Imam Zain al-Abidin’s
AL-SAHIYAH AL-SAJJADIYYAH

Translated by
Sayyid Ahmad Muhani

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

Islamic Propagation Organization
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
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

4. One of his prayers in remembrance of the descendants of Muhammad, peace and the mercy of God be upon him and his descendants 37

5. One of his prayers wherein he invokes blessings on the followers of the Prophets and their supporters 39

6. One of his prayers for himself and his followers 49

7. 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 blame-worthy 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 Arafah 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. Aynah 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-Shafi’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 benefiting 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 thralldom.

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
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 ————
بالله مرضع الحمادن و الحبايب
أحدهم هو الأول ولا أول كان قبلاً ولا خيراً
أعكرون بعله الذي قذر في وصواربه الرحمن
الناصر وجزيت عظمه وأقام الوصيف
أنشئ بثرة الخلق أبنادعا وأخرعهم
علي مشبينه آخر عزها تم سل ك بدم طر في
يارده وعشتهم في سبيل محبته لا بل يكون
أخبرها قديماً لهم الهد بنجعتهم
إلى أهله وأرهمه عنه وجعله بكل رح م
قوة معلوماً مفسوماً مزية لا ينقص من
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.
زاً في القصّ ولا يزيد في الصّدح، إلّا أنّهُ يرزق الله به ما كشف من معجزات نصبه له. أمّا إمّا عليه فإنّهُ يبشره بالله من نجاة ابنته، فإنها نصيرة لتجلّي الله في خيرها. 

فقصة السماحة الله بها تمّ نجاتها وعلمها أنه لما أذن لها بنجاه، سأفيقها الله، وسأ العليوار هو الذي أظهره وجعله له، فلنتذكر، وهم يسألون، وأجد الله الذي أوحى عزه به ما نحن عليه من نعمةه المستنسلة.
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?”

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;
واسبع سبعاً مرنعاً منُماز يَسرقه لَتصَرَوانِه
فَلَوْ كَمَلُت وَتوسَعَت في رَفَة فَمَنشكُرُو
وَلَوْ كَأَنَّ للَّكَ خَيْرَاً من ذَوَى الآسِلِلَّه
لِلَّهِ البَهَيمِ: فَكَأَنَّهُ وَصَفَ في مَّجِيء
كَبِيرِهِمَّ إلى الأمام: فَكَأَنَّهم أَسْلَكُوا
وَفَقَّاحَةَ على أَعْلَم نَفْسَهُ وَالْأَهْمِمَا مَشْكِيلُ
فَوَقَّةَ لَنَامَر أَوْبَابِ الْعَلَمِ بِرَيْبِهِ وَدِلَّهُ عَلَى
مَا الأَخْلَاصُ لَهُ فَتَوَجَّهَ وَجَبَنَ مِنَ الأَحَدِ
وَالشَّكُّ في أمرٍ جَمِالٍ عَصْرُهُ فَمَضْنَحَ من
خَلِيفَهُ وَسَبَّعَهُ مَرَسَبَتَهُ رَضَاءٌ وَعَفَوَ. 
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; a praise that rises from us towards the Highest of the High Heavens (mentioned) in the Written Book, witnessed by those nigh unto God; 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.
حمد الله لطيف الريحان البرزخ وسهر علينا
بهم سبل الحفظ وشرف به منازلنا عند
موافدنا لأشهد يوم يجلى كل قينه كسبت
وهكذا أنطون يوم لا يغنى مولى عزرنا شبا
ولا هم يصرون حمل برفع منا إلى عالِمهم
فكتاب مثوى يشهد المصْرَون محد
نصرت عوناً إذا أرفق الأصحراء ودربه
وجوهنا إذا أسودنا الأبشار حمد أنوبيه من
الله نار الله إلى كرم جوهر الله حمدان لحم
ما الكَينَة المقدِّرة نضام به أنداساء.
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,
الرسلى، فهد اللفامة إلى أنزل وجعل
كرامته التي انزله والجاء الله الذي إخناد
لنا نحمى وجاه وأجى علينا اطلاع البُشف
وجعل لنا الفضيلة بالمقدسة علمنا دوافع
فكل خلقه منقاد لنا فتبدد واصغ
الطاعة بأنه وإن الحد الذي أعلوني بعبدو
الحاجة الالله عليه فلبعس وتحلم أم متق
نودي شكن لأمني والجاء إنه الذي ركب
فينا الالبرز وجعلنا أدوانا لقبض
ومعنا براوح الجحيم وانت فينا جواح إلا
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.
وعَدَّنا نابْطِبَاتُ الْرُؤُوْدَةِ وَأَعَنَا بِفَضْلِهِ وَأَفْنَى
مُّسَهَّمِهِ ﺗُمَا أَمْرًا لِجَنِينَهُ طَاوْعًا ﻋَنْهَا ﻋَنْهَا زِبَّانِ،
شَكَرْنَا لَهَا ﻓَنَاعِرَ طِروُقَ أمِينَ نَرَبَّكَ ﻋَلَى
نزِيعٍ فَلَمْ يَدْرَ إِبْرَاقُهُ وَلَوْ تَعَاجَنَا
بِنِعْمَتِهِ ﺑِنَا نَأَرْضَهُنَّ نَكْرِمًا ﺑَنَطِمٍ لِإِجْنَاء
بِأَوْفِيهِ حَمَّالًا ﻟِأَصِيلَ ﻟِذِينَ ﻓُطِمُّوا ﻋَلَى
اِبْنِهِ مَسْأَلٌ ﻟِلَّذِينَ ﻓُطِمُّوا ﻋَلَى
الْتَّـي لَوْ نَنْفُرَهَا ﺍًلْأَمْرِ فَضْلُهُ ﻓَلَوْ عَنْهَا مَن
فِضْلُهُ ﺍِلَّـي أُنْفُسُهُ ﻓَلَوْ فِضْلُهُ ﻓِي عِلْبَانِ أَوْلِاءَ
إِخْسَانُهُ إِلَيْهِ ﻓِي ﺍًجْمَٰعٍ فِضْلُهُ ﻋَلَّـيْنِ أَفْنَى حَكْمًا
كَانَ ﺍًنْفُسُهُ ﻓِي ﺍًجْمَٰعٍ ﻓِي مَرَّةٍ أَرْبَاءَ أَفْنَى
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.
وضع عينا ما لا طاقة لنا به ولن نستطيع أن نقول
وسعة ولينجيتنا الإبراهيم الأول رفع لأحد
مناجمه ولا يعذبنا لسنا من همدد
عليه والسيد وما يلفظ عنه لجاء والله
يكتب ما أحكم به أدنى ليخفينه إليه
وابكر خلفه عليه وأترواح عليه لنده
حمداً وفضلًا أجر كفضل رباً على جميع
خلفه ثم الله أجد مكان كلنا له علينا
وعلى جميع عددنا لما كان وأنا فين
لما أحاط به علمنا من جميع الأشياء ومكان
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.
سُمِّيَة إِلَّا أَحَدٌ مِنْهَا أَضْعَاءً مَّضَاعَفَةً
أَبِيَا سَرَّدَتْ إِلَى الْيَوْمِ الْقِيَامَةِ حَمَدَةٌ لِّأَمْثَلِهِ
لِجَدِّهِ وَلِحَسَابٍ لِّعَدَدٍ وَلَا مَبْلَغٍ لِفَانِبِهِ ولَا
الْقِطَاعِ لِأَمْلِهِ حَمَدَةٌ يُكُونُ وُصْلَةً إِلَى طَاعَاهُ
وَعَفُوَّا وَسِبَّاً إِلَى رَضُواهُ وَذِرَاعَهُ إِلَى
مُغْفِرَةِهِ وَطُغِينَةِ الْحَبِّ إِلَى حَفْرِ يَمِينِهِ
وَأَشِمَّة عِضْبِهِ وَظُهْرِهِ إِلَى طَاعَاهُ وَحَاجِرًا
عِمْرَمِينِهِ وَعَوْا إِلَى نُدُبِّهِ وَقَطَابِهِ
حَمَدَةُ نَسَعُهُ إِلَى السَّعَادَةِ مِنْ أَمْلِهِ وَبَدْرِهِ
فَنُظِّمُ السَّهْدَاءِ فِي ضِبْعٍ أَعَدَّاهُ أَيْدَهُ وَلَحْمَهُ
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
وكاد خزاعة عليكم موالى هذا التمييز
الصلوة على حسين صلى الله عليه وسلم
والله من أنفاسنا محمد بنه صلى الله
والله دون الأم الماضية وألفرون ألا سلفة
بقد يئله اللى لا يعذب يد وانعثم ولا ينوهها
شيء وإن لطيف ختمنا على جميع منزينا وجعلنا
شهداء على نجية دودتنا أمينة علم قل
الله فصل على محمد أمينا على وحيك و
تجلب مخلصتك وصفيك مثلي داد كأنا م
الرحمة وفايدة أخرى ومفازة 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,
صب لامرئ نفسك وعرش فيك للكرو
بذنها وكشف في الدعاء إليك حامته وحات
فكا لأسنة وقطع فاحية دينك
وقص الآداب على معدهم وقرب الأضريس
أسخنا لهم لك وولى فيك الأبعاد واعد
فب لآفر ورآد أبنفسه في نخيلك
وأنغصها بالدعاء إلى الميليش وشملها بالقض لأهل
دعونك وأماج للبلاد الغربة وجعل لنأي
عن موطن رحلته ووضع رجله ومسقط رسة
ومأستفسره أراد منه لأعز بنك
and seeking assistance against the infidels
till what he designed concerning Thy ene-
mies 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 exer-
tions 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
ولِاَسْتَنْصَرْنَّ أَنَا لِهِلَلْكُفَاوَرِيْبِبِخَنْيَاسْتَنَبْ
لَهُ مَحَالٍ فَأَذَّنَ أَثَّاَيْكُمَّ وَأَسْتَنَمَّ لَهُ مَا دُرَّ
فَأَلْبَأْتُ فَهَدَاهَا بُعْوَانَةَ مَسْتَقَّبَعْنِي اوَلَيَّأَيْكُمْ
وَمَنْقَوَأُ أَعَظِهِ بِنُصْرِكَ فَغَرَّهُمْ وَغَشَّرَ
دِيَارَهُمْ وَهُمْ عَلَاهُمْ مَفِخْوَةٌ وَأَرْضٌ حَرَحْتَ
ظَهَرَ أَمَّكَ وَعَلَّتُ كَمِّكَ وَلَوْ كَمِّ الْمَشْرُوكِ
اللَّهُمَّ أَرَنَّهُ مَا صَحَّحْ فِيكَ الْدِّرَجَةَ
الْعَلَمَ مِنْقَتِكَ خَلَسِيْمَا وَأَيَّدَهُ وَلا
رَبِّ أَفْقَيْ فِرَأْتَهُ وَلَا أَزْيَرْهُ لَدْيَكَ مَلِكُ
مَقْبَرَةٌ وَلاَ بِسَلٌّ وَعَرِفْهُ فِي أَهْلِهِ الطَّهْرِ
and his true-believing followers. O confor-
mer to promises!

O Fulfiler 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.
وَأَمْسَتِهِ الْمُؤَمِّنَيْنِ حُسَيْنٌ لِلْفَاعِلِ أَجْلَاءِ
وَعَدَّنَا يَا نَا أَطْهِرْ السُّبُعَاءَةَ لِأَوَّلِيَ الْقُوَّةِ بَيْنَ الْمُؤَمِّنِينَ
الْسَبَّانِ بِمَضْعُوفِهَا لِهِدْيَانِ أَنْعَمَ
ذُو الْفَضْلِ لِعَظِيمِ أَجْوَامِ الْحَكِيمِ
كَعَـَادُ عَـَلَى ـَـَلِيْلَةَ الْـَـيَـَـلَةِ فِي الصَّــْـَنْـَـَـَّـَـَأَلِيْعَلَى
ْـَـَـُـاْـَـُـْالْحَمْـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَ~
الَّيْلِ وَحَلَّةُ عِشْكِ الدِّينِ لَا يُغْفِرُ مِنْ
ْـِـينِكِ وَلَا يَسْأَلُونَ مِنْ قِيِّدِكِ وَلَا
ْـَـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِ~
٣٦
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
وَإِسْرَأِيلُ صَاحِبُ الْصُّورَ الْشَّاهِدُ الّذِي يُنَظَّرُ مِنْكُ الْأَذْنَ وَحُولَ الْأَمْرِ يَقُدُّمُهُ بِالْبَصَبَةِ مَنْ رَأى رُهَايَ الْفِنْوِ مِمْكَانُ أَذْلِكَ وَلَمْ تُنَظَّرَ عَنْدَكَ الْمَكْاَثِرُ الْجَدِّيَّةِ مَرْطَعِكَ وَجَبَهُ الْأَمْيِنُ عَلِيّ وَحَيَّ المَطَاعِ فِي هَيْلِ مُهَوَايَكَ الْمَكْرِ لَيْتَ لَمْ يُرَبِّكَ عَنْدَكَ وَالْرَّحُوُنُ الْمُهَرُّ وَهُوَ عَلِيّ مَلَائِكَةٌ لِّيْتَ لَمْ يُرَبِّكَ عَنْدَكَ وَالْرَّحُوُنُ الْمُهَرُّ وَهُوَ عَلِيّ مَلَائِكَةٌ لِّيْتَ لَمْ يُرَبِّكَ عَنْدَكَ وَالْرَّحُوُنُ الْمُهَرُّ وَهُوَ عَلِيّ مَلَائِكَةٌ لِّيْتَ لَمْ يُرَبِّكَ عَنْدَكَ وَالْرَّحُوُنُ الْمُهَرُّ وَهُوَ عَلِيّ مَلَائِكَةٌ لِّيْتَ لَمْ يُرَبِّكَ عَنْدَكَ وَالْرَّحُوُنُ الْمُهَرُّ وَهُوَ عَلِيّ مَلَائِكَةٌ لِّيْتَ لَمْ يُرَبِّكَ عَنْدَكَ وَالْرَّحُوُنُ الْمُهَرُّ وَهُوَ عَلِيّ مَلَائِكَةٌ لِّيْتَ لَمْ يُرَبِّكَ عَنْدَكَ وَالْرَّحُوُنُ الْمُهَرُّ وَهُوَ عَلِيّ مَلَائِكَةٌ لِّيْتَ لَمْ يُرَبِّكَ عَنْدَكَ وَالْرَّحُوُنُ الْمُهَرُّ وَهُوَ عَلِيّ مَلَائِكَةٌ لِّيْتَ لَمْ يُرَبِّكَ عَنْدَكَ وَالْرَّحُوُنُ الْمُهَرُّ وَهُوَ عَلِيّ مَلَائِكَةٌ لِّيْتَ لَمْ يُرَبِّكَ عَنْدَكَ وَالْرَّحُوُنُ الْمُهَرُّ وَهُوَ عَلِيّ مَلَائِكَةٌ لِّيْتَ لَمْ يُرَبِّكَ عَنْدَكَ وَالْرَّحُوُنُ الْمُهَرُّ وَهُوَ عَلِيّ مَلَائِكَةٌ لِّيْتَ لَمْ يُرَبِّكَ عَنْدَكَ وَالْرَّحُوُنُ الْمُهَرُّ وَهُوَ عَلِيّ مَلَائِكَةٌ لِّيْتَ لَمْ يُرَبِّكَ عَنْدَكَ وَالْرَّحُوُنُ الْمُهَرُّ وَهُوَ عَلِيّ مَلَائِكَةٌ لِّيْتَ لَمْ يُرَبِّكَ عَنْدَكَ وَالْرَّحُوُنُ الْمُهَرُّ وَهُوَ عَلِيّ مَلَائِكَةٌ لِّيْتَ لَمْ يُرَبِّكَ عَنْدَكَ وَالْرَّحُوُنُ الْمُهَرُّ وَهُوَ عَلِيّ مَلَائِكَةٌ لِّيْتَ لَمْ يُرَبِّكَ عَنْدَكَ وَالْرَّحُوُنُ الْمُهَرُّ وَهُوَ عَلِيّ مَلَائِكَةٌ لِّيْتَ لَمْ يُرَبِّكَ عَنْدَكَ وَالْرَّحُوُنُ الْمُهَرُّ وَهُوَ عَلِيّ مَلَائِكَةٌ لِّيْتَ لَمْ يُرَبِّكَ عَنْدَكَ وَالْرَّحُوُنُ الْمُهَرُّ وَهُوَ عَلِيّ مَلَائِكَةٌ لِّيْتَ لَمْ يُرَبِّكَ عَنْدَكَ وَالْرَّحُوُنُ الْمُهَرُّ وَهُوَ عَلِيّ مَلَائِكَةٌ لِّيْتَ لَمْ يُرَبِّكَ عَنْدَكَ وَالْرَّحُوُنُ الْمُهَرُّ وَهُوَ عَلِيّ مَلَائِكَةٌ لِّيْتَ لَمْ يُرَبِّكَ عَنْدَكَ وَالْرَّحُوُنُ الْمُهَرُّ وَهُوَ عَلِيّ مَلَائِكَةٌ لِّيْتَ لَمْ يُرَبِّكَ عَنْدَكَ وَالْرَّحُوُنُ الْمُهَرُّ وَهُوَ عَلِيّ مَلَائِكَةٌ لِّيْتَ لَمْ يُرَبِّكَ عَنْدَكَ وَالْرَّحُوُنُ الْمُهَرُّ وَهُوَ عَلِيّ مَلَائِكَةٌ لِّيْتَ لَمْ يُرَبِّكَ عَنْدَكَ وَالْرَّحُوُنُ الْمُهَرُّ وَهُوَ عَلِيّ مَلَائِكَةٌ لِّيْتَ لَمْ يُرَبِّكَ عَنْدَكَ وَالْرَّحُوُنُ الْمُهَرُّ وَهُوَ عَلِيّ مَلَائِكَةٌ لِّيْتَ لَمْ يُرَبِّكَ عَنْدَكَ وَالْرَّحُوُنُ الْمُهَرُّ وَهُوَ عَلِيّ مَلَائِكَةٌ لِّيْتَ لَمْ يُرَبِّكَ عَنْدَكَ وَالْرَّحُوُنُ الْمُهَرُّ وَهُوَ عَلِيّ مَلَائِكَةٌ لِّيْتَ لَمْ يُرَبِّكَ عَنْدَكَ وَالْرَّحُوُنُ الْمُهَرُّ وَهُوَ عَلِي**
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 ruhani- 
yun 6 from among Thy angels.

Bless the deservers of
سَأَمِنْ نِّذْرُوبَةً وَلَا أَعْيَاهُ مِنْ لَعْوَةٍ وَلَا فَوْرٍ وَلَا اسْتَحْمَالٍ عَلَى تَسْحَابِ آتِهَا،
وَلَا يَقْطُعُهُمْ عَنْ ضَعْفِهِ عَلَى عَفْلَانِ لَا يَجْنَعُ الْأَبْصَارُ فَلَا يَرْتِهِ مَنْ يُؤْكِسُ
الْآذَانَ لَيْنَفَّذَنَّهَا لَنَتْ رَعْبُهَا فِي الْدِّينِ
الْمُسْتَهْرُونَ بِذِكْرِ الْإِنَّاتِ وَالْمَوْضُوعُ
دُونَ عَطْمَنِكَ وَجَلَّ لَكَ بَيْنُ الْأَلَّافِ وَالْبُلْبُلِ
إِذْ أَنْظُرُ إِلَى الْجَهَّامَ زَوْرَعْهُ عَلَى هُمْ عَمَّانَا
سَيْحَانُكَ مَا عَدِداً لَّهُمْ وَهُمْ يَتَبَيَّنُونَ
عَلَى هُمْ وَعَلَى الْقُرْآنِ بَعْمَالِبِكَ وَلَ
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.
الزُّلُفَةُ عَنْكَ وَجَالَ الَّذِي لَعَبَّ إلى رُسُلَكَ
وَالْمُؤْمِنِينَ عَلَى وَحِيٍّ وَقَبَابَ المَلِائِكَة
الَّذِينَ أَخْصَصْنَاهُم لِفَسَائِكَ وَأَعْنَبُهُمْ عَلَى الطَّعَامِ
وَالسَّرَابِ بِفَلْدِكَ وَأَسْكَنَهُمْ طَوْنَاءَ
أَطْبَقَ مِنْ بَوَانِكَ وَاللَّهُ عَلَى أَرْجَاعَهَا أَذَى
الْأَمْرِ يَمِّي مَعْنًى وَعِيدَ وَحَرَّمَ الْمَطْرَ وَارْجَعَ السَّحَابَ
وَالَّذِي يَصُوبُ زِيْجَهُ لِيُسْمَعَ رَجُلٌ لَّرَهُوْدٍ وَأَذَى
بِهِمَا حَفِيظَةً السَّحَابَ لَنَمَّهُ سَوَاعِقَ
الْبَرَّ وَفَصْلَ مَعْيِ الْبَنِى عَلَى الْبَرْدِ وَالْمَبَاطِرِ، مَعْ
فَطْرَةَ الْمِطَارِ إِذَا نَزَّلَ وَالْقُوَّامُ عَلَى خَرَابِ الْأَرْضِ 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 ---------------
 الموَّدَّلا للنَّاسِ، ولِلْأَدْنَىِّ، فَيَصْلِهِ، مَتَاعٌ مَا كَبِيرٌ وَمَا عَدُودٌ. وَأَطْرَفَ الْوَجُودَ، وَأَطْرَفَ الْمَأْثَارِ، وَأَطْرَفَ الْمَجَازِ. وَإِنَّ الْأَرْضِ لَمِنْهَا وَمِنْهَا مَانُّ زَمَّرُ مِنْ الْجَلَالِ، وَحَمْوِ الْرُّحُمِ وَالسَّفْرِيِّ الْكِرَامِ الْهَرَّةِ وَالْفَضْلِ. وَكَانَ مَلَكُ الْمَوْتِ وَأَعْوَابُهُ وَمَنْكِرُ وَنُفَرِّضَ رُوُمَانِ. فَإِنَّ الْفُرُوجِ وَالطَّافِقِينَ يُلْيِّدونَ الْمَعْمُورِ وَاللَّهِ يَعْصُورُ النَّاسِ مَا أَنْزَلَهُ وَيُفْعَلُونَ مَا يَتَّمُّونَ وَاللَّهُ يَقُولُ لَسَلَامً.٣٤
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 ——
عليكم ماصبتم في عين عفري المارأة العائبة
النبرة فإن التعبود فعلوه ثم تحيم صلاته
ذكروا سراً ولم ننظره ومن وهمنا
ذكل ولنعلم مكآننا هناك يا أيمر
وحللنا وسماحنا الهواء والأرض والملاء
ومن نعمنا على الجلوس فصل عليهم يوم نان قبل
نفس معها سأني وشهد وصل عليهم صلاة
تنزههم كرامه على امرائهم وطهارة عدل
طهار دينهم الله وذ أصلب على ملاكنا
ورسلنا ولعبهم صلاة على الله أسلامهم.
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.
قلت لمن يحسن الغول فهم أن لا جواً كريم
ولا معرفتي كابتِبع الالهة
ذكراك محققة على العلم.
اللهُمَّ باشرِ مُحمِّدًا وَآلهَةُ باكرامًا
وَخُشُوعًا باولِسَةِ وَحَصُمًا باوِسدةً وَجَددًا
وَرَجَاءً لِلأبْنِاءِ وَخُذُّمًا باورُسَةً وَأَلاَّ أَلَّمًا
وَلْيُعْلَمَ مَا نَكَّانَ وَمَا بَقَى مَجَالٌ فَعَدَّةً
وَفَعَلَّبَ مَا أَنْتَ أَهْلُهُ فِي الدِّيْرِ وَالْمَسْجِدِ وَالْحَجِّ إِنَّكَ الْعَلِيمُ عَلِيَّ الْبَلَاءِ
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
وَكَانَ خَالِدًا عَلَيْهِ لَهُ نُورًا وَأُسُلًا
عَلَى بُني الْسَّعِيدِ بُيُوتٍ مَّضَفَّةٍ بِهِمْ
اللهُمَّ وَأَنْبِعَ الرَّسُلُ وَمَصْدُوقَهُمْ وَهِلْ
الأَرْضَ لِيُعْبَدُ وَعَنِيدًا مَّعَارِضَةً مَعَالِدَتِيْنَ
بِالْتَكُلُّمِ وَالإِشْتِبَاقِ لِلرَّسُولِ هُمْ خَافِقُ
الإِبْرَاهِيمُ بِكَ لِقُلُوبِ وَزْمٌ أَرْسَلْتُ فِيهِ
رَسُوْلًا وَأُقْتِنَ أُهْلِهِ رَبُّ أَبَّادٍ لَّدُن أَدْرَكَهُ
إِلَى مَجَالِدَتِ اللَّهِ عَلَيْهِ وَأُهْلِهِ بَيْتُهُ الْهَدِيَّ
وَفَادَ أُهْلُ الْقُرْآنِ عَلَّمُهُمْ وَأَنْحَاسُهُمْ
مِنْ نَبِيْنَ مَعْصِرًا وَإِنْ شَاءَ اللَّهُ رَضْوَانُ اللَّهُمَّ وَأَصْحَابُهُ
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,
خاصة الذين أحسنوا الصدابة والذين أطيعوا
البلاء الحسن فنصروه وكافوق واصرعوا على
وقد أثرى وساءقوا إلى دعوته واستجابوا له
حيث استمعهم محجة رسول الله وفارقو الأزواج
والأولاد فأظهار كلما وفاضوا الأداء و
الابناء فنسبت بونه وانصرفوا به ومن
سوا منشور على محجنة برون مغارة لن
نور فمواده والذين مهدهم العشائر
إذ تعلقوه أفراده وانضمت معهم القراءات
إذ سكنوا في حلل فرحتهم فلا ينساه
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 righteousness — 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
اللهُمَّ أَتْجَرِوْكُمُ اللَّهُ وَفِي كَمآ أَرَضَمُ بِهِمُ رِضَوَانُكَ وَمَا حَالَشَتْ أَخْلَوَالكَ وَكَانَ الْهَيْبَةُ رَسُولُكَ دَعاَةً لَّكَ إِلَيْكَ وَأَشْكُرُهُ عَلَى هُمْ فِي كَبِيرِهِمْ وَمُرِيجَ مِرَاسِبَهُ مُشَهَّدَةً لَّكَ بِمَا كَبِرَتْ مِنْ أَعْمَالِهِمْ وَلَعَلَّ إِلَى النَّابِيِّ يُصْلِي الْهَيْبَةُ بِمَثَالِهِ وَإِذَا غَيَّرَهُمْ مَنْ تَعَلَّمَ مِنْهُمْ اللَّهُمَّ وَأَوْصَلَ لِلنَّاِصِرِينَ مِنْهُمْ بِإِحْسَانِ الْجَهَرِ يُقِيمُونَ رَبَّنَا إِلَيْنَا إِحْوَانًا اللَّهُمَّ يَسِوِّئُونَ بَيْنَا أَبَنَاهُمْ وَلَهُمْ فِي شَانِهِمْ وُجُوهَهُمْ مَضْوَاءً قَضَى أَسْمَهُمْ وَمُرَغِّبُهُمْ وَمَضْوَاءً عَلَى شَأْنِهِمْ لَمْ يُبْهِتْهُمْ بَيْنَاهَا وَلَمْ يَأْخُذْهُمْ وَلَا يَأْخُذْهُمْ
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


بَنِي يَهْوَةُ آيَاتِهِمُ وَلَيَهْدِونَهُمُ بِذِي نُورِهِمُ وَلَاتَعْنَى نَعْمَةً عَلَيْهِمْ وَلْيَفْقَحُنَّ عَلَيْهِمْ وَلَا يَتَعَبَّدُوْنَ مِنْهُمْ عَلَى مَا أَسْأَلَهُمُ اللَّهُ وَصَلَّى عَلَى النَّبِيِّ عَلَى رَحْمَةِ النَّاسِ عَلَى زَوَائِجِهِ عَلَى دِينِهِ عَلَى مَالِهِ عَلَى عِمَّامَةِ مَنْ مَوَاتِيَ صَلَّى عَلَى مَحْضِهِ مَرْضَعَهُ مَرْضِعَةً عَلَى نَفْسِهِمْ فِي رَاضِيَةِ وجَنَّاتِهِمْ وَتَعْنَى نَعْمَةً عَلَى أَنْفُسِهِمْ عَلَى شَيْطَانٍ وَتَعْنَى نَعْمَةً عَلَى أَنْفُسِهِمْ عَلَى شَيْطَانٍ
except an event that would bring good-

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 crea-
tures, in order that Thou mayest recall them to long for Thee and fear Thee. Restrained 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.
الإطارة فاطمة تخير وبعثها بها على عينياد حسن الرجاء لك والطبع في عينك ورك النهزة فما تحوية أيدي العباد لن ردهم إلى الرغبة عليك والرهبة منك وردههم فساعة العاجل وتحسب لهم العمل للأجح والاستعداد لما بعد الموت تهون عليه كل سر كل جمل بموموج الأنسير والثب والثب فيهم ما تفق به القصرة من جمعيَّتها وكبيرة النار وطولا الخلود فيها وقصهم إلى أمر مقصى للمنعين
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
وكأنه علامة الغلب في النفسمة فإنما يبن
لأنا نقضج التعب عظيمنا صلى الله عليه
وأني وئام اللوى وظلمانك وآمر لنوري
مدةً ملأها صلى الله عليه وآلم ونعمان
واستقينا ولا نفخ أخير حنه صلى الله عليه
والله واجعل لنا نصيبًا فرحنا وباين نغطع
دون رؤينه الأتصارع صلى الله عليه وآلم ونادنا
إلى قرك وابن تسع عن خطره الاحتمال
صلى الله عليه وآلم وكمسنا عليك وابن مظفر
عند وطبر الأحبار صلى الله عليه وآلم
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
فَقَضَيْنَا لَدَيْكَ الْلِّهُمَّ أَغْسَانَ أَعْرَضَتِهِ الْوَهْاَرَةِ، يَبْعِينْكَ وَأَكْفَّانُوا حَشْشَةً أَفَاطَعُرْبُلَلْحَيّ.
لَا تَرَبُّ لَهُ كَأَنْ تُعَمَّرَ وَلَا نَمَنِحُ مَعِيَ أَحَدًا.
فَإِنَّ فُضُلُكَ الْلِّهُمَّ صَالِحًا عَلَى مُحَمَّدٍ وَأَلِيٍّ وَكَ لَنَا
وَلَا نَكُدُّ عَلَيْنَا مَكْرًا وَلَا نَمَكْرُ نَا وَلَا نَمَكْرُ
لَا نَأْوِيُّنَا مِنَ الْلَّهُمَّ صَالِحًا عَلَى مُحَمَّدٍ وَأَلِيٍّ وَهَذَا
يَمِيكَ وَحَفَظُنا بَكَّ وَأَهْدِنَا لِيْلَكَ وَلَنَأَعْلَنَا
عَنْكَ إِنْ تُهَزْفِي نَبِيَّ مِنْهَا نَهْدُهُ عَلَى وَمَن
نُصْرِبُهُ إِلَيْكَ فَقُدْمُ اللَّهُمَّ صَالِحًا عَلَى مُحَمَّدٍ وَأَلِيٍّ وَاَكِفَّنَا بِذَلِكَ وَشَرْمًا. وَلَغَيْنَ.
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.
النذير وعمرة صولة السلطان لله
أما
بسم الله الرحمن الرحيم

تقبل النعمة

فصول مفتي أم يفصل قولاً على محمد
والله واصفنا ونعطيه جميع

بُنور وجه الله فصول على محمد وله واحده

أيها معاليي الذي أرضعني خدالاً

ومرّعتني لمنع قصص من المعجزات

همتي لمنع أضل المضي فصول على محمد
والله وحنانباليه وزعيم

وعلى وأنيسنا عرب لعيد الله وأغنية

عمر بار فاده والسلطان نائبولي الجميل
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 ———
اللهِ مَحْتَأْلًا مَجِيدًا آلَه واَجْعَل سَلامًا فَلْوُسَا
دُرُّ عِطْرِمْكَ وَ أَرَّعَ عِبَادِنَا فِي شَكْرٍ عَمِيقٍ
وَ أَطَالَ السَّنَنَ فِي وَضْفٍ مَّنِيكَ اللَّهُمَّ صَلَّ
عِلَى مُحَمَّدٍ وَ الَّذِينَ يَعْلَمُونَ ذِي الْذَّاعِنِ الْبَارِيَ
وَ هَذِينَ اللَاذِينَ زَيَّعُوا وَ مَرَّ حَنْافَتُكَ
الخَيْرَاتُ لَدَيْكَ وَ أَرْحَمْ أَلِيمًا
مَتَّعَّعَ عَلَيْهِ الْمُسْلِمُ الْمُعَلِّمُ إِلَى اللَّيْلَةَ
الَّذِي خَلَوْتُ لَلْيَلِّ وَ الْيَتِّهَا رَبَّوْنِهِ وَ مَسَّيَ
بِهَا بَيْدِرَنِهِ وَ جَعَلَ يَكُلُّ وَاحِدًّا هَمًا أَحَدًا
حَنَّاءً وَ أَمَدَّ مُمَدُودَ أَبْوَاهُ كَلَّوَاحَدَنِهِمَا
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 ———
دجاجةً وتوجّذ صاجه فيه تنديمٍ}

للعادَة فما يغدوهم به وتبساءم عليه فحق...

له من اللّهِ يسكرَ فيه محركات اللّه ونهضان النصب وجعله لِمَلاِيسَهِ لنفس

ومنامة فكون ذلك جَامِماً وَفَقَ وَلِسَانُهُ لَهُ وَشَهِودَ وَحَوْلَهُمَّ الْهَاِرَٰصَرَ البَنِغْوَا

فيهُ مُرفضٌ لَوْ لُجِتِسَوْا إِلَيْهِ رَزْقٌ وَسَرَحَوْا ذٌ أَرَضَهَا طَلَّبَ لَأَمِينَهُ بِهِ العَاجِلَةَ لِيَهُم وَدِرَّ

الإِلَّهَ ذَ أَحْيَاهُم بِكُلِّ ذِكْرٍ لِكَ يُصِبُّ شَأْنهُ وَالْعَجَلَةَ نَبَارُ بِهِ وَبِالطَّرْفِ كَفِّهِمْ وَأَهْلَٰيهُمْ
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 ————
تعاونه ومشاركة فضيلة وموافقة عامة
ينير البترا وأباها علوا وخيرا من أجلنا
وبخشية الله ذلك أمهد على أفقيت لنا في
الأصباق ومنعنا منه وضوء الله وبركتنا
من طلبه الأفئة ووقتنا وقيمة وقوف
الأقثاء أجينا وأصبحنا الأشياء كلها جلتها
لك ما هو أو رضاه لما بنيت في كله واحد
منهما سكنه وخبره ومقيمه وحاضرة
بما علا في الهواء وماكرخت النور أجينا
قبضن بحورك ملكنا وسلطانك وخصما
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,
ْمَضِينٌكَ وَتَحْضِيَكَ عَلَىِّ مَرَكَ وَسَبِلُهَا نَمِيَّةٌ لِلْسَرَّانِ زَمَلِيَّ لاَمَّا أَضْفِدْتُ وَلَامَّا أَعْطَيْتُ وَهَذَا يُوْمُ جُدُّهَا يُوْمٌ فَتِیٌّ وَعَلِيُّ نَا شاهِدٌ عَنْنِيَّ إن هُمَا دَعُوَّاتَا وَأَنَا أَنْفَرْتُ بِذَيِّمِ اللَّهِ فُعُولِيَّ عَلَى مَجَالِدِيَّ وَأَرْقَاهُ كَحْسَيْنِ وَصَاحِبُيْنِ وَعَصِمُنِي مَا فَنَّيْنِي أَرَتِيُّ بِحَرَّةٍ أَوْ أَفْتُرُ التَّفَقَّهُ أَوْ أَكْبَرْتُ وَأَجَلَّ لَنَافِيَةٌ أَهْسَانِيَّ وَأَخْلَاقِيَّ مِنْ السَّيِّدَاتِ وَأَمَلًا لَّا نَأْمَرُ بِهِ فِي حَمَدٍ وَشَكْرٍ أَوْ أَحْمَرُ أَوْ ذَخْرٍ أَوْ فُضْلٍ أَوْ إِحْسَانٌ إِلَى اللَّهِ
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 


بِسْرَ عَلِيٍّ الْكَرَامَ أَلْهَاكِيْنِ وَوَرَنَّا وَاسْلَامَا
لَّنَا مَضْنَا إِنَّا نَضْحَافُنَا وَلَا نَضْحَافُ إِلَيْهِمْ بِسْرَتَهَا
أَعَلِينا اللَّهُ لِجَعَّالِي نِعْمَانَ إِنَّكَ سَيِّدُ عَمِينَ
سَأَعْلَمُهُ حَجَالَلْيَا بَعْلَا شَهِيدُ بَيْنَ يَدَيْهَا وَشَهِيدُ بَيْنَ يَدَيْهَا
وَشَهِيدُ بِمَلَائِكَةِ مَكَانُكَ الْلَّهُ لَصُّلْ
عَلَى مُحْيِي وَأَلَّذِينَ احْفَظْنا مِنَ النَّارِ وَمِنْ خَفْفِيْنَا
وَعَزِيْمَانِ وَعَزْيَمَانِ وَلِيْنَ وَمَجِيبَ وَاحِبَا
خَفْظَةَ عَمِيحَا مَعَصِيْنِ هَادِبَا إِلَى مَا ظَلُّهَا
مُسْتَعْلِيَّةُ مُحْيَيْكَ اللَّهُ صَالِيَ مُحَيْيِه وَأَلَّهَ
وَفَقَّاهَا بِوُمِنَا هَذَا وَلَيْنَا هَذَا وَفَيْ جَمِيعٍ
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
أَيُّمَّا الْإِسْتِغْلَاذُ لِلْخَلْقِ وَمَحَارِبُهُ الْكَشَّارُ لِلْعَالَمِ
وَإِنْ بَنَىَ الْعَلَمَ وَمَجَابَةَ الْإِلَهِ وَأَمْلَعُهُ
وَالْبَقْرُ الْبَحْرِ وَأَحْمَرُهُ فِي الْأَسْلَامِ وَأَنْفُقُ
أَمَا الإِلَهُ وَأَمَا لَا يَضَلُّ وَأَنْصَرُ أَحْكَمُ وَأَنْصَرُ
فَذَا يَكِلُّ يَوْمَ الْقَرْنِ بَيْنَ الْغَرْمِ وَأَسْجَدُ
الْقَانِهَ وَمَعْنَوُ السَّيِّمَةُ لِلَّهِ وَالْحَمْلِ عَلَى مَيْلِ الْأَلِيَّةِ
وَجَلْهَةُ أَمَّ مُمْمَيْزَ مَعَهُ وَأَفْضَلُهُ حَجَمَهُ
وَخُلِقَنَ فِي الْحَلْقِ وَأَلْقَانَهُ أَلْقَانِ الْمُرْضَى مِنْ مَهِينِ
فَأَمَّا اللَّهُ لَأَلْبَأَ أَلْبَأَهَا رَفْعَ الْمُلْكِ خَلْفَهُ أَشْكُرُهُ لَهَا
أَوْلِيِّيْكَ وَأَزْوَاجِكَ وَأَفْقَهُمْ بِمَا شَرَفَهُمْ مَعَاءً
وَأَوْفِضْهُمْ مَالَهُمَا وَحَدِيثَ مِنْ هَمِيبِ اللَّهِ أَفْحَى
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
اشهدُ كُلّ شهيدٍ وَأَشْهِدُ يَمِينًا لِكُلّ وَأَرْضٍ وَمَنْ أَسْكُنُوهَا مِنْ مَلَائِكَةِ يَمِينٍ وَسُلُوكَ خُلْقِنِّي وَيَمِينِهِ وَسُلُوكُهُ وَمَسْتَقَرُّهُ هُدَى أَنَّي أَشْهِدُ أَنْ أَنتَ اللَّهُ َلاَ إِلَـهَ إِلَّا أَنتَ فَاتَمَّ بِالْفَضْلِ عَلَيْكَ الْحَكِيمُ َرَحْمٌ بِأَبِي عَبْدِي مَالِكِ أَلِيمَ الْمَلَكِ رَحْمٌ بِالْخَلَقِ َسَايَٰلَاكَ فَأَدْهِ أَرْمَيْنِهِ بِالْمَصِيحِ فَنَصَحَ لَهَا اللَّهُ فَصَلَّى عَلَى مُحَمَّدِ وَأَلِيمَ اللهُ أَكْثَرَ مَالِكًا َلاَ إِلَـهَ إِلَّا أَنتَ عَلَى أَدْهِ أَرْمَيْنِهِ
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, ---
أَحَدَ أَنْعَمَيْنِ لَكَ وَأَحَدَ اثْنَىّ عَلَيْنَا أَفْضَلُ وَأَكْرَمُ مَا
حَزِبَ أَحَدُ مَنْ أَنْعَمَ مَنْ أَسْتَأْلِعُهُ عَلَىٰ سَيْفِهِ إِنَّكَ أَنتَ
المَنْقَلُ بِجَسَمِ الْعَظِيمِ المَنْقَلُ بِجَسَمِ الْعَظِيمِ وَأَنتَ أَرْحَمُ كَلَّا
بِجَنْسِ عِلْمِي وَاللّهُ الْعَظِيمُ الْعَظِيمُ الْعَظِيمُ أَكْرَمُ
وَكَانَ عِلْمُكَ عَلَىٰ عِلْمِي فَلَا أَعْضِنُ لَكَ
لِمَ نَغْلِيْنَكَ بِهِمْنَاءٌ وَعَدَّلَكَ
بِأَمْرِكَ أَنَّ بِعَقَلِ اللَّهِ وَأَمْرِكَ أَنَّ بِعَقَلِ اللَّهِ وَعَمِرُ عِيْنَيْنِ حَتَّى
الْقُلُوبُ وَأَمَرَّ بِمَنْ عَبَدَهُ أنْ يَحْجُّ إِلَىٰ رَحْمَةِ الْأَفَجَر
ذَلِكَ لِفَدْنِكَ الْصَّعَابَ وَتَسْبِبَتْ بِالْطَّفَاكَ
الأَسْبَابُ وَجَرِىَ بِفَيْدِ رَيْنِكَ الْقَضَاءُ 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
على أراذل الأشياء فهى مشتية دوت قولك موسيقى وبارذ أنك دون نهيك مشتى أنت المدعو لمهمات وان المشرع في المللات لا بدع فيها إلا ما دفع ولا بدع فيها إلا ما كشف وفدا لربها فكاد يمسكها وآوى بما فشط محمل وفبد ربك أوردنه على مسلط نك وجعلته إلى فلماص يلم 위하여 ولا يضر لما ووجهت ولا فاتح لما غلب و لا معول فشته ولا مصير لما عشت ولا ناصر له خذت فصار على مجد وامانه تبخش لي بأبي باب
of deliverance; remove from me overpowering 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. (1) am full of sadness on account of having to bear what has overtaken 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
العُفُور بِطَوْلِكَ وَأَكْرَمْتُي سُلَّمَانَ السَّلَمَانِ الْمُحْـوَّلِ
وَأَنْهَى حَسَنَ الْيَتِارَ فِي شَكْوٍ وَأَذْفَنَ حَسَانَةً
الصَّمَعِ فِي مَسَّا لَّكَ وَهَبْتُ لَكَ رَحْمَةً
وَفَرِجَاهُمَا وَأَجِلَّهَا مَعْنَاكَ مَعْجَّجًا
وَلَا تَنْفَغَى إِلَى الْهَوْمِ مُرْتَقْعَهَا هَدُوُّ وَضُرٍّ قَ
إِسْرَئِيلُ لِسَتنِكَ فَتَضَلَّتْ سَلَمُ بايْبَةً
ذَرْـاءَوْ امْنَالٌ مَّجَا هَـلِهِـ حَـلُّ لَـعْمٌ أَوْلِيَ
الْفَادِرُ عَلَى كُـفَّـهَا مُـأَمِيَّـبُهُ وَدُفَّعَ مَا وَقَعَ فِيْهَا
فَأَنْفَـضَـهُ لِلْوَلِيَّ لَأَسْمَعَهُ مَـنْـيَـبُهُ العَـالِـمٌ
كَـأَمْـعَـيـاءَ عَـلَٰـلُ الْـمَـيـأَـةَ وَأَرْقَـمَ نَـقَاذَهَا.
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,
خليج الإيمان وسبي الإخلاق وعلم الأنفاس.

الله تعالى أعودك من هجاني ليسى وسنورة الغضب وغلبة الأشهد ضعف الصد وجهة الفذاعة وحجة النفي وحج الشهود وملك الجلالة ونافعة الهوى مخالفة الله وسنية الفضيلة وفعالية الكفاية وإشارة الباطل على الأصرار على المسمى واستنكار المعصية واستيكشار الطاعون وما ها هنا المكاسب والآراء والمفهوم سواء الولاية لمنجى الدنيا وبارك الله ليصرع الظفر عند أوان.
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, 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 ____________________
لا يُهْتَدَّ نَفْسِي إِلَّا عَلَى مَلِكِ الْأَرْضِ وَاللَّهُ يَعْلَمُ مَا فَيْتُمُّ وَمَا هُدُيُّ: لَا يَمْكُرُ اللَّهُ مَا فَيْتُمُّ وَمَا هُدُيُّ. إِنَّيْ نَظُوحُ عَلَى إِحْيَاءٍ إِلَّا أَنْ أَرمٍّ بِهِ أَنْ أَرجُ نَجْبُ بِهِ إِلَّا وَمَضْجُ. إِنَّمَا أَرَجُ نَجْبُ بِهِ إِلَّا وَمَضْجُ إِنَّمَا أَرَجُ نَجْبُ بِهِ إِلَّا وَمَضْجُ إِنَّمَا أَرَجُ نَجْبُ بِهِ إِلَّا وَمَضْجُ
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
الشقاء وسوء الملب وحُرمان العوام وحول
العذاب اللهم صل على مُحَيى وآدم وآدم
عُلِّمُوا منها وجميع الموهومين
للذين رحمنا ورحمهم الرحمن الرحمان
وكان عِيَانًا كريبتًا من الالهياض
واتبعت المغفرة مرسومًا فوق
اللهم صل على مُحمد وصبرنا إلى محبين
من الوصية وآتنا منها وَهِيَ من الأحسد
للهم ومرنا وفقنا برسم ديني ودينًا فوقع
النفع أسرىهم لما فناء واجعل السنة في طولها
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. 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
بقاء وازداد أهمنا لله من بضنك أحلها عنا وسخط الأقران نحن لابضكت عنا أو هرفنا عليهم أصتخ ونا وانقل ذلك
بينفوسنا وأخيارها ف暂ها الختام للباسط لالما وقفت أمارة السوء لاما حرفنا من الصنع خففنا وعلى ورينصنا ونأمهير
إنهدا لنا أفلاح لنا الابقائ وكلاها لنا الأتوب وكلاها لنا الأسورة في فداها تبدل يعبرن ف лидنات سوفيفك وسدد دابنبدٍ
واعم أصامرفنا أما خالف محسن ولا يجعل في من جوا يحنا فوذ ومعصينا الله فصل على
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.
عِنْذَ أَلْهَوِ أَجْعَلْ فُهُمَّاتُ فُلُونًا وَهَرَكَاتٍ
وَأَنْفَجُرَتْ أَلْهَوِ أَجِعَالُ أَعْمَى مُجَابَرَيْنِ
هُمْ لَفَوْقُ نَاحِيَةٍ فَسَكَّتْ بِهَا جِرَاءَ أَكَ وَلا
بَقِيَ الْفَٰتِحَةُ سَيِّئُةٌ نَسْتُوْجِبُ بِهَا عُفُوًٰاً
وَكَانَ مُعَالِمَةَ عَلِيمَهُ ﷺ لِلَّهِ الَّذِي أَلْهَمَ
الْهُمَّ نَشَأَ فَنُعَظّ عَنَا دِينَائِنَ نَشَأَ
كُنْ نَأْقُلُ لَكَ سَهْلًا لِنَعْفُوَ كَمِينَكَ وَأَحْرَاءَ
مُعَادَكَ مَيْتًا لَدَيْكَ فَأَقْبَلْ لَعَلَّهُ لَا تَطْفِئَ لَنَا
وَلا تَجَأَرَ لَأَحْيَيْنَا دَوُعَّ عَفُوًٰ لِأَعْمَىٰ أَنْعَمَاءٌ
هَامَّةَ عَزَّتْ عَبْدُ بَنِي مَيْلَ يَكَ وَاَنَا أَفْضِرُ لِلْفَضْرِ الْمَلِكَ
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.
فأخرجها قسماً وسعاً ولا تقطع رجاء بكم فملكون فلما طغنت راس سعادتك وحمنتم
استروا فضللك بالله جينه منغلبنا فلك وابن ه عمر بعثنا بيك سجاحاً مطرودون
الذين أوجبنا عليهم وأحيانهم واهل السوء الفنزوع
الاكشف عنهم وأشباه الأشباح المشينات
أولى الأمور بريفك أعطيناك رجاءً مرغمه
وعيونه فجعل الله بها فارح صرحاً إليك
وأغنينا إذ دطمنا القناعة أذنباً بكل اللهامات
الجبن فديتم بنا إشاعتغنا على عصمتنا
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 ——
فَضْلاً عَلَيْهِمْ وَلَا شَكُّ بِمَا رَحَمَهُمْ نَزْلَتِهِمُ الرِّسُولُ أَيَّاهَا الَّذِينَ آمَنُوا لَعَلَّكُمْ تَذَكَّرُونَ
وَكَانَ رَبُّكُمُ عَلَيْهِمْ رَحِيمٌ صَالِحِي مُّتَّقِي مَعْنَى صَالِحٌ مَعْنَى غَنِيٌّ مَعْنَى حَكِيمٌ
بِالْمَيْنِ الْمَكْرَيْنِ لِلَّذِينَ كَفَرُوا مَشْرَكٌ فَوَقَّعُوا فِي نَارِ الْخَيْبَةِ وَأَلْطَابُ الْجَحَّامِيَّةِ أَتَعَلَّمُونَ مَعَهُ مَعْنَى يَجَابُوا مَعَهُ مَعْنَى يُجَابُ
فَأَسْسَأَلُ اللهُ وَأَشْعَالَ فَأَعْظَبُوُّنَ بَيْنَ كَرِكَ كَلَّذَا كَرِكَ وَالَّذِينَ بَشَرَكَ عَلَيْهِ مَعْنَى رَضِيَ وَأَخَذَنَّهُ وَأَيْضًا مَعْنَى فَرَحُ وَأَنْفُسُ وَأَنَّا فَمَعْنَى نَحْيُهُ وَعِرْضُهُ وَأَدْمَجَ مَعْنَى كَثِيرًا مَعْنَى كَثِيرًا مَعْنَى كَثِيرًا مَعْنَى كَثِيرًا مَعْنَى كَثِيرًا مَعْنَى كَثِيرًا مَعْنَى كَثِيرًا مَعْنَى كَثِيرًا مَعْنَى كَثِيرًا مَعْنَى كَثِيرًا مَعْنَى كَثِيرًا مَعْنَى كَثِيرًا مَعْنَى كَثِيرًا مَعْنَى كَثِيرًا مَعْنَى كَثِيرًا مَعْنَى كَثِيرًا مَعْنَى كَثِيرًا مَعْنَى كَثِيرًا مَعْنَى كَثِيرًا مَعْنَى كَثِيرًا مَعْنَى كَثِيرًا مَعْنَى كَثِيرًا مَعْنَى كَثِيرًا مَعْنَى كَثِيرًا مَعْنَى كَثِيرًا مَعْنَى كَثِيرًا مَعْنَى كَثِيرًا مَعْنَى كَثِيرًا مَعْنَى كَثِيرًا مَعْنَى كَثِيرًا مَعْنَى كَثِيرًا مَعْنَى كَثِيرًا مَعْنَى كَثِيرًا مَعْنَى كَثِيرًا مَعْنَى كَثِيرًا مَعْنَى كَثِيرًا مَعْنَى كَثِيرًا مَعْنَى كَثِيرًا مَعْنَى كَثِيرًا مَعْنَى كَثِيرًا مَعْنَى كَثِيرًا مَعْنَى كَثِيرًا مَعْنَى كَثِيرًا مَعْنَى كَثِيرًا مَعْنَى كَثِيرًا مَعْنَى كَثِيرًا مَعْنَى كَثِيرًا مَعْنَى كَثِيرًا مَعْنَى كَثِيرًا مَعْنَى كَثِيرًا مَعْنَى كَثِيرًا مَعْنَى كَثِيرًا مَعْنَى كَثِيرًا مَعْنَى كَثِيرًا مَعْنَى كَثِيرًا مَعْنَى كَثِيرًا مَعْنَى كَثِيرًا مَعْنَى كَثِيرًا مَعْنَى كَثِيرًا مَعْنَى كَثِيرًا مَعْنَى كَثِيرًا مَعْنَى كَثِيرًا مَعْنَى كَثِيرًا مَعْنَى كَثِيرًا مَعْنَى كَثِيرًا مَعْنَى كَثِيرًا مَعْنَى كَثِيرًا مَعْنَى كَثِيرًا مَعْنَى كَثِيرًا مَعْنَى كَثِيرًا مَعْنَى كَثِيرًا مَعْنَى كَثِيرًا مَعْنَى كَثِيرًا مَعْنَى كَثِيرًا مَعْنَى كَثِيرًا مَعْنَى كَثِيرًا مَعْنَى كَثِيرًا مَعْنَى كَثِيرًا مَعْنَى كَثِيرًا مَعْنَى كَثِيرًا مَعْنَى كَثِيرًا مَعْنَى كَثِيرًا مَعْنَى كَثِيرًا مَعْنَى كَثِيرًا مَعْنَى كَثِيرًا مَعْنَى كَثِيرًا مَعْنَى كَثِيرًا مَعْنَى كَثِيرًا مَعْنَى كَثِيرًا مَعْنَى كَثِيرًا مَعْنَى كَثِيرًا مَعْنَى كَثِيرًا مَعْنَى كَثِيرًا مَعْنَى كَثِيرًا مَعْنَى كَثِيرًا مَعْنَى كَثِيرًا مَعْنَى كَثِيرًا مَعْنَى كَثِيرًا مَعْنَى كَثِيرًا مَعْنَيَ اللَّهُ وَاللهُ وَلَا شَخْصٌ إِلَّا سَأَفَّهُ وَاللهُ عَلَيْهِ صَلَاةُ رَبِّهِ وَعَلَيْهِ سَلَامَةً حَتَّى يُصِيرَ
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.
عَنْ أَبِي سَيْبَانَةٍ بْنِي سَيْبَانَةَ حَيَّةً خَالِيَةً مَنْ ذُكِرَتُ سَيْبَانَةَ بْنِي سَيْبَانَةٍ وَلَكَنَّا أَحْسَنَنَا عِنَامَهَا فَمَا كَانَ أَحْسَنَنَا أَوَّلًا الْقَصْرُ إِلَٰهٌ مَّجِيدٌ وَقَرْنَتْ مُنْتَدِبَةً أَيْامًا وَأَسْتَحْضَرَنَا عَلَى النَّارِ وَلَا يَلُدُّهَا وَلَا يَجْعَلُهَا ضُرًاً لَّهُ وَلَأَلْمَاخَنَّاهَا مَعْلُوّةً عَلَى رَكَبَتِهَا أَمَامَ الْقُوَّةِ مُقْبَلَةً لَا تَفْقِنَّاهَا بِالنَّبِيِّ نَزْيِلَةً وَلَا مَعْصِيَةً أَطْرَفَهَا وَلَا نَكْبِيَّةً عَنْ أَنْثَى لَسْنَهَا عِلَى رَوْسَ الْاَسْهَادٍ بَيْنَ مِشُلَّ وَاحْيَانٍ إِلَّا رَجُمُ بَرَدًا وَمَسْطُوحٌ لِهَمْنَادٍ
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 نبأ إلليه مسألاً لَّنا حلاً للذين وتكدون علية ماحلة ويحصون ماضهم به فتبطان عنه ونهى نهى ينبعه فاستغفر الله وفعله أنصبه على فخره وشكرها وكدونى على مسألناك فضللك على أخيل وجهه الاليك ووفد خسره أليك إذ جمع إحسانناك فضلنا وإذا بصنعنا بنا نفون فها أناذبا الاليك وافف باللاطبيع وقتون
one who trembles in submission, entreat-
ing 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 ___________________
المستسلم للذين ساءлиكم على أحياء متي
سوا الرأي والمعارف فقلل بأي اسم
وقت إحسانك إلا الأبالفلاع عن عصبتنا
ولأخلصنا الحالات كلها وإن انحناء
فهل يفعلاً الهوى أرى عينك كبوأ ما أكسد
وهل يغني منك اعتنا فلا لك بعشي ما أزنبن
أم أوجبت لي مقام هذا أستطعت أم لأمني
رثون دعاين متفتتين سبجاً ناك لا أتيت
منك وقل فنحن بباب اللوامة إلبت بأوفر
ممسا للعبده للذين أت لألقى نفسه المستحيـ
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 trem-
ble 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
بِحُمَّة يَا رَبِّ الْعَلَّامَةِ" 

أَيَامَةً فُؤُلْتَ حَتَّى أَيَامَ الْوَقْتِ تَقَدَّمَتُ 

وَعَلَّمَا الْحُجَّةُ تَنَهْتُ وَأَفْرَى أَنَا لَمَحْجُورٌ 

لَمْ يَنَّكِرْ لَكَ مَهْرَبٌ لَّكَ عَنَّا تَقَدَّمَتْ 

وَأَخْلَصَ لَكَ النُّكَبَةَ تَقَدَّمَتْ إِلَيْكَ بَلْ بُلْبُلٌ طَاهِرٌ 

نَقَّيَ دُعَاءَكَ لَكَ سَوِيَّتْهَا مَلِيمٌ 

فَأَخْلَصْيُ وَنَسْكُسْ رَأْسَهُ فَأَلْقَيْتُهُ فَأَعُشْتُ 

خَشَايَةَ رَجُلَيْهِ وَعَرَفَ دِمَوعَهُ خَلِيجَهُ 

بِأَحْمَمْ الْرَّاجِبِيْنِيَّ أَرْحَمْ مُزْنَيْنِ بِهِ الْمُسْتَفَاتِ 

وَإِنَّفَضَّ مَرَافِعَهُ بِالمَسْتَغْفِرِ وَأَمَّنُ
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. 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 blame-worthy 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
عَفَّى أَكْثَرْضَفِينِهِ وَإِمْرِضَا أَوْرَمِينَ
سَخَّطُهُ وَإِمْرُمِينَ وَإِمْرِضَا أَوْرَمِينَ
فِي مَعِيَّدَهُ قَوْلُ الْأَئِلَ بَلْ أَنَا بِالْسَّبِيرِ إِنْ تَشَاءُ
بِالْأَئِلَ بَلْ أَنَا بِالْسَّبِيرِ إِنْ تَشَاءُ وَأَنَا بِالْأَئِلَ بَلْ أَنَا بِالْسَّبِيرِ إِنْ تَشَاءُ
سَأَفْلِيلُهُمَا إِلَى أَكْثَرْ وَأَنَا بِالْأَئِلَ بَلْ أَنَا بِالْسَّبِيرِ إِنْ تَشَاءُ
الْدُّعَاءُ وَأَنَا بِالْأَئِلَ بَلْ أَنَا بِالْسَّبِيرِ إِنْ تَشَاءُ
أَهْنِهَا مَا أَنَا بِأَعْظِمْ عُصَاهُ أَفْغَرِينَ لَهُ وَأَنَا
أَنَا أُؤْوِرُ أَعْنَادِ الْأَيْلَ فَضِلَّتْ مِنِّي وَمَا أُنَا
بِأَطْلُمُنْبِرِ الْأَيْلَ فَدُلْتُ عَلَيْهِ أَوْهُ أَيْلَكَ
فَمَنَّاهُمَا هَذَا نَوْبَةُ نَأَدَمْ عَلَى أَوْهُمَا مَشْقِيٌّ
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
عَلَيْكَ وَجَابَ الْأَمْسِرَ رَوَانِ الْإِسْتِغْفَارُ لَنَا إِنَّكَ مِنْ أَسْتَكِبْرَ وأَعْوُدُ بِهِ مِنْ أَصْرٍ وَأَسْتَغْفَرُ لِماَضِرْتُ فِيهِ وَأَسْتَعْفِرُ بِهِ عَلَى عِزْرَتِهِ عَلَى أَمْسِرِهِ وَأَنْضُجِهِ مَنْ أَسْتُوجِبْهِ مِنْهَا
Shelter me from what the wicked are afraid of. 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.
واجتمعنا على أن أهل الإسقاء فانكمل
بالعفوم جو للعفون معروف بالخوارج في
طلب سياسة ولا دين عاف في تحاشا
ولا أخفٍ عليكم أن أبا سك أهل النفوذ
وأهل العفون ص على مدي ن آم وقص
حاجج أبى طالب وعفون أبي وأمناء
نفسك أنك على كل شهر فدل هو للد
عليك ليسير أمير بعلم الدين
وكأن نعم الله عليه فاطمة بنت
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----------------------
اللهُمَّ أَسْتَجِبْ لَهُمْ 바َيْنَ الْجَهَّاَنِ وَالْحَمْدُ لَكَ ۖ يُبْلِي الْوَطَنَّ وَيَأْتِي الْأَمْنَ وَيَأْتِي
لَا يَكُونُ رَبَّ اِلْيَوْمِ إِلَّا الْمَلَأُ وَأَلْبَاسُ النَّاسِ وَبَيْنَ الْعَمَّادِيَّاتِ وَبَيْنَ الْعَلِيمِينَ.
بِهِ وَلَا يَصِبُّ عَنْهُ وَبَيْنَ يَزَابُ أَلِهَّةٍ وَلَا عَبَدٍ
عَنْهُ وَبَيْنَهُ لَا فَوْقُ خَلْقِهِ الْمَسَأَلَ وَبَيْنَهُ
نُسْجُ جَعْلَةً أَلِسَالَ وَبَيْنَهُ لَنْ نَقْطِعَ عَنْهُ
حَرَّاحِي أَحَدَمَ حَيَّ وَبَيْنَهُ لا تُعْمَنَّهُ دَعَاءُ الدَّعِير
تُمَثَّلُ بِأَلْغَانِ يُطَفَّتُ وَأَنَّ أَهْلَ الْغَيْبِ
عَمَّهُ وَنَسْجَنُهُ إِلَى الْفَيْضِ وَهُمْ أَهْلُ الْفَيْضِ
أَلِيكَ فِي جَهَّالٍ وَسَلَّمُهُ بِمَنْ تَعَمِّدُ إِلَيْكَ وَرَآءَ
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
وصف الفجر بنقبته ماب نفد طلب حاجه لم تلبث وقعت من أهلها وانطلعت مروجها ومروجها
نحدها إلى حموري خلفها أوجعله سيب
نحدها وانطلف فنذل فزع لله واحفص
عندك فوق الاحسن لله وله ولیك
حاجة فقصر عينا يجهد وتقسط دوها
حباوسن لا تنفس رفعها إلى من يرفع حواجی
اليك ولا يستغني فطلبه عند وله
من نبات الخاطفين وعموم مراعات المشنور
كم البلاء قد كتبت لك إني عصفوني وقهض
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-----------------------------
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 -------------------
فما أنا أوّل راغبٍ ورغبٍ أليكّ فأعطينيّ وهم يسبحون المع والآوّل سأسلّيّاً للّقاءك.
عليه وهم يسبحون أيّمان للّه مصلّاً في ماءٍ وهو دوّرٌ في لعامة وندرانيّ.
ولنصرني راجأً وصوتيّ سامعاً ونقطع رجاءً عناكم ولا أبت سبيّنكم ولا توجهنيّ في حاجنيّن وعمرها إلى السواك توفّيتحليّن
وقضاء حاجني في منسوب لي قبل زوالى عن وقفيه فذاتيّن • بك إلى العبّار وحسن نفيّدتك
لني جميع الأمور وصلّي علماً ومحمد وأسلام.
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)\textsuperscript{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
لا أنقطع إلا نصاط عابدها والمستعيه
لأمها واحصلت ذلك عوناً إلى وسبيت الحاج
طلبتني أنك واسع كريم ومن حاجتي أرث كذا
وقد أقبلت حاجتك ثم نجد ونقول يسجد
فصلت أنسي وحسنات دُنْفَاساً لست
وجعلوا له صلى الله عليه وسلم الذين أرى
وكان رحيمًا وغفورًا لما إذا أعنل
عَلِيكَ الفَرِيقُ يطرِبُ الطَّلَامَيْنَ الابْتَجَب
بأنَّا بِقِيَّةٍ علَيهِ أنبأُوا المنطْلِيّ وابن حاج
فقصيتم أشهادات القادر وابن مولى
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  

........................................
نصرنا من المظلومين وأيمنا عدوه عزر الظلمين}
فدعنا نحيط بما مسيء لنا ولا نزيه
حظينا واسمهمة من آدم حزينا عليه بثرا
فبعنعت عيني واعترارا ببكير
عليه صل على محمد وعذري لبي وعلوي عن جروه
وأفللحن عنك مجدكر واجعل له شغلاً
فيه وعجراً أعنا عليه الالله وصل علي محمد
وولا تسوء له ظلمى وأحسن عليه عونى و
احصبيه نصره فأله ولا تعلى نمى جالى
للهم صلى على محمد وعذري عليه عذري
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
حاضِرْ نَتَكُونَنَّ عَلَيْهِ شَفَاءٌ وَمَنْ يَحْتَقِبْ عَلَيْهِ وَفَأَ اللَّهُ صَلَّالْهُ عَلَى مُحَمَّدٍ وَآيَةٍ وَعَوْضَى مَنْ طَلَّبَ افْتِكَارَ وَأَبْدَانَ لْيَوْمٍ صَيْنِيعٍ ذَلِكَ فَحَكَمَ رَبُّكَ جَالِلُ دُونَ سَخَطٍ وَقَلِلَ زِيَاً سَوَاءً مَعَ مَوْجُودِينَ اللَّهُ فَكَأَنَّ فَنَذَرَ فِي نَفْسِهِ لَا بَلَّآءٌ إِلَى وَحُدَّوْكَ وَلَا أَسْنَعُنَّ مَا كَانَ عَمَّا حَاشَأَ فَصُعُلَ عَلَيْهِ وَلَيْوَدُ دُأَبَّ بِالْبَيْتِ خَضُرُّ وَأَقْرَنْ شَكَرُ بِالْمَغْيِبِ اللَّهُمَّ لَنُفِنِّي أَفْتَرْرُ مَرَارَتَيْنِ وَلَا قَنَانِهِ بَلاَّمِينَ
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 ______________________
من أرضك فصراً على ظالمي وحاصرني نحقكم
عرفوا قلباً وأعدت أطمأن وأعدموها
وعدت سامحة المضطرب الله صلى علي محمد
والله وقفي في قلوب لم أضيعت له وعلى وصين
ما أحدثته ومتى واهدني الله الذي هو أقوم واسع علاني
باهم أسلم الله وإن كانت أحرز أعدمك
فناخدف الأذى وبرك الإسلام من طمعي
اليوم الفصل مجمع الحصص فصل على محتمدا الله
وأدد مسك بها سادسة وصدري الأم وأعنف
من سوء الرغبة وهلع أهل الأتر وصوتاب
ف
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 ————
قلت لشاكماً اذ حرت لي من أبيك ولعديدة
لخربم من حرميك وعفبيك واجعل ذلك سبباً
لقتاعيك عفدين وتفعلني خجب أمير بن العالم
أناك ذو الفضل العظيم وانصح الى كل فتى
وكاونا على سلامة على يد الله
اونسكوا كب النور

اللهو لک اللمجله لا أزر انصرف فيهم
سلامة برني ولک اللمجله لا انصرف فيهم
فهذى فما أدرى اللى الله أعلانه اتباع الكو
لكواتى نوعتى أو ليا محول لک أوفقنا الصحة
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 Thy gracious Favor to me.
الله يغفر لهما طيب بشرى رفقة ونشطنى بها
لابنها مرضاهما وفضلها وقرنين معها على
ما وفظنه له مرتين عينك أم وقت املة التي
خصوصها أو جِد اليتى خصني بها خصمي لما
فَشَل على الخطيئة وَظفِهم الْمَعْبِسَت
فِيهِ فِي السِّبِيعِ وَنْبِيَهَا لَساوْلُ اللَّهُوَ دَايْرٌ
نحِيَاتُهُ بِفَقْهِ دِمَ الْعَهْرِ وَفِي دَلَّ لَكْ مَا
كَبِbere الْعَلِمَانُ نَكِي لأَعْمَأِهَا لَهَا لَافْلَب
فَكَرِه وَلَا سَلَانَ عَظْوَى وَلا جُرَيْةُ تَكْلِفُهُ
بِأَفْضِلَ الأَمْنَكِ عَلَوَاحَسَنا مَصْنَعَ الْأَمْلِ
O Lord, therefore, bless Muhammad and his descendants.

Make agreeable to me what Thou hast approved 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
اللهِ ﷺ فصَّلَ على مُجَالِدِه وَجَوَّبَ إِلَيْهِ رَضِيَّ
لِي وَلَهِّ ليما أَخْلَطْتُ بي وَمَعَهُ يُحْنِي نَسَأ
اسْلَفَتْ وَحَمَّ عَنْهَا دَعْوَاتِنَا وَأَحْلَفْتُ
خَلاَقَ الْعَافِيَةِ وَأَذْهِبْنَآ إِلَىِ السَّلامَةِ وَاجْعَلْ
مُحْيِي عَلْيِ بَلَدِ الْعُفْوِ وَسُحْفُي عَلَيْ إِنَّكَ
الْدِّيجْدَا زَوَّرْكَ وَخَلَاصَ مِنْ ذَلِكَ الْحُجَّةُ وَسَلَامَةَ
وَسَلَامَةً هَذَا أَلْتَحَّقَ إِلَىْ فُجُّكَ إِنَّكَ مُفْضِلٌ
بِأَخْمَاصَكَ الْمَفْتَوْلِ بِإِلَامْنِانِ الْوَقْسَابِ
الْحَكِيمُ ذُو الْجَلَّالِ وَالْأَكْسَرِ
وَكَنْذَلِكَ ابْعَثْنِي مَعَكَ إِذَا اسْتَقْفَيْتَ
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 ---------
وزني يبلى قضاء في طلب المعفو عنه:

الله عزّ وجلّ يحميه يسقيه المليون ويا
من الذكر احسنوا يصنع المصطفل ويا
لهنفه نقيب الخاطون يا أنس كل منتجض
غريب يداو يج كل مكرون كلب وبغوث
كمسندول قد ووابش محناج ناد
أنت الذي وسعته كل شيء رحمة علما وأмещен
الذي جعلته لسكال مخلوق في عنيك سهاما
والذي عفوه أعلم عفايته وأنسنا الذي
تسعى حمنه أمام غضبه وانت اللهم عطاوه
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 ————————
َاكْثِرْ مَنِيعًا وَأَنتَ الَّذِي أَسْتَعِنَّ الخَلَائِقَ
سُلِّمْ فِي وَسَعَةٍ وَأَنتَ الَّذِي أَيْبُهَ
خِزَاءٌ مِّنَ عَطَاهَا وَأَنتَ الَّذِي يَقْتَرِطُ يُعْفَاءٌ
مَرْعَصَةٌ وَأَناَّ الْجُهَاشُمُ الَّذِي آتِشَهُ الْدَّعَاءِ
فَأَلْبَتْ لَبِّكَ وَسُعُدَّ يِكَ هَا أَنَاَ بِالْمَطْلُوحِ
بِتَّرِيدَكَ أَنَاَ الَّذِي أَفْرَتْ الخَطَايَا ظُفْرَهُ وَأَنَا
الَّذِي أَفْتَىَ النُّورَ عَنْهُ وَأَناَ الَّذِي جَعَلَهُ
عَصَا لَكَ وَأَوْجَحُ عَلَيْهِ أَهْلَامِكَ لِلَّذِي أَحْلَثَ
يَا الْهُجَّارِيَ جِرَّ عَالَكَ فَأَلْبَغِي الدَّعَاءِ أَنْتَ
غَفِّرْ لَنَا إِنَّكَ تَفَعَّلُ بِالْبَيْكَاءِ أَنَّكَ
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
مَجَاوِرَ عَمَّرَ عَفَرَ رَكَّةً وَجَهَّةً نَكَّالَا أَمَّ أَمْنَى
مَعَيْنَةً نَحْشَةً كَأَلَيْكَ فَضْرُ تَوْكَلَكَ الْمَلَأَ أَخَبَرَهُ
مَا بَلَّى بِمَعْطُورٍ أَعْتَرَفْتُ لَكَ خَلْقُكَ لَا يَسْمَعُ
عَنْكَ أَحَدُ دُونَكَ الْمَهْدُ فَصَلَّ عَلَيْهِ رَحْمَةَ اللَّهِ
وَلا نَعْرُضُ وَقَلْ أَفْلَيْتُ عَلَيْكَ وَلَا نَحْمِي وَلَدَ
رَجَبَ الْمَلَأَ وَلَا بَقِيَ الْمَهْدُ فَصَلَّ وَفَدَانْصَبَتْ
بُرْدُكَ أَنتَ الَّذِي ضَطَفْتَ نَفْسَكَ بِالرَّحْمَةِ
فَصَلَّ عَلَيْهِ رَحْمَةَ اللَّهِ وَأَرَحْمَيْهِ أَنتَ الَّذِي سَمِيتَ
نَفْسَكَ بِالعَفْوِ عَفَعَ عَيْنِي وَلَدَ أَرَحْمَيْهِ إِلَيْهِ دَعَيْتُ
مَرْحُوفَاً وَجَلِّي عَلَى مَشْيَهِكَ وَإِنْفَضَاً
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
جوابي من حيثني كأن ذلك حياةٌ مني ليسَ عَمَلٌ ولهذا خذتوني عَجَارَ رَسُولِكَ وَكُلٌّ لسانِي وساجانِي باَلْمَا فَلُظَ الْهُدَى فَكَمَّ عَطِينَةٌ سَنْنِيَّةٌ عَلَى فَلَيْسَ بِفَضْحٍ وَكَمَّ بُعْنِيَّةٌ عَلَى فَلَيْسَ بِفَضْحٍ وَكَمَّ بُعْنِيَّةٌ عَلَى فَلَيْسَ بِفَضْحٍ وَكَمَّ بُعْنِيَّةٌ عَلَى فَلَيْسَ بِفَضْحٍ وَكَمَّ بُعْنِيَّةٌ عَلَى فَلَيْسَ بِفَضْحٍ وَكَمَّ بُعْنِيَّةٌ عَلَى فَلَيْسَ بِفَضْحٍ وَكَمَّ بُعْنِيَّةٌ عَلَى فَلَيْسَ بِفَضْحٍ وَكَمَّ بُعْنِيَّةٌ عَلَى فَلَيْسَ بِفَضْحٍ وَكَمَّ بُعْنِيَّةٌ عَلَى فَلَيْسَ بِفَضْحٍ وَكَمَّ بُعْنِيَّةٌ عَلَى فَلَيْسَ بِفَضْحٍ وَكَمَّ بُعْنِيَّةٌ عَلَى فَلَيْسَ بِفَضْحٍ وَكَمَّ بُعْنِيَّةٌ عَلَى فَلَيْسَ بِفَضْحٍ وَكَمَّ بُعْنِيَّةٌ عَلَى فَلَيْسَ بِفَضْحٍ وَكَمَّ بُعْنِيَّةٌ عَلَى فَلَيْسَ بِفَضْحٍ وَكَمَّ بُعْنِيَّةٌ عَلَى فَلَيْسَ بِفَضْحٍ وَكَمَّ بُعْنِيَّةٌ عَلَى فَلَيْسَ بِفَضْحٍ وَكَمَّ بُعْنِيَّةٌ عَلَى فَلَيْسَ بِفَضْحٍ وَكَمَّ بُعْنِيَّةٌ عَلَى فَلَيْسَ بِفَضْحٍ وَكَمَّ بُعْنِيَّةٌ عَلَى فَلَيْسَ بِفَضْحٍ وَكَمَّ بُعْنِيَّةٌ عَلَى فَلَيْسَ بِفَضْحٍ وَكَمَّ بُعْنِيَّةٌ عَلَى فَلَيْسَ بِفَضْحٍ وَكَمَّ بُعْنِيَّةٌ عَلَى فَلَيْسَ بِفَضْحٍ وَكَمَّ بُعْنِيَّةٌ عَلَى فَلَيْسَ بِفَضْحٍ وَكَمَّ بُعْنِيَّةٌ عَلَى فَلَيْسَ بِفَضْحٍ وَكَمَّ بُعْنِيَّةٌ عَلَى فَلَيْسَ بِفَضْحٍ وَكَمَّ بُعْنِيَّةٌ عَلَى فَلَيْسَ بِفَضْحٍ وَكَمَّ بُعْنِيَّةٌ عَلَى فَلَيْسَ بِفَضْحٍ وَكَمَّ بُعْنِيَّةٌ عَلَى فَلَيْسَ بِفَضْحٍ وَكَمَّ بُعْنِيَّةٌ عَلَى فَلَيْسَ بِفَضْحٍ وَكَمَّ بُعْنِيَّةٌ عَلَى فَلَيْسَ بِفَضْحٍ وَكَمَّ بُعْنِيَّةٌ عَلَى فَلَيْسَ بِفَضْحٍ وَكَمَّ بُعْنِيَّةٌ عَلَى فَلَيْسَ بِفَضْحٍ وَكَمَّ بُعْنِيَّةٌ عَلَى فَلَيْسَ بِفَضْحٍ وَكَمَّ بُعْنِيَّةٌ عَلَى فَلَيْسَ بِفَضْحٍ وَكَمَّ بُعْنِيَّةٌ عَلَى فَلَيْسَ بِفَضْحٍ وَكَمَّ بُعْنِيَّةٌ عَلَى فَلَيْسَ بِفَضْحٍ وَكَمَّ بُعْنِيَّةٌ عَلَى فَلَيْسَ بِفَضْحٍ وَكَمَّ بُعْنِيَّةٌ عَلَا
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 wrongdoing 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
أعلم قلبي استنصح نفسك حي أن تؤمن ما أخبر على ما زفت فما تهمني عن ما عضينا ومن اعترنا إلى الباطل أشهد فأنا على السوء موجب أسف بن دعوتك ودعو ال świat فائت دعونه على عمي نفسي دعونه بما معرفة به ولا نسيان يحفظ له وانا حين دعوته فأنشي دعونك إلى الله ومشهور دعونه إلى المناد سجا ناك ما أجمع ما أشهد عبد ربه أعد له مؤمنهم أمر وأعجم منه لك أنا لك عني وأبطأك عن عصا ألمي وليس لك من
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 deeds, 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 of sinners, and hoping for Thy Mercy wherein lies the release of the guilty

O Lord, behold this is ————
 Mercedes-Benz

السادة:

أهلاً وسهلاً.

أتساءل عن تطبيقات السيارات الكهربائية التي تقدمها في الوقت الحالي.

أقدر على تقديم معلومات مفصلة عن التكنولوجيا المتبعة في صناعة السيارات الكهربائية من قبل شركة "ميرسيدس بنتز".

من ناحية التكنولوجيا، تقدم "ميرسيدس بنتز" تطبيقات السيارات الكهربائية باستخدام بطاريات حديثة تتمتع بالقدرة على الدخول في المقارنة مع السيارات الكهربائية الأخرى في السوق.

ولكن ما هو الأكثر أهمية من الناحية البيئية، حيث إن استخدام السيارات الكهربائية يساهم بشكل كبير في خفض الانبعاثات الكربونية.

إذاً، فإن قرار شراء سيارة كهربائية من "ميرسيدس بنتز" سيكون الخيار المثالى للمندوبين الذين يشعرون بالقلق البيئي ويرغبون في تناول خيارات أقل استهلاكاً للطاقة.

وبالنهاية، سأعدكم على متابعة تحديثات صناعة السيارات الكهربائية من "ميرسيدس بنتز" وكيف ستكون撩 компания على الرؤى في هذا القطاع.

شكراً.

أطرافاً بالوقت.

الخالق.
my neck overburdened 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 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 ----
رَفِّيِبَ نَفْسِي عَلَى الْأَرْضِ وَلَعَلَّنَا نَمَاتُ يَوْمَ الْقِيَامَةِ، وَلَعْبُوبُنَا عِنْدَهُ يَوْمِ الْجَمَعِ، وَلَمْ نَكُنَا بِهَا رَبِّنَا مُكَافِينِينَ، وَاشْكُرُوهُ عَلَى مَا نِعْلَمُ إِلَّا مَا هُوَ مَنْ عَلَمَهُ الْعَزِيزُ الْحَكِيمُ.

بِنَاطِرَةٍ إِلَى الْحَمْرَا مِنْ وَرَاءِ الْحَمْرَاءِ مَنْ تَجَرَى أَجْرَاهُ.
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.
منك ما استنجذب بذ لك محوسية واحدة
فوق مسحتي وإن كنت تضماري بسنوج
معفونك ونعوضي حسن سنوج
فأقول لك غير وليد لابصحفني ولا أنا أهل باطني
أذكري أجيالك في أول ما عصننا
النار في لدنا ففانت عرينا لم لي الهوى
فلم يدري لفاصفي وأيدي جاهدة
فلم يدعلي وحيمني نفصلة فلم يدع
على وياو لست درع وفك عندى فارجح
طول نسرني وشيا مسكنو ووسمو موقف
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 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
الله سَلَّمَ مَعِيْهِ وَهُوَ فِي مَعَالِي السَّمَاوَاتِ وَمَا يَرَى مِنْ عَالَمٍ إِلَّا مَا وَقَعَ مِنْهُ وَإِلَى هُدَى رَحْمَةٍ عَلَى مَعْلُومٍ وَيَأْتِي مَعَهُ رَحْمَةٌ وَأَنَّى لَهُ مِنْ كَانِبٍ أَمْ أُمرَ سَحْطُ وَشَرَفُ بِذَلِكَ في العَجْلِ دُونَ الْحَكْمُرُ الْعَظِيمِ عَفْوُهُ عَلَى ذَلِكَ وَأَرْضِيَتْ وَلَنْ يَكُنْ أَذَآرَ الْشَّيْطَانِ وَكَانَ رَحْمَةُ اللَّهِ عَلَيْهِ وَأَذَكَّرَ الْشَّيْطَانِ
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 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 ---
قُلْ لِلَّهِ مَنَادِيًّا

فَأَخْرَجَتْهُمُ الْمَيْئِرَةُ مِنْ حَيْثُ كُنُوا مَكْرُ بَيْنَهُمْ وَهُمْ يَتَرَكُّونَ

ءَمْ يَحْكُمُ الَّذِينَ كَفَّارُونَ أَنْ يَكُونُوا مِثْلَ الْيَتَّمَّةِ إِلَّا مَا شَاءَ اللَّهُ وَيَدُ اللَّهِ إِلَى مَكَّةَ تَحْيَا وَيَغْلِبُ الْحَقَّ عَلَى الْمَيْنَةِ وَلَهُمْ مَثَلُ الْجَهَّالِ

وَهُمْ يَتَرَكُّونَ
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
والعَمْلاَمُ أَمَنَّا بِهِنَّ رَاعِيَاتٌ وَأَكْفَنَا خَمْسَةً وَوَلِيَّاَمُ نَظِمَهُ وَقَطَعَ عَنَا إِنَّهُ اللَّهُ عَلَى
حُجَّةَ عُلَيِّهِ وَلَمْ نَحْمَدْ أَحَدًا مِّنْهُ إِلَّا لَوَلَّدَنَا وَزَوْجَةً نَّا
فَيُأُولَىَ الْفَوْقَى عَلَى الدَّيْنِ وَأَسْلَكْ بِنَبِيّكَ بِنَفَخِي لَسْبِيلَهُ مِنَ الرَّزِيدِ لِلْهُمَّ لَنَجِعِلُهُ لِفُلُوسِنَا
مَدْخَلًا وَلَا تَوَلَّى لَهُ إِلَّا لَيْسَ لَهُ أَلَّا اللَّهُ وَمُآسِلَ لِنَا مِنْ بَالِ فَمَنْ فُسَّنَهُ إِذْ أَعِينَتَهُ فَضَنَا
وَبِصِرُّ نَمَآءَ بَنَيَّكُ بِهِ وَلَمْ نَحْمَدْ أَحَدًا مِّنْهُ إِلَّا رَحْمَةً عَزِيزَةً العَفَّةَ بِالْيَوْمِ الْآخِرِ وَأَحْسِن
بِنَفَعِيَاتٍ عَوْنَةً عَلَيْهِ اللَّهُمَّ وَأَضْرِبُ فُلُوسِنَا
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 ___________________________________________
إنما أعملنا والطف لنا يحرص عليه اللهم صلى على محمد وعلى آله وصحبه وسلم بلسان عبدي وأقطع رجاءه منه وادرأ عن لوؤه بسنا لله مصل على حياتي والله واجعل ابنابا وأولادنا وأهلنا وذوي أرحامنا وفرغنا وجعل منا من الذين يستمعون وهم يلهمون وإنما هذا حافظ وكيف ما إن وله بعده مسية جنسا وأوفية وأعطهم عليه أسمى فضيحة الله وأعطيه ذلك من شهد له بالبر وآخص له بالوحدانية وعادا للحقيقة
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. Rein 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.
العبودية واسْتَنْظُرُهَا عِنْدَ رَبِّكَ وَقُلْنَا ۛ وَجِئْنَا إِلَى ٓاللَّهِ وَجِئْنَا إِلَى ٓالْمَلَأِ ۖ إِنَّهُمْ لَخَافُونَ.

وَأَيْضًا ۛ مَا ذَلِكَ الْطَّيِّبَ ۖ إِذَا اعْمَرَ مَعْنَى إِنَّهُمَا أُسِبَّبَتْ وَقَالُوا أَبَرَّ مَا ۛ اِنْسِحَبْ مِنْ ٓاللَّهِ وَهُمْ جَنُّٰلُ وَبَطَّالٌ كِفَٰلَةٌ ۙ أَهْضَمُوا ۛ سَكِنَّهَا وَأَيْضًا أَنفِهَا ۛ اللَّهُ فَلَا يُضِلُّونَ ۛ أَعْلَانُوا عَزْوًا عَلَى ۚ أُولَٰئِكَ لَأُنْطِبُهُ ۛ إِذَا أَسْحَوْا نَا وَلاَ نَسْتَجِبَ لَهُ إِلَّا ۛ أَسْحَوْا نَا أَمَّا ۛ أَوْلَٰئِكَ مِنْ أَمْرِهِ ۛ ثُمَّ أَقْطَعَ عَمَّا أَوْلَٰئِكَ مَتَابَعَتِهِ مِنْ أَمْرِهِ ۛ تُجْرِهَا ۛ ۛ إِنَّهُمْ عَلَى مَجَادِلٍ وَالْخَلَالِ ۙ وَسَيَدُو ۛ الْمُسْلِمُ وَعَلَى أَهْلِبِهِ ۚ أُمَّةٌ ۙ
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
واعذنا وأهالينا وأخواننا جميع المؤمنين
المؤمنين مما استنفدناه وأجريناه
استنجباً بكم مرحوفاً وسمع لنا دعوبكم
وعطينا ما أعفناه واحفظ لنا مسناً
وصبرنا لذك فدرجات الصلاة
ومراقب المؤمنين أميزتهم الصلاة
وكان خزاعة عليلةً لاذفع عيناً
ما زجل دارهم سلالة
الله سميع لا ماعله حسرو قضاءكم واصف
عُنه بلا يعِ ألا يجعل حظي رحمانك ما أُجَلَّك
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 ——
لئعفنيك فآكون فد شقيت بما أحببت
وساعدني بما كرهت وإن كرموا ظلنيه
أوبَّتُ في منعه عافية بنبديب يفلا لا
بتقطع ووزيلاب رفع فقدم ليا أخرت وانتي
عمنه ألم مفجع كتب ما عافينه الصناء
وغير فلعلما عافينه الباوء وصل صلاي له
وكان عني عابفعلي الحمام عنايلا است Ана

بَعُّدَا

اللهَمَّ إسْفِنا العَيْبَ واسْتُرْعِلْيَا رَحْمَةً بِعَيْشِيَاءْ
المغْلِيِّينَ السَّاحِبَ المُسْتَبِلَتَنَّ أَرْضَا كَ
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 sub-
sistence. (Send) clouds, dense, agreeable
and wholesome, layer upon layer, spread
far and wide, accompanied by undecep-
tive lightning and pregnant with unbroken
showers.

O Lord, bless us with a rain causing
the soil to bring forth vegetation, con-
genial, 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
المؤمن، فجمع الأفانِ، وامنَّ على عبادك
بابناءِ ألمَينِ، وأخيلاذا سيلوغ زمرَةٌ، و
اشتغلتلاقكُم كركام السَّفن، تبغي
منك نافع إيم غزية واسع دررٌ وأبل سرٍّ، و
عاجل بكيته ما فلسات وتردٌ عليه ماهذبته
وتخرج به ما هو أت وتغزو به في الأفوات
سماً، ومن بُرَّكما هنيأ، بأطفأ، محتلاغن
مُلتُ وذهْبة وخلب، برفقة الله سقينا
عشت مغصَا، مربية، ميرَاء، عليك، وسعَ غَنِيرًا
ردُّ به التَّهيمِ، وتحبب به الهَبض، الله يسُفنا
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.
سَقْعَابُ قُبْلَاءَ النَّارِ وَقَمَّةُ مِنْهَا أَبْجَابٌ وَلَغَيْنُهُ الْأَمْسِرُ وَرَنْبُتُهُ الأَشْجَرُ وَرَقَضُهُ بِالْحَلْوِ وَتَكَثِّرُ مَذَاكِهُ طَيْبُ الْرُّوُذُونَ وَدِينُهُ الصَّرِيحُ وَرَنْبُتُهُ لَنَبِيَّ الْرُّزُعُ وَنُبِيَّ الْعَرِيبُ لَقَوْنَا اللَّهُمَّ لَا جَعَلْتُ الْحَسَأَةَ عَلَيْنَا سَمَوَّاً وَلَا جَعَلْتُ بِعَلَيْنَا حَسَأَةً وَلَا جَعَلْتُ مِاَءَهَّ عَلَيْنَا أَجَابَا اللَّهُمَّ سَلَّمَ عَلَيْهِ الْمُهَدَّدٍ وَالْمُحَمَّدٍ وَالْإِنْزَالُ وَلَزَامَنُ نُكَانُ السَّمَوَاتِ وَالأَرْضِ يَا بُلُوْلُ شَيْءٌ وَ ثُلُُثٌ
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. Reform with Thy Power and that which has become corrupted in me.

O Lord, bless Muhammad and his descendants. Grant to satisfy me in that, the care of which keeps me engaged. Cause me to perform those deeds concerning which Thou wilt question me tomorrow. And let my days be spent in that work for which Thou hast created me. Make me independent and provide me amply with Thy Sustenance. Do not let me be tempted by arrogance (caused by wealth).
وكام شغب عمي إعلامي يداً وقد رماه بمنا،
امتنعلوا لجعي الأفعاكم.

الله بسِلَّم على محمد وآل وبلغ إما إلى أسماء
الإمام وجعل فيني أمضى الفبي ونسيني
إلى أحسن البدن وأعده لي أحسن الأعمال ل
المهم ودللتك دني وصح ما عندي في
وأستصل بفدرانك ما شأنني لله صلى عليه
وجدتك لي وأعلم ما تستعلني الاهتمام به وتملكن
بما أليغ عنك وأستفرع بها فبأخفني
له وأغبني وواسع علي زلفك ولا لنفسي بالنظر.
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.\(^4\)

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.
وأغيني ولا تنسبني إلى الكبرياء وعذني لِك وَلَا َٰتَفْسِرُ عِدَّةً أَنْبِيَ أَحْيَى عَلَى الْأَخْبَارِ، وَلَا تَهْحَشْيَهَا بِاللّهِ وَهُبْ لِي مَعَ الْأَخْلَافِ، أَنْ أَفْتَحَ عِنْدِي مِنْ أَفْقِهِ الرَّحْمَةِ عَلَى مَجَالِدِهِ وَلَا رَفْعِيِّهِ. فِي َّالنَّاسِ دِرَجَةً الْأَكْثَرُوْا عَنْدَنِي مِثْلَهَا وَلَا تَنْبِدْ بِهَا آتِيَ الَّذِي أَحْذِرُ لَهُ ذِلَّةً بَاطِنَةً عَنْدِنِي فَقَدْ رَزَقَهَا اللَّهُ مُنْجَعَةً. وَمَعِينَ بِهِ ذِلَّةً لا أَسْتَبٍدُّلُ بِهَا وَطَرِيقَةٌ حَيْثَا أَنْبِعَتْ عَيْنِي وَاشْتَأَدَّ فِي هَا وَعِيْرَبُ عَلَى عُمُرِي بَلْ نَأْتُكَ فَذَا أُنْهَى. 
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
صُحَانَ عَمِّي لا إِلَى الشَّيْطَانَ رَأْضِىٰ إِلَى اللَّهِ
فَبِلَاءِ ذَلِكَ مِنْ بَعْدِ مَا نَحْنُ عَلَى
الْهَمِّ لم نَدْعُ خَصَلَةً نَغْفَانَى وَلَا أَصَلَّى وَلَا
عَاصِمَةً أُنْبِبَ بِهَا الآخِسِنَهَا وَلَا أَكْرَمَةً
فَالْدَافِعَةُ إِلاَّ أُسْمَنَهَا اللَّهُ صَلِّ عَلَى مَحْمُودٍ
وَالْمُحْمَّدُ وَأَبْنِي وَمَعْرِفَةً أَهْلِ الشَّلْدَانَ آهَبَةً
وَمَنْ حَسَدَ أُهُلِ الْبَيْنِ الْمُوَدَّةَ وَمَرْضِيَّةً أَهْلٌ
الصَّلَاحِ اللَّيْلِ وَمَرْضِيَّةُ الأَدْنَى الْوِلَايَةُ
وَمَنْ عُفِقَ دُوَى لَأُعِظَّاءَنَّ الْمَبْرَرَ تَوَعَّدُهُ
الْأَفْقَارِ النَّصْرَ وَمَنْ حِبَّ الْمَدَارِجِ صُحَبَ المَفْتَى
(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
ومع أن الملايين أكره العصر ومن سارة خوف الظالمة فحلوة الأمينة اللهم حصل عل
مهدى وآله وجعله بلدا على مولى ونساءا على ملايين وظفر أمير البلاد وله ما
عله من خصمي وظفر أمير البلاد وله ما
على واحد ونقارنة على منصرف
ففي
الطاعون قدمي ومنابعة مراسيد الله
صل على مهدى وآله وسدا
لأن عارض غش
بالنص وأخرى مغرد فيها لله وآله بسم الله
بلا بد لأن كاف مرفعي بأصله وأحالست
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 ____________________
اغتنِي بِهِ الْحَسَنِ بِذِكْرِكُو وَأَنْحَاسِنَةَ وَاعْتِشِي
عَنِ السَّيِّدَةِ بُنتِ السَّيِّدِ رَضِيَ اللهُ عَنْهَا مَلِكَةَ الْجَمَاعَةَ وَالْهَجَاجَةَ
بِجَلَّةٍ الصَّاحِبَةِ وَالْمَسَّنِيَةِ المُنْقُوَبَةِ
بِسَطِ الْعِرَّادِ لَوْ كَمِّ الْفَطَرِخِ وَأَطَفَافِ السَّائِرِ
وُضِعَ أَهْلَ الْفَرْوِ وَأُصِلَّحَ دَائِنُ أَلْبِرَوَاتِ
الَّذِينَ عَلِيَ وَسْتَنْعَمُهُمْ لَعَلَّهُمْ يَعْلَمُونَ
وَهَيْكَ لَمْ يَفْعَلُوا وَفَخْضُ
ابْنِجَاحٍ وَحُسَنٍ لِلسَّبِيعِ وَسُكُونٍ لِرَجُلٍ وَطَيْبٍ
مَثْلَا ذَفَنَا وَالْسَبِيعِ لَغَلِيظٍ وَفَضْلٍ وَإِسْمَارٍ
الْفَضِّلِ وَهُدُى التَّمْيِيزِ وَالْأَفْضَالِ عَلَى الْمَشِيْعَ وَالْقُولِ بِذِكْرِكُو وَأَنْحَاسِنَةِ
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.
سِتْ مِنْ قُوْلِي وَفَعَّلْيْ فَأَسْنِيْتُ لَكَ لِيُبُيِّنَ أَطْعَامَهُ
فَلَمْ تَفْعَلْيْهُ أَكْمَلْ لَكَ لِيُبْدِعَ أَطْعَامَهُ
وَلْتَصَدِّعُ الْجَمَاعَةِ رَضِيْأَهَا الْبَدْعِ وَمُسْتَعْمِل
الرَّأَيْ النَّمَّرُ عِلْيَ الْحَيَّ صَلَّى اللَّهُ عَلَيْهِ وَألْبَحَالَ
أَوْسَعَ رَفْعًا عَلَّ اذَا كَبِرَ وَأَفْوُى تَأْتَكَ فِيَ
إِذَا صُبِّتْ وَلَا بَيْدَلَبْيُ عَلَّ لِكِلِّ إِعْمَادٍ نَّالَ
وَلَا تَعْبَرْ عَلَى سَبِيلِكَ وَلَا تَبَعْ أَعْمَلَ يَوْمَ يُجَعَّل
وَلَا جَمَاعَةً مِّنْ فَاً عَنْكَ وَلَا مَفَارِقٍ مِّنْ جَمَع
إِلَيْكَ اللَّهُ أَجْلَالُ أَسْوَى لَعَنَّ اسْتَمْرَأً وَلَا سَلَّمَ
وَأَسْأَلُ عَنَّا الْحَاجَةَ وَأَضَرْعَ ابْنِي عَنَّ الْمَلَكَ
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
ولا فني بالأسئلني نفسيك إذا اضطرت
ولا بأخص مسأول أعمال إذا أفتقرت ولا
بالمصرع إلى دوتك إذ أرعت فأنت
خير لذك ونعك وأعاصك أمر الراحم
اللهم إجعل ما يلقى الشيطان في روحك من فتى
والظني والعديدي العظيم بك ونفسك
فذر سك فندرب أعلك وما أجري على
قلصنة فشي إله محر أوستم عضي أوشهادة
بطة وأعنيبة ومورغاب أوسباحضر
وما شبيه ذلك طلعت بالحيل ولغافينا
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.
وَأَنَّكَ عَلَيْكَ وَذَهَا بَأْوَابَهُ نَجْدٌ وَشَكْرٌ
لِغَيْرِنَا وَأَغْفِرْ لِأَحْسَانِكَ وَأَحْصَاءَ عِينَتَكَ
الْهَلَّمْصُلُّ عِيْدَانِ وَأَهَلِّهِ وَأَطْرِفَ وَأَعْطِيَ
لنَفْعٍ عِينِيّ وَلَا أَخْرُوْنَا الْقَادِرَ عَلَى الْقَبْضَاءِ
وَلَا أَضْلَّ وَلَا مُهَيْنِكَ هَدأّي وَلا أَفْرِنِ
وَمِنْ عِينِيّ وَسَعِي وَلَا أَطْفِي وَمِرْعَة وَجَدُّ
اللَّهُمَّ المُغْفِرِنَّ وَلَئِنْ وَإِلَى الْعُفُوْنَ فَضَدٌّ
وَإِلَيْهِ وَأُوْزِعْ اسْتَنْقَتْ وِقَضّلَكَ وَفَضْلُهُ
وَلِرَسِيْمَيْهِ مَآوِجَهْبٌ مُغْفِرُنَّ وَلَا عَلَى ما
أَسْأَلُهُ عَفْوَهُ وَلَا يَعْلَمْ أَنَّنَا حَكِمَتُ عَلَى قَصْرٍ
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 praise-worthy.

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.
الفضل مَعْلَى مَجِيدٍ وَالله وَنفَعَّالٍ عَلِيٌّ اللَّهُمَّ وَانْطَفَأَ مَعَهُ إِلَيْهِ اللَّهُ وَأَنتَ فِي مَثَلِهِ وَهُوَ مَبْنِيُّ التَّقَوُّقِ وَفَقِيَّةٌ لَّهُ وَهُوَ أَرْكِيٌّ وَاسْتَعْلِيٌّ يَا رَبِّ أَرْضِيَ اللَّهُمَّ أَسْلَكْ بِالْطَّرِيقَةِ النَّشَرِّ وَأَجْلِي عَلَى مَلَأِهِ إِلَى الْأَمُوَّةِ وَأَحْلِي لِلَّهِمَّ أَسْلَكْ مَعَهُ وَأَمْتِيْنِي بِالْإِفْصَادِ وَأَجْعَلْنِي أَهْلِيْلِ أَسْلَكْ مَعَهُ يَوْمَ الْآخِرَةِ مَعَ الْأَسْلَادِ وَأَشْهَدْ أَنَّ الْإِسْكَانَ مَعَ هُمْ مَا خَلَصْتُهُمْ وَأَنْفَسُهُمْ لَمْ يَقُولُ وَأَنْفَسُهُمْ مَتَّى أَنَا فَاتَنَا هَالِكَةٌ أَنْفَسُهُمْ للَّهُمَّ يَخْلُقُ
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,
أنذرت يا محمد بن يحيى، وإنك لم تكن من سلك سلفين، وإنك تعلم نعماً من خلف ولهما سلالة صلاح، وإنما أنت على أثر نبي، وعليك بفضل الله وفضائله وصلى الله عليه وسلم.

أخبرنا أبا سلمة، وناستنا على نجاح الجزاء، فأنزل الله علناً، وعليه السلام، نوراً دلناً، وإليه انوه.
(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.
الأعمال إنك هاوناود أن نفضن الله
لإرضاه الله صلى الله عليه واحتد وإن
بالكيفية شملي حسن الولاية وهم ل
صدفع البداية ولا نضمن بالسعة واصحبن
الصلاة ولا يجعلعيشي كأن كأولزد عا
على رأد فأين لا أجعلك ضد ولو أدعو
معيدا الله صلى الله عليه وسلم والأمين
الصرف وحصن بين النافذ ووهيب ملك
بالبركة فيه واصبح سبل الهداية
للرفقان اتفههم الله صلى الله عليه
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
ولكن لن تكون الاحتساب والرغبة احتساب فلا أشغله عنا دينك بالطلب ولا أغمل من النعاس لمكتب الملك فاطمتي فدراكم ما أطلب وأجرني نبات لما أرهب الله صلى عليه وسلم وأهله بمصر ورحمة بإسلام ولنثبت لها جاهية للفتح تفاسترها وألبان واستعطي أرخفيك فأفتكرب منم أعطان وأرسل لي بمنعني والأن مندوم وميث الإعطاء والمنع اللهم صل على محمد وإليه وارتقى صحت في عيدا وفرا في زهادا وعلما
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.
وَوَاسْتَغْفَرْنَا لِلَّهِ مَآ أُجِرْنِي إِلَّا إِلَيْهِ اسْتَبْرِكْنَا تَوْلُوعَ مَآ ذُكِرْنَا مَآ سَمِنَّا وَكُلُّ شَيْءٍ مَآ كَانَ لِلَّهِ ذَي الْقِلْبِ الْخَيْرِ الْأَعْظَمُ
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.
حسنته ونحنك عذاب السرار
وكان في عيني تأويل
فلم يأتني أحد
ولا يعلم
والله سماك في القدر الصغير وواقي
لم ينحوف أودني الخطأ يا ألا صاحب
وعنينك فلا سكن له وآنى شرف علي
فتأت فلا مسكن له وآنى يوم نينك
وانى أحسني ونزيه عذى وان أودني
ونبلي ربي وانى أصفعني لا حبر بالله إلا
رب عل مروى ولا يوذ ربي إلاغاب على معلول
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 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
ولا يُعيِّن الْأَطْلَابَ عَلَى مُطْلَوبٍ وَيُبَدِّلْ أَنْ يُعَجَّلُ
جَمِيعَ ذلِكَ السُّبُبَ وَأَلْبَكَ المَعْلُوِمَ وَهُدِي.
فَضِلْ عِلَى هَذَا وَأَجْرِي وَأَنْجُم مَعْلُوبٍ
اللَّهُمَّ أَنَّكَ إِنْ شَرَفْنِي وَجَهَدْكَ الْآمِرِ
أَوْضَعْنِي فَضْلُكَ الْجَسَمِ وَحَرْضَيْنَ عَلَى زَدَقٍ
أَوْقَطَنِي سَيْبُكَ لَمْ أَحْدَ أَسْبَبْلَ إِلَيْهِ
مِنْ أَمْلَى بِكَ وَلَمْ أُفْرِدَ عَلَيْهَا عِنْدَ لِبَعْوَةِ
سوَالُ فَوَانَيْنِ عَبْدٌ لَّوْ قَفِصْكَ نَاصِدِيَ
بِيِّنَّيْ لا أَمُرُ بِعَمَّرَكَ مَا ضَرَّ فُكَمْكَ
لَقَدْ فَضَأْتَ لَوْ لَفُقَعْتَ لِعَلَى الْخِيْرِ 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 ------------------
سُلْطَانِكَ ولا أَسْتَطِيعُ مَجَأَزَةَ فَدْرَنِيْكَ
ولا أَسْتَمِلُّهَا وَلَا أَبْلَغُ رَضَاكَ ولا أَنَا لَكَ
ما عَنْدَكَ الأَبْطَاعُنَّ وَفِي فَضْلِ يَحْنَا
إِلَى أَصْحَبِ وَأَمْسِيَاتِ بَلْ دَارَاً لِلَّهِ أَلْمَلْكِ
لِفِسْقَعَةٍ وَلَأَضْرِوُّ الْلَّهُ أَشَدَّ بُلْطَةً
عَلَى قَوْمٍ وَأَعْفَ بِصُفْفِ قَوْمٍ وَفَلَهُ حَيْلَى
فَأتجَّلَّهُمَا وَأَنْسُجَهُمَا وَقُمْتُ مَا لَهُمَا بِعَدْدُكَ
الْمُسْكِرُ لِلسُّكَّرِ البيْعَةٌ السُّمَيْعَةُ الدُّلِّيْلُ
الْهُفَّرُ الْمُهْرِيِّ الفَنِيرُ تَفْعِيلٌ السُّمَيْعَةُ الْمُسْكِرِ الْهُفَّرُ
عَلَى جَيْدٍ وَلَا يَجْعَلُونَ نَاسِخًا لِلذُّكْرِ فِي هَذَا
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
 Cannes 6000 Tel-Aviv 

لا أعلمِ ولا غافلاً لأحسانِك فما البَلُغَتِ ولا إِسِامَةُ الجَبَّانَك لِي وَانْأَبْتُ عَنِ فَسَرَاء

كُنْت أُضْرَاءً أُوْسَلَةً أُرَحْاءً أوُعِافِيةً

وَأَرَاءُ أُؤْمِسُ وَنَعْنِاءٌ أُوْحِيَةً أوُلَأْءَ أُوْلَاءَ أُوْلِيَاءَ أُوْلِيَاءَ أُوْلِيَاءَ أُوْلِيَاءَ

فَضُرُّ أُوْعِيْيُ اللَّهُمَّ سَلَّمَ عَلَيْهِ وَأَجَّدُ

شَآَبِي عَلِيَّ وَمُدْنِي عَلَيْهِ وَحَمِيَّيْكَ كَذَّبْتُ

كُلّهَا لاَ يَتْلُوَّ أُوحِيْيَا مَبْنِيَ مِنْ النَّطِيْجَةِ

وَلَا أَحْرِّ مَعْنَىٰ فِيهَا وَشَعَرُ قَلْبِ يَفْغَواٰ

وَاسْنِعِ يَدِيٰ مَا قَتِلُهُ مَيٰٓ وَاسْتَغْفِرِيٰكَ

فَضْعُرُهَا لَهَا بِدِرَأَةٌ لَا يَجُحُّ شَيْأً 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.
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.
وقبَلِهِ النَّاسِكَ وِيَوْلِيَّتَيْكَ وِأَهْلَيْتَ عَيْنَاءٍ
ولا يُجَلَّلُ لَفَا يُقَدِّسُ عَلَيْهِنَا وَلَا لَهُ
عَنْدِيِّ للهِ وَلَيْدَ الَّذِينَ جَاهِزَةٌ بِالْجَعْلِ سَكِنَّ
فَلَيْ يُأْسِرُ نَفْسَهُمْ وَأَسْتَعِنَّاهُ وَكِفَانِيَتَكَ وَخُجَارَ
خَلَفِهِ اللَّهُ مِنْكُوْلَ مَعِندِيَّ وَأَلْجَعَلْنِي لَهُ
وَلَا يَعْتِلَّ الْكَ نَ لِيَ مَجَاهِرُ وَيُوْرُضَ أَيْتَكَ عَلَيْهِ
وَيَقُولُ لَهُ الَّذِينَ نُفِرَ عِنْدَهُ كَمْ سَيَأْتِكَ وَأَمَّنَّهُ عَلَيْهِ
وَلَا يُعِيدُ الْكَ نَ لِيَ بِبَشْرَةِ اللَّهِ
وَكَانَ عَلَيْهِ عَلَايَةٌ مَّعْنِيَاءُ لَهُ
وَلَمْ يَنظُرَ وَمَا نَظَرَ يَكْفُرَ
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, 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
اللهُمَّ إنكَ مَالكُ الكُونِ فَنفَعْ مَا أَنَّتَ أَمْلِكَ
بِعَفْرِي وَفِدْرِي عَلَيْهِ وَعَلِىَ الأَلْبَاءِ مُرْفِقًا
فَأَعْطِيَ رَبّي نَفْسِي مَا رَضَى عَنِي وَخَلِيفَيَا
فَرَضَاهُمُ نَفْسِي وَعَافِيهِ اللَّهُمَّ لَا طَافَةٌ لِ
بِالجِّهَادِ وَلَصَبْرِي عَلَى الأَبْلاَءِ وَلَا قَبْلَي لِعَلْ
الْعَفْرِيتِ لَا نَحْتَرُ عَلَى رَءْيَةِ وَلَا نَكْحْلِي لِلْخَلِيفِ بِلِيْلِمَرْدِ دَهَاجِي وَتَوَلِّي كَانِي وَأنْتَ لَيْلَةٌ
وَاطْرِفُ لِفِجْعَاءِ أمْوِي قَابِلَةً إنكَ رَبِّي لِلْنَّفْسِي أَنْعُمَهَا وَلَوْ أَقُولْ مَا فِي مَسْلَحِيْهَا وَإِنْ
وَحَكِيمٌ الخَلِيفُ جَهَّمُ مَوْنِي وَأَجَانِي
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. Restraine 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.
إِلَّا أَنْ أَتَّبِعَ مُوسَىٰ وَأَنْ أَعْطَوْهُ أَطْوَافَ أَفَلِلَا نَمَّكَنْ عَلَيْهِ وَلَا أَذَّنْ أَفْضَلُكَ الْلَّهُ وَأَعْطَيْنَاهُ وَأَخْلَصْنَاهُ بِغَيْبِهِ وَسَنَّاتٍ فَلاَ بَدَّ بِهِ وَمَا عَنِّي فَأَكُنْي لِلْهَامِرِ فَعَلَىٰ نَجْزَهُ وَالْحَمْدُ لِلَّهِ مَلِكِ الْعَلَامَاتِ وَأَحْصَنْتُهُ نَزْلَةً وَرَضَى عَلَيْهِ الْحَمْرَاءَ وَنَجَّرْتُهُ عَلَىَّ المَعَاشِ وَجَعَلْتُ هَوَآءَ عَنْهُ وَرَضَى فِي ما بَرَّةَ عَلَيْهِ وَقَدْ أَفْرَزْنِينَ فِي حُورَ الْأَلَّذِي وَفِي اسْتِفْقَادٍ لَّا يَمَنُّ إِلَّا مَلِكُ مَلِكَ الْعَرَّابِينَ
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
واتَرَدَّ عَلِيّا كَلّا الْزَّمَنِينِ وَفُوضَنَهُ عَلَيْهِ
فَوَجَّهَ مَزْوَجَيْنِ طَاعِنَتُكَ أَوْ خَالِقَ مَلَكَتُكَ
وَأَنْبَعَضْنَ فِي ذَلِكَ الدُّنْيَا وَهُنَّ فِي نُعْمَانِهِ
مِقْدَرَةٌ وَلِمُرْسَأَهَا مَا لَوْلَدَ مَكُونُهُ
أُوْسِسَتْ مِقْدَرَةٌ لَّهُمَا فَأَسْتِيَتْهَا حَسْبَةٌ عَلَىٰ وَ
أَغْفَلَنَّهَا أَنْ أَمَّرْنَاهُ فَأَدْمَجْنَهَا مِنْ مِنْجَالِهِ
وُكَثِبَ مَعَنِّهَا وَأَقَامَ وَاسْقُعَ كَمِّهِ حَتَّىٰ
لَا يُعْلِى عَلَىٰ هُمَّ مَنْ يَرُدْ أَنْ نَفَاتِي وَرَحْمَتِي
وُضِعُّ عِىْبَهُمُ بِمَرْسَأَتِي مَوْلَى عَذَابَ كَبْرَاءِ
اللَّهُ مَسَّهُ عَلَىٰ مَجَادِلَه وَلَفَرْفَعَ الرَّبِّ وَ
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
العمال للاخبار حتى أعرف صلَّوتِك
مرقلاً. وحتى تكون الغالب على الزهدُ في نبأ
وحتى أعمل الحسناءن شوافاً وآمين السِّبَات
وزوها وخشوفها وله ليه نور المشييه داً الدناص
وأهتدى به ٌالتليلت واسئتيبه به من
الشيا واسبابه اللهم صلى على محمد وعله
وادف ري خوفه هم أوعيدهم وسوفنا بالوعود
حتى أجد للن ما أدعو له وَوَكَا بِمَا أَسْجِر
بَكَ اللَّهُ في عِمَل ما يصلح لِعِمَل
وأخبرني فاعبد وحَفِي خفِي للهُ صلى على مُحَمَّد
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
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 وَمِنكَ وَحَدٌ لا شَريَّكَ لِكَ اللَّهُ
صَلَّىٰ اللَّهُ عَلَيْهِ وَرَحْمَتُهُ وَبِخَلْقِهِ أَشْكُورٌ أَخْطَابًا
وَالْحَمْدُ لِلَّهِ الْكَبِيرِ الْغَلِيْبِ الْخَيْبَةِ
حَلَالِرِضاِ وَالْعَضْبَةِ حَتَّى أَكُونَ مَاءً دُلُوبِيَّةً
بِبَيْنِ مَرْأَةٍ مَّوَّالَينَ أَطَاذْنَا مُورِّي الرِّضاَ
عَلَى مَأْسَاءٍ هُمَا لِلآوْلَاءِ وَالأَعَدَاءِ حَتَّى
بِأَمْرِ عَدِيدٍ نُبيٍّ وَجَوْرِي وَمُبَاسِلَ يَوْمِ نُبَيٍّ
وَالْحَمْطَةُ هُوَ وَاحِذُي مِّنْ سَرَفٍ أَعْلَكَ
حُلْصِيُّ الْرَّحَمَانِ دُعَاءَ الخَلَصُ لِلْمَغْفِرَةِ
لِلَّهِ الْبَالِسِ إِنَّ اللَّهَ خَمِيدٌ مِّنَهُ
(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 ____________________
وكأن علّيٌّ لِلمَدِّارِسِ وَالسَّعْوَاءِ فِي نَائِبٍ
ولَّهُ عَفْيَنَا وَخَصِيبٌ عَفْيَنَا وَأَسْرُكَ
بِعَفْيَنَا وَأَحَبَّ عَفْيَنَا وَمَضَوْعٌ عَفْيَنَا
وَهَبَهَا عَفْيَنَا وَأَشْهِي عَفْيَنَا وَأَصِلَّي
عَفْيَنَا وَأَبْرَقُي بِعَفْيَنَا وَذَلِكَ عَفْيَنَا
وَالْأَخِرُ اللَّهُمَّ صَلِّ عَلَى مُحَيِّي وَوَعَافِيَاعْفَيْنَا
سَافِيِّةٌ شَفَىٰ عَالِمَةٌ نَاوِيَةٌ نُولَيَّةٌ بُلَكَ
الْعَافِيَةٌ عَافِيَةٌ مَنْيَةٌ وَلَهُ وَعَافِيَاعْفَيْنَا
أَمْنَى عَلَى أَمْنَىٰ.
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 ————
بالصحة والأمومة لسلامة في ديني ودنيا
الصبر على الفراق والمغادرة بالأمور والخشيئة
والخوف منك والفرح عليك أمير المؤمنين
والاجتهاد بما فيه من مصيصين
وامتنع على الحج والعمرة وزيان فرسولة
قلو انك علي وعلى من يركب عندك عليه
وعلى الله ورسله عليهم السلام أبدًا
فعني فعند هذا وعندك وأنت
مقبول مشكورًا من ذكرك
عندك وانطويح مدام وشكرك وذكرك

Library and Archives Canada
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.
حوسي لنشأ عليك سأني وسحِّر لمراشد
دينك فلبي وأذني وذني من الشيطان الرجيم
ومن شر السامة ولامنة وفامة وعلامة
ومن شر كل شيطان مردخ ومشر كل شيطان
عنددي مرض كل معف وعين شعل
صحيف وشديد ومشر كل شريف ووضع
ومشر كل صغير وكب ومشير كل كبير
بعد ومشير كل نصب لعولك وكاهل
بنت حرامي واندرل ومن ترك الله
أنت أخذت ناصبتها أنا على الامسنان.
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 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!
اللهُ صَلِّ عَلَیْهِ وَرَحْمَتُوهُ رَحْمَتُهْ لِلْمُرْحَبِينَ

فَاصِفِهِ عَنْهُ وَأَنْحَرَ عَنْهُ مَكْرُهُ وَأَدَأَ عَنْهُ شَيْءًا

وَرَّدَ كِبْرَةُ فِيْهِ وَاجْعَلْنِي بِيْدِهِ دِينًا

جَعَلَ عَنْهُ عِينيَّ صَحِيحًا وَتَصَمُّصَ عَرَبَةً كِرَّةً

وَنَفَقَّلَ دُونَ إِخْتِارِيْلَّ نَفْسِي وَمَحْرِمَ صَبَرُ هَٰذِهُ

وَقَصِّعَ رَاسِهِ وَنُذِّلَ عَمَّهُ وَنُلْكِرُ جُرْوَنَهُ

وَنُذِّلُ رَفِينَهُ وَقَفَصُ كِبْنَ وَنُوَسِّي مَعَهُ

ضَرَّ عَمْرَ وَشَرَّ عَمْرَ وَشَرَّ عَمْرَ وَشَرَّ عَمْرَ

وَعَدَّاً وَهُبَاءٍ وَحِبَاءَلَهُ وَمِصَافٍ وَرَجَّلَهُ

وَحِبَاءَلَهُ إِنَّهُ عَزِيزٌ بَلْدًا.
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 يدعو عادل بن عبد الله بن عبد عمير، عليه السلام
الله صلى عليه وسلم، ورقدوك وأهلك بينه الطاهر وخصمهم فأضلاك
ورحمنك وربك أنك وسلامك وخصم
الله وابن الامام والصلاة مينك بأرام الرحمن لله صلى عليه وسلم
وأخيك علماً، وعلماء عالم مبتوجاً لله علي الخالد وأجع في علمه يحكله تمام، إن أستعين
بهم علينا ووفقنا لله نصارتهم
عليه حي لا يغوني عنه، شهد علي
ول
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 undervalue my beneficence to them, even in great things.

O Lord, let me lower ————-
أعتذر
نفعل جزاء العفو فيهم الحمدين لله
صل على محمد وآله كأشرفتنا به وصل على محمد وآله كأشرفتنا به
وإليهما أوجبت لنا الخطوة على الخطوبية
الله أجعلني هابه مهاية السلطان
السوف وابرهما برا لاهم الروف وأجعل
طاعتي أو أتدى وبري دمها أقريع
الوسنان وأتثل لصدري من شربة الطمان
حتى أزراع هواء هما وفدا عمل
رضاهما واستمكرهما وأرتدل
وأرسلت بري هما وإن كفر الله خفيف
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, ---
لقَ مَنْ أَرْتَقَىٰ فِي دُنْيَةِ النَّاسِ وَلَهُ مَكَانٌ فِي عَلَيْهِ رَحْمَةٌ وَمَغْفِرَةٌ وَلَيْسَ لَهُ شَيْئًا مِّنْ شَيْءٍ أَمَّا الَّذِينَ كَفَّارُةٌ عُظُمَتْ عَلَيْهِمْ مَكَانُهُمْ فِي اِلْطَّفَايَةِ وَلَهُمْ حَيَاتُ الْأَخِرَةِ وَلِلَّهِ مِثْلُ مَا كَفَّارَةٌ حَاضِرَةٌ وَلِلَّهِ عِلْمُ الْغُيُوبِ
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, their benevolence to me so magnificent 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).
مرفعٍ يضعباه اللهم حتى أقصى عينه من
واجد فقد وبينة لهما وجدت به علمهما
وؤسّى ليك في وضع نعبيه عنهما فإنى
لا آبههم على نفسى ولا أسنيهم بما
يرّكّون ما أن ماتوا فإن ارتب
فهما أوجب حفاق علي فأدم إحساناً إلى
أعظم منيرة للدين أن فاصمبا يعد
أبيهم على مآل ماذا ما شكلهما
ومبني وأبن شده تعبهم في جرسي وأتى
إذا أررها على نفسهما للموسعة على هاذا
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
ما استوفينز إلى حقهما ولا أدرى ما يجب عليهما ولا أنا مفاوضة طيبة خلقهما فمن يصب على مجد الله إما أعي وأعي أحب الناس إما رعيه ووقعينا أهدها رزغب الله ولا يجعل في أهل الحقوق إلا أهدها الأشراه يوم نخرج كل نفسي كسبت وهم لا يظلمون الله صلى الله عليه وسلم عينه وتربيته وأخصاً وافقت له خصت به أباء عباد الله ومنبرها بأحمد الرحمن لله لا تنسى ذكرها في إدراك لما ولي إله وقناه
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.\textsuperscript{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.
مرسلات نهارى للهوما صلى الله عليه وآله ورحمة الله برحمة الله وافرغوا تعاونا إياها وأغفر لهم مما ذمهم ربا مغفرة ختما أرضى لها شفا أعينهم أimientosها وبلغهما ألا حكما أمانتها السلامة اللهم إن سبقت مغفرة لك لما فشغفه وف إن سبقت مغفرة لك لما فشغفه فلا رجوع عنك إلا في أرك أمتك وتحلل مغفرة لك ورحمة إنك ذو الفضل العظيم والعوائد الفضيل وآنت أرحم الرحمين وكم يعنى علامة اللومة والألوان علا جاء
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 ———
الله
عُلَمَ عِلَمَاءَ ولِدَى وَأَصْلَاحَهُم
لَا يُبَاحُ مَا تَصَادَقَتْ بِهِمُ أَعْمَارَهُم
وَلَا أُلَحَّبُ السُّوءَ وَرَبَّ لَعْمَعَهُمْ وَقَوْلُ
صَفَّهُمْ وَأَصْحَابُهُمْ أَبْنَاهُمْ وَأَدُبَّهَا نَسَمَمْ
أَخلاقَهُمْ وَعَافِيَتُهُمْ فِي نَفْسِهِمْ وَفِي جَوَايِحِهِمْ
وَفِي كُلِّ عَيْنٍ بِهِ مَرَحُومَهُمْ وَأَذِرُهُمْ
وَعَلِيٌّ لَّمْ أَصْرِنِ أَذَافُهُمْ وَاجْعَلْهُمْ أَبْيَأَ أَفْقَهُمْ
نَصَّرَةً سَامِعٍ مُطْبِعٍ فَلَوْ أَلِبْتَ أَذَاتَتْ
مَحَبُّ مَنْ أَحْبَبَ وَجَعَلَ مَعَايِنِهِمْ فِي
مُعَضَّرِينَ لِلَّهِ أَشْدَدُهُمْ عَضْدِي وَأَفْقَهُمْ
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
أودي وكتبه في علدي وزني ومغصوب
واحلي بهذكاري واكبني ورضي في عيني أحق
ي جعلهم في جهور علدين
مقبول بنعمتين لمطلبتي عاصين
ولا اعتبار لضال والخاطير وأعيني عل
ضني ومماديه ومهم وهب لي لدك
معهما أولا ذكرأ وأجعل لدك خسر
وجعلهم في مسألك وأعذني وذر
م الشيطان الهمفاً يقلقننا وأمرنا وأهلهنا
نهيدهم وعبئتنا فيها ما أمرنا بهبنا
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
عقاباً وجعلت لنا عدّتاك ركبتنا السلطنة
منًا على لما تسلت عالياً من أركي
صارت وأجريت عامرة دماني لا يغفر
علنا ولا ينسى إن تسينا ومسنا عفابك و
يومنا يعبر إن هم مناYe حاكمة جمعنا عليها
وان هم منا بالصالح بطن الناقة يعمر
باً الصهوات ونصب لنا لشيء إن وعدنا
سأبتوا إن متنا أخلتنا الوان عليكم
كأن يقلنا والانفاحا لله يسرنا الله
فأفرها سطنا عنًا إسلامنا حتى جمعنا عنًا
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.\textsuperscript{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 -------
بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ
لَوْ قَضِيَ عَلِيَّ الْمَعَامِلَةُ
لَهْدَ أَعْطَىٰنِي كَلَّوْلُكَ وَأَقَالَ أَحَبَّتُ
إِذَا وَلَاءَتِي الْجَنَّةَ وَفَلَمْ لَمْ يَأْتِيَٰ يِاَلِيٓ وَلَا
فَأَجِدُ عِنْكَ وَفَلَمْ أَنْتَيى وَأَمْرُي عَلَىٰكَ
مَالِي وَيَدَّنِي وَأَخْبِرْتَهُ مَا ذَكَرْتَ مِنْهَا وَلَا
وَمَا نَسِيتَ أَوْ أَظْهَرْتَ أَوْ أَخْفَى أَوْ أَعَلَنْ
أَوْ أَسِرْتَ وَأَجَعَلْتَ ذَيْجَ عَلَىٰ لَكَ لَكَ الْمُلْكُ إِنْ كَانَ
أَنْ تَجَاءَ لَكَ الْمُتَّجَرُ بَلْ أَلْلَهُ الْعَزِيزُ الْجَلِي
لَا تَكُونَ عَلِيَّ الْحَارِرِ عِينٌ كَالْمُوسَغ
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
علبكم السوء أحلاء لترفضوا أن تواضع جوهركم
وكلمك المغرين الدلائل والمجاري.
الطمودلك والمعافين لغلاة رجاءكم
لمضتين الفضائية والمعصومين
الذواب والرجل والخطأ ينبغوا لك والمؤمنين
الحميرا أو الرشد وصدواب بطاعنك وأطالب
بدعاء ولينا للذواب بفدراك الناسريين
ليكون معصينك السلكين في عوارك
الله أطمنا جمعذ لك تنوفينك ورحمناك
وأعذننا برذاب السعيرا أطمع جمع الملوك.
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 and renounce our enemies with Thy most excellent trusteeship.

Give them grace to establish Thy Way
والمسلمات والمؤمنين والمومياء مثل الذي سأ لنك لفضي ولودي عاجل الله واجل
أجل الأحق أنك قريب محب سمع علم
عفو غفور رحيم وإنا في النهاية
ويد الأخر حسنة وقينا عذاب النار
وكان خيراً بعليك لأمر
-

الله تعالى مجد وalytics ودان فجري
مولي الماويا رح الود لنا بارية
بفضل ولا ينك ووقعهم لا فامة سنين
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 visitors 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
والأخلاق تعاصرت في رعاوة وسعدهم
معاد مباحهم وهم بأيام مسردتهم
مناصبهم ممستمرون وتعهد فادهم
مكثين أسرهم وبرغورهم ونصبهم
مظالمهم وحسنهم أساتهم والماعون والعود
على محددة والأفضل وأعطا ما يحب
له درس السائل وأجعلني لله أجل الأحسان
مسيهم واعتصامهم وحنطارهم وأسكنهم
حسن أظري كأعمالهم وأوقاني لي له عامهم
أغصبر عنهم عفقة وألربلهم نواضا
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
وَأَرْوَى عَلَى أُهْلِ الْبَلَادِ مِنْهُمْ رَحْمَةٌ وَأَصْلُحَتْ
بِالْغَيْبِ مُوَدَّةً وَاحِبٌ فِي الْمَيْلِ عِنْدَهُمْ
نُعْيَةً وَأَرْضَى لَهُمْ مَا أُوْجِبَ لَهُمْ حَامِثًا وَأَرْضِيَتْ
مَا أُوْجِبَ لَهُمْ فِي الْمَهْمَةِ إِلَّا عَلَى مَيْدَانِ الْوَارِثَةِ
مُكَأَدَّتُ الْمَهْمَةِ وَأَجْعَلْتُهَا أُوْيِيَ أَحْكَامَهَا
عَنْدَهُمْ وَأَرْضَى مَبَانِيَةً فِي مَعَارِضٍ
خَيْرٌ سَعِيدُ وَأَسْتَعِيذُ بِهِمْ أَمْنَامُ الْعَالَمِ
وَكَأَنَّى قَدْ عَلِيّ عَلَيْهِمْ لَا مَلِلُ الْمُغْرَّقُ
اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَحَضَرَ فِي نَغْرَمِ
بَعْرَانٍ وَأَبْنِاهُ وَأَبْنَائُهَا فِي نَعْمَانٍ وَأَسْعَ عَطَاهَا
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
مرجح ذاك الله صلى الله وسلم على مجدٍ ولي وكرر
علَّههم واستد سلمهم وأحر حزهم
وامنعو منهم وألفعضهم ودِبرهم واتر
بين مبرهم وتحدد بكفاعة مومنهم وأغصان
بالصرور أعمهم بالصرور الطف لهم في المكر
للهم صلى عليه وودَر وعرفهم ما أهلون
وعملهم ما أهلون وصبرهم ما لا بصروت
للهم صلى عليه وودَر وودَر إله وأسهم عندن لهم
العبدو دكر نباهم أهداعاً ومثوي أح
غفله مخطأة ألا ولفن واجعل البينة
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,
نصب عينهم وولوج فيها الأصباغ ما أعد فيها من سكر حلل ومنازل العكرامة ومحور السقا وانها رملية المطرد بالأنواع الأشياء وانتشار السحبة يصوون للمريخي لا يهام أحداهم، بالأدب ولا يحكمون نفسه عن رأيه يضرأ ليهم أفلذ للك علواهم وأفلاعلم أطنابهم وفقي بنهم وبيس إلهم وأخلع وثاب أفعدهم وباعدل بنهم وبير عزهم وجرحهم فسألهن واطلهن عن وجههم وافتعلهم الممدي وأنصطرهم العلية.
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
أَمْلَىَّ أَفْعَىْدُهُمْ الرَّبُّ وَأَفْعَىْيِهِمْ عَرْضَالْبَطَّ وَأَحَمْرَ أَسْنَاهْمُ عَنْ لِيْتْوَىْشْرَيْهِمْ مِنْ خَلْفِهِمْ وَنَحْكَلْيِهِمْ مِنْ قَرَاءَهُمْ وَأَفْطَعُ جَمِيعُهُمْ
أَطَاعُ مُرْبِدُهُمْ اللَّهُمَّ آتِيْمَ أَجْرَاهُمْ نَصْبَهُمْ وَبِيَسَرَّ أَصَلَّبُ بِجَلْبِهِمْ وَأَفْطَعُ نَسْلَدُ وَأَيْهَمْ
وَأَنَّ عَمَّمِ لاَذَّنَ لَسَلَامَهُمْ وَفَقَّرَ وَلَا أَضِحَّ
ذِينِبَاتُ اللَّهُمَّ وَقُورُونَلْكَ مَجَالُ أَهْلِ الإِسْلاَمِ
وَحَصِيرُهُ دِيارَهُمْ وَمِمَّا أَهْلُهُمْ وَقُورُهُم
عَزِّيْزَهُمْ لَعْبَ ذُلِّكَ وَعَرْضَانَا ذَلَّهُمْ لَحَوْقُهُ
بَيْتُي لاَيَعْلَمُ فِنَفَاعُ الأَرْضِ لَوْ لَعْفَرَ
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
الإجلال في جهته دونك اللهم أعطى
ناحية من المسلمين على أنظارهم في الحكم
وأمددهم ملاكتاً من أعبدك بما أتيحت
يكشفهما إلى المنقطع التراب فما أدرك
وأمر أويله وأي الله أن نière الله الذي لا له
إلا أن وحده لا شريك له لله وأعفه
بذلك أعداؤه كف أفيار البلاد ملتهبة
الروم والفرز والترك والبربر والشواطئ والبحير
والمسلمين الذين خلفهم أسماهم وصافاتهم وفد أصبهم
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 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.

Cut off, thereby, their root.
Reap off their pomp.
Scatter their gathering.
بِعَرَّفَنِكَ وَآَشَرْفَ عَلَيْهِمُ النَّبِيُّ ﷺ مُّقَدِّرَةً لِلَّهِ
الْمُسَلِّمَةُ وَحَدِّهِمُ النَّصْرُ تَمَتِّعُهُمْ، وَهُمُ النَّصْرُ;
الْفَرْقَةُ عِلْيَانًا عَلَيْهِمُ اللَّهُمَّ أَحْلَ
فَوْمًا مِنَ الأَمْنَةِ وَأَبَا حَمَمٌ مِنَ النَّفْقِ، وَأَذُهُ
فَوْلَا هُمُنَّ وَلَا إِلَهَ إِلَّا عَلَِّيَةَ وَأَوْهَنُ أَنْ تَكُنَّ
مَنْعًا لِلَّيْلِ وَجِنْحُهُ عَمِرُ عَرِقَ عَلَى الأَطَالَ
وَالَّيْلُ عَلَى هُمْ عَمِرُ مَلَا يَكُنِّـيكَ بَيْـسًا
مُّرَأَيْكَ كَفَـلَكَ بَيْـومٍ بَـلْ رِيْـطَعُ بِهِدٍ إِـبَـهَـمٍ
وَخَـضَـدُّهُ فِي شَوْكَٰهُمْ وَنْفَرْقُ بِهِ عَدَّهُمْ
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 farthest 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
الله وآمر مباههم، لا وابتعزهم
بالذكو وآمر بلادهم بالدين ورثها
بالذكو وآمرها بالدين ورثها
فأحس أرضك وأعيها وأعيها
ومهمهم أحكم بجمع المقيم والسفة الأبحر
الله نور أبى عز وازه من همدان
مجاهداهم من أنبب سحنك ليكورة
الأعلى وجزيل الأنوى وحظطة الأوطر
السروة هو له الأموات، بالتج وخير له
الأصحاب واستفولله الظهير، أسيع عليه
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
لا القَصَّة وَمَتَعَّةٌ بِالْنشَاطِ وَأَطْفَعَةُ حَمَّارٌ
الشَّوَوْرِ أَجْرٌ مِّنْ غَمْرٍ أَلوْحَةٌ وَأَنْسَهَا ذَكرٌ
الأَهْلُ وَأَلْوَّاهُ لَا رَأْيٌ لِّهِ حَسَنٌ لَّهُمْ وَتَولَّهُ أَنْغَامٌ
وَأَجْمَعَةُ السَّلَامَةُ وَأَعْفَهَا مِنْ جَرِّ الْهَمَّةِ
الجُرَّاءُ وَالرَّزْقُ أَلْيَكُ وَأَلْيَكُ بِالْثَّرِّوَةِ وَعَلَمَهَا
السِّيِّمُ وَالْسَّنَّةُ سَلِيدُهَا فِي الأَحْكَامِ وَأَعْلَى عَنْهَا
الرُّيَاءُ وَخِلْصَةُ مِنْ الْمَعَابِدِ وَأَجْمَعُ كَانَ وَذَكَّرَ
وَطَعَنَهَا وَأَفَامَةُ فِيَكُ وَلَكَ فَأَصْفَ
عَدَّوَكَ وَعَدَّوَكَ فَفَلْلَهُمُ فَعَبْنِهِ وَصَعْرُ
شَاهِدٌ مُّ فَلْبِهِ وَأَدَلَّ لَهُ مِنْهُمُ وَلَا يَلْهَسُهُمَّ
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
منه فإنه خُصِّصَ لَهُ بِالسَّعَادَةَ وقضِبَتْ لِهِ بالشهادة فَبَعَدَ أن يُجَابِهَ عَدْوَهُ بِالقُتُولِ.
وَبَعْدَ أن يَجِهَ بِهِمْ الأُمُورَ وَبَعْدَ أن تَأْتِيِّ أَسْتَرَبُّ الْبَعْضِ وَكُلُّ مِنْ أَبْيَضِ الفُهْرُ جَمِيلٌ لَّهُمَا وَأَيْمًا مُسْلِمٌ تَهْلِكُهُ غَازِيًا أو يَرَاقُبُهُ في دَارِهِ أو
تَعْهِدُ لِفْهِ يُغَيَّبُهُ أو أَعَاهُ بِطَائِفَةٍ مِنْهَا أو أَمَّهُ مُعَنَّدُ أو شَكَّكَ أَوْجَهَدْ أو
أَنْبِعْهُ في وَجْهِهِ دَعْوَةً أو رَعَى لَهُ مُرَوَّرِهِ حَمَّة فَحِيَةً مِثْلَ جَرِبٍ وَرَأَيَ وَمَثْلَ مَثْلٍ
وعَوْشَةَ مُفَعِّلهُ عَوْشَةً حَاضِرًا يَسْجِلُهُ نَفْعٌ.
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
ما قلتم وسرورما أئذن أن يقربنه في الوقت
إليها أحبتك له من فضلك وأعدت له من
كراينك لله وما مسلم أسمه أمر
الإسلام وأحرزه حب الله الشرك عينه قيل
غزوا وهم جهاد ففعل به ضعف أوطأ
به فاقد أو أحرم عنه حادث أو عرض له دون
إرادته ما أنع فاكب اسمه في العباد وأوج
له نواب أن يهدئها فجعله في نظام الشهداء
الصاحب الله صلى الله عليه وسلم عبد والرسول
والحمد صلية علية على الصلاوات متفرق
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 Praiseworthy 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
فَوَقَ الْجَهَّازِ صَلاَةً لَا يُنْقِلُ هُدُوءَهُ وَلَا بُقْطَعَ
عَدَدُ هَا كَأَنَّ مَاضِيَّ رَأَيْتُهُمُّ عَلَى أَحْدَ
مَا أَرَايْتُهُمْ إِنَّكَ أَلْسَأَ أَنْتُهُمُّ الْمُسْتَفْعَ
المُعْتِبُ لَفَعَّالٌ لَّمْ يَنْهَى
وَكَمْ غَيْرُهُ مَا عَلَيْهِمَا يَمْنَعُهُمَا
الْمُتَّكَرَ مِنْهُ
اللهُمَّ اخْصِصْ بِانْفِطَاعِي لِمَثَلِّكَ وَأَفْتَلُ
bِكَ عَلَيْكَ وَصُرْفِ جَهَٰذِبِكَ إِلَى
رَفِّدِكَ وَفَلِبَ لَّسِيْنُكَ إِلَّا يُساَبِقُكَ فَضَلَّ
وَرَأَيْتُهُمَا أَنْتَ لَمْ تُحَاجَِ إِلَّا مَنْحَاجٌ سَفِهٌّ
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
من أهبه وضلة مزعقلة فكر فدل لابن السعيد ونافذ وطلب الغني فذلك ورمو الثروة وأفقروا واولوا الرعاية فأضروا فصحت معاينة أمثالهم عصابتهم وفقه اعتباره وأرسلوا إلى طريقها وفتوها بالخيانة فاتت يا مولاي دون أن يكون مسؤول وقعا به ولا يطيب الطلب إليه ويجنيان الخصوص قبل الكلام دون دعوة لياشترك أحد
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, 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
لا يثنى أحد معك، في دعائي ودعايي ولا إله إلا أنتَ يا هى وحصانيَّة النور وملكة الفنَّى الصَّم وفضيلة الحول والسُّوق ودرجة الملوى والرفعة ومن سوا الدَّمَحُوم فَعَٰلٌ مغلوب على مَسَى مقبول على شان له خُلُف اثْنايَنَّ مَنْقَلَ فَصُفَات فَعَلَتْ لِي تَنِعُّ الأَشْهاب والأَحْضَاد وَفَضَلْت عَنْ الأَمْشَال والأَنْساد فَسُبِّحْنَاك لَلَّهُ الَّذِي أَنْبَتَهُ وَكَانَ مِنْهُ أَنْبِيلٌ
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 __________________________
اللهُمَّ أَنْتَ اسْلَمْنَا لَكِ أَنْفَعَانِ أَنْفَعْنَا أَنَّكَ رَبُّ الْغُرُورَ
فَذَلِكَ أَجَلَّ الْنَّبَةِ وَالْأَمْلِحَةِ لَكَ وَعُلَّمَ الْمَنْسَهُ أَنَّكَ 
فَضْلُ عَلَى مُجَمَّدَ وَلَّهَ وَهَبَ لَنَا بَقِينَاءَ صَدِيقًا 
نَفْعَنَاهُ مِنْ تَنْفِيْعِ الطَّلِبِ وَالْهُمَائِقَةِ 
خَلَاصَةَ تَنْفِيْعِ بِهَا مَآمِرِهَا أنْصَبَ وَاجْعَل 
مَا صَرَّحَتْ بِهِ مُرْجِعُ لِبَيْنِي فِي حَيَاتِهِ وَابْعَدْنِهِ مِنَ 
فَسِحَّنِ أَنَّكَ بَلَدَ فَأَطَعْنَاهَا وَأَهْمَامُنَا بأَرْضِ 
الذِّي تَنْفِعُنَا وَحِسَّمَا لِلنَّشِيْعَةِ لَعَلَّما
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 it 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.
"صُوْنَتِ الْحَكْمَةِ لَهُمْ فُتْلِتَ وَقُوَّةُ الْقَلْبِ
الْأَصِدْفُ وَأَفْسَمُتْ وَقَسَمَتْ الْأَبْرَارُ الأُوْلِيدُ
وَيَدُوَّى السَّمَاءُ رُزْفُكُمُ وَمَا نُوعِدُوهُمُ
الْسَّمَاءُ الْأَرْضُ أَنْ يُحْكَمُنَا الْمَلَائِكُ
وَكَانَ نَفْعُهُـمُ الْعَفْفُ لِلْمُؤْمِنِينَ
أَلْلٰهُ لَهُمْ عَلِيمًا إِلَّا أَلْلٰهُ
اللَّهُ مَتَّعَ بِالْعَفْفِ وَالْمَلَعَبِ وَالْعَفْفِ
مِنْ ذَرَّةِ خَلْقِهِ وَجَهَدَ وَجَهَدَ فَزَادَهُ
فَوَكَّرُوا وَطَالِبُوا مَا رَسَمَهُمُ اللَّهُ
بِأَيْدِٰٰي مِّنْ ذَرَّةِ الْجَوَابِرِ وَفَكَّرُوا وَشَغَفُّ الْجَوَابِرِ"
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
وسهر نحن عليه نحن عليه مقبلًا للاه واعظمي سنة و
استحبار بك بارت من دينه في الجنة ومن صعبه
بعدًا لوفاة صل الله عليه وسلم وأفرق منه بغاء
فاضيت وكرفت وأصل لله صلى عليه ملك
والله وحصي عن السبب والازدياد وهم
البدأ والافضاد ولحن حسن الفضائل
ففضل الله يفضل الغالب أحبأ سبيلاً حول
أرمى ووجه في أبواب السرائر في وزن
من المال ماوجدت له محبة ونادًا إلى الله
ما أنجب منه طفياً مثمرة الأحمر الغيبة
of the poor. 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 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 ————
الفقرة أو أعني على جميع محسن الصبر وما رويت من عناصري الدنيا الفانية فأذهب لي فيها أتيك ألبانية واجعلها أحسن من خطابها وجعلت لبرزعتها بلغة المجارك ووصيلة إلى وريث ورشيطة الجناك إلا أن ذو الفضل العظيم وأست أجود الحكمة وكان غني للعاليا بسم الله الرحمن الرحيم لرب اني لا يبرو بدراء الراحب ويأمر بالله أجر

ذاك النّبّ صلى الله عليه وسلم
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)
المحسن زقوق هو من فقه حوف الاعيب يورما من جغابة خشبة المنقشة. هذا مقات مع أئمة أبي للنوب وفادت له أرمته أخطاء وأسوة علية الساطر فقصرها أمرت به نفسما وتعلقها أنه أنسر بها فكونه كاية. قد ذكر على أوكا من تكير فضل الإسخان على أن نقل له بصر الهدى قنفعت عنه. ساين والعيان أحتوى أظلم به نفسه وفكر في منᾏة كأنها مذابا أ在外 لها عفنة حلبلا فألحول موملا للذ
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 every-thing 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
مستجباً منكَ وجه رعبنة ألبك فيكُ بِكُ
فَامَّاكُ يُطمَعُهُ نقيباً وَفَصْدَ لَيكُوفُهُ إِخْلاصًا.
فَمَرَّتُمُهُ فِيْنَ لِيُطَمَعُ فِيهِ غَلِيْلَهُ وَ
اَتَّفَقُ رَعْدَهُ الّجَمِهِرُ فِيْنَ سَوَادَ فُنْطِشَلَ
بَيْدِيَكُ مَنْ صْرَعَ وَعَصِمَهُ الْأَرْضَ
مُحَضَاوَا تَأَتُّهُ رَاَسَةَ لِعِيْنكَ مِنْ ذَلِلَ أَلْبَكَ
مُرْسَيُّهُ ما أُنتُ أَأَعْلَمُ بِهِ مَنْهَ خَضَوَعَ عَلَدَ
مُرْدُونُهُ ما أُنتُ أَحْصَيْتُ لِخَضَوَعَ عَلَدَ
بَيْلِ مَنْ بِعَزَمِي مَا وَقَعَهُ فِي عَلَمِ وَقَبَّ مَفْضَلَهُ
فَحُكْمَكِ مُنْقِبُ أَدَرِّبَ لَهَا فَذَهَبَتَ
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 --------------
وَأَقامتْ نَيَانُها فَلَزَمَتْ لاَيْتَكْرِرُوا الْحَيَاةَ
لِإِنْ عَقِبَتِهِ وَلَا يَسْعَمُ عَقُوْلَهَا الْعَفْوُونَةُ
وَرَجَعَتْ لِلَّاتِي أَلَّا أَرْبَ أَلْقِ الْحَكْمَةَ الْلَّهِ
بِعِزَايَةٍ غَفَّارَةٌ لِلَّهِ الْعَظِيمِ اللَّهَ مَعْلُومُ
أَنَّ أَيْنَ تُحْتَكُ مُطَبِعًا الْأَحْيَاءَ فَمَا أَمْرُ بِهَا
مِنَ الدُّعَاءِ مَنْجُورًا وَعَدِيًا فَمَا وَعَلِيَ بِهَا
الإِجَاْبَةُ أَذْنَابُ أَدْعُوَيْنَ أَسْتَجِبَ لَهُمُ اللَّهُ
تَصَلُّلُ عَلَى مُحَيَّ وَالْيَدَاءِ الفَتْنَيْنِ عَضُرُبَ كَالْفِنْسَكَ
بِفَأْرَقٍ وَأَرْفَعِي عَنْ مَصَائِعِ الذِّبْوِ كَأَوْضَعُ
لِلْحَشْيِ وَاتَّسُرْنِي سَيْرَا كَمَا نُشِيَّنَى عَنْ
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 _______
الإنسامُ في اللهُ وَرَبُّكَ بَنِي طَاعَةٌ نَّبِيٌّ
وَاحْكِمْ بِعَادَتِ نَبِيٍّ صَرِيحٌ وَفِي مَجَالٍ يَتَحَيْرُ
مَانَفِضَكَ دِينًا لَّحَتَّا بَعْيًا وَتَوَفَّى عَلَى مَلَكٍ
وَمَلَكَ نَبِيٌّ مَعَدَّ مَعْلَيْهِ الْسَّلاَمُ إِذَا تُوَفَّيَ
اللَّهُمَّ إِنِّي أُولَبُ الْأَلَّسَمَ في مَعْمَارِي مَنْيَكَ بِأَبَيْنِ
ذَوَّرُ وَصَغَّارِهَا وَبَاطِنَتِهَا وَظُهْرَهَا وَوَسَافَتِهَا وَهَيْبَتُهَا وَوَسَافَتِهَا وَوَجَدُهَا تُرَاَسِيَةً
وَوَسَافَتِهَا وَهَيْبَتُهَا وَوَجَدُهَا تُرَاَسِيَةً
وَوَلَدُتِهَا وَاللَّهُمَّ مَعَصِيَةً وَلاَ يُصَرِّرُنَّ يَعْوَدُ فِي مَخْطَطَةِ
وَفِرَّتِهَا إِلَيْهِ وَمَخَضَكَ كَيْ بِأَنَّ يَقَلَبُ
اللَّهُمَّ عَزِبُ عَبَادِكَ وَتَعَفَّوَّرَ عَلَى السَّيَاتِ وَتَحْبُّ
those who repent, 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.
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
مسلمها اللهم وانه لا وفاء لي بالتر tuyệt إلا بعفو منك ولا استمالا كعي الخطايا إلا
فوانك فقومي يقين كيفا وتوبي بعمة
ما اعة للهار اسماءه بإ культاب إليه وهو في
علم الغيب عندك فاسح لوابله وعالم في
ذنابه وخطأك فيه فإني أعوذ بك أن أكون
كذلك فاجعل أبي هذين توبة لا أحتاج
بدها إلى السوء توبة موجهة نحو مسلف
والسلامة فيما بي اللهم إن أكرم
جهل وأسنوهك سوء فعل فصلمي
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 disgraceful 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.
سمك دمتك طويل، والسمك الرافي.
عافينك فضلا لله، وادي نوبة ليك.
منك لما خالف أردنك أو زور المفجلك.
من الخطاب فلي ولحنك، وجهك وحياة لسانية توبة تسليها، لجارة على حياها.
مرتبينك ونازقة يخفيف المعندون، الحسن.
سروفا لله رحم هو وحد تزيرك، وكيج لب حشتك، وضاكر إب أركاني.
مرهيبناك فندنا مني يا ب كثير، هو مقام.
أهتي لبيناك فان سكت لربها عنل.
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
وَأَن سَفَعَ فَلَسْتُ بِأُهُلِّ السَّفَاعَةِ اللَّهُمَّ 
صَلِّي عَلَى مُحَمَّدٍ وَآدَمُ وَسَفَعَ فَخَطَابُ بِبُصُورَكُ وَعَلَى سَيْـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔـِّٔ~
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
مرّ دّن فِي نُسّمَم وَأَسْمَعُ وَأَرْضُكَ وَمَرْعَبُها وَمَأْوُها
وَتَطَلُّبُهَا هَمَّ أَظْهَرُكَ لَكَ مِنْ النُّمٍّ
وَجَلَّتِ النَّيْكُ فِيهَا مَيْتًا فَلَعَلَّكَ عِمْشَهُم
رَاكِبَ اللَّهَ يُحْمِي لَسْوَةً مُؤَمِّنِي أُنَدْرَكَ رُكْبَةً
عَلَى سِوَاءِ حَتَّى يَهْيَّهَا دَلْعَابَةً هَا أَيْمَعُ لَبَشَرٍ
مِنْ عَيْنٍ أُشْفَاعَأً أُوْهَانَةَ كَمِشْفَاعَي
تُكُونُ بِهَا جَانِبَي عَضْبَيْ وَفُوزَّي بِرُضاَكَ
اللَّهُ كَرَّ الْيَدَمْ تُوَّبَهِ الَّيْكَ فَانَّ أَنَّهُ
النَّادِرُ وَفَأَنَّ كَرَّ الْلَّهٍ لَعَصْيَنَكَ ءاَنَّا بِهَا
فَأَنَّ أَوْلَى الْمَبِيرُ وَلَا كَرِإِ السَّيْفُ حَرَةً
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.
للذين آتىهم السموات yukarı و الأرض أدناه، فكلما أمرت بالIKE藿沃 وصممت القبول وحثت على الدعاء ووعدت الأجابة فصال على أرك، وافق التوب ولا ترجعين مرجع البيت مرحباً إنك أنت المتوب على المذبح والتحم للفاطميين المنيبيز لله صلى على محمد وآل، كما هديت به وصل على محمد وأليهما استنذدنا به وصل على محمد وله سلوا نتفو لنايوم القيامة ونوم ألفاف، أليك إنك على الله فادر وهو علية خيرٌ
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
وكام غنُّرَ عَلَيْهِ الَّذِي أَحْزَبَ الْفَرَجُ
مَحَلِّقُ اللَّيْلِ تَقَسِّمُهُ وَالْأَعَافِيَ بِالْجِنَّ.

اللهُمَّ إِذَا الْمَلِكُ الْمَنَابِيَّ الْخَلْوَاتُ وَالسُّلَّطَانُ
المَمْنُونُ بِفَتَرَةٍ جَدُوًا أَعْوَانُ وَالْمُسْلِمَةُ
عَلَى الْدُّهُورِ وَخَوَالِدُ الأَلَامِ وَمَوْاصِفٌ إِنَّمَا
وَالْأَبَامَ عَلَيْ السُّلَّطَانِ عَلَى الْهَيَبَةِ اوْلَيْاً
وَلَمْ يَنْعِيَهَا بَعْدَ هَذَا وَاسْتَنْعَى لَمْ يَلْتَغَوَّ
سْقَطَتْ الأَسْبَاطُ دُونَ بِلَوْغِهَا وَلَيْسَ غَلِّيظُ
أَنْهَا أَسْتَنْتَرَتْ بِهِ مَرْزَقُهَا أَفْتَقَعْتُ
الْمُمْتَنُّ بِصَلِّي فِيَ الصُّفَاتِ وَقَفَّتُهَا.
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 ————
دُونا كُل النَّعوى مُحارِين فَكَّرْ بِعَجْلَتِكَ،
الأوَّلُ كَذَا كُنْت أَنْتَ اللَّهُ أَوَّلُهُ، أَوْلَبِينَكَ,
وَعَلَى ذَلِكَ أَنْتَ دَمِّ لَنْ تَزْوَل وَأَنَا العَبْد
السَّمَٰعُ، عِلَامٌ جَمِيلٌ مَّا احْتَجَتْ يَدَيَكَ،
أَسْبَابُ الوُسْلَانِ الَّذِينَ وَاصِلَهُ رَحْمَاتٌ وَ
نَقْطَةٌ عَضْقٌ عَصْمُ الَّذِينَ لَا أَلَّا لِلَّهِ أَنْ يُعْصَمُ
مَّعَ عَفْوٍ كَأَنَّ لا يَعْتَدِهُ وَرَطْعُكَ
وَكَشْرُيَّةٌ مَا أَبَوَاهُ مَعَيْنٌ مَعْصِيَتُكَ وَلَنَ
يُضَوِّعَ عَفْوُكَ عِلْمُ عَبْدٍ كَوَأَنَّ أَسَاءَ فَعَلْتَ
عَلَى الْهُصْرَ وَفِد أَشْرَفُ عَلَى حَفْاِيْلَ الأَعْمَالِ
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).\textsuperscript{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.\textsuperscript{69}

So he led me alone to the forest of Thy Wrath
علمت وأناشذ كل مستور دون حذر ولا
نضوي عمك دفاين لأمور ولنر عناك
عيسات السحر وفد استحضوز علي عدوك
الذي سمنطرك لعواني فانفرده واستهدلك
اليوم الذي أصلبلي في محله فآفعته وفد
هربت البنك مرصاع بذوب موفقه وكأثر
أعماله الدربة حتى إذا أرف معصيناك و
استوجحت لسو سعي محظنك منع عراف
عدون ولفقادي إلمحا فكن وتوالي البراء
مني وأدرك مولب عني فاصحني لغسيك فويدا
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 to my vigils, no
وَأَاوَّلَى لِمَوَاتِيَ نَفْسِيَ طَبِيَّةً لَّكَ لَدَيْكَ اشْفِعُ لَيَلِيَّكَ وَلَا خَفِّيْتُ مَّنِيَّ سَيِّيْكَ وَلَا حَصْرُ
بِحَجْرِيَ عُنْكَ وَلَا مَلَأَدِ بِهَا أَقَالَ أَلَّيْهِ مُنَكَ فَهَنَا مَقَامُ الْعَائِلِيَّ بِهِ وَحَتَّى لَمْ يَطْبَعَ لِكَ فَلَا ضَبَّتْ
عَنْ فِضْلِكَ وَلَا يُقْصَرَ دُونَ يَغْفِرُهُ لَوْ أَلَّى أَحْيَبُ عِبَادَتِكَ الْكُلَّ سِنَنِينَ وَلَا أَنْتَ نَفْرُدِيكَ
الأَمْلِيَّ وَأَعْفَرَيْكَ إِنَّكَ حَيَّ لَعَافِرِيَ الْعَمْهَمَ
أَنَّكَ أَمْرُي فَنَرَكَتْ وَهُنَّامُي فَرَكَتْ وَسُوُّلَـ
لِأَنْحَطا خَالِطُ السَّوْءِ فَضْرَطْتُ وَلَا أَنْتَشُهُ
عَلَى سَامِيَةِ نَهْارًا وَلَا أَسْتَجِبِي لِبَلَاءَوَلَا
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
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,
وَأَنْفَقْهَا فَاعْطُوْبَ وَأَطُوْبُ بِهَا رَجُوَتْ وَأَميَّن مَحِيفَتْ
وَعَلَىٰ إِلَبْعَةِ رَحْمَتِكُمْ أَنَاٰ أَكْرُمُ السُّوْلَبِينَ
ا لِلنَّمْرَكَ أَذ لاً إِدْ سَمْتُ يُفْتَوَكَ وَنَعْمَدُ نُفَضَّلُ
يُدُ إِلَّا ظَنْنَا بِحُصُرِّ أَكْرُمَ الْأَكْفَانَ فَأَحْرِيَتْ
فَقَتَرَتْ دَارَ أَلْبَيْنَةَ عِنْدَ حَوْلِ فَمَلْكَ الْأَشْهَادِ
مِنْ أَلْلإِكْبَارِةَ المُقَرَّبِرَ وَالرَّسُلِ السَّلِيمِ
وَالشَّهَدَةَ وَالصَّالِحَةَ فِي كَأَنَّهُ
سِيَّانِي وَمِنْ ذَيٍّ رَحِمُ كَأَنَّهُ أَحَسَّهُ مِنْهُ
سُوْرَةَ أَمِّي لَأَرْقَيْ بِهِمْ رَبِّي فِي السَّرِّيْرِ وَوَيْل
ِبُكَ رَبٍّ غَيْرُهُ مَعَضُورَةٌ لَيْ وَأَنَّ أَوْلَى مَعَهُ
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,
واعطى من رغبته إلى أبا وأمه في سلمه وسمى
الله وإنسحدرتهما مهينًا من صلائمهما
الطعام حج المساتلك إلى يوم صيخرة ساريها
بجرب صقرهاها لنعماها يحيى أنهبها في أنام
الصورة والبنك في جويا كله كنن فكايها
نطفة ثم علفت ثم مضخة ثم عطها ثم كسوا
الطعام لما تم نسيتها فيها أحركما شفاف
حتى إذا أحبها إلى زفاف ولم استغفرها
فضلا للجملة لولا أحرضها لطعام وشراب
خريجة لأمنات التيسكنها ترضيها ودمعني
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. 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.
فرار رجพา ولون صحني فرقة في ضلل أحال
الإجاحي فنضطر فللمجهر لي أن أعزم
معنني ولا يكاد ألقونه مبتعيات فعلاني
بضيقت غذاء الله اللطيف فنفعل ذلك ب
طولاء علاه غابتي فمثلك لا أعدم برك ولابطى
يحسن صنيعك ولاتناك دمع عليك تفتي
فأنت غما أتباح لي كونك فخذت السبطن
عناني فسواء الطر ضعف على أذى فنا أشكو
سواء مجاورته فلي وعده نفسه له وحسن عماك
مرحلي كنه وأضرع عليك في أن تسر在我的
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 descendents. 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 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; 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
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 openmouthed 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
رَبِّمَا وَسَقِيْلُهَا هُمَا حُمُّمًا وَمِنْ نَارٍ لَا سَبِيلٌ
نَضَرُّهَا وَلَا نَوْمُ مُّرَاسِمَهَا وَلَا نَفَدُر
عَلَى الْخِفَافِيِّهِ سَرَحُهَا وَأَسْلمُ إِلَى إِيَّاهَا
بِأَحَيَا يَمَدُّهَا إِلَيْهِ النَّكَالُ وَشَدِدًا أَوَّلًا
وَأَعْوذُ يَمَعَّضُبُهَا أَلْفَاعُهَا أوُهَمُّها وَهُجَا
الصَّلاَفُهُ بِنَايَاهُ بِالْمَا وَشَرَابُهَا الَّذِي يُطْعِنُ أَمْعَاءً
وَأَعْلَنَّ سَحَكيَّةُهَا وَنُزُرُ فَلُوْهُ بِهِ وَسَهْدًا
لَمْ باَعْلَهَا وَأَحْيَهُمَا اللَّهُمَّ عَلَى مَجَدٍ وَلَهُ
وَأَحْيِهِنَّ مِنْهَا بِفَضْلِ يَحْنَكَ وَأَفْلَقَهَا وَأَحْيِهِنَّ
إِفْ أَلْهُكَ وَلَا خَذَلَكَ بِاحْيَاهُ الْحَيَّ إِنَّ لَكَ نُفُوْقَةً
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
وعظى قسيمة ونفعلا نريدونا على كل شيء فلأي لمسا لم تصلح عُمْمَيْن فِيْهِ إِذْ ذَكَرَهُ الْأَبْرَارُ وَقَدْ صَلَّى مَعَهَا وَمَا اخْتَلَفَ لِلْلَّهِ الْلَّهُ وَرَضِيَ الله صَلَّى فِيْهَا وَمَا أُحِصِّى عَلَيْهَا صَلَاةَ نِسَمَةِ الْهَوْاءِ وَمَلَّ الأَرْضِ وَالْسَّمَاءِ صَلَّى الله عَلَيْهِ وَرَضَى فِيْهَا عَلَى رَبِّنَا هُنَّاءً وَرَضَا صَلَّى لَا حَيَّ لَهُ وَلَا مَمْغُوثٌ إِلَّا إِنَّهُ رَحِيمٌ وَكَانَ مَعَهُ عَلَيْهِ خَيْرٌ الْلَّهُ إِنَّمَا اسْتَخْلَفَ بِهِ وبِأَصَابِعِهِ وَفَضَّلَ بِهِ وَهُمْ نَمَات مَعَ الْجَبَّارِينَ
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———
ذَٰلِكَ ذَرِيعَةُ إِلَيْهِ إِلَّا بِإِذْنِ اللَّهِ رَبِّي إِنَّكَ مَجِيدٌ عَلَيْهِ شَكُورٌ
ما أُحِكمَتُ فَأَحْكِمْ عَنّا بِالرَّحْمَةِ وَأَذْهَبْ بَيْنَ أَنفُسِنَا
سِتَّاء وَلَا نُعَثِّرْنَا عَلَيْهِ مَعَ عَرَفَنَا
فَنَعْمَاهُ فَذَكِّرْنَاأَوْحَى مَوْعَدَكَ وَمَحْلُولٌ
إِلَى لَهُ مُلْكَ وَقُرْءَانِ الْعَافِيَةَ وَأَوْبَ زَحْلَدَ
الْعَافِيَةَ حَبَّ إِلَيْنَا مَا كَثَرَ مُرْضَىٰكَ وَسَهْلَ
عَلَى نَاسِنَصِعُمْ مَكْحُوكَ وَأَنَا إِلَيْهِ
لَمْ أَورَدَتْ عَلَيْنَا مَرْضَيْنَا حَتَّى لَا يُحْلِبَ
مَا أَعْجَلَتْ وَلَا طَغَّيتْنا أَحَرَّ وَلَا نَخَصَرَ مَا
أَجَبَتْ وَلَا تَخَصَّرَ مَا كَرَهْتَ وَأَخَذَ لِنَا الْيَدَيْنِ
praiseworthy and our return toward Thee most noble. Verily Thou givest noble benefits. Thy gifts are magnificent. Thou dost what Thou wiltest 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 ——
أحمد عافية وأكرم مصدر الله نسيم الكرمية نقطة الجحيمة ونقطع جراحه، ودواره على شعوره.
وكان مغرماً عالي الصمادذا النبي،
واعمَّر بفضه نسيم ينيره.

الله مَّلِك لِلِّجَاهِلِينَ رَبُّ نَعْمَالِكَ وَمَعَاذُ
تَصَدَّرُهَا فَكَادْنَافْرَفُّ الْعَابِيَةَ فَنَادَى
ثَسَهْنُ وَأَرْتَحَكَ الْفَاحِشَةَ فَلَمْ يُغَضِّبَهَا وَتَسْتَرْ
بَوْسَاءُ قَمْلَ لِلْ عَلِيِّهِ كَرَهَهَا لِكَ فَرِيَتْهَا
وَأَمَّ فُوضَعَنَا عَلَيهَا فِيًّا فَعَلَيْهَا وَسَعَيْتُهَا
أَكْسَبَنَاها وَخُطْبَةٍ أَرْتَكَبَنَاها كَانَتُ أَطْلاَعَ
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 ______________________________
عليها دول الناسرين، والفادرين على علاجها فوق الفادرين، كانت عفيفين، أناها دن بأصابه، ردهما دون اسماعه، فجعل ماسرة من العورة، وأخمست الخيلة، واعطا لنا وزاوجاً عرساً، أخولوهما، وأفئدتهما، وسعباً إلى النوبة الملاحية، والطريق الجموحة، وقرب الوفت فيه، ولا تسمنا الفضل عند ابن إيلك، راغبون ومن الذوبات، وصل على خيرنا الله، خلفك محمد، وعملنا الصفاء، من يرزقنا الله، خير وجعلنا.
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
له مساعني ومطيعين كما أمرت
وكان عليه بعثت لحكم في الدين

أناظر إلى أصحاب الدين

أجل الله رضي عنه شهدت أن الله
فسمع من عباده بعده وأخذه جمع حلبه
بالفضل لله من صلى علي محمد وألي ولأنلم
أعطينهم ولأنهم لمنعمني فاحمعلفك
وأعطهحكمك اللهم صلى على محمد وأي
وطيب بفضائلك نفسي ووسعي موافق حكما
صدري وهب لي الالفية لأؤمر بها، إن فضاء أك
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 (super-
ior) is he whom service to Thee has en-
nobled.

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 Uni-
que, the Eternal, who begeteth not and is
not begotten and there is none like unto
Thee." 78

(36)

One of his prayers
لا تَكُنِّي اللَّهَ بِالْحَرَّةِ وَأَجْعَلْ شُكْرُكَ لَيْكَ عَلَى رَبِّي أَعْفَأَ مَنْ شَاءَ مِنْ أَنْ أَطْلِبَ عِدَمْ حَسَاسَةَ أَوْلِيَاءِ مَا سَيْلُنَا فَولَأَلِ الرَّحْمَٰنِ"}

"وَاعْمَنِينَ مِنْ أَنْ أَطْلِبَ عِدَمْ حَسَاسَةَ أَوْلِيَاءِ مَا سَيْلُنَا فَولَأَلِ الرَّحْمَٰنِ"}

"بِصَاحِبِكَ ضَجْلًا فَإِنَّ الشَّرِيعَةَ تَفْسِيطُهُ طَاعُنتُكَ وَالْعَزْيَزيَّةَ عَزَّهُ عَبْدَ نَكَّ فَصَلَّى عَلَى مُجَّدِّدِهِ وَمَعَنَا يَتَرَكَّبُ لَا نَفْقَدُ وَأَسْرُخْنا فِي مَلِكِ الْأَبِيدِ إِنَّلَا أَوْحَدًا لَّا أَحْدُدُ الْعَمَّادُ الَّذِي لَمْ يُثَلِّدَ وَلَمْ يُبرَدُّ وَلَمْ يُقْلِدَ وَلَمْ يُهْيَنَّ أَحْدَدُ وَكَأَمَّ نَغَرَّ مَعَالَمَةٌ لَّا يَبْسُطُهَا بِلَاءِنْذِرَةٍ بِلَاءِنْذِرَةٍ بِلَاءِنْذِرَةٍ
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.  

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 ————
اللهُمَّ إِنِّي فِي خُطْبَةِ هَذِهِ لَا يُنَاطَ إِلَيْكَ وَهُدُوُّ عَنْهَا
مِنْ أَوَّلِهَا لِيَشْنَبْ إِلَيْكَ نِسَاقًا بَرِيحًا فِي نَفْعٍ
وَأَنْقَضَى ضَرَّةٌ فَلاَ مُطَّرَّبُ بِهِ مِنْ أَحَدٍ
لَا نَلَّسَنَاهَا مَا مَلَّسَ الْحَمْسُ عَلَى مَجِدِّهَا
وَالَّيِّ وَإِذْ أُنَّى عَلَى نَفْعٍ هَذَا أَلْسِنَةُ شَرِّبَكَ
وَإِنْ أُلَّتِ أَنْتَ أَهْماً مَّضِرَّةً وَلَا أُصَدِّفَنَّهَا
بَاقِيَةً وَلَا يُرِدُّ عَلَى مَعَايِشَنَا عَاهَةً الْلَّهُمَّةُ
كُنْنَا بَعْشَهَا نَفْقًا وَأَرْسِلْنَاهَا سَخْطًا فَاتِيًا
نَسْتَجِيرُهَا مَنْ حَيَّ وَبَنَّى إِلَيْكَ الْمَسَّ وَال
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. 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 whomssoever Thou choosest and decreest what Thou resolvest for whomssoever 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,
اعفوك، فِيْلَ العَضْيَةِ الْمُسْرِكِينَ وَأَدْرِجْ
نفسك على الجَلِيدِ الْلَّهِمَّ أَدْهِبْ شَجَالِي لاَ دَلَّا
بِصِيَالِكَ وَأْخِي وَحَرْصُدْ بِالْضَفْكِ وَاَلْضَفْك
تَشْغَلُنا بعَلْكِ غَيْرَهُ ولا نَفَطعَ عَن كَأَفْنَا
مَا دَّيْرَكَ فَأَنْعَمْتُ أَعْرَضْتُ إِنَّكَ السَّالِمُ
مَرَوْطُبَتْ مَا عَنْدَنَا حَدَّدْتُ دِفَاعٍ وَلا أَحِدْ
عَرْسَتُوْكَ امْتَنَاعٍ نَحْكُمَ ما شَفَتْ عَلَيْنِ
شَفَتْ وَفُصُّيّها أَرْدَتْ فِيْنَ أَرَدْنَ فَلَكَ الْحَجْدُ
عليها وَفَيْتِنَةُ أَبْنَالِهِ وَلَكَ الشَّكْرُ عَلَيْنِ
خُوَّلْتَنِا لِلُّغَمَاءِ مِنَا بَخْلِفِ حَمَلاً مَا مِدَّ بِ
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 ------
وراءه حكماً إملاً أرضه وسماءه إله من عظيم الحسناء أن المثنى ليسĆ غرفان توها لغائب العصر
قال ليبر 너جدى الشكر فبلي البحرين
ومثلما دار الطويل فلا الدار لله إلا أن أني أنيك المضر
وكأن تعالي عالياً للمرض واعف بالنقض على أنك الشكر
ولله خير أبداً لأيبلغ من شكره غاية إلا
حصل عليه من إحسان ما يلزم منه وشكور
لا يبلغ من به من طاعة إلإ وإن جهده الأكان
مقصر دون سخفاٍ فضل الله فشكاٍ
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 ———-
عبادك على عينك مقصور
وطاعتك لا يجب لأحد أن يخضر له إسقافه
ولا أن ينسى عينه باستنجاه فجريف أنت
فلولاك ومن حضت عنه ففضلك تشكر
نسرى ما شكرك به ونشب على فضيلما
نطاع فيه حتى كان شكر عبادك الذي أعجب
عليه توابهم وأعظمته عن حراء هم أمر
ملوكها السلطانة الأمناع منه دوناك
فكأتهم أو لوربك السببة دايجن لهما
بملكك بالله قريبهم فبين أن يملكو إبادنك
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 warrest the obedient with that over which Thou hast authority for him and bearest long with the sinner and allowest time to the sinner ————
واعلَدَتْ نَوَاهُم قَبْلَ أن يُفْضَوَفَ عِطَانِكَ وَذَلِكَ أَنَّكَ آنُسَنْكَ الأَفْضَاء لَوَاعَدْتَكَ لَا أَنْقُصُّ عَنْكَ وَسِيلَكَ لِعَفَوِكَ وَلْيُقُرّبَ مِن طَمَّارِهَا وَنَفْضَاكَ عَلَى نَفْصٍ عَلَى عَافٍ فَكَمُقُرُّ على نَفْصٍ عَلَى عَافٍ فُلْؤُلَ أَنْ السَّيْطَانُ يَحْدِي مُهِمَّتَكَ عَلَى عِطَانِكَ إِنَّمَا عَصَائِكَ عَصَائِكَ وَلَا أَنْتَ شَرَّهُمُ السُّوْرِهِمَّ أَبَاطِلْ بِمَا أَخْفِضْتُكَ مَعْصَايْكَ فَلَمْ يَمْعَلْ مَا أَعْلَى فِي عَامَلِهِ مَعَ أَطَاعَكَ وَعَصَا تَشْكُرُ لِهِ الثِّمَيْطِ مَا أَنْتُ تُولِينَهُ لَهُ وَلِمِلْعَاصِي
when Thou hast power to hasten his punishment.

Thou givest each of them what he does not deserve and graciously confer-rest 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 ————
فيما أملك معاجلته في حضرة كلاهما ما المنجب له وفضلت عليه فلم ينسب
نفسه إلا يا فلن الملسم أنفسه
فصار عمه ونوك فنان المطب مالست
تولىنه لا أخشى أن يفقهنا يا كن والبرول
عنده بهمنك وكان كمل جاربه علي
المرق القصيرة الفائقة بالمدة الطويلة لله
وعلى الغاية الفرية الزائفة بأغية_he_a
هذين الما تم به الفصحف بما أكره
رجل الذي يقذفه على طاعنك ولم أذهله
على المناشات في الأيت الناسب بالسنها.
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 ————
يعتبرناك ولا فعل ذلك لذا لذنب جميع ما كذب له وجملةً محسوية فيه جرأة للضغر فين أباك ومنيتك وليقوم هتا عتيقتاً ما ضاهر فورت نجمة في السقين لا يهيب هذا بالله الحلماء لمرأة له وسبيل رؤية للقمة فألمية أمرك ولم أقع حي يا سبب أهل الحياة لكي يتبنيا لها في عصيناتنا اللاتي ببطانة ولفذوان نصرف في أول ماهوى بعصيناك كل أعدد جمع خلفيات عقوبات جمع ما أخر عنه مرؤف النذاب وأبطاث
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
به عليه مرستوات اللقبة والعفاب
ترى من حفك ورضاء دوئ ولايك
ف فأكرم منك بالله
ومن أشفي هملك عليك لامتنع بكنان
نوفع إلا بالحسن وكرم أنجوجم ك
العدل لا يختصي جود على عصا لنا وللها
إعفالة كنواب مرضاك فصل على عمد
والله وقع على ما أسلك من هكذا ما أصل
به إلى النواحي فعليك ماك ما رك
وأقرح ذي عليلك لاما
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.
ذكر الأعيان من حسناء التحصين
فوقع عليهما فكل فتيمت النور
للهم صلى عليه صلواته صلى عليه علماً
فلما أتى بسم الله المكتوب أسلمه فأبكر
ومن ملك على الهدى أفلا أعلم أن من ذهبت
سألت فلما افتقر ومن جرح ذكر جعلت فلما أفر
ومعين مومع ثم ل فلما أسندر ومن كل
ثم عضت فلما هجر أخذت ملياً بالله
ومرتين فلما أتى نضاذا ما يكون أساطيل
بإجبي عائدات أمرنا نعمة علي المصلى
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 ————————————————————
وَأَجْعَلْ بُيُوتَنِي عَلَىٰ ما وَقَعْتُ فِيهَا مُنِّ النَّارِ
وَعَنْدَمَا عَلَىٰ نَارٍ مَا عَفِّيتُ مَنْ لَسْتُ بِنَارٍ
نَوبَةُ نَوْبَةٌ لِّيَنْحَرَنَّ بَالْجَاهِلِيَّةِ لِيَنْتَوَّا إِنَّا
وَكَانَ رَكُوبُكُمُ الْمُؤْمِنُ لِيُنُجِّي فِي الْعَظْمِ عَلَىٰ
اللَّهُ مُصِلِّٰٓاً مُّحَمَّدٍ وَالَّذِينَ هُمْ مُؤْمِنُ وَأُمُّ وَأَبِيَ وَحَمَّامِي
مُحَمَّدَ وَأَزْوَاجَهُ مَرْحَبٌ لَّا أَمِنَّكُمْ عَلَىٰ
سَلَّمُ الْمُؤْمِنُ وَمَعْلُومَةً وَمُسْلِمَةً وَمَسْلَمَةً الْلَّهُ
وَأَيْمَا عِدْنَا الْحُكَّمَاءُ حَتَّىَ كَلَّامَهُ وَأَنْتَ حَيْثَ مَنْ
مَحَتَ لَهُ عَلَىٰ فَخَرَجَ ضَلَّ الَّذِينَ مِنْهَا أُحْصِلَ
لَيْقِبُهُمْ حَيَاً فَعَفَّرْلَهَا الْمُلْحَمِنُ مَنْ وَقَعَهُ
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 everyone 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. Reconcile him
سمّا باريه عن ولدته، ولدته، على أرض قبّة
ولن تكشف لستاً كسباً بي، واجعلها سجيناً
بديلاً لعفوهم وبرعهم، من صدهم، والميم
أركصدات، من صدقي، في عصري نذكر
وعوضي عفويه عم عقوب، ومرء في أبي
هم كان تحيي بعد سلامنافضل
وهو كن يحكي عنك اللهما وابن عبيت
عبيك أدركه ملياً، واميرك أو موسى من حبي
أذى أو حفته، إلى أو نسيه، ثم فقهه أو
سبقه مطيع، فصل على معايده أو أرضه
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 ..........................
عيني وجدك وأوفى حقه مرتين إذ تم قومي
بوجب له كمك وخلصي تابعي ما كفر به عدلك
فإن قوي لاستعراض تفاصليف أنطامي لانهض
بخطك فأنا أن كافى الحري هلكي ولا
تغمند في حميك توقيتي لله علمنا لئنسومةك
بالإرها لا ينقصك بد له واستمحلك مالا
بهبط حمله أسنوهتك الامامي لله
وخلفها لمسنع بها مرسو أو لنطلها إلى
تقطع للك انها أنشأتها أشبت لا لفدر لك على
مشيها أو احتجاجها على شكلها واستحقلت
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
من دَنْيَايَ مَا ذَّلْتُ بِهِ مَنْ يَحْبُسُهُ وَأَسْتَعْمَرْيَاكَ عَلَّمَا
فَدْ فَلْحَجْنِيَ فَصَلَّ على مُحْمَّدٍ وَأَلِّهُ وَهُبْ لَهُمْ
عَلَى ظَلَابِيَهَا نَصِيَّ وَسَمَّى لَهُمْ بِلَمَنْ لَأِسْرَى
اِسْرَى فَكَرَ فَلْحَجْنِي رَجَمَتْهُ أَلِّهُ وَهُبْ لَهُمْ
فَلْهَمَا عَفَوُاَ الْأَلِّمَة فَصَلَّ على مُحْمَّدٍ وَأَلِّهُ
أَجْلَى أَسْوَى مِنْ أَنْهَضْهُ بِالَّذِينَ بَجَوْرُ لَغُصَارَع
لاَ تَأْتِينَا وَخَلَصْنَا نَوْفُعُكَ مَرْرَاطَتِ
أَلْحَمِيرَ فَأَصْحَبَ طَلَبَ عَفَوَ مَرْسَى سَحَطَ
وَعَشَقَ صَعَالِكَ مِنْ قَوْاٰ وَأَدْلِكَ أَنْكَ أَنْفِعِلْ
ذِلَّلَيْكَ إِلَيْهِ مَنْ لَبِنْحَذَ أَسْتَحَفَّقَ
Thy Chastisement and does not consider himself as being undeserving of Thy punishment.

Thou wilt 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
عفونتكم ولا بري نفسه من سماهابضيفة
نعم ذلك إلى الله من حرة منك أكثر من مهبة
فيك وتم بأسمه لإجها أوكل مير جحالة
للخليج لا أن يكون بإسه فوطاً أو أن يكون
طمعاً أغير له ألف للقلم حساها برسباً إليه و
ضعف مجهج في جميع نعانيه فما أتى باظلم
فأهله أن لا ينتربك الصديقون ولا يسرونك
المجريون لأن الله أمير العظيم الذي لا يستمع
إلى فضله ولا يستفعه أو يخفه علماً ل
ذكر خبر المكر وفقي الوصاية أسماؤك
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 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
عن المنسوخ وفِيضت نعْمَتُك في جمع
الحلم فنهر فلك الحد على ذلِك باربا لعالمين
وكأنا ندعوك لفَضل الله نعم
الهم صلى الله عليه وآله وسلم مخلصًا و충ادًا و🎉 وامتناعًا لم يحل
وقصرو عنا بصلة العمل حتى نوَّمل سنتنا م
ساعة نُعيد ساعَةٍ وأستيئها يومي بعد يوم
ولا إنا له نحن نفسين ونحن نحن نفسين ونفسين وننفسين وننفسين
مغفرة وآمنًا ونشيرون ونصيب النجات
بمر آي الله ونعمًا وانصح لذكر الله واجعل
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, 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
لنا من ساج الأعما لا كلانسنبي ممته
المصر الامك وتحص له على وشاك الباوية
حتى يكون الموت مانسا الذي يُسره و
مانفنا الذي يُنفاوقيه إليه وحامتنا التي
تَنَحْ المدونينها فادى أوردنه على وشاكه
بنافندنا يبه زائر أو أنسابه فادم و
لا تنفنا ضاففنا ولا ينمز نتراه وأجعله بإل
من أبواب مغضرك ومصننا من صفحتين
امناه فيها يا عرض يا عرض يا عرض، ويدك
يعش الخير وفي مصر يا ضمان جزا ب
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 me for what I have committed.

Do not dispute with me (about) what I have earned.

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,
الله سلسلة علّم ونصصه للملأ المقدّمين
وكان خلقيه مستغلبًا
فتمكن منه في خُلّته
أورد نيّة مشابهة رحمته وأحلال محبّة
جنيك ولا اسمُي بالدد عليك ولا جمعي أبيض
منك ولا غلاصّيها أفرحش ولا أناشيدي
ما أكتب ولا أمر الزكّومي ولا نكته
مستوري ولا حجّ على ملأي الأنصاف عدل ولا
نُعل على عونًا ملأي خبري أخفّ عينًا ما يكون

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 aídst 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 ———————————
نسخ علَى أرَأوَ لَوَ عُمْرَهُم مَّالِعْفَرٌ وَعِيدَةٌ
شَنَّا رَأَوْرِف دَجِينِي يَضُؤُونِكَ وَأَكُلُ
كَرَامَتَهُ مَعَهُم وَأَطْنَا يَهُوَاءِ أَحَبَّٰ لِلَّهِ
وَفَجَهُودُ مَا إِلَّا أَمْنِيَّ وَأَجَلِيَ وَفَوْجُ
الْغَارِيَ وَالْفَخْرَ رِمَالَ السَّلَاحِيَّةُ أَمَيْنِ رَبّيُّ الْحَامِلِ
وَكَأَمْثَلُ عَلَى أَعْلَامِ اللَّهَ عَلِيمَ خَمْسَةً
لِلَّهِمَّ آَتِيَ بِعَمْرِنَا عَلَيْهِ مَا بَكَّ الذِّكْرُ
أَرْبَلِهِ وَرَأْوَ جُرِّهِ مُهْتَمّاً عَلَيْهِ كَأَيْدِ
أُرْبِلِهِ وَفَضْلَهُ عَلَيْهِ حَدِيثٌ قَصَصَةٌ
وَقَوْلاً نُفْرَقَتْ بِهِ بَرْحُ بَلْ لِكَ وَحُمَّامَٰكَ وَقُرُانونَا.
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 ————
أعزب بأسمه، وراهن أحمد، كاهنًا،
فَضَّلُهُ إعْمَادَهُ نُفُضِيلًا، وَأَوَّلُهُ عَلَى
نُذُرَكَ خَيْرًا، أَنَّهُ عَلَى يَسَّارِهِ، وَأَقْبَلَهُ وَجَلَّهُ
وَنُورَ الأَنْهَارِ ۚ ۚ خُلِّدَ ۤ أَمْلِ أَصْلاً، لَدَى،ۚ لَا يَخْلُفُهُ ۖ إِنَّهُ إِبْتِنَاعُهُ
وَشَفَّاءُ نَزْلُهُ. ۚ فَهُمُ الصَّدِيقُ أَسْمَاعُهُ
وَمِلَّأَ قَصِيرًا، لَا يَحْفِظَ عَرْجُهُ لَسَانَهُ، وَنُورُهَا
لَيَنْفَعُو عَلَى الْقَهَّادِينَ، وَعَلَمُ بِجَاهِلٍ لَا يَذِلُّ
۠ۡمَۡسَأَلُ فَصِدَّ سَنَهُ، وَلاَ أَنْتَلُ لِأَيْضَلُّ
ۡمَعَۡ أَذۡرَعُ عَشِيْنَهُ وَالْحَمُّ ۚ أَفُدَّنَا؟
ۡمِلۡعُوۡلًۡى وَسُهَّلَنَا جُوْسَى، وَالسَّلۡمِنَا.
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 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
بِبُلْوَةِ عَرَبِيَّةِ فَاجْعَلْنَا مُسْتَمِرِينَ وَخَرَّ عَلَيْهِ وَبِذِلِّكَ بِأَعْقَادِ الْإِسْلَامِ مُحِيطِكَ إِيَّاهُ وَبَفْتَحَ إِلَىَّ الْأَقْرَارِ مُشَابِهِ إِوَامْحَقَاتِ يَدَّنَاِ اللَّهُمَّ أَرْزُلْنَا عَلَىِّ بِنيَّةِ مُحَيَّلِي لِللَّهِ عَلَيْهِ وَأَلِهِ مَحِبَابَ وَالْحَمْلَةِ عَلَى مَحِبَابَ مَكَّاَ وَوَرْزَتِنَا عُلْمَةَ مَفَسَرِي وَفَضَّلْنَا عَلَى مَجَاهِدِ عُلْمَةِ وَقَوْيَتِنَا عَلَى لِدَرْعَانِفِن أَمُّيَّةَ حُمَّلَةَ اللَّهُمَّ فَكَأَجِلَّلَ فُلُوْبَا لِلَّهُمْ حَمَّلَةَ وَعَفَنَّا بِرِجَاهِكَ شَرَهَ وَفَضَّلَ فِضْلَةِ فِضْلٍ عَلَى مَجَالِ الخَطِيبِ وَعَلَى أَلِهِ أَحْيَانِي لَهَ وَأَجْعَلْنَا مَسْنُ
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, 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 ——-
بعثنا طهوراً أبا سعداً حتى إذا رضينا به
فصدقيه ولا خلقنا البرين عن صدريه
لهم سلسل مهجولاً له واجدنا مشم خاصم
بحيله وموتي مشتاقات إلى جرح معلمه
وسكن في ظل جناكه ويهند في صوته
وينبغي نزيل إسفاره وستصير بصاحبه
ولا بلمس الماء الذي فعنه الله وحكمه
نصبته به محج عالما لله للذين تعلموا
ويا إسبيل إرضا الليك فصل على الحق وألمه
أجعل القرآن وسيملا لنا الفرح منازيل
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 so as to cut them off (from work) with delusions.

O Lord, bless Muhammad and his descendants. Let the Quran be: ————
الْكَرَّةَ مَيْلًا وَسُلُّفتَ مَيْلًا فِيِّهِ اِلْحَمَّالِلْسَلَّامُ،
وَسِيِّرْ بِجُرْيِهِ الْمَجَّةَ فِى عَرَضَةِ الفَيَامَةِ وَ
ذِبَاعَةٍ تَحْمَدُهُ بِهَا عَلَيْهِمَ مَنْ أَفْلَحَ بِهِ مَنْ أَفْلَحَ بِهِ الْلَّهُ
صَلِّ عَلَيْهِ مَيْلًا وَأَهْتُمِهِ بِالْقُرْآنِ أَنْفَضَلَ
الْأُوْزَارُ وَهُبْ لَنَا حَسْنًا مِّمَّا أَوْفَدَ
بِهَا أَتْرَأَ اللَّهُ وَفَعَلَ نَكَّةً لَّهُ بِهَا أَلَّا لَيْلٌ وَأَطْرَفُ
الْمَهْدِيَّةُ وَنَظَّهُ وَمَهْدُ نَظْهُ وَمُنْفِقٌ وَثَقُفَّبُنَا أَتْرَأَ اللَّهُ وَفَعَلَ نَكَّةً لَّهُ بِهَا أَلَّا لَيْلٌ وَأَطْرَفُ
الْأَمَّا رَأَى الْبَصَتَمْ فيُقَطَّعُهُ مَجِدُ عَرُوْدُ اللَّهِ
صَلِّ عَلَيْهِ مَيْلًا وَأَهْتُمِهِ بِالْقُرْآنِ أَنْفَضَلَ
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 ————
ظُلِم اللَّهُ إِلَّا يَهُودٌ وَأَسْفَارَ الْبَيِّنَاتُ وَنَزَاعَةُ الْكَيْمَاءِ وَخَطَرَاتُ الْوَسَائِرِ وَمَرَاضِي الْإِبْرَاهِيمَ وَلَبِّي إِنْ صَادِقُ وَلْيَلْبَسَهَا طِيَارٌ إِنْ كَانَ أَنْذَرَهَا فَبِالْمَّاتِعِ يُتَّبِعُونَهَا عِنْدَ الْمَجَالِدِ أَلْسَنَانَ عَلَى الْخَيْرِ وَلَبَنَانَ عَلَى الْبَيِّنَاتِ عِنْدَ الْخَلَاقِ افْتَزَافَ أَنَّ هَمَّةَ زَآرَةَ وَلِلْمَاطِرِ وُقُولُتُ لَغَفْلَةٌ عَنْهَا مِنْ فَقْحِ الْمَهْرِيَّةِ بَلْ هُمْ تَحْقِيقُ الْإِعْتِيَارِ وَنَشَأُ رَخَّصُوا إِلَى الْفَلِيْسِ وَهُمْ خَضِبُوا وَرَأَتِهَا أَمَامَهَا الْيَوْمَ عَلَى الْمُمْلَأَ نَسِيَّتُهَا وَأَمَامَهَا أَمَامَهَا الْمَحْمُودُ صَلَّى اللَّهُ عَلَيْهِ وَرَضِيَ اللَّهُ عَنْهُ وَأَطْلَبَ إِلَى الْقُرْآنِ إِلَى الْقُرْآنِ وَأَطْلَبَ إِلَى الْقُرْآنِ إِلَى الْقُرْآنِ
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 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 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
صلواتنا وأغسلنا دمن فلفلنا وعلائمنا وأورينا واجمعه مسنن أورينا وأريبي في موفق العرش علك طال شواجيا واكمسنا به جلال الأمان يوم الفزع الأكبر في نورنا الله محسن على محبة الله واجب الفراخ نحن من علم الأملاك وسوء النبايه رغد العيش خست سعة الأزرق وجبهنا فيه الصبر المذمومة ومدنى الأخلاص وحسننا به مريم الكفر ودعاي النفاحي يكون لنا في الفيما إلى رضوانك وجدانك فأنا ولدا في الدعا عنك
and trespassing 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 shall reach the collar bones.

And there 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.
وَقَدْ أُعِدْتُ لِكُدَّ إِبَادَةٍ وَلَمْ أُعِدْ لِكُدَّ مَعْتَدِلٍ}

وَكَأَتَبَّ لَحِيَةٍ، وَكَأَتَبَّ لَهَا شَاهِدًا، فَاللهُمَّ لَهُمَا أَعْلَمُ

كِبْرُ اَلْسِيَارَةِ وَجِهَةُ الأَبْنَاءِ، وَإِذْ أَنْبِيَأُهُمُ الْبَصَارَةَ

إِذَا أَلَغَيْنَا لِقَوْمِ الْكَفُّانِ لَتُقَيَّسَنَّ وَقِيلُ بِالْبَالِجَةِ

مَلِكُ اللَّهِ لَفِي ضِرْهَا يَرْجِبُ اللَّهُوَمَا

عِنْدَ اِلْحَجِّ تُرَابِيَ وَفُصُّ الْعَلَمَ فَرَآهُمَا

إِلَى الأَخْنَى رَحِيلَةً، وَتَثْلَبُ وَصِيَّةُ رَبِّي أَعْطَاءَ الْأَعْمَالَ

فَلَيْدَمَا أَعْطَى وَكِنَّى الفَضْرُ وَهُمَا

الْمَيْقَاتُ بُوْمَ الْلَّهِ وَصَلَّى عَلَيْهِ مَعَ أَهْلِهِ
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
اويك لانا في جول دار البلى وطول المقامه
بتعبانها لله واجعل القبور بعدنا وادننا
خبير منا لنا وأضمن لنا برحمنك في مأمون
ولا تفاحينا في حضر الفضيحة موقنات أماننا
وارحمة بالقرآن وموثق العرض على لا
مقامنا أوبدت به عند أطراب جَرَجَهْم
يوم المجزأ عليها وذكر أبدا وما بنا مركب
قرب يوم الفضيحة وشداده وأن يوم الطامة
ويبصخ هو منى وسود ووجه الأمل في يوم
الكبة والندامة واجعلنا في صدور الموتير
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. 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
ود أولنا في العين عينان
لكن الله هو
على محمد وعلى نزوله
كما بلى رسولك صلى
بأمرك ونصحك عليه
على عجل من خلقه
عند لقاءه عند جاها الله
صل على محمد وعلى محمد وشرف بنائه وعظم
برهانه وتقديره وثوابه وشفاعته وقرب
وسبله وبروجه وأتى نور وارع
والجنا على سنه وتوفى على ملية وحليها
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!
منهاجة وأسلك بناسبيلة واجعلنا مأهيل
طاعنا واحترنا زرعيه وأوردنا خوضه
واسقنا بكايه وصل الله علي محمد و
صلوته نبليها بها أفضل ما أبديت خريجك و
فضلك وكر أمنيك إنك ذرحته واسعة و
فضلكم لله أجزوه بما بلغ مرسالانك و
أدعه أيا برك وصح عدادك وجاحد فسلك
أفضل ما جزته أخا ملايك بنك المفر
وأبدائك المرسل جلفاً وضفائر السلام عليه و
عليه الطيبات الطاوة ورحمة الله وبركاتنه
One of his prayers when he looked at the new moon.

O thou, the obedient, toiling, quick creature who passed through the fixed stages and moves in the appointed orbit.

I believe in He Who illuminated with thee the darknes,
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,
ما كان رجّاع علّمًا إلا ﷺ
فما ظل ﷺ

أبها ملأها المطابع الدياب السريع المتردّد.
منازل الفنادق الممتازة فنطاق هذا التندبر
بموهيب يبَّكٍ أظُلٍّم أوضاعه يمعر كهلاً وجعل كل
THEN جاهزه ملخصه وعلامة من علامات هزالة
وأصنفاته بالزيادة والقصان والطلى و
الأفول والأذاء والكسوف فكل ذلك أن
لله مطاع وأليه أداءه سريع سجاحاً ما أجمعها
دربى أمراً وألف ما مصنعُ في هُناك الجعل
key of the month, newly arrived for new affairs.\textsuperscript{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 \textsuperscript{99} — which the days may not obliterate; of purity which the sins may not taint;

Crescent of security from calamities and safety from wrong;\textsuperscript{100}

Crescent of auspiciousness having no misfortune in it, of blessing unaccompanied by sorrow, prosperity unmixed with distress and good uninvitated by evil.

Crescent of security, faith, blessing, benevolence, safety\textsuperscript{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
١٣٠٨

مُفَسَّحُ شَهَرِ جَاهِدِ فَمَرَّ أَسَالُ اللَّهِ رَبّكَ
وَخَالِقُ فَخَالِفُكَ وَمُقَدَّرُ وَمُفَدَّرُ وَمَصْرُوكَ
وُصِّبَكَ أَنْ يُصِّبْهُ عَلَى مُحَدِّثَ وَأَنْجَعْتَ
هَلَّا لَبرَكَةً لَا تَحْقُّهَا الأَمَامُ وَطَهَارَةً لَانْدِنِيَّةً
الَّذِي نَحْلَهُ هَلَّا أَمِرَ مِرَادِّ الْأَفَاتِ وَسَلَامَةً بِهِ
السَّبِيعَانِ هَلَّا سَعِيدًا لَا كَفِيَّةٌ وَمُبَيِّدًا
مرَّهَ وَلَسْسَرُهُ لَا يَرَيْهَا عَسَرُ وَخُفِيرٌ لا يَشُوَّهُ شَر
هَلَّا لَأَمَانُ وَبِمَانِ وَنَفْسِهِ وَإِحسانٌ وَسَلَامَةٌ
وَاسْلَامُ اللَّهُ مَسِلَّمًا عَلَى مُجَٰدِلِهِ وَأَجَاعلِهِ
ارْضَى مِنْ طَلَعٍ عَلَيْهِ وَأَرْكِ تَرْزُقُهُ اللَّهُ وَأَسْعَد
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 ————
فَمَرَّتْ نُورُهُ لَهُ وَقَفَذَفَهُ لِلنُّورِ وَأَصَمَّنا
فِيهِ مَزْوَدَةٍ وَأَحْفَظْنَا مِنْ بَعْدَهُ مَصِيدًا
وَأَوْزَعْنَا فِيهِ شُكُورًا شُكُورًا وَالْبَصَارَةَ جَزِ
الْمَيْتِفَةَ وَتَسْمَعُونَا بِيَسْكُونٍ هُمْ بَعْدَكَ
فِيهِ الْمَيْتَتِفَةَ أَنَّكَ لَمْ تُوَاسْئَلَ لَهُمْ عَلَى
مَعْمِّدُوٍّ اللَّهِ الْطَّيِّبِينَ الطَّاهِرِينَ
وَكَأَمَرْنَا بِبُطُولِنَا دَخَلُوهَا مَمْضَىْ
الْأَحْيَادُ الَّذِي هَدَى نَاجِزُ وَجَعَلْنَا مِثلًَهُ لَنْيَكُنْ
لِأَحْسَنَا مِنْ أَشَّاكِينِ وَلَحْجُنْ بِهِ لَنْ تَجْرِزَ
الْمَجْهُورُ وَالْلَّهُ الَّذِي جَعَلَ ذَبَّاهُ وَأَحْصَىْ
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, the month of fasting, the month of Islam, the month of purity, the month of purification and the month of standing up (for prayers) 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 in order to honor it.
بِسْمِ اللَّهِ رَحْمَاتِهِ وَبِكَابِلِ الْإِسْلَامِ

بِكَابِلِ الْإِسْلَامِ، وَبِكَابِلِ الْإِسْلَامِ، وَبِكَابِلِ الْإِسْلَامِ، وَبِكَابِلِ الْإِسْلَامِ، وَبِكَابِلِ الْإِسْلَامِ، وَبِكَابِلِ الْإِسْلَامِ، وَبِكَابِلِ الْإِسْلَامِ، وَبِكَابِلِ الْإِسْلَامِ، وَبِكَابِلِ الْإِسْلَامِ، وَبِكَابِلِ الْإِسْلَامِ، وَبِكَابِلِ الْإِسْلَامِ، وَبِكَابِلِ الْإِسْلَامِ، وَبِكَابِلِ الْإِسْلَامِ، وَبِكَابِلِ الْإِسْلَامِ، وَبِكَابِلِ الْإِسْلَامِ، وَبِكَابِلِ الْإِسْلَامِ، وَبِكَابِلِ الْإِسْلَامِ، وَبِكَابِلِ الْإِسْلَامِ، وَبِكَابِلِ الْإِسْلَامِ، وَبِكَابِلِ الْإِسْلَامِ، وَبِكَابِلِ الْإِسْلَامِ، وَبِكَابِلِ الْإِسْلَامِ، وَبِكَابِلِ الْإِسْلَامِ، وَبِكَابِلِ الْإِسْلَامِ، وَبِكَابِلِ الْإِسْلَامِ، وَبِكَابِلِ الْإِسْلَامِ، وَبِكَابِلِ الْإِسْلَامِ، وَبِكَابِلِ الْإِسْلَامِ، وَبِكَابِلِ الْإِسْلَامِ، وَبِكَابِلِ الْإِسْلَامِ، وَبِكَابِلِ الْإِسْلَامِ، وَبِكَابِلِ الْإِسْلَامِ، وَبِكَابِلِ الْإِسْلَامِ، وَبِكَابِلِ الْإِسْلَامِ، وَبِكَابِلِ الْإِسْلَامِ، وَبِكَابِلِ الْإِسْلَامِ، وَبِكَابِلِ الْإِسْلَامِ، وَبِكَابِلِ الْإِسْلَامِ، وَبِكَابِلِ الْإِسْلَامِ، وَبِكَابِلِ الْإِسْلَامِ
(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.\textsuperscript{107}

Then He gave excellence to one of its nights over a thousand months and named it the night of Qadr\textsuperscript{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
وجعلهُ وَقَناً بِهَا الْجَهَرُ بِرَّ وَعَرَّانَ فِي مَقْبَلِهَا وَلَا يُغَيِّبُ عَنْهُ مَّضَلِّلَهُ وَمَا أَحَدُ مِنْ نَزْلَاتِهِ عَلَى الْجِلَّ لَفِيهَا فَشَهِّرَ وَسَمَّاهَا لَيْلَةَ الْفَرْطِرِ لِلْمَلَائِكَةَ وَالْرُوحِ فِيهَا بِذِي رَحْمَةٍ مِّنْ كُلِّ مَرْسَالِهِ دَيْنَ الْرَّكْبِ إِلَى طَلْوِعَ الْقُرْءَانِ عَلَى نَبِيِّي صَلَّي الَّذِي أُعِبِّدَهُ وَهُوَ احْكَمُ نَصِيرٌ فَضَلِّهُ وَأَجْلَلَ عُرْقَهُ وَمَحْقَمَ مَعَهُ وَقَالَ لَهُ مَا أَخَذْتِ مِنْ عَنْكَ غَيْرَ مَا يَرْجِعُ فَهَلَآ إِنِّي لَكَ عَفَّانٌ وَأَنْعَسْتُ مَعَ هَذِهِ بَيْتَةٍ وَمَا عَمِّضْتِ نَسِيَةً
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 and notoriety desired by seekers of fame, (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,
نصيح إسماعنا إلى نعو ولانسرع بأصرار إلى
لهو وحي لإبسط الدنبا محطور وخلاف
بأقدامنا إلى المجزور وحي لمن اطعنا الآمال
أخلت ولا تتو العربية必要 الآمال، ولنا
نصحفة الآمال دم نجا باب ولنفعاً
الذي بعفاب تحلل ذلك الكهف من
رياء المرآبة ممعة الميعبر إلا كفته
أحذونك ولا تفغيه مراد السواك الام
صل على محمد وله وفسان فيه على عفيف
الصلوات المبرمة ودها النبي حسن
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 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 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, 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 ____________________________
فَرَجَّلَتْ النِّية وَضَعَتْ ظَابِئَةً نَّبيّةً وَتَفَطَّتْ
فَوَفَانَا اللَّهُ تَجْرِيمًا وَأَنْزَلَنَا مَنْيَةً مُّصِيِّبًا
لِمَنْ جَهِلَ اَلْحَافِظِ لَكَانِهَا المُؤُوْدَعُ فِي
فَوَفَانَا عَلَى أَسْنَةٍ عَبْدٍ وَرَسُولٍ أَنْ أَلْهَمَ
عَلَيْهِ وَأَلِهَانَ أَرْكُوبُهَا وَسَجُودُهَا وَجِسْمٍ
فَوَأَرسَلَهَا عَلَى نَّمَطَةٍ تَطُوُّرَ وَأَسْبَعَهَا وَأُولِي
الْعَمْلِ وَأَلِيْهِ وَوَفَافُهَا لَكَانَ صَلَأُ اَلْحَمَّامِ
بِالْبَيْتِ وَالْبَلَدَةِ وَأَنْ نَعْفَاهُ جَرَّ أَنَا بِاَلْفَضْلِ
وَالْطَّفِيقَةِ وَأَنْ نَحْلَصُ أَسْوَأَ الْمَنْعُوْضَاتِ وَ
أَنْ نُطَهِّرُهَا بِبَخْرَ أَلْزَكَوِينَ وَأَنْ نُرَجِّعَمَاً
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 نصفه نظلهنا وارسا لمعدنا
حاشيها عود فعبنك وللا فانه اذا القدر الذي
لا نويله ولحبو الذي انضفوه وان
نلتقرب اليك في مر الأنفس الراكب مما
طهرنا منه للذين وعصينا فيهم
من العيني البهيج لا يورد عليك احداً ابلخ
الذين من ورده من ابواب الطاعون لك وأنواع
الضربة اليك الله إنني سالك تحت هذا
الشت واحمك يعبد لك فيه مزعجاته الى
فأبه من ملك تتقبله اوبي أرسلنه أوعبدي
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 whom Thy Pardon liberates or whom Thy Forbearance forgives, there—
صلى الله على محمد وعلى آله وسلم فيهما ووعذت أولياء كمن تآمناك ووجب لنا ما يوجب لاهل البيت عفوتك طاعتك وأعملنا قن ASTM ASQD ورعين الأعلى جمتك اللهم صلى على محمد وآله وسلم الإحالاد ونوديك للفيضة تحييدا أسلم فيد بيك والعمري سبيلك والأغفا الجرح إذا وانعداء لعدوك الشيطان لليم للحصتر على يديه واذ كان للذين في منا لعله من ليلها ينذرنا بما يراعبه عفوك أو
fore, let us \textsuperscript{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 \textsuperscript{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 \textsuperscript{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
بَهِبْهَا صَفْحَكَ فَاجْعِلْ وَقَنَا مِنْ نَكَّ الْوَفَاكَّ وَاجْعِلْنَا لِشِهِرٍ مِّنْهُ إِلَّا وَأَحْيَا لِلْهَـمِّ صَلِّي مُحَمَّدٌ وَآلِهَ وَأَحْيَاهُ نَبِيَّاً مَّعَ اِحْيَافِهِ هَـلَلاَّ وَأَسْلَحْ عَشَانَ بَعْضَنَا مَعَ أَسْلَحَ أَباَيْنَا نَبِيَّاً وَفَلَصْحَنَا وَفَلَصْحَنَا فِي مَرَاضِيْنِ وَفَلَصْحَنَا فِي مَرَاضِيْنِ وَفَلَصْحَنَا فِي مَرَاضِيْنِ وَفَلَصْحَنَا فِي مَرَاضِيْنِ وَفَلَصْحَنَا فِي مَرَاضِيْنِ وَفَلَصْحَنَا فِي مَرَاضِيْنِ
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 Muham-
mad 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
وَذَلِكْ لِيُلَبِّيَ عِلْمَ اللَّهِ وَلِيُصَلِّي عَلَى بُطُورٍ بِسَبِيلِهِ وَعَلَى مُحَمَّدٍ مَّنْ تَفْصِّلُ عَلَيْهِ الْغَيْبَ. وَلَا بَلَى لِنَفْرُطِيَّ اللَّهَ وَلَا جَعَلَنَا سَائِرًا لِّلْمَهِيجِ. وَلَا يَكُونُ كَذَٰلِكَ مَعْمُورٌ وَلَا جَعَلْنَا يَعِيدُ كُلَّ صَالِحٍ عِنْدَ اللَّهِ مَنْ يَرْضَى أَفْرَدُونَ وَهُمْ فِي هَاذَا الدُّنِى وَالذَّينَ لَا يَوْنُونَ مَا تَوْلَّى اللَّهُ وَلَجَأَهُمُ الرَّحْمَةَ وَلَجَأَهُمُ رَجَعُوا. وَلَمْ يَسأَعُونَ لَهَا لَا يَرِيُونَ مَا هُمْ فِي هِيَا مِنْ هَاذَا الدُّنِى وَلَا يَوْنُونَ مَا أَتَى وَلَا يَوْنُونَ مَا تَوْلَّى اللَّهُ وَلَجَأَهُمُ الرَّحْمَةَ وَلَجَأَهُمُ رَجَعُوا. وَلَمْ يَسأَعُونَ لَهَا لَا يَرِيُونَ مَا هُمْ فِي هِيَا مِنْ هَاذَا الدُّنِى وَلَا يَوْنُونَ مَا أَتَى وَلَا يَوْنُونَ مَا تَوْلَّى اللَّهُ وَلَجَأَهُمُ الرَّحْمَةَ وَلَجَأَهُمُ رَجَعُوا. وَلَمْ يَسأَعُونَ لَهَا لَا يَرِيُونَ مَا هُمْ فِي هِيَا مِنْ هَاذَا الدُّنِى وَلَا يَوْنُونَ مَا أَتَى وَلَا يَوْنُونَ مَا تَوْلَّى اللَّهُ وَلَجَأَهُمُ الرَّحْمَةَ وَلَجَأَهُمُ رَجَعُوا.
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
عليه وأَضُغِفْ ذَلِكَ بِالْأَضْعَافِ الْحَرْقِ

بِحَضْرَةِ آمِرُكَ آنِذَكَ فَعَسَالَ الْمَانِفِ

وَكَانَ دَخَلَهُ الْعُطَاةُ كَلاَمًا ٢٨٧

وَدَاعِ شَهِيدٍ بِمَضَامِنِ

اللَّهُمَّ برَمَيْنَ لَرَغْبَةً فِي الْجَزَاءِ وَلَا بَنَاتَيْنَ

الْعُطَاةَ وَإِنْ أَرَّكَنَّكَ فِي عِبَادِي عَلَى أَسْوَأ

مِنْكَ أَبْنَادُ وَخَلَفُكَ فَنَفْسُ وَعَقُوبَتُكَ عَلَيْهِ

وَقِصَاءُ وَلَحْجُهُ أَرَايَتِيَ آنِذَكَ عَطاءً كَ

بِمِرْسَةِ آمِنَتِي قُرْنِيُّ عَلِيْكَ نَعْلِمَا نَسْكُرُ

مُشْرَكِي رَوْانِيُّ الْمَهْمَةِ شَكْرًا وَنَكَافٍ
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
who hast opened a gate for Thy servants
to Thy Pardon and named it repentance.

(Thou) hast made one of Thy reve-
lations 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?
الله فتح لعبدك يا آبا الايوب ولا تسمح
النوبة وجعلت على ذلك الباب دليلاً على
ويكيت لعلاياك أبوتاعنك ففلت نارك ثم
نوروا لله توبة نصوح أي ركتم أن يفسر
عندكم سيائكم ويخيل لكم جناحين بحين
حبتها الدهير يوم لا يجتسر الله البني وذيب
اموامعة نوره وسيعيين نزلت يوم وأيام
يقولون بنا أتميم لنا نورنا واعفر لنا أنك
على كل شئ قد يبتر نوره يعد من عفوا دخول
ذلك المزمن بعد خف الباب وقامة الله
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."  

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."  

And Thou hast said, "Who is he that will lend to God a goodly loan? He will double it to him again and again."  

And other verses in the Quran similar to these hast Thou caused to descend concerning the
وَأَنَّ الَّذِينَ يَدْنِئُونَ فِي السَّوْمِ عَلَى نَفْسَكَ إِلَّا نُضَالٌ}

وَيُرِيدُ رَحْمَةً فِي نَارِ هَٰذِهِ لِلَّذِينَ فُورُوحُمُ

بِالْوَفَّاَدِ عَلِيّاً وَأَزْوَاجَ وَاسِعَ فَضْلَكَ بِرَبِّكَ

أُمَّكَ وَتَعَالَى مُرْجَأً بِأَحْسَنِ فَضْلِهِ عَلَيْهَا

وَمُرْجَأً بِالسَّيِّمَةِ فَلَا تَجَّلِهَا فَيْلَكَ الْكَيْساَةُ

مِثْلُ أَنَّ الَّذِينَ يَتَفَقُّونَ آمَنَتُهُم مُّسَبِّبِيْنَ لِلَّهِ

كَمِلَّتْ إِبْنَتُ سَبِيعٍ سَنَانِيْلَ كَيْسَيْلُ مَا

جِبَّةٌ وَلَّهُ أَضْعَافُ لِرَزْيَةٍ وَفَلَتُنَادِيْنَ اللَّهَ

فَقَفَرَ اللَّهُ فَرَأَاهُمْ أَضْعَافَهُمْ فَصَعُفَهُ قَدْ أَضَعَهُمْ

كَيْسَيْلُ وَمَا أَزْوَجُهُمْ نَظَرُهُمْ فِي الْفَرَاءِنَ
manifold increase of (the fruit of) virtue.

And it is Thou Who hast, with thy Word proceeding from Thy hidden Knowledge, 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,
ящي احسان وأنتِ الذي للهم
بقولك: "أعزبكم ورعشي" الذي كيف حكم
على الوسطية آلهم. لنذكر كما أشارهم
لن تغنه أسماههم ولتنبغي أىهم ففنا
أذكروا أذكركم وشكر وكيل ولنلفن
وفت لينشكر لكم لا يزيد لكم ولا ينعت
فتم أن تعذب لهم دين دم فلن ن وعن
استعثب لكم أن الدلل سيمكرون عن إنا
سخدمونهم داخ الفضييم دعاء لا
عبادة ونوركم استهلكبار أنتوكلائ
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 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 ----
توكلوا دحوك ليحلموا داحيك فذكروا لي منك وشكر لك فضللك ودعوك بأميرك وصدفقك لله طلباً لربك فيها كانت جانبهم متم غصبت وفر هم رضاك ولود لمخلوق مخلوقاً من نفسه ع冈 املال الذي دلل عليه عبادك منك كان مجدوداً فلكل حي وحيداً حمداً ملهم وما بقى له الحمد للفتح عبده ومغنى نصرف اليه باستحمساً إعفاد بالإحسان والفصل وعمرهم وأثفتوا في عمناك وأسع عليماً ميناك أخصاً
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 ap-
proaching Thee and the means of attaining Thy Grace.

O Lord, Thou hast ordained Ramadhan\textsuperscript{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
لا يرتبط هذا النص بالسؤال المقدم. هناك نص مكتوب باللغة العربية على الصفحة.
the glorious night of Qadr 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 ————
من ليلة الفطر التي هي جمعة ألف شهير ثم
أثرتنا بها على سائر الأمم وأصدقناها ففضلنا
دون أن يملو لحسننا بأمر الله نهار وفنجاء
يعويج ليلة مغفرة برفق صاحبها وقِيامه لما
عَفِينا له مرحنا ونبشتنا الله من وتدت
وانت المليء مارب في الهيكل الجوادي
سيلُمت فضللك للفريقين منا لولا قرىك
وقد أقام فينا هذا الشهر ممام حمد وحجبنا
سِحْبَة مترو روادنا أفضل رباح العالمين
ثم مهارفنا عندنما وقَيَّهنا والقطاعة نذده.
and fulfillment of its number.\textsuperscript{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 responsi-
bility 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  

ووفاء عادٍ فتح مؤنّع ودِ اعتَمّ زَفرَةْ
علينا وعَمنا وَعَمِّنتنا أَصابُها عَننا ولِمنا
له اللَّهِ المُحْفُوظ وَالمَرْقِمَةِ المَرْعَيْةِ والْحَقِّ
المُقَشَّةِ فِيْهِ فِيّلَوْنُ السَّلَام عَلِيْكَ بِشَهَرِ اللَّهِ
الأَكْبَرِ وَبِعَيْنِ أَيْتَهُ السَّلَام عَلِيْكَ بِأَكْبَرِ
مَحَكَّمَةُ الْوَفَاتِ وَبِأَحْسَنِ حَيَّرَ فِيَ الْأَبِيَّ وَالسَّاعَاتِ السَّلَام عَلِيْكَ مُشْهَرًةً
فيهِ الأَمْل وَنَشْرٌ فِيهِ الأَهْمَّة لِلسَّلَامِ
عليهِ فِي جَيْلٍ فِدْرُهُ مَوجُودٌ وَأَحْيٌ فَضْانٌ
مَفْقُودٌ وَمَحْيٌ أَعْرَفَهُ السَّلَام عَلَيْهِ
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
أَلَّا يَدْرِهِ الْقَبْلَاءِ
فَمَا وَخَتَمَهُ مِنْ أَفْضَلِ الْسَّلَامِ عَلَيْهُ مَجَابُ
رَفَتْ فِيهِ الْفَلُوْبَ وَلَتَفْقُرُ فِيهِ الدَّوْنِ الْسَّلَامِ
عَلَيْهِ مَنْ أَصَفَّرَ أَعَانَ عَلَى الشَّيَطَانِ وَصَاحِبَ الْبَيْتِ
سَبِيلُ الْإِحسَانِ الْسَّلَامِ عَلَيْهِ مَا أَكْرَمُ عَنْصَرُ
اللَّهِ فِيكَ وَمَا أَسْمَعْتُ نَيْرِ حَمَّيْنِكَ بِالْسَّلَامِ
عَلَيْكَ مَا كَانَ حَالٌ لِلْدَّوْنِ وَأَسْتَرَكَ لِانْزَعَاعِ
الْعُوْبِيْةِ الْسَّلَامِ عَلَيْكَ مَا كَانَ طَوْلُكَ عَلَى
النَّبِيِّ مَيْلًا وَأَقْبَكْ فِصْدِورِ الرُّوْمِيْنِ الْسَّلَامِ
عَلَيْكَ مَرْسَمُ إِنْ شَا أَلِيْهِ الأَبَامُ مَرْسَمُ هَوْ
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 -----

مزكيّل أمّ سلام ﷺ ﻋﻠيّك عزّ كرمك
المصاحبة ولازميم الملابسة ﷺ ﻋﻠيّك
سما وفاتك علينا بألف بركات وعسلت
عندّ دشر الخطياب ﷺ ﻋﻠيّك ﻋمّودًا يع
برمًا وأمانو ولا سامه سامًا ﷺ ﻋﻠيّك
من طلوب قبل وراء ومن وراء عليّه فلوبه
السلام ﻋﻠيّك كرم هو صرفه باختنا وكر
من خير أفضيك علينا السلام ﻋﻠيّك ولل
بيله الفدا التي هب خير الألف شهار السلام
عليّك مالك أن حصنًا بالأمس عليّك وآشد
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. 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 knowledge and guiding us to observe its practice.

And verily, by Thy Grace, we have achieved its fast and its prayers 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 ——
شُوفِنا أُعَدًا لِيُعِيدَ السَّلامُ عَلَيْكَ وَعَلَى فَلَكٍ
اللَّهُمَّ أَنَّا أُهِلُّوهَا أَنْبِيَاءُهَا وَزَاَيَّنُوهَا
وَقُفِّي فِي مَثَلِهَا لِحِيْضِ هَلْكِ هَلْكَ لَأَشْقِياءٍ وَفَنَحُو
حِيْضٌ لِلسَّفَاءِ مَعْطُولِهِ أَنْتَ وَلَيْنَا أَنْتَ مَعْطُولٌ
مَعْطُولٌ وَهَدِينَا لِمُرْسِيَتٍ وَفَدِيْنَا
تُؤَفِّيْنَا صِيَامَةٍ وَقِيَامَةٍ عَلَى نَفْصِهِ وَأَدْسَا
فيهِ فَعِلْنَا مِثْلَ ما كَسَبَّ اللَّهُمَّ فَلَكَ الحَدَّ أَفْرَأْ
الإِسْتِعْبَآءَةَ وَأُعْتَرَى فَإِنَّ أَلاَضِعَةٌ وَلَكَ أَفْتَوَسِ
عِفَادُ الْتَّنْدِمَ وَاذْرَ السَّنَتْ مَتَى أَعْتُبِرَ
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
فأجازنا على ما أصابنا فيه من الفترة أجمعًا.
نسنده لعدة الفضل المرعوب فيه وعناصره
بما أن نوعاه من النحو والصرف عليه وأوجب
لنا أذروه على ما قد أشرنا إليه في المفصل.
إننا نريد أن نذكر هنا كيف وقع:
فاذ بünkناها فأعنا على ناول ما أتى أهلًا
من العبادة وآداؤها إلى الفياء، وما تسمعه من
الطاعة وأحياناً من صلاح الأعمال، وكذاء
للفت في أشعار شهر الدهر، لله وما
المكتبه في شهر هذا، وأوهم وأوقفنا
guilt we fell into and whatever wrong we did in this our month, either with delibera
tion on our part or inadvertently, and thereby we injured our own soul or insulted the honor of others than our-

selves, 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 مزيد وأُنشجُنا فيه خطبة على
أعلم بسيبى، فَكنىهُ، فكأنه
تُصِيبان أَوْ أنْهُ كُنُبى حُمَّة مَعَ رُبْعَى
فَصَّلَ عليه مَوْحَدَى وَأَنَا نُبَرْسُي وَاسْتَرْسَيْنَكَ وَأَعَمَّ
عَانَى فَعَكَّ وَلا تَصِبْنا فيه لأُعَبَّرُ أَنْثَى مِنْ
وَلا نُبِّثُ عَلَى نَفْسِي أَنْسُ النَّاَغِي وَأَسْمَعْنا
صَلَّتْ فَتَأْتِي بِهَا وَإِسْكَعَةً لَمْ أَتْكِ نَافِهْ
ما كَوْنَ بُجَّة وَسَكَّةً لَمْ تَأْتِي بِهَا وَلَكِنَّ
أَفْنِكَ الَّذِي لَنْ تَفَدْ وَفَضْلُكَ الَّذِي لَيْلَقْ
اللَّهُ مَصْلِبَةً مَعَ وَأَنَا وَأَجْمَرْ مَصْدَسِنَا
وَأَرَكَّ بِيَوْمِ عَيْدَنا وَفَطْرَنا وَأَجْعَلُهُ نَبِيَّ
ِبِوْمَ مُرِّيَّنا أَحْلِيَّةٌ لِعْفُوٍّ أَبَاهُ أَنْبِيَّ
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, 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 as it ought to be observed, preserved its honor as it deserved to be preserved, obeyed its laws 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 Approval 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.
واعف لنا ما خفف من۳ نوينا وما علَّن لله بما
اسلمنا بنسالجا هذا الشهر وخطابنا وآخرنا
خوجة مرة اننا أوعلنا من آسدة أ품لله
به وأجعله فتحما فيه وأوفره حظاً من
الله ومن عنيده هذا الشهر يعاينه و
خفته ومنه حتى نصوته وقام بمجدودوحت
فياه واتّجه ذوبه حّرفانها وضربها إليه
بقيرته وأوجب رضا له وعطاف عحمل
عليه فهب لنا الشعلة من وحيلة وأعطينا
أصحاً ومرفطلاً فإن فضل الله لأعذب وآت

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 ————————————
خزائنك لا تنسى بالغفر وان معايدها لا تنسى وان عطائك للعطاء المهمة لله سير على مجدك وله وأكبر لنا سنة جزائمه وتعبدك في يوم القيامة لله سير نوب عليك فقوم فطرنا الذي جعلته للمونسة وسرور و(place) معاً وتشهد انه نذيب اذينا وسولفتنا او خاطره اصغرها نوبة من لنطويه على جميع الى الله ولا يعود بعدها فخطبة نوبة صوتاحلى السنار للشاك والأربعاب فقبلها
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 -----------------
منا رضعنا ونشأنا عليها اللهم ارضعنا
خوّف عفافاً وميدها وتواب الموعد حتى
نجد لنّ ما أنْدُعَّكِ به وكأَبَّ ما نستبِكِ منَهْ
واحصلنا عندك من الموابِر التي أوجبت
لَّه مَجِينَة وقيدت مَم مراجعة طِعْنِك
بأَنّهُ أعد لِبَن الله هُمّ يُحاَوِزُ عِنَبَاهَا
وَهَلَّدَنَا جَيِّعًا مَّسَلَفٌ مِنَّهُم أَيْنَ عِينَمْ
السِّناءَةَ اللَّهُمَّ صلى عَلَى مَجِيدِنِسَا وَالَّهُمَّ
صليّا على ملاكِكَ المَقْرِيِّينَ وَصليّا عليه
وَلَهُ كَصَلّيّا على يَسِيّة الرَّسِلِ وَصليّا عليه
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 acceptest 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
وَأَلَّهَ كَمَا صَلَّيْنَاهُ عَلَى عِبَادِهِ الصَّالِحِينَ وَأَفْضَلِينَ
ذَلِكَ بِأَيْمَانِ الْعَالَمِينَ سَلَّمُنَا لَهُمَا وَلاَ تَحَجَّبْنَاهَا بِعَظِيمَ
فَنَاتِفْقَنَا وَنَسْتَجِبْ لَهَا دَاوُيْا إِنَّ أَكْرَمَ مِنْهُ مُثِرَب
مُنَبِّيَّ الَّذِينَ أَسْفَرَ عَلَيْهِ وَأَصْلَفَ عَلَيْهِ وَأَسْفَرَ عَلَيْهِ فَأَنَّا
يَوْمَ يَرَى النَّافِئِينَ فَضْلَهُ وَيَنَبِئُهُمْ عَلَى كِلِّ شَيْءٍ قَدِيرٍ
وَكَأَنَّهُ عَلَى مَعْلُوَّةٍ مَّنْ فِي الْفَطَرَةِ الْمُصْفَّر
صَلَّى وَسُلَّمَ فَإِنَّ فَيْضَافَ بَعْضُ سُفْنَاهُ بَعْضَهَا
بَعْضُهَا نَفَسَ فَإِنَّ فَيْضَافَ بَعْضُ سُفْنَاهُ بَعْضَهَا
بًمن حَمَّ مِنْ لِيَجُمَّ نِبَادُوْباَمُرُبَّيْنَا نَفَسُ الْبَلَادِ وَلَا يَحْكُمُ أَهْلُ الْحَاجَةِ الْحَسَنَةَ
وَأَمَّرُ لَا يَجِبُ الْمَهْدِيَّ الْأَلَّهِ وَأَمَّرُ لَا يَجِبُهُ الْأَلَّهِ
those who rely on Thee.\textsuperscript{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
أهل الله علیه و امان تجربه، غیر ما يَنفَحُ به، وشَكِرْتُمماً، والملّ له وراميداً أَكَرُّ على الفیلّ ويجَازِيّ أَجَلِل وابن دَوْنِي إلىّ دِنامّته وابن مَعِيّه، عَنيته نَذَر رَبْنِه وَيَا مِنِّي نَفَرُ اللَّه وَلَا يِبَادِرُ رُبْيَ لِتَقَرِّر وَابن مَرْحَبَة أَحَسُنَّه وَمَجَازَرُ السَّبِيعَة حَيْثُ مَا اسْتَرَفَ الفِئَال دون مَدِى كُرْمٍ وأَجَاجَ وَامْتَلَّ انْفُصَّلَ وَكَأْيَة أَطْلَابُ وَنَفَسِّيَّ هَلْ بَلْوَغْنَكُمُ الأَصْفَاءَ فَلَلّٰهِ الْعَلَٰمَ الأَهْل فِي عَالِمِ وَالجَلّ لَلَّٰهِ
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 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 ————
فَوَّاصَّهُ اِلَّهُ لَنَعْلَمُ وَإِلَّا كَلَّا صَغِيرُوْ كُلٌّ
شَرِيفٌ فِي جَنِبِ شَرِيفٍ حَفِيرٌ خَابٌ أَوَافِيٌّ
عَلَيْهِنَّ وَخَيَرَ المَعْرِضُونَ إِلَّا كَلٌّ وَضَاعٌ
مَلَكَ الَّذِينَ لا بَلَّاءٌ وَأَحِبَّتُ المُتَّبِعُونَ إِلَّا نَجعُ
فَضِلْتُ بَأَبِيكَ مَغْفُوْحٌ لِلْرَّابِيِّ وَجَوَّدَ أَنْبَاهٌ
لِسَأَلَّيْزِيُ عَنْكَ قَر يَةً مِّنَ السَّنِّيِّرِ
لَا أَحْصِنُكَ أَلَّم، لَا يَأْسِرَ عَيْنَاكَ
المَعْرِضُونَ لَا يَشْفَى يَقُمُّنَكَ السَّنِّيِّرُونَ
رَفُّتَ مَبِسْوَطَ مَمَعِصَةً لَو جَلَّكَ مَعْرِضٌ
نَاوَلَ لَعَادْنَهُ لَأَحْسَنَ أَلَّا لَسْبِيْتُ بَسْنِكَ
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.
الابناء على المندى خير الفداء عليهم أنت
علي الرجوع وصدمة لعبه للعين منزوع ومثا
نائب مثا ليقفوا إلى عيد وأمهلهم فتنة
بدوام ملمسك فرنا أن نت هيل السعادة
حذرت له يا أمير كان لاهل الشفاء خذنه
لها كله صارون إلى الحكم وأمورهم
أبلها إلى أمرك ليهن على حول مدينه سلطانك
ولمرح نفسه ليترك معاجله منهم ملك نجحت
فامية وسلطانات تأتي لازول فالويل اللامي
لمح_corrects
وأخبت وأخليته الحادلة لمرحب منه


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
والشفاء الأشقوقي أعمق ما أدرك نضر في عذابك وما أطول ردده في حذيبتك وما أشد غاينه من الفرح وما أفقه مسره لله الحكيم عدا مرضي البكاء لاجبر فيه وإضاً مرحك مك لا تخيف عليه فقد طاعتك به وألبكت الأعلى وفد ندمت يا واعيد وقلت في الرغبة وصربت الأمثال وأطلت الإيمان وأحرت وأنت مستطيع للعاجلة فأنت وانملى بالمبادرة ولم تكن أنت عجز ولا إمتها الله وهنا ولا أصاغك ك
due to negligence, nor was Thy Patience
due to complaisance.

Nay, it was with a view that Thy Ar-
gument may become more conclusive,
Thy Generosity more perfect, Thy Good-
ness 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 hand-
some
عُفِّلَةً وَلاَ إِنْتِظَارُ كُمْ مُداَمَةً بِلِكُمْ حَسَنَةً
إِلَّا أَفْتِقَ وَكَأَنَّكُمْ أَحْسِنَاكَ أَوَّفَ قُلْنَا أَمَّا سَكَّنَكَ لِكَانَ وَلَمْ تَأْذَنْ وَهُمُ
سُكَانُ وَلَاتِزَالُ الْحَجْمُ لَمْ يُقَطَّعَ أَلَّا يَقُولُنَّ}

يُكَلِّلْهَا وَمَجَدُهَا أَرْفَعَ مِنْ أَنْتِجَهُ ثُمَّ
وَلَمْ يَكُنَّ أَكْرَمُ أَنْحَصِرَ أَسْرُها وَأَحْسَانَهَا
أَسْكَرَرْنَ أَنْ تُشَكَّرَ عَلَى فِلَحٍ وَفِدْقُ صَلِّي السُّكُوْنُ
عَلَيْهَا وَفَخْرُهَا أَمِسَّاَكَ عَنْهَا وَقُرْنَارِيَ لَأَفْرَارُ بِالْحُسَوْرِ لِلاْمِرْغَةِ لِيُحْزَجَأَ
فَهَا أَنَا أَوْمُكَ بِالْوَفَادَةِ وَأَسْلَمْ للْحَسَنَةَ
assistance.

Therefore, bless Muhammad and his descendents. 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

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 ————
الرَّفَادِ فَضَّلَ عَلَى مَجِيدٍ وَأَلِيَ وَاَسْمَعْ نَحْوَاهُ قَالَ أَسْتَجِبْ دَعْمِي وَلَا أَخْفَمُ وَمَيْلِي وَلا
مُنْطَحُ بِاللَّهِ وَمَا لَيْنِي وَأَصِيبُ مِنْ عَدْلٍ نَّمُصْرِي وَاللَّهُ مَثْلُكَ فِي صَمَّامٍ أَنَّكَ لا
أَعْجِرْ عَلَيْنَا لُوْنَسْعَ عَلَى كُلِّ شَيْءٍ مَّدِيرٌ وَلاَحُو وَلَقَوْهُ الْآلهَةَ الْعَظِيمَةَ جَمِيعًا وَكَانَ مَدِينَةً عَلَيْكَ لَمَّا مَرَّ بِهَا}

َجَلَالُ الْعَالَمِينَ لَلَّهُمَّ لَمَّا هَدَّيْتَ لِمُفْتَهَزِيَةَ الْمَكَّةِ وَالْأَرْضِ الْجَلَالِ وَالْأَكْرَمِ لَفَتَرَتْ
that is worshipped 157 of lords. God
of everything, the Creator of every crea-
ture 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
الذين مولى آدم وجعلنا نورًا لل枉 مغيب عنه عالم شيء وهو في محيط ما هو على كل شيء رفيق أن نُستَن الله إلا أن الله الواحد المكرم المتكير العظيم المغرض الحكيم المتكرم وأن نُستَن الله إلا أن الله العليم الحليم الوسيم الحكيم وأن نُستَن الله إلا أن الله الإله السميع البصير

1:10
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
القُلُوبُ أَلَّلَٰهُ وَأَنَّ لَا إِلَٰهَ إِلَّا هُوَ أَحَدُ وَرَحْمَةُ عَالِمٌ ۚ وَأَيُّهُمْ ۚ وَعَلَى هُمْ أَنْ يَقُولُواُۡ وَأَنَّ لَا إِلَٰهَ إِلَّا هُوَ أَحَدُ وَرَحْمَةُ عَالِمٌ. ۚ وَأَيُّهُمْ ۚ وَعَلَى هُمْ أَنْ يَقُولُواُۡ وَأَنَّ لَا إِلَٰهَ إِلَّا هُوَ أَحَدُ وَرَحْمَةُ عَالِمٌ. ۚ وَأَيُّهُمْ ۚ وَعَلَى هُمْ أَنْ يَقُولُواُۡ وَأَنَّ لَا إِلَٰهَ إِلَّا هُوَ أَحَدُ وَرَحْمَةُ عَالِمٌ
as it deserved and didst manage every-
thing, 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 argu-
ment or explanation ever defeat Thee.

It is Thou who hast exhaustively
counted all things, hast fixed a duration
for everything and hast measured every-
thing by proper measure.

It is Thou whose Divine Essence
imagination fails to reach ————
ناس Biological consortia مادة تدل على أن الله
لَعِبَتْ عَلَى حُلْفِهِ شِرْكٍ وَلَمْ نَعِدْهُ فِي
أمَّل وَزَرَوْنَا رَيْبَتِكَ لِكَ مُشاہِدٍ وَلَأَرْضِيَ أنَّ الَّذِي أَرْدَنَ فَكَأَنَّ هُمَا أَرْدُنَ قَبْضَةً
فِي كَأَنْ عَلَى مَفْصِلٍ وَحَكِيمٍ فَكَاتِب
فَصَّا مَا هُمَا فَكَتِبَ أَنَّ الَّذِي لَمْ يَجْوَهْ مَكَانٌ
وَلَمْ يَقْرِبْ لَسُلَطَانِ سَلَتَانٍ وَلَمْ يَصِلْ بَيْهَا
وَلَا يَبْلُغُ الَّذِي أَحْصَفَ كَلِّ شَيْءٍ عَدَّا
وَجَعْلَتْ لَهُ كُلُّ شَيْءٍ أَمْدَادًا وَفُرُدًا كُلُّ شَيْءٌ
نَفْسِهِ أَنَّ الَّذِي قَصَّرَتْ أَوْهَامُ عَرَدَهَا
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, in-
vent, 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.
وَإِنَّ الْإِقْلِيَامَ عَلَى الْيَسِينِكَ وَلَمْ تَدْرِكَ
الأَبْصَارُ مَوْعِضَ اِسْتِنَادَكَ الَّذِي لَحْدُهُ
فَكَنَّ الْمَحْدُودَ وَلَا تَعْلَمُ فَكَنَّ الْمُعَوِّجُ وَ
لَوْ قَلْتَ ذُكِّرْتَ مَوْعِضَ الَّذِي لاَ يَضُلُّ عَلَى
فَتَكَ وَلَا تُفَهِّمُ فَيَكَأْنِكَ وَلَا تَذَكِّرْ
أَنَّ الَّذِي نَبَأْذَا وَأَخْرَجَ وَأَصْلُحَ وَانْدَعَ
وَاخْصَرْتُ مَا صَنَعَ سَجَانَكَ مَا أَغْلَبْتُكَ
وَأَسْنَى فَالأَمَّاكَرِ يَسَانَكَ وَأَصْلَعْتُ الْحَقَّ
فَوَلَا يَسَانَكَ مَا طَفَقَهَا لَتُفَهِّمَ وَرَوَى
مَا أَرَأَيْتَ وَحَكِيَّتَكَ مَا أَرَفَكَ سَجَانَكَ مِلَّيْكَ
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.
ما أسمأك وجدًا ما أوسعك ورفيع ما أرفعك ذو البهاء والجميلة الحكماً والخضفات بسطت بالخيرين بلآك وحرف الهدية من عندك فنُفِر الأمساك لدين آوى سباو جلد سبُحانات تضع لك من جريد فعالك وخشع لطمنيك مادون عرشك وإفاد للسلام لك سكالفت سبُحانات لانخ ولامجر ولامنار ولامحر ولامنامط ولاخاف ولانام وأمانك درسَ سبُحانات يسبيلك جدد وآمرك رشد أنت التميم
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,
سُبْحَانَ الَّذِي كَأَوْلَمْ بِهِ وَقَدْ أَوْلَمْ بِهِ وَقَدْ أَهْمَمْ بِهِ وَقَدْ آتَيْنَكَ عِنْدَنَا سُبْحَانَ اللَّهِ لَا شَريْكٌ لِلَّهِ وَلَا إِنَّكَ لِلَّهِ كَلُّ مَا كَتَبْتِ

سُبْحَانَ اللَّهِ فَاءِهِ الرَّبِّ بِاللَّهِ يَابِنَاءٌ لَّهُمَا بِلَامُ بَعْرُ الْكُلُّ يَابِنَاءٌ لَّهُمَا بِلَامُ بَعْرُ الْكُلُّ يَابِنَاءٌ لَّهُمَا بِلَامُ بَعْرُ الْكُلُّ يَابِنَاءٌ لَّهُمَا بِلَامُ بَعْرُ الْكُلُّ يَابِنَاءٌ لَّهُمَا بِلَامُ بَعْرُ الْكُلُّ يَابِنَاءٌ لَّهُمَا بِلَامُ بَعْرُ الْكُلُّ يَابِنَاءٌ لَّهُمَا بِلَامُ بَعْرُ الْكُلُّ يَابِنَاءٌ لَّهُمَا بِلَامُ بَعْرُ الْكُلُّ يَابِنَاءٌ لَّهُمَا بِلَامُ بَعْرُ الْكُلُّ يَابِنَاءٌ لَّهُمَا بِلَامُ بَعْرُ الْكُلُّ يَابِنَاءٌ لَّهُمَا بِلَامُ بَعْرُ الْكُلُّ يَابِنَاءٌ لَّهُمَا بِلَامُ بَعْرُ الْكُلُّ يَابِنَاءٌ لَّهُمَا بِلَامُ بَعْرُ الْكُلُّ يَابِنَاءٌ لَّهُمَا بِلَامُ بَعْرُ الْكُلُّ يَابِنَاءٌ لَّهُمَا بِلَامُ بَعْرُ الْكُلُّ يَابِنَاءٌ لَّهُمَا بِلَامُ بَعْرُ الْكُلُّ يَابِنَاءٌ لَّهُمَا بِلَامُ بَعْرُ الْكُلُّ يَابِنَاءٌ لَّهُمَا بِلَامُ بَعْرُ الْكُلُّ يَابِنَاءٌ لَّهُمَا بِلَامُ بَعْرُ الْكُلُّ يَابِنَاءٌ لَّهُمَا بِلَامُ بَعْرُ الْكُلُّ يَابِنَاءٌ لَّهُمَا بِلَامُ بَعْرُ الْكُلُّ يَابِنَاءٌ لَّهُمَا بِلَامُ بَعْرُ الْكُلُّ يَابِنَاءٌ لَّهُمَا بِلَامُ بَعْرُ الْكُلُّ يَابِنَاءٌ لَّهُمَا بِلَامُ بَعْرُ الْكُلُّ يَابِنَاءٌ لَّهُمَا بِلَامُ بَعْرُ الْكُلُّ يَابِنَاءٌ لَّهُمَا بِلَامُ بَعْرُ الْكُلُّ يَابِنَاءٌ لَّهُمَا بِلَامُ بَعْرُ الْكُلُّ يَابِنَاءٌ لَّهُمَا بِلَامُ بَعْرُ الْكُلُّ يَابِنَاءٌ لَّهُمَا بِلَامُ بَعْرُ الْكُلُّ يَابِنَاءٌ لَّهُمَا بِلَامُ بَعْرُ الْكُلُّ يَابِنَاءٌ لَّهُمَا بِلَامُ بَعْرُ الْكُلُّ يَابِنَاءٌ لَّهُمَا بِلَامُ بَعْرُ الْكُلُّ يَابِنَاءٌ لَّهُمَا بِلَامُ بَعْرُ الْكُلُّ يَابِنَاءٌ لَّهُمَا بِلَامُ بَعْرُ الْكُلُّ يَابِنَاءٌ لَّهُمَا بِلَامُ بَعْرُ الْكُلُّ يَابِنَاءٌ لَّهُمَا بِلَامُ بَعْرُ الْكُلُّ يَابِنَاءٌ لَّهُمَا بِلَامُ بَعْرُ الْكُلُّ يَابِنَاءٌ لَّهُمَا بِلَامُ بَعْرُ الْكُلُّ يَابِنَاءٌ لَّهُمَا بِلَامُ بَعْرُ الْكُلُّ يَابِنَاءٌ لَّهُمَا بِلَامُ بَعْرُ الْكُلُّ يَابِنَاءٌ لَّهُمَا بِلَامُ بَعْرُ الْكُلُّ يَابِنَاءٌ لَّهُمَا بِلَامُ بَعْرُ الْكُلُّ يَابِنَاءٌ لَّهُمَا بِلَامُ بَعْرُ الْكُلُّ يَابِنَاءٌ لَّهُمَا بِلَامُ بَعْرُ الْكُلُّ يَابِنَاءٌ لَّهُمَا بِلَامُ بَعْرُ الْكُلُّ يَابِنَاءٌ لَّهُمَا بِلَامُ بَعْرُ الْكُلُّ يَابِنَاءٌ لَّهُمَا بِلَامُ بَعْرُ الْكُلُّ يَابِنَاءٌ لَّهُمَا بِلَامُ بَعْرُ الْكُلُّ يَابِنَاءٌ لَّهُمَا بِلَامُ بَعْرُ الْكُلُّ يَابِنَاءٌ لَّهُمَا بِلَامُ بَعْرُ الْكُلُّ يَابِنَاءٌ لَّهُمَا بِلَامُ بَعْرُ الْكُلُّ يَابِنَاءٌ لَّهُمَا بِلَامُ بَعْرُ الْكُلُّ يَابِنَاءٌ لَّهُمَا بِلَامُ بَعْرُ الْكُلُّ يَابِنَاءٌ لَّهُمَا بِلَامُ بَعْرُ الْكُلُّ يَابِنَاءٌ لَّهُمَا بِلَامُ بَعْرُ الْكُلُّ يَابِنَاءٌ لَّهُمَا بِلَامُ بَعْرُ الْكُلُّ يَابِنَاءٌ لَّهُمَا بِلَامُ بَعْرُ الْكُلُّ يَابِنَاءٌ لَّهُمَا بِلَامُ بَعْرُ الْكُلُّ يَابِنَاءٌ لَّهُمَا بِلَامُ بَعْرُ الْكُلُّ يَابِنَاءٌ لَّهُمَا بِلَامُ بَعْرُ الْكُلُّ يَابِنَاءٌ لَّهُمَا بِلَامُ بَعْرُ الْكُلُّ يَابِنَاءٌ لَّهُمَا بِلَامُ بَعْرُ الْكُلُّ يَابِنَاءٌ لَّهُمَا بِلَامُ بَعْرُ الْكُلُّ يَابِنَاءٌ لَّهُمَا بِلَامُ بَعْرُ الْكُلُّ يَابِنَاءٌ لَّهُمَا بِلَامُ بَعْرُ الْكُلُّ يَابِنَاءٌ لَّهُمَا بِلَامُ بَعْرُ الْكُلُّ يَابِنَاءٌ لَّهُمَا بِلَامُ بَعْرُ الْكُلُّ يَابِنَاءٌ لَّهُمَا بِلَامُ بَعْرُ الْكُلُّ يَابِنَاءٌ لَّهُمَا بِلَامُ بَعْرُ الْكُلُّ يَابِنَاءٌ L

سُبْحَانَ اللَّهِ لَا شَريْكٌ لِلَّهِ وَلَا إِنَّكَ لِلَّهِ كَلُّ مَا كَتَبْتِ
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 in Thy Book; 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
جماله ضعافك على كرو الآزمنة ونزاع
 أسبوعاً متراً فحمداً بعمر رحاسية
 الحفظة ويزيد على أحسنتها فكياً للكتابة
 جماعًا واوزن عشاك أحباه ويعاد لكرسانت
 الربع جماداً بقملي لدك ثوابه ولينغفي
 كلي جزاء حزاً وحمداً ظاهر وفعلب طنحه
 وواطنك وفي صدراً السيبة فيه حمداً لرحمٍ
 خلصت له ولا يعرف أحد السوا الفضالة لعان
 من جنده فندده وينبَّه في الحوراء عطاء
 نوفي هماداً جمع ما خلفسته الحمد ونظم
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 أنت خالفه تريد معاً حمداً لاحذار فإلى قولك منه ولا أ 함د جنك لحمد الله يحكمك المريد يوفق وحده من الله موقلاً لمناك حمدًا يجيب لك ووجهك و يقبل على مجد الله الميم في صلتك مصطفى لبكر المقرب بالأسلام فوالله وبارك عليه أسّرك كأن وترتم عليه أسع بحانك ركّاً على مجد وصلاحة زاكي لا تكون صلاة أرك منها وصلّعليه صلاة نامية لان يكون صلاة أرك منها وصلّعليه
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 ——
صلاةُ راضية لا تكون صلواتُ فوتهُا برسِل
على محمد ﷺ وآله صلواتُ نرضيهُ ويردُّ عليها رضاهُ
وصلَّالها صلواتُ نرضيهُ ويردُّ عليها رضاُ الله
وصلَّالها صلواتُ لا ترضيهُ إلا بها ولأنَّ
فُنّها مِّثلهُ لها أهلاً بِصلِّ على محمد ﷺ وصلاةُ
رجعُانَات ونصلُّ إليه بِبَقآيات ولا يفقُدهُ
كِبُلُّان بِصلِّ على محمد ﷺ وصلاةُ
تُنشِط صلواتُ ملكِكيناَ وآنياَياك و
رسلُنا وأهلِنا وتشملُ صلواتُ
عادٍ نحن وناسك وأهلِنا وحبيبِك.
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 religion, 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 ————
على صلّوت كلاً منكم وبرأانهار أصنا مـ
خفّف ربي صّلّي عليه وسلم صلاة خليـ
صلّا فسيلة وسّنات فصّلّي عليه وعلىه
لله ولمرود وكأنه مع ذلك صّلواتنا
معه نذلّك أصـّلوات أدّى ونزيزها على رـ
الأئم زيادة في صاحب، عـلى مـبدها عـلـ
صّل على طيب أهل سنه الذي خيرهم لأمين
وجعلنهم خرّته عـالـيك وحفظة دينك وخلقـه
ضآرتك وحجّجك على عـبادك وظـهـرهم مـ
الرسول وابن نـذرته عـبّارأ ناك وجعلنـهـم
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,
الوسيلة إليك وأمسلك الجبنات
صل على محمد وأول صلوات جعل له ضمها لمحفك
وذرمناك وتكميله وارضه و㎚اراته وعطاءك
وتوافلك وتوفر عليهما أكثر من عواملك فعلى
رب صلعله وعليهم صلاة لا آمندي أو أصل
وسلامة لأمدها ولا نهاية لأخرهاربت
عليهم زته عريش ومادونه ومالعمات
ومافقه وعدد أرضيه وماتحنا وحما
به صلاته تفدها إن منك رفي وتكونها
وهل من رضا ومصلة ناطرة هرايد اللهم
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 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.
إنك أستنتج دينك في كِلّ أوانٍ بأسماءه
فيضها علمًا عيانًا ومنائر عفيدة لِيرتعد
أنْ وصلَت جبالها بَلجلاق وجعلنَا الدّعوة
إلى رضوانك وأقتضت طاعته وحُذْرُه
معصينًا وأمَّر بِأَمْشافه الْأَمَرِ وَالإِنْهاء عَن
نهبُهِ وَالإِنْقَلَائِهْ منْ قَدَمِ وَلَا يَنْخُرَهُ عَن
منجرٌ فُهُوَ عِنْصَةٌ اللَّهُ وَکُفُوُّ الْمِجْرَمِ
وعرفة المَنْفَسِكَ بِهَا أَعَلَامُ الْلَّهِ فَأَورع
لَوْلَاكُ شَكَوْتُ جَعْلَهُ بِعَلْيِهِ وَأَرْعَا
مُشْلِهِ فِيهِ وَأَنَّهُ مَدْنِلُكُ سُلَطَانًا أَضْلاً قَطَحٌ
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
أَنْزِلْنَاكَ عَلَىً الْأُمَّةِ بِالْبِلَاغَةِ الْبَيِّنَةِ لَيُؤْمِنُوا بِي وَبِاللَّهِ وَلِيُبَيِّنَ لَهُمْ مَاتَىَ الْفَتْرَةِ وَلِيُخْرِجَ الْمُنْفَسِدِينَ مِنْهُمْ بِغَيْبَةٍ وَلِيُقَلِّبَ أَمْلَهُمْ وَلِيُبَيِّنَ لَهُمُ الْبَيِّنَةَ وَلَيَعْلَمُنَّهُمُ الْأَكْبَارَ
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\textsuperscript{177},
Adhere strongly to them,
Are firmly attached to their friendship\textsuperscript{178},
Follow their leadership,
Submit to their ordinance,
Endeavor to serve them,
Expect their days\textsuperscript{179},
And strain their eyes towards them\textsuperscript{180},
With blessings auspicious, pure, growing, following one another morning and evening.
And confer peace
وهب لنا أهنه ورحمه وترفعه وتقنن
واعلننا له سامعٌ مطيعٌ وفاضٍ ساعٍ
الصبر وثوابه فأداه عنه مكبِّرٌ وليك
وإلى رسول الله صلى الله عليه وسلم بذلك
منفرِّر الله وصلٍّ على ولياه المغفرن
بقامُه وแทمُّينهٌ المُغْضَبُينَ أهْرَمَ
الصبرَ فيهم بالمثكرة نبههم
المؤمر بإمامة المسلمين لههم الجهاد
فطاعتمُ المنظرين أيماً المالدين فيهم
الصلاة المباركةات الزَّكَات وسلام
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
عليهم وعلى أرواحهم وعظامهم، وأجمع على التقوى
أمهم وأصلح لهما مسماهما وتب علىهم أنت
أنث الفذاب الرحمي وأخر الغافرين واعتداماتم
فدار السلام برحمك يا آدم الرحمن
الله سببهم يوم عرفتهم شرفه وكرمه و
عظمت نشرته في رحمك ومندت فيه عفوك
واحلت فيه عطسك ونفضلت به على بادي
الله سبب أنا أعلم الذي أعتم عليه قبلاً
وينى ملوك
خلفه يا يا فحلمه ممزجه دينه للديك
وفضله حفته وعصمه بحبك وأدخلته في
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
جَزِّي خَالِقَاتِي وَأَشُدُّداً لَّمَوْلاَءَتَهُ وَأَلَيْثٍ أَوْلِيَاءَتَهُ وَمِعَادَتَهُ
أَعْمَالِكَ ثُمَّ أَمْرِكَ أَمَّرَ رَبُّكَ بِأَمْرِهِ
وَخَالِفَةَ عِمَّعْصِبَاتِكَ خَالِفَ أَمَرَكَ بِأَمْرِهِ
لَعَلَّمَا أَنَذِرُكَ لَوْ أَسْعَيْتُ بِأَنَّكَ أَعْلَمَ بِأَنَّكَ
دُعَاهُ هُوَ أَلِيْتُهُ وَأَلَٰهَتُهُ وَأَحْدَرَهُ وَأَعَنَّهُ
عَلَى ذَلِكَ عَدوُكَ وَعَلَى عِدَّتِكَ فَأَفْلَحُ مَعِيَهُ عَارِفًا
وَعَلَى ذَلِكَ رَضِيَّا لِعَفْوِهِ وَأَوْفَاءَ إِبْكَ وَرَكِبَ
وَكَانَ لَوَجَدَتُ مَعَ مِنْ أَمْرِهِ أَنْفَعَلَهَا
أَنَا أَقَلَّدُكَ وَمَا مَسَّهُ عَلَى الْإِنْقِلَابٍ لَا يَقُولُهَا
حَتَّى أَمُوسَى بِعَطْهَيْنِ مِنْ لَّدَى اللَّهِ جَلَّ جَلَّهُ وَحَلِيَّلَ
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 Approval. 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
مرأة الحساب او الخروج مسيءة إصبعين لا تشرد
بريكن موقتاً أن لا تخسر منك محبتي
بمغزورينك ما عفعت عليها فعود به على من
أقرى وتعص عبد وجدت لي الجود على من
الفري بن يليك من عفوة وأمر على ما
نعا ظلمك أن تزودوه عن من أملك رفع إنك
واجعل لي فهذا اليوم نصيبي أنا اللحظة
ى ضكاك ولانردني صفراء مما يلبب به
الموعت دون ذلك مروجد لأ واني وانا أفلم
ما أدعوك من الصلاحيات فقدلمنت توحيد
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
وَتَغْيِبُ الإِضَادَةِ وَالْأَضْداَةِ وَالْإِشْبَاهِ وَهُنَا قُرْنُهَا
وَالْبِنَاتُ بِهَا الْبَيْنَةُ الَّتِي أَمَرَنَّهَا أَنْ تُوْلِدُهَا
وَتَقَرِيبُ الْيَلِكَ إِلَى الْيَلِكَ بِهَا أَقْرَبُ أَقْرَبُ إِلَى
الْيَلِكَ بِهَا إِنَّمَا أَنْبِعَتْ ذلِكَ إِلَى الَّذِي يَلِكَ
وَالْنَّذِلَةُ وَالْإِسْمَعَالَةُ لَكَ وَحْسٍ لِلنَّذِلَةُ
وَالْقُتْلَةَ إِلَى مَعَنِّدُ وَعَفْوِهِ عِنَادُ الْجَانِبَ الَّذِي
قَالَ مَا يَحْبُبُ عَلَيْهِ رَحْيَكَ وَسَلَّمَنَا مَسَّاهُ
مَعْ ذلِكَ خَفْيَةً وَصَرْعَا وَتُوفّرُوْا وَنَلْوَدُ أَلْبَنَةً
مُصْطَلِبَةً وَالْمَكْتُورَةَ وَمَنْعَالَةً
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 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.
بدأ الله المطاهر ومسنتبهانشفاعه الشافع
وانابعد أيديللألفرداً لالأذلر وميال
الدروآودوهان فيًامدمعاً السبيرةوة
بِنَادَةُ المُطْرَفِرُامَبِيمَرْيَةَ يَأْفِهَاعُبَر وَفَضَّل
بِإِنْظَارِ الخاَطِبِرُ وَنَا السَّيِّمُ لِلْخَبْرِ أَخَاطِبُهُ
أَنَا اللّدَيْنَ أَقَلْعُلْكَ مُجْبِرُ أَنَا الدَّيْعُةَ
مَنْهَالَ أَنَا اللّدَيْنَ أَسْتَخْفِقُ مُعْبَارَ لَ وَأَرَزَكَ
أَنَا اللّدَيْنَ بِأَحَيَا لَ وَأَمْنَكَ أَنَا اللّدَيْنَ
مُرْجِبَ سُوْتَنَةَ وَمُرْجِبَ بِأَسْلَةَ أَنَا الْجَانِيَ
فِي نَفْسِهُ أَنَا المُلْهَبِ مُسْلِمُ أَنَا الفِلْلَالْجَابِرَ
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, exerted himself for Thee alone.
أنا الطويل عاماً مصرياً جوسيت، حُطىّت في، أصطفئنها لفتين مُحبّة وآخرين مُالين، ومي أجنبيت لتناولك ورُضيتك، طاعةك ومنجعك، معينة كمغنيك، مرنك، مولاننا بعولا ناك ومُّنطِّصَت
معاد أنم بعوض انك تعتقد في يوم قدما، إذا
لاستقامت، ديد من ينكم صلاً وعاداً استقما
ناشأ وأولك يا ناولني، أهل طاعتك والرئة
لديك والمكانيين، نبات وجد في متوحد
به مزوهد، بعهدك وألغى نفسك في إنك
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 ————
وَأَجْهَدْهَا فِي مَرضآتِكَ وَلاَ تَعْجَلْ نَفْسِكَ بِفُجْهٍ وَتَعْلَمْ بِطُورِ الْحَدلِ وَدُوْلَةٍ مَجْوُورَةٍ أَحَامِاِمكَ وَلاَ سَنَدٌ بِجِيَالِاِيْلاً
لِيَسَنَّدُ رَاجِمَ مِنْ مَعَنِيهِ مَا عَنِدَ وَلَا شَكْرٌ
فَطَوَّلَ عَنْهَا وَسَهِّلَ مِنْ فُرُدِ الْفَاحِشَةِ وُسَنَّةُ
المَسْرِيْتِ وَغَنْسُهَا المَندَوْلِ وَخَذْ بِقَلْبِي لِلْلَّهِ
مَا أَسْتَنْسَلَتْهُ الْفَاحِشَةُ وَأَسْتَنْبَلَتْهُ بِهَا
الْمَدْهُدُينَ وَأَسْتَنْفَدَتْهُ بِهَا وَسَوَاعَدَهَا
مَسْاَيْبًا عَلِّيَ عَنَّهَا وَجَوْلُ بَنِي وَيْلِي بِحَسَنٍ
ذَكَرْ وَصَدَّ قَطْعًا أَحَوَلَ لِذَلِكَ وَسَهَّلَ
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
مسلك الخير إن البك والمسابقة البهامية
أصررين والشاحنة فيها على ردة ولا تخفي و
فمبركت السفرفيرا وعدت ولا نباتك
معن نهلتك من المغفرة وفلتنك ولا تناري و
فمرستش من المحرق عن سمالك ومرضتى
الفسحة والخلاص من هواء البلوى وأحيف
من أجل لماء وحلت أبي في زرع ما تصل في
هواء يوسي ومنفتحة رفعت ولا تجر عنه
أعراض لا تضعه بعضك ولا يفسى
بزالرفاءك فعلت علي الفتوط رجحنا ولا
favor me with that which I have no stren-
gth 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
مُجَيَّرَتَها لَطَافَةً لَكَ لَيْسَ فِيهَا تَهْفَظَهَا مِنْ فَضْلِهَا فَلَا تُرَسِّلِي مُرْتَبَكَ. إِنَّ لَمْ يَمْنَهْ لَكَ حَرُفُهَا وَلَامَّا حَاجَةَ يَكُونَ لَهَا وَلَا نَابِلَهَا وَلَا نَجَرِمْ فِي مَحْرَقٍ مِّنْ عَرِيفُ يَا بُنَيْكَ وَمَنْ أَشْدَلَ عَلَى أَحَدٍ مَّعْنَىً بَلٌّ يَوْمَ يَقُومُ السُّفْقَةُ المُنْتَدِعَةُ وَهُدْلَةُ الْمُعْسِقِيْنِ وَرَلْفُ المَعْرُورِ وَوُرْطَةُ الْحَالِبِ الكَبِيرِ وَعَافِيُّ مَا بَلَّتِ بِهِ بَطَفَانَ عَبْدُكَ وَأَمَائُكَ وَلَقَدْ سَلََتْهَا لِقَبْضَةٍ بِهِ وَأَعْمَلْتَ عَلَيْهَا وَرَصِبْتَ عَنْهَا فَأَعْشَتْهَا حَيَاةً وَنَوْقِتَهُ سَعَى فِي نَطْفِيَّهَا وَعَظِيمَتِهَا والْيَوْمِ الْآخِرِ
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 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.  

Deliver me from the bondage of the great sins.
Grant me purity from the taint of disobedience.
Remove from me the dirt of errors.
عَنْ اَحْسَنِيَّةٍ وَدَلَّ فِي الْبَرْكَاتِ وَأَشْعَرْ
فَلَيْنَ أَرْجَعَتْ عَنْ فِي الْسَّنَاتِ وَفَوْضَح
الْحَوَابَاتِ وَلَا عَمَلَتْهَا لَا أُدْرِكَهَا الْاِلْيَتْا
لَا يُضِلُّكَ عَنْهُ بَيْنَكَ وَأَرْجَعَ مِنْ فِلَيْحَبُّ دِيَا
ذِيَتْ نَفْعًا مَعِينَةٌ وَصَدْرَ عَنْيَاءٌ الوُسْلَة
إِلَيْكَ وَنَذِهْرَ عَلَّفَتْ نَبْطٌ وَأَنْفُقُ
مَنْشَأً بِاللَّيْلِ وَالْعَهْراَوْ بَعْضَةٌ عَصَمَةٌ
لِدُبِّيَّ خَشْيَتَكَ وَنُقِطْضِيُّ عَنْ رُكْوَٰمَاتِكَ
وَنَفْحَكَّيْنِ أَسْرَ عَظَامِهِ وَهُدَّيْنَ أَلْبَهَاءِنَّ}
دِينِ الْعَصَامِ وَأَذَهَّبْ يُوْحَيْنِي دِرْنَابِيَّاً وَأَذَهَّبْ
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 praise-worthy 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 ____________________________
فرَتِّلَتْ يَدِي بِسُرَارٍ عَلَى قَلْبِي وَرُضِّي بِأَمْلَاهَا فَأَمَلَاهَا
ٍوكَسَحَتْ ٍهَلَٰلٍ نَعْصَامُكَ وَظَاهِرَةً لَّدِي فَضَلُّكَ
ٍوُجَلَّتْ وَأَلْهَمَّتْ نِورِهَا وَسَدَى بِهَا وَأَعَنيَ علىِ السَّلَاحِ النَّبِيَّ وَمِلَّا ضَطَرَّهُ وَسَمِحَ الْعَمَلِ
ٍوَلاَ كَسْلَكُي لِلْحَوْلِ وَقَوْنِي دُونَ حَوْلٍ قُوًّا كَوْنِي وَلاَ تَضَهَّيْنِي وَمَعَ صَبْرِي لِلْفَتَّاحِ وَلاَ تَضَهَّيْنِي
ٍبِنْ يَدِي أُلْبَأْكَ وَلَا نَسِيُ ذَكَرَكَ وَلَا
ٍنَذِهَّ بِعَشْرِي بِهِ وَقَلَبُهُ مِنْ هُمْ بِأَحْيَائِهِ بِأَحْيَاءٍ
ٍسُوَّوْيَهُ غَفْرَالْبِي لِأُجَاهَلِهِ لَا أَلَّا لِأُجَاهَلِهِ لَا أَلَّا لِأُجَاهَلِهِ لَا أَلَّا لِأُجَاهَلِهِ لَا أَلَّا لِأُجَاهَلِهِ لَا أَلَّا لِأُجَاهَلِهِ لَآ أَلَّا لِأُجَاهَلِهِ لَا أَلَّا لِأُجَاهَلِهِ لَا أَلَّا لِأُجَاهَلِهِ لَا أَلَّا لِأُجَاهَلِهِ لَا أَلَّا لِأُجَاهَلِهِ لَا أَلَّا لِأُجَاهَلِهِ لَا أَلَّا لِأُجَاهَلِهِ لَا أَلَّا لِأُجَاهَلِهِ لَا أَلَّا لِأُجَاهَلِهِ لَا أَلَّا لِأُجَاهَلِهِ لَا أَلَّا لِأُجَاهَلِهِ لَا أَلَّا لِأُجَاهَلِهِ لَا أَلَّا لِأُجَاهَلِهِ لَا أَلَّا لِأُجَاهَلِهِ لَا أَلَّا لِأُجَاهَلِهِ لَا أَلَّا لِأُجَاهَلِهِ لَا أَلَّا لِأُجَاهَلِهِ لَا أَلَّا لِأُجَاهَلِهِ لَا أَلَّا لِأُجَاهَلِهِ لَا أَلَّا لِأُجَاهَلِهِ لَا أَلَّا لِأُجَاهَلِهِ لَا أَلَّا L
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 me¹⁹⁴ 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.
إِنَّمَا أَجِدُ فِي نَفْسِي رَجَاءً أَنْ أَصْلِحَكَ فَأَلَّا تَبْشَرْنَٰٓا بِهِ إِيَّاكُمْ وَلَنْ أُبْلِغْنَٰكُمْ مِنْ لِدَنَا أُمَّةً مُّقِيمَةً وَلَنْ أُنْفِذَ عَنْكُمْ نَفْسَ يَدِي وَلَنْ أُلْبِسْ عَلَيْكُمْ مَا حَمِيَّ وَلَا أُنْفِقَ عَلَيْكُمْ مَا آتَيْنَٰكُمْ مِنْ مَوْعِدَةٍ وَلَا أُنْفِقَ عَلَيْكُمْ مَا آتَيْنَٰكُمْ مِنْ مَوْعِدَةٍ إِلَّا مَا أَنْفَقْتُ مِنْ تِجَارَتِي وَلَا أَنْفِقَ عَلَيْكُمْ مَا آتَيْنَٰكُمْ مِنْ مِثْلِهِ إِلَّا مَا أَنْفَقْتُ مِنْ تِجَارَتِي إِنَّمَا أَجِدُ فِي نَفْسِي رَجَاءً أَنْ أَصْلِحَكَ فَأَلَّا تَبْشَرْنَٰٓا بِهِ إِيَّاكُمْ وَلَنْ أُبْلِغْنَٰكُمْ مِنْ لِدَنَا أُمَّةً مُّقِيمَةً وَلَنْ أُنْفِذَ عَنْكُمْ نَفْسَ يَدِي وَلَنْ أُلْبِسْ عَلَيْكُمْ مَا حَمِيَّ وَلَا أُنْفِقَ عَلَيْكُمْ مَا آتَيْنَٰكُمْ مِنْ مَوْعِدَةٍ وَلَا أُنْفِقَ عَلَيْكُمْ مَا آتَيْنَٰكُمْ مِنْ مِثْلِهِ إِلَّا مَا أَنْفَقْتُ مِنْ تِجَارَتِي وَلَا أُنْفِقَ عَلَيْكُمْ مَا آتَيْنَٰكُمْ مِنْ مِثْلِهِ إِلَّا مَا أَنْفَقْتُ مِنْ تِجَارَتِي
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 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
أعتنيت مني لسعى نور بشرتى وعزيمته
ود لنينتي نحله وأعرى عندي صخفات وضعي
إذا أخطب بك وأرضى بعزك يا يا أغني
عمره وعفري يتعز ويدني لت فافه وفقراً
وعدتني فشمت أدعه وأمرحون لألبلاء
ومن الده و لكنف ينعم بهما اطلع عليه
منى أبلغ ملية الفادى على البطش أولاً ولها
والأخلاق أجرخى بأمانتاني واد أرنت
بقوم فنستة أوسوء فنحيه بما واد يا يا وأد
لضمي فضاً قضية فدنى له فلا عونه.
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 afflic{t 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, my solitude with peaceful communion with Thee, laying my wants before Thee, persistently be-seec{hing Thee to deliver my neck from Thy Fire
لا أخفى وأشفعه وأؤلميك بأوأخري ونلحنن في فلا أدلي وثي 보면ها إمساك في أوأخري وللحنن في فلا أدلي وثي بوحراً فارعه بلذهب لها تأتي ولنستحي كنصة صغرها فلدر في لنفسة يحتل فلجها ماكان في ولدته دعاع أبدية لله وناخفة أوحرد ثنا أجعله بني في وعلته وعوده لإذراك وإنذراك ورهب فيه لله أية ولأعم ليلياً يغاظه فيه لعبادنا ونفرنا بالنجل لك وجرد يسكوب ليك وسراً خواتي ومنازلي يا لك في كلا لفرجناك. و
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 ———
وإذا كمسافيه أهلها يعنوناك ولئذ ذي
فرطها يعانيها ولا يدعمها يحبب
ولا يفعل عزته من أن يتعظ ولا يأمل أحد
ولأنفسه مرن وله مكر في مكره
ولا تستبدل يعمر ولا يعير ولا ي⇏
فلم يحده هو وحده ولست يا
لك ولانعما الآمرضاك ولا عينها الا
بالإنفام لك وأوجدني برفعك ورفعك
ورجاءك وجانبة تعيينك وأذنني لعم الفروع
لما تحب بسعة من سعتك وأذيها دفنا
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 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 and a lasting memory among those who are to come.

Take me to the field of the excellent predecessors. Accomplish the perfection of Thy Blessings on me ————
برِلِفِ الْدِّيْكِ وَعَنْدَكَ وَأَنْحَفِي يُحْفَظَ مِنْ
مُحِفَّازِكَ وَأَجْعَلْ لِي جَنَّتَيْ رَأْيِكَ وَكُونِي عِبْرَ
خَسَرَةً وَأَحْفِي فَامِكَ وَسَوْقِي لِيُهَاءُ لَدُونَ
عَلَى نَوْبَةٍ كَصَوَا لَمْ يَنَعُّهَا دَوْنَ أَصِيَّرٍ وَلا
كَبِرَةً وَلَانِذِرُهَا عَلَانِيَةً وَلَا سَرِيرَةً وَلَا
اَنْرِعَ الْعُفُوَّانِ بَلْ لِيْلَ مَيْتُو مِنْ تَرْقَعٍ عَطْفَانِي
عَلَى التَّشِيْعِ وَيَكُنْ كَآنُونِ للصَّاحِبِ
وَحَلِيَّةُ السَّمَكَةِ النَّفِيرِ لَجِئْلِ لِسُالِصْبِ
فِي الْفَاجِرِ وَقَرْنِي فِي الْأَخْرَى وَأْفَدِ
بِمَحْرَمَةِ الْأُولِيَاءِ وَسَبِيعِ نَعْمَانَ عَلَىٰ
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.
ظاهر كرا إماناً لديماً ولعلماً في الأطراف لدنا وسوق رتب مواهب إلي وجاود الأطباق مراً ولباً في الجناز التي رزنيها الأصباغ وقلبني شارف حلف في الامام المعفرة لأشجعك واجعل لي وجدك مفيلاً وأولياء مطمئنًا ومنبهة أنواعاً ها وافروت وأفخاك عظيمات بأجر ولا نهل يكفي يوم برائر وأزمعت لئذك وشتهاء واجعل له من أجل طريق مرمى دونه وأجزه فيهم المواهب من نو للك ووفر على الخطوط الإحسان الفاصلة
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 from begging of any one of the people of the world.

Restrain me from seeking 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
أولله وأيضاً ما عندك. وهم مسننون مالاً
هو ولاتسئلينا تمنعته يخلصنك و
أشرب بفبَبَع دهول لا اعقوليطك عنك وايط
فأئشي والصافر والدَّعَر والمعاذ والصَّحِب
والسَّدَة والطَّامِنين ولالعيفة ولاقَح
حَسْنَانِي يسببها ومركَّبة ودائَر ولاحول في
بعض لها مزترعات فين بك وصار وجه عن
الطلب إلى حِدَيِّرُ العُلَا لم يَدْعُ مي أَلْفام
عند الافسفير والظِّعَت فإنها لِلَّة لبرزحيه ولا
لهم على مَحْوَٰكِ يَكَ لا ونصرا وحَطِيَ خُشُّ
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 أعلمُ جناطة فنبيّك ياّفحُ عيني التّوبة
نورتك ورحمنك أفناك ورزقك الواسع
إني للك مراكمة وظلمة وممّا لا إله إلاّ أنت
خير المعمّمين واجعل في عمري فرحًا وعمقًا
بناجها وجهك يا ربٌ ألم ين وعد الله عليه
والله على الله وعليه السلام بالله أبدًا
وكام في اسمه الله وجلَّ اسمه
للله هاوم مبارك وأسلمُ فيه جمعًا
فأفتر أرضي تشهد السائلين ومثالًا
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.
والراغب والراغبة وأنت الناظر فعضاءً
فأسا للتيجود لك وكريم وكريم وماء ناسألت
عليك أنصاري على مثلي وأنت لص الله
ربنا إنا لملك وله أنتم الدابة الحمية
الجليم الإكرام بليغ السماوات والأرض فيهما
بوبعاجد المؤمنين في خير وعافية أورتك
أوهدي وعملنا طاعنك أخیر ترى عليه
نهيهم به الملك فوقع لهم عند درجة
وعطتهم به خير من خبير الدين والأخير
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
أسألك الله ﷺ أن تُصلي على محمدٍ ﷺ وآل محمد ﷺ.

رسولك ﷺ وحببك ﷺ وصفونك ﷺ وخيرك ﷺ من خلفك ﷺ على آل محمد ﷺ. أن أخبرن صلاة لايوفو على إحصاءها إلا آنَّك وأنا نشرك في صلص مدعك في هذا اليوم من عبادي ﷺ العويض ﷺ من يارب العالمين ﷺ وأني تفهم بفلؤي ﷺ أن نأنيك ﷺ على كل ﷺ فديه ﷺ الله ﷺ الملك ﷺ عامد ﷺ ناجي ﷺ يليك ﷺ أول اليوم ﷺ عفوي ﷺ ومستني ﷺ لبعضك ﷺ ورحمنا ﷺ
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
أتوبي فعلي ومضفر بن وهمك أوسع
من دوني فصل على مخالب وضحية
سُأجة في بِرودكم عليه ونسير
ذلك عليل وفاضي إليك وعناكم علي
فادي له الْمُسْتَخْرُوجُ أَفْضُلُ الأمَّاتِ، وَوَصِيفُ
عُني وَأَفْتُ أَحْدَمُكُ وَلَآ أُبحِرَ أَمَّرُ أخْرِجُ
ذنيِّيِّتُوكِ اللَّهُمَّ رُفِّيْتُ وأَعْيَنُ وأَعُدُّ
أَسنَعَكُ وَفَادِكُ وَذَخَائِرُكِ رَفِّيْرُ فَوَافِلُهَّ
وَطْلِبَ نِيلُه وَجَافِرُهُ فَآلِكُ بَايْلُك بِأَمْوَاتِكُ
الْيَوْمُ نَهيِّنِي وَمُحيِّنِي وَأَعْيَدُكَ وَأَسْنَعُكَ.
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
رجاء عفوك ورفذك لطلب نبلت وجابزتك
اللهُ فصل على محمدٍ وآل محمد ولأحبه اليوم
ذلك طريقي بأس لا تخيفه سائل ولا يفصة
نأفي لآنك فاك تنهي في عملها ناجحة فلمسة
ولا شاعر لم يحلف حكمة الأشباح حمل وأهله
بنبه عليه وعلمه سلامك أنبى مقر ألا
بجزي وإساءة الكفأ يبني أني جرطم
عفوك الذي عفوت به عن أخطائي ثم لم يمنع
طول ععلومه على عظم الجرم أن حفظ علمه
بالرجمة والمحفزة في مزجنه وأسعة وعفوه
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
عظيمٌ أعظمٌ بأعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظمٍ باعظم٣0

فأleasingها. أنَّ المُقْدَرَةِ لَكَ لأَنَّ الْأَمْرَ وَلَا يُجَابُ أَلْجَهَمُ وَمَرَّ برَكَتَكَ ثُمَّ شَيَّدَ وَأَيْنَ شَيْتَ وَلَا أَنْتَ أَعْلَمَ بِعِرْمَتِهِمْ عَلَيْكَ وَلَا يُزْوَحُ كُلَّ مَا يَلْقَوْنَهُ وَخَلَفَ وَلَكَ مَفْهُومٌ مَّبَشِّرٌ بِرَحْمَةِ وَرَحْمَةٌ
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 enemies of the preceding and succeeding generations and those who approved their 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. 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
لا تكن بِكَ مُنَوبًّا أو عَرَافًا مَعْتَمِمًة
عَرَفُوا أَشْرَافًا وَسَنُزَّلُ عَلَى مَرْدِكَة
اللهُمَّ اعْفَ عَلَى عَدْلَ أَضْحَى الْأَوْلَيْنَ وَالأَخْرَيْنَ
وَمَنْ ضَلَّ فِي نَصْبِهِمْ وَأَشِبَّاهِهِمْ وَأَنْبِعَاهُمْ
اللهُمَّ صَلِّ عَلَى مَيْلَةَ أَلْمَعْدَنَا بِحَمْدِكَ
كُلَّوَانَاكَ وَرَكَأَنَا وَمَحْيَايَاكَ عِلْيَ صَفَايَاكَ
إِبْرَاهِيمَ وَأَلْبَارَاهِمَ وَعَلِيٌّ الفَجْرِ وَالْزَرْقَاحِ وَ
المَيْلَةَ وَالْمَبْكَرِ وَالْبَقَاسِ لَهُمْ اللَّهُ وَأَجْلِيٍّ
مُرْأَهِلَةَ الْمُحْيَا وَالْإِيمَانَ بِالْصُّلُبِّ وَالْمُسْلِمِ بِعَصِيمِ
رسُولِكَ وَالْعَمَّةِ الْدِّينِ السَّالمِ طَاعَنَهُمْ مَرَجًّا
(Let me be) of those through whom and by whose hands these things continue. Amen, O Lord of the Worlds.


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
جَعَلَ لِكُلِّ نَفْسٍ مَا يَشَاءُ لَعَلَّهُ يُبَيِّنُ الْعَالَمِينَ
الْحَمْـلَةِ وَمَعْلُومَاتِكَ لِلْأَحْمَـلِ وَلَا بَرَّدِ
الْخَـلَائِقَ وَمَعْمَالَاتَكَ لِلْأَخْلَاقِ وَلَا خَـافَاءَبَالاً
لِقَانَطِكَ وَلَا بَحْـتِكَ منَّا الْأَصْـحَابِ الْمَيْلِ وَ
لَا بَرَّـكَ فِي عَـلَمِ وَلَا حَـبُّ وَحَبّٖ لَّنَا بِالْبِلَـدِ لَنَكَ وَـحُـدِّيَّكَ لَلْذِي بَـنَاهُ إِنَّهُ يَـهَـوَّاً
الْعَـبَـدِ وَهُوَ نَـشْـرِيَّتَ الْأَـلَـياَ وَلاَ نُـهِيَّكَ وَيَـهُـوَّاً
لِلنـَّبِيِّ ﷺ لَفَازَ بِالْفَـتَّادَةِ الَّتِي بَـلَـغَهُ أَمْوَـاً
فَإِنَّمَا أَنْـصَرَّى بِالْجَهَـدِ بَـيْنَـكَ وَـعْـيْكَ لِتَـجْـبَ لَـهُ وَتَـعْـيَنَّيْنَا إِـلَـيْهِـا فِي
دُعَـيَّ وَأَذْـِـيّ عَـمْـلَ الْعَـلَـمِ إِلَى مَـنْـهُ أَحْـيَاً
ُـثْـمَّ عَـدَّـي وَأَذْـيَّ عَـمْـلَ الْعَـلَـمِ إِلَى مَـنْـهُ أَحْـيَاً
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 —------------------
 préstler efendi meleklerden...
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.
عذري ولا بنثني بل أعلان أثار بلا فضى
ضعفي وفلا حلي ونصرني إليك أود بك
الله الموم عصبات فصل على مها لله
واللهب واسع سبيك اللهم حسنت فصل على
مهدب الله وأحنني وأسلاك أسمان عذابا
فصل على محمد وأهله وأمني واسنهد بقص على
محمد وأهله وأحنني وأسني واصلت فصل على محمد
والله واحني وأسني واصلت فصل على محمد
والله أكفي وأسترزفك فصل على محمد وأني
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
وأَسْنِعِينَا فَضَّلَّ عَلَى مُحَمَّدٍ وَاللَّهُ وَعَلَى عِيسٍ ﷺ
لِمَنْ سَلَّمَ عَلَى مُحَمَّدٍ وَاللَّهُ وَعِيسٍ ﷺ
وَأَسْنِعِينَا فَضَّلَّ عَلَى مُحَمَّدٍ وَاللَّهُ وَاصْطِفِي
فَإِنَّيْ لَا أُلْهَ لِشَيْءٍ كُرْحِمَةً مِّنْيَ إِنِّي نَسْتَعِينُ ذَلِكَ
يَارَبَّ بَارِئُ يَا أَمِينٌ يَا أَلِيُّ الْجَلَّالَ وَ
الْأَكْرَمُ سَلَّمَ عَلَى مُحَمَّدٍ وَاللَّهُ وَأَسْتَحْيِي لِحَيْبَ
مَسَا لَنَا وَتَلَبَّتْ إِلَيْكَ وَرَفَعُ فِيْهِ
إِلَيْكَ وَأَرَادَهُ وَقَدَرَهُ وَأَفْضَهُ وَأَضُنَّهُ وَقَدَرُ فِي
فَنَفْضُوْيَهُ وَفَإِلَيْهِ لَنَفَضُّ عَلَّ
يَهُ وَأَسْتَدَهُ بِمَا عُطِيَّ بَيْنَآءُ وَذَلِكَ فَضَلاً
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
وسعة ما عنده فاَيْلِكُ واسع كَرَمٌ وصَلِّ
ذِك التَّوَلِّي الأَخَرِ وَعَيْمَـهَا أَرْمُ الرَّاجِيِّـينَ
ثَمَّ نَلَّعَوْا إِمَّا بِذَلِكَ وَصَلَّى عَلَى مُحْيِي وَالله
أَلَٰٓلَّا هُوُا كَانَ يُعَاذُ عَلَيْهِ السَّلَامَ
وَكَانَ خَرَّا عَلَيْهِمُ السَّلَامَ وَذَالِكَ دَفْعًا أَلْيَاءٌ
كِتَابُ اللهِ عَلَى مُهَدِي فِي أَمَاَلِهِمْ
إِلَيْهِ مَبْنِي فِي أَفْعَالِهِ وَعَطَّى فِي عُقُوَّةٍ وَ
أَلْيَاءٌ أَلْيَاءٌ عَلَى مُحْيِي وَفُرُضٍ وَمَا أَصَدَّرَ
أَذَرُفْنِي فَأَسْتَغْفِرُنَّ وَأَفْلِتَ فَعَلَتْ
فَسَتَرْنَ فَلَكَ أَحْدَادٌ هُيُهْ مُحْيَاتٌ أَوْدُوَّةٌ الْهَلاَكَ
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 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
وحلت شعب نليف تعرضت فيها أسطوانة
وتحولها عقوبا نبك ووسيلتي إليك أتريد
وذرني لي لأشرك بك شياً ولامتحدا
معاك الهاء وفُذرني إليك نفسي وليك
مقرع السم ومجرع المضيع هم نفسه المليء
فكم من علّق أصي علّيم علاؤونه
وشدد لطبتة مدينه وأرهف لي شبااحلا
دأي ليوان السوميه وسدى دخوي صوائب
سهاميه ولي سماعي عزى ياسمه وأصبر
تسرني المكر دوج عني عاقر أردي فطر
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 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 الله لضعف عيني عمنا يا فوايح وحجج
على الإنصار من زمان حربه وحذره
كثير عدد من ناوني وأرسل إليه الملاك
فلم أعلي فيه فكري في بدأ أن يصر وشدة
ازري نقوتي ثم فلته لحجة وصبر به من بعد
جعل عبد وجد وأعلنت كعم عليه متجلما
سأدل مرتديد عليه ورد منه لما شفعة
ولبستي غليلة فلسع على شواه وأدبر
مولانا قد خلفت سراياه ومكر من إغتانا
بهكم أىده ونصب لي شركن مصايده ولكله
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
تُقَدِّرُ عَلَيْهِ وَضَعَّ اَلْحَضَّرَاءِ السَّبْعَاءِ السَّبْعَاءِ

اَنْتَظَارُ اَلْآئِنَا زِيَّ الْمَرْضَةِ اَلْفَرْدَةِ وَهُوَ يَوْهُرُ

ِلِيُضَةُ اَلْمَلَائِكَةِ نَظَرَةٌ عَلَى اِبْنِ اَدْلَرِ بِأَنْ زُرعُهَا

ِرَأَيْتُهَا اَلْعَلَيْنِ بَكَّ وَتَفَالَتَ دَعَلِتُ بِرِسَالَةِهَا

وَفَجَّرَ ما أَنْطَوَى عَلَيْهِ أَرْكَسَهَا لِأَمَّ رَأْسِهِ فِي

ّنَبِيّهِ وَرَدَّ دُنْهَا فِي وُجُهِهِ وَأُلْفِعَ بَعْدُ

ِإِسْنَاطَا لَهُ ذِلْلَا يَرْجِعُ فِي أَلْيَمْلِها الْلَّهُ كَانَ

يُفْرِدُ أَنْ أَذِينُهَا وَفَكَّرَ كَأَنْ يَجْلَدَهُ لِلَّهُ وَالْمَلَائِكَ

ِمَا قَدْ لَبَحَنِهِ وَكَأَنَّ حَصْرَهُ فَشَرَّتْهُ نَغْشِهِ

وَجَلَّهُ وَتَغَطَّىّ وَسَلَفُهُ جَدُّ لِسَاسِهِ وَحَرِينُهَا
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
عَبْرَهُ وَجَعَلَ عَضْيَّةً مِّنْ لََمَّ وَلَدَى نَحْلًا
لَوْ خَلَّا فِي هَٰذِهِ وَقَرَّيْتُكَ وَقَدْ نَزَّلْتَ كَهَذَا
فَنَادَىَّ بِكَ بِالْأَلْهَ مَسْنُوفًا بِكَ وَالْقَافِرِ السُّرِّعَة
إِجَابَكَ عَلَى عَلَمَّ أَنَّهُ لا يَضْطُهْدُ أَيْنَ أَوْذَلِ
كَفِٰفَ وَلَا بِذَرَّعُ مِنْهَا إِلَّا الْمُحَفَّلُ يَنْسَأ كَ
فَخَصَّتْ نِسَاخُهَا لِيْسَ بِفَيْدِ يَدَ نَكَ وَكُلُّ مِسْتَمْعُ كَنَا
حُلَايْنِ هُنَّ اسْتَبِعُبَنَّهَا وَمَتَّعَنَا أَعْلَاهَا وَجَدَوْنَا
رَحْمَةً نَّسِرتُهَا وَعَافِيَةً أَلْسُنُهَا وَأَعْلَاهَا
طَمَسْنَا وَحَوْشِي كَبِيْرًا كَسْفُهَا وَكُلُّ مِنْهَا
حِسَنَ خَيْفَتْ وَعَلَمَ جَرِبَ وَخَرِطَ الأَعْشَابُ
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 ---
ومسكتك حولت كل ذللك لعاما وطولما
وياجيبه أنهما كامتو علي معاصبك ثم عنك
إساءة لألذائمك وباختبك ولك عن
أرئك باختفك لانسيا أعمالك ففعل وفد
سعت لجعل دارك ولربكما لفائدته استمح
فاضلك ما أذن أبي بعولا أي ألحانك
ولم نأنا بطولنا وألماما أو أبيت الله
وأحسنا ولسرا وفونا وألماما وأحسنا
لهما ناك وعذب بالجود لك وعذمت عزعلك
فقل الجد لا يدعي مقتدي لا يقلب وذي نا
لا يجل البال مقدام من عينك فسروع النصر
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.
وَقَالُوا لِلَّهِ مَا يَفْلِيشُ وَشَهِدُهُ عَلَيْهِمْ بِالْحَقِّ 
الَّذِي كَانَ مَعَهُ الْمَوْضُوْعَةُ وَالْعَلَوْيَةُ الْمُحْضَرَاءُ وَأَتِجَّهُ إِلَيْكَ بِهِمَا 
اللَّهُ فَإِنْ قُرِبَ إِلَيْكَ بِالْحَقِّ مَطُورُ الْأَرْحَامِ 
وَلَعَلْ أَمْيَلٌ لِّمَا أَتَى وَلَعَلَّ أَيْمَانُكَ لَا يَلَوَّجُ 
وَلَا يَقُولُوا عَلَيْكَ فَوَاحِدٌ وَلَا يَقُولَاكَ أَطْيَابُ 
وَلَا يَقُولَاكَ أَفْرَزُ 
وَلَا يُحِيطُ الْوَجْهُ لَهُ وَلَا يُهِبُ الْوَجْهَ قَبْلَ الْوَجْهِ 
وَلَا يُقَبِّلُ الْوَجْهَ بِالْوَجْهِ وَلَا يَقُولُوا 
وَأَعْجِبَ بِهِ إِلَى رَضْوَانِي وَأَمْرِي عَلَى يَدِي وَأَرْحَمُ 
وَكَأَنَّكَ أَمْرَ أَنَّكَ وَكَأَنَّكَ أَنَّكَ
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
اللهُمَّ إنك خلقتنا وربنتنا صغيرًةَ أو رزقنيكم كفنا اللهم إنك حليت في آن لتُرْنَ مَرْتينِ ونشرت به عبادتك أنت فلت بايعادي الذي سرقو على نفسهم لنفظوا من يرحمة الله إن الله يغفر الذنوب جميعاً ونفذ نقلعم يسَّمِع ما أتتَ عليه ما أتت عليه فأنت مَهْيَأ أَحَصٌّ على كل فولاً المَوْلَا الذي أَعْفَوْتَ الذي شمل كل لفيف بيني ولون أنا أحد أَسْنَاطِه الهمانِرِي مَتْ آهَي بِالهَـمِّ وَأَنت لاحقُ عَلَيْكَ
secret (neither in the earth nor in the heaven) but Thou findest it out and Thou art sufficient as rewarmer 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 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
خافئة في الأرخ ولا يسمى الأسماء إلا أن يها
وكل يان جازا وأكرير تميمًا لله أنك
طالبي إن أنا أهرب ومدرك أن أنا نرت فهما
زاد أبت لابن خاص ذليل امم إن علدي
فأذى للك أهلا وهو أرار منك عدل وين
نف عينها فما شملني عقول والمسن على
واسلك للله واعترفا والورى بأب وأعواره
للمج من صهابه الأرجح هذه النفس الجريدة
وهذ الرمية المفلوحة التي لا تستطيع
شمسك فكيف تستطيع حرارة وراك والتي لا
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.
لاسْتَطِيعُ صُوْنَ دَعَالِكَ فِي كَيْفَ تُسْطِيعُ صُوْنَ غْيْبَةَ فَاَحْمِيْنِيّ اللَّهُمَّ وَإِنَّ مَيْرَ وَحْيُ نَا شْرِيْرَ خَطِيْيْ تَسْتَرَوْنَ عَلَيْنَا بِيِّ هَا شَاءَ اللَّهُ مَا زَدَّ كَيْفَ مِلْكَ نَشْفَالْ دَرْوُ وَلَوْنَ عَنْ عَدَاءِ مَا زَدَّ كَيْفَ لَا لَنَا الصَّبْرُ عَلَيْهِ وَأَحْبَيْتُ أَنْ يَكُونَ ذَلِكَ لَكَ وَلَا سَلَطَانُكَ اللَّهُ أَعْظَمُ وَمَا أَكَذَّبْكَ أَدَمُ وَمَا أَنْبَدَحْتُ فِيهِ طَاعَةً المُطَيِّبِيْنَ وَتَفَقَّيْنِيْهِ مَعْصِيَةً الْمَلِكِيْنَ إِنَّهُمْ أَفْرَزَ لِلَّهِ الْرَّحْمَٰنِ وَلَغَيْرَهُ اِذْ أَلَا ذِلَّةٌ وَالإِسْكَرَامِ وَنُبْتِ عَلَىٰ أَنْتَ النَّوَابُ الْجَمِّ
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
وَكَانَ نَخْرَجَكُمُ اللَّهُ وَلَا يَسْتَيْكَانُ

فِي النَّضَرِ وَلَا رَسُولٌ أَلْفَاحَيْنَ

اللَّهُ أَحْمَدُ وَأَنتُ الْمُسْتَفَاتِي الصَّدَبُ

إِلَيْكُمْ وُسُوُّوقٌ عَمَّا أَلْقَانَا عَلَيْكُمْ

وَعَلَى مَا فَضَّلْتُوهُ بِحُبِّي وَأَسْبُغْتُ عَلَيْهِ

فُقِداً أَصْطَعَتُكَ عِنْدِي مَا بَعْضُكُمْ شَكَرُكَ

وَلَوْ لاَ اِحْسَانُكَ إِلَّا وُسُوُّوقٌ عَمَّا أَلْقَانَا عَلَيْهِ

بِلْغَ فَإِني لَا أُحَظُّ وَلَا أَصْلَحُ فَنَفْسِي وَلَا يَكْنُدُ

أَنَا بِالإِحْسَانِ وَزَرَقْتُ ذَآ أَمْرِي كُلَّهَا

العَكْفِيَةَ وَصَرِيفُ عَيْنِي جَهَدُ أَبْلَاءَ وَسَعِ
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.
من معدور الفضاء الفقير كمن معدور إلهاء
فلا يفني في وكم من ينفع سبعة أورت
بهاء وكم من صبيعة كرمة كلك عند
أن الذي أحبك عند الاضطراب عونه
ألف عنك العشار الذي أحببت لب الأعداء
بطلمي لله يا وجد يا خضاع السناك
ولا منفقي أحسرين يا وجد يا لله يا سماك
ويا مطأطأ صعيبا وجدت لما كعلى ساحة
كلاشي أشرب أني وكل شمان يناعي
فأنت عندي مجود وصدقك أدي مبروك
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 Approval 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 humility 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
نقسي وليساني وعقلاني يبلغ الوفاء وحقيقة
الشكيك فيما يكون مبلغ رضا عيني
مروحيتك يا كهفى حريتني المذاهب وامامية
عرتي فولاسترك عورتي لكنتم المفضح
ويا مولى يا النصر ولولا نصرك لكانتم
المغوجز والمرضع للملولدين المله
على عنايفها فهم مرسط الحاصرون وأفعال
القوى وبكمة الأسماء الحصينة أسأل إن
نفوعني ونفضلي فلسم بريتيا فأعتقل
بدني قوما نصر ولamation فوالاستغلال
وأنتى القسم في يد من أنتى وعذر
النعمان وعذر وأنتى وعذر وعذر
الأرض والسماء والجنة والغيب وحصيرة
اللطف فلست الحاضر بريتيا ومصلك
فلا تتمى أنتى في يد من أنتى وعذر
النقم والضحى والمؤلمة والشيطان
البصدير فنفوسك وانمساءك في يد
من أنتى وعذر وأنتى وعذر وأنتى
النعمان وعذر وأنتى وعذر وأنتى
النقم والضحى والمؤلمة والشيطان
البصدير فنفوسك وانمساءك في يد
من أنتى وعذر وأنتى وعذر وأنتى
النقم والضحى والمؤلمة والشيطان
البصدير فنفوسك وانمساءك في يد
من أنتى وعذر وأنتى وعذر وأنتى
النقم والضحى والمؤلمة والشيطان
البصدير فنفوسك وانمساءك في يد
من أنتى وعذر وأنتى وعذر وأنتى
النقم والضحى والمؤلمة والشيطان
البصدير فنفوسك وانمساءك في يد
من أنتى وعذر وأنتى وعذر وأنتى
النقم والضحى والمؤلمة والشيطان
البصدير فنفوسك وانمساءك في يد
من أنتى وعذر وأنتى وعذر وأنتى
النقم والضحى والمؤلمة والشيطان
البصدير فنفوسك وانمساءك في يد
من أنتى وعذر وأنتى وعذر وأنتى
النقم والضحى والمؤلمة والشيطان
البصدير فنفوسك وانمساءك في يد
من أنتى وعذر وأنتى وعذر وأنتى
النقم والضحى والمؤلمة والشيطان
البصدير فنفوسك وانمساءك في يد
من أنتى وعذر وأنتى وعذر وأنتى
النقم والضحى والمؤلمة والشيطان
البصدير فنفوسك وانمساءك في يد
من أنتى وعذر وأنتى وعذر وأنتى
النقم والضحى والمؤلمة والشيطان
البصدير فنفوسك وانمساءك في يد
من أنتى وعذر وأنتى وعذر وأنتى
النقم والضحى والمؤلمة والشيطان
البصدير فنفوسك وانمساءك في يد
من أنتى وعذر وأنتى وعذر وأنتى
النقم والضحى والمؤلمة والشيطان
البصدير فنفوسك وانمساءك في يد
من أنتى وعذر وأنتى وعذر وأنتى
النقم والضحى والمؤلمة والشيطان
البصدير فنفوسك وانمساءك في يد
من أنتى وعذر وأنتى وعذر وأنتى
النقم والضحى والمؤلمة والشيطان
البصدير فنفوسك وانمساءك في يد
من أنتى وعذر وأنتى وعذر وأنتى
النقم والضحى والمؤلمة والشيطان
البصدير فنفوسك وانمساءك في يد
من أنتى وعذر وأنتى وعذر وأنتى
النقم والضحى والمؤلمة والشيطان
البصدير فنفوسك وانمساءك في يد
من أنتى وعذر وأنتى وعذر وأنتى
النقم والضحى والمؤلمة والشيطان
البصدير فنفوسك وانمساءك في يد
من أنتى وعذر وأنتى وعذر وأنتى
النقم والضحى والمؤلمة والشيطان
البصدير فنفوسك وانمساءك في يد
من أنتى وعذر وأنتى وعذر وأنتى
النقم والضحى والمؤلمة والشيطان
البصدير فنفوسك وانمساءك في يد
من أنتى وعذر وأنتى وعذر وأنتى
النقم والضحى والمؤلمة والشيطان
البصدير فنفوسك وانمساءك في يد
من أنتى وعذر وأنتى وعذر وأنتى
النقم والضحى والمؤلمة والشيطان
البصدير فنفوسك وانمساءк в их руках также важно отметить, что они в состоянии поставить вас в зависимость от них.
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 ——
عساتي واتصل ليتك يرى الدنيا لشي قد
أوتبني ودحاتي فأهلكني مهاورد
البيك رتبت ناسفاً على مغود فأعذني
مستحيت فلا تأخذ لي فيا فلا تحرمي مشحزاً
فلان سلمي يا فلاناً دعيت دعوت بارت
مستحيت مسكيناً مشجفاً حافياً وحافراً
مضطر إلى بك أشكو بك يا الهي عفني
عن المسارعين ودعاه أولئك وأنا عند
صاحدهم أعداء له وكسرة هموم ووسو
فسيأتي الهي ويطفخ يسيرتي ولم ألهي كني

568
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.
لعنك بنفسي أدعوك فحيني وإن كنت طبيحاً
لدعوني وأسأل كلما طمستن صبي حبيت
ما كنت وضعت عند سري لا أدعوسوا الله
ولا أوجعك لسبق ليك سمع من شكا
والابن ملغي من قدم عليك وخلص أعصم
بل وفف عمن لا يذكوه في فلاني خبير
الأحق وألا وألإ فربة شكرى وأغفرليا
علام من دونو إنا نديلك إذا الظالم المفتر
المضيع الأثم المقص المتعم الغفل النفيسي
وايقتصر فأن أرحم الراحامين
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.
وكام غزية ملأت عينيه الله
فألفتني علي الصمد
بأي الله الذي لطع عليه شيء في الأرض
لذ السماء وكيف تفحط عليك يا إلهي أنت
خلقته وكيف لا خصيها أن صنعك أو
كيف يعيب عند ما أنت ندك أولك
يسقعي أنت تهب منك لاحقة له
يبتغك أو كيف يجهزك من لدعه له
يعرفك أو كيف يجوزك من أمذهبه له
في صدرك وحنانك أخشى حلفك
لك أعلمهم يا تأحسيهم للأتهم
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 dimi-
nish Thy Authority who joins others
with Thee and falsifies Thy Apostle.

Nor does one who dislikes Thy De-
cree 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

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
طاعنك إلهكم عليه مojis نبرم وهو عبد عمر لسحاكاك لانقص سلطانكم من أشركاء وكتب رسالك ولدي نسطيعم كيرا فضاء ك أنا بر امرك ولا يمنع منك كليب يقرن لا يوجد منعبه عبك لا يعمر في الدنيا مصيره لا فاك سبحاكاك ما أعظم شاكن وأقه سلطانك وأشد فونك وأندل أمرك سبحاكاك فضت علاج خلفائ الموت من وحيد ووريديك وكد أن الموت وكل صابر بالاك فندرك.
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 because of the tranquility of his veins, 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

------------------------------
وَتَعالِمُ لَا إِلَهَ إِلَّا هُوَ وَحيدَ لا شَريكَ
لَكَ امْتَنِبْ بَيْكَ وَصِلِّ فَرِصَتَ رُسُلَكَ وَقُلْتَ
سَأْنَاكَ وَكَفُّتُ بِكَ مَعْبودٍ غَيْرُهُ وَأَرَسْتُ مَسَّهُ
سَوْى اللهِ حَيَاةً إِلَى أَصِيصَ وَأَمْسِيَ سَفَلاً
لَعَلَّي أَعْرَفُ أَنَّ الَّذِي قَرَّرَ نَصْطَبَ بَيْناَ بِأَيْلَا مَرْتَبَٰ
كِنْ يَضُعُّهُ لَيْلًا عَلَيْ أَهْلِكَ وَهُوَ أَيْدٍ أَنْبَأَهُ
ذُو نَبِيَّةٍ لَمْ يَأْتِيَهُ فَسَأْلَتِهِ مَنْ أَوْلَىٰ سَوْىَ الدَّارَ
شَهَوَاتِي هَيْنَكَ عَلَيْهِ وَنُفِبَتْ عَلَى مَنْ أَوْلَىٰ سَوْىَ الدَّارَ
بَكِيرُ أَطُولُ مَيْلٍ وَبَدِّيْهِ عَفَاً وَلْيَكُونُ عُفُورٌ
وَفِيلهُ مَفْوُنٌ كَشَرْفٍ لَّمْ يَعْلَمَ وَفِكَرَ فِيْلِهُ
لَمْ يَهْوَاءَ قَبْلَهُ وَأَبَالَ عَلَيْهِ وَفِلَلْ عِلْمِ الأَمْلَ
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.
وفانت الهوى وأستمتقت منه الدنيا وأطله الأجل وأغرث بالسكته وأعنف بخطبه سوا من ملابسه له عريث ولا علم لدعونته ولا منفه له ملابسه ولا يلبس إلا الله أثينا لأراك في حفك أوابا على جميع خلفه وأسميا للعظم الذي أمرت رسولك أن تستمر به ومجال وجها الكرم الذي لا يشأ ولا يغفر ولا يجوز ولا يفوت نصي على محمد وعلى محمد وعلى محمد وعلى محمد وعلى ربه بيادنك وأناس نفسي عبر اللسانين في الله.

(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 __________________
وَأَنْ نُسَبِّبَ لَكَ نَفْسِي بِكَ أَمْنُكَ بِرَحْمَتِي إِلَيْكَ
أَوْ هَمُّكَ أَخَافُ وَأَنْفُسُكَ وَإِنْ شَاءَ إِلَيْكَ وَإِنْ شَاءَ
أَقِمْ لَكَ دِوَارَةً وَلْيَأْخُذَ ابْنُكَ وَأَنْفُسُكَ إِلَيْكَ
إِلَيْكَ أَسْأَلُ وَلَكَ أَوْ مُرْ وَعَلِيُّكَ وُلْدُكَ وَأَوْكَافُ
خَيْرًا وَكَمْ يَا أَسْلَمُ وَلَكَ رَحْمَتُ وَلَكَ رَحْمَتُ وَلَكَ أَوْكَافُ
وَكَانَ مِنَ الْمَعْلُومِاتِ مَا أَشَاءَ إِلَى النَّذَارِيْنِ
رَبِّ الرَّحْمَانِ ذَوِي نَيْفٍ وَأَنْفُسُونَا مَا لَيْنَا
لَيْنَا الْأَسْمَيْنِ الْمَرْهَمَ بِعَمَلِي الْمُنْفُدَ
فِخْطِيِّي الْمُخْتَبِرِ عِندَيْنِ بِلَا فِيْهَا وَفِيْهَا
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 ———
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.\(^\text{227}\)

My Lord, pity me at my resurrection and my rising (from the tomb)\(^\text{228}\). 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 \--------
فلاsty مولاي وأحمي عند تغطرصرني وحال
إذا بحيدي وتمزرعت أعضائي وتقعى
أوصالي بالغلفني يا حرمي وأحيي
كحري ونشكي واجعل بذلك ألبوم مع
أولايا في ومقفي في أغبياء مصدري في
جوابك مسيسني يا رب العالمين
وأما من عاهد على الغلفني استنكشف شاخي
بأفراح لسمر وعنه تكشف وما جاءه
ورحمه وما ساصل على مرح وأجعل واجح حمي
وأكشف علي واحداً أحد بأحمد بالمنبتد
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.
ولم يولد ولم يترك له كفرًا أحد أصمعي
وطلبه وذهب إليه فأراد أنه الكرمع
المعوذ به ولهو لله أحد وفول لله صلب

أسألك سوالًا أمرًا يشنيت فافنها وضعفًا
فولته وكثرت دنوته سوالًا أمرًا لا يدفنه
معيشًا ولا لأضعفه مقوفرًا ولا لذنيه عافرًا
غيرك بأذل والتحام أسألك
عملاً تحبه وعمله ونقيه أنفعه من
ابنبنينك به حايته فنفاد أمره
الله صلّى عليه وحيدًا مجدًا فرض على صدرك
Cut off my interest 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
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.
فيه عيني و آظه فيها عذردي و لقفي فيها جمي و
عاف فيها جسدي لله ومن أصبح له ثقة أو
رماة عمر ف قد صبح و أن ثقة و رجاء في
الأمور و لها فأفضل إخضاعها عافية و شري
مزويلاً للسير بينك يا أرحم الرحمن

و صلى الله على سَيْدَنا
محمد و سَلْتَه الله الخصيت
و عوَلَه الله الناهيَت
3. The Holy Quran 25:44.
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.
15. Belief in an unseen God and in future reward and punishment.
17. I.e. from sinful thoughts.
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.
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.
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.


63. Literally, needy.

64. Literally, link, a means of connection.


66. The Holy Quran 1:222.

67. That is, contemplating Thy Majesty.

68. The Holy Quran 15:30-42.

69. 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.


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.


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 daytime 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.
128. The Holy Quran 2:245.
129. Or, disclosing Thy secret Will.
130. The Holy Quran, 2:152.
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 Dhîhajjah, the month of the pilgrimage, the last month of the Arabic year. Arafah 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.
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.
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 unable 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.
دعاء الله ﷺ.

- في طلب العفو والرحمة (348).
- إذا نعي الله ميت أو ذكر الموت (358).
- في طلب السر والوقاية (362).
- عند ختمه القرآن (364).
- إذا نظر الى الهلال (386).
- إذا دخل شهر رمضان (390).
- في وداع شهر رمضان (408).
- في يوم الفطر وفي يوم الجمعة (442).
- في يوم عرفة (454).
- يوم الاضحى و يوم الجمعة (420).
- في دفاع كيد الاعداء وزرر بأسرهم (452).
- في الرحمة (504).
- في التضيء والامتنكاة (562).
- في الإلحاح على الله تعالى (572).
- في التذلل لله عزوجل (580).
- في استكشاف الهموم (584).
دعاوؤ (ع) إذا دفع عنه ما يذكر أو عجل له مطلبٍ .....
152
دعاوؤ (ع) عند الاستمساء بعد الجدب ..
154
دعاوؤ (ع) في مكارم الأخلاق ومراعي الأفعال ..
160
دعاوؤ (ع) إذا أحرزه أمر وهمته الخطايا ..
186
دعاوؤ (ع) عند الشدة والجهد وتعسر الأمور ..
196
دعاوؤ (ع) بالعافية وشكرها عليها ..
210
دعاوؤ (ع) لأبوه عليه السلام ..
218
دعاوؤ (ع) لأولاده عليهم السلام ..
228
دعاوؤ (ع) في نهراه وأوليائه ..
240
دعاوؤ (ع) لأهل الثغور ..
244
دعاوؤ (ع) متفزاً على الله عز وجل ..
264
دعاوؤ (ع) إذا قُير عليه الرزق ..
270
دعاوؤ (ع) في قضاء الدين ..
272
دعاوؤ (ع) في ذكر التوبة ووظمتها ..
276
دعاوؤ (ع) بعد صلاة الليل لنفسه ..
298
دعاوؤ (ع) في الاستخاره ..
318
دعاوؤ (ع) إذا رأى مبتئ بفضحة أوذنب ..
322
دعاوؤ (ع) في الرضا إذا نظر إلى أصحاب الدنيا ..
326
دعاوؤ (ع) إذا نظر إلى السحاب وبرق وسمع صوت الرعد ..
330
دعاوؤ (ع) في الاعتراف بالتقصر عن تأديه الشكر ..
334
دعاوؤ (ع) في الاعتذار من تبعات العباد ..
346
فهرست

الدعاء

بدا دعاء(ع) بالحمد الله والثناء عليه ........................................ 4
في دعاء(ع) بالصلاة على رسول الله(ص) ........................................ 20
في دعاء(ع) بالصلاة على هيئة العرش والملائكة .............................. 26
دعاء(ع) بالصلاة على اتباع الرسول ............................................. 40
دعاء(ع) لنفسه واهل بيته ............................................................ 50
دعاء(ع) عند الصباح والمساء ....................................................... 56
دعاء(ع) في المهمة والكرب والملمة .............................................. 70
دعاء(ع) في الاستعداد من المكاره وسبي الخلق ومذام .................... 76
الأخلاق

دعاء(ع) في طلب الغفرة من الله .................................................... 80
دعاء(ع) في اللجوء إلى الله تعالى ................................................. 84
دعاء(ع) بخواتم الخير ................................................................. 88
دعاء(ع) في الاعتراف وطلب الثواب ................................................. 92
دعاء(ع) في طلب الخواص من الله .................................................... 102
دعاء(ع) إذا اعتدي عليه أورأى من الظلمين ما يحب ...................... 112
دعاء(ع) عند المرض والأرباب وألبية ............................................. 120
دعاء(ع) في طلب الغفرة والغفرة ................................................. 126
دعاء(ع) في الاستعداد من الشيطان .............................................. 144
الكتاب: الصحيفة السجادية
المترجم: السيد أحمد الوهاني
الناشر: منظمة الإعلام الإسلامي - قسم العلاقات التوئية
عدد التسخ: 2000
الطبعة: شهر طهران - الجمهورية الإسلامية في إيران
التاريخ: 1405-1384