**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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# Index

[Index 3](#_Toc241722463)

[Foreword 7](#_Toc241722464)

[Translator’s Introduction 10](#_Toc241722465)

[Ali Ibn Al-Husain 10](#_Toc241722466)

[Al-Saheefat Al-Sajjadiyya 11](#_Toc241722467)

[The Arabic Text 13](#_Toc241722468)

[Prayer In Islam 14](#_Toc241722469)

[The Role of Supplication 17](#_Toc241722470)

[Tawheed In Devotional Mode 18](#_Toc241722471)

[Asking Forgiveness 20](#_Toc241722472)

[Spiritual Attitudes And Names Of Allah 22](#_Toc241722473)

[The Predominance Of Mercy 24](#_Toc241722474)

[The Saheefa And Islamic Spirituality 27](#_Toc241722475)

[Other Dimensions 27](#_Toc241722476)

[The Translation 28](#_Toc241722477)

[Preface: 30](#_Toc241722478)

[Supplications 55](#_Toc241722479)

[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: 55](#_Toc241722480)

[2. After this praise of Allah he (a.s.) would supplicate by calling down blessings upon Allah’s Messenger (s.a.w.a.) 65](#_Toc241722481)

[3. A Supplication in Calling down Blessings upon the Bearers of the Throne and Every Angel Brought Nigh 69](#_Toc241722482)

[4. His Supplication in Calling down Blessings upon the Followers of, and Attesters to, the Messengers 76](#_Toc241722483)

[5. His Supplication for himself and the People under his Guardianship 81](#_Toc241722484)

[6. His Supplication in the Morning and Evening 86](#_Toc241722485)

[7. His Supplication when Faced with a Worrisome Task or when Misfortune Descended and at the Time of Distress 95](#_Toc241722486)

[8. His Supplication in Seeking Refuge from Hateful Things, Bad Moral Qualities, and Blameworthy Acts 98](#_Toc241722487)

[9. His Supplication in Yearning to Ask Forgiveness from Allah (Mighty and Majestic is He) 102](#_Toc241722488)

[10. His Supplication in Seeking Asylum with Allah (Exalted is He) 105](#_Toc241722489)

[11. His Supplication for Good Outcomes 107](#_Toc241722490)

[12. His Supplication in Confession and in Seeking Repentance toward Allah (Exalted is He) 109](#_Toc241722491)

[13. His Supplication in Seeking Needs from Allah (exalted is He) 117](#_Toc241722492)

[14. His Supplication when Hostility was Shown to Him or when he Saw what he did not Like in Wrongdoers 123](#_Toc241722493)

[15. His Supplication when Sick or Visited by Distress or an Affliction 129](#_Toc241722494)

[16. His Supplication when he Asked Release from his Sins or Pleaded in Seeking Pardon for his Defects 132](#_Toc241722495)

[17. His Supplication when he Mentioned Satan and Sought Refuge from him and from his Enmity and Trickery 144](#_Toc241722496)

[18. His Supplication when Perils were Repelled or Requests quickly granted 150](#_Toc241722497)

[19. His Supplication in Asking for Water during a Drought 152](#_Toc241722498)

[20. His Supplication on Noble Moral Traits and Acts Pleasing to Allah 155](#_Toc241722499)

[21. His Supplication when Something Made him Sorrow and Offenses Made him Worry 173](#_Toc241722500)

[22. His Supplication in Hardship, Effort, and Difficult Affairs 180](#_Toc241722501)

[23. His Supplication when he Asked Allah for Well-Being and Thanked Him for it 189](#_Toc241722502)

[24. His Supplication for his Parents (upon the two of them be peace) 194](#_Toc241722503)

[25. His Supplication for his Children (upon them be peace) 202](#_Toc241722504)

[26. His Supplication for his Neighbours and Friends when he Mentioned them. 210](#_Toc241722505)

[27. His Supplication for the People of the Frontiers 213](#_Toc241722506)

[28. His Supplication in Fleeing to Allah 226](#_Toc241722507)

[29. His Supplication when his Provision was Stinted 229](#_Toc241722508)

[30. His Supplication for Help in Repaying Debts 230](#_Toc241722509)

[31. His Supplication in Mentioning and Asking for Repentance 233](#_Toc241722510)

[32. His Supplication for himself in Confessing Sins after Finishing the Night Prayer 246](#_Toc241722511)

[33. His Supplication in Asking for the Best 260](#_Toc241722512)

[34. His Supplication when he was Afflicted or saw Someone Afflicted with the Disgrace of Sin 263](#_Toc241722513)

[35. His Supplication in Satisfaction when he Looked upon the Companions of this World 265](#_Toc241722514)

[36. His Supplication when he Looked upon Clouds and Lightening and Heard the Sound of Thunder 267](#_Toc241722515)

[37. His Supplication when Confessing his Shortcomings in Giving Thanks 270](#_Toc241722516)

[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 277](#_Toc241722517)

[39. His Supplication in Seeking Pardon and Mercy 279](#_Toc241722518)

[40. His Supplication when Someone’s Death was Announced to him or when he Remembered Death 285](#_Toc241722519)

[41. His Supplication in Asking for Covering and Protection 288](#_Toc241722520)

[42. His Supplication upon Completing a Reading of the Qur’an 289](#_Toc241722521)

[43. His Supplication when he Looked at the New Crescent Moon 304](#_Toc241722522)

[44. His Supplication for the Coming of the Month of Ramazan 308](#_Toc241722523)

[45. His Supplication in Bidding Farewell to the Month of Ramazan 320](#_Toc241722524)

[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: 343](#_Toc241722525)

[47. His Supplication on the Day of Arafah 350](#_Toc241722526)

[48. His Supplication on the Day of Sacrifice and on Friday 398](#_Toc241722527)

[49. His Supplication in Repelling the Trickery of Enemies and Driving away their Severity 412](#_Toc241722528)

[50. His Supplication in Fear 421](#_Toc241722529)

[51. His Supplication in Pleading and Abasement 425](#_Toc241722530)

[52. His Supplication in Imploring Allah (exalted is He) 432](#_Toc241722531)

[53. His Supplication in Abasing himself before Allah (Mighty and Majestic is He) 438](#_Toc241722532)

[54. His Supplication for the Removal of Worries 442](#_Toc241722533)

[Addenda 447](#_Toc241722534)

[55. One of his Glorifications that is, of Zain al-A’abideen (a.s.) 447](#_Toc241722535)

[56. A Supplication and Magnification by him (a.s.) 450](#_Toc241722536)

[57. His Supplication in Mentioning the Household of Muhammad (upon them be peace) 453](#_Toc241722537)

[58. His Supplication in Calling down Blessings upon Adam 455](#_Toc241722538)

[59. His Supplication in Distress and Seeking Release 457](#_Toc241722539)

[60. His Supplication against that which he Feared and Dreaded 461](#_Toc241722540)

[61. His Supplication in Abasing himself 464](#_Toc241722541)

[His Supplications For The Days Of The Week 467](#_Toc241722542)

[62. The Supplication for Sunday 467](#_Toc241722543)

[63. The Supplication for Monday 470](#_Toc241722544)

[64. The Supplication for Tuesday 474](#_Toc241722545)

[65. The Supplication for Wednesday 476](#_Toc241722546)

[66. The Supplication for Thursday 479](#_Toc241722547)

[67. The Supplication for Friday 482](#_Toc241722548)

[68. The Supplication for Saturday 485](#_Toc241722549)

[Fifteen Whispered Prayers 488](#_Toc241722550)

[69. The Whispered Prayer of the Repenters 488](#_Toc241722551)

[70. The Whispered Prayer of the Complainers 492](#_Toc241722552)

[71. The Whispered Prayer of the Fearful 495](#_Toc241722553)

[72. The Whispered Prayer of the Hopeful 499](#_Toc241722554)

[73. The Whispered Prayer of the Beseechers 502](#_Toc241722555)

[74. The Whispered Prayer of the Thankful 506](#_Toc241722556)

[75. The Whispered Prayer of the Obedient Toward Allah 510](#_Toc241722557)

[76. The Whispered Prayer of the Devotees 513](#_Toc241722558)

[77. The Whispered Prayer of the Lovers 517](#_Toc241722559)

[78. The Whispered Prayer of those Asking for Mediation 521](#_Toc241722560)

[79. The Whispered Prayer of the Utterly Poor 523](#_Toc241722561)

[80. The Whispered Prayer of the Knowers 527](#_Toc241722562)

[81. The Whispered Prayer of the Rememberers 531](#_Toc241722563)

[82. The Whispered Prayer of those who Hold Fast 534](#_Toc241722564)

[83. The Whispered Prayer of the Abstainers 537](#_Toc241722565)

[Treatise On Rights (Risalat Al-Huquq) 540](#_Toc241722566)

[Introduction 540](#_Toc241722567)

[A. Rights of Allah Against Oneself 541](#_Toc241722568)

[B. Right Of Acts 541](#_Toc241722569)

[C1. Rights Of Leaders 542](#_Toc241722570)

[C2. Rights Of Subjects 542](#_Toc241722571)

[C3. Rights Of Womb Relatives 543](#_Toc241722572)

[D. Rights Of Others 543](#_Toc241722573)

# 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]](#footnote-1) the most frequented sanctuary;

It is he who is the son of the best of all men of Allah[[2]](#footnote-2)

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]

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.[[3]](#footnote-3) 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.[[4]](#footnote-4) 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[[5]](#footnote-5). 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?’[[6]](#footnote-6)

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 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.[[7]](#footnote-7) 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.[[8]](#footnote-8)

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.[[9]](#footnote-9) 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).[[10]](#footnote-10) 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).[[11]](#footnote-11) 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;[[12]](#footnote-12) in other words, it was generally known from earliest times and has been handed down by numerous chains of transmission, while its authenticity has never been questioned.

Nevertheless, the arrangement of the text allows us to draw a certain distinction between the fifty-four supplications which make the main body of the text and the additional supplications which make up the fourteen addenda (including the prayers for the days of the week) and the fifteen munajat or ‘whispered 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.[[13]](#footnote-13) The fifteen munajat have been added to several modern editions of the Saheefa and seem to have been brought to the attention of the main body of Shias by Allama Muhammad Baqir Majlisi (d. 1110/1689-9 or a year later), author of the monumental compilation of Shia hadees, Bihar al-Anwar.[[14]](#footnote-14)

Many supplications have been handed down from Imam Zain al-Abidin (a.s.) in addition to those recorded in the text of the Saheefa as given here, and various scholars have collected these together in a series of works known as the ‘second Saheefa’ the ‘third Saheefa’ and so on. The second Saheefa which is about as long as the Saheefa itself, was compiled as the ‘sister’ of the Saheefa by Muhammad ibn al-Hasan al-Hurr al-Aameli (d. 1104/l692-3), author of the famous Wasa’il al-Shia in the year 1053/1643.[[15]](#footnote-15) A third Saheefa was put together by the author of Riyaz al-Ulema Mirza Abd Allah ibn Mirza Isa Tabrizi, known as Afandi and a student of Majlisi. The longest of the published versions is Al-Saheefat al-Sajjadiyyat al-khamisa (‘The Fifth Saheefa of al-Sajjad’) by Muhsin al-Ameen, the well known contemporary author of Aayaan al-Shia.[[16]](#footnote-16) 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.[[17]](#footnote-17) In her sympathetic study of Islamic prayer manuals, Muslim Devotions, Constance Padwick made use of this fifth recension of the text, which fills more than six hundred pages.

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

However this may be, we can be satisfied to have the core text which has been attributed to Zain al-’Abidin by centuries of Shia tradition. In other words, in the fifty-four basic prayers of the Saheefa we have the Zain al-Abidin (a.s.) who has been known to Shias for more than a thousand years and who has helped give to Shi’ism its specific contours down to the present day. Scholars may eventually reach the conclusion that the Zain al-Abidin (a.s.) of ‘historical fact’ differs from the Zain al-Abidin (a.s.) of tradition, but this will remain a hypothesis, since at this distance ‘historical facts’ are impossible to verify and as open to interpretation as literature. Whether or not historians accept the text as completely authentic will not change the actual influence which Zain al-Abidin (a.s.) and the Saheefa have exercised upon Islam over the centuries, nor is it likely to change the way they continue to influence practising Muslims. The ‘real’ Zain al-Abidin (a.s.) is the figure enshrined by the text as it now stands.

The opinion of the writer of these lines concerning the authenticity of the Saheefa - admittedly based only upon an intimate acquaintance with the text gained through many months spent in translation - is that the original fifty-four prayers go back to Zain al-Abidin (a.s.), that the addenda are nearly as trustworthy, and that the munajat may have been worked upon by others. But the Saheefa in its larger forms probably contains a good deal of material from later authors. It is interesting to note Padwick’s comments on the Saheefat al-khamisa: ‘The great body of devotion attributed to him is characterized by a deep humility and sense of sin, and by an intransigent, undying resentment against the foes of his house.[[18]](#footnote-18) 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,[[19]](#footnote-19) 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).[[20]](#footnote-20) 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.[[21]](#footnote-21)

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

One day, lying in bed half asleep, Majlisi saw himself in the courtyard of the Ateeq mosque in Isfahan, and before him stood the Mahdi, the Twelfth Imam. Majlisi asked him about a number of scholarly problems which he had not been able to solve, and the Mahdi explained their solutions. Then Majlisi asked him for a book which he could put into practice and the Mahdi directed him to seek out Mawlana Muhammad al-Taj. In his vision Majlisi found the book, and it appeared to be a book of supplications. Waking up, he saw that his hand was empty, and he wept until morning at his loss. At daybreak it occurred to him that perhaps the Mahdi had meant Shaykh Muhammad Mudarris, calling him by the title ‘Taj’ (the ‘crown’) because he was so famous among the scholars. Hence he went to see Shaykh Muhammad, and, entering his circle, saw that 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.[[22]](#footnote-22)

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

## Prayer In Islam

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

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

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

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

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.[[23]](#footnote-23)

Dua or ‘supplication’ is closely connected to zikr, such that it is often difficult to make a distinction between the two.[[24]](#footnote-24) 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.[[25]](#footnote-25)

Supplicate Allah or supplicate the All-merciful. Whichever you supplicate - to Him belong the most beautiful names.[[26]](#footnote-26)

Supplicate Allah, making your religion His sincerely, though the unbelievers be averse.[[27]](#footnote-27)

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.’[[28]](#footnote-28)

And when My servants question thee concerning Me - I am near to respond to the supplication of the supplicator when he supplicates Me.[[29]](#footnote-29)

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.[[30]](#footnote-30)

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.[[31]](#footnote-31)

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.[[32]](#footnote-32)

Each of you should ask your Lord for all your needs; he should even ask Him for the thong of his sandal when it breaks[[33]](#footnote-33).[[34]](#footnote-34)

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

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

The Prophet said:

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

Ali was asked:

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

Ali said:

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

faith and thanksgiving, for Allah says: What would Allah do with chastising you, if you are thankful and have faith?[[35]](#footnote-35)

asking forgiveness, for He says: Allah would never chastise them with thee among them; Allah would never chastise them while they prayed forgiveness;[[36]](#footnote-36)

and supplication, for He says: My Lord esteems you not at all were it not for your supplication.[[37]](#footnote-37)

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.’[[38]](#footnote-38)

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.[[39]](#footnote-39)

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).[[40]](#footnote-40)

## 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 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 seen 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’.[[41]](#footnote-41)

In contrast, Iblis - who personifies the tendency in the human soul to pride, self-centredness, and heedlessness said to Allah: ‘Now, because Thou hast led me astray...’[[42]](#footnote-42) The prophetic attitude is to ascribe 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.’[[43]](#footnote-43)

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.[[44]](#footnote-44) 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.[[45]](#footnote-45)

## Asking Forgiveness

As is well known, the Shias hold that the Imams are ‘inerrant’ or ‘sinless’ (ma’sum, from the verb ‘isma, which means to be preserved by Allah from sins). The reader of the Saheefa will be struck by how often Zain al-Abidin (a.s.) asks Allah to forgive his sins, employing all the standard terms (ism, zamb, ma’siya, etc.).[[46]](#footnote-46) To be surprised at this or to suggest that therefore the Shias are wrong to call the Imams sinless is to miss the points which have just been made about the shahada as the root of Islamic spirituality. It is not my concern to defend the dogma of ‘isma, but I should at least point out that one cannot object to it on this level.

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

Christians have never doubted Christ’s divinity because he said: ‘Why do you call me good? No one is good but Allah alone’.[[47]](#footnote-47) Here, in Christian terms, is a concise statement of the shahada as applied to the lives of Allah’s creatures. In as much as anything can be called created, it is ‘other than Allah’ and less than absolutely good. Allah is possessor of mercy, knowledge, love, life, power, will, patience, and so on - the ‘ninety-nine names of Allah’ provide a basic list of the divine attributes. If something ‘other than Allah’ possesses any of these attributes, it clearly does not possess them in the same way that Allah possesses them. They belong to Allah by the fact that He is Allah, but if they belong to the creatures in any sense, it is by His bestowal, just as the creatures have received their existence through His creation.

This basic teaching of the shahada means that nothing and no one - not even the greatest of the prophets - stand on a par with Allah. Since goodness is a divine attribute, ‘None is good but Allah alone’, and everything other than Allah is evil at least in respect of being ‘other’. ‘Evil’ here may be another name for ‘lesser good’, and no one in the Islamic context would dream of attributing evil to the prophets. Nevertheless, the prophets in as much as they are human beings cannot be placed on the same level as Allah. The respect in which human beings differ from Allah is all important for the spiritual life. It is man’s clinging to the difference his own servanthood, his own createdness, his own inadequacy, his own sinfulness - which allows him to fulfil what is required of him as the creature of his Lord.[[48]](#footnote-48) Just as the Prophet is first abdohu, ‘His servant’, and only then rasoolohu, ‘His messenger’, so also every human being must first actualize the fullness of his own servanthood before he can hope to manifest anything on behalf of his Lord.

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

Only those of His servants fear Allah who have knowledge.[[49]](#footnote-49)

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

If the Prophet and the Imams constantly prayed for forgiveness with the utmost sincerity, this does not contradict the idea that they were ‘sinless’, since the sins envisaged here entail a wilful disobedience to the divine command, not the ‘creaturely sin’ of being other than Allah. Later authorities invariably distinguish among levels of sinfulness as also among levels of virtue, a doctrine epitomized in the oft-quoted saying, ‘The good qualities of the pious are the bad qualities of those brought near to Allah’ (hasanaat al-abraar sayiyyaat al-muqarrabeen). At least three basic levels are distinguished for every positive human quality, though these levels are not exclusive and may coexist in various degrees within a single person depending upon his spiritual maturity. The examples of ‘repentance’ (tawba) and ‘asking forgiveness’ (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.[[50]](#footnote-50)

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

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

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

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

## Spiritual Attitudes And Names Of Allah

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

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

The Allah of the jurists shares many of the attributes of the Allah described by the proponents of kalaam, who concerned themselves mainly with bolstering the authority of the Shari’a while employing the tools of rational thought. Moreover, kalaam has never played the same important role in Islam that theology plays in Christianity, since its concerns are far overshadowed by the dedication of all Muslims to the Shari’a. Kalaam sets out to defend the Shari’a and the tenets of the faith against rational criticisms, so the theologians have approached their subject by employing reason (aql or al-nazar al-aqli). As a result, they singled out for their consideration certain subjects which were of no interest to the community at large. For most people, it makes no difference if the Qur’an is eternal or created, so long as Allah speaks to them through it. Though kalaam performs a necessary function in the Islamic universe, the vast majority of the faithful had no knowledge of the rational criticisms against which kalaam was defending them, so they had no use for kalaam. It was simply irrelevant to the religious life of most people.[[51]](#footnote-51)

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.[[52]](#footnote-52)

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;[[53]](#footnote-53)

He is with you wherever you are;[[54]](#footnote-54)

We indeed created man; We know what his soul whispers within him; and We are nearer to him than the jugular vein.[[55]](#footnote-55)

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.[[56]](#footnote-56)

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.’[[57]](#footnote-57) Allah is both He who becomes pleased and He who becomes displeased, He who pardons and He who punishes. 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,[[58]](#footnote-58) but it never suggests that His wrath is so universal. According to a famous hadees qudsi, Allah says:

‘My mercy precedes My wrath’, or ‘has precedence over My wrath’, or ‘predominates over My wrath.’[[59]](#footnote-59)

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.[[60]](#footnote-60)

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.’[[61]](#footnote-61) The Saheefa is strongly marked by the individuality of the Imam, while also displaying this mosaic quality. But this quality itself reflects the Qur’an, which is a mosaic of Allah’s names and activities, stories of the prophets, legal injunctions, and promises and warnings about the Last Day.

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

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

Act toward me with the forgiveness and mercy of which Thou art worthy! Act not toward me with the chastisement and vengeance of which I am worthy![[62]](#footnote-62)

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.[[63]](#footnote-63)

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.’[[64]](#footnote-64)

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

My Allah my sins do not harm Thee and Thy pardon does not impoverish Thee. Then forgive me what does not harm Thee and give me what Thou wilt not miss.[[65]](#footnote-65)

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’,[[66]](#footnote-66) 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’,[[67]](#footnote-67)

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.’

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

## The Saheefa And Islamic Spirituality

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

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

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

## Other Dimensions

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

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

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

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

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

## The Translation

The present translation of the Saheefa follows the Arabic original with as much literal accuracy as could be contrived while maintaining a readable and understandable English text. I have kept Arberry’s Koran Interpreted in view as the model of how this might be done. I have been particularly concerned with maintaining consistency in rendering terms and preserving the concreteness of the original terminology, feeling that the ‘meaning’ of the text cannot be grasped without due regard for its form.[[68]](#footnote-68) 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’.

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

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

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

# Preface:

Concerning the Chain of Authorities of the Saheefa

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| --- | --- | --- |
| بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيْمِ | Bismil laahir rahmaanir raheem | In the Name of Allah, the All-merciful, the All-compassionate |
| حَدَّثَنَا السَّيِّدُ الْاَجَلُّ، نَجْمُ الدِّينِ، بَهَاءُ الشَّرَفِ، اَبُو الْحَسَنِ مُحَمَّدُ بْنُ الْحَسَنِ بْنِ اَحْمَدَ بْنِ عَلِيِّ بْنِ مُحَمَّدِ بْنِ عُمَرَ بْنِ يَحْيٰى الْعَلَوِيٌّ الْحُسَيْنِيٌّ رَحِمَهُ اللَّهُ. | haddasanas sayyedul ajallo, najmud deen, bahaaush sharaf, abul hasan mohammadibnul hasan ibne ahmadabne a’liyy ibne mohammad ibne o’marabne yahyal a’lawiyyonil husayniyyun rahemahul laaho | 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[[69]](#footnote-69) (Allah have mercy upon him) related to us:[[70]](#footnote-70) |
| قَالَ اَخْبَرَنَا الشَّيْخُ السَّعِيدُ، اَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ اَحْمَدَ بْنِ شَهْرَيَارَ، الْخَازِنُ لِخِزَانَةِ مَوْلَانَا | qaala akhbaranash shaykus sa-e’edo, abu a’bdil laahe mohammadubno ahmadabne shahrayaaral, khaazeno le-khezanate mawlaanaa | He said: The felicitous shaykh, Abu Abd Allah Muhammad ibn Ahmad ibn Shahriyar[[71]](#footnote-71), the treasurer of the treasure-house of our master, |
| اَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ اَبِي طَالِبٍ  فِي شَهْرِ رَبِيعٍ الْاَوَّلِ مِنْ سَنَةِ سِتَّ عَشْرَةَ وَ خَمْسِمِائَةٍ قِرَاءَةً عَلَيْهِ وَ اَنَا اَسْمَعُ. | ameeril moa-meneena a’liyyibne abee taalebin (a.s.) fee shahre rabee-i’l awwale min sanate sitta a’sharata wa khamsa-meatin qeraa-atan a’layhe wa anaa as-ma-o’ | 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. |
| قَالَ سَمِعْتُهَا عَنِ الشَّيْخِ الصَّدُوقِ، اَبِي مَنْصُورٍ مُحَمَّدِ بْنِ مُحَمَّدِ بْنِ اَحْمَدَ بْنِ عَبْدِ الْعَزِيزِ الْعُكْبَرِيِّ الْمُعَدِّلِ رَحِمَهُ اللَّهُ | qaala same’tohaa a’nish shaykhis sa-dooqe abee mansoorin mohammad ibne mohammad ibne ahmadabne a’bdil a’zeezilu’kmariyyil mo-a’ddele rahemahul laah | He said: I heard it [being read] before the truthful shaykh Abu Mansur Muhammad ibn Muhammad ibn Ahmad ibn Abd al-’Aziz al-’Ukbari the Just[[72]](#footnote-72) (Allah have mercy upon him) |
| عَنْ اَبِي الْمُفَضَّلِ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ الْمُطَّلِبِ الشَّيْبَانِيِّ | a’n abil mofazzale mohammad ibne a’bdil laah ibnil muttalebish shaybaaniyye | by Abul-Mufazzal Muhammad ibn Abd Allah ibn al-Muttalib al-Shaybani.[[73]](#footnote-73) |
| قَالَ حَدَّثَنَا الشَّرِيْفُ، اَبُوْ عَبْدِ اللَّهِ جَعْفَرُ بْنُ مُحَمَّدِ بْنِ جَعْفَرِ بْنِ الْحَسَنِ بْنِ جَعْفَرِ بْنِ الْحَسَنِ بْنِ الْحَسَنِ بْنِ اَمِيْرِ الْمُؤْمِنِيْنَ عَلِيِّ بْنِ اَبِيْ طَالِبٍ عَلَيْهِمُ السَّلَامُ | qaala haddasanash shareefo, abu a’bdil laahe ja’farubno mohammad ibne ja’far ibnil hasan ibne ja’far ibnil hasan ibnil hasan ibne ameeril moa-meneena a’liyyibne abee taalebin a’layhemus salaamo | He said: Al-Sharif Abu Abd Allah Ja’far ibn Muhammad ibn Ja’far ibn al-Hasan ibn Ja’far ibn al-Hasan ibn al-Hasan ibn Amir al-Mu’minin Ali ibn Abi Talib[[74]](#footnote-74) (upon them be peace) related to us. |
| قَالَ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُمَرَ بْنِ خَطَّابٍ الزَّيَّاتُ سَنَةَ خَمْسٍ وَ سِتِّيْنَ وَ مِائَتَيْنِ | qaala haddasanaa a’bdul lah ibno o’mara bne khattaabeniz zayyaato sanata khamsin wa sitteena wa me-atayne | He said: Abd Allah ibn Umar ibn Khattab al-Zayyat[[75]](#footnote-75) related to us in the year 265 [878-9]. |
| قَالَ حَدَّثَنِيْ خَالِي عَلِيُّ بْنُ النُّعْمَانِ الْاَعْلَمُ‏ | qaala haddasanee khaalee a’liyyubnun noa’maanil a-a’lamo | He said: My maternal uncle Ali ibn al-Nu’man al-A’lam[[76]](#footnote-76) related to me. |
| قَالَ حَدَّثَنِيْ عُمَيْرُ بْنُ مُتَوَكِّلٍ الثَّقَفِيُّ الْبَلْخِيُّ عَنْ اَبِيهِ مُتَوَكِّلِ بْنِ هَارُونَ. | qaala haddasanee o’mayrubno motawakkelis saqafiyyil balkhiyyo a’n abeehe motawakkel ibne haaroona. | He said: Umayr ibn Mutawakkil al-Saqafi al-Balkhi related to us from his father Mutawakkil ibn Harun.[[77]](#footnote-77) |
| قَالَ لَقِيتُ يَحْيٰى بْنَ زَيْدِ بْنِ عَلِيٍّ  وَ هُوَ مُتَوَجِّهٌ اِلٰى خُرَاسَانَ بَعْدَ قَتْلِ اَبِيهِ فَسَلَّمْتُ عَلَيْهِ | qaala laqeeto yahyabna zaydibne a’liyyin alayhis salaamo wa howa motawajjehun elaa khoraasaana ba’da qatle abeehe fa-sallamto a’layhe | 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.[[78]](#footnote-78) |
| فَقَالَ لِي مِنْ اَيْنَ اَقْبَلْتَ | faqaala lee min ayna aqbalta | He said to me: From whence are you coming? |
| قُلْتُ مِنَ الْحَجِّ | qulto menal hajje | I said: From the hajj. |
| فَسَاَلَنِي عَنْ اَهْلِهٖ وَ بَنِي عَمِّهٖ بِالْمَدِينَةِ وَ اَحْفَى السُّؤَالَ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ  | fa-sa-alanee a’n ahlehi wa banee a’mmehi bil madeenate wa ahfas so-aala a’n ja’far ibne mohammadin a’layhis salaam | 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.), |
| فَأخْبَرْتُهٗ بِخَبَرِهٖ وَ خَبَرِهِمْ وَ حُزْنِهِمْ عَلٰى اَبِيْهِ زَيْدِ بْنِ عَلِيٍّ  | fa-akhbartohu bekhabarehi wa khabarehim wa huznehim a’laa abeehe zayd ibne a’liyyin a’layhis salaamo | so I gave him news of him and of them and of their sorrow over his father Zayd ibn Ali (a.s.). |
| فَقَالَ لِي قَدْ كَانَ عَمِّي مُحَمَّدُ بْنُ عَلِيٍّ  اَشَارَ عَلٰى اَبِي بِتَرْكِ الْخُرُوجِ وَ عَرَّفَهٗ اِنْ هُوَ | faqaala lee qad kaana a’mmee mohammadubno a’liyyin a’layhis salaamo ashaara a’laa abee be-tarkil khorooje wa a’rra-fahu in howa | He said to me: My paternal uncle [Imam] Muhammad [al-Baqir] ibn Ali (a.s.) advised my father not to revolt and he let him know what would be the outcome of his affair |
| خَرَجَ وَ فَارَقَ الْمَدِينَةَ مَا يَكُوْنُ اِلَيْهِ مَصِيْرُ اَمْرِهٖ فَهَلْ لَقِيْتَ ابْنَ عَمِّي جَعْفَرَ بْنَ مُحَمَّدٍ  قُلْتُ نَعَمْ | kharaja wa faaraqal madeenata maa yakoono elayhe maseero amrehi fahal laqeetabna a’mmee ja’farabna mohammadin a’layhis salaamo qulto na-a’m | if he revolted and left Medina. Have you met the son of my paternal uncle, Ja’far ibn Muhammad (a.s.)?  I said: Yes. |
| قَالَ فَهَلْ سَمِعْتَهٗ يَذْكُرُ شَيْئًا مِنْ اَمْرِي قُلْتُ نَعَمْ | qaala fa-hal samea’tahu yazkoro shay-an min amree qulto na-a’m | He said: Did you hear him mention anything about my affair?  I said: Yes. |
| قَالَ بِمَ ذَكَرَنِي خَبِّرْنِي، | qaala bema zakaranee khabbirnee | He said: What did he say about me? Tell me! |
| قُلْتُ جُعِلْتُ فِدَاكَ مَا اُحِبُّ اَنْ اَسْتَقْبِلَكَ بِمَا سَمِعْتُهٗ مِنْهُ | qulto jo-i’lto fedaaka maa ohibbo an astaqbelaka bemaa sa-me’tohu minho | I said: May I be made your sacrifice! I do not want to confront you with what I heard from him. |
| فَقَالَ اَ بِالْمَوْتِ تُخَوِّفُنِيْ هَاتِ مَا سَمِعْتَهٗ، فَقُلْتُ سَمِعْتُهٗ يَقُوْلُ اِنَّكَ تُقْتَلُ وَ تُصْلَبُ كَمَا قُتِلَ اَبُوْكَ وَ صُلِبَ فَتَغَيَّرَ وَجْهُهٗ وَ قَالَ | faqaala a bil-mawte tokhawwefonee haate maa samea’tahu, faqulto samea’tohu yaqoolo innaka tuqtalo wa tuslabo kamaa qotela abooka wa soleba fa-taghayyara wajhohu wa qaala | 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: |
| يَمْحُوْا اللَّهُ مَا يَشَاءُ وَ يُثْبِتُ وَ عِنْدَهٗ اُمُّ الْكِتَابِ، | yamhul laaho maa yashaa-o wa yusbeto wa i’ndahu ummul ketaab | Allah erases whatsoever He will, and He establishes, and with Him is the Mother of the Book![[79]](#footnote-79) |
| يَا مُتَوَكِّلُ اِنَّ اللَّهَ عَزَّ وَ جَلَّ اَيَّدَ هٰذَا الْاَمْرَ بِنَا وَ جَعَلَ لَنَا الْعِلْمَ وَ السَّيْفَ فَجُمِعَا لَنَا وَ خُصَّ بَنُو عَمِّنَا بِالْعِلْمِ وَحْدَهٗ | yaa motawakkelo innal laaha a’zza wa jalla ayyada haazal amra benaa wa ja-a’la lanal i’lma was-sayfa fa-jo-me-a’a lana wa khussa banoo a’mmenaa bil-i’lme wahdahu | O Mutawakkil! Allah has supported this affair through us and appointed for us knowledge and the sword. These two are combined in us, while the sons of our paternal uncle have been singled out only for knowledge. |
| فَقُلْتُ جُعِلْتُ فِدَاءَكَ اِنِّي رَاَيْتُ النَّاسَ اِلَى ابْنِ عَمِّكَ جَعْفَرٍ  اَمْيَلَ مِنْهُمْ اِلَيْكَ وَ اِلٰى اَبِيْكَ | faqulto jo-i’lto fe-daa-aka innee ra-aytun naasa elabne a’mmeka ja’farin a’layhis salaamo amyala minhum elayka wa elaa abeeka | 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 اِنَّ عَمِّي مُحَمَّدَ بْنَ عَلِيٍّ وَ ابْنَهٗ جَعْفَرًا عَلَيْهِمَا السَّلَامُ دَعَوَا النَّاسَ اِلَى الْحَيَاةِ وَ نَحْنُ دَعَوْنَاهُمْ اِلَى الْمَوْتِ | faqaala inna a’mmee mohammadabna a’liyyin wabnahu ja’faran a’layhemas salaamo da-a’wan naas elal hayaate wa nahno da-a’wnaahum elal mawte | He said: Surely my paternal uncle Muhammad ibn Ali and his son Ja’far (a.s.) summon people to life, but we summon them to death. |
| فَقُلْتُ يَا ابْنَ رَسُوْلِ اللَّهِ اَ هُمْ اَعْلَمُ اَمْ اَنْتُمْ | faqulto yabna rasoolil laahe a-hum a-a’lamo am antum | I said: O son of the Messenger of Allah! Have they more knowledge, or have you? |
| فَاَطْرَقَ اِلَى الْاَرْضِ مَلِيًّا ثُمَّ رَفَعَ رَأْسَهٗ وَ قَالَ كُلُّنَا لَهٗ عِلْمٌ غَيْرَ اَنَّهُمْ يَعْلَمُوْنَ كُلَّ مَا نَعْلَمُ، وَ لَا نَعْلَمُ كُلَّ مَا يَعْلَمُوْنَ | fa-atraqa elal arze maliyyan summa ra-fa-a’ raasahu wa qaala kullonaa lahu i’lmun ghayra annahum ya’lamoona kulla maa na’lamo, wa laa na’lamo kulla maa ya’lamoona | He looked toward the ground for a time. Then he lifted his head and said: All of us have knowledge, but they know everything we know, and we do not know everything they know. |
| ثُمَّ قَالَ لِي اَ كَتَبْتَ مِنِ ابْنِ عَمِّي شَيْئًا | summa qaala lee akatabta min ibne a’mmee shay-an | Then he said to me: Have you written anything from the son of my paternal uncle? |
| قُلْتُ نَعَمْ‏ | qulto na-a’m | I said: Yes. |
| قَالَ اَرِنِيهِ فَاَخْرَجْتُ اِلَيْهِ وُجُوهًا مِنَ الْعِلْمِ وَ اَخْرَجْتُ لَهُ دُعَاءً اَمْلَاهُ عَلَيَّ اَبُو عَبْدِ اللَّهِ  | qaala are-neehe fa-akh-rajto elayhe wojoohan menal i’lme wa akhrajto lahu do-a’a-an amlaa-ho a’layya aboo a’bdil laahe a’layhis salaamo | 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.). |
| وَ حَدَّثَنِيْ اَنَّ اَبَاهُ مُحَمَّدَ بْنَ عَلِيٍّ عَلَيْهِمَا السَّلَامُ اَمْلَاهُ عَلَيْهِ وَ اَخْبَرَهٗ اَنَّهٗ مِنْ دُعَاءِ اَبِيْهِ عَلِيِّ بْنِ الْحُسَيْنِ عَلَيْهِمَا السَّلَامُ مِنْ دُعَاءِ الصَّحِيفَةِ الْكَـامِلَةِ | wa hadda-sanee anna abaaho mohammadabna a’liyyin a’layhemas salaamo am-laaho a’layhe wa akhbarahu annahu min do-a’aahe abeehe a’liyy ibnil husayne a’layhemas salaamo min do-a’aa-is saheefatil kaamelate | He had related to me that his father, Muhammad ibn ‘All (a.s.) had dictated it to him and had told him that it was one of the supplications of his father, Ali ibn al-Husain (a.s.), from Al-Saheefat al-Kamela.[[80]](#footnote-80) |
| فَنَظَرَ فِيْهِ يَحْيٰى حَتّٰى اَتٰى عَلٰى آخِرِهٖ، وَ قَالَ لِي اَ تَأْذَنُ فِيْ نَسْخِهٖ فَقُلْتُ يَا ابْنَ رَسُوْلِ اللَّهِ اَ تَسْتَأْذِنُ فِيْمَا هُوَ عَنْكُمْ | fanazara feehe yahyaa hattaa ataa a’laa aakherehi, wa qaala lee a-taa-zano fee naskhehi fa-qulto yabna rasoolil laah a-tastaazano feemaa howa a’nkum | Yahya looked at it until he came to its end. He said to me: Will you permit me to copy it? I said: O son of the Messenger of Allah! Do you ask permission for that which belongs to all of you? |
| فَقَالَ اَمَا لَاُخْرِجَنَّ اِلَيْكَ صَحِيْفَةً مِنَ الدُّعَاءِ الْكَـامِلِ مِمَّا حَفِظَهٗ اَبِيْ عَنْ اَبِيْهِ وَ اِنَّ اَبِيْ اَوْصَانِيْ بِصَوْنِهَا وَ مَنْعِهَا غَيْرَ اَهْلِهَا | faqaala amaa la-ukhrejanna elayka saheefatan menad do-a’a-il kaamele mimmaa hafezahu abee a’n abeehe wa inna abee awsaaneebe-sawnehaa wa man-e’haa ghayra ahlehaa | He said: Truly I will bring out for you a Saheefa with the Perfect Supplications, which my father had in safekeeping from his father. My father counselled me to safeguard it and to withhold it from those unworthy of it. |
| قَالَ عُمَيْرٌ قَالَ اَبِيْ فَقُمْتُ اِلَيْهِ فَقَبَّلْتُ رَأْسَهٗ، | qaala u’mayrun qaala abee fa-qumto elayhe fa-qabbalto raasahu | Umayr said: My father [Mutawakkil] said: So I stood up before him, kissed him on the head, |
| وَ قُلْتُ لَهٗ وَ اللَّهِ يَا ابْنَ رَسُوْلِ اللَّهِ اِنِّي لَاَدِيْنُ اللَّهَ بِحُبِّكُمْ وَ طَاعَتِكُمْ، وَ اِنِّي لَاَرْجُوْ اَنْ يُسْعِدَنِيْ فِيْ حَيَاتِيْ وَ مَمَاتِيْ بِوَلَايَتِكُمْ | wa qulto lahu wallaaheyabna rasoolil laahe innee la-adeenul laaha be-hubbekum wa taa-a’tekum, wa innee la-arjoo an yus-e’danee fee hayaatee wa mamaatee be-welaayatekum | 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. |
| فَـرَمٰى صَحِيْفَتِيَ الَّتِيْ دَفَعْتُهَا اِلَيْهِ اِلَى غُلَامٍ كَانَ مَعَهٗ | faramaa saheefateyal latee da-fa’tohaa elayhe elaa gholaamin kaana ma-a’hu | So he tossed the page of mine which I had given to him to a servant who was with him |
| وَ قَالَ اكْتُبْ هٰذَا الدُّعَاءَ بِخَطٍّ بَيِّنٍ حَسَنٍ وَ اعْرِضْهُ عَلَيَّ لَعَلِّيْ اَحْفَظُهٗ فَاِنِّي كُنْتُ اَطْلُبُهٗ مِنْ جَعْفَرٍ حَفِظَهُ اللَّهُ فَيَمْنَعُنِيْهِ | wa qaalak tub haazad do-a’a-e be-khttin bayyenin hasanin wa’rizho a’layya la-a’llee ahfazohu fa-innee kunto at-lobohu min ja’farin hafezahul laaho fa-yamna-o’neehe | and said: Write this supplication with a beautiful, clear script, and give it to me. Perhaps I will memorize it, for I had been seeking it from Ja’far (Allah safeguard him) and he withheld it from me. |
| قَالَ مُتَوَكِّلٌ فَنَدِمْتُ عَلٰى مَا فَعَلْتُ وَ لَمْ اَدْرِ مَا اَصْنَعُ، وَ لَمْ يَكُنْ اَبُو عَبْدِ اللَّهِ  تَقَدَّمَ اِلَيَّ اَلَّا اَدْفَعَهٗ اِلٰى اَحَدٍ | qaala motawakkelun fanadimto a’laa maa fa-a’lto wa lam adre maa asna-o’, wa lam yakun abu a’bdil laahe a’layhis salaamo taqaddama elayya allaa ad-fa-a’hu elaa ahadin | 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. |
| ثُمَّ دَعَا بِعَيْبَةٍ فَاسْتَخْرَجَ مِنْهَا صَحِيفَةً مُقْفَلَةً مَخْتُوْمَةً فَنَظَرَ اِلَى الْخَاتَمِ وَ قَبَّلَهٗ وَ بَكٰى، ثُمَّ فَضَّهٗ وَ فَتَحَ الْقُفْلَ | summa da-a’a be-a’ybatin fastakhraja minhaa saheefatan muqfalatan makhtoomatan fanazara elal khaatame wa qabbalahu wa bakaa, summa fazzahu wa fatahal qufla | Then he called for a box and brought out from it a Saheefa locked and sealed.[[81]](#footnote-81) He looked at the seal, kissed it, and wept. Then he broke it and undid the lock. |
| ثُمَّ نَشَرَ الصَّحِيْفَةَ وَ وَضَعَهَا عَلٰى عَيْنِهِ وَ اَمَرَّهَا عَلٰى وَجْهِهٖ | summa nasharas saheefata wa wa-za-a’haa a’laa a’ynehi wa amarrahaa a’laa wajhehi | He opened the Saheefa, placed it upon his eyes, and passed it across his face. |
| وَ قَالَ وَ اللَّهِ يَا مُتَوَكِّلُ لَوْ لَا مَا ذَكَرْتَ مِنْ قَوْلِ ابْنِ عَمِّيْ اِنَّنِيْ اُقْتَلُ وَ اُصْلَبُ لَمَا دَفَعْتُهَا اِلَيْكَ وَ لَكُنْتُ بِهَا ضَنِيْنًا | wa qaala wallaahe yaa motawakkelo lawlaa maa zakarta min qawlibne a’mmee innanee uqtalo wa uslabo lamaa da-fa’tohaa elayka wa lakunto behaa zaneenan | He said: By Allah, O Mutawakkil, were it not for the words you mentioned from the son of my paternal uncle - that I will be slain and crucified - I would not hand this over to you and would be niggardly with it. |
| وَ لٰكِنِّيْ اَعْلَمُ اَنَّ قَوْلَهٗ حَقٌّ اَخَذَهٗ عَنْ آبَائِهٖ وَ اَنَّهٗ سَيَصِحُّ | wa laakinnee a-a’lamo anna qawlahu haqqun a-khazahu a’n aabaa-ehi wa annahu sayasehho | But I know that his word is the truth which he has taken from his fathers and that it will be verified. |
| فَخِفْتُ اَنْ يَقَعَ مِثْلُ هٰذَا الْعِلْمِ اِلٰى بَنِي اُمَيَّةَ فَيَكْتُمُوهُ وَ يَدَّخِرُوهُ فِي خَزَائِنِهِمْ لِاَنْفُسِهِمْ | fa-khifto an yaqa-a’ mislo haazal i’lme elaa banee umayyata fa-yaktomooho wa yaddakherooho fee khazaa-enehim le-anfosehim | So I fear lest knowledge like this fall to the Umayyads and they hide it and store it in their treasuries for themselves. |
| فَاقْبِضْهَا وَ اكْفِنِيْهَا وَ تَرَبَّصْ بِهَا فَاِذَا قَضَى اللَّهُ مِنْ اَمْرِيْ وَ اَمْرِ هٰؤُلَآءِ الْقَوْمِ مَا هُوَ قَاضٍ | faqbizhaa wak-feneehaa wa tarabbas behaa fa-ezaa qazal laaho min amree wa amre haa-o-laaa-il qawme maa howa qaazin | So take it, guard it for me, and wait with it. Then, when Allah has accomplished in my affair and the affair of those people what He will accomplish, |
| فَهِيَ اَمَانَةٌ لِيْ عِنْدَكَ حَتّٰى تُوْصِلَهَا اِلَى ابْنَيْ عَمِّيْ مُحَمَّدٍ وَ اِبْرَاهِيْمَ ابْنَيْ عَبْدِ اللَّهِ بْنِ الْحَسَنِ بْنِ الْحَسَنِ بْنِ عَلِيٍّ عَلَيْهِمَا السَّلَامُ فَاِنَّهُمَا الْقَائِمَانِ فِيْ هٰذَا الْاَمْرِ بَعْدِيْ | faheya amaanatun lee i’ndaka hattaa tooselahaa elab nay a’mmee mohammadin wa ibraaheemab nay a’bdil laahib nil hasan ibnil hasan ibne a’liyyin a’lyhemas salaamo fa-innahomal qaa-emaane fee haazal amre ba’dee | it will be a trust from me with you to be taken to the sons of my paternal uncle, Muhammad and Ibrahim,[[82]](#footnote-82) 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. |
| قَالَ الْمُتَوَكِّلُ فَقَبَضْتُ الصَّحِيْفَةَ فَلَمَّا قُتِلَ يَحْيٰى بْنُ زَيْدٍ صِرْتُ اِلَى الْمَدِيْنَةِ فَلَقِيتُ اَبَا عَبْدِ اللَّهِ  فَحَدَّثْتُهُ الْحَدِيْثَ عَنْ يَحْيٰى، فَبَكٰى وَ اشْتَدَّ وَجْدُهٗ بِهٖ | qaalal motawakkelo faqabaztus saheefata falammaa qotela yahyaabno zaydin sirto elal madeenate falaqeeto abaa a’bdil laahe a’layhis salaamo fa-haddastohul hadeesa a’n yahyaa, fa-bakaa wash-tadda wajdohu behi | Mutawakkil said: So I took the Saheefa. when Yahya ibn Zayd was slain, I went to Medina and met [Imam] Abu Abd Allah [Ja’far al-Sadiq] (a.s.). I related to him the news of Yahya. He wept and his feeling for him was intense. |
| وَ قَالَ رَحِمَ اللَّهُ ابْنَ عَمِّي وَ اَلْحَقَهٗ بِآبَائِهٖ وَ اَجْدَادِهٖ | wa qaala rahemal laahubna a’mmee wa alaqahu be-aaa-baa-ehi wa ajdaadehi | He said: Allah have mercy on the son of my paternal uncle and join him to his fathers and grandfathers! |
| وَ اللَّهِ يَا مُتَوَكِّلُ مَا مَنَعَنِيْ مِنْ دَفْعِ الدُّعَاءِ اِلَيْهِ اِلَّا الَّذِيْ خَافَهٗ عَلٰى صَحِيْفَةِ اَبِيْهِ، وَ اَيْنَ الصَّحِيْفَةُ | wallaaho yaa motawakkelo maa ma-na-a’nee min daf-i’d do-a’a-e elayhe illal lazee khaafahu a’laa saheefate abeehe, wa aynas saheefato | By Allah, O Mutawakkil, the only thing that prevented me from handing the supplication over to him was what he feared for the Saheefa of his father. Where is the Saheefa? |
| فَقُلْتُ هَا هِيَ، | faqulto haa heya, | I said: Here it is. |
| فَفَتَحَهَا وَ قَالَ هٰذَا وَ اللَّهِ خَطُّ عَمِّي زَيْدٍ وَ دُعَاءُ جَدِّي عَلِيِّ بْنِ الْحُسَيْنِ عَلَيْهِمَا السَّلَامُ | fa-fatahahaa wa qaala haazaa wallaahe hatto a’mmee zaydin wa do-a’a-o jaddee a’liyyibnil husayne a’layhemas salaamo | He opened it and said: This, by Allah, is the handwriting of my paternal uncle Zayd and the supplications of my grandfather Ali ibn al-Husain (a.s.). |
| ثُمَّ قَالَ لِاِبْنِهٖ قُمْ يَا اِسْمَاعِيْلُ فَأْتِنِيْ بِالدُّعَاءِ الَّذِيْ اَمَرْتُكَ بِحِفْظِهٖ وَ صَوْنِهٖ، فَقَامَ اِسْمَاعِيْلُ فَاَخْرَجَ صَحِيْفَةً كَاَنَّهَا | summa qaala le-ibnehi qum yaa ismaae’elo fa’tenee bid-do-a’a-il lazee amartoka behifzehi wa sawnehi, faqaama ismaa-e’elo fa-akhraja saheefatan ka-annahas | Then he said to his son: Stand up, O Isma’il,[[83]](#footnote-83) and bring out the supplications which I commanded you to memorize and safeguard! So Isma’il stood up, and he brought out a Saheefa just like the Saheefa which |
| الصَّحِيفَةُ الَّتِيْ دَفَعَهَا اِلَيَّ يَحْيٰى بْنُ زَيْدٍ فَقَبَّلَهَا اَبُوْ عَبْدِ اللَّهِ وَ وَضَعَهَا عَلٰى عَيْنِهٖ | saheefatul latee da-fa-a’haa elayya yahyabno zaydin faqabbalahaa aboo a’bdil laahe wa waza-a’haa a’laa a’ynehi | Yahya ibn Zayd had handed over to me. Abu Abd Allah kissed it and placed it upon his eyes. |
| وَ قَالَ هٰذَا خَطُّ اَبِيْ وَ اِمْلَاءُ جَدِّيْ عَلَيْهِمَا السَّلَامُ بِمَشْهَدٍ مِنِّي | wa qaala haazaa khatto abee wa imlaa-o jaddee a’layhemas salaamo be-mash-hadin minnee | He said: This is the handwriting of my father and the dictation of my grandfather (a.s.), while I was a witness. |
| فَقُلْتُ يَا ابْنَ رَسُوْلِ اللَّهِ اِنْ رَاَيْتَ اَنْ اَعْرِضَهَا مَعَ صَحِيْفَةِ زَيْدٍ وَ يَحْيٰى فَاَذِنَ لِيْ فِيْ ذٰلِكَ وَ قَالَ قَدْ رَاَيْتُكَ لِذٰلِكَ اَهْلًا | fa-qulto yabna rasoolil laahe in ra-ayta an a-a’rezahaa ma-a’ saheefate zaydin wa yahyaa fa-azena lee fee zaaleka wa qaala qad ra-aytoka le-zaaleka ahlan | I said: O son of the Messenger of Allah! Would it be proper for me to compare it to the Saheefa of Zayd and Yahya? He gave me permission to do that and said: I consider you worthy of that. |
| فَنَظَرْتُ وَ اِذَا هُمَا اَمْرٌ وَاحِدٌ وَ لَمْ اَجِدْ حَرْفًا مِنْهَا يُخَالِفُ مَا فِي الصَّحِيْفَةِ الْاُخْرٰى | fa-nazarto wa ezaa homaa amrun waahedun wa lam ajid harfan minhaa yokhaalefo maa fis saheefatil ukhraa | I looked, and I found the two to be a single thing. I did not find a single letter to differ from what was in the other Saheefa. |
| ثُمَّ اسْتَأْذَنْتُ اَبَا عَبْدِ اللَّهِ  فِي دَفْعِ الصَّحِيْفَةِ اِلَى ابْنَيْ عَبْدِ اللَّهِ بْنِ الْحَسَنِ، | summas taa-zanto abaa a’bdil laahe a’layhis salaamo fee daf-i’s saheefate elab nay a’bdil laahibnil hasane | Then I asked permission from Abu Abd Allah to hand over the Saheefa to the two sons of Abd Allah ibn al-Hasan. |
| فَقَالَ اِنَّ اللَّهَ يَأْمُرُكُمْ اَنْ تُؤَدُّوا الْاَمَانَاتِ اِلٰى‏ اَهْلِهَا، نَعَمْ فَادْفَعْهَا اِلَيْهِمَا | fa-qaala innal laaha yaamorokum an to-addul amaanaate ela ahlehaa, na-a’m fad-fa’-haa elayhemaa | He said: Allah commands you to deliver trusts back to their owners.[[84]](#footnote-84) Yes, hand it over to them. |
| فَلَمَّا نَهَضْتُ لِلِقَائِهِمَا قَالَ لِيْ مَكَـانَكَ | falammaa nahazto le-leqaa-ehemaa qaala lee makaanaka | When I rose to go and meet them, he said to me: Stay in your place. |
| ثُمَّ وَجَّهَ اِلٰى مُحَمَّدٍ وَ اِبْرَاهِيْمَ فَجَاءَا | summa wajjaha elaa mohammadin wa ibraaheema fa-jaa-aa | Then he sent for Muhammad and Ibrahim, and they came. |
| فَقَالَ هٰذَا مِيْرَاثُ ابْنِ عَمِّكُمَا يَحْيٰى مِنْ اَبِيْهِ قَدْ خَصَّكُمْ بِهٖ دُونَ اِخْوَتِهٖ وَ نَحْنُ مُشْتَرِطُوْنَ عَلَيْكُمَا فِيْهِ شَرْطًا | faqaala haazaa meeraasubne a’mmekomaa yahyaa min abeehe qad khassakum behi doona ikhwatehi wa nahno mushtaretoona a’laykomaa feehe shartan | He said: This is the inheritance of the son of your paternal uncle, Yahya, from his father. He has singled you out for it instead of his own brothers. But we place upon you a condition concerning it. |
| فَقَالَا رَحِمَكَ اللَّهُ قُلْ فَقَوْلُكَ الْمَقْبُوْلُ | faqaalaa rahemakal laaho qul fa-qawlokal maqboolo | They said: Allah have mercy upon you! Tell us, for your word is accepted. |
| فَقَالَ لَا تَخْرُجَا بِهٰذِهِ الصَّحِيْفَةِ مِنَ الْمَدِيْنَةِ | faqaala laa takhrojaa behaazehis saheefate menal madeenate | He said: Leave not Medina with this Saheefa! |
| قَالَا وَ لِمَ ذَاكَ | qaalaa wa lema zaaka | They said: And why is that? |
| قَالَ اِنَّ ابْنَ عَمِّكُمَا خَافَ عَلَيْهَا اَمْرًا اَخَافُهُ اَنَا عَلَيْكُمَا. | qaala innabna a’mmekomaa khaafa a’layhaa amran akhaafohu anaa a’laykomaa | He said: The son of your paternal uncle feared for it what I fear for you. |
| قَالَا اِنَّمَا خَافَ عَلَيْهَا حِينَ عَلِمَ اَنَّهُ يُقْتَلُ | qaalaa innamaa khaafa a’layhaa heena a’lema annahu yuqtalo | They said: He only feared for it when he came to know he would be slain. |
| فَقَالَ اَبُو عَبْدِ اللَّهِ  وَ اَنْتُمَا فَلَا تَأْمَنَّا فَوَاللَّهِ اِنِّي لَاَعْلَمُ اَنَّكُمَا سَتَخْرُجَانِ كَمَا خَرَجَ، وَ سَتُقْتَلَانِ كَمَا قُتِلَ | faqaala aboo a’bdil laahe a’layhis salaamo wa antomaa falaa taa-mannaa fawal laahe innee la-a-a’lamo annakomaa satakhrojaane kamaa kharaja, wa sa-tuqtalaane kamaa qotela | Abu Abd Allah (a.s.) said: As for you - feel not secure! By Allah, I know that you will revolt as he revolted, and you will be slain as he was slain! |
| فَقَامَا وَ هُمَا يَقُولَانِ لَا حَوْلَ وَ لَا قُوَّةَ اِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ | faqaamaa wa homaa yaqoolaane laa hawla wa laa quwwata illaa billaahil a’liyyil a’zeeme | They arose, while they were saying: ‘There is no force and no strength save in Allah, the All-high, the All-mighty!’[[85]](#footnote-85) |
| فَلَمَّا خَرَجَا قَالَ لِيْ اَبُو عَبْدِ اللَّهِ  يَا مُتَوَكِّلُ كَيْفَ قَالَ لَكَ يَحْيٰى اِنَّ عَمِّي مُحَمَّدَ بْنَ عَلِيٍّ وَ ابْنَهٗ جَعْفَرًا دَعَوَا النَّاسَ اِلَى الْحَيَاةِ وَ دَعَوْنَاهُمْ اِلَى الْمَوْتِ | falammaa kharajaa qaala lee abu a’bdil laahe a’layhis salaamo yaa motawakkelo kayfa qaala laka yahyaa inna a’mmee mohammadabna a’liyyin wabnahu ja’faran da-a’wan naasa elal hayaate wa da-a’wnaahum elal mawte | When they revolted Abu Abd Allah (a.s.) said to me: O Mutawakkil! What did Yahya say to you? ‘Surely my paternal uncle Muhammad ibn Ali and his son Ja’far summon the people to life, but we summon them to death.’ |
| قُلْتُ نَعَمْ اَصْلَحَكَ اللَّهُ قَدْ قَالَ لِيَ ابْنُ عَمِّكَ يَحْيٰى ذٰلِكَ | qulto na-a’m as-lahakal laaho qad qaala leyabno a’mmeka yahyaa zaaleka | I said: Yes, Allah set you right! The son of your paternal uncle Yahya said that to me. |
| فَقَالَ يَرْحَمُ اللَّهُ يَحْيٰى، اِنَّ اَبِيْ حَدَّثَنِيْ عَنْ اَبِيْهِ عَنْ جَدِّهٖ عَنْ عَلِيٍّ  اَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهٖ اَخَذَتْهُ نَعْسَةٌ وَ هُوَ عَلٰى مِنْبَرِهٖ | faqaala yarhamul laaho yahyaa, inna abee haddasanee a’n abeehe a’n jaddehi a’n aliyyin a’layhis salaamo anna rasoolal laahe sallal laaho a’layhe wa aalehi akhazatho na’satun wa howa a’laa minbarehi | 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. |
| فَرَاٰى فِي مَنَامِهٖ رِجَالًا يَنْزُونَ عَلٰى مِنْبَرِهِ نَزْوَ الْقِرَدَةِ يَرُدُّونَ النَّاسَ عَلٰى اَعْقَابِهِمُ الْقَهْقَرٰى | fa-ra-aa fee manaamehi rejaalan yanzoona a’laa minbarehi nazwal qeradate yaruddoonan naasa a’laa a-a’qaabehemul qahqaraa | He saw in a vision some men leaping upon his pulpit like monkeys and making the people retrace their steps. |
| فَاسْتَوٰى رَسُوْلُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهٖ جَالِسًا وَ الْحُزْنُ يُعْرَفُ فِي وَجْهِهٖ | fas-tawaa rasoolul laahe sallal laaho a’layhe wa aalehi jaalesan wal-huzno yoa’rafo fee wajhehi | So the Messenger of Allah sat down (s.a.w.a.), and sorrow was apparent on his face. |
| فَاَتَاهُ جِبْرِيلُ  بِهٰذِهِ الْآيَةِ | fa-ataaho jibreelo a’layhis salaamo be-haazehil aayate | Then Gabriel (a.s.) came to him with this verse: |
| وَ ما جَعَلْنَا الرُّؤْيَا الَّتِي اَرَيْنَاكَ اِلَّا فِتْنَةً لِلنَّاسِ وَ الشَّجَرَةَ الْمَلْعُونَةَ فِي الْقُرْآنِ وَ نُخَوِّفُهُمْ فَمَا يَزِيْدُهُمْ اِلَّا طُغْيَانًا كَبِيْرًا يَعْنِيْ بَنِيْ اُمَيَّةَ | wa maa ja-a’lnar roayal latee araynaaka illaa fitnatal lin-naase wash-shajaratal mal-o’onata fil qur-aane wa nokhawwefohum famaa yazeedohum illaa tughyaanan kabeeran ya’nee banee omayyata | 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.[[86]](#footnote-86) |
| قَالَ يَا جِبْرِيلُ اَ عَلٰى عَهْدِيْ يَكُوْنُوْنَ وَ فِي زَمَنِي | qaala yaa jibreelo a a’laa a’hdee yakoonoona wa fee zamaanee? | He said: O Gabriel! Will they be in my period and my time? |
| قَالَ لَا، وَ لٰكِنْ تَدُوْرُ رَحَى الْاِسْلَامِ مِنْ مُهَاجَرِكَ فَتَلْبَثُ بِذٰلِكَ عَشْرًا، ثُمَّ تَدُوْرُ رَحَى الْاِسْلَامِ عَلٰى رَأْسِ خَمْسَةٍ وَ ثَلَاثِيْنَ مِنْ مُهَاجَرِكَ | qaala laa, wa laakin tadooro rahal islaame min mohaajareka fatalbaso be-zaaleka a’shran, summa tadooro rahal islaame a’laa raase khamsatin wa salaaseena min mohaajareka | 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, |
| فَتَلْبَثُ بِذٰلِكَ خَمْسًا، ثُمَّ لَا بُدَّ مِنْ رَحٰى ضَلَالَةٍ هِيَ قَائِمَةٌ عَلٰى قُطْبِهَا، ثُمَّ مُلْكُ الْفَرَاعِنَةِ | fa-talbaso be-zaaleka khamsan, summa laa budda min rahaa zalaalatin heya qaaematun a’laa qutbehaa, summa mulkul faraa-e’nate | 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. |
| قَالَ وَ اَنْزَلَ اللَّهُ تَعَالٰى فِي ذٰلِكَ | qaala wa anzalal laaho ta-a’alaa fee zaaleka | He said: Allah sent down concerning that: |
| اِنَّا اَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ، وَ مَا اَدْرَاكَ ما لَيْلَةُ الْقَدْرِ، لَيْلَةُ الْقَدْرِ خَيْرٌ مِنْ اَلْفِ شَهْرٍ | innaa anzalnaaho fee laylatin qadre, wa maa adraaka maa laylatul qadre, laylatul qadre khayrun min alfe shahr | 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[[87]](#footnote-87) in which the Umayyads rule, |
| تَمْلِكُهَا بَنُوْ اُمَيَّةَ لَيْسَ فِيْهَا لَيْلَةُ الْقَدْرِ | tamlekohaa banoo umayyata laysa feehaa laylatul qadre | during which time there will be no Night of Decree. |
| قَالَ فَاَطْلَعَ اللَّهُ عَزَّ وَ جَلَّ نَبِيَّهٗ  اَنَّ بَنِيْ اُمَيَّةَ تَمْلِكُ سُلْطَانَ هٰذِهِ الْاُمَّةِ وَ مُلْكَهَا طُوْلَ هٰذِهِ الْمُدَّةِ | qaala fa-atla-a’l laaho a’zza wa jalla nabiyyahu a’layhis salaamo anna banee umayyata tamleko sultaana haazehil ummate wa mulkehaa toola haazehil muddate | 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. |
| فَلَوْ طَاوَلَتْهُمُ الْجِبَالُ لَطَالُوْا عَلَيْهَا حَتّٰى يَأْذَنَ اللَّهُ تَعَالٰى بِزَوَالِ مُلْكِهِمْ، وَ هُمْ فِي ذٰلِكَ يَسْتَشْعِرُوْنَ عَدَاوَتَنَا اَهْلَ الْبَيْتِ وَ بُغْضَنَا | fa-law taawalat-homul jebaalo la-taaloo a’layhaa hattaa yaa-zanal laaho ta-a’alaa be-zawaale mulkehim, wa hum zaaleka yastash-e’roona a’daawatanaa ahlal bayte wa bughzanaa | 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. |
| اَخْبَرَ اللَّهُ نَبِيَّهٗ بِمَا يَلْقٰى اَهْلُ بَيْتِ مُحَمَّدٍ وَ اَهْلُ مَوَدَّتِهِمْ وَ شِيْعَتُهُمْ مِنْهُمْ فِي اَيَّامِهِمْ وَ مُلْكِهِمْ | akhbaral laaho nabiyyahu bemaa yalqaa ahlo bayte mohammadin wa ahlo mawaddatehim wa shee-a’tohum minhum fee ayyaamehim wa mulkehim | Allah gave news to His Prophet concerning what the Folk of the House of Muhammad, the people of love for them, and their partisans would meet from the Umayyads during their days and their kingdom. |
| قَالَ وَ اَنْزَلَ اللَّهُ تَعَالَى فِيهِمْ | qaala wa anzalal laaho ta-a’alaa feehim | He said: Allah sent down concerning them: |
| اَ لَمْ تَرَ اِلَى الَّذِيْنَ بَدَّلُوا نِعْمَتَ اللَّهِ كُفْرًا وَ اَحَلُّوْا قَوْمَهُمْ دَارَ الْبَوَارِ جَهَنَّمَ يَصْلَوْنَها وَ بِئْسَ الْقَرَارُ | alam tara elal lazeena baddaloo ne’matal laahe kufran wa ahalloo qawmahum daaral bawaare jahannama yaslawnahaa wa bea-sal qaraaro | 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![[88]](#footnote-88) |
| وَ نِعْمَةُ اللَّهِ مُحَمَّدٌ وَ اَهْلُ بَيْتِهٖ، حُبُّهُمْ اِيْمَانٌ يُدْخِلُ الْجَنَّةَ، وَ بُغْضُهُمْ كُفْرٌ وَ نِفَاقٌ يُدْخِلُ النَّارَ | wa ne’matul laahe mohammadun wa ahlo baytehi, hubbohum eemaanun yudkhelul jannata, wa bughzohum kufrun wa nefaaqun yudkhelun naara | 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. |
| فَاَسَرَّ رَسُوْلُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهٖ ذٰلِكَ اِلٰى عَلِيٍّ وَ اَهْلِ بَيْتِهٖ | fa-asarra rasoolul laahe sallal laaho a’layhe wa aalehi zaaleka elaa a’liyyin wa ahle baytehi | So the Messenger of Allah (s.a.w.a.) confided that to Ali and the Folk of his House. |
| قَالَ ثُمَّ قَالَ اَبُو عَبْدِ اللَّهِ  مَا خَرَجَ وَ لَا يَخْرُجُ مِنَّا اَهْلَ الْبَيْتِ اِلٰى قِيَامِ قَائِمِنَا اَحَدٌ | qaala summa qaala abu a’bdil laahe a’layhis salaamo maa kharaja wa laa yakhrojo minnaa ahlal bayte elaa qeyaame qaa-emenaa ahadun | He said: Then Abu Abd Allah said (a.s.): Before the rise of our Qa’im[[89]](#footnote-89) not one of us Folk of the House has revolted or will revolt |
| لِيَدْفَعَ ظُلْمًا اَوْ يَنْعَشَ حَقًّا اِلَّا اصْطَلَمَتْهُ الْبَلِيَّةُ، وَ كَانَ قِيَامُهٗ زِيَادَةً فِيْ مَكْرُوْهِنَا وَ شِيْعَتِنَا | le-yad-fa-a’ zulman aw yan-a’sha haqqan illas talamathul baliyyato, wa kaana qeyaamohu zeyaadatan fee makroohenaa wa shee-a’tenaa | to repel an injustice or to raise up a right, without affliction uprooting him and without his uprising increasing the adversity of us and our partisans. |
| قَالَ الْمُتَوَكِّلُ بْنُ هَارُونَ ثُمَّ اَمْلَى عَلَيَّ اَبُو عَبْدِ اللَّهِ  الْاَدْعِيَةَ وَ هِيَ خَمْسَةٌ وَ سَبْعُوْنَ بَابًا، سَقَطَ عَنِّيْ مِنْهَا اَحَدَ عَشَرَ بَابًا، وَ حَفِظْتُ مِنْهَا نَيِّفًا وَ سِتِّيْنَ بَابًا | qaalal motawakkelubno haaroona summa amlaa a’layya abu a’bdil laahe a’layhis salaamul ad-e’yata wa heya khamsatun wa sab-o’ona baaban, saqata a’nnee minhaa ahada a’shara baaban, wa hafizto minhaa nayyefan wa sitteena baaban | Al-Mutawakkil ibn Harun said: Then Abu Abd Allah dictated to me the supplications, which are seventy-five chapters. Of them eleven chapters have escaped me, while I have safeguarded sixty-some. |
| وَ حَدَّثَنَا اَبُو الْمُفَضَّلِ قَالَ وَ حَدَّثَنِيْ مُحَمَّدُ بْنُ الْحَسَنِ بْنِ رُوزْبِهَ اَبُوْ بَكْرٍ الْمَدَائِنِيُّ الْكَـاتِبُ نَزِيْلُ الرَّحْبَةِ فِيْ دَارِهٖ | wa haddasanaa abul mufazzale qaala wa haddasanee mohammadubnul hasan ibne roozbeha abu bakrenil madaa-eniyyul kaatebo nazeelur rahbate fee daarehi | Abul-Mufazzal related to us.[[90]](#footnote-90) He said: Muhammad ibn al-Hasan ibn Ruzbih Abu Bakr al-Mada’ini[[91]](#footnote-91) the scribe, who lived in Rahba, related to us in his house. |
| قَالَ حَدَّثَنِيْ مُحَمَّدُ بْنُ اَحْمَدَ بْنِ مُسْلِمٍ الْمُطَهَّرِيُّ | qaala haddasanee mohammadubno ahmadabne muslemil motahhariyyo | He said: Muhammad ibn Ahmad ibn Muslim al-Mutahhari[[92]](#footnote-92) related to me. |
| قَالَ حَدَّثَنِيْ اَبِيْ عَنْ عُمَيْرِ بْنِ مُتَوَكِّلٍ الْبَلْخِيِّ عَنْ اَبِيْهِ الْمُتَوَكِّلِ بْنِ هَارُوْنَ‏ | qaala haddasanee abee a’n o’mayribne motawakkelenil balkhiyye a’n abeehil motawakkel ibne haaroona | He said: My father related to me from Umayr ibn Mutawakkil al-Balkhi from his father al-Mutawakkil ibn Harun. |
| قَالَ لَقِيتُ يَحْيَى بْنَ زَيْدِ بْنِ عَلِيٍّ عَلَيْهِمَا السَّلَامُ فَذَكَرَ الْحَدِيْثَ بِتَمَامِهٖ اِلٰى رُؤْيَا النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ | qaala laqeeto yahyabna zayd ibne aliyyin a’layhemas salaamo fa-zakaral hadeesa betamaamehi elaa roa-yan nabiyye sallal laaho a’layhe wa aalehil | He said: I met Yahya ibn Zayd ibn Ali (a.s.). Then he mentioned the whole hadees including the vision of the Prophet (s.a.w.a.) |
| الَّتِي ذَكَرَهَا جَعْفَرُ بْنُ مُحَمَّدٍ عَنْ آبَائِهٖ صَلَوَاتُ اللَّهِ عَلَيْهِمْ | latee zakarahaa ja’farubno mohammadin a’n aabaa-ehi salawaatul laahe a’layhim | which was mentioned by Ja’far ibn Muhammad from his fathers (a.s.). |
| وَ فِي رِوَايَةِ الْمُطَهَّرِيِّ ذِكْرُ الْاَبْوَابِ وَ هِيَ | wa fee rewaayatil motahhariyye zikrul abwaabe wa heyat | In al-Mutahhari’s version, the chapter headings are mentioned. They are: |
| التَّحْمِيدُ لِلَّهِ عَزَّ وَ جَلَّ | tahmeedo lillaahe a’zzawajalla | 1. In Praise of Allah |
| الصَّلَاةُ عَلٰى مُحَمَّدٍ وَ آلِهِ | as-salaato a’laa mohammadin wa aalehi | 2. Blessing upon Muhammad and his Household |
| الصَّلَاةُ عَلٰى حَمَلَةِ الْعَرْشِ | as-salaato a’laa hamalate a’rshe | 3. Blessing upon the Bearers of the Throne |
| الصَّلَاةُ عَلٰى مُصَدِّقِي الرُّسُلِ | as-salaato a’laa mosaddeqir rosole | 4. Blessing upon the Attesters of the Throne |
| دُعَاؤُهٗ لِنَفْسِهٖ وَ خَاصَّتِهٖ | do-a’a-ohu lenafsehi wa khaas-satehi | 5. His Supplication for himself and his Special Friends |
| دُعَاؤُهٗ عِنْدَ الصَّبَاحِ وَ الْمَسَاءِ | do-a’a-ohu i’ndas sabaahe wal-masaa-e | 6. His Supplication in the Morning and Evening |
| دُعَاؤُهٗ فِي الْمُهِمَّاتِ | do-a’a-ohu fil mohimmaate | 7. His Supplication in Worrisome Tasks |
| دُعَاؤُهٗ فِي الْاِسْتِعَاذَةِ | do-a’a-ohu fil iste-a’azate | 8. His Supplication in Seeking Refuge |
| دُعَاؤُهٗ فِي الْاِشْتِيَاقِ | do-a’a-ohu fil isteyaaqe | 9. His Supplication in Yearning |
| دُعَاؤُهٗ فِي اللَّجَاِ اِلَى اللَّهِ تَعَالٰى | do-a’a-ohu fil laja-e elal laahe ta-a’alaa | 10. His Supplication in Seeking Asylum with Allah |
| دُعَاؤُهٗ بِخَوَاتِمِ الْخَيْرِ | do-a’a-ohu be-khawaatemil khayre | 11. His Supplication for Good Outcomes |
| دُعَاؤُهٗ فِي الْاِعْتِرَافِ | do-a’a-ohu fil e-a’teraafe | 12. His Supplication in Confession |
| دُعَاؤُهٗ فِي طَلَبِ الْحَوَائِجِ | do-a’a-ohu fee talabil hawaa-eje | 13. His Supplication in Seeking Needs |
| دُعَاؤُهٗ فِي الظُّلَامَاتِ | do-a’a-ohu fiz zolaamaate | 14. His Supplication in Acts of Wrongdoing |
| دُعَاؤُهٗ عِنْدَ الْمَرَضِ | do-a’a-ohu i’ndal maraze | 15. His Supplication When Sick |
| دُعَاؤُهٗ فِي الْاِسْتِقَالَةِ | do-a’a-ohu fil isteqaalate | 16. His Supplication in Asking for Release from Sins |
| دُعَاؤُهٗ عَلٰى الشَّيْطَانِ | do-a’a-ohu a’lash shaytaane | 17. His Supplication Against Satan |
| دُعَاؤُهٗ فِي الْمَحْذُوْرَاتِ‏ | do-a’a-ohu fil mahzooraate | 18. His Supplication in Perils |
| دُعَاؤُهٗ فِي الْاِسْتِسْقَاءِ | do-a’a-ohu fil istisqaa-e | 19. His Supplication in Asking for Rain during a Drought |
| دُعَاؤُهٗ فِي مَكَارِمِ الْاَخْلَاقِ | do-a’a-ohu fee makaaremil akhlaaq | 20. His Supplication on Noble Moral Traits |
| دُعَاؤُهٗ اِذَا حَزَنَهٗ اَمْرٌ | do-a’a-ohu ezaa hazanahu amrun | 21. His Supplication when Something made him Sorrowful |
| دُعَاؤُهٗ عِنْدَ الشِّدَّةِ | do-a’a-ohu i’ndash shiddate | 22. His Supplication in Hardship |
| دُعَاؤُهٗ بِالْعَافِيَةِ | do-a’a-ohu bil a’afeyate | 23. His Supplication for Well-Being |
| دُعَاؤُهٗ لِاَبَوَيْهِ | do-a’a-ohu le-abawayhe | 24. His Supplication for his Parents |
| دُعَاؤُهٗ لِوُلْدِهٖ | do-a’a-ohu lewuldehi | 25. His Supplication for his Children |
| دُعَاؤُهٗ لِجِيْرَانِهٖ وَ اَوْلِيَائِهٖ | do-a’a-ohu le-jeeraanehi wa awleyaa-ehi | 26. His Supplication for his Neighbours and Friends |
| دُعَاؤُهٗ لِاَهْلِ الثُّغُوْرِ | do-a’a-ohu le-ahlis soghoore | 27. His Supplication for the People of the Frontiers |
| دُعَاؤُهٗ فِي التَّفَزُّعِ | do-a’a-ohu fit-tafazzo-e’ | 28. His Supplication in Fleeing |
| دُعَاؤُهٗ اِذَا قُتِّرَ عَلَيْهِ الرِّزْقُ | do-a’a-ohu ezaa quttera a’layhir rizqo | 29. His Supplication when his Provision was Stinted |
| دُعَاؤُهٗ فِي الْمَعُونَةِ عَلٰى قَضَاءِ الدَّيْنِ | do-a’a-ohu fil ma-o’onate a’laa qazaa-id dayne | 30. His Supplication for Help in Repaying Debt |
| دُعَاؤُهٗ بِالتَّوْبَةِ | do-a’a-ohu bit-tawbate | 31. His Supplication in Repentance |
| دُعَاؤُهٗ فِي صَلَاةِ اللَّيْلِ | do-a’a-ohu fee salaatil layle | 32. His Supplication in the Night Prayer |
| دُعَاؤُهٗ فِي الْاِسْتِخَارَةِ | do-a’a-ohu fil istekhaarate | 33. His Supplication in Asking for the Best |
| دُعَاؤُهٗ اِذَا ابْتُلِيَ اَوْ رَاٰى مُبْتَلًى بِفَضِيْحَةٍ بِذَنْبٍ | do-a’a-ohu ezab toleya aw ra-aa mubtalan be-fazeehatin be-zambin | 34. His Supplication when Afflicted |
| دُعَاؤُهٗ فِي الرِّضَا بِالْقَضَاءِ | do-a’a-ohu fir-rezaa bil-qazaa-e | 35. His Supplication in Satisfaction with the Decree of Allah |
| دُعَاؤُهٗ عِنْدَ سَمَاعِ الرَّعْدِ | do-a’a-ohu i’nda samaa-i’r ra’de | 36. His Supplication upon Hearing Thunder |
| دُعَاؤُهٗ فِي الشُّكْرِ | do-a’a-ohu fish-shukre | 37. His Supplication in Giving Thanks |
| دُعَاؤُهٗ فِي الْاِعْتِذَارِ | do-a’a-ohu file-a’tezaare | 38. His Supplication in Asking for Pardon |
| دُعَاؤُهٗ فِي طَلَبِ الْعَفْوِ | do-a’a-ohu fee talabil a’fWE | 39. His Supplication in Seeking Pardon |
| دُعَاؤُهٗ عِنْدَ ذِكْرِ الْمَوْتِ‏ | do-a’a-ohu i’nda zikril mawte | 40. His Supplication when Death was Mentioned |
| دُعَاؤُهٗ فِي طَلَبِ السَّتْرِ وَ الْوِقَايَةِ | do-a’a-ohu fee talabis sitre wal weqaayate | 41. His Supplication in Asking for Covering and Protection |
| دُعَاؤُهٗ عِنْدَ خَتْمِهِ الْقُرْآنَ | do-a’a-ohu i’nda khatmehil qur-aana | 42. His Supplication upon completing a Reading of the Qur’an |
| دُعَاؤُهٗ اِذَا نَظَرَ اِلَى الْهِلَالِ | do-a’a-ohu ezaa nazara elal helaale | 43. His Supplication when he looked at the New Crescent Moon |
| دُعَاؤُهٗ لِدُخُوْلِ شَهْرِ رَمَضَانَ | do-a’a-ohu le-dokhoole shahre ramazaana | 44. His Supplication for the Coming of the Month of Ramazan |
| دُعَاؤُهٗ لِوَدَاعِ شَهْرِ رَمَضَانَ | do-a’a-ohu le-we-daa-e’ shahre ramazaana | 45. His Supplication in Bidding Farewell to the Month of Ramazan |
| دُعَاؤُهٗ فِي عِيدِ الْفِطْرِ وَ الْجُمُعَةِ | do-a’a-ohu fee e’edil fitre wal-jomo-a’te | 46. His Supplication for the Day of Fast-Breaking and Friday |
| دُعَاؤُهٗ فِي يَوْمِ عَرَفَةَ | do-a’a-ohu fee yawme a’rafata | 47. His Supplication on Day of Arafah |
| دُعَاؤُهٗ فِي يَوْمِ الْاَضْحَى وَ الْجُمُعَةِ | do-a’a-ohu fee yawmil azhaa wal-jomo-a’te | 48. His Supplication on the Day of Sacrifice and Friday |
| دُعَاؤُهٗ فِي دَفْعِ كَيْدِ الْاَعْدَاءِ | do-a’a-ohu fee daf-e’ kaydil a-a’daa-e | 49. His Supplication in Repelling the Trickery of Enemies |
| دُعَاؤُهٗ فِي الرَّهْبَةِ | do-a’a-ohu fir-rahbate | 50. His Supplication in Fear |
| دُعَاؤُهٗ فِي التَّضَرُّعِ وَ الْاِسْتِكَانَةِ | do-a’a-ohu fit-tazarro-e’ wal-istekaanate | 51. His Supplication in Pleading and Abasement |
| دُعَاؤُهٗ فِي الْاِلْحَاحِ | do-a’a-ohu fil-ilhaahe | 52. His Supplication in Imploring |
| دُعَاؤُهٗ فِي التَّذَلُّلِ | do-a’a-ohu fit-tazallole | 53. His Supplication in Abasing himself |
| دُعَاؤُهٗ فِي اسْتِكْشَافِ الْهُمُومِ | do-a’a-ohu fis tikshaafil homoome | 54. His Supplication for the Removal of Worries |
| وَ بَاقِي الْاَبْوَابِ بِلَفْظِ اَبِيْ عَبْدِ اللَّهِ الْحَسَنِيِّ رَحِمَهُ اللَّهُ | wa baaqil abwaabe be-lafze abi a’bdil laahil hasaniyye rahemahul laaho | The remaining chapter headings are in the words of Abu Abd Allah al-Hasani (r.a.).[[93]](#footnote-93) |
| حَدَّثَنَا اَبُوْ عَبْدِ اللَّهِ جَعْفَرُ بْنُ مُحَمَّدٍ الْحَسَنِيُّ | haddasanaa abu a’bdil laahe ja’farubn mohammadenil hasaniyyo | Abu Abd Allah Ja’far ibn Muhammad al-Hasani related to us.[[94]](#footnote-94) |
| قَالَ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُمَرَ بْنِ خَطَّابٍ الزَّيَّاتُ | qaala haddasanaa a’bdul laahibno o’marabnil khattaabeniz zayyaato | He said: Abd Allah ibn Umar ibn Khattab al-Zayyat related to us. |
| قَالَ حَدَّثَنِيْ خَالِي عَلِيُّ بْنُ النُّعْمَانِ الْاَعْلَمُ | qaala haddasanee khaalee a’liyyubnun noa’maanil a-a’lamo | He said: My maternal Ali ibn al-Nu’man al-A’lam related to us. |
| قَالَ حَدَّثَنِيْ عُمَيْرُ بْنُ مُتَوَكِّلٍ الثَّقَفِيُّ الْبَلْخِيُّ عَنْ اَبِيْهِ مُتَوَكِّلِ بْنِ هَارُوْنَ | qaala haddasanee o’mayrubno motawakkelenis saqafiyyul balkhiyyo a’n abeehe motawakkil ibne haaroona | He said: Umayr ibn Mutawakkil al-Saqafi al-Balkhi related to us from his father Mutawakkil ibn Harun. |
| قَالَ اَمْلٰى عَلَيَّ سَيِّدِي الصَّادِقُ، اَبُو عَبْدِ اللَّهِ جَعْفَرُ بْنُ مُحَمَّدٍ | qaala amlaa a’liyya sayyedis saadeqo, abu a’bdil laahe ja’farubno mohammadin | He said: My truthful master, Abu Abd Allah Ja’far ibn Muhammad dictated to me. |
| قَالَ اَمْلٰى جَدِّيْ عَلِيُّ بْنُ الْحُسَيْنِ عَلٰى اَبِي مُحَمَّدِ بْنِ عَلِيٍّ عَلَيْهِمْ اَجْمَعِيْنَ السَّلَامُ بِمَشْهَدٍ مِنِّي. | qaala amlaa jaddee a’liyyubnul husayne a’laa abee mohammad ibne a’liyyin a’layhim ajma-e’enas salaamo be-mashhadin minnee. | He said: My grandfather Ali ibn al-Husain dictated to my father Muhammad ibn Ali (a.s.) while I was witness: |

# Supplications

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| وَ كَانَ مِنْ دُعَآئِهٖ   اِذَا ابْتَدَاَ بِالدُّعَاءِ بَدَاَ  بِالتَّحْمِيدِ لِلَّهِ عَزَّ وَ جَلَّ وَ الثَّنَاءِ عَلَيْهِ  فَقَالَ : | wa kaana min dua’ehi (a.s.) ezab tada-a bid-do-a’aa-e badaa bit-tahmeede lillaahe a’zza wa jalla was-sanaa-e a’layhe faqaala | 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: |
| اَلْحَمْدُ لِلّٰهِ | Alhamdo lillaahil | Praise belongs to Allah, |
| الْاَوَّلِ بِلَا اَوَّلٍ كَانَ قَبْلَهٗ | Awwale belaa awwalin kaana qablahu | the First, without a first before Him, |
| وَالْاٰخِرِ بِلَا اٰخِرٍ يَكُوْنُ بَعْدَهٗ | Wal-aakhere belaa aakherin yakoono ba’dahul | the Last, without a last behind Him. |
| الَّذِىْ قَصُرَتْ عَنْ رُؤْيَتِهٖ اَبْصَارُ النَّاظِرِيْنَ | Laze qasorat a’n roayatehi absaarun naazereen | Beholders’ eyes fall short of seeing Him, |
| وَ عَجَزَتْ عَنْ نَعْتِهٖ اَوْهَامُ الْوَاصِفِيْنَ | Wa a’jazat a’n na’tehi awhaamul waasefeen | describers’ imaginations are not able to depict Him. |
| ابْتَدَعَ بِقُدْرَتِهِ الْخَلْقَ ابْتِدَاعًا | Ibtada-a’ bequdratehil khalqab tedaa-a’n | He originated the creatures through His power with an origination, |
| وَ اخْتَرَعَهُمْ عَلٰى مَشِيَّتِهِ اخْتِرَاعًا | Wakh tara-a’hum a’laa mashiyyatehikh ta-ra-a’n | He devised them in accordance with His will with a devising. |
| ثُمَّ سَلَكَ بِهِمْ طَرِيْقَ اِرَادَتِهٖ | Summa salaka behim tareeqa eraadatehi | Then He made them walk on the path of His desire, |
| وَ بَعَثَهُمْ فِىْ سَبِيْلِ مُحَبَّتِهٖ | Wa ba-a’sahum fee sabeele mohabbatehi | He sent them out on the way of His love. |
| لَا يَمْلِكُوْنَ تَاخِيْرًا عَمَّا قَدَّمَهُمْ اِلَيْهِ | Laa yamlekoona taakheeran a’mmaa qaddamahum elayhe | They cannot keep back from that to which He has sent them forward, |
| وَ لَا يَسْتَطِيْعُوْنَ تَقَدُّمًا اِلٰى مَا اَخَّرَهُمْ عَنْهُ | Wa laa yasta-tee-o’ono taqaddoman elaa maa akkharahum a’nho | nor can they go forward to that from which He has kept them back. |
| وَ جَعَلَ لِكُلِّ رُوْحٍ مِنْهُمْ قُوْتًا مَعْلُوْمًا مَقْسُوْمًا مِنْ رِزْقِهٖ | Wa ja-a’la lekulle roohim minhum qootan ma’looman maqsooman min rizqehi | He assigned from His provision to each of their spirits a nourishment known and apportioned. |
| لَا يَنْقُصُ مَنْ زَادَهٗ نَاقِصٌ | Laa yanqoso man zaadahu naaqesun | No decreaser decreases those whom He increases, |
| وَ لَا يَزِيْدُ مَنْ نَقَصَ مِنْهُمْ زَآئِدٌ | Wa laa yazeedo man naqasa minhum zaa-edun | no increaser increases those of them whom He decreases. |
| ثُمَّ ضَرَبَ لَهٗ فِى الْحَيٰوةِ اَجَلًا مَوْقُوْتًا | Summa zaraba lahu fil-hayaate ajalan mawqootan | Then for each spirit He strikes a fixed term in life, |
| وَ نَصَبَ لَهٗ اَمَدًا مَحْدُوْدًا | Wa nasaba lahu amadan mahdoodan | for each He sets up a determined end; |
| يَتَخَطَّاُ اِلَيْهِ بِاَيَّامِ عُمُرِهٖ | Yatakhattao elayhe be-ayyaame o’morehi | he walks toward it through the days of his span, |
| وَ يَرْهَقُهٗ بِاَعْوَامِ دَهْرِهٖ | Wa yarhaqohu be-a-a’waame dahrehi | he overtakes it through the years of his time. |
| حَتّٰى اِذَا بَلَغَ اَقْصٰى اَثَرِهٖ | Hattaa ezaa balagha aqsaa asarehi | Then, when he takes his final step |
| وَاسْتَوْعَبَ حِسَابَ عُمُرِهٖ | WAS-TAW-A’BA HESAABA O’MOREHI | and embraces the reckoning of his span, |
| قَبَضَهٗ اِلٰى مَا نَدَبَهٗ اِلَيْهِ مِنْ مَوْفُوْرِ ثَوَابِهٖ اَوْ مَحْذُوْرِ عِقَابِهٖ | Qabazahu elaa maa nadabahu elayhe min mawfoore sawaabehi aw mahzoore e’qaabehi | Allah seizes him to the abundant reward or the feared punishment to which He has called him, |
| لِيَجْزِىَ الَّذِيْنَ اَسَآؤُا بِمَا عَمِلُوْا وَ يَجْزِىَ الَّذِيْنَ اَحْسَنُوْا بِالْحُسْنٰى | leyajzeyal lazeena asaaa-oo bemaa a’meloo wa yajzeyal lazeena ahsanoo bil-husnaa | That He may repay those who do evil for what they have done and repay those who do good with goodness,[[95]](#footnote-95) |
| عَدْلًا مِنْهُ | a’dlan minho | as justice from Him |
| تَقَدَّسَتْ اَسْمَآؤُهٗ | taqaddasat asmaaa-ohu | (holy are His names, |
| وَ تَظَاهَرَتْ اٰلَآؤُهٗ | wa tazaaharat aalaaa-ohu | and manifest His boons). |
| لَا يُسْئَلُ عَمَّا يَفْعَلُ وَ هُمْ يُسْئَلُوْنَ | laa yus-alo a’mmaa yaf-a’lo wa hum yus-aloon | He shall not be questioned as to what He does, but they shall be questioned.[[96]](#footnote-96) |
| وَ الْحَمْدُ لِلّٰهِ الَّذِىْ | wal-hamdo lillaahil lazee | Praise belongs to Allah, for, |
| لَوْ حَبَسَ عَنْ عِبَادِهٖ مَعْرِفَةَ حَمْدِهٖ عَلٰى مَا اَبْلَاهُمْ مِنْ مِنَنِهٖ الْمُتَتَابِعَةِ وَ اَسْبَغَ عَلَيْهِمْ مِنْ نِعَمِهِ الْمُتَظَاهِرَةِ | law habasa a’n e’baadehi ma’refata hamdehi a’laa maa ablaahum min menanehil motataabea’te wa asbagha a’layhim min ne-a’mehil motazaaherate | had He withheld from His servants the knowledge to praise Him for the uninterrupted kindnesseswith which He has tried them[[97]](#footnote-97) and the manifest favours which He has lavished upon them, |
| لَتَصَرَّفُوْا فِىْ مِنَنِهٖ فَلَمْ يَحْمَدُوْهُ | le-tasarrafoo fee menanehi falam yahmadooho | they would have moved about in His kindnesses without praising Him, |
| وَ تَوَسَّعُوْا فِىْ رِزْقِهٖ فَلَمْ يَشْكُرُوْهُ | wa tawassa-o’o fee rizqehi falam yashkorooho | and spread themselves out in His provision without thanking Him. |
| وَ لَوْ كَانُوْا كَذٰلِكَ لَخَرَجُوْا مِنْ حُدُوْدِ الْاِنْسَانِيَّتِ اِلٰى حَدِّ الْبَهِيْمِيَّةِ فَكَانُوْا كَمَا وَصَفَ فِىْ مُحْكَمِ كِتَابِهٖ | wa law kaanoo kazaaleka la-kharajoo min hodoodil insaaniyyate elaa haddil baheemiyyate fa kaanoo kamaa wa safa fee mohkame ketaabehi | 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: |
| اِنْ هُمْ اِلاَّ كَالْاَنْعَامِ بَلْ هُمْ اَضَلُّ سَبِيْلًا | in hum illaa kal-an-a’ame bal hum azallo sabeelan | They are but as the cattle—nay, but they are further astray from the way!.[[98]](#footnote-98) |
| وَالْحَمْدُ لِلّٰهِ عَلٰى مَا | wal-hamdo lillaahe a’laa maa | Praise belongs to Allah, for |
| عَرَّفَنَا مِنْ نَفْسِهٖ | a’rrafanaa min nafsehi | the true knowledge of Himself He has given to us, |
| وَ اَلْهَمَنَا مِنْ شُكْرِهٖ | wa-alhamanaa min shukrehi | the thanksgiving He has inspired us to offer Him, |
| وَ فَتَحَ لَنَا مِنْ اَبْوَابِ الْعِلْمِ بِرُبُوْبِيَّتِهٖ | wa fataha lanaa min abwaabil i’lme be-roboobiyyatehi | the doors to knowing His Lordship He has opened for us, |
| وَ دَلَّنَا عَلَيْهِ مِنَ الْاِخْلَاصِ لَهٗ فِىْ تَوْحِيْدِهٖ | wa dallanaa a’layhe menal ikhlaase lahu fee tawheedehi | the sincerity towards Him in professing His Unity to which He has led us, |
| وَ جَنَّبَنَا مِنَ الْاِلْحَادِ وَالْشَكِّ فِىْ اَمْرِهٖ | wa jannabanaa menal ilhaade wash-shakke fee amrehi | and the deviation and doubt in His Command from which He has turned us aside; |
| حَمْدًا | hamdan | a praise through which we |
| نُعَمَّرُ بِهٖ فِيْمَنْ حَمِدَهٗ مِنْ خَلْقِهٖ | no-a’mmero behi feeman hamedahu min khalqehi | may be given long life among those of His creatures who praise Him, |
| وَ نَسْبِقُ بِهٖ مَنْ سَبَقَ اِلٰى رِضَاهُ وَ عَفْوِهٖ | wa nasbeqo behi man sabaqa elaa rezaaho wa ‘afwehi | and overtake those who have gone ahead toward His good pleasure and pardon; |
| حَمْدًا | hamdan | a praise through which |
| يُضِىْٓءُ لَنَا بِهٖ ظُلُمَاتِ الْبَرْزَخِ | yozeee-o lanaa behi zolomaatil barzakhe | He will illuminate for us the shadows of the interworld,[[99]](#footnote-99) |
| وَ يُسَهِّلُ عَلَيْنَا بِهٖ سَبِيْلَ الْمَبْعَثِ | wa yosahhelo a’laynaa behi sabeelal mab-a’se | ease for us the path of the Resurrection, |
| وَ يُشَرِّفُ بِهٖ مَنَازِلَنَا عِنْدَ مَوَاقِفِ الْاَشْهَادِ يَوْمَ تُجْزٰى كُلُّ نَفْسٍ بِمَا كَسَبَتْ وَ هُمْ لَا يُظْلَمُوْنَ | wa yosharrefo behi manaazelanaa i’nda mawaaqefil ash-haade yawma tujzaa kullo nafsin bemaa kasabat wa hum laa yuzlamoon | and raise up our stations at the standing places of the Witnesses[[100]](#footnote-100) on the day when every soul will be repaid for what it has earned -they shall not be wronged;[[101]](#footnote-101) |
| يَوْمَ لَا يُغْنِىْ مَوْلًى عَنْ مَوْلًى شَيْئًا وَّ لَا هُمْ يُنْصَرُوْنَ | yawma laa yughnee mawlan a’n mawlan shay-awn wa laa hum yunsaroon | the day a master shall avail nothing a client, and they shall not be helped;[[102]](#footnote-102) |
| حَمْدًا يَرْتَفِعُ مِنَّا اِلٰى اَعْلٰى عِلِّيِّيْنَ فِىْ كِتَابٍ مَرْقُوْمٍ يَشْهَدُهُ الْمُقَرَّبُوْنَ | hamdan yartafe-o’ minnaa elaa a-a’laa i’lliyyeena fee ketaabin marqoomin yash-hadohul moqarraboon | a praise which will rise up from us to the highest of the ‘Illiyun[[103]](#footnote-103) in a book inscribed, witnessed by those brought nigh,[[104]](#footnote-104) |
| حَمْدًا تَقَرُّ بِهٖ عُيُوْنُنَا اِذَا بَرِقَتِ الْاَبْصَارُ وَ تَبْيَضُّ بِهٖ وُجُوْهُنَا اِذَا اسْوَدَّتِ الْاَبْشَارُ | hamdan taqarro behi o’yoononaa ezaa bareqatil absaaro wa tabyazzo behiwojoohonaa ezas waddatil abshaaro | a praise whereby our eyes may be at rest when sight is dazzled,[[105]](#footnote-105) our faces whitened when skins are blackened,[[106]](#footnote-106) |
| حَمْدًا نُعْتَقُ بِهٖ مِنْ اَلِيْمِ نَارِ اللهِ اِلٰى كَرِيْمِ جِوَارِ اللهِ | hamdan no’taqo behi min aleeme naaril laahe elaa kareeme jewaaril laahe | a praise through which we may be released from Allah’s painful Fire and enter Allah’s generous neighbourhood, |
| حَمْدًا | hamdan | a praise by which |
| نُزَاحِمُ بِهٖ مَلَائِكَتَهُ الْمُقَرَّبِيْنَ | nozaahemo behi malaaa-ekatahul moqarrabeena | we may jostle the angels brought nigh |
| وَ نُضَامُّ بِهٖ اَنْبِيَآئَهُ الْمُرْسَلِيْنَ | wa nozaammo behi ambeyaaa-abul mursaleena | and join the prophets, the envoys, |
| فِىْ دَارِ الْمُقَامَةِ الَّتِىْ لَا تَزُوْلُ | fe daaril moqaamatil latee laa tazoolo | in a House of Permanence that does not remove, |
| وَ مَحَلِّ كَرَامَتِهِ الَّتِىْ لَا تَحُوْلُ | wa mahalle karaamatehil latee laa tahoolo | the Place of His Generosity that does not change. |
| وَالْحَمْدُ لِلّٰهِ الَّذِى | wal hamdo lillaahil lazikh | Praise belongs to Allah, who |
| اخْتَارَ لَنَا مَحَاسِنَ الْخَلْقِ | taara lanaa mahaasenal khalqe | chose for us the good qualities of creation, |
| وَ اَجْرٰى عَلَيْنَا طَيِّبَاتِ الرِّزْقِ | wa ajraa a’laynaa tayyebaatir rizqe | granted us the agreeable things of provision, |
| وَ جَعَلَ لَنَا الْفَضِيْلَةَ بِالْمَلَكَةِ عَلٰى جَمِيْعِ الْخَلْقِ | wa ja-a’la lanal fazeelata bil-malakate a’laa jamee-a’l khalqe | and appointed for us excellence through domination over all creation; |
| فَكُلُّ خَلِيْقَتِهٖ مُنْقَادَةٌ لَنَا بِقُدْرَتِهٖ وَ صَائِرَةٌ اِلٰى طَاعَتِنَا بِعِزَّتِهٖ | fa kullo khaleeqatehi munqaadatun lanaa be-qudratehi wa saa-eratun elaa taa-a’tenaa be-i’zzatehi | every one of His creatures submits to us through His power and comes to obey us through His might.[[107]](#footnote-107) |
| وَالْحَمْدُ لِلّٰهِ الَّذِىْ اَغْلَقَ عَنَّا بَابَ الْحَاجَةِ اِلاَّ اِلَيْهِ | wal hamdo lillaahil lazee agh-laqa a’nnaa baabal haajate illaa elayhe | Praise belongs to Allah, who locked for us the gate of need except toward Him. |
| فَكَيْفَ نُطِيْقُ حَمْدَهٗ | fakayfa noteeqo hamdahu | So how can we praise Him? |
| اَمْ مَتٰى نُوَدِّىْ شُكْرَهٗ لَا مَتٰى | am mataa nowaddee shukrahu laa mataa | When can we thank Him? Indeed, when? |
| وَالْحَمْدُ لِلّٰهِ الَّذِىْ | wal hamdo lillaahil lazee | Praise belongs to Allah, |
| رَكَّبَ فِيْنَا اٰلَاتِ الْبَسْطِ | rakkaba feenaa aalaatil baste | who placed within us the organs of expansion, |
| وَ جَعَلَ لَنَا اَدَوَاتِ الْقَبْضِ | wa ja-a’la lanaa adwaatil qabze | assigned for us the agents of contraction, |
| وَ مَتَّعَنَا بِاَرْوَاحِ الْحَيٰوةِ | wa mattaa-a’naa be-arwaahil hayaate | gave us to enjoy the spirits of life, |
| وَ اَثْبَتَ فِيْنَا جَوَارِحَ الْاَعْمَالِ | wa asbata feenaa jawaarehal a-a’maale | fixed within us the limbs of works, |
| وَ غَذَّانَا بِطَيِّبَاتِ الرِّزْقِ | wa ghazzanaa betayyebaatir rizqe | nourished us with the agreeable things of provision, |
| وَ اَغْنَا نَا بِفَضْلِهٖ | wa aghnenaa be-fazlehi | freed us from need through His bounty, |
| وَ اَقْنَانَا بِمَنِّهٖ | wa aqnenaa bemannehi | and gave us possessions through His kindness. |
| ثُمَّ اَمَرَنَا لِيَخْتَبِرَ طَاعَتَنَا | summa amaranaa be-yakhtabera taa-a’tanaa | Then He commanded us that He might test our obedience |
| وَ نَهَانَا لِيَبْتَلِىَ شُكْرَنَا | wa nahaanaa leyabtaleya shukranaa | and prohibited us that He might try our thanksgiving. |
| فَخَالَفْنَا عَنْ طَرِيْقِ اَمْرِهٖ | fa-khaalafnaa a’n tareeqe amrehi | So we turned against the path of His commandments |
| وَ رَكِبْنَا مُتُوْنَ زَجْرِهٖ | wa rakeibnaa motoona zajrehi | and mounted the backs of His warnings. |
| فَلَمْ يَبْتَدِرْنَا بِعُقُوْبَتِهٖ | falam yabtadirnaa be-o’qoobatehi | Yet He hurried us not to His punishment, |
| وَ لَمْ يُعَاجِلْنَا بِنِقْمَتِهٖ | wa lam yo-a’ajilnaa be-niqmatehi | nor hastened us on to His vengeance. |
| بَلْ تَاَنَّانَا بِرَحْمَتِهٖ تَكَرُّمًا | bal ta-annaanaa be-rahmatehi takarroman | No, He went slowly with us through His mercy, in generosity, |
| وَانْتَظَرَ مُرَاجَعَتَنَا بِرَافَتِهٖ حِلْمًا | wan tazara moraaja-a’tanaa be-raafatehi hilman | and awaited our return through His clemency, in mildness. |
| وَالْحَمْدُ لِلّٰهِ الَّذِىْ دَلَّنَا عَلَى التَّوْبَةِ الَّتِىْ لَمْ نُفِدْهَا اِلاَّ مِنْ فَضْلِهٖ | wal-hamdo lillaahizee dallanaa a’laat tawbatil latee lam nofidhaa illaa min fazlehi | Praise belongs to Allah, who showed us the way to repentance, which we would not have won save through His bounty. |
| فَلَوْ لَمْ نَعْتَدِدْ مِنْ فَضْلِهٖ اِلاَّ بِهَا | falaw lam na’tadid min fazlehi illaa behaa | Had we nothing to count as His bounty but this, |
| لَقَدْ حَسُنَ بَلَاؤُهٗ عِنْدَنَا | laqad hasona balaaa-ohu i’ndanaa | His trial of us would have been good, |
| وَ جَلَّ اِحْسَانُهٗ اِلَيْنَا | wa jalla ehaanohu elaynaa | His beneficence toward us great, |
| وَ جَسُمَ فَضْلُهٗ عَلَيْنَا | wa jasoma fazlohu a’laynaa | His bounty upon us immense. |
| فَمَا هٰكَذَا كَانَتْ سُنَّتُهٗ فِى التَّوْبَةٍ لِمَنْ كَانَ قَبْلَنَا | famaa haakazaa kaanat sunnatohu fit tawbate leman kaana qablanaa | For such was not His wont in repentance with those who went before us.[[108]](#footnote-108) |
| لَقَدْ وَضَعَ عَنَّا مَا لَا طَاقَةَ لَنَا بِهٖ | laqad wa-za-a’ a’nnaa maa laa taaqata lanaa behi | He has lifted up from us what we have not the strength to bear,[[109]](#footnote-109) |
| وَ لَمْ يُكَلِّفْنَا اِلاَّ وُسْعًا | wa lam yokallifnaa illaa wus-a’n | charged us only to our capacity,[[110]](#footnote-110) |
| وَ لَمْ يُجَشِّمْنَا اِلاَّ يُسْرًا | wa lam yohash-shimnaa illaa yusran | imposed upon us nothing but ease, |
| وَ لَمْ يَدَعَ لَاَحَدٍ مِنَّا حُجَّةً وَّ لَا عُذْرًا | wa lam yada-a’ la-ahadin minnaa hujjatawn wa laa u’zran | and left none of us with an argument or excuse. |
| فَالْهَالِكُ مِنَّا مَنْ هَلَكَ عَلَيْهِ | fal-haaleko minnaa man halaka a’layhe | So the perisher among us is he who perishes in spite of Him |
| وَ السَّعِيْدُ مِنَّا مَنْ رَغِبَ اِلَيْهِ | was-sa-e’edo minnaa man ragheba elayhe | and the felicitous among us he who beseeches Him. |
| وَالْحَمْدُ لِلّٰهِ بِكُلِّ مَا حَمِدَهٗ بِهٖ | wal-hamdo lillaahe be-kulle maa hamedahu behi | And praise belongs to Allah with all the praises of |
| اَدْنٰى مَلَآئِكَتِهٖ اِلَيْهِ | adnaa malaaa-ekatehi elayhe | His angels closest to Him, |
| وَ اَكْرَمُ خَلِيْقَتِهٖ عَلَيْهِ | wa akramo khaleeqatehi a’layhe | His creatures most noble in His eyes, |
| وَ اَرْضٰى حَامِدِيْهِ لَدَيْهِ | wa arzaa haamedeehe ladayhe | and His praisers most pleasing to Him; |
| حَمْدًا يَفْضُلُ سَآئِرَ الْحَمْدِ كَفَضْلِ رَبِّنَا عَلٰى جَمِيْعِ خَلْقِهٖ | hamdan yafzolo saa-eral hamde ka-fazle rabbenaa a’laa jamee-e’ khalqehi | a praise that may surpass other praises as our Lord surpasses all His creatures. |
| ثُمَّ لَهُ الْحَمْدُ | summa lahul hamdo | Then to Him belongs praise, |
| مَكَانَ كُلِّ نِعْمَةٍ لَهٗ عَلَيْنَا وَ عَلٰى جَمِيْعِ عِبَادِهِ الْمَاضِيْنَ وَ الْبَاقِيْنَ عَدَدَ مَا اَحَاطَ بِهٖ عِلْمُهٗ مِنْ جَمِيْعِ الْاَشْيَآءِ | makaana kulle nea’matin lahu a’laynaa wa a’laa jamee-e’ e’baadehil maazeena wal-baaqeena a’dada maa ahaata behi i’lmohu min jamee-i’l ash-yaaa-e | 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 مَكَانَ كُلِّ وَاحِدَةٍ مِنْهَا عَدَدُهَا اَضْعَافًا مُضَاعَفَةً اَبَدًا سَرْمَدًا اِلٰى يَوْمِ الْقِيٰمَةِ | wa makaana kulle waahedatin minhaa a’dadohaa aza-a’fan mozaa-a’fatan abadan sarmatan elaa yawmil qeyaamate | and in place of each of His favours, their number doubling and redoubling always and forever, to the Day of Resurrection; |
| حَمْدًا | hamdan | a praise |
| لَا مُنْتَهٰى لِحَدِّهٖ | laa muntahaa le-haddehi | whose bound has no utmost end, |
| وَ لَا حِسَابَ لِعَدَدِهٖ | wa laa hesaaba le-a’dadehi | whose number has no reckoning, |
| وَ لَا مَبْلَغَ لِغَايَتِهٖ | wa laa mablagha le-ghaayatehi | whose limit cannot be reached, |
| وَ لَا انْقِطَاعَ لِاَمَدِهٖ | wa lan qe-taa-e’ le-amadehi | whose period cannot be cut off; |
| حَمْدًا يَكُوْنُ | hamdan yakoono | a praise which will become |
| وُصْلَةً اِلٰى طَاعَتِهٖ وَ عَفْوِهٖ | wuslatan elaa taa-a’tehi wa a’fwehi | a link to His obedience and pardon, |
| وَ سَبَبًا اِلٰى رِضْوَاٰنِهٖ | wa sababan elaa rizwaanehi | a tie to His good pleasure, |
| وَ ذَرِيْعَةً اِلٰى مَغْفِرَتِهٖ | wa zaree-a’tan elaa maghferatehi | a means to His forgiveness, |
| وَ طَرِيْقًا اِلٰى جَنَّتِهٖ | wa tareeqan elaa jannatehi | a path to His Garden, |
| وَ خَفِيْرًا مِنْ نَقِمَتِهٖ | wa khafeeran min neqamatehi | a protector against His vengeance, |
| وَ اَمْنًا مِنْ غَضَبِهٖ | wa amnan min ghazabehi | a security against His wrath, |
| وَ ظَهِيْرًا عَلٰى طَاعَتِهٖ | wa zaheeran a’laa taa-a’tehi | an aid to obeying Him, |
| وَ حَاجِزًا عَنْ مَعْصِيَتِهٖ | wa haajezan an ma’seyatehi | a barrier against disobeying Him, |
| وَ عَوْنًا عَلٰى تَادِيَةِ حَقِّهٖ وَ وَظَآئِغِهٖ | wa a’wnan a’laa taadeyate haqqehi wa zaaa-e-ghehi | a help in fulfilling His right and His duties; |
| حَمْدًا نَسْعَدُ بِهٖ فِى السُّعَدَآءِ مِنْ اَوْلِيَآئِهٖ وَ نَصِيْرُ بِهٖ فِىْ نَظْمِ الشُهَدَآءِ بِسُيُوْفِ اَعْدَآئِهٖ | hamdan nas-a’do behi fis-so-a’daaa-e min awleyaaa-ehi wa naseero behi fee nazmish shoha-daaa-e be-soyoofe a-a’daaa-ehi | 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. |
| اِنَّهٗ وَ لِىٌّ حَمِيْدٌ. | innahu waliyyun hameed. | He is a Friend, Praiseworthy! |

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| وَ كَانَ مِنْ دُعَآئِهٖ  بَعْدَ هٰذَا التَّحْمِيدِ  فِي الصَّلَاةِ عَلٰى رَسُوْلِ اللَّهِ ﷺ | wa kaana min dua’ehi (a.s.) ba’da haazat tamheede fis-salaate a’laa rasoolil laahe (s.a.w.a.) | 2. After this praise of Allah he (a.s.) would supplicate by calling down blessings upon Allah’s Messenger (s.a.w.a.) |
| وَالْحَمْدُ لِلّٰهِ الَّذِىْ مَنَّ عَلَيْنَا بِمُحَمَّدٍ نَبِيِّهٖ صَلَّى اللهُ عَلَيْهٖ وَ آلِهٖ وَ سَلَّمَ دُوْنَ الْاُمَمِ الْمَاضِيَةِ وَ الْقُرُوْنِ السَّالِفَةِ | wal hamdo lillaahil lazee manna a’laynaa be-mohammadin nabiyyehi sallal laaho a’layhe wa aalehi wa sallama doonal omamil maazeyate wal-qoroonis saalefate | Praise belongs to Allah who was kind to us through Muhammad (s.a.w.a.) to the exclusion of past communities and bygone generations, |
| بِقُدْرَتِهٖ الَّتِىْ | bequdratehil latee | displaying thereby His power, |
| لَا تَعْجِزُ عَنْ شَىْءٍ وَ اِنْ عَظُمَ | laa ta’jezo a’n shay-in wa in a’zooma | which nothing can render incapable, though it be great, |
| وَ لَا يَفُوْتُهَا شَىْءٌ وَ اِنْ لَطُفَ | wa laa yafootohaa shay-un wa in latofa | and nothing can escape, though it be subtle. |
| فَخَتَمَ بِنَا عَلٰى جَمِيْعِ مَنْ ذَرَاَ | fa-khatama benaa a’laa jamee-e’ man za-ra-a | He sealed through us all He created, |
| وَ جَعَلَنَا شُهَدَآءَ عَلٰى مَنْ جَحَدَ | wa ja-a’lnaa shohadaaa-a a’laa man jahada | appointed us witnesses over those who deny, |
| وَ كَثَّرَنَا بِمَنِّهٖ عَلٰى مَنْ قَلَّ | wa kassaranaa be-mannehi a’laa man qalla | and increased us by His kindness over those who are few. |
| اَللّٰهُمَّ فَصَلِّ عَلٰى مُحَمَّدٍ | allaahumma fa-salle a’laa mohammadin | O Allah, bless Muhammad, |
| اَمِيْنِكَ عَلٰى وَحْيِكَ | ameeneka a’laa wahyeka | entrusted by Thee with Thy revelation, |
| وَ نَجِيْبِكَ مِنْ خَلْقِكَ | wa najeebeka min khalqeka | distinguished by Thee among Thy creatures, |
| وَ صَفِيِّكَ مِنْ عِبَادِكَ | wa safiyyeka min e’baadeka | devoted to Thee among Thy servants, |
| اِمَامِ الرَّحْمَةِ | emaamir rahmate | the imam of mercy, |
| وَ قَآئِدِ الْخَيْرِ | wa qaaa-edil khayre | the leader of good, |
| وَ مِفْتَاحِ الْبَرَكَةِ | wa miftaahil barakate | the key to blessing, |
| كَمَا نَصَبَ لِاَمْرِكَ نَفْسَهٗ | kamaa nasaba le-amreka nafsahu | who wearied his soul for Thy affairs, |
| وَ عَرَّضَ فِيْكَ لِلْمَكْرُوْهٖ بَدَنَهٗ | wa a’rraza feeka lilmakroohe badanahu | exposed his body to detested things for Thy sake, |
| وَ كَاشَفَ فِى الدُّعَآءِ اِلَيْكَ حَامَّتَهٗ | wa kaashafa fid-do-a’aa-e elayka haammatahu | showed open enmity toward his next of kin by summoning to Thee, |
| وَ حَارَبَ فِىْ رِضَاكَ اُسْرَتَهٗ | wa haaraba fee rezaaka usratahu | fought against his family for Thy good pleasure, |
| وَ قَطَعَ فِىْ اِحْيَآءِ دِيْنِكَ رَحْمَهٗ | wa qata-a’ fee ehyaaa-e deeneka rahmahu | cut the ties of the womb in giving life to Thy religion, |
| وَ اَقْصَى الْاَدْنَيْنَ عَلٰى جُحُوْدِهِمْ | wa aqsal adnayna a’laa johoodehim | sent far those close because of their denial, |
| وَ قَرَّبَ الْاَقْصَيْنَ عَلَى اسْتِجَابَتِهِمْ لَكَ | wa qarrabal aqsayna a’las tejaabatehim laka | brought near those far because of their response to Thee, |
| وَ وَالٰى فِيْكَ الْاَبْعَدِيْنَ | wa waalaa feekal ab-a’deena | showed friendship to the most distant for Thy sake, |
| وَ عَادٰى فِيْكَ الْاَقْرَبِيْنَ | wa a’adaa feekal aqrabeena | displayed enmity toward the nearest for Thy sake, |
| وَ اَدْاَبَ نَفْسَهٗ فِىْ تَبْلِيْغِ رِسَالَتِكَ | wa ad-a-ba nafsahu fee tableeghe resaalateka | made his soul persevere in delivering Thy message, |
| وَ اَتْعَبَهَا بِالدُّعَآءِ اِلٰى مِلَّتِكَ | wa at-a’bahaa bid-do-a’aa-e elaa millateka | tired it in summoning to Thy creed, |
| وَ شَغَلَهَا بِالنُّصْحِ لِاَهْلِ دَعْوَتِكَ | wa shaghalahaa bin-nushe le-ahle da’wateka | busied it in counseling those worthy of Thy summons, |
| وَ هَاجَرَ اِلٰى بِلَادِ الْغُرْبَةِ وَ مَحَلِّ النَّاىِ عَنْ مَوْطِنِ رَحْلِهٖ وَ مَوْضِعِ رِجْلِهٖ وَ مَسْقَطِ رَاْسِهٖ وَ مَاْنَسِ نَفْسِهٖ | wa haajara elaa belaadil ghurbate wa mahallin naaye a’n maw-tene rahlehi wa mawze-e’ rijlehi wa masqate raasehi wa maanase nafsehi | 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, |
| اِرَادَةً مِنْهُ لِاِعْزَازِ دِيْنِكَ | eraadatan minho le-ea’zaaze deeneka | desiring to exalt Thy religion |
| وَ اسْتِنْصَارًا عَلٰى اَهْلِ الْكُفْرِ بِكَ | was-tinsaaran a’laa ahlil kufre beka | and seeking help against those who disbelieved in Thee, |
| حَتَّى اسْتَتَبَّ لَهٗ مَا حَاوَلَ فِىْ اَعْدَآئِكَ | hattaas tatabba lahu maa haawala fee a-a’daaa-eka | until what he attempted against Thy enemies went well with him |
| وَاسْتَتَمَّ لَهٗ مَا دَبَّرَ فِى اَوْلِيَآئِكَ | was-tatamma lahu maa dabbara fee awleyaaa-eka | and what he arranged for Thy friends was accomplished. |
| فَنَهَدَ اِلَيْهِمْ مُسْتَفْتِحًا بِعَوْنِكَ وَ مُتَقَوِّيًّا عَلٰى ضَعْفِهٖ بِنَصْرِكَ | fanahada elayhim mustaftehan be-a’wneka wa mo-taqawweyan a’laa za’fehi be-nasreka | He rose up against them seeking victory through Thine aid, becoming strong in spite of his weakness with Thy help. |
| فَغَزَاهُمْ فِىْ عُقْرِ دِيَارِهِمْ | fa-ghazaahum fee o’qre deyaarehim | He fought against them in the centre of their cities |
| وَ هَجَمَ عَلَيْهِمْ فِىْ بُحْبُوْحَةِ قَرَارِهِمْ حَتّٰى ظَهَرَ اَمْرُكَ وَ عَلَكْ كَلِمَتُكَ وَ لَوْ كَرِهَ الْمُشْرِكُوْنَ | wa hajama a’layhim fee bohboohate qaraarehhim hattaa zahara amroka wa a’lak kalematoka wa law karehal mushrekoona | and attacked them in the midst of their dwellings, until Thy command prevailed, and Thy word rose up, though the idolaters were averse.[[111]](#footnote-111) |
| اَللّٰهُمَّ فَارْفَعْهٗ بِمَا كَدَحَ فِيْكَ اِلَى الدَّرَجَةِ الْعُلْيَا مِنْ جَنَّتِكَ حَتّٰى | allaahumma far-fa’hu bemaa kadaha feeka elad darajatil u’lyaa min jannateka hattaa | O Allah, so raise him, because of his labours for Thy sake, to the highest degree of Thy Garden,[[112]](#footnote-112) |
| لَا يُسَاوٰى فِىْ مَنْزِلَةٍ | laa yosaawaa fee manzelatin | that none may equal him in station, |
| وَ لَايُكَافَا فِىْ مَرْتَبَةٍ | wa laa yokaafaa fee martabatin | none may match him in level, |
| وَ لَا يُوَازِيْهُ لَدَيْكَ مَلَكُ مُقَرَّبٌ وَ لَا نَبِىُّ مُرْسَلُ | wa laa yowaazeeho ladayka malako moqarrabun wa laa nabiyyo mursalo | and no angel brought nigh or prophet sent out may parallel him in Thy sight. |
| وَ عَرِّفْهُ فِىْ اَهْلِهِ الطَّاهِرِيْنَ وَ اُمَّتِهِ الْمُوْئَمِنِيْنَ مِنْ حُسْنِ الشَّفَاعَةِ اَجَلَّ مَا وَعَدْتَهٗ | wa a’rrifho fee ahlehit taahereena wa ummatehil moa-tameneena min husnish shafaa-a’te ajalla maa wa-a’dtahu | And inform him concerning his Household the pure and his community the faithful of an excellent intercession, greater than what Thou hast promised him![[113]](#footnote-113) |
| يَا نَافِذَ الْعِدَةِ يَا وَافِىَ الْقَولِ | yaa naafezal e’date yaa waafeyal qawle | O Keeper of promises! O Faithful to Thy word! |
| يَا مُبَدِّلَ السَّيِّئٰاتِ بِاَضْعَافِهَا مِنَ الْحَسَنَاتِ | yaa mobaddelas sayye-aate be-az-a’afehaa menal hasanaate | O He who changes evil deeds into manifold good deeds![[114]](#footnote-114) |
| اِنَّكَ ذُوْا الْفَضْلِ الْعَظِيْمِ | innaka zul fazlil a’zeem. | Thou art of bounty abounding! |

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| وَ كَانَ مِنْ دُعَآئِهٖ   فِي الصَّلَاةِ عَلٰى حَمَلَةِ الْعَرْشِ وَ كُلِّ مَلَكٍ مُقَرَّبٍ | wa kaana min dua’ehi (a.s.) fis-salaate a’laa hamalatil a’rshe wa kulle malakin moqaarabin | 3. A Supplication in Calling down Blessings upon the Bearers of the Throne and Every Angel Brought Nigh |
| اَللّٰهُمَّ وَ حَمَلَةُ عَرْشِكَ الَّذِيْنَ | allaahumma wa hamalato a’rshekal lazeena | O Allah, as for the Bearers of Thy Throne,[[115]](#footnote-115) who |
| لَا يَفْتُرُوْنَ مِنْ تَسْبِيْحِكَ | laa yaftoroona min tasbeeheka | never flag in glorifying Thee, |
| وَ لَا يَسْاَمُوْنَ مِنْ تَقْدِيْسَكَ | wa laa yas-amoona min taqdeeseka | never become weary of calling Thee holy, |
| وَ لَا يَسْتَحْسِرُوْنَ مِنْ عِبَادَتِكَ | wa laa yastahseroona min e’baadateka | never tire of worshipping Thee, |
| وَ لَا يُؤْثِرُوْنَ التَّقْصِيْرَ عَلَى الْجِدِّ فِىْ اَمْرِكَ | wa laa yoaseroonat taqseera a’lal jidde fee amreka | never prefer curtailment over diligence in Thy command, |
| وَ لَا يَغْفُلُوْنَ عَنِ الْوَلَهِ اِلَيْكَ | wa laa yaghfoloona a’nil walahe elayka | and are never heedless of passionate love for Thee; |
| وَ اِسْرَافِيْلُ صَاحِبُ الصُّوْرِ الشَّاخِصُ الَّذِىْ يَنْتَظِرُ مِنْكَ الْاِذْنَ وَ حُلُوْلَ الْاَمْرِ فَيُنَبِّهُ بِالنَّفْخَةِ صَرْعٰى رَهَائِنَ الْقُبُوْرِ | wa israafeelo saahebus soorish shaakhesul lazee yantazero minkal izna wa holoolal amre fa-yonabbeho bin-nafkhate sar-a’a rahaa-enal qoboore | Seraphiel, the Owner of the Trumpet, fixed in his gaze, awaiting Thy permission and the descent of the Command, that he may arouse through the Blast the hostages thrown down in the graves; |
| وَ مِيْكَائِيْلُ ذُوالْجَاهِ عِنْدَكَ وَ الْمَكَانِ الرَّفِيْعِ مِنْ طَاعَتِكَ | wa meeqaa-eelo zul-jaahe i’ndaka wal makaanir rafee-e’ min taa-a’teka | Michael, possessor of standing with Thee and a raised up place in Thy obedience; |
| وَ جِبْرِيْلُ الْاَمِيْنُ عَلٰى وَحْيِكَ | wa jibreelul ameeno a’laa wahyekal | Gabriel, entrusted with Thy revelation, |
| الْمُطَاعُ فِىْ اَهْلِ سَمٰوَاتِكَ | motaa-o’ fee ahle samaawaatekal | obeyed by the inhabitants of Thy heavens, |
| الْمَكِيْنُ لَدَيْكَ الْمُقَرَّبُ عِنْدَكَ | makeeno ladaykal moqarrabo i’ndaka | distinguished in Thy Presence,[[116]](#footnote-116) brought nigh to Thee; |
| وَ الرُّوْحُ الَّذِىْ هُوَ عَلٰى مَلَائِكَةِ الْحُجُبِ | war-roohul lazee howa a’laa malaaa-ekatil hojobe | the spirit who is over the angels of the veils;[[117]](#footnote-117) |
| وَ الرُّوْحُ الَّذِىْ هُوَ مِنْ اَمْرِكَ | war-roohul lazee howa min amreka | and the spirit who is of Thy command[[118]](#footnote-118) - |
| اَللّٰهُمَّ فَصَلِّ عَلَيْهِمْ وَ عَلٰى الْمَلَائِكَةِ الَّذِيْنَ مِنْ دُوْنِهِمْ | allaahumma fa-salle a’layhim wa a’lal malaaa-ekatil lazeena min doonehim | bless them and the angels below them: |
| مِنْ سُكَّانِ سَمٰوَاتِكَ | min sukkaane samaawaateka | the residents in Thy heavens, |
| وَ اَهْلِ الْاَمَانَةِ عَلٰى رِسَالَاتِكَ | wa ahlil amaanate a’laa resaalaateka | those entrusted with Thy messages, |
| وَ الَّذِيْنَ لَا تَدْخُلُهُمْ | wal-lazeena laa tadkholohum | those who become not |
| سَامَةٌ مِنْ دُءُوْبٍ | saamatun min do-oobin | wearied by perseverance, |
| وَ لَا اِعْيَآءٌ مِنْ لُغُوْبٍ وَ لَا فُتُوْرٌ | wa laa e-a’yaaa-un min loghoobin wa laa fotoorun | or exhausted and flagged by toil, |
| وَ لَا تَشْغَلُهُمْ عَنْ تَسْبِيْحِكَ الشَّهَوَاتُ | wa laa tash-ghalohum a’n tas-beehekash sha-hawaato | whom passions distract not from glorifying Thee, |
| وَ لَا يَقْطَعْهُمْ عَنْ تَعْظِيْمِكَ سَهْوُ الْغَفَلَاتِ | wa laa yaqta’-hum a’n ta’zeemeka sahwul ghafalaatil | and whose magnification of Thee is never cut off by the inattention of heedless moments; |
| الْخُشَّعُ الْاَبْصَارِ فَلَا يَرُوْمُوْنَ النَّظَرَ اِلَيْكَ | khussa-u’l absaare falaa yaroomoonan nazara elaykan | their eyes lowered, they do not attempt to look at Thee; |
| النَّوَاكِسُ الْاَذْقَانِ الَّذِيْنَ قَدْ طَالَتْ رَغْبَتُهُمْ فِيْمَا لَدَيْكَ | nawaakesul azqaanil lazeena qad taa-lat raghbatohum feemaa ladaykal | their chins bowed, they have long desired what is with Thee; |
| الْمُسْتَهْزِءُوْنَ بِذِكْرِ آلَائِكَ | mustahzeoona be-zikre aalaa-eka | unrestrained in mentioning Thy boons, |
| وَ الْمُتَوَاضِعُوْنَ دُوْنَ عَظْمَتِكَ وَ جَلَالِ كِبْرِيَآئِكَ | wal-motawaaze-o’ona doona a’zmateka wa jalaale kibreyaaa-eka | they remain humble before Thy mightiness and the majesty of Thy magnificence; |
| وَ الَّذِيْنَ يَقُوْلُوْنَ اِذَا نَظَرُوْا اِلٰى جَهَنَّمَ تَزْفِرُ عَلٰى اَهْلِ مَعْصِيَتِكَ سُبْحَانَكَ مَا عَبَدْنَاكَ حَقَّ عِبَادَتِكَ | wal-lazeena yaqooloona ezaa nazaroo elaa jahannama tazfero a’laa ahle ma’seyateka subhaanaka maa a’badnaaka haqqa e’baadateka | those who say when they look upon Gehenna roaring over the people who disobeyed Thee: ‘Glory be to Thee, we have not worshipped Thee with the worship Thou deservest!’ |
| فَصَلِّ عَلَيْهِمْ وَ عَلَى | fa-salle a’layhim wa a’lar | Bless them, |
| الرَّوْحَانِيِّيْنَ مِنْ مَلَائِكَتِكَ | rawhaaniyyeena min malaaa-ekateka | and Thy angels who are the Reposeful, |
| وَ اَهْلِ الزُّلْفَةِ عِنْدَكَ | wa ahliz zulfate i’ndaka | those of proximity to Thee, |
| وَ حُمَّالِ الْغَيْبِ اِلٰى رُسُلِكَ | wa hummaalil ghaybe elaa rosoleka | those who carry the unseen to Thy messengers, |
| وَ الْمُؤْتَمِنِيْنَ عَلٰى وَحْيِكَ | wal-moa-tameneena a’laa wahyeka | those entrusted with Thy revelation, |
| وَ قَبَائِلِ الْمَلَائِكَةِ الَّذِيْنَ | wa qabaaelil malaaa-ekatil lazeenakh | the tribes of angels whom Thou hast |
| اخْتَصَصْتَهُمْ لِنَفْسِكَ | tasastahum le-nafseka | singled out for Thyself, |
| وَ اَغْنَيْتَهُمْ عَنِ الطَّعَامِ وَ الشَّرَابِ بِتَقْدِيْسِكَ | wa aghnaytahum a’nit ta-a’ame wash-sharaabe betaqdeeseka | freed from need for food and drink by their calling Thee holy, |
| وَ اَسْكَنْتَهُمْ بُطُوْنَ اَطَبَاقِ سَمٰوَاتِكَ | wa askantahum botoona atabaaqe samaawaateka | and made to dwell inside Thy heavens’ layers, |
| وَ الَّذِيْنَ عَلٰٓى اَرْجَآئِهَآ اِذَا اَنْزَلَ الْاَمْرُ بِتَمَامِ وَعْدَكَ | wal-lazeena a’laa arjaaa-ehaaa ezaa anzalal amro betamaame wa’daka | those who will stand upon the heavens’ borders[[119]](#footnote-119) when the Command descends to complete Thy promise, |
| وَ خُزَّانِ الْمَطَرِ وَ زَوَاجِرِ السَّحَابِ | wa khuzzaanil matare wa zawaajeris sahaabe | the keepers of the rain, the drivers of the clouds, |
| وَ الَّذِىْ بِصَوْتِ زَجْرِهٖ يُسْمَعُ زَجَلُ الرَّعُوْدِ وَ اِذَا سَبَحَتْ بِهٖ حَفِيْفَةُ السَّحَابِ الْتَمَعَتْ صَوَاعِقُ الْبُرُوْقِ | wal lazee besawte zajrehi yus-ma-o’ zajalur ra-o’ode wa ezaa sabahat behi hafeefatus sahaabil tama-a’t sawaa-e’qul borooqe | him at whose driving’s sound is heard the rolling of thunder, and when the reverberating clouds swim before his driving, bolts of lightning flash; |
| وَ مُشَيِّعِىْ الثَّلْجِ وَ الْبَرَدِ | wa moshayye-i’s salje wal-barade | the escorts of snow and hail, |
| وَ الْهَابِطِيْنَ مَعَ قَطْرِ الْمَطَرِ اِذَا نَزَلَ | wal-haabedeena ma-a’ qatril matare ezaa nazala | the descenders with the drops of rain when they fall, |
| وَالْقُوَّامِ عَلٰى خَزَائِنِ الرِّيَاحِ | wal-quwwaame a’laa khazaa-enir reyaahe | the watchers over the treasuries of the winds, |
| وَ الْمُوَكَّلِيْنَ بِالْجِبَالِ فَلَا تَزُوْلُ | wal-mowakeleena bil-jabale falaa tazoolo | those charged with the mountains lest they disappear, |
| وَ الَّذِيْنَ عَرَّفْتَهُمْ مَثَاقِيْلَ الْمِيَاهِ وَ كَيْلَ مَا تَحْوِيْهِ لَوَاعِجُ الْاَمْطَارِ وَ عَوَالِجُهَا | wal lazeena a’rraf-tahum masaaqeelal meyaahe wa keela maa tahweehe la-waa-e’jul amtaare wa a’waalejohaa | those whom Thou hast taught the weights of the waters and the measures contained by torrents and masses of rain; |
| وَ رُسُلِكَ مِنَ الْمَلَائِكَةِ اِلٰٓى اَهْلِ الْاَرْضِ بِمَكْرُوْهِ مَا يَنْزِلُ مِنَ الْبَلَاءِ وَ مَحْبُوْبِ الرَّخَاءِ | wa rosoleka menal malaaa-ekate elaa ahlil arze be-makroohe maa yanzelo menal balaaa-e wa mahboobir rakhaa-e | the angels who are Thy messengers to the people of the earth with the disliked affliction that comes down and the beloved ease; |
| وَ السَّعَرَةِ الْكِرَامِ الْبَرَرَةِ | was-sa-a’ratil keraamil bararate | the devoted, noble scribes,[[120]](#footnote-120) |
| وَ الْحَفَظَةِ الْكِرَامِ الْكَاتِبِيْنَ | wal-hafazatil keraamil kaatebeena | the watchers, noble writers,[[121]](#footnote-121) |
| وَ مَلَكِ الْمَوْتِ وَ اَعْوَانِهٖ | wa malakil mawte wa a-a’waanehi | the angel of death and his helpers, |
| وَ مُنْكَرٍ وَّ نَكِيْرٍ | wa munkeriwn wa nakeeriwn | Munkar and Nakir,[[122]](#footnote-122) |
| وَّ رُوْمَانَ فَتَّانِ الْقُبُوْرِ | wa roomaane fattaanil qoboore | Rumaan, the tester in the graves,[[123]](#footnote-123) |
| وَ الطَّآئِفِيْنَ بِالْبَيْتِ الْمَعْمُوْرِ | wat-taaa-efeena bil-baytil ma’moore | the circlers of the Inhabited House,[[124]](#footnote-124) |
| وَ مَالِكٍ وَ الْخَزَنَةِ | wa maalekin wal-khazanate | Malik[[125]](#footnote-125) and the guardians, |
| وَ رِضْوَانَ وَ سَدَنَةِ الْجِنَانِ | wa rizwaane wa sadanatil jenaane | Ridwan[[126]](#footnote-126) and the gatekeepers of the gardens, |
| وَ الَّذِيْنَ لَا يَعْسُوْنَ اللهَ مَآ اَمَرَهُمْ وَ يَفْعَلُوْنَ مَا يُؤْمَرُوْنَ | wal-lazeena laa ya’soonal laaha maaa amarahum wa yaf-a’loona maa yoa-maroona | those who disobey not Allah in What He commands them and do What they are commanded;[[127]](#footnote-127) |
| وَ الَّذِيْنَ يَقُوْلَوْنَ سَلَامٌ عَلَيْكُمْ بِمَا صَبَرْتُمْ فَنِعْمَ عُقْبَى الدَّارِ | wal lazeena yaqooloona salaamun a’laykum bemaa sabrtum fa-ne’ma u’qbad daare | those who say, Peace be upon you, for that you were patient - and fair is the Ultimate Abode;[[128]](#footnote-128) |
| وَ الزَّبَانِيَةِ الَّذِيْنَ اِذَا قِيْلَ لَهُمْ خُذُوْهُ فَغُلُّوْهُ ثُمَّ الْجَحِيْمَ صَلُّوْهُ ابْتَدَرُوْهُ سِرَاعًا وَ لَمْ يُنْظِرُوْهُ | waz-zabaaneyatil lazeena ezaa qeela lahum khozooho fa-ghullooho summal jaheema salloohub tadarooho seraa-a’n wa lam yunzerooho | the Zabaniya, who, when it is said to them, take him, and fetter him, then roast him in hell,[[129]](#footnote-129) hasten to accomplish it, nor do they give him any respite;[[130]](#footnote-130) |
| وَ مَنْ اَوْهَمْنَا ذِكْرَهٗ وَ لَمْ نَعْلَمْ مَكَانَهٗ مِنْكَ وَ بِاَىِّ اَمْرٍ وَكَّلْتَهٗ | wa man awhamnaa zikrahu wa lam na’lam makaanahu minka wa be-ayye amrin wak-kaltahu | him whom we have failed to mention, not knowing his place with Thee, nor with which command Thou hast charged him; |
| وَ سُكَّانِ الْهَوَآءِ وَ الْاَرْضِ وَ الْمَآءِ | wa sukkaanil hawaaa-e wal-arze wal-maaa-e | and the residents in the air, the earth, and the water, |
| وَ مَنْ مِنْهُمْ عَلَى الْخَلْقِ | wa man minhum a’lal khalqe | and those of them charged over the creatures; |
| فَصَلِّ عَلَيْهِمْ يَوْمَ يَاتِىْ كُلُّ نَفْسٍ مَعَهَا سَآئِقٌ وَ شَهِيْدٌ | fa-salle a’layhim yawma yaatee kullo nafsin ma-a’haa saaa-equn wa shaheedun | bless them on the day when every soul will come, with it a driver and a witness,[[131]](#footnote-131) |
| وَ صَلِّ عَلَيْهِمْ صَلٰوةً تَزِيْدُهُمْ | wa salle a’layhim salaatan tazeedohum | and bless them with a blessing that will add |
| كَرَامَةً عَلٰى كَرَامَتِهِمْ | karaamatan a’laa karaamatehim | honour to their honour |
| وَ طَهَارَةً عَلٰى طَهَارَتِهِمْ | wa tahaaratan a’laa tahaaratehim | and purity to their purity. |
| اَللّٰهُمَّ وَ اِذَا صَلَّيْتَ عَلٰى مَلَائِكَتِكَ وَ رُسُلِكَ وَ بَلَّغْتَهُمْ صَلٰوتَنَا عَلَيْهِمْ فَصَلِّ عَلَيْنَا بِمَا فَتَحْتَ لَنَا مِنْ حُسْنِ الْقَوْلِ فِيْهِمْ | allaahumma wa ezaasallayta a’laa malaaa-ekateka wa rosoleka wa ballaghtahum salaatanaa a’layhim fa-salle a’laynaa bemaa fa-tahta lanaa min husnil qawle feehim | O Allah, and when Thou blessest Thy angels and Thy messengers and Thou extendest our blessings to them, bless us through the good words about them which Thou hast opened up for us! |
| اِنَّكَ جَوَادٌ كَرِيْمٌ | innaka jawaadun kareem. | Thou art Munificent, Generous. |

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| وَ كَانَ مِنْ دُعَآئِهٖ   فِي الصَّلَاةِ عَلٰى اَتْبَاعِ الرُّسُلِ وَ مُصَدِّقِيهِمْ | wa kaana min dua’ehi (a.s.) fis-salaate a’laa at-baa-i’r rosole wa mosaddeqeehim | 4. His Supplication in Calling down Blessings upon the Followers of, and Attesters to, the Messengers |
| اَللّٰهُمَّ وَ اَتْبَاعُ الرُّسُلِ وَ مُصَدِّقُوْهُمْ مِنْ اَهْلِ الْاَرْضِ بِالْغَيْبِ عِنْدَ مُعَارَضَةِ الْمُعَانِدِيْنَ لَهُمْ بِالتَّكْذِيْبِ | allaahumma awa at-baa-u’r rosole wa mosaddeqoohum min ahlil arze bil-ghaybe i’nda mo-a’arazatil mo-a’anedeena lahum bit-takzeebe | 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) - |
| وَالْاِشْتِيَاقِ اِلَى الْمُرْسَلِيْنَ بَحَقَائِقِ الْاِيْمَانِ | wal-ishteyaaqe elal mursaleena be-haqqekil eemaane | they yearned for the emissaries through the realities of faith, |
| فِىْ كُلِّ دَهْرٍ وَّ زَمَانٍ | fee kulle dahriwn wa zamaanin | in every era and time in which Thou didst |
| اَرْسَلْتَ فِيْهِ رَسُوْلًا | arsalta feehe rasoolawn | send a messenger |
| وَّ اَقَمْتَ لِاَهْلِهٖ دَلِيْلًا | wa aqamta le-ahlehi daleelam | and set up for the people a director |
| مِّنْ لَّدُنْ اٰدَمَ اِلٰى مُحَمَّدٍ صَلَّى اللهُ عَلَيْهِ وَ اٰلِهٖ وَ سَلَّمَ | mil ladun aadama elaa mohammadin sallal laaho a’layhe wa aalehi wa sallama | from the period of Adam down to Muhammad (s.a.w.a.) |
| مِنْ اَئِمَّةِ الْهُدٰى | min a-immatil hodaa | from among the imams of guidance |
| وَ قَادَةِ اَهْلِ التُّقٰى | wa qaadate ahlit toqaa | and the leaders of the godfearing |
| عَلٰى جَمِيْعِهِمُ السَّلَامُ | a’laa jamee-e’hehus salaamo | (a.s.) - |
| فَذْكُرْهُمْ مِنْكَ بِمَغْفِرَةٍ وَّ رِضْوَانٍ | fazkurhum minka be-maghferatiwn wa rizwaanin | remember them with forgiveness and good pleasure! |
| اَللّٰهُمَّ وَ اَصْحَابُ مُحَمَّدٍ صَلَّى اللهُ عَلَيْهِ وَ اٰلِهٖ وَ سَلَّمَ خَآصَّةً | allaahumma wa ashaabo mohammadin sallal laaho a’layhe wa aalehi wa sallama khaaas-satal | O Allah, and as for the Companions of Muhammad specifically, |
| الَّذِيْنَ اَحْسَنُوا الصَّحَابَةَ | lazeena ahsanus sahaabata | those who did well in companionship, |
| وَ الَّذِيْنَ اَبْلَوُ الْبَلَاءَ الْحَسَنَ فِىْ نَصْرِهٖ وَ كَانْفُوْهُ وَ اَسْرَعُوْا اِلٰى وِفَادَتِهٖ | wal-lazeena ablawul balaaa-al hasana fee nasrehi wa kanfooho wa asra-o’o elaa wefaadatehi | who stood the good test in helping him, |
| وَ سَابَقُوْا اِلٰى دَعْوَتِهٖ وَاسْتَجَابُوْا لَهٗ حَيْثُ اَسْمَعَهُمْ حُجَّةَ رِسَالَاتِهٖ | wa saabaqoo elaa da’watehi was-tajaaboo lahu hayso as-ma-a’hum hujjata resaalaatehi | responded to him when he made them hear his messages’ argument, |
| وَ فَارَقُوا الْاَزْوَاجَ وَ الْاَوْلَادَ فِىْ اِظْهَارِ كَلِمَتِهٖ | wa faaraqul azwaaja wal-awlaada fee izhaare kalematehi | separated from mates and children in manifesting his word, |
| وَ قَاتَلُوا الْاٰبَآءَ وَ الْاَبْنَآءَ فِىْ تَثْبِيْتِ نُبُوَّتِهٖ وَ انْتَصَرُوْا بِهٖ | wa qaatalul aabaaa-a wal-abnaaa-a fee tasbeete nobuwwatehi wan-tasaroo behi | fought against fathers and sons in strengthening his prophecy, and through him gained victory; |
| وَ مَنْ كَانُوْا مُنْطَوِيْنَ عَلٰى مَحَبَّتِهٖ يَرْجُوْنَ تِجَارَةً لَنْ تَبُوْرَ فِىْ مَوَدَّتِهٖ | wa man kaanoo muntaweena a’laa mahabbatehi yarjoona tejaaratan lan taboora fee mawaddatehi | those who were wrapped in affection for him, hoping for a commerce that comes not to naught[[132]](#footnote-132) in love for him; |
| وَ الَّذِيْنَ هَجَرَتْهُمُ الْعَشَآئِرُ اِذْ تَعَلَّقُوْا بِعُرْوَتِهٖ | wal-lazeena hajarathomul a’shaaa-ero iz ta-a’llaqoo be-u’rwatehi | those who were left by their clans when they clung to his handhold |
| وَ انْتَفَتْ مِنْهُمُ الْقَرَابَاتُ اِذْ سَكَنُوْا فِىْ ظِلِّ قَرَابَتِهٖ | wan-ta-fat minhomul qaraabaato iz sakanoo fee zille qaraabatehi | and denied by their kinsfolk when they rested in the shadow of his kinship; |
| فَلَا تَنْسَ لَهُمْ اَللّٰهُمَّ مَا تَرَكُوْا لَكَ وَ فِيْكَ | falaa tansa lahum allaahumma maa tarakoo laka wa feeka | forget not, O Allah, what they abandoned for Thee and in Thee, |
| وَ اَرْضِهِمْ مِنْ رِضْوَانِكَ | wa arzehim min rizwaaneka | and make them pleased with Thy good pleasure |
| وَ بِمَا حَاشُوْا الْخَلْقَ عَلَيْكَ | wa bemaa haashul khalqa a’layka | for the sake of the creatures they drove to Thee |
| وَ كَانُوْا مَعَ رَسُوْلِكَ دُعَاةً لَكَ اِلَيْكَ | wa kaanoo ma-a’ rasooleka do-a’atan laka elayka | while they were with Thy Messenger, summoners to Thee for Thee. |
| وَاشْكُرْهُمْ عَلٰى | wash-kurhum a’laa | Show gratitude to them for |
| هِجْرِهِمْ فِيْكَ دِيَارَ قَوْمِهِمْ | hijrehim feeka wa deyaara qawmehim | leaving the abodes of their people for Thy sake |
| وَ خُرُوْجِهِمْ مِنْ سَعَةِ الْمَعَاشِ اِلٰى ضِيْقِهٖ | wa khoroojehim min sa-a’til ma-a’ashe elaa zeeqehi | and going out from a plentiful livelihood to a narrow one, |
| وَ مَنْ كَثَّرْتَ فِىْ اِعْزَازِ دِيْنِكَ مِنْ مَظْلُوْمِهِمْ | wa man kassarta fee e-a’zaaze deeneka min mazloomehim | and [show gratitude to] those of them who became objects of wrongdoing and whom Thou multiplied in exalting Thy religion. |
| اَللّٰهُمَّ وَ اَوْصِلْ اِلَى التَّابِعِيْنَ لَهُمْ بِاِحْسَانِ الَّذِيْنَ | allaahumma wa awsil elat taabe-e’ena lahum be-ehsaanil lazeena | O Allah, and give to those who have done well in following the Companions, |
| يَقُوْلُوْنَ رَبَّنَا اغْفِرْ لَنَا وَ لِاِخْوَانِنَا الَّذِيْنَ سَبَقُوْنَا بِالْاِيْمَانِ خَيْرَ جَزَآئِكَ الَّذِيْنَ | yaqooloona rabbanagh fir lanaa wa le-kihwaanenal lazeena sabaqoonaa bil-eemaane khayra ja-zaaa-ekal lazeena | who say, Our Lord, forgive us and our brothers who went before us in faith,[[133]](#footnote-133) Thy best reward; |
| قَصَدُوْا سَمْتَهُمْ | qasadoo sam-tahum | those who went straight to the Companions’ road, |
| وَ تَحَرَّوْا وِجْهَتَهُمْ | wa taharraw wijhatahum | sought out their course, |
| وَ مَضَوْا عَلٰى شَاكِلَتِهِمْ | wa mazaw a’laa shaakelatehim | and proceeded in their manner. |
| لَمْ يَثْنِهِمْ رَيْبٌ فِىْ بَصِيْرَتِهِمْ | lam yasnehim raybun fee baseeratehim | No doubt concerning their sure insight diverted them |
| وَ لَمْ يَخْتَلِجْهُمْ شَكٌّ فِىْ قَفْوِ اٰثَارِهِمْ وَ الْاِئْتِمَامِ بِهِدَايَةِ مَنَارِهِمْ | wa lam yakhtalijhum shakkun fee qafwe aasaarehim wal-eatemaame behedaayate manaarehim | and no uncertainty shook them from following in their tracks and being led by the guidance of their light. |
| مُكَانِفِيْنَ وَ مَوَازِرِيْنَ لَهُمْ | mokaanefeena mawaazereena lahum | As their assistants and supporters, |
| يَدِيْنُوْنَ بِدِيْنِهِمْ | yadeenoona be-deenehim | they professed their religion, |
| وَ يَهْتَدُوْنَ بِهَدْيِهِمْ | wa yahtadoona be-hadyehim | gained guidance through their guidance, |
| يَتَّفِقُوْنَ عَلَيْهِمْ | yattafeqoona a’layhim | came to agreement with them, |
| وَ لَا يَتَّهِمُوْنَهُمْ فِيْمَا اَدَّوْا اِلَيْهِمْ | wa laa yattahemoonahum feemaa addaw elayhim | and never accused them in what they passed on to them. |
| اَللّٰهُمَّ وَ صَلِّ عَلَى التَّابِعِيْنَ مِنْ يَوْمِنَا هٰذَا اِلٰى يَوْمِ الدِّيْنِ | allaahumma wa salle a’lat taabe-e’ena min yawmenaa haazaa elaa yawmid deene | O Allah, and bless the Followers, from this day of ours to the Day of Doom, |
| وَ عَلٰى اَزْوَاجِهِمْ | wa a’laa azwaazehim | their wives, |
| وَ عَلٰى ذُرِّيَّاتِهِمْ | wa a’laa zurriyyaatehim | their offspring, |
| وَ عَلٰى مَنْ اَطَاعَكَ مِنْهُمْ | wa a’laa man a-taa-a’ka minhum | and those among them who obey Thee, |
| صَلٰوةً تَعْصِمُهُمْ بِهَا مِنْ مَعْصِيَتِكَ | salaatan ta’semohum behaa min ma’seyateka | with a blessing through which Thou wilt preserve them from disobeying Thee, |
| وَ تَفْسَحُ لَهُمْ فِىْ رِيَاضِ جَنَّتِكَ | wa tafsaho lahum fee reyaaze jannateka | make room for them in the plots of Thy Garden, |
| وَ تَمْنَعُهُمْ بِهَا مِنْ كَيْدِ الشَّيْطَانِ | wa tamna-o’hum behaa min kaydish shaytaane | defend them from the trickery of Satan, |
| وَ تُعِيْنُهُمْ بِهَا عَلٰى مَا اسْتَعَانُوْكَ عَلَيْهِ مِنْ بِرٍّ | wa to-e’enohum behaa a’laa mas ta-a’anooka a’layhe min birrin | help them in the piety in which they seek help from Thee, |
| وَ تَقِيْهِمْ طَوَارِقَ اللَّيْلِ وَ النَّهَارِ اِلاَّ طَارِقًا يَطْرُقُ بِخَيْرٍ | wa taqeehim tawaareqil layle wan-nahaare illaa taareqan yatroqo be-khayrin | protect them from sudden events that come by night and day - except the events which come with good - |
| وَ تَبْعَثُهُمْ بِهَا عَلٰى | wa tab-a’sohum behaa a’laa’ | and incite them to |
| اعْتِقَادِ حُسْنِ الرَّجَاءِ لَكَ وَ الطَّمَعِ فِيْمَا عِنْدَكَ | teqaade husnir rajaa-e laka wat-tama-e’ feemaa i’ndaka | tie firmly the knot of good hope in Thee, what is with Thee, |
| وَ تَرَكِ التُّهْمَةِ فِيْمَا تَحْوِيْهِ اَيْدِى الْعِبَادِ | wa tarakit tohmate feemaa tahweehe aydil e’baade | and refrain from ill thoughts [toward Thee] because of what the hands of Thy servants’ hold. |
| لِتَرُدَّهُمْ اِلَى الرَّغْبَةِ اِلَيْكَ وَ الرَّهْبَةِ مِنْكَ | le-taruddahum elar raghbate elayka war-rahbate minka | Thus Thou mayest restore them to beseeching Thee and fearing Thee, |
| وَ تُزَهِّدَهُمْ فِىْ سَعَةِ الْعَاجِلِ | wa tozahhedahum feesa-a’til a’ajele | induce them to renounce the plenty of the immediate, |
| وَ تُحَبِّبَ اِلَيْهِمُ الْعَمَلَ لِلْاٰجِلِ وَ الْاِسْتِعْدَادَ لِمَا بَعْدَ الْمَوْتِ | wa tohabbeba elayhemul a’mala lil-aajele wal-iste’daada lemaa ba’dal mawte | make them love to work for the sake of the deferred and prepare for what comes after death, |
| وَ تُهَوِّنَ عَلَيْهِمْ كُلَّ كَرْبٍ يَحِلُّ بِهِمْ يَوْمَ خُرُوْجِ الْاَنْفُسِ مِنْ اَبْدَانِهَا | wa tohawwena a’layhim kulla karbin yahillo behim yawma khoroojil anfose min abdaanehaa | make easy for them every distress that comes to them on the day when souls take leave from bodies, |
| وَ تُعَافِيَهُمْ مِمَّا تَقَعُ بِهٖ الْفِتْنَةُ مِنْ مَحْذُوْرَاتِهَا وَ كَبَّةِ النَّارِ وَ طُوْلِ الْخُلُوْدِ فِيْهَا | wa to-a’afeyahum mimmaa taqa-o’ behil fitnato min mahzooraatehaa wa kabbatin naare wa toolil kholoode feehaa | release them from that which brings about the perils of temptation and being thrown down in the Fire and staying forever within it, |
| وَ تُصَيِّرَهُمْ اِلٰى اَمْنٍ مِنْ مَقِيْلِ الْمُتَّقِيْنَ | wa tosayyerahum elaa amnin min maqeelil muttaqeena. | and take them to security, the resting place of the godfearing. |

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| وَ كَانَ مِنْ دُعَآئِهٖ   لِنَفْسِهِ و لِاَهْلِ وَلَايَتِهِ | wa kaana min dua’ehi (a.s.) lenafsehi wa le-ahle welaayatehi | 5. His Supplication for himself and the People under his Guardianship |
| يَا مَنْ لَا تَنْقَضِىْ عَجَآئِبُ عَظَمَتِهٖ | yaa man laa tanqazee a’jaaa-ebo a’zamatehi | O He the wonders of whose mightiness will never end! |
| صَلِّ عَلٰى مُحَمَّدٍ وَّ اٰلِهٖ وَ سَلَّمَ | salle a’laa mohammadiwn wa aalehi wa sallama | Bless Muhammad and his Household |
| وَ احْجُبْنَا عَنِ الْاِلْحَادِ فِىْ عَظَمَتِكَ | wah-jubnaa a’nil ilhaade fee a’zamateka | and prevent us from deviation concerning Thy mightiness! |
| وَ يَا مَنْ لَا تَنْتَهِىْ مُدَّةُ مُلْكِهٖ | wa yaa man laa tantahee muddato mulkehi | O He the term of whose kingdom will never cease! |
| صَلِّ عَلٰى مُحَمَّدٍ وَ اٰلِهٖ وَ سَلَّمَ | salle a’laa mohammadin wa aalehi wa sallama | Bless Muhammad and his Household |
| وَ اَعْتِقْ رِقَابَنَا مِنْ نِقَمَتِكَ | wa a-a’tiq reqaabanaa min neqamateka | and release our necks from Thy vengeance! |
| وَ يَا مَنْ لَا تَفْنٰى خَزَآئِنُ رَحْمَتِهٖ | wa yaa man laa tafnaa khazaaa-eno rahmatehi | O He the treasuries of whose mercy will never be exhausted! |
| صَلِّ عَلٰى مُحَمَّدٍ وَّ اٰلِهٖ | salle a’laa mohammadin wa aalehi | Bless Muhammad and his Household |
| وَ اجْعَلْ لَنَا نَصِيْبًا فِىْ رَحْمَتِكَ | waj-a’l lanaa naseeban fee rahmateka | and appoint for us a portion of Thy mercy! |
| وَ يَا مَنْ تَنْقَطِعُ دُوْنَ رُؤْيَتِهِ الْاَبْصَارُ | wa yaa man tanqate-o’ doona roa-yatehil absaaro | O He whom eyes fall short of seeing! |
| صَلِّ عَلٰى مُحَمَّدٍ وَّ اٰلِهٖ وَ سَلَّمَ | salle a’laa mohammadiwn wa aalehi wa sallama | Bless Muhammad and his Household |
| وَ اَدْ نِنَا اِلٰى قُرْبِكَ | wa adnenaa elaa qurbeka | and bring us close to Thy nearness! |
| وَ يَا مَنْ تَصْغُرُ عِنْدَ خَطَرَةِ الْاَخْطَارُ | wa yaa man tas-ghoro i’nda khataratil akhtaaro | O He before whose greatness all great things are small! |
| صَلِّ عَلٰى مُحَمَّدٍ وَّ اٰلِهٖ | salle a’laa mohammadiwn wa aalehi | Bless Muhammad and his Household |
| وَ كَرِّمْنَا عَلَيْكَ | wa karrimnaa a’layka | and give us honour with Thee! |
| وَ يَا مَنْ تَطْهَرُ عِنْدَهٗ بِوَاطِنُ الْاَخْبَارِ | wa yaa man tat-haro i’ndahu be-waatenul akhbaare | O He to whom all hidden tidings are manifest! |
| صَلِّ عَلٰى مُحَمَّدٍ وَ اٰلِهٖ | salle a’laa mohammadiwn wa aalehi | Bless Muhammad and his Household |
| وَ لَا تَفْضَحْنَا لَدَيْكَ | wa laa tafzahnaa ladayka | and expose us not before Thee! |
| اَللّٰهُمَّ | allaahummagh | O Allah, |
| اغْنِنَا عَنْ هِبَةِ الْوَقَّابِيْنَ بِهِبَتِكَ | nenaa a’n hebatil waqqaabeena be-hebateka | remove our need for the gifts of the givers through Thy gift, |
| وَ اكْفِنَاوَا شَةِ الْقَاطِعِيْنَ بِصِلَتِكَ | wak-fenaa waashatil qaa-te-e’ena be-selateka | spare us the loneliness of those who break off through Thy joining, |
| حَتّٰى لَا نَرْغَبَ اِلٰى اَحَدٍ مَعَ بَذْلِكَ | hattaa laa narghaba elaa ahadin ma-a’ bazleka | that we may beseech no one along with Thy free giving, |
| وَ لَا نَسْتَوْحِشَ مِنْ اَحَدٍ مَعَ فَضْلِكَ | wa laa nastawhesha min ahadin ma-a’ fazleka | that we may feel lonely at no one’s absence along with Thy bounty! |
| اَللّٰهُمَّ فَصَلِّ عَلٰى مُحَمَّدٍ وَ اٰلِهٖ | allaahumma fasalle a’laa mohammadiwn wa aalehi | O Allah, bless Muhammad and his Household, |
| وَ كِدْ لَنَا وَ لَا تَكِدْ عَلَيْنَا | wa kid lnaa wa laa takid a’laynaa | scheme for us, not against us, |
| وَ امْكُرْلَنَا وَ لَا تَمْكُرْبِنَا | wam-kur lanaa wa laa tamkur benaa | devise to our benefit, not to our loss,[[134]](#footnote-134) |
| وَ اَدِلْ لَنَا وَ لَاتُدِلْ مِنَّا | wa adil lanaa wa laa todil minnaa | give the turn to prevail to us, not to others! |
| اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَ اٰلِهٖ | allaahumma salle a’laa mohammadiwn wa aalehi | O Allah, bless Muhammad and his Household, |
| وَ قِنَا مِنْكَ | wa qenaa minkawah- | protect us from Thyself, |
| وَ احْفَظْنَا بِكَ | wah-faznaa beka | safeguard us through Thyself, |
| وَ اهْدِنَا اِلَيْكَ | wah-denaa elayka | guide us to Thyself, |
| وَ لَا تُبَاعِدْنَا عَنْكَ | wa laa tobaa-i’dnaa a’nka | and take us not far from Thyself![[135]](#footnote-135) |
| اِنَّ مَنْ تَقِهٖ يَسْلَمْ | inna man taqehi yaslam | He whom Thou protectest stays safe, |
| وَ مَنْ تَهْدِهٖ يَعْلَمْ | wa man tahdehi ya’lam | He whom Thou guidest knows, |
| وَ مَنْ تُقَرِّبْهُ اِلَيْكَ يَغْنَمْ | wa man toqarribho elayka yaghnam | and He whom Thou bringest near Thyself takes the spoils. |
| اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّ اٰلِهٖ | allaahumma salle a’laa mohammadiwn wa aalehi | O Allah, bless Muhammad and his Household |
| وَ اكْفِنَا | wak-fenaa | and spare us |
| حَدَّ نَوَآئِبِ الزَّمَانِ | hadda nawaaa-ebiz zamaane | the cutting edge of time’s turning changes, |
| وَ شَرَّ مَصَآئِدِ الشَّيْطٰنِ | wa sharra masaaa-edish shaytaane | the evil of Satan’s snares, |
| وَ مَرَارَةَ صَوْلَةِ السُّلْطَانِ | wa maraarate sawlatis sultaane | and the bitterness of the sovereign’s aggression! |
| اَللّٰهُمَّ اِنَّمَا يَكْتَفِى الْمُكْتَفُوْنَ بِفَضْلِ قُوَّتِكَ | allaahumma innamaa yaktafil muktafoona be-fazle quwwateka | O Allah, the spared are spared only through the bounty of Thy strength, |
| فَصَلِّ عَلٰى مُحَمَّدٍ وَّ اٰلِهٖ وَ اكْفِنَا | fasalle a’laa mohammadiwn wa aalehi wak-fenaa | so bless Muhammad and his Household and spare us! |
| وَ اِنَّمَا يُعْطِى الْمُعْطُوْنَ مِنْ فَضْلِ جِدَتِكَ | wa innamaa yo’til mo’toona min fazle jedateka | The givers give only through the bounty of Thy wealth, |
| فَصَلِّ عَلٰى مُحَمَّدٍ وَ اٰلِهٖ وَ اَعْطِنَا | fasalle a’laa mohammadiwn wa aalehi wa aa-a’tenaa | so bless Muhammad and his Household and give to us! |
| وَ اِنَّمَا يَهْتَدِى الْمُهْتَدُوْنَ بِنُوْرِ وَجْهِكَ | wa innamaa yahtadil mohtadoona be-noore wajheka | The guided are guided only by the light of Thy face, |
| فَصَلِّ عَلٰى مُحَمَّدٍ وَّ اٰلِهٖ وَ اهْدِنَا | fasalle a’laa mohammadiwn wa aalehi wah-denaa | so bless Muhammad and his Household and guide us! |
| اَللّٰهُمَّ اِنَّكَ | allaahumma innaka | O Allah, |
| مَنْ وَ الَيْتَ لَمْ يَضْرُرْهُ خِذْلَانُ الْخَاذِلِيْنَ | man waalayta lam yazrur-ho kizlaanul khaazeleena | he whom Thou befriendest will not be injured by the abandonment of the abandoners, |
| وَ مَنْ اَعْطَيْتَ لَمْ يَنْقُصْهُ مَنْعُ الْمَانِعِيْنَ | wa man a-a’tayta lam yanqusho man-u’l maane-e’ena | he to whom Thou givest will not be diminished by the withholding of the withholders, |
| وَ مَنْ هَدَيْتَ لَمْ يُغْوِهٖ اِضْلَالُ الْمُضِلِّيْنَ | wa man hadayta lam yughwehi izlaalul mozilleena | he whom Thou guidest will not be misled by the misguidance of the misguiders. |
| فَصَلِّ عَلٰى مُحَمَّدٍ وَّ اٰلِهٖ | fasalle a’laa mohammadiwn wa aalehi | So bless Muhammad and his Household, |
| وَ امْنَعْنَا بِعِزِّكَ مِنْ عِبَادِكَ | wam-na’naa be-i’zzeka min e’baadeka | defend us from Thy servants through Thy might, |
| وَ اَغْنِنَا عَنْ غَيْرِكَ بِاِرْفَادِكَ | wa aghnenaa a’n ghayreka be-irfaadeka | free us from need for other than Thee through Thy support, |
| وَ اسْلُكْ بِنَا سَبِيْلَ الْحَقِّ بِاِرْشَادِكَ | was-luk benaa sabeelal haqqe be-irshaadeka | and make us travel the path of the Truth through Thy right guidance! |
| اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّ اٰلِهٖ وَ اجْعَلَ | allaahumma salle a’laa mohammadiwn wa aalehi waj-a’la | O Allah, bless Muhammad and his Household and put |
| سَلَامَةَ قُلُوْبِنَا فِىْ ذِكْرِ عَظَمَتِكَ | salaamta qoloobenaa fee zikre a’zamateka | the soundness of our hearts into the remembrance of Thy mightiness, |
| وَ فَرَاغَ اَبْدَانِنَا فِىْ شُكْرِ نِعْمَتِكَ | wa faraaghe abdaanenaa fee shukre nea’mateka | the idleness of our bodies into giving thanks for Thy favour, |
| وَ انْطِلَاقِى اَلْسِنَتِنَا فِىْ وَصْفِ مِنَّتِكَ | wan-telaaqee alsenatenaa fee wasfe minnateka | and the flow of our tongues into the description of Thy kindness! |
| اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّ اٰلِهٖ وَ اجْعَلْنَا مِنْ | allaahumma salle a’laa mohammadiwn wa aalehi waj-a’lnaa min | O Allah, bless Muhammad and his Household and make us one of |
| دُعَاتِكَ الدَّاعِيْنَ اِلَيْكَ | do-a’a tekad daa-e’ena elayka | Thy summoners who summon to Thee, |
| وَ هُدَاتِكَ الدَّالِّيْنَ عَلَيْكَ | wa hodaatekad daalleena a’layka | Thy guiders who direct to Thee, |
| وَ مِنْ خَاصَّتِكَ الْخَاصِّيْنَ لَدَيْكَ | wa min khaas-satekal khaas-seena ladayka | and Thy special friends whom Thou hast singled out! |
| يَااَرَحَمَ الرَّاحِمِيْنَ. | yaa arhamar raahemeen. | O Most Merciful of the merciful! |

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| وَ كَانَ مِنْ دُعَآئِهٖ   عِنْدَ الصَّبَاحِ وَ الْمَسَاءِ | wa kaana min dua’ehi (a.s.) i’ndas sabaahe wal-masaa-e | 6. His Supplication in the Morning and Evening |
| اَلْحَمْدُ لِلّٰهِ الَّذِىْ | al-hamdo lillaahil lazee | Praise belongs to Allah, |
| خَلَقَ الَّيْلَ وَ النَّهَارَ بِقُوَّتِهٖ | khalaqal layla wan-nahaara be-quwwatehi | who created night and day through His strength, |
| وَ مَيَّزَ بَيْنَهُمَا بِقُدْرَتِهٖ | wa mayyaza banahomaa be-qudratehi | set them apart through His power, |
| وَ جَعَلَ لِكُلِّ وَاحِدٍ مِنْهُمَا حَدًّا مَحْدُوْدًا وَّ اَمَدًا مَّمْدُوْدًا | wa ja-a’la le-kulle waahedin minhomaa haddan mahdoodawn wa amadam mamdoodan | and appointed for each a determined limit and a drawn-out period. |
| يُوْلِجُ كُلَّ وَاحِدٍ مِنْهُمَا فِىْ صَاحِبِهٖ وَ يُوْلِجُ صَاحِبَهٗ فِيْهِ | yoolejo kulla waahedin minhomaa fee saahebehi wa yoolejo saahebahu feehe | He makes each of the two enter into its companion, and makes its companion enter into it, |
| بِتَقْدِيْرٍ مِنْهُ لِلْعِبَادِ فِيْمَا يَغْذُوْهُمْ بِهٖ وَ يُنْشِئُهُمْ عَلَيْهِ | be-taqdeerin minho lil-e’baade feemaa yaghzoohum behi wa yunshe-o-hum a’layhe | as an ordainment from Him for His servants in that through which He feeds them and with which He makes them grow. |
| فَخَلَقَ لَهُمُ اللَّيْلَ لِيَسْكُنُوْا فِيْهِ مِنْ حَرَكَاتِ التَّعَبِ وَ نَهَضَاتِ النَّصَبِ | fa-khalaqa lahomul layla le-yaskonoo feehe min harakaatit ta-a’be wa nahazaatin nasabe | He created for them the night, that they might rest in it[[136]](#footnote-136) from tiring movements and wearisome exertions |
| وَ جَعَلَهٗ لِبَاسًا لِيَلْبَسُوْا مِنْ رَاحَتِهٖ وَ مَنَامِهٖ فَيَكُوْنَ ذٰلِكَ لَهُمْ جَمَامًا وَ قُوَّةً وَ لِيَنَالُوْا بِهٖ لَذَّةً وَ شَهْوَةً | wa ja-a’lahu lebaasan le-yalbasoo min raahatehi wa manaamehi fayakoona zaaleka lahum jamaaman wa quwwatan wa leyanaaloo behi lazzatan wa shahwatan | and He made it a garment for them that they might be clothed in its ease and its sleep, that it might be for them refreshment and strength, that they might reach therein pleasure and passion. |
| وَ خَلَقَ لَهُمُ النَّهَارَ مُبْصِرًا | wa khalaqa lahomun nahaara mubseran | He created for them the daytime, giving sight, |
| لِيَبْتَغُوْا فِيْهِ مِنْ فَضْلِهٖ | le-yabtaghoo feehe min fazlehi | that they might seek within it of His bounty,[[137]](#footnote-137) |
| وَ لِيَتَسَبَّبُوْا اِلٰى رِزْقِهٖ | wa leyatasabbaboo elaa rizqehi | find the means to His provision, |
| وَ يَسْرَحُوْا فِىْ اَرْضِهٖ طَلَبًا لِمَا فِيْهِ | wa yasrahoo fee arzehi talaban lemaa feehe | and roam freely in His earth, searching for that through which |
| نَيْلُ الْعَاجِلِ مِنْ دُنْيَاهُمْ | naylul a’ajele min dunyaahum | to attain the immediate in their life in this world |
| وَ دَرَكُ الْاٰجِلِ فِىْ اُخْرٰيهُمْ | wa darakul aajele fee ukhraahum | and to achieve the deferred in their life to come. |
| بِكُـلِّ ذٰلِكَ | be-kulle zaaleka | Through all of this He |
| يُصْلِحُ شَأْنَهُمْ | yusleho saanahum | sets right their situation, |
| وَ يَبْلُوْا اَخْبَارَهُمْ | wa yabloo akhbaarahum | tries their records,[[138]](#footnote-138) |
| وَ يَنْظُرُ كَيْفَ هُمْ | wa yanzoro kayfa hum | and watches their state in |
| فِىْ اَوْقَاتِ طَاعَتِهٖ | fee awqaate ta-a’tehi | the times for obeying Him, |
| وَ مَنَازِلِ فُرُوْضِهٖ | wa manaazele foroozehi | the waystations of His obligations, |
| وَ مَوَاقِعِ اَحْكَـامِهٖ | wa mawaa-qe-e’ ahkaamehi | and the places of His ordinances, |
| لِيَجْزِىَ الَّذِيَنْ اَسَاءُوْا بِمَا عَمِلُوْا | le-yajzeyal lazeena asaaa-oo bemaa a’meloo | that He may repay those who do evil with what they have done |
| وَ يَجْزِىَ الَّذِيْنَ اَحْسَنُوْا بِالْحُسْنٰى | wa yaj-zeyal lazeena ahsanoo bil-husnaa | and repay those who do good with goodness.[[139]](#footnote-139) |
| اَللّٰهُمَّ فَلَكَ الْحَمْدُ عَلٰى مَا | allaahumma falakal hamdo a’laa maa | O Allah, to Thee belongs praise for |
| فَلَقْتَ لَنَا مِنَ الْاِصْبَاحِ | falaqta lanaa menal isbaahe | the sky Thou hast split into dawn for us,[[140]](#footnote-140) |
| وَ مَتَّعْتَنَا بِهٖ مِنْ ضَوْـءِ النَّهَارِ | wa matta’-tanaa behi min zaw-in nahaare | giving us to enjoy thereby the brightness of daytime, |
| وَ بَصَّرْتَنَا مِنْ مَطَالِبِ الْاَقْوَاتِ | wa bassartanaa min mataalebil aqwaate | showing us sought-after nourishments, |
| وَ وَقَيْتَنَا فِيْهٖ مِنْ طَوَارِقِ الْآفَاتِ | wa waqaytanaa feehe min tawaareqil aafaate | and protecting us from the striking of blights. |
| اَصْبَحْنَا وَ اَصْبَحَتِ الْاَشْيَآءُ كُلُّهَا بِجُمْلَتِهَا لَكَ | asbahnaa wa asbahatil ashyaaa-o kullohaa be-jumlatehaa laka | In the morning we and all things, every one, rise for Thee, |
| سَمَآؤُهَا وَ اَرْضُهَا | samaaa-ohaa wa arzohaa | the heaven and the earth |
| وَ مَا بَثَثْتَ فِىْ كُلِّ وَاحِدٍ مِنْهُمَا | wa maa basasta fee kulle waahedin minhomaa | and what Thou hast scattered in each, |
| سَاكِنُهٗ وَ مُتَحَرِّكُهٗ | saakenohu wa motaharrekohu | the still and the moving, |
| وَ مُقِيْمُهٗ وَ شَاخِصُهٗ | wa moqeemohu wa shaakhesohu | the resident and the journeying, |
| وَ مَا عَلَا فِىْ الْهَوَآءِ | wa maa a’laa fil hawaaa-e | what towers up in the air |
| وَ مَا كُنَّ تَحْتَ الثَّرٰى | ma maa kunna tahtas saraa | and what hides under the ground. |
| اَصْبَحْنَا فِىْ قَبْضَتِكَ | asbahnaa fee qabzateka | We rise in the morning in Thy grasp: |
| يَحْوِيْنَا مُلْكُكَ وَ سُلْطَانُكَ | yahweenaa mulkoka wa sultaanoka | Thy kingdom and authority contain us |
| وَ تَضُمُّنَا مَشِيَّتُكَ | wa tazummonaa mashiyyatoka | and Thy will embraces us. |
| وَ نَتَصَرَّفُ عَنْ اَمْرِكَ | wa natasarrafo a’n amreka | We move about by Thy command |
| وَ نَتَقَلَّبُ فِىْ تَدْبِيْرِكَ | wa nataqallabo fee tadbeereka | and turn this way and that through Thy governing. |
| لَيْسَ لَنَا مِنَ الْاَمْرِ اِلاَّ مَا قَضَيْتَ | laysa lanaa menal amre illaa maa qazayta | We own nothing of the affair except what Thou hast decreed |
| وَ لَا مِنَ الْخَيْرِ اِلاَّ مَا اَعْطَيْتَ | wa laa menal khayre illaa maa a-a’tayta | and nothing of the good except what Thou hast given. |
| وَ هٰذَا يَوْمٌ حَادِثٌ جَدِيْدٌ | wa haazaa yawmun haadesun jadeedun | This is a fresh, new day, |
| وَ هُوَ عَلَيْنَا شَاهِدٌ عَتِيْدٌ | wa howa a’laynaa shaahedun a’teedun | over us a ready witness. |
| اِنْ اَحْسَنَّا وَدَّعَنَا بِحَمْدٍ | in ahsannaa wadda’-anaa be-hamdin | If we do good, it will take leave from us with praise, |
| وَ اِنْ اَسَاْنَا فَارَقَنَا بِذَمٍّ | wa in a-saanaa faaraqanaa be-zammin | and if we do evil, it will part from us in blame. |
| اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّ اٰلِهٖ | allaahumma salle a’laa mohammadiwn wa aalehi | O Allah, bless Muhammad and his Household, |
| وَارْزُقْنَا حُسْنَ مُصَاحَبَتِهٖ | war-zuqnaa husna mosaahabatehi | provide us with the day’s good companionship |
| وَاعْصِمْنَا مِنْ سُوْـءِ مُفَارَقَتِهٖ | wa-a’simnaa min soo-e mofaaraqatehi | and preserve us against parting from it badly |
| بِاِرْتِكَـابِ جَرِيْرَةٍ | be-irtekaabe jareeratin | by doing a misdeed |
| اَوِا قْتِـرَافِ صَغِيْرَةٍ اَوْ كَبِيْرَةٍ | awiq teraafe sagheeratin aw kabeeratin | or committing a sin, whether small or great! |
| وَ اَجْزِلْ لَنَا فِيْهِ مِنَ الْحَسَانَاتِ | wa aj-zil lanaa feehe menal hasanaate | Make our good deeds within it plentiful |
| وَ اَخْلِنَا فِيْهِ مِنَ السَّيِّئٰاتِ | wa akhlenaa feehe menas sayye-aate | empty us therein of evil deeds, |
| وَامْلَأْ لَنَا مَا بَيْنَ طَرَفَيْهِ | wam-laa lanaa maa bayna tarafayhe | and fill what lies between its two sides for us |
| حَمْدًا وَ شُكْرًا | hamdan wa shukran | with praise and thanksgiving, |
| وَ اَجْرًا وَّ ذُخْرًا | wa ajrawn wa zukhran | wages and stores, |
| وَ فَضْلًا وَ اِحْسَانًا | wa fazlan wa ehsaanan | bounty and beneficence! |
| اَللّٰهُمَّ يَسِّرْ عَلَى الْكِرَامِ الْكَاتِبِيْنَ مَؤُنَتَنَا | allaahumma yassir a’lal keraamil kaatebeena ma-oonatanaa | O Allah, ease our burden on the Noble Writers,[[141]](#footnote-141) |
| وَامْلَأْ لَنَا مِنْ حَسَنَاتِنَا صَحَائِفَنَا | wam-laa lanaa min hasanaatenaa sahaa-efanaa | fill our pages for us with our good deeds, |
| وَ لَا تُخْزِنَا عِنْدَهُمْ بِسُوْـءِ اَعْمَالِنَا | wa laa tukhzenaa i’ndahum be-soo-e a-a’maalenaa | and degrade us not before them with our evil works! |
| اَللّٰهُمَّ اجْعَلْ لَنَا فِىْ كُلِّ سَاعَةٍ مِنْ سَاعَاتِهٖ | allaahummaj a’l lanaa fee kulle saa-a’tin min saa-a’atehi | O Allah, appoint for us in each of the day’s hours |
| حَظًّا مِّنْ عِبَادِكَ | hazzam min e’baadeka | a share from Thy servants, |
| وَ نَصِيْبًا مِّنْ شُكْرِكَ | wa naseebam min shukreka | a portion of giving thanks to Thee, |
| وَ شَاهِدَ صِدْقٍ مِّنْ مَلَائِكَتِكَ | wa shaaheda sidqim min malaaa-ekateka | and a truthful witness among Thy angels! |
| اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّ اٰلِهٖ | allaahumma salle a’laa mohammadiwn wa aalehi | O Allah, bless Muhammad and his Household |
| وَاحْفَظْنَا مِنْ ۢ | wah-faznaa mim | and safeguard us from |
| بَيْنِ اَيْدِيْنَا وَ مِنْ خَلْفِنَا | bayne aydeenaa wa min khalfenaa | before us and behind us, |
| وَ عَنْ اَيْمَانِنَا وَ عَنْ شَمَآئِلِنَا | wa a’n aymaanenaa wa a’n shamaaa-elenaa | from our right hands and our left hands |
| وَ مِنْ جَمِيْعِ نَوَاحِيْنَا حِفْظًا | wa min jamee-e’ nawaa-heenaa hifzan | and from all our directions,[[142]](#footnote-142) a safeguarding that will |
| عَاصِمًا مِّنْ مَعْصِيَتِكَ | a’asemam min ma’seyateka | preserve from disobeying Thee, |
| هَادِيًا اِلٰى طَاعَتِكَ | haadeyan elaa ta-a’teka | guide to obeying Thee, |
| مُسْتَعْمِلًا لِمَحَبَّتِكَ | mus-ta’melan le-mahabbateka | and be employed for Thy love! |
| اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَ اٰلِهٖ | allaahumma salle a’laa mohammadin wa aalehi | O Allah,bless Muhammad and his Household |
| وَ وَفِّقْنَا فِىْ يَوْمِنَا هٰذَا وَ لَيْلَتِنَا هٰذِهٖ وَ فِىْ جَمِيْعِ اَيَّامِنَا | wa waffiqnaa fee yawmenaa haazaa wa laylatenaa haazehi wa fee jamee-e’ ayyaamenaa | and give us success in this day of ours, this night of ours, and in all our days, |
| لِاِسْتِعْمَالِ الْخَيْرِ | le-iste’maalil khayre | to employ the good, |
| وَ هِجْرَانِ الشَّرِّ | wa hijraanish sharre | stay away from the evil, |
| وَ شُكْرِ النِّعَمِ | wa shukrin ne-a’me | give thanks for favours, |
| وَاتِّبَاعِ السُّنَنِ | wat-tebaa-i’s sonane | follow the Sunna’s norms, |
| وَ مُجَانَبَةِ الْبِدَعِ | wa mojaanabatil be-da-e’ | avoid innovations, |
| وَ الْاَمْرِ بِالْمَعْرُوْفِ | wal-amre bil-ma’roofe | enjoin good behaviour, |
| وَ النَّهْىِ عَنِ الْمُنْكَرِ | wan-nahye a’nil munkare | forbid the disapproved, |
| وَ حِيَاطَةِ الْاِسْلَامِ | wa heyaatatil islaam | defend Islam, |
| وَانْتِقَاصِ الْبَاطِلِ وَ اِذْلَالِهٖ | wan-teqaasil baatele wa izlaalehi | diminish falsehood and abase it, |
| وَ نُصْرَةِ الْحَقِّ وَ اِعْزَازِهٖ | wa nusratil haqqe wa e-a’zaazehi | help the truth and exalt it, |
| وَ اِرْشَادِ الضَّآلِ | wa irshaadiz zaaal-le | guide the misguided, |
| وَ مُعَاوَنَةِ الضَّعِيْفِ | wa mo-a’awanatiz za-e’efe | assist the weak, |
| وَ اِدْرَاكِ اللَّهِيْفِ | wa idraakil laheefe | and reach out to the troubled! |
| اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَ اٰلِهٖ وَاجْعَلْهُ | allaahumma salle a’laa mohammadin wa aalehi waj-a’lho | O Allah, bless Muhammad and his Household and make this (day) |
| اَيْمَنَ يَوْمٍ عَهِدْنَاهُ | aymana yawmin a’hidnaaho | the most fortunate day we have known, |
| وَ اَفْضَلَ صَاحِبٍ صَحِبْنَاهُ | wa afzala saahebin sa-hibnaaho | the most excellent companion we have accompanied, |
| وَ خَيْرَ وَقْتٍ ظَلِلْنَا فِيْهِ | wa khayra waqtin zalilnaa feehe | and the best time in which we have lingered! |
| وَاجْعَلْنَا مِنْ | waj-a’lnaa min | Place us among |
| اَرْضٰى مَنْ مَرَّ عَلَيْهِ اللَّيْلُ وَ النَّهَارُ مِنْ جُمْلَةِ خَلْقِكَ | arzaa man marra a’layhil laylo wan-nahaaro min jumlate khalqeka | the most satisfied of all Thy creatures whom night and day have passed by, |
| اَشْكَرَهُمْ لِمَا اَوْلَيْتَ مِنْ نِعَمِكَ | ash-karahum lemaa aw-layta min ne-a’meka | the most thankful of them for the favours Thou hast done, |
| وَ اَقْوَمَهُمْ بِمَا شَرَعْتَ مِنْ شَرَآئِعِكَ | wa aqwaamahum bemaa sha-ra’ta min sharaaa-e-e’ka | the firmest of them in the laws Thou hast set down in the Shari’a, |
| وَ اَوْقَفَهُمْ عَمَّا حَذَّرْتَ مِنْ نَهْيِكَ | wa awqafahum a’mmaa hazzarta min nahyeka | and the most unyielding of them toward the prohibited acts against which Thou hast cautioned! |
| اَللّٰهُمَّ اِنِّىْ اُشْهِدُكَ وَ كَفٰى بِكَ شَهِيْدًا | allaahumma innee ush-hedoka wa kafaa beka sha-heedan | O Allah, I call Thee to witness - and Thou art sufficient witness - |
| وَ اُشْهِدُ سَمَائَكَ وَ اَرْضَكَ وَ مَنْ اَسْكَنْتَهُمَا مِنْ مَلَائِكَتِكَ وَ سَآئِرِ خَلْقِكَ | wa ush-hedo samaaa-aka wa arzaka wa man as-kantahomaa min malaaa-ekateka wa saaa-ere khalqeka | and I call Thy heaven and Thy earth to witness and Thy angels and Thy other creatures who inhabit them |
| فِىْ يَوْمِىْ هٰذَا وَ سَاعَتِىْ هٰذِهٖ وَ لَيْلَتِىْ هٰذِهٖ وَ مُسْتَقَرِّىْ هٰذَا | fee yawmee haazaa wa saa-a’tee haazehi wa laylatee haazehi wa mustaqarree haazaa | in this my day, this my hour, this my night, and this my resting place, |
| اَنِّىْ اَشْهَدُ اَنَّكَ اَنْتَ اللهُ الَّذِىْ | annee ash-hado annaka antal laahul lazee | that I bear witness that Thou art Allah, |
| لَآ اِلٰهَ اِلاَّ اَنْتَ | laa elaaha illaa anta | other than whom there is no Allah, |
| قَآئِمٌۢ بِالْقِسْطِ | qaaa-emum bil-qiste | Upholding justice, |
| عَدْلٌ فى الْحُكْمِ | a’dlun fil hukme | Equitable in judgement, |
| رَؤُوْفٌۢ بِالْعِبَادِ | ra-oofum bil-e’baade | Clement to the servants,[[143]](#footnote-143) |
| مَالِكُ الْمُلْكِ | maalekul mulke | Master of the kingdom,[[144]](#footnote-144) |
| رَحِيْمٌۢ بِالْخَلْقِ | raheemum bil-khalqe | Compassionate to the creatures, |
| وَ اَنَّ مُحَمَّدًا عَبْدُكَ وَ رَسُوْلُكَ | wa anna mohammadan a’bdoka wa rasooloka | and that Muhammad is Thy servant and Thy messenger, |
| وَ خِيَرَتُكَ مِنْ خَلْقِكَ | wa kheyaratoka min khalqeka | Thy chosen from among Thy creatures. |
| حَمَّلْتَهٗ رِسَالَتَكَ فَاَدَّهَا | hammaltahu resaalataka fa-addahaa | Thou didst charge him with Thy message and he delivered it; |
| وَ اَمَرْتَهٗ بِالنُّصْحِ لِاُمَّتِهٖ فَنَصَحَ لَهَا | wa amartahu bin-nushe le-ummatehi fa-nasaha lahaa | Thou didst command him to counsel his community and he counselled it. |
| اَللّٰهُمَّ فَصَلِّ عَلٰى مُحَمَّدٍ وَ اٰلِهٖ اَكْثَرَ مَا صَلَّيْتَ عَلٰٓى اَحَدٍ مِّنْ خَلْقِكَ | allaahumma fasalle a’laa mohammadin wa aalehi aksara maa sallayta a’laa ahadim min khalqeka | O Allah, so bless Muhammad and his Household more than Thou hast blessed any of Thy creatures! |
| وَ آتِهٖ عَنَّا اَفْضَلَ مَا آتَيْتَ اَحَدًا مِنْ عِبَادِكَ | wa aatehi a’nnaa afzala maa aatayta ahadin min e’baadeka | Give him for our sake the best Thou hast given any of Thy servants, |
| وَاجْزِهٖ عَنَّا اَفْضَلَ وَ اَكْرَمَ مَا جَزَيْتَ اَحَدًا مِنْ اَنْبِيَآئِكَ عَنْ اُمَّتِهٖ | waj-zehi a’nnaa afzala wa akrama maa jazayta ahadan min ambeyaaa-eka a’n ummatehi | and repay him on our behalf better and more generously than Thou hast repaid any of Thy prophets on behalf of his community! |
| اِنَّكَ اَنْتَ الْمَنَّانُ بِالْجَسِيْمِ | innaka antal mannaano bil-jaseemil | Thou art All-kind with immensity, |
| الْغَافِرُ لِلْعَظِيْمِ | ghaafero lil-a’zeeme | the Forgiver of the great, |
| وَ اَنْتَ اَرْحَمُ مِنْ كُلِّ رَحِيْمٍ | wa anta arhamo min kulle raheemin. | and Thou art more merciful than every possessor of mercy! |
| فَصَلِّ عَلٰى مُحَمَّدٍ وَّ اٰلِهٖ الطَّيِّبِيْنَ الطَّهِرِيْنَ الْاَخْيَارِ الْاَنْجَبِيْنَ | fasalle a’laa mohammadin wa aalehit tayyebeenat taahereenal akhyaaril anjabeena. | So bless Muhammad and his Household, the good, the pure, the chosen, the most distinguished! |

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| وَ كَانَ مِنْ دُعَآئِهٖ   اِذَا عَرَضَتْ لَهٗ مُهِمَّةٌ اَوْ نَزَلَتْ بِهٖ مُلِمَّةٌ وَ عِنْدَ الْكَرْبِ | wa kaana min dua’ehi (a.s.) ezaa a’ra-zat alhu mohimmatun, aw nazalat behi molimmato, wa i’ndal karbe | 7. His Supplication when Faced with a Worrisome Task or when Misfortune Descended and at the Time of Distress |
| يَا مَنْ تُحَلُّ بِهٖ عُقَدُ الْمَكَـارِهٖ | yaa man tohallo behi o’qadul makaarehi | O He through whom the knots of detested things are untied! |
| وَ يَا مَنْ يُفْثَئُا بِهٖ حَدُّ الشَّدَآئِدِ | wa yaa man yuf-sa-o behi haddush shadaaa-ede | O He through whom the cutting edge of hardships is blunted! |
| وَ يَا مَنْ يُلْتَمَسُ مِنْهُ الْمَخْرَجُ اِلٰى رَوْحِ الْفَرَجِ | wa yaa man yultamaso minhul makhrajo elaa roohil faraje | O He from whom is begged the outlet to the freshness of relief! |
| ذَلَّتْ لِقُدْرَتِكَ الصِّعَابُ | dallat le-qudratekas se-a’abo | Intractable affairs yield to Thy power, |
| وَ تَسَبَّبَتْ بِلُطْفِكَ الْاَسْبَابُ | wa tasabba-bat be-lutfekal asbaabo | means are made ready by Thy gentleness, |
| وَ جَرٰى بِقُدْرَتِكَ الْقَضَآءُ | wa jaraa be-qudratekal qazaaa-o | the decree goes into effect through Thy power, |
| وَ مَضَتْ عَلٰى اِرَادَتِكَ الْاَشْيَآءُ فَهِىَ | wa mazat a’la eraadatekal ash-yaaa-o faheya | and all things proceed according to Thy desire. |
| بِمَشِيَّتِكَ دُوْنَ قَوْلِكَ مُؤْتَمِرَةٌ | bemashiyyateka doona qawleka moa-tameratun | By Thy desire they follow Thy command without Thy word |
| وَ بِاِرَادَتِكَ دُوْنَ نَهْيِكَ مُنْزَجِرَةٌ | wa be-eraadateka doona nahyeka munzajeratun | and by Thy will they obey Thy bans without Thy prohibition. |
| اَنْتَ الْمَدْعُوُّ لِلْمُهِمَّاتِ | antal mad-o’wwo lil-mohimmaate | Thou art the supplicated in worries |
| وَ اَنْتَ الْمَفْزَعُ فِى الْمُلِمَّاتِ | wa antal mafza-o’ fil-molimmaate | and the place of flight in misfortunes; |
| لَا يَنْدَفِعُ مِنْهَا اِلاَّ مَا دَفَعْتَ | laa yandafe-o’ minhaa illaa maa da-fa’ta | none of them is repelled unless Thou repellest, |
| وَ لَا يَنْكَشِفُ مِنْهَا اِلاَّ مَا كَشَفْتَ | wa laa yankashefo minhaa illaa maa kashafta | none is removed unless Thou removest. |
| وَ قَدْ نَزَلَ بِىْ يَا رَبِّ مَا قَدْ تَكَاَدَّنِىْ ثِقْلُهٗ | wa qad nazala bee yaa rabbe maa qad taka-ad-danee siqlohu | Upon me has come down, My Lord, something whose weight burdens me |
| وَ اَلَّمَ بِىْ مَا قَدْ بَهَظَنِىْ حَمْلُهٗ | wa allama bee maa qad baha-zanee hamlohu | and upon me has fallen something whose carrying oppresses me. |
| وَ بِقُدْرَتِكَ اَوْرَدْتَهٗ عَلَىَّ | wa be-qudrateka awrad-tahu a’layya | Through Thy power Thou hast brought it down upon me |
| وَ بِسُلْطَانِكَ وَجَّهْتَهٗ اِلَىَّ | wa be-sultaaneka wajjahtahu elayya | and through Thy authority Thou hast turned it toward me. |
| فَلَا مُصْدِرَ لِمَآ اَوْرَدْتَ | falaa musdera lemaaa aw-radta | None can send away what Thou hast brought, |
| وَ لَا صَارِفَ لِمَا وَجَّهْتَ | wa laa saarefa lemaa wajjahta | none can deflect what Thou hast turned, |
| وَ لَا فَاتِحَ لِمَا اَغْلَقْتَ | wa laa faateha lemaa aghlaqta | none can open what Thou hast closed, |
| وَ لَا مُغْلِقَ لِمَا فَتَحْتَ | wa laa mughleqa lemaa fa-tahta | none can close what Thou hast opened, |
| وَ لَا مُيَسِّرَ لِمَا عَسَّرْتَ | wa laa moyassera lemaa a’ssarta | none can make easy what Thou hast made difficult, |
| وَ لَا نَاصِرَ لِمَنْ خَذَلْتَ | wa laa naasera leman khazalta | none can help him whom Thou hast abandoned. |
| فَصَلِّ عَلٰى مُحَمَّدٍ وَ اٰلِهٖ | fasalle a’laa mohammadin wa aalehi | So bless Muhammad and his Household, |
| وَ افْتَحْ لِىْ يَا رَبِّ بَابَ الْفَرَجِ بِطَوْلِكَ | waf-tah lee yaa rabbe baabal faraje be-tawleka | open for me, my Lord, the door of relief through Thy graciousness, |
| وَاكْسِرْ عَنِّىْ سُلْطَانَ الْهَمِّ بِحَوْلِكَ | wak-sir a’nnee sultaanal hamme be-hawleka | break from me the authority of worry by Thy strength, |
| وَ اَنِلْنِىْ حُسْنَ النَّظَرِ فِيْمَا شَكَوْتُ | wa anilnee husnan nazare feemaa shakawto | confer the beauty of Thy gaze upon my complaint, |
| وَ اَذِقْنِىْ حَلَاوَةَ الصُّنْعِ فِيْمَا سَاَلْتُ | wa aziqnee halaawatas sun-e’ feemaa sa-alto | let me taste the sweetness of benefaction in what I ask, |
| وَ هَبْ لِىْ مِنْ لَّدُنْكَ رَحْمَةً وَ فَرَجًا هَنِيْئًا | wa hab lee mil ladunka rahmatan wa farajan hanee-an | give me from Thyself mercy and wholesome relief, |
| وَ اجْعَلْ لِىْ مِنْ عِنْدِكَ مَخْرَجًا وَ حَيًّا | waj-a’l lee min i’ndeka makhrajan wa hayyan | and appoint for me from Thyself a quick way out! |
| وَ لَا تَشْغَلْنِىْ بِالْاِهْتِمَامِ عَنْ | wa laa tash-ghalnee bil-ehtemaame a’n | Distract me not through worry |
| تَعَاهُدِ فَرُوْضِكَ | ta-a’a-hoda faroozeka | from observing Thy obligations |
| وَاسْتِعْمَالِ سُنَّتِكَ | was-tea’maale sunnateka | and acting in accordance with Thy prescriptions. |
| فَقَدْ ضِقْتُ لِمَا نَزَلَ بِىْ يَا رَبِّ ذَرْعًا | faqad ziqto lemaa nazala bee yaa rabbe zar-a’n | My capacity has been straitened, my Lord, by what has come down on me, |
| وَ امْتَلَأْتُ بِحَمْلِ مَا حَدَثَ عَلَىَّ هَمًّا | wam-ta-laato be-hamle maa hadasa a’layya hamman | and I am filled with worry by carrying what has happened to me, |
| وَ اَنْتَ الْقَادِرُ عَلٰى | wa antal qaadero a’laa | while Thou hast power |
| كَشْفِ مَا مُنِيْتُ بِهٖ | kashfe maa moneeto behi | to remove what has afflicted me |
| وَ دَفْعِ مَا وَقَعْتُ فِيْهِ | wa daf-e’ maa wa-qa’to feehe | and to repel that into which I have fallen. |
| فَافْعَل بِىْ ذٰلِكَ وَ اِنْ لَمْ اَسْتَوْجِبْهُ مِنْكَ يَا ذَا الْعَرْشِ الْعَظِيْمِ | faf-a’l bee zaaleka wa in lam astawjibho minka yaa zal-a’rshil a’zeeme | So do that for me though I merit it not from Thee, O Possessor of the Mighty Throne! |

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| وَ كَانَ مِنْ دُعَآئِهٖ   فِي الْاِسْتِعَاذَةِ مِنَ الْمَكَـارِهِ وَ سَيِّئِ الْاَخْلَاقِ وَ مَذَامِّ الْاَفْعَالِ | wa kaana min dua’ehi (a.s.) fil iste-a’azate menal makaarehe wa sayye-il akhlaaqe wa mazaammil af-a’ale | 8. His Supplication in Seeking Refuge from Hateful Things, Bad Moral Qualities, and Blameworthy Acts |
| اَللّٰهُمَّ اِنِّىْ اَعُوْذُ بِكَ مِنْ | allaahumma innee a-o’ozo beka min | O Allah, I seek refuge in Thee |
| هَيَجَانِ الْحِرْصِ | hayajaanil hirse | from the agitation of craving, |
| وَ سَوْرَةِ الْغَضَبِ | wa sawratil ghazabe | the violence of wrath, |
| وَ غَلَبَةِ الْحَسَدِ | wa ghalabatil hasade | the domination of envy, |
| وَ ضَعْفِ الصَّبْرِ | wa za’fis sabre | the frailty of patience, |
| وَ قِلَّةِ الْقَنَاعَةِ | wa qillatil qanaa-a’te | the lack of contentment, |
| وَ شَكَاسَةِ الْخُلْقِ | wa shakasatil khulqe | surliness of character, |
| وَ اِلْحَاحِ الشَّهْوَةِ | wa il-haahish shawate | urgency of passion, |
| وَ مَلَكَةِ الْحَمِيَّةِ | wa malakatil hamiyyate | the disposition to vehemence, |
| وَ مُتَابَعَةِ الْهَوٰى | wa motaa-ba-a’til hawaa | following caprice,[[145]](#footnote-145) |
| وَ مُخَالَفَةِ الْهُدٰى | wa mokhaalatafil hodaa | opposing guidance, |
| وَ سِنَةِ الْغَفْلَةِ | wa senatil ghaflate | the sleep of heedlessness, |
| وَ تَعَاطِىْ الْكُلْفَةِ | wa ta-a’atil kulfate | undertaking the toilsome, |
| وَ اِيْثَارِ الْبَاطِلِ عَلَى الْحَقِّ | wa eesaaril baatele a’lal haqqe | preferring falsehood over truth, |
| وَ الْاِصْرَارِ عَلَى الْمَاثَمِ | wal-israare a’lal maasame | persisting in sin, |
| وَ اِسْتِسْغَارِ الْمَعْصِيْةِ | wa istisghaaril ma’seyate | making little of disobedience, |
| وَ اسْتِكْبَارِ الطَّاعَةِ | was-tikbaarit taa-a’te | making much of obedience, |
| وَ مُبَاهَاةِ الْمُكْثِرِيْنَ | wa mobaahaatil muksereena | vying with the wealthy, |
| وَ الْاِزْرَاءِ بِالْمُقِلِّيْنَ | wal-izraa-e bil-moqilleena | disparaging the poor, |
| وَ سُوْٓـءِ الْوِلَايَةِ لِمَنْ تَحْتَ اَيْدِيْنَا | wa sooo-il welaayate leman tahta aydeenaa | guarding badly over those in our hands, |
| وَ تَرْكِ الشُّكْرِ لِمَنِ اسْطَنَعَ الْعَارِفَةَ عِنْدَنَا | wa tarkish shukre lemanis ta-na-a’l a’arefate i’ndanaa | failing to thank those who have done good to us, |
| اَوْ اَنْ نَعْضُدَ ظَالِمًا | aw an na’zoda zaaleman | aiding a wrongdoer, |
| اَوْ نَخْذُلَ مَلْهُوْفًا | aw nakhzola malhoofan | abandoning someone troubled, |
| اَوْ نَرُوْمَ مَا لَيْسَ لَنَا بِحَقٍّ | aw narooma maa laysa lanaa behaqqin | wanting what is not rightfully ours, |
| اَوْ نَقُوْلَ فِى الْعِلْمِ بِغَيْرِ عِلْمٍ | aw naqoola fil i’lme beghayre i’lmin | and speaking about knowledge without knowing. |
| وَ نَعُوْذُ بِكَ | wa na-o’ozo beka | We seek refuge in Thee from |
| اَنْ نَنْطَوِىَ عَلٰى غِشِّ اَحَدٍ | an nantaweya a’laa ghishshe a-hadin | harbouring dishonesty toward anyone, |
| وَ اَنْ نُعْجِبَ بِاَعْمَالِنَا | wa an noa’jeba be-a-a’maalenaa | being pleased with our works, |
| وَ نَمُدَّ فِىْ اٰمَالِنَا | wa namudda fee aamaalenaa | and stretching out our expectations. |
| وَ نَعُوْذُ بِكَ | wa na-o’ozo beka | We seek refuge in Thee from |
| مِنْ سُوْٓـءِ السَّرِيْرَةِ | min sooo-is sareerate | ill-mindedness, |
| وَاحْتِقَارِ الصَّغِيْرَةِ | wah-teqaaris sagheerate | looking down on the small, |
| وَ اَنْ يَسْتَحْوِذَ عَلَيْنَا الشَّيْطَانُ | wa an yastahwezo a’laynash shaytaano | Satan’s gaining mastery over us, |
| اَوْ يَنْكُبَنَا الزَّ مَانُ | aw yankobanaz zamaano | time’s afflicting us, |
| اَوْ يَتَهَضَّمْنَا السُّلْطَانُ | aw yatahazzamnas sultaano | and the sovereign’s oppressing us. |
| وَ نَعُوْذُ بِكَ | wa na-o’ozo beka | We seek refuge in Thee from |
| مِنْ تَنَاوُلِ الْاِسْرَافِ | min tanaawoll asraafe | acting with prodigality |
| وَ مِنْ فِقْدَانِ الْكَفَاْفِ | wa min fiqdaanil kafaafe | and not having sufficiency. |
| وَ نَعُوْذُ بِكَ | wa na-o’ozo beka | We seek refuge in Thee from |
| مِنْ شَمَاتَةِ الْاَعْدَآءِ | min shamaatatil a-a’daaa-e | the gloating of enemies, |
| وَ مِنَ الْفَقْرِ اِلَى الْاَكْفَآءِ | wa menal faqre elal akfaaa-e | indigent need for equals, |
| وَ مِنْ مَعِيْشَةٍ فِىْ شِدَّةٍ | wa min ma-e’esatin fee shiddatin | living in hardship, |
| وَ مِيْتَةٍ عَلٰى غَيْرِ عُدَّةٍ | wa meetatin a’laa ghayre u’ddatin | and dying without readiness. |
| وَ نَعُوْذُ بِكَ مِنَ | wa na-o’ozo beka menal | We seek refuge in Thee from |
| الْحَسْرَةِ الْعُظْمٰى | hasratil u’zmaa | the most dreadful remorse, |
| وَ الْمُصِيْبَةِ الْكُبْرٰى | wal-moseebatil kubraa | the greatest affliction, |
| وَ اَشْقَى السَّقَاءِ | wa ashqas saqaa-e | the most wretched wretchedness, |
| وَ سُوْٓـءِ الْمَاٰبِ | wa sooo-il ma-aabe | the evil end to the journey, |
| وَ حِرْمَانِ الثَّوَابِ | wa hirmaanis sawaabe | the deprivation of reward, |
| وَ حُلُوْلِ الْعِقَابِ | wa holoolil e’qaabe | and the advent of punishment. |
| اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَ اٰلِهٖ | allaahumma salle a’laa mohammadin wa aalehi | O Allah, bless Muhammad and his Household |
| وَ اَعِذْنِىْ مِنْ كُلِّ ذٰلِكَ بِرَحْمَتِكَ وَ جَمِيْعَ الْمُؤْمِنِيْنَ وَ الْمُؤْمِنَاتِ | wa a-i’znee min kulle zaaleka be-rahmateka wa jamee-i’l moameneena wal moamenaate | and through Thy mercy, give to me refuge from all of that, and to all the faithful, both men and women! |
| يَآ اَرْحَمَ الرَّاحِمِيْنَ | yaa arhamar raahemeen | O Most Merciful of the merciful! |

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| وَ كَانَ مِنْ دُعَآئِهٖ   فِي الْاِشْتِيَاقِ اِلٰى طَلَبِ الْمَغْفِرَةِ مِنَ اللَّهِ جَلَّ جَلَالُهٗ | wa kaana min dua’ehi (a.s.) fil isteyaaqe elaa talabil maghferate menal laahe (jalla jalaalahu) | 9. His Supplication in Yearning to Ask Forgiveness from Allah (Mighty and Majestic is He) |
| اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّ اٰلِهٖ | allaahumma salle a’laa mohammadiwn wa aalehi | O Allah, bless Muhammad and his Household, |
| وَ صَيِّرْنَا اِلٰى مَحْبُوْبِكَ مِنَ التَّوْبَةِ | wa sayyirnaa elaa mahboobeka menat tawbate | make us go to the repentance that Thou lovest |
| وَ اَزِلْنَا عَنْ مَكْرُوْهِكَ مِنَ الْاِصْرَارِ | wa azilnaa a’n makrooheka menal israare | and make us leave the persistence that Thou hatest! |
| اَللّٰهُمَّ وَ مَتٰى وَقَفْنَا بَيْنَ نَقْصَيْنَ فِىْ دِيْنٍ اَوْ دُنْيَا | allaahumma wa mataa waqafnaa bayna naqsayne fee deenin aw dunyaa | O Allah, when we halt before two decreases, in religion or in this world, |
| فَاَوْقِعِ النَّقْصَ بِاَسْرَعِهِمَا فَنَاءً | fa-awqe-i’n naqse be-asra-e’hemaa fanaa-an | let the decrease fall upon that which passes quickly |
| وَاجْعَلِ التَّوْبَةَ فِىْ اَطْوَلِهِمَا بَقَاءً | waj-a’lit tawbata fee atwalehemaa baqaa-an | and relent in that which lasts the longer! |
| وَ اِذَا هَمَمْنَا بِهَمَّيْنِ يُرْضِيْكَ اَحَدُهُمَا عَنَّا وَ يُسْخِطُكَ الْاٰخَرُ عَلَيْنَا | wa ezaa hamamnaa be-hammayne yurzeeka ahadohomaa a’nnaa wa yuskhetokal aakharo a’laynaa | When we set out after two concerns, one of which makes Thee pleased with us and the other of which displeases Thee, |
| فَمِلْ بِنَا اِلٰى مَا يُرْضِيْكَ عَمَّا | fa-mil benaa elaa maa yurzeeka a’mmaa | incline us toward that which makes Thee pleased |
| وَ اَوْهِنْ قُوَّتَنَا عَمَّا يُسْخِطُكَ عَلَيْنَا | wa awhin quwwatanaa a’mmaa yuskhetoka a’laynaa | and weaken our strength in that which displeases Thee! |
| وَ لَا تُخَلِّ فِىْ ذٰلِكَ بَيْنَ نُفُوْسِنَا وَاخْتِيَارِهَا فَاِنَّهَا | wa laa tokhilla fee zaaleka bayna nofoosenaa wakh-teyaarehaa fa-innahaa | Leave not our souls alone to choose in that, |
| مُخْتَارَةٌ لِلْبَاطِلِ اِلاَّ مَا وَفَّقْتَ | mukhtaaratun lil-baatele illaa maa waffaqta | for they choose falsehood except inasmuch as Thou givest success, |
| اَمَّارَةٌ بِالسُّوْٓـءِ اِلاَّ مَا رَحِمْتَ | ammaaratun bis-sooo-e illaa maa rahimta | and they command to evil except inasmuch as Thou hast mercy![[146]](#footnote-146) |
| اَللّٰهُمَّ وَ اِنَّكَ | allaahumma wa innaka | O Allah, thou |
| مِنَ الضُّعْفِ خَلَقْتَنَا | menaz zoa’fe khalaqtanaa | created us from frailty,[[147]](#footnote-147) |
| وَ عَلٰى الْوَهْنِ بَنَيْتَنَا | wa a’lal wahne banaytanaa | built us up from feebleness, |
| وَ مِنْ مَآءٍ مَهِيْنٍ ابْتَدَاْتَنَا | wa min maaa-in maheenib tadaatanaa | and began us from a mean water;[[148]](#footnote-148) |
| فَلَا حَوْلَ لَنَا اِلاَّ بِقُوَّتِكَ | falaa hawla lanaa illaa be-quwwateka | we have no force except through Thy strength |
| وَ لَا قُوَّةَ لَنَا اِلاَّ بِعَوْنِكَ | wa laa quwwata lanaa illaa be-a’wneka | and no strength except through Thy help. |
| فَاَيِّدْنَا بِتَوْفِيْقِكَ | fa-ayyidnaa be-tawfeeqaka | So confirm us by giving us success, |
| وَ سَدِّدْنَا بِتَسْدِيْدِكَ | wa saddidnaa be-tasdeedeka | point us the right way by Thy pointing, |
| وَ اَعْمِ اَبْصَارَ قُلُوْبِنَا عَمَّا خَالَفَ مَحَبَّتَكَ | wa –a-a’me absaara qoloobenaa a’mmaa khaalafa mahabbataka | blind the eyes of our hearts toward everything opposed to Thy love, |
| وَ لَا تَجْعَلْ لِشَىْءٍ مِّنْ جَوَارِحِنَا نُفُوْذًا فِىْ مَعْصِيَتِكَ | wa laa taj-a’l le-shay-im min jawaarehenaa nofoozan fee ma’seyateka | and set not in any of our limbs passage to disobeying Thee! |
| اَللّٰهُمَّ فَصَلِّ عَلٰى مُحَمَّدٍ وَ اٰلِهٖ وَاجْعَلْ | allaahumma fasalle a’laa mohammadin wa aalehi waj-a’l | O Allah, bless Muhammad and his Household and assign |
| هَمَسَاتِ قُلُوْبِنَا | hamasaate qoloobenaa | the whisperings of our hearts, |
| وَ حَرَكَاتِ اَعْضَائِنَا | wa harakaate a-a’zaa-enaa | the movements of our members, |
| وَ لَمَحَاتِ اَعْيُنِنَا | wa lamahaate a-a’yonenaa | the glances of our eyes, |
| وَ لَهَجَاتِ اَلْسِنَتِنَا | wa lahajaate alsenatenaa | and the idioms of our tongues, |
| فِىْ مُوْجِبَاتِ ثَوَابِكَ | fee moojebaate sawaabeka | to that which makes incumbent Thy reward, |
| حَتّٰى لَا تَفُوْتَنَا حَسَنَةٌ نَسْتَحِقُّ بِهَا جَزَآئِكَ | hattaa laa tafootanaa hasanatun nastahiqqo behaa jazaaa-eka | lest a good deed slip by us, through which we might deserve Thy repayment, |
| وَ لَا تَبْقٰى لَنَا سَيِّئَةٌ نَسْتَوْجِبُ بِهَا عِقَابَكَ | wa laa tabqaa lanaa sayye-atun nastawjebo behaa e’qaabeka | or an evil deed remain with us, by which we might merit Thy punishment! |

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| وَ كَانَ مِنْ دُعَآئِهٖ   فِي اللَّجَاِ اِلَى اللَّهِ تَعَالٰى | wa kaana min dua’ehi (a.s.) fil laja-e elal laahe ta-a’alaa | 10. His Supplication in Seeking Asylum with Allah (Exalted is He) |
| اَللّٰهُمَّ | allaahumma | O Allah, |
| اِنْ تَشَاْ تَعْفُ عَنَّا فَبِفَضْلِكَ | in tashaa ta’fo a’nnaa fa-befazleka | if Thou willest, Thou wilt pardon us through Thy bounty |
| وَاِنْ تَشَاْ تُعَذِّبْنَا فَبِعَدْلِكَ | wa in ta-shaa to-a’zzibnaa fa-be-a’dleka | and if Thou willest, Thou wilt chastise us through Thy justice. |
| فَسَهِّلْ لَنَا عَفْوَكَ بِمَنِّكَ | fa-sahhil lanaa a’fweka bemanneka | So make our ways smooth to Thy pardon through Thy kindness |
| وَ اَجِرْنَا مِنْ عَذَابِكَ بِتَجَاوُزِكَ فَاِنَّهٗ لَا طَاقَةَ لَنَا بِعَدْلِكَ | wa ajirnaa min a’zaabeka be-tajaawozeka fa-innahu laa taaqata lanaa be-a’dleka | and grant us sanctuary from Thy chastisement through Thy forbearance, for none of us has the endurance for Thy justice |
| وَ لَا نَجَاةَ لِاَحَدٍ مِنَّا دُوْنَ عَفْوِكَ | wa laa najaata le-ahadin minnaa doona a’fweka | and none of us can reach deliverance without Thy pardon! |
| يَا غَنِىَّ الْاَغْنِيَآءِ | yaa ghaniyyal aghneyaaa-e | O Richest of the rich! |
| هَا نَحْنُ عِبَادُكَ بَيْنَ يَدَيْكَ | haa nahno e’baadoka bayna yadayka | Here we are, Thy servants, before Thee. |
| وَ اَنَا اَفْقَرُ الْفُقَرَآءِ اِلَيْكَ | wa anaa afqarul foqaraaa-e elayka | I am the neediest of the needy toward Thee, |
| فَاجْبُرْ فَاقَتَنَا بِوُسْعِكَ | fajbur faaqatanaa be-wus-e’ka | so redress our neediness through Thy plenty |
| وَ لَا تَقْطَعْ رَجَائَنَا بِمَنْعِكَ فَتَكُوْنَ | wa laa taqta’ rajaa-anaa be-man-e’ka fa-takoona | and cut us not off from our hopes through Thy withholding, lest Thou |
| قَدْ اَشْقَيْتَ مَنِ اسْتَسْعَدَ بِكَ | qad ashqayta manis tas-a’da beka | makest wretched him who seeks felicity through Thee |
| وَ حَرَمْتَ مَنِ اسْتَرْفَدَ فَضْلَكَ | wa haramta manis tarfada fazlaka | and deprivest him who seeks help from Thy bounty! |
| فَاِلٰى مَنْ حِيْنَئِذٍ مُنْقَلِبُنَا عَنْكَ | fa-elaa man heena-ezin munqalebonaa a’nka | Then to whom would we return after Thee? |
| وَ اِلٰى اَيْنَ مَذْهَبُنَا عَنْ بَابِكَ | wa elaa ayna mazhabonaa a’n baabeka | Where would we go from Thy gate? |
| سُبْحَانَكَ نَحْنُ | subhaanaka nahnul | Glory be to Thee! We are |
| الْمُضْطَرُّوْنَ الَّذِيْنَ اَوْجَبْتَ اِجَابَتَهُمْ | muztarroonal lazeena awjabta ejaabatahum | the distressed, the response to whom Thou hast made incumbent, |
| وَ اَهْلُ السُّوْٓـءِ الَّذِيْنَ وَعَدْتَ الْكَشْفَ عَنْهُمْ | wa ahlus sooo-il lazeena wa-a’dtal kashfa a’nhum | the people from whom Thou hast promised to remove the evil.[[149]](#footnote-149) |
| وَ اَشْبَهُ الْاَشْيَآءِ بِمَشِيَّتِكَ | wa ash-bahul ash-yaaa-e be-mashiyyateka | That thing most resembling Thy will |
| وَ اَوْلَى الْاُمُوْرِ بِكَ فِىْ عَظَمَتِكَ | wa awlal omoore beka fee a’zamateka | and that affair most worthy for Thee in Thy mightiness is |
| رَحْمَةُ مَنِ اسْتَرْحَمَكَ | rahmato manis tarhamaka | showing mercy to him who asks Thee for mercy |
| وَ غَوْثُ مَنِ اسْتَغَاثَ بِكَ | wa ghawso manis taghaasa beka | and helping him who seeks help from Thee. |
| فَارْحَمْ تَضَرُّعَنَا اِلَيْكَ | far-ham tazarro a’nnaa elayka | So show mercy upon our pleading with Thee |
| وَ اَغْنِنَا اِذْ طَرَحْنَا اَنْفُسَنَا بَيْنَ يَدَيْكَ | wa aghnenaa iz tarahnaa anfosanaa bayna yadayka | and free us from need when we throw ourselves before Thee! |
| اَللّٰهُمَّ اِنَّ الشَّيْطَانَ قَدْ شَمِتَ بِنَا اِذْ شَايَعْنَاهُ عَلٰى مَعْصِيَتِكَ | allaahumma innash shaytaana qad shamate benaa iz shaaya’naaho a’laa ma’seyateka | O Allah, Satan will gloat over us if we follow him in disobeying Thee, |
| فَصَلِّ عَلٰى مُحَمَّدٍ وَّ اٰلِهٖ | fasalle a’laa mohammadiwn wa aalehi | so bless Muhammad and his Household |
| وَ لَا تُشْمِتْهُ بِنَا بَعْدَ | wa laa tush-mit-ho benaa ba’da | and let him not gloat over us after we have |
| تَرْكِنَا اِيَّاهُ لَكَ | tarkenaa iyyaaho laka | renounced him for Thee |
| وَ رَغْبَتِنَا عَنْهُ اِلَيْكَ | wa raghbatenaa a’nho elayka. | and beseeched Thee against him! |

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| وَ كَانَ مِنْ دُعَآئِهٖ   بِخَوَاتِمِ الْخَيْرِ | wa kaana min dua’ehi (a.s.) be-khawaatemil khayre | 11. His Supplication for Good Outcomes |
| يَا مَنْ ذِكْرُهٗ شَرَفٌ لِلذَّاكِرِيْنَ | yaa man zikrohu sharafun liz-zaakereena | O He remembering whom brings honourto those who remember! |
| وَ يَا مَنْ شُكْرُهٗ فَوْزٌ لِلشَّاكِرِيْنَ | wa yaa man shukrohu fawzun lish-shaakereena | O He thanking whom brings triumph to those who give thanks! |
| وَ يَا مَنْ طَاعَتُهٗ نَجَاةٌ لِلْمُطِيْعِيْنَ | wa yaa man taa-a’tohu najaatun lil-motee-e’ena | O He obeying whom brings deliverance to those who obey! |
| صَلِّ عَلٰى مُحَمَّدٍ وَّاٰلِهٖ وَاشْغَلْ | salle a’laa mohammadiwn wa aalehi wash-ghal | Bless Muhammad and his Household, and divert |
| قُلُوْبَنَا بِذِكْرِكَ عَنْ كُلِّ ذِكْرٍ | qoloobanaa be-zikreka a’n kulle zikrin | our hearts through remembering Thee from every act of remembrance, |
| وَاَلْسِنَتَنَا بِشُكْرِكَ عَنْ كُلِّ شُكْرٍ | wa alsenatanaa be-shukreka a’n kulle shukrin | our tongues through thanking Thee from every act of thanksgiving, |
| وَ جَوَارِحَنَا بِطَاعَتِكَ عَنْ كُلِّ طَاعَةٍ | wa jawaarehanaa be-taa-a’teka a’n kulle taa-a’tin | our limbs through obeying Thee from every act of obedience! |
| فَاِنْ قَدَّرْتَ لَنَا فَرَاغًا مِنْ شُغْلٍ فَاجْعَلْهُ فَرَاغَ سَلَامَةٍ | fa-in qaddarta lanaa faraaghan min shuglin faj-a’lho faraagha salaamatin | If Thou hast ordained for us idleness from these occupations, make it an idleness of safety, within which |
| لَا تُدْرِكُنَا فِيْهِ تَبِعَةٌ | laa yudrekonaa feehe tabe-a’tun | no ill consequence visits us |
| وَ لَا تَلْحَقُنَا فِيْهِ سَاْمَةٌ حَتّٰى | wa laa talhaqonaa feehe saamatun hattaa | or weariness overtakes us! |
| يَنْصَرِفَ عَنَّا كُتَّابُ السَّيِّئَاتِ بِصَحِيْفَةٍ خَالِيَةً مِنْ ذِكْرِ سَيِّاٰتِنَا | yansarefa a’nnaa kuttaabus sayye-aate be-saheefatin khaaleyatin min zikre sayye-aatenaa | Then the writers of evil deeds may depart from us with a page empty of the mention of our evil deeds, |
| وَ يَتَوَلّٰى كُتَّابُ الْحَسَنَاتِ عَنَّا مَسْرُوْرِيْنَ بِمَا كَتَبُوْا مِنْ حَسَنَاتِنَا | wa yatawallaa kuttaabul hasanaate a’nnaa masrooreena bemaa kataboo min hasanaatenaa | and the writers of good deeds may turn away from us happy with the good deeds of ours which they have written. |
| وَاِذَا انْقَضَتْ اَيَّامُ حَيٰوتِنَا | wa ezan qazat ayyaamo hayaatenaa | And when the days of our life have passed by, |
| وَتَصَرَّمَتْ مُدَدُ اَعْمَارِنَا | wa tasarramat modaado a-a’maarenaa | the terms of our lifetimes have elapsed, |
| وَاسْتَحْضَرَتْنَا دَعْوَتُكَ الَّتِىْ لَا بُدَّ مِنْهَا وَ مِنْ اِجَابَتِهَا | was-tahzaratnaa da’watokal latee laa budda minhaa wa min ejaabatehaa | and Thy call, which must come and be answered, summons us forth, |
| فَصَلِّ عَلٰى مُحَمَّدٍ وَاٰلِهٖ | fasalle a’laa mohammadin wa aalehi | then bless Muhammad and his Household |
| وَاجْعَلْ خِتَامَ مَا تُحْصٰىْ عَلَيْنَا كَتَبَةُ اَعْمَالِنَا تَوْبَةً مَقْبُوْلَةً لَا تُوْقِفُنَا بَعْدَهَا عَلٰى | waj-a’l khetaama maa tohsaa a’laynaa katabato a-a’maalenaa tawbatan maqboolatan laa tooqefonaa ba’dahaa a’laa | and make the outcome of what the writers of our works count against us an accepted repentance, which afterwards gave us no rest in |
| ذَنْۢبٍ اِجْتَرَحْنَاهُ | zambin ijtarahnaaho | a sin that we committed |
| وَ لَا مَعْصِيَةً اِقْتَرَفْنَاهَا | wa laa ma’seyatin iqtarafnaahaa | or an act of disobedience that we performed! |
| وَ لَا تَكْشِفْ عَنَّا سِتْرًا سَتَرْتَهٗ عَلٰى رُؤُوْسِ الْاَشْهَادِ يَوْمَ تَبْلُوْا اَخْبَارَ عِبَادِكَ | wa laa takshif a’nna sitran satartahu a’laa ro-oosil ash-haade yawma tabloo akhbaara e’baadeka | 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! |
| اِنَّكَ رَحِيْمٌ بِمَنْ دَعَاكَ | innaka raheemun beman da-a’aka | Verily Thou art compassionate to him who supplicates Thee, |
| وَ مُسْتَجِيْبٌ لِمَنْ نَادَاكَ | wa mustajeebun leman naadaaka. | the responder to him who calls upon Thee! |

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| وَ كَانَ مِنْ دُعَآئِهٖ   فِي الِاعْتِرَافِ وَ طَلَبِ التَّوْبَةِ إِلَى اللَّهِ تَعَالَى | wa kaana min dua’ehi (a.s.) fil e-a’teraafe wa talabit tawbate elal laahe ta-a’alaa | 12. His Supplication in Confession and in Seeking Repentance toward Allah (Exalted is He) |
| اَللّٰهُمَّ اِنَّه يَحْجُبُنِىْ عَنْ مَسْئَلَتِكَ خِلَالٌ ثَلَاثٌ وَ تَحْدُوْنِىْ عَلَيْهَا خَلَّةٌ وَاحِدَةٌ | allaahumma innahu yahjobonee a’n mas-alateka khelaahun salaasun wa tahdoonee a’layhaa khallatun waahedun | O Allah, three traits have prevented me from asking Thee and one trait has urged me on: |
| يَحْجُبُنِىْ | yahjobonee | I am prevented by |
| اَمْرٌ اَمَرْتَ بِهٖ فَاَبْطَئْاتُ عَنْهُ | amrun amarta behi fa-abtaa-to a’nho | a command Thou hast commanded in which I have been slow, |
| وَ نَهْىٌ نَهْيَتَنِىْ عَنْهُ فَاَسْرَعْتُ اِلَيْهِ | wa nahyun nahyatanee a’nho fa-as-ra’to elayhe | a prohibition Thou hast prohibited toward which I have hurried, |
| وَ نِعْمَةٌ اَنْعَمْتَ بَهَا عَلَىَّ فَقَصَّرْتُ فِىْ شُكْرِهَا | wa nea’matun an-a’mta behaa a’layya faqassarto fee shukrehaa | and a favour through which Thou hast favoured for which I have not given sufficient thanks. |
| وَ يَحْدُوْنِىْ عَلٰى مَسْئَلَتِكَ تَفَضُّلُكَ عَلٰى مَنْ | wa yahdoonee a’laa mas-alateka tafazzoloka a’laa man | I am urged to ask Thee by Thy gratuitous bounty upon him who |
| اَقْبَلَ بِوَجْهِهٖ اِلَيْكَ | aqbala be-wajhehi elayka | turns his face toward Thee |
| وَ وَفَدَ بِحُسْنِ ظَنِّهٖ اِلَيْكَ | wa wafada be-husne zannehi elayka | and comes to Thee with a good opinion, |
| اِذْ جَمِيْعُ اِحْسَانِكَ تَفَضُّلٌ | iz jamee-o’ ehsaaneka tafazzolun | since all Thy beneficence is gratuitous bounty |
| وَاِذْ كُلُّ نِعَمَكَ ابْتِدَاءٌ | wa iz kullo ne-a’makab tedaa-un | and every one of Thy favours a new beginning! |
| فَهَآ اَنَا ذَا يَا اِلٰهِىْ | fa-haaa anaa zaa yaa elaahi | So here I am, my Allah, |
| وَاقِفٌۢ بِبَابِ عِزِّكَ وُقُوْفَ الْمُسْتَسْلِمِ الذَّلِيْلِ | waaqefum be-baabe i’zzeka woqoofal mustaslemiz zaleele | standing at the gate of Thy might, the standing of the lowly, the surrendered, |
| وَسَآئِلُكَ عَلَى الْحَيَآءِ مِنِّىْ سَوَالَ الْبَائِسِ الْمُعِيْلِ | wa saaa-eloka a’lal hayaaa-e minnee sawaalal baa-esil mo-e’ele | asking Thee in my shame, the asking of the destitute, the pitiful, |
| مُقِرٌّ لَكَ بِاَنِّىْ | moqirrun laka be-annee | admitting to Thee that |
| لَمْ اَسْتَسْلِمْ وَقْتَ اِحْسَانِكَ اِلاَّ بِالْاِقْلَاعِ عَنْ عِصْيَانِكَ | lam as-taslim waqta ehsaaneka illaa bil-iqlaa-e’ a’n i’syaaneka | at the time of Thy beneficence I surrendered not save through abstaining from disobedience toward Thee |
| وَ لَمْ اَخْلُ فِىْ الْحَالَاتِ كُلِّهَا مَنْ اِمْتِنَانِكَ | wa lam akh-lo fil haalaate kullehaa man imtenaaneka | and in none of my states was I ever without Thy Kindness. |
| فَهَلْ يَنْفَعُنِىْ يَا اِلٰهِىْ اِقْرَارِىْ عِنْدَكَ بِسُوْٓـءِ مَا اكْتَسَبْتُ | fahal yanfa-o’nee yaa elaahee iqraaree i’ndaka be-sooo-e mak-tasabto | Will it profit me, my Allah, to admit to Thee the evil of what I have earned? |
| وَ هَلْ يُنْجِيْنِى مِنْكَ اعْتِرَافِىْ لَكَ بِقَبِيْحِ مَا ارْتَكَبْتُ | wa hal yunjeenee minka’ taraafee laka be-qabeehe mar-takabto | Will it save me from Thee to confess the ugliness of what I have done? |
| اَمْ اَوْجَبْتَ لِيْ فِيْ مَقَامِي هٰذَا سُخْطَكَ | am aw-jabta lee fee maqaamee haazaa sukhtaka | Or wilt Thou impose upon me in this my station Thy displeasure? |
| اَمْ لَزِمَنِىْ فِىْ وَقْتِ دُعَاىَ مَقْتُكَ | am lazemanee fee waqte do-a’a-ya maqtoka | Will Thy hate hold fast to me in the time of my supplication? |
| سُبْحَانَكَ | subhaanaka | Glory be to Thee! |
| لَا اَيْئَسُ مِنْكَ وَ قَدْ فَتَحْتَ لِىْ بَابَ التَّوْبَةِ اِلَيْكَ | laa ay-aso minka wa qad fatahta lee babat tawbate elayka | I do not despair of Thee, for Thou hast opened the door of repentance toward Thyself. |
| بَلْ اَقُوْلُ مَقَالَ الْعَبْدِ الذَّلِيْلِ | bal aqoolo maqaalal a’bdiz zaleeliz | Rather, I say, the words of a lowly servant, |
| الظَّالِمِ لِنَفْسِهٖ | zaaleme le-nafsehil | having wronged himself |
| الْمُسْتَخِفِّ بِحُرْمَةِ رَبِّهٖ | mustakhiffe be-hurmate rabbehil | and made light of his Lord’s inviolability, |
| الَّذِىْ عَظُمَتْ ذُنُوْبُه فَجَلَّتْ | lazee a’zomat zonoobohu fa-jallat | and whose sins are dreadful, great, |
| وَ اَدْبَرَتْ اَيَّامُه فَوَلَّتْ | wa adbarat ayyaamohu fawallat | whose days have parted, fled, |
| حَتّٰى اِذَا رَاٰى | hattaa ezaa ra-aa | until, when he sees |
| مُدَّةَ الْعَمَلِ قَدِ انْقَضَتْ | muddatal a’male qadin qazat | the term of his works expired |
| وَ غَايَةَ الْعُمُرِ قَدِ انْتَهَتْ | wa ghaayatal o’more qadin tahat | and the limit of his lifetime reached |
| وَ اَيْقَنَ اَنَّه | wa ayqana annahu | and knows with certainty that he has |
| لَا مَحِيْصَ لَه مِنْكَ | laa maheesa lahu minka | no escape from Thee, |
| وَ لَا مَهْرَبَ لَه عَنْكَ | wa laa mahraba lahu a’nka | no place to flee from Thee, |
| تَلَقَّاكَ بِلْاِنَابَةِ | talaqqaaka bil-enaabate | he turns his face toward Thee in repeated turning, |
| وَ اَخْلَصَ لَكَ التَّوْبَةَ | wa akhlasa lakat tawbata | makes his repentance toward Thee sincere, |
| فَقَامَ اِلَيْكَ بِقَلْبٍ طَاهِرٍ نَقِىٍّ | fa-qaaama elayka be-qalbin taaherin naqiyyin | stands before Thee with a pure and purified heart, |
| ثُمَّ دَعَاكَ بِصَوْتٍ حَآئِلٍ خَفِىٍّ | summa da-a’aka besawtin haaa-elin khafiyyin | then supplicates Thee with a feeble, quiet voice. |
| قَدْ تَطَاْ طَاَ لَكَ فَانْحَنٰى | qad ta-taa-ta-a laka fan-hanaa | He is bowed before Thee, bent, |
| وَنَكَّسَ رَاْسَه فَاَنْثَنٰى | wa nakkasa raasahu fa-ansanaa | his head lowered, thrown down, |
| قَدْ اَرْعَشَتْ خَشْيَتُه رِجْلَيْهِ | qad ar-a’shat khashyatohu rijlayhe | his legs shaking in fear, |
| وَ غَرَّقَتْ دُمُوْعُه خَدَّيْهِ | wa gharraqat domoo-o’hu khaddayhe | his tears flooding his cheeks. |
| يَدْعُوْكَ بِيَا اَرْحَمَ الرَّاحِمِيْنَ | yad-o’oka beyaa arhamar raahemeena | He supplicates Thee: O Most Merciful of the merciful! |
| وَ يَا اَرْحَمَ مَنِ انْتَابَهُ الْمُسْتَرْحِمُوْنَ | wa yaa arhama manin tabahul mustarhemoona | O Most Merciful of those toward whom seekers of mercy keep on turning! |
| وَ يَا اَعْطَفَ مَنْ اَطَافَ بِهِ الْمُسْتَغْفِرُوْنَ | wa yaa a-a’tafa man ataafa behil mustaghferoona | O Tenderest of those around whom run seekers of forgiveness! |
| وَ يَا مَنْ عَفْوُه اَكْثَرُ مِنْ نَقِمَتِهٖ | wa yaa a’fwohu aksaro min naqematehi | O He whose pardon is greater than His vengeance! |
| وَ يَا مَنْ رِضَاهُ اَوْفَرُ مِنْ سَخَطِهٖ | wa yaa man rezaaho awfaro man sakhatehi | O He whose good pleasure is more abundant than His anger![[150]](#footnote-150) |
| وَ يَا مَنْ تَحَمَّدَ اِلٰى خَلْقِهٖ بِحُسْنِ التَّجَاوُرِ | wa yaa man tahammada elaa khalqehi be-husnit tajaa-wore | O He who seeks His creatures’ praise with excellent forbearance! |
| وَ يَا مَنْ عَوَّدَ عِبَادَه قَبُوْلَ الْاِنَابَةِ | wa yaa man a’wwada e’baadahu qaboolal enaabate | O He who has accustomed His servants to the acceptance of their repeated turning![[151]](#footnote-151) |
| وَ يَا مَنِ اسْتَصْلَحَ فَاسِدَهُمْ بِالتَّوْبَةِ | wa yaa manis tas-laha faasedahum bit-tawbate | O He who seeks to heal their corruption through repentance! |
| وَ يَا مَنْ رَضِىَ مِنْ فِعْلِهِمْ بِالْيَسِيْرِ | wa yaa man razeya min fe-a’lehim bil-yaseere | O He who is pleased with the easy of their acts! |
| وَ يَا مَنْ كَافٰى قَلِيْلَهُمْ بِالْكَثِيْرِ | wa yaa man kafaa qaleelahum bil-kaseere | O He who recompenses with the much their little! |
| وَ يَا مَنْ ضَمِنَ لَهُمْ اِجَابَةً الدُّعَآءِ | wa yaa man zamena lahum ejaabatad do-a’aa-e | O He who has made himself accountable to them to respond to supplication![[152]](#footnote-152) |
| وَ يَا مَنْ وَعَدَهُمْ عَلٰى نَفْسِهٖ بِتَفَضُّلِهٖ حُسْنَ الْجَزَآءِ | wa yaa man wa-a’dahum a’laa nafsehi be-tafazzolehi husnal jazaaa-e | O He who pledged Himself by His gratuitous bounty to give them excellent repayment! |
| مَا اَنَا بِاَعْصٰى مَنْ عَصَاكَ فَغَفَرْتَ لَه | maa anaa be-a-a’saa man a’saaka fa-ghafarta lahu | I am not the most disobedient of those who have disobeyed Thee and whom Thou hast forgiven, |
| وَ مَا اَنَا بِاَلْوَمِ مَنِ اعْتَذَرَ اِلَيْكَ فَقَبِلْتَ مِنْهُ | wa maa anaa be-alwame manea’-tazara elayka fa-qabilta minho | nor am I the most blameworthy to offer excuses which Thou hast accepted, |
| وَ مَا اَنَا بِاَظْلَمِ مَنْ تَابَ اِلَيْكَ فَعُدْتَ عَلَيْهِ | wa maa anaa be-azlame man taaba elayka fa-u’dta a’layhe | nor am I the most wrongdoing of those who have repented to Thee, and to whom Thou hast returned |
| اَتُوْبُ اِلَيْكَ فِىْ مَقَامِىْ هٰذَا تَوْبَةً | atoobo elayka fee maqaamee haazaa tawbatan | I repent to Thee in this my station, the repentance of one |
| نَادِمٍ عَلٰى مَا فَرَطَ مِنْهُ | naademin a’laa maa farata minho | remorseful over what preceded from him hastily, |
| مُشْفِقٍ مِمَّا اجْتَمَعَ عَلَيْهِ | mushfeqin mimmaj tama-a’ a’layhe | apprehensive of what has gathered around him, |
| خَالِصِ الْحَيَآءِ مِمَّا وَقَعَ فِيْهِ | khaalesil hayaaa-e mimmaa waqa-a’ feehe | pure in shame for that into which he has fallen, |
| عَالِمَ | aalema | knowing that |
| بِاَنَّ الْعَفْوَ عَنِ الذَّنْبِ الْعَظِيْمِ لَا يَتَعَاظَمُكَ | be-annal a’fwa a’niz zambil a’zeeme laa yata-a’azamoka | pardoning great sins is nothing great for Thee.[[153]](#footnote-153) |
| وَ اَنَّ التَّجَاوُزَ عَنِ الْاِثْمِ الْجَلِيْلِ لَا يَسْتَصْعِبُكَ | wa annat tajaawoza a’nil ismil jaleele laa yastas-e’boka | overlooking enormous misdeeds is not difficult for Thee, |
| وَ اَنَّ احْتِمَالَ الْجِنَايَاتِ الْفَاحِشَةِ لَا يَتَكَاَدُكَ | wa annah temaalil jenaayaatil faahesate laa yata-ka-adoka | putting up with indecent crimes does not trouble Thee, |
| وَ اَنَّ اَحَبَّ عِبَادِكَ اِلَيْكَ مَنْ | wa anna ahabba e’baadeka elayka man | and the most beloved of Thy servants to Thee is he who |
| تَرَكَ الْاِسْتِكْبَارَ عَلَيْكَ | tarakal istikbaara a’layka | refrains from arrogance before Thee, |
| وَ جَانَبَ الْاِصْرَارَ | wa jaanabal israara | pulls aside from persistence, |
| وَ لَزِمَ الْاِسْتِغْفَارَ | wa lazemal isteghfaara | and holds fast to praying forgiveness! |
| وَ اَنَا اَبْرَءُ اِلَيْكَ مِنْ اَنْ اَسْتَكْبِرَ | wa anaa abra-o elayka min an astakbera | I am clear before Thee of arrogance, |
| وَ اَعُوْذُبِكَ مِنْ اَنْ اُصِرَّ | wa a-o’ozo beka min an osirra | I seek refuge in Thee from persistence, |
| وَاَسْتَغْفِرُكَ لِمَا قَصَّرْتُ فِيْهِ | wa as-taghferoka lema qassarto feehe | I pray forgiveness from Thee for shortcomings, |
| وَاَسْتَعِيْنُ بِكَ عَلٰى مَا عَجَزْتُ عَنْهُ | wa asta-e’eno beka a’laa maa a’jazto a’nho | I seek help from Thee in incapacity! |
| اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّ اٰلِهٖ | allaahumma salle a’laa mohammadiwn wa aalehi | O Allah, bless Muhammad and his Household, |
| وَ هَبْ لِىْ مَا يَجِبُ عَلَىَّ لَكَ | ua hab lee maa yajebo a’layya laka | dispense with what is incumbent upon me toward Thee, |
| وَ عَافِنِىْ مِمَّا اَسْتَوْجِبُه مِنْكَ | wa a’afenee mimmaa astawjebohu minka | release me from what I merit from Thee, |
| وَ اَجِرْنِىْ مِمَّا يَخَافُه اَهْلُ الْاِسَائَةِ | wa ajirnee mimmaa yakhaafohu ahlul esaa-ate | and grant me sanctuary from what the evildoers fear! |
| فَاِنَّكَ مَلِىْءٌّ بِالْعَفْوِ | fa-innaka malee-un bil-a’fwe | For Thou art full of pardon, |
| مَرْجُوٌّ لِلْمَغْفِرَةِ | marjuwwun lil-maghferate | the hoped-for source of forgiveness, |
| وَ مَعْرُوْفٌ بِالتَّجَاوُزِ | wa ma’roofun bit-tajaawoze | well known for Thy forbearance. |
| لَيْسَ لِحَاجَتِىْ مَطْلَبٌ سِوَاكَ | laysa le-haajatee matlabun sewaak | My need has no object but Thee, |
| وَ لَا لِذَنْبِىْ غَافِرٌ غَيْرُكَ | wa laa le-zambee ghaaferun ghayroka | my sin no forgiver other than Thee |
| حَاشَاكَ | haashaaka | - could that be possible? |
| وَ لَا اَخَافُ عَلٰى نَفْسِىْ اِلاَّ اِيَّاكَ | wa laa akhaafo a’laa nafsee illaa iyyaaka | I have no fear for myself except from Thee; |
| اِنَّكَ اَهْلُ التَّقْوٰى وَ اَهْلُ الْمَغْفِرَةِ | innaka ahlut taqwaa wa ahlul maghferate | Thou art worthy of reverential fear, and worthy to forgive![[154]](#footnote-154) |
| صَلِّ عَلٰى مُحَمَّدٍ وَّاٰلِ مُحَمَّدٍ | salle a’laa mohammadiwn wa aale mohammadin | Bless Muhammad and his Household, |
| وَاقْضِ حَاجَتِىْ | waq-ze haajatee | grant my need, |
| وَاَنْجِحْ طَلِبَتِىْ | wa anjeh talebatee | answer my request favourably, |
| وَاغْفِرْ ذَنْبِىْ | wagh-fir zambee | forgive my sin, |
| وَ اٰمِنْ خَوْفَ نَفْسِىْ | wa aamin khawfa nafsee | and give me security from fear for myself! |
| اِنَّكَ عَلٰى كُلِّ شَىْءٍ قَدِيْرٌ | innaka a’laa kulle shay-in qadeer | Thou art powerful over everything,[[155]](#footnote-155) |
| وَ ذٰلِكَ عَلَيْكَ يَسِيْرٌ | wa zaaleka a’layka yaseerun | and that is easy for Thee. |
| اٰمِيْنَ يَا رَبِّ الْعٰلَمِيْنَ. | aameena rabbal a’alameen. | Amen, Lord of the worlds! |

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| وَ كَانَ مِنْ دُعَآئِهٖ   فِي طَلَبِ الْحَوَائِجِ إِلَى اللَّهِ تَعَالَى‏ | wa kaana min dua’ehi (a.s.) fee talabil hawaa-eje elal laahe ta-a’alaa | 13. His Supplication in Seeking Needs from Allah (exalted is He) |
| اَللّٰهُمْ | allaahumma | O Allah, |
| يَا مُنْتَهٰى مَطْلَبِ الْحَاجَاتِ | yaa muntahaa matlabil haajaate | O ultimate object of needs! |
| وَ يَا مَنْ عِنْدَه نَيْلُ الطَّلِبَاتِ | wa yaa man i’ndahu naylut talebaate | O He through whom requests are attained! |
| وَ يَا مَنْ لَا يَبِيْعُ نِعَمَه بِالْاَثْمَانِ | wa yaa man laa yabee-o’ ne-a’mahu bil-asmaane | O He whose favours are not bought by prices! |
| وَ يَا مَنْ لَا يُكَدِّرُ عَطَايَاهُ بِالْاِمْتِنَانِ | wa yaa man laa yokaddero a’taa-yaaho bil-imtenaane | O He who does not muddy His gifts by the imposition of obligations! |
| وَ يَا مَنْ يُسْتَغْنٰى بِهٖ وَ لَا يُسْتَغْنٰى عَنْهُ | wa yaa man yustaghnaa behi wa laa yustaghnaa a’nho | O He along with whom nothing is needed and without whom nothing can be done! |
| وَ يَا مَنْ يُرْغَبُ اِلَيْهِ وَ لَا يُرْغَبُ عَنْهُ | wa yaa man yarghabo elayhe wa laa yarghabo a’nho | O He toward whom desire is ever directed and never turned away! |
| وَ يَا مَنْ لَا تُفْنِىْ خَزَآئِنَهُ الْمَسَآئِلُ | wa yaa man laa tufnee khazaaa-enahul masaaa-elo | O He whose treasuries cannot be exhausted by demands! |
| وَ يَا مَنْ لَا تُبَدِّلُ حِكْمَتَهُ الْوَسَآئِلُ | wa yaa man laa tobaddelo hikmatahul wasaaa-elo | O He whose wisdom cannot be altered by any means! |
| وَ يَا مَنْ لَا تَنْقَطِعُ عَنْهُ حَوَآئِجُ الْمُحْتَاجِيْنَ | wa yaa man laa tanqate-o’ a’nho hawaaa-ejul mohtaajeena | O He from whom the needs of the needy are never cut off! |
| وَ يَا مَنْ لَا يُعَنِّيْهِ دُعَآءُ الدَّاعِيْنَ | wa yaa man laa yo-a’nneehe do-aaa’-ud daa-e’ena | O He who is not distressed by the supplications of the supplicators! |
| تَمَدَّحْتَ بِالْغَنَآءِ عَنْ خَلْقِكَ | tamaddahta bil-ghanaaa-e a’n khalqeka | Thou hast lauded Thyself for having no need for Thy creatures, |
| وَاَنْتَ اَهْلُ الْغِنٰى عَنْهُمْ | wa anta ahlul ghenaa a’nhum | and it suits Thee to have no need for them, |
| وَ نَسَبْتَهُمْ اِلَى الْفَقْرِ | wa nasabtahum elal faqre | and Thou hast attributed to them poverty, |
| وَ هُمْ اَهْلُ الْفَقْرِ اِلَيْكَ | wa hum ahlul faqre elayka | and it suits them to be poor toward Thee.[[156]](#footnote-156) |
| فَمَنْ حَاوَلَ سَدَّ خَلَّتِهٖ مِنْ عِنْدِكَ | fa-man haawala sadda khallatehi min i’ndeka | So he who strives to remedy his lack through what is with Thee |
| وَ رَامَ صَرْفَ الْفَقْرِ عَنْ نَفْسِهٖ بِكَ | wa raama sarfal faqre a’n nafsehi beka | and wishes to turn poverty away from himself through Thee |
| فَقَدْ طَلَبَ حَاجَتَه فِىْ مَظَآنِّهَا | faqad talaba haajatahu fee mazaaa-nnehaa | has sought his need in the most likely place |
| وَ اَتٰى طَلِبَتَه مِنْ وَجْهِهَا | wa ataa talabatahu min wajhehaa | and come to his request from the right quarter. |
| وَ مَنْ تَوَجَّهَ بِحَاجَتِهٖ اِلٰى اَحَدٍ مِنْ خَلْقِكَ | wa man tawajjaha be-haajatehi elaa ahadin min khalqeka | But he who turns in his need toward one of Thy creatures |
| اَوْ جَعَلَه سَبَبَ نُجْحِهَا دُوْنَكَ | aw ja-a’lahu sababa nujhehaa doonaka | or assigns the cause of its being granted to other than Thee, |
| فَقَدْ تَعَرَّضَ لِلْحِرْمَانِ | faqad ta-a’rraza lil-hirmaane | has exposed himself to deprivation |
| وَاسْتَحَقَّ مِنْ عِنْدِكَ فَوْتَ الْاِحْسَانِ | was-tahaqqa min i’ndeka fawtal ehsaane | and deserves to miss Thy beneficence. |
| اَللّٰهُمَّ وَلِىْ اِلَيْكَ حَاجَةٌ | allaahumma walee elayka haajatun | O Allah, I have a need of Thee: |
| قَدْ قَصَّرَ عَنْهَا جُهْدِىْ | qad qassara a’nhaa johdee | My exertion has fallen short of it |
| وَ تَقَطَّعَتْ دُوْنَهَا حِيَلِىْ | wa taqatta-a’t doonahaa heyalee | and my stratagems have been cut back before reaching it. |
| وَ سَوَّلَتْ لِىْ نَفْسِىْ رَفْعَهَا اِلٰى مَنْ | wa sawwalat lee nafsee raf-a’haa elaa man | My soul induced me to present it to him who |
| يَرْفَعُ حَوَآئِجَه اِلَيْكَ | yarfa-o’ hawaaa-ejahu elayka | presents his needs to Thee |
| وَ لَا يَسْتَغْنِىْ فِىْ طَلِبَاتِهٖ عَنْكَ وَ هِىَ | wa laa yastaghnee fee talabatehi a’nka wa heya | and can do nothing without Thee in his requests, but this is |
| زَلَّةٌ مِّنْ زَلَلِ الْخَاطِئِيْنَ | zallatum min zalalil khaa-te-eena | one of the slips of the offenders, |
| وَ عَثْرَتٌ مِّنْ عَثَرَاتِ الْمُذْنِبِيْنَ | wa a’sratum min a’saraatil muznebeena | one of the stumbles of the sinners! |
| ثُمَّ انْتَبَهْتُ بِتَذْكِرِيْرِكَ لِىْ مِنْ غَفْلَتِىْ | summan tabahto be-tazkeereka lee min ghaflatee | Then through Thy reminding me, I was aroused from my heedlessness, |
| وَ نَهَضْتُ بِتَوْفِيْقِكَ مِنْ زَلَّتِىْ | wa nahazto be-tawfeeqeka min zallatee | through Thy giving success, I stood up from my slip, |
| وَ رَجَعْتُ وَ نَكَصْتُ بِتَسْدِيْدِكَ عَنْ عَثْرَتِىْ | wa raja’to wa nakasto be-tasdeedeka a’n a’sratee | and through Thy pointing the way, I returned and withdrew from my stumble. |
| وَ قُلْتُ سُبْحَانَ رَبِّىْ | wa qulto subhaana rabbee | I said: Glory to my Lord! |
| كَيْفَ يَسْئَلُ مُحْتَاجٌ مُحْتَاجًا | kayfa yas-alo mohtaajun mohtaajan | How can the needy ask from the needy? |
| وَ اَنّٰى يَرْغَبُ مُعْدِمٌ اِلٰى مُعْدِمٍ | wa annaa yarghabo moa’demun elaa moa’demin | How can the destitute beseech the destitute? |
| فَقَصَدْتُكَ يَا اِلٰهِىْ بِالرَّغْبَةِ | faqasad-toka yaa elaahi bir-raghbate | So I went straight to Thee, my Allah, in beseeching, |
| وَ اَوْفَدْتُ عَلَيْكَ رَجَآئِىْ بِالثِّقَةِ بِكَ | wa awfad-to a’layka rajaaa-ee bis-seqate beka | and I sent Thee my hope with trust in Thee. |
| وَ عَلِمْتُ | wa a’limto | I came to know that |
| اَنَّ كَثِيْرُ مَا اَسْئَلُكَ يَسِيْرٌ فِىْ وُجْدِكَ | anna kaseero maa as-aloka yaseerun fee wujdeka | the many I request from Thee are few before Thy wealth, |
| وَ اَنَّ خَطِيْرَ مَا اَسْتَوْهِبُكَ حَقِيْرٌ فِىْ وُسْعِكَ | wa anna khadeera maa as-tawheboka haqeerun fee wus-e’ka | the weighty I ask from Thee is vile before Thy plenty; |
| وَ اَنَّ كَرَمَكَ لَا يُضِيْقُ عَنْ سُوَالِ اَحَدٍ | wa anna karamaka laa yozeeqo a’n sowaale ahadin | Thy generosity is not constrained by anyone’s asking, |
| وَ اَنَّ يَدَكَ بِالْعَطَايَا اَعْلٰى مِنْ كُلِّ يَدٍ | wa anna yadaka bil-a’taayaa a-a’laa min kulle yadin | Thy hand is higher in bestowing gifts than every hand! |
| اَللّٰهُمَّ فَصَلِّ عَلٰى مُحَمَّدٍ وَّ اٰلِهٖ | allaahumma fasalle a’laa mohammadiwn wa aalehi | O Allah, so bless Muhammad and his Household, |
| وَاحْمِلْنِىْ بِكَرَمِكَ عَلَى التَّفَضُّلِ | wah-milnee bekarameka a’lat tafazzole | take me through Thy generosity to Thy gratuitous bounty |
| وَ لَا تَحْمِلْنِىْ بِعَدْلِكَ عَلَى الْاِسْتِحْقَاقِ | wa laa tahmilnee be-a’dleka a’lal istehqaaqe | and take me not through Thy justice to what I deserve! |
| فَمَا اَنَا بِاَوَّلِ رَاغِبٍ رَغِبَ اِلَيْكَ فَاَعْطَيْتَه وَ هُوَ يَسْتَحِقُّ الْمَنْعَ | famaa anaa be-awwale raaghebin ragheba elayka fa-a-a’taytahu wa howa yastahiqqul man-a’ | I am not the first beseecher to beseech Thee and Thou bestowed upon him while he deserved withholding, |
| وَ لَا بِاَوَّلِ سَآئِلٍ سَاَلَكَ فَاَفْضَلْتَ عَلَيْهِ وَ هُوَ يَسْتَوْجِبُ الْحَرْمَانَ | wa laa be-awwale saaa-elin sa-alaka fa-afzalta a’layhe wa howa yastawjebul harmaana | nor am I the first to ask from Thee and Thou wast bounteous toward him while he merited deprivation. |
| اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَ اٰلِهٖ | allaahumma salle a’laa mohammadin wa aalehi | O Allah, bless Muhammad and his Household, |
| وَ كُنْ لِدُعَائِىْ مُجِيْبًا | wa kun le-do-a’a-ee mojeeban | respond to my supplication, |
| وَ مِنْ نِدَائِىْ قَرِيْبًا | wa min nedaa-ee qareeban | come near my call, |
| وَ لِتَضَرُّعِىْ رَاحِمًا | wa le-tazarro-e’e raaheman | have mercy on my pleading, |
| وَ لِصَوْتِىْ سَامِعًا | wa le-sawtee saame-a’n | listen to my voice, |
| وَ لَا تَقْطَعْ رَجَائِىْ عَنْكَ | wa laa taqta’ rajaa-ee a’nka | cut not short my hope for Thee, |
| وَ لَا تَبُتَّ سَبَبِىْ مِنْكَ | wa laa tabutta sababee minka | sever not my thread to Thee, |
| وَ لَا تُوَجِّهْنِىْ فِىْ حَاجَتِىْ هٰذِهٖ وَ غَيْرِهَا اِلٰى سِوَاكَ | wa laa towajjehnee fee haajatee haazehi wa ghayrehaa elaa sewaaka | turn not my face in this my need, and other needs, away from Thee, |
| وَ تَوَلَّنِىْ | wa tawallaanee | attend for my sake to |
| بِنُجْحِ طَلِبَتِىْ | be-nujhe talebatee | the fulfilment of my request, |
| وَ قَضَاءِ حَاجَتِىْ | wa qazaa-e haajatee | the granting of my need, |
| وَ نَيْلِ سُؤْلِىْ | wa nayle soa-lee | and the attainment of what I have asked |
| قَبْلِ زَوَالِىْ عَنْ مَوْقِفِىْ هٰذَا | qable zawaalee a’n mawqefee haazaa | before I leave this place |
| بِتَيْسِيْرِكَ اِلَى الْعَسِيْرِ | be-tayseereka elal a’seere | through Thy making easy for me the difficult |
| وَ حُسْنِ تَقْدِيْرِكَ لِىْ فِىْ جَمِيْعَ الْاُمُوْرِ | wa husne taqdeerek lee fee jamee-a’l omoore | and Thy excellent ordainment for me in all affairs! |
| وَ صَلِّ عَلٰى مُحَمَّدٍ وَ اٰلِهٖ | wa salle a’laa mohammadin wa aalehi | Bless Muhammad and his Household |
| صَلٰوةً دَآئِمَةً نَامِيَةً | salaatan daaa-ematan naameyatan | with a permanent, ever-growing blessing, |
| لَاانْقِطَاعَ لِاَبَدِهَا | lan-qetaa-a’ le-abadehaa | whose perpetuity has no cutting off |
| وَ لَا مُنْتَهٰى لِاَمَدِهَا | wa laa muntahaa le-amadehaa | and whose term knows no limit, |
| وَاجْعَلْ ذٰلِكَ عَوْنًا لِىْ | waj-a’l zaaleka a’wnan lee | and make that a help to me |
| وَسَبَبًا لِنَجَاحِ طَلِبَتِىْ | wa sababan le-najaahe talebatee | and a cause for the granting of my request! |
| اِنَّكَ وَاسِعٌ كَرِيْمٌ | innaka waase-u’n kareem | Thou art Boundless, Generous! |
| وَ مِنْ حَاجَتِىْ يَا رَبِّ كَذَا وَكَذَا | wa min haajatee yaa rabbe kazaa wa kazaa | And of my needs, My Lord, are such and such. |
| وَ تَذْكُرُ حَاجَتَكَ ثُمَّ تَسْجُدُ وَ تَقُولُ فِي سُجُوْدِكَ | wa tazkoro haajataka summa tasjodo wa taqoolo fee sojoodeka | HERE YOU SHOULD STATE YOUR NEEDS, THEN PROSTRATE YOURSELF, AND SAY IN YOUR PROSTRATION |
| فَضْلُكَ اٰنَسَنِىْ | fazloka aanasanee | Thy bounty has comforted me |
| وَاِحْسَانُكَ دَلَّنِىْ | wa ehsaanoka dallanee | and Thy beneficence has shown the way, |
| فَاَسْئَلُكَ بِكَ وَ بِمُحَمَّدٍ وَ اٰلِهٖ صَلَوَاتُكَ عَلَيْهِمْ اَنْ لَا تَرُدَّنِىْ خَآئِبًا | fa-as-aloka beka wa be-mohammadin wa aalehi salawaatoka a’layhim an laa taruddanee khaaa-eban | 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! |

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| وَ كَانَ مِنْ دُعَآئِهٖ   إِذَا اعْتُدِيَ عَلَيْهِ أَوْ رَأَى مِنَ الظَّالِمِينَ مَا لَا يُحِبُّ | wa kaana min dua’ehi (a.s.) ezaa o-a’todeya a’layhe aw raaya menaz zaalemeena maa laa yohibbo | 14. His Supplication when Hostility was Shown to Him or when he Saw what he did not Like in Wrongdoers[[157]](#footnote-157) |
| يَا مَنْ لَا يَخْفٰى عَلَيْهِ اَنْبَآءُ الْمُتَظَلِّمِيْنَ | yaa man laa yakhfaa a’layhe anbaaa-ul motazallemeena | O He from whom is not concealed news of the aggrieved! |
| وَ يَا مَنْ لَا يَحْتَاجُ فِىْ قَصَصِهِمْ اِلٰى شَهَادَاتِ الشَّاهِدِيْنَ | wa yaa man laa yahtaajo fee qasasehim elaa shahaadaatish shaahedeena | O He who has no need to be told about them by the witnessing of the witnesses! |
| وَ يَا مَنْ قَرُبَتْ نُصْرَتُه مِنَ الْمَظْلُوْمِيْنَ | wa yaa man qarobat nusratohu menal mazloomeena | O He who whose help is near to the wronged! |
| وَ يَا مَنْ بَعُدَ عَوْنُه عَنِ الظَّالِمِيْنَ | wa yaa man ba-o’da a’wnohu a’niz zaalemeen | O He whose aid is far from the wrongdoers! |
| قَدْ عَلِمَتْ يَا اِلٰهِىْ | qad a’lemat yaa elaahee | Thou knowest, my Allah, |
| مَا نَالَنِىْ مِنْ فُلَانِ ابْنِ فُلَانٍ مِمَّا حَظَرْتَ وَانْتَهَكَه مِنِّىْ مِمَّا حَجَزْتَ عَلَيْهِ | maa naalanee min folaan ibne folaanin mimmaa khatara wan-tahakahu minnee mimmaa hajazta a’layhe | 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, |
| بَطَرًا فِىْ نِعْمَتِكَ عِنْدَه | bataran fee nea’mateka i’ndahu | showing thereby ingratitude toward Thy favour upon him |
| وَاغْتِرَارًا بِنَكِيْرِكَ عَلَيْهِ | wagh-taraaran be-nakeereka a’layhe | and delusion concerning what Thou hast denied him. |
| اَللّٰهُمَّ فَصَلِّ عَلٰى مُحَمَّدٍ وَّاٰلِهٖ | allaahumma fasalle a’laa mohammadiwn wa aalehi | O Allah, so bless Muhammad and his Household, |
| وَ خُذْ ظَالِمِىْ وَ عَدُوِّىْ عَنْ ظُلْمِىْ بِقُوَّتِكَ | wa khuz zaalemee wa a’duwwee a’n zulmee be-quwwateka | keep my wrongdoing enemy from wronging me through Thy strength, |
| وَافْلُلْ حَدَّه عَنِّىْ بِقُدْرَتِكَ | waf-lul haddahu a’nnee be-qudrateka | blunt his blade toward me through Thy power, |
| وَاجْعَلْ لَه شُغْلًا فِيْمَا يَلِيْهِ | waj-a’l lahu shughlan feemaa yaleehe | and assign to him a diversion in that which is close to him |
| وَعَجْزًا عَمَّا يُنَاوِيْهِ | wa a’jzan a’mmaa yonaaweehe | and the inability to reach his enemy! |
| اَللّٰهُمَّ وَ صَلِّ عَلٰى مُحَمَّدٍ وَّ اٰلِهٖ | allaahumma wa salle a’laa mohammadiwn wa aalehi | O Allah, bless Muhammad and his Household, |
| وَ لَا تُسَوِّغْ لَه ظُلْمِىْ | wa laa tosawwigh lahu zulmee | let the wrongdoer not find it easy to wrong me, |
| وَ اَحْسِنْ عَلَيْهِ عَوْنِىْ | wa ahsin a’layhe a’wnee | give me good help against him, |
| وَاعْصِمْنِىْ مِنْ مِثْلِ اَفْعَالِهٖ | wa’simnee min misle af-a’alehi | preserve me from the like of his acts, |
| وَ لَا تَجْعَلْنِىْ فِىْ مِثْلِ حَالِهٖ | wa laa taj-a’lnee fee misle haalehi | and place me not in the like of his situation! |
| اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّاٰلِهٖ | allaahumma salle a’laa mohammadiwn wa aalehi | O Allah, bless Muhammad and his Household, |
| وَ اَعِدْنِىْ عَلَيْهِ عَدْوٰى حَاضِرَةً تَكُوْنُ | wa a-i’dnee a’layhe a’dwaa haazeratan takoono | and assist me with an immediate assistance |
| مِنْ غَيْطِىْ بِهٖ شِفَآءً | min ghaytee behi she-faaa-an | that will heal my rage toward him |
| وَ مِنْ حَنَقِىْ عَلَيْهِ وَفَآءً | wa min hanaqee a’layhe wa-faaa-an | and redeem my fury toward him! |
| اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّاٰلِهٖ | allaahumma salle a’laa mohammadiwn wa aalehi | O Allah, bless Muhammad and his Household, |
| وَعَوِّضْنِىْ مِنْ ظُلْمِهٖ لِىْ عَفْوَكَ | wa a’wwiznee min zulmehi lee a’fwaka | compensate me for his wronging me with Thy pardon |
| وَ اَبْدِلْنِىْ بِسُوْ ءٍ صَنِيْعِهٖ بِىْ رَحْمَتَكَ | wa abdilnee be-soo-in sanee-e’hi bee rahmataka | and replace his evil action toward me with Thy mercy, |
| فَكُلُّ مَكْرُوْهٍ جَلَلٌ دُوْنَ سَخَطِكَ | fa-kullo makroohin jalalun doona sakhateka | for every detested thing less than Thy anger is slight |
| وَ كُلُّ مَرْزِئَةٍ سَوَاءٌ مَعَ مَوْجِدَتِكَ | wa kullo marze-a-tin sawaa-un ma-a’ mawjedateka | and every disaster next to Thy rancour indifferent! |
| اَللّٰهُمَّ | allaahumma | O Allah, |
| فَكَمَا كَرَّهْتَ اِلَىَّ اَنْ اُظْلَمَ فَقِنِىْ مِنْ اَنْ اَظْلِمَ | fakamaa karrahta elayya an uzlama faqenee min an azlema | just as Thou hast made me detest being wronged, so also protect me from doing wrong! |
| اَللّٰهُمَّ | allaahumma | O Allah, |
| لَا اَشْكُوْا اِلٰى اَحَدٍ سِوَاكَ | laa ashkoo elaa ahadin sewaaka | I complain to no one but Thee, |
| وَ لَا اَسْتَعِيْنُ بِحَاكِمٍ غَيْرِكَ | wa laa as-ta-e’eno be-haakemin ghayreka | and I seek help from no ruler other than Thee - |
| حَاشَاكَ | haashaaka | how could I? |
| فَصَلِّ عَلٰى مُحَمَّدٍ وَّ اٰلِهٖ | fasalle a’laa mohammadiwn wa aalehi | So bless Muhammad and his Household, |
| وَ صِلْ دُعَائِىْ بِالْاِجَابَةِ | wa sil do-a’aa-ee bil-ejaabate | join my supplication to response, |
| وَاقْرِنْ شِكَايَتِىْ بِالتَّغْيِيْرِ | waq-rin shekaayatee bit-taghyeere | and unite my complaint with change! |
| اَللّٰهُمَّ | allaahumma | O Allah, |
| لَا تَفْتِنِّىْ بِالْقُنُوْطِ مِنْ اِنْصَافِكَ | laa taftinnee bil-qonoote min insaafeka | tempt me not with despair of Thy just treatment |
| وَ لَا تَفْتِنْهُ بِالْاَمْنِ مِنْ اِنْكَارِكَ | wa laa taftinho bil-amne min inkaareka | and tempt him not with feeling secure from Thy disapproval, |
| فَيُصِرَّ عَلٰى ظُلْمِىْ | fa-yosirra a’laa zulmee | lest he persist in wronging me |
| وَ يُحَاضِرَنِىْ بِحَقِّىْ | wa yohaazeranee be-haqqee | and constrain me in my rights.[[158]](#footnote-158) |
| وَ عَرِّفْهُ عَمَّا قَلِيْلٍ مَّا اَوْعَدْتَ الظَّالِمِيْنَ | wa a’rrifho a’mmaa qaleelim maa aw-a’dtaz zaalemeena | Let him soon recognize what Thou hast promised the wrongdoers[[159]](#footnote-159) |
| وَ عَرِّفْنِىْ مَا وَعَدْتَ مِنْ اِجَابَةِ الْمُضْطَرِّيْنَ | wa a’rrifnee maa wa-a’dta min ejaabatil muztarreena | and let me recognize Thy promised response to the distressed![[160]](#footnote-160) |
| اَللّٰهُمَّ صَلِّ عَلٰى مَحَمَّدٍ وَ اٰلِهٖ | allaahumma salle a’laa mohammadin wa aalehi | O Allah, bless Muhammad and his Household, |
| وَ وَفِّقْنِىْ لِقَبُوْلِ مَا قَضَيْتَ لِىْ وَ عَلَىَّ | wa waffiqnee le-qaboole maa qazayta lee wa a’layya | give me success in accepting Thy decrees for me and against me, |
| وَ رَضِّنِىْ بِمَا اَخَذْتَ لِىْ وَ مِنِّىْ | wa razzenee bemaa akhazta lee wa minnee | make me pleased with what Thou takest for me and from me, |
| وَاهْدِنِىْ لِلَّتِىْ هِىَ اَقْوَمُ | wah-denee lillatee heya aqwamo | guide me to that which is most upright |
| وَ اسْتَعْمِلْنِىْ بِمَا هُوَ اَسْلَمُ | was-ta’milnee bemaa howa aslamo | and employ me in that which is safest! |
| اَللّٰهُمَّ | allaahumma | O Allah, |
| وَ اِنْ كَانَتِ الْخِيَرَةُ لِىْ عِنْدَكَ | wa in kaanatil kheyarato lee i’ndaka | if the best for me with Thee lies |
| فِىْ تَاخِيْرِ الْاَخْذِ لِىْ | fee taakheeril akhze lee | in delaying the taking to task for my sake of him who has wronged me |
| وَ تَرْكِ الْاِنْتِقَامِ مِمَّنْ ظَلَمَنِىْ اِلٰى يَوْمِ الْفَصْلِ وَ مَجْمَعِ الْخَصْمِ | wa tarkil inteqaame mimman zalamanee elaa yawmil fasle wa maj-ma-i’l khasme | and in refraining from vengeance toward him until the Day of Decision and the Gathering of Disputants, |
| فَصَلِّ عَلٰى مُحَمَّدٍ وَّ اٰلِهٖ | fa-salle a’laa mohammadiwn wa aalehi | then bless Muhammad and his Household, |
| وَ اَيِّدْنِىْ مِنْكَ بِنِيَّةٍ صَادِقَةٍ وَ صَبْرٍ دَائِمٍ | wa ayyidnee minka be-niyyatin saadeqatin wa sabrin daa-emin | strengthen me from Thee with true intention and lasting patience, |
| وَ اَعِذْنِىْ مِنْ سُوْٓ ءِ الرَّغْبَةِ وَ هَلَعِ اَهْلِ الْحِرْصِ | wa a-i’dnee min sooo-ir raghbate wa hala-e’ ahlil hirse | give me refuge from evil desire and the impatience of the greedy, |
| وَ صَوِّرْ فِىْ قَلْبِىْ مِثَالَ مَا ادَّخَرْتَ لِىْ مِنْ ثَوَابِكَ وَ اَعْدَدْتَ لِخَصْمِىْ مِنْ جَزَآئِكَ وَ عِقَابِكَ | wa sawwir fee qalbee mesaala mad-dakharta lee min sawaabeka wa a-a’dadta le-khasmee min jazaaa-eka wa e’qaabeka | 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! |
| وَاجْعَلْ ذٰلِكَ سَبَبًا لِقَنَاعَتِىْ بِمَا قَضَيْتَ وَ ثِقَتِىْ بِمَا تَخَيَّرْتَ | waj-a’l zaaleka sababan leqanaa-a’tee bemaa qazayta wa seqatee bemaa takhayyarta | Make this a cause of my contentment with what Thou hast decreed and my trust in what Thou hast chosen! |
| آمِيْنَ يَا رَبَّ الْعٰلَمِيْنَ | aameena yaa rabbal a’alameena | Amen, Lord of the worlds! |
| اِنَّكَ ذُوالْفَضْلِ الْعَظِيْمِ | innaka zul fazlil a’zeeme | Thou art of bounty abounding |
| وَ اَنْتَ عَلٰى كُلِّ شَىْءٍ قَدِيْرٌ | wa anta a’laa kulle shay-in qadeer. | and Thou art powerful over everything. |

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| وَ كَانَ مِنْ دُعَآئِهٖ   إِذَا مَرِضَ أَوْ نَزَلَ بِهٖ كَرْبٌ أَوْ بَلِيَّةٌ | wa kaana min dua’ehi (a.s.) ezaa maraza aw nazala behi karba aw baliyyah | 15. His Supplication when Sick or Visited by Distress or an Affliction |
| اَللّٰهُمَّ لَكَ الْحَمْدُ عَلٰى مَا لَمْ اَزَلْ اَتَصَرَّفُ فِيْهِ مِنْ سَلَامَةِ بَدَنِىْ | allaahumma lakal hamdo a’laa maa lam ajal atasarrafo feehe min salaamate badanee | O Allah, to Thee belongs praise for the good health of my body which lets me move about, |
| وَ لَكَ الْحَمْدُ عَلٰى مَا اَحْدَثْتَ بِىْ مِنْ عِلَّةٍ فِىْ جَسَدِىْ | wa lakal hamdo a’laa maa ah-dasta bee min i’llatin fee jasadee | and to Thee belongs praise, for the ailments which Thou causest to arise in my flesh! |
| فَمَا اَدْرِىْ يَا اِلٰهِىْ | famaa adree yaa elaahi | For I know not, my Allah, |
| اَىُّ الْحَالَيْنِ اَحَقُّ بِالشُّكْرِ لَكَ | ayyul haalayne a-haqqo bish-shukre laka | which of the two states deserves more my thanking Thee |
| وَ اَىُّ الْوَقْتَيْنِ اَوْلٰى بِالْحَمْدِ لَكَ | wa ayyul waqtayne awlaa bil-hamde laka | and which of the two times is more worthy for my praise of Thee: |
| اَوَقْتُ الصِّحَّةِ الَّتِىْ | a-waqtus sehhatil latee | the time of health, |
| هَنَّاْتَنِىْ فِيْهَا طَيِّبَاتِ رِزْقِكَ | hannaa-tanee feehaa fayyebaate rizqeka | within which Thou makest me delight in the agreeable things of Thy provision, |
| وَ نَشَّطْتَنِىْ بِهَا لِاِبْتِغَآءِ مَرْضَاتِكَ وَ فَضْلِكَ | wa nash-shat-tanee behaa le-ibteghaaa-e marzaateka wa fazleka | through which Thou givest me the joy to seek the means to Thy good pleasure and bounty, |
| وَ قَوَّيْتَنِىْ مَعَهَا عَلٰى مَا وَفَّقْتَنِىْ لَه مِنْ طَاعَتِكَ | wa qawwaytanee ma-a’haa a’laa maa waffaqtanee lahu min taa-a’teka | and by which Thou strengthenest me for the acts of obedience which Thou hast given me success to accomplish; |
| اَمْ وَقْتُ الْعِلَّةِ الَّتِىْ مَحَّصْتَنِىْ بِهَا | am waqtul i’llatil latee mahhastanee behaa | or the time of illness through which Thou puttest me to the test |
| وَ النِّعَمِ الَّتِىْ اَتْحَفْتَنِىْ بِهَا | wan-ne-a’mil latee athaftanee behaa | and bestowest upon me favours: |
| تَخْفِيْفًا لِمَا ثَقُلَ بِهٖ عَلٰى ظَهْرِىْ مِنَ الْخَطِيْئٰاتِ | takhfeefan lemaa saqola behi a’laa zahree menal khatee-aate | lightening of the offenses that weigh down my back, |
| وَ تَطْهِيْرًا لِمَا اَنْغَمَسْتُ فِيْهِ مِنَ السَّيِّئٰاتِ | wa tatheeran lemaa anghamasto feehe menas sayye-aate | purification of the evil deeds into which I have plunged, |
| وَ تَنْۢبِيْهًا لِتَنَاوُلِ التَّوْبَةِ | wa tambeehan letanaawolit tawbate | incitement to reach for repentance, |
| وَ تَذْكِيْرًا لِمَحْوِ الْحَوْبَةِ بِقَدِيْمِ النِّعْمَةِ | wa tazkeeran le-mahwil hawbate be-qadeemin nea’mate | reminder of the erasure of misdeeds through ancient favour; |
| وَ فِىْ خِلَالِ ذٰلِكَ مَا كَتَبْتَ لِىَ الْكَاتِبَانِ مِنْ زَكِىِّ الْاَعْمَالِ | wa fee khelaale zaaleka maa katabta leyal kaatebaane min zakiyyil a-a’maale | and, through all that, what the two writers write for me: blameless acts, |
| مَا لَا قَلْبٌ فَكَّرَ فِيْهِ | maa laa qalbun fakkara feehe | which no heart had thought, |
| وَ لَا لِسَانٌ نَطَقَ بِهٖ | wa laa lesaanun nataqa behi | no tongue had uttered, |
| وَ لَا جَارِحَةٌ تَكَلَّفَتْهُ | wa laa jaarehatun takallabatho | and no limb had undertaken, |
| بَلْ اِفْضَالًا مِنْكَ عَلَىَّ | bal ifsaalan minka a’layya | rather, as Thy bestowal of bounty upon me |
| وَ اِحْسَانًا مِنْ صَنِيْعِكَ اِلَىَّ | wa ehsaanan min sanee-e’ka elayya | and the beneficence of Thy benefaction toward me.[[161]](#footnote-161) |
| اَللّٰهُمَّ فَصَلِّ عَلٰى مُحَمَّدٍ وَ اٰلِهٖ | allaahumma fa-salle a’laa mohammadin wa aalehi | O Allah, bless Muhammad and his Household, |
| وَ حَبِّبْ اِلَىَّ مَا رَضِيْتَ لِىْ | wa habbib elayya maa razeeta lee | make me love what Thou hast approved for me, |
| وَ يَسِّرْ لِىْ مَا اَحْلَلْتَ بِىْ | wa yassir lee maa ahlalta bee | make easy for me what Thou hast sent down upon me, |
| وَ طَهِّرْنِىْ مِنْ دَنَسِ مَا اَسْلَفْتُ | wa tahhir-nee min danase maa aslafto | purify me of the defilement of what I have sent ahead, |
| وَامْحُ عَنِّىْ شَرَّ مَا قَدَّمْتُ | wam-ho a’nnee sharra maa qaddamto | erase the evil of what I have done beforehand, |
| وَ اَوْجِدْنِىْ حَلَاوَةَ الْعَافِيَةِ | wa awjidnee halaawatal a’afeyate | let me find the sweetness of well-being, |
| وَ اَذِقْنِىْ بَرْدَ السَّلَامَةِ | wa aziqnee bardas salaamate | let me taste the coolness of safety, |
| وَاجْعَلْ | waj-a’l | and appoint for me |
| مَخْرَجِىْ عَنْ عِلَّتِىْ اِلٰى عَفْوِكَ | makhrajee a’n i’llatee elaa a’fweka | a way out from my illness to Thy pardon, |
| وَ مُتَحَوَّلِىْ عَنْ صَرْعَتِىْ اِلٰى تَجَاوُزِكَ | wa motahawwalee a’n sar-a’tee elaa tajaawozeka | transformation of my infirmity into Thy forbearance, |
| وَ خَلَاصِىْ مِنْ كَرْبِىْ اِلٰى رَوْحِكَ | wa khalaasee min karbee elaa rawheka | escape from my distress to Thy refreshment, |
| وَ سَلَامَتِىْ مِنْ هٰذِهِ الشِّدَّةِ اِلٰى فَرَجِكَ | wa salaamatee min haazehish shiddate elaa farajeka | and safety from this hardship in Thy relief! |
| اِنَّكَ الْمُتَفَضِّلُ بِالْاِحْسَانِ | innakal motafazzelo bil-ehsaanil | Thou art gratuitously bountiful in beneficence, |
| الْمُتَطَوِّلُ بِالْاِمْتِنَانِ | mota-tawwelo bil-imtenaanil | ever gracious in kindness, |
| الْوَهَّابُ الْكَرِيْمُ | wahhaabul kareemo | the Generous, the Giver, |
| ذُوالْجَلَالِ وَ الْاِكْرَامِ | zul-jalaale wal-ikraame. | Possessor of majesty and munificence! |

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| وَ كَانَ مِنْ دُعَآئِهٖ   إِذَا اسْتَقَالَ مِنْ ذُنُوبِهِ أَوْ تَضَرَّعَ فِي طَلَبِ الْعَفْوِ عَنْ عُيُوبِهِ | wa kaana min dua’ehi (a.s.) ezaa isteqaale min zonoobehi aw tazarra-a’ fee talabil a’fwe a’n o’yoobehi | 16. His Supplication when he Asked Release from his Sins or Pleaded in Seeking Pardon for his Defects |
| اَللّٰهُمَّ | allaahumma | O Allah, |
| يَا مَنْ بِرَحْمَتِهٖ يَسْتَغِيْثُ الْمُذْنِبُوْنَ | yaa man be-rahmatehi yastagheesul muzneboona | O He through whose Mercy sinners seek aid! |
| وَ يَا مَنْ اِلٰى ذِكْرِ اِحْسَانِهٖ يَفْزَعُ الْمُضْطَرُّوْنَ | wa yaa man elaa zikre ehsaanehi yafza-u’l muztarroona | O He to the remembrance of whose beneficence the distressed flee! |
| وَ يَا مَنْ لِخِيْفَتِهٖ يَنْتَحِبُ الْخَاطِئُوْنَ | wa yaa man le-kheefatehi yantahebul khaa-te-oona | O He in fear of whom the offenders weep! |
| يَا اُنْسَ كُلِّ مُسْتَوْحِشِ غَرِيْبٍ | yaa unsa kulle mustawheshe ghareebin | O Comfort of every lonely stranger! |
| وَ يَا فَرَجَ كُلِّ مَكْرُوْبٍ كَئِيْبٍ | wa yaa faraja kulle makroobin ka-eebin | O Relief of all who are downcast and distressed! |
| وَ يَا غَوْثَ كُلِّ مَخْذُوْلٍ فَرِيْدٍ | wa yaa ghawsa kulle makhzoolin fareedeen | O Aid of everyone abandoned and alone! |
| وَ يَا عَضُدَ كُلِّ مُحْتَاجٍ طَرِيْدٍ | wa yaa a’zoda kulle mohtaajin tareedin | O Support of every needy outcast! |
| اَنْتَ الَّذِىْ وَسِعْتَ كُلَّ شَىْءٍ رَحْمَةً وَ عِلْمًا | antal lazee wa-se-a’t kulla shay-in rahmatan wa i’lman | Thou art He who embracest everything in mercy and knowledge![[162]](#footnote-162) |
| وَ اَنْتَ الَّذِىْ جَعَلْتَ لِكُلِّ مَخْلُوْقٍ فِىْ نِعَمِكَ سَهْمًا | wa antal lazee ja-a’lta le-kulle makhlooqin fee ne-a’meka sahman | Thou art He who hast appointed for each creature a share of Thy favours! |
| وَ اَنْتَ الَّذِىْ عَفْوُه اَعْلٰى مِنْ عِقَابِهٖ | wa antal lazee a’fwohu a-a’laa min e’qaabehi | Thou art He whose pardon is higher than His punishment! |
| وَ اَنْتَ الَّذِىْ تَسْعٰى رَحْمَتُه اَمَامَ غَضَبِهٖ | wa antal lazee tas-a’a rahmatohu amaama ghazabehi | Thou art He whose mercy runs before His wrath! |
| وَ اَنْتَ الَّذِىْ عَطَآؤُه اَكْثَرُ مِنْ مَنْعِهٖ | wa antal lazee a’taaa-ohu aksaro min man-e’hi | Thou art He whose bestowal is greater than His withholding! |
| وَ اَنْتَ الَّذِىْ اتَّسَعَ الْخَلَآئِقُ كُلُّهُمْ فِىْ وُسْعِهٖ | wa antal lazis tasa-a’l khalaaa-eqo kullohum fee wus-e’hi | Thou art He by whose mercy all creatures are embraced! |
| وَ اَنْتَ الَّذِىْ لَا يَرْغَبُ فِىْ جَزَآءِ مَنْ اَعْطَاهُ | wa antal lazee laa yarghabo fee ja-zaaa-e man a-a’taa-ho | Thou art He who desires no repayment by him upon whom He bestows! |
| وَ اَنْتَ الَّذِىْ لَا يُفْرِطُ فِىْ عِقَابِ مَنْ عَصَاهُ | wa antal lazee laa yufreto fee e’qaabe man a’saaho | Thou art He who does not overdo the punishment of him who disobeys Thee! |
| وَ اَنَا يَا اِلٰهِىْ عَبْدُكَ الَّذِىْ اَمَرْتَه بِالدُّعَآءِ فَقَالَ | wa anaa yaa elaahee a’bdokal lazee amartahu bid-do-a’aa-e faqaala | And I, my Allah, am Thy servant whom Thou commanded to supplicate and who said: |
| لَبَّيْكَ وَ سَعْدَيْكَ | labbayka wa sa’dayka | I am at Thy service and disposal! |
| هَا اَنَا ذَا يَا رَبِّ مَطْرُوْحٌۢ بَيْنَ يَدَيْكَ | haa anaa zaa yaa rabbe matroohum bayna yadayka | Here am I, my Lord, thrown down before Thee. |
| اَنَا الَّذِىْ اَوْقَرْتَ الْخَطَايَا ظَهْرَه | anal lazee awqartal khataayaa zahrahu | I am he whose back offenses have weighed down! |
| وَ اَنَا الَّذِىْ اَفَلْتَ الْذُّنُوْبُ عُمْرَه | wa anal lazee afaltaz zonoobo u’mrahu | I am he whose lifetime sins have consumed! |
| وَ اَنَ الَّذِىْ بِجَهْلِهٖ عَصَاكَ | wa anal lazee be-jahlehi a’saaka | I am he who was disobedient in his ignorance, |
| وَ لَمْ نَكُنْ اَهْلًا مِنْهُ لِذَاكَ | wa lam nakun ahlan minho le-zaaleka | while Thou didst not deserve that from him! |
| هَلْ اَنْتَ يَا اِلٰهِىْ | hal anta yaa elaahee | Wilt Thou, my Allah, |
| رَاحِمٌ مَنْ دَعَاكَ فَاُبْلِغَ فِى الدُّعَآءِ اَمْ اَنْتَ | raahemun man da-a’aka fa-ublegha fid do-a’aa-e am anta | be merciful toward him who supplicates Thee, that I should bring my supplication before Thee? |
| غَافِرٌ لِمَنْ بَكَاكَ فَاُسْرِعَ فِى الْبُكَآءِ اَمْ اَنْتَ | ghaaferun leman bakaaka fa-usre-a’ fil bokaaa-e am anta | Wilt Thou forgive him who weeps to Thee that I should hurry to weep? |
| مُتَجَاوِزٌ عَمَّنْ عَفَّرَ لَكَ وَجْهَه تَذَلُّلًا اَمْ اَنْتَ | motajaawezun a’mman a’ffara laka wajhahu tazallolan am anta | Wilt Thou show forbearance toward him who puts his face in the dust before Thee in lowliness? |
| مُغْنٍ مَنْ شَكَا اِلَيْكَ فَقْرَه تَوَكُّلًا | mughnin man shakaa elayka faqrahu tawakkolan | Wilt Thou free from need him who complains to Thee of his indigent need with confidence? |
| اِلٰهِىْ | elaahee | My Allah, |
| لَا تُخَيِّبُ مَنْ لَا يَجِدُ مُعْطِيًا غَيْرَكَ | laa tokhayyebo man laa yajedo moa’teyan ghayraka | disappoint not him who finds no bestower other than Thee, |
| وَ لَا تَخْذُلْ مَنْ لَا يَسْتَغْنِىْ عَنْكَ بِاَحَدٍ دُوْنَكَ | wa laa takhzul man laa yas-taghnee a’nka be-ahadin doonaka | and abandon not him who cannot be freed from his need for Thee through less than Thee! |
| اِلٰهِىْ فَصِلِّ عَلٰى مُحَمَّدٍ وَ اٰلِهٖ | elaahee fasalle a’laa mohammadin wa aalehi | My Allah, so bless Muhammad and his Household, |
| وَ لَا تُعْرِضْ عَنِّىْ وَ قَدْ اَقْبَلْتُ عَلَيْكَ | wa laa toa’riz a’nnee wa qad aqbalto a’layka | turn not away from me when I have turned my face toward Thee, |
| وَلَا تَحْرِمْنِىْ وَ قَدْ رَغِيْتُ اِلَيْكَ | wa laa tahrimnee wa qad raghibto elayka | deprive me not when I have besought Thee, |
| وَ لَا تَجْبَهْنِىْ بِالرَّدِّ وَ قَدِ انْتَصَبْتُ بَيْنَ يَدَيْكَ | wa laa taj-bahnee bir-radde wa qadin tasabto bayna yadayka | and slap not my brow with rejection when I have stood before Thee! |
| اَنْتَ الَّذِىْ وَصَفْتَ نَفْسَكَ بِالرَّحْمَةِ فَصَلِّ عَلٰى مُحَمَّدٍ وَّ اٰلِهٖ وَارْحَمْنِىْ | antal lazee wasafta nafsaka bir-rahmate fa-salle a’laa mohammadiwn wa aalehi war-hamnee | Thou art He who has described Himself by mercy, so bless Muhammad and his Household and have mercy upon me! |
| وَ اَنْتَ الَّذِىْ سَمَّيْتَ نَفْسَكَ بِالْعَفْوِ فَاعْفُ عَنِّىْ | wa antal lazee sammayta nafsaka bil-a’fwe fa’fo a’nnee | Thou art He who has named Himself by pardon, so pardon me! |
| قَدْ تَرٰى يَا اِلٰهِىْ | qad taraa yaa elaahee | Thou hast seen, my Allah, |
| فَيْضَ دَمْعِىْ مِنْ خِيْفَتِكَ | fayza dam-e’e min kheefateka | the flow of my tears in fear of Thee, |
| وَ وَجِيْبَ قَلْبِىْ مِنْ خَشْيَتِكَ | wa wajeeba qalbee min khasyateka wan-teqaaza jawaarehi min haybateka | the throbbing of my heart in dread of Thee, |
| وَانْتِقَاضَ جَوَارِحِىْ مِنْ هَيْبَتِكَ | wanteqaaza jawaarehee min haybateka | and the infirmity of my limbs in awe of Thee. |
| كُلُّ ذٰلِكَ حَيَآءً مِّنْكَ لِسُوْٓـءِ عَمَلِىْ وَ لِذَاكَ | kullo zaaleka hayaaa-am minka le-sooo-e a’malee wa lezaaka | All this from my shame before Thee because of my evil works! |
| خَمَدَ سَوْتِىْ عَنِ الْجَارِ اِلَيْكَ | khamada sawtee a’nil jaare elayka | So my voice has become silent, no longer crying to Thee, |
| وَ كَلَّ لِسَانِىْ عَنْ مُنَاجَاتِكَ | wa kalla lesaanee a’n mo-naajaateka | and my tongue has gone dumb, no longer whispering in prayer. |
| يَا اِلٰهِىْ فَلَكَ الْحَمْدُ | yaa elaahee falakal hamdo | My Allah, so to Thee belongs praise! |
| فَكَمْ مِنْ عَائِبَةٍ سَتَرْتَهَا عَلَىَّ فَلَمْ تَفْضَحْنِىْ | fakam min a’a-ebatin satartahaa a’layya falam tafzahnee | How many of my haws Thou hast covered over without exposing me! |
| وَ كَمْ مِنْ ذَنْبٍ غَطَّيْتَه عَلَىَّ فَلَمْ تَشْهَرْنِىْ | wa kam min zambin ghattaytahu a’layya falam tash-harnee | How many of my sins Thou hast cloaked without making me notorious! |
| وَ كَمْ مِّنْ شَائِبَةِ الْمَمْتُ بِهَا | wa kam min shaa-ebatil mamto behaa | How many faults I have committed, yet Thou didst not |
| فَلَمْ تَهْتِكَ عَنِّىْ سِتْرَهَا | falam tahteka a’nnee sitrahaa | tear away from me their covering, |
| وَ لَمْ تُقَلِّدْنِىْ مَكْرُوْهَ شَنَاٰرِهَا | wa lam toqallidnee makroohe shana-aarehaa | collar me with their detested disgrace, |
| وَ لَمْ تُبْدِ سَوْاٰتِهَا لِمَنْ يَلْتَمِسُ مَعَائِبِىْ مِنْ جِيْرَتِىْ وَ حَسَدَةِ نِعْمَتِكَ عِنْدِىْ | wa lam tubde saw-aatehaa leman yaltameso ma-a’a-ebee min jeeratee wa hasadate nea’mateka i’ndee | or make their dishonour plain to those of my neighbours who search for my defects and to those who envy Thy favour toward me! |
| ثُمَّ لَمْ يَنْهَنِىْ ذٰلِكَ عَنْ اَنْ جَرَيْتُ اِلٰى سُوْٓـءِ مَا عَهِدْتَ مِنِّىْ | summa lam yanhanee zaaleka a’n an jarayto elaa sooo-e maa a’hidta minnee | But that did not prevent me from passing on to the evil that Thou knowest from me! |
| فَمَنْ اَجْهَلُ مِنِّىْ يَا اِلٰهِىْ بِرُشْدِهٖ | faman ajhalo minnee yaa elaahee berushdehi | So who is more ignorant than I, my Allah, of his own right conduct? |
| وَ مَنْ اَغْفَلُ مِنِّىْ عَنْ حَظِّهٖ | wa man aghfalo minnee a’n hazzehi | Who is more heedless than I of his own good fortune? |
| وَ مَنْ اَبْعَدُ مِنِّىْ مِنِ اسْتِصْلَاحِ نَفْسِهٖ | wa man ab-a’do minnee minis tislaahe nafsehi | Who is further than I from seeking to set himself right? |
| حِيْنَ اُنْفِقُ مَا اَجْرَيْتَ عَلَىَّ مِنْ رِزْقِكَ فِيْمَا نَهَيْتَنِىْ عَنْهُ مِنْ مَعْصِيَتِكَ | heena unfeqo maa ajrayta a’layya min rizqekafeemaa nahaytanee a’nho min ma’seyateka | For I spend the provision Thou deliverest to me in the disobedience Thou hast prohibited to me! |
| وَ مَنْ اَبْعَدُ غَوْرًا فِى الْبَاطِلَ | wa man ab-a’do ghayran fil baatele | Who sinks more deeply into falsehood |
| وَ اَشَدُّ اِقْدَامًا عَلَى السُّوْـءِ مِنِّىْ | wa ashaddo iqdaaman a’las sooo-e minnee | and is more intensely audacious in evil than I? |
| حِيْنَ اَقِفُ بَيْنَ دَعْوَتِكَ وَ دَعْوَةِ الشَّيْطٰنِ فَاَتَّبِعُ دَعْوَتَه عَلٰى غَيْرِ | heena aqefo bayna da’wateka wa da’watish shaytaane fa-attabe-o’ da’watahu a’laa ghayre | For I hesitate between Thy call and the call of Satan and then follow his call without being |
| عَمًى مِنِّىْ فِىْ مَعْرِفَةٍ بِهٖ | a’man minnee fee ma’refatin behi | blind in my knowledge of him |
| وَ لَا نِسْيَانٍ مِنْ حِفْظِىْ لَه | wa laa nisyaanin min hifzee lahu | or forgetful in my memory of him, |
| وَ اَنَا حِيْنَئِذٍ مُوْقِنٌ بِاَنَّ | wa anaa heena-ezin mooqenun be-anna | while I am certain that |
| مُنْتَهٰى دَعْوَتِكَ اِلَى الْجَنَّةِ | muntahaa da’wateka elal jannate | Thy call takes to the Garden |
| وَ مُنْتَهٰى دَعْوَتِهٖ اِلَى النَّارَ | wa mintahaa da’watehi elan naare | and his call takes to the Fire! |
| سُبْحَانَكَ مَا | subhaanaka maa | Glory be to Thee! How |
| اَعْجَبَ مَا اَشْهَدُ بِهٖ عَلٰى نَفْسِىْ وَ اُعَدِّدُه مِنْ مَكْتُوْمٍ اَمْرِىْ | a-a’jaba maa ash-hado behi a’laa nafsee wa o-a’ddedohu min maktoomin amree | marvellous the witness I bear against my own soul and the enumeration of my own hidden affairs! |
| وَ اَعْجَبُ مِنْ ذٰلِكَ اَنَاتُكَ عَنِّىْ وَ اِبْطَآؤُكَ عَنْ مُعَاجَلَتِىْ | wa a-a’jabo min zaaleka anaatoka a’nnee wa ibtaaa-oka a’n mo-a’ajalatee | And more marvellous than that is Thy lack of haste with me, Thy slowness in attending to me! |
| وَ لَيْسَ ذٰلِكَ مِنْ كَرَمِىْ عَلَيْكَ بَلْ | wa laysa zaaleka min karamee a’layka bal | That is not because I possess honour with Thee, but because Thou |
| تَاَنِّيًا مِنْكَ لِىْ | ta-anneyan minka lee | waitest patiently for me |
| وَ تَفَضُّلًا مِنْكَ عَلَىَّ لِاَنْ | wa tafazzolan minka a’layya le-an | and art bountiful toward me that I may |
| اَرْتَدِعَ عَنْ مَعْصِيَتِكَ الْمُسْخِطَةِ | arta-de-o’ a’n ma’seyatekal muskhetate | refrain from disobedience displeasing to Thee |
| وَ اُقْلِعَ عَنْ سَيِّئٰاتِى الْمُخْلِقَةِ | wa uqle-a’ a’n sayye-aatil mukhleqate | and abstain from evil deeds that disgrace me, |
| وَ لِاَنَّ عَفْوَكَ عَنِّىْ اَحَبُّ اِلَيْكَ مِنْ عُقُوْبَتِىْ | wa le-anna a’fwaka a’nnee ahabbo elayka min o’qoobatee | and because Thou lovest to pardon me more than to punish! |
| بَلْ اَنَا يَا اِلٰهِىْ | bal anaa yaa elaahee | But I, my Allah, am |
| اَكْثَرُ ذُنُوْبًا | aksaro zonooban | more numerous in sins, |
| وَ اَقْبَحُ اٰثَارًا | wa aq-baho aasaaran | uglier in footsteps, |
| وَ اَشْنَعُ اَفْعَالًا | wa ashna-o’ af-a’alan | more repulsive in acts, |
| وَ اَشَدُّ فِى الْبَاطِلِ تَهَوُّرًا | wa ashaddo fil baatele tahawworan | more reckless in rushing into falsehood, |
| وَ اَضْعَفُ عِنْدَ طَاعَتِكَ تَيَقُّظًا | wa az-a’fo i’nda taa-a’teka tayaqqozan | weaker in awakening to Thy obedience, |
| وَ اَقَلُّ لِوَعِيْدِكَ انْتِبَاهًا وَارْتِقَابًا | wa aqallo le-wa-e’edekan tebaahan war-teqaaban | and less attentive and heedful toward Thy threats, |
| مِنْ اَنْ اُحْصِىَ لَكَ عُيُوْبِىْ | min an ohseya laka o’yoobee | than that I could number for Thee my faults |
| اَوْ اَقْدِرَ عَلٰى ذِكْرِ ذُنُوْبِىْ | aw aqdera a’laa zikre zonoobee | or have the power to recount my sins. |
| وَ اِنَّمَا اُوَجِّخُ بِهٰذَا نَفْسِىْ | wa innamaa owajjekho be-haazaa nafsee | I only scold my own soul, |
| طَمَعًا فِىْ رَأْفَتِكَ الَّتِىْ بِهَا صَلَاحُ اَمْرِ الْمُذْنِبِيْنَ | ta-ma-a’n fee raafatekal latee behaa salaaho amril muznebeena | craving Thy gentleness, through which the affairs of sinners are set right, |
| وَ رَجَآءً لِرَحْمَتِكَ الَّتِىْ بِهَا فَكَاكُ رِقَابِ الْخَاطِئِيْنَ | wa rajaaa-an le-rahmatekal latee behaa fakaako reqaabil khaa-te-eena | and hoping for Thy mercy, through which the necks of the offenders are freed. |
| اَللّٰهُمَّ وَ هٰذِهٖ رَقْبَتِىْ قَدْ اَرَقَّتْهَا الذُّنُوْبُ فَصَلِّ عَلٰى مُحَمَّدٍ وَ اٰلِهٖ وَ اَعْتِقْهَا بِعَفْوِكَ | allaahumma wa haazehi raqbatee qad araqqathaz zonoobo fa-salle a’laa mohammadin wa aalehi wa a-a’tiqhaa be-a’fweka | O Allah, this is my neck, enslaved by sins, bless Muhammad and his Household and release it through Thy pardon! |
| وَ هٰذَا ظَهْرِىْ قَدْ اَثْقَلَتْهُ الْخَطَاىَ فَصَلِّ عَلٰى مُحَمَّدٍ وَ اٰلِهٖ وَ خَفِّفْ عَنْهُ بِمَنِّكَ | wa haazaa zahree qad asqalathul khataaya fasalle a’laa mohammadin wa aalehi wa khaffif a’nho bemanneka | This is my back, weighed down by offenses, bless Muhammad and his Household and lighten it through Thy kindness! |
| يَا اِلٰهِىْ لَوْ | yaa elaahee law | My Allah, were I to |
| بَكَيْتُ اِلَيْكَ حَتّٰى تَسْقُطَ اَشْفَارُ عَيْنَىَّ | bakayto elayka hattaa tasqota ashfaaro a’ynayya | weep to Thee until my eyelids drop off, |
| وَانْتَحَبْتُ حَتّٰى يَنْقَطِعُ صَوْتِىْ | wan-tahabto hattaa yanqate-o’ sawtee | wail until my voice wears out, |
| وَ قُمْتُ لَكَ حَتّٰى تَتَنَشَّرَ قَدَمٰاىَ | wa qumto laka hattaa tatanash-shara qadmaaya | stand before Thee until my feet swell up, |
| وَ رَكَعْتُ لَكَ حَتّٰى يَنْخَلِعَ صُلْبِىْ | wa raka’to laka hattaa yankhale-a’ sulbee | bow to Thee until my backbone is thrown out of joint, |
| وَ سَجَدْتُ لَكَ حَتّٰى تَتَفَقَّا حَدَقَتَاىَ | wa sajadto laka hattaa tatafaqqaa hadaqataaya | prostrate to Thee until my eyeballs fall out, |
| وَ اَكَلْتُ تُرَابَ الْاَرْضِ طُوْلِ عُمْرِىْ | wa akalto toraabal arze toole u’mree | eat the dirt of the earth for my whole life, |
| وَ شَرِبْتُ مَآءَ الرَّمَادِ اٰخَرَ دَهْرِىْ | wa sharibto maaa-ar ramaade aakhara dahree | drink the water of ashes till the end of my days, |
| وَ ذَكَرْتُكَ فِىْ خِلَالِ ذٰلِكَ حَتّٰى يَكِلَّ لِسَانِىْ ثُمَّ لَمْ اَرْفَعْ طَرْفِىْ اِلٰى اٰفَاقِ السَّمَآءِ اسْتِحْيَآءً مِنْكَ | wa zakartoka fee khelaale zaaleka hattaa yakilla lesaanee summa lam ar-fa’ tarfee elaa afaaqis samaaa-is tehyaaa-an minka | mention Thee through all of that until my tongue fails, and not lift my glance to the sky’s horizons in shame before Thee, |
| مَا اسْتَوْجَبْتُ بِذٰلِكَ مَحْوَ سَيِّئَةٍ وَاحِدَةٍ مِنْ سَيِّئٰاتِىْ وَاِنْ كُنْتَ | mas-tawjabto be-zaaleka mahwa sayye-atin waahedatin min sayye-aatee wa in kunta | yet would I not merit through all of that the erasing of a single one of my evil deeds! Though Thou |
| تَغْفِرُلِىْ حَيْنَ اَسْتَوْجِبُ مَغْفِرَتَكَ | taghfero lee heena astawjebo maghferataka | forgivest me when I merit Thy forgiveness |
| وَتَعْفُوْ عَنِّىْ حِيْنَ اَسْتَحِقُّ عَفْوَكَ | wa ta’foo a’nnee heena astahiqqo a’fwaka | and pardonest me when I deserve Thy pardon, |
| فَاِنَّ ذٰلِكَ غَيْرُ وَاجِبٍ لِىْ بِاسْتِحْقَاقٍ وَلَا اَنَا اَهْلٌ لَه بِاِسْتِيْجَابٍ | fa-inna zaaleka ghayro waajebin bis-tehqaaqin wa laa anaa ahlun lahu be-istee-jaabe | yet I have no title to that through what I deserve, nor am I worthy of it through merit, |
| اِذْ كَانَ جَزَائِىْ مِنْكَ فِىْ اَوَّلِ مَا عَصَيْتُكَ النَّارُ | iz kaana ja-zaa-ee minka fee awwale maa a’saytokan naaro | since my repayment from Thee from the first that I disobeyed Thee is the Fire! |
| فَاِنْ تُعَذِّبْنِىْ فَاَنْتَ غَيْرُ ظَالِمٍ لِىْ | fa-in to-a’zzibnee fa-anta ghayro zaalemin lee | So if Thou punishest me, Thou dost me no wrong. |
| اِلٰهِىْ فَاِذْ قَدْ | elaahee fa-iz qad | My Allah, since Thou hast |
| تَغَمَّدْتَنِىْ بِسِتْرِكَ فَلَمْ تَفْضَحْنِىْ | ta-ghammad-tanee be-sitreka falam tafzahnee | shielded me with Thy covering and not exposed me, |
| وَ تَاَنَّيْتَنِىْ بِكَرَمِكَ فَلَمْ تُعَاجِلْنِىْ | wa ta-annaytanee bekarameka falam to-a’ajilnee | waited patiently for me through Thy generosity, and not hurried me to punishment, |
| وَ حَلُمْتَ عَنِّىْ بِتَفَضُّلِكَ فَلَمْ تُغَيِّرْ نِعْمَتَكَ عَلَىَّ وَ لَمْ تُكَدِّرْ مَعْرُوْفَكَ عِنْدِىْ | wa halumta a’nnee be-tafazzoleka falam toghayyir nea’mataka a’layya wa lam tokaddir ma’roofaka i’ndee | and shown me clemency through Thy bounty, and not changed Thy favour upon me or muddied Thy kindly acts toward me, |
| فَارْحَمْ | far-ham | have mercy on |
| طُوْلَ تَضَرُّعِىْ | toola tazarro-e’e | my drawn out pleading, |
| وَ شِدَّةَ مَسْكَنَتِىْ | wa shiddata maskanatee | my intense misery, |
| وَ سُوْ ءَ مَوْقِفِىْ | wa soo-a mawqefee | and my evil situation! |
| اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَ اٰلِهٖ | allaahumma salle a’laa mohammadin wa aalehi | O Allah, bless Muhammad and his Household, |
| وَ قِنِىْ مِنَ الْمَعَاصِىْ | wa qenee menal ma-a’asee | protect me from acts of disobedience, |
| وَاسْتَعْمِلْنِىْ بِالطَّاعَةِ | was-ta’milnee bit-taa-a’te | employ me in obedience, |
| وَارْزُقْنِىْ حُسْنَ الْاِنَابَةِ | war-zuqnee husnal enaabate | provide me with excellent turning back [to Thee], |
| وَ طَهِّرْنِىْ بِالتَّوْبَةِ | wa tahhirnee bit-tawbate | purify me through repentance, |
| وَ اَيِّدْنِىْ بِالْعِصْمَةِ | wa ayyidnee bil-i’smate | strengthen me through preservation from sin, |
| وَاسْتَصْلِحْنِىْ بِالْعَافِيَةِ | was-taslehnee bil-a’afeyate | set me right through well being, |
| وَ اَذِقْنِىْ حَلَاوَةَ الْمَغْفِرَةِ | wa aziqnee halaawatal maghferate | let me taste the sweetness of forgiveness, |
| وَاجْعَلْنِىْ طَلِيْقَ عَفْوِكَ وَ عَتِيْقَ رَحْمَتِكَ | waj-a’lnee taleeqa a’fweka wa a’teeqa rahmateka | make me the freedman of Thy pardon and the slave released by Thy mercy, |
| وَاكْتُبْ لِىْ اَمَانًا مِنْ سُخْطِكَ | wak-tub lee amaanan min sukhteka | and write for me a security from Thy displeasure! |
| وَ بَشِّرْنِىْ بِذٰلِكَ فِى الْعَاجِلِ دُوْنَ الْاٰجِلِ بُشْرٰى اَعْرِفُهَا | wa bash-shirnee be-zaaleka fil a’ajele doonal aajele bushraa a-a’refohaa | Give me the good news of that in the immediate, not the deferred - a good news I recognize - |
| وَ عَرِّفْنِىْ فِيْهِ عَلَامَةً اَتَبَيَّنُهَا | wa a’rrifnee feehe a’laamatan atabayyanohaa | and make known to me therein a sign which I may clearly see! |
| اِنَّ ذٰلِكَ | inna zaaleka | That will not |
| لَا يَضِيْقُ عَلَيْكَ فِىْ وُسْعِكَ | laa yazeeqo a’layka fee wus-e’ka | constrain Thee in Thy plenty, |
| وَلَا يَتَكَاَّدُكَ فِىْ قُدْرَتِكَ | wa laa yataka-adoka fee qudrateka | distress Thee in Thy power, |
| وَ لَا يَتَصَعَّدُكَ فِي اَنَاتِكَ، | wa laa yatasa’-a’doka fee anaateka | ascend beyond Thy lack of haste, |
| وَ لَا يَؤُدُكَ فِي جَزِيْلِ هِبَاتِكَ الَّتِيْ دَلَّتْ عَلَيْهَا آيَاتُكَ، | wa laa ya-oodoka fee jazeele hebaatekal latee dallat a’layhaa aayaatoka | or tire Thee in Thy great gifts, which are pointed to by Thy signs. |
| اِنَّكَ تَفْعَلُ مَا تَشَاءُ، | innaka taf-a’lo maa tashaaa-o | Verily Thou dost what Thou wilt, |
| وَ تَحْكُمُ مَا تُرِيْدُ، | wa tahkomo maa toreedo | Thou decreest what Thou desirest. |
| اِنَّكَ عَلٰى كُلِّ شَىْءٍ قَدِيْرٌ | innaka a’laa kulle shay-in qadeer | Thou art powerful over everything.[[163]](#footnote-163) |

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| وَ كَانَ مِنْ دُعَآئِهٖ   إِذَا ذُكِرَ الشَّيْطَانُ فَاسْتَعَاذَ مِنْهُ وَ مِنْ عَدَاوَتِهِ وَ كَيْدِهِ | wa kaana min dua’ehi (a.s.) ezaa zakarash shaytaane fas-ta-a’aza minho wa min a’daawatehi wa kaydehi | 17. His Supplication when he Mentioned Satan and Sought Refuge from him and from his Enmity and Trickery |
| اَللّٰهُمَّ اِنَّا نَعُوْذُ بِكَ مِنْ | allaahumma innaa na-o’ozo beka min | O Allah, we seek refuge in Thee |
| نَزَغَاتِ الشَّيْطٰنِ الرَّجِيْمِ | naza-ghaatish sahytaanir rajeeme | from the instigations of the accursed Satan, |
| وَ كَيْدِهٖ وَ مَكَائِدِهٖ | wa kaydehi wa makaa-edehi | his trickery, and his traps, |
| وَ مِنَ الثِّقَةِ بِاَمَانِيِّهٖ وَ مَوَاعِيْدِهٖ | wa menas saqate be-amaaniyyehi wa mawaa-e’edehi | from trust in his false hopes, his promises, |
| وَ غُرُوْرِهٖ وَ مَصَائِدِهٖ | wa ghoroorehi wa masaa-edehi | his delusions, and his snares, |
| وَ اَنْ يُطْمِعَ نَفْسِهٖ فِىْ | wa an tut-me-a’ nafsehi fee | and lest he should make himself crave |
| اِضْلَالِنَا عَنْ طَاعَتِكَ | izlaalenaa a’n taa-a’teka | to lead us away from Thy obedience |
| وَامْتِهَانِنَا بِمَعْصِيَتِكَ | wam-tehaanenaa be-ma’seyateka | and to degrade us through our disobeying Thee, |
| اَوْ اَنْ يَحْسُنَ عِنْدَنَا مَا حَسَّنَ لَنَا | aw an yahsona i’ndanaa maa hassana lanaa | and lest what he has shown us as beautiful be beautiful for us |
| اَوْ اَنْ يَّثْقُلَ عَلَيْنَا مَا كَرَّهَ اِلَيْنَا | aw ayn yasqola a’laynaa maa karraha elaynaa | and what he has shown us as detestable weigh down upon us. |
| اَللّٰهُمَّ اخْسَاهُ عَنَّا بِعِبَادَتِكَ | allaahummakh saa-ho a’nnaa be-e’baadateka | O Allah, drive him away from us through Thy worship, |
| وَاكْبِتْهُ بِدُؤُبِنَا فِىْ مَحَبَّتِكَ | wak-bitho be-do-oobenaa fee mahabbateka | throw him down through our perseverance in Thy love, |
| وَاجْعَلْ بَيْنَنَا وَ بَيْنَه | waj-a’l baynanaa wa baynahu | and place between him and us |
| سِتْرًا لَا يَهْتِكُه | sirtan laa yahtekohu | a covering that he cannot tear away |
| وَ رَدْمًا مُصْمَتًا لَا يَفْتُقُه | wa radman musmatan laa yaftoqohu | and a solid barrier that he cannot cut through! |
| اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَ اٰلِهٖ | allaahumma salle a’laa mohammadin wa aalehi | O Allah, bless Muhammad and his Household, |
| وَاشْغُلْهُ عَنَّا بِبَعْضٍ اَعْدَآئِكَ | wash-ghulho a’nnaa be-ba’zin a-a’daaa-eka | distract Satan from us with some of Thy enemies, |
| وَاعْصِمْنَا مِنْهُ بِحُسْنِ رِعَايَتِكَ | wa’simnaa minho behusne re-a’ayateka | preserve us from him through Thy good guarding, |
| وَاكْفِنَا خَيْرَه | wak-fenaa kharahu | spare us his treachery, |
| وَ وَلِّنَا ظَهْرَه | wa wallenaa zahrahu | turn his back toward us, |
| وَاقْطَعْ عَنَّا اِثْرَه | waq-ta’ a’nnaa israhu | and cut off from us his trace! |
| اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَ اٰلِهٖ | allaahumma salle a’laa mohammadin wa aalehi | O Allah, bless Muhammad and his Household, |
| وَ اَمْتِعْنَا مِنَ الْهُدٰى بِمِثْلِ ضَلَالَتِهٖ | wa amte’naa menal hodaa be-misle zalaalatehi | give us to enjoy guidance the like of his misguidance, |
| وَ زَوِّدْنَا مِنَ التَّقْوٰى ضِدَّ غَوَايَتِهٖ | wa zawwidnaa menat taqwaa zidda ghawaa-yatehi | increase us in piety against his seduction, |
| وَاسْلُكْ بِنَا مِنَ التُّقٰى خِلَافَ سَبِيْلِهٖ مِنَ الرَّدٰى | was-luk benaa menat toqaa khelaafa sabeelehi menar radaa | and make us walk in reverential fear contrary to his path of ruin! |
| اَللّٰهُمَّ | allaahumma | O Allah, |
| لَا تَجْعَلْ لَه فِىْ قُلُوْبِنَا مَدْخَلًا | laa taj-a’l lahu fee qoloobenaa mad-khalan | assign him no place of entrance into our hearts |
| وَ لَا تُوْطِنَنَّ لَه فِيْمَا لَدَيْنَا مَنْزِلًا | wa laa too-te-nanna lahu feemaa ladaynaa manzelan | and do not allow him to make his home in that which is with us! |
| اَللّٰهُمَّ وَ مَا سَوَّلَ لَنَا مِنْ بَاطِلٍ فَعَرِّفْنَاهُ وَ اِذَا عَرَّفْتَنَاهُ فَقِنَاهُ | allaahumma wa maa sawwala lanaa min baatelin fa-a’rrifnaaho wa ezaa a’rraftanaaho fa-qenaaho | O Allah, cause us to recognize the falsehood with which he tempts us, and once Thou hast caused us to recognize it, protect us from it! |
| وَ بَصِّرْنَا مَا نُكَائِيْدُه بِهٖ | wa bassirnaa maa nokaa-ee-dohu behi | Make us see what will allow us to outwit him, |
| وَ اَلْهِمْنَا مَا نُعِدُّه لَه | wa alhimnaa maa no-i’ddohu lahu | inspire us with all that we can make ready for him, |
| وَ اَيْقِظْنَا عَنْ سِنَةِ الْغَفْلَةِ بِالرُّكُوْنِ اِلَيْهِ | wa ayqiznaa a’n senatil ghaflate bir-rokoone elayhe | awaken us from the heedless slumber of relying upon him, |
| وَ اَحْسِنْ بِتَوْفِيْقِكَ عَوْنَنَا عَلَيْهِ | wa ahsin be-tawfeeqeka a’wnana a’layhe | and help us well, through Thy giving success, against him! |
| اَللّٰهُمَّ | allaahumma | O Allah, |
| وَ اَشْرِبْ قُلُوْبَنَا اِنْكَارَ عَـمَلِهٖ | wa ashrib qoloobanaa inkaara a’malehi | saturate our hearts with the rejection of his works |
| وَالْطُفْ لَنَا فِىْ نَقْضِ حِيَلِهٖ | wal-tuf lanaa fee naqze heyalehi | and be gentle to us by destroying his stratagems! |
| اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّ اٰلِهٖ | allaahumma salle a’laa mohammadin wa aalehi | O Allah, bless Muhammad and his Household, |
| وَ حَوِّلْ سُلْطَانَه عَنَّا | wa hawwil sultaanahu a’nnaa | turn his authority away from us, |
| وَاقْطَعْ رَجَائَه مِنَّا | waq-ta’ rajaa-ahu minnaa | cut off his hope from us, |
| وَادْرَاهُ عَنِ الْوُلُوْعِ بِنَا | wad-raa-ho a’nil woloo-e’ benaa | and keep him from craving for us! |
| اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَ اٰلِهٖ وَاجْعَلْ | allaahumma salle a’laa mohammadin wa aalehi waj-a’l | O Allah, bless Muhammad and his Household, |
| اٰبَآئَنَا وَ اُمَّهَاتِنَا وَ اَوْلَادَنَا | aabaaa-anaa wa ummahaatenaa wa awlaadanaa | and place our fathers, our mothers, our children, |
| وَ اَهَالِيَنَا وَ ذَوِىْ اَرْحَامِنَا وَ قَرَابَاتِنَا | wa ahaaleyanaa wa zawee arhaamenaa wa qaraabaatenaa | our wives, our siblings, our relatives, |
| وَ جِيْرَانَنَا مِنَ الْمُؤْمِنِيْنَ وَ الْمُؤْمِنَاتِ مِنْهُ فِىْ | wa jeeraananaa menal moa-meneena wal moa-menaate minho fee | and the faithful among our neighbours, male and female, |
| حِرْزٍ حَارِزٍ | hirzin haarezin | in a sanctuary impregnable to him, |
| وَ حِصْنٍ حَافِظٍ | wa hisnin haafezin | a guarding fortress, |
| وَ كَهْفٍ مَانِعٍ | wa kahfin maa-ne-i’n | a defending cave! |
| وَ اَلْبِسْهُمْ مِنْهُ جُنَنًا وَاقِيَةً | wa labishum minho jonanan waaqeyatan | Clothe them in shields protective against him |
| وَ اَعْطِهِمْ عَلَيْهِ اَسْلِحَةً مَاضِيَةً | wa a-a’tehim a’layhe as-lehatan maazeyatan | and give them arms that will cut him down! |
| اَللّٰهُمْ وَاعْمُمْ بِذٰلِكَ مَنْ | allaahumma wa’mum be-zaaleka man | O Allah, include in that everyone who |
| شَهِدَ لَكَ بِالرُّبُوْبِيَّةِ | sha-heda laka bir-roboobiyyate | witnesses to Thee as Lord, |
| وَ اَخْلَصَ لَكَ بِالْوَحْدَانِيَّةِ | wa akhlasa laka bil-wahdaaniyyate | devotes himself sincerely to Thy Unity, |
| وَ عَادَاهُ لَكَ بِحَقِيْقَةِ الْعُبُوْدِيَّةِ | wa a’adaaho laka be-haqeeqatil o’boodiyyate | shows enmity toward him through the reality of servanthood, |
| وَاسْتَظْهَرَ بِكَ عَلَيْهِ فِىْ مَعْرِفَةِ الْعُلُوْمِ الرَّبَّانِبَّةِ | was-tazhara beka a’layhe fee marefatil o’loomir rabbaaniyyate | and seeks help from Thee against him through knowledge of the divine sciences! |
| اَللّٰهُمَّ | allaahummah | O Allah, |
| احْلُلْ مَا عَقَدَ | lul maa a’qada | undo what he ties, |
| وَافْتُقْ مَا رَتَقَ | waf-tuq maa rataqa | unstitch what he sews up, |
| وَافْسَخْ مَا دَبَّرَ | waf-sakh maa dabbara | dislocate what he devises, |
| وَ ثَبِّطْهُ اِذَا عَزَمَ | wa sabbitho ezaa a’zama | frustrate him when he makes up his mind, |
| وَانْقُضْ مَا اَبْرَمَ | wanquz maa abrama | and destroy what he establishes! |
| اَللّٰهُمَّ | allaahumma | O Allah, |
| وَاهْزِمْ جُنْدَه | wahzim jundahu | rout his troops, |
| وَ اَبْطِلْ كَيْدَه | wa abdil kaydahu | nullify his trickery, |
| وَاهْدِمْ كَهْفَه | wah-dim kahfahu | make his cave collapse, |
| وَ اَرْغِمْ اَنْفَه | wa arghim anfahu | and rub his nose in the ground! |
| اَللّٰهُمَّ | allaahummaj | O Allah, |
| اجْعَلْنَا فِىْ نَظْمِ اَعْدَآئِهٖ | a’lnaa fee nazme a-a’daa-ehi | place us in the ranks of his enemies |
| وَاعْزِلْنَا عَنْ عَدَادِ اَوْلِيَآئِهٖ | wa’ zilnaa a’n a’dade awleyaaa-ehi | and remove us from the number of his friends, |
| لَا نُطِيْعُ لَه اِذَ اسْتَهْوَانَا | laa notee-o’ lahu ezas tahwaanaa | that we obey him not when he entices us |
| وَ لَا نَسْتَجِيْبُ لَه اِذَا دَعَانَا | wa laa nastajeebo lahu ezaa da-a’anaa | and answer him not when he calls to us! |
| نَامُرُ بِمُنَاوَاتِهٖ مَنْ اَطَاعَ اَمْرَنَا | naamoro bemonaawaatehi man a-taa-a’ amranaa | We command everyone who obeys our command to be his enemy |
| وَ نَعِظُ عَنْ مُتَابَعَتِهٖ مَنِ اتَّبَعَ زَجَرْنَا | wa na-e’zo a’n motaaba-a’tehi manit taba-a’ za-jarnaa | and we admonish everyone who follows our prohibition not to follow him! |
| اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ خَاتَمِ النَّبِيِّيْنَ وَ سَيِّدِ الْمُرْسَلِيْنَ وَ عَلٰى اَهْلِ بَيْتِهٖ الطَّيِّبِيْنَ الطَّاهِرِيْنَ | allaahumma salle a’laa mohammadin khaatamin nabiyyeena wa sayyedil mursaleena wa a’laa ahle baytehit tayyebeenat taahereena | 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 اَعِذْنَا وَ اَهَالِيَنَا وَ اِخْوَانَنَا وَ جَمِيْعَ الْمُؤْمِنِيْنَ وَ الْمُؤْمِنَاتِ مِمَّا اسْتَعَذْنَا مِنْهُ | wa a-i’znaa wa ahaaleyanaa wa ikhwaananaa wa jamee-a’l moa-meneena wal-moamenaate mimmas ta-a’znaa minho | Give refuge to us, our families, our brothers, and all the faithful, male and female, from that from which we seek refuge, |
| وَ اَجِرْنَا مِمَّا اسْتَجَرْنَا بِكَ مِنْ خَوْفِهٖ | wa ajirnaa mimmas tajarnaa beka min khawfehi | and grant us sanctuary from that through fear of which we seek sanctuary in Thee! |
| وَ اسْمَعْ لَنَا مَا دَعَوْنَا بِهٖ | was-ma’ lanaa maa da-a’wnaa behi | Hear our supplication to Thee, |
| وَ اَعْطِنَا مَا اَخْفَلْنَاهُ | wa a-a’tenaa maa akhfalnaaho | bestow upon us that of which we have been heedless, |
| وَاحْفَظْ لَنَا مَا نَسِيْنَاهُ | wah-faz lanaa maa naseenaaho | and safeguard for us what we have forgotten! |
| وَ صَيِّرْنَا بِذٰلِكَ فِىْ دَرَجَاتِ الصَّالِحِيْنَ وَ مَرَاتِبِ الْمُؤْمِنِيْنَ | wa sayyirnaa be-zaaleka fee darajaatis saaleheena wa maraatebil moa-meneena | Through all this bring us into the ranks of the righteous and the degrees of the faithful! |
| اٰمِيْنَ رَبَّ الْعَالَمِيْنَ. | aameena rabbal a’alameena. | Amen, Lord of the worlds! |

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| وَ كَانَ مِنْ دُعَآئِهٖ   إِذَا دُفِعَ عَنْهُ مَا يَحْذَرُ أَوْ عُجِّلَ لَهُ مَطْلَبُهُ | wa kaana min dua’ehi (a.s.) ezaa do-fe-a’ a’nho maa yahzaro aw u’jjela lahu matlabahu | 18. His Supplication when Perils were Repelled or Requests quickly granted |
| اَللّٰهُمَّ لَكَ الْحَمْدُ | allaahumma lakal hamdo | O Allah, to Thee belongs praise |
| عَلٰى حُسْنِ قَضَآئِكَ | a’laa husne qazaaa-eka | for Thy excellent accomplishment |
| وَ بِمَا صَرَفْتَ عَنِّىْ مِنْ بَلَائِكَ | wa bemaa sarafta a’nnee min balaa-eka | and for Thy trial which Thou hast turned away from me! |
| فَلَا تَجْعَلْ حَظِّىْ مِنْ رَحْمَتِكَ مَا عَجَّلْتَ لِىْ مِنْ عَافِيَتِكَ فَاَكُوْنَ قَدْ | falaa taj-a’l hazzee min rahmateka maa a’jjalta lee min a’afeyateka fa-akoona qad | But make not my share of Thy mercy the well-being which Thou hast quickly granted to me, |
| شَقَيْتُ بِمَا اَحْبَبْتُ | shaqayto bemaa ahbabto | lest I become wretched through what I have loved |
| وَ سَعِدَ غَيْرِىْ بِمَا كَرِهْتُ | wa sa-e’da ghayree bemaa karehto | and someone else gain felicity through what I have disliked![[164]](#footnote-164) |
| وَ اِنْ يَكُنْ مَا ظَلِلْتُ فِيْهِ اَوْ بِتُّ فِيْهِ مِنْ هٰذِهِ الْعَافِيَةِ | wa in yakun maa zalilto feehe aw bitto feehe min haazehil a’afeyate | If this well-being in which I pass the day or night should precede |
| بَيْنَ يَدَىْ بَلَاءٍ لَا يَنْقَطِعُ | bayna yaday balaa-in laa yanqate-o’ | a trial that does not cease |
| وَ وِزْرٍ لَا يَرْتَفِعُ | wa wizrin laa yartafe-o’ | and a burden that does not pass away, |
| فَقَدِّمْ لِىْ مَا اَخَّرْتَ | faqaddim lee maa akkharta | then set before me what Thou hadst set behind |
| وَ اَخِّرْ عَنِّىْ مَا قَدَّمْتَ | wa akkhir a’nnee maa qaddamta | and set behind me what Thou hadst set before! |
| فَغَيْرُ كَثِيْرٍ مَا عَاقِبَتُهُ الْفَنَآءُ | fa-ghayro kaseerin maa a’aqebatohul fanaaa-o | For that which ends in annihilation is not great |
| وَ غَيْرُ قَلِيْلٍ مَا عَاقِبَتُهُ الْبَقَآءُ | wa ghayro qaleelin maa a’aqebatohul baqaaa-o | and that which ends in subsistence is not little. |
| وَ صَلِّ عَلٰى مُحَمَّدٍ وَّ اٰلِهٖ. | wa salle a’laa mohammadiwn wa aalehi. | And bless Muhammad and his Household! |

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| وَ كَانَ مِنْ دُعَائِهِ   عِنْدَ الِاسْتِسْقَاءِ بَعْدَ الْجَدْبِ | wa kaana min dua’ehi (a.s.) i’ndal istisqaa-e ba’dal jadab | 19. His Supplication in Asking for Water during a Drought |
| اَللّٰهُمَّ اسْقِنَا الْغَيْثَ | allahummas qenal ghaysa | O Allah, water us with rain, |
| وَانْشُرْ عَلَيْنَا رَحْمَتَكَ بِغَيْثِكَ الْمُغْذِقِ مِنَ السَّحَابِ الْمُنْسَاقِ لِنَبَاتِ اَرْضِكَ الْمُوْنِقِ فِىْ جَمِيْعِ الْاٰفَاقِ | wan-shur a’laynaa rahmataka be-ghaysekal mughzeqe menas sahaabil munsaaqe lenabaate arzekal mooneqe fee jamee-i’l aafaaqe | unfold upon us Thy mercy through Thy copious rain from the driven clouds, so that Thy goodly earth may grow on all horizons! |
| وَامْنُنْ عَلٰى عِبَادِكَ بِاِيْنَاعِ الثَّمَرَةِ | wam-nun a’laa e’baadeka be-eenaa-i’s samarate | Show kindness to Thy servants through the ripening of the fruit, |
| وَ اَحْىِ بِلَادَكَ بِبُلُوْغِ الزَّهَرَةِ | wa ahye belaadaka be-bolooghiz zaharate | revive Thy land through the blossoming of the flowers, |
| وَ اَشْهِدْ مَلَآئِكَتِكَ الْكِرَامَ السَّفَرَةِ بِسَقْىٍ مِنْكَ نَافِعٍ | wa ash-hid ma-laaa-ekatekal keraamas safarate be-saqyin minka naafe-i’n | and let Thy angels - the noble scribes - be witness to a beneficial watering from Thee, |
| دَآئِمٍ غُزْرُه | daaa-emin ghuzrohu | lasting in its abundance, |
| وَاسِعٍ دِرَرُه | waase-i’n derarohu | plenty in its flow, |
| وَابِلٍ سَرِيْعٍ عَاجِلٍ | waabelin saree-i’n a’ajelin | heavy, quick, soon, |
| تُحْيِىْ بِهٖ مَا قَدْ مَاتَ وَ تَرُدُّ بِهٖ مَا قَدْ فَاتَ | tohyee behi maa qad maata wa taruddo behi maa qad faata | through which Thou revivest what has vanished, |
| وَ تُخْرِجُ بِهٖ مَا هُوَ اٰتٍ | wa tukhrejo behi maa howa aatin | bringest forth what is coming, |
| وَ تُوَسِّعُ بِهٖ فِىْ الْاَقْوَاتِ | wa towasse-o’ behi fil aqwaate | and providest plentiful foods, |
| سَحَابًا مُتَرَاكِمًا هَنِيْئًا مَرِيْئًا | sahaaban motaraakeman hanee-an mari-an | through heaped up, wholesome, productive clouds, |
| طَبَقَا مُجَلْجَلًا | tabaqan mojaljalan | in reverberating layers, |
| غَيْرَ مُلِثٍّ وَدْقُه | ghayra molissin wad-qohu | the rain’s downpour not without cease, |
| وَ لَا خُلَّبٍ بَرْقُه | wa laa kullabin barqohu | the lightning’s flashes not without fruit! |
| اَللّٰهُمَّ اسْقِنَا غَيْثًا | allaahummas qenaa ghaysan | O Allah, give us water through rain, |
| مُغِيْثًا مَرِيْعًا مُمْرِعًا | mogheesan mari-a’n mumre-a’n | helping, productive, fertilizing, |
| عَرِيْضًا وَاسِعًا غَزِيْرًا | a’reezan waa-se-a’n ghazeeran | widespread, plentiful, abundant, |
| تَرُدُّ بِهِ النَّهِيْضَ | taruddo behin naheeze | bringing back the risen, |
| وَ تَجْبُرُ بِهِ الْمَهِيْضَ | wa tajboro behil maheeza | restoring the broken! |
| اَللّٰهُمَّ اسْقِنَا سَقْيَا | allaahummas qenaa saqyaa | O Allah, give us water with a watering through which Thou wilt |
| تَسِيْلُ مِنْهُ الظِّرَابِ | taseelo minhuz zeraabe | make the stone hills pour, |
| وَ تَمْلَاُ مِنْهُ الْجِبَابَ | wa tamla-o minhul jebaaba | fill the cisterns, |
| وَ تُفَجِّرُ بِهِ الْاَنْهَارَ | wa tufajjero behil anhaara | flood the rivers, |
| وَ تُنْۢبِتُ بِهِ الْاَشْجَارَ | wa tumbeto behil ashjaara | make the trees grow, |
| وَ تُرْخِصُ بِهِ الْاَسْعَارَ فِىْ جَمِيْعِ الْاِمْصَارِ | wa turkheso behil as-a’ara fee jamee-i’l imsaare | bring down prices in all the lands, |
| وَ تَنْعَشُ بِهِ الْبَهَآئِمَ وَ الْخَلْقَ | wa tan-a’sho behil bahaaa-ema wal-khalqa | invigorate the beasts and the creatures, |
| وَ تُكْمِلُ لَنَا بِهٖ طَيِّبَاتِ الرِّزْقِ | wa tukmelo lanaa behi tayyebaatir rizqe | perfect for us the agreeable things of provision, |
| وَ تُنْبِتُ لَنَا بِهِ الزَّرْعَ | wa tunbeto lanaa behiz zar-a’ | make grow for us the fields, |
| وَ تُدِرُّ بِهِ الضَّرْعَ | wa tudirro behiz zar-a’ | let flow for us the teats, |
| وَ تُزِيْدُنَا بِهٖ قُوَّةً اِلٰى قُوَّتِنَا | wa tozeedonaa behi quwwatan elaa quwwatenaa | and add for us strength to our strength! |
| اَللّٰهُمَّ | allaahumma | O Allah, |
| لَا تَجْعَلْ ظِلَّه عَلَيْنَا سُمُوْمًا | laa taj-a’l zillahu a’laynaa somooman | make not the cloud’s shadow over us a burning wind, |
| وَ لَا تَجْعَلْ بَرْدَه عَلَيْنَا حُسُوْمًا | wa laa taj-a’l bardahu a’laynaa hosooman | allow not its coldness to be cutting, |
| وَ لَا تَجْعَلْ صَوْبَه عَلَيْنَا رُجُوْمًا | wa laa taj-a’l sawbahu a’laynaa rojooman | let not its pouring down upon us be a stoning, |
| وَ لَا تَجْعَلْ مَائَه عَلَيْنَا اُجَاجًا. | wa laa taj-a’l maa-ahu a’laynaa ojaajan | and make not its waters for us bitter! |
| اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَ اٰلِ مُحَمَّدٍ | allaahumma salle a’laa mohammadin wa aale mohammadin | O Allah, bless Muhammad and his Household |
| وَارْزُقْنَا مِنْ بَرَكَاتِ السَّمٰوٰتِ وَ الْاَرْضِ | war-zuqnaa min barakaatis samaawaate wal-arze | and provide us with the blessings of the heavens and the earth! |
| اِنَّكَ عَلٰى كُلِّ شَىْءٍ قَدِيْرٌ. | innaka a’laa kulle shay-in qadeer. | Thou art powerful over everything![[165]](#footnote-165) |

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| وَ كَانَ مِنْ دُعَآئِهٖ   فِي مَكَارِمِ الْأَخْلَاقِ وَ مَرْضِيِّ الْأَفْعَالِ | wa kaana min dua’ehi (a.s.) fee makaaremil akhlaaqe wa marazzeyil af-a’ale | 20. His Supplication on Noble Moral Traits and Acts Pleasing to Allah |
| اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّ آلِهٖ | ALLAAHUMMA SALLE A’LAA MOHAMMADIN WA AALEHI | O Allah, bless Muhammad and his Household, |
| وَ بَلِّغْ بِاِيْمَانِىْ اَكْمَلَ الْاِيْمَانِ | WA BALLIGH BE-EEMAANI AKMALAL EEMAANE | cause my faith to reach the most perfect faith, |
| وَاجْعَلْ يَقِيْنِىْ اَفْضَلَ الْيَقِيْنِ | WAJ-A’L YAQEENEE AFZALAL YAQEENE | make my certainty the most excellent certainty, |
| وَانْتَهِ بِنِيَّتِيْ اِلٰى اَحْسَنِ النِّيَّاتِ وَ بِعَمَلِىْ اِلٰى اَحْسَنِ الْاَعْمَالِ | WAN-TAHE BE-NIYYATEE ELAA AHSANIN NIYYAATE WA BE-A’MALEE ELAA AHSANIL A-AAMAALE. | and take my intention to the best of intentions and my works to the best of works! |
| اَللّٰهُمَّ | ALLAAHUMMA | O Allah, |
| وَفِّرْ بِلُطْفِكَ نِيَّتِىْ | WAFFIR BE-LUTFEQA NIYYATEE | complete my intention through Thy gentleness, |
| وَ صَحِّحْ بِمَا عِنْدَكَ يَقِيْنِىْ | WA SAH-HEH BEMAA I’NDAKA YAQEENEE | rectify my certainty through what is with Thee, |
| وَاسْتَصْلِحْ بِقُدْرَتِكَ مَا فَسَدَ مِنِّىْ | WAS-TASLEH BE-QUDRATEKA MA FASADA MINNEE | and set right what is corrupt in me through Thy power! |
| اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّ آلِهٖ | ALLAAHUMMA SALLE A’LAA MOHAMMADIN WA AALEHI | O Allah, bless Muhammad and his Household, |
| وَاكـْفِنِىْ مَا يَشْغَلُنِى الْاِهْتِمَامِ بِهٖ | WAK-FENEE MAA YASH-GHALNIL EHTEMAAME BEHI | spare me the concerns which distract me, |
| وَاسْتَعْمِلْنِىْ بِمَا تَسْئَلُنِىْ غَدًا عَنْهُ | WAS-TA’MILNEE BEMAA TAS-ALNEE GHADAN A’NHO | employ me in that about which Thou wilt ask me tomorrow, |
| وَاسْتَفْرِغْ اَيَّامِىْ فِيْمَا خَلَقْتَنِىْ لَه | WAS-TAFRIGH AYYAAMEE FEEMAA KHALAQTANEE LAHU | and let me pass my days in that for which Thou hast created me! |
| وَاغْنِنِىْ وَ اَوْسِعْ عَلَىَّ فِىْ رِزْقِكَ | WAGHNENEE WA AWSE’ A’LAYYA FEE RIZQEKA | Free me from need, expand Thy provision toward me, |
| وَ لَا تَفْتِنِىْ بِالنَّظْرِ | WA LAA TAFTINNEE BIN-NAZARE | and tempt me not with ingratitude! |
| وَ اَعِزَّنِىْ وَ لَا تَبْتَلِيَنِّىْ بِالْكـِبْرِ | WA A-I’ZZANEE WA LAA TABTALEYANEE BIL-KIBRE | Exalt me and afflict me not with pride! |
| وَ عَبِّدْنِىْ لَكَ وَ لَا تُفْسِدْ عِبَادَتِىْ بِالْعُجْبِ | WA A’BBIDNEE LAKA WA LAA TUFSID E’BAADATEE BIL-U’JBE | Make me worship Thee and corrupt not my worship with self-admiration! |
| وَ اَجْرِ لِلنَّاسِ عَلٰى يَدِىَ الْخَيْرَ وَ لَا تَمْحَقْهُ بِالْمَنِّ | WA AJRE LINNAASE A’LAA YADAYYAL KHAYRA WA LAA TAMHAQHO BIL-MANNE | Let good flow out from my hands upon the people and efface it not by my making them feel obliged![[166]](#footnote-166) |
| وَ هَبْ لِىْ مَعَالِىَ الْاَخْلَاقِ | WA HAB LEE MA-A’ALIL AKHLAAQE | Give me the highest moral traits |
| وَاعْصِمْنِىْ مِنَ الْفَخْرِ | WA’SIMNEE MENAL FAKHRE | and preserve me from vainglory! |
| اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّ اٰلِ مُحَمَّدٍ | ALLAAHUMMA SALLE A’LAA MOHAMMADIN WA AALEHI | O Allah, bless Muhammad and his Household, |
| وَ لَا تَرْفَعَنِىْ فِى النَّاسِ دَرَجَةً اِلاَّ حَطَطْتَنِىْ عِنْدَ نَفْسِىْ مِثْلَهَا | WA LAA TAR-FA’NEE FIN NAASE DARAJATAN ILLAA HATAT-TANEE I’NDA NAFSEE MISLAHAA | raise me not a single degree before the people without lowering me its like in myself |
| وَ لَا تُحْدِثُ لِىْ عِزًّا ظَاهِرًا اِلاَّ اَحْدَثْتَ لِىْ ذِلَّةً بَاطِنَةً عِنْدَ نَفْسِىْ بِقَدَرِهَا | WA LAA TOHDIS LEE I’ZZAN ZAAHERAN ILLAA AHDASA LEE ZILLAAN BAATENATAN I’NDA NAFSEE BE-QADREHAA. | and bring about no outward exaltation for me without an inward abasement in myself to the same measure! |
| اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَ اٰلِ مُحَمَّدٍ | ALLAAHUMMA SALLE A’LAA MOHAMMADIN WA AALE MOHAMMADIN | O Allah, bless Muhammad and Muhammad’s Household, |
| وَ مَتِّعْنِىْ | WA MATTE’NEE | give me to enjoy |
| بِهُدًى صَالِحٍ لَا اَسْتَبْدِلُ بِهٖ | BEHODAN SAALEHIN LAS-TABDELO BEHI | a sound guidance which I seek not to replace, |
| وَ طَرِيْقَةِ حَقٍّ لَا اَزِيْغُ عَنْهَا | WA TAREQATE HAQQIN LAA AZEEO’ A’NHAA | a path of truth from which I swerve not, |
| وَ نِيَّةِ رُشْدٍ لَا اَشُكُّ فِيْهَا | WA NIYYATE RUSHDIN LAA A-SHUKKO FEEHAA, | and an intention of right conduct in which I have no doubts! |
| وَ عَمِّرْنِىْ مَا كَانَ عُمْرِىْ بِذْلَةً فِىْ طَاعَتِكَ | WA A’MMIRNEE MAA KAANA U’MREE BIZLATAN FEE TAA-A’TEKA | Let me live as long as my life is a free gift in obeying Thee, |
| فَاِذَ كَانَ عُمْرِىْ مَرْتَعًا لِلشَّيْطَانِ فَاقْبِضْنِىْ اِلَيْكَ قَبْلَ اَنْ يَّسْبِقَ مَقْتُكَ اِلَىَّ اَوْ يَسْتَحْكِمَ غَضَبُكَ عَلَىَّ | FA-EZAA KAANA U’MREE MARTA-A’N LISH-SHAYTAANE FAQ-BIZNEE ELAYKA QABLA AN YASBEQA MAQTOKA ELAYYA AW YASTAHKEMA GHASABOKA A’LAYYA. | 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! |
| اَللّٰهُمَّ لَا تَدَعْ | ALLAAHUMMA LAA TADA’ | O Allah, deposit in me |
| خَصْلَةً تُعَابُ مِنِّىْ اِلاَّ اَصْلَحْتَهَا | KHISLATAN TO-A’ABO MINNEE ILLAA ASLAHTAHAA | no quality for which I will be faulted, unless Thou settest it right, |
| وَ لَا عَآئِبَةً اُوَنَّبُ بِهَا اِلاَّ حَسَّنْتَهَا | WA LAA A’A-EBATAN O-ANNABO BEHAA ILLAA AHSANTHAA | no flaw for which I will be blamed, unless Thou makest it beautiful, |
| وَ لَا اُكْرُوْمَةً فِىَّ نَاقِصَةً اِلاَّ اَتْمَمْتَهَا | WA LA UKROOMATAN FIYYA NAAQESATAN ILLAA ATMAMTAHAA! | no deficient noble trait, unless Thou completest it! |
| اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّ اٰلِ مُحَمَّدٍ | ALLAAHUMMA SALLE A’LAA MOHAMMADIN WA AALE MOHAMMADIN | O Allah, bless Muhammad and Muhammad’s Household |
| وَ اَبْدِلْنِىْ | WA AB-DILNEE | and replace for me |
| مِنْۢ بِغْضَةِ اَهْلِ الشَّنَانِ الْمَحَبَّةَ | MIN BUGHZATE AHLISH SHAANIL MAHABBATA | the animosity of the people of hatred with love, |
| وَ مِنْ حَسَدِ اَهْلِ الْبَغْىِ الْمَوَدَّةَ | WA MIN HASADE AHLIL BAGHYIL MAWADDATA | the envy of the people of insolence with affection, |
| وَ مِنْ ظِنَّةِ اَهْلِ الصَّلَاحِ الثِّقَةَ | WA MIN ZINNATE AHLIS SELAAHIS SEQATA | the suspicion of the people of righteousness with trust, |
| وَ مِنْ عَدَاوَةِ الْاَدْنَيْنَ الْوَلَايَةَ | WA MIN A’DAAWATIL ADNAYNAL WALAAYATA | the enmity of those close with friendship, |
| وَ مِنْ عُقُوْقِ ذَوِىْ الْاَرْحَامِ الْمَبَرَّةَ | WA MIN O’QOOQE ZAWIL ARHAAMIL MABARRATA | the disrespect of womb relatives with devotion, |
| وَ مِنْ خِذْلَانِ الْاَقْرَبِيْنَ النُّصْرَةَ | WA MIN KHIZLAANIL AQRABEENAN NUSRATA | the abandonment of relatives with help, |
| وَ مِنْ حُبِّ الْمُدَارِيْنَ تَصْحِيْحَ المِقَةِ | WA MIN HUBBIL MODAAREENA TAS-HEEHAL MEQATE | the attachment of flatterers with love set right, |
| وَ مِنْ رَدِّ الْمُلَابِسِيْنَ كَرَمَ الْعِشْرَةِ | WA MIN RADDIL MOLAABESEENA KARAMAL I’SHRATE | the rejection of fellows with generous friendliness, |
| وَ مِنْ مَرَارَةِ خَوْفِ الظَّالِمِيْنَ حَلَاوَةَ الْاَمَنَةِ | WA MIN MARAARATE KHAWFIZ ZAALEMEENA HALAAWATAL AMANATE. | and the bitterness of the fear of wrongdoers with the sweetness of security! |
| اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّ اٰلِهٖ | ALLAAHUMMA SALLE A’LAA MOHAMMADIN WA AALEHI | O Allah, bless Muhammad and his Household, |
| وَاجْعَلْ لِىْ | WAJ-A’L LEE | appoint for me |
| يَدًا عَلٰى مَنْ ظَلَمَنِىْ | YADAN A’LAA MAN ZALAMANEE | a hand against him who wrongs me, |
| وَ لِسَانًا عَلٰى مَنْ خَاصَمَنِىْ | WA LESAANAN A’LAA MAN KHAASAMANEE | a tongue against him who disputes with me, |
| وَ ظَفَرًۢا بِمَنْ عَانَدَنِىْ | WA ZAFARAN BEMAN A’ANADANEE | and a victory over him who stubbornly resists me! |
| وَهَبْ لِىْ | WA HAB LEE | Give me |
| مَكْرًا عَلٰى مَنْ كـَايَدَنِىْ | MAKRAN A’LAA MAN KAAYADANEE | guile against him who schemes against me, |
| وَ قُدْرَةً عَلٰى مَنِ اضْطَهَدَنِىْ | WA QUDRATAN A’LAA MAN IZTAHADANEE | power over him who oppresses me, |
| وَ تَكْذِيْبًا لِمَنْ قَصَبَنِىْ | WA TAKZEEBAN LEMAN QASABANEE | refutation of him who reviles me, |
| وَ سَلَامَةً مِّمَّنْ تَوَعَّدَنِىْ | WA SALAAMATAN MIMMAN TAWA’-A’DANEE | and safety from him who threatens me! |
| وَ وَفِّقْنِىْ لِطَاعَةِ مَنْ سَدَّدَنِىْ | WA WAFFIQNEE LE-TAA-A’TE MAN SADDADANEE | Grant me success to obey him who points me straight |
| وَ مُتَابَعَةِ مَنْ اَرْشَدَنِىْ | WA MOTAABA-A’TE MAN ARSHADANEE. | and follow him who guides me right! |
| اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّ اٰلِهٖ | ALLAAHUMMA SALLE A’LAA MOHAMMADIN WA AALEHI | O Allah, bless Muhammad and his Household |
| وَ سَدِّدْنِىْ لِاَنْ | WA SADDIDNEE LA-AN | and point me straight to |
| اُعَارِضَ مَنْ غَشَّنِىْ بِالنُّصْحِ | O-A’AREZA MAN GHASSHANEE BIN-NUSHE | resist him who is dishonest toward me with good counsel, |
| وَ اَجْزِىَ مَنْ هَجَرَنِىْ بِالْبِرِّ | WA AJ-ZEYA MAN HAJARANE BIL-BIRRE | repay him who separates from me with gentle devotion, |
| وَ اُثِيْبَ مَنْ حَرَمَنِىْ بِالْبَذْلِ | WA OSEEBA MAN HARAMANE BIL-BAZLE | reward him who deprives me with free giving, |
| وَ اُكـَافِىَ مَنْ قَطَعَنِىْ بِالصِّلَةِ | WA OKAAFEYA MAN QATA-A’NEE BIS-SELATE | recompense him who cuts me off with joining, |
| وَ اُخَالِفَ مَنِ اغْتَابَنِىْ اِلٰى حُسْنِ الذِّكْرِ | WA OKHAALEBA MANIGHTAABANEE ELAA HUSNIZ ZIKRE | oppose him who slanders me with excellent mention, |
| وَ اَنْ اَشْكـُرَ الْحَسَنَةَ | WA AN ASHKORAL HASANATA | give thanks for good, |
| وَ اُغْضِىَ عَنِ السَّيِّئَةِ | WA UGHZEE A’NIS SAYYEATE. | and shut my eyes to evil! |
| اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّ اٰلِهٖ | ALLAAHUMMA SALLE A’LAA MOHAMMADIN WA AALEHI | O Allah, bless Muhammad and his Household, |
| وَ حَلِّنِىْ بِحِلْيَةِ الصَّالِحِيْنَ | WA HALLENEE BEHILYATIS SAALEHEENA | adorn me with the adornment of the righteous, |
| وَ اَلْبِسْنِىْ زِيْنَةَ الْمُتَّقِيْنَ فِىْ | WA ALBISNEE ZEENATAL MUTTAQEENA FEE | and clothe me in the ornaments of the godfearing, through |
| بَسْطِ الْعَدْلِ | BASTIL A’DLE | spreading justice, |
| وَ كـَظْمِ الْغَيْظِ | WA KAZMIL GHAYZE | restraining rage, |
| وَ اِطْفَآءِ النَّائِرَةِ | WA ITFAA-IN NAA-ERATE | quenching the flame of hate, |
| وَ ضِمَّ اَهْلِ الْفُرْقَةِ | WA ZAMME AHLIL FURQATE | bringing together the people of separation, |
| وَ اِصْلَاحِ ذَاتِ البَيْنِ | WA ISLAAHE ZAATIL BAYNE | correcting discord, |
| وَ اِفْشَآءِ الْعَارِفَةِ | WA IFSHAA-IL A’AREFATE | spreading about good behaviour, |
| وَ سَتْرِالْعَآئِبَةِ | WA SATRIL A’A-EBATE | covering faults, |
| وَ لِيْنِ الْعَرِيْكَةِ | WA LEENIL A’REEKATE | mildness of temper, |
| وَ خَفْضِ الْجَنَاحِ | WA KHAFZIL JANAAHE | lowering the wing,[[167]](#footnote-167) |
| وَ حُسْنِ السِّيْرَةِ | WA HUSNIS SEERATE | beauty of conduct, |
| وَ سُكـُوْنِ الرِّيْحِ | WA SOKOONIR REEHE | gravity of bearing, |
| وَ طِيْبِ الْمَخَالَقَةِ | WA TEEBIL MOKHALAQATE | agreeableness in comportment, |
| وَالسَّبْقِ اِلَى الْفَضِيْلَةِ | WAS-SABQE ELAL FAZEELATE | precedence in reaching excellence, |
| وَ اِيْثَارِ التَّفَضُّلِ | WA EESAARIT TAFAZZOLE | preferring bounteousness, |
| وَ تَرْكِ التَّعْيِيْرِ | WA TARKIT TA-E’ERE | refraining from condemnation, |
| وَالْاِفْضَالِ عَلٰى غَيْرِ المُسْتَحِقِّ | WAL IFZAALE A’LAA GHAYRIL MUSTAHIQQE | bestowing bounty on the undeserving, |
| وَالْقَوْلِ بِالْحَقِّ وَ اِنْ عَزَّ | WAL-QAWLE BIL-HAQQE WA IN A’ZZA | speaking the truth, though it be painful, |
| وَاسْتِقْلَالِ الْخَيْرِ وَ اِنْ كَثُرَ مِنْ قَوْلِىْ وَ فِعْلِىْ | WAS-TIQLAALIL KHAYRE WA IN KASORA MIN QAWLEE WA FE’LEE | making little of the good in my words and deeds, though it be much, |
| وَاسْتِكْثَارِ الشَّرِّ وَ اِنْ قَلَّ مِنْ قَوْلِىْ وَ فِعْلِىْ | was-tiksaarish sharre wa in qalla min qawlee wa fea’lee | and making much of the evil in my words and deeds, though it be little! |
| وَ اَكْمِلْ ذٰلِكَ لِىْ | WAK-MIL ZAALEKA LEE | Perfect this for me through |
| بِدَوَامِ الطَّاعَةِ | BE-DAWAAMIT TAA-A’TE | lasting obedience, |
| وَ لُزُوْمِ الْجَمَاعَةِ | WA LOZOOMIL JAMAA-A’TE | holding fast to the community, |
| وَ رَفْضِ اَهْلِ الْبِدَعِ وَ مُسْتَعْمِلِ الرَّاىِ الْمُخْتَرِعَ | WA RAFZE AHLIL BEDA-E’ WA MUSTA’MELIR RAA-YIL MUKHTARA-E’. | and rejecting the people of innovation and those who act in accordance with original opinions! |
| اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّ اٰلِهٖ وَاجْعَلْ | ALLAAHUMMA SALLE A’LAA MOHAMMADIN WA AALEHI | O Allah, bless Muhammad and his Household, appoint for me |
| اَوْسَعَ رِزْقِكَ عَلَىَّ اِذَا كـَبِرْتُ | WAJ-A’L AWSA-A’ RIZQEKA A’LAYYA EZAA KABIRTO | Thy widest provision in my old age |
| وَ اَقْوٰى قُوَّتِكَ فِىَّ اِذَا نَصِبْتُ | WA AQWAA QUWWATEKA FIYYA EZAA NASIBTO | and Thy strongest strength when I am exhausted, |
| وَلَا تَبْتَلِيَنِّىْ | WA LAA TABTALEYANE | try me not with |
| بِالْكَسَلِ عَنْ عِبَادَتِكَ | BIL-KASALE A’N E’BAADATEKA | laziness in worship of Thee, |
| وَلَا الْعَمٰى عَنْ سَبِيْلِكَ | WA LAL A’MAA A’N SABEELEKA | blindness toward Thy path, |
| وَلَا بِالتَّعَرُّضِ لِخِلَافِ مَحَبَّتِكَ | WA LAA BIT-TA-A’RROZE LEKHELAAFE MAHABBATEKA | undertaking what opposes love for Thee, |
| وَ لَا مُجَامَعَةِ مَنْ تَفَرَّقَ عَنْكَ | WA LAA MOJAAMA-A’TE MIN TAFARRAQA A’NKA | joining with him who has separated himself from Thee, |
| وَ لَا مُفَارَقَةِ مَنِ اجْتَمَعَ اِلَيْكَ | WA LAA MOFAARAQATE MANIJ-TAMA-A’ ELAYKA. | and separating from him who has joined himself to Thee! |
| اَللّٰهُمَّ اجْعَلْنِىْ | ALLAAHUMMAJ A’LNEE | O Allah, make me |
| اَصُوْلُ بِكَ عِنْدَ الضَّرُوْرَةِ | OSOOLO BEKA I’NDAZ ZAROORATE | leap to Thee in times of distress, |
| وَ اَسْئَلُكَ عِنْدَ الْحَاجَةِ | WA AS-ALOKA I’NDAL HAAJATE | ask from Thee in needs, |
| وَ اَتَضَرَّعُ اِلَيْكَ عِنْدَ الْمَسْكَنَةِ | WA A-TAZARRA-O’ ELAYKA I’NDAL MASKANATE | and plead to Thee in misery! |
| وَ لَا تَفْتِنِّىْ | WA LAA TAFTINNEE | Tempt me not |
| بِالْاِسْتِعَانَةِ بِغَيْرِكَ اِذَ اضْطُرِرْتُ | BIL-ISTE-A’ANATE BEGHAYREKA EZAZ-TORIRTO | to seek help from other than Thee when I am distressed, |
| وَ لَا بِالْخُضُوْعِ لِسُوَالِ غَيْرِكَ اِذَا افْتَقَرْتُ | WA LAA BIL-KHOZOO-E’ BE-SO-AALE GHAYREKA EZAF-TAQARTO | to humble myself in asking from someone else when I am poor, |
| وَ لَا بِالتَّضَرُّعِ اِلٰى مَنْ دُوْنَكَ اِذَا رَهِبْتُ | WA LAA BIT-TAZARRO-E’ ELAA MAN DOONAKA EZAA RAHIBTO | or to plead with someone less than Thee when I fear, |
| فَاسْتَحِقَّ بِذٰلِكَ خِذْلَانَكَ وَ مَنْعَكَ وَ اِعْرَاضَكَ | FA-ASTAHIQQO BE-ZAALEKA KHIZLAANAKA WA MAN-A’KA WA E-A’RAAZAKA | for then I would deserve Thy abandonment, Thy withholding, and Thy turning away, |
| يَا اَرْحَمَ الرَّاحِمِيْنَ | YAA ARHAMAR RAAHEMEEN. | O Most Merciful of the merciful! |
| اَللّٰهُمَّ اجْعَلْ مَا يُلْقِى الشَّيْطَانُ فِىْ رُوْعِىْ مِنَ التَّمَنِّىْ وَالتَّظَنِّىْ وَالْحَسَدِ | ALLAAHUMMAJA’L MAA YULQISH SHAYTAANO FEE RAW-E’E MENAT TAMANNEE WAT-TAZANNEE WAL HASADE | O Allah, make the wishing, the doubt, and the envy which Satan throws into my heart |
| ذِكْرًا لِعَظَمَتِكَ | ZIKRAN LE-A’ZAMATEKA | a remembrance of Thy mightiness, |
| وَ تَفَكُّرًا فِىْ قُدْرَتِكَ | WA TAFAKKORAN FEE QUDRATEKA | a reflection upon Thy power, |
| وَ تَدْبِيْرًا عَلٰى عَدُوِّكَ | WA TADBEERAN A’LAA A’DOWWEKA | and a devising against Thy enemy! |
| وَ مَا اَجْرٰى عَلٰى لِسَانِىْ مِنْ لَفْظَةِ | WA MAA AJRAA A’LAA LESAANEE MIN LAFZATE | Make everything he causes to pass over my tongue, |
| فُحْشَ اَوْ هُجْرٍ اَوْ شَتْمِ عِرْضٍ | FOHSHIN AW HAJRIN AW SHATME I’RZIN | - the indecent or ugly words, the maligning of good repute, |
| اَوْ شَهَادَةِ بَاطِلٍ | AW SHAHAADATE BAATELIN | the false witness, |
| اَوِ اغْتِيَابِ مُؤْمِنٍ غَآئِبٍ | AWIGH-TEYAABE MOAMENIN GHAAYEBIN | the speaking ill of an absent man of faith |
| اَوْ سَبِّ حَاضِرٍ | AW SABBE HAAZERIN | or the reviling of one present, |
| وَ مَا اَشْبَهَ ذٰلِكَ | WA MAA ASHBAHA ZAALEKA | and all things similar - a speech in praise of Thee, |
| نُطْقًا بِالْحَمْدِ لَكَ | NUTQAN BIL-HAMDE LAKA | a pursual of eulogizing Thee, |
| وَ اِغْرَاقًا فِىْ الثَّنَآءِ عَلَيْكَ | WA IGHRAAQAN FIS-SANAA-E A’LAYKA | an excursion in magnifying Thee, |
| وَ ذَهَابًا فِىْ تَمْجِيْدِكَ | WA ZAHAABAN FEE TAMJEEDEKA | a thanksgiving for Thy favour, |
| وَ شُكْرًا لِنِعْمَتِكَ | WA SHUKRAN LE-NEA’MATEKA | an acknowledgement of Thy beneficence, |
| وَ اِعْتِرَافًا بِاِحْسَانِكَ | WA’TERAAFAN BE-EHSAANEKA | and an enumeration of Thy kindnesses! |
| وَ اِحْصَاءً لِمِنَنِكَ | WA EHSAA-AN LEMENANEKA. | O Allah, bless Muhammad and his Household, |
| اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّ اٰلِهٖ | ALLAAHUMMA SALLE A’LAA MOHAMMADIN WA AALEHI | let me not be wronged while Thou canst repel from me, |
| وَ لَا اُظْلَمَنَّ وَ اَنْتَ مُطِيْقٌ لِلدَّفْعِ عَنِّىْ | WA LAA UZLAMANNA WA ANTA MOTEEQUN LID-DAF-E’ A’NNEE | let me not do wrong while Thou art powerful over holding me back, |
| وَ لَا اَظْلِمَنَّ وَ اَنْتَ الْقَادِرُ عَلَى الْقَبْضِ مِنِّىْ | WA LAA AZLEMANNA WA ANTAL QAADERO A’LAL QABZE MINNEE | let me not be misguided while Thou art able to guide me, |
| وَ لَا اَضِلَّنَّ وَ قَدْ اَمْكَنَتْكَ هِدَايَتِىْ | WA LAA AZILLANNA WA QAD AMKANATKA HEDAAYATEE | let me not be poor while with Thee is my plenty, |
| وَ لَا اَفْتَقِرَنَّ وَ مِنْ عِنْدِكَ وُسْعِىْ وَ لَا اَطْغَيَنَّ وَ مِنْ عِنْدِكَ وُجْدِىْ | WA LAA AFTAQERANNA WA MIN I’NDEKA WUS-E’E WA LAA ATGHAYANNA WA MIN I’NDEKA WUJDEE | let me not be insolent while from Thee comes my wealth! |
| اَللّٰهُمَّ | ALLAAHUMMA | O Allah, |
| اِلٰى مَغْفِرَتِكَ وَفَدْتُ | ELAA MAGHFERATEKA WAFADTO | I come to Thy forgiveness, |
| وَ اِلٰى عَفْوِكَ قَصَدْتُ | WA ELAA A’FWEKA QASADTO | I go straight to Thy pardon, |
| وَ اِلٰى تَجَاوُزِكَ اشْتَقْتُ | WA ELAA TAJAAWOZEKASH TAQTO | I yearn for Thy forbearance, |
| وَ بِفَضْلِكَ وَثِقْتُ | WA BEFAZLEKA WASIQTO | and I trust in Thy bounty, |
| وَ لَيْسَ عِنْدِىْ مَا يُوْجِبُ لِىْ مَغْفِرَتَكَ | WA LAYSA I’NDEE MAA YOOJEBO LEE MAGHFERATEKA | but there is nothing with me to make me warrant Thy forgiveness, |
| وَ لَا فِىْ عَمَلِىْ مَا اَسْتَحِقُّ بِهٖ عَفْوَكَ | WA LAA FEE A’MALEE MAA ASTAHIQQO BEHI A’FWAKA | nothing in my works to make me merit Thy pardon, |
| وَ مَا لِىْ بَعْدَ اَنْ حَكَمْتُ عَلٰى نَفْسِىْ اِلاَّ فَضْلُكَ | WA MAA LEE BA’DA AN HAKAMTO A’LAA NAFSEE ELAA FAZLOKA | and nothing on my behalf after I judge my soul but Thy bounty, |
| فَصَلِّ عَلٰى مُحَمَّدٍ وَ اٰلِهٖ | FA-SALLE A’LAA MOHAMMADIN WA AALEHI | so bless Muhammad and his Household |
| وَ تَفَضَّلْ عَلَىَّ | WA TAFAZZAL A’LAYYA. | and bestow Thy bounty upon me! |
| اَللّٰهُمَّ | ALLAAHUMMA | O Allah, |
| وَ اَنْطِقْنِىْ بِالْهُدٰى | WANTIQNEE BIL HODAA | make my speech be guidance, |
| وَ اَلْهِمْنِى التَّقْوٰى | WA ALHIMNIT TAQWAA WA | inspire me with reverential fear, |
| وَ وَفِّقْنِىْ لِلَّتِىْ هِىَ اَزْكـٰى | WAFFIQNEE LILLATEE HEYA AZKAA | give me success in that which is most pure, |
| وَاسْتَعْمِلْنِىْ بِمَا هُوَ اَرْضٰى | WAS-TA’MILNEE BEMAA HOWA ARZAA. | and employ me in what is most pleasing to Thee! |
| اَللّٰهُمَّ اَسْلُكْ بِىَ الطَّرِيْقَةَ الْمُثْلٰى | ALLAAHUMMA AS-ALOKA BEYAT-TAREEQATAL MUSLAA | O Allah, let me tread the most exemplary path |
| وَاجْعَلْنِىْ عَلٰى مِلَّتِكَ اَمُوْتُ وَ اَحْيٰى | WAJ-A’LNEE A’LAA MILLATEKA AMOOTO WA AHYAA. | and make me live and die in Thy creed! |
| اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّ اٰلِهٖ | ALLAAHUMMA SALLE A’LAA MOHAMMADIN WA AALEHI | O Allah, bless Muhammad and his Household, |
| وَ مَتِّعْنِىْ بِالْاِقْتِصَادِ | WA MATTE’NEE BIL-IQTESAADE | give me to enjoy moderation, |
| وَاجْعَلْنِىْ | WAJ-A’LNEE | make me into one of |
| مِنْ اَهْلِ السَّدَادِ | MIN AHLIS SADAADE | the people of right behaviour, |
| وَ مِنْ اَدِلَّةِ الرَّشَادِ | WA MIN ADILLATIR RASHAADE | the proofs of right conduct, |
| وَ مِنْ صَالِحِىْ الْعِبَادِ | WA MIN SAALEHIL E’BAADE | and the servants of righteousness, |
| وَارْزُقْنِىْ فَوْزَ الْمَعَادِ | WAR-ZUQNEE FAWZAL MA-A’ADE | and provide me with triumph at the place of Return[[168]](#footnote-168) |
| وَ سَلَامَةَ الْمِرْصَادِ | WA SALAAMATAL MIRSAADE. | and safety from the Ambush![[169]](#footnote-169) |
| اَللّٰهُمَّ | ALLAAHUMMA | O Allah, |
| خُذْ لِنَفْسِكَ مِنْ نَفْسِىْ مَا يُخَلِّصُهَا | KHUZ LENAFSEKA MIN NAFSEE MAA YOKHALLESOHAA | take to Thyself from my soul what will purify it |
| وَ اَبْقِ لِنَفْسِىْ مِنْ نَفْسِىْ مَا يُصْلِحُهَا | WA ABQE LENAFSEE MIN NAFSEE MAA YUSLEHOHAA | and leave for my soul that of my soul that will set it right, |
| فَاِنَّ نَفْسِىْ هَالِكَةٌ اَوْ تَعْصِمَهَا | FA-INNA NAFSEE HAALEKATUN AW TA’SEMAHAA. | for my soul will perish unless Thou preservest it! |
| اَللّٰهُمَّ | ALLAAHUMMA | O Allah, |
| اَنْتَ عُدَّتِىْ اِنْ حَزِنْتَ | ANTA U’DDATEE IN HAZINTO | Thou art my stores when I sorrow, |
| وَ اَنْتَ مُنْتَجَعِىْ اِنْ حُرِمْتُ | WA ANTA MUNTAJA-E’E IN HORIMTO | Thou art my recourse when I am deprived, |
| وَ بِكَ اسْتِغَاثَتِىْ اِنْ كَرِثْتُ | WA BEKAS TIGHSATEE IN KARISTO | from Thee I seek aid when troubled |
| وَ عِنْدَكَ | WA I’NDAKA | and with Thee is |
| مِمَّا فَاتَ خَلَفٌ | MIMMAA FAATA KHALAFUN | a substitute for everything gone by, |
| وَ لِمَ فَسَدَ صَلَاحٌ | WA LEMAA FASADA SALAAHUN | a correction for everything corrupted, |
| وَ فِيْمَا اَنْكَرْتَ تَغْيِيْرٌ | WA FEEMAA ANKARTA TAGHYEERUN | and a change from everything Thou disapprovest. |
| فَامْنُنْ عَلَىَّ | FAMNUN A’LAYYA | So show kindness to me with |
| قَبْلَ الْبَلَآءِ بِالعَافِيَةِ | QABLAL BALAA-E BIL-A’AFEYATE | well-being before affliction, |
| وَ قَبْلَ الطَّلَبِ بِالْجِدَةِ | WA QABLAT TALABE BIL-JIDDATE | wealth before asking, |
| وَ قَبْلَ الضَّلَالِ بِالرَّشَادِ | WA QABLAZ ZALAALE BIR-RASHAADE | right conduct before misguidance; |
| وَاكْفِنِىْ مَؤُنَةَ مَعَرَّةِ الْعِبَادِ | WAKFENEE MAOONATA MA-A’RRATIL E’BAADE | suffice me against the burden of shame toward the servants, |
| وَ هَبْ لِىْ اَمْنَ يَوْمِ الْمَعَادِ | WA HAB LEE AMNA YAWMAL MA-A’ADE | give me security on the Day of Return, |
| وَامْنِحْنى حُسْنُ الْاِرْشَادِ | WAM-NAHNEE HUSNAL IRSHAADE. | and grant me excellent right guidance! |
| اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّ اٰلِهٖ | ALLAAHUMMA SALLE A’LAA MOHAMMADIN WA AALEHI | O Allah, bless Muhammad and his Household, |
| وَادْرَأْ عَنِّىْ بِلُطْفِكَ | WAD-RAA A’NNEE BELUTFEKA | repel from me through Thy gentleness, |
| وَاغْذُنِىْ بِنِعْمَتِكَ | WAGHZONEE BE-NE’MATEKA | feed me through Thy favour, |
| وَ اَصْلِحْنِىْ بِكَرَمِكَ | WA ASLEHNEE BEKARAAMEKA | set me right through Thy generosity, |
| وَ دَاوِنِىْ بِصُنْعِكَ | WA DAWAANEE BE-SUN-E’KA | heal me through Thy benefaction, |
| وَ اَظِلَّنِىْ فِىْ ذَرَاكَ | WA AZILLANEE FEE ZARAAKA | shade me in Thy shelter, |
| وَ جَلِّلْنِىْ رِضَاكَ | WA JALLILNEE REZAAKA | wrap me in Thy good pleasure, |
| وَ وَفِّقْنِىْ | WA WAFFIQNEE | and give me success to reach |
| اِذَا اشْتَكَلَتْ عَلَىَّ الْاُمُوْرِ لِاَهْدَاهَا | EZAASH TAKALAT A’LAYYAL OMOORO LE-AHDAAHAA | the most guided of affairs when affairs confuse me, |
| وَ اِذَا تَشَابَهَتِ الْاَعْمَالُ لِاَزْكـَاهَا | WA EZAA TASHAA-BAHATIL A-AAMAALO LE-AZKAAHAA | the purest of works when works seem similar, |
| وَ اِذَا تَنَاقَضَتِ الْمِلَلُ لِاَرْضَاهَا | WA EZAA TANAAQAZATIL MELALO LE-ARZAAHAA. | and the most pleasing to Thee of creeds when creeds conflict! |
| اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّ اٰلِهٖ | ALLAAHUMMA SALLE A’LAA MOHAMMADIN WA AALEHI | O Allah, bless Muhammad and his Household, |
| وَ تَوِّجْنِىْ بِالْكِفَايَةِ | WA TAWWIJNEE BIL-KEFAAYATE | crown me with sufficiency, |
| وَ سُمْنِىْ حُسْنَ الْوِلَايَةِ | WA SUMNEE HUSNAL WELAAYATE | place in me excellent guardianship,[[170]](#footnote-170) |
| وَ هَبْ لِىْ صِدْقَ الْهِدَايَةِ | WA HAB LEE SIDQAL HEDAAYATE | give me to guide correctly, |
| وَ لَا تَفْتِنِّىْ بِالسَّعَةِ | WA LAA TAFTINNEE BIS-SA-A’TE | tempt me not with plenty, |
| وَامْنِحْنِىْ حُسْنَ الدَّعَةِ | WAM NAHNEE HUSNAD DA-A’TE | grant me excellent ease, |
| وَ لَا تَجْعَلْ عَيْشِىْ كـَدًّا كـَدًّا | WA LAA TAJ-A’L A’YSHEE KADDAN KADDAA | make not my life toil and trouble, |
| وَ لَا تَرُدَّ دُعَائِىْ عَلَىَّ رَدًّا | WA LAA TARUDDA DO-AAA-EE A’LAYYA RADDAN | and refuse not my supplication in rejection, |
| فَاِنِّىْ لَا اَجْعَلُ لَكَ ضِدًّا | FA-INNEE LAA AJ-A’LO LAKA ZIDDAN | for I make none rival to Thee |
| وَ لَا اَدْعُوْا مَعَكَ نِدًّا | WA LAA AD-O’O MA-A’KA NIDDAN. | and I supplicate none with Thee as equal! |
| اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَ اٰلِهٖ | ALLAAHUMMA SALLE A’LAA MOHAMMADIN WA AALEHI | O Allah, bless Muhammad and his Household, |
| وَامْنَعْنِىْ مِنَ السَّرَفِ | WAM NA’NEE MENAS SARAFE | hold me back from prodigality, |
| وَ حَصِّنْ رِزْقِىْ مِنَ التَّلَفِ | WA HASSIN RIZQEE MENAT TALAFE | fortify my provision against ruin, |
| وَ وَفِّرْ مَلَكَتِىْ بِالْبَرَكَةِ فِيْهِ | WA WAFFIR MALAKATEE BIL-BARAKA’TE FEEHE | increase my possessions through blessing them, |
| وَ اَصِبْ بِىْ سَبِيْلَ الْهِدَايَةِ لِلْبِرِّ فِيْمَا اُنْفِقُ مِنْهُ | WA AS-BIB BEE SABEELAL HEDAAYATE LIL-BIRRE FEEMAA UNFEQO MINHO. | and set me upon the path of guidance through piety in what I spend! |
| اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّ اٰلِهٖ | ALLAAHUMMA SALLE A’LAA MOHAMMADIN WA AALEHI | O Allah, bless Muhammad and his Household, |
| وَاكـْفِنِىْ مَؤُنَةَ الْاِكـْتِسَابِ | WAK FENEE MA-OONATAL IKTESAABE | spare me the burden of earning, |
| وَارْزُقْنِىْ مِنْ غَيْرِ اِحْتِسَابٍ | WAR ZUQNEE MIN GHAYREH TESAABE | and provide for me without reckoning, |
| فَلَا اَشْتَغِلَ عِنْ عِبَادَتِكَ بِالطَّلَبِ | FALAA ASHTAGHELA A’N E’BAADATEKA BIT-TALABE | lest I be distracted from Thy worship through seeking |
| وَ لَا اَحْتَمِلَ اِصْرَ تَبِعَاتِ الْمَكـْسَبِ | WA LAA AHTAMELA ISRA TABE-A’ATIL MAKSABE. | and carry the load of earning’s ill results! |
| اَللّٰهُمَّ | ALLAAHUMMA | O Allah, |
| فَاَطْلِبْنِىْ بِقُدْرتِكَ مَا اَطْلُبُ | FA-ATLIBNEE BEQUDRATEKA MAA ATLOBO | bestow upon me what I seek through Thy power |
| وَ اَجِرْنِىْ بِعِزَّتِكَ مِمَّا اَرْهَبُ | WA AJIRNEE BE-I’JJATEKA MIMMAA ARHABO. | and grant me sanctuary from what I fear through Thy might! |
| اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّ اٰلِهٖ | ALLAAHUMMA SALLE A’LAA MOHAMMADIN WA AALEHI | O Allah, bless Muhammad and his Household, |
| وَصُنْ وَجْهِىْ بِالْيَسَارِ | WA SUN WAJHEE BIL-YASAARE | save my face through ease, |
| وَ لَا تَبْتَذِلْ جَاهِىْ بِالْاِقْتَارِ | WA LAA TABTAZIL JAAHEE BIL-IQTAARE | and demean not my dignity through neediness, |
| فَاَسْتَرْزِقَ اَهْلَ رِزْقِكَ | FA-ASTARZIQ AHLA RIZQEKA | lest I seek provision from those whom Thou hast provided |
| وَ اَسْتَعْطِىَ شِرَارَ خَلْقِكَ | WA ASTA’TEYA SHERAARA KHALQEKA | and asks for bestowal from the worst of Thy creatures! |
| فَاَفْتَتِنَ بِحَمْدِ مَنْ اَعْطَانِىْ | FAF-TATENA BE-HAMDE MAN A-A’TAANEE | Then I would be tried by praising him who gave to me |
| وَ اَبْتَلٰى بِذَمِّ مَنْ مَنَعَنِىْ | WA UBTALEYA BEZAMME MAN MANA-A’NEE | and afflicted with blaming him who held back from me, |
| وَ اَنْتَ مِنْ دُوْنِهِمْ وَلِىُّ الْاِعْطَآءِ وَالْمَنْعِ | WA ANTA MIN DOONEHIM WALIYYUL E-A’TAA-E WAL MAN-E’. | while Thou - not they - art patron of giving and holding back. |
| اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَ اٰلِهٖ | ALLAAHUMMA SALLE A’LAA MOHAMMADIN WA AALEHI | O Allah, bless Muhammad and his Household |
| وَارْزُقْنِىْ صِحَّةً فِىْ عِبَادَةٍ | WAR-ZUQNEE SEHHATAN FEE E’BAADATIN | and provide me with soundness in worship, |
| وَ فَرَاغًا فِىْ زَهَادَةٍ | WA FARAAQIN FEE ZAHAADATIN | detachment in renunciation, |
| وَ عِلْمًا فِىْ اسْتِعْمَالٍ | WA I’LMAN FIS TEAAMAALE | knowledge put into action, |
| وَ وَرَعًا فِىْ اِجْمَالٍ | WA WARA-A’A FEE IJMAALIN. | and abstinence in measure! |
| اَللّٰهُمَّ اخْتِمْ بِعَفْوِكَ اَجَلِىْ | ALLAAHUMMAKH TIM BE-A’FWEKA AJALEE | O Allah, seal my term with Thy pardon, |
| وَ حَقِّقْ فِىْ رَجَاءِ رَحْمَتِكَ اَمَلِىْ | WA HAQQIQ FEE RAJAA-E RAHMATEKA AMALEE | verify my expectation in hoping for Thy mercy, |
| وَ سَهِّلْ اِلٰى بُلُوْغِ رِضَاكَ سُبُلِىْ | WA SAHHIL ELAA BOLOOGHE REZAAKA SOBOLEE | smooth my paths to reach Thy good pleasure, |
| وَ حَسِّنْ فِىْ جَمِيْعِ اَحْوَالِىْ عَمَلِىْ | WA HASSIN FEE JAMEE-E’ AHWAALEE A’MALEE. | and make my works good in all my states! |
| اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّ اٰلِهٖ | ALLAAHUMMA SALLE A’LAA MOHAMMADIN WA AALEHI | O Allah, bless Muhammad and his Household, |
| وَ نَبِّهْنِىْ لِذِكْرِكَ فِىْ اَوْقَاتِ الْغَفْلَةِ | WA NABBEHNEE LEZIKREKA FEE AWQAATIL GHAFLATE | incite me to remember Thee in times of heedlessness, |
| وَاسْتَعْمِلْنِىْ بِطَاعَتِكَ فِىْ اَيَّامِ الْمُهْلَةِ | WAS TA’MILNEE BE-TAA-A’TEKA FEE AYYAAMIL MOHLATE | employ me in Thy obedience in days of disregard, |
| وَانْهَجْ لِىْ اِلٰى مَحَبَّتِكَ سَبِيْلًا سَهْلَةً | WAN-HAJ LEE ELAA MAHABBATEKA SABEELAN SAHLATAN | open a smooth road for me to Thy love, |
| اَكْمِلْ لِىْ بِهَا خَيْرَ الدُّنْيَا وَالْاٰخِرَةِ | AKMIL LEE BEHAA KHAYRAD DUNYAA WAL AAKHERATE. | and complete for me thereby the good of this world and the next! |
| اَللّٰهُمَّ وَ صَلِّ عَلٰى مُحَمَّدٍ وَّ اٰلِهٖ | ALLAAHUMMA SALLE A’LAA MOHAMMADIN WA AALEHI | O Allah, and bless Muhammad and his Household |
| كَاَفْضَلِ مَا صَلَّيْتَ عَلٰى اَحَدٍ مِّنْ خَلْقِكَ قَبْلَه وَ اَنْتَ مُصَلٍّ عَلٰى اَحَدٍ بَعْدَه | KA-AFZALE MAA SALLAYTA A’LAA AHADIN MIN KHALQEKA QABLAHU WA ANTA MOSALLIN A’LAA AHADIN BA’DAHU | the best Thou hast blessed any of Thy creatures before him and wilt bless any of them after him, |
| وَ اٰتِنَا فِى الدُّنْيَا حَسَنَةً وَ فِى الْاٰخِرَةٍ حَسَنَةً | WA AATENAA FID DUNYAA HASANATAWN WA FIL AAKHERATE HASANATAN | and give to us in this World good, and in the next world good, |
| وَّ قِنِىْ بِرَحْمَتِكَ عَذَابَ النَّارِ | WA QENEE BERAHMATEKA A’ZAABAN NAARE. | and protect me through Thy mercy from the chastisement of the Fire![[171]](#footnote-171) |

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| وَ كَانَ مِنْ دُعَآئِهٖ   إِذَا حَزَنَهُ أَمْرٌ وَ أَهَمَّتْهُ الْخَطَايَا | wa kaana min dua’ehi (a.s.) ezaa hazanahu amrun wa ahammatul khataayaa | 21. His Supplication when Something Made him Sorrow and Offenses Made him Worry |
| اَللّٰهُمَّ | allaahumma | O Allah, |
| يَا كَافِىَ الْفَرْدِ الضَّعِيْفِ | yaa kaafeyal fardiz za-e’efe | O Sufficer of the isolated and weak |
| وَ وَاقِىَ الْاَمْرِ الْمَخُوْفِ | wa waaqeyal amril makhoofe | and Protector against terrifying affairs! |
| اَفْرَدَتْنِى الْخَطَايَا فَلَا صَاحِبَ مَعِىْ | afradatnil khataayaa falaa saaheba ma-e’e | Offenses have isolated me, so there is none to be my companion. |
| وَ ضَعُفْتُ عَنْ غَضَبِكَ فَلَا مُؤَيِّدَ لِىْ | wa za-u’fto a’n ghazabeka falaa mo-ayyeda lee | I am too weak for Thy wrath and there is none to strengthen me. |
| وَ اَشْرَفْتُ عَلٰى خَوْفِ لِقَآئِكَ فَلَا مُسَكِّنَ لِرَوْعَتِىْ | wa ashrafto a’laa khawfe leqaaa-eka falaa musakkena le-raw-a’tee | I have approached the terror of meeting Thee and there is none to still my fear. |
| وَ مَنْ يُؤْمِنُنِىْ مِنْكَ وَ اَنْتَ اَخَفْتَنِىْ | wa man yoamenonee minka wa anta a-khaftanee | Who can make me secure from Thee when Thou hast filled me with terror? |
| وَ مَنْ يُسَاعِدُنِىْ وَ اَنْتَ اَفْرَدْتَنِىْ | wa man yosaa-e’donee wa anta afradtanee | Who can come to my aid when Thou hast isolated me? |
| وَ مَنْ يُّقَوِّيْنِىْ وَ اَنْتَ اَضْعَفْتَنِىْ | wa mayn yoqawweenee wa anta az-a’ftanee | Who can strengthen me when Thou hast weakened me? |
| لَا يُجِيْرُ يَا اِلٰهِىْ اِلاَّ رَبٌّ عَلٰى مَرْبُوْبٍ | laayojeero yaa elaahee illaa rabbun a’laa marboobin | None can grant sanctuary to a vassal, my Allah, but a lord, |
| وَ لَا يُؤْمِنُ اِلاَّ غَالِبٌ عَلٰى مَغْلُوْبٍ | wa laa yoa-meno illaa ghaalebun a’laa maghloobin | none can give security to one dominated but a dominator, |
| وَ لَا يُعِيْنُ اِلاَّ طَالِبٌ عَلٰى مَطْلُوْبٍ | wa laa yo-e’eno illaa taalebun a’laa matloobin | none can aid him from whom demands are made but a demander. |
| وَ بِيَدِكَ يَا اِلٰهِىْ جَمِيْعُ ذٰلِكَ السَّبَبِ | wa beyadeka yaa elaahee jamee-o’ zaalekas sababe | In Thy hand, my Allah, is the thread of all that, |
| وَ اِلَيْكَ الْمَفَرُّ وَ الْمَهْرَبُ | wa elaykal mafarro wal-mahrabo | in Thee the place of escape and flight, |
| فَصَلِّ عَلٰى مُحَمَّدٍ وَّ اٰلِهٖ | fa-salle a’laa mohammadiwn wa aalehi | so bless Muhammad and his Household, |
| وَ اَجِرْ هَرَبِىْ | wa ajir harabee | give sanctuary to me in my flight, |
| وَ اَنْجِحْ مَطْلَبِىْ | wa anjeh matlabee | and grant my request! |
| اَللّٰهُمَّ اِنَّكَ اِنْ | allaahumma innaka in | O Allah, if Thou shouldst |
| صَرَفْتَ عَنِّىْ وَجْهَكَ الْكـَرِيْمَ | sarafta a’nnee wajhakal kareema | turn Thy generous face away from me, |
| اَوْ مَنَعْتَنِىْ فَضْلَكَ الْجَسِيْمَ | aw ma-na’tanee fazlakal jaseema | withhold from me Thy immense bounty, |
| اَوْ حَظَرْتَ عَلَىَّ رِزْقَكَ | aw khatarta a’layya rizqaka | forbid me Thy provision, |
| اَوْ قَطَعْتَ عَنِّىْ سَبَبَكَ | aw qa-ta’ta a’nnee sababaka | or cut off from me Thy thread, I will |
| لَمْ اَجِدِ السَّبِيْلَ اِلٰى شَىْءٍ مِنْ اَمَلِىْ غَيْرَكَ | lam ajedis sabeela elaa shay-in min amalee ghayraka | find no way to anything of my hope other than Thee |
| وَ لَمْ اَقْدِرْ عَلٰى مَا عِنْدَكَ بِمَعُوْنَةِ سِوَاكَ | wa lam aqdir a’laa maa i’ndaka bema-o’onate sewaaka | nor be given power over what is with Thee through another’s aid, |
| فَاِنِّىْ عَبْدُكَ وَ فِىْ قَبْضَتِكَ | fa-innee a’bdoka wa fee qabzateka | for I am Thy servant and in Thy grasp; |
| نَاصِيَتِىْ بِيَدِكَ | naaseyatee be-yadeka | my forelock is in Thy hand.[[172]](#footnote-172) |
| لَا اَمْرَ لِىْ مَعَ اَمْرِكَ | laa amra lee ma-a’ amreka | I have no command along with Thy command. |
| مَاضٍ فِىَّ حُكْمُكَ | maazin fiyya hukmoka | ‘Accomplished is Thy judgement of me, |
| عَدْلٌ فِىَّ قَضَآؤُكَ | a’dlun fiyya qazaaa-oka | just Thy decree for me!’[[173]](#footnote-173) |
| وَ لَا قُوَّةَ لِىْ عَلَى الْخُرُوْجِ مِنْ سُلْطَانِكَ | wa laa quwwata a’lal khorooje min sultaaneka | I have not the strength to emerge from Thy authority |
| وَ لَا اَسْتَطِيْعُ مُجَاوَزَةَ قُدْرَتِكَ | wa laa as-ta-tee-o’ mohaawazata qudrateka | nor am I able to step outside Thy power. |
| وَ لَا اَسْتَمِيْلُ هَوَاكَ | wa laa as-ta-meelo hawaaka | I cannot win Thy inclination, |
| وَ لَا اَبْلُغُ رِضَاكَ | wa laa ablogho rezaaka | arrive at Thy good pleasure, |
| وَ لَا اَنَالُ مَا عِنْدَكَ اِلاَّ بِطَاعَتِكَ وَ بِفَضْلِ رَحْمَتِكَ | wa laa anaalo maa i’ndaka illaa be-taa-a’teka wa be-fazle rahmateka | or attain what is with Thee except through obeying Thee and through the bounty of Thy mercy. |
| اِلٰهِىْ اَصْبَحْتُ وَ اَمْسَيْتُ عَبْدًا دَاخِرًا لَكَ | elaahee asbahto wa amsayto a’bdan daakehran laka | O Allah, I rise in the morning and enter into evening as Thy lowly slave. |
| لَآ اَمْلِكُ لِنَفْسِىْ نَفْعًا وَّ لَا ضَرًّا اِلاَّ بِكَ | laaa amleko le-nafsee naf-a’wn wa laa sarran illaa beka | I own no profit and loss for myself except through Thee. |
| اَشْهَدُ بِذٰلِكَ عَلٰى نَفْسِىْ | ash-hado be-zaaleka a’laa nafsee | I witness to that over myself |
| وَ اَعْتَرِفُ بِضَعْفِ قُوَّتِىْ وَ قِلَّةِ حِيْلَتِىْ | wa a-a’tarefo be-za’fe quwwatee wa qillate heelatee | and I confess to the frailty of my strength and the paucity of my stratagems. |
| فَاَنْجِزْ لِىْ مَا وَعَدْتَّنِىْ | fa-anjiz lee ma wa-a’d-tanee | So accomplish what Thou hast promised me |
| وَ تَمِّمْ لِىْ مَا اٰتَيْتَنِىْ | wa tammim lee maa aataytanee | and complete for me what Thou hast given me, |
| فَاِنِّىْ عَبْدُكَ | fa-innee a’bdokal | for I am Thy slave, |
| الْمِسْكِيْنُ الْمُسْتَكِيْنُ | miskeenul mustakeenuz | miserable, abased, |
| الضَّعِيْفُ الضَّرِيْرُ | za-e’efuz zareerul | frail, distressed, |
| الْحَقِيْرُ الْمَهِيْنُ الْفَقِيْرُ | haqeerul maheenul faqeerul | vile, despised, poor, |
| الْخَآئِفُ الْمُسْتَجِيْرُ | khaaa-eful msutajeero | fearful, and seeking sanctuary! |
| اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّ اٰلِهٖ | allaahumma salle a’laa mohammadiwn wa aalehi | O Allah, bless Muhammad and his Household |
| وَ لَا تَجْعَلْنِىْ | wa laa taj-a’lnee | and let me not |
| نَاسِيًا لِّذِكْرِكَ فِيْمَا اَوْلَيْتَنِىْ | naaseyal le-zikreka feemaa awlaytanee | forget to remember Thee in what Thou hast done for me, |
| وَ لَا غَافِلًا لِاِحْسَانِكَ فِيْمَا اَبْلَيْتَنِىْ | wa laa ghaafelan le-ehsaaneka feemaa ablaytanee | be heedless of Thy beneficence in Thy trying me, |
| وَ لَا اٰيِسًا مِنْ اِجَابَتِكَ لِىْ وَ اِنْ اَبْطَاْتَ عَنِّىْ فِىْ | wa laa aayesan min ejaabateka lee wa in ab-taata a’nnee fee | or despair of Thy response to me, though it keep me waiting, whether I be in |
| سَرَّآءَ كُنْتُ اَوْ ضَرَّآءَ | sarraaa-a kunto aw-zarraaa-a | prosperity or adversity, |
| اَوْ شِدَّةٍ اَوْ رَخَآءٍ | aw shiddatin aw rakhaaa-in | hardship or ease, |
| اَوْ عَافِيَةٍ اَوْ بَلَآءٍ | aw a’afeyatin aw balaaa-in | well-being or affliction, |
| اَوْ بُؤْسٍ اَوْ نَعْمَآءَ | aw boa-sin aw na’maaa-a | misery or comfort, |
| اَوْ جِدَةٍ اَوْ لَأْوَآءَ | aw jedatin aw laawaaa-a | wealth or distress, |
| اَوْ فَقْرٍ اَوْ غِنًى | aw faqrin aw ghenan | poverty or riches! |
| اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّاٰلِهٖ | allaahumma salle a’laa mohammadiwn wa aalehi | O Allah, bless Muhammad and his Household, |
| وَاجْعَلْ ثَنَائِىْ عَلَيْكَ وَ مَدْحِىْ اِيَّاكَ وَ حَمْدِىْ لَكَ فِىْ كُلِّ حَالَاتِىْ حَتّٰى | waj-a’l sanaa-ee a’layka wa madhee iyyaaka wa hamdee laka fee kulle haalaatee hattaa | make me laud Thee, extol Thee, and praise Thee in all my states so that I |
| لَا اَفْرَحَ بِمَا اٰتَيْتَنِىْ مِنَ الدُّنْيَا | laa afraha bemaa aataytanee menad dunyaa | rejoice not over what Thou givest me of this world |
| وَ لَا اَحْزَنَ عَلٰى مَا مَنَعْتَنِىْ فِيْهَا | wa laa ahzana a’laa maa ma-na’tanee feehaa | nor sorrow over that of it which Thou withholdest from me! |
| وَ اَشْعِرْ قَلْبِىْ تَقْوَاكَ | wa ash-ir qalbee taqwaaka | Impart reverential fear of Thee to my heart, |
| وَاسْتَعْمِلْ بَدَنِىْ فِيْمَا تَغْبَلُه مِنِّىْ | was-ta’mil badanee feemaa taghbalohu minnee | employ my body in that which Thou acceptest from me, |
| وَاشْغَلْ بِطَاعَتِكَ نَفْسِىْ عَنْ كُلِّ مَا يَرِدُ عَلَىَّ حَتّٰى | wash-ghal be-taa-a’teka nafsee a’n kulle maa yaredo a’layya hattaa | and divert my soul through obedience to Thee from all that enters upon me, so that |
| لَا اُحِبَّ شَيْئًا مِّنْ سُخْطِكَ | laa ohibba shay-am min sukhteka | I love nothing that displeases Thee |
| وَ لَا اَسْخَطَ شَيْئًا مِنْ رِضَاكَ | wa laa askhata shay-an min rezaaka | and become displeased at nothing that pleases Thee! |
| اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّ اٰلِهٖ | allaahumma salle a’laa mohammadiwn wa aalehi | O Allah, bless Muhammad and his Household, |
| وَ فَرِّغْ قَلْبِىْ لِمَحَبَّتِكَ | wa farrigh qalbee le-mahabbateka | empty my heart for Thy love, |
| وَاشْغَلْهُ بِذِكـْرِكَ | wash-ghalho be-zikreka | occupy it with remembering Thee, |
| وَانْعَشْهُ بِخَوْفِكَ وَ بِالْوَجَلِ مِنْكَ | wan-a’sh ho be-khawfeka wa bilwajale minka | animate it with fear of Thee and quaking before Thee, |
| وَ قَوِّهٖ بِالرَّغْبَةِ اِلَيْكَ | wa qawwehi bir-raghbate elayka | strengthen it with beseeching Thee, |
| وَ اَمِلْهُ اِلٰىْ طَاعَتِكَ | wa amilho elaa taa-a’teka | incline it to Thy obedience, |
| وَ اَجْرِ بِهٖ فِىْ اَحَبِّ السُّبُلِ اِلَيْكَ | wa ajir behi fee ahabbis sobole elayka | set it running in the path most beloved to Thee, |
| وَ ذَلِّلْهُ بِالرَّغْبَةِ فِيْمَا عِنْدَكَ اَيَّامَ حَيٰوتِىْ كُلِّهَا | wa zallil-ho bir-raghbate feemaa i’ndaka ayyaama hayaatee kullehaa | and subdue it through desire for what is with Thee all the days of my life! |
| وَاجْعَلْ | waj-a’l | Let |
| تَقْوَاكَ مِنَ الدُّنْيَا زَادِىْ | taqwaaka menad dunyaa zaa-dee | my provision in this world be reverential fear of Thee,[[174]](#footnote-174) |
| وَ اِلٰى رَحْمَتِكَ رِحْلَتِىْ | wa elaa rahmateka rehlatee | my journey be toward Thy mercy, |
| وَ فِىْ مَرْضَاتِكَ مَدْخَلِىْ | wa fee marzaateka madkhalee | and my entrance be into Thy good pleasure! |
| وَاجْعَلْ فِىْ جَنَّتِكَ مَثْوَاىَ | waj-a’l fee jannateka maswaa-ya | Appoint for me a lodging in Thy Garden, |
| وَ هَبْ لِىْ قُوَّةً اَحْتَمِلُ بِهَا جَمِيْعَ مَرْضَاتِكَ | wa hab lee quwwatan ahtamelo behaa jamee-a’ marzaateka | give me strength to bear everything that pleases Thee, |
| وَاجْعَلْ فِرَارِىْ اِلَيْكَ وَ رَغْبَتِىْ فِيْمَا عِنْدَكَ | waj-a’l feraaree elayka wa raghbatee feemaa i’ndaka | make me flee to Thee and desire what is with Thee, |
| وَ اَلْبِسْ قَلْبِىْ الْوَحْشَةَ مِنْ شِرَارِ خَلْقِكَ | wa albis qalbil wahshate min sheraare khalqeka | clothe my heart in estrangement from the evil among Thy creatures, |
| وَ هَبْ لِىَ الْاُنْسَ بِكَ وَ بِاَوْلِيَآئِكَ وَ اَهْلِ طَاعَتِكَ | wa hab leyal unsa beka wa be-awleyaaa-eka wa ahle taa-a’teka | and give me intimacy with Thee, Thy friends, and those who obey Thee! |
| وَ لَا تَجْعَلْ لِفَاجِرٍ وَ لَا كَافِرٍ عَلَىَّ مِنَّةً وَ لَا لَه عِنْدِىْ يَدًا وَ لَا بِىْ اِلَيْهِمْ حَاجَةً | wa laa taj-a’l le-faajerin wa laa kaaferin a’layya minnatan wa laa lahu i’nde yadan wa laa bee ilayhim haajatan | Assign to no wicked person or unbeliever a kindness toward me or a hand that obliges me, nor to me a need for one of them! |
| بَلِ اجْعَلْ سُكُوْنُ قَلْبِىْ وَ اُنْسَ نَفْسِىْ وَاسْتِغْنَائِىْ وَ كِفَايَتِىْ بِكَ وَ بِخِيَارِ خَلْقِكَ. | balij a’l sokoono qalbee wa unsa nafsee was-tighnaa-ee wa kefaayatee beka wa bekheyaare khalqeka | 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! |
| اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّ اٰلِهٖ | allaahumma salle a’laa mohammadiwn wa aalehi | O Allah, bless Muhammad and his Household, |
| وَاجْعَلْنِىْ لَهُمْ قَرِيْنًا | waj-a’lnee lahum qareenan | make me their comrade, |
| وَاجْعَلْنِىْ لَهُمْ نَصِيْرًا | waj-a’lnee lahum naseeran | make me their helper, |
| وَامْنُنْ عَلَىَّ بِشَوْقٍ اِلَيْكَ وَ بِالْعَمَلِ لَكَ بِمَا تُحِبُّ وَ تَرْضٰى | wam-nun a’layya be-shawqin elayka wa bil-a’male laka bemaa tohibbo wa tarzaa | and oblige me with yearning for Thee and doing for Thee what Thou lovest and approvest! |
| اِنَّكَ عَلٰى كُلِّ شَىْءٍ قَدِيْرٌ | innaka a’laa kulle shay-in qadeerun | Thou art powerful over everything[[175]](#footnote-175) |
| وَ ذٰلِكَ عَلَيْكَ يَسِيْرٌ. | wa zaaleka a’layka yaseerun. | and that is easy for Thee. |

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| وَ كَانَ مِنْ دُعَآئِهٖ   عِنْدَ الشِّدَّةِ وَ الْجَهْدِ وَ تَعَسُّرِ الْأُمُور | wa kaana min dua’ehi (a.s.) i’ndash shiddate wal-jahde wa ta-a’ssoril omoore | 22. His Supplication in Hardship, Effort, and Difficult Affairs |
| اَللّٰهُمَّ اِنَّكَ كَلَّفْتَنِىْ مِنْ نَفْسِىْ مَا اَنْتَ اَمْلَكَ بِهٖ مِنِّىْ | allahumma innaka kallaftanee min nafsee maa anta amlaka behi minnee | O Allah, Thou hast charged me concerning myself with that which belongs more to Thee than to me. |
| وَ قُدْرَتُكَ عَلَيْهِ وَ عَلَىَّ اَغْلَبُ مِنْ قُدْرَتِىْ | wa qudratoka a’layhe wa a’layya agh-labo min qudratee | Thy power over it and over me is greater than my power, |
| فَاَعْطِنِىْ مِنْ نَفْسِىْ مَا يُرْضِيْكَ عَنِّىْ | fa-a-a’tenee min nafsee maa yurzeeka a’nnee | so give me in myself what will make Thee pleased with me |
| وَ خُذْ لِنَفْسِكَ رِضَاهَا مِنْ نَفْسِىْ فِىْ عَافِيَةٍ | wa khuz le-nafseka rezaahaa min nafsee fee a’afeyatin | and take for Thyself Thy good pleasure in my self’s well-being! |
| اَللّٰهُمَّ | allaahumma | O Allah, I have |
| لَا طَاقَةَ لِىْ بِالْجَهْدِ | laa taaqata lee bil-jahde | no endurance for effort, |
| وَ لَا صَبْرَ لِىْ عَلَى الْبَلَآءِ | wa laa sabra lee a’lal balaaa-e | no patience in affliction, |
| وَ لَا قُوَّةَ لِىْ عَلَى الْفَقْرِ | wa laa quwwata lee a’lal faqre | no strength to bear poverty. |
| وَ لَا تَحْظُرْ عَلَىَّ رِزْقِىْ | wa laa tahzur a’layya rizqee | So forbid me not my provision |
| وَلَا تَكِلْنِىْ اِلٰى خَلْقِكَ | wa laa takilnee elaa khalqeka | and entrust me not to Thy creatures, |
| بَلْ تَفَرَّدْ بِحَاجَتِىْ | bal tafarrad behaajatee | but take care of my need alone |
| وَ تَوَلَّ كِفَايَتِىْ | wa tawalla kefaayatee | and Thyself attend to sufficing me! |
| وَانْظُرْ اِلَىَّ وَانْظُرْ لِىْ فِىْ جَمِيْعِ اُمُوْرِىْ فَاِنَّكَ | wan-zur elayya wan-zur lee fee jamee-e’ omooree fa-innaka | Look upon me and look after me in all my affairs, |
| اِنْ وَكَلْتَنِىْ اِلٰى نَفْسِىْ عَجَزْتُ عَنْهَا وَ لَمْ اُقِمْ مَا فِيْهِ مَصْلَحَتُهَا | in wakaltanee elaa nafsee a’jazto an’haa wa lam oqim maa feehe maslahatohaa | 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 اِنْ وَكَلْتَنِىْ اِلٰى خَلْقِكَ تَجَهَّمُوْنِىْ | wa in wakaltanee elaa khalqeka tajah-hamoonee | If Thou entrustest me to Thy creatures, they will frown upon me, |
| وَ اِنْ اَلْجَاتَنِىْ اِلٰى قَرَابَتِىْ حَرَمُوْنِىْ | wa in aljaatanee elaa qaraabatee haramoonee | and if Thou makest me resort to my kinsfolk, they will refuse to give to me; |
| وَ اِنْ اَعْطَوْا اَعْطَوْا قَلِيْلًا نَكـِرًا | wa in a-a’taw a-a’taw qaleelan nakeran | if they give, they will give little and in bad temper, |
| وَ مَنُّوْا عَلَىَّ طَوِيْلًا وَ ذَمُّوْا كـَثِيْرًا | wa mannoo a’layya taweelan wa zammoo kaseeran | making me feel long obliged and blaming me much. |
| فَبِفَضْلِكَ اَللّٰهُمَّ فَاَغْنِنِىْ | fa-befazleka allaahumma fa-aghnenee | So through Thy bounty, O Allah, free me from need, |
| وَ بِعَظَمَتِكَ فَانْعَشْنِىْ | wa be-a’zamateka fan-a’shnee | through Thy mightiness, lift me up, |
| وَ بِسَعَتِكَ فَابْسُطُ يَدَىْ | wa be-sa-a’teka fab-soto yaday | through Thy boundless plenty, open my hand, |
| وَ بِمَا عِنْدَكَ فَاكْفِنِىْ | wa bemaa i’ndaka fakfenee | and with that which is with Thee, suffice me! |
| اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّ اٰلِهٖ | allaahumma salle a’laa mohammadiwn wa aalehi | O Allah, bless Muhammad and his Household, |
| وَ خَلِّصْنِىْ مِنَ الْحَسَدِ | wa khallisnee menal hasade | rid me of envy, |
| وَاحْصُرْنِىْ عَنِ الذُّنُوْبِ | wah-surnee aniz zonoobe | encircle me against sins, |
| وَ وَرِّعْنِىْ عَنِ الْمَحَارِمِ | wa warre a’nnil mahaareme | make me abstain from things unlawful, |
| وَ لَا تُجَرِّئْنِىْ عَلَى الْمَعَاصِىْ | wa laa tojarre-nee a’lal ma-a’asee | give me not the boldness of disobedient acts, |
| وَاجْعَلْ هَوَاىَ عِنْدَكَ وَ رِضَاىَ فِيْمَا يَرِدُ عَلَىَّ مِنْكَ | waj-a’l hawaaya i’ndaka wa rezaaya feemaa yaredo a’layya minka | assign me love for that which is with Thee and satisfaction with that which comes to me from Thee, |
| وَ بَارِكْ لِىْ | wa baarik lee | bless me in |
| فِيْمَا رَزَقْتَنِىْ | feemaa razaqtanee | that which Thou providest me, |
| وَ فِيْمَا خَوَّلْتَنِىْ | wa feemaa khawwaltanee | that which Thou conferrest upon me, |
| وَ فِيْمَا اَنْعَمْتَ بِهٖ عَلَىَّ | wa feemaa an-a’mta behi a’layya | and that through which Thou favourest me, |
| وَاجْعَلْنِىْ فِىْ كُلِّ حَالَاتِىْ | waj-a’lnee fee kulle haalaatee | and make me in all my states |
| مَحْفُوْظًا مَكـْلُوْئًا | mahfoozan makloo-an | safeguarded, watched, |
| مَسْتُوْرًا مَمْنُوْعًا | mastooran mamnoo-a’n | covered, defended, |
| مُعَاذًا مُجَارًا | mo-a’azan mojaaran | given refuge, and granted sanctuary! |
| اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّ اٰلِهٖ | allaahumma salle a’laa mohammadiwn wa aalehi | O Allah, bless Muhammad and his Household |
| وَاقْضِ عَنِّىْ كُلَّ مَا اَلْزَمْتَنِيْهِ وَ فَرَضْتَه عَلَىَّ لَكَ فِىْ | waq-ze a’nnee kulla maa alzamtaneehe wa faraztahu a’layya laka fee | and let me accomplish everything which Thou hast enjoined upon me or made obligatory for me toward Thee, |
| وَجْهٍ مِنْ وُجُوْهِ طَاعَتِكَ | wajhin min wojooe taa-a’teka | in one of the ways of Thy obedience, |
| اَوِ الْخَلْقِ مِنْ خَلْقِكَ | awil khalqe min khalqeka | or toward one of Thy creatures, |
| وَ اِنْ ضَعُفَ عَنْ ذٰلِكَ بَدَنِىْ | wa in za-o’fa a’n zaaleka badanee | though my body be too frail for that, |
| وَ وَهَنَتْ عَنْهُ قُوَّتِىْ | wa wahanat a’nho quwwatee | my strength too feeble, |
| وَ لَمْ تَنَلْهُ مَقْدُرَتِىْ | wa lam tanalho maqdoratee | my power not able to reach it, |
| وَلَمْ يَسَعْهُ مَالِىْ وَلَا ذَاتُ يَدِىْ | wa lam yasa’ho maa lee wa laa zaato yadee | and my possessions and what my hand owns not encompass it, |
| ذَكَرْتُه اَوْ نَسِيْتُه | zakartohu aw naseetohu | and whether I have remembered it or forgotten it. |
| هُوَ يَا رَبِّ مِمَّا قَدْ اَحْصَيْتُه عَلَىَّ | howa yaa rabbe mimmaa qad ahsaytohu a’layya | It, my Lord, is among that which Thou hast counted against me |
| وَ اَغْفَلْتُه اَنَا مِنْ نَفْسِىْ | wa aghfaltohu anaa min nafsee | while I have been heedless of it in myself. |
| فَاَدِّهٖ عَنِّىْ مِنْ جَزِيْلِ عَطِيَّتِكَ وَ كَبِيْرِ مَا عِنْدَكَ فَاِنَّكَ وَاسِعٌ كَرِيْمٌ | fa-addehee a’nnee min jazeele a’tiyyateka wa kabeere maa i’ndaka fa-innaka waase-u’n kareemun | Let me perform it through Thy plentiful giving and the abundance which is with Thee - for Thou art Boundless, Generous – |
| حَتّٰى لَا يَبْقٰى عَلَىَّ شَىْءٌ مِّنْهُ تُرِيْدُ اَنْ | hattaa laa yabqaa a’layya shay-um minho toreedo an | so that nothing of it may remain against me, lest Thou wouldst wish |
| تُقَاصَنِىْ بِهٖ مِنْ حَسَنَاتِىْ | toqaasanee behi min hasanaatee | to settle accounts for it from my good deeds |
| اَوْ تُضَاعِفَ بِهٖ مِنْ سَيِّئَاتِىْ | aw to-zaa-e’fa behi min sayy-aatee | or to compound my evil deeds |
| يَوْمَ اَلْقَاكَ يَا رَبِّ | yawma alqaaka yaa rabbe | on the day I meet Thee, my Lord! |
| اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّ اٰلِهٖ | allaahumma salle a’laa mohammadiwn wa aalehi | O Allah, bless Muhammad and his Household |
| وَارْزُقْنِى الرَّغْبَةَ فِى الْعَمَلِ لَكَ لِاٰخِرَتِىْ | war-zuqnir raghbata fil a’male laka le-aakheratee | and provide me with desire to serve Thee for the sake of my state in the hereafter, |
| حَتّٰى اَعْرِفَ صِدْقَ ذٰلِكَ مِنْ قَلْبِىْ | hattaa a-a’refa sidqa zaaleka min qalbee | such that I know the truthfulness of that [desire] in my heart, |
| وَ حَتّٰى يَكُوْنَ الْغَالِبُ عَلَىَّ الزُّهْدَ فِىْ دُنْيَاىَ | wa hattaa yakoonal ghaalebo a’layyaz zohda fee dunyaaya | be dominated by renunciation while in this world, |
| وَ حَتّٰى اَعْمَلَ الْحَسَنَاتِ شَوْقًا | wa hattaa a-a’malal hasanaate shawqan | do good deeds with yearning, |
| وَ اٰمَنَ مِنَ السَّيِّئَاتِ فَرَقًا وَ خَوْفًا | wa aamana menas sayye-aate faraqan wa khawfan | and remain secure from evil deeds in fright and fear! |
| وَ هَبْ لِىْ نُوْرًا | wa hab lee nooran | And give me a light whereby |
| اَمْشِىْ بِهٖ فِى النَّاسِ | amshee behi fin naase | I may walk among the people,[[176]](#footnote-176) |
| وَ اَهْتَدِىْ بِهٖ فِى الظُّلُمَاتِ | wa ahtadee behi fiz zolomaate | be guided in the shadows, |
| وَ اَسْتَضِىْءُ بِهٖ مِنَ الشَّكِّ وَ الشُّبُهَاتِ | wa astazee-o behi menash shakkish sho-bohaate | and seek illumination in doubt and uncertainty! |
| اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّ اٰلِهٖ | allaahumma salle a’laa mohammadiwn wa aalehi | O Allah, bless Muhammad and his Household |
| وَارْزُقْنِىْ | war-zuqnee | and provide me with |
| خَوْفَ غَمِّ الْوَعِيْدِ | khawfa ghammil wa-e’ede | fear of the threatened gloom |
| وَ شَوْقَ ثَوَابِ الْمَوْعُوْدِ حَتّٰى اَجِدَ | wa shawqa sawaabil maw-o’ode hattaa ajedo | and yearning for the promised reward, such that I may find |
| لَذَّةَ مَا اَدْعُوْكَ لَه | lazzata maa ad-o’oka lahu | the pleasure of that for which I supplicate Thee |
| وَ كَاْبَةَ مَا اَسْتَجِيْرُ بِكَ مِنْهُ | wa kaabata maa astajeero beka minho | and the sorrow of that from which I seek sanctuary in Thee! |
| اَللّٰهُمَّ | allaahumma | O Allah, |
| قَدْ تَعْلَمُ مَا يُصْلِحُنِى مِنْ اَمْرِ دُنْيَاىَ وَ اٰخِرَتِىْ | qad ta’lamo maa yuslehonee min amre dunyaaya wa aakheratee | Thou knowest what will set my affairs right in this world and the next, |
| فَكـُنْ بِحَوَآئِجِىْ حَفِيًّا | fakun behawaaa-ejee hafiyyan | so be ever gracious toward my needs! |
| اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّ آلِ مُحَمَّدٍ | allaahumma salle a’laa mohammadiwn wa aale mohammdin | O Allah, bless Muhammad and Muhammad’s Household |
| وَ ارْزُقْنِى الْحَقَّ عِنْدَ تَقْصِيْرِىْ فِى الشُّكْرِ لَكَ بِمَا اَنْعَمْتَ عَلَىَّ | war-zuqknil haqqa i’nda taqseeree fish-shukre laka bemaa an-a’nta a’layya | and provide me with what is Thy right when I fall short in thanking Thee for that through which Thou hast favoured me |
| فِى الْيُسْرِ وَ الْعُسْرِ | fil-yusre wal-u’sre | in ease and difficulty, |
| وَ الصَّحَةِ وَ السَّقْمِ | was-sahate was-saqme | health and sickness, |
| حَتّٰى اَتَعَرَفَ مِنْ نَفْسِىْ | hattaa a-ta-a’rrafa min nafsee | such that I may come to know in myself |
| رَوْحَ الرِّضَا وَ طَمَانِيْنَةَ النَّفْسِ مِنِّىْ | rawhir rezaa wa ta-maa-neenatan nafse minnee | repose in satisfaction and serenity of soul in that |
| بِمَا يَجِبُ لَكَ فِيْمَا يَحْدُثُ فِىْ حَالِ | bemaa yajebo laka feemaa yahdoso fee haalil | which Thou hast made incumbent upon me in whatever states may occur: |
| الْخَوْفِ وَ الْاَمْنِ | khawfe wal-amne | fear and security, |
| وَ الرِّضَا وَ السُّخْطِ | war-rezaa was-sukhte | satisfaction and displeasure, |
| وَ الضَّرِّ وَ النَّفْعِ | waz-zurre wan-naf-e’ | loss and gain! |
| اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّ اٰلِهٖ | allaahumma salle a’laa mohammadiwn wa aalehi | O Allah, bless Muhammad and his Household |
| وَارْزُقْنِىْ سَلَامَةَ الصَّدْرِ مِنَ الْحَسَدِ | war-zuqnee salaamatas sadre menal hasade | and provide me with a breast safe from envy, |
| حَتّٰى لَا اَحْسُدَ اَحَدًا مِنْ خَلْقِكَ عَلٰى شَىْءٍ مِّنْ فَضْلِكَ | hattaa laa ahsoda ahadan min khalqeka a’laa shay-im min fazleka | such that I envy none of Thy creatures and in anything of Thy bounty |
| وَ حَتّٰى لَا اَرٰى نِعْمَةً مِّنْ نِعَمِكَ عَلٰى اَحَدٍ مِّنْ خَلَقِكَ فِىْ | wa hattaa laa araa nea’matim min ne-a’meka a’laa ahadim min khalqeka fee | and such that I see none of Thy favours toward any of Thy creatures |
| دِيْنٍ اَوْ دُنْيَا | deenin aw dunyaa | in religion or this world, |
| اَوْ عَافِيَةٍ اَوْ تَقْوٰى | aw a’afeyatin aw taqwaa | well-being or reverential fear, |
| اَوْ سَعَةٍ اَوْ رَخَاءٍ | aw sa-a’tin aw rakhaa-in | plenty or ease, |
| اِلاَّ رَجَوْتُ لِنَفْسِىْ اَفْضَلَ ذٰلِكَ بِكَ وَ مِنْكَ وَحْدَكَ لَا شَرِيْكَ لَكَ | illaa rajawto le-nafsee afzala zaaleka beka wa minka wahdaka laa shareeka laka | without hoping for myself better than it through and from Thee alone, who hast no associate! |
| اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّ اٰلِهٖ | allaahumma salle a’laa mohammadiwn wa aalehi | O Allah, bless Muhammad and his Household |
| وَارْزُقْنِىْ | war-zuqnit | and provide me in this world and the next with |
| التَّحَفُّظَ مِنَ الْخَطَايَا | tahaffoza menal khataayaa | caution against offenses and |
| وَ الْاِحْتِرَاسَ مِنَ الزَّلَلِ فِى الدُّنْيَا وَ الْاٰخِرَةِ فِىْ حَالِ الرِّضَا وَ الْغَضَبِ | wal-ehtaraase menaz zalale fid dunyaa wal aakherate fee haalir rezaa wal-ghazabe | wariness against slips in the state of satisfaction and wrath, |
| حَتّٰى اَكُوْنَ بِمَا يَرِدُ عَلَىَّ مِنْهُمَا بِمَنْزِلَةٍ سَوَآءٍ | hattaa akoona bemaa yaredo a’layya minhomaa be-manzelatin sawaa-in | such that I may remain indifferent toward that which enters upon me from the two states,[[177]](#footnote-177) |
| عَامِلًا بِطَاعَتِكَ مُؤْثِرًا لِرِضَاكَ عَلٰى مَا سِوَاهُمَا فِى الْاَوْلِيَآءِ وَ الْاَعْدَآءِ | a’amelan be-taa-a’teka moa-seran lerezaaka a’laa maa sewaahomaa fil awleyaaa-e wal-a-a’daaa-e | I work toward Thy obedience, and prefer it and Thy good pleasure over all else in both friends and enemies. |
| حَتّٰى يَاْمَنَ عَدُوِّىْ مِنْ ظُلْمِىْ وَ جَوْرِىْ | hattaa yaamana a’duwwee min zulmee wa jawree | Then my enemy may stay secure from my wrongdoing and injustice |
| وَ يَـيْاَسَ وَلِيِّىْ مِنْ مَيْلِىْ وَ انْحِطَاطِ هَوَاىَ | wa yay-asa waliyyee min maylee wan-hetaate hawaaya | and my friend may despair of my inclination and the bent of my affection. |
| وَ اجْعَلْنِىْ مِمَّنْ يَدْعُوْكَ مُخْلِصًا فِى الرَّخَآءِ دُعَآءِ الْمُخْلِصِيْنَ الْمُضْطَرِّيْنَ لَكَ فِى الدُّعَآءِ | waj-a’lnee mimman yad-o’oka mukhlesan fir rakhaaa-e do-a’aa-il mukhleseenal muztarreena laka fid-do-a’aaa-e | Make me one of those who supplicate Thee with sincerity in ease with the supplication of those who supplicate Thee with sincerity in distress! |
| اِنَّكَ حَمِيْدٌ مَّجِيْدٌ | innaka hameedum majeed. | Verily Thou art Praiseworthy, Glorious. |

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| وَ كَانَ مِنْ دُعَآئِهٖ   إِذَا سَأَلَ اللَّهَ الْعَافِيَةَ وَ شُكْرَهَا | wa kaana min dua’ehi (a.s.) ezaa sa-alal laahal a’afeyate wa shukrahaa | 23. His Supplication when he Asked Allah for Well-Being and Thanked Him for it |
| اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّ اٰلِهٖ | ALLAHUMMA SALLE A’LAA MOHAMMEDIN WA AALEHi | O Allah, bless Muhammad and his Household, |
| وَ اَلْبِسْنِىْ عَافِيَتَكَ | WA ALBISNEE A’AFEYATAKA | clothe me in Thy well-being, |
| وَ جَلِّلْنِىْ عَافِيَتَكَ | WA JALLILNEE A’AFEYATAKA | wrap me in Thy well-being, |
| وَ حَصِّنِّىْ بِعَافِيَتِكَ | WA HASSINNEE BE A’AFEYATAKA | fortify me through Thy well-being, |
| وَ اَكـْرِمْنِىْ بِعَافِيَتِكَ | WA AKRIMNEE BEA’AFEYATEKA | honour me with Thy well-being, |
| وَ اَغْنِنِىْ بِعَافِيَتِكَ | WA AGHNENEE BEA’AFEYATEKA | free me from need through Thy well-being, |
| وَ تَصَدَّقْ عَلَىَّ بِعَافِيَتَكَ | WA TASADDAQ ALAYYA BEA’AFEYATEKA | donate to me Thy well-being, |
| وَ هَبْ لِىْ عَافِيَتَكَ | WA HAB LEE A’AFEYATAKA | bestow upon me Thy well-being, |
| وَ اَفْرِشْنِىْ عَافِيَتَكَ | WA AFRISHNEE A’AFEYATAKA | spread out for me Thy well-being, |
| وَ اَصْلِحْ لِىْ عَافِيَتَكَ | WA ASLEH LEE A’AFEYATAKA | set Thy well-being right for me, |
| وَ لَا تُفَرِّقْ بَيْنِىْ وَ بَيْنَ عَافِيَتَكَ فِى الدُّنْيَا وَ الْآخِرَةِ | wa laa tofarriq baynee wa bayna a’afeyataka fid-dunyaa wal-aakherate | and separate me not from Thy well-being in this world and the next! |
| اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّ اٰلِهٖ | ALLAHUMMA SALLE A’LA MOHAMMaDIN WA AALEHI | O Allah, bless Muhammad and his Household |
| وَ عَافِنِىْ | WA A’AFENEE | and make me well with |
| عَافِيَةً كَافِيَةً شَافِيَةً عَالِيَةً نَامِيَةً | A’AFEYATAN KAAFEYATAN SHAAFEYATAN AALEYATAN NAAMEYATAN | a well-being sufficient, healing, sublime, growing, |
| عَافِيَةً تُوَلِّدُ فِىْ بَدَنِىَ الْعَافِيَةِ | AAFEYATAN TOWALLEDONEE BADANeyaL A’AFEYATE | a well-being that will give birth to well-being in my body, |
| عَافِيَةَ الدُّنْيَا وَالْآخِرَةِ | A’AFEYATAD DUNYAA WAL AAKHERATE | a well-being in this world and the next! |
| وَامْنُنْ عَلَىَّ | WAMNUN A’LAYYA | Oblige me through |
| بِالصِّحَةِ وَالْاَمْنِ | BIS-SEHATE WAL AMNE | health, security, |
| وَالسَّلَامَةِ فِىْ دِيْنِىْ وَ بَدَنِىْ | WASSALAAMTE FEE DEENEE WA BADANEE | and safety in my religion and body, |
| وَ الْبَصِيْرَةِ فِىْ قَلْبِىْ | WAL BASEERATE FEE QALBEE | insight in my heart, |
| وَ النَّفَاذِ فِىْ اُمُوْرِىْ | WAN NAFAAZE FEE oMOOREE | penetration in my affairs, |
| وَ الْخَشْيَةِ لَكَ | WAL KHASHYATE LAKA | dread of Thee, |
| وَ الْخَوْفِ مِنْكَ | WAL KHAWFE MINKA | fear of Thee, |
| وَ الْقُوَّةِ عَلٰى مَا اَمَرْتَنِىْ بِهٖ مِنْ طَاعَتِكَ | WAL QUWwATa A’LAA MAA AMARTANI BEHEE MIN TAA’ATEKA | strength for the obedience which Thou hast commanded for me, |
| وَ الْاِجْتِنَابِ لِمَا نَهَيْتَنِىْ عَنْهُ مِنْ مَعْصِيَتِكَ | WAL IJTENAABE LEMAA NAHAYTANEE ANHO MIN MA’SEYATEKA | and avoidance of the disobedience which Thou hast prohibited for me! |
| اَللّٰهُمَّ وَامْنُنْ عَلَىَّ | ALLaAHUMMA WAMNUN A’LAYYA | O Allah, oblige me through |
| بِالْحَجِّ وَ الْعُمْرَةِ | BIL-HAJJE WAL U’MRATE | the hajj, the umra,[[178]](#footnote-178) |
| وَ زِيَارَةِ قَبْرِ رَسُوْلِكَ صَلَوَاتُكَ عَلَيْهِ وَ رَحْمَتُكَ وَ بَرَكَاتُكَ عَلَيْهِ وَ عَلٰى اٰلِهٖ وَ اٰلِ رَسُوْلِكَ | WA ZIYAARATE QABRE RASOOLEKA SALAwaATOKA A’LAYHE WA RAHMATOKA WA BARAKAATOKA A’LAYHE WA A’LAA AALEHi WA AALE RASOOLEKA | and visiting the graves of Thy Messenger (Thy blessings, mercy, and benedictions upon him and upon his Household) and the Household of Thy Messenger (upon them be peace) |
| عَلَيْهِمُ السَّلَامُ اَبَدًا مَّا اَبْقَيْتَنِىْ | A’LAYHEMUS SALAAMO ABADAM MAa ABQAYTANEE | for as long as Thou causest me to live, |
| فِىْ عَامِىْ هٰذَا وَ فِىْ كُلِّ عَامٍ | FEE A’AMEE HAAZAA WA FEE KULLE A’AMINw | in this year of mine and in every year, |
| وَّاجْعَلْ ذٰلِكَ | WAJ-A’L ZAALEKA | and make that |
| مَقْبُوْلًا مَشْكـُوْرًا | MAQBOOLAN MASHKURAm | accepted, thanked, and |
| مَّذْكُوْرًا لَّدَيْكَ | MAZKURAl LADAYKA | mentioned before Thee |
| مَذْخُوْرًا عِنْدَكَ | MAZKHOORAN I’NDAKA | and stored away with Thee! |
| وَ اَنْطِقْ بِحَمْدِكَ وَ شُكْرِكَ وَ ذِكْرِكَ وَ حُسْنِ الثَّنَآءِ عَلَيْكَ لِسَانِىْ | WA ANTIQ BEHAMDEKA WA SHUKREKA WA ZIKREKA WA HUSNIS SANAaA-E A’LAYKA LESAANEE | Make my tongue utter Thy praise, Thy thanksgiving, Thy remembrance, and Thy excellent laudation, |
| وَاشْرَحْ لِمَرَاشِدِ دِيْنِكَ قَلْبِىْ | WASHRAH LEMARAASHEDE DEENEKA QALBEE | and expand my heart toward the right goals of Thy religion! |
| وَ اَعِذْنِىْ وَ ذُرِّيَّتِىْ | WA A-I’ZNEE WA ZURRiyYATEE | Give me and my progeny refuge from |
| مِنَ الشَّيْطٰنِ الرَّجِيْمِ | MeNASH SHAyTAANIR RAJEEM | the accursed Satan, |
| وَمِنْ شَرِّ السَّآمَّةِ وَ الْهَآمَّةِ وَ الْعَآمَّةِ وَ اللَّآمَّةِ | WA MIN SHARRIS SAAMMATE WAL HAAMMATE WAL A’AMMATE WALLAAMMATE | the evil of venomous vermin, threatening pests, swarming crowds, and evil eyes, |
| وَ مِنْ شَرِّ كُلِّ شَيْطَانٍ مَّرِيْدٍ | WA MIN SHARRE KULLE SHAyTAANIM MAREEDINw | the evil of every rebel satan,[[179]](#footnote-179) |
| وَّ مِنْ شَرِّكُلِّ سُلْطَانٍ عَنِيْدٍ | WA MIN SHARRE KULLE SULTAANIN A’NEEDInw | the evil of every refractory sovereign, |
| وَّ مِنْ شَرِّكُلِّ مُتْرَفٍ حَفِيْدٍ | WA MIN SHARRE KULLE MUTRAFIN HAFEEDINw | the evil of everyone living in ease and served, |
| وَّ مِنْ شَرِّكُلِّ ضَعِيْفٍ وَّ شَدِيْدٍ | WA MIN SHARRE KULLE ZA-E’EFIN WA SHADEEDINw | the evil of everyone weak or strong, |
| وَّ مِنْ شَرِّ كُلِّ شَرِيْفٍ وَّ وَضِيْعٍ | WA MIN SHARRE KULLE SHAREEFIwn WA WAZEE-i’nw | the evil of everyone born high or low, |
| وَّ مِنْ شَرِّكُلِّ صَغِيْرٍ وَ كَبِيْرٍ | WA MIN SHARRE KULLE SAGHEERIN WA KABEERINw | the evil of everyone small or great, |
| وَّ مِنْ شَرِّ كُلِّ قَرِيْبٍ وَّ بَعِيْدٍ | WA MIN SHARRE KULLE QAREEBIN WA BA’EEDIN | the evil of everyone near or far, |
| وَ مِنْ شَرِّ كُلِّ مَنْ نَصَبَ لِرَسُوْلِكَ وَ لِاَهْلِ بَيْتِهٖ حَرْبًا مِّنَ الْجِنِّ وَ الْاِنْسِ | WA MIN SHARRE KULLE MAN NASABA LERASOOLEKA WALE AHLE BAyTEHi HARBAM MeNAL JINNE WAL INSE | the evil of everyone, jinn or man, who declares war on Thy Messenger and his Household, |
| وَ مِنْ شَرِّ كُلِّ دَآبَّةٍ اَنْتَ اٰخِذٌ بِنَاصِيَتِهَا | WA MIN SHARRE KULLE DAABBATIN ANTA AAKHEZuM BENaASEYATEHaA | and the evil of every crawling creature that Thou hast taken by the forelock! |
| اِنَّكَ عَلٰى صِرَاطٍ مُّسْتَقِيْمٍ | INNAKA A’LAA SERAATIM MUSTAQEEMIN | Surely Thou art on a straight path.[[180]](#footnote-180) |
| اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّ اٰلِهٖ | ALLAHUMMA SALLE A’LA MOHAMMaDIN WA AALEHI | O Allah, bless Muhammad and his Household |
| وَ مَنْ اَرَادَنِىْ بِسُوْٓ ءٍ فَاصْرِفْهُ عَنِّىْ | WA MAN ArAADANEE BE-SOOo-IN FASRIFHO A’NNEE | and if someone desires ill for me turn him away from me, |
| وَادْحَرْ عَنِّىْ مَكْرَه | WADHAR A’NNEE MAKRAHu | drive away from me his deception, |
| وَادْرَاْ عَنِّىْ شَرَّه | WADRA A’NNEE SHARRAHu | avert from me his evil, |
| وَ رُدَّ كَيْدَه فِىْ نَحْرِهٖ | WA RUDDA KAyDAHu FEE NAHREHi | send his trickery back to his own throat, |
| وَاجْعَلْ بَيْنَ يَدَيْهِ سُدًّا حَتّٰى | WAJ-A’L BAYNA YADAyHE SUDDAN HATTAA | and place before him a barricade, so that Thou mayest |
| تُعْمِىَ عَنِّىْ بَصَرَه | TOa’MEYA A’NNEE BASARAHu | blind his eyes toward me, |
| وَ تُصِمَّ عَنْ ذِكْرِىْ سَمْحَه | WA TOSIMMA A’N ZIKREE SAM-A’Hu | deafen his ears toward my mention, |
| وَ تُقْفِلَ دُوْنَ اِخْطَارِىْ قَلْبَه | WA TUQFELA DOONA IKHTaAREE QALBAHu | lock his heart toward recalling me, |
| وَ تُخْرِسَ عَنِّىْ لِسَانَه | WA TuKHRESA A’NNEE LESAANAHu | silence his tongue against me, |
| وَ تَقْمَعَ رَاْسَه | WA TAQMA-A’ RAaSAHu | restrain his head, |
| وَ تُذِلَّ عِزَّه | WA TOZILLA I’ZZAHu | abase his exaltation, |
| وَ تَكـْسِرَ جَبَرُوْتَه | WA TAKSERA JABAROOTAHu | break his arrogance, |
| وَ تُذِلَّ رَقَبَتَه | WA TOZILLA RAQABATAHu | abase his neck, |
| وَ تَفْسَخَ كـِبْـرَه | WA TAFSAKHA KiBRAHu | disjoint his pride, |
| وَ تُؤْمِنَنِىْ مِنْ جَمِيْعِ | WA TOa’MENANEE MIN JAMEE-E’ | and make me secure from all |
| ضَرِّهٖ وَ شَرِّهٖ | ZARREHi WA SHARREHi | his injury, his evil, |
| وَ غَمْزِهٖ وَ هَمْزِهٖ وَ لَمْزِهٖ | WA GHAMZEHi WA HAMZEHi WA LAMZEHi | his slander, his backbiting, his faultfinding, |
| وَ حَسَدِهٖ وَ عَدَاوَتِهٖ | WA HASADEHi WA A’DAAWATEHi | his envy, his enmity, |
| وَ حَبَآئِلِهٖ وَ مَصَآئِدِهٖ | WA HABAAELEHi WA MASAAaEDEHi | his snares, his traps, |
| وَ رَجْلِهٖ وَ خَيْلِهٖ | WA RAJLEHi WA KHAYLEHi | his foot soldiers, and his cavalry! |
| اِنَّكَ عَزِيْزٌ قَدِيْرٌ. | INNAKA A’ZEEZUN QADEER. | Surely Thou art Mighty, Powerful! |

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| وَ كَانَ مِنْ دُعَآئِهٖ   لِأَبَوَيْهِ عَلَيْهِمَا السَّلَامُ | wa kaana min dua’ehi (a.s.) le-abawayhe (a.s.) | 24. His Supplication for his Parents (upon the two of them be peace) |
| اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ عَبْدِكَ وَ رَسُوْلِكَ وَ اَهْلِ بَيْتِهِ الطَّاهِرِيْنَ | allaahumma salle a’laa mohammadin a’bdeka wa rasooleka wa ahle baytehit taahereena | O Allah, bless Muhammad, Thy slave and Thy messenger, and his Household, the pure, |
| وَاخْصُصْهُمْ بِاَفْضَلِ | wakh-sushum be-afzale | and single them out for the best of |
| صَلَوَاتِكَ وَ رَحْمَتِكَ | salawaateka wa rahmateka | Thy blessings, Thy mercy, |
| وَ بَرَكـَاتِكَ وَ سَلَامِكَ | wa barakaateka wa salaameka | Thy benedictions, and Thy peace! |
| وَاخْصُصْ اَللّٰهُمَّ وَالِدَىَّ | wakh-sus allaahumma waaledayya | And single out my parents, O Allah, |
| بِالْكـَرَامَةِ لَدَيْكَ وَ الصَّلَاةِ مِنْكَ | bil-karaamate ladayka was-salaate minka | for honour with Thee and blessings from Thee, |
| يَا اَرْحَمَ الرَّاحِمِيْنَ | yaa arhaamar raahemeen | O Most Merciful of the merciful! |
| اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّ اٰلِهٖ | allaahumma salle a’laa mohammadiwn wa aalehi | O Allah, bless Muhammad and his Household, |
| وَ اَلْهِمْنِىْ عِلْمَ مَا يَجِبُ لَهُمَا عَلَىَّ اِلْهَامًا | wa alhimnee i’lma maa yajebo lahomaa a’layya ilhaaman | teach me through inspiration knowledge of everything incumbent upon me toward them, |
| وَاجْمَعْ لِىْ عِلْمَ ذٰلِكَ كُلِّهٖ تَمَامًا | waj-ma’ lee i’lma zaaleka kullehi tamaaman | and gather within me knowledge of all that completely! |
| ثُمَّ اسْتَعْمِلْنِىْ بِمَا تُلْهِمُنِىْ مِنْهُ | summas ta’milnee bemaa tulhemonee minho | Then make me act in accordance with what Thou hast inspired me |
| وَ وَفِّقْنِىْ لِلنُّفُوْذِ فِيْمَا تُبَصِّرُنِىْ مِنْ عِلْمِهٖ حَتّٰى | wa waffiqnee lin-nofooze feemaa tobasseronee min i’lmehi hattaa | and give me the success to put into practice the knowledge Thou hast shown to me, lest I |
| لَا يَفُوْتَنِى اسْتِعْمَالُ شَىْءٍ عَلَّمْتَنِيْهِ | laa yafootanis tea’maalo shay-in a’llamtaneehe | fail to act according to something Thou hast taught me |
| وَلَا تَثْقُلْ اَرْكَانِىْ عَنِ الْحُفُوْفِ فِيْمَا اَلْهَمْتَنِيْهِ | wa laa tasqul arkaanee a’nil hofoofe feemaa alhamtaneehe | or my limbs feel too heavy to perform that with which Thou hast inspired me! |
| اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّ اٰلِهٖ كَمَا شَرَّفْتَنَا بِهٖ | allaahumma salle a’laa mohammadiwn wa aalehi kamaa sharraftanaa behi | O Allah, bless Muhammad and his Household, as Thou hast ennobled us through him, |
| وَ صَلِّ عَلٰى مُحَمَّدٍ وَّ اٰلِهٖ كَمَا اَوْجَبْتَ لَنَا الْحَقِّ عَلَى الْخَلْقِ بِسَبَبِهٖ | wa salle a’laa mohammadiwn wa aalehi kamaa awjabta lanal haqqe a’lal khalqe be-sababehi | and bless Muhammad and his Household, as Thou hast made incumbent upon us rights toward the creatures because of him![[181]](#footnote-181) |
| اَللّٰهُمَّ اجْعَلْنِىْ | allaahummaj a’lnee | O Allah, |
| اَهَابُهُمَا هَيْبَةَ السُّلْطَانِ الْعَسُوْفِ | ahaabohomaa haybatas sultaanil a’soofe | fill me with awe of my parents, the awe one has toward a tyrannical sovereign, |
| وَ اَبَرُّهُمَا بِرَّالْاُمِّ الرَّءُوْفِ | wa abarrohoma birral ummir ra-oofe | and let me be devoted to them, with the devotion of a compassionate mother! |
| وَاجْعَلْ طَاعَتِىْ لِوَالِدَىَّ وَ بِرِّىْ بِهِمَا | waj-a’l taa-a’tee le-waaledayya wa birree behemaa | Make my obedience and devotion to them |
| اَقَرَّ لِعَيْنِىْ مِنْ رَقْدَةِ الْوَسْنَانِ | aqarra le-aynee min raqda-til wasnaane | more gladdening to my eyes than sleep to the drowsy |
| وَ اَثْلَجَ لِصَدْرِىْ مِنْ شَرْبَةِ الظَّمْاٰنِ | wa aslaja le-sadree min sharbatiz zam-aane | and more refreshing to my breast than drink to the thirsty, |
| حَتّٰى اُوْثِرَ عَلٰى هَوَاىَ هَوَاهُمَا | hattaa oosera a’laa hawaaya hawaahomaa | so that I may prefer their inclination to my inclination, |
| وَ اُقَدِّمُ عَلٰى رِضَاىَ رِضَاهُمَا | wa oqaddemo a’laa rezaaya rezaahomaa | set their satisfaction before my satisfaction, |
| وَ اَشْتَكْثِرَ بِرَّهُمَا بِىْ وَ اِنْ قَلَّ | wa ashtaksera bir-rahomaa bee wa in qalla | make much of their devotion to me though it be little, |
| وَ اَسْتَقِلَّ بِرِّىْ بِهِمَا وَ اِنْ كَثُرَ | wa astaqilla birree behemaa wa in kasora | and make little of my devotion to them though it be great. |
| اَللّٰهُمَّ | allaahumma | O Allah, |
| خَفِّضْ لَهُمَا صَوْتِىْ | khaffiz lahomaa sawtee | lower before them my voice, |
| وَ اَطِبْ لَهُمَا كـَلَامِىْ | wa atib lahomaa kalaamee | make agreeable to them my words, |
| وَ اَلِنْ لَهُمَا عَرِيْكـَتِىْ | wa alin lahomaa a’reekatee | make mild before them my temper, |
| وَاعْطِفْ عَلَيْهِمَا قَلْبِىْ | wa’tif a’layhemaa qalbee | make tender toward them my heart, |
| وَ صَيِّرْنِىْ بِهِمَا رَفِيْقًا وَ عَلَيْهِمَا شَفِيْقًا | wa sayyirnee behemaa rafeeqan wa a’layhemaa shafeeqan | and turn me into their kind companion, their loving friend! |
| اَللّٰهُمَّ | allaahummash | O Allah, |
| اشْكُرْ لَهُمَا تَرْبِيَتِىْ | kur lahomaa tarbeyatee | thank them for my upbringing, |
| وَ اَثِبْهُمَا عَلٰى تَكْرِمَتِىْ | wa asibhomaa a’laa takrematee | reward them for honouring me, |
| وَاحْفَظْ لَهُمَا مَا حَفِظَاهُ مِنِّىْ فِىْ صِغَرِىْ | wah-faz lahomaa maa hafezaaho minnee fee segharee | and guard them as they guarded me in my infancy! |
| اَللّٰهُمَّ وَ مَا مَسَّهُمَا مِنِّىْ مِنْ اَزًى | allaahumma wa maa massahomaa minnee min azan | O Allah, and whatever harm has touched them from me, |
| اَوْ خَلَصَ اِلَيْهِمَا عَنِّىْ مِنْ مَكْرُوْهٍ | aw khalasa elayhemaa a’nnee min makroohin | detested thing has reached them from me, |
| اَوْضَاعَ قِبَلِىْ لَهُمَا مِنْ حَقٍّ | aw-zaa-a’ qebalee lahomaa min haqqin | or right of theirs which has been neglected by me, |
| فَاجْعَلْهُ | faj-a’lho | allow it to |
| حِطَّةً لِذُنُوْبِهِمَا | hittatan le-zonoobehemaa | alleviate their sins, |
| وَعُلُوًّا فِىْ دَرَجَاتِهِمَا | wa o’luwwan fee darajaatehemaa | raise them in their degrees, |
| وَ زِيَادَةً فِىْ حَسَنَاتِهِمَا | wa zeyaadatan fee hasanaatehemaa | and add to their good deeds! |
| يَا مُبَدِّلَ السَّيِّئٰاتِ بِاَضْعَافِهَا مِنَ الْحَسَنَاتِ | yaa mobaddelas sayye-aate be-az-a’afehaa menal hasanaate | O He who changes evil deeds into manifold good deeds![[182]](#footnote-182) |
| اَللّٰهُمَّ وَ مَا | allaahumma wa maa | O Allah, whatever |
| تَعَدَّيَا عَلَىَّ فِيْهِ مِنْ قَوْلٍ | ta-a’ddayaa a’layya feehe min qawlin | word through which they have transgressed against me, |
| اَوْ اَسْرَفَا عَلَىَّ فِيْهِ مِنْ فِعْلٍ | aw asrafaa a’layya feehe min fea’lin | act through which they have been immoderate with me, |
| اَوْ ضَيَّعَاهُ لِىْ مِنْ حَقٍّ | aw sayya-a’aho lee min haqqin | right of mine which they have left neglected, |
| اَوْ قَصَّرَا بِىْ عَنْهُ مِنْ وَاجِبٍ فَقَدْ | aw qassaraa bee a’nho min waajebin faqad | or obligation toward me in which they have fallen short, |
| وَ قَبْتُه لَهُمَا وَ جُدْتُ بِهٖ عَلَيْهِمَا | wa qabtohu lahomaa wa judto behi a’layhemaa | I grant it to them and bestow it upon them, |
| وَ رَغِبْتُ اِلَيْكَ فِىْ وَضْعِ تَبِعَتِهٖ عَنْهُمَا فَاِنِّىْ | wa raghibto elayka fee waz-e’ tabe-a’tehi a’nhomaa fa-innee | and I beseech Thee to remove from them its ill consequence, for I do not |
| لَآ اَتَّهِمُهُمَا عَلٰى نَفْسِىْ | laaa attahemohomaa a’laa nafsee | accuse them concerning myself, |
| وَلَا اَسْتَبْطِئُهُمَا فِىْ بِرِّىْ | wa laa as-tabte-ohomaa fee birree | find them slow in their devotion toward me, |
| وَ لَآ اَكْرَهُ مَا تَوَلَّيَاهُ مِنْ اَمْرِىْ يَارَبِّ فَهُمَا | wa laaa akraho maa tawallayaaho min amreeyaa rabbe fahomaa | or dislike the way they have attended to my affairs, my Lord! They have |
| اَوْجَبُ حَقًّا عَلَىَّ | awjabo haqqan a’layya | rights against me which are more incumbent, |
| وَ اَقْدَمُ اِحْسَانًا اِلَىَّ | wa aqdamo ehsaanan elayya | precedence in beneficence toward me that is greater, |
| وَ اَعْظَمُ مِنَّةً لَدَىَّ | wa a-a’zamo minnatan ladayya | and kindness toward me that is mightier than that |
| مِنْ اَنْ اُقَاصَهُمَا بِعَدْلٍ | min an oqaasehomaa be-a’dlin | I should settle accounts with justice |
| اَوْ اُجَازِيَهُمَا عَلٰى مِثْلٍ | aw ojaazeyahomaa a’laa mislin | or repay them with equivalents. |
| اَيْنَ اِذًا يَّا اِلٰهِىْ طُوْلُ شُغْلِهِمَا بِتَرْبِيَتِىْ | ayna ezayn yaa elaahee toolo shuglehemaa be-tarbeyatee | Where then, my Allah, would be their long occupation with bringing me up? |
| وَ اَيْنَ شِدَّةُ تَعَبِهِمَا فِىْ حَرَاسَتِىْ | wa ayna shiddato ta-a’behemaa fee haraasatee | Where the hardship of their toil in taking care of me? |
| وَ اَيْنَ اِقْتَارُهُمَا عَلٰٓى اَنْفُسِهِمَا لِلتَّوْسِعَةِ عَلَىَّ | wa ayna iqtaarohomaa a’laa anfosehemaa lit-tawse-a’te a’layya | Where the stinting of themselves to provide me with plenty? |
| هَيْهَاتَ | hay-haata | What an idea! I can never |
| مَا يَسْتَوْفِيَانِ مِنِّىْ حَقَّهُمَا | maa yastawfeyaane minnee haqqahomaa | discharge their right against me, |
| وَ لَا اُدْرِكَ مَا يَجِبُ عَلَىَّ لَهُمَا | wa laa udreka maa yajebo a’layya lahomaa | fulfil my obligations toward them, |
| وَ لَا اَنَا بِقَاضٍ وَظِيْفَةَ خِدْمَتِهِمَا | wa laa anaa beqaazin wazeefata khidmatehemaa | or accomplish the duty of serving them. |
| فَصَلِّ عَلٰى مُحَمَّدٍ وَّ اٰلِهٖ | fa-salle a’laa mohammadiwn wa aalehi | So bless Muhammad and his Household |
| وَ اَعَنِّىْ يَا خَيْرَ مَنِ اسْتُعِيْنَ بِهٖ | wa a-i’nnee yaa khayra manis to-e’ena behi | and help me, O Best of those whose help we seek! |
| وَ وَفِّقْنِىْ يَآ اَهْدٰىْ مَنْ رُغِبَ اِلَيْهِ | wa waffiqnee yaa ahdaa man rogheba elayhe | Give me success, O Most Guiding of those whom we beseech! |
| وَلَا تَجْعَلْنِىْ فِىْٓ اَهْلِ الْعُقُوْقِ لِلْاٰبَآءِ وَ الْاُمَّهَاتِ يَوْمَ تُجْزٰى كُلُّ نَفْسٍ بِمَا كَسَبَتْ وَ هُمْ لَا يُظْلَمُوْنَ | wa laa taj-a’lnee fee ahlil o’qooqe lil-aabaaa-e wal-ummahaate yawma tujzaa kullo nafsin bemaa kasabat wa hum laa yuzlamoona | 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.[[183]](#footnote-183) |
| اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّ اٰلِهٖ وَ ذُرِّيَّتِهٖ | allaahumma salle a’laa mohammadiwn wa aalehi wa zurriyyatehi | O Allah, bless Muhammad, his Household, and his progeny |
| وَاخْصُصْ اَبَوَىَّ بِاَفْضَلِ مَا خَصَصْتَ بِهٖ اٰبَآءَ عِبَادِكَ الْمُؤْمِنِيْنَ وَ اُمَّهَاتِهِمْ | wakhsus abawayya be-afzale maa khasasta behi aabaaa-a e’baadekal moa-meneena wa ummahaatehim | and single out my parents for the best which Thou hast singled out for the fathers and mothers of Thy faithful servants, |
| يَا اَرْحَمَ الرَّاحِمِيْنَ | yaa arhamar raahemeen | O Most Merciful of the merciful! |
| اَللّٰهُمَّ لَا تُنْسِنِىْ ذِكـْرَهُمَا | allaahumma laa tunsenee zikrahomaa | O Allah, let me not forget to remember them |
| فِىْ اَدْبَارِ صَلَوَاتِىْ | fee adbaare salawaatee | after my ritual prayers, |
| وَ فِىْ اِنًا مِنْ اٰنَآءِ لَيْلِىْ | wa fee anan min aanaaa-e laylee | at every time throughout my night, |
| وَ فِىْ كُلِّ سَاعَةٍ مِّنْ سَاعَاتِ نَهَارِىْ | wa fee kulle saa-a’tim min saa-a’ate nahaaree | and in each of the hours of my day! |
| اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّ اٰلِهٖ | allaahumma salle a’laa mohammadiwn wa aalehi | O Allah, bless Muhammad and his Household, |
| وَاغْفِرْ لِىْ بِدُعَائِىْ لَهُمَا | wagh-fir lee be-do-a’aa-ee lahomaa | forgive me through my supplication for my parents, |
| وَاغْفِرْ لَهُمَا بِبِرِّهِمَا لِىْ مَغْفِرَةً حَتْمًا | wagh-fir lahomaa be-birrehemaa lee maghferatan hatman | forgive them through their devotion toward me with unfailing forgiveness, |
| وَارْضَ عَنْهُمَا بِشَفَاعَتِىْ لَهُمَا رِضًى عَزْمًا | war-za a’nhomaa be-shafaa-a’tee lahomaa rezan a’zman | be well pleased with them through my intercession for them with resolute good pleasure, |
| وَ بَلِّغْهُمَا بِالْكَرَامَةِ مَوَاطِنَ السَّلَامَةِ | wa balligh-homaa bil-karaamate mawaatenas salaamate | and make them reach through Thy generosity the abodes of safety! |
| اَللّٰهُمَّ | allaahumma | O Allah, |
| وَ اِنْ سَبَقَتْ مَغْفِرَتُكَ لَهُمَا فَشَفِّعْهُمَا فِىَّ | wa in sabaqat maghferatoka lahomaa fa-shaffea’homaa fiyya | if Thy forgiveness reaches them first, make them my intercessors, |
| وَ اِنْ سَبَقَتْ مَغْفِرَتُكَ لِىْ فَشَفِّعْنِىْ فِيْهِمَا | wa in sabaqat maghferatoka lee fa-shaffea’nee feehemaa | and if Thy forgiveness reaches me first, make me their intercessors, |
| حَتّٰى نَجْتَمِعَ بِرَاْفَتِكَ فِىْ دَارِ كَرَامَتِكَ وَ مَحَلِّ مَغْفِرَتِكَ وَرَحْمَتِكَ | hattaa naj-tame-a’ be-raafateka fee daare karaamateka wa mahalle maghferateka wa rahmateka | so that we may gather together through Thy gentleness in the house of Thy generosity and the place of Thy forgiveness and mercy! |
| اِنَّكَ ذُوْالْفَضْلِ الْعَظِيْمِ وَ الْمَنِّ الْقَدِيْمِ | innaka zul fazlil a’zeeme wal-mannil qadeeme | Verily Thou art Possessor of abounding bounty and ancient kindness, |
| وَ اَنْتَ اَرْحَمُ الرَّاحِمِيْنَ. | wa anta arhamur raahemeen. | and Thou art the Most Merciful of the merciful![[184]](#footnote-184) |

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| وَ كَانَ مِنْ دُعَآئِهٖ   لِوُلْدِهِ عَلَيْهِمُ السَّلَامُ | wa kaana min dua’ehi (a.s.) le-wuldehi (a.s.) | 25. His Supplication for his Children (upon them be peace) |
| اَللّٰهُمَّ وَ مُنَّ عَلَىَّ | allaahumma wa munna a’layya | O Allah, be kind to me through |
| بِبَقَآءِ وُلْدِىْ | be-baqaaa-e wuldee | the survival of my children, |
| وَ بِاِصْلَاحِهِمْ لِىْ | wa be-islaahehim lee | and setting them right for me, |
| وَ بِاِمْتَاعِىْ بِهِمْ | wa be-imtaa-e’e behim | allowing me to enjoy them! |
| اِلٰهِىْ | elaahee | My Allah, |
| اُمْدُدْلِىْ فِىْ اَعْمَارِهِمْ | umdud lee fee a-a’maarehim | make long their lives for me, |
| وَزِدْلِىْ فِىْ اٰجَالِهِمْ | wa zid- lee fee aajaalehim | increase their terms, |
| وَ رَبِّ لِىْ صَغِيْرَهُمْ | wa rabbe lee sagheerahum | bring up the smallest for me, |
| وَ قَوِّلِىْ ضَعِيْفَهُمْ | wa qawwe lee za-e’efahum | strengthen the weakest for me, |
| وَ اَصَحَّ لِىْ اَبْدَانَهُمْ وَ اَدْيَانَهُمْ وَ اَخْلَاقَهُمْ | wa aseh-ha lee abdaanahum wa adyaanahum wa akhlaaqahum | rectify for me their bodies, their religious dedication, and their moral traits, |
| وَ عَافِهِمْ فِىْ اَنْفُسِهِمْ وَ فِىْ جَوَارِحِهِمْ وَ فِىْ كُلِّ مَا عُنِيْتُ بِهٖ مِنْ اَمْرِهِمْ | wa a’afehim fee anfosehim wa fee jawaarehehim wa fee kulle maa o’neeto behi min amrehim | make them well in their souls, their limbs, and everything that concerns me of their affair, |
| وَ اَدْرِرْلِىْ وَ عَلٰى يَدَىْ اَرْزَاقَهُمْ | wa ad-re lee wa a’laa yadee arzaaqahum | and pour out for me and upon my hand their provisions! |
| وَاجْعَلْهُمْ | waj-a’lhum | Make them |
| اَبْرَارًا اَتْقِيَآءَ بُصَرَآءَ | abraaran at-qeyaaa-a bosaraaa-a | pious, fearing, insightful, |
| سَامِعِيْنَ مُطِيْعِيْنَ لَكَ | saa-me-e’ena mo-tee-e’ena laka | hearing, and obedient toward Thee, |
| وَلِاَوْلِيٰآئِكَ مُحِبِّيْنَ مُنَاصِحِيْنَ | wa le-awleyaaa-eka mohibbeena monaaseheena | loving and well-disposed toward Thy friends, |
| وَ لِجَمِيْعِ اَعْدٰآئِكَ مُعَانِدِيْنَ وَ مُبْغِضِيْنَ اٰمِيْنَ | wa le-jamee-a’ a-a’daaa-eka mo-a’anedeena wa mubghezeena aameena | and stubbornly resistant and full of hate toward all Thy enemies! Amen! |
| اَللّٰهُمَّ | allaahummash | O Allah, through them |
| اشْدُدْ بِهِمْ عَضُدِىْ | dud behim a’zodee | strengthen my arm, |
| وَ اَقِمْ بِهِمْ اَوْدِىْ | wa aqim behim awdee | straighten my burdened back, |
| وَ كَثِّرْ بِهِمْ عَدَدِىْ | wa kassir behim a’dadee | multiply my number, |
| وَ زَيِّنْ بِهِمْ مَحْضَرِىْ | wa zayyin behim mahzaree | adorn my presence, |
| وَ اَحْىِ بِهِمْ ذِكـْرِىْ | wa ahye behim zikree | keep alive my mention, |
| وَاكْفِنِىْ بِهِمْ فِىْ غَيْبَتِىْ | wak-fenee behim fee ghaybatee | suffice me when I am away, |
| وَ اَعِنِّىْ بِهِمْ عَلٰى حَاجَتِىْ | wa a-i’nnee behim a’laa haajatee | help me in my needs, |
| وَاجْعَلْهُمْ | waj-a’lhum | and make them |
| لِىْ مُحِبِّيْنَ وَ عَلَىَّ حَدِبِيْنَ مُقْبِلِيْنَ | lee mohibbeena wa a’layya hadebayna muqbelayna | loving toward me, affectionate, approaching, |
| مُسْتَقِيْمِيْنَ لِىْ مُطِيْعِيْنَ | mustaqeemayna lee mo-tee-e’ena | upright, obedient, |
| غَيْرَ عَاصِيْنَ وَ لَا عَآقِّيْنَ | ghayra a’aseena wa laa a’aaaq-qeena | never disobedient, disrespectful, |
| وَ لَا مُخَالِفِيْنَ وَ لَا خَاطِئِيْنَ | wa laa mokhaalefeena wa laa khaate-eena | opposed, or offenders! |
| وَ اَعِنِّىْ عَلٰى تَرْبِيَتِهِمْ وَتَاْدِيْبِهِمْ وَ بِرِّهِمْ | wa a-i’nnee a’laa tarbeyatehim wa taa-deebehim wa birrehim | Help me in their upbringing, their education, and my devotion toward them, |
| وَ هَبْ لِىْ مِنْ لَدُنْكَ مَعَهُمْ اَوْلَادًا ذُكُوْرًا | wa hab lee min ladunka ma-a’hum awlaadan zokooran | give me among them from Thyself male children, |
| وَاجْعَلْ ذٰلِكَ خَيْرًا لِىْ | waj-a’l zaaleka khayran lee | make that a good for me, |
| وَاجْعَلْهُمْ لِىْ عَوْنًا عَلٰى مَا سَاَلْتُكَ | waj-a’lhum lee a’wnan a’laa maa sa-altoka | and make them a help for me in that which I ask from Thee! |
| وَ اَعِذْنِىْ وَ ذُرِّيَّتِىْ مِنَ الشَّيْطَانِ الرَّجِيْمِ فَاِنَّكَ | wa-a-i’znee wa zurriyyatee menash shaytaanir rajeeme fa-innaka | Give me and my progeny refuge from the accursed Satan, for Thou hast |
| خَلَقْتَنَا وَ اَمَرْتَنَا وَ نَهَيْتَنَا | khalaqtanaa wa amartanaa wa nahaytanaa | created us, commanded us, and prohibited us, |
| وَ رَغَّبْتَنَا فِىْ ثَوَابِ مَا اَمَرْتَنَا | wa ragh-ghabtanaa fee sawaabe maa amartanaa | and made us desire the reward of what Thou hast commanded, |
| وَ رَهَّبْتَنَا عِقَابَه | wa rah-habtanaa e’qaabahu | and fear its punishment! |
| وَجَعَلْتَ لَنَا عَدُوًّا يَكِيْدُنَا | wa ja-a’lta lanaa a’duwwan yakeedonaa | Thou assigned to us an enemy who schemes against us, |
| سَلَّطْتَه مِنَّا عَلٰى مَا لَمْ تُسَلِّطْنَا عَلَيْهِ مِنْهُ | sallat-tahu minnaa a’laa maa lam tosallitnaa a’layhe minho | gave him an authority over us in a way that Thou didst not give us authority over him, |
| اَسْكَنْتَه صُدُوْرَنَا | as-kantahu sodooranaa | allowed him to dwell in our breasts |
| وَ اَجْرَيْتَه مَجَارِىَ دِمَآئِنَا | wa ajraytahu majaareya de-maaa-enaa | and let him run in our blood vessels; |
| لَا يَغْفُلُ اِنْ غَفَلْنَا | laa yaghfolo in ghafalnaa | he is not heedless, though we be heedless, |
| وَ لَا يَنْسٰى اِنْ نَسِيْنَا | wa laa yansaa in naseenaa | he does not forget, though we forget; |
| يُؤْمِنُنَا عِقَابَكَ | yoa-menonaa e’qaabaka | he makes us feel secure from Thy punishment |
| وَ يُخَوِّفُنَا بِغَيْرِكَ | wa yokhawwefonaa be-ghayreka | and fills us with fear toward other than Thee. |
| اِنْ هَمَمْنَا بِفَاحِشَةٍ شَجَّعَنَا عَلَيْهَا | in hamamnaa be-faaheshatin shajja-a’naa a’layhaa | If we are about to commit an indecency, he gives us courage to do so, |
| وَ اِنْ هَمَمْنَا بِعَمَلٍ صَالِحٍ ثَبَّطَنَا عَنْهُ | wa in hamamnaa be-a’malin saalehin sabbatanaa a’nho | and if we are about to perform a righteous work, he holds us back from it. |
| يَتَعَرَّضُ لَنَا بِالشَّهَوٰاتِ | yata-a’rrazo lanaa bish-shahawaate | He opposes us through passions,[[185]](#footnote-185) |
| وَ يَنْصِبُ لَنَا بِالشُّبْهَاتِ | wa yansebo lanaabish-shubhaate | and sets up for us doubts. |
| اِنْ وَعَدَنَا كَذَبَنَا | in wa-a’danaa ka-zabanaa | If he promises us, he lies, |
| وَ اِنْ مَنَّانَا اَخْلَفَنَا | wa in mannanaa akhlafanaa | and if he raises our hopes, he fails to fulfil them. |
| وَ اِلاَّ تَصْرِفْ عَنَّا كَيْدَه يُضِلُّنَا | wa illaa tasrif a’nnaa kaydahu yozillonaa | If Thou dost not turn his trickery away from us, he will misguide us, |
| وَ اِلاَّ تَقِنَا خَبَالَه يَسْتَزِلَّنَا | wa illaa taqenaa khabaalahu yastazillanaa | and if Thou dost not protect us from his corruption, he will cause us to slip. |
| اَللّٰهُمَّ فَاقْهَرْ سُلْطَانَه عَنَّا بِسُلْطَانِكَ | allaahumma faqhar sultaanahu a’nnaa be-sultaaneka | O Allah, so defeat his authority over us through Thy authority, such that |
| حَتّٰى تَحْبِسَه عَنَّا بِكَثْرَةِ الدُّعَآءِ لَكَ | hattaa tahbesahu a’nnaa be-kasratid do-a’aa-e laka | Thou holdest him back from us through the frequency of our supplication to Thee |
| فَنُصْبِحَ مِنْ كَيْدِهٖ فِى الْمَعْصُوْمِيْنَ بِكَ | fa-nusbeha min kaydehi fil-ma’soomeena beka | and we leave his trickery and rise up among those preserved by Thee from sin! |
| اَللّٰهُمَّ | allaahumma | O Allah, |
| اَعْطِنِىْ كُلَّ سُؤْلِىْ | a-a’tanee kulla soa-lee | grant me my every request, |
| وَاقْضِ لِىْ حَوَآئِجِىْ | waqze lee hawaa-ejee | accomplish for me my needs, |
| وَ لَا تَمْنَعْنِىَ الْاِجَابَةَ وَ قَدْ ضَمِنْتَهَا لِىْ | wa laa tamna’neyal ejaabata wa qad zamintahaa lee | withhold not from me Thy response when Thou hast made Thyself accountable for it to me,[[186]](#footnote-186) |
| وَ لَا تَحْجُبْ دُعَآئِىْ عَنْكَ وَ قَدْ اَمَرْتَنِىْ بِهٖ | wa laa tahjub do-a’aa-ee a’nka wa qad amartanee behi | veil not my supplication from Thyself, when Thou hast commanded me to make it,[[187]](#footnote-187) |
| وَامْنُنْ عَلَىَّ بِكُلِّ مَا يُصْلِحُنِىْ فِىْ دُنْيَايَا وَ اٰخِرَتِىْ | wam-nun a’layya bekulle maa yuslehonee fee dunyaayaa wa aakheratee | and be kind to me through everything that will set me right in this world and the next, in everything that |
| مَا ذَكَرْتُ مِنْهُ وَ مَا نَسِيْتُ | maa zakarto minho wa maa naseeto | I remember or forget, |
| اَوْ اَظْهَرْتُ اَوْ اَخْفَيْتُ | aw azharto aw akhfayto | display or conceal, |
| اَوْ اَعْلَنْتُ اَوْ اَسْرَرْتُ | aw a-a’lanto aw asrarto | make public or keep secret! |
| وَاجْعَلْنِىْ فِىْ جَمِيْعِ ذٰلِكَ مِنَ | waj-a’lnee fee jamee-e’ zaaleka menal | In all of this, place me through my asking Thee among |
| الْمُصْلِحِيْنَ بِسُؤَالِىْ اِيَّاكَ | musleheena be-soo-aalee iyyaakal | those who set things right, |
| الْمُنْجِحِيْنَ بِالطَّلَبِ اِلَيْكَ | munjeheena bit-talabe elayka | those who are answered favourably when they request from Thee |
| غَيْرِ الْمَمْنُوْعِيْنَ بِالتَّوَكُّلِ عَلَيْكَ | ghayral mamnoo-e’ena bit-tawakkole a’laykal | and from whom is not withheld when they put their trust in Thee, |
| الْمُعَوَّدِيْنَ بِالتَّعَوُّذِ بِكَ | mo-a’wwadeena bitta-a’wwoze bekar | those accustomed to seek refuge in Thee, |
| الرَّابِحِيْنَ فِىْ الْتِّجَارَةِ عَلَيْكَ | raa-beheena fit-tejaarate a’laykal | those who profit through commerce with Thee, |
| الْمُجَارِيْنَ بِعِزِّكَ | mojaareena be-i’zzekal | those granted sanctuary through Thy might, |
| الْمُوْسَعِ عَلَيْهِمُ الرِّزْقُ الْحَلَالُ مِنْ فَضْلِكَ الْوَاسِعِ بِجُوْدِكَ وَ كـَرَمِكَ | moose-e’ a’layhemur rizqul halaalo min fazlekal waa-se-e’ be-joodeka wa karamekal | those given lawful provision in plenty from Thy boundless bounty through Thy munificence and generosity, |
| الْمُعَزِّيْنَ مِنَ الذُّلِّ بِكَ | mo-a’zzeena menaz zulle beka | those who reach exaltation after abasement through Thee, |
| وَ الْمُجَارِيْنَ مِنَ الظُّلْمِ بِعَدْلِكَ | wal-mojaareena menaz zulme be-a’dleka | those granted sanctuary from wrong through Thy justice, |
| وَ الْمُعَافِيْنَ مِنَ الْبَلَآءِ بِرَحْمَتِكَ | wal mo-a’afeena menal balaaa-e be- | those released from affliction through Thy mercy, |
| وَ الْمُغْنِيْنَ مِنَ الْفَقْرِ بِغِنَاكَ | wal mughneena menal faqre be-ghenaaka | those delivered from need after poverty through Thy riches, |
| وَ الْمَعْصُوْمِيْنَ مِنَ الذُّنُوْبِ وَ الزَّلَلِ وَ الْخَطَآءِ بِتَقْوَاكَ | wal-ma’soomeena menaz zonoobe waz-zalale wal-khataaa-e betaqwaaka | those preserved from sins, slips, and offenses through reverential fear toward Thee, |
| وَ الْمُوَفَّقِيْنَ لِلْخَيْرِ وَ الرُّشْدِ وَ الصَّوَابِ بِطَاعَتِكَ | wal mowaffeqeena lil-khayre war-rushde was-sawaabe be-taa-a’teka | those successful in goodness, right conduct, and propriety through obeying Thee, |
| وَ الْمُحَالِ بَيْنَهُمْ وَ بَيْنَ الذُّنُوْبِ بِقُدْرَتِكَ | wal mohaale baynahum wa baynaz zonoobe be-qudratekat | those walled off from sins through Thy power, |
| التَّارِكِيْنَ لِكُلِّ مَعْصِيَتِكَ | taarekeena le-kullema’seyatekas | the refrainers from every act of disobedience toward Thee, |
| السَّاكِنِيْنَ فِىْ جِوَارِكَ | saakeneena fee jewaareka | the dwellers in Thy neighbourhood! |
| اَللّٰهُمَّ | allaahumma | O Allah, |
| اَعْطِنَا جَمِيْعَ ذٰلِكَ بِتَوْفِيْقِكَ وَ رَحْمَتِكَ | a-a’tenaa jamee-a’ zaaleka be-tawfeeqeka wa rahmateka | give me all of that through Thy bestowal of success and Thy mercy, |
| وَ اَعِذْنَا مِنْ عَذَابِ السَّعِيْرِ | wa a-i’dnaamin a’zaabis sa-e’ere | grant us refuge from the chastisement of the burning, |
| وَ اَعْطِ جَمِيْعَ الْمُسْلِمِيْنَ وَ الْمُسْلِمَاتِ وَ الْمُؤْمِنِيْنَ وَ الْمُؤْمِنَاتِ مِثْلَ الذَّىِ سَاَلْتُكَ لِنَفْسِىْ وَ لِوُلْدِىْ | wa a-a’te jamee-a’l muslemeena wal-muslemaate wal-moa-meneena wal-moa-menaate mislal lazee sa-altoka le-nafsee wa le-wuldee | 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, |
| فِىْ عَاجِلِ الدُّنْيَا وَاٰجِلِ الْاٰخِرَةِ | fee a’ajelid dunyaa wa aajelil aakherate | in the immediate of this world and the deferred of the next! |
| اِنَّكَ قَرِيْبٌ مُّجِيْبٌ | innaka qareebum mojeebun | Verily Thou art the Near, the Responder, |
| سَمِيْعٌ عَلِيْمٌ | samee-u’n a’leemun | the All-hearing, the All-knowing, |
| عَفُوٌّ غَفُوْرٌ | a’fuwwun ghafoorun | the Pardoner, the Forgiving, |
| رَؤُفٌ رَّحِيْمٌ | ra-oofur raheemun | the Clement, the Merciful! |
| وَ اٰتِنَا فِىْ الدُّنْيَا حَسَنَةً وَ فِى الْاٰخِرَةِ حَسَنَةً وَ قِنَا عَذَابَ النَّارِ. | wa aatenaa fid-dunyaa hasanatan wa fil aakherate hasanatan wa qenaa a’zaaban naar | And give to us in this world good, and in the next world good, and protect us from the chastisement of the Fire![[188]](#footnote-188) |

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| وَ كَانَ مِنْ دُعَآئِهٖ   لِجِيرَانِهِ وَ أَوْلِيَائِهِ إِذَا ذَكَرَهُمْ | wa kaana min dua’ehi (a.s.) le-jeeraanehi wa awleyaa-ehi ezaa zakarahum | 26. His Supplication for his Neighbours and Friends when he Mentioned them. |
| اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّ اٰلِهٖ | allaahumma salle a’laa mohammadiwn wa aalehi | O Allah, bless Muhammad and his Household |
| وَ تَوَلَّنِىْ فِىْ جِيْرَانِىْ وَ مَوَالِىَّ الْعَارِفِيْنَ بِحَقِّنَا وَ الْمُنَابِذِيْنَ لِاَعْدَآئِنَا بِاَفْضَلِ وَ لَايَتِكَ | wa tawallanee fee jeeraanee wa mawaaliyyal a’arefeena behaqqenaa wal-monaabezeena le-a-a’daaa-enaa fe-afzale walaayateka | and attend to me with Thy best attending in my neighbours and friends who recognize our right[[189]](#footnote-189) and war against our enemies! |
| وَ وَفِّقْهُمْ | wa waffiqhum | Give [my neighbours and friends] success in |
| لِاِقَامَةِ سُنَّتِكَ | le-eqaamate sunnateka | performing Thy prescriptions |
| وَ الْاَخْذِ بِمَحَاسِنِ اَدَبِكَ فِىْ | wal-akhze bemahaasene adabeka fee | and taking on the beauties of Thy courtesy through |
| اِرْفَاقِ ضَعِيْفِهِمْ | irfeqe za-e’efehim | acting gently with their weak, |
| وَ سَدِّ خَلَّتِهِمْ | wa sadde khallatehim | remedying their lacks, |
| وَ عِيَادَةِ مَرِيْضِهِمْ | wa e’yaadate mareezehim | visiting their sick, |
| وَ هِدَايَةِ مُسْتَرْشِدِهِمْ | wa hedaayate mustarshedehim | guiding their seeker of right guidance, |
| وَ مُنَاصَحَةِ مُسْتَشِيْرِهِمْ | wa monaasahate mustasheerehim | giving good counsel to their seeker of advice, |
| وَ تَعَهُّدِ قَادِمِهِمْ | wa ta-a’hhode qaademehim | attending to the one among them who returns from travel, |
| وَ كـِتْمَانِ اَسْرَارِهِمْ | wa kismaane asraarehim | hiding their secrets, |
| وَ سَتْرِ عَوْرَاتِهِمْ | wa satre a’wraatehim | covering over their shameful things, |
| وَ نُصْرَةِ مَظْلُوْمِهِمْ | wa nusrate mazloomehim | helping their wronged, |
| وَ حُسْنِ مُوَاسَاتِهِمْ بِالْمَاعُوْنِ | wa husne mowaasaatehim bil-maa-o’one | sharing kindly with them in goods, |
| وَ الْعَوْدِ عَلَيْهِمْ بِالْجِدَةِ وَ الْاِفْضَالِ | wal-a’wde a’layhim bil-jedate wal-ifzaale | turning toward them with wealth and bestowal of bounty, |
| وَ اِعْطَآءِ مَا يَجِبُ لَهُمْ قَبْلَ السُّؤَالِ | wa e-a’taaa-e maa yajebo lahum qablas so-aale | and giving what is due to them before they ask! |
| وَاجْعَلْنِىْ اَللّٰهُمَّ | waj-a’lnee allaahumma | Let me, O Allah, |
| اَجْزِىْ بِالْاِحْسَانِ مُسِيْئَهُمْ | akhzee bil-ehsaane mosee-ahum | repay their evildoer with good-doing, |
| وَاُعْرِضُ بِالتَّجَاوُزِ عَنْ ظَالِمِهِمْ | wa o-a’rezo bit-tajaawoze a’n zaalemehim | turn away from their wrongdoer with forbearance. |
| وَ اَسْتَعْمِلُ حُسْنَ الظَّنِّ فِىْ كـَافَّتِهِمْ | wa asta’melo husnaz zanne fee kaaf-fatehim | have a good opinion of every one of them, |
| وَ اَتَوَلّٰى بِالْبِرِّ عَآمَّتَهُمْ | wa atawallaa bil-birre a’aammatahum | attend to all of them with devotion, |
| وَ اَغُضُّ بَصَرِىْ عَنْهُمْ عِفَّةً | wa aghuzzo basaree a’nhum i’ffatan | lower my eyes before them in continence, |
| وَ اُلِيْنُ جَانِبِىْ لَهُمْ تُوَاضُعًا | wa oleeno jaanebee lahum towaazo-a’n | make mild my side toward them in humility, |
| وَ اَرِقُّ عَلٰٓى اَهْلِ الْبَلَآءِ مِنْهُمْ رَحْمَةً | wa ariqqo a’laa ahlil balaaa-e minhum rahmatan | be tender toward the afflicted among them in mercy, |
| وَ اُسِرُّ لَهُمْ بِالْغَيْبِ مَوَدَّةً | wa osirro lahum bil-ghaybe mawaddatan | make them happy in absence through affection, |
| وَ اُحِبُّ بَقَآءَ النِّعْمَةِ عِنْدَهُمْ نُصْحًا | wa ohibbo baqaaa-an ne’mate i’ndahum nushan | love that they continue to receive favour through good will, |
| وَ اُوْجِبُ لَهُمْ مَا اُوْجِبُ لِحَآمَّتِىْ | wa oozebo lahum maa oojebo le-haaam-matee | grant them what I grant my next of kin, |
| وَ اَرْعٰى لَهُمْ مَآ اَرْعٰى لِخَآصَّتِىْ | wa ar-a’a lahum maaa ar-a’a lekhaaas-satee | and observe for them what I observe for my special friends! |
| اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَ اٰلِهٖ | allaahumma salle a’laa mohammadiwn wa aalehi | O Allah, bless Muhammad and his Household, |
| وَارْزُقْنِىْ مِثْلَ ذٰلِكَ مِنْهُمْ | war-zuqnee misla zaaleka minhum | provide me the like of that from them, |
| وَاجْعَلْ لِىْ اَوْفَى الْحُظُوْظِ فِيْمَا عِنْدَهُمْ | waj-a’l lee awfal hozooze feemaa i’ndahum | appoint for me the fullest share of what is with them, |
| وَزِدْهُمْ بَصِيْرَةً فِىْ حَقِّىْ وَ مَعْرِفَةَ بِفَضْلِىْ | wa zidhum baseeratan fee haqqee wa ma’refata be-fazlee | increase them in insight toward my right and knowledge of my excellence |
| حَتّٰى يَسْعَدُوْا فِىْ وَ اَسْعَدَ بِهِمْ | hattaa yas-a’do fee wa as-a’da behim | so that they will be fortunate through me and I fortunate through them! |
| اٰمِيْنَ رَبَّ الْعَالَمِيْنَ. | aameen rabbal a’alameen. | Amen, Lord of the worlds! |

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| وَ كَانَ مِنْ دُعَآئِهٖ   لِأَهْلِ الثُّغُورِ | wa kaana min dua’ehi (a.s.) le-ahlis soghoore | 27. His Supplication for the People of the Frontiers |
| اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّ اٰلِهٖ | allaahumma salle a’laa mohammadiwn wa aalehi | O Allah, bless Muhammad and his Household, |
| وَ حَصِّنْ ثُغُوْرَ الْمُسْلِمِيْنَ بِعِزَّتِكَ | wa hassin soghooral muslemeena be-i’zzateka | fortify the frontiers of the Muslims through Thy might, |
| وَ اَيِّدْ حُمَاتَهَا بِقُوَّتِكَ | wa ayyid homaatahaa be-quwwateka | support their defenders through Thy strength, |
| وَ اَسْبِغْ عَطَايَاهُمْ مِنْ جِدَتِكَ | wa asbigh a’taayaahum min jedateka | and lavish upon them gifts through Thy wealth! |
| اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّ اٰلِهٖ | allaahumma salle a’laa mohammadiwn wa aalehi | O Allah, bless Muhammad and his Household, |
| وَ كـَثِّرْ عِدَّتَهُمْ | wa kassir i’ddatahum | increase their number, |
| وَشْحَذْ اَسْلِحَتَهُمْ | wash-haz aslehatahum | hone their weapons, |
| وَاحْرُسْ حَوْزَتَهُمْ | wahrus hawzatahum | guard their territory, |
| وَامْنَعْ حَوْمَتَهُمْ | wam-na’ hawmatahum | defend their midst, |
| وَ اَلِّفْ جَمْعَهُمْ | wa allif jam-a’hum | unite their throng, |
| وَ دَبِّرْ اَمْرَهُمْ | wa dabbir amrahum | arrange their affair, |
| وَ وَاتِرَ بَيْنَ مِيَرِهِمْ | wa waatir bayna meyarehim | send them supplies in a steady string, |
| وَ تَوَحَّدْ بِكِفَايَةِ مُؤَنِهِمْ | wa tawahhad be-kefaayata moa-nehim | undertake Thyself to suffice them with provisions, |
| وَاعْضُدْهُمْ بِالنَّصْرِ | waa’-zudhum bin-nasre | support them with victory, |
| وَ اَعِنْهُمْ بِالصَّبْرِ | wa a-i’nhum bis-sabre | help them with patience, |
| وَالْطُفْ لَهُمْ فِى الْمَكـْرِ | wal-tuf lahum fil makre | and give them subtlety in guile![[190]](#footnote-190) |
| اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّ اٰلِهٖ | allaahumma salle a’laa mohammadiwn wa aalehi | O Allah, bless Muhammad and his Household, |
| وَ عَرِّفْهُمْ مَا يَجْهَلُوْنَ | wa a’rrifhum maa yaj-haloona | give them the knowledge of that of which they are ignorant, |
| وَ عَلِّمْهُمْ مَا لَا يَعْلَمُوْنَ | wa a’llimhum maa laa ya’lamoona | teach them what they do not know, |
| وَ بَصِّرْهُمْ مَا لَا يُبْصِرُوْنَ | wa bassirhum maa laa yubseroona | and show them what they do not see! |
| اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَ اٰلِهٖ | allaahumma salle a’laa mohammadiwn wa aalehi | O Allah, bless Muhammad and his Household, |
| وَ اَنْسِهِمْ عِنْدَ لِقَآئِهِمُ الْعَدُوِّ ذِكْرَ دُنْيَاهُمُ الْخَدَّاعَةِ الْغَرُوْرِ | wa ansehim i’nda leqaaa-ehemul a’duwwe zikra dunyaahomul khaddaa-a’til ghoroore | make them forget when they meet the enemy to remember this cheating and delusive world of theirs, |
| وَامْحُ عَنْ قُلُوْبِهِمْ خَطَرَاتِ الْمَالِ الْفَتُوْنِ | wam-ho a’n qoloobehim khataraatil maalil fatoone | erase from their hearts the thought of enchanting possessions, |
| وَاجْعَلِ الْجَنَّةَ نَصْبَ اَعْيُنِهِمْ | waj-a’lil jannata nasba a-a’yonehim | place the Garden before their eyes, |
| وَ لَوِّحْ مِنْهَا لِاَبْصَارِهِمْ مَا اَعْدَدْتَ فِيْهَا مِنْ | wa lawweh minhaa le-absaarehim maa a-a’dadta feehaa min | and display to their sight that part of it which Thou hast prepared for them |
| مَسَاكـِنِ الْخُلْدِ | masaakenil khulde | - the homes of everlastingness |
| وَ مَنَازِلِ الْكـَرَامَةِ | wa manaazelil karaamate | and mansions of honour, |
| وَالْحُوْرِ الْحِسَانِ | wal-hooril hesaane | the beautiful houris, |
| وَالْاَنْهَارِ الْمُطَّرِدَةِ بِاَنْوَاعِ الْاَشْرِبَةِ | wal-anhaaril mottaredate be-anwaa-i’l ashrebate | the rivers gushing forth with all sorts of drinks, |
| وَالْاَشْجَارِ الْمُتَدَلِّيَةِ بَصُنُوْفِ الثَّمَارِ | wal-ashjaaril motadalleyate be-sonoofis samaare | the trees hanging, low with all kinds of fruits - |
| حَتّٰى لَا يَهُمَّ اَحَدٌ مِنْهُمْ بِالْاِدْبَارِ | hattaa laa-yahummma ahadun minhum bil-idbaare | lest any of them think of turning his back |
| وَ لَا يُحَدِّثَ نَفْسَه عَنْ قِرْنِهٖ بِفِرَارٍ | wa laa yohaddesa nafsahu a’n qirnehi be-feraarin | or suggest to himself to flee his opponent! |
| اَللّٰهُمَّ | allaahummaf | O Allah, |
| افْلُلْ بِذٰلِكَ عَدُوَّهُمْ | lul be-zaaleka a’duwwahum | defeat their enemy through that, |
| وَاقْلِمْ عَنْهُمْ اَظْفَارَهُمْ | waq-lim a’nhum azfaarahum | trim their nails from them, |
| وَ فَرِّقْ بَيْنَهُمْ وَ بَيْنَ اَسْلِحَتِهِمْ | wa farriq baynahum wa bayna aslehatehim | separate them from their weapons, |
| وَاخْلَعْ وَ ثَآئِقَ اَفْئِدَتِهِمْ | wakh-la’ wa saaa-eqa af-e-datehim | pull out the firm ties from their hearts, |
| وَ بَاعِدْ بَيْنَهُمْ وَ بَيْنَ اَزْوِدَتِهِمْ | wa baa-i’d baynahum wa bayna azwedatehim | keep them far away from their stores, |
| وَ حَيِّرْهُمْ فِىْ سُبُلِهِمْ | wa hayyirhum fee sobolehim | bewilder them in their roads, |
| وَ ضَلِّلْهُمْ عَنْ وَجْهِهِمْ | wa zallilhum a’n waj-hehim | turn them astray from their direction, |
| وَاقْطَعْ عَنْهُمُ الْمَدَدَ | waq-ta’ a’nhomul madada | cut off reinforcements from them, |
| وَانْقُصْ مِنْهُمُ الْعَدَدَ | wan-qus minhomul a’dada | chop them down in numbers, |
| وَامْلَاْ اَفْئِدَتَهُمُ الرُّعْبَ | wam-laa af-edatahomur roa’ba | fill their hearts with terror, |
| وَ اقْبِضْ اَيْدِيَهُمْ عَنِ الْبَسْطِ | waqbiz aydeyahum a’nil baste | hold back their hands from stretching forth, |
| وَاخْزِمْ اَلْسِنَتَهُمْ عَنِ النُّطْقِ | wakh-zim alsenatahum a’nin nutqe | tie back their tongues from speaking, |
| وَ شَرِّدْ بِهِمْ مَنْ خَلْفَهُمْ | wa sharrid behim min khalfahum | scatter by them the ones behind them[[191]](#footnote-191) |
| وَنَكـِّلْ بِهِمْ مَنْ وَرَآئَهُمْ | wa nakkil behim man waraaa-ahum | make them a lesson for those beyond them, |
| وَاقْطَعْ بِخِزْيِهِمْ اَطْمَاعَ مَنْ بَعْدَهُمْ | waq-ta’ bejiz-yehim at-ma-a’ man ba’dahum | and through their degradation cut off the hopes of those who come after them! |
| اَللّٰهُمَّ | allaahumma | O Allah, |
| عَقِّمْ اَرْحَامَ نِسَآئِهِمْ | a’qqim arhaama nesaaa-ehim | make the wombs of their women barren, |
| وَ يَبِّسْ اَصْلَابَ رِجَالِهِمْ | wa yabbis aslaaba rejaalehim | dry up the loins of their men, |
| وَاقْطَعْ نَسْلَ دَوَابِّهِمْ وَ اَنْعَامِهِمْ | waq-ta’ nasla dawaab-behim wa an-a’amehim | cut off the breeding of their mounts and their cattle, |
| لَا تَاْذَنْ لِسَمَآئِهِمْ فِىْ قَطْرٍ | laa taazan le-samaaa-ehim fee qatrin | and permit not their sky to rain |
| وَ لَا لِاَرْضِهِمْ فِىْ نَبَاتٍ | wa laa le-arzehim fee nabaatin | or their earth to grow! |
| اَللّٰهُمَّ | allaahumma | O Allah, through that |
| وَ قَوِّ بِذٰلِكَ مِحَالِ اَهْلِ الْاِسْلَامِ | wa qawwe bezaaleka mehaale ahlil islaame | strengthen the prowess[[192]](#footnote-192) of the People of Islam, |
| وَ حَصِّنْۢ بِهٖ دِيَارَهُمْ | wa hassim behi deyaarahum | fortify their cities, |
| وَ ثَمِّرْ بِهٖ اَمْوَالَهُمْ | wa sammir behi amwaalahum | increase their properties, |
| وَ فَرِّغْهُمْ عَنْ مُحَارَبَتِهِمْ لِعِبَادَتِكَ وَ عَنْ مُنَابَذَتِهِمْ لِلْخَلْوَةِ بِكَ حَتّٰى | wa farrigh-hum a’n mohaarabatehim le-e’baadateka wa a’n monaabazatehim lil-khalwate beka hattaa | give them ease from their fighting to worship Thee and from their warfare to be alone with Thee, so that |
| لَا يُعْبَدَ فِىْ بِقَاعِ الْاَرْضِ غَيْرُكَ | laa yoa’bada fee be-qaa-i’l arze ghayroka | none will be worshipped in the regions of the earth but Thee |
| وَلَا تُعَفَّرَ لِاَحَدٍ مِّنْهُمْ جَبْهَةٌ دُوْنَكَ | wa laa to-a’ffara le-ahadim minhum jabhatun doonaka | and no forehead of theirs may be rubbed in dust for less than Thee! |
| اَللّٰهُمَّ | allaahummagh | O Allah, |
| اغْزُ بِكُلِّ نَاحِيَةٍ مِّنَ الْمُسْلِمِيْنَ عَلٰى مَنْ بِاِزَآئِهِمْ مِّنَ الْمُشْرِكِيْنَ | zo bekulle naaheyatim menal muslemeena a’laa man be-ezaaa-ehim menal mushrekeena | send out the Muslims of every region on raids against the idolaters who face them! |
| وَ اَمْدِدْهُمْ بِمَلٰٓئِكَةٍ مِّنْ عِنْدِكَ مُرْدِفِيْنَ | wa amdidhum bemalaaa-ekatim min i’ndeka murdefeena | Reinforce them with angels in ranks from Thee, |
| حَتّٰى يَكْشِفُوْهُمْ اِلٰى مُنْقَطَعِ التُّرَابِ قَتْلًا فِىْٓ اَرْضِكَ وَ اَسْرًا | hattaa yakshefoohum elaa munqata-i’t toraab qatlan fee arzeka wa asran | till the idolaters are routed by them to the end of the land, slain in Thy earth or taken captive, |
| اَوْ يُقِرُّوْا بِاَنَّكَ اَنْتَ اللهُ الَّذِىْ | aw yoqirroo be-annaka antal laahul lazee | or till they admit that Thou art Allah, |
| لَآ اِلٰهَ اِلاَّ اَنْتَ | laaa elaaha illaa anta | other than whom there is no Allah, |
| وَحْدَكَ لَا شَرِيْكَ لَكَ | wahdaka laa shareeka laka | Thou alone, who hast no associate! |
| اَللّٰهُمَّ | allaahumma | O Allah, |
| وَاعْمُمْ بِذٰلِكَ اَعْدَآئَكَ فِىْٓ اَقْطَارِ الْبِلَادِ مِنَ الْهِنْدِ وَالرُّوْمِ وَالتُّرْكِ وَالْخَزَرِ وَالْحَبَشِ وَالنُّوْبَةِ وَالزَّنْجِ وَالسَّقَّالِبَةِ وَالدَّيَالِمَةِ | wa’-mum be-zaaleka a-a’daaa-aka fee aqtaaril belaade menal hinde war-roome wat-turke wal-khazere wal-habashe wan-nubwate waz-zanje was-saqqaalebate wad-dayaalemate | 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, |
| وَ سَآئِرِ اُمَمِ الشِّرْكَ الَّذِيْنَ تَخْفٰى اَسْمَآؤُهُمْ وَ صِفَاتُهُمْ | wa saaa-ere omamish shirkil lazeena takhfaa asmaaa-ohum wa sefaatohum | and the rest of the idol-worshipping nations, those whose names and attributes are concealed, |
| وَ قَدْ اَحْصَيْتَهُمْ بِمَعْرِفَتِكَ | wa qad ahsaytahum be-ma’refateka | but whom Thou countest in Thy cognizance |
| وَ اَشْرَفْتَ عَلَيْهِمْ بَقُدْرَتِكَ | wa ashrafta a’layhim be-qudrateka | and overseest through Thy power! |
| اَللّٰهُمَّ | allaahummash | O Allah, |
| اشْغُلِ الْمُشْرِكِيْنَ بِالْمُشْرِكِيْنَ عَنْ تَنَاوُلِ اَطْرَافِ الْمُسْلِمِيْنَ | gholil mushrekeena bil-mushrekeena a’n tanaawole atraafil muslemeena | distract the idolaters from reaching for the borders of the Muslims through the idolaters, |
| وَ خُذْ هُمْ بِالنَّقْصِ عَنْ تَنَقُّصِهِمْ | wa khuzhum bin-naqse a’n tanaqqosehim | bar them from cutting them down through being cut down, |
| وَ ثَبِّطْهُمْ بِالْفُرْقَةِ عَنِ الْاَحْتِشَادِ عَلَيْهِمْ | wa sabbithum bil-furqate a’nil ahteshaade a’layhim | and hold them back from massing together against them through dissension! |
| اَللّٰهُمَّ | allaahummakh | O Allah, |
| اخْلِ قُلُوْبَهُمْ مِنَ الْاَمَنَةِ وَ اَبْدَانَهُمْ مِّنَ الْقُوَّةِ | le qoloobahum menal amanate wa abdaanahum menal quwwate | empty their hearts of security and their bodies of strength, |
| وَ اَذْهِلْ قُلُوْبَهُمْ عَنِ الْاِحْتِيَالِ | wa azhil qoloobahum a’nil ehteyaale | distract their hearts from thinking of stratagems, |
| اَوْهِنْ اَرْكَانَهُمْ عَنْ مُنَازَلَةِ الرِّجَالِ | awhin arkaanahum a’n monaazalatir rejaale | make their limbs too feeble for clashing with men, |
| وَ جَبِّنْهُمْ عَنْ مُقَارَعَةِ الْاَبْطَالِ | wa jabbinhun a’n moqaara-a’til abtaale | make them too cowardly for contending with champions, |
| وَابْعَثْ عَلَيْهِمْ جُنْدًا مِّنْ مَلٰٓئِكَتِكَ بِبَاْسٍ مِنْ بَاْسِكَ كَفِعْلِكَ يَوْمَ بَدْرٍ | wab-a’s a’layhim jundam min malaaa-ekateka be-baasin min baaseka ka-fe’leka yawma badrin | send against them a troop of Thy angels with some of Thy severity as Thou didst on the Day of Badr,[[193]](#footnote-193) so that through it Thou mayest |
| تَقْطَعُ بِهٖ دَابِرَهُمْ | taqta-o’ behi daa-berahum | cut off their roots, |
| وَ تَحْصُدْ بِهٖ شَوْكَتَهُمْ | wa tahsud behi shawkatahum | harvest their thorns, |
| وَ تُفَرِّقْ بِهٖ عَدَدَهُمْ | wa tofarriq behi a’dadahum | and disperse their number! |
| اَللّٰهُمَّ وَامْزُحْ مِيَاهَهُمْ بِالْوَبَآءِ وَ اَطْعِمَتَهُمْ بِالْاَدْوَآءِ | allaahumma wamzoh meyaahahum bil-wabaaa-e wa at-e’matahum bil-adwaaa-e | O Allah, mix their waters with pestilence and their foods with maladies, |
| وَارْمِ بِلَادَهُمْ بِالْخُسُوْفِ | warme belaadahum bil-khosoofe | hurl down their cities, |
| وَ اَلِحَّ عَلَيْهَا بِالْقُذُوْفِ | wa alehha a’layhaa bil-qozoofe | harass them with peltings, |
| وَافْرَعْهَا بِالْمُحُوْلِ | waf-ra’haa beil-mohoole | hinder them through drought, |
| وَاجْعَلْ مِيَرَهُمْ فِىْ اَحَصِّ اَرْضِكَ وَ اَبْعَدِهَا عَنْهُمْ | waj-a’l meyarahum fee ahasse arzeka wa ab-a’dehaa a’nhum | place their supplies in the most ill-omened part of Thy earth and the farthest from them, |
| وَامْنَعْ حُسُوْنَهَا مِنْهُمْ | wam-na’ hosoonahaa minhum | bar them from its fortresses, |
| اَصِبْهُمْ بِالْجُوْعِ الْمُقِيْمِ وَالسُّقْمِ الْاَلِيْمِ | asibhum bil-joo-i’l moqeeme was-suqmil aleeme | and strike them with constant hunger and painful illness! |
| اَللّٰهُمَّ | allaahumma | O Allah, |
| وَ اَيُّمَا غَازٍ غَزَاهُمْ مِنْ اَهْلِ مِلَّتِكَ | wa ayyomaa ghazin ghazaahum min ahle millateka | if a warrior from the people of Thy creed wars against them |
| اَوْ مُجَاهِدٍ جَاهَدَهُمْ مِنْ اَتْبَاعِ سُنَّتِكَ لِيَكـُوْنَ | aw ojaahedin jaahadahum min atbaa-e’ sunnateka leyakoona | or a struggler from the followers of Thy prescriptions struggles against them so that |
| دِيْنُكَ الْاَعْلٰى | deenokal a-a’laa | Thy religion may be the highest, |
| وَ حِزْبُكَ الْاَقْوٰى | wa hizbokal aqwaa | Thy party the strongest, |
| وَ حَظُّكَ الْاَوْفٰى | wa hazzokal awfaa | and Thy share the fullest, |
| فَلَقِّهِ الْيُسْرَ | falaqqehil yusra | cast ease to him, |
| وَ هَىِّءُ لَهُ الْاَمْرَ | wa hayye-o lahul amra | arrange his affair, |
| وَ تَوَلَّه بِالنُّجْحِ | wa tawallahu bin-nujhe | attend to him by granting success, |
| وَ تَخَيَّرْ لَهُ الْاَصْحَابَ | wa takhayyar lahul ashaaba | select for him his companions, |
| وَاسْتَقْوِلَهُ الظَّهْرَ | was-taqwelahuz zahra | strengthen his back, |
| وَ اَسْبِغْ عَلَيْهِ فِى النَّفَقَةِ | wa asbigh a’layhe fin-nafaqate | lavish upon him livelihood, |
| وَ مَتِّعْهُ بِالنَّشَاطِ | wa mattea’ho bin-nasaate | give him enjoyment of joyous vitality, |
| وَ اَطْفِ عَنْهُ حَرَارَةَ الشَّوْقِ | wa atfe a’nho haraaratash shawqe | cool for him the heat of yearning, |
| وَ اَجِرْهُ مِنْ غَمِّ الْوَحْشَةِ | wa ajirho min ghammil wahshate | give him sanctuary from the gloom of loneliness, |
| وَ اَنْسِهٖ ذِكْرَ الْاَهْلِ وَالْوَلَدِ | wa ansehi zikral ahle wal-walade | make him forget the remembrance of wife and child, |
| وَاثُرْ لَه حُسْنَ النِّيَّةِ | waasur lahu husnan niyyate | pass along to him an excellent intention, |
| وَ تَوَلَّه بِالْعَافِيَةِ | wa tawallahu bil-a’afeyate | attend to him with well-being, |
| وَ اَصْحِبْهُ السَّلَامَةِ | wa as-habhus salaamate | make safety his companion, |
| وَ اَعْفِهٖ مِنَ الْجُبْنِ | wa a-a’fehi menal jubne | release him from cowardice, |
| وَ اَلْهِمْهُ الْجُرْاَةَ | wa alhimhul jur-ata | inspire him with boldness, |
| وَارْزُقْهُ الشِّدَّةَ | war-zuqhush shiddata | provide him with strength, |
| وَ اَيِّدْهُ بِالنُّصْرَةِ | wa ayyidho bin-nusrate | support him with help, |
| وَ عَلِّمْهُ السِّيَرَ وَالسُّنَنَ | wa a’llimhus seyara was-sonana | teach him right conduct and the norms of the Sunna, |
| وَ سَدِّدْهُ فِى الْحُكـْمِ | wa saddidho fil hukme | point him straight in judgement, |
| وَاعْزِلْ عَنْهُ الرِّيَآءَ | waa’-zil a’nhur reyaaa-a | remove from him hypocrisy, |
| وَ خَلِّصْهُ مِنَ السُّمْعَةِ | wa khallisho menas sum-a’te | purify him from seeking fame, |
| وَاجْعَلْ فِكـْرَه وَ ذِكـْرَه وَ ظَعْنَه وَ اِقَامَتَه فِيْكَ وَ لَكَ | waj-a’l fikrahu wa zikrahu wa da’nahu wa eqaamatahu feeka wa laka | and make his thinking and remembrance, his departing and his staying, be in Thee and for Thee! |
| فَاِذَا صَافَّ عَدُوَّكَ وَ عَدُوَّه | fa-ezaa saaf-fa a’duwwaka wa a’duwwahu | When he stands in ranks before Thy enemy and his enemy, |
| فَقَلِّلْهُمْ فِىْ عَيْنِهٖ | fa-qallilhum fee a’ynehi | make them few in his eye, |
| وَ صَغِّرْ شَاْنَهُمْ فِىْ قَلْبِهٖ | wa sagh-ghir shaanahum fee qalbehi | diminish their importance in his heart, |
| وَ اَدِلْ لَه مِنْهُمْ | wa adil lahu minhum | give him a turn to prevail over them, |
| وَلَا تُدِلْهُمْ مِنْهُ | wa laa todilhum minho | not them a turn to prevail over him! |
| فَاِنْ خَتَمْتَ لَه بِالسَّعَادَةِ وَ قَضَيْتَ لَه بِالشَّهَادَةِ | fa-in khatamta lahu bis-sa-a’adate wa qazayta lahu bish-shahaadate | But if Thou sealest him with felicity and decreest for him martyrdom, then let it be after |
| فَبَعْدَ اَنْ يَجْتَاحَ عَدُوَّكَ بِالْقَتْلِ | fa-ba’da an yajtaha a’duwwaka bil-qatle | he has exterminated Thy enemies by slaying, |
| وَ بَعْدَ اَنْ يَجْهَدَ بِهِمُ الْاَسْرُ | wa ba’da an yajhada behemul asro | captivity has afflicted them, |
| وَ بَعْدَ اَنْ تَاْمَنَ اَطْرَافُ الْمُسْلِمِيْنَ | wa ba’da an taamana atraaful muslemeena | the borders of the Muslims are secure, |
| وَ بَعْدَ اَنْ يُوَلِّىَ عَدُوَّكَ مُدْبِرِيْنَ | wa ba’da an yowalleya a’duwwaka mudbereena | and Thy enemy has turned his back in flight! |
| اَللّٰهُمَّ وَ اَيُّمَا مُسْلِمٍ | allaahumma wa ayyomaa muslemin | O Allah, and if a Muslim should |
| خَلَفَ غَازِيًا اَوْ مُرَابِطًا فِىْ دَارِهٖ | khalafa ghaazeyan aw moraabetan fee daarehi | take the place of a warrior or a soldier in his home, |
| اَوْ تَعَهَّدَ خَالِـفِيْهِ فِىْ غَيْبَتِهٖ | aw ta-a’h-hada khaalefeehe fee ghaybatehi | attend to those left behind in his absence, |
| اَوْ اَعَانَّه بِطَآئِفَةٍ مِّنْ مَالِهٖ | aw a-a’annahu be-taaa-efatim min maalehi | help him with a portion of his property, |
| اَوْ اَمَدَّه بِعِتَادٍ | aw amaddahu be-e’taadin | assist him with equipment, |
| اَوْ شَحَدَه عَلٰى جِهَادٍ | aw sha-hadahu a’laa jehaadin | hone him for the struggle, |
| اَوْ اَتْبَعَه فِىْ وَجْهِهٖ دَعْوَةً | aw atba-a’hu fee wajhehi da’watan | send along with him a supplication for his purpose, |
| اَوْ رَعٰى لَه مِنْ وَّرَآئِهٖ حُرْمَةً | aw ra-aa lahu minw wa-raaa-ehi hurmatan | or guard his honour in his absence, |
| فَاَجْرِ لَه مِثْلَ اَجْرِهٖ وَزْنًا بِوَزْنٍ وَ مِثْلًاۢ بِمِثْلٍ | fa-ajre lahu misla ajrehi waznan bewajnin wa mislam be-mislin | reward him with the like of his reward measure for measure, like for like, |
| وَ عَوِّضْهُ مِنْ فِعْلِهٖ عِوَضًا حَاضِرًا يَتَعَجَّلُ بِهٖ نَفْعَ مَا قَدَّمَ وَ سُرُوْرَ مَآ اَتٰى بِهٖ اِلٰٓى اَنْ يَنْتَهِىَ بِهِ الْوَقْتُ اِلٰى مَآ | wa a’wwizho min fe’lehi e’wazan haazeran yata-a’jjalo behi naf-a’ maa qaddama wa soroora maaa ataa behi elaa an yantaheya behil waqto elaa maaa | 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 |
| اَجْرَيْتَ لَه مِنْ فَضْلِكَ | ajrayta lahu min fazleka | the bounty Thou hast granted to him |
| وَ اَعْدَدْتَ لَه مِنْ كـَرَامَتِكَ | wa a-a’-dadta lahu min karaamateka | and the generosity Thou hast prepared for him! |
| اَللّٰهُمَّ وَ اَيُّمَا مُسْلِمٍ | allaahumma wa ayyomaa muslemin | O Allah, |
| اَهَمَّه اَمْرُ الْاِسْلَامِ | a-hammahu amrul islaame | and if the affair of Islam should worry a Muslim |
| وَ اَحْزَنَه تَحَزُّبُ اَهْلِ الشِّرْكِ عَلَيْهِمْ | wa ahzanahu tahazzobo ahlish shirke a’layhim | and the alliance of the idolaters’ against Islam should grieve him, so that he |
| فَنَوٰى غَزْوًا | fa-nawaa ghaz-wan | has the intention to go to war |
| اَوْ هَمَّ بِجِهَادٍ | aw hamma be-jehaadin | and is about to enter the struggle, |
| فَقَعَدَ بِهٖ ضَعْفٌ | fa-qa-a’da behi za’fun | but frailty keeps him seated, |
| اَوْ اَبْطَاَتْ بِهٖ فَاقَةٌ | aw ab-ta-at behi faaqatun | neediness keeps him waiting, |
| اَوْ اَخَّرَه عَنْهُ حَادِثٌ | aw akh-kharahu a’nho haadesun | a mishap delays him, |
| اَوْ عَرَضَ لَه دُوْنَ اِرَادَتِهٖ مَانِعٌ | aw a’raza lahu doona eraadatehi maane-u’n | or an obstruction prevents him from his wish, |
| فَاكـْتُبِ اسْمَه فِىْ الْعَابِدِيْنَ | fak-tobis mahu fil a’abedeena | write his name among the worshipers, |
| وَ اَوْجِبْ لَه ثَوَابَ الْمُجَاهِدِيْنَ | wa awjib lahu sawaabal mojaahedeena | make incumbent for him the reward of the strugglers, |
| وَاجْعَلْهُ فِىْ نِظَامِ الشُّهَدَآءِ وَالصَّالِحِيْنَ | waj-a’lho fee nezaamish shohaadaaa-e was-saaleheena | and place him among the ranks of the martyrs and the righteous! |
| اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ عَبْدِكَ وَ رَسُوْلِكَ وَ اٰلِ مُحَمَّدٍ صَلٰوةً | allaahumma salle a’laa mohammadin a’bdeka wa rasooleka wa aale mohammadin salaatan | O Allah, bless Muhammad, Thy slave and Thy messenger, and the Household of Muhammad, with a blessing |
| عَالِيَةً عَلَى الصَّلَوٰتِ | a’aleyatan a’las salawaate | high above all other blessings, |
| مُشْرِفَةً فَوْقَ التَّحِيَّاتِ | mushrefatan fawqat tahiyyaate | towering beyond all other salutations, |
| صَلٰوةً لَا يَنْتَهِىْ اَمَدُهَا | salaatan laa yantahee amadohaa | a blessing whose end is never reached |
| وَ لَا يَنْقَطِعُ عَدَدُهَا | wa laa yanqate-o’ a’dadohaa | and whose number is never cut off, |
| كَـاَتَمِّ مَا مَضٰى مِنْ صَلٰوتِكَ عَلٰٓى اَحَدٍ مِّنْ اَوْلِيَآئِكَ | ka-atamme maa mazaa min salaateka a’laa ahadim min awleyaaa-eka | like the most perfect of Thy blessings that has passed to any one of Thy friends! |
| اِنَّكَ الْمَنَّانُ الْحَمِيْدُ | innakal mannaanul hameedul | hou art All-kind, Praiseworthy, |
| الْمُبْدِئُ الْمُعِيْدُ | mubde-ul mo-e’edul | the Originator who takes back again, |
| الْفَعَّالُ لِّمَا تُرِيْدُ. | fa’-a’alul lemaa toreed. | Accomplisher of what Thou desirest. |

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| وَ كَانَ مِنْ دُعَآئِهٖ   مُتَفَزِّعًا إِلَى اللَّهِ عَزَّ وَ جَلَّ | wa kaana min dua’ehi (a.s.) motafazze-a’n elal laahe | 28. His Supplication in Fleeing to Allah |
| اَللّٰهُمَّ اِنِّىْ | allaahumma innee | O Allah, |
| اَخْلَصْتُ بِانْقِطَاعِىْ اِلَيْكَ | akhlasto bin-qetaa-e’e elayka | I showed sincerity by cutting myself off from everything but Thee. |
| وَ اَقْبَلْتُ بِكُلِّىْ عَلَيْكَ | wa aqbalto bekullee a’layka | I approached Thee with my whole self. |
| وَ صَرَفْتُ وَجْهِىْ عَمَّنْ يَحْتَاجُ اِلٰى رِفْدِكَ | wa sarafto wajhee a’mman yahtaajo elaa rifdeka | I averted my face from everyone who needs Thy support. |
| وَ قَلَبْتُ مَسْئَلَتِىْ عَمَّنْ لَمْ يَسْتَغْنِ عَنْ فَضْلِكَ | wa qalabto mas-alatee a’mman lam yastaghne a’n fazleka | I ceased to ask from any who cannot do without Thy bounty. |
| وَ رَاَيْتُ اَنَّ طَلَبَ الْمُحْتَاجِ اِلَى الْمُحْتَاجِ سَفَهٌ مِنْ رَّايِهٖ وَ ضَلَّةٌ مِّنْ عَقْلِهٖ | wa ra-ayto anna talaba mohtaaje elal mohtaaje safahun mir raayehi wa zallatum min a’qlehi | I saw that the needy who seeks from the needy is foolish in his opinion, and misguided in his intellect. |
| فَكـَمْ قَدْ رَاَيْتُ يَا اِلٰهِىْ مِنْ اُنَاسٍ | fakam qad ra-ayto yaa elaahee min onaasin | How many people have I seen, my Allah, |
| طَلَبُوْا الْعِزِّ بِغَيْرِكَ فَذَلُّوْا | talabul i’zze be-ghayreka fa-zalloo | who sought exaltation through other than Thee and were abased, |
| وَرَامُوْا الثَّرْوَةَ مِنْ سِوَاكَ فَافْتَقَرُوْا | wa raamus sarwata min sewaaka faf-taqaroo | who wanted wealth from someone else and became poor, |
| وَ حَاوَلُوْا الْاِرْتِفَاعَ فَاتَّضَعُوْا | wa haawalul irtefaa-a’ fattaza-o’o | who tried to rise high and fell down low! |
| فَصَحَّ بِمُعَآئِنَةِ اَمْثَالِهِمْ حَازِمٌ | fa-sah-ha be-mo-a’aa-enate amsaalehim haazemun | Observing the likes of them corrects a prudent man; |
| وَ فَّقَهُ اعْتِبَارُه | waffaqahoa’ tebaarohu | his taking heed gives him success; |
| وَ اَرْشَدَه اِلٰى طَرِيْقِ صَوَابِهِ اخْتِيَارُه | wa arshadahu elaa tareeqe sawaa-behikh teyaarohu | his choosing the best guides him to the path of right. |
| فَاَنْتَ يَامَوْلَاىَ | fa-anta yaa mawlaaya | So Thou, my Master, |
| دُوْنَ كُلِّ مَسْئُوْلٍ مَوْضِعُ مَسْئَلَتِىْ | doona kulle mas-oolin mawze-o’ mas-alatee | art the object of my asking to the exclusion of all those who are asked |
| وَ دُوْنَ كُلِّ مَطْلُوْبٍ اِلَيْهِ وَلِىُّ حَاجَتِىْ | wa doona kulle matloobin elayhe waliyyo haajatee | and the patron of my need to the exclusion of all those from whom requests are made. |
| اَنْتَ الْمَخْصُوْصُ قَبْلَ كُلِّ مَدْعُوٍّ بِدَعْوَتِىْ | antal makhsooso qabla kulle mad-u’wwin be-da’watee | Thou art singled out for my call before all who are called; |
| لَا يَشْرَكُكَ اَحَدٌ فِىْ رَجَآئِىْ | laa yashrakoka ahadun fee rajaaa-ee | none is associated with Thee in my hope, |
| وَلَا يَتَّفِقُ اَحَدٌ مَعَكَ فِىْ دُعَآئِىْ | wa laa yattafeqo ahadun ma-a’ka fee do-a’aa-ee | none comes along with Thee in my supplication, |
| وَ لَا يَنْظِمُه وَ اِيَّاكَ نِدَآئِىْ | wa laa yanzemohu wa iyyaaka nedaaa-ee | nor does any join with Thee within it, for to Thee is my appeal. |
| لَكَ يَا اِلٰهِىْ | laka yaa elaahee | To Thee, my Allah, belongs |
| وَحْدَانِيَّةُ الْعَدَدِ | wahdaaniyyatul a’dade | the Unity of number, |
| وَ مَلَكـَةُ الْقُدْرَةِ الصَّمَدِ | wa malakatul qudratis samade | the property of eternal power, |
| وَ فَضِيْلَةُ الْحَوْلِ وَ الْقُوَّةِ | wa fazeelatul hawle wal quwwate | the excellence of force and strength, |
| وَ دَرَجَةُ الْعُلُوِّ وَالرِّفْعَةِ | wa darajatul o’luwwe war-rif-a’te | the degree of sublimity and elevation. |
| وَ مَنْ سِوَاكَ | wa man sewaaka | Everyone other than Thee is |
| مَرْحُوْمٌ فِىْ عُمْرِهٖ | marhoomun fee u’mrehi | the object of compassion in his lifetime, |
| مَغْلُوْبٌ عَلٰٓى اَمْرِهٖ | maghloobun a’laa amrehi | overcome in his affair, |
| مَقْهُوْرٌ عَلٰى شَاْنِهٖ | maqhoorun a’laa shaanehi | overwhelmed in his situation, |
| مُخْتَلِفُ الْحَالَاتِ | mukhtaleful haalaate | diverse in states, |
| مُتَنَقِّلٌ فِى الصِّفَاتِ | motanaqqelun fis sefaate | constantly changing in attributes. |
| فَتَعَالَيْتَ عَنِ الْاَشْبَاهِ وَ الْاَضْدَادِ | fa-ta-a’alayta a’nil ashbaahe wal-azdaade | So Thou art high exalted above likenesses and opposites, |
| وَ تَكَبَّرْتَ عَنِ الْاَمْثَالِ وَ الْاَنْدَادِ | wa takabbarta a’nil amsaale wan andaade | proudly magnified beyond similitudes and rivals! |
| فَسُبْحَانَكَ لَآ اِلٰهَ اِلَّآ اَنْتَ. | fa-subhaanaka laaa elaaha illaaa anta | Glory be to Thee! There is no Allah but Thou. |

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| وَ كَانَ مِنْ دُعَآئِهٖ   إِذَا قُتِّرَ عَلَيْهِ الرِّزْقُ | wa kaana min dua’ehi (a.s.) ezaa quttera a’layhir rizqo | 29. His Supplication when his Provision was Stinted |
| اَللّٰهُمَّ اِنَّكَ ابْتَلَيْتَنَا | allaahumma innakab talaytanaa | O Allah, Thou hast tried us with |
| فِىْٓ اَرْزَاقِنَا بِسُوْٓ ءِ الظَّنِّ | fee arzaaqenaa be-sooo-iz zanne | distrust in our provisions |
| وَ فِىْٓ اٰجَالِنَا بِطُوْلِ الْاَمَلِ | wa fee aajaalenaa be-toolil amale | and the expectation of long lives, |
| حَتّٰى لَتَمَسْنَا اَرْزَاقَكَ مِنْ عِنْدِ الْمَرْزُوْقِيْنَ | hattaa latamasnaa arzaaqaka min i’ndil marzooqeena | until we begged for provisions from those who are provided |
| وَ طَمِعْنَا بِاٰمَالِنَا فِىْٓ اَعْمَارِ الْمُعَمِّرِيْنَ | wa ta-mea’naa be-aamaalenaa fee a-a’maaril mo-a’mmereena | and craved in our expectations the life-spans of the long-lived! |
| فَصَلِّ عَلٰى مُحَمَّدٍ وَّ اٰلِهٖ | fa-salle a’laa mohammadin wa aalehi | So bless Muhammad and his Household, |
| وَ هَبْ لَنَا يَقِيْنًا صَادِقًا تَكْفِيْنًا بِهٖ مِنْ مَؤُنَةِ الطَّلَبِ | wa hab lanaa yaqeenan saadeqan takfeenan behi min ma-oonatit talabe | give us a true certainty that will suffice us the burden of seeking, |
| وَ اَلْهِمْنَا ثِقَةً خَالِصَةً تُعْفِيْنَا بِهَا مِنْ شِدَّةِ النَّصَبِ | wa alhimnaa seqatan khaalesatan toa’feenaa behaa min shiddatin nasabe | and inspire us with a sincere trust that will release us from the hardship of exertion! |
| وَاجْعَلْ مَا صَرَّحْتَ بِهٖ مِنْ عِدَتِكَ فِىْ وَحْيِكَ وَ اَيْتَعْتَه مِنْ قَسَمِكَ فِىْ كـِتَا بِكَ | waj-a’l maa sarrahta behi min e’dateka fee wahyeka wa ayta’tahu min qasameka fee ketaabeka | Let Thy clear promise in Thy Revelation which Thou hast followed in Thy Book with Thy oath |
| قَاطِعًا لاِهْتِمَامِنَا بِالرِّزْقِ الَّذِىْ تَكـَفَّلْتَ بِهٖ | qaate-a’n leh-temaammenaa bir-rizqil lazee takaffalta behi | cut off our worry about the provision for which Thou hast made Thyself responsible |
| وَ حَسْمًا لِلْاِشْتِغَالِ بِمَاضَمِنْتَ الْكـِفَايَةَ لَه | wa hasman lil-ishte-ghaale bemaa zamintal kefaayata lahu | and sever our occupation with everything whose sufficiency Thou hast guaranteed! |
| فَقُلْتَ وَ قَوْلُكَ الْحَقُّ الْاَصْدَقُ | faqulta wa qawlokal haqqul asdaqo | For Thou hast said - and Thy word is the most truthful truth - |
| وَ اَقْسَمْتَ وَ قَسَمُكَ الْاَبَرُّ الْاَوْفٰى | wa aqsamta wa qasamokal abarrul awfaa | and Thou hast sworn - and Thy oath is the most kept and fulfilled - |
| وَ فِى السَّمَآءِ رِزْقُكُمْ وَ مَا تُوْعَدُوْنَ ثُمَّ قُلْتُ | wa fis samaaa-e rizqokum wa maa too-a’doona summa qulta | In the heaven are your provision and everything you are promised! And then Thou hast said, |
| فَوَ رَبِّ السَّمَآءِ وَ الْاَرْضِ اِنَّه لَحَقٌّ مِثْلُ مَا اَنَّكُمْ تَنْطِقُوْنَ. | fawarabbis samaaa-e wal-arze innahu la-haqqun mislo maa annakum tan-teqoona. | So by the Lord of heaven and earth, it is as surely true as that you have speech![[194]](#footnote-194) |

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| وَ كَانَ مِنْ دُعَآئِهٖ   فِي الْمَعُونَةِ عَلَى قَضَاءِ الدَّيْنِ | wa kaana min dua’ehi (a.s.) fil ma-o’onate a’laa qazaa-id dayne | 30. His Supplication for Help in Repaying Debts |
| اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَ اٰلِهٖ | allaahumma salle a’laa mohammadin wa aalehi | O Allah, bless Muhammad and his Household |
| وَ هَبْ لِىَ الْعَافِيَةِ مِنْ دَيْنٍ | wa hab leyal a’afeyate min deenin | and release me from a debt which |
| تُخْلِقُ بِهٖ وَجْهِىْ | tukhleqo behi wajhee | makes me lose face, |
| وَ يَحَارُ فِيْهِ ذِهْنِىْ | wa yahaaro feehe zehnee | confuses my mind, |
| وَ يَتَشَعَّبُ لَه فِكـْرِىْ | wa yatasha’-a’bo lahu fikree | disrupts my thinking, |
| وَ يَطُوْلُ بِمُمَارَسَتِهٖ شُغْلِىْ | wa yatoolo be-momaarasatehi shuglee | and prolongs my occupation with attending to it! |
| وَ اَعُوْذُبِكَ يَا رَبِّ مِنْ | wa a-o’ozo beka yaa rabbe min | I seek refuge in Thee, my Lord, |
| هَمِّ الدَّيْنِ وَ فِكـْرِهٖ | hammid deene wa fikrehi | from worry and thought about debt, |
| وَ شُغْلِ الدَّيْنِ وَ سَهَرِهٖ | wa shuglid dayne wa saharehi | from the distraction and sleeplessness of debt; |
| فَصَلِّ عَلٰى مُحَمَّدٍ وَ اٰلِهٖ | fa-salle a’laa mohammadin wa aalehi | so bless Muhammad and his Household |
| وَ اَعِذْنِىْ مِنْهُ | wa a-i’znee minho | and give me refuge from it! |
| وَ اَسْتَجِيْرُ بِكَ يَا رَبِّ | wa astajeero beka yaa rabbe | I seek sanctuary in Thee, my Lord, |
| مِنْ ذِلَّتِهٖ فِىْ الْحَيٰوةِ | min zillatehi fil-hayaate | From debt’s abasement in life |
| وَ مِنْ تَبِعَتِهٖ بَعْدَ الْوَفَاةِ | wa min tabe-a’tehi ba’dal wafaate | and its ill effects after death, |
| فَصَلِّ عَلٰى مُحَمَّدٍ وَّ اٰلِهٖ | fa-salle a’laa mohammadin wa aalehi | so bless Muhammad and his Household |
| وَ اَجِرْنِىْ مِنْهُ بِوُسْعٍ فَاضِلٍ اَوْ كَفَافٍ وَاصِلٍ | wa ajirnee minho be-wos-i’n faa-zelin aw kafaafin waaselin | and give me sanctuary from it through a bountiful plenty or a continually arriving sufficiency! |
| اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَ اٰلِهٖ | allaahumma salle a’laa mohammadin wa aalehi | O Allah, bless Muhammad and his Household |
| وَاحْجُبْنِىْ عَنِ السَّرْفِ وَ الْاِزْدِيَادِ | wah-jubnee a’nis sarfe wal-izdeyaade | prevent me from extravagance and excess, |
| وَ قَوِّمْنِىْ بِالْبَذْلِ وَ الْاِقْتِصَادِ | wa qawwimnee bil-bazle wal-iqtesaade | put me on the course of generous spending and moderation, |
| وَ عَلِّمْنِىْ حُسْنَ التَّقْدِيْرِ | wa a’llimnee husnat taqdeere | teach me excellent distribution, |
| وَاقْبِضْنِىْ بِلُطْفِكَ عَنِ التَّبْذِيْرِ | waq-biznee be-lutfeka a’nit tabzeere | hold me back through Thy gentleness from squandering, |
| وَ اَجْرِ مِنْ اَسْبَابِ الْحَلَالِ اَرْزَاقِىْ | wa ajre min asbaabil halaale arzaaqee | allow me to attain my provisions through lawful means, |
| وَ وَجِّهْ فِىْٓ اَبْوَابِ الْبِرِّ اِنْفَاقِىْ | wa wajjeh feee abwaabil birre infaaqee | direct my spending toward the gateways of devotion, |
| وَ ازْوِ عَنِّىْ مِنَ الْمَالِ مَا يُحْدِثُ لِىْ مَخْيَلَةً اَوْتَاَدِّيًا اِلٰى بَغْىٍ اَوْ مَا اَتَعَقَّبُ مِنْهُ طُغْيَانًا | waz-we a’nnee menal maale maa yohdeso lee makhyalatan awta-addeyan elaa bag-yin aw maa ata-a’qqabo minho tughyaanan | 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! |
| اَللّٰهُمَّ حَبِّبْ اِلَىَّ صُحْبَةَ الْفُقَرَآءِ وَ اَعِنِّىْ عَلٰى صُحْبَتِهِمْ بِحُسْنِ الصَّبْرِ | allaahumma habbib elayya sohbatal foqaraaa-e wa a-i’nnee a’laa sohbatehim be-husnis sabre | O Allah, make me love the companionship of the poor and help me be their companion with excellent patience! |
| وَمَا زَوَيْتَ عَنِّىْ مِنْ مَتَاعِ الدُّنْيَا الْفَانِيَةِ فَاذْخَرْهُ لِىْ فِىْ خَزَآئِنِكَ الْبَاقِيَةِ | wa maa zawayta a’nnee min mataa-i’d dunyal faaneyate faz-kharho lee fee khazaaa-enekal baaqeyate | Whenever Thou takest away from me the goods of this perishing world, store them for me in Thy abiding treasuries! |
| وَاجْعَلْ مَا خَوَّلْتَنِىْ مِنْ حُطَامِهَا وَ عَجَّلْتَ لِىْ مِنْ مَتَاعِمَا | waj-a’l maa khawwaltanee min hotaamehaa wa a’jjaltalee min mataa-e’maa | Make this world’s broken pieces which Thou hast conferred upon me and its goods which Thou hast quickly granted to me |
| بُلْغَةً اِلٰى جِوَارِكَ | bulghatan elaa jewaareka | a way to reach Thy neighbourhood, |
| وَ وُصْلَةً اِلٰى قُرْبِكَ | wa wuslatan elaa qurbeka | a link to Thy nearness, |
| وَ ذَرِيْعَةً اِلٰى جَنَّتِكَ | wa zaree-a’tan elaa jannateka | and a means to Thy Garden! |
| اِنَّكَ ذُو الْفَضْلِ الْعَظِيْمِ | innakazul fazlil a’zeeme | Verily Thou art Possessor of bounty abounding, |
| وَ اَنْتَ الْجَوَادُ الْكَرِيْمُ. | wa antal jawaadul kareemo. | and Thou art the Munificent, the Generous. |

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| وَ كَانَ مِنْ دُعَآئِهٖ   فِي ذِكْرِ التَّوْبَةِ وَ طَلَبِهَا | wa kaana min dua’ehi (a.s.) fee zikrit tawbate wa talabehaa | 31. His Supplication in Mentioning and Asking for Repentance |
| اَللّٰهُمَّ | allaahumma | O Allah, |
| يَا مَنْ لَا يَصِفُه نَعْتُ الْوَاصِفِيْنَ | ya man laa yasefohu na’tul waasefeena | O He whom the depiction of the describers fails to describe! |
| وَ يَا مَنْ لَا يُجَاوِزُه رَجَآءُ الرَّاجِيْنَ | wa yaa man la yojaawezohu rajaaa-ur raajeena | O He beyond whom passes not the hope of the hopers! |
| وَ يَا مَنْ لَا يَضِيْعُ لَدَيْهِ اَجْرُ الْمُحْسِنِيْنَ | wa yaa man laa yazee-o’ ladayhe ajrul mohseneena | O He with whom is not lost the wage of the good-doers! |
| وَ يَا مَنْ هُوَ مُنْتَهٰى خَوْفِ الْعَابِدِيْنَ | wa yaa man howa muntahaa khawfil a’abedeena | O He who is the ultimate object of the fear of the worshipers! |
| وَ يَا مَنْ هُوَ غَايَةُ خَشْيَةِ الْمُتَّقِيْنَ | wa yaa man howa ghaayato khasyatil muttaqeena | O He who is the utmost limit of the dread of the godfearing! |
| هٰذَا مَقَامُ مَنْ | haazaa maqaamo man | This is the station of him |
| تَدَاوَلَتْهُ اَيْدِى الذُّنُوْبِ | tadaawalahoaydiz zonoobe | whom sins have passed from hand to hand. |
| وَقَادَتْهُ اَزِمَّةُ الْخَطَايَا | wa qaadat-ho azimmatul khataayaa | Offenses’ reins have led him on, |
| وَ اسْتَحْوَذَ عَلَيْهِ الشَّيْطٰنُ | was-tahwazo a’lahish shaytaano | and Satan has gained mastery over him. |
| فَقَصَّرَ عَمَّا اَمَرْتَ بِهٖ تَفْرِيْطًا | faqassara a’mmaa amarta behi tafreetan | He fell short of what Thou hast commanded through neglect |
| وَ تَعَاطٰى مَا نَهَيْتَ عَنْهُ تَغْرِيْرًا | wa ta-a’a-taa maa nahayta a’nho tagh-reeran | and he pursued what Thou hast prohibited in delusion, |
| كَالْجَاهِلِ بِقُدْرَتِكَ عَلَيْهِ | kal-jaahele be-qudrateka a’layhe | like one ignorant of Thy power over him |
| اَوْ كـَالْمُنْكـَرِ فَضْلَ اِحْسَانِكَ اِلَيْهِ | aw kalmunkare fazla ehsaaneka elayhe | or one who denies the bounty of Thy beneficence toward him, until, when |
| حَتّٰى اِذَا انْفَتَحَ لَه بَصَرُ الْهُدٰى | hattaa ezan fataha lahu basarul hodaa | the eye of guidance was opened for him |
| وَ تَقَشَّعَتْ عَنْهُ سَحَآئِبُ الْعَمٰى | wa taqash-sha-a’t a’nho sahaaa-ebul a’maa | and the clouds of blindness were dispelled, |
| اَحْصٰى مَا ظَلَمَ بِهٖ نَفْسَه | ahsaa maa zalama behi nafsahu | he reckoned that through which he had wronged himself |
| وَ فَكَّرَ فِيْمَا خَالَفَ بِهٖ رَبَّه | wafakkara feemaa khaalafa behi rabbahu | and reflected upon that in which he had opposed his Lord. |
| فَرَاٰى كَبِيْرَ عِصْيَانِهٖ كَبِيْرًا وَ جَلِيْلَ مُخَالَفَتِهٖ جَلِيْلًا | fa-ra-aa kabeera a’syaanehi kabeeran wa jaleela mokhaalafatehi jaleelan | He saw his vast disobedience as vast and his great opposition as great. |
| فَاَقْبَلَ نَحْوَكَ مُؤَمِّلًا لَكَ مُسْتَحِيًّا مِنْكَ | fa-aqbala nahwaka mo-ammelan laka mustahiyyan minka | So turned to Thee, hoping in Thee and ashamed before Thee, |
| وَ وَجَّهَ رَغْبَتُه اِلَيْكَ ثِقَةً بِكَ | wa wajjaha ragh-batohu elayka seqatan beka | and he directed his beseeching toward Thee, having trust in Thee. |
| فَاَمَّكَ بِطَمَعِهٖ يَقِيْنًا | fa-ammaka be-ta-ma-e’hi yaqeenan | He repaired to Thee in his longing with certitude |
| وَ قَصَدَكَ بِخَوْفِهٖ اِخْلَاصًا | wa qasadaka be-khawfehi ikhlaasan | and he went straight to Thee in fear with sincerity. |
| قَدْ خَلَا طَمَعُه مِنْ كُلِّ مَطْمُوْعٍ فِيْهِ غَيْرِكَ | qad khalaa ta-ma-o’hu min kulle mat-moo-i’n feehe ghayreka | His longing was devoid of every object of longing but Thee, |
| وَ اَفْرَخَ رَوْعُه مِنْ كُلِّ مَحْذُوْرٍ مِنْهُ سِوَاكَ | wa afrakh raw-o’hu min kulle mahzoorin minho sewaaka | and his fright departed from every object of fear but Thee. |
| فَمَثَلَ بَيْنَ يَدَيْكَ مُتَضَرِّعًا | fa-masala bayna yadayka motazarre-a’n | So he stood before Thee pleading, |
| وَ غَمَّضَ بَصَرَه اِلَى الْاَرْضِ مُتَخَشِّعًا | wa gham-maza basarahu elal arze motakhas-she-a’n | his eyes turned toward the ground in humbleness, |
| وَ طَاْطَاَ رَأْسَه لِعِزَّتِكَ مُتَذَلِّلَا | wa taa-ta-a raasahu le-i’zzateka motazallelan | his head bowed before Thy might in lowliness; |
| وَ اَبَثَّكَ مِنْ سِرِّهٖ مَآ اَنْتَ اَعْلَمُ بِهٖ مِنْهُ خُضُوْعًا | wa abassaka min sirrehi maaa anta a-a’lamo behi minho khozoo-a’n | he revealed to Thee in meekness those secrets of his which Thou knowest better than he; |
| وَ عَدَّدَ مِنْ ذُنُوْبِهٖ مَآ اَنْتَ اَحْصٰى لَهَا خُشُوْعًا | wa a’dda-damin zonoobehi maaa anta ahsaa lahaa khoshoo-a’n | he numbered for Thee in humility those sins of his which Thou countest better than he; |
| وَاسْتَغَاثَ بِكَ مِنْ | was-ta-ghaa-sa beka min | he sought help from Thee before |
| عَظِيْمِ مَا وَقَعَ بِهٖ فِىْ عِلْمِكَ | a’zeeme maa waqa-a’ behi fee i’lmeka | the dreadful into which he has fallen in Thy knowledge |
| وَ قَبِيْحِ مَا فَضَحَه فِىْ حُكْمِكَ مِنْ ذُنُوْبٍ | wa qabeehe maa faza-hahu fee hukmeka min zonoobin | and the ugly which has disgraced him in Thy judgement: the sins |
| اَدْبَرَتْ لَذَّاتُهَا فَذَهَبَتْ | ad-barat lazzatohaa fa-zahabat | whose pleasures have turned their backs and gone |
| وَ اَقَامَتْ تَبِعَاتُهَا فَلَزِمَتْ | wa aqaamat tabe-a’atohaa fa-lazemat | and whose evil consequences have stayed and stuck fast. |
| لَا يُنْكِرُ يَآ اِلٰهِىْ عَدْلَكَ اِنْ عَاقَبْتَه | laa yunkero yaaa elaahee a’dlaka in a’aqabtahu | He will not deny Thy justice, my Allah, if Thou punishest him, |
| وَ لَا يَسْتَعْظِمُ عَفْوَكَ اِنْ عَفَوْتَ عَنْهُ وَ رَحِمْتَه | wa laa yasta’zemo a’fwaka in a’fawta a’nho wa rahimtahu | nor will he consider Thy pardon great if Thou pardonest him and hast mercy upon him, |
| لِاَنَّكَ الرَّبُّ الْكَرِيْمُ الَّذِىْ لَا يَتَعَاظَمُه غُفْرَانُ الذَّنْبِ الْعَظِيْمِ | le-annakar rabbul kareemul lazee laa yata-a’a-zamohu ghufraanuz zanbil a’zeeme | for Thou art the Generous Lord for whom the forgiveness of great sins is nothing great! |
| اَللّٰهُمَّ فَهَا اَنَاذَا | allaahumma fahaa anaa zaa | O Allah, so here I am: |
| قَدْ جِئْتُكَ مُطِيْعًا لِاَمْرِكَ فِيْمَآ اَمَرْتَ بِهٖ مِنَ الدُّعَآءِ | qad jea’toka mo-tee-a’n le-amreka feemaaa amarta behi menad do-a’aa-e | I have come to Thee obeying Thy command (for Thou hast commanded supplication) |
| مُتَنَجِّزًا وَعْدَكَ فِيْمَا وَعَدْتَ بِهٖ مِنَ الْاِجَابَةِ اِذْ تَقُوْلُ | motanajjezan wa’daka feemaa wa-a’dta behi menal ejaabate iz taqoolod | and asking the fulfilment of Thy promise, (for Thou hast promised to respond) Thou hast said, |
| ادْعُوْنِىْ اَسْتَجِبْ لَكُمْ | o’onee astajib lakum | Supplicate Me and I will respond to you.[[195]](#footnote-195) |
| اَللّٰهُمَّ فَصَلِّ عَلٰى مُحَمَّدٍ وَ اٰلِهٖ | allaahumma fa-salle a’laa mohammadin wa aalehi | O Allah, so bless Muhammad and his Household, |
| وَ الْقَنِىْ بِمَغْفِرَتِكَ كَمَا لَقِيْتُكَ بِاِقْرَارِىْ | wal-qanee be-maghferateka kamaa laqeetoka be-iqraaree | meet me with Thy forgiveness just as I have met Thee with my confession, |
| وَارْفَعْنِىْ عَنْ مَصَارِعِ الذُّنُوْبِ كَمَا وَضَعْتُ لَكَ نَفْسِىْ | war-fa’nee a’n masaa-re-i’z zonoobe kamaa wa-za’to laka nafsee | lift me up from the fatal infirmities of sins just as I have let myself down before Thee, |
| وَاسْتُرْنِىْ بِسِتْرِكَ كَمَا تَاَنَّيْتَنِىْ عَنِ الْاِنْتِقَامِ مِنِّىْ | was-turnee be-sitreka kamaa ta-annaytanee a’nil inteqaame minnee | and cover me with Thy covering just as Thou hast shown no haste to take vengeance on me! |
| اَللّٰهُمَّ | allaahumma | O Allah, |
| وَ ثَبِّتْ فِىْ طَاعَتِكَ نِيَّتِىْ | wa sabbit fee taa-a’teka niyyatee | make firm my intention to obey Thee, |
| وَاَحْكِمْ فِىْ عِبَادَتِكَ بَصِيْرَتِىْ | wa ahkim fee e’baadateka baseeratee | strengthen my insight in worshipping Thee, |
| وَ وَفِّقْنِىْ مِنَ الْاَعْمَالِ لِمَا تَغْسِلُ بِهٖ دَنَسَ الْخَطَايَا عَنِّىْ | wa waffiqnee menal a-a’maale lemaa taghselo behi danasal khataayaa a’nnee | give me the success of works which will wash away the defilement of offenses, |
| وَ تَوَفَّنِىْ عَلٰى مِلَّتِكَ وَ مِلَّةِ نَبِيِّكَ مُحَمَّدٍ  اِذَا تَوَفَّيْتَنِىْ | wa tawaffanee a’laa millateka wa millate nabiyyeka mohammadin a’layhis salaamo izaa tawaffaytanee | and take me when Thou takest me in the creed of Thy prophet Muhammad (a.s.). |
| اَللّٰهُمَّ | allaahumma | O Allah, |
| اِنِّىْٓ اَتُوْبُ اِلَيْكَ فِىْ مَقَامِىْ هٰذَا | inneee atoobo elayka fee maqaamee haazaa | I repent to Thee in this my station from |
| مِنْ كَبَآئِرِ ذُنُوْبِىْ وَ صَغَآئِرِهَا | min kabaaa-ere zonoobee wa saghaaa-erehaa | my sins, great and small, |
| وَ بِوَاطِنِ سَيِّئٰاتِىْ وَ ظَوَاهِرِهَا | wa be-waatene sayye-aatee wa zawaaherehaa | my evil deeds, inward and outward, |
| وَ سَوَالِفِ زَلاَّتِىْ وَ حَوَادِثِهَا | wa sawaalefe zallaatee wa hawaadesehaa | my lapses, past and recent, |
| تَوْبَةَ مَنْ لَا يُحَدِّثُ نَفْسَه بِمَعْصِيَةٍ | tawbata man laa yohaddeso nafsahu be-ma’seyatin | with the repentance of one who does not tell himself that he might disobey |
| وَلَا يُضْمِرُ اَنْ يَعُوْدُ فِىْ خَطِيْٓئَةٍ | wa laa yuzmero an ya-o’odo fee kha-teee-atin | or secretly think that he might return to an offense. |
| وَ قَدْ قُلْتَ يَا اِلٰهِىْ فِىْ مُحْكَمِ كِتَابِكَ اِنَّكَ | wa qad qulta yaa elaahee fee mohkame ketaabeka innaka | Thou hast said, my Allah, in the firm text of Thy Book, that Thou |
| تَقْبَلُ التَّوْبَةَ عَنْ عِبَادِكَ | taqbalut tawbata a’n e’baadeka | acceptest repentance from Thy servants,[[196]](#footnote-196) |
| وَ تَعْفُوْ عَنِ السَّيِّئٰاتِ | wa ta’foo a’nis sayye-aate | pardonest evil deeds,[[197]](#footnote-197) |
| وَ تُحِبُّ التَّوَّابِيْنَ | wa tohibbut tawwaabeena | and lovest the repenters,[[198]](#footnote-198) |
| فَاقْبَلْ تَوْبَتِىْ كَمَا وَعَدْتَ | faq-bal tawbatee kamaa wa-a’dta | so accept my repentance as Thou hast promised, |
| وَاعْفُ عَنْ سَيِّئٰاتِىْ كَمَا ضَمِنْتَ | wa’fo a’n sayyeaatee kamaa zaminta | pardon my evil deeds as thou hast guaranteed, |
| وَ اَوْجِبْ لِىْ مَحَبَّتَكَ كَمَا شَرَطْتَ | wa awjib lee mahabbataka kamaa sharat-ta | and make obligatory toward me Thy love as Thou hast stipulated! |
| وَ لَكَ يَا رَبِّ | wa laka yaa rabbe | To Thee, my Lord, belongs |
| شَرْطِىْ اَلاَّ اَعُوْدَ فِىْ مَكْرُوْهِكَ | shartee allaa a-o’oda fee makrooheka | my stipulation that I will not return to what is disliked by Thee, |
| وَ ضَمَانِىْ اَلاَّ اَرْجِعَ فِىْ مَذْمُوْمِكَ | wa zamaanee allaaarje-a’ fee mazmoomeka | my guarantee that I will not go back to what Thou blamest, |
| وَ عَهْدِىْ اَنْ اَهْجُرَ جَمِيْعَ مَعَاصِيْكَ | wa a’hdee an ahjora jamee-a’ ma-a’aseeka | and my covenant that I will stay away from acts of disobedience to Thee. |
| اَللّٰهُمَّ اِنَّكَ اَعْلَمُ بِمَا عَمِلْتُ | allaahumma innaka a-a’lamo bemaa a’milto | O Allah, Thou knowest better what I have done, |
| فَاغْفِرْلِىْ مَا عَلِمْتَ | fagh-fir lee maa a’limta | so forgive me what Thou knowest |
| وَاصْرِفْنِىْ بِقُدْرَتِكَ اِلٰى مَا اَحْبَبْتَ | was-rifnee be-qudrateka elaa maa ahbabta | and turn me through Thy power to what Thou lovest! |
| اَللّٰهُمَّ وَ عَلَىَّ | allaahumma wa a’layya | O Allah, counted against me are |
| تَبِعَاتٌ قَدْ حَفِظْتُهُنَّ | tabe-a’atun qad hafiztohunna | claims that stay in my memory |
| وَ تَبِعَاتٌ قَدْ نَسِيْتُهُنَّ | wa tabe-a’atun qad naseetohunna | and claims that I have forgotten, |
| وَ كـُلُّهُنَّ بِعَيْنِكَ الَّتِىْ لَا تَنَامُ | wa kullohunna be-a’ynekal latee laa tanaamo | while all of them remain in Thy eye that does not sleep |
| وَ عِلْمِكَ الَّذِىْ لَا يَنْسٰى | wa i’lmekal lazee laa yansaa | and Thy knowledge that does not forget! |
| فَعَوِّضْ مِنْهَآ اَهْلَهَا | fa-a’wwiz minhaaa ahlahaa | So compensate their owners, |
| وَاحْطُطْ عَنِّىْ وِزْرَهَا | wah-tut a’nnee wizrahaa | lighten their load upon me, |
| وَ خَفِّفْ عَنِّىْ ثِقْلَهَا | wa khaffif a’nnee siqlahaa | lift up their weight from me, |
| وَاعْصِمْنِىْ مِنْ اَنْ اُقَارِفَ مِثْلَهَا | wa’simnee min an oqaarefa mislahaa | and preserve me from approaching their like! |
| اَللّٰهُمَّ وَ اِنَّه | allaahumma wa innahu | O Allah, but |
| لَا وَفَاءَ لِىْ بِالتَّوْبَةِ اِلاَّ بِعِصْمَتِكَ | laa wafaa-a lee bit-tawbate illaabe-i’smateka | I can not be faithful to my repentance without Thy preservation, |
| وَ لَا اسْتِمْسَاكَ بِىْ عَنِ الْخَطَايَا اِلاَّ عَنْ قُوَّتِكَ | wa las tim-saaka bee a’nil khataayaa illaa a’n quwwateka | nor can I refrain from offenses without Thy strength. |
| فَقَوِّنِىْ بِقُوَّةٍ كَافِيَةٍ | faqawwenee be-quwwatin kaafeyatin | So strengthen me with a sufficient strength |
| وَ تَوَلَّنِىْ بِعِصْمَةٍ مَانِعَةٍ | wa tawallanee be-i’smatin maane-a’tin | and attend to me with a defending preservation! |
| اَللّٰهُمَّ اَيُّمَا عَبْدٍ تَابَ اِلَيْكَ | allaahumma ayyomaa a’bdin taaba elayka | O Allah, if any servant repents to Thee, |
| وَ هُوَ فِىْ عِلْمِ الْغَيْبِ عِنْدَكَ | wa howa fee i’lmil ghaybe i’ndaka | while in Thy knowledge of the Unseen |
| فَاسِخٌ لِتَوْبَتِهٖ | faasekhun le-tawbatehi | will break his repentance |
| وَ عَائِدٌ فِىْ ذَنْبِهٖ وَ خَطِيْٓئَتِهٖ | wa a’a-edun fee zambehi wa khateee-atehi | and return to his sin and offense, |
| فَاِنِّىْ اَعُوْذُ بِكَ اَنْ اَكُوْنَ كَذٰلِكَ | fa-innee a-o’ozo beka an akoona kazaaleka | I seek refuge in Thee lest I be like that! |
| فَاجْعَلْ تَوْبَتِىْ هٰذِهٖ | faj-a’l tawbatee haazehi | So make this my repentance |
| تَوْبَةً لَا اَحْتَاجُ بَعْدَهَا اِلٰى | tawbatan laa ahtaajo ba’dahaa elaa | a repentance after which I will need no repentance |
| تَوْبَةً مُوْجِبَةً لِمَحْوِ مَا سَلَفَ وَ السَّلَامَةِ فِيْمَا بَقِىَ | tawbatan moojebatan le-mahwe maa salafa was-salaamate feemaa baqeya | and a repentance which will obligate the erasing of what has gone by and safety in what remains! |
| اَللّٰهُمَّ | allaahumma | O Allah, |
| اِنِّىْ اَعْتَذِرُ اِلَيْكَ مِنْ جَهْلِىْ | innee a-a’tazero elayka min jahlee | I ask pardon from Thee for my ignorance, |
| وَ اَسْتَوْهِبُكَ سُوْءَ فِعْلِىْ | wa astaw-heboka soo-a fe’lee | and I ask Thee to disregard my evil acts! |
| فَاضْمُمْنِىْ اِلٰى كَنَفِ رَحْمَتِكَ تَطَوُّلًا | faz-mumnee elaa kanafe rahmateka tatawwolan | So join me to the shelter of Thy mercy through graciousness |
| وَاسْتُرْنِىْ بِسِتْرِ عَافِيَتِكَ تَفَضُّلًا | was-turnee be-sitre a’-afeyateka tafazzolan | and cover me with the covering of Thy well-being through bounteousness! |
| اَللّٰهُمَّ | allaahumma | O Allah, |
| وَ اِنِّىْ تَتُوْبُ اِلَيْكَ مِنْ كُلِّ مَا خَالَفَ اِرَادَتَكَ اَوْزَالَ عَنْ مَحَبَّتِكَ | wa innee tatoobo elayka min kulle maa khaalafa iraadateka awzaala a’n mahabbateka | I repent to Thee from everything opposed to Thy will or far from Thy love |
| مِنْ خَطَرَاتِ قَلْبِىْ | min khataraate qalbee | - the thoughts of my heart, |
| وَ لَحَظَاتِ عَيْنِىْ | wa la-hazaate a’ynee | the glances of my eye, |
| وَ حِكـَايَاتِ لِسَانِىْ | wa hekaayaate lesaanee | the tales of my tongue - |
| تَوْبَةً تَسْلَمُ بِهَا كُلُّ جَارِحَةٍ عَلٰى حِيَالِهَا مِنْ تَبِعَاتِكَ وَ تَا مَنُ مِمَّا يَخَافُ الْمُعْتَدُوْنَ مِنْ اَلِيْمِ سَطَوَاتِكَ | tawbatan taslamo behaa kullo jaarehatin a’laa heyaalehaa min ta-be-a’ateka wa taa mano mimma yakhaaful moa’tadoona min aleeme satawaateka | 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! |
| اَللّٰهُمَّ فَارْحَمْ | allaahumma far-ham | O Allah, so have mercy on |
| وَحْدَتِىْ بَيْنَ يَدَيْكَ | wahdatee bayna yadayka | my being alone before Thee, |
| وَ وَجِيْبَ قَلْبِىْ مِنْ خَشْيَتِكَ | wa wajeeba qalbee min khasyateka | the pounding of my heart in dread of Thee, |
| وَاضْطِرَابَ اَرْكَانِىْ مِنْ هَيْبَتِكَ | waz-teraaba arkaanee min haybateka | the trembling of my limbs in awe of Thee! |
| فَقَدْ اَقَامَتْنِىْ يَا رَبِّ ذُنُوْبِىْ مَقَامَ الْخِزْىِ بِفِنَآئِكَ | faqad aqaamatnee yaa rabbe zonoobee maqaamal khizye be-fenaaa-eka | My sins, my Allah, have stood me in the station of degradation in Thy courtyard. |
| فَاِنْ سَكَتُّ لَمْ يَنْطِقُ عَنِّىْ اَحَدٌ | fa-in sakatto lam yanteqo a’nnee ahadun | If I remain silent, none will speak for me; |
| وَ اِنْ شَفَعْتُ فَلَسْتُ بِاَهْلِ الشَّفَاعَةِ | wa in shafa’to falasto be-ahlish shafaa-a’te | if I seek an intercessor, I am not worthy for intercession. |
| اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَ اٰلِهٖ | allaahumma salle a’laa mohammadin wa aalehi | O Allah, bless Muhammad and his Household, |
| وَ شَفِّعْ فِىْ خَطَايَاىَ كَرَمَكَ | wa shaffea’ fee khataayaaya karamaka | make Thy generosity intercede for my offenses, |
| وَ عُدْ عَلٰى سَيِّئٰاتِىْ بِعَفْوِكَ | wa u’d a’laa sayye-aatee be-a’fweka | follow up my evil deeds with Thy pardon, |
| وَ لَا تَجْزِنـِىْ جَزَآئِىْ مِنْ عُقُوْبَتِكَ | wa laa tajzenee jazaaa-ee min o’qoobateka | repay me not with the punishment that is my proper repayment, |
| وَابْسُطْ عَلَىَّ طَوْلَكَ | wab-sut a’layya tawlaka | spread over me Thy graciousness, |
| وَ جَلِّلْنِىْ بِسِتْرِكَ | wa jallilnee be-sitreka | wrap me in Thy covering, |
| وَافْعَلْ بِىْ فِعْلَ | waf-a’l bee fea’la | and do with me what is done |
| عَزِيْزٍ تَضَرَّعَ اِلَيْهِ عَبْدٌ ذَلِيْلٌ فَرَحِمَه | a’zeezin tazarra-a’ elayhe a’bdun zaleelun farahemahu | by a mighty man, when a lowly slave pleads to him and he shows him mercy, |
| اَوْ غَنِىٍّ تَعَرَّضَ لَه عَبْدٌ فَقِيْرٌ فَنَعَشَه | aw-ghaniyyin ta-a’rraza lahu a’bdun faqeerun fa-na-a’shahu | or a rich man, when a poor slave submits himself and he raises him to wealth! |
| اَللّٰهُمَّ | allaahumma | O Allah, |
| لَا خَفِيْرَ لِىْ مِنْكَ فَلْيَخْفُرْنِىْ عِزُّكَ | laa khafeera lee minka fal-yakhfurnee i’zzoka | I have no protector against Thee, so let Thy might be my protector! |
| وَ لَا شَفِيْعَ لِىْ اِلَيْكَ فَلْيَشْفَعْ لِىْ فَضْلُكَ | wa laa shafee-a’ lee elayka fal-yashfa’ lee fazloka | I have no intercessor with Thee, so let Thy bounty be my intercessor! |
| وَ قَدْ اَوْجَلَتْنِىْ خَطَايَاىَ فَلْيُؤْمِنِّىْ عَفْوُكَ | wa qad awjalatnee khataayaaya fal-yoa-minnee a’fwoka | My offenses have set me quaking, so let Thy pardon give me security! |
| فَمَا كُلُّ مَا نَطَقْتُ بِهٖ عَنْ | famaa kullo maa nataqto behi a’n | Not all that I have said rises up from |
| جَهْلٍ مِنِّىْ بِسُوْٓ ءِ اَثَرِىْ | jahlin minnee be-sooo-e asaree | my ignorance of my evil footsteps |
| وَ لَا نِسْيَانٍ لِمَا سَبَقَ مِنْ ذَمِيْمِ فِعْلِىْ | wa laa nisyaanin lemaa sabaqa min zmeene fea’lee | or forgetfulness of my blameworthy acts in the past, |
| وَ لٰكِنْ لِتَسْمَعَ سَمَآؤُكَ وَ مَنْ فِيْهَا وَ اَرْضُكَ وَ مَنْ عَلَيْهَا مَآ | wa laakin le-tasma-a’ samaaa-oka wa man feehaa wa arzoka wa man a’layhaa maaa | but in order that Thy heaven and those within it and Thy earth and those upon it may hear |
| اَظْهَرْتُ لَكَ مِنَ النَّدَمِ | azharto laka menan nadame | the remorse which I have professed to Thee |
| وَ لَجَأْتُ اِلَيْكَ فِيْهِ مِنَ التَّوْبَةِ | wa la-jaa-to elayka feehe menat tawbate | and the repentance through which I have sought asylum with Thee. |
| فَلَعَلَّ بَعْضَهُمْ بِرَحْمَتِكَ | fa-la-a’lla ba’zahum be-rahmateka | Then perhaps one of them, through Thy mercy, may |
| يَرْحَمُنِىْ لِسُوْٓ ءِ مَوْقِفِىْ | yarhamonee le-sooo-e mawqefee | show mercy upon my evil situation |
| اَوْ تُدْرِكْهُ الرِّقَّةُ عَلَىَّ لِسُوْ ءِ حَالِىْ | aw tudrikhur riqqato a’layya le-sooo-e haalee | or be seized by tenderness for my evil state. |
| فَيَنَالَنِىْ مِنْهُ | fa-yanaalanee minho | There may come from him for my sake |
| بِدَعْوَةٍ هِىَ اَسْمَعُ لَدَيْكَ مِنْ دُعَآئِىْ | be-da’watin heya as-ma-o’ ladayka min do-a’aa-ee | a supplication to which Thou givest ear more than to my supplication |
| اَوْ شَفَاعَةٍ اَوْكَدُ عِنْدَكَ مِنْ شَفَاعَتِىْ تَكُوْنُ بِهَا | aw shafaa-a’tin awkado i’ndaka min shafaa-a’tee takoono behaa | or an intercession surer with Thee than my intercession through which I may |
| نَجَاتِىْ مِنْ غَضَبِكَ | najaatee min ghazabeka | be delivered from Thy wrath |
| وَ فَوْزَتِىْ بِرِضَاكَ | wa fawzatee be-rezaaka | and attain to Thy good pleasure! |
| اَللّٰهُمَّ | allaahumma | O Allah, |
| اِنْ يَّكـُنِ النَّدَمُ تَوْبَةً اِلَيْكَ فَاَنَا اَنْدَمُ النَّادِمِيْنَ | iny yakonin nadamo tawbatan elayka fa-anaa andamun naademeena | if remorse is a repentance toward Thee,[[199]](#footnote-199) then I am the most remorseful of the remorseful! |
| وَ اِنْ يَّكُنِ التَّرْكُ لِمَعْصِيَتِكَ اِنَابَةً فَاَنَا اَوَّلُ الْمُنِيْبِيْنَ | wa iny yakonit tarko le-ma’seyateka enaabatan fa-anaa awwalul moneebeena | If refraining from disobedience is a turning back to Thee, then I am the first of those who turn back! |
| وَ اِنْ يَّكُنِ الْاِسْتِغْفَارُ حِطَّةً لِلذُّنُوْبِ فَاِنِّىْ لَكَ مِنَ الْمُسْتَغْفِرِيْنَ | wa iyn yakonil isteghfaaro hattatan liz-zonoobe fa-innee laka menal mustaghfereena | If praying for forgiveness alleviates sins, surely I am one of those who pray for Thy forgiveness! |
| اَللّٰهُمَّ فَكـَمَا | allaahumma fakamaa | O Allah, |
| اَمَرْتَ بِالتَّوْبَةِ وَ ضَمِنْتَ الْقَبُوْلَ | amarta bit-tawbate wa zamintal qaboola | as Thou hast commanded repentance and guaranteed acceptance, |
| وَ حَثَثْتَ عَلَى الدُّعَآءِ وَ وَعَدْتَ الْاِجَابَةَ | wa hasasta a’ad do-a’aa-e wa wa-a’dtal ejaabata | as Thou hast urged supplication, and promised to respond, |
| فَصَلِّ عَلٰى مُحَمَّدٍ وَّ اٰلِهٖ | fa-salle a’laa mohammadiwn wa aalehi | so also bless Muhammad and his Household, |
| وَاقْبَلْ تَوْبَتِىْ | waqbal tawbatee | accept my repentance, |
| وَ لَا تَرْجِعْنِىْ مَرْجِعَ الْخَيْبَةِ مِنْ رَحْمَتِكَ | wa laa tarjea’nee mar-je-a’l khaybate min rahmateka | and return me not to the returning place of disappointment in Thy mercy! |
| اِنَّكَ اَنْتَ التَّوَّابُ عَلَى الْمُذْنِبِيْنَ | innaka antat tawwaabo a’lal muznebeena | Surely Thou art Ever-turning toward the sinners, |
| وَ الرَّحِمْمُ لِلْخَاطِئِيْنَ الْمُنِيْبِيْنَ | war-raheemo lil-khaa-te-eena moneebeena | All-compassionate[[200]](#footnote-200) toward the offenders who turn back! |
| اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَ اٰلِهٖ كَمَا هَدَيْتَنَا بِهٖ | allaahumma salle a’laa mohammadin wa aalehi kamaa hadaytanaa behi | O Allah, bless Muhammad and his Household just as Thou hast guided us by him! |
| وَ صَلِّ عَلٰى مُحَمَّدٍ وَّ اٰلِهٖ كَمَا اسْتَنْقَذْتَنَا بِهٖ | wa salle a’laa mohammadiwn wa aalehi kamas tanqaz-tanaa behi | Bless Muhammad and his Household just as Thou hast rescued us through him![[201]](#footnote-201) |
| وَ صَلِّ عَلٰى مُحَمَّدٍ وَ اٰلِهٖ صَلٰوةً تَشْفَعُ لَنَا يَوْمَ الْقِيٰمَةِ وَ يَوْمَ الْفَاقَةِ اِلَيْكَ | wa salle a’laa mohammadin wa aalehi salaatan tash-fa-o’ lanaa yawmal qeyaamate wa yawmal faaqate elayka | Bless Muhammad and his Household, with a blessing that will intercede for us on the Day of Resurrection, the day of neediness toward Thee! |
| اِنَّكَ عَلٰى كُلِّ شَىْءٍ قَدِيْرٌ | innaka a’laa kulle shay-in qadeer | Thou art powerful over everything,[[202]](#footnote-202) |
| وَ هُوَ عَلَيْكَ يَسِيْرٌ. | wa howa a’layka yaseer. | and that is easy for Thee! |

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| وَ كَانَ مِنْ دُعَآئِهٖ  بَعْدَ الْفَرَاغِ مِنْ صَلَاةِ اللَّيْلِ لِنَفْسِهِ  فِي الِاعْتِرَافِ بِالذَّنْبِ | wa kaana min dua’ehi (a.s.) ba’dal faraaghe min salaatil layle le-nafsehi fil e-a’teraafe biz-zambe | 32. His Supplication for himself in Confessing Sins after Finishing the Night Prayer |
| اَللّٰهُمَّ يَا ذَا | allaahumma yaa zal | O Allah, O Possessor of |
| الْمُلْكِ الْمُتَاَبِّدِ بِالْخُلُوْدِ | mulkil mota-abbede bil-kholoode | kingdom perpetual in everlastingness, |
| وَ السُّلْطَانِ الْمُمْتَنِعِ بِغَيْرِ جُنُوْدٍ وَ لَا اَعْوَنٍ | was-sultaanil mum-tane-e’ be-ghayre jonoodin wa laa a-a’wanin | authority invincible without armies or helpers, |
| وَ الْعِزِّ الْبَاقِىْ عَلٰى مَرِّ الدُّهُوْمِ وَ خَوَالِىَ الْاَعْوَامِ وَ مَوَاضِىَ الْاَزْمَانِ وَ الْاَيَّامِ | wal-i’zzil baaqee a’laa marrid dohoome wa khawaaleyal a-a’waame wa mawaa-zeyal azmaane wal-ayyaame | might abiding through aeons past, years gone by, times and days elapsed! |
| عَزَّ سُلْطَانُكَ عِزًّا لَا حَدَّ لَه بِاَوَّلِيَّةٍ وَ لَا مُنْتَهٰى لَه بِاٰخِرِيَّةٍ | a’zza sultaanoka i’zzan laa hadda lahu be-awwaliyyatin wa laa muntahaa lahu be-aaakheriyyatin | Thy authority is mighty with a might that knows no bound by being first nor utmost end by being last! |
| وَاسْتَعْلٰى مُلْكُكَ عُلُوًّا سَقَطَتِ الْاَشْيَاءُ دُوْنَ بُلُوْغِ اَمَدِهٖ | was-ta’laa mulkoka o’luwwan saqatatil ashyaa-o doona bolooghe amadehi | Thy kingdom towers high with a towering before which all things fall down without reaching its term; |
| وَ لَا يَبْلُغُ اَدْنٰى مَا اسْتَاْثَرْتَ بِهٖ مِنْ ذٰلِكَ اَقْصٰى نَعْتِ النَّاعِتِيْنَ | wa laa yablogho adnaa mas-taa-sarta behi min zaaleka aqsaa na’tin naa-e’-teena | the least of it which Thou hast kept to Thyself is not reached by the furthest description of the describers! |
| ضَلَّتْ فِيْكَ الصِّفَاتُ | zallat feekas sefaato | Attributes go astray in Thee, |
| وَ تَفَسَّخَتْ دُوْنَكَ النُّعُوْتُ | wa tafassa-khat doonakan no-o’oto | descriptions fall apart below Thee, |
| وَ حَارَتْ فِىْ كِبْرِيَآئِكَ لَطَآئِفُ الْاَوْهَامِ | wa haarat fee kibre-yaaa-eka lataaa-eful awhaame | the subtlest of imaginations are bewildered by Thy magnificence! |
| كَذٰلِكَ اَنْتَ اللهُ الْاَوَّلُ فِىْٓ اَوَّلِيَّتِكَ | ka-zaaleka antal laahul awwalo fee awwaliyyateka | So art Thou: Allah, the First in Thy firstness, |
| وَ عَلٰى ذٰلِكَ اَنْتَ دَآئِمٌ لَا تَزُوْلُ | wa a’laa zaaleka anta daaa-emun laa tazoolo | and so art Thou everlastingly. Thou dost not pass away. |
| وَ اَنَا الْعَبْدُ | wa anal a’bduz | But I am the slave, |
| الضَّعِيْفُ عَمَلًا | za-e’efo a’malal | feeble in works, |
| الْجَسِيْمُ اَمَلًا | jaseemo amalan | immense in hopes. |
| خَرَجَتْ مِنْ يَدِىْ اَسْبَابُ الْوُصُلَاتِ اِلاَّ مَا وَصَلَه رَحْمَتُكَ | kha-rajat min yadee asbaabul wosolaate illaa maa wasalahu rahmatoka | The tying links are outside my hand, except what is tied by Thy mercy; |
| وَتَقَطَّعَتْ عَنِّىْ عِصَمُ الْاٰمَالِ اِلاَّ مَا اَنَا مُعْتَصِمٌ بِهٖ مِنْ عَفْوِكَ | wa taqatta-a’t a’nnee e’samul aamaale illaa maa anaa moa’tasemun behi min a’fweka | the bonds of hopes have been cut away from me, except the pardon to which I hold fast. |
| قَلَّ عِنْدِىْ مَا اَعْتَدُّ بِهٖ مِنْ طَاعَتِكَ | qalla i’ndee maa a-a’taddo behi min taa-a’teka | Little on my part is the obedience toward Thee upon which I count, |
| وَ كَثُرَ عَلَىَّ مَا اَبُوْٓ ءُ بِهٖ مِنْ مَعْصِيَتِكَ | wa kasora a’layya maa abooo-o behi min ma’seyateka | and great against me the disobedience toward Thee to which I have reverted. |
| وَ لَنْ يَضِيْقَ عَلَيْكَ عَفْوٌ عَنْ عَبْدِكَ وَ اِنْ اَسَآءَ فَاعْفُ عَنِّىْ | wa lan yazeeqa a’layka a’fwun a’n a’bdeka wa in asaaa-a fa’-fo a’nnee | But pardoning Thy slave will not constrain Thee, even if he be bad, so pardon me! |
| اَللّٰهُمَّ | allaahumma | O Allah, |
| وَ قَدْ اَشْرَفَ عَلٰى خَفَايَا الْاَعْمَالِ عِلْمُكَ | wa qad ash-rafa a’laa khafaayal a-a’maale i’lmoka | Thy knowledge watches over hidden works, |
| وَانْكَشَفَ كُلُّ مَسْتُوْرٍ دُوْنَ خُبْرِكَ | wan-kashafa kullo mastoorin doona khubreka | every covered thing is exposed before Thy awareness, |
| وَلَا تَنْطَوِىْ عَنْكَ دَقَآئِقُ الْاُمُوْرِ | wa laa tan-tawee a’nka da-qaaa-equl omoore | the intricacies of things are not concealed from Thee, |
| وَ لَا تَعْزُبُ عَنْكَ غَيِّبَاتُ السَّرَآئِرِ | wa laa ta’zobo a’nka ghayyebaatus saraaa-ere | and unseen mysteries slip not away from Thee. |
| وَ قَدِ اسْتَحْوَذَ عَلَىَّ عَدُوُّكَ الَّذِىْ | wa qadis tahwazo a’layya a’duwwokal lazis | But over me Thy enemy has gained mastery: |
| اسْتَنْظَرَكَ لِغَوَايَتِىْ فَاَنْظَرْتَه | tan-zaraka le-ghawaayatee fa-antartahu | He asked a delay from Thee to lead me astray, and Thou gavest him the delay! |
| وَ اسْتَمْهَلَكَ اِلٰى يَوْمِ الدِّيْنِ لِاِضْلَالِىْ فَاَمْهَلْتَه | was-tamhalaka elaa yawmid deene le-izlaalee fa-amhaltahu | He asked a respite from Thee until the Day of Doom to misguide me, and Thou gavest him the respite![[203]](#footnote-203) |
| فَاَوْقَعَنِىْ وَ قَدْ هَرَبْتُ اِلَيْكَ مِنْ | fa-aw-qa-a’nee wa qad harabto elayka min | So he threw me down, though I had fled to Thee from |
| صَغَآئِرِ ذُنُوْبٍ مُوْبِقَةٍ | sa-ghaaa-ere zonoobin moobeqatin | small, ruinous sins |
| وَ كَبَآئِرِ اَعْمَالٍ مُرْدِيَةٍ | wa kabaaa-ere a-a’maalin murdeyatin | and great, deadly works, |
| حَتّٰى اِذَا قَارَفْتُ مَعْصِيَتَكَ | hattaa ezaa qaa-rafto ma’seyataka | until, when I had yielded to disobeying Thee |
| وَاسْتُوْجَبْتُ بِسُوْ ءِ سَعْيِىْ سَخْطَتَكَ | was-toojabto be-sooo-e sa’yee sakh-taka | and merited Thy anger through my bad efforts, |
| فَتَلَ عَنِّىْ عِذَارَ غَدْرِهٖ | fa-tala a’nnee i’zaara ghadrehi | he turned the bridle of his treachery away from me, |
| وَ تَلَقَّانِىْ بِكَلِمَةِ كُفْرِهٖ | wa talaqaanee be-kalemate kufrehi | met me with the word of his ingratitude, |
| وَ تَوَلّٰى الْبَرَائَةَ مِنِّىْ | wa tawallal ba-raa-ata minnee | undertook to be quit of me,[[204]](#footnote-204) |
| وَ اَدْبَرَ مُوَلِّيًا عَنِّىْ | wa adbara mowalle-yan a’nnee | turned his back to flee from me, |
| فَاَصْحَرَنِىْ لِغَضَبِكَ فَرِيْدًا | fa-asharanee le-ghazabeka fareedan | threw me to the desert of Thy wrath alone, |
| وَ اَخْرَجَنِىْ اِلٰى فِنَآءِ نَقِمَتِكَ طَرِيْدًا | wa akhrajanee elaa fenaaa-e naqemateka tareedan | and sent me as an outcast into the courtyard of Thy vengeance. There is |
| لَا شَفِيْعُ يَشْفَعُ لِىْ اِلَيْكَ | laa shafee-o’ yashfa-o’ lee elayka | no intercessor to intercede for me with Thee, |
| وَ لَا خَفِيْرٌ يُؤْمِنُنِىْ عَلَيْكَ | wa laa khafeerun yoa-menonee a’layka | no protector to make me feel secure against Thee, |
| وَ لَا حِصْنٌ يَحْجُبُنِىْ عَنْكَ | wa laa hisnun yahjobonee a’nka | no fortress to veil me from Thee, |
| وَ لَا مَلَاذٌ اَلْجَأُ اِلَيْهِ مِنْكَ | wa laa malaazun al-ja-o elayhe minka | no shelter in which to seek asylum apart from Thee! |
| فَهٰذَا مَقَامُ الْعَآئِذِ بِكَ وَ مَحَلُّ الْمُعْتَرِفِ لَكَ | fa-haazaa maqaamul a’aa-eze beka wa mahallul moa’tarefe laka | This is the station of him who takes refuge with Thee, the place of the confessor to Thee: |
| فَلَا يَضِيْقَنَّ عَنِّىْ فَضْلُكَ | falaa yazeeqanna a’nnee fazloka | Let not Thy bounty be too narrow for me, |
| وَ لَا يَقْصُرَنَّ دُوْنِىْ عَفْوُكَ | wa laa yaqsoranna doonee a’fwoka | let not Thy pardon fall short of me! |
| وَ لَا اَكُنْ اَخْيَبَ عِبَادِكَ التَّآئِبِيْنَ | wa laa akun akh-yaba e’baadekat taaa-e-beena | Let me not be the most disappointed of Thy repentant servants, |
| وَلَا اَقْنَطَ وُفُوْدِكَ الْاٰمِلِيْنَ | wa laa aqnata wofoodekal aameleena | nor the most despairing of those who come to Thee with expectations! |
| وَاغْفِرْلِىْ اِنَّكَ خَيْرُ الْغَافِرِيْنَ | wagh-fir lee innaka khayrul ghaafereena | Forgive me, surely Thou art the best of the forgivers! |
| اَللّٰهُمَّ اِنَّكَ | allaahumma innaka | O Allah, |
| اَمَرْتَنِىْ فَتَرَكْتُ | amartanee fa-tarakto | Thou commanded me, and I refrained, |
| وَ نَهَيْتَنِىْ فَرَكِبْتُ | wa nahaytanee fa-rakibto | Thou prohibited me, and I committed. |
| وَ سَوَّلَ لِىَ الْخَطَاءَ خَاطِرُ السُّوْ ءِ فَفَرَّطْتُ | wa sawwala leyal khataa-a khaaterus saoo-e fa-farrat-to | evil thoughts tempted me to offend, and I was negligent. |
| وَ لَا اَسْتَشْهِدُ عَلٰى صِيَامِىْ نَهَارًا | wa laa as-tash-hedo a’laa seyaamee naharan | I cannot call upon daytime to witness my fasting, |
| وَلَا اَسْتَجِيْرُ بِتَهَجُّدِىْ لَيْلًا | wa laa as-tajeero be-tahajjo-dee laylan | nor can I seek sanctuary in night because of my vigil; |
| وَ لَا تُثْنِىْ عَلَىَّ بِاِحْيَآئِهَا سُنَّةٌ حَاشٰى فُرُوْضِكَ الَّتِىْ مَنْ ضَيَّعَهَا هَلَكَ | wa laa tusnee a’layya be-ehyaaa-ehaa sunnatun haasaa foroozekal latee man zayya-a’haa halaka | no Sunna praises me for keeping it alive, only Thy obligations, he who neglects which has perished. |
| وَ لَسْتُ اَتَوَسَّلُ اِلَيْكَ بِفَضْلِ نَافِلَةٍ مَعَ كَثِيْرِ | wa lasto ata-wassalo elayka be-fazle naafelatin ma-a’ kaseere | I cannot seek access to Thee through the excellence of a supererogatory work, given the many |
| مَا اَغْفَلْتُ مِنْ وَظَائِفِ فُرُوْضِكَ | maa agh-falto min wazaa-efe foroozeka | duties of Thy obligations of which I have been heedless |
| وَ تَعَدَّيْتُ عَنْ مَقَامَاتِ حُدُوْدِكَ | wa ta-a’ddayto a’n maqaamaate hodoodeka | and the stations of Thy bounds which I have transgressed, thereby |
| اِلٰى حُرُمَاتٍ اِنْتَهَكْتُهَا | elaa horomaatin in-tahak-tohaa | violating sacred things and |
| وَ كَبَآئِرِ ذُنُوْبٍ اجْتَرَحْتُهَا | wa kabaaa-ere zonoobenij tarahtohaa | committing great sins, |
| كَانَتْ عَافِيَتُكَ لِىْ مِنْ فَضَآئِحِهَا سِتْرًا | kaanat a’afeyatoka lee min qazaaa-ehehaa sitran | though Thou hast given me safety from their disgraces as a covering. |
| وَ هٰذًا مَقَامُ مَنِ | wa haazaa maqaamo manis | This is the station of him who is |
| اسْتَحْيَا لِنَفْسِهٖ مِنْكَ وَ سَخِطَ عَلَيْهَا وَ رَضِىَ عَنْكَ | tahyaa le-nafsehi minka wa sakheta a’layhaa wa razeya a’nka | ashamed of himself before Thee, angry with himself, and satisfied with Thee. |
| فَتَلَقَّاكَ | fa-talaqqaa-ka | He meets Thee with |
| بِنَفْسٍ خَاشِعَةٍ | be-nafsin khaa-she-a’tin | a humble soul, |
| وَ رَقَبَةٍ خَاضِعَةٍ | wa raqabatin khaaze-a’tin | a neck bent down, |
| وَ ظَهْرٍ مُثْقَلٍ مِنَ الْخَطَيَا | wa zhrin musqalin menal khataa-yaa | a back heavy with offenses, |
| وَاقِفًا بَيْنَ الرَّغْبَةِ اِلَيْكَ وَ الرَّهْبَةِ مِنْكَ | waaqefan baynar ragh-bate elayka war-rahbate minka | hesitating between longing for Thee and fear of Thee. Thou art |
| وَ اَنْتَ اَوْلٰى مَنْ رَجَاهُ | wa anta awlaa man rajaa-ho | the most worthy of those in whom he might hope, |
| وَ اَحَقُّ مَنْ خَشِيَه وَاتَّقَاهُ | wa a-haqqo man kha-sheyahu wat-taqaaho | the most deserving for him to dread and fear. |
| فَاَعْطِنِىْ يَا رَبِّ مَا رَجَوْتُ | fa-a-a’tenee yaa rabbe maa rajawto | So give me, my Lord, what I hope for, |
| وَ اٰمِنِّىْ مَا حَذِرْتُ | wa aaminnee maa hadirto | make me secure against what frightens me, |
| وَعُدْ عَلَىَّ بِعَائِدَةِ رَحْمَتِكَ | wa u’d a’layya be-a’a-edate rahmateka | and act kindly toward me with the kindly act of mercy! |
| اِنَّكَ اَكْرَمُ الْمَسْئُوْلِيْنَ | innaka akramul mas-ooleena | Surely Thou art the most generous of those from whom are asked! |
| اَللّٰهُمَّ وَ اِذْ سَتَرْتَنِىْ بِعَفْوِكَ | allaahumma wa iz satartanee be-a’fweka | O Allah, since Thou hast covered me with Thy pardon |
| وَ تَغَمَّدْتَنِىْ بِفَضْلِكَ فِىْ دَارِ الْفَنَآءِ بِحَضْرَةِ الْاَكـْفَآءِ | wa ta-ghammad-tanee be-fazleka fee daaril fanaaa-e be-hazratil ak-faaa-e | and shielded me with Thy bounty in the abode of annihilation and the presence of equals, |
| فَاَجِرْنِىْ مِنْ فَضِيْحَاتِ دَارِ الْبَقَآءِ عِنْدَ مَوَاقِفِ الْاَشْهَادِ | fa-ajirnee min fazeehaate daaril baqaaa-e i’nda awaaqefil ash-haade | grant me sanctuary from the disgraces of the Abode of Subsistence at the standing places of the Witnesses |
| مِنَ الْمَلٰٓئِكَةِ الْمُقَرَّبِيْنَ | menal malaaa-ekatil moqarrabeena | (the angels brought nigh, |
| وَ الرُّسُلِ الْمُكـَرَّمِيْنَ | war-rosolil mokarrameena | the messengers honoured, |
| وَ الشُّهَدَآءِ وَ الصَّالِحِيْنَ | wash-shohadaaa-e was-saaleheena | the martyrs, the righteous) |
| مِنْ جَارٍ كُنْتُ اُكَاتِمُه سَيِّئٰاتِىْ | min jaarin kunto okaatemohu sayye-aatee | before the neighbour from whom I have hidden my evil deeds |
| وَ مِنْ ذِىْ رَحِمٍ كُنْتُ اَحْتَشِمُ مِنْهُ فِىْ سَرِيْرَاتِىْ | wa min zee rahemin kunto ah-tashemo minho fee sareeraatee | and the womb relative before whom I feel ashamed in my secret thoughts! |
| لَمْ اَتِقْ بِهِمْ رَبِّ فِى السِّتْرِ عَلَىَّ | lam atiq behim rabbe fis sitre a’layya | I trust them not, my Lord, to cover me over, |
| وَ وَثِقْتُ بِكَ رَبِّ فِىْ الْمَغْفِرَةِ لِىْ | wa wa-siqto beka rabbe fil maghferate lee | but I trust Thee, my Lord, to forgive me! |
| وَ اَنْتَ اَوْلٰى مَنْ وُثِقَ بِهٖ | wa anta awlaa man woseqa behi | Thou art the most worthy of those in whom confidence is had, |
| وَ اَعْطٰى مَنْ رُغِبَ اِلَيْهِ | wa a-a’taa man rogheba elayhe | the most giving of those who are besought, |
| وَ اَرْأَفُ مَنِ اسْتُرْحِمَ فَارْحَمْنِىْ | wa ar-afo manis-turhema far-hamnee | and the most clement of those from whom mercy is asked. So have mercy upon me! |
| اَللّٰهُمَّ وَ اَنْتَ حَدَرْتَنِىْ مَآءً مَهِيْنًا | allaahumma wa anta hadartanee maaa-an maheenan | O Allah, Thou caused me to descend as mean water |
| مِنْ صُلْبٍ مُتَضَآئِقِ الْعِظَامِ حَرِجِ الْمَسَالِكِ | min sulbin mo-ta-zaaa-eqil e’zaame harejal masaaleke | from loins of narrow bones and tight passages |
| اِلٰى رَحِمٍ ضَيِّقَةٍ سَتَرْتَهَا بِالْحُجُبِ | elaa rahemin zayyeqatin satartahaa bil-hojobe | into a constricted womb which Thou hadst covered with veils;[[205]](#footnote-205) |
| تُصَرِّفُنِىْ حَالًا عَنْ حَالٍ حَتّٰى | tosarrefonee haalan a’n haalin hattan | Thou turned me about from state to state until Thou |
| انْتَهَيْتَ بِىْ اِلٰى تَمَامِ الصُّوَرَةِ | tahayta bee elaa tamaamis sowarate | tookest me to the completion of the form |
| وَ اَثْبَتَّ فِىَّ الْجَوَارِحِ | wa asbatta fiyyal jawaareha | and fixed within me the bodily parts, |
| كَمَا نَعَتَّ فِىْ كِتَابِكَ | kamaa na-a’tta fee ketaabeka | as Thou hast described in Thy Book: |
| نُطْفَةً ثُمَّ عَلَقَةً ثُمَّ مُضْغَةً ثُمَّ عَظْمًا ثُمَّ كَسَوْتَ الْعِظَامَ لَحْمًا ثُمَّ اَنْشَأْتَنِىْ خَلْقًا اٰخَرَ | nutfatan summa a’laqatan summa muzghatan summa a’zman summa kasawtal e’zaama lahman summa anshaa-tanee khalqan aakhara | a drop, then a clot, then a tissue, then bones, then Thou garmented the bones with flesh, then Thou produced me as another creature |
| كـَمَا شِئْتَ | kamaa shea-ta | as Thou willed.[[206]](#footnote-206) |
| حَتّٰى اِذَا احْتَجْتُ اِلٰى رِزْقِكَ وَ لَمْ اَشْتَغْنِ عَنْ غِيَاثِ فَضْلِكَ | hattaa ezaah tajto elaa rizqeka wa lam ash-taghne a’n gheyaase fazleka | Then, when I needed Thy provision, and could not do without the aid of Thy bounty, |
| جَعَلْتَ لِىْ قُوْتًا مِنْ فَضْلِ طَعَامٍ وَّ شَرَابٍ اَجْرَيْتَه لِاَمَتِكَ الَّتِىْ | ja-a’lta lee qootan min fazle ta-a’amiwn wa sharaabin ajraytahu le-amatekal latee | Thou appointed for me a nourishment from the bounty of the food and drink which Thou bestowed upon Thy handmaid |
| اَسْكَنْتَنِىْ جَوْفَهَا | as-kantanee jawfahaa | in whose belly Thou gavest me to rest |
| وَ اَوْ دَعْتَنِىْ قَرَارَ رَحِمِهَا | wa aw-da’tanee qaraara rahemehaa | and in the lodging of whose womb Thou deposited me. |
| وَ لَوْ تَكِلُنِىْ يَا رَبِّ فِىْ تِلْكَ الْحَالَاتِ اِلٰى حَوْلِىْ اَوْ تَضْطَرُّنِىْ اِلٰى قُوَّتِىْ | wa law takelonee yaa rabbe fee tilkal haalaate elaa hawlee aw taz-tarronee elaa quwwatee | Hadst Thou entrusted me in those states, my Lord, to my own force or driven me to have recourse to my own strength, |
| لَكـَانَ الْحَوْلُ عَنِّىْ مُعْتَزِلًا | lakaanal hawlo a’nnee moa’tazelan | force would have been removed from me |
| وَ لَكـَانَتِ الْقُوَّةُ مِنِّىْ بَعِيْدَةً | wa laqaanatil quwwato minnee ba-e’edatan | and strength taken far away. |
| فَغَذَوْتَنِىْ بِفَضْلِكَ غِذَآءَ الْبَرِّ اللَّطِيْفِ | fa-ghazawtanee be-fazleka ghe-zaaa-al barril lateefe | So Thou hast fed me through Thy bounty with the food of the Good, the Gentle; |
| تَفْعَلُ ذٰلِكَ بِىْ تَطَوُّلًا عَلَىَّ اِلٰى غَايَتِىْ هٰذِهٖ | taf-a’lo zaaleka bee ta-tawwolan a’layya elaa ghaayatee haazehi | Thou hast done that for me in graciousness toward me up to this my present point. |
| لَا اَعْدَمُ بِرَّكَ | laa a-a’damo birrka | I do not lack Thy goodness, |
| وَلَا يُبْطِئُ بِىْ حُسْنُ صَنِيْعِكَ | wa laa yub-te-o bee husno sanee-e’ka | nor does Thy benefaction keep me waiting. |
| وَ لَا تَتَاَكَّدُ مَعَ ذٰلِكَ ثِقَتِىْ فَاَتَفَرَّغَ لِمَا هُوَ اَحْظٰى لِىْ عِنْدَكَ | wa laa tata-akkado ma-a’ zaaleka seqatee fa-atafarragha lemaa howa ahzaa lee i’ndaka | Yet with all that, my trust has not become firm enough that I might free myself for that which is more favoured by Thee. |
| قَدْ مَلَكَ الشَّيْطَانُ عِنَانِىْ فِىْ سُوْۤ ءِ الظَّنِّ وَ ضَعْفِ الْيَقِيْنِ | qad malakash shaytaano e’naanee fee sooo-iz zanne wa za’fil yaqeene | Satan has taken possession of my reins through my distrust and frail certainty. |
| فَاَنَا اَشْكـُوْ | fa-anaa ash-koo | I complain of |
| سُوْۤ ءَ مُجَاوَرَتِهٖ لِىْ | sooo-a mojaawaratehi lee | his evil neighbourhood with me |
| وَ طَائَةَ نَفْسِىْ لَه | wa taa-ata nafsee lahu | and my soul’s obedience toward him! |
| وَ اَسْتَعْصِمُكَ مِنْ مَلَكَتِهٖ | wa asta’semoka min malakatehi | I ask Thee to preserve me against his domination, |
| وَ اَتَضَرَّعُ اِلَيْكَ فِىْ صَرْفِ كَيْدِهٖ عَنِّىْ | wa atazarra-o’ elayka fee sarfe kaydehi a’nnee | and I plead with Thee to turn his trickery away from me! |
| وَ اَسْئَلُكَ فِىْ اَنْ تُسَهِّلَ اِلٰى رِزْقِىْ سَبِيْلًا | wa as-aloka fee an tosahhela elaa rizqee sabeelan | I ask Thee to make the path to my provision easy, |
| فَلَكَ الْحَمْدُ عَلَى ابْتِدَآئِكَ بِالنِّعَمِ الْجِسَامِ وَ اِلْهَامِكَ الشُّكْرَ عَلَى الْاِحْسَانِ وَ الْاِنْعَامِ | falakal hamdo a’lab tedaaa-eka bin-ne-a’mil jesaame wa ilhaamekash shukra a’lal ehsaane wal-in-a’ame | since to Thee belongs praise for Thy beginning with immense favours and Thy inspiring gratitude for beneficence and bestowing favour! |
| فَصَلِّ عَلٰى مُحَمَّدٍ وَ اٰلِهٖ | fa-salle a’laa mohammadin wa aalehi | Bless Muhammad and his Household, |
| وَ سَهِّلْ عَلَىَّ رِزْقِىْ | wa sahhil a’layya rizqee | and make the way to my provision easy for me! |
| وَ اَنْ تُقَنِّعَنِىْ بِتَقْدِيْرِكَ لِىْ | wa an toqanne-a’nee be-taqdeereka lee | [I ask Thee] to make me content with Thy ordainment for me, |
| وَ اَنْ تُرْضِيَنِىْ بِحِصَّتِىْ فِيْمَا قَسَمْتَ لِىْ | wa an turzeyanee be-hissatee feemaa qasamta lee | to make me satisfied with my lot in that which Thou hast apportioned for me |
| وَ اَنْ تَجْعَلْ مَا ذَهَبَ مِنْ جِسْمِىْ وَ عُمْرِىْ فِىْ سَبِيْلِ طَاعَتِكَ | wa an taj-a’l maa zahaba min jismee wa u’mree fee sabeele taa-a’teka | and to place what has gone of my body and my life-span into the path of Thy obedience![[207]](#footnote-207) |
| اِنَّكَ خَيْرُ الرَّازِقِيْنَ | innaka khayrur raazeqeena | urely Thou art the Best of providers! |
| اَللّٰهُمَّ اِنِّىْٓ اَعُوْذُ بِكَ مِنْ نَارٍ | allaahumma inneee a-o’ozo beka min naarin | O Allah, I seek refuge in Thee from the Fire |
| تَغَلَّظْتَ بِهَا عَلٰى مَنْ عَصَاكَ | taghal-lazta behaa a’laa man a’saaka | through which Thou art harsh toward him who disobeys Thee |
| وَ تَوَعَّدْتَ بِهَا مَنْ صَدَفَ عَنْ رِضَاكَ | wa tawa’-adta behaa man sadafa a’n rezaaka | and by which Thou hast threatened him who turns away from Thy good pleasure; |
| وَ مِنْ نَارٍ نُوْرُهَا ظُلْمَةٌ | wa min naarin noorohaa zulmatun | from the Fire whose light is darkness, |
| وَ هَيِّنُهَا اَلِيْمٌ | wa hayyenohaa aleemun | whose ease is pain, |
| وَ بَعِيْدُهَا قَرِيْبٌ | wa ba-e’edohaa qareebun | and whose far is near; |
| وَ مِنْ نَارٍ يَاْكُلُ بَعْضَهَا بَعْضٌ | wa min naarin yaa-kolo ba’zahaa ba’zun | from the Fire parts of which devour parts |
| وَ يَصُوْلُ بَعْضُهَا عَلٰى بَعْضٍ | wa yasoolo ba’zohaa a’laa ba’zin | and parts of which leap upon parts; |
| وَ مِنْ نَارٍ تَذَرُ الْعِظَامَ رَمِيْمًا | wa min naarin ta-zarul e’zaama rameeman | from the Fire which leaves bones decayed |
| وَ تَسْقِىْ اَهْلَهَا حَمِيْمًا | wa tasqee ahlahaa hameeman | and lets its people drink boiling water; |
| وَ مِنْ نَارٍ لَا تُبْقِىْ عَلٰى مَنْ تَضَرَّعَ اِلَيْهَا | wa min naarin laa tubqee a’laa man tazarra-a’ elayhaa | from the Fire which ‘does not spare him who pleads to it,’[[208]](#footnote-208) |
| وَ لَا تَرْحَمُ مَنِ اسْتَعْطَفَهَا | wa laa tar-hamo manis ta’tafahaa | has no mercy on him who seeks sympathy from it, |
| وَ لَا تَقْدِرُ عَلَى التَّخْفِيْفِ عَمَّنْ خَشَعَ لَهَا وَاسْتَسْلَمَ اِلَيْهَا | wa laa taqdero a’lat takhfeefe a’mman khasha-a’ lahaa was-taslama elayhaa | and has no power to relieve him who humbles himself before it and yields himself to it; |
| تَلْقٰى سُكَّانَهَا بِاَحَرِّمَا لَدَيْهَا مِنْ اَلَيْمِ النَّكَالِ وَ شَدِيْدِ الْوَبَالِ | talqaa sukkaanahaa be-aharre maa ladayhaa min aleemin nakaale wa shadeedil wabaale | it meets its inhabitants with the hottest that it possesses: painful punishment and intense noxiousness. |
| وَ اَعُوْذُبِكَ مِنْ | wa a-o’ozo beka min | I seek refuge in Thee from |
| عَقَارِ بِهَا الْفَارِغَةِ اَفْوَاهُهَا | a-qaarebehal faareghate af-waahohaa | its gaping-jawed scorpions, |
| وَ حَيَّاتِهَا الصَّالِقَةِ بِاَنْيَابِهَا | wa hayyatehas saaleqate be-anyaabehaa | its scraping-toothed serpents, |
| وَ شَرَابِهَا الَّذِىْ يُقَطِّعُ اَمْعَآءَ وَ اَفْئِدَةَ سُكَّانِهَا وَ يَنْزِغُ قُلُوْبَهُمْ | wa sharaabehal lazee yoqatte-o’ am-a’aa-a wa af-edata sukkaanehaa wa yanzegho qoloobahum | and its drinks, which tear apart the intestines and hearts of its inhabitants and root out their marrows. |
| وَ اَسْتَهْدِيْكَ لِمَا بَاعَدَ مِنْهَا وَ اَخَّرَ عَنْهَا | wa as-tahdeeka lemaa ba-a’da minhaa wa akh-khara a’nhaa | I ask guidance from Thee to that which will keep far from it and make it retreat! |
| اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّ اٰلِهٖ | allaahumma salle a’laa mohammadiwn wa aalehi | O Allah, bless Muhammad and his Household, |
| وَ اَجِرْنِىْ مِنْهَا بِفَضْلِ رَحْمَتِكَ | wa ajirnee minhaa be-fazle rahmateka | grant me sanctuary from it through the bounty of Thy mercy, |
| وَ اَقِلْنِىْ عَثَرَاتِىْ بِحُسْنِ اِقَالَتِكَ | wa aqilnee a’saraatee be-husne eqaalateka | release me from my stumbles through Thy good releasing, |
| وَلَا تَخْذُلْنِىْ يَا خَيْرَ الْمُجِيْرِيْنَ | wa laa takhzulnee yaa khayral mojeereena | and abandon me not, O Best of the sanctuary-granters! |
| اَللّٰهُمَّ اِنَّكَ | allaahumma innaka | O Allah, Thou |
| تَقِىَ الْكَرِيْمَةَ | taqiyyal kareemate | protectest from the disliked, |
| وَ تُعْطِى الْحَسَنَةَ | wa toa’til hasanate | givest the good, |
| وَ تَفْعَلُ مَا تُرِيْدُ | wa taf-a’lo maa toreedo | dost what Thou wilt, |
| وَ اَنْتَ عَلٰى كُلِّ شَىْءٍ قَدِيْرٌ | wa anta a’laa kulle shay-in qadeerun | and Thou art powerful over everything.[[209]](#footnote-209) |
| اَللّٰهُمَّ | allaahumma | O Allah, |
| صَلِّ عَلٰى مُحَمَّدٍ وَّ اٰلِهٖ اِذَا ذُكِرَ الْاَبْرَارُ | salle a’laa mohammadiwn wa aalehi eza zokeral abraaro | bless Muhammad and his Household when the pious are mentioned |
| وَ صَلِّ عَلٰى مُحَمَّدٍ وَ اٰلِهٖ مَا اخْتَلَفَ اللَّيْلُ وَ النَّهَارُ | wa salle a’laa mohammadin wa aalehi makh talafal laylo wan-nahaaro | and bless Muhammad and his Household as long as night and day come and go with a blessing |
| صَلَاةً لَا يَنْقَطِعُ مَدَدُهَا | salaatan laa yanqateo’ madadohaa | whose replenishment is never cut off |
| وَ لَا يُحْصٰى عَدَدُهَا | wa laa yohsaa a’dadohaa | and whose number cannot be counted, |
| صَلَاةً تَشْحَنُ الْهَوَآءَ | salaatan tash-hanul hawaaa-a | a blessing that will fill up the air |
| وَ تَمْلَاُ الْاَرْضَ وَ السَّمَآءَ | wa tamla-ul arza was-samaaa-a | and crowd the earth and the heaven! |
| صَلَّى اللهُ عَلَيْهِ حَتّٰى يَرْضٰى | sallal laaho a’layhe hattaa yarzaa | Allah bless him until he is well pleased |
| وَ صَلَّى اللهُ عَلَيْهِ وَ اٰلِهٖ بَعْدَ الرِّضَا | wa sallal laaho a’layhe wa aalehi ba’dar rezaa | and Allah bless him and his Household after good pleasure |
| صَلَاةً لَا حَدَّ لَهَا وَ لَا مُنْتَهٰى | salaatan la hadda lahaa wa laa muntahaa | with a blessing that has neither bound nor utmost limit! |
| يَآ اَرْحَمَ الرَّاحِمِيْنَ. | yaa arhamar raahemeena. | O Most Merciful of the merciful! |

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| وَ كَانَ مِنْ دُعَآئِهٖ   فِى الْاِسْتِخَارَةِ | wa kaana min dua’ehi (a.s.) fil istekhaarate | 33. His Supplication in Asking for the Best |
| اَللّٰهُمَّ اِنِّىْٓ اَسْتَخِيْرُكَ بِعِلْمِكَ | allaahumma inneee astkheeroka be-i’lmeka | O Allah, I ask from Thee the best in Thy knowledge, |
| فَصَلِّ عَلٰٓى مُحَمَّدٍ وَ اٰلِهٖ | fa-salle a’laa mohammadin wa aalehi | so bless Muhammad and his Household |
| وَاقْضِ لِىْ بِالْخِيَرَةِ | waq-ze lee bil-kheyarate | and decree for me the best! |
| وَ اَلْهِمْنَا مَعْرِفَةَ الْاِخْتِيَارِ | wa alhimnaa ma’refatal ikhteyaare | Inspire us with knowledge to chose the best |
| وَاجْعَلْ ذٰلِكَ ذَرِيْعَةً اِلَى | waj-a’l zaaleka zaree-a’tan elar | and make that a means to |
| الرِّضَا بِمَا قَضَيْتَ لَنَا | rezaa bemaa qazayta lanaa | being pleased with what Thou hast decreed for us |
| وَ التَّسْلِيْمِ لِمَا حَكـَمْتَ | wat-tasleeme lamaa hakamta | and submitting to what Thou hast decided! |
| فَاَزِحْ عَنَّا رَيْبَ الْاِرْتِيَابِ | fa-azeh a’nnaa raybal irte-yaabe | Banish from us the doubt of misgiving |
| وَ اَيِّدْنَا بِيَقِيْنِ الْمُخْلِصِيْنَ | wa ayyidnaa be-yaqeenil mukh-leseena | and confirm us with the certainty of the sincere! |
| وَ لَا تَسُمْنَا عَجْزَ الْمَعْرِفَةِ عَمَّا تَخَيَّرْتَ | wa laa ta-sumnaa a’jzal ma’refate a’mmaa ta-khayyarta | Visit us not with incapacity to know what Thou hast chosen, lest we |
| فَنَغْمِطَ قَدْرَكَ | fa-naghmeta qadraka | despise Thy measuring out, |
| وَ نَكـْرَهَ مَوْضِعَ رِضَاكَ | wa nakraha maw-ze-a’ rezaaka | dislike the place of Thy good pleasure, |
| وَ نَجْنَحَ اِلَى الَّتِىْ هِىَ | wa najnaha elal latee heya | and incline toward that which is |
| اَبْعَدُ مِنْ حُسْنِ الْعَاقِبَةِ | ab-a’do min husnil a’aqebate | further from good outcome |
| وَ اَقْرَبُ اِلٰى ضِدِّ الْعَافِيَةِ | wa aqrabo elaa ziddil a’afeyate | and nearer to the opposite of well-being! |
| حَبِّبْ اِلَيْنَا مَا نَكْرَهُ مِنْ قَضَآئِكَ | habbib elaynaa maa nakraho min qazaaa-eka | Make us love what we dislike in Thy decree |
| وَ سَهِّلْ عَلَيْنَا مَآ نَسْتَصْعِبُ مِنْ حُكـْمِكَ | wa sahhil a’laynaa maaa nastas-e’bo min hukmeka | and make easy for us what we find difficult in Thy decision! |
| وَ اَلْهِمْنَا الْاِنْقِيَادَ لِمَا اَوْرَدْتَ عَلَيْنَا مِنْ مَشِيَّتِكَ | wa alhimnal inqeyaada lemaa aw-radta a’laynaa min mashiyyateka | Inspire us to yield to that which Thou bringest upon us by Thy will, |
| حَتّٰى لَا نُحِبَّ | hattaa laa nohibba | lest we love |
| تَاْخِيْرَ مَا عَجَّلْتَ | taa-kheera maa a’jjalta | the delay of what Thou hast hastened |
| وَلَا تَعْجِيْلَ مَآ اَخَّرْتَ | wa laa ta’jeela maaa akhkharta | and the hastening of what Thou hast delayed, |
| وَ لَا نَكْرَهَ مَآ اَحْبَبْتَ | wa laa nakraha maaa ahbabata | dislike what Thou lovest, |
| وَ لَا نَتَخَيَّرَ مَا كَرِهْتَ | wa laa natakhayyara maa karehta | and choose what Thou dislikest! |
| وَاخْتِمْ لَنَا بِالَّتِىْ هِىَ | wakh-tim lanaa bil-latee heya | Seal us with that which is |
| اَحْمَدُ عَاقِبَةً | ahmado a’a-qebatan | most praised in outcome |
| وَ اَكْرَمُ مَصِيْرًا | wa akramo maseeran | and most generous in issue! |
| اِنَّكَ تُفِيْدُ الْكـَرِيْمَةَ | innaka tofeedul kareemata | Surely Thou givest generous gain, |
| وَ تُعْطِى الْجَسِيْمَةَ | wa toa’til jaseemate | bestowest the immense, |
| وَ تَفْعَلُ مَا تُرِيْدُ | wa taf-a’lo maa toreedo | dost what Thou wilt, |
| وَ اَنْتَ عَلٰى كُلِّ شَىْءٍ قَدِيْرٌ. | wa anta a’laa kulle shay-in qadeerun. | and Thou art powerful over everything.[[210]](#footnote-210) |

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| وَ كَانَ مِنْ دُعَآئِهٖ   اِذَا ابْتَلٰى اَورَاٰى مُبْتَلًى بِفَضِيْحَةٍ بِذَنْبٍ | wa kaana min dua’ehi (a.s.) ezab toleya aw ra-aa mubtalan be-fazeehatin be-zambin | 34. His Supplication when he was Afflicted or saw Someone Afflicted with the Disgrace of Sin |
| اَللّٰهُمَّ لَكَ الْحَمْدُ عَلٰى | allaahumma lakal hamdo a’laa | O Allah, to Thee belongs praise for |
| سِتْرِكَ بَعْدَ عِلْمِكَ | sitreka ba’da i’lmeka | Thy covering over after Thy knowledge |
| وَ مُعَافَاتِكَ بَعْدَ خُبْرِكَ | wa mo-a’afaateka ba’da khubreka | and Thy pardon after Thy awareness! |
| فَكُلُّنَا قَدِ | fa0kullonaa qadiq | Each of us has |
| اقْتَرَفَ الْعَائِبَةَ فَلَمْ تَشْهَرْهَ | tarafal a’a-ebate falam tash-harha | committed faults, but Thou hast not made him notorious, |
| وَارْتَكَبَ الْفَاحِشَةَ فَلَمْ تَفْضَحْهُ | war-takabal faaheshata falam taf-zah-ho | done indecencies, but Thou hast not disgraced him, |
| وَ تَسْتَرَّ بِالْمَسَاوِىْ فَلَمْ تَذْلُلْ عَلَيْهِ | wa tastarra bil-masaawee falam tazlul a’layhe | and covered over evil deeds, but Thou hast not pointed to him. |
| كـَمْ | kam | How many are |
| نَهْىٍ لَكَ قَدْ اَتَيْنَاهُ | nahyin laka qad ataynaaho | Thy prohibited acts which we have performed, |
| وَ اَمْرٍقَدْ وَ قَفْتَنَا عَلَيْهِ فَتَعَدَّيْنَاهُ | wa amrin qad waqaftanaa a’layhe fa-ta-a’ddaynaaho | Thy commandments of which Thou hast told us which we have transgressed, |
| وَ سَيِّئَةٍ اَكْتَسَبْنَاهَا | wa sayye-atin aktasabnaahaa | the evil deeds which we have earned, |
| وَ خَطِيْئَةٍ اَرْتَكَبْنَاهَا | wa khatee-atin artakabnaahaa | the offenses which we have committed! |
| كُنْتَ الْمُطَّلِعَ عَلَيْهَا دُوْنَ النَّاظِرِيْنَ | kuntal mutta-le-a’ a’layhaa doonan naazereena | Thou seest them to the exclusion of all observers; |
| وَ الْقَادِرَ عَلٰى اِعْلَانِهَا فَوْقَ الْقَادِرِيْنَ | wal-qaa-dera a’laa e-a’laanehaa fawqal qaadereena | Thou hast the power to make them public above all the powerful! |
| كـَانَتْ عَافِيَتُكَ لَنَا | kaanat a’afeyatoka lanaa | By giving us safety Thou hast |
| حِجَابًا دُوْنَ اَبْصَارِهِمْ | hejaaban doona absaarehim | veiled their eyes |
| وَ رَدْمًا دُوْنَ اَسْمَاعِهِمْ | wa rad-man doona as-maa-e’him | and stoppled their ears. |
| فَاجْعَلْ مَا سَتَرْتَ مِنَ الْعَوْرَةِ وَ اَخْفَيْتَ مِنَ الدَّخِيْلَةِ | faj-a’l maa satarta menal a’wrate wa akh-fayta menad dakheelate | So make the shameful things Thou hast covered over and the inward reality Thou hast concealed |
| وَاعِظًا لَنَا | waa-e’zan lanaa | our admonisher, |
| وَ زَاجِرًا عَنْ سُوْٓ ءِ الْخُلُقِ وَاقْتِرَافِ الْخَطِيْٓئَةِ | wa zaajeran a’n sooo-il kholoqe waq-taraafil kha-teee-ate | a restrainer upon bad character traits and committing offenses, |
| وَ سَعْيًا اِلَى التَّوْبَةِ الْمَاحِيَةِ وَ الطَّرِيْقِ الْمَحْمُوْدَةِ | wa sa’yan elat tawbatil maaheyate wat-tareeqil mahmoodate | and a striving toward the repentance that erases [sins] and the praiseworthy path! |
| وَ قَرِّبِ الْوَقْتَ فِيْهِ | wa qarrebil waqta feehe | Bring the time of striving near |
| وَ لَا تَسُمْنَا الْغَفْلَةَ عَنْكَ | wa laa tasumnal ghaflata a’nka | and visit us not with heedlessness of Thee! |
| اِنَّا اِلَيْكَ رَاغِبُوْنَ | innaa elayka raagheboona | Surely we are Thy beseechers, |
| وَ مِنَ الذُّنُوْبِ تَآئِبُوْنَ | wa menaz zonoobe taaa-eboona | the repenters of sins. |
| وَ صَلِّ عَلٰى خِيَرَتِكَ اَللّٰهُمَّ مِنْ خَلْقِكَ مُحَمَّدٍ وَ عِتْرَتِهِ الصِّفْوَةِ مِنْ بَرِيَّتِكَ الطَّاهِرِيْنَ | wa salle a’laa kheyarateka allaahumma min khelqeka mohammadin wa i’tratehis sifwate min bariyyatekat taahereena. | And bless Thy chosen, O Allah, from Thy creation, Muhammad and his descendants, the friends selected from among Thy creatures, the pure, |
| وَ اجْعَلْنَا لَهُمْ سَامِعِيْنَ وَ مُطِيْعِيْنَ كَمَا اَمَرْتَ. | waj-a’lnaa lahum saa-me-e’ena wa motee-e’na kamaa amarta | and make us listeners to them and obeyers, as Thou hast commanded![[211]](#footnote-211) |

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| وَ كَانَ مِنْ دُعَآئِهٖ   فِى الرِّضَا اِذَا نَظَرَ اِلٰٓى اَصْحَابِ الدُّنْيَا | wa kaana min dua’ehi (a.s.) fir-rezaa ezaa nazara elaa ashaabid dunyaa | 35. His Supplication in Satisfaction when he Looked upon the Companions of this World |
| اَلْحَمْدُ لِلّٰهِ رِضًى بِحُكْمِ اللهِ | alhamdo lillaahe rezan behukmil laahe | Praise belongs to Allah in satisfaction with Allah’s decision! |
| شَهِدْتُ اَنَّ اللهَ | sha-hid-to annal laaha | I bear witness that Allah has |
| قَسَمَ مَعَايِشَ عِبَادِهٖ بِالْعَدْلِ | qasama ma-a’a-yesha e’baadehi bil-a’dle | apportioned the livelihoods of His servants with justice |
| وَ اَخَذَ عَلٰى جَمِيْعِ خَلْقِهٖ بِالْفَضْلِ | wa akhaza a’laa jamee-e’ khalqehi bil-fazle | and undertaken bounty for all His creatures. |
| اَللّٰهُمَّ صَلِّ عَلٰى مُحِمَّدٍ وَ اٰلِهٖ | allaahumma salle a’laa mohammadin wa aalehi | O Allah, bless Muhammad and his Household, |
| وَ لَا تَفْتِنِّىْ بِمَآ اَعْطَيْتَهُمْ | wa laa taftinnee bemaaa a-a’taytahum | tempt me not with what Thou hast given to Thy creatures |
| وَلَا تَفْتِنَهُمْ بِمَا مَنَعْتَنِىْ | wa laa taf-tenahum bemaa mana’tanee | and tempt them not with what Thou hast withheld from me. |
| فَاَحْسُدَ خَلْقَكَ | fa-ahsoda khalqeka | Lest I envy Thy creatures |
| وَ اَغْمِطَ حُكْمَكَ | wa aghmeta hukmaka | and despise Thy decision! |
| اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَ اٰلِهٖ | allaahumma salle a’laa mohammadin wa aalehi | O Allah, bless Muhammad and his Household, |
| وَ طَيِّبْ بِقَضَآئِكَ نَفْسِىْ | wa tayyib be-qazaaa-eka nafsee | delight my soul through Thy decree, |
| وَ وَسِّعْ بِمَوَاقِعِ حُكـْمِكَ صَدْرِىْ | wa wasse’ bemawaaqe-e’ hukmeka sadree | expand my breast through the instances of Thy decision, |
| وَ هَبْ لِى الثِّقَةَ لِاُقِرَّ مَعَهَا بِاَنَّ قَضَآئَكَ لَمْ يَجِرْ اِلاَّ بِا الْخِيَرَةِ | wa hab lis seqata le-oqirra ma-a’haa be-anna qazaaa-aka lam yajir illaa bil-kheyarate | give to me a trust through which I may admit that Thy decree runs only to the best, |
| وَاجْعَلْ شُكْرِىْ لَكَ عَلٰى مَا زَوَيْتَ عَنِّىْ اَوْفَرَمِن شُكْرِىْ اِيَّاكَ عَلٰى مَا خَوَّلْتَنِىْ | waj-a’l shukree laka a’laa maa zawayta a’nnee aw-fara min shukree iyyaaka a’laa maa khawwal-tanee | 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! |
| وَاعْصِمْنِىْ مِنْ اَنْ | wa’simnee min an | Preserve me from |
| اَظُنَّ بِذِىْ عَدَمٍ خَسَاسَةً | azunna be-zee a’damin khasaasatan | imagining any meanness in someone who is destitute |
| اَوْ اَظُنَّ بِصَاحِبِ ثَرْوَةٍ فَضْلًا | aw azunna be-saahebe sarwatin fazlan | or imagining any superiority in someone who possesses wealth, |
| فَاِنَّ الشَّرِيْفَ مَنْ شَرَّفَتْهُ طَاعَتُكَ | fa-innash shareefa man sharrafat-ho taa-a’toka | for the noble is he whom obedience to Thee has ennobled |
| وَالْعَزِيْزَ مَنْ اَعَزَّتْهُ عِبَادَتُكَ | wal-a’zeeza man a-a’zzatho e’baadatoka | and the exalted is he whom worship of Thee has exalted! |
| فَصَلِّ عَلٰى مُحَمَّدٍ وَّاٰلِهٖ | fa-salle a’laa mohammadiwn wa aalehi | So bless Muhammad and his Household, |
| وَ مَتِّعْنَا بِثَرْوَةٍ لَا تَنْفَدُ | wa mattea’naa be-sarwatin laa tanfado | give us to enjoy a wealth which does not run out, |
| وَ اَيِّدْنَا بِعِزٍّ لَا يُفْقَدُ | wa ayyidnaa be-i’zzin laa yufqado | confirm us with an exaltation which will never be lost, |
| وَاسْرَحْنَا فِىْ مُلْكِ الْاَبَدِ | was-rahnaa fee mulkil abade | and let us roam freely in the kingdom of everlastingness! |
| اِنَّكَ الْوَاحِدُ الْاَحَدُ الصَّمَدُ | innakal waahedul ahadus samadul | Surely Thou art the One, the Unique, the Eternal Refuge; |
| الَّذِىْ لَمْ تَلِدْ وَ لَمْ تُوْلَدْ | lazee lam talid walam toolad | Thou hast not begotten, nor hast Thou been begotten, |
| وَ لَمْ تَكُنْ لَّكَ كُفُوًا اَحَدٌ. | wa lam takul laka kofowan ahadun. | and equal to Thee is not any one![[212]](#footnote-212) |

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| وَ كَانَ مِنْ دُعَآئِهٖ   اِذَا نَظَرَ اِلَى السَّحَابِ وَ الْبَرَقِ وَ سَمِعَ صَوْتَ الرَّعْدِ | wa kaana min dua’ehi (a.s.) ezaa nazara elas sahaabe wal barqe wa sama-e’ sawtir ra’de | 36. His Supplication when he Looked upon Clouds and Lightening and Heard the Sound of Thunder |
| اَللّٰهُمَّ اِنَّ | allaahumma inna | O Allah, |
| هٰذَيْنِ اٰيَتَانِ مِنْ اٰيَاتِكَ | haazayne aayataane min aayaateka | these are two of Thy signs |
| وَ هٰذَيْنِ عَوْنَانِ مِنْ اَعْوَانِكَ | wa haazayne a’wnaane min a-a’waaneka | and these are two of Thy helpers. |
| يَبْتَدِرَانِ طَاعَتَك بِرَحْمَةٍ نَافِعَةٍ اَوْ نَقِمَةٍ ضَارَّةٍ | baytaderaane taa-a’taka be-rahmatin naafe-a’tin aw naqematin zaarratin | They rush to obey Thee with beneficial mercy or injurious vengeance, |
| فَلَا تُمْطِرْنَا بِهِمَا مَطَرَ السَّوْ ءِ | falaa tumtirnaa behemaa mataras saw-e | so rain not down upon us from them the evil rain[[213]](#footnote-213) |
| وَ لَا تُلْبِسْنَا بِهِمَا لِبَاسَ الْبَلَآءِ | wa laa tulbisnaa behemaa lebaasal balaaa-e | and clothe us not through them in the garment of affliction! |
| اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَ اٰلِهٖ | allaahumma salle a’laa mohammadin wa aalehi | O Allah, bless Muhammad and his Household, |
| وَ اَنْزِلْ عَلَيْنَا نَفْعَ هٰذِهِ السَّحَائِبِ وَ بَرَكَتَهَا | wa anzil a’laynaa naf-a’ haazehis sahaa-ebe wa barakaatahaa | send down upon us the benefit of these clouds and their blessing, |
| وَ اصْرِفْ عَنَّا اَذَاهَا وَ مَضَرَّتَهَا | was-rif a’nnaa azaahaa wa mazarratahaa | turn away from us their harm and their injury, |
| وَ لَا تُصِبْنَا فِيْهَا بِاٰفَةٍ | wa laa tosibnaa feehaa be-aafatin | strike us not through them with blight, |
| وَلَا تُرْسِلْ عَلٰى مَعَايِشِنَا عَاهَةً | wa laa tursil a’laa ma-a’a-yeshenaa a’a-hatin | and loose not upon our livelihoods any bane! |
| اَللّٰهُمَّ | allaahumma | O Allah, |
| وَ اِنْ كُنْتَ بَعَثْتَهَا نِقْمَةً | wa in kunta ba-a’stahaa niqmatan | if Thou hast incited them as vengeance |
| وَ اَرْسَلْتَهَا سَخْطَةً | wa ar-saltahaa sakhtatan | and loosed them in anger, |
| فَاِنَّا نَسْتَجِيْرُكَ مِنْ غَضَبِكَ | fa-innaa nas-tajeeroka min ghazabeka | we seek sanctuary with Thee from Thy wrath |
| وَ نَبْتَهِلُ اِلَيْكَ فِىْ سُؤَالِ عَفْوِكَ | wa nabtahelo elayka fee so-aale a’fweka | and implore Thee in asking Thy pardon! |
| فَمِلْ بِالْغَضَبِ اِلَى الْمُشْرِكِيْنَ | fa-mil bil-ghazabe elal mushrekeena | So incline with wrath toward the idolaters |
| وَ اَدِرْحٰى نَقِمَتِكَ عَلَى الْمُلْحِدِيْنَ | wa adir-haa naqemateka a’lal mulhedeena | and set the millstone of Thy vengeance turning upon the heretics![[214]](#footnote-214) |
| اَللّٰهُمَّ | allaahumma | O Allah, |
| اَذْهِبْ مَحْلَ بِلَادِنَا بِسُقْيَاكَ | az-hib mahla belaadenaa be-suqyaaka | take away the barrenness of our lands with Thy watering, |
| وَاَخْرِجْ وَ حَرَصُدُوْرِنَا بِرِزْقِكَ | wa akh-rij wahara sodoorenaa be-rizqeka | dislodge the malice from our breasts with Thy providing, |
| وَ لَا تَشْغَلْنَا عَنْكَ بِغَيْرِكَ | wa laa tash-ghilnaa a’nka be-ghayreka | distract us not from Thee through other than Thee, |
| وَلَا تَقْطَعْ عَنْ كَآفَّتِنَا مَا دَّةَ بِرِّكَ | wa laa taq-ta’ a’n kaaaf-fatenaa maad-data birreka | and cut none of us off from the stuff of Thy goodness, |
| فَاِنَّ الْغَنِىَّ مَنْ اَغْنَيْتَ | fa-innal ghaniyya min aghnayta | for the rich is he to whom Thou hast given riches, |
| وَ اِنَّ السَّالِمَ مَنْ وَ قَيْتَ | wa innas saaalema man waqayta | and the safe he whom Thou hast protected! |
| مَا عِنْدَ اَحَدٍ دُوْنَكَ دِفَاعٌ | maa i’nda ahadin doonaka de-faa-u’n | No one has any defense against Thee, |
| وَ لَا بِاَحَدٍ عَنْ سَطْوَتِكَ امْتِنَاعٌ | wa laa be-ahadin a’n sat-watekam tenaa-u’n | nor any means to bar Thy penalty. |
| تَحْكُمُ بِمَا شِئْتَ عَلٰى مَنْ شِئْتَ | tahkomo bemaa shea-ta a’laa man sea-ta | Thou decidest what Thou wilt for whom Thou wilt |
| وَ تَقْضِىْ بِمَا اَرَدْتَ فِيْمَنْ اَرَدْتَ | wa taqzee bemaa arad-ta feeman arad-ta | and Thou decreest what Thou desirest for any whom Thou desirest! |
| فَلَكَ الْحَمْدُ عَلٰى مَا وَ قَيْتَنَا مِنَ الْبَلَآءِ | falakal hamdo a’laa maa waqaytanaa menal balaaa-e | So to Thee belongs praise for protecting us from affliction |
| وَ لَكَ الشُّكْرُ عَلٰى مَا خَوَّلْتَنَا مِنَ النَّعْمَآءِ | wa lakash-shukro a’laa maa khaw-waltanaa menan na’-maaa-e | and to Thee belongs thanks for conferring upon us blessings, |
| حَمْدًا يُخَلِّفُ حَمْدَ الْحَامِدِيْنَ وَ رَآئَه | hamdan yokhallefo hamdal haamedeena wa raaa-ahu | a praise which will leave behind the praise of the praisers, |
| حَمْدًا يَمْلَاءُ اَرْضَه وَ سَمَآئَه | hamdan yamla-o arzahu wa samaaa-ahu | a praise which will fill the earth and the heaven! |
| اِنَّكَ الْمَنَّانُ بِجَسِيْمِ الْمِنَنِ | innakal mannaano be-jaseemil menanil | Surely Thou art the All-kind through immense kindnesses, |
| الْوَهَّابُ لِعَظِيْمِ النِّعَمِ | wahhaabo le-a’zeemin ne-a’mil | the Giver of abounding favours, |
| الْقَابِلُ يَسِيْرَ الْحَمْدِ | qaabelo yaseeral hamdish | the Accepter of small praise, |
| الشَّاكِرُ قَلِيْلُ الشُّكْرِ | shaakero qaleelush shukril | the Grateful for little gratitude, |
| الْمُحْسِنُ الْمُجْمِلُ ذُو الطَّوْلِ | mohsenul muj-melo zut-tawle | the Beneficent, the Benevolent, Possessor of graciousness! |
| لَآ اِلٰهَ اِلَّآ اَنْتَ | laaa elaaha illaaa anta | There is no Allah but Thou; |
| اِلَيْكَ الْمَصِيْرُ. | elaykal maseer. | unto Thee is the homecoming.[[215]](#footnote-215) |

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| وَ كَانَ مِنْ دُعَآئِهٖ   إِذَا اعْتَرَفَ بِالتَّقْصِيرِ عَنْ تَأْدِيَةِ الشُّكْرِ. | wa kaana min dua’ehi (a.s.) ezaa e-a’tarafa bit-taqseere a’n taadeetish-shukre | 37. His Supplication when Confessing his Shortcomings in Giving Thanks |
| اَللّٰهُمَّ اِنَّ اَحَدًا | allaahumma inna ahadan | O Allah, no one |
| لَا يَبْلُغُ مِنْ شُكْرِكَ غَايَةً اِلاَّ حَصَلَ عَلَيْهِ مِنْ اِحْسَانِكَ مَا يُلْزِمُه شُكْرًا | laa yablogho min shukreka ghaayatan illaa hasala a’layhe min ehsaaneka maa yul-zemohu shukran | reaches a limit in thanking Thee without acquiring that of Thy beneficence which enjoins upon him thanksgiving, |
| وَ لَا يَبْلُغُ مَبْلَغًا مِنْ طَاعَتِكَ وَ اِنِ اجْتَهَدَ اِلاَّ كَانَ مُقَصِّرًا دُوْنَ اسْتِحْقَاقِكَ بِفَضْلِكَ | wa laa yablogho mablaghan min taa-a’teka wa enij-tahada illaa kaana moqasseran doonas tehqaaqeka be-fazleka | nor does anyone reach a degree in obeying Thee, even if he strives, without falling short of what Thou deservest because of Thy bounty. |
| فَاَشْكَرُ عِبَادِكَ عَاجِزٌ عَنْ شُكْرِكَ | fa-ashkaro e’baadeka a’ajezun a’n shukreka | The most thankful of Thy servants has not the capacity to thank Thee, |
| وَ اَعْبَدُهُمْ مُقَصِّرٌ عَنْ طَاعَتِكَ | wa a-a’badohum moqasserun a’n ta-a’teka | and the most worshipful of them falls short of obeying Thee. |
| لَا يَجِبُ لِاَحَدٍ | laa yajebo le-ahadin | To none of them is due |
| اَنْ تَغْفِرَ لَه بِاسْتِحْقَاقِهٖ | an taghfera lahu bis-tehqaaqehi | Thy forgiveness through what he himself deserves |
| وَ لَا اَنْ تَرْضٰى عَنْهُ بِاسْتِيْجَابِهٖ | wa laa an tarzaa a’nho bis-teejaabehi | or Thy good pleasure for his own merit. |
| فَمَنْ غَفَرْتَ لَه فَبِطَوْلِكَ | faman ghafarta lahu fa-be-tawleka | When Thou forgivest someone, it is through Thy graciousness, |
| وَ مَنْ رَضِيْتَ عَنْهُ فَبِفَضْلِكَ | wa man razeeta a’nho fa-be-fazleka | and when Thou art pleased with someone, it is through Thy bounty. |
| تَشْكُرُ يَسِيْرَ مَا شَكَرْتَه | tashkoro yaseera maa shakartahu | Thou showest gratitude for the paltry for which Thou showest gratitude[[216]](#footnote-216) |
| وَ تُثِيْبُ عَلٰى قَلِيْلِ مَا تَطَاعُ فِيْهِ | wa toseebo a’laa qaleele maa ta-taa-o’ feehe | and Thou rewardest the small act in which Thou art obeyed, |
| حَتّٰى كَاَنَّ شُكْرَ عِبَادِكَ الَّذِىْٓ | hattaa ka-anna shukra e’baadekal lazee | so that it seems as if Thy servants’ thanksgiving for which Thou hast |
| اَوْجَبْتَ عَلَيْهِ ثَوَابَهُمْ | aw-jabta a’layhe sawaabahum | made incumbent their reward |
| وَ اَعْظَمْتَ عَنْهُ جَزَآئَهُمْ | wa a-a’zamta a’nho jazaaa-ahum | and made great their repayment |
| اَمْرٌ مَلَكُوْا اسْتِطَاعَةَ الْاِمْتِنَاعِ مِنْهُ دُوْنَكَ فَكـَافَيْتَهُمْ | amrun malakus te-taa-a’tal imtenaa-e’ minho doonaka fakaa-faytahum | is an affair from which they could have held back without Thee, and hence Thou wilt recompense them, |
| اَوَ لَمْ يَكُنْ سَبَبُه بِيَدِكَ فَجَازَيْتَهُمْ | awa lam yakun sababohu be-yadeka fa-jaazaytahum | and whose cause is not in Thy hand, and hence Thou wilt repay them. |
| بَلْ مَلَكْتَ يَآ اِلٰهِىْ اَمْرَهُمْ قَبْلَ اَنْ يَمْلِكُوْا عِبَادَتَكَ | bal malakta yaaa elaahee amrahum qabla an yamlekoo e’baadataka | Nay, my Allah, Thou hadst power over their affair before they had power to worship Thee, |
| وَ اَعْدَدْتَ ثَوَابَهُمْ قَبْلَ اَنْ يُفِيْضُوْا فِىْ طَاعَتِكَ | wa a-a’dadta sawaabahum qabla yofeezoo fee taa-a’teka | and Thou hadst prepared their reward before they began to obey Thee; |
| وَ ذٰلِكَ اَنَّ | wa zaaleka anna | and that because |
| سُنَّتَكَ الْاِفْضَالُ | sunnatakal ifzaalo | Thy wont is bestowal of bounty, |
| وَ عَادَتَكَ الْاِحْسَانُ | wa a’adatakal ehsaano | Thy custom beneficence, |
| وَ سَبِيْلَكَ الْعَفْوُ | wa sabeelakal a’fwo | Thy way pardon. |
| فَكُلُّ الْبَرِيَّةِ | fa-kullul bariyyate | So all creatures confess |
| مُعْتَرِفَةٌ بِاَنَّكَ غَيْرُ ظَالِمٍ لِمَنْ عَاقَبْتَ | moa’tarefatun be-annaka ghayro zaalemin leman a’aqabta | that Thou wrongest not him whom Thou punishest |
| وَ شَاهِدَةٌ بِاَنَّكَ مُتَفَضِّلٌ عَلٰى مَنْ عَافَيْتَ | wa shaa-hedatun be-innaka motafazzelun a’laa man a’afayta | and bear witness that Thou bestowest bounty upon him whom Thou pardonest. |
| وَ كُلٌّ مُقِرٌّ عَلٰى نَفْسِهٖ بِالتَّقْصِيْرِ عَمَّا اسْتَوْجَبْتَ | wa kullun moqirrun a’laa nafsehi bit-taqseere a’mmas tawjabta | Each admits that he has fallen short of what Thou meritest. |
| فَلَوْلَا اَنَّ الشَّيْطَانَ يَخْتَدِعُهُمْ عَنْ طَاعَتِكَ مَا عَصَاكَ عَاصٍ | falawlaa annash shaytaana yaktade-o’hum a’n taa-a’teka maa a’saaka a’asin | Had Satan not misled them from Thy obedience, no disobeyer would have disobeyed Thee, |
| وَ لَوْلَا اَنَّه صَوَّرَ لَهُمُ الْبَاطِلَ فِىْ مِثَالِ الْحَقِّ مَا ضَلَّ عَنْ طَرِيْقِكَ ضَالٌّ | wa law laa annahu sawwara lahomul baatela fee mesaalil haqqe maa zalla a’n tareeqeka zaal-lun | and had he not shown falsehood to them in the likeness of truth no strayer would have gone astray from Thy path. |
| فَسُبْحَانَكَ | fa-subhaanaka | So glory be to Thee! |
| مَا اَبْيَنَ كَرَمَكَ فِىْ مُعَامَلَةِ مَنْ اَطَاعَكَ اَوْعَصَاكَ | maa ab-yana karamaka fee mo-a’amalate man a-taa-a’ka aw a’saaka | How manifest is Thy generosity in dealing with him who obeys or disobeys Thee! |
| تَشْكُرُ لِلْمُطِيْعِ مَآ اَنْتَ تَوَلَّيْتَه لَه | tash-koro bil-motee-e’ maaa anta tawallaytahu lahu | Thou showest gratitude to the obedient for that which Thou undertakest for him, |
| وَ تُمْلِىْ لِلْعَاصِىْ فِيْمَا تَمْلِكُ مُعَاجَلَتَه فِيْهِ | wa tumlee lil-a’asee feemaa tamleko mo-a’ajalatahu feehe | and Thou grantest a respite to the disobedient in that within which Thou art able to hurry him. |
| اَعْطَيْتَ كُلًّا مِنْهُمَا مَا لَمْ يَجِبْ لَه | a-a’tayta kullan minhomaa maa lam yajebo lahu | Thou givest to each of them that which is not his due, |
| وَ تَفَضَّلْتَ عَلٰى كُلٍّ مِنْهُمَا بِمَا يَقْصُرُ عَمَلُه عَنْهُ | wa tafazzalta a’laa kullin minhomaa bemaa yaqsoro a’malohu a’nho | and Thou bestowest bounty upon each in that wherein his works fall short. |
| وَ لَوْ كَافَاتَ الْمُطِيْعَ عَلٰى مَآ اَنْتَ تَوَلَّيْتَه لَاَوْشَكَ | wa law kaafaatal mo-tee-a’ a’laa maaa anta tawallaytahu la-awshaka | Wert Thou to counterbalance for the obedient servant that which Thou Thyself hadst undertaken, he would be on the point of |
| اَنْ يَفْقِدَ ثَوَابَكَ | an yafqeda sawaabaka | losing Thy reward and |
| وَ اَنْ تَزُوْلَ عَنْهُ نِعْمَتُكَ | wa an tazoola a’nho nea’matoka | seeing the end of Thy favour, |
| وَ لٰكـِنَّكَ بِكـَرَمِكَ جَازَيْتَه | wa laakinnaka be-karameka jaazaytahu | but through Thy generosity Thou hast repaid him |
| عَلَى الْمُدَّةِ الْقَصِيْرَةِ الْفَانِيَةِ بِالْمُدَّةِ الطَّوِيْلَةِ الْخَالِدَةِ | a’lal muddatil qaseeratil faaneyate bil-muddatit taweelatil khaaledate | for a short, perishing term with a long, everlasting term, |
| وَ عَلَى الْغَايَةِ الْقَرِيْبَةِ الزَّائِلَةِ بِالْغَايَةِ الْمَدِيْدَةِ الْبَاقِيَةِ ثُمَّ | wa a’lal ghaayatil qareebatiz zaa-elate bil-ghaayatil madeedatil baaqeyate summa | and for a near, vanishing limit with an extended, abiding limit. |
| لَمْ تَسُمْهُ الْقِصَاصَ فِيْمَا اَكَلَ مِنْ رِزْقِكَ الَّذِىْ يَقْوٰى بِهٖ عَلٰى طَاعَتِكَ | lam tasumhul qesaasa feemaa akala min rizqekal lazee yaqwaa behi a’laa taa-a’teka | Then Thou dost not visit him with a settling of accounts for Thy provision through which he gained strength to obey Thee, |
| وَ لَمْ تَحْمِلْه عَلَى الْمُنَاقَشَاتِ فِى الْاٰلَاتِ الَّتِىْ تَسَبَّتَ بِاسْتِعْمَالِهَا اِلٰى مَغْفِرَتِكَ | wa lam tahmilho a’lal monaaqashaate fil-aalaatil latee tasabbata bis-tea’maalehaa elaa magh-ferateka | nor dost Thou force him to make reckonings for the organs he employed to find the means to Thy forgiveness. |
| وَ لَوْ فَعَلْتَ ذٰلِكَ بِهٖ لَذَهَبَ | wa law fa-a’lta zaaleka behi la-zahaba | Wert Thou to do that to him, it would take away |
| بِجَمِيْعِ مَا كَدَحَ لَه | be-jamee-e’ maa kadaha lahu | everything for which he had laboured |
| وَ جُمْلَةِ مَا سَعٰى فِيْهِ | wa jumlata maa sa-a’a feehe | and all wherein he had exerted himself |
| جَزَآءً لِلصُّغْرٰى مِنْ اَيَادِيْكَ وَ مِنَنِكَ | ja-zaa-an lis-sughraa min ayaadeeka wa menaneka | as repayment for the smallest of Thy benefits and kindnesses, |
| وَ لَبَقِىَ رَهِيْنًا بَيْنَ يَدَيْكَ بِسَائِرِ نِعَمِكَ | wa labaqeya raheenan bayna yadayka be-saa-ere ne-a’meka | and he would remain hostage before Thee for Thy other favours. |
| فَمَتٰى كَانَ يَسْتَحِقُّ شَيْئًا مِنْ ثَوَابِكَ لَا مَتٰى | fa-mataa kaana yastahiqqo shay-an min sawaabeka laa mataa | So how can he deserve something of Thy reward? Indeed, how? |
| هٰذَا يَا اِلٰهِىْ حَالُ مَنْ اَطَاعَكَ وَ سَبِيْلُ مَنْ تَعَبَّدَ لَكَ | haazaa yaa elaahee haalo man a-taa-a’ka wa sabeelo man ta-a’bbada laka | This, my Allah, is the state of him who obeys Thee and the path of him who worships Thee. |
| فَاَمَّا الْعَاصِىْ اَمْرَكَ وَ الْمُوَاقِعُ نَهْيَكَ | fa-ammal a’asee amraka wal mo-waa-qe-o’ nahyaka | But as for him who disobeys Thy command and goes against Thy prohibition, |
| فَلَمْ تُعَاجِلْهُ بِنَقِمَتِكَ لِكَىْ يَسْتَبْدِلَ بِحَالِهٖ فِىْ مَعْصِيَتِكَ حَالَ الْاِنَابَةِ اِلٰى طَاعَتِكَ | falam to-a’ajilho be-naqemateka lekay yastabdelo be-haalehi fee ma’seyateka haalal enaabate elaa taa-a’teka | Thou dost not hurry him to Thy vengeance, so that he may seek to replace his state in disobeying Thee with the state of turning back to obey Thee, |
| وَ لَقَدْ كَانَ يَسْتَحِقُّ فِىْ اَوَّلِ مَا هَمَّ بِعِصْيَانِكَ كُلَّ مَا اَعْدَدْتَ لِجَمِيْعِ خَلْقِكَ مِنْ عُقُوْبَتِكَ | wa laqad kaana yastahiqqo fee awwale maa hamma be-i’syaaneka kulla maa a-a’dadta le-jamee-e’ khalqeka min o’qoobateka | though he deserved from the time he set out to disobey Thee every punishment which Thou hast prepared for all Thy creatures. |
| فَجَمِيْعُ مَا اَخَّرْتَ عَنْهُ مِنَ الْعَذَابِ | fa-jamee-o’ maa akhkharta a’nho menal a’zaabe | Through each chastisement which Thou hast kept back from him |
| وَ اَبْطَأْتَ بِهٖ عَلَيْهِ مِنْ سَطَوَاتِ النَّقِمَةِ وَ الْعِقَابِ | wa ab-taa-ta behi a’layhe min satawaatin naqemate wal-e’qaabe | and each penalty of Thy vengeance and Thy punishment which Thou hast delayed from him, |
| تَرْكٌ مِنْ حَقِّكَ وَ رِضًى بِدُوْنِ وَاجِبِكَ | tarkun min haqqeka wa rezan bedoone waajebeka | Thou hast refrained from Thy right and shown good pleasure in place of what Thou hast made obligatory. |
| فَمَنْ اَكْرَمُ مِنْكَ يَا اِلٰهِىْ | faman akramo minka yaa elaahee | So who is more generous, my Allah, than Thou? |
| وَ مَنْ اَشْقٰى مِمَّنْ هَلَكَ عَلَيْكَ لَا مَنْ | wa man ashqaa mimman halaka a’layka laa man | And who is more wretched than he who perishes in spite of Thee? Indeed, who? |
| فَتَبَارَكْتَ اَنْ تُوْصَفَ اِلاَّ بِالْاِحْسَانِ | fatabaarakta an toosafa illaa bil-ehsaane | Thou art too blessed to be described by any but beneficence |
| وَ كَرُمْتَ اَنْ يُخَافَ مِنْكَ اِلاَّ الْعَدْلُ | wa karumta an yokhaafa minka illal a’dlo | and too generous for any but justice to be feared from Thee! |
| لَا يُخْشٰى جَوْرِكَ عَلٰى مَنْ عَصَاكَ | laa yukhshaa jawreka a’laa man a’saaka | There is no dread that Thou wilt be unjust toward him who disobeys Thee, |
| وَلَا يُخَافُ اِغْفَالُكَ ثَوَابَ مَنْ اَرْضَاكَ | wa laa yokhaafo igh-faaloka sawaaba man arzaaka | nor any fear of Thy neglecting to reward him who satisfies Thee.[[217]](#footnote-217) |
| فَصَلِّ عَلٰى مُحَمَّدٍ وَّ اٰلِهٖ | fa-salle a’laa mohammadiwn wa aalehi | So bless Muhammad and his Household, |
| وَ هَبْ لِىْ اَمَلِىْ وَ زِذْنِىْ | wa hab lee amalee wa zidnee | give me my hope, |
| مِنْ هُدَاكَ مَآ اَصِلُ بِهٖ اِلَى التَّوْفِيْقِ فِىْ عَمَلِىْ | min hodaaka maaa aselo behi elat tawfeeqe fee a’malee | and increase me in that of Thy guidance through which I may be successful in my works! |
| اِنَّكَ مَنَّانٌ كَرِيْمٌ. | innaka mannaanun kareem. | Surely Thou art All-kind, Generous. |

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| وَ كَانَ مِنْ دُعَآئِهٖ   فِي الِاعْتِذَارِ مِنْ تَبِعَاتِ الْعِبَادِ وَ مِنَ التَّقْصِيرِ فِي حُقُوقِهِمْ وَ فِي فَكَاكِ رَقَبَتِهِ مِنَ النَّارِ | wa kaana min dua’ehi (a.s.) fil-e-a’tezaare min taba-a’atil e’baade wa menat taqseere fee hoqooqehim wa fee fakaake raqabatehi menan naare | 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 |
| اَللّٰهُمَّ اِنِّىْٓ اَعْتَذِرُ اِلَيْكَ | allaahumma inneee a-a’tazero elakya | O Allah, I ask pardon from Thee for |
| مِنْ مَظْلُوْمٍ ظُلِمَ بِحَضْرَتِىْ فَلَمْ اَنْصُرْهُ | min mazloomin zolema be-hazratee falam ansurho | the person wronged in my presence whom I did not help, |
| وَ مِنْ مَعْرُوْفٍ اُسْدِىَ اِلَىَّ فَلَمْ اَشْكُرْهُ | wa man ma’roofe usdeya elayya falam ash-kurho | the favour conferred upon me for which I returned no thanks, |
| وَ مِنْ مُسِىْٓءٍ اعْتَذَرَ اِلَىَّ فَلَمْ اَعْذِرْهُ | wa man moseee-in e-a’tazara elayya falam a-a’zirho | the evildoer who asked pardon from me and whom I did not pardon, |
| وَ مِنْ ذِىْ فَاقَةٍ سَئَلَنِىْ فَلَمْ اُوْثِرْهُ | wa min zee faaqatin sa-a’lanee falam oosirho | the needy person who asked from me and whom I preferred not over myself, |
| وَ مِنْ حَقِّ ذِىْ حَقٍّ لَزِمَنِىْ لِمُؤْمِنٍ فَلَمْ اُوَفِّرْهُ | wa man haqqe zee haqqin lazemanee le-moa-menin falam owaffir-ho | the right of a believer who possesses a right incumbent upon me which I did not fulfil, |
| وَ مِنْ عَيْبِ مُؤْمِنٍ ظَهَرَ لِىْ فَلَمْ اَسْتُرْهُ | wa min a’ybe moa-menin zahara lee falam as-turho | the fault of a believer which became evident to me and which I did not conceal, |
| وَ مِنْ كُلِّ اِثْمٍ عَرَضَ لِىْ فَلَمْ اَهْجُرْهُ | wa min kulle ismin a’raza lee falam ahjurho | and every sin which presented itself to me and which I failed to avoid. |
| اَعْتَذِرُ اِلَيْكَ يَا اِلٰهِىْ مِنْهُنَّ وَ مِنْ نَظَآئِرِهِنَّ | a-a’tazero elayka yaa elaahee minhunna wa min nazaaa-erehinna’ | I ask pardon, my Allah, for all of these and their likes, |
| اعْتِذَارَ نَدَامَةٍ يَكُوْنُ وَاعِظًا لِمَا بَيْنَ يَدَىَّ مِنْ اَشْيَاهِهِنَّ | tezaara nadaamatin yakoono waa-e’zan lemaa bayna yadayya min ashyaa-hehinna | with an asking of pardon in remorse which may act as an admonisher against similar things ahead of me. |
| فَصَلِّ عَلٰى مُحَمَّدٍ وَ اٰلِهٖ وَاجْعَلْ | fa-salle a’laa mohammadin wa aalehi waj-a’l | So bless Muhammad and his Household and make |
| نَدَامَتِىْ عَلٰى مَا وَ قَعْتُ فِيْهِ مِنَ الزَّلَّاتِ | nadaa-matee a’laa maa wa-qa’to feehe menaz zallaate | my remorse for the slips into which I have fallen |
| وَ عَزْمِىْ عَلٰى تَرْكِ مَا يَعْرِضُ لِىْ مِنَ السَّيِّئٰاتِ | wa a’zmee a’laa tarke maa ya’rezo lee menas sayye-aate | and my determination to refrain from the evil deeds which present themselves to me |
| تَوْبَةً تُوْجِبُ لِىْ مَحَبَّتَكَ | tawbatan toojebo lee mahabbataka | a repentance which will make Thy love for me obligatory |
| يَا مُحِبَّ التَّوَّابِيْنَ. | yaa mohibbat tawwaabeena | O lover of those who repent![[218]](#footnote-218) |

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| وَ كَانَ مِنْ دُعَآئِهٖ   فِي طَلَبِ الْعَفْوِ وَ الرَّحْمَةِ | wa kaana min dua’ehi (a.s.) fee talabil a’fwe war rahmate | 39. His Supplication in Seeking Pardon and Mercy |
| اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَ اٰلِهٖ | allaahumma salle a’laa mohammadin wa aalehi | O Allah, bless Muhammad and his Household, |
| وَاكـْسِرْ شَهْوَتِىْ عَنْ كـُلِّ مَحْرَمٍ | wak-sir shah-watee a’n kulle mahramin | break my passion for every unlawful thing, |
| وَازْوِحِرْصِىْ عَنْ كُلِّ مَاثَمٍ | waz-we hirsee a’n kulle maasamin | take away my craving for any sin, |
| وَ امْنَعْنِىْ عَنْ اَذٰى كُلِّ مُؤْمِنٍ وَ مُؤْمِنَةٍ وَ مُسْلِمٍ وَ مُسْلِمَةٍ | wam-na’nee a’n azaa kulle moa-menin wa moa-menatin wa muslemin wa muslematin | and bar me from harming any believer, male or female, and any Muslim, male or female! |
| اَللّٰهُمَّ وَ اَيُّمَا عَبْدٍ | allaahumma wa ayyomaa a’bdin | O Allah, if any of Thy servants |
| نَالَ مِنِّىْ مَا حَظَرْتَ عَلَيْهِ | naala minnee maa khatarta a’layhe | should harm me in what Thou hast forbidden |
| وَانْتَهَكَ مِنِّىْ مَا حَجَرْتَ عَلَيْهِ | wan-tahaka minnee maa hajarta a’layhe | or violate me in what Thou hast interdicted, |
| فَمَضٰى بِظُلَامَتِىْ مَيِّتًا | fa-mazaa be-zolaamatee mayyetan | and if he should pass into death with my complaint |
| اَوْ حَصَلَتْ لِىْ قِبَلَه حَيًّا | aw hasalat lee qebalahu hayyan | or I come to have a complaint against him while he is alive, |
| فَاغْفِرْ لَه مَا اَلَّمَ بِهٖ مِنِّىْ | fagh-fir lahu maa allama behi minnee | forgive him what he did to me |
| وَاعْفُ لَه عَمَّا اَدْبَرَ بِهٖ عَنِّىْ | wa’fo lahu a’mmaa adbara behi a’nnee | and pardon him that through which he turned his back on me! |
| وَ لَا تَقِفْهُ عَلٰى مَا ارْتَكَبَ فِىَّ | wa laa taqif-ho a’laa mar takaba fiyya | Inquire not from him about what he committed toward me |
| وَ لَا تَكْشِفْهُ عَمَّا اكْتَسَبَ بِىْ | wa laa takshifho a’mmak tasaba bee | and expose him not through what he earned by me! |
| وَاجْعَلْ مَا | waj-a’l maa | And Make |
| سَمَحْتُ بِهٖ مِنَ الْعَفْوِ عَنْهُمْ | samahto behi menal a’few a’nho | my open-handedness in pardoning such servants |
| وَ تَبَرَّعْتُ بِهٖ مِنَ الصَّدَقَةِ عَلَيْهِمْ | wa tabarra’to behi menas sa-daqate a’layhim | and my contribution in charity toward them |
| اَزْكٰى صَدَقَاتِ الْمُتَصَدِّقِيْنَ | azkaa sadaqaatil motasaddeqeena | the purest charity of the charitable |
| وَ اَعْلٰى صِلَاتِ الْمُتَقَرِّبِيْنَ | wa a-a’laa selaatil motaqarrebeena | and the highest gift of those seeking nearness to Thee! |
| وَعَوِّضْنِىْ مِنْ عَفْوِىْ عَنْهُمْ عَفْوَكَ | wa a’wwiznee min a’fwee a’nhum a’fwaka | Recompense me for my pardoning them with Thy pardon |
| وَ مِنْ دُعَآئِىْ لَهُمْ رَحْمَتَكَ حَتّٰى | wa min do-a’aa-ee lahum rahmataka hattaa | and for my supplicating for them with Thy mercy |
| يَسْعَدَ كُلُّ وَاحِدٍ مِنَّا بِفَضْلِكَ | yas-a’da kullo waahedin minnaa be-fazleka | so that each one of us may gain felicity through Thy bounty |
| وَ يَنْجُوَ كُلٌّ مِنَّا بِمَنِّكَ | wa yanjowa kullun minnaa be-manneka | and each may attain deliverance through Thy kindness! |
| اَللّٰهُمَّ وَ اَيُّمَا عَبْدٍ مِنْ عَبِيْدِكَ | allaahumma wa ayyomaa a’bdin min a’beedeka | O Allah, if there is a servant from among Thy servants whom |
| اَدْرَكَه مِنِّىْ دَرَكٌ | ad-rakahu minnee darakun | an ill visits on my account, |
| اَوْ مَسَّه مِنْ نَاحِيَتِىْ اَذًى | aw-massahu min naaheyatee azan | a harm touches from my direction, |
| اَوْ لَحِقَه بِىْ اَوْ بِسَبَبِىْ ظُلْمٌ | aw laheqahu bee aw besababee zulmun | or a wrong overtakes through me or because of me, |
| فَفُتُّه بِحَقِّهٖ | fafuttahu be-haqqehi | and should I fail to take care of his right |
| اَوْ سَبَقْتُه بِظُلْمَتِهٖ | aw sabaqtohu be-zulmatehi | or go before him [in death] with his complaint, |
| فَصَلِّ عَلٰى مُحَمَّدٍ وَّ اٰلِهٖ | fa-salle a’laa mohammadiwn wa aalehi | bless Muhammad and his Household, |
| وَ اَرْضِهٖ عَنِّىْ مِنْ وُجْدِكَ | wa arzehi a’nnee min wujdeka | satisfy him toward me through Thy wealth, |
| وَ اَوْفِهٖ حَقَّه مِنْ عِنْدِكَ | wa aw-fehi haqqahu min i’ndeka | and give him his full right from Thyself! |
| ثُمَّ قِـنِىْ مَا يُوْجِبُ لَه حُكْمُكَ | summa qenee maa yoojebo lahu hukmoka | Then protect me from what Thy decision mandates |
| وَ خَلِّصْنِىْ مِمَّا يَحْكُمُ بِهٖ عَدْلُكَ | wa khallisnee mimmaa yahkomo behi a’dloka | and save me from what Thy justice decides, |
| فَاِنَّ قُوَّتِىْ لَا تَسْتَقِلُّ بِنِقْمَتِكَ | fa-inna quwwatee laa tas-taqillo be-niqmateka | for my strength cannot bear Thy vengeance |
| وَ اِنَّ طَاقَتِىْ لَا تَنْهَضُ بِسُخْطِكَ | wa inna taa-qatee laa tanhazo be-sukhteka | and my obedience cannot stand up to Thy displeasure! |
| فَاِنَّكَ اِنْ تُكَافِنِىْ بِالْحَقِّ تُهْلِكْنِىْ | fa-innaka in tokaa-fenee bil-haqqe tohliknee | If Thou recompensest me with the right, Thou wilt destroy me, |
| وَ اِلاَّ تَغَمَّدْنِىْ بِرَحْمَتِكَ تُوْبِقْنِىْ | wa illaa taghammad-nee be-rahmateka toobiqnee | and if Thou dost not shield me in Thy mercy, Thou wilt lay me waste. |
| اَللّٰهُمَّ اِنِّىْٓ | allaahumma innee | O Allah, |
| اَسْتَوْهِبُكَ يَآ اِلٰهِىْ مَا لَا يَنْقُصُكَ بَذْلُه | astawheboka yaaa elaahee maa laa yanqosoka bazlohu | I ask Thee to grant, my Allah, that whose giving will not decrease Thee, |
| وَ اَسْتَحْمِلُكَ مَا لَا يَبْهَضُكَ حَمْلُه | wa astahmeloka maa laa yabhazoka hamlohu | and I ask Thee to carry that whose carrying will not weigh Thee down: |
| اَسْتَوْهِبُكَ يَآ اِلٰهِىْ نَفْسِىَ | astawheboka yaaa elaahee nafseyal | My Allah, I ask Thee to give my soul, |
| الَّتِىْ لَمْ تَخْلُقْهَا | latee lam takhluqhaa | which Thou didst not create |
| لِتَمْتَنِعَ بِهَا مِنْ سُوۤ ءٍ | le-tam-tane-a’ behaa min sooo-in | to keep Thyself from evil |
| اَوْ لِتَطَرَّقَ بِهَا اِلٰى نَفْعٍ | aw le-tatarraqa behaa elaa naf-i’n | nor to find the way to profit. |
| وَ لٰكـِنْ اَنْشَاتَهَا | wa laakin an-shaa-tahaa | No, Thou brought it forth |
| اِثْبَاتًا لِقُدْرَتِكَ عَلٰى مِثْلِهَا | is-baatan le-qudrateka a’laa mislehaa | to demonstrate Thy power over its like |
| وَاحْتِجَاجًا بِهَا عَلٰى شَكـْلِهَا | wah-tejaajan behaa a’laa shaklehaa | and to provide an argument against its similar. |
| وَ اَسْتَحْمِلُكَ مِنْ ذُنُوْبِىْ مَا قَدْ بَهَظَنِىْ حَمْلُه | wa as-tahmeloka min zonoobee maa qad bahazanee hamlohu | I ask Thee to carry those of my sins whose carrying weighs me down |
| وَ اَسْتَعِيْنُ بِكَ عَلٰى مَا قَدْ فَدَحَنِىْ ثِقْلُه | wa asta-e’eno beka a’laa maa qad fa-da-hanee ziqlohu | and I seek help from Thee in that whose heaviness oppresses me. |
| فَصَلِّ عَلٰى مُحَمَّدٍ وَّ اٰلِهٖ | fa-salle a’laa mohammadiwn wa aalehi | So bless Muhammad and his Household, |
| وَ هَبْ لِنَفْسِىْ عَلٰى ظُلْمِهَا نَفْسِىْ | wa hab le-nafsee a’laa zulmehaa nafsee | give to me my soul in spite of its wrongdoing,[[219]](#footnote-219) |
| وَ وَكِّلْ رَحْمَتَكَ بِاحْتِمَالِ اِصْرِىْ | wa wakkil rahmataka beh-temaale isree | and appoint Thy mercy to carry my burden! |
| فَكَمْ قَدْ لَحِقَتْ رَحْمَتُكَ بِالْمُسِيْئِيْنَ | fakam qad la-heqat rahmatoka bil-mosee-eena | How many evildoers Thy mercy has overtaken! |
| وَ كَمْ قَدْ شَمِلَ عَفْوُكَ الظَّالِمِيْنَ | wa kam qad shamela a’fwokaz zaalemeena | How many wrongdoers Thy pardon has embraced! |
| فَصَلِّ عَلٰى مُحَمَّدٍ وَّ اٰلِهٖ | fa-salle a’laa mohammadiwn wa aalehi | So bless Muhammad and his Household |
| وَاجْعَلْنِىْ اُسْوَةَ مَنْ | waj-a’lnee uswatan man | and make me the model of him whom Thou hast |
| قَدْ اَنْهَضْتَه بِتَجَاوُزِكَ عَنْ مَصَارِعِ الْخَاطِئِيْنَ | qad anhaztahu be-tajaawozeka a’n masaaare-i’l khaate-eena | aroused through Thy forbearance from the deadly infirmities of the offenders |
| وَ خَلَّصْتَه بِتَوْفِيْقِكَ مِنْ وَّرْطَاتِ الْمُجْرِمِيْنَ | wa khallas-tahu be-tawfeeqek miwn war-taatil mujremeena | and saved through Thy giving success from the tangled plights of the sinners, |
| فَاَصْبَحَ | fa-asbaha | so that I may rise up |
| طَلِيْقَ عَفْوَكَ مِنْ اِسَارِ سُخْطِكَ | taleeqa a’fwaka min esaare sukhteka | freed by Thy pardon from the bonds of Thy displeasure |
| وَ عَتِيْقَ صُنْعِكَ مِنْ وَ ثَاقِ عَدْلِكَ | wa a’teeqa sun-e’ka min wasaaqe a’dleka | and released by Thy benefaction from the ties of Thy justice! |
| اِنَّكَ اِنْ تَفْعَلْ ذٰلِكَ يَآ اِلٰهِىْ تَفْعَلْهُ بِمَنْ | innaka in taf-a’l zaaleka yaaa elaahee taf-a’lho beman | Surely if Thou dost that, my Allah, Thou wilt do it to one who does not |
| لَا يَحْجَدُ اسْتِحْقَاقَ عُقُوْبَتِكَ | laa yahjadus tehqaaqa o’qoobateka | deny deserving Thy punishment |
| وَ لَا يُبَرِّئُ نَفْسَه مِنَ اسْتِيْجَابِ نَقِمَتِكَ | wa laa yobarre-o nafsahu menas teejaabe naqemateka | or acquit himself from merit for Thy vengeance. |
| تَفْعَلْ ذٰلِكَ يَا اِلٰهِىْ | taf-a’l zaaleka yaa elaahee | Do that, my Allah, for one |
| بِمَنْ خَوْفُه مِنْكَ اَكْثَرُ مِنْ طَمَعِهٖ فِيْكَ | beman khwfohu minka aksaro min ta-ma-e’hi feeka | whose fear of Thee is greater than his craving from Thee, |
| وَ بِمَنْ يَاْسُه مِنَ النَّجَاةِ اَوْكَدُ مِنْ رَجَآئِهٖ لِلْخَلَاصِ | wa beman yaa-sohu menan najaate awkado min rajaaa-ehi lil-khalaase | whose hopelessness of deliverance is firmer than his hope for salvation! |
| لَا اَنْ يَكُوْنَ يَاْسُه قُنُوْطًا | laa an yakoona yaasohu qonootan | Not that his hopelessness is despair, |
| اَوْ اَنْ يَكُوْنَ طَمَعُه اغْتِرَارًا | aw an yakoona tama-o’hugh taraaran | nor that his expectation is deluded. |
| بَلْ لِقِلَّةِ حَسَنَاتِهٖ بَيْنَ سَيِّئٰاتِهٖ | bal leqillate hasanaatehi bayna sayye-aatehi | No, rather his good deeds are few among his evil deeds |
| وَ ضَعْفِ حُجَجِهٖ فِىْ جَمِيْعِ تَبِعَاتِهٖ | wa za’fe hojajehi fee jamee-e’ tabe-a’atehi | and his arguments are frail in face of everything due from his acts. |
| فَاَمَّا اَنْتَ يَآ اِلٰهِىْ فَاَهْلٌ اَنْ | fa-amma anta yaaa elaahee fa-ahlun an | But Thou, my Allah, art worthy that |
| لَا يَغْتَرَّ بِكَ الصِّدِّيْقُوْنَ | laa yaghtarra bekas siddeeqoona | the righteous not be deluded concerning Thee |
| وَ لَا يَيْاَسَ مِنْكَ الْمُجْرِمُوْنَ | wa laa yay-asa minkal mujremoona | and the sinners not lose hope in Thee, |
| لِاَنَّكَ الرَّبُّ الْعَظِيْمُ الَّذِىْ | le-annakar rabbul a’zeemul lazee | for Thou art the All-mighty Lord who |
| لَا يَمْنَعُ اَحَدًا فَضْلَه | laa yamna-o’ ahadan fazlahu | holds back His bounty from none |
| وَ لَا يَسْتَقْصِىْ مِنْ اَحَدٍ حَقَّه | wa laa yastaqsee min ahadin haqqahu | and takes His full right from no one. |
| تَعَالٰى ذِكْرُكَ عَنِ الْمَذْكُوْرِيْنَ | ta-a’alaa zikroka a’nil mazkooreena | High exalted is Thy mention above those mentioned! |
| وَ تَقَدَّسَتْ اَسْمَآؤُكَ عَنِ الْمَنْسُوْبِيْنَ | wa taqaddasat asmaaa-oka a’nil mansoobeena | Holy are Thy names beyond those described! |
| وَ فَشَتْ نِعْمَتُكَ فِىْ جَمِيْعِ الْمَخْلُوْقِيْنَ | wa fa-shat nea’matoka fee jameee-i’l makhlooqeena | Spread is Thy favour among all creatures! |
| فَلَكَ الْحَمْدُ عَلٰى ذٰلِكَ يَا رَبَّ الْعَالَمِيْنَ. | fa-lakal hamdo a’laa zaaleka yaa rabbal a’alameen | Thine is the praise for that, O Lord of the worlds! |

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| وَ كَانَ مِنْ دُعَآئِهٖ   إِذَا نُعِيَ إِلَيْهِ مَيِّتٌ أَوْ ذَكَرَ الْمَوْتَ | wa kaana min dua’ehi (a.s.) ezaa no-e’ya elayhe mayyetun aw zokeral mawte | 40. His Supplication when Someone’s Death was Announced to him or when he Remembered Death |
| اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَ اٰلِهٖ | allaahumma salle a’laa mohammadin wa aalehi | O Allah, Bless Muhammad and his Household, |
| وَ اكْفِنَا طُوْلَ الْاَمَلِ | wak-fenaa toolal amale | spare us drawn out expectations |
| وَ قَصِّرْهُ عَنَّا بِصِدْقِ الْعَمَلِ | wa qassirho a’nnaa be-sidqil a’male | and cut them short in us through sincerity of works, |
| حَتّٰى لَا نُؤَمِّلُ | hattaa laa no-ammelus | that we may not hope expectantly for |
| اسْتِتْمَامَ سَاعَةٍ بَعْدَ سَاعَةٍ | titmaama saa-a’tin ba’da saa-a’tin | completing an hour after an hour, |
| وَ لَا اسْتِتْمَاءَ يَوْمٌ بَعْدَ يَوْمٍ | wa las-titmaa-a yawmun ba’da yawmin | closing a day after a day, |
| وَ لَا اتِّصَالَ نَفْسٍ بِنَفَسٍ | wa lat-tesaala nafsin be-nafsin | joining a breath to a breath, |
| وَ لَا لُحُوْقَ قَدَمٍ بِقَدَمٍ | wa laa lo-hooqa qadamin be-qadamin | or overtaking a step with a step! |
| وَ سَلِّمْنَا مِنْ غُرُوْرِهٖ | wa sallimnaa min ghoroorehi | Keep us safe from the delusions of expectations, |
| وَاٰمِنَّا مِنْ شُرُوْرِهٖ | wa aalminnaa min shoroorehi | make us secure from their evils, |
| وَانْصِبِ الْمَوْتَ بَيْنَ اَيْدِيَنَا نَصْبًا | wansebil mawta bayna aydeyanaa nasban | set up death before us in display. |
| وَلَا تَجْعَلْ ذِكْرَنَا لَه غِبًّا | wa laa taj-a’l zikranaa lahu ghibban | and let not our remembering of it come and go! |
| وَاجْعَلْ لَنَا مِنْ صَالِحِ الْاَعْمَالِ عَمَلًا | waj-a’l lanaa min saalehil a-a’maale a’malan | Appoint for us from among the righteous works a work through which we will |
| نَسْتَبْطِئُ مَعَهُ الْمَصِيْرَ اِلَيْكَ | nasta-tee-o ma-a’hul ma-seera elayka | feel the homecoming to Thee as slow |
| وَ نَحْرِصُ لَه عَلٰى وَشْكِ اللِّحَاقِ بِكَ حَتّٰى يَكُوْنَ الْمَوْتُ | wa nahreso lahu a’laa washkil lehaaqe beka hattaa yakoonal mawto | and crave a quick joining with Thee, so that death may be |
| مَاْنَسَنَا الَّذِىْ نَأْنَسُ بِهٖ | maa-nasanal lazee naa-naso behi | our intimate abode with which we are intimate, |
| وَمَا لَغَنَا الَّذِىْ نَشْتَاقُ اِلَيْهِ | wa maa laghanal lazee nashtaqo elayhe | our familiar place toward which we yearn, |
| وَ حَامَّتَنَا الَّتِىْ نُحِبُّ الدُّنُوَّ مِنْهَا | wa haammatanal latee nohibbud do-nuwwe minhaa | and our next of kin whose coming we love! |
| فَاِذَا اَوْرَدْتَه عَلَيْنَا وَ اَنْزَلْتَه بِنَا | fa-ezaa awrad-tahu a’laynaa wa anzaltahu benaa | When Thou bringest it to us and sendest it down upon us, |
| فَاَسْعِدْنَا بِهٖ زَآئِرًا | fa-asi’dnaa behi zaaa-eran | make us happy with it as a visitor, |
| وَ اٰنِسْنَا بِهٖ قَادِمًا | wa aa-nisnaa behi qaademan | comfort us with its arrival, |
| وَ لَا تُشْقِنَا بِضِيَافَتِهٖ | wa laa tushqenaa be-zeyaa-fatehi | make us not wretched through entertaining it, |
| وَ لَا تُخْزِنَا بِزِيَارَتِهٖ وَاجْعَلْهُ | wa la tukhzenaa be-zeyaaratehi waj-a’lho | degrade us not through its visit, |
| بَابًا مِنْ اَبْوَابِ مَغْفِرِتِكَ | baaban min abwaabe maghferateka | and appoint it one of the gates to Thy forgiveness |
| وَ مِفْتَاحًا مِنْ مَفَاتِيْحِ رَحْمَتِكَ | wa miftaahan min mafaateehe rahmateka | and the keys to Thy mercy! |
| اَمِتْنَا | amitnaa | Make us die |
| مُهْتَدِيْنَ غَيْرَ ضَآلِّيْنَ | mohtadeena ghayra zaaal-leena | guided, not astray, |
| طَآئِعِيْنَ غَيْرَ مُسْتَكْرِهِيْنَ | taaa-e-e’ena ghayra mustakreheena | obedient, not averse, |
| تَآئِبِيْنَ غَيْرَ عَاصِيْنَ وَ لَا مُصِرِّيْنَ | taaa-e-beena ghayra a’aseena wa mosirreena | repentant, not disobedient or persisting, |
| يَا ضَامِنَ جَزَآءِ الْمُحْسِنِيْنَ | yaa zaamena ja-zaaa-il mohseneen | O He who guarantees the repayment of the good-doers |
| وَ مُسْتَصْلِحَ عَمَلِ الْمُفْسِدِيْنَ. | wa mustasleha a’malil mufsedeen | and seeks to set right the work of the corrupt! |

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| وَ كَانَ مِنْ دُعَآئِهٖ   فِي طَلَبِ السِّتْرِ وَ الْوِقَايَةِ | wa kaana min dua’ehi (a.s.) fee talabis sitre wal weqaayate | 41. His Supplication in Asking for Covering and Protection |
| اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَ اٰلِهٖ | allaahumma salle a’laa mohammadin wa aalehi | O Allah, bless Muhammad and his Household, |
| وَ اَفْرِشْنِىْ مِهَادَ كـَرَامَتِكَ | wa farishnee mehaada karaamateka | spread for me the bed of Thy honour, |
| وَ اَوْرِدْ نِىْ مَشَارِعَ رَحْمَتِكَ | wa aw-ridnee mashaare-a’ rahmateka | bring me to the wateringholes of Thy mercy, |
| وَ اَحْلِلْنِىْ بُحْبُوْحَةَ جَنَّتِكَ | wa ahlilnee bohboohata jannateka | set me down in the midst of Thy Garden, |
| وَ لَا تَسُمْنِىْ بِالرَّدِّعَنْكَ | wa laa tasumnee bir-radde a’nka | stamp me not with rejection by Thee, |
| وَ لَا تَحْرِمْنِىْ بِالْخَيْبَةِ مِنْكَ | wa laa tahrimnee bil-khaybate minka | deprive me not through disappointment by Thee, |
| وَ لَا تُقَآصَّنِىْ بِمَا اجْتَرَحْتُ | wa laa toqaaas-sanee bemaj tarahto | settle not accounts with me for what I have committed, |
| وَ لَا تُنَا قِشْنِىْ بِمَا اكْتَسَبْتُ | wa laa tonaaqishnee bemak tasabto | make no reckoning with me for what I have earned, |
| وَ لَا تُبْرِزْ مَكْتُوْمِىْ | wa laa tubriz maktoomee | display not what I have hidden, |
| وَ لَا تَكْشِفْ مَسْتُوْرِى | wa laa takshif mastooree | expose not what I have covered over, |
| وَلَا تَحْمِلْ عَلٰى مِيْزَانِ الْاِنْصَافِ عَمَلِىْ | wa laa tahmil a’laa meezaanil insaafe a’malee | weigh not my works on the scales of fairness, |
| وَلَا تُعْلِنْ عَلٰى عُيُوْنِ الْمَلَاءِ خَبَرِىْ | wa laa to’lin a’laa o’yoonil malaa-e khabaree | and make not my tidings known to the eyes of the crowd! |
| اَخْفِ عَنْهُمْ مَا يَكُوْنُ نَشْرُه عَلَىَّ عَارًا | akhfe a’nhum maa yakoono nashrohu a’layya a’aran | Conceal from them everything whose unfolding would shame me |
| وَاطْوِ عَنْهُمْ مَا يُلْحِقُنِىْ عِنْدَكَ شَنَارًا | wat-we a’nhum maa yulheqonee i’ndaka shanaaran | and roll up before them all which would join me to disgrace with Thee! |
| شَرِّفْ دَرَجَتِىْ بِرِضْوَانِكَ | sharrif darajatee be-rizwaaneka | Ennoble my degree through Thy good pleasure, |
| وَ اَكْمِلْ كَرَامَتِىْ بِغُفْرَانِكَ | wa ak-mil karaamatee be-ghufraaneka | perfect my honour through Thy forgiveness, |
| وَ اَنْظِمْنِىْ فِىْٓ اَصْحَابِ الْيَمِيْنَ | wa anzimnee feee ashaabil yameena | rank me among the companions of the right hand, |
| وَ وَجِّهْنِىْ فِىْ مَصَالِكِ الْاٰمِنِيْنَ | wa wajjehnee fee masaalekil aameneena | direct me to the roads of the secure, |
| وَ اجْعَلْنِىْ فِىْ فَوْجِ الْفَآئِزِيْنَ | waj-a’lnee fee fawjil faaa-ezeena | place me in the throng of the triumphant, |
| وَاعْمُرْبِىْ مَجَالِسِ الصَّالِحِيْنَ | wa’mur bee majaalesis saaleheena | and through me let the sessions of the righteous thrive![[220]](#footnote-220) |
| اٰمِيْنَ رَبِّ الْعَالَمِيْنَ. | aameena rabbal a’alameen | Amen, Lord of the worlds! |

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| وَ كَانَ مِنْ دُعَآئِهٖ   عِنْدَ خَتْمِ الْقُرْآنِ | wa kaana min dua’ehi (a.s.) i’nda khatmil qur-aana | 42. His Supplication upon Completing a Reading of the Qur’an |
| اَللّٰهُمَّ اِنَّكَ اَعَنْتَنِىْ عَلٰى خَتْمِ كِتَابِكَ الَّذِىْٓ | allaahumma innaka a-a’ntanee a’laa khatme ketaabekal lazeee | O Allah, Thou hast helped me complete Thy Book, which Thou |
| اَنْزَلْتَهٗ نُوْرًا | anzaltahu nooran | sent down as a light[[221]](#footnote-221) and |
| وَ جَعَلْتَهٗ مُهَيْمِنًا عَلٰى كُلِّ كِتَابٍ اَنْزَلْتَهٗ | wa ja-a’ltahu mohaymenan a’laa kulle ketaabin anzaltahu | appointed as a guardian over every book Thou hast sent down,[[222]](#footnote-222) |
| وَ فَضَّلْتَهٗ عَلٰى كُلِّ حَدِيْثٍ قَصَصْتَهٗ | wa fazzaltahu a’laa kulle hadeesin qasastahu | preferring it over every narrative which Thou hast recounted,[[223]](#footnote-223) |
| وَ فُرْقَانًا فَرَقْتَ بِهٖ بَيْنَ حَلَالِكَ وَ حَرَامِكَ | wa furqaanan faraqta behi bayna halaaleka wa haraameka | a separator, through which Thou hast separated Thy lawful from Thy unlawful,[[224]](#footnote-224) |
| وَ قُرْاٰنًا اَعْرَبْتَ بِهٖ عَنْ شَرَآئِعِ اَحْكَامِكَ | wa qur-aanan a-a’rabta behi a’n sharaaa-e-e’ ahkaameka | a Qur’an, through which Thou hast made plain the approaches to Thy ordinances,[[225]](#footnote-225) |
| وَ كِتَابًا فَصَّلْتَهٗ لِعِبَادِكَ تَفْصِيْلًا | wa ketaabeka fas-saltahu le-e’baadeka tafseelan | a book, which Thou hast distinguished very distinctly for Thy servants,[[226]](#footnote-226) |
| وَ وَحْيًا اَنْزَلْتَهٗ عَلٰى نَبِيِّكَ مُحَمَّدٍ صَلَوٰتُكَ عَلَيْهِ وَ اٰلِهٖ تَنْزِيْلًا | wa wahyan anzaltahu a’laa nabiyyeka mohammadin salawaatoka a’layhe wa aalehi tanzeelan | a revelation, which Thou hast sent down, a sending down, upon Thy prophet Muhammad[[227]](#footnote-227) (Thy blessings be upon him and his Household). |
| وَ جَعَلْتَهٗ | wa ja-a’ltahu | Thou appointed it |
| نُوْرًا نَهْتَدِىْ مِنْ ظُلَمِ الضَّلَالَةِ وَ الْجَهَالَةِ بِاتِّبَاعِهٖ | nooran nahtadee min zolamiz zalaalate wal jahaalate bit-te-baa-e’hi | a light through following which we may be guided from the shadows of error and ignorance,[[228]](#footnote-228) |
| وَ شِفَآءً لِمَنْ اَنْصَتَ بِفَهْمِ التَّصْدِيْقِ اِلَى اسْتِمَاعِهٖ | wa shefaaa-an leman anasta be-fahamit tasdeeqe elas temaa-e’hi | a healing for him who turns ear toward hearing it with the understanding of attestation,[[229]](#footnote-229) |
| وَ مِيْزَانَ قِسْطٍ لَا يَحِيْفُ عَنِ الْحَقِّ لِسَانُهٗ | wa meezaana qistin laa yaheefo a’nil haqqe lesaanohu | a just balance whose tongue does not incline away from truth,[[230]](#footnote-230) |
| وَ نُوْرَ هُدًى لَا يُطْفَاُ عَنِ الشَّاهِدِيْنَ بُرْهَانُهٗ وَ عَلَمَ نَجَاةٍ | wa noora hodan laa yut-fa-o a’nish shaahedeena burhaanohu wa a’lama najaatin | a light of guidance whose proof is not extinguished before the witnesses,[[231]](#footnote-231) and a guidepost of deliverance, so that |
| لَا يَضِلُّ مَنْ اَمَّ قَصْدَ سُنَّتِهٖ | laa yazillo man amma qasda sunnatehi | he who repairs straightway to its prescription will not go astray |
| وَ لَا تَنَالُ اَيْدِىْ الْهَلَكَاتِ مَنْ تَعَلَّقَ بِعُرْوَةِ عِصْمَتِهٖ | wa laa tanaalo aydil halakaate man ta-a’llaqa be-u’rwate i’smatehi | and he who clings to its preservation’s handhold will not be touched by the hands of disasters. |
| اَللّٰهُمَّ فَاِذْ | allaahumma fa-iz | O Allah, since Thou hast |
| اَفَدْتَنَا الْمَعُوْنَةَ عَلٰى تِلَاوَتِهٖ | afad-tanal ma-o’onata a’laa telaawatehi | given us help to recite it |
| وَ سَهَّلْتَ جَوَاسِىْ اَلْسِنَتِنَا بِحُسْنِ عِبَارَتِهٖ | wa sahhalta jawaasee alsenatenaa be-husne e’baaratehi | and made smooth the roughness of our tongues through the beauty of its expression, |
| فَاجْعَلْنَا مِمَّنْ | faj-a’lnaa mimmayn | place us among those who |
| يَّرْعَاهُ حَقَّ رِعَايَتِهٖ | yar-a’aho haqqa re-a’ayatehi | observe it as it should be observed, |
| وَ يَدِيْنُ لَكَ بِاعْتِقَادِ التَّسْلِيْمِ لِمُحْكَمِ اٰيَاتِهٖ | wa yadeeno laka bea’teqaadit tasleeme le-mohkame aayaatehi | serve Thee by adhering in submission to the firm text of its verses, |
| وَ يَفْزَعُ اِلَى الْاِقْرَارِ بِمُتَشَابِهِهٖ وَ مُوْضِحَاتِ بَيِّنَاتِهٖ | wa yafza-o’ elal iqraare be-motashaabehehi wa moozehaate bayyenaatehi | and seek refuge in admitting both its ambiguous parts and the elucidations of its clear signs! |
| اَللّٰهُمَّ اِنَّكَ | allaahumma innaka | O Allah, Thou |
| اَنْزَلْتَهٗ عَلٰى نَبِيِّكَ مُحَمَّدٍ صَلّٰى اللهُ عَلَيْهِ وَ اٰلِهٖ مُجْمَلًا | anzaltahu a’laa nabiyyeka mohammadin sallal laaho a’layhe wa aalehi mujmelan | sent it down upon Thy prophet Muhammad (s.a.w.a.) in summary form, |
| وَ اَلْهَمْتَهٗ عِلْمَ عَجَآئِبِهٖ مُكَمَّلًا | wa alhamtahu i’lma a’jaaa-ebehi mokammalan | inspired him with the science of its wonders to complement it, |
| وَ وَرَّثْتَنَا عِلْمَهٗ مُفَسَّرًا | wa warrastanaa i’lmahu mofassaran | made us the heirs of its knowledge as interpreters,[[232]](#footnote-232) |
| وَ فَضَّلْتَنَا عَلٰى مَنْ جَهِلَ عِلْمَهٗ | wa fazzaltanaa a’laa man jahela i’lmahu | made us to surpass him who is ignorant of its knowledge, |
| وَ قَوَّيْتَنَا عَلَيْهِ لِتَرْفَعَنَا فَوْقَ مَنْ لَمْ يُطِقْ حَمْلَهٗ | wa qawwaytanaa a’layhe le-tarfa-a’naa fawqa man lam yotiq hamlahu | and Thou gave us strength over it to raise us above those not able to carry it. |
| اَللّٰهُمَّ فَكَمَا | allaahumma fakamaa | O Allah, just as Thou hast |
| جَعَلْتَ قُلُوْبَنَا لَهٗ حَمَلَةً | ja-a’lta qoloobanaa lahu hamalatan | appointed our hearts as its carriers |
| وَ عَرَّفْتَنَا بِرَحْمَتِكَ شَرَفَهٗ وَ فَضْلَهٗ | wa a’rraftanaa be-rahmateka sharafahu wa fazlahu | and made known to us through Thy mercy its nobility and excellence, |
| فَصَلِّ عَلٰى مُحَمَّدٍ الْخَطِيْبِ بِهٖ وَ عَلٰى اٰلِهٖ الْخُزَّانِ لَهٗ | fa-salle a’laa mohammadenil khateebe behi wa a’laa aalehil khuzzaane lahu | so also bless Muhammad, its preacher, and his Household, its guardians, |
| وَاجْعَلْنَا مِمَّنْ يَعْتَرِفُ بِاَنَّهٗ مِنْ عِنْدِكَ حَتّٰى | waj-a’lnaa mimman ya’tarefo eb-annahu min i’ndeka hattaa | and place us among those who confess that it has come from Thee, |
| لَا يُعَارِضَنَا الشَّكُّ فِىْ تَصْدِيْقِهٖ | laa yo-a’arezanash shakko fee tasdeeqehi | lest doubt about attesting to it assail us, |
| وَ لَا يَخْتَلِجَنَا الزَّيْغُ عَنْ قَصْدِ طَرِيْقِهٖ | wa laa yakhtalejanaz zay-gho a’n qasde tareeqehi | or deviation from its straightforward path shake us! |
| اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّ اٰلِهٖ | allaahumma salle a’laa mohammadiwn wa aalehi | O Allah, bless Muhammad and his Household |
| وَاجْعَلْنَا مِمَّنْ | waj-a’lnaa mimmayn | and make us one of those who |
| يَّعْتَصِمُ بِحَبْلِهٖ | ya’tasemo be-hablehi | hold fast to its cord, |
| وَ يَاْوِىْ مِنَ الْمُتَشَابِهَاتِ اِلٰى حِرْزِ مَعْقِلِهٖ | wa yaawee menal motashaabehaate elaa hirze ma’qelehi | seek haven from its ambiguities in its fortified stronghold, |
| وَ يَسْكُنُ فِىْ ظِلِّ جَنَاحِهٖ | wa yaskono fee zille janaahehi | rest in the shadow of its wing, |
| وَ يَهْتَدِىْ بِضَوْ ءِ صَبَاحِهٖ | wa yahtadee be-zaw-e sabaahehi | find guidance in the brightness of its morning, |
| وَ يَقْتَدِىْ بِتَبَلُّجِ اِسْفَارِهٖ | wa yaqtadee be-taballoje isfaarehi | follow the shining of its disclosure, |
| وَ يَسْتَصْبِحُ بِمِصْبَاحِهٖ | wa yastasbeho be-misbaahehi | acquire light from its lamp, |
| وَ لَا يَلْتَمِسُ الْهُدٰى فِىْ غَيْرِهٖ | wa laa yaltamesul hodaa fee ghayrehi | and beg not guidance from any other! |
| اَللّٰهُمَّ وَ كَمَا | allaahumma wa kamaa | O Allah, just as |
| نَصَبْتَ بِهٖ مُحَمَّدًا عَلَمًا لِلدَّلَالَةِ عَلَيْكَ | nasabta behi mohammadan a’laman lid-dalaalate a’layka | through it Thou hast set up Muhammad as a guidepost to point to Thee |
| وَ اَنْهَجْتَ بِاٰلِهٖ سُبُلَ الرِّضَا اِلَيْكَ | wa anhajta be-aalehi sobolar rezaa elayka | and through his Household Thou hast made clear Thy good pleasure’s roads to Thee, |
| فَصَلِّ عَلٰى مُحَمَّدٍ وَّ اٰلِهٖ | fa-salle a’laa mohammadiwn wa aalehi | so also bless Muhammad and his Household |
| وَ اجْعَلِ الْقُرْاٰنَ | waj-a’lil quraana | and make the Qur’an |
| وَسِيْلَةً لَنَا اِلٰى اَشْرَفِ مَنَازِلِ الْكَرَامَةِ | waseelatan lanaa elaa ashrafe manaazelil karaamate | our mediation to the noblest stations of Thy honour, |
| وَ سُلَّمًا نَعْرُجُ فِيْهِ اِلٰى مَحَلِّ السَّلَامَةِ | wa sullaman na’rojo feehe elaa mahallis salaamate | a ladder by which we may climb to the place of safety, |
| وَ سَبَبًا نُجْزٰى بِهِ النَّجَاةَ فِىْ عَرْصَةٍ الْقِيٰمَةِ | wa sababan nojzaa behin najaata fee arsatil qeyaamate | a cause for our being repaid with deliverance at the Plain of Resurrection, |
| وَ ذَرِيْعَةً نَقْدَمُ بِهَا عَلٰى تَعِيْمِ دَارِ الْمُقَامَةِ | wa zaree-a’tan naqdamo behaa a’laa ta-e’eme daaril moqaamate | and a means whereby we may reach the bliss of the House of Permanence! |
| اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَ اٰلِهٖ | allaahumma salle a’laa mohammadin wa aalehi | O Allah, bless Muhammad and his Household, |
| وَاحْطُطْ بِالْقُرْاٰنِ عَنَّا ثِقْلَ الْاَوْزَارِ | wahtut bilquraane a’nnaa siqlal awzaare | lessen for us through the Qur’an the weight of heavy sins, |
| وَ هَبْ لَنَا حُسْنَ شَمَآئِلِ الْاَبْرَارِ | wa hab lanaa husna shamaaa-elil abraare | give to us the excellent qualities of the pious, |
| وَاقْفُ بِنَا اٰثَارَ الَّذِيْنَ قَامُوْا لَكَ بِهٖ اٰنَآءَ اللَّيْلِ وَ اَطْرَافَ النَّهَارِ حَتّٰى | waqfo benaa aasaaral lazeena qaamoo laka behi aa-naaa-al layle wa atraafan nahaare hattaa | and make us follow the tracks of those who stood before Thee in the watches of the night and the ends of the day,[[233]](#footnote-233) such that Thou |
| تُطَهِّرْنَا مِنْ كُلِّ دَنَسِ بِتَطْهِيْرِهٖ | totahhirnaa min kulle danase be-tatheerehi | purifiest us from every defilement through its purification |
| وَ تَقْفُوَ بِنَا اٰثَارَ الَّذِيْنَ | wa taqfowa benaa aasaaral lazeenas | and makest us to follow the tracks of those |
| اسْتَضَاءُوْا بِنُوْرِهٖ | tazaa-oo benoorehi | who have taken illumination from its light |
| وَ لَمْ يُلْهِهِمُ الْاَمَلُ عَنِ الْعَمَلِ فَيَقْطَعَهُمْ بِخُدَعِ غُرُوْرِهٖ | wa lam yulhehemul amalo a’nil a’male fa-yaqta-a’hum be-khoda-e’ ghoroorehi | and whom expectation has not distracted from works, cutting them off through its delusions’ deceptions! |
| اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّ اٰلِهٖ | allaahumma salle a’laa mohammadiwn wa aalehi | O Allah, bless Muhammad and his Household |
| وَ اجْعَلِ الْقُرْاٰنَ لَنَا | waj-a’lil quraaana lanaa | and appoint the Qur’an for us |
| فِىْ ظُلَمِ اللَّيَالِىْ مُوْنِسَا | fee zolamil layaalee moonesa | an intimate in the shadows of nights |
| وَ مِنْ نَزَغَاتِ الشَّيْطَانِ وَ خَطَرَاتِ الْوَسَاوِسِ حَارِسًا | wa min naza-ghaatish shaytaane wa khataraatil wasaawese haaresan | and a guardian against the instigations of Satan and confusing thoughts, |
| وَ لِاَقْدَامِنَا عَنْ نَقْلِهَا اِلَى الْمَعَاصِىْ حَابِسًا | wa le-aqdaamenaa a’n naqlehaa elal ma-a’asee haabesan | for our feet an obstruction from passing to acts of disobedience, |
| وَ لِاَلْسِنَتِنَا عَنِ الْخَوْضِ فِىْ الْبَاطِلِ مِنْ غَيْرِ مَا اٰفَةٍ مُخْرِسًا | wa le-alsenatenaa a’nil khawze fil baatele min ghayre maa aafatin mukhresan | for our tongues a silencer without blight preventing a plunge into falsehood, |
| وَ لِجَوَارِحِنَا عَنِ اقْتِرَافِ الْاٰثَامِ زَاجِرًا | wa le-jawaarehenaa a’niq taraafil aasaame zaajeran | for our limbs a restrainer from committing sins, |
| وَ لِمَا طَوَتِ الْغَفْلَةُ عَنَّا مِنْ تَصَفُّحِ الْاِعْتِبَارِ نَاشِرًا | wa lemaa tawatil ghaflato a’nnaa min tasaffohil e-a’tebaare naasheran | and for the scrutiny of heedfulness rolled up in heedlessness an unroller, |
| حَتّٰى تُوْصِلَ اِلٰى قُلُوْبِنَا فَهْمَ عَجَآئِبِهٖ وَ زَوَاجِرَ اَمْثَالِهِ الَّتِىْ ضَعُفَتِ الْجِبَالُ الرَّوَاسِىْ عَلٰى صَلَابَتِهَا عَنِ احْتِمَالِهٖ | hattaa toosela elaa qoloobenaa fahma a’jaaa-ebehi wa zawaajera amsaalehil latee za-o’fatil jebaalur rawaasee a’laa salaabatehaa a’neh temaalehi | 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![[234]](#footnote-234) |
| اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّ اٰلِهٖ | allaahumma salle a’laa mohammadiwn wa aalehi | O Allah, bless Muhammad and his Household |
| وَ اَدِمْ بِالْقُرْاٰنِ صَلَاحَ ظَاهِرِنَا | wa adme bil-qur-aane salaaha zaaherenaa | and through the Qur’an make permanent the rightness of our outward selves, |
| وَ احْجُبْ بِهٖ خَطَرَاتِ الْوَسَاوِسِ عَنْ صِحَّةِ ضَمَآئِرِنَا | wah-jub behi khataraatil wasaawese a’n sehhate zamaaa-erenaa | veil the ideas of confusing thoughts from the soundness of our innermost minds, |
| وَ اغْسِلْ بِهٖ دَرَنَ قُلُوْبِنَا وَ عَلَآئِقَ اَوْزَارِنَا | wagh-sil behi darana qoloobenaa wa a’laaa-eka awzaarenaa | wash away the dirt of our hearts and the ties of our heavy sins, |
| وَاجْمَعْ بِهٖ مُنْتَشَرَ اُمُوْرِنَا | waj-ma’ behi muntashara omoorenaa | gather our scattered affairs, |
| وَ اَرْوِ بِهٖ فِىْ مَوْقِفِ الْعَرْضِ عَلَيْكَ ظَمَاءَ هَوَاجِرِنَا | wa arwe behi fee mawqefil a’rze a’layka zamaa-a hawaajerenaa | quench the thirst of our burning heat in the standing place of the presentation to Thee, |
| وَ اكْسُنَا بِهٖ حُلَلَ الْاَمَانِ يَوْمَ الْفَزَعِ الْاَكْبَرِ فِىْ نُشُوْرِنَا | waksonaa behi holalal amaane yawmal faza-i’l akbare fee noshoorenaa | and clothe us in the robes of security on the Day of the Greatest Terror at our uprising![[235]](#footnote-235) |
| اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّ اٰلِهٖ | allaahumma salle a’laa mohammadiwn wa aalehi | O Allah, bless Muhammad and his Household |
| وَاجْبُرْ بِالْقُرْاٰنِ خَلَّتَنَا مِنْ عَدَمِ الْاِمْلَاقِ | waj-bur bil-qur-aane khallatanaa min a’damal imlaaqe | and through the Qur’an redress our lack - our destitution in poverty - |
| وَ سُقْ اِلَيْنَا بِهٖ رَغَدَ الْعَيْشِ وَ خِصْبَ سَعَةِ الْاَرْزَاقِ | wa suq elaynaa behi ra-ghadal a’yshe wa khisba sa-a’til arzaaqe | drive toward us the comforts of life and an abundance of plentiful provisions, |
| وَ جَنِّبْنَا بِهٖ الضَّرَآئِبَ الْمَذْمُوْمَةَ وَ مَدَانِىَ الْاَخْلَاقِ | wa jannibnaa behiz zaraaa-ebil mazmoomata wa madaa-neyal akhlaaqe | turn aside blameworthy character traits and base moral qualities, |
| وَ اعْصِمْنَا بِهٖ مِنْ هُوَّةِ الْكُفْرِ وَ دَوَاعِى النِّفَاقِ | wa’simnaa behi min howwatil kufre wa da-waa-i’n nefaaqe | and preserve us from the pit of unbelief and the motives for hypocrisy, |
| حَتّٰى يَكُوْنَ | hattaa yakoona | such that the Qur’an may be |
| لَنَا فِى الْقِيَامَةِ اِلٰى رِضْوَانِكَ وَ جِنَانِكَ قَائِدًا | lanaa fil qeyaamate elaa rizwaaneka wa jenaaneka qaa-edan | for us at the resurrection a leader to Thy good pleasure and Thy gardens, |
| وَ لَنَا فِى الدُّنْيَا عَنْ سُخْطِكَ وَ تَعَدِّىْ حُدُوْدِكَ ذَائِدًا | wa lanaa fid-dunyaa a’n sukhteka wa ta-a’ddee hodoodeka zaa-edan | for us in this world a protector against Thy displeasure and transgressing Thy bounds |
| وَ لِمَا عِنْدَكَ بِتَحْلِيْلِ حَلَالِهٖ وَ تَحْرِيْمِ حَرَامِهٖ شَاهِدًا | wa lemaa i’ndaka be-tahleele halaalehi wa tahreeme haraamehi shaa-hedan | and for what is with Thee a witness by its declaring lawful the lawful and its declaring unlawful the unlawful! |
| اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّ اٰلِهٖ | allaahumma salle a’laa mohammadiwn wa aalehi | O Allah, bless Muhammad and his Household |
| وَ هَوِّنْۢ بِالْقُرْاٰنِ عِنْدَ الْمَوْتِ عَلٰى اَنْفُسِنَا | wa hawwim bil-qur-aane i’ndal mawte a’laa anfosenaa | and through the Qur’an make easy for our souls at death |
| كَرْبِ السِّيَاقِ | karbis seyaaqe | the distress of the driving,[[236]](#footnote-236) |
| وَ جَهَدَ الْاَنِيْنِ | wa jahadil aneena | the effort of the moaning, |
| وَ تَرَادُفَ الْحَشَارِجِ | wa taraadofil hashaareje | and the succession of the rattling, |
| اِذَا بَلَغَتِ النُّفُوْسُ التَّرَاقِىَ وَ قِيْلَ مَنْ رَاقٍ | ezaa balaghatin nofoosut taraaqeya wa qeela man raaqin | when souls reach the throats and it is said, ‘Where is the enchanter?’;[[237]](#footnote-237) |
| وَ تَجَلّٰى مَلَكُ الْمَوْتِ لِقَبْضِهَا مِنْ حُجُبِ الْغُيُوْبِ | wa tajallaa malakul mawte le-qabzehaa min hojobil ghoyoobe | when the angel of death discloses himself to seize them from behind the veils of unseen things, |
| وَ رَمَاهَا عَنْ قَوْسِ الْمَنَايَا بِاَسْهُمِ وَحْشَةِ الْفِرَاقِ | wa ramaahaa a’n qawsil manaayaa be-ashome wahshatil feraaqe | letting loose at them from the bow of destinies the arrows of the terror of lonesome separation, |
| وَ دَافَ لَهَا مِنْ ذُعَافِ الْمَوْتِ كَاسًا مَسْمُوْمَةً الْمَذَاقِ | wa daafa lahaa min zo-a’afil mawte kaasan masmoomatal mazaaqe | and mixing for them from sudden death a cup poisoned to the taste; |
| وَ دَنَا مِنَّا اِلَى الْاٰخِرَةِ رَحِيْلٌ وَ انْطِلَاقٌ | wa danaa minnaa elal aakherate raheelun wan-telaaqun | and when departure and release for the hereafter come close to us, |
| وَ صَارَتِ الْاَعْمَالُ قَلَائِدَ فِى الْاَعْنَاقِ | wa saaratil a-a’maalo qalaa-eda fil a-a’naaqe | works become collars around the necks,[[238]](#footnote-238) |
| وَ كَانَتِ الْقُبُوْرُ هِىَ الْمَأوٰى اِلٰى مِيْقَاتِ يَوْمِ التَّلَاقِ | wa kaanatil qobooro heyal maa-waa elaa meeqaate yawmit talaaqe | and the graves become the haven until the appointed time of the Day of Encounter! |
| اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّ اٰلِهٖ | allaahumma salle a’laa mohammadiwn wa aalehi | O Allah, bless Muhammad and his Household, |
| وَ بَارِكْ لَنَا فِىْ حُلُوْلِ دَارِ الْبِلٰى وَ طُوْلِ الْمُقَامَةِ بَيْنَ اَطْبَاقِ الثَّرٰى | wa baarik lanaa fee holoole daaril belaa wa toolil moqaamate bayna atbaaqis saraa | make blessed for us the arrival at the house of decay and the drawn out residence between the layers of the earth, |
| وَ اجْعَلِ الْقُبُوْرَ بَعْدَ فِرَاقِ الدُّنْيَا خَيْرَ مَنَازِلِنَا | waj-a’lil qoboora ba’da feraaqid dunyaa khayra manaazelenaa | appoint the graves, after separation from this world, the best of our way stations, |
| وَ افْسَحْ لَنَا بِرَحْمَتِكَ فِىْ ضِيْقِ مَلَاحِدِنَا | waf-sah lanaa be-rahmateka fee zeeqe malaahedenaa | make roomy for us through Thy mercy the narrowness of our tombs, |
| وَ لَا تَفْضَحْنَا فِىْ حَاضِرِى الْقِيَامَةِ بِمُوْبِقَاتِ اٰثَامِنَا | wa laa taf-zahnaa fee hazeril qeyaamate be-moobeqaate aasaamenaa | and disgrace us not among those present at the Resurrection through our ruinous sins! |
| وَارْحَمْ بِالْقُرْاٰنِ فِىْ مَوْقِفِ الْعَرْضِ عَلَيْكَ ذُلَّ مَقَامِنَا | war-ham bil-qur-aane fee maw-qefil a’rze a’layka zulla maqaamenaa | Through the Qur’an have mercy upon the lowliness of our station at the standing place of presentation to Thee, |
| وَ ثَبِّتْ بِهٖ عِنْدَ اضْطِرَابِ جِسْرِ جَهَنَّمَ يَوْمَ الْمَجَازِ عَلَيْهَا زَلَلَ اَقْدَامِنَا | wa sabbit behi i’ndaz teraabe jisre jahannama yawmal majaaze a’layhaa zalala aqdaamenaa | make firm the slips of our feet during the shaking of the bridge across hell on the day of passage over it, |
| وَ نَوِّرْ بِهٖ قَبْلَ الْبَعْثِ سُدَفَ قُبُوْرَنَا | wa nawwir behi qablal ba’se sodafa qobooranaa | illuminate the darkness of our graves before the Uprising, |
| وَ نَجِّنَا بِهٖ مِنْ كُلِّ كَرْبٍ يَوْمَ الْقِيَامَةِ وَ شَدَآئِدِ اَهْوَالِ يَوْمِ الطَّامَّةِ | wa najjenaa behi min kulle karbin yawmal qeyaamate wa sha-daaa-ede ahwaale yawmit taammate | and deliver us from every distress on the Day of Resurrection and from the hardships of terrors on the Day of Disaster! |
| وَ بَيِّضْ وُجُوْهَنَا يَوْمَ تَسْوَدُّ وُجُوْهُ الظَّلَمَةِ فِىْ يَوْمِ الْحَسْرَةِ وَ النَّدَامَةِ | wa bayyiz wojoohanaa yawma taswaddo wojoohuz zalamate fee yawmil hasrate wan-nadaamate | Whiten our faces on the day when the faces of wrongdoers are blackened[[239]](#footnote-239) during the Day of Regret and Remorse, |
| وَ اجْعَلْ لَنَا فِىْ صُدُوْرِ الْمُؤْمِنِيْنَ وُدًّا | waj-a’l lanaa fee sodooril moa-meneena wuddan | appoint love for us in the breasts of the faithful, |
| وَ لَا تَجْعَلِ الْحَيٰوةَ عَلَيْنَا نَكَدًا | wa laa taj-a’lil hayaata a’laynaa nakadan | and make not life for us troublesome! |
| اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ عَبْدِكَ وَ رَسُوْلِكَ كَمَا | allaahumma salle a’laa mohammadin a’bdeka wa rasooleka kamaa | O Allah, bless Muhammad, Thy servant and Thy messenger, just as He |
| بَلَّغَ رِسَالَتَكَ | ballagha resaalataka | delivered Thy message, |
| وَ صَدَعَ بِاَمْرِكَ | wa sada-a’ be-amreka | executed Thy command, |
| وَ نَصَحَ لِعِبَادِكَ | wa nasaha le-e’baadeka | and counselled Thy servants! |
| اَللّٰهُمَّ اجْعَلْ نَبِيِّنَا صَلٰوتُكَ عَلَيْهِ وَ عَلٰى اٰلِهٖ يَوْمَ الْقِيٰمَةِ | allaahummaj a’l nabiyyanaa salawaatoka a’layhe wa a’laa aalehi yawmal qeyaamate | O Allah, on the Day of Resurrection make our Prophet (Thy blessings be upon him and his Household) |
| اَقْرَبَ النَّبِيِّيْنَ مِنْكَ مَجْلِسًا | aqraban nabiyyeena minka majlesan | the nearest of the prophets to Thee in seat, |
| وَ اَمْكَنَهُمْ مِنْكَ شَفَاعَةً | wa amkanahum minka shafaa-a’tan | the ablest of them before Thee with intercession, |
| وَ اَجَلَّهُمْ عِنْدَكَ قَدْرًا | wa ajallahum i’ndaka qadran | the greatest of them with Thee in measure, |
| وَ اَوْجَهَهُمْ عِنْدَكَ جَاهًا | wa awjahahum i’ndaka jaahan | and the most eminent of them with Thee in rank! |
| اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّ اٰلِ مُحَمَّدٍ | allaahumma salle a’laa mohammadiwn wa aale mohammadin | O Allah, bless Muhammad and the Household of Muhammad, |
| وَ شَرِّفْ بُنْيَانَهٗ | wa sharrif bunyaanahu | ennoble his edifice, |
| وَ عَظِّمْ بُرْهَانَهٗ | wa a’zzim burhaanahu | magnify his proof, |
| وَ ثَقِّلْ مِيْزَانَهٗ | wa saqqil meezaanahu | make weighty his balance, |
| وَ تَقَبَّلْ شَفَاعَتَهٗ | wa taqabbal shafaa-a’tahu | accept his intercession, |
| وَ قَرِّبْ وَسِيْلَتَهٗ | wa qarrib waseelatahu | bring near his mediation,[[240]](#footnote-240) |
| وَ بَيِّضْ وَجْهَهٗ | wa bayyiz wajhahu | whiten his face, |
| وَ اَتِمَّ نُوْرَهٗ | wa atimma noorahu | complete his light, |
| وَ ارْفَعْ دَرَجَتَهٗ | war-fa’ darajatahu | and raise his degree! |
| وَ اَحْيِنَا عَلٰى سُنَّتِهٖ | wa ahyenaa a’laa sunnatehi | Make us live according to his Sunna, |
| وَ تَوَفَّنَا عَلٰى مِلَّتِهٖ | wa tawaffanaa a’laa millatehi | make us die in his creed, |
| وَخُذْ بِنَا مِنْهَاجَهٗ | wa khuz benaa minhaajahu | take us on his road, |
| وَ اسْلُكْ بِنَا سَبِيْلَهٗ | was-luk benaa sabeelahu | make us travel his path, |
| وَ اجْعَلْنَا مِنْ اَهْلِ طَاعَتِهٖ | waj-a’lnaa min ahle taa-a’tehi | place us among the people who obey him, |
| وَاحْشُرْنَا فِىْ زُمْرَتِهٖ | wah-shurnaa fee zumratehi | muster us in his band, |
| وَ اَوْرِدْنَا حَوْضَهٗ | wa awridnaa hawzahu | lead us to up his pool,[[241]](#footnote-241) |
| وَ اسْقِنَا بِكـَاْسِهٖ | wasqenaa bekaasehi | and give us to drink of his cup! |
| وَ صَلِّ اَللّٰهُمَّ عَلٰى مُحَمَّدٍ وَّ اٰلِهٖ | wa salle allaahumma salle a’laa mohammadiwn wa aalehi | And bless Muhammad and his Household, with a blessing through which |
| صَلٰوةً تُبَلِّغُهٗ بِهَا اَفْضَلَ مَا يَاْمُلُ مِنْ خَيْرِكَ وَ فَضْلِكَ وَكَرَامَتِكَ | salaatan toballeghohu benaa afzala maa yaamolo min khayreka wa fazleka wa karaamateka | Thou wilt take him to the most excellent of Thy good, Thy bounty, and Thy generosity for which he hopes! |
| اِنَّكَ ذُوْ رَحْمَةٍ وَّاسِعَةٍ وَ فَضْلٍ كَرِيْمٍ | innaka zoo rahmatiwn waase-a’tin wa fazlin kareemin | Thou art Possessor of boundless mercy and generous bounty. |
| اَللّٰهُمَّ اجْزِهٖ بِمَا | allaahummaj zehi bemaa | O Allah, repay him for |
| بَلَّغَ مِنْ رِسَالَاتِكَ | ballagha min resaalaateka | Thy messages which he delivered, |
| وَ اَدّٰى مِنْ اٰيَاتِكَ | wa addaa min aayaateka | Thy signs which he passed on, |
| وَ نَضَحَ لِعِبَادِكَ | wa naza-ha le-e’baadeka | the good counsel he gave to Thy servants, |
| وَ جَاهَدَ فِىْ سَبِيْلِكَ | wa jaahada fee sabeeleka | and the struggle he undertook in Thy way, |
| اَفْضَلَ مَا جَزَيْتَ اَحَدًا | afzala maa jazayta ahadan | with the best Thou hast repaid any of |
| مِّنْ مَلٰٓئِكَتِكَ الْمُقَرَّبِيْنَ | min malaaa-ekatekal moqarrabeena | Thy angels brought nigh |
| وَ اَنْبِيَآئِكَ الْمُرْسَلِيْنَ الْمُصْطَفَيْنَ | wa ambeyaaa-ekal mursaleenal mustafayna | and Thy prophets sent out and chosen! |
| وَ السَّلَامُ عَلَيْهِ وَ عَلٰى اٰلِهِ الطَّيِّبِيْنَ الطَّاهِرِيْنَ وَ رَحْمَةُ اللهِ وَ بَرَكَاتُهٗ. | wassalaamo a’layhe wa a’laa aalehit tayyebeenat taahereena wa rahmatul laahe wa barakaatoh. | And upon him and his Household, the good, the pure, be peace, Allah’s mercy, and His blessings! |

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| وَ كَانَ مِنْ دُعَآئِهٖ   إِذَا نَظَرَ إِلَى الْهِلَالِ | wa kaana min dua’ehi (a.s.) ezaa nazara elal helaale | 43. His Supplication when he Looked at the New Crescent Moon |
| اَيُّهَا الْخَلْقُ الْمَطِيْعُ | ayyohal khalqul mo-tee-u’d | O obedient creature, |
| الدَّائِبُ السَّرِيْعُ | daa-ebus saree-u’l | speedy and untiring, |
| الْمُتَرَدِّدُ فِىْ مَنَازِلِ التَّقْدِيْرِ | motaraddedo fee manaazelit taqdeeril | frequenter of the mansions of determination,[[242]](#footnote-242) |
| الْمُتَصَرِّفُ فِىْ فَلَكِ التَّدْبِيْرِ | motasarrefo fee falaqit tadbeere | moving about in the sphere of governance! |
| اٰمَنْتُ بِمَنْ | aamanto beman | I have faith in Him who |
| نَوَّرَ بِكَ الظُّلَمَ | nawwara bekaz zolama | lights up darknesses through thee, |
| وَ اَوْضَحَ بِكَ الْبُهَمَ | wa aw-za-ha bekal bohama | illuminates jet-black shadows by thee, |
| وَ جَعَلَكَ اٰيَةً مِّنْ اٰيَاتِ مُلْكِهٖ | wa ja-a’alaka aayatam min aayaate mulkehi | appointed thee one of the signs of His kingdom |
| وَ عَلَامَةً مِنْ عَلَامَاتِ سُلْطَانِهٖ | wa a’laamatan min a’laamaate sultaanehi | and one of the marks of His authority, |
| وَامْتَهَنَكَ | wam-tahanaka | and humbled thee through |
| بِالزِّيَادَةِ وَالنُّقْصَانِ | biz-zeyaadate wan-nuqsaane | increase and decrease, |
| وَ الطُّلُوْعِ وَ الْاُفُوْلِ | wat-toloo-e’ wal-ofoole | rising and setting, |
| وَ الْاِنَارَةِ وَ الْكـُسُوْفِ | wal-enaarate wal-kosoofe | illumination and eclipse. |
| فِىْ كـُلِّ ذٰلِكَ اَنْتَ لَه | fee kulle zaaleka anta lahu | In all of this thou art |
| مُطِيْعٌ وَ اِلٰى اِرَادَتِهٖ سَرِيْعٌ | motee-u’n wa elaa eraadatehi saree-u’n | obedient to Him, prompt toward His will. |
| سُبْحَانَه | subhaanahu | Glory be to Him! |
| مَآ اَعْجَبَ مَا دَبَّرَ فِىْ اَمْرِكَ | maaa a-a’jaba maa dabbara fee amreka | How wonderful is what He has arranged in thy situation! |
| وَ اَلْطَفَ مَا صَنَعَ فِىْ شَانِكَ | wa altafa maa sana-a’ fee saaneka | How subtle what He has made for thy task! |
| جَعَلَكَ مِفْتَاحَ شَهْرٍ حَادِثٍ لِاَمْرٍ حَادِثٍ | ja-a’laka miftaaha shahrin haadesin le-amrin haadesin | He has made thee the key to a new month for a new situation. |
| فَاَسْئَلُ اللهَ | fa-as-alul laaha | So I ask Allah, |
| رَبِّىْ وَ رَبَّكَ | rabbee wa rabbaka | my Lord and thy Lord, |
| وَ خَالِقِىْ وَ خَالِقَكَ | wa khaaleqee wa khaaleqaka | my Creator and thy Creator, |
| وَ مُقَدِّرِىْ وَ مُقَدِّرَكَ | wa moqadderee wa moqadderaka | my Determiner and thy Determiner, |
| وَ مُصَوِّرِىْ وَ مُصَوِّرَكَ | wa mosawweree wa mosawweraka | my Form-giver and thy Form-giver, |
| اَنْ يُصَلِّىَ عَلٰى مُحَمَّدٍ وَ اٰلِهٖ | an tosalleya a’laa mohammadin wa aalehi | that He bless Muhammad and his Household |
| وَ اَنْ يَّجْعَلَكَ هِلَالَ | wa ayn yaj-a’laka helaala | and appoint thee a crescent |
| بَرَكَةٍ لَا تَمْحَقُهَا الْاَيَّامُ | barakatin laa tamhaqohal ayyaamo | of blessings not effaced by days |
| وَ طَهَارَةٍ لَا تُدَلِّسُهَا الْاٰثَامُ | wa ta-haaratin laa todallesohal aasaamo | and of purity not defiled by sins; |
| هِلَالَ اَمْنٍ مِنَ الْاٰفَاتِ | helaala amnin menal aafaate | a crescent of security from blights |
| وَ سَلَامَةٍ مِّنَ السَّيِّئٰاتِ | wa salaamatam menas sayye-aate | and of safety from evil deeds; a crescent of |
| هِلَالَ سَعْدٍ لَا نَحْسٍ فِيْهِ | helaala sa’din laa nah-sin feehe | auspiciousness containing no misfortune, |
| وَ يُمْنٍ لَا نَكَدَ مَعَه | wa yumnin laa nakada ma-a’hu | of prosperity accompanied by no adversity, |
| وَ يُسْرٍ لَا يُمَازِجُه عُسْرٍ | wa yusrin laa yomaaze-johu u’srin | of ease not mixed with difficulty, |
| وَ خَيْرٍ لَا يَشُوْبُه شَرٌّ | wa khayrin laa yashoobohu sharrun | of good unstained by evil; a crescent |
| هِلَالَ اَمْنٍ وَ اِيْمَانٍ | helaala amnin wa eemaanin | of security and faith, |
| وَ نِعْمَةٍ وَ اِحْسَانٍ | wa ne’matin wa ehsaanin | favour and good-doing, |
| وَ سَلَامَةٍ وَ اِسْلَامٍ | wa salaamatin wa islaamin | safety and submission! |
| اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَ اٰلِهٖ | allaahumma salle a’laa mohammadin wa aalehi | O Allah, bless Muhammad and his Household, |
| وَ اجْعَلْنَا مِنْ | waj-a’lnaa min | place us among |
| اَرْضٰى مَنْ طَلَعَ عَلَيْهِ | arzaa man tala-a’ a’layhe | the most satisfied of those over whom the crescent has risen, |
| وَ اَزْكٰى مَنْ نَظَرَ اِلَيْهِ | wa azkaa man nazara elayhe | the purest of those who have looked upon it, |
| وَ اَسْعَدَ مَنْ تَعَبَّدَ لَكَ فِيْهِ | wa as-a’da man ta-a’bbada laka feehe | the most fortunate of those who have worshipped Thee under it; |
| وَ وَفِّقْنَا فِيْهِ لِلتَّوْبَةِ | wa waffiqnaa feehe lit-tawbate | give us the success during [the new month] to repent, |
| وَاعْصِمْنَا فِيْهِ مِنَ الْحَوْبَةِ | wa’-simnaa feehe menal hawbate | preserve us within it from misdeeds, |
| وَاحْفَظْنَا مِنْ مُبَاشَرَةِ مَعْصِيَتِكَ | wah-faznaa min mobaashrate ma’seyateka | guard us therein from pursuing disobedience to Thee, |
| وَ اَوْزِعْنَا فِيْهِ شُكـْرَ نِعْمَتِكَ | wa awzea’naa feehe shukra nea’mateka | allot to us within it thanksgiving for Thy favour, |
| وَ اَلْبِسْنَا فِيْهِ جُنَنَ الْعَافِيَةِ | wa albisnaa feehe jonanal a’afeyate | clothe us during it in the shields of well-being, |
| وَ اَتْمِمْ عَلَيْنَا بِاسْتِكْمَالِ طَاعَتِكَ فِيْهِ الْمِنَّةِ | wa atmim a’laynaa bis-tikmaale taa-a’teka feehil minnate | and complete for us Thy kindness by perfecting therein obedience to Thee! |
| اِنَّكَ الْمَنَّانُ الْحَمِيْدُ | innakal mannaanul hameedo | Surely Thou art All-kind, Praiseworthy. |
| وَ صَلَّى اللهُ عَلٰى مُحَمَّدٍ وَ اٰلِهٖ الطَّيِّبِيْنَ الطَّاهِرِيْنَ. | wa sallal laaho a’laa mohammadin wa aalehit tayyebeenat taahereen | And bless Muhammad and his Household, the good, the pure. |

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| وَ كَانَ مِنْ دُعَآئِهٖ   إِذَا دَخَلَ شَهْرُ رَمَضَانَ | wa kaana min dua’ehi (a.s.) le-dokhoole shahre ramazaana | 44. His Supplication for the Coming of the Month of Ramazan |
| اَلْحَمْدُ لِلّٰهِ الَّذِىْ هَدَانَا لِحَمْدِهٖ | Alhamdo Lillaahil Lazee Hadaana Le Hamdehi | Praise belongs to Allah who guided us to His praise |
| وَ جَعَلَنَا مِنْ اَهْلِهٖ | wa Ja-a’lanaa Min Ahlehi | and placed us among the people of praise, |
| لِنَكُوْنَ لِاِحْسَانِهٖ مِنَ الشَّاكِرِيْنَ | Lenakoona Le-Ehsaanehi Menash Shaakereena | that we might be among the thankful for His beneficence |
| وَ لِيَجْزِيَنَا عَلٰى ذٰلِكَ جَزَآءَ الْمُحْسِنِيْنَ | wa le yaj-zeyanaa a’laa zaaleka ja-zaa-al mohseneena | and that He might recompense us for that with the recompense of the good-doers! |
| وَالْحَمْدُ لِلّٰهِ الَّذِىْ | wal-hamdo lillaahil lazee | And praise belongs to Allah who |
| حَبَانَا بِدِيْنِهٖ | habanaa be-hedaayatehi | showed favour to us through His religion, |
| وَاخْتَصَّنَا بِمِلَّتِهٖ | wakh tassanaa be-millatehi | singled us out for His creed, |
| وَسَبَّلَنَا فِىْ سُبُلِ اِحْسَانِهٖ | wa sabbalanaa fee sobole ehsaanehi | and directed us onto the roads of His beneficence, |
| لِنَسْلُكَهَا بِمَنِّهٖ اِلٰى رِضْوَانِهٖ | le-naslokahaa be-mannehi elaa rizwaanehi | in order that through His kindness we might travel upon them to His good pleasure, |
| حَمْدًا يَتَقَبَّلُه مِنَّا وَ يَرْضٰى بِهٖ عَنَّا | hamdan yataqabbalohu minnaa wa yarzaa behi a’nnaa | a praise which He will accept from us and through which He will be pleased with us! |
| وَالْحَمدُ لِلّٰهِ الَّذِىْ جَعَلَ مِنْ تِلْكَ السُّبُلِ شَهْرَه | wal-hamdo lillaahil lazee ja-a’la min tilkas sobole shah-rahu | And praise belongs to Allah who appointed among those roads His month, |
| شَهْرَ رَمَضَانَ | shah-ra ramazaana | the month of Ramazan, |
| شَهْرَ الصِّيَامِ | shah-ras seyaame | the month of fasting, |
| وَ شَهْرَ الْاِسْلَامِ | wa shahral islaame | the month of submission, |
| وَ شَهْرَ الطُّهُوْرِ | shah-rat tahoore | the month of purity, |
| وَ شَهْرَ التَّمْحِيْصِ | wa shah-rat tamheese | the month of putting to test, |
| وَ شَهْرَ الْقِيَامِ | wa shah-ral qeyaamil | the month of standing in prayer, |
| الَّذِىْ اُنْزِلَ فِيْهِ الْقُرْآنُ هُدًى لِلنَّاسِ وَ بَيِّنَاتٍ مِنَ الْهُدٰى وَالْفُرْقَانِ | lazee unzela feehil qur-aano hodan lin-naase wa bayyenaatin menal hodaa wal-furqaane | in which the Qur’an was sent down as guidance to the people, and as clear signs of the Guidance and the Separator![[243]](#footnote-243) |
| فَاَبَانَ فَضِيْلَتَه عَلٰى سَائِرِ الشُّهُوْرِ بِمَا جَعَلَ لَه | fa-a-baana fazeelatahu a’laa saa-erish sho-hoore bemaa ja-a’la lahu | He clarified its excellence over other months by the |
| مِنَ الْحُرُمَاتِ المَوْفُوْرَةِ | menal horomaatil mawfoorate | many sacred things and |
| وَالْفَضَائِلِ الْمَشْهُوْرَةِ | wal-fazaa-elil mash-hoorate | well-known excellencies which He placed therein, |
| فَحَرَّمَ فِيْهِ مَا اَحِلَّ فِىْ غَيْرِهٖ اِعْظَامًا | fa-harrama feehe maa ahalla fee ghayrehi e-a’zaaman | for He made unlawful in it what He declared lawful in others to magnify it, |
| وَ حَجَرَ فِيْهِ الْمَطَاعِمَ وَالْمَشَارِبَ اِكْرَامًا | wa hajara feehil ma-taa-e’ma wal-mashraba ikraaman | He prohibited foods and drinks in it to honour it, |
| وَ جَعَلَ لَه وَقْتًا بَيِّنًا | wa ja-a’la lahu waqtan bayyenal | and He appointed for it a clear time |
| لَا يُجِيْزَ جَلَّ وَ عَزَّ اَنْ يُقَدَّمَ قَبْلَه | laa yojee-zo jalla wa a’zza an yoqaddama qblahu | which He (majestic and mighty is He) allows not to be set forward |
| وَلَا يَقْبَلُ اَنْ يُؤَخَّرَ عَنْهُ | wa laa yaqbalo ayn-yo-akh khara a’nho | and accepts not to be placed behind. |
| ثُمَّ فَضَّلَ لَيْلَةً وَاحِدَةً مِنْ لَيَالِيْهِ عَلٰى لَيَالِىْ اَلْفِ شَهْرٍ وَ سَمَّاهَا | summa fazzala laylatawn waahedatan mil layaaleehe a’laa (layaalee) alfe shah-riwn wa sammaahaa | Then He made one of its nights surpass the nights of a thousand months and named it |
| لَيْلَةَ الْقَدْرِ | laylatal qadre | the Night of Decree; |
| تَنَزَّلُ الْمَلَآئِكَةُ وَ الرَّوْحُ فِيْهَا بِاِذْنِ رَبِّهِمْ مِنْ كُلِّ اَمْرٍ | tanazzalul malaa-ekato war-rooho feehaa be-izne rabbehim min kulle amrin | in it the angels and the Spirit descend by the leave of their Lord upon every command, |
| سَلَامٌ دَآئِمُ الْبَرَكَةِ اِلَى طُلُوْعِ الْفَجْرِ عَلٰى مَنْ يَشَآءُ مِنْ عِبَادِهٖ بِمَا اَحْكَمَ مِنْ قَضَائِهٖ | salaamun daaa-emul baraka’te elaa to-loo-i’l fajre a’laa mayn yashaaa-o min e’baadehi bemaa ahkama min qa-zaaa-ehi | a peace[[244]](#footnote-244) constant in blessings until the rising of the dawn upon whomsoever He will of His servants according to the decision He has made firm. |
| اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَ آلِهٖ | allaahumma salle a’laa mohammadin wa aalehi | O Allah, bless Muhammad and his Household, |
| وَ اَلْهِمْنَا | wa alhimnaa | inspire us with |
| مَعْرِفَةَ فَضْلِهٖ | ma’refata fazlehi | knowledge of its excellence, |
| وَ اِجْلَالَ حُرْمَتِهٖ | wa ijlaala hurmatehi | veneration of its inviolability, |
| وَالتَّحَفُّظَ مِمَّا حَظَرْتَ فِيْهِ | wat-tahaffoza mimmaa kha-tara feehe | and caution against what Thou hast forbidden within it, |
| وَ اَعِنَّا عَلَى صِيَامِهٖ بِكَفِّ الْجَوَارِحِ عَنْ مَعَاصِيْكَ وَاسْتِعْمَالِهَا فِيْهِ بِمَا يُرْضِيْكَ حَتّٰى | wa a-i’nnaa a’laa seyaamehi bekaffil jawaarehe a’m ma-a’a-seeka wa iste’maalehaa feehe bemaa yurzeeka hattaa | and help us to fast in it by our restraining our limbs from acts of disobedience toward Thee and our employing them in that which pleases Thee, so that |
| لَا نُصْغِىَ بِاَسْمَاعِنَا اِلَى لَغْوٍ | laa nus-gheya be-asmaa-e’naa elaa lagh-win | we lend not our ears to idle talk |
| وَ لَا نُسْرِعَ بِاَبْصَارِنَا اِلٰى لَهْوٍ | wa laa nusre-a’ be-absaarenaa elaa lahwin | and hurry not with our eyes to diversion, |
| وَ حَتّٰى لَا نَبْسُطَ اَيْدِيْنَا اِلٰى مَحْظُوْرٍ | wa hattaa laa nabsota aydeyanaa elaa mahzoorin | we stretch not our hands toward the forbidden |
| وَلَا نَخْطُوَ بِاَقْدَامِنَا اِلٰى مَحْجُوْرٍ | wa laa nakhtowa be-iqdaamenaa elaa mahjoorin | and stride not with our feet toward the prohibited, |
| وَ حَتّٰى لَا تَعِىَ بُطُوْنَنَا اِلَّا مَا اَحْلَلْتَ | wa hattaa laa ta-e’ya botoonanaa illaa maa ah-lalta | our bellies hold only what Thou hast made lawful |
| وَ لَا تَنْطِقَ اَلْسِنَتُنَا اِلَّا بِمَا مَثَّلْتَ | wa laa tanteqa alsenatonaa illaa bemaa mas-salta | and our tongues speak only what Thou hast exemplified, |
| وَ لَا نَتَكَلَّفَ اِلاَّ مَا يُدِيْنِىْ مِنْ ثَوَابِكَ | wa laa na-takallafa illaa maa yudnee min sawaabeka | we undertake nothing but what brings close to Thy reward |
| وَ لَا نَـتَعَاطَى اِلاَّ الَّذِىْ مِنْ عِقَابِكَ | wa laa yata-a’ataa illal lazee yaqee min e’qaabeka | and pursue nothing but what protects from Thy punishment! |
| ثُمَّ خَلِّصْ ذٰلِكَ كُلَّه مِنْ | summa khallis zaaleka kullahu min | Then rid all of that from |
| رِيَآءِ الْمُرَائِيْنَ | re-yaaa-il moraa-eena | the false show of the false showers |
| وَ سُمْعَةِ الْمُسْمِعِيْنَ | wa sum-a’til musme-e’ena | and the fame seeking of the fame seekers, |
| لَا نَشْرَكُ فِيْهِ اَحَدًا دُوْنَكَ | laa nash-rako feehe ahadan doonaka | lest we associate therein anything with Thee |
| وَ لَا نَبْتَغِىْ بِهٖ مُرَادًا سِوَاكَ | wa laa nabtaghee feehe moraadan sewaaka. | or seek therein any object of desire but Thee! |
| اَللّٰهُمَّ صَلِّ عَلٰى مَحَمَّدٍ وَ آلِهٖ | allaahumma salle a’laa mohammadin wa aalehi | O Allah, bless Muhammad and his Household, |
| وَقْفِنَا فِيْهِ عَلٰى مَوَاقِيْتِ الصَّلَوَاتِ الْخَمْسِ | wa qifnaa feehe a’laa mawaa-qeetis sala-waatil khamse | in it make us attend to the appointed moments of the five prayers within |
| بِحُدُوْدِهَا الَّتِىْ حَدَّدْتَ | behodoodehal latee haddad-ta | the bounds Thou hast set, |
| وَ فُرُوْضِهَا الَّتِىْ فَرَضْتَ | wa foroozehal latee farazta | the obligations Thou hast decreed, |
| وَ وَظَائِفِهَا الَّتِىْ وَظَّفْتَ | wa wazaa-efehal latee waz-zafta | the duties Thou hast assigned, |
| وَ اَوْقَاتِهَا الَّتِىْ وَقَّتَّ | wa awqaatehal latee waq-qatta | and the times Thou hast specified; |
| وَ اَنْزِلْنَا فِيْهَا مَنْزِلَةَ | wa an-zilnaa feehaa manzelatal | and in the prayers make us alight in the station of |
| الْمُصِيْبِيْنَ لِمَنَازِلِهَا | moseebeena lemanaazelehal | the keepers of their stations, |
| الْحَافِظِيْنَ لِاَرْكـَانِهَا | haafezeena le-arkaanehal | the guardians of their pillars, |
| الْمُؤَدِّيْنَ لَهَا فِىْ اَوْقَاتِهَا عَلٰى مَا | mo-addeena lahaa fee awqaatehaa a’laa maa | their performers in their times, |
| سَنَّه عَبْدُكَ وَ رَسُوْلُكَ صَلَوَاتُكَ عَلَيْهِ وَ آلِهٖ فِىْ رُكُوْعِهَا وَ سُجُوْدِهَا وَ جَمِيْعِ فَوَاضِلِهَا عَلٰى | sannahu a’bdoka wa rasooloka salawaatoka a’layhe wa aalehi fee rokoo-e’haa wa sojoodehaa wa jamee-e’ fawaazelehaa a’laa | 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, |
| اَتَمِّ الطُّهُوْرِ وَ اَسْبَغِهٖ | atammit tahoore wa asbaghehi | with the most complete and ample ritual purity |
| وَ اَبْيَنِ الْخُشُوْعِ وَ اَبْلَغِهٖ | wa ab-yanil kho-shoo-e’ wa ablaghehi | and the most evident and intense humility! |
| وَ وَفِّقْنَا فِيْهِ | wa waffiqnaa feehe | Give us success in this month to |
| لِاَنْ نَصِلَ اَرْحَامَنَا بِالْبِرِّ وَ الصِّلَةِ | le-an nasela arhaamanaa bil-birre was-selate | tighten our bonds of kin with devotion and gifts, |
| وَ اَنْ نَتَعَاهَدَ جِيْرَانَنَا بِالْاِفْضَالِ وَ الْعَطِيَّةِ | wa an nata-a’ahada jeeraananaa fil-ifzaale wal-a’tiyyate | attend to our neighbours with bestowal and giving, |
| وَ اَنْ نُخَلِّصَ اَمْوَالَنَا مِنَ الْتَّبِعَاتِ | wa an nokhallesa amwaalanaa menat tabe-a’ate | rid our possessions from claims, |
| وَ اَنْ نُـطَهِّرَهَا بِاِخْرَاجِ الزَّكَوَاتِ | wa an notahherahaa be-ikhraajiz zaka-waate | purify them through paying the alms, |
| وَ اَنْ نُرَاجِعَ مَنْ هَاجَرَنَا | wa an noraa-je-a’ man haajaranaa | go back to him who has gone far from us, |
| وَ اَنْ نُنْصِفَ مَنْ ظَلَمَنَا | wa an nunsefa man zalamanaa | treat justly him who has wronged us, |
| وَ اَنْ نُسَالِمَ مَنْ عَادَانَا | wa an nosaalema man a’adaanaa | make peace with him who shows enmity toward us |
| حَاشٰى مَنْ عُوْدِىَ فِيْكَ وَ لَكَ فَاِنَّه | Haashaa man o’odeya feeka wa laka wa innahul | (except him who is regarded as an enemy in Thee and for Thee, for he is |
| الْعَدُوُّ الَّذِىْ لَا نُوَالِيْهِ | a’duwwul lazee laa nowaaleehe | the enemy whom we will not befriend, |
| وَ الْحِزْبُ الَّذِىْ لَا نُصَافِيْهِ | wal-harbul lazee laa nosaafeehe | the party whom we will not hold dear), |
| وَ اَنْ نَتَقَرَّبَ اِلَيْكَ فِيْهِ مِنَ الْاَعْمَالِ الزَّاكِيَةِ بِمَا تُطَهِّرُنَا بِهٖ مِنَ الذُّنُوْبِ | wa an nataqarraba elayka feehe menal a-Aamaaliz zaakeyate bemaa to-tah-heronaa behi menaz zonoobe | and seek nearness to Thee through blameless works which will purify us from sins |
| وَ تَعْصِمَنَا فِيْهِ مِمَّا نَسْتَاْنِفُ مِنَ الْعُيُوْبِ | wa na’semonaa feehe mimmaa nastaa-nefo menal o’yoobe | and preserve us from renewing faults, |
| حَتّٰى لَا يُوْرِدَ عَلَيْكَ اَحَدٌ مِنْ مَلَائِكَتِكَ اِلاَّ دُوْنَ مَا نُوْرِدَ مِنْ | hattaa laa yooreda a’layka ahadun min malaa-ekateka illaa doona maa nooredo min | so that none of Thy angels will bring for Thee |
| اَبْوَابِ الطَّاعَةِ لَكَ | abwaabit taa-a’te laka | the kinds of obedience and |
| وَ اَنْوَاعِ الْقُرْبَةِ اِلَيْكَ | wa an-waa-i’l qurbate elayka. | sorts of nearness-seeking unless they be less than what we bring![[245]](#footnote-245) |
| اَللّٰهُمَّ اِنِّىْ اَسْاَلُكَ | allaahumma innee as-aloka | O Allah, I ask Thee |
| بِحَقِّ هٰذَا الشَّهْرِ | be-haqqe haazash shahre | by the right of this month |
| وَ بِحَقِّ مَنْ تَعَبَّدَ لَكَ فِيْهِ | wa be-haqqe man ta-a’bbada laka feehe | and by the right of him who worships Thee within it |
| مِنْ اِبْتِدَائِهٖ اِلٰى وَقْتِ فَنَائِهٖ | min ibtedaa-ehi elaa waqte fanaa-ehi | from its beginning to the time of its passing, |
| مِنْ مَلَكٍ قَرَّبْتَه | min malakin qarrabtahu | whether angel Thou hast brought nigh to Thee, |
| اَوْنَبِىٍّ اَرْسَلْتَه | aw nabiyyin arsaltahu | prophet Thou hast sent, |
| اَوْ عَبْدٍ صَالِحٍ اخْتَصَصْتَه | aw a’ydin saalehe nikh-tasas-tahu | or righteous servant Thou hast singled out, |
| اَنْ تُصَلِّىَ عَلٰى مُحَمَّدٍ وَآلِهٖ | an tosalleya a’laa mohammadin wa aalehi | that Thou bless Muhammad and his Household, |
| وَ اَهِّلْنَا فِيْهِ لِمَا وَعَدْتَ اَوْلِيَآئَكَ مِنْ كَرَامَتِكَ | wa ahillanaa feehe lemaa wa-a’dta awleyaa-aka min karaamateka | make us worthy of the generosity Thou hast promised Thy friends, |
| وَ اَوْجِبْ لَنَا فِيْهِ مَا اَوْجَبْتَ لِاَهْلِ الْمُبَالَغَةِ فِىْ طَاعَتِكَ | wa awjib lanaa feehe maa awjabta le-ahlil mobaalaghate fee taa-a’teka | make incumbent for us what Thou hast made incumbent for those who go to great lengths in obeying Thee, |
| وَاجْعَلْنَا فِىْ نَظْمِ مِنَ اسْتَحَقَّ الرَّفِيْعَ الْاَعْلَى بِرَحْمَتِكَ | waj-a’lnaa fee nazme manis tahaqqar ra-fee-a’l a-a’laa be-rahmateka. | and place us in the ranks of those who deserve through Thy mercy the highest elevation! |
| اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَ آلِهٖ | allaahumma salle a’laa mohammadin wa aalehi | O Allah, bless Muhammad and his Household, |
| وَ جَنِّبْنَا | wa jannibnal | turn us aside from |
| الْاِلْحَادَ فِىْ تَوْحِيْدِكَ | il-haada fee tawheedeka | deviation in professing Thy Unity, |
| وَالْتَّقْصِيْرَ فِىْ تَمْجِيْدِكَ | wat-taqseera fee tam-jeedeka | falling short in magnifying Thee, |
| وَ الشَّكَّ فِىْ دِيْنِكَ | wash-shakka fee deeneka | in Thy religion, |
| وَ الْعَمٰى عَنْ سَبِيْلِكَ | wal-a’maa a’n sabeeleka | blindness toward Thy path, |
| وَ الْاِغْفَالَ الْحُرْمَتِكَ | wal-igh-faala le-hurmateka | heedlessness of Thy inviolability, |
| وَ الْاِنْخِدَاعَ لِعَدُوِّكَ الشَّيْطَانِ الرَّجِيْمِ | wal-inkhe-daa-a’ le-a’duwwekash shaytaanir rajeeme. | and being deceived by Thy enemy, the accursed Satan! |
| اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّ آلِهٖ | allaahumma salle a’laa mohammadin wa aalehi | O Allah, bless Muhammad and his Household, |
| وَ اِذَا كَانَ لَكَ فِىْ كُلِّ لَيْلَةٍ مِنْ لَيَالِىْ شَهْرِنَا هٰذَا رِقَابٌ يُعْتِقُهَا عَفْوُكَ اَوْ يَهَبُهَا صَفْحُكَ | wa izaa kaana laka fee kulle laylatin min layaalee shah-renaa haazaa reqaabuyn yo’teqohaa a’fwoka aw yahabohaa safhoka | and when in every night of this month’s nights Thou hast necks which Thy pardon will release and Thy forgiveness disregard, |
| فَاجْعَلْ رِقَابِنَا مِنْ تِلْكَ الرِّقَابِ | faj-a’l reqaabanaa min tilkar reqaabe | place our necks among those necks |
| وَ اجْعَلْنَا لِشَهْرِنَا مِنْ خَيْرِ اَهْلٍ وَ اَصْحَابٍ | waj-a’lnaa le-shahrenaa min khayre ahlin wa ashaabin. | and place us among the best folk and companions of this our month! |
| اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَ آلِهٖ | allaahumma salle a’laa mohammadin wa aalehi | O Allah, bless Muhammad and his Household, |
| وَامْحَقْ ذُنُوْبَنَا مَعَ امَّحَاقِ هِلَالِهٖ | wam-haq zonoobanaa ma-a’m mahaaqe helaalehi | efface our sins along with the effacing of its crescent moon, |
| وَاسْلَخْ عَنَّا تَبِعَاتِنَا مَعَ انْسِلَاخِ اَيّاَمِهٖ | was-lakh a’nnaa tabe-aatenaa ma-a’n selaakhe ayyamehi | and make us pass forth from the ill effects of our acts with the passing of its days, |
| حَتّٰى يَنْقَضِىَ عَنَّا وَ قَدْ | hattaa yanqazeya a’nnaa wa qad | until it leaves us behind, while within it Thou hast |
| صَفَّيْتَنَا فِيْهِ مِنَ الْخَطِيْئَاتِ | saffaytanaa feehe menal khatee-aate | purified us of offenses |
| وَاخْلَصْتَنَا فِيْهِ مِنَ السَّيِّئَاتِ | wa akhlastanaa feehe menas sayye-aate | and rid us of evil deeds! |
| اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَ آلِهٖ | allaahumma salle a’laa mohammadin wa aalehi | O Allah, bless Muhammad and his Household, |
| وَ اِنْ مِلْنَا فِيْهِ فَعَدِّلْنَا | wa in milnaa feehe fa-ayyid lanaa | and should we go off to one side in this month, set us aright; |
| وَ اِنْ زُغْنَا فِيْهِ فَقَوِّمْنَا | wa in rugh-naa feehe faqawwimnaa | should we swerve, point us straight; |
| وَ اِنِ اشْتَمَلَ عَلَيْنَا عَدُوُّكَ الشَّيْطَانُ فَاسْتَنْقِذْنَا مِنْهُ | wa enish-tamala a’laynaa a’dowwokash shaytaano fas-tanqiznaa minho | and should Thy enemy Satan enwrap us, rescue us from him! |
| اَللّٰهُمَّ | allaahummash | O Allah, |
| اشْحَنْهُ بِعِبَادَتِنَا اِيَّاكَ | han-ho be-e’baadatenaa iyyaaka | fill this month with our worship of Thee, |
| وَ زَيِّنْ اَوْقَاتَه بِطَاعَتِنَا لَكَ | wa zayyin awqaatahu be-taa-a’tenaa laka | adorn its times with our obedience toward Thee, |
| وَ اَعِنَّا فِىْ نَهَارِهٖ عَلٰى صِيَامِهٖ | wa a-i’nnaa fee nahaarehi a’laa seyamehi | help us during its daytime with its fast, |
| وَ فِىْ لَيْلِهٖ عَلَى | wa fee laylehi a’las | and in its night with |
| الصَّلَوةِ وَالتَّضَرُّعِ اِلَيْكَ | salaate wat-tazarro-e’ elayka | prayer and pleading toward Thee, |
| وَالْخُشُوْعِ لَكَ وَالذِّلَّةِ بَيْنَ يَدَيْكَ | wal-khosoo-e’ laka waz-zillate bayna yadayka | humility toward Thee, and lowliness before Thee, |
| حَتّٰى لَا يَشْهَدَ نَهَارُه عَلَيْنَا بِغَفْلَةٍ وَ لَا لَيْلُه بِتَفْرِيْــطٍ | hattaa laa yash-hada nahaarohu a’laynaa be-ghaflatin wa laa laylohu be-tafreetin. | so that its daytime may not bear witness against our heedlessness, nor its night against our neglect! |
| اَللّٰهُمَّ | allaahumma | O Allah, |
| وَاجْعَلْنَا فِىْ سَائِرِ الشُّهُوْرِ وَ الْاَيَّامِ كَذٰلِكَ مَا عَمَّرْتَنَا | waj-a’lnaa fee saa-erish sho-hoore wal-ayyaame kazaaleka maa a’mmartanaa | make us like this in the other months and days as long as Thou givest us life, |
| وَ اجْعَلْنَا مِنْ عِبَادِكَ الصَّالِحِيْنَ | waj-a’lnaa min e’baadekas saaleheenal | and place us among Thy righteous servants, |
| الَّذِيْنَ يَرِثُوْنَ الْفِرْدَوْسَ هُمْ فِيْهَا خَالِدُوْنَ | lazeena yaresoonal firdawsa hum feehaa khaaledoona | those who shall inherit Paradise, therein dwelling forever,[[246]](#footnote-246) |
| وَ الَّذِيْنَ يُؤْتُوْنَ مَآ اَتَوْ وَ قُلُوْبُهُمْ وَجِلَةٌ اَنَّهُمْ اِلٰى رَبِّهِمْ رَاجِعُوْنَ | wal-lazeena yoo-toona maa ataw wa qoloobohum wajelatun annahum elaa rabbehim raa-je-o’ona | those who give what they give, while their hearts quake, that they are returning to their Lord,[[247]](#footnote-247) |
| وَ مِنَ الَّذِيْنَ يُسَارِعُوْنَ فِىْ الْخَيْرَاتِ وَ هُمْ لَهَا سَابِقُوْنَ | wa menal lazeena yosaa-re-o’ona fil khayraate wa hum lahaa saabeqoona. | those who vie in good works, outracing to them![[248]](#footnote-248) |
| اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَ آلِهٖ فِىْ | allaahumma salle a’laa mohammadin wa aalehi fee | O Allah, bless Muhammad and his Household |
| كُلِّ وَقْتٍ | kulle waqtin | in every time, |
| وَ كُلِّ اَوَانٍ | wa kulle awaanin | in all moments, |
| وَ عَلٰى كُلِّ حَالٍ | wa a’laa kulle haalin | and in every state, |
| عَدَدَ مَا صَلَّيْتَ عَلٰى مَنْ صَلَّيْتَ عَلَيْهِ | a’dada maa sallayta a’laa man sallayta a’layhe | to the number that Thou hast blessed whomsoever Thou hast blessed |
| وَ اَضْعَافَ ذٰلِكَ كُلِّهٖ بِالْاَضْعَافِ الَّتِىْ لَا يُحْصِيْهَا غَيْرُكَ | wa az-a’afa zaaleka kullehi bil-az-a’afil latee laa yohseehaa ghayroka | and to multiples of all that, through multiples which none can count but Thee! |
| اِنَّكَ فَعَّالٌ لِمَا تُرِيْدُ. | innaka fa’-a’alul lemaa toreedo. | Surely Thou art Accomplisher of what Thou desirest. |

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| وَ كَانَ مِنْ دُعَآئِهٖ   فِي وَدَاعِ شَهْرِ رَمَضَان‏ | wa kaana min dua’ehi (a.s.) le-we-daa-e’ shahre ramazaana | 45. His Supplication in Bidding Farewell to the Month of Ramazan |
| اَللّٰهُمَّ | allaahumma | O Allah, |
| يَا مَنْ لَا يَرْغَبُ فِى الْجَزَآءِ | yaa man laa yarghabo fil ja-zaaa-e | O He who desires no repayment! |
| وَ يَا مَنْ لَا يَنْدَمُ عَلَى الْعَطَآءِ | wa laa yandamo a’lal a’taa-e | O He who shows no remorse at bestowal! |
| وَ يَا مَنْ لَا يُكَافِئُ عَبْدَه عَلَى السَّوَآءِ | wa yaa man laa yokaafeyo a’bdahu a’las sawaaa-e | O He who rewards not His servant tit for tat! |
| مِنَّتُكَ ابْتِدَآءٌ | minnatokab te-daaa-un | Thy kindness is a new beginning, |
| وَ عَفْوُكَ تَفَضُّلٌ | wa a’fwoka tafazzolun | Thy pardon gratuitous bounty,[[249]](#footnote-249) |
| وَ عُقُوْبَتُكَ عَدْلٌ | wa o’-qoobatoka a’dlun | Thy punishment justice, |
| وَ قَضَآؤُكَ خِيَرَةٌ | wa qazaaa-oka kheyaratun | Thy decree a choice for the best! |
| اِنْ اَعْطَيْتَ لَمْ تَشُبْ عَطَائَكَ بِمَنٍّ | in a-a’tayta lam tashub a’taaa-aka bemannin | If Thou bestowest, Thou stainest not Thy bestowal with obligation, |
| وَ اِنْ مَنَعْتً لَمْ يَكُنْ مَنْعُكَ تَعَدِّيًا | wa in mana’ta lam yakun man-o’ka ta-a’ddeyan | and if Thou withholdest, Thou withholdest not in transgression. |
| تَشْكُرُ مَنْ شَكَرَكَ وَ اَنْتَ اَلْهَمْتَه شُكْرَكَ | tashkoro man shakaraka wa antal ham-tahu shukraka | Thou showest gratitude to him who thanks Thee, while Thou hast inspired him to thank Thee. |
| وَ تُكَافِئُ مَنْ حَمِدَكَ وَ اَنْتَ عَلَّمْتَه حَمْدَكَ | wa tokaaa-feyo man hamedaka wa anta a’llamtahu hamdaka | Thou rewardest him who praises Thee, while though Thou hast taught him Thy praise. |
| تَسْتُرُ عَلٰى مَنْ لَوْ شِئْتَ فَضَحْتَه | tas-toro a’laa man law shea-ta fa-zahtahu | Thou coverest him whom, if Thou willed, Thou wouldst expose, |
| وَ تَجُوْدُ عَلٰى مَنْ لَوْ شِئْتَ مَنَعْتَه | wa tajoodo a’laa man law shea-ta mana’-tahu | and Thou art generous toward him from whom, if Thou willed, Thou wouldst withhold. |
| وَ كِلَاهُمَا اَهْلٌ مِنْكَ لِلْفَضِيْحَةِ وَالْمَنْعِ غَيْرَ اَنَّكَ | wa kelaahomaa ahlun minka lil-fazeehate wal man-e’ ghayra annaka | Both are worthy of Thy exposure and withholding, but Thou hast |
| بَنَيْتَ اَفْعَالَكَ عَلَى التَّفَضُّلِ | banayta af-a’alaka a’lat tafazzole | founded Thy acts upon gratuitous bounty, |
| وَ اَجْرَيْتَ قُدْرَتَكَ عَلَى التَّجَاوُزِ | wa ajrayta qudrataka a’lat tajaawoze | channelled Thy power into forbearance, |
| وَ تَلَقَّيْتَ مَنْ عَصَاكَ بِالْحِلْمِ | wa talaqqayta man a’saaka bil-hilme | received him who disobeyed Thee with clemency, |
| وَ اَمْهَلْتَ مَنْ قَصَدَ لِنَفْسِهٖ بِالظُّلْمِ | wa amhalta man qasada lenafsehi biz-zulme | and disregarded him who intended wrongdoing against himself. |
| تَسْتَنْظِرُهُمْ بِاَنَاتِكَ اِلَى الْاِنَابَةِ | tas-tanzerohum be-anaateka elal enaabate | Thou awaitest their turning back without haste |
| وَ تَتْرُكُ مُعَاجَلَتَهُمْ اِلَى التَّوْبَةِ | wa tatroko mo-a’a-jalatahum elat tawbate | and refrainest from rushing them toward repentance, |
| لِكَيْلَا يَهْلِكَ عَلَيْكَ هَالِكُهُمْ | le-kaylaa yahleka a’layka haalekohum | so that the perisher among them may not perish because of Thee |
| وَ لَا يَشْقٰى بِنِعْمَتِكَ شَقِيُّهُمْ | wa laa yashqaa be-nea’mateka shaqiyyohum | and the wretched may not be wretched through Thy favour, |
| اِلاَّ عَنْ طُوْلِ الْاِعْذَارِ اِلَيْهِ | illaa a’n toolil ea’zaare elayhe | but only after Thy prolonged excusing him |
| وَ بَعْدَ تَرَادُفِ الْحُجَّةِ عَلَيْهِ | wa ba’da taraadofil hujjate a’layhe | and successive arguments against him, |
| كَرَمًا مِنْ عَفْوِكَ يَا كَرِيْمُ | karaman min a’fweka yaa kareemo | as an act of generosity through Thy pardon, O Generous, |
| وَ عَآئِدَةً مِنْ عَطْفِكَ يَا حَلِيْمُ | wa a’a-edatan min a’tfeka yaa haleemo | and an act of kindliness through Thy tenderness, O Clement! |
| اَنْتَ الَّذِىْ فَتَحْتَ لِعِبَادِكَ بَابًا اِلٰى عَفْوِكَ وَ سَمَّيْتَهُ التَّوْبَةَ | antal lazee fa-ta-hat le-e’baadeka baaban elaa a’fweka wa sammaytahut tawbata | It is Thou who hast opened for Thy servants a door to Thy pardon, which Thou hast named ‘repentance’. |
| وَ جَعَلْتَ عَلٰى ذٰلِكَ الْبَابِ دَلِيْلًا مِنْ وَحْيِكَ لِئَلاَّ يَضِلُّوْا عَنْهُ فَقُلْتَ تَبَارَكَ اسْمُكَ | wa ja-a’lta a’laa zaalekal baabe daleelan min wahyeka le-allaa yazilloo a’nho fa-qulta tabaarakas moka | Thou hast placed upon that door a pointer from Thy revelation, lest they stray from it: Thou hast said (blessed are Thy names), |
| تُوْبُوْا اِلٰى اللهِ تَوْبَةً نَصُوْحًا | tooboo elal laahe tawbatan nasoohan | Repent toward Allah with unswerving repentance! |
| عَسٰـى رَبُّكُمْ اَنْ يُّكَفِّرَ عَنْكُمْ سَيِّئٰاتِكُمْ وَ يُدْخِلَكُمْ جَنَّاتٍ تَجْرِىْ مِنْ تَحْتِهَا الْاَنْهٰرُ | a’saa rabbokum an yokaffera a’nkum sayye-aatekum wa yudkhelakum jannaatin tajree min tahtehal anhaaro | It may be that Thy Lord will acquit of your evil deeds and will admit you into gardens beneath which rivers flow, |
| يَوْمَ لَا يُخْزِى اللهُ النَّبِىَّ وَ الَّذِيْنَ اٰمَنُوْا مَعَه | yawma laa yukhzil laahun nabiyya wal lazeena aamanoo ma-a’hu | upon the day when Allah will not degrade the Prophet and those who have faith along with him, |
| نُوْرُهُمْ يَسْعٰى بَيْنَ اَيْدِيْهِمْ وَ بِاَيْمَانِهِمْ يَقُوْلُوْنَ رَبَّنَا اَتْمِمْ لَنَا نُوْرَنَا وَاغْفِرْ لَنَا | noorohum yas-a’a bayna aydeehim wa be-aymaanehim yaqooloona rabbanaa atmim lanaa nooranaa wagh-fir lanaa | their light running before them and on their right hands, and they say: ‘Our Lord, complete for us our light, and forgive us! |
| اِنَّكَ عَلٰى كُلِّ شَىْءٍ قَدِيْرٌ | innaka a’laa kulle shay-in qadeerun | Surely Thou art powerful over everything.’[[250]](#footnote-250) |
| فَمَا عُذْرُ مَنْ اَغْفَلَ دُخُوْلَ ذٰلِكَ الْمَنْزِلِ بَعْدَ فَتْحِ الْبَابِ وَ اِقَامَةِ الدَّلِيْلِ | famaa u’zro man agh-fala dokhoola zaalekal manzele ba’da fathil baabe wa eqaamatid daleele | What is the excuse of him who remains heedless of entering that house after the opening of the door and the setting up of the pointer? |
| وَ اَنْتَ الَّذِىْ زِدْتَ فِى السَّوْمِ عَلٰى نَفْسِكَ لِعِبَادِكَ تُرِيْدُ | wa antal lazee zidta fis sawme a’laa nafseka le-e’baadeka toreedo | It is Thou who hast raised the price against Thyself to the advantage of Thy servants, desiring |
| رِحْجَهُمْ فِىْ مُتَاجَرَتِهِمْ لَكَ | ribhahum fee motaajaratehim laka | their profit in their trade with Thee, |
| وَ فَوْزَهُمْ بِالْوِفَادَةِ عَلَيْكَ وَ الزِّيَادَةِ مِنْكَ | wa fawzahum bil-wefaadate a’layka waz zeyaadate minka | their triumph through reaching Thee, and their increase on account of Thee, |
| فَقُلْتَ تَبَارَكَ اسْمُكَ وَ تَعَالَيْتَ | fa-qulta tabaarakas moka wa ta-a’alayta | for Thou hast said (blessed is Thy Name and high art Thou exalted), |
| مَنْ جَآءَ بِالْحَسَنَةِ فَلَه عَشْرُ اَمْثَالِهَا | man jaa-a bil-hasanate fa-lahu a’shro amsaalehaa | Whoso brings a good deed shall have ten the like of it, |
| وَ مَنْ جَآءَ بِالسَّيِّئَةِ فَلَا يُجْزٰى اِلاَّ مِثْلَهَا وَ قُلْتَ | wa man jaaa-a bis sayye-a-te falaa yujzaa illaa mislaha wa qulta | and whoso brings an evil deed shall only be recompensed the like of it.[[251]](#footnote-251) Thou hast said, |
| مَثَلُ الَّذِيْنَ يُنْفِقُوْنَ اَمْوَالَهُمْ فِىْ سَبِيْلِ اللهِ كَمَثَلِ حَبَّةٍ اَنْبَتَتْ سَبْعَ سَنَابِلَ فِىْ كُلِّ سُنْبُلَةِ مِأَةُ حَبَّةٍ وَ اللهُ يُضَاعِفُ لِمَنْ يَّشَآءُ | masalul lazeena yunfeqoona amwaalahum fee sabeelil laahe kamasale jannatin ambatat sab-a’ sanaabela fee kulle sumbolatin me-ato habbatin wal laaho yo-zaa-e’fo leman yashaaa-o | 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.[[252]](#footnote-252) |
| وَ قُلْتُ مَنْ ذَا الَّذِىْ يُقْرِضُ اللهَ قَرْضًا حَسَنًا فَيُضَاعِفَه لَه اَضْعَافًا كَثِيْرَةً | wa qulta man zal lazee yuqrezul laaha qarzan hasanan fa-yo-zaa-e’fahu lahu az-a’afan kaseeratan | Thou hast said, Who is he that will lend to Allah a good loan, and He will multiply it for him manifold?[[253]](#footnote-253) |
| وَ مَآ اَنْزَلْتَ مِنْ نَظَآئِرِهِنَّ فِى الْقُرْاٰنِ مِنْ تَضَاعِيْفِ الْحَسَنَاتِ | wa maa anzalta min nazaaa-erehinna fil qur-aane min nazaa-e’efil hasanaate | And Thou hast sent down in the Qur’an similar verses on the multiplying of good deeds. |
| وَ اَنْتَ الَّذِىْ دَلَلْتَهُمْ بِقَوْلِكَ مِنْ غَيْبِكَ وَ تَرْغِيْبِكَ الَّذِىْ فِيْهِ حَظُّهُمْ عَلٰى مَا لَوْ سَتَرْتَه عَنْهُمْ | wa antal lazee dalaltahum beqawleka min ghaybeka wa targheebekal lazee feehe hazzohum a’laa maa law satartahu a’nhum | It is Thou who hast pointed them through Thy speech from Thy Unseen and Thy encouragement in which lies their good fortune toward that which - hadst Thou covered it from them - |
| لَمْ تُدْرِكْهُ اَبْصَارُهُمْ | lam yudrikho absaarohum | their eyes would not have perceived, |
| وَ لَمْ تَعِهٖ اَسْمَاعُهُمْ | wa lam ta-e’-hi asmaa-o’hum | their ears would not have heard, |
| وَ لَمْ تَلْحَقْهُ اَوْهَامُهُمْ | wa lam tal-haqho aw-haamohum | and their imaginations would not have grasped, |
| فَقُلْتَ | faqultaz | for Thou hast said, |
| اذْكُرُوْنِٓىْ اَذْكُرْكُمْ | koroonee azkurkum | Remember Me and I will remember you |
| وَ اشْكُرُوْا لِىْ وَ لَا تَكْفُرُوْنِ وَ قُلْتَ | wash-koroo lee wa laa takforoone wa qulta | be thankful to Me, and be you not thankless towards Me![[254]](#footnote-254) Thou hast said, |
| لَئِنْ شَكَرْتُمْ لَاَزِيْدَنَّكُمْ | la-in shakartun la-azeedannakum | If you are thankful, surely I will increase you, |
| وَ لَئِنْ كَفَرْتُمْ اِنَّ عَذَابِىْ لَشَدِيْدٌ وَ قُلْتَ | wa la-in kafartum inna a’zaabee la-shadeedun wa qulta | but if you are thankless, My chastisement is surely terrible;[[255]](#footnote-255) And Thou hast said, |
| ادْعُوْنِٓىْ اَسْتَجِبْ لَكُمْ اِنَّ الَّذِيْنَ يَسْتَكْبِرُوْنَ عَنْ عِبَادَتِىْ سَيَدْخُلُوْنَ جَهَنَّمَ دَاخِرِيْنَ | ud-o’onee astajib lakum innal lazeena yastakberoona a’n e’baadatee sayad-kholoona jahannama daakhereena | Supplicate Me and I will respond to you, surely those who wax too proud to worship Me shall enter Gehenna utterly abject. |
| فَسَمَّيْتَ دُعَآئَكَ عِبَادَةً | fa-sammayta do-a’aa-aka e’baadatan | Hence Thou hast named supplicating Thee ‘worship’ |
| وَ تَرْكَهُ اسْتِكْبَارًا | wa tarkahus tikbaaran | and refraining from it ‘waxing proud’, |
| وَ تَوَعَّدْتَ عَلٰى تَرْكِهٖ دُخُوْلَ جَهَنَّمَ دَاخِرِيْنَ | wa tawa’-a’dta a’laa tarkehi dokhoola jahannama daakhereena | and Thou hast threatened that the refraining from it would yield entrance into Gehenna in utter abjection.[[256]](#footnote-256) |
| فَذَكَرُوْكَ بِمَنِّكَ | fazakarooka bemanneka | So they remember Thee for Thy kindness, |
| وَ شَكَرُوْكَ بِفَضْلِكَ | wa shakarooka be-fazleka | they thank Thee for Thy bounty, |
| وَ دَعْوَكَ بِاَمْرِكَ | wa da-a’wka be-amreka | they supplicate Thee by Thy command, |
| وَ تَصَدَّقُوْا لَكَ طَلَبًا لِمَزِيْدِكَ | wa tasaddaqoo laka talaban lemazeedeka | and they donate for Thee in order to seek Thy increase; |
| وَ فِيْهَا كَانَتْ | wa feehaa kaanat | in all this lies |
| نَجَاتُهُمْ مِنْ غَضَبِكَ | najaatohum min ghazabeka | their deliverance from Thy wrath |
| وَ فَوْزُهُمْ بِرِضَاكَ | wa fawzohum be-rezaaka | and their triumph through Thy good pleasure. |
| وَ لَوْ دَلَّ مَخْلُوْقٌ مَخْلُوْقًا مِنْ نَفْسِهٖ عَلٰى مِثْلِ الَّذِىْ دَلَلْتَ عَلَيْهِ عِبَادَكَ مِنْكَ كَانَ | wa law dalla makhlooqun makhlooqan min nafsehi a’laa mislil lazee dalal-ta a’layhe e’baadaka minka kaana | Were any creature himself to direct another creature to the like of that to which Thou Thyself hast directed Thy servants, he would be |
| مَوْصُوْفَاۢ بِالْاِحْسَانِ | mawsoofan bil-ehsaane | described by beneficence, |
| وَ مَنْعُوْتَاۢ بِالْاِمْتِنَانِ | wa man-o’otam bil-imtenaane | qualified by kindness, |
| وَ مَحْمُوْدًا بِكُلِّ لِسَانٍ | wa mahmoodan be-kulle lesaanin | and praised by every tongue. |
| فَلَكَ الْحَمْدُ | falakal hamdo | So to Thee belongs praise |
| مَا وُجِدَ فِىْ حَمْدِكَ مَذْهَبٌ | maa wojeda fee hamdeka mazhabun | as long as there is found a way to praise Thee |
| وَ مَا بَقِىَ لِلْحَمْدِ لَفْظٌ تُحْمَدُ بِهٖ وَ مَعْنًى يَنْصَرِفُ اِلَيْهِ | wa maa baqeya lil-hamde lafzun tohmedo behi wa ma’nan yansarefo elayhe | and as long as there remains for praising words by which Thou may be praised and meanings which may be spent in praise! |
| يَا مَنْ تَحَمَّدَ اِلٰى عِبَادِهٖ بِالْاِحْسَانِ وَ الْفَضْلِ | yaa man tahammada elaa e’baadehi bil-ehsaane wal-fazle | O He who shows Himself praiseworthy to His servants through beneficence and bounty, |
| وَ غَمَرَهُمْ بِالْمَنِّ وَ الطَّوْلِ | ghamarahum bil-manne wat-tawle | flooding them with kindness and graciousness! |
| مَا اَفْشٰى فِيْنَا نِعْمَتَكَ | maa afshaa feenaa ne’mataka | How much Thy favour has been spread about among us, |
| وَ اَسْبَغَ عَلَيْنَا مِنَّتَكَ | wa as-bagha a’laynaa minnataka | Thy kindness lavished upon us, |
| وَ اَخَصَّنَا بِبِرِّكَ | wa akhassanaa be-birreka | and Thy goodness singled out for us! |
| هَدَيْتَنَا | hadaytanaa | Thou hast guided us to |
| لِدِيْنِكَ الَّذِى اصْطَفَيْتَ | ledeenekal lazees tafayta | Thy religion which Thou hast chosen, |
| وَ مِلَّتِكَ الَّتِىْ ارْتَضَيْتَ | wa millatekal latir tazayta | Thy creed with which Thou art pleased, |
| وَ سَبِيْلِكَ الَّذِىْ سَهَّلْتَ | wa sabeelekal lazee sah-halta | and Thy path which Thou hast made smooth, |
| وَ بَصَّرَّتَنَا الزُّلْفَةَ لَدَيْكَ وَ الْوُصُوْلَ اِلٰى كَرَامَتِكَ | wa bassartanaz zulfata ladayka wal-wosoola elaa karaamateka. | and Thou hast shown us proximity to Thee and arrival at Thy generosity! |
| اَللّٰهُمَّ وَ اَنْتَ جَعَلْتَ مِنْ | allaahumma wa anta ja-a’lta min | O Allah, |
| صَفَايَا تِلْكَ الْوَظَآئِفِ | safaayaa tilkal wazaaa-efe | among the choicest of those duties |
| وَ خَصَآئِصِ تِلْكَ الْفُرُوْضِ | wa khasaaa-ese tilkal forooze | and the most special of those obligations |
| شَهْرَ رَمَضَانَ الَّذِى | shahra ramazaanal lazikh | Thou hast appointed the month of Ramazan, which Thou hast |
| اخْتَصَصْتَه مِنْ سَآئِرِ الشُّهُوْرِ | tasastahu min saa-erish shohoore | singled out from other months, |
| وَ تَخَيَّرْتَه مِنْ جَمِيْعِ الْاَزْمِنَةِ وَ الدُّهُوْرِ | wa takhayyar-tahu min ja-mee-i’l azmenate wad-dohoore | chosen from among all periods and eras, |
| وَ اٰثَرْتَه عَلٰى كُلِّ اَوْقَاتِ السَّنَةِ بِمَآ | wa aasartahu a’laa kulle awqaatis sanate bemaaa | and preferred over all times of the year through |
| اَنْزَلْتَ فِيْهِ مِنَ الْقُرْاٰنِ وَ النُّوْرِ | anza-lat feehe menal qur-aane wan noore | the Qur’an and the Light which Thou sent down within it, |
| وَ ضَاعَفْتَ فِيْهِ مِنَ الْاِيْمَانِ | wa zaa-a’f-ta feehe menal eemaane | the faith which Thou multiplied by means of it, |
| وَ فَرَضْتَ فِيْهٖ مِنَ الصِّيَامِ | wa farazta feehe menas seyaame | the fasting which Thou obligated therein, |
| وَ رَغَّبْتَ فِيْهِ مِنَ الْقِيَامِ | wa raghghabta feehe menal qeyaame | the standing in prayer which Thou encouraged at its time, |
| وَ اَجْلَلْتَ فِيْهِ مِنْ لَيْلَةِ الْقَدْرِ الَّتِىْ هِىَ خَيْرٌ مِنْ اَلْفِ شَهْرٍ | wa aj-lalta feehe min laylatil qadril latee heya khayrun min alfe shahrin | and the Night of Decree which Thou magnified therein, the night which is better than a thousand months.[[257]](#footnote-257) |
| ثُمَّ اٰثَرْتَنَا بِهٖ عَلٰى سَآئِرِ الْاُمَمِ | summa aa-sartanaa behi a’laa saaa-eril omame | Through it Thou hast preferred us over the other communities |
| وَ اصْطَفَيْتَنَا بِفَضْلِهٖ دُوْنَ اَهْلِ الْمِلَلِ | was-tafaytanaa be-fazlehi doona ahlil melale | and through its excellence Thou hast chosen us to the exclusion of the people of the creeds. |
| فَصُمْنَا بِاَمْرِكَ نَهَارَه | fa-sumnaa be-amreka nahaarahu | We fasted by Thy command in its daylight, |
| وَ قُمْنَا بِعَوْنِكَ لَيْلَه | wa qumnaa be-a’wneka laylahu | we stood in prayer with Thy help in its night, |
| مُتَعَرِّضِيْنَ بِصِيَامِهٖ وَ قِيَامِهٖ لِمَا عَرَّضْتَنَا لَه مِنْ رَحْمَتِكَ | mota-a’rrezeena be-seyaamehi wa qeyaamehi lemaa a’r-raztanaa lahu min rahmateka | presenting ourselves by its fasting and its standing to the mercy which Thou hast held up before us, |
| وَ تَسَيَّبْنَا اِلَيْهٖ مِنْ مَثُوْبَتِكَ | wa tasabbabnaa elayhe min masoobaateka | and we found through it the means to Thy reward. |
| وَ اَنْتَ الْمَلِئُ بِمَا رُغِبَ فِيْهِ اِلَيْكَ | wa antal malee-o bemaa rogheba feehe elaykal | And Thou art full of what is sought from Thee, |
| الْجَوَادُ بِمَا سُئِلْتَ مِنْ فَضْلِكَ | jawaado bemaa so-ilta min fazlekal | munificent with what is asked of Thy bounty, |
| الْقَرِيْبُ اِلٰى مَنْ حَاوَلَ قُرْبَكَ | qareebo elaa man haawala qurbaka | and near to him who strives for Thy nearness. |
| وَ قَدْ اَقَامَ فِيْنَا هٰذَا الشَّهْرُ مُقَامَ حَمْدٍ | wa qad aqaama feenaa haazash shahro maqaama hamdin | This month stood among us in a standing place of praise, |
| وَ صَحِبْنَا صُحِبْنَا صُحْبَةَ مَبْرُوْرٍ | wa sahebanaa sohbata mabroorin | accompanied us with the companionship of one approved, |
| وَ اَرْبَحَنَا اَفْضَلَ اَرْبَاحِ الْعَالَمِيْنَ | wa ar-bahanaa afzala arbaahil a’alameena | and profited us with the most excellent profit of the world’s creatures. |
| ثُمَّ قَدْ فَارَقَنَا عِنْدَ تَمَامِ وَقْتِهٖ وَانْقِطَاعِ مُدَّتِةٖ وَ وَفَاءِ عَدَدِهٖ | summa qad faa-ra-qanaa i’nda tamaame waqtehi wa inqe-taa-e’ muddatehi wa wafaaa-e a’dadehi | Then it parted from us at the completion of its time, the end of its term, and the fulfilment of its number. |
| فَنَحْنُ مُوَدِّعُوْهُ وَ دَاعَ مَنْ | fa-nahno mowadde-o’oho we-daa-a’ man | So we bid farewell to it with the farewell of one |
| عَزَّ فِرَاقُه عَلَيْنَا | a’zza feraaqohu a’laynaa | whose parting pains us, |
| وَ غَمَّنَا وَ اَوْحَشَنَا انْصِرَافُه عَنَّا | wa ghammanaa wa aw-hashanan seraafohu a’nnaa | whose leaving fills us with gloom and loneliness, |
| وَ لَزِمَنَا لَهُ | wa lazemanaa lahuz | and to whom we have come to owe |
| الذِّمَامُ الْمَحْفُوْظُ | zemaamul mahfoozo | a safeguarded claim, |
| وَ الْحُرْمَةُ الْمَرْعِيَّةُ | wal hurmatul mar-i’yyato | an observed inviolability, |
| وَ الْحَقُّ الْمُقْضِىُّ | wal-haqqul maq-ziyyo | and a discharged right. |
| فَنَحْنُ قَآئِلُوْنَ | fa-nahno qaa-eloona | We say: |
| اَلسَّلَامُ عَلَيْكَ | assalaamo a’layka | Peace be upon thee, |
| يَا شَهْرُ اللهِ الْاَكـْبَـرَ | yaa shahral laahil akbara | O greatest month of Allah! |
| وَ يَا عِيْدِ اَوْلِيَآئِهٖ | wa yaa e’eda awleyaaa-ehil | O festival of His friends! |
| اَلسَّلَامُ عَلَيْكَ | assalaamo a’layka | Peace be upon thee, |
| يَا اَكْرَمَ مَصْحُوْبٍ مِّنَ الْاَوْقَاتِ | yaa akrama mashoobin menal awqaate | O most noble of accompanying times! |
| وَ يَا خَيْرَ شَهْرٍ فِى الْاَيَّامِ وَ السَّاعَاتِ | wa yaa khayra shahrin fil ayyaame was-saa-a’ate | O best of months in days and hours! |
| اَلسَّلَامُ عَلَيْكَ مِنْ شَهْرٍ | assalaamo a’layka min shahrin | Peace be upon thee, month in which |
| قَرْبَتْ فِيْهِ الْاٰمَالُ | qarobat feehil aamaalo | expectations come near |
| وَ نُشِرَتْ فِيْهِ الْاَعْمَالُ | wa nosherat feehil a-Aamaalo | and good works are scattered about! |
| اَلسَّلَامُ عَلَيْكَ مِنْ قَرِيْنٍ | assalaamo a’layka min qareenin | Peace be upon thee, comrade |
| جَلَّ قَدْرُه مَوْجُوْدًا | jalla qadrohu mawjoodan | who is great in worth when found |
| وَ اَفْجَعَ فَقْدُه مَفْقُوْدًا | wa af-ja-a’ faq-dohu mafqoodan | and who torments through absence when lost, |
| وَ مَرْجُوٍّ اٰلَمَ فِرَاقُه | wa marjuwwin aalama feraaqohu | anticipated friend whose parting gives pain! |
| اَلسَّلَامُ عَلَيْكَ مِنْ اَلِيْفٍ | assalaamo a’layka min aaleefin | Peace be upon thee, familiar |
| اٰنَسَ مُقْبِلًا فَسَرَّ | aanasa muqbelan fasarra | who brought comfort in coming, thus making happy, |
| وَ اَوْحَشَ مُنْقَضِيًا فَمَضَّ | wa awhasha munqaziyyan fa-amazza | who left loneliness in going, thus giving anguish! |
| اَلسَّلَامُ عَلَيْكَ مِنْ مُجَاوِرٍ | assalaamo a’layka min mojaawerin | Peace be upon thee, neighbour in whom |
| رَقَّتْ فِيْهِ الْقُلُوْبُ | raqqat feehil qoloobo | hearts became tender |
| وَ قَلَّتْ فِيْهِ الذُّنُوْبُ | wa qallat feehiz zonoobo | and sins became few! |
| اَلسَّلَامُ عَلَيْكَ مِنْ | assalaamo a’layka min | Peace be upon thee, |
| نَاصِرٍ اَعَانَ عَلَى الشَّيْطَانِ | naaserin a-a’ana a’laa shaytaanin | helper who aided against Satan, |
| وَ صَاحِبٍ سَهَّلَ سُبُلَ الْاِحْسَانِ | wa saahebin sah-hala sobolil ehsaane | companion who made easy the paths of good-doing! |
| اَلسَّلَامُ عَلَيْكَ | assalaamo a’layka | Peace be upon thee - |
| مَا اَكْثَرَ عَتُقَاءَ اللهِ فِيْكَ | maa aksara o’taqaa-al laahe feeka | How many became freedmen of Allah within thee! |
| وَ مَا اَسْعَدَ مَنْ رَعٰى حُرْمَتَكَ بِكَ | wa maa as-a’da man ra-a’a hurmataka beka | How happy those who observed the respect due to thee! |
| اَلسَّلَامُ عَلَيْكَ مَا كَانَ | assalaamo a’layka maa kaana | Peace be upon thee - |
| اَمْحَاكَ لِلذُّنُوْبِ | amhaaka liz-zonoobe | How many the sins thou erased! |
| وَ اَسْتَرَكَ لِاَنْوَاعِ الْعُيُوْبِ | wa as-taraka le-anwaa-i’l o’yoobe | How many the kinds of faults thou covered over! |
| اَلسَّلَامُ عَلَيْكَ مَا كَانَ | assalaamo a’layka maa kaana | Peace be upon thee - |
| اَطْوَلَكَ عَلَى الْمُجْرِمِيْنَ | atwalaka a’lal mujremeena | How drawn out wert thou for the sinners! |
| وَ اَهْيَبَكَ فِىْ صُدُوْرِ الْمْؤْمِنِيْنَ | wa ah-yabaka fee sodooril moa-meneena | How awesome wert thou in the hearts of the faithful! |
| اَلسَّلَامُ عَلَيْكَ مِنْ شَهْرٍ لَا تُنَافِسُهُ الْاَيَّامُ | assalaamo a’layka min shahrin laa tonaafeshohul ayyaaamo | Peace be upon thee, month with which no days compete! |
| اَلسَّلَامُ عَلَيْكَ مِنْ شَهْرٍ هُوَ مِنْ كُلِّ اَمْرٍسَلَامٌ | assalaamo a’layka min shahrin howa min kulle amrin salaamun | Peace be upon thee, month which is peace in all affairs! |
| اَلسَّلَامُ عَلَيْكَ | assalaamo a’layka | Peace be upon thee, |
| غَيْرَ كَرِيْهِ الْمُصَاحَبَةِ | ghayra kerayhil mosaahebate | thou whose companionship is not disliked, |
| وَ لَا ذَمِيْمِ الْمُلَابَسَةِ | wa laa zameemil malaa-basate | thou whose friendly mixing is not blamed! |
| اَلسَّلَامُ عَلَيْكَ كـَمَا | assalaamo a’layka kamaa | Peace be upon thee, just as thou |
| وَفَدْتَ عَلَيْنَا بِالْبَرَكَاتِ | wafad-ta a’laynaa bil-barakaate | hast entered upon us with blessings |
| وَ غَسَلْتَ عَنَّا دَنَسَ الْخَطِيْئٰاتِ | wa gha-sal-ta a’nnaa danasal kha-tee-aate | and cleansed us of the defilement of offenses! |
| اَلسَّلَامُ عَلَيْكَ | assalaamo a’layka | Peace be upon thee - |
| غَيْرَ مُوَدَّعٍ بَرَمًا | ghayra mowadda-i’n baraman | Thou art not bid farewell in annoyance |
| وَ لَا مَتْرُوْكٍ صِيَامُه سَاَمًا | wa laa matrookin seyaamohu sa-a-man | nor is thy fasting left in weariness! |
| اَلسَّلَامُ عَلَيْكَ مِنْ | assalaamo a’layka min | Peace be upon thee, |
| مَطْلُوْبٍ قَبْلَ وَقْتِهٖ | matloobin qabla waqtehi | object of seeking before thy time, |
| وَ مَحْزُوْنٍ عَلَيْهِ قَبْلَ فَوْتِهٖ | wa mahzoonin a’layhe qabla fawtehi | object of sorrow before thy passing! |
| اَلسَّلَامُ عَلَيْكَ | assalaamo a’layka | Peace be upon thee - |
| كَمْ مِنْ سُوْءٍ صُرِفَ بِكَ عَنَّا | kam min soo-in sorefa beka a’nnaa | How much evil was turned away from us through thee! |
| وَ كَمْ مِنْ خَيْرٍ اُفِيْضَ بِكَ عَلَيْنَا | wa kam min khayrin o-feeza beka a’laynaa | How much good flowed upon us because of thee! |
| اَلسَّلَامُ عَلَيْكَ وَ عَلٰى لَيْلَةِ الْقَدْرِ الَّتِىْ هِىَ خَيْرٌ مِنْ اَلْفِ شَهْرٍ | assalaamo a’layka wa a’laa laylatil qadril latee heya khayrun min alfe shah-rin | Peace be upon thee and upon the Night of Decree which is better than a thousand months![[258]](#footnote-258) |
| اَلسَّلَامُ عَلَيْكَ مَا كـَانَ | assalaamo a’layka maa kaana | Peace be upon thee - |
| اَحْرَصَنَا بِالْاَمْسِ عَلَيْكَ | ahrasanaa bil-amse a’layka | How much we craved thee yesterday! |
| وَ اَشَدَّ شَوْقَنَا غَدًا اِلَيْكَ | wa ashadda shaw-qanaa ghadan elayka | How intensely we shall yearn for thee tomorrow! |
| اَلسَّلَامُ عَلَيْكَ | assalaamo a’layka | Peace be upon thee |
| وَ عَلٰى فَضْلِكَ الَّذِىْ حُرِمْنَاهُ | wa a’laa fazlekal lazee horimnaaho | and upon thy bounty which has now been made unlawful to us |
| وَ عَلٰى مَاضٍ مِنْ بَرَكَاتِكَ سُلِبْنَاهُ | wa a’laa maazin min barakaateka so-libnaaho | and upon thy blessings gone by which have now been stripped away from us! |
| اَللّٰهُمَّ | allaahumma | O Allah, |
| اِنَّآ اَهْلُ هٰذَا الشَّهْرِ الَّذِىْ شَرَّفْتَنَا بِهٖ وَ وَفَّقْتَنَا بِمَنِّكَ لَه | innaa ahlo haazash shahril lazee sharraftanaa behi wa waffaqtanaa bemanneka lahu | we are the people of this month. Through it Thou hast ennobled us and given us success because of Thy kindness, |
| حِيْنَ جَهِلَ الْاَشْقِيَآءُ وَقْتَه | heena jahelal ashqeyaaa-o waqtahu | while the wretched are ignorant of its time. |
| وَ حُرِمُوْا لِشِقَائِهِمْ فَضْلَه | wa horemoo le-shaqaa-ehim fazlahu | Made unlawful to them is its bounty because of their wretchedness. |
| وَ اَنْتَ وَلِىُّ مَا اٰثَرْتَنَا بِهٖ مِنْ مَعْرِفَتِهٖ وَ هَدَيْتَنَا لَه مِنْ سُنَّتِهٖ | anta waliyyun maa aasar-tnaa behi min ma’refatehi wa hadaytanaa lahu min sunnatehi | 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 بِتَوْفِيْقِكَ صِيَامَه وَ قِيَامَه عَلٰى تَقْصِيْرٍ | wa qad tawallaynaa betawfeeqeka seyaamahu wa qeyaamahu a’laa taqseerin | We have undertaken, through Thy giving success, its fasting and its standing in prayer, but with shortcomings, |
| وَ اَدَّيْنَا فِيْهِ قَلِيْلًا مِّنْ كَثِيْرٍ | wA addaynaa feehe qaleelan min kaseerin | and we have performed little of much. |
| اَللّٰهُمَّ فَلَكَ الْحَمْدُ | allaahumma fa-lakal hamdo | O Allah, so to Thee belongs praise, |
| اِقْرَارًا بِالْاِسَائَةِ | iqraaran bil-esaa-ate | in admission of evil doing |
| وَاعْتِرَافًا بِالْاِضَاعَةِ | wa ea’teraafan bil-ezaa-a’te | and confession of negligence, |
| وَ لَكَ مِنْ قُلُوْبِنَا عَقْدُ النَّدَمِ | wa laka min qoloobenaa a’qdun nadame | and to Thee belongs remorse firmly knitted in our hearts |
| وَ مِنْ اَلْسِنَتِنَا صِدْقُ الْاِعْتِذَارِ | wa min al-senatenaa sidqul e-a’tezaare | and seeking of pardon sincerely uttered by our tongues. |
| فَاجُرْنَا عَلٰى مَا اَصَابَنَا فِيْهِ مِنَ التَّفْرِيْطِ اَجْرً | fa-ajirnaa a’laa maa asaabanaa feehe menat tafreete ajran | Reward us, in spite of the neglect that befell us in this month, with a reward through which |
| نَسْتَدْرِكُ بِهِ الْفَضْلَ الْمَرْغُوْبَ فِيْهِ | nastadreko behil fazlal marghooba feehe | we may reach the bounty desired from it |
| وَ نَعْتَاضُ بِهٖ مِنْ اَنْوَاعِ الذُّخْرِ الْمَحْرُوْصِ عَلَيْهِ | wa na’taazo behi min anwaa-i’z zokhoril mahroose a’layhe | and win the varieties of its craved stores! |
| وَ اَوْجِبْ لَنَا عُذْرَكَ عَلٰى مَا قَصَّرْنَا فِيْكَ مِنْ حَقِّكَ | wa awjib lanaa u’zraka a’laa maa qassarnaa feehe min haqqeka | Make incumbent upon us Thy pardon for our falling short of Thy right in this month |
| وَابْلُغْ بِاَعْمَارِنَا مَا بَيْنَ اَيْدِيْنَا مِنْ شَهْرِ رَمَضَانَ الْمُقْبِلِ | wab lugh be-a-a’maarenaa maa bayna aydeenaa min shah-re ramazaanal muq-bele | and make our lives which lie before us reach the coming month of Ramazan! |
| فَاِذَا بَلَّغْتَنَاهُ | fa-ezaa ballagh-tanaa-ho | Once Thou hast made us reach it, |
| فَاعِنَّا عَلٰى تَنَاوُلِ مَآ اَنْتَ اَهْلُه مِنَ الْعِبَادَةِ | fa-a-i’nnaa a’laa tanaawole maa anta ahlohu menal e’baadate | help us perform the worship of which Thou art worthy, |
| وَ اَدِّنَا اِلَى الْقِيَامِ بِمَا يَسْتَحِقُّه مِنَ الطَّاعَةِ | wa addenaa elal qeyaame bemaa yastahiqqo-hu menat taa-a’te | cause us to undertake the obedience which Thou deservest, |
| وَ اَجْرِ لَنَا مِنْ صَالِحِ الْعَمَلِ مَا يَكُوْنُ دَرَكًا لِحَقِّكَ فِى الشَّهْرَيْنِ مِنْ شُهُوْرِ الدَّهْرِ | wa ajre lanaa min saalehil a’male maa yakoono darakan le-haqqeka fish shahrayne min shohoorid dahre | and grant us righteous works that we may fulfil Thy right in these two months of the months of time.[[259]](#footnote-259) |
| اَللّٰهُمَّ وَ مَا | allaahumma wa maa | O Allah, as for |
| اَلْمَمْنَا بِهٖ فِىْ شَهْرِنَا هٰذَا مِنْ لَمَمٍ اَوْ اِثْمٍ | al-mamnaa behi fee shahrenaa haazaa min lamamin aw ismin | the small and large sins which we have committed in this our month, |
| اَوْ وَاقَعَنَا فِيْهِ مِنْ ذَنْۢبٍ | aw waaqa’naa feehe min zanbin | the misdeeds into which we have fallen, |
| وَاكْتَسَبْنَا فِيْهِ مِنْ خَطِيْئَةٍ | waktasabnaa feehe min khatee-atin | and the offenses which we have earned |
| عَلٰى تَعَمُّدٍ مِنَّا اَوْ عَلٰى نِسْيَانٍ | a’laa ta-a’mmodin minnaa aw a’laa nisyaanin | purposefully or in forgetfulness, |
| ظَلَمْنَا فِيْهِ اَنْفُسَنَا اَوِ | zalam-naa feehe anfosanaa awin | wronging ourselves thereby |
| انْتَهَكْنَا بِهٖ حُرْمَةً مِنْ غَيْرِنَا | tahaknaa behi hurmatan min ghayrenaa | or violating the respect due to others, |
| فَصَلِّ عَلٰى مُحَمَّدٍ وَّ اٰلِهٖ | fasalle a’laa mohammadin wa aalehi | bless Muhammad and his Household, |
| وَاسْتُرْنَا بِسِتْرِكَ | was-turnaa be-satreka | cover us over with Thy covering, |
| وَاعْفُ عَنَّا بِعَفْوِكَ | wa’fo a’nnaa be-a’fweka | pardon us through Thy pardoning, |
| وَ لَا تَنْصِبْنَا فِيْهِ لِاَعْيُنِ الشَّامِتِيْنَ | wa laa tansibnaa feehe le-a-a’yonish shaameteena | place us not before the eyes of the gloaters because of that, |
| وَ لَا تَبْسُطْ عَلَيْنَا فِيْهِ اَلْسُنَ الطَّاعِنِيْنَ | wa laa tabsut a’laynaa feehe alsonat taa-a’neena | stretch not toward us the tongues of the defamers, |
| وَ اسْتَعْمِلْنَا بِمَا يَكُوْنُ حِطَّةً وَ كَفَّارَةً لِمَا اَنْكَرْتَ مِنَّا فِيْهِ | was-ta’milnaa bemaa yakoono hittatan wa kaffaaratan lemaa an-karta minnaa feehe | and employ us in that which will alleviate and expiate whatever Thou disapprovest from us within it through |
| بِرَأْفَتِكَ الَّتِىْ لَا تَنْغَدُ | be-raa-fatekal latee laa tanfazo | Thy clemency which does not run out, |
| وَ فَضْلِكَ الَّذِىْ لَا يَنْقُصُ | wa fazlekal lazee laa yanqoso | and Thy bounty which does not diminish! |
| اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّ اٰلِهٖ | allaahumma salle a’laa mohammadin wa aalehi | O Allah, bless Muhammad and his Household, |
| وَاجْبُرْ مُصِيْبَتَنَا بِشَهْرِنَا | waj-bur moseebatanaa be-shahrenaa | redress our being afflicted by our month,[[260]](#footnote-260) |
| وَ بَارِكْ لَنَا فِىْ يَوْمِ عِيْدِنَا وَ فِطْرِنَا | wa baarik lanaa fee yawme i’ndanaa wa fitrenaa | bless us in this day of our festival and our fast-breaking, |
| وَاجْعَلْهُ مِنْ خَيْرِ يَوْمٍ مَرَّ عَلَيْنَا | waj a’lho min khayre yawmin marra a’laynaa | make it one of the best of days that have passed over us, |
| اَجْلَبِهٖ لِعَفْوٍ وَ اَمْحَاهُ لِذَنْبٍ | aj-labehi le-a’fwin wa am-haaho le-zanbin | the greatest in attracting Thy pardon, and the most effacing toward sins, |
| وَ اغْفِرْلَنَا مَا خَفِىَ مِنْ ذُنُوْبِنَا وَ مَا عَلَنَ | wagh firl lanaa maa khafeya min zonoobenaa wa maa a’lana | and forgive us our sins, both the concealed and the public! |
| اَللّٰهُمَّ | allaahumma | O Allah, |
| اسْلَخْنَا بِاِنْسِلَاخٍ هٰذَا الشَّهْرِ مِنْ خَطَايَانَا | as-lakhnaa bin-selaakhe haazash shahre min khataayaanaa | with the passing of this month make us pass forth from our offenses, |
| وَ اَخْرِجْنَا بِخُرُوْجِهٖ مِنْ سَيِّئٰاتِنَا | wa akhrijnaa be-khoroojehi min sayye-aatenaa | with its departure make us depart from our evil deeds, |
| وَاجْعَلْنَا مِنْ | waj a’lnaa min | and appoint us thereby among its |
| اَسْعَدِ اَهْلِهٖ بِهٖ | as-a’de ahlehi behi | most felicitous people, |
| وَ اَجْزَلِهِمْ قِسْمًا فِيْهِ | wa aj-zalehim qisman feehe | the most plentiful of them in portion, |
| وَ اَوْفَرِهِمْ حَظًّا مِّنْهُ | wa awfarehim hazzan minho | and the fullest of them in share! |
| اَللّٰهُمَّ وَ مَنْ | allaahumma wa man | O Allah, when any person |
| رَعٰى هٰذَا الشَّهْرَ حَقَّ رِعَايَتِهٖ | ra-a’a haazash shahra haqqa re-a’a-yatehi | observes this month as it should be observed, |
| وَ حَفِظَ حُرْمَتَه حَقَّ حِفْظِهَا | wa hafeza hurmatahu haqqa hifzehaa | safeguards its inviolability as it should be safeguarded, |
| وَ قَامَ بِحُدُوْدِهٖ حَقَّ قِيَامِهَا | wa qaama be-hodoodehi haqqa qeyaamehaa | attends to its bounds as they should be attended to, |
| وَاتَّقٰى ذُنُوْبَه حَقَّ تُقَاتِهَا | wat-taqaa zonoobahu haqqa toqaatehaa | fears its misdeeds as they should be feared, |
| اَوْ تَقَرَّبَ اِلَيْكَ بِقُرْبَةٍ اَوْجَبَتْ رِضَاكَ لَه وَ عَطَفْتُ رَحْمَتَكَ عَلَيْهِ | aw taqarraba elayka be-qurbatin aw-ja-bat rezaaka lahu wa a’ta-fat rahmataka a’layhe | or seeks nearness to Thee with any act of nearness-seeking which makes incumbent upon him Thy good pleasure and bends toward him Thy mercy, |
| فَهَبْ لَنَا مِثْلَه مِنْ وُجْدِكَ | fa-hab lanaa mislahu min wujdeka | give to us the like [of that][[261]](#footnote-261) from Thy wealth |
| وَ اَعْطِنَا اَضْعَافَه مِنْ فَضْلِكَ | wa’tenaa az-a’afahu min fazleka | and bestow it upon us in multiples through Thy bounty, |
| فَاِنَّ فَضْلَكَ لَا يَغِيْضُ | fa-inna fazlaka laa ya-gheezo | for Thy bounty does not diminish, |
| وَ اِنَّ خَزَآئِنَكَ لَا تَنْقُصُ بَلْ تَفِيْضُ | wa inna kha-zaa-enaka laa tanqoso bal tafeezo | Thy treasuries do not decrease but overflow, |
| وَ اِنَّ مَعَادِنَ اِحْسَانِكَ لَا تَفْنٰى | wa inna ma-a’a-dena ehsaaneka laa taf-naa | the mines of Thy beneficence are not exhausted, |
| وَ اِنَّ عَطَآئَكَ لَلْعَطَآءُ الْمُهَنَّا | wa inna a’taaa-aka lal-a’taaa-ul mohannaa | and Thy bestowal is the bestowal full of delight! |
| اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّ اٰلِهٖ | allaahumma salle a’laa mohammadin wa aalehi | O Allah, bless Muhammad and his Household |
| وَاكْتُبْ لَنَا مِثْلُ اُجُوْرِ مَنْ صَامَه اَوْ تَعَبَّدَ لَكَ فِيْهِ اِلٰى يَوْمِ الْقِيٰمَةِ | wak-tub lanaa misla ajoore man saamahu aw ta-a’bbada laka feehe elaa yawmil qeyaamate | 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! |
| اَللّٰهُمَّ اِنَّا نَتُوْبُ اِلَيْكَ فِىْ يَوْمِ فِطْرِنَا الَّذِىْ جَعَلْتَه | allaahumma innaa natoobo elayka fee yawme fitrenal lazee ja-a’ltahu | O Allah, we repent to Thee in our day of fast-breaking, which Thou hast appointed |
| لِلْمُؤْمِنِيْنَ عِيْدًا وَ سُرُوْرًا | lil-moa-meneena e’edan wa sorooran | for the faithful a festival and a joy |
| وَ لِاَهْلِ مِلَّتِكَ مَجْمَعًا وَ مُحْتَشَدًا | wa le-ahle millateka maj-ma-a’n wa moh-tashadan | and for the people of Thy creed a time of assembly and gathering, |
| مِنْ كُلِّ ذَنْبٍ اَذْنَبْنَاهُ | min kulle zambin aznabnaaho | from every misdeed we did, |
| اَوْ سُوْ ءٍ اَسْلَفْنَاهُ | aw soo-in as-lafnaaho | ill work we sent ahead, |
| اَوْخَاطِرٍ شَرٍّ اَضْمَرْنَاهُ | aw khaatere sharrin az-marnaaho | or evil thought we secretly conceived, |
| تَوْبَةَ مَنْ لَا يَنْطَوِىْ عَلٰى رُجُوْعٍ اِلٰى ذَنْۢبٍ | tawbata man laa yantawee a’laa rozoo-i’n elaa zanbin | the repentance of one who does not harbour a return to sin |
| وَ لَا يَعُوْدُ بَعْدَهَا فِىْ خَطِٓيْئَةٍ | wa laa ya-o’odo ba’dahaa fee kha-tee-atin | and who afterwards will not go back to offense, |
| تَوْبَةً نَصُوْحًا خَلَصَتْ مِنَ الشَّكِّ وَ الْاِرْتِيَابِ | tawbatan nasoohan kha-la-sat menash shukke wal-irteyaabe | an unswerving repentance rid of doubt and wavering. |
| فَتَقَبَّلَّهَا مِنَّا وَارْضَ عَنَّا وَ ثَبِّتْنَا عَلَيْهَا | fa-taqabbal-haa minnaa war-za a’nnaa wa sabbitnaa a’layhaa | So accept it from us, be pleased with us, and fix us within it! |
| اَللّٰهُمَّ ارْزُقْنَا | allaahummar zuqnaa | O Allah, provide us with |
| خَوْفَ عِقَابِ الْوَعِيْدِ | khawfa e’qaabil wa-e’ede | fear of the threatened punishment |
| وَ شَوْقَ ثَوَابِ الْمَوْعُوْدِ | wa shawqa sawaabil maw-o’ode | and yearning for the promised reward, |
| حَتّٰى نَجِدَ | hattaa najeda | so that we may find |
| لَذَّةَ مَا نَدْعُوْكَ بِهٖ | lazzata maa nad-o’oka behi | the pleasure of that for which we supplicate Thee |
| وَ كَاْبَةَ مَا نَسْتَجِيْرُكَ مِنْهُ | wa ka-a-bata maa nastajeeroka minho | and the sorrow of that from which we seek sanctuary in Thee! |
| وَاجْعَلْنَا عِنْدَكَ مِنَ التَّوَّابِيْنَ الَّذِيْنَ | waj-a’lnaa i’ndaka menat tawwaabeenal lazeena | And place us with Thee among the repenters, |
| اَوْجَبْتَ لَهُمْ مَحَبَّتَكَ | aw-jabat lahum mahabbataka | those upon whom Thou hast made Thy love obligatory |
| وَ قَبِلْتَ مِنْهُمْ مُرَاجَعَةَ طَاعَتِكَ | wa qa-bilta minhum moraa-ja-a’ta taa-a’teka | and from whom Thou hast accepted the return to obeying Thee![[262]](#footnote-262) |
| يَا اَعْدَلَ الْعَادِلِيْنَ | yaa a-a’dalal a’a-deleena | O Most Just of the just! |
| اَللّٰهُمَّ تَجَاوَزْ عَنْ اٰبَآئِنَا وَ اُمَّهَاتِنَا | allaahumma tajaawaza a’n aabaa-enaa wa ummehaa-tenaa | O Allah, show forbearance toward our fathers and our mothers |
| وَ اَهْلِ دِيْنِنَا جَمِيْعًا مَنْ سَلَفَ مِنْهُمْ وَ مَنْ غَبَرَ اِلٰى يَوْمِ الْقِيَامَةِ | wa ahle deenenaa jamee-a’n man salafa minhum wa man ghabara elaa yawmil qeyaamate | and all the people of our religion, those who have gone and those who will pass by, until the Day of Resurrection! |
| اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ نَبِيِّنَا وَ اٰلِهٖ كـَمَا صَلَّيْتَ عَلٰى مَلٰٓئِكَتِكَ الْمُقَرَّبِيْنَ | allaahumma salle a’laa mohammadin nabiyyenaa wa aalehi kamaa sallayta a’laa malaaa-ekatekal moqarrabeena | O Allah, bless our prophet Muhammad and his Household, as Thou hast blessed Thy angels brought nigh, |
| وَ صَلِّ عَلَيْهِ وَ اٰلِهٖ كَمَا صَلَّيْتَ عَلٰى اَنْبِيَآئِكَ الْمُرْسَلِيْنَ | wa salle a’layhe wa aalehi kamaa sallayta a’laa ambeyaaa-ekal mursaleena | bless him and his Household, as Thou hast blessed Thy prophets sent out, |
| وَ صَلِّ عَلَيْهِ وَ اٰلِهٖ كَمَا صَلَّيْتَ عَلٰى عِبَادِكَ الصَّالِحِيْنَ | wa salle a’layhe wa aalehi kamaa sallayta a’laa e’baadekas saaleheena | bless him and his Household, as Thou hast blessed Thy righteous servants |
| وَ اَفْضَلَ مِنْ ذٰلِكَ يَا رَبِّ الْعَالَمِيْنَ صَلَوٰةً | wa af-zala min zaaleka yaa rabbal a’alameena salaatan | - and better than that, O Lord of the worlds! - a blessing |
| تَبْلُغُنَا بَرَكَتُهَا | tab-loghonaa barakatohaa | whose benediction will reach us, |
| وَ يَنَالُنَا نَفْعُهَا | wa yanaalonaa naf-o’haa | whose benefit will attain to us, |
| وَ يُسْتَجَابُ لَهَا دُعَآؤُنَا | wa yustajaabo lahaa do-a’a-onaa | and through which our supplication may be granted! |
| اِنَّكَ اَكْرَمُ مَنْ رُغِبَ اِلَيْهِ | innaka akramo man rogheba elayhe | Thou art the most generous of those who are beseeched, |
| وَ اَكْفٰى مَنْ تُوَكِّلَ عَلَيْهِ | wa akfaa man towukkela a’layhe | the most sufficient of those in whom confidence is had, |
| وَ اَعْطٰى مَنْ سُئِلَ مِنْ فَضْلِهٖ | wa a-a’taa man so-ela min fazlehi | the most bestowing of those from whom bounty is asked, |
| وَ اَنْتَ عَلٰى كُلِّ شَىْءٍ قَدِيْرٌ. | wa anta a’laa kulle shay-in qadeerun. | and Thou art powerful over everything![[263]](#footnote-263) |

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| وَ كَانَ مِنْ دُعَآئِهٖ   فِىْ يَوْمِ الْفِطْرِ  اِذَا انْصَرَفَ مِنْ صَلٰوتِهٖ قَامَ قَآئِمًا ثُمَّ اسْتَقْبَلَ الْقِبْلَةَ  وَ فِىْ يَوْمٍ الْجُمُعَةِ  فَقَالَ: | wa kaana min dua’ehi (a.s.) fee yawmil fitre ezaa insarafa menas salawaatehi qaama qaaa-eman summas taqbalal qiblata wa fee yawmil jomo-a’te | 46. His Supplication on the Day of Fast-Breaking and on Friday When he finished his prayer, He would stand in place, face the qibla, and say: |
| يَا مَنْ يَرْحَمُ مَنْ لَا يَرْحَمُهُ الْعِبَادُ | yaa man yarhamo man laa yarhamohul e’baado | O He who has mercy upon him toward whom the servants show no mercy! |
| وَ يَا مَنْ يَقْبَلُ مَنْ لَا تُقْبَلُهُ الْبِلَادَ | wa yaa man yaqbalo man laa tuqbalohul belaada | O He who accepts him whom the cities will not accept! |
| وَ يَا مَنْ لَا يَحْتَقِرُ اَهْلَ الْحَاجَةِ اِلَيْهِ | wa yaa man laa yahtaqero ahlal haajate elayhe | O He who looks not down upon those who have need of Him! |
| وَيَا مَنْ لَا يُخَيِّبُ الْمُلِحِّيْنَ عَلَيْهِ | wa yaa man laa yokhayyebul molehheena a’layhe | O He who disappoints not those who implore Him! |
| وَيَا مَنْ لَا يَجْبَهُ بِالرَّدِّ اَهْلَ الدَّالَّةِ عَلَيْهِ | wa yaa man laa yajbaho bir-radde ahlad daal-late a’layhe | O He who slaps not the brow of the people of boldness toward Him with rejection! |
| وَيَا مَنْ يَجْتَبِىْ صَغِيْرَ مَا يُتْحَفُ بِهٖ وَ يَشْكُرُ يَسِيْرَ مَا يُعْمَلُ لَه | wa yaa man yajtabee sagheera maa yuthafo behi wa yashkoro yaseera maa yo’malo lahu | O He who collects the little that is given to Him and shows gratitude for the paltry that is done for Him! |
| وَيَا مَنْ يَشْكُرُ عَلَى الْقَلِيْلِ وَيُجَازِىْ بِالْجَلِيْلِ | wa yaa man yashkoro a’lal qaleele wa yojaazee bil-jaleele | O He who shows gratitude for the small and rewards with the great! |
| وَ يَا مَنْ يَدْنُوْا اِلٰى مَنْ دَنَا مِنْهُ | wa yaa man yad-noo elaa man danaa minho | O He who comes close to him who comes close to Him! |
| وَيَا مَنْ يَدْعُوْ اِلٰى نَفْسِهٖ مَنْ اَدْ بَرَعَنْهُ | wa yaa man yad-o’o elaa nafsehi man adbara a’nho | O He who invites to Himself him who turns his back on Him! |
| وَ يَا مَنْ لَا يُغَيِّرُ الْنِّعْمَةَ وَلَا يُبَادِرُ بِالنَّقِمَةِ | wa yaa man laa yoghayyeru nea’mata wa laa yobaadero binnaqemate | O He who changes not favour and rushes not to vengeance![[264]](#footnote-264) |
| وَيَا مَنْ يُثْمِرُ الْحَسَنَةَ حَتّٰى يُنْمِيَهَا | wa yaa man yusmerul hasanata hattaa yunmeyahaa | O He who causes the good deed to bear fruit so that He may make it grow, |
| وَ يَتَجَاوَزُ عَنِ السَّيِّئَةِ حَتّٰى يُعَفِّيَهَا | wa yatajaawazo a’nis sayye-ate hattaa yo-a’ffeyahan | and overlooks the evil deed so that He may efface it! |
| انْصَرَفَتِ الْاٰمَالُ دُوْنَ مَدٰى كَرَمِكَ بِالْحَاجَاتِ | sarafatil aamaalo doona madaa karameka bil-haajaate | Hopes turn back with needs fulfilled short of the extent of Thy generosity, |
| وَامُتَلَأَتْ بِفَيْضِ جُوْدِكَ اَوْعِيَةُ الطَّلِبَاتِ | wa motala-at be-fayze joodeka aw-e’yatut talebaate | the cups of requests fill up with the overflow of Thy munificence, |
| وَ تَفَسَّخَتْ دُوْنَ بُلُوْغِ نَعْتِكَ الصِّفَاتُ | wa tafassakhat doona bolooghe na’tekas sefaato | and attributes fall apart without reaching Thy description. |
| فَلَكَ الْعُلُوُّ الْاَعْلٰى فَوْقَ كُلِّ عَالٍ | falakal o’luwwul a-a’laa fawqa kulle a’alin | For to Thee belongs the highest highness above everything high, |
| وَ الْجَلَالُ الْاَمْجَدُ فَوْقَ كُلِّ جَلَالٍ | wal-jalaalul amjado fawqa kulle jalaalin | and the most glorious majesty beyond every majesty! |
| كُلُّ جَلِيْلٍ عِنْدَكَ صَغِيْرٌ | kullo jaleelin i’ndaka sagheerun | Everything majestic before Thee is small, |
| وَ كُلُّ شَرِيْفٍ فِىْ جَنْبٍ شَرَفِكَ حَقِيْرٌ | wa kullo shareefin fee janbin sharafeka haqeerun | everything eminent beside Thy eminence vile! |
| خَابَ الْوَافِدُوْنَ عَلٰى غَيْرِكَ | khaabal waafedoona a’laa ghayreka | Those who reach other than Thee are disappointed, |
| وَ خَسِرَ الْمُتَعَرِّضُوْنَ اِلاَّ لَكَ | wa khaseral mo-ta-a’rrezoona illaa beka | those who present themselves to other than Thee have lost, |
| وَضَاعَ الْمُلِمُّوْنَ اِلاَّ بِكَ | wa zaa-a’l molimmoona illaa beka | those who stay with other than Thee have perished, |
| وَ اَجْدَبَ الْمُنْتَجِعُوْنَ اِلاَّ مَنِ انْتَجَعَ فَضْلَكَ | wa aj-dabal muntaje-o’ona illaa manin taja-a’ fazlaka | and those who retreat - except those who retreat to Thy bounty - are desolate! |
| بَابُكَ مَفْتُوْحٌ لِلرَّاغِبِيْنَ | baaboka maftoohun lir-raaghebeena | Thy door is open to the beseechers, |
| وَ جُوْدُكَ مُبَاحٌ لِلسَّآئِلِيْنَ | wa joodoka mobaahun lis-saaa-eleena | Thy munificence free to the askers, |
| وَ اِغَاثَتُكَ قَرِيْبَةٌ مِنَ الْمُسْتَغِيْثِيْنَ | wa eghaasatoka qareebatun menal mustagheeseena | Thy help near to the help-seekers! |
| لَا يَخِيْبُ مِنْكَ الْاٰمِلُوْنَ | laa yakheebo minkal aameloona | The expectant are not disappointed by Thee, |
| وَلَا يَيْئَسَ مِنْ عَطَآئِكَ الْمُتَعَرِّضُوْنَ | wa laa yay-asa min a’taaa-ekal mota-a’rrezoona | those who present themselves despair not of Thy bestowal, |
| وَلَا يَشْقٰى بِنَقِمَتِكَ الْمُسْتَغْفِرُوْنَ | wa laa yashqaa be-naqematekal mustaghferoona | the forgiveness-seekers become not wretched through Thy vengeance! |
| رِزْقُكَ مَبْسُوْطٌ لِمَنْ عَصَاكَ | rizqoka mabsootun leman a’saaka | Thy provision is spread among those who disobey Thee, |
| وَ حِلْمُكَ مُعْتَرِضٌ لِمَنْ نَاوَاكَ | wa hilmoka moa’tarezun leman naawaaka | Thy clemency presents itself to those hostile toward Thee, |
| عَادَتُكَ الْاِحْسَانُ اِلَى الْمُسِيْئِيْنَ | a’adatokal ehsaano elal mosee-eena | Thy habit is beneficence toward the evildoers, |
| وَ سُنَّتُكَ الْاِبْقَاءُ عَلَى الْمُعْتَدِيْنَ | wa sunnatokal ibqaa-o a’lal moa’tadeena | and Thy wont is to spare the transgressors, |
| حَتّٰى لَقَدْ | hattaa laqad | so much so that |
| غَرَّتْهُمْ اَنَاتُكَ عَنِ الرُّجُوْعِ | gharrathum anaatoka a’nir rojoo-e’ | Thy lack of haste deludes them from returning, |
| وَ صَدَّهُمْ اِمْهَالُكَ عَنِ النُّزُوْعِ | wa saddahum imhaaloka a’nin nozoo-e. | and Thy disregard bars them from desisting! |
| وَ اِنَّمَا تَاَنَّيْتَ بِهِمْ لِيَفِيْئُوْا اِلٰٓى اَمْرِكَ | wa innamaa ta-annayta behim leyafee-oo elaa amreka | Thou actest without haste toward them so that they will come back to Thy command |
| وَ اَمْهَلْتَهُمْ ثِقَةً بِدَوَامِ مُلْكـِكَ | wa amhaltahum seqatan be-dawaame mulkeka | and Thou disregardest them confident in the permanence of Thy kingdom, |
| فَمَنْ كَانَ مِنْ اَهْلِ السَّعَادَةِ خَتَمْتَ لَه بِهَا | faman kaana min ahlis sa-a’adate khatamta lahu behaa | so Thou sealest him who is worthy of it with felicity, |
| وَ مَنْ كَانَ مِنْ اَهْلِ الشَّقَاوَةِ خَذَلْتَه لَهَا | wa man kaana min ahlish shaqaawate khazaltahu lahaa | and Thou abandonest him who is worthy of it to wretchedness! |
| كـُلُّهُمْ صَآئِرُوْنَ اِلٰى حُكْمِكَ | kullohum saaa-eroona elaa hukmeka | All of them come home to Thy decree, |
| وَ اُمُوْرُ هُمْ اٰئِلَةٌ اِلٰى اَمْرِكَ | wa omoorohum aa-elatun elaa amreka | their affairs revert to Thy command; |
| لَمْ يَهِنْ عَلٰى طُوْلِ مُدَّتِهِمْ سُلْطَانُكَ | lam yahin a’laa toole muddatehim sultaanoka | Thy authority grows not feeble through their drawn out term, |
| وَلَمْ يَدْحَضْ لِتَرْكَ مُعَاجِلَتِهِمْ بُرْهَانُكَ | wa lam yad-haz le-tarka mo-a’ajelatehim burhaanoka | Thy proof is not refuted by the failure to hurry after them. |
| حُجَّتُكَ قَآئِمَةٌ لَا تُدْحَضُ | hujjatoka qaaa-ematun laa tudhazo | Thy argument is established, never refuted, |
| وَ سُلْطَانُكَ ثَابِتٌ لَا يَزُوْلُ | wa sultaanoka saabetun laa yazoolo | Thy authority fixed, never removed. |
| فَالْوَيْلُ الدَّآئِمُ لِمَنْ جَنَحَ عَنْكَ | fal-waylud daaa-emo leman janaha a’nka | Permanent woe belongs to him who inclines away from Thee, |
| وَ الْخَيْبَةُ الْخَاذِلَةُ لِمَنْ خَابَ مِنْكَ | wal-khaybatul khaazelato leman khaaba minka | forsaking disappointment to him who is disappointed by Thee, |
| وَ الشَّقَآءُ الْاَشْقٰى لِمَنِ اغْتَرَّ بِكَ | wash-sha-qaaa-ul ashqaa lemanigh tarra beka | and the most wretched wretchedness to him who is deluded about Thee! |
| مَا اَكْثَرَ تَصَرُّفَه فِىْ عَذَابِكَ | maa aksara tasarrofahu fee a’zaabeka | How much he will move about in Thy chastisement! |
| وَمَا اَطْوَلَ تَرَدُّدَه فِىْ عِقَابِكَ | wa maa atwala taraddodahu fee e’qaabeka | How long he will frequent Thy punishment! |
| وَ مَا اَبْعَدَ غَايَتَه مِنَ الْفَرَجِ | wa maa ab-a’da ghaayatahu menal faraje | How far his utmost end from relief! |
| وَمَآ اَقْنَطَه مِنْ سُهُوْلَةِ الْمَخْرَجِ | wa maaa aq-natahu min sohoolatil makhraje | How he will despair of an easy exit! |
| عَدْلًا مِنْ قَضَآئِكَ لَا تَجُوْرُ فِيْهِ | a’dlan min qazaaa-eka laa tajooro feehe | [All of this] as justice from Thy decree (Thou art not unjust in it!), |
| وَ اِنْصَافًا مِنْ حُكْمِكَ لَا تَحِيْفُ عَلَيْهِ | wa insaafan min hukmeka laa taheefo a’layhe | and equity from Thy judgement (Thou dost not act wrongfully against him!). |
| فَقَدْ ظَاهَرْتَ الْحُجَجَ | faqad zaahartal hojaja | Thou supported the arguments, |
| وَ اَبْلَيْتَ الْاَعْذَارَ | wa ablaytal a-a’zaara | tested the excuses, |
| وَ قَدْ تَقَدَّمْتَ بِالْوَعِيْدِ | wa qad taqaddamta bil-wa-e’ede | began with threats, |
| وَ تَلَطَّفْتَ فِى التَّرْغِيْبِ | wa talattafta fit targheebe | showed gentleness with encouragement, |
| وَ ضَرَبْتَ الْاَمْثَالَ | wa zarabtal amsaala | struck similitudes, |
| وَ اَطَلْتَ الْاِمْهَالَ | wa ataltal imhaala | made long the respite, |
| وَ اَخَّرْتَ وَ اَنْتَ مُسْتَطِيْعٌ لِلْمُعَاجَلَةِ | wa akhkharta wa anta musta-tee-u’n lil mo-a’ajalate | delayed, while Thou art able to hurry, |
| وَ تَاَنَّيْتَ وَ اَنْتَ مَلِيءٌ بِالْمُبَادَرَةِ | wa ta-annayta wa anta malee-un bil-mobaadarate | and acted without haste, while Thou art full of quick accomplishment! |
| لَمْ تَكُنْ اَنَاتُكَ عَجْزًا | lam takun anaatoka a’jzan | Not because of incapacity is Thy slowness, |
| وَلَا اِمْهَالُكَ وَهْنًا | wa laa imhaaloka wahnan | feebleness Thy giving respite, |
| وَلَا اِمْسَاكُكَ غَفْلَةً | wa laa imsaakoka ghaflatan | heedlessness Thy showing restraint, |
| وَلَا انْتِظَارُكَ مُدَارَاةً | wa lan tezaaroka modaaraatan | dissemblance Thy waiting! |
| بَلْ لِتَكُوْنَ | bal le-takoona | But that |
| حُجَّتُكَ اَبْلَغَ | hujjatoka ab-lagha | Thy argument be more conclusive, |
| وَ كـَرَمُكَ اَكـْمَلَ | wa karamoka akmala | Thy generosity more perfect, |
| وَ اِحْسَانُكَ اَوْفٰى | wa ehsaanoka awfaa | Thy beneficence more exhaustive, |
| وَ نِعْمَتُكَ اَتَمَّ | wa nea’matoka atamma | Thy favour more complete! |
| كُلُّ ذٰلِكَ كَانَ وَ لَمْ تَزَلْ وَ هُوَ كَائِنٌ وَلَا تَزَالُ | kullo zaaleka kaana wa lan tazal wa howa kaa-enun wa laa tazaalo | All of this has been and always was, is and ever will be. |
| حُجَّتُكَ اَجَلُّ مِنْ اَنْ تُوْصَفَ بِكـُلِّهَا | hujjatoka ajallo min an toosafa be-kullehaa | Thy argument is greater than that its totality be described, |
| وَ مَجْدُكَ اَرْفَعَ مِنْ اَنْ تُحَدَّ بِكـُنْهِهٖ | wa majdoka ar-fa-a’ min an tohadda be-kunhehi | Thy glory more elevated than that it be limited in its core, |
| وَ نِعْمَتُكَ اَكْثَرُ مِنْ اَنْ تُحْصٰى بِاَسْرِهَا | wa nea’matoka aksaro min an tohsaa be-Asrehaa | Thy favour more abundant than that its entirety be counted, |
| وَ اِحْسَانُكَ اَكْثَرُ مِنْ اَنْ تُشْكَرَ عَلٰى اَقَلِّهٖ | wa ehsaanoka aksaro min an tushkara a’laa aqallehi | Thy beneficence more abundant than that thanks be given for its least amount! |
| وَ قَدْ قَصَّرَبِىْ السُّكُوْتُ عَنْ تَحْمِيْدِكَ | wa qad qassara bis sokooto a’n tahmeedeka | Speechlessness has made me fall short of praising Thee, |
| وَ فَهَّهَنِىْ الْاِمْسَاكُ عَنْ تَمْجِيْدِكَ | wa fahha-hanil imsaako a’n tamjeedeka | restraint has made me powerless to glorify Thee, |
| وَ قُصَارَاىَ الْاِقْرَارُ بِالْحُسُوْرِ | wa qosaaraayal iqraaro bil-hosoore | and the most I can do is admit to inability, |
| لَا رَغْبَةً يَآ اِلٰهِىْ بَلْ عَجْزًا | laa raghbatan yaaa elaahee bal a’jzan | not out of desire, my Allah, but out of incapacity. |
| فَهَا اَنَا ذَااَوُمُّكَ بِالْوِفَادَةِ | fa-haa anaa zaa a-wummoka bil-wefaadate | So here I am: I repair to Thee by coming forward, |
| وَ اَسْئَلُكَ حُسْنَ الرِّفَادَةِ | wa as-aloka husnar refaadate | and I ask from Thee good support |
| فَصَلِّ عَلٰى مُحَمَّدٍ وَ اٰلِهٖ | fasalle a’laa mohammadin wa aalehi | So bless Muhammad and his Household, |
| وَاسْمَعْ نَجْوَاىَ | was-ma’ najwaaya | hear my whispered words, |
| وَاسْتَجِبْ دُعَآئِىْ | was-tajib do-a’aa-ee | grant my supplication, |
| وَلَا تَخْتِمْ يَوْمِىْ بِخَيْبَتِىْ | wa laa takhtim yawmee be-khaybatee | seal not my day with disappointment, |
| وَلَا تَجْبَهْنِىْ بِالرَّدِّ فِىْ مَسْئَلَتِىْ | wa laa taj-bahnee bir-radde fee mas-a’latee | slap not my brow by rejecting my request, |
| وَ اَكْرِمْ مِنْ عِنْدِكَ مُنْصَرَ فِىْ | wa akrim min i’ndeka munsarafee | and make noble my coming from Thee |
| وَ اِلَيْكَ مُنْقَلَبِىْ | wa elayka munqalabee | and my going back to Thee! |
| اِنَّكَ غَيْرُ ضَآئِقٍ بِمَا تُرِيْدُ | innaka ghayro zaaa-e’qin bemaa toreedo | Surely Thou art not constrained by what Thou desirest, |
| وَلَا عَاجِزٍ عَمَّا تُسْئَلُ | wa laa a’ajezin a’mmaa tus-alo | nor incapable of what Thou art asked! |
| وَ اَنْتَ عَلٰى كُلِّ شَىْءٍ قَدِيْرٌ | wa anta a’laa kulle shay-in qadeerun. | Thou art powerful over everything,[[265]](#footnote-265) |
| وَلَا حَوْلَ وَ لَا قُوَّةَ اِلاَّ بِاللهِ الْعَلِىِّ الْعَظِيْمِ. | wa laa hawla wa laa quwwata illaa billaahil a’liyyil a’zeem. | and ‘There is no force and no strength save in Allah, the All-high, the All-mighty!’[[266]](#footnote-266) |

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| وَ كَانَ مِنْ دُعَآئِهٖ   فِي يَوْمِ عَرَفَةَ | wa kaana min dua’ehi (a.s.) fee yawme a’rafata | 47. His Supplication on the Day of Arafah[[267]](#footnote-267) |
| اَلْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِيْنَ | ALHAMDO LILLAAHE RABBIL A’ALAMEENA | Praise belongs to Allah, Lord of the worlds![[268]](#footnote-268) |
| اَللّٰهُمَّ لَكَ الْحَمْدُ | ALLAAHUMMA LAKAL HAMDO | O Allah, to Thee belongs praise! |
| بَدِيْعَ السَّمٰوَاتِ وَ الْاَرْضِ | BADEE-A’S SAMAAWAATE WAL ARZE | Originator of the heavens and the earth! |
| ذَا الْجَلَالِ وَ الْاِكْرَامِ | ZAL JALAALE WAL IKRAAME | Possessor of majesty and munificence! |
| رَبَّ الْاَرْبَابِ | RABBAL ARBAABE | Lord of lords! |
| وَ اِلٰهَ كُلِّ مَاْلُوْهٍ | WA ELAAHA KULLE MAALOOHIN | Object of worship of every worshiper! |
| وَ خَالِقَ كُلِّ مَخْلُوْقٍ | WA KHAALEQA KULLE MAKHLOOQIN | Creator of every creature! |
| وَ وَارِثَ كُلِّ شَىْءٍ | WA WAARESA KULLE SHAY-IN | Inheritor of all things![[269]](#footnote-269) |
| لَيْسَ كَمِثْلِهٖ شَىْءٌ | LAYSA KAMISLEHI SHAY-UN | There is nothing like Him,[[270]](#footnote-270) |
| وَ لَا يَعْزُبُ عَنْهُ عِلْمُ شَىْءٍ | WA LAA YA’ZOBO A’NHO I’LMO SHAY-IN | knowledge of nothing escapes Him,[[271]](#footnote-271) |
| وَ هُوَ بِكـُلِّ شَىْءٍ مُّحِيْطٌ | WA HOWA BEKULLE SHAY-IM MOHEETUN | He encompasses everything,[[272]](#footnote-272) |
| وَ هُوَ عَلٰى كُلِّ شَىْءٍ رَّقِيْبٌ | WA HOWA A’LAA KULLE SHAY-IR RAQEEBUN | and He is watchful over everything.[[273]](#footnote-273) |
| اَنْتَ اللهُ لَا اِلٰهَ اِلاَّ اَنْتَ | ANTAL LAAHO LAA ELAAHA ILLAA ANTAL | Thou art Allah, there is no Allah but Thou, |
| الْاَحَدُ الْمُتَوَحِّدُ | AHADUL MOTAWAHHEDUL | the Unique, the Alone, |
| الْفَرْدُ الْمُتَفَرِّدُ | FARDUL MOTAFARREDO | the Single, the Isolated. |
| وَ اَنْتَ اللهُ لَا اِلٰهَ اِلاَّ اَنْتَ | WA ANTAL LAAHO LAA ELAAHA ILLAA ANTAL | Thou art Allah, there is no Allah but Thou, |
| الْكـَرِيْمُ الْمُتَكَرِّمُ | KAREEMUL MOTAKARREMUL | the Generous, the Generously Bestowing, |
| الْعَظِيْمُ الْمُتَعَظِّمُ | A’ZEEMUL MOTA-A’ZZEMUL | the All-mighty, the Mightily Exalted, |
| الْكَبِيْرُ الْمُتَكَبِّرُ | KABEERUL MOTAKABBERO | the Magnificent, the Magnificently Magnified. |
| وَ اَنْتَ اللهُ لَا اِلٰهَ اِلاَّ اَنْتَ | WA ANTAL LAAHO LAA ELAAHA ILLAA ANTAL | Thou art Allah, there is no Allah but Thou, |
| الْعَلِىُّ الْمُتَعَالَ الشَّدِيْدُ الْمِحَالِ | A’LIYYUL MOTA-A’ALISH SHADEEDUL MEHAALE | the All-high, the Sublimely High, the Strong in prowess. |
| وَ اَنْتَ اللهُ لَا اِلٰهَ اِلاَّ اَنْتَ | WA ANTAL LAAHO LAA ELAAHA ILLAA ANTAR | Thou art Allah, there is no Allah but Thou, |
| الرَّحْمٰنُ الرَّحِيْمُ | RAHMAANUR RAHEEMOL | the All-merciful, the All-compassionate, |
| الْعَلِيْمُ الْحَكِيْمُ | A’LEEMUL HAKEEMO | the All-knowing, the All-wise. |
| وَ اَنْتَ اللهُ لَا اِلٰهَ اِلاَّ اَنْتَ | WA ANTAL LAAHO LAA ELAAHA ILLAA ANTAS | Thou art Allah, there is no Allah but Thou, |
| السَّمِيْعُ الْبَصِيْرُ | SAMEE-U’L BASEERUL | the All-hearing, the All-seeing, |
| الْقَدِيْمُ الْخَبِيْرُ | QADEEMUL KHABEERO | the Eternal, the All-aware. |
| وَ اَنْتَ اللهُ لَا اِلٰهَ اِلاَّ اَنْتَ | WA ANTAL LAAHO LAA ELAAHA ILLAA ANTAL | Thou art Allah, there is no Allah but Thou, |
| الْكـَرِيْمُ الْاَكْـرَمُ | KAREEMUL AKRAMUD | the Generous, the Most Generous, |
| الدَّآئِمُ الْاَدْوَمُ | DAAA-EMUL ADWAMO | the Everlasting, the Most Everlasting. |
| وَ اَنْتَ اللهُ لَا اِلٰهَ اِلاَّ اَنْتَ | WA ANTAL LAAHO LAA ELAAHA ILLAA ANTAL | Thou art Allah, there is no Allah but Thou, |
| الْاَوَّلُ قَبْلَ كُلِّ اَحَدٍ | AWWALO QABLA KULLE AHADIWN | the First before every one, |
| وَّالْآخِرُ بَعْدَ كُلِّ عَدَدٍ | WAL AAAKHERO BA’DA KULLE A’DADIN | the Last after every number. |
| وَ اَنْتَ اللهُ لَا اِلٰهَ اِلاَّ اَنْتَ | WA ANTAL LAAHO LAA ELAAHA ILLAA ANTAD | Thou art Allah, there is no Allah but Thou, |
| الدَّانِىْ فِىْ عُلُوِّهٖ | DAANEE FEE O’LUWWEHI | the Close in His highness, |
| وَ الْعَالِىْ فِىْ دُنُوِّهٖ | WAL A’ALEE FEE DONOWWEHEE | the High in His closeness. |
| وَ اَنْتَ اللهُ لَا اِلٰهَ اِلاَّ اَنْتَ | WA ANTAL LAAHO LAA ELAAHA ILLAA ANTA | Thou art Allah, there is no Allah but Thou, |
| ذُوالْبَهَآءِ وَ الْمَجْدِ | ZUL BAHAAA-E WAL MAJDE | Possessor of radiance and glory, |
| وَ الْكِبْرِيَآءِ وَ الْحَمْدِ | WAL KIBREYAAA-E WAL HAMDE | magnificence and praise. |
| وَ اَنْتَ اللهُ لَا اِلٰهَ اِلاَّ اَنْتَ | WA ANTAL LAAHO LAA ELAAHA ILLAA ANTAL | Thou art Allah, there is no Allah but Thou. |
| الَّذِىْ اَنْشَاْتَ الْاَشْيَآءَ مِنْ غَيْرِ سِنْخٍ | LAZEE ANSHAATAL ASH-YAAA-A MIN GHAYRE SINKHIN | Thou hast brought forth the things without root, |
| وَ صَوَّرْتَ مَا صَوَّرْتَ مِنْ غَيْرِ مِثَالٍ | WA SAWWARTA MAA SAWWARTA MIN GHAYRE MESAALIN | formed what Thou hast formed without exemplar, |
| وَ ابْتَدَعْتَ الْمُبْتَدَعَاتِ بِلَا احْتِذَآءِ | WAB TADA’TAL MUBTADA-A’ATE BELAAH TEZAAA-IN | and originated the originated things without limitation. |
| اَنْتَ الَّذِىْ | ANTAL LAZEE | It is Thou |
| قَدَّرْتَ كُلَّ شَىْءٍ تَقْدِيْرًا | QADDARTA KULLA SHAY-IN TAQDEERAN | who hast ordained each thing with an ordination,[[274]](#footnote-274) |
| وَ يَسَّرْتَ كُلَّ شَىْءٍ تَيْسِيْرًا | WA YASSARTA KULLA SHAY-IN TAYSEERAN | eased each thing with an easing,[[275]](#footnote-275) |
| وَ دَبَّرْتَ مَا دُوْنَكَ تَدْبِيْرًا | WA DABBARTA MAA DOONAKA TADBEERAN | and governed everything below Thyself with a governing.[[276]](#footnote-276) |
| اَنْتَ الَّذِىْ | ANTAL LAZEE | It is Thou |
| لَمْ يُعِنْكَ عَلٰى خَلْقِكَ شَرِيْكٌ | LAM YO-I’NKA A’LAA KHAQEKA SHAREEKUN | whom no associate helps with Thy creation |
| وَ لَمْ يُوَازِرْكَ فِىْ اَمْرِكَ وَزِيْرٌ | WA LAM YOWAAZIRKA FEE AMREKA WAZEERUN | and no vizier aids in Thy command. |
| وَ لَمْ يَكُنْ لَكَ مُشَاهِدٌ وَّ لَا نَظِيْرٌ | WA LAM YAKUN LAKA MOSHAAHEDUWN WA LAA NAZEERUN | Thou hast no witness and no equal. |
| اَنْتَ الَّذِىْ | ANTAL LAZEE | It is Thou |
| اَرَدْتَ فَكَانَ حَتْمًا مَا اَرَدْتَ | ARADTA FAKAANA HATMAN MAA ARADTA | who willed, and what Thou willed was unfailing, |
| وَ قَضَيْتَ فَكَانَ عَدْلًا مَا قَضَيْتَ | WA QAZAYTA FAKAANA A’DLAN MAA QAZAYTA | who decreed, and what Thou decreed was just, |
| وَ حَكَمْتَ فَكَانَ نِصْفًا مَا حَكَمْتَ | WA HAKAMTA FAKAANA NISFAN MAA HAKAMTA | who decided, and what Thou decided was fair. |
| اَنْتَ الَّذِىْ لَا يَحْوِيْكَ مَكَانٌ | ANTAL LAZEE LAA YAHWEEKA MAKAANUN | It is Thou whom place does not contain, |
| وَ لَمْ يَقُمْ لِسُلْطَانِكَ سُلْطَانٌ | WA LAM YAQUM LESULTAANEKA SULTAANUN | before whose authority no authority stands up, |
| وَ لَمْ يُعِيْكَ بُرْهَانٌ وَ لَا بَيَانٌ | WA LAM YO-E’EKA BURHAANUN WA LAA BAYAANUN | and whom no proof or explication can thwart. |
| اَنْتَ الَّذِىْ | ANTAL LAZEE | It is Thou |
| اَحْصَيْتَ كُلَّ شَىْءٍ عَدَدًا | AHSAYTA KULLA SHAY-IN A’DADAN | who hast counted everything in numbers,[[277]](#footnote-277) |
| وَ جَعَلْتَ لِكُلِّ شَىْءٍ اَمَدًا | WA JA-A’LTA LE-KULLE SHAY-IN AMADAN | appointed for everything a term, |
| وَ قَدَّرْتَ كُلَّ شَىْءٍ تَقْدِيْرًا | WA QADDARTA KULLA SHAY-IN TAQDEERAN | and ordained everything with an ordination. |
| اَنْتَ الَّذِىْ | ANTAL LAZEE | It is Thou |
| قَصُرَتِ الْاَوْهَامُ عَنْ ذَاتِيَّتِكَ | QASURATIL AWHAAMO A’N ZAATIYYATEKA | before whose selfness imaginations fall short, |
| وَ عَجَزَتِ الْاَفْهَامُ عَنْ كَيْفِيَّتِكَ | WA A’JAZATIL AFHAAMO A’N KAYFIYYATEKA | before whose howness understandings have no incapacity, |
| وَ لَمْ تُدْرِكِ الْاَبْصَارُ مَوْضِعَ اَيْنِيَّتِكَ | WA LAM TUDREKIL ABSAARO MAWZE-A’ AYNIYYATEKA | and the place of whose whereness eyes perceive not.[[278]](#footnote-278) |
| اَنْتَ الَّذِىْ | ANTAL LAZEE | It is Thou |
| لَا تُحَدُّ فَتَكُوْنَ مَحْدُوْدًا | LAA TOHADDO FATAKOONA MAHDOODAN | who hast no bounds, lest Thou be bounded, |
| وَ لَمْ تُمَثَّلَ فَتَكُوْنَ مَوْجُوْدًا | WA LAM TOMASSALA FATAKOONA MAWJOODAN | who art not exemplified, lest Thou be found, |
| وَ لَمْ تَلِدْ فَتَكُوْنَ مَوْلُوْدًا | WA LAM TALID FATAKOONA MAWLOODAN | who dost not beget, lest Thou be begotten.[[279]](#footnote-279) |
| اَنْتَ الَّذِىْ | ANTAL LAZEE | It is Thou |
| لَا ضِدَّ مَعَكَ فَيُعَانِدَكَ | LAA ZIDDA MA-A’KA FAYO-A’ANEDAKA | with whom there is no opposite, lest it contend with Thee, |
| وَ لَا عَدْلَ لَكَ فَيُكَـاثِرَكَ | WA LAA A’DLA LAKA FAYOKAASERAKA | who hast no equal, lest it vie with Thee, |
| وَ لَا نِدَّ لَكَ فَيُعَارِضَكَ | WA LAA NIDDA LAKA FAYOA’AREZAKA | who hast no rival, lest it resist Thee. |
| اَنْتَ الَّذِى | ANTAL LAZEEB | It is Thou |
| ابْتَدَءَ وَاخْتَرَعَ | TADA-A WAKH TARA-A’ | who art He who began, devised, |
| وَاسْتَحْدَثَ وَابْتَدَعَ | WAS TAHDASA WAB TADA-A’ | brought forth, originated, |
| وَ اَحْسَنَ صُنْعَ مَا صَنَعَ | WA AHSANA SUN-A’ MAA SANA-A’ | and made well all that He made. |
| سُبْحَانَكَ مَا | SUBHAANAKA MAA | Glory be to Thee! |
| اَجَلَّ شَاْنَكَ | AJALLA SHAANAKA | How majestic is Thy station! |
| وَ اَسْنٰى فِىْ الْاَمَاكِنِ مَكَانَكَ | WA ASNAA FIL AMAAKENE MAKAANAKA | How high Thy place among the places! |
| وَ اَصْدَعَ بِالْحَقِّ فُرْقَانَكَ | WA ASDA-A’ BIL-HAQQE FURQAANAKA | How cleanly Thy Separator cleaves with the truth![[280]](#footnote-280) |
| سُبْحَانَكَ مِنْ | SUBHAANAKA MIN | Glory be to Thee! |
| لَطِيْفٍ مَا اَلْطَفَكَ | LATEEFIN MAA ALTAFAKA | The Gentle - how gentle Thou art! |
| وَ رَؤُوْفٍ مَا اَرْئَفَكَ | WA RA-OOFIN MAA AR-AFAKA | The Clement - how clement Thou art! |
| وَ حَكِيْمٍ مَا اَعْرَفَكَ | WA HAKEEMIN MAA A-A’RAFAKA | The Wise - how knowing Thou art! |
| سُبْحَانَكَ مِنْ | SUBHAANAKA MIN | Glory be to Thee! |
| مَلِيْكٍ مَا اَمْنَعَكَ | MALEEKIN MAA AM-NA-A’KA | The King - how invincible Thou art! |
| وَ جَوَادٍ مَا اَوْسَعَكَ | WA JAWAADIN MAA AWSA-A’KA | The Munificent - how full of plenty Thou art! |
| وَ رَفِيْعٍ مَا اَرْفَعَكَ | WA RAFEE-I’N MAA AR-FA-A’KA | The Elevated - how elevated Thou art! |
| ذُوالْبَهَآءِ وَ الْمَجْدِ | ZUL BAHAAA-E WAL MAJDE | Possessor of radiance and glory, |
| وَ الْكِبْرِيَآءِ وَ الْحَمْدِ | WAL KIBREYAAA-E WAL HAMDE | magnificence and praise! |
| سُبْحَانَكَ | SUBHAANAKA | Glory be to Thee! |
| بَسَطْتَ بِالْخَيْرَاتِ يَدَكَ | BASAT-TA BIL-KHAYRAATE YADAKA | Thou hast stretched forth Thy hand with good things, |
| وَ عُرِفَتِ الْهِدَايَةُ مِنْ عِنْدِكَ | WA O’REFATIL HEDAAYATO MIN I’NDEKA | and from Thee guidance has come to be known, |
| فَمَنِ الْتَمَسَكَ لِدِيْنٍ اَوْ دُنْيَا وَجَدَكَ | FAMANIL TAMASAKA LEDEENIN AW DUNYAA WAJADAKA | so he who begs from Thee religion or this world will find Thee. |
| سُبْحَانَكَ | SUBHAANAKA | Glory be to Thee! |
| خَضَعَ لَكَ مَنْ جَرٰى فِىْ عِلْمِكَ | KHAZA-A’ LAKA MAN JARAA FEE I’LMEKA | Whatever passes in Thy knowledge is subjected to Thee, |
| وَ خَشَعَ لِعَظَمَتِكَ مَا دُوْنَ عَرْشِكَ | WA KHASHA-A’ LE-A’ZAMATEKA MAA DOONA A’RSHEKA | all below Thy Throne are humbled before Thy mightiness, |
| وَانْقَادَ لِلتَّسْلِيْمِ لَكَ كُلُّ خَلْقِكَ | WAN QAADA LIT-TASLEEME LAKA KULLO KHALQEKA | and every one of Thy creatures follows Thee in submission. |
| سُبْحَانَكَ | SUBHAANAKA | Glory be to Thee! |
| لَا تُحَسُّ وَ لَا تُجَسُّ | LAA TOHASSO WA LAA TOJASSO | Thou art not sensed, nor touched, |
| وَ لَا تُمَسُّ وَ لَا تُكَادُ | WA LAA TOMASSO WA LAA TOKAADO | nor felt, nor beguiled, |
| وَ لَا تُمَاطُ وَ لَا تُنَازَعُ | WA LAA TOMAATO WA LAA TONAAZA-O’ | nor held back, nor challenged, |
| وَ لَا تُجَارٰى وَ لَا تُمَارٰى | WA LAA TOJAARAA WA LAA TOMAARAA | nor kept up with, nor resisted, |
| وَ لَا تُخَادَعُ وَ لَا تُمَاكَرُ | WA LAA TOKHAADE-O’ WA LAA TOMAAKARO | nor deceived, nor circumvented. |
| سُبْحَانَكَ | SUBHAANAKA | Glory be to Thee! |
| سَبِيْلُكَ جَدَدٌ | SABEELOKA JADADUN | Thy path is smooth ground, |
| وَ اَمْرُكَ رَشَدٌ | WA AMROKA RASHADUN | Thy command right guidance, |
| وَ اَنْتَ حَىٌّ صَمَدٌ | WA ANTA HAYYUN SAMADUN | and Thou art a living, eternal refuge. |
| سُبْحَانَكَ | SUBHAANAKA | Glory be to Thee! |
| قَوْلُكَ حُكْمٌ | QAWLOKA HUKMUN | Thy word is decisive, |
| وَ قَضَآؤُكَ حَتْمٌ | WA QAZAAA-OKA HATMUN | Thy decree unfailing, |
| وَ اِرَادَتُكَ عَزْمٌ | WA ERAADATOKA A’ZMUN | Thy will resolute. |
| سُبْحَانَكَ | SUBHAANAKA | Glory be to Thee! |
| لَا رَادَّ لِمَشِيَّتِكَ | LAA RADDA LEMASHIYYATEKA | None can reject Thy wish, |
| وَ لَا مُبَدِّلَ لِكَلِمَاتِكَ | WA LAA MOBADDELA LEKALEMAATEKA | none can change Thy words.[[281]](#footnote-281) |
| سُبْحَانَكَ | SUBHAANAKA | Glory be to Thee, |
| بَاهِرَ الْآيَاتِ | BAAHERAL AAAYAATE | Out-dazzling in signs, |
| فَاطِرَ السَّمٰوَاتِ | FAATERAS SAMAAWAATE | Creator of the heavens, |
| بَارِئَ النَّسَمَاتِ | BAARE-AN NASAMAATE | Author of the spirits! |
| لَكَ الْحَمْدُ حَمْدًا يَدُوْمُ بِدَوَامِكَ | LAKAL HAMDO HAMDAN YADOOMO BEDAWAAMEKA | To Thee belongs praise, a praise that will be permanent with Thy permanence! |
| وَ لَكَ الْحَمْدُ حَمْدًا خَالِدًا بِنِعْمَتِكَ | WA LAKAL HAMDO HAMDAN KHAALEDAN BENEA’MATEKA | To Thee belongs praise, a praise everlasting through Thy favour! |
| وَ لَكَ الْحَمْدُ حَمْدًا يُوَازِىْ صُنْعَكَ | WA LAKAL HAMDO HAMDAN YOWAAZEE SUN-A’KA | To Thee belongs praise, a praise that will parallel Thy benefaction! |
| وَ لَكَ الْحَمْدُ حَمْدًا يَزِيْدُ عَلٰى رِضَاكَ | WA LAKAL HAMDO HAMDAN YAZEEDO A’LAA REZAAKA | To Thee belongs praise, a praise that will increase Thy good pleasure! |
| وَ لَكَ الْحَمْدُ حَمْدًا مَعَ حَمْدِ كُلِّ حَامِدٍ | WA LAKAL HAMDO HAMDAN MA-A’ HAMDE KULLE HAAMEDIN | To Thee belongs praise, a praise along with the praise of every praiser |
| وَ شُكْرًا يَقْصُرُ عَنْهُ شُكْرُ كُلِّ شَاكِرٍ | WA SHUKRAN YAQSORO A’NHO SHUKRO KULLE SHAAKERIN | and a thanksgiving before which falls short the thanksgiving of every thanksgiver; |
| حَمْدًا لاَّ يَنْبَغِىْ اِلاَّ لَكَ | HAMDAL LAA YAMBAGHEE ILLAA LAKA | a praise which is suitable for none but Thee |
| وَ لَا يَتَقَرَّبُ بِهٖ اِلاَّ اِلَيْكَ | WA LAA YATAQARRABO BEHI ILLAA ELAYKA | and through which nearness is sought to none but Thee; |
| حَمْدًا يُسْتَدَامُ بِهِ الْاَوَّلُ | HAMDAN YUSTADAAMO BEHIL AWWALO | a praise which will make permanent the first [bounty] |
| وَ يُسْتَدْعٰى بِهٖ دَوَامُ الْآخِرِ | WA YUSTAD-A’A BEHI DAWAAMUL AAKHERE | and call forth the permanence of the last; |
| حَمْدًا يَتَضَاعَفُ عَلٰى كُرُوْرِ الْاَزْمِنَةِ | HAMDAN YATAZAA-A’FO A’LAA KOROORIL AZMENATE | a praise which will multiply through recurrence of times |
| وَ يَتَزَايَدُ اَضْعَافًا مُتَرَادِفَةً | WA YATAZAAYADO AZ-A’AFAN MOTARAADEFATAN | and increase through successive doublings; |
| حَمْدًا يَعْجِزُ عَنْ اِحْصَآئِهِ الْحَفَظَةُ | HAMDAN YA’JEZO A’N EHSAAA-EHIL HAFAZATO | a praise which the guardians will not be able to number |
| وَ يَزِيْدُ عَلٰى مَا اَحْصَتْهُ فِيْ كِتَابِكَ الْكَتَبَةُ | WA YAZEEDO A’LAA MAA AHSATHO FEE KETAABEKAL KATABATO | and which exceeds what the writers number in Thy Book;[[282]](#footnote-282) |
| حَمْدًا يُوَازِنُ عَرْشَكَ الْمَجِيْدَ | HAMDAN YOWAAZENO A’RSHAKAL MAJEEDA | a praise which will counterbalance Thy glorious Throne |
| وَ يُعَادِلُ كُرْسِيَّكَ الرَّفِيْعَ | WA YO-A’ADELO KURSIYYAKAR RAFEE-A’ | and equal Thy elevated Footstool; |
| حَمْدًا يَكْمُلُ لَدَيْكَ ثَوَابُه | HAMDAN YAKMOLO LADAYKA SAWAABOHU | a praise whose reward with Thee will be complete |
| وَ يَسْتَغْرِقُ كُلَّ جَزَآءٍ جَزَآؤُه | WA YASTAGHREQO KULLA JAZAAA-IN JAZAAA-OHU | and whose recompense will comprise every recompense; |
| حَمْدًا ظَاهِرُه وَفْقٌ لِبَاطِنِهٖ | HAMDAN ZAAHEROHU WAFQUN LEBAATENEHI | a praise whose outward conforms to its inward, |
| وَ بَاطِنُه وَفْقٌ لِصِدْقِ النِّيَّةِ | WA BAATENOHU WAFQUN LESIDQIN NIYYATE | and whose inward conforms to correct intention; |
| حَمْدًا لَمْ يَحْمَدْكَ خَلْقٌ مِثْلَه | HAMDAN LAM YAHMADKA KHALQUN MISLAHU | a praise with whose like no creature has praised Thee |
| وَ لَا يَعْرِفُ اَحَدٌ سِوَاكَ فَضْلَه | WA LAA YA’REFO AHADUN SEWAAKA FAZLAHU | and whose excellence none knows but Thou; |
| حَمْدًا يُعَانُ مَنِ اجْتَهَدَ فِيْ تَعْدِيْدِهٖ | HAMDAN YO-A’ANO MANIJ TAHADA FEE TA’DEEDEHI | a praise in which he who strives to multiply Thy praise will be helped |
| وَيُؤَيَّدُ مَنْ اَغْرَقَ نَزْعًا فِىْ تَوْفِيَتِهٖ | WA YOAYYADO MAN AGHRAQA NAZ-A’N FEE TAWFEYATEHI | and he who draws the bow to the utmost in fulfilling it will be confirmed; |
| حَمْدًا يَجْمَعُ مَا خَلَقْتَ مِنَ الْحَمْدِ | HAMDAN YAJMA-O’ MAA KHALAQTA MENAL HAMDE | a praise which will gather all the praise which Thou hast created |
| وَ يَنْتَظِمُ مَا اَنْتَ خَالِقُه مِنْۢ بَعْدُ | WA YANTAZEMO MAA ANTA KHAALEQOHU MIN BA’DO | and tie together all which Thou wilt afterwards create; |
| حَمْدًا لَا حَمْدَ اَقْرَبُ اِلٰى قَوْلِكَ مِنْهُ | HAMDAN LAA HAMDA AQRABO ELAA QAWLEKA MINHO | a praise than which no praise is nearer to Thy word |
| وَ لَا اَحْمَدُ مِمَّنْ يَحْمَدُكَ بِهٖ | WA LAA AHMADO MIMMAN YAHMADOKA BEHI | and than which none is greater from any who praise Thee; |
| حَمْدًا يُوْجِبُ بِكَرَمِكَ الْمَزِيْدَ بِوُفُوْرِهٖ | HAMDAN YOOJEBO BEKARAMEKAL MAZEEDA BEWOFOOREHI | a praise whose fullness will obligate increase through Thy generosity |
| وَ تَصِلُه بِمَزِيْدٍ بَعْدَ مَزِيْدٍ طَوْلًا مِنْكَ | WA TA-SELOHU BEMAZEEDIN BA’DA MAZEEDIN TAWLAN MINKA | and to which Thou wilt join increase after increase as graciousness from Thee; |
| حَمْدًا يَجِبُ لِكَرَمِ وَجْهِكَ | HAMDAN YAJEBO LEKARAME WAJHEKA | a praise that will befit the generosity of Thy face |
| وَ يُقَابِلُ عِزَّ جَلَالِكَ | WA YOQAABELO I’ZZA JALAALEKA | and meet the might of Thy majesty! |
| رَبِّ صَلِّ عَلٰى مُحَمَّدٍ وَّ اٰلِ مُحَمَّدِ | RABBE SALLE A’LAA MOHAMMADIWN WA AALE MOHAMMADENIL | My Lord, bless Muhammad and the Household of Muhammad, |
| الْمُنْتَجَبِ الْمُصْطَفَى | MUNTAJABIL MUSTAFAL | the distinguished, the chosen, |
| الْمُكَرَّمِ الْمُقَرَّبِ | MOKARRAMIL MOQARRABE | the honoured, the brought nigh, |
| اَفْضَلَ صَلَوَاتِكَ | AFZALA SALAWAATEKA | with the most excellent of Thy blessings, |
| وَ بَارِكْ عَلَيْهِ اَتَمَّ بَرَكَاتِكَ | WA BAARIK A’LAYHE ATAMMA BARAKAATEKA | benedict him with the most complete of Thy benedictions, |
| وَ تَرَحَّمْ عَلَيْهِ اَمْتَعَ رَحَمَاتِكَ | WA TARAHHAM A’LAYHE AMTA-A’ RAHAMAATEKA | and have mercy upon him with the most enjoyable of Thy mercies! |
| رَبِّ صَلِّ عَلٰى مُحَمَّدٍ وَّ اٰلِهٖ صَلٰوةً | RABBE SALLE A’LAA MOHAMMADIWN WA AALEHI SALAATAN | My Lord, bless Muhammad and his Household with a fruitful blessing, |
| زَاكِيَةً لَا تَكُوْنُ صَلٰوةٌ اَزْكٰى مِنْهَا وَ صَلِّ عَلَيْهِ صَلٰوةً | ZAAKEYATAN LAA TAKOONO SALAATUN AZKAA MINHAA WA SALLE A’LAYHE SALAATAN | more fruitful than which there is no blessing! Bless him with a growing blessing, |
| نَامِيَةً لَا تَكُوْنُ صَلٰوةٌ اَنْمٰى مِنْهَا | NAAMEYATAN LAA TAKOONO SALAATUN ANMAA MINHAA | more growing than which there is no blessing! |
| وَ صَلِّ عَلَيْهِ صَلٰوةً | WA SALLE A’LAYHE SALAATAN | And bless him with a pleasing blessing, |
| رَاضِيَةً لَا تَكُوْنُ صَلٰوةٌ فَوْقَهَا | RAAZEYATAN LAA TAKOONO SALAATUN FAWQAHAA | beyond which there is no blessing! |
| رَبِّ صَلِّ عَلٰى مُحَمَّدٍ وَّ اٰلِهٖ صَلٰوةً | RABBE SALLE A’LAA MOHAMMADIWN WA AALEHI SALAATAN | My Lord, bless Muhammad and his Household with a blessing |
| تُرْضِيْهِ وَ تَزِيْدُ عَلٰى رِضَاهُ | TURZEEHE WA TAZEEDO A’LAA REZAAHO | which will please him and increase his good pleasure! |
| وَ صَلِّ عَلَيْهِ صَلٰوةً تُرْضِيْكَ وَ تَزِيْدُ عَلٰى رِضَاكَ لَه | WA SALLE A’LAYHE SALAATAN TURZEEKA WA TAZEEDO A’LAA REZAAKA LAHU | Bless him with a blessing which will please Thee and increase Thy good pleasure toward him! |
| وَ صَلِّ عَلَيْهِ صَلٰوةً | WA SALLE A’LAYHE SALAATAN | And bless him with a blessing |
| لَا تَرْضٰى لَه اِلاَّ بِهَا | LAA TARZAA LAHU ILLAA BEHAA | through other than which Thou wilt not be pleased for him, |
| وَ لَا تَرٰى غَيْرَه لَهَا اَهْلًا | WA LAA TARAA GHAYRAHU LAHAA AHLAN | and for which Thou seest no one else worthy! |
| رَبِّ صَلِّ عَلٰى مُحَمَّدٍ وَّ اٰلِهٖ | RABBE SALLE A’LAA MOHAMMADIWN WA AALEHI SALAATAN | My Lord, bless Muhammad and his Household with a blessing which |
| صَلٰوةً تُجَاوِزُ رِضْوَانَكَ | TOJAAWEZO RIZWAANAKA | will pass beyond Thy good pleasure, |
| وَ يَتَّصِلُ اتِّصَالُهَا بِبَقَآئِكَ | WA YATTASELO ITTESAALOHAA BEBAQAAA-EKA | be continuous in its continuity through Thy subsistence, |
| وَ لَا يَنْفَدُ كَمَا لَا تَنْفَدُ كَلِمَاتُكَ | WA LAA YANFADO KAMAA LAA TANFADO KALEMAATOKA | and never be spent, just as Thy words will never be spent![[283]](#footnote-283) |
| رَبِّ صَلِّ عَلٰى مُحَمَّدٍ وَّ اٰلِهٖ صَلٰوةً | RABBE SALLE A’LAA MOHAMMADIWN WA AALEHI SALAATAN | My Lord, bless Muhammad and his Household with a blessing which will |
| تَنْتَظِمُ صَلَوٰاتِ مَلَآئِكَتِكَ وَ اَنْبِيَآئِكَ وَ رُسُلِكَ وَ اَهْلِ طَاعَتِكَ | TANTAZEMO SALAWAATE MALAAA-EKATEKA WA AMBEYAAA-EKA WA ROSOLEKA WA AHLE TAA-A’TEKA | tie together the blessings of Thy angels, Thy prophets, Thy messengers, and those who obey Thee, |
| وَ تَشْتَمِلُ عَلٰى صَلَوٰاتِ عِبَادِكَ مِنْ جِنِّكَ وَ اِنْسِكَ وَ اَهْلِ اِجَابَتِكَ | WA TASHTAMELO A’LAA SALWAATE E’BAADEKA MIN JINNEKA WA INSEKA WA AHLE EJAABATEKA | comprise the blessings of Thy servants, jinn or mankind, and those worthy of Thy response, |
| وَ تَجْتَمِعُ عَلٰى صَلٰوةِ كُلِّ مَنْ ذَرَاْتَ وَ بَرَاْتَ مِنْ اَصْنَافِ خَلْقِكَ | WA TAJTAME-O’ A’LAA SALAATE KULLE MAN ZARAATA WA BARAATA MIN ASNAAFE KHALQEKA | and bring together the blessings of every one of the kinds of Thy creatures which Thou hast sown and authored! |
| رَبِّ صَلِّ عَلَيْهِ وَ اٰلِهٖ صَلٰوةً تُحِيْطُ بِكُلِّ صَلٰوةٍ سَالِفَةٍ وَّ مُسْتَانَفَةٍ | RABBE SALLE A’LAYHE WA AALEHI SALAATAN TOHEETO BEKULLE SALAATIN SAALEFATIWN WA MUSTAANAFATIN | My Lord, bless Muhammad and his Household with a blessing which will encompass every blessing, bygone and new! |
| وَصَلِّ عَلَيْهِ وَ عَلٰى اٰلِهٖ صَلٰوةً مَرْضِيَّةً لَكَ وَ لِمَنْ دُوْنَكَ | WA SALLE A’LAYHE WA A’LAA AALEHI SALAATAN MARZIYYATAN LAKA WA LEMAN DOONAKA | Bless him and his Household with a blessing which is pleasing to Thee and everyone below Thee |
| وَ تُنْشِئُ مَعَ ذٰلِكَ صَلَوَاتٍ | WA TUNSHE-O MA-A’ ZAALEKA SALAWAATIN | and will bring forth with all that a blessing |
| تُضَاعِفُ مَعَهَا تِلْكَ الصَّلَوَاتِ عِنْدَهَا | TOZAA-A’FO MA-A’HAA TILKAS SALAWAATE I’NDAHAA | with which Thou wilt multiply those blessings |
| وَ تَزِيْدُهَا عَلٰى كُرُوْرِ الْاَيَّامِ زِيَادَةً فِىْ تَضَاعِيْفَ لَا يَعُدُّهَا غَيْرُكَ | WA TAZEEDOHAA A’LAA KOROORIL AYYAAME ZEYAADATAN FEE TAZAA-E’EFA LAA YA-O’DDOHAA GHAYROKA | and increase them through the recurrence of days with an increasing in multiples which none can count but Thou! |
| رَبِّ صَلِّ عَلٰى اَطَآئِبِ اَهْلِ بَيْتِهِ | RABBE SALLE A’LAA ATAAA-EBE AHLE BAYTEHIL | My Lord, bless the best of his Household, those whom Thou hast |
| الَّذِيْنَ اخْتَرْتَهُمْ لِاَمْرِكَ | LAZEENAKH TARTAHUM LE-AMREKA | chosen for Thy command, |
| وَ جَعَلْتَهُمْ خَزَنَةَ عِلْمِكَ | WA JA-A’LTAHUM KHAZANATA I’LMEKA | appointed the treasurers of Thy knowledge, |
| وَ حَفَظَةَ دِيْنِكَ | WA HAFAZATA DEENEKA | the guardians of Thy religion, |
| وَ خُلَفَآئِكَ فِىْ اَرْضِكَ | WA KHOLAFAAA-AKA FEE ARZEKA | Thy vicegerents in Thy earth, |
| وَ حُجَجَكَ عَلٰى عِبَادِكَ | WA HOJAJAKA A’LAA E’BAADEKA | and Thy arguments against Thy servants, |
| وَ طَهَّرْتَهُمْ مِنَ الرِّجْسِ وَ الدَّنَسِ تَطْهِيْرًا بِاِرَادَتِكَ | WA TAHHARTAHUM MENAR RIJSE WAD DANASE TATHEERAN BE-ERAADATEKA | purified from uncleanness and defilement through a purification by Thy desire,[[284]](#footnote-284) |
| وَ جَعَلْتَهُمُ الْوَسِيْلَةَ اِلَيْكَ وَ الْمَسْلَكَ اِلٰى جَنَّتِكَ | WA JA-A’LTAHOMUL WASEELATA ELAYKA WAL MASLAKA ELAA JANNATEKA | and made the mediation to Thee[[285]](#footnote-285) and the road to Thy Garden! |
| رَبِّ صَلِّ عَلٰى مُحَمَّدٍ وَّ اٰلِهٖ صَلٰوةً | RABBE SALLE A’LAA MOHAMMADIWN WA AALEHI SALAATAN | My Lord, bless Muhammad and his Household with a blessing which |
| تُجْزِلُ لَهُمْ بِهَا مِنْ نِحَلِكَ وَ كَرَامَتِكَ | TUJZELO LAHUM BEHAA MIN NEHALEKA WA KARAAMATEKA | makes plentiful Thy gifts and generosity, |
| وَ تُكْمِلُ لَهُمُ الْاَشْيَآءَ مِنْ عَطَايَاكَ وَ نَوَافِلِكَ | WA TUKMELO LAHOMUL ASHYAAA-A MIN A’TAAYAAKA WA NAWAAFELEKA | perfects for them Thy bestowals and awards, |
| وَ تُوَفِّرُ عَلَيْهِمُ الْحَظَّ مِنْ عَوَآئِدِكَ وَ فَوَآئِدِكَ | WA TOWAFFERO A’LAYHEMUL HAZZA MIN A’WAAA-EDEKA WA FAWAAA-EDEKA | and fills out their share of Thy kindly acts and benefits! |
| رَبِّ صَلِّ عَلَيْهِ وَ عَلَيْهِمْ صَلٰوةً | RABBE SALLE A’LAYHE WA A’LAYHIM SALAATAN | My Lord, bless him and his Household with a blessing |
| لَا اَمَدَ فِىْ اَوَّلِهَا | LAA AMADA FEE AWWALEHAA | whose first has no term, |
| وَ لَا غَايَةَ لِاَمَدِهَا | WA LAA GHAAYATA LE-AMADEHAA | whose term has no limit, |
| وَ لَا نِهَايَةَ لِاٰخِرِهَا | WA LAA NEHAAYATA LE-AAKHEREHAA | and whose last has no utmost end! |
| رَبِّ صَلِّ عَلَيْهِمْ | RABBE SALLE A’LAYHIM | My Lord, bless them to |
| زِنَةَ عَرْشِكَ وَ مَا دُوْنَه | ZENATA A’RSHEKA WA MAA DOONAHU | the weight of Thy Throne and all below it, |
| وَ مِلْاَ سَمٰوَاتِكَ وَ مَا فَوْقَهُنَّ | WA MIL-A SAMAAWAATEKA WA MAA FAWQAHUNNA | the amount that fills the heavens and all above them, |
| وَ عَدَدَ اَرْضِيْكَ وَ مَا تَحْتَهُنَّ وَ مَا بَيْنَهُنَّ صَلٰوةً | WA A’DADA ARZEEKA WA MAA TAHTAHUNNA WA MAA BAYNAHUNNA SALAATAN | the number of Thy earths and all below and between them, a blessing that will |
| تُقَرِّبُهُمْ مِنْكَ زُلْفٰى | TOQARREBOHUM MINKA ZULFAA | bring them near to Thee in proximity, |
| وَ تَكُوْنُ لَكَ وَ لَهُمْ رِضًى | WA TAKOONO LAKA WA LAHUM REZAN | please Thee and them, |
| وَ مُتَّصِلَةٌۢ بِنَظَآئِرِهِنَّ اَبَدًا | WA MUTTASELATUN BENAZAAA-EREHINNA ABADAN | and be joined to its likes forever! |
| اَللّٰهُمَّ اِنَّكَ اَيَّدْتَ دِيْنَكَ فِىْ كُلِّ اَوَانٍ بِاِمَامٍ اَقَمْتَه | ALLAAHUMMA INNAKA AYYADTA DEENAKA FEE KULLE AWAANIN BE-EMAAMIN AQAMTAHU | O Allah, surely Thou hast confirmed Thy religion in all times with an Imam whom Thou hast |
| عَلَمًا لِعِبَادِكَ وَ مَنَارًا فِىْ بِلَادِكَ | A’LAMAN LE-E’BAADEKA WA MANAARAN FEE BELAADEKA | set up as a guidepost to Thy servants and a lighthouse in Thy lands, |
| بَعْدَ اَنْ وَصَلْتَ حَبْلَه بِحَبْلِكَ | BA’DA AN WASALTA HABLAHU BEHABLEKA | after his cord has been joined to Thy cord! |
| وَ جَعَلْتَهُ الذَّرِيْعَةَ اِلٰى رِضْوَانِكَ | WA JA-A’LTAHUZ ZAREE-A’TA ELAA RIZWAANEKA | Thou hast appointed him the means to Thy good pleasure, |
| وَ افْتَرَضْتَ طَاعَتَه | WAF TARAZTA TAA-A’TAHU | made obeying him obligatory, |
| وَ حَذَّرْتَ مَعْصِيَتَه | WA HAZZARTA MA’SEYATAHU | cautioned against disobeying him, |
| وَ اَمَرْتَ | WA AMARTA | and commanded |
| بِامْتِثَالِ اَوَامِرِهٖ | BIMTESAALE AWAAMEREHI | following his commands, |
| وَ الْاِنْتِهَآءِ عِنْدَ نَهْيِهٖ | WAL INTEHAAA-E I’NDA NAHYEHI | abandoning his prohibitions, |
| وَ اَلاَّ يَتَقَدَّمَه مُتَقَدِّمٌ | WA ALLAA YATAQADDAMAHU MOTAQADDEMUN | and that no forward-goer go ahead of him |
| وَ لَا يَتَأَخَّرَ عَنْهُ مُتَأَخِّرٌ | WA LAA YATA-AKHKHARA A’NHO MOTA-AKHKHERUN | or back-keeper keep back from him![[286]](#footnote-286) |
| فَهُوَ عِصْمَةُ اللَّآئِذِيْنَ | FAHOWA I’SMATUL LAAA-EZEENA | So he is the preservation of the shelter-seekers, |
| وَ كَهْفُ الْمُؤْمِنِيْنَ | WA KAHFUL MOA-MENEENA | the cave of the faithful, |
| وَ عُرْوَةُ الْمُتَمَسِّكـِيْنَ | WA U’RWATUL MOTAMASSEKEENA | the handhold of the adherents, |
| وَ بَهَآءُ الْعَالَمِيْنَ | WA BAHAAA-UL A’ALAMEENA | and the radiance of the worlds! |
| اَللّٰهُمَّ | ALLAAHUMMA | O Allah, |
| فَاَوْزِعْ لِوَلِيِّكَ شُكْرَ مَا اَنْعَمْتَ بِهٖ عَلَيْهِ | FA-AWZE’ LEWALIYYEKA SHUKRA MAA AN-A’MTA BEHI A’LAYHE | so inspire Thy guardian[[287]](#footnote-287) to give thanks for that in which Thou hast favoured him, |
| وَ اَوْزِعْنَا مِثْلَه فِيْهِ | WA AWZE’NAA MISLAHU FEEHE | inspire us with the like concerning him, |
| وَ اٰتِهٖ مِنْ لَدُنْكَ سُلْطَانًا نَصِيْرًا | WA AATEHI MIN LADUNKA SULTAANAN NASEERAN | grant him an authority from Thee to help him,[[288]](#footnote-288) |
| وَافْتَحْ لَه فَتْحًا يَّسِيْرًا | WAF TAH LAHU FATHAYN YASEERAN | open for him an easy opening,[[289]](#footnote-289) |
| وَ اَعِنْهُ بِرُكْنِكَ الْاَعَزِّ | WA A-I’NHO BERUKNEKAL A-A’ZZE | aid him with Thy mightiest pillar, |
| وَ اشْدُدْ اَزْرَه | WASH DUD AZRAHU | brace up his back,[[290]](#footnote-290) |
| وَ قَوِّ عَضُدَه | WA QAWWE A’ZODAHU | strengthen his arm,[[291]](#footnote-291) |
| وَ رَاعِهٖ بِعَيْنِكَ | WA RAA-E’HI BE-A’YNEKA | guard him with Thy eye, |
| وَ احْمِهٖ بِحِفْظِكَ | WAH MEHI BEHIFZEKA | defend him with Thy safeguarding, |
| وَ انْصُرْهُ بِمَلَآئِكَتِكَ | WAN SURHO BE MALAAA-EKATEKA | help him with Thy angels, |
| وَامْدُدْهُ بِجُنْدِكَ الْاَغْلَبْ | WAM DUDHO BEJUNDEKAL AGHLAB | and assist him with Thy most victorious troops![[292]](#footnote-292) |
| وَ اَقِمْ بِهٖ كِتَابَكَ وَ حُدُوْدَكَ | WA AQIM BEHI KETAABAKA WA HODOODAKA | Through him establish Thy Book, Thy bounds, Thy laws, |
| وَ شَرَآئِعَكَ وَ سُنَنَ رَسُوْلِكَ صَلَوَاتُكَ اَللّٰهُمَّ عَلَيْهِ وَ اٰلِهٖ | WA SHARAAA-E-A’KA WA SONANA RASOOLEKA SALAWAATOKA ALLAAHUMMA A’LAYHE WA AALEHI | and the norms of Thy Messenger’s Sunna (Thy blessings, O Allah, be upon him and his Household), |
| وَ اَحْىِ بِهٖ مَا اَمَاتَهُ الظَّالِمُوْنَ مِنْ مَعَالِمِ دِيْنِكَ | WA AHYE BEHI MAA AMAATAHUZ ZAALEMOONA MIN MA-A’ALEME DEENEKA | bring to life the guideposts of Thy religion, deadened by the wrongdoers, |
| وَاجْلُ بِهٖ صَدَآءَ الْجَوْرِ عَنْ طَرِيْقَتِكَ | WAJ LO BEHI SADAAA-AL JAWRE A’N TAREEQATEKA | burnish the rust of injustice from Thy way, |
| وَ اَبِنْۢ بِهِ الضَّرَّآءَ مِنْ سَبِيْلِكَ | WA ABIN BHIZ ZARRAAA-A MIN SABEELEKA | sift the adversity from Thy road, |
| وَ اَزِلْ بِهِ النَّاكِبِيْنَ عَنْ صِرَاطِكَ | WA AZIL BEHIN NAAKEBEENA A’N SERAATEKA | eliminate those who deviate from Thy path, |
| وَ امْحَقْ بِهٖ بُغَاةَ قَصْدِكَ عِوَجًا | WAM HAQ BEHI BOGHAATA QASDEKA E’WAJAN | and erase those who seek crookedness in Thy straightness! |
| وَاَلِنْ جَانِبَه لِاَوْلِيَآئِكَ | WA ALIN JAANEBAHU LEAWLEYAAA-EKA | Make his side mild toward Thy friends, |
| وَابْسُطْ يَدَه عَلٰى اَعْدَآئِكَ | WAB SUB YADAHU A’LAA A-A’DAAA-EKA | stretch forth his hand over Thy enemies, |
| وَ هَبْ لَنَا رَأفَتَه وَ رَحْمَتَه وَ تَعَطُّفَه وَ تَحَنُّنَه | WA HAB LANAA RAAFATAHU WA RAHMATAHU WA TA-A’TTOFAHU WA TAHANNONAHU | give us his clemency, his mercy, his tenderness, his sympathy, |
| وَ اجْعَلْنَا | WAJ A’LNAA | and make us |
| لَه سَامِعِيْنَ مُطِيْعِيْنَ | LAHU SAAME-E’ENA MOTEE-E’ENA | his hearers and obeyers, |
| وَ فِيْ رِضَاهُ سَاعِيْنَ | WA FEE REZAAHO SAA-E’ENA | strivers toward his good pleasure, |
| وَ اِلٰى نُصْرَتِهٖ وَالْمُدَافَعَةِ عَنْهُ مُكـْنِغِيْنَ | WA ELAA NUSRATEHI WAL MODAAFA-A’TE A’NHO MUK-NEFEENA | assistants in helping him and defending him, |
| وَ اِلَيْكَ وَ اِلٰى رَسُوْلِكَ صَلَوَاتُكَ اَللّٰهُمَّ عَلَيْهِ وَاٰلِهٖ بِذٰلِكَ مُتَقَرِّبِيْنَ | WA ELAYKA WA ELAA RASOOLEKA SALAWAATOKA ALLAAHUMMA A’LAYHE WA AALEHI BEZAALEKA MOTAQAARREBEENA | and brought near through that to Thee and Thy Messenger (Thy blessings, O Allah, be upon him and his Household). |
| اَللّٰهُمَّ وَ صَلِّ عَلٰى اَوْلِيَآئِهِمُ | ALLAAHUMMA WA SALLE A’LAA AWLEYAAA-EHEMUL | O Allah, and bless the friends [of the Imams], |
| الْمُعْتَرِفِيْنَ بِمَقَامِهِمُ | MOA’TAREFEENA BEMAQAAMEHEMUL | the confessors of their station, |
| الْمُتَّبِعِيْنَ مَنْهَجَهُمُ | MUTTABE-E’ENA MANHAJAHOMUL | the keepers to their course, |
| الْمُقْتَفِيْنَ اٰثَارَهُمُ | MUQTAFEENA AASAARAHOMUL | the pursuers of their tracks, |
| الْمُسْتَمْسِكِيْنَ بِعُرْوَتِهِمُ | MUSTAMSEKEENA BE-U’RWATEHEMUL | the clingers to their handhold, |
| الْمُتَمَسِّكِيْنَ بِوِلَايَتِهِمُ | MOTAMASSEKEENA BEWELAAYATEHEMUL | the adherents to their guardianship,[[293]](#footnote-293) |
| الْمُؤْتَمِّيْنَ بِاِمَامَتِهِمُ | MOA-TAMMEENA BE-EMAAMATEHEMUL | the followers of their imamate, |
| الْمُسَلِّمِيْنَ لِاَمْرِهِمُ | MOSALLEMEENA LE-AMREHEMUL | the submitters to their command, |
| الْمُجْتَهِدِيْنَ فِىْ طَاعَتِهِمُ | MUJTAHEDEENA FEE TAA-A’TEHEMUL | the strivers to obey them, |
| الْمُنْتَظِرِيْنَ اَيَّامَهُمُ | MUNTAZEREENA AYYAAMAHOMUL | the awaiters of their days, |
| الْمَادِّيْنَ اِلَيْهِمْ اَعْيُنَهُمُ | MAADDEENA ELAYHIM A-A’YONAHOMUS | the directors of their eyes toward them, |
| الصَّلَوَاتِ الْمُبَارَكَاتِ الزَّاكِيَاتِ النَّامِيَاتِ | SALAWAATIL MOBAARAKAATIZ ZAAKEYAATIN NAAMEYAATIL | with blessings blessed, pure, growing, |
| الْغَادِيَاتِ الرَّآئِحَاتِ | GHAADEYAATIR RAAA-EHAATE | fresh, and fragrant! |
| وَ سَلِّمْ عَلَيْهِمْ وَ عَلٰى اَرْوَاحِهِمْ | WA SALLIM A’LAYHIM WA A’LAA ARWAAHEHIM | Give them and their spirits peace, |
| وَاجْمَعْ عَلَى التَّقْوٰى اَمْرَهُمْ | WAJ MA’ A’LAT TAQWAA AMRAHUM | bring together their affair in reverential fear, |
| وَ اَصْلِحْ لَهُمْ شُؤُوْنَهُمْ | WA ASLEH LAHUM SHO-OONAHUM | set right their situations, |
| وَتُبْ عَلَيْهِمْ | WA TUB A’LAYHIM | turn toward them, |
| اِنَّكَ اَنْتَ التَّوَّابُ الرَّحِيْمُ وَ خَيْرُ الْغَافِرِيْنَ | INNAKA ANTAT TAWWAABUR RAHEEMO WA KHAYRUL GHAAFEREENA | Surely Thou art Ever-turning, All-compassionate[[294]](#footnote-294) and the Best of forgivers, |
| وَاجْعَلْنَا مَعَهُمْ فِىْ دَارِ السَّلَامِ بِرَحْمَتِكَ يَا اَرْحَمَ الرَّاحِمِيْنَ | WAJ A’LNAA MA-A’HUM FEE DAARIS SALAAME BE-RAHMATEKA YAA ARHAMAR RAAHEMEENA | and place us with them in the Abode of Peace,[[295]](#footnote-295) through Thy mercy, O Most Merciful of the merciful! |
| اَللّٰهُمَّ وَ هٰذَا يَوْمُ عَرَفَةَ | ALLAAHUMMA WA HAAZAA YAWMO A’RAFATA | O Allah, this is the Day of Arafah, |
| يَوْمٌ شَرَّفْتَه وَ كَرَّمْتَه وَ عَظَّمْتَه | YAWMUN SHARRAFTAHU WA KARRAMTAHU WA A’ZZAMTAHU | a day which Thou hast made noble, given honour, and magnified. |
| وَ نَشَرْتَ فِيْهِ رَحْمَتَكَ | WA NASHARTA FEEHE RAHMATAKA | Within it Thou hast spread Thy mercy, |
| وَ مَنَنْتَ فِيْهِ بِعَفْوِكَ | WA MANANTA FEEHE BE-A’FWEKA | showed kindness through Thy pardon, |
| وَ اَجْزَلْتَ فِيْهِ عَطِيَّتَكَ | WA AJ-ZALTA FEEHE A’TIYYATAKA | and made plentiful Thy giving, |
| وَ تَفَضَّلْتَ بِهٖ عَلٰى عِبَادِكَ | WA TAFAZZALTA BEHI A’LAA E’BAADEKA | and by it Thou hast been bounteous toward Thy servants. |
| اَللّٰهُمَّ وَ اَنَا عَبْدُكَ الَّذِىْ | ALLAAHUMMA WA ANAA A’BDOKAL LAZEE | O Allah, I am Thy servant whom |
| اَنْعَمْتَ عَلَيْهِ قَبْلَ خَلْقِكَ لَه وَ بَعْدَ خَلْقِكَ اِيَّاهُ فَجَعَلْتَه مِمَّنْ | AN-A’MTA A’LAYHE QABLA KHALQEKA LAHU WA BA’DA KHALQEKA IYYAAHO FA-JA-A’LTAHU MIMMAN | Thou favoured before creating him and after creating him. Thou madest him one of those whom Thou |
| هَدَيْتَه لِدِيْنِكَ | HADAYTAHU LEDEENEKA | guided to Thy religion, |
| وَ وَفَّقْتَه لِحَقِّكَ | WA WAFFAQTAHU LEHAQQEKA | gavest success in fulfilling Thy right, |
| وَ عَصَمْتَه بِحَبْلِكَ | WA A’SAMTAHU BEHABLEKA | preserved through Thy cord, |
| وَ اَدْخَلْتَه فِيْ حِزْبِكَ | WA ADKHALTAHU FEE HIZBEKA | included within Thy party, |
| وَ اَرْشَدْتَه لِمُوَالَاةِ اَوْلِيَآئِكَ وَ مُعَادَاةِ اَعْدَآئِكَ | WA ARSHADTAHU LEMOWAALAATE AWLEYAAA-EKA WA MO-A’ADAATE A-A’DAAA-EKA | and directed aright to befriend Thy friends and show enmity to Thine enemies. |
| ثُمَّ اَمَرْتَه فَلَمْ يَاْتَمِرْ | SUMMA AMARTAHU FALAM YAATAMIR | Then Thou commanded him, but he did not follow Thy commands, |
| وَ زَجَرْتَه فَلَمْ يَنْزَجِرْ | WA ZAJARTAHU FALAM YANZAJIR | Thou restricted Him, but he did not heed Thy restrictions, |
| وَ نَهَيْتَه عَنْ مَّعْصِيَتِكَ | WA NAHAYTAHU A’M MA’SEYATEKA | Thou prohibited him from disobedience toward Thee, |
| فَخَالَفَ اَمْرَكَ اِلٰى نَهْيِكَ | FAKHALAFA AMRAKA ELAA NAHYEKA | but he broke Thy command by doing what Thou hadst prohibited, |
| لَا مُعَانَدَةً لَكَ وَ لَا اسْتِكْبَارًا عَلَيْكَ بَلْ | LAA MO-A’ANADATAN LAKA WA LAS TIKBAARAN A’LAYKA BAL | not in contention with Thee, nor to display pride toward Thee; on the contrary, |
| دَعَاهُ هَوَاهُ اِلٰى مَا زَيَّلْتَه وَ اِلٰى مَا حَذَّرْتَه | DA-A’AHO HAWAAHO ELAA MAA ZAYYAL-TAHU WA ELAA MAA HAZZARTAHU | his caprice[[296]](#footnote-296) called him to that which Thou hadst set apart and cautioned against, |
| وَ اَعَانَه عَلٰى ذٰلِكَ عَدُوُّكَ وَ عَدُوُّه فَاَقْدَمَ عَلَيهِ | WA A-A’ANAHU A’LAA ZAALEKA A’DUWWOKA WA A’DUWWOHU FA-AQDAMA A’LAYHE | and he was helped in that by Thy enemy and his enemy. So he went ahead with it |
| عَارِفًۢا بِوَعِيْدِكَ | A’AREFAN BE-WA-E’EDEKA | knowing Thy threat, |
| رَاجِيًا لِعَفْوِكَ | RAAJEYAN LE-A’FWEKA | hoping for Thy pardon, |
| وَاثِقًاۢ بِتَجَاوُزِكَ | WAASEQAN BE-TAJAAWOZEKA | and relying upon Thy forbearance, |
| وَ كَانَ اَحَقَّ عِبَادِكَ مَعَ مَا مَنَنْتَ عَلَيْهِ اَلاَّ يَفْعَلَ | WA KAANA AHAQQA E’BAADEKA MA-A’ MAA MANANTA A’LAYHE ALLAA YAF-A’LA | though he was the most obligated of Thy servants - given Thy kindness toward him - not to do so. |
| وَ هَا اَنَا ذَا بَيْنَ يَدَيْكَ | WA HAA ANAA ZAA BAYNA YADAYKA | Here I am, then, before Thee, |
| صَاغِرًا ذَلِيْلًا خَاضِعًا | SAAGHERAN ZALEELAN KHAAZE-A’N | despised, lowly, humble, |
| خَاشِعًا خَآئِفًا | KHAASHE-A’N KHAAA-EFAN | abject, fearful, |
| مُعْتَرِفًاۢ بِعَظِيْمٍ مِّنَ الذُّنُوْبِ تَحَمَّلْتُه وَ جَلِيْلِ مِّنَ الْخَطَايَا اجْتَرَمْتَه | MOA’TAREFAN BE-A’ZEEMIN MENAZ ZONOOBE TAHAMMALTOHU WA JALEELIN MENAL KHATAAYAAJ TARAMTOHU | confessing the dreadful sins with which I am burdened and the great offenses that I have committed, |
| مُسْتَجِيْرًۢا بِصَفْحِكَ | MUSTAJEERAN BESAFHEKA | seeking sanctuary in Thy forgiveness, |
| لَائِذًۢا بِرَحْمَتِكَ | LAA-EZAN BERAHMATEKA | asking shelter in Thy mercy, |
| مُوْقِنًا اَنَّه لَا يُجِيْرُنِى مِنْكَ مُجِيْرٌ وَ لَا يَمْنَعُنِىْ مِنْكَ مَانِعٌ | MOOQENAN ANNAHU LAA YOJEERONEE MINKA MOJEERUN WA LAA YAMNA-O’NEE MINKA MAANE-U’N | and certain that no sanctuary-giver will give me sanctuary from Thee and no withholder will hold me back from Thee. |
| فَعُدْ عَلَىَّ بِمَا تَعُوْدُ بِهٖ عَلٰى مَنِ اقْتَرَفَ مِنْ تَغَمُّدِكَ | FA-U’D A’LAYYA BEMAA TA-O’ODO BEHI A’LAA MANIQ TARAFA MIN TAGHAMMODEKA | So act kindly toward me, just as Thou actest kindly by Thy shielding him who commits sins, |
| وَجُدْ عَلَىَّ بِمَا تَجُوْدُ بِهٖ عَلٰى مَنْ اَلْقٰى بِيَدِهٖ اِلَيْكَ مِنْ عَفْوِكَ | WA JUD A’LAYYA BEMAA TAJOODO BEHI A’LAA MAN ALQAA BEYADEHI ELAYKA MIN A’FWEKA | be munificent toward me, just as Thou art munificent by pardoning him who throws himself before Thee, |
| وَامْنُنْ عَلَىَّ بِمَا لَا يَتَعَاظَمُكَ اَنْ تَمُنَّ بِهٖ عَلٰى مَنْ اَمَّلَكَ مِنْ غُفْرَانِكَ | WAM-NUN A’LAYYA BEMAA LAA YATA-A’AZAMOKA AN TAMUNNA BEHI A’LAA MAN AMMALAKA MIN GHUFRAANEKA | and show kindness to me, just as it is nothing great for Thee to show kindness by forgiving him who expectantly hopes in Thee! |
| وَاجْعَلْ لِىْ فِىْ هٰذَا الْيَوْمِ نَصِيْبًا اَنَالُ بِهٖ حَظًّا مِنْ رِضْوَانِكَ | WAJ A’L LEE FEE HAAZAL YAWME NASEEBAN ANAALO BEHI HAZZAN MIN RIZWAANEKA | Appoint for me in this day an allotment through which I may attain a share of Thy good pleasure, |
| وَ لَا تَرُدَّنِىْ صِفْرًا مِمَّا يَنْقَلِبُ بِهِ الْمُتَعَبِّدُوْنَ لَكَ مِنْ عِبَادِكَ | WA LAA TARUDDANEE SIFRAN MIMMAA YANQALEBO BEHIL MOTA-A’BBEDOONA LAKA MIN E’BAADEKA | and send me not back destitute of that with which Thy worshipers return from among Thy servants! |
| وَ اِنِّىْ وَ اِنْ لَّمْ اُقَدِّمْ مَا قَدَّمُوْهُ مِنَ الصَّالِحَاتِ فَقَدْ قَدَّمْتُ | WA INNEE WA IL LAM OQADDIM MAA QADDAMOOHO MENAS SAALEHAATE FAQAD QADDAMTO | Though I have not forwarded the righteous deeds which they have forwarded, |
| تَوْحِيْدَكَ وَ نَفْىَ الْاَضْدَادِ وَ الْاَنْدَادِ وَ الْاَشْبَاهِ عَنْكَ | TAWHEEDAKA WA NAF-YAL AZDAADE WAL ANDAADE WAL ASHBAAHE A’NKA | I have forwarded the profession of Thy Unity and the negation from Thee of opposites, rivals, and likenesses, |
| وَ اَتَيْتَكَ مِنَ الْاَبْوِابِ الَّتِىْ اَمَرْتَ اَنْ تُؤْتٰى مِنْهَا | WA ATAYTOKA MENAL ABWAABIL LATEE AMARTA AN TOA-TAA MINHAA | I have come to Thee by the gateways by which Thou hast commanded that people come, |
| وَ تَقَرَّبْتُ اِلَيْكَ بِمَا لَا يَقْرُبُ اَحَدٌ مِّنْكَ اِلاَّ بِالتَّقَرُّبِ بِهٖ | WA TAQARRABTO ELAYKA BEMAA LAA YAQROBO AHADUM MINKA ILLAA BIT-TAQARROBE BEHI | and I have sought nearness to Thee through that without seeking nearness through which none gains nearness to Thee. |
| ثُمَّ اَتْبَعْتُ ذٰلِكَ | SUMMA AT-BA’TO ZAALEKA | Then I followed all this |
| بِالْاِنَابَةِ اِلَيْكَ | BIL-ENAABATE ELAYKA | with repeated turning toward Thee, |
| وَ التَّذَلُّلِ وَ الْاِسْتِكَانَةِ لَكَ | WAT TAZALLOLE WAL ISTEKAANATE LAKA | lowliness and abasement before Thee, |
| وَ حُسْنِ الظَّنِّ بِكَ | WA HUSNIZ ZANNE BEKA | opinion of Thee, |
| وَ الثِّقَةِ بِمَا عِنْدَكَ | WAS SEQATE BEMAA I’NDAKA | and trust in what is with Thee; |
| وَ شَفَعَتُه بِرَجَآئِكَ الَّذِىْ قَلَّ مَا يَخِيْبُ عَلَيْهِ رَاجِيْكَ | WA SHA-FA’TOHU BERJAAA-EKAL LAZEE QALLA MAA YAKHEEBO A’LAYHE RAAJEEKA | and to that I coupled hope in Thee, since the one who hopes in Thee is seldom disappointed! |
| وَ سَاَلْتُكَ مَسْئَلَةَ | WA SA-ALTOKA MAS-ALATAL | I asked Thee with the asking of one |
| الْحَقِيْرِ الذَّلِيْلِ الْبَائِسِ الْفَقِيْرِ الْخَآئِفِ الْمُسْتَجِيْرِ | HAQEERIZ ZALEELIL BAAA-ESIL FAQEERIL KHAAA-EFIL MUSTAJEERE | vile, lowly, pitiful, poor, fearful, seeking sanctuary; |
| وَ مَعَ ذٰلِكَ خِيْفَةً وَّ تَضَرُّعًا | WA MA-A’ ZAALEKA KHEEFATAN WA TAZARRO-A’N | all that in fear and pleading |
| وَ تَعَوُّذًا وَ تَلَوُّذًا | WA TA-A’WWOZAN WA TALAWWOZAN | seeking refuge and asking shelter, |
| لَا مُسْتَطِيْلًاۢ بِتَكَبُّرِ الْمُتَكَبِّرِيْنَ | LAA MUSTATEELAN BETAKABBORIL MOTAKABBEREENA | not presumptuous through the pride of the proud, |
| وَ لَا مُتَعَالِيًۢا بِدَالَّةِ الْمُطِيْعِيْنَ | WA LAA MOTA-A’ALEYAN BE-DAAL LATIL MOTEE-E’ENA | nor exalting myself with the boldness of the obedient, |
| وَ لَا مُسْتَطِيْلًاۢ بِشَفَاعَةِ الشَّافِعِيْنَ | WA LAA MUSTA-TEELAN BESHAFAA-A’TISH SHAAFE-E’ENA | nor presumptuous of the intercession of the interceders. |
| وَ اَنَا بَعْدُ | WA ANA BA’DO | For I am still |
| اَقَلُّ الْاَقَلِّيْنَ | AQALLUL AQALLEENA | the least of the least |
| وَ اَذَلُّ الْاَذَلِّيْنَ | WA AZALLUL AZALLEENA | and the lowliest of the lowly, |
| وَ مِثْلُ الذَّرَّةِ اَوْدُوْنَهَا | WA MASALUZ ZARRATE AW DOONAHAA | like a dust mote or less! |
| فَيَا مَنْ لَمْ يُعَاجِلِ الْمُسِيْئِيْنَ | FAYAA MAN LAM YO-A’AJELIL MOSEE-EENA | O He who does not hurry the evildoers |
| وَ لَا يَنْدَهُ الْمُتْرَفِيْنَ | WA LAA YANDAHUL MUTRAFEENA | nor restrain those living in ease![[297]](#footnote-297) |
| وَ يَا مَنْ يَمُنُّ بِاِقَالَةِ الْعَاثِرِيْنَ | WA YAA MAN YAMUNNO BE-EQAALATIL AASEREENA | O He who shows kindness through releasing the stumblers |
| وَ يَتَفَضَّلُ بِاِنْظَارِ الْخَاطِئِيْنَ | WA YATAFAZZALO BE-INZAARIL KHAA-TE-EENA | and gratuitous bounty through respiting the offenders! |
| اَنَا الْمُسِىْءُ الْمُعْتَرِفُ الْخَاطِئُ الْعَاثِرُ | ANAL MOSEEE-UL MOA’TAREFUL KHAATE-UL A’ASERO | I am the evildoer, the confessor, the offender, the stumbler! |
| اَنَا الَّذِىْٓ اَقْدَمَ عَلَيْكَ مُجْتَرِئًا | ANAL LAZEE AQDAMA A’LAYKA MUJTARE-AN | I am he who was audacious toward Thee as one insolent! |
| اَنَا الَّذِىْ عَصَاكَ مُتَعَمِّدًا | ANAL LAZEE A’SAAKA MOTA-A’MMEDAN | I am he who disobeyed Thee with forethought! |
| اَنَا الَّذِىْ اسْتَخْفٰى مِنْ عِبَادِكَ وَ بَارَزَكَ | ANAL LAZEES TAKHFAA MIN E’BAADEKA WA BAARAZAKA | I am he who hid myself from Thy servants and blatantly showed myself to Thee![[298]](#footnote-298) |
| اَنَا الَّذِىْ هَابَ عِبَادِكَ وَ اَمِنَكَ | ANAL LAZEE HAABA E’BAADAKA WA AMENAKA | I am he who was awed by Thy servants and felt secure from Thee! |
| اَنَا الَّذِىْ لَمْ يَرْهَبْ سَطْوَتَكَ | ANAL LAZEE LAM YARHAB SAT-WATAKA | I am he who dreaded not Thy penalty |
| وَ لَمْ يَخَفْ بَاْسَكَ | WA LAM YAKHAF BAASAKA | and feared not Thy severity! |
| اَنَا الْجَانِىْ عَلٰى نَفْسِهٖ | ANAL JAANEE A’LAA NAFSEHI | I am the offender against himself! |
| اَنَا الْمُرْتَهَنُ بِبَلِيَّتِهٖ | ANAL MURTAHANO BE-BALIYYATEHI | I am the hostage to his own affliction! |
| اَنَا الْقَلِيْلُ الْحَيَآءِ | ANAL QALEELUL HAYAAA-E | I am short in shame! |
| اَنَا الطَّوِيْلُ الْعَنَآءِ | ANAT TAWEELUL A’NAAA-E | I am long in suffering! |
| بِحَقِّ مَنِ انْتَجَبْتَ مِنْ خَلْقِكَ | BE-HAQQE MANIN TAJABTA MIN KHALQEKA | By the right of him whom Thou hast distinguished among Thy creation |
| وَ بِمَنِ اصْطَفَيْتَه لِنَفْسِكَ | WA BEMANIS TAFAYTAHU LENAFSEKA | and by him whom Thou hast chosen for Thyself! |
| بِحَقِّ مَنِ اخْتَرْتَ مِنْۢ بَرِيَّتِكَ | BEHAQQE MANIKH TARTA MIN BARIYYATEKA | By the right of him whom Thou hast selected from among Thy creatures |
| وَ مَنِ اجْتَبَيْتَ لِشَاْنِكَ | WA MANIJ TABAYTA LESHAANEKA | and by him whom Thou hast picked for Thy task! |
| بِحَقِّ مَنْ وَصَلْتَ طَاعَتَه بِطَاعَتِكَ | BEHAQQE MAN WASALTA TAA-A’TAHU BE-TAA-A’TEKA | By the right of him the obeying of whom Thou hast joined to obeying Thee, |
| وَ مَنْ جَعَلْتَ مَعْصِيَتَه كَمَعْصِيَتِكَ | WA MAN JA-A’LTA MA’SEYATAHU KA-MA’SEYATEKA | and by him the disobeying of whom Thou hast made like disobeying Thee! |
| بِحَقِّ مَنْ قَرَنْتَ مُوَالَاتَه بِمُوَالَاتِكَ | BE-HAQQE MAN QARANTA MOWAALAATAHU BE-MOWAALAATEKA | And by the right of him whose friendship Thou hast bound to Thy friendship |
| وَ مَنْ نُطْتَ مُعَادَاتَه بِمُعادَاتِكَ | WA MAN NUT-TA MO-A’ADAATAHU BE-MO-A’ADAA-TEKA | and by him whose enmity Thou hast linked to Thine enmity! |
| تَغَمَّدْنِىْ فِىْ يَوْمِىْ هٰذَا بِمَا تَتَغَمَّدُ بِهٖ مَنْ | TAGHAMMADNEE FEE YAWMEE HAAZAA BEMAA TATA-GHAMMADO BEHI MAN | Shield me in this day of mine, by that through which Thou shieldest |
| جَارَ اِلَيْكَ مُتَنَصِّلًا | JAARA ELAYKA MOTANASSELAN | him who prays fervently to Thee while disavowing |
| وَ عَاذَ بِاِسْتِغْفَارِكَ تَائِبًا | WA A’AZAA BE-ISTEGHFAAREKA TAAA-EBAN | and him who seeks refuge in Thy forgiveness while repenting! |
| وَ تَوَلَّنِىْ بِمَا تَتَوَلّٰى بِهٖ اَهْلَ طَاعَتِكَ وَ الزُّلْفَىْ لَدَيْكَ وَ الْمَكَانَةِ مِنْكَ | WA TAWALLANEE BEMAA TATAWALLAA BEHI AHLA TAA-A’TEKA WAZ ZULFAA LADAYKA WAL MAKAANATA MINKA | Attend to me with that through which Thou attendest to the people of obedience toward Thee, proximity to Thee, and rank with Thee! |
| وَ تَوَحَّدْنِىْ بِمَا تَتَوَحَّدُ بِهٖ مَنْ | WA TAWAHHADNEE BEMAA TATAWAH-HADO BEHI MAN | Single me out, as Thou singlest him out who |
| وَفٰى بِعَهْدِكَ | WAFAA BE-A’HDEKA | fulfils Thy covenant, |
| وَ اَتْعَبَ نَفْسَه فِىْ ذَاتِكَ | WA AT-A’BA NAFSAHU FEE ZAATEKA | fatigues himself for Thy sake alone, |
| وَ اَجْهَدَهَا فِىْ مَرْضَاتِكَ | WA AJ-HADAHAA FEE MARZAATEKA | and exerts himself in Thy good pleasure! |
| وَ لَا تُؤَاخِذْنِىْ | WA LAA TO-WAAKHIZNEE | Take me not to task for |
| بِتَفْرِيْطِىْ فِىْ جَنْۢبِكَ | BE-TAFREETEE FEE JANBEKA | my neglect in respect to Thee, |
| وَ تَعَدِّىْ طَوْرِىْ فِىْ حُدُوْدِكَ | WA TA-A’DDEE TAWREE FEE HODOODEKA | my transgressing the limit in Thy bounds, |
| وَ مُجَاوَزَةِ اَحْكَـامِكَ | WA MOJAAWAZATE AHKAAMEKA | and stepping outside Thy ordinances! |
| وَ لَا تَسْتَدْرِجْنِىْ بِاِمْلَائِكَ لِىَ | WA LAA TAS-TADRIJNEE BE-IMLAAA-EKA LEYAS | Draw me not on little by little by granting me a respite,[[299]](#footnote-299) |
| اسْتِدْرَاجَ مَنْ مَنَعَنِىْ خَيْرَ مَا عِنْدَه وَ لَمْ يَشْرَكْكَ فِىْ حُلُوْلِ نِعْمَتِهٖ بِىْ | TIDRAAJA MAN MA-NA-A’NEE KHAYRA MAA I’NDAHU WA LAM YASHRAK-KA FEE HOLOOLE NE’MATEHI bee | 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! |
| وَنَبِّهْنِىْ مِنْ | WA HABBEHNEE MIN | Arouse me from |
| رَقْدَةِ الْغَافِلِيْنَ | RAQDATIL GHAAFELEENA | the sleep of the heedless, |
| وَ سِنَةِ الْمُسْرِفِيْنَ | WA SENATIL MUSREFEENA | the slumber of the prodigal, |
| وَ نَعْسَةِ الْمَخْذُوْلِيْنَ | WA NA’SATIL MAKHZOOLEENA | and the dozing of the forsaken! |
| وَ خُذْ بِقَلْبِىْ اِلٰى مَا | WA KHUZ BEQALBEE ELAA MAS | Take my heart to that in which Thou hast |
| اسْتَعْمَلْتَ بِهِ الْقَانِتِيْنَ | TA’MALTA BEHIL QAANETEENA | employed the devout, |
| وَاسْتَعْبَدْتَ بِهِ الْمُتَعَبِّدِيْنَ | WAS-TA’BADTA BEHIL MOTA-A’BBEDEENA | enthralled the worshipers, |
| وَاسْتَنْقَذْتَ بِهِ الْمُتَهَاوِنِيْنَ | WAS-TANQAZTA BEHIL MOTAHAAWENEENA | and rescued the remiss! |
| وَاَعِذْنِىْ مِمَّا | WA A-I’ZNEE MIMMAA | Give me refuge from that which will |
| يُبَاعِدُنِىْ عَنْكَ | YOBAA-E’DONEE A’NKA | keep me far from Thee, |
| وَ يَحُوْلُ بَيْنِىْ وَبَيْنَ حَظِّىْ مِنْكَ | WA YAHOOLO BAYNEE WA BAYNA HAZZEE MINKA | come between me and my share from Thee, |
| وَ يَصُدُّنِىْ عَمَّا اُحَاوِلُ لَدَيْكَ | WA YASUDDONEE A’MMAA OHAAWELO LADAYKA | and bar me from that which I strive for in Thee! |
| وَسَهِّلْ لِىْ | WA SAHHIL LEE | Make easy for me |
| مَسْلَكَ الْخَيْرَاتِ اِلَيْكَ | MASLAKAL KHAYRAATE ELAYKA | the road of good deeds toward Thee, |
| وَ الْمُسَابَقَةَ اِلَيْهَا مِنْ حَيْثُ اَمَرْتَ | WAL MOSAABAQATA ELAYHAA MIN HAYSO AMARTA | racing to them from where Thou hast commanded, |
| وَ الْمُشَاحَّةَ فِيْهَا عَلٰى مَآ اَرَدْتَ | WAL MOSHAAH-HATA FEEHAA A’LAA MAAA ARADTA | and coveting them as Thou desirest! |
| وَ لَا تَمْحَقْنِىْ فِيْمَنْ تَمْحَقُ مِنَ الْمُسْتَخِفِّيْنَ بِمَآ اَوْعَدْتَ | WA LAA AMHAQNEE FEE MAN TAMHAQO MENAL MUSTAKHIFFEENA BEMAA AW-A’DTA | Efface me not along with those whom Thou effacest for thinking lightly of what Thou hast promised! |
| وَ لَا تُهْلِكْنِىْ مَعَ مَنْ تُهْلِكُ مِنَ الْمُتَعَرِّضِيْنَ لِمَقْتِكَ | WA LAA TOHLIKNEE MA-A’ MAN TOHLEKO MENAL MOTA-A’RREZEENA LE-MAQTEKA | Destroy me not with those whom Thou destroyest for exposing themselves to Thy hate! |
| وَ لَا تُتَبِّرْنِىْ فِىْ مَنْ تُتَبِّرُ مِنَ الْمُنْحَرِفِيْنَ عَنْ سُبُلِكَ | WA LAA TOTABBIRNEE FEE MAN TOTABBERO MENAL MUNHAREFEENA A’N SOBOLEKA | Annihilate me not among those whom Thou annihilatest for deviating from Thy roads! |
| وَنَجِّنِىْ مِنْ غَمَرَاتِ الْفِتْنَةِ | WA NAJJENEE MIN GHAMARAATIL FITNATE | Deliver me from the floods of trial, |
| وَ خَلِّصْنِىْ مِنْ لَهَوَاتِ الْبَلْوٰى | WA KHALLISNEE MIN LAHAWAATIL BALWAA | save me from the gullets of affliction, |
| وَ اَجِرْنِىْ مِنْ اَخْذِ اْلاِمْلَاءِ | WA AJIRNEE MIN AKHZIL IMLAAA-E | and grant me sanctuary from being seized by respite![[300]](#footnote-300) |
| وَحُلْ بَيْنِىْ وَ بَيْنَ | WA HUL BAYNEE WA bayna | Come between me and the |
| عَدُوٍّ يُضِلُّنِيْ | a’duwwin yozillonee | enemy who misguides me, |
| وَهَوًى يُوْبِقُنِىْ | HAWAN YOOBEQONEE | the caprice which ruins me, |
| وَمَنْقَصَةٍ تَرْهَقُنِىْ | WA MANQASATIN TARHAQONEE | and the failing which overcomes me! |
| وَلَا تُعْرِضْ عَنِّىْ اِعْرَاضَ مَنْ لَا تَرْضٰى عَنْهُ بَعْدَ غَضَبِكَ | WA LAA TO’RIZ A’NNEE EA’RAAZA MAN LAA TARZAA A’NHO BA’DA GHAZABEKA | Turn not away from me with the turning away in wrath from one with whom Thou art not pleased! |
| وَلَا تُوْيِسْنِىْ مِنَ الْاَمَلِ فِيْكَ فَيَغْلِبَ عَلَىَّ الْقُنُوْطُ مِنْ رَحْمَتِكَ | WA LAA TOOYISNEE MENAL AMALE FEEKA FA-YAGHLEBA A’LAYYAL QONOOTO MIN RAHMATEKA | Let me not lose heart in expecting from Thee, lest I be overcome by despair of Thy mercy! |
| وَلَا تَمْنِحْنِىْ بِمَا لَا طَاقَةَ لِىْ بِهٖ فَتَهْبِطََنِىْ مِمَّّا تُحَمِّلُنِيْهِ مِنْ فَضْلِ مَحَبَّتِكَ | WA LAA TAMNEHNEE BEMAA LAA TAAQATA LEE BEHI FATAHBETANEE MIMMAA TOHAMMELONEEHE MIN FAZLE MAHABBATEKA | Grant me not that which I cannot endure, lest Thou weighest me down with the surplus of Thy love which Thou loadest upon me! |
| وَلَا تُرْسِلْنِىْ مِنْ يَدِكَ اِرْسَالَ مَنْ | WA LAA TURSILNEE MIN YADEKA IRSAALE MAN | Send me not from Thy hand, the sending of him |
| لَا خَيْرَ فِيْهِ | LAA KHAYRA FEEHE | who possesses no good, |
| وَلَا حَاجَةَ بِكَ اِلَيْهِ | WA LAA HAAJATA BEKA ELAYHE | toward whom Thou hast no need, |
| وَلَا اِنَابَةَ لَه | WA LAA ENAABATA LAHU | and who turns not back [to Thee]! |
| وَ لَا تَرْمِ بِىْ رَمْىَ | WA LAA TARME BEE RAMYA | Cast me not with the casting of him who has |
| مَنْ سَقَطَ مِنْ عَيْنِ رِعَايَتِكَ | MAN SAQATA MIN A’YNE RE-A’AYATEKA | fallen from the eye of Thy regard |
| وَ مَنِ اشْتَمَلَ عَلَيْهِ الْخِزْىُ مِنْ عِنْدِكَ | WA MANISH TAMALA A’LAYHIL KHIZYO MIN I’NDEKA | and been wrapped in degradation from Thee! |
| بَلْ خُذْ بِيَدِىْ مِنْ | BAL KHUZ BEYADEE MIN | Rather take my hand [and save me] from |
| سَقْطَةِ الْمُتَرَدِّيْنَ | SAQTATIL MOTARADDEENA | the falling of the stumblers, |
| وَ وَهْلَةِ الْمُتَعَسِّفِيْنَ | WA WAHLATIL MOTA-A’SSEFEENA | the disquiet of the deviators, |
| وَزَلَّةِ الْمَغْرُوْرِيْنَ | WA ZALLATIL MAGHROOREENA | the slip of those deluded, |
| وَ وَرْطَةِ الْهَالِكِيْنَ | WA WARTATIL HAALEKEENA | and the plight of the perishers! |
| وَ عَافِنِىْ مِمَّا ابْتَلَيْتَ بِهٖ طَبَقَاتِ عَبِيْدِكَ وَ اِمَآئِكَ | WA A’AFENEE MIMMAB TALAYTA BEHI TABAQAATE A’BEEDEKA WA EMAAA-EKA | Release me from that with which Thou hast afflicted the ranks of Thy servants and handmaids |
| وَ بَلِّغْنِىْ مَبَالِغَ مَنْ | WA BALLIGHNEE MABAALEGHA MAN | and make me reach the utmost degrees of him |
| عُنِيْتَ بِهٖ | O’NEETA BEHI | about whom Thou art concerned, |
| وَاَنْعَمْتَ عَلَيْهِ | WA AN-A’MTA A’LAYHE | towards whom Thou showest favour, |
| وَ رَضِيْتَ عَنْهُ | WA RAZEETA A’NHO | and with whom Thou art pleased, |
| فَاَعَشْتَه حَمِيْدًا | FA-A-A’SHTAHU HAMEEDAN | so that Thou lettest him live as one praiseworthy |
| وَتَوَفَّيْتَه سَعِيْدًا | WA TAWAFFAYTAHU SA-E’EDAN | and takest him to Thee as one felicitous! |
| وَ طَوَّقْنِىْ طَوْقَ الاِقْلَاعِ عَمَّا | WA TAWWAQNEE TAWQAL IQLAA-E’ A’MMAA | Collar me with the collar of abstaining from that which |
| يُحْبِطُ الْحَسَنَاتِ | YOHBETUL HASANAATE | makes good deeds fail |
| وَيَذْهَبُ بِالْبَرَكَاتِ | WA YAZHABO BIL-BARAKAATE | and takes away blessings! |
| وَ اَشْعِرْ قَلْبِىْ الاِزْدِجَارَ عَنْ | WA ASH-I’R QALBIL IZDEJAARA A’N | Impart to my heart restraint before |
| قَبَائِحِ السَّيِّئَاتِ | QABAAA-EHIS SAYYE-AATE | ugly works of evil |
| وَفَوَاضِحِ الْحَوْبَاتِ | WA FAWAA-ZEHIL HAWBAATE | and disgraceful misdeeds! |
| وَلَا تَشْغَلْنِىْ بِمَا لَا اُدْرِكُه اِلاَّ بِكَ عَمَّا لَا يُرْضِيْكَ عَنِّىْ غَيْرُه | WA LAA TASHGHALNEE BEMAA LAA UDREKOHU ILLAA BEKA A’MMAA LAA YURZEEKA A’NNEE GHAYROHU | Divert me not by that which I cannot reach except through Thee from doing that which alone makes Thee pleased with me![[301]](#footnote-301) |
| وَانْزِعْ مِنْ قَلْبِىْ حُبَّ دُنْيَا دَنِيَّةٍ | WAN-ZE’ MIN QALBEE HUBBA DUNYAA DANIYYATIN | Root out from my heart the love of this vile world, |
| تَنْهٰى عَمَّا عِنْدَكَ | TANHAA A’MMAA I’NDAKA | which keeps from everything which is with Thee, |
| وَ تَصُدُّ عَنِ ابْتِغَآءِ الْوَسِيْلَةِ اِلَيْكَ | WA TASUDDO A’NIB TEGHAAA-IL WASEELATE ELAYKA | bars from seeking the mediation to Thee,[[302]](#footnote-302) |
| وَتُذْهِلُ عَنِ التَّقَرُّبِ مِنْكَ | WA TUZHELO A’NIT TAQARROBE MINKA | and distracts from striving for nearness to Thee! |
| وَ زَيِّنْ لِىْ التَّفَرُّدَ بِمُنَاجَاتِكَ بِاللَّيْلِ وَ النَّهَارِ | WA ZAYYIN LIT TAFARRODA BEMONAAJAATEKA BIL-LAYLE WAN NAHAARE | Embellish for me solitude in prayer whispered to Thee by night and by day! |
| وَ هَبْ لِىْ عِصْمَةً | WA HAB LEE I’SMATAN | Give me a preservation which will |
| تُدْنِيْنِىْ مِنْ خَشْيَتِكَ | TUDNEENEE MIN KHASYATEKA | bring me close to dread of Thee, |
| وَ تَقْطَعُنِىْ عَنْ رُكُوْبِ مَحَارِمِكَ | WA TAQTA-O’NEE A’N ROKOOBE MAHAAREMEKA | cut me off from committing things made unlawful by Thee, |
| وَتَفُكَّنِىْ منْ اَسرِ الْعَظَآئِمِ | WA TAFUKKANEE MIN ASRIL A’ZAAA-EME | and spare me from captivation by dreadful sins! |
| وَ هَبْ لِىْ التَّطْهِيْرَ مِنْ دَنَسِ الْعِصْيَانِ | WA HAB LIT TATHEERA MIN DANASIL I’SYAANE | Give me purification from the defilement of disobedience, |
| وَ اَذْهِبْ عَنِّىْ دَرَنَ الْخَطَايَا | WA AZHIB A’NNEE DARANAL KHATAAYAA | take away from me the filth of offenses, |
| وَ سَرْبِلْنِىْ بِسِرْبَالِ عَافِيَتِكَ | WA SARBILNEE BESIRBAALE A’AFEYATEKA | dress me in the dress of Thy well-being, |
| وَ رَدِّنِىْ رِدَآءَ مُعَافَاتِكَ | WA RADDENEE REDAAA-A MOA-A’AFAATEKA | cloak me in the cloak of Thy release, |
| وَ جَلِّلْنِىْ سَوَابِغَ نَعْمَآئِكَ | WA JALLILNEE SAWAABEGHA NA’MAAA-EKA | wrap me in Thy ample favours, |
| وَ ظَاهِرْ لَدَىَّ فَضْلَكَ وَ طَوْلَكَ | WA ZAAHIR LADAYYA FAZLAKA WA TAWLAKA | and clothe me in Thy bounty and Thy graciousness! |
| وَ اَيِّدْنِىْ بِتَوْفِيْقِكَ وَ تَسْدِيْدِكَ | WA AYYIDNEE BETAWFEEQEKA WA TASDEEDEKA | Strengthen me with Thy giving success and Thy pointing the right way, |
| وَ اَعِنِّىْ عَلٰى صَالِحَ النِّيَّةِ وَ مَرْضِىِّ الْقَوْلِ وَ مُسْتَحْسَنِ الْعَمَلِ | WA A-I’NNEE A’LAA SAALEHIN NIYYATE wa marziyyil qawle wa mustahsenil a’male | help me toward righteous intention, pleasing words, and approved works, |
| وَ لَا تَكِـلْنِىْ اِلٰى حَوْلِىْ وَ قُوَّتِىْ دُوْنَ حَوْلِكَ وَ قُوَّتِكَ | WA laa TAKILNEE ELAA HAWLEE WA QUWWATEE DOONA HAWLEKA WA QUWWATEKA | and entrust me not to my force and my strength in place of Thy force and Thy strength! |
| وَ لَا تُخْزِنِىْ يَوْمَ تَبْعَثُنِىْ لِلِقَآئِكَ | WA LAA TUKHZENEE YAWMA TAB-A’SONEE LE-LEQAAA-EKA | Degrade me not on the day Thou raisest me up to meet Thee, |
| وَ لَا تَقْضِحْنِىْ بَيْنَ يَدَىْ اَوْلِيَآئِكَ | WA LAA TAFZAHNEE BAYNA YADAY AWLEYAAA-EKA | disgrace me not before Thy friends, |
| وَ لَا تُنْسِنِىْ ذِكـْرَكَ | WA LAA TUNSENEE ZIKRAKA | make me not forget remembering Thee, |
| وَ لَا تُذْهِبْ عَنِّىْ شُكْرَكَ بَلْ اَلْزِمْنِيْهِ فِىْ اَحْوَالِ السَّهْوِ عِنْدَ غَفَلَاتِ الْجَاهِلِيْنَ لِاٰلَآئِكَ | WA LAA TUZHIB A’NNEE SHUKRAKA BAL ALZIMNEEHE FEE AHWAALIS SAHWE I’NDA GHAFALAATIL JAAHELEENA LE-AA-LAAA-EKA | take not away from me thanking Thee, but enjoin it upon me in states of inattention when the ignorant are heedless of Thy boons, |
| وَ اَوْزِعْنِىْ اَنْ اُثْنِىَ بِمَا اَوْ لَيْتَنِيْهِ | WA AWZEA’NEE AN USNEYA BEMAA AWLAYTANEEHE | and inspire me to laud what Thou hast done for me |
| وَ اَعْتَرِفَ بِمَا اَسْدَيْتَه اِلَىَّ | WA A-A’TAREFA BEMAA ASDAYTAHU ELAYYA | and confess to what Thou hast conferred upon me! |
| وَاجْعَلْ رَغْبَتِىْ اِلَيْكَ فَوْقَ رَغْبَةِ الرَّاغِبِيْنَ | WAJ A’L RAGHBATEE ELAYKA FAWQA RAGHBATIR RAAGHEBEENA | Place my beseeching Thee above the beseeching of the beseechers |
| وَ حَمْدِىْ اِيَّاكَ فَوْقَ حَمْدِ الْحَامِدِيْنَ | WA HAMDEE IYYAAKA FAWQA HAMDIL HAAMEDEENA | and my praise of Thee above the praise of the praisers! |
| وَلَا تَخْذُلْنِىْ عِنْدَ فَاقَتِىْ اِلَيْكَ | WA LAA TAKHZULNEE I’NDA FAAQATEE ELAYKA | Abandon me not with my neediness for Thee, |
| وَ لَا تُهْلِكْنِىْ بِمَا اَسْدَيْتُه اِلَيْكَ | WA LAA TOHLIKNEE BEMAA ASDAYTOHU ELAYKA | destroy me not for what I have done for Thee,[[303]](#footnote-303) |
| وَ لَا تَجْبَهْنِىْ بِمَا جَبَهْتَ بِهِ الْمُعَانِدِيْنَ لَكَ | WA LAA TAJBAHNEE BEMAA JABAHTA BEHIL MO-A’ANEDEENA laka | and slap not my brow with that with which Thou slappest the brow of those who contend with Thee, |
| فَاِنِّىْ لَكَ مُسَلِّمٌ | FA-INNEE LAKA MOSALLEMUN | for I am submitted to Thee. |
| اَعْلَمُ اَنَّ الْحُجَّةَ لَكَ | A-A’LAMO ANNAL HUJJATA LAKA | I know that the argument is Thine, |
| وَ اَنَّكَ اَوْلٰى بِالْفَضْلِ | WA ANNAKA AWLAA BIL-FAZLE | that Thou art closest to bounty, |
| وَ اَعْوَدُ بِالْاِحْسَانِ | WA A-A’WADO BIL-EHSAANE | most accustomed to beneficence, |
| وَ اَهْلُ التَّقْوٰى | WA AHLUT TAQWAA | worthy of reverent fear, |
| وَ اَهْلُ الْمَغْفِرَةِ | WA AHLUL MAGHFERATE | and worthy of forgiveness,[[304]](#footnote-304) |
| وَ اَنَّكَ بِاَنْ تَعْفُوَ اَوْلٰى مِنْكَ بِاَنْ تُعَاقِبَ | WA ANNAKA BE-AN TA’FOWA AWLAA MINKA BEAN TO-A’AQEBA | that Thou art closer to pardoning than to punishing, |
| وَ اَنَّكَ بِاَنْ تَسْتُرَ اَقْرَبُ مِنْكَ اِلٰى اَنْ تَشْهَرَ | WA ANNAKA BE-AN TASTORA AQRABO MINKA ELAA AN TASH-HARA | and that Thou art nearer to covering over than to making notorious! |
| فَاَحْيِنِىْ حَيٰوةً طَيِّبَةً | FA-AHYENEE HAYAATAN TAYYEBATAN | Let me live an agreeable life |
| تَنْتَظِمُ بِمَآ اُرِيْدَ | TANTAZEMO BEMAAA OREEDO | that will tie together what I want |
| وَ تَبْلُغُ بِىْ مَآ اُحِبُّ مِنْ حَيْثُ | WA TABLOGHO BEE MAAA OHIBBO MIN HAYSO | and reach what I love while I |
| لَا اٰتِىْ مَا تَكْرَهُ | LAA AATEE MAA TAKRAHO | not bring what Thou dislikest |
| وَ لَا اَرْتَكِبُ مَا نَهَيْتَ عَنْهُ | WA LAA ARTAKEBO MAA NAHAYTA A’NHO | and not commit what Thou hast prohibited; |
| وَ اَمِتْنِىْ مِيْتَةَ مَنْ يَسْعٰى نُوْرُه بَيْنَ يَدَيْهِ وَ عَنْ يَمِيْنِهٖ | WA AMITNEE MEETATA MAN YAS-A’A NOOROHO BAYNA YADAYHE WA A’N YAMEENEHI | and make me die the death of him whose light runs before him and on his right hand![[305]](#footnote-305) |
| وَ ذَلِّلْنِىْ بَيْنَ يَدَيْكَ | WA ZALLILNEE BAYNA YADAYKA | Abase me before Thyself |
| وَ اَعِزَّنِىْ عِنْدَ خَلْقِكَ | WA A-I’ZZANEE I’NDA KHAQEKA | and exalt me before Thy creatures, |
| وَ ضَعْنِىْ اِذَا خَلَوْتُ بِكَ | WA ZA’NEE EZAA KHALAWTO BEKA | lower me when I am alone with Thee |
| وَارْفَعْنِىْ بَيْنَ عِبَادِكَ | WAR FA’NEE BAYNA E’BAADEKA | and raise me among Thy servants, |
| وَ اَغْنِنِىْ عَمَّنْ هُوَ غَنِىٌّ عَنِّىْ | WA AGHNENEE A’MMAN HOWA GHANIYYUN A’NNEE | free me from need for him who has no need of me |
| وَ زِدْنِىْ اِلَيْكَ فَاقَةً وَّ فَقْرًا | WA ZIDNEE ELAYKA FAAQATAN WA FAQRAN | and increase me in neediness and poverty toward Thee! |
| وَ اَعِذْنِى مِنْ | WA A-I’ZNEE MIN | Give me refuge from |
| شَمَاتَةِ الْاَعْدَآءِ | SHAMAATATIL A-A’DAAA-E | the gloating of enemies, |
| وَ مِنْ حُلُوْلِ الْبَلَآءِ | WA MIN HOLOOLIL BALAAA-E | the arrival of affliction, |
| وَ مِنََ الذُّلِّ وَالْعَنَآءِ | WA MENAZ ZULLE WAL A’NAAA-E | lowliness and suffering! |
| تَغَمَّدْنِىْ فِيْمَا اطَّلَعْتَ عَلَيْهِ مِنِّىْ بِمَا يَتَغَمَّدُ بِهِ | TAGHAMMADNEE FEEMAT TALA’TA A’LAYHE MINNEE BEMAA YATAGHAMMADO BEHIL | Shield me in what Thou seest from me, the shielding of him who |
| الْقَادِرُ عَلٰى الْبَطْشِ لَوْ لَا حِلْمُه | QAADERO A’LAL BATSHE LAW LAA HILMOHU | would have power over violence had he no clemency, |
| وَ الْاٰخِذُ عَلٰى الْجَرِيْرَةِ لَوْ لَا اَنَاتُه | WAL AAKHEZO A’LAL JAREERATE LAW LAA ANAATOHU | and would seize for misdeeds had he no lack of haste! |
| وَ اِذَا اَرَدْتَ بِقَوْمٍ فِتْنَةً اَوْ سُوْءً فَنَجِّنِىْ مِنْهَا لِوَاذًا بِكَ | WA EZAA ARADTA BEQAWMIN FITNATAN AW SOOO-AN FANAJJENEE MINHAA LEWAAZAN BEKA | When Thou desirest for a people a trial or an evil, deliver me from it, for I seek Thy shelter; |
| وَ اِذْ لَمْ تُقِمْنِىْ مَقَامَ فَضِيْحَةٍ فِىْ دُنْيَاكَ فَلَا تُقِمْنِىْ مِثْلَه فِىْ اٰخِرَتِكَ | WA IZ LAM TOQIMNEE MAQAAMA FAZEEHATIN FEE DUNYAAKA FALAA TOQIMNEE MISLAHU FEE AAKHERATEKA | 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! |
| وَاشْفَعْ لِىْ | WASH FA’ LEE | Couple for me |
| اَوَآئِلَ مِنَنِكَ بِاَوَاخِرِهَا | AWAAA-ELA MENANEKA BE-AWAAKHEREHAA | the beginnings of Thy kindnesses with their ends |
| وَ قَدِيْمٌ فَوَآئِدِكَ بِحَوَادِثِهَا | WA QADEEMA FAWAAA-EDEKA BEHAWAADESEHAA | and the ancient of Thy benefits with the freshly risen! |
| وَ لَا تَمْدُدْ لِىْ مَدًّا يَقْسُوْ مَعَه قَلْبِىْ | WA LAA TAMDUD LEE MADDAN YAQSOO MA-A’HU QALBEE | Prolong not my term with a prolonging through which my heart will harden![[306]](#footnote-306) |
| وَ لَا تَقْرَعْنِىْ قَارِعَةً يَذْهَبُ لَهَا بَهَائِىْ | WA LAA TAQRA’NEE QAARE-A’TAN YAZHABO LAHAA BAHAA-EE | Strike me not with a striking that will take away my radiance![[307]](#footnote-307) |
| وَ لَا تَسُمْنِىْ خَسِيْسَةً بَصْعُرُ لَهَا قَدْرِىْ وَ لَا نَقِيْصَةً يُجْهَلُ مِنْ اَجْلِهَا مَكـَانِىْ | WA LAA TASUMNEE KHASEESATAN YASGHORO LAHAA QADREE WA LAA NAQEESATAN YUJHALO MIN AJLEHAA MAKAANEE | Visit me not with a meanness that will diminish my worth or a decency that will keep my rank unknown! |
| وَ لَا تُرْعَنِىْ رَوْعَةً اُبْلِسُ بِهَا وَ لَا خِيْفَةً تُوْجِسُ دُوْنَهَا | WA LAA TARO’NEE RAW-A’TAN UBLESO BEHAA WA LAA KHEEFATAN TOOJESO DOONAHAJ | Frighten me not with a fright by which I will despair or a terror through which I will dread, |
| اجْعِلْ | I’L | but make me |
| هَيْبَتِىْ فِىْ وَعِيْدِكَ | HAYBATEE FEE WA-E’EDEKA | stand in awe of Thy threat, |
| وَحَذَرِىْ مِنْ اِعْذَارِكَ وَ اِنْذَارِكَ | WA HAZAREE MIN E-A’ZAAREKA WA INZAAREKA | take precautions against Thy leaving no excuses[[308]](#footnote-308) and Thy warning, |
| وَ رَهْبَتِىْ عِنْدَ تِلَاوَةِ اٰيَاتِكَ | WA RAHBATEE I’NDA TELAAWATE AAYAATEKA | and tremble at the recitation of Thy verses! |
| وَاعْمُرْ لَيْلِىْ | WA’ MUR LAYLEE | Fill my night with life by keeping me |
| بِاِيْقَاظِىْ فِيْهِ لِعِبَدَتِكَ | BE-EEQAAZEE FEEHE LE-E’BAADATEKA | awake therein for worshipping Thee, |
| وَ تَفَرُّدِىْ بِالتَّهَجُّدِ لَكَ | WA TAFARRODEE BIT-TAHAJJODE LAKA | solitude with vigil for Thee, |
| وَ تَجَرُّدِىْ بِسُكُوْنِىْ اِلَيْكَ | WA TAJARRODEE BESOKOONEE ELAYKA | exclusive devotion to reliance upon Thee, |
| وَ اِنْزَالِ حَوَآئِجِىْ بِكَ | WA INZAALE HAWAAA-EJEE BEKA | setting my needs before Thee, |
| وَ مُنَازَلَتِىْ اِيَّاكَ فِىْ | WA MONAAZALATEE IYYAAKA FEE | and imploring that Thou wilt |
| فَكَاكِ رَقَبَتِىْ مِنْ نَارِكَ | FAKAAKE RAQABATEE MIN NAAREKA | set my neck free from the Fire |
| وَ اِجَارَتِىْ مِمَّا فِيْهِ اَهْلُهَا مِنْ عَذَابِكَ | WA EJAARATEE MIMMAA FEEHE AHLOHAA MIN A’ZAABEKA | and grant me sanctuary from Thy chastisement, within which its inhabitants dwell! |
| وَلَا تَذَرْنِىْ فِىْ طُغْيَانِىْ عَامِهًا | WA LAA TAZARNEE FEE TUGHYAANEE A’AMEHAN | Leave me not blindly wandering in my insolence[[309]](#footnote-309) |
| وَ لَا فِىْ غَمْرَتِىْ سَاهِيًا حَتّٰى حِيْنٍ | WA LAA FEE GHAMRATEE SAAHEYAN HATTAA HEENIN | or inattentive in my perplexity for a time,[[310]](#footnote-310) |
| وَ لَا تَجْعَلْنِىْ | WA LAA TAJ-A’LNEE | make me not |
| عِظَةً لِمَنِ اتَّعَظَ | E’ZATAN LEMANIT TA-A’ZZA | an admonition to him who takes admonishment, |
| وَ لَا نَكَالًا لِمَنِ اعْتَـبَـرَ | WA LAA NAKAALAN LEMANE’ TABARA | a punishment exemplary for him who takes heed, |
| وَ لَا فِتْنَةً لِمَنْ نَظَرَ | WA LAA FITNATAN LEMAN NAZARA | a trial for him who observes, |
| وَ لَا تَمْكـُرْ بِىْ فِيْمَنْ تَمْكـُرُ بِهٖ | WA LAA TAMKUR BEE FEEMAN TAMKORO BEHI | devise not against me along with those against whom Thou devisest, |
| وَ لَا تَسْتَبْدِلْ بِىْ غَيْرِىْ | WA LAA TASTABDIL BEE GHAYREE | replace me not with another, |
| وَ لَا تُغَيِّرْ لِىَ اسْمًا | WA LAA TOGHAYYIR LEE ISMAN | change not my name,[[311]](#footnote-311) |
| وَ لَا تُبَدِّلْ لِىْ جِسْمًا | WA LAA TOBADDIL LEE JISMAN | transform not my body,[[312]](#footnote-312) |
| وَلَا تَتَّخِذْنِىْ | WA LAA TATTAKHIZNEE | appoint me not |
| هُزُوًا لِخَلْقِكَ | HOZOWAN LEKHALQEKA | a mockery for Thy creatures, |
| وَ لَا سُخْرِيًّا لَكَ | WA LAA SUKRIYYAN LAKA | a laughing-stock for Thyself, |
| وَ لَا تَبَعًا اِلاَّ لِمَرْضَاتِكَ | WA LAA TABA-A’N ILLAA LEMARZAATEKA | a follower of anything but Thy good pleasure, |
| وَ لَا مُمْتَهَنًا اِلاَّ بِلْاِنْتِقَامِ لَكَ | WA LAA MUMTAHANAN ILLAA BIL-INTEQAAME LAKA | a menial servant for anything but avenging Thee! |
| وَ اَوْجِدْنِىْ | WA AWJIDNEE | Let me find |
| بَرْدَ عَفْوِكَ | BARDA A’FWEKA | the coolness of Thy pardon |
| وَ حَلَاوَةَ رَحْمَتِكَ | WA HALAAWATA RAHMATEKA | and the sweetness of Thy mercy, |
| وَ رَوْحِكَ وَ رَيْحَانِكَ | WA RAWHEKA WA RAYHAANEKA | Thy repose, Thy ease, |
| وَجَنَّةِ نَعِيْمِكَ | WA JANNATE NA-E’EMEKA | and the garden of Thy bliss![[313]](#footnote-313) |
| وَ اَذِقْنِىْ طَعْمَ | WA AZIQNEE TA’MAL | Let me taste, through some of Thy boundless plenty, |
| الْفَرَاغِ لِمَا تُحِبُّ بِسَعَةٍ مِنْ سَعَتِكَ | FARAAGHE LEMAA TOHIBBO BE-SA-A’TIN MIN SA-A’TEKA | the flavour of being free for what Thou lovest |
| وَالْاِجْتِهَادِ فِيْمَا يُزْلِفُ لَدَيْكَ وَ عِنْدَكَ | WAL IJTEHAADE FEEMAA YUZLEFO LADAYKA WA I’NDAKA | and striving in what brings about proximity with Thee and to Thee, |
| وَ اَتْحِفْنِىْ بِتُحْفَةٍ مِّنْ تُحَفَاتِكَ | WA ATHIFNEE BETOHFATIM MIN TOHAFAATEKA | and give me a gift from among Thy gifts! |
| وَاجْعَلْ تِجَارَتِىْ رَابِحَةً | WAJ A’L TEJAARATEE RAABEHATAN | Make my commerce profitable[[314]](#footnote-314) |
| وَ كَرَّتِىْ غَيْرَ خَاسِرَةٍ | WA KARRATEE GHAYRA KHAASERATIN | and my return without loss,[[315]](#footnote-315) |
| وَاَخِفْنِىْ مَقَامَكَ | WA AKHIFNEE MAQAAMAKA | fill me with fear of Thy station, |
| وَشَرِّفْنِىْ لِقَائَكَ | WA SHARRIFNEE LEQAAA-AKA | make me yearn for the meeting with Thee, |
| وَ تُبْ عَلَىَّ تَوْبَةً نَصُوْحًا | WA TUB A’LAYYA TAWBATAN NASOOHAN | and allow me to repent with an unswerving repentance |
| لَا تُبْقِ مَعَهَا ذُنُوْبًا صَغِيْرَةً وَّ لَا كَبِيْرَةً | LAA TUBQE MA-A’HAA ZONOOBAN SAGHEERATAN WA LAA KABEERATAN | along with which Thou lettest no sins remain, small or large, |
| وَ لَا تَذَرْ مَعَهَا عَلَانِيَّةً وَ لَا سَرِيْرَةً | WA LAA TAZAR MA-A’HAA A’LAANEYATAN WA LAA SAREERATAN | and leavest no wrongs, open or secret! |
| وَانْزَع الْغِلَّ مِنْ صَدْرِىْ لِلْمُؤْمِنِيْنَ | WAN ZA-I’L GHILLA MIN SADREE LIL-MOAMENEENA | Root out rancour toward the faithful from my breast,[[316]](#footnote-316) |
| وَاعْطِفْ بِقَلْبِىْ عَلَى الْخَاشِعِيْنَ | WA’TIF BEQALBEE A’LAL KHAASHE-E’ENA | bend my heart toward the humble, |
| وَ كُنْ لِىْ كَمَا تَكُوْنُ لِلصَّالِحِيْنَ | WA KUN LEE KAMAA TAKOONO LIS-SAALEHEENA | be toward me as Thou art toward the righteous, |
| وَ حَلِّنِىْ حِلْيَةَ الْمُتَّقِيْنَ | WA HALLENEE HILYATAL MUTTAQEENA | adorn me with the adornment of the godfearing, |
| وَاجْعَلْ لِىْ | WAJ A’L LEE | appoint for me |
| لِسَانَ صِدْقٍ فِىْ الْغَابِرِيْنَ | LESAANA SIDQIN FIL GHAABEREENA | a goodly report[[317]](#footnote-317) among those yet to come |
| وَ ذِكْرًا نَامِيًا فِىْ الْاٰخِرِيْنَ | WA ZIKRAN NAAMEYAN FIL AAKHEREENA | and a growing remembrance among the later folk, |
| وَ وَافِ بِىْ عَرْصَةَ الَاوَّلِيْنَ | WA WAAFE BEE A’RSATAL AWWALEENA | and take me to the plain of those who came first![[318]](#footnote-318) |
| وَ تَمِّمْ سُبُوْغَ نِعْمَتِكَ عَلَىَّ | WA TAMMIM SOBOOGHA NE’MATEKA A’LAYYA | Complete the lavishness of Thy favour upon me, |
| وَ ظَاهِرْ كَرَامَاتِهَا لَدَىَّ | WA ZAAHIR KARAAMAATEHAA LADAYYA | clothe me in its repeated generosities, |
| وَامْلَأُ مِنْ فَوَآئِدِكَ يَدِىْ | WAM LAA MIN FAWAAA-EDEKA YADEE | fill my hand with Thy benefits, |
| وَ سُقْ كَرَآئِمَ مَوَاهِبِكَ اِلَىَّ | WA SUQ KARAAA-EMA MAWAAHEBEKA ELAYYA | drive Thy generous gifts to me, |
| وَ جَاوِرْ بِىَ الْاطْيَبِيْنَ مِنْ اَوْلِيَآئِكَ فِىْ الْجِنَانِ الَّتِىْ زَيَّنْتَهَا لَاصْفِيَآئِكَ | WA JAAWIR BEYAL ATYABEENA MIN AWLEYAAA-EKA FIL JENAANIL LATEE ZAYYANTAHAA ASFEYAAA-EKA | make me the neighbour of the best of Thy friends in the Gardens which Thou hast adorned for Thy chosen, |
| وَ جَلِّلْنِىْ شَرَآئِفَ نِحَلِكَ فِىْ الْمُقَامَاتِ الْمُعَدَّةِ لِاَحِبَّآئِكَ | WA JALLILNEE SHARAAA-EFA NEHALEKA FIL MOQAAMAATIL MO-A’DDATE LE-AHIBBAAA-EKA | and wrap me in Thy noble presents in the stations prepared for Thy beloveds! |
| وَاجْعَلْ لِىْ عِنْدَكَ | WAJ A’L LEE I’NDAKA | Appoint for me |
| مَقِيْلًا اٰوِىْ اِلَيْهِ مُطْمَئِنًّا | MAQEELAN AAWEE ELAYHE MUT-MA-INNAN | a resting place with Thee where I may seek haven in serenity, |
| وَ مَثَابَةً اَتَبَوَّئُهَا وَ اَقَرُّ عَيْنًا | WA MASAABATAN ATABAWWA-OHAA WA AQARRO A’YNAN | and a resort to which I may revert and rest my eyes, |
| وَ لَا تُقَايِسْنِىْ بِعَظِيْمَاتِ الْجَرَآئِرِ | WA LAA TOQAAYISNEE BE-A’ZEEMAATIL JARAAA-ERE | weigh not against me my dreadful misdeeds, |
| وَ لَا تُهْلِكْنِىْ يَوْمَ تُبْلِىْ السَّرَآئِرُ | WA LAA TOHLIKNEE YAWMA TUBLAS SARAAA-ERO | destroy me not on the day the secrets are tried,[[319]](#footnote-319) |
| وَ اَزِلْ عَنِىْ كُلَّ شَكِّ وَ شُبْحَةٍ | WA AZIL A’NNEE KULLA SHAKKIN WA SHUBHATIN | eliminate from me every doubt and uncertainty, |
| وَاجْعَلْ لِىْ فِىْ الْحَقَّ طَرِيْقًا مِنْ كُلِّ رَحْمَةٍ | WAJ A’L LEE FIL HAQQE TAREEQAN MIN KULLE RAHMATIN | appoint for me a way in the truth from every mercy, |
| وَ اَجْزِلْ لِىْ قِسَمَ الْمَوَاهِبِ مِنْ نَوَالِكَ | WA AJZIL LEE QESAMAL MAWAA-HEBE MIN NAWAALEKA | make plentiful for me the portions of gifts from Thy granting of awards, |
| وَ وَفِّرْ عَلَىَّ حُظُوْظَ الْاِحْسَانِ مِنْ اِفْضَالِكَ | WA WAFFIR A’LAYYA HOZOOZAL EHSAANE MIN AFZAALEKA | and fill out for me the shares of beneficence from Thy bestowal of bounty! |
| وَاجْعَلْ قَلْبِىْ وَاثِقًا بِمًا عِنْدَكَ | WAJ A’L QALBEE WAASEQAN BEMAA I’NDAKA | Make my heart trust in what is with Thee |
| وَهَمِّىْ مُسْتَفْرِغًا لِمَا هُوَ لَكَ | WA HAMMEE MUSTAFREGHAN LEMAA HOWA LAKA | and my concern free for what is Thine, |
| وَاسْتَعَمِلْنِىْ بِمَا تَسْتَعْمِلُ بِهٖ خَالِصَتَكَ | WAS TA’MILNEE BEMAA TASTA’MELO BEHI khaalesataka | employ me in that in which Thou employest Thy pure friends, |
| وَ اَشْرِبْ قَلْبِي عِنْدَ ذُهُوْلِ الْعُقُوْلِ طَاعَتَكَ | wa ashrib qalbee I’NDA ZOHOOLIL O’QOOLE TAA-A’TAKA | drench my heart with Thy obedience when intellects are distracted, |
| وَاجْمَعْ لِىَ | WAJ MA’ LEYAL | and combine within me |
| الْغِنٰى وَالْعَفَافَ | GHENAA WAL A’FAAFA | independence, continence, |
| وَ الدَّعَةَ وَالْمُعَافَاةَ | WAD DA-A’DA WAL MO-A’AFAATA | ease, release, |
| وَالصِّحَةَ وَ السَّعَةَ | WAS SEHATA WAS SA-A’TA | health, plenty, |
| وَ الطُّمَانِيْنَةَ وَالْعَافِيَةَ | WAT TOMAANEENATA WAL A’AFEYATA | tranquility, and well being! |
| وَ لَا تُحْبِطْ حَسَنَاتِىْ بِمَا يَشُوْبُهَا مِنْ مَعْصِيَتِكَ | WA LAA TOHBIT HASANAATEE BEMAA YASOOBOHAA MIN MA’SEYATEKA | Make not fail my good deeds through my disobedience that stains them |
| وَ لَا خَلَوَاتِىْ بِمَا يُعْرِضُ لِىْ مِنْ نَزَغَاتِ فِتْنَتِكَ | WA LAA KHALAWAATEE BEMAA YO’REZO LEE MIN NAZA-GHAATE FITNATEKA | or my private times of worship through the instigations of Thy trial! |
| وَ صُنْ وَجْهِىْ عَنِ الطَّلَبِ اِلٰىٓ اَحَدٍ مِنَ الْعَالَمِيْنَ | WA SUN WAJHEE A’NIT TALABE ELAA AHADIN MENAL A’ALAMEENA | Safeguard my face from asking from anyone in the world, |
| وَذُبَّنِىْ عَنِ الْتِمَاسِ مَا عِنْدَ الْفَاسِقِيْنَ | WA ZOBBENEE A’NIL TEMAASE MAA I’NDAL FAASEQEENA | and drive me far from begging for that which is with the ungodly! |
| وَ لَا تَجْعَلْنِىْ لِلظَّالِمِيْنَ ظَهِيْرًا | WA LAA TAJ-A’LNEE LIZ-ZAALEMEENA ZAHEERAN | Make me not an aid to the wrongdoers, |
| وَ لَا لَهُمْ عَلٰى مَحْوِكِتَابِكَ يَدًا وَّ نَصِيْرًا | WA LAA LAHUM A’LAA MAHWE KETAABEKA YADAN WA NASEERAN | nor their hand and helper in erasing Thy Book! |
| وَحُطْنِىْ مِنْ حَيْثُ لَا اَعْلَمُ حِياَطَةٍ تَقِيْنِىْ بِهَا | WA HUTNEE MIN HAYSO LAA A-A’LAMO HEYAATATIN TAQEENEE BEHAA | Defend me whence I know not with a defense through which Thou protectest me! |
| وَافْتَحْ لِىْٓ اَبْوَابَ تَوْبَتِكَ وَ رَحْمَتِكَ وَ رَاْفَتِكَ وَ رِزْقِكَ الْوَاسِعِ | WAF-TAH LEE ABWAABA TAWBATEKA WA RAHMATEKA WA RAAFATEKA WA RIZQEKAL WAASE-A’ | Open toward me the gates of Thy repentance, Thy mercy, Thy clemency, and Thy boundless provision! |
| اِنِّىْ اِلَيْكَ مِنَ الرَّاغِبِيْنَ | INNEE ELAYKA MENAR RAAGHEBEENA | Surely I am one of those who beseech Thee! |
| وَاَتْمِمْ لِىْ اِنْعَامَكَ | WA ATMIM LEE IN-A’AMAKA | And complete Thy favour toward me! |
| اِنَّكَ خَيْرُ الْمُنْعِمِيْنَ | INNAKA KHAYRUL MUN-E’MEENA | Surely Thou art the best of those who show favour! |
| وَاجْعَلْ بَاقِىَ عُمُرِىْ فِىْ الْحَجِّ وَالْعُمْرَةِ ابْتِغَآءَ وَجْهِكَ | WAJ A’L BAAQEYA O’MOREE FIL HAJJE WAL U’MRATIB TEGHAAA-A WAJHEKA | Place the rest of my life in the hajj and the ‘umra seeking Thy face, |
| يَا رَبَّ الْعٰلَمِيْنَ | YAA RABBAL A’ALAMEENA | O Lord of the worlds! |
| وَ صَلَّى اللهُ عَلٰى مُحَمَّدٍ وَ اٰلِهِ الطَّيِّبِيْنَ الطَّاهِرِيْنَ | WA SALLAL LAAHO A’LAA MOHAMMADIN WA AALEHIT TAYYEBEENAT TAAHEREENA | And may Allah bless Muhammad and his Household, the good, the pure, |
| وَالسَّلامُ عَلَيْهِ وَ عَلَيْهِمْ اَبَدَ الاٰبِدِيْنَ. | WAS SALAAMO A’LAYHE WA A’LAYHIM ABADAL AABEDEENA. | and peace be upon him and them always and forever! |

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| وَ كَانَ مِنْ دُعَآئِهٖ   يَوْمُ الْاَضْحٰى وَ يَوْمُ الْجُمُعَةِ | wa kaana min dua’ehi (a.s.) yawmil azhaa wa yawmil-jomo-a’te | 48. His Supplication on the Day of Sacrifice[[320]](#footnote-320) and on Friday |
| اَللّٰهُمَّ هٰذَا يَوْمٌ مُبَارَكٌ مَيْمُوْنٌ | allaahumma haazaa yawmun mobaarakun maymoonun | O Allah, this is a blessed and fortunate day, |
| وَ الْمُسْلِمُوْنَ فِيْهِ مُجْتَمِعُوْنَ فِىْ اَقْطَارِ اَرْضِكَ | wal-muslemoona feehe mojtame-o’ona fee aqtaare arzeka | within which the Muslims are gathered in the quarters of Thy earth. |
| يَشْهَدُ السَّآئِلُ مِنْهُمْ وَالطَّالِبُ وَالرَّاغِبُ وَالرَّاهِبُ | yash-hadus saaa-elo minhum wat-taalebo war-raaghebo war-raahebo | Among them are present the asker, the seeker, the beseecher, the fearful, |
| وَ اَنْتَ النَّاظِرُ فِىْ حَوَائِجِهِمْ | wa antan naazero fee hawaa-ejehim | while Thou art looking upon their needs. |
| فَاَسْئَلُكَ بِجُوْدِكَ وَ كَرَمِكَ وَ هَوَانِ مَا سَاَلْتُكَ عَلَيْكَ | fa-asaloka be-joodeka wa karameka wa hawaane maa sa-altoka a’layka | So I ask Thee by Thy munificence and generosity and easy upon Thee is what I ask Thee! - |
| اَنْ تُصَلِّىَ عَلٰى مُحَمَّدٍ وَ اٰلِهٖ | an tosalleya a’laa mohammadin wa aalehi | that Thou blessest Muhammad and his Household. |
| وَ اَسْئَلُكَ اللّٰهُمَّ رَبَّنَا بِاَنَّ | wa as-aloka allaahumma rabbanaa be-anna | And I ask Thee, O Allah, our Lord - |
| لَكَ الْمُلْكَ وَ لَكَ الْحَمْدَ | lakal mulka wa lakal hamda | for Thine is the kingdom and Thine is the praise; |
| لَآ اِلٰهَ اِلَّآ اَنْتَ | laaa elaaha illaaa antal | there is no Allah but Thou, |
| الْحَلِيْمُ الْكَرِيْمُ | haleemul kareemul | the Clement, the Generous, |
| الْحَنَّانُ الْمَنَّانُ | hannaanul mannaano | the All-loving, the All-kind, |
| ذُوْ الْجَلَالِ وَ الْاِكْرَامِ | zul-jalaale wal-ikraame | Possessor of majesty and munificence, |
| بَدِيْعُ السَّمٰوٰتِ وَ الْاَرْضِ | badee-u’s samaawaate wal-arze | Originator of the heavens and the earth - |
| مَهْمَا قَسَمْتَ بَيْنَ عِبَادِكَ الْمُؤْمِنِيْنَ مِنْ | mahmaa qasamta bayna e’baadekal moa-meneena min | whenever Thou apportionest among Thy faithful servants |
| خَيْرٍ اَوْ عَافِيَةِ | khayrin aw-a’afeyate | good, well being, |
| اَوْ بَرْكَةٍ اَوْهُدًى | aw barakatin aw-hodan | blessing, guidance, |
| اَوْ عَمَلٍ بِطَاعَتِكَ | aw a’malin be-taa-a’teka | works in obedience to Thee, |
| اَوْ خَيْرٍ تَمُنُّ بِهٖ عَلَيْهِمْ تَهْدِيْهِمْ بِهٖ اِلَيْكَ | aw khayrin tamunno behi a’layhim tah-deehim behi elayka | or good through which Thou art kind to them by guiding them to Thee, |
| اَوْ تَرْفَعُ لَهُمْ عِنْدَكَ دَرَجَةً | aw tar-fa-o’ lahum i’ndaka darajatan | or raisest them up a degree with Thee, |
| اَوْ تُعْطِيْهِمْ بِهٖ خَيْرًا مِّنْ خَيْرِالدُّنْيَا وَ الْاٰخِرَةِ | aw toa’-teehim behi khayram min khayrid donyaa wal aakherate | or givest them the good of this world or the next, |
| اَنْ تُوَفِّرَ حَظِّي وَ نَصِيْـبِيْ مِنْهٗ | an towaffera hazzee wa naseebee minho | that Thou givest me amply my share and allotment of it. |
| وَ اَسْئَلُكَ اَللّٰهُمَّ بِاَنَّ | wa as-aloka allaahumma be-anna | And I ask Thee, O Allah - |
| لَكَ الْمُلْكَ وَ الْحَمْدَ | lakal mulka wal hamda | for Thine is the kingdom and the praise; |
| لَآ اِلٰهَ اِلاَّ اَنْتَ | laaa elaaha illaa anta | there is no Allah but Thou - |
| اَنْ تُصَلِّىَ عَلٰى مُحَمَّدٍ | an tosalleya a’laa mohammadin | that Thou blessest Muhammad, |
| عَبْدِكَ وَ رَسُوْلِكَ | a’bdeka wa rasooleka | Thy servant and Thy messenger, |
| وَ حَبِيْبِكَ وَ صِفْوَتِكَ | wa habeebeka wa sifwateka | Thy beloved and Thy selected friend, |
| وَ خِيَرَتِكَ مِنْ خَلْقِكَ | wa kheyrateka min khalqeka | Thy chosen from among Thy creation, |
| وَعَلٰٓى اٰلِ مُحَمَّدٍ الْاَبْرَارِ الطَّاهِرِيْنَ الْاَخْيَارِ | wa a’laa aale mohammadenil abraarit taahereenal akhyaare | and the Household of Muhammad, the pious, the pure, the chosen, |
| صَلَاةً لَا يَقْوٰى عَلٰٓى اِحْصَآئِهَا اِلاَّ اَنْتَ | salaatan laa yaqwaa a’laaa ehsaaa-ehaa illaa anta | with a blessing no one has strength to count but Thou, |
| وَ اَنْ تُشْرِكَنَا فِىْ صَالِحِ مَنْ دَعَاكَ فِىْ هٰذَا الْيَوْمِ مِنْ عِبَادِكَ الْمُؤْمِنِيْنَ | wa an tushrekanaa fee saalehe man da-a’aka fee haazal yawme min e’baadekal moameneena | that Thou associatest us with the most righteous of Thy faithful servants who supplicate Thee today |
| يَا رَبَّ الْعٰلَمِيْنَ | yaa rabbal a’alameena | - O Lord of the worlds!— |
| وَ اَنْ تَغْفِرَ لَنَا وَ لَهُمْ | wa an taghfera lanaa wa lahum | and that Thou forgivest us and them! |
| اِنَّكَ عَلٰى كُلِّ شَىْءٍ قَدِيْرٌ | innaka a’laa kulle shay-in qadeer | Surely Thou art powerful over everything.[[321]](#footnote-321) |
| اَللّٰهُمَّ | allaahumma | O Allah, |
| اِلَيْكَ تَعَمَّدْتُ بِحَاجَتِىْ | elayka ta-a’mmad-to be-haajatee | toward Thee I aim with my need |
| وَ بَكَ اَنْزَلْتُ الْيَوْمَ فَقْرِىْ وَ فَاقَتِىْ وَ مَسْكَنَتِىْ | wa beka anzaltul yawma faqree wa faaqatee wa maskanatee | and before Thee I set my poverty, my neediness, my misery, |
| وَ اِنِّىْ بِمَغْفِرَتِكَ وَ رَحْمَتِكَ اَوْثَقُ مِنِّىْ بِعَمَلِىْ | wa innee be-maghferateka wa rahmateka awsaqo minnee be-a’malee | for I have more trust in Thy forgiveness and Thy mercy than in my own works. |
| وَلَمَغْفِرَتِكَ وَ رَحْمَتِكَ اَوْسَعُ مِنْ ذُنُوْبِىْ | wa lemaghferateka wa rahmateka aw-sa-o’ min zonoobee | Thy forgiveness and Thy mercy are vaster than my sins. |
| فَصَلِّ عَلٰى مُحَمَّدٍ وَّ اٰلِ مُحَمَّدٍ | fa-salle a’laa mohammadiwn wa aale mohammadin | So bless Muhammad and the Household of Muhammad, |
| وَ تَوَلَّ قَضَآءَ كُلِّ حَاجَةٍ هِىَ لِىْ | wa tawalla qazaaa-a kulle haajatin heya lee | and attend to the accomplishment of every need of mine through |
| بِقُدْرَتِكَ عَلَيْهَا | be-qudrateka a’layhaa | Thy power over it, |
| وَ تَيْسِيْرِ ذٰلِكَ عَلَيْكَ | wa tayseere zaaleka a’layka | its easiness for Thee, |
| وَ بِفَقْرِىْ اِلَيْكَ | wa be-faqree elayka | my poverty toward Thee, |
| وَ غِنَاكَ عَنِّىْ | wa ghenaaka a’nnee | and Thy freedom from need for me! |
| فَاِنِّىْ | fa-innee | I will come upon |
| لَمْ اُصِبْ خَيْرًا قَطُّ اِلاَّ مِنْكَ | lam osib khayran qatto illaa minka | no good whatsoever unless through Thee, |
| وَ لَمْ يَصْرِفْ عَنِّىْ سُوْٓ ءً قَطُّ اَحَدٌ غَيْرُكَ | wa lam yasrif a’nnee sooo-an qatto ahadun ghayroka | no one other than Thou will turn any evil away from me, |
| وَلَا اَرْجُوْا لِاَمْرِ اٰخِرَتِىْ وَ دُنْيَاىَ سِوَاكَ | wa laa arjoo le-amre aakheratee wa dunyaa-ya sewaaka | and I have hope in none but Thee for my affair in the next world and in this world. |
| اَللّٰهُمَّ | allaahumma | O Allah, |
| مَنْ تَهَىَّ وَ تَعَبَّاَ وَ اَعَدَّ وَاسْتَعَدَّ لِوَفَادَةٍ اِلٰى مَخْلُوْقٍ | man tahayya wa ta-a’bba-a wa a-a’dda was-ta-a’dda lewafaadatin elaa makhlooqin | if anyone has ever arranged, made ready, prepared, and drawn himself up to be received by a creature |
| رَجَآءَ رِفْدِهٖ وَنَوَافِلِهٖ | ra-jaaa-a rifdehi wa nawaafelehi | in hope of his support and awards, |
| وَ طَلَبَ بَتْلِهٖ وَ جَآئِزَتِهٖ | wa talaba bat-lehi wa jaaa-ezatehi | in seeking to attain to him and his prize |
| فَاِلَيْكَ يَا مَوْلَاىَ كَانَتِ الْيَوْمَ | fa-elayka yaa mawlaaya kaanatil yawma | then today toward Thee, my Master, is |
| تَهْيِئَتِىْ وَ تَعْبِئَتِىْ | tah-ye-atee wa ta’be-atee | my arrangement, my making ready, |
| وَ اِعْدَادِىْ وَاسْتِعْدَادِىْ | wa e-a’daadee was-tea’daadee | my preparation, and my drawing up, |
| رَجَآءَ عَفْوِكَ وَ رِفْدِكَ | rajaaa-a a’fweka wa rifdeka | in hope of Thy pardon and support |
| وَ طَلَبَ نَيْلِكَ وَ جَآئِزَتِكَ | wa talaba nayleka wa jaaa-ezateka | and in seeking to attain to Thee and Thy prize. |
| اَللّٰهُمَّ فَصَلِّ عَلٰى مُحَمَّدٍ وَ اٰلِ مُحَمَّدٍ | allaahumma fa-salle a’laa mohammadin wa aale mohammadin | O Allah, so bless Muhammad and the Household of Muhammad |
| وَلَا تُخَيِّبِ الْيَوْمَ ذٰلِكَ مِنْ رَجَائِىْ | wa laa tokhayyebil yawma zaaleka min rajaa-ee | and disappoint not my hope in that today! |
| يَامَنْ لاَّ يُحْفِيْهِ سَآئِلٌ | yaa mal laa yohfeehe saaa-elun | O He who is not troubled by those who ask |
| وَلَا يَنْقُصُه نَآئِلٌ | wa laa yanqosohu naaa-elun | and diminished by those who attain their desire! |
| فَاِنِّىْ لَمْ اٰتِكَ ثِقَةُ مِنِّىْ | fa-innee lam aateka seqato minnee | I come not before Thee trusting |
| بِعَمَلٍ صَالِحٍ قَدَّمْتُه | be-a’malin saalehin qaddamtohu | in a righteous work I have sent ahead, |
| وَلَا شَفَاعَةِ مَخْلُوْقٍ رَجَوْتُه | wa laa shafaa-a’tin makhlooqin rajawtohu | nor in the intercession of any creature in whom I have hope, |
| اِلاَّ شَفَاعَةَ مُحَمَّدٍ وَ اَهْلِ بَيْتِهٖ | illaa shafaa-a’ta mohammadin wa ahle baytehi | except the intercession of Muhammad and the Folk of his House |
| صَلَوَاتُكَ عَلَيْهِ وَ عَلَيْهِمْ سَلَامُكَ | salaaatoka a’layhe wa a’layhim salaamoka | (upon him and upon them be Thy peace). |
| اَتَيْتُكَ مُقِرًّا بِالْجُرْمِ وَ الْاِسَائَةِ اِلٰى نَفْسِىْ | ataytoka moqirran bil-jurme wal-esaa-ate elaa nafsee | I come to Thee admitting sin and evildoing toward myself. |
| اَتَيْتُكَ اَرْجُوْا عَظِيْمَ عَفْوِكَ الَّذِىْ عَفَوْتَ بِهٖ عَنِ الْخَاطِئِيْنَ | ataytoka arjoo a’zeema a’fwekal lazee a’fawta behi a’nil khaa-te-eena | I come to Thee hoping for Thy abounding pardon through which Thou hast pardoned the offenders, |
| ثُمَّ لَمْ يَمْنَعْكَ طُوْلُ عُكُوْفِهِمْ عَلٰى عَظِيْمِ الْجُرْمِ اَنْ عُدْتَ عَلَيْهِمْ بِالرَّحْمَةِ وَالْمَغْفِرَةِ | summa lam yamna’ka toolo o’koofehim a’laa a’zeemil jurme an u’dta a’layhim bir-rahmate wal-maghferate | while their long persistence in dreadful sin did not prevent Thee from returning toward them with mercy and forgiveness! |
| فَيَا مَنْ رَحْمَتُه وَاسِعَةٌ | fa-yaa man rahmatohu waase-a’tun | O He whose mercy is wide |
| وَ عَفْوُه عَظِيْمٌ | wa a’fwohu a’zeemun | and whose pardon is abounding! |
| يَا عَظِيْمُ يَا عَظِيْمُ | yaa a’zeemo yaa a’zeemo | O All-mighty! O All-mighty! |
| يَا كَرِيْمُ يَا كَرِيْمُ | yaa kreemo yaa kareemo | O All-generous! O All-generous! |
| صَلِّ عَلٰى مُحَمَّدٍ وَ اٰلِ مُحَمَّدٍ | salle a’laa mohammadin wa aale mohammadin | Bless Muhammad and the Household of Muhammad, |
| وَ عُدْ عَلَىَّ بِرَحْمَتِكَ | wa u’d a’layya be-rahmateka | return toward me through Thy mercy, |
| وَ تَعَطَّفْ عَلَىَّ بِفَضْلِكَ | wa ta-a’ttaf a’layya be-fazleka | be tender toward me through Thy bounty, |
| وَ تَوَسَّعْ عَلَىَّ بِمَغْفِرَتِكَ | wa tawassa’ a’layya be-maghferateka | and spread out Thy forgiveness upon me! |
| اَللّٰهُمَّ | allaahumma | O Allah, |
| اِنَّ هٰذَا الْمَقَامَ لِخُلَفَآئِكَ وَ اَصْفِيَآئِكَ | inna haazal maqaama le-kholafaaa-eka wa asfeyaaa-eka | this station belongs to Thy vicegerents, Thy chosen, |
| وَ مَوَاضِعَ اُمَنَآئِكَ فِى الدَّرَجَةِ الرَّفِيْعَةِ الَّتِىْ اخْتَصْصَتَهُمْ بِهَا قَدِابْتَزُّوْهَا | wa mawaa-ze-a’ omanaaa-eka fid-darajatir rafee-a’til latikh tasastahum behaa qadib-tazzoohaa | while the places of Thy trusted ones in the elevated degree which Thou hast singled out for them have been forcibly stripped![[322]](#footnote-322) |
| وَ اَنْتَ الْمُقَدِّرُ لِذٰلِكَ | wa antal moqaddero le-zaaleka | But Thou art the Ordainer of that - |
| لَا يُغَالَبُ اَمْرُكَ | laa yoghaalabo amroka | Thy command is not overcome, |
| وَ لَا يُجَاوَزُ الْمَحْتُوْمُ مِنْ تَدْبِيْرِكَ | wa laa yojaawazul mahtoomo min tadbeereka | the inevitable in Thy governing is not overstepped! |
| كَيْفَ شِئْتَ وَ اَنّٰى شِئْتَ | kayfa shea-ta wa annaa shea-ta | However Thou willest and whenever Thou willest! |
| وَ لِمَا اَنْتَ اَعْلَمُ بِهٖ | wa lemaa anta a-a’lamo behi | In that which Thou knowest best, |
| غَيْرُ مُتَّهَمٍ عَلٰى خَلْقِكَ وَ لَا لِاِرَادَتِكَ | ghayro muttahamin a’laa khalqeka wa laa le-eraadateka | Thou art not accused for Thy creation or Thy will! |
| حَتّٰى عَادَ صِفْوَتُكَ وَ خُلَفَآؤُكَ مَغْلُوْبِيْنَ مَقْهُوْرِيْنَ مُبْتَزِّيْنَ يَرَوْنَ | hattaa a’ada sifwatoka wa khola-faaa-oka maghloobeena maqhooreena mubtazzeena yarawna | Then Thy selected friends, Thy vicegerents, were overcome, vanquished, forcibly stripped; they see |
| حُكْمَكَ مُبَدَّلًا | hukmaka mobaddalan | Thy decree replaced, |
| وَ كِتَابِكَ مَنْبُوْذًا | wa ketaabeka manboozan | Thy Book discarded, |
| وَ فَرَآئِضَكَ مُحَرَّفَةَ عَنْ جِهَاتِ اَشْرَآعِكَ | wa faraaa-ezaka moharrafata a’n jehaate ash-raaa-e’ka | Thy obligations distorted from the aims of Thy laws, |
| وَ سُنَنَ نَبِيِّكَ مَتْرُوْكَةً | wa sonana nabiyyeka matrookatan | and the Sunna of Thy Prophet abandoned! |
| اَللّٰهُمَّ الْعَنْ اَعْدَائَهُمْ | allaahummal a’n a-a’daa-ahum | O Allah, curse their enemies |
| مِنَ الْاَوَّلِيْنَ وَ الْاٰخِرِيْنَ | menal awwaleena wal-aakhereena | among those of old and the later folk, |
| وَ مَنْ رَضِىَ بِفِعَالِهِمْ | wa man razeya be-fea’lehim | and all those pleased with their acts, |
| وَ اَشْيَاعَهُمْ وَ اَتْبَاعَهُمْ | wa ashyaa-a’hum wa atbaa-a’hum | and their adherents and followers! |
| اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَ اٰلِ مُحَمَّدٍ | allaahumma salle a’laa mohammadin wa aale mohammadin | O Allah, bless Muhammad and the Household of Muhammad |
| اِنَّكَ حَمِيْدٌ مَّجِيْدٌ | innaka hameedum majeed. | (surely Thou art All-laudable, All-glorious) |
| كَصَلَوَتِكَ وَ بَرَكَاتِكَ وَ تَحِيَّاتِكَ عَلٰى اَصْفِيَآئِكَ اِبْرَاهِيْمَ وَ اٰلِ اِبْرَاهِيْمَ | ka-salawaateka wa barakaateka wa tahiyyaateka a’laa asfeyaaa-eka ibraaheema wa aale ibraaheema | like Thy blessing, benedictions, and salutations upon Thy chosen Abraham and the people of Abraham! |
| وَ عَجِّلِ الْفَرَجَ وَ الرَّوْحَ وَ النُّصْرَةَ وَ التَّمْكِيْنَ وَ التَّايِيْدَ لَهُمْ | wa a’jjelil faraja war-rawha wan-nusrata wat-tamkeena wat-taa-yeeda lahum | And hasten for them relief, ease, help, strengthening, and confirmation! |
| اَللّٰهُمَّ وَاجْعَلْنِىْ مِنْ اَهْلِ | allaahumma waj-a’lnee min ahlit | O Allah, and make me one of the people who |
| التَّوْحِيْدِ وَ الْاِيْمَانِ بِكَ | tawheede wal-eemaane beka | profess Thy Unity, have faith in Thee, |
| وَ التَّصْدِيْقِ بِرَسُوْلِكَ وَ الْاَئِمَّةِ الَّذِيْنَ حَتَمْتَ طَاعَتَهُمْ | wat-tasdeeqe be-rasooleka wal-a-immatil lazeena hatamta taa-a’tahum | and attest to Thy Messenger and the Imams toward whom Thou hast enjoined obedience, |
| مِمَّنْ يَجْرِىْ ذٰلِكَ بِهٖ وَ عَلٰى يَدَيْهِ | mimman yajree zaaleka behi wa a’laa yadayhe | and one of those through whom and at whose hands this takes place![[323]](#footnote-323) |
| اٰمِيْنَ رَبَّ الْعٰلَمِيْنَ | aameena rabbal a-a’lameena | Amen, Lord of the worlds! |
| اَللّٰهُمَّ | allaahumma | O Allah, |
| لَيْسَ يَرُدُّ غَضَبَكَ اِلاَّ حِلْمُكَ | laysa yaruddo ghazabaka illaa hilmoka | nothing repels Thy wrath but Thy clemency, |
| وَ لَا يَرُدُّ سَخَطَكَ اِلاَّ عَفْوُكَ | wa laa yaruddo sakhataka illaa a’fwoka | nothing repels Thy displeasure but Thy pardon, |
| وَلَا يُجِيْرُ مِنْ عِقَابِكَ اِلاَّ رَحْمَتُكَ | wa laa yojeero min e’qaabeka illaa rahmatoka | nothing grants sanctuary from Thy punishment but Thy mercy, |
| وَلَا يُنْجِيْنِىْ مِنْكَ اِلاَّ التَّضَرُّعُ اِلَيْكَ وَبَيْنَ يَدَيْكَ | wa laa yunjeenee minka illat-tazarro-o’ ilayka wa bayna yadayka | and nothing will deliver me from Thee except pleading to Thee before Thee,[[324]](#footnote-324) |
| فَصَلِّ عَلٰى مُحَمَّدٍ وَ اٰلِ مُحَمَّدٍ | fa-salle a’laa mohammadin wa aale mohammadin | so bless Muhammad and the Household of Muhammad, |
| وَ هَبْ لَنَا يَااِلٰهِىْ مِنْ لَّدُنْكَ فَرَجًا بِالْقُدْرَةِ الَّتِىْ | wa hab lanaa yaa elaahee mil ladunka farajan bil-qudratil latee | and give us on Thy part, my Allah, relief by means of the power through which Thou |
| بِهَا تُحْيِىْ اَمْوَاتَ الْعِبَادِ | behaa tohyee amwaatal e’baade | bringest the dead servants to life |
| وَ بِهَا تَنْشُرُ مَيْتَ الْبِلَادِ | wa behaa tanshoro maytal belaade | and revivest the dead lands.[[325]](#footnote-325) |
| وَ لَا تُهْلِكْنِىْ يَا اِلٰهِىْ غَمًّا حَتّٰى | wa laa tohliknee yaa elaahee ghamman hattaa | Destroy me not through gloom, my Allah, before Thou |
| يَسْتَجِيْبَ لِىْ | yatajeeba lee | respondest to me |
| وَ تُعَرِّفَنِى الْاِجَابَةَ فِىْ دُعَائِىْ | wa to-a’rrefanil ejaabata fee do-a’a-ee | and givest me the knowledge of Thy response to my supplication! |
| وَاَذِقْنِىْ طَعْمَ الْعَافِيَةِ اِلٰى مُنْتَهٰى اَجَلِىْ | wa aziqnee ta’mal a’afeyate elaa muntahaa ajalee | Let me taste the flavour of well-being to the end of my term! |
| وَلَا تُشْمِتْ بِىْ عَدُوِّىْ | wa laa tushmit bee a’duwwee | And let not my enemy gloat over me, |
| وَلَا تُمَكِّنْهُ مِنْ عُنُقِىْ | wa laa tomakkinho min o’noqee | place not my neck in his power, |
| وَلَا تُسَلِّطْهُ عَلَىَّ | wa laa tosallidho a’layya | and give him not authority over me! |
| اِلٰهِىْ | elaahee | My Allah, |
| اِنْ رَفَعْتَنِىْ فَمَنْ ذَا الَّذِىْ يَضَعُنِىْ | in ra-fa’tanee faman zal-lazee ya-za-o’nee | if Thou raisest me up, who is there to push me down? |
| وَ اِنْ وَ ضَعْتَنِىْ فَمَنْ ذَا الَّذِىْ يَرْفَعُنِىْ | wa in wa-za’tanee faman zal-lazee yarfa-o’nee | If Thou pushest me down, who is there to raise me up? |
| وَ اِنْ اَكْرَمْتَنِىْ فَمَنْ ذَا الَّذِىْ يَرْفَعُنِىْ | wa in akramtanee faman zal-lazee yarfa-o’nee | If Thou honourest me, who is there to humiliate me? |
| وَ اِنْ اَهَنْتَنِىْ فَمَنْ ذَا الَّذِىْ يُكْرِمُنِىْ | wa in ahantanee faman zal-lazee yukremonee | If Thou humiliatest me, who is there to honour me? |
| وَ اِنْ عَذَّبْتَنِىْ فَمَنْ ذَا الَّذِىْ يَرْحَمُنِىْ | wa in a’zzabtanee faman zal-lazee yarhamonee | If Thou chastisest me, who is there to have mercy upon me? |
| وَ اِنْ اَهْلَكْتَنِىْ فَمَنْ ذَا الَّذِىْ يَعْرِضُ لَكَ فِىْ عَبْدِكَ اَوْيَسْأَلُكَ عَنْ اَمْرِهٖ | wa in ahlaktanee faman zal-lazee ya’rezo laka fee e’baadeka aw yas-aloka a’n amrehi | If Thou destroyest me, who is there to stand up for Thy servant against Thee or ask Thee about his affair? |
| وَ قَدْ عَلِمْتُ اَنَّه | wa qad a’limto annahu | But I know that |
| لَيْسَ فِىْ حُكْمِكَ ظُلْمٌ | laysa fee hukmeka zulmun | there is no wrong in Thy decree |
| وَلَا فِىْ نَقِمَتِكَ عَجَلَةٌ | wa laa fee naqemateka a’zalatun | and no hurry in Thy vengeance. |
| وَ اِنَّمَا يَعْجَلُ مَنْ يَّخَافُ الْفَوْتَ | wa innamaa ya’jalo mayn yakhaaful fawta | He alone hurries who fears to miss, |
| وَ اِنَّمَا يَحْتَاجُ اِلَى الظُّلْمِ الضَّعِيْفُ | wa innamaa yahtaajo elaz zulmiz za-e’efo | and only the weak needs to wrong. |
| وَ قَدْ تَعَالَيْتَ يَا اِلٰهِىْ عَنْ ذٰلِكَ عُلُوًّا كَبِيْرًا | wa qad ta-a’alayta yaa elaahee a’n zaaleka o’luwan kabeeran | But Thou art exalted, my Allah, high indeed above all that! |
| اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَ اٰلِ مُحَمَّدٍ | allaahumma salle a’laa mohammadin wa aale mohammadin | O Allah, bless Muhammad and the Household of Muhammad, |
| وَلَا تَجْعَلْنِىْ لِلْبَلَآءِ غَرَضًا وَلَا لِنَقِمَتِكَ نَصَبً | wa laa taj-a’lnee lil-balaaa-e gharazan wa laa le-naqemateka nasaban | make me not the target of affliction nor the object of Thy vengeance, |
| وَ مَهِّيْنِىْ وَ نَفِّسْنِىْ | wa mah-heenee wa naffisnee | respite me, comfort me, |
| وَ اَقِلْنِىْ عَثْرَتِىْ | wa aqilnee a’sratee | release me from my stumble, |
| وَلَا تَبْتَمِيَنِّىْ بِبَلَاءٍ عَلٰى اَثَرِ بَلَاءِ | wa laa tab-tameyannee be-balaa-in a’laa asare balaa-e | and afflict me not with an affliction in the wake of an affliction, |
| فَقَدْتَرٰى ضَعْفِىْ وَ قِلَّةَ حِيْلَتِىْ وَ تَضَرُّعِىْ اِلَيْكَ | faqad taraa za’fee wa qillata heelatee wa tazarro-e’e elayka | for Thou hast seen my frailty, the paucity of my stratagems, and my pleading to Thee! |
| اَعُوْذُبِكَ اَللّٰهُمَّ الْيَوْمَ مِنْ غَضَبِكَ | a-o’ozo beka allaahummal yawma min ghazabeka | I seek refuge in Thee today, my Allah, from Thy wrath, |
| فَصَلِّ عَلٰى مُحَمَّدٍ وَ اٰلِهٖ وَ اَعِذْنِىْ | fa-salle a’laa mohammadin wa aalehi wa a-i’znee | so bless Muhammad and his Household and give me refuge! |
| وَ اَسْتَجِيْرُ بِكَ الْيَوْمَ مِنْ سَخَطِكَ | wa astajeero bekal yawma min sakhateka | I seek sanctuary in Thee today from Thy displeasure, |
| فَصَلِّ عَلٰى مُحَمَّدٍ وَ اٰلِهٖ وَ اَجِرْنِىْ | fa-salle a’laa mohammadin wa aalehi wa ajirnee | so bless Muhammad and his Household, and give me sanctuary! |
| وَ اَسْئَلُكَ اَمْنًا مِنْ عَذَابِكَ | wa asaloka amnan min a’zaabeka | I ask Thee security from Thy chastisement, |
| فَصَلِّ عَلٰى مُحَمَّدٍ وَ اٰلِهٖ وَ اٰمِنِّىْ | fa-salle a’laa mohammadin wa aalehi wa aaminnee | so bless Muhammad and his Household, and give me security! |
| وَ اَسْتَهْدِيْكَ فَصَلِّ عَلٰى مُحَمَّدٍ وَ اٰلِهٖ وَاهْدِنِىْ | wa as-tahdeeka fa-salle a’laa mohammadin wa aalehi wah-denee | I seek guidance from Thee, so bless Muhammad and his Household and guide me! |
| وَ اَسْتَنْصِرُكَ فَصَلِّ عَلٰى مُحَمَّدٍ وَّ اٰلِهٖ وَ انْصُرْنِىْ | wa astanseroka fa-salle a’laa mohammadiwn wa aalehi wan-surnee | I seek help from Thee, so bless Muhammad and his Household and help me! |
| وَ اَسْتَرْحِمُكَ فَصَلِّ عَلٰى مُحَمَّدٍ وَّ اٰلِهٖ وَ ارْحَمْنِىْ | wa as-tarhemoka fa-salle a’laa mohammadiwn wa aalehi war-hamnee | I ask Thee for mercy, so bless Muhammad and his Household and have mercy upon me! |
| وَ اَسْتَكْفِيْكَ فَصَلِّ عَلٰى مُحَمَّدٍ وَّ اٰلِهٖ وَ اكْفِنِىْ | wa astakfeeka fa-salle a’laa mohammadiwn wa aalehi wakfenee | I seek sufficiency from Thee, so bless Muhammad and his Household and suffice me! |
| وَ اَسْتَرْزِقُكَ فَصَلِّ عَلٰى مُحَمَّدٍ وَّ اٰلِهٖ وَارْزُقْنِىْ | wa as-tarzeqoka fa-salle a’laa mohammadiwn wa aalehi war-zuqnee | I seek provision from Thee, so bless Muhammad and his Household and provide for me! |
| وَ اَسْتَعِيْنُكَ فَصَلِّ عَلٰى مُحَمَّدٍ وَ اٰلِهٖ وَ اَعِنِّىْ | wa as-ta-e’enoka fa-salle a’laa mohammadin wa aalehi wa a-i’nnee | I seek assistance from Thee, so bless Muhammad and his Household and assist me! |
| وَ اَسْتَغْفِرُكَ لِمَا سَلَفَ مِنْ ذُنُوْبِىْ | wa as-taghferoka lemaa salafa min zonoobee | I pray forgiveness for my past sins, |
| فَصَلِّ عَلٰى مُحَمَّدٍ وَ اٰلِهٖ وَاغْفِرْلِىْ | fa-salle a’laa mohammadin wa aalehi wagh-fir-lee | so bless Muhammad and his Household and forgive me! |
| وَ اَسْتَعْصِمُكَ فَصَلِّ عَلٰى مُحَمَّدٍ وَ اٰلِهٖ وَاعْصِمْنِىْ | wa asta’semoka fa-salle a’laa mohammadin wa aalehi wa’simnee | I ask Thee to preserve me from sin, so bless Muhammad and his Household and preserve me, |
| فَاِنِّىْ لَنْ اَعُوْدُ لِشَىْءٍ كَرِهْتَه مِنِّىْ اِنْ شِئْتَ ذٰلِكَ | fa-innee lan a-o’ozo le-shay-in karehtahu minnee an shea-ta zaaleka | for I will not return to anything Thou dislikest from me, if Thou willest that! |
| يَا رَبِّ يَا رَبِّ | yaa rabbe yaa rabbe | My Lord! My Lord! |
| يَا حَنَّانُ يَا مَنَّانُ | yaa hannaano yaa hannaano | O All-loving! O All-kind! |
| يَا ذَا الْجَلَالِ وَ الْاِكْرَامِ | yaa zal-jalaale wal-ikraam | O Possessor of majesty and munificence! |
| صَلِّ عَلٰى مُحَمَّدٍ وَ اٰلِهٖ | salle a’laa mohammadin wa aalehi | Bless Muhammad and his Household, |
| وَاسْتَجِبْ لِىْ جَمِيْعَ مَا سَأَلْتُكَ وَ طَلَبْتُ اِلَيْكَ وَ رَغِبْتُ فِيْهِ اِلَيْكَ | was-tajib lee jamee-a’ maa sa-altoka wa talabto elayka wa raghibto feehe elayka | and grant me everything that I ask from Thee, seek from Thee, and beseech from Thee! |
| وَ اَرِدْهُ وَ قَدِّرْهُ وَاقْضِهٖ وَ اَمْضِهٖ | wa arid-ho wa qaddirho waq-zehi wa amzehi | Will it, ordain it, decree it, and accomplish it! |
| وَ خِرْلِىْ فِيْمَا تَقْضِىْ مِنْهُ | wa khir lee feemaa taqzee minho | Give me good in that of it which Thou decreest! |
| وَ بَارِكْ لِىْ فِىْ ذٰلِكَ | wa baarik lee fee zaaleka | Bless me in that, |
| وَ تَفَضَّلْ عَلَىَّ بِهٖ | wa tafazzal a’layya behi | be gratuitously bountiful toward me through it, |
| وَ اَسْعِدْنِىْ بِمَا تُعْطِيْنِىْ مِنْهُ | wa as-i’dnee bemaa to’teenee minho | make me happy in that of it which Thou givest to me, |
| وَ زِدْنِىْ مِنْ فَضْلِكَ وَ سَعَةِ مَا عِنْدَكَ | wa zidnee min fazleka wa sa-a’temaa i’ndaka | and increase me in Thy bounty and the plenty of what is with Thee, |
| فَاِنَّكَ وَاسِعٌ كَرِيْمٌ | fa-innaka waase-u’n kareem | for Thou art Boundless, Generous! |
| وَصِلْ ذٰلِكَ بِخَيْرِالْاٰخِرَةِ وَ نَعِيْمِهَا | wa sil zaaleka be-khayril aakherate wa na-e’emehaa | And link that to the good and the bliss of the next world, |
| يَا اَرْحَمَ الرَّاحِمِيْنَ. | yaa arhamar raahemeen | O Most Merciful of the merciful! |
| ثُمَّ تَدْعُو بِمَا بَدَا لَكَ، وَ تُصَلِّي عَلٰى مُحَمَّدٍ وَ آلِهٖ أَلْفَ مَرَّةٍ هَكَذَا كَانَ يَفْعَلُ . | summa tad-o’o bemaa badaa laka, wa tosallee a’laa mohammadin wa aalehi alfa marrtin haakzaa kaana yaf-a’lo a’layhis salaamo | 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.). |

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| وَ كَانَ مِنْ دُعَآئِهٖ   فِىْ دِفَاعِ كَيْدِ الْاَعْدَآءِ وَ رَدِّبَاْسِهِمْ | wa kaana min dua’ehi (a.s.) fee daf-e’ kaydil a-a’daa-e wa radde baasahum | 49. His Supplication in Repelling the Trickery of Enemies and Driving away their Severity |
| اِلٰهِىْ هَدَيْتَنِىْ فَلَهَوْتُ | elaahee hadaytanee fala-hawto | My Allah, Thou guided me but I diverted myself, |
| وَ وَعَظْتَ فَقَسَوْتُ | wa wa-a’zto fa-qasawto | Thou admonished me but my heart became hardened, |
| وَ اَبْلَيْتُ الْجَمِيْلَ فَعَصَيْتُ | wa ab-laytul jameela fa-a’sayto | Thou tried me graciously but I disobeyed. |
| ثُمَّ عَرَفْتُ مَا اَصْدَرْتَ اِذْ عَرَّفْتَنِيْهِ | summa a’rafto maa asdarta iz a’rraftaneehe | Then, when Thou caused me to know it, I came to know that from which Thou hadst turned [me] away, |
| فَاسْتَغْفَرْتُ فَاَقَلْتَ | fas-taghfarto fa-aqalta | so I prayed forgiveness and Thou released, |
| فَعُدْتُ فَسَتَرْتَ | fa-u’dto fa-satarta | and I returned and Thou covered over. |
| فَلَكَ اِلٰهِىْ الْحَمْدُ | falakaelaahil hamdo | So Thine, my Allah, is the praise! |
| تَقَحَّمْتُ اَوْدِيَةَ الْهَلَاكِ | taqahhamto aw-deyatal halaake | I plunged into the valleys of destruction |
| وَ حَلَلْتُ شِعَابَ تَلَفٍ | wa halalto she-a’aba talafin | and settled in the ravines of ruin, |
| تَعَرَّضْتُ فِيْهَا لِسَطَوَاتِكَ | ta-a’rrazto feehaa le-satawaateka | exposing myself to Thy chastisements |
| وَ بِحُلُوْلِهَا عُقُوْبَاتِكَ | wa be-holoolehaa o’qoobaateka | and the descent of Thy punishments! |
| وَ وَسِيْلَتِىْ اِلَيْكَ التَّوْحِيْدُ | wa waseelatee elaykat tawheedo | My mediation with Thee is the profession of Unity, |
| وَ ذَرِيْعَتِىْ اَنِّىْ لَمْ اُشْرِكُ بِكَ شَيْئًا | wa zaree-a’tee annee lam ushreko beka shay-an | my way of coming to Thee that I associate nothing with Thee, |
| وَ لَمْ اَتَّخِذْ مَعَكَ اِلٰهًا | wa lam attakhiz ma-a’ka elaahan | nor do I take along with Thee a Allah; |
| وَ قَدْ فَرَرْتُ اِلَيْكَ بِنَفْسِىْ | wa qad fararto elayka be-nafsee | I have fled to Thee with my soul - |
| وَ اِلَيْكَ مَفَرُّ الْمُسِىْءِ | wa elayka mafarrul mosee-a | in Thee is the place of flight for the evildoer, |
| وَ مَفْزَعُ الْمُضَيِّعِ لِحَظِّ نَفْسِهِ الْمُلْتَجِئِ | wa maf-za-u’l mozayye-a’ le-hazze nafsehil multaje-ee | the place of escape for him who has squandered the share of his soul and seeks asylum. |
| فَكَمْ مِنْ عَدُوٍّ | fakam min a’duwwin | How many an enemy has |
| انْـتَضٰى عَلَىَّ سَيْفَ عَدَاوَتِهٖ | tazaa a’layya sayfa a’daawatehi | unsheathed the sword of his enmity toward me, |
| وَ شَحَذَلِىْ ظُبَةَ مُدْيَتِهٖ | wa sha-haza lee zobata mudyatehi | honed the cutting edge of his knife for me, |
| وَ اَرْهَفَ لِىْ شَبَا حَدِّهٖ | wa ar-hafa lee sha-baa haddehi | sharpened the tip of his blade for me, |
| وَدَافَ لِىْ قَوَاتِلَ سُمُوْمِهٖ | wa daafalee qawaatela somoomehi | mixed his killing potions for me, |
| وَ سَدَّدَ نَحْوِىْ صَوَآئِبَ سِهَامِهٖ | wa saddada nahwee sawaaa-eba sehaamehi | pointed toward me his straight-flying arrows, |
| وَ لَمْ تَنَمْ عَنِّىْ عَيْنُ حِرَاسَتِهٖ | wa lam tanam a’nnee a’yno heraasatehi | not allowed the eye of his watchfulness to sleep toward me, |
| وَ اَضْمَرَ اَنْ يَسُوْمَنِى الْمَكْرُوْهَ | wa azmara an yasoomanil makrooha | and secretly thought of visiting me with something hateful |
| وَ يُجَرِّعَنِىْ زُعَاقَ مَرَارَتِهٖ | wa yojarre a’nnee zo-a’aqa maraaratehi | and making me gulp down the bitter water of his bile! |
| فَنَظَرْتُ يَا اِلٰهِىْ اِلٰى | fa-nazarto yaa elaahee elaa | So Thou looked my Allah, at |
| ضَعْفِىْ عَنِ احْتِمَالِ الْفَوَادِحِ | za’fee a’neh temaalil fawaadehe | my weakness in bearing oppressive burdens, |
| وَ عَجْزِىْ عَنِ الْاِنْتِصَارِ مِمَّنْ قَصَدَنِىْ بِمُحَارَبَتِهٖ | wa a’jzee a’nil intesaare mimman qasadanee be-mohaarabatehi | my inability to gain victory over him who aims to war against me, |
| وَ وَحْدَتِىْ فِىْ كَثِيْرِ عَدَدِ مَنْ نَاوَانِىْ | wa wahdatee fee kaseere a’dade man naawaanee | and my being alone before the great numbers of him who is hostile toward me |
| وَ اَرْصَدَلِىْ بِالْبَلَاءِ فِيْمَا لَمْ اُعْمِلْ فِيْهِ فِكْرِىْ | wa arsada lee bil-balaa-e feemaa lam o-a’mil feehe fikree | and lies in wait for me with an affliction about which I have not thought. |
| فَابْتَدَاْتَنِىْ بِنَصْرِكَ | fab-tadaa-tanee be-nasreka | Thou set out at once to help me |
| وَ شَدَدْتَ اَزْرِىْ بِقُوَّتِكَ | wa sha-dad-ta azree be-quwwateka | and Thou braced up my back! |
| ثُمَّ فَلَلْتَ لِىْ حَدَّه | summa falalta lee haddahu | Thou blunted for me his blade, |
| وَ صَيَّرْتَه مِنْ بَعْدِ جَمْعٍ عَدِيْدٍ وَحْدَه | wa sayyartahu min ba’de jam-i’n a’deedin wahdahu | made him, after a great multitude, solitary, |
| وَ اَعْلَيْتَ كَعْبِىْ عَلَيْهِ | wa a-a’layta ka’bee a’layhe | raised up my heel over him, |
| وَ جَعَلْتَ مَا سَدَّدَه مَرْدُوْدًا عَلَيْهِ | wa ja-a’lta maa saddadahu mardoodan a’layhe | and turned back upon him what he had pointed straight. |
| فَرَدَدْتَه | fa-radadtahu | So Thou sent him back, |
| لَمْ يَشْفِ غَيْظَه | lam yashfe ghayzehi | his rage not calmed, |
| وَ لَمْ يَسْكُنْ غَلِيْلُه | wa lam yaskun gha-leelohu | his burning thirst not quenched! |
| قَدْ عَضَّ عَلٰى شَوَاهُ | qad ghazza a’laa shawaaho | Biting his fingers, |
| وَ اَدْبَرَ مُوَلِّيًا قَدْ اَخْلَفْتُ سَرَايَاهُ | wa adbara mowalleyan qad akh-lafto saraayaaho | he turned his back in flight, his columns having been of no use. |
| وَ كَمْ مِنْ بَاغٍ | wa kam min baaghin | How many an oppressor has |
| بَغَائِىْ بِمَكَـائِدِهٖ | baghaa-ee be-makaa-edehi | oppressed me with his tricks, |
| وَ نَصَبَ لِىْ شَرَكَ مَصَائِدِهٖ | wa nasaba lee sharaka ma-saa-edehi | set up for me the net of his snares, |
| وَ وَكَّلَ بِىْ تَفَقُّدَ رِعَايَتِهٖ | wa wakkala bee tafaqqoda re-a’ayatehi | appointed over me the inspection of his regard, |
| وَ اَضْبَاَ اِلَىَّ اِضْبَاءَ السَّبُعِ لِطَرِيْدَتِهٖ | wa az-ba-a elayya iz-baa-as sa-bo-e’ le-tareedatehi | and lay in ambush for me, the lying in ambush of a predator for its game, |
| اِنْتِظَارًا لِاِنْتِهَازِ الْفُرْصَةِ لِفَرِيْسَتِهٖ | intezaaran le-intehaazil fursate le-fareesatehi | waiting to take advantage of its prey, |
| وَ هُوَ يُظْهِرُ لِىْ بَشَاشَةِ الْمَلَقِ | wa howa yuzhero lee ba-shaa-shatil malaqe | while he showed me the smile of the flatterer |
| وَ يَنْظُرُنِىْ عَلٰى شِدَّةِ الْحَنَقِ | wa yanzoronee a’laa siddatil hanaqe | and looked at me with the intensity of fury! |
| فَلَمَّا رَأَيْتَ يَا اِلٰهِىْ تَبَارَكْتَ وَ تَعَالَيْتَ | falammaa ra-ayta yaa elaahee tabaarakta wa ta-a’alayta | So when Thou saw, my Allah, (blessed art Thou and high exalted) |
| دَغَلَ سَرِيْرَتِهٖ | da-ghala sareeratehi | the depravity of his secret thoughts |
| وَ قُبْحَ مَا انْطَوٰى عَلَيْهِ | wa qubha man-tawaa a’layhe | and the ugliness of what he harboured, |
| اَرْكَسْتَه لِاُمِّ رَاْسِهٖ فِىْ زُبْيَتِهٖ | arkastahu le-umme raasehi fee zub-yatehi | Thou threw him on his head into his own pitfall |
| وَ رَدَدْتَه فِىْ مَهْوٰى حُفْرَتِهٖ | wa radad-tahu fee mahwaa hufratehi | and dumped him into the hole of his own digging. |
| فَانْقَمَعَ بَعْدَاسْتِطَالَتِهٖ ذَلِيْلًا فِىْ رِبَقِ حِبَالَتِهِ الَّتِىْ كَانَ يُقَدِّرُ اَنْ يَرَانِىْ فِيْهَا | fan-qama-a’ ba’das te-taalatehi zaleelan fee rebaqe hebaalatehil latee kaana yoqaddero an yaraanee feehaa | So he was brought down low, after his overbearing, by the nooses of his own snare, wherein he had thought he would see me; |
| وَ قَدْ كَادَ اَنْ يَّحُلَّ بِىْ لَوْلَا رَحْمَتُكَ مَا حَلَّ بِسَاحَتِهٖ | wa qad kaada ayn yahulla bee lawlaa rahmatoka maa halla be-saahatehi | and what came down upon his courtyard - had it not been for Thy mercy - was on the point of coming down upon me! |
| وَ كَمْ مِنْ حَاسِدٍ قَدْ | wa kam min haasedin qad | How many an envier has |
| شَرِقَ بِىْ بِغُصَّتِهٖ | shareqa bee be-ghussatehi | choked upon me in his agony, |
| وَ شَجِىَ مِنِّىْ بِغَيْظِهٖ | wa sha-jeya minnee be-ghayzehi | fumed over me in his rage, |
| وَ سَلَقَنِىْ بِحَدِّ لِسَانِهٖ | wa salaqanee be-hadde lesaanehi | cut me with the edge of his tongue, |
| وَ وَحَرَنِىْ بِقَرْفِ عُيُوْبِهٖ | wa wa-haranee be-qarfe o’yoobehi | showed malice toward me by accusing me of his own faults, |
| وَ جَعَلَ عِرْضِىْ غَرَضًا لِمَرَامِيْهِ | wa ja-a’la i’rzee ghara-zan le-maraa-meehe | made my good repute the target of his shots, |
| وَ قَلَّدَنِىْ خِلَالًا لَمْ تَزَلْ فِيْهِ | wa qalladanee khelaalan lam tazal feehe | collared me with his own constant defects, |
| وَ وَحَرَنِىْ بِكَيْدِهٖ | wa wa-haranee be-kaydehi | showed malice toward me with his trickery, |
| وَ قَصَدَنِىْ بِمَكِيْدَتِهٖ | wa qasadanee be-makeedatehi | and aimed at me with his tricks! |
| فَنَادَيْتُكَ يَا اِلٰهِىْ | fanaa-datoka yaa elaahee | So I called upon Thee, my Allah, |
| مُسْتَغِيْثًا بِكَ | mustagheesan beka | seeking aid from Thee, |
| وَاثِقًا بِسُرْعَةِ اِجَابَتِكَ | waaseqan be-sur-a’te ejaabateka | trusting in the speed of Thy response, |
| عَالِمًا اَنَّه | a’aleman annahu | knowing that |
| لَا يُضْطَهَدُ مَنْ اَوٰى اِلٰى ظِلِّ كَنَفِكَ | laa yuz-tahado man awaa elaa zille kanafeka | he who seeks haven in the shadow of Thy wing will not be mistreated, |
| وَ لَا يَفْزَعُ مَنْ لَجَاً اِلٰى مَعْقِلِ انْتِصَارِكَ | wa laa yaf-za-o’ man laja-an elaa ma’qelin tesaareka | and he who seeks asylum in the stronghold of Thy victory will not be frightened. |
| فَحَصَّنْتَنِىْ مِنْ بَاْسِهٖ بِقُدْرَتِكَ | fa-hassantanee min baasehi be-qudrateka | So Thou fortified me against his severity through Thy power. |
| وَ كَمْ مِّنْ | wa kam min | How many |
| سَحَآئِبِ مَكْرُوْهٍ جَلَّيْتَهَا عَنِّىْ | sa-haaa-ebe makroohin jallaytahaa a’nnee | a cloud of detested things Thou hast dispelled from me, |
| وَ سَحَآئِبِ نِعَمٍ اَمْطَرْتَهَا عَلَىَّ | wa sahaaa-ebe ne-a’min amtar-tahaa a’layya | a cloud of favour Thou hast made rain down upon me, |
| وَ جَدَاوِلِ رَحْمَةٍ نَشَرْتَهَا | wa ja-daawelerahmatin nashartahaa | a stream of mercy Thou hast let flow, |
| وَ عَافِيَةٍ اَلْبَسْتَهَا | wa a’afeyatin albastahaa | a well-being in which Thou hast clothed me, |
| وَ اَعْيُنِ اَحْدَاثٍ طَمَسْتَهَا | wa a-a’yone ahdaasin tamastahaa | an eye of mishap Thou hast blinded, |
| وَ غَوَاشِىْ كُرُبَاتٍ كَشَفْتَهَا | wa ghawaashee korobaatin kashaftahaa | and a wrap of distress Thou hast removed! |
| وَكَمْ مِّنْ | wa kam min | How many |
| ظَنٍّ حَسَنٍ حَقَّقْتَ | zannin hasanin haqqaqta | a good opinion Thou hast verified, |
| وَعَدَمٍ جَبَرْتَ | wa a’damin jabarta | a destitution Thou hast redressed, |
| وَ صَرْعَةٍ اَنْعَشْتَ | wa sar-a’tin an-ashta | an infirmity Thou hast restored to health, |
| وَ مَسْكَنَةٍ حَوَّلْتَ | wa maskanatin hawwalta | and a misery Thou hast transformed! |
| كُلُّ ذٰلِكَ اِنْعَامًا وَ تَطَوُّلًا مِنْكَ وَ فِىْ جَمِيْعِهِ انْهِمَاكًا مِنِّىْ عَلٰى مَعَاصِيْكَ | kullo zaaleka in-a’aman wa ta-tawwolan minka wa fee jamee-e’hin hemaakan minnee a’laa ma-a’aseeka | All of that was favour and graciousness from Thee, and in all of it I was occupied with acts of disobeying Thee. |
| لَمْ تَمْنَعْكَ اِسَائَتِىْ عَنْ اِتْمَامِ اِحْسَانِكَ | lam tamna’ka esaa-atee a’n itmaame ehsaaneka | My evildoing did not hinder Thee from completing Thy beneficence, |
| وَ لَا حَجَرَنِىْ ذٰلِكَ عَنِ ارْتِكَابِ مَسَاخِطِكَ | wa laa ha-jaranee zaaleka a’nir tekaabe masaa-kheteka | nor was I stopped from committing acts displeasing to Thee. |
| لَا تُسْئَلُ عَمَّا تَفْعَلُ | laa tos-alo a’mmaa taf-a’lo | Thou art not questioned as to what Thou dost![[326]](#footnote-326) |
| وَ لَقَدْ سُئِلْتَ فَاَعْطَيْتَ | wa laqad so-ilta fa-a-a’tayta | Thou wert asked, and Thou bestowed. |
| وَ لَمْ تُسْئَلُ فَابْتَدَاْتَ | wa lam yus-alo fab-ta-daata | Thou wert not asked, and Thou began. |
| وَاسْتُمِيْحَ فَضْلُكَ فَمَا اَكْدَيْتَ | was-tomeeha fazloka famaa ak-dayta | Thy bounty was requested, and Thou didst not skimp. |
| اَبَيْتَ يَا مَوْلَاىْ اِلاَّ اِحْسَانًا وَامْتِنَانًا وَ تَطَوُّلًا وَ اِنْعَامًا | abayta yaa mawlaaya illaa ehsaanan wam-tenaanan wa tatawwolan wa in-a’aman | Thou refused, my Master, everything but beneficence, kindness, graciousness, and favour, |
| وَ اَبَيْتُ اِلاَّ | wa abayto illaa | and I refused everything but |
| تَقَحُّمًا لِحُرُمَاتِكَ | taqahhoman le-horomaateka | plunging into what Thou hast made unlawful, |
| وَ تَعَدِّيًا لِحُدُوْدِكَ | wa ta-a’ddeyan le-hodoodeka | transgressing Thy bounds, |
| وَ غَفْلَةً عَنْ وَعِيْدِكَ | wa ghaf-latan a’n wa-e’edeka | and paying no heed to Thy threat! |
| فَلَكَ الْحَمْدُ اِلٰهِىْ مِنْ | falakal hamdo elaahee min | So Thine is the praise, my Allah, |
| مُقْتَدِرٍ لَا يُغْلَبُ | muq-taderin laa yughlabo | the All-powerful who is not overcome, |
| وَ ذِىْ اَنَاةٍ لَا تَعْجَلُ | wa zee anaatin laa ta’jalo | and the Possessor of patient waiting who does not hurry! |
| هٰذَا مَقَامُ مَنِ | haazaa maqaamo manea’ | This is the station of one who |
| اعْتَرَفَ بِسُبُوْغِ النِّعَمِ | tarafa be-soboo-ghin ne-a’me | confesses to lavishness of favours, |
| وَ قَابَلَهَا بِالتَّقْصِيْرِ | wa qaabalahaa bit-taqseere | counters them with shortcomings, |
| وَ شَهِدَ عَلٰى نَفْسِهٖ بِالتَّضْيِيْعِ | wa shaheda a’laa nafsehi bit-taz-yee-e’ | and bears witness to his own negligence. |
| اَللّٰهُمَّ فَاِنِّىْ اَتَقَرَّبُ اِلَيْكَ | allaahumma fa-inne ata-qarrabo elayka | O Allah, so I seek nearness to Thee through |
| بِالْمُحَمَّدِيَّةِ الرَّفِيْعَةِ | bil-mohammadiyyatir rafee-a’te | the elevated rank of Muhammad |
| وَ الْعَلَوِيَّةِ الْبَيْضَآءِ | wal-a’lawiyyatil bayzaaa-e | and the radiant degree of Ali, |
| وَ اَتَوَجَّهُ اِلَيْكَ بِهِمَا اَنْ تُعِيْذَنِىْ مِنْ شَرِّ كَذَا وَ كَذَا فَاِنَّ ذٰلِكَ | wa atawajjaho elayka behemaa an to-e’ezanee min sharre kazaa wa kazaa fa-inna zaaleka | and I turn to Thee through them so that Thou wilt give me refuge from the evil of [so and so],[[327]](#footnote-327) for that will |
| لَا يَضِيْقُ عَلَيْكَ فِىْ وُجْدِكَ | laa yazeeqo a’layka fee wujdeka | not constrain Thee in Thy wealth, |
| وَ لَا يَتَكَاَّدُكَ فِىْ قُدْرَتِكَ | wa laa yatakaa-adoka fee qudrateka | nor trouble Thee in Thy power, |
| وَ اَنْتَ عَلٰى كُلِّ شَىْءٍ قَدِيْرٌ | wa anta a’laa kulle shay-in qadeer | and Thou art powerful over everything![[328]](#footnote-328) |
| فَهَبْ لِىْ يَآ اِلٰهِىْ مِنْ رَحْمَتِكَ وَ دَوَامِ تَوْفِيْقِكَ مَا اتَّخِدُه سُلَّمًا | fahab lee yaaa elaahee min rahmateka wa dawaame tawfeeqeka mat-takhezohu sullaman | So give me, my Allah, by Thy mercy and Thy lasting bestowal of success, that which I may take as a ladder with which |
| اَعْرُجُ بِهٖ اِلٰى رِضْوَانِكَ | a-a’rojo behi elaa rizwaaneka | to climb to Thy good pleasure |
| وَ اٰمَنُ بِهٖ مِنْ عِقَابِكَ | wa aamano behi min e’qaabeka | and be secure from Thy punishment, |
| يَآ اَرْحَمَ الرَّحِمِيْنَ. | yaa arhamar raahemeen | O Most merciful of the merciful! |

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| وَ كَانَ مِنْ دُعَآئِهٖ   فِى الرَّهْبَةِ | wa kaana min dua’ehi (a.s.) fir-rahbate | 50. His Supplication in Fear |
| اَللّٰهُمَّ اِنَّكَ | allaahumma innaka | O Allah, Thou |
| خَلَقْتَنِىْ سَوِيًّا | khataqtanee sawiyyan | created me without fault, |
| وَ رَبَّيْتَنِىْ مَكْفِيًّا | wa rabbaytanee makfiyyan | nurtured me when small, |
| وَ رَزَقْتَنِيْ مَكْفِيًّا | wa razaqtanee makfiyyan | and provided me with sufficiency. |
| اَللّٰهُمَّ اِنِّىْ وَ جَدْتُ فِيْمَآ | allaahumma innee wajadto feemaaa | O Allah, I found in the Book |
| اَنْزَلْتَ مِنْ كِتَابِكَ | anzalta min ketaabeka | which Thou sent down |
| وَ يَشَّرْتَ بِهٖ عِبَادَكَ | wa yash-sharta behi e’baadaka | and through which Thou gave good news to Thy servants, |
| اَنْ قُلْتَ | an qulta | that Thou said, |
| يَاعِبَادِىَ الَّذِيْنَ اَسْرَفُوْا عَلٰٓى اَنْفُسِهِمْ لَا تَقْنَطُوْا مِنْ رَحْمَةِ اللهِ | yaa e’baadeyal lazeena asrafoo a’laa anfosehim laa taqnatoo min rahmatil laahe | O My servants who hare been prodigal against yourselves, do not despair of Allah’s mercy, |
| اِنَّ اللهَ يَغْفِرُ الذُّنُوْبَ جَمِيْعًا | innal laaha yaghferuz zonooba jamee-a’n | surely Allah forgives all sins,[[329]](#footnote-329) |
| وَ قَدْ تَقَدَّمَ مِنِّىْ مَا قَدْ عَلِمْتَ وَمَآ اَنْتَ اَعْلَمُ بِهٖ مِنِّىْ | wa qad taqaddama minnee maa qad a’limta wa maaa anta a-a’lamo behi minnee | but there has gone ahead from me what Thou knowest (and of which Thou knowest more than I)! |
| فَيَا سَوْ اَتَامِمَّا اَحْصَاهُ عَلَىَّ كِتَابُكَ | fayaa saw-ataa mimmaa ahsaaho a’layya ketaaboka | O the shame of what Thy Book has counted against me![[330]](#footnote-330) |
| فَلَوْلَا الْمَوَاقِفُ الَّتِىْ اُؤَمِّلُ مِنْ عَفْوِكَ الَّذِىْ شَمِلَ كُلَّ شَىْءٍ لَاَلْقَيْتُ بِيَدِىْ | fa-lawlal mawaaqeful latee o-ammelo min a’fwekal lazee shamela kulla shay-in la-alqayto ba-yadee | 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]! |
| وَ لَوْ اَنَّ اَحَدًا اسْتَطَاعَ الْهَرَبَ مِنْ رَّبِّهٖ لَكُنْتُ اَنَا اَحَقَّ بِالْهَرَبِ مِنْكَ | wa law anna ahadanis ta-taa-al haraba min rabbehi lakunto anaa ahaqqa bil-harabe minka | Were anyone able to flee from his Lord, I would be the most obligated to flee from Thee! |
| وَ اَنْتَ لَا تَخْفٰى عَلَيْكَ خَافِيَةٌ فِىْ الْاَرْضِ وَ لَا فِى السَّمَآءِ اِلاَّ اَتَيْتَ بِهَا | wa anta laa takhfaa a’layka khaafeyatun fil arze wa laa fis samaaa-e illaa atayta behaa | But not a secret in earth and heaven is concealed from Thee, except that Thou bringest it.[[331]](#footnote-331) |
| وَ كَفٰى بِكَ جَازِيًا | wa kafaa beka jaazeban | Thou sufficest as a recompenser! |
| وَ كَفٰى بِكَ حَسِيْبًا | wa kafaa beka haseeban | Thou sufficest as a reckoner![[332]](#footnote-332) |
| اَللّٰهُمَّ اِنَّكَ | allaahumma innaka | O Allah, surely Thou wouldst |
| طَالِبِىْ اِنْ اَنَا هَرَبْتُ | taalebee in anaa harabto | seek me if I flee |
| وَ مُدْرِكِىْ اِنْ اَنَافَرَرْتُ | wa mudrekee in anaa fararto | and catch me if I run. |
| فَهَا اَنَاذَا بَيْنَ يَدَيْكَ | fahaa anaa zaa bayna yadayka | So here I am before Thee, |
| خَاضِعٌ ذَلِيْلٌ رَاغِمٌ | khaaze-u’n zaleelun raa-ghemun | abject, lowly, abased. |
| اِنْ تُعَذِّبْنِىْ فَاِنِّىْ لِذٰلِكَ اَهْلٌ وَ هُوَ يَا رَبِّ مِنْكَ عَدْلٌ | in to-a’zzibnee fa-innee le-zaaleka ahlun wa howa yaa rabbe minka a’dlun | If Thou chastisest me, I am worthy of that, and it would be, my Lord, an act of justice from Thee. |
| وَ اِنْ تَعْفُ عَنِّىْ فَقَدِيْمًا شَمَلَنِىْ عَفْوُكَ وَ اَلْبَسْتَنِىْ عَافِيَتَكَ | wa in ta’fo a’nnee fa-qadeeman shamalanee a’fwoka wa albastanee a’afeyataka | But if Thou pardonest me, anciently has Thy pardon enfolded me and Thy well-being garmented me! |
| فَاَسْئَلُكَ اَللّٰهُمَّ | fa-as-aloka allaahumma | So I ask Thee, O Allah, |
| بِالْمَخْزُوْنِ مِنْ اَسْمَآئِكَ | bil-makhzoone min asmaaa-eka | by Thy names stored in Thy treasury[[333]](#footnote-333) |
| وَ بِمَا وَارَتْهُ الْحُجُبُ مِنْ بَهَآئِكَ | wa bemaa waarathul hojobo min bahaaa-eka | and Thy splendour masked by the veils! |
| اِلاَّ رَحِمْتَ هٰذِهِ النَّفْسَ الْجَزُوْعَةَ وَ هٰذِهٖ الرِّمَّةَ الْهُلُوْعَةَ | illaa rahmatahaazehin nafsil jazoo-a’ta wa haazehir rimmatal holoo-a’tal | If Thou hast no mercy upon this anxious soul and these uneasy, decaying bones - |
| الَّتِىْ لَا تَسْتَطِيْعُ حَرَّ شَمْسِكَ | latee laa tas-ta-ee-o’ harr shamseka | he cannot endure the heat of Thy sun, |
| فَكَيْفَ تَسْتَطِيْعُ حَرَّنَارِكَ | fa-kayka tas-ta-tee-o’ harra naareka | so how can he endure the heat of Thy Fire? |
| وَالَّتِىْ لَا تَسْتَطِيْعُ صَوْتَ رَعْدِكَ | wal-latee laa tas-ta-tee-o’ sawta ra’deka | He cannot endure the sound of Thy thunder, |
| فَكَيْفَ تَسْتَطِيْعُ صَوْتَ غَضَبِكَ | fakayka tas-ta-tee-o’ sawta ghazabeka | so how can he endure the sound of Thy wrath? |
| فَارْحَمْنِىْ اَللّٰهُمَّ | far-ham-nee allaahumma | So have mercy upon me, O Allah, |
| فَاِنِّىْ امْرُؤٌ حَقِيْرٌ | fa-innim ro-un haqeerun | for I am a vile man |
| وَ خَطَرِىْ يَسْيْرٌ | wa khataree yaseerun | and my worth is little. |
| وَ لَيْسَ عَذَابِىْ مِمَّا يَزِيْدُ فِىْ مُلْكِكَ مِثْقَالَ ذَرَّةٍ | wa laysa a’zaabee mimmaa yazeedo fee mulkeka misqaala zarratiwn | Chastising me will not add the weight of a dust mote to Thy kingdom. |
| وَّ لَوْ اَنَّ عَذَابِي مِمَّا يَزِيْدُ فِي مُلْكِكَ | wa law anna a’zaabee mimmaa yazeedo fee mulkeka | Were chastising me something that would add to Thy kingdom, |
| لَسَاَلْتُكَ الصَّبْرَ عَلَيْهِ | lasa-altokas sabra a’layhe | I would ask Thee for patience to bear it |
| وَ اَحْبَبْتُ اَنْ يَكُوْنَ ذٰلِكَ لَكَ | wa ahbabto an yakoona zaaleka laka | and would love for it to belong to Thee; |
| وَلٰكِنْ سُلْطَانُكَ اَللّٰهُمَّ اَعْظَمُ | wa laakin sultaanoka allaahumma a-a’zamo | but Thy authority, my Allah, is mightier, |
| وَ مُلْكُكَ اَدْوَمُ مِنْ اَنْ | wa mulkoka ad-wamo min an | and Thy kingdom more lasting, |
| تَزِيْدَ فِيْهِ طَاعَةُ الْمُطِيْعِيْنَ | tazeeda feehe taa-a’tul motee-e’ena | than that the obedience of the obeyers should increase it |
| اَوْ تَنْقُصَ مِنْهُ مَعْصِيَةُ الْمُذْنِبِيْنَ | aw tanqosa minho ma’seyatul muznebeena | or the disobedience of the sinners diminish it! |
| فَارْحَمْنِىْ | far-ham-nee | So have mercy upon me, |
| يَآ اَرْحَمَ الرَّاحِمِيْنَ | yaaa arhamar raahemeen | O Most Merciful of the merciful! |
| وَ تَجَاوَزْ عَنِّىْ | wa tajaawaz a’nnee | Show me forbearance, |
| يَا ذَالْجَلَالِ وَالْاِكْرَامِ | yaa zal-jalaale wal-ikraame | O Possessor of majesty and munificence! |
| وَ تُبْ عَلَىَّ | wa tub a’layya | And turn toward me, |
| اِنَّكَ اَنْتَ التَّوَّابُ الرَّحِيْمُ. | innaka antat tawwaabur raheem | Surely Thou art Ever-turning, All-compassionate![[334]](#footnote-334) |

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| وَ كَانَ مِنْ دُعَآئِهٖ   فِي التَّضَرُّعِ وَ الِاسْتِكَانَةِ | wa kaana min dua’ehi (a.s.) fit-tazarro-e’ wal-istekaanate | 51. His Supplication in Pleading and Abasement |
| اِلٰهِىْ اَحْمَدُكَ وَ اَنْتَ لِلْحَمْدِ اَهْلٌ عَلٰى | elaahee ahmadoka wa anta lil-hamde ahlun a’laa | My Allah, I praise Thee, - and Thou art worthy of praise – for |
| حُسْنِ صَنِيْعِكَ اِلَىَّ | husne sanee-e’ka elayya | Thy benefaction toward me, |
| وَ سُبُوْغِ نَعْمَآئِكَ عَلَىَّ | wa soboo-ghe na’maaa-eka a’layya | the lavishness of Thy favours toward me, |
| وَ جَزِيْلِ عَطَآئِكَ عِنْدِىْ | wa jazeele a’taaa-aka i’ndee | and Thy plentiful bestowal upon me, |
| وَ عَلٰى مَا | wa a’laa maa | and for |
| فَضَّلْتَنِىْ مِنْ رَحْمَتِكَ | fazzaltanee min rahmateka | showing bounty toward me through Thy mercy |
| وَ اَسْبَغْتَ عَلَىَّ مِنْ نِعْمَتِكَ | wa asbaghta a’layya min nea’mateka | and lavishing Thy favour upon me. |
| فَقَدِ اصْطَنَعْتَ عِنْدِىْ مَا يَعْجِزُ عَنْهُ شُكْرِىْ | faqadis-ta-na’ta i’ndee maa ya’jezo a’nho shukree | Thou hast done well toward me and I am incapable of thanking Thee. |
| وَ لَوْلَا اِحْسَانُكَ اِلَىَّ | wa lawlaa ehsaanoka elayya | Were it not for Thy beneficence toward me |
| وَ سُبُوْغُ نَعْمَآئِكَ عَلَىَّ | wa soboo-gho na’maaa-eka a’layya | and the lavishness of Thy favours upon me, |
| مَا بَلَغْتُ اِحْرَازَ حَظِّىْ | maa balaghto ehraaza hazzee | I would not have reached the taking of my share |
| وَ لَا اِصْلَاحَ نَفْسِىْ | wa laa islaaha nafsee | nor would my soul have been set right, |
| وَ لٰكِنَّكَ ابْتَدَأْتَنِىْ بِالْاِحْسَانِ | wa laakinnakab tadaa-tanee bil-ehsaane | but Thou began with beneficence toward me, |
| وَ رَزَقْتَنِىْ فِىْٓ اُمُوْرِىْ كُلِّهَا الْكِفَايَةَ | wa razaqtanee fee omooree kullehal kefaayata | provided me sufficiency in all my affairs, |
| وَ صَرَفْتَ عَنِّىْ جَهْدَ الْبَلَآءِ | wa saraf-ta a’nnee jahdil balaaa-e | turned away from me the toil of affliction, |
| وَ مَنَعْتَ مِنِّىْ مَحْذُوْرَا الْقَضَآءِ | wa mana’ta minnee mahzooral qazaaa-e | and held back from me the feared decree. |
| اِلٰهِىْ | elaahee | My Allah, |
| فَكَمْ مِنْ بَلَآءِ جَاهِدٍ قَدْ صَرَفْتَ عَنِّىْ | fakam min balaaa-e jaahedin qad sarafta a’nnee | how many a toilsome affliction which Thou hast turned away from me! |
| وَ كَمْ مِنْ نِعْمَةٍ سَابِغَةٍ اَقْرَرْتَ بِهَا عَيْنِىْ | wa kam min nea’matin saabeghatin aqrarta behaa a’ynee | How many a lavish favour with which Thou hast gladdened my eye! |
| وَ كُمْ مِنْ صَنِيْعَةٍ كَرِيْمَةٍ لَكَ عِنْدِىْ | wa kam min sanee-a’tin kareematin laka i’ndee | How many a generous benefaction of Thine which is present with me! |
| اَنْتَ الَّذِىْ | antal lazee | It is Thou who |
| اَحْبَبْتَ عِنْدَ الْاِضْطِرَارِ دَعْوَتِىْ | ahbabta i’ndal iz-teraare da’watee | responded to my supplication at the time of distress, |
| وَ اَقَلْتَ عِنْدَ الْعِثَارِ زَلَّتِىْ | wa aqalta i’ndal e’saare zallatee | released me from my slip in stumbling, |
| وَ اَخَذْتَ لِىْ مِنَ الْاَعْدَآءِ بِظُلَامَتِىْ | wa akhaz-ta lee menal a-a’daaa-e bezulaamatee | and took my enemies to task for doing wrong to me. |
| اِلٰهِىْ مَا وَ جَدْتُكَ | elaahee maa wajad-toka | My Allah, I did not find Thee |
| بَخِيْلًا حِيْنَ سَئَلْتُكَ | bakheelan heena sa-a’ltoka | a miser when I asked of Thee |
| وَلَا مُنْقَبِضًا حِيْنَ اَرَدْتُكَ | wa laa munqabezan heena arad-toka | nor a withholder when I desired from Thee. |
| بَلْ وَ جَدْتُكَ لِدُعَآئِىْ سَامِعًا | bal wajad-toka le-do-a’aa-ee saame-a’n | No, I found Thee a hearer of my supplication |
| وَ لِمَطَالِبِىْ مُعْطِيًّا | wa lemataalebee moa’tiyyan | and a bestower of my requests; |
| وَ وَجَدْتُ نُعْمَاكَ عَلَىَّ سَابِغَةً | wawajadto noa’maaka a’layya saabeghatan | I found Thy favours toward me lavish |
| فِىْ كُلِّ شَانٍ مِنْ شَانِىْ | fee kulleshaanin min shaanee | in my every situation |
| وَ كُلِّ زَمَانٍ مِنْ زَمَانِىْ | wa kulle zamaanin min zamaanee | and in my every time. |
| فَاَنْتَ عِنْدِىْ مَحْمُوْدٌ | fa-anta i’ndee mahmoodun | So Thou art praised by me |
| وَ صَنِيْعُكَ لَدَىَّ مَبْرُوْرٌ | wa sa-nee-o’ka ladayya mabroorun | and Thy benefaction honoured. |
| تَحْمَدُكَ نَفْسِىْ وَ لِسَانِىْ وَ عَقْلِىْ | tahmmadoka nafsee wa lesaanee wa a’qlee | My soul, my tongue, and my intelligence praise Thee, |
| حَمْدًا يَبْلُغُ الْوَفَآءَ وَ حَقِيْقَةَ الشُّكْرِ | hamdan yabloghul wafaaa-a wa haqeeqatash shukre | a praise that reaches fulfilment and the reality of thanksgiving, |
| حَمْدًا يَكُوْنُ مَبْلَغَ رِضَاكَ عَنِّىْ | hamdan yakoono mablagha rezaaka a’nnee | a praise that attains to Thy good pleasure with me - |
| فَنَجِّنِىْ مِنْ سُخْطِكَ | fa-najjenee min sukhteka | so deliver me from Thy displeasure! |
| يَا كَهْفِىْ حِيْنَ تُعْيِيْنِى الْمَذَاهِبُ | yaa kahfee heena toa’-yeenil mazaahebo | O my cave when the ways thwart me! |
| وَ يَا مُقِيْلِىْ عَثْرَتِىْ | wa yaa moqeelee a’sratee | O He who releases me from my stumble! |
| فَلَوْلَا سَتْرُكَ عَوْرَتِىْ لَكُنْتُ مِنَ الْمَفْضُوْحِيْنَ | falaw-laa satroka a’wratee lakunto menal mafzooheena | Were it not for Thy covering my shameful defects, I would be one of the disgraced. |
| وَ يَا مُؤَيِّدِىْ بِالنَّصْرِ | wa yaa mo-ayyedee bin-nasre | O my confirmer through help! |
| فَلَوْلَا نَصْرُكَ اِيَّاىَ لَكُنْتُ مِنَ الْمَغْلُوْبِيْنَ | fa-lawlaa nasroka iyyaaya lakunto menal maghloobeena | Were it not for Thy helping me, I would be one of the overcome! |
| وَ يَا مَنْ وَ ضَعَتْ لَهُ الْمَلُوْكُ نِيْرَ الْمَذَلَّةِ عَلٰٓى اَعْنَاقِهَا فَهُمْ مِنْ سَطَوَاتِهٖ خَآئِفُوْنَ | wa yaa man wa-za-a’t lahul mulko neeral mazallate a’laa a-a’naaqehim fahum min sa-ta-waa-tehi khaaa-efoona | O He before whom kings place the yoke of lowliness around their necks, fearing His penalties! |
| وَ يَآ اَهْلَ التَّقْوٰى | wa yaaa ahlat taqwaa | O worthy of reverent fear! |
| وَ يَا مَنْ لَهُ الْاَسْمَآءُ الْحُسْنٰى | wa yaa man lahul asmaaa-ul husnaa | O He to whom belong the names most beautiful![[335]](#footnote-335) |
| اَسْئَلُكَ اَنْ تَعْفُوَ عَنِّىْ وَ تَغْفِرَ لِىْ | as-aloka an ta’fowa a’nnee wa taghfera lee | I ask Thee to pardon me and to forgive me, |
| فَلَسْتُ بَرِيْئًا فَاَعْتَذِرَ | fa-lasto baree-an fa-a-a’tazere | for I am not innocent that I should offer excuses, |
| وَلَا بِذِىْ قُوَّةٍ فَاَنْتَصِرَ | wa laa be-zee quwwatin fa-antasera | nor a possessor of strength that I should gain victory, |
| وَ لَا مَفَرَّ لِىْ فَاَفِرَّ | wa laa ma-farra lee fa-a-firra | nor have I any place of flight that I should flee! |
| وَ اَسْتَقِيْلُكَ عَثَرَاتِىْ | wa as-taqeeloka a’saraatee | I ask Thee to release me from my stumbles, |
| وَ اَتَنَصَّلُ اِلَيْكَ مِنْ ذُنُوْبِى الَّتِىْ قَدْ | wa atanassalo elayka min zonoobeyal latee qad | and before Thee I disavow my sins, which have |
| اَوْ بَقَتْنِىْ وَ اَحَاطَتْ بِىْ فَاَهْلَكَتْنِىْ | aw-baqatnee wa ahaatat bee fa-ahlakatnee | laid me waste, encompassed me, and destroyed me! |
| مِنْهَا فَرَرْتُ اِلَيْكَ رَبِّ | minhaa fa-rarto elayka rabbe | I flee from them to Thee, my Lord, |
| تَآئِبًا فَتُبْ عَلَىَّ | faaa-e-ban fatub a’layya | turning repentantly, so turn toward me, |
| مُتَعَوِّذًا فَاَعِذْنِىْ | mo-ta-a’wwezan fa-a-i’dnee | seeking refuge, so grant me refuge, |
| مُسْتَجِيْرًا فَلَا تَخْذُلْنِىْ | mustajeeran falaa takhzulnee | asking sanctuary, so abandon me not, |
| سَآئِلًا فَلَا تَحْرِمْنِىْ | saaa-elan falaa tahrimnee | requesting, so deprive me not, |
| مُعْتَصِمًا فَلَا تُسْلِمْنِىْ | moa’taseman falaa tuslimnee | holding fast, so leave me not, |
| دَاعِيًا فَلَا تَرُدَّنِىْ خَآئِبًا | daa-e’yan falaa taruddanee khaaa-eban | supplicating, so send me not back disappointed! |
| دَعْوَتُكَ يَا رَبِّ | da’watoka yaa rabbe | I have supplicated Thee, my Lord, as one |
| مِسْكِيْنًا مُسْتَكِيْنًا | miskeenan mustakeenan | miserable, abased, |
| مُشْفِقًا خَآئِفًا | mushfeqan khaaa-efan | apprehensive, fearful, |
| وَ جِلًا فَقِيْرًا | wajelan faqeeran | quaking, poor, |
| مُضْطَرًّا اِلَيْكَ | muz-tarran elayka | driven to have recourse to Thee! |
| اَشْكُوْ اِلَيْكَ يَآ اِلٰهِىْ | ash-koo elayka yaaa elahee | I complain to Thee, my Allah, |
| ضَعْفَ نَفْسِىْ عَنِ الْمُسَارَعَةِ فِيْمَا وَ عَدْتَه اَوْلِيَآئَكَ وَ الْمُجَانَبَةِ عَمَّا حَذَّرْتَه اَعْدَآئَكَ | za’fa nafsee a’nil mosaa-ra-a’te feemaa wa a’dtahu awleyaaa-aka wal-mojaanabate a’mmaa hazzartahu a-a’daaa-aka | 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 - |
| وَ كَثْرَةَ هُمُوْمِىْ | wa kasrata homoomee | and of the multitude of my concerns, |
| وَ وَسْوَسَةَ نَفْسِىْ | wa was-wasata nafsee | and of my soul’s confusing thoughts. |
| اِلٰهِىْ لَمْ تَفْضَحْنِىْ بِسَرِيْرَتِىْ | elaahee lam tafzahnee be-sareeratee | My Allah, Thou hast not disgraced me through my secret thoughts |
| وَ لَمْ تُهْلِكْنِىْ بِجَرِيْرَتِىْ | wa lam tohliknee be-jareeratee | or destroyed me because of my misdeeds! |
| اَدْعُوْكَ فَتُجِيْبُنِىْ وَ اِنْ كُنْتُ بَطِيْٓئًا حِيْنَ تَدْعُوْنِىْ | ad-o’oka fa-tojeebonee wa in kunto ba-teee-an heena tad-o’onee | I call upon Thee, and Thou respondest, even if I am slow when Thou callest upon me. |
| وَ اَسْئَلُكَ كُلَّمَا شِئْتُ مِنْ حَوَآئِجِىْ | wa as-aloka kullamaa shea-to min hawaaa-ejee | I ask Thee everything I want of my needs, |
| وَ حَيْثُ مَا كُنْتُ وَضَعْتُ عِنْدَكَ سِرِّىْ | wa hayso maa kunto waza’to i’ndaka sirree | and I deposit with Thee my secret wherever I may be. |
| فَلَا اَدْعُوْ سِوَاكَ | falaa ad-o’o sewaaka | I supplicate no one besides Thee, |
| وَلَا اَرْجُوْ غَيْرَكَ | wa laa arjoo ghayraka | and I hope for no one other than Thee. |
| لَبَّيْكَ لَبَّيْكَ | labbayka labbayka | At Thy service! At Thy service! |
| تَسْمَعُ مَنْ شَكـَا اِلَيْكَ | tas-ma-o’ man shakaa elayka wa talqaa man tawakkala a’layka | Thou hearest him who complains to Thee! |
| وَ تَلْقٰى مَنْ تَوَ كَّلَ عَلَيْكَ | wa tal-qaa man tawakkala a’layka | Thou receivest him who has confidence in Thee! |
| وَ تُخَلِّصُ مَنِ اعْتَصَمَ بِكَ | wa tokhalleso manea’tasama beka | Thou savest him who holds fast to Thee! |
| وَ تُفَرِّجُ عَمَّنْ لَاذَبِكَ | wa tofarrejo a’mman laazabeka | Thou givest relief to him who seeks shelter in Thee! |
| اِلٰهِىْ | elaahee | My Allah, |
| فَلَا تَحْرِمْنِىْ خَيْرَ الْاٰخِرَةِ وَ الْاُوْلٰى لِقِلَّةِ شُكْرِىْ | falaa tahrimnee khayral aakherate wal-oolaa leqillate shukree | so deprive me not of the good of the last world and the first because of the paucity of my thanksgiving |
| وَاغْفِرْ لِىْ مَا تَعْلَمُ مِنْ ذُنُوْبِىْ | wagh-fir lee maa ta’lamo min zonoobee | and forgive me the sins of mine which Thou knowest! |
| اِنْ تُعَذِّبْ فَاَنَا | in to-a’zzib fa-anaz | If Thou chastisest, I am |
| الظَّالِمُ الْمُفَرِّطُ | zaalemul mofarretul | the wrongdoer, the neglecter, |
| الْمُضَيِّعُ الْاٰثِمُ | mozayye-u’l aasemul | the negligent, the sinner, |
| الْمُقَصِّرُ الْمُضَجِّعُ | moqasserul mozajje-u’l | the derelict, the sluggard, |
| الْمُغْفِلُ حَظَّ نَفْسِىْ | mughfelo hazza nafsee | the heedless of the share of my soul! |
| وَ اِنْ تَغْفِرْ فَاَنْتَ اَرْحَمُ الرَّاحِمِيْنَ. | wa in taghfir fa-anta arhamur raahemeen | And if Thou forgivest - Thou art the Most Merciful of the merciful! |

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| وَ كَانَ مِنْ دُعَآئِهٖ   فِى الْاِلْحَاحِ عَلَى اللهِ تَعَالٰى | wa kaana min dua’ehi (a.s.) fil-ilhaahe a’lal laahe ta-a’alaa | 52. His Supplication in Imploring Allah (exalted is He) |
| يَآ اَللهُ الَّذِىْ لَا يَخْفٰى عَلَيْهِ شَىْءٌ فِى الْاَرْضِ وَ لَا فِى السَّمَآءِ | yaaa allaahul lazee laa yakhfaa a’layhe a’layhe shay-un fil arze wa laa fis samaaa-e | O Allah, from whom nothing is concealed in earth or heaven! |
| وَ كَيْفَ يَخْفٰى عَلَيْكَ يَآ اِلٰهِىْ مَآ اَنْتَ خَلَقْتَه | wa kayfa yakhfaa a’layka yaaa elaahee maaa anta khalaqtahu | How should what Thou hast created, my Allah, be concealed from Thee? |
| وَ كَيْفَ لَا تُحْصِىْ مَآ اَنْتَ صَنَعْتَهٗ | wa kayfa laa tohsee maaa anta sana’tahu | How shouldst Thou not number what Thou hast made? |
| اَوْ كَيْفَ يَغِيْبُ عَنْكَ مَآ اَنْتَ تُدَبِّرُه | aw kayfa yagheebo a’nka maaa anta todabberohu | How should what Thou governest be absent from Thee? |
| اَوْ كَيْفَ يَسْتَطِيْعُ اَنْ يَهْرُبَ مِنْكَ مَنْ لَا حَيَاتَ لَه اِلاَّ بِرِزْقِكَ | aw kayfa yastatee-o’ an yahroba minka man laa hayaata lahu illaa be-rizqeka | How should one who has no life except through Thy provision have the ability to flee from Thee? |
| اَوْ كَيْفَ يَنْجُوْ مِنْكَ مَنْ لَا مَذْهَبَ لَه فِىْ غَيْرِ مُلْكِكَ | aw kayfa yanjoo minka man laa mazhaba lahu fee ghayre mulkeka | How should one who has no road except in Thy kingdom escape from Thee? |
| سُبْحَانَكَ | subhaanaka | Glory be to Thee! |
| اَخْشٰى خَلْقِكَ لَكَ اَعْلَمُهُمْ بِكَ | akhshaa khalqeka laka a-a’lamohum beka | He among Thy creatures who fears Thee most knows Thee best,[[336]](#footnote-336) |
| وَ اَخْضَعُهُمْ لَكَ اَعْمَلُهُمْ بِطَاعَتِكَ | wa akh-za-o’hum laka a-a’malohum be-taa-a’teka | he among them most bent in humility is most active in obeying Thee, |
| وَ اَهْوَنُهُمْ عَلَيْكَ مَنْ اَنْتَ تَرْزُقُه وَ هُوَ يَعْبُدُ غَيْرَكَ | wa ahwanohum a’layka man anta tarzoqohu wa howa ya’bodo ghayraka | and he among them whom Thou providest while he worships another is most contemptible before Thee! |
| سُبْحَانَكَ | subhaanaka | Glory be to Thee! |
| لَا يَنْقُصُ سُلْطَانَكَ مَنْ اَشْرَكَ بِكَ وَ كَذَّبَ رُسُلَكَ | laa yanqoso sultaanaka man ash-raka beka wa kazzaba rosolaka | He who associates others with Thee and denies Thy messengers diminishes not Thy authority. |
| وَ لَيْسَ يَسْتَطِيْعُ مَنْ كَرِهَ قَضَآئَكَ اَنْ يَرُدَّ اَمْرَكَ | wa laysa yas-ta-tee-o’ man kareha qazaaa-aka an yarudda amraka | He who dislikes Thy decree cannot reject Thy command. |
| وَ لَا يَمْتَنِعُ مِنْكَ مَنْ كَذَّبَ بِقُرْرَتِكَ | wa laa yamta-ne-o’ minka man kazzaba be-qurrateka | He who denies Thy power keeps himself not away from Thee. |
| وَ لَا يَفُوْتُكَ مَنْ عَبَدَ غَيْرَكَ | wa laa yafootoka man a’bada ghayraka | He who worships other than Thee escapes Thee not. |
| وَلَا يُعَمَّرُ فِى الدُّنْيَا مَنْ كَرِهَ لِقَآئَكَ | wa laa yo-a’mmaro fid dunyaa man kareha le-qaaa-aka | He who dislikes meeting Thee will not be given endless life in this world. |
| سُبْحَانَكَ | subhaanaka | Glory be to Thee! |
| مَآ اَعْظَمَ شَاْنَكَ | maaa a-a’zama shaanaka | How mighty is Thy station, |
| وَ اَقْهَرَ سُلْطَانَكَ | wa aqhara sultaanaka | overpowering Thy authority, |
| وَ اَشَدَّ قُوَّتَكَ | wa ashadda quwwataka | intense Thy strength, |
| وَ اَنْفَذَ اَمْرَكَ | wa anfaza amraka | penetrating Thy command! |
| سُبْحَانَكَ | subhaanaka | Glory be to Thee! |
| قَضَيْتَ عَلٰى جَمِيْعِ خَلْقِكَ الْمَوْتَ | qa-zayta a’laa jamee-e’ khalqekal mawta | Thou hast decreed death for all Thy creatures, |
| مَنْ وَحَّدَكَ وَ مَنْ كَفَرَ بِكَ | man wah-hadaka wa man kafara beka | both him who professes Thy Unity and him who disbelieves in Thee; |
| وَ كُلٌّ ذَآئِقُ الْمَوْتَ | wa kullun zaaa-e-qul mawta | each one will taste death,[[337]](#footnote-337) |
| وَ كُلٌّ صَائِرٌ اِلَيْكَ | wa kullun saa-erun elayka | each one will come home to Thee. |
| فَتَبَارَكْتَ وَ تَعَالَيْتَ | fa-tabaarakta wa ta-a’alayta | Blessed art Thou and high exalted! |
| لآاِلٰهَ اِلاَّ اَنْتَ | laaa elaaha illaa anta | There is no Allah but Thou, Thou alone, |
| وَحْدَكَ لَا شَرِيْكَ لَكَ | wahdaka laa shareeka laka | who hast no associate. |
| اٰمَنْتُ بِكَ | aamanto beka | I have faith in Thee, |
| وَ صَدَّقْتُ رُسُلَكَ | wa saddaqto rosolaka | I attest to Thy messengers, |
| وَ قَبِلْتُ كِتَابِكَ | wa qabilto ketaabeka | I accept Thy Book, |
| وَ كَفَرْتُ بِكُلِّ مَعْبُوْدٍ غَيْرِكَ | wa kafarto bekulle ma’boodin ghayreka | I disbelieve in every object of worship other than Thee, |
| وَ بَرِئْتُ مِمَّنْ عَبَدَكَ سِوَاكَ | wa barea-to mimman a’badaka sewaaka | I am quit of anyone who worships another! |
| اَللّٰهُمَّ اِنِّىْٓ اُصْبِحُ وَ اُمْسِىْ | allaahumma inneee usbeho wa umsee | O Allah, I rise in the morning and enter the evening |
| مُسْتَقِلًا لِعَمَلِىْ | mustaqelan le-a’malee | making little of my good works, |
| مُعْتَرِفًا بِذَنْبِىْ | moa’tarefan be-zambe | confessing my sins, |
| مُقِرًّا بِخَطَايَاىَ | moqirran be-khataayaaya | admitting my offenses; |
| اَنَا بِاِسْرَافِىْ عَلٰى نَفْسِىْ ذَلِيْلٌ | anaa be-israafee a’laa nafsee zaleelun | I am abased because of my prodigality against myself. |
| عَمَلِىْ اَهْلَكَنِىْ | a’malee ahlakanee | My works have destroyed me, |
| وَهَوَاىَ اَرْدَانِىْ | wa hawaa-ya ar-daanee | my caprice has ruined me, |
| وَ شَهَوَاتِىْ حَرَمَتْنِىْ | wa sha-hawaatee haramatnee | my passions have deprived me. |
| فَاَسْئَلُكُ يَا مَوْلَاىَ سُؤَالَ مَنْ | fa-as-aloka yaa mawlaaya so-aala man | So I ask Thee, my Master, the asking of him |
| نَفْسَه لَاهِيَةٌ لِطُوْلِ اَمَلِهٖ | nafsahu laaheyatun le-toole amalehi | whose soul is diverted by his drawn out expectations, |
| وَ بَدَنُه غَافِلٌ لِسُكُوْنِ عُرُوْقِهٖ | wa badanohu ghaafelun le-sokoone o’rooqehi | whose body is heedless because of the stillness of his veins,[[338]](#footnote-338) |
| وَ قَلْبُه مَفْتُوْنٌ بِكَثْرَةِ النِّعَمِ عَلَيْهِ | wa qalbohu maftoonun be-kasratin ne-a’me a’layhe | whose heart is entranced by the multitude of favours done for him, |
| وَ فِكْرُه قَلِيْلٌ لِّمَا هُوَ صَآئِرٌ اِلَيْهِ | wa fikrohu qaleelul lemaa howa saaa-erun elayhe | whose reflection is little concerning that to which he is coming home; |
| سُؤَالَ مَنْ قَدْ | so-aala man qad | the asking of him whom |
| غَلَبَ عَلَيْهِ الْاَمَلُ | ghalaba a’layhil amalo | false expectation has overcome, |
| وَ فَتَنَةُ الْهَوٰى | wa fatanatul hawaa | caprice has entranced, |
| وَاسْتَمْكَنَتْ مِنْهُ الدُّنْيَا | was-tamkanat minhud dunyaa | and this world has mastered, |
| وَ اَظَلَّهُ الْاَجَلُ | wa azallahul ajalo | and over whom death has cast its shadow; |
| سُؤَالَ مَنِ اسْتَكْثَرَ ذُنُوْبَه | so-aala manis taksara zonoobahu | the asking of him who makes much of his sins |
| وَاعْتَرَفَ بِخَطِيْٓئَتِهٖ | wa’ tarafa bekhateee-atehi | and confesses his offense; |
| سُؤَالَ مَنْ لَا رَبَّ لَه غَيْرُكَ | so-aala man laa rabba | the asking of him who has no Lord but Thou, |
| وَلَا وَلِىَّ لَه دُوْنَكَ | wa laa waliyya lahu doonaka | no friend besides Thee, |
| وَلَا مُنْقِذَ لَه مِنْكَ | wa laa munqeza lahu minka | no one to deliver him from Thee, |
| وَلَا مَلْجَأَ لَه مِنْكَ اِلاَّ اِلَيْكَ | wa laa malja-a lahu minka illaa elayka | and no asylum from Thee except in Thee.[[339]](#footnote-339) |
| اِلٰهِىْ اَسْئَلُكَ | elaahee as-aloka | My Allah, I ask Thee |
| بِحَقِّكَ الْوَاجِبِ عَلٰى جَمِيْعِ خَلْقِكَ | behaqqekal waajebe a’laa jamee-e’ khalqeka | by Thy right incumbent upon all Thy creatures, |
| وَ بِاسْمِكَ الْعَظِيْمِ الَّذِىْ اَمَرْتَ رَسُوْلَكَ اَنْ يُّسَبِّحَكَ بِهٖ | wa bis-mekal a’zeemil lazee amarta rasoolaka ayn yosabbehaka behi | by Thy mighty name with which Thou commanded Thy messenger to glorify Thee, |
| وَ بِجَلَالِ وَجْهِكَ الْكَرِيْمِ الَّذِىْ | be jalaale wajhekal kareemil lazee | and by the majesty of Thy generous face, which |
| لَا يَبْلٰى وَ لَا يَتَغَيَّرُ | laa yablaa wa laa yataghayyaro | ages not, nor changes, |
| وَلَا يَحُوْلُ وَلَا يَفْنٰى | wa laa hawla wa laa yafnaa | nor alters, nor passes away, |
| اَنْ تُصَلِّىَ عَلٰى مُحَمَّدٍ وَّ الِ مُحَمَّدٍ | an tosalleya a’laa mohammadiwn wa aale mohammadin | that Thou blessest Muhammad and the Household of Muhammad, |
| وَ اَنْ تُغْنِيَنِىْ عَنْ كُلِّ شَىْءٍ بِعِبَادَتِكَ | wa an tughneyanee a’n kulle shay-in be-e’baadateka | that Thou freest me from need for all things through worshipping Thee, |
| وَ اَنْ تُسَلِّىَ نَفْسِىْ عَنِ الدُّنْيَا بِمَخَافَتِكَ | wa an tosalleya nafsee a’nid dunyaa be-makhaafateka | that Thou distractest my soul from this world through fear of Thee, |
| وَ اَنْ تُثْنِيَنِىْ بِالْكَثْيْرِ مِنْ كَرَامَتِكَ بِرَحْمَتِكَ | wa an tusneyanee bil-kaseere min karaamateka be-rahmateka | and that Thou turnest me back toward Thy abundant generosity through Thy mercy! |
| فَاِلَيْكَ اَفِرُّ | fa-elayka afirrun | To Thee I flee, |
| وَ مِنْكَ اَخَافُ | wa minka akhaafo | Thee I fear, |
| وَ بِكَ اَسْتَغِيْثُ | wa beka astagheeso | from Thee I seek aid, |
| وَ اِيَّاكَ اَرْجُوْ | wa iyyaaka arjoo | in Thee I hope, |
| وَ لَكَ اَدْعُوْ | wa laka ad-o’o | Thee I supplicate, |
| وَ اِلَيْكَ اَلْجَأُ | wa elayka alja-o | in Thee I seek asylum, |
| وَ بِكَ اَتِّقُ | wa beka atteqo | in Thee I trust, |
| وَ اِيَّاكَ اَسْتَعِيْنُ | wa iyyaaka asta-e’eno | from Thee I ask help, |
| وَ بِكَ اُوْ مِنُ | wa beka oomeno | in Thee I have faith, |
| وَ عَلَيْكَ اَتَوَكَّلُ | wa a’layka atawakkalo | in Thee I have placed my confidence, |
| وَ عَلٰى جُوْدِكَ وَ كَرَمِكَ اَتَّكِلُ. | wa a’laa joodeka wa karameka attakelo | and upon Thy munificence and Thy generosity I rely. |

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| وَ كَانَ مِنْ دُعَآئِهٖ   فِي التَّذَلُّلِ لِلَّهِ عَزَّ وَ جَلَّ | wa kaana min dua’ehi (a.s.) fit-tazallole lillaahe (a’zza wa jalla) | 53. His Supplication in Abasing himself before Allah (Mighty and Majestic is He) |
| رَبِّ اَفْحَمَتْنِىْ ذُنُوْبِىْ | rabbe af-hamatnee zonoobee | My Lord, my sins have silenced me, |
| وَانْقَطَعَتْ مَقَالَتِىْ | wan-qa-ta-a’t maqaalatee | and my words have been cut off. |
| فَلَاحُجَّةَ لِىْ | falaa hujjata lee | I have no argument, |
| فَاَنَا الْاَسِيْرُ بِبَلِيَّتِىْ | fa-anal aseero be-baliyyatil | for I am the prisoner of my own affliction, |
| الْمُرْتَهَنُ بِعَمَلِى | murtahano be-a’malil | the hostage to my works, |
| الْمُتَرَدَّدُ فِىْ خَطِيْئَتِى | motaraddado fee khatee-atil | the frequenter of my own offense, |
| الْمُتَحَيِّرُ عَنْ قَصْدِى | motahayyero a’n qasdil | the confused in my intended way, |
| الْمُنْقَطِعُ بِىْ | munqate-o’ bee | the thwarted. |
| قَدْ اَوْ قَفْتُ نَفْسِىْ | qad aw-qafto nafsee | I have brought myself to a halt in |
| مَوْقِفَ الْاَذِلَّآءِ الْمُذْنِبِيْنَ | mawqeful azillaa-il muznebeena | the halting place of the abased sinners, |
| مَوْقِفَ الْاَشْقِيَآءِ الْمُتَجَرِّيْنَ عَلَيْكَ الْمُسْتَخِفِّيْنَ بِوَعْدِكَ | mawqeful ash-qeyaaa-il motajarreena a’laykal mustakhiffeena be-wa’deka | the halting place of the wretched and insolent, those who think lightly of Thy promise. |
| سُبْحَانَكَ | subhaanaka | Glory be to Thee! |
| اَىَّ جُرْاَةٍ اِجْتَرَاْتُ عَلَيْكَ | ayya jur-atin ijtaraato a’layka | What insolence I have insolently shown toward Thee! |
| وَ اَىَّ تَغْرِيْرٍ غَرَّرْتُ بِنَفْسِىْ | wa ayya tagh-reerin gharrarto be-nafsee | What delusion with which I have deluded myself! |
| مَوْلَاىَ ارْحَمْ | mawlaayar ham | My Master, have mercy on |
| كَبْوَتِىْ لِحُرِّوَجْهِىْ | kab-watee le-hurre wajhee | my falling flat on my face |
| وَ زَلَّةَ قَدَمِىْ | wa zallata qadamee | the slipping of my foot, |
| وَ عُدْبِحِلْمِكَ عَلٰى جَهْلِىْ | wa u’d be-hilmeka a’laa jahlee | grant me my ignorance through Thy clemency, |
| وَ بِاِحْسَانِكَ عَلٰى اِسَائَتِىْ | wa be-ehsaaneka a’laa esaa-atee | and my evildoing through Thy beneficence, |
| فَاَنَا الْمُقِرُّ بِذَنْبِىْ | fa-anal moqirro be-zambil | for I admit my sin |
| الْمُعْتَرِفُ بِخَطِيْئَتِىْ | moa’tarefo be-khatee-atee | and I confess my offense: |
| وَ هٰذِهٖ يَدِىْ وَ نَاصِيَتِىْ | wa haazehi yadee wa naaseyatee | Here are my hand and my forelock! |
| اَسْتَكِيْنُ بِالْقَوَدِ مِنْ نَفْسِى | as-takeeno bil-qa-wade min nafsir | I am resigned to retaliation against my soul! |
| ارْحَمْ شَيْبَتِىْ | ham shaybatee | Have mercy on my white hair, |
| وَ نَفَادَ اَيَّامِىْ | wa nafaada ayyaamee | the depletion of my days, |
| وَ اقْتِرَابَ اَجَلِىْ | waq-taraaba ajalee | the nearing of my term, |
| وَ ضَعْفِىْ وَ مَسْكَنَتِىْ | wa za’fee wa maskanatee | my frailty, my misery, |
| وَ قِلَّةَ حِيْلَتِىْ | wa qillata heelatee | and the paucity of my stratagems! |
| مَوْلَاىَ وَارْحَمْنِىْ اِذَا | mawlaaya war-hamnee izan | My Master, and have mercy upon me when |
| انْقَطَعَ مِنَ الدُّنْيَا اَثَرِىْ | qata-a’ menad dunyaa asaree | my trace is cut off from this world, |
| وَامَّحٰى مِنَ الْمَخْلُوْقِيْنَ ذِكْرِىْ | wam-mahaa menal makhlooqeena zikree | my mention is effaced among the creatures, |
| وَ كُنْتُ فِى الْمَنْسِيِّيْنَ كَمَنْ قَدْ نُسِىَ | wa kunto fil mansiyyeena kaman qad-noseya | and I join the forgotten, like the forgotten ones! |
| مَوْلَاىَ وَارْحَمْنِىْ عِنْدَ تَغَيُّرِ صُوْرَتِىْ وَ حَالِىْ اِذَا | mawlaaya war-hamnee i’nda ta-ghayyore sooratee wa haalee ezaa | My Master, and have mercy upon me at the change of my form and state when |
| بَلِىَ جِسْمِىْ | baleya jismee | my body decays, |
| وَ تَفَرَّقَتْ اَعْضَائيِْ | wa tafarraqat a-a’zaa-ee | my limbs are scattered, |
| وَ تَقَطَّعَتْ اَوْصَالِىْ | wa taqatta-a’t awsaalee | and my joints are dismembered! |
| يَاغَفْلَتِىْ عَمَّا يُرَادُ بِىْ | yaa ghaflatee a’mmaa yoraado bee | O my heedlessness toward what was wanted from me! |
| مَوْلَاىَ وَارْحَمْنِىْ فِىْ حَشْرِىْ وَ نَشْرِىْ | mawlaaya war-hamnee fee hash-ree wa nashree | My Master, have mercy upon me at my mustering and uprising |
| وَاجْعَلْ فِىْ ذٰلِكَ الْيَوْمِ | waj-a’l fee zaalekal yawme | and on that day, appoint |
| مَعَ اَوْلِيَآئِكَ مَوْقِفِىْ | ma-a’ awleyaaa-eka mawqefee | my standing place with Thy friends, |
| وَ فِىْ اَحِبَّآئِكَ مَصْدَرِىْ | wa fee ahibbaaa-eka masdaree | my place of emergence with Thy beloveds, |
| وَ فِىْ جِوَارِكَ مَسْكَنِىْ | wa fee jewaareka maskanee | and my dwelling in Thy neighbourhood! |
| يَا رَبَّ الْعَالَمِيْنَ. | yaa rabbal a’alameen. | O Lord of the worlds! |

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| وَ كَانَ مِنْ دُعَآئِهٖ   فِى اسْتِكْشَافِ الْهُمُوْمِ | wa kaana min dua’ehi (a.s.) fee istekshaafil homoome | 54. His Supplication for the Removal of Worries |
| يَا فَارِجَ الْهَمْ | waa faarejal ham | O Reliever of worry! |
| وَ كَاشِفَ الْغَمِّ | wa kaashefal ghamme | O Remover of grief! |
| يَا رَحْمٰنَ الدُّنْيَا وَ الْاٰخِرَةِ وَ رَحِيْمَهُمَا | yaa rahmaanad dunyaa wal-aakherate wa raheemahomaa | O Merciful in this world and the next and Compassionate in both! |
| صَلِّ عَلٰى مُحَمَّدٍ وَّ اٰلِ مُحَمَّدٍ | salle a’laa mohammadiwn wa aale mohammadin | Bless Muhammad and his Household, |
| وَافْرُحْ هَمِّىْ | waf-roh hammee | relieve my worry, |
| وَاكْشِفْ غَمِّىْ | wak-shif ghammee | and remove my grief! |
| يَا وَاحِدُ يَا اَحَدُ يَا صَمَدُ | yaa waahedo yaa ahado yaa samado | O One, O Unique, O Eternal Refuge! |
| يَا مَنْ لَمْ يَلِدْ وَ لَمْ يُوْ لَدْ | yaa man lam yalid wa lam yoolad | O He Who has not begotten, nor has been begotten, |
| وَ لَمْ يَكُنْ لَّه كُفُوٌا اَحَدٌ | wa lam yakul lahoo kofowan ahadun | and equal to Him is not any one![[340]](#footnote-340) |
| اِعْصِمْنِىْ وَ طَهِّرْنِىْ وَاذْهَبْ بِبَلِيَّتِىْ | e-a’simnee wa tahhirnee wa-zhab be-baliyyatee | Preserve me, purify me, and take away my affliction! |
| (وَاقْرَأْ اٰيَةَ الْكُرْسِىِّ وَ الْمُعَوِّذَتَيْنِ وَ قُلْ هُوَ اللهُ اَحَدٌ وَ قُلْ) | (waqraa aayatal kursiyye wal-mo-a’wwezatayne wa qul howal laaho ahadun wa qul) | HERE YOU SHOULD RECITE THE THRONE VERSE (2:255), THE TWO SURAS OF TAKING REFUGE (113-114), AND UNITY (112). THEN SAY: |
| اَللّٰهُمَّ اِنِّىْ اَسْئَلُكَ سُؤَالَ مَنِ | allaahumma innee as-aloka so-aala manish | O Allah, I ask Thee with the asking of him |
| اشَّتَدَّتْ فَاقَتُه | taddtad faqatohu | whose neediness is intense, |
| وَ ضَعُفَتْ قُوَّتُه | wa zo-o’fat quwwatohu | whose strength is frail, |
| وَ كَثُرَتْ ذُنُوْبُه | wa kasorat zonoobohu | whose sins are many, |
| سُؤَالَ مَنْ لَايَجِدُ لِفَاقَتِهٖ مُغِيْثًا | so-aala man laa yajedo lefaaqatehi mogheesan | the asking of one who finds no helper in his neediness, |
| وَ لَا لِضَعْفِهٖ مُقَوِّيًا | wa laa le-za’fehi moqawweyan | no strengthener in his frailty, |
| وَ لَا لِذَنْبِهٖ غَافِرًا غَيْرَكَ | wa laa le-zambehi ghaaferan ghayraka | no forgiver of his sin other than Thee, |
| يَا ذَا الْجَلَالِ وَ الْاِكْرَامِ | yaa zal-jalaale wal-ikraame | O Possessor of majesty and munificence! |
| اَسْاَلُكَ | as-aloka | I ask of Thee |
| عَمَلًا تُحِبُّ بِهٖ مَنْ عَمِلَ بِهٖ | a’malan to-hibbo behi man a’mela behi | a work through which Thou wilt love him who works it |
| وَ يَقِيْنًا تَنْفَعُ بِهٖ مَنِ اسْتَيْقَنَ بِهٖ حَقَّ الْيَقِيْنِ فِىْ نَفَاذِ اَمْرِكَ | wa yaqeenan tanfa-o’ behi menas tayqana behi haqqal yaqeene fee nafaaze amreka | and a certainty by which Thou wilt profit him who is certain with the truth of certainty concerning the execution of Thy command! |
| اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَ اٰلِ مُحَمَّدٍ | allaahumma salle a’laa mohammadin wa aale mohammadin | O Allah, bless Muhammad and the Household of Muhammad, |
| وَاقْبِضْ عَلَى الصِّدْقِ نَفْسِىْ | waq-biz a’las sidqe nafsee | take my soul while it is firm in sincerity, |
| وَاقْطَعْ مِنَ الدُّنْيَا حَاجَتِىْ | waq-ta’ menad dunyaa haajatee | cut off my need for this world, |
| وَاجْعَلْ فِيْمَا عِنْدَكَ رَغْبَتِىْ شَوْقًا اِلٰى لِقَآئِكَ | waj-a’l feemaa i’ndaka raghbatee shawqan elaa le-qaaa-eka | make my desire for what is with Thee become a yearning to meet Thee, |
| وَ هَبْ لِىْ صِدْقَ التَّوَكُّلِ عَلَيْكَ | wa hab lee sidqat tawakkole a’layka | and give me true confidence in Thee! |
| اَسْئَلُكَ مِنْ خَيْرِ كِتَابٍ قَدْخَلَا | as-aloka min khayre ketaabin qad khalaa | I ask of Thee the good of the writ that has been made |
| و اَعُوْذُ بِكَ مِنْ شَرِّ كِتَابٍ قَدْخَلَا | wa a-o’ozo beka min sharre ketaabin qad khalaa | and I seek refuge with Thee from the evil of the writ that has been made.[[341]](#footnote-341) |
| اِسْئَلَكَ | as-aloka | I ask of Thee |
| خَوْفَ الْعَابِدِيْنَ لَكَ | khawfal a’abedeena laka | the fear of The worshipers, |
| وَ عِبَادَةَ الْخَاشِعِيْنَ لَكَ | wa e’baadatal khaashe-e’ena laka | the worship of those humbly fearful of Thee, |
| وَ يَقِيْنَ الْمُتَوَكَّلِيْنَ عَلَيْكَ | wa yaqeenal motawakkaleena a’layka | the certainty of those who have confidence in Thee, |
| وَ تَوَكَّلَ الْمُؤْمِنِيْنَ عَلَيْكَ | wa tawakkalal moa-meneena a’layka | and the confidence of those who have faith in Thee. |
| اَللّٰهُمَّ اجْعَلْ | allaahumaj a’l | O Allah, make |
| رَغْبَتِىْ فِىْ مَسْأَلَتِىْ مِثْلَ رَغْبَةِ اَوْلِيَآئِكَ فِىْ مَسَآئِلِهِمْ | ragh-batee fee mas-alatee mis-la raghbate awle-yaaa-eka fee masaaa-elehim | my desire in my asking like the desire of Thy friends in their asking, |
| وَ رَهْبَتِىْ مِثْلَ رَهْبَةِ اَوْلِيَآئِكَ | wa rahbatee misla rahbate awleyaaa-eka | and my fear like the fear of Thy friends! |
| وَاسْتَعْمِلْنِىْ فِىْ مَرْضَاتِكَ عَمَلًا لَا اَتْرُكُ مَعَه شَيْئًا مِنْ دِيْنِكَ مَخَافَةَ اَحَدٍ مِنْ خَلْقِكَ | was-ta’milnee fee marzaateka a’malan laa atroko ma-a’hu shay-an min deeneka makhaafata ahadin min khalqeka | Employ me in Thy good pleasure through works in which I will not leave aside anything of Thy religion fearing any of Thy creatures! |
| اَللّٰهُمَّ هٰذِهٖ حَاجَتِىْ | allaahumma haazehi haajatee | O Allah, this is my need, |
| فَاعْظِمْ فِيْهَا رَغْبَتِىْ | fa’zim feehaa raghbatee | so make my desire for it great, |
| وَ اَظْهِرْ فِيْهَا عُذْرِىْ | wa azhir feehaa u’zree | within it make manifest my excuse, |
| وَ لَقِّنِىْ فِيْهَا حُجَّتِىْ | wa laqqenee feehaa hujjatee | through it instill me with my argument, |
| وَ عَافِ فِيْهَا جَسَدِىْ | wa a’afa feehaa jasadee | and by means of it make well my body! |
| اَللّٰهُمَّ مَنْ اَصْبَحَ لَه ثِقَةٌ اَوْ رَجَآءُ غَيْرُكَ | allaahumma man asbaha lahu seqatun aw rajaaa-o ghayroka | O Allah, some rise in the morning having trust or hope in other than Thee. |
| فَقَدْ اَصْبَحْتُ وَ اَنْتَ ثِقَتِىْ وَ رَجَآئِىْ فِىْ الْاُمُوْرِ كُلِّهَا | faqad as-bahto wa anta seqatee wa rajaaa-ee fil omoore kullehaa | I rise in the morning, and Thou art my trust and my hope in all affairs, |
| فَاقْضِ لِىْ بِخَيْرِهَا عَاقِبَةً | faqze lee be-khayrehaa a’aqebatan | so decree for me those which are best in outcome |
| وَ نَجِّنِىْ مِنْ مُضِلاَّتِ الْفِتَنِ | wa najjenee min mozillaatil fetane | and deliver me from misguiding trials, |
| بِرَحْمَتِكَ يَآ اَرْحَمَ الرَّاحِمِيْنَ | be-rahmateka yaaa arhamar raahemeen | O Most Merciful of the merciful! |
| وَ صَلَّى اللهُ عَلٰى سَيِّدِ نَا مُحَمَّدٍ رَّسُوْلِ اللهِ الْمُصْطَفٰى وَ عَلٰى اٰلِهِ الطَّاهِرِيْنَ. | wa sallal laaho a’laa sayyedenaa mohammadir rasoolil laahil mustafaa wa a’laa aalehit taahereen. | 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:

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| كان من تسبيحه  أعني زين العابدين  | kaana min tasbeehehi a-i’nnee zaynul a’abedeen (a.s.) | 55. One of his Glorifications that is, of Zain al-A’abideen (a.s.) |
| سُبْحَانَكَ اَللّٰهُمَّ وَحَنَانَيْكَ | subhaanaka allaahumma wa hanaanayka | Glory be to Thee, O Allah, and I beg Thy loving care! |
| سُبْحَانَكَ اَللّٰهُمَّ وَتَعَالَيْتَ | subhaanaka allaahumma wa ta-a’alayta | Glory be to Thee, O Allah, and high art Thou exalted! |
| سُبْحَانَكَ اَللّٰهُمَّ وَ الْعِزُّ اِزَارُكَ | subhaanaka allaahumma wal i’zzo ezaaroka | Glory be to Thee, O Allah, and might is Thy loincloth![[342]](#footnote-342) |
| سُبْحَانَكَ اَللّٰهُمَّ وَالْعَظَمَةُ رِدآؤُكَ | subhaanaka allaahumma wal a’zamato redaaa-eoka | Glory be to Thee, O Allah, and mightiness is Thy cloak! |
| سُبْحَانَكَ اَللّٰهُمَّ وَالْكِبْرِيَآءُ سُلْطَانُكَ | subhaanaka allaahumma wal kibreyaaa-o sultaanoka | Glory be to Thee, O Allah, and magnificence is Thy authority! |
| سُبْحَانَكَ مِنْ عَظِيْمِ مَا أَعْظَمَكَ | subhaanaka min a’zeeme maa a-a’zamaka | Glory be to Thee, All-Mighty! How mighty Thou art! |
| سُبْحَانَكَ سُبِّحْتَ فِيْ الْمَلَاِ الْأَعْلٰى، تَسْمَعُ وَتَرٰى مَا تَحْتَ الثَّرٰى | subhaanaka subbehta fil mala-il a-a’laa, tasma-o’ wa taraa maa tahtas saraa | Glory be to Thee! Thou art glorified in the highest![[343]](#footnote-343) Thou hearest and seest what is under the soil![[344]](#footnote-344) |
| سُبْحَانَكَ اَنْتَ شَاهِدُ كُلِّ نَجْوٰى | subhaanaka anta shaahedo kulle najwaa | Glory be to Thee! Thou art witness over every whispered conversation![[345]](#footnote-345) |
| سُبْحَانَكَ مَوْضِعُ كُلِّ شَكْوٰى | subhaanaka maw-ze-o’ kulle shakwaa | Glory be to Thee, the place where every complaint is put down! |
| سُبْحَانَكَ حَاضِرُ كُلِّ مَلَاٍ | subhaanaka haazero kulle mala-in | Glory be to Thee, present in every assembly! |
| سُبْحَانَكَ عَظِيمُ الرَّجآءِ | subhaanaka a’zeemur rajaaa-e | Glory be to Thee, object of great hopes! |
| سُبْحَانَكَ تَرٰى مَا فِيْ قَعْرِ الْمَآءِ | subhaanaka taraa maa fee qa’ril maaa-e | Glory be to Thee! Thou seest what is at the lowest depth of the water! |
| سُبْحَانَكَ تَسْمَعُ أَنْفَاسَ الْحِيْتَانِ فِيْ قُعُوْرِ الْبِحَارِ | subhaanaka tas-ma-o’ anfaasal heetaane fee qo-o’oril behaare | Glory be to Thee! Thou hearest the breaths of the fish in the lowest depths of the oceans! |
| سُبْحَانَكَ تَعْلَمُ وَزْنَ السَّمَوَاتِ | subhaanaka ta’lamo wasznas samaawaate | Glory be to Thee! Thou knowest the weight of the heavens! |
| سُبْحَانَكَ تَعْلَمُ وَزْنَ الْاَرَضِيْنَ | subhaanaka ta’lamo waznal arazeena | Glory be to Thee! Thou knowest the weight of the earths! |
| سُبْحَانَكَ تَعْلَمُ وَزْنَ الشَّمْسِ وَ الْقَمَرِ | subhaanaka ta’lamo waznash shamse wal-qamare | Glory be to Thee! Thou knowest the weight of the sun and the moon! |
| سُبْحَانَكَ تَعْلَمُ وَزْنَ الظُّلْمَةِ وَالنُّوْرِ | subhaanaka ta’lamo waznaz zulmate wan-noore | Glory be to Thee! Thou knowest the weight of the darkness and the light! |
| سُبْحَانَكَ تَعْلَمُ وَزْنَ الْفَيْءِ وَالْهَوَآءِ | subhaanaka ta’lamo waznal fay-e wal-hawaaa-e | Glory be to Thee! Thou knowest the weight of the shadow and the air! |
| سُبْحَانَكَ تَعْلَمُ وَزْنَ الرِّيْحِ كَمْ هِيَ مِنْ مِثْقَالِ ذَرَّةٍ | subhaanaka ta’lamo waznar reehe kam heya min misqaale zarratin | Glory be to Thee! Thou knowest the weight of the wind, how many times it is greater than the weight of a dust mote! |
| سُبْحَانَكَ قُدُّوْسٌ قُدُّوْسٌ قُدُّوْسٌ | subhaanaka quddoosun quddoosun quddoosun | Glory be to Thee, All-holy, All-holy, All-holy! |
| سُبْحَانَكَ عَجَبًا مَنْ عَرَفَكَ كَيْفَ لَا يَخَافُكَ | subhaanaka a’jaban man a’rafaka kayfa laa yakhaafoka | Glory be to Thee! I wonder how any who knows Thee could fear Thee not! |
| سُبْحَانَكَ اَللّٰهُمَّ وَبِحَمْدِكَ | subhaanaka allaahumma wa be-hamdeka | Glory be to Thee, O Allah, and Thine is the praise! |
| سُبْحَانَكَ اللهُ الْعَلِيُّ الْعَظِيْمُ | subhaanakal laahul a’liyyul a’zeemo | Glory be to Allah, the All-high, the All-Mighty! |
| رَوَى الزُّهْرِيْ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ قالَ | rawaz zohree a’n sa-e’edabnil mosayyabe qaala | Al-Zuhri related from Saeed ibn al-Musayyib.[[346]](#footnote-346) He said: |
| كَانَ الْقَوْمُ لَا يَخْرُجُوْنَ مِنْ مَكَّةَ حَتّٰى يَخْرُجَ عَلِيٌّ بْنُ الْحُسَيْنِ سَيِّدُ الْعَابِدِيْنَ ، فَخَرَجَ وَ خَرَجْتُ مَعَهٗ | kaanal qawmo laa yakhrojoona min makkata hattaa yakhroja a’liyyubnul husayne sayyedul a’abedeen (a’layhis salaamo), fa-kharaja wa kharajto ma-a’hu | The people were not going out of Mecca until Ali ibn al-Husain, the chief of the worshippers (a.s.) went out. So he went out, and they went out with him. |
| فَنَزَلَ فِيْ بَعْضِ الْمَنَازِلِ فَصَلّٰى رَكْعَتَيْنِ، فَسَبَّحَ فِيْ سُجُوْدِهٖ - يَعْنِيْ بِهٰذَا التَّسْبِيْحِ | fa-nazala fee ba’zil manaazele fa-sallaa rak-a’tayne, fa-sabbaha fee sojoodehi – ya’nee be-haazat tasbeehe | He stopped in one of the waystations and prayed two rak’as. Then he glorified Allah - I mean with this glorification - during his prostration. |
| فَلَمْ يَبْقَ شَجَرٌ وَ لَا مَدَرٌ اِلاَّ سَبَّحَ مَعَهٗ، فَفَزِعْنَا، فَرَفَعَ رَأسَهٗ، فَقَالَ: يَا سَعِيْدُ أَ فَزِعْتَ فَقُلْتُ: نَعَمْ يَا ابْنَ رَسُولِ اللهِ | falam yabqa shajarun wa laa madarun illaa sabbaha ma-a’hu, fa-fazea’naa, farafa-a’ raasahu, faqaala: yaa sa-e’edo a-fa-zea’ta fa-qulto: na-a’m yabna rasoolil laahe | There was no tree and no clod of earth that did not glorify along with him, so we were frightened. He raised his head. He said: O Saeed, are you frightened? I said: Yes, O son of the Messenger of Allah! |
| فَقَالَ: هٰذَا التَّسْبِيْحُ الْاَعْظَمُ، حَدَّثَنِيْ أَبِيْ عَنْ جَدِّيْ عَنْ رَسُوْلِ اللهِ ﷺ: لَا تَبْقَى الذُّنُوْبُ مَعَ هٰذَا التَّسْبِيْحِ، | fa-qaala: haazat tasbeehul a-a’zamo, hadda-sanee abee a’n jaddee a’n rasoolil laahe (s.a.w.a.): laa yabqaz zonoobo ma-a’ haazat tasbeehe. | 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. |
| وَ أَنَّ اللهَ جَلَّ جَلَالُهٗ لَمَّا خَلَقَ جَبْرَئِيْلَ أَلْهَمَهٗ هٰذَا التَّسْبِيْحَ، وَ هُوَ اسْمُ اللهِ الْأَكْبَرُ. | wa annal laaha jalla jalaalohu lammaa khalaqa jabra-eela al-hamahu haazat tasbeeha, wa howas mullaahil akbaro. | When Allah (majestic is His majesty) created Gabriel, He inspired him with this glorification. It is Allah’s greatest name. |

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| دعآء و تمجيد له | do-a’-un wa tamjeedun lahu (a.s.) | 56. A Supplication and Magnification by him (a.s.) |
| اَلْحَمْدُ لِلهِ الَّذِيْ | alhamdo lillaahil lazee | Praise belongs to Allah, who |
| تَجَلّٰى لِلْقُلُوْبِ بِالْعَظَمَةِ | tajallaa lil-qoloobe bil-a’zamate | disclosed Himself to hearts through mightiness, |
| وَ احْتَجَبَ عَنِ الْاَبْصَارِ بِالْعِزَّةِ | wah-tajaba a’nil absaare bil-i’zzate | veiled Himself from eyes through might, |
| وَاقْتَدَرَ عَلَى الْاَشْيآءِ بِالْقُدْرَةِ | waq-tadara a’lal ash-yaaa-e bil-qudrate | and exercises power over the things through power! |
| فَلَا الْاَبْصَارُ تَثْبُتُ لِرُؤْيَتِهٖ | falal absaaro tasboto le-roa-yatehi | Eyes are not firm enough to see Him |
| وَ لَا الْاَوْهَامُ تَبْلُغُ كُنْهَ عَظَمَتِهٖ | wa lal awhaamo tab-logho kunha a’zamatehi | and imaginations reach not the core of His mightiness. |
| تَجَبَّرَ بالْعَظَمَةِ وَ الْكِبْرِيآءِ | tajabbara bil-a’zamate wal-kibreyaaa-e | He displays His overwhelming power in mightiness and magnificence, |
| وَ تَعَطَّفَ بِالْعِزِّ وَ الْبِرِّ وَ الْجَلَالِ | wa ta-a’ttafa bil-i’zzate wal-birre wal-jalaale | robes Himself in might, goodness, and majesty, |
| وَ تَقَدَّسَ بِالْحُسْنِ وَ الْجَمَالِ | wa taqaddasa bil-husne wal-jamaale | is far removed from imperfection through comeliness and beauty, |
| وَ تَمَجَّدَ بِالْفَخْرِ وَ الْبَهآءِ | wa tamajjada bil-bakhre wal-bahaaa-e | assumes His glory in pride and splendour, |
| وَ تَجَلَّلَ بِالْمَجْدِ وَ الْآلَآءِ | wa tajallala bil-majde wal-aaa-laaa-e | puts on His majesty through glory and boons, |
| وَ اسْتَخْلَصَ بِالنَّوْرِ وَ الضِّيَآءِ | was-takhlasa bin-noore waz-zeyaaa-e | and has chosen for Himself light and radiance. |
| خَالِقٌ لَا نَظِيْرَ لَهٗ | khaalequn laa nazeera lahu | He is a Creator who has no equal, |
| وَ اَحَدٌ لَا نِدَّ لَهٗ | waahedun laa nidda lahu | a Unique who has no rival, |
| وَ وَاحِدٌ لَا ضِدَّ لَهٗ | wa waahedun laa zidda lahu | a One who has no opposite, |
| وَ صَمَدٌ لَا كُفْوَ لَهٗ | wa samadun laa kufwa lahu | an Eternal Refuge who has no match, |
| وَ اِلٰهٌ لَا ثَانِيَ مَعَهٗ | wa elaahun laa saaneya ma-a’hu | a Allah who has no second, |
| وَ فَاطِرٌ لَا شَرِيْكَ لَهٗ | wa faaterun laa shareeka lahu | an Initiator who has no partner, |
| وَ رَازِقٌ لَا مُعِيْنَ لَهٗ | wa raazequn laa mo-e’ena lahu | a Provider who has no helper. |
| وَ الْاَوَّلُ بِلَا زَوَالٍ | wal-awwalo belaa zawaal | He is the First without disappearance, |
| وَ الدَّآئِمُ بِلَا فَنَاءٍ | wad-daaa-emo belaa fanaa | the Everlasting without annihilation, |
| وَ الْقَائِمُ بِلَا عَنَآءٍ | wal-qaaa-emo belaa a’naaa | the Standing without difficulty, |
| وَ الْمُؤْمِنُ بِلَا نِهَايَةٍ | wal-moameno belaa nehaayatin | the Security-giver without end, |
| وَ الْمُبْدِئُ بِلَا اَمَدٍ | wal-mubde-o belaa amadin | the Originator without term, |
| وَ الصَّانِعُ بِلَا اَحَدٍ | was-saane-o’ belaa ahadin | the Maker without anything, |
| وَ الرَّبُّ بِلَا شَرِيْكٍ | war-rabbo belaa shareek | the Lord without partner, |
| وَ الْفَاطِرُ بِلَا كُلْفَةٍ | wal-faatero belaa kulfatin | the Initiator without discomfort, |
| وَ الْفَعَّالُ بِلَا عَجْزٍ | wal-fa’-a’alo belaa a’jzin | the Accomplisher without incapacity. |
| لَيْسَ لَهٗ حَدٌّ فِيْ مَكَانٍ | laysa lahu haddun fee makaanin | He has no bound in space |
| وَ لَا غَايَةٌ فِيْ زَمَانٍ | wa laa ghaayatun fee zamaanin | and no limit in time; |
| لَمْ يَزَلْ وَ لَا يَزُوْلُ وَ لَنْ يَزَالَ كَذٰلِكَ اَبَدًا | lam yazal wa laa yazoolo wa lan yazaala kazaaleka abadan | He ever was, He ever is, He ever will be the same, endlessly. |
| هُوَ الْاِلٰهُ الْحَيُّ الْقَيُّوْمُ | howal elaahul hayyul qayyoomud | He is Allah, the Living, the Self-subsistent, |
| الدَّآئِمُ الْقَدِيْمُ | daaa-emul qadeemul | the Everlasting, the Eternal, |
| الْقَادِرُ الْحَكِيْمُ | qaaderul hakeemo | the All-powerful, the All-wise. |
| اِلٰهِيْ | elaahee | My Allah, |
| عُبَيْدُكَ بِفِنَآئِكَ | o’baydoka be-fenaaa-eka | Thy little slave is in Thy courtyard, |
| سَآئِلُكَ بِفِنَآئِكَ | saaa-eloka be-fenaaa-eka | Thy beggar is in Thy courtyard, |
| فَقِيْرُكَ بِفِنَآئِكَ (ثَلَاثًا) | faqeeroka be-fenaaa-eka (three times) | Thy poor one is in Thy courtyard! (Three Times) |
| اِلٰهِيْ | elaahee | My Allah, |
| لَكَ يَرْهَبُ الْمُتَرَهِّبُوْنَ | laka yarhabul motarahheboona | before Thee tremble the pious tremblers, |
| وَ اِلَيْكَ اَخْلَصَ الْمُسْتَهِلُّوْنَ | wa elayka akhlasal mus-tahilloona | to Thee devote themselves the lamenters, |
| رَهْبَةً لَكَ وَ رَجَآءً لِعَفْوِكَ | rahbatn laka wa rajaaa-an le-a’fweka | in fear of Thee, in hope of Thee! |
| يَا اِلٰهَ الْحَقِّ | yaa elaahal haqqir | O Allah of Truth, |
| ارْحَمْ دُعَآءَ الْمُسْتَصْرِخِيْنَ | ham do-a’aa-al mustasrekheena | have mercy upon the supplication of those who cry for help! |
| وَاعْفُ عَنْ جَرَآئِمِ الْغَافِلِيْنَ | wa’fo a’n jaraaa-emil ghaafeleena | Pardon the sins of the heedless! |
| وَ زِدْ فِيْ اِحْسَانِ الْمُنِيْبِيْنَ يَوْمَ الْوُفُوْدِ عَلَيْكَ | wa zid fee ehsaanekal moneebeena yawmal wofoode a’layka | And increase beneficence toward those who keep turning [to Thee] on the Day they arrive before Thee, |
| يَا كَرِيْمُ | yaa kareemo | O Generous Allah! |

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| وَ كَانَ مِنْ دُعَآئِهٖ   في ذكر آل محمّد عليهم السلام | wa kaana min dua’ehi (a.s.) fee zikre aale mohammadin (a.s.) | 57. His Supplication in Mentioning the Household of Muhammad (upon them be peace) |
| اَللّٰهُمَّ يَامَنْ | allaahumma yaa man | O Allah, O He who |
| خَصَّ مُحَمَّدًا وَآلَهٗ بِالْكَرَامَةِ | khassa mohammadn wa aalahu bil-karaamate | singled out Muhammad and his Household for honour, |
| وَ حَبَاهُمْ بِالرِّسَالَةِ | wa habaahum bir-resaalate | showed favour toward them with messengerhood, |
| وَ خَصَّصْهُمْ بِالْوَسِيْلَةِ | wa khassashum bil-waseelate | specified them for the mediation,[[347]](#footnote-347) so |
| وَ جَعَلَهُمْ وَرَثَةَ الْاَنْبِيَآءِ | wa ja-a’lahum warasatal ambeyaaa-e | appointed them the heirs to the prophets, |
| وَ خَتَمَ بِهِمُ الْاَوْصِيَآءَ وَ الْاَئِمَّةَ | wa khatama behemul awseyaaa-a wal-a-immata | sealed with them the executors and the Imams, |
| وَ عَلَّمَهُمْ عِلْمَ مَا كَانَ وَ عِلْمَ مَا بَقِيَ | wa a’llamahum i’lma maa kaana wa i’lma maa baqeya | taught them the knowledge of what has been and what remains to be, |
| وَ جَعَلَ أَفْئِدَةً مِنَ النَّاسِ تَهْوِي اِلَيْهِمْ | wa ja-a’la af-edatan menan naase tahwee elayhim | and made the hearts of the people incline toward them! |
| فَصَلِّ عَلٰى مُحَمَّدٍ وَآلِهِ الطَّاهِرِيْنَ | fa-salle a’laa mohammadin wa aalehit taahereen | Bless Muhammad and his Household, the pure, |
| وَ افْعَلْ بِنَا مَا اَنْتَ أَهْلُهٗ فِي الدِّيْنِ وَ الدُّنْيَا وَ الْآخِرَةِ | waf-a’l benaa maa anta ahlohu fid-deene wad-dunyaa wal-aakherate | and act toward us with that of which Thou art worthy in religion, in this world, and in the next world! |
| اِنَّكَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ. | innaka a’laa kulle shay-in qadeer. | Thou art powerful over everything.[[348]](#footnote-348) |

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| وَ كَانَ مِنْ دُعَآئِهٖ   في الصلاة على آدم | wa kaana min dua’ehi (a.s.) fis salaate a’laa aadama (a.s.) | 58. His Supplication in Calling down Blessings upon Adam |
| اَللّٰهُمَّ وَآدَمُ | allaahumma wa aadamo | O Allah, as for Adam, |
| بَدِيْعُ فِطْرَتِكَ | ba-dee-o’ fitrateka | the marvel of Thy creation, |
| وَ أَوَّلُ مُعْتَرِفٍ مِّنَ الطِّيْنِ بِرُبُوْبِيَّتِكَ | wa awwalo moa’tarefim menat teene be-roboobiyyateka | the first made of clay to confess Thy Lordship, |
| وَبَدْوُ حُجَّتِكَ عَلٰى عِبَادِكَ وَبَرِيَّتِكَ | wa bad-wo hujjateka a’laa e’baadeka wa bariyyateka | the beginning of Thy argument against Thy servants and creatures, |
| وَالدَّلِيْلُ عَلَى الْاِسْتِجَارَةِ بِعَفْوِكَ مِنْ عُقُوْبَتِكَ | wad-daleelo a’lal istejaarate be-a’fweka min o’qoobateka | the guide to seeking sanctuary in Thy pardon from Thy punishment, |
| وَ النَّاهِجُ سُبُلَ تَوْبَتِكَ | wan-naa-hejo sobola tawbateka | the opener of the paths of repentance toward Thee, |
| وَ الْمُوَسَّلُ بَيْنَ الْخَلْقِ وَ بَيْنَ مَعْرِفَتِكَ | wal-mowassalo baynal khalqe wa bayna ma’refateka | the giver of the creatures access to knowledge of Thee, |
| وَ الَّذِيْ لَقَّنْتَهٗ مَا رَضَيْتَ بِهٖ عَنْهُ بِمَنِّكَ عَلَيْهِ وَ رَحْمَتِكَ | wal-lazee laqqantahu maa razayta behi a’nho be-manneka a’layhe wa rahmateka | the one concerning whom Thou hast conveyed Thy good pleasure through Thy kindness and Thy mercy toward him, |
| وَ الْمُنِيْبُ الَّذِيْ لَمْ يُصِرَّ عَلٰى مَعْصِيَتِكَ | wal-moneebul lazee lam yosirra a’laa ma’seyateka | the one who turned back and did not persist in disobeying Thee, |
| وَ سَآبِقُ الْمُتَذَلِّلِيْنَ بِحَلْقِ رَأْسِهٖ فِيْ حَرَمِكَ | wa saaa-equl motazalleleena be-khalqe raasehi fee harameka | the forerunner among the self-abasers, who shaved his head in Thy sacred precinct, |
| وَ الْمُتَوَسِّلُ بَعْدَ الْمَعْصِيَةِ بِالطَّاعَةِ اِلٰى عَفْوِكَ | wal-motawasselo ba’dal ma’seyate bit-taa-a’te elaa a’fweka | and among the seekers of access to Thy pardon, through obedience after disobedience, |
| وَ أَبُوْ الْاَنْبِيَآءِ الَّذِيْنَ اُوْذُوْا فِي جَنْبِكَ | wa abul ambeyaaa-il lazeena oozoo jambeka | and the father of the prophets, who were made to suffer for Thy sake |
| وَ اَكْثَرُ سُكَّانِ الْاَرْضِ سَعْيًا فِي طَاعَتِكَ | wa aksaro sukkaanil arze sa’yan fee taa-a’teka | and who strove more than all the earth’s inhabitants in obeying Thee - |
| فَصَلِّ عَلَيْهِ اَنْتَ يَا رَحْمٰنُ وَ مَلَائِكَتُكَ وَ سُكَّانُ سَمٰوَاتِكَ وَ أَرْضِكَ كَمَا | fa-salle a’layhe anta yaa rahmaano wa malaaa-ekatoka wa sukkaano samaawaateka wa ar-zeka kamaa | bless him, Thou - O All-merciful - Thy angels and the inhabitants of Thy heavens and Thy earth, just as he |
| عَظَّمَ حُرُمَاتِكَ | a’zzama horomaateka | magnified Thy inviolable commands |
| وَ دَلَّنَا عَلٰى سَبِيْلِ مَرْضَاتِكَ | wa dallanaa a’laa sabeele marzaateka | and guided us upon the path of Thy good pleasure, |
| يَا أَرْحَمَ الرَّاحِمِيْنَ. | yaa arhamar raahemeen. | O Most Merciful of the merciful! |

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| وَ كَانَ مِنْ دُعَآئِهٖ   في الكرب والاقالة | wa kaana min dua’ehi (a.s.) fil karbe wal-eqaalate | 59. His Supplication in Distress and Seeking Release |
| اِلٰهِيْ | elaahee | My Allah, |
| لَا تُشْمِتْ بِي عَدُوِّي | laa tushmit bee a’duwwee | let not my enemy gloat over me |
| وَلَا تَفْجَعْ بِيْ حَمِيْمِيْ وَ صَدِيْقِيْ | wa laa taf-ja’ bee hameemee wa sadeeqee | and torment not my dear kinsman or friend through me! |
| اِلٰهِيْ هَبْ لِي لَحْظَةً مِنْ لَحَظَاتِكَ | elaahee hab lee lahzatan min la-ha-zaateka | My Allah, of Thy glances, give me one glance, and thereby |
| تَكْشِفُ عَنِّيْ مَا ابْتَلَيْتَنِيْ بِهٖ | tak-shefo a’nnee mab-talaytanee behi | remove from me that by which Thou hast afflicted me |
| وَتُعِيدُنِي إلَى أَحْسَنِ عَادَاتِكَ عِنْدِيْ | wa to-e’e-donee elaa ahsane a’adaateka i’ndee | and return me to the best of Thy customs with me! |
| وَاسْتَجِبْ دُعَائِيْ وَدُعَاءَ مَنْ أَخْلَصَ لَكَ دُعآءَهٗ فَقَدْ | was-tajib do-a’aa-ee wa do-a’aa-a man akhlasa laka do-a’aaa-ahu faqad | Respond to my supplication and the supplication of him who devotes his supplication sincerely to Thee, |
| ضَعُفَتْ قُوَّتِيْ | sa-o’fat quwwatee | for my power has become frail, |
| وَقَلَّتْ حِيْلَتِيْ | wa qallat heelatee | my stratagems few, |
| وَاشْتَدَّتْ حَالِيْ | wash-taddat haalee | my situation severe, |
| وَأَيِسْتُ مِمَّا عِنْدَ خَلْقِكَ | wa a-yisto mimmaa i’nda khalqeka | and I despair of what is with Thy creatures, |
| فَلَمْ يَبْقَ لِيْ اِلَّا رَجَآؤُكَ عَلَيَّ | falam yabqa lee illaa ra-jaaa-oka a’layya | so nothing remains for me but hope in Thee! |
| اِلٰهِيْ | elaahee | My Allah, |
| اِنَّ قُدْرَتَكَ عَلٰى كَشْفِ مَا اَنَا فِيْهِ كَقُدْرَتِكَ عَلٰى مَا ابْتَلَيْتَنِيْ بِهٖ | inna qudrataka a’laa kashfe maa anaa feehe ka-qudrateka a’laa mab-talaytanee behi | surely Thy power to remove that in which I dwell is like Thy power in that with which Thou hast afflicted me! |
| وَ اِنَّ ذِكْرَ عَوَآئِدِكَ يُوْنِسُنِيْ | wa inna zikra a’-waaa-edeka yoonesonee | And surely the remembrance of Thy acts of kindliness comforts me |
| وَالرَّجآءُ فِيْ اِنْعَامِكَ وَفَضْلِكَ يُقَوِّيْنِيْ | war-rajaaa-o fee in-a’ameka wa fazleka yoqawweenee | and hope in Thy showing favour and Thy bounty strengthens me, |
| لاَِنِّيْ لَمْ أَخْلُ مِنْ نِعْمَتِكَ مُنْذُ خَلَقْتَنِيْ | le-annee lam aj-lo min nea’mateka munzo kha-laqtanee | for I have not been without Thy favour ever since Thou created me. |
| وَ اَنْتَ اِلٰهِيْْ | wa anta elaahee | And Thou, my Allah, art |
| مَفْزَعِيْ وَمَلْجَايَ | maf-za-e’e wa mal-jaa-ya | my place of flight, my asylum, |
| وَالْحَافِظُ لِيْ وَالذَّآبُّ عَنِّيْ | wal-haafezo lee waz-zaaab-bo a’nnil | my protector, my defender, |
| الْمُتَحَنِّنُ عَلَيَّ الرَّحِيْمُ بِيَ | motahanneno a’layyar raheemo beyal | the loving toward me, the compassionate, |
| الْمُتَكَفِّلُ بِرِزْقِيْ | motakaffelo be-rizqee | and the guarantor of my provision. |
| فِيْ قَضَآئِكَ كَانَ مَا حَلَّ بِيْ | fee qazaaa-eka kaana maa halla bee | In Thy decree lay what has settled upon me |
| وَ بِعِلْمِكَ مَا صِرْتُ اِلَيْهِ | wa be-i’lmeka maa sirto elayhe | and in Thy knowledge that to which I have come home. |
| فَاجْعَلْ يا وَلِيِّيْ وَ سَيِّدِيْ فِيْمَا قَدَّرْتَ وَ قَضَيْتَ عَلَيَّ وَحَتَمْتَ | faj-a’l yaa waliyyee wa sayyedee feemaa qaddarta wa qazayta a’layya wa hatamta | So, my Patron and Master, place within that which Thou hast ordained, decreed, and made unavoidable for me, |
| عَافِيَتِيْ وَ مَا فِيْهِ صَلَاحِيْ وَ خَلَاصِيْ مِمَّا اَنَا فِيْهِ | a’a-feyatee wa maa feehe salaahee wa khalaasee mimmaa anaa feehe | my well-being and that wherein lies my soundness and my deliverance from that in which I am! |
| فَاِنِّيْ لَا اَرْجُو لِدَفْعِ ذلِكَ غَيْرَكَ | fa-innee laa ar-joo le-daf-e’ zaaleka ghayraka | I hope for none to repel this other than Thee, |
| وَلَا أَعْتَمِدُ فِيْهِ اِلَّا عَلَيْكَ | wa laa a-a’tamedo feehe illaa a’layka | and I rely in it only upon Thee. |
| فَكُنْ يا ذَا الْجَلَالِ وَالاِكْرَامِ عِنْدَ اَحْسَنِ ظَنِّيْ بِكَ | fakun yaa zal-jalaale wal-ikraame i’nda ahsane zannee beka | O Possessor of majesty and munificence, be with my best opinion of Thee![[349]](#footnote-349) |
| وَ ارْحَمْ ضَعْفِيْ وَقِلَّةَ حِيْلَتِيْ | war-ham za’fee wa qillata heelatee | Have mercy upon my frailty and the paucity of my stratagems, |
| وَ اكْشِفْ كُرْبَتِيْ | wak-shif kurbatee | remove my distress, |
| وَ اسْتَجِبْ دَعْوَتِيْ | was-tajib da’watee | grant my supplication, |
| وَ اَقِلْنِيْ عَثْرَتِيْ | wa a-qilnee a’sratee | ease me from my stumble, |
| وَ امْنُنْ عَلَيَّ بِذٰلِكَ وَ عَلٰى كُلِّ دَاعٍ لَكَ | wam-nun a’layya be-zaaleka wa a’laa kulle daa-i’n laka | and show kindness to me in that and to everyone who supplicates Thee! |
| اَمَرْتَنِيْ يَا سَيِّدِيْ بِالدُّعَآءِ وَ تَكَفَّلْتَ بِالْاِجَابَةِ | amartanee yaa sayyedee bid-do-a’aa-e wa takaffalta bil-ejaabate | My Master, Thou hast commanded me to supplicate and undertaken to respond,[[350]](#footnote-350) |
| وَوَعْدُكَ الْحَقُّ الَّذِيْ لَا خُلْفَ فِيْهِ وَلا تَبْدِيْلَ | wa wa’dokal haqqul lazee laa khulfa feehe wa laa tabdeela | and Thy promise is the truth in which there is no failing, nor any change.[[351]](#footnote-351) |
| فَصَلِّ عَلٰى مُحَمَّدٍ نَبِيِّكَ وَ عَبْدِكَ | fa-salle a’laa mohammadin nabiyyeka wa a’bdeka | So bless Muhammad, Thy prophet and servant, |
| وَعَلَى الطَّاهِرِيْنَ مِنْ اَهْلِ بَيْتِهٖ | wa a’lat taahereena min ahle baytehe | and the pure, the Folk of his House, |
| وَ اَغِثْنِيْ فَإنَّكَ | wa a-ghisnee fa-innaka | and help me, surely Thou art |
| غِيَاثُ مَنْ لَا غِيَاثَ لَهٗ | gheyaaso man laa gheyaasa lahu | the help of him who has no help |
| وَحِرْزُ مَنْ لَا حِرْزَ لَهٗ | wa hirzo man la hirza lahu | and the stronghold of him who has no stronghold, |
| وَ اَنَا الْمُضْطَرُّ الَّذِيْ اَوْجَبْتَ | wa anal muztarrul lazee awjabta | while I am the distressed |
| اِجَابَتَهُ وَكَشْفَ مَا بِهٖ مِنَ السُّوْ ءِ | ejaabatahu wa kashfa maa behi menas-sooo-e | the response to whom and the removal of evil from whom Thou hast made obligatory![[352]](#footnote-352) |
| فَاَجِبْنِيْ وَاكْشِفْ هَمِّيْ | fa-ajibnee wakh-shif hammee | So respond to me, remove my concern, |
| وَفَرِّجْ غَمِّيْ | wa farrij ghammee | relieve my gloom, |
| وَ اَعِدْ حَالِيْ اِلٰى اَحْسَنِ مَا كَانَتْ عَلَيْهِ | wa a-i’d haalee ahsane maa kaanat a’layhe | return my state to the best it has been, |
| وَ لَا تُجَازِنِيْ بِالْاِسْتِحْقَاقِ وَ لٰكِنْ بِرَحْمَتِكَ الَّتِيْ وَسِعَتْ كُلَّ شَيْءٍ | wa laa tojaazenee bil-istehqaaqe wa laakin be-rahmatekal latee wa-se-a’t kulla shay-in | and repay me not according to what I deserve, but according to Thy mercy which embracest all things,[[353]](#footnote-353) |
| يَا ذَا الْجَلَالِ وَ الْاِكْرَامِ | yaa zal-jalaale wal-ikraame | O Possessor of majesty and munificence! |
| صَلِّ عَلٰى مُحَمَّدٍ وَآلِ مُحَمَّدٍ | salle a’laa mohammadin wa aale mohammadin | Bless Muhammad and the Household of Muhammad, hear, |
| وَ اسْمَعْ وَ اَجِبْ يَا عَزِيْزُ | was-ma’ wa ajib yaa a’zeezo | and respond, O All-mighty! |

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| وَ كَانَ مِنْ دُعَآئِهٖ   ممّا يحذره ويخافه | wa kaana min dua’ehi (a.s.) mimma yahzarohu wa yakhaafohu | 60. His Supplication against that which he Feared and Dreaded[[354]](#footnote-354) |
| اِلٰهِيْ اِنَّهٗ | elaahee innaahu | My Allah, |
| لَيْسَ يَرُدُّ غَضَبَكَ اِلَّا حِلْمُكَ | laysa yaruddo ghazabaka illaa hilmoka | nothing repels Thy wrath but Thy clemency, |
| وَلَا يُنْجِيْ مِنْ عِقَابِكَ اِلَّا عَفْوُكَ | wa laa yunjee min e’qaabeka illaa a’fwoka | nothing delivers from Thy punishment but Thy pardon, |
| وَلَا يُخَلِّصُ مِنْكَ اِلَّا رَحْمَتُكَ وَ التَّضَرُّعُ اِلَيْكَ | wa laa yokhalleso minka illaa rahmatoka wat-tazarro-o’ elayka | nothing rescues from Thee but Thy mercy and pleading to Thee![[355]](#footnote-355) |
| فَهَبْ لِيْ يَا اِلٰهِيْ فَرَحًا بِالْقُدْرَةِ الَّتِيْ | fa-hab lee yaa elaahee farahan bil-qudratil latee | So give me, my Allah, relief by means of the power through which |
| بِهَا تُحْيِيْ مَيْتَ الْبِلَادِ | behaa tohyee maytal belaade | Thou bringest the dead lands to life |
| وَ بِهَا تَنْشُرُ اَرْوَاحَ الْعِبَادِ | wa behaa tanshoro arwaahal e’baade | and revivest the spirits of the servants![[356]](#footnote-356) |
| وَلا تُهْلِكْنِيْ وَ عَرِّفْنِيْ الْاِجَابَةَ | wa laa tohliqnee wa a’rrifnil ejaabata | Destroy me not, and give me the knowledge of Thy response, my Lord! |
| يَارَبِّ وَ ارْفَعْنِيْ وَ لَا تَضَعْنِيْ | yaa rabbe war-fa’nee wa laa ta-za’nee | Raise me up and push me not down, |
| وَ انْصُرْنِيْ وَ ارْزُقْنِيْ | wan-surnee war-zuqnee | help me, provide for me, |
| وَ عَافِنِيْ مِنَ الْآفَاتِ | wa a’afenee menal aafaate | and release me from every blight! |
| يَا رَبِّ | yaa rabbe | My Lord, |
| اِنْ تَرْفَعْنِيْ فَمَنْ يَضَعُنِيْ | in tar-fa’nee faman yaza-o’nee | if Thou raisest me up, who will push me down? |
| وَ اِنْ تَضَعْنِيْ فَمَنْ يَرْفَعُنِيْ | wa in ta-za’nee faman yar-fa-o’onee | If Thou pushest me down, who will raise me up? |
| وَقَدْ عَلِمْتُ يا اِلٰهِيْ اَنْ | wa qad a’limto yaa elaahee an | But I know, my Allah, that |
| لَيْسَ فِيْ حُكْمِكَ ظُلْمٌ | laysa fee hukmeka zulmun | there is no wrong in Thy decree, |
| وَلَا فِيْ نَقِمَتِكَ عَجَلَةٌ | wa laa fee naqemateka a’jalatun | and no hurry in Thy vengeance. |
| اِنَّمَا يَعْجَلُ مَنْ يَخَافُ الْفَوْتَ | innamaa ya’jalo man yakhaaful fawta | He alone hurries who fears to miss, |
| وَ يَحْتَاجُ اِلَى الظُّلْمِ الضَّعِيْفُ | wa yahtaajo elaz zulmiz za-e’efo | and only the weak needs to wrong. |
| وَ قَدْ تَعالَيْتَ عَنْ ذٰلِكَ يا سَيِّدِيْ عُلُوًّا كَبِيْرًا | wa qad ta-a’alayta a’n zaaleka yaa sayyedee o’luwwan kabeeran | But Thou art exalted, my Master, high indeed above all that! |
| رَبِّ لَا تَجْعَلْنِيْ | rabbe laa taj-a’lnee | My Lord, make me not |
| لِلْبَلَاءِ غَرَضًا | lil-balaa-e gharazan | the target of affliction |
| وَ لَا لِنَقِمَتِكَ نَصَبًا | wa laa le-naqemateka nasaban | nor the object of Thy vengeance, |
| وَ مَهِّلْنِيْ وَنَفِّسْنِيْ | wa mah-hilnee wa naffisnee | respite me, comfort me, |
| وَ اَقِلْنِيْ عَثْرَتِيْ | wa aqilnee a’sratee | release me from my stumble, |
| وَ لَا تُتْبِعْنِيْ بِالْبَلَاءِ | wa laa tut-bea’nee bil-balaa-e | and send not affliction after me, |
| فَقَدْ تَرٰى ضَعْفِيْ وَ قِلَّةَ حِيْلَتِيْ | faqad taraa za’fee wa qillata heelatee | for Thou hast seen my frailty, and the paucity of my stratagems. |
| فَصَبِّرْنِيْ فَاِنّيْ يَا رَبِّ ضَعِيْفٌ مُتَضَرِّعٌ اِلَيْكَ يا رَبِّ | fa-sabbirnee fa-innee yaa rabbe za-e’efun mo-ta-zarre-u’n elayka yaa rabbe | So give me patience, for I, my Lord, am weak, and I plead to Thee, my Lord! |
| وَ اَعُوْذُ بِكَ مِنْكَ فَاَعِذْنِيْ | wa a-o’ozo beka minka fa-a-i’znee | ‘I seek refuge in Thee from Thee’, so give me refuge![[357]](#footnote-357) |
| وَ اَسْتَجِيْرُ بِكَ مِنْ كُلِّ بَلَاءٍ فَاَجِرْنِيْ | wa astajeero beka min kulle balaa-in fa-ajirnee | I seek sanctuary in Thee from every affliction, so grant me sanctuary! |
| وَ اَسْتَتِرُ بِكَ فَاسْتُرْنِيْ يَا سَيِّدِيْ مِمَّا اََخَافُ وَ اََحْذَرُ | wa as-tataro beka fas-turnee yaa sayyedee mimmaa akhaafo wa ahzaro | I cover myself through Thee, so cover me, my Master, from what I fear and dread! |
| وَ اَنْتَ الْعَظِيْمُ اَعْظَمُ مِنْ كُلِّ عَظِيْمٍ | wa antal a’zeemo a-a’zamo min kulle a’zeemin | Thou art the All-mighty, mightier than every mighty thing! |
| بِكَ بِكَ بِكَ اسْتَتَرْتُ | beka beka bekas tatarto | Through Thee, through Thee, through Thee, I cover myself. |
| يا اَللَّهُ يا اَللَّهُ يا اَللَّهُ يا اَللَّهُ يا اَللَّهُ يا اَللَّهُ يا اَللَّهُ يا اَللَّهُ يا اَللَّهُ يا اَللَّهُ | yaa allaaho yaa allaaho yaa allaaho yaa allaaho yaa allaaho yaa allaaho yaa allaaho yaa allaaho yaa allaaho yaa allaaho yaa allaaho | O Allah, O Allah, O Allah, O Allah, O Allah, O Allah, O Allah, O Allah, O Allah, O Allah! |
| صَلِّ عَلٰى مُحَمَّدٍ وَ آلِهِ الطَّيِّبِيْنَ الطَّاهِرِيْنَ | salle a’laa mohammadin wa aalehit tayyebeenat taahereen | Bless Muhammad and his Household, the good, the pure! |

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| وَ كَانَ مِنْ دُعَآئِهٖ   في التذلّل | wa kaana min dua’ehi (a.s.) fit-tazallole | 61. His Supplication in Abasing himself |
| مَوْلَايَ مَوْلَايَ | MAWLAAYA MAWLAAYA | My Master, my Master! |
| اَنْتَ الْمَوْلٰى وَ اَنَا الْعَبْدُ | ANTAL MAWLAA WA ANAL A’BDO | Thou art the Master and I the servant! |
| وَ هَلْ يَرْحَمُ الْعَبْدَ اِلَّا الْمَوْلٰى | WA HAL YARHAMUL A’BDA ILLAL MAWLA | Has anyone mercy upon the servant but the master? |
| مَوْلَايَ مَوْلَايَ | MAWLAAYA MAWLAAYA | My Master, my Master! |
| اَنْتَ الْعَزِيْزُ وَ اَنَا الذَّلِيْلُ | ANTAL A’ZEEZO WA ANAZ ZALEELO | Thou art the Exalted and I the abased! |
| وَ هَلْ يَرْحَمُ الذَّلِيْلَ اِلَّا الْعَزِيْزُ | WA HAL YARHAMUZ ZALEELA ILLAL A’ZEEZ | Has anyone mercy upon the abased but the exalted? |
| مَوْلَايَ مَوْلَايَ | MAWLAAYA MAWLAAYA | My Master, my Master! |
| اَنْتَ الْخَالِقُ وَ اَنَا الْمَخْلُوقُ | ANTAL KHAALEQO WA ANAL MAKHLOOQO | Thou art the Creator and I the creature! |
| وَ هَلْ يَرْحَمُ الْمَخْلُوقَ اِلَّا الْخَالِقُ | WA HAL YARHAMUL MAKHLOOQA ILLAL KHAALEQ | Has anyone mercy upon the creature but the creator? |
| مَوْلَايَ مَوْلَايَ | MAWLAAYA MAWLAAYA | My Master, My Master! |
| اَنْتَ الْمُعْطِيْ وَ اَنَا السَّائِلُ | ANTAL MO’TI WA ANAS SAAA-ELO | Thou art the Giver and I the asker! |
| وَ هَلْ يَرْحَمُ السَّائِلَ اِلَّا الْمُعْطِيْ | WA HAL YARHAMUS SAAELA ILLAL MO’TI | Has anyone mercy upon the asker but the giver? |
| مَوْلَايَ مَوْلَايَ | MAWLAAYA MAWLAAYA | My Master, My Master! |
| اَنْتَ الْمُغِيْثُ وَ اَنَا الْمُسْتَغِيْثُ | antal mogheeso wa anal mustagheeso | Thou art the Helper and I the seeker of help! |
| وَ هَلْ يَرْحَمُ الْمُسْتَغِيْثَ اِلَّا الْمُغِيْثُ | wa hal yarhamul mustagheesa illal mogheeso | Has anyone mercy upon the seeker of help but the helper? |
| مَوْلَايَ مَوْلَايَ | MAWLAAYA MAWLAAYA | My Master, My Master! |
| اَنْتَ الْباقِيْ وَ اَنَا الْفَانِيْ | ANTAL BAAQEE WA ANAL FAANEE | Thou art the Subsistent and I the perishing! |
| وَ هَلْ يَرْحَمُ الْفانِيْ اِلَّا الْباقِيْ | WA HAL YARHAMUL FAANEE ILLAL BAAQEE | Has anyone mercy upon the perishing but the subsistent? |
| مَوْلَايَ مَوْلَايَ | MAWLAAYA MAWLAAYA | My Master, My Master! |
| اَنْتَ الدَّائِمُ وَ اَنَا الزَّائِلُ | ANTAD DAAA-EMO WA ANAZ ZAAA-ELO | Thou art the Everlasting and I the vanishing! |
| وَ هَلْ يَرْحَمُ الزَّآئِلَ اِلَّا الدَّآئِمُ | WA HAL YARHAMUZ ZAAA-ELA ILLAD DAAA-EMO | Has anyone mercy upon the vanishing but the everlasting? |
| مَوْلَايَ مَوْلَايَ | MAWLAAYA MAWLAAYA | My Master, My Master! |
| اَنْتَ الْحَيُّ وَ اَنَا الْمَيِّتُ | ANTAL HAYYO WA ANAL MAYYETO | Thou art the Living and I the dead! |
| وَ هَلْ يَرْحَمُ الْمَيِّتَ اِلَّا الْحَيُّ | WA HAL YARHAMUL MAYYETA ILLAL HAYY | Has anyone mercy upon the dead but the living? |
| مَوْلَايَ مَوْلَايَ | MAWLAAYA MAWLAAYA | My Master, My Master! |
| اَنْتَ الْقَوِيُّ وَ اَنَا الضَّعِيْفُ | ANTAL QAWIYYO WA ANAZ ZA-E’EFO | Thou art the Strong and I the weak! |
| وَ هَلْ يَرْحَمُ الضَّعِيْفَ اِلَّا الْقَوِيُّ | WA HAL YARHAMUZ ZAA-E’EFA ILLAL QAWIYY | Has anyone mercy upon the weak but the strong? |
| مَوْلَايَ مَوْلَايَ | MAWLAAYA MAWLAAYA | My Master, My Master! |
| اَنْتَ الْغَنِيُّ وَ اَنَا الْفَقِيْرُ | ANTAL GHANIYYO WA ANAL FAQEERO | Thou art the Rich and I the poor! |
| وَ هَلْ يَرْحَمُ الْفَقِيْرَ اِلَّا الْغَنِيُّ | WA HAL YARHAMUL FAQEERO ILLAL GHANIYYO | Has anyone mercy upon the poor but the rich? |
| مَوْلَايَ مَوْلَايَ | MAWLAAYA MAWLAAYA | My Master, My Master! |
| اَنْتَ الْكَبِيْرُ وَ اَنَا الصَّغِيْرُ | ANTAL KABEERO WA ANAS SAGHEERO | Thou art the Great and I the small! |
| وَ هَلْ يَرْحَمُ الصَّغِيْرَ اِلَّا الْكَبِيْرُ | WA HAL YARHAMUS SAGHEERA ILLAL KABEER | Has anyone mercy upon the small but the great? |
| مَوْلَايَ مَوْلَايَ | MAWLAAYA MAWLAAYA | My Master, My Master! |
| اَنْتَ الْمَالِكُ وَ اَنَا الْمَمْلُوكَ | ANTAL MAALEKO WA ANAL MAMLOOKO | Thou art the Owner and I the owned! |
| وَ هَلْ يَرْحَمُ الْمَمْلُوكَ اِلَّا الْمالِكُ | WA HAL YARHAMUL MAMLOOKA ILLAL MAALEK | Has anyone mercy upon the owned but the owner? |

# His Supplications For The Days Of The Week

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| دعآء يوم الأحد | do-a’aa-o yawmil ahade | 62. The Supplication for Sunday |
| بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيْمِ | Bismil laahir rahmaanir raheem | In the Name of Allah, the All-merciful, the All-compassionate |
| بِسْمِ اللهِ الَّذِىْ | BISMIL LaAHIL LAZEE | In the name of Allah, |
| لَا اَرْجُوْ اِلَّا فَضْلَهٗ | LAA ARJOO ILLAa FAZLAHu | from whom I hope for nothing but bounty, |
| وَ لَا اَخْشٰى اِلَّا عَدْلَهٗ | WA LAA AKHSHAa ILLAa ADLAHu | and from whom I fear nothing but justice! |
| وَ لَا اَعْتَمِدُ اِلَّا قَوْلَهٗ | WA LAA A-A’TAMEDO ILLaA QAWLAHu | I rely only upon His word, |
| وَ لَا اُمْسِكُ اِلَّا بِحَبْلِهٖ | WA LAA uMSEKO ILLaA BE HABLEHI | and I cling only to His cord! |
| بِكَ اَسْتَجِيْرُ | BEKA ASTAJEERO | In Thee I seek sanctuary |
| يَا ذَالْعَفْوِ وَالرِّضْوَانِ | YAA ZAL A’FWE WAR RIZWAaNE | - O Possessor of pardon and good pleasure - |
| مِنَ الظُّلْمِ وَالْعُدْوَانِ | MeNAz ZULME WAL UDWAaNE | from wrong and enmity, |
| وَ مِنْ غِيَرِ الزَّمَانِ | WA MIN GHAeyaRIZ ZAMAANE | from the changes of time |
| وَ تَوَاتُرِ الْاَحْزَانِ | WA TAWAaTORIL AHZAANE | and the recurrence of sorrows, |
| وَ طَوَارِقِ الْحَدَثَانِ | wa tawaareqil hadasaane | from the striking of mishaps, |
| وَ مِنِ انْقِضَآءِ الْمُدَّةِ قَبْلَ التَّأَهُّبِ وَ الْعُدَّةِ | WA MeNAL QaZAAIL MUDDATE QABLAT tA-aH-hoBE WAL UDDATE | and from the expiration of my term before preparation and readiness. |
| وَ اِيَّاكَ اَسْتَرْشِدُ لِمَا فِيْهِ الصَّلَاحُ وَالْاِصْلَاحُ | WA IYYAaKA ASTAR SHeDO LeMAA FEEHIS-SALAAHO WAL ISLAAHO | From Thee I seek guidance to that wherein is righteousness and being set right. |
| وَ بِكَ اَسْتَعِيْنُ فِيْمَا يَقْتَرِنُ بِهٖ النَّجَاحُ وَالْاِنْجَاحُ | WA BEKA ASTA-E’ENO FEEMA YAQTARENO BEHIN NAJAaHO WAL INJAAHO | From Thee I seek help in that which is linked to success and favourable response. |
| وَ اِيَّاكَ اَرْغَبُ فِىْ لِبَاسِ الْعَافِيَةِ وَ تَمَامِهَا وَ شُمُوْلِ السَّلَامَةِ وَ دَوَامِهَا | WA IYYAAKA ARGHABO FEE LeBAASIL A’AFEEYATE WA TAMAAMEHA WA SHUMooLIS SALAAMATE WA DAWaAMEHAa | Thee I beseech for the garment of well-being and its completion and for the covering of health and its permanence. |
| وَ اَعُوْذُ بِكَ يَا رَبِّ مِنْ هَمَزَاتِ الشَّيَاطِيْنِ | WA A’OOZO BEKA YAA RABBE MIN HAMAZAATISH SHAYAATEENe | I seek refuge in Thee, my Lord, from the goadings of the satans, |
| وَ اَحْتَرِزُ بِسُلْطَانِكَ مِنْ جَوْرِ السَّلَاطِيْنِ | WA AH-TAREZO BE-SULTAANEKA MIN JAURIS SALAATEENE | and I seek protection in Thy sovereignty from the injustice of the sovereigns. |
| فَتَقَبَّلْ مَا كَانَ مِنْ صَلَاتِىْ وَ صَوْمِىْ | FA TAQABBAL MAA KAANA MIN SALAATEE WA SAwMee | So accept my past prayers and fasting |
| وَاجْعَلْ غَدِىْ وَمَا بَعْدَهٗ اَفْضَلَ مِنْ سَاعَتِىْ وَ يَوْمِىْ | WAJ’AL GHADI WAMA BA’ADAHU AFZALA MIN SAa-A’Tee WA YAWMee | and make my tomorrow and what is after better than my present hour and my today! |
| وَ اَعِزَّنِىْ فِىْ عَشِيْرَتِىْ وَ قَوْمِىْ | WA A-I’ZZANI FEE ASHeeRATI WA QAUMee | Exalt me in my clan and my people |
| وَاحْفَظْنِىْ فِىْ يَقَظَتِىْ وَ نَوْمِىْ | WAH-FaZNI FEE YAQaZATee WA NAWMee | and protect me in my waking and my sleeping! |
| فَاَنْتَ اللهُ خَيْرٌ حَافِظًا | FA ANTAL LAaHO KAIRUN HaAFEZAN | For Thou art Allah, the Best Guardian, |
| وَّ اَنْتَ اَرْحَمُ الرَّاحِمِيْنَ | WA ANTA ARHAMUR-RAAHEMIN | and Thou art the Most Merciful of the merciful.[[358]](#footnote-358) |
| اَللّٰهُمَّ اِنِّىْ اَبْرَءُ اِلَيْكَ | ALLAHUMMA INNI ABRA-O ELAYKA | O Allah, I am quit before Thee |
| فِىْ يَوْمِىْ هٰذَا وَ مَا بَعْدَهٗ مِنَ الْاَحَآدِ مِنَ الشِّرْكِ وَالْاِلْحَادِ | FEE YAUMI HaAZaA WA MaA BA’DAHu MeNAL A-HAaDE MeNASH-SHIRKE WAL ILHAaDE | on this day of mine and on all Sundays that follow it of associating others with Thee and of heresy, |
| وَ اُخْلِصُ لَكَ دُعَآئِىْ تَعَرُّضًا لِلْاِجَابَةِ | WA UKHLESO LAKA DoA’A-EE TA-A’RROZAN LIL eJAaBATE | and I devote my supplication sincerely to Thee, addressing myself to Thy response. |
| وَ اُقِيْمُ عَلٰى طَاعَتِكَ رَجَآءً لِلْاِثَابَةِ | WA oQeeMO A’LAA TA-A’TEKA RAJAA-aN LIL eSaABATE | stay obedient in Thy service, looking forward to obtain just rewards. |
| فَصَلِّ عَلٰى مُحَمَّدٍ | FA-SALLE A’LAA MOHAMMADIN | So bless Muhammad and the Household of Muhammad, |
| خَيْرِ خَلْقِكَ الدَّاعِىْ اِلٰى حَقِّكَ | KHAyRE KHALQEKAD DAA-E’E eLAA HAQQEKA | the best of Thy creation, the summoner to Thy truth, |
| وَ اَعِزَّنِىْ بِعِزِّكَ الَّذِىْ لَا يُضَامُ | WA A-A’IZZANI BE I’ZZEKAL LAZee LAA yoZaAMO | exalt me with Thy exaltation, which is never made to suffer loss, |
| وَاحْفَظْنِىْ بِعَيْنِكَ الَّتِىْ لَا تَنَامُ | WAHFAZNee BE A’YNEKAL LATee LAA TANAAMO | protect me with Thy eye, which never sleeps, |
| وَاخْتِمْ بِالْاِنْقِطَاعِ اِلَيْكَ اَمْرِىْ وَ بَالْمَغْفِرَةِ عُمْرِىْ | WAKHTIM BIL INQeTAa-E eLAyKA AMREE WA BIL MAGHFERATE U’MRee | and seal my affairs by cutting me off from everything but Thee and my life with forgiveness! |
| اِنَّكَ اَنْتَ الْغَفُوْرُ الرَّحِيْمُ. | INNAKA ANTAL GHAFOORUL RAHeeM. | Surely Thou art the All-forgiving, the All-compassionate! |

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| دعآء يوم الإثنين | do-a’aa-o yawmil isnayne | 63. The Supplication for Monday |
| بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيْمِ | Bismil laahir rahmaanir raheem | In the Name of Allah, the All-Merciful,the All-compassionate |
| اَلْحَمْدُ لِلهِ الَّذِىْ | ALHAMDO LILLAaHIL-LAZee | Praise belongs to Allah, |
| لَمْ يُشْهِدْ اَحَدًا حِيْنَ فَطَرَ السَّمٰوَاتِ وَالْاَرْضَ | LAM tUSHID AHADAN HEENA FATARAS-SAMAaWAATE WAL ARZA | who allowed none to witness when He created the heavens and the earth, |
| وَ لَا اتَّخَذَ مُعِيْنًا حِيْنَ بَرَءً النَّسَمَاتِ | WA LAT TAKHAZA MO-E’ENAN HEENA BARA-AN NASAMAATE | and who took no helper when He authored the spirits! |
| لَمْ يُشَارَكْ فِى الْاِلٰهِيَّةِ | LAM YoSHaARAK FIL eLAAHIYyATE | He has no associate in Divinity |
| وَ لَمْ يُظَاهَرْ فِى الْوَحْدَانِيَّةِ | WA LAM YUZAHAR FIL WAHDAaNIyYATE | and no support in Unity. |
| كـَلَّتِ الْاَلْسُنُ عَنْ غَايَةِ صِفَتِهٖ | KALLATIL ALSoNO A’N GHAAYATE SeFATEHI | Tongues fall silent before the limit of describing Him, |
| وَالْعُقُوْلُ عَنْ كُنْهِ مَعْرِفَتِهٖ | WAL o’QOOLO A’N KUNHE MA’REFATEHI | intellects fail before the core of knowing Him, |
| وَ تَوَاضَعَتِ الْجَبَابِرَةُ لِهَيْبَتِهٖ | WA TAWAaZA-a’TIL JABAaBERATO LE- HAyBATEHI | tyrants fall low in awe of Him, |
| وَ عَنَتِ الْوُجُوْهُ لِخَشْيَتِهٖ | WA A’NATIL WoJOOHO LE-KHASHYATEhi | faces are humbled in fear of Him,[[359]](#footnote-359) |
| وَ انْقَادَ كُلُّ عَظِيْمٍ لِعَظَمَتِهٖ | WAN-QaADA KULLO A’ZEEMIN LE-A’ZAMATEHI | and everything mighty yields to His mightiness! |
| فَلَكَ الْحَمْدُ مُتَوَاتِرًا مُتَّسِقًا وَ مُتَوَالِيًا مُسْتَوْسِقًا | FA-LAKAL HAMDO MoTAWAaTERAN MUTTASEQAN WA MoTAWAaLEYAn mUSTAwSEQAN | So to Thee belongs praise, again and again, well-measured, continually, methodically! |
| وَ صَلَوَاتُهٗ عَلٰى رَسُوْلِهٗ اَبَدًا | WA SALAWAaTOHu A’LAA RASOOLEHI ABADAN | And may His blessings be upon His Messenger endlessly, |
| وَ سَلَامُهٗ دَآئِمًا سَرْمَدًا | WA SALAAMOhu DAA-EMAN SARMADAN | His salutation everlastingly, eternally! |
| اَللّٰهُمَّ اجْعَلْ | ALLAaHUMMAJ A’L | O Allah, make |
| اَوَّلَ يَوْمِىْ هٰذَا صَلَاحًا | AWWALA YAwMee HAaZaA SALaAHAN | the beginning of this day of mine righteousness, |
| وَّ اَوْسَطَهٗ فَلَاحًا | WA AWSATahu FALaAHAN | its middle prosperity, |
| وَآخِرَهٗ نَجَاحًا | WA AAKHERAHu NAJaAHAN | and its end success! |
| وَ اَعُوْذُ بِكَ مِنْ يَوْمٍ | WA A-O’OZO BEKA MIN YAwMin | I seek refuge in Thee from a day |
| اَوَّلُهٗ فَزَعٌ | AWWALOHu FAZA-U’N | whose beginning is fright, |
| وَ اَوْسَطُهٗ جَزَعٌ | WA AWSAToHu JAZA-U’N | whose middle is anxiety, |
| وَ آخِرُهٗ وَجَعٌ | WA AAKHEROHu WAJA-U’N | and whose end is pain! |
| اَللّٰهُمَّ اِنِّىْ اَسْتَغْفِرُكَ | ALLaAHUMMA INNee ASTAGHFEROKA | O Allah, I pray forgiveness from Thee |
| لِكُلِّ نَذْرٍ نَذَرْتُهٗ | LE KULLE NAZRIN NAZARTOHu | for every vow I have vowed, |
| وَكُلِّ وَعْدٍ وَعَدْتُهٗ | WA KULLE WA’DIN WA-A’DTOHu | every promise I have promised, |
| وَكُلِّ عَهْدٍ عَاهَدْتُهٗ | WA KULLE A’HDIN A’A-HAD-TOHu | and every pledge I have pledged |
| ثُمَّ لَمْ اَفِ لَكَ بِهٖ | SUMMA LAM aFE LAKA BEHI | and then failed to keep for Thee. |
| وَ اَسْأَلُكَ فِىْ مَظَالِمِ عِبَادِكَ عِنْدِىْ | WA ASALOKA FEE MAZaALeME e’BAADEKA i’ndee | I ask Thee concerning the complaints of Thy servants against me: |
| فَاَيُّمَا عَبْدٍ مِنْ عَبِيْدِكَ اَوْ اَمَةٍ مِنْ اِمَآئِكَ كَانَتْ لَهٗ قِبَلِىْ مَظْلِمَةٌ | FA AYYOMAa A’BDIN MIN A’BEEDEKA AW AMATIN MIN eMAAa-EKA KAANAT LAHu QeBALee MAZLEMATUN | If there is a servant from among Thy servants or a handmaid from among Thy handmaids, who has against me a complaint |
| ظَلَمْتُهَا اِيَّاهُ فِىْ نَفْسِهٖ اَوْ فِىْ عِرْضِهٖ اَوْ فِىْ مَالِهٖ اَوْ فِىْ اَهْلِهٖ وَ وَلَدِهٖ | ZALAMTOHAa IYYaAHO Fee NAFSEHI AW Fee i’RZEHI AW Fee MAALEHI AW Fee AHLEHI WA WALADEHI | because I have wronged him in respect to himself, his reputation, his property, his wife or his child, or because |
| اَوْ غِيْبَةُ اغْتَبْتُهٗ بِهَا | AW GHEEBATo NIGH- TABTOHu BEHAa | evil words I have spoken about him in his absence, |
| اَوْ تَحَامُلٌ عَلَيْهِ بَمِيْلٍ اَوْ هَوًى اَوْ اَنَفَةٍ اَوْ حَمِيَّةٍ اَوْ رِيَآءٍ اَوْ عَصَبِيَّةٍ | AW TAHaAMoLUN A’LAYHE BE-MAyLIN AW HAWAN AW ANAFATIN AW HAMIyYATIN AW ReYAA-IN Aw A’SaBIYyATIN | an imposition upon him through inclination, caprice, scorn, zeal, false show, bigotry, |
| غَآئِبًا كَانَ اَوْ شَاهِدًا | GHAaAEBAN KAaNA AW SHAaHEDAN | whether he be absent or present, |
| وَّ حَيًّا كَـانَ اَوْ مَيِّتًا | WA HAYYAN KAaNA AUW MAYYETAN | alive or dead, |
| فَقَصُرَتْ يَدِىْ وَضَاقَ وُسْعِىْ عَنْ رَدِّهَا اِلَيْهِ وَالتَّحَلُّلِ مِنْهُ | FA QASORAT YADEE WA ZAAQA WUS-E’E A’N RADDEHAa eLAyHE WAt-TAHALLoLE MINHO | 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, |
| فَاَسْئَلُكَ يَا مَنْ يَمْلِكُ الْحَاجَاتِ وَ هِىَ مُسْتَجِيْبَةٌ لِمَشِيَّتِهٖ وَ مُسْرِعَةٌ اِلٰى اِرَادَتِهٖ | FA AS-ALOKA YAA MAN YAMLEKUL HAaJAATE WA HEYA MUSTAJeeBATUN LE-MASHiyYATEHI WA MUSREA’TUN eLAA eRaADATEHi | I ask Thee, O He who owns all objects of need - which are granted by His will and hasten to His desire - |
| اَنْ تُصَلِّىَ عَلٰى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ | AN TO-SALLE A’LAA MOHAMMADIN WA AALE MOHAMMADIN | that Thou blessest Muhammad and the Household of Muhammad, |
| وَ اَنْ تُرْضِيَهٗ عَنِّىْ بِمَا شِئْتَ | WA ANN TURZEYAHu A’NNee BeMAA SHEa-TA | makest [the one I have wronged] satisfied with me in the manner that Thou willest, |
| وَ تَهَبَ لِىْ مِنْ عِنْدِكَ رَحْمَةً | WA TAHABA LEE MIN I’NDeKA RAHMATAN | and givest me mercy from Thee! |
| اِنَّهٗ لَا تَنْقُصُكَ الْمَغْفِرَةُ | INNAHu LAA TANQoSOKAL MAGHFERAto | Forgiveness decreases Thee not |
| وَ لَا تَضُرُّكَ الْمَوْهِبَةُ | WA LAA TAZURROKAL MAwHEBATo | and giving injures Thee not, |
| يَا اَرْحَمَ الرَّاحِمِيْنَ | YAA AR-HAMAR-RAAHEMEEN | O Most Merciful of the merciful! |
| اَللّٰهُمَّ اَوْلِنِىْ فِىْ كُلِّ يَوْمِ اثْنَيْنِ نِعْمَتَيْنِ مِنْكَ ثِنْتَيْنِ | ALLAaHUMMA AWLENee FEE KULLE YAwMis NAyNE NEaMATAyNE MINKA SiN-TAyNE | O Allah, give me on every Monday two favours from Thee: |
| سَعَادَةً فِىْ اَوَّلِهٖ بِطَاعَتِكَ | SA-A’ADATAN FEE AWWALEHI BE-TAa-a’TEKA | the felicity to obey Thee at its beginning |
| وَ نِعْمَةً فِىْ آخِرِهٖ بِمَغْفِرَتِكَ | wa nea’MATAN FEE AAKHEREHI BE MAGHFERATEKA | and the favour of Thy forgiveness at its end! |
| يَا مَنْ هُوَ ا لْاِلٰهُ | YAA MAN HoWAL eLAaHO | O He who is Allah |
| وَلَا يَغْفِرُ الذُّنُوْبَ سِوَاهُ. | WA LAA YAGHFERUZ ZoNOOBA SeWAaHO. | and none other than whom grants forgiveness for sins! |

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| دعآء يوم الثُّلاثآء | do-a’aa-o yawmis solasaaa-e | 64. The Supplication for Tuesday |
| بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيْمِ | Bismil laahir rahmaanir raheem | In the Name of Allah, the All-merciful, the All-compassionate |
| اَلْحَمْدُ ِللهِ وَالْحَمْدُ حَقُّهٗ كَمَا يَسْتَحِقُّهٗ حَمْدًا كَثِيْرًا | ALHAMDO LILLaAHE WAL HAMDO HAQQOHu KAMaA YASTAHIQQOHu HAMDAN KASEERAN | Praise belongs to Allah - and praise is His right, since He deserves it - abundant praise! |
| وَّ اَعُوْذُ بِهٖ مِنْ شَرِّ نَفْسِىْ | WA A-O’OZOBEHi MIN SHARRE NAFSee | I seek refuge in Him from the evil of my soul, |
| اِنَّ النَّفْسَ لَاَمَّارَةٌ بِالسُّوْٓءِ اِلَّا مَارَحِمَ رَبِّىْ | INNAN NAFSA LA AMMaARATUN BIS-SOOE ILLaA MaA RAHEMA RABBee | for surely the soul commands to evil except as my Lord has mercy.[[360]](#footnote-360) |
| وَ اَعُوْذُ بِهٖ مِنْ شَرِّ الشَّيْطَانِ الَّذِىْ يَزِيْدُنِىْ ذَنْبًا اِلٰى ذَنْبِىْ | WA A-O’OZO BEHi MIN SHARRISH SHAyTANIL LAZee YAZeeDONI ZAmBAN eLaA ZAmBee | I seek refuge in Him from the evil of Satan who adds sins to my sin. |
| وَ اَحْتَرِزُ بِهٖ مِنْ كُلِّ جَبَّارٍ فَاجِرٍ وَّ سُلْطَانٍ جَآئِرٍ وَّعَدُوٍّ قَاهِرٍ | WA AHTAREZO BEHI MIN KULLE JABBaARIN FAaJERIN WA SULTAaNIN JAa-ERIN WA A’DuwWIN QAAHerIN | I seek protection with Him from every wicked tyrant, unjust sovereign, and conquering enemy. |
| اَللّٰهُمَّ | ALLAHUMMAJ | O Allah, |
| اجْعَلْنِىْ مِنْ جُنْدِكَ فَاِنَّ جُنْدَكَ هُمُ الْغَالِبُوْنَ | A’LNEE MIN JUNDEKA FA INNA JUNDAKA HoMUL GHAaLEBooNA | place me among Thy troops, for Thy troops - they are the victors,[[361]](#footnote-361) |
| وَاجْعَلْنِىْ مِنْ حِزْبِكَ فَاِنَّ حِزْبَكَ هُمُ الْمُفْلِحُوْنَ | WAJ-A’LNee MIN HIZBEKA FA INNA HIZBAKA HoMUL MUFLEHOON | place me in Thy party, for Thy party - they are the ones who prosper,[[362]](#footnote-362) |
| وَاجْعَلْنِىْ مِنْ اَوْلِيَآئِكَ فَاِنَّ اَوْلِيَآئَكَ لَا خَوْفٌ عَلَيْهِمْ وَ لَا هُمْ يَحْزَنُوْنَ | WAJ-A’LNee MIN AWLeYAAa-EKA FA INNA AWLeYAA-aKE LAA KHAwFUN A’LAYHIM WA LAA hum YAHZANOON | and place me among Thy friends, for Thy friends - no fear shall be upon them, nor shall they sorrow.[[363]](#footnote-363) |
| اَللّٰهُمَّ اَصْلِحْ لِىْ دِيْنِىْ فَاِنَّهٗ عِصْمَةُ اَمْرِىْ | ALLaAHUMMA ASLEH LEE DeeNee FA INNAHu I’SMATO AMRee | O Allah, set right for me my religion, for it is the preserving tie of my affair, |
| وَ اَصْلِحْ لِىْ آخِرَتِىْ فَاِنَّهَا دَارُ مَقَرِّىْ وَ اِلَيْهَا مِنْ مُجَاوَرَةِ اللِّئَامِ مَفَرِّىْ | WA ASLEH LEE AAKHERATee FA INNAHAa DAaRO MaQARRee WA eLAYHaA MIN MoJAaSARATEL Le-aAME MAFARRee | set right for me my hereafter, for it is the abode of my permanent lodging and to it I flee from the neighbourhood of the vile! |
| وَاجْعَلِ الْحَيٰوةَ زِيَادَةً لِىْ فِىْ كُلِّ خَيْرٍ | WAJ-A’LIL HAYAaTa ZeYAaDATAN LEE FEE KULLE KHAyRIN | Make life an increase for me in every good |
| وَالْوَفَاةَ رَاحَةً لِىْ مِنْ كُلِّ شَرٍّ | WAL WAFaATA RAaHATAN LEE MIN KUlLE SHARRIN | and death an ease for me from every evil! |
| اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ خَاتَمِ النَّبِيِّيْنَ وَ تَمَامِ عِدَّةِ الْمُرْسَلِيْنَ | ALLaaHUMMA SALLE A’LAA MOHAMMADIN KHAaTAMIN-NABIyyEENA WA TAMaAME I’DDATIL MURSALeeNA | O Allah, bless Muhammad, the Seal of the Prophets and the completion of the number of the envoys, |
| وَ عَلٰى آلِهِ الطَّيِّبِيْنَ الطَّاهِرِيْنَ | WA AALEHIT-TAYYEBeeNAT-TAaHEReeNA | his Household, the good, the pure, |
| وَ اَصْحَابِهِ الْمُنْتَجِبِيْنَ | WA ASHAaBEHIL MUNTAJEBeeNA | and his Companions, the distinguished, |
| وَ هَبْ لِىْ فِىْ الثُّلَثَآءِ ثَلَاثًا | WA HABLee Fis SoLASAA-E SALAASAN | and give me on the Tuesday three things: Leave |
| لَا تَدَعْ لِىْ ذَنْبًا غَفَرْتَهٗ | LAA TADA’ LEE ZAmBAN ILLaA GHAFARTAHu | no sin for me unless Thou forgivest it, |
| وَ لَا غَمًّا اِلَّا اَذْهَبْتَهٗ | WA LAA GHAMMAN ILLaA AZHABTAHu | no grief unless Thou takest it away, |
| وَلَا عَدُوًّا اِلَّا دَفَعْتَهُ | WA LAA A’DuWwAN ILLAa DA-FA’TAHu | and no enemy unless Thou repellest him! |
| بِبِسْمِ اللهِ خَيْرِ الْاَسْمَآءِ | BE-BISMIL LaAHE KHAyRIL ASMAAa-E | By means of ‘in the name of “Allah” ‘, the best of the Names, |
| بِسْمِ اللهِ رَبِّ الْاَرْضِ وَالسَّمَآءِ | BISMIL LAaHE RABBIL ARZE WAS-SAMAAa-E | in the name of Allah, Lord of earth and heaven, |
| اَسْتَدْفِعُ كُلَّ مَكْرُوْهٍ اَوَّلُهٗ سَخَطُهٗ | ASTADFE-O’ KULLA MAKROOHIN AWWALOHu SAKHATOHu | I seek to repulse every hateful thing, the first of which is His anger, |
| وَ اَسْتَجْلِبُ كُلَّ مَحْبُوْبٍ اَوَّلُهٗ رِضَاهُ | WA ASTAJ-LeBO KULLA MAHBOOBIN AWWALOHu ReZaAHO | and I seek to attract every loveable thing, the first of which is His good pleasure! |
| فَاخْتِمْ لِىْ مِنْكَ بِالْغُفْرَانِ | FAKHTIM LEE MINKA BIL GHUFRAaNE | So seal me with forgiveness from Thee, |
| يَا وَلِىَّ الْاِحْسَانِ. | YAA WALIyyAL EHSAAN. | O Patron of beneficence! |

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| دعآء يوم الأربعآء | do-a’aa-o yawmil arbe-a’aa-e | 65. The Supplication for Wednesday |
| بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيْمِ | Bismil laahir rahmaanir raheem | In the Name of Allah, the All-merciful, the All-compassionate |
| اَلْحَمْدُ ِللهِ الَّذِىْ جَعَلَ | al-hamdo lillaahil lazee ja-a’lal | Praise belongs to Allah, who appointed |
| اللَّيْلَ لِبَاسًا | layla lebaasawn | the night to be a garment, |
| وَّالنَّوْمَ سُبًاتًا | wan-nawma sobaatawn | and sleep for a rest, |
| وَّ جَعَلَ النَّهَارَ نُشُوْرًا | wa ja-a’lan nahaara noshooran | and day He appointed for a rising![[364]](#footnote-364) |
| لَكَ الْحَمْدُ اَنْ بَعَثْتَنِىْ مِنْ مَّرْقَدِىْ وَلَوْ شِئْتَ جَعَلْتَهٗ سَرْمَدًا | lakal hamdo am ba-a’stanee mim marqadee wa law shea-ta ja-a’ltahu sarmadan | To Thee belongs praise, for Thou roused me from my sleep, - and hadst Thou willed, Thou wouldst have made it everlasting - |
| حَمْدًا دَآئِمًا لَا يَنْقَطعُ اَبَدًا | hamdan daaa-eman laa yanqa-te-o’ abadawn | an everlasting praise that will never be cut off |
| وَّلَا يُحْصِىْ لَهُ الْخَلَآئِقُ عَدَدًا | wa laa yohsee lahul khalaaa-eqo a’dadan | and whose number the creatures will never count! |
| اَللّٰهُمَّ لَكَ الْحَمْدُ اَنْ | allaahumma lakal hamdo an | O Allah, to Thee belongs praise, |
| خَلَقْتَ فَسَوَّيْتَ | khalaqta fa-sawwayta | for Thou created, then proportioned, |
| وَ قَدَّرْتَ وَ قَضَيْتَ | wa qaddarta wa qazayta | ordained and decreed, |
| وَ اَمَتَّ وَ اَحْيَيْتَ | wa amatta wa ahyayta | gave death and bestowed life, |
| وَ اَمْرَضْتَ وَ شَفَيْتَ | wa amrazta wa shafayta | made sick and healed, |
| وَعَافَيْتَ وَ اَبْلَيْتَ | wa a’afayta wa ablayta | made well and afflicted, |
| وَ عَلَى الْعَرْشِ اسْتَوَيْتَ | wa a’lal a’rshis tawayta | sat upon the Throne and |
| وَ عَلَى الْمُلْكِ احْتَوَيْتَ | wa a’lal mulkeh tawayta | encompassed the Kingdom![[365]](#footnote-365) |
| اَدْعُوْكَ دُعَآءَ مَنْ | ad-o’oka do-a’aa-a man | I supplicate Thee with the supplication of one |
| ضَعُفَتْ وَسِيْلَتُهٗ | za-o’fat waseelatohu | whose mediation is weak, |
| وَانْقَطَعَتْ حِيْلَتُهٗ | wan-qata-a’t heelatohu | whose stratagems have been cut off, |
| وَاقْتَرَبَ اَجَلُهٗ | waq-taraba ajalohu | whose term has drawn near, |
| وَ تَدَانٰى فِى الدُّنْيَا اَمَلُهٗ | wa tadaanaa fid-dunyaa amalohu | whose expectation from this world has shrunk, |
| وَاشْتَدَّتْ اِلٰى رَحْمَتِكَ فَاقَتُهٗ | wash-taddat elaa rahmateka faa-qatohu | whose neediness for Thy mercy has intensified, |
| وَ عَظُمَتْ لِتَفْرِيْطِهٖ حَسْرَتُهٗ | wa a’zomat le-tafreetehi hasratohu | whose remorse for his neglect has become great, |
| وَ كَـثُرَتْ زَلَّتُهٗ وَ عَثْرَتُهٗ | wa kasorat zallatohu wa a’sratohu | whose slips and stumbles have become many, |
| وَ خَلُصَتْ لِوَجْهِكَ تَوْبَتُهٗ | wa khalosat le-waj-heka tawbatohu | and whose repentance is devoted sincerely to Thy face. |
| فَصَلِّ عَلٰى مُحَمَّدٍ خَاتَمِ النَّبِيِّيْنَ | fa-salle a’laa mohammadin khaatamin nabiyyeena | So bless Muhammad, the Seal of the Prophets, |
| وَ عَلٰى اَهْلِ بَيْتِهِ الطَّيِّبِيْنَ الطَّاهِرِيْنَ | wa a’laa ahle baytehit tayyebeenat taahereena | and his Household, the good, the pure, |
| وَارْزُقْنِىْ شَفَاعَةَ مُحَمَّدٍ صَلَّى اللهُ عَلَيْهِ وَ آلِهٖ | war-zuqnee sha-faa-a’ta mohammadin sallal laaho a’layhe wa aalehi | provide me with the intercession of Muhammad (s.a.w.a.) |
| وَ لَا تَحْرِمْنِىْ صُحْبَتَهٗ | wa laa tahrimneee sohbatahu | and deprive me not of his companionship! |
| اِنَّكَ اَنْتَ اَرْحَمُ الرَّاحِمِيْنَ | INNAKA ANTA ARHAMUR RAAHEMEENA | Surely Thou art the Most Merciful of the merciful![[366]](#footnote-366) |
| اَللّٰهُمَّ اقْضِ لِىْ فِى الْاَرْبَعَآءِ اَرْبَعًا اِجْعَلْ | ALLAHUMMAQZE LEE FIL ARBA-A’aE ARBA-A’N IJ-A’L | O Allah, decree for me on Wednesday four things: Induce me |
| قُوَّتِـىْ فِىْ طَاعَتِكَ | QuwWATee FEE TAa-a’TEKA | to be strong in obedience to Thee, |
| وَ نَشَاطِىْ فِىْ عِبَادَتِكَ | WA NASHaATee FEE e’BaADATEKA | to be joyful in worshipping Thee, |
| وَ رَغْبَتِىْ فِىْ ثَوَابِكَ | WA RAGH-BATee FEE SAWaABEKA | to be desirous of Thy reward, |
| وَ زُهْدِىْ فِيْمَا يُوْجِبُ لِىْ اَلِيْمَ عِقَابِكَ | WA ZOHDee FEEMaA YOoJeBO LEE ALEEMA e’QAaBEKA | and to abstain from that which would make incumbent upon me Thy painful punishment! |
| اِنَّكَ لَطِيْفٌ لِّمَا تِشَآءُ. | INNAKA LaTEEFUl LeMAa TASHAa-O. | Thou art Gentle to whom Thou wilt! |

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| دعآء يوم الخميس | do-a’aa-o yawmil khameese | 66. The Supplication for Thursday |
| بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيْمِ | Bismil laahir rahmaanir raheem | In the Name of Allah, the All-merciful, the All-compassionate |
| اَلْحَمْدُ لِلّٰهِ الَّذِىْ | ALHAMDO LILLaAHIL LAZee | Praise belongs to Allah, |
| اَذْهَبَ الَّيْلَ مُظْلِمًا بِقُدْرَتِهٖ | AZHARAL LAYLA MUZLEMAN BE-QUDRATEHi | who has taken away the shadowy night by His power |
| وَ جَآءَ بِالنَّهَارِ مُبْصِرًا بِرَحْمَتِهٖ | WA JAAa-A BIN-NAHAaRE MUBSERAN BE-RAHMATEHi | and brought the sight-giving day through His mercy. |
| وَ كَسَانِىْ ضِيَآئَهٗ | WA KASaANee ZeYAAa-AHu | He has clothed me in its brightness |
| وَ اَنَا فِىْ نِعْمَتِهٖ | WA ANAA FEE NeA’MATEHi | and given me its favour. |
| اَللّٰهُمَّ فَكَمَا اَبْقَيْتَنِىْ لَهٗ فَاَبْقِنِىْ لِاَمْثَالِهٖ | ALLaAHUMMA FA-KAMaA ABQAYTANEE LAHu FA ABQENeE LE-AMSAALEHEE | O Allah, just as Thou hast spared me for this day, so also spare me for its likes, |
| وَ صَلِّ عَلَى النَّبِىِّ مُحَمَّدٍ وَ آلِهٖ | WA SALLE A’LAN NABIYYe MOHAMMADIN WA AALEHi | bless the prophet Muhammad and his Household, |
| وَ لَا تَفْجَعْنِىْ فِيْهِ وَ فِىْ غَيْرِهٖ مِنَ اللَّيَالِىْ وَالْاَيَّامِ بِارْتِكَابِ الْمَحَارِمِ وَاكْتِسَابِ الْمَآثِــمِ | WA LAA TAFJA’-NEE FEEHE WA FEE GHAyREHEE MeNAL LAYAALEE WAL AYYaAME BIR-TeKAABIL MAHaAReME WAKTeSAaBIL MAAA-SeME | torment me not in it and in other nights and days by allowing me to commit unlawful acts and to clothe myself in sins; |
| وَارْزُقْنِىْ خَيْرَهُ وَ خَيْرَ مَا فِيْهِ وَ خَيْرَ مَا بَعْدَهٗ | WAR-ZUQNee KHAYRAHu WA KHAYRA MAA FEEHE WA KHAYRA MAA BA’-DAHu | provide me with its good, the good of all within it, and the good of everything after it; |
| وَاصْرِفْ عَنِّىْ شَرَّهٗ وَ شَرَّ مَا فِيْهِ وَ شَرَّ مَا بَعْدَهٗ | WASRIF A’NNEE SHARRAHu WA SHARRA MAA FEEHE WA SHARRA MAA BA’-DAHu | and turn away from me its evil, the evil of all within it, and the evil of everything after it! |
| اَللّٰهُمَّ اِنِّىْ | ALLaAHUMMA INNEE | O Allah, |
| بِذِمَّةِ الْاِسْلَامِ اَتَوَسَّلُ اِلَيْكَ | BE-ZIMMATIL ISLAAME ATAWASSALO eLAYKA | by the protective compact of Islam, I seek mediation with Thee! |
| وَ بِحُرْمَةِ الْقُرْاٰنِ اَعْتَمِدُ عَلَيْكَ | WA BEHURMATIL QUR-AANE A-A’TAMEDO A’LAYKA | By the inviolability of the Qur’an, I rely upon Thee! |
| وَ بِمُحَمَّدٍ الْمُصْطَفٰى صَلَّى اللهُ عَلَيْهِ وَ آلِهٖ اَسْتَشْفِعُ لَدَيْكَ | WA BE MOHAMMADENIL MUSTAFaA SALLAL LaAHO A’LAYHE WA AALEHI ASTASHFE-O’ LADAYKA | By Muhammad the chosen (s.a.w.a.) I seek intercession with Thee! |
| فَاعْرِفِ اللّٰهُمَّ ذِمَّتِىَ الَّتِىْ رَجَوْتُ بِهَا قَضَآءَ حَاجَتِىْ | FA’ReFiL LaAHUMMA ZIMMATEYAL LATEE RAJAWTO BEHAA QAZAAa-A HAAJATEE | So recognize my protective compact by which I hope my need will be granted, |
| يَا اَرْحَمَ الرَّاحِمِيْنَ | YAA ARHAMAR RAAHEMEEN | O Most Merciful of the merciful! |
| اَللّٰهُمَّ اقْضِ لِىْ فِىْ الْخَمِيْسِ خَمْسًا | ALLAHUMMAQ ZE LEE FIL KHAMEESE KHAMSAN | O Allah, decree for me on Thursday five things |
| لَا يَتَّسِعُ لَهَا اِلَّا كَرَمُكَ | LAA YATTASE-O’ LAHAA ILLAA KARaMOKA | which none embraces but Thy generosity |
| وَ لَا يُطِيْقُهَا اِلَّا نِعَمُكَ | WA LAA YoTEEQOHAa ILLAA NE-a’MOKA | and none supports but Thy favours: |
| سَلَامَةً اَقْوٰى بِهَا عَلٰى طَاعَتِكَ | SALAAMATAN AQWAA BEHaA A’LAA TAA-A’TEKA | health through which I may have the strength to obey Thee, |
| وَ عِبَادَةً اَسْتَحِقُّ بِهَا جَزِيْلَ مَثُوْبَتِكَ | WA e’BAADATAN ASTAHIQQO BEHA JAZEELA MASooBATEKA | worship by which I may deserve Thy plentiful reward, |
| وَسَعَةً فِى الْحَالِ مِنَ الرِّزْقِ الْحَلَالِ | WA SA-A’TAN FIL HAALE MeNAR RIZQIL HALAALe | plenty in my state through lawful provision, |
| وَ اَنْ تُؤْمِنَنِىْ فِىْ مَوَقِفِ الْخَوْفِ بِاَمْنِكَ | WA AN Toa-MENANEE FEE MAWAQeFIL KHAWFE BE AMNEKA | and that Thou makest me secure in the places of fear through Thy security, |
| وَ تَجْعَلَنِىْ مِنْ طَواَرِقِ الْهُمُوْمِ وَالْغُمُوْمِ فِىْ حِصْنِكَ | WA TAJ-A’LANEE MIN TAWaaReQIL HoMOOME WAL GHoMOOME FEE HISNEKA | and placest me in Thy fortress against the striking of worries and sorrows! |
| وَ صَلِّ عَلٰى مُحَمَّدٍ وَّ آلِ مُحَمَّدٍ | WA SALLE ALAA MOHAMMADIN WA AALE MOHAMMADiwn | Bless Muhammad and his Household, |
| وَّاجْعَلْ تَوَسُّلِىْ بِهٖ شَافِعًا يَوْمَ الْقِيَامَةِ نَافِعًا | WAJ-A’L TAWASSoLEE BEHEE SHAAFE-A’N YAWMAL QeYAaMATE NAAFE-A’N | and make my seeking his mediation as an intercessor give profit on the Day of Resurrection! |
| اِنَّكَ اَنْتَ اَرْحَمُ الرَّاحِمِيْنَ. | INNAKA ANTA ARHAMUR RAAHEMEEN. | Surely Thou art the Most Merciful of the merciful![[367]](#footnote-367) |

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| دعآء يوم الجمعة | do-a’aa-o yawmil jomo-a’te | 67. The Supplication for Friday |
| بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيْمِ | Bismil laahir rahmaanir raheem | In the Name of Allah, the All-Merciful, the All-compassionate |
| اَلْحَمْدُ لِلّٰهِ | ALHAMDO LILLAHIL | All Praise belongs to Allah, |
| الْاَوَّلِ قَبْلَ الْاِنْشَآءِ وَالْاِحْيَآءِ | AWWALE QABLAL INSHaAA-E WAL AHYAaA-E | the First before the bringing forth and the giving of life, |
| وَالْآخِرِ بَعْدَ فَنَآءِ الْاَشْيَآءِ | WAL AAKHERE BA’DA FANAAa-IL ASHYAAa-IL | and the Last after the annihilation of all things, |
| الْعَلِيْمِ الَّذِىْ | azEEMIL LAZee | the All-knowing who |
| لَا يَنْسٰى مَنْ ذَكـَرَهٗ | LAA YANSAA MAN ZAKARAhu | forgets not him who remembers Him,[[368]](#footnote-368) |
| وَ لَا يَنْقُصُ مَنْ شَكـَرَهٗ | WA LAA YANQoSO MAN SHAKARAHu | decreases not him who thanks Him,[[369]](#footnote-369) |
| وَ لَا يَخِيْبُ مَنْ دَعَاهُ | WA LAA YaKHeeBO MAN DA-A’aHO | disappoints not him who supplicates Him, |
| وَ لَا يَقْطَعُ رَجَآءَ مَنْ رَجَاهُ | WA LAA YAQTA-O’ RAJAaA-A MAN RAJaAHO | and cuts not off the hope of him who hopes in Him! |
| اَللّٰهُمَّ اِنِّىْ | ALLAaHUMMA INNEE | O Allah, |
| اُشْهِدُكَ وَ كَفٰى بِكَ شَهِيْدًا وَّ اُشْهِدُ جَمِيْعَ مَلَآئِكَتِكَ | USH-HEDOKA WA KAFaA BEKA SHAHEEDAN WA USH-HeDO JAMEE-a’ MALAaA-E-KATEKA | I call Thee to witness - and Thou art sufficient witness - and I call to witness all Thy angels, |
| وَ سُكَّانَ سَمٰوَاتِكَ وَ حَمَلَةَ عَرْشِكَ وَ مَنْ بَعَثْتَ مِنْ اَنْبِيَآئِكَ وَ رُسُلِكَ وَ اَنْشَاْتَ مِنْ اَصْنَافِ خَلْقِكَ | WA SUKKaANA SAMAAWAATEKA WA HAMALATA ARSHEKA WA MAN BA-A’STA MIN AMBeYaAa-EKA WA ROSOLEKA WA ANSHAATA MIN ASNaAFE KHALKEKA | 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, |
| اَنِّىْ اَشْهَدُ اَنَّكَ اَنْتَ اللهُ | ANNEE ASH-HADO aNNAKA ANTAL LaAHO | that I bear witness that Thou art Allah; |
| لَا اِلٰهَ اِلَّا اَنْتَ | LAA eLAAHA illaa ANTA | there is no Allah but Thou, |
| وَحْدَكَ لَا شَرِيْكَ لَكَ وَ لَا عَدِيْلَ | WAHDAKA LAA SHAReeKA LAKA WA LAA ADEELA | Thou alone, who hast no associate nor any equal, |
| وَ لَا خُلْفَ لِقَوْلِكَ وَ لَا تَبْدِيْلَ | WA LAA KHULFA LE-QAWLEKA WA LAA TABDEELA | and Thy word has no failing, nor any change;[[370]](#footnote-370) |
| وَ اَنَّ مُحَمَّدً صَلَّى اللهُ عَلَيْهِ وَ آلِهٖ عَبْدُكَ وَ رَسُوْلُكَ | WA ANNA MOHAMMADAN SALLAL LAaHO A’LAYHE WA AALEHI WA SALLAMA A’BDOKA WA RASOOLOKA | and that Muhammad (s.a.w.a.) is Thy servant and Thy messenger; |
| اَدّٰى مَا حَمَّلْتَهٗ اِلَى الْعِبَادِ | ADDaA MAA HAMMALTAHU eLAL e’BAADE | he delivered to the servants that with which Thou charged him, |
| وَجَاهَدَ فِىْ اللهِ عَزَّ وَ جَلَّ حَقَّ الْجِهَادِ | WA JAAHADA FILLaAHE HAQQAL JeHAADE | he struggled for Allah as is His due,[[371]](#footnote-371) |
| وَ اَنَّهٗ بَشَّرَ بِمَا هُوَ حَقٌّ مِنَ الثَّوَابِ | WA ANNAHu BASHSHARA BeMaA HoWA HAQQUN MeNAS SAWAAB | he gave the good news of the truth of reward, |
| وَ اَنْذَرَ بِمَا هُوَ صِدْقٌ مِنَ الْعِقَابِ | WA ANZARA BeMAa HoWA SIDQUN MeNAL e’QAABE | and he warned of the veracity of punishment. |
| اَللّٰهُمَّ ثَبِّتْنِىْ عَلٰى دِيْنِكَ مَا اَحْيَيْتَنِىْ | ALLAaHUMMA SABBITNEE A’LAA DEENEKA MAA AHYAYTANEE | O Allah, make me firm in Thy religion as long as Thou keepest me alive, |
| وَ لَا تُزِغْ قَلْبِىْ بَعْدَ اِذْ هَدَيْتَنِىْ | WA LAA ToZIGH QALBEE BA’DA IZ HADAYTANEE | make not my heart to swerve after Thou hast guided me, |
| وَ هَبْ لِىْ مِنْ لَدُنْكَ رَحْمَةً | WA HABLI MIN LADUNKA RAHMATAN | and give me mercy from Thee, |
| اِنَّكَ اَنْتَ الْوَهَّابُ | INNAKA ANtAL WAHHAB, | surely Thou art the Giver.[[372]](#footnote-372) |
| صَلِّ عَلٰى مُحَمَّدٍ وَّ عَلٰى آلِ مُحَمَّدٍ | SALLE A’LAA MOHAMMADIN WA AALE MOHAMMADIN | Bless Muhammad and the Household of Muhammad, |
| وَّاجْعَلْنِىْ مِنْ اَتْبَاعِهٖ وَ شِيْعَتِهٖ | WAJA’LNI MIN AT-BAA-E’Hi WA SHEE-A’TEHi | make me one of his followers and his partisans, |
| وَاحْشُرْنِىْ فِىْ زُمْرَتِهٖ | WAHSHURNEE FEE ZUMRATEHi | muster me in his band, |
| وَ وَفِّقْنِىْ لِاَدَآءِ فَرْضِ الْجُمُعَاتِ | WA wAFFIQNEE LE ADAAa-E FARZIL JoMO-A’ATE | and give me the success of accomplishing the obligatory observance of Friday, |
| وَ مَا اَوْجَبْتَ عَلَىَّ فِيْهَا مِنَ الطَّاعَاتِ | WA MAA AWJABTA A’LAYYA FEEHAa MeNAT TAa-A’ATE | performing the acts of obedience which Thou has made incumbent upon me within it, |
| وَ قَسَمْتَ لِاَهْلِهَا مِنَ الْعَطَآءِ فِىْ يَوْمِ الْجَزَآءِ | WA QASAMTA LE AHLEHaA MeNAL A’TAAa-E FEE YAWMIL JAZAAa-E | and [receiving] the bestowal which Thou hast apportioned for its people on the Day of Recompense! |
| اِنَّكَ اَنْتَ الْعَزِيْزُ الْحَكِيْمُ. | INNAKA ANTAL A’ZeeZUL HAKEEM. | Surely Thou art Mighty, All-wise![[373]](#footnote-373) |

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| دعآء يوم السبت | do-a’aa-o yawmis sabte | 68. The Supplication for Saturday |
| بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيْمِ | Bismil laahir rahmaanir raheem | In the Name of Allah, the All-merciful the All-compassionate |
| بِسْمِ اللهِ كَلِمَةُ الْمُعْتَصِمِيْنَ | BISMIL LaAHE KALEMATUL MOa’TASEMEENA | ‘In the name of Allah’, the word of those who hold fast to Him, |
| وَ مَقَالَةُ الْمُتَحَرِّزِيْنَ | WA MAQaALATUL MoTAHARREZEENA | the speech of those who seek His protection! |
| وَ اَعُوْذُ بِاللهِ تَعَالٰى مِنْ | WA A-O’OZO BILLaHE TA-A'ALA MIN | I seek refuge in Allah (high exalted is He) from |
| جَوْرِ الْجَآئِرِيْنَ | JAWRIL JAA-EREENA WA | the injustice of the unjust, |
| وَ كَيْدِ الْحَاسِدِيْنَ | KAYDIL HAASEDEENA | the trickery of the enviers, |
| وَ بَغْـىِ الظَّالِمِيْنَ | WA BAGHYIZ ZAALEMeeNA | and the oppression of the wrongdoers, |
| وَ اَحْمَدُه فَوْقَ حَمْدِ الْحَامِدِيْنَ | WA AHMADOHU FAWQA HAMDIL HAAMEDEENA | and I praise Him beyond the praise of the praisers! |
| اَللّٰهُمَّ | ALLaAHUMMA | O Allah, |
| اَنْتَ الْوَاحِدُ بِلاَ شَرِيْكٍ | ANTAL WAAHeDO BeLAA SHAREEKIN | Thou art the One without partner, |
| وَالْمَلِكُ بِلاَ تَمْلِيْكٍ | WAL MALEKO BeLAA TAMLEEKIN | and the King without having been made sovereign; |
| لَا تُضَادُّ فِىْ حُكْمِكَ | LAA TOZAADDO FEE HUKMEKA | no one opposes Thee in Thy decree |
| وَ لَا تُنَازَعُ فِىْ مُلْكِكَ | WA LAA ToNAaZA-O’ FEE MULKEKA | and no one contests Thee in Thy kingdom! |
| اَسْئَلُكَ | ASALOKA | I ask Thee to |
| اَنْ تُصَلِّىَ عَلٰى مُحَمَّدٍ عَبْدِكَ وَ رَسُوْلِكَ | AN TOSALLE A’LAA MOHAMMADIN A’BDEKA WA RASOOLEKA | bless Muhammad and his Household, Thy servant and Thy messenger, |
| وَ اَنْ تُوْزِعَنِىْ مِنْ شُكْرِ نُعْمَاكَ مَا تَبْلُغُ بِىْ غَايَةَ رِضَاكَ | WA AN TOOZE-ANEE MIN SHUKRE NOa’MAAKa MAA TABLoGHO BEE GHaAYATA ReZaAKA | inspire me with a thanksgiving for Thy favours which will take me to the utmost limit of Thy good pleasure, |
| وَ اَنْ تُعِيْنَنِىْ عَلٰى طَاعَتِكَ وَ لُزُوْمِ عِبَادَتِكَ وَاسْتِحْقَاقِ مَثُوْبَتِكَ بِلُطْفِ عِنَايَتِكَ | WA AN To-E’ENANEE A’LAA TAA-ATEKA WA LUZOOME e’BAADATEKA WAS-TEHQAAQE MASOOBATEKA BE LUTFE e’NAAYATEKA | help me through the gentleness of Thy solitude to obey Thee, hold fast to worshipping Thee, and deserve Thy reward, |
| وَ تَرْحَمَنِىْ بِصَدِّىْ عَنْ مَعَاصِيْكَ مَا اَحْيَيْتَنِىْ | WA TARHAMANEE BE SADDEE A’N MA-A’ASEEKA MAa AHYAYTANEE | have mercy upon me, bar me from acts of disobedience toward Thee as long as Thou keepest me alive, |
| وَ تُوَفِّقَنِىْ لِمَا يَنْفَعُنِىْ مَا اَبْقَيْتَنِىْ | WA ToWAFFIQNEE LeMaA YANFA-o’NEE MAA ABQAYTANEE | give me success in what profits me as long as Thou sparest me, |
| وَ اَنْ تَشْرَحَ بِكِتَابِكَ صَدْرِىْ | WA AN TASHRAHA BE KItaABEKA SADREE | expand my breast through Thy Book, |
| وَ تَحُطَّ بِتِلاَوَتِهٖ وِزْرِىْ | WA TA-HUTTA BE-TeLAaWATEHi WIZREE | lessen my burden through its recitation, |
| وَ تَمْنَحَنِىْ السَّلاَمَةَ فِىْ دِيْنِىْ وَ نَفْسِىْ | WA TAMNA-HaNIS SALAAMATA FEE DEENee WA NAFSEE | bestow upon me health in my religion and my soul, |
| وَلاَ تُوحِشَ بِىْ اَهْلَ اُنْسِىْ | WA LAA TOO-HeSHA BEE AHLA UNSEE | estrange not my intimates from me, |
| وَ تُتِمَّ اِحْسَانَكَ فِيْمَا بَقِىَ مِنْ عُمْرِىْ | WA ToTIMMA EHSAANAKA FEEMA BAQEYA MIN U’MREE | and complete Thy beneficence in what is left of my lifetime, |
| كَمَا اَحْسَنْتَ فِيْمَا مَضٰى مِنْهُ | KAMAA AHSANTA FEEMAa MAZAA MINHO | just as Thou hast shown beneficence in that of it which has passed! |
| يَا اَرْحَمَ الرَّاحِمِيْنَ. | YAA ARHAMAR RAAHEMEEN. | O Most Merciful of the merciful! |

# Fifteen Whispered Prayers

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| مُنَاجَاتُ  التَّائِبِيْنَ | monaajaatut taa-ebeena | 69. The Whispered Prayer of the Repenters |
| بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيْمِ | Bismil laahir rahmaanir raheem | In the Name of Allah, the All-merciful, the All-compassionate |
| اِلٰهِىْ اَلْبَسَتْنِىْ الْخَطَايَا ثَوْبَ مَذَلَّتِىْ | elaahee al-basatnil khataayaa sawba mazallatee | My Allah, offenses have clothed me in the garment of my lowliness, |
| وَ جَلَّلَنِىْ التَّبَاعُدُ مِنْكَ لِبَاسَ مَسْكَنَتِىْ | wa jallalanit tabaa-o’do minka lebaasa maskanatee | separation from Thee has wrapped me in the clothing of my misery! |
| وَ اَمَاتَ قَلْبِىْ عَظِيْمُ جَنَايَتِىْ فَاَحْيِهٖ بِتَوْبَةٍ مِنْكَ | wa amaata qalbee a’zeemo janaayatee fa-ahyehi be-tawbatin minka | My dreadful crimes have deadened my heart, so bring it to life by a repentance from Thee! |
| يَا اَمَلِىْ وَ بُغْيَتِىْ | yaa amalee wa bughyatee | O my hope and my aim! |
| وَ يَا سُؤْلِىْ وَ مُنْيَتِىْ | wa yaa soa-lee wa munyatee | O my wish and my want! |
| فَوَعِزَّتِكَ | fa-wa-i’zzateka | By Thy might, |
| مَآ اَجِدُ لِذُنُوْبِىْ سِوَاكَ غَافِرًا | maaa ajedo le-zonoobee sewaaka ghaaferan | I find no one but Thee to forgive my sins |
| وَلَا اَرٰى لِكَسْرِىْ غَيْرَكَ جَابِرًا | wa laa araa le-kasree ghayraka jaaberan | and I see none but Thee to mend my brokenness! |
| وَ قَدْ خَضَعْتُ بِالْاِنَايَةِ اِلَيْكَ | wa qad kha-za’to bil-enaabate elayka | I have subjected myself to Thee in repeated turning, |
| وَ عَنَوْتُ بِالْاِسْتِكَانَةِ لَدَيْكَ | wa a’naw-to bil-istekaanate ladayka | I have humbled myself to Thee in abasement. |
| فَاِنْ طَرَدْتَنِىْ مِنْ بَابِكَ فَبِمَنْ اَلُوْذُ | fa-in tarad-tanee min baabeka fa-beman aloozo | If Thou castest me out from Thy door, in whom shall I take shelter? |
| وَ اِنْ رَدَدْتَنِىْ عَنْ جَنَابِكَ فَبِمَنْ اَعُوْذُ | wa in radadtanee a’n janaabeka fa-beman a-o’ozo | If Thou repellest me from Thy side, in whom shall I seek refuge? |
| فَوَا اَسَفَاهُ مِنْ خَجْلَتِىْ وَافْتِضَاحِىْ | fawaa asafaaho min khajlatee waf-tezaahee | O my grief at my ignominy and disgrace! |
| وَ وَالَهْفَاهُ مِنْ سُوْٓ ءِ عَمَلِىْ وَاجْتِرَاحِىْ | wa waalahfaaho min sooo-e a’malee waj-taraahee | O my sorrow at my evil works and what I have committed! |
| اَسْئَلُكَ | as-aloka | I ask Thee, |
| يَا غَافِرَ الذَّنْبِ الْكَبِيْرِ | yaa ghaaferaz zambil kabeer | O Forgiver of great sins, |
| وَ يَا جَابِرَ الْعَظْمِ الْكَسِيْرِ | wa yaa jaaberal a’zmil kaseere | O Mender of broken bones, |
| اَنْ تَهَبَ لِىْ مُوْبِقَاتِ الْجَرَآئِرِ | an tahaba lee moobqaatil jaraa-er | to overlook my ruinous misdeeds |
| وَ تَسْتُرَ عَلَىَّ فَاضِحَاتِ السَّرَآئِرَ | wa tas-tora a’layya faa-zehaatis saraaa-ere | and cover my disgraceful secret thoughts! |
| وَ لَا تُخْلِنِىْ فِىْ مَشْهَدِ الْقِيَامَةِ مِنْ بَرْدِ عَفْوِكَ وَ غَفْرِكَ | wa laa tukhlenee fee mash-hadil qeyaamate min barde a’fweka wa ghafreka | At the witnessing place of the Resurrection, empty me not of the coolness of Thy pardon and forgiveness, |
| وَ لَا تُعْرِنـِىْ مِنْ جَمِيْلِ صَفْحِكَ وَ سَتْرِكَ | wa laa toa’renee min jameele saf-heka wa satreka | and strip me not of Thy beautiful forbearance and covering! |
| اِلٰهِىْ | elaahee | My Allah, |
| ظَلِّلْ عَلٰى ذُنُوْبِىْ غَمَامَ رَحْمَتِكَ | zallil a’laa zonoobee ghamaama rahmateka | let the cloud of Thy mercy cast its shadow upon my sins |
| وَ اَرْسِلْ عَلٰى عُيُوْبِىْ سَحَابَ رَافَتِكَ | wa arsil a’laa o’yoobee sahaaba raa-fateka | and send the billow of Thy clemency flowing over my faults! |
| اِلٰهِىْ | elaahee | My Allah, |
| هَلْ يَرْجِعُ الْعَبْدُ الْاٰبِقُ اِلاَّ اِلٰى مَوْلَاهُ | hal yar-je-u’l a’bdul aabeqo illaa elaa mawlaaho | Does the runway servant go back but to His master? Or |
| اَمْ هَلْ يُجِيْرُه مِنْ سَخَطِهٖ اَحَدٌ سِوَاهُ | am hal yojeerohu min sakhatehi ahadun sawaaho | Does any ayone grant sanctuary to him form His angert but He? |
| اِلٰهِىْ | elaahee | My Allah, |
| اِنْ كَانَ النَّدَمُ عَلَى الذَّنْبِ تَوْبَةً فَاِنِّىْ وَ عِزَّتِكَ مِنَ النَّادِمِيْنَ | in kaanan nadamo a’laz zambe tawbatan fa-innee wa i’zzateka menan naademeena | if remorse for sins is a repentance,[[374]](#footnote-374) I - by Thy might - am one of the remorseful! |
| وَ اِنْ كَانَ الْاِسْتِغْفَارُ مِنَ الْخَطِيْٓئَةِ حِطَّةً فَاِنِّىْ لَكَ مِنَ الْمُسْتَغْفِرِيْنَ | wa in kaanal isteghfaaro menal khateee-ate hittatan fa-innee laka menal mustaghfereena | If praying forgiveness for offenses is an alleviation, I am one of those who pray forgiveness! |
| لَكَ الْعُتْبٰى حَتّٰى تَرْضٰى | lakal u’tbaa hattaa tarzaa | To Thee I return that Thou may be well pleased! |
| اِلٰهِىْ بِقُدْرَتِكَ عَلَىَّ تُبْ عَلَىَّ | elaahee be-qudrateka a’layya tub a’layya | My Allah, through Thy power over me, turn toward me, |
| وَ بِحِلْمِكَ عَنِّىْ اَعْفُ عَنِّىْ | wa behilmeka a’nnee a-a’fo a’nnee | through Thy clemency toward me, pardon me, |
| وَ بِعِلْمِكَ بِىْ اِرْفَقْ بِىْ | wa be-i’lmeka bee ar-faq bee | and through Thy knowledge of me, be gentle toward me! |
| اِلٰهِىْ اَنْتَ الَّذِىْ فَتَحْتَ لِعِبَادِكَ بَابً اِلٰىْ عَفْوِكَ سَمَّيْتَه التَّوْبَةَ فَقُلْتَ | elaahee antal lazee fa-tahta le-e’baadeka baaban elaa a’fweka sammaytahut taw-bata fa-qulta | My Allah, Thou art He who hast opened a door to Thy pardon and named it ‘repentance’, for Thou said, |
| تُوْبُوْا اِلَى اللهِ تَوْبَةً نَصُوْحًا | tooboo elal laahe tawbatan nasoohan | Repent to Allah with unswerving repentance.[[375]](#footnote-375) |
| فَمَا عُذْرُ مَنْ اَغْفَلَ دُخُوْلَ الْبَابِ بَعْدَ فَتْحِهٖ | famaa u’zro man agh-fala dokhoolal baabe ba’da fat-hehi | What is the excuse of him who remains heedless of entering the door after its opening? |
| اِلٰهِىْ | elaahee | My Allah, |
| اِنْ كَانَ قَبُحَ الذَّنْبُ مِنْ عَبْدِكَ فَلْيَحْسُنِ الْعَفْوُ مِنْ عِنْدِكَ | in kaana qabohaz zambo min a’bdeka fal-yahsonil a’fwo min i’ndeka | though the sins of Thy servant are ugly, Thy pardon is beautiful. |
| اِلٰهِىْ مَا اَنَا بِاَوَّلِ مَنْ | elaahee maa anaa be-awwale man | My Allah, I am not the first |
| عَصَاكَ فَتُبْتَ عَلَيْهِ | a’saaka fa-tubto a’layhe | to have disobeyed Thee, and Thou turned toward him, |
| وَ تَعَرَّضَ لِمَعْرُوْفِكَ فَجُدْتَ عَلَيْهِ | wa ta-a’rraza le-ma’roofeka fa-judta a’layhe | or to have sought to attain Thy favour, and Thou wert munificent toward him. |
| يَا مُجِيْبَ الْمُضْطَرِّ | yaa mojeebal muztarre | O Responder to the distressed! |
| يَا كَاشِفَ الضُّرِّ | yaa kaashefaz zurre | O Remover of injury! |
| يَا عَظِيْمَ الْبِرِّ | yaa a’zeemal birre | O Great in goodness! |
| يَا عَلِيْمًاۢ بِمَا فِىْ السِّرِ | yaa a’leemam bemaa fis sirre | O Knower of everything secret! |
| يَا جَمِيْلَ السِّتْرِ | yaa jameelas sitris | O Beautiful through covering over! |
| اسْتَثْفَعْتُ بِجُوْدِكَ وَ كَرَمِكَ اِلَيْكَ | tas-fa’to be-joodeka wa karameka elayka | I seek Thy munificence and Thy generosity to intercede with Thee, |
| وَ تَوَسَّلْتُ بِجَنَابِكَ وَ تَرَحُّمِكَ لَدَيْكَ | wa tawassalto be-janaabeka wa tarahhomeka ladayka | I seek Thy side and Thy showing mercy to mediate with Thee, |
| فَاسْتَجِبْ دُعَآئِىْ | fas-tajib do-a’aa-ee | so grant my supplication, |
| وَ لَا تُخَيِّبْ فِيْكَ رَجَآئِىْ | wa laa tokhayyib feeka rajaaa-ee | disappoint not my hope in Thee, |
| وَ تَقَبَّلْ تَوْبَتِىْ | wa taqabbal taw-batee | accept my repentance, |
| وَ كَفِّرْ خَطِيْئَتِىْ بِمَنِّكَ وَ رَحْمَتِكَ يَآ اَرْحَمَ الرَّاحِمِيْنَ. | wa kaffir kha-tee-atee be-manneka wa rahmateka yaaa arhamar raahemeen. | and hide my offense, through Thy kindness and mercy, O Most Merciful of the merciful! |

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| مَنَاجَاتُ  الشَّاكِّيْنَ | monaajaatush shaakeena | 70. The Whispered Prayer of the Complainers |
| بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيْمِ | Bismil laahir rahmaanir raheem | In the Name of Allah, the All-merciful, the All-compassionate |
| اِلٰهِىْ اِلَيْكَ اَشْكُوْ نَفْسًا | elaahee elayka ash-koo nafsan | My Allah, to Thee I complain of a soul |
| بِالسُّوْ ٓءِ اَمَّارَةً | bis-sooo-e ammaaratan | commanding to evil,[[376]](#footnote-376) |
| وَ اِلَى الْخَطِيْٓئَةِ مُبَادِرَةً | wa elal khateee-ate mobaaderatan | rushing to offenses, |
| وَ بِمَعَاصِيْكَ مُوْلَعَةً | wa be-ma-a’a-seeka moola-a’tan | eager to disobey Thee, |
| وَ لِسَخَطِكَ مُتَعَرِّضَةً | wa le-sakhateka mo-ta-a’rrezatan | and exposing itself to Thy anger. |
| تَسْلُكُ بِىْ مَسَالِكَ الْمَهَالِكِ | tas-loko bee ma-saalekal mahaaleke | It takes me on the roads of disasters, |
| وَتَجْعَلُنِىْ عِنْدَكَ اَهْوَنَ هَالِكٍ | wa taj-a’lonee i’ndaka ahwana haalekin | it makes me the easiest of perishers before Thee; |
| كَثِيْرَةَ الْعِلَلِ | kaseeratal e’lale | many its pretexts, |
| طَوِيْلَةَ الْاَمَلِ | taweelatal amale | drawn out its expectations; |
| اِنْ مَسَّهَا الشَّرُّ تَجْزَعُ | in massahash sharro taj-za-o’ | when evil touches it, it is anxious, |
| وَاِنْ مَسَّهَا الْخَيْرُ تَمْنَعُ | wa in massahhal khayro tam-na-o’ | when good touches it, grudging;[[377]](#footnote-377) |
| مَيَّالَةً اِلَى اللَّعَبِ وَ اللَّهْوِ | mayyaalatan elal la-a’be wal-lahwe | inclining to sport and diversion, |
| مَمْلُوَّةً بِالْغَفْلَةِ وَالسَّهْوِ | mam-luwwatan bil-ghaflate was-sahwe | full of heedlessness and inattention, |
| تُسْرِعُ بِىْ اِلَىْ الْحَوْبَةِ | tusre-o’ bee elal hawbate | it hurries me to misdeeds |
| وَ تُسَوِّفُنِىْ بِالتَّوْبَةِ | wa tosawwefonee bit-tawbate | and makes me delay repentance. |
| اِلٰهِىْٓ اَشْكُوْ اِلَيْكَ | elaahee ash-koo elayka | My Allah, I complain to Thee |
| عَدُوًّا يُضِلُّنِىْ | a’duwwan yozillonee | of an enemy who misguides me |
| وَ شَيْطَانًا يُغْوِنِىْ | wa shaytaanan yughwenee | and a satan who leads me astray. |
| قَدْ مَلَأَ بِالْوَسْوَاسِ صَدْرِىْ | qad ma-la-a bil-was-waase sadree | He has filled my breast with tempting thoughts, |
| وَ اَحَاطَتْ هَوَاجِسُه بِقَلْبِىْ | wa ahaatat bawaaje-sohu be-qalbee | and his suggestions have encompassed my heart. |
| يُعَاضِدُ لِىَ الْهَوٰى | yo-a’azedo leyal hawaa | He supports caprice against me, |
| وَ يُزَيِّـنُ لِىْ حُبَّ الدُّنْيَا | wa yozayyeno lee hubbad dunyaa | embellishes for me the love of this world, |
| وَ يَحُوْلُ بَيْنِىْ وَ بَيْنَ الطَّاعَةِ وَالزُّلْفٰى | wa hayoolo baynee wa baynat taa-a’te waz-zulfaa | and separates me from obedience and proximity! |
| اِلٰهِىْٓ اِلَيْكَ اَشْكُوْ | elaaheee elayka ash-koo | My Allah, to Thee I complain |
| قَلْبًا قَاسِيًا مَعَ الْوَسْوَاسِ مُتَقَلِّبًا وَ بِالرَّيْنِ وَالطَّبْعِ مُتَلَبِّسًا | qalban qaaseyan ma-a’l was-waase motaqalleban wa bir-rayne wat-tab-e’ motalabbesan | of a heart that is hard, turned this way and that by tempting thoughts, clothed in rust and the seal,[[378]](#footnote-378) |
| وَ عَيْنًا عَنِ الْبُكَآءِ مِنْ خَوْفِكَ جَامِدَةً وَ اِلٰى مَا يَسُرُّهَا طَامِحَةً | wa a’ynan a’nil bokaaa-e min khawfeka jaamedatan wa elaa maa yasurrohaa taa-me-hatan | and of an eye too indifferent to weep in fear of Thee and eagerly seeking that which gladdens it! |
| اِلٰهِىْ | elaahee | My Allah, |
| لَا حَوْلَ وَلَا قُوَّةَ اِلاَّ بِقُدْرَتِكَ | laa hawla wa laa quwwata illaa be-qudrateka | there is no force and no strength except in Thy power, |
| وَ لَا نَجَاةَ لِىْ مِنْ مَكَارِهِ الدُّنْيَا اِلاَّ بِعِصْمَتِكَ | wa laa najaata lee min makaarehid dunyaa illaa be-i’smateka | and no deliverance for me from the detested things of this world save through Thy preservation. |
| فَاَسْئَلُكَ بِبَلَاغَةِ حِكْمَتِكَ وَ نَفَاذِ مَشِيَّتِكَ اَنْ | fa-as-aloka be-balaa-ghate hikmateka wa nafaaze mashiyyateka an | So I ask Thee by Thy far-reaching wisdom and Thy penetrating will |
| لَا تَجْعَلَنِىْ لِغَيْرِجُوْدِكَ مُتَعَرِّضًا | laa taj-a’lanee le-ghayre joodeka mo-ta-a’rrezan | not to let me expose myself to other than Thy munificence |
| وَ لَا تُصَيِّرَنِىْ لِلْفِتَنِ غَرَضًا | wa laa to-sayyeranee lil-fetane gharazan | and not to turn me into a target for trials! |
| وَ كُنْ بِىْ | wa kun bee | Be for me |
| عَلَى الْاَعْدَآءِ نَاصِرًا | a’lal a-a’daaa-e naaseran | a helper against enemies, |
| وَ عَلَى الْمَخَازِىْ وَ الْعُيُوْبِ سَاتِرًا | wa a’lal makhaazee wal-o’yoobe saateran | a coverer of shameful things and faults, |
| وَ مِنَ الْبَلَآءِ وَاقِيًا | wa menal balaaa-e waaqeyan | a protector against afflictions, |
| وَ عَنِ الْمَعَاصِىْ عَاصِمًاۢ | wa a’nil ma-a’asee a’asemam | a preserver against acts of disobedience! |
| بِرَافَتِكَ وَ رَحْمَتِكَ | be-raafateka wa rahmateka | By Thy clemency and mercy, |
| يَآ اَرْحَمَ الرَّاحِمِيْنَ. | yaaa arhamar raahemeen | O Most Merciful of the merciful! |

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| مُنَاجَاتُ  الْخَآئِفِيْنَ | monaajaatul khaaa-efeena | 71. The Whispered Prayer of the Fearful |
| بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيْمِ | Bismil laahir rahmaanir raheem | In the Name of Allah, the All-merciful, the All-compassionate |
| اِلٰهِىْ اَ تَرَاكَ | elaahee a taraaka | My Allah, what thinkest Thou? |
| بَعْدَ الْاِيْمَانِ بِكَ تُعَذِّبُنِىْ | ba’dal eemaane beka to-a’zzebonee | Wilt Thou chastise me after my faith in Thee, |
| اَمْ بَعْدَ حُبِّىْٓ اِيَّاكَ تُبَعِّدُنِىْ | am ba’da hubbeee iyyaaka to-ba’-e’donee | drive me far away after my love for Thee, |
| اَمْ مَعَ رَجَآئِىْ لِرَحْمَتِكَ وَ صَفْحِكَ تَحْرِمُنِىْ | am ma-a’ ra-jaaa-ee le-rahmateka wa safheka tah-remonee | deprive me while I hope for Thy mercy and forgiveness, |
| اَمْ مَعَ اسْتِجَارَتِىْ بِعَفْوِكَ تُسْلِمُنِىْ | am ma-a’s tejaaratee be-a’fweka tus-lemonee | forsake me while I seek sanctuary in Thy pardon? |
| حَاشَا لِوَجْهِكَ الْكَرِيْمِ اَنْ تُخَيِّبَنِىْ | haa-shaa le-wajekal kareeme an tokhayyebanee?! | How could Thy generous face disappoint me?! |
| لَيْتَ شِعْرِىْ | layta shea’ree | Would that I knew – |
| اَ لِلشَّقَآءِ وَلَدَتْنِىْ اُمِّىْ | a lish-sha-qaaa-e waladatnee ummee? | Did my mother bear me for wretchedness? |
| اَمْ لِلْعَنَآءِ رَبَّتْنِىْ | am lil-a’naaa-e rabbatnee? | Did she nurture me for suffering? |
| فَلَيْتَهَا لَمْ تَلِدْنِىْ وَ لَمْ تُرَبِّنِىْ | fa-laytahaa lam talidnee wa lam torabbenee! | Would then that she had not borne me and had not nurtured me! |
| وَ لَيْتَنِىْ عَلِمْتُ | wa laytanee a’limto | Would that I had knowledge – |
| اَ مِنْ اَهْلِ السَّعَادَةِ جَعَلْتَنِىْ | a min ahlis sa-a’adate ja-a’ltanee? | Hast Thou appointed me one of the people of felicity? |
| وَ بِقُرْبِكَ وَجِوَارِكَ خَصَصْتَنِىْ | wa bequrbeka wa jewaareka kha-sastanee? | Hast Thou singled me out for Thy nearness and neighbourhood? |
| فَتَقَرَّ بِذٰلِكَ عَيْنِىْ وَ تَطْمَئِنَّ لَه نَفْسِىْ | fataqarra be-zaaleka a’ynee wa tat-ma-inna lahu nafsee | Then would my eyes be gladdened, and in that my soul reach serenity. |
| اِلٰهِىْ | elaahee | My Allah, |
| هَلْ تُسَوِّدُ وُجُوْهًا خَرَّتْ سَاجِدَةً لِعَظَمَتِكَ | hal tosawwedo wojoohan kharrat saajedatan le-a’zamateka? | dost Thou blacken faces which fall down in prostration before Thy mightiness? |
| اَوْ تُخْرِسُ اَلْسِنَةً نَطَقَتْ بِالثَّنَآءِ عَلٰى مَجْدِكَ وَ جَلَالَتِكَ | aw tukhreso alsenatan na-ta-qat bis-sanaaa-e a’laa majdeka wa jalaalateka? | Dost Thou strike dumb tongues which speak in laudation of Thy glory and majesty? |
| اَوْ تَطْبَعُ عَلٰى قُلُوْبٍ انْطَوَتْ عَلٰى مَحَبَّتِكَ | aw tat-ba-o’ a’laa qoloobenin tawat a’laa mahabbateka? | Dost Thou seal hearts which harbour Thy love? |
| اَوْ تُضِمُ اَسْمَاعًا تَلَذَّذَتْ بِسِمَاعِ ذِكْرِكَ فِىْٓ اِرَادَتِكَ | aw tozemo asmaa-a’n talazzatat be-semaa-e’ zikreka feee eraadateka? | Dost Thou deafen ears which take pleasure in hearing Thy remembrance according to Thy will? |
| اَوْ تَغُلُّ اَكُفًّا رَفَعَتْهَا الْآمَالُ اِلَيْكَ رَجَآءَ رَافَتِكَ | aw taghullo akuffan ra-fa-a’thal aaamaalo elayka rajaaa-a raafateka? | Dost Thou manacle hands which expectations have raised to Thee in hope of Thy clemency? |
| اَوْ تُعَاقِبُ اَبْدَانًا عَمِلَتْ بِطَاعَتِكَ حَتّٰى نَحِلَتْ فِىْ مُجَاهَدَتِكَ | aw to-aaa-qebo abdaanan a’melat be-taa-a’teka hattaa nahelat fee mojaahadateka? | Dost Thou punish bodies which worked to obey Thee until they grew thin in struggling for Thee? |
| اَوْ تُعَذِّبُ اَرْجُلًا سَعَتْ فِىْ عِبَادَتِكَ | aw to-a’zzebo arjolan sa-a’t fee e’baadateka? | Dost Thou chastise legs which ran to worship Thee? |
| اِلٰهِىْ لَا تُغْلِقْ عَلٰى مُوَحِّدِيْكَ اَبْوَابَ رَحْمَتِكَ | elaahee laa tughliq a’la mowahhedeeka abwaaba rahmateka | My Allah, lock not toward those who profess Thy Unity the doors of Thy mercy, |
| وَ لَا تَحْجُبْ مُشْتَاقِيْكَ عَنِ النَّظَرِ اِلٰى جَمِيْلِ رُؤْيَتِكَ | wa laa tahjub mushtaaqeeka anin nazare elaa jameele roa-yateka! | and veil not those who yearn for Thee from looking upon the vision of Thy beauty! |
| اِلٰهِىْ نَفْسٌ اَعْزَزْتَهَا بِتَوْحِيْدِكَ كَيْفَ تُذِلُّهَا بِمَهَانَةِ هِجْرَانِكَ | elaahee nafsun a-a’zzaztahaa be-tawheedeka kayfa tozillohaa be-mahaanate hijraaneka? | My Allah, a soul which Thou hast exalted by its professing Thy Unity - how wilt Thou humiliate him by leaving him? |
| وَ ضَمِيْرٌ انْعَقَدَ عَلٰى مَوَدَّتِكَ كَيْفَ تُحْرِقُه بِحَرَارَةِ نِيْرَانِكَ | wa zameeronin a’qada a’laa mawaddateka kayfa tohreqohu be-haraarate neeraaneka? | My Allah, a heart which has been knotted by its love for Thy – how wilt Thou burn it in the heat of Thy fires? |
| اِلٰهِىْ | elaahee | My Allah, |
| اَجِرْنِىْ مِنْ اَلِيْمِ غَضَبِكَ وَ عَظِيْمِ سَخَطِكَ | ajirnee min aleeme ghazabeka wa a’zeeme sakhateka | give me sanctuary from Thy painful wrath and Thy mighty anger! |
| يَاحَنَّانُ يَا مَنَّانُ | yaa hannaano yaa mannaano | O All-loving, O All-kind! |
| يَا رَحِيْمُ يَا رَحْمٰنُ | yaa raheemo yaa rahmaano | O Compassionate, O Merciful! |
| يَا جَبَّارُ يَا قَهَّارُ | yaa jabbaaro yaa qahhaaro | O Compeller, O Subduer! |
| يَا غَفَّارُ يَا سَتَّارُ | yaa ghaffaaro yaa sattaaro | O All-forgiver, O All-covering! |
| نَجِّنِىْ بِرَحْمَتِكَ مِنْ عَذَابِ النَّارِ وَ فَضِيْحَةِ الْعَارِ اِذَا | najjenee be-rahmateka min a’zaabin naare wa fazeehatil a’are ezam | Deliver me through Thy mercy from the chastisement of the Fire and the disgrace of shame |
| امْتَازَ الْأَخْيَارُ مِنَ الْأَشْرَارِ | taazal a-khyaaro menal ashraare | when the good are set apart from the evil, |
| وَ حَالَتِ الْاَحْوَالُ | wa haalatil ahwaalo | forms are transformed, |
| وَ هَالَتِ الْاَهْوَالُ | wa haalatil ahwaalo | terrors terrify, |
| وَ قَرُبَ الْمُحْسِنُوْنَ | wa qarobal mohsenoona | the good-doers are brought near, |
| وَ بَعُدَ الْمُسِيْئُوْنَ | wa ba-o’dal mosee-oona | the evildoers taken far, |
| وَ وُفِّيَتْ كُلُّ نَفْسٍ مَا كَسَبَتْ وَهُمْ لَا يُظْلَمُوْنَ. | wa wuffeyat kullo nafsin maa kasabat wa hum laa yuzlamoon | and every soul is paid in full what it has earned, and they shall not be wronged![[379]](#footnote-379) |

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| مُنَاجَاتِ  الرَّاجِيْنَ | monaajaatur raa-jeena | 72. The Whispered Prayer of the Hopeful |
| بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيْمِ | Bismil laahir rahmaanir raheem | In the Name of Allah, the All-merciful, the All-compassionate |
| يَا مَنْ | yaa man | O He who |
| اِذَا سَئَلَه عَبْدٌ اَعْطَاهُ | ezaa sa-alahu a’bdun a-a’taaho | gives to a servant who asks from Him, |
| وَ اِذَا اَمَّلَ مَا عِنْدَه بَلَّغَه مُنَاهُ | wa ezaa ammala maa i’ndahu ballaghahu monaaho | takes him to his wish when he expectantly hopes for what is with Him, |
| وَ اِذَا اَقْبَلَ عَلَيْهِ قَرَّبَه وَ اَدْنَاهُ | wa ezaa aqbala a’layhe qarrabahu wa adnaaho | brings him near and close when he approaches Him, |
| وَ اِذَا جَاهَرَه بِالْعِصْيَانِ سَتَرَ عَلٰى ذَنْبِهٖ وَ غَطَّاهُ | wa ezaa jaaharahu bil-i’syaane satara a’laa zambehi wa ghattaaho | covers over his sin and cloaks it when he shows it openly, |
| وَ اِذَا تَوَكَّلَ عَلَيْهِ اَحْسَبَه وَ كَفَاهُ | wa ezaa tawakkala a’layhe ahsabahu wa kafaaho! | and satisfies and suffices him when he has confidence in Him! |
| اِلٰهِىْ مَنِ الَّذِىْ نَزَلَ بِكَ مُلْتَمِسًا قِرَاكَ فَمَا قَرَيْتَه | elaahee manil lazee nazala beka multamesan qeraaka famaa taraytahu? | My Allah, who is the one who has come before Thee seeking hospitality, and whom Thou hast not received hospitably? |
| وَمَنِ الَّذِىْ اَنَاخَ بِبَابِكَ مُرْتَجِيًا نَدَاكَ فَمَا اَوْلَيْتَه | wa manil lazee anaakha be-baabeka murtajeyan nadaaka famaa awlaytahu? | Who is the one who has dismounted at Thy door hoping for magnanimity, and to whom Thou hast not shown it? |
| اَ يَحْسُنُ اَنْ اَرْجِعَ عَنْ بَابِكَ بِالْخَيْبَةِ مَصْرُوْفًا وَ لَسْتُ اَعْرِفُ سِوَاكَ مَوْلىً بِالْاِحْسَانِ مَوْصُوْفًا | a yahsono an ar-je-a’ a’n baabeka bil-khaybate masroo-fan wa lasto a-a’refo sewaaka mawlan bil-ehsaane mawsoofan? | 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? |
| كـَيْفَ اَرْجُوْ غَيْرَكَ وَالْخَيْرُ كـُلُّه بِيَدِكَ | kayfa arjoo ghayraka wa khayro kullohu be-yadeka? | How should I have hope in other than Thee, when the good - all of it - is in Thy hand?[[380]](#footnote-380) |
| وَ كـَيْفَ اُؤَمِّلُ سِوَاكَ وَالْخَلْقُ وَالْاَمْرُ لَكَ | wa kayfa o-ammelo sewaaka wal-khalqo wal-amro laka? | How should I expect from others, when Thine are the creation and the command?[[381]](#footnote-381) |
| ‏أَ اَقْطَعُ رَجَآئِىْ مِنْكَ وَ قَدْ أَوْلَيْتَنِي مَا لَمْ أَسْأَلْهُ مِنْ فَضْلِكَ | a aqta-o’ rajaaa-ee minka wa qad awlaytanee maa lam as-alho min fazleka? | Should I cut off my hope for Thee, when Thou hast shown me of Thy bounty that for which I have not asked? |
| أَمْ تُفْقِرُنِي إِلَى مِثْلِىْ وَ اَنَا اَعْتَصِمُ بِحَبْلِكَ | am tufqeronee elaa mislee wa anaa a-a’tasemo be-hableka! | Wouldst Thou make me have need for my like? But I hold fast to Thy cord! |
| يَا مَنْ سَعِدَ بِرَحْمَتِهِ الْقَاصِدُوْنَ | yaa man sa-e’da be-rahmatehil qaasedoona | O He through whose mercy the strivers reach felicity |
| وَ لَمْ يَشْقَ بِنِقْمَتِهِ الْمُسْتَغْفِرُوْنَ | wa lam yash-qa be-niqmatehil mustaghferoona! | and through whose vengeance the seekers of forgiveness are not made wretched! |
| كَيْفَ اَنْسٰيكَ وَلَمْ تَزَلْ ذَاكِرِىْ | kayfa ansaaka wa lam tazal zaakeree? | How should I forget Thee, while Thou never ceasest remembering me? |
| وَ كَيْفَ اَلْهُوْ عَنْكَ وَ اَنْتَ مُرَاقِبِىْ | wa kayfa alhoo a’nka wa anta moraaqebee? | How should I be diverted from Thee while Thou art my constant watcher? |
| اِلٰهِىْ بِذَيْلِ كَرَمِكَ اَعْلَقْتُ يَدِىْ | elaahee be-zayle karameka a-a’-laqto yadee | My Allah, I have fastened my hand to the skirt of Thy generosity, |
| وَ لِنَيْلِ عَطَايَاكَ بَسَطْتُ اَمَلِىْ | wa le-nayle a’taayaaka basat-to amalee | I have stretched forth my expectation toward reaching Thy gifts, |
| فَاَخْلِصْنِىْ بِخَالِصَةِ تَوْحِيْدِكَ | fa-akhlisnee be-khaalesata tawheedeka | so render me pure through the purest profession of Thy Unity, |
| وَاجْعَلْنِىْ مِنْ صَفْوَةِ عَبِيْدِكَ | waj-a’lnee min safwate a’beedeka! | and appoint me one of Thy choice servants! |
| يَا مَنْ | yaa man | O He who |
| كُلُّ هَارِبٍ اِلَيْهِ يَلْتَجِئُ | kullo haarebin elayheyalta-je-o | is the asylum of every fleer, |
| وَ كـُلُّ طَالِبٍ اِيَّاهُ يَرْتَجِىْ | wa kullo taalebin iyyaaho yartajee! | the hope of every seeker! |
| يَا خَيْرَ مَرْجُوٍّ | yaa khara marjuwwin! | O Best Object of hope! |
| وَ يَآ اَكـْرَمَ مَدْعُوٍّ | wa yaaa akrama mad-u’wwein! | O Most Generous Object of supplication! |
| وَ يَا مَنْ لَا يَرُدُّ سَآئِلَه | wa yaa man laa yaruddo saaa-elahu | O He who does not reject His asker |
| وَ لَا يُخَيَّبُ اٰمِلَه | wa laa yokhayyabo aamelahu! | or disappoint the expectant! |
| يَا مَنْۢ بَابُه مَفْتُوْحٌ لِدَاعِيْهِ | yaa mam baabohu maftoohun le-daa-e’ehe | O He whose door is open to His supplicators |
| وَ حِجَابُه مَرْفُوْعٌ لِرَاجِيْهِ | wa hejaabohu mar-foo-u’n le-raajeehe | and whose veil is lifted for those who hope in Him! |
| اَسْئَلُكَ بِكَرَمِكَ اَنْ تَمُنَّ عَلَىَّ | as-aloka be-karameka an tamunna a’layya | I ask Thee by Thy generosity to show kindness toward me |
| مِنْ عَطَآئِكَ بِمَا تَقِرُّ بِهٖ عَيْنِىْ | min a’taaa-eka bemaa taqirro behi a’ynee | through Thy gifts, with that which will gladden my eye, |
| وَ مِنْ رَجَآئِكَ بِمَا تَطْمَئِنُّ بِهٖ نَفْسِىْ | wa min rajaaa-eka bemaa tat-ma-inno behi nafsee | through hope in Thee, with that which will give serenity to my soul, |
| وَ مِنَ الْيَقِيْنِ بِمَا تُهَوِّنُ بِهٖ عَلَىَّ مُصِيْبَاتِ الدُّنْيَا وَ تَجْلُوْ بِهٖ عَنْ بَصِيْرَتِىْ غَشَوَاتِ الْعَمٰى | wa menal yaqeene bemaa tohawweno behi a’layya moseebaatid dunyaa wa taj-loo behi a’n baseerateegha-shawaatil a’maa! | and through certainty with that which will make easy for me the afflictions of this world and lift from my insight the veils of blindness! |
| بِرَحْمَتِكَ يَآ اَرْحَمَ الرَّاحِمِيْنَ. | be-rahmateka yaaa arhamar raahemeen. | By Thy mercy, O Most Merciful of the merciful! |

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| مناجات  الرَّاغبين | monaajaatur raa-ghebeena | 73. The Whispered Prayer of the Beseechers |
| بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيْمِ | Bismil laahir rahmaanir raheem | In the Name of Allah, the All-merciful, the All-compassionate |
| اِلٰهِىْ اِنْ كَانَ قَلَّ زَادِىْ فِىْ الْمَسِيْرِ اِلَيْكَ فَلَقَدْ حَسُنَ ظَنِّىْ بِالتَّوَكَّلِ عَلَيْكَ | elaahee in kaana qalla zaadee fil maseere elayka fa-laqad hasona zannee bit-tawakkale a’layka | My Allah, though my stores for travelling to Thee are few, my confidence in Thee has given me a good opinion.[[382]](#footnote-382) |
| وَ اِنْ كَانَ جُرْمِىْ قَدْ اَخَافَنِىْ مِنْ عُقُوْبَتِكَ فَاِنَّ رَجَآئِىْ قَدْ اَشْعَرَنِىْ بِالْاَمْنِ مِنْ نِقْمَتِكَ | wa in kaana jurmee qad akhaafanee min o’qoobateka fa-inna rajaaa-ee qad ash-a’ranee bil-amne min niqmateka | Though my sin has made me fear Thy punishment, my hope has let me feel secure from Thy vengeance. |
| وَ اِنْ كَانَ ذَنْبِىْ قَدْ عَرَضَنِىْ لِعِقَابِكَ فَقَدْ اٰذَنَنِىْ حُسْنُ ثِقَتِىْ بِثَوَابِكَ | wa in kaana zambee qad a’razanee le-e’qaabeka faqad aaza-nanee husno seqatee be-sawaabeka | Though my misdeed has exposed me to Thy penalty, my excellent trust has apprised me of Thy reward. |
| وَ اِنْ اَنَا مَتْنِى الْغَفْلَةُ عَنِ الْاِسْتِعْدَادِ لِلِقَآئِكَ فَقَدْ نَبَّهَتْنِى الْمَعْرِفَةُ بِكَرَمِكَ وَاٰلآئِكَ | wa in anaa matnil ghaflato a’nil is-tea’daade le-leqaaa-eka faqad nabbahatnil ma’refato bekarameka wa aalaaa-eka | Though heedlessness has put to sleep my readiness to meet Thee, knowledge has awakened me to Thy generosity and boons. |
| وَ اِنْ اَوْحَشَ مَا بَيْنِىْ وَ بَيْنَكَ فَرْطُ الْعِصْيَانِ وَالطُّغْيَانِ فَقَدْ اٰنَسَنِىْ بُشْرَى الْغُفْرَانِ وَالرِّضْوَانِ | wa in awha-sha maa baynee wa baynaka fartul i’syaane wat-tughyaane faqad aanasanee bushral ghufraane war-rizwaane | 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. |
| اَسْئَلُكَ بِسُبُحَاتِ وَجْهِكَ وَ بِاَنْوَارِ قُدْسِكَ | as-aloka be-sobohaate wajheka wa be-anwaara qudseka | I ask Thee by the splendours of Thy face and the lights of Thy holiness, |
| وَابْتَهِلُ اِلَيْكَ بِعَوَاطِفِ رَحْمَتِكَ وَلَطَآئِفِ بِرِّكَ اَنْ تُحَقِّقَ ظَنِّىْ بِمَا اُؤَمِّلُهٗ مِنْ جَزِيْلِ اِكْرَامِكَ | wab-tahelo elayka be-a’waatefe rahmateka wa lataaa-efe birreka an tohaqqeqa zannee bemaa o-ammelohu min jazeele ikraameka | and I implore Thee by the tenderness of Thy mercy and the gentleness of Thy goodness, to verify my opinion in expecting Thy great generosity |
| وَ جَمِيْلِ اِنْعَامِكَ فِىْ الْقُرْبٰى مِنْكَ وَالزُّلْفٰى لَدَيْكَ وَالتَّمَتِّعُ بِالنَّظَرِ اِلَيْكَ | wa jameele in-a’ameka fil-qurbaa minka waz-zulfaa ladayka wat-tamatte-o’ bin-nazare elayka | and Thy beautiful favour, through nearness to Thee, proximity with Thee, and enjoyment of gazing upon Thee! |
| وَهَآ اَنَا | wa haaa anaa | Here am I, |
| مُتَعَرِّضٌ لِنَفَحَاتِ رَوْحِكَ وَعَطْفِكَ | mota-a’rrezun le-nafahaate rawheka wa a’tfeka | addressing myself to the breezes of Thy freshness and tenderness, |
| وَ مُنْتَجِعٌ غَيْثَ جُوْدِكَ وَ لُطْفِكَ | wa munta-je-u’n ghaysa joodeka wa lutfeka | having recourse to the rain of Thy generosity and gentleness, |
| فَآرٌّمِنْ سَخَطِكَ اِلٰى رِضَاكَ | faaar-run min sakhateka elaa rezaaka | fleeing from Thy displeasure to Thy good pleasure |
| هَارِبٌ مِنْكَ اِلَيْكَ | haarebun minka elayka | and from Thee to Thee,[[383]](#footnote-383) |
| رَاجٍ اَحْسَنَ مَا لَدَيْكَ | raa-jin ahsana maa ladayka | hoping for the best of what is with Thee, |
| مُعَوِّلٌ عَلٰى مَوَاهِبِكَ | mo-a’wwelun a’laa mawaahebeka | relying upon Thy gifts, |
| مُفْتَقِرٌ اِلٰى رِعَايَتِكَ | muf-taqerun elaa re-a’a-yateka | utterly poor toward Thy guarding! |
| اِلٰهِىْ | elaahee | My Allah, |
| مَا بَدَاْتَ بِهٖ مِنْ فَضْلِكَ فَتَمِّمْهُ | maa ba-daa-ta behi min fazleka fa-tammimho | Thy bounty which Thou hast begun - complete it! |
| وَمَا وَهَبْتَ لِىْ مِنْ كَرَمِكَ فَلَا تَسْلُبْهُ | wa maa wahabta lee min karameka falaa tas-lubho | Thy generosity which Thou hast given me - strip it not away! |
| وَمَا سَتَرْتَهٗ عَلَيَّ بِحِلْمِكَ فَلَا تَهْتِكْهُ | wa maa satar-tahu a’layya be-hilmeka falaa tahtikho | Thy cover over me through Thy clemency - tear it not away! |
| وَمَا عَلِمْتَهٗ مِنْ قَبِيْحِ فِعْلِىْ فَاغْفِرْهُ | wa maa a’limtahu min qabeehe fea’lee fagh-fir ho | My ugly acts which Thou hast come to know - forgive them! |
| اِلٰهِىْ | elaahee | My Allah, |
| اِسْتَشْفَعْتُ بِكَ اِلَيْكَ | is-tash-fa’to beka elayka | I seek intercession from Thee with Thee, |
| وَاسْتَجَرْتُ بِكَ مِنْكَ | was-tajarto beka minka | and I seek sanctuary in Thee from Thee! |
| اَتَيْتُكَ | ataytoka | I have come to Thee |
| طَامِعًا فِىٓ اِحْسَانِكَ | taa-me-a’n feee ehsaaneka | craving Thy beneficence, |
| رَاغِبًا فِىْ امْتِنَانِكَ | raagheban fim-tenaaneka | desiring Thy kindness, |
| مُسْتَسْقِيًا وَابِلَ طَوْلِكَ | mustash-qeyan waabela tawleka | seeking water from the deluge of Thy graciousness, |
| مُسْتَمْطِرًا غَمَامَ فَضْلِكَ | mustamteran ghamaama fazleka | begging rain from the clouds of Thy bounty, |
| طَالِبًا مِرْضَاتَكَ | taaleban marzaateka | requesting Thy good pleasure, |
| قَاصِدًا جَنَابَكَ | qaasedan janaabaka | going straight to Thy side, |
| وَارِدًا شَرِيْعَةَ رِفْدِكَ | waaredan sharee-a’ta rifdeka | arriving at the watering-place of Thy support, |
| مُلْتَمِسًا سَنِيَّ الْخَيْرَاتِ مِنْ عِنْدِكَ | multamesan saniyyal khayraate min i’ndeka | seeking exalted good things from Thy quarter, |
| وَافِدًا اِلٰى حَضْرَةِ جَمَالِكَ | waafedan elaa hazrate jamaaleka | reaching for the presence of Thy beauty, |
| مُرِيْدًا وَجْهَكَ | moreedan wajhaka | wanting Thy face, |
| طَارِقًاۢ بَابَكَ | taa-reqam baabaka | knocking at Thy door, |
| مُسْتَكِيْنًا لِعَظَمَتِكَ وَ جَلَالِكَ | mustakeenan le-a’zamateka wa jalaaleka | abasing myself before Thy mightiness and majesty! |
| فَافْعَلْ بِىْ مَآ اَنْتَ اَهْلُهٗ مِنَ الْمَغْفِرَةِ وَالرَّحْمَةِ | faf-a’l bee maaa anta ahlohu menal maghferate war-rahmate | So act toward me with the forgiveness and mercy of which Thou art worthy! |
| وَلَا تَفْعَلْ بِىْ مَا اَنَا اَهْلُهٗ مِنْ الْعَذَابِ وَالنِّقْمَةِ | wa laa taf-a’l bee maa anaa ahlohu menal a’zaabe wan-niqmate | Act not toward me with the chastisement and vengeance of which I am worthy! |
| بِرَحْمَتِكَ يَآ اَرْحَمَ الرَّاحِمِيْنَ. | be-rahmateka yaaa arhamar raahemeen. | By Thy mercy, O Most Merciful of the merciful! |

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| مُنَاجَاتُ  الشَّاكِرِينَ | monaajaatush shaakereena | 74. The Whispered Prayer of the Thankful |
| بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيْمِ | Bismil laahir rahmaanir raheem | In the Name of Allah, the All-merciful, the All-compassionate |
| اِلٰٓهِىْ | elaahee | My Allah, |
| اَذْهَلَنِىْ عَنْ اِقَامَةِ شُكْرِكَ تَتَابُعُ طَوْلِكَ | azhalanee a’n eqaamate shukreka ta-taabo-o’ tawleka | the uninterrupted flow of Thy graciousness hast distracted me from thanking Thee! |
| وَ اَعْجَزَنِىْ عَنْ اِحْصَآءِ ثَنآئِكَ فَيْضُ فَضْلِكَ | wa a-a’jazanee a’n ehsaaa-e sanaaa-eka fayzo fazleka | The flood of Thy bounty has rendered me incapable of counting Thy praises! |
| وَ شَغَلَنِىْ عَنْ ذِكْرِ مُحَامِدِكَ تَرَادُفُ عَوَآئِدِكَ | wa sha-ghalanee a’n zikre mohaamedeka ta-raadofo a’waaa-ekeka | The succession of Thy kind acts has diverted me from mentioning Thee in laudation! |
| وَ اَعْيَانِىْ عَنْ نَشْرِعَوَارِفِكَ تَوَالِىْ اَيَادِيْكَ | wa a-a’yaanee a’n nashre a’waarefeka tawaalee ayaadeeka | The continuous rush of Thy benefits has thwarted me from spreading the news of Thy gentle favours! |
| وَ هٰذَا مَقَامُ مَنِ | wa haazaa maqaamo manea’ | This is the station of him who |
| اعْتَرَفَ بِسُبُوغِ النَّعَمَآءِ وَ قَابَلَهَا بِالتَّقْصِيْرِ | tarafa be-so-boo-ghin na-a’maaa-e wa qaabalaha bit-taqseere | confesses to the lavishness of favours, meets them with shortcomings, |
| وَ شَهِدَ عَلٰى نَفْسِهٖ بِالْاِهْمَالِ وَ التَّضْيِيْعِ | wa sha-heda a’laa nafsehi bil-ehmaale wat-taz-yee-e’ | and witnesses to his own disregard and negligence. |
| وَ اَنْتَ الرَّؤُفُ الرَّحِيْمُ | wa antar ra-ooofur raheemul | Thou art the Clement, the Compassionate, |
| الْبَرُّ الْكَرِيْمُ الَّذِىْ | barrul kareemul lazee | the Good, the Generous, |
| لَا يُخَيِّبُ قَاصِدِيْهِ | laa yokhayyebo qaasedeehe | who does not disappoint those who aim for Him, |
| وَلَا يَطْرُدُ عَنْ فِنَآئِهٖ اٰمِلِيْهِ | wa laa tat-rodo a’n fe-naaa-ehi aameleehe | nor cast out from His courtyard those who expect from Him! |
| بِسَاحَتِ تَحُطُّ رِحَالُ الرَّاجِيْنَ | be-saahate tahutto rehaalur raajeena | In Thy yard are put down the saddlebags of the hopeful |
| وَ بِعَرْصَتِكَ تَقِفُ اٰمَالُ الْمُسْتَرْفِدِيْنَ | wa be-a’rsateka taqefo aamaalul mustarfedeena | and in Thy plain stand the hopes of the help-seekers! |
| فَلَا تُقَابِلْ اٰمَالَنَا بِالتَّخْيِيْبِ وَ الْاِيَاسِ | falaa toqaabil aamaalanaa bit-takh-yeebe wal eyaase | So meet not our hopes by disappointing and disheartening |
| وَلَا تُلْبِسْنَا سِرْبَالَ الْقُنُوْطِ وَالْاِبْلَاسِ | wa tulbisnaa sirbaalal qonoote wal-ilbaase | and clothe us not in the shirt of despair and despondency! |
| اِلٰهِىْ | elaahee | My Allah, |
| تَصَاغَرَ عِنْدَ تَعَاظُمِ اٰلآئِكَ شُكْرِىْ | tasaaghara i’nda ta-a’a-zoma aalaaa-eka shukree | my thanksgiving is small before Thy great boons, |
| وَ تَضَآئَلَ فِىْ جَنْبِ اِكْرَامِكَ اِيَّاىَ ثَنَآئِىْ وَ نَشْرِىْ | wa ta-zaaa-ela fee janbe ikraameka iyyaaya sanaaa-ee wa nashree | and my praise and news-spreading shrink beside Thy generosity toward me! |
| جَلَّلَتْنِىْ نِعَمُكَ مِنْ اَنْوَارِ الْاِيْمَانِ حُلَلًا | jallalatnee ne-a’moka min anwaaril eemaane holalan | Thy favours have wrapped me in the robes of the lights of faith, |
| وَ ضَرَبَتْ عَلَيَّ لَطَائِفُ بِرِّكَ مِنَ الْعِزِّ كِلَلًا | wa zarabat a’layya lataa-efo birreka menal i’zze kelalan | and the gentlenesses of Thy goodness have let down over me delicate curtains of might! |
| وَ قَلَّدَتْنِىْ مِنَنُكَ قَلآئِدَ لَا تُحَلُّ وَ طَوَّقَتْنِىْ اَطْوَاقًا لَا تُفَلُّ | wa qalladatnee menanoka qalaaa-eda laa tohallo wa tawwa-qatnee atwaaqan laa tofallo | Thy kindnesses have collared me with collars not to be moved and adorned me with neck-rings not to be broken! |
| فَاٰلآئُكَ جَمَّهٌ ضَعُفَ لِسَانِىْ عَنْ اِحْصَآئِهَا | fa-aa-laaa-oka jammatun za-o’fa lesaanee a’n ehsaaa-ehaa | Thy boons are abundant - my tongue is too weak to count them! |
| وَنَعْمَآؤُكَ كَثِيْرَةٌ قَصُرَ فَهْمِىْ عَنْ اِدْرَاكِهَا فَضْلًا عَنِ اسْتِقْصَآئِهَا | wa na’maaa-oka kaseeratun qasora fahmee a’n idraakehaa fazlan a’nis teqsaaa-ehaa | Thy favours are many - my understanding falls short of grasping them, not to speak of exhausting them! |
| فَكَيْفَ لِىْ بِتَحْصِيْلِ الشُّكْرِ | fa-kayfa lee te-tahseelish shukre | So how can I achieve thanksgiving? |
| وَ شُكْرِىْ اِيَّاكَ يَفْتَقِرُ اِلٰى شُكْرٍ | wa shukree iyyaaka yaftaqero elaa shukrin | For my thanking Thee requires thanksgiving. |
| فَكـُلَّمَا قُلْتُ لَكَ الْحَمْدُ وَجَبَ عَلَيَّ لِذَالِكَ اَنْ اَقُوْلَ لَكَ الْحَمْدُ | fakullamaa qulto lakal hamdo wajaba a’layya le-zaaleka an aqoola lakal hamdo | Whenever I say, ‘To Thee belongs praise!’, it becomes thereby incumbent upon me to say, ‘To Thee belongs praise’! |
| اِلٰهِىْ فَكَمَا غَذَّيْتَـنَا بِلُطْفِكَ | elaahee fakamaa ghazzaytanaa be-lutfeka | My Allah, as Thou hast fed us through Thy gentleness |
| وَ رَبَّيْتَـنَا بِصُنْعِكَ | wa rabbaytanaa be-sun-e’ka | and nurtured us through Thy benefaction, |
| فَتَمِّمْ عَلَيْنَا سَوَابِغَ النِّعَمِ | fa-tammim a’laynaa sawaabeghin ne-a’me | so also complete for us lavish favours, |
| وَادْفَعْ عَنَّا مَكَارِهَ النِّقَمِ | wad-fa’ a’nnaa makaarehan neqame | repel from us detested acts of vengeance, |
| وَ اٰتِنَا مِنْ حُظُوْظِ الدَّارَيْنِ اَرْفَعَهَا وَ اَجَلَّهَا عَاجِلًا وَاجِلًا | wa aatenaa min khotootid daarayne arfa-a’haa wa ajallahaa a’ajelan waajelan | and of the shares of the two abodes, give us their most elevated and their greatest, both the immediate and the deferred! |
| وَ لَكَ الْحَمْدُ عَلٰى حُسْنِ بَلآئِكَ وَ سُبُوْغِ نَعْمَآئِكَ حَمْدًا يُوَافِقُ رِضَاكَ وَ يَمْتَرِى الْعَظِيْمَ مِنْ بِرِّكَ وَ نَدَاكَ | wa lakal hamdo a’laa husne balaaa-eka wa soboo-ghe na’maaa-eka hamdan yowaffeqo rezaaka wa yamtaril a’zeema min birreka wa nadaaka | To Thee belongs praise for Thy good trial and the lavishness of Thy favours, a praise conforming to Thy good pleasure and attracting Thy great goodness and magnanimity. |
| يَا عَظِيْمُ يَا كَرِيْمُ | yaa a’zeemo yaa kareemo | O All-mighty, O All-generous! |
| بِرَحْمَتِكَ يآ اَرْحَمَ الرَّاحِمِيْنَ. | be-rahmateka yaaa arhamar raahemeen. | By Thy mercy, O Most Merciful of the merciful! |

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| مناجات  المطيعين لِلّٰه | monaajaatul mo-tee-e’ena lillaahe | 75. The Whispered Prayer of the Obedient Toward Allah |
| بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيْمِ | Bismil laahir rahmaanir raheem | In the Name of Allah, the All-merciful, the All-compassionate |
| اَللّٰهُمَّ اَلْهِمْنَا طَاعَتَكَ | allaahumma al-himnaa taa-a’taka | O Allah, inspire us to obey Thee, |
| وَ جَنِّبْنَا مَعْصِيَتَكَ | wa jannibnaa ma’seyataka | turn us aside from disobeying Thee, |
| وَ يَسِّرْلَنَا بُلُوْغَ مَا نَتَمَنّٰى مِنِ ابْتِغَآءِ رِضْوَانِكَ | wa yassir lanaa boloogha maa natamannaa menib teghaaa-e rizwaaneka | make it easy for us to reach the seeking of Thy good pleasure which we wish, |
| وَ اَحْلِلْنَا بُحْبُوْحَةَ جِنَانِكَ | wa ahlilnaa bohboohata jenaaneka | set us down in the midst of Thy Gardens, |
| وَاقْشَعْ عَنْ بَصَائِرِنَا سَحَابَ الْاِرْتِيَابِ | waq-shea’ a’n basaa-erenaa sahaabal irteyaabe | dispel from our insights the clouds of misgiving, |
| وَاكْشِفْ عَنْ قُلُوْبِنَا اَغْشِيَةَ الْمِرْيَةِ وَالْحِجَابِ | wak-shif a’n qoloobena aghsheyatal miryate wal-hejaabe | uncover from our hearts the wrappings of doubt and the veil, |
| وَ اَزْهِقِ الْبَاطِلَ عَنْ ضَمَآئِرِنَا | wa azheqil baatela a’n zamaaa-erenaa | make falsehood vanish from our innermost minds, |
| وَ اَثْبِتِ الْحَقَّ فِىْ سَرَآئِرِنَا | wa as-betil haqqa fee saraaa-erenaa | and fix the truth in our secret thoughts, |
| فَاِنَّ الشُّكُوْكَ وَالظُّنُوْنَ لَوَاقِحُ الْفِتَنِ وَ مُكَدِّرَةٌ لِصَفْوِ الْمَنَائِيْحِ وَالْمِنَنِ | fa-innash shokooka waz-zonoona lawaa-qehul fetane wa mukadderatun le-safwil manaa-eehe wal-menane | for doubts and opinions fertilize temptations and muddy the purity of gifts and kindnesses! |
| اَللّٰهُمَّ احْمِلْنَا فِىْ سُفُنِ نَجَاتِكَ | allaahummah milnaa fee sofone najaa-teka | O Allah, carry us in the ships of Thy deliverance, |
| وَ مَتِّعْنَا بِلَذِيْذِ مُنَاجَاتِكَ | wa mattea’naa be-lazeeze monaajaateka | give us to enjoy the pleasure of whispered prayer to Thee, |
| وَ اَوْرِدْنَا حِيَاضَ حُبِّكَ | wa awridnaa heyaaza hubbeka | make us drink at the pools of Thy love, |
| وَ اَذِقْنَا حَلَاوَةَ وُدِّكَ وَ قُرْبِكَ | wa aziqnaa halaawata wuddeka wa qurbeka | let us taste the sweetness of Thy affection and nearness, |
| وَاجْعَلْ جِهَادَنَا فِيْكَ | waj-a’l jehaadanaa feeka | allow us to struggle in Thee,[[384]](#footnote-384) |
| وَ هَمَّنَا فِىْ طَاعَتِكَ | wa hammanaa fee taa-a’teka | preoccupy us with obeying Thee, |
| وَ اَخْلِصْ نِيَّاتِنَا فِىْ مُعَامَلَتِكَ | wa akhlis niyyatenaa fee mo-a’amalateka | and purify our intentions in devoting works to Thee, |
| فَاِنَّابِكَ وَ لَكَ | fa-innaa beka wa laka | for we exist through Thee and belong to Thee, |
| وَلَا وَسِيْلَةَ لَنَا اِلَيْكَ اِلاَّ اَنْتَ | wa laa waseelata lanaa elayka illaa anta | and we have no one to mediate with Thee but Thee! |
| اِلٰهِىْ اِجْعَلْنِىْ مِنَ الْمُصْطَفَيْنَ الْاَخْيَارِ | elaahee ij-a’lnee menal mustafaynal akhyaare | My Allah, place me among the chosen, the good, |
| وَ اَلْحِقْنِىْ بِالصَّالِحِيْنَ الْاَبْرَارِ | wa alhiqnee bis-saaleheenal abraaris | Join me to the righteous, the pious, |
| السَّابِقِيْنَ اِلَى الْمَكْرُمَاتِ | saabeqeena elal makroomaatil | the first to reach generous gifts, |
| الْمُسَارِعِيْنَ اِلَى الْخَيْرَاتِ | mosaa-re-e’ena elal khayraatil | the swift to come upon good things, |
| الْعَامِلِيْنَ لِلْبَاقِيَاتِ الصَّالِحَاتِ | a’ameleena lil-baaqeyaatis saalehaatis | the workers of the abiding acts of righteousness, |
| السَّاعِيْنَ اِلٰى رَفِيْعِ الدَّرَجَاتِ | saa-e’ena elaa rafee-i’d darajaate | the strivers after elevated degrees! |
| اِنَّكَ عَلٰى كُلِّ شَىْءٍ قَدِيْرٌ | innaka a’laa kulle shay-in qadeer | Thou art powerful over everything[[385]](#footnote-385) |
| وَ بِالْاِجَابَةِ جَدِيْرٌ | wa bil-ejaabate jadeerun | and disposed to respond! |
| بِرَحْمَتِكَ يَآ اَرْحَمَ الرَّاحِمِيْنَ. | be-rahmateka yaaa arhamar raahemeen. | By Thy mercy, O Most Merciful of the merciful! |

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| مناجات  المريدين | monaajaatul moreedeena | 76. The Whispered Prayer of the Devotees |
| بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيْمِ | Bismil laahir rahmaanir raheem | In the Name of Allah, the All-merciful, the All-compassionate |
| سُبْحَانَكَ | subhaanaka | Glory be to Thee! |
| مَا اَضِيْقَ الطُّرُقَ عَلٰى مَنْ لَمْ تَكُنْ دَلِيْلَهٗ | maa azeeqat toroqe a’laa man lam takun daleelahu | How narrow are the paths for him whom Thou hast not guided! |
| وَمَا اَوْضَحَ الْحَقَّ عِنْدَ مَنْ هَدَيْتَهٗ سَبِيْلَهٗ | wa maa aw-za-hal haqqa i’nda man hadaytahu sabeelahu | How plain the truth for him whom Thou hast guided on his way! |
| اِلٰهِىْ فَاسْلُكْ بِنَا سُبُلَ الْوُصُوْلِ اِلَيْكَ | elaahee fas-luk benaa sobolal wosoole elayka | My Allah, so make us travel on the roads that arrive at Thee |
| وَ سَيِّرْنَا فِىْٓ اَقْرَبِ الطُّرُقِ لِلْوُفُوْدِ عَلَيْكَ | wa sayyirnaa fee aqrabit toroqe lil-wofoode a’layka | and set us into motion on the paths nearest to reaching Thee! |
| قَرِّبْ عَلَيْنَا الْبَعِيْدَ | qarrib a’laynal ba-e’eda | Make near for us the far, |
| وَ سَهِّلْ عَلَيْنَا الْعَسِيْرَ الشَّدِيْدَ | wa sah-hil a’laynal a’seerash shadeede | and make easy for us the hard and difficult! |
| وَ اَلْحِقْنَا بِعِبَادِكَ الَّذِيْنَ هُمْ | wa alhiqnaa be-e’baadekal lazeena hum | Join us to Thy servants, those who |
| بِالْبِدَارِ اِلَيْكَ يُسَارِعُوْنَ | bil-badaare elayka yosaa-re-o’ona | hurry to Thee swiftly, |
| وَ بَابَكَ عَلَى الدَّوَامِ يَطْرُقُوْنَ | wa baabaka a’lad dawaame yat-roqoona | knock constantly at Thy door, |
| وَ اِيَّاكَ فِى اللَّيْلِ وَ النَّهَارِ يَعْبُدُوْنَ | wa iyyaaka fil layle wan-nahaare ya’bodoona | and worship Thee by night and by day, |
| وَهُمْ مِنْ هَيْبَتِكَ مُشْفِقُوْنَ | wa hum min haybateka mushfeqoonal | while they remain apprehensive in awe of Thee! |
| الَّذِيْنَ صَفَّيْتَ لَهُمُ الْمَشَارِبَ | lazeena saffayta lahomul ma-shareba | Thou hast purified their drinking places, |
| وَ بَلَّغْتَهُمُ الرَّغَآئِبَ | wa ballagh-tahomur ra-ghaaa-eba | taken them to the objects of their desire, |
| وَ اَنْجَحْتَ لَهُمُ الْمَطَالِبَ | wa anjahta lahomul mataaleba | granted their requests, |
| وَ قَضَيْتَ لَهُمْ مِنْ فَضْلِكَ الْمَآرِبَ | wa qazayta lahum min fazlekal maaa-reba | accomplished their wishes through Thy bounty, |
| وَ مَلَأْتَ لَهُمْ ضَمَآئِرَهُمْ مَنْ حُبِّكَ | wa ma-laata lahum zamaaa-erahum man hubbeka | filled their minds with Thy love, |
| وَ رَوَّيْتَهُمْ مِنْ صَافِىْ شَرِيْكَ | wa rawwaytahum min saafee shareeka | and quenched their thirst with Thy pure drink. |
| فَبِكَ اِلٰى لَذِيْذِ مُنَاجَاتِكَ وَ صَلُوْا | fa-beka elaa lazeeze monaajaateka wasaloo | Through Thee have they reached the pleasure of whispered prayer to Thee, |
| وَ مِنْكَ اَقْصٰى مَقَاصِدِهِمْ حَصَّلُوْا | wa minka aqsaa maqaasedehim hassaloo | and in Thee have they achieved their furthest goals. |
| فَيَامَنْ هُوَ | fayaa man howa | O He who |
| عَلَى الْمُقْبِلِيْنَ عَلَيْهِ مُقْبِلٌ وَ بِالْعَطْفِ عَلَيْهِمْ عَآئِدٌ مُفْضِلٌ | a’lal muqbeleena a’layhe muqbelun wa bil-a’tfe a’layhim a’aa-edun mufzelun | comes toward those who come toward Him and grants gifts and bestows bounty upon them through tenderness! |
| وَ بِالْغَافِلِيْنَ عَنْ ذِكْرِهٖ رَحِيْمٌ رَؤُفٌ وَ بِجَذْبِهِمْ اِلٰى بَابِهٖ وَدُوْدٌ عَطُوْفٌ | wa bil-ghaa-feleena a’n zikrehi raheemun raoofun wa bejazbehim elaa baabehi wadoodun a’toofun | He is compassionate and clement toward those heedless of His remembrance and loving and tender in drawing them to His door! |
| اَسْئَلُكَ اَنْ تَجْعَلَنِىْ مِنْ | as-aloka an taj-a’lanee min | I ask Thee to place me among those of them who have |
| اَوْفَرِهِمْ مِنْكَ حَظًّا | aw-farehim minka hazzan | the fullest share from Thee, |
| وَ اَعْلَاهُمْ عِنْدَكَ مَنْزِلًا | wa a’a-laahum i’ndaka manzelan | the highest station with Thee, |
| وَ اَجْزَلِهِمْ مِنْ وُدِّكَ قِسْمًا | wa aj-zalehim min wuddeka qisman | the most plentiful portion of Thy love, |
| وَ اَفْضَلِهِمْ فِىْ مَعْرِفَتِكَ نَصِيْبًا | wa afzalehim fee ma’refateka naseeban | and the most excellent allotment of Thy knowledge, |
| فَقَدِ انْقَطَعَتْ اِلَيْكَ هِمَّتِىْ | faqadin qa-ta-a’t elayka himmatee | for my aspiration has been cut off from everything but Thee |
| وَانْصَرَفَتْ نَحْوَكَ رَغْبَتِىْ | wan-sarafat nahwaka raghbatee | and my desire has turned toward Thee alone. |
| فَاَنْتَ لَا غَيْرُكَ مُرَادِىْ | fa-anta laa ghayroka moraa-dee | Thou art my object, none other; |
| وَ لَكَ لَا لِسِوَاكَ سَهَرِىْ وَ سُهَادِىْ | wa laka laa le-sewaaka saharee wa sohaadee | to Thee alone belongs my waking and my sleeplessness. |
| وَ لِقَآئُكَ قُرَّةُ عَيْنِىْ | wa leqaaa-oka qurrato a’ynee | Meeting Thee is the gladness of my eye, |
| وَ وَصْلُكَ مُنٰى نَفْسِىْ | wa wasloka monaa nafsee | joining Thee the wish of my soul. |
| وَ اِلَيْكَ شَوْقِىْ | wa elayka shawqee | Toward Thee is my yearning, |
| وَ فِىْ مَحَبَّتِكَ وَ لَهِىْ | wa fee mahabbateka walahee | in love for Thee my passionate longing, |
| وَاِلٰى هَوَاكَ صَبَابَتِىْ | wa elaa hawaaka sabaa-batee | in inclining toward Thee my fervent craving. |
| وَ رِضَاكَ بُغْيَتِىْ | wa rezaaka bugh-yatee | Thy good pleasure is the aim I seek, |
| رُؤْيَتُكَ حَاجَتِىْ | roa-yatoka haajatee | vision of Thee my need, |
| وَ جِوَارُكَ طَلِبَتِيْ | wa jewaaroka talebatee | Thy neighbourhood my request, |
| وَ قُرْبُكَ غَايَةُ سُؤْلِىْ | wa qurboka ghaayato soa-lee | nearness to Thee the utmost object of my asking. |
| وَ فِىْ مُنَاجَاتِكَ رُوْحِىْ وَ رَاحَتِىْ | wa fee monaajaateka roohee wa raahatee | In whispered prayer to Thee I find my repose and my ease. |
| وَ عِنْدَكَ | wa i’ndaka | With Thee lies |
| دَوَآءُ عِلَّتِىْ | dawaaa-o i’llatee | the remedy of my illness, |
| وَ شِفَآءُ غُلَّتِىْ | wa she-faaa-o ghullatee | the cure for my burning thirst, |
| وَ بَرْدُ لَوْعَتِىْ | wa bardo law-a’tee | the coolness of my ardour, |
| وَ كَشْفُ كُرْبَتِىْ | wa kashfo kurbatee | the removal of my distress. |
| فَكـُنْ | fakun | Be |
| اَنِيْسِىْ فِىْ وَحْشَتِىْ | aneesee fee wahshatee | my intimate in my loneliness, |
| وَ مُقِيْلُ عَثْرَتِىْ | wa moqeelo a’sratee | the releaser of my stumble, |
| وَ غَافِرَ زَلَّتِىْ | wa ghaafera zallatee | the forgiver of my slip, |
| وَ قَابِلَ تَوْبَتِىْ | wa qaabela tawbatee | the accepter of my repentance, |
| وَ مُجِيْبَ دَعْوَتِىْ | wa mojeeba da’watee | the responder to my supplication, |
| وَ وَلِىَّ عِصْمَتِىْ | wa waliyya i’smatee | the patron of preserving me from sin, |
| وَ مُغْنِيَ فَاقَتِىْ | wa mughneya faa-qatee | the one who frees me from my neediness! |
| وَلَا تَقْطَعْنِىْ عَنْكَ | wa laa taq-ta’nee a’nka | Cut me not off from Thee |
| وَلَا تُبْعِدْنِىْ مِنْكَ | wa laa tub-i’dnee minka | and keep me not far from Thee! |
| يَا نَعِيْمِىْ وَ جَنَّتِىْ | yaa na-e’emee wa jannatee | O my bliss and my garden! |
| وَ يَا دُنْيَاىَ وَ اٰخِرَتِىْ | wa yaa dunyaaya wa aakheratee | O my this world and my hereafter! |
| يَآ اَرْحَمَ الرَّاحِمِيْنَ. | yaa arhamar raahemeen. | O Most Merciful of the merciful! |

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| مناجات  المحبّين | monaajaatul mohibbeena | 77. The Whispered Prayer of the Lovers |
| بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيْمِ | Bismil laahir rahmaanir raheem | In the Name of Allah, the All-merciful, the All-compassionate |
| اِلٰهِىْ مَنْ ذَا الَّذِىْ ذَاقَ حَلَاوَةَ مَحَبَّتِكَ فَرَامَ مِنْكَ بَدَلًا | elaahee man zal-lazee zaaqa halaawata mahabbateka faraama minka badalawn | My Allah, who can have tasted the sweetness of Thy love, then wanted another in place of Thee? |
| وَّ مَنْ ذَا الَّذىْ اَنِسَ بِقُرْبِكَ فَابْتَغٰى عَنْكَ حِوَلًا | wa man zal-lazee anesa be-qurbeka fab-taghaa a’nka hewalan | Who can have become intimate with Thy nearness, then sought removal from Thee? |
| اِلٰهِىْ فَاجْعَلْنَا مِمَّنِ | elaahee faj-a’lnaa mimmanis | My Allah, place us with him whom Thou hast |
| اصْطَفَيْتَهٗ لِقُرْبِكَ وَ وِلَايَتِكَ | tafaytahu lequrbeka wa welaayateka | chosen for Thy nearness and Thy friendship, |
| وَ اَخْلَصْتَهٗ لِوُدِّكَ وَ مَحَبَّتِكَ | wa akhlastahu le-wuddeka wa mahabbateka | purified through Thy affection and Thy love, |
| وَ شَوَّقْتَهٗ اِلٰى لِقَآئِكَ | wa shawwaqtahu elaa le-qaaa-eka | given yearning for the meeting with Thee, |
| وَ رَضَّيْتَهٗ بِقَضَآئِكَ | wa razzaytahu be-qazaaa-eka | made pleased with Thy decree, |
| وَ مَنَحْتَهٗ بِالنَّظَرِ اِلٰى وَجْهِكَ | wa manah-tahu bin-nazare elaa wajheka | granted gazing upon Thy face, |
| وَ حَبَوْتَهٗ بِرِضَاكَ | wa habawtahu bere-zaaka | shown the favour of Thy good pleasure, |
| وَ اَعَذْتَهٗ مِنْ هَجْرِكَ وَ قِلَاكَ | wa a-a’z-tahu min hajreka wa qelaaka | given refuge from separation from Thee and Thy loathing, |
| وَ بَوَّاتَهٗ مَقْعَدَا لصِّدْقِ فِىْ جَوَارِكَ | wa bawwaatahu maq-a’das sidqe fee jawaareka | settled in a sure sitting place in Thy neighbourhood, |
| وَ خَصَصْتَهٗ بِمَعْرِفَتِكَ | wa khasastahu be-ma’refateka | singled out for true knowledge of Thee, |
| وَ اَهَّلْتَهٗ لِعِبَادِتِكَ | wa ah-haltahu le-e’baadateka | made worthy for worship of Thee, |
| وَ هَيَّمْتَ قَلْبَهٗ لِاِرَادَتِكَ | wa hayyamta qalbahu le-eraadateka | whose heart Thou hast captivated with Thy will, |
| وَاجْتَبَيْتَهٗ لِمُشَاهَدَتِكَ | waj-tabaytahu le-moshaa-ha-dateka | whom Thou hast picked for contemplating Thee, |
| وَ اَخْلَيْتَ وَجْهَهٗ لَكَ | wa akhlayta wajhahu laka | whose look Thou hast made empty for Thee, |
| وَ فَرَّغْتَ فُؤَادَهٗ لِحُبِّكَ | wa farragh-ta fo-aadahu le-hubbeka | whose breast Thou hast freed for Thy love, |
| وَ رَغَّبْتَهٗ فِيْمَا عِنْدَكَ | wa ragh-ghabtahu feemaa i’ndaka | whom Thou hast made desirous of what is with Thee, |
| وَ اَلْهَمْتَهٗ ذِكْرَكَ | wa alhamtahu zikraka | inspired with Thy remembrance, |
| وَ اَوْزَعْتَهٗ شُكْرَكَ | wa aw-za’tahu shukraka | allotted thanksgiving to Thee, |
| وَ شَغَلْتَهٗ بِطَاعَتِكَ | wa sha-ghaltahu be-taa-a’teka | occupied with obeying Thee, |
| وَ صَيَّرْتَهٗ مِنْ صَالِحِىْ بَرِيَّتِكَ | wa sayyartahu min saalehee bariyyateka | turned into one of Thy righteous creatures, |
| وَاخْتَرْتَهٗ لِمُنَاجَاتِكَ | wakh-tartahu lemonaajaateka | chosen for whispered prayer to Thee, |
| وَ قَطَعْتَ عَنْهُ كُلَّ شَىْءٍ يَقْطَعُهٗ عَنْكَ | wa qa-ta’ta a’nho kulla shay-in yaq-ta-o’hu a’nka | and from whom Thou hast cut off all things which cut him off from Thee! |
| اَللّٰهُمَّ اجْعَلْنَا مِمَّنْ | allaahumaj a’lnaa mimman | O Allah, place us among those |
| دَابُهُمُ الْاِرْتِيَاحُ اِلَيْكَ وَالْحَنِيْنَ | da-bohomul irte-yaaho elayka wal-haneena | whose habit is rejoicing in Thee and yearning for Thee, |
| وَ دَهْرُهُمُ الزَّفْرَةُ وَالْاَنِيْنَ | wa dah-rohomuz zaf-rato wal-aneena | whose time is spent in sighing and moaning! |
| جِبَاهُهُمْ سَاجِدَةٌ لِعَظَمَتِكَ | jebaahohum saajedatun le-a’zamateka | Their foreheads are bowed down before Thy mightiness, |
| وَ عُيُوْنُهُمْ سَاهِرَةٌ فِىْ خِدْمَتِكَ | wa o’yoonohum saa-heratun fee khidmateka | their eyes wakeful in Thy service, |
| وَ دُمُوْعُهُمْ سَآئِلَةٌ مِنْ خَشْيَتِكَ | wa domoo-o’hum saaa-elatun min khas-yateka | their tears flowing in dread of Thee, |
| وَ قُلُوْبُهُمْ مُتَعَلِّقَةٌ بِمَحَبَّتِكَ | wa qoloobohum mo-ta-a’lleqatun be-mahabbateka | their hearts fixed upon Thy love, |
| وَ اَفْئِدَتُهُمْ مُنْخَلِعَةٌ مِنْ مَهَابَتِكَ | wa af-eda-tohum munkha-le-a’tun min mahaabateka | their cores shaken with awe of Thee. |
| يَا مَنْ اَنْوَارُ قُدْسِهٖ لِاَبْصَارِ مُحِبِّيْهِ رَآئِقَةٌ | yaa man anwaaro qudsehi le-absaare mohibbeehe raaa-eqatun | O He the lights of whose holiness induce wonder in the eyes of His lovers, |
| وَ سُبْحَاتُ وَجْهِهٖ لِقُلُوْبِ عَارِفِيْهِ شَآئِقَةٌ | wa subhaato waj-hehi le-qoloobe a’arefeehe shaaa-eqatun | the glories of whose face arouse the longing of the hearts of His knowers! |
| يَا مُنٰى قُلُوْبِ الْمُشْتَاقِيْنَ | yaa monaa qoloobil mushtaaqeen | O Furthest Wish of the hearts of the yearners! |
| وَ يَا غَايَةَ اٰمَالِ الْمُحِبِّيْنَ | wa yaa ghaayata aamaalil mohibeena | O Utmost Limit of the hopes of the lovers! |
| اَسْئَلُكَ حُبَّكَ وَ حُبَّ مَنْ يُّحِبُّكَ | as-aloka hubbaka wa hubba mayn yohibboka | I ask from Thee love for Thee, love for those who love Thee, |
| وَ حُبَّ كُلِّ عَمَلٍ يُوْصِلُنِىْ اِلٰى قُرْبِكَ | wa hubba kulle a’malin yooselonee elaa qurbeka | love for every work which will join me to Thy nearness, |
| وَ اَنْ تَجْعَلَكَ اَحَبَّ اِلَيَّ مِمَّا سِوَاكَ | wa an taj-a’laka ahabba elayya mimmaa sewaaka | and that Thou makest Thyself more beloved to me than anything other than Thee |
| وَ اَنْ تَجَعَلَ | wa an taj-a’la | and makest |
| حُبِّىْ اِيَّاكَ قَائِدًا اِلٰى رِضْوَانِكَ | hubbee iyyaaka qaa-edan elaa rizwaaneka | my love for Thee lead to Thy good pleasure, |
| وَ شَوْقِىْ اِلَيْكَ ذَائِدًا عَنْ عِصْيَانِكَ | wa shawqee elayka zaa-edan a’n i’syaaneka | and my yearning for Thee protect against disobeying Thee! |
| وَامْنُنْ بِالنَّظَرِ اِلَيْكَ عَلَيَّ | wamnun bin-nazare elayka a’layya | Oblige me by allowing me to gaze upon Thee, |
| وَانْظُرْ بِعَيْنِ الْوُدِّ وَالْعَطْفِ اِلَيَّ | wan-zur be-aynil wodde wal-a’tfe elayya | gaze upon me with the eye of affection and tenderness, |
| وَلَا تَصْرِفْ عَنِّىْ وَجْهَكَ | wa laa tasrif a’nnee wajhaka | turn not Thy face away from me, |
| وَاجْعَلْنِىْ مِنْ اَهْلِ الْاِسْعَادِ وَالْحُظْوَةِ عِنْدَكَ | waj-a’lnee min ahlil is-a’ade wal-khotoote i’ndaka | and make me one of the people of happiness with Thee and favoured position! |
| يَا مُجِيْبُ يَا اَرْحَمَ الرَّاحِمِيْنَ. | yaa mojeebo yaa arhamar raahemeen. | O Responder, O Most Merciful of the merciful! |

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| مناجات  المتوسّلين | monaajaatul motawasseleena | 78. The Whispered Prayer of those Asking for Mediation |
| بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيْمِ | Bismil laahir rahmaanir raheem | In the Name of Allah, the All-merciful, the All-compassionate |
| اِلٰهِىْ | elaahee | My Allah, |
| لَيْسَ لِىْ وَسِيْلَةٌ اِلَيْكَ اِلاَّ عَوَاطِفُ رَاْفَتِكَ | laysa lee waseelatun elayka illaa a’waatefo raa-fateka | I have no mediation with Thee but the tender acts of Thy clemency, |
| وَلَا لِىْ ذَرِيْعَةٌ اِلَيْكَ اِلاَّ عَوَارِفُ رَحْمَتِكَ وَ شَفَاعَةُ نَبِيِّكَ نَبِىِّ الرَّحْمَةِ وَ مُنْقِذِ الْاُمَّةِ مِنَ الْغُمَّةِ | wa laa lee zaree-a’tun elayka illaa a’waarefo rahmateka wa sha-faa-a’to nabiyyeka nabiyyir rahmate wa munqezil ummate menal ghummate | nor any way to come to Thee but the gentle favours of Thy mercy and the intercession of Thy Prophet, the prophet of mercy, who rescued the community from confusion. |
| فَاجْعَلْهُمَا لِىْ سَبَبًا اِلٰى نَيْلِ غُفْرَانِكَ | faj-a’lhomaa lee sababan elaa nayle ghufraaneka | Make these two my tie to attaining Thy forgiveness |
| وَ صَيِّرْهُمَا لِىْ وُصْلَةً اِلىَ الْفَوْزِ بِرِضْوَانِكَ | wa sayyirhomaa lee wuslatan elal fawze be-rizwaaneka | and let them take me to triumph through Thy good pleasure! |
| وَ قَدْ حَلَّ رَجَآئِىْ بِحَرَمِ كَرَمِكَ | wa qad halla rajaaa-ee be-harame karameka | My hope has dismounted in the sacred precinct of Thy generosity, |
| وَ حَطَّ طَبَعِىْ بِفِنَآءِ جُوْدِكَ | wa hatta ta-ba-e’e be-fenaaa-e joodeka | my craving has alighted in the courtyard of Thy munificence. |
| فَحَقِّقْ فِيْكَ اَمَلِىْ | fa-haqqiq feeka amalee | So actualize my expectation from Thee, |
| وَاخْتِمْ بِالْخَيْرِ عَمَلِىْ | wakh-tim bil-khayre a’malee | seal my works with good, |
| وَاجْعَلْنِىْ مِنْ صَفْوَتِكَ الَّذِيْنَ | waj-a’lnee min safwatekal lazeena | and place me among Thy selected friends, those whom Thou hast |
| اَحْلَلْتَهُمْ بُحْبُوْحَةَ جَنَّتِكَ | ahlaltahum bohboohata jannateka | set down in the midst of Thy Garden, |
| وَ بَوَّاتَهُمْ دَارَ كَرَامَتِكَ | wa bawwaa-tahum daara karaamateka | and settled in the abode of Thy honour, |
| وَ اَقْرَرْتَ اَعْيُنَهُمْ بِالنَّظَرِ اِلَيْكَ يَوْمَ لِقَآئِكَ | wa aqrarta a-a’yonahum bin-nazare elayka yawma le-qaaa-eka | whose eyes Thou hast gladdened by gazing upon Thee on the day of meeting Thee, |
| وَ اَوْرَثْتَهُمْ مَنَازِلَ الصِّدْقِ فِىْ جَوَارِكَ | wa aw-rastahum manaazelas sidqe fee jawaareka | and whom Thou hast made heirs to the sure stations in Thy neighbourhood! |
| يَا مَنْ | yaa man | O He |
| لَا يَفِدُ الْوَافِدُوْنَ عَلٰى اَكْرَمَ مِنْهُ | laa yafedul waafedoona a’laa akrama minho | none more generous than whom is reached by the reachers |
| وَلَا يَجِدُ الْقَاصِدُوْنَ اَرْحَمَ مِنْهُ | wa laa yajedul qaasedoona arhama minho | and none more merciful than whom is found by the aimers! |
| يَا خَيْرَ مَنْ خَلَا بِهٖ وَحِيْدٌ | yaa khayra man khalaa behi waheedun | O Best of those with whom the lonely are alone, |
| وَ يَا اَعْطَفَ مَنْ اَوٰى اِلَيْهِ طَرِيْدٌ | wa yaa a-a’tafa man awaa elayhe tareedun | O Tenderest of those with whom outcasts seek haven! |
| اِلٰى سَعَةِ عَفْوِكَ مَدَدْتُ يَدِىْ | elaa sa-a’te a’fweka madadto yadee | Toward the expanse of Thy pardon have I extended my hand, |
| وَ بِذَيْلِ كَرَمِكَ اَعْلَقْتُ كَفِىْ | wa be-zayle karameka a-a’laqto kafee | upon the skirt of Thy generosity have I fastened my grasp! |
| فَلَا تُوْلِـنِىْ الْحِرْمَانَ | falaa too-lenil hirmaana | Show me no deprivation |
| وَلَا تُبْلِنِىْ بِالْخَيْبَةِ وَالْخُسْرَانِ | wa laa tublenee bil-khaybate wal-khusraane | and afflict me not with disappointment and loss! |
| يَا سَمِيْعَ الدُّعَآءِ | yaa samee-a’d do-a’aa-e | O Hearer of supplications! |
| يَا اَرْحَمَ الرَّاحِمِيْنَ. | yaa arhamar raahemeen. | O Most Merciful of the merciful! |

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| مناجات  المفتقرين | monaajaatul muftaqereena | 79. The Whispered Prayer of the Utterly Poor |
| بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيْمِ | Bismil laahir rahmaanir raheem | In the Name of Allah, the All-merciful, the All-compassionate |
| اِلٰهِىْ | elaahee | My Allah, nothing will |
| كَسْرِىْ لَا يَجْبُرُهٗ اِلاَّ لُطْفُكَ وَ حَنَانُكَ | kasree laa yaj-borohu illaa lutfoka wa hanaanoka | mend my fracture but Thy gentleness and loving care, |
| وَ فَقْرِىْ لَا يُغْنِيْهِ اِلاَّ عَطْفُكَ وَ اِحْسَانُكَ | wa faqree laa yughneehe illaa a’tfoka wa ehsaanoka | free me of my poverty but Thy affection and beneficence, |
| وَ رَوْعَتِىْ لَا يُسَكِّنُهَا اِلاَّ اَمَانُكَ | wa raw-a’tee laa yusakkenohaa illaa amaanoka | still my fright but Thy security, |
| وَ ذِلَّتِىْ لَا يُعِزُّهَآ اِلاَّ سُلْطَانُكَ | wa zillatee laa yo-i’zzohaaa illaa suntaanoka | exalt my abasement but Thy sovereignty, |
| وَاُمْنِيَّتِىْ لَا يُبَلِّغُنِيْهَآ اِلاَّ فَضْلُكَ | wa umniyyatee laa yoballeghoneehaaa illaa fazloka | take me to my hope but Thy bounty, |
| وَ خَلَّتِىْ لَا يَسُدُّهَآ اِلاَّ طَوْلُكَ | wa khallatee laa yasuddohaaa illaa tawloka | remedy my lack but Thy graciousness, |
| وَ حَاجَتِىْ لَا يَقْضِيْهَا غَيْرُكَ | wa haajatee laa yaqzeehaa ghayroka | accomplish my need other than Thou, |
| وَ كَرْبِىْ لَا يُفَرِّجُهٗ سِوٰى رَحْمَتِكَ | wa karbee laa yofarrejohu sewaa rahmateka | relieve my distress other than Thy mercy, |
| وَ ضُرِّىْ لَا يَكْشِفُهٗ غَيْرُ رَافَتِكَ | wa zurree laa yakshefohu ghayro raafateka | remove my injury other than Thy clemency, |
| وَ غُلَّتِىْ لَا يُبَرِّدُهَا اِلاَّ وَصْلُكَ | wa ghullatee laa yobarredohaa illaa wasloka | cool my burning thirst but reaching Thee, |
| وَ لَوْعَتِىْ لَا يُطْفِيْهَا اِلاَّ لِقَآؤُكَ | wa law-a’tee laa yut-feehaa illaa le-qaaa-oka | quench my ardour but meeting Thee, |
| وَ شَوْقِىْ اِلَيْكَ لَا يَبُلُّهٗ اِلاَّ النَّظَرُ اِلٰى وَجْهِكَ | wa shawqee elayka laa yobullohu illan nazaro elaa wajheka | damp my yearning but gazing upon Thy face, |
| وَ قَرَارِىْ لَا يَقِرُّدُوْنَ دُنُوِّىْ مِنْكَ | wa qaraaree laa yaqirro doona donuwwee minka | settle my settling place without closeness to Thee, |
| وَ لَهْفَتِىْ لَا يَرُدُّهَا اِلاَّ رَوْحُكَ | wa lahfatee laa yaruddohaa illaa rawhoka | allay my worry but Thy repose, |
| وَ سُقْمِىْ لَا يَشْفِيْهِ اِلاَّ طِبُّكَ | wa suqmee laa yashfeehe illaa tibboka | cure my illness but Thy medicine, |
| وَ غَمِّىْ لَا يُزِيْلُهٗ اِلاَّ قُرْبُكَ | wa ghammee laa yozeelohu illaa qurboka | eliminate my grief but Thy nearness, |
| وَ جُرْحِىْ لَا يُبْرِئُهٗ اِلاَّ صَفْحُكَ | wa jurhee laa yubre-o-hu illaa safhoka | heal my wound but Thy forgiveness, |
| وَ رَيْنُ قَلْبِىْ لَا يَجْلُوْهُ اِلاَّ عَفْوُكَ | wa rayno qalbee laa yajlooho illaa a’fwoka | remove the rust on my heart but Thy pardon, |
| وَ وَسْوَاسُ صَدْرِىْ لَا يُزِيْحُهٗ اِلاَّ اَمْرِكَ | wa was-waaso sadree laa yozeehohu illaa amreka | banish the confusing thoughts from my breast but Thy command! |
| فَيَا مُنْتَهٰى اَمَلِ الْاٰمِلِيْنَ | fayaa muntahaa amalil aameleena | O Utmost Hope of the hopers! |
| وَ يَا غَايَةَ سُؤْلِ السَّآئِلِيْنَ | wa yaa ghaayata so-aalis saaa-eleen | O Ultimate Demand of the askers! |
| وَ يَا اَقْصٰى طَلِبَةِ الطَّالِبِيْنَ | wa yaa aqsaa talabatit taalebeena | O Furthest Request of the requesters! |
| وَ يَآ اَعْلٰى رَغْبَةِ الرَّاغِبِيْنَ | wa yaaa a-a’laa raghbatir raa-ghebeen | O Highest Desire of the desirers! |
| وَ يَا وَلِيَّ الصَّالِحِيْنَ | wa yaa waliyyas saaleheen | O Patron of the righteous! |
| وَ يَا اَمَانَ الْخَآئِفِيْنَ | wa yaa amaanal khaaa-efeen | O Security of the fearful! |
| وَ يَا مُجِيْبَ دَعْوَةِ الْمُضْطَرِّيْنَ | wa yaa mojeeba da’watil muz-tarreen | O Responder to the supplication of the distressed! |
| وَ يَا ذُخْرَ الْمُعْدِمِيْنَ | wa yaa zukhral moa’demeen | O Storehouse of the destitute! |
| وَ يَا كَنْزَ الْبَآسِئِيْنَ | wa yaa kanzal baaa-se-een | O Treasure of the pitiful! |
| وَ يَا غِيَاثَ الْمُسْتَغِثِيْنَ | wa yaa gheyaasal mustagheseena | O Help of the help-seekers! |
| وَ يَا قَاضِيَ حَوَآئِجِ الْفُقْرَآءِ وَالْمَسَاكِيْنِ | wa yaa qaazeya hawaaa-ezil foqaraaa-e wal-masaakeen | O Accomplisher of the needs of the poor and the miserable! |
| وَ يَا اَكْرَمَ الْاَكْرَمِيْنَ | wa yaa akramal akrameen | O Most Generous of the most generous! |
| وَ يَا اَرْحَمَ الرَّاحِمِيْنَ | wa yaa arhamar raahemeen | O Most Merciful of the merciful! |
| لَكَ تَخَضُّعِىْ وَ سُؤَالِىْ | laka takhazzo-e’e wa so-aalee | To Thee is my humble subjection and request, |
| وَ اِلَيْكَ تَضَرُّعِىْ وَابْتِهَا لِىْ | wa elayka tazarro-e’e wab-tehaa-lee | to Thee my pleading and imploring! |
| اَسْئَلُكَ اَنْ | as-aloka an | I ask Thee |
| تُنِيْلَنِىْ مِنْ رَوْحِ رِضْوَانِكَ | toneelanee min rawhe rizwaaneka | to let me attain the repose of Thy good pleasure, |
| وَ تُدِيْمَ عَلَيَّ نِعَمَ امْتِنَانِكَ | wa todeema a’layya ne-a’mam tenaaneka | and to make constant toward me the favours of Thy kindness! |
| وَ هَا اَنَا | wa haa anaa | Here am I, |
| بِبَابِ كَرَمِكَ وَاقِفٌ | be-baabe karameka waaqefun | standing before the gate of Thy generosity, |
| وَ لِنَفَخَاتِ بِرِّكَ مُتَعَرِّضٌ | wa lenafakhaate birreka mota-a’rrezun | opening myself up to the breezes of Thy goodness, |
| وَ بِحَبْلِكَ الشَّدِيْدِ مُعْتَصِمٌ | wa behablekash shadeede moa’tasemun | holding fast to Thy strong cord, |
| وَ بِعُرْوَتِكَ الْوُثْقٰى مُتَمَسِّكٌ | wa be-u’rwatekal wusqaa motamassekun | clinging to Thy firm handle! |
| اِلٰهِىْ اِرْحَمْ عَبْدَكَ الذَّلِيْلَ | elaahee irham a’bdakaz zaleela | My Allah, have mercy upon Thy lowly slave |
| ذَا اللِّسَانِ الْكـَلِيْلِ وَالْعَمَلِ الْقَلِيْلِ | zal-lesaanil kaleele wal-a’malil qaleele | of silent tongue and few good works, |
| وَامْنُنْ عَلَيْهِ بِطَوْلِكَ الْجَزِيْلِ | wam-nun a’layhe be-tawlekal jazeele | obligate him through Thy plentiful graciousness, |
| وَاكْنُفْهُ تَحْتَ ظِلِّكَ الظَّلِيْلِ | wak-nufho tahta zillekaz zaleele | shelter him under Thy plenteous shade! |
| يَا كَرِيْمُ يَا جَمِيْلُ | yaa kareemo yaa jameelo | O Generous, O Beautiful, |
| يَآ اَرْحَمَ الرَّاحِمِيْنَ. | yaaa ar-hamar raahemeen. | O Most Merciful of the merciful! |

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| مناجات  العارفين | monaajaatul a’arefeena | 80. The Whispered Prayer of the Knowers |
| بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيْمِ | Bismil laahir rahmaanir raheem | In the Name of Allah, the All-merciful, the All-compassionate |
| اِلٰهِىْ | elaahee | My Allah, |
| قَصُرَتِ الْاَلْسُنُ عَنْ بُلُوغِ ثَنَآئَكَ كَمَا يَلِيْقُ بِجَلَالِكَ | qasoratil alsono a’n bolooghe sanaaa-aka kamaa yaleeqo be-jalaaleka | tongues fall short of attaining praise of Thee proper to Thy majesty, |
| وَ عَجَزَتِ الْعُقُوْلُ عَنْ اِدْرَاكِ كُنْهِ جَمَالِكَ | wa a’jazatil o’qoolo a’n idraake kunhe jamaaleka | intellects are incapable of grasping the core of Thy beauty, |
| وَ انْحَسَرَتِ الْاَبْصَارُدُوْنَ النَّظَرِ اِلٰى سُبْحَاتِ وَجْهِكَ | wan-hasaratil absaaro doonan-nazare elaa subhaate wajheka | eyes fail before gazing upon the glories of Thy face, |
| وَلَمْ تَجْعَلَ لِلْخَلْقِ طَرِيْقًا اِلٰى مَعْرِفَتِكَ اِلاَّ بِالْعَجْزِ عَنْ مَعْرِفَتِكَ | wa lam taj-a’la lil-khalqe tareeqan elaa ma’refateka illaa bil-a’jze a’n ma’refateka | and Thou hast assigned to Thy creatures no way to know Thee save incapacity to know Thee! |
| اِلٰهِىْ فَاجْعَلْنَا مِنَ الَّذِيْنَ | elaahee faj-a’lnaa menal lazeena | My Allah, place us among those |
| تَرَسَّخَتْ اَشْجَارُ الشَّوْقِ اِلَيْكَ فِىْ حَدَآئِقِ صُدُوْرِهِمْ | tarassakhat ash-jaarush shawqe elayka fee hadaaa-eqe sodoorehim | within the gardens of whose breasts the trees of yearning for Thee have taken firm root |
| وَ اَخَذَتْ لَوْعَةُ مُحَبَّتِكَ بِمَجَامِعِ قُلُوْبِهِمْ | wa akhazat law-a’to mohabbateka be-majaa-me-e’ qoloobehim | and the assemblies of whose hearts have been seized by the ardour of Thy love! |
| فَهُمْ اِلٰى اَوْ كَارِ الْاَفْكَارِ يَا وُونَ | fahum elaa awqaaril afkaare yaa-oona | They seek shelter in the nests of meditation, |
| وَ فِىْ رِيَاضِ الْقُرْبِ وَ الْمُكَـاشَفَةِ يَرْتَعُوْنَ | wa fee reyaazil qurbe wal-mokaasha-fate yar-ta-o’ona | feed upon the gardens of nearness and disclosure, |
| وَ مِنْ حِيَاضِ الْمَحَبَّةِ بِكَاسِ الْمُلَاطَفَةِ يَكْرَعُوْنَ | wa min heyaazil mahabbate be-kaasil molaata-fate yakra-o’ona | drink from the pools of love with the cup of gentle favour, |
| وَ شَرَايِعَ الْمُصَافَاتِ يَرِدُوْنَ | wa sha-raa-ye-i’l mosaafaate yoredoona | and enter into the watering-places of warm affection. |
| قَدْ كُشِفَ الْغِطَآءُ عَنْ اَبْصَارِهِمْ | qad koshefal ghe-taaa-o a’n absaarehim | The covering has been lifted from their eyes,[[386]](#footnote-386) |
| وَانْجَلَتْ ظُلْمَةُ الرَّيْبِ عَنْ عَقَآئِدِهِمْ وَ ضَمَآئِرِهِمْ | wan-jalat zulmatur raybe a’n a’qaaa-edehim wa zamaaa-erehim | the darkness of disquiet has been dispelled from their beliefs and their innermost minds, |
| وَانْقَنَتْ مُخَالِجَةُ الشَّكِّ عَنْ قُلُوْبِهِمْ وَ سَرَآئِرِهِمْ | wan-qanat mokhaalejatush-shakke a’n qoloobehim wa saraaa-erehim | the contention of doubt has been negated from their hearts and their secret thoughts, |
| وَانْشَرَحَتْ بِتَحْقِيْقِ الْمَعْرِفَةِ صُدُوْرُهُمْ | wan-shara-hat be-tahqeeqil ma’refate sodoorohum | their breasts have expanded through the verification of true knowledge, |
| وَ عَلَتْ لِسَبْقِ السَّعَأدَةِ فِىْ الزِّهَادَةِ هِمَمُهُمْ | wa a’lat le-sabqis sa-a’adate fiz-zehaadate hemamohum | their aspirations have ascended through precedent good fortune in renunciation, |
| وَ عَذُبَ فِىْ مَعِيْنِ الْمُعَامَلَةِ شِرْبُهُمْ | wa a’zoba fee ma-e’enil mo-a’amalate shir-bohum | their drinking is sweet from the spring of devotion to good works, |
| وَ طَابَ فِىْ مَجْلِسِ الْاُنْسِ سِرُّهُمْ | wa taaba fee maljesil unse sirrohum | their secret thoughts are delicious in the sitting-place of intimacy, |
| وَ اَمِنَ فِىْ مَوْطِنِ الْمَخَافَةَ سِرْبُهُمْ | wa amena fee maw-tenil makhaafata sirbohum | their minds are secure in the place of terror, |
| وَاطْمَاَنَّتْ بِالرُّجُوْعِ اِلٰى رَبِّ الْاَرْبَابِ اَنْفُسُهُمْ | wat-ma-annat bir-rojoo-e’ elaa rabbil arbaabe anfosohum | their souls are serene through the return to the Lord of lords,[[387]](#footnote-387) |
| وَ تَيَقَّنَتْ بِالْفَوْزِ وَالْفَلَاحِ اَرْوَاحُهُمْ | wa tayaqqanat bil-fawze wal-falaahe arwaahohum | their spirits have reached certitude through triumph and prosperity, |
| وَ قَرَّتْ بِالنَّظَرِ اِلٰى مَحْبُوْبِهِمْ اَعْيُنُهُمْ | wa qarrat bin-nazare elaa mahboobehim a-a’yonohum | their eyes have been gladdened through gazing upon their Beloved, |
| وَاسْتَقَرَّ بِاِدْرَاكِ السُّؤْلِ وَ نَيْلِ الْمَأمُوْلِ قَرَارُهُمْ | was-taqarra be-idraakis so-aale wa naylil maa-moole qaraarohum | their settling place has been settled through reaching the request and attaining the expectation, |
| وَ رَبِحَتْ فِىْ بَيْعِ الدُّنْيَا بِالْاٰخِرَةِ تِجَارَتُهُمْ | wa rabehat fee bay-e’d dunyaa bil-aakherate tejaarato-hum | and their commerce has profited through the sale of this world for the next! |
| اِلٰهِىْ | elaahee | My Allah, |
| مَا اَلَذَّ خَوَاطِرَ الْاِلْهَامِ بِذِكْرِكَ عَلَى الْقُلُوْبِ | maa alazza kha-waateral ilhaame be-zikreka a’lal qoloobe | how agreeable for hearts are the thoughts inspiring Thy remembrance, |
| وَمَا اَحْلَى الْمَسِيْرَ اِلَيْكَ بِالْاَوْهَامِ فِى مَسَالِكِ الْغُيُوْبِ | wa maa ah-lal maseera elayka bil-awhaame fee masaa-lekil ghoyoobe | how sweet travelling to Thee through imagination upon the roads of the unseen worlds, |
| وَ مَا اَطْيَبَ طَعْمُ حُبِّكَ | wa maa at-yaba ta’mo hubbeka | how pleasant the taste of Thy love, |
| وَمَا اَعْذَبَ شِرْبَ قُرْبِكَ | wa maa a-a’zaba shirba qurbeka | how delightful the drink of Thy nearness! |
| فَاَعِذْنَا مِنْ طَرْدِكَ وَ اِبْعَادِكَ | fa-a-i’znaa min tar-deka wa ib-a’adeka | So give us refuge from Thy casting out and Thy sending far, |
| وَ جْعَلْنَا مِنْ | waj-a’lnaa min | and place us among |
| اَخَصِّ عَارِفِيْكَ | akhasse a’arefeeka | the most elect of Thy knowers, |
| وَ اَصْلَحِ عِبَادِكَ | wa aslahe e’baadeka | the most righteous of Thy servants, |
| وَ اَصْدَقِ طَآئِعِيْكَ | wa asdaqe taaa-e-e’eka | the most truthful of Thy obeyers, |
| وَ اَخْلَصِ عُبَّادِكَ | wa akhlase u’bbaadeka | the most sincere of Thy worshipers! |
| يَا عَظِيْمُ يَا جَلِيْلُ | yaa a’zeemo yaa jaleelo | O All-mighty, O Majestic, |
| يَا كَرِيْمُ يَا مُنِيْلُ | yaa kareemo ya moneelo | O Generous, O Endower! |
| بِرَحْمَتِكَ وَ مَنِّكَ يَآ اَرْحَمَ الرَّاحِمِيْنَ. | be-rahmateka wa manneka yaaa arhamar raahemeen. | By Thy mercy and kindness, O Most Merciful of the merciful! |

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| مناجات  الذاكرين | monaajaatuz zaakereena | 81. The Whispered Prayer of the Rememberers |
| بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيْمِ | Bismil laahir rahmaanir raheem | In the Name of Allah, the All-merciful, the All-compassionate |
| اِلٰهِىْ لَوْلَا الْوَاجِبُ مِنْ قَبُوْلِ اَمْرِكَ لَنَزَّهْتُكَ مِنْ ذِكْرِىْ اِيَّاكَ | elaahee lawlal waajebo min qaboole amreka la-nazzahtoka min zikree iyyaaka | My Allah, were it not incumbent to accept Thy command, I would declare Thee far too exalted for me to remember Thee, |
| عَلٰى اَنَّ ذِكْرِىْ لَكَ بِقَدْرِىْ لَا بِقَدْرِكَ | a’laa anna zikree laka be-qadree laa be-qadreka | for I remember Thee in my measure, not in Thy measure, |
| وَمَا عَسٰى اَنْ يَبْلُغَ مِقْدَارِىْ حَتّٰى اَجْعَلَ مَحَّلًا لِتَقْدِيْسِيْكَ | wa maa a’saa an yablogha miqdaaree hattaa aj-a’la mahallan le-taqdeeseeka | and my scope can hardly reach the point where I may be a locus for calling Thee holy! |
| وَ مِنْ اَعْظَمِ النِّعَمِ عَلَيْنَا | wa min a-a’zamin ne-a’me a’laynaa | Among Thy greatest favours to us |
| جَرَيَانُ ذِكْرِكَ عَلٰۤى اَلْسِنَتِنَا | jarayaano zikreka a’laaa al-senatenaa | is the running of Thy remembrance across our tongues |
| وَ اِذْنُكَ لَنَا بِدُعَآئِكَ وَ تَنْزِيْهِكَ وَ تَسْبِيْحِكَ | wa iz-noka lanaa be-do-a’aa-eka wa tanzeeheka wa tasbeeheka | and Thy permission to us to supplicate Thee, declare Thee exalted, and call Thee holy! |
| اِلٰهِىْ فَاَلْهِمْنَا ذِكْرَكَ | elaahee fa-alhimnaa zikraka | My Allah, inspire us with Thy remembrance |
| فِى الْخَلآءِ وَالْمَلآءِ | fil-khalaaa-e wal-malaaa-e | alone and in assemblies, |
| وَ اللَّيْلِ وَالنَّهَارِ | wal-layle wan-nahaare | by night and day, |
| وَالْاِعْلَانِ وَ الْاِسْرَارِ | wal-e-a’laane wal-israare | publicly and secretly, |
| وَ فِى السَّرَّآءِ وَالضَّرَّآءِ | wa fis sarraaa-e waz-zarraaa-e | in prosperity and adversity! |
| وَ اٰنِسْنَا بِالذِّكْرِا لْخَفِىِّ | wa aanisnaa biz-zikril khafiyye | Make us intimate with silent remembrance, |
| وَاسْتَعْمِلْنَا بِالْعَلِىِّ الزَّكِىِّ وَالسَّعْىِ الْمَرْضِىِّ | was-ta’milnaa bil-a’liyyiz zakiyye was-sa’yil marziyye | employ us in purified works and effort pleasing to Thee, |
| وَ جَازِنَا بِالْمِيْزَانِ الْوَفِىِّ | wa jaa-zenaa bil-meezaanil wafiyye | and reward us with the full balance! |
| اِلٰهِىْ | elaahee | My Allah, |
| بِكَ هَامَتِ الْقُلُوْبُ الْوَالِهَةُ | beka haamatil qoloobul waalehato | love-mad hearts are enraptured by Thee, |
| وَ عَلٰى مَعْرِفَتِكَ جُمِعَتِ الْعُقُوْلُ الْمُتَبَايِنَةُ | wa a’laa ma’refateka jome-a’til o’qoolul motabaayenato | disparate intellects are brought together by knowing Thee,[[388]](#footnote-388) |
| فَلَا تَطْمَئِنُّ الْقُلُوْبُ اِلاَّ بِذِكْرَاكَ | falaa tat-ma-innul qoloobo illaa be-zikraaka | hearts find no serenity except in remembering Thee, |
| وَلَا تَسْكُنُ النُّفُوْسُ اِلاَّ عِنْدَ رُؤْيَاكَ | wa laa tas-konun nofooso illaa i’nda roa-yaaka | souls find no rest except in seeing Thee. |
| اَنْتَ الْمُسَبَّحُ كُلِّ مَكَانٍ | antal mosabbaho kulle makaanin | Thou art the glorified in every place, |
| وَالْمَعْبُوْدُ فِىْ كُلِّ زَمَانٍ | wal-ma’boodo fee kulle zamaanin | the worshipped at every time, |
| وَالْمَوْجُوْدُ فِىْ كُلِّ اَوَانٍ | wal-mawjoodo fee kulle awaanin | the found at every moment, |
| وَالْمَدْعُوُّ بِكُلِّ لِسَانٍ | wal-mad-u’wwo bekulle lesaanin | the called by every tongue, |
| وَالْمُعَظَّمُ فِىْ كُلِّ جَنَانٍ | wal-mo-a’zzamo fee kulle janaanin | the magnified in every heart! |
| وَ اَسْتَغْفِرُكَ | wa as-taghferoka | I pray forgiveness from Thee for |
| مِنْ كُلِّ لَذَّةٍ بِغَيْرِ ذِكْرِكَ | min kulle lazzatin be-ghayre zikreka | every pleasure but remembering Thee, |
| وَ مِنْ كُلِّ رَاحَةٍ بِغَيْرِ اُنْسِكَ | wa min kulle raahatin be-ghayre unseka | every ease but intimacy with Thee, |
| وَ مِنْ كُلِّ سُرُوْرٍ بِغَيْرِ قُرْبِكَ | wa min kulle soroorin be-ghayre qurbeka | every happiness but nearness to Thee, |
| وَ مِنْ كُلِّ شُغْلٍ بِغَيْرِ طَاعَتِكَ | wa min kulle shuglin be-ghayre ta-a’teka | every occupation but obeying Thee! |
| اِلٰهِىْ اَنْتَ قُلْتَ وَ قُوْلَكَ الْحَقُّ | elaahee anta qulta wa qawlakal haqqo | My Allah, Thou hast said - and Thy word is true - |
| يَآ اَيُّهَا الَّذِيْنَ اٰمَنُوْا اذْكُرُوا اللهَ ذِكْرًا كَثِيْرًا وَ سَبِّحُوْهُ بُكْرَةً وَ اَصِيْلًا | yaaa ayyohal lazeena aamanuz korul laaha zikran kaseeran wa sabbehooho bukratan wa aseelan | O you who have faith, remember Allah with much remembrance and glorify Him at dawn and in the evening![[389]](#footnote-389) |
| وَ قُلْتَ وَ قَوْلُكَ الْحَقُّ | wa qulta wa qawlokal haqqo | Thou hast said - and Thy word is true - |
| فَاذْكُرُونِىْ اَذْكُرْكُمْ | faz-koroonee az-kurkum | Remember Me, and I will remember you! |
| فَاَمَرْتَنَا بِذِكْرِكَ وَ وَعَدْتَنَا عَلَيْهِ اَنْ تَذْكُرَنَا تَشْرِيْفًا لَنَا وَ تَفْخِيْمًا وَ اِعْظَامًا | fa-amartanaa be-zikreka wa wa-a’dtanaa a’layhe an taz-koranaa tashreefan lanaa wa tafkheeman wa e-a’zaaman | Thou hast commanded us to remember Thee,[[390]](#footnote-390) and promised us that Thou wilt remember us thereby, in order to ennoble, respect, and honour us. |
| وَ هَا نَحْنُ ذَاكِرُوكَ كَمَا اَمَرْتَنَا | wa haa nahno zaakerooka kamaa amartanaa | Here we are, remembering Thee as Thou hast commanded us! |
| فَاَنْجِزْ لَنَا مَا وَ عَدْتَنَا | fa-anjizlanaa maa wa-a’dtanaa | So accomplish what Thou hast promised, |
| يَا ذَاكِرَ الذَّاكِرِيْنَ | yaa zaakeraz zaakereen | O Rememberer of the rememberers! |
| وَ يَآ اَرْحَمَ الرَّاحِمِيْنَ. | wa yaaa arhamar raahemeen. | O Most Merciful of the merciful! |

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| مناجات  المعتصمين | monaajaatul moa’tasemeena | 82. The Whispered Prayer of those who Hold Fast |
| بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيْمِ | Bismil laahir rahmaanir raheem | In the Name of Allah, the All-merciful, the All-compassionate |
| اَللّٰهُمَّ يَا مَلَاذَ الَّلآئِذِيْنَ | allaahumma yaa malaazal laaa-ezeena | O Allah, O Shelter of the shelter-seekers! |
| وَ يَا مَعَاذَالْعَآئِذِيْنَ | wa yaa ma-a’azal aaa-ezeena | O Refuge of the refuge-seekers! |
| وَ يَا مُنْجِيَ الْهَالِكِيْنَ | wa yaa munjeyal haalekeen | O Deliverer of the perishing! |
| وَ يَا عَاصِمَ الْبَآئِسِيْنَ | wa yaa a’asemal baaa-eseen | O Preserver of the pitiful! |
| وَ يَا رَاحِمَ الْمَسَاكِيْنِ | wa yaa raahemal masaakeen | O Merciful toward the miserable! |
| وَ يَا مُجِيْبَ الْمُضْطَرِّيْنَ | wa yaa mojeebal muztarreen | O Responder to the distressed! |
| وَ يَا كَنْزَ الْمُفْقَتِرِيْنَ | wa yaa kanzal muftareen | O Treasure of the utterly poor! |
| وَ يَا جَابِرَ الْمُنْكَسِرِيْنَ | wa yaa jaaberal munkasereen | O Mender of the broken! |
| وَ يَا مَاْوَى الْمُنْقَطِعِيْنَ | wa yaa maa-wal munqate-e’en | O Haven of the cut off! |
| وَ يَا نَاصِرَ الْمُسْتَضْعَفِيْنَ | wa yaa naaseral mustaz-a’feen | O Helper of the abased! |
| وَ يَا مُجِيْرَ الْخَآئِـفِيْنَ | wa yaa mojeeral khaaa-efeen | O Granter of sanctuary to the fearful! |
| وَ يَا مُغِيْثَ الْمَكْرُوْبِيْنَ | wa yaa mogheesal makroobeen | O Aider of the troubled! |
| وَ يَا حِصْنَ اللاّٰجِيْنَ | wa yaa hisnal laaa-jeen | O Fortress of the refugees! |
| اِنْ لَمْ اَعُذْ بِعِزَّتِكَ فَبِمَنْ اَعُوْذُ | in lam a-u’z be-i’zzateka fa-be-man a-o’ozo | If I seek not refuge in Thy might, in whom shall I seek refuge? |
| وَ اِنْ لَمْ اَلُذْ بِقُدْرَتِكَ فَبِمَنْ اَلُوْذُ | wa in lam a-luz be-qudrateka fa-be-man aloozo | If I seek not shelter in Thy power, in whom shall I seek shelter? |
| وَ قَدْ اَلْجَاَتْنِى الذُّنُوْبُ اِلَى التَّشَبُّتِ بِاَذْيَالِ عَفْوِكَ | wa qad alja-atniz zonoobo elat tashabbote be-izyaale a’fweka | Sins have made me seek asylum in laying hold on the skirts of Thy pardon, |
| وَ اَحْوَجَتْنِىْ الْخَطَايَا اِلَى اسْتِفْتَاحِ اَبْوَابِ صَفْحِكَ | wa ah-wa-jatnil khataayaa elas tiftaahe abwaabe saf-heka | offenses have compelled me to beg the opening of the doors of Thy forgiveness, |
| وَ دَعَتْنِىْ الْاِسَآئَةُ اِلَى الْاِنَاخَةِ بِفِنَآءِ عِزِّكَ | wa da-a’tnil esaaa-ato elal enaakhate be-fenaaa-e i’zzeka | evildoing has summoned me to dismount in the courtyard of Thy might, |
| وَ حَمَلَتْنِىْ الْمَخَافَةُ مِنْ نِقْمَتِكَ عَلَى التَّمَسُّكِ بِعُرْوَةِ عَطْفِكَ | wa hamalatnil makhaafato min nIQMATEKA A’LAT TAMASSOKE BE-U’RWATE A’TFEKA | fear of Thy vengeance has prompted me to cling to the handhold of Thy tenderness! |
| وَ مَا حَقُّ مَنِ اعْتَصَمَ بِحَبْلِكَ اَنْ يُخْذَلَ | WA MAA HAQQO MANEA’ TASAMA BE-HABLEKA AN YUKHZALA | It is not right for him who holds fast to Thy cord to be abandoned, |
| وَلَا يَلِيْقُ بِمَنِ اسْتَجَارَ بِعِزِّكَ اَنْ يُسْلَمَ اَوْ يُهْمَلَ | WA LAA YALEEQO BEMANIS TAJAARA BE-I’ZZEKA AN YUSLAMA AW YOHMALA | nor proper for him who seeks the sanctuary of Thy might to be surrendered or disregarded. |
| اِلٰهِىْ فَلَا تُخْلِنَا مِنْ جِمَايَتِكَ | ELAAHEE FALAA TUKHLENAA MIN JEMAAYATEKA | My Allah, empty us not of Thy defending, |
| وَلَا تَعْرِنَا مِنْ رِعَايَتِكَ | WA LAA TA’RENAA MIN RE-A’AYATEKA | strip us not of Thy guarding, |
| وَ ذُدْنَا عَنْ مَوَارِدِ الْهَلَكَةِ | WA ZUDNAA A’N MAWAAREDIL HALAKATE | and protect us from the roads of destruction, |
| فَاِنَّا بِعَيْنِكَ وَ فِىْ كَنَفِكَ وَلَكَ | FA-INNAA BE-A’YNEKA WA FEE KANAFEKA WA LAKA | for we are in Thy eye and under Thy wing! |
| اَسْئَلُكَ بِاَهْلِ خَآصَّتِكَ مِنْ مَلآئِكَتِكَ وَالصَّالِحِيْنَ مِنْ بَرِيَّتِكَ اَنْ تَجْعَلَ عَلَيْنَا وَاقِيَةً | AS-ALOKA BE-AHLE KHAAAS-SATEKA MIN MALAAA-EKATEKA WAS-SAALEHEENA MIN BARIYYATEKA AN TAJ-A’LA A’LAYAA WAA-QEYATAN | I ask Thee by those whom Thou hast singled out, Thy angels and the righteous among Thy creatures, to assign over us a protector through which Thou wilt |
| تُنْجِيْنَا مِنَ الْهَلَكَـاتِ | TUNJEENAA MENAL HALAKAATE | deliver us from destructions, |
| وَ تُجَنِّبُنَا مِنَ الْاٰفَاتِ | WA TOJANNEBONAA MENAL AAFAATE | turn aside from us blights, |
| وَ تُكِنُّنَا مِنْ دَوَاهِىْ الْمُصِيْبَاتِ | WA TOKINNONAA MIN DAWAA-HIL MOSEEBAATE | and hide us from the striking of great afflictions, |
| وَ اَنْ تُنْزِلَ عَلَيْنَا مِنْ سَكِيْنَتِكَ | WA AN TUNZELA A’LAYNAA MIN SAKEENATEKA | to send down upon us some of Thy tranquillity, |
| وَ اَنْ تُغَشِّىَ وُجُوْهَنَا بِاَنْوَارِمَحَبَّتِكَ | WA AN TOGHASH-SHEYA WOJOOHANAA BE-ANWAARE MAHABBATEKA | to wrap our faces in the lights of love for Thee, |
| وَ اَنْ تُؤْوِيَنَا اِلٰى شَدِيْدِ رُكْنِكَ | WA AN TOA-WEYANAA ELAA SHADEEDE RUKNEKA | to give us haven in Thy strong pillar,[[391]](#footnote-391) |
| وَ اَنْ تَحْوِيَنَا فِىْ اَكْنَافِ عِصْمَتِكَ | WA AN TAHWEYANAA FEE AKNAAFE I’SMATEKA | and to gather us under the wings of Thy preservation! |
| بِرَأفَتِكَ وَ رَحْمَتِكَ | BE-RAA-FATEKA WA RAHMATEKA | By Thy clemency and Thy mercy, |
| يآ اَرْحَمَ الرَّاحِمِيْنَ. | YAAA ARHAMAR RAAHEMEEN. | O Most Merciful of the merciful! |

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| مناجات  الزَّاهِدين | monaajaatuz zaahedeena | 83. The Whispered Prayer of the Abstainers |
| بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيْمِ | Bismil laahir rahmaanir raheem | In the Name of Allah, the All-merciful, the All-compassionate |
| اِلٰهِىْ اَسْكَنْتَنَا دَارًا | ELAAHEE ASKANTANAA DAARAN | My Allah, Thou hast settled us in an abode which has |
| حَفَرَتْ لَنَا حُفَرَ مَكْرِهَا | HA-FARAT LANAA HOFARA MAKREHAA | dug for us pits of deception, |
| وَ عَلَّقَتْنَا بِاَيْدِى الْمَنَايَا فِىْ حَبَآئِلِ غَدْرِهَا | WA A’LLA-QATNAA BE-AYDIL MANAAYAA FEE HABAAA-ELE GHADREHAA | and Thou hast fastened us by the hands of death in the snares of that abode’s treachery! |
| فَاِلَيْكَ نَلْتَجِئُ مِنْ مَكَآئِدِ خُدَ عِهَا | FA-ELAYKA NALTA-JE-O MIN MAKAAA-EDE KHODA-E’HAA | In Thee we seek asylum from the tricks of its guile, |
| وَ بِكَ نَعْتَصِمُ مِنَ الْاِغْتِرَارِ بِزَخَارِفِ زِيْنَتِهَا فَاِنَّهَا | WA BEKA NA’TASEMO MENAL IGH-TARAARE BE-ZAKHAAREFE ZEENATEHAA FA-INNAHAL | and to Thee we hold fast, lest we be deluded by the glitter of its ornaments! |
| الْمُهْلِكَةُ طُلاَّبَهَا | MOHLEKATO TULLAABOHAL | It destroys its pursuers |
| الْمُتْلِفَةُ حَلاّٰلَهَا | MUT-LEFATO HALLAALAHAL | and ruins its settlers, |
| الْمَحْشُوَّةُ بِالاٰفَاتِ | MAH-SHUWWATO BIL-AAFAATIL | it is stuffed with blights |
| الْمَشْحُوْنَةُ بِالنَّكـَبَاتِ | MASH-HOONATO BIN-NAKABAATE | and loaded with calamities. |
| اِلٰهِىْ فَزَهِّدْنَا فِيْهَا | ELAAHEE FAZAH-HIDNAA FEEHAA | My Allah, induce us to renounce it |
| وَ سَلِّمْنَا مِنْهَا بِتَوْفِيْقِكَ وَ عِصْمَتِكَ | WA SALLIMNAA MINHAA BE-TWFEEQEKA WA I’SMATEKA | and keep us safe from it by Thy giving success and Thy preservation from sin. |
| وَانْزَعْ عَنَّا جَلَابِيْبَ مُخَالَفَتِكَ | WAN-ZA’ A’NNAA JALAABEEBA MOKHAALAFATEKA | Strip from us the robes of opposing Thee, |
| وَ تَوَّلَ اُمُوْرَنَا بِحُسْنِ كـِفَايَتِكَ | WA TAWWALA OMOORANAA BE-HUSNE KEFAAYATEKA | attend to our affairs through Thy good sufficiency, |
| وَ اَوْفِرْ مَزِيْدَنَا مِنْ سَعَةِ رَحْمَتِكَ | WA AWFIR MAZEEDANAA MIN SA-A’TE RAHMATEKA | amplify our increase from the boundless plenty of Thy mercy, |
| وَ اَجْمِلْ صِلَاتِنَا مِنْ فَيْضِ مَوَاهِبِكَ | WA AJMIL SELAATENAA MIN FAYZE MAWAAHEBEKA | be liberal in our gifts from the overflow of Thy grants, |
| وَ اَغْرِسْ فِىْ اَفْئِدَتِنَا اَشْجَارَ مَحَبَّتِكَ | WA AGHRIS FEE AF-EDATENAA ASH-JAARA MAHABBATEKA | plant in our hearts the trees of Thy love, |
| وَ اَتْمِمْ لَنَا اَنْوَارَ مَعْرِفَتِكَ | WA ATMIM LANAA ANWAARA MA’REFATEKA | complete for us the lights of Thy knowledge, |
| وَ اَذِقْنَا حَلَاوَةَ عَفْوِكَ وَ لَذَّةَ مَغْفِرَتِكَ | WA AZIQNAA HALAAWATA A’FWEKA WA LAZZATA MAGHFERATEKA | give us to taste the sweetness of Thy pardon and the pleasure of Thy forgiveness, |
| وَ اَقْرِرْ اَعْيُنَنَا يَوْمَ لِقَآئِكَ بِرُؤْيَتِكَ | WA AQRIR A-A’YONANAA YAWMA LEQAAA-EKA BE-ROA-YATEKA | gladden our eyes on the day of meeting Thee with the vision of Thee, |
| وَ اَخْرِجْ حُبَّ الدُّنْيَا مِنْ قُلُوْبِنَا | WA AKHRIJ HUBBAD DUNYAA MIN QOLOOBENAA | dislodge the love of this world from our spirits, |
| كَمَا فَعَلْتَ بِالصَّالِحِيْنَ مِنْ صَفْوَتِكَ وَالْاَبْرَارِ مِنْ خَآصَّتِكَ | KAMA FA-A’LTA BIS-SAALEHEENA MIN SAFWATEKA WAL-ABRAARE MIN KHAAAS-SATEKA | just as Thou hast done for the righteous, Thy selected friends, and for the pious, those whom Thou hast singled out! |
| بِرَحْمَتِكَ يَآ اَرْحَمَ الرَّاحِمِيْنَ | BE-RAHMATEKA YAA ARHAMAR RAAHEMEEN. | O Most Merciful of the merciful, |
| وَ يَا اَكْرَمَ الْاَكْرَمِيْنَ. | WA YAA AKRAMAL AKRAMEEN. | O Most Generous of the most generous! |

# Treatise On Rights (Risalat Al-Huquq)

## Introduction

KNOW - Allah have mercy upon you - that Allah has rights against you and that these encompass you in every movement through which you move, every rest through which you rest, every waystation in which you reside, every limb which you employ, and every instrument which you put to work. Some of these rights are greater and some less.

[A] [1] The greatest of Allah’s rights against you is the right which He has made incumbent upon you for Himself and which is the root of all rights, then [2] those which He has made incumbent upon you in yourself, from your crown to your foot, in keeping with the diversity of your organs. He has given [3] your tongue a right against you, [4] your hearing a right against you, [5] your sight a right against you, [6] your hand a right against you, [7] your leg a right against you, [8] your stomach a right against you, [9] and your private part a right against you. These are the seven organs through which acts (af’al) take place.

[B] Then He gave your acts rights against you: He gave [10] your ritual prayer a right against you, [12] your fasting a right against you, [13] your charity a right against you, [14] your offering a right against you, and your acts a right against you.

[C] Then these rights extend out from you to others who have rights against you. The most incumbent of them against you are the rights toward your leaders (a’imma), then the rights toward your subjects (ra’iyya), then the rights toward your womb [relatives] (rahim).

From these rights branch out other rights.

[C1] The rights of your leaders are three: The most incumbent upon you is [15] the right of him who trains you through authority, then [16] of him who trains you through knowledge, then [17] of him who trains you through property.

[C2] The rights of your subjects are three: The most incumbent upon you is [18] the right of those who are your subjects through authority, then [19] the right of those who are your subjects through knowledge for the man of ignorance is the subject of the man of knowledge then the right of those who are your subjects through property, such as [20] wives and [21] what is owned by the right hand.

[C3] The rights of your womb relatives are many; they are connected to you in the measure of the connection of the womb relationship. The most incumbent upon you is [22] the right of your mother, then [23] the right of your father, then [24] the right of your child, then [25] the right of your brother, then the next nearest, then the next nearest - the most worthy, then the next most worthy.

[D] Then there is [26] the right of your master who favours you [by freeing you from slavery], then [27] the right of the slave whose favours reach you [by the fact that you free him], then [28] the right of him who does a kindly act toward you, then [29] the right of the muezzin who calls you to the ritual prayer, then [30] the right of the imam who leads the prayer, then [31] the right of your sitting companion, then [32] the right of your neighbour, then [33] the right of your companion, then [34] the right of your partner, then [35] the right of your property, then the right of him who has a debt he must pay back to you, then [36] the right of him to whom you owe a debt, then [37] the right of your associate, then [38] the right of your adversary who has a claim against you, then [39] the right of your adversary against whom you have a claim, then [40] the right of him who asks you for advice, then [41] the right of him whom you ask for advice, then [42] the right of him who asks your counsel, then [43] the right of him who counsels you, then [44] the right of him who is older than you, then [45] the right of him who is younger than you, then [46] the right of him who asks from you, then [47] the right of him from whom you ask, then the right of [48] him who does something evil to you through word or deed, or [49] him who makes you happy through word or deed, intentionally or unintentionally, then [50] the right of the people of your creed, then [51] the right of the people under your protection, then all rights in the measure of the causes of the states and the occurrence of events.

Therefore happy is he whom Allah aids in the rights which He has made incumbent upon him and whom He gives success therein and points in the proper direction!

## A. Rights of Allah Against Oneself

[1] The greatest right of Allah against you is that you worship Him without associating anything with Him. When you do that with sincerity (ikhlas), He has made it binding upon Himself to give you sufficiency in the affair of this world and the next.

[2] The right of yourself (nafs) against you is that you employ it in obeying Allah; then you deliver to your tongue its right, to your hearing its right, to your sight its right, to your hand its right, to your leg its right, to your stomach its right, to your private part its right, and you seek help from Allah in all that.

[3] The right of the tongue is that you consider it too noble for obscenity, accustom it to good, refrain from any meddling in which there is nothing to be gained, express kindness to the people, and speak well concerning them.

[4] The right of hearing is to keep it pure from listening to backbiting (ghiba) and listening to that to which it is unlawful to listen.

[5] The right of sight is that you lower it before everything which is unlawful to you and that you take heed whenever you look at anything.

[6] The right of your hand is that you stretch it not toward that which is unlawful to you.

[7] The right of your two legs is that you walk not with them toward that which is unlawful to you. You have no escape from standing upon the narrow bridge (al-sirat [over hell]), so you should see to it that your legs do not slip and cause you to fall into the Fire.

[8] The right of your stomach is that you make it not into a container for that which is unlawful to you and you eat no more than your fill (shib’).

[9] The right of your private part (farj) is that you protect it from fornication and guard it against being looked upon.

## B. Right Of Acts

[10] The right of your ritual prayer (salat) is that you know that it is an arrival before Allah and that through it you are standing before Him. When you know that, then you will stand in the station of him who is lowly, vile, beseeching, trembling, hopeful, fearful, and abased, and you will magnify Him who is before you through stillness and dignity. You will approach the prayer with your heart and you will perform it according to its bounds and its rights.

[11] The right of the hajj is that you know it is an arrival before your Lord and a flight to Him from your sins; through it your repentance is accepted and you perform an obligation made incumbent upon you by Allah.

[12] The right of fasting is that you know it is a veil which Allah has set up over your tongue, your hearing, your sight, your stomach, and your private part to protect you from the Fire. If you abandon the fast, you will have torn Allah’s protective covering away from yourself.

[13] The right of charity (sadaqa) is that you know it is a storing away with your Lord and a deposit for which you will have no need for witnesses. If you deposit it in secret, you will be more confident of it than if you deposit it in public. You should know that it repels afflictions and illnesses from you in this world and it will repel the Fire from you in the next world.

[14] The right of the offering (hady) is that through it you desire Allah and you not desire His creation; through it you desire only the exposure of your soul to Allah’s mercy and the deliverance of your spirit on the day you encounter Him.

## C1. Rights Of Leaders

[15] The right of the possessor of authority (sultan) is that you know that Allah has made you a trial (fitna) for him. Allah is testing him through the authority He has given him over you. You should not expose yourself to his displeasure, for thereby you cast yourself by your own hands into destruction and become his partner in his sin when he brings evil down upon you.

[16] The right of the one who trains you (sa’is) through knowledge is magnifying him, respecting his sessions, listening well to him, and attending to him with devotion. You should not raise your voice toward him. You should never answer anyone who asks him about something, in order that he may be the one who answers. You should not speak to anyone in his session nor speak ill of anyone with him. If anyone ever speaks ill of him in your presence, you should defend him. You should conceal his faults and make manifest his virtues. You should not sit with him in enmity or show hostility toward him in friendship. If you do all of this, Allah’s angels will give witness for you that you went straight to him and learned his knowledge for Allah’s sake, not for the sake of the people.

[17] The right of him who trains you through property is that you should obey him and not disobey him, unless obeying him would displease Allah, for there can be no obedience to a creature when it is disobedience to Allah.

## C2. Rights Of Subjects

[18] The right of your subjects through authority is that you should know that they have been made subjects through their weakness and your strength. Hence it is incumbent upon you to act with justice toward them and to be like a compassionate father toward them. You should forgive them their ignorance and not hurry them to punishment and you should thank Allah for the power over them which He has given to you.

[19] The right of your subjects through knowledge is that you should know that Allah made you a caretaker over them only through the knowledge He has given you and His storehouses which He has opened up to you. If you do well in teaching the people, not treating them roughly or annoying them, then Allah will increase His bounty toward you. But if you withhold your knowledge from people or treat them roughly when they seek knowledge from you, then it will be Allah’s right to deprive you of knowledge and its splendour and to make you fall from your place in people’s hearts.

[20] The right of your wife (zawja) is that you know that Allah has made her a repose and a comfort for you; you should know that she is Allah’s favour toward you, so you should honour her and treat her gently. Though her right toward you is more incumbent, you must treat her with compassion, since she is your prisoner (asir) whom you feed and clothe. If she is ignorant, you should pardon her.

[21] The right of your slave (mamluk) is that you should know that he is the creature of your Lord, the son of your father and mother, and your flesh and blood. You own him, but you did- not make him; Allah made him. You did not create any one of his limbs, nor do you provide him with his sustenance; on the contrary, Allah gives you the sufficiency for that. Then He subjugated him to you, entrusted him to you, and deposited him with you so that you may be safeguarded by the good you give to him. So act well toward him, just as Allah has acted well toward you. If you dislike him, replace him, but do not torment a creature of Allah. And there is no strength save in Allah.

## C3. Rights Of Womb Relatives

[22] The right of your mother is that you know that she carried you where no one carries anyone, she gave to you of the fruit of her heart that which no one gives to anyone, and she protected you with all her organs. She did not care if she went hungry as long as you ate, if she was thirsty as long as you drank, if she was naked as long as you were clothed, if she was in the sun as long as you were in the shade. She gave up sleep for your sake, she protected you from heat and cold, all in order that you might belong to her. You will not be able to show her gratitude, unless through Allah’s help and giving success.

[23] The right of your father is that you know that he is your root. Without him, you would not be. Whenever you see anything in yourself which pleases you, know that your father is the root of its blessing upon you. So praise Allah and thank Him in that measure. And there is no strength save in Allah.

[24] The right of your child is that you should know that he is from you and will be ascribed to you, through both his good and his evil, in the immediate affairs of this world. You are responsible for what has been entrusted to you, such as educating him in good conduct (husn al-adab), pointing him in the direction of his Lord, and helping him to obey Him. So act toward him with the action of one who knows that he will be rewarded for good doing toward him and punished for 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.

[28] The right of him who does a kindly act (dhu l-ma’ruf) toward you is that you thank him and mention his kindness; you reward him with beautiful words and you supplicate for him sincerely in that which is between you and Allah. If you do that, you have thanked him secretly and openly. Then, if you are able to repay him one day, you repay him.

[29] The right of the muezzin is that you know that he is reminding you of your Lord, calling you to your good fortune, and helping you to accomplish what Allah has made obligatory upon you. So thank him for that just as you thank one who does good to you.

[30] The right of your imam in your ritual prayer is that you know that he has taken on the role of mediator between you and your Lord. He speaks for you, but you do not speak for him; he supplicates for you, but you do not supplicate for him. He has spared you the terror of standing before Allah. If he performs the prayer imperfectly, that belongs to him and not to you; but if he performs it perfectly, you are his partner, and he has no excellence over you. So protect yourself through him, protect your prayer through his prayer, and thank him in that measure.

[31] The right of your sitting companion (jalis) is that you treat him mildly, show fairness toward him while vying with him in discourse, and do not stand up from sitting with him without his permission. But it is permissible for him who sits with you to leave without asking your permission. You should forget his slips and remember his good qualities, and you should tell nothing about him but good.

[32] The right of your neighbour (jar) is that you guard him when he is absent, honour him when he is present, and aid him when he is wronged. You do not pursue anything of his that is shameful; if you know of any evil from him, you conceal it. If you know that he will accept your counsel, you counsel him in that which is between him and you. You do not forsake him in difficulty, you release him from his stumble, you forgive his sin, and you associate with him generously. And there is no strength save in Allah.

[33] The right of the companion (sahib) is that you act as his companion with bounty and in fairness. You honour him as he honours you and you do not let him be the first to act with generosity. If he is the first, you repay him. You wish for him as he wishes for you and you restrain him from any act of disobedience he might attempt. Be a mercy for him, not a chastisement. And there is no strength save in Allah.

[34] The right of the partner (sharik) is that if he should be absent, you suffice him in his affairs, and if he should be present, you show regard for him. You make no decision without his decision and you do nothing on the basis of your own opinion, but you exchange views with him. You guard his property for him, and you do not betray him in that of his affair which is difficult or of little importance, for Allah’s hand is above the hands of two partners as long as they do not betray each other. And there is no strength save in Allah.

[35] The right of your property (mal) is that you take it only from what is lawful and you spend it only in what is proper. Through it you should not prefer above yourself those who will not praise you. You should act with it in obedience to your Lord and not be miserly with it, lest you fall back into regret and remorse while suffering the ill consequence. And there is no strength save in Allah.

[36] The right of him to whom you owe a debt (al-gharim alladhi yutalibuka) is that, if you have the means, you pay him back, and if you are in straitened circumstances, you satisfy him with good words and you send him away with gentleness.

[37] The right of the associate (khalit) is that you neither mislead him, nor act dishonestly toward him, nor deceive him, and you fear Allah in his affair.

[38] The right of the adversary (khasm) who has a claim against you is that, if what he claims against you is true, you give witness to it against yourself. You do not wrong him and you give him his full due. If what he claims against you is false, you act with kindness toward him and you show nothing in his affair other than kindness; you do not displease your Lord in his affair. And there is no strength save in Allah.

[39] The right of the adversary against whom you have a claim is that, if your claim against him is true, you maintain polite moderation in speaking to him and you do not deny his right. If your claim is false, you fear Allah, repent to Him, and abandon your claim.

[40] The right of him who asks you for advice (mustashir) is that, if you consider that he has a correct opinion, you advise him to follow it, and if you do not consider it so, you direct him to someone who does consider it so.

[41] The right of him whom you ask for advice (mushir) is that you do not make accusations against him for an opinion which does not conform to your own opinion. If it conforms to it, you praise Allah.

[42] The right of him who asks your counsel (mustansih) is that you give him your counsel, but you conduct yourself toward him with compassion and kindness.

[43] The right of your counsellor (nasih) is that you act gently toward him and give ear to him. If he presents you with the right course, you praise Allah, but if he does not agree with you, you show compassion toward him and make no accusations against him; you consider him to have made a mistake, and you do not take him to task for that, unless he should be deserving of accusation. Then attach no more importance to his affair. And there is no strength save in Allah.

[44] The right of him who is older than you (kabir) is that you show reverence toward him because of his age and you honour him because he entered Islam before you. You leave off confronting him in a dispute, you do not precede him in a path, you do not go ahead of him, and you do not consider him foolish. If he should act foolishly toward you, you put up with him and you honour him because of the right of Islam and the respect due to it.

[45] The right of him who is younger (saghir) is that you show compassion toward him through teaching him, pardoning him, covering his faults, kindness toward him, and helping him.

[46] The right of him who asks (sa’il) from you is that you give to him in the measure of his need.

[47] The right of him from whom you ask is that you accept from him with gratitude and recognition of his bounty if he gives, and you accept his excuse if he withholds.

[48] The right of him through whom Allah makes you happy (surur) is that you first praise Allah, then you thank the person.

[49] The right of him who does evil to you is that you pardon him. But if you know that your pardon will harm him, you defend yourself. Allah says, Whosoever defends himself after he has been wronged - against them there is no way (42:41).

[50] The right of the people of your creed (milla) is harbouring safety for them, compassion toward them, kindness toward their evildoer, treating them with friendliness, seeking their well-being, thanking their good-doer, and keeping harm away from them. You should love for them what you love for yourself and dislike for them what you dislike for yourself. Their old men stand in the place of your father, their youths in the place of your brothers, their old women in the place of your mother, and their young ones in the place of your children.

[51] The right of the people under the protection [of Islam] (dhimma) is that you accept from them what Allah has accepted from them and you do no wrong to them as long as they fulfil Allah’s covenant.

### Notes

1. i.e. the Ka’ba [↑](#footnote-ref-1)
2. i.e. the Prophet Muhammad (s.a.w.a.) [↑](#footnote-ref-2)
3. Other dates mentioned are 33/653-4, 36/656-7, 37/657-8, 50/670 [↑](#footnote-ref-3)
4. Her name has also been given as Shah-Zanan, Sulaafa, Ghazaala, and Shahr-Banuya, among others. [↑](#footnote-ref-4)
5. Muh’sin al-Ameen al-A’mili, A’yan as-Sheea’h, Damascus, 1935, IV, 189. [↑](#footnote-ref-5)
6. From Shaykh as-Sadooq, al-Khisal; quoted in al-Ameen, A’yan, IV, 195. The same is quoted from Bin Shahraashoob’s Manaqib in Bih’ar al-Anwar, XLVI, 108; Cf. similar accounts, Ibid, pp. 108-10 [↑](#footnote-ref-6)
7. 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’li bin Al-Husain’, Encyclopedia Iranica, I, 850.) [↑](#footnote-ref-7)
8. The most detailed collection of accounts concerning him is found in Bih’ar Al-Anwar, XLVI, 2-209. See also Al-Mufeed, Kitab Al-Irshaad, transl. I.K.A. Howard, London, 1981, pp. 380-92. [↑](#footnote-ref-8)
9. Cf. Jafri, Origins, pp. 238 ff. [↑](#footnote-ref-9)
10. Other dates given range from 112/731-2 to 126 743-4 (Jafri, Origins, p. 255) [↑](#footnote-ref-10)
11. 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. [↑](#footnote-ref-11)
12. 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. [↑](#footnote-ref-12)
13. Cf. Majlisi, Bih’ar, LXXXVII p. 133-4. [↑](#footnote-ref-13)
14. In Bih’ar Al-Anwar (XCI 142-53), Majlisi quotes these fifteen Munajat from Al-Kitaib Al-A’teeq Al-Gharavi. In his introduction (Bih’ar, 1, 16) he explains that this is a prayer book which he found in Ghari (the district of Najaf where Ali (a.s.) is buried) and that it was compiled by one of the ancient authorities in Hadeeth Ba’z” Qudamaa’ Al-Muhadditheen). [↑](#footnote-ref-14)
15. Lithographed in Iran as well as in Bombay (1311/1893-4). [↑](#footnote-ref-15)
16. Damascus, 1330/1912. A fourth Sah’eefa was compiled by Meerza Husayn Bin Muhammad Taqi Noori (d. 1320/1902) and was printed in Iran, and a sixth by Muhammad Salih Al-Mazandarani Al-H’a-iri (for these six, see Agha Buzurg Tehrani, Ad’-d’areeah’h Ila Tasaneef As-Sheea’h, s.v. As-Sah’eefah As-Sajjadeeya). Others have been comiled by such contemporary scholars as Haj Shaykh Muhammad Baqir Bin Muhammad Hasan Birjandi Qaaini, Shaykh Hadi Bin Abbas Ali Kashif Al-Ghitaa Najafi, and Haj Meerza Ali Husyn Marashi Shahristani Haa-iri (Cf. Agha Najafi’s introduction to the Sah’eefa). [↑](#footnote-ref-16)
17. Tehrani, Ad’-D’areea’h, s.v. Sah’eefa As-Sajjadeeya [↑](#footnote-ref-17)
18. Muslim Devotions, London, 1961, XVI. [↑](#footnote-ref-18)
19. For references to the ‘right’ of the Prophet’s Household to the Imamate to their special Cf. Supplication 26.1; 42.5 [↑](#footnote-ref-19)
20. 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. [↑](#footnote-ref-20)
21. Cf. Mishkat’s introduction to As-Sah’eefah As-Sajjadeeya [↑](#footnote-ref-21)
22. Ibid. The Mishkat edition was collated with Majlisi’s autograph. [↑](#footnote-ref-22)
23. Cf. Chitick, art. ‘Zikr,’ Encyclopedia of Religion, New York, 1987, IV. 341-4. [↑](#footnote-ref-23)
24. Cf. Al-Ghazali’s ‘Book of invocations and supplications, in his Ih’yaa Uloom Al-Din, translated by K. Nakamura, Ghazali on Prayer, Tokyo, 1973. [↑](#footnote-ref-24)
25. Holy Quran, 7:55 [↑](#footnote-ref-25)
26. Holy Quran, 17:110 [↑](#footnote-ref-26)
27. Holy Quran, 40:14 [↑](#footnote-ref-27)
28. Holy Quran, 40:60 [↑](#footnote-ref-28)
29. Holy Quran, 2:186 [↑](#footnote-ref-29)
30. Tirmizi [↑](#footnote-ref-30)
31. Muslim [↑](#footnote-ref-31)
32. Muslim [↑](#footnote-ref-32)
33. Tirmizi [↑](#footnote-ref-33)
34. From Mishkat Al-Masabeeh; Cf. the translation of this work by J. Robson, Lahore, 1963-5, pp. 471-5. [↑](#footnote-ref-34)
35. Holy Quran, 4:147 [↑](#footnote-ref-35)
36. Holy Quran, 8:33 [↑](#footnote-ref-36)
37. Holy Quran, 25:77 [↑](#footnote-ref-37)
38. Majlisi, Behaar Al-Anwar XC, 288-94 [↑](#footnote-ref-38)
39. For a good cross section of the Prophetic supplications provided in the most authentic Sunni sources, Cf. Mishkat Al-Masabeeh, pp. 486-534 [↑](#footnote-ref-39)
40. Published in many editions. For a good cross section of Shia supplication, excluding the main prayers of the Sah’eefa, CF. Behaar, XL-XLII. [↑](#footnote-ref-40)
41. Holy Quran, 7:23 [↑](#footnote-ref-41)
42. Holy Quran, 7:16 [↑](#footnote-ref-42)
43. Bukhaari, Riqaaq 38. [↑](#footnote-ref-43)
44. On of the reasons for Islam’s avoiding explicit expressions of this point of view is the danger of Shirk or associating others with Allah, which it perceives in Christianity’s divinization of Christ or in some of its own sectarian movements, such as the Ghulaat among the Shias. [↑](#footnote-ref-44)
45. 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 perfection possible for any human being, ceases by that fact to be allah’s servant’. He will always be so inasmuch as he is Muhammad, even if he dwells in the supreme identity at the same time. [↑](#footnote-ref-45)
46. For a catalogue of these terms, Cf. Padwick, Muslim Devotions, pp. 189-97. [↑](#footnote-ref-46)
47. Mark 10:18 [↑](#footnote-ref-47)
48. 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. [↑](#footnote-ref-48)
49. Holy Quran, 35:28 [↑](#footnote-ref-49)
50. 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 Iteinerants Vers Dieu, Cairo, 1962). For a selection of classical texts in which virtues are frequently analyzed in this manner, see Jawad Noor-bakhsh, Sufism, Repentance, Abstinence, Renunciation, Wariness, Humility, Humbleness, Sincerity, Constancy, Courtesy, London, 1987. [↑](#footnote-ref-50)
51. Padwick sometimes alludes to this point in Muslim Devotions, e.g. p. 178. [↑](#footnote-ref-51)
52. 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. [↑](#footnote-ref-52)
53. Holy Quran, 2:115 [↑](#footnote-ref-53)
54. Holy Quran, 57:3 [↑](#footnote-ref-54)
55. Holy Quran, 50:16 [↑](#footnote-ref-55)
56. 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 concerne 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. [↑](#footnote-ref-56)
57. 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. [↑](#footnote-ref-57)
58. Holy Quran,7:156, 40:7 [↑](#footnote-ref-58)
59. 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. [↑](#footnote-ref-59)
60. Allah’s precedent mercy explains why even most theologians agreed that the torment of hell cannot be everlasting. ‘In general … the non-eternity of the Fire has prevailed in the understanding of the Muslim community, supported by Al-Ashari’s opinion that punishment is not of unlimited duration.’ J. I. Smith and Y. Y. Haddad, The Islamic Understadning of Death and Resurrection, Albany, 1981, p. 95. [↑](#footnote-ref-60)
61. Muslim Devotions, p. XXVIII. [↑](#footnote-ref-61)
62. Holy Quran, 73.3 [↑](#footnote-ref-62)
63. Holy Quran, 39:53 [↑](#footnote-ref-63)
64. Behaar, LXXV, 153 [↑](#footnote-ref-64)
65. Muslim Devotions, p. 204 Cf. Supplication 32.10, 39.6, 63.9. [↑](#footnote-ref-65)
66. Holy Quran, 31.10 [↑](#footnote-ref-66)
67. Holy Quran, 12.13 [↑](#footnote-ref-67)
68. 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). [↑](#footnote-ref-68)
69. 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. [↑](#footnote-ref-69)
70. There is some confusion as to the identity of the ‘us’ at the beginning of this chain, because it might be either of two scholars who figure in the various chains of transmission of the Saheefa. Shaykh-i Baha’i, one of the many authors of commentaries on the Saheefa, maintains that ‘us’ refers to Ali ibn al-Sukun (i.e., Abul-Hasan Ali ibn Muhammad ibn Muhammad ibn Ali ibn Muhammad ibn Muhammad ibn al-Sukun al-Hilli, (d. c. 606/1209). In his glosses on the Saheefa, Mir Damad writes that it is ‘Amid al-Ru’asa’ Hibat Allah ibn Hamid ibn Ahmad ibn Ayyub al-Hilli (d. 610/1213-14). To prove his point he quotes from the manuscript of al-Shaheed al-Awwal, who had collated his copy with that of Ibn al-Sukun, on which ‘Amid al-Ru’asa’ had made certain annotations in the year 603/1206. Cf. Aqa Buzurg, al-Dhari’a, s.v. Al-Saheefat al-Sajjadiyya. [↑](#footnote-ref-70)
71. 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. [↑](#footnote-ref-71)
72. 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. [↑](#footnote-ref-72)
73. 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 [↑](#footnote-ref-73)
74. 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). [↑](#footnote-ref-74)
75. 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. [↑](#footnote-ref-75)
76. 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). [↑](#footnote-ref-76)
77. 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. [↑](#footnote-ref-77)
78. This would have been in the year 122/740. As explained in the introduction, after the death of Zain al-Abidin (a.s.)’s son and successor, Muhammad al-Baqir (a.s.), his son Zayd revolted against the Umayyad authorities and was killed. According to the account being related here, Mutawakkil ibn Harun (or more properly, Mutawakkil ibn Umayr) met Zayd’s son Yahya shortly before he was killed while continuing his father’s revolt [↑](#footnote-ref-78)
79. 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. [↑](#footnote-ref-79)
80. As noted in the introduction, the use here of the expression Al-Saheefat al-Kamela suggests that the Saheefa was called by this term from earliest times. In explaining the expression, Sayyid Alikhan quotes a passage employing it from Maalim al-ulama of Ibn Shahrashub (d. 588/1192). [↑](#footnote-ref-80)
81. In notes to his Persian translation, Sha’rani tells us that the term meant a scroll wound around an iron rod, on the ends of which were placed iron locks, often sealed with wax. [↑](#footnote-ref-81)
82. 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. [↑](#footnote-ref-82)
83. 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. [↑](#footnote-ref-83)
84. Holy Quran, 4:58 [↑](#footnote-ref-84)
85. An oft-repeated formula found in many hadees. [↑](#footnote-ref-85)
86. 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. [↑](#footnote-ref-86)
87. 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). [↑](#footnote-ref-87)
88. Holy Quran, 14:28-9 [↑](#footnote-ref-88)
89. 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 [↑](#footnote-ref-89)
90. 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) [↑](#footnote-ref-90)
91. He is unknown in the books of biography [↑](#footnote-ref-91)
92. He is also unknown [↑](#footnote-ref-92)
93. 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) [↑](#footnote-ref-93)
94. Here again by ‘us’ is meant al-Ukbari [↑](#footnote-ref-94)
95. Holy Quran, 53:31 [↑](#footnote-ref-95)
96. Holy Quran, 21:23 [↑](#footnote-ref-96)
97. Allusion to 89:15: As for man, whenever his Lord tries him, and honours him, and favours him.... [↑](#footnote-ref-97)
98. Holy Quran, 25:46 [↑](#footnote-ref-98)
99. The interworld (barzakh) is the abode in which a person dwells between death and the Day of Resurrection [↑](#footnote-ref-99)
100. The Witnesses, mentioned in 1l: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 [↑](#footnote-ref-100)
101. Holy Quran, 45:21 [↑](#footnote-ref-101)
102. Holy Quran, 44:41 [↑](#footnote-ref-102)
103. ‘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 [↑](#footnote-ref-103)
104. Holy Quran, 83:20-21 [↑](#footnote-ref-104)
105. Cf. 75:7 [↑](#footnote-ref-105)
106. Cf. 3:106 [↑](#footnote-ref-106)
107. Several Qur’anic verses mention the fact that Allah has subjected everything in the heavens and the earth to mankind, e.g., 14:33, 16:12, 31:20, 45:13 [↑](#footnote-ref-107)
108. Cf. 2:286: Our Lord, charge us not with a load such as Thou didst lay upon those before us [↑](#footnote-ref-108)
109. Holy Quran, 2:286 [↑](#footnote-ref-109)
110. Allusion to such passages as 2:286: Allah charges no soul save to its capacity [↑](#footnote-ref-110)
111. 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 [↑](#footnote-ref-111)
112. 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) [↑](#footnote-ref-112)
113. 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 [↑](#footnote-ref-113)
114. 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 [↑](#footnote-ref-114)
115. 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: I7). 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 [↑](#footnote-ref-115)
116. Cf. 81:20 [↑](#footnote-ref-116)
117. 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’ [↑](#footnote-ref-117)
118. Cf. 17:85 [↑](#footnote-ref-118)
119. Cf. 69:17 [↑](#footnote-ref-119)
120. Cf. 80:16 [↑](#footnote-ref-120)
121. i.e., the scribes and writers who record peoples’ deeds in this world, cf. 82:11 [↑](#footnote-ref-121)
122. The two angels, mentioned in many hadees who question the dead on the first night in the grave [↑](#footnote-ref-122)
123. 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 [↑](#footnote-ref-123)
124. A house in the celestial spheres mentioned in 52:4 and located directly above the Ka’ba [↑](#footnote-ref-124)
125. The angel in charge of the Fire [↑](#footnote-ref-125)
126. The angel in charge of paradise [↑](#footnote-ref-126)
127. Holy Quran, 66:6 [↑](#footnote-ref-127)
128. Holy Quran, 13:24 [↑](#footnote-ref-128)
129. Holy Quran, 69:30 [↑](#footnote-ref-129)
130. Cf. 16:85 [↑](#footnote-ref-130)
131. 50:21; the driver and witness are also angels [↑](#footnote-ref-131)
132. Holy Quran, 35:29 [↑](#footnote-ref-132)
133. Holy Quran, 59:10 [↑](#footnote-ref-133)
134. 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) [↑](#footnote-ref-134)
135. 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 [↑](#footnote-ref-135)
136. Holy Quran, 10:67 [↑](#footnote-ref-136)
137. Holy Quran, 17:12 [↑](#footnote-ref-137)
138. Allusion to 47:31: We shall assuredly try you until We know those of you who struggle and are steadfast, and try your records [↑](#footnote-ref-138)
139. Holy Quran, 53:31 [↑](#footnote-ref-139)
140. Allusion to 6:96: He splits the sky into dawn [↑](#footnote-ref-140)
141. Cf. above, 3.18 [↑](#footnote-ref-141)
142. 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 [↑](#footnote-ref-142)
143. Holy Quran, 2:207 [↑](#footnote-ref-143)
144. Holy Quran, 3:26 [↑](#footnote-ref-144)
145. 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) [↑](#footnote-ref-145)
146. Reference to 12:53: Surely the soul of man commands to evil, except inasmuch as my Lord has mercy [↑](#footnote-ref-146)
147. Allusion to 30:54: Allah is He who created you of frailty [↑](#footnote-ref-147)
148. Holy Quran, 77:20 [↑](#footnote-ref-148)
149. Reference to 27:62: He who responds to the distressed when he supplicates Him, and removes the evil [↑](#footnote-ref-149)
150. 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 [↑](#footnote-ref-150)
151. 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) [↑](#footnote-ref-151)
152. 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) [↑](#footnote-ref-152)
153. 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) [↑](#footnote-ref-153)
154. Holy Quran, 74:56 [↑](#footnote-ref-154)
155. Holy Quran, 3:26 [↑](#footnote-ref-155)
156. Reference to such Qur’anic verses as: O people, you are the poor toward Allah, and He is without need, praiseworthy (35:15) [↑](#footnote-ref-156)
157. 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 (49:1l);

     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 ‘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’ [↑](#footnote-ref-157)
158. Some editions read yuhadirani for yuhasirani. The translation then becomes: ‘and overcome me in my rights’ [↑](#footnote-ref-158)
159. 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) [↑](#footnote-ref-159)
160. Again reference to 27:62: He who responds to the distressed when he supplicates Him, and removes the evil [↑](#footnote-ref-160)
161. 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”‘ [↑](#footnote-ref-161)
162. Holy Quran, 40:7 [↑](#footnote-ref-162)
163. 3:26 [↑](#footnote-ref-163)
164. The terms ‘wretchedness’ (shiqa’) and ‘felicity’ (sa’ada) refer to heaven and hell, not to the misery or happiness of this world [↑](#footnote-ref-164)
165. Holy Quran, 3:26 [↑](#footnote-ref-165)
166. 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 [↑](#footnote-ref-166)
167. i.e., ‘Being gentle’. The expression is employed in 15:88 and 26:215 [↑](#footnote-ref-167)
168. 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 [↑](#footnote-ref-168)
169. Allusion to 78: 21-23: Behold, Gehenna has become an ambush, for the insolent a resort, therein to tarry for ages.... [↑](#footnote-ref-169)
170. 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 [↑](#footnote-ref-170)
171. Holy Quran, 2:201 [↑](#footnote-ref-171)
172. Cf. 11:56: There is no creature that crawls, but He takes it by the forelock [↑](#footnote-ref-172)
173. This sentence goes back to a prophetic saying (Ahmad, 1, 391 and 402) [↑](#footnote-ref-173)
174. Allusion to 2:197: Take provision, but the best provision is reverent fear [↑](#footnote-ref-174)
175. Holy Quran, 3:26 [↑](#footnote-ref-175)
176. Holy Quran, 6:122 [↑](#footnote-ref-176)
177. i.e., unaffected by my own good pleasure or wrath in a given situation [↑](#footnote-ref-177)
178. That is, the lesser pilgrimage to Mecca, made outside of the season of the hajj [↑](#footnote-ref-178)
179. Holy Quran, 22:3 [↑](#footnote-ref-179)
180. Holy Quran, 11:56 [↑](#footnote-ref-180)
181. This passage can be read in two ways: In the more general interpretation, the ‘us’ in ‘ennobled us’ and ‘made incumbent upon us’ refers to all Muslims, while in the more specific interpretation, it refers to the Imams. In the first case, the ‘rights’ are those which all Muslims have in relationship to other Muslims, as explained, for example, in the Imam’s ‘Treatise on Rights’. In the second case, the rights are those of the Imams in respect to other Muslims. The commentator quotes among others the Prophet’s hadees of ‘seven rights’ (see the introduction to the ‘Treatise on Rights’) to illustrate the first interpretation. If we read it the second way, then ‘the rights of the Imams are obvious, since all the rights which Allah has made obligatory upon the creatures for the Messenger of Allah are also obligatory for the Imams. Sufficient proof of this is provided by the Qur’anic verse: Obey Allah, and obey the Messenger and those in authority among you (4:59)’ (Sayyid Alikhan) [↑](#footnote-ref-181)
182. Cf. note 46 [↑](#footnote-ref-182)
183. Holy Quran, 45:22 [↑](#footnote-ref-183)
184. Holy Quran, 7:151 [↑](#footnote-ref-184)
185. 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’ [↑](#footnote-ref-185)
186. Cf. 12.10 [↑](#footnote-ref-186)
187. These four lines refer to 2:186 and 40:60 [↑](#footnote-ref-187)
188. Holy Quran, 2:201 [↑](#footnote-ref-188)
189. That is, those who recognize the Imamate of Zain al-Abidin (a.s.) and the other Imams. Cf. 47.64 [↑](#footnote-ref-189)
190. 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 [↑](#footnote-ref-190)
191. Holy Quran, 8:57 [↑](#footnote-ref-191)
192. 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 [↑](#footnote-ref-192)
193. 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). [↑](#footnote-ref-193)
194. Holy Quran, 51:22-3 [↑](#footnote-ref-194)
195. Holy Quran, 40:60 [↑](#footnote-ref-195)
196. Holy Quran, 9:104, 42:25 [↑](#footnote-ref-196)
197. Holy Quran, 42:25 [↑](#footnote-ref-197)
198. Holy Quran, 2:222 [↑](#footnote-ref-198)
199. Allusion to the well-known prophetic saying: ‘Remorse is a repentance’ (Ibn Maja, Zuhd 30; Ahmad I, 376, 423; VI, 264) [↑](#footnote-ref-199)
200. Holy Quran, 2:128 [↑](#footnote-ref-200)
201. 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 [↑](#footnote-ref-201)
202. Holy Quran, 3:26 [↑](#footnote-ref-202)
203. 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) [↑](#footnote-ref-203)
204. 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’ [↑](#footnote-ref-204)
205. 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 [↑](#footnote-ref-205)
206. 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 [↑](#footnote-ref-206)
207. 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) [↑](#footnote-ref-207)
208. This is part of a hadees; cf. Lane, Arabic-English Lexicon, s.v. ibqa’ [↑](#footnote-ref-208)
209. Holy Quran, 3:26 [↑](#footnote-ref-209)
210. Holy Quran, 3:26 [↑](#footnote-ref-210)
211. Allusion to 4:59: O you who have faith, obey Allah, and obey the Messenger and those in authority among you! [↑](#footnote-ref-211)
212. Holy Quran, 112 [↑](#footnote-ref-212)
213. Allusion to 25:40 [↑](#footnote-ref-213)
214. Literally, those who ‘deviate’ from the right way [↑](#footnote-ref-214)
215. Holy Quran, 2:285 [↑](#footnote-ref-215)
216. 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 [↑](#footnote-ref-216)
217. 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 [↑](#footnote-ref-217)
218. Allusion to 2:222: Truly Allah loves those who repent [↑](#footnote-ref-218)
219. 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:

     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.’ [↑](#footnote-ref-219)
220. 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. [↑](#footnote-ref-220)
221. Allusion to 4:174: We have sent down to you a manifest light [↑](#footnote-ref-221)
222. 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 [↑](#footnote-ref-222)
223. There are allusions here to several Qur’anic verses, including 4:174, 5:48, and 39:23 [↑](#footnote-ref-223)
224. The Qur’an calls itself a ‘separator’ in 2:185, 3:4, and 25:1 [↑](#footnote-ref-224)
225. Allusion to the title given to itself by the Qur’an: ‘the Arabic recitation’ (12:2, 20:113, et al.). To ‘make plain’ (i’rab) also means to ‘express in Arabic’ [↑](#footnote-ref-225)
226. Cf. 41:3: A book whose signs have been distinguished as an Arabic Qur’an for a people having knowledge [↑](#footnote-ref-226)
227. Cf. 76:23: Surely We have sent down the Qur’an on thee, a sending down [↑](#footnote-ref-227)
228. 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 [↑](#footnote-ref-228)
229. For the name ‘healing’, cf. 10:57 and 17:82 [↑](#footnote-ref-229)
230. Cf. 57:25 [↑](#footnote-ref-230)
231. According to Sayyid Alikhan, by ‘witnesses’ the Imam means either those who bear witness to Allah’s Unity and to the prophets, since the Qur’an is their greatest proof, or the Prophet and his Household, who are (according to the Shia interpretation) the witnesses referred to in the verse Thus We appointed you a midmost nation that you might be witnesses to the people, and that the Messenger might be a witness to you (2:143) [↑](#footnote-ref-231)
232. 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...’. [↑](#footnote-ref-232)
233. Allusion to 20:130: Proclaim thy Lord’s praise.... in the watches of the night, and at the ends of the day [↑](#footnote-ref-233)
234. 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 [↑](#footnote-ref-234)
235. 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) [↑](#footnote-ref-235)
236. 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 [↑](#footnote-ref-236)
237. Holy Quran, 75:26-7 [↑](#footnote-ref-237)
238. Allusion to 17:13: And every man - We have fastened to him the bird of omen upon his neck [↑](#footnote-ref-238)
239. Cf. 1.14 and 3:106 [↑](#footnote-ref-239)
240. 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 [↑](#footnote-ref-240)
241. 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 [↑](#footnote-ref-241)
242. Allusion to 36:39: And the moon - We have determined it by mansions, till it returns like an aged palm-bough [↑](#footnote-ref-242)
243. Holy Quran, 2:185 [↑](#footnote-ref-243)
244. Holy Quran, 97:4-5 [↑](#footnote-ref-244)
245. 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 support of the last reading he cites a hadees from one of the Imams: ‘The angel only writes down what it hears, but Allah has said, Remember thy Lord in thyself, in pleading and fear (7:205). So none knows the reward of the remembrance in the person’s self except Allah.’ He concludes that the best interpretation is to say that the passage includes all four of these meanings [↑](#footnote-ref-245)
246. Holy Quran, 23:11 [↑](#footnote-ref-246)
247. Holy Quran, 23:60 [↑](#footnote-ref-247)
248. Holy Quran, 23:61 [↑](#footnote-ref-248)
249. In other words, Thou art kind without the servants having done anything to deserve it. Cf. 12.3 [↑](#footnote-ref-249)
250. Holy Quran, 66:8 [↑](#footnote-ref-250)
251. Holy Quran, 6:160 [↑](#footnote-ref-251)
252. Holy Quran, 2:261 [↑](#footnote-ref-252)
253. Holy Quran, 2:245 [↑](#footnote-ref-253)
254. Holy Quran, 2:152 [↑](#footnote-ref-254)
255. Holy Quran, 14:7 [↑](#footnote-ref-255)
256. Holy Quran, 40:60 [↑](#footnote-ref-256)
257. Holy Quran, 97:3 [↑](#footnote-ref-257)
258. Holy Quran, 97:3 [↑](#footnote-ref-258)
259. That is, the Ramazan of the year that has just passed and that of the coming year [↑](#footnote-ref-259)
260. 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 [↑](#footnote-ref-260)
261. i.e., that good pleasure and mercy [↑](#footnote-ref-261)
262. 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) [↑](#footnote-ref-262)
263. Holy Quran, 3:26 [↑](#footnote-ref-263)
264. Allusion to 8:53: Allah would never change His favour that He conferred on a people until they changed what was within themselves [↑](#footnote-ref-264)
265. Holy Quran, 3:26 [↑](#footnote-ref-265)
266. An oft-repeated formula found in many hadees [↑](#footnote-ref-266)
267. 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 [↑](#footnote-ref-267)
268. Holy Quran, 1:2 [↑](#footnote-ref-268)
269. 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 [↑](#footnote-ref-269)
270. Holy Quran, 42:11 [↑](#footnote-ref-270)
271. Reference to 10:61: Not so much as the weight of an ant in earth or heaven escapes from thy Lord... [↑](#footnote-ref-271)
272. Holy Quran, 41:54 [↑](#footnote-ref-272)
273. Holy Quran, 33:52 [↑](#footnote-ref-273)
274. Reference to 25:2: He created everything, then He ordained it with an ordination [↑](#footnote-ref-274)
275. Allusion to 80:20: He created him [man] and determined him then the way eased for him [↑](#footnote-ref-275)
276. Perhaps an allusion to 32:5: He governs the affair from the heaven to the earth [↑](#footnote-ref-276)
277. Reference to 72:28: He has counted everything in numbers [↑](#footnote-ref-277)
278. 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 [↑](#footnote-ref-278)
279. Reference to sura 112 [↑](#footnote-ref-279)
280. The ‘Separator’ is the Qur’an (cf. Supplication 42.2). There is an allusion here to 15:94: Therefore cleave [0 Muhammad] by means of that which thou art commanded [i.e. the Qur’anic injunctions] and turn away from the idolaters [↑](#footnote-ref-280)
281. Reference to 6:115 [↑](#footnote-ref-281)
282. 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) [↑](#footnote-ref-282)
283. 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’ [↑](#footnote-ref-283)
284. Reference to 33:33: Folk of the House Allah only desires to put away from you uncleanness and to purify you [↑](#footnote-ref-284)
285. Muslims hold that ‘mediation’ will be given to the Prophet (see note 172), while Shia tradition adds that it will also belong to the Imams. Cf. the chapter in Majlisi’s Behaar al-Anwar ‘The Mediation, and the station of the Prophet and the Folk of his House which will become manifest at the resurrection’ (VII, 326-40). Among relevant sayings quoted in both Shia and Sunni sources is that of Ali: ‘In the Garden there are two pearls within the Throne, one of them white and the other yellow. In each there are 70,000 rooms whose gates and cups come from a single root. The white is the Mediation which belongs to Muhammad and his Household, while the yellow belongs to Abraham and his household’ (commentary on 5:35: al-Tabarsi, Majma’ al-bayan; Maybudi, Kashf al-Asrar) [↑](#footnote-ref-285)
286. Cf. Supplication 1.4 [↑](#footnote-ref-286)
287. 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 [↑](#footnote-ref-287)
288. Allusion to 17:80: And say [0 Muhammad]: ‘... grant me authority from Thee to help me’ [↑](#footnote-ref-288)
289. Cf. 48:1: Surely We have given thee a manifest opening [↑](#footnote-ref-289)
290. Cf. Moses’ supplication in 20:31: Appoint for me of my folk a familiar, Aaron, my brother; by him brace up my back [↑](#footnote-ref-290)
291. 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) [↑](#footnote-ref-291)
292. Cf. 37:173: Our troops - they are the victors [↑](#footnote-ref-292)
293. 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 [↑](#footnote-ref-293)
294. Holy Quran, 2:128 [↑](#footnote-ref-294)
295. Cf. 10:25: And Allah summons to the Abode of Peace. Cf. also 6:127 [↑](#footnote-ref-295)
296. 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) [↑](#footnote-ref-296)
297. This may be an allusion to 17:16 [↑](#footnote-ref-297)
298. Allusion to 4:108: They hide themselves from men but hide themselves not from Allah [↑](#footnote-ref-298)
299. 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) [↑](#footnote-ref-299)
300. Cf. above, 47.90 [↑](#footnote-ref-300)
301. 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 [↑](#footnote-ref-301)
302. 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 [↑](#footnote-ref-302)
303. The commentator suggests that this is an allusion to the principle enunciated in 18:103-104: Say: Shall I tell you who will be the greatest losers in their works? Those whose striving goes astray in the present life while they think that they are working good deeds [↑](#footnote-ref-303)
304. Holy Quran, 75:56 [↑](#footnote-ref-304)
305. 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 [↑](#footnote-ref-305)
306. Allusion to 19:75: Say: Whoever is in error, let the All-merciful prolong his term for him! ... [↑](#footnote-ref-306)
307. Cf. above, 47.60, where mention is made of the ‘radiance’ of the Imam [↑](#footnote-ref-307)
308. Cf. the following hadees: ‘Allah has left no excuses for him who has reached sixty or seventy years of age. Allah has left him no excuses, no excuses!’ (Ahmad II, 275). See also Lane, Arabic-English Lexicon s.v. i’dhar [↑](#footnote-ref-308)
309. Reference to 7:186: Whomsoever Allah leads astray no guide has he; He leaves them in their insolence blindly wandering [↑](#footnote-ref-309)
310. Reference to 23:54: So leave them in their perplexity for a time [↑](#footnote-ref-310)
311. 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 [↑](#footnote-ref-311)
312. The commentator explains this to mean: Transform it not through an affliction in this world or through making it ugly in the next [↑](#footnote-ref-312)
313. 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 [↑](#footnote-ref-313)
314. Allusion to 2:16: Those are they who have bought error at the price of guidance, and their commerce has not profited them [↑](#footnote-ref-314)
315. 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!’ [↑](#footnote-ref-315)
316. Allusion to 15:47: We shall root out all rancour that is in their breasts (cf. 7:43) [↑](#footnote-ref-316)
317. 26:84, part of a prayer of Abraham [↑](#footnote-ref-317)
318. 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 [↑](#footnote-ref-318)
319. Holy Quran, 86:9 [↑](#footnote-ref-319)
320. 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 [↑](#footnote-ref-320)
321. Holy Quran, 3:26 [↑](#footnote-ref-321)
322. 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 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’ [↑](#footnote-ref-322)
323. i.e., those who actually put the profession of Unity, faith, and attestation into practice [↑](#footnote-ref-323)
324. 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’ [↑](#footnote-ref-324)
325. 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] [↑](#footnote-ref-325)
326. Allusion to 21:23: He is not questioned as to what He does, but they shall be questioned [↑](#footnote-ref-326)
327. For ‘so and so’ the supplicant should supply words appropriate to his own situation [↑](#footnote-ref-327)
328. Holy Quran, 3:26 [↑](#footnote-ref-328)
329. Holy Quran, 39:53 [↑](#footnote-ref-329)
330. 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 [↑](#footnote-ref-330)
331. 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) [↑](#footnote-ref-331)
332. Allusion to 4:6, 33:39: Allah suffices as a reckoner [↑](#footnote-ref-332)
333. 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 [↑](#footnote-ref-333)
334. Holy Quran, 2:128 [↑](#footnote-ref-334)
335. Holy Quran, 20:8 [↑](#footnote-ref-335)
336. Allusion to 35:28: Only those of His servants fear Allah who have knowledge [↑](#footnote-ref-336)
337. Reference to 29: 57: Every soul shall taste death, then unto Us you shall be returned [↑](#footnote-ref-337)
338. 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 [↑](#footnote-ref-338)
339. Another allusion to the Prophet’s supplication; cf. 48.13 [↑](#footnote-ref-339)
340. Sura 112 [↑](#footnote-ref-340)
341. 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 [↑](#footnote-ref-341)
342. 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 [↑](#footnote-ref-342)
343. This is probably an allusion to the Highest Assembly, the angels mentioned in 37:8 and 38:69 [↑](#footnote-ref-343)
344. Cf. 20:6 [↑](#footnote-ref-344)
345. Cf. 9:78: Know they not that Allah knows their secret and their whispered conversation, and that Allah knows the things unseen? See also 43:80, 58:7 [↑](#footnote-ref-345)
346. 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 [↑](#footnote-ref-346)
347. Muslims hold that ‘mediation’ will be given to the Prophet (see note 172), while Shia tradition adds that it will also belong to the Imams. Cf. the chapter in Majlisi’s Behaar al-Anwar ‘The Mediation, and the station of the Prophet and the Folk of his House which will become manifest at the resurrection’ (VII, 326-40). Among relevant sayings quoted in both Shia and Sunni sources is that of Ali: ‘In the Garden there are two pearls within the Throne, one of them white and the other yellow. In each there are 70,000 rooms whose gates and cups come from a single root. The white is the Mediation which belongs to Muhammad and his Household, while the yellow belongs to Abraham and his household’ (commentary on 5:35: al-Tabarsi, Majma’ al-bayan; Maybudi, Kashf al-Asrar) [↑](#footnote-ref-347)
348. Holy Quran, 3:26 [↑](#footnote-ref-348)
349. 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) [↑](#footnote-ref-349)
350. Again reference to 40:60: Supplicate Me and I will respond to you [↑](#footnote-ref-350)
351. 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) [↑](#footnote-ref-351)
352. Allusion to 27:62. Cf. Supplication 10.4 [↑](#footnote-ref-352)
353. Holy Quran, 7:156 [↑](#footnote-ref-353)
354. 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 [↑](#footnote-ref-354)
355. 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.’ [↑](#footnote-ref-355)
356. 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] [↑](#footnote-ref-356)
357. 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.’ [↑](#footnote-ref-357)
358. Holy Quran, 12:64 [↑](#footnote-ref-358)
359. Allusion to 20:111: Faces shall be humbled unto the Living, the Subsistent [↑](#footnote-ref-359)
360. Holy Quran, 12:53 [↑](#footnote-ref-360)
361. Holy Quran, 37:173 [↑](#footnote-ref-361)
362. Holy Quran, 58:22 [↑](#footnote-ref-362)
363. Holy Quran, 10:62 [↑](#footnote-ref-363)
364. Holy Quran, 25:47 [↑](#footnote-ref-364)
365. 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.) [↑](#footnote-ref-365)
366. Holy Quran, 7:151 [↑](#footnote-ref-366)
367. Ibid. [↑](#footnote-ref-367)
368. 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) [↑](#footnote-ref-368)
369. Allusion to 14:7: If you are thankful, surely I will increase you, but if you are thankless, My chastisement is surely terrible [↑](#footnote-ref-369)
370. Cf. 59.9 and note 283 [↑](#footnote-ref-370)
371. Reference to 22:78: Struggle for Allah as is His due! [↑](#footnote-ref-371)
372. Holy Quran, 3:8 [↑](#footnote-ref-372)
373. Holy Quran, 2:129 [↑](#footnote-ref-373)
374. Allusion to the saying of the Prophet: ‘Remorse is a repentance.’ Cf. note 131 [↑](#footnote-ref-374)
375. Holy Quran, 66:8 [↑](#footnote-ref-375)
376. Reference to 12:53 [↑](#footnote-ref-376)
377. Allusion to 70:19-21: Surely man was created fretful, when evil touches him, anxious, when good visits him, grudging [↑](#footnote-ref-377)
378. 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) [↑](#footnote-ref-378)
379. Holy Quran, 3:25 [↑](#footnote-ref-379)
380. 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) [↑](#footnote-ref-380)
381. Allusion to 7:54: Verily His are the creation and the command [↑](#footnote-ref-381)
382. Cf. 59.8 and note 281 [↑](#footnote-ref-382)
383. Cf. note 256 [↑](#footnote-ref-383)
384. Allusion to 29:69 [↑](#footnote-ref-384)
385. Holy Quran, 3:26 [↑](#footnote-ref-385)
386. 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) [↑](#footnote-ref-386)
387. Allusion to 89:28: O soul serene, return to thy Lord, well-pleased, well-pleasing! [↑](#footnote-ref-387)
388. Allusion to 13:28: In remembering Allah find serenity the hearts of those who have faith and do righteous deeds [↑](#footnote-ref-388)
389. Holy Quran, 33:41 [↑](#footnote-ref-389)
390. Holy Quran, 2:152 [↑](#footnote-ref-390)
391. Allusion to the words of Lot in 11:80, Would that I had power against you, or might take shelter in a strong pillar! [↑](#footnote-ref-391)