Dua Arafah Imam Hussain(as)  Pg1

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

Praise be to Allah Whose determination cannot be repelled by anything,
Whose gifts cannot be stopped by anything,
and Whose making cannot be resembled by the making of anyone.

He is the All-magnanimous, the All-liberal.
He originated the genus of the wonderfully created things
and He perfected the made things by His wisdom.

All growing things cannot be hidden from Him
and all things deposited with Him shall never be wasted.

He is the Repayer on every deed,
the Enricher of every satisfied one,
the Merciful toward every suppliant,
and the Revealer of the benefits
and the All-comprehensive Book with the glaring light.

He is also the Hearer of prayers,
the Warder-off of anguishes,
the Raiser of ranks,
and the Suppressor of the tyrants.

There is no god other than Him
and there is nothing equivalent to Him
and nothing like a likeness of Him,
and He is the All-hearing, the All-seeing,
the All-gentle, the All-aware,
and He has power over all things.
O Allah, I willingly desire for You
and I testify to the Lordship of You,
confessing that You are verily my Lord
and to You shall be my return.

You had begun bestowing on me
before I was anything worth mentioning,
and You created me from dust.
You then put me up in the loins,
(making me) saved from vicissitudes of time,
and change of ages and years.

I was moving from a loin to a womb
throughout the passage of the past days

and the ancient ages;
as You have not taken me out (to this world)—on account of Your sympathy to me,

Your kindness to me,

and Your compassion to me—
in the government of the heads of unbelief

who breached their covenant with You

and denied Your messengers.

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

and You have made easy the way to it

and You have brought me up in it.

Even before that, You had compassion on me,

through Your excellent conferral

and Your affluent bestowals.

So, You fashioned my creation from semen that gushed forth

and put me up in triple darkness

among flesh, blood, and skin.

You have not made me witness my creation,

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

You then took me out on account of the guidance that You have already known about me
to the world, perfect and in sound health.

You have safeguarded me in the cradle as small child.

You have provided me with wholesome milk as food.

You have made the hearts of the nursemaids tender.

You have given me into the charge of merciful mothers.

You have saved me from the visits of the Jinn.

You have delivered me from increase and decrease.

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

When I commenced (my life) by pronouncing words,

You perfected for me the affluent bestowals,

and brought me up with an increase every year.

When my creation was accomplished,

and my power became straight,

You put me under the obligation of Your Claim,
which is that You inspired me with recognition of You
and alarmed me by the wonders of Your wisdom,
and You aroused in me that which You created in Your heavens and lands,
which is the excellent creation of You.
You attracted my attentions to thank and mention You.
You made obligatory on me to obey and worship You.
You made me understand that with which Your Apostles came.
You made easy for me to find agreeable Your pleasure.
You bestowed upon me with the favor of all that,
out of Your aid and Your gentleness.
As You created me from the best of soil,
You, my God, have not wanted for me to have a certain favor
(and to be deprived of another)
and You therefore provided me with the various kinds of living
and types of wealth,
out of Your great and grand conferral upon me,
and Your eternal kindness to me.
Or which of Your gifts can I thank properly?

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

or to be realized by memorizers.

Moreover, that which You have warded off and repelled,

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

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

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

and the fortitude of the determinations of my conviction

and the purity of my open belief in Your Oneness

and the essence of the secret of my conscience,

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

and the lines of my forehead

and the hallows of the courses of my breath,

and the (nasal) cavities of my nose,

and the courses of the meatus of my hearing,

and whatever my two lips hide

and cover up,

and the motions of the vocalization of my tongue,

and the socket of the palate of my mouth and jaw,

and the matrices of my dents,

and the tasting of my food and my drink,

and the carrier of my skill,

and the tube of the tissues of my neck

and what is included by the cloak of my chest,

and the carriers of the cord of my aorta,

and the cords of the pericardium of my heart,

and the pieces of the retinues of my liver,

and that which is included by the cartilages of my ribs,

and the cavities of my joints,

and the interactings of my organisms,

and the extremes of my fingertips,

and my flesh, and my blood,

and my hair, and my skin,

and my nerve, and my sinews,

and my bones, and my brain, and my veins,

and all of my organs,

and that which was pieced together during the days of my suckling,

and whatever of my body that the ground carries,
and my sleeping, and my wakefulness, and my motionlessness, and the movements of my bowing and prostration;

(by all that I bear witness) that if I try my best and strive throughout all ages

and all times, if I live them,
to thank properly only one of Your favors,

I will not be able to do that,

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

once again with new thanking

and with praise that is newly acquired and newly prepared.

True is this! And if I try hard,
as well as the counters from Your creatures,
to count the scope of Your favoring,
both the past and the present,
we shall never be able to calculate it in number,
or count it in time.

Too far is this! How can it be!

While it is You Who have informed in Your rational Book

and true news:

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

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

Your Prophets and Messengers have conveyed
what You revealed to them, from Your Revelation,
and what You have made plain for them and through them Your religion.

Nevertheless, O my God,
I bear witness by my ultimate possibility and my diligence
and the scope of my vigor and my capacity,
and I say with full faith and conviction:

All praise be to Allah Who has not taken to Himself a son
to be inherited,
and Who does not have a partner in His kingdom,
to oppose Him in what He fashions,
and Who does not have a helper to save Him from disgrace,
to help Him in what He makes.

So, glory be to Him, glory be to Him.
If there had been in them any gods except Allah, they would both have certainly been in a state of disorder and destruction.
All glory be to Allah, the One, the Only One, the Besought of all, and His missioned Prophets. 

Who begets not nor is He begotten, and there is none like Him. 

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

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

O Allah, (please) make me fear You as if I can see You. 
Make happy by fearing You. 
Do not make me unhappy by disobeying You. 
Choose for me through Your decree. 
Bless me through Your determination, so that I will not long for hastening that which You have delayed or delaying that which You would hasten. 
O Allah, (please) make my richness in my conscience, conviction in my hear, sincerity in my deeds, light in my sight, and insight in my religion. 
Make me find enjoyment in my organs. 

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

O Allah, as to what I anticipate, (please) save me from it.
As to what I watch out, (please) protect me against it.
Safeguard me in my soul and religion,
watch over me in my journeys,
be in charge of my family and properties during my absence,
blaspheme me in that which You provide as sustenance,
make me see myself as humble,
make people see me as great,
keep me sound from the evils of the Jinn and people,
do not disclose me because of my sins,
do not disgrace me because of the secret side (of myself),
do not try me in my deeds,
do not deprive me of Your bounties,
and do not refer me to anyone other than You.
To whom do You entrust me?
To a relative, and he will rupture my relation with him!
Or to a strange, and he will glower at me!
Or to those who deem me weak!
While You are my Lord and the master of my affairs!
I complain to You about my alienation and my foreignness
and my ignominy in the eyes of him whom You have given domination over me.
So, O my God, do not make Your wrath come upon me.

If You are not wrathful with me, then I care for nothing save You.

All glory be to You; yet, Your granting me wellbeing is more favorable for me.
So, I beseech You, O my Lord, in the name of the Light of Your Face

to which the earth and the heavens have shone,

by which all darkness has been uncovered,
and by which the affairs of the past and the coming generations are made right,
(please) do not cause me to die while You are wrathful with me
and do not inflict on me Your rage.

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

There is no god save You;
Lord of the Holy City,
the Holy Monument,
and the Ancient House
that You have encompassed with blessing

and made security for people.
O He Who pardoned the grand sins by His forbearance!
O He Who bestowed bounties by His favoring!
O He Who gave in abundance by His generosity!
O my means in my hardship!
O my companion in my loneliness!
O my relief in my agony!
O my Benefactor in my amenities!
O my God and the God of my forefathers:
Abraham, Ishmael,
Isaac, and Jacob;
the Lord of Gabriel, Michael, and Serah;
the Lord of Mu`ammad, the Seal of Prophets,
and his elite Household;
the Revealer of the Torah, the Gospel,
the Psalms, and the Furq¡n;
the Revealer of kif-h¡-y¡-`ayn-¥¡d and §-h¡, y¡-sen,
and the Qur¡n, full of wisdom.
You are my haven when the wide courses fail to carry me
and when the earth, despite its width, become too narrow to bear me.
Without Your mercy, I would have been of those perishing.

You overlook my slips;

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

You aid me with Your support against my enemies;

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

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

took him out of the pit,

and made him king after enslavement!

O He Who had returned him to Jacob

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

O He Who removed the distress and misfortune from Job

and withheld the hands of Abraham from slaying his son

after his old age and termination of his lifetime!

O He Who responded to Zachariah

and granted him John

without leaving him alone and lonely!

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

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

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

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

O He Who gave Himself exclusively superiority and highness;

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

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

and the future of the times and ages.

O He save Whom none knows how He is!

O He save Whom none knows what He is!

O He save Whom none knows what He knows!

O He Who surfaced the earth over the water

and blocked the air with the heavens!

O He Who has the noblest of names!

O Owner of favor that is never interrupted!
O He Who has no hastiness on His creatures who disobey Him!

and Whose bounties cannot be compensated!

O He Who receives me with good turn and kindness

but I meet Him with offense and disobedience!

O He Who provided me in my early life!

He did not divulge me.

and Who saw me insisting against Whom I did not deprive me,

and after they had lived in His bounty,

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

acting in opposition to Him, antagonizing Him,

and denying His messengers.

O Allah! O Allah! O Originator!

O Fashioner! There is no equal to You.

O Everlasting! There is no end to You.

O Ever-living when there was no living thing!

O Raiser from the dead!

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

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

against Whom I committed grand sins; yet, He did not disclose me,

and Who saw me insisting on disobeying Him; yet, He did not divulge me.

O He Who safeguarded me in my early life!

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

O He Whose favors to me are innumerable

responded to my prayer,
covered my flaws, it is You Who overlooked my sins.

forgave my sins, it is You Who established (me).

settled my need, it is You Who consolidated (me).

and supported me against my enemy, it is You Who helped (me).

If I count Your bounties, favors, it is You Who backed (me) up.

and liberal gifts, I will never number them.

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

If I count Your bounties, favors, it is You Who aided (me).

and liberal gifts, I will never number them.

and supported me against my enemy.

If I count Your bounties, favors, it is You Who supported (me).

and liberal gifts, I will never number them.

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

If I count Your bounties, favors, it is You Who supported (me).

and liberal gifts, I will never number them.

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

If I count Your bounties, favors, it is You Who supported (me).

and liberal gifts, I will never number them.
It is I who did wrong deliberately.

It is I who promised.

It is I who failed to fulfill it.

It is I who breached.

It is I who confessed.

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

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

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

and Who can surely do without their obedience,

and Who inspires those of them to do good,

out of His aid and mercy.

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

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

You warned me, but I violated Your warning. So, I am now lacking neither justification to apologize nor power to support myself.

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

Is it by my hearing, my sight,

my tongue, my hand, or my foot?

Are all these not Your bounties on me and with all of them I have disobeyed You, O my Master?
I know for sure and without doubt that You will interrogate me about these grand matter,
You are the Just Judge Who never wrongs,
Your justice will ruin me,
and from Your all justice I flee.
If You, O my God, chastise me, then it is because of my sins after Your claim against me;
and if You pardon me, then it is on account of Your forbearance, magnanimity, and generosity.
There is no god save You. All glory be to You.
I have been of those professing Your Oneness.

There is no god save You. All glory be to You.
I have been of those desiring (for You).
There is no god save You. All glory be to You.
I have been of those professing that You are the Greatest.

There is no god save You. All glory be to You.
I have been of those beseeching (You).
There is no god save You. All glory be to You.
I have been of those glorifying (You).

There is no god save You. All glory be to You.
You are my Lord and the Lord of my bygone fathers.
O Allah, this is my praise for You, celebrating Your glory,

my sincerity to mention You and profess Your Oneness,
and my acknowledgment of Your bounties, counting them,
although I confess that I could never count them for they are innumerable, abundant,
continuous, and prior to a certain event.
You have been conferring upon me with these bounties since You created and originated me
from the beginning of my age.
through meeting my poverty
relieving me from harm,
giving me means of easiness,
repelling misery from me,
alloviating my agonies,
granting me wellbeing in my body,
and furnishing me with sound faith.
If all creatures assist me
to be able to mention
Your bounties,
including the past and the
coming generations,
neither I nor will they be
able to do that.
Holy be You and Exalted
be You;
You are All-generous,
All-great, and All-
merciful Sustainer.
Your bounties are
innumerable,
(proper) praise of You is
unreachable,
and Your graces cannot be
rewarded.
(Please) send blessings
upon Mu'ammad and the
Household of Mu'ammad,
perfect Your bounties for
us,
and make us happy by
obeying You.
All glory be to You. There
is no god save You.
O Allah, verily, You
answer the distressed,
remove the evil,
a good deed that You admit,
and an evil doing that You screen.
Verily, You are All-tender
to Him You will, and All-aware,
and You have power over all things.
O Allah, Verily, You are
the nearest of those whom
are prayed,
You are the promptest of
those who may respond,
the most generous of
those who may pardon,
the most liberal of those
who give,
and none save You is hoped.
I prayed You and You answered me.
I besought You and You gave me.
I desired for You and You had mercy on me.
I had confidence in You
and You saved me.
I resorted to You in awe
and You delivered me.
O Allah, (please) send
blessings to Mu‘ammad,
Your servant, messenger,
and prophet,
and to all of His
Household, the pure and
immaculate,
and perfect for us Your
graces,
make us taste the pleasure
of Your gifts,
and register us as thankful
for You
and as oft-referring to
You.
Respond, respond! O Lord of
the worlds!
O Allah, Who owns;
therefore, He controls,
and controls; therefore,
He has absolute authority,
and is disobeyed; yet, He
covers,
and is prayed for
giveness; therefore, He
forgives.
O He Who is the aim of
seekers and desirers
and the ultimate purpose
of the hope of hopers!
O He Who encompasses
all things in knowledge
and covers those who quit
their sins) with tender,
mercy, and forbearance!
O Allah, we turn our faces
to You in this evening
that You deem honorable
and reverential
(asking You) in the name
of Mu‘ammad, Your
Prophet, Messenger,
the best of Your creation,
Your trustee on Your
Revelation,
the bearer of glad tidings,
the warner,
and the shining lantern,
with whom You have
conferred upon the
Muslims,
and whom You made mercy for the worlds.
So, O Allah, bless Muammad and the Household of Muammad,
forasmuch as Muammad deserves that from You, O All-great.
So, (please) send blessings to him and his Household,
the elite, pure, and immaculate—all of them,
and encompass us with Your pardoning us.
To You are the voices of various languages clamoring;
so, decide for us, O Allah, in this evening
a share from every good item that You distribute among Your servants,
illumination by which You guide,
mercy that You spread,
blessing that You bring down,
wellbeing that You extend,
and sustenance that You stretch,
O most Merciful of all those who show mercy!
O Allah, turn us in this hour
successful, flourishing.
blessed, and gainers.

Dua Arafah Imam Hussain(as) Pg16

Do not include us with the despondent.
Do not leave us without Your mercy.
Do not deprive us of that which we hope from Your favor.
Do not make us deprived of Your mercy,
or despair of the favor of what we hope from Your gifts.
Do not turn us down disappointed
or driven away from Your door.
O most Magnanimous of all those who treat magnanimously
and most Generous of all those who act generously!
To You are we advancing with full conviction
and to Your Holy House are we betaking ourselves purposefully;
So, (please) help us do our rituals (perfectly)
perfect for us our pilgrimage
pardon us, and grant us wellbeing.
We are stretching our hands toward You;
so, they are marked by the humiliation of confession.
O Allah, grant us in this evening that which we have besought from You
and save us from that which we have besought You to save us;
for we have no savior but You
and we have no sustainer but You.

Your decree is prevalent on us,
Your knowledge is encompassing us,
and Your decisions about us is just.

(Please) decree for us that which is good
and make us of the people of goodness.

O Allah, decide for us, on account of Your magnanimity, a great reward,
a generous reserve,
and a permanent easiness,
and forgive us all our sins,
do not annihilate us with those annihilated,
and do not drive away from us Your tenderness and mercy;
O most Merciful of all those who show mercy!

O Allah, include us, at this hour, with them who besought You and You thus gave them,
who thanked You and You thus increased them,
who returned to You and You thus accepted them,
and who renounced all their sins before You and You thus forgave them;

O Lord of Majesty and Honor!
O Allah, purify us and lead us to success
and admit our earnest entreaty;

O He Who is the best of all those who are besought and most Merciful of all those whose mercy is sought!
O He from Whom the closing of eyelids cannot be hidden,

nor are the glances of eyes,
nor is that which settles in the unseen,
nor are things vanished under the secrets of hearts.

Verily, all that has been encompassed by Your knowledge and covered by Your forbearance.

All glory be to You; and Exalted be You above all that the wrongdoers say, in high exaltation!

Declaring You glory are the seven heavens, the (layers of the) earth, and all beings therein.

There is not a thing but celebrates Your praise.
Your are all praise, glory,
and exaltation of majesty.

O Owner of majesty, honor,

grace, favoring, and huge bestowals.

You are the All-magnanimous, the All-generous,
the All-tender, the All-merciful.

O Allah, provide me largely with Your legally gotten sustenance,
grant me wellbeing in my body and my faith,
secure my fears,
and release me from Hellfire.

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

O most Hearing of all those who can hear!
O most Seeing of all those who can see!
O swiftest of all those who call to account!
O most Merciful of all those who show mercy!
(Please) send blessings to Muḥammad and the Household of Muḥammad,
the auspicious chiefs;
and I beseech You for my request
that if You answer, anything else that You reject will not harm me
and if You reject, anything else that You respond will not benefit me.
I beseech You for releasing me from Hellfire.
There is no god save You,
only You, there is no partner with You.
To You is the kingdom and to You is all praise,
and You have power over all things.
O my Lord! O my Lord!
O my Lord...

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

This is the end of Imam al-Ḥusayn’s supplicatory prayer on the `Arafah Day according to the narrations of al-Kaf`am¢ in his book of al-Balad al-Am¡n and ʿAll¡mah al-Majlis¢ in his book of Z¡d al-Maʿ¡d. As for Sayyid Ibn ʿĀw¯us, he, in his book of Iqbal al-Aʿm¡l, adds the following statements to the supplicatory prayer:

O my God, I am needy despite my richness;
so, how can I not be needy in my neediness?

O my God, I am ignorant despite my knowledge;
so, how can I not be ignorant in my ignorance?

O my God, the variety of Your regulating of matters
and the swiftness of changes in Your ordainments
have urged Your servants, who recognize You,
not to stop at a certain gift
and not to despair of You in tribulations.

O my God, coming out of me is that which fits my lowliness;
but coming from You is that which befits Your nobleness.

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

O my God, if amenities appear in my conduct,
then that is on account of Your favors and Your conferral on me.

If evildoings appear in my conduct,
then that is still Your justice and You have claim against me.

O my God, how may it be that You abandon me after You have vouched for me?
O my God, Your unstoppable decree and Your surmounting volition
have not left any word to be said by any orator
and have not left any manner to be displayed.

O my God, too many are the acts of obedience that I have prepared
and the conducts that I have established,
but Your justice has ruined my reliance on these,
and, moreover, Your favoring has made me abandon them.

O my God, You surely know
that even my obedience (to You) has not lasted in reality,
it has lasted in love (for it) and determination (to do it)!

O my God, how can I determine, while You are All-supreme?
How can I quit determining, while it is Your command (to determine)?

O my God, my hesitation in (following) Your traces will result in unlikely visitation;
so, (please) join me to You through a service that takes me to You.
How can You be figured out through that whose existence relies on You?

Can any thing other than You hold a (kind of) manifestation that You lack

and thus it may act as an appearance for You?

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

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

Blind be the eye that cannot see You watching it.

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

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

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

and the guidance of insight

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

as being too protected to look at them

and too determining to depend upon them,

for You have power over all things.

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

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

From You do I beseech soaring to You

and through You do I take the way to You.

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

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

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

and protect me with Your shielding shelter.

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

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

make Your choice for me replace my choice for myself,

and make me stop at the points of emergency.

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

and purify me from my suspicion and polytheism before I enter my grave.

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

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

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

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

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

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

O my God, Your pleasure is too sanctified to receive a defect from You;

hence, how can it receive a defect from me?

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

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

O my God, fate awakens my hope and whim has enchained me with the firm chains of lust;

so, (please do) be my Supporter so that You shall back me and show me the right path.

And (please do) help me (to dispense with anyone else) through Your favors so that I shall depend upon You exclusively in my requests.

It is You Who have lit the illuminations in the hearts of Your intimate servants so that they have recognized and testified Your Oneness.
It is You Who have removed love for others from the hearts of Your lovers

so that they have loved none save You

and they have resorted to none save You.

You alone are entertaining them

when they have felt lonely because of the other worlds.

You alone have guided them

so that all other worlds manifested themselves before them.

What can one who misses You find any substitute?

What can one who finds You miss anything else?

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

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

How can anyone other than You be hoped

whilst You have never stopped Your bounties?

How can anyone other than You be besought

whilst You have never changed Your habit of ceaseless bestowal?

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

therefore, they have stood up before Him flattering Him!

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

therefore, they have stood before Him seeking His forgiveness!

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

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

You do give generously before You are asked.

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

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

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

O my God, verily, my hope for You does not cease despite that I may disobey You.
Similarly, my fear from You does not leave me even if I obey You.

The Worlds have pushed me towards You and my acquaintance with Your magnanimity has led me to You.

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

How can I be humiliated whilst I depend upon You?

How can see dignity if You fix me in humiliation?

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

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

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

It is You, there is no god save You, Who have introduced Yourself to all things; therefore, nothing has ever ignored You.

It is You Who have introduced Yourself to me in all things; therefore, I have seen You Manifest in all things.

It is You Who give manifestation to all things.

O He Who is firm in power through His All-beneficence; therefore, the Throne has become unseen in His Essence.

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

You have screened Himself in the curtains of His Throne; hence, He cannot be comprehended by visions!

O He Who has manifested Himself with His perfect Magnificence; therefore, His Grandeur of being firm in power.

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

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

All praise be to Allah alone.