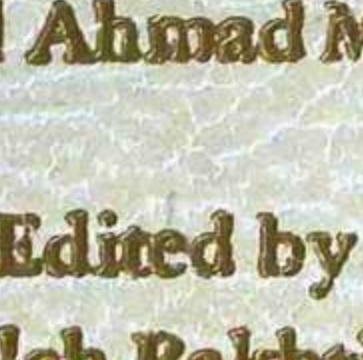
Imam Zain al-Abidin's

AL-SAHIFAH AL-SAJJADIYYAH

Translated by
Sayyid Ahmad Muhani

Edited by
Laleh Bakhtiar
and
Dr. Ziya' Sa'adi



Islamic Propagation Organization

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The Publisher's Note

The *al-Sahifah al-Sajjadiyyah*, a collection of the prayers and supplications recited by Hadrat 'Ali b. Husain, al-Sajjad, peace be upon him, is one of the most authentic Islamic books and sources.

These prayers contain a lofty text which defines the human being's relations with God as well as many individual and social aspects of one's being.

The book has been printed several times in English. Meanwhile, the Islamic Propagation Organization is reprinting the second edition of a translation by the late Sayyid Ahmad Muhani whose work has been approved by the Organization's Council of Books.

We hope that with this endeavor, we have served a sublime objective which is to spread Islamic culture and thought.

International Relations Department
Islamic Propagation Organization

Table of Contents

The Publisher's Note ix
Introduction by the martyred Imam Ayatullah Sayyid Muhammad Baqir al-Sadr xi
(1) A prayer whereby he (the Imam) commences his imploration. He begins by praising and glorifying God, the Exalted 1
(2) One of his prayers after praising God was to invoke Divine Blessings upon the Messenger of God and his descendants 19
(3) One of his prayers upon the bearers of the Throne and on all the angels honored with Divine Nearness 25
One of his prayers in remembrance of the descendants of Muhammad, peace and the mercy of God be upon him and his descendants 37
(4)One of his prayers wherein he invokes blessings on the followers of the Prophets and their supporters 39
(5)One of his prayers for himself and his followers 49
(6)One of his prayers in the morning and evening 55

(7)One of his prayers in contemplation of an important matter or an accident befell him or in times of distress 69
(8)One of his prayers imploring protection from evils, immorality and blameworthy action 75
(9)One of his prayers fervently asking pardon of God 79
(10)One of his prayers imploring refuge in God 83
(11)One of his prayers for a happy termination of life 87
(12)One of his prayers in confession and repentance of God 91
(13)One of his prayers to the Almighty in time of need 101
(14)One of his prayers when he was offended or oppressed by oppressors 111
(15)One of his prayers in sickness, distress and calamity 119
(16)One of his prayers imploring a humble entreaty for remission of sins 125
(17)One of his prayers whereby the Imam sought refuge from satan's malice and cunning 141

(18)One of his prayers of thanksgiving for averting something terrible or soon granting his prayers 151
(19)One of his prayers for rain after a drought 153
(20)One of his prayers for excellence in morals and good conduct 159
(21)One of his prayers when anything grieved him or a sense of error made him sad 185
(22)One of his prayers in hardship and difficulty 195
(23)One of his prayers for safety and thanksgiving for the granting thereof 209
(24)One of his prayers for his parents 217
(25) One of his prayers for his offspring 229
(26) One of his prayers for his neighbors and friends 239
(27) One of his prayers for the frontier guards 243
(28) One of his prayers imploring help from Almighty God 263
(29) One of his prayers in straightened circumstances 269

(30) One of his prayers for help in repaying debts 271
(31) One of his prayers imploring repentance 275
(32) One of his prayers after completing his nightly vigil for himself and in confession of sins 297
(33) One of his prayers soliciting Divine advice on important affairs 317
(34) One of his prayers in affliction and on seeing anyone afflicted on account of sins 321
(35) One of his prayers accepting the Divine Decree while considering the worldly 325
(36) One of his prayers on seeking clouds and lightening and hearing the sound of thunder 327
(37) One of his prayers acknowledging his deficiency in thanking God 333
(38) One of his prayers expressing regret for any wrong done to any creature or failure in the discharge of their dues and for deliverance from the fire 343
(39) One of his prayers wherein he prays

for mercy and forgiveness 347
(40) One of his prayers whenever he heard of anyone's death or whenever death was mentioned 357
(41) One of his prayers for cover and protection 361
(42) One of his prayers when he finished a recitation of the Quran 363
(43) One of his prayers when he looked at the new moon 385
(44) One of his prayers at the beginning of Ramadhan, the month of fasting 389
(45) One of his prayers when bidding adieu to the month of Ramadhan 407
(46) One of his prayers he used to offer standing and facing the *qiblah* on the day of the Festival of *fitr* after finishing the regular service and on Fridays 441
(47) One of his prayers on the day of Arafa 453
(48) One of his prayers at the Festival of the sacrifice and on Fridays 519
(49) One of his prayers to avert the treachery of the enemies and to ward off their violence 541

(50) One of his prayers in attitude of pious fear 553
(51) One of his prayers in meekness and humility 561
(52) One of his prayers in importunate entreaty to the Lord 573
(53) One of his prayers to the Almighty in a spirit of humility 579
(54) One of his prayers for removal of anxiety 583
Footnotes 591

Introduction by the martyred Imam Ayatullah Sayyid Muhammad Baqir al Sadr.

In the Name of God
the Merciful, the Compassionate

Praise be to the Lord of the Worlds and prayers and greetings be upon the seal of the Prophets and Messenger of God, Muhammad, and his pure progeny and righteous companions.

This book, *al-Sahifah al-Sajjadiyyah,* includes certain supplications quoted from Imam Zain al-Abidin 'Ali b. Husain b. 'Ali Abi Talib. He is one of the Imams belonging to the household of the Prophet whom God Almighty has kept pure and free of defilement.

The Imam was the fourth in the line of the Imams of the Prophet's household. His grandfather was Imam Amir al-Mu'-minin, 'Ali b. Abi Talib, the vice-gerent and trustee of God's Prophet and the first to believe in him. His position in relation

to the Prophet was like the position of Aaron in relation to Moses, according to authoritative Traditions.

The fourth Imam's grandmother was Fatima al-Zahra, peace be upon her, the daughter of God's Prophet, most beloved to him and the highest among all the women of the world as the Prophet himself was used to describing her.

His father was Imam al-Husain, peace be upon him, one of the two highest in degree among those who were destined for Paradise, a grandson of the Prophet and a very flower of his eye of whom the Prophet said, "Husain is of me and I am of Husain."

Imam Husain, peace be upon him, was foremost of those who were martyred at Karbala on the day of Ashura (the 10th of Muharram) in defense of Islam and Muslims. As stated in the Traditions narrated in the *Sahih* of Bukhari and Muslim and several others, Imam Husain was one of the twelve Imams who were said to follow in the line of leadership

(*imamate*) after the Prophet. The Prophet has been reported to have said, "The caliphs after me shall be twelve and all of them will be from among the Quraish."

Imam 'Ali b. al-Husain, peace be upon him, was born in the year 38 A.H. or, perhaps as is conjectured, a little before that and lived for a period of 57 years, during a few years of which he grew up under the wing of his erstwhile grandfather, Imam 'Ali, peace be upon him. Later he came under the guardianship and tutelage of his uncle, Imam Hasan, peace be upon him, and his father, Imam Husain, peace be upon him, both grandsons of the Holy Prophet. He was nourished from the knowledge of the Prophet and nurtured by the sources of his pure ancestry.

In the religious sciences and in jurisprudence, 'Ali b. al-Husain was considered to be of high authority and a figure of supreme prominence as regards the orders and prohibitions of God which he was

able to interpret and pronounce in the light of his knowledge. He was known for his exemplary devotion and piety towards God in all things. All Muslims in his age implicitly trusted and esteemed his knowledge, honesty, integrity and his excellence in jurisprudence, taking him for their leader in all matters and recognizing his authority in religious matters.

Al-Zihri said of him, "I have not seen a personality from the clan of the Bani Hashim who excelled 'Ali b. Husain or one who was more just than he." (The Bani Hashim were among the most distinguished of the Arab tribes). In yet another context he said of him, "I have not seen a personality among all the Quraish better than he." (The Quraish were the most distinguished among Arab tribes and one of the largest).

Sa'id b. Mussayib said, "I have never seen a person the likes of 'Ali b. al-Husain." Imam Malik said, "He was called by the name of Zain al-Abidin (honored among worshippers) by virtue of his un-

ceasing worship and prostration in prayer."

Sufyan b. Ayinah said, "I have not seen a personality from the Bani Hashim clan who was better than Zain al-Abidin or one more just than he." Imam al-Shaf'i considered Imam 'Ali b. al-Husain as the most supreme jurist of all the people of Medina." The rulers of his time from the Bani Umayyad, despite many other hostile acts, have had to admit this one fact about Imam 'Ali b. al-Husain.

For example, Abd al-Malik b. Marwan said to him, "In the area of religious sciences, in devotion and piety, you have been granted that which no one before you has had other than your ancestors." Further, Umar b. 'Abd al-Aziz said, "The light of this life, the beauty of Islam is Zain al-Abidin."

Muslims in general had an abiding deep attachment for this Imam and he commanded the most profound spiritual loyalty and allegiance among them. His following among the Muslim public ex-

tended far and wide and the honor and adulation in which he was held by the Muslim people is recorded in a noteworthy poem of al-Farazdaq. In this he describes how during the annual hajj pilgrimage in the Holy City of Mecca, to which Hisham b. 'Abd al-Malik went, the rush to get to the sacred Black Stone (*al-hajar al-aswad*) was so great that this dignitary could hardly move towards it.

The people who knew him made a special place for him so that he could wait till the rush eased for him to make his way towards the Sacred Black Stone. Zain al-Abidin then happened to come along to perform the pilgrim rites. When the multitude present became aware of him, they all stood back, making way for him, bowing in adoration and respect as he passed by towards the Sacred Black Stone. Here then, says the poet, was a demonstration of the veneration, admiration and respect which Muslims of all countries, states and tribes held for Imam Zain al-Abidin.

The trust and veneration of the ummah in Zain al-Abidin was not confined to the mere fact of his versatility in jurisprudence or his high stature in spiritual affairs. He was in fact considered to be a virtual spiritual leader and supreme spiritual authority by those belonging to various schools of thought and all matters both civic and spiritual which was because he was in the line of celebrated and pure ancestors.

It was related that the Muslims at the time turned to Zain al-Abidin when they desired release from the oppression of the Roman emperor of his time. The Roman emperor desired to seek dominance in the region and humiliate the Muslims during the reign of Abdul Malik by imposing a Roman coinage and currency system in the Muslim lands. Abdul Malik was perplexed not knowing how to meet this confrontation. He was so dejected and depressed that he was quoted to have said, "I look on myself as one of the most pessimistic persons of those born in Is-

lam." At this, the people around him are said to have told him that there was one who could provide him with a safe way out of his predicament. Asked who, they said, "One who remains from the household of the Prophet." On hearing the name of Zain al-Abidin, he said, "You have indeed spoken rightly and truly."

Imam Zain al-Abidin, whose help was then sought, dispatched his son, Muhammad b. al-Baqir to Damascus in Syria with secret instructions and from this there emerged a new plan to use an Islamic currency.

Imam Zain al-Abidin took over the mantle of spiritual responsibility after the martyrdom of his father. He took up this task during the second half of the first century during one of the most crucial phases in the history of the ummah, a period which was followed by a wave of early Islamic victories of liberation, a wave which extended over wide expanses of territory in the region and was spread by reason of the spiritual

vigour and military and ideological enthusiasm of the Muslim armies. It shook the throne of Caesar and other vile tyrants of the time and spread the Divine message far and wide over the earth. The Muslims then became the spiritual and de facto conquerors and guardians of the greater part of the civilized world for over half a century of unchallenged supremacy.

Yet, despite the strength and power of Islam at the time, the ummah was exposed to two great dangers outside the military and political spheres. It was, therefore, necessary at this time to take a critical look and counter these dangers.

The first danger came from the fact that the Muslims now spread far and wide had their mental horizons opened to various cultures, customs and traditions, different social currents arising from the interaction with the nations which joined the folds of the religion of God in vast numbers. It was now necessary to make special efforts in the scientific, religious

and ideological fields emphasizing and affirming the ideological originality and freedom and the distinctive legislative advantages of Muslims which is derived from the Holy Book and the Traditions.

There has to be an ideological movement to awaken Muslims and to have their eyes opened to the pure vision of Islam so that it would be capable as being a torch-bearer and a light of both the Holy Book and the Traditions, bringing a message of enlightenment and perseverance of spirit among peoples with whom they came in contact. The trained intellectuals who were capable of benefitting from such teachings would have to embody and cultivate an Islamic personality to the full so that they could disseminate this among those with whom they came in contact.

Zain al-Abidin, realizing the need for such a movement, conducted research and scientific studies at the Prophet's mosque, teaching various branches of Islamic knowledge and explaining and il-

lustrating both the Holy Quran and Traditions, as well as teaching jurisprudence and the knowledge derived from his pure ancestors. A new consciousness was being developed among the intellectuals at the time with training in jurisprudence, reasoning and deduction. A large number of skilled Muslim jurists and scholars were trained in these religious centers and a number of schools of jurisprudence sprung up giving a new vigor to religion which was to be developed further later on.

Imam Zain al-Abidin, in these efforts, attracted a large number of scholars and exegetists of the Holy Quran and the Traditions. Such was his renown that Sa'id b. al-Mussayib said, "The scholars did not leave Mecca until 'Ali b. al-Husain, peace be upon him, left. When he left, we left with him and we were thousands who rode along with him."

The second danger to Islam at the time arose from the very fact of the wealth and general prosperity that was

everywhere prevalent in Islamic society following on the wide extension of its political power.

There was the risk that this new wave of prosperity would expose those who came in contact with wealth, power and worldly pleasures to contamination and eventually to undermining the very spiritual bases of Islam and destroy the vigor of the moral and spiritual renaissance which derived from belief in God Almighty and the life hereafter.

Imam 'Ali b. Husain realized this danger and began to take steps to remedy this situation. The foremost of his methods was to take the path of supplication. This book, *al-Sahifah al-Sajjadiyyah*, was one of the works that emanated as part of this great effort.

This great Imam was able to produce a work of tremendous significance with the endowments with which he was graced from his lineage and his wonderful rhetoric and elegant styles in the Arabic language. Using his divinely gifted

abilities, the Imam was able to weave out the most splendid and subtle meanings in his description of the links between the human being and the Divine, the links between people and their Lord and Creator and to emphasize the qualities of faith, moral values and duties that were necessary to a virile and spiritual society.

It is my opinion that the Imam, with his multifarious gifts and his fervor in supplicating God, was able to induce a truly spiritual atmosphere and create a moral tone in society which strengthened Islam at the time and served to act as a barrier against the invasion by the satanic values of the world to which Muslims were exposed in his time. His efforts were a steadying influence on the ummah who were urged to keep their steadfastness in the face of worldly attractions at a time when the pull towards a life of pleasure stood forth as a great temptation and to affirm and remind the Muslims of their spiritual roots and of their duty to remain trus-

tees of the spiritual way amidst a life of riches and prosperity as they had been trustees at a time of misery and poverty.

It has been stated in the biography of the Imam that he constantly adjured the people at Friday prayers in sermons to take warning against being engulfed wholly by the life of this world and to remind themselves constantly of the hereafter. His supplications, in their wonderfully moving way, were able to induce in his hearers a feeling of devotion, of thanks, praise and gratitude to the Almighty and to strengthen them in their sincerity, obedience and submission to God who has no partner.

Al-Sahifah al-Sajjadiyyah then represents and stands out as a profound social work of the time and a reflection of a supreme endeavor to meet the exigencies of spiritual ordeals facing the society at the time of the Imam. But beyond this it is a profound collection of supplications in the Divine tradition, a unique compilation which will remain throughout the

ages as a gift to mankind, a work of moral inspiration for worldly conduct and a torch of guidance. Human beings will constantly remain in need of this Muhammadian Alawi tradition and the need increases whenever satan comes to increase the allurements of the world for people and by its fascination to keep them in thraldom.

Peace and blessings be upon our Imam 'Ali b. al-Husain Zain al-Abidin, from the time he was born, when he delivered his message, when he departed and to the time of his resurrection to life in the hereafter.

al-Najaf al-Ashraf

Bismillahi 'rrahmani 'rrahim
In the Name of God
the Merciful, the Compassionate

(1)

A prayer whereby he (the Imam) commences his imploration. He begins by

بسم الله الرحمن الرحيم

وكان من دعائه عليه السلام اذا ابتدأ بالدعاء بدأ

praising and glorifying God, the Exalted.

All praise is due to God, the First, before Whom there was no 'first' and the Last, after Whom there shall be no 'last'.

The eyes of those who see fall short of seeing Him; the imagination of those who praise Him fall short of describing Him.

By His Power He created every creature *de novo* and He moulded them according to His Will.

Then He made them walk along the path of His Intention and caused them to tread the way of His Love.

They have no power to delay that towards which He hastens them nor are they able to hasten that which He delays for them.

He has ordained for every soul a definite quantity of subsistence, distributed out of the nourishment provided by Him. There can be no decrease ---------

بالتحميد لله عزّ وجلّ والثناء عليه فقال

اَلْحَمْدُ لِلّٰهِ الْأَوَّلِ بِلَا اَوَّلٍ كَانَ قَبْلَهُ وَالْآخِرِ بِلَا
اٰخِرٍ يَكُونُ بَعْدَهُ الَّذِي قَصُرَتْ عَنْ رُؤْيَتِهِ اَبْصَارُ
النَّاظِرِينَ وَعَجَزَتْ عَنْ نَعْتِهِ اَوْهَامُ الْوَاصِفِينَ
اَبْتَدَعَ بِقُدْرَتِهِ الْخَلْقَ اِبْتِدَاعًا وَاخْتَرَعَهُمْ
عَلَى مَشِيَّتِهِ اِخْتِرَاعًا ثُمَّ سَلَكَ بِهِمْ طَرِيقَ
اِرَادَتِهِ وَبَعَثَهُمْ فِي سَبِيلِ مَحَبَّتِهِ لَا يَمْلِكُونَ
تَاْخِيرًا عَمَّا قَدَّمَهُمْ اِلَيْهِ وَلَا يَسْتَطِيعُونَ تَقَدُّمًا
اِلَى مَا اَخَّرَهُمْ عَنْهُ وَجَعَلَ لِكُلِّ رُوحٍ مِنْهُمْ
قُوتًا مَعْلُومًا مَقْسُومًا مِنْ رِزْقِهِ لَا يَنْقُصُ مَنْ

of what He has increased and no increase of what He has decreased. Then He has ordained for each one a definite duration in respect to life and fixed for one a defined limit towards which one proceeds through the days of one's life and arrives thereat in due course of the years of one's existence. And when one arrives at one's furtherest limit, having fulfilled the allotted period of one's life, the Lord takes one away as the object of His Invitation, which is either abundant reward or frightful punishment, that He may, through His Justice, requite the wrongdoers for their actions and reward those who acted righteously with goodness.[1] Holy are His Names and ever-recurrent are His Blessings. He shall not be questioned concerning what He does but others shall be questioned.[2] All praise is due to God, for had He withheld the consciousness of His praiseworthiness from His creatures, they would have (ungratefully) enjoyed His Blessings for all that He has conferred upon them of His recurrent Favors.

زَادَهُ نَاقِصٌ وَلَا يَزِيدُ مَنْ نَقَصَ مِنْهُمْ زَائِدٌ ثُمَّ ضَرَبَ
لَهُ فِي الْحَيٰوةِ آجَالًا مَوْقُوتًا وَنَصَبَ لَهُ أَمَدًا مَحْدُودًا
يَتَخَطَّأُ إِلَيْهِ بِأَيَّامِ عُمُرِهِ وَيَرْهَقُهُ بِأَعْوَامِ دَهْرِهِ
حَتّٰى إِذَا بَلَغَ أَقْصٰى أَثَرِهِ وَاسْتَوْعَبَ حِسَابَ عُمُرِهِ
قَبَضَهُ إِلَى مَا نَدَبَهُ إِلَيْهِ مِنْ مَوْفُورِ ثَوَابِهِ أَوْ
مَحْذُورِ عِقَابِهِ لِيَجْزِيَ الَّذِينَ أَسَاءُوا بِمَا عَمِلُوا وَيَجْزِيَ
الَّذِينَ أَحْسَنُوا بِالْحُسْنٰى عَدْلًا مِنْهُ تَقَدَّسَتْ
أَسْمَاؤُهُ وَتَظَاهَرَتْ آلَاؤُهُ لَا يُسْأَلُ عَمَّا يَفْعَلُ
وَهُمْ يُسْأَلُونَ وَالْحَمْدُ لِلّٰهِ الَّذِي لَوْ حَبَسَ عَنْ عِبَادِهِ
مَعْرِفَةَ حَمْدِهِ عَلٰى مَا أَبْلَاهُمْ مِنْ مَنِّهِ الْمُتَابِعَةِ

They would have prospered in His Gifts without ever thanking Him.

And were they to be such, they would certainly have gone beyond the bounds of humanity into the frontiers of beastliness. They would have conformed to the description which He has given in His Unique Book, saying, *"What are they except like brutes or even more aberrant from the Way?"*3

Praise be to God for what He has taught us about Himself (for that He) inspired us with gratitude to Him, opened the doors of the knowledge of His Godhead for us, directed us towards the purity of belief in His Unity and restrained us from rebelling against or even from entertaining doubts concerning His Commands.

(We offer) a praise whereby we may live among those of His creatures who praise Him; whereby we may surpass those who seek to win His Sanction and Forgiveness; ----------

وَاسْبَغَ عَلَيْهِمْ مِنْ نِعَمِ الْمُظَاهِرَةِ لِتَصَرَّفُوا فِي مَنِنِهِ
فَلَمْ يَحْمَدُوهُ وَتَوَسَّعُوا فِي رِزْقِهِ فَلَمْ يَشْكُرُوهُ
وَلَوْ كَانُوا كَذَلِكَ لَخَرَجُوا مِنْ حُدُودِ الْإِنْسَانِيَّةِ
إِلَى حَدِّ الْبَهِيمِيَّةِ فَكَانُوا كَمَا وَصَفَ فِي مُحْكَمِ
كِتَابِهِ إِنْ هُمْ إِلَّا كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ سَبِيلًا
وَالْحَمْدُ لِلَّهِ عَلَى مَا عَرَّفَنَا مِنْ نَفْسِهِ وَأَلْهَمَنَا مِنْ شُكْرِهِ
وَفَتَحَ لَنَا مِنْ أَبْوَابِ الْعِلْمِ بِرُبُوبِيَّتِهِ وَدَلَّنَا عَلَيْهِ
مِنَ الْإِخْلَاصِ لَهُ فِي تَوْحِيدِهِ وَجَنَّبَنَا مِنَ الْإِلْحَادِ
وَالشَّكِّ فِي أَمْرِهِ حَمْدًا نُعَمَّرُ بِهِ فِيمَنْ حَمِدَهُ مِنْ
خَلْقِهِ وَنَسْبِقُ بِهِ مَنْ سَبَقَ إِلَى رِضَاهُ وَعَفْوِهِ

a praise whereby He may illuminate the darkness of the interval between death and the Day of Judgment for us and make resurrection easy for us; whereby He may exalt our positions at the time of the appearance of witnesses, on the Day whereon every soul shall be rewarded according to what it has earned and they shall not be wronged; the Day whereon no friend shall be able to ward off anything from his friend, nor shall they be helped[4]; a praise that rises from us towards the Highest of the High Heavens (mentioned) in the Written Book, witnessed by those nigh unto God[5]; a praise whereby our eyes should remain cool when the sight of others is dazzled and whereby our faces should become bright when the countenances of others are darkened; a praise whereby we may be freed from the painful Fire of God (and led) towards His gracious environs; a praise, whereby we may move the angels nigh unto Him to pity us and whereby we may be joined with His Apostles ----------

حَمْدًا يُضِئُ لَنَا بِهِ ظُلُمَاتِ الْبَرْزَخِ وَيُسَهِّلُ عَلَيْنَا
بِهِ سَبِيلَ الْمَبْعَثِ وَيُشَرِّفُ بِهِ مَنَازِلَنَا عِنْدَ
مَوَاقِفِ الْأَشْهَادِ يَوْمَ تُجْزَى كُلُّ نَفْسٍ بِمَا كَسَبَتْ
وَهُمْ لَا يُظْلَمُونَ يَوْمَ لَا يُغْنِي مَوْلًى عَنْ مَوْلًى شَيْئًا
وَلَا هُمْ يُنْصَرُونَ حَمْدًا يَرْتَفِعُ مِنَّا إِلَى أَعْلَى عِلِّيِّينَ
فِي كِتَابٍ مَرْقُومٍ يَشْهَدُهُ الْمُقَرَّبُونَ حَمْدًا
تَقَرُّ بِهِ عُيُونُنَا إِذَا بَرِقَتِ الْأَبْصَارُ وَتَبْيَضُّ بِهِ
وُجُوهُنَا إِذَا اسْوَدَّتِ الْأَبْشَارُ حَمْدًا نُعْتَقُ بِهِ مِنَ
النَّارِ اللَّهِ الْكَرِيمِ جِوَارَ اللَّهِ حَمْدًا نُزَاحِمُ بِهِ
مَلَائِكَتَهُ الْمُقَرَّبِينَ وَنُضَامُ بِهِ أَنْبِيَاءَهُ

in the Abode of Permanence that declines not and in a place of honor with Him that changes not.

Praise be to God who chose the beauties of creation for us, made the pure things of sustenance flow unto us and bestowed the distinction of dominion over all creation upon us so that His creatures are obedient to us because of His Power and pressed into our service because of His Authority.

Praise be to God who has closed the doors of want upon us except (wanting) from Him.

How, then, can one praise Him enough?

How can we thank Him sufficiently?

We cannot do so.

Praise be to God who arranged organs of expansion within us and provided organs of contraction for us, endowed us with the essences of life, installed limbs for action in us, ----------

ٱلْمُرْسَلِينَ فِى دَارِ ٱلْمُقَامَةِ ٱلَّتِى لَا تَزُولُ وَمَحَلِّ
كَرَامَتِهِ ٱلَّتِى لَا تَحُولُ وَٱلْحَمْدُ لِلَّهِ ٱلَّذِى ٱخْتَارَ
لَنَا مَحَاسِنَ ٱلْخَلْقِ وَأَجْرَى عَلَيْنَا طَيِّبَاتِ ٱلرِّزْقِ
وَجَعَلَ لَنَا ٱلْفَضِيلَةَ بِٱلْمَلَكَةِ عَلَى جَمِيعِ ٱلْخَلْقِ
فَكُلُّ خَلِيقَتِهِ مُنْقَادَةٌ لَنَا بِقُدْرَتِهِ وَصَائِرَةٌ
إِلَى طَاعَتِنَا بِعِزَّتِهِ وَٱلْحَمْدُ لِلَّهِ ٱلَّذِى أَغْلَقَ عَنَّا بَابَ
ٱلْحَاجَةِ إِلَّا إِلَيْهِ فَكَيْفَ نُطِيقُ حَمْدَهُ أَمْ مَتَى
نُؤَدِّى شُكْرَهُ لَا مَتَى وَٱلْحَمْدُ لِلَّهِ ٱلَّذِى رَكَّبَ
فِينَا ٱلْآلَاتِ ٱلْبَسْطِ وَجَعَلَ لَنَا أَدَوَاتِ ٱلْقَبْضِ
وَمَتَّعَنَا بِأَرْوَاحِ ٱلْحَيَوٰةِ وَأَثْبَتَ فِينَا جَوَارِحَ ٱلْأَعْمَالِ

fed us with wholesome sustenance, made us independent by His Grace and gave us wealth by His Kindness. Then He Commanded us to do certain things so that He may thereby test our obedience and forbade us to do certain things so that he may test our gratitude.

But we deviated from the path of His Command and committed acts which make Him scold us, but He neither hurried us to punishment, nor hastened us to retribution . Nay, He kindly postponed it for us by His Mercy and He awaits our return to obedience with His gracious Forbearance.

And praise be to God Who directed us to repentance, which we could never have obtained but by His Grace so that if we were not to reckon any of His Favors except this one, verily, His Favors unto us would still have been praiseworthy and His Goodness to us would still have been magnificent, for such was not His practice in regards to repentance with those who were before us.

وَغَذَّانَا بِطَيِّبَاتِ ٱلرِّزْقِ وَأَغْنَانَا بِفَضْلِهِ وَأَقْنَانَا
بِمَنِّهِ ثُمَّ أَمَرَنَا لِيَخْتَبِرَ طَاعَتَنَا وَنَهَانَا لِيَبْتَلِيَ
شُكْرَنَا فَخَالَفْنَا عَنْ طَرِيقِ أَمْرِهِ وَرَكِبْنَا مُتُونَ
زَجْرِهِ فَلَمْ يَبْتَدِرْنَا بِعُقُوبَتِهِ وَلَمْ يُعَاجِلْنَا
بِنِقْمَتِهِ بَلْ تَأَنَّانَا بِرَحْمَتِهِ تَكَرُّمًا وَانْتَظَرَ مُرَاجَعَتَنَا
بِرَأْفَتِهِ حِلْمًا وَٱلْحَمْدُ لِلَّهِ ٱلَّذِي دَلَّنَا عَلَى ٱلتَّوْبَةِ
ٱلَّتِي لَمْ تَنْفُدْهَا إِلَّا مِنْ فَضْلِهِ فَلَوْ لَمْ نَعْتَدِدْ مِنْ
فَضْلِهِ إِلَّا بِهَا لَقَدْ حَسُنَ بَلَاؤُهُ عِنْدَنَا وَجَلَّ
إِحْسَانُهُ إِلَيْنَا وَجَسُمَ فَضْلُهُ عَلَيْنَا فَمَا هٰكَذَا
كَانَتْ سُنَّتُهُ فِي ٱلتَّوْبَةِ لِمَنْ كَانَ قَبْلَنَا لَقَدْ

Lo, He has lifted (the burden) from us which we had no power to bear. He has not imposed upon us duties beyond our ability and He has not commanded anything except what is easy. Thus He has not left any one of us with any pretext or excuse for disobedience.

So doomed shall be those of us who will let His Commands expire. Happy shall be those who will aspire towards Him.

Praise be to God with all the hymns by which He is praised by the angels who are nearest to Him, by His creatures who are most honorable in His Sight and by those adorers who are best approved by Him, a praise that excels all praise in the same way as the Lord excels all His creatures.

Then praise be to Him for each and every Favor bestowed by Him on us and on all His servants that have been or are to be; and equal in number to all the things encompassed by His Knowledge.

وَضَعَ عَنّا مَا لَا طَاقَةَ لَنَا بِهِ وَلَمْ يُكَلِّفْنَا إِلَّا
وُسْعًا وَلَمْ يُجَشِّمْنَا إِلَّا يُسْرًا وَلَمْ يَدَعْ لِأَحَدٍ
مِنَّا حُجَّةً وَلَا عُذْرًا فَالْهَالِكُ مِنَّا مَنْ هَلَكَ
عَلَيْهِ وَالسَّعِيدُ مِنَّا مَنْ رَغِبَ إِلَيْهِ وَالْحَمْدُ لِلَّهِ
بِكُلِّ مَا حَمِدَهُ بِهِ أَدْنَى مَلَائِكَتِهِ إِلَيْهِ
وَأَكْرَمُ خَلِيقَتِهِ عَلَيْهِ وَأَرْضَى حَامِدِيهِ لَدَيْهِ
حَمْدًا يَفْضُلُ سَائِرَ الْحَمْدِ كَفَضْلِ رَبِّنَا عَلَى جَمِيعِ
خَلْقِهِ ثُمَّ لَهُ الْحَمْدُ مَكَانَ كُلِّ نِعْمَةٍ لَهُ عَلَيْنَا
وَعَلَى جَمِيعِ عِبَادِهِ الْمَاضِينَ وَالْبَاقِينَ عَدَدَ مَا
أَحَاطَ بِهِ عِلْمُهُ مِنْ جَمِيعِ الْأَشْيَاءِ وَمَكَانَ

And for every Favor, let the number of praises be enhanced and multiplied many times, perpetually and interminably until the Day of Resurrection – praise of Him has no limit, no accounting of its numbers, no attaining its extent and no terminating its duration.

(We offer) praise of a kind that constitutes a link between our service to Him and His Forgiveness of us; a cause of His good pleasure; a means towards His Forgiveness; a path to His Paradise; a protection from His Chastisement; a security from His Wrath; an aid in the performance of His service; a restraint from disobedience to Him; and an assistance in the repayment of our dues and obligations unto Him.

Praise of a kind whereby we may be blessed among His blessed lovers and be included in the covenant of His martyrs who have fallen under the swords of His enemies.

Lo, verily, He is the Lord, Most Praiseworthy.

كُلِّ وَاحِدَةٍ مِنْهَا عَدَدُهَا اَضْعَافًا مُضَاعَفَةً
اَبَدًا سَرْمَدًا اِلَى يَوْمِ الْقِيَامَةِ حَمْدًا لَا مُنْتَهَى
لِحَدِّهِ وَلَا حِسَابَ لِعَدَدِهِ وَلَا مَبْلَغَ لِغَايَتِهِ وَلَا
اِنْقِطَاعَ لِأَمَدِهِ حَمْدًا يَكُونُ وُصْلَةً اِلَى طَاعَتِهِ
وَعَفْوِهِ وَسَبَبًا اِلَى رِضْوَانِهِ وَذَرِيعَةً اِلَى
مَغْفِرَتِهِ وَطَرِيقًا اِلَى جَنَّتِهِ وَخَفِيرًا مِنْ نِقْمَتِهِ
وَاَمَنًا مِنْ غَضَبِهِ وَظَهِيرًا عَلَى طَاعَتِهِ وَحَاجِزًا
عَنْ مَعْصِيَتِهِ وَعَوْنًا عَلَى تَادِيَةِ حَقِّهِ وَوَظَائِفِهِ
حَمْدًا نَسْعَدُ بِهِ فِي السُّعَدَاءِ مِنْ اَوْلِيَائِهِ وَنَصِيرُ بِهِ
فِي نَظْمِ الشُّهَدَاءِ بِسُيُوفِ اَعْدَائِهِ اِنَّهُ وَلِيُّ حَمِيدٌ

(2)

One of his prayers after praising God was to invoke Divine Blessings upon the Messenger of God and his descendants.

Praise be to God, who favored us with Muhammad, may the peace and mercy of God be upon him and his descendants, in preference to the past nations and bygone centuries, with His Power which fails in nothing, however great, and from which nothing escapes, however small it be.

So He made us the final ones among all His creatures and appointed us witnesses against those who denied Him.

By His Grace, He multiplied us over those that were few.

Therefore O God, bless Muhammad and the descendants of Muhammad, the trustee of Thy Inspiration, the elect of Thy creatures, the chosen one from Thy servants, the master of grace, the leader of goodness, the key of affluence, as

وكان فرد دعائه عليه السلام بعد هذا التحميد
الصلوة على رسول الله صلى الله عليه وآله

والحمد لله الذي من علينا بمحمد نبيه صلى الله عليه
وآله دون الأمم الماضية والقرون السالفة
بقدرته التي لا تعجز عن شيء وإن عظم ولا يفوتها
شيء وإن لطف فختم بنا على جميع من ذرأ وجعلنا
شهداء على من جحد وكثرنا بمنه على من قل
اللهم فصل على محمد امينك على وحيك و
نجيبك من خلقك وصفيك من عبادك إمام
الرحمة وقائد الخير ومفتاح البركة كما

he dedicated himself to Thy work,

Laid down his body to suffer calling (them) towards Thee,

Fought for Thy satisfaction against his tribe,

Cut-off relations with blood relations to revive Thy religion,

Drove away those that were near (in relation) on account of their denial of Thee.

He made friends with strangers for Thy sake and grew hostile to those that were near.

He let himself suffer in proclaiming Thy message, vigorously exerted himself in inviting others to Thy religion and employed himself in advising those worthy of Thy Call.

He migrated to a strange city, distant from the place of his abode, the ground trodden by his feet, the place of his birth and the place to which his feelings were attached, intending, thereby, the exaltation of Thy religion, ----------

نَصَبَ لِأَمْرِكَ نَفْسَهُ وَعَرَّضَ فِيكَ لِلْمَكْرُوهِ
بَدَنَهُ وَكَاشَفَ فِي ٱلدُّعَاءِ إِلَيْكَ حَامَّتَهُ وَحَارَبَ
فِي رِضَاكَ أُسْرَتَهُ وَقَطَعَ فِي إِحْيَاءِ دِينِكَ رَحِمَهُ
وَأَقْصَى ٱلْأَدْنَيْنَ عَلَى جُحُودِهِمْ وَقَرَّبَ ٱلْأَقْصَيْنَ عَلَى
ٱسْتِجَابَتِهِمْ لَكَ وَوَالَى فِيكَ ٱلْأَبْعَدِينَ وَعَادَى
فِيكَ ٱلْأَقْرَبِينَ وَأَدَابَ نَفْسَهُ فِي تَبْلِيغِ رِسَالَتِكَ
وَأَتْعَبَهَا بِٱلدُّعَاءِ إِلَى مِلَّتِكَ وَشَغَلَهَا بِالنُّصْحِ لِأَهْلِ
دَعْوَتِكَ وَهَاجَرَ إِلَى بِلَادِ ٱلْغُرْبَةِ وَمَحَلِّ ٱلنَّائِي
عَنْ مَوْطِنِ رَحْلِهِ وَمَوْضِعِ رِجْلِهِ وَمَسْقِطِ رَأْسِهِ
وَمَأْنَسِ نَفْسِهِ إِرَادَةً مِنْهُ لِإِعْزَازِ دِينِكَ

and seeking assistance against the infidels till what he designed concerning Thy enemies was accomplished for him; and what he planned for Thy friends was also achieved.

Then, he arose against them, seeking victory with Thy Assistance; strengthened, in spite of his weakness, by Thy Help. He fought them in their very homes and overwhelmed them in the midst of their abode till Thy Command was proclaimed and Thy Word was exalted, adverse though the multi-theists were.

Therefore, exalt him, O Lord, to the highest rank in Thy Paradise for his exertions in Thy Cause, so that his position may not be equalled, his prestige may not be rivalled and no angel nigh to Thee and no Apostle sent by Thee, may equal him in Thy Sight.

And fulfill the promise of effective intercession in greater degree than what Thou hast promised regarding the sacred members of his descendants ----------

وَٱسْتِنْصَارًا عَلَى أَهْلِ الْكُفْرِ بِكَ حَتَّى اسْتَتَبَّ
لَهُ مَا حَاوَلَ فِي أَعْدَائِكَ وَٱسْتَتَمَّ لَهُ مَا دَبَّرَ
فِي أَوْلِيَائِكَ فَنَهَدَ إِلَيْهِمْ مُسْتَفْتِحًا بِعَوْنِكَ
وَمُتَقَوِّيًا عَلَى ضَعْفِهِ بِنَصْرِكَ فَغَزَاهُمْ فِي عُقْرِ
دِيَارِهِمْ وَهَجَمَ عَلَيْهِمْ فِي بُحُوحَةِ قَرَارِهِمْ حَتَّى
ظَهَرَ أَمْرُكَ وَعَلَتْ كَلِمَتُكَ وَلَوْ كَرِهَ الْمُشْرِكُونَ
اللَّهُمَّ فَارْفَعْهُ بِمَا كَدَحَ فِيكَ إِلَى الدَّرَجَةِ
الْعُلْيَا مِنْ جِنَّتِكَ حَتَّى لَا يُسَاوَى فِي مَنْزِلَةٍ وَلَا
يُكَافَأَ فِي مَرْتَبَةٍ وَلَا يُوَازِيَهُ لَدَيْكَ مَلَكٌ
مُقَرَّبٌ وَلَا نَبِيٌّ مُرْسَلٌ وَعَرِّفْهُ فِي أَهْلِهِ الطَّاهِرِينَ

and his true-believing followers. O conformer to promises!

O Fulfiller of (Thy) Word!

O Changer of evil into a great deal more of good, verily Thou art the Great Bestower of Favors and Thou art the Generous, the Bountiful.

(3)

One of his prayers upon the bearers of the Throne and on all the angels honored with Divine Nearness.

O Lord, the bearers of Thy Throne never grow tired of hallowing Thy Name, are never wearied of remembering Thy Holiness, are never exhausted by adoring Thee, do not prefer default to earnest effort in (obedience to) Thy Command and never fail to have intense love for Thee.

وَاُمَّتِهِ الْمُؤْمِنِينَ مِنْ حُسْنِ الشَّفَاعَةِ اَجَلَّ مَا
وَعَدْتَهُ يَا نَافِذَ الْعِدَةِ يَا وَافِيَ الْقَوْلِ يَا مُبَدِّلَ
السَّيِّئَاتِ بِاَضْعَافِهَا مِنَ الْحَسَنَاتِ اِنَّكَ
ذُو الْفَضْلِ الْعَظِيمِ الْجَوَادُ الْكَرِيمُ

وكان من دعائه عليه السلام في الصلوة على حملة العرش وكل ملك مقرب

اَللّٰهُمَّ وَحَمَلَةُ عَرْشِكَ الَّذِينَ لَا يَفْتُرُونَ مِنْ
تَسْبِيحِكَ وَلَا يَسْاَمُونَ مِنْ تَقْدِيسِكَ وَلَا
يَسْتَحْسِرُونَ مِنْ عِبَادَتِكَ وَلَا يُؤْثِرُونَ التَّقْصِيرَ
عَلَى الْجِدِّ فِي اَمْرِكَ وَلَا يَغْفُلُونَ عَنِ الْوَلَهِ اِلَيْكَ

And Israfil,

The trumpeter, the vigilant, who is waiting for Thy permission and order to warn the dead who are lying in the tombs with the blast.

And Michael,

The honorable in Thy Sight and the holder of lofty rank in Thy service.

And Gabriel,

The trustee of Thy revelation, who is obeyed among the residents of Thy Heavens, is respectable in Thy Sight and is nigh to Thee.

And the Spirit.

(Set in command) over the angels of the curtains.

And the Spirit.

(Proceeding) from Thy Command.

Therefore, let Thy Blessings descend on them and, besides them, on angels who are the inhabitants of Thy Heavens and trusted with Thy Messages; those whom ----------

وَاسْرَافِيلُ صَاحِبُ الصُّوْرِ الشَّاخِصُ الَّذِي يَنْتَظِرُ
مِنْكَ الْإِذْنَ وَحُلُولَ الْأَمْرِ فَيُنَبِّهُ بِالنَّفْخَةِ
صَرْعَى رَهَائِنُ الْقُبُورِ وَمِيكَائِيلُ ذُو الْجَاهِ
عِنْدَكَ وَالْمَكَانِ الرَّفِيعِ مِنْ طَاعَتِكَ وَجِبْرِيلُ
الْأَمِينُ عَلَى وَحْيِكَ الْمُطَاعُ فِي أَهْلِ سَمَوَاتِكَ
الْمَكِينُ لَدَيْكَ الْمُقَرَّبُ عِنْدَكَ وَالرُّوحُ الَّذِي
هُوَ عَلَى مَلَائِكَةِ الْحُجُبِ وَالرُّوحُ الَّذِي هُوَ
مِنْ أَمْرِكَ اللَّهُمَّ فَصَلِّ عَلَيْهِمْ وَعَلَى الْمَلَائِكَةِ
الَّذِينَ مِنْ دُونِهِمْ مِنْ سُكَّانِ سَمَاوَاتِكَ وَ
أَهْلِ الْأَمَانَةِ عَلَى رِسَالَاتِكَ وَالَّذِينَ لَا تُدْخِلُهُمْ

no blame affects on account of lassitude, no fatigue on account of toil and no indolence.

Neither do the desires engage them away from hallowing Thy Name nor does forgetfulness or negligence prevent them from glorifying Thee.

Their eyes are bent downwards so that they do not direct their sight towards Thee.

Their chins are lowered.

Those whose liking for what is with Thee has existed for a long time.

Those who are eager to recall Thy Favor,

(Those) who humble themselves in the presence of Thy Greatness and the glory of Thy Majesty.

Those who when they see hell flaming for the disobedient say, "Glory to Thee! We did not worship Thee as Thou didst deserve to be worshipped."

Therefore, bless them and the *ruhaniyun* [6] from among Thy angels.

Bless the deservers of ----------

سَآمَةٌ مِنْ دُؤُوبٍ وَلَا اِعْيَاءٌ مِنْ لُغُوبٍ وَلَا
فُتُورٌ وَلَا تَشْغَلُهُمْ عَنْ تَسْبِيحِكَ اَلشَّهَوَاتُ
وَلَا يَقْطَعُهُمْ عَنْ تَعْظِيمِكَ سَهْوُ الْغَفَلَاتِ اَلْخُشَّعُ
اَلْأَبْصَارِ فَلَا يَرُومُونَ اَلنَّظَرَ اِلَيْكَ اَلنَّوَاكِسُ
اَلْأَذْقَانِ اَلَّذِينَ قَدْ طَالَتْ رَغْبَتُهُمْ فِيمَا لَدَيْكَ
اَلْمُسْتَهْتَرُونَ بِذِكْرِ اٰلَائِكَ وَاَلْمُتَوَاضِعُونَ
دُونَ عَظَمَتِكَ وَجَلَالِ كِبْرِيَائِكَ وَاَلَّذِينَ يَقُولُونَ
اِذَا نَظَرُوا اِلَى جَهَنَّمَ تَزْفِرُ عَلَى اَهْلِ مَعْصِيَتِكَ
سُبْحَانَكَ مَا عَبَدْنَاكَ حَقَّ عِبَادَتِكَ فَصَلِّ
عَلَيْهِمْ وَعَلَى اَلرُّوحَانِيِّينَ مِنْ مَلَائِكَتِكَ وَاَهْلِ

nearness in Thy Sight, the carriers of tidings of the unseen to Thy Apostles and entrusted with Thy revelation.

(Bless) the hosts of angels whom Thou hast appointed for Thyself, made independent of food and drink by (making them remember) Thy Holiness and hast established them within the apartments of Thy Heavens.

(Bless) those waiting at its confines, when Thy Command descends for the fulfillment of Thy Promise.

(Bless) the keepers of the stores of rain and the drivers of clouds.

(Bless) those, at whose angry rebuke are heard peals of thunder when the stormclouds move with their deadly lightning flashes.

(Bless) the companions of snow and hail and those who descend with the drops of rain where it comes down.

الزُّلفَةِ عِنْدَكَ وَحُمّالِ الْغَيْبِ اِلٰى رُسُلِكَ
وَالْمُؤْتَمَنِينَ عَلٰى وَحْيِكَ وَقَبائِلِ الْمَلآئِكَةِ
الَّذِينَ اخْتَصَصْتَهُمْ لِنَفْسِكَ وَاَغْنَيْتَهُمْ عَنِ الطَّعامِ
وَالشَّرابِ بِتَقْدِيسِكَ وَاَسْكَنْتَهُمْ بُطُونَ
اَطْباقِ سَمَواتِكَ وَالَّذِينَ عَلٰى اَرْجآئِهٰا اِذَا نَزَلَ
الْأَمْرُ بِتَمامِ وَعْدِكَ وَخُزّانِ الْمَطَرِ وَزَواجِرِ السَّحابِ
وَالَّذِى بِصَوْتِ زَجْرِهِ يُسْمَعُ زَجَلُ الرُّعُودِ وَاِذَا
سَبَّحَتْ بِهِ حَفِيفَةُ السَّحابِ الْتَمَعَتْ صَواعِقُ
الْبُرُوقِ وَمُشَيِّعِى الثَّلْجِ وَالْبَرَدِ وَالْهابِطِينَ مَعَ
قَطْرِ الْمَطَرِ اِذَا نَزَلَ وَالْقُوّامِ عَلٰى خَزآئِنِ الرِّياحِ وَ

(Bless) those in control of the supplies of winds and those posted on mountains that never quit their places.

(Bless) those whom Thou hast told of the quantities of water and the measure of what is brought down by heavy rains.

(Bless) the angels who are Thy Messengers (to the inhabitants of the earth) of evil calamities that are to come down; and of agreeable prosperity.

(Bless) the venerable, virtuous messengers and the honorable Guardian scribes [7].

(Bless) the angel of death and his assistant.

(Bless) Munkir, Nakir and Ruman[8], the examiner of the dead in tombs; and those who walk round the Heavenly Temple.

Bless Malik [9] and the guards of hell, Rizwan [10], the keepers of Paradise and those who do not disobey God in what He Commanded them and do what they are ordered to do and those [11] who say, *"Peace* ----------

ٱلْمُوَكَّلِينَ بِٱلْجِبَالِ فَلَا تَزُولُ وَٱلَّذِينَ عَرَّفْتَهُمْ
مَثَاقِيلَ ٱلْمِيَاهِ وَكَيْلَ مَا تَحْوِيهِ لَوَاعِجُ ٱلْأَمْطَارِ
وَعَوَالِجُهَا وَرُسُلُكَ مِنَ ٱلْمَلَآئِكَةِ إِلَى أَهْلِ
ٱلْأَرْضِ بِمَكْرُوهِ مَا يَنْزِلُ مِنَ ٱلْبَلَآءِ وَمَحْبُوبِ
ٱلرَّخَآءِ وَٱلسَّفَرَةِ ٱلْكِرَامِ ٱلْبَرَرَةِ وَٱلْحَفَظَةِ ٱلْكِرَامِ
ٱلْكَاتِبِينَ وَمَلَكِ ٱلْمَوْتِ وَأَعْوَانِهِ وَمُنْكَرٍ
وَنَكِيرٍ وَرُومَانَ فَتَّانِ ٱلْقُبُورِ وَٱلطَّائِفِينَ
بِٱلْبَيْتِ ٱلْمَعْمُورِ وَمَالِكٍ وَٱلْخَزَنَةِ وَرِضْوَانَ وَ
سَدَنَةِ ٱلْجِنَانِ وَٱلَّذِينَ لَا يَعْصُونَ ٱللَّهَ مَا أَمَرَهُمْ
وَيَفْعَلُونَ مَا يُؤْمَرُونَ وَٱلَّذِينَ يَقُولُونَ سَلَامٌ

be upon you for your patience. Behold how good an abode is the world hereafter."[12]

Bless the Guardian angels who when told to *"catch him and chain him, then fling him into hell,"*[13] quickly advance towards the sinner and do not grant him respite.

Bless the one whom we omitted to mention and whose position we did not learn from Thee, nor for what purpose Thou didst appoint him.

Bless the angels of the air, the earth and the water and those of their number who are set over Thy creatures.

Therefore, bless them on the day on which every soul shall come with a Saiq and a Shahid [14] and favor them with a blessing which may add honor to their honor and purity to their purity.

O God, and when Thou hast blessed Thy angels and Thy Apostles and conveyed to them our blessings on them, be pleased to grace them for ----------

عَلَيْكُمْ بِمَا صَبَرْتُمْ فَنِعْمَ عُقْبَى الدَّارِ وَالزِّبَانِيَةِ
الَّذِينَ إِذَا قِيلَ لَهُمْ خُذُوهُ فَغُلُّوهُ ثُمَّ الْجَحِيمَ صَلُّوهُ
ٱبْتَدَرُوهُ سِرَاعًا وَلَمْ يُنْظِرُوهُ وَمَنْ أَوْهَمْنَا
ذِكْرَهُ وَلَمْ نَعْلَمْ مَكَانَهُ مِنْكَ وَبِأَيِّ أَمْرٍ
وَكَّلْتَهُ وَسُكَّانِ الْهَوَاءِ وَالْأَرْضِ وَالْمَاءِ
وَمَنْ مِنْهُمْ عَلَى الْخَلْقِ فَصَلِّ عَلَيْهِمْ يَوْمَ تَأْتِي كُلُّ
نَفْسٍ مَعَهَا سَائِقٌ وَشَهِيدٌ وَصَلِّ عَلَيْهِمْ صَلَاةً نسخه: قائم تو
تَزِيدُهُمْ كَرَامَةً عَلَى كَرَامَتِهِمْ وَطَهَارَةً عَلَى
طَهَارَتِهِمْ اَللّٰهُمَّ وَإِذَا صَلَّيْتَ عَلَى مَلَائِكَتِكَ
وَرُسُلِكَ وَبَلَّغْتَهُمْ صَلَاتَنَا عَلَيْهِمْ فَصَلِّ عَلَيْهِمْ بِمَا

enabling us to speak well of them. Verily Thou are Generous and Bountiful!

One of his prayers in remembrance of the descendants of Muhammad, peace and the mercy of God be upon him and his descendants.

O Lord Who distinguished Muhammad and his descendants with excellence, entrusted them with Thy mission and favored them with the privilege (of intercession); Who made them the heirs to the Prophets; Who sealed upon them the succession and guardianship of the religion; Who taught them the knowledge of all that was and all that remains; Who made the hearts of mankind yearn for them.

O Lord, bless Muhammad and his descendants, the pure ones, and do unto us what Thou art worthy of doing in this world and the hereafter. Verily, Thou hast Power over all things.

فتحت لنا من حسن القول فيهم إنك جواد كريم

وكان من دعائه عليه السلام في ذكر آل محمد عليهم السلام

اللهم يا من خص محمدا وآله بالكرامة

وحباهم بالرسالة وخصهم بالوسيلة وجعلهم

نسخة: حضهم

ورثة الأنبياء وختم بهم الأوصياء والأئمة

وعلمهم علم ما كان وما بقي وجعل أفئدة

من الناس تهوي إليهم فصل على محمد وآله الطاهرين

وافعل بنا ما أنت أهله في الدين والدنيا و

الآخرة إنك على كل شيء قدير

(4)

One of his prayers wherein he invokes blessings on the followers of the Prophets and their supporters.

O Lord!

Bless the followers of the Prophets and their followers (from among the inhabitants of the earth) in things unseen [15] and at the time of controversy with their enemies who belied them while they are eager (to see) the Apostles with true faith in every age and time wherein Thou didst send a Messenger and didst establish for people of that time, a guide – from Adam down to Muhammad, may the peace and mercy of God be upon him and his descendants, the righteous Imams and leaders of the pious, peace be on them all. Be pleased to remember them with forgiveness and approbation.

O Lord!

Bless the companions of Muhammad. Thy peace and mercy on him and his descendants ----------

وكان من دعائه عليه السلام في الصلوة على اتباع الرسل ومصدقيهم

اَللّٰهُمَّ وَاَتْبَاعُ الرُّسُلِ وَمُصَدِّقُوهُمْ مِنْ اَهْلِ
الْاَرْضِ بِالْغَيْبِ عِنْدَ مُعَارَضَةِ الْمُعَانِدِيْنَ لَهُمْ
بِالتَّكْذِيْبِ وَالْاِشْتِيَاقِ اِلَى الْمُرْسَلِيْنَ بِحَقَائِقِ
الْاِيْمَانِ فِيْ كُلِّ دَهْرٍ وَزَمَانٍ اَرْسَلْتَ فِيْهِ
رَسُوْلًا وَاَقَمْتَ لِاَهْلِهِ دَلِيْلًا مِنْ لَدُنْ اٰدَمَ
اِلَى مُحَمَّدٍ صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهِ مِنْ اَئِمَّةِ الْهُدٰى
وَقَادَةِ اَهْلِ التُّقٰى عَلٰى جَمِيْعِهِمُ السَّلَامُ فَاذْكُرْهُمْ
مِنْكَ بِمَغْفِرَةٍ وَرِضْوَانٍ اَللّٰهُمَّ وَاَصْحَابُ مُحَمَّدٍ

in particular,

(Bless) those who were good companions of his.

(Bless) those who fought bravely in his cause and helped him, supported his mission, promptly advanced at his call, answered it as soon as he made them listen to the arguments in support of his message, parted from their wives and offspring in proclaiming his word, fought with (their) fathers and sons in confirming his apostolic office and thereby supported him.

(Bless) those who had a love for him, had hopes of a bargain that would never come to ruin in their affection for him.

Bless those who were deserted by their people when they followed him.

Bless those who were abandoned by their kindred when they took abode under the shelter of his kinship.

Therefore, do not overlook, ----------

خاصّةً الَّذِينَ اَحسَنُوا الصَّحابَةَ وَالَّذِينَ اَبلَوُا
اَلبَلاءَ الحَسَنَ فى نَصرِهِ وَكانَقوُمُ وَاَسرَعُوا اِلى
وِفادَتِهِ وَسابَقُوا اِلى دَعوَتِهِ وَاستَجابُوا لَهُ
حَيثُ اَسمَعَهُم حُجَّةَ رِسالاتِهِ وَفارَقُوا الأَزواجَ
وَالأَولادَ فى اِظهارِ كَلِمَتِهِ وَقاتَلُوا الآباءَ وَ
الأَبناءَ فى تَثبيتِ نُبُوَّتِهِ وَانتَصَرُوا بِهِ وَمَن
كانُوا مُنطَوِينَ عَلى مَحَبَّتِهِ يَرجُونَ تِجارَةً لَن
تَبُورَ فى مَوَدَّتِهِ وَالَّذِينَ هَجَرَتهُمُ العَشائِرُ
اِذ تَعَلَّقُوا بِعُروَتِهِ وَانتَفَتَ مِنهُمُ القَرابات
اِذ سَكَنُوا فى ظِلِّ قَرابَتِهِ فَلا تَنسَ لَهُمُ

O Lord, what they gave up for Thee in Thy Cause.

Satisfy them with Thy Approbation for their bringing together Thy creatures in Thy faith and for being workers for Thy Apostle.

Reward them for their renouncing the home of their tribe for Thy sake, for going out of prosperity into poverty and for the oppression most of them suffered for the sake of honoring Thy religion.

O Lord, confer Thy best reward on those who follow them righteously – those who say, *"O Lord forgive us and our brethren such as preceded us in the faith."*16

And (confer Thy best reward on) those who resolved to follow their direction, adopted their manner and walked in their tracks; who neither turned back because they doubted their prudence, nor

اللَّهُمَّ مَا تَرَكُوا لَكَ وَفِيكَ وَأَرْضِهِمْ مِنْ
رِضْوَانِكَ وَبِمَا حَاشُوا الْخَلْقَ عَلَيْكَ وَكَانُوا مَعَ
رَسُولِكَ دُعَاةً لَكَ إِلَيْكَ وَاشْكُرْهُمْ عَلَى
هَجْرِهِمْ فِيكَ دِيَارَ قَوْمِهِمْ وَخُرُوجِهِمْ مِنْ سَعَةِ
الْمَعَاشِ إِلَى ضِيقِهِ وَمَنْ كَثَّرَتْ فِي إِعْزَازِ دِينِكَ
مِنْ مَظْلُومِهِمْ اللَّهُمَّ وَاوْصِلْ إِلَى التَّابِعِينَ لَهُمْ
بِإِحْسَانٍ الَّذِينَ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا
الَّذِينَ سَبَقُونَا بِالْإِيمَانِ خَيْرَ جَزَائِكَ الَّذِينَ
قَصَدُوا سَمْتَهُمْ وَتَحَرَّوْا وِجْهَتَهُمْ وَمَضَوْا عَلَى
شَاكِلَتِهِمْ لَمْ يَثْنِهِمْ رَيْبٌ فِي بَصِيرَتِهِمْ وَلَمْ

did uncertainty perturb them in picking up their tracks and following the guidance of their beacon,

While aiding and strengthening them, Observing the teachings of their faith, Guided by their guidance,

Agreeing upon them and not suspecting what they taught them.

O Lord, bless the followers of the Companions, from this our day till the Day of Judgment, their wives, progeny and such of them as obeyed Thee with a blessing whereby to guard them from disobeying Thee.

Enlarge for them the gardens of Thy paradise.

Protect them thereby from the cunning of Satan.

Assist them in those righteous things wherein they beg of Thy assistance.

Guard them from the events of the night and day ----------

يَخْتَلِجُهُمْ شَكٌّ فِي قَفْوِ آثَارِهِمْ وَالْاِئْتِمَامِ بِهِدَايَةِ
مَنَارِهِمْ مُكَانِفِينَ وَمُوَازِرِينَ لَهُمْ يَدِينُونَ
بِدِينِهِمْ وَيَهْتَدُونَ بِهَدْيِهِمْ يَتَّفِقُونَ عَلَيْهِمْ
وَلَا يَتَّهِمُونَهُمْ فِيمَا أَدَّوْا إِلَيْهِمْ اللَّهُمَّ وَصَلِّ
عَلَى التَّابِعِينَ مِنْ يَوْمِنَا هَذَا وَإِلَى يَوْمِ الدِّينِ وَ
عَلَى أَزْوَاجِهِمْ وَعَلَى ذُرِّيَّاتِهِمْ وَعَلَى مَنْ أَطَاعَكَ
مِنْهُمْ صَلٰوةً تَعْصِمُهُمْ بِهَا مِنْ مَعْصِيَتِكَ
وَتَفْسَحُ لَهُمْ فِي رِيَاضِ جَنَّتِكَ وَتَمْنَعُهُمْ بِهَا مِنْ
كَيْدِ الشَّيْطَانِ وَتُعِينُهُمْ بِهَا عَلَى مَا اسْتَعَانُوكَ
عَلَيْهِ مِنْ بِرٍّ وَتَقْفُهُمْ طَوَارِقَ اللَّيْلِ وَالنَّهَارِ

except an event that would bring goodness.

Induce them, thereby, to hope largely from Thee.

To covet what is with Thee .

To give up blaming others about that which lies in the hands of Thy creatures, in order that Thou mayest recall them to long for Thee and fear Thee.

Restrain them from desiring worldly prosperity.

Make them love to act for the future.

(Make them) prepare for what is after death.

Facilitate for them every pain that may come upon them on the day when the soul leaves the body.

Secure them from that wherein may occur a trial of their terrors, from torment of the Fire and eternal continuance therein.

Remove them to the peace of the resting place of those who guard against evil.

اِلَّا طَارِقًا يَطْرُقُ بِخَيْرٍ وَتَبْعَثُهُمْ بِهَا عَلَى اعْتِقَادِ
حُسْنِ الرَّجَاءِ لَكَ وَالطَّمَعِ فِيمَا عِنْدَكَ وَتَرْكِ
التُّهَمَةِ فِيمَا تَحْوِيهِ أَيْدِي الْعِبَادِ لِتَرُدَّهُمْ إِلَى
الرَّغْبَةِ إِلَيْكَ وَالرَّهْبَةِ مِنْكَ وَتُزَهِّدَهُمْ
فِي سَعَةِ الْعَاجِلِ وَتُحَبِّبَ إِلَيْهِمُ الْعَمَلَ لِلْآجِلِ
وَالِاسْتِعْدَادَ لِمَا بَعْدَ الْمَوْتِ وَتُهَوِّنَ عَلَيْهِمْ كَلَّ
كَرْبٍ يَحُلُّ بِهِمْ يَوْمَ خُرُوجِ الْأَنْفُسِ مِنْ أَبْدَانِهَا
وَتُعَافِيَهُمْ مِمَّا تَقْمَعُ بِهِ الْفِتْنَةُ مِنْ مَحْذُورَاتِهَا
وَكَبَّةِ النَّارِ وَطُولِ الْخُلُودِ فِيهَا وَتُصَيِّرَهُمْ
إِلَى أَمْنٍ مِنْ مَقِيلِ الْمُتَّقِينَ

(5)

One of his prayers for himself and his followers.

O Thou, the wonders of Whose glory are never exhausted, bless Muhammad, the peace and mercy of God be upon him and his descendants.

Restrain us from forsaking Thy Greatness.

O Thou, the duration of whose kingdom shall never expire, bless Muhammad and his descendants.

Liberate our necks from Thy Chastisement.

O Thou, the stores of whose mercy are never exhausted, bless Muhammad and his descendants and appoint for us a share of Thy Mercy.

O Thou to see whom sights fail, bless Muhammad and his descendants and make us nearer to Thy neighborhood.

O Thou, beside whose dignity the dignity of others dwindles, bless Muhammad and his descendants and dignify us

وكان من دعاية عليه السلم لنفسه واهل ولايته

يا من لا تنقضي عجائب عظمته صل على محمد وآله
واحجبه عن الإلحاد في عظمتك ويا من لا تنتهي
مدة ملكه صل على محمد وآله واعتق رقابنا
من نقمتك ويا من لا تفنى خزائن رحمته صل على محمد
وآله واجعل لنا نصيبا في رحمتك ويا من تنقطع
دون رؤيته الأبصار صل على محمد وآله وادنا
الى قربك ويا من تصغر عند خطره الأخطار
صل على محمد وآله وكرمنا عليك ويا من تظهر
عنده بواطن الأخبار صل على محمد وآله ولا

in Thy Sight. O Thou, the secrets of matters are known to him. Bless Muhammad and his descendants and do not expose us to Thee. O Lord, with Thy Bounty, make us independent of gifts of the givers. Protect us from loneliness caused by those who sever themselves with Thy connection so that, because of Thy bounty, we may not incline towards anyone besides Thee and because of Thy Favor we may not fear anybody. O Lord, bless Muhammad and his descendants. Conspire for us; do not plot against us. Devise stratagems for us; do not devise them against us. Give us the upper hand; do not give the upper hand to any over us. O Lord, bless Muhammad and his descendants. Guard us from Thy Wrath. Protect us with Thy Grace.

Direct us towards Thyself. Do not keep us away from Thee. Verily, whomever Thou protectest is saved; whomever Thou directest is instructed; whomever Thou placest nearer to Thyself is blessed. O Lord, bless Muhammad and his descendants and ward off the traps of the evils of time and corruption of the snares

تَفْضَحنا لَدَيْكَ اللّٰهُمَّ اَغْنِنا عَنْ هَبَةِ الْوَهّابِ
بِهِبَتِكَ وَاكْفِنا وَحْشَةَ الْقاطِعِينَ بِصِلَتِكَ حَتّٰى
لا نَرْغَبَ اِلى اَحَدٍ مَعَ بَذْلِكَ وَلا نَسْتَوْحِشَ مِنْ اَحَدٍ
مَعَ فَضْلِكَ اللّٰهُمَّ فَصَلِّ عَلى مُحَمَّدٍ وَآلِهِ وَكِدْ لَنا
وَلا تَكِدْ عَلَيْنا وَامْكُرْ لَنا وَلا تَمْكُرْ بِنا وَاِدِلَّ
لَنا وَلا تُدِلَّ مِنّا اللّٰهُمَّ صَلِّ عَلى مُحَمَّدٍ وَآلِهِ وَقِنا
مِنْكَ وَاحْفَظْنا بِكَ وَاهْدِنا اِلَيْكَ وَلا تُباعِدْنا
عَنْكَ اِنَّ مَنْ تَقِهِ يَسْلَمْ وَمَنْ تَهْدِهِ يَعْلَمْ وَمَنْ
تُقَرِّبْهُ اِلَيْكَ يَغْنَمْ اللّٰهُمَّ صَلِّ عَلى مُحَمَّدٍ وَآلِهِ
وَاكْفِنا حَدَّ نَوائِبِ الزَّمانِ وَشَرَّ مَصائِدِ

of Satan and bitterness of the ruler's fury from us.

O Lord, independent people attain independence because of the favor of Thy Power, bless Muhammad and his descendants and give us independence.

And verily, the liberal do not give, save from the favor of Thy Bounty which Thou hast bestowed upon them. Therefore, bless us.

O Lord, guided people are guided because of the light of Thy Mercy, therefore bless Muhammad and his descendants. O Lord, whosoever Thou assisted was never harassed by desertion of the deserters. Whoever Thou blessed, suffered no loss from those who refuse. Whoever Thou directed was not led astray by the misleading of those who mislead. Therefore, bless Muhammad and his descendants. With Thy Glory, keep us from (seeking assistance of) Thy creatures. With Thy Bounty, make us independent of others than Thee. With Thy Guidance, make us walk in the path of Truth.

الشَّيْطَانِ وَمَرَارَةَ صَوْلَةِ السُّلْطَانِ اللَّهُمَّ إِنَّمَا

نسخه: يكفي الكفاة

يَكْفِي الْمَكْفُونَ بِفَضْلِ قُوَّتِكَ فَصَلِّ عَلَى مُحَمَّدٍ

وَآلِهِ وَاكْفِنَا وَإِنَّمَا يُعْطِي الْمَعْطُونَ مِنْ فَضْلِ جَدَتِكَ

فَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَأَعْطِنَا وَإِنَّمَا يَهْتَدِي الْمُهْتَدُونَ

بِنُورِ وَجْهِكَ فَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَاهْدِنَا اللَّهُمَّ

إِنَّكَ مَنْ وَالَيْتَ لَمْ يَضُرُّهُ خِذْلَانُ الْخَاذِلِينَ

وَمَنْ أَعْطَيْتَ لَمْ يَنْقُصْهُ مَنْعُ الْمَانِعِينَ وَمَنْ

هَدَيْتَ لَمْ يَغْوِهِ إِضْلَالُ الْمُضِلِّينَ فَصَلِّ عَلَى مُحَمَّدٍ

وَآلِهِ وَآمْنَعْنَا بِعِزِّكَ مِنْ عِبَادِكَ وَأَغْنِنَا عَنْ

غَيْرِكَ بِإِرْفَادِكَ وَاسْلُكْ بِنَا سَبِيلَ الْحَقِّ بِإِرْشَادِكَ

O Lord, bless Muhammad and his descendants. Let the safety of our hearts be in the remembrance of Thy Glory, the repose of our bodies in our gratitude for Thy Favor and the speech of our tongues in praise of Thy Beneficence.

O Lord, bless Muhammad and his descendants. Let us be of Thy workers, inviting others to Thee, of the guides, guiding (people) towards Thee and of the most chosen in Thy Sight, O Most Merciful!

(6)

One of his prayers in the morning and evening.

All praise be to God Who created night and day with His Power, distinguished between them with His might and fixed for each of them a well-defined limit and length of duration.

He causes the one to enter ------

اللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّ آلِهٖ وَاجْعَلْ سَلَامَةَ قُلُوْبِنَا
فِىْ ذِكْرِ عَظَمَتِكَ وَفَرَاغَ اَبْدَانِنَا فِىْ شُكْرِ نِعْمَتِكَ
وَانْطِلَاقَ اَلْسِنَتِنَا فِىْ وَصْفِ مِنَّتِكَ اللّٰهُمَّ صَلِّ
عَلٰى مُحَمَّدٍ وَّ آلِهٖ وَاجْعَلْنَا مِنْ دُعَاتِكَ اَلدَّاعِيْنَ اِلَيْكَ
وَهُدَاتِكَ الدَّالِّيْنَ عَلَيْكَ وَمِنْ خَاصَّتِكَ
الْخَاصِّيْنَ لَدَيْكَ يَا اَرْحَمَ الرَّاحِمِيْنَ

وَكَانَ مِنْ دُعَائِهٖ عَلَيْهِ السَّلَامُ عِنْدَ الصَّبَاحِ وَالْمَسَاءِ

اَلْحَمْدُ لِلّٰهِ الَّذِىْ خَلَقَ اللَّيْلَ وَالنَّهَارَ بِقُوَّتِهٖ وَمَيَّزَ
بَيْنَهُمَا بِقُدْرَتِهٖ وَجَعَلَ لِكُلٍّ وَاحِدٍ مِنْهُمَا حَدًّا
مَحْدُوْدًا وَاَمَدًا مَمْدُوْدًا يُوْلِجُ كُلَّ وَاحِدٍ مِنْهُمَا

into the other, and gives to each a measurement suitable for the nourishment and growth of His creatures.

He has, therefore, created for them, the night that they may rest in it from the work that is wearisome and from movements that produce pain.

He has made a covering for their comfort and sleep, so that they may be refreshed and strengthened and thereby obtain pleasure and a renewal of appetite.

He created for them the day which is full of light, that they may therein seek His Grace.

(That they may) find means of sustenance provided by Him and walk about in His earth, searching for that which will yield comfort in this life and blessings in the life to come.

By this means He improves the condition of mankind, tests their deeds, watches their behavior at times of ------

فى صاحبهِ ويولج صاحبهُ فيهِ بتقديرهِ منهُ
للعبادِ فيما يغذوهم بهِ وينشئهم عليهِ فخلق
لهم الليل ليسكنوا فيهِ من حركاتِ التعبِ و
نهضاتِ النصبِ وجعلهُ لباساً ليلبسوا من راحتهِ
ومنامهِ فيكون ذلك لهم جماماً وقوةً ولينالوا بهِ
لذةً وشهوةً وخلق لهم النهار مبصراً ليبتغوا
فيهِ من فضلهِ وليتسببوا الى رزقهِ وليسرحوا فى
ارضهِ طلباً لما فيهِ نيل العاجل من دنياهم ودرك
الاجل فى اخراهم بكل ذلك يصلح شأنهم و
يبلوا اخبارهم وينظر كيفهم فى اوقات

worship, in places of devotion, and on occasions of performance of His Commands in order that He may punish those who do wrong and handsomely reward those who do right.

O Lord, therefore, all praise is due to Thee because Thou hast created for us the daybreak, provided us with the light of day, directed us to places for obtaining sustenance and protected us from the approach of calamities.

We and all things wholly belong to Thee.

The heavens and the earth are Thine.

Whatever Thou hast scattered in them, resting things and moving things, whatever soars in the air and whatever is hidden under the ground.

We have come under Thy Power. Thy Kingdom and Thy Authority are all around us and dependent upon -------

طاعَتِهِ وَمَنازِلِ فُرُوضِهِ وَمَواقِعِ اَحْكامِهِ
لِيَجْزِيَ الَّذِينَ اَساۤؤُا بِمَا عَمِلُوا وَيَجْزِيَ الَّذِينَ اَحْسَنُوا
بِالْحُسْنَى اللّٰهُمَّ فَلَكَ الْحَمْدُ عَلى مَا فَلَقْتَ لَنا مِنَ
الْاِصْباحِ وَمَتَّعْتَنا بِهِ مِنْ ضَوۤءِ النَّهارِ وَبَصَّرْتَنا
مِنْ مَطالِبِ الْاَقْواتِ وَوَقَيْتَنا فِيهِ مِنْ طَوارِقِ
الْاٰفاتِ اَصْبَحْنا وَاَصْبَحَتِ الْاَشْياۤءُ كُلُّها بِجُمْلَتِها
لَكَ سَماۤؤُها وَاَرْضُها وَما بَثَثْتَ فِي كُلِّ واحِدٍ
مِنْهُما ساكِنُهُ وَمُتَحَرِّكُهُ وَمُقِيمُهُ وَشاخِصُهُ
وَما عَلا فِي الْهَواۤءِ وَما كَنَّ تَحْتَ الثَّرى اَصْبَحْنا فِي
قَبْضَتِكَ يَحْوِينا مُلْكُكَ وَسُلْطانُكَ وَتَضُمُّنا

نسخة: من

Thy Providence. We act in accordance with Thy Commands and are changed according to Thy Plans. There is nothing at our disposal but that which Thou hast ordained upon us. There is no good thing but that Thou hast graciously bestowed upon us.

This is a day, new and fresh, and it is a present witness of what we do. If we have done good, it will praise us on the departure. If we have done evil, it will leave us with contempt.

O Lord, show mercy unto Muhammad and his descendants. Grant us the benefit of association with His descendants. Keep us from the evil of separation from them, by reason of our committing sins whether great or small. Increase virtue for us through them. Cleanse us from vice through them. Fill up the space between the two extremities of time for us with praise, thankfulness, reward, stores of good things, kindness and beneficence.

O Lord, ----------

مَشِيَّتُكَ وَنَتَصَرَّفُ عَنْ اَمْرِكَ وَنَتَقَلَّبُ فِي
تَدْبِيرِكَ لَيْسَ لَنَا مِنَ الْاَمْرِ اِلَّا مَا قَضَيْتَ وَلَا مِنَ
الْخَيْرِ اِلَّا مَا اَعْطَيْتَ وَهٰذَا يَوْمٌ حَادِثٌ جَدِيدٌ
وَهُوَ عَلَيْنَا شَاهِدٌ عَتِيدٌ اِنْ اَحْسَنَّا وَدَّعَنَا بِحَمْدٍ
وَاِنْ اَسَأْنَا فَارَقَنَا بِذَمٍّ اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَاٰلِهِ
وَارْزُقْنَا حُسْنَ مُصَاحَبَتِهِ وَاعْصِمْنَا مِنْ سُوءِ
مُفَارَقَتِهِ بِارْتِكَابِ جَرِيرَةٍ اَوِ اقْتِرَافِ صَغِيرَةٍ
اَوْ كَبِيرَةٍ وَاجْزُلْ لَنَا فِيهِ الْحَسَنَاتِ وَاَخْلِنَا فِيهِ
مِنَ السَّيِّئَاتِ وَامْلَأْ لَنَا مَا بَيْنَ طَرَفَيْهِ حَمْدًا
وَشُكْرًا وَاَجْرًا وَذُخْرًا وَفَضْلًا وَاِحْسَانًا اَللّٰهُمَّ

make it easy for the recording angels to keep the record of our actions and fill up our record books with good deeds.

Let us not be disgraced before them with our evil deeds.

O Lord, let us have a share of Thy worship in every moment of the day, a share of thanksgiving to Thee and a true witness out of Thy angels.

O Lord, be merciful to Muhammad and his descendants.

Guard us from before, from behind, on the right hand and on the left.

Keep us from harm on all sides, restraining us thereby, from disobeying Thee; directing us, thereby, to serve Thee and work for Thy Love.

O Lord, bless Muhammad and his descendants and guide us this day, the night and in all ----------

بِسِّرْ عَلَى الْكِرَامِ الْكَاتِبِينَ مَؤُونَتَنَا وَامْلَأْ
لَنَا مِنْ حَسَنَاتِنَا صَحَائِفَنَا وَلَا تُخْزِنَا عِنْدَهُمْ بِسُوءِ
أَعْمَالِنَا اللَّهُمَّ اجْعَلْ لَنَا فِي كُلِّ سَاعَةٍ مِنْ
نسخه: عبادتک
سَاعَاتِهِ حَظًّا مِنْ عِبَادِكَ وَنَصِيبًا مِنْ شُكْرِكَ
وَشَاهِدَ صِدْقٍ مِنْ مَلَائِكَتِكَ اللَّهُمَّ صَلِّ
عَلَى مُحَمَّدٍ وَآلِهِ وَاحْفَظْنَا مِنْ بَيْنِ أَيْدِينَا وَمِنْ خَلْفِنَا
وَعَنْ أَيْمَانِنَا وَعَنْ شَمَائِلِنَا وَمِنْ جَمِيعِ نَوَاحِينَا
حِفْظًا عَاصِمًا مِنْ مَعْصِيَتِكَ هَادِيًا إِلَى طَاعَتِكَ
مُسْتَعْمِلًا لِمَحَبَّتِكَ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ
وَوَفِّقْنَا فِي يَوْمِنَا هَذَا وَلَيْلَتِنَا هَذِهِ وَفِي جَمِيعِ

our days, to practice righteousness, to keep far from evil, to be thankful for Thy Gifts, to follow Thy Command, to reject innovations in religion, to encourage good deeds and to discourage evil ones.

(Guide us) to defend Islam, to disapprove wrong, and disparage it, to uphold the right and respect it, to guide the erring, aid the weak and redress the oppressed.

O Lord, have mercy upon Muhammad and his descendants.

Let this day be the most blessed day we ever saw, the most excellent companion we met with and the best time of our existence.

Make us the happiest of all Thy creatures who have spent the night and day on the earth and the most thankful for the blessings Thou hast given.

Make us the strictest observers of Thy Laws and the most careful in abstaining from those things which Thou hast prohibited. O Lord, I call ----------

أَيّامِنَا لِاسْتِعْمالِ الْخَيْرِ وَهِجْرانِ الشَّرِّ وَشُكْرِ النِّعَمِ
وَاتِّباعِ السُّنَنِ وَمُجانَبَةِ الْبِدَعِ وَالْأَمْرِ بِالْمَعْرُوفِ
وَالنَّهْيِ عَنِ الْمُنْكَرِ وَحِياطَةِ الْإِسْلامِ وَانْتِقاصِ
الْباطِلِ وَاذْلالِهِ وَنُصْرَةِ الْحَقِّ وَاعْزازِهِ وَارْشادِ
الضّالِّ وَمُعاوَنَةِ الضَّعِيفِ اللّهُمَّ صَلِّ عَلى مُحَمَّدٍ وَآلِهِ
وَاجْعَلْهُ اَيْمَنَ يَوْمٍ عَهِدْناهُ وَاَفْضَلَ صاحِبٍ صَحِبْناهُ
وَخَيْرَ وَقْتٍ ظَلَلْنا فِيهِ وَاجْعَلْنا مِنْ اَرْضى مَنْ مَرَّ
عَلَيْهِ اللَّيْلُ وَالنَّهارُ مِنْ جُمْلَةِ خَلْقِكَ اَشْكَرِهِمْ لِما
اَوْلَيْتَ مِنْ نِعَمِكَ وَاَقْوَمِهِمْ بِما شَرَعْتَ مِنْ شَرائِعِكَ
وَاَوْقَفِهِمْ عَمّا حَذَّرْتَ مِنْ نَهْيِكَ اللّهُمَّ اِنِّي

وا ذراك اللهيف

Thee to witness and Thou art sufficient as a witness.

I call to witness Thy heavens, Thy earth, Thy angels, whom Thou hast established in them, and the rest of Thy creatures that in this, my day, and this, my hour, and this, my night, and this, my place, I declare that Thou art God, besides whom there is no other God; fair to Thy creatures, just in Thy Rule, kind to Thy servants, Possessor of the whole of existence and Merciful to Thy creatures.

I declare that Muhammad is Thy servant and Thy Apostle and the chosen one of all mankind.

Thou didst order him to deliver Thy message (unto people) and he did so; Thou didst command him to impart instruction to his ummah and he obeyed.

O Lord, therefore bless Muhammad and his descendants more than any of Thy creatures and on our behalf, bestow upon him more than Thou hast bestowed upon ----------

اُشْهِدُكَ وَكَفٰى بِكَ شَهِيدًا وَاُشْهِدُ سَمَآءَكَ
وَاَرْضَكَ وَمَنْ اَسْكَنْتَهُمَا مِنْ مَلٰٓئِكَتِكَ وَسَائِرِ
خَلْقِكَ فِي يَوْمِي هٰذَا وَسَاعَتِي هٰذِهِ وَلَيْلَتِي هٰذِهِ
وَمُسْتَقَرِّي هٰذَا اَنِّي اَشْهَدُ اَنَّكَ اَنْتَ اللّٰهُ الَّذِي
لَا اِلٰهَ اِلَّا اَنْتَ قَائِمٌ بِالْقِسْطِ عَدْلٌ فِي الْحُكْمِ
رَءُوفٌ بِالْعِبَادِ مَالِكُ الْمُلْكِ رَحِيمٌ بِالْخَلْقِ وَاَنَّ
مُحَمَّدًا عَبْدُكَ وَرَسُولُكَ وَخِيَرَتُكَ مِنْ خَلْقِكَ حَمَّلْتَهُ
رِسَالَتَكَ فَاَدَّاهَا وَاَمَرْتَهُ بِالنُّصْحِ لِاُمَّتِهِ فَنَصَحَ
لَهَا اللّٰهُمَّ فَصَلِّ عَلٰى مُحَمَّدٍ وَآلِهِ اَكْثَرَ مَا صَلَّيْتَ
عَلٰى اَحَدٍ مِنْ خَلْقِكَ وَاٰتِهِ عَنَّا اَفْضَلَ مَا اٰتَيْتَ

any of Thy servants. Reward him for our sake with better and more exalted gifts than Thou hast ever given to any other of Thy Prophets on behalf of his followers. Verily, Thou art the Giver of magnificent gifts and the Forgiver of great sins. Thou art the Kindest of the kind. Therefore, bless Muhammad and his descendants, the pure, the holy, the virtuous and the honorable.

(7)

One of his prayers in contemplation of an important matter or an accident which befell him or in times of distress.

O Thou, by Whom the knots of difficulties are untied. O Thou, by Whom the severity of hardships is diminished. O Thou, from Whom we seek deliverance from trials and comfort in time of distress. (Through Thy) Power all things become easy. Through (Thy) Favor, all causes become effective; by Whose Authority decrees have been issued, -----

اَحَدًا مِنْ عِبادِكَ وَاجْزِهِ عَنَّا اَفْضَلَ وَاَكْرَمَ مَا
جَزَيْتَ اَحَدًا مِنْ اَنْبِيائِكَ عَنْ اُمَّتِهِ اِنَّكَ اَنْتَ
اَلْمَنَّانُ بِالْجَسِيمِ اَلْغافِرُ لِلْعَظِيمِ وَاَنْتَ اَرْحَمُ مِنْ كُلِّ
رَحِيمٍ فَصَلِّ عَلى مُحَمَّدٍ وَآلِهِ الطَّيِّبِينَ الطّاهِرِينَ الْاَخْيارِ الْاَبْرَرِ

وكان من دعائه عليه السلام اذا عرضت
له مهمة او نزلت به ملمة وعند الكرب

يا مَنْ تُحَلُّ بِهِ عُقَدُ الْمَكارِهِ وَيا مَنْ يُفْثَأُ بِهِ حَدُّ
الشَّدائِدِ وَيا مَنْ يُلْتَمَسُ مِنْهُ الْمَخْرَجُ اِلى رَوْحِ الْفَرَجِ
ذَلَّتْ لِقُدْرَتِكَ الصِّعابُ وَتَسَبَّبَتْ بِلُطْفِكَ
الْاَسْبابُ وَجَرى بِقُدْرَتِكَ الْقَضاءُ وَمَضَتْ

and according to Whose Will difficult things have moved. They obey Thy Will, though Thou didst not speak to them, They are restrained by Thy Intention though Thou didst not give expression to it. Thou art the one unto Whom we call out to in times of trouble. Thou art the only refuge in distress. Nothing is removed except what Thou hast removed. Nothing is taken away unless Thou hast taken it away. Verily, O Lord, misfortune has befallen me, the burden of which is unbearable. That which is unendurable has overtaken me. By Thy Might, Thou hast brought it on me.

By Thy Authority, Thou hast directed it towards me. There is no one to ward off that which Thou hast brought; no one to turn aside that which Thou hast directed. There is no one to make easy what Thou hast made difficult; no one to assist him whom Thou hast forsaken. Therefore, send blessings upon Muhammad and his descendants and graciously open for me, O Lord, the gate ----------

عَلىٰ اِرادَتِكَ الْأَشْيآءُ فَهِيَ بِمَشِيَّتِكَ دُونَ
قَوْلِكَ مُؤْتَمِرَةٌ وَبِاِرادَتِكَ دُونَ نَهْيِكَ مُنْزَجِرَةٌ
اَنْتَ الْمَدْعُوُّ لِلْمُهِمّاتِ وَاَنْتَ الْمَفْزَعُ فِي الْمُلِمّاتِ
لَا يَنْدَفِعُ مِنْها اِلَّا مادَفَعْتَ وَلَا يَنْكَشِفُ مِنْها
اِلَّا ماكَشَفْتَ وَقَدْ نَزَلَ بِي يا رَبِّ ما قَدْ تَكادَنِي ثِقْلُهُ
وَاَلَمَّ بِي ما قَدْ بَهَظَنِي حَمْلُهُ وَبِقُدْرَتِكَ اَوْرَدْتَهُ
عَلَيَّ وَبِسُلْطانِكَ وَجَّهْتَهُ اِلَيَّ فَلا مُصْدِرَ لِما اَوْرَدْتَ
وَلَا صارِفَ لِما وَجَّهْتَ وَلا فاتِحَ لِما اَغْلَقْتَ وَلا
مُغْلِقَ لِما فَتَحْتَ وَلا مُيَسِّرَ لِما عَسَّرْتَ وَلا ناصِرَ لِمَنْ
خَذَلْتَ فَصَلِّ عَلىٰ مُحَمَّدٍ وَآلِهِ وَافْتَحْ لِي يا رَبِّ بابَ

of deliverance; remove from me over-powering anxiety by Thy Might; look with favor upon the complaints I have offered; make me taste the sweetness of Thy dealings with me concerning those things which I have asked of Thee.

Bestow Thy Mercy upon me. Grant me pleasant relief from sorrow. Grant me, by Thy Grace, speedy deliverance from distress. Do not let anxiety keep me from the performance of my duties to Thee and the observance of Thy Laws.

Verily I am distressed because of what has befallen me. (I) am full of sadness on account of having to bear what has over-taken me.

Thou hast power to remove that in which I am involved and to avert that into which I have fallen.

Therefore, grant me this (favor) even though I do not deserve it from Thee, O Possessor of the Magnificent Throne!

(8)

One of his prayers

اَلْفَرَجَ بِطَوْلِكَ وَاكْسِرْ عَنِّيْ سُلْطَانَ الْهَمِّ بِحَوْلِكَ
وَاَنِلْنِيْ حُسْنَ النَّظَرِ فِيْمَا شَكَوْتُ وَاَذِقْنِيْ حَلَاوَةَ
الصُّنْعِ فِيْمَا سَأَلْتُ وَهَبْ لِيْ مِنْ لَدُنْكَ رَحْمَةً
وَفَرَجًا هَنِيْئًا وَاجْعَلْ لِيْ مِنْ عِنْدِكَ مَخْرَجًا وَحَيِّا
وَلَا تَشْغَلْنِيْ بِالْاِهْتِمَامِ عَنْ تَعَاهُدِ فُرُوْضِكَ وَ
اسْتِعْمَالِ سُنَّتِكَ فَقَدْ ضِقْتُ لِمَا نَزَلَ بِيْ يَا رَبِّ
ذَرْعًا وَامْتَلَأْتُ بِحَمْلِ مَا حَدَثَ عَلَيَّ هَمًّا وَاَنْتَ
الْقَادِرُ عَلَى كَشْفِ مَا مُنِيْتُ بِهِ وَدَفْعِ مَا وَقَعْتُ فِيْهِ
فَافْعَلْ بِيْ ذَلِكَ وَاِنْ لَمْ اَسْتَوْجِبْهُ مِنْكَ يَا ذَا الْعَرْشِ الْعَظِيْمِ

وَكَانَ مِنْ دُعَائِهِ عَلَيْهِ السَّلَامُ فِي الْاِسْتِعَاذَةِ

imploring protection from evils, immorality and blameworthy action.

O Lord, I implore Thy protection from the excitation of greed, from:
The impetuosity of anger,
The domination of envy,
The lack of patience,
The scarcity of contentment,
The depravity of morals,
The importunity of passion,
The excess of zeal,
The submission to desires,
The opposition to right,
The drowsiness of negligence,
The entrance into troubles,
The preferring of wrong to right,
Persistence in sins,
The underestimation of guilt,
The overestimation of service,
The pride of the wealthy,
The despising of the poor,
The abuse of power over those under our hands, the failure to thank those who are kind to us, ----------

فى المكاره وسيئ الأخلاق ومذام الأفعال

اَللّٰهُمَّ اِنِّي اَعُوذُبِكَ مِنْ هَيَجَانِ الْحِرْصِ وَسَوْرَةِ
الْغَضَبِ وَغَلَبَةِ الْحَسَدِ وَضَعْفِ الصَّبْرِ وَقِلَّةِ
الْقَنَاعَةِ وَشَكَاسَةِ الْخُلُقِ وَالْحَاحِ الشَّهْوَةِ وَ
مَلَكَةِ الْحَمِيَّةِ وَمُتَابَعَةِ الْهَوٰى وَمُخَالَفَةِ الْهُدٰى
وَسِنَةِ الْغَفْلَةِ وَتَعَاطِي الْكُلْفَةِ وَاِيثَارِ الْبَاطِلِ
عَلَى الْحَقِّ وَالْاِصْرَارِ عَلَى الْمَاْثَمِ وَاسْتِصْغَارِ الْمَعْصِيَةِ
وَاسْتِكْثَارِ الطَّاعَةِ وَمُبَاهَاةِ الْمُكْثِرِيْنَ
وَالْاِزْرَاءِ بِالْمُقِلِّيْنَ وَسُوْءِ الْوِلَايَةِ لِمَنْ تَحْتَ اَيْدِيْنَا
وَتَرْكِ الشُّكْرِ لِمَنِ اصْطَنَعَ الْعَارِفَةَ عِنْدَنَا اَوْ اَنْ

assisting the oppressor, forsaking the oppressed, aiming at that to which we are not entitled and speaking in matters of learning without knowledge.

We implore Thy protection from keeping in mind the weaknesses of others, from being proud of our good deeds, and from indulging in far-reaching hopes.

O Lord, we flee to Thee for protection from inward evil[17], from underestimation of minor sins, from the domination of Satan over us, from being involved in calamity by the course of events and from being oppressed by a sultan.

We flee to Thee for protection from acquiring extravagant habits and from want of livelihood.

We ask. Thy protection from the ridicule of enemies, from the begging of equals, from living in hardships and dying without preparation.

We seek Thy protection from the exceeding regret, from the great calamity, from the terrible ----------

نَعْضُدَ ظَالِمًا اَوْنَخْذُلَ مَلْهُوفًا اَوْنَرُومَ مَا لَيْسَ
لَنَا بِحَقٍّ اَوْنَقُولَ فِي الْعِلْمِ بِغَيْرِ عِلْمٍ وَنَعُوذُ بِكَ
اَنْ نَنْطَوِيَ عَلَى غِشِّ اَحَدٍ وَاَنْ نُعْجَبَ بِاَعْمَالِنَا وَنَمُدَّ
فِي اَمَالِنَا وَنَعُوذُ بِكَ مِنْ سُوءِ السَّرِيرَةِ وَاحْتِقَارِ
الصَّغِيرَةِ وَاَنْ يَسْتَحْوِذَ عَلَيْنَا الشَّيْطَانُ وَيَنْكُبَنَا
الزَّمَانُ اَوْيَتَهَضَّمَنَا السُّلْطَانُ وَنَعُوذُ بِكَ مِنْ تَنَاوُلِ
الْاِسْرَافِ وَمِنْ فِقْدَانِ الْكَفَافِ وَنَعُوذُ بِكَ
مِنْ شَمَاتَةِ الْاَعْدَاءِ وَمِنَ الْفَقْرِ اِلَى الْاَكْفَاءِ وَ
مِنْ مَعِيشَةٍ فِي شِدَّةٍ وَمِيتَةٍ عَلَى غَيْرِ عُدَّةٍ وَنَعُوذُ
بِكَ مِنَ الْحَسْرَةِ الْعُظْمَى وَالْمُصِيبَةِ الْكُبْرَى وَاَشْقَى

misfortune, from unsafe refuge, from being unrewarded and from the visitation of chastisement.

O Lord, bless Muhammad and his descendants and protect me and all the true believers, both male and female, from all these by Thy Mercy, O Most Merciful!

(9)

One of his prayers fervently asking pardon of God.

O Lord, bless Muhammad and his descendants and lead us to repentance which is loved by Thee.

Remove us from persistence in sin which is hateful to Thee.

O Lord, when we are confronted by two (impending) evils, one relating to faith, the other to worldly affairs, then, let that evil befall us which will the more quickly pass away and protect us from that which is of long ----------

الشَّقاءِ وَسُوءِ الْمآبِ وَحِرمانِ الثَّوابِ وَحُلُولِ
الْعِقابِ اللَّهُمَّ صَلِّ عَلى مُحَمَّدٍ وَآلِهِ وَاَعِذْنِي مِنْ
كُلِّ ذَلِكَ بِرَحْمَتِكَ وَجَمِيعَ الْمُؤْمِنِينَ
وَالْمُؤْمِنَاتِ يَا اَرْحَمَ الرَّاحِمِينَ

وكان من دعائه عليه السلام في الاشتياق الى طلب المغفرة من الله جل جلاله

اَللَّهُمَّ صَلِّ عَلى مُحَمَّدٍ وَآلِهِ وَصَيِّرْنَا اِلَى مَحْبُوبِكَ مِنَ
النَّوبَةِ وَاَزِلْنَا عَنْ مَكْرُوهِكَ مِنَ الْأَصْرارِ
اللَّهُمَّ وَمَتى وَقَفْنَا بَيْنَ نَقْصَيْنِ فِي دِينٍ اَوْ دُنْيا فَاَوْقِعِ
النَّقْصَ بِأَسْرَعِهِما فَناءً وَاجْعَلِ التَّوْبَةَ فِي اَطْوَلِهِما

duration. And when we resolve two things, one of which pleases Thee and the other would call down Thy Wrath, then let us be inclined towards that which would please Thee and lessen our strength so that we may not do that which would make Thee angry at us.

And, O Lord, do not allow our souls to choose as they like, for, verily, they will choose what is evil, unless Thou dost show pity.[18] They will command what is bad unless Thou dost show Mercy.

O Lord, verily Thou hast created us full of weakness, founded us on infirmity and originated us out of an extraction of mean fluid, so we have no power except from Thee and no strength but by Thy Aid.

Therefore, help us with Thy Grace, guide us with Thy Guidance, make the eyes of our minds blind to what is contrary to Thy Love and do not allow any of our limbs activity in disobeying Thee.

O Lord, bless ----------

بَقآءً وَاِذِ اهَمَمْنا بِهَمَّيْنِ يُرْضِيكَ اَحَدُهُما عَنّا وَ
يُسْخِطُكَ الْآخَرُ عَلَيْنا فَمِلْ بِنا اِلَى ما يُرْضِيكَ عَنّا وَ
اَوْهِنْ قُوَّتَنا عَمّا يُسْخِطُكَ عَلَيْنا وَلا تُخَلِّ فِي ذٰلِكَ
بَيْنَ نُفُوسِنا وَاخْتِيارِها فَاِنَّها مُخْتارَةٌ لِلْباطِلِ
اِلّا ما وَفَّقْتَ اَمّارَةٌ بِالسُّوءِ اِلّا ما رَحِمْتَ اَللّٰهُمَّ وَاِنَّكَ
مِنَ الضَّعْفِ خَلَقْتَنا وَعَلَى الْوَهْنِ بَنَيْتَنا وَمِنْ ماءٍ مَهِينٍ
اِبْتَدَاْتَنا فَلا حَوْلَ لَنا اِلّا بِقُوَّتِكَ وَلا قُوَّةَ لَنا اِلّا
[بِعَوْنِكَ]
بِعِزَّتِكَ فَاَيِّدْنا بِتَوْفِيقِكَ وَسَدِّدْنا بِتَسْدِيدِكَ
وَاَعْمِ اَبْصارَ قُلُوبِنا عَمّا خالَفَ مَحَبَّتَكَ وَلا تَجْعَلْ شَيْءٍ
مِنْ جَوارِحِنا نُفُوذاً اِلى مَعْصِيَتِكَ اَللّٰهُمَّ فَصَلِّ عَلى

Muhammad and his descendants. Let the whisperings of our hearts, the motions of our organs, the glances of our eyes, the utterances of our tongues be directed to the end of winning Thy Reward till we omit no good act, whereby we may be entitled to Thy Reward and there remain in us no evil, whereby we should deserve Thy Chastisement.

(10)

One of his prayers imploring refuge in God.

O Lord, if Thou wilt, Thou canst forgive our sins and manifest Thy Grace. If Thou wilt, Thou canst punish us and thus display Thy Justice. Therefore, be graciously pleased to make Thy Pardon easy for us. By Thy Forgiveness, deliver us from Thy Punishment; for verily we have no strength to stand (against) Thy Justice. There is no deliverance for any of us, save through Thy Pardon. O Most Independent One! Lo, we, Thy servants, stand before Thee; verily we are in great need of Thee.

مُحَمَّدٍ وَآلِهِ وَاجْعَلْ هَمَسَاتِ قُلُوبِنَا وَحَرَكَاتِ
اَعْضَائِنَا وَلَمَحَاتِ اَعْيُنِنَا وَلَهَجَاتِ اَلْسِنَتِنَا فِي مُوجِبَاتِ ثَوَابِكَ
حَتّٰى لَا تَفُوتَنَا حَسَنَةٌ نَسْتَحِقُّ بِهَا جَزَاءَكَ وَلَا
تَبْقَى لَنَا سَيِّئَةٌ نَسْتَوْجِبُ بِهَا عِقَابَكَ

وكان من دعائه عليه السلام في اللجأ إلى الله تعالى

اَللّٰهُمَّ اِنْ تَشَأْ تَعْفُ عَنَّا فَبِفَضْلِكَ وَاِنْ تَشَأْ
تُعَذِّبْنَا فَبَعَدْلِكَ فَسَهِّلْ لَنَا عَفْوَكَ بِمَنِّكَ وَاَجِرْنَا
مِنْ عَذَابِكَ بِتَجَاوُزِكَ فَاِنَّهُ لَا طَاقَةَ لَنَا بِبَعْدِلِكَ
وَلَا نَجَاةَ لِاَحَدٍ مِنَّا دُونَ عَفْوِكَ يَا غَنِيَّ الْاَغْنِيَاءِ
هَا نَحْنُ عَبِيدُكَ بِبَابِكَ وَاَنَا اَفْقَرُ الْفُقَرَاءِ اِلَيْكَ

Therefore, fulfill our desires from the vastness of Thy Grace. Do not cut off our hope by refusal. For thereby Thou wilt have rendered him unlucky who begged happiness of Thee and Thou wilt have disappointed him who besought Thee for favors. So, at such a time, to whom shall we turn when leaving Thee? Whither shall we take our journey from Thy gate?

O Holy One, we are weak and helpless. Thou hast promised to grant deliverance in answer to the prayers of the distressed. We are afflicted and Thou hast promised relief to those in affliction. The showing of mercy to one who seeks it most resembles Thy Will. It is the noblest of all the acts of Thy Greatness. Such also is the redress of one who prays to Thee for redress. Therefore, graciously hear out supplication unto Thee. Redress our wrongs when we have cast ourselves before Thee.

O Lord, verily Satan ridiculed us when we followed him in disobeying Thee.

فَاجْبُرْ فَاقَتَنَا بِوُسْعِكَ وَلَا تَقْطَعْ رَجَاءَنَا بِمَنْعِكَ
فَتَكُونَ قَدْ اَشْقَيْتَ مَنِ اسْتَسْعَدَ بِكَ وَحَرَمْتَ مَنِ
اسْتَرْفَدَ فَضْلَكَ فَاِلَى مَنْ حِينَئِذٍ مُنْقَلَبُنَا عَنْكَ وَ
اِلَى اَيْنَ مَذْهَبُنَا عَنْ بَابِكَ سُبْحَانَكَ نَحْنُ الْمُضْطَرُّونَ
الَّذِينَ اَوْجَبْتَ اِجَابَتَهُمْ وَاَهْلُ السُّوْءِ الَّذِينَ وَعَدْتَ
الْكَشْفَ عَنْهُمْ وَاَشْبَهُ الْاَشْيَاءِ بِمَشِيَّتِكَ وَ
اَوْلَى الْاُمُورِ بِكَ فِي عَظَمَتِكَ رَحْمَةُ مَنِ اسْتَرْحَمَكَ
وَغَوْثُ مَنِ اسْتَغَاثَ بِكَ فَارْحَمْ تَضَرُّعَنَا اِلَيْكَ
وَاَغِثْنَا اِذْ طَرَحَنَا اَنْفُسَنَا بَيْنَ يَدَيْكَ اللّٰهُمَّ اِنَّ
الشَّيْطَانَ قَدْ شَمَتَ بِنَا اِذْ شَايَعْنَاهُ عَلَى مَعْصِيَتِكَ

Therefore, bless Muhammad and his descendants. Do not let him ridicule us, after our renouncing him for Thee and after turning away from him unto Thee.

(11)

One of his prayers for a happy termination of life.

O Thou, the remembrance of Whom is an honor to those who do remember. O Thou, thankfulness to Whom brings exaltation to those who render thanks. O Thou, obedience to Whom is salvation to those who obey, bless Muhammad and his descendants and let our hearts turn away from the thought of every other thing in remembering Thee. Let our tongues cease from uttering all other gratitude in thanking Thee. Let our limbs be engaged in serving Thee, leaving all other work. If Thou hast decreed for us rest from all toil, then let our rest be peaceful, in which no evil consequences befall us, and no grief overtake us; till -----

فَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَلَا تَشْمِتْهُ بِنَا بَعْدَ
تَرْكِنَا إِيَّاهُ لَكَ وَرَغْبَتِنَا عَنْهُ إِلَيْكَ

وَكَانَ مِنْ دُعَائِهِ عَلَيْهِ السَّلَامُ بِخَوَاتِمِ الْخَيْرِ

يَا مَنْ ذِكْرُهُ شَرَفٌ لِلذَّاكِرِينَ وَيَا مَنْ شُكْرُهُ
فَوْزٌ لِلشَّاكِرِينَ وَيَا مَنْ طَاعَتُهُ نَجَاةٌ لِلْمُطِيعِينَ
صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَاشْغَلْ قُلُوبَنَا بِذِكْرِكَ عَنْ
كُلِّ ذِكْرٍ وَأَلْسِنَتَنَا بِشُكْرِكَ عَنْ كُلِّ شُكْرٍ
وَجَوَارِحَنَا بِطَاعَتِكَ عَنْ كُلِّ طَاعَةٍ فَإِنْ قَدَّرْتَ
لَنَا فَرَاغًا مِنْ شُغْلٍ فَاجْعَلْهُ فَرَاغَ سَلَامَةٍ لَا نُدْرِكُ
فِيهِ تَبِعَةً وَلَا نَلْحَقُنَا فِيهِ سَآمَةٌ حَتَّى يَنْصَرِفَ

those who record our evil deeds return to Thee from us, bearing a scroll free from the record of sins and until those who record our good deeds leave us delighted with what they have written down concerning them (good deeds).

When the days of our existence are finished, the duration of our lives comes to an end and Thy Summons – which is inevitable and the obedience to which is unavoidable – is served upon us, then bless Muhammad and his descendants. Let the conclusion of what the writers of our deeds have reckoned against us, be an accepted repentance, after which we may not be detained by Thee on account of any sin which we have committed, or any guilt which we have earned. [19] Do not remove the covering which Thou hast put over us in the presence of spectators on the day on which the record of Thy creatures shall be examined.

Verily, Thou art merciful to him who prays unto Thee and answerest him who invokes Thee.

عَنَّا كُتَّابُ ٱلسَّيِّئَاتِ بِصَحِيفَةٍ خَالِيَةٍ مِنْ ذِكْرِ
سَيِّئَاتِنَا وَبَوِّلِ كُتَّابُ ٱلْحَسَنَاتِ عَنَّا مَسْرُورِينَ
بِمَا كَتَبُوا مِنْ حَسَنَاتِنَا وَإِذَا انْقَضَتْ أَيَّامُ حَيَوٰتِنَا
وَتَصَرَّمَتْ مُدَدُ أَعْمَارِنَا وَاسْتَحْضَرْتَنَا دَعْوَتُكَ
الَّتِي لَا بُدَّ مِنْهَا وَمِنْ إِجَابَتِهَا فَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ
وَاجْعَلْ خِتَامَ مَا تُحْصِي عَلَيْنَا كَتَبَةُ أَعْمَالِنَا تَوْبَةً
مَقْبُولَةً لَا تُوقِفْنَا بَعْدَهَا عَلَى ذَنْبٍ اجْتَرَحْنَاهُ
وَلَا مَعْصِيَةٍ اقْتَرَفْنَاهَا وَلَا تَكْشِفْ عَنَّا سِتْرًا
سَتَرْتَهُ عَلَى رُؤُسِ ٱلْأَشْهَادِ يَوْمَ تَبْلُو أَخْبَارَ عِبَادِكَ
إِنَّكَ رَحِيمٌ بِمَنْ دَعَاكَ وَمُسْتَجِيبٌ لِمَنْ نَادَاكَ

(12)

One of his prayers in confession and repentance of God.

O Lord, three habits hinder me from praying unto Thee and one habit urges me to it.

Delay in doing that which Thou didst order me to perform keeps me from prayer on account of shame, the thing Thou didst forbid me to do and to which I hastened likewise hinders me and the favor Thou didst confer on me and for which I failed to return thanks.

That which urges me to pray unto Thee is Thy Kindness to the one who turns his face towards Thee and who comes hopefully to Thee, for all Thy Favor is kindness, and all Thy Blessings are favor upon me (not as a reward for my right).

Therefore, behold me here, O Lord, standing at the gate of Thy Glory in the attitude of ----------

وكان من دعائه عليه السلام في الإعتراف وطلب التوبة إلى الله تعالى

اَللّٰهُمَّ اِنَّهٗ يَحْجُبُنِي عَنْ مَسْأَلَتِكَ خِلَالٌ ثَلٰثٌ
وَيَحْدُوْنِي عَلَيْهَا خَلَّةٌ وَاحِدَةٌ يَحْجُبُنِي اَمْرٌ اَمَرْتَ بِهٖ
فَاَبْطَاْتُ عَنْهُ وَنَهْيٌ نَهَيْتَنِي عَنْهُ فَاَسْرَعْتُ
اِلَيْهِ وَنِعْمَةٌ اَنْعَمْتَ بِهَا عَلَيَّ فَقَصَّرْتُ فِي شُكْرِهَا
وَيَحْدُوْنِي عَلٰى مَسْأَلَتِكَ تَفَضُّلُكَ عَلٰى مَنْ اَقْبَلَ
بِوَجْهِهٖ اِلَيْكَ وَوَفَدَ بِحُسْنِ ظَنِّهٖ اِلَيْكَ اِذْ
جَمِيْعُ اِحْسَانِكَ تَفَضُّلٌ وَاِذْ كُلُّ نِعَمِكَ اِبْتِدَاءٌ
فَهَا اَنَا ذَا يَا اِلٰهِيْ وَاقِفٌ بِبَابِ عِزِّكَ وَقُوْفَ

one who trembles in submission, entreating Thee, in my shame, in the spirit of the poor and needy confession unto Thee that I never acknowledged Thy Favors, save by refraining from sinning against Thee [20] and that I was never, in all my circumstances, without Thy Bounty.

Will, therefore, O Lord, my confession to Thee of the evils I have committed avail me anything?

Will my admission to Thee of wrongs I have done deliver me from Thy Wrath?

Or, hast Thou, in this, my situation, irrevocably decreed Thy Wrath for me?

Does, in the time of praying, Thy displeasure . inseparably cling to me?

O Holy One, I do not despair of Thy Mercy, whilst Thou hast surely opened for me the gate of repentance unto Thee.

Nay, I speak the words of a despicable creature, one unjust to his own soul, one who underrates ----------

المُسْتَسْلِمِ الذَّلِيْلِ وَسائِلُكَ عَلَى الْحَيآءِ مِنِّي
سُؤآلَ الْبائِسِ الْمُعِيْلِ مُقِرٌّ لَكَ بِاَنِّي لَمْ اَسْتَسْلِمْ
وَقْتَ اِحْسانِكَ اِلّا بِالْاِقْلاعِ عَنْ عِصْيانِكَ
وَلَمْ اَخْلُ فِي الْحالاتِ كُلِّها مِنِ امْتِنانِكَ
فَهَلْ يَنْفَعُنِي يا اِلٰهِي اِقْرارِي عِنْدَكَ بِسُوءِ ما اكْتَسَبْتُ
وَهَلْ يُنْجِيْنِي مِنْكَ اعْتِرافِي لَكَ بِقَبِيْحِ ما ارْتَكَبْتُ
اَمْ اَوْجَبْتَ لِي فِي مَقامِي هٰذا سُخْطَكَ اَمْ لَزِمَنِي
فِي وَقْتِ دُعائِي مَقْتُكَ سُبْحانَكَ لا اَيْئَسُ
مِنْكَ وَقَدْ فَتَحْتَ لِي بابَ التَّوْبَةِ اِلَيْكَ بَلْ اَقُولُ
مَقالَ الْعَبْدِ الذَّلِيْلِ الظّالِمِ لِنَفْسِهِ الْمُسْتَخِفِّ

the dignity of his Lord, one whose sins are great and wax larger and whose days have passed and ended until he found that the opportunity for action had expired, the duration of life was finished and he was convinced that there was no escape for him from Thee and no refuge.

Then he presented himself to Thee, with conversion and sincerity, repented unto Thee.

So, he stood up in Thy Presence with a pure, clean heart and addressed Thee in a low faltering voice.

Verily, he bowed before Thee till he became crooked and bent down his head till he was doubled.

Verily, his fear caused his legs to tremble and tears flowed down his cheeks.

He calls upon Thee saying: O Most Merciful. O Most Compassionate of those to whom seekers after mercy continually come. O Most Gracious of those Whom seekers after pardon approach. O Thou

بِحُرْمَةِ رَبِّهِ الَّذِي عَظُمَتْ ذُنُوبُهُ فَخَلَّتْ وَأَدْبَرَتْ
أَيَّامُهُ فَوَلَّتْ حَتَّى إِذَا رَأَى مُدَّةَ الْعَمَلِ قَدِ انْقَضَتْ
وَغَايَةَ الْعُمُرِ قَدِ انْتَهَتْ وَأَيْقَنَ أَنَّهُ لَا مَحِيصَ
لَهُ مِنْكَ وَلَا مَهْرَبَ لَهُ عَنْكَ تَلَقَّاكَ بِالْإِنَابَةِ
وَأَخْلَصَ لَكَ التَّوْبَةَ فَقَامَ إِلَيْكَ بِقَلْبٍ طَاهِرٍ
نَقِيٍّ ثُمَّ دَعَاكَ بِصَوْتٍ حَائِلٍ خَفِيٍّ قَدْ نَطَّ طَالَكَ
فَانْحَنَى وَنَكَّسَ رَأْسَهُ فَانْثَنَى قَدْ أَرْعَشَتْ
خَشْيَتُهُ رِجْلَيْهِ وَغَرَّقَتْ دُمُوعُهُ خَدَّيْهِ يَدْعُوكَ
بِيَا أَرْحَمَ الرَّاحِمِينَ وَيَا أَرْحَمَ مَنِ انْتَابَهُ الْمُسْتَرْحِمُونَ
وَيَا أَعْطَفَ مَنْ أَطَافَ بِهِ الْمُسْتَغْفِرُونَ وَيَا مَنْ

Whose Forgiveness is more frequent than Thy Chastisement. O Thou Whose Approbation is more abundant than Thy Wrath. O Thou Who favored Thy creatures by overlooking their guilt. O Thou Who trained Thy servants to hope for the acceptance of conversion. [21] O Thou Who reformed their sins by repentance. O Thou Who was satisfied with very little of their good deeds. O Thou Who regarded their insignificant deeds abundantly. O Thou Who guaranteed to them answers to prayer. O Thou Who graciously promised them a handsome recompense on Thy own pledge. I am not the most sinful of those who disobeyed Thee and thou didst pardon him. I am not the most blameworthy of those who apologized unto Thee and Thou didst accept their apology. I am not the most unjust of those who repented unto Thee and Thou didst show them Thy Favor.

I repent unto Thee, in this my situation, the repentance of one ashamed of what he neglected to perform, afraid of

عَفُوُ اَكْثَرُ مِنْ نِقْمَتِهِ وَيَا مَنْ رِضَاهُ اَوْفَرُ مِنْ
سَخَطِهِ وَيَا مَنْ تَحَمَّدَ اِلَى خَلْقِهِ بِحُسْنِ التَّجَاوُزِ وَيَا
مَنْ عَوَّدَ عِبَادَهُ قَبُولَ الْاِنَابَةِ وَيَا مَنِ اسْتَصْلَحَ فَاسِدَ
بِالتَّوْبَةِ وَيَا مَنْ رَضِيَ مِنْ فِعْلِهِمْ بِالْيَسِيرِ وَيَا مَنْ
كَافِئَ قَلِيلَهُمْ بِالْكَثِيرِ وَيَا مَنْ ضَمِنَ لَهُمْ اِجَابَةَ
الدُّعَاءِ وَيَا مَنْ وَعَدَهُمْ عَلَى نَفْسِهِ بِتَفَضُّلِهِ حُسْنَ
الْجَزَاءِ مَا اَنَا بِاَعْصَى مَنْ عَصَاكَ فَغَفَرْتَ لَهُ وَمَا
اَنَا بِاَلْوَمِ مَنِ اعْتَذَرَ اِلَيْكَ فَقَبِلْتَ مِنْهُ وَمَا اَنَا
بِاَظْلَمِ مَنْ تَابَ اِلَيْكَ فَعُدْتَ عَلَيْهِ بِاَتُوبُ اِلَيْكَ
فِي مَقَامِي هَذَا تَوْبَةَ نَادِمٍ عَلَى مَا فَرَطَ مِنْهُ مُشْفِقٍ

what he has accumulated against him.

Sincerely sorry for what he fell into.

Knowing that the forgiving of sins is not too great a task for Thee.

Not too difficult for Thee.

The enduring of excessive wrongs is not hard upon Thee.

The most favorite of Thy creatures is one who gives up pride and abstains from persisting (in wrong) and constantly asks pardon.

I clear myself before Thee from being proud, crave Thy Protection against persisting (in sin), ask Thy Pardon for what I failed in and beg Thy Assistance in what I am too weak to do.

O Lord, bless Muhammad and his descendants.

Forgive me what is due unto Thee from me. [22]

Save me from what I deserve from Thee. [23]

مِمّا اجْتَمَعَ عَلَيْهِ خالِصُ الْحَياءِ مِمّا وَقَعَ فِيهِ عالِمٌ
بِاَنَّ الْعَفْوَ عَنِ الذَّنْبِ الْعَظِيمِ لايَتَعاظَمُكَ وَاَنَّ
التَّجاوُزَ عَنِ الْاِثْمِ الْجَلِيلِ لايَسْتَصْعِبُكَ وَاَنَّ
احْتِمالَ الْجِنايَاتِ الْفاحِشَةِ لايَتَكَأْدُكَ وَاَنَّ
اَحَبَّ عِبادِكَ اِلَيْكَ مَنْ تَرَكَ الْاِسْتِكْبارَ
عَلَيْكَ وَجانَبَ الْاِصْرارَ وَلَزِمَ الْاِسْتِغْفارَ وَاَنا
اَبْرَأُ اِلَيْكَ مِنْ اَنْ اَسْتَكْبِرَ وَاَعُوذُ بِكَ مِنْ اَنْ اُصِرَّ
وَاَسْتَغْفِرُكَ لِما قَصَّرْتُ فِيهِ وَاَسْتَعِينُكَ عَلى ما
عَجَزْتُ عَنْهُ اللّٰهُمَّ صَلِّ عَلى مُحَمَّدٍ وَآلِهِ وَهَبْ
لِي ما يَجِبُ عَلَيَّ لَكَ وَعافِنِي مِمّا اَسْتَوْجِبُهُ مِنْكَ

Shelter me from what the wicked are afraid of.[24] For verily, Thou art most Forgiving. Pardon is hoped for from Thee. Thou art celebrated for overlooking faults. I have no other one whom I may beg to fulfill my wishes but Thee, no forgiver of my sins, other than Thee. Far be it from Thee if I think there is another and I do not fear that anything will happen to my soul, except from Thee.

Verily, Thou deservest to be feared. (Thou) art worthy of forgiving sins.

Bless Muhammad and his descendants.

Fulfill my need. Grant my wish. Forgive my sins and quell the dread of my soul.

Verily, Thou hast Power over everything and this is easy for Thee. Amen, Lord of the Worlds!

(13)

One of his prayers to the Almighty in time of need.

وَاَجِرْنِي مِمَّا يُخَافُهُ اَهْلُ الْاِسَاءَةِ فَاِنَّكَ مَلِيءٌ
بِالْعَفْوِ مَرْجُوٌّ لِلْمَغْفِرَةِ مَعْرُوفٌ بِالتَّجَاوُزِ لَيْسَ لِحَاجَتِي
مَطْلَبٌ سِوَاكَ وَلَا لِذَنْبِي غَافِرٌ غَيْرُكَ حَاشَاكَ
وَلَا اَخَافُ عَلَى نَفْسِي اِلَّا اِيَّاكَ اِنَّكَ اَهْلُ التَّقْوٰى
وَاَهْلُ الْمَغْفِرَةِ صَلِّ عَلٰى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَاقْضِ
حَاجَتِي وَاَنْجِحْ طَلِبَتِي وَاغْفِرْ ذَنْبِي وَآمِنْ خَوْفَ
نَفْسِي اِنَّكَ عَلٰى كُلِّ شَيْءٍ قَدِيرٌ وَذٰلِكَ
عَلَيْكَ يَسِيرٌ آمِينَ رَبَّ الْعَالَمِينَ

وكان من دعائه عليه السلام في طلب الحوائج الى الله تعالى

O Lord, Thou Who dost ultimately satisfy our need.

Thou with Whom lies the success of prayers, Who sell not His Favors for any price, Whose gifts are not accompanied by reproaches, through Whom independence can be obtained and of whom none can be independent, towards Whom people turn to and of Whom none can turn away, Whose stores cannot be exhausted by request and Whose wisdom cannot be altered by any means, from Whom the needs of the needy are never cut off, Who is never tired by the prayers of those who implore.

Thou hast prided Thyself on being independent of Thy creatures and Thou art worthy of being independent of them.

Thou hast called them needy and they are needy towards Thee.

Therefore, whosoever resolved upon the satisfaction of his need through Thee and desired----------

اللّٰهُمَّ يَا مُنْتَهَى مَطْلَبِ الْحَاجَاتِ وَيَا مَنْ عِنْدَهُ
نَيْلُ الطِّلِبَاتِ وَيَا مَنْ لَا يَبِيعُ نِعَمَهُ بِالْأَثْمَانِ وَيَا مَنْ
لَا يُكَدِّرُ عَطَايَاهُ بِالْامْتِنَانِ وَيَا مَنْ لَيْسَ يَسْتَغْنِي
بِهِ وَلَا يَسْتَغْنِي عَنْهُ وَيَا مَنْ يُرْغَبُ اِلَيْهِ وَلَا يُرْغَبُ
عَنْهُ وَيَا مَنْ لَا تُفْنِي خَزَائِنَهُ الْمَسَائِلُ وَيَا مَنْ لَا
تُبَدِّلُ حِكْمَتَهُ الْوَسَائِلُ وَيَا مَنْ لَا تَنْقَطِعُ عَنْهُ
حَوَائِجُ الْمُحْتَاجِينَ وَيَا مَنْ لَا يُعْنِيهِ دُعَاءُ الدَّاعِينَ
تَمَدَّحْتَ بِالْغِنَاءِ عَنْ خَلْقِكَ وَاَنْتَ اَهْلُ الْغِنَى
عَنْهُمْ وَنِسْبَتُهُمْ اِلَى الْفَقْرِ وَهُمْ اَهْلُ الْفَقْرِ
اِلَيْكَ فَمَنْ حَاوَلَ سَدَّ خَلَّتِهِ مِنْ عِنْدِكَ وَرَامَ

that his need be removed by Thee, surely he demanded his request from the right place.

(Surely he) approached the object of his desire the right way.

Whosoever directed his petition to any of Thy creatures or considered him to be the one to grant its fulfillment, in preference to Thee, verily, he exposed himself to disappointment.

(Surely he) deserved privation of blessings from Thee.

And I, O Lord, have a need toward Thee.

My efforts have fallen short.

My desires are of no avail.

My soul induced me to seek the satisfaction of my need from one who is not independent of Thee and places his necessities before Thee.

This was one of the slips of the erring.

One of the mistakes of sinners.

Then I was aroused from my ignorance by Thy warning and rose ------

صَرْفَ الْفَقْرِ عَنْ نَفْسِهِ بِكَ فَقَدْ طَلَبَ حَاجَتَهُ
فِي مَظَانِّهَا وَأَتَى طَلِبَتَهُ مِنْ وَجْهِهَا وَمَنْ تَوَجَّهَ
بِحَاجَتِهِ إِلَى أَحَدٍ مِنْ خَلْقِكَ أَوْ جَعَلَهُ سَبَبَ
نُجْحِهَا دُونَكَ فَقَدْ تَعَرَّضَ لِلْحِرْمَانِ وَاسْتَحَقَّ مِنْ
عِنْدِكَ فَوْتَ الْإِحْسَانِ اللَّهُمَّ وَلِي إِلَيْكَ
حَاجَةٌ قَدْ قَصَّرَ عَنْهَا جُهْدِي وَتَقَطَّعَتْ دُونَهَا
حِيَلِي وَسَوَّلَتْ لِي نَفْسِي رَفْعَهَا إِلَى مَنْ يَرْفَعُ حَوَائِجَهُ
إِلَيْكَ وَلَا يَسْتَغْنِي فِي طَلِبَاتِهِ عَنْكَ وَهِيَ زَلَّةٌ
مِنْ زَلَلِ الْخَاطِئِينَ وَعَثْرَةٌ مِنْ عَثَرَاتِ الْمُذْنِبِينَ
ثُمَّ انْتَبَهْتُ بِتَذْكِيرِكَ لِي مِنْ غَفْلَتِي وَنَهَضْتُ

by Thy Grace from my fall and returned. With Thy Help, I corrected my blunder and said, 'Holy is my Lord!'

How can one needy creature beg from another who is in need.

Why should a pauper be attracted to another pauper.

So I returned unto Thee with sincere longing and laid my hope before Thee with perfect trust in Thee.

I was sure that the utmost I would beg of Thee would be trivial in comparison with Thy wealth; that the utmost that I would desire from Thee would be insignificant along side of Thy Prosperity; that Thy Bounty is not encompassed by anyone's request; that Thy Hand (Power) is exalted far above every hand in generosity.

O Lord, therefore, bless Muhammad and his descendants. Deal kindly with me according to Thy Grace.

Do not deal with me in Thy Justice according to my merit----------

بِتَوْفِيقِكَ مِنْ زَلَّتِي وَنَكَصْتُ بِتَسْدِيدِكَ عَنْ
عَثْرَتِي وَقُلْتُ سُبْحَانَ رَبِّي كَيْفَ يَسْأَلُ الْمُحْتَاجُ
مُحْتَاجًا وَأَنَّى يَرْغَبُ مُعْدِمٌ إِلَى مُعْدِمٍ فَقَصَدْتُكَ
يَا إِلَهِي بِالرَّغْبَةِ وَأَوْفَدْتُ عَلَيْكَ رَجَائِي بِالثِّقَةِ
بِكَ وَعَلِمْتُ أَنَّ كَثِيرَ مَا أَسْأَلُكَ يَسِيرٌ فِي
وُجْدِكَ وَأَنَّ خَطِيرَ مَا أَسْتَوْهِبُكَ حَقِيرٌ فِي
وُسْعِكَ وَأَنَّ كَرَمَكَ لَا يَضِيقُ عَنْ سُؤَالِ أَحَدٍ
وَأَنَّ يَدَكَ بِالْعَطَاءِ أَعْلَى مِنْ كُلِّ يَدٍ اللَّهُمَّ
فَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَاحْمِلْنِي بِكَرَمِكَ عَلَى
التَّفَضُّلِ وَلَا تَحْمِلْنِي بِعَدْلِكَ عَلَى الِاسْتِحْقَاقِ

for I am not the first applicant who applied to Thee yet Thou didst grant my request whilst I deserved refusal.

I am not the first petitioner who petitioned Thee yet Thou didst favor me whilst I was entitled to disappointment.

O Lord, bless Muhammad and his descendants. Grant acceptance to my prayer. Hear my call. Hear my supplication. Listen to my voice. Do not cut off my hope from Thee. Do not sever my connection with Thee. Do not permit me in this and other needs to turn to any other besides Thee.

Undertake the fulfillment of my request, the satisfaction of my need and the answering of my prayer before I leave this, my place, by making that which is difficult for me, easy and by bestowing upon me Thy excellent decree in all matters.

And bless Muhammad and his descendants with a blessing ----------

فَمَا اَنَا بِاَوَّلِ رَاغِبٍ رَغِبَ اِلَيْكَ فَاَعْطَيْتَهُ
وَهُوَ بِسَتَحِقُّ الْمَنْعَ وَلَا بِاَوَّلِ سَائِلٍ سَاَلَكَ فَاَفْضَلْتَ
عَلَيْهِ وَهُوَ بِسْتَوْجِبُ الْحِرْمَانَ اَللّٰهُمَّ صَلِّ عَلَى
مُحَمَّدٍ وَاٰلِهِ وَكُنْ لِدُعَائِي مُجِيبًا وَمِنْ نِدَائِي قَرِيبًا
وَلِتَضَرُّعِي رَاحِمًا وَلِصَوْتِي سَامِعًا وَلَا تَقْطَعْ رَجَاءً
عَنْكَ وَلَا ثَبِّتْ سَبَبِي مِنْكَ وَلَا تُوَجِّهْنِي فِي
حَاجَتِي هٰذِهِ وَغَيْرِهَا اِلَى سِوَاكَ وَتَوَلَّنِي بِنُجْحِ طَلِبَتِي
وَقَضَاءِ حَاجَتِي وَنَيْلِ سُؤْلِي قَبْلَ زَوَالِي عَنْ مَوْقِفِي
هٰذَا بِتَيْسِيرِكَ لِي الْعَسِيرَ وَحُسْنِ تَقْدِيرِكَ
لِي فِي جَمِيعِ الْاُمُورِ وَصَلِّ عَلَى مُحَمَّدٍ وَاٰلِهِ صَلٰوةً

perpetual, growing, having no end to its duration, and no limit to its extent.

Let it be a help to me and a cause for granting my request.

Verily, Thou art Generous and Gracious.

And my request, O Lord, is such and such (mention it and prostrate yourself and say in the prostration)[25] "Thy Grace has comforted me. Thy Goodness has guided me."

So I request Thee on Thy Righteousness and that of Muhammad and his descendants, Thy Blessings on them, not to turn me away disappointed.

(14)

One of his prayers when he was offended or oppressed by oppressors.

O Thou for Whom the tidings of complainants are not unknown. O Thou Who doth not require the evidence of witnesses to their reports. O Thou Whose

دائِمَةً نامِيَةً لا انقِطاعَ لِأَبَدِها وَلا مُنتَهى
لِأَمَدِها وَاجعَل ذلِكَ عَونًا لِي وَسَبَبًا لِنَجاحِ
طَلِبَتِي اِنَّكَ واسِعٌ كَرِيمٌ وَمِن حاجَتِي يا رَبِّ كَذا
وَكَذا وَتَذكُرُ حاجَتَكَ ثُمَّ تَسجُدُ وَتَقُولُ فِي سُجُودِكَ
فَضلُكَ أَنسانِي وَاِحسانُكَ دَلَّنِي فَأَسأَلُكَ بِكَ
وَبِمُحَمَّدٍ وَآلِهِ صَلَواتُكَ عَلَيهِم اَن لا تَرُدَّنِي خائِبًا

وكان من دعائه عليه السلام اذا اعتدى
عليه او رأى من الظالم ما لا يحب

يا مَن لا يَخفى عَلَيهِ أَنباءُ المُتَظَلِّمِينَ وَيا مَن لا يَحتاجُ
فِي قَصَصِهِم إِلى شَهاداتِ الشّاهِدِينَ وَيا مَن قَرُبَتْ

help is nigh unto the oppressed, O Thou Whose Assistance is far removed from the oppressors. Verily, Thou knowest, O my Lord, what has come upon me from (so and so)[26] of that which Thou didst prohibit him from doing; what power he has gained over me by means of that which Thou didst forbid him, because of pride in the possessions which are from Thee; in utter disregard of Thy prohibition to him. Therefore, O Lord, bless Muhammad and his descendants. By Thy Strength, restrain my oppressor and my enemy from overwhelming me. With Thy Power, turn aside his sharpness from me. Let him be engaged in what immediately surrounds him. Render him powerless against that to which he is hostile. O Lord, bless Muhammad and his descendants. Do not tolerate the oppression of my enemy. Help me to be successful over him. Guard me from deeds similar to his. Do not put me in a situation like his. Lord, bless Muhammad and his descendants. Help me against my enemy with ----------

نُصْرَتَهُ مِنَ الْمَظْلُومِينَ وَيَا مَنْ بَعُدَ عَوْنُهُ عَنِ الظَّالِمِينَ
قَدْ عَلِمْتَ يَا إِلٰهِي مَا نَالَنِي مِنْ فُلَانِ بْنِ فُلَانٍ مِمَّا
حَظَرْتَ وَانْتَهَكَهُ مِنِّي مِمَّا حَجَرْتَ عَلَيْهِ بَطَرًا
فِي نِعْمَتِكَ عِنْدَهُ وَاغْتِرَارًا بِنَكِيرِكَ عَلَيْهِ فَصَلِّ
عَلَى مُحَمَّدٍ وَآلِهِ وَخُذْ ظَالِمِي وَعَدُوِّي عَنْ ظُلْمِي بِقُوَّتِكَ
وَافْلُلْ حَدَّهُ عَنِّي بِقُدْرَتِكَ وَاجْعَلْ لَهُ شُغْلًا فِيمَا
يَلِيهِ وَعَجْزًا عَمَّا يُنَاوِيهِ اللَّهُمَّ وَصَلِّ عَلَى مُحَمَّدٍ وَ
آلِهِ وَلَا تُسَوِّغْ لَهُ ظُلْمِي وَاحْسِنْ عَلَيْهِ عَوْنِي وَ
اعْصِمْنِي مِنْ مِثْلِ فِعَالِهِ وَلَا تَجْعَلْنِي فِي مِثْلِ حَالِهِ
اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَاعْدِنِي عَلَيْهِ عَدْوَى

immediate assistance which may put an end to my resentment of him. Give satisfaction to my indignation against him.

O Lord, bless Muhammad and his descendants. Compensate me with Thy Forgiveness for the oppression I have suffered from him. With Thy Mercy, make up for his wrongs to me, for every evil is small in comparison with Thy Wrath. Every calamity is light when accompanied by Thy Bounty.

O Lord, Thou hast made it disagreeable to me to be oppressed. Therefore, restrain me from oppressing others. Do not permit me, O Lord, to complain to anyone except Thee, nor to ask assistance of any ruler besides Thee. Far be it from me!

Therefore, bless Muhammad and his descendants. Join my prayer with Thy Answer. Bring my complaint nigh to alteration.

O Lord, do not test me with despair of Thy Justice. Do not tempt him by the delay of ----------

حاضِرَةً تَكُونُ مِنْ غَيْظِي بِهِ شِفآءً وَمِنْ حَنَقِي عَلَيْهِ
وَفآءً اللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَعَوِّضْنِي مِنْ
ظُلْمِهِ لِي عَفْوَكَ وَأَبْدِلْنِي بِسُوءِ صَنِيعِهِ بِي
رَحْمَتَكَ فَكُلُّ مَكْرُوهٍ جَلَلٌ دُونَ سَخَطِكَ وَ
كُلُّ مَرْزِئَةٍ سَوآءٌ مَعَ مَوْجِدَتِكَ اللّٰهُمَّ فَكَمَا
كَرِهْتَ إِلَيَّ أَنْ أُظْلَمَ فَقِنِي مِنْ أَنْ أَظْلِمَ اللّٰهُمَّ لَا أَشْكُو
إِلَى أَحَدٍ سِوَاكَ وَلَا أَسْتَعِينُ بِحَاكِمٍ غَيْرِكَ
حَاشَاكَ فَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَصِلْ دُعَائِي
بِالْإِجَابَةِ وَاقْرِنْ شِكَايَتِي بِالتَّغْيِيرِ اللّٰهُمَّ لَا
تَفْتِنِّي بِالْقُنُوطِ مِنْ إِنْصَافِكَ وَلَا تَفْتِنْهُ بِالْأَمْنِ

Thy Chastisement so that he may persist in oppressing me and refuse to give me my rights. Let him soon know of that punishment with which Thou hast threatened tyrants. Let me know what Thou hast promised for the relief of the oppressed.

O Lord, bless Muhammad and his descendants. Give me grace to accept what Thou hast decreed for me and against me and reconcile me to what Thou hast taken from me and direct me to that path which is most straight and employ me in that which is the safest.

O Lord, and if in Thy Judgment it would be better for me if Thou delayest the seizure of the tyrant and taking vengeance upon him who has oppressed me until the Day of Judgment when the enemies are gathered together, then bless Muhammad and his descendants and help me by giving me a sincere motive and enduring patience.

Guard me from evil propensities and restlessness of ----------

مِنْ انْكَارِكَ فَيُصِرَّ عَلَى ظُلْمِي وَيُحَاضِرَنِي بِحَقِّي وَ
عَرِّفْهُ عَمَّا قَلِيلٍ مَا اَوْعَدْتَ الظَّالِمِينَ وَعَرِّفْنِي مَا
وَعَدْتَ مِنْ اجَابَةِ الْمُضْطَرِّينَ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ
وَآلِهِ وَوَفِّقْنِي لِقَبُولِ مَا قَضَيْتَ لِي وَعَلَيَّ وَرَضِّنِي
بِمَا اَخَذْتَ لِي وَمِنِّي وَاهْدِنِي لِلَّتِي هِيَ اَقْوَمُ وَاسْتَعْمِلْنِي
بِمَا هُوَ اَسْلَمُ اللَّهُمَّ وَاِنْ كَانَتِ الْخِيَرَةُ لِي عِنْدَكَ
فِي تَاخِيرِ الْأَخْذِ لِي وَتَرْكِ الْاِنْتِقَامِ مِمَّنْ ظَلَمَنِي
اِلَى يَوْمِ الْفَصْلِ وَمَجْمَعِ الْخَصْمِ فَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ
وَاَيِّدْنِي مِنْكَ بِنِيَّةٍ صَادِقَةٍ وَصَبْرٍ دَائِمٍ وَاَعِذْنِي
مِنْ سُوءِ الرَّغْبَةِ وَهَلَعِ اَهْلِ الْحِرْصِ وَصَوِّرْ فِي

greedy people. Imprint upon my heart the likeness of what Thou hast stored for me of Thy Reward and of what Thou hast stored for my enemy by way of retribution and torment. Let this be the cause of my contentment with what Thou hast decreed and of trust in what Thou hast chosen.

Amen, Lord of the Worlds! Verily Thou art the Possessor of Great Excellence. Thou hast Power over everything.

(15)

One of his prayers in sickness, distress and calamity.

O Lord, all praise is due to Thee for bodily health in which I move about. All praise is due to Thee for such disease as Thou didst cause in my body.

For, I do not know, O Lord, which of the two states is more suitable for thanking Thee and which of the two times is preferable for praising Thee. Either the time of health ----------

قَلْبِي مِثَالَ مَا ادَّخَرْتَ لِي مِنْ ثَوَابِكَ وَاَعْدَدْتَ
لِخَصْمِي مِنْ جَزَائِكَ وَعِقَابِكَ وَاجْعَلْ ذَلِكَ سَبَبًا
لِقَنَاعَتِي بِمَا قَضَيْتَ وَثِقَتِي بِمَا تَخَيَّرْتَ اٰمِينَ رَبَّ الْعَالَمِينَ
اِنَّكَ ذُو الْفَضْلِ الْعَظِيمِ وَاَنْتَ عَلٰى كُلِّ شَيْءٍ قَدِيرٌ

وكان من دعائه عليه السلام اذا مرض او نزل به كرب او بلية

اَللّٰهُمَّ لَكَ الْحَمْدُ عَلٰى مَا لَمْ اَزَلْ اَتَصَرَّفُ فِيهِ مِنْ
سَلَامَةِ بَدَنِي وَلَكَ الْحَمْدُ عَلٰى مَا اَحْدَثْتَ بِي مِنْ عِلَّةٍ
فِي جَسَدِي فَمَا اَدْرِي يَا اِلٰهِي اَيُّ الْحَالَيْنِ اَحَقُّ بِالشُّكْرِ
لَكَ وَاَيُّ الْوَقْتَيْنِ اَوْلٰى بِالْحَمْدِ لَكَ اَوَقْتُ الصِّحَّةِ

wherein Thou didst cause Thy pure Nourishment to support me; whereby Thou didst make me happy in earning Thy Approbation and Favor and whereby Thou didst strengthen me for such of Thy Services as Thou gavest me grace to perform.

Or the time of sickness, whereby Thou didst purify me and the blessings Thou didst confer on me, in order to lighten (remit) such sins as were lying heavily upon my back, by way of purifying me from such inequity as I plunged into, by way of warning me to be prompt in repentance and in order to induce me to try to blot out my transgressions?

All this through Thy eternal Favor!

And in the meantime, what the scribes have recorded to my credit of pure deeds, which no mind has ever thought of, no tongue uttered, and no limb toiled for — only by way of kindness from Thee to me and of [27] Thy gracious Favor to me.

الَّتِي هَنَّأْتَنِي فِيهَا طَيِّبَاتِ رِزْقِكَ وَنَشَّطْتَنِي بِهَا
لِابْتِغَاءِ مَرْضَاتِكَ وَفَضْلِكَ وَقَوَّيْتَنِي مَعَهَا عَلَى
مَا وَفَّقْتَنِي لَهُ مِنْ طَاعَتِكَ أَمْ وَقْتُ الْعِلَّةِ الَّتِي
مَحَّصْتَنِي بِهَا وَالنِّعَمِ الَّتِي أَتْحَفْتَنِي بِهَا تَخْفِيفًا لِمَا
ثَقُلَ عَلَى (ظَهْرِي) مِنَ الْخَطِيئَاتِ وَتَطْهِيرًا لِمَا انْغَمَسْتُ
فِيهِ مِنَ السَّيِّئَاتِ وَتَنْبِيهًا لِتَنَاوُلِ التَّوْبَةِ وَتَذْكِيرًا
لِمَحْوِ الْحَوْبَةِ بِقَدِيمِ النِّعَمِ وَفِي خِلَالِ ذَلِكَ مَا
كَتَبَ لِيَ الْكَاتِبَانِ مِنْ زَكِيِّ الْأَعْمَالِ مَا لَا قَلْبٌ
فَكَّرَ فِيهِ وَلَا لِسَانٌ نَطَقَ بِهِ وَلَا جَارِحَةٌ تَكَلَّفَتْهُ
بَلْ أَفْضَالًا مِنْكَ عَلَيَّ وَإِحْسَانًا مِنْ صَنِيعِكَ إِلَيَّ

O Lord, therefore, bless Muhammad and his descendants.

Make agreeable to me what Thou hast approved of for me. Lighten for me what Thou hast visited upon me. Purify me of the taint of that sin which I committed beforehand. Remove from me the evil results of what I have performed. Confer on me the sweetness of good health. Make me taste the coolness of peace.

Let my recovery from my illness be accompanied with Thy Forgiveness. Let my restoration from my fall lead to Thy Pardon. Let my release from distress be followed by comfort and my rescue from this affliction, by Thy Deliverance.

Verily Thou art benevolently Kind, bountifully Gracious, magnificently Generous and the Possessor of Greatness and Glory!

(16)

One of his prayers imploring

اللّٰهُمَّ فَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَحَبِّبْ إِلَيَّ مَا رَضِيتَ
لِي وَيَسِّرْ لِي مَا أَحْلَلْتَ بِي وَطَهِّرْنِي مِنْ دَنَسِ مَا
أَسْلَفْتُ وَامْحُ عَنِّي شَرَّ مَا قَدَّمْتُ وَأَوْجِدْنِي
حَلَاوَةَ الْعَافِيَةِ وَأَذِقْنِي بَرْدَ السَّلَامَةِ وَاجْعَلْ
مَخْرَجِي عَنْ عِلَّتِي إِلَى عَفْوِكَ وَمُتَحَوَّلِي عَنْ صَرْعَتِي
إِلَى تَجَاوُزِكَ وَخَلَاصِي مِنْ كَرْبِي إِلَى رَوْحِكَ
وَسَلَامَتِي مِنْ هَذِهِ الشِّدَّةِ إِلَى فَرَجِكَ إِنَّكَ الْمُتَفَضِّلُ
بِالْإِحْسَانِ الْمُتَطَوِّلُ بِالِامْتِنَانِ الْوَهَّابُ
الْكَرِيمُ ذُو الْجَلَالِ وَالْإِكْرَامِ

وكان من دعائه عليه السلام إذا استقال

a humble entreaty for remission of sins.

O Lord! Thou art the one through Whose Mercy the erring pray for redress.

(Thou art) the one in the remembrance of Whose Grace the afflicted take refuge.

(Thou art) the one in dread of Whom the guilty bitterly weep!

O Solace of every sad stranger.

O Delight of every broken hearted sufferer.

O Redresser of the forsaken and lonely.

O Helper of the needy and far exiled, Who hast surrounded everything with Mercy and Knowledge!

It is Thou Who hast allotted every creature a share in Thy Blessings.

It is Thou Whose Forgiveness is superior to Chastisement.

It is Thou Whose Mercy hastens before Wrath.

It is Thou Whose Generosity ----------

من ذنوبه او تضرّع في طلب العفو عن عيوبه

اللّهُمَّ يا مَنْ بِرَحْمَتِهِ يَسْتَغِيثُ الْمُذْنِبُونَ وَيا
مَنْ اِلَى ذِكْرِ اِحْسانِهِ يَفْزَعُ الْمُضْطَرُّونَ وَيا مَنْ
لِخِيفَتِهِ يَنْتَحِبُ الْخاطِئُونَ يا اُنْسَ كُلِّ مُسْتَوْحِشٍ
غَرِيبٍ وَيا فَرَجَ كُلِّ مَكْرُوبٍ كَئِيبٍ وَيا غَوْثَ
كُلِّ مَخْذُولٍ فَرِيدٍ وَيا عَضُدَ كُلِّ مُحْتاجٍ طَرِيدٍ
اَنْتَ الَّذِي وَسِعْتَ كُلَّ شَيْءٍ رَحْمَةً وَعِلْماً وَاَنْتَ
الَّذِي جَعَلْتَ لِكُلِّ مَخْلُوقٍ فِي نِعَمِكَ سَهْماً
وَاَنْتَ الَّذِي عَفْوُهُ اَعْلَى مِنْ عِقابِهِ وَاَنْتَ الَّذِي
تَسْعَى رَحْمَتُهُ اَمامَ غَضَبِهِ وَاَنْتَ الَّذِي عَطاؤُهُ

is more frequent than refusal. It is Thou Whose Power and Prosperity embrace all creatures.

It is Thou Who doth not desire recompense from anyone Whom Thou didst bless. It is Thou Who doth not commit excess in punishing a person who disobeyed Thee.

And I, O Lord, am Thy servant Whom Thou hast commanded to pray and Who has answered: Here I am ready to obey Thee! Here I am at Thy Call! Behold, O Lord, I am prostrate in Thy Presence!

It is I whose back is overloaded with guilt. It is I whose life has been dissipated by sins. It is I who ignorantly disobeyed Thee though Thou didst not deserve this [28] from me.

Will Thou, O Lord, pity a person who prays unto Thee so that I may make petitions unto Thee?

Or wilt Thou forgive one who cries unto Thee so that I may make haste to cry?

Or will Thou, O Lord ----------

اَكْثَرُ مِنْ مَنَعَهِ وَاَنْتَ الَّذِي اتَّسَعَ الْخَلَائِقُ
كُلُّهُمْ فِي وُسْعِهِ وَاَنْتَ الَّذِي لَا يَرْغَبُ فِي
جَزَآءِ مَنْ اَعْطَاهُ وَاَنْتَ الَّذِي لَا يُفْرِطُ فِي عِقَابِ
مَنْ عَصَاهُ وَاَنَا يَا اِلٰهِي عَبْدُكَ الَّذِي اَمَرْتَهُ بِالدُّعَآءِ
فَقَالَ لَبَّيْكَ وَسَعْدَيْكَ هَا اَنَا ذَا يَا رَبِّ مَطْرُوحٌ
بَيْنَ يَدَيْكَ اَنَا الَّذِي اَوْقَرَتِ الْخَطَايَا ظَهْرَهُ وَاَنَا
الَّذِي اَفْنَتِ الذُّنُوبُ عُمُرَهُ وَاَنَا الَّذِي بِجَهْلِهِ
عَصَاكَ وَلَمْ تَكُنْ اَهْلًا مِنْهُ لِذَاكَ هَلْ اَنْتَ
يَا اِلٰهِي رَاحِمٌ مَنْ دَعَاكَ فَاَبْلَغَ فِي الدُّعَآءِ اَمْ اَنْتَ
غَافِرٌ لِمَنْ بَكَاكَ فَاَسْرَعَ فِي الْبُكَآءِ اَمْ اَنْتَ

pity a person who prostrates, head upon the dust before Thee in token of submission? Or will Thou give prosperity to one, who in confidence, complained unto Thee of poverty?

O Lord, do not disappoint one who finds no giver except Thee. Do not disgrace one who finds none to whom to turn for help besides Thee. O Lord, therefore, bless Muhammad and his descendants. Do not turn away from me whilst I have turned towards thee. Do not disappoint me whilst I have inclined towards Thee. Do not smite my face with reprobation whilst I stand before Thee.

It is Thou Who hast given the attribute of Mercy to Thyself. Therefore, bless Muhammad and his descendants and have pity on me. It is Thou Who hast named Thyself Forgiveness. Therefore, forgive me.

Verily, Thou Seest, O Lord, the flow of my tears on account of fear of Thee, the palpitation of my heart through dread of Thee and the trembling ---------

مُتَجَاوِزٌ عَمَّنْ عَفَّرَ لَكَ وَجْهَهُ تَذَلُّلاً أَمْ أَنْتَ
مُغْنٍ مَنْ شَكَا إِلَيْكَ فَقْرَهُ تَوَكُّلاً إِلَهِي لَا تُخَيِّبْ
مَنْ لَا يَجِدُ مُعْطِيًا غَيْرَكَ وَلَا تَخْذُلْ مَنْ لَا يَسْتَغْنِي
عَنْكَ بِأَحَدٍ دُونَكَ إِلَهِي فَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ
وَلَا تُعْرِضْ عَنِّي وَقَدْ أَقْبَلْتُ عَلَيْكَ وَلَا تَحْرِمْنِي وَقَدْ
رَغِبْتُ إِلَيْكَ وَلَا تَجْبَهْنِي بِالرَّدِّ وَقَدِ انْتَصَبْتُ
بَيْنَ يَدَيْكَ أَنْتَ الَّذِي وَصَفْتَ نَفْسَكَ بِالرَّحْمَةِ
فَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَارْحَمْنِي وَأَنْتَ الَّذِي سَمَّيْتَ
نَفْسَكَ بِالْعَفْوِ فَاعْفُ عَنِّي قَدْ تَرَى يَا إِلَهِي فَيْضَ دَمْعِي
مِنْ خِيفَتِكَ وَوَجِيبَ قَلْبِي مِنْ خَشْيَتِكَ وَانْتِفَاضَ

of my limbs, because of the awe Thou dost inspire in me. All this proceeds from the shame I feel on account of my evil deeds. Because of this, my voice has become too subdued to cry unto Thee and my tongue too dumb to pray to Thee. Therefore, all praise is due to Thee, O Lord.

Thou hast concealed many a defect in me and didst not disgrace me. Thou didst hide many a sin which I committed and didst not make me notorious. Thou didst cover many a wrong which I was guilty of and didst not put the evil consequences of their corruption round my neck. Thou didst not uncover their evil to such of my neighbors as were looking for my blemishes and those who envy Thy Blessings which I possess. All this favor did not restrain me from proceeding towards the worst which Thou didst threaten me with. Therefore, who is more ignorant than I, O Lord, of his own benefit and who is more careless than I of his share of good? And who is

جوارحي من هيبتك كل ذلك حياء مني لسوء
عملي ولذلك خمد صوتي عن الجار اليك وكل
لساني عن مناجاتك يا الهي فلك الحمد فكم من
عائبة سترتها علي فلم تفضحني وكم من ذنب
غطيته علي فلم تشهرني وكم من شائبة الممت
بها فلم تهتك عني ستورها ولم تقلدني مكروه
شنارها ولم تبد سوأتها لمن يلتمس معايبي من
جيرتي وحسدة نعمتك عندي ثم لم ينهني ذلك
عن ان جريت الى سوء ما عهدت مني فمن اجهل
مني يا الهي برشدي ومن اغفل مني عن حظه ومن

farther removed than I from self-reformation, when I spend the sustenance which Thou hast allotted me in those sins which Thou hast forbidden me to commit ?

And who is deeper plunged in wrong-doing and more forward in vice than I, when I stand between Thy Call and the call of Satan, follow his call even though I am not blind and having full knowledge of him, without any forgetfulness in my memory concerning him and am at the same time convinced that Thy Call leads towards Paradise and that his call leads towards hell?

Holiness to Thee!

How wonderful it is that I bear witness against my own soul, and reckon it a secret affair of mine.

More wonderful than this is Thy Forbearance towards me in casting me (into perdition)!

And this is not because ---------

أَبْعَدُ مِنِّي مِنِ اسْتِصْلَاحِ نَفْسِهِ حِينَ أُنْفِقُ مَا أَجْرَيْتَ
عَلَيَّ مِنْ رِزْقِكَ فِيمَا نَهَيْتَنِي عَنْهُ مِنْ مَعْصِيَتِكَ
وَمَنْ أَبْعَدُ غَوْرًا فِي الْبَاطِلِ وَأَشَدُّ إِقْدَامًا عَلَى
السُّوءِ مِنِّي حِينَ أَقِفُ بَيْنَ دَعْوَتِكَ وَدَعْوَةِ الشَّيْطَانِ
فَأَتَّبِعُ دَعْوَتَهُ عَلَى غَيْرِ عَمًى مِنِّي فِي مَعْرِفَةٍ بِهِ وَلَا
نِسْيَانٍ مِنْ حِفْظِي لَهُ وَأَنَا حِينَئِذٍ مُوقِنٌ بِأَنَّ مُنْتَهَى
دَعْوَتِكَ إِلَى الْجَنَّةِ وَمُنْتَهَى دَعْوَتِهِ إِلَى النَّارِ
سُبْحَانَكَ مَا أَعْجَبَ مَا أَشْهَدُ بِهِ عَلَى نَفْسِي وَأُعَدِّدُهُ
مِنْ مَكْنُومِ أَمْرِي وَأَعْجَبُ مِنْ ذَلِكَ أَنَاتُكَ
عَنِّي وَإِبْطَاؤُكَ عَنْ مُعَاجَلَتِي وَلَيْسَ ذَلِكَ مِنْ

I possess any grace in Thy Sight, but because of Thy gracious Delay and Thy loving Kindness to me in order that I may keep away from Thy Wrath incurred by disobedience and refrain from my degrading sins and because Thee forgiving me is more agreeable to Thee than punishing me.

Nay my God! I am too abundant in respect of sin, too corrupt in manners, too wicked in déeds, too rashly bold in wrongdoing and too weak in point of vigilance in serving Thee and give too little heed to the warning and caution of Thy threats to enumerate to Thee my blemishes or to be able to remember all my defects.

And verily I reproach my soul with this, by way of longing for Thy Kindness wherein lies the prosperity [29] of sinners, and hoping for Thy Mercy wherein lies the release of the guilty

O Lord, behold this is ----------

كَرَمِي عَلَيْكَ بَلْ ثَانِيًا مِنْكَ لِي وَتَفَضُّلًا مِنْكَ
عَلَيَّ لِأَنْ ارْتَدِعَ عَنْ مَعْصِيَتِكَ الْمُسْخِطَةِ وَأُقْلِعَ
عَنْ سَيِّئَاتِي الْمُخْلِقَةِ وَلِأَنَّ عَفْوَكَ عَنِّي أَحَبُّ إِلَيْكَ
مِنْ عُقُوبَتِي بَلْ أَنَا يَا إِلٰهِي أَكْثَرُ ذُنُوبًا وَأَقْبَحُ آثَارًا
وَأَشْنَعُ أَفْعَالًا وَأَشَدُّ فِي الْبَاطِلِ تَهَوُّرًا وَأَضْعَفُ
عِنْدَ طَاعَتِكَ تَيَقُّظًا وَأَقَلُّ لِوَعِيدِكَ انْتِبَاهًا وَ
ارْتِقَابًا مِنْ أَنْ أُحْصِيَ لَكَ عُيُوبِي أَوْ أَقْدِرَ عَلَى ذِكْرِ
ذُنُوبِي وَإِنَّمَا أُونِّخُ بِهَذَا نَفْسِي طَمَعًا فِي رَأْفَتِكَ
الَّتِي بِهَا صَلَاحُ أَمْرِ الْمُذْنِبِينَ وَرَجَاءً لِرَحْمَتِكَ الَّتِي
بِهَا فَكَاكُ رِقَابِ الْخَاطِئِينَ اللَّهُمَّ وَهَذِهِ

my neck overburdened [30] by sins.

Therefore, bless Muhammad and his descendants and liberate it with Thy Forgiveness.

And this is my back weighed down with guilt.

Therefore, bless Muhammad and his descendants and lighten it with Thy Favor.

O Lord, if I were to cry unto Thee till my eyelashes should fall off, wail loudly till my voice should cease, stand to serve Thee till my feet should swell, bend down to adore Thee till the bones of my spine should stick out, put my head on the ground to adore Thee till my eyeballs should come out of their sockets, eat the dust of the earth throughout my life, drink water of ashes [31] to the end of my days and remember Thee in the meantime till my tongue should become dumb and then never raise my glance to the horizon of the sky, feeling shame -----

رَقَبَتِي قَدْ اَرَقَّتْهَا الذُّنُوبُ فَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ
وَاَعْتِقْهَا بِعَفْوِكَ وَهذَا ظَهْرِي قَدْ اَثْقَلَتْهُ
الْخَطَايَا فَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَخَفِّفْ عَنْهُ بِمَنِّكَ
يَا اِلٰهِي لَوْ بَكَيْتُ اِلَيْكَ حَتَّى تَسْقُطَ اَشْفَارُ عَيْنَيَّ
وَانْتَحَبْتُ حَتَّى يَنْقَطِعَ صَوْتِي وَقُمْتُ لَكَ حَتَّى تَشَنَّجَ
قَدَمَايَ وَرَكَعْتُ لَكَ حَتَّى يَنْخَلِعَ صُلْبِي وَسَجَدْتُ
لَكَ حَتَّى تَتَفَقَّأَ حَدَقَتَايَ وَاَكَلْتُ تُرَابَ
الْاَرْضِ طُولَ عُمْرِي وَشَرِبْتُ مَاءَ الرَّمَادِ آخِرَ
دَهْرِي وَذَكَرْتُكَ فِي خِلَالِ ذٰلِكَ حَتَّى يَكِلَّ
لِسَانِي ثُمَّ لَمْ اَرْفَعْ طَرْفِي اِلَى اٰفَاقِ السَّمَاءِ اِسْتِحْيَاءً

before Thee, I could not deserve, thereby, the obliteration of a single sin out of all my sins!

And if Thou wert to forgive me when I should deserve Thy Forgiveness and pardon me when I should merit Thy Pardon, verily it would not be due to me on account of merit, nor do I deserve it on account of worth for my recompense from Thee, for the first thing wherein I disobeyed Thee, was hell fire. So if Thou chastise me, thou wouldst not be unjust to me.

My Lord, since Thou hast covered my sins, didst not disgrace me, hast been graciously patient with me, didst not hasten to punish me, hast kindly borne with me and didst not alter Thy Blessings (that Thou didst) bestow upon me, nor render Thy Favors to me disagreeable, therefore, pity the length of my supplication and the intensity of my need and the evil of my situation.

مِنْكَ ما اسْتَوْجَبْتُ بِذٰلِكَ مِنْ سَيِّئَةٍ وَاحِدَةٍ
مِنْ سَيِّئَاتِي وَاِنْ كُنْتَ تَغْفِرُ لِي حِينَ اَسْتَوْجِبُ
مَغْفِرَتَكَ وَتَعْفُو عَنِّي حِينَ اَسْتَحِقُّ عَفْوَكَ فَاِنَّ ذٰلِكَ
غَيْرُ وَاجِبٍ لِي بِاسْتِحْقَاقٍ وَلَا اَنَا اَهْلٌ لَهُ بِاسْتِيجَابٍ
اِذْ كَانَ جَزَائِي مِنْكَ فِي اَوَّلِ مَا عَصَيْتُكَ
النَّارَ فَاِنْ تُعَذِّبْنِي فَاَنْتَ غَيْرُ ظَالِمٍ لِي اِلٰهِي فَاِذْ قَدْ
تَغَمَّدْتَنِي بِسِتْرِكَ فَلَمْ تَفْضَحْنِي وَثَابَّتَنِي بِكَرَمِكَ
فَلَمْ تُعَاجِلْنِي وَحَلُمْتَ عَنِّي بِتَفَضُّلِكَ فَلَمْ تُغَيِّرْ نِعْمَتَكَ
عَلَيَّ وَلَمْ تُكَدِّرْ مَعْرُوفَكَ عِنْدِي فَارْحَمْ
طُولَ تَضَرُّعِي وَشِدَّةَ مَسْكَنَتِي وَسُوءَ مَوْقِفِي

O Lord, bless Muhammad and his descendants.

Guard me from sins.

Employ me in virtue.

Grant me a handsome conversion.

Purify me with repentance.

Help me with chastity.

Reform me peacefully.[32]

Make me taste the sweetness of salvation. Let me be the freedman of Thy Pardon and the emancipated man of Thy Mercy. Grant to me impunity from Thy Wrath. Thereby, let me have good news[33] in this world beside the next good news which I may recognize. Let me have in it a sign which I may perceive.

Verily, this is not difficult to Thee in Thy Might and is not hard upon Thee in Thy Power.

Verily, Thou hast Power over everything.

(17)

One of his prayers

اللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَقِنِي مِنَ الْمَعَاصِي وَاسْتَعْمِلْنِي
بِالطَّاعَةِ وَارْزُقْنِي حُسْنَ الْإِنَابَةِ وَطَهِّرْنِي بِالتَّوْبَةِ
وَاَيِّدْنِي بِالْعِصْمَةِ وَاسْتَصْلِحْنِي بِالْعَافِيَةِ وَاَذِقْنِي
حَلَاوَةَ الْمَغْفِرَةِ وَاجْعَلْنِي طَلِيقَ عَفْوِكَ وَعَتِيقَ
رَحْمَتِكَ وَاكْتُبْ لِي اَمَانًا مِنْ سَخَطِكَ وَبَشِّرْنِي
بِذٰلِكَ فِي الْعَاجِلِ دُونَ الْآجِلِ بُشْرٰى اَعْرِفُهَا وَ
عَرِّفْنِي فِيهِ عَلَامَةً اَتَبَيَّنُهَا اِنَّ ذٰلِكَ لَا يَضِيقُ
عَلَيْكَ فِي وُسْعِكَ وَلَا يَتَكَاَّدُكَ فِي
قُدْرَتِكَ اِنَّكَ عَلٰى كُلِّ شَيْءٍ قَدِيرٌ

وَكَانَ مِنْ دُعَائِهِ عَلَيْهِ السَّلَامُ اِذَا ذَكَرَ الشَّيْطَانَ

whereby the Imam sought refuge from Satan's malice and cunning.

O Lord, verily we seek Thy Protection from the corrupting whisperings of damned Satan who was driven away 34 from Thy Presence; from trusting in his falsehoods, his promises, his deceptions, his toils, the longing of his soul to lead us astray from Thy service and to disgrace us by causing us to disobey Thee and from taking for good what he represents to us to be good or regarding that to be hard which he makes disagreeable to us.

O Lord, let him be repulsed from us through our worshipping Thee. Drive him away with our devotion to Thee. Place a curtain between us and him which he may not tear and a strong partition which he may not break through.

O Lord, bless Muhammad and his descendants. Engage Satan at a distance from us with some of Thy enemies ---

فاستعاذ منه ومن عداوته وكيده

اللهم إنا نعوذ بك من نزغات الشيطان الرجيم
وكيده ومكائده ومن الثقة بأمانيه وموا عيده
وغروره ومصائده وأن يطمع نفسه في اضلالنا
عن طاعتك وامتهاننا بمعصيتك أو أن يحسن
عندنا ما حسن لنا أو أن يثقل علينا ما كرم
إلينا اللهم اخساه عنا بعبادتك وأكبته
بدؤوبنا في محبتك واجعل بيننا وبينه سترا
لا يهتك وردا مصمتا لا يفتقه اللهم
صل على محمد وآله واشغله عنا ببعض أعدائك

and guard us from him with Thy exceeding great watchfulness.

Support us against his deception.
Turn his back upon us.
Remove all trace of him from us.

O Lord, bless Muhammad and his descendants. Bless us with guidance against Satan's guiles. Help us to guard against his evil. Make us walk in the way of virtue instead of in his destructive path.

O Lord, do not allow him entry into our hearts. Do not provide an abode for him near us.

O Lord, let us know the wrong that he tempts us with. When Thou hast informed us of it, be graciously pleased to protect us from it. Show us whereby we may devise plans against him. Inform us of that which we should prepare for him. Rouse us from the sleep of negligence caused by leaning towards him. Render us suitable assistance against him.

O Lord, imbue our hearts --------

وَاعْصِمْنا مِنْهُ بِحُسْنِ رِعايَتِكَ وَاكْفِنا خَتْرَهُ
وَوَلِّنا ظَهْرَهُ وَاقْطَعْ عَنّا اِثْرَهُ اللّٰهُمَّ صَلِّ عَلىٰ
مُحَمَّدٍ وَآلِهِ وَاَمْتِعْنا مِنَ الْهُدىٰ بِمِثْلِ ضَلالَتِهِ وَزَوِّدْنا
مِنَ التَّقْوىٰ ضِدَّ غَوايَتِهِ وَاسْلُكْ بِنا مِنَ التُّقىٰ خِلافَ
سَبِيلِهِ مِنَ الرَّدىٰ اللّٰهُمَّ لا تَجْعَلْ لَهُ فِي قُلُوبِنا
مَدْخَلاً وَلا تُوطِنَنَّ لَهُ فِيما لَدَيْنا مَنْزِلاً اللّٰهُمَّ
وَما سَوَّلَ لَنا مِنْ باطِلٍ فَعَرِّفْناهُ وَاِذا عَرَّفْتَناهُ فَقِناهُ
وَبَصِّرْنا ما نُكايِدُهُ بِهِ وَاَلْهِمْنا ما نُعِدُّهُ لَهُ وَ
اَيْقِظْنا عَنْ سِنَةِ الْغَفْلَةِ بِالرُّكُونِ اِلَيْهِ وَاَحْسِنْ
بِتَوْفِيقِكَ عَوْنَنا عَلَيْهِ اللّٰهُمَّ وَاَشْرِبْ قُلُوبَنا

with the rejection of his deeds. Be gracious to us in breaking his devices.

O Lord, bless Muhammad and his descendants.

Turn away Satan's power from us. Cut off his hope from us. Prevent him from coveting to mislead us.

O Lord, bless Muhammad and his descendants.

Let our fathers, mothers, offspring, family members, kindred, relations and neighbors, who are true believers, whether male or female, be sheltered from Satan in a strong fortification, a defensive stronghold and a corner of defence.

Protect them from him with the armor of defense.

Give them sharp weapons to use against him.

O Lord, include in this prayer every one who has borne witness to Thy Godhead, sincerely believed in Thy Unity and abhorred Satan for Thy sake, with sincerity of ----------

إِنْكَارَ عَمَلِهِ وَالْطُفْ لَنَا فِي نَقْضِ حِيَلِهِ اللَّهُمَّ
صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَحُلْ سُلْطَانَهُ عَنَّا
وَاقْطَعْ رَجَاءَهُ مِنَّا وَادْرَأْهُ عَنْ أُلُوعِ بِنَا
اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَاجْعَلْ آبَاءَنَا وَأُمَّهَاتِنَا
وَأَوْلَادَنَا وَأَهَالِينَا وَذَوِي أَرْحَامِنَا وَقَرَابَاتِنَا
وَجَمِيعَ أَنَامِنَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ فِي حِرْزٍ حارز
وَحِصْنٍ حَافِظٍ وَكَهْفٍ مَانِعٍ وَأَلْبِسْهُمْ مِنْهُ
جُنَنًا وَاقِيَةً وَأَعْطِهِمْ عَلَيْهِ أَسْلِحَةً مَاضِيَةً
اللَّهُمَّ وَاعْمُمْ بِذَلِكَ مَنْ شَهِدَ لَكَ بِالرُّبُوبِيَّةِ
وَأَخْلَصَ لَكَ بِالْوَحْدَانِيَّةِ وَعَادَاهُ لَكَ بِحَقِيقَةِ

devotion to Thee, and begged of Thy Help against him in learning the Divine sciences.

O Lord, untie what he has tied up.
Open what he has closed.
Restrain him when he has resolved to act.
Defeat what he has determined.
O Lord, rout his army.
Annul his treachery.
Demolish his stronghold.
Disgrace him.

O Lord, place us in the class of his enemies. Exclude us from among his friends that we may not obey him when he allures us and may not answer him when he calls us; that we may command those who obey our commands to abhor him; and exhort those who listen to our advice not to follow him.

O Lord, bless Muhammad, the last of the Prophets and the chief of the Apostles and his descendants who are pure and holy.

الْعُبُودِيَّةِ وَاسْتَظْهَرَ بِكَ عَلَيْهِ فِي مَعْرِفَةِ الْعُلُومِ
الرَّبَّانِيَّةِ اللَّهُمَّ احْلُلْ مَا عَقَدَ وَافْتُقْ مَا رَتَقَ
وَافْسَخْ مَا دَبَّرَ وَثَبِّطْهُ إِذَا عَزَمَ وَانْقُضْ مَا أَبْرَمَ
اللَّهُمَّ وَاهْزِمْ جُنْدَهُ وَأَبْطِلْ كَيْدَهُ وَاهْدِمْ
كَهْفَهُ وَأَرْغِمْ أَنْفَهُ اللَّهُمَّ اجْعَلْنَا فِي نَظْمِ
أَعْدَائِهِ وَاعْزِلْنَا عَنْ عِدَادِ أَوْلِيَائِهِ لَا نُطِيعُ لَهُ
إِذَا اسْتَهْوَانَا وَلَا نَسْتَجِيبُ لَهُ إِذَا دَعَانَا نَأْمُرُ
مَنْ أَطَاعَ أَمْرَنَا وَنَعِظُ عَنْ مُتَابَعَتِهِ مَنِ اتَّبَعَ زَجْرَنَا
اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ خَاتَمِ النَّبِيِّينَ وَسَيِّدِ
الْمُرْسَلِينَ وَعَلَى أَهْلِ بَيْتِهِ الطَّيِّبِينَ الطَّاهِرِينَ

Protect us, our family members, brethren and all the true believers, male and female, from Satan's mischief against which we seek protection. Deliver us from such things as we beg to be delivered of by Thee. Grant us what we prayed to Thee for. Give us what we have failed to obtain through negligence.

Guard for us what we have forgotten.

Introduce us thereby into the class of those who guard against evil and rank of the believers.

Amen, Lord of the Worlds!

(18)

One of his prayers of thanksgiving for averting something terrible or soon granting his prayers.

Praise be to Thee, O Lord, for the goodness of Thy Decree and for the calamity Thou didst avert from me.

Therefore, let not my share of Thy Mercy consist in what Thou didst hasten

وَاَعِذْنا وَاَهالِينا وَاِخْوانَنا وَجَمِيعَ الْمُؤْمِنِينَ وَ
الْمُؤْمِناتِ مِمَّا اسْتَعَذْنا مِنْهُ وَاَجِرْنا مِمَّا
اسْتَجَرْنا بِكَ مِنْ خَوْفِهِ وَاسْمَعْ لَنا ما دَعَوْنا بِهِ
وَاَعْطِنا ما اَغْفَلْناهُ وَاحْفَظْ لَنا ما نَسِينا
وَصَيِّرْنا بِذَلِكَ فِي دَرَجاتِ الصّالِحِينَ
وَمَراتِبِ الْمُؤْمِنِينَ آمِينَ رَبَّ الْعالَمِينَ

وكان من دعائه عليه السلام اذا دفع عنه
ما يحذر او عجل له مطلوبه

اَللّٰهُمَّ لَكَ الْحَمْدُ عَلى حُسْنِ قَضائِكَ وَبِما صَرَفْتَ
عَنِّي مِنْ بَلائِكَ فَلا تَجْعَلْ حَظِّي مِنْ رَحْمَتِكَ ما عَجَّلْتَ

to give me of Thy Security, lest I should turn out unlucky in obtaining what I liked and another prove lucky for what I disliked.

And if what I enjoyed of this security by day or night be destined to be followed by an everlasting calamity and a perpetual penalty, then, be pleased to advance to me what Thou hast delayed and keep back from me what Thou hast advanced.

For, whatever ends in destruction is not great. Whatever ends in permanence is not little.

And bless Muhammad and his descendants.

(19)

One of his prayers for rain after a drought.

O Lord, satisfy us with rain. Spread over us Thy Mercy in the shape of abundant rain issuing from the driven cloud to make the earth put forth ----------

لِي مِنْ عافِيَتِكَ فَاكُونَ قَدْ شَقِيتُ بِما اَحْبَبْتُ
وَسَعِدَ غَيْرِي بِما كَرِهْتُ وَاِنْ يَكُنْ مَا ظَلِلْتُ فِيهِ
اَوْبِتُّ فِيهِ مِنْ هٰذِهِ الْعافِيَةِ بَيْنَ يَدَيْ بَلاءٍ لا
يَنْقَطِعُ وَوِزْرٍ لا يَرْتَفِعُ فَقَدِّمْ لِي ما اَخَّرْتَ وَاَخِّرْ
عَنِّي ما قَدَّمْتَ فَغَيْرُ كَثِيرٍ ما عاقِبَتُهُ الْفَناءُ
وَغَيْرُ قَلِيلٍ ما عاقِبَتُهُ الْبَقاءُ وَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ

وكان من دعائه عليه السلام عند الاستسقاء بعد الجدب

اَللّٰهُمَّ اسْقِنَا الْغَيْثَ وَانْشُرْ عَلَيْنا رَحْمَتَكَ بِغَيْثِكَ
الْمُغْدِقِ مِنَ السَّحابِ الْمُنْساقِ لِنَباتِ اَرْضِكَ

pleasing vegetation on all sides.

And favor Thy servants by ripening the fruit and reviving Thy cities by the coming out of buds.

And send Thy honorable angel messengers from Thee with rainclouds, ever beneficial, of far-reaching abundance, of showers ample, quick, rapid.

To revive, thereby, what is dead.

To restore what is lost.

To cause the crops to grow.

Amplify, therewith, means of subsistence. (Send) clouds, dense, agreeable and wholesome, layer upon layer, spread far and wide, accompanied by undeceptive lightning and pregnant with unbroken showers.

O Lord, bless us with a rain causing the soil to bring forth vegetation, congenial, profitable, vast and abundant, to help thereby the growing grass and to restore prosperity to the naked soil.

O Lord favor us with a rain ---------

ٱلْمُونِقِ فِي جَمِيعِ ٱلْأَفَاقِ وَامْنُنْ عَلَى عِبَادِكَ
بِإِيْنَاعِ ٱلثَّمَرِ وَاَحْيِ بِلَادَكَ بِبُلُوغِ ٱلزَّهَرِ وَ
اَشْهِدْ مَلَآئِكَتَكَ ٱلْكِرَامَ ٱلسَّفَرَةَ بِسَقْيٍ
مِنْكَ نَافِعٍ دَائِمٍ غَزْرُهُ وَاسِعٍ دِرَرُهُ وَابِلٍ سَرِيعٍ
عَاجِلٍ تُحْيِي بِهِ مَا قَدْ مَاتَ وَتَرُدُّ بِهِ مَا قَدْ فَاتَ
وَتُخْرِجُ بِهِ مَا هُوَ آتٍ وَتُوَسِّعُ بِهِ فِي ٱلْأَقْوَاتِ
سَحَابًا مُتَرَاكِمًا هَنِيئًا مَرِيئًا طَبَقًا مُجَلْجِلًا غَيْرَ
مُلِثٍّ وَدُقُهُ وَلَا خُلَّبٍ بَرْقُهُ اللّٰهُمَّ اسْقِنَا
غَيْثًا مُغِيثًا مَرِيعًا مُمْرِعًا عَرِيضًا وَاسِعًا غَزِيرًا
تَرُدُّ بِهِ ٱلنَّهِيضَ وَتَجْبُرُ بِهِ ٱلْمَهِيضَ اللّٰهُمَّ اسْقِنَا

whereby Thou mayest cause torrents to issue from mountains,

Wells to fill up.

Rivers to flow.

Plants to grow.

Prices to go down in all countries.

And the beasts and other creatures to thrive.

Provide for us, thereby, abundance of pure food. Cause the tilled fields to bring forth for us.

Let the breasts be full of milk.

Add strength to our strength.

O Lord, let its shower over us not be poisonous.

Let its cold not be destructive to us. Let its descent upon us not be like a pelting with stones, nor make its water bitter to us.

O Lord, bless Muhammad and his descendants.

Confer on us the blessings of the heavens and the earth.

Verily, everything is within Thy Power.

سَقْيًا تَسِيلُ مِنْهُ الظِّرَابُ وَتَمْلَأُ مِنْهُ الْجِبَابُ
وَتُفَجِّرُ بِهِ الْأَنْهَارُ وَتُنْبِتُ بِهِ الْأَشْجَارُ وَتُرْخِصُ
بِهِ الْأَسْعَارَ فِي جَمِيعِ الْأَمْصَارِ وَتَنْعَشُ بِهِ الْبَهَائِمَ
وَالْخَلْقَ وَتُكْمِلُ لَنَا بِهِ طَيِّبَاتِ الرِّزْقِ وَتُنْبِتُ
لَنَا بِهِ الزَّرْعَ وَتُدِرُّ بِهِ الضَّرْعَ وَتَزِيدُنَا بِهِ قُوَّةً إِلَى
قُوَّتِنَا اللَّهُمَّ لَا تَجْعَلْ ظِلَّهُ عَلَيْنَا سَمُومًا وَلَا تَجْعَلْ
بَرْدَهُ عَلَيْنَا حُسُومًا وَلَا تَجْعَلْ صَوْبَهُ عَلَيْنَا رُجُومًا
وَلَا تَجْعَلْ مَاءَهُ عَلَيْنَا أُجَاجًا اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ
وَآلِ مُحَمَّدٍ وَارْزُقْنَا مِنْ بَرَكَاتِ السَّمَوَاتِ
وَالْأَرْضِ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

(20)

One of his prayers for excellence in morals and good conduct.

O Lord, bless Muhammad and his descendants. Advance my faith to the greatest perfection. Let my belief be the most excellent of beliefs. Cause my motive to be the best of resolutions and my conduct the best of actions.

O Lord, increase my good resolutions. Establish my belief in Thee.[35] Reform with Thy Power and that which has become corrupted in me.[36]

O Lord, bless Muhammad and his descendants. Grant to satisfy [37] me in that, the care of which keeps me engaged. Cause me to perform those deeds concerning which Thou wilt question me tomorrow.[38] And let my days be spent in that work for which Thou hast created me.[39] Make me independent and provide me amply with Thy Sustenance. Do not let me be tempted by arrogance (caused by wealth).

وكان من دعائه عليه السلام في مكارم الأخلاق ومرضي الأفعال

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَآلِهِ وَبَلِّغْ بِإِيمَانِي أَكْمَلَ
الْإِيمَانِ وَاجْعَلْ يَقِينِي أَفْضَلَ الْيَقِينِ وَانْتَهِ بِنِيَّتِي
إِلَى أَحْسَنِ النِّيَّاتِ وَبِعَمَلِي إِلَى أَحْسَنِ الْأَعْمَالِ
اللّٰهُمَّ وَفِرْ بِلُطْفِكَ نِيَّتِي وَصَحِّحْ بِمَا عِنْدَكَ يَقِينِي
وَاسْتَصْلِحْ بِقُدْرَتِكَ مَا فَسَدَ مِنِّي اللّٰهُمَّ صَلِّ عَلٰى
مُحَمَّدٍ وَآلِهِ وَاكْفِنِي مَا يَشْغَلُنِي الِاهْتِمَامُ بِهِ وَاسْتَعْمِلْنِي
بِمَا تَسْأَلُنِي غَدًا عَنْهُ وَاسْتَفْرِغْ أَيَّامِي فِيمَا خَلَقْتَنِي
لَهُ وَأَغْنِنِي وَأَوْسِعْ عَلَيَّ فِي رِزْقِكَ وَلَا تَفْتِنِّي بِالنَّظَرِ

Let me be honored, but do not let me fall prey to pride.

Cause me to adore Thee and do not let my adoration be spoiled with conceit.

Issue from my hands good to mankind and do not let it be undone with reproaches.[40]

Give me excellent morals and save me from boasting.

O Lord, bless Muhammad and his descendants. Do not exalt me even one degree among the people unless Thou hast degraded me to an equal amount in my own soul. Create for me no outward respect unless Thou hast created for me an equal amount of humiliation in my spirit.

O Lord, bless Muhammad and his descendants. Favor me with a righteous direction which I may not change (for another), a right path from which I may not go astray and a well-guided motive which I may not doubt. Let me live as long as my life is useful in serving Thee.

وَاَعِزَّنِي وَلَا تَبْتَلِيَنِّي بِالْكِبْرِ وَعَبِّدْنِي لَكَ وَلَا
تُفْسِدْ عِبَادَتِي بِالْعُجْبِ وَاَجْرِ لِلنَّاسِ عَلَى يَدَيَّ الْخَيْرَ
وَلَا تَمْحَقْهُ بِالْمَنِّ وَهَبْ لِيَ مَعَالِيَ الْأَخْلَاقِ وَاعْصِمْنِي
مِنَ الْفَخْرِ اللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَلَا تَرْفَعْنِي فِي
النَّاسِ دَرَجَةً اِلَّا حَطَطْتَنِي عِنْدَ نَفْسِي مِثْلَهَا وَلَا
تُحْدِثْ لِي عِزًّا ظَاهِرًا اِلَّا اَحْدَثْتَ لِي ذِلَّةً بَاطِنَةً
عِنْدَ نَفْسِي بِقَدْرِهَا اللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ
وَمَتِّعْنِي بِهُدًى صَالِحٍ لَا اَسْتَبْدِلُ بِهِ وَطَرِيقَةِ
حَقٍّ لَا اَزِيغُ عَنْهَا وَنِيَّةِ رُشْدٍ لَا اَشُكُّ فِيهَا وَ
عَمِّرْنِي مَا كَانَ عُمْرِي بِذَلَةٍ فِي طَاعَتِكَ فَاِذَا

When my life becomes a pasture for Satan, be pleased to call me back to Thee before Thy Wrath advances towards me or Thy Anger be fixed upon me.

O Lord, leave in me no culpable habit unreformed.

(Leave me) no blameworthy blemish unamended.

(Leave me) in no imperfect excellence without bringing it to perfection.

O Lord, bless Muhammad and his descendants.

Substitute for me love in place of the enmity of the hostile, (in place of) friendship for the envy of the rebellious, (in place of) confidence for distrust of the virtuous, (in place of) kindness for the hatred of those that are near, (in place of) benevolence to kindred for their disobedience, (in place of) assistance for desertion of the near (relations), (in place of) sincerity of regard for the love of the ceremoniously polite

كَانَ عُمْرِي مَرْتَعًا لِلشَّيْطَانِ فَاقْبِضْنِي إِلَيْكَ
قَبْلَ أَنْ يَسْبِقَ مَقْتُكَ إِلَيَّ أَوْ يَسْتَحْكِمَ غَضَبُكَ عَلَيَّ
اللَّهُمَّ لَا تَدَعْ خَصْلَةً تُعَابُ مِنِّي إِلَّا أَصْلَحْتَهَا وَلَا
عَائِبَةً أُوَنَّبُ بِهَا إِلَّا حَسَّنْتَهَا وَلَا أُكْرُومَةً
فِيَّ نَاقِصَةً إِلَّا أَتْمَمْتَهَا اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ
وَآلِ مُحَمَّدٍ وَأَبْدِلْنِي مِنْ بُغْضَةِ أَهْلِ الشَّنَآنِ الْمَحَبَّةَ
وَمِنْ حَسَدِ أَهْلِ الْبَغْيِ الْمَوَدَّةَ وَمِنْ ظِنَّةِ أَهْلِ
الصَّلَاحِ الثِّقَةَ وَمِنْ عَدَاوَةِ الْأَدْنَيْنَ الْوَلَايَةَ
وَمِنْ عُقُوقِ ذَوِي الْأَرْحَامِ الْمَبَرَّةَ وَمِنْ خِذْلَانِ
الْأَقْرَبِينَ النُّصْرَةَ وَمِنْ حُبِّ الْمُدَارِينَ صَحِيحَ الْمِقَةِ

(in place of) good behavior for the repulsion of associates and sweetness of peace for the bitterness of fear of tyrants.

O Lord, bless Muhammad and his descendants. Let me have power over him who quarelled with me and victory over him who bore me ill-will.

Grant me an artifice against him who deceived me and power over him who overpowered me.

Make false the charge of him who impeached me and relieve me from him who threatened me.

Give me grace to obey him who directed me to the right path and follow him who guided me (to it).

O Lord, bless Muhammad and his descendants.

Give me grace that I may behave with sincere good-will to him who was insincere to me.

Reward with goodness he who forsook me; compensate with reunion he who separated me from him.

Make me to differ from him who

وَمِنْ رَدِّ الْمُلابِسِينَ كَرَمَ الْعِشْرَةِ وَمِنْ مَرارَةِ
خَوْفِ الظّالِمِينَ حَلاوَةَ الْأَمَنَةِ اللّهُمَّ صَلِّ عَلَى
مُحَمَّدٍ وَآلِهِ وَاجْعَلْ لِي يَدًا عَلَى مَنْ ظَلَمَنِي وَلِسانًا
عَلَى مَنْ خاصَمَنِي وَظَفَرًا بِمَنْ عانَدَنِي وَهَبْ لِي مَكْرًا
عَلَى مَنْ كادَنِي وَقُدْرَةً عَلَى مَنِ اضْطَهَدَنِي وَ
تَكْذِيبًا لِمَنْ قَصَبَنِي وَسَلامَةً مِمَّنْ تَوَعَّدَنِي وَوَفِّقْنِي
لِطاعَةِ مَنْ سَدَّدَنِي وَمُتابَعَةِ مَنْ أَرْشَدَنِي اللّهُمَّ
صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَسَدِّدْنِي لِأَنْ أُعارِضَ مَنْ غَشَّنِي
بِالنُّصْحِ وَأَجْزِيَ مَنْ هَجَرَنِي بِالْبِرِّ وَأُثِيبَ مَنْ حَرَمَنِي
بِالْبَذْلِ وَأُكافِيَ مَنْ قَطَعَنِي بِالصِّلَةِ وَأُخالِفَ مَنِ

did backbite me by speaking ill of him and to return thanks for good and overlook evil.

O Lord, bless Muhammad and his descendants.

Adorn me with the qualities of the righteous.

Clothe me with the beauty of those who guard against evil in spreading justice, restraining anger, quenching the fire of ill-will, reuniting the scattered,

Making up the differences between men.

Publishing goodness.

Hiding blemishes.

Lenience of temper. [41]

Bending the knee of humanity [42], beauty of conduct, calmness of disposition, agreeableness of dealings, advancing towards excellence, adopting generosity, forbearing rebuke, showing kindness even to the unworthy, speaking the truth though difficult, underrating personal good however ----------

اغْتَابَنِي اِلَى حُسْنِ الذِّكْرِ وَاَنْ اَشْكُرَ الْحَسَنَةَ وَاُغْضِيَ
عَنِ السَّيِّئَةِ اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَآلِهِ وَحَلِّنِي
بِحِلْيَةِ الصَّالِحِيْنَ وَاَلْبِسْنِي زِيْنَةَ الْمُتَّقِيْنَ فِي
بَسْطِ الْعَدْلِ وَكَظْمِ الْغَيْظِ وَاِطْفَاءِ النَّائِرَةِ
وَضَمِّ اَهْلِ الْفُرْقَةِ وَاِصْلَاحِ ذَاتِ الْبَيْنِ وَاِفْشَاءِ
الْعَارِفَةِ وَسَتْرِ الْعَائِبَةِ وَلِيْنِ الْعَرِيْكَةِ وَخَفْضِ
الْجَنَاحِ وَحُسْنِ السِّيْرَةِ وَسُكُوْنِ الرِّيْحِ وَطِيْبِ
الْمُخَالَقَةِ وَالسَّبْقِ اِلَى الْفَضِيْلَةِ وَاِيْثَارِ
التَّفَضُّلِ وَتَرْكِ التَّعْيِيْرِ وَالْاِفْضَالِ عَلٰى غَيْرِ الْمُسْتَحِقِّ
وَالْقَوْلِ بِالْحَقِّ وَاِنْ عَزَّ وَاسْتِقْلَالِ الْخَيْرِ وَاِنْ

great, of words or deeds and overestimating personal evil, however small of speech or act.

Grant the fulfillment of these wishes along with continual worship of Thee and attachment to the community of the faithful. Let me withdraw from those who start innovations and act upon self-invented judgments.

O Lord, bless Muhammad and his descendants.

Confer on me Thy most abundant Sustenance when I grow old. Infuse in me Thy most righteous strength when I be fatigued.

Do not allow me to grow lazy so as to keep away from Thy worship, nor let me be blind to Thy Path, nor allow me to indulge in what is contrary to Thy Love, nor join him who has separated himself from Thee, nor let me keep aloof from him who is joined unto Thee. O Lord, let me get strength from Thee in necessity and apply to Thee in need and humbly entreat Thee in poverty.

كَثُرَ مِنْ قَوْلِي وَفِعْلِي وَاسْتِكْثَارِ الشَّرَوَانِ
قَلَّ مِنْ قَوْلِي وَفِعْلِي وَاكْمِلْ ذَلِكَ لِي بِدَوَامِ الطَّاعَةِ
وَلُزُومِ الْجَمَاعَةِ وَرَفْضِ اَهْلِ الْبِدَعِ وَمُسْتَعْمِلِ
الرَّاْيِ الْمُخْتَرَعِ اَللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَاجْعَلْ
اَوْسَعَ رِزْقِكَ عَلَيَّ اِذَا كَبِرْتُ وَاَقْوَى قُوَّتِكَ فِيَّ
اِذَا نَصِبْتُ وَلَا تَبْتَلِنِي بِالْكَسَلِ عَنْ عِبَادَتِكَ
وَلَا الْعَمَى عَنْ سَبِيلِكَ وَلَا بِالتَّعَرُّضِ لِخِلَافِ مَحَبَّتِكَ
وَلَا مُجَامَعَةِ مَنْ تَفَرَّقَ عَنْكَ وَلَا مُفَارَقَةِ مَنِ اجْتَمَعَ
اِلَيْكَ اَللّٰهُمَّ اجْعَلْنِي اَصُولُ بِكَ عِنْدَ الضَّرُورَةِ
وَاَسْاَلُكَ عِنْدَ الْحَاجَةِ وَاَتَضَرَّعُ اِلَيْكَ عِنْدَ الْمَسْكَنَةِ

Do not let me be tempted to ask help of any other than Thee when I am afflicted,

Nor to humbly entreat any other than thee when in need.

Nor to supplicate another besides Thee when in fear, lest I should deserve, thereby, to be forsaken, rejected and despised by Thee, O Most Merciful!

O Lord, let what Satan introduces into my heart, of desires, suspicion and envy be a cause for remembrance of Thy Greatness, contemplation of Thy Power and become plans against Thy enemy.

Let what he makes my tongue utter of indecent words, nonsense, raving, abuse, false evidence, backbiting of an absent true-believer, or reviling one who is present, and other things similar to these, be a speech in praise of Thee and an utterance ----------

وَلَا تَفْتِنِّي بِالِاسْتِعَانَةِ بِغَيْرِكَ إِذَا اضْطُرِرْتُ
وَلَا بِالْخُضُوعِ لِسُؤَالِ غَيْرِكَ إِذَا افْتَقَرْتُ وَلَا
بِالتَّضَرُّعِ إِلَى مَنْ دُونَكَ إِذَا رَهِبْتُ فَأَسْتَحِقَّ بِذَلِكَ
خِذْلَانَكَ وَمَنْعَكَ وَإِعْرَاضَكَ يَا أَرْحَمَ الرَّاحِمِينَ
اللَّهُمَّ اجْعَلْ مَا يُلْقِي الشَّيْطَانُ فِي رُوعِي مِنَ التَّمَنِّي
وَالتَّظَنِّي وَالْحَسَدِ ذِكْرًا لِعَظَمَتِكَ وَتَفَكُّرًا فِي
قُدْرَتِكَ وَتَدْبِيرًا عَلَى عَدُوِّكَ وَمَا أَجْرَى عَلَى لِسَانِي
مِنْ لَفْظَةِ فُحْشٍ أَوْ هُجْرٍ أَوْ شَتْمِ عِرْضٍ أَوْ شَهَادَةِ
بَاطِلٍ وَاغْتِيَابِ مُؤْمِنٍ غَائِبٍ أَوْ سَبِّ حَاضِرٍ
وَمَا أَشْبَهَ ذَلِكَ نُطْقًا بِالْحَمْدِ لَكَ وَإِغْرَاقًا

of an eulogy to Thee, an absorption in Thy Glory, a thanksgiving for Thy Favor, an acknowledgement of Thy Goodness and an enumeration of Thy Blessings.

O Lord, bless Muhammad and his descendants.

Do not let me be oppressed while Thou hast power to ward off trouble from me, nor let me oppress others whilst Thou hast authority to restrain me, nor go astray whilst it is possible for Thee to guide me, nor grow poor whilst Thou hast power to make me prosper, nor grow rebellious whilst my wealth is from Thee.

O Lord, I come seeking Thy Forgiveness. I aim for Thy Pardon. I long for Thy Forbearance. I trust in Thy Kindness. I have not with me what would entitle me to Thy Forgiveness, nor (is there) in my actions what would make me deserve Thy Pardon.

I have nothing save Thy Grace when I pass judgment upon myself.

فِي الثَّنَاءِ عَلَيْكَ وَذِكْرًا بِالِي تَمْجِيدِكَ وَشُكْرًا
لِنِعْمَتِكَ وَاعْتِرَافًا بِاِحْسَانِكَ وَاِحْصَاءً لِمِنَنِكَ
اللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَلَا اُظْلَمَنَّ وَاَنْتَ مُطِيقٌ
لِلدَّفْعِ عَنِّي وَلَا اَظْلِمَنَّ وَاَنْتَ الْقَادِرُ عَلَى الْقَبْضِ مِنِّي
وَلَا اَضِلَّنَّ وَقَدْ اَمْكَنْتَكَ هِدَايَتِي وَلَا افْتَقِرَنَّ
وَمِنْ عِنْدِكَ وُسْعِي وَلَا اَطْغَيَنَّ وَمِنْ عِنْدِكَ وُجْدِي
اللّٰهُمَّ اِلَى مَغْفِرَتِكَ وَفَدْتُ وَاِلَى عَفْوِكَ قَصَدْتُ
وَاِلَى تَجَاوُزِكَ اشْتَنَقْتُ وَبِفَضْلِكَ وَثِقْتُ
وَلَيْسَ عِنْدِي مَا يُوجِبُ لِي مَغْفِرَتَكَ وَلَا فِي عَمَلِي مَا
اَسْتَحِقُّ بِهِ عَفْوَكَ وَمَا اِلَى بَعْدَ اَنْ حَكَمْتُ عَلَى نَفْسِي

Therefore, bless Muhammad and his descendants and be kind to me.

O Lord, make me speak with righteousness. Inspire me with piety.

Give me grace for what is more pure.

Employ me in what is most praiseworthy.

O Lord, make me walk the most exemplary path.

Let me live and die believing in Thee.

O Lord, bless Muhammad and his descendants. Bless me with frugality. Let me be of the people of righteousness, of the guides to virtue and of the pious servants. Grant me salvation on the Last Day and safety on the expected doomsday.

O Lord, extract from my soul whatever may purify it for Thyself. Preserve those motives for my soul that may perfect it, for verily my soul is liable to come to ruin unless Thou preservest it.

O Lord, Thou art my shelter.

اِلَّا فَضْلُكَ فَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَتَفَضَّلْ عَلَيَّ
اللَّهُمَّ وَاَنْطِقْنِي بِالْهُدٰى وَاَلْهِمْنِي التَّقْوٰى وَ
وَفِّقْنِي لِلَّتِي هِيَ اَزْكٰى وَاسْتَعْمِلْنِي بِمَا هُوَ اَرْضَى اللَّهُمَّ
اَسْلُكْ بِيَ الطَّرِيقَةَ الْمُثْلٰى وَاجْعَلْنِي عَلٰى مِلَّتِكَ
اَمُوتُ وَاَحْيٰى اللَّهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَآلِهِ وَمَتِّعْنِي
بِالْاِقْتِصَادِ وَاجْعَلْنِي مِنْ اَهْلِ السَّدَادِ وَمِنْ اَدِلَّةِ
الرَّشَادِ وَمِنْ صَالِحِي الْعِبَادِ وَارْزُقْنِي فَوْزَ الْمَعَادِ
وَسَلَامَةَ الْمِرْصَادِ اللَّهُمَّ خُذْ لِنَفْسِكَ مِنْ نَفْسِي
مَا يُخَلِّصُهَا وَاَبْقِ لِنَفْسِي مِنْ نَفْسِي مَا يُصْلِحُهَا فَاِنَّ
نَفْسِي هَالِكَةٌ اَوْ تَعْصِمَهَا اللَّهُمَّ اَنْتَ عُدَّتِي

If I grow sad, Thou art my resource. If I am in need, I cry unto Thee for help. When deeply afflicted, with Thee is recompense for what is lost, reformation for what is corrupted and alteration for what Thou disapprovest.

Therefore, favor me with security before calamity, bounty before begging (for it) and right direction before error.

Spare me the pain of backbiters. Spare me from not bearing peace on the day of Resurrection and favor me with handsome guidance.

O Lord, bless Muhammad and his descendants. Ward off (evil) from me with Thy Grace. Nourish me with Thy Blessing.

Reform me with Thy Graciousness.

Cure me with Thy Goodness.

Hide me in the shelter of Thy Mercy. Clothe me with Thy Approbation. Help me when matters grow difficult about me (to choose) the most righteous of them.

When actions become dubious,

إِنْ حَزَنَتْ وَأَنْتَ مُنْتَجَعِي إِنْ حُرِمْتُ وَبِكَ اسْتِغَاثَتِي
إِنْ كَرِبْتُ وَعِنْدَكَ مِمَّا فَاتَ خَلَفٌ وَلِمَا فَسَدَ
صَلَاحٌ وَفِيمَا أَنْكَرْتَ تَغْيِيرٌ فَامْنُنْ عَلَيَّ قَبْلَ الْبَلَاءِ
بِالْعَافِيَةِ وَقَبْلَ الطَّلَبِ بِالْجِدَةِ وَقَبْلَ الضَّلَالِ
بِالرَّشَادِ وَاكْفِنِي مَؤُونَةَ مَعَرَّةِ الْعِبَادِ وَهَبْ لِي
أَمْنَ يَوْمِ الْمَعَادِ وَامْنَحْنِي حُسْنَ الْإِرْشَادِ اللَّهُمَّ
صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَادْرَأْ عَنِّي بِلُطْفِكَ وَأْخُذْ
بِنِعْمَتِكَ وَاصْلِحْنِي بِكَرَمِكَ وَدَاوِنِي بِصُنْعِكَ
وَاظِلَّنِي فِي ذَرَاكَ وَجَلِّلْنِي رِضَاكَ وَوَفِّقْنِي إِذَا
اشْتَكَلَتْ عَلَيَّ الْأُمُورُ لِأَهْدَاهَا وَإِذِ اشْتَبَهَتِ

(help me to select) the purest of them.

When the creeds conflict (help me to adopt) the most praiseworthy of them.

O Lord, bless Muhammad and his descendants. Crown me with sufficiency. Adorn me with the grace of Thy Love. Grant me true guidance. Do not try me with prosperity. Confer on me the beauty of comfort. Do not make my life a succession of trials. Do not reject my prayer with repulsion for I do not recognize any as Thy rival and I do not call upon any as Thy equal.

O Lord, bless Muhammad and his descendants. Restrain me from extravagance. Preserve my subsistence from waste. Increase my possession by giving blessing therein.

Let me walk along the path of benevolence in whatever I spend my (wealth).

O Lord, bless Muhammad and his descendants.

الْأَعْمالُ لِأَزْكاها وَاِذا تَناقَضَتِ الْمِلَلُ
لِأَرْضاها اللّهُمَّ صَلِّ عَلى مُحَمَّدٍ وَآلِهِ وَتَوِّجْني
بِالْكِفايَةِ وَسُمْني حُسْنَ الْوِلايَةِ وَهَبْ لي
صِدْقَ الْهِدايَةِ وَلا تَفْتِنّي بِالسَّعَةِ وَامْنَحْني حُسْنَ
الدَّعَةِ وَلا تَجْعَلْ عَيْشي كَدًّا كَدًّا وَلا تَرُدَّ دُعائي
عَلَيَّ رَدًّا فَاِنّي لا اَجْعَلُ لَكَ ضِدًّا وَلا اَدْعُو
مَعَكَ نِدًّا اللّهُمَّ صَلِّ عَلى مُحَمَّدٍ وَآلِهِ وَامْنَعْني مِنَ
السَّرَفِ وَحَصِّنْ رِزْقي مِنَ التَّلَفِ وَوَفِّرْ مَلَكَتي
بِالْبَرَكَةِ فيهِ وَاَصِبْ بي سَبيلَ الْهِدايَةِ
لِلْبِرِّ فيما اُنْفِقُ مِنْهُ اللّهُمَّ صَلِّ عَلى مُحَمَّدٍ وَآلِهِ

Spare me the pain of earning.

Give me the livelihood without measure so that search (after it) may not keep me away from Thy worship nor have to bear the evil consequences of earning (wealth) by unfair means.

O Lord, therefore grant me by Thy Power for what I desire.

Protect me with Thy Glory from what I fear.

O Lord, bless Muhammad and his descendants.

Guard my honor with prosperity.

Do not disgrace my dignity with poverty, lest I beg of those who receive their living from Thee, (lest I) ask favor of the wicked, be tempted, thereby, to praise he who gives to me and fall into disparaging he who denies me while Thou art above all of them, the master of Bounty and Refusal.

O Lord, bless Muhammad and his descendants.

Give me accuracy in worship, happiness in piety, knowledge --------

وَاكْفِنِي مَؤُونَةَ الْاِكْتِسَابِ وَارْزُقْنِي مِنْ غَيْرِ
احْتِسَابٍ فَلَا اَشْتَغِلَ عَنْ عِبَادَتِكَ بِالطَّلَبِ
وَلَا اَحْتَمِلَ اِصْرَ تَبِعَاتِ الْمَكْسَبِ اَللّٰهُمَّ فَاطْلُبْنِي
بِقُدْرَتِكَ مَا اَطْلُبُ وَاَجِرْنِي بِعِزَّتِكَ مِمَّا اَرْهَبُ
اَللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَصُنْ وَجْهِي بِالْيَسَارِ
وَلَا تَبْتَذِلْ جَاهِي بِالْاِقْتَارِ فَاَسْتَرْزِقَ اَهْلَ رِزْقِكَ
وَاَسْتَعْطِيَ شِرَارَ خَلْقِكَ فَاَفْتِنَ بِحَمْدِ مَنْ اَعْطَانِي
وَاُبْتَلَى بِذَمِّ مَنْ مَنَعَنِي وَاَنْتَ مِنْ دُونِهِمْ وَلِيُّ
الْاِعْطَاءِ وَالْمَنْعِ اَللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ
وَارْزُقْنِي صِحَّةً فِي عِبَادَةٍ وَفَرَاغًا فِي زَهَادَةٍ وَعِلْمًا

in practice and chastity in beneficence.

O Lord, let my term of existence end with Thy Pardon.

Verify my hope in expecting Thy Mercy.

Make it easy for me to win Thy Approbation.

Let my actions be good in all circumstances.

O Lord, bless Muhammad and his descendants.

Remind me to adore Thee in times of neglect.

Employ me in serving Thee in the days of leisure (intermission).

Indicate for me an easy path to Thy Love so that I may obtain the good of this world and the hereafter.

O Lord, bless Muhammad and his descendants more than Thou didst bless any of Thy creatures before him and more than Thou wilt bless anyone after him.

Give us that which is good in this world and the next.

فِي اسْتِعْمَالٍ وَوَرَعًا فِي اجْمَالٍ اللّٰهُمَّ اخْتِمْ
بِعَفْوِكَ اَجَلِي وَحَقِّقْ فِي رَجَاءِ رَحْمَتِكَ اَمَلِي وَسَهِّلْ
اِلَى بُلُوغِ رِضَاكَ سُبُلِي وَحَسِّنْ فِي جَمِيعِ اَحْوَالِي
عَمَلِي اللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَنَبِّهْنِي لِذِكْرِكَ
فِي اَوْقَاتِ الْغَفْلَةِ وَاسْتَعْمِلْنِي بِطَاعَتِكَ فِي
اَيَّامِ الْمُهْلَةِ وَانْهَجْ لِي اِلَى مَحَبَّتِكَ سَبِيلًا سَهْلَةً
اَكْمِلْ لِي بِهَا خَيْرَ الدُّنْيَا وَالْآخِرَةِ اللّٰهُمَّ وَ
صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ كَاَفْضَلِ مَا صَلَّيْتَ عَلَى اَحَدٍ
مِنْ خَلْقِكَ قَبْلَهُ وَاَنْتَ مُصَلٍّ عَلَى اَحَدٍ بَعْدَهُ
وَآتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ

Graciously protect me from the torment of the Fire.

(21)

One of his prayers when anything grieved him or a sense of error made him sad.

O Lord, O Guardian of the weak individual. Thou Who dost give protection against terrible things, errors have made me solitary. There is no companion with me. I am weakened by Thy wrath. There is none to support me.

I have become sensible of the dread of meeting Thee.

There is none to pacify my apprehension, none who can remove my fear when Thou hast made me solitary and who can strengthen me when Thou hast weakened me.

O Lord, there is no one to give shelter to the creatures, but the Creator.

No one can give refuge to the weak but the strong.

حَسَنَةً وَقِنَا بِرَحْمَتِكَ عَذَابَ النَّارِ

وَكَانَ مِنْ دُعَائِهِ عَلَيْهِ السَّلَامُ إِذَا حَزَنَهُ أَمْرٌ وَاهَمَّتْهُ الْخَطَايَا

اَللّٰهُمَّ يَا كَافِيَ الْفَرْدِ الضَّعِيفِ وَوَاقِيَ الْأَمْرِ
الْمَخُوفِ اَفْرَدَتْنِي الْخَطَايَا فَلَا صَاحِبَ مَعِي وَضَعُفْتُ
عَنْ غَضَبِكَ فَلَا مُؤَيِّدَ لِي وَاَشْرَفْتُ عَلَى خَوْفِ
لِقَائِكَ فَلَا مُسَكِّنَ لِرَوْعَتِي وَمَنْ يُؤْمِنُنِي مِنْكَ
وَاَنْتَ اَخَفْتَنِي وَمَنْ يُسَاعِدُنِي وَاَنْتَ اَفْرَدْتَنِي
وَمَنْ يُقَوِّينِي وَاَنْتَ اَضْعَفْتَنِي لَا بُجِيرَ يَا اِلٰهِيَ اِلَّا
رَبٌّ عَلَى مَرْبُوبٍ وَلَا يُؤْمِنُ اِلَّا غَالِبٌ عَلَى مَغْلُوبٍ

No one helps to win the object sought for, except the seeker.

In Thy Hand, my Lord, are all these means of assistance. With Thee is shelter and refuge.

Therefore, bless Muhammad and his descendants.

Protect me in my escape.

Fulfill my desire.

O Lord, if Thou turnest Thy gracious Countenance [43] away from me and withholdest from me Thy magnificent Bounty, or keepest back Thy sustenance from me or cuttest off from me Thy connection, I shall find no way to realize any object of my hope without Thee.

I shall have no power over what is with Thee, with the help of any other than Thee for verily I am Thy servant and in Thy power.

My forelock is in Thy Hand. I have no command along side Thine.

Thy Command is effective in me.

Thy Decree is just concerning me.

I have no strength to go out of

وَلا يُعِينُ اِلّا طالِبٌ عَلَى مَطْلُوبٍ وَبِيَدِكَ يا اِلٰهِي
جَمِيعُ ذَلِكَ السَّبَبِ وَاِلَيْكَ الْمَفَرُّ وَالْمَهْرَبُ
فَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَاَجِرْ هَرَبِي وَاَنْجِحْ مَطْلَبِي
اللّٰهُمَّ اِنَّكَ اِنْ صَرَفْتَ عَنِّي وَجْهَكَ الْكَرِيمَ
اَوْ مَنَعْتَنِي فَضْلَكَ الْجَسِيمَ اَوْ حَظَرْتَ عَلَيَّ رِزْقَكَ
اَوْ قَطَعْتَ عَنِّي سَبَبَكَ لَمْ اَجِدِ السَّبِيلَ اِلَى شَيْءٍ
مِنْ اَمَلِي غَيْرَكَ وَلَمْ اَقْدِرْ عَلَى ما عِنْدَكَ بِمَعُونَةِ
سِوَاكَ فَاِنِّي عَبْدُكَ وَفِي قَبْضَتِكَ ناصِيَتِي
بِيَدِكَ لا اَمْرَ لِي مَعَ اَمْرِكَ ماضٍ فِي حُكْمُكَ
عَدْلٌ فِي قَضائُكَ وَلا قُوَّةَ لِي عَلَى الْخُرُوجِ مِنْ

Thy Kingdom, nor can I pass beyond Thy Power, nor can I attract Thy Love, win Thy Approbation, nor obtain what is with Thee except by serving Thee and by Thy gracious indulgence.

My Lord, I rose in the morning and brought the day to a close, being all the while Thy humble creature, having no power either to benefit or injure my soul.

But through Thee I bear this witness against my soul and acknowledge the weakness of my strength and the scarcity of my means.

Therefore, fulfill what Thou hast promised me. Accomplish for me what Thou hast given me.

For verily I am thy servant, meek, humble, weak, miserable, contemptible, despicable, insignificant, needy, timid and seeking shelter.

O Lord, bless Muhammad and his descendants.

Do not let me forget to remember Thee because of ----------

سُلطانِكَ وَلا اَستَطِيعُ مُجاوَزَةَ قُدرَتِكَ
وَلا اَستَمِيلُ هَواكَ وَلا اَبلُغُ رِضاكَ وَلا اَنالُ
ما عِندَكَ اِلّا بِطاعَتِكَ وَبِفَضلِ رَحمَتِكَ
اِلهي اَصبَحتُ وَاَمسَيتُ عَبداً داخِراً لَكَ لا اَملِكُ
لِنَفسي نَفعاً وَلا ضَرّاً اِلّا بِكَ اَشهَدُ بِذلِكَ
عَلى نَفسي وَاَعتَرِفُ بِضَعفِ قُوَّتي وَقِلَّةِ حيلَتي
فَاَنجِزلي ما وَعَدتَني وَتَمِّم لي ما اَتَيتَني فَاِنّي عَبدُكَ
المِسكينُ المُستَكينُ الضَّعيفُ الضَّريرُ الذَّليلُ
الحَقيرُ المَهينُ الفَقيرُ الخائِفُ المُستَجيرُ اَللّهُمَّ صَلِّ
عَلى مُحَمَّدٍ وَآلِهِ وَلا تَجعَلني ناسِياً لِذِكرِكَ فيما

what Thou hast given me nor let me neglect Thy goodness in conferring blessings upon me.

Let me not be hopeless concerning Thy acceptance of me, although Thou mayest delay helping me, no matter if I be in prosperity or poverty or hardship or comfort or safety or calamity or privation or opulence or wealth or indigence or misery or happiness.

O Lord, bless Muhammad and his descendants.

Let me hail, praise and thank Thee in all my circumstances so that I may not be too glad over what Thou hast given me of this world, nor too sorry for what Thou hast denied me of it.

Inspire my heart with Thy Fear.

Employ my body in what Thou wouldst accept from me.

Engage my soul in Thy service, disregarding everything that happens to me so that I may not like anything that

اَوْلَيْتَنِيَ وَلَا غَافِلًا لِاِحْسَانِكَ فِيمَا اَبْلَيْتَنِيَ وَلَا
اٰيِسًا مِنْ اِجَابَتِكَ لِيَ وَاِنْ اَبْطَاَتْ عَنِّيَ فِي سَرَّآءَ
كُنْتُ اَوْ ضَرَّآءَ اَوْ شِدَّةٍ اَوْ رَخَآءٍ اَوْ عَافِيَةٍ
اَوْ بَلَآءٍ اَوْ بُؤْسٍ اَوْ نَعْمَآءَ اَوْ جِدَةٍ اَوْ لَاْوَآءَ اَوْ
فَقْرٍ اَوْ غِنًى اَللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَاٰلِهِ وَاجْعَلْ
ثَنَآئِيَ عَلَيْكَ وَمَدْحِيَ اِيَّاكَ وَحَمْدِيَ لَكَ فِي
كُلِّ حَالٍ حَتّٰى لَا اَفْرَحَ بِمَا اٰتَيْتَنِيَ مِنَ الدُّنْيَا
وَلَا اَحْزَنَ عَلٰى مَا مَنَعْتَنِيَ فِيهَا وَاَشْعِرْ قَلْبِيَ تَقْوَاكَ
وَاسْتَعْمِلْ بَدَنِيَ فِيمَا تَقْبَلُهُ مِنِّيَ وَاشْغَلْ بِطَاعَتِكَ
نَفْسِيَ عَنْ كُلِّ مَا يَرِدُ عَلَيَّ حَتّٰى لَا اُحِبَّ شَيْئًا مِنْ

Thou dislike , nor dislike anything that Thou likest.

O Lord, bless Muhammad and his descendants.

Empty my mind (of everything) but Thy Love. Engage it in remembering Thee. Exalt it with fear of Thee and dread of Thee. Strengthen it with longing for Thee. Incline it to Thy obedience. Move it in the path most loved by Thee. Let it, throughout the days of my life, soften with a longing for what is with Thee.

Let fear of Thee be my provision on my journey from this world.

Let my departure be towards Thy Mercy and my entry be into Thy Approbation.

Let my abode be in Thy Paradise.

Grant me strength whereby I may bear all things approved by Thee.

Let my flight be towards Thee and my longing for what is with Thee.

Clothe my heart with abhorrence of Thy wicked creatures.

سُخْطِكَ وَلَا أَسْخَطَ شَيْئًا مِنْ رِضَاكَ اللّٰهُمَّ صَلِّ
عَلَى مُحَمَّدٍ وَآلِهِ وَفَرِّغْ قَلْبِي لِمَحَبَّتِكَ وَاشْغَلْهُ
بِذِكْرِكَ وَأَنْعِشْهُ بِخَوْفِكَ وَبَا لْوَجَلِ مِنْكَ وَقَوِّمْ
بِالرَّغْبَةِ إِلَيْكَ وَأَمِلْهُ إِلَى طَاعَتِكَ وَاجْرِبْهِ فِي
أَحَبِّ السُّبُلِ إِلَيْكَ وَذَلِّلْهُ بِالرَّغْبَةِ فِيمَا عِنْدَكَ
أَيَّامَ حَيَوتِي كُلِّهَا وَاجْعَلْ ثَوَابَكَ مِنَ الدُّنْيَا
زَادِي وَإِلَى رَحْمَتِكَ رِحْلَتِي وَفِي مَرْضَاتِكَ مَدْخَلِي
وَاجْعَلْ فِي جَنَّتِكَ مَثْوَايَ وَهَبْ لِي قُوَّةً أَحْتَمِلُ
بِهَا جَمِيعَ مَرْضَاتِكَ وَاجْعَلْ فِرَارِي إِلَيْكَ وَرَغْبَتِي
فِيمَا عِنْدَكَ وَأَلْبِسْ قَلْبِي الْوَحْشَةَ مِنْ شِرَارِ خَلْقِكَ

Grant me love for Thee, for Thy friends and Thy servants.

Do not put me under obligation to any wicked person or infidel, nor let him be favored by me, nor let me have need of him.

Nay let the calmness of my mind, the comfort of my soul, my independence and my self-sufficiency spring from Thee and Thy righteous creatures.

O Lord, bless Muhammad and his descendants.

Let me be their companion.

Make me their supporter.

Favor me with a desire for Thyself.

Give me grace to do for Thy sake what Thou lovest and approvest.

Verily, everything is under Thy Power and this is easy for Thee!

(22)

One of his prayers in hardship and difficulty.

وَهَبْ لِي الْأُنْسَ بِكَ وَبِأَوْلِيَائِكَ وَأَهْلِ طَاعَتِكَ
وَلَا تَجْعَلْ لِفَاجِرٍ وَلَا كَافِرٍ عَلَيَّ مِنَّةً وَلَا لَهُ
عِنْدِي يَدًا وَلَا تُنْهِ إِلَيْهِمْ حَاجَةً بَلِ اجْعَلْ سُكُونَ
قَلْبِي وَأُنْسَ نَفْسِي وَاسْتِغْنَائِي وَكِفَايَتِي بِكَ وَبِخِيَارِ
خَلْقِكَ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَاجْعَلْنِي لَهُمْ
قَرِينًا وَاجْعَلْنِي لَهُمْ نَصِيرًا وَامْنُنْ عَلَيَّ بِشَوْقٍ إِلَيْكَ
وَبِالْعَمَلِ لَكَ بِمَا تُحِبُّ وَتَرْضَى إِنَّكَ عَلَى كُلِّ
شَيْءٍ قَدِيرٌ وَذَلِكَ عَلَيْكَ يَسِيرٌ

وَكَانَ مِنْ دُعَائِهِ عَلَيْهِ السَّلَامُ عِنْدَ الشِّدَّةِ
وَالْجَهْدِ وَتَعَسُّرِ الْأُمُورِ

O Lord, Thou hast required the performance of that over which Thou hast more power than I of my soul. Thy Authority over it and over me is stronger than mine.

Therefore, let me have with me that from my soul which would please Thee.

Take from my soul what would satisfy Thee in peace and safety.

O Lord, I have no strength for toil, nor patience in time of trial, nor power to bear poverty. Therefore, do not deprive me of my sustenance.

Do not cause me to rely upon Thy creatures.

Nay, let Thyself satisfy my need.

Undertake to provide for me and watch over me in all my affairs.

For verily if Thou entrust me to my ego [44], I shall be humiliated by it and shall fail to perform that wherein lies its good.

If Thou give me over to the care of Thy creatures, they will frown at me.

If Thou dost consign me ----------

اَللّٰهُمَّ اِنَّكَ كَلَّفْتَنِيْ مِنْ نَفْسِيْ مَا اَنْتَ اَمْلَكُ
بِهٖ مِنِّيْ وَقَدَرْتُكَ عَلَيْهِ وَعَلَيَّ اَغْلَبُ مِنْ قُدْرَتِيْ
فَاَعْطِنِيْ مِنْ نَفْسِيْ مَا يُرْضِيْكَ عَنِّيْ وَخُذْ لِنَفْسِكَ
رِضَاهَا مِنْ نَفْسِيْ فِيْ عَافِيَةٍ اَللّٰهُمَّ لَا طَاقَةَ لِيْ
بِالْجَهْدِ وَلَا صَبْرَ لِيْ عَلَى الْبَلَآءِ وَلَا قُوَّةَ لِيْ عَلَى
الْفَقْرِ فَلَا تَحْظُرْ عَلَيَّ رِزْقِيْ وَلَا تَكِلْنِيْ اِلَى
خَلْقِكَ بَلْ تَفَرَّدْ بِحَاجَتِيْ وَتَوَلَّ كِفَايَتِيْ وَانْظُرْ اِلَيَّ
وَانْظُرْ لِيْ فِيْ جَمِيْعِ اُمُوْرِيْ فَاِنَّكَ اِنْ وَكَلْتَنِيْ اِلَى
نَفْسِيْ عَجَزْتُ عَنْهَا وَلَمْ اُقِمْ مَا فِيْهِ مَصْلَحَتُهَا وَاِنْ
وَكَلْتَنِيْ اِلَى خَلْقِكَ تَجَهَّمُوْنِيْ وَاِنِ الْجَاْتَنِيْ

to my kindred, they will disappoint me. If they give anything to me at all, they will give little, reluctantly, will reproach me long and will often disparage me. Therefore, with Thy Bounty, O Lord, make me independent. With Thy Glory, make me prosperous. With Thy Abundance, make me rich. Supply my need from what is with Thee.

O Lord, bless Muhammad and his descendants. Deliver me from envy. Restrain me from sins. Check me from doing things forbidden. Do not let me be encouraged in disobedience. Let my longings be with Thee and my satisfaction in what comes to me from Thee. Bless me in what sustenance Thou hast given me, in what Thou hast conferred upon me and in what Thou hast favored me with.

Let me be, in all my circumstances, preserved, guarded, defended, covered, protected, sheltered and secure.

O Lord, bless Muhammad and his descendants.----------

إِلَى قَرَابَتِي حَرَمُونِي وَإِنْ أَعْطَوْا أَعْطَوْا قَلِيلاً
نَكِداً وَمَنُّوا عَلَيَّ طَوِيلاً وَذَمُّوا كَثِيراً فَيَفْضِلُكَ
اللَّهُمَّ فَأَغْنِنِي بِعَظَمَتِكَ فَانْتَعَشَ وَبِسَعَتِكَ
فَأَبْسُطْ يَدِي وَبِمَا عِنْدَكَ فَاكْفِنِي اللَّهُمَّ صَلِّ عَلَى
مُحَمَّدٍ وَآلِهِ وَخَلِّصْنِي مِنَ الْحَسَدِ وَاحْصُرْنِي عَنِ الذُّنُوبِ
وَوَرِّعْنِي عَنِ الْمَحَارِمِ وَلَا تُجَرِّئْنِي عَلَى الْمَعَاصِي وَاجْعَلْ
هَوَايَ عِنْدَكَ وَرِضَايَ فِيمَا يَرِدُ عَلَيَّ مِنْكَ وَبَارِكْ
لِي فِيمَا رَزَقْتَنِي وَفِيمَا خَوَّلْتَنِي وَفِيمَا أَنْعَمْتَ بِهِ عَلَيَّ
وَاجْعَلْنِي فِي كُلِّ حَالَاتِي مَحْفُوظاً مَكْلُوءاً مَسْتُوراً
مَمْنُوعاً مُعَاذاً مُجَاراً اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ

Help me to discharge all Thou hast imposed upon me and what Thou hast required me to do for Thyself by way of duty due unto Thee or for the benefit of anyone of Thy creatures.

If my body be too weak for it, my strength be too small for it, my power fail to attain it and my property and possessions fail to suffice for it, whether I remember it or have forgotten it and it be from among that which Thou hast reckoned against me and I have no remembrance of it in my consciousness, then enable me to discharge it with Thy magnificent Bounty and Abundance of what is with Thee.

Verily ample means are with Thee. Thou art Generous.

May there not remain with me anything whereby Thou mayest desire to deduct from my good deeds or multiply my evil ones on the day I meet Thee, O my Sustainer!

O Lord, bless Muhammad and his descendants and favor me with a liking to

وَاقْضِ عَنِّي كُلَّمَا اَلْزَمْتَنِيهِ وَفَرَضْتَهُ عَلَيَّ لَكَ
فِي وَجْهٍ مِنْ وُجُوهِ طَاعَتِكَ اَوْ لِخَلْقٍ مِنْ خَلْقِكَ
وَاِنْ ضَعُفَ عَنْ ذٰلِكَ بَدَنِي وَوَهَنَتْ قُوَّتِي وَلَمْ تَنَلْهُ
مَقْدُرَتِي وَلَمْ تَسَعْهُ مَالِي وَلَا ذَاتُ يَدِي فَذَكَّرْتُهُ
اَوْ نَسِيتُهُ هُوَ يَا رَبِّ مِمَّا قَدْ اَحْصَيْتَهُ عَلَيَّ وَ
اَغْفَلْتُهُ اَنَا مِنْ نَفْسِي فَاَدِّهِ عَنِّي مِنْ جَزِيلِ عَطِيَّتِكَ
وَكَثِيرِ مَا عِنْدَكَ فَاِنَّكَ وَاسِعٌ كَرِيمٌ حَتّٰى لَا
يَبْقٰى عَلَيَّ شَيْءٌ مِنْهُ تُرِيدُ اَنْ تُقَاصَّنِي بِهِ مِنْ حَسَنَاتِي
اَوْ تُضَاعِفَ بِهِ مِنْ سَيِّئَاتِي يَوْمَ اَلْقَاكَ يَا رَبِّ
اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَآلِهِ وَارْزُقْنِي الرَّغْبَةَ فِي

serve Thee for my (good) hereafter, till I feel its truth in my heart, till piety prevails over me in this world, till I do good deeds willingly and remain safe from evil on account of dread and terror.

Favor me with a light with which I may walk among people, obtain guidance in darkness and enlighten myself in doubt and uncertainties.

O Lord, bless Muhammad and his descendants.

Give me dread of the threatened punishment and longing for the promised reward till I actually get a foretaste of the pleasure of what I pray to Thee for and of the pain wherefrom I seek Thy Protection.

O Lord, verily, Thou knowest what is proper for me, in the affairs of this world and the next.

Therefore grant the fulfillment of my needs.

O Lord bless Muhammad ----------

اَلْعَمَلَ لَكَ لِاٰخِرَتِي حَتّٰى اَعْرِفَ صِدْقَ ذٰلِكَ
مِنْ قَلْبِي وَحَتّٰى يَكُونَ الْغَالِبُ عَلَى الزُّهْدَ فِي دُنْيَايَ
وَحَتّٰى اَعْمَلَ الْحَسَنَاتِ شَوْقًا وَاٰمَنَ مِنَ السَّيِّئَاتِ
فَرَقًا وَخَوْفًا وَهَبْ لِي نُورًا اَمْشِي بِهِ فِي النَّاسِ
وَاَهْتَدِي بِهِ فِي الظُّلُمَاتِ وَاَسْتَضِيءُ بِهِ مِنَ
الشَّكِّ وَالشُّبُهَاتِ اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَاٰلِهِ
وَارْزُقْنِي خَوْفَ غَمِّ الْوَعِيدِ وَشَوْقَ ثَوَابِ الْمَوْعُودِ
حَتّٰى اَجِدَ لَذَّةَ مَا اَدْعُوكَ لَهُ وَكَآبَةَ مَا اَسْتَجِيرُ
بِكَ مِنْهُ اَللّٰهُمَّ قَدْ تَعْلَمُ مَا يُصْلِحُنِي مِنْ اَمْرِ دُنْيَايَ
وَاٰخِرَتِي فَكُنْ بِحَوَائِجِي حَفِيًّا اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ

and his descendants.

Favor me with what is just.

When I fail to thank Thee for what Thou didst confer on me in prosperity, poverty, sickness and health till I feel the comfort of approbation and satisfaction of my conscience in my soul with what is due unto Thee in all things that happen in time of :

Fear,

Peace,

Pleasure,

Anger,

Loss and gain.

O Lord, bless Muhammad and his descendants.

Favor me with freedom of my breast from envy, till I envy none of Thy creatures for anything of Thy Bounty, till I see none of Thy Favors on any of Thy creatures in any matter here or hereafter, of welfare or piety, prosperity or comfort but expect for myself better than these ----------

وَآلِ مُحَمَّدٍ وَارْزُقْنِي الْحَوْلَ عِنْدَ تَقْصِيرِي فِي الشُّكْرِ
لَكَ بِمَا أَنْعَمْتَ عَلَيَّ فِي الْيُسْرِ وَالْعُسْرِ وَالصِّحَّةِ
وَالسَّقَمِ حَتَّى أَتَعَرَّفَ مِنْ نَفْسِي رَوْحَ الرِّضَا
وَطُمَأْنِينَةَ النَّفْسِ مِنِّي بِمَا يَجِبُ لَكَ فِيمَا يَحْدُثُ
فِي حَالِ الْخَوْفِ وَالْأَمْنِ وَالرِّضَا وَالسُّخْطِ وَالضُّرِّ
وَالنَّفْعِ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَارْزُقْنِي سَلَامَةَ
الصَّدْرِ مِنَ الْحَسَدِ حَتَّى لَا أَحْسُدَ أَحَدًا مِنْ خَلْقِكَ عَلَى
شَيْءٍ مِنْ فَضْلِكَ وَحَتَّى لَا أَرَى نِعْمَةً مِنْ نِعَمِكَ عَلَى
أَحَدٍ مِنْ خَلْقِكَ فِي دِينٍ أَوْ دُنْيَا أَوْ عَافِيَةٍ أَوْ تُقْوَى
أَوْ سَعَةٍ أَوْ رَخَاءٍ إِلَّا رَجَوْتُ لِنَفْسِي أَفْضَلَ ذَلِكَ

through Thee and from Thee.

Thou art One, having no partner.

O Lord bless Muhammad and his descendants.

Give me security from faults.

(Give me) safety from errors, in this world and the hereafter, in case of satisfaction and displeasure.

Till I be in respect to whatever happens unto me thereby in an even state of mind – working in obedience to Thee.

Preferring Thy Approbation to everything else in dealing with friends and enemies till my enemy be safe from my oppression and tyranny.

And my friend give up all hope of my partiality and of debasement of my passions.

Let me be of those who invoke Thee sincerely, in prosperity, as do the afflicted in time of their supplication.

Verily Thou art praiseworthy and great.

بِكَ وَمِنْكَ وَحْدَكَ لَا شَرِيكَ لَكَ اللّٰهُمَّ
صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَارْزُقْنِي التَّحَفُّظَ مِنَ الْخَطَايَا
وَالْإِحْتِرَاسَ مِنَ الزَّلَلِ فِي الدُّنْيَا وَالْآخِرَةِ فِي
حَالِ الرِّضَا وَالْغَضَبِ حَتَّى أَكُونَ بِمَا يَرِدُ عَلَيَّ مِنْهُمَا
بِمَنْزِلَةٍ سَوَاءٍ عَامِلًا بِطَاعَتِكَ مُؤْثِرًا لِرِضَاكَ
عَلَى مَا سِوَاهُمَا فِي الْأَوْلِيَاءِ وَالْأَعْدَاءِ حَتَّى
يَأْمَنَ عَدُوِّي مِنْ ظُلْمِي وَجَوْرِي وَيَيْأَسَ وَلِيِّي مِنْ مَيْلِي
وَانْحِطَاطِ هَوَايَ وَاجْعَلْنِي مِمَّنْ يَدْعُوكَ
مُخْلِصًا فِي الرَّخَاءِ دُعَاءَ الْمُخْلِصِينَ الْمُضْطَرِّينَ
لَكَ فِي الدُّعَاءِ إِنَّكَ حَمِيدٌ مَجِيدٌ

(23)

One of his prayers for safety, and thanksgiving for the granting thereof.

O Lord, bless Muhammad and his descendants.

Clothe me with Thy Safety.

Honor me with Thy Safety.

Guard me with Thy Safety.

Make me independent with Thy Safety.

Bestow on me Thy Safety as alms.

Favor me with Thy Safety.

Spread out for me Thy Safety.

Make Thy Safety suitable to me.

Do not interpose distance between me and Thy Safety, either in this world or the next.

O Lord, bless Muhammad and his descendants.

Grant me a safety – sufficient, healing, exalted, growing and a safety that would create safety in my body, a safety of this world and the next.

Favor me ----------

وكان من دعائه عليه السلام اذا سأل الله العافية وشكرها

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَآلِهٖ وَاَلْبِسْنِى عَافِيَتَكَ
وَجَلِّلْنِى عَافِيَتَكَ وَحَصِّنِّى بِعَافِيَتِكَ وَاَكْرِمْنِى
بِعَافِيَتِكَ وَاَغْنِنِى بِعَافِيَتِكَ وَتَصَدَّقْ عَلَىَّ بِعَافِيَتِكَ
وَهَبْ لِى عَافِيَتَكَ وَاَفْرِشْنِى عَافِيَتَكَ وَاَصْلِحْ لِى
عَافِيَتَكَ وَلَا تُفَرِّقْ بَيْنِى وَبَيْنَ عَافِيَتِكَ فِى الدُّنْيَا
وَالْاٰخِرَةِ اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَآلِهٖ وَعَافِنِى عَافِيَةً
كَافِيَةً شَافِيَةً عَالِيَةً نَامِيَةً تُوَلِّدُ فِى بَدَنِى
الْعَافِيَةَ عَافِيَةَ الدُّنْيَا وَالْاٰخِرَةِ وَامْنُنْ عَلَىَّ

with health, security and peace in my faith and body. Favor me:

With insight in my mind.

Success in my affairs.

Fear of Thee and dread of Thee.

Power to perform what Thou hast commanded for Thy service

And (favor me) with avoidance of what Thou hast forbidden me to do.

My God!

O Lord, always give me grace to perform the hajj and the umrah.

To visit the tomb of Thy Prophet — Thy Blessings be upon him and Thy Mercy and Favors on him and his descendants.

And tombs of the family of Thy Apostle, peace be on them, as long as Thou keepest me alive, in my present year and every future year.

And let this be accepted, approved, remembered by Thee and stored up with Thee.

And let my tongue utter Thy praise, Thy thanks, Thy remembrance ----------

بِالصِّحَّةِ وَالْأَمْرِ وَالسَّلَامَةِ فِي دِينِي وَبَدَنِي وَ
الْبَصِيرَةِ فِي قَلْبِي وَالنَّفَاذِ فِي أُمُورِي وَالْخَشْيَةِ لَكَ
وَالْخَوْفِ مِنْكَ وَالْقُوَّةِ عَلَى مَا أَمَرْتَنِي بِهِ مِنْ طَاعَتِكَ
وَالِاجْتِنَابِ لِمَا نَهَيْتَنِي عَنْهُ مِنْ مَعْصِيَتِكَ اللَّهُمَّ
وَامْنُنْ عَلَيَّ بِالْحَجِّ وَالْعُمْرَةِ وَزِيَارَةِ قَبْرِ رَسُولِكَ
صَلَوَاتُكَ عَلَيْهِ وَرَحْمَتُكَ وَبَرَكَاتُكَ عَلَيْهِ
وَعَلَى آلِهِ وَآلِ رَسُولِكَ عَلَيْهِمُ السَّلَامُ أَبَدًا مَا
أَبْقَيْتَنِي فِي عَامِي هَذَا وَفِي كُلِّ عَامٍ وَاجْعَلْ ذَلِكَ
مَقْبُولًا مَشْكُورًا مَذْكُورًا لَدَيْكَ مَذْخُورًا
عِنْدَكَ وَانْطِقْ بِحَمْدِكَ وَشُكْرِكَ وَذِكْرِكَ

and a handsome eulogy upon Thee.

Enlarge my heart for receiving directions (for the acceptance) of Thy faith.

Protect me and my offspring from Satan, the one who was driven away with stones from the corruption of venomous and stinging creatures [45] and the vulgar and the mean.

(Protect me) from the corruption of every obstinate devil.

(Protect me) from the corruption of every malicious ruler.

From the corruption of envious and haughty rich men.

From the corruption of the weak and the strong, the high and the low, the great and the small, the nigh and the distant and from the corruption of every one of the jinn or mankind who insisted upon fighting against Thy Apostle or his *ahl al-bait* and from the evil of every creature that moves on the earth and whose forelock is held by Thee.

Verily Thou art on the right path.

وَحُسْنِ ٱلثَّنَآءِ عَلَيْكَ لِسَانِى وَاشْرَحْ لِمَرَاشِدِ
دِينِكَ قَلْبِى وَاَعِذْنِى وَذُرِّيَّتِى مِنَ ٱلشَّيْطَانِ ٱلرَّجِيمِ
وَمِنْ شَرِّ ٱلسَّآمَّةِ وَٱلْهَامَّةِ وَٱلْعَامَّةِ وَٱللَّآمَّةِ
وَمِنْ شَرِّ كُلِّ شَيْطَانٍ مَرِيدٍ وَمِنْ شَرِّ كُلِّ سُلْطَانٍ
عَنِيدٍ وَمِنْ شَرِّ كُلِّ مُتْرَفٍ حَفِيدٍ وَمِنْ شَرِّ كُلِّ
ضَعِيفٍ وَشَدِيدٍ وَمِنْ شَرِّ كُلِّ شَرِيفٍ وَوَضِيعٍ
وَمِنْ شَرِّ كُلِّ صَغِيرٍ وَكَبِيرٍ وَمِنْ شَرِّ كُلِّ قَرِيبٍ
بَعِيدٍ وَمِنْ شَرِّ كُلِّ مَنْ نَصَبَ لِرَسُولِكَ وَلِأَهْلِ
بَيْتِهِ حَرْبًا مِنَ ٱلْجِنِّ وَٱلْإِنْسِ وَمِنْ شَرِّ كُلِّ دَابَّةٍ
اَنْتَ آخِذٌ بِنَاصِيَتِهَا اِنَّكَ عَلَى صِرَاطٍ مُسْتَقِيمٍ

O Lord, bless Muhammad and his descendants.

Turn away from me whoever intends to wrong me.

Ward off from me his device.

Repel from me his evil.

Put (the noose of) his fraud around his own neck.

Place before him a barrier till Thou makest blind his eye from seeing me.

Deafen his ear that he may not hear of me.

Lock up his heart when about to think of me.

Render his tongue dumb concerning me.

Catch his head and disgrace his dignity.

Break his pride and humble his neck.

Demolish his greatness [46] and render me safe from all his corruption, evil, backbiting, talebearing, slander, malice, tools, traps , his foot soldiers and cavalry. Verily Thou art Possessor of Glory and Power!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَمَنْ أَرَادَنِي بِسُوءٍ
فَاصْرِفْهُ عَنِّي وَادْحَرْ عَنِّي مَكْرَهُ وَادْرَأْ عَنِّي شَرَّهُ
وَرُدَّ كَيْدَهُ فِي نَحْرِهِ وَاجْعَلْ بَيْنَ يَدَيْهِ سَدّاً
حَتَّى تُعْمِيَ عَنِّي بَصَرَهُ وَتَصُمَّ عَنْ ذِكْرِي سَمْعَهُ
وَتُقْفِلَ دُونَ اخْطَارِ قَلْبِهِ وَتُخْرِسَ عَنِّي لِسَانَهُ
وَتُقَمِّعَ رَأْسَهُ وَتُذِلَّ عِزَّهُ وَتُكَسِّرَ جَبَرُوتَهُ
وَتُذِلَّ رَقَبَتَهُ وَتُفْسِخَ كِبْرَهُ وَتُؤْمِنَنِي مِنْ جَمِيعِ
ضَيْرِهِ وَشَرِّهِ وَغَمْزِهِ وَهَمْزِهِ وَلَمْزِهِ وَحَسَدِهِ
وَعَدَاوَتِهِ وَحَبَائِلِهِ وَمَصَائِدِهِ وَرَجْلِهِ
وَخَيْلِهِ إِنَّكَ عَزِيزٌ قَدِيرٌ

(24)

One of his prayers for his parents.

O Lord, bless Muhammad, Thy servant and Thy Apostle and the holy people of his house.

Distinguish them particularly with the best of Thy Favor, Mercy, Blessings and Peace.

Distinguish, O Lord, my parents with excellence before Thee and grace from Thee, O Most Merciful!

O Lord, bless Muhammad and his descendants.

Acquaint me by inspiration with the knowledge of what is due unto them from me.

Collect for me the complete knowledge of all this.

Cause me to act according to what Thou didst reveal to me by inspiration.

Give me grace to penetrate into such of this knowledge as Thou didst teach me till I omit to perform nothing Thou has taught me. Do not ----------

وكان من دعائه عليه السلام لابويه عليهما السلام

اللّهُمَّ صَلِّ عَلى مُحَمَّدٍ عَبْدِكَ وَرَسُولِكَ وَاَهْلِ
بَيْتِهِ الطّاهِرِينَ وَاخْصُصْهُمْ بِاَفْضَلِ صَلَواتِكَ
وَرَحْمَتِكَ وَبَرَكاتِكَ وَسَلامِكَ وَاخْصُصِ
اللّهُمَّ وَالِدَيَّ بِالْكَرامَةِ لَدَيْكَ وَالصَّلاةِ
مِنْكَ يا اَرْحَمَ الرّاحِمِينَ اللّهُمَّ صَلِّ عَلى مُحَمَّدٍ
وَآلِهِ وَاَلْهِمْنِي عِلْمَ ما يَجِبُ لَهُما عَلَيَّ اِلْهاماً وَ
اجْمَعْ لِي عِلْمَ ذَلِكَ كُلِّهِ تَماماً ثُمَّ اسْتَعْمِلْنِي بِما
تُلْهِمُنِي مِنْهُ وَوَفِّقْنِي لِلنُّفُوذِ فِيما تُبَصِّرُنِي مِنْ
عِلْمِهِ حَتّى لا يَفُوتَنِي اسْتِعْمالُ شَيْءٍ عَلَّمْتَنِيهِ وَلا

let my limbs grow heavy (so as to prevent them) from the discharge of what Thou didst reveal unto me.

O Lord, bless Muhammad and his descendants as Thou hast exalted us with him.

Favor Muhammad and his descendants as Thou hast given us claims upon Thy creation because of him.

Make me fear my parents as I would fear a despotic ruler and love them with the tenderness of an indulgent mother.

Let my obedience to my parents and beneficence to them be sweeter to my eyes than sleep is to the drowsy, cooler to my breast than drinking water is to the thirsty, till I give preference to their wishes over mine and precedence to the satisfaction of their needs over mind.

Let me over-value their benevolence to me, even in small things and under-value my beneficence to them, even in great things.

O Lord, let me lower ----------

اَلْحُقُوق

نَثْقُلَ اَرْكَانِی عَنِ الْحُقُوفِ فِیمَا الْهَمْتَنِیهِ اللّٰهُمَّ
صَلِّ عَلَی مُحَمَّدٍ وَآلِهِ کَمَا شَرَّفْتَنَا بِهِ وَصَلِّ عَلَی مُحَمَّدٍ
وَآلِهِ کَمَا اَوْجَبْتَ لَنَا الْحَقَّ عَلَی الْخَلْقِ بِسَبَبِهِ
اللّٰهُمَّ اجْعَلْنِی اَهَابُهُمَا هَیْبَةَ السُّلْطَانِ
اَلْعَسُوفِ وَاَبَرُّهُمَا بِرَّ الْاُمِّ الرَّءُوفِ وَاجْعَلْ
طَاعَتِیَ لِوَالِدَیَّ وَبِرِّیَ بِهِمَا اَقَرَّ لِعَیْنِی مِنْ رَقْدَةِ
اَلْوَسْنَانِ وَاَثْلَجَ لِصَدْرِی مِنْ شَرْبَةِ الظَّمْاٰنِ
حَتّٰی اُوثِرَ عَلَی هَوَایَ هَوَاهُمَا وَاُقَدِّمَ عَلَی رِضَایَ
رِضَاهُمَا وَاَسْتَکْثِرَ بِرَّهُمَا بِیَ وَاِنْ قَلَّ
وَاَسْتَقِلَّ بِرِّیَ بِهِمَا وَاِنْ کَثُرَ اللّٰهُمَّ خَفِّضْ

my voice for them.

Let my speech be agreeable to them.

Soften my conduct towards them.

Let my heart be kind to them.

Make me tender and lenient unto them both.

O Lord, reward them for bringing me up.

Recompense them for loving me.

Guard them as they guarded me in my infancy.

O Lord, whatever pain they may have received from me, whatever displeasure may have been caused to them by me or whatever duty owed to them that was left unperformed by me, let that be a pardon of their sins, an exaltation of their rank and an addition to their good deeds.

O Thou, who dost change evil deeds into multiplied good deeds!

O Lord, that speech in which they were unjust to me, or that action in which they were extravagant against me, -----

لَهُمَا صَوْتِي وَاَطِبْ لَهُمَا كَلَامِي وَاَلِنْ لَهُمَا
عَرِيكَتِي وَاعْطِفْ عَلَيْهِمَا قَلْبِي وَصَيِّرْنِي بِهِمَا رَفِيقًا
وَعَلَيْهِمَا شَفِيقًا اَللّٰهُمَّ اشْكُرْ لَهُمَا تَرْبِيَتِي وَ
اِثْبِهِمَا عَلَى تَكْرِمَتِي وَاحْفَظْ لَهُمَا مَا حَفِظَاهُ
مِنِّي فِي صِغَرِي اَللّٰهُمَّ وَمَا مَسَّهُمَا مِنِّي مِنْ اَذًى
اَوْ خَلَصَ اِلَيْهِمَا عَنِّي مِنْ مَكْرُوهٍ اَوْضَاعَ قِبَلِي
لَهُمَا مِنْ حَقٍّ فَاجْعَلْهُ حِطَّةً لِذُنُوبِهِمَا وَعُلُوًّا
فِي دَرَجَاتِهِمَا وَزِيَادَةً فِي حَسَنَاتِهِمَا يَا مُبَدِّلَ
السَّيِّئَاتِ بِاَضْعَافِهَا مِنَ الْحَسَنَاتِ اَللّٰهُمَّ وَمَا
نَعَدَّيَا عَلَيْهِ مِنْ قَوْلٍ اَوْ اَسْرَفَا عَلَيَّ فِيهِ

or such of my claims as they failed to satisfy, or such debts as they failed to discharge, verily, I forgive it to them. and favor them therewith.

I turn unto Thee with a view to removing the penalty thereof from them.

For verily I do not accuse them falsely of having done something to my hurt, nor do I deem them negligent in doing good to me, nor do I despise the care they took of me, O Lord!

Because their claim upon me is so great [47] , their benevolence to me so magnificent [48] and I am so highly obliged to them, that I cannot fairly meet it, nor repay them as they deserve.

O my God, how can I repay them for their tedious employment in bringing me up.

For their hard labor in guarding me.

For their self-denial to lavish comfort upon me!

Alas! Alas! (I cannot) .

مِنْ فِعْلٍ اَوْ ضَيَّعَاهُ لِيْ مِنْ حَقٍّ اَوْ قَصَّرَا بِيْ عَنْهُ مِنْ
وَاجِبٍ فَقَدْ وَهَبْتُهُ لَهُمَا وَجُدْتُ بِهِ عَلَيْهِمَا
وَرَغِبْتُ اِلَيْكَ فِيْ وَضْعِ تَبِعَتِهِ عَنْهُمَا فَاِنِّيْ
لَا اَتَّهِمُهُمَا عَلٰى نَفْسِيْ وَلَا اَسْتَبْطِئُهُمَا فِيْ
بِرِّيْ وَلَا اَكْرَهُ مَا تَوَلَّيَاهُ مِنْ اَمْرِيْ يَا رَبِّ
فَهُمَا اَوْجَبُ حَقًّا عَلَيَّ وَاَقْدَمُ اِحْسَانًا اِلَيَّ وَ
اَعْظَمُ مِنَّةً لَدَيَّ مِنْ اَنْ اُقَاصَّهُمَا بِعَدْلٍ اَوْ
اُجَازِيَهُمَا عَلٰى مِثْلِ اَيْنَ اِذًا يَا اِلٰهِيْ طُوْلُ شُغْلِهِمَا
بِنَفْسِيْ وَاَيْنَ شِدَّةُ تَعَبِهِمَا فِيْ حِرَاسَتِيْ وَاَيْنَ
اِقْتَارُهُمَا عَلٰى اَنْفُسِهِمَا لِلتَّوْسِعَةِ عَلَيَّ هَيْهَاتَ

Their claim can never be satisfied by me, nor can I perceive what is due from me unto them nor can I fully discharge the duty of serving them!

Therefore, bless Muhammad and his descendants. Help me, O best of all those whose assistance is solicited. Give me grace, O Greatest of Guides, towards whom people turn.

Do not let me be of those who wronged their fathers and mothers on the day wherein *"every soul shall be paid what it has merited and they shall not be treated with injustice."*[49]

O Lord, bless Muhammad and his descendants.

Distinguish my parents, in particular, with the best distinctions which Thou hast conferred upon the fathers and mothers of Thy true believing servants, O Most Merciful.

O Lord, do not let me forget to remember them after my ritual prayers, at every time of my night and at every hour

مَا يَسْتَوْفِيَانِ مِنِّي حَقَّهُمَا وَلَا أُدْرِكُ مَا يَجِبُ
عَلَيَّ لَهُمَا وَلَا أَنَا بِقَاضٍ وَظِيفَةَ خِدْمَتِهِمَا
فَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَأَعِنِّي يَا خَيْرَ مَنِ اسْتُعِينَ بِهِ
وَوَفِّقْنِي يَا أَهْدَى مَنْ رُغِبَ إِلَيْهِ وَلَا تَجْعَلْنِي فِي
أَهْلِ الْعُقُوقِ لِلْآبَاءِ وَالْأُمَّهَاتِ يَوْمَ تُجْزَى كُلُّ
نَفْسٍ بِمَا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ اللَّهُمَّ صَلِّ عَلَى
مُحَمَّدٍ وَآلِهِ وَذُرِّيَّتِهِ وَاخْصُصْ أَبَوَيَّ بِأَفْضَلِ مَا
خَصَصْتَ بِهِ آبَاءَ عِبَادِكَ الْمُؤْمِنِينَ وَأُمَّهَاتِهِمْ
يَا أَرْحَمَ الرَّاحِمِينَ اللَّهُمَّ لَا تُنْسِنِي ذِكْرَهُمَا
فِي إِدْبَارِ صَلَوَاتِي وَفِي إِنًى مِنْ آنَاءِ لَيْلِي وَفِي سَاعَةٍ

of my day.

O God, bless Muhammad and his descendants.

Forgive me for the sake of my prayers for them.

Grant a sure pardon to them because of their goodness to me.

Be perfectly satisfied with them through my intercession for them.

Bring them by Thy Mercy into places of safety.[50]

O God, if Thy Pardon for them has preceded (my prayers), then make them intercessors for me.

If Thy Pardon for me has preceded (Thy forgiving them), then make me an intercessor for them so that we may be gathered together by Thy Mercy in the place of Thy Grace, the place of Thy Pardon and Mercy.

For verily Thou art the one Whose Munificence is Great, Whose Kindness is Eternal. Thou art the Most Merciful.

مِنْ سَاعَاتِ نَهَارِي اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ
وَاغْفِرْ لِي بِدُعَائِي لَهُمَا وَاغْفِرْ لَهُمَا بِبِرِّهِمَا بِي
مَغْفِرَةً حَتْمًا وَارْضَ عَنْهُمَا بِشَفَاعَتِي لَهُمَا رِضًا
عَزْمًا وَبَلِّغْهُمَا بِالْكَرَامَةِ مَوَاطِنَ السَّلَامَةِ
اللَّهُمَّ وَإِنْ سَبَقَتْ مَغْفِرَتُكَ لَهُمَا فَشَفِّعْهُمَا
فِيَّ وَإِنْ سَبَقَتْ مَغْفِرَتُكَ لِي فَشَفِّعْنِي فِيهِمَا
حَتَّى نَجْتَمِعَ بِرَأْفَتِكَ فِي دَارِ كَرَامَتِكَ وَمَحَلِّ
مَغْفِرَتِكَ وَرَحْمَتِكَ إِنَّكَ ذُو الْفَضْلِ الْعَظِيمِ
وَالْمَنِّ الْقَدِيمِ وَأَنْتَ أَرْحَمُ الرَّاحِمِينَ

نسخة: لوالده

وكان من دعائه عليه السلام لأولاده عليهم السلام

(25)

One of his prayers for his offspring.

O Lord, oblige me by sparing my issue from death, by educating them for me and by blessing me with them.

My God, prolong their lives for me. Increase their terms of existence for me. Bring up those of tender years for me.

Strengthen the weak ones for me.

Heal their bodies, faith and morals.

Let them be safe in soul and body and in everything I am anxious about concerning them.

Let their sustenance flow into my hand.

Let them be virtuous, pious, able to see and hear, obedient unto Thee, and lovers and well-wishers of Thy friends and hostile and implacable to all Thy enemies. Amen!

O Lord, strengthen my arm with them and straighten with them -------

اَللّٰهُمَّ وَمُنَّ عَلَيَّ بِبَقَآءِ وُلْدِيْ وَبِاِصْلَاحِهِمْ
لِيْ وَبِاِمْتِاعِيْ بِهِمْ اِلٰهِيْ اَمْدُدْ لِيْ فِيْ اَعْمَارِهِمْ
وَزِدْ لِيْ فِيْ آجَالِهِمْ وَرَبِّ لِيْ صَغِيْرَهُمْ وَقَوِّ لِيْ
ضَعِيْفَهُمْ وَاَصِحَّ لِيْ اَبْدَانَهُمْ وَاَدْيَانَهُمْ وَ
اَخْلَاقَهُمْ وَعَافِهِمْ فِيْ اَنْفُسِهِمْ وَفِيْ جَوَارِحِهِمْ
وَفِيْ كُلِّ مَا عُنِيْتُ بِهٖ مِنْ اَمْرِهِمْ وَاَدْرِرْ لِيْ
وَعَلٰى يَدَيَّ اَرْزَاقَهُمْ وَاجْعَلْهُمْ اَبْرَارًا اَتْقِيَآءَ
بُصَرَآءَ سَامِعِيْنَ مُطِيْعِيْنَ لَكَ وَلِاَوْلِيَآئِكَ
مُحِبِّيْنَ مُنَاصِحِيْنَ وَلِجَمِيْعِ اَعْدَآئِكَ مُعَانِدِيْنَ وَ
مُبْغِضِيْنَ آمِيْنَ اَللّٰهُمَّ اشْدُدْ بِهِمْ عَضُدِيْ وَاَقِمْ بِهِمْ

my crookedness.

Enlarge my number [51] because of them. Adorn my society with them.

Keep my memory alive by means of them.

Make them take care of my affairs in my absence.

Help me with them to satisfy my need.

Let them love me, be kind unto me, favorable, faithful, obedient, not disobedient, not wicked, nor adverse nor guilty.

Help me in training them, educating them and in doing good to them.

Grant me from Thee male descendants among them. Let this be a benefit to me.

Let them be my helpers in whatever I ask of Thee. Protect me and my offspring from Satan, the stoned one.[52] For verily Thou didst create us, command us, put prohibitions upon us and encouraged us with the reward for doing what Thou didst threaten us ----------

اَوْدِي وَكَثِّرْ بِهِمْ عَدَدِي وَزَيِّنْ بِهِمْ مَحْضَرِي
وَاَحْيِ بِهِمْ ذِكْرِي وَاكْفِنِي بِهِمْ فِي غَيْبَتِي وَاَعِنِّي
بِهِمْ عَلَى حَاجَتِي وَاجْعَلْهُمْ لِي مُحِبِّينَ وَعَلَيَّ حَدِبِينَ
مُقْبِلِينَ مُسْتَقِيمِينَ لِي مُطِيعِينَ غَيْرَ عَاصِينَ
وَلَا عَاقِّينَ وَلَا مُخَالِفِينَ وَلَا خَاطِئِينَ وَاَعِنِّي عَلَى
تَرْبِيَتِهِمْ وَتَأْدِيبِهِمْ وَبِرِّهِمْ وَهَبْ لِي مِنْ لَدُنْكَ
مَعَهُمْ اَوْلَادًا ذُكُورًا وَاجْعَلْ ذٰلِكَ خَيْرًا لِي
وَاجْعَلْهُمْ لِي عَوْنًا عَلَى مَا سَاَلْتُكَ وَاَعِذْنِي وَذُرِّيَّتِي
مِنَ الشَّيْطَانِ الرَّجِيمِ فَاِنَّكَ خَلَقْتَنَا وَاَمَرْتَنَا وَ
نَهَيْتَنَا وَرَغَّبْتَنَا فِي ثَوَابِ مَا اَمَرْتَنَا وَرَهَّبْتَنَا

with punishment for disobedience. Thou hast made him our enemy who deceived us. Thou hast given him dominion over some of us while over some of them Thou hast not given us dominion. Thou hast established him in our breasts and made him run through our blood passages. He is not careless even if we are careless. He doth not forget if we forget. He makes us feel secure from Thy torment and threatens us with (the punishment of some one) other than Thee. If we intend some glaring sin, he encourages us in it. If we intend to do any good thing, he hinders us. He exposes irresistible appetites to us and raises doubts for us. If he makes promises to us, he lies and if he holds out hopes to us, he disappoints us. If Thou dost not turn his cunning away from us, he shall mislead us. If Thou dost not guard us from his corruption, he shall cause us to err. Therefore, O Lord, overthrow his authority over us with Thy Power till Thou completely restrainth him from us ----------

عِقابَهُ وَجَعَلتَ لَنا عَدُوًّا يَكيدُنا سَلَّطتَهُ
مِنّا عَلى ما لَم تُسَلِّطنا عَلَيهِ مِنهُ أَسكَنتَهُ
صُدُورَنا وَأَجرَيتَهُ مَجارِيَ دِمائِنا لا يَغفُلُ إِن
غَفَلنا وَلا يَنسى إِن نَسينا يُؤمِنُنا عِقابَكَ وَ
يُخَوِّفُنا بِغَيرِكَ إِن هَمَمنا بِفاحِشَةٍ شَجَّعَنا عَلَيها
وَإِن هَمَمنا بِعَمَلٍ صالِحٍ ثَبَّطَنا عَنهُ يَتَعَرَّضُ لَنا
بِالشَّهَواتِ وَيَنصِبُ لَنا بِالشُّبُهاتِ إِن وَعَدنا
كَذَبَنا وَإِن مَنّانا أَخلَفَنا وَإِلّا تَصرِفْ عَنّا
كَيدَهُ يُضِلَّنا وَإِلّا تَقِنا خَبالَهُ يَستَزِلَّنا اللَّهُمَّ
فَاقهَر سُلطانَهُ عَنّا بِسُلطانِكَ حَتّى تَحبِسَهُ عَنّا

owing to our diligent prayer to Thee so that we may pass out of the power of his cunning into the group of those defended by Thee.

O Lord, grant me all my desires. Satisfy my needs.

Do not refuse me Thy answer whilst Thou hast given surety for it to me.

Do not keep off my prayer from Thee while Thou hast required it of me.[53]

Favor me with all that will do me good in this world and the next, whatever I remember of it and whatever I have forgotten, expressed, concealed, revealed or withheld.

Let me be (by my imploring Thee Alone) of the righteous, of those who are successful in applying to Thee, of those who are underprived because of their trust in Thee, of those who benefitted by their bargains with Thee, of those who take refuge in Thy Majesty, of those who have abundance ----------

بِكَثْرَةِ ٱلدُّعَآءِ لَكَ فَنُصْبِحَ مِنْ كَيْدِهِ فِي
ٱلْمَعْصُومِينَ بِكَ اللَّهُمَّ اَعْطِنِي كُلَّ سُؤْلِي وَاقْضِ لِي
حَوَائِجِي وَلَا تَمْنَعْنِي ٱلْإِجَابَةَ وَقَدْ ضَمِنْتَهَا لِي وَلَا
تَحْجُبْ دُعَائِيَ عَنْكَ وَقَدْ اَمَرْتَنِي بِهِ وَامْنُنْ عَلَيَّ بِكُلِّ
مَا يُصْلِحُنِي فِي دُنْيَايَ وَآخِرَتِي مَا ذَكَرْتُ مِنْهُ
وَمَا نَسِيتُ اَوْ اَظْهَرْتُ اَوْ اَخْفَيْتُ اَوْ اَعْلَنْتُ
اَوْ اَسْرَرْتُ وَاجْعَلْنِي فِي جَمِيعِ ذَلِكَ مِنَ الْمُصْلِحِينَ
بِسُؤَالِي اِيَّاكَ ٱلْمُنْجِحِينَ بِٱلطَّلَبِ اِلَيْكَ غَيْرِ الْمَمْنُوعِينَ
بِٱلتَّوَكُّلِ عَلَيْكَ ٱلْمَعْوَدِينَ بِٱلتَّعَوُّذِ بِكَ ٱلرَّابِحِينَ
فِي ٱلتِّجَارَةِ عَلَيْكَ ٱلْمُجَارِينَ بِعِزِّكَ ٱلْمُوَسَّعِ

of lawful sustenance conferred on them by Thy boundless Kindness, Thy Bounty and Generosity; of those who are exalted to honor from disgrace by Thee;

Of those who seek shelter from tyranny in Thy Justice;

Of those who are safe from calamity with Thy Grace;

Of those who are raised to prosperity from poverty by Thy Endless Wealth.

Of those who are protected from sins, slips and error by fear of Thee;

Of those who have grace for goodness, virtue and righteousness owing to their obedience to Thee;

Of those having a barrier between them and sins because of Thy Power;

Of those who renounce all sins;

Of those who dwell in Thy neighborhood.

O Lord, grant us all this with Thy Grace and Mercy.

Protect us from the torment of hell.

Favor all the Muslim men ----------

عَلَيْهِمُ ٱلرِّزْقُ ٱلْحَلَالُ مِنْ فَضْلِكَ ٱلْوَاسِعِ بِجُودِكَ
وَكَرَمِكَ ٱلْمُعَزِّينَ مِنَ ٱلذُّلِّ بِكَ وَٱلْمُجَارِينَ مِنَ
ٱلظُّلْمِ بِعَدْلِكَ وَٱلْمُعَافَيْنَ مِنَ ٱلْبَلَاءِ بِرَحْمَتِكَ
وَٱلْمُغْنَيْنَ مِنَ ٱلْفَقْرِ بِغِنَاكَ وَٱلْمَعْصُومِينَ مِنَ
ٱلذُّنُوبِ وَٱلزَّلَلِ وَٱلْخَطَإِ بِتَوْفِيقِكَ وَٱلْمُوَفَّقِينَ
لِلْخَيْرِ وَٱلرُّشْدِ وَٱلصَّوَابِ بِطَاعَتِكَ وَٱلْحَائِلِ
بَيْنَهُمْ وَبَيْنَ ٱلذُّنُوبِ بِقُدْرَتِكَ ٱلنَّازِلِينَ
لِكُلِّ مَعْصِيَتِكَ ٱلسَّاكِنِينَ فِي جِوَارِكَ
ٱللَّهُمَّ أَعْطِنَا جَمِيعَ ذَلِكَ بِتَوْفِيقِكَ وَرَحْمَتِكَ
وَأَعِذْنَا مِنْ عَذَابِ ٱلسَّعِيرِ وَأَعْطِ جَمِيعَ ٱلْمُسْلِمِينَ

and women and true believers, male and female, with the like of what I have begged of Thee for myself and my offspring in the present world and the future.

Verily, Thou art Nigh, Answering, Hearing, Knowing, Overlooking, Forgiving, Compassionate and Merciful.

Confer on us good in this world and the next and guard us from the torment of the Fire.

(26)

One of his prayers for his neighbors and friends.

O Lord, bless Muhammad and his descendants.

Be my trustee among my neighbors and friends who know our rights [54] and renounce our enemies with Thy most excellent trusteeship.

Give them grace to establish Thy Way

وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ مِثْلَ الَّذِي
سَأَلْتُكَ لِنَفْسِي وَلِوَلَدِي فِي عَاجِلِ الدُّنْيَا وَ
آجِلِ الْآخِرَةِ إِنَّكَ قَرِيبٌ مُجِيبٌ سَمِيعٌ عَلِيمٌ
عَفُوٌّ غَفُورٌ رَؤُوفٌ رَحِيمٌ وَآتِنَا فِي الدُّنْيَا حَسَنَةً
وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ

وكان من دعائه عليه السلام اذا ذكر هم لجيرانه واوليائه

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَتَوَلَّنِي فِي جِيرَانِي وَ
مَوَالِيَّ الْعَارِفِينَ بِحَقِّنَا وَالْمُنَابِذِينَ لِأَعْدَائِنَا
بِأَفْضَلِ وَلَايَتِكَ وَوَفِّقْهُمْ لِإِقَامَةِ سُنَّتِكَ

and to adopt Thy Divine behavior in being kind to those among them who are weak,

Removing their wants,

Visiting their sick,

Guiding such among them as seek guidance,

Advising such as search for counsel,

Welcoming their visitiors [55] ,

Concealing their secrets,

Covering their nakedness,

Relieving their oppressed ones,

Truly sympathising with them by helping them,

Doing good to them with generosity and benevolence

And by giving what is due unto them before request.

Let me, O Lord, return good to such of them as do evil, forgivingly overlook the injustice, entertain a good opinion of them generally, undertake to do good to them in general, shut my eyes from them by way of chastity, behave towards them with meekness, be mercifully

وَالْأَخْذِ بِمَحَاسِنِ آدَابِكَ فِي إِرْفَاقِ ضَعِيفِهِمْ وَسَدِّ
خَلَّتِهِمْ وَعِيَادَةِ مَرِيضِهِمْ وَهِدَايَةِ مُسْتَرْشِدِهِمْ
وَمُنَاصَحَةِ مُسْتَشِيرِهِمْ وَتَعَهُّدِ قَادِمِهِمْ وَ
كِتْمَانِ أَسْرَارِهِمْ وَسَتْرِ عَوْرَاتِهِمْ وَنُصْرَةِ
مَظْلُومِهِمْ وَحُسْنِ مُوَاسَاتِهِمْ بِالْمَاعُونِ وَالْعَوْدِ
عَلَيْهِمْ بِالْجَدَةِ وَالْإِفْضَالِ وَإِعْطَاءِ مَا يَجِبُ
لَهُمْ قَبْلَ السُّؤَالِ وَاجْعَلْنِي اللَّهُمَّ أَجْرَى بِالْإِحْسَانِ
مُسِيئِهِمْ وَأَعْرَضُ بِالتَّجَاوُزِ عَنْ ظَالِمِهِمْ وَاسْتَعْمِلْ
حُسْنَ الظَّنِّ فِي كَافَّتِهِمْ وَأَتَوَلَّى بِالْبِرِّ عَامَّتَهُمْ وَ
أَغُضُّ بَصَرِي عَنْهُمْ عِفَّةً وَأُلِينُ جَانِبِي لَهُمْ تَوَاضُعًا

tender to their distressed ones, display friendship for them in their absence, sincerely love to see them in prosperity, deem that a duty to them which I deem a duty to my kindred and have for them that regard which I have for my chosen ones.

O Lord, bless Muhammad and his descendants. Grant me similar treatment from them. Let me have the greatest share of what is with them. [56]

Increase their knowledge of my rights and recognition of my merits so that they may become fortunate through me and I through them.

(27)

One of his prayers for the frontier guards.

O Lord, bless Muhammad and his descendants. Fortify the Muslim frontiers with Thy Majesty. Support their defenders with Thy Strength. Lavish gifts on them ----------

وَارِقَّ عَلَى اَهْلِ الْبَلَآءِ مِنْهُمْ رَحْمَةً وَاسِرَّ لَهُمُ
بِالْغَيْبِ مَوَدَّةً وَاحِبَّ بَقَآءَ النِّعْمَةِ عِنْدَهُمْ
نُصْحًا وَاُحِبَّ لَهُمْ مَا اُوْجِبُ لِخَآصَّتِيْ وَارْعٰى لَهُمْ
مَا ارْعٰى لِخَآصَّتِيْ اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّاٰلِهٖ وَارْزُقْنِيْ
مِثْلَ ذٰلِكَ مِنْهُمْ وَاجْعَلْ لِيْ اَوْفَى الْحُظُوْظِ فِيْمَا
عِنْدَهُمْ وَزِدْهُمْ بَصِيْرَةً فِيْ حَقِّيْ وَمَعْرِفَةً بِفَضْلِيْ
حَتّٰى يَسْعَدُوْا بِيْ وَاَسْعَدَ بِهِمْ اٰمِيْنَ رَبَّ الْعٰلَمِيْنَ

وكان من دعائه عليه السلام لاهل الثغور

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّاٰلِهٖ وَحَصِّنْ ثُغُوْرَ الْمُسْلِمِيْنَ
بِعِزَّتِكَ وَاَيِّدْ حُمَاتَهَا بِقُوَّتِكَ وَاَسْبِغْ عَطَايَاهُمْ

out of Thy Bounty.

O Lord, bless Muhammad and his descendants. Increase their number.

Sharpen their weapons.

Guard their surroundings.

Protect their environs.

Keep their company united.

Regulate their business.

Let their (supply of) provisions be uninterrupted and Thyself alone look after their affairs. Strengthen them with victory. Help them with fortitude. Be kind in devising stratagem for them.

O Lord, bless Muhammad and his descendants. Make them know what they are ignorant of. Teach them what they do not know. Show them what they do not see.

O Lord, bless Muhammad and his descendants. Make them forget when they meet the enemy, the remembrance of the worldly concerns which are superlatively deceptive and vain. Obliterate the reminiscences of tempting wealth from their hearts. Let Paradise be ----------

مِنْ جِدَتِكَ اللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَكَثِّرْ
عِدَّتَهُمْ وَاشْحَذْ اَسْلِحَتَهُمْ وَاحْرُسْ حَوْزَتَهُمْ
وَامْنَعْ حَوْمَتَهُمْ وَاَلِّفْ جَمْعَهُمْ وَدَبِّرْ اَمْرَهُمْ وَوَاتِرْ
بَيْنَ مَبَرِّهِمْ وَتَوَحَّدْ بِكِفَايَةِ مُؤْنَتِهِمْ وَاَعْضِدْهُمْ
بِالنَّصْرِ وَاَعِنْهُمْ بِالصَّبْرِ وَالْطُفْ لَهُمْ فِي الْمَكْرِ
اللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَعَرِّفْهُمْ مَا يَجْهَلُونَ
وَعَلِّمْهُمْ مَا لَا يَعْلَمُونَ وَبَصِّرْهُمْ مَا لَا يُبْصِرُونَ
اللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَاَنْسِهِمْ عِنْدَ لِقَائِهِمْ
الْعَدُوَّ ذِكْرَ دُنْيَاهُمُ الْخَدَّاعَةِ الْغَرُورِ وَامْحُ
غَرْفَلُوبِهِمْ خَطَرَاتِ الْمَالِ الْفَتُونِ وَاجْعَلِ الْجَنَّةَ

before their eyes.

Reveal to their vision what Thou hast provided therein:

Of everlasting mansions.

Of abodes of bliss.

Beautiful huris.

Of rivers in which various sorts of drinks flow.

Of trees laden with varieties of fruits so that none of them may anxiously think of turning his back, nor may his soul suggest to him to flee from his antagonist.

O Lord, by this means defeat their enemy.

Cut off their claws.

Create separation between them and their weapons.

Root out firmness from their hearts.

Interpose distance between them and their provisions.

Perplex them in their paths.

Lead them astray from the direct course.

Cut off from them reinforcement, diminish their number, ----------

نَصْبَ أَعْيُنِهِمْ وَلَوِّحْ مِنْهَا لِأَبْصَارِهِمْ مَا أَعْدَدْتَ
فِيهَا مِنْ مَسَاكِنِ الْخُلْدِ وَمَنَازِلِ الْكَرَامَةِ وَ
الْحُورِ الْحِسَانِ وَالْأَنْهَارِ الْمُطَّرِدَةِ بِأَنْوَاعِ الْأَشْرِبَةِ
وَالْأَشْجَارِ الْمُتَدَلِّيَةِ بِصُنُوفِ الثِّمَرِ حَتَّى لَا يَهُمَّ
أَحَدٌ مِنْهُمْ بِالْإِدْبَارِ وَلَا تُحَدِّثَ نَفْسُهُ عَنْ وِرْدِهِ
بِفِرَارٍ اللَّهُمَّ افْلُلْ بِذَلِكَ عَدُوَّهُمْ وَاقْلِمْ عَنْهُمْ
أَظْفَارَهُمْ وَفَرِّقْ بَيْنَهُمْ وَبَيْنَ أَسْلِحَتِهِمْ وَاخْلَعْ
وَثَائِقَ أَفْئِدَتِهِمْ وَبَاعِدْ بَيْنَهُمْ وَبَيْنَ أَزْوَادِهِمْ
وَحَيِّرْهُمْ فِي سُبُلِهِمْ وَضَلِّلْهُمْ عَنْ وَجْهِهِمْ
وَاقْطَعْ عَنْهُمُ الْمَدَدَ وَانْقُصْ مِنْهُمُ الْعَدَدَ وَ

Fill their hearts with awe.

Prevent their hands from stretching.

Cleave their tongues (so as to render them)speechless.

Disperse by means of them those behind them.[57]

Punish those that follow them.

Frustrate with their disgrace the ambitions of those after them.

O Lord, render barren the wombs of their women.

Make dry the loins of their men.

Stop the breeding of their beasts and cattle.

Neither let their sky rain, nor let their earth put forth vegetation and strengthen thereby, O Lord, the power of the Muslims.

Fortify their cities.

Multiply their wealth.

Relieve them from fighting for Thy worship; from their (duties of) defense to commune with Thee in solitude till none be adored in regions of the earth except Thou, and no ----------

اَللّٰهُمَّ افْئِدَتَهُمُ الرُّعْبَ وَاقْبِضْ اَيْدِيَهُمْ عَنِ الْبَسْطِ
وَاخْزِمْ اَلْسِنَتَهُمْ عَنِ النُّطْقِ وَشَرِّدْ بِهِمْ مَنْ
خَلْفَهُمْ وَنَكِّلْ بِهِمْ مَنْ وَرَاءَهُمْ وَاقْطَعْ بِحَرْبِهِمْ
اَطْمَاعَ مَنْ بَعْدَهُمْ اَللّٰهُمَّ عَقِّمْ اَرْحَامَ نِسَائِهِمْ
وَيَبِّسْ اَصْلَابَ رِجَالِهِمْ وَاقْطَعْ نَسْلَ دَوَابِّهِمْ
وَاَنْعَامِهِمْ لَا تَاْذَنْ لِسَمَائِهِمْ فِي قَطْرٍ وَلَا لِاَرْضِهِمْ
فِي نَبَاتٍ اَللّٰهُمَّ وَقَوِّ بِذٰلِكَ مَحَالَّ اَهْلِ الْاِسْلَامِ
وَحَصِّنْ بِهِ دِيَارَهُمْ وَثَمِّرْ بِهِ اَمْوَالَهُمْ وَفَرِّغْهُمْ
عَنْ مُحَارَبَتِهِمْ لِعِبَادَتِكَ وَعَنْ مُنَابَذَتِهِمْ لِلْخَلْوَةِ
بِكَ حَتّٰى لَا يُعْبَدَ فِي بِقَاعِ الْاَرْضِ غَيْرُكَ وَلَا تُعَفَّرَ

نسخه : محال

forehead be placed on the dust for anyone but Thee.

O Lord, fight at every frontier of the Muslim against such of the pagans as are adjacent to them.

Reinforce them with hosts of angels from Thee till the infidels be driven to the extremity of land.

Be either killed in the earth and captured.

Or they acknowledge that Thou art God.

O Lord, include in this (request) Thy enemies in the different countries of:

India, Rome, Turkistan,

Kharz, Abyssinia, Nubia,

Zanzibar, Sicily and (the country of) the Dalamites.

And all other pagan nations whose names and descriptions are unknown and Thou hast exhaustively counted them

لِأَحَدٍ مِنْهُمْ جَبْهَةٌ دُونَكَ اللَّهُمَّ اغْزُ بِكُلِّ
نَاحِيَةٍ مِنَ الْمُسْلِمِينَ عَلَى مَنْ بِإِزَائِهِمْ مِنَ الْمُشْرِكِينَ
وَأَمْدِدْهُمْ بِمَلَائِكَةٍ مِنْ عِنْدِكَ مُرْدِفِينَ حَتَّى
يَكْشِفُوهُمْ إِلَى مُنْقَطَعِ التُّرَابِ قَتْلًا فِي أَرْضِكَ
وَأَسْرًا أَوْ يُقِرُّوا بِأَنَّكَ أَنْتَ اللَّهُ الَّذِي لَا إِلَهَ
إِلَّا أَنْتَ وَحْدَكَ لَا شَرِيكَ لَكَ اللَّهُمَّ وَاعْمُمْ
بِذَلِكَ أَعْدَاءَكَ فِي أَقْطَارِ الْبِلَادِ مِنَ الْهِنْدِ وَ
الرُّومِ وَالتُّرْكِ وَالْخَزَرِ وَالْحَبَشِ وَالنُّوبَةِ وَالزِّنْجِ
وَالسَّقَالِبَةِ وَالدَّيْلَمِ وَسَائِرِ أُمَمِ الشِّرْكِ
الَّذِينَ تَخْفَى أَسْمَاؤُهُمْ وَصِفَاتُهُمْ وَقَدْ أَحْصَيْتَهُمْ

with Thy Knowledge and art informed of them by Thy Power.

O Lord, engage the infidels with infidels so as to prevent them from coming into contact with Muslim frontiers.

Afflict them with decrease to restrain them from injuring Muslims.

Restrain the pagans from mustering against them by creating dissension.

O Lord, deprive [58] their hearts of (the feeling of) security and their bodies of strength.

Make their hearts forgetful of tricks.

Render their limbs too weak to fight with foot-soldiers.

Terrify them so as to keep away from combating with the brave.

Raise against them a host of angels armed with one of the torments like what Thou didst on the day of Badr.[59]

Cut off, thereby, their root.
Reap off their pomp.
Scatter their gathering.

بِمَعْرِفَتِكَ وَاَشْرَفْتَ عَلَيْهِمْ بِقُدْرَتِكَ اَللّٰهُمَّ
اشْغَلِ الْمُشْرِكِيْنَ بِالْمُشْرِكِيْنَ عَنْ تَنَاوُلِ اَطْرَافِ
الْمُسْلِمِيْنَ وَخُذْهُمْ بِالنَّقْصِ عَنْ تَنَقُّصِهِمْ وَثَبِّطْهُمْ
بِالْفُرْقَةِ عَنِ الْاِحْتِشَادِ عَلَيْهِمْ اَللّٰهُمَّ اَخْلِ
قُلُوْبَهُمْ مِنَ الْاَمَنَةِ وَاَبْدَانَهُمْ مِنَ الْقُوَّةِ وَاَذْهِلْ
قُلُوْبَهُمْ عَنِ الْاِحْتِيَالِ وَاَوْهِنْ اَرْكَانَهُمْ عَنْ
مُنَازَلَةِ الرِّجَالِ وَجَبِّنْهُمْ عَنْ مُقَارَعَةِ الْاَبْطَالِ
وَابْعَثْ عَلَيْهِمْ جُنْدًا مِنْ مَلَآئِكَتِكَ بَبَاْسٍ
مِنْ بَاْسِكَ كَفِعْلِكَ يَوْمَ بَدْرٍ تَقْطَعُ بِهِ دَابِرَهُمْ
وَتَحْصُدُ بِهِ شَوْكَتَهُمْ وَتُفَرِّقُ بِهِ عَدَدَهُمْ

O Lord, mix their waters with pestilence, their foods with diseases.

Afflict the soil of their cities with sinking.

Let them be amply pelted with missiles.

Visit them with droughts.

Place their sustenance in the most barren regions of Thy earth and the fartherest removed from them and the most inaccessible of regions to them.

Afflict them with perpetual hunger and painful distemper.

O Lord, and whatever warrior of the faith fights with them or soldier from among the followers of Thy Laws wages war on them, in order to exalt Thy faith.

Strengthen Thy host.

Amplify Thy share.

Then be pleased to give him facility, supply him with means, and him with success.

Choose for him comrades.

Strengthen his back and confer on him ----------

اللّٰهُمَّ وَامْزُجْ مِيَاهَهُمْ بِالْوَبَاءِ وَاَطْعِمَتَهُمْ
بِالْأَدْوَاءِ وَارْمِ بِلَادَهُمْ بِالْخُسُوفِ وَاَلِحَّ عَلَيْهَا
بِالْقُذُوفِ وَاَفْرِعْهَا بِالْمَحُولِ وَاجْعَلْ مَيْرَهُمْ
فِي اَحَصِّ اَرْضِكَ وَاَبْعَدِهَا عَنْهُمْ وَامْنَعْ وُحُوشَهَا
مِنْهُمْ اَصْبِهِمْ بِالْجُوعِ الْمُقِيمِ وَالسُّقْمِ الْأَلِيمِ
اللّٰهُمَّ وَاَيُّمَا غَازٍ غَزَاهُمْ مِنْ اَهْلِ مِلَّتِكَ اَوْ
مُجَاهِدٍ جَاهَدَهُمْ مِنْ اَتْبَاعِ سُنَّتِكَ لِيَكُونَ دِينُكَ
الْأَعْلَى وَحِزْبُكَ الْأَقْوَى وَحَظُّكَ الْأَوْفَى فَلَقِّهِ
الْيُسْرَ وَهَيِّئْ لَهُ الْأَمْرَ وَتَوَلَّهُ بِالنَّجْحِ وَتَخَيَّرْ لَهُ
الْأَصْحَابَ وَاسْتَقْوِلَهُ الظَّهْرَ وَاَسْبِغْ عَلَيْهِ

abundance of provision.

Bless him with happiness.

Quench in him the fire of (worldly) desires.

Deliver him from sadness of solitude.

Make him forget the remembrance of family and offspring.

Bless him with a righteous intention.

Let peace be his companion.

Protect him from cowardice.

Inspire him with courage.

Give him strength.

Assist him with victory.

Teach him (virtuous) ways and practices.

Guide him in command.

Cast off from him ostentation.

Deliver him from aiming at publicity.

Let his thought, his speech, his moving and his staying be in Thee and for Thee.

When he meets Thy enemy and his, then cause them to diminish in his sight, degrade their pomp in his mind, give him power over them, do not give them power

فِي ٱلنَّفَقَةِ وَمَتِّعْهُ بِٱلنَّشَاطِ وَٱطْفِ عَنْهُ حَرَارَةَ
ٱلشَّوْقِ وَٱجِرْهُ مِنْ غَمِّ ٱلْوَحْشَةِ وَأَنْسِهِ ذِكْرَ
ٱلْأَهْلِ وَٱلْوَلَدِ وَٱثْرُ لَهُ حُسْنَ ٱلنِّيَّةِ وَتَوَلَّهُ بِٱلْعَافِيَةِ
وَٱصْحَبْهُ ٱلسَّلَامَةَ وَٱعْفِهِ مِنَ ٱلْجُبْنِ وَٱلْهِمَّهُ
ٱلْجُرْأَةَ وَٱرْزُقْهُ ٱلشِّدَّةَ وَأَيِّدْهُ بِٱلنُّصْرَةِ وَعَلِّمْهُ
ٱلسِّيَرَ وَٱلسُّنَنَ وَسَدِّدْهُ فِي ٱلْحُكْمِ وَٱعْزِلْ عَنْهُ
ٱلرِّيَاءَ وَخَلِّصْهُ مِنَ ٱلسُّمْعَةِ وَٱجْعَلْ فِكْرَهُ وَذِكْرَهُ
وَظَعْنَهُ وَإِقَامَتَهُ فِيكَ وَلَكَ فَإِذَا صَافَّ
عَدُوَّكَ وَعَدُوَّهُ فَقَلِّلْهُمْ فِي عَيْنِهِ وَصَغِّرْ
شَأْنَهُمْ فِي قَلْبِهِ وَأَدِلَّ لَهُ مِنْهُمْ وَلَا تُذِلَّهُمْ

over him.

If Thou Will to terminate his career in bliss and decree for him martyrdom, then let it be after he has uprooted Thy enemy by slaughter.

After he has accomplished his efforts in capturing them.

After the Muslim boundaries have become safe.

After Thy enemy has turned his back and is routed.

O Lord, and whatever Muslim succeeds a warrior, guards in his house, looks after those left behind, in his absence.

Helps him with a portion of his property. Or assists him with provisions.

Or encourages him to fight for faith.

Or follows him in his undertaking by inviting (others) to join him.

Or guards his honor in his absence.

Then, be pleased to reward the latter like the former, weight for weight, bulk for bulk and recompense him for his deed with an immediate compensation whereby he may quickly gain the benefit

مِنْهُ فَاِنْ خَتَمْتَ لَهُ بِالسَّعَادَةِ وَقَضَيْتَ لَهُ
بِالشَّهَادَةِ فَبَعْدَ اَنْ يَجْتَاحَ عَدُوَّكَ بِالْقَتْلِ
وَبَعْدَ اَنْ يَجْهَدَ بِهِمُ الْأَسْرُ وَبَعْدَ اَنْ تَأْمَنَ اَطْرَافَ
الْمُسْلِمِيْنَ وَبَعْدَ اَنْ يُوَلِّيَ عَدُوَّكَ مُدْبِرِيْنَ اَللّٰهُمَّ
وَاَيُّمَا مُسْلِمٍ خَلَفَ غَازِيًا اَوْ مُرَابِطًا فِيْ دَارِهِ اَوْ
تَعَهَّدَ خَالِفَيْهِ فِيْ غَيْبَتِهِ اَوْ اَعَانَهُ بِطَائِفَةٍ
مِنْ مَالِهِ اَوْ اَمَدَّهُ بِعَتَادٍ اَوْ شَحَذَهُ عَلَى جِهَادٍ
اَوْ اَتْبَعَهُ فِيْ وَجْهِهِ دَعْوَةً اَوْ رَعَى لَهُ مِنْ وَرَائِهِ
حُرْمَةً فَاجْرِ لَهُ مِثْلَ اَجْرِ وَزْنًا بِوَزْنٍ وَمِثْلًا بِمِثْلٍ
وَعَوِّضْهُ مِنْ فِعْلِهِ عِوَضًا حَاضِرًا يَتَعَجَّلُ بِهِ نَفْعَ

of what he advanced and the pleasure of what he performed till time brings him to what Thou hast prepared for him out of Thy Grace and provided for him out of Thy Bounty.

Whatever Muslim felt sad for the cause of Islam and its followers and grew sorry at the gathering of pagans against them.

And therefore resolved to fight.

Or determined to wage religious war.

But weakness compelled him to sit down. Poverty delayed him.

Or some occurrence detained him from it.

Or some obstruction made its appearance side by side with his resolution. Be pleased, O Lord, to write down his name among the devout. Entitle him to the reward of those who fought for faith.

Place him in the rank of martyrs and the righteous.

O Lord, bless Muhammad, Thy servant and Thy Apostle and his descendants with a blessing far exalted above other blessings, far superior ----------

مَاقَدَّمَ وَسُرُورَ مَا اَتَى اِلَى اَنْ يَنْتَهِيَ بِهِ الْوَقْتُ
اِلَى مَا اَجْرَيْتَ لَهُ مِنْ فَضْلِكَ وَاَعْدَدْتَ لَهُ مِنْ
كَرَامَتِكَ اللّٰهُمَّ وَاَيُّمَا مُسْلِمٍ اَهَمَّهُ اَمْرُ
الْاِسْلَامِ وَاَحْزَنَهُ تَحَزُّبُ اَهْلِ الشِّرْكِ عَلَيْهِمْ فَنَوَى
غَزْوًا اَوْ هَمَّ بِجِهَادٍ فَقَعَدَ بِهِ ضَعْفٌ اَوْ اَبْطَاَتْ
بِهِ فَاقَةٌ اَوْ اَخَّرَ عَنْهُ حَادِثٌ اَوْ عَرَضَ لَهُ دُونَ
اِرَادَتِهِ مَانِعٌ فَاكْتُبِ اسْمَهُ فِي الْعَابِدِينَ وَاَوْجِبْ
لَهُ ثَوَابَ الْمُجَاهِدِينَ وَاجْعَلْهُ فِي نِظَامِ الشُّهَدَاءِ وَ
الصَّالِحِينَ اللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ عَبْدِكَ وَرَسُولِكَ
وَاٰلِ مُحَمَّدٍ صَلَاةً عَالِيَةً عَلَى الصَّلَوَاتِ مُشْرِفَةً

to compliments, having no limit to its duration, no termination to its numbers like the most perfect of Thy Favors on any of Thy friends.

Verily Thou art the Most Praise-worthy Giver, the Originator, the Reverter, the Best Doer of what Thou Willest.

(28)

One of his prayers imploring help from Almighty God.

O Lord, I have sincerely turned unto Thee by cutting myself off from others.

(I have sincerely) come into Thy Presence with my whole (soul).

(I have sincerely) turned away my face from him who is in need of Thy Bounty.

(I have sincerely) withdrawn my request from him who is not independent of Thy Favor.

(I have sincerely) discovered that the application of the needy to the needy is foolish ----------

فَوْقَ التَّحِيَّاتِ صَلاةً لَا يَنْتَهِي مَدَدُهَا (نسخة: أمدها) وَلَا يَنْقَطِعُ
عَدَدُهَا كَاتَمِّ مَا مَضَى مِنْ صَلَوَاتِكَ عَلَى اَحَدٍ
مِنْ اَوْلِيَآئِكَ اِنَّكَ اَلْمَنَّانُ اَلْحَمِيدُ اَلْمُبْدِئُ
اَلْمُعِيدُ اَلْفَعَّالُ لِمَا تُرِيدُ

وَكَانَ مِنْ دُعَآئِهِ عَلَيْهِ السَّلَامُ مُتَضَرِّعًا
اِلَى اللّٰهِ عَزَّ وَجَلَّ

اَللّٰهُمَّ اِنِّي اَخْلَصْتُ بِانْقِطَاعِي اِلَيْكَ وَاَقْبَلْتُ
بِكُلِّي عَلَيْكَ وَصَرَفْتُ وَجْهِي عَمَّنْ يَحْتَاجُ اِلَى
رِفْدِكَ وَقَلَبْتُ مَسَآلَتِي عَمَّنْ لَمْ يَسْتَغْنِ عَنْ فَضْلِكَ
وَرَاَيْتُ اَنَّ طَلَبَ اَلْمُحْتَاجِ اِلَى اَلْمُحْتَاجِ سَفَهٌ

and an error of reason.

For many a man have I seen, O Lord, who applied for honor to other than Thee and was disgraced.

(Who) aimed at prosperity through someone else besides Thee and was reduced to want.

(Who) strove for exaltation and was humbled so.

Thus, a cautious man reforms himself by observing their example for his taking heed benefits him and his choice directs him in the path of righteousness.

Thou, O my Master, art the one of whom favors are requested by me in preference to all others to whom petitions are made.

Thou, of all those to whom people address their prayers, art the satisfier of my need.

My petition is particularly directed to Thee in preference to everyone else who is prayed to.

I do not associate with Thee anyone

مِنْ رَأْيِهِ وَضَلَّةٌ مِنْ عَقْلِهِ فَكَمْ قَدْ رَأَيْتُ يَا إِلٰهِي
مِنْ أُنَاسٍ طَلَبُوا الْعِزَّ بِغَيْرِكَ فَذَلُّوا وَرَامُوا الثَّرْوَةَ
مِنْ سِوَاكَ فَافْتَقَرُوا وَحَاوَلُوا الِارْتِفَاعَ فَاتَّضَعُوا
فَصَحَّ بِمُعَايَنَةِ أَمْثَالِهِمْ حَازِمٌ وَفَّقَهُ اعْتِبَارُهُ
وَأَرْشَدَهُ إِلَى طَرِيقِ صَوَابِهِ بِأَخْبَارِهِمْ فَأَنْتَ يَا
مَوْلَايَ دُونَ كُلِّ مَسْؤُولٍ مَوْضِعُ مَسْأَلَتِي وَدُونَ
كُلِّ مَطْلُوبٍ إِلَيْهِ وَلِيُّ حَاجَتِي أَنْتَ الْمَخْصُوصُ
قَبْلَ كُلِّ مَدْعُوٍّ بِدَعْوَتِي لَا يَشْرَكُكَ أَحَدٌ

in my hope.

None is united with Thee in my prayer, nor does my supplication include any other than Thee.

To Thee alone, my Lord, belongs (the absolute) unity of number.[60], the exercise of eternal authority, the excellence of power and strength and the rank of exaltation and dignity.

Everyone besides Thee is an object of pity throughout his life.

Subordinate in his affair.

A subject as regards his condition.

Changing in his circumstances.

Altering in qualities.

But Thou art far exalted above having similars and opposites and far more glorious than having peers and equals.

Therefore Thou art Holy.

There is no god but Thou.

(29)

One of his prayers

فِي رَجَائِي وَلَا يَتَّفِقُ أَحَدٌ مَعَكَ فِي دُعَائِي وَلَا
يَنْظِمُهُ وَإِيَّاكَ نِدَائِي لَكَ يَا إِلَهِي وَحَدَانِيَّةُ
الْعَدَدِ وَمَلَكَةُ الْقُدْرَةِ الصَّمَدِ وَفَضِيلَةُ
الْحَوْلِ وَالْقُوَّةِ وَدَرَجَةُ الْعُلُوِّ وَالرِّفْعَةِ وَمَنْ
سِوَاكَ مَرْحُومٌ فِي عُمْرٍ مَغْلُوبٌ عَلَى أَمْرٍ
مَقْهُورٌ عَلَى شَأْنِهِ مُخْتَلِفُ الْحَالَاتِ مُتَنَقِّلٌ فِي
الصِّفَاتِ فَتَعَالَيْتَ عَنِ الْأَشْبَاهِ وَالْأَضْدَادِ
وَتَكَبَّرْتَ عَنِ الْأَمْثَالِ وَالْأَنْدَادِ
فَسُبْحَانَكَ لَا إِلَهَ إِلَّا أَنْتَ

وَكَانَ مِنْ دُعَائِهِ عَلَيْهِ السَّلَامُ

in straightened circumstances.

O Lord, verily Thou didst try us in our means of support when we failed to trust Thee, in the length of our lives with far-reaching hopes till we sought for Thy sustenance from recipients of sustenance and our expectations made us covet the age of those having longevity.

Therefore, bless Muhammad and his descendants.

Grant us a sincere faith whereby to deliver us from the toil of earning a living.

Inspire us with pure confidence whereby to protect us from the hardships of fatigue.

Let what Thou hast explained of Thy promises in Thy revelation, reinforced with Thy oath, in Thy Book, be a perfect check to our anxiety about livelihood which Thou hast undertaken to provide.

Restrain us from undertaking to secure that ----------

اذا قُتِّرَ عليه الرِّزق

اَللّٰهُمَّ اِنَّكَ ابْتَلَيْتَنا فِي اَرْزاقِنا بِسُوءِ الظَّنِّ
وَفِي آجالِنا بِطُولِ الْأَمَلِ حَتّٰى الْتَمَسْنا اَرْزاقَكَ
مِنْ مَظانِّ الْمَرْزُوقِينَ وَطَمِعْنا بِاٰمالِنا فِي اَعْمارِ الْمُعَمَّرِينَ
فَصَلِّ عَلٰى مُحَمَّدٍ وَآلِهِ وَهَبْ لَنا يَقِينًا صادِقًا
تَكْفِينا بِهِ مِنْ مَؤُونَةِ الطَّلَبِ وَالْهِمْنا ثِقَةً
خالِصَةً تُعْفِينا بِها مِنْ شِدَّةِ النَّصَبِ وَاجْعَلْ
ما صَرَّحَتْ بِهِ مِنْ عِدَتِكَ فِي وَحْيِكَ وَاَتْبَعَتْهُ مِنْ
قَسَمِكَ فِي كِتابِكَ قاطِعًا لِاهْتِمامِنا بِالرِّزْقِ
الَّذِي تَكَفَّلْتَ بِهِ وَحَسْمًا لِلِاشْتِغالِ بِما

a sufficiency of which Thou hast guaranteed.

For Thou hast said – Thy saying is right and most true – sworn – Thy oath is most righteous and faithful – (saying), *"And in the sky is your subsistence and what you have been promised,"* and Thou hast added, *"And by the Lord then of heaven and earth* [61] *it* [62] *is as true as that you speak."*

(30)

One of his prayers for help in repaying debts.

O Lord, bless Muhammad and his descendants. Give me security from a debt which causes my countenance to fade on account of which my wits are confounded, by reason of which my mind is perplexed and owing to uniform continuance of which my toil is prolonged. I seek Thy Protection, O Lord, against the sadness of debt and its care, the anxiety of debt ----------

ضَمِنْتَ الْكِفَايَةَ لَهُ فَقُلْتَ وَقَوْلُكَ الْحَقُّ
الْأَصْدَقُ وَاَقْسَمْتَ وَقَسَمُكَ الْأَبَرُّ الْأَوْفَى
وَفِي السَّمَآءِ رِزْقُكُمْ وَمَا تُوعَدُونَ ثم قلت فَوَرَبِّ
السَّمَآءِ وَالْأَرْضِ اِنَّهُ لَحَقٌّ مِثْلَ مَا اَنَّكُمْ تَنْطِقُونَ

وَكَانَ مِنْ دُعَآئِهِ عَلَيْهِ السَّلَامُ
فِي الْمَعُونَةِ عَلَى قَضَآءِ الدَّيْنِ

اَللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَهَبْ لِيَ الْعَافِيَةَ
مِنْ دَيْنٍ تُخْلِقُ بِهِ وَجْهِي وَيُحَارُ فِيهِ ذِهْنِي وَتَتَشَعَّبُ
لَهُ فِكْرِي وَيَطُولُ بِمُمَارَسَتِهِ شُغْلِي وَاَعُوذُ
بِكَ يَا رَبِّ مِنْ هَمِّ الدَّيْنِ وَفِكَرِهِ وَشُغُلِ الدَّيْنِ

its sleeplessness. Therefore, bless Muhammad and his descendants. Protect me from it. Of Thee do I seek deliverance from its disgrace in this life and penalty after death. Therefore, bless Muhammad and his descendants. Deliver me from it with an excellent prosperity or sufficiency.

O Lord, bless Muhammad and his descendants. Restrain me from extravagance and excess. Correct me with generosity and economy. Teach me the (secret of) accurate (valuation of money). Graciously restrict me from dissipation. Let my sustenance flow from honest sources.

Direct my expenditure in matters of righteousness.

Keep off from me the wealth that would create in me conceit or lead me to stubbornly resist authority or render me oppressive.

O Lord, make me love the company

وَسَهِّرْهُ فَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَاعِذْنِي مِنْهُ وَ
اَسْتَجِيرُ بِكَ يَا رَبِّ مِنْ ذِلَّتِهِ فِي الْحَيٰوةِ وَمِنْ بَعْثَتِهِ
بَعْدَ الْوَفَاةِ فَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَاَجِرْنِي مِنْهُ بِوُسْعٍ
فَاضِلٍ اَوْ كَفَافٍ وَاصِلٍ اَللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ
وَآلِهِ وَاجْنُبْنِي عَنِ السَّرَفِ وَالْاِزْدِيَادِ وَقَوِّمْنِي
بِالْبَذْلِ وَالْاِقْتِصَادِ وَعَلِّمْنِي حُسْنَ التَّقْدِيرِ وَ
اقْبِضْنِي بِلُطْفِكَ عَنِ التَّبْذِيرِ وَاَجِرْنِي مِنْ اَسْبَابِ الْحَلَالِ
اَرْزَاقِي وَوَجِّهْ فِي اَبْوَابِ الْبِرِّ اِنْفَاقِي وَازْوِ عَنِّي
مِنَ الْمَالِ مَا يُحْدِثُ لِي مَخِيلَةً اَوْ تَادِّيًا اِلَى بَغْيٍ اَوْ
مَا اَتَعَقَّبُ مِنْهُ طُغْيَانًا اَللّٰهُمَّ حَبِّبْ اِلَيَّ الصُّحْبَةَ

of the poor.[63] Help me in associating with them with abundant patience. Whatever Thou hast denied me of the goods of this mortal world, be pleased to store them up for me in Thy everlasting stores.

Let what Thou hast conferred on me of its trash and hast bestowed upon me of its goods, be a means of helping me to reach Thy neighborhood, a step [64] in Thy direction and a means of entrance to Thy Paradise. Verily Thou art the Possessor of Great Kindness and Thou are Generous and Bountiful.

(31)

One of his prayers imploring repentance.

O Lord, Whom the praise of those that praise cannot describe. O Thou beyond Whom the hopes of such as hope cannot go. O Thou at Whom the reward of the righteous workers are not wasted. O Thou who art the object of fear for the devout. O Thou who art the ----------

اَلْفُقَرَآءُ اَعِنِّى عَلَى صُحْبَتِهِمْ بِحُسْنِ الصَّبْرِ وَمَا
زَوَيْتَ عَنِّى مِنْ مَتَاعِ الدُّنْيَا الْفَانِيَةِ فَاذْخَرْهُ
لِى فِى خَزَآئِنِكَ الْبَاقِيَةِ وَاجْعَلْ مَا خَوَّلْتَنِى مِنْ
حُطَامِهَا وَعَجِّلْتَ لِى مِنْ مَتَاعِهَا بُلْغَةً اِلَى جِوَارِكَ
وَوُصْلَةً اِلَى قُرْبِكَ وَذَرِيعَةً اِلَى جَنَّتِكَ اِنَّكَ
ذُو الْفَضْلِ الْعَظِيمِ وَاَنْتَ الْجَوَادُ الْكَرِيمُ

وَكَانَ مِنْ دُعَآئِهِ عَلَيْهِ السَّلَامُ فِى ذِكْرِ التَّوْبَةِ وَطَلَبِهَا

اَللّٰهُمَّ يَا مَنْ لَا يَصِفُهُ نَعْتُ الْوَاصِفِينَ وَيَا مَنْ لَا
يُجَاوِزُهُ رَجَآءُ الرَّاجِينَ وَيَا مَنْ لَا يَضِيعُ لَدَيْهِ اَجْرُ

extremity of dread to the pious, this is the position of one whom the hands of sin have suddenly seized.

Who is pulled by the reins of guilt and over whom Satan has prevailed.

So he entirely failed to do what Thou hast commanded by omitting to perform it.

(He) lingered fondly in what Thou hast prohibited like one ignorant of Thy Power over him.

Or like the one who denies Thy precious benevolence to him till the eyes of guidance opened for him and clouds of blindness dispersed from him, when he fully realized what injustice he had done to his soul and thought of that in which he had opposed his Creator.

So he saw the heinousness of his guilt in all its magnitude.

(He saw) the greatness of his opposition in its full enormity.

Therefore he turned towards Thee hoping for Thy (Favor) ----------

ٱلْمُحْسِنِينَ وَيَا مَنْ هُوَ مُنْتَهَى خَوْفِ ٱلْعَابِدِينَ وَيَا
مَنْ هُوَ غَايَةُ خَشْيَةِ ٱلْمُتَّقِينَ هٰذَا مَقَامُ مَنْ نَدَاوَلَتْهُ
أَيْدِي ٱلذُّنُوبِ وَقَادَتْهُ أَزِمَّةُ ٱلْخَطَايَا وَ
ٱسْتَحْوَذَ عَلَيْهِ ٱلشَّيْطَانُ فَقَصَّرَ عَمَّا أُمِرَتْ
بِهِ تَفْرِيطًا وَتَعَاطَى مَا نُهِيَتْ عَنْهُ تَغْرِيرًا كَالْجَاهِلِ
بِقُدْرَتِكَ عَلَيْهِ أَوْ كَالْمُنْكِرِ فَضْلَ إِحْسَانِكَ
إِلَيْهِ حَتَّى إِذَا ٱنْفَتَحَ لَهُ بَصَرُ ٱلْهُدَى وَتَقَشَّعَتْ عَنْهُ
سَحَائِبُ ٱلْعَمَى أَحْصَى مَا ظَلَمَ بِهِ نَفْسَهُ وَفَكَّرَ فِيمَا
خَالَفَ بِهِ رَبَّهُ فَرَأَى كَثِيرَ عِصْيَانِهِ كَثِيرًا وَ
جَلِيلَ مُخَالَفَتِهِ جَلِيلًا فَأَقْبَلَ نَحْوَكَ مُؤَمِّلًا لَكَ

feeling shame before Thee, directing his inclination unto thee, trusting in Thee truly, owing to his longing and turning towards Thee sincerely on account of his fear, his longing being free from everything longed for except Thee and his fear of every dreaded object, save Thee, being removed.

Therefore he stood up in Thy Presence, supplicating.

Bent his eyes towards the earth, meekly.

Bowed his head to Thy Majesty, humbly.

In lowliness of spirit made confession unto Thee of his secret which Thou knowest better than he and in humility enumerated his sins which Thou hast numbered.

(He) asked Thy deliverance from the greatest sin of those into which he fell with Thy Knowledge and from the worst of such as disgraced him in respect of Thy Command, the pleasures of which sins deserted him and passed away ----------

مُسْتَجِيباً مِنْكَ وَجَّهَ رَغْبَتَهُ اِلَيْكَ ثِقَةً بِكَ
فَاَمَّكَ بِطَمَعِهِ يَقِيناً وَقَصَدَكَ بِخَوْفِهِ اِخْلاصاً
قَدْ خَلا طَمَعُهُ مِنْ كُلِّ مَطْمُوعٍ فِيهِ غَيْرِكَ وَ
اَفْرَخَ رَوْعُهُ مِنْ كُلِّ مَحْذُورٍ مِنْهُ سِوَاكَ فَمَثَلَ
بَيْنَ يَدَيْكَ مُنْتَضِرّاً عاً وَغَمَّضَ بَصَرَهُ اِلَى الْأَرْضِ
مُتَخَشِّعاً وَطَأْطَأَ رَاْسَهُ لِعِزَّتِكَ مُتَذَلِّلاً وَاَبْتَكَ
مِنْ سِرِّهِ ما اَنْتَ اَعْلَمُ بِهِ مِنْهُ خُضُوعاً وَعَدَّدَ
مِنْ ذُنُوبِهِ ما اَنْتَ اَحْصى لَها خُشُوعاً وَاسْتَغاثَ
بِكَ مِنْ عَظِيمِ ما وَقَعَ بِهِ فِي عِلْمِكَ وَقَبِيحِ ما فَضَحَهُ
فِي حُكْمِكَ مِنْ ذُنُوبٍ اَدْبَرَتْ لَذَّاتُها فَذَهَبَتْ

the penalty of which stayed and became permanent.

He does not deny Thy Justice, O Lord, if Thou punish him.

He deems not Thy Forgiveness too great.if Thou forgive him and pity him for verily Thou art the Gracious Master Who dost not deem it difficult to forgive great sins.

Therefore, behold, O Lord.

Here I am.

I have come to Thee in prayer, in obedience to Thy Command, expecting the fulfillment of Thy Promise, wherein Thou hast promised to answer. Thou hast said, *"Call upon Me. I will hearken unto you."* [65]

Therefore, bless, O Lord, Muhammad and his descendants.

Grant me Thy Pardon as I have come to Thee in confession.

Raise me from the stumbling block of sin as I have humbled my spirit before Thee. Hide me with Thy covering as Thou hast delayed to ----------

وَاَقامَتْ تَبِعاتُها فَلَزِمَتْ لا يُنْكِرُ يا اِلٰهِي عَدْلَكَ
اِنْ عاقَبْتَهُ وَلا يَسْتَعْظِمُ عَفْوَكَ اِنْ عَفَوْتَ عَنْهُ
وَرَحِمْتَهُ لِأَنَّكَ الرَّبُّ الْكَرِيمُ الَّذِي لا
يَتَعاظَمُهُ غُفْرانُ الذَّنْبِ الْعَظِيمِ اللّٰهُمَّ فَها
اَنا ذا قَدْ جِئْتُكَ مُطِيعاً لِأَمْرِكَ فِيما اَمَرْتَ بِهِ
مِنَ الدُّعاءِ مُتَنَجِّزاً وَعْدَكَ فِيما وَعَدْتَ بِهِ مِنَ
الْإِجابَةِ اِذْ تَقُولُ اُدْعُونِي اَسْتَجِبْ لَكُمْ اللّٰهُمَّ
فَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَالْقَنِي بِمَغْفِرَتِكَ كَما لَقِيتُكَ
بِاِقْرارِي وَارْفَعْنِي عَنْ مَصارِعِ الذُّنُوبِ كَما وَضَعْتُ
لَكَ نَفْسِي وَاسْتُرْنِي بِسِتْرِكَ كَما تَأَنَّيْتَنِي عَنِ

wreak vengeance on me.

O Lord, confirm my resolution to obey Thee.

Strengthen my insight in adoring Thee.

Give me grace for actions that may wash off the taint of guilt from me.

Let me die in Thy creed and the creed of Thy Apostle, Muhammad (peace be on him) when Thou makest me to die.

O Lord, I repent unto Thee in this situation of my great sins,

And the small,

Of the open wrongs,

The hidden ones and my old errors,

And those that are recent with the repentance of him who would not even talk to his soul of disobedience, nor ever think of returning to sin.

Verily Thou hast said, O Lord, in Thy Mighty Book that Thou acceptest repentance from Thy creatures, forgivest sins and that Thou lovest ----------

الِانْتِقَامِ مِنِّي اللَّهُمَّ وَثَبِّتْ فِي طَاعَتِكَ نِيَّتِي
وَاحْكُمْ فِي عِبَادَتِكَ بَصِيرَتِي وَوَفِّقْنِي مِنَ الْأَعْمَالِ
لِمَا تَغْسِلُ بِهِ دَنَسَ الْخَطَايَا عَنِّي وَتَوَفَّنِي عَلَى مِلَّتِكَ
وَمِلَّةِ نَبِيِّكَ مُحَمَّدٍ عَلَيْهِ السَّلَامُ إِذَا تَوَفَّيْتَنِي
اللَّهُمَّ إِنِّي أَتُوبُ إِلَيْكَ فِي مَقَامِي هَذَا مِنْ كَبَائِرِ
ذُنُوبِي وَصَغَائِرِهَا وَبَوَاطِنِ سَيِّئَاتِي وَظَوَاهِرِهَا
وَسَوَالِفِ زَلَّاتِي وَحَوَادِثِهَا تَوْبَةَ مَنْ لَا يُحَدِّثُ
نَفْسَهُ بِمَعْصِيَةٍ وَلَا يُضْمِرُ أَنْ يَعُودَ فِي خَطِيئَةٍ
وَقَدْ قُلْتَ يَا إِلَهِي فِي مُحْكَمِ كِتَابِكَ إِنَّكَ تَقْبَلُ
التَّوْبَةَ عَنْ عِبَادِكَ وَتَعْفُو عَنِ السَّيِّئَاتِ وَتُحِبُّ

those who repent,[66] therefore, accept my repentance as Thou hast promised. Forgive my sins as Thou has guaranteed. Grant me Thy Love as Thou hast agreed. I offer unto Thee, O Lord, my promise that I will not return to what Thou hatest; my guarantee that I will not go back to what Thou disapprovest; and my covenant that I will give up all acts of disobedience unto Thee.

O Lord, verily Thou knowest better what I have done. Therefore, forgive me what Thou knowest. With Thy Power, turn me to what Thou Lovest.

O Lord, I am under obligations, some of which I do not remember and some of which I have forgotten but all of them are before Thy Eye which does not sleep and before Thy Knowledge which does not forget. Therefore, give compensation to those that are entitled to it from me. Remove the burden of those (obligations) from me. Lighten their weight for me. Guard me from going near the like of them again.

اَلتَّوَّابِينَ فَاقْبَلْ تَوْبَتِي كَمَا وَعَدْتَ وَاعْفُ عَنْ
سَيِّئَاتِي كَمَا ضَمِنْتَ وَاَوْجِبْ لِي مَحَبَّتَكَ كَمَا
شَرَطْتَ وَلَكَ يَا رَبِّ شَرْطِي اَلَّا اَعُودَ فِي مَكْرُوهِكَ
وَضَمَانِي اَلَّا اَرْجِعَ فِي مَذْمُومِكَ وَعَهْدِي اَنْ
اَهْجُرَ جَمِيعَ مَعَاصِيكَ اَللّٰهُمَّ اِنَّكَ اَعْلَمُ بِمَا عَمِلْتُ
فَاغْفِرْ لِي مَا عَلِمْتَ وَاصْرِفْنِي بِقُدْرَتِكَ اِلَى مَا
اَحْبَبْتَ اَللّٰهُمَّ وَعَلَيَّ نِعَمٌ قَدْ حَفِظْتُهُنَّ وَنِعَمٌ
قَدْ نَسِيتُهُنَّ وَكُلُّهُنَّ بِعَيْنِكَ اَلَّتِي لَا تَنَامُ وَعِلْمِكَ
اَلَّذِي لَا يَنْسَى فَعَوِّضْ مِنْهَا اَهْلَهَا وَاحْطُطْ عَنِّي
وِزْرَهَا وَخَفِّفْ عَنِّي ثِقْلَهَا وَاعْصِمْنِي اَنْ اُقَارِفَ

O Lord, verily I cannot be faithful to my repentance –

Save with Thy Protection.

Nor can I withhold myself from transgression –

Save with Thy Power.

Therefore, strengthen me with a sufficient strength.

Guard me with effectual protection.

O Lord, whatever creature repents unto Thee and he, in Thy secret Knowledge, is (sure) to violate his (oaths of) repentance and return to his sin and transgression, then, verily I crave Thy Protection against being like this.

Therefore let this my repentance be a penitence after which I may have no need to repent – a repentance causing obliteration of what is past and safety in what remains.

O Lord, I apologize unto Thee for my ignorance.

I ask Thy Pardon for my evil actions.

Therefore, admit me into ----------

مِثْلَهَا اللّٰهُمَّ وَاِنَّهُ لَا وَفَآءَ لِيْ بِالتَّوْبَةِ اِلَّا
بِعِصْمَتِكَ وَلَا اسْتِمْسَاكَ بِيْ عَنِ الْخَطَايَا اِلَّا عَنْ
قُوَّتِكَ فَقَوِّنِيْ بِقُوَّةٍ كَافِيَةٍ وَتَوَلَّنِيْ بِعِصْمَةٍ
مَانِعَةٍ اللّٰهُمَّ اَيُّمَا عَبْدٍ تَابَ اِلَيْكَ وَهُوَ فِيْ
عِلْمِ الْغَيْبِ عِنْدَكَ فَاسِخٌ لِتَوْبَتِهِ وَعَائِدٌ فِيْ
ذَنْبِهِ وَخَطِيْئَتِهِ فَاِنِّيْ اَعُوْذُ بِكَ اَنْ اَكُوْنَ
كَذٰلِكَ فَاجْعَلْ تَوْبَتِيْ هٰذِهِ تَوْبَةً لَا اَحْتَاجُ
بَعْدَهَا اِلٰى تَوْبَةٍ تَوْبَةً مُوْجِبَةً لِمَحْوِ مَا سَلَفَ
وَالسَّلَامَةَ فِيْمَا بَقِيَ اللّٰهُمَّ اِنِّيْ اَعْتَذِرُ اِلَيْكَ مِنْ
جَهْلِيْ وَاَسْتَوْهِبُكَ سُوْءَ فِعْلِيْ فَاضْمُمْنِيْ اِلٰى

the protection of Thy Mercy with Thy Grace.

Cover me with the covering of Thy security, with Thy Favor.

I repent unto Thee of everything which contradicts Thy Will or which forfeited Thy Love of the thoughts of my heart, glances of my eye and utterances of my tongue with a repentance whereby every organ may remain safe in itself from Thy punishment and be secure from what the transgressors fear of Thy painful Wrath.

Therefore, have mercy, O Lord, upon my lowliness in Thy Presence,

Upon my heart which beats violently because of fear of Thee and

Upon my limbs which tremble through dread of Thee for verily, O my Sustainer, my sins have placed me in a discraceful situation in Thy Presence so that if I remain silent, no one will speak on my behalf.

If I beg for intercession, I am not worthy of it.

كَنَفِ رَحْمَتِكَ تَطَوُّلاً وَاسْتُرْنِي بِسِتْرِ
عَافِيَتِكَ تَفَضُّلاً اَللّٰهُمَّ وَاِنِّي اَتُوبُ اِلَيْكَ
مِنْ كُلِّ مَا خَالَفَ اِرَادَتَكَ اَوْ زَالَ عَنْ مَحَبَّتِكَ
مِنْ خَطَرَاتِ قَلْبِي وَلَحَظَاتِ عَيْنِي وَحِكَايَاتِ
لِسَانِي تَوْبَةً تَسْلَمُ بِهَا كُلُّ جَارِحَةٍ عَلَى حِيَالِهَا
مِنْ تَبِعَاتِكَ وَثَامِنْ مِمَّا يَخَافُ الْمُعْتَدُونَ مِنْ اَلِيمِ
سَطَوَاتِكَ اَللّٰهُمَّ فَارْحَمْ وَحْدَتِي بَيْنَ يَدَيْكَ
وَوَجِيبَ قَلْبِي مِنْ خَشْيَتِكَ وَاضْطِرَابَ اَرْكَانِي
مِنْ هَيْبَتِكَ فَقَدْ اَقَامَتْنِي يَا رَبِّ ذُنُوبِي مَقَامَ
الْخِزْيِ بِفِنَائِكَ فَاِنْ سَكَتُّ لَمْ يَنْطِقْ عَنِّي اَحَدٌ

and if I beg for intercession, I am not worthy of it.

O Lord, bless Muhammad and his descendants. Let Thy Grace intercede for my wrongs. Turn to my evil with Thy Forgiveness. Do not visit me with what I deserve of Thy torment.

Spread over me Thy Bounty.

Cover me with Thy Screen.

Do unto me that which a respectable master would do out of pity unto an unworthy slave who begs for mercy or that which a possessor of wealth would do to relieve a needy creature who appears before him.

O Lord, there is none to shelter me from Thee, therefore, Thy Majesty ought to protect me. There is none to intercede for me with Thee. Therefore, Thy Kindness ought to mediate for me. Verily, errors have terrified me, therefore, Thy Forgiveness ought to assure me. For whatever I have spoken (is) not from ignorance of my evil deeds, nor from any oblivion of what has gone ----------

وَاِنْ شَفَعْتُ فَلَسْتُ بِاَهْلِ الشَّفَاعَةِ اَللّٰهُمَّ
صَلِّ عَلٰى مُحَمَّدٍ وَآلِهِ وَشَفِّعْ فِي خَطَايَايَ
كَرَمَكَ وَعُدْ عَلٰى سَيِّئَاتِي بِعَفْوِكَ وَلَا تُخْزِنِي
جَزَائِي مِنْ عُقُوبَتِكَ وَابْسُطْ عَلَيَّ طَوْلَكَ وَجَلِّلْنِي
بِسِتْرِكَ وَافْعَلْ بِي فِعْلَ عَزِيزٍ تَضَرَّعَ اِلَيْهِ عَبْدٌ
ذَلِيلٌ فَرَحِمَهُ اَوْ غَنِيٍّ تَعَرَّضَ لَهُ عَبْدٌ فَقِيرٌ فَغَمَرَهُ
اَللّٰهُمَّ لَا حَقِيرَ لِي مِنْكَ فَلْيَحْقُرْنِي عِزُّكَ وَلَا
شَفِيعَ لِي اِلَيْكَ فَلْيَشْفَعْ لِي فَضْلُكَ وَقَدْ اَوْجَلَتْنِي
خَطَايَايَ فَلْيُؤْمِنِّي عَفْوُكَ فَمَا كُلُّ مَا نَطَقَتْ
بِهِ عَنْ جَهْلٍ مِنِّي بِسُوءِ اَثَرِي وَلَا نِسْيَانٍ لِمَا سَبَقَ

before of my blame-worthy conduct but in order that Thy Heaven and those in it and Thy earth and those upon it, may listen to what I have expressed unto Thee of contrition and of repentance through which I have sought Thy Shelter, expecting that perhaps some of them may, through Thy Grace, pity me, owing to my unfavorable situation or that tenderness for me may overcome someone on account of my evil plight and I may thus obtain from him a prayer more worthy of being listened to than my own entreaty or an intercession stronger than my own pleading (and) which may be the cause of my deliverance from Thy Wrath, and of success in winning Thy Approbation.

O Lord, if contrition be a (sufficient) repentance in Thy Sight, verily I am the most contrite of those who feel contrition. If the giving up of Thy disobedience be conversion, then I am the foremost of converts. If asking forgiveness remove

مِنْ ذَمِيمِ فِعْلِي لَكِنْ لِتَسْمَعَ سَمَاؤُكَ وَمَنْ فِيهَا
وَأَرْضُكَ وَمَنْ عَلَيْهَا مَا أَظْهَرْتُ لَكَ مِنَ النَّدَمِ
وَلَجَأْتُ إِلَيْكَ فِيهِ مِنَ التَّوْبَةِ فَلَعَلَّ بَعْضَهُمْ
بِرَحْمَتِكَ يَرْحَمُنِي لِسُوءِ مَوْقِفِي أَوْ تُدْرِكُهُ الرِّقَّةُ
عَلَى لِسُوءِ حَالِي فَيَنَالَنِي مِنْهُ بِدَعْوَةٍ هِيَ أَسْمَعُ لَدَيْكَ
مِنْ دُعَائِي أَوْ شَفَاعَةٍ أَوْكَدُ عِنْدَكَ مِنْ شَفَاعَتِي
تَكُونُ بِهَا نَجَاتِي مِنْ غَضَبِكَ وَفَوْزَتِي بِرِضَاكَ
اللَّهُمَّ إِنْ يَكُنِ النَّدَمُ تَوْبَةً إِلَيْكَ فَأَنَا أَنْدَمُ
النَّادِمِينَ وَإِنْ يَكُنِ التَّرْكُ لِمَعْصِيَتِكَ إِنَابَةً
فَأَنَا أَوَّلُ الْمُنِيبِينَ وَإِنْ يَكُنِ الِاسْتِغْفَارُ حِطَّةً

sins, then verily I am of those who pray unto Thee for pardon.

O Lord, as Thou hast enjoined repentance, guaranteed acceptance, hast encouraged prayer and promised to answer, therefore, bless Muhammad and his descendants.

Accept my repentance.

Do not turn me back disappointed from Thy Mercy.

Verily, Thou art the greatest acceptor of repentance (from) sinners and compassionate to the erring that return (unto Thee).

O Lord, bless Muhammad and his descendants as Thou hast guided us through him.

Bless Muhammad and his descendants as Thou hast delivered us by him.

Bless Muhammad and his descendants with a blessing which may intercede with Thee for us on the Day of Resurrection and the Day of Need.

Verily Thou hast power over everything and everything is easy for Thee.

لِلذُّنُوبِ فَإِنِّي لَكَ مِنَ الْمُسْتَغْفِرِينَ اللَّهُمَّ فَكَمَا
أَمَرْتَ بِالتَّوْبَةِ وَضَمِنْتَ الْقَبُولَ وَحَثَثْتَ عَلَى
الدُّعَاءِ وَوَعَدْتَ الْإِجَابَةَ فَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ
وَاقْبَلْ تَوْبَتِي وَلَا تَرْجِعْنِي مَرْجِعَ الْخَيْبَةِ مِنْ رَحْمَتِكَ
إِنَّكَ أَنْتَ التَّوَّابُ عَلَى الْمُذْنِبِينَ وَالرَّحِيمُ
لِلْخَاطِئِينَ الْمُنِيبِينَ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ
كَمَا هَدَيْتَنَا بِهِ وَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ كَمَا
اسْتَنْقَذْتَنَا بِهِ وَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ صَلَوٰةً تَشْفَعُ
لَنَا يَوْمَ الْقِيَامَةِ وَيَوْمَ الْفَاقَةِ إِلَيْكَ إِنَّكَ
عَلَى كُلِّ شَيْءٍ قَدِيرٌ وَهُوَ عَلَيْكَ يَسِيرٌ

(32)

One of his prayers after completing his nightly vigil for himself and in confession of sins.

O Lord, O Possessor of the eternally lasting kingdom.

Of Authority, predominant without (support of) armies and (other) assistances;

Of Majesty, lasting despite the passage of ages and the succession of years and the passing of eras and days.

Thy Authority prevails with a predominance that has no bounds as regards beginning and no limit with regard to end.

Exalted is Thy Kingdom with an elevation so that (all) things fall short of reaching their utmost height and the least of it wherewith Thou hast distinguished Thyself cannot be reached by the utmost praises of those that praise.

In Thee are attributes confounded

وكان من دعائه عليه السلام بعد الفراغ من صلوة الليل لنفسه في الاعتراف بالذنب

اَللّٰهُمَّ يَا ذَا الْمُلْكِ الْمُتَأَبِّدِ بِالْخُلُودِ وَالسُّلْطَانِ
الْمُمَنَّعِ بِغَيْرِ جُنُودٍ وَلَا أَعْوَانٍ وَالْعِزِّ الْبَاقِي
عَلَى مَرِّ الدُّهُورِ وَخَوَالِي الْأَعْوَامِ وَمَوَاضِي الْأَزْمَانِ
وَالْأَيَّامِ عَزَّ سُلْطَانُكَ عِزَّ الْاَحَدِّ لَهُ بِأَوَّلِيَّةٍ
وَلَا مُنْتَهَى لَهُ بِآخِرِيَّةٍ وَاسْتَعْلَى مُلْكُكَ عُلُوّاً
سَقَطَتِ الْأَشْيَاءُ دُونَ بُلُوغِ أَمَدِهِ وَلَا يَبْلُغُ
أَدْنَى مَا اسْتَأْثَرْتَ بِهِ مِنْ ذٰلِكَ أَقْصَى نَعْتِ
النَّاعِتِينَ ضَلَّتْ فِيكَ الصِّفَاتُ وَتَفَسَّخَتْ

and descriptions of Thee brought to nought.

With [67] Thy Majesty, the powers of the imagination are overwhelmed.

Such Thou art O God, pre-eminent in Thy Pre-eminence and will remain so always without decay.

I am a servant, meagre as regards good deeds and overfull of hopes.

From my hands are gone the means of obtaining my desires except what Thy Grace has given unto me.

For me are cut the cords of hope, save Thy Forgiveness on which I rely.

Little do I possess (of) that which I may reckon (to be) of service to Thee.

There is much against me which I admit (is) disobedience to Thee.

Still it is not difficult for Thee to forgive Thy servant, even though wicked.

Therefore, forgive me.

O Lord, verily Thy Knowledge extends to secret acts ----------

دُونَكَ اَلنُّعُوتُ وَحارَتْ فِي كِبرِيآئِكَ لَطائِفُ
الأَوهامِ كَذٰلِكَ اَنْتَ اَللّٰهُ الْأَوَّلُ فِي اَوَّلِيَّتِكَ
وَعَلَى ذٰلِكَ اَنْتَ دائِمٌ لاتَزُولُ وَاَنَا الْعَبْدُ
الضَّعِيفُ عَمَلاً اَلْجَسِيمُ اَمَلاً خَرَجَتْ مِنْ يَدَيَّ
اَسْبابُ الْوُصُلاتِ اِلّا ما وَصَلَهُ رَحْمَتُكَ وَ
تَقَطَّعَتْ عَنِّي عِصَمُ الْأَمالِ اِلّا اَنا مُعْتَصِمٌ بِهِ
مِنْ عَفْوِكَ قَلَّ عِنْدِي ما اَعْتَدُّ بِهِ مِنْ طاعَتِكَ
وَكَثُرَ عَلَيَّ ما اَبُوءُ بِهِ مِنْ مَعْصِيَتِكَ وَلَنْ
يَضِيقَ عَلَيْكَ عَفْوٌ عَنْ عَبْدِكَ وَاِنْ اَساءَ فَاعْفُ
عَنِّي اللّٰهُمَّ وَقَدْ اَشْرَفَ عَلَى خَفايا الْأَعْمالِ

Every hidden thing is revealed to Thy insight and the most minute affairs are not lost sight of by Thee nor do the most hidden secrets remain unknown to Thee.

Verily I have been overpowered by Thy enemy who begged of Thee leisure to mislead me.

Thou didst grant him that, asked of Thee, time till Doomsday to lead me astray.

Thou gavest him time so he has involved me (in ruin).[68]

Verily I fled unto Thee from small sins that are pernicious and great ones that are destructive (but in vain).

When I transgressed against Thee and became worthy of Thy Wrath for my misconduct, he snatched the reins of his deception away from me, faced me with his blasphemy , sought separation from me and turned away his face from me.[69]

So he led me alone to the forest of Thy Wrath ----------

عِلْمُكَ وَانْكَشَفَ كُلُّ مَسْتُورٍ دُونَ خُبْرِكَ وَلَا
تَنْطَوِي عَنْكَ دَقَائِقُ الْأُمُورِ وَلَا تَغْرُبُ عَنْكَ
غَيَّبَاتُ السَّرَائِرِ وَقَدِ اسْتَحْوَذَ عَلَيَّ عَدُوُّكَ
الَّذِي اسْتَنْظَرْتَ لِغَوَايَتِي فَأَنْظَرْتَهُ وَاسْتَمْهَلَكَ
إِلَى يَوْمِ الدِّينِ لِإِضْلَالِي فَأَمْهَلْتَهُ فَأَوْقَعَنِي وَقَدْ
هَرَبْتُ إِلَيْكَ مِنْ صَغَائِرِ ذُنُوبٍ مُوبِقَةٍ وَكَبَائِرِ
أَعْمَالٍ مُرْدِيَةٍ حَتَّى إِذَا قَارَفْتُ مَعْصِيَتَكَ وَ
اسْتَوْجَبْتُ بِسُوءِ سَعْيِي سَخْطَتَكَ فَتَلَ عَنِّي عِذَارَ
غَدْرِهِ وَتَلَقَّانِي بِكَلِمَةِ كُفْرِهِ وَتَوَلَّى الْبَرَاءَةَ
مِنِّي وَأَدْبَرَ مُوَلِّيًا عَنِّي فَأَصْحَرَنِي لِغَضَبِكَ فَرِيدًا

turned me out rejected (to wander) in the expanse of Thy Chastisement, there being no mediator to intercede for me with Thee, no protector to shelter me against Thee, no stronghold to hide me from Thee and no refuge to which I could retreat from Thee.

Such, therefore, is the position of one who seeks Thy Shelter and the situation of one who makes confession unto Thee. Therefore, do not withdraw Thy Grace from me. Do not stint Thy Pardon in my case.

Do not let me be the most disappointed of Thy repentant servants, nor the most hopeless of those who wait upon Thee expecting (success). Forgive me, for verily Thou art the best of those that Forgive. O Lord, verily Thou didst Command me and I failed (to obey) and didst restrict me and I rebelled. Evil thoughts adorned wrong for me so that I welcomed it. I called on no day to be witness to my fast, on no night to be neighbor[70] to my vigils, no ----------

وَاَخْرِجْنِي اِلٰى فِنَآءِ نِقْمَتِكَ طَرِيدًا لَا شَفِيعٌ يَشْفَعُ
لِيْ اِلَيْكَ وَلَا خَفِيرٌ يُؤْمِنُنِي عَلَيْكَ وَلَا حِصْنٌ
يَحْجُبُنِي عَنْكَ وَلَا مَلَاذٌ اَلْجَأُ اِلَيْهِ مِنْكَ فَهٰذَا
مَقَامُ الْعَائِذِ بِكَ وَمَحَلُّ الْمُعْتَرِفِ لَكَ فَلَا يَضِيقَنَّ
عَنِّيْ فَضْلُكَ وَلَا يَقْصُرَنَّ دُونِيْ عَفْوُكَ وَلَا أَكُنْ
اَخْيَبَ عِبَادِكَ النَّائِبِينَ وَلَا اَقْنَطَ وُفُودِكَ
الْآمِلِينَ وَاغْفِرْ لِيْ اِنَّكَ خَيْرُ الْغَافِرِينَ اَللّٰهُمَّ
اِنَّكَ اَمَرْتَنِي فَتَرَكْتُ وَنَهَيْتَنِي فَرَكِبْتُ وَسَوَّلَ
لِيَ الْخَطَا خَاطِرُ السُّوْءِ فَفَرَّطْتُ وَلَا اَسْتَشْهِدُ
عَلٰى صِيَامِيْ نَهَارًا وَلَا اَسْتَجِيرُ بِتَهَجُّدِيْ لَيْلًا وَلَا

good practice praises me for having revived it to say nothing of duties enjoined by Thee which whosoever neglected was ruined.

I do not seek introduction to Thee. By the excellence of any voluntary devotion, when I have neglected to perform great numbers of Thy fixed and appointed duties and have gone beyond Thy defined limits into forbidden things in which I am involved and from the bad reputation of heinous sins which I have committed, there is no screen for me save Thy Protection.

This is the position of one who is ashamed of his soul before Thee, is angry with it and (he) is satisfied with Thee.

Therefore, he turned to Thee with a spirit meek, a neck bowed down, and a back overburdened with errors, standing between longing for Thee and fear of Thee. Thou art the most worthy of those in whom we trust and the most deserving of those feared ----------

تُثْنِي عَلَيَّ بِاجْبَائِهَا سُنَّةٌ حَاشَىٰ فُرُوضِكَ الَّتِي
مَنْ ضَيَّعَهَا هَلَكَ وَلَسْتُ اَتَوَسَّلُ اِلَيْكَ بِفَضْلِ
نَافِلَةٍ مَعَ كَثِيرِ مَا اَغْفَلْتُ مِنْ وَظَائِفِ فُرُوضِكَ
وَتَعَدَّيْتُ عَنْ مَقَامَاتِ حُدُودِكَ اِلَىٰ حُرُمَاتٍ
اِنْتَهَكْتُهَا وَكَبَائِرِ ذُنُوبٍ اجْتَرَحْتُهَا كَانَتْ عَافِيَتُكَ
لِي مِنْ فَضَائِحِهَا سِتْرًا وَهٰذَا مَقَامُ مَنِ اسْتَحْيَىٰ
لِنَفْسِهِ مِنْكَ وَسَخِطَ عَلَيْهَا وَرَضِيَ عَنْكَ فَتَلَقَّاكَ
بِنَفْسٍ خَاشِعَةٍ وَرَقَبَةٍ خَاضِعَةٍ وَظَهْرٍ مُثْقَلٍ
مِنَ الْخَطَايَا وَاقِفًا بَيْنَ الرَّغْبَةِ اِلَيْكَ وَالرَّهْبَةِ
مِنْكَ وَاَنْتَ اَوْلَىٰ مَنْ رَجَاهُ وَاَحَقُّ مَنْ خَشِيَهُ وَ

and dreaded.

Therefore, give me, O Lord, what I hope for.

Protect me from what I fear.

Bless me with a gift [71] of Thy Mercy.

Verily, Thou art the Most Generous of those that are entreated.

O Lord, as Thou hast enveloped me with Thy Pardon, sheathed me with Thy Grace in this abode of mortality, in the presence of (my) equals, deliver me from the ignominies in the abode of permanence, in the presence of Thy favorite angels and honorable Prophets, martyrs, the righteous of my neighbors from whom I concealed my evils and of kindred before whom I was ashamed because of my secret acts.

I never relied on them, O my Patron, in (throwing) a covering over me [72] and trusted in Thee, my Lord, to forgive me. Thou art the Most Worthy of those that are relied on, ----------

وَٱتَّقَاهُ فَاَعْطِنِي يَا رَبِّ مَا رَجَوْتُ وَآمِنِّي مَا حَذِرْتُ
وَعُدْ عَلَيَّ بِعَائِدَةِ رَحْمَتِكَ اِنَّكَ اَكْرَمُ الْمَسْؤُلِينَ
اَللّٰهُمَّ وَاذِ سَتَرْتَنِي بِعَفْوِكَ وَتَغَمَّدْتَنِي بِفَضْلِكَ
فِي دَارِ الْفَنَآءِ بِحَضْرَةِ الْاَكْفَآءِ فَاجِرْنِي مِنْ
فَضِيحَاتِ دَارِ الْبَقَآءِ عِنْدَ مَوَاقِفِ الْاَشْهَادِ
مِنَ الْمَلَآئِكَةِ الْمُقَرَّبِينَ وَالرُّسُلِ الْمُكَرَّمِينَ
وَالشُّهَدَآءِ وَالصَّالِحِينَ مِنْ جَارٍ كُنْتُ اَكَاتِمُهُ
سَيِّئَاتِي وَمِنْ ذِي رَحِمٍ كُنْتُ اَحْتَشِمُ مِنْهُ فِي
سَرَائِرِ اٰتِي لَمْ اَثِقْ بِهِمْ رَبِّ فِي السِّتْرِ عَلَيَّ وَوَثِقْتُ
بِكَ رَبِّ فِي الْمَغْفِرَةِ لِي وَاَنْتَ اَوْلَى مَنْ وُثِقَ بِهِ

the Most Bountiful of those that are prayed to and the most Gracious of those that are entreated for mercy; therefore, pity me. O Lord, Thou didst cause me to flow down as a mean liquid through the spine consisting of narrow vertebrae (having) narrow passages into a narrow womb in which Thou didst wrap me up in covering, evolving me from stage to stage till Thou broughtest me to the perfection of form and didst develop in me organs as Thou hast described in Thy Book [73], a seed [74], then a clot (of blood), then a lump of flesh, then (a frame of) bones, then Thou didst clothe the bones with flesh, then Thou created me a distinct creature according to Thy Will.

For as long as I felt need of Thy Nourishment and could not be independent of craving Thy Bounty, Thou didst provide nourishment for me, excelling food and drink, which Thou didst cause to flow from the (breast of) Thy handmaid, of whose belly Thou didst make me an inmate, ----------

وَاَعطَى مَنْ رَغِبَ اِلَيهِ وَاَرَاَفَ مَنِ اسْتَرحَمَ فَارحَمنِي
اللّٰهُمَّ وَاَنتَ حَدَرتَنِي مَآءً مَهِينًا مِن صُلبٍ مُتَضَايِقٍ
الْعِظَامِ حَرِجِ الْمَسَالِكِ اِلَى رَحِمٍ ضَيِّقَةٍ سَتَرتَهَا
بِالْحُجُبِ تُصَرِّفُنِي حَالًا عَن حَالٍ حَتّٰى انتَهَيتَ بِي اِلَى تَمَامِ
الصُّورَةِ وَاَثبَتَّ فِي الْجَوَارِحَ كَمَا نَعَتَّ فِي كِتَابِكَ
نُطفَةً ثُمَّ عَلَقَةً ثُمَّ مُضغَةً ثُمَّ عِظَامًا ثُمَّ كَسَوتَ
الْعِظَامَ لَحمًا ثُمَّ اَنشَاَتَنِي خَلقًا آخَرَ كَمَا شِئتَ
حَتّٰى اِذَا احتَجَتُ اِلَى رِزقِكَ وَلَم اَستَغنِ عَن غِيَاثِ
فَضلِكَ جَعَلتَ لِي قُوتًا مِن فَضلِ طَعَامٍ وَشَرَابٍ
اَجرَيتَهُ لِأَمَتِكَ الَّتِي اَسكَنتَنِي جَوفَهَا وَاَودَعتَنِي

and in the innermost cavity of whose womb Thou didst deposit me. Hadst Thou consigned me, O Patron, in those circumstances to my own strength or compelled me to resort to my own power, verily my strength would have forsaken me and my power would have been far away from me. Therefore, Thou fed me from Thy Grace with a wholesome, delicate nutriment.This Thou art doing to me as a matter of kindness to me, to my present moment[75]. Thy Kindness does not diminish, nor does Thy Benevolence towards me linger. Despite this my confidence does not become confirmed to enable me to disengage myself from seeking that which would be more seemly for me in Thy Sight. Verily, Satan has taken possession of my rein (with) my misgiving and weakness of belief. I complain to Thee of his evil companionship and of the obedience of my soul to him, crave Thy Protection against his domination and humbly entreat Thee to make it easy for me ----------

قَرَارَ رَحِمِهَا وَلَوْ تَكِلُنِي يَا رَبِّ فِي تِلْكَ الْحَالاتِ
اِلَى حَوْلِي اَوْ تَضْطَرُّنِي اِلَى قُوَّتِي لَكَانَ الْحَوْلُ عَنِّي
مُعْتَزِلاً وَلَكَانَتِ الْقُوَّةُ مِنِّي بَعِيدَةً فَغَذَوْتَنِي
بِفَضْلِكَ غِذَآءَ الْبَرِّ اللَّطِيفِ تَفْعَلُ ذَلِكَ بِي
تَطَوُّلاً عَلَيَّ اِلَى غَايَتِي هَذِهِ لا اَعْدَمُ بِرَّكَ وَلا يُبْطِئُ
بِي حُسْنُ صَنِيعِكَ وَلا تَتَاَكَّدُ مَعَ ذَلِكَ ثِقَتِي
فَاَتَفَرَّغَ لِمَا هُوَ اَحْظَى لِي عِنْدَكَ قَدْ مَلَكَ الشَّيْطَانُ
عِنَانِي فِي سُوءِ الظَّنِّ وَضَعْفِ الْيَقِينِ فَاَنَا اَشْكُو
سُوءَ مُجَاوَرَتِهِ لِي وَطَاعَةَ نَفْسِي لَهُ وَاَسْتَعْصِمُكَ
مِنْ مَلَكَتِهِ وَاَتَضَرَّعُ اِلَيْكَ فِي اَنْ تُسَهِّلَ اِلَى

to obtain a livelihood.

And all praise is due to Thee for Thy being the first to confer magnificent Favors, for Thy inspiring gratitude (in return) for Beneficence and Bounty. Therefore, bless Muhammad and his descendants. Facilitate the obtaining of subsistence for me. Let me be contented with Thy Decree for me. Satisfy me with my share in what Thou hast allotted to me. Let whatever is gone of my body and age, be[76] in the path of Thy Service. Verily Thou art the best Sustainer.

O Lord, I take refuge in Thee from a fire which Thou heaped upon me who disobeys Thee with which Thou threatenest him who strays from obedience to Thy Will; from a fire, the light of which is darkness, the mildest of which is agonizing and the distance of which is small[77]; from a fire, one part of which consumes some other part of it and some part of which attacks some other portion; from a fire which reduces the bones to -------

رِزْقِي سَبِيلًا فَلَكَ الْحَمْدُ عَلَى ابْتِدَائِكَ بِالنِّعَمِ
الْجِسَامِ وَالْهَامِكَ الشُّكْرَ عَلَى الْإِحْسَانِ وَالْإِنْعَامِ
فَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَسَهِّلْ عَلَيَّ رِزْقِي وَأَنْ تُقْنِعَنِي
بِتَقْدِيرِكَ لِي وَأَنْ تَرْضَيَنِي بِحِصَّتِي فِيمَا قَسَمْتَ لِي
وَأَنْ تَجْعَلَ مَا ذَهَبَ مِنْ جِسْمِي وَعُمُرِي فِي سَبِيلِ
طَاعَتِكَ إِنَّكَ خَيْرُ الرَّازِقِينَ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ
مِنْ نَارٍ تَغَلَّظْتَ بِهَا عَلَى مَنْ عَصَاكَ وَتَوَعَّدْتَ بِهَا
مَنْ صَدَفَ عَنْ رِضَاكَ وَمِنْ نَارٍ نُورُهَا ظُلْمَةٌ وَهَيِّنُهَا
أَلِيمٌ وَبَعِيدُهَا قَرِيبٌ وَمِنْ نَارٍ يَأْكُلُ بَعْضُهَا
بَعْضًا وَيَصُولُ بَعْضُهَا عَلَى بَعْضٍ وَمِنْ نَارٍ تَذَرُ الْعِظَامَ

decay and makes their inmates drink hot water; from a fire which gives not quarter to any who supplicate it and does not show mercy to any who pray to it for kindness. It has no power to abate from anyone who humbles himself before it and submits to it. It presents its inmates with the hottest of what it possesses of tormenting punishment and intense misery.

I crave Thy Protection from its open-mouthed scorpions, its serpents ready to bite with their fangs, its drink which cuts asunder intestines and hearts of those who dwell therein and tears out their hearts. I beg of Thee direction for what would keep me off from this fire and hold me back from it.

O Lord, bless Muhammad and his descendants. Protect me from it with Thy excellent Grace. Overlook my errors with Thy gracious Pardon. Do not disgrace me, O Best of Protectors, for verily Thou wardest off evil ----------

رَمِيمًا وَتَسْقِي اَهْلَهَا حَمِيمًا وَمِنْ نَارٍ لَا تُبْقِي عَلَى مَنْ
تَضَرَّعَ اِلَيْهَا وَلَا تَرْحَمُ مَنِ اسْتَعْطَفَهَا وَلَا تُقِيلُ
عَلَى التَّخْفِيفِ عَمَّنْ خَشَعَ لَهَا وَاسْتَسْلَمَ اِلَيْهَا سَكَنَتْ
بِاَحَرِّ مَا لَدَيْهَا مِنَ اَلِيمِ النَّكَالِ وَشَدِيدِ الْوَبَالِ
وَاَعُوذُ بِكَ مِنْ عَقَارِبِهَا الْفَاغِرَةِ اَفْوَاهُهَا وَحَيَّاتِهَا
الصَّالِقَةِ بِاَنْيَابِهَا وَشَرَابِهَا الَّذِي يُقَطِّعُ اَمْعَاءَ وَ
اَفْئِدَةَ سُكَّانِهَا وَيَنْزِعُ قُلُوبَهُمْ وَاَسْتَهْدِيكَ
لِمَا بَاعَدَ مِنْهَا وَاَخَّرَ عَنْهَا اَللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ
وَاَجِرْنِي مِنْهَا بِفَضْلِ رَحْمَتِكَ وَاَقِلْنِي عَثْرَاتِي بِحُسْنِ
اِقَالَتِكَ وَلَا تَخْذُلْنِي يَا خَيْرَ الْمُجِيرِينَ اِنَّكَ تَفِي الْكَرِيمَةَ

and givest good, does what Thou Willest and Thou hast Power over everything. O Lord, bless Muhammad and his descendants, whenever the righteous are mentioned. Bless Muhammad and his descendants as long as the night and day alternate with blessings, the continuance of which may not cease and the number of which cannot be counted; blessings that will pervade the atmosphere and fill earth and heaven. May God shower Grace on him and his descendants till he is satisfied.May God, after the satisfaction, bestow on him and his descendants, a Favor having no bound and no limit, O Most Merciful.

(33)

One of his prayers soliciting Divine advice on important affairs.

O Lord, I consult Thee on behalf of welfare because of Thy Knowledge.Therefore, bless Muhammad and his descendants.Decree for me that which is good. Inspire us with knowledge of choice. Let

وَتُعْطِي الْحَسَنَةَ وَتَفْعَلُ مَا تُرِيدُ وَأَنْتَ عَلَى كُلِّ شَيْءٍ
قَدِيرٌ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ إِذَا ذُكِرَ
الْأَبْرَارُ وَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ مَا اخْتَلَفَ اللَّيْلُ وَ
النَّهَارُ صَلَاةً لَا يَنْقَطِعُ مَدَدُهَا وَلَا يُحْصَى عَدَدُهَا
صَلَاةً تَشْحَنُ الْهَوَاءَ وَتَمْلَأُ الْأَرْضَ وَالسَّمَاءَ صَلَّى
اللَّهُ عَلَيْهِ حَتَّى يَرْضَى وَصَلَّى اللَّهُ عَلَيْهِ وَآلِهِ بَعْدَ
الرِّضَا صَلَاةً لَا حَدَّ لَهَا وَلَا مُنْتَهَى يَا أَرْحَمَ الرَّاحِمِينَ

وكان من دعائه عليه السلام في الاستخارة

اَللّٰهُمَّ إِنِّي أَسْتَخِيرُكَ بِعِلْمِكَ فَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ
وَاقْضِ لِي بِالْخِيَرَةِ وَأَلْهِمْنَا مَعْرِفَةَ الِاخْتِيَارِ وَاجْعَلْ

this be a means towards resignation to what Thou hast decreed for us and submission to what Thou hast commanded. Therefore remove from us the wavering of doubt. Support us with the certainty of the sincere. Do not visit us with inability to realize what Thou hast chosen, lest we think lightly of Thy Decree, dislike the place of Thy Approbation, incline towards that which is far removed from excellence of conclusion and is very nigh the opposite of safety.

Make us love what we dislike of Thy Decree.

Facilitate for us what we deem hard of Thy Command. Inspire us with submission to what Thou sendest upon us of Thy Will till we may not long for the delay of what Thou hastenest, nor long for the speedy fulfillment of what Thou delayest, nor dislike what Thou lovest, nor choose what Thou hatest.

And make the end of our lives ---------

ذَلِكَ ذَرِيعَةً إِلَى الرِّضَا بِمَا قَضَيْتَ لَنَا وَالتَّسْلِيمِ
لِمَا حَكَمْتَ فَأَزِحْ عَنَّا رَيْبَ الْإِرْتِيَابِ وَأَيِّدْنَا
بِيَقِينِ الْمُخْلِصِينَ وَلَا تَسْمُنَا عَجْزَ الْمَعْرِفَةِ عَمَّا تَخَيَّرْتَ
فَنَغْمِطَ قَدْرَكَ وَنُنْكِرَ مَوْضِعَ رِضَاكَ وَنَجْنَحَ
إِلَى الَّتِي هِيَ أَبْعَدُ مِنْ حُسْنِ الْعَاقِبَةِ وَأَقْرَبُ إِلَى ضِدِّ
الْعَافِيَةِ حَبِّبْ إِلَيْنَا مَا نَكْرَهُ مِنْ قَضَائِكَ وَسَهِّلْ
عَلَيْنَا مَا نَسْتَصْعِبُ مِنْ حُكْمِكَ وَأَلْهِمْنَا الْإِنْقِيَادَ
لِمَا أَوْرَدْتَ عَلَيْنَا مِنْ مَشِيَّتِكَ حَتَّى لَا نُحِبَّ تَأْخِيرَ
مَا عَجَّلْتَ وَلَا تَعْجِيلَ مَا أَخَّرْتَ وَلَا نَكْرَهَ مَا
أَحْبَبْتَ وَلَا نَتَخَيَّرَ مَا كَرِهْتَ وَاخْتِمْ لَنَا بِالَّتِي هِيَ

praiseworthy and our return toward Thee most noble. Verily Thou givest noble benefits. Thy gifts are magnificent. Thou dost what Thou willest and hast power over everything.

(34)

One of his prayers in affliction and on seeing anyone afflicted on account of sins.

O Lord, all praise is due unto Thee for concealing (sins) after Thy Knowledge of them and for giving security (to sinners) after Thy receiving information (of them). For, verily everyone of us has sinned and Thou didst not make him notorious. He did commit glaring errors and Thou didst not disgrace him. He secretly perpetrated wrongs but Thou didst not point him out. How many acts forbidden by Thee have we done. (How many) Commands of which Thou didst inform us have we omitted to perform. (How many) wrongs have we committed and sins have we perpetrated. Thou wast aware ----------

اَحْمَدُ عافِيَةً وَاَكْرَمُ مَصِيرًا اِنَّكَ تُفيدُ الْكَريمَةَ وَتُعْطِي
الْجَسيمَةَ وَتَفْعَلُ ما تُريدُ وَاَنْتَ عَلىٰ كُلِّ شَيْءٍ قَديرٌ

وكانَ مِنْ دُعائِهِ عَلَيْهِ السَّلامُ اِذا ابْتُلِيَ
اَوْ رَاٰى مُبْتَلًى بِفَضيحَةِ ذَنْبٍ

اَللّٰهُمَّ لَكَ الْحَمْدُ عَلىٰ سَتْرِكَ بَعْدَ عِلْمِكَ وَمُعافاتِكَ
بَعْدَ خُبْرِكَ فَكُلُّنا قَدِ اقْتَرَفَ الْعائِبَةَ فَلَمْ
تَشْهَرْ وَارْتَكَبَ الْفاحِشَةَ فَلَمْ تَفْضَحْ وَتَسَتَّرَ
بِالْمَساوِي فَلَمْ تَدُلَّ عَلَيْهِ كَمْ نَهْيٍ لَكَ قَدْ اَتَيْناهُ
وَاَمْرٍ قَدْ وَقَفْتَنا عَلَيْهِ فَتَعَدَّيْناهُ وَسَيِّئَةٍ
اكْتَسَبْناها وَخَطيئَةٍ اِرْتَكَبْناها كُنْتَ الْمُطَّلِعَ

of them without the spectators knowing them and hadst power over their publication, above the powerful.

The security (Thou gavest us) was a screen for us before their eyes and an obstruction to their ears.

Therefore, let what Thou hast covered of secret errors and concealed of blemishes be an admonisher to us,

A restrainer from bad conduct and commission of sins.

An inducement to repentance which erases sin and to the course of life approved by Thee.

Be pleased to hasten its time.

Do not visit us with negligence of Thee.

Verily we long for Thee and repent of sins.

Bless, O Lord, Thy chosen ones out of Thy creation, Muhammad and his descendants, the elect from among Thy creatures, the holy.

Let us be ----------

عَلَيْهَا دُونَ النَّاظِرِينَ وَالْقَادِرِ عَلَى اِعْلَانِهَا
فَوْقَ الْقَادِرِينَ كَانَتْ عَافِيَتُكَ لَنَا جِحَابًا
دُونَ اَبْصَارِهِمْ وَرَدْمًا دُونَ اَسْمَاعِهِمْ فَاجْعَلْ
مَا سَتَرْتَ مِنَ الْعَوْرَةِ وَاَخْفَيْتَ مِنَ الدَّخِيلَةِ
وَاعِظًا لَنَا وَزَاجِرًا عَنْ سُوءِ الْخُلُقِ وَاقْتِرَافِ الْخَطِيئَةِ
وَسَعْيًا اِلَى التَّوْبَةِ الْمَاحِيَةِ وَالطَّرِيقِ الْمَحْمُودَةِ
وَقُرْبِ الْوَقْتِ فِيهِ وَلَا تَسُمْنَا الْغَفْلَةَ عَنْكَ
اِنَّا اِلَيْكَ رَاغِبُونَ وَمِنَ الذُّنُوبِ تَائِبُونَ وَصَلِّ
عَلَى خِيَرَتِكَ اللّٰهُمَّ مِنْ خَلْقِكَ مُحَمَّدٍ وَعِتْرَتِهِ
الصَّفْوَةِ مِنْ بَرِيَّتِكَ الطَّاهِرِينَ وَاجْعَلْنَا

attentive listeners to their teachings and obedient as Thou hast commanded.

(35)

One of his prayers accepting the Divine decree while considering the worldly.

All praise is due to God by way of submission to His Command. I bear witness that the Lord has distributed Nourishment for His servants, has Encompassed all His creatures with Kindness.

O Lord, bless Muhammad and his descendants. Do not tempt (try) me with what Thou hast given them. Do not test them with what Thou hast denied me, lest I envy Thy creatures and with Thy decree be dissatisfied.

O Lord, bless Muhammad and his descendants. Let my soul rejoice at Thy decree. Enlarge my breast at occasions of Thy sentence. Give confidence whereby I may acknowledge That Thy Decree

لَهُمْ سامِعٌ وَمُطِيعٌ كَما أَمَرْتَ
وَكانَ مِنْ دُعائِهِ عَلَيْهِ السَّلامُ فِي الرِّضا
إِذا نَظَرَ إِلى أَصْحابِ الدُّنْيا

الْحَمْدُ لِلّٰهِ رِضًا بِحُكْمِ اللّٰهِ شَهِدْتُ أَنَّ اللّٰهَ
قَسَمَ مَعايِشَ عِبادِهِ بِالْعَدْلِ وَأَخَذَ عَلى جَمِيعِ خَلْقِهِ
بِالْفَضْلِ اللّٰهُمَّ صَلِّ عَلى مُحَمَّدٍ وَآلِهِ وَلا تَفْتِنِّي بِما
أَعْطَيْتَهُمْ وَلا تَفْتِنْهُمْ بِما مَنَعْتَنِي فَأَحْسُدَ خَلْقَكَ
وَأَغْمِطَ حُكْمَكَ اللّٰهُمَّ صَلِّ عَلى مُحَمَّدٍ وَآلِهِ
وَطَيِّبْ بِقَضائِكَ نَفْسِي وَوَسِّعْ بِمَواقِعِ حُكْمِكَ
صَدْرِي وَهَبْ لِي الثِّقَةَ لِأُقِرَّ مَعَها بِأَنَّ قَضاءَكَ

does not issue, but with benevolence.

Let my gratitude to Thee for what Thou hast withheld from me, be ampler than my thanks unto Thee for what Thou hast conferred on me.

Guard me from imagining any inferiority (meanness) in the poor, or fancying any superiority (nobleness) in the prosperous, for verily the noble man (superior) is he whom service to Thee has ennobled.

Honorable is he whom worship of Thee has exalted.

Therefore bless Muhammad and his descendants. Favor us with a prosperity that shall not perish. Advance us to an honor which shall not vanish. Send us to the Everlasting Kingdom.

Verily, *"Thou art the One, the Unique, the Eternal, who begeteth not and is not begotten and there is none like unto Thee."* 78

(36)

One of his prayers

لَمْ تَجْرِ اِلَّا بِالْخِيَرَةِ وَاجْعَلْ شُكْرِي لَكَ عَلَى مَا
زَوَيْتَ عَنِّي اَوْفَرَ مِنْ شُكْرِي اِيَّاكَ عَلَى مَا خَوَّلْتَنِي
وَاعْصِمْنِي مِنْ اَنْ اَظُنَّ بِذِي عَدَمٍ خَسَاسَةً اَوْ اَظُنَّ
بِصَاحِبِ ثَرْوَةٍ فَضْلاً فَاِنَّ الشَّرِيفَ مَنْ شَرَّفَتْهُ
طَاعَتُكَ وَالْعَزِيزَ مَنْ اَعَزَّتْهُ عُبُودَتُكَ فَصَلِّ عَلَى
مُحَمَّدٍ وَآلِهِ وَمَتِّعْنَا بِثَرْوَةٍ لَا تَنْفَدُ وَاَيِّدْنَا بِعِزٍّ
لَا يُفْقَدُ وَاسْرِحْنَا فِي مُلْكِ الْاَبَدِ اِنَّكَ
اَلْوَاحِدُ الْاَحَدُ الصَّمَدُ الَّذِي لَمْ تَلِدْ وَلَمْ
تُولَدْ وَلَمْ يَكُنْ لَكَ كُفُوًا اَحَدٌ

وكان من دعائه عليه السلام اذا نظر الى

on seeing clouds and lightning and hearing the sound of thunder.

O Lord, these two are two of Thy Signs.

Both of these are two of Thy assistants prompt in serving Thee by (diffusing) beneficial grace, or severe punishment. Therefore do not let them shower on us an evil rain. Do not, by them, put on us garments of calamity.[79]

O Lord, bless Muhammad and his descendants. Send down on us the benefit of these clouds and their blessing. Turn away from us its torment and injury. Do not (through it) visit us with affliction. Do not send down any blight on our means of support.

O Lord, if Thou hast raised it (the cloud) by way of torment and sent it on account of displeasure, then verily we crave Thy Shelter from Thy Wrath and cry unto Thee to beg ----------

السحاب والبرق وسمع صوت الرعد

اللهم ان هذين آيتان من آياتك وهذين عونان
من اعوانك يبتدران طاعتك برحمة نافعة
او نقمة ضارة فلا تمطرنا بهما مطر السوء و
لا تلبسنا بهما لباس البلاء اللهم صل على محمد
وآله وانزل علينا نفع هذا السحاب وبركتها
واصرف عنا اذاها ومضرتها ولا تصبنا فيها
بافة ولا ترسل على معايشنا عاهة اللهم وان
كنت بعثتها نقمة وارسلتها سخطة فانا
نستجيرك من غضبك ونبتهل اليك في سؤال

Thy Pardon. Therefore, turn with Wrath towards the (worshippers) of many gods. Set in motion the mill of Thy Chastisement for the unbelievers.

O Lord, remove the dryness of our cities with Thy watering. Remove the suspicion of our breasts by supplying us with nourishment from Thee. Do not remove us from Thee in favor of some other than Thee. [80] Do not cut off from all of us the cause of Thy Benevolence, for verily prosperous is he whom Thou makest so. He whom Thou preservest is safe. None has a defender besides Thee and none can restrain Thy Wrath. Thou commandest whatever Thou willest upon whomsoever Thou choosest and decreest what Thou resolvest for whomsoever Thou dost determine it. Therefore, all praise is due unto Thee for such affliction as Thou hast defended us from . Thou deservest all gratitude for what Thou hast given us of Thy Blessing – a praise that would surpass the praise of those that praise,

عَفْوِكَ فَمِلْ بِالْغَضَبِ اِلَى الْمُشْرِكِيْنَ وَاَدِرْ حَى١
نِقْمَتِكَ عَلَى الْمُلْحِدِيْنَ اللّٰهُمَّ اَذْهِبْ مَحْلَ بِلَادِنَا
بِسُقْيَاكَ وَاَخْرِجْ وَحَرَ صُدُوْرِنَا بِرِزْقِكَ وَلَا
تَشْغَلْنَا عَنْكَ بِغَيْرِكَ وَلَا تَقْطَعْ عَنْ كَافَّتِنَا
مَادَّةَ بِرِّكَ فَاِنَّ الْغَنِيَّ مَنْ اَغْنَيْتَ وَاِنَّ السَّالِمَ
مَنْ وَقَيْتَ مَا عِنْدَ اَحَدٍ دُوْنَكَ دِفَاعٌ وَلَا بِاَحَدٍ
عَنْ سَطَوَاتِكَ امْتِنَاعٌ تَحْكُمُ بِمَا شِئْتَ عَلَى مَنْ
شِئْتَ وَتَقْضِيْ بِمَا اَرَدْتَ فِيْمَنْ اَرَدْتَ فَلَكَ الْحَمْدُ
عَلَى مَا وَقَيْتَنَا مِنَ الْبَلَآءِ وَلَكَ الشُّكْرُ عَلَى مَا
خَوَّلْتَنَا مِنَ النَّعْمَآءِ حَمْدًا يُخْلِفُ حَمْدَ الْحَامِدِيْنَ

a praise that would fill earth and heaven.

Verily, Thou art the Giver of magnificent gifts, the Bestower of great favors, the Acceptor of the smallest praise, the Rewarder for the least gratitude, the Benevolent Patron, the Master of Generosity, there being no god besides Thee and unto Thee is our return.

(37)

One of his prayers acknowledging his deficiency in thanking God.

O Lord, verily none comes to an end of thanking Thee before (there) accrues to him, from Thy Benevolence, that which requires of him more thanks.

None reaches a goal in Thy service, even though he tries his best but he turns out to be deficient by the side of Thy (claim), due to Thy Excellence.

Therefore, the most thankful ------

وَرَآءَهُ حَمْدًا يَمْلَأُ اَرْضَهُ وَسَمَآءَهُ اِنَّكَ
اَلْمَنَّانُ بِجَسِيمِ اَلْمِنَنِ اَلْوَهَّابُ لِعَظِيمِ اَلنِّعَمِ
اَلْقَابِلُ يَسِيرَ الْحَمْدِ اَلشَّاكِرُ قَلِيلَ اَلشُّكْرِ اَلْمُحْسِنُ
اَلْمُجْمِلُ ذُو اَلطَّوْلِ لَا اِلٰهَ اِلَّا اَنْتَ اِلَيْكَ اَلْمَصِيرُ

وكان من دعائه عليه السلام في الاعتراف
بالتقصير عن تأدية الشكر

اَللّٰهُمَّ اِنَّ اَحَدًا لَا يَبْلُغُ مِنْ شُكْرِكَ غَايَةً اِلَّا
حَصَلَ عَلَيْهِ مِنْ اِحْسَانِكَ مَا يُلْزِمُهُ شُكْرًا وَ
لَا يَبْلُغُ مَبْلَغًا مِنْ طَاعَتِكَ وَاِنِ اجْتَهَدَ اِلَّا كَانَ
مُقَصِّرًا دُونَ اسْتِحْقَاقِكَ بِفَضْلِكَ فَاشْكُرْ

of Thy servants is he who is (conscious that he is)unable to thank Thee. The most devout of them is he who is sensible of the insufficiency of his adoration of Thee. Neither is any one entitled that Thou shouldst forgive him for his merit, nor that Thou shouldst be pleased with him on account of his worth.

Therefore, whomsoever Thou forgivest, it is from Thy Generosity. Whomsoever Thou approvest, it is because of Thy Kindness. Thou awardest for the least of what Thou art thanked with and requiteth for the smallest of what Thou art obeyed in. So much so (as if) the thanksgiving of Thy servants for which Thou didst entitle them to reward and on account of which Thou didst magnify their recompense were an affair from which they could abstain (in spite of) Thee and therefore Thou didst reward them. Or (as if) its cause were not in Thy Hand and therefore Thou didst requite them. Nay, Thou hadst power over their affair before they were able to adore Thee -------

عِبادِكَ عاجِزٌ عَنْ شُكْرِكَ وَاَعْبَدُهُمْ مُقَصِّرٌ
عَنْ طاعَتِكَ لا يَجِبُ لِأَحَدٍ اَنْ تَغْفِرَ لَهُ بِاسْتِحْقاقِهِ
وَلا اَنْ تَرْضىٰ عَنْهُ بِاسْتِيجابِهِ فَمَنْ غَفَرْتَ لَهُ
فَبِطَوْلِكَ وَمَنْ رَضِيتَ عَنْهُ فَبِفَضْلِكَ تَشْكُرُ
يَسِيرَ ما تُشْكَرُ بِهِ شُكْرَتَهُ وَتُثِيبُ عَلىٰ قَلِيلِ ما
تُطاعُ فِيهِ حَتّىٰ كَأَنَّ شُكْرَ عِبادِكَ الَّذِي اَوْجَبْتَ
عَلَيْهِ ثَوابَهُمْ وَاَعْظَمْتَ عَنْهُ جَزاءَهُمْ اَمْرٌ
مَلَكُوا اسْتِطاعَةَ الِامْتِناعِ مِنْهُ دُونَكَ
فَكافَيْتَهُمْ اَوْ لَمْ يَكُنْ سَبَبُهُ بِيَدِكَ فَجازَيْتَهُمْ
بَلْ مَلَكْتَ يا اِلٰهِي اَمْرَهُمْ قَبْلَ اَنْ يَمْلِكُوا اِعْبادَتَكَ

and didst provide their reward before they began to serve Thee.

This because it is Thy custom to be Benevolent and Thy Way is to Forgive. Hence, the whole creation acknowledges that Thou art not unjust to him whom Thou punishest; bears witness that verily Thou art gracious to him whom Thou givest security. Everyone admits against himself his failure to do (for Thee) what Thou deservest so if it were not for Satan's leading them away from obedience to Thee, no sinner would have disobeyed Thee. If it were not for his shaping wrong for them into the likeness of right, no erring (soul) would have gone astray from Thy path.

Therefore, Holiness to Thee! How evident is Thy Grace in the case of those who obey Thee or disobey Thee. Thou rewardest the obedient with that over which Thou hast authority for him and bearest long with the sinner and allowest time to the sinner ----------

وَاَعْدَدْتَ ثَوابَهُمْ قَبْلَ اَنْ يُفيضُوا فِي طاعَتِكَ وَ
ذَلِكَ اَنَّ سُنَّتَكَ الْاِفْضالُ وَعادَتَكَ الْاِحْسانُ
وَسَبيلَكَ الْعَفْوُ وَكُلُّ الْبَرِيَّةِ مُعْتَرِفَةٌ بِاَنَّكَ غَيْرُ
ظالِمٍ لِمَنْ عاقَبْتَ وَشاهِدَةٌ بِاَنَّكَ مُتَفَضِّلٌ عَلى مَنْ
عافَيْتَ وَكُلٌّ مُقِرٌّ عَلى نَفْسِهِ بِالتَّقْصيرِ عَمَّا اسْتَوْجَبْتَ
فَلَوْلا اَنَّ الشَّيْطانَ يَخْتَدِعُهُمْ عَنْ طاعَتِكَ ما
عَصاكَ عاصٍ وَلَوْلا اَنَّهُ صَوَّرَ لَهُمُ الْباطِلَ في
مِثالِ الْحَقِّ ما ضَلَّ عَنْ طَريقِكَ ضالٌّ فَسُبْحانَكَ
ما اَبْيَنَ كَرَمَكَ في مُعامَلَةِ مَنْ اَطاعَكَ اَوْ عَصاكَ
تَشْكُرُ لِلْمُطيعِ ما اَنْتَ تَوَلَّيْتَهُ لَهُ وَتُمْلي لِلْعاصي

when Thou hast power to hasten his punishment.

Thou givest each of them what he does not deserve and graciously conferrest on each of the two what his actions fall short of winning.

And were Thou to requite the obedient, according to that over which Thou hast power, verily he should have been very near losing Thy Reward and been deprived of Thy Bounty.

But Thou with Thy Grace rewardest him for a short mortal term (of service) with an eternally long duration (of happiness) and for a close, transitory (goal) with a lasting, (permanent) one.

Moreover Thou didst not hold him under obligation for what he ate of Thy sustenance, wherewith he acquired the strength to serve Thee and does not dispute with him (about) his organs, by using which he contrived ----------

فِيما تَمِلْكُ مُعاجَلَتَهُ فِيهِ اَعطَيتَ كُلًّا مِنهُما
ما لَم تَجِبْ لَهُ وَتَفَضَّلتَ عَلى كُلٍّ مِنهُما بِما
يَقصُرُ عَمَلُهُ عَنهُ وَلَو كافَأتَ المُطيعَ عَلى ما اَنتَ
تَوَلّيتَهُ لَأَوشَكَ اَن يَفقِدَ ثَوابَكَ وَاَن تَزولَ
عَنهُ نِعمَتُكَ وَلَكِنَّكَ بِكَرَمِكَ جازَيتَهُ عَلَى
المُدَّةِ القَصيرَةِ الفانِيَةِ بِالمُدَّةِ الطَّويلَةِ الخالِدَةِ
وَعَلَى الغايَةِ القَريبَةِ الزّائِلَةِ بِالغايَةِ المَديدَةِ
الباقِيَةِ ثُمَّ لَم تَسُمهُ القِصاصَ فيما اَكَلَ مِن
رِزقِكَ الَّذي يَقوىٰ بِهِ عَلى طاعَتِكَ وَلَم تَحمِلهُ
عَلَى المُناقَشاتِ في الآلاتِ الَّتي تَسَبَّبَ بِاستِعمالِها

to win Thy Forgiveness. Were Thou to deal with him thusly, verily he should lose all that he toiled for and the whole of that in which he exerted himself, in return for the least of Thy Gifts and Blessings and must remain under obligation to Thee for all Thy (other) Favors.

Then how could he have been entitled to anything of Thy Reward? Never! Never!

Such is the case, O God, of him who obeys Thee, the career of one who adores Thee.

But as regards him who disobeys Thy Command and commits things prohibited by Thee, Thou dost not hasten him to Thy Chastisement, in order that he may change his rebellious attitude into one of return to Thy obedience.

Verily he deserves for what he resolved in disobedience to Thee, the whole of what Thou hast provided for all Thy creatures of Thy Chastisement. Therefore, all that Thou didst delay from him of Thy punishment and keep away ———

اِلٰى مَغْفِرَتِكَ وَلَوْ فَعَلْتَ ذٰلِكَ بِهِ لَذَهَبَ بِجَمِيعِ
مَا كَدَحَ لَهُ وَجُمْلَةِ مَا سَعَى فِيهِ جَزَآءً لِلصُّغْرٰى مِنْ
اَيَادِيكَ وَمِنَنِكَ وَلَبَقِيَ رَهِينًا بَيْنَ يَدَيْكَ بِسَائِرِ
نِعَمِكَ فَمَتٰى كَانَ يَسْتَحِقُّ شَيْئًا مِنْ ثَوَابِكَ لَامَتٰى
هٰذَا يَا اِلٰهِي حَالُ مَنْ اَطَاعَكَ وَسَبِيلُ مَنْ تَعَبَّدَ لَكَ فَاَمَّا
الْعَاصِي لِاَمْرِكَ وَالْمُوَاقِعُ نَهْيَكَ فَلَمْ تُعَاجِلْهُ بِنَقِمَتِكَ
لِكَيْ يَسْتَبْدِلَ بِحَالِهِ فِي مَعْصِيَتِكَ حَالَ الْاِنَابَةِ
اِلٰى طَاعَتِكَ وَلَقَدْ كَانَ يَسْتَحِقُّ فِي اَوَّلِ مَا هَمَّ
بِعِصْيَانِكَ كُلَّ مَا اَعْدَدْتَ لِجَمِيعِ خَلْقِكَ مِنْ عُقُوبَتِكَ
فَجَمِيعُ مَا اَخَّرَتْ عَنْهُ مِنْ وَقْتِ الْعَذَابِ وَاَبْطَأَتْ

from him of Thy torment and torture was a relinquishment of Thy right and acceptance of what was not meet for Thee.

So who is more gracious than Thee, O Lord, and who is more unlucky than he who perishes against (Thy wish)? No one!

Hence, Thou are too great to be praised except with beneficence, too generous to be feared for anything save justice. There is no apprehension of Thy oppression over one who disobeys Thee, nor is there fear of Thy neglecting to reward him who pleases Thee.

Therefore, bless Muhammad and his descendants. Grant me my wish. Increase for me of Thy Guidance whereby I may earn Thy Favor in performing my work.

Verily, Thou art most Benevolent and Generous.

(38)

One of his prayers expressing regret

بِهِ عَلَيْهِ مِنْ سَطَوَاتِ النِّقْمَةِ وَالْعِقَابِ
تَرْكٌ مِنْ حَقِّكَ وَرِضًا بِدُونِ وَاجِبِكَ
فَمَنْ أَكْرَمُ مِنْكَ يَا إِلٰهِي
وَمَنْ أَشْقَى مِمَّنْ هَلَكَ عَلَيْكَ لَا مَنْ تَبَارَكْتَ أَنْ
تُوصَفَ إِلَّا بِالْإِحْسَانِ وَكَرُمْتَ أَنْ يُخَافَ مِنْكَ
إِلَّا الْعَدْلُ لَا يُخْشَى جَوْرُكَ عَلَى مَنْ عَصَاكَ وَلَا يُخَافُ
إِغْفَالُكَ ثَوَابَ مَنْ أَرْضَاكَ فَصَلِّ عَلَى مُحَمَّدٍ
وَآلِهِ وَهَبْ لِي أَمَلِي وَزِدْنِي مِنْ هُدَاكَ مَا أَصِلُ
بِهِ إِلَى التَّوْفِيقِ فِي عَمَلِي إِنَّكَ مَنَّانٌ كَرِيمٌ
وَكَانَ مِنْ دُعَائِهِ عَلَيْهِ السَّلَامُ

for any wrong done to any creature or failure in the discharge of their dues and for deliverance from the fire.

O Lord, I apologize unto Thee for the wrong done to one oppressed in my presence whom I did not help; for a good done to me for which I did not return thanks; for not accepting the excuse of a wrong doer who apologized unto me, for not relieving a man in need who begged of me (relief); for failing to satisfy the claim of a worthy true believer which was binding upon me; for a true believer's blemish revealed to me, which I did not conceal and for every sin which occurred to me and I did not avoid it.

I make apology unto Thee, O Lord, for them and the like of them, a regretful apology, which may warn me to avoid similar things which are before me.

Therefore, bless Muhammad and his descendants .

في الاعتذار من شفعاء العباد ومن التقصير في حقوقهم ومن فكاك رقبته من النار

اللّٰهُمَّ إنّي أعتذرُ إليكَ من مظلومٍ ظُلِمَ بحضرتي
فلم أنصرْه ومن معروفٍ أُسدِيَ إليّ فلم أشكرْه
ومن مسيءٍ أعتذرَ إليّ فلم أعذِرْه ومن ذي فاقةٍ
سألني فلم أوثِرْه ومن حقِّ ذي حقٍّ لزمني فلم أوفِرْه
ومن عيبِ مؤمنٍ ظهرَ لي فلم أستُرْه ومن كلِّ
إثمٍ عرضَ لي فلم أهجُرْه أعتذرُ إليكَ يا إلهي منهنّ
ومن نظائرهنّ أعتذارَ ندامةٍ يكونُ واعظاً لما
بينَ يديّ من أشباههنّ فصلِّ على محمّدٍ وآلِه

Let my contrition over errors which I fell into and my determination to avoid what may come before me of evil, be a repentance which may entitle me to Thy Love, O Lover of those that repent.

(39)

One of his prayers wherein he prays for mercy and forgiveness.

O Lord, bless Muhammad and his descendants. Break away my desire from everything forbidden. Keep off my longing from every sin. Restrain me from injuring any true believer, male or female.

O Lord, and whatever creature slanders me — (an act) which Thou hast made unlawful for him and insults me — which Thou has forbidden him to do, and then dies and passes away with my complaint against him or I have a cause of complaint against him while he lives, then be pleased to forgive him that which he would suffer on my account and pardon him ----------

وَاجْعَلْ نَدَامَتِي عَلَى مَا وَقَعْتُ فِيهِ مِنَ الزَّلَّاتِ
وَعَزْمِي عَلَى تَرْكِ مَا يُعْرَضُ لِي مِنَ السَّيِّئَاتِ
تَوْبَةً تُوجِبُ لِي مَحَبَّتَكَ يَا مُحِبَّ التَّوَّابِينَ

وَكَانَ مِنْ دُعَائِهِ عَلَيْهِ السَّلَامُ فِي طَلَبِ الْعَفْوِ وَالرَّحْمَةِ

اَللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَاكْسِرْ شَهْوَتِي عَنْ كُلِّ
مُحَرَّمٍ وَازْوِ حِرْصِي عَنْ كُلِّ مَأْثَمٍ وَامْنَعْنِي عَنْ أَذَى
كُلِّ مُؤْمِنٍ وَمُؤْمِنَةٍ وَمُسْلِمٍ وَمُسْلِمَةٍ اَللّٰهُمَّ
وَأَيُّمَا عَبْدٍ نَالَ مِنِّي مَا حَظَرْتَ عَلَيْهِ وَانْتَهَكَ مِنِّي
مَا حَجَزْتَ عَلَيْهِ فَمَضَى بِظُلَامَتِي مَيِّتًا أَوْ حَصَلَتْ
لِي قِبَلَهُ حَيًّا فَاغْفِرْ لَهُ مَا أَلَمَّ بِهِ مِنِّي وَاعْفُ لَهُ

the guilt which he bore by injuring me. Do not inform him of what he committed against me. Do not reveal to him the evil he did to me.

Let my magnanimity in forgiving him and my voluntary charity to him be the purest charity of the charitable and the highest of favors of those nigh unto Thee.

Recompense me for my forgiving them with Thy Pardon and for my prayer on their behalf with Thy Grace till every-one of us achieves salvation through Thy Favor.

O Lord and whatever creature of Thy creatures there may be whom any hurt has overtaken from me or any injury has touched because of me or any wrong adhered to through me or on my account and I have failed (to satisfy) his claim or overlooked his complaint, then bless Muhammad and his descendants. Recon-

cile him ----------

عَمَّا اَدْبَرَ بِهِ عَنِّي وَلَا تَقِفُهُ عَلَى مَا ارْتَكَبَ فِيَّ
وَلَا تَكْشِفُهُ عَمَّا اكْتَسَبَ بِي وَاجْعَلْ مَا سَمَحْتُ
بِهِ مِنَ الْعَفْوِ عَنْهُمْ وَتَبَرَّعْتُ بِهِ مِنَ الصَّدَقَةِ عَلَيْهِمْ
اَزْكَى صَدَقَاتِ الْمُتَصَدِّقِينَ وَاَعْلَى صِلَاتِ الْمُتَقَرِّبِينَ
وَعَوِّضْنِي مِنْ عَفْوِي عَنْهُمْ عَفْوَكَ وَمِنْ دُعَائِي
لَهُمْ رَحْمَتَكَ حَتَّى يَسْعَدَ كُلُّ وَاحِدٍ مِنَّا بِفَضْلِكَ
وَيَنْجُوَ كُلُّ مِنَّا بِمَنِّكَ اللّٰهُمَّ وَاَيُّمَا عَبْدٍ مِنْ
عَبِيدِكَ اَدْرَكَهُ مِنِّي دَرَكٌ اَوْ مَسَّهُ مِنْ نَاحِيَتِي
اَذًى اَوْ لَحِقَهُ بِي اَوْ بِسَبَبِي ظُلْمٌ فَفُتْهُ بِحَقِّهِ اَوْ
سَبَقْتُهُ بِمَظْلِمَتِهِ فَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَاَرْضِهِ

to me with Thy Bounty. Satisfy his claim Thyself and thereafter guard me from what would necessitate Thy Decree (against me). Deliver me from what Thy Justice would dictate for verily my strength cannot endure Thy Chastisement and my power cannot bear Thy Wrath.

Certainly if Thou dost repay me justly, Thou would destroy me. Thou dost not shelter me with Thy Mercy, Thou wouldst ruin me.

O Lord, verily I beg of Thee, O my Lord, that thing the expenditure of which will not diminish Thy wealth. (I) request Thee to bear that the bearing of which will not overburden Thee. I request Thee to forgive my soul which Thou didst not create to avoid therewith some evil for Thyself or to find a way thereby towards some benefit.

But Thou didst create it to prove Thy Power over the like of it and to use it as an argument in the case of similar creations.[81]

I entreat Thee ----------

عَنِّي مِنْ وُجْدِكَ وَاَوْفِهِ حَقَّهُ مِنْ عِنْدِكَ ثُمَّ قِنِي مَا
يُوجِبُ لَهُ حُكْمُكَ وَخَلِّصْنِي مِمَّا يَحْكُمُ بِهِ عَدْلُكَ
فَاِنَّ قُوَّتِي لَا تَسْتَقِلُّ بِنَقِمَتِكَ وَاِنَّ طَاقَتِي لَا تَنْهَضُ
بِسُخْطِكَ فَاِنَّكَ اِنْ تَكِلْنِي اِلَى الْحَقِّ تُهْلِكْنِي وَاِلَّا
تَغَمَّدْنِي بِرَحْمَتِكَ تُوبِقْنِي اَللّٰهُمَّ اِنِّي اَسْتَوْهِبُكَ
يَا اِلٰهِي مَا لَا يَنْقُصُكَ بَذْلُهُ وَاَسْتَحْمِلُكَ مَا لَا
يَبْهَظُكَ حَمْلُهُ اَسْتَوْهِبُكَ يَا اِلٰهِي نَفْسِيَ الَّتِي
لَمْ تُخَلِّقْهَا لِتَمْتَنِعَ بِهَا مِنْ سُوءٍ اَوْ لِتَطَّرِفَ بِهَا اِلَى
نَفْعٍ وَلٰكِنْ اَنْشَاْتَهَا اِثْبَاتًا لِقُدْرَتِكَ عَلَى
مِثْلِهَا وَاحْتِجَاجًا بِهَا عَلَى شَكْلِهَا وَاَسْتَحْمِلُكَ

to bear such of my sins as are (too) heavy for me to bear and crave Thy help in removing the weight of that which has crushed me.

Therefore, bless Muhammad and his descendants. Pardon my soul despite its having worked to its own hurt. Commission Thy Mercy to lift my heavy burden; for, verily, many a time has Thy Grace adhered to the wrong doers. Many times has Thy Pardon helped the unrighteous.

Therefore, bless Muhammad and his descendants. Let me be the foremost of those whom Thou hast raised with Thy Forgiveness from the stumbling blocks of the erring and whom Thou hast delivered with Thy Grace from the whirlpools of the guilty so that I may become by Thy Pardon an emancipated (slave) from the bondage of Thy Wrath and a slave freed by Thy Goodness from the fetters of Thy Justice. Verily if Thou do so, O Lord, Thou wilt do it to one who does not deny the justice of ----------

مِنْ ذُنُوبِي مَا قَدْ بَهَظَنِي حَمْلُهُ وَاسْتَعِينُ بِكَ عَلَى مَا
قَدْ فَدَحَنِي ثِقْلُهُ فَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَهَبْ لِنَفْسِي
عَلَى ظُلْمِهَا نَفْسِي وَوَكِّلْ رَحْمَتَكَ بِاحْتِمَالِ
إِصْرِي فَكَمْ قَدْ لَحِقَتْ رَحْمَتُكَ بِالْمُسِيئِينَ وَكَمْ
قَدْ شَمِلَ عَفْوُكَ الظَّالِمِينَ فَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَ
اجْعَلْنِي أُسْوَةَ مَنْ قَدْ انْهَضْتَهُ بِتَجَاوُزِكَ عَنْ مَصَارِعِ
الْخَاطِئِينَ وَخَلَّصْتَهُ بِتَوْفِيقِكَ مِنْ وَرَطَاتِ
الْمُجْرِمِينَ فَأَصْبَحَ طَلِيقُ عَفْوِكَ مِنْ إِسَارِ سَخَطِكَ
وَعَتِيقُ صُنْعِكَ مِنْ وَثَاقِ عَدْلِكَ إِنَّكَ إِنْ تَفْعَلْ
ذَلِكَ يَا إِلَهِي تَفْعَلْهُ بِمَنْ لَا يَجِدُ اسْتِحْقَاقَ

Thy Chastisement and does not consider himself as being undeserving of Thy punishment.

Thou will do this, O Lord, to him, whose dread of Thee is more abundant than his expectations from Thee; to him whose despair of salvation is stronger than his hope of deliverance, not because his despair amounts to total desperation or that his hope proceeds from delusion, but because of the scarcity of his virtues amidst his vices and the weakness of his excuses for all his crimes.

But Thou, O Lord, deservest that the truthful should not be vain with Thee and sinners should not despair from Thee. For verily Thou art the Great Patron, Who does not deny anyone His grace and does not demand from any one His dues to the full.

Far exalted is Thy remembrance above those that are remembered. More sacred are Thy Names ----------

عُقُوبَتِكَ وَلَا يُبَرِّئُ نَفْسَهُ مِنِ اسْتِيجَابِ نَقِمَتِكَ
تَفْعَلُ ذٰلِكَ يَا اِلٰهِي بِمَنْ خَوْفُهُ مِنْكَ اَكْثَرُ مِنْ طَمَعِهِ
فِيكَ وَبِمَنْ يَأْسُهُ مِنَ النَّجَاةِ اَوْكَدُ مِنْ رَجَائِهِ
لِلْخَلَاصِ لَا اَنْ يَكُونَ يَأْسُهُ قُنُوطًا اَوْ اَنْ يَكُونَ
طَمَعُهُ اغْتِرَارًا بَلْ لِقِلَّةِ حَسَنَاتِهِ بَيْنَ سَيِّئَاتِهِ وَ
ضَعْفِ حُجَجِهِ فِي جَمِيعِ تَبِعَاتِهِ فَاَمَّا اَنْتَ يَا اِلٰهِي
فَاَهْلٌ اَنْ لَا يَغْتَرَّ بِكَ الصِّدِّيقُونَ وَلَا يَيْأَسَ مِنْكَ
الْمُجْرِمُونَ لِاَنَّكَ الرَّبُّ الْعَظِيمُ الَّذِي لَا يَمْنَعُ
اَحَدًا فَضْلَهُ وَلَا يَسْتَقْصِي مِنْ اَحَدٍ حَقَّهُ تَعَالَيْتَ
ذِكْرُكَ عَنِ الْمَذْكُورِينَ وَتَقَدَّسَتْ اَسْمَاؤُكَ

than all those whose attributes are proclaimed. Thy Blessings are scattered amidst all creatures. For this Thou deservest all praise, O Sustainer of the worlds.

(40)

One of his prayers whenever he heard of anyone's death or whenever death was mentioned.

O Lord, bless Muhammad and his descendants. Save us from extended hopes.

Shorten [82] them for us because of our good deeds done sincerely so that we may not expect (even) the completion of one hour after another, nor the accomplishment of one day after another, nor the connection of one breath with another, nor the succession of one step to another.

Save us from their delusion. Give us security from their mischief. Fix death before our eyes, permanently (as a fixture). Let not our remembrance of it be intermittent. Let ----------

عَنِ الْمَنْسُوبِينَ وَفَشَتْ نِعْمَتُكَ فِي جَمِيعِ
الْمَخْلُوقِينَ فَلَكَ الْحَمْدُ عَلَى ذَلِكَ يَا رَبَّ الْعَالَمِينَ

وَكَانَ مِنْ دُعَائِهِ عَلَيْهِ السَّلَامُ إِذَا نَعَى
إِلَيْهِ مَيِّتٌ أَوْ ذَكَرَ الْمَوْتَ

اَللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَاكْفِنَا طُولَ الْأَمَلِ
وَقَصِّرْهُ عَنَّا بِصِدْقِ الْعَمَلِ حَتّٰى لَا نُؤَمِّلَ اسْتِتْمَامَ
سَاعَةٍ بَعْدَ سَاعَةٍ وَلَا اسْتِيفَاءَ يَوْمٍ بَعْدَ يَوْمٍ
وَلَا اتِّصَالَ نَفَسٍ بِنَفَسٍ وَلَا لُحُوقَ قَدَمٍ بِقَدَمٍ وَسَلِّمْنَا
مِنْ غُرُورِهِ وَآمِنَّا مِنْ شُرُورِهِ وَانْصِبِ الْمَوْتَ
بَيْنَ أَيْدِينَا نَصْبًا وَلَا تَجْعَلْ ذِكْرَنَا لَهُ غِبًّا وَاجْعَلْ

our service consist of good actions whereby we may desire to return unto Thee sooner and because of which we may long to join Thee quickly.

So much so that death may become our associate [83], from whom we may derive comfort, our favorite whom we may long for and our next of kin to whom we may love to be nigh.

When thou sendest it down upon us and bringest it to us, then let us be fortunate with it as a visitor and familiar with it as a sojourner.

Do not render us unfortunate in entertaining it.

Do not disgrace us with its visit.

Let it be one of the gates to Thy Forgiveness and one of the keys to Thy Mercy.

Let us die guided (righteous) , not misled; obedient, not unwilling; repentant, not sinning and not persisting in sin, O Surety for the reward of -------

لَنا مِن صالِحِ الأَعمالِ عَمَلاً نَستَبطِئُ مَعَهُ
المَصيرَ اِلَيكَ وَنَحرِصُ لَهُ عَلى وَشكِ اللِّحاقِ بِكَ
حَتّى يَكونَ المَوتُ مَأنَسَنا الَّذي نَأنَسُ بِهِ وَ
مَألَفَنا الَّذي نَشتاقُ اِلَيهِ وَحامَّتَنا الَّتي
نُحِبُّ الدُّنُوَّ مِنها فَاِذا اَورَدتَهُ عَلَينا وَاَنزَلتَهُ
بِنا فَاَسعِدنا بِهِ زائِرًا وَاَنِسنا بِهِ قادِمًا وَلا
تُشقِنا بِضيافَتِهِ وَلا تُخزِنا بِنُزولِ بِاَرتِهِ وَاجعَلهُ بابًا
مِن اَبوابِ مَغفِرَتِكَ وَمِفتاحًا مِن مَفاتيحِ رَحمَتِكَ
اِمتَنا مُهتَدينَ غَيرَ ضالّينَ طائِعينَ غَيرَ مُستَكرِهينَ
تائِبينَ غَيرَ عاصينَ وَلا مُصِرّينَ يا ضامِنَ جَزاءِ

the righteous, O Reformer of the actions of the corrupt.

(41)

One of his prayers for cover and protection.

O Lord, bless Muhammad and his descendants.

Spread for me a bed of Thy Grace.

Lead me to the watering place of Thy Mercy and take me into the midst of Thy Paradise.

Do not distress me with refusal from Thee.

Do not disappoint me with misfortune from Thee.

Do not punish [84] me for what I have committed.

Do not dispute with me (about) what I have earned.[85]

Do not uncover my secret. Do not divulge my hidden (act). Do not weigh my actions in the balance of equity. Do not expose my reputation before the eyes of the crowd and hide from them that thing, ----------

ٱلْمُحْسِنِينَ وَمُسْتَصْلِحَ عَمَلِ ٱلْمُفْسِدِينَ

وَكَانَ مِنْ دُعَائِهِ عَلَيْهِ ٱلسَّلَامُ

فِي طَلَبِ ٱلسَّتْرَةِ وَٱلْوِقَايَةِ

ٱللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَافْرِشْنِي مِهَادَ كَرَامَتِكَ
وَأَوْرِدْنِي مَشَارِعَ رَحْمَتِكَ وَأَحْلِلْنِي بُحْبُوحَةَ
جَنَّتِكَ وَلَا تَسُمْنِي بِالرَّدِّ عَنْكَ وَلَا تَحْرِمْنِي بِالْخَيْبَةِ
مِنْكَ وَلَا تُقَاصَّنِي بِمَا اجْتَرَحْتُ وَلَا تُنَاقِشْنِي
بِمَا اكْتَسَبْتُ وَلَا تُبْرِزْ مَكْتُومِي وَلَا تَكْشِفْ
مَسْتُورِي وَلَا تَحْمِلْ عَلَى مِيزَانِ الْإِنْصَافِ عَمَلِي وَلَا
تُعْلِنْ عَلَى عُيُونِ الْمَلَأِ خَبَرِي اخْفِ عَنْهُمْ مَا يَكُونُ

the revelation of which would be a disgrace to me and conceal from them what would bring me to ignominy in Thy Sight.

Exalt my rank with Thy Approbation. Perfect my dignity with Thy Pardon. Place me among the companions of Thy Right Hand. Direct me into the ways of the saved. Let me be of the legion of the absolved. Make me a member of the assemblies of the righteous. Amen, Lord of the Worlds.

(42)

One of his prayers when he finished a recitation of the Quran.

O Lord, verily Thou aidst us to finish Thy Book which Thou didst cause to descend as a light; instituted as a testimony to the value of every book which Thou didst send down; gavest it excellence over every tradition [86] Thou didst narrate and a distinction wherewith Thou didst distinguish between the lawful and the unlawful. A Quran ----------

نَشْرُهُ عَلَيَّ عَارًا وَاطْوِ عَنْهُمْ مَا يُلْحِقُنِي عِنْدَكَ
شَنَارًا اشْرَفْ دَرَجَتِي بِرِضْوَانِكَ وَاكْمِلْ
كَرَامَتِي بِغُفْرَانِكَ وَانْظِمْنِي فِي اَصْحَابِ الْيَمِينِ
وَوَجِّهْنِي فِي مَسَالِكِ الْاَمِينَ وَاجْعَلْنِي فِي فَوْجِ
الْفَائِزِينَ وَاعْمُرْنِي مَجَالِسَ الصَّالِحِينَ اٰمِينَ رَبَّ الْعَالَمِينَ

وكان من دعائه عليه السلام عند ختمه القرآن

اَللّٰهُمَّ اِنَّكَ اَعَنْتَنِي عَلٰى خَتْمِ كِتَابِكَ الَّذِي
اَنْزَلْتَهُ نُورًا وَجَعَلْتَهُ مُهَيْمِنًا عَلٰى كُلِّ كِتَابٍ
اَنْزَلْتَهُ وَفَضَّلْتَهُ عَلٰى كُلِّ حَدِيثٍ قَصَصْتَهُ
وَفُرْقَانًا فَرَّقْتَ بِهِ بَيْنَ حَلَالِكَ وَحَرَامِكَ وَقُرْاٰنًا

whereby Thou didst express the ways of Thy Commandments; a Book in which Thou didst describe everything in proper detail for Thy servants and a revelation which Thou didst cause to descend on Thy Apostle Muhammad – Thy blessings on him and his descendants – as it deserves (to descend). Thou ordained it a light by the following of which we may guide ourselves through the darkness of error and ignorance; a healing to one who gives ear with sincerity of understanding upon listening to it; a just balance, the language of which does not incline away from truth; a guiding light which is not withheld from the spectators; a banner of salvation which does not mislead him who aims at its straight path and the hands of perdition do not overtake him who takes hold of its protecting handle.

O Lord, since Thou hast favored us with help in reading it and hast adapted the roughness of our tongues --------

أَعْرَبْتَ بِهِ عَنْ شَرَائِعِ أَحْكَامِكَ وَكِتَابًا
فَصَّلْتَهُ لِعِبَادِكَ تَفْصِيلًا وَوَحْيًا أَنْزَلْتَهُ عَلَى
نَبِيِّكَ مُحَمَّدٍ صَلَوَاتُكَ عَلَيْهِ وَآلِهِ تَنْزِيلًا وَجَعَلْتَهُ
نُورًا تَهْتَدِي مَنْ ظُلَمِ الضَّلَالَةِ وَالْجَهَالَةِ بِاتِّبَاعِهِ
وَشِفَاءً لِمَنْ أَنْصَتَ بِفَهْمِ التَّصْدِيقِ إِلَى اسْتِمَاعِهِ
وَمِيزَانَ قِسْطٍ لَا يَحِيفُ عَنِ الْحَقِّ لِسَانُهُ وَنُورَ هُدًى
لَا يَطْفَأُ عَنِ الشَّاهِدِينَ بُرْهَانُهُ وَعَلَمَ نَجَاةٍ لَا يَضِلُّ
مَنْ أَمَّ قَصْدَ سُنَّتِهِ وَلَا تَنَالُ أَيْدِي الْهَلَكَاتِ
مَنْ تَعَلَّقَ بِعُرْوَةِ عِصْمَتِهِ اللَّهُمَّ فَإِذْ أَفْدَتْنَا
الْمَعُونَةَ عَلَى تِلَاوَتِهِ وَسَهَّلْتَ جَوَاسِيَ الْأَلْسِنَةِ

to the beauty of its style, then let us be of those who observe its precepts with due observance, adore Thee with submissive faith in its firm verses and seek Thy shelter by acknowledging its ambiguous verses and the meaning of its clear ones.

O Lord, Thou didst cause it to descend on Thy Apostle Muhammad, Thy Favors on him and his descendants in detail. (Thou) didst inspire him with the knowledge of its wonders in detail.(Thou) didst make us heirs to his excellence over those ignorant of its knowledge. (Thou) gavest us power over it in order to exalt us above those unable to understand [87] it.

O Lord, therefore, as Thou hast made our hearts to understand it and hast graciously taught us its excellence, be pleased to bless Muhammad the preacher of it, and his descendants, its preservers and let us be of those who ----------

بِحُسْنِ عِبَارَتِهِ فَاجْعَلْنَا مِمَّنْ يَرْعَاهُ حَقَّ رِعَايَتِهِ
وَيَدِينُ لَكَ بِاعْتِقَادِ التَّسْلِيمِ لِمُحْكَمِ آيَاتِهِ وَ
يَفْزَعُ إِلَى الْإِقْرَارِ بِمُتَشَابِهِهِ وَمُوضَحَاتِ بَيِّنَاتِهِ
اللَّهُمَّ إِنَّكَ أَنْزَلْتَهُ عَلَى نَبِيِّكَ مُحَمَّدٍ صَلَّى اللَّهُ
عَلَيْهِ وَآلِهِ مُجْمَلًا وَأَلْهَمْتَهُ عِلْمَ عَجَائِبِهِ مُكَمَّلًا
وَوَرَّثْتَنَا عِلْمَهُ مُفَسَّرًا وَفَضَّلْتَنَا عَلَى مَنْ جَهِلَ
عِلْمَهُ وَقَوَّيْتَنَا عَلَيْهِ لِتَرْفَعَنَا فَوْقَ مَنْ لَمْ يُطِقْ
حَمْلَهُ اللَّهُمَّ فَكَمَا جَعَلْتَ قُلُوبَنَا لَهُ حَمَلَةً وَ
عَرَّفْتَنَا بِرَحْمَتِكَ شَرَفَهُ وَفَضْلَهُ فَصَلِّ عَلَى مُحَمَّدٍ
الْخَطِيبِ بِهِ وَعَلَى آلِهِ الْخُزَّانِ لَهُ وَاجْعَلْنَا مِمَّنْ

acknowledge that verily it is from Thee, till there may be no doubt in our minds when affirming its truth and no uncertainty may lead us away from its straight path.

O Lord, bless Muhammad and his descendants. Make us of those who take hold of its covenant (rope), take refuge from its ambiguities in the protection of its stronghold[88], find peace under the shelter of its wings, obtain guidance from the brightness of its light, follow the lustre of its brilliancy, acquire illumination from its lamp and do not seek direction from any other than it.

O Lord, as Thou didst through it make Muhammad a standard of guidance towards Thee and manifested through his descendants, the paths which lead towards Thy approval, therefore, bless Muhammad and his descendants. Let the Quran be a means for us to reach the most exalted stages of ----------

يَعْتَرِفُ بِاَنَّهُ مِنْ عِنْدِكَ حَتّٰى لَا يُعَارِضَنَا اَلشَّكُّ
فِي تَصْدِيقِهِ وَلَا يَخْتَلِجَنَا اَلزَّيْغُ عَنْ قَصْدِ طَرِيقِهِ
اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَآلِهِ وَاجْعَلْنَا مِمَّنْ يَعْتَصِمُ
بِحَبْلِهِ وَيَاوِي مِنَ اَلْمُتَشَابِهَاتِ اِلٰى حِرْزِ مَعْقِلِهِ
وَيَسْكُنُ فِي ظِلِّ جَنَاحِهِ وَيَهْتَدِي بِضَوْءِ صَبَاحِهِ
وَيَقْتَدِي بِتَبَلُّجِ اِسْفَارِهِ وَيَسْتَصْبِحُ بِمِصْبَاحِهِ
وَلَا يَلْتَمِسُ اَلْهُدٰى فِي غَيْرِهِ اَللّٰهُمَّ وَكَمَا
نَصَبْتَ بِهِ مُحَمَّدًا عَلَمًا لِلدَّلَالَةِ عَلَيْكَ وَاَنْهَجْتَ
بِآلِهِ سُبُلَ اَلرِّضَا اِلَيْكَ فَصَلِّ عَلٰى مُحَمَّدٍ وَآلِهِ وَ
اِجْعَلِ اَلْقُرْآنَ وَسِيلَةً لَنَا اِلٰى اَشْرَفِ مَنَازِلِ

honor; a ladder whereby we may climb towards the abode of peace; a cause whereby we may be rewarded with salvation in the field of resurrection and a means whereby we may advance to the delights of the everlasting abode.

O Lord, bless Muhammad and his descendants. Let the burden of sin fall away from us on account of the Quran. Give us the beautiful habits of the righteous. Make us follow the tracks of those who recited it to please Thee in the hours of the night and the extremities of the day till Thou purgest us from every taint, with its purification, causest us to pursue the path of those who obtained light from its illumination and whom hope did not lure away from action[89] so as to cut them off (from work) with delusions.

O Lord, bless Muhammad and his descendants. Let the Quran be ------

الْكَرَامَةِ وَسُلَّماً نَعْرُجُ فِيهِ إِلَى مَحَلِّ السَّلَامَةِ
وَسَبَباً نُحْرَزُ بِهِ النَّجَاةَ فِي عَرْصَةِ الْقِيَامَةِ وَ
ذَرِيعَةً نَقْدَمُ بِهَا عَلَى نَعِيمِ دَارِ الْمُقَامَةِ اللَّهُمَّ
صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَاحْطُطْ بِالْقُرْآنِ عَنَّا ثِقْلَ
الْأَوْزَارِ وَهَبْ لَنَا حُسْنَ شَمَائِلِ الْأَبْرَارِ وَاقْفُ
بِنَا اثَارَ الَّذِينَ قَامُوا لَكَ بِهِ انَاءَ اللَّيْلِ وَاطْرَافَ
النَّهَارِ حَتَّى نُطَهِّرَنَا مِنْ كُلِّ دَنَسٍ بِتَطْهِيرِهِ
وَنَقْفُو بِنَا اثَارَ الَّذِينَ اسْتَضَاءُوا بِنُورِهِ وَلَمْ يُلْهِهِمُ
الْأَمَلُ عَنِ الْعَمَلِ فَيَقْطَعَهُمْ بِخُدَعِ غُرُورِهِ اللَّهُمَّ
صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَاجْعَلِ الْقُرْآنَ لَنَا فِي

a companion to us in the darkness of the night.

A guard against the corruptions of Satan and the presence of evil thoughts.

A restraint to our steps from moving towards sin.

A check to our tongues from plunging into wrong, without becoming dumb.

A preventive to our limbs from committing sin.

An opener of the pages of warning which our negligence has kept shut till Thou bringest (home) to our hearts the understanding of its wonders and the prohibitions of its commandments (parables) which the firmly rooted mountains were too weak to bear, despite their firmness.

O Lord, bless Muhammad and his descendants.

With the Quran, keep our outward conduct reformed forever.

Keep off with it the occurrences of evil thoughts from the health of ----------

ظُلَمَ اللَّيالي مُونِسًا وَمِنْ نَزَغاتِ الشَّيْطانِ
وَخَطَراتِ الْوَساوِسِ حارِسًا وَلِأَفْدِ امِنا عَنْ
نَقْلِها اِلَى الْمَعاصِي حابِسًا وَلِأُلْسِنَتِنا عَنِ الْخَوْضِ
فِي الْباطِلِ مِنْ غَيْرِ ما افَةٍ مُخْرِسًا وَلِجَوارِحِنا عَنِ
اقْتِرافِ الْأَثامِ زاجِرًا وَلِما طَوَتِ الْغَفْلَةُ عَنَّا
مِنْ تَصَفُّحِ الْاِعْتِبارِ ناشِرًا حَتّٰى نُوصِلَ اِلَى قُلُوبِنا
فَهْمَ عَجائِبِهِ وَزَواجِرَ امْثالِهِ الَّتِي ضَعُفَتِ الْجِبالُ
الرَّواسِي عَلَى صَلابَتِها عَنِ احْتِمالِهِ اللّٰهُمَّ
صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَاَدِمْ بِالْقُرْآنِ صَلاحَ
ظاهِرِنا وَاحْجُبْ بِهِ خَطَراتِ الْوَساوِسِ عَنْ صِحَّةِ

our consciences.

Wash off with it the dirt of our hearts and the stains of our sins.

With it set right the disorder in our affairs.

Quench with it our noonday [90] thirst when we are presented to Thee.

Put on us garments of safety on the most terrible day of our Resurrection.

O Lord, bless Muhammad and his descendants.

Make our poverty good with the Quran by annihilating need.

Direct thereby, excellence of happiness [91] and abundance of prosperity towards us.

Restrain us therewith from blameworthy habits and low morals.

Save us with it from the pits of infidelity and the occasions of hypocrisy till on the Day of Judgment it may become our guide to Thy Approbation and Thy Paradise and, in the world, a check to us from provoking Thy Wrath --------

ضَمائِرِنا وَاغْسِلْ بِهِ دَرَنَ قُلُوبِنا وَعَلائِقَ
أَوْزارِنا وَاجْمَعْ بِهِ مُنْتَشَرَ أُمُورِنا وَارْوِبِهِ فِي
مَوْقِفِ الْعَرْضِ عَلَيْكَ ظَمَأَ هَواجِرِنا وَاكْسُنا
بِهِ حُلَلَ الْأَمانِ يَوْمَ الْفَزَعِ الْأَكْبَرِ فِي نُشُورِنا
اللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَاجْبُرْ بِالْقُرْآنِ خَلَّتَنا
مِنْ عَدَمِ الْإِمْلاقِ وَسُقِ الْيَنا بِهِ رَغَدَ الْعَيْشِ وَخِصْبَ
سَعَةِ الْأَرْزاقِ وَجَنِّبْنا بِهِ الضَّرائِبَ الْمَذْمُومَةَ
وَمَدانِيَ الْأَخْلاقِ وَاعْصِمْنا بِهِ مِنْ هُوَّةِ الْكُفْرِ وَ
دَواعِي النِّفاقِ حَتّٰى يَكُونَ لَنا فِي الْقِيامَةِ إِلَى
رِضْوانِكَ وَجِنانِكَ قائِدًا وَلَنا فِي الدُّنْيا عَنْ سَخَطِكَ

and tresspassing Thy limits and a testimony unto Thee of (our) having observed its commandment and prohibitions.

O Lord, bless Muhammad and his descendants. At the time of death, by means of the Quran, make easy for us the agony of separation of soul from body, the toil of moaning and the succession of gurgles when the souls [92] shall reach the collar bones.

And there [93] shall be a cry, *"Who hath a charm to restore him?"* And the Angel of Death shall appear from behind the curtains of mystery (invisibility) to seize it and shoot at it horrible darts of separation from the bow of death and mix for it, out of the venom of mortality, a cup of poisonous taste.

Our setting out and departure for the next world shall approach.

Our actions shall become necklaces round our necks. The graves shall be our resting place till the Day of Judgment.

O Lord, bless Muhammad and his descendants.

وَتَعَدّىٰ حُدُودِكَ ذَائِدًا وَلِمَا عِنْدَكَ بِتَحْلِيلِ
حَلَالِهِ وَتَحْرِيمِ حَرَامِهِ شَاهِدًا اللّٰهُمَّ صَلِّ عَلَى
مُحَمَّدٍ وَآلِهِ وَهَوِّنْ بِالْقُرْآنِ عِنْدَ الْمَوْتِ عَلَى أَنْفُسِنَا
كَرْبَ السِّيَاقِ وَجَهْدَ الْأَنِينِ وَتَرَادُفَ الْحَشَارِجِ
إِذَا بَلَغَتِ النُّفُوسُ التَّرَاقِيَ وَقِيلَ مَنْ رَاقٍ وَتَجَلَّى
مَلَكُ الْمَوْتِ لِقَبْضِهَا مِنْ حُجُبِ الْغُيُوبِ وَرَمَاهَا
عَنْ قَوْسِ الْمَنَايَا بِأَسْهُمِ وَحْشَةِ الْفِرَاقِ وَدَنَا مِنَّا
إِلَى الْآخِرَةِ رَحِيلٌ وَانْطِلَاقٌ وَصَارَتِ الْأَعْمَالُ
قَلَائِدَ فِي الْأَعْنَاقِ وَكَانَتِ الْقُبُورُ هِيَ الْمَأْوَى
إِلَى مِيقَاتِ يَوْمِ التَّلَاقِ اللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ

Bless us in entering the abode of decay and the long stay between the layers of the earth.

After leaving the world, let the graves be our best abode.

With Thy Grace enlarge for us the narrowness of our graves.

Do not disgrace us with our fatal sins among those present at Doomsday.

Pity, for the sake of the Quran, our ignominious position when we are presented unto Thee.

Make firm thereby our unsteady footsteps at the trembling of the bridge of hell, on the day of passing over it.

Deliver us from every grief on the Day of Judgment and the intensities of terror on the Day of Resurrection.

(Brighten) our faces at the day on which the countenance of the wicked shall grow dark in the day of regret and shame.

Ordain in the breasts of the true believers ----------

وَبارِكْ لَنا فِي حُلُولِ دارِ البِلى وَطُولِ المُقامَةِ
بَيْنَ اَطْباقِ الثَّرى وَاجْعَلِ القُبُورَ بَعْدَ فِراقِ الدُّنْيا
خَيْرَ مَنازِلِنا وَافْسَحْ لَنا بِرَحْمَتِكَ فِي ضِيقِ مَلاحِدِنا
وَلا تَفْضَحْنا فِي حاضِرِ القِيامَةِ بِمُوبِقاتِ آثامِنا
وَارْحَمْ بِالْقُرْآنِ فِي مَوْقِفِ العَرْضِ عَلَيْكَ ذُلَّ
مَقامِنا وَثَبِّتْ بِهِ عِنْدَ اضْطِرابِ جِسْرِ جَهَنَّمَ
يَوْمَ المَجازِ عَلَيْها زَلَلَ اَقْدامِنا وَنَجِّنا بِهِ مِنْ كُلِّ
كَرْبِ يَوْمِ القِيامَةِ وَشَدائِدِ اَهْوالِ يَوْمِ الطّامَّةِ
وَبَيِّضْ وُجُوهَنا يَوْمَ تَسْوَدُّ وُجُوهُ الظَّلَمَةِ فِي يَوْمِ
الحَسْرَةِ وَالنَّدامَةِ وَاجْعَلْ لَنا فِي صُدُورِ المُؤْمِنِينَ

a love for us.

Do not ordain life (to be) miserable to us.

O Lord, bless Muhammad, Thy servant and Thy Apostle as he delivered Thy Message, proclaimed Thy Commands and advised Thy creatures.

O Lord, let our Prophet – Thy Favors on him and on his descendants – on the Day of Judgment , his position is nearest of all the Prophets to Thee – be the most effective with Thee, with respect to intercession, the most exalted of them nigh Thee with regard to honor and the most respectable of them in Thy Sight as regards dignity.

O Lord, bless Muhammad and his descendants. Exalt his foundation (the religion of Islam). Magnify his proof (the Holy Quran). Make heavy his balance[94]. Accept his intercession and make nigh to Thee his relation. Illuminate his countenance. Perfect his light. Advance his rank. Cause us to live according to his Traditions. Let us die in his creed. Keep

وُدًّا وَلَا تَجْعَلِ الْحَيْوٰةَ عَلَيْنَا نَكَدًا اَللّٰهُمَّ صَلِّ
عَلٰى مُحَمَّدٍ عَبْدِكَ وَرَسُوْلِكَ كَمَا بَلَّغَ رِسَالَتَكَ وَصَدَعَ
بِاَمْرِكَ وَنَصَحَ لِعِبَادِكَ اَللّٰهُمَّ اجْعَلْ نَبِيَّنَا صَلَوَاتُكَ
عَلَيْهِ وَعَلٰى اٰلِهٖ يَوْمَ الْقِيَامَةِ اَقْرَبَ النَّبِيِّيْنَ
مِنْكَ مَجْلِسًا وَاَمْكَنَهُمْ مِنْكَ شَفَاعَةً وَاَجَلَّهُمْ
عِنْدَكَ قَدْرًا وَاَوْجَهَهُمْ عِنْدَكَ جَاهًا اَللّٰهُمَّ
صَلِّ عَلٰى مُحَمَّدٍ وَاٰلِ مُحَمَّدٍ وَشَرِّفْ بُنْيَانَهُ وَعَظِّمْ
بُرْهَانَهُ وَثَقِّلْ مِيْزَانَهُ وَتَقَبَّلْ شَفَاعَتَهُ وَقَرِّبْ
وَسِيْلَتَهُ وَبَيِّضْ وَجْهَهُ وَاَتْمِمْ نُوْرَهُ وَارْفَعْ دَرَجَتَهُ
وَاَحْيِنَا عَلٰى سُنَّتِهٖ وَتَوَفَّنَا عَلٰى مِلَّتِهٖ وَخُذْ بِنَا

us on his path.

Make us walk his way.

Let us be of those who are obedient to him.

Resurrect us among his congregation.

Bring us to his reservoir.[95]

Cause us to drink of his cup.

Favor, O Lord, Muhammad and his descendants with a blessing whereby Thou mayest confer on him the best of what he could expect from Thy Goodness, Grace and Bounty.

Verily Thou art possessor of ample mercy and generous grace.

O Lord, reward him for what he delivered of Thy Messages, dictated of Thy(verses), advised Thy creatures and toiled in Thy Path, with the best of that with which Thou didst ever reward any of Thy angels nigh to Thee and Thy Prophets sent and chosen (by Thee).

Peace be on him and on his descendants, the pure, the holy, and the Mercy of God and His Blessings!

مِنهاجَهُ وَاسْلُكْ بِنا سَبيلَهُ وَاجْعَلْنا مِنْ اَهْلِ
طاعَتِهِ وَاحْشُرْنا فى زُمْرَتِهِ وَاَوْرِدْنا حَوْضَهُ
وَاسْقِنا بِكَاْسِهِ وَصَلِّ اللّٰهُمَّ عَلى مُحَمَّدٍ وَآلِهِ
صَلٰوةً تُبَلِّغُهُ بِها اَفْضَلَ ما يَاْمُلُ مِنْ خَيْرِكَ وَ
فَضْلِكَ وَكَرامَتِكَ اِنَّكَ ذُو رَحْمَةٍ وَاسِعَةٍ وَ
فَضْلٍ كَريمٍ اللّٰهُمَّ اَجْزِهِ بِما بَلَّغَ مِنْ رِسالاتِكَ وَ
اَدّٰى مِنْ آياتِكَ وَنَصَحَ لِعِبادِكَ وَجاهَدَ فى سَبيلِكَ
اَفْضَلَ ما جَزَيْتَ اَحَدًا مِنْ مَلآئِكَتِكَ الْمُقَرَّبينَ
وَاَنْبِيائِكَ الْمُرْسَلينَ الْمُصْطَفَيْنَ وَالسَّلامُ عَلَيْهِ وَ
عَلى آلِهِ الطَّيِّبينَ الطّاهِرينَ وَرَحْمَةُ اللّٰهِ وَبَرَكاتُهُ

(43)

One of his prayers when he looked at the new moon.

O thou, the obedient, toiling, quick creature who passed through the fixed[96] stages and moves in the appointed [97] orbit.

I believe in He Who illuminated with thee the darknesses,

Enlightened by thee the ambiguities,

Instituted thee one of the signs of His sovereignty and one of the emblems of His Authority.

And employed thee with increase and decrease, rising and setting, brightness and eclipse.

In all this, thou art obedient to Him and ready observer of His Will.

Holiness to Him! How wonderful what He has arranged in thy affair.

(How) benevolent whatsoever He has devised in thy case!

He has instituted thee, ----------

وكان من دعائه عليه السلام
اذا نظر الى الهلال

ايها الخلق المطيع الداب السريع المتردد في
منازل التقدير المتصرف في فلك التدبير آمنت
بمن نور بك الظلم واوضح بك البهم وجعلك
آية من آيات ملكه وعلامة من علامات سلطانه
وامتهنك بالزيادة والنقصان والطلوع و
الافول والانارة والكسوف في كل ذلك انت
له مطيع والى ارادته سريع سبحانه ما اعجب ما
دبر في امرك والطف ما صنع في شأنك جعلك

key of the month, newly arrived for new affairs.[98]

Therefore I pray unto God, my Sustainer and thine, my Creator and thine, my Predestinator and thine, my Maker and thine, to shower blessings on Muhammad and his descendants.

To ordain thee — crescent of prosperity [99] — which the days may not obliterate; of purity which the sins may not taint;

Crescent of security from calamities and safety from wrong;[100]

Crescent of auspiciousness having no misfortune in it, of blessing unaccompanied by sorrow, prosperity unmixed with distress and good unvitiated by evil.

Crescent of security, faith, blessing, benevolence, safety[101] and Islam.

O Lord, bless Muhammad and his descendants.

Let us be the most happy of those over whom it rose, the purest of those who looked at it, and the most lucky

مِفْتَاحَ شَهْرٍ حَادِثٍ لِأَمْرٍ حَادِثٍ فَأَسْأَلُ اللّٰهَ رَبِّيْ وَرَبَّكَ
وَخَالِقِيْ وَخَالِقَكَ وَمُقَدِّرِيْ وَمُقَدِّرَكَ وَمُصَوِّرِيْ
وَمُصَوِّرَكَ اَنْ يُصَلِّيَ عَلٰى مُحَمَّدٍ وَآلِهٖ وَاَنْ يَجْعَلَكَ
هِلَالَ بَرَكَةٍ لَا تَمْحَقُهَا الْاَيَّامُ وَطَهَارَةٍ لَا تُدَنِّسُهَا
الْاٰثَامُ هِلَالَ اَمْنٍ مِنَ الْاٰفَاتِ وَسَلَامَةٍ مِنَ
السَّيِّئَاتِ هِلَالَ سَعْدٍ لَا نَحْسَ فِيْهِ وَيُمْنٍ لَا نَكَدَ
مَعَهُ وَيُسْرٍ لَا يُمَازِجُهُ عُسْرٌ وَخَيْرٍ لَا يَشُوْبُهُ شَرٌّ
هِلَالَ اَمْنٍ وَاِيْمَانٍ وَنِعْمَةٍ وَاِحْسَانٍ وَسَلَامَةٍ
وَاِسْلَامٍ اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَآلِهٖ وَاجْعَلْنَا مِنْ
اَرْضٰى مَنْ طَلَعَ عَلَيْهِ وَاَزْكٰى مَنْ نَظَرَ اِلَيْهِ وَاَسْعَدَ

of those who worshipped Thee in it.[102]

Give us grace therein to repent. Guard us therein from sin. Protect us in it from committing disobedience to Thee. Inspire us in it with gratitude for Thy Bounty. Clothe us in it with (armor) of safety. Complete for us Thy Goodness therein by perfecting (our) obedience unto Thee. Verily Thou art the most Benevolent, the Praiseworthy.

May God bless Muhammad and his descendants, the pure, the holy.

(44)

One of his prayers at the beginning of Ramadhan, the month of fasting.

All praise is due to God Who guided us to praise Him, made us worthy of it, in order that we may be grateful for His Goodness and that He may, thereupon, confer on us the reward of the righteous.

All praise be to God who conferred on us His religion, distinguished us --------

مَنْ تَعَبَّدَ لَكَ فِيهِ وَوَفِّقْنَا فِيهِ لِلتَّوْبَةِ وَاعْصِمْنَا
فِيهِ مِنَ الْحَوْبَةِ وَاحْفَظْنَا مِنْ مُبَاشَرَةِ مَعْصِيَتِكَ
وَاَوْزِعْنَا فِيهِ شُكْرَ نِعْمَتِكَ وَاَلْبِسْنَا فِيهِ جُنَنَ
الْعَافِيَةِ وَاَتْمِمْ عَلَيْنَا بِاسْتِكْمَالِ طَاعَتِكَ فِيهِ
الْمِنَّةَ اِنَّكَ الْمَنَّانُ الْحَمِيدُ وَصَلَّى اللّٰهُ عَلَى
مُحَمَّدٍ وَآلِهِ الطَّيِّبِينَ الطَّاهِرِينَ

وكان من دعائه عليه السلام اذا دخل شهر رمضان

اَلْحَمْدُ لِلّٰهِ الَّذِي هَدَانَا لِحَمْدِهِ وَجَعَلَنَا مِنْ اَهْلِهِ لِنَكُونَ
لِاِحْسَانِهِ مِنَ الشَّاكِرِينَ وَلِيَجْزِيَنَا عَلَى ذٰلِكَ جَزَاءَ
الْمُحْسِنِينَ وَالْحَمْدُ لِلّٰهِ الَّذِي جَبَانَا بِدِينِهِ وَاخْتَصَّنَا

with His Creed and conducted us into the paths of His Goodness in order that, through His Grace, we may walk along them towards his approbation – a praise which He may accept from us on account of which He may be pleased with us.

Praise be to God who ordained His month, the month of Ramadhan [103], the month of fasting, the month of Islam, the month of purity, the month of purification [104] and the month of standing up (for prayers) [105] in which the Quran was made to descend, which is a guidance for mankind and contains clear instruction and distinction (between right and wrong).

He manifested its superiority to all the other months by allotting it abundant honors and celebrated excellences.

Therefore, He prohibited in it what He had allowed in other months, in order to exalt it and forbade in it food and drink [106] in order to honor it.

بِمِلَّتِهِ وَسَبَّلَنا فِي سُبُلِ إِحْسانِهِ لِنَسْلُكَها
بِمَنِّهِ إِلَى رِضْوانِهِ حَمْدًا يَتَقَبَّلُهُ مِنَّا وَيَرْضى بِهِ
عَنَّا وَالْحَمْدُ لِلَّهِ الَّذِي جَعَلَ مِنْ تِلْكَ السُّبُلِ شَهْرَ
شَهْرَ رَمَضانَ شَهْرَ الصِّيامِ وَشَهْرَ الْإِسْلامِ
وَشَهْرَ التَّوَّبِ وَشَهْرَ التَّمْحِيصِ وَشَهْرَ الْقِيامِ الَّذِي
أُنْزِلَ فِيهِ الْقُرْآنُ هُدًى لِلنّاسِ وَبَيِّناتٍ مِنَ
الْهُدى وَالْفُرْقانِ فَأَبانَ فَضْلَتَهُ عَلى سائِرِ
الشُّهُورِ بِما جَعَلَ لَهُ مِنَ الْحُرُماتِ الْمَوْفُورَةِ وَ
الْفَضائِلِ الْمَشْهُورَةِ فَحَرَّمَ فِيهِ ما أَحَلَّ فِي غَيْرِهِ
إِعْظامًا وَحَجَرَ فِيهِ الْمَطاعِمَ وَالْمَشارِبَ إِكْرامًا

(He) appointed for it a definite time which the High and Glorious doth not permit to be anticipated before it and would not accept if delayed after it.[107]

Then He gave excellence to one of its nights over a thousand months and named it the night of Qadr [108], wherein descend the angels and the spirit by permission of their Lord, for every matter, peace of everlasting blessing till the dawn of the morning to whomsoever of His servants He Will, according to the decree confirmed by Him.

O Lord, bless Muhammad and his descendants.

Inspire us to know its excellence.

Honor its dignity.

Abstain from whatever Thou hast forbidden in it.

Help us to observe its fasts by restraining our limbs from disobeying Thee and by employing them in that which would please Thee.

So that we may not ----------

وَجعَلَ لَهُ وَقتًا بَيِّنًا لَا يُجيزُ جَلَّ وَعَزَّ أَنْ يُقَدَّمَ
قَبلَهُ وَلَا يَقبَلُ أَنْ يُؤَخَّرَ عَنهُ ثُمَّ فَضَّلَ لَيلَةً
وَاحِدَةً مِنْ لَيَالِيهِ عَلَى لَيَالِي أَلفِ شَهرٍ وَسَمَّاهَا
لَيلَةَ القَدرِ تَنَزَّلُ المَلَائِكَةُ وَالرُّوحُ فِيهَا
بِإِذنِ رَبِّهِم مِن كُلِّ أَمرٍ سَلَامٌ دَائِمُ البَرَكَةِ إِلَى
طُلُوعِ الفَجرِ عَلَى مَن يَشَاءُ مِن عِبَادِهِ بِمَا أَحكَمَ مِن
قَضَائِهِ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَأَلهِمنَا مَعرِفَةَ
فَضلِهِ وَإِجلَالَ حُرمَتِهِ وَالتَّحَفُّظَ مِمَّا حَظَرتَ
فِيهِ وَأَعِنَّا عَلَى صِيَامِهِ بِكَفِّ الجَوَارِحِ عَن
مَعَاصِيكَ وَاستِعمَالِهَا فِيهِ بِمَا يُرضِيكَ حَتَّى لَا

lend our ears to any vain (speech), may not direct our eyes towards any amusement, so that we may not stretch our hands towards anything forbidden, may not step with our feet towards anything prohibited and so that nothing may fill our bellies but what Thou hast made lawful and our tongues may not utter anything save what Thou hast permitted, and we may cease to exert ourselves except in that which would bring us nearer to Thy Reward and stop doing everything save that which would protect us from Thy torment.

Then purify all this from showiness loved by the ostentatious[109] and notoriety desired by seekers of fame [110], (so that) we may not, in our worship of Thee, join anyone besides Thee and may not, therein, desire any other object except Thee. O Lord, bless Muhammad and his descendants. Give us grace to perform punctually the five ritual prayers with due regard to their limits which Thou hast defined, ----------

نُصْغِيَ بِاَسْمَاعِنَا اِلَى لَغْوٍ وَلَا نُسْرِعَ بِاَبْصَارِنَا اِلَى
لَهْوٍ وَحَتَّى لَا نَبْسُطَ اَيْدِيَنَا اِلَى مَحْظُوْرٍ وَلَا نَخْطُوَ
بِاَقْدَامِنَا اِلَى مَحْجُوْرٍ وَحَتَّى لَا نُغْيِيَ بُطُوْنَنَا اِلَّا مَا
اَحْلَلْتَ وَلَا نَنْطِقَ اَلْسِنَتُنَا اِلَّا بِمَا مَثَّلْتَ وَلَا
نَتَكَلَّفَ اِلَّا مَا يُدْنِي مِنْ ثَوَابِكَ وَلَا نَتَعَاطَى
اِلَّا الَّذِي يُنْجِي مِنْ عِقَابِكَ ثُمَّ خَلِّصْ ذَلِكَ كُلَّهُ مِنْ
رِيَاءِ الْمُرَائِيْنَ وَسُمْعَةِ الْمُسْمِعِيْنَ لَا نُشْرِكُ فِيْهِ
اَحَدًا دُوْنَكَ وَلَا نَبْتَغِيْ بِهِ مُرَادًا سِوَاكَ اَللّٰهُمَّ
صَلِّ عَلَى مُحَمَّدٍ وَاٰلِهِ وَقِفْنَا فِيْهِ عَلَى مَوَاقِيْتِ
الصَّلَوَاتِ الْخَمْسِ بِحُدُوْدِهَا الَّتِيْ حَدَّدْتَ وَ

duties which Thou hast enjoined, ceremonies which Thou hast prescribed and times which Thou hast fixed. In this respect, raise us to the rank of those who performed them [111] with success, who duly observed their essential points, who always performed them at their (proper) time, in most perfect and complete purity and most evident and touching [112] humility, according to the times laid down by Thy servant and Thy Apostle, Thy Favors on him and his descendants concerning their bows and prostrations and all the other excellent (rites) with the fullest and most perfect purity and the clearest and most acceptable humility.

O Lord, give us grace in this month to show favor to our relations and do good to them [113], to take care of our neighbors with kindness and benevolence, to purge our property of obligations, to purify it by giving the legal alms, to call back he who ----------

فُرُوضِها الَّتِي فَرَضْتَ وَوَظَائِفِها الَّتِي وَظَّفْتَ
وَاَوْقَاتِها الَّتِي وَقَّتَّ وَاَنْزِلْنا فِيها مَنْزِلَةَ الْمُصَلِّينَ
لِمَنَازِلِها الْحَافِظِينَ لِاَرْكَانِها الْمُؤَدِّينَ لَها فِي
اَوْقَاتِها عَلَى مَا سَنَّهُ عَبْدُكَ وَرَسُولُكَ صَلَوَاتُكَ
عَلَيْهِ وَآلِهِ فِي رُكُوعِها وَسُجُودِها وَجَمِيعِ
فَوَاضِلِها عَلَى اَتَمِّ الطُّهُورِ وَاَسْبَغِهِ وَاَبْيَنِ
الْخُشُوعِ وَاَبْلَغِهِ وَوَفِّقْنا فِيهِ لِاَنْ نَصِلَ اَرْحَامَنا
بِالْبِرِّ وَالصِّلَةِ وَاَنْ نَتَعَاهَدَ جِيرَانَنا بِالْاِفْضَالِ
وَالْعَطِيَّةِ وَاَنْ نُخَلِّصَ اَمْوَالَنا مِنَ الشُّبُهَاتِ وَ
اَنْ نُطَهِّرَها بِاِخْرَاجِ الزَّكَوَاتِ وَاَنْ نُرَاجِعَ مَنْ

deserted us, be just to him who was unjust to us and make peace with him who was hostile to us – far be it from us to reconcile him who is abhorred on account of Thee and for Thy sake, for, verily, he is an enemy whom we will never befriend and belongs to the class with which we will never be on good terms.[114]

Give us grace, therein [115], to approach Thee by means of pure deeds, whereby Thou mayest purify us of sins. Guard us, therein, from relapsing into blemishes so that none of Thy angels may have occasion to report unto Thee anything but such of our conduct as would (necessarily) fall under the heads of obedience to Thee and means of approaching Thee. O Lord, I beg Thee for the sake of this month and for the sake of him who adored Thee in it, from its beginning to the time of its closing, whether he belonged to the class of angels whom Thou didst advance to nearness[116] or of Prophets whom Thou didst send, or of pious servants ----------

هاجرنا وان ننصف من ظلمنا وان نسالم من عادانا
حاشى من عودي فيك ولك فانه العدو الذي
لانواليه والحزب الذي لانصافيه وان
نتقرب اليك فيه من الاعمال الزاكية بما
تطهرنا به من الذنوب وتعصمنا فيه مما نستانف
من العيوب حتى لا يورد عليك احد من ملائكتك
الادون ما نورد من ابواب الطاعة لك وانواع
القربة اليك اللهم اني اسالك بحق هذا
الشهر وبحق من تعبد لك فيه من ابتدائه الى وقت
فنائه من ملك قربته او نبي ارسلته او عبد

whom Thou didst distinguish, to bless Muhammad and his descendants.

Make us, in this month, worthy of that which Thou hast promised to Thy friends out of Thy Bounty.

Entitle us that to which Thou hast entitled those who are most diligent in Thy Service.

Place us in the class of those who deserve high and exalted (rank) by Thy Mercy.

O Lord, bless Muhammad and his descendants.

Restrain us from unbelief in Thy Unity, deficiency in glorifying Thee, entertaining doubt in Thy religion, being blind to Thy Path, neglecting to honor Thee and being deceived by Satan, Thy enemy, the stoned one.

O Lord, bless Muhammad and his descendants.

Since, in every night of the nights of this our month there are men [117] whom Thy Pardon liberates or whom Thy Forbearance forgives, there----------

صالِحٍ اخْتَصَصْتَهُ اَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ وَآلِهِ وَاَهِّلْنا
فيهِ لِما وَعَدْتَ اَوْلِيآءَكَ مِنْ كَرامَتِكَ وَ
اَوْجِبْ لَنا فيهِ ما اَوْجَبْتَ لِأَهْلِ الْمُبالَغَةِ فِي
طاعَتِكَ وَاجْعَلْنا فِي نَظْمِ مَنِ اسْتَحَقَّ الرَّفيعَ
الْأَعْلَى بِرَحْمَتِكَ اللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَجَنِّبْنا
الْإِلْحادَ فِي تَوْحيدِكَ وَالتَّقْصيرَ فِي تَمْجيدِكَ وَالشَّكَّ
فِي دينِكَ وَالْعَمى عَنْ سَبيلِكَ وَالْإِغْفالَ لِحُرْمَتِكَ
وَالْإِنْخِداعَ لِعَدُوِّكَ الشَّيْطانِ الرَّجيمِ اللّٰهُمَّ صَلِّ
عَلَى مُحَمَّدٍ وَآلِهِ وَاِذا كانَ لَكَ فِي كُلِّ لَيْلَةٍ مِنْ
لَيالِي شَهْرِنا هٰذا رِقابٌ تُعْتِقُها عَفْوُكَ اَوْ

fore, let us [118] be of these men. Let us be to our month the best of people and companions.

O Lord, bless Muhammad and his descendants.

Obliterate our sins along with the disappearance of its crescent.

Remove from us our penalties [119] with the expiration of its days so that the month may pass away from us whilst Thou hast cleansed us within it of guilt and purified us of sins.

O Lord, bless Muhammad and his descendants.

If we deviate in it [120] then set us right.

If we hesitate, make us firm.

If Satan, Thy enemy, overwhelm us, then deliver us from him.

O Lord, fill this month with our worship of Thee Alone.

Adorn its moments with our service to Thee.

Help us in the day time to observe the fast ----------

بِهَبُهَا صَفْحُكَ فَاجْعَلْ رِقَابَنَا مِنْ تِلْكَ ٱلرِّقَابِ
وَاجْعَلْنَا لِشَهْرِنَا مِنْ خَيْرِ أَهِلَّةٍ وَأَصْحَابٍ اللَّهُمَّ
صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَٱمْحُ ذُنُوبَنَا مَعَ إِمَّحَاقِ
هِلَالِهِ وَاسْلَخْ عَنَّا بَقِيَّةَ آثَامِنَا مَعَ ٱنْسِلَاخِ أَيَّامِهِ حَتَّى
يَنْقَضِيَ عَنَّا وَقَدْ صَفَّيْنَا فِيهِ مِنَ ٱلْخَطِيئَاتِ وَأَخْلَصْنَا
فِيهِ مِنَ ٱلسَّيِّئَاتِ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَ
إِنْ مِلْنَا فِيهِ فَعَدِّلْنَا وَإِنْ زِغْنَا فِيهِ فَقَوِّمْنَا وَإِنِ
ٱشْتَمَلَ عَلَيْنَا عَدُوُّكَ الشَّيْطَانُ فَاسْتَنْقِذْنَا
مِنْهُ اللَّهُمَّ اشْحَنْهُ بِعِبَادَتِنَا إِيَّاكَ وَزَيِّنْ
أَوْقَاتَهُ بِطَاعَتِنَا لَكَ وَأَعِنَّا فِي نَهَارِهِ عَلَى صِيَامِهِ

and at night to pray, to beseech Thee.

To humble (ourselves) unto Thee.

To abase (ourselves) in Thy Presence so that neither its day may bear witness against us of negligence nor its night of default.

O Lord, let us be like this in all the months and days as long as Thou keepest us alive.

Let us be of Thy righteous servants who will inherit the Paradise wherein they shall live forever, who do give what they give with a fearing heart for, verily, they shall return to their Lord.

Let us be of those who are prompt in charity and excel therein.

O Lord, confer blessings on Muhammad and his descendants every time, every moment and in every condition, equal in number to the blessings Thou didst confer on whomsoever Thou didst bless ----------

وَفِي لَيْلِهِ عَلَى الصَّلٰوةِ وَالتَّضَرُّعِ اِلَيْكَ وَالْخُشُوْعِ
لَكَ وَالذِّلَّةِ بَيْنَ يَدَيْكَ حَتّٰى لَا يَشْهَدَ نَهَارُهُ عَلَيْنَا
بِغَفْلَةٍ وَلَا لَيْلُهُ بِتَفْرِيطٍ اَللّٰهُمَّ وَاجْعَلْنَا فِي
سَائِرِ الشُّهُوْرِ وَالْاَيَّامِ كَذٰلِكَ مَا عَمَّرْتَنَا وَاجْعَلْنَا
مِنْ عِبَادِكَ الصَّالِحِيْنَ الَّذِيْنَ يَرِثُوْنَ الْفِرْدَوْسَ
هُمْ فِيْهَا خَالِدُوْنَ وَالَّذِيْنَ يُؤْتُوْنَ مَا اٰتَوْا وَقُلُوْبُهُمْ
وَجِلَةٌ اَنَّهُمْ اِلٰى رَبِّهِمْ رَاجِعُوْنَ وَمِنَ الَّذِيْنَ
يُسَارِعُوْنَ فِي الْخَيْرَاتِ وَهُمْ لَهَا سَابِقُوْنَ اَللّٰهُمَّ
صَلِّ عَلٰى مُحَمَّدٍ وَاٰلِهِ فِي كُلِّ وَقْتٍ وَكُلِّ اَوَانٍ
وَعَلٰى كُلِّ حَالٍ عَدَدَ مَا صَلَّيْتَ عَلٰى مَنْ صَلَّيْتَ

and many times more than all these — which no one may exhaustively count except Thee. Verily Thou art the best doer of what Thou resolvest.

(45)

One of his prayers when bidding adieu to the month of Ramadhan.

God, O Thou Who dost not desire recompense (for Thy Favors) and dost not regret the gift Thou makest.

O Thou Who dost not requite Thy servant upon equal terms. [121]

Thy Benevolence is a beginning [122] (of favors we do not deserve).

Thy Pardon, gracious, Thy Chastisement, just and Thy Decree, benevolent.

If Thou gavest, Thy gift was not tainted with reproach.

If Thou denied, Thy denial was not due to injustice.

Thou rewardest he who thanks Thee, whilst Thou Thyself hast inspired him with gratitude to Thee, Thou repaid him

عَلَيْهِ وَاَضْعَافَ ذَلِكَ كُلِّهِ بِالْأَضْعَافِ الَّتِي لَا
يُحْصِيهَا غَيْرُكَ اِنَّكَ فَعَّالٌ لِمَا تُرِيدُ

وكان من دعائه عليه السلام في وداع شهر رمضان

اَللّٰهُمَّ يَا مَنْ لَا يَرْغَبُ فِي الْجَزَاءِ وَلَا يَنْدَمُ عَلَى
الْعَطَاءِ وَيَا مَنْ لَا يُكَافِئُ عَبْدَهُ عَلَى السَّوَاءِ
مِنَّتُكَ ابْتِدَاءٌ وَعَفْوُكَ تَفَضُّلٌ وَعُقُوبَتُكَ عَدْلٌ
وَقَضَاؤُكَ خِيَرَةٌ اِنْ اَعْطَيْتَ لَمْ تَشُبْ عَطَاءَكَ
بِمَنٍّ وَاِنْ مَنَعْتَ لَمْ يَكُنْ مَنْعُكَ تَعَدِّيًا تَشْكُرُ
مَنْ شَكَرَكَ وَاَنْتَ اَلْهَمْتَهُ شُكْرَكَ وَتُكَافِئُ

who praises Thee, whilst Thou Thyself hast taught him to praise Thee! Thou drawest a curtain over him whom Thou couldst disgrace hadst Thou so desired; conferest favor on him whom Thou couldst refuse, hadst Thou so resolved – while both of them deserve disgrace and denial from Thee. But Thou hast based Thy Actions on kindness, makest Thy Power work according to forgiveness, dealest mildly with him who disobeyed Thee and allowest he who resolved to injure his own soul time (to reform). With Thy Forbearance, Thou waitest for them to return, gavest up hastening them to punishment to make them repent, in order that such of them as deserve ruin may not be ruined against Thy Will, that the unlucky of them may not be deprived of Thy Favor without a long time so as to leave him no excuse. After repeated warnings, O Kind and Forbearing Master, as a favor out of Thy Forgiveness and out of kindness proceeding from Thy Mercy, it is Thou ----------

مَنْ حَمِدَكَ وَأَنْتَ عَلَّمْتَهُ حَمْدَكَ تَسْتُرُ عَلَى مَنْ لَوْ شِئْتَ
فَضَحْتَهُ وَتَجُودُ عَلَى مَنْ لَوْ شِئْتَ مَنَعْتَهُ وَكِلَاهُمَا
أَهْلٌ مِنْكَ لِلْفَضِيحَةِ وَالْمَنْعِ غَيْرَ أَنَّكَ بَنَيْتَ أَفْعَالَكَ
عَلَى التَّفَضُّلِ وَأَجْرَيْتَ قُدْرَتَكَ عَلَى التَّجَاوُزِ وَ
تَلَقَّيْتَ مَنْ عَصَاكَ بِالْحِلْمِ وَأَمْهَلْتَ مَنْ قَصَدَ نَفْسَهُ
بِالظُّلْمِ تَسْتَنْظِرُهُمْ بِأَنَاتِكَ إِلَى الْإِنَابَةِ وَتَتْرُكُ
مُعَاجَلَتَهُمْ إِلَى التَّوْبَةِ لِكَيْلَا يَهْلِكَ عَلَيْكَ
هَالِكُهُمْ وَلَا يَشْقَى بِنِعْمَتِكَ شَقِيُّهُمْ إِلَّا عَنْ
طُولِ الْإِعْذَارِ وَبَعْدَ تَرَادُفِ الْحُجَّةِ عَلَيْهِ كَرَمًا مِنْ
عَفْوِكَ يَا كَرِيمُ وَعَائِدَةً مِنْ عَطْفِكَ يَا حَلِيمُ أَنْتَ

who hast opened a gate for Thy servants to Thy Pardon and named it repentance.

(Thou) hast made one of Thy revelations [123] a guide to this gate, that they may not go astray from it.

Thou hast said – may Thy Name be Blessed – *"Turn to God with the turning of true penitence; perhaps your Lord will forgive your evil deeds and will bring you into the gardens' beneath which the rivers flow on the day when God will not shame the Prophet* [124] *, nor those who have shared his faith.*

"Their light shall run before them and on their right hands!

"They shall say, 'Lord, perfect our light and pardon us for Thou hast power over all things.'" [125]

Therefore, what is the excuse of him who neglected to enter this abode, after the opening of the gate and appointment of the guide?

الَّذِي فَتَحَ لِعِبَادِكَ بَابًا إِلَى عَفْوِكَ وَسَمَّيْتَهُ
التَّوْبَةَ وَجَعَلْتَ عَلَى ذَلِكَ الْبَابِ دَلِيلًا مِنْ
وَحْيِكَ لِئَلَّا يَضِلُّوا عَنْهُ فَقُلْتَ تَبَارَكَ اسْمُكَ
تُوبُوا إِلَى اللَّهِ تَوْبَةً نَصُوحًا عَسَى رَبُّكُمْ أَنْ يُكَفِّرَ
عَنْكُمْ سَيِّئَاتِكُمْ وَيُدْخِلَكُمْ جَنَّاتٍ تَجْرِي مِنْ
تَحْتِهَا الْأَنْهَارُ يَوْمَ لَا يُخْزِي اللَّهُ النَّبِيَّ وَالَّذِينَ
آمَنُوا مَعَهُ نُورُهُمْ يَسْعَى بَيْنَ أَيْدِيهِمْ وَبِأَيْمَانِهِمْ
يَقُولُونَ رَبَّنَا أَتْمِمْ لَنَا نُورَنَا وَاغْفِرْ لَنَا إِنَّكَ
عَلَى كُلِّ شَيْءٍ قَدِيرٌ فَمَا عُذْرُ مَنْ أَغْفَلَ دُخُولَ
ذَلِكَ الْمَنْزِلِ بَعْدَ فَتْحِ الْبَابِ وَإِقَامَةِ الدَّلِيلِ

And it is Thou Who hast raised the price against Thyself to the advantage of Thy servants, desiring their benefit in their commerce with Thee, their success in waiting upon Thee and obtaining increase from Thee.

For Thou hast said – may Thy Name be Blessed and Exalted – *"He who shall present himself with good works shall receive a tenfold reward, but he who shall present himself with evil works shall receive none other than a like punishment."* 126

And Thou hast said, *"The likeness of those who expend their wealth for the cause of God is that of a grain of corn which produces seven ears and in each ear a hundred grains; and God will multiply to whom He pleases."* 127

And Thou hast said, *"Who is he that will lend to God a goodly loan? He will double it to him again and again."* 128

And other verses in the Quran similar to these hast Thou caused to descend concerning the ----------

وَأَنتَ ٱلَّذِي زِدتَ فِي ٱلسَّوْمِ عَلَى نَفْسِكَ لِعِبَادِكَ
تُرِيدُ رِبْحَهُمْ فِي مُتَاجَرَتِهِمْ لَكَ وَفَوْزَهُمْ
بِٱلْوِفَادَةِ عَلَيْكَ وَٱلزِّيَادَةِ مِنْكَ فَقُلْتَ تَبَارَكَ
ٱسْمُكَ وَتَعَالَيْتَ مَنْ جَآءَ بِٱلْحَسَنَةِ فَلَهُ عَشْرُ أَمْثَالِهَا
وَمَنْ جَآءَ بِٱلسَّيِّئَةِ فَلَا يُجْزَىٰ إِلَّا مِثْلَهَا وَقُلْتَ
مَثَلُ ٱلَّذِينَ يُنفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ ٱللَّهِ
كَمَثَلِ حَبَّةٍ أَنۢبَتَتْ سَبْعَ سَنَابِلَ فِي كُلِّ سُنۢبُلَةٍ مِّاْئَةُ
حَبَّةٍ وَٱللَّهُ يُضَاعِفُ لِمَن يَشَآءُ وَقُلْتَ مَن ذَا ٱلَّذِي
يُقْرِضُ ٱللَّهَ قَرْضًا حَسَنًا فَيُضَاعِفَهُ لَهُ أَضْعَافًا
كَثِيرَةً وَمَا أَنزَلْتَ مِن نَظَائِرِهِنَّ فِي ٱلْقُرْآنِ مِنْ

manifold increase of (the fruit of) virtue.

And it is Thou Who hast, with thy Word proceeding from Thy hidden Knowledge, [129] and with Thy inducement, wherein lies the gain of servants, guided them to that which their eyes would never have perceived, hadst Thou concealed it from them; their ears would never have heard and their imaginations would never have reached.

So Thou hast said, *"Remember Me. I will remember you and give Me thanks and be not ungrateful.."* [130]

And Thou hast added, "If you render thanks, then will I render more and more. But if you be thankless...verily right terrible is My Chastisement."[131]

And Thou hast further added, *'Call upon Me – I will hearken unto you but they who turn in disdain from My service shall enter hell with shame."* [132]

So Thou hast named praying unto Thee an act of adoration, the omission thereof hast Thou named obstinacy; and in the case of abandoning it , ----------

تَضاعيفِ الْحَسَناتِ وَاَنْتَ الَّذي دَلَلْتَهُمْ
بِقَوْلِكَ مِنْ غَيْبِكَ وَنَرْغِيبِكَ الَّذي فيهِ حَظُّهُمْ
عَلَى مالَوْسَتَرْتَهُ عَنْهُمْ لَمْ تُدْرِكْهُ اَبْصارُهُمْ
وَلَمْ تَعِهِ اَسْماعُهُمْ وَلَمْ تَلْحَقْهُ اَوْهامُهُمْ فَقُلْتَ
اُذْكُرُوني اَذْكُرْكُمْ وَاشْكُرُوا لي وَلا تَكْفُرُونِ
وَقُلْتَ لَئِنْ شَكَرْتُمْ لَأَزيدَنَّكُمْ وَلَئِنْ
كَفَرْتُمْ اِنَّ عَذابي لَشَديدٌ وَقُلْتَ اُدْعُوني
اَسْتَجِبْ لَكُمْ اِنَّ الَّذينَ يَسْتَكْبِرُونَ عَنْ عِبادَتي
سَيَدْخُلُونَ جَهَنَّمَ داخِرينَ فَسَمَّيْتَ دُعاءَكَ
عِبادَةً وَتَرْكَهُ اِسْتِكْباراً وَتَوَعَّدْتَ عَلَى

hast Thou threatened with a shameful entry into hell. Therefore, they remembered Thee for Thy Goodness, thanked Thee for Thy Graciousness, invoked Thee in compliance with Thy Command, gave alms for Thy sake to obtain increase from Thee and therein was their deliverance from Thy Wrath, and therein success in winning Thy Approbation. Were a creature to guide another by himself 133
to anything like that to which Thou hast guided Thy servants, concerning Thyself, he would be praised by every tongue and applauded. Therefore, all praise be to Thee as long as there exists any way to praise Thee, as long as any term of praise is available with which Thou couldst be praised or any expression that would serve the purpose. O Thou Who hast favored Thy creatures with benevolence and kindness, lavished on them goodness and bounty. How manifest, amongst us, are Thy Blessings; and how perfect upon us is Thy Favor; and to what extent hast Thou particularly favored us with ----

تَرَكَهِ دُخُولَ جَهَنَّمَ دَاخِرِينَ فَذَكَرُوكَ بِمَنِّكَ وَ
شَكَرُوكَ بِفَضْلِكَ وَدَعَوُكَ بِأَمْرِكَ وَتَصَدَّقُوا
لَكَ طَلَبًا لِمَزِيدِكَ وَفِيهَا كَانَتْ نَجَاتُهُمْ مِنْ
غَضَبِكَ وَفَوْزُهُمْ بِرِضَاكَ وَلَوْ دَلَّ مَخْلُوقٌ مَخْلُوقًا
مِنْ نَفْسِهِ عَلَى مِثْلِ الَّذِي دَلَلْتَ عَلَيْهِ عِبَادَكَ
مِنْكَ كَانَ مَحْمُودًا فَلَكَ الْحَمْدُ مَا وُجِدَ فِي حَمْدِكَ
مَذْهَبٌ وَمَا بَقِيَ لِلْحَمْدِ لَفْظٌ يُحْمَدُ بِهِ وَمَعْنًى
يَنْصَرِفُ إِلَيْهِ يَا مَنْ تَحَمَّدَ إِلَى عِبَادِهِ بِالْإِحْسَانِ
وَالْفَضْلِ وَغَمَرَهُمْ بِالْمَنِّ وَالطَّوْلِ مَا
أَفْشَى فِينَا نِعْمَتَكَ وَأَسْبَغَ عَلَيْنَا مِنَّتَكَ وَأَخَصَّنَا

Thy Goodness.

Thou hast guided us to Thy religion which Thou hast chosen.

To Thy creed which Thou hast approved.

To Thy Path which Thou hast made easy.

Thou hast shown us the way of approaching Thee and the means of attaining Thy Grace.

O Lord, Thou hast ordained Ramadhan[134] to be one of the most chosen of these duties and one of the most essential of these observances.

Thou hast distinguished it from all the other months, chosen it out of all the other seasons and periods, given it preference to all the times of the year, by having made the Quran and the light (of guidance) to descend in it, by having increased the faith, by having enjoined in it the observance of fasting, by encouraging us to stand up for prayer (at night) and by placing in it ----------

بِبِرِّكَ هَدَيْتَنَا لِدِينِكَ الَّذِي اصْطَفَيْتَ وَ
مِلَّتِكَ الَّتِي ارْتَضَيْتَ وَسَبِيلِكَ الَّذِي سَهَّلْتَ
وَبَصَّرْتَنَا الزُّلْفَةَ لَدَيْكَ وَالْوُصُولَ إِلَى كَرَامَتِكَ
اللَّهُمَّ وَأَنْتَ جَعَلْتَ مِنْ صَفَايَا تِلْكَ الْوَظَائِفِ
وَخَصَائِصِ تِلْكَ الْفُرُوضِ شَهْرَ رَمَضَانَ الَّذِي
اخْتَصَصْتَهُ مِنْ سَائِرِ الشُّهُورِ وَتَخَيَّرْتَهُ مِنْ جَمِيعِ
الْأَزْمِنَةِ وَالدُّهُورِ وَآثَرْتَهُ عَلَى كُلِّ أَوْقَاتِ
السَّنَةِ بِمَا أَنْزَلْتَ فِيهِ مِنَ الْقُرْآنِ وَالنُّورِ وَ
ضَاعَفْتَ فِيهِ مِنَ الْإِيمَانِ وَفَرَضْتَ فِيهِ مِنَ
الصِّيَامِ وَرَغَّبْتَ فِيهِ مِنَ الْقِيَامِ وَأَجْلَلْتَ فِيهِ

the glorious night of Qadr [135] which is better than a thousand months.

Moreover, by means of this month, Thou hast given us superiority to all the other nations. With its excellence, hast Thou distinguished us in preference to the people of other creeds. Therefore, in compliance with Thy Command, we kept the fast in its day and, with Thy Help, stood up to pray in its night, presenting ourselves by means of its fasts and prayers for that which Thou didst offer to us out of Thy Mercy and for such of Thy Reward as we found means to win. Thou hast power over that for which desire is expressed unto Thee. Thou art the generous Giver of that which is begged of Thy Bounty. Thou art nigh to him who desires to approach Thee! Verily, this month stayed amongst us a praiseworthy stay, bore us righteous company and gave us the most excellent benefits of the universe, then, verily, it departed from us at the completion of its time, expiry of its duration ---------

مِنْ لَيْلَةِ الْقَدْرِ الَّتِي هِيَ خَيْرٌ مِنْ اَلْفِ شَهْرٍ ثُمَّ
آثَرْتَنَا بِهِ عَلَى سَائِرِ الْأُمَمِ وَاصْطَفَيْتَنَا بِفَضْلِهِ
دُوْنَ اَهْلِ الْمِلَلِ فَصُمْنَا بِاَمْرِكَ نَهَارَهُ وَقُمْنَا
بِعَوْنِكَ لَيْلَهُ مُتَعَرِّضِيْنَ بِصِيَامِهِ وَقِيَامِهِ لِمَا
عَرَّضْتَنَا لَهُ مِنْ رَحْمَتِكَ وَتَسَبَّبْنَا اِلَيْهِ مِنْ مَثُوْبَتِكَ
وَاَنْتَ الْمَلِيُّ بِمَا رُغِبَ فِيهِ اِلَيْكَ الْجَوَادُ بِمَا
سُئِلْتَ مِنْ فَضْلِكَ الْقَرِيْبُ اِلَى مَنْ حَاوَلَ قُرْبَكَ
وَقَدْ قَامَ فِينَا هَذَا الشَّهْرُ مُقَامَ حَمْدٍ وَصَحِبَنَا
صُحْبَةَ مَبْرُوْرٍ وَاَرْبَحَنَا اَفْضَلَ اَرْبَاحِ الْعَالَمِيْنَ
ثُمَّ قَدْ فَارَقَنَا عِنْدَ تَمَامِ وَقْتِهِ وَانْقِطَاعِ مُدَّتِهِ

and fulfillment of its number.[136]

Therefore we bid it farewell as we bid good-by to one whose departure is hard upon us and makes us sad;

Whose going away from us makes us feel lonely; whom we owe a responsibility which ought to be observed and a claim which should be satisfied.

Therefore we say: Peace be upon, O great month of God.

O grand festival of His friends.

Peace be on thee, O most respectable of times with which we associated.

O best of months as regards days and hours.

Peace be on thee, O month in which attaining hopes neared and in which good deeds increased.

Peace be on thee who was a highly respected companion when present and whose absence was lamented when gone.

Peace be on thee, O object of hope, whose separation caused grief.

Peace be on thee ----------

وَوَفاءِ عَلَدِهِ فَنَحْنُ مُوَدِّعوهُ وَداعَ مَنْ عَزَّ فِراقُهُ
عَلَيْنا وَغَمَّنا وَأَوْحَشَنا اِنْصِرافُهُ عَنّا وَلِزَمَنا
لَهُ الذِّمامُ الْمَحْفُوظُ وَالْحُرْمَةُ الْمَرْعِيَّةُ وَالْحَقُّ
الْمَقْضِيُّ فَنَحْنُ قائِلُونَ اَلسَّلامُ عَلَيْكَ يا شَهْرَ اللّٰهِ
الْأَكْبَرَ وَيا عِيدَ أَوْلِيائِهِ اَلسَّلامُ عَلَيْكَ يا
اَكْرَمَ مَصْحُوبٍ مِنَ الْأَوْقاتِ وَيا خَيْرَ شَهْرٍ فِي
الْأَيّامِ وَالسّاعاتِ اَلسَّلامُ عَلَيْكَ مِنْ شَهْرٍ قَرُبَتْ
فِيهِ الْآمالُ وَنُشِرَتْ فِيهِ الْأَعْمالُ اَلسَّلامُ
عَلَيْكَ مِنْ قَرِينٍ جَلَّ قَدْرُهُ مَوْجُوداً وَاَفْجَعَ فَقْدُهُ
مَفْقُوداً وَمَرْجُوٍّ اَلْمَ فِراقُهُ اَلسَّلامُ عَلَيْكَ مِنْ

O friend who became familiar on arrival and, therefore, delighted us; made us feel solitary at departure and thus grieved us.

Peace be on thee, O neighbor wherein hearts grew tender and wherein sins diminished.

Peace be on thee, O helper, who helped against the Satan.

O companion who made easy the paths to goodness.

Peace be on thee. How numerous were the freedmen of God in Thee.

How lucky he who observed the respect due to thee.

Peace be on thee. What a great eraser wast thou of sins.

How great a cover wast thou to various sorts of blemishes.

Peace be on thee. How tedious were thou to the sinful.

How full of wonder to the hearts of the believers! Peace be on thee, O month with which the other days cannot compete.Peace be on thee, O month which

اَلیفٍ اٰنَسَ مُقْبِلاً

فَسَرَّ وَاَوْحَشَ مُنْقَضِیاً فَمَضَّ اَلسَّلامُ عَلَیْکَ مِنْ مُجاوِرٍ

رَقَّتْ فیهِ الْقُلُوبُ وَقَلَّتْ فِیهِ الذُّنُوبُ اَلسَّلَمُ

عَلَیْکَ مِنْ ناصِرٍ اَعانَ عَلَی الشَّیْطانِ وَصاحِبٍ سَهَّلَ

سُبُلَ الْأِحْسانِ اَلسَّلامُ عَلَیْکَ ما اَکْثَرَ عُتَقاءَ

اللّٰهِ فیکَ وَما اَسْعَدَ مَنْ رَعٰی حُرْمَتَکَ بِکَ اَلسَّلامُ

عَلَیْکَ ما کانَ اَمْحاکَ لِلذُّنُوبِ وَاَسْتَرَکَ لِأَنْواعِ

الْعُیُوبِ اَلسَّلامُ عَلَیْکَ ما کانَ اَطْوَلَکَ عَلَی

الْمُجْرِمینَ وَاَهْیَبَکَ فی صُدُورِ الْمُؤْمِنینَ اَلسَّلامُ

عَلَیْکَ مِنْ شَهْرٍ لا تُنافِسُهُ الْأَیّامُ السلام علیک مِنْ شَهْرٍ هُوَ

held peace in every matter.

Peace be on thee whose company was agreeable and whose association praiseworthy!

Peace be on thee as thou didst come to us with blessings and didst wash away from us the dirt of guilt.

Peace be on thee who wast not dismissed on account of satiety and whose fasts were not abandoned on account of tediousness.

Peace be on thee who art desired (to come) before thy time and art mourned over before thy departure.

Peace be on thee. How many evils were turned away from us owing to thee. How many blessings were showered upon us on thy account.

Peace be on thee and on the night of Qadr which is better than a thousand months.

Peace be on thee. How much did we long for thee yesterday. How intense ------

مِنْ كُلِّ اَمْرٍ سَلَامٌ اَلسَّلَامُ عَلَيْكَ غَيْرَ كَرِيهِ
اَلْمُصَاحَبَةِ وَلَاذَمِيمِ اَلْمُلَابَسَةِ اَلسَّلَامُ عَلَيْكَ
كَمَا وَفَدْتَ عَلَيْنَا بِالْبَرَكَاتِ وَغَسَلْتَ
عَنَّا دَنَسَ اَلْخَطِيئَاتِ اَلسَّلَامُ عَلَيْكَ غَيْرَ مُوَدَّعٍ
بِرَمًا وَلَا مَتْرُوكٍ صِيَامُهُ سَأَمًا اَلسَّلَامُ عَلَيْكَ
مِنْ مَطْلُوبٍ قَبْلَ وَقْتِهِ وَمَحْزُونٍ عَلَيْهِ قَبْلَ فَوْتِهِ
اَلسَّلَامُ عَلَيْكَ كَمْ مِنْ سُوءٍ صُرِفَ بِكَ عَنَّا وَكَمْ
مِنْ خَيْرٍ اُفِيضَ بِكَ عَلَيْنَا اَلسَّلَامُ عَلَيْكَ وَعَلَى
لَيْلَةِ اَلْقَدْرِ اَلَّتِي هِيَ خَيْرٌ مِنْ اَلْفِ شَهْرٍ اَلسَّلَامُ
عَلَيْكَ مَا كَانَ اَحْرَصَنَا بِالْأَمْسِ عَلَيْكَ وَاَشَدَّ

will be our eagerness for thee tomorrow.

Peace be on thee and thy excellence of which we have been deprived and Thy past blessings of which we have lost.

O Lord, we are the people of this month with which Thou didst honor us and for which Thou gavest us grace.[137] With Thy Goodness when the unlucky ignored its time and were deprived of its excellence owing to their ill luck.

Thou hast full power of preferably favoring us by giving us its [138] knowledge and guiding us to observe its practice.

And verily, by Thy Grace, we have achieved its fast and its prayers [139] though imperfectly and discharged, therein, (only) a little out of a great (obligation).

Therefore we praise Thee, O Lord, by way of acknowledging our misdeeds and admitting our wastefulness. To Thee is due, from our hearts, strict repentance. From our tongues sincere apology ----

شَوْقَنا غَدًا اِلَيْكَ اَلسَّلامُ عَلَيْكَ وَعَلى فَضْلِكَ
الَّذي حُرِمْناهُ وَعَلى ماضٍ مِنْ بَرَكاتِكَ سُلِبْناهُ
اللّهُمَّ اِنّا اَهْلُ هذا الشَّهْرِ الَّذي شَرَّفْتَنا بِهِ وَ
وَفَّقْتَنا بِمَنِّكَ لَهُ حينَ جَهِلَ الأَشْقِياءُ وَقْتَهُ وَ
حُرِموا لِشَقائِهِمْ فَضْلَهُ اَنْتَ وَلِيُّ ما اَثَرْتَنا بِهِ مِنْ
مَعْرِفَتِهِ وَهَدَيْتَنا لَهُ مِنْ سُنَّتِهِ وَقَدْ تَوَلَّيْنا
بِتَوْفيقِكَ صِيامَهُ وَقِيامَهُ عَلى تَقْصيرٍ وَاَدَّيْنا
فيهِ قَليلاً مِنْ كَثيرٍ اللّهُمَّ فَلَكَ الْحَمْدُ اِقْرارًا
بِالْاِساءَةِ وَاَعْتِرافًا بِالْاِضاعَةِ وَلَكَ مِنْ قُلُوبِنا
عَقْدُ النَّدَمِ وَمِنْ اَلْسِنَتِنا صِدْقُ الاِعْتِذارِ

Therefore, reward us for what we have suffered therein on account of default with a reward whereby we may obtain the desired excellence and whereby we may be recompensed out of the various coveted stores (of Thy Blessings).

Entitle us to Thy Pardon for our failure in (the discharge of) Thy due.

Extend the part of life we have before us so as to overtake the future Ramadhan.

When Thou hast caused us to reach it, then help us to achieve (the performance of) that adoration which Thou deservest and cause us to render that obedience to which Thou art entitled.

Cause for us a flow of good actions which may be a satisfaction of Thy dues in the two [140] months out of the months of time.

O Lord, whatever sin, great or small, we may have committed, or whatever

فَأْجُرْنا عَلَى ما اَصابَنا فيهِ مِنَ التَّفْريطِ اَجْرًا
نَسْتَدْرِكُ بِهِ الْفَضْلَ الْمَرْغُوبَ فيهِ وَنَعْتاضُ
بِهِ مِنْ اَنْواعِ الذُّخْرِ الْمَحْرُوصِ عَلَيْهِ وَاَوْجِبْ
لَنا عُذْرَكَ عَلَى ما قَصَّرْنا فيهِ مِنْ حَقِّكَ وَابْلُغْ
بِاَعْمارِنا ما بَيْنَ اَيْدينا مِنْ شَهْرِ رَمَضانَ الْمُقْبِلِ
فَاِذا بَلَّغْتَناهُ فَاَعِنَّا عَلَى تَناوُلِ ما اَنْتَ اَهْلُهُ
مِنَ الْعِبادَةِ وَاَدِّنا اِلَى الْقِيامِ بِما يَسْتَحِقُّهُ مِنَ
الطّاعَةِ وَاَجْرِ لَنا مِنْ صالِحِ الْعَمَلِ ما يَكُونُ زَكاةً
لِحَقِّكَ فِي الشَّهْرَيْنِ مِنْ شُهُورِ الدَّهْرِ اللّهُمَّ وَما
الْمُنابَ فِي شَهْرِنا هَذا مِنْ لَمَمٍ اَوْ اِثْمٍ اَوْ واقَعْنا

guilt we fell into and whatever wrong we did in this our month, either with deliberation on our part or inadvertently, and thereby we injured our own soul or insulted the honor of others than ourselves, then bless Muhammad and his descendants.

Cover us with Thy Covering.

Forgive us with Thy Pardon.

Do not, thereby, expose us to the eyes of reproachers.

Do not let loose against us the tongues of insolent slanderers.

Employ us in that which would remove and atone for what Thou didst disapprove from us therein with Thy inexhaustible Kindness and unfailing Generosity. O Lord, bless Muhammad and his descendants. Redress our suffering by means of this, our month. Bless us in the day of our festival and our breakfast.[141]

Let it be the best day that passed over us, the greatest attractor of pardon and the greatest eraser of sin, ----------

فيه من ذنب واكتسبنا فيه من خطيئة على
او تخلي بنيان ظلمنا فيه انفسنا
تعمد منا او انتهاك حرمة من غيرنا
فصل على محمد وآله واسترنا بسترك واعف
عنا بعفوك ولا تنصبنا فيه لأعين الشامتين
ولا تبسط علينا فيه ألسن الطاعنين واستعملنا
بما يكون حطة وكفارة لما انكرت منا فيه
برأفتك التي لا تنفد وفضلك الذي لا ينقص
اللهم صل على محمد وآله واجبر مصيبتنا بشهرنا
وبارك في يوم عيدنا وفطرنا واجعله من خير
يوم مر علينا اجلبه لعفو وامحاه لذنب

Forgive us our sins known and unknown.

O Lord, purify us of our errors by the close of this month.

Extract us out of our evil deeds by its expiry.

Make us most lucky of its people on account of it [142], the most prosperous of them as regards dividend (of spiritual profits) in it and the richest of them as regards share from its blessings.

O Lord, whosoever observed this month [143] as it ought to be observed, preserved its honor as it deserved to be preserved , obeyed its laws [144] as they ought to be obeyed and avoided sins as they should be avoided or approached Thee by proper (means of) approach, Thou didst entitle him to Thy Approbation and didst turn Thy Mercy upon him.

Therefore, grant us a similar reward out of Thy wealth. Confer on us the multiple of it out of Thy Bounty. For, verily Thy Bounty does not diminish.

وَاغْفِرْ لَنَا مَا خَفِيَ مِنْ ذُنُوبِنَا وَمَا عَلَنَ اللَّهُمَّ
اسْلَخْنَا بِانْسِلَاخِ هَذَا الشَّهْرِ مِنْ خَطَايَانَا وَاخْرِجْنَا
بِخُرُوجِهِ مِنْ سَيِّئَاتِنَا وَاجْعَلْنَا مِنْ اَسْعَدِ اَهْلِهِ
بِهِ وَاَجْزَلِهِمْ قِسْمًا فِيهِ وَاَوْفَرِهِمْ حَظًّا مِنْهُ
اللَّهُمَّ وَمَنْ رَعَى حَقَّ هَذَا الشَّهْرِ حَقَّ رِعَايَتِهِ وَ
حَفِظَ حُرْمَتَهُ حَقَّ حِفْظِهَا وَقَامَ بِحُدُودِهِ حَقَّ
قِيَامِهَا وَاتَّقَى ذُنُوبَهُ حَقَّ تُقَاتِهَا اَوْ تَقَرَّبَ اِلَيْكَ
بِقُرْبَةٍ اَوْجَبَتْ رِضَاكَ لَهُ وَعَطَفَتْ رَحْمَتَكَ
عَلَيْهِ فَهَبْ لَنَا مِثْلَهُ مِنْ وُجْدِكَ وَاَعْطِنَا
اَضْعَافَهُ مِنْ فَضْلِكَ فَاِنَّ فَضْلَكَ لَا يَغِيضُ وَاِنَّ

Thy stores suffer no loss – nay they continue to bless.

Verily the mines of Thy Benevolence do not exhaust.

Certainly Thy gifts are the most agreeable gifts.

O Lord, bless Muhammad and his descendants. Write down for us rewards of those who observed the fasts of Ramadhan and adored Thee in it, till the Day of Resurrection.

O Lord, verily we repent unto Thee – on the day of our breakfast which Thou hast ordained to be a festival and joy for the true believers.

A (day of) gathering and congregation for the people of Thy creed – of every sin we committed or wrong we did in the past.

Of evil notions we entertained, the repentance of him who doth not secretly wish to sin, who will not, thereafter, revert to any guilt – a sincere repentance free from doubt and uncertainty. Therefore, accept it ----------

خَزَآئِنَكَ لَا تَنْقُصُ بَلْ تَفِيضُ وَاِنَّ مَعَادِنَ اِحْسَانِكَ
لَا تَفْنٰى وَاِنَّ عَطَاءَكَ لَلْعَطَآءُ الْمُهَنَّا اَللّٰهُمَّ صَلِّ
عَلٰى مُحَمَّدٍ وَآلِهِ وَاكْتُبْ لَنَا مِثْلَ اُجُورِ مَنْ صَامَهُ
اَوْ تَعَبَّدَ لَكَ فِيهِ اِلٰى يَوْمِ الْقِيَامَةِ اَللّٰهُمَّ اِنَّا
نَتُوبُ اِلَيْكَ فِي يَوْمِ فِطْرِنَا الَّذِي جَعَلْتَهُ
لِلْمُؤْمِنِينَ عِيدًا وَسُرُورًا وَلِاَهْلِ مِلَّتِكَ مَجْمَعًا وَ
مُحْتَشَدًا مِنْ كُلِّ ذَنْبٍ اَذْنَبْنَاهُ اَوْ سُوْءٍ اَسْلَفْنَاهُ
اَوْ خَاطِرِ شَرٍّ اَضْمَرْنَاهُ تَوْبَةَ مَنْ لَا يَنْطَوِي عَلٰى رُجُوعٍ
اِلٰى ذَنْبٍ وَلَا يَعُودُ بَعْدَهَا فِي خَطِيئَةٍ تَوْبَةً
نَصُوحًا خَلَصَتْ مِنَ الشَّكِّ وَالِارْتِيَابِ فَتَقَبَّلْهَا

from us, be pleased with us and confirm us in it.

O Lord, give us the dread of the threatened punishment, the longing for the promised reward, till we get a foretaste of that (happiness) which we beg of Thee and of that pain from which we seek Thy Shelter.

Let us be in Thy Sight of those that repent whom Thou hast entitled to Thy Love and whose return to Thy Service Thou hast accepted – O Most Equitable.

O Lord, forgive our fathers and our mothers and all the people of our creed such of them as have passed away and such as are to come till the Day of Resurrection.

O Lord, bless Muhammad, our Prophet and his descendants as Thou didst bless the angels, nigh unto Thee.

Bless him and his descendants as Thou didst bless Thy Prophets whom Thou didst send.

Bless him ----------

مِنّا وَارْضَ عَنّا وَثَبِّتْنا عَلَيْها اللّٰهُمَّ ارْزُقْنا
خَوْفَ عِقابِ الْوَعيدِ وَشَوْقَ ثَوابِ الْمَوْعودِ حَتّٰى
نَجِدَ لَذَّةَ ما نَدْعوكَ بِهِ وَكَآبَةَ ما نَسْتَجيرُكَ مِنْهُ
وَاجْعَلْنا عِنْدَكَ مِنَ التَّوّابينَ الَّذينَ اَوْجَبْتَ
لَهُمْ مَحَبَّتَكَ وَقَبِلْتَ مِنْهُمْ مُراجَعَةَ طاعَتِكَ
يا اَعْدَلَ الْعادِلينَ اللّٰهُمَّ تَجاوَزْ عَنْ آبائِنا وَاُمَّهاتِنا
وَاَهْلِ دينِنا جَميعًا مَنْ سَلَفَ مِنْهُمْ وَمَنْ غَبَرَ اِلَى الْيَوْمِ
الْقِيامَةِ اللّٰهُمَّ صَلِّ عَلى مُحَمَّدٍ نَبِيِّنا وَآلِهِ كَما
صَلَّيْتَ عَلى مَلائِكَتِكَ الْمُقَرَّبينَ وَصَلِّ عَلَيْهِ
وَآلِهِ كَما صَلَّيْتَ عَلى اَنْبِيائِكَ الْمُرْسَلينَ وَصَلِّ عَلَيْهِمْ

and his descendants as Thou didst bless Thy righteous servants. (Bless him) more than this, O Lord of the universe (with) a blessing, the auspiciousness of which may reach us, the benefits of which may be attained by us and on account of which our prayers may be accepted. Verily, Thou art the Most Generous of those to whom requests are made, the most sufficient of those on whom reliance is placed, the most bountiful of those whose bounty is applied for and Thou hast Power over all things.

(46)

One of his prayers he used to offer standing and facing the *qiblah* on the day of the Festival of *fitr* after finishing the regular service and on Fridays.

O Thou Who dost pity him whom the creatures do not pity. O Thou Who accceptest him whom the cities [145] do not accept. O Thou Who dost not scorn those having need [146] towards Thee. O Thou Who dost not disappoint those who cry unto Thee. O Thou Who dost not reject

وَآلِهِ كَمَا صَلَّيْتَ عَلَى عِبَادِكَ الصَّالِحِينَ وَأَفْضَلَ مِنْ
ذَلِكَ يَا رَبَّ الْعَالَمِينَ صَلَاةً تَبْلُغُنَا بَرَكَتُهَا وَ
يَنَالُنَا نَفْعُهَا وَيُسْتَجَابُ لَهَا دُعَاؤُنَا إِنَّكَ أَكْرَمُ
مَنْ رُغِبَ إِلَيْهِ وَأَكْفَى مَنْ تُوُكِّلَ عَلَيْهِ وَأَعْطَى
مَنْ سُئِلَ مِنْ فَضْلِهِ وَأَنْتَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

وكان من دعائه عليه السلام في يوم الفطر إذا انصرف
من صلوته قام قائما ثم استقبل القبلة وهو يوم الجمعة فقال

يَا مَنْ يَرْحَمُ مَنْ لَا يَرْحَمُهُ الْعِبَادُ وَيَا مَنْ يَقْبَلُ مَنْ لَا
تَقْبَلُهُ الْبِلَادُ وَيَا مَنْ لَا يَحْتَقِرُ أَهْلَ الْحَاجَةِ إِلَيْهِ
وَيَا مَنْ لَا يُخَيِّبُ الْمُلِحِّينَ عَلَيْهِ وَيَا مَنْ لَا يَجْبَهُ بِالرَّدِّ

those who rely on Thee.[147]

O Thou Who acceptest even a small offering made to Thee, rewardest even the smallest service that is done for Thee.

O Thou Who art grateful even for the least obedience and givest great rewards in return.

O Thou Who drawest nigh toward him who approaches Thee.

O Thou Who callest back to Thyself him who turns away from Thee.

O Thou Who dost not alter Thy Blessings and dost not make haste to punish. O Thou Who causest virtue to bear fruit so as to make it grow and dost overlook vice so as to forgive it.

The hopes return fulfilled from the reservoir of Thy Generosity.

The vessels of requests get filled up with the profusion of Thy Liberality.

And the attributes fail to express Thy Praise.

Therefore unto Thee belongs the most exalted rank, far above every height. The most majestic glory ----------

اَهْلَ الدَّالَّةِ عَلَيْهِ وَيَا مَنْ تَحَبَّبَ بِصَغِيرِ مَا يُتْحَفُ
بِهِ وَيَشْكُرُ يَسِيرَ مَا يُعْمَلُ لَهُ وَيَا مَنْ يُسَارِعُ شُكْرُ
عَلَى الْقَلِيلِ وَيُجَازِي بِالْجَلِيلِ وَيَا مَنْ يَدْنُو إِلَى مَنْ
دَنَا مِنْهُ وَيَا مَنْ يَدْعُو إِلَى نَفْسِهِ مَنْ أَدْبَرَ عَنْهُ وَيَا
مَنْ لَا يُغَيِّرُ النِّعْمَةَ وَلَا يُبَادِرُ بِالنِّقْمَةِ وَيَا مَنْ يُتِمُّ
الْحَسَنَةَ حَتَّى يُتِمَّهَا وَيَتَجَاوَزُ عَنِ السَّيِّئَةِ حَتَّى يَعْفِيَهَا
انْصَرَفَتِ الْآمَالُ دُونَ مَدَى كَرَمِكَ بِالْحَاجَاتِ
وَامْتَلَأَتْ بِفَيْضِ جُودِكَ أَوْعِيَةُ الطَّلِبَاتِ
وَتَفَسَّخَتْ دُونَ بُلُوغِ نَعْتِكَ الصِّفَاتُ فَلَكَ
الْعُلُوُّ الْأَعْلَى فَوْقَ كُلِّ عَالٍ وَالْجَلَالُ الْأَمْجَدُ

far above every glory. Every great one is small beside Thee. Every possessor of dignity is insignificant by the side of Thy dignity. Disappointed were those that waited upon others than Thee. Those who suffered loss, presented themselves to anyone, save those that presented themselves unto Thee. Lost were all visitors except Thine. Famine-stricken were the seekers after gain except those that sought profit from Thy Bounty. Thy Gate is (always) open for the willing. Thy Bounty is not withheld from those that beg. Thy Redress is nigh to those that ask for redress. The hopeful are not disappointed by Thee. Those who present themselves (unto Thee) do not despair of Thy Bounty. Those that beg for pardon are not rendered unlucky by Thy vengeance. Thy gift [148] extends (even) to him who disobeyed Thee. Thy forbearance is ready for him who was inimical to Thee. It is Thy custom to do good to the wrong-doers.

It is Thy practice ----------

فَوْقَ كُلِّ جَلَالٍ لِكُلِّ جَلِيلٍ عِنْدَكَ صَغِيرٌ وَكُلُّ
شَرِيفٍ فِي جَنْبِ شَرَفِكَ حَقِيرٌ خَابَ الْوَافِدُونَ
عَلَى غَيْرِكَ وَخَسِرَ الْمُتَعَرِّضُونَ إِلَّا لَكَ وَضَاعَ
الْمُلِمُّونَ إِلَّا بِكَ وَاجْدَبَ الْمُنْتَجِعُونَ إِلَّا مَنِ انْتَجَعَ
فَضْلَكَ بَابُكَ مَفْتُوحٌ لِلرَّاغِبِينَ وَجُودُكَ مُبَاحٌ
لِلسَّائِلِينَ وَإِغَاثَتُكَ قَرِيبَةٌ مِنَ الْمُسْتَغِيثِينَ
لَا يَخِيبُ مِنْكَ الْآمِلُونَ وَلَا يَيْأَسُ مِنْ عَطَائِكَ
الْمُتَعَرِّضُونَ وَلَا يَشْقَى بِنَقِمَتِكَ الْمُسْتَغْفِرُونَ
رِزْقُكَ مَبْسُوطٌ لِمَنْ عَصَاكَ وَحِلْمُكَ مُعْتَرِضٌ لِمَنْ
نَاوَاكَ عَادَتُكَ الْإِحْسَانُ إِلَى الْمُسِيئِينَ وَسُنَّتُكَ

to tolerate the transgressors so much so that Thy Forbearance has lured them away from repentance and Thy Toleration has kept them back from abandoning (sin). Verily, Thou didst bear with them that they may return to Thy Service and gavest them time (to reform) relying on Thy eternal Sovereignty.

Therefore, those that were worthy of good luck [149] were confirmed in it by Thee. Those that deserved ill-luck [150] were disgraced by Thee for that reason. All of them are moving towards Thy Judgment. Their affairs are bound to return to Thy Decree. Thy Authority was not weakened by length of their duration.

Thy Argument was not made ineffectual by delaying their punishment. Thy Proof is too strong [151] to become futile. Thy Authority too firm to suffer decay. Therefore, everlasting woe to him who turned away from Thee. Disgracing failure to him who was refused by Thee.

الْأَبقاءُ عَلَى الْمُعْتَدِينَ حَتّٰى لَقَدْ غَرَّتْهُمْ اَناتُكَ
عَنِ الرُّجُوعِ وَصَدَّهُمْ اِمْهالُكَ عَنِ النُّزُوعِ وَاِنَّما
تَاَنَّيْتَ بِهِمْ لِيَفِيئُوا اِلَى اَمْرِكَ وَاَمْهَلْتَهُمْ ثِقَةً
بِدَوامِ مُلْكِكَ فَمَنْ كانَ مِنْ اَهْلِ السَّعادَةِ
خَتَمْتَ لَهُ بِها وَمَنْ كانَ مِنْ اَهْلِ الشَّقاوَةِ خَذَلْتَهُ
لَها كُلُّهُمْ صائِرُونَ اِلَى حُكْمِكَ وَاُمُورُهُمْ
آيِلَةٌ اِلَى اَمْرِكَ لَمْ يَهِنْ عَلَى طُولِ مُدَّتِهِمْ سُلْطانُكَ
وَلَمْ يَدْحَضْ لِتَرْكِ مُعاجَلَتِهِمْ بُرْهانُكَ جُنَّتُكَ
الانلرحض قائِمَةٌ وَسُلْطانُكَ ثابِتٌ لا يَزُولُ فَالْوَيْلُ الدّائِمُ
لِمَنْ جَنَحَ عَنْكَ وَالْخَيْبَةُ الْخاذِلَةُ لِمَنْ خابَ مِنْكَ

Worst of luck to him who behaved proudly with Thee.

How protracted his suffering [152] in Thy Torment. How long his continuance in Thy Chastisement.

How distant his term (of punishment) from deliverance.

How hopeless be the facility of escape.

All this being the result of the justness of Thy Decree wherein Thou dost not oppress, of the equity of Thy Sentence wherein Thou dost not tyrannize. For surely Thou hast clearly set forth Thy Arguments and hast rendered excuses unavailable. Verily, Thou hast given warning before hand, hast been kind in encouraging and hast propounded parables and prolonged respite. Thou didst delay (punishment) whilst Thou hadst power to hasten it. Thou didst tarry whilst Thou hadst power to be quick. The delay was not due to inability nor was Thy Toleration [153] due to weakness, nor was Thy Forbearance ----------

وَالشَّقاءُ الأَشْقَى لِمَنِ اغْتَرَّبِكَ ما أَكْثَرَ تَصَرُّفَهُ فِي
عَذابِكَ وَما أَطْوَلَ تَرَدُّدَهُ فِي عِقابِكَ وَما
أَبْعَدَ غايَتَهُ مِنَ الفَرَجِ وَما أَقْنَطَهُ مِنْ سُهُولَةِ
المَخْرَجِ عَدْلاً مِنْ قَضائِكَ لا تَجُورُ فِيهِ وَإِنْصافاً
مِنْ حُكْمِكَ لا تَحِيفُ عَلَيْهِ فَقَدْ ظاهَرْتَ الحُجَجَ
وَأَبْلَيْتَ الأَعْذارَ وَقَدْ تَقَدَّمْتَ بِالوَعِيدِ وَتَلَطَّفْتَ
فِي التَّرْغِيبِ وَضَرَبْتَ الأَمْثالَ وَأَطَلْتَ
الإِمْهالَ وَأَخَّرْتَ وَأَنْتَ مُسْتَطِيعٌ لِلْمُعاجَلَةِ وَ
تَأَنَّيْتَ وَأَنْتَ مَلِيءٌ بِالمُبادَرَةِ وَلَمْ تَكُنْ أَناتُكَ
عَجْزاً وَلا إِمْهالُكَ وَهْناً وَلا إِمْساكُكَ

due to negligence, nor was Thy Patience due to complaisance.

Nay, it was with a view that Thy Argument may become more conclusive, Thy Generosity more perfect, Thy Goodness more abundant and Thy Favor more complete. All this was and it never ceased. It shall ever continue and shall never cease.

Thy Argument is too glorious to be completely described. Thy Majesty too sublime to be intrinsically defined. Thy Blessings too many to be exhaustively reckoned. Thy Benevolence so abundant that even this least of it cannot be thanked for sufficiently.

Verily silence has rendered me unable to praise Thee. Lack of effort [154] has made me [155] unfit to glorify Thee. The utmost I can do is to acknowledge my helplessness and my humility – not willingly, O Lord, but owing to inability. Therefore, behold me now that resolve to approach Thee and beg of Thee handsome ----------

غَفْلَةً وَلَا اِنْتِظَارُكَ مُدَارَاةً بَلْ لِتَكُوْنَ حُجَّتُكَ
اَبْلَغَ وَكَرَمُكَ اَكْمَلَ وَاِحْسَانُكَ اَوْفٰى وَ
نِعْمَتُكَ اَتَمَّ كُلُّ ذٰلِكَ كَانَ وَلَمْ تَزَلْ وَهُوَ
كَائِنٌ وَلَا تَزَالُ حُجَّتُكَ اَجَلُّ مِنْ اَنْ تُوْصَفَ
بِكُلِّهَا وَمَجْدُكَ اَرْفَعُ مِنْ اَنْ تُحَدَّ بِكُنْهِهِ
وَنِعْمَتُكَ اَكْثَرُ مِنْ اَنْ تُحْصٰى بِاَسْرِهَا وَاِحْسَانُكَ
اَكْثَرُ مِنْ اَنْ تُشْكَرَ عَلٰى اَقَلِّهِ وَقَدْ قَصَّرَنِيَ السُّكُوْتُ
عَنْ تَحْمِيْدِكَ وَفَهَّمَنِي الْاِمْسَاكُ عَنْ تَمْجِيْدِكَ وَ
قُصَارَايَ الْاِقْرَارُ بِالْحُسُوْرِ لَا رَغْبَةً يَا اِلٰهِيْ بَلْ عَجْزًا
فَهَا اَنَا ذَا اَؤُمُّكَ بِالْوِفَادَةِ وَاَسْاَلُكَ حُسْنَ

assistance.

Therefore, bless Muhammad and his descendants. Listen to my secret (request) and accept my supplication.

Do not let my day end in my disappointment.

Do not smite me on the brow by rejecting my petition.

Let my return from Thee and my coming back to Thee be honorable.

Verily, Thou dost not stint that which Thou resolvest, nor art Thou powerless to grant what is begged of Thee and Thou hast Power over all things.

There is no power and no strength except from God, the High, the Great.

(47)

One of his prayers on the day of Arafa [156].

Praise be to God, the Lord of the worlds. Praise be to Thee, O Creator of the heavens and the earth, Possessor of Glory and Honor, Lord ----------

الرِّفادَةِ فَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَاسْمَعْ نَجْوايَ وَ
اسْتَجِبْ دُعائِيْ وَلا تَخْتِمْ يَوْمِيْ بِخَيْبَتِيْ وَلا
تَجْبَهْنِيْ بِالرَّدِّ فِيْ مَسْأَلَتِيْ وَاكْرِمْ مُنْقَلَبِيْ عِنْدَكَ
مُنْصَرَفِيْ وَإِلَيْكَ مُنْقَلَبِيْ إِنَّكَ غَيْرُ ضائِقٍ بِما تُرِيْدُ
لا عاجِزٍ عَمَّا تَسْأَلُ وَأَنْتَ عَلَى كُلِّ شَيْءٍ قَدِيْرٌ
وَلا حَوْلَ وَلا قُوَّةَ إِلَّا بِاللّٰهِ الْعَلِيِّ الْعَظِيْمِ

وكان من دعائه عليه السلام في يوم عرفة

اَلْحَمْدُ لِلّٰهِ رَبِّ الْعالَمِيْنَ اَللّٰهُمَّ لَكَ الْحَمْدُ بَدِيْعَ
السَّمٰواتِ وَالْأَرْضِ ذَا الْجَلالِ وَالْإِكْرامِ رَبَّ

that is worshipped [157] of lords. God of everything, the Creator of every creature and heir [158] to everything.

There is nothing like unto Him.

The knowledge of nothing is hidden from Him.

He surrounds everything [159] and keeps watch over all things.

Thou [160] art God, there is no god but Thee, the One, the Lone, the Single, the Unique.

Thou art God, there is no god except Thee, the Gracious, the Bountiful, the Glorious, the Honorable, the Great, the Exalted.

Thou art God, there is no god but Thee, the High, the Exalted, the Master of mighty torment. [161]

Thou art God, there is no god but Thee, the Compassionate, the Merciful, the Knowing, the Wise.

Thou art God. There is no god but Thee, the Hearing, the Seeing ---------

ٱلْأَرْبَابِ وَإِلٰهَ كُلِّ مَأْلُوهٍ وَخَالِقَ كُلِّ
مَخْلُوقٍ وَوَارِثَ كُلِّ شَيْءٍ لَيْسَ كَمِثْلِهِ شَيْءٌ وَ
لَا يَعْزُبُ عَنْهُ عِلْمُ شَيْءٍ وَهُوَ بِكُلِّ شَيْءٍ مُحِيطٌ وَ
هُوَ عَلَى كُلِّ شَيْءٍ رَقِيبٌ اَنْتَ اللّٰهُ لَا اِلٰهَ اِلَّا
اَنْتَ ٱلْأَحَدُ ٱلْمُتَوَحِّدُ ٱلْفَرْدُ ٱلْمُتَفَرِّدُ وَاَنْتَ اللّٰهُ
لَا اِلٰهَ اِلَّا اَنْتَ ٱلْكَرِيمُ ٱلْمُتَكَرِّمُ ٱلْعَظِيمُ
ٱلْمُتَعَظِّمُ ٱلْكَبِيرُ ٱلْمُتَكَبِّرُ وَاَنْتَ اللّٰهُ لَا اِلٰهَ
اِلَّا اَنْتَ ٱلْعَلِيُّ ٱلْمُتَعَالِ ٱلشَّدِيدُ ٱلْمِحَالِ وَاَنْتَ
اللّٰهُ لَا اِلٰهَ اِلَّا اَنْتَ ٱلرَّحْمٰنُ ٱلرَّحِيمُ ٱلْعَلِيمُ ٱلْحَكِيمُ
وَاَنْتَ اللّٰهُ لَا اِلٰهَ اِلَّا اَنْتَ ٱلسَّمِيعُ ٱلْبَصِيرُ

the Eternal, the Well-Aware.

Thou art God. There is no god but Thee, the Respected, the Most Honorable, the Everlasting, the Most Eternal.

Thou art God. There is no god but Thee, the First before every unit and the Last after every number.

Thou art God. There is no god but Thee, the High in Thy Sublimity and Sublime in Thy Nearness. Thou art God. There is no god but Thee, the Possessor of all Goodness, Glory and Majesty and worthy of all Praise.

Thou art God. There is no god but Thee who didst create things without origin, didst shape whatever Thou didst shape without any model and didst invent the things invented without following any example.

It is Thou who didst measure everything by proper measure, didst make everything easy ----------

اَلْقَدِيمُ الْخَبِيرُ وَاَنْتَ اللّٰهُ لَا اِلٰهَ اِلَّا اَنْتَ
الْكَرِيمُ الْاَكْرَمُ الدَّائِمُ الْاَدْوَمُ وَاَنْتَ اللّٰهُ
لَا اِلٰهَ اِلَّا اَنْتَ الْاَوَّلُ قَبْلَ كُلِّ اَحَدٍ وَالْاٰخِرُ
بَعْدَ كُلِّ عَدَدٍ وَاَنْتَ اللّٰهُ لَا اِلٰهَ اِلَّا اَنْتَ الدَّانِي
فِي عُلُوِّهِ وَالْعَالِي فِي دُنُوِّهِ وَاَنْتَ اللّٰهُ لَا اِلٰهَ اِلَّا
اَنْتَ ذُو الْبَهَاءِ وَالْمَجْدِ وَالْكِبْرِيَاءِ وَالْحَمْدِ
وَاَنْتَ اللّٰهُ لَا اِلٰهَ اِلَّا اَنْتَ الَّذِي اَنْشَاْتَ
الْاَشْيَاءَ مِنْ غَيْرِ سِنْخٍ وَصَوَّرْتَ مَا صَوَّرْتَ مِنْ غَيْرِ
مِثَالٍ وَابْتَدَعْتَ الْمُبْتَدَعَاتِ بِلَا اِحْتِذَاءٍ اَنْتَ
الَّذِي قَدَّرْتَ كُلَّ شَيْءٍ تَقْدِيرًا وَيَسَّرْتَ كُلَّ شَيْءٍ

as it deserved and didst manage everything, beside Thyself, as it required to be managed.

It is Thou Whom no participant helped in creating or did any assistant assist in Thy affairs, nor was there any eyewitness with Thee, nor peer.

It is Thou Who didst resolve . What ever Thou didst resolve was firm.

(Thou) didst Decree. Whatever Thou didst decree was just.

(Thou) didst Command. Whatever Thou didst command was equitable.

It is Thou whom space doth not contain.

No sovereign ever rose to dispute Thy sovereignty, neither did any argument or explanation ever defeat Thee.

It is Thou who hast exhaustively counted all things, hast fixed a duration for everything and hast measured everything by proper measure.

It is Thou whose Divine Essence imagination fails to reach ----------

تَيْسِيرًا وَدَبَّرْتَ مَادُونَكَ تَدْبِيرًا اَنْتَ الَّذِي
لَمْ يُعِنْكَ عَلَى خَلْقِكَ شَرِيكٌ وَلَمْ يُوَازِرْكَ فِي
اَمْرِكَ وَزِيرٌ وَلَمْ يَكُنْ لَكَ مُشَاهِدٌ وَلَا نَظِيرٌ
اَنْتَ الَّذِي اَرَدْتَ فَكَانَ حَتْمًا مَا اَرَدْتَ وَقَضَيْتَ
فَكَانَ عَدْلًا مَا قَضَيْتَ وَحَكَمْتَ فَكَانَ
نِصْفًا مَا حَكَمْتَ اَنْتَ الَّذِي لَا يَحْوِيكَ مَكَانٌ
وَلَمْ يَقُمْ لِسُلْطَانِكَ سُلْطَانٌ وَلَمْ يَعْيِكَ بُرْهَانٌ
وَلَا بَيَانٌ اَنْتَ الَّذِي اَحْصَيْتَ كُلَّ شَيْءٍ عَدَدًا
وَجَعَلْتَ لِكُلِّ شَيْءٍ اَمَدًا وَقَدَّرْتَ كُلَّ شَيْءٍ
تَقْدِيرًا اَنْتَ الَّذِي قَصُرَتِ الْاَوْهَامُ عَنْ ذَاتِيَّتِكَ

reason failed to judge Thy quality and eyes never perceived Thy whereabouts.

It is Thou Who canst not be defined for then Thou wouldst have been finite. Thou wast never compared for then Thou wouldst have been perceptible. Thou didst never beget for then Thou wouldst have been (a thing) begotten.[162]

It is Thou Who hast no opposite that may contend with Thee. Thou hast no equal that may prevail over Thee and no peer that may vie with Thee.

It is Thou Who didst originate, invent, create, bring into being and didst make handsomely whatever Thou didst make.

Holiness to thee. How sublime is Thy dignity. How high among places is Thy Place. What a manifestation of truth is Thy Discernment.[163] Holiness to Thee, O Gracious. How gracious Thou art. O Kind, how kind Thou art. O Wise, how knowing Thou art. Holiness to Thee, O Monarch .----------

وَعَجَزَتِ الْأَفْهَامُ عَنْ كَيْفِيَّتِكَ وَلَمْ تُدْرِكِ
الْأَبْصَارُ مَوْضِعَ اَيْنِيَّتِكَ اَنْتَ الَّذِي لَا تَحُدُّ
فَتَكُونَ مَحْدُودًا وَلَمْ تُمَثَّلْ فَتَكُونَ مَوْجُودًا وَ
لَمْ تَلِدْ فَتَكُونَ مَوْلُودًا اَنْتَ الَّذِي لَا ضِدَّ مَعَكَ
فَيُعَانِدَكَ وَلَا عِدْلَ فَيُكَاثِرَكَ وَلَا نِدَّ لَكَ فَيُعَارِضَكَ
اَنْتَ الَّذِي ابْتَدَاَ وَاخْتَرَعَ وَاسْتَحْدَثَ وَابْتَدَعَ
وَاَحْسَنَ صُنْعَ مَا صَنَعَ سُبْحَانَكَ مَا اَجَلَّ شَأْنَكَ
وَاَسْنَى فِي الْاَمَاكِنِ مَكَانَكَ وَاَصْدَعَ بِالْحَقِّ
فُرْقَانَكَ سُبْحَانَكَ مِنْ لَطِيفٍ مَا اَلْطَفَكَ وَرَءُوفٍ
مَا اَرْأَفَكَ وَحَكِيمٍ مَا اَعْرَفَكَ سُبْحَانَكَ مِنْ مَلِيكٍ

How powerful Thou art. O Bountiful, how liberal Thou art. O Glorious, how exalted Thou art — the possessor of all Beauty, Greatness, Majesty and Praise.

Holiness to Thee. Thou hast stretched forth Thy Hand to do benevolence. Guidance is obtained from Thee. Therefore whosoever besought [164] Thee for any matter sacred or secular obtained Thy Hearing.[165]

Holiness to Thee. Whoever existed in Thy Knowledge, bowed himself unto Thee.[166] Whatever was beneath Thy Throne humbled itself before Thy Glory. All Thy creatures surrendered themselves to Thy obedience.

Holiness to Thee. Thou art not perceived, nor searched, [167] nor touched, nor brought near, nor removed, nor distanced, nor disputed with, nor oppressed, nor fought with, nor imposed upon, nor deceived.

Holiness to Thee. Thy path is straight. Thy Command, righteous. Thou art Living and Wantless.

مَا اَمْنَعَكَ وَجَوَادٍ مَا اَوْسَعَكَ وَرَفِيعٍ مَا اَرْفَعَكَ
ذُو الْبَهَاءِ وَالْمَجْدِ وَالْكِبْرِيَاءِ وَالْحَمْدِ سُبْحَانَكَ
بَسَطْتَ بِالْخَيْرَاتِ يَدَكَ وَعُرِفَتِ الْهِدَايَةُ مِنْ
عِنْدِكَ فَمَنِ الْتَمَسَكَ لِدِينٍ اَوْ دُنْيَا وَجَدَكَ
سُبْحَانَكَ خَضَعَ لَكَ مَنْ جَرَى فِي عِلْمِكَ وَخَشَعَ
لِعَظَمَتِكَ مَا دُونَ عَرْشِكَ وَانْقَادَ لِلتَّسْلِيمِ لَكَ
كُلُّ خَلْقِكَ سُبْحَانَكَ لَا تُحَسُّ وَلَا تُجَسُّ وَلَا
تُمَسُّ وَلَا تُكَادُ وَلَا تُمَاطُ وَلَا تُنَازَعُ وَلَا تُجَارَى
وَلَا تُمَارَى وَلَا تُخَادَعُ وَلَا تُمَاكَرُ سُبْحَانَكَ
سَبِيلُكَ جَدَدٌ وَاَمْرُكَ رَشَدٌ وَاَنْتَ حَيٌّ صَمَدٌ

Holiness to Thee. Thy Word is Wisdom.

Thy Decree inevitable and Thy Resolution decisive.

Holiness to Thee.

There is none to reject Thy Will, none to alter Thy Words.

Holiness to Thee. O possessor of manifest signs, Creator of the heavens and of life. [168]

Praise be to Thee, a praise as lasting as Thy Existence. Praise be to Thee, a praise as enduring as Thy Blessings. Praise be to Thee, a praise to match Thy Workmanship. Praise be to Thee. A praise that would increase Thy Satisfaction. Praise be to Thee, a praise that would compete with the praise of every praiser, a gratitude that would surpass the gratitude of every thanksgiver, a praise that would become none but Thee, wherewith none is approached except Thee, a praise which may secure the continuance of former (blessings) and whereby permanence of the future (rewards) may be requested,

سُبْحَانَكَ قَوْلُكَ حُكْمٌ وَقَضَاؤُكَ حَتْمٌ وَارَادَتُكَ
عَزْمٌ سُبْحَانَكَ لَارَادَّ لِمَشِيَّتِكَ وَلَامُبَدِّلَ لِكَلِمَاتِكَ
سُبْحَانَكَ قَاهِرَ الْأَرْبَابِ بَاهِرَ الْآيَاتِ فَاطِرَ
السَّمٰوَاتِ بَارِئَ النَّسَمَاتِ لَكَ الْحَمْدُ حَمْدًا يَدُومُ
بِدَوَامِكَ وَلَكَ الْحَمْدُ حَمْدًا خَالِدًا بِنِعْمَتِكَ وَلَكَ
الْحَمْدُ حَمْدًا يُوَازِي صُنْعَكَ وَلَكَ الْحَمْدُ حَمْدًا يَزِيدُ
عَلَى رِضَاكَ وَلَكَ الْحَمْدُ حَمْدًا مَعَ حَمْدِ كُلِّ حَامِدٍ
وَشُكْرًا يَقْصُرُ عَنْهُ شُكْرُ كُلِّ شَاكِرٍ حَمْدًا لَا
يَنْبَغِي إِلَّا لَكَ وَلَا يُتَقَرَّبُ بِهِ إِلَّا إِلَيْكَ حَمْدًا
يُسْتَدَامُ بِهِ الْأَوَّلُ وَيُسْتَدْعَى بِهِ دَوَامُ الْآخِرِ

a praise that would go on multiplying with revolutions of the times and would go on increasing by successive additions; a praise which the keepers of accounts would fail to count and which would exceed the record kept by the writers[169] in Thy Book [170]; a praise that would suit Thy Supreme Throne, and would become Thy exalted Footstool; a praise whose recompense from Thee would be perfect and whose reward would submerge every other reward; a praise whose outward form would accord with its inward spirit and whose inward substance would harmonize with sincerity of the motive underlying it; a praise with the life of which no creature ever praised Thee and whose excellence is known to none other besides Thee.

Such a praise that he who endeavors to count it would be helped and he who tires his best to reckon it exhaustively would be assisted; a praise that would comprise whatever Thou hast created of the praise and would string together

حَمْدًا يَتَضَاعَفُ عَلَى كُرُورِ الْأَزْمِنَةِ وَتَتَزَايَدُ
اَضْعَافًا مُتَرَادِفَةً حَمْدًا يَعْجِزُ عَنْ اِحْصَائِهِ
الْحَفَظَةُ وَيَزِيدُ عَلَى مَا اَحْصَتْهُ فِي كِتَابِكَ الْكَتَبَةُ
حَمْدًا يُوَازِنُ عَرْشَكَ الْمَجِيدَ وَيُعَادِلُ كُرْسِيَّكَ
الرَّفِيعَ حَمْدًا يَكْمُلُ لَدَيْكَ ثَوَابُهُ وَيَسْتَغْرِقُ
كُلَّ جَزَاءٍ جَزَاؤُهُ حَمْدًا ظَاهِرُهُ وَفْقٌ لِبَاطِنِهِ
وَبَاطِنُهُ وَفْقٌ لِصِدْقِ النِّيَّةِ فِيهِ حَمْدًا لَمْ تَحْمَدْكَ
خَلْقٌ مِثْلَهُ وَلَا يَعْرِفُ اَحَدٌ سِوَاكَ فَضْلَهُ يُعَانُ
مَنِ اجْتَهَدَ فِي تَعْدِيدِهِ وَيُؤَيَّدُ مَنْ اَغْرَقَ نَزْعًا فِي
تَوْفِيَتِهِ حَمْدًا يَجْمَعُ مَا خَلَقْتَ مِنَ الْحَمْدِ وَيَنْتَظِمُ

what Thou wilt create afterwards; a praise nearer to Thy Word than any other praise [171], and no praiser greater than him who praises Thee with it; a praise the abundance of which would entitle the praiser to further reward from Thy Bounty and to which Thou wouldst add increment from Thy Liberality; a praise that would become the Honor of Thy Countenance and suit the Glory of Thy Majesty.

O Lord, bless Muhammad and the descendants of Muhammad, the elect, the chosen, the honored who enjoy Thy Nearness, with the most excellent of Thy Blessings. Confer on him the most perfect of Thy Favors. Favor him with the most auspicious of Thy Mercies.

O Lord, bless Muhammad and his descendants with a holy blessing , that which no blessing would be more holy.

Confer on him and his descendants a growing favor, that which no favor would be more prolific.

Bestow on him and his descendants

ما انت خالقه من بعد حمدا لاحمد اقرب الى
قولك منه ولا احمد ممن يحمدك به حمدا يوجب
بكرمك المزيد بوفوره وتصله بمزيد بعد
مزيد طولا منك حمدا يجب لكرم وجهك و
يقابل عز جلالك رب صل على محمد وآل محمد
المنتجب المصطفى المكرم المقرب افضل صلواتك
وبارك عليه اتم بركاتك وترحم عليه امتع
رحماتك رب صل على محمد وآله صلاة زاكية
لا تكون صلاة ازكى منها وصل عليه صلاة
نامية لا تكون صلوة انمى منها وصل عليه

an agreeable blessing, to which no other blessing would be superior.

O Lord, bless Muhammad and his descendants with a favor that would please him and add to his satisfaction. Confer on him a favor that would please Thee and increase Thy Approbation of him.

Bestow on him a favor except which Thou wouldst approve for none other than him and of which no other than him would be worthy in Thy Sight.

O Lord, confer on Muhammad and his descendants a blessing that would surpass Thy Approbation, the continuance of which would depend on Thy infinite Existence and which would never die just as Thy Words shall never die.

O Lord, confer on Muhammad and his descendants a blessing that would include the blessings of Thy angels, Thy Prophets, Thy Apostles and of those that obey Thee ; that would comprise the blessings of Thy servants belonging to the order of jinn and men and those worthy of Thy Answer, that would comprehend ---

صَلوٰةً رَاضِيَةً لَاتَكُونُ صَلٰوةٌ فَوْقَهَا رَبِّ صَلِّ
عَلَى مُحَمَّدٍ وَآلِهِ صَلٰوةً تُرْضِيهِ وَتَزِيدُ عَلٰى رِضَاهُ
وَصَلِّ عَلَيْهِ صَلٰوةً تُرْضِيكَ وَتَزِيدُ عَلَى رِضَاكَ لَهُ
وَصَلِّ عَلَيْهِ صَلٰوةً لَاتَرْضٰى لَهُ اِلَّا بِهَا وَلَاتَرٰى
غَيْرَهُ لَهَا اَهْلًا رَبِّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ صَلٰوةً تَحُوزُ
رِضْوَانَكَ وَيَتَّصِلُ اتِّصَالُهَا بِبَقَائِكَ وَلَايَنْفَدُ كَمَالَا يَنْفَدُ
كَلِمَاتُكَ رَبِّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ صَلٰوةً
تَنْتَظِمُ صَلَوَاتِ مَلَائِكَتِكَ وَاَنْبِيَائِكَ وَ
رُسُلِكَ وَاَهْلِ طَاعَتِكَ وَتَشْتَمِلُ عَلَى صَلَوَاتِ
عِبَادِكَ مِنْ جِنِّكَ وَاِنْسِكَ وَاَهْلِ اِجَابَتِكَ وَتَجْمَعُ

the blessings of all the species of Thy creatures whom Thou hast created and brought into being.

O Lord, bless him and his descendants with a blessing that would compass every blessing past and future.

Confer on him and his descendants a blessing agreeable to Thee and others besides Thee.

Moreover, create favors with which to multiply these blessings at the same time and with the passage of days, increase them by growing increments which no one would be able to count except Thee.

O Lord, confer favor on the holy members of his descendants whom Thou hast chosen for Thy mission, whom Thou hast made treasures of Thy Knowledge, guardians of Thy religon, Thy vicegerents in Thy earth and Thy arguments to Thy creatures, to whom Thou hast, of Thy Will, cleaned of impurity and pollution with a thorough purification and whom Thou hast made to be ----------

عَلَى صَلَوٰةِ كُلِّ مَنْ ذَرَأْتَ وَبَرَأْتَ مِنْ أَصْنَافِ
خَلْقِكَ رَبِّ صَلِّ عَلَيْهِ وَآلِهِ صَلَاةً تُحِيطُ بِكُلِّ
صَلَوٰةٍ مُرْضِيَةٍ
صَلَاةٍ سَالِفَةٍ وَمُسْتَأْنَفَةٍ وَصَلِّ عَلَيْهِ وَعَلَى آلِهِ
لَكَ وَلِمَنْ دُونَكَ وَتُنْشِئُ مَعَ ذَلِكَ صَلَوَاتٍ تُضَاعِفُ
مَعَهَا تِلْكَ الصَّلَوَاتِ عِنْدَهَا وَتَزِيدُهَا عَلَى كُرُورِ
الْأَيَّامِ زِيَادَةً فِي تَضَاعِيفَ لَا يَعُدُّهَا غَيْرُكَ رَبِّ
نسخة: لا يحصيها
صَلِّ عَلَى أَطَايِبِ أَهْلِ بَيْتِهِ الَّذِينَ اخْتَرْتَهُمْ لِأَمْرِكَ
وَجَعَلْتَهُمْ خَزَنَةَ عِلْمِكَ وَحَفَظَةَ دِينِكَ وَخُلَفَاءَكَ
فِي أَرْضِكَ وَحُجَجَكَ عَلَى عِبَادِكَ وَطَهَّرْتَهُمْ مِنَ
الرِّجْسِ وَالدَّنَسِ تَطْهِيرًا بِإِرَادَتِكَ وَجَعَلْتَهُمُ

the medium of approaching Thee and the guides [172] to Thy Paradise.

O Lord, bless Muhammad and his descendants with a blessing whereby Thou mayest magnify for them Thy Bounty and Thy Grace. Accomplish for them all things out of Thy Gifts and additional favors.

Increase for them the share of Thy Reward and Benefits.

O Lord, confer on him and them a favor having no limit to its beginning, no bound to its duration and no termination to its continuance.

O Lord, confer on them a blessing equal to the worth [173] of Thy Throne and whatever is under it equal to the fullness of Thy heavens and whatever is above them equal to the number of Thy lands and whatever is beneath and among them —— a blessing that would bring them closer to Thee and would be to Thee and them a satisfaction and would always be linked to similar blessings.

O Lord, ----------

اَلْوَسِيلَةَ اِلَيْكَ وَالْمَسْلَكَ اِلَى جَنَّتِكَ رَبِّ
صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ صَلٰوةً تُجْزِلُ لَهُمْ بِهَا مِنْ تُحَفِكَ
وَكَرَامَتِكَ وَتُكْمِلُ لَهُمُ الْأَشْيَاءَ مِنْ عَطَايَاكَ
وَنَوَافِلِكَ وَتُوَفِّرُ عَلَيْهِمُ الْحَظَّ مِنْ عَوَائِدِكَ وَفَوَائِدِكَ
رَبِّ صَلِّ عَلَيْهِ وَعَلَيْهِمْ صَلَاةً لَا اَمَدَ فِي اَوَّلِهَا
وَلَا غَايَةَ لِأَمَدِهَا وَلَا نِهَايَةَ لِآخِرِهَا رَبِّ صَلِّ
عَلَيْهِمْ زِنَةَ عَرْشِكَ وَمَادُونَهُ وَمِلْأَ سَمٰوَاتِكَ
وَمَا فَوْقَهُنَّ وَعَدَدَ اَرَضِيكَ وَمَا تَحْتَهُنَّ وَمَا
بَيْنَهُنَّ صَلَاةً تُقَرِّبُهُمْ مِنْكَ زُلْفٰى وَتَكُونُ لَكَ
وَلَهُمْ رِضًا وَمُتَّصِلَةً بِنَظَائِرِهِنَّ اَبَدًا اَللّٰهُمَّ

نسخه: بحلک

verily Thou didst, in every age, support Thy religion with an Imam whom Thou didst establish as a sign for Thy servants and a pillar of light in Thy cities, after having joined his covenant to Thine.

Thou didst make him to be the means to Thy Approbation, didst enjoin obedience to him. Thou didst dissuade men by threat from disobeying him.

(Thou) didst command to obey his order and to refrain at his prohibition and that no competitor should take precedence over him and no pursuer should lag behind him.

Therefore, he is the asylum of those who seek shelter, the defender of the true believers, support [174] to the adherents and light to the inhabitants of the universe.

O Lord, therefore, inspire Thy vicegerent with gratitude for the favors Thou hast conferred on us through him. Inspire us with similar gratitude for (having) him (for our guide). Give him from nigh Thee well supported authority.

اِنَّكَ اَيَّدْتَ دِينَكَ فِي كُلِّ اَوَانٍ بِاُمَامٍ
اَقَمْتَهُ عَلَمًا لِعِبَادِكَ وَمَنَارًا فِي بِلَادِكَ بَعْدَ
اَنْ وَصَلْتَ حَبْلَهُ بِحَبْلِكَ وَجَعَلْتَهُ الذَّرِيعَةَ
اِلَى رِضْوَانِكَ وَافْتَرَضْتَ طَاعَتَهُ وَحَذَّرْتَ
مَعْصِيَتَهُ وَاَمَرْتَ بِامْتِثَالِ اَمْرِهِ وَالْاِنْتِهَاءِ عِنْدَ
نَهْيِهِ وَاَلَّا يَتَقَدَّمَهُ مُتَقَدِّمٌ وَلَا يَتَاَخَّرَ عَنْهُ
مُتَاَخِّرٌ فَهُوَ عِصْمَةُ اللَّائِذِينَ وَكَهْفُ الْمُؤْمِنِينَ
وَعُرْوَةُ الْمُتَمَسِّكِينَ وَبَهَاءُ الْعَالَمِينَ اللَّهُمَّ فَاَوْزِعْ
لِوَلِيِّكَ شُكْرَ مَا اَنْعَمْتَ بِهِ عَلَيْهِ وَاَوْزِعْنَا
مِثْلَهُ فِيهِ وَاٰتِهِ مِنْ لَدُنْكَ سُلْطَانًا نَصِيرًا وَافْتَحْ

Let him have an easy victory.

Assist him with Thy most honorable Support.

Strengthen his back.

Add power to his arm.

Watch him with Thy Eye.

Guard him with Thy Protection.

Aid him with Thy angels.

Succour him with Thy most victorious Host.

Establish, through him Thy Book, Thy Bounds [175], Thy Laws and the practices of Thy Prophet – Thy Favors on him and his descendants.

Revive by means of him the signs of Thy religion which the tyrants have annulled. Scour off through him the rust of tyranny from Thy Path. Remove by him the hardship from thy Way. Banish those who go astray from Thy Path. Destroy through him those who wrongfully rebel against Thy Straight Way.

Soften his [176] heart for Thy friends. Cause his hand to stretch forth against Thy enemies ----------

لَهُ فَتْحًا يَسِيرًا وَاَعِنْهُ بِرُكْنِكَ الْاَعَزِّ وَاشْدُدْ
اَزْرَهُ وَقَوِّ عَضُدَهُ وَرَاعِهِ بِعَيْنِكَ وَاحْمِهِ
بِحِفْظِكَ وَانْصُرْهُ بِمَلَائِكَتِكَ وَامْدُدْهُ
بِجُنْدِكَ الْاَغْلَبِ وَاَقِمْ بِهِ كِتَابَكَ وَحُدُودَكَ
وَشَرَائِعَكَ وَسُنَنَ رَسُولِكَ صَلَوَاتُكَ اللّٰهُمَّ
عَلَيْهِ وَآلِهِ وَاَحْيِ بِهِ مَا اَمَاتَهُ الظَّالِمُونَ مِنْ
مَعَالِمِ دِينِكَ وَاجْلُ بِهِ صَدَاءَ الْجَوْرِ عَنْ طَرِيقَتِكَ
وَاَبِنْ بِهِ الضَّرَّاءَ مِنْ سَبِيلِكَ وَاَزِلْ بِهِ النَّاكِبِينَ
عَنْ صِرَاطِكَ وَامْحُ بِهِ بُغَاةَ قَصْدِكَ عِوَجًا وَاَلِنْ
جَانِبَهُ لِاَوْلِيَائِكَ وَابْسُطْ يَدَهُ عَلَى اَعْدَائِكَ

and grant us his kindness, his leniency, his tenderness and his compassion.

Make us listen to and obey him.

Endeavor to win his approbation.

Be ready to assist and defend him and thereby approach Thee and Thy Prophet – may Thy Blessings descend on him and his descendants, O Lord.

O Lord, bless their friends who acknowledge their rank,

Follow their path,

Pursue their track[177],

Adhere strongly to them,

Are firmly attached to their friendship[178],

Follow their leadership,

Submit to their ordinance,

Endeavor to serve them,

Expect their days[179],

And strain their eyes towards them[180],

With blessings auspicious, pure, growing, following one another morning and evening.

And confer peace ----------

وَهَبْ لَنَا رَأْفَتَهُ وَرَحْمَتَهُ وَتَعَطُّفَهُ وَتَحَنُّنَهُ
وَاجْعَلْنَا لَهُ سَامِعِينَ مُطِيعِينَ وَفِي رِضَاهُ سَاعِينَ
وَإِلَى نُصْرَتِهِ وَالْمُدَافَعَةِ عَنْهُ مُكْنِفِينَ وَإِلَيْكَ وَ
إِلَى رَسُولِكَ صَلَوَاتُكَ اللَّهُمَّ عَلَيْهِ وَآلِهِ بِذَلِكَ
مُتَقَرِّبِينَ اللَّهُمَّ وَصَلِّ عَلَى أَوْلِيَائِهِمُ الْمُعْتَرِفِينَ
بِمَقَامِهِمُ الْمُتَّبِعِينَ مَنْهَجَهُمُ الْمُقْتَفِينَ آثَارَهُمُ
الْمُسْتَمْسِكِينَ بِعُرْوَتِهِمُ الْمُتَمَسِّكِينَ بِوَلَايَتِهِمُ
الْمُؤْتَمِّينَ بِإِمَامَتِهِمُ الْمُسَلِّمِينَ لِأَمْرِهِمُ الْمُجْتَهِدِينَ
فِي طَاعَتِهِمُ الْمُنْتَظِرِينَ أَيَّامَهُمُ الْمَادِّينَ إِلَيْهِمْ أَعْيُنَهُمُ
النامیات العادیات
الصَّلَوَاتِ الْمُبَارَكَاتِ الزَّاكِيَاتِ وَسَلِّمْ

on them and their souls.

Let their aims be unanimous in virtue.

Reform their conditions for their benefit. Accept their repentance.

Verily Thou art the greatest acceptor of repentance, Merciful, and the best of forgivers.

With Thy Grace let us be with them in the abode of peace, O Most Merciful.

O Lord, this is the day of Arafa, a day which Thou hast ennobled, honored and exalted, wherein Thou hast spread Thy Mercy, wherein Thou favorest with Thy Pardon, wherein Thou makest magnificent gifts and thereby showest kindness to Thy servants.

O Lord, I am Thy servant whom Thou didst favor before Thou didst create him and after Thou hadst brought him into being. Thus Thou didst make him one of those whom Thou didst guide to Thy religion; gavest him grace to discharge Thy due, didst guard him with Thy protection , admit him into ----------

عَلَيْهِمْ وَعَلَى اَرْوَاحِهِمْ وَاجْمَعْ عَلَى التَّقْوٰى
اَمْرَهُمْ وَاَصْلِحْ لَهُمْ شُؤُنَهُمْ وَتُبْ عَلَيْهِمْ اِنَّكَ
اَنْتَ التَّوَّابُ الرَّحِيْمُ وَخَيْرُ الْغَافِرِيْنَ وَاجْعَلْنَا مَعَهُمْ
فِيْ دَارِ السَّلَامِ بِرَحْمَتِكَ يَا اَرْحَمَ الرَّاحِمِيْنَ
اَللّٰهُمَّ هٰذَا يَوْمُ عَرَفَةَ يَوْمٌ شَرَّفْتَهُ وَكَرَّمْتَهُ وَ
عَظَّمْتَهُ نَشَرْتَ فِيْهِ رَحْمَتَكَ وَمَنَنْتَ فِيْهِ بِعَفْوِكَ
وَاَجْزَلْتَ فِيْهِ عَطِيَّتَكَ وَتَفَضَّلْتَ بِهِ عَلٰى عِبَادِكَ
اَللّٰهُمَّ وَاَنَا عَبْدُكَ الَّذِيْ اَنْعَمْتَ عَلَيْهِ قَبْلَ
وَبَعْدَ خَلْقِكَ
خَلْقِكَ لَهٗ اِيَّاهُ فَجَعَلْتَهُ مِمَّنْ هَدَيْتَهُ لِدِيْنِكَ وَ
وَفَّقْتَهُ لِحَقِّكَ وَعَصَمْتَهُ بِحَبْلِكَ وَاَدْخَلْتَهُ فِيْ

Thy host, guide him to love Thy friends and hate Thy enemies.

Then Thou didst command him and he failed to obey. Thou didst check him and he did not refrain. Thou didst forbid him from disobeying Thee and he disobeyed Thy Command and did what was forbidden by Thee – not by way of enmity to Thee, nor contumacy against Thee, but (because) his desire invited him to that from which Thou hadst dissuaded and towards that with which Thou hadst threatened. [181]

And (Satan) Thy enemy and his enemy had helped him in it so he attempted to do it, although he knew Thy threat, hoped for Thy forgiveness and relied on Thy Pardon. Considering the blessings Thou hadst conferred on him, he was the fittest of Thy servants not to have done it. Behold, here I am, in Thy Presence, humbled, disgraced, beseeching, crying, afraid, confessing the heinous sins with which I have burdened myself, and the great ----------

خِزْيِكَ وَارْشَدْتَهُ لِمُوالاةِ اَوْلِيائِكَ وَمُعاداةِ
اَعْدائِكَ ثُمَّ اَمَرْتَهُ فَلَمْ يَأْتَمِرْ وَزَجَرْتَهُ فَلَمْ يَنْزَجِرْ
وَنَهَيْتَهُ عَنْ مَعْصِيَتِكَ فَخالَفَ اَمْرَكَ اِلى نَهْيِكَ
لامُعانَدَةً لَكَ وَلا اَسْتِكْباراً عَلَيْكَ بَلْ
دَعاهُ هَواهُ اِلى ما زَيَّلْتَهُ وَاِلى ما حَذَّرْتَهُ وَاَعانَهُ
عَلى ذلِكَ عَدُوُّكَ وَعَدُوُّهُ فَاَقْدَمَ عَلَيْهِ عارِفاً
بِوَعيدِكَ راجِياً لِعَفْوِكَ واثِقاً بِتَجاوُزِكَ وَكانَ
اَحَقَّ عِبادِكَ مَعَ ما مَنَنْتَ عَلَيْهِ اَلّا يَفْعَلَ وَها
اَنَا ذا بَيْنَ يَدَيْكَ صاغِراً ذَليلاً خاضِعاً خاشِعاً
خائِفاً مُعْتَرِفاً بِعَظيمِ مِنَ الذُّنُوبِ تَحَمَّلْتُهُ وَجَليلِ

errors I have committed.

Seeking shelter in Thy Forgiveness, betaking me for refuge to Thy Mercy, believing that no protector would protect me from Thee and no defender would defend me from Thee.

Therefore, confer on me that protection which Thou dost confer on him who erred.

Favor me with that pardon with which Thou dost favor him who stretched forth his hand towards Thee.

Bestow on me that forgiveness which Thou wouldst not deem too much to bestow on him who had hope from Thee.

On this day, allot me a portion whereby I may achieve a share of Thy Approbation. Do not turn me away without that with which such of Thy servants as worship Thee return (laden).

Verily, though I have not sent beforehand the good deeds sent in advance by them, nevertheless, I have advanced Thy Unity ----------

مِنَ الْخَطَايَا آخَرَمْتُهُ مُسْتَجِيرًا بِصَفْحِكَ لَآئِذًا
بِرَحْمَتِكَ مُوقِنًا أَنَّهُ لَا يُجِيرُنِي مِنْكَ مُجِيرٌ وَلَا
يَمْنَعُنِي مِنْكَ مَانِعٌ فَعُدْ عَلَيَّ بِمَا تَعُودُ بِهِ عَلَى مَنِ
اقْتَرَفَ مِنْ تَعَمُّدِكَ وَجُدْ عَلَيَّ بِمَا تَجُودُ بِهِ عَلَى مَنْ
أَلْقَى بِيَدِهِ إِلَيْكَ مِنْ عَفْوِكَ وَامْنُنْ عَلَيَّ بِمَا لَا
يَتَعَاظَمُكَ أَنْ تَمُنَّ بِهِ عَلَى مَنْ أَمَّلَكَ مِنْ غُفْرَانِكَ
وَاجْعَلْ لِي فِي هَذَا الْيَوْمِ نَصِيبًا أَنَالُ بِهِ حَظًّا مِنْ
رِضْوَانِكَ وَلَا تَرُدَّنِي صِفْرًا مِمَّا يَنْقَلِبُ بِهِ
الْمُتَعَبِّدُونَ لَكَ مِنْ عِبَادِكَ وَإِنِّي وَإِنْ لَمْ أُقَدِّمْ
مَا قَدَّمُوهُ مِنَ الصَّالِحَاتِ فَقَدْ قَدَّمْتُ تَوْحِيدَكَ

and denial of opponents, equals and similars to Thee, have come to Thee through the gates through which Thou didst command to come.

(I) have approached Thee with that, without which none can approach Thee.

Moreover, I have reinforced this with repentance unto Thee, abasement and humility in Thy Presence, and with good opinion of Thee and reliance on what is nigh Thee.

I have coupled this with hope from Thee which whosoever entertained was hardly ever disappointed.

I pray unto Thee like one contemptible,

Disgraceful,

Poor,

Needy,

Timid

And seeking refuge.

Moreover, (I pray) fearfully, humbly, craving protection and imploring shelter, neither inflated with the pride of the haughty, nor elated ----------

وَنَفْيِ الْأَضْدَادِ وَالْأَنْدَادِ وَالْاَشْبَاهِ عَنْكَ وَ
اَتَيْنُكَ مِنَ الْاَبْوَابِ الَّتِي اَمَرْتَ اَنْ تُؤْتَى مِنْهَا
وَتَقَرَّبْتُ اِلَيْكَ بِمَا لَا يَقْرُبُ بِهِ اَحَدٌ مِنْكَ اِلَّا
بِالتَّقَرُّبِ بِهِ ثُمَّ اَتْبَعْتُ ذٰلِكَ بِالْاِنَابَةِ اِلَيْكَ
وَالتَّذَلُّلِ وَالْاِسْتِكَانَةِ لَكَ وَحُسْنِ الظَّنِّ
بِكَ وَالثِّقَةِ بِمَا عِنْدَكَ وَشَفَعْتُهُ بِرَجَائِكَ الَّذِي
قَلَّمَا يَخِيبُ عَلَيْهِ رَاجِيكَ وَسَاَلْتُكَ مَسْاَلَةَ
الْحَقِيرِ الذَّلِيلِ الْبَائِسِ الْفَقِيرِ الْخَائِفِ الْمُسْتَجِيرِ
وَمَعَ ذَلِكَ خِيفَةً وَتَضَرُّعًا وَتَعَوُّذًا وَتَلَوُّذًا لَا
مُسْتَطِيلًا بِتَكَبُّرِ الْمُتَكَبِّرِينَ وَلَا مُتَعَالِيًا

with the conceit of the obedient, nor arrogant on account of the mediation of intercessors. After all, I am the smallest of the small, the most insignificant of the despicable and like an atom or even inferior to it. Therefore, O Thou who dost not hasten the workers of evil to punishment, nor dost withhold Thy Blessings from those brought up in comfort. O Thou who favorest the erring with pardon, indulgest the guilty by allowing them time (to mend). I have worked evil, I admit. I have committed guilt, I have erred. I am he who tried to go against [182] Thee presumptuously. I am he who disobeyed Thee deliberately. I am the man who concealed (my faults) from Thy creatures and committed them in Thy Sight. I am he who feared Thy creatures and felt secure from Thee. I am he who did not fear Thy Power and did not dread Thy Wrath. I am the transgressor against my own soul. I am the one pledged to my penalties. I am the possessor of little modesty ----------

بِدالَّةِ الْمُطِيعِينَ وَلَا مُسْتَطِيلًا بِشَفَاعَةِ الشَّافِعِينَ
وَأَنَا بَعْدُ أَقَلُّ الْأَقَلِّينَ وَأَذَلُّ الْأَذَلِّينَ وَمِثْلُ
الذَّرَّةِ أَوْدُونَهَا فَيَا مَنْ لَمْ يُعَاجِلِ الْمُسِيئِينَ وَلَا
يَبْدَهُ الْمُتْرَفِينَ وَيَا مَنْ يَمُنُّ بِإِقَالَةِ الْعَاثِرِينَ وَيَتَفَضَّلُ
بِإِنْظَارِ الْخَاطِئِينَ أَنَا الْمُسِيءُ الْمُعْتَرِفُ الْخَاطِئُ الْعَاثِرُ
أَنَا الَّذِي اقْتَحَمَ عَلَيْكَ مُجْتَرِئًا أَنَا الَّذِي عَصَاكَ
مُتَعَمِّدًا أَنَا الَّذِي اسْتَخْفَى مِنْ عِبَادِكَ وَبَارَزَكَ
أَنَا الَّذِي هَابَ عِبَادَكَ وَأَمِنَكَ أَنَا الَّذِي لَمْ
يَرْهَبْ سَطْوَتَكَ وَلَمْ يَخَفْ بَأْسَكَ أَنَا الْجَانِي
عَلَى نَفْسِهِ أَنَا الْمُرْتَهَنُ بِسَلِيبَتِهِ أَنَا الْقَلِيلُ الْحَيَاءِ

and enduring distress.

For the sake of him whom Thou hast chosen from Thy creation, for him whom Thou hast elected for Thyself, for the sake of him whom Thou hast selected from among Thy creatures and whom Thou hast taken by preference for Thy mission. For the sake of him whose obedience Thou hast linked to Thine own; (for the sake of) him, disobedience to whom Thou countest as disobedience to Thee; for the sake of him whose love Thou hast placed nigh to Thine own; (for) him whose enmity Thou hast fastened to Thine own, protect me in this day of my life, as Thou dost protect him who cries unto Thee expressing abhorrence of his sins and who seeks shelter by asking Thy Pardon repentantly. Deal with me as Thou dealest with those who obey Thee, those nigh unto Thee and those of rank in Thy Sight. Distinguish me with that by which Thou dost distinguish him who performed Thy Command[183], exerted himself for Thee alone, [184], ----------

أَنَا الطَّوِيلُ الْعَنَاءِ بِحَقِّ مَنِ انْتَجَبْتَ مِنْ خَلْقِكَ وَبِمَنِ
اصْطَفَيْتَهُ لِنَفْسِكَ بِحَقِّ مَنِ اخْتَرْتَ مِنْ بَرِيَّتِكَ
وَمَنِ اجْتَبَيْتَ لِشَأْنِكَ بِحَقِّ مَنْ وَصَلَتْ طَاعَتُهُ
بِطَاعَتِكَ وَمَنْ جَعَلْتَ مَعْصِيَتُهُ كَمَعْصِيَتِكَ
بِحَقِّ مَنْ قَرَنْتَ مُوَالَاتَهُ بِمُوَالَاتِكَ وَمَنْ نُطْتَ
مُعَادَاتَهُ بِمُعَادَاتِكَ تَغَمَّدْنِي فِي يَوْمِي هَذَا بِمَا
تَتَغَمَّدُ بِهِ مَنْ جَارَ إِلَيْكَ مُتَنَصِّلًا وَعَاذَ بِاسْتِغْفَارِكَ
تَائِبًا وَتَوَلَّنِي بِمَا تَتَوَلَّى بِهِ أَهْلَ طَاعَتِكَ وَالزُّلْفَى
لَدَيْكَ وَالْمَكَانَةِ مِنْكَ وَتَوَحَّدْنِي بِمَا تَوَحَّدُ
بِهِ مَنْ وَفَى بِعَهْدِكَ وَأَتْعَبَ نَفْسَهُ فِي ذَاتِكَ

and endeavoured personally to win Thy Approbation.

Do not call me to account for my default in serving Thee, transgressing Thy limits [185] and infringing Thy Commandment. Do not gradually [186] seize me by lavishing Thy Favors on me like the gradual seizing of him [187] who denied me the benefit of what he possessed, while he did not join Thee in causing his blessings to descend on me. Rouse me from the sleep of the neglectful [188] , slumber of the extravagant[189] and drowsiness of those forsaken by Thee.

Guide my heart to that in which Thou didst employ those that pray, by means of which Thou didst cause the devout to worship and whereby Thou didst save the lazy (indolent).

Save me from that which would remove me from Thee. Intervene between me and my share from Thee. Restrain me from what I desire to obtain from Thee. Make it easy for me ----------

وَاجْهَدْهَا فِي مَرْضَاتِكَ وَلَا تُؤَاخِذْنِي بِفَرْطِي
فِي جَنْبِكَ وَتَعَدِّي طَوْرِي فِي حُدُودِكَ وَ
مُجَاوَزَةِ اَحْكَامِكَ وَلَا تَسْتَدْرِجْنِي بِامْلَائِكَ
اِلَى اَسْتِدْرَاجِ مَنْ مَنَعَنِي خَيْرَ مَا عِنْدَهُ وَلَمْ يُشْرِكْكَ
فِي حُلُولِ نِعْمَتِهِ وَنَبَّهْنِي مِنْ رَقْدَةِ الْغَافِلِينَ وَسِنَةِ
الْمُسْرِفِينَ وَنَعْسَةِ الْمَخْذُولِينَ وَخُذْ بِقَلْبِي اِلَى
مَا اسْتَعْمَلْتَ بِهِ الْفَائِزِينَ وَاسْتَعْبَدْتَ بِهِ
الْمُتَعَبِّدِينَ وَاسْتَنْقَذْتَ بِهِ الْمُتَهَاوِنِينَ وَاعِذْنِي
مِمَّا يُبَاعِدُنِي عَنْكَ وَيَحُولُ بَيْنِي وَبَيْنَ حَظِّي
مِنْكَ وَيَصُدُّنِي عَمَّا اُحَاوِلُ لَدَيْكَ وَسَهِّلْ لِي

to walk virtuously toward Thee, to compete for excellence therein according to Thy Command and to persevere therein as desired by Thee. Do not destroy me along with those who treated Thy threat lightly and whom Thou hast resolved to destroy. Do not ruin me along with those who exposed themselves to Thy Wrath and whom Thou hast decreed to ruin. Do not annihilate me along with those who turned away from Thy Paths and whom Thou hast determined to annihilate. Deliver me from the severities of temptation. Liberate me from the jaws of calamity. Save me from seizure by lavishing favors. Intervene between me and the enemy who would mislead me, the passion that would ruin me and the blemish that would overwhelm me. Do not turn away from me as Thou wouldst turn away from him and whom Thou wouldst never be reconciled after Thy Wrath. Do not let me despair of hope from Thee so that the despair of (obtaining) Thy Mercy may overpower me. Do not ----------

مَسْلَكَ الْخَيْرَاتِ إِلَيْكَ وَالْمُسَابَقَةَ إِلَيْهَا مِنْ حَيْثُ
أَمَرْتَ وَالْمُشَاحَّةَ فِيهَا عَلَّا أَرَدْتَ وَلَا تَحْفَنِي
فِيمَنْ تَمْحَقُ مِنَ الْمُسْتَخِفِّينَ بِمَا أَوْعَدْتَ وَلَا تُهْلِكْنِي
مَعَ مَنْ تُهْلِكُ مِنَ الْمُتَعَرِّضِينَ لِمَقْتِكَ وَلَا تُشَتِّتْنِي
فِيمَنْ تُشَتِّتُ مِنَ الْمُنْحَرِفِينَ عَنْ سُبُلِكَ وَنَجِّنِي مِنْ غَمَرَاتِ
الْفِتْنَةِ وَخَلِّصْنِي مِنْ لَهَوَاتِ الْبَلْوَىٰ وَأَجِرْنِي
مِنْ أَخْذِ الْإِمْلَاءِ وَحُلْ بَيْنِي وَبَيْنَ عَدُوٍّ يُضِلُّنِي وَ
هَوًى يُوبِقُنِي وَمَنْقَصَةٍ تَرْهَقُنِي وَلَا تُعَرِّضْ عَنِّي
إِعْرَاضَ مَنْ لَا تَرْضَىٰ عَنْهُ بَعْدَ غَضَبِكَ وَلَا تُؤْيِسْنِي
مِنَ الْأَمَلِ فِيكَ فَيَغْلِبَ عَلَيَّ الْقُنُوطُ مِنْ رَحْمَتِكَ وَلَا

favor me with that which I have no strength to bear, for then I would be crushed by what Thou wouldst lavish upon me of the excess of Thy Love. Do not let me go from Thy Hand, like abandoning him in whom there is no good, whom Thou dost not require and for whom there is no repentance. Do not reject me like rejecting him who has fallen from Thy regard and who has been subjected to disgrace by Thee. Nay, catch hold of me so as to prevent me from falling like those who fell into ruin, from negligence of those who went astray, from the error of the proud and the fate of those who perished. Give me security from that with which Thou didst test Thy servants, male and female, of different classes. Cause me to reach the destination of him whom Thou hast favored, on whom Thou hast conferred blessings and whom Thou hast approved so Thou madest him live a praiseworthy life and didst cause him to die a lucky death. Put round my neck the collar of abstinence ----------

نَمَنِّي بِمَا لَا طَاقَةَ لِيَ بِهِ فَتَبْهَظَنِي مِمَّا تُحَمِّلُنِيهِ مِنْ
فَضْلِ مَحَبَّتِكَ وَلَا تُرْسِلْنِي مِنْ يَدَيْكَ إِرْسَالَ مَنْ لَا
خَيْرَ فِيهِ وَلَا حَاجَةَ بِكَ إِلَيْهِ وَلَا إِنَابَةَ لَهُ وَلَا
تَرْمِ بِي رَمْيَ مَنْ سَقَطَ مِنْ عَيْنِ رِعَايَتِكَ وَمَنِ اشْتَمَلَ
عَلَيْهِ الْخِزْيُ مِنْ عِنْدِكَ بَلْ خُذْ بِيَدِي مِنْ سَقْطَةِ
الْمُتَرَدِّينَ وَهَلَكَةِ الْمُتَعَسِّفِينَ وَزَلَّةِ الْمَغْرُورِينَ
وَوَرْطَةِ الْهَالِكِينَ وَعَافِنِي مِمَّا ابْتَلَيْتَ بِهِ
طَبَقَاتِ عَبِيدِكَ وَإِمَائِكَ وَبَلِّغْنِي مَبَالِغَ مَنْ عُنِيتَ
بِهِ وَأَنْعَمْتَ عَلَيْهِ وَرَضِيتَ عَنْهُ فَأَعَشْتَهُ
حَمِيدًا وَتَوَفَّيْتَهُ سَعِيدًا وَطَوِّقْنِي طَوْقَ الْأَفْلَاعِ

from that which would annul good deeds and would take away blessings. Teach my heart to avoid the evils of wickedness and the ignominies of sin.

Do not engage me in that which I cannot achieve, except through Thee, so as to give me occasional neglect that except which none other would satisfy Thee with me.

Root out from my heart the love of this sordid world which prevents from (achieving) that which is nigh Thee, keeps away from obtaining the means [190] toward Thee and causes (men) to forget to approach Thee.

Make it agreeable to me to commune with Thee in solitude, by night and day. Give me a chastity that would bring me nearer to Thy Fear. [191]

Deliver me from the bondage of the great sins.

Grant me purity from the taint of disobedience.

Remove from me the dirt of errors.

عَمَّا يُحْبِطُ الْحَسَنَاتِ وَيَذْهَبُ بِالْبَرَكَاتِ وَاَشْعِرْ
قَلْبِيَ الْاِزْدِجَارَ عَنْ قَبَائِحِ السَّيِّئَاتِ وَفَوَاضِحِ
الْحَوْبَاتِ وَلَا تَشْغَلْنِيْ بِمَا لَا اُدْرِكُهُ اِلَّا بِكَ عَمَّا
لَا يُرْضِيْكَ عَنِّيْ غَيْرُهُ وَاَنْزِعْ مِنْ قَلْبِيْ حُبَّ دُنْيَا
دَنِيَّةٍ تُنْهِيْ عَمَّا عِنْدَكَ وَتَصُدُّ عَنِ ابْتِغَاءِ الْوَسِيْلَةِ
اِلَيْكَ وَتُذْهِلُ عَنِ التَّقَرُّبِ مِنْكَ وَزَيِّنْ لِيَ التَّفَرُّدَ
بِمُنَاجَاتِكَ بِاللَّيْلِ وَالنَّهَارِ وَهَبْ لِيْ عِصْمَةً
تُدْنِيْنِيْ مِنْ خَشْيَتِكَ وَتُقْطِعُنِيْ عَنْ رُكُوْبِ مَحَارِمِكَ
وَتَفُكُّنِيْ مِنْ اَسْرِ الْعَظَائِمِ وَهَبْ لِيَ التَّطْهِيْرَ مِنْ
دَنَسِ الْعِصْيَانِ وَاَذْهِبْ عَنِّيْ دَرَنَ الْخَطَايَا وَ

Cover me with the mantle of Thy security.[192]

Enrobe me with the most perfect of Thy Favors.

Strengthen me with Thy Bounty and Goodness.

Help me with Thy Grace and Guidance. Help me to form good intentions, utter agreeable words and do praiseworthy deeds. Instead of Thy Power and Strength, do not entrust me to the care of my own power and strength.

Do not disgrace me on the day Thou wilt raise me (from the dead) to meet Thee. Do not put me to shame before Thy friends.

Do not let me forget to remember Thee. Do not divest me of the sense of gratitude due to Thee but impose it upon me on occasions of oblivion, when the ignorant are forgetful of Thy Favors.

Inspire me to praise Thee for what Thou hast conferred on me and to acknowledge that with which Thou hast blessed ----------

سَرْبِلْنِي بِسِرْبَالِ عَافِيَتِكَ وَرَدِّنِي رِدَاءَ مُعَافَاتِكَ
وَجَلِّلْنِي سَوَابِغَ نَعْمَائِكَ وَظَاهِرْ لَدَيَّ فَضْلَكَ
وَطَوْلَكَ وَاَيِّدْنِي بِتَوْفِيقِكَ وَتَسْدِيدِكَ وَاَعِنِّي
عَلَى صَالِحِ النِّيَّةِ وَمَرْضِيِّ الْقَوْلِ وَمُسْتَحْسَنِ الْعَمَلِ
وَلَا تَكِلْنِي اِلَى حَوْلِي وَقُوَّتِي دُونَ حَوْلِكَ وَ
قُوَّتِكَ وَلَا تُخْزِنِي يَوْمَ تَبْعَثُنِي لِلِقَائِكَ وَلَا تَفْضَحْنِي
بَيْنَ يَدَيْ اَوْلِيَائِكَ وَلَا تُنْسِنِي ذِكْرَكَ وَلَا
تُذْهِبْ عَنِّي شُكْرَكَ بَلْ اَلْزِمْنِيهِ فِي اَحْوَالِ
السَّهْوِ عِنْدَ غَفَلَاتِ الْجَاهِلِينَ لِآلَائِكَ وَ
اَوْزِعْنِي اَنْ اُثْنِيَ بِمَا اَوْلَيْتَنِيهِ وَاَعْتَرِفَ بِمَا اَسْدَيْتَهُ

me.

Let my love for Thee be above the love of all lovers, my praise of Thee, above the praise of all those who praise.

Do not forsake me when I have need of Thee. Do not ruin me for what I sent towards Thee. [193]

Do not confront me[194] as Thou confrontst those who rebel since I have truly submitted to Thee.

I know that the argument is in Thy Favor. Thou art the most worthy to do kindness and to repeat Thy Benevolence.

(Thou) deservest to be feared and art worthy to forgive. It becomes Thee more to pardon than to punish.

Thou art more likely to screen (a fault) than to publish (it).

Therefore, make me live a pure life that would include in itself what I desire and would achieve what I love, in such a manner that I may not do what Thou hatest and may not commit what Thou hast forbidden.

اِلَيْكَ وَاجْعَلْ رَغْبَتِيْ اِلَيْكَ فَوْقَ رَغْبَةِ الرَّاغِبِيْنَ
وَحَمْدِيْ اِيَّاكَ فَوْقَ حَمْدِ الْحَامِدِيْنَ وَلَا تَخْذُلْنِيْ عِنْدَ
فَاقَتِيْ اِلَيْكَ وَلَا تُهْلِكْنِيْ بِمَا اَسْدَيْتُهُ اِلَيْكَ
وَلَا تَجْبَهْنِيْ بِمَا جَبَهْتَ بِهِ الْمُعَانِدِيْنَ لَكَ فَاِنِّيْ لَكَ
مُسَلِّمٌ اَعْلَمُ اَنَّ الْحُجَّةَ لَكَ وَاَنَّكَ اَوْلٰى بِالْفَضْلِ وَ
اَعُوْدُ بِالْاِحْسَانِ وَاَهْلُ التَّقْوٰى وَاَهْلُ الْمَغْفِرَةِ
وَاَنَّكَ بِاَنْ تَعْفُوَ اَوْلٰى مِنْكَ بِاَنْ تُعَاقِبَ وَاَنَّكَ
بِاَنْ تَسْتُرَ اَقْرَبُ مِنْكَ اِلٰى اَنْ تَشْهَرَ فَاحْيِنِيْ حَيٰوةً
طَيِّبَةً تَنْتَظِمُ بِمَا اُرِيْدُ وَتَبْلُغُ مَا اُحِبُّ مِنْ حَيْثُ
لَا اٰتِيْ مَا نَكَرْهُ وَلَا اَرْتَكِبُ مَا نَهَيْتَ عَنْهُ وَ

Make me die the death of one whose light walks before and on one's right hand. Make me humble in Thy Presence. Cause me to be honored by Thy creatures. Make me [195] lowly when I am with Thee in solitude. Exalt me among Thy servants.

Make me independent of one who is independent of me. Let my wants and needs toward Thee increase.

Save me from reproaches of the enemies, from visitation of calamity and from ignominy and sorrow.

As regards my conduct that has come to Thy Knowledge, screen me with a curtain with which one would screen who has power to seize, if one had no forbearance and one who can be captured for a crime, if one had no patience.

When Thou resolvest to try or afflict any people, then save me from it – I crave Thy Protection.

Since Thou hast not placed me in a disgraceful situation in this world, then do not place me in a similar position

اَمْشِي مِيشَةً مَنْ يَسْعَى نُورُهُ بَيْنَ يَدَيْهِ وَعَنْ يَمِينِهِ
وَذَلِّلْنِي بَيْنَ يَدَيْكَ وَاَعِزَّنِي عِنْدَ خَلْقِكَ وَضَعْنِي
اِذَا خَلَوْتُ بِكَ وَارْفَعْنِي بَيْنَ عِبَادِكَ وَاَغْنِنِي
عَمَّنْ هُوَ غَنِيٌّ عَنِّي وَزِدْنِي اِلَيْكَ فَاقَةً وَفَقْرًا وَ
اَعِذْنِي مِنْ شَمَاتَةِ الْاَعْدَاءِ وَمِنْ حُلُولِ الْبَلَاءِ
وَمِنَ الذُّلِّ وَالْعَنَاءِ تَغَمَّدْنِي فِيمَا اطَّلَعْتَ عَلَيْهِ
مِنِّي بِمَا تَتَغَمَّدُ بِهِ الْقَادِرَ عَلَى الْبَطْشِ لَوْلَا حِلْمُهُ
وَالْاٰخِذَ عَلَى الْجَرِيرَةِ لَوْلَا اَنَاتُهُ وَاِذَا اَرَدْتَ
بِقَوْمٍ فِتْنَةً اَوْ سُوءً فَنَجِّنِي مِنْهَا لِوَاذًا بِكَ وَاِذَا لَمْ
تُقِمْنِي مَقَامَ فَضِيحَةٍ فِي دُنْيَاكَ فَلَا تُقِمْنِي مِثْلَهُ

hereafter. Double for me Thy previous Favors with subsequent ones, Thy past blessings with fresh ones.

Do not put me to strain with a tension that would harden my heart. Do not afflict me with a calamity that would take away my honor. Do not visit me with a disgrace that would diminish my respect, nor with a blemish whereby my position may be ignored. Do not smite me with a terror whereby I may become hopeless, nor with a fear that may terrify me (to excess).

Let my dread consist in Thy threat, my fear in Thy having left no excuse and in Thy warning and my awe in reading Thy verses. Let my night be occupied by my keeping awake therein to worship Thee, my loneliness with offering night prayer unto Thee [196], my solitude with peaceful communion with Thee, laying my wants before Thee, persistently beseeching Thee to deliver my neck from Thy Fire ----------

فِي آخِرَتِكَ وَآشْفَعْ لِيَ أَوَائِلَ مِنَنِكَ بِأَوَاخِرِهَا وَ
قَدِيمَ فَوَائِدِكَ بِحَوَادِثِهَا وَلَا تَمْدُدْ لِيَ مَدًّا يَقْسُو
مَعَهُ قَلْبِي وَلَا تَقْرَعْنِي قَارِعَةً يَذْهَبُ لَهَا بَهَائِي
وَلَا تَسُمْنِي خَسِيسَةً يَصْغُرُ لَهَا قَدْرِي وَلَا نَقِيصَةً
يُجْهَلُ مِنْ أَجْلِهَا مَكَانِي وَلَا تُرِعْنِي رَوْعَةً أُبْلِسُ
بِهَا وَلَا خِيفَةً أُوجِسُ دُونَهَا أَجَلَ هَيْبَتِي فِي وَعِيدِكَ
وَحَذَرِي مِنْ إِعْذَارِكَ وَإِنْذَارِكَ وَرَهِّبْنِي عِنْدَ تِلَاوَةِ
آيَاتِكَ وَاعْمُرْ لَيْلِي بِإِيقَاظِي فِيهِ لِعِبَادَتِكَ وَتَفَرُّدِي
بِالتَّهَجُّدِ لَكَ وَتَجَرُّدِي بِسُكُونِي إِلَيْكَ وَإِنْزَالِ
حَوَائِجِي بِكَ وَمُنَازَلَتِي إِيَّاكَ فِي فَكَاكِ رَقَبَتِي مِنْ نَارِكَ

and to protect me from Thy torment which the people of hell undergo. Do not leave me blind in my perverseness nor plunged in oblivion till the time of death. Do not make me an admonition to those who seek admonition, nor an example of punishment to those who take warning, nor a temptation to those who meditate. Do not make me neglectful along with those whom Thou makest neglectful. Do not substitute another in my place. Do not alter my name. Do not change my body. [197] Do not make me a laughing stock for Thy creatures, nor an object of ridicule to Thee, nor a follower of anything save Thy Will, nor employ me except in wreaking vengeance for Thee. Make me intuitively feel the coolness of Thy Pardon, the sweetness of Thy Mercy, Thy Comfort, Thy Consolation and the garden of Thy Blessings. With Thy boundless wealth, let me relish that taste of freedom from care (that I may employ myself) in what Thou lovest and exert myself in that ---------

وَاِجَارَتِي مِمَّا فِيهِ اَهْلُهَا مِنْ عَذَابِكَ وَلَا تَذَرْنِي
فِي طُغْيَانِي عَامِهًا وَلَا فِي غَمْرَتِي سَاهِيًا حَتّٰى حِينٍ
وَلَا تَجْعَلْنِي عِظَةً لِمَنِ اتَّعَظَ وَلَا نَكَالًا لِمَنِ اعْتَبَرَ
وَلَا فِتْنَةً لِمَنْ نَظَرَ وَلَا تَمْكُرْ بِي فِيمَنْ تَمْكُرُ بِهِ
وَلَا تَسْتَبْدِلْ بِي غَيْرِي وَلَا تُغَيِّرْ لِي اسْمًا وَلَا تَبْتَدِلْ
لِي جِسْمًا وَلَا تَتَّخِذْنِي هُزُوًا لِخَلْقِكَ وَلَا سُخْرِيًّا
لَكَ وَلَا تَبَعًا اِلَّا لِمَرْضَاتِكَ وَلَا مُمْتَهَنًا اِلَّا
بِالِانْتِقَامِ لَكَ وَاَوْجِدْنِي بَرْدَ عَفْوِكَ وَرَوْحَ (وَحَلَاوَةَ رَحْمَتِكَ)
وَرَيْحَانِكَ وَجَنَّةَ نَعِيمِكَ وَاَذِقْنِي طَعْمَ الْفَرَاغِ
لِمَا تُحِبُّ بِسَعَةٍ مِنْ سَعَتِكَ وَالِاجْتِهَادِ فِيمَا

which would bring me closer to Thee and nearer to Thee.

Present me with one of Thy presents. Let my commerce be profitable and my return be without loss.

Make me fear Thy position [198] and be eager to meet Thee. Let my repentance be sincere and acceptable, whereby Thou mayest leave no sin (unforgiven), neither small nor great and whereby Thou mayest remove every blemish, evident or hidden.

Remove from my breast the grudge against true believers.

Make my heart tender to the meek.

Be to me as Thou art to the righteous.

Adorn me with the ornament of the pious.

Ordain for me a truthful tongue among the past generations [199] and a lasting memory among those who are to come.

Take me to the field of the excellent predecessors. [200] Accomplish the perfection of Thy Blessings on me ----------

بِزُلْفُ لَدَيْكَ وَعِنْدَكَ وَاَنْحِفْنِي بِتُحْفَةٍ مِنْ
تُحَفَائِكَ وَاجْعَلْ تِجَارَتِي رَابِحَةً وَكَرَّتِي غَيْرَ
خَاسِرَةٍ وَاَخْفِنِي مَقَامَكَ وَشَوِّقْنِي لِقَاءَكَ وَثَبِّتْ
عَلَيَّ تَوْبَةً نَصُوحًا لَا تُبْقِ مَعَهَا ذَنْبًا صَغِيرَةً وَلَا
كَبِيرَةً وَلَا تَذَرْ مَعَهَا عَلَانِيَةً وَلَا سَرِيرَةً وَ
انْزِعِ الْغِلَّ مِنْ صَدْرِي لِلْمُؤْمِنِينَ وَاعْطِفْ بِقَلْبِي
عَلَى الْخَاشِعِينَ وَكُنْ لِي كَمَا تَكُونُ لِلصَّالِحِينَ
وَحَلِّنِي حِلْيَةَ الْمُتَّقِينَ وَاجْعَلْ لِي لِسَانَ صِدْقٍ
فِي الْغَابِرِينَ وَذِكْرًا نَامِيًا فِي الْآخِرِينَ وَوَافِ
بِي عَرْصَةَ الْأَوَّلِينَ وَتَمِّمْ سُبُوغَ نِعْمَتِكَ عَلَيَّ وَ

Let their advantages to me be repeated.

Fill both my hands with Thy Benefits.

Direct Thy magnificent Gifts towards me.

Make me a neighbor to the most holy of Thy friends, in the Paradise which Thou hast adorned for Thy chosen ones.

Enrobe me with Thy noble Gifts in the abodes provided for Thy friends.

Let me have near Thee a resting place to which I may retire satisfied and a place of retirement wherein I may rest and cool my eyes.

Do not measure me by my great sins.

Do not ruin me on the day when secret acts shall be put to trial.

Remove from me every doubt and uncertainty.

Ordain for me a path to truth from every direction. Increase for me the shares of gifts from Thy Bounty. Enhance for me the portions of goodness, from Thy Generosity.

ظاهِرَ كَراماتِها لَدَيَّ اَمْلَأْ مِنْ فَوائِدِ كَ يَدَيَّ
وَسُوكَرائِمَ مَواهِبِكَ اِلَيَّ وَجاوِرْبِيَ الْأَطْيَبِيْنَ
مِنْ اَوْلِيآئِكَ فِي الْجِنانِ الَّتِي زَيَّنْتَها لِأَصْفِيآئِكَ
وَجَلِّنِي شَرآئِفَ نِحَلِكَ فِي الْمَقاماتِ الْمُعَدَّةِ
لِأَحِبّآئِكَ وَاجْعَلْ لِي عِنْدَكَ مَقِيلًا اَوِي اِلَيْهِ
مُطْمَئِنًّا وَمَثابَةً اَتَبَوَّءُ هاوَاَقَرَّعَيْنًا وَلا تُقايِسْنِي
بِعَظيماتِ الْجَرآئِرِ وَلا تُهْلِكْنِي يَوْمَ تُبْلَى السَّرآئِرُ
وَاَزِلْ عَنِّي كُلَّ شَكٍّ وَشُبْهَةٍ وَاجْعَلْ لِي فِي الْحَقِّ
طَرِيقًا مِنْ كُلِّ رَحْمَةٍ وَاَجْزِلْ لِي قِسَمَ الْمَواهِبِ
مِنْ نَوالِكَ وَوَفِّرْ عَلَيَّ حُظُوظَ الْاِحْسانِ مِنْ اِفْضالِكَ

Let my heart rely on what is nigh Thee. Let my mind be free (from cares) to do what would please Thee. Employ me in that in which Thou dost employ Thy chosen ones. Imbue my heart with obedience to Thee when the minds are neglectful. Grant me prosperity, chastity, comfort, safety, health, opulence, peace and security.

Do not annul my good deeds on account of their being vitiated with acts of disobedience to Thee.

Do not spoil my solitudes with the occurrence of corrupt thoughts as a test from Thee.

Preserve my countenance [201] from begging of any one of the people of the world.

Restrain me from seeking [202] what the wicked possess.

Do not let me be a supporter of tyrants, nor their helper and accessory in nullifying Thy Book.

Compass me in a manner --------

وَاجْعَلْ قَلْبِي وَاثِقًا بِمَا عِنْدَكَ وَهَمِّي مُسْتَفْرَغًا لِمَا
هُوَ لَكَ وَاسْتَعْمِلْنِي بِمَا تَسْتَعْمِلُ بِهِ خَالِصَتَكَ وَ
اَشْرِبْ قَلْبِي عِنْدَ ذُهُولِ الْعُقُولِ لِطَاعَتِكَ وَاجْمَعْ
لِيَ الْغِنٰى وَالْعَفَافَ وَالدَّعَةَ وَالْمُعَافَاةَ وَالصِّحَّةَ
وَالسَّعَةَ وَالطُّمَأْنِينَةَ وَالْعَافِيَةَ وَلَا تُحْبِطْ
حَسَنَاتِي بِمَا يَشُوبُهَا مِنْ مَعْصِيَتِكَ وَلَا خَلَوَاتِي بِمَا
يَعْرِضُ لِي مِنْ تَرَغَاتِ فِتْنَتِكَ وَصُنْ وَجْهِي عَنِ
الطَّلَبِ اِلٰى اَحَدٍ مِنَ الْعَالَمِينَ وَذُبَّنِي عَنِ الْتِمَاسِ مَا
عِنْدَ الْفَاسِقِينَ وَلَا تَجْعَلْنِي لِلظَّالِمِينَ ظَهِيرًا وَلَا
لَهُمْ عَلٰى مَحْوِ كِتَابِكَ يَدًا وَنَصِيرًا وَحُطْنِي مِنْ حَيْثُ

I may not know, with an enclosure whereby to protect me.

Open for me the doors of repentance to Thee and of Thy Mercy, Grace and ample Subsistence. Verily I am one of those who beg of Thee.

Accomplish for me Thy Reward, verily, Thou art the best giver of Reward.

Ordain the rest of my life (to be spent) in making the hajj and the 'umrah to achieve Thy Approbation, O Lord of the Worlds.

May God bless Muhammad and his descendants, the pure, the holy. Peace be on him and them forever and ever.

(48)

One of his prayers at the festival of sacrifice and on Friday.

O Lord, this is a blessed day and Muslims are therein gathered in regions of Thy earth; such of them as have to beg, those that seek after anything, -------

لا اَعْلَمُ حِيَاطَةً تَقِيْنِيْ بِهَا وَافْتَحْ لِيْ اَبْوَابَ
تَوْبَتِكَ وَرَحْمَتِكَ وَرَافَتِكَ وَرِزْقِكَ الْوَاسِعِ
اِنِّيْ اَلَيْكَ مِنَ الرَّاغِبِيْنَ وَاَتْمِمْ لِيْ اِنْعَامَكَ اِنَّكَ
خَيْرُ الْمُنْعِمِيْنَ وَاجْعَلْ بَاقِيَ عُمُرِيْ فِي الْحَجِّ وَالْعُمْرَةِ
اِبْتِغَاءَ وَجْهِكَ يَا رَبَّ الْعَالَمِيْنَ وَصَلَّى اللّٰهُ عَلٰى مُحَمَّدٍ
وَاٰلِهِ الطَّيِّبِيْنَ الطَّاهِرِيْنَ وَالسَّلَامُ عَلَيْهِمْ اَبَدَ الْاٰبِدِيْنَ

وكان من دعائه عليه السلام يوم
الأضحى ويوم الجمعة

اَللّٰهُمَّ هٰذَا يَوْمٌ مُبَارَكٌ وَالْمُسْلِمُوْنَ فِيْهِ مُجْتَمِعُوْنَ
فِيْ اَقْطَارِ اَرْضِكَ يَشْهَدُ السَّائِلُ مِنْهُمْ وَالطَّالِبُ

those that love anything and those that fear are all present and Thou art attending to their wants.

Therefore, I beg Thee, on account of Thy Bounty and Generosity and my request being easy for Thee to grant, to bless Muhammad and his descendants.

I pray Thee, O Lord, our Sustainer, because unto Thee belongs all sovereignty and all praise – there being no god but Thee, the Forbearing, the Generous, the Gracious, the Benevolent, the Possessor of Majesty and Glory, the Creator of the heavens and the earth, to amplify my share and portion of whatever Thou distributest among Thy believing servants of good or safety or blessing or guidance or grace to serve Thee;

Or any other benefit Thou conferrest on them, nigh Thee, in rank;

Or, thereby, givest them any of the blessings of this world and the hereafter.

وَالرَّاغِبُ وَالرَّاهِبُ وَاَنْتَ النَّاظِرُ فِي حَوَائِجِهِمْ
فَاَسْأَلُكَ بِجُودِكَ وَكَرَمِكَ وَهَوَانِ مَا سَأَلْتُكَ
عَلَيْكَ اَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ وَآلِهِ وَاَسْأَلُكَ اللّٰهُمَّ
رَبَّنَا بِاَنَّ لَكَ الْمُلْكَ وَلَكَ الْحَمْدَ لَا اِلٰهَ اِلَّا اَنْتَ
الْحَلِيمُ الْكَرِيمُ الْحَنَّانُ الْمَنَّانُ ذُو الْجَلَالِ وَ
الْاِكْرَامِ بَدِيعُ السَّمٰوَاتِ وَالْاَرْضِ مَهْمَا قَسَمْتَ
بَيْنَ عِبَادِكَ الْمُؤْمِنِينَ مِنْ خَيْرٍ اَوْ عَافِيَةٍ اَوْ بَرَكَةٍ
اَوْ هُدًى اَوْ عَمَلٍ بِطَاعَتِكَ اَوْ خَيْرٍ تَمُنُّ بِهِ عَلَيْهِمْ
تَهْدِيهِمْ بِهِ اِلَيْكَ اَوْ تَرْفَعُ لَهُمْ عِنْدَكَ دَرَجَةً
اَوْ تُعْطِيهِمْ بِهِ خَيْرًا مِنْ خَيْرِ الدُّنْيَا وَالْاٰخِرَةِ

And I beg Thee, O Lord, for to Thee belongs all sovereignty and praise – there being no god except Thee, to bless Muhammad,

Thy servant,

Thy Apostle,

Thy friend,

Thy elected one

And Thy Chosen one out of Thy creation and the descendants of Muhammad, the righteous, the holy, the virtuous with a blessing which none would be able to reckon except Thee to include us among the righteous ones of Thy believing servants who prayed unto Thee, this day, O Lord of the Worlds and to forgive us and them. Verily Thou hast Power over all things.

O Lord, I have resolved to prefer my request to Thee and have, this day, laid before Thee, my need, my want and my indigence. Verily, I have greater confidence in Thy Forgiveness and Thy Mercy

اَسْاَلُكَ اللّٰهُمَّ بِاَنَّ لَكَ الْمُلْكَ وَالْحَمْدَ لَا اِلٰهَ
اِلَّا اَنْتَ اَنْ تُصَلِّيَ عَلٰى مُحَمَّدٍ وَاٰلِ مُحَمَّدٍ عَبْدِكَ وَ
رَسُوْلِكَ وَحَبِيْبِكَ وَصِفْوَتِكَ وَخِيَرَتِكَ مِنْ
خَلْقِكَ وَعَلٰى اٰلِ مُحَمَّدٍ الْاَبْرَارِ الطَّاهِرِيْنَ الْاَخْيَارِ
صَلٰوةً لَا يَقْوٰى عَلٰى اِحْصَائِهَا اِلَّا اَنْتَ وَاَنْ
تُشْرِكَنَا فِيْ صَالِحِ مَنْ دَعَاكَ فِيْ هٰذَا الْيَوْمِ مِنْ
عِبَادِكَ الْمُؤْمِنِيْنَ يَا رَبَّ الْعَالَمِيْنَ وَاَنْ تَغْفِرَ
لَنَا وَلَهُمْ اِنَّكَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ اَللّٰهُمَّ
اِلَيْكَ تَعَمَّدْتُ بِحَاجَتِيْ وَبِكَ اَنْزَلْتُ الْيَوْمَ فَقْرِيْ
وَفَاقَتِيْ وَمَسْكَنَتِيْ وَاِنِّيْ بِمَغْفِرَتِكَ وَرَحْمَتِكَ

than in my (good) action. Verily Thy Forgiveness and Mercy are far more ample than my sin.

Therefore, bless Muhammad and his descendants.

Undertake to satisfy every want I have, because Thou hast power over it.

It is easy for Thee to fulfill because I have need from Thee and Thou hast no need from me.

For verily I never, never received any good, but from Thee.

None other than Thee ever turned away evil from me.

I do not expect (any good) to my interest in this world and the hereafter except from Thee.

O Lord, whoever may have determined, resolved, prepared and become ready to go to a creature in expectation of his gift and his bounty and in search of his favor and his reward – but toward Thee, O my Lord, has been, today, my resolve, my preparation, my readiness

اَوْثَقُ مِنِّي بِعَمَلِي وَلِمَغْفِرَتُكَ وَرَحْمَتُكَ اَوْسَعُ
مِنْ ذُنُوبِي فَصَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَتَوَلَّ قَضَاءَ
كُلِّ حَاجَةٍ هِيَ لِي بِقُدْرَتِكَ عَلَيْهَا وَتَيْسِيرِ
ذَلِكَ عَلَيْكَ وَبِفَقْرِي اِلَيْكَ وَغِنَاكَ عَنِّي
فَاِنِّي لَمْ اُصْبِ خَيْرًا قَطُّ اِلَّا مِنْكَ وَلَمْ يَصْرِفْ
عَنِّي سُوْءًا قَطُّ اَحَدٌ غَيْرُكَ وَلَا اَرْجُو لِاَمْرِ اٰخِرَتِي وَ
دُنْيَايَ سِوَاكَ اَللّٰهُمَّ مِنْ تَهَيُّاٍ وَتَعَبَّاَ وَاَعَدَّ وَ
اسْتَعَدَّ لِوَفَادَةٍ اِلَى مَخْلُوقٍ رَجَاءَ رِفْدِهٖ وَنَوَافِلِهٖ
وَطَلَبَ نَيْلِهٖ وَجَائِزَتِهٖ فَاِلَيْكَ يَا مَوْلَايَ كَانَتْ
اَلْيَوْمَ تَهْيِئَتِي وَتَعْبِيَتِي وَاِعْدَادِي وَاسْتِعْدَادِي

in the hope of Thy Forgiveness and Favor and in search of Thy Bounty and Reward.

O Lord, therefore, bless Muhammad and his descendants. Do not, this day, disappoint me of my hope.

O Thou Whom no request can prevent (from giving) and to Whom no bounty cause loss. For verily I have not come to Thee relying on my part on any good deed I may have done in the past nor trusting in the mediation of any creature I may hope for, save the intercession of Muhammad and his *ahl al-bait* — Thy peace be on him and on them.

I have come to Thee confessing my sin and my having done evil to my own soul.

I have come to Thee hoping for Thy great Pardon,. whereby Thou forgavest the erring; moreover, their long continuance in great sins did not prevent Thee from repeating Thy Mercy and Forgiveness to them.

Therefore, O Thou whose Mercy is ample, and whose Pardon is ----------

رَجَآءَ عَفْوِكَ وَرِفْدِكَ وَطَلَبَ نَيْلِكَ وَجَائِزَتِكَ
اللّٰهُمَّ فَصَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَلَا تُخَيِّبِ الْيَوْمَ
ذَلِكَ مِنْ رَجَائِي يَا مَنْ لَا يُحْفِيهِ سَائِلٌ وَلَا يَنْقُصُهُ
نَائِلٌ فَإِنِّي لَمْ آتِكَ ثِقَةً مِنِّي بِعَمَلٍ صَالِحٍ قَدَّمْتُهُ
وَلَا شَفَاعَةِ مَخْلُوقٍ رَجَوْتُهُ إِلَّا شَفَاعَةَ مُحَمَّدٍ وَأَهْلِ
بَيْتِهِ عَلَيْهِ وَعَلَيْهِمُ سَلَامُكَ أَتَيْتُكَ مُقِرًّا
بِالْجُرْمِ وَالْإِسَاءَةِ إِلَى نَفْسِي أَتَيْتُكَ أَرْجُو عَظِيمَ
عَفْوِكَ الَّذِي عَفَوْتَ بِهِ عَنِ الْخَاطِئِينَ ثُمَّ لَمْ يَمْنَعْكَ
طُولُ عُكُوفِهِمْ عَلَى عَظِيمِ الْجُرْمِ أَنْ عُدْتَ عَلَيْهِمْ
بِالرَّحْمَةِ وَالْمَغْفِرَةِ فَيَا مَنْ رَحْمَتُهُ وَاسِعَةٌ وَعَفْوُهُ

great. O Great. O Great. O Generous. O Generous.

Bless Muhammad and his descendants.

Favor me again with Thy Mercy.

Be kind to me with Thy Graciousness.

Extend to me Thy Pardon.

O Lord, verily this position belongs to Thy vicegerents and Thy chosen ones and is the place of Thy trusted ones in the exalted rank with which Thou didst distinguish them.

People robbed them of it and Thou hadst destined so Thy decree cannot be overruled and there can be no departure from Thy appointed arrangement, in whatever manner Thou didst appoint and wherever Thou didst appoint.

Thou knowest this very well [203] without being charged in the matter of Thy creatures and for Thy intention till Thy chosen ones and Thy vicegerents were vanquished, defeated and deprived of their rights.

They see Thy Commandment --------

عَظِيمُ يَا عَظِيمُ يَا عَظِيمُ يَا كَرِيمُ يَا كَرِيمُ
صَلِّ عَلَى مُحَمَّدٍ وَاٰلِ مُحَمَّدٍ وَعُدْ عَلَيَّ بِرَحْمَتِكَ وَتَعَطَّفْ
عَلَيَّ بِفَضْلِكَ وَتَوَسَّعْ عَلَيَّ بِمَغْفِرَتِكَ اللّٰهُمَّ اِنَّ
هٰذَا الْمَقَامَ لِخُلَفَائِكَ وَاَصْفِيَآئِكَ وَمَوَاضِعَ
اُمَنَائِكَ فِي الدَّرَجَةِ الرَّفِيعَةِ الَّتِي اخْتَصَصْتَهُمْ بِهَا
قَدِ ابْتَزُّوهَا وَاَنْتَ الْمُقَدِّرُ لِذٰلِكَ لَا يُغَالَبُ
اَمْرُكَ وَلَا يُجَاوَزُ الْمَحْتُومُ مِنْ تَدْبِيرِكَ كَيْفَ شِئْتَ
وَاَنَّى شِئْتَ وَلِمَا اَنْتَ اَعْلَمُ بِهِ غَيْرُ مُتَّهَمٍ عَلَى خَلْقِكَ
وَلَا اِرَادَتِكَ حَتَّى عَادَ صَفْوَتُكَ وَخُلَفَآؤُكَ
مَغْلُوبِينَ مَقْهُورِينَ مُبْتَزِّينَ يَرَوْنَ حُكْمَكَ

altered, Thy Book abandoned, and the duties enjoined by Thee, distorted from the directions prescribed by Thee and the good ordinances of Thy Prophet made obsolete.

O Lord, remove far away from Thy Mercy their [204] enemies of the preceding and succeeding generations and those who approved their [205] doings, their adherents and their followers.

O Lord, confer blessings on Muhammad and the descendants of Muhammad.

Verily Thou art worthy of praise and glory – like Thy Blessings, Thy Favors and Thy Compliments to Thy chosen ones, namely, Abraham and the descendants of Abraham.[206] Hasten for them Thy relief, comfort, assistance, power and support.

O Lord, let me be of the monotheists, of the believers in Thee and of those who verify Thy Prophet and the Imams, obedience to whom Thou hast strictly enjoined ----------

مُبَدِّلًا وَكِتَابَكَ مَنْسُوخًا وَفَرَائِضَكَ مُحَرَّفَةً
عَنْ جِهَاتِ اَشْرَاعِكَ وَسُنَنَ نَبِيِّكَ مَتْرُوكَةً
اللّٰهُمَّ الْعَنْ اَعْدَآءَهُمْ مِنَ الْأَوَّلِينَ وَالْآخِرِينَ
وَمَنْ رَضِيَ بِفَعَالِهِمْ وَاَشْيَاعَهُمْ وَاَتْبَاعَهُمْ
اللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ اِنَّكَ حَمِيدٌ مَجِيدٌ
كَصَلَوَاتِكَ وَبَرَكَاتِكَ وَتَحِيَّاتِكَ عَلَى اَصْفِيَآئِكَ
اِبْرٰهِيمَ وَآلِ اِبْرٰهِيمَ وَعَجِّلِ الْفَرَجَ وَالرَّوْحَ وَ
النُّصْرَةَ وَالتَّمْكِينَ وَالتَّاْيِيدَ لَهُمْ اللّٰهُمَّ وَاجْعَلْنِي
مِنْ اَهْلِ التَّوْحِيدِ وَالْإِيمَانِ بِكَ وَالتَّصْدِيقِ
بِرَسُولِكَ وَالْأَئِمَّةِ الَّذِينَ حَتَمْتَ طَاعَتَهُمْ مِمَّنْ

(Let me be) of those through whom and by whose hands these things continue. [207] Amen, O Lord of the Worlds.

O Lord, nothing turns away Thy Wrath but Thy Forbearance. Nothing turns away Thy displeasure but Thy Pardon. Nothing can protect from Thy Chastisement but Thy Mercy.

Nothing can deliver from Thee save humble entreaty unto Thee and before Thee.

Therefore, bless Muhammad and his descendants. Grant us, from nigh Thee, O Lord, a relief with Thy Power, with which Thou restorest the dead to life and with which Thou revivest the dead cities.

Do not kill me, O Lord, with sorrow until Thou grantest my request and makest it known to me that Thou hast accepted my prayer.

Let me relish the taste of safety to the end of my life. Do not let my enemy laugh at me. Do not give him power over my neck. Do not give him dominion

يَجْرِي ذَلِكَ بِهِ وَعَلَى يَدَيْهِ آمِينَ رَبَّ الْعَالَمِينَ
اللَّهُمَّ لَيْسَ يَرُدُّ غَضَبَكَ إِلَّا حِلْمُكَ وَلَا يَرُدُّ
سَخَطَكَ إِلَّا عَفْوُكَ وَلَا يُجِيرُ مِنْ عِقَابِكَ إِلَّا
رَحْمَتُكَ وَلَا يُنْجِينِي مِنْكَ إِلَّا التَّضَرُّعُ إِلَيْكَ وَ
بِنَ يَدَيْكَ فَصَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَهَبْ لَنَا يَا
إِلَهِي مِنْ لَدُنْكَ فَرَجًا بِالْقُدْرَةِ الَّتِي بِهَا تُحْيِي أَمْوَاتَ
الْعِبَادِ وَبِهَا تَنْشُرُ مَيِّتَ الْبِلَادِ وَلَا تُهْلِكْنِي يَا
إِلَهِي غَمًّا حَتَّى تَسْتَجِيبَ لِي وَتُعَرِّفَنِي الْإِجَابَةَ فِي
دُعَائِي وَأَذِقْنِي طَعْمَ الْعَافِيَةِ إِلَى مُنْتَهَى أَجَلِي وَلَا
تُشْمِتْ بِي عَدُوِّي وَلَا تُمَكِّنْهُ مِنْ عُنُقِي وَلَا تُسَلِّطْهُ

over me. My Lord, if Thou exalt me, then who is the person to degrade me?

If Thou degrade me, then who is the person to raise me?

If Thou honor me, then who is the person to disgrace me?

If Thou disgrace me, then who is the person to honor me?

If Thou torment me, then who is the person that would pity me?

If Thou destroy me, then who is the person that would object to Thee in the matter of Thy servant, or question Thee concerning his affair.

I know for certain that there is no inequity in Thy sentence and no hurry in Thy Chastisement. Verily, hasty is he who fears failure. Verily, it is the weak that need to have recourse to injustice whilst, Thou art far exalted above this.

O Lord, bless Muhammad and his descendants. Do not make me a mark for calamity, nor a butt for Thy vengeance. Let me have respite. Remove my sorrow and forgive ----------

عَلَيَّ اِلٰهِي اِنْ رَفَعْتَنِي فَمَنْ ذَا الَّذِي يَضَعُنِي وَاِنْ
وَضَعْتَنِي فَمَنْ ذَا الَّذِي يَرْفَعُنِي وَاِنْ اَكْرَمْتَنِي فَمَنْ ذَا الَّذِي
ذَا الَّذِي يُكْرِمُنِي وَاِنْ عَذَّبْتَنِي فَمَنْ ذَا الَّذِي
يَرْحَمُنِي وَاِنْ اَهْلَكْتَنِي فَمَنْ ذَا الَّذِي يَعْرِضُ لَكَ فِي
عَبْدِكَ اَوْ يَسْاَلُكَ عَنْ اَمْرِهِ وَقَدْ عَلِمْتُ اَنَّهُ
لَيْسَ فِي حُكْمِكَ ظُلْمٌ وَلَا فِي نِقْمَتِكَ عَجَلَةٌ وَاِنَّمَا
يَعْجَلُ مَنْ يَخَافُ الْفَوْتَ وَاِنَّمَا يَحْتَاجُ اِلَى الظُّلْمِ
الضَّعِيفُ وَقَدْ تَعَالَيْتَ يَا اِلٰهِي عَنْ ذٰلِكَ عُلُوًّا كَبِيرًا
اَللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَلَا تَجْعَلْنِي لِلْبَلَاءِ
غَرَضًا وَلَا لِنَقِمَتِكَ نَصْبًا وَمَهِّلْنِي وَنَفِّسْنِي وَاَقِلْنِي

my fault. Do not involve me in calamity following in the track of calamity [208], for verily, Thou seest my weakness, my want of resource and my humility before Thee.

O Lord, today I betake me to Thee for protection from Thy Wrath; therefore, bless Muhammad and his descendants.

Today, I seek refuge in Thee from Thy displeasure. Therefore, bless Muhammad and his descendants and shelter me.

I beg of Thee safety from Thy torment. Therefore bless Muhammad and his descendants and grant me safety.

I beg of Thee guidance, therefore, bless Muhammad and his descendants and guide me.

I ask of Thee assistance, therefore, bless Muhammad and his descendants and help me. I beg of Thee mercy, therefore, bless Muhammad and his descendants and pity me. I ask of Thee sustenance, therefore, bless Muhammad and his descendants and give me subsistence.

عَثْرَتِي وَلَا تَبْتَلِيَنِّي بِبَلَاءٍ عَلَى أَثَرِ بَلَاءٍ فَقَدْ تَرَىٰ
ضَعْفِي وَقِلَّةَ حِيلَتِي وَتَضَرُّعِي إِلَيْكَ أَعُوذُ بِكَ
اللَّهُمَّ الْيَوْمَ مِنْ غَضَبِكَ فَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ
وَأَعِذْنِي وَأَسْتَجِيرُ بِكَ الْيَوْمَ مِنْ سَخَطِكَ فَصَلِّ عَلَى
مُحَمَّدٍ وَآلِهِ وَأَجِرْنِي وَأَسْأَلُكَ أَمْنًا مِنْ عَذَابِكَ
فَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَآمِنِّي وَاسْتَهْدِيكَ فَصَلِّ عَلَى
مُحَمَّدٍ وَآلِهِ وَاهْدِنِي وَأَسْتَنْصِرُكَ فَصَلِّ عَلَى مُحَمَّدٍ
وَآلِ مُحَمَّدٍ وَانْصُرْنِي وَأَسْتَرْحِمُكَ فَصَلِّ عَلَى مُحَمَّدٍ
وَآلِهِ وَارْحَمْنِي وَأَسْتَكْفِيكَ فَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ
وَاكْفِنِي وَأَسْتَرْزِقُكَ فَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَارْزُقْنِي

I pray unto Thee for help, therefore, bless Muhammad and his descendants and assist me. I ask Thy Pardon for my past sins, therefore, bless Muhammad and his descendants and forgive me.

I beg of Thee chastity [209], therefore, bless Muhammad and his descendants and guard me, for verily, I shall never return [210] to anything Thou wouldst dislike from me, if Thou Will.

O my Lord, O my Lord, O gracious, O Gracious, O Possessor of Majesty and Glory, bless Muhammad and his descendants.

Grant me all I have asked of Thee, prayed for Thee for and desired from Thee.

Resolve (to grant) it.

Ordain it.

Order it.

Issue it.

Let what Thou decreest therewith, favor me thereby and make me lucky with what Thou gavest me thereof.

Let me have more out of Thy Bounty

وَاَسْتَعِينُكَ فَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَاَعِنِّي وَاَسْتَغْفِرُكَ
لِمَا سَلَفَ مِنْ ذُنُوبِي فَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَاغْفِرْ لِي
وَاَسْتَعْصِمُكَ فَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَاعْصِمْنِي
فَإِنِّي لَنْ اَعُودَ لِشَيْءٍ كَرِهْتَهُ مِنِّي اِنْ شِئْتَ ذَلِكَ
يَا رَبِّ يَا رَبِّ يَا حَنَّانُ يَا مَنَّانُ يَا ذَا الْجَلَالِ وَ
الْأِكْرَامِ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَاسْتَجِبْ لِي جَمِيعَ
مَا سَاَلْتُكَ وَطَلَبْتُ اِلَيْكَ وَرَغِبْتُ فِيهِ
اِلَيْكَ وَاَرِدْهُ وَقَدِّرْهُ وَاقْضِهِ وَاَمْضِهِ وَحَتِّمْ لِي
فِيمَا تَقْضِي مِنْهُ وَبَارِكْ لِي فِي ذَلِكَ وَتَفَضَّلْ عَلَيَّ
بِهِ وَاَسْعِدْنِي بِمَا تُعْطِينِي مِنْهُ وَزِدْنِي مِنْ فَضْلِكَ

and out of the abundance of what Thou possessest for verily Thou art Possessor of Abundance, Generous. Join this to the good of the next world and its blessings, O Most Merciful.[211]

(49)

One of his prayers to avert the treachery of enemies and to ward off their violence.

My Lord, Thou didst guide me and I neglected it.

Thou didst advise me and my heart grew hard.

Thou gavest me handsome gifts and I disobeyed.

Thereafter, I realized what I had committed when Thou didst cause me to know it. So , I begged pardon and Thou forgavest. Then I repeated (the errors) and Thou didst conceal (them). Therefore, my Lord, all praise is due unto Thee. I plunged into the valleys of destruction ----------

وَسَعَتِهِ مَا عِنْدَكَ فَإِنَّكَ وَاسِعٌ كَرِيمٌ وَصِلْ
ذَلِكَ بِخَيْرِ الْآخِرَةِ وَنَعِيمِهَا يَا أَرْحَمَ الرَّاحِمِينَ

ثُمَّ تَدْعُو بِمَا بَدَا لَكَ وَتُصَلِّي عَلَى مُحَمَّدٍ وَآلِهِ
أَلْفَ مَرَّةٍ هٰكَذَا كَانَ يَفْعَلُ عَلَيْهِ السَّلَامُ

وَكَانَ مِنْ دُعَائِهِ عَلَيْهِ السَّلَامُ فِي دَفْعِ
كَيْدِ الْأَعْدَاءِ وَرَدِّ بَأْسِهِمْ

إِلٰهِي هَدْبَتْنِي فَلَهَوْتُ وَوَعَظْتَ فَقَسَوْتُ وَ
أَبْلَيْتَ الْجَمِيلَ فَعَصَيْتُ ثُمَّ عَرَّفْتُ مَا أَصْدَرْتَ
إِذْ عَرَّفْتَنِيهِ فَاسْتَغْفَرْتُ فَأَقَلْتَ فَعُدْتُ
فَسَتَرْتَ فَلَكَ الْحَمْدُ إِلٰهِي تَقَحَّمْتُ أَوْدِيَةَ الْهَلَاكِ

and penetrated the ravines of ruin wherein I exposed myself to Thy Wrath by entering which (I exposed myself) to Thy Chastisement.

My recommendation unto Thee is my belief in Thy Unity and my intercession with Thee (the fact) that I never joined anything with Thee and never took with Thee any other God.

Verily, I have fled unto Thee with my soul.

Toward Thee is the escape of the sinful and the refuge of him who had wasted his fortune[212] and was in search of shelter.

Thus many an enemy drew against me the sword of his enmity, sharpened for me the edge of his knife; whetted for me the keenness of its edge; mixed for me his most deadly poisons; aimed his unfailing arrow at me; his vigilant eye never ceased to watch me. He resolved to inflict evil upon me and make me drink its most bitter cup. Thou didst look

وَحَلَلْتُ شِعابَ تَلَفٍ تَعَرَّضْتُ فِيها لِسَطَواتِكَ
وَبُحُولِها عُقوباتِكَ وَوَسيلَتي إِلَيْكَ اَلتَّوْحيدُ
وَذَريعَتي اَنّي لَمْ اُشْرِكْ بِكَ شَيْئاً وَلَمْ اَتَّخِذْ
مَعَكَ اِلٰهاً وَقَدْ فَرَرْتُ اِلَيْكَ بِنَفْسي وَاِلَيْكَ
مَفَرُّ الْمُسيءِ وَمَفْزَعُ الْمُضَيِّعِ لِحَظِّ نَفْسِهِ الْمُلْتَجَءُ
فَكَمْ مِنْ عَدُوٍّ انْتَضىٰ عَلَيَّ سَيْفَ عَداوَتِهِ
وَشَحَذَ لي ظُبَةَ مُدْيَتِهِ وَاَرْهَفَ لي شَباةَ حَدِّهِ وَ
دافَ لي قَواتِلَ سُمُومِهِ وَسَدَّدَ نَحْوي صَوائِبَ
سِهامِهِ وَلَمْ تَنَمْ عَنّي عَيْنُ حِراسَتِهِ وَاَضْمَرَ اَنْ
يَسُومَني الْمَكْرُوهَ وَيُجَرِّعَني زُعافَ مَرارَتِهِ فَنَظَرْتَ

my Lord, at my weakness, to bear these heavy calamities, my inability to take revenge from him who aimed at me his hostility, my loneliness among the host of him who was hostile to me and was awaiting an opportunity to inflict misery upon me which I had never thought of.

So, Thou didst take the initiative in helping me and girdled me with Thy strength.

Then didst Thou render dull his keenness for me, reduce him to singleness after his having possessed numerical strength, gavest me the upper hand 213 over him and turned upon him the mischief he had prepared.

Thus didst Thou repel him, his grudge unsatisfied and his rage uncalmed. Verily he bit his hands and beat a retreat while his hosts deserted him. Many a traitor deceitfully rebelled against me, set up his snares to entrap me, set ----------

يا إلهي إلى ضعفي عن احتمال الفوادح وعجزي
عن الانتصار ممن قصدني بمحاربته ووحدتي في
كثير عدد من ناوأني وأرصد لي البلاء فيما
لم أعمل فيه فكري فابتدأتني بنصرك وشددت
أزري بقوتك ثم فللت لي حده وصيرته من بعد
جمع عديد وحده وأعليت كعبي عليه وجعلت ما
سدده مردودا عليه فرددته لم يشف غيظه
ولم يسكن غليله قد عض على شواه وأدبر
موليا قد أخلفت سراياه وكم من باغ بغاني
بمكائده ونصب لي شرك مصائده ووكل بي

his searching vigilance to watch me and lay in ambush for me like the beast of prey for his victim, waiting for the opportunity. He put on the cheerfulness of flattery for me while he regarded me with intense grudge.

So, when Thou saw, O my Lord – Blessed art Thou and Exalted – the treachery of his nature and the evil of what he had conceived, Thou threwest him headlong into his pit and drovest him back to the depth of his abyss.

Thus, after his obstinacy, he fell disgraced into his trap [214] in which he had longed to see me and the calamity which descended upon him was very near descending upon me were it not for Thy Mercy.

Many an envious fellow got choked up on account of his wrath against me, were suffocated owing to his rage at me, harmed me with the keenness of his tongue, slandered me by throwing out

تَفَقُّدَ رِعايَتِهِ وَاَضْبَاَ اِلَيَّ اِضْباءَ السَّبُعِ لِطَرِيدَتِهِ
اِنْتِظَارًا لِاِنْتِهازِ الْفُرْصَةِ لِفَرِيسَتِهِ وَهُوَ يُظْهِرُ
لِي بَشاشَةَ الْمَلَقِ وَيَنْظُرُنِي عَلَى شِدَّةِ الْحَنَقِ فَلَمّا
رَاَيْتَ يا اِلٰهِي تَبارَكْتَ وَتَعالَيْتَ دَغَلَ سَرِيرَتِهِ
وَقُبْحَ ما انْطَوَى عَلَيْهِ اَرْكَسْتَهُ لِاُمِّ رَاْسِهِ فِي
زُبْيَتِهِ وَرَدَدْتَهُ فِي مَهْوَى حُفْرَتِهِ فَانْقَمَعَ بَعْدَ
اسْتِطالَتِهِ ذَلِيلًا فِي رِبَقِ حِبالَتِهِ الَّتِي كانَ
يُقَدِّرُ اَنْ يَرانِي فِيها وَقَدْ كادَ اَنْ يَحُلَّ بِي لَوْلا رَحْمَتُكَ
ما حَلَّ بِساحَتِهِ وَكَمْ مِنْ حاسِدٍ قَدْ شَرِقَ بِي بِغُصَّتِهِ
وَشَجِيَ مِنِّي بِغَيْظِهِ وَسَلَقَنِي بِحَدِّ لِسانِهِ وَوَحَرَنِي بِقَرْفِ

its aspersions, made my honor a mark for his arrows [215], put round my neck charges which perpetually clung to him,[216] bruised me with (the spear) of his treachery and made me the object of his deceit.

So I invoked Thee, O my Lord, complaining unto Thee, trusting in the quickness of Thy answer, knowing that he who took refuge under the shelter of Thy Protection could not be oppressed, that he who took shelter in the stronghold of Thy help could have no fear and with Thy Power Thou didst defend me from his violence.

Many a cloud of evil didst Thou disperse from me, clouds of blessings didst Thou cause to rain down on me, rivers of mercy didst Thou cause to flow.

Thou didst clothe me with safety. Thou didst render blind the eye of accident. Thou didst remove the cover [217] of distress. Many a hope didst Thou turn out true. Thou didst satisfy want, many a fall from which Thou didst raise ----------

عُبُودِيَّتِهِ وَجَعَلَ عِرْضِي غَرَضًا لِمَرَامِيهِ وَقَلَّدَنِي خِلَالًا
لَمْ تَزَلْ فِيهِ وَوَحَرَنِي بِكَيْدِهِ وَقَصَدَنِي بِمَكِيدَتِهِ
فَنَادَيْتُكَ يَا إِلَهِي مُسْتَغِيثًا بِكَ وَاثِقًا بِسُرْعَةِ
إِجَابَتِكَ عَالِمًا أَنَّهُ لَا يُضْطَهَدُ مَنْ آوَى إِلَى ظِلِّ
كَنَفِكَ وَلَا يَفْزَعُ مَنْ لَجَأَ إِلَى مَعْقِلِ انْتِصَارِكَ
فَخَصَصْتَنِي مِنْ بَأْسِهِ بِقُدْرَتِكَ وَكَمْ مِنْ سَجَائِبِ مَكْرُوهِهِ
جَلَّيْتَهَا عَنِّي وَسَجَائِبِ نِعَمٍ أَمْطَرْتَهَا عَلَيَّ وَجَدَاوِلِ
رَحْمَةٍ نَشَرْتَهَا وَعَافِيَةٍ أَلْبَسْتَهَا وَأَعْيُنِ أَحْدَاثٍ
طَمَسْتَهَا وَغَوَاشِي كُرُبَاتٍ كَشَفْتَهَا وَكَمْ مِنْ ظَنٍّ
حَسَنٍ حَقَّقْتَ وَعَلَمٍ جَبَرْتَ وَصَرْعَةٍ انْعَشْتَ

and indigence which Thou didst turn away. Thou didst all this by way of favor and graciousness on Thy part. Throughout all this, I persevered in disobeying Thee.

My wickedness did not prevent Thee from accomplishing Thy benevolence nor did this restrain me from committing things hated by Thee.

Thou art not questioned about what Thou dost. Verily Thou art requested and givest. (Thou) takest the initiative even if not requested. Thy Bounty was asked for and Thou didst not stint.

Thou didst nothing, O my Lord, save goodness and benevolence, kindness and favors. (Yet) I did nothing except plunge into things prohibited by Thee, transgressing Thy limits and neglecting Thy Threat.

Therefore, all praise is due to Thee, O Mighty, who cannot be vanquished. O Possessor of patience who doth not make haste. Such is the situation of him who acknowledges Thy abundant Favors -----

وَمَسكَنَةٍ حَوَّلتَ كُلَّ ذَلِكَ اِنعَامًا وَتَطَوُّلًا مِنكَ
وَفِي جَمِيعِهِ آنِهُما كَانَ مِنِّي عَلَى مَعَاصِيكَ لَم تَمنَعكَ
إِسَاءَتِي عَن آتِمَامِ اِحسَانِكَ وَلَا حَجَزَنِي ذَلِكَ عَنِ
آرتِكَابِ مَسَاخِطِكَ لَا تُسَأَلُ عَمَّا تَفعَلُ وَلَقَد
سُئِلتَ فَاَعطَيتَ وَلَم تُسَأَلْ فَابتَدَأتَ وَاستُمِيحَ
فَضلُكَ فَمَا أَكدَيتَ اَبَيتَ يَا مَولَايَ اِلَّا إِحسَانًا
وَآمِتنَانًا وَتَطَوُّلًا وَإِنعَامًا وَأَبَيتُ اِلَّا تَقَحُّمًا
لِحُرُمَاتِكَ وَتَعَدِّيًا لِحُدُودِكَ وَغَفلَةً عَن وَعِيدِكَ
فَلَكَ الحَمدُ اِلَهِي مِن مُقتَدِرٍ لَا يُغلَبُ وَذِي أَنَاةٍ
لَا يَعجَلُ هَذَا مَقَامُ مَن آعتَرَفَ بِسُبُوغِ اَلنِّعَمِ

who requited them with disobedience and bears witness against himself by having squandered them.

Therefore, O Lord, I approach Thee through the sublime Creed of Muhammad and the bright faith of Ali.

(I) pray Thee, through them, to shelter me from the corruption of (such and such).[218]

For verily this is not difficult for Thee in Thy opulence.

Nor hard upon Thee in Thy Power.

Thou hast power over all things.

Therefore, grant me, O my God, Thy Mercy and Thy perpetual Grace which I may lay hold of as a ladder, whereby I may climb to Thy Approbation and whereby I may be safe from Thy torment, O Most Merciful.

(50)

One of his prayers in attitude of pious fear.

وَقابَلَها بِالتَّقْصيرِ وَشَهِدَ عَلىٰ نَفْسِهِ بِالتَّضْييعِ
اللّٰهُمَّ فَإِنّي اَتَقَرَّبُ اِلَيْكَ بِالْمُحَمَّدِيَّةِ الرَّفيعَةِ
وَالْعَلَوِيَّةِ الْبَيْضاءِ وَاَتَوَجَّهُ اِلَيْكَ بِهِما اَنْ
تُعيذَني مِنْ شَرِّ كَذا وَكَذا فَإِنَّ ذٰلِكَ لا يَضيقُ
عَلَيْكَ في وُجْدِكَ وَلا يَتَكَأَّدُكَ في قُدْرَتِكَ
وَاَنْتَ عَلىٰ كُلِّ شَيْءٍ قَديرٌ فَهَبْ لي يا اِلٰهي مِنْ
رَحْمَتِكَ وَدَوامِ تَوْفيقِكَ ما اَتَّخِذُهُ سُلَّماً
اَعْرُجُ بِهِ اِلىٰ رِضْوانِكَ وَاَمْنٌ بِهِ مِنْ عِقابِكَ
يا اَرْحَمَ الرّاحِمينَ

وكان من دعائه عليه السلام في الرهبة

O Lord, Thou didst create me perfect. (Thou) didst rear me when I was an infant and gavest me sufficient nourishment.

O Lord, verily I found in the Book which Thou hast sent down and by which Thou hast given good tidings to Thy servants that Thou hast said, *"O my servants who have transgressed to your own hurt, despair not of God's Mercy, for all sins doth God forgive."* [219]

Verily in the past I did commit that which Thou art aware of and which Thou knowest better than me.

Also my disgrace due to what Thy record comprises against me! Were there not the opportunities which I hope from Thy Pardon, which extends to all things, I would certainly have let loose my hand [220] (to plunge into ruin).

Had anyone the power to flee from his Creator, I would have been the most worthy to flee from Thee.

Thou are the Being from whom is hidden no ----------

اَللّٰهُمَّ اِنَّكَ خَلَقْتَنِي سَوِيًّا وَرَبَّيْتَنِي صَغِيرًا وَ
رَزَقْتَنِي مَكْفِيًّا اللّٰهُمَّ اِنِّي وَجَدْتُ فِيمَا اَنْزَلْتَ
مِنْ كِتَابِكَ وَبَشَّرْتَ بِهِ عِبَادَكَ اَنْ قُلْتَ
يَا عِبَادِيَ الَّذِينَ اَسْرَفُوا عَلَى اَنْفُسِهِمْ لَا تَقْنَطُوا
مِنْ رَحْمَةِ اللّٰهِ اِنَّ اللّٰهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا وَقَدْ
تَقَدَّمَ مِنِّي مَا قَدْ عَلِمْتَ وَمَا اَنْتَ اَعْلَمُ بِهِ مِنِّي فَيَا
سَوْأَتَا مِمَّا اَحْصَاهُ عَلَيَّ كِتَابُكَ فَلَوْلَا الْمَوَاقِفُ
الَّتِي اُوَمَّلُ مِنْ عَفْوِكَ الَّذِي شَمِلَ كُلَّ شَيْءٍ لَاَلْقَيْتُ
بِيَدَيَّ وَلَوْ اَنَّ اَحَدًا اسْتَطَاعَ الْهَرَبَ مِنْ رَبِّهِ
لَكُنْتُ اَنَا اَحَقَّ بِالْهَرَبِ مِنْكَ وَاَنْتَ لَا تَخْفَى عَلَيْكَ

secret (neither in the earth nor in the heaven) but Thou findest it out and Thou art sufficient as rewarder and sufficient as accountant.

My Lord, verily Thou wouldst search me out if I flee and capture me if I run away.

Therefore, behold, here I am prostrate before Thee in humility and disgrace.

If Thou dost punish me, verily I deserve it and it would be an act of justice from Thee, O Lord.

If Thou dost forgive me, then Thy Pardon has always been extended [221] to me.

Thou hast always clothed me with Thy protection.

Therefore I entreat Thee, O Lord, by Thy Names which are treasured-up, by Thy Glory which the curtains hide, to pity my impatient soul and my decaying, trembling bones which cannot bear the heat of Thy sun. How shall they bear the heat of Thy fire. They cannot ---------

خافِيَةٌ فِي الْأَرْضِ وَلَا فِي السَّمَآءِ اِلَّا أَتَيْتَ بِهَا
وَكَفٰى بِكَ جَازِيًا وَكَفٰى بِكَ حَسِيبًا اَللّٰهُمَّ اِنَّكَ
طَالِبِي اِنْ أَنَا هَرَبْتُ وَمُدْرِكِي اِنْ أَنَا فَرَرْتُ فَهَا
أَنَا ذَا بَيْنَ يَدَيْكَ خَاضِعٌ ذَلِيلٌ رَاغِمٌ اِنْ تُعَذِّبْنِي
فَاِنِّي لِذٰلِكَ اَهْلٌ وَهُوَ يَا رَبِّ مِنْكَ عَدْلٌ وَاِنْ
تَعْفُ عَنِّي فَقَدِيمًا شَمَلَنِي عَفْوُكَ وَالْبَسْتَنِي عَافِيَتُكَ
فَاَسْئَلُكَ اَللّٰهُمَّ بِالْمَخْزُونِ مِنْ اَسْمَائِكَ وَبِمَا وَارَتْهُ
الْحُجُبُ مِنْ بَهَائِكَ اِلَّا رَحِمْتَ هٰذِهِ النَّفْسَ الْجَزُوعَةَ
وَهٰذِهِ الرِّمَّةَ الْهَلُوعَةَ الَّتِي لَا تَسْتَطِيعُ حَرَّ
شَمْسِكَ فَكَيْفَ تَسْتَطِيعُ حَرَّ نَارِكَ وَالَّتِي لَا

bear the roar of Thy thunder, then how shall they bear Thy Wrath.

Therefore pity me, O Lord, for I am an insignificant man and little is my worth.

My punishment is not a thing that would add an atom's weight to Thy Sovereignty.

Were my punishment a thing which would increase Thy Sovereignty, verily, I would have begged of Thee patience to bear it and would have liked that Thou shouldst impose it.

But Thy Authority, O Lord, is too great or Thy sovereignty too enduring to be increased by the service of the obedient or to be diminished by the disobedience of the sinful.

Therefore, pity me, O Most Merciful.

Forgive me, O Possessor of Glory and Majesty.

Accept my repentance.

Verily, Thou art the most gracious acceptor of repentance.

تَسْتَطِيعُ صَوْتَ رَعْدِكَ فَكَيْفَ تَسْتَطِيعُ صَوْتَ
غَضَبِكَ فَارْحَمْنِي اللَّهُمَّ فَإِنِّي أَمْرُؤٌ حَقِيرٌ وَ
خَطَرِي يَسِيرٌ وَلَيْسَ عَذَابِي مِمَّا يَزِيدُ فِي مُلْكِكَ
مِثْقَالَ ذَرَّةٍ وَلَوْ أَنَّ عَذَابِي مِمَّا يَزِيدُ فِي مُلْكِكَ
لَسَأَلْتُكَ الصَّبْرَ عَلَيْهِ وَأَحْبَبْتُ أَنْ يَكُونَ
ذٰلِكَ لَكَ وَلٰكِنَّ سُلْطَانَكَ اللَّهُمَّ أَعْظَمُ
وَمُلْكُكَ أَدْوَمُ مِنْ أَنْ تَزِيدَ فِيهِ طَاعَةُ
الْمُطِيعِينَ أَوْ تَنْقُصَ مِنْهُ مَعْصِيَةُ الْمُذْنِبِينَ فَارْحَمْنِي
يَا أَرْحَمَ الرَّاحِمِينَ وَتَجَاوَزْ عَنِّي يَا ذَا الْجَلَالِ
وَالْإِكْرَامِ وَتُبْ عَلَيَّ إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ

(51)

One of his prayers in meekness and humility.

My God, I praise Thee and Thou art worthy of praise for Thy benevolence to me, for accomplishing Thy Favor upon me and Thy abundant gifts which I have, for the excellence Thou hast given me out of Thy Mercy and for Thy blessings on me which Thou hast accomplished.

For verily, Thou hast done me the goodness for which I cannot thank Thee enough. [222]

Were it not for Thy Goodness to me and the perfection of Thy Favors to me, I would neither have achieved the acquisition of my share [223] , nor the reformation of my soul.[224]

But Thou didst take the initiative in doing good to me. Gavest me help in all my affairs and didst turn away from me the bitterness of calamity and didst keep off ----------

وكان من دعائه عليه السلام في التنصّل عن الاستكانة

إلهي أحمدك وأنت للحمد أهل على حسن صنيعك إليّ وسبوغ نعمائك عليّ وجزيل عطائك عندي وعلى ما فضّلتني من رحمتك واسبغت عليّ من نعمتك فقد اصطنعت عندي ما يعجز عنه شكري ولولا إحسانك إليّ وسبوغ نعمائك عليّ ما بلغت إحراز حظّي ولا إصلاح نفسي ولكنّك ابتدأتني بالإحسان ورزقتني في أموري كلّها الكفاية وصرفت عنّي جهد البلاء ومنعت

from me a dreadful doom.

My Lord, thus many a bitter calamity didst Thou turn away from me and accomplished many a favor with which Thou didst cool my eye.

Many a noble gift from Thee do I possess.

It is Thou who answered my prayer in my helplessness, forgivest my error when I err and takest for me my due from my enemies.

I never found Thee parsimonious when I begged of Thee nor morose when I resolved (to pray unto) Thee.

Nay, I always found Thee a listener to my prayers and a grantor of my requests.

I found Thy Favors on me perfect in every one of my conditions and every moment of my life.

Therefore, to my belief, Thou art praiseworthy and Thy goodness to me is vast.

مِنّي مَحْذُورَ الْقَضآءِ إِلٰهي فَكَمْ مِنْ بَلآءٍ جاهِدٍ
قَدْ صَرَفْتَ عَنّي وَكَمْ مِنْ نِعْمَةٍ سابِغَةٍ أَقْرَرْتَ
بِها عَيْني وَكَمْ مِنْ صَنيعَةٍ كَريمَةٍ لَكَ عِنْدي
أَنْتَ الَّذي أَجَبْتَ عِنْدَ الِاضْطِرارِ دَعْوَتي وَ
أَقَلْتَ عِنْدَ الْعِثارِ زَلَّتي وَأَخَذْتَ لي مِنَ الْأَعْدآءِ
بِظُلامَتي إِلٰهي ما وَجَدْتُكَ بَخيلاً حينَ سَأَلْتُكَ
وَلا مُنْقَبِضاً حينَ أَرَدْتُكَ بَلْ وَجَدْتُكَ لِدُعآئي سامِعاً
وَلِمَطالِبي مُعْطِياً وَوَجَدْتُ نُعْماكَ عَلَيَّ سابِغَةً في
كُلِّ شَأْنٍ مِنْ شَأْني وَكُلِّ زَمانٍ مِنْ زَماني
فَأَنْتَ عِنْدي مَحْمُودٌ وَصَنيعُكَ لَدَيَّ مَبْرُورٌ وَتَحَمُّدُكَ

My conscience, my tongue and my reason praise Thee – a praise which may express loyalty and real gratitude, a praise that would be adequate to Thy Approbation of me.

Therefore, deliver me from Thy Wrath, O my defender, when the paths perplex me.

O forgiver of my error, wert Thou not to cover my nakedness, verily I would have been of the disgraced.

O my supporter with Thy Help, were there not Thy Help for me, verily I would have been of the vanquished.

O Thou before whom the kings put the yoke of humilty on their necks and of whose wrath they were afraid.

O acceptor of piety.

O Possessor of beautiful names.

I beg of Thee to forgive me and pardon me for I am not innocent so as to make excuse, nor possessor of strength so as to seek redress.

There is no escape for me so that I may run away. I ask of Thee forgiveness

نَفْسِي وَلِساني وَعَقْلِي حَمْدًا يَبْلُغُ الْوَفاءَ وَحَقِيقَةَ
الشُّكْرِ حَمْدًا يَكُونُ مَبْلَغَ رِضاكَ عَنِّي فَنَجِّنِي
مِنْ سَخَطِكَ يا كَهْفِي حِينَ تُعْيِينِي الْمَذاهِبُ وَيا مُقِيلَ
عَثْرَتِي فَلَوْلا سَتْرُكَ عَوْرَتِي لَكُنْتُ مِنَ الْمَفْضُوحِينَ
وَيا مُؤَيِّدِي بِالنَّصْرِ فَلَوْلا نَصْرُكَ إِيَّايَ لَكُنْتُ مِنَ
الْمَغْلُوبِينَ وَيا مَنْ وَضَعَتْ لَهُ الْمُلُوكُ نِيرَ الْمَذَلَّةِ
عَلَى أَعْنَاقِها فَهُمْ مِنْ سَطَواتِهِ خائِفُونَ وَيا أَهْلَ
التَّقْوَى وَيا مَنْ لَهُ الْأَسْماءُ الْحُسْنَى أَسْأَلُكَ أَنْ
تَعْفُوَ عَنِّي وَتَغْفِرَ لِي فَلَسْتُ بَرِيئًا فَأَعْتَذِرَ وَلا
بِذِي قُوَّةٍ فَأَنْتَصِرَ وَلا مَفَرَّ لِي فَأَفِرَّ وَأَسْتَقِيلَكَ

for my errors. (I) apologize unto Thee for my sins which have undone me and have besieged and thus ruined me. From them I flee toward Thee, O Lord, repenting; therefore, accept my penitence.

Seeking shelter; therefore, shelter me; desiring refuge; therefore, do not forsake me; begging; therefore, do not disappoint me. Seeking protection; therefore, do not abandon me. Praying, therefore, do not turn me away hopeless. I cry unto Thee, O Lord, in misery, humility, terror, fear, dread, poverty.

I turn to Thee in helplessness. I complain unto Thee, O my God, that my soul is too weak to be quick to win that which Thou hast promised Thy friends and to avoid that with which Thou hast threatened Thy enemies. I complain of the abundance of my anxieties and misgivings of my soul. My God, Thou didst not disgrace me on account of my secret intention. (Thou) didst not destroy me -----

عَثَراتي وَأَنصَلُ إِلَيكَ مِن ذُنوبِيَ الَّتي قَدْ
أَوبَقَتْني وَأَحاطَتْ بي فَأَهلَكَتْني مِنها فَرَدْتُ
إِلَيكَ رَبِّ تائِبًا فَتُبْ عَلَيَّ مُتَعَوِّذًا فَأَعِذْني
مُستَجيرًا فَلا تَخْذُلْني سائِلًا فَلا تَحرِمْني مُعتَصِمًا
فَلا تُسلِمْني داعِيًا فَلا تَرُدَّني خائِبًا دَعَوتُكَ يا رَبِّ
مِسكينًا مُستَكينًا مُشفِقًا خائِفًا وَجِلًا فَقيرًا
مُضطَرًّا إِلَيكَ أَشكو إِلَيكَ يا إِلٰهي ضَعفَ نَفسي
عَنِ المُسارَعَةِ فيما وَعَدتَهُ أَولِياءَكَ وَالمُجانَبَةِ
عَمّا حَذَّرتَهُ أَعداءَكَ وَكَثرَةَ هُمومي وَوَسوَسَةَ
نَفسي إِلٰهي لَمْ تَفضَحْني بِسَريرَتي وَلَمْ تُهلِكْني

for my transgression. I invoke Thee and Thou answerest me even though I be slow to obey when Thou callest me. I beg of Thee everything I want. Wherever I be, I disclose my secret unto Thee. For, I do not invoke anyone besides Thee, nor do I entertain hope from any other than Thee. I am ready! I am ready at Thy Call! Thou listenest to whomsoever complains unto Thee, attendest to him who trusts in Thee, deliverest him who seeks protection from Thee and turnest away evil from him who begs of Thee refuge. Therefore, do not deprive me of the good of the subsequent world and the previous, for meagerness of my gratitude. Forgive me what Thou knowest of my sins.

If Thou dost chastise me, I admit, I am the unjust, the defaulter, the squander, the sinner, the delinquent, the one wanting in obedience, the negligent of my soul's benefit.

If Thou dost forgive me, verily, Thou art the Most Merciful.

بِحَرِيرَتِي أَدْعُوكَ فَتُجِيبُنِي وَإِنْ كُنْتُ بَطِيئًا حِينَ
تَدْعُونِي وَأَسْأَلُكَ كُلَّمَا شِئْتُ مِنْ حَوَائِجِي وَحَيْثُ
مَا كُنْتُ وَضَعْتُ عِنْدَكَ سِرِّي فَلَا أَدْعُو سِوَاكَ
وَلَا أَرْجُو غَيْرَكَ لَبَّيْكَ لَبَّيْكَ تَسْمَعُ مَنْ شَكَا
إِلَيْكَ وَتُلْقَى مَنْ تَوَكَّلَ عَلَيْكَ وَتُخَلِّصُ مَنِ اعْتَصَمَ
بِكَ وَتُفَرِّجُ عَمَّنْ لَاذَ بِكَ إِلٰهِي فَلَا تَحْرِمْنِي خَيْرَ
الْآخِرَةِ وَالْأُولٰى لِقِلَّةِ شُكْرِي وَاغْفِرْ لِي مَا
تَعْلَمُ مِنْ ذُنُوبِي إِنْ تُعَذِّبْ فَأَنَا الظَّالِمُ الْمُفَرِّطُ
الْمُضَيِّعُ الْآثِمُ الْمُقَصِّرُ الْمُضَجِّعُ الْمُغْفِلُ حَظَّ نَفْسِي
وَإِنْ تَغْفِرْ فَأَنْتَ أَرْحَمُ الرَّاحِمِينَ

(52)

One of his prayers in importunate entreaty to the Lord.

O God, from whom nothing is hidden,

Neither in the earth nor in the heaven.

How can that be hidden from Thee, O my God, which Thou hast created?

How canst not Thou reckon that which Thou hast made?

How can that be absent from Thee which Thou dost regulate?

How can he flee from Thee who has no life, save by Thy gift?

How can he escape from Thee who has no path save within Thy Kingdom?

Holiness to Thee!

Of Thy creatures he who fears Thee most, knows Thee best and the most humble of them before Thee is the most diligent of them ----------

وكان من دعائه عليه السلام في الالحاح على الله تعالى

يا الله الذي لا يخفى عليه شيء في الأرض ولا في السماء وكيف يخفى عليك يا إلهي ما أنت خلقته وكيف لا تحصي ما أنت صنعته أو كيف يغيب عنك ما أنت تدبره أو كيف يستطيع أن يهرب منك من لا حيلة له إلا في رزقك أو كيف ينجو منك من لا مذهب له في غير ملكك سبحانك أخشى خلقك لك أعلمهم بك وأخضعهم لك أعملهم

in Thy service, the most despicable of them in Thy sight, is he whom Thou givest sustenance and he dost worship other than Thee.

Holiness to Thee! One cannot diminish Thy Authority who joins others with Thee and falsifies Thy Apostle.

Nor does one who dislikes Thy Decree have the power to set aside Thy sentence.

Nor can one who denies Thy Power escape from Thee.

Nor can one who adores others than He evade Thee.

Nor can one who is loath to meet Thee live forever in the world.

Holiness to Thee! How great is Thy Dignity. How mighty Thy Sovereignty.

How strong Thy Power. How effective Thy Command.

Holiness to Thee! Thou hast decreed death for all Thy creatures; for he who believes in Thy Unity and he who denies Thee. Everyone shall taste death and return unto Thee. So Thou art Blessed

بِطَاعَتِكَ وَأَهْوَنُهُمْ عَلَيْكَ مَنْ أَنْتَ تَرْزُقُهُ وَهُوَ
يَعْبُدُ غَيْرَكَ سُبْحَانَكَ لَا يَنْقُصُ سُلْطَانَكَ مَنْ
أَشْرَكَ بِكَ وَكَذَّبَ رُسُلَكَ وَلَيْسَ يَسْتَطِيعُ مَنْ
كَرِهَ قَضَاءَكَ أَنْ يَرُدَّ أَمْرَكَ وَلَا يَمْتَنِعُ مِنْكَ
مَنْ كَذَّبَ بِقُدْرَتِكَ وَلَا يَفُوتُكَ مَنْ عَبَدَ
غَيْرَكَ وَلَا يُعَمَّرُ فِي الدُّنْيَا مَنْ كَرِهَ لِقَاءَكَ
سُبْحَانَكَ مَا أَعْظَمَ شَأْنَكَ وَأَقْهَرَ سُلْطَانَكَ
وَأَشَدَّ قُوَّتَكَ وَأَنْفَذَ أَمْرَكَ سُبْحَانَكَ قَضَيْتَ
عَلَى جَمِيعِ خَلْقِكَ الْمَوْتَ مَنْ وَحَّدَكَ وَمَنْ كَفَرَ بِكَ
وَكُلٌّ ذَائِقُ الْمَوْتِ وَكُلٌّ صَائِرٌ إِلَيْكَ فَتَبَارَكْتَ

Thou art Exalted. There is no god but Thee. Thou art alone, there being no partner with Thee.

I believe in Thee , verify Thy Apostles, accept Thy Book, deny all objects of worship besides Thee and clear myself of him who adores others than Thee.

O Lord, I rise in the morning and bring the day to close, under-valuing my services, acknowledging my sin, confessing my error.

I am disgraced for my transgressing to my own hurt. My deeds have ruined me. My lust has undone me. My appetites have robbed me.

Therefore, I pray unto Thee, O my Lord, like him whose soul is heedless owing to his far-reaching hopes, whose body is careless [225] because of the tranquility of his veins [226], whose heart is captivated with the abundance of blessings conferred on him and he thinks little of that which he is making for.

I beg like him whom hope has overpowered ----------

وَتَعالَيْتَ لا اِلٰهَ اِلّا اَنْتَ وَحْدَكَ لا شَرِيكَ
لَكَ اٰمَنْتُ بِكَ وَصَدَّقْتُ رُسُلَكَ وَقَبِلْتُ
كِتابَكَ وَكَفَرْتُ بِكُلِّ مَعْبُودٍ غَيْرِكَ وَبَرِئْتُ
مِمَّنْ عَبَدَ سِوَاكَ اَللّٰهُمَّ اِنِّي اُصْبِحُ وَاُمْسِي مُسْتَقِلاً
لِعَمَلِي مُعْتَرِفاً بِذَنْبِي مُقِرّاً بِخَطَايَايَ اَنَا بِاِسْرَافِي
عَلَى نَفْسِي ذَلِيلٌ عَمَلِي اَهْلَكَنِي وَهَوَايَ اَرْدَانِي وَ
شَهَوَاتِي حَرَمَتْنِي فَاَسْاَلُكَ يَا مَوْلايَ سُؤَالَ مَنْ نَفْسُهُ
لاهِيَةٌ لِطُولِ اَمَلِهِ وَبَدَنُهُ غافِلٌ لِسُكُونِ عُرُوقِهِ
وَقَلْبُهُ مَفْتُونٌ بِكَثْرَةِ النِّعَمِ عَلَيْهِ وَفِكْرُهُ قَلِيلٌ
لِمَا هُوَ صَائِرٌ اِلَيْهِ سُؤَالَ مَنْ قَدْ غَلَبَ عَلَيْهِ الْاَمَلُ

whom lust has fascinated, whom the world has subdued and who is under the shadow of death.

I beg like him whose sins are innumerable and who has confessed his errors.

I beg like him who has no Lord besides Thee and no patron except Thee.

There is none to defend him from Thee.

There is no escape for him, from Thee, save toward Thyself.

O Lord, I beg Thee by Thy right which is obligatory upon all Thy creatures, by Thy great name with which Thou ordered Thy Apostle to remember Thee, by honor of Thy Glorious Being which shall not decay, shall not change, shall not alter and shall not die.

Bless Muhammad and his descendants and place me above want of everything by (engaging me in) Thy worship.

Entice away my heart from the world by causing me to fear Thee.

وَفَتَنَهُ الْهَوىٰ وَاسْتَمْكَنَتْ مِنْهُ الدُّنْيَا وَ
اَظَلَّهُ الْأَجَلُ سُؤَالَ مَنِ اسْتَكْثَرَ ذُنُوبَهُ وَاعْتَرَفَ
بِخَطِيئَتِهِ سُؤَالَ مَنْ لَا رَبَّ لَهُ غَيْرُكَ وَلَا وَلِيَّ
لَهُ دُونَكَ وَلَا مُنْقِذَ لَهُ مِنْكَ وَلَا مَلْجَأَ لَهُ مِنْكَ
اِلَّا اِلَيْكَ اِلٰهِي أَسْأَلُكَ بِحَقِّكَ الْوَاجِبِ عَلَى
جَمِيعِ خَلْقِكَ وَبِاسْمِكَ الْعَظِيمِ الَّذِي اَمَرْتَ
رَسُولَكَ اَنْ يُسَبِّحَكَ بِهِ وَبِجَلَالِ وَجْهِكَ الْكَرِيمِ
الَّذِي لَا يَبْلَى وَلَا يَتَغَيَّرُ وَلَا يَحُولُ وَلَا يَفْنَى اَنْ
تُصَلِّيَ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَاَنْ تُغْنِيَنِي عَنْ كُلِّ شَيْءٍ
بِعِبَادَتِكَ وَاَنْ تُسَلِّيَ نَفْسِي عَنِ الدُّنْيَا بِمَخَافَتِكَ

Reward me with the abundance of Thy Bounty out of Thy Grace. For, toward Thee do I flee. Thee do I fear. To Thee do I apply for redress. From Thee do I hope. Unto Thee do I pray. Toward Thee do I flee for shelter. In Thee do I confide and Thee do I beg for help. To Thee do I adhere. On Thee do I depend. On Thy Bounty and Generosity do I rely.

(53)

One of his prayers to the Almighty in a spirit of humility.

My Lord. My sins have silenced me. My speech is cut off so I have no excuse to offer. For I am the one imprisoned in my affliction. I am the one pledged to my deeds. I am the one moving to and fro in my guilt. I am the one who has gone astray from his right course. I am the one left behind (the caravan).

Verily I have placed ----------

وَاَنْ تُثِيبَنِي بِالْكَثِيرِ مِنْ كَرَامَتِكَ بِرَحْمَتِكَ فَإِلَيْكَ
اَفِرُّ وَمِنْكَ اَخَافُ وَبِكَ اَسْتَغِيثُ وَإِيَّاكَ
اَرْجُو وَلَكَ اَدْعُو وَإِلَيْكَ اَلْجَأُ وَبِكَ اَثِقُ وَ
إِيَّاكَ اَسْتَعِينُ وَبِكَ أُومِنُ وَعَلَيْكَ اَتَوَكَّلُ وَعَلَى
جُودِكَ وَكَرَمِكَ اَتَّكِلُ

وكان من دعائه عليه السلام في التذلل لله عز وجل

رَبِّ اَفْحَمَتْنِي ذُنُوبِي وَانْقَطَعَتْ مَقَالَتِي فَلَا حُجَّةَ
لِي فَأَنَا الْأَسِيرُ بِبَلِيَّتِي الْمُرْتَهَنُ بِعَمَلِي الْمُتَرَدِّدُ
فِي خَطِيئَتِي الْمُتَحَيِّرُ عَنْ قَصْدِي الْمُنْقَطِعُ بِي قَدْ أَوْقَفَتْ

myself in the situation of disgraceful sinners – the situation of the unlucky, who were bold against Thee and slighted Thy Promise. Holiness to Thee! What an impudence have I committed against Thee! With what a deception have I deceived myself!

My Lord, pity my falling face-downward and the slipping of my foot. Pity my ignorance with Thy Forbearance and my wrong-doing with Thy Goodness. For I admit my sin and confess my error. This is my hand and my forehead I humbly offer myself for vengeance to be wreaked on me. Pity my old age, the termination of my days, the approach of my death and my feebleness, my poverty and my scarcity of resource!

My Lord, pity me when my trace disappears from the world, my memory is wined off from among the creatures and I be of the forgotten like one ---------

نَفْسِي مَوْقِفَ الْأَذِلَّاءِ الْمُذْنِبِينَ مَوْقِفَ الْأَشْقِيَاءِ
الْمُتَجَرِّئِينَ عَلَيْكَ الْمُسْتَخِفِّينَ بِوَعْدِكَ سُبْحَانَكَ أَيَّ
جُرْأَةٍ اجْتَرَأْتُ عَلَيْكَ وَأَيَّ تَغْرِيرٍ غَرَّرْتُ بِنَفْسِي
مَوْلَايَ ارْحَمْ كَبْوَتِي لِحُرِّ وَجْهِي وَزَلَّةَ قَدَمِي وَعُدْ
بِحِلْمِكَ عَلَى جَهْلِي وَبِإِحْسَانِكَ عَلَى إِسَاءَتِي فَأَنَا
الْمُقِرُّ بِذَنْبِي الْمُعْتَرِفُ بِخَطِيئَتِي وَهَذِهْ يَدَيَّ وَنَاصِيَتِي
أَسْتَكِينُ بِالْقُودِ مِنْ نَفْسِي إِرْحَمْ شَيْبَتِي وَنَفَادَ أَيَّامِي
وَاقْتِرَابَ أَجَلِي وَضَعْفِي وَمَسْكَنَتِي وَقِلَّةَ حِيلَتِي
مَوْلَايَ وَارْحَمْنِي إِذَا انْقَطَعَ مِنَ الدُّنْيَا أَثَرِي وَامَّحَى
مِنَ الْمَخْلُوقِينَ ذِكْرِي وَكُنْتُ فِي الْمَنْسِيِّينَ كَمَنْ

who is forgotten!

My Lord, pity me at the change of my form and condition when my body undergoes decay and my limbs fall asunder and joints fall to pieces. O my heedlessness of that which shall be required of me![227]

My Lord, pity me at my resurrection and my rising (from the tomb)[228]. On that day, let my place be with Thy friends, my exit among Thy friends and my dwelling in Thy neighborhood, O Lord of the Worlds!

(54)

One of his prayers for removal of anxieties.

O Remover of Anxiety and Undoer of Sadness! O Compassionate in this world and the next and Merciful in both, bless Muhammad and his descendants. Dispel my anxiety and remove my sadness. O One! O Alone! O Eternal!

O Thou Who begetteth not ----------

فَلَنْسَيَ مَوْلَايَ وَارْحَمْنِي عِنْدَ تَغَيُّرِ صُورَتِي وَحَالِي
إِذَا بَلِيَ جِسْمِي وَتَفَرَّقَتْ أَعْضَائِي وَتَقَطَّعَتْ
أَوْصَالِي يَا غَفْلَتِي عَمَّا يُرَادُ بِي مَوْلَايَ وَارْحَمْنِي فِي
حَشْرِي وَنَشْرِي وَاجْعَلْ فِي ذٰلِكَ الْيَوْمِ مَعَ
أَوْلِيَائِكَ مَوْقِفِي وَفِي أَحِبَّائِكَ مَصْدَرِي وَفِي
جِوَارِكَ مَسْكَنِي يَا رَبَّ الْعَالَمِينَ

وكان من دعائه عليه السلام في استكشاف الهموم

يَا فَارِجَ الْهَمِّ وَكَاشِفَ الْغَمِّ يَا رَحْمٰنَ الدُّنْيَا وَالْآخِرَةِ
وَرَحِيمَهُمَا صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَافْرُجْ هَمِّي
وَاكْشِفْ غَمِّي يَا وَاحِدُ يَا أَحَدُ يَا صَمَدُ يَا مَنْ لَمْ يَلِدْ

and Who art not begotten; there is none like unto Thee. Preserve me. Purify me. Remove my distress. (Repeat the verse of the Kursi and the last three chapters of the Holy Quran and say:

O Lord, I beg Thee like him whose want has become intense, whose strength has diminished and whose sins are innumerable.

I pray to Thee like him who finds none to attend to his want, none to strengthen (him in) his feebleness, none to forgive his sin, except Thee, O Possessor of Glory and Majesty!

I beg of Thee a work on account of which Thou lovest the doer thereof. I beg of Thee a certainty because of which Thou benefittest him who is perfectly convinced, thereby, of Thy Command being in force.

O Lord, bless Muhammad and his descendants. Cause me to die in truthfulness.

وَلَمْ يُولَدْ وَلَمْ يَكُنْ لَهُ كُفُوًا اَحَدٌ اعْصِمْنِي
وَطَهِّرْنِي وَاذْهَبْ بِبَلِيَّتِي وَاقْرَأْ آيَةَ الْكُرْسِيِّ وَ
الْمُعَوِّذَتَيْنِ وَقُلْ هُوَ اللّٰهُ اَحَدٌ وَقُلِ اللّٰهُمَّ اِنِّي
اَسْأَلُكَ سُؤَالَ مَنِ اشْتَدَّتْ فَاقَتُهُ وَضَعُفَتْ
قُوَّتُهُ وَكَثُرَتْ ذُنُوبُهُ سُؤَالَ مَنْ لَا يَجِدُ لِفَاقَتِهِ
مُغِيثًا وَلَا لِضَعْفِهِ مُقَوِّيًا وَلَا لِذَنْبِهِ غَافِرًا
غَيْرَكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ اَسْأَلُكَ
عَمَلًا تُحِبُّهُ مِنْ عَمِلَ بِهِ وَيَقِينًا تَنْفَعُ بِهِ مَنِ
اسْتَيْقَنَ بِهِ حَقَّ الْيَقِينِ فِي نَفَاذِ اَمْرِكَ
اللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَاٰلِ مُحَمَّدٍ وَاقْبِضْ عَلَى الصِّدْقِ

Cut off my interest [229] from this world. Cause me to love what is nigh Thee in order to make me eager to meet Thee. Give me grace to sincerely rely on Thee. I beg of Thee a record of past good deeds. Betake me to Thy Protection from a record of previous bad ones.

I beg of Thee the same fear which the pious have of Thee, the same worship which the humble render unto Thee, the certainty of those who rely on Thee and the trust of the true-believers in Thee.

O Lord, let my earnestness in making my request be like the earnestness of Thy friends in making theirs. Let my fear be similar to the fear of Thy friends. For Thy Approbation, employ me in a work whereby I may not omit any item of Thy religion, through fear of anyone of Thy creatures.

O Lord, this is my request, therefore, increase ----------

نَفْسِي وَاقْطَعْ مِنَ الدُّنْيَا حَاجَتِي وَاجْعَلْ فِيمَا عِنْدَكَ
رَغْبَتِي شَوْقًا إِلَى لِقَائِكَ وَهَبْ لِي صِدْقَ التَّوَكُّلِ
عَلَيْكَ أَسْأَلُكَ مِنْ خَيْرِ كِتَابٍ قَدْ خَلَا وَأَعُوذُ
بِكَ مِنْ شَرِّ كِتَابٍ قَدْ خَلَا أَسْأَلُكَ خَوْفَ الْعَابِدِينَ
لَكَ وَعِبَادَةَ الْخَاشِعِينَ لَكَ وَيَقِينَ الْمُتَوَكِّلِينَ
عَلَيْكَ وَتَوَكُّلَ الْمُؤْمِنِينَ عَلَيْكَ اللَّهُمَّ اجْعَلْ
رَغْبَتِي فِي مَسْأَلَتِي مِثْلَ رَغْبَةِ أَوْلِيَائِكَ فِي مَسْأَلَتِهِمْ
وَرَهْبَتِي مِثْلَ رَهْبَةِ أَوْلِيَائِكَ وَاسْتَعْمِلْنِي فِي
مَرْضَاتِكَ عَمَلًا لَا أَتْرُكُ مَعَهُ شَيْئًا مِنْ دِينِكَ
مَخَافَةَ أَحَدٍ مِنْ خَلْقِكَ اللَّهُمَّ هَذِهِ حَاجَتِي فَأَعْظِمْ

my earnestness in it.

Reveal therein my excuse.

Teach me, therewith, my argument.

Keep, therewith, my body in health.

O Lord, there are those who rise in the morning having others than Thee for objects of trust and hope.

But verily I rose in the morning having Thee alone for my trust and hope in all my affairs.

Therefore, order for me the best of them as regards result.

Save me from misleading temptations by Thy Grace, O Most Merciful.

May God bless Our Lord Muhammad, the Prophet and the holy members of his house.

فيها رَغبَتي وَاظهر فيها عُذري وَلَقِّني فيها حُجَّتي وَ
عافِ فيها جَسَدي اللّهُمَّ مَن اَصبَحَ لَهُ ثِقَةٌ اَو
رَجاءٌ غَيرُكَ فَقَد اَصبَحتُ وَاَنتَ ثِقَتي وَرَجائي في
الاُمورِ كُلِّها فَاقضِ لي بِخَيرِها عاقِبَةً وَنَجِّني
مِن مُضِلّاتِ الفِتَنِ بِرَحمَتِكَ يا اَرحَمَ الرّاحِمينَ

وَصَلَّى اللهُ عَلى سَيِّدِنا
مُحَمَّدٍ رَسولِ اللهِ المُصطَفى
وَعَلى اٰلِهِ الطّاهِرينَ

1.The Holy Quran, 53:51.
2.The Holy Quran, 21:23.
3.The Holy Quran 25:44.
4.The Holy Quran, 45:22 and 44:41.
5.The Holy Quran 83:20-21.
6.An order of angels.
7.The angels that record the deeds of men.
8.The angels that question and examine the dead concerning their religious beliefs.
9.Malik is the chief of the guards of hell.
10.Rizwan is the chief of the keepers of Paradise.
11.The angels who welcome the blessed in Paradise.
12.The Holy Quran 13:24.
13.The Holy Quran 69:30-31.
14.The Holy Quran 50:21.
15.Belief in an unseen God and in future reward and punishment.
16.The Holy Quran 59:10.
17.I.e. from sinful thoughts.
18.The Holy Quran 12:53.
19.That is ,let our failings remain unknown.'
20.Performed no positive duty in acknowledgement of Thy Favors.
21.That is, the hope that God will accept

their renunciation of evil habits and adoption of a virtuous course of life.

22.That is, duties I owe to Thee.

23.That is, punishment for default.

24.That is, punishment.

25.The words within the parenthesis do not form part of the prayer but are intended to instruct the person praying how to refer his request to the Almighty.

26.Mention the name of your oppressor, 'so and so, the son of so and so'.

27.The belief is that the recording angels put down to the credit of a sick person all the good acts performed when that person was healthy and which, because of sickness, that person is unable to perform.

28.That is, disobedience.

29.That is, forgiveness.

30.Literally, 'thinned'.

31.That is, water mixed with ashes.

32.Reform without any affliction and punishment.

33.That is, news of future rewards.

34.Literally, pelted with stones.

35.That is, confirm my belief in Thy boundless Power to reward the righteous and to punish the wicked in this world or the next.

36.So that it may turn out acceptable to Thee.

37.Literally, 'Do that for me,' etc.

38.That is, the Day of Judgment.

39.That is, Thy service.

40.Literally, expression of obligations with which I may happen to reproach the recipient.

41.That is, nature.

42.That is, behaving towards others with humility and treating them with respect.

43.'The turning away of countenance' denotes displeasure. Therefore, the expression only means, 'If Thou be angry with me,' without any physical significance being intended.

44.The seat of passions, ambitions and desires.

45.The word ***hammah*** means all sorts of creatures who bite or sting.

46.That is, power.

47.Literally, compulsory.

48.Literally, prior in time.

49.The Holy Quran, 3:5.

50.Abode of happiness.

51.Family.

52.The Holy Quran 15:30-39.

53.The Holy Quran 40:62.

54.That is, the *ahl al-bait.*

55.Travelers.

56.The Holy Quran 14:40.

57.That is, those coming from behind to reinforce the enemy.

58.Literally, 'empty', 'make empty'.

59.The first battle between the idolatrous Arabs and Muslims in which the Muslims were

victorious.

60.That is, in the case of others, unity is only relative.

61.This oath is meant for the confirmation of truth, as you are wont to confirm things among yourselves by an oath.

62.The Holy Quran 51:22-23.

63.Literally, needy.

64.Literally, link, a means of connection.

65.The Holy Quran 40:26.

66.The Holy Quran 1:222.

67.That is, contemplating Thy Majesty.

68.The Holy Quran 15:30-42.

T69.The Holy Quran 59:16.

70.That is on no day did I fast; and in no night did I keep vigil.

71.Literally, return.

72.That is, I never believed that they will conceal my defects.

73.The Holy Quran 23:14.

74.Literally, a moist germ.

75.That is, the present stage of my life.

76.That is, counted as having been spent in Thy service.

77.That is, even the distant flames of which are as if Thee were quite near the victim.

78.The Holy Quran, surah 112.

79.That is, do not involve us in calamity by means of them.

80.That is, do not allow us to prefer our requests to any other besides Thee.

81.The Holy Quran 3:52.

82.Shortening of hopes in Arabic means the conquest of vain desires just as extended hopes means inordinate desires.

83.Literally, whereby we may feel that our return unto Thee was delayed. When a person performs good deeds and is sure of reward, he is anxious to obtain it as soon as possible, the return unto God being the greatest reward, he waits impatiently for it.

84.Literally, do not take me to pledge for my deeds, do not call me to account for them.

85.That is, my evil deeds.

86.Literally, narration, conversation.

87.Literally , to bear it.

88.That is, its clear verses.

89.Doing good.

90.Distressing.

91.Comfortable living.

92.Breath.

93.The Holy Quran 75:27.

94.With the importance of his good deeds.

95.The fountain of abundance.

96.The measured or predestined.

97.The prearranged.

98.Events.

99.Blessings.

100.Evils.

101.Peace.

102.That is in the new month initiated by the crescent.

103.Ramadhan is also one of the Names of God.

104.The idea is that the observance of fasts purifies the observer physically and spiritually.

105.That is, the month of Ramadhan is especially suitable for prayers.

106.The prohibition operates in the day time only.

107.Except in the case of those who having failed to observe the fast of Ramadhan owing to illness or travelling, are allowed to keep an equal number of days fasting in other months.

108.Power or destiny. See surah 97.

109.Literally those who desire their good deeds to be seen by others.

110.Literally, those who like their deeds to be heard by others.

111.The five daily ritual prayers.

112.Thoroughly reading the point or most expressive.

113.That is, let us strengthen the ties of blood by showing favor and doing good to our kindred and relations.

114.Literally, clear.

115.In the month of Ramadhan.

116.That is, 'Thy nearness'.

117.Literally, their necks are Thine, that is, their's are the necks whom Thou dost liberate. Liberation of neck means freeing a bondsman, a slave.

118.Literally, let our necks be those necks.

119.Our penalties or punishment which we may be liable to suffer.

120.In this month.

121.That is, does not deal with them according to their deserts, but rather according to Thy Mercy.

122.Thou dost take the initiative in showing favor, without the recipient having done anything to deserve it.

123.Messages in the Holy Quran quoted below.

124.Muhammad, peace and the mercy of God be upon him and his descendants.

125.The Holy Quran 66:8.

126.The Holy Quran 6:160.

127.The Holy Quran 2:261.

128.The Holy Quran 2:245.

129.Or, disclosing Thy secret Will.

130.The Holy Quran, 2:152.

131.The Holy Quran 14:7.

132.The Holy Quran 40:60.

133.That is, of his own accord and not according to Divine Guidance.

134.That is, the fasts of Ramadhan.

135.Power or measurement, so-called because it is believed that on this night, the share of each person's subsistence, etc. for the year is measured out and fixed.

136.The number of its days.

137.That is, for the observance of whose

fast Thou gavest us grace.

138.That is, of Ramadhan.

139.Especially those performed at night.

140.The month of Ramadhan to which we are bidding farewell and the month of Ramadhan that will follow.

141.The first day of the month immediately following Ramadhan is called ***id al-fitr***, the Festival of Breakfast, so-called because the fasting season is over and the people do not have to keep a fast until the next Ramadhan.

142.The most fortunate people of Ramadhan are those who satisfactorily observed fasts throughout the month and performed other duties pertaining thereto.

143.That is, its fasts, etc.

144.Limits.

145.Those cast out by their community and exiled from their homes.

146.Those who have to request to satisfy their need.

147.Literally, Thou dost not reject those who rely on Thee by smiting them on their foreheads.

148.Subsistence.

149.On account of their virtue.

150.On account of their vice.

151.Firmly established.

152:Literally, moving about.

153.Granting respite.

154.That is, refraining from.

155.Or made dumb.

156.The 9th of Dhihajjeh, the month of the pilgrimage, the last month of the Arabic year. Arafa is a place 12 miles from Mecca where the pilgrims halt.

157.That is, the sun, the fire worshipped by idolaters.

158.The final owner.

159.That is, nothing is absent from His Knowledge.

160.The pronoun in this and the subsequent sentences has been changed from the 3rd person singular to the 2nd person singular which is considered to be beauty of style in Arabic.

162.Or power.

162.The Holy Quran, surah 112.

163.*Furqan.* A name of the Holy Quran because it points out the distinction between right and wrong.

164.Literally, sought Thee.

165.Literally, found Thee.

166.That is, all the creatures for everything exists in the mind of God.

167.Or felt.

168.Literally, spiritual beings or creatures having souls or life generally.

169.The angels who keep account of good deeds.

170.The tablet or book in which the records of deeds are kept.

171.The nearest approach to Thy praise in

Thy Words as set forth in the Holy Quran.

172.Literally, path.

173.Literally, weight.

174.Literally, one upon whom people may depend for assistance and support.

175.That is, laws.

176.The Imam's heart.

177.Literally, hold their handle.

178.Are their staunch friends.

179.Days of other power.

180.In expectation of their arrival and command.

181.See surah 5, 'Verily Satan is openly your enemy.'

182.Thy Commands.

183.Fulfilled the covenant with Thee.

184.Literally, for Thy person.

185.Thy definite laws.

186.That is, by receiving too many favors, a man is apt to feel secure and neglect his duties and thus become liable to punishment.

187.As Thou would gradually seize him.

188.Negligent.

189.Transgressors.

190.That is, the means of approaching Thee or winning Thy Approbation.

191.Make me realize the punishment Thou wouldst inflict in case of disobedience.

192.Safety.

193.That is, acts of disobedience to Thee committed in the past.

194.Literally, do not smite me on the brow.

195.That is, give me a sense of unworthiness when I commune with Thee in solitude.

196.The night prayers are those offered in the small of the night.

197.The reference is perhaps to the change of skin for punishment mentioned in the Holy Quran.

198.Not used here in the physical sense.

199.That is, be pleased to so ordain that the future generations may speak of me truthfully.

200.That is, men of bygone ages who exceed in virtue and piety.

201.Honor.

202.Requesting.

203.Knowledge and intention are two different things. The knowledge of a thing does not make one the doer of it. The Imam meant, 'I do not near to reflect on Thee because Thy chosen ones suffered.'

204.That is, the ***ahl al-bait.***

205.This and the two following pronouns refer to enemies.

206.It should be remembered that Muhammad and his children are the descendants of Abraham.

207.The belief in Thy Unity.

208.Repeated calamities.

209.Protection from sin.

210.That is, never repeat offending Thee.

211.After repeating this prayer, ask for what

you desire and invoke blessings on the Prophet and his family 1000 times for such was the practice of the Imam, peace be upon him.

212.Used in the spiritual sense, that is, one who wrought the ruin of his own soul.

213.Literally, raised my ankle over him.

214.Literally, evils of his net.

215.Of slander.

216.That is, changed me with faults of which he himself was guilty.

217.Curtain.

218.Here mention the name of the enemy.

219.The Holy Quran, 39:54.

220.On account of despair I would have lost all self-control and plunged into dissipation and ruin.

221.Literally, included or comprised me.

222.I am unalbe to return thanks.

223.Fortune.

224.Self-reformation.

225.Insensible.

226.On account of health.

227.On account of good deeds in which I have been wanting.

228.Literally, dispersion. The idea is that the dead will be raised from their tombs and will disperse in various directions.

229.Need.

دعاؤه(ع) في طلب العفو والرحمة ٣٤٨
دعاؤه(ع) اذا نعي اليه ميت او ذكرالموت ٣٥٨
دعاؤه(ع) في طلب الستر والوقاية ٣٦٢
دعاؤه(ع) عند ختمه القرآن ٣٦٤
دعاؤه(ع) اذا نظر الىٰ الهلال ٣٨٦
دعاؤه(ع) اذا دخل شهر رمضان ٣٩٠
دعاؤه(ع) في وداع شهر رمضان ٤٠٨
دعاؤه(ع) في يوم الفطر وفي يوم الجمعة ٤٤٢
دعاؤه(ع) في يوم عرفة ٤٥٤
دعاؤه(ع) يوم الاضحىٰ و يوم الجمعة ٥٢٠
دعاؤه(ع) في دفاع كيد الاعداء وردّ بأسهم ٥٤٢
دعاؤه(ع) في الرهبة ٥٥٤
دعاؤه(ع) في التضرع والاستكانة ٥٦٢
دعاؤه(ع) في الإلحاح على الله تعالىٰ ٥٧٢
دعاؤه(ع) في التذلل لله عزوجل ٥٨٠
دعاؤه(ع) في استكشاف الهموم ٥٨٤

دعاؤه(ع) اذا دفع عنه مايحذر اوعجل له مطلبه ١٥٢
دعاؤه(ع) عند الاستسقاء بعدالجدب ١٥٤
دعاؤه(ع) في مكارم الاخلاق ومرضي الافعال ١٦٠
دعاؤه(ع) اذا احزنه أمر واهمته الخطايا ١٨٦
دعاؤه(ع) عندالشدة والجهد وتعسر الامور ١٩٦
دعاؤه(ع) بالعافية وشكره عليها ٢١٠
دعاؤه(ع) لأبو يه عليهماالسلام ٢١٨
دعاؤه(ع) لأولاده عليهم السلام ٢٢٨
دعاؤه(ع) لجيرانه واوليائه ٢٤٠
دعاؤه(ع) لأُهل الثغور ٢٤٤
دعاؤه(ع) متفزّعاً الى الله عزوجل ٢٦٤
دعاؤه(ع) اذا قُتِّر عليه الرزق ٢٧٠
دعاؤه(ع) في قضاء الدين ٢٧٢
دعاؤه(ع) فى ذكر التوبة وطلبها ٢٧٦
دعاؤه(ع) بعد صلاة الليل لنفسه ٢٩٨
دعاؤه(ع) في الاستخارة ٣١٨
دعاؤه(ع) اذا رأىٰ مبتلًى بفضيحة اوذنب ٣٢٢
دعاؤه(ع) في الرضا اذا نظر الىٰ اصحاب الدنيا ٣٢٦
دعاؤه (ع) اذا نظر الىٰ السحاب و البرق و سمع صوت
الرعد ٣٣٠
دعاؤه(ع) في الاعتراف بالتقصير عن تأدية الشكر ٣٣٤
دعاؤه(ع) في الاعتذار من تبعات العباد ٣٤٦

فهرست

الدعـــاء — الصفحة

بدء دعائه(ع) بالحمدلله والثناء عليه ٤
في دعائه(ع) بالصلاة علىٰ رسول الله(ص) ٢٠
في دعائه(ع) بالصلاة على حملة العرش والملئكة ٢٦
دعاؤه(ع) بالصلاة علىٰ اتباع الرسل ٤٠
دعاؤه(ع) لنفسه واهل بيته ٥٠
دعاؤه(ع) عندالصباح والمساء ٥٦
دعاؤه (ع) في المهمة والكرب والملمة ٧٠
دعـاؤه (ع) في الاسـتعـاذة من المكاره وسئ الاخلاق ومذام
الافعال ٧٦
دعاؤه(ع) في طلب المغفرة من الله ٨٠
دعاؤه(ع) في اللجوء الى الله تعالىٰ ٨٤
دعاؤه(ع) بخواتم الخير ٨٨
دعاؤه(ع) في الاعتراف وطلب التوبة ٩٢
دعاؤه(ع) في طلب الحوائج من الله ١٠٢
دعاؤه(ع) اذااعتُدي عليه اورأىٰ من الظالمين مالايحب ١١٢
دعاؤه(ع) عندالمرض اوالكرب اوالبلية ١٢٠
دعاؤه(ع) في طلب العفو والمغفرة ١٢٦
دعاؤه(ع) في الاستعاذة من الشيطان ١٤٤

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الصحيفة السجادية

الكاتب

الأدعية المروّية

عن الامام زين العابدين عليه السلام

الصحيفة السجادية

الأدعية المروية

عن الإمام زين العابدين عليه السلام