكَ ٣ََّْٞ حُُٞكُْٞ
And increase beneficence toward those who keep turning [to Thee] on the Day they arrive before Thee,

وَ كَرِيْمٌ ٣ََّْٞ حُُٞكُْٞ
O Generous Allah!

وَ كَانَ مِنْ دَعَآئِهِ في ذِكْرِ آلِ مَحَمَّدٍ عِلْيِهِمُ السَّلَامَ

57. His Supplication in Mentioning the Household of Muhammad (upon them be peace)

أَلْلَهُمَّ يَانَّ ٣ََّْٞ حُُٞكُْٞ
O Allah, O He who

خَصَّ مُحَمَّدًا وَاللَّهُ بِالْكَرَامَةِ ٣ََّْٞ حُُٞكُْٞ
singled out Muhammad and his Household for honour,

وَ حَبَاهُم بِالرَّسَالَةِ ٣ََّْٞ حُُٞكُْٞ showed favour toward them with messengerhood,

وَ خَصِّصَهُم بِالرُّسُلِّيَةِ ٣ََّْٞ حُُٞكُْٞ 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.'
appointed them the heirs to the prophets,
sealed with them the executors and the Imams,
taught them the knowledge of what has been and what remains to be,
and made the hearts of the people incline toward them!

Bless Muhammad and his Household, the pure,
and act toward us with that of which Thou art worthy in religion, in this world, and in the next world!

Thou art powerful over everything.¹

58. His Supplication in Calling down Blessings upon Adam

O Allah, as for Adam,

the marvel of Thy creation,
the first made of clay to confess Thy Lordship,
the beginning of Thy argument against Thy servants and creatures,
the guide to seeking sanctuary in Thy pardon from Thy punishment,
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 household⁴ (commentary on 5:35: al-Tabarsi, Majma’ al-bayan; Maybudi, Kashf al-Asrar)

¹ Holy Quran, 3:26
the giver of the creatures access to knowledge of Thee,

the one concerning whom Thou hast conveyed Thy good pleasure through Thy kindness and Thy mercy toward him,

the one who turned back and did not persist in disobeying Thee,

the forerunner among the self-abasers, who shaved his head in Thy sacred precinct,

and among the seekers of access to Thy pardon, through obedience after disobedience,

and who strove more than all the earth’s inhabitants in obeying Thee -

bless him, Thou - O All-merciful - Thy angels and the inhabitants of Thy heavens and Thy earth, just as he

magnified Thy inviolable commands

and guided us upon the path of Thy good pleasure,

O Most Merciful of the merciful!

59. His Supplication in Distress and Seeking Release

My Allah,
la 'tashmait bi 'udwai
let not my enemy gloat over me

wa 'lan faţaţug bi 'hi immi wa 'sadiqiyi
and torment not my dear kinsman or friend through me!

el-hayi 'hib li l-huzza min l-ḥuḍātik
My Allah, of Thy glances, give me one glance, and thereby

takṣif 'ūnī ma aḥtālītī bi 'he
remove from me that by which Thou hast afflicted me

wa 'injūdīni 'ilī ḥassan 'uada 'aad 'aftak 'udīti
and return me to the best of Thy customs with me!

wasṭaṣhab dawāni wa'dawa 'min aḥlīs 'lak dawā 'qaddī
give me one glance, and thereby

RESPOND TO MY SUPPLICATION AND THE SUPPLICATION OF HIM WHO DEVOTES HIS SUPPPLICATION SINCERELY TO THEE,

ṣawawat 'uwwini
for my power has become frail,

wa qa'lat 'himilīti
my stratagems few,

wa 'ashundāt 'halāli
my situation severe,

wa 'aissta māma 'unden 'halikī
and I despair of what is with Thy creatures,

falā 'yaqī 'ilī 'la ṭa'awak 'alī
do nothing remains for me but hope in Thee!

el-hayi
My Allah,

an ṣadrattak 'alī 'kaṣf ma 'ana fihi 'kaṣdrattak 'alī 'ma aḥtālītī bi 'he
surely Thy power to remove that in which I dwell is like Thy power in that with which Thou hast afflicted me!

wa an ṣa'īr 'uwa 'aftak 'yūnsūni
And surely the remembrance of Thy acts of kindness comforts me

wa 'rajā 'fi 'antumak wa 'qastak 'yo'wīnī
and hope in Thy showing favour and Thy bounty strengthens me,

la nā 'alī ma 'an 'numtak mānd ḥafṣūnī
for I have not been without Thy favour ever since Thou created me.
And Thou, my Allah, art
my place of flight, my asylum,
my protector, my defender,
the loving toward me, the compassionate,
and the guarantor of my provision.
In Thy decree lay what has settled upon me
and in Thy knowledge that to which I have come home.
So, my Patron and Master, place within that which Thou hast ordained, decreed, and made unavoidable for me,
my well-being and that wherein lies my soundness and my deliverance from that in which I am!
I hope for none to repel this other than Thee,
and I rely in it only upon Thee.
O Possessor of majesty and munificence, be with my best opinion of Thee!
Have mercy upon my frailty and the paucity of my stratagems,
remove my distress,
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)
My Master, Thou hast commanded me to supplicate and undertaken to respond,\(^1\)
and Thy promise is the truth in which there is no failing, nor any change.\(^2\)

So bless Muhammad, Thy prophet and servant,
and the pure, the Folk of his House,
and help me, surely Thou art the help of him who has no help
while I am the distressed
the response to whom and the removal of evil from whom Thou hast made obligatory\(^3\)

So respond to me, remove my concern,
relieve my gloom,
return my state to the best it has been,

\(^1\) 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 embraces all things,\(^1\)

\[\begin{align*}
\text{ياً دا الجَلَال وَ الأَكْرَام} & \\
\text{O Possessor of majesty and munificence!}
\end{align*}\]

\[\begin{align*}
\text{صِلّ عَلَى مُحَمَّد وَ آل مُحَمَّد} & \\
\text{Bless Muhammad and the Household of Muhammad, hear,}
\end{align*}\]

\[\begin{align*}
\text{وَ اسْمَعُ وَ أَحْبَبْ يَا عَزِيزٌ} & \\
\text{and respond, O All-mighty!}
\end{align*}\]

وَ كَانَ مِنْ دُعَاءِهِ مَمَّا يُجَدَّرُهُ وَ يُحَافِهِ

60. His Supplication against that which he Feared and Dreaded\(^2\)

\[\begin{align*}
\text{الِهِيَ إِنَّهُ} & \\
\text{My Allah,}
\end{align*}\]

\[\begin{align*}
\text{لَئِنْ يُرَدُّ غُصَّبْكَ إِلَّا حُسَنَكَ,} & \\
\text{nothing repels Thy wrath but Thy clemency,}
\end{align*}\]

\[\begin{align*}
\text{وَ لَا يُنْجِي مِنْ عَقَابِكَ إِلَّا عُفُوكَ} & \\
\text{nothing delivers from Thy punishment but Thy pardon,}
\end{align*}\]

\[\begin{align*}
\text{وَ لَا يُخَلَّصُ مِنكَ إِلَّا رَحْمَتُكَ وَ التَّضَرَّعُ} & \\
\text{nothing rescues from Thee but Thy mercy and pleading to Thee!\(^3\)}
\end{align*}\]

فَهَلْ لِيَ يَا إِلَهِي فَرَحًا بِالْفَتْرَةِ الْخَيْبَةِ

So give me, my Allah, relief by means of the power through which

\[\begin{align*}
\text{بِهَا نَحْيَيْنَ مِئَتَ الْبَلَاد} & \\
\text{Thou bringest the dead lands to life}
\end{align*}\]

\[\begin{align*}
\text{وَ بِهَا تَنْشَرُ أَرْوَاهُ الْعِبَاد} & \\
\text{and revivest the spirits of the servants!\(^4\)}
\end{align*}\]

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\(^1\) 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!

Raise me up and push me not down,
and release me from every blight!

My Lord,
if Thou raisest me up, who will push me down?
If Thou pushest me down, who will raise me up?

But I know, my Allah, that
there is no wrong in Thy decree,
and no hurry in Thy vengeance.

He alone hurries who fears to miss,
and only the weak needs to wrong.

But Thou art exalted, my Master, high indeed above all that!

My Lord, make me not
the target of affliction
nor the object of Thy vengeance,
respite me, comfort me,
release me from my stumble,
and send not affliction after me,
for Thou hast seen my frailty, and the paucity of my stratagems.

So give me patience, for I, my Lord, am weak, and I plead to Thee, my Lord!

So give me refuge, for I, my Lord, am weak, and I plead to Thee, my Lord!

So give me sanctuary, for I, my Lord, am weak, and I plead to Thee, my Lord!

So give me patience, for I, my Lord, am weak, and I plead to Thee, my Lord!

I seek refuge in Thee from Thee, so give me refuge!

I seek sanctuary in Thee from every affliction, so grant me sanctuary!

I cover myself through Thee, so cover me, my Master, from what I fear and dread!

Thou art the All-mighty, mightier than every mighty thing!

Through Thee, through Thee, through Thee, I cover myself.

O Allah, O Allah, O Allah, O Allah, O Allah, O Allah, O Allah, O Allah, O Allah, O Allah!

Bless Muhammad and his Household, the good, the pure!

and send not affliction after me,
for Thou hast seen my frailty, and the paucity of my stratagems.

So give me patience, for I, my Lord, am weak, and I plead to Thee, my Lord!

So give me refuge, for I, my Lord, am weak, and I plead to Thee, my Lord!

So give me sanctuary, for I, my Lord, am weak, and I plead to Thee, my Lord!

So give me patience, for I, my Lord, am weak, and I plead to Thee, my Lord!

I seek refuge in Thee from Thee, so give me refuge!

I seek sanctuary in Thee from every affliction, so grant me sanctuary!

I cover myself through Thee, so cover me, my Master, from what I fear and dread!

Thou art the All-mighty, mightier than every mighty thing!

Through Thee, through Thee, through Thee, I cover myself.

O Allah, O Allah, O Allah, O Allah, O Allah, O Allah, O Allah, O Allah, O Allah, O Allah!

Bless Muhammad and his Household, the good, the pure!

61. His Supplication in Abasing himself

My Master, my Master!
Thou art the Master and I the servant!

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.'
Has anyone mercy upon the servant but the master?

My Master, my Master!

Thou art the Exalted and I the abased!

Has anyone mercy upon the abased but the exalted?

My Master, my Master!

Thou art the Creator and I the creature!

Has anyone mercy upon the creature but the creator?

My Master, My Master!

Thou art the Giver and I the asker!

Has anyone mercy upon the asker but the giver?

My Master, My Master!

Thou art the Helper and I the seeker of help!

Has anyone mercy upon the seeker of help but the helper?

My Master, My Master!

Thou art the Subsistent and I the perishing!

Has anyone mercy upon the perishing but the subsistent?
My Master, My Master!

أَنتُ الْدَانِيِّ وَ أَنا الْرَّانِئُ

Thou art the Everlasting and I the vanishing!

وَ هَلْ يَرْحَمُ الْرَّانِئُ إِلَّا الْدَانِيُّ

Has anyone mercy upon the vanishing but the everlasting?

My Master, My Master!

أَنتُ الْحَيِّ وَ أَنا الْمَيْتُ

Thou art the Living and I the dead!

وَ هَلْ يَرْحَمُ الْمَيْتِ إِلَّا الْحَيُّ

Has anyone mercy upon the dead but the living?

My Master, My Master!

أَنتُ الْقَوِيُّ وَ أَنا الْضَعِيفُ

Thou art the Strong and I the weak!

وَ هَلْ يَرْحَمُ الْضَعِيفِ إِلَّا الْقَوِيُّ

Has anyone mercy upon the weak but the strong?

My Master, My Master!

أَنتُ الْغَنِيُّ وَ أَنا الْقَفِيرُ

Thou art the Rich and I the poor!

وَ هَلْ يَرْحَمُ الْقَفِيرِ إِلَّا الْغَنِيُّ

Has anyone mercy upon the poor but the rich?

My Master, My Master!

أَنتُ الْكَبِيرُ وَ أَنا الصَّغَيرُ

Thou art the Great and I the small!

وَ هَلْ يَرْحَمُ الصَّغَيرِ إِلَّا الْكَبِيرُ

Has anyone mercy upon the small but the great?

My Master, My Master!
أَنْتَ ٱلنَّاسِحُ وَ أَنَا ٱلْمُسْلِمُ
Thou art the Owner and I the owned!
وَ هَلْ يُزِحِ ٱلْمُسْلِمُ أَلَّا ٱلنَّاسِحِ
Has anyone mercy upon the owned but the owner?
His Supplications For The Days Of The Week

62. The Supplication for Sunday

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

from whom I hope for nothing but bounty,

and from whom I fear nothing but justice!

I rely only upon His word,

and I cling only to His cord!

In Thee I seek sanctuary

- O Possessor of pardon and good pleasure -

from wrong and enmity,

from the changes of time

and the recurrence of sorrows,

from the striking of mishaps,

and from whom I hope for nothing but bounty,

and from whom I fear nothing but justice!

I rely only upon His word,

and I cling only to His cord!

In Thee I seek sanctuary

- O Possessor of pardon and good pleasure -

from wrong and enmity,

from the changes of time

and the recurrence of sorrows,

from the striking of mishaps,
and from the expiration of my term before preparation and readiness.

From Thee I seek guidance to that wherein is righteousness and being set right.

From Thee I seek help in that which is linked to success and favourable response.

From Thee I beseech for the garment of well-being and its completion and for the covering of health and its permanence.

I seek refuge in Thee, my Lord, from the goadings of the satans, and I seek protection in Thy sovereignty from the injustice of the sovereigns.

So accept my past prayers and fasting and make my tomorrow and what is after better than my present hour and my today!

Exalt me in my clan and my people and protect me in my waking and my sleeping!

For Thou art Allah, the Best Guardian, and Thou art the Most Merciful of the merciful.¹

O Allah, I am quit before Thee on this day of mine and on all Sundays that follow it on associating others with Thee and of heresy, and I devote my supplication sincerely to Thee, addressing myself to Thy response.

¹ Holy Quran, 12:64
stay obedient in Thy service, looking forward to obtain just rewards.

So bless Muhammad and the Household of Muhammad,

the best of Thy creation, the summoner to Thy truth,

exalt me with Thy exaltation, which is never made to suffer loss,

protect me with Thy eye, which never sleeps,

and seal my affairs by cutting me off from everything but Thee and my life with forgiveness!

Surely Thou art the All-forgiving, the All-compassionate!

63. The Supplication for Monday

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

Praise belongs to Allah,

who allowed none to witness when He created the heavens and the earth,

and who took no helper when He authored the spirits!

He has no associate in Divinity

and no support in Unity.

Tongues fall silent before the limit of describing Him,
intellects fail before the core of knowing Him,

tyrants fall low in awe of Him,

faces are humbled in fear of Him,

and everything mighty yields to His mightiness!

So to Thee belongs praise, again and again, well-measured, continually, methodically!

And may His blessings be upon His Messenger endlessly,

His salutation everlastingly, eternally!

O Allah, make

the beginning of this day of mine righteousness,

its middle prosperity,

and its end success!

I seek refuge in Thee from a day

whose beginning is fright,

whose middle is anxiety,

and whose end is pain!

Allusion to 20:111: Faces shall be humbled unto the Living, the Subsistent
O Allah, I pray forgiveness from Thee

لِكُلِّ نُذُرٍ نُذِرُتْهُ

for every vow I have vowed,

وَكُلُّ وَعْدٍ وَعَدَتْهُ

every promise I have promised,

وَكُلُّ عَهْدٍ عَاهَدَتْهُ

and every pledge I have pledged

ثُمَّ لَمْ أَفْلَكْ بِهِ

and then failed to keep for Thee.

وَ أَسَأَلُكَ فِيَ مَطَالِمِ عِبَادِكَ عِنْدَكَ

I ask Thee concerning the complaints of Thy servants against me:

فَأْيَمًا عَبْدٍ مِنْ عَبْدِكَ أوَّ أَمَةٍ مِنْ أَمَاتِكَ كَانَتِ لَهُ قِبْلَىٰ مَطَالِمَة

If there is a servant from among Thy servants or a handmaid from among Thy handmaids, who has against me a complaint

فَظْلَلْنَاهُ إِيَّاهُ فِيْ نَفْسِهِ أوْ فِيْ عَرْضِهِ أوْ فِيْ مَالِهِ أوْ فِيْ مَالِهِ وَ فِيْ أَهْلِهِ وَ وَلَدَهِ

because I have wronged him in respect to himself, his reputation, his property, his wife or his child, or because

أَوْ غَيْبَةٌ أَغْتَبَتْهُ بِهَا

evil words I have spoken about him in his absence,

أَوْ تَحَامَلْ عَلَيْهِ بَيْلًا أوْ هُوَأْ أوْ أَنفَأْ أوْ حَمِيَّةٌ أوْ رَيْاءٌ أوْ غَصَبَيْةٌ

an imposition upon him through inclination, caprice, scorn, zeal, false show, bigotry,

غَابِيَّةٌ كَانَ أوْ شاهِدًا

whether he be absent or present,

وَ حَيّيَ كَانَ أوْ مَيْتًا

alive or dead,

فَقَصِّرْتُ يِدَّيَ وَضَدَاقٍ وَسَعَيْ عَنْ رَدُّهَا إِلَيْهِ وَ التَّحَلُّلُ 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,

فَأَسَأَلُكَ يَا مَنْ يَمْلِكُ الْحَاجَاتِ وَ هِيَ مُسْتَحِيْبَةٌ لِمَشْيَيْهِ وَ مُسْرَعَةٌ

that Thou blessest Muhammad and the Household of Muhammad,
makest [the one I have wronged] satisfied with me in the manner that Thou willest,
and givest me mercy from Thee!
Forgiveness decreases Thee not
and giving injures Thee not,
O Most Merciful of the merciful!
O Allah, give me on every Monday two favours from Thee:
the felicity to obey Thee at its beginning
and the favour of Thy forgiveness at its end!
O He who is Allah
and none other than whom grants forgiveness for sins!

64. The Supplication for Tuesday

Praise belongs to Allah - and praise is His right, since He deserves it - abundant praise!
I seek refuge in Him from the evil of my soul,
for surely the soul commands to evil except as my Lord has mercy.

O Allah,

place me among Thy troops, for Thy troops - they are the victors,

place me in Thy party, for Thy party - they are the ones who prosper,

and place me among Thy friends, for Thy friends - no fear shall be upon them, nor shall they sorrow.

O Allah, set right for me my religion, for it is the preserving tie of my affair,

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!

Make life an increase for me in every good

and death an ease for me from every evil!

O Allah, bless Muhammad, the Seal of the Prophets and the completion of the number of the envoys,

his Household, the good, the pure,
and his Companions, the distinguished,

وَ هَبْ لَيْفِي الْفِتْلَاءِ ثَلاَثًا

and give me on the Tuesday three things: Leave

لَا تَدْعُ لِيْ ذَنِبًا غَفْرَتْهُ
no sin for me unless Thou forgivest it,

وَ لَا عَمَا إِلَّا أَذْهَبْتَهُ
no grief unless Thou takest it away,

وَ لَا عَدْوًا إِلَّا دَفْعَتْهُ
and no enemy unless Thou repellest him!

بِسْمِ اللَّهِ خَيْرُ الأَسْمَاءِ
By means of 'in the name of “Allah”', the best of the Names,

بِسْمِ اللَّهِ رَبِّ الْأَرْضِ وَ السَّمَاءِ
in the name of Allah, Lord of earth and heaven,

أَسْتَطْفَعُ كُلُّ مَكْرَهُ وَ أُولِّهِ سَخَطْهُ
I seek to repulse every hateful thing, the first of which is His anger,

وَ أَسْتَجْلِبُ كُلُّ مَحْبُوبٍ أُولِهِ رَضَا
and I seek to attract every loveable thing, the first of which is His good pleasure!

فَاحْتُمَ لِيْ مِثْلَ بِالْغَفْرَانِ
So seal me with forgiveness from Thee,

يَا وَلِيَ الْإِحسَانِ
O Patron of beneficence!

دعاء يوم الأربعاء

65. The Supplication for Wednesday

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
In the Name of Allah, the All-merciful, the All-compassionate

الْحَمْدُ لِلَّهِ الَّذِيْ جَعَلَ
Praise belongs to Allah, who appointed

الْيَلِّ لِنَاسًا
the night to be a garment,

وَالْمَوْمَ سِبَاً
and sleep for a rest,
O Allah, to Thee belongs praise,

\[\text{للهم للك الحمد أن} \]

for Thou created, then proportioned,

\[\text{و قدرت و فضيت} \]

ordained and decreed,

\[\text{و أميت و أحييت} \]

gave death and bestowed life,

\[\text{و أمضيت و سفيت} \]

made sick and healed,

\[\text{و عافيت و أبليت} \]

made well and afflicted,

\[\text{و على العرش استويت} \]

sat upon the Throne and

\[\text{و على الملك احتويت} \]

ensathed the Kingdom!\(^2\)

I supplicate Thee with the supplication of one

\[\text{أدعوك دعاء من} \]

whose mediation is weak,

\[\text{و انقطعت حيلته} \]

\[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,

وَافْتَرِبَ أَجْلَةَ

whose term has drawn near,

وَتَدَانِى فِي الدُّنِى امْلَةً

whose expectation from this world has shrunk,

وَأَشْتَدَّتُ إِلَى رَحْمَتِكَ فَاتِهَ

whose neediness for Thy mercy has intensified,

وَغَعَمَتْ لِتَغْرِيبِهِ حَسْرَتُهُ

whose remorse for his neglect has become great,

وَكَثِبَتُ زَقَانِهِ وَعَطْرَتُهُ

whose slips and stumbles have become many,

وَحَلَصَتْ لُوْجَهُكَ تُوبَةَ

and whose repentance is devoted sincerely to Thy face.

فَصَلْ عَلَى مُحَمَّدَ حَاتِمَ الْبَيِّنِينَ

So bless Muhammad, the Seal of the Prophets,

وَعَلَى أَهْلِ بَيْتِهِ الطَّيِّبِينَ الطَّاهِرِينَ

and his Household, the good, the pure,

وَأَرْزَقَنِيْ شَفَاعَةَ مُحَمَّدٍ صَلَّى اللهُ عَلَيْهِ وَآَلِهِ

provide me with the intercession of Muhammad (s.a.w.a.)

وَلَا تَحْرَقْنِي صَحبَتُهُ

and deprive me not of his companionship!

إِنَّكَ أَنتَ أَرْحَمُ الرَّحِيمِينَ

Surely Thou art the Most Merciful of the merciful!

اللَّهُمَّ افْصِلْ لِي فِي الأَرْبَعَاءِ أَرْبَعَ إِجْعَالٍ

O Allah, decree for me on Wednesday four things: Induce me

فَوْرِئِي فِي طَاعَاتِكَ

to be strong in obedience to Thee,

وَنَشْاطَيْ فِي عِبَادَتِكَ

to be joyful in worshipping Thee,

وَرَغْبَتِي فِي ثَوَابِكَ

to be desirous of Thy reward,

Holy Quran, 7:151
and to abstain from that which would make incumbent upon me Thy painful punishment!

Thou art Gentle to whom Thou wilt!

66. The Supplication for Thursday

بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيمِ

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

الْحَمْدُ لِلَّهِ الَّذِي

Praise belongs to Allah,

آذَّبَ الْيَلِّ مُظْلِمًا بِفَضْرِهِ

who has taken away the shadowy night by His power

وَ جَاهِلًا بِالْنِّهَارِ مُبْصِرًا بِرَحْمَتِهِ

and brought the sight-giving day through His mercy.

وَ كُسْنَى صَيْاَنَةً

He has clothed me in its brightness

وَ أَنَا فِي بُعْمَتِهِ

and given me its favour.

اللَّهُمَّ فَكِمَا أُنْقِتَيْنِي لَهُ فَايْقِنَى لَإِمَلَّاهُ

O Allah, just as Thou hast spared me for this day, so also spare me for its likes,

وَ صَلِّ عَلَى النَّبِيِّ مُحْمَّدً وَ أَلِيَاءٍ

bless the prophet Muhammad and his Household,

وَ لَا تَفِجَّعْنِي فِيَهُ وَ فِيَ غَيْرِهِ مِنَ اللَّيْلِيَ وَ الأَيَامِ وَ الرَّكَابِ الْمُحَارِمِ

and 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 أَرْزُقْنِي خَيْرَهُ وَ خَيْرَ مَانِفُهُ وَ خَيْرَ مَائِدَةٍ

provide me with its good, the good of all within it, and the good of everything after it;

وَ أُصِرِّفَ عَنْيَ شَرَهُ وَ شَرَّ مَا فِيَهُ وَ شَرَّ مَائِدَةٍ

and turn away from me its evil, the evil of all within it, and the evil of everything after it!
O Allah, by the protective compact of Islam, I seek mediation with Thee!

O Allah, by the inviolability of the Qur’an, I rely upon Thee!

O Allah, by Muhammad the chosen (s.a.w.a.) I seek intercession with Thee!

So recognize my protective compact by which I hope my need will be granted,

O Most Merciful of the merciful!

O Allah, decree for me on Thursday five things

which none embraces but Thy generosity

and none supports but Thy favours:

health through which I may have the strength to obey Thee,

worship by which I may deserve Thy plentiful reward,

plenty in my state through lawful provision,

and that Thou makest me secure in the places of fear through Thy security,

and placest me in Thy fortress against the striking of worries and sorrows!

Bless Muhammad and his Household,

and make my seeking his mediation as an intercessor give profit on the Day of Resurrection!
Surely Thou art the Most Merciful of the merciful!¹

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 الْإِنْشَاءِ وَالْإِخْيَاءِ
the First before the bringing forth and the giving of life,

وَالآخِرِ بَعْدَ فَنَاءِ الأَشْيَاءِ
and the Last after the annihilation of all things,

الْعَلِيمُ الْخَيْرٌ
the All-knowing who

لاَ يَنْسَى مِنْ ذَكْرِهِ
forgets not him who remembers Him,²

وَ لَا يَبْقَايُ مِنْ شَكْرِهِ
decrees not him who thanks Him,³

وَ لَا يَبْقَيْ عَنْ ذَا عَدَا
disappoints not him who supplicates Him,

وَ لَا يَقْطَعْ رَجَاءَ مِنْ رَجَاهُ
and cuts not off the hope of him who hopes in Him!

أَشْهَدُ أَنَّهُ إِلَيْنَا
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


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,

I bear witness that Thou art Allah;

there is no Allah but Thou,

Thou alone, who hast no associate nor any equal,

and Thy word has no failing, nor any change;

and that Muhammad (s.a.w.a.) is Thy servant and Thy messenger;

he delivered to the servants that with which Thou charged him,

he struggled for Allah as is His due;

he gave the good news of the truth of reward,

and he warned of the veracity of punishment.

O Allah, make me firm in Thy religion as long as Thou keepest me alive,

make not my heart to swerve after Thou hast guided me,

and give me mercy from Thee,

surely Thou art the Giver.
Bless Muhammad and the Household of Muhammad,
make me one of his followers and his partisans,
muster me in his band,
and give me the success of accomplishing the obligatory observance of Friday,
performing the acts of obedience which Thou has made incumbent upon me within it,
and [receiving] the bestowal which Thou hast apportioned for its people on the Day of Recompense!

Surely Thou art Mighty, All-wise!

68. The Supplication for Saturday

In the Name of Allah, the All-merciful the All-compassionate
‘In the name of Allah’, the word of those who hold fast to Him,
the speech of those who seek His protection!

I seek refuge in Allah (high exalted is He) from
the injustice of the unjust,
the trickery of the enviers,
and [receiving] the bestowal which Thou hast apportioned for its people on the Day of Recompense!

Surely Thou art Mighty, All-wise!¹

¹ Holy Quran, 2:129
and the oppression of the wrongdoers,

وَ أَحَمَّدَهُ فَوْقَ حُمَّدِ الْحَامِدِينَ

and I praise Him beyond the praise of the praisers!

اللَّهُمَّ

O Allah,

أَنْتَ الْوَاحِدُ بِلا شَرِيكَ

Thou art the One without partner,

وَ الْمَلِكُ بِلا تَمْلَيْكَ

and the King without having been made sovereign;

لا تَضَادَّ فِي مَكَّةِ

no one opposes Thee in Thy decree

وَ لا تَتَأْغَرَ فِي مَلْكِكَ

and no one contests Thee in Thy kingdom!

أَسْأَلُكَ

I ask Thee to

أَنْ تُصْلِّي عَلَى مُحَمَّدٍ عَبْدِكَ وَ رُسُولَكَ

bless Muhammad and his Household, Thy servant and Thy messenger,

وَ أَنْ تُوْرِعْنِي مِنْ شَكْرٍ عَمَّاكَ ما تَتَلَّغُ بِي غَيْبَةً رَسَالَكَ

inspire me with a thanksgiving for Thy favours which will take me to the utmost limit of Thy good pleasure,

وَ أَنْ تُعْيِثَنِي عَلَى طَاعَتِكَ وَ لَزْوَمِ عِبَادَتِكَ وَ استِحْقَاقِ مَثُوبَتِكَ

help me through the gentleness of Thy solitude to obey Thee, hold fast to worshipping Thee, and deserve Thy reward,

وَ تَرَحَمْنِي بِصَدَّىٞ عَن مَعاصِيكَ مَا أَحْبَبْتُنِي

have mercy upon me, bar me from acts of disobedience toward Thee as long as Thou keepest me alive,

وَ تُوْفِقْنِي لِمَا يَنْفَعُنِي مَا أَبْقَيْتُنِي

give me success in what profits me as long as Thou sparest me,

وَ أَنْ تَسْرَحَ بِكِتَابِكَ صَدْرِي

expand my breast through Thy Book,

وَ تَخْطُ بِتَلَوْتِهِ وَزْرُهُ

lessen my burden through its recitation,

وَ تَمْنَحْنِي السَّلَامَةَ فِي دِينِي وَ نَفْسِيٞ
bestow upon me health in my religion and my soul,

وَلَا تُوحِّشْ بِيِّ أَهْلٍ أَنْسِيَ
estrange not my intimates from me,

وَ تُنْتِمَ إِحْسَانَكَ فِيْما بَقَى مِنْ عُمْرِيَ
and complete Thy beneficence in what is left of my lifetime,

كَمَا أَخْسَنْتَ فِيْما مَضِى مِنْهُ
just as Thou hast shown beneficence in that of it which has passed!

يَا أَرْحَمُ الرَّاحِمِينَ.
O Most Merciful of the merciful!
69. The Whispered Prayer of the Repenters

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

My Allah, offenses have clothed me in the garment of my lowliness, separation from Thee has wrapped me in the clothing of my misery!

My dreadful crimes have deadened my heart, so bring it to life by a repentance from Thee!

O my hope and my aim!

O my wish and my want!

By Thy might,

I find no one but Thee to forgive my sins and I see none but Thee to mend my brokenness!

I have subjected myself to Thee in repeated turning, I have humbled myself to Thee in abasement.

If Thou castest me out from Thy door, in whom shall I take shelter?

Fifteen Whispered Prayers

مَناجَاتُ النَائِينَ
If Thou repellest me from Thy side, in whom shall I seek refuge?

فَوَا أَسْفَاهَا مِنْ حَجَلْتِي وَافْتَصَاحِي
O my grief at my ignominy and disgrace!

وَوَلَّهُقَاهَا مِنْ سَوَءِ عَمْلِي وَأَجْتَرَاحِي
O my sorrow at my evil works and what I have committed!

أَسْتَلِكَ
I ask Thee,

يَا غَافِرُ الْذِّنَبِ الْكَبِيرِ
O Forgiver of great sins,

وَيَا جَابِرُ العَظْمِ الْكَسِيرِ
O Mender of broken bones,

أَنْ تَهِبْ لِى مُؤْتِيَاتِ الْجُرْرَانِ
to overlook my ruinous misdeeds

وَتَسْتَرْ عَلَى فَضْلِحَاتِ السَّرَّ أَيْرَ
and cover my disgraceful secret thoughts!

أَوْ لا تَخْلُنِئُ فِيْ مُشْهَدِ الْقِيَامَةِ مِنْ بَرَدٍ غَفْوَكَ وَغَفْرَكَ
At the witnessing place of the Resurrection, empty me not of the coolness of Thy pardon and forgiveness,

وَلَا تَعْرُنِي مِنْ جَمِيعِ صَفَحَكَ وَسَتْرُكَ
and strip me not of Thy beautiful forbearance and covering!

إِلَيْهِ
My Allah,

أَطَلَّ الْأَعْلَى عَلَى دُنْوَبِ غَمَامٍ رَحْمَتِكَ
let the cloud of Thy mercy cast its shadow upon my sins

وَأَرْسَلْ عَلَى غُوُيّبٍ صَحَابٌ رَافِثِكَ
and send the billow of Thy clemency flowing over my faults!

إِلَيْهِ
My Allah,

هَلْ يَرْجِعُ الْعَبْدُ الْأَبْقَى الَّذِي مَوَلَأِهُ
Does the runway servant go back but to His master? Or

أَمْ هَلْ يُجْبِرُهُ مَنْ سَحَطَهُ أَحَدُ سَوَاهُ
Does any ayone grant sanctuary to him from His anger but He?
My Allah,

إن كان النذم على الذنب توبة فإني و عزتي من النادمين

If remorse for sins is a repentance, 1 by Thy might - am one of the remorseful!

و إن كان الاستغفار من الخطيئة حطة فإني لك من المستغفرين

If praying forgiveness for offenses is an alleviation, I am one of those who pray forgiveness!

لك العنبى حتى ترضى
To Thee I return that Thou may be well pleased!

الله يقدر بك على ثوب عليك
My Allah, through Thy power over me, turn toward me,

و بلملك عليك أعقف عليك
through Thy clemency toward me, pardon me,

و بلملك بي ارفق بي
and through Thy knowledge of me, be gentle toward me!

الله إنت الذى فتحت لعبادك باب إلى عفوك سميته النوبة

What is the excuse of him who remains heedless of entering the door after its opening?

فما عذر من أعقل ذحل الباب بعد فتحه
What is the excuse of him who remains heedless of entering the door after its opening?

الله
My Allah,

إن كان قلبه الذنب من عبدي فليحسن العفو من عديك

though the sins of Thy servant are ugly, Thy pardon is beautiful.

الله ما أنا بأول من
My Allah, I am not the first

عسلاك فتبنت عليه

to have disobeyed Thee, and Thou turned toward him,

و تعرض لمغروفاك فجذب عليه

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
 يا مجيب المضطر
O Responder to the distressed!

يا كأشف الصغر
O Remover of injury!

يا عظيم البر
O Great in goodness!

يا عليما بما في السر
O Knower of everything secret!

يا جميل النصر
O Beautiful through covering over!

استنفعت بجوديك و كرمك الاليك
I seek Thy munificence and Thy generosity to intercede with Thee,

و توسلت بجنابيك و نرجمك أذنيك
I seek Thy side and Thy showing mercy to mediate with Thee,

فاستجب دعائي
so grant my supplication,

و لا تخيب فيك رجائي
disappoint not my hope in Thee,

و تقبل نوبتي
accept my repentance.

و كفر خطيتني بمتاك و رحمتك يا أرحم الرحمين
and hide my offense, through Thy kindness and mercy, O Most Merciful of the merciful!

70. The Whispered Prayer of the Complainers

بسم الله الرحمن الرحيم
In the Name of Allah, the All-merciful, the All-compassionate

إلهي إليك أشكو نفسا
My Allah, to Thee I complain of a soul

بالسوى إمامرة
commanding to evil,\(^1\)
وَ إِلَىَّ الخَطَطَةِ مُبَادِرةً
rushing to offenses,
وَ بِمَعاصِيكَ مُوَلِّعةً
eager to disobey Thee,
وَ لِسَخُطَكَ مُتَعْرَضَةً
and exposing itself to Thy anger.
تَسُلَّكِ بِئِ مَسَالِكَ المَهَالِكِ
It takes me on the roads of disasters,
وَ تَجْعَلُنِي عِندَكَ أَهْوَنَ هَالِكِ
it makes me the easiest of perishers before Thee;
كَثِيرَةً العَالِ
many its pretexts,
طَويلةً الأمَل
drawn out its expectations;
إِنَّ مَسَاهَا الشَّرُّ تَجْرَعُ
when evil touches it, it is anxious,
وَ إِنَّ مَسَاهَا الخَيرُ تَمْنِعُ
when good touches it, grudging;\(^2\)
مَيْأَةً إِلَىَّ للَّهِ وَ اللَّهُ
inclining to sport and diversions,
مُفْلِوْةً بِالْعَلْقَةِ وَ السِّهْرِ
full of heedlessness and inattention,
تَسْرَعُ بِي إِلَىَّ الْحَوْيَةِ
it hurries me to misdeeds
وَ تَسْوَقُنِي بِالْتُّوْبَةِ
and makes me delay repentance.
إِلَيْهِ اسْكُنْ اللَّيْكَ
My Allah, I complain to Thee
عَذْوًا يُضْلِنَّيُ
\(^1\) 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 يُغَوِّنِي

and a satan who leads me astray.

فَدَ مَالًا بِالوَسَوَاسٍ صَدَرِي

He has filled my breast with tempting thoughts,

وَ أَخَاطَتْ هَوَاجِسُهُ بِقَلْبِي

and his suggestions have encompassed my heart.

يُعَاصِدُ لَيْلَ الْهَوَى

He supports caprice against me,

وَ يُزِبِنِ لَيْلَ حُبَّ الْدُنْيَا

embellishes for me the love of this world,

وَ يَخُولُ بِي نَيْنَ وَ بِينَ الطَّاعَةِ وَ الْزُّلْفَى

and separates me from obedience and proximity!

إِلَيْكَ أَشْكُو

My Allah, to Thee I complain

فَلِيْ قَاسِيًا مَعَ الوَسَوَاسِ مُتَقَلِّبًا وَ بِالرَّنَينِ وَ الطَّيِّبِ مَتَلَبِّسًا

of a heart that is hard, turned this way and that by tempting thoughts, clothed in rust and the seal,¹

وَ عَيْنًا عَنَّ الْبِكَاءِ مِنْ حُفُفٍ جَامِدٍةَ وَ إِلَى مَا يِسِرُّهَا طَامِحَةٌ

and of an eye too indifferent to weep in fear of Thee and eagerly seeking that which gladdens it!

إِلَيْكَ

My Allah,

لَا حَوْلٌ وَلَا قُوَّةٌ إِلَّا بِفَدْرِكَ

there is no force and no strength except in Thy power,

وَ لَا نَجَاةٌ لَيْنَ مِنْ مَكَارِهِ الْدُنْيَا إِلَّا بِصَمْتٍ مِّنْكَ

and no deliverance for me from the detested things of this world save through Thy preservation.

فَأَسْأَلُكَ بِبَلَاغَةٍ حُكْمَتِكَ وَ نَقَّازٍ مِّشْيِبٍ أَنَّ

So I ask Thee by Thy far-reaching wisdom and Thy penetrating will

لَا تَجْعَلْنِي لَعْبِرُ جَوْيَكَ مُتَعْرُضًا

not to let me expose myself to other than Thy munificence

وَ لَا تُصِبْنِي لِلَفْتَنِ عَرَضًا

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!

O Most Merciful of the merciful!

71. The Whispered Prayer of the Fearful

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

My Allah, what thinkest Thou?

Wilt Thou chastise me after my faith in Thee,

deprive me while I hope for Thy mercy and forgiveness,

forsake me while I seek sanctuary in Thy pardon?

How could Thy generous face disappoint me?!
Would that I knew –
Did my mother bear me for wretchedness?
Did she nurture me for suffering?
Would then that she had not borne me and had not nurtured me!
Would that I had knowledge –
Hast Thou appointed me one of the people of felicity?
Hast Thou singled me out for Thy nearness and neighbourhood?
Then would my eyes be gladdened, and in that my soul reach serenity.

My Allah,
dost Thou blacken faces which fall down in prostration before Thy mightiness?
Dost Thou strike dumb tongues which speak in laudation of Thy glory and majesty?
Dost Thou seal hearts which harbour Thy love?
Dost Thou manacle hands which expectations have raised to Thee in hope of Thy clemency?
Dost Thou punish bodies which worked to obey Thee until they grew thin in struggling for Thee?
Dost Thou chastise legs which ran to worship Thee?
My Allah, lock not toward those who profess Thy Unity the doors of Thy mercy, and veil not those who yearn for Thee from looking upon the vision of Thy beauty!

My Allah, a soul which Thou hast exalted by its professing Thy Unity - how wilt Thou humiliate him by leaving him?

My Allah, a heart which has been knotted by its love for Thy - how wilt Thou burn it in the heat of Thy fires?

My Allah, give me sanctuary from Thy painful wrath and Thy mighty anger!

Deliver me through Thy mercy from the chastisement of the Fire and the disgrace of shame when the good are set apart from the evil, forms are transformed, terrors terrify, the good-doers are brought near,
the evildoers taken far,

وَ وَقِيتْ كُلُّ نَفْسٍ مَا كَسَبَتْ وَهُمْ لَا يَظْلَمُونَ.

and every soul is paid in full what it has earned, and they shall not be wronged! 1

مَنَاخَاتِ الْرَّجُمِينَ

72. The Whispered Prayer of the Hopeful

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

يَا مِنَ

O He who

إِذَا سَتَّلَهُ عَبْدٌ أَعْطَاهُ

gives to a servant who asks from Him,

وَ إِذَا أَمَلَ مَا عَدْنَهُ بَلَغَهُ مُنَاهُ
takes him to his wish when he expectantly hopes for what is with Him,

وَ إِذَا أَقْبَلَ عَلَيْهِ قَرِيبُهُ وَ أَذَنَّاهُ
brings him near and close when he approaches Him,

وَ إِذَا جَابَهُ بِالْعِصْبِيَّانِ سَتَرَ عَلَى ذُنْبِهِ وَ غَطَّاهُ

covers over his sin and cloaks it when he shows it openly,

وَ إِذَا تَوَّغَّلَ عَلَيْهِ أُحْسِبَهُ وَ كَفَاهُ

and satisfies and suffices him when he has confidence in Him!

إِلَهَيْنِ مَنَ الْذِّي نَزَلَ بَكَ مُلْتَمِسًا قِرَائَا فَمَا قَرِئَتِهِ

My Allah, who is the one who has come before Thee seeking hospitality, and whom Thou hast not received hospitably?

وَ مَنَ الْذِّي أَتَأَخَ بِبَالِكَ مُرْتِجِيًا نَذَالَكَ فَمَا أَوْلِيَتِهِ

Who is the one who has dismounted at Thy door hoping for magnanimity, and to whom Thou hast not shown it?

أَ يَخْسَنْ أَنْ آَرَجَعَ عَنْ بَالِكَ بِالْخَيْبَةِ مَصْرُوفًا وَ لَسْتُ أَعْرُفُ سُوَاكَ مُؤْلِيَ بِالْخَيْسَانِ مُؤْصُوفًا

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 وَالْخَيْرُ كَالْهَيْكَ بَيْدَكَ

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 أَوَّمَلْ سَيَّاَكَ وَ الْخَلْقَ وَ الْأَهْرَىْ

How should I expect from others, when Thine are the creation and the command?\(^2\)

أَ أَقْطَعُ رَجُالَيْنِ مَنْ أَنْزَلْتَ وَ قَدْ أُوْلِثْنَىْ مَا لَمْ أَسْأَلْهُ مِنْ فِضْلِكَ

Should I cut off my hope for Thee, when Thou hast shown me of Thy bounty that for which I have not asked?

أَمْ نُفَرْدُنِي إِلَى مَثَلٍْ وَ أَنَا أُعْصَمُ بِحَبْلِكَ

Wouldst Thou make me have need for my like? But I hold fast to Thy cord!

ياً مَنْ سَعَى بِرَحْمَتِهِ الْفَاصِدُونَ

O He through whose mercy the strivers reach felicity

وَ لَمْ يَشْقَْ بِنَفْقَتِهِ الْمُسْتَغْفِرُونَ

and through whose vengeance the seekers of forgiveness are not made wretched!

كَيْفَ أَنْسَيْكَ وَ لَمْ تَرْزُلْ ذَارِكِيْ

How should I forget Thee, while Thou never ceasest remembering me?

وَ كَيْفَ أَلْهَوْ عَنْكَ وَ أَنْتَ مَرْقِبٌ

How should I be diverted from Thee while Thou art my constant watcher?

الهِيِّ بْنَيْلٍ كُرْمُكَ أَعْلَقْتُ بِيْدِيْ

My Allah, I have fastened my hand to the skirt of Thy generosity,

وَ لَنْيَلَ غَطَايَكَ بِسْبُطُتْ أَمْلَيْ

I have stretched forth my expectation toward reaching Thy gifts,

فَأَخْلَصْنِي بِخَالِصَةِ تُوْجِيدَكَ

so render me pure through the purest profession of Thy Unity,

وَ اجْعَلْنِي مِنْ صُفْوَةِ عِبْدِكَ

and appoint me one of Thy choice servants!

يَا مَنْ

O He who

كُلُّ هَارِبٍ إِلَيْهِ يُنْجِيْ

is the asylum of every fleer,

وَ كُلُّ طَالِبٍ إِيَاهُ يُرْتِجِيْ

the hope of every seeker!

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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
O Best Object of hope!
O Most Generous Object of supplication!
O He who does not reject His asker or disappoint the expectant!
O He whose door is open to His supplicators and whose veil is lifted for those who hope in Him!
I ask Thee by Thy generosity to show kindness toward me through Thy gifts, with that which will gladden my eye, through hope in Thee, with that which will give serenity to my soul, 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!
By Thy mercy, O Most Merciful of the merciful!

73. The Whispered Prayer of the Beseechers

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

اللهِ إِنِّي كَانَ قُلُوْنَ رَأَيْنَفِيَ الْمَسْيِرِ الْيَكْفُ فَلِقُدْ حَسَنَ طَلَبْنِيَ بِالْتَوَكِّلِ

بِسْمِ اللَّهِ الرَّحْمَانِ الرَّحِيمِ
My Allah, though my stores for travelling to Thee are few, my confidence in Thee has given me a good
opinion.¹

Though my sin has made me fear Thy punishment, my hope has let me feel secure from Thy vengeance.

Though my misdeed has exposed me to Thy penalty, my excellent trust has apprised me of Thy reward.

Though heedlessness has put to sleep my readiness to meet Thee, knowledge has awakened me to Thy
generosity and boons.

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.

I ask Thee by the splendours of Thy face and the lights of Thy holiness,

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

and Thy beautiful favour, through nearness to Thee, proximity with Thee, and enjoyment of gazing upon
Thee!

Here am I,

addressing myself to the breezes of Thy freshness and tenderness,

having recourse to the rain of Thy generosity and gentleness,

¹ Cf. 59.8 and note 281
fleeing from Thy displeasure to Thy good pleasure
and from Thee to Thee,
hoping for the best of what is with Thee,
relying upon Thy gifts,
utterly poor toward Thy guarding!

My Allah,
Thy bounty which Thou hast begun - complete it!
Thy generosity which Thou hast given me - strip it not away!
Thy cover over me through Thy clemency - tear it not away!
My ugly acts which Thou hast come to know - forgive them!

I seek intercession from Thee with Thee,
and I seek sanctuary in Thee from Thee!
I have come to Thee
craving Thy beneficence,

Cf. note 256
desiring Thy kindness,

seeking water from the deluge of Thy graciousness,

begging rain from the clouds of Thy bounty,

requesting Thy good pleasure,

going straight to Thy side,

arriving at the watering-place of Thy support,

seeking exalted good things from Thy quarter,

reaching for the presence of Thy beauty,

wanting Thy face,

knocking at Thy door,

abasing myself before Thy mightiness and majesty!

So 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!

By Thy mercy, O Most Merciful of the merciful!

74. The Whispered Prayer of the Thankful

In the Name of Allah, the All-merciful, the All-compassionate
My Allah, the uninterrupted flow of Thy graciousness hath distracted me from thanking Thee!
The flood of Thy bounty has rendered me incapable of counting Thy praises!
The succession of Thy kind acts has diverted me from mentioning Thee in laudation!
The continuous rush of Thy benefits has thwarted me from spreading the news of Thy gentle favours!

This is the station of him who confesses to the lavishness of favours, meets them with shortcomings, and witnesses to his own disregard and negligence.

Thou art the Clement, the Compassionate, the Good, the Generous, who does not disappoint those who aim for Him, nor cast out from His courtyard those who expect from Him!

In Thy yard are put down the saddlebags of the hopeful and in Thy plain stand the hopes of the help-seekers!

So meet not our hopes by disappointing and disheartening and clothe us not in the shirt of despair and despondency!
My Allah,

my thanksgiving is small before Thy great boons,

and my praise and news-spreading shrink beside Thy generosity toward me!

Thy favours have wrapped me in the robes of the lights of faith,

and the gentlenesses of Thy goodness have let down over me delicate curtains of might!

Thy kindnesses have collared me with collars not to be moved and adorned me with neck-rings not to be broken!

Thy boons are abundant - my tongue is too weak to count them!

Thy favours are many - my understanding falls short of grasping them, not to speak of exhausting them!

So how can I achieve thanksgiving?

For my thanking Thee requires thanksgiving.

Whenever I say, 'To Thee belongs praise!', it becomes thereby incumbent upon me to say, 'To Thee belongs praise'!

My Allah, as Thou hast fed us through Thy gentleness

and nurtured us through Thy benefaction,

so also complete for us lavish favours,

repel from us detested acts of vengeance,
and of the shares of the two abodes, give us their most elevated and their greatest, both the immediate and the deferred!

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.

By Thy mercy, O Most Merciful of the merciful!

75. The Whispered Prayer of the Obedient Toward Allah

بِسْمِ اللَّهِ الرَّحْمَانِ الرَّحِيمِ

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

اللَّهُمَّ أَلْهِمْنَا طَاعَتَكَ

O Allah, inspire us to obey Thee,

وَ جَنَّتَا مَعْصِمِيَّتَكَ

turn us aside from disobeying Thee,

وَ يِسْرُُّنَا بِلُّوُجٍ مَا نَتَّمَنَى مِنَ ابِتْعَاءِ رَضْوَانٍ

make it easy for us to reach the seeking of Thy good pleasure which we wish,

وَ أَخْلَصْنَا بِخَوْثَةِ جَنَّاتَكَ

set us down in the midst of Thy Gardens,

وَ افْشَعْ عَنْ بُصَائِرَنَا سَحَابَ الْأَرْتِيَابِ

dispel from our insights the clouds of misgiving,

وَ افْكَشِفْ عَنْ فُلُوْبِنَا أَغْشِيَةَ الْمُرْيَةَ وَالْحِجَابِ

uncover from our hearts the wrappings of doubt and the veil,

وَ أَرْهَقُ الْبَاطِلَ عَنْ ضَمَانِيَّتَنَا

make falsehood vanish from our innermost minds,

وَ أُثِبِّتَ الْحَقَّ فِي سَرَائِيْرٍ

and fix the truth in our secret thoughts,
for doubts and opinions fertilize temptations and muddy the purity of gifts and kindnesses!

O Allah, carry us in the ships of Thy deliverance,

give us to enjoy the pleasure of whispered prayer to Thee,

make us drink at the pools of Thy love,

let us taste the sweetness of Thy affection and nearness,

allow us to struggle in Thee,

preoccupy us with obeying Thee,

and purify our intentions in devoting works to Thee,

for we exist through Thee and belong to Thee,

and we have no one to mediate with Thee but Thee!

My Allah, place me among the chosen, the good,

Join me to the righteous, the pious,

the first to reach generous gifts,

the swift to come upon good things,

the workers of the abiding acts of righteousness,

Allusion to 29:69
the strivers after elevated degrees!

Thou art powerful over everything

and disposed to respond!

By Thy mercy, O Most Merciful of the merciful!

76. The Whispered Prayer of the Devotees

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

Glory be to Thee!

How narrow are the paths for him whom Thou hast not guided!

How plain the truth for him whom Thou hast guided on his way!

My Allah, so make us travel on the roads that arrive at Thee

and set us into motion on the paths nearest to reaching Thee!

Make near for us the far,

and make easy for us the hard and difficult!

Join us to Thy servants, those who

hurry to Thee swiftly,

\[1\] Holy Quran, 3:26
knock constantly at Thy door,

and worship Thee by night and by day,

while they remain apprehensive in awe of Thee!

Thou hast purified their drinking places,

taken them to the objects of their desire,

accomplished their wishes through Thy bounty,

filled their minds with Thy love,

and quenched their thirst with Thy pure drink.

Through Thee have they reached the pleasure of whispered prayer to Thee,

and in Thee have they achieved their furthest goals.

O He who

comes toward those who come toward Him and grants gifts and bestows bounty upon them through tenderness!

He is compassionate and clement toward those heedless of His remembrance and loving and tender in drawing them to His door!

As for You who I shall mention among sons.

وَ بَارُكَ عَلَى الْدُّوَّامِ يُطَرِّقُونَ

وَ إِيَاكَ فِي اللَّيْلِ وَ الْفَجْرِ يَعْبُدُونَ

وَ هُمْ مِنْ هَبَاتٍ مُّضْفِقٍ

الْدُّكْنِ صَفَّيَتْ لَهُمْ المُشَارِبٍ

وَ أَنْجَحَتْ لَهُمْ المُطَالِبَ

وَ قَضَنَّتْ لَهُمْ مِنْ فَضْلِكَ الْمَآبَ

وُ مَأْتَ لَهُمْ صَمَامِيْرُ هُمْ مِنْ حُبِّكَ

وُ رَوْيَتْ مِنْ صَافِيْ شَرْيَكَ

فَبِيَّ اِلَى لَدِّيَ مَناحِيْكَ وَ صَلُوْا

فِيَّامُ هُوَ

كُلُّ الْمُفْتَلِيْنَ عَلَيْهِ مَفْلِيْ وَ بِالْعَطْفِ عِلْيَهِ عَانِدَ مُفْضِلٍ

وُ بِالْغَافِلِيْنَ عَنْ ذِكْرِهِ رَجُحُهُ رَؤْفٌ وَ يِجْدُهُمْ إِلَى بَابِهِ وَدُودُ

غَطْوُفُ

He is compassionate and clement toward those heedless of His remembrance and loving and tender in drawing them to His door!
I ask Thee to place me among those of them who have

أَوَّفِرُ هُمُ مَنَّكَ حَظًا

the fullest share from Thee,

وَ أَعَلَمُ مِنْ ذَلِكَ مَنْزَلًا

the highest station with Thee,

وَ أَجَزَلَ مِنْ مَنْذَكَ قَسَمًا

and the most plentiful portion of Thy love,

وَ أَفْضِلُهُمْ فَيْ مَعْرَفُكَ نَصِيبًا

and the most excellent allotment of Thy knowledge,

فَقَدْ أَتْطَعَتْ إِلَيْكَ هَمَتَيُّ

for my aspiration has been cut off from everything but Thee

وَ أَنْصَرَتْ نَحُوكَ رَغْبَتِي

and my desire has turned toward Thee alone.

فَأَنْتَ لَا غَيرُكَ مُرَادُي

Thou art my object, none other;

وَ لَكَ لَا لِسَوَاءَكَ سَهْرُي وَ سَهْدَيِ

to Thee alone belongs my waking and my sleeplessness.

وَ لِفُأْنُكَ فَرْةٌ عَيْنِي

Meeting Thee is the gladness of my eye,

وَ وَصَلَكَ مَنِيْ نَفْسِي

joining Thee the wish of my soul.

وَ إِلَيْكَ شَقْوِيُّ

Toward Thee is my yearning,

وَ فَنِىْ مَحْبَتُكَ وَ لَوْيِ

in love for Thee my passionate longing,

وَ إِلَيْكَ سَبَابِتِي

in inclining toward Thee my fervent craving.

وَ رَضَالَكَ بُغْيَتِي

Thy good pleasure is the aim I seek,

رُؤِيتُكَ حَاجَتِي

vision of Thee my need,

وَ جَوَارُكَ طَلِينْتِيْ
Thy neighbourhood my request,
\( \text{وَ فِئَرِيكَ غَلَبةً سُوَّلَيْ } \)
nearness to Thee the utmost object of my asking.
\( \text{وَ فِي هُمَئَامِيكَ رَوْحِيَّ وَ رَاحَتِيَّ } \)
In whispered prayer to Thee I find my repose and my ease.
\( \text{وَِ عَنْدَكَ } \)
With Thee lies
\( \text{دُواَءَ إِلَيْكَ } \)
the remedy of my illness,
\( \text{وَ شَفَاءَ غَلَبَيْ } \)
the cure for my burning thirst,
\( \text{وَ بَرَدُ لَعَنَيْ } \)
the coolness of my ardour,
\( \text{وَ كَشْفٌ كَرْبَتِيُّ } \)
the removal of my distress.

\( \text{فَكَّنَّ } \)
Be
\( \text{أَنْيَسِي فِي وَحْشِتيَّ } \)
my intimate in my loneliness,
\( \text{وَ مُفَقَّحٌ عَنْرِتيُّ } \)
the releaser of my stumble,
\( \text{وَ غَافِرٌ زَلَتِيُّ } \)
the forgiver of my slip,
\( \text{وَ قَابِلٌ تُوبَتِيُّ } \)
the accepter of my repentance,
\( \text{وَ مُحِبّ دَعْوَتِيُّ } \)
the responder to my supplication,
\( \text{وَ لَيَ عَصِمتَيُّ } \)
the patron of preserving me from sin,
\( \text{وَ مُخَفَّفٌ فَاقْتَيُّ } \)
the one who frees me from my neediness!
\( \text{وَ لَا تَقْطَعُنِي عَنْكَ } \)
Cut me not off from Thee and keep me not far from Thee!
O my bliss and my garden!
O my this world and my hereafter!
O Most Merciful of the merciful!

مناحات المحبين

77. The Whispered Prayer of the Lovers

بسم الله الرحمن الرحيم

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

إلهي من ذا الذي داف حلاوة محبتك فرام منك بدلاً
My Allah, who can have tasted the sweetness of Thy love, then wanted another in place of Thee?

و من ذا الذي ايس بقربك فابتغى عنك حولاً
Who can have become intimate with Thy nearness, then sought removal from Thee?

إلهي فاجعلنا مممن
My Allah, place us with him whom Thou hast

اصطفىته لقربك و ولايتك
chosen for Thy nearness and Thy friendship,

و أخلصته لودك و محبتك
purified through Thy affection and Thy love,

و شؤفتته إلى لقانتك
given yearning for the meeting with Thee,

و رضيتته بفضانك
made pleased with Thy decree,

و منحتته بالنظر إلى وجهك
granted gazing upon Thy face,

و حبتك برضاك
shown the favour of Thy good pleasure,
given refuge from separation from Thee and Thy loathing,
settled in a sure sitting place in Thy neighbourhood,
singled out for true knowledge of Thee,
made worthy for worship of Thee,
whose heart Thou hast captivated with Thy will,
whom Thou hast picked for contemplating Thee,
whose look Thou hast made empty for Thee,
whose breast Thou hast freed for Thy love,
whom Thou hast made desirous of what is with Thee,
inspired with Thy remembrance,
allotted thanksgiving to Thee,
occupied with obeying Thee,
turned into one of Thy righteous creatures,
chosen for whispered prayer to Thee,
and from whom Thou hast cut off all things which cut him off from Thee!

O Allah, place us among those
whose habit is rejoicing in Thee and yearning for Thee,
whose time is spent in sighing and moaning!

Their foreheads are bowed down before Thy mightiness,
their eyes wakeful in Thy service,
their tears flowing in dread of Thee,
their hearts fixed upon Thy love,
their cores shaken with awe of Thee.

O He the lights of whose holiness induce wonder in the eyes of His lovers,
the glories of whose face arouse the longing of the hearts of His knowers!

O Furthest Wish of the hearts of the yearners!
O Utmost Limit of the hopes of the lovers!

I ask from Thee love for Thee, love for those who love Thee,
love for every work which will join me to Thy nearness,
and that Thou makest Thyself more beloved to me than anything other than Thee

and makest

my love for Thee lead to Thy good pleasure,
and my yearning for Thee protect against disobeying Thee!

Oblige me by allowing me to gaze upon Thee,
gaze upon me with the eye of affection and tenderness,

turn not Thy face away from me,

and make me one of the people of happiness with Thee and favoured position!

O Responder, O Most Merciful of the merciful!

78. The Whispered Prayer of those Asking for Mediation

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

My Allah,

I have no mediation with Thee but the tender acts of Thy clemency,

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.

Make these two my tie to attaining Thy forgiveness

and let them take me to triumph through Thy good pleasure!

My hope has dismounted in the sacred precinct of Thy generosity,
my craving has alighted in the courtyard of Thy munificence.

So actualize my expectation from Thee,

and place me among Thy selected friends, those whom Thou hast

set down in the midst of Thy Garden,

and settled in the abode of Thy honour,

whose eyes Thou hast gladdened by gazing upon Thee on the day of meeting Thee,

and whom Thou hast made heirs to the sure stations in Thy neighbourhood!

none more generous than whom is reached by the reachers

and none more merciful than whom is found by the aimers!

O Best of those with whom the lonely are alone,

O Tenderest of those with whom outcasts seek haven!

Toward the expanse of Thy pardon have I extended my hand,

upon the skirt of Thy generosity have I fastened my grasp!

Show me no deprivation
79. The Whispered Prayer of the Utterly Poor


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

My Allah, nothing will
mend my fracture but Thy gentleness and loving care,
free me of my poverty but Thy affection and beneficence,
still my fright but Thy security,
exalt my abasement but Thy sovereignty,
take me to my hope but Thy bounty,
remedy my lack but Thy graciousness,
accomplish my need other than Thou,
relieve my distress other than Thy mercy,
remove my injury other than Thy clemency,

وَ غَلَّتِي لَا يَبْرَزْدُهَا أَلَّا وَصَلَكَ

cool my burning thirst but reaching Thee,

وَ لَوْ غَثْتِي لَا يَطْفَئِهَا إِلَّا لَقِاؤُكَ

quench my ardent love but meeting Thee,

وَ شَوْقِي إِلَّآ أَنَّكَ لَا يَبْلَهَ إِلَّآ النَّظُرُ إِلَى وَجْهٍكَ

damp my yearning but gazing upon Thy face,

وَ قَرَارُي لَا يَفْرَهُونَ ذُنُوبِي مَنْكَ

settle my settling place without closeness to Thee,

وَ لَهْفِيَلَا يَرْدُّهَا إِلَّا رَوْحُكَ

allay my worry but Thy repose,

وَ سَقْمِي لَا يُشْفِيِهَا الْأَطْبَقَ

cure my illness but Thy medicine,

وَ غَمُيَ لَا يُزِيلْهَا إِلَّا قَرْبِكَ

eliminate my grief but Thy nearness,

وَ جُرْجِيَ لَا يَبْلُهُ إِلَّآ صَفْحُكَ

heal my wound but Thy forgiveness,

وَ رَيْنُ قَلْبِي لَا يَجْلُوُهُ إِلَّا عَفْوُكَ

remove the rust on my heart but Thy pardon,

وَ وَسُوَسٌ صَدْرِي لَا يَزْيِحُهُ إِلَّا أَمْرُكَ

banish the confusing thoughts from my breast but Thy command!

فِيَّا مَنْتَهِي أَمْلِ الأَمْلِينَ

O Utmost Hope of the hopers!

وَ يَا غَيْبَةٌ سُؤُلُ السَّائِلِينَ

O Ultimate Demand of the askers!

وَ يَا أَفْصِلَ طَلْبِي الطَّالِبِينَ

O Furthest Request of the requesters!

وَ يَا أَعْلَى رِغْيَةَ الرَّاغِبِينَ

O Highest Desire of the desirers!

وَ يَا وَلِيُّ الصَّالِحِينَ

O Patron of the righteous!

وَ يَا أَمَانُ الخَالِيِينَ
O Security of the fearful!

وَ يَا مُهْجِبُ دَعَوَّةِ الْمُضْتَرْعِينَ

O Responder to the supplication of the distressed!

وَ يَا ذَخْرُ الْمَعْدَمِينَ

O Storehouse of the destitute!

وَ يَا كَثِرُ النَّاسِينَ

O Treasure of the pitiful!

وَ يَا غِياثُ الْمُسْتَغْفِرِينَ

O Help of the help-seekers!

وَ يَا قَاضِيُ حَوائِجِ الْفَقَرَاءِ وَ الْمُسْتَسْكِينِ

O Accomplisher of the needs of the poor and the miserable!

وَ يَا أَكْرَمُ الْأَكْرَمِينَ

O Most Generous of the most generous!

وَ يَا أَرْحَمُ الْرَّاحِمِينَ

O Most Merciful of the merciful!

لَكِ تَحْضَعُ وَ سَوَّالِيَ

To Thee is my humble subjection and request,

وَ إِلَيْكَ تُصَرِّعُ عَيْنَيَّ وَ آتِيْهَا لِيُ

to Thee my pleading and imploring!

أَسْتَلَكَ أَنْ

I ask Thee

تَنْيِلَنِي مِنْ رَوْحٍ رَضْوَانَكَ

to let me attain the repose of Thy good pleasure,

وَ تَنْدِيمٍ عَلَيْ نَعْمَ امْتِناَكَ

and to make constant toward me the favours of Thy kindness!

وَ هَا أَنَا

Here am I,

بيَبَابَ كَرْمَكَ وَاقِفَ

standing before the gate of Thy generosity,

وَ نُفْخَاتٍ بَرَكَ مُتَعْرَضَ صُنٍ

opening myself up to the breezes of Thy goodness,

وَ بِحَبْكَ الشَّدِيدُ مُعْتَصِمَ
holding fast to Thy strong cord,
clinging to Thy firm handle!
My Allah, have mercy upon Thy lowly slave
of silent tongue and few good works,
obligate him through Thy plentiful graciousness,
shelter him under Thy plenteous shade!
O Generous, O Beautiful,
O Most Merciful of the merciful!

80. The Whispered Prayer of the Knowers

بِسْمِ اللهِ الرَّحْمَنِ الْرَّحِيمِ
In the Name of Allah, the All-merciful, the All-compassionate

اللَّهِ
My Allah,
 القدمُنَ عَنْ بَلَوَغَ نُوقِئَكَ كَمَا يَلِيقُ بِجَالَالِكَ
tongues fall short of attaining praise of Thee proper to Thy majesty,
عَجْزَتُ الْعَفُوُنَ عَنْ أَذْرَاكَ كَنْهُ جَمَالِكَ
intellects are incapable of grasping the core of Thy beauty,
انْخِسَنَتِ الأَبْصَارُ دَونَ النَّظَرِ إِلَى سَبَحَاتِ وَجَهَكَ
eyes fail before gazing upon the glories of Thy face,
وَلَمْ تَجْعَلْ لِلْخَلْقِ طُرِيقًا إِلَى مُغْرَفِكَ إِلَّاً بِالْعِجْزِ عَنْ مَعْرِفَتِكَ
and Thou hast assigned to Thy creatures no way to know Thee save incapacity to know Thee!
اللَّهِ فَأَجْعَلْنَا مِنَ الْدِّينِ
My Allah, place us among those
within the gardens of whose breasts the trees of yearning for Thee have taken firm root
and the assemblies of whose hearts have been seized by the ardour of Thy love!

They seek shelter in the nests of meditation,

and feed upon the gardens of nearness and disclosure,

drink from the pools of love with the cup of gentle favour,

and enter into the watering-places of warm affection.

The covering has been lifted from their eyes,

the darkness of disquiet has been dispelled from their beliefs and their innermost minds,

the contention of doubt has been negated from their hearts and their secret thoughts,

their breasts have expanded through the verification of true knowledge,

their aspirations have ascended through precedent good fortune in renunciation,

their drinking is sweet from the spring of devotion to good works,

their secret thoughts are delicious in the sitting-place of intimacy,

their minds are secure in the place of terror,

their souls are serene through the return to the Lord of lords,

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!
their spirits have reached certitude through triumph and prosperity,

their eyes have been gladdened through gazing upon their Beloved,

their settling place has been settled through reaching the request and attaining the expectation,

and their commerce has profited through the sale of this world for the next!

My Allah,

how agreeable for hearts are the thoughts inspiring Thy remembrance,

how sweet travelling to Thee through imagination upon the roads of the unseen worlds,

how pleasant the taste of Thy love,

how delightful the drink of Thy nearness!

So give us refuge from Thy casting out and Thy sending far,

and place us among

the most elect of Thy knowers,

the most righteous of Thy servants,

the most truthful of Thy obeyers,

the most sincere of Thy worshipers!

O All-mighty, O Majestic,
O Generous, O Endower!
By Thy mercy and kindness, O Most Merciful of the merciful!

81. The Whispered Prayer of the Rememberers

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

My Allah, were it not incumbent to accept Thy command, I would declare Thee far too exalted for me to remember Thee,

for I remember Thee in my measure, not in Thy measure,

and my scope can hardly reach the point where I may be a locus for calling Thee holy!

Among Thy greatest favours to us

is the running of Thy remembrance across our tongues

and Thy permission to us to supplicate Thee, declare Thee exalted, and call Thee holy!

My Allah, inspire us with Thy remembrance

in prosperity and adversity!
Wāʾ insānā bāl-dārak rūhī ُّ

Make us intimate with silent remembrance,

Wāʾ istʿumīlīnā bāl-ulay bīrīkī wa-sawāyī mārīṣī ُّ

employ us in purified works and effort pleasing to Thee,

Wāʾ jārizān bāl-mīyāran ḍawī ُّ

and reward us with the full balance!

El-hū ُّ

My Allah;

Bīk ḫāmat al-qulūb al-walīyha ُّ

love-mad hearts are enraptured by Thee,

Wāʾ ʿaṭālī mawḏūfīk jumʿīt al-ʿaḍūlūn al-mutabāhīn ُّ

disparate intellects are brought together by knowing Thee,

Fāla ṭaṭūmn al-qulūb al-ʿaḏīkruk ُّ

hearts find no serenity except in remembering Thee,

Wālā ṭaṣkūn al-nūsū al-ʿaḏīkruk ُّ

souls find no rest except in seeing Thee.

Aʿnāt al-musīʿī ʿlāl maḵān ُّ

Thou art the glorified in every place,

Wāl-al-mubūd fī ʿlāl ṭalāmān ُّ

the worshipped at every time,

Wāl-al-ṣawājī fī ʿlāl awān ُّ

the found at every moment,

Wāl-ad-dawū bīl-lān ُّ

the called by every tongue,

Wāl-al-ṣawājī fī ʿlāl ḍanān ُّ

the magnified in every heart!

Wāʾ istʿumīlīk ُّ

I pray forgiveness from Thee for

Mīn ʿlāl ḍaʿda ʿaḏīr ḍarkruk ُّ

every pleasure but remembering Thee,

Wāmīn ʿlāl rāḥā ʿaḏīr ʿaḏāsīk ُّ

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 سَرْوَرٍ بَعْيِرٍ قُرْبِكَ

every happiness but nearness to Thee,

وَ مِنْ كُلِّ شَغْلٍ بَعْيِرٍ طَاعَتِكَ

every occupation but obeying Thee!

الهِيَ أَدْنَىْ فَوَلَّكَ الْحَقُّ

My Allah, Thou hast said - and Thy word is true -

ياَ أَيُّهَا الْدِّينَاءِ أَمْتَوْنا أَذَكْرُوا اللَّهَ ذِكْرًا كَثِيرًا وَ سَبَحْوَهُ بَكْرَةً وَ أُصْبِيْلًا

O you who have faith, remember Allah with much remembrance and glorify Him at dawn and in the evening!¹

وَ فَلَنَّ وَ فُوْلَكَ الْحَقُّ

Thou hast said - and Thy word is true -

فَذَكْرُونِي أَذَكْرُكَمْ

Remember Me, and I will remember you!

فَأَمْرَتَنَا بِذَكْرِكَ وَ وَعُدْنَا عَلَيْهِ أَنْ تَذَكَّرَنَا تَسْرِيْفًا لَّنَا وَ تَفْجِيمًا وَ إِغْطَآؤُا

Thou hast commanded us to remember Thee,² and promised us that Thou wilt remember us thereby, in order to ennable, respect, and honour us.

وَ هَـنَا نَخَنَّ ذَكْرُوكَ كَمَا أَمْرَتَنَا

Here we are, remembering Thee as Thou hast commanded us!

فَأَنْجِرْ لَنَا مَا وَ عَدْنَا

So accomplish what Thou hast promised,

يَأَ ذَكْرُ الدَاكِرِينَ

O Rememberer of the rememberers!

وَ يَأَ أَرْحَمَ الرَّاحِمِينَ

O Most Merciful of the merciful!

مناجات المعتصميين

82. The Whispered Prayer of those who Hold Fast

بِسْمِ اللَّهِ الرَّحْمنِ الرَّحِيمِ

¹ Holy Quran, 33:41
² Holy Quran, 2:152
O Allah, O Shelter of the shelter-seekers!
O Refuge of the refuge-seekers!
O Deliverer of the perishing!
O Preserver of the pitiful!
O Merciful toward the miserable!
O Responder to the distressed!
O Treasure of the utterly poor!
O Mender of the broken!
O Haven of the cut off!
O Helper of the abased!
O Granter of sanctuary to the fearful!
O Aider of the troubled!
O Fortress of the refugees!

If I seek not refuge in Thy might, in whom shall I seek refuge?

If I seek not shelter in Thy power, in whom shall I seek shelter?
Sins have made me seek asylum in laying hold on the skirts of Thy pardon,

evildoing has summoned me to dismount in the courtyard of Thy might,

fear of Thy vengeance has prompted me to cling to the handhold of Thy tenderness!

It is not right for him who holds fast to Thy cord to be abandoned,

nor proper for him who seeks the sanctuary of Thy might to be surrendered or disregarded.

أَسْتَلَكْ بِأَهِلِ خَاصِّتَكَ مِنْ مَلَاكُكَ وَ الصَّالِحِينَ مِنْ بَريِّكَ أنْ

I ask Thee by those whom Thou hast singled out, Thy angels and the righteous among Thy creatures, to

تَنْحِيناً مِنَ الْهَلْكَاتِ

deliver us from destructions,

وَ تَنْحِيناً مِنَ الأَفَاتِ
turn aside from us blights,

وَ تَكُنَّا مِنْ دُواهي المُصِيبَاتِ

and hide us from the striking of great afflictions,

وَ أنْ تَنْزَلَ عَليَّنا مِنْ سَكْبِيتَكَ
to send down upon us some of Thy tranquillity,

وَ أَنْ نُعْشَى وَجُوْهْنا بَانْوَارَ مَحَبِّبَكَ
to wrap our faces in the lights of love for Thee,
وَ أَنْ تَوَوَّلْنَا إِلَى شَدِيدٍ رَكَّٰتٍ
to give us haven in Thy strong pillar,¹
وَ أَنْ تَحْوَلْنَا فِي أَكْنَافٍ عِصْمٍتُكَ
and to gather us under the wings of Thy preservation!
بِرَأْفَتِكَ وَ رَكَّتِكَ
By Thy clemency and Thy mercy,
يا أَرْحَمَ الْرَّاحِمِينَ
O Most Merciful of the merciful!

83. The Whispered Prayer of the Abstainers

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
In the Name of Allah, the All-merciful, the All-compassionate
الهَٰٓيَآ اسْكِنَتْنَا دَارًا
My Allah, Thou hast settled us in an abode which has
حَفْرَتْ لَنَا حَفْرٌ مَّكَرُّهَا
dug for us pits of deception,
وَ عَلَقَّتْنَا بِاِلْيَدِ الْمَنَافِي فِي حَبَالِ غَذْرُهَا
and Thou hast fastened us by the hands of death in the snares of that abode’s treachery!
فَأَلْيَكَ نَلْتَجِيْ نَمْ كَايْدٌ حَدَّ عِهْبَا
In Thee we seek asylum from the tricks of its guile,
وَ بِكَ نَتَجْسَمُ مِنَ الأَعْيَارِ بَرْحَارَ فَرْتِنَا فَانِهَا
and to Thee we hold fast, lest we be deluded by the glitter of its ornaments!
المَهْجُوْلا طَلَبَهَا
it destroys its pursuers
المُلْفِقَةُ حَلَالَهَا
and ruins its settlers,
المُحْشُوْةُ بِالَّقَاتِ
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!
and loaded with calamities.

My Allah, induce us to renounce it

and keep us safe from it by Thy giving success and Thy preservation from sin.

Strip from us the robes of opposing Thee,

attend to our affairs through Thy good sufficiency,

amplify our increase from the boundless plenty of Thy mercy,

be liberal in our gifts from the overflow of Thy grants,

plant in our hearts the trees of Thy love,

complete for us the lights of Thy knowledge,

give us to taste the sweetness of Thy pardon and the pleasure of Thy forgiveness,

dislodge the love of this world from our spirits,

just as Thou hast done for the righteous, Thy selected friends, and for the pious, those whom Thou hast singled out!

O Most Merciful of the merciful,

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] 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.


[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] (ra‘him).

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.
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.

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.

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.

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

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.

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.

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

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.

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.

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 evildoing.

[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.
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.

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.

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.

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.

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.

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.

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.

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.

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.

The right of the associate (khaliq) 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 (nashir) 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.