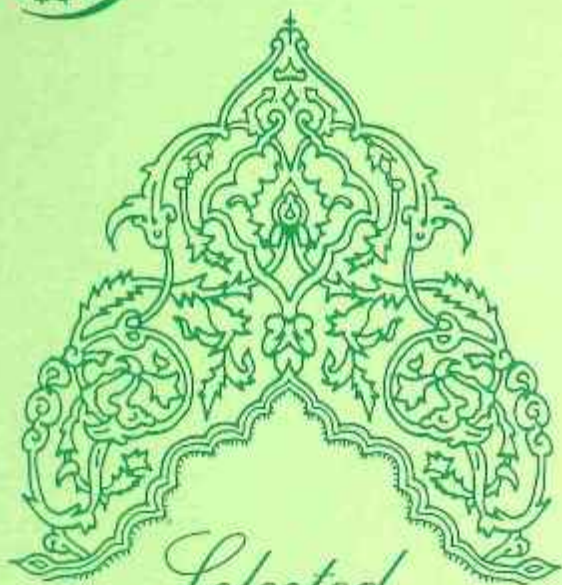




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Du-a's*

*Volume Two*





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# SELECTED DU-A'AS VOLUME TWO

ARABIC TEXT  
ENGLISH TRANSLATION



PEERMAHOMED EBRAHIM TRUST  
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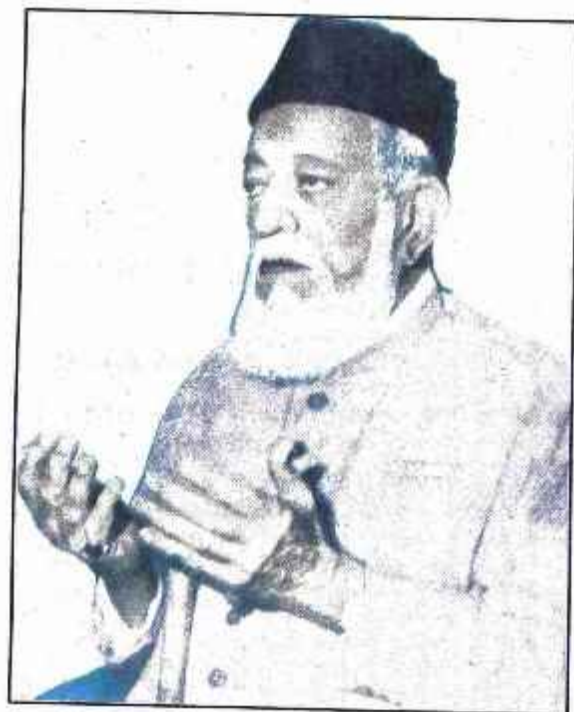
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BY

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### **HAJI HASSANALLY P. EBRAHIM**

founder chairman, who, with a dedicated pioneering commitment, through printed books, established a permanent source of religious knowledge to communicate to the English speaking faithfuls, growing more and more, each day, all over the world, the message of Islam.





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## PREFACE

The rules of conduct, or the commandments of the religion of Allah, Islam, a condensed form of laws, to regulate our day to day life in this world, are ten. They are binding and essential (*wajib*) . We have to carry out each and every one of them.

In addition there is another aspect of behaviour known as *sunnah al muwakkidah* (highly desirable but optional way of life), on the pattern of the life of the Holy Prophet, his holy Ahl ul Bayt and the prophets and messengers of Allah. The sincere faithfuls (*muminin*) willingly make a choice to act up to that which the "chosen friends of Allah" employed themselves in, day by day.

Highly respected religious scholars, Ibn Babawayh, Shaykh Tusi, Kafami, Majlisi, and others collected and published *du-a'as* (special prayers), mainly composed by Imam Ali ibna abi Talib and Imam Ali bin Husayn Zaynul Abidin together with "highly desirable" mode of everyday conduct. The most reliable book available for us is *Mafatih al Jinan*.

We have brought out the English version of the "Mafatih al Jinan" under the title of "The Prayer's Almanac". *Du-a'as*

printed in this book are taken from it.

The Arabic word *du-a'a* means call, request, supplication, invitation, invocation or prayer.

Allah has given us permission to call upon Him.

"And when My servants ask you about Me,

then surely I am near;

I answer the prayer of the supplicant when he cries unto Me.

So let them hear My call and have faith in Me, in order that they may be led aright."

[Al Baqarah : 186]

In all *du-a'as* request is made to Allah alone, but through the *wasilah* (means of approach) - the Holy Prophet and his holy Ahl ul Bayt.

Recitation of *du-a'as* taught by the Holy Prophet and his holy Ahl ul Bayt are twice blessed.

Firstly they provide us the suitable words and proper form to approach and beseech the Almighty Allah.

Secondly, if the meanings are understood they leave a profound impression of the oneness of Allah and His attributes on our minds and souls, and as a result our character formation takes after and

follows the pattern laid down by the religion of Allah, Islam.

These *du-a's* are also a proof of our pure faith in the "one and only" Allah.

They make clear relationship between man and God, and reciprocal relations between human beings, and build up a collective discipline which can be used to set up the much desired ideal society based upon love, peace, harmony, fairplay, justice and freedom - the good free from evil.

Faithful servants of Allah turn repentant to Allah, seek His forgiveness, take refuge with Him, look for His mercy, ask for His blessings, and put forward their legitimate needs and wants for fulfillment.

Wholehearted devotion to the "Lord of the worlds" brings favourable results, purifies the soul, gives joy and confidence to the heart and sense of direction to the mind, cultivates refinement, builds up highmindedness, self-control, understanding and equilibrium.

The best medium is *du-a's* composed by the Holy Prophet and the holy Imams.

Man is free to make lawful efforts, day in and day out, in the sphere of worldly

affairs, but should set apart whatever time may be spared, taking into account strength, moral and physical, legitimate involvement into day to day life, obligation to family and employment, to turn to the creator, the almighty Allah, the beneficent, the merciful, never forgetting that unto Allah is the return.

Chose and pray that which is feasible.

The minimum shall benefit beyond expectations.

What the maximum has in store is beyond imagination.

Here we must mention the unanimous opinion of all recognised religious scholars (*ayatullahs*) that it is the duty of every Muslim to learn the correct recitation of Arabic text, recited in *salat*, and other prayers, but if on account of physical, regional or vernacular stress and strain, inspite of best efforts, it is not possible to overcome the handicaps, he or she, at all events, must recite the prayers in Arabic notwithstanding the affected accent and pronunciation.

So if one, as a sincere faithful, is able to read the Arabic, desires to turn to Allah for putting forward one's wants and needs to get satisfaction, or seek His forgiveness and mercy, can make use of

the Roman transliteration, with the English translation, to approach the creator, the all-wise, all-knowing, merciful Allah.

It is essential to know what one recites in Arabic. The substance of *du-a'as* is multi dimensional and many splendored, only next to the Holy Quran and the Nahj al Balagha in order of merit.

We frankly admit that it is almost impossible for a translator to put his version in equivalent class, especially the extraordinary literary artistry of form and style, the original Arabic *du-a'as*, we recite, take unto themselves and hold, but the "message" has been kept intact.

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BEFORE RECITING ANY DU-A'A  
say *salawat*

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَاٰلِ مُحَمَّدٍ

ALLAAHUMMA S'ALLI A'LAA  
MUH'AMMADIN WA AALI MUH'AMMAD  
[O Allah send blessings on Muhammad  
and on the children of Muhammad.]

and

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

BISMILLAAHIR RAH'MAANIR RAH'EEM  
[In the name of Allah, the beneficent, the  
merciful.]

AND AT THE END OF EVERY DU-A'A  
say *salawat* again

O Allah, verily I beseech You by  
Your name:

"In the name of Allah, the beneficent,  
the merciful."

O Lord of majesty and splendour!  
O Everliving! O Self-subsistent!  
O Everliving!  
There is no god but You.  
O He. O He whom none knows what He  
is,  
nor how He is, nor where He is,  
nor in what respect He is, except He!  
O Lord of all realms!  
O Lord of might and omnipotence!  
O Sovereign!  
O Pure and Holy!  
O Peaceable! O Faithful!  
O Preserver!  
O Almighty! O Dominant! O Superb!  
O Creator! O Originator!  
O Fashioner!  
O Benefactor! O Administrator!  
O Strong! O Inventor! O Restorer!  
O Destroyer! O Loving!  
O praiseworthy!  
O Adored! O Distant! O Near!  
O Responder! O Observer!  
O Reckoner! O Designer!  
O Exalter!  
O Inaccessible!



اللَّهُمَّ إِنِّي أَسْأَلُكَ بِاسْمِكَ  
 بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
 يَا ذَا الْجَلَالِ وَالْإِكْرَامِ يَا حَيُّ يَا قَيُّوْمُ  
 يَا حَيُّ لَا إِلَهَ إِلَّا أَنْتَ يَا هُوَ يَا مَنْ  
 لَا يَعْلَمُ مَا هُوَ وَلَا كَيْفَ هُوَ وَلَا  
 أَيْنَ هُوَ وَلَا حَيْثُ هُوَ إِلَّا هُوَ  
 يَا ذَا الْمُلْكِ وَالْمَلَكُوتِ يَا ذَا الْعِزَّةِ  
 وَالْجَبَرُوتِ يَا مَلِكُ يَا قُدُّوسُ  
 يَا سَلَامُ يَا مُؤْمِنُ يَا مُهَيِّمُ  
 يَا عَزِيزُ يَا جَبَّارُ يَا مُتَكَبِّرُ يَا خَالِقُ  
 يَا بَارِئُ يَا مُصَوِّرُ يَا مُفِيدُ يَا مُدَبِّرُ  
 يَا شَدِيدُ يَا مُبْدِئُ يَا مُعِيدُ  
 يَا مُبِيدُ يَا وَدُّدُ يَا مُحْسِنُ  
 يَا مُعْبُودُ يَا بَعِيدُ يَا قَرِيبُ يَا حَبِيبُ  
 يَا رَقِيبُ يَا حَسِيبُ يَا بَدِيعُ يَا رَفِيعُ

O Hearer! O Knower!  
O Indulgent! O Bountiful!  
O Wise! O Eternal!  
O High! O Great!  
O Compassionate! O Bestower!  
O Rewarder! O Recourse!  
O Majestic! O Beautiful!  
O Guardian! O Sufficer!  
O Pardoner! O Obtainer!  
O Magnanimous!  
O Leader! O Guide!  
O Apparent! O First!  
O Last! O Evident!  
O Inward! O Steadfast!  
O Everlasting! O Aware!  
O Decider! O Judge!  
O Just! O Separator!  
O Uniter! O Pure!  
O Purifier! O Powerful!  
O Able! O Tremendous!  
O Sublime! O One!  
O Unique! O Eternally Besought!  
O He who begets not,  
nor was begotten,  
and there is none like (equal to)  
Him,  
nor, there is, for Him, any consort,  
nor any bearer of burden,  
nor he took a counsellor,  
nor he needs a

يَا مَنِّيعُ يَا سَمِيعُ يَا عَلِيمُ يَا حَلِيمُ  
يَا كَرِيمُ يَا حَكِيمُ يَا قَدِيمُ يَا عَلِيُّ  
يَا عَظِيمُ يَا حَنَّانُ يَا مَنَّانُ يَا دَيَّانُ  
يَا مُسْتَعَانَ يَا جَبِيلُ يَا جَبِيلُ  
يَا وَكِيلُ يَا كَفِيلُ يَا مُقِيلُ يَا مُنِيلُ  
يَا نَبِيلُ يَا دَلِيلُ يَا هَادِيُ يَا بَادِيُ  
يَا أَوَّلُ يَا آخِرُ يَا ظَاهِرُ يَا بَاطِنُ  
يَا قَائِمُ يَا دَائِمُ يَا عَالِمُ يَا حَاكِمُ  
يَا قَاضِيُ يَا عَادِلُ يَا فَاضِلُ يَا وَاصِلُ  
يَا طَاهِرُ يَا مُطَهِّرُ يَا قَادِرُ يَا مُقْتَدِرُ  
يَا كَبِيرُ يَا مُتَكَبِّرُ يَا وَاحِدُ يَا أَحَدُ  
يَا صَمَدُ يَا مَنْ لَمْ يَلِدْ وَلَمْ يُولَدْ  
وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ وَلَمْ يَكُنْ  
لَهُ صَاحِبَةٌ وَلَا كَانَ مَعَهُ وَزِيرُ  
وَلَا اتَّخَذَ مَعَهُ مُشِيرًا وَلَا اِحْتِاجَ

supporter,  
nor there is, with Him, in the  
divinity, any one other than Him.  
There is no god but You,  
so exalted are You, above what the  
unjust say - a great exaltation!  
O High! O Lofty!  
O Towering! O Opener!  
O Diffuser! O Restfull!  
O Reliever! O Helper!  
O Conqueror! O Comprehender!  
O Destroyer! O Avenger!  
O Resurrector! O Inheritor!  
O Seeker! O Victorious!  
O He from whom no fugitive can  
escape!  
O Acceptor of repentance!  
O Oft-forgiving! O Bestower!  
O Causer of causes!  
O Opener of doors!  
O He who answers howsoever He is  
called upon!  
O Pure!  
O He who gives recompense to the  
thankful!  
O Pardonner!  
O Forgiver!  
O Light of light!  
O Director of affairs!  
O Subtle!  
O All-Aware!  
O Protector!  
O Enlightener!

إِلَى ظَهِيرٍ وَلَا كَانَ مَعَهُ مِنْ إِلَهٍ  
 غَيْرُهُ لَا إِلَهَ إِلَّا أَنْتَ فَتَعَالَيْتَ  
 عَمَّا يَقُولُ الظَّالِمُونَ عَلَوْا كَبِيرًا  
 يَا عَلِيُّ يَا شَامِخُ يَا بَاذِخُ يَا فَتَّاحُ  
 يَا نَفَّاحُ يَا مُرْتَّاحُ يَا مُفَرِّجُ يَا نَاصِرُ  
 يَا مُنْتَصِرُ يَا مُدْرِكُ يَا مُهْلِكُ  
 يَا مُنْتَقِمُ يَا بَاعِثُ يَا وَارِثُ

يَا طَالِبُ يَا غَالِبُ

يَا مَنْ لَا يَفُوتُهُ هَارِبُ يَا تَوَّابُ  
 يَا آوَّابُ يَا وَهَّابُ يَا مُسَبِّبُ الْأَسْبَابِ  
 يَا مُفَتِّحُ الْأَبْوَابِ يَا مَنْ حَيْثُ مَا  
 دُعِيَ أَجَابَ يَا طَهُورُ يَا شَكُورُ  
 يَا عَفُوُّ يَا غَفُورُ يَا نُورَ النُّورِ  
 يَا مُدَبِّرَ الْأُمُورِ يَا لَطِيفُ يَا خَبِيرُ  
 يَا مُجِيرُ يَا مُنِيرُ

O Seer! O Aider!  
O Great! O Single!  
O Solitary! O Everlasting!  
O Reliance! O Independent!  
O Sufficient!  
O Healer!  
O Fulfiller! O Forgiver!  
O Benefactor! O Gracious!  
O Bestower! O Bestower!  
O Sublime! O Peerless!  
O He who is exalted and dominates!  
O He who is master and exercises  
authority!  
O He who is inward and aware!  
O He who is obeyed and thankful!  
O He who is disobeyed yet forgives!  
O He whom thoughts do not  
comprehend,  
nor vision perceives,  
nor a smallest hint or speck remains  
hidden from Him!  
O Nourisher of mankind!  
O Ordainer of every destiny!  
O Exalted (of position)!  
O Formidable (of bases)!  
O Changer of time!  
O Acceptor of sacrifices!  
O Lord of benefits and favours!  
O Lord of might and sovereignty!  
O Merciful!



يَا بَصِيرُ يَا ظَهِيرُ يَا كَبِيرُ يَا وَثَرُ  
 يَا فَرْدُ يَا أَبَدُ يَا سَنَدُ يَا صَمَدُ  
 يَا كَافِيُ يَا شَافِيُ يَا وَافِيُ يَا مُعَافِيُ  
 يَا مُحْسِنُ يَا مُجْمِلُ يَا مُنْعِمُ  
 يَا مُفْضِلُ يَا مُتَكَرِّمُ  
 يَا مُتَفَرِّدُ يَا مَنْ عَلَا فَقَهَرَ يَا مَنْ  
 مَلَكَ فَقَدَّرَ يَا مَنْ بَطَنَ فَخَبَرَ  
 يَا مَنْ عُيِدَ فَشَكَرَ يَا مَنْ عُصِيَ  
 فَغَفَرَ يَا مَنْ لَا تَحْوِيهِ الْفِكْرُ  
 وَلَا يُدْرِكُهُ بَصَرٌ وَلَا يَخْفَى عَلَيْهِ  
 أَثَرُ يَا رَازِقَ الْبَشَرِ يَا مُقَدِّرَ كُلِّ  
 قَدَرٍ يَا عَالِي الْمَكَانِ يَا شَدِيدَ  
 الْأَرْكَانِ يَا مُبَدِّلَ الزَّمَانِ يَا قَابِلَ  
 الْقُرْبَانِ يَا ذَا الْمَنِّ وَالْإِحْسَانِ  
 يَا ذَا الْعِزَّةِ وَالسُّلْطَانِ يَا رَحِيمُ

O Beneficent!

O He who manifests (Himself)  
everyday in (new) splendour!

O He whom one activity does not keep  
away from another!

O Magnificent!

O He who is in every\*place!

O Hearer of voices!

O Acceptor of prayers!

O Grantor of desires!

O Fulfiller of wants!

O He who sends down blessings!

O He who shows compassion when  
tears are shed!

O Ignorer of faults!

O Reliever of agonies!

O Cherisher of virtues!

O Raiser of ranks!

O Upholder of requests!

O Resurrector of the dead!

O Gatherer of the scattered!

O Knower of intentions!

O Restorer of what has passed away!

O He whom voices do not confuse!

O He whom requests do not confound,  
nor shadows cover Him!

O Light of the earth and the heavens!



يَا رَحْمَنُ      يَا مَنْ  
 هُوَ كُلَّ يَوْمٍ فِي شَأْنٍ يَا مَنْ لَا يَشْغَلُهُ  
 شَأْنٌ عَنْ شَأْنٍ يَا عَظِيمَ الشَّانِ  
 يَا مَنْ هُوَ بِكُلِّ مَكَانٍ يَا سَامِعَ  
 الْأَصْوَاتِ يَا مُجِيبَ الدَّعَوَاتِ  
 يَا مُنْجِحَ الطَّلِبَاتِ يَا قَاضِيَ الْحَاجَاتِ  
 يَا مُنْزِلَ الْبَرَكَاتِ يَا رَاحِمَ الْعِبْرَاتِ  
 يَا مُقِيلَ الْعَثَرَاتِ يَا كَاشِفَ الْكُرْبَاتِ  
 يَا وَلِيَّ الْحَسَنَاتِ يَا رَافِعَ الدَّرَجَاتِ  
 يَا مُوَقِّي السُّوْرَاتِ يَا مُحْيِيَ الْأَمْوَاتِ  
 يَا جَامِعَ الشَّتَاتِ يَا مُطْلِعًا عَلَى النِّيَّاتِ  
 يَا رَادَّ مَا قَدْ فَاتَ يَا مَنْ لَا تَشْتَبِهُهُ  
 عَلَيْهِ الْأَصْوَاتُ يَا مَنْ لَا تَضْجُرُهُ  
 الْمَسْئَلَاتُ وَلَا تَغْشَاهُ الظُّلُمَاتُ  
 يَا نُورَ الْأَرْضِ وَالسَّمَوَاتِ يَا سَابِغَ

O Multiplier of favours!  
O Remover of distresses!  
O Creator of the breathing beings!  
O Gatherer of peoples!  
O Healer of ailments!  
O Creator of light and darkness!

O Lord of generosity and  
munificence!  
O He whose throne no foot can  
traverse!  
O The most generous of all the  
generous!  
O The most munificent of all the  
munificent!

O the best hearer of all the hearers!  
O the best seer of all the seers!  
O Protector of protection-seekers!  
O Refuge of the fearfull!

O Asylum of the refugees!  
O Patron of the faithfull!  
O Helper of those who seek aid!  
O Goal of the aspirers!  
O Companion of every wayfarer!  
O Friend of every destitute!  
O Shelter of every outcast!

O Retreat of every fugitive!  
O Guardian of every wanderer!  
O He who is merciful to old men!  
O He who provides for infants!

اِنِّعِمْ يَا دَا فِعَ النِّقَمِ يَا بَارِئُ النِّسَمِ  
 يَا جَامِعَ الْأُمَمِ يَا شَافِيَ السَّقَمِ  
 يَا خَالِقَ النُّورِ وَالظُّلَمِ يَا ذَا الْجُودِ  
 وَالْكَرَمِ يَا مَنْ لَا يَطَاءُ عَرْشُهُ  
 قَدَمٌ يَا أَجُودَ الْأَجُودِينَ يَا أَكْرَمَ  
 الْأَكْرَمِينَ يَا أَسْمَعَ السَّامِعِينَ  
 يَا أَبْصَرَ النَّاطِرِينَ يَا جَارَ الْمُسْتَجِيرِينَ  
 يَا أَمَانَ الْخَائِفِينَ يَا ظَهَرَ الدَّلَّاجِينَ  
 يَا وَلِيَّ الْمُؤْمِنِينَ يَا غِيَاثَ الْمُسْتَغِيثِينَ  
 يَا غَايَةَ الطَّالِبِينَ يَا صَاحِبَ كُلِّ غَرِيبٍ  
 يَا مُوَسِّسَ كُلِّ وَحِيدٍ يَا مُلْجَأَ كُلِّ  
 طَرِيدٍ يَا مَأْوَى كُلِّ شَرِيدٍ يَا حَافِظَ  
 كُلِّ ضَالَّةٍ يَا رَاحِمَ الشَّيْخِ الْكَبِيرِ  
 يَا رَازِقَ الطِّفْلِ الصَّغِيرِ يَا جَابِرَ

O He who sets broken bones!  
O Liberator of every prisoner!  
O Enricher of the miserable poor!

O He who protects the frightened  
seeker of refuge!  
O He who plans and executes!  
O He for whom the difficult is simple  
and easy!

O He who is not in need of any  
clarification!  
O He who is powerful over  
everything!

He who is aware of everything!  
O He who sees everything!  
O Sender of the winds!  
O Cleaver of the dawn!  
O Despatcher of the spirits!  
O Lord of generosity and clemency!  
O He who has, in His hand, every  
key!

O Hearer of every voice!  
O He who precedes every transient!  
O Resurrector of every soul after  
death!

الْعَظِيمُ الْكَبِيرُ يَا فَالَكُ كُلِّ أَسِيرٍ  
 يَا مُغْنَى الْبَائِسِ الْفَقِيرِ يَا  
 عِصْمَةَ الْخَائِفِ الْمُسْتَجِيرِ  
 يَا مَنْ لَهُ التَّدْبِيرُ وَالتَّقْدِيرُ  
 يَا مَنْ الْعَسِيرُ سَهْلٌ عَلَيْهِ وَيَسِيرُ  
 يَا مَنْ لَا يَحْتَاجُ إِلَى تَفْسِيرٍ  
 يَا مَنْ هُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ  
 يَا مَنْ هُوَ بِكُلِّ شَيْءٍ خَبِيرٌ  
 يَا مَنْ هُوَ بِكُلِّ شَيْءٍ بَصِيرٌ  
 يَا مُرْسِلَ الرِّيَّاحِ يَا فَالِقَ الْأَصْبَاحِ  
 يَا بَاعِثَ الْأَرْوَاحِ يَا ذَا الْجُودِ وَالسَّمَاحِ  
 يَا مَنْ بِيَدِهِ كُلُّ مِفْتَاحٍ يَا سَامِعَ  
 كُلِّ صَوْتٍ يَا سَابِقَ كُلِّ فَوْتٍ  
 يَا مُحْيِيَ كُلِّ نَفْسٍ بَعْدَ الْمَوْتِ

O my provision in my hardship!  
O my escort in my wayfaring!  
O my companion in my loneliness!  
O my guardian in my bliss!

O my refuge when efforts exhaust me  
and relatives forsake me,  
and every companion deserts me!  
O Support of him who has no  
support!  
O Guarantor of him who has no  
guarantee!  
O Resource of him who has no  
resource!  
O Guard of him who is defenseless!  
O Sanctuary of him who has no  
sanctuary!  
O Treasure of him who has no  
treasure,  
O Support of him who has nothing to  
lean upon!  
O Succourer of him who has no  
succour!  
O Neighbour of him who has no  
neighbour!

O my ever near neighbour!  
O my firm support!  
O my God in truth!  
O Lord of the ancient house!



يَا عِدَّتِي فِي شِدَّتِي يَا حَافِظِي  
فِي غُرْبَتِي يَا مُوَلِّسِي فِي وَحْدَتِي  
يَا وَلِيَّتِي فِي نِعْمَتِي يَا كَهْفِي  
حِينَ تُعِينُنِي الْمَذَاهِبُ وَ  
تُسَلِّمُنِي الْأَقَارِبُ وَيَخَذُلْنِي  
كُلُّ صَاحِبٍ يَا عِمَادَ مَنْ لَا عِمَادَ  
لَهُ يَا سَدَّ مَنْ لَا سَدَّ لَهُ  
يَا ذُخْرَ مَنْ لَا ذُخْرَ لَهُ يَا حِرْزَ  
مَنْ لَا حِرْزَ لَهُ يَا كَهْفَ مَنْ لَا  
كَهْفَ لَهُ يَا كَنْزَ مَنْ لَا كَنْزَ لَهُ  
يَا مَرْكَنَ مَنْ لَا مَرْكَنَ لَهُ يَا غِيَاثَ مَنْ  
لَا غِيَاثَ لَهُ يَا جَارَ مَنْ لَا جَارَ لَهُ  
يَا جَارِي اللَّصِيقِ يَا مَرْكَنِي الْوَثِيقِ  
يَا إِلَهِي بِالتَّحْقِيقِ يَا رَبَّ الْبَيْتِ الْعَتِيقِ

O Compassionate!  
O Friend, liberate me from choking  
fetters,  
dispel my every despair, care, and  
hardship,  
shield me against the evil which I  
cannot encounter, and help me in  
that which I can endure.  
O Restorer of Yusuf to Yaqub!  
O Healer of Ayub's malady!  
O Pardoner of Dawud in his  
adventency!  
O He who lifted Isa son of Maryam,  
and saved him from the grip of the  
Jews!  
O Responder to the call of Yunus, in  
the darkness!  
O He who elected Musa for discourse!  
O He who forgave Adam's error,  
and with His mercy,  
raised Idris to a high position!  
O He who saved Nuh from drowning!  
O He who destroyed the Ad of old, and  
Thamud!  
He did not spare (them),  
(like) the people of Nuh before  
them,



يَا شَفِيقُ يَا رَفِيقُ فُكِّنِي مِنْ حَلِقِ  
الْمُضِيقِ وَاصْرِفْ عَنِّي كُلَّ هَمٍّ وَ  
غَمٍّ وَضِيقٍ وَاكْفِنِي شَرَّ مَا لَا أُطِيقُ  
وَاعِنِّي عَلَى مَا أُطِيقُ يَا رَاذِ يُوسُفَ  
عَلَى يَعْقُوبَ يَا كَاشِفَ ضَرِّ أَيُّوبَ  
يَا غَافِرَ ذُنُوبِ دَاوُدَ يَا رَافِعَ عِيسَى  
ابْنَ مَرْيَمَ وَمُنْجِيَهُ مِنْ أَيْدِي  
الْيَهُودِ يَا مُجِيبَ نِدَاءِ يُونُسَ فِي  
الظُّلُمَاتِ يَا مُصْطَفَى مُوسَى  
بِالْكَلِمَاتِ يَا مَنْ غَفَرَ لَادَمَ خَطِيئَتَهُ  
وَرَفَعَ إِدْرِيسَ مَكَانًا عَلِيًّا بِرَحْمَتِهِ  
يَا مَنْ نَجَّى نُوحًا مِنَ الْخُرْقِ  
يَا مَنْ أَهْلَكَ عَادًا إِلَّا أُولَى وَثَمُودَ  
فَمَا أَبْقَى وَقَوْمَ نُوحٍ مِنْ قَبْلُ

who were, verily, the most unjust  
and the most transgressive;  
and He overthrew the subverted  
cities!

O He who exterminated the people of  
Lut,

and obliterated the people of Shuayb!

O He who elected Ibrahim as a friend'

O He who chose Musa to speak to,

and took Muhammad,

blessings of Allah be on him

and on (all) his children,

for a beloved!

O He who gave wisdom to Luqman,

and kingdom to Sulayman

such as may not befit any one after  
him!

O He who assisted

Dhulqarnayn to win against the  
tyrants!

O He who awarded (perpetual) life to  
Khizr,

and for Yusha, son of Nun, brought  
back the sunlight after the sunset,

O He who strengthened the heart of  
the mother of Musa,

أَنَّهُمْ كَانُوا أَظْلَمَ وَاطْغَى وَ  
 الْمُؤْتَفِكَةَ أَهْوَى يَا مَنْ دَمَّرَ  
 عَلَى قَوْمٍ لُوطٍ وَدَمَدَمَ عَلَى قَوْمِ  
 شُعَيْبٍ يَا مَنْ اتَّخَذَ إِبْرَاهِيمَ  
 خَلِيلًا يَا مَنْ اتَّخَذَ مُوسَى كَلِيمًا  
 وَاتَّخَذَ مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ  
 وَآلِهِ وَعَلَيْهِمْ أَجْمَعِينَ حَبِيبًا  
 يَا مُؤْتِي لُقْمَانَ الْحِكْمَةَ وَالْوَاهِبَ  
 لِسُلَيْمَانَ مُدًّا لَا يَنْبَغِي لِأَحَدٍ  
 مِنْ بَعْدِهِ يَا مَنْ نَصَرَدَ الْقُرْنَيْنِ  
 عَلَى الْمُلُوكِ الْجَبَابِرَةِ يَا مَنْ  
 أَعْطَى الْخِضْرَ الْحَيَوَةَ وَرَدَّ لِيُوشَعَ  
 ابْنَ نُونٍ الشَّمْسَ بَعْدَ غُرُوبِهَا  
 يَا مَنْ رَبَطَ عَلَى قَلْبِ أُمِّ مُوسَى وَ

and guarded the chastity of Maryam,  
daughter of Imran!

O He who kept away Yahya son of  
Zakariyya,

from sinful enticements, and calmed  
the anger of Musal

O He who intimated Zakariyya,  
with the forthcoming birth of Yahya!

O He who substituted the slaughter of  
Ismail with a great sacrifice!

O He who accepted the sacrifice of  
Habil,

and condemned Qabil!

O He who routed the troops for  
Muhammad, blessings of Allah be on  
Him

and on his children,  
send blessings on Muhammad and on  
his children,

on all the prophets and messengers,  
on Your favourite angels,

and on all Your obedient servants!

I beseech You, with reference to  
every request made to You by those

أَحْصَنَ فَرْجَ مَرْيَمَ ابْنَتِ عِمْرَانَ  
 يَا مَنْ حَصَّنَ يَحْيَى ابْنَ زَكَرِيَّا  
 مِنْ ذَنْبٍ وَسَكَنَ عَنْ مُوسَى  
 الْغَضَبَ يَا مَنْ بَشَّرَ زَكَرِيَّا بِيَحْيَى

يَا مَنْ فَدَى إِسْمَاعِيلَ مِنَ الذَّبْحِ  
 بِذَبْحٍ عَظِيمٍ يَا مَنْ قَبَلَ قُرْبَانَ  
 هَابِيلَ وَجَعَلَ اللَّعْنَةَ عَلَى قَابِيلَ  
 يَا هَازِمَ الْأَحْزَابِ لِمُحَمَّدٍ صَلَّى اللَّهُ  
 عَلَيْهِ وَآلِهِ صَلَّى عَلَى مُحَمَّدٍ وَآلِ  
 مُحَمَّدٍ وَعَلَى جَمِيعِ الْمُرْسَلِينَ  
 وَمَلَائِكَتِكَ الْمُقَرَّبِينَ وَأَهْلِ  
 طَاعَتِكَ أَجْمَعِينَ وَأَسْأَلُكَ بِكُلِّ  
 مَسْأَلَةٍ سَأَلَكَ بِهَا أَحَدٌ مِمَّنْ

who pleased You, and received Your bliss.

O Allah! O Allah!  
O Allah! O Beneficent!  
O Beneficent! O Beneficent!  
O Merciful! O Merciful!  
O Merciful!  
O Lord of majesty and splendour!  
O Lord of majesty and splendour!  
O Lord of majesty and splendour

By Him! By Him!  
By Him! By Him!  
By Him! By Him!  
By Him!

I beseech You in Your every name  
You have named Yourself,  
or You have revealed in one of Your  
scriptures,  
or kept for Yourself in the knowledge  
of the unseen with You,  
by Your gloriously positioned  
throne,  
by Your infinite mercy in Your book,  
and by the fact that if all the plants  
in the earth were pens, and the sea,



رَضِيتَ عَنْهُ فَحَمَمْتَ لَهُ عَلَى  
 الْإِجَابَةِ يَا اللَّهُ يَا اللَّهُ يَا اللَّهُ  
 يَا رَحْمَنُ يَا رَحْمَنُ يَا رَحْمَنُ  
 يَا رَحِيمُ يَا رَحِيمُ يَا رَحِيمُ  
 يَا ذَا الْجَلَالِ وَالْإِكْرَامِ يَا ذَا الْجَلَالِ  
 وَالْإِكْرَامِ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ  
 بِه بِه بِه بِه بِه بِه بِه بِه  
 أَسْأَلُكَ بِكُلِّ اسْمٍ سَمِيتَ بِهِ  
 نَفْسَكَ أَوْ أَنْزَلْتَهُ فِي شَيْءٍ مِنْ  
 كُتُبِكَ أَوْ اسْتَأْثَرْتَ بِهِ فِي عِلْمِ  
 الْغَيْبِ عِنْدَكَ وَبِمَعَاقِدِ الْعِزِّ  
 مِنْ عَرْشِكَ وَبِمُنْتَهَى الرَّحْمَةِ  
 مِنْ كِتَابِكَ وَلَوْ أَنَّ مَا فِي الْأَرْضِ  
 مِنْ شَجَرَةٍ أَقْلَامٌ وَالْبَحْرُ يَمْدُ

with seven more seas to help it  
(were ink),  
yet the words of Allah would not be  
spent.

Verily Allah is mighty, wise.  
I beseech You by Your beautiful  
names, You have described in Your  
book;  
for You said:

"To Allah belong the most beautiful  
names; so call Him by them."

And You said:

"Call upon me and I will answer  
you",

And You said:

"And when my servants ask you  
about Me, verily I am near; I answer  
the prayer of the suppliant when he  
calls me."

And You said:

"O My servants who have erred, lose  
not hope in Allah's mercy, Verily  
Allah forgives all sins; Verily He is  
forgiving, merciful."

I beseech You,

O my God, and I ask You

O my sustainer, I have hope in You



مِنْ بَعْدِهِ سَبْعَةٌ أَبْحُرُ مَا نَفَدْتُ  
 كَلِمَاتُ اللَّهِ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ  
 وَأَسْأَلُكَ بِاسْمَائِكَ الْحُسْنَى  
 الَّتِي نَعَتَهَا فِي كِتَابِكَ فَقُلْتَ  
 وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَى فَأَدْعُوهُ  
 بِهَا وَقُلْتَ أَدْعُونِي أَسْتَجِبْ لَكُمْ  
 وَقُلْتَ وَإِذَا سَأَلَكَ عِبَادِي عَنِّي  
 فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ  
 إِذَا دَعَانِ وَقُلْتَ

يَا عِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَى  
 أَنْفُسِهِمْ لَا تَقْنَطُوا مِنْ رَحْمَةِ  
 اللَّهِ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا  
 إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ وَأَنَا أَسْأَلُكَ  
 يَا إِلَهِي وَأَدْعُوكَ يَا رَبِّ وَأَرْجُوكَ

O my master, and I long for Your acceptance O my Lord, as You have promised me, for I have invoked You as You have commanded me, so deal with me as what befits You O generous.

Praise be to Allah, the Lord of the worlds!

And blessings of Allah be on Muhammad and on (all) his children.

يَا سَيِّدِي وَأَطْمَحُ فِي إِجَابَتِي يَا  
مَوْلَايَ كَمَا وَعَدْتَنِي وَقَدْ دَعَوْتُكَ  
كَمَا أَمَرْتَنِي فَا فَعَلْ بِي مَا أَنْتَ  
أَهْلُهُ يَا كَرِيمُ وَالْحَمْدُ لِلَّهِ رَبِّ  
الْعَالَمِينَ وَصَلَّى اللَّهُ عَلَى مُحَمَّدٍ  
وَأَلِهِ أَجْمَعِينَ •

O Allah I beseech You by Your mercy  
which embraces all things,  
by Your strength through which You  
dominates all things,  
to which all things are subservient,  
to which all things surrender,  
by Your invincibility through which  
You overwhelms all things,  
by Your might which nothing can  
keep from yielding to,  
by Your greatness which permeates  
all things,  
by Your sovereignty which rules  
over all things,  
by Your infinite "Being" which lasts  
for ever, after the destruction of all  
things,  
by Your names which have filled the  
elements of all things,  
by Your knowledge which  
encompasses all things,  
by the light of Your "Being" which  
illuminates all things.

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِرَحْمَتِكَ  
 الَّتِي وَسِعَتْ كُلَّ شَيْءٍ وَبِقُوَّتِكَ  
 الَّتِي فَهَرَّتْ بِهَا كُلُّ شَيْءٍ وَخَضَعَ  
 لَهَا كُلُّ شَيْءٍ وَذَلَّ لَهَا كُلُّ شَيْءٍ  
 وَبِجَبَرُوتِكَ الَّتِي غَلَبَتْ بِهَا  
 كُلَّ شَيْءٍ وَبِعِزَّتِكَ الَّتِي لَا  
 يَقُومُ لَهَا شَيْءٌ وَبِعَظَمَتِكَ الَّتِي  
 مَلَأَتْ كُلَّ شَيْءٍ وَبِإِسْلَاطِكَ الَّذِي  
 عَمَّا كُلَّ شَيْءٍ وَبِوَجْهِكَ الْبَاقِي  
 بَعْدَ فَنَاءِ كُلِّ شَيْءٍ وَبِأَسْمَائِكَ  
 الَّتِي مَلَأَتْ أَرْكَانَ كُلِّ شَيْءٍ وَ  
 بِعِلْمِكَ الَّذِي أَحَاطَ بِكُلِّ شَيْءٍ  
 وَبِنُورِ وَجْهِكَ الَّذِي أَضَاءَ لَهُ كُلُّ

O Light!  
O Holy!

O First of those who are first!  
O Last of those who are last!

O Allah forgive me those sins which  
cast a slur upon good name.

O Allah forgive me those sins which  
draw down adversities.

O Allah forgive me those sins which  
annul blessings.

O Allah forgive me those sins which  
arrest prayers.

O Allah forgive me those sins which  
cut off hopes.

O Allah forgive me those sins which  
bring about misfortune.

O Allah forgive me every sin I have  
committed,  
every mistake I have made.

O Allah, verily I seek Your nearness  
by Your remembrance,  
I lay myself before

شَيْءٍ يَا نُورُ يَا قُدُّوسُ يَا أَوَّلَ  
 الْأَوَّلِينَ يَا آخِرَ الْآخِرِينَ  
 اللَّهُمَّ اغْفِرْ لِي الذُّنُوبَ الَّتِي  
 تَهْتِكُ الْعِصَمَ اللَّهُمَّ اغْفِرْ لِي  
 الذُّنُوبَ الَّتِي تُنْزِلُ النِّقَمَ  
 اللَّهُمَّ اغْفِرْ لِي الذُّنُوبَ الَّتِي  
 تُغَيِّرُ النِّعَمَ اللَّهُمَّ اغْفِرْ لِي  
 الذُّنُوبَ الَّتِي تُجَبِّسُ الدُّعَاءَ  
 اللَّهُمَّ اغْفِرْ لِي الذُّنُوبَ الَّتِي  
 تَقْطَعُ الرَّجَاءَ اللَّهُمَّ اغْفِرْ لِي  
 الذُّنُوبَ الَّتِي تُنْزِلُ الْبَلَاءَ اللَّهُمَّ  
 اغْفِرْ لِي كُلَّ ذَنْبٍ أَذْنَبْتُهُ وَكُلَّ  
 خَطِيئَةٍ أَخْطَأْتُهَا اللَّهُمَّ إِنِّي  
 اتَّقَرَّبُ إِلَيْكَ بِذِكْرِكَ وَأَسْتَشْفِعُ



You for Your intercession,  
I beseech You through Your  
munificence to keep me close to You,  
to make me thankful to You,  
and inspire me with Your  
remembrance.

O Allah I beseech You,  
(the petition of a plaintive, humble,  
fearing, weeping man) to forgive me  
and to feel pity for me,  
to make me content with Your  
apportionment,  
and enable me to deport myself with  
humility under all circumstances.  
O Allah,

I, extremely impoverished, beseech  
You,  
burdened with hardships, I set  
before You my requirements,  
and fervently call on You for what is  
with You.

O Allah, great is Your sovereignty,  
and lofty is Your position,  
and hidden is Your skill,  
Your command is evident,  
Your domination is overpowering,  
Your power is potent, and there is

بِكَ إِلَى نَفْسِكَ وَأَسْأَلُكَ بِجُودِكَ  
 أَنْ تُدْنِيَنِي مِنْ قُرْبِكَ  
 وَأَنْ تُوزِعَنِي شُكْرَكَ وَأَنْ تُلْهِمَنِي  
 ذِكْرَكَ اللَّهُمَّ إِنِّي أَسْأَلُكَ سُؤَالَ  
 خَاضِعٍ مُتَذَلِّلٍ خَاشِعٍ أَنْ  
 تُسَامِحَنِي وَتَرْحَمَنِي وَتَجْعَلَنِي بِفَيْسِكَ  
 رَاضِيًا قَانِعًا وَفِي جَمِيعِ الْأَحْوَالِ  
 مُتَوَاضِعًا اللَّهُمَّ وَأَسْأَلُكَ سُؤَالَ  
 مَنْ اشْتَدَّتْ فَاقَتُهُ وَأَنْزَلَ بِكَ  
 عِنْدَ الشَّدَائِدِ حَاجَتُهُ وَعَظُمَ  
 فِيهِمَا عِنْدَكَ رَغْبَتُهُ اللَّهُمَّ عَظُمَ  
 سُلْطَانُكَ وَعَلا مَكَانُكَ وَخَفِيَ  
 مَكْرُكَ وَظَهَرَ أَمْرُكَ وَغَلَبَ  
 قَهْرُكَ وَجَرَتْ قُدْرَتُكَ وَلَا يُمَكِّنُ

no escape from Your rule.  
O Allah, I find no forgiver of my  
sins,  
nor concealer of my drawbacks, nor  
there is any one to drive away evil  
for virtue,  
except You.

There is no god but You.  
Glory be to You.  
Praise be to You.

I transgressed, boldly, in ignorance,  
I relied upon You earlier  
remembrance of me and Your favour  
towards me.

O Allah,  
my master,  
many a fault You have overlooked,  
many a hardship You have mitigated,  
many an error You have prevented,  
many an ordeal You have averted,  
and (my) beautiful praise,  
I did not deserve, You have made  
known.

O Allah, worst is my distress,  
intense is

الْفِرَارُ مِنْ حُكُومَتِكَ اللَّهُمَّ لَا  
 أَجِدُ لِدُنُوبِي غَافِرًا وَلَا لِقَبَائِحِي  
 سَاتِرًا وَلَا لِشَيْءٍ مِنْ عَمَلِي  
 الْقَبِيحِ بِالْحَسَنِ مُبَدِّلًا غَيْرَكَ  
 لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ وَبِحَمْدِكَ  
 ظَلَمْتُ نَفْسِي وَتَجَرَّأْتُ بِجَهْلِي  
 وَسَكَنْتُ إِلَى قَدِيمِ ذِكْرِكَ لِي  
 وَمَنْكَ عَلَى اللَّهِ مَوْلَايَ كُمْ  
 مِنْ قَبِيحِ سَتْرَتِهِ وَكَمْ مِنْ  
 فَادِحٍ مِنَ الْبَلَاءِ أَقْلَتَهُ وَكَمْ  
 مِنْ عِثَارٍ وَقَيْتَهُ وَكَمْ مِنْ مَكْرُوهٍ  
 دَفَعْتَهُ وَكَمْ مِنْ شَاءٍ جَمِيلٍ  
 لَسْتُ أَهْلًا لَهُ لَشَرَّتِهِ اللَّهُمَّ  
 عَظُمَ بَلَائِي وَافْرَطَ بِي سُوءُ

my discomfort,  
few are my virtues,  
chains pull me down,  
my far-fetched desires keep me  
away from my gains,  
I have been deceived by the wily  
world, and by my dishonest unwary  
self.

O my master,  
so I beseech You,  
in the name of Your authority,  
not to set aside my supplication  
because of my misdeeds and  
misconduct,  
not to disgrace me on account of my  
secrets,  
known to You,  
not to expedite retribution for what I  
did,  
overtly and covertly,  
transgressing excessively and  
regularly,  
due to my ignorance,  
manifold passions and forgetfulness.  
Bestow gifts liberally on me,  
O Allah,  
by Your glory,  
under all circumstances,  
deal with me mercifully at all  
events.

حَالِي وَقَصَّرْتُ بِي أَعْمَالِي وَقَعَدْتُ  
 بِي أَغْلَالِي وَحَبَسَنِي عَنْ نَفْعِي  
 بَعْدَ أَمَالِي وَخَدَعْتَنِي الدُّنْيَا  
 بِغُرُورِهَا وَنَفْسِي بِخِيَاهَا وَمِطَالِي  
 يَا سَيِّدِي فَأَسْأَلُكَ بِعِزَّتِكَ أَنْ  
 لَا يَحْجُبَ عَنْكَ دُعَائِي سُوءُ  
 عَمَلِي وَفِعَالِي وَلَا تَفْضَحْنِي بِخَفِي  
 مَا أَطْلَعْتَ عَلَيْهِ مِنْ سِرِّي وَلَا  
 تُعَاجِلْنِي بِالْعُقُوبَةِ عَلَى مَا عَمِلْتُهُ  
 فِي خَلَوَاتِي مِنْ سُوءٍ فِخْلِي وَ  
 إِسَاءَاتِي وَدَوَامِ تَفْرِيطِي وَجَهَالَتِي  
 وَكَثْرَةِ شَهْوَاتِي وَغَفْلَتِي وَكُنْ  
 اللَّهُمَّ بِعِزَّتِكَ لِي فِي الْآخِرِ  
 كُلِّهَا رَعُوفًا وَعَلَى فِي جَمِيعِ



My God,  
my Lord,  
there is no one else except You,  
who can mitigate my sorrows,  
and set in order my affairs.  
My God,  
my master,  
You set forth a commandment,  
through me,  
but I paid no attention and went after  
sensual worldliness,  
and gave the enemy opportunity to  
lead me astray,  
through my own conceit, and my  
luckless destiny also helped him,  
thus I transgressed some of the  
restrictions imposed by You,  
disobeyed some of Your commands,  
so Your argument is decisive against  
me, I do not review that which You  
put into effect through me,  
and the trial and tribulations I faced.



الْأُمُورِ عَطُوفًا إِلَهِي وَ  
 رَبِّي مَنْ لِي غَيْرُكَ أَسْأَلُهُ كَشَفَ  
 ضُرِّي وَالنَّظَرَ فِي أَمْرِي إِلَهِي وَ  
 مَوْلَايَ أَجَرْتِ عَلَى حُكْمًا  
 إِنِّي تَبَعْتُ فِيهِ هَوَايَ نَفْسِي وَلَمْ  
 أَحْتَرِسْ فِيهِ مِنْ تَزْيِينِ عَدُوِّي  
 فَغَرَّنِي بِمَا أَهْوَايَ وَأَسْعَدَاهُ  
 عَلَى ذَلِكَ الْقَضَاءِ فَتَجَاوَزْتَ مِنِّي  
 جَرَايَ عَلَى مِنْ ذَلِكَ بَعْضَ  
 حُدُودِكَ وَخَالَفْتُ بَعْضَ أَوْامِرِكَ  
 فَلَكَ الْحُجَّةُ عَلَى فِي جَمِيعِ ذَلِكَ  
 وَلَا حُجَّةَ لِي فِي مَا جَرَايَ عَلَى فِيهِ  
 قَضَاؤُكَ وَالزُّمْنِي حُكْمُكَ  
 وَبَلَاؤُكَ وَقَدْ آتَيْتُكَ يَا

O my God,  
guilty of acts of omission and  
commission against my own self,  
I have come to You,  
and I stand before You,  
apologetic, repentant, humble and  
debased,  
asking mercy, confessing my sins,  
confiding in You,  
disclosing my faults.  
I find no way out, no sanctuary, after  
what took place through me;  
I have no one to turn to,  
in my affairs,  
other than You,  
who (alone) can accept my apology,  
and give the permission to enter into  
the bounds of Your mercy.  
O Allah, therefore, accept my plea,  
take pity on my severe suffering,  
and set me free from the heavy  
chains.  
O Lord, be merciful to my weak  
body,  
tender skin, and fragile bones.  
O He who brought me into being,  
and made me known,  
and took care of my upbringing,  
welfare and subsistence, from the  
very beginning,  
let Your

إِلَهِي بَعْدَ تَقْصِيرِي وَإِسْرَافِي  
 عَلَى نَفْسِي مُعْتَذِرًا نَادِيًا مُنْكَسِرًا  
 مُسْتَقِيلًا مُسْتَغْفِرًا مُنِيبًا مُقِرًّا  
 مُذِنًا مُعْتَرِفًا لَا أَجِدُ مَفْرًا  
 مِمَّا كَانَ مِنِّي وَلَا مَفْزَعًا أَتَوَجَّهُ  
 إِلَيْهِ فِي أَمْرِي غَيْرَ قُبُولِكَ  
 عُذْرِي وَإِذْخَالِكَ إِيَّايَ فِي  
 سَعَةِ رَحْمَتِكَ اللَّهُمَّ  
 فَاقْبَلْ عُذْرِي وَارْحَمْ شِدَّةَ  
 ضَرِّي وَفُكِّنِي مِنْ شِدَّةِ وَثَاقِي  
 يَا رَبِّ ارْحَمْ ضَعْفَ بَدَنِي وَرِقَّةَ  
 جِلْدِي وَدِقَّةَ عَظْمِي يَا مَنْ بَدَأَ  
 خَلْقِي وَذِكْرِي وَتَرْبِيَّتِي وَبَرِّي  
 وَتَعْذِيَّتِي هَبْنِي لِابْتِدَاءِ كَرَمِكَ

generosity and earlier blessings  
continue for the sake of having  
created me.

O my God,  
my master,  
my Lord, can You really see that I am  
thrown into the fire,  
notwithstanding my belief in Your  
unity,  
inspite of Your awareness  
thoughtfully perceived by me,  
and Your remembrance, eloquently  
pronounced by me, and my soul  
abounding with Your love, and  
despite my sincere confession and  
invocation, stooping low before Your  
lordship?  
Far be it from You.

You are too generous to abandon him  
whom You have nourished, or send  
him, who was near You, far away, or  
get rid of him, whom You have  
sheltered, or give him over to  
misery, whom You have given ample  
sustenance and blessed with Your  
mercy.

If I but had known O my master,  
my God, my Lord,  
that whether You would expose to  
fire the faces which prostrated  
before Your greatness,

وَسَالِفِ بَرِّكَ يَا إِلَهِي وَسَيِّدِي  
وَرَبِّي أَتُرَاكَ مُعَذِّبِي بِنَارِكَ  
بَعْدَ تَوْحِيدِكَ وَبَعْدَ مَا انْطَوَى  
عَلَيْهِ قَلْبِي مِنْ مَعْرِفَتِكَ وَلَهْجِي  
بِهِ لِسَانِي مِنْ ذِكْرِكَ وَاعْتَقَدَهُ  
ضَمِيرِي مِنْ حُبِّكَ وَبَعْدَ صِدْقِي  
اعْتِرَافِي وَدُعَايِي خَاضِعًا لِرُبُوبِيَّتِكَ  
هَيْهَاتَ أَنْتَ أَكْرَمُ مِنْ أَنْ تُضَيَّعَ  
مَنْ رَبَّيْتَهُ أَوْ تَبِعَدَ مَنْ أَدْنَيْتَهُ  
أَوْ تُشَرِّدَ مَنْ أَوَيْتَهُ أَوْ تُسَلِّمَ  
إِلَى الْبَلَاءِ مَنْ كَفَيْتَهُ وَرَحِمْتَهُ  
وَلَيْتَ شِعْرِي يَا سَيِّدِي وَإِلَهِي  
وَمَوْلَايَ أَتَسَلَّطُ النَّارُ عَلَى وَجْهِهِ  
خَرَّتْ لِعَظَمَتِكَ سَاجِدَةً وَعَلَى

the tongues which truthfully  
testified to Your unity,  
and gratefully praised You,  
the hearts which convincingly  
acknowledged Your divinity,  
the minds which intelligently  
perceived You until filled up with  
humility,  
and the limbs which obediently  
rushed towards Your worship,  
submissively seeking Your  
forgiveness.

Never can be expected from You,  
nor has been said so about You,  
O Generous.

O Lord, You know that I am too weak  
to withstand even a little of this  
world's tribulations,  
and its consequences,  
and the sorrow that comes over its  
inhabitants, although this (worldly)  
distress is transient, temporary,  
and short-lived.



أَلْسُنٍ نَطَقَتْ بِتَوْحِيدِكَ صَادِقَةً  
 وَبِشُكْرِكَ مَادِحَةً وَعَلَى قُلُوبٍ  
 اعْتَرَفَتْ بِإِلَهِيَّتِكَ مُحَقِّقَةً وَ  
 عَلَى ضَمَائِرَ حَوَتْ مِنَ الْعِلْمِ بِكَ  
 حَتَّى صَارَتْ خَاشِعَةً وَعَلَى جَوَارِحٍ  
 سَعَتْ إِلَى أَوْطَانِ تَعْبُدِكَ طَائِعَةً  
 وَأَشَارَتْ بِاسْتِغْفَارِكَ مُذِنَةً  
 مَا هَكَذَا الظَّنُّ بِكَ وَلَا أُخْبِرُنَا  
 بِفَضْلِكَ عَنْكَ يَا كَرِيمُ يَا رَبِّ  
 وَأَنْتَ تَعْلَمُ ضَعْفِي عَنْ قَلِيلٍ  
 مِنْ بَلَاءِ الدُّنْيَا وَعُقُوبَاتِهَا وَ  
 مَا يَجْرِي فِيهَا مِنَ الْمَكَارِهِ عَلَى  
 أَهْلِهَا عَلَى أَنَّ ذَلِكَ بَلَاءٌ وَ  
 مَكْرُوهٌ قَلِيلٌ مَكْشُهُ يَسِيرٌ



So how can I stand up to the severe  
and painful affliction of the  
hereafter?

(It is) a prolonged and perpetual  
misery,  
never shall be mitigated for its  
dwellers,  
because it is nothing but Your wrath,  
vengeance and anger,  
neither the heavens nor the earth  
can withstand.

How then, O master, a weak,  
insignificant, humble, poor and  
incapable slave like me can?

O my God, my Lord, my chief, my  
master, of how many affairs would I  
complain to You, and for which of  
them would I weep and wail?

For the severity of the grievous

بَقَاؤُهُ قَصِيرٌ مُدَّتُهُ فَكَيْفَ  
 احْتِمَالِي لِبَلَاءِ الْآخِرَةِ وَجَلِيلِ  
 وَقُوعِ الْمَكَارِهِ فِيهَا وَهُوَ بَلَاءٌ  
 تَطُولُ مُدَّتُهُ وَيَدُومُ مَقَامُهُ  
 وَلَا يُخَفَّفُ عَنْ أَهْلِهِ لِأَنَّهُ  
 لَا يَكُونُ إِلَّا عَنْ غَضَبِكَ وَ  
 انْتِقَامِكَ وَسَخَطِكَ وَهَذَا  
 مَا لَا تَقُومُ لَهُ السَّمَوَاتُ وَالْأَرْضُ  
 يَا سَيِّدِي فَكَيْفَ بِي وَأَنَا عَبْدُكَ  
 الضَّعِيفُ الدَّلِيلُ الْحَقِيرُ الْمُسْكِينُ  
 الْمُسْتَكِينُ يَا إِلَهِي وَرَبِّي وَسَيِّدِي  
 وَمَوْلَايَ لَا يَتَى الْأُمُورَ إِلَيْكَ  
 أَشْكُو وَلِمَا مِنْهَا أَضْجُو وَأَبْكِي  
 لَا لِيَمِ الْعَذَابِ وَشِدَّتِهِ أَمْ

punishment, or for the prolonged and perpetual suffering?

So if You puts me away with Your enemies,  
joins me with the condemned, and  
separates me from Your adorers and friends,  
then suppose O my God,  
my chief,  
my master,  
my Lord,  
that I may patiently bear with Your punishment but how will I put up with Your separation?  
I may hold on patiently to the burning heat of the fire,  
but how will I endure the painful deprivation of not beholding Your clemency?

How can I stay over in the fire,  
while I rest on the hope of Your forgiveness?

By Your might,  
O my master,  
my Lord, truly I swear, that if I speak, by Your leave,  
I shall cry out aloud hopefully to You,  
from the midst of the dwellers of the fire,

لِطَوَّلِ الْبَلَاءِ وَمُدَّتِهِ فَلَيْنُ  
صَبَرْتَنِي فِي الْعُقُوبَاتِ مَعَ  
أَعْدَائِكَ وَجَمَعْتَ بَيْنِي وَ  
بَيْنَ أَهْلِ بِلَائِكَ وَفَرَّقْتَ  
بَيْنِي وَبَيْنَ أَجْبَائِكَ وَأَوْلِيَاءِكَ  
فَهَبْنِي يَا إِلَهِي وَسَيِّدِي وَمَوْلَايَ  
وَرَبِّي صَبَرْتُ عَلَى عَذَابِكَ فَكَيْفَ  
أَصْبِرُ عَلَى فِرَاقِكَ وَهَبْنِي صَبَرْتُ  
عَلَى حَرِّ نَارِكَ فَكَيْفَ أَصْبِرُ عَنِ النَّظَرِ  
إِلَى كَرَامَتِكَ أَمْ كَيْفَ أَسْكُنُ فِي  
النَّارِ وَرَجَائِي عَفْوُكَ فَبِعِزَّتِكَ  
يَا سَيِّدِي وَمَوْلَايَ أَقْسِمُ صَادِقًا  
لَنْ تَرَكْتَنِي نَاطِقًا لَا ضِجْنَ إِلَيْكَ  
بَيْنَ أَهْلِهَا ضِجُّجَ الْأَمِلِينَ وَ

I will scream, in the voice of those  
who shout for help,  
I will weep, before You, with the  
weeping of the disappointed,  
I will call out:

"Where are You O friend of the  
believers,  
O the ultimate hope of the knowers,  
O the helper of those who seek help,  
O the beloved of the truthful hearts,  
O God of the worlds."

Can You really see  
(Glory be to You my God,  
praise be to You) that,  
from inside of the fire,  
the voice of Your humble slave,  
thrown down therein for  
disobedience,  
to suffer torment for his  
transgressions, laid under the fold  
(of the fire),  
for his crimes and offenses,  
calling You in the voice of those who  
hope for Your mercy,  
crying to You like those who believe  
in Your unity, imploring You in the  
name of Your

لَا صُرُخَنَ إِلَيْكَ صُرَاخَ الْمُسْتَصْرِخِينَ  
وَلَا بُكْيَنَ عَلَيْكَ بُكَاءَ الْفَاقِدِينَ  
وَلَا نَادِيَنَّكَ آيُنَ كُنْتَ يَا وَلِيَّ  
الْمُؤْمِنِينَ يَا غَايَةَ أَمَالِ الْعَارِفِينَ  
يَا غِيَاثَ الْمُسْتَغِيثِينَ يَا حَبِيبَ  
قُلُوبِ الصَّادِقِينَ وَيَا إِلَهَ الْعَالَمِينَ  
أَفْتَرَاكَ سُبْحَانَكَ يَا إِلَهِي وَبِحَمْدِكَ  
تَسْمَعُ فِيهَا صَوْتَ عَبْدٍ مُسْلِمٍ  
سُجِنَ فِيهَا بِمُخَالَفَتِهِ وَذَاقَ  
طَعْمَ عَذَابِهَا بِمَعْصِيَتِهِ وَحُسْنَ  
بَيِّنَ أَطْبَاقِهَا بِجُرْمِهِ وَجَرِيرَتِهِ  
وَهُوَ يَضِجُ إِلَيْكَ ضَجِيجَ مُؤْمِلٍ  
لِرَحْمَتِكَ وَيُنَادِيكَ بِلِسَانِ  
أَهْلِ تَوْحِيدِكَ وَيَتَوَسَّلُ إِلَيْكَ



Lordship?

O my master,  
how shall the sinner suffer the  
torment, while he expects to receive  
Your earlier clemency?

Or how can the fire hurt him,  
while he has hope in Your  
compassion and mercy?  
Or how can its flames burn him,  
while You hear his voice and see his  
abode?

Or how can its noises terrify him,  
while You know his weakness?  
Or how can he be tossed about in its  
folds,  
while You are aware of his  
sincerity?  
Or how can the guardians of hell  
torture him,  
while he keeps calling You:  
"O my Lord."

Or how can he have hope of Your  
favour to obtain freedom from it  
while You have forsaken him?

For be it from You,  
Neither can it be believed,



يَرْبُوبِيَّتِكَ يَا مَوْلَايَ فَكَيْفَ يَبْقَى  
 فِي الْعَذَابِ وَهُوَ يَرْجُو مَا سَلَفَ  
 مِنْ حِلْمِكَ

أَمْ كَيْفَ تُوَلِّيهُ النَّارَ وَهُوَ يَا مَلُ  
 فَضْلَكَ وَرَحْمَتَكَ أَمْ كَيْفَ  
 يُحْرِقُهُ لِهَيْبِهَا وَأَنْتَ تَسْمَحُ  
 صَوْتَهُ وَتَرَى مَكَانَهُ أَمْ كَيْفَ  
 يَشْتَمِلُ عَلَيْهِ زَفِيرُهَا وَأَنْتَ  
 تَعْلَمُ ضَعْفَهُ أَمْ كَيْفَ يَتَقَلَّقُ  
 بَيْنَ أَطْبَاقِهَا وَأَنْتَ تَعْلَمُ صِدْقَهُ  
 أَمْ كَيْفَ تَرْجُرُهُ زَبَانِيَّتُهَا وَهُوَ  
 يُنَادِيكَ يَا رَبِّهِ أَمْ كَيْفَ يَرْجُو  
 فَضْلَكَ فِي عِتْقِهِ مِنْهَا فَتَتْرُكُهُ  
 فِيهَا هَيْهَاتَ مَا ذَلِكَ الظَّنُّ بِكَ

nor has it ever been known to be so  
about Your kindness,  
nor has You ever dealt likewise,  
with those who believe in Your  
unity,  
because of Your kindness and  
generosity.

So, I positively declare that had You  
not decreed punishment for the  
disbelievers,  
had You not ordained perpetual  
chastisement for Your enemies,  
You would have rendered the fire  
cold and harmless,  
and it would never have been  
appointed to be an abode or stopover  
for anyone.

But, holy be Your names,  
You have sworn to fill it with the  
disbelievers, both jinn and men,  
and to throw down, therein, Your  
enemies, forever;  
and, exalted be Your praise,  
You said, at the beginning, out of  
rewarding generosity:

"Is he who has believed like unto him

وَلَا الْمَحْرُوفُ مِنْ فَضْلِكَ وَلَا  
مُشَبِّهُهُ لِمَا عَامَلْتَ بِهِ الْمُوَحِّدِينَ  
مِنْ بَرِّكَ وَإِحْسَانِكَ فَبِالْيَقِينِ  
أَقْطَعُ نَوْلًا مَا حَكَمْتَ بِهِ مِنْ تَعْذِيبِ  
جَا حِدِيكَ وَقَضَيْتَ بِهِ مِنْ إِخْلَادِ  
مُعَا نِدِيكَ لِيَجْعَلَ النَّارُ كُلَّهَا  
بَرْدًا وَسَلَامًا وَمَا كَانَتْ لِأَحَدٍ  
فِيهَا مَقَرًّا وَلَا مَقَامًا لِيَكُنَّكَ  
تَقَدَّ سَتْ أَسْمَاءُكَ أَقْسَمْتُ  
أَنْ تَمْلَأَهَا مِنَ الْكَافِرِينَ مِنَ  
الْجَنَّةِ وَالنَّاسِ أَجْمَعِينَ وَأَنْ  
تُخَلِّدَ فِيهَا الْمُعَا نِدِينَ وَأَنْتَ  
جَلَّ ثَنَاءُكَ قُلْتَ مُبْتَدِئًا وَتَطَوَّلْتَ  
بِالْإِنْعَامِ مُتَكَرِّرًا أَفَسَنْ كَانَ مُؤْمِنًا

who has disbelieved? Never can they be alike".

My God ,  
my master,  
I beseech You in the name of the  
power You have predestined,  
and the final decree You have  
ordained, overpowering, thereby,  
those who have been bound to it,  
to forgive me tonight,  
in this very hour,  
the crimes I have executed,  
the sins I have committed,  
the evil I have concealed,  
the absurdity I have carried out,  
hidden or disclosed,  
veiled or manifested,  
and the misdeeds,  
You have  
directed the 'upright transcribers',  
to write down,  
who have been appointed to witness  
each of my acts;  
alongwith my

كَمَنْ كَانَ فَاسِقًا لَا يَسْتُونَ إِلَهِي  
 وَسَيِّدِي فَأَسْأَلُكَ بِالْقُدْرَةِ الَّتِي  
 قَدَّرْتَهَا وَبِالْقُضِيَّةِ الَّتِي حَتَمْتَهَا  
 وَحَكَمْتَهَا وَغَلَبْتَ مَنْ عَلَيْهِ  
 أَجْرَيْتَهَا أَنْ تَهَبَ لِي فِي هَذِهِ  
 اللَّيْلَةِ وَفِي هَذِهِ السَّاعَةِ كُلَّ  
 جُرْمٍ أَجْرُمْتُهُ وَكُلَّ ذَنْبٍ  
 أَذْنَبْتُهُ وَكُلَّ قَبِيحٍ أَسْرَرْتُهُ  
 وَكُلَّ جَهْلٍ عَمِلْتُهُ كَنَمْتُهُ أَوْ  
 أَعْلَنْتُهُ أَخْفَيْتُهُ أَوْ أَظْهَرْتُهُ  
 وَكُلَّ سَيِّئَةٍ أَمَرْتُ بِإِثْبَاتِهَا  
 الْكَرَامَ الْكَاتِبِينَ الَّذِينَ  
 وَكَّلْتَهُمْ بِحِفْظِ مَا يَكُونُ مِنِّي  
 وَجَعَلْتَهُمْ شُهُودًا عَلَيَّ مَعَ

limbs.

You were Yourself the watcher over  
me apart from them,  
and know whatever is not known to  
them,  
but through Your mercy it was put  
in concealment,  
and through Your kindness was kept  
under cover.

(I beseech You) to give me a major  
share of every good You bestow,  
or goodness You spread out,  
or sustenance You distribute,  
or sins You forgive,  
or errors You conceal.

O my Lord, O my Lord, O my Lord,  
my God, my chief, my Master,  
owner of my bondage,  
O He who controls my fate,  
O He who knows my affliction and  
misery,  
O He who is aware of my distress and  
poverty.

O my Lord, O my Lord, O my Lord, I  
beseech You, in the name of Your  
truth



جَوَارِحِي وَكُنْتَ أَنْتَ  
 الرَّقِيبَ عَلَيَّ مِنْ وَرَائِهِمْ  
 وَالشَّاهِدَ لِمَا خَفِيَ عَنْهُمْ وَ  
 بِرَحْمَتِكَ أَخْفَيْتَهُ وَبِفَضْلِكَ  
 سَتَرْتَهُ وَأَنْ تُوفِّرَ حَظِّي مِنْ  
 كُلِّ خَيْرٍ أَنْزَلْتَهُ أَوْ إِحْسَانٍ  
 تُفْضِلُهُ أَوْ بِرِّ تَنْشُرُهُ أَوْ رِزْقٍ  
 بَسَطْتَهُ أَوْ ذَنْبٍ تَغْفِرُهُ أَوْ خَطِيئَةٍ  
 تَسْتُرُهُ يَا رَبِّ يَا رَبِّ يَا إِلَهِي  
 وَسَيِّدِي وَمَوْلَايَ وَمَالِكِ رِقِّي  
 يَا مَنْ بِيَدِهِ نَاصِيَّتِي يَا عَلِيمًا  
 بِضُرِّي وَمَسْكَنَتِي يَا خَيْرَ ابْفَقْرِي  
 وَفَاقَتِي يَا رَبِّ يَا رَبِّ يَا رَبِّ  
 أَسْأَلُكَ بِحَقِّكَ وَقُدْسِكَ وَ



and holiness and the noblest of Your  
attributes and names,  
to fill up my time,  
day and night, with Your  
remembrance,  
keep me in Your service, devoted,  
let my actions be approved by You,  
so that my conduct and habits grow  
into steady discipline,  
and keep me,  
in Your service, forever.  
O my master,  
I rely upon You,  
I speak about my affairs to You,  
O my Lord,  
O my Lord,  
O my Lord,  
make my limbs strong for Your  
service,  
strengthen my ribs to remain firm,  
allow me to put into my head Your  
fear,  
stay in Your service forever,  
so that while hurrying to You,  
I find myself

أَعْظِمَ صِفَاتِكَ وَ أَسْمَأُكَ أَنْ  
 تَجْعَلَ أَوْقَاتِي فِي اللَّيْلِ وَالنَّهَارِ  
 بِذِكْرِكَ مَعْمُورَةً وَ بِخِدْمَتِكَ  
 مَوْصُولَةً وَ أَعْمَالِي عِنْدَكَ  
 مَقْبُولَةً حَتَّى تَكُونَ أَعْمَالِي  
 وَ أَوْ رَادِي كُلُّهَا وَ رِزْدًا وَاحِدًا  
 وَ حَالِي فِي خِدْمَتِكَ سَرْمَدًا  
 يَا سَيِّدِي يَا مَنْ عَلَيْهِ مُعْوَلِي  
 يَا مَنْ إِلَيْهِ شَكْوَتُ أَحْوَالِي  
 يَا رَبِّ يَا رَبِّ يَا رَبِّ قَوِّ عَلَيَّ  
 خِدْمَتِكَ جَوَارِحِي وَ اشْدُدْ عَلَيَّ  
 الْعَزِيمَةَ جَوَانِحِي وَ هَبْ لِي  
 الْجِدَّةَ فِي خَشْيَتِكَ وَ الدَّوَامَ فِي  
 الْإِتِّصَالِ بِخِدْمَتِكَ حَتَّى أَسْرَحَ

among the fore-runners,  
make haste towards You with those  
who are moving quickly,  
long for Your nearness,  
alongwith the fervently desirous,  
come near to You,  
with the nearness of the sincere,  
fear You with the fearfulness of the  
steadfast,  
and join the select company of the  
faithfuls,  
close to You.

○ my Allah  
let him, who desires evil for me, be  
afflicted with it,  
turn the tables on him who conspires  
against me,  
and bestow on me the distinction  
awarded to Your upright servants,  
who have the highest status,  
nearest to You,  
singularly ranked in Your company,  
because it is inaccessible except by  
Your bounty,  
give out to me generously through  
Your benevolence,  
take care of me through Your love,  
and protect me through Your mercy,  
make my speech full of Your  
remembrance,

إِلَيْكَ فِي مَيَادِينِ السَّابِقِينَ مُسْرِعٌ  
إِلَيْكَ فِي الْمُبَادِرِينَ وَاشْتَاقٌ  
إِلَى قُرْبِكَ فِي الْمُسْتَأَقِينَ وَ  
أَدْنُو مِنْكَ دُنُو الْمُخْلِصِينَ وَ  
أَخَافُكَ مَخَافَةَ الْمُوقِنِينَ وَ  
اجْتَمِعَ فِي جَوَارِكَ مَعَ الْمُؤْمِنِينَ  
اللَّهُمَّ وَمَنْ أَرَادَنِي بِسُوءٍ فَأَرِدْهُ  
وَمَنْ كَادَنِي فِكْدْهُ وَاجْعَلْنِي مِنْ  
أَحْسَنِ عِبِيدِكَ نَصِيبًا عِنْدَكَ  
وَاقْرِبِهِمْ مَنْزِلَةً مِنْكَ وَآخِصِهِمْ  
زُلْفَةً لَدَيْكَ فَإِنَّهُ لَا يُنَالُ ذَلِكَ  
إِلَّا بِفَضْلِكَ وَجُدْ لِي بِجُودِكَ وَ  
اعْطِنِي عَلَى بِمَجْدِكَ وَاحْفَظْنِي  
بِرَحْمَتِكَ وَاجْعَلْ لِسَانِي بِذِكْرِكَ

my heart enthralled by Your love,  
give Your favourable attention to me,  
overlook my faults,  
and forgive my lapses; for verily  
You have commanded Your servants  
to worship You,  
has asked them to invoke You,  
and has guaranteed acceptance.

So, O my Lord, I have turned to You,  
and O my Lord,  
I make a request in the name of Your  
glory,  
to accept my prayer,  
make me attain my desire,  
do not cut off my hopes,  
through Your kindness,  
spare me the malice of my enemies,  
from among the jinn and men.

O He who is keen to give assent,  
forgive him who has nothing but  
prayer.

Verily You do what You will.  
O He whose name is a remedy,  
whose

لَهْجًا وَقَلْبِي بِحُبِّكَ مُتَيِّمًا وَ  
مَنْ عَلَىٰ يَحْسُنِ إِجَابَتِكَ وَأَقْلَنِي  
عُذْرَتِي وَاعْفِرْ لِي زَلَّتِي فَإِنَّكَ  
قَضَيْتَ عَلَىٰ عِبَادِكَ بِعِبَادَتِكَ  
وَأَمَرْتَهُمْ بِدُعَائِكَ وَضَعْتَ  
لَهُمُ الْإِجَابَةَ فَالَيْكَ يَا رَبِّ  
نَصَبْتُ وَجْهِي وَإِلَيْكَ يَا رَبِّ  
مَدَدْتُ يَدَيَّ فَبِعِزَّتِكَ اسْتَجِبْ  
لِي دُعَائِي وَبَلِّغْنِي مُنَايَ وَلَا تَقْطَعْ  
مِنْ فَضْلِكَ رَجَائِي وَاكْفِنِي شَرَّ  
الْجِنِّ وَالْإِنْسِ مِنْ أَعْدَائِي  
يَا سَرِيعَ الرِّضَا اغْفِرْ لِمَنْ لَا  
يَمْلِكُ إِلَّا الدُّعَاءُ فَإِنَّكَ فَعَالٌ  
لِمَا تَشَاءُ يَا مَنْ اسْمُهُ دَوَاءُ



remembrance is a cure,  
and to obey Him is to gain profit,  
be merciful to him whose only asset  
is hope;  
whose only weapon is tears.

O Bestower of blessings,  
O Remover of distress,  
O vision to those who are  
bewildering in the darkness,  
O He who knows,  
without ever receiving any  
information from any one,  
send blessings on Muhamamd  
and on the children of Muhammad,  
and do with me what befits You,  
O Allah  
send blessings on Your Messenger  
and the holy Imams of his household,  
and give them abundant peace.



وَذِكْرُهُ شِفَاءٌ وَطَاعَتُهُ غِنَى  
إِرْحَمْ مَنْ رَأْسُ مَالِهِ الرَّجَاءُ  
سِلَاحُهُ الْبُكَاءُ يَا سَابِغَ النِّعَمِ  
يَا دَافِعَ النِّقَمِ يَا نُورَ الْمُسْتَوْحِشِينَ  
فِي الظُّلَمِ يَا عَالِمًا لَا يُعَلَّمُ صَلِّ  
عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَ  
افْعَلْ بِي مَا أَنْتَ أَهْلُهُ وَصَلَّى  
اللَّهُ عَلَى رَسُولِهِ وَالْأَيُّمَةِ  
الْمَيَامِينَ مِنْ آلِهِ وَسَلِّمْ تَسْلِيمًا  
كَثِيرًا

[Recite the following before the actual *dua'a*.]

Glory be to You.

There is no god but You.

O Compassionate, O Liberal giver,  
O Creator of the heavens and the  
earth,  
O Lord of majesty and splendour,  
O Allah,  
You are the first,  
so there was nothing before You.  
You are the Last,  
so there will be nothing in the end.  
You are evident,  
so there is nothing above You.

You are innate,  
so there is nothing beyond You.  
You are Allah, the mighty,  
the merciful.  
Glory be to You.  
There is no god save You.  
O Compassionate,  
O Liberal giver,  
O Creator of the heavens and the  
earth,  
O Lord of majesty and splendour,

Recite the following before the actual dua'a:

سُبْحَانَكَ لَا إِلَهَ إِلَّا أَنْتَ  
 يَا حَبَّانُ يَا مَنَّانُ يَا بَدِيعَ  
 السَّمَوَاتِ وَالْأَرْضِ يَا ذَا الْجَلَالِ  
 وَالْإِكْرَامِ اَللَّهُمَّ أَنْتَ الْأَوَّلُ  
 فَلَيْسَ قَبْلَكَ شَيْءٌ وَأَنْتَ الْآخِرُ  
 فَلَيْسَ بَعْدَكَ شَيْءٌ وَأَنْتَ الظَّاهِرُ  
 فَلَيْسَ فَوْقَكَ شَيْءٌ وَأَنْتَ الْبَاطِنُ  
 فَلَيْسَ دُونَكَ شَيْءٌ وَأَنْتَ اللَّهُ  
 الْعَزِيزُ الرَّحِيمُ سُبْحَانَكَ يَا لَا  
 إِلَهَ إِلَّا أَنْتَ يَا حَبَّانُ يَا مَنَّانُ  
 يَا بَدِيعَ السَّمَوَاتِ وَالْأَرْضِ  
 يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

[Now the actual *dua'a* begins]

O Allah I beseech You,  
in Your greatest name,  
the most majestic,  
the most gracious;  
such that when You are invoked,  
in the name of Your this name,  
the closed doors of the heavens are  
unlocked,  
through Your mercy;  
when You are invoked, in the name of  
Your this name, the narrowness of  
the earth is widened;  
when You are invoked, in the name of  
Your this name, scarcity makes way  
for plenty;  
when You are invoked in the name of  
Your this name, the dead comes to  
life,  
when You are invoked, in the name of  
Your this name, misery and  
adversity are driven out.

(I beseech You) in the name of the  
majesty of Your gracious being,  
the most gracious of all beings,

Now the actual dua'a begins.

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِاسْمِكَ  
 الْعَظِيمِ الْعَظِيمِ الْأَعَزِّ الْأَجَلِّ  
 الْأَكْرَمِ الَّذِي إِذَا دُعِيَ بِهِ  
 عَلَى مَخَالِقِ أَبْوَابِ السَّمَاءِ لُفَّتُمْ  
 بِالرَّحْمَةِ انْفَتَحَتْ وَإِذَا دُعِيَ بِهِ  
 عَلَى مَضَائِقِ أَبْوَابِ الْأَرْضِ  
 لِلْفَرَجِ انْفَرَجَتْ وَإِذَا دُعِيَ بِهِ  
 عَلَى الْعُسْرِ لِلْيُسْرِ تَيَسَّرَتْ وَإِذَا  
 دُعِيَ بِهِ عَلَى الْأَمْوَاتِ لِلنُّشُورِ  
 انْتَشَرَتْ وَإِذَا دُعِيَ بِهِ عَلَى  
 كُشْفِ الْبَاسَاءِ وَالضَّرَائِ انْكَشَفَتْ  
 وَبِجَلَالِ وَجْهِكَ الْكَرِيمِ الْكَرَمِ  
 الْوُجُوهِ وَأَعَزِّ الْوُجُوهِ الَّذِي

and the most exalted,  
in front of which all faces bow down,  
all necks bend,  
all voices are choked up, all hearts  
take fright.

(I beseech You) in the name of Your  
might and power that holds back the  
heaven,  
lest it falls down on the earth, save  
by Your leave;  
keeps in check the heavens and the  
earth lest they drift away from their  
axis;  
in the name of Your will which the  
whole universe (at once) takes  
notice and abides by;  
in the name of Your word [*kun* (Be)]  
which had called into existence the  
heavens and the earth;  
in the name of Your wisdom which  
invested fascinating skill in the form  
and performance of all the created  
beings.

You created darkness,  
and turned it into night,  
a time for rest;  
created light, and turned it into  
daytime, to act,



عَنَتُ لَهُ الْوُجُوهُ وَخَضَعَتْ لَهُ  
 الرِّقَابُ وَخَشَعَتْ لَهُ الْأَصْوَاتُ  
 وَوَجِلَتْ لَهُ الْقُلُوبُ مِنْ خَافَتِكَ  
 وَبِقُوَّتِكَ الَّتِي بِهَا تُمْسِكُ السَّمَاءَ  
 أَنْ تَقَعَ عَلَى الْأَرْضِ إِلَّا بِإِذْنِكَ وَ  
 تُمْسِكُ السَّمُوتِ وَالْأَرْضَ أَنْ  
 تَزُولَا وَبِمَشِيَّتِكَ الَّتِي دَانَ  
 لَهَا الْعَالَمُونَ وَبِكَلِمَتِكَ الَّتِي  
 خَلَقْتَ بِهَا السَّمُوتِ وَالْأَرْضَ  
 وَبِحِكْمَتِكَ الَّتِي صَنَعْتَ بِهَا  
 الْعَجَائِبَ وَخَلَقْتَ بِهَا الظُّلُمَةَ  
 وَجَعَلْتَهَا لَيْلًا وَجَعَلْتَ اللَّيْلَ  
 سَكَنًا وَخَلَقْتَ بِهَا النُّورَ وَجَعَلْتَهُ  
 نَهَارًا وَجَعَلْتَ النَّهَارَ نَشُورًا



and to look for (provisions);  
and created the sun,  
and made the sun resplendent;  
created the moon,  
and made the moon bright;  
created the stars,  
and made them appear regularly, and  
glitter,  
(as) signs for calculations, (as)  
illuminated broad arrow-heads,  
decorating the sky, (while) moving  
swiftly;  
and, for them set up easts and wests,  
regulated their appearance and  
motion,  
put their orbit in order,  
set up stations for them, in the  
firmament,  
thoroughly measured, gave them  
form, and identity; carefully  
designed and made, minutely  
computed them by Your names,  
and by Your wisdom planned so well  
their system of movement,  
called for their services to

مُبْصِرًا وَخَلَقْتَ بِهَا الشَّمْسَ وَ  
جَعَلْتَ الشَّمْسَ ضِيَاءً وَخَلَقْتَ  
بِهَا الْقَمَرَ وَجَعَلْتَ الْقَمَرَ نُورًا وَ  
خَلَقْتَ بِهَا الْكَوَاكِبَ وَجَعَلْتَهَا  
نُجُومًا وَبُرُوجًا وَمَصَابِيحَ وَ  
زِينَةً وَرُجُومًا وَجَعَلْتَ لَهَا  
مَشَارِقَ وَمَغَارِبَ وَجَعَلْتَ لَهَا  
مَطَالِيعَ وَفَجَارِي وَجَعَلْتَ لَهَا  
فَلَكَ وَمَسَابِيحَ وَقَدَّرْتَهَا فِي  
السَّمَاءِ مَنَازِلَ فَأَحْسَنْتَ تَقْدِيرَهَا  
وَصَوَّرْتَهَا فَأَحْسَنْتَ تَصْوِيرَهَا  
وَاحْصَيْتَهَا يَا سَمَائِكَ احْصَاءً  
وَدَبَّرْتَهَا بِحِكْمَتِكَ تَدْبِيرًا  
وَاحْسَنْتَ تَدْبِيرَهَا وَسَخَّرْتَهَا

establish the night, the day, the  
hours, the count of years, and  
(other) calculations,  
and made their appearance visible to  
all people.

I beseech You

O Allah

in the name of Your glory through  
which You communicated to Your  
servant and messenger, Musa, son of  
Imran,  
in the midst of holy servants,  
beyond the perception of the  
cherubims,  
beyond the bright clouds,  
above the chest of evidence,  
amidst the column of fire,  
on the mount Sina and on the  
mountain of Hurith,  
in the holy valley,  
inside the blessed place,  
on the right side of (mount) Tur,  
through a tree;  
and

بِسُلْطَانِ اللَّيْلِ وَسُلْطَانِ النَّهَارِ  
 وَالسَّاعَاتِ وَعَدَدِ السِّنِينَ وَ  
 الْحِسَابِ وَجَعَلَتْ رُؤُوسَهَا لِجَمِيعِ  
 النَّاسِ مَرُئِيًّا وَاحِدًا وَأَسْأَلُكَ  
 اللَّهُمَّ بِمَجْدِكَ الَّذِي كَلَّمْتَ بِهِ  
 عَبْدَكَ وَرَسُولَكَ مُوسَى بْنِ  
 عِمْرَانَ عَلَيْهِ السَّلَامُ فِي الْمُقَدَّسِينَ  
 فَوْقَ إِحْسَاسِ الْكَرُوبَيْنِ فَوْقَ  
 غَمَاطِمْ النُّورِ فَوْقَ تَابُوتِ  
 الشَّهَادَةِ فِي عَمُودِ النَّارِ وَفِي  
 طُورِ سَيْنَاءَ وَفِي جَبَلِ حُورَيْثَ  
 فِي الْوَادِ الْمُقَدَّسِ فِي الْبُقْعَةِ  
 الْمُبَارَكَةِ مِنْ جَانِبِ الطُّورِ  
 الْأَيْمَنِ مِنَ الشَّجَرَةِ وَفِي

(again) in the land of Misr (Egypt)  
by making known the evident signs,  
and on the day You rent asunder the  
river for the children (descendants)  
of Israil;

and on the day You worked wonders,  
with the running water,  
in the deep stream;

and You crystalized the water like  
stone in the heart of awe-inspiring  
mounting waves,

and made it possible for the children  
of Israil to move across the river.

Your kind promise had been  
fulfilled,

after what they had gone through  
with patience,

conferred upon them the easts and  
the wests of the earth,

in which there are blessings for the  
worlds,

and drowned Firawn,

with his men and material,

in the river.

(I beseech You) in the name of Your  
greatest name,

the most honourable, and the most  
gracious;

أَرْضٍ مِصْرَ يَتَسَحَّ أَيَاتِ بَيِّنَاتٍ  
 وَيَوْمَ فَرَقْتَ لِبَنِي إِسْرَائِيلَ  
 الْبَحْرَ وَفِي الْمُنْبِجَاتِ الَّتِي  
 صَنَعْتَ بِهَا الْعَجَائِبَ فِي بَحْرِ  
 سُوفٍ وَعَقَّدْتَ مَاءَ الْبَحْرِ  
 فِي قَلْبِ الْغَمْرِ كَالْحِجَارَةِ وَجَاوَزْتَ  
 بِبَنِي إِسْرَائِيلَ الْبَحْرَ وَتَمَّتْ  
 كَلِمَتُكَ الْحُسْنَى عَلَيْهِمْ بِمَا  
 صَبَرُوا وَأَوْرَثْتَهُمْ مَشَارِقَ  
 الْأَرْضِ وَمَغَارِبَهَا الَّتِي  
 بَارَكْتَ فِيهَا لِلْعَالَمِينَ وَأَغْرَقْتَ  
 فِرْعَوْنَ وَجُنُودَهُ وَمَرَّكِبَهُ فِي  
 الْيَمِّ وَبِاسْمِكَ الْعَظِيمِ الْأَعْظَمِ  
 الْأَعَزِّ الْأَجَلِّ الْأَكْرَمِ وَبِمَجْدِكَ



and in the name of Your glory,  
through which You revealed light to  
Musa,  
Your addressee,  
on the mount of Sina;  
and earlier to Your friend,  
Ibrahim peace be on him,  
in the mosque of Khayf;  
and to Ishaq,  
sincerely attached to You, peace be  
on him,  
in the well of Shi;  
and to Your prophet, Yaqub, peace be  
upon him, in the house of Eel;  
(and by the glory of Your name with  
which)  
You fulfilled Your promise made  
with Ibrahim, peace be on him,  
and Your covenant, made with Ishaq,  
peace be on him;  
gave confidence to Yaqub,  
peace be on him, by Your evidence;  
made good Your word given to the  
believers;  
and accepted prayers of the invokers  
who called You in Your names.

(I beseech You) in the name of Your  
glory, Musa son of Imran,  
witnessed at Qubbatir Rumman; in  
the name of Your surpassing signs,



الَّذِي تَجَلَّيْتَ بِهِ لِمُوسَى كَلِيمِكَ  
عَلَيْهِ السَّلَامُ فِي طُورِ سَيْنَاءَ وَ  
إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ خَلِيلِكَ  
مِنْ قَبْلُ فِي مَسْجِدِ الْخَيْفِ وَ  
إِسْحَاقَ صَفِيكَ عَلَيْهِ السَّلَامُ  
فِي بَيْتِ شَيْعٍ وَلِيَحْقُوبَ نَبِيَّكَ  
عَلَيْهِ السَّلَامُ فِي بَيْتِ إِيلَ وَأَوْفَيْتَ  
إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ بِمِيثَاقِكَ  
وَلِإِسْحَاقَ بِحَلْفِكَ وَلِيَحْقُوبَ  
بِشَهَادَتِكَ وَلِلْمُؤْمِنِينَ بِوَعْدِكَ  
وَلِلدَّاعِينَ بِأَسْمَائِكَ فَأَجَبْتَ  
وَبِمَجْدِكَ الَّذِي ظَهَرَ لِمُوسَى  
بْنِ عِمْرَانَ عَلَيْهِ السَّلَامُ عَلَى  
قُبَّةِ الرُّمَّانِ وَبِآيَاتِكَ الَّتِي

came into sight on the land of Misr  
(Egypt),  
with might and honour,  
in the name of the splendid signs, the  
sway of power and the strength of  
control;  
in the name of the grandeur of the  
decisive word [*kun* (Be)],  
and in the name of Your words  
through which You bestow favours on  
the dwellers of the heavens and the  
earth,  
and on the people of this and next  
world;  
in the name of Your mercy,  
through which,  
You bestow benefits on whatever You  
have created,  
in the name of Your skill,  
with which, You have set up the  
universe;  
in the name of Your light through  
which You made mount Tur crumble,  
in the name of Your wisdom, Your  
majesty, Your sublime greatness,  
Your glory, and Your might;

وَقَعَتْ عَلَى أَرْضٍ مِصْرَ بَمَجْدِ  
الْعِزَّةِ وَالْغَلْبَةِ بَايَاتِ عَزِيزَةٍ  
وَبِسُلْطَانِ الْقُوَّةِ وَبِعِزَّةِ الْقُدْرَةِ  
وَبِشَأْنِ الْكَلِمَةِ الثَّامَةِ وَ  
بِكَلِمَاتِكَ الَّتِي تَفَضَّلْتَ بِهَا  
عَلَى أَهْلِ السَّمَوَاتِ وَالْأَرْضِ  
وَأَهْلِ الدُّنْيَا وَأَهْلِ الْآخِرَةِ  
وَبِرَحْمَتِكَ الَّتِي مَنَنْتَ بِهَا عَلَى  
جَمِيعِ خَلْقِكَ وَبِاسْتِطَاعَتِكَ  
الَّتِي أَقَمْتَ بِهَا عَلَى الْعَالَمِينَ  
وَبِنُورِكَ الَّهِدَى قَدْ خَرَّمْتَ  
فَزَعِهِ طُورَ سَيْنَاءَ وَبِعِلْمِكَ  
وَجَلَالِكَ وَكِبَرِيَاكَ وَعِزَّتِكَ  
وَجَبَرُوتِكَ الَّتِي لَمْ تَسْقِلْهَا

the earth had no ability to hinder the  
action of (the divine plan),  
nor the heavens, so they also had to  
abide by (it),  
(due to which) the fathomless abyss  
could be averted,  
(which) calmed down the oceans and  
the rivers,  
and made the mountains  
submissively surrender,  
(due to which) the surface of the  
earth became stable (inhabitable);  
and all that has been created humbly  
accepted (the arrangement),  
winds moved to and fro, while  
blowing;  
flames died out in the fires.

(I beseech You) in the name of the  
sovereignty thorough which You are  
known to be victorious for ever and  
ever;  
for which You are praised in the  
heavens and the earths;  
in the name of Your true word,  
through which our father, Adam, and  
his posterity took the lead, by Your  
mercy.

I beseech You in the name of Your  
word

الْأَرْضُ وَانْخَفَضَتْ لَهَا السَّمُوتُ  
 وَانْزَجَرَ لَهَا الْعُمُقُ الْأَكْبَرُ  
 رَكَدَتْ لَهَا الْبِحَارُ وَالْأَنْهَارُ  
 وَخَضَعَتْ لَهَا الْجِبَالُ وَسَكَنَتْ  
 لَهَا الْأَرْضُ بِمَنَازِلِهَا وَاسْتَسْلَمَتْ  
 لَهَا الْخَلْقُ كُلُّهَا وَخَفَقَتْ  
 لَهَا الرِّيحُ فِي جَرَيَانِهَا وَخَمَدَتْ  
 لَهَا النَّيِّرَانُ فِي أَوْطَانِهَا وَبِسُلْطَانِكَ  
 الَّذِي عُرِفَتْ لَكَ بِهِ الْغَلَبَةُ  
 دَهَرَ الدُّهُورَ وَحُدِثَتْ بِهِ  
 فِي السَّمُوتِ وَالْأَرْضَيْنِ وَبِكَلِمَتِكَ  
 كَلِمَةُ الصِّدْقِ الَّتِي سَبَقَتْ  
 لِأَبْنَاءِ آدَمَ عَلَيْهِ السَّلَامُ وَذُرِّيَّتِهِ  
 بِالرَّحْمَةِ وَأَسْأَلُكَ بِكَلِمَتِكَ

through which You overwhelmed  
everything;  
in the name of Your splendid "Being"  
splendour of which illuminated the  
mountain,  
while Musa fainted and collapsed;  
in the name of Your glory, appeared  
on mount Sina  
thorough which You addressed Your  
servant and messenger Musa, son of  
Imran;  
in the name of Your splendour  
sighted at Saeer,  
and appeared on the mount Faran, the  
clean and holy lands;  
(while) stood troops of docile angels,  
in a row,  
praising and glorifying You;  
in the name of Your blessings  
You bestowed upon the followers of  
Muhammad,  
blessings of Allah be on him  
and on his children,  
through Your friend, Ibrahim,



الَّتِي غَلَبَتْ كُلَّ شَيْءٍ وَبُنُورِ  
وَجْهِكَ الَّذِي تَجَلَّيْتَ بِهِ  
لِلْجَبَلِ فَجَعَلْتَهُ دُكَّا وَخَرَّ مُوسَى  
صَعِقًا وَبِمَجْدِكَ الَّذِي ظَهَرَ  
عَلَى طُورِ سَيْنَاءَ فَكَلَّمْتَ بِهِ  
عَبْدَكَ وَرَسُولَكَ مُوسَى بْنَ  
عِمْرَانَ وَبَطَّلَعْتَكَ فِي سَاعِيرِ  
وَطْهُورِكَ فِي جَبَلِ فَارَانَ  
بِرَبَوَاتِ الْمُقَدَّسِينَ وَجُنُودِ  
الْمَلَائِكَةِ الصَّافِينَ وَخُشُوعِ  
الْمَلَائِكَةِ الْمُسَبِّحِينَ وَبِبَرَكَاتِكَ  
الَّتِي بَارَكْتَ فِيهَا عَلَى إِبْرَاهِيمَ  
خَلِيلِكَ عَلَيْهِ السَّلَامُ فِي أُمَّةِ  
مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ

(with which) You blessed the  
followers of Isa, peace be on them,  
through Ishaq,  
sincerely attached to you, a  
nd the followers of Musa, peace be on  
them through Yaqub,  
your favourite servant; and finally  
through Your dearest beloved,  
Muhammad,  
(blessings of Allah be on him and on  
his children)  
You blessed his children, his  
descendants and his followers.

O Allah, we had no existence at that  
time,  
so did not witness it;  
but although we did not see it,  
we justly and sincerely believe in it.

We beseech You to send Your  
blessings on Muhammad and on the  
children of Muhammad,  
to exalt Muhammad and the children  
of Muhammad,  
and to bestow mercy on Muhammad  
and on the children of Muhammad,  
as much as You blessed,  
exalted and mercified Ibrahim,  
and the

وَبَارَكْتَ لِإِسْحَاقَ صَفِيِّكَ فِي  
أُمَّةٍ عِيسَى عَلَيْهِمَا السَّلَامُ وَ  
بَارَكْتَ لِيَحْقُوبَ إِسْرَائِيلَ فِي  
أُمَّةٍ مُوسَى عَلَيْهِمَا السَّلَامُ وَ  
بَارَكْتَ لِحَبِيبِكَ مُحَمَّدٍ صَلَّى اللَّهُ  
عَلَيْهِ وَآلِهِ فِي عَثْرَتِهِ وَذُرِّيَّتِهِ  
وَأُمَّتِهِ اللَّهُمَّ وَكَمَا غَبْنَا عَنْ  
ذَلِكَ وَلَشَهَدُهُ وَأَمَنَّا بِهِ وَلَمْ  
نَرَهُ صِدْقًا وَعَدْلًا أَنْ تُصَلِّيَ  
عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَأَنْ  
تُبَارِكَ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ  
وَتَرْحَمَ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ  
كَأَفْضَلِ مَا صَلَّيْتَ وَبَارَكْتَ  
وَتَرْحَمْتَ عَلَى إِبْرَاهِيمَ وَآلِ

children of Ibrahim;  
verily You are praiseworthy,  
glorious,  
and You do whatever You will,  
and You are able to do all things.

[Now mention your lawful needs, in  
any language, fulfilment of which is  
sought, and recite the following:]

O Allah, on account of this prayer,  
and for the sake of the names,  
whose interpretation and analysis,  
latent and evident meanings,  
are not known to any one other than  
You.

Send blessings on Muhammad and on  
the children of Muhammad,  
and give me the good of this and the  
other world.

Deal with me in a manner that befits  
You, not what I deserve; drive away  
my

إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَّجِيدٌ  
فَعَالَ لِمَا تُرِيدُ وَأَنْتَ عَلَى  
كُلِّ شَيْءٍ قَدِيرٌ

Now mention your lawful needs,  
in any language, fulfilment of which is  
sought, and recite the following:—

اللَّهُمَّ بِحَقِّ هَذَا الدُّعَاءِ وَبِحَقِّ  
هَذِهِ الْأَسْمَاءِ الَّتِي لَا يَعْلَمُ  
تَفْسِيرَهَا

وَلَا تَأْوِيلَهَا وَلَا بَاطِنَهَا وَلَا  
ظَاهِرَهَا غَيْرُكَ أَنْ تُصَلِّيَ

عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَ تَرْزُقَنِي  
خَيْرَ الدُّنْيَا وَالْآخِرَةِ

وَأَفْعَلْ بِي مَا أَنْتَ أَهْلُهُ وَلَا  
تَفْعَلْ بِي مَا أَنَا أَهْلُهُ وَأَنْتَقِمُ

[mention name of the enemy with father's name)],

and forgive my fresh and earlier  
sins, the sins of my parents,  
the sins of all believers,  
men and women.

Multiply my legitimate subsistence,  
steer me clear of the mischief of the  
wicked people,  
bad neighbour, cruel ruler,  
immoral companion,  
sinister day,  
and ominous hour;  
and turn the table on him who gives  
trouble to me,  
who oppresses me,  
and plans to destroy me, my family,  
my children, my brothers, my  
neighbours,  
and my relatives,  
from among the believing men and  
the believing women.

Verily You are able to do all things,  
and You are aware of everything,  
be it so,  
O Lord of the worlds.



لِي مِنْ

[Mention name of the enemy with father's name.]

وَاعْفِرْ لِي مِنْ ذُنُوبِي مَا تَقَدَّمَ  
 مِنْهَا وَمَا تَأَخَّرَ وَلِوَالِدَيَّ وَلِجَمِيعِ  
 الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَوَسِّعْ  
 عَلَيَّ مِنْ حَلَالِ رِزْقِكَ وَالْكَفْنِي  
 مَوْتَةَ إِنْسَانٍ سَوْءٍ وَجَارٍ سَوْءٍ  
 وَسُلْطَانٍ سَوْءٍ وَانْتَقِمْ

لِي مِمَّنْ يَكِيدُونِي وَمِمَّنْ يَبْغُونِي  
 عَلَيَّ وَيُرِيدُونِي وَبِأَهْلِي وَ  
 أَوْلَادِي وَإِخْوَانِي وَجِيرَانِي  
 وَقَرَبَاتِي مِنَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ

ظُلْمًا إِنَّكَ عَلَى مَا تَشَاءُ قَدِيرٌ  
 وَبِكُلِّ شَيْءٍ عَلِيمٌ أَمِينَ رَبِّ

[Also recite the following:]

O Allah,  
on account of this prayer bestow  
benefits abundantly upon the poor,  
among the believing men and the  
believing women,  
restore the sick among the believing  
men and the believing women,  
restore the sick among the believing  
men and believing women to  
recovery and health,  
bestow bliss and kindness upon the  
living believing men and the  
believing women,  
and be merciful to the dead believing  
men and the believing women;  
and forgive them through Your  
kindness,  
bring back safely the wayfaring  
believing men and  
the believing women,  
to their homes, with gainful  
returns,  
through Your mercy,  
O the most merciful.

Blessings and ever so much greetings  
of Allah be on our master,  
Muhammad, the

## الْعَالَمِينَ

[Also recite the following:]

اللَّهُمَّ بِحَقِّ هَذَا الدُّعَاءِ تَفَضَّلْ  
 عَلَى فَقَرَاءِ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ  
 بِالْغِنَى وَالثَّرْوَةِ وَعَلَى مَرْضَى  
 الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ بِالشِّفَاءِ  
 وَالصِّحَّةِ وَعَلَى أَحْيَاءِ الْمُؤْمِنِينَ  
 وَالْمُؤْمِنَاتِ بِاللُّطْفِ وَالْكَرَامَةِ  
 وَعَلَى أَمْوَاتِ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ  
 بِالْمَغْفِرَةِ وَالرَّحْمَةِ وَعَلَى مُسَافِرِي  
 الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ بِالرَّدِّ إِلَى  
 أَوْطَانِهِمْ سَالِمِينَ غَانِمِينَ  
 بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ وَ  
 صَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ

last prophet,  
and on his pure descendants.

[Shaykh Fahd says to recite the  
following at the end:]

O Allah,  
I beseech You in the sanctity of this  
prayer,  
and the names, not mentioned herein,  
and whatever else it has by the way  
of interpretation and exposition,  
which no one other than You know,  
to fulfil my [Now mention in any  
language,  
your legitimate need and necessity.]

خَاتَمِ النَّبِيِّينَ وَعِزَّتِهِ الطَّاهِرِينَ  
وَسَلَّمَ تَسْلِيمًا كَثِيرًا

[Shaykh Fahd says to recite the following  
at the end:]

اَللّٰهُمَّ اِنِّیْ اَسْئَلُكَ بِحُرْمَةِ  
هٰذَا الدُّعَاءِ وَبِمَا فَاتَ مِنْهُ  
مِنَ الْاَسْمَاءِ وَبِمَا يَشْتَمِلُ عَلَيْهِ  
مِنَ التَّفْسِيْرِ وَالتَّذْوِيْرِ الَّذِیْ  
لَا یُحِیْطُ بِهٖ اِلَّا اَنْتَ اَنْ تَفْعَلَ  
بِیْ

[Now mention your desires.]

O Allah, I beseech You, and turn to You, through Your prophet, the prophet of mercy, Muhammad, blessings of Allah be on him and on his children.

O Abal Qasim,

O Messenger of Allah,

O compassionate guide,

O intercessor of *ummah*,

O our chief,

O our master,

we turn to you,

seek your intercession and advocacy, on our behalf, before Allah;

we put forward our need and necessity to you.

O illustrious intimate of Allah, stand by us when Allah sits in judgement over us.

O Abal Hasan,

O commander of the faithfuls,

O Ali, son of Abi Talib,

O brother of the Messenger,

O husband of *batul*,

O decisive argument of Allah over the mankind,

O our chief,

O our master,

FOR HAJJ-SAWAB

Haji Hasanally P. Mohammed Ebrahīm



اللَّهُمَّ إِنِّي أَسْأَلُكَ وَأَتَوَجَّهُ  
 إِلَيْكَ بِنَبِيِّكَ نَبِيِّ الرَّحْمَةِ مُحَمَّدٍ  
 صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ يَا أَبَا الْقَاسِمِ  
 يَا رَسُولَ اللَّهِ يَا إِمَامَ الرَّحْمَةِ يَا  
 شَفِيعَ أُمَّتِهِ يَا

سَيِّدَنَا وَمَوْلَانَا إِنَّا تَوَجَّهْنَا  
 وَاسْتَشْفَعْنَا وَتَوَسَّلْنَا بِكَ إِلَى  
 اللَّهِ وَقَدْ مَنَّاكَ بَيْنَ يَدَيِ حَاجَاتِنَا  
 يَا وَجِيهًا عِنْدَ اللَّهِ اشْفَعْ لَنَا عِنْدَ  
 اللَّهِ يَا أَبَا الْحَسَنِ يَا أَمِيرَ الْمُؤْمِنِينَ  
 يَا عَلِيَّ بْنَ أَبِي طَالِبٍ يَا أَخَ

الرَّسُولِ يَا زَوْجَ الْبَتُولِ يَا حُجَّةَ  
 اللَّهِ عَلَى خَلْقِهِ يَا سَيِّدَنَا وَمَوْلَانَا

we turn to you, seek your  
intercession and advocacy,  
on our behalf, before Allah;  
we put forward our need and  
necessity to you,  
O illustrious intimate of Allah,  
stand by us when Allah sits in  
judgement over us.

O Fatimah Zahra,  
O daughter of Muhammad,  
O the (pure) *batul*,  
O the dearest darling of the  
Messenger,  
O our chief,  
O our master,  
we turn to you, and seek your  
intercession and advocacy, on our  
behalf, before Allah; we put forward  
our need and necessity to you,  
O illustrious intimate of Allah,  
stand by us when Allah sits in  
judgement over us.

O Aba Muhammad,  
O Hasan, son of Ali,  
O the elected (*mujtaba*),  
O son of the Messenger of Allah,  
O decisive argument of Allah over  
the mankind,  
O our chief,  
O our master,  
we turn to you,

إِنَّا تَوَجَّهْنَا وَاسْتَشْفَعْنَا وَتَوَسَّلْنَا  
 بِكَ إِلَى اللَّهِ وَقَدْ مُنَّاكَ بَيْنَ  
 يَدَي حَاجَاتِنَا يَا وَجِيهًا عِنْدَ  
 اللَّهِ اشْفَعْ لَنَا عِنْدَ اللَّهِ يَا فَاطِمَةُ  
 الزَّهْرَاءُ يَا بِنْتَ مُحَمَّدٍ

يَا أَيَّتُهَا الْبَتُولُ يَا قُرَّةَ

عَيْنِ الرَّسُولِ يَا سَيِّدَتَنَا وَمَوْلَانَا  
 إِنَّا تَوَجَّهْنَا وَاسْتَشْفَعْنَا وَتَوَسَّلْنَا  
 بِكَ إِلَى اللَّهِ وَقَدْ مُنَّاكَ بَيْنَ  
 يَدَي حَاجَاتِنَا يَا وَجِيهَةً عِنْدَ  
 اللَّهِ اشْفَعِي لَنَا عِنْدَ اللَّهِ يَا أَبَا مُحَمَّدٍ  
 يَا حَسَنَ بْنَ عَلِيٍّ أَيُّهَا الْمُجْتَبَى  
 يَا بْنَ رَسُولِ اللَّهِ يَا حُجَّةَ اللَّهِ عَلَى  
 خَلْقِهِ يَا سَيِّدَنَا وَمَوْلَانَا إِنَّا تَوَجَّهْنَا

seek your intercession and advocacy,  
on our behalf, before Allah;  
we put forward our need and  
necessity to you,  
O illustrious intimate of Allah,  
stand by us when Allah sits in  
judgement over us.

O Aba Abdillah,  
O Husayn, son of Ali,  
O the martyr (*shahid*),  
O son of the Messenger of Allah,  
O decisive argument of Allah over  
the mankind,  
O our chief, O our master,  
we turn to you,  
seek your intercession and advocacy,  
on our behalf, before Allah;  
we put forward our need and  
necessity to you,  
O illustrious intimate of Allah, stand  
by us when Allah sits in judgement  
over us.

O Abal Hasan,  
O Ali, son of Husayn,  
O Zayn al Abidin,  
O the adorer of Allah,  
O son of the Messenger of Allah,  
O decisive argument of Allah over  
the

وَاسْتَشْفَعْنَا وَتَوَسَّلْنَا بِكَ إِلَى  
 اللَّهِ وَقَدْ مَنَّكَ بَيْنَ يَدَيِ حَاجَاتِنَا  
 يَا وَجِيهًا عِنْدَ اللَّهِ اشفَعْ لَنَا  
 عِنْدَ اللَّهِ يَا أَبَا عَبْدِ اللَّهِ يَا حُسَيْنَ  
 بْنَ عَلِيٍّ أَيُّهَا الشَّهِيدُ يَا بَنَ  
 رَسُولِ اللَّهِ يَا حُجَّةَ اللَّهِ عَلَى خَلْقِهِ  
 يَا سَيِّدَنَا وَمَوْلَانَا إِنَّا تَوَجَّهْنَا  
 وَاسْتَشْفَعْنَا وَتَوَسَّلْنَا بِكَ إِلَى  
 اللَّهِ وَقَدْ مَنَّكَ بَيْنَ يَدَيِ حَاجَاتِنَا  
 يَا وَجِيهًا عِنْدَ اللَّهِ اشفَعْ لَنَا  
 عِنْدَ اللَّهِ يَا أَبَا الْحَسَنِ يَا عَلِيَّ  
 بْنَ الْحُسَيْنِ يَا زَيْنَ الْعَابِدِينَ  
 يَا أَيُّهَا السَّجَّادُ  
 يَا بَنَ رَسُولِ اللَّهِ يَا حُجَّةَ اللَّهِ عَلَى

mankind,  
O our chief, O our master,  
we turn to you, seek your  
intercession and advocacy, on our  
behalf, before Allah; we put forward  
our need and necessity to you,  
O illustrious intimate of Allah, stand  
by us when Allah sits in judgement  
over us.

O Aba Jafar,  
O Muhammad, son of Ali,  
O deeply versed in science and  
knowledge,  
O son of the Messenger of Allah,  
O decisive argument of Allah over  
the mankind,  
O our chief, O our master,  
we turn to you, seek your  
intercession and advocacy, on our  
behalf, before Allah; we put forward  
our need and necessity to you,  
O illustrious intimate of Allah,  
stand by us when Allah sits in  
judgement over us.

O Aba Abdillah,  
O Jafar, son of Muhammad,  
O the truthful,  
O son of the Messenger of Allah,  
O decisive argument of Allah over  
the mankind,  
O our chief, O our master,  
we turn to you,



خَلْقِهِ يَا سَيِّدَنَا وَمَوْلَانَا إِنَّا تَوَجَّهْنَا  
 وَاسْتَشْفَعْنَا وَتَوَسَّلْنَا بِكَ إِلَى اللَّهِ وَ  
 قَدْ مُنَّاكَ بَيْنَ يَدَي حَاجَاتِنَا يَا  
 وَجِيهًا عِنْدَ اللَّهِ اشْفَعْ لَنَا عِنْدَ اللَّهِ  
 يَا أَبَا جَعْفَرٍ يَا مُحَمَّدَ بْنَ عَلِيٍّ أَيُّهَا  
 الْبَاقِرُ يَا بْنَ رَسُولِ اللَّهِ يَا حُجَّةَ  
 اللَّهِ عَلَى خَلْقِهِ يَا سَيِّدَنَا وَمَوْلَانَا  
 إِنَّا تَوَجَّهْنَا وَاسْتَشْفَعْنَا وَتَوَسَّلْنَا  
 بِكَ إِلَى اللَّهِ وَقَدْ مُنَّاكَ بَيْنَ يَدَي  
 حَاجَاتِنَا يَا وَجِيهًا عِنْدَ اللَّهِ اشْفَعْ  
 لَنَا عِنْدَ اللَّهِ يَا أَبَا عَبْدِ اللَّهِ يَا جَعْفَرَ  
 بْنَ مُحَمَّدٍ أَيُّهَا الصَّادِقُ يَا بْنَ  
 رَسُولِ اللَّهِ يَا حُجَّةَ اللَّهِ عَلَى  
 خَلْقِهِ يَا سَيِّدَنَا وَمَوْلَانَا إِنَّا تَوَجَّهْنَا

seek your intercession and advocacy,  
on our behalf, before Allah; we put  
forward our need and necessity to  
you,

O illustrious intimate of Allah,  
stand by us when Allah sits in  
judgement over us.

O Abal Hasan,  
O Musa, son of Jafar,  
O the tranquil,  
O son of the Messenger of Allah,  
O decisive argument of Allah over  
the mankind,  
O our chief, O our master,  
we turn to you, seek your  
intercession and advocacy, on our  
behalf, before Allah; we put forward  
our need and necessity to you,  
O illustrious intimate of Allah,  
stand by us when Allah sits in  
judgement over us.

O Abal Hasan,  
O Ali, son of Musa,  
O the devoted ,  
O son of the Messenger of Allah,  
O decisive argument of Allah over  
the mankind,  
O our chief, O our master,  
we turn to you, seek your  
intercession

وَأَسْتَشْفَعُنَا وَتَوَسَّلْنَا بِكَ إِلَى  
اللَّهِ وَقَدْ مَنَّكَ بَيْنَ يَدَيْ حَاجَاتِنَا  
يَا وَجِيهًا عِنْدَ اللَّهِ أَشْفَعُ لَنَا عِنْدَ  
اللَّهِ يَا أَبَا الْحَسَنِ يَا مُوسَى بْنَ جَعْفَرٍ  
أَيُّهَا الْكَاطِمُ يَا بْنَ رَسُولِ اللَّهِ يَا  
حُجَّةَ اللَّهِ عَلَى خَلْقِهِ يَا سَيِّدَنَا  
وَمَوْلَانَا إِنَّا تَوَجَّهْنَا وَاسْتَشْفَعْنَا  
وَتَوَسَّلْنَا بِكَ إِلَى اللَّهِ وَقَدْ مَنَّكَ  
بَيْنَ يَدَيْ حَاجَاتِنَا يَا وَجِيهًا  
عِنْدَ اللَّهِ أَشْفَعُ لَنَا عِنْدَ اللَّهِ يَا  
أَبَا الْحَسَنِ يَا عَلِيَّ بْنَ مُوسَى أَيُّهَا  
الرِّضَا يَا بْنَ رَسُولِ اللَّهِ يَا حُجَّةَ اللَّهِ  
عَلَى خَلْقِهِ يَا سَيِّدَنَا وَمَوْلَانَا إِنَّا  
تَوَجَّهْنَا وَاسْتَشْفَعْنَا وَتَوَسَّلْنَا

and advocacy, on our behalf, before Allah;

we put forward our need and necessity to you,

O illustrious intimate of Allah, stand by us when Allah sits in judgement over us.

O Aba Jafar,

O Muhammad, son of Ali,

O the generous pious,

O son of the Messenger of Allah,

O decisive argument of Allah over the mankind,

O our chief, our master.

we turn to you, seek your intercession and advocacy, on our behalf, before Allah;

we put forward our need and necessity to you,

O illustrious intimate of Allah, stand by us when Allah sits in judgement over us.

O Abal Hasan,

O Ali, son of Muhammad,

O the pure guide,

O son of the Messenger of Allah,

O decisive argument of Allah over the mankind,

O our chief, O our master,

we turn to you, seek your intercession and advocacy, on our behalf, before

بِكَ إِلَى اللَّهِ وَقَدْ مَنَّكَ بَيْنَ  
 يَدَيْ حَاجَاتِنَا يَا وَجِيهًا عِنْدَ  
 اللَّهِ اشْفَعْ لَنَا عِنْدَ اللَّهِ يَا أَبَا جَعْفَرٍ  
 يَا مُحَمَّدَ بْنَ عَلِيٍّ أَيُّهَا النَّقِيُّ  
 الْجَوَادُ يَا بْنَ رَسُولِ اللَّهِ يَا حُجَّةَ  
 اللَّهِ عَلَى خَلْقِهِ يَا سَيِّدَنَا وَمَوْلَانَا  
 إِنَّا تَوَجَّهْنَا وَاسْتَشْفَعْنَا وَتَوَسَّلْنَا  
 بِكَ إِلَى اللَّهِ وَقَدْ مَنَّكَ بَيْنَ  
 يَدَيْ حَاجَاتِنَا يَا وَجِيهًا عِنْدَ اللَّهِ  
 اشْفَعْ لَنَا عِنْدَ اللَّهِ يَا أَبَا الْحَسَنِ  
 يَا عَلِيَّ بْنَ مُحَمَّدٍ أَيُّهَا الْهَادِي  
 النَّقِيُّ يَا بْنَ رَسُولِ اللَّهِ يَا حُجَّةَ  
 اللَّهِ عَلَى خَلْقِهِ يَا سَيِّدَنَا وَمَوْلَانَا  
 إِنَّا تَوَجَّهْنَا وَاسْتَشْفَعْنَا وَتَوَسَّلْنَا

Allah;

we put forward our need and necessity to you,

O illustrious intimate of Allah, stand by us when Allah sits in judgement over us.

O Aba Muhammad,

O Hasan, son of Ali,

O the wise warrior,

O son of the Messenger of Allah,

O decisive argument of Allah over the mankind,

O our chief, O our master,

we turn to you, seek your intercession and advocacy, on our behalf, before Allah; we put forward our need and necessity to you,

O illustrious intimate of Allah, stand by us when Allah sits in judgement over us.

O Inheritor (son) of Hasan, an upright evident successor,

O the living awaited guide,

O son of the Messenger of Allah,

O decisive argument of Allah over the mankind,

O our chief, O our master,

we turn to you, seek your intercession and advocacy, on our behalf,



بِكَ إِلَى اللَّهِ وَقَدْ مُنَاكَ بَيْنَ  
 يَدَي حَاجَاتِنَا يَا وَجِيهًا عِنْدَ  
 اللَّهِ اشْفَعْ لَنَا عِنْدَ اللَّهِ يَا أَبَا مُحَمَّدٍ  
 يَا حَسَنَ بْنَ عَلِيٍّ أَيُّهَا الزَّكِيُّ الْعَسْكَرِيُّ  
 يَا بْنَ رَسُولِ اللَّهِ يَا حُجَّةَ اللَّهِ عَلَى  
 خَلْقِهِ يَا سَيِّدَنَا وَمَوْلَانَا إِنَّا تَوَجَّهْنَا  
 وَاسْتَشْفَعْنَا وَتَوَسَّلْنَا بِكَ إِلَى  
 اللَّهِ وَقَدْ مُنَاكَ بَيْنَ يَدَي حَاجَاتِنَا  
 يَا وَجِيهًا عِنْدَ اللَّهِ اشْفَعْ لَنَا عِنْدَ  
 اللَّهِ يَا وَصِيَّ الْحَسَنِ وَالْخَلَفَ  
 الْحُجَّةَ أَيُّهَا الْقَائِمُ الْمُنْتَظَرُ  
 الْمَهْدِيُّ يَا بْنَ رَسُولِ اللَّهِ يَا حُجَّةَ  
 اللَّهِ عَلَى خَلْقِهِ يَا سَيِّدَنَا وَمَوْلَانَا  
 إِنَّا تَوَجَّهْنَا وَاسْتَشْفَعْنَا وَتَوَسَّلْنَا

before Allah; we put forward our need and necessity to you,  
O illustrious intimate of Allah, stand by us when Allah sits in judgement over us.

[Now mention your legitimate desires and wants and beg Allah to fulfill them; and recite the following:-]

O my chiefs, my masters, I turn to Allah through you, O my Imams, my supporters, in need and distress, I seek your agency to approach Allah, request you to speak in my favour to Allah, obtain pardon for me from Allah, and pull me out from my sins; because, verily I approach Allah through you; I rely upon my love for you and my nearness with you to receive deliverance from Allah.

So be my hope before Allah,

O my chiefs,

O the favourite friends of Allah, blessings of Allah be on all of them, and curse of Allah be on the enemies of Allah, who oppressed them, from among the former and the later.

So be it,

O Lord of the worlds.

يَا إِلَهِي إِلَى اللَّهِ وَقَدْ مَنَّكَ بَيْنَ  
يَدَيَّ حَاجَاتِنَا يَا وَجِيهًا عِنْدَ  
اللَّهِ اشْفَعْ لَنَا عِنْدَ اللَّهِ  
يَا سَادَاتِي وَمَوَالِيَّ إِنِّي تَوَجَّهْتُ  
بِكُمْ أَيْمَتِي وَعُدَّتِي لِيَوْمِ فَقْرِي  
وَحَاجَتِي إِلَى اللَّهِ وَتَوَسَّلْتُ بِكُمْ  
إِلَى اللَّهِ وَاسْتَشْفَعْتُ بِكُمْ إِلَى اللَّهِ  
فَاشْفَعُوا لِي عِنْدَ اللَّهِ وَاسْتَنْقِذُونِي  
مِنْ ذُنُوبِي عِنْدَ اللَّهِ فَإِنَّكُمْ وَسِيلَتِي  
إِلَى اللَّهِ وَبِحَبِّكُمْ وَبِقُرْبِكُمْ أَرْجُو  
نَجَاةً مِنَ اللَّهِ فَكُونُوا عِنْدَ اللَّهِ  
رَجَائِي يَا سَادَاتِي يَا أَوْلِيَاءَ اللَّهِ صَلَّى  
اللَّهُ عَلَيْهِمْ أَجْمَعِينَ وَلَعَنَ اللَّهُ  
أَعْدَاءَ اللَّهِ ظَالِمِيهِمْ مِنَ الْأَوَّلِينَ  
وَالْآخِرِينَ آمِينَ يَا رَبَّ الْعَالَمِينَ

O Allah, in the name of Your most special attributes,  
the glory of Your majesty,  
the greatness of Your names,  
the innocence of Your prophets,  
the light of Your close friends,  
the blood of Your martyrs,  
the path of Your scholars,  
the invocations of Your upright servants,  
the fervent prayers of Your resigned servants,  
we beseech You for more knowledge,  
firmness of body,  
long life to worship You,  
possession of subsistence,  
repentance before death, tranquillity  
at the time of death, salvation after  
death, peace in the grave,  
deliverance from hell, admission  
into paradise, protection from the  
trial and tribulations of this world,  
and the chastisement of the  
hereafter,  
for the sake of Muhammad and his  
pure, chaste and infallible children.

إِلَهِي بِأَخْصِ صِفَاتِكَ وَبِعِزِّ  
 جَلَالِكَ وَأَعْظَمِ أَسْمَائِكَ وَ  
 بَعْضَمَةِ أَنْبِيَائِكَ وَبِنُورِ أَوْلِيَائِكَ  
 وَبِيَدَمِ شُهَدَائِكَ وَبِمِدَادِ عُلَمَائِكَ  
 وَبِدُعَاءِ صَالِحَائِكَ وَبِمُنَاجَاةِ فَقَرَائِكَ  
 نَسْئَلُكَ زِيَادَةً فِي الْعِلْمِ وَصِحَّةً  
 فِي الْجِسْمِ وَطُولًا فِي الْعُمُرِ فِي  
 طَاعَتِكَ وَسَعَةً فِي الرِّزْقِ وَتَوْبَةً  
 قَبْلَ الْمَوْتِ وَرَاحَةً عِنْدَ الْمَوْتِ  
 وَمَغْفِرَةً بَعْدَ الْمَوْتِ وَنُورًا فِي  
 الْقَبْرِ وَنَجَاةً مِنَ النَّارِ وَدُخُولًا فِي  
 الْجَنَّةِ وَعَافِيَةً مِّنْ كُلِّ بَلَاءٍ الدُّنْيَا  
 وَعَذَابِ الْآخِرَةِ بِحَقِّ مُحَمَّدٍ وَ  
 أَهْلِ بَيْتِهِ الطَّيِّبِينَ الطَّاهِرِينَ  
 الْمُحْصُومِينَ



O Allah, terrible was the calamity, and its evil consequences are visible, the covering has been removed, (all) hopes have been cut off, the (plentiful) earth has shrunk (with very little to spare), the heavenly blessings have been withheld. You alone can help, we refer our grief and sorrow to You, we have full faith in You, in the time of distress, as well as in good fortune.

O Allah, send blessings on Muhammad and on the children of Muhammad,

whom we must obey as per Your command, through which we become aware of their rank and status, and let there be joy after sorrow for us, for their sake, right away, in the twinkle of an eye, more rapidly than that.

O Muhammad,

O Ali, O Ali,

O Muhammad,

Give me enough, because both of you provide sufficiently.

Help me,

because both of you help and protect.

O our master,

O the living Imam,



إِلَهِي عَظُمَ الْبَلَاءُ وَبَرَحَ الْخَفَاءُ  
 وَانْكَشَفَ الْغَطَاءُ وَانْقَطَعَ الرَّجَاءُ  
 وَضَاقَتِ الْأَرْضُ وَمُنِعَتِ السَّمَاءُ  
 وَأَنْتَ الْمُسْتَعَانُ وَإِلَيْكَ الْمُشْتَكَى  
 وَعَلَيْكَ الْمُعْوَلُ فِي الشَّدَّةِ وَالرَّخَاءِ  
 اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ  
 أُولِي الْأُمْرِ الَّذِينَ فَرَضْتَ عَلَيْنَا  
 طَاعَتَهُمْ وَعَرَفْتَنَا بِذَلِكَ مُنْزِلَتَهُمْ  
 فَفَرِّجْ عَنَّا بِحَقِّهِمْ فَرَجًا عَاجِلًا  
 قَرِيبًا كُلِّحِ الْبَصَرَ أَوْ هُوَ أَقْرَبُ  
 يَا مُحَمَّدُ يَا عَلِيُّ يَا عَلِيُّ يَا مُحَمَّدُ  
 اكْفِيَانِي فَإِنَّكُمَا كَافِيَانِ وَأَنْصِرَانِي  
 فَإِنَّكُمَا نَاصِرَانِ يَا مَوْلَانَا يَا صَاحِبَ

HELP! HELP! HELP!

Reach me! Reach me! Reach me!  
At once, in this hour. Be quick,  
be quick, be quick,  
O the most merciful,  
for the sake of Muhammad and his  
pure children.

### DU-A'A TALABIL HAWAA-IJ

My Allah,  
O He, who, for seeking fulfillment of  
desires, is the ultimate means of  
relief.

O He unto whom requests reach to  
obtain fulfillment.

O He who does not sell favours for a  
price.

O He who does not attach strings (of  
obligations) to His bestowals.

O He, with whom sufficiency is  
secured, and no one is able to do  
anything without Him.

O He who (alone), no one else, is  
humbly beseeched, and it (the  
desire) is never turned away.

O He whose treasures are not  
consumed by giving what is asked  
for.

O He whose wisdom is not altered by  
any means.

الزَّمانِ الْغُوثِ الْغُوثِ الْغُوثِ  
 أَذْرِكُنِي أَذْرِكُنِي أَذْرِكُنِي السَّاعَةَ  
 السَّاعَةَ السَّاعَةَ الْعَجَلَ الْعَجَلَ الْعَجَلَ  
 يَا أَرْحَمَ الرَّاحِمِينَ بِحَقِّ مُحَمَّدٍ وَآلِهِ الطَّاهِرِينَ

### T'ALABIL H'AWAA-IJ

اللَّهُمَّ يَا مُنْتَهَى مَطْلَبِ الْحَاجَاتِ  
 وَيَا مَنْ عِنْدَهُ نَيْلُ الطَّلِبَاتِ وَ  
 يَا مَنْ لَا يَسِيْعُ نِعْبَهُ بِالْأَثْمَانِ وَ  
 يَا مَنْ لَا يُكَدِّرُ عَطَايَاهُ بِالْأُمْتِنَانِ  
 وَيَا مَنْ يُسْتَغْنَى بِهِ وَلَا يُسْتَغْنَى عَنْهُ  
 وَيَا مَنْ يُرْغَبُ إِلَيْهِ وَلَا يُرْغَبُ عَنْهُ  
 وَيَا مَنْ لَا تُقْنِي خَزَائِنُهُ الْمَسَائِلُ  
 وَيَا مَنْ لَا تُبَدِّلُ حِكْمَتَهُ الْوَسَائِلُ

O He from whom the "be in need of" relationship of the needy cannot be cut off.

O He who is not troubled by the calls of the supplicators.

You have glorified Your quality of being independent of Your creations, and indeed You are.

You have made wants necessary for Your creation, and they, always in need, turn to You.

So whoever makes a request to You to free himself from poverty, has come at the right source, which alone gives satisfaction, but whoever turns to another, from among Your creation, to seek fulfillment of his desires, overlooking You, surely comes to grief, and in an attempt to bargain away, is deprived of Your favours.

وَيَا مَنْ لَا تَنْقُطُ عَنْهُ حَوَاجِي  
الْمُحْتَاجِينَ وَيَا مَنْ لَا يُعْنِيهِ دُعَاؤُ  
الدَّاعِينَ تَمَدَّحْتُ بِالْغِنَى عَنْ  
خَلْقِكَ وَأَنْتَ أَهْلُ الْغِنَى عَنْهُمْ  
وَنَسَبْتَهُمْ إِلَى الْفَقْرِ وَهُمْ أَهْلُ  
الْفَقْرِ إِلَيْكَ فَمَنْ حَاوَلَ سَدَّ  
خَلَّتِهِ مِنْ عِنْدِكَ وَرَامَ صَرْفَ  
الْفَقْرِ عَنْ نَفْسِهِ بِكَ فَقَدْ طَلَبَ  
حَاجَتَهُ فِي مَظَانِهَا وَأَتَى طَلِبَتَهُ  
مِنْ وَجْهِهَا وَمَنْ تَوَجَّهَ بِحَاجَتِهِ  
إِلَى أَحَدٍ مِّنْ خَلْقِكَ أَوْ جَعَلَهُ  
سَبَبَ نَجْحِهَا دُونَكَ فَقَدْ تَعَرَّضَ  
لِلْجُرْمَانِ وَاسْتَحَقَّ مِنْ عِنْدِكَ  
قَوْتَ الْإِحْسَانِ اللَّهُمَّ وَلِيَّ إِلَيْكَ

O Allah, now I put forward my need to You, since my efforts failed, my means fell short, my strategy has been interrupted, because my lust prompted me to go for him who, not being free from Your control, himself seeks Your help for fulfillment of his desires.

It was an error like the errors of the transgressors, it was a blunder like the blunders of the sinners.

Then, it was You who thought of me, awoke me out of the slumber, and helped me to realize my mistake, and on account of Your admonition, I turned back and abandoned my delusion, saying to myself, "Glory be to my Lord."

How can one destitute ask a favour of another destitute?

Wherefore a poor makes a request to another poor?"

So I submissively move towards You O my God, and hopefully put my trust in



حَاجَةٌ قَدْ قَصَّرَ عَنْهَا جُهْدِي  
 وَتَقَطَّعَتْ دُونَهَا حِيلِي وَسَوَّلَتْ  
 لِي نَفْسِي رَفَعَهَا إِلَى مَنْ يَرْفَعُ  
 حَوَائِجَهُ إِلَيْكَ وَلَا يَسْتَغْنِي فِي  
 طَلِبَاتِهِ عَنْكَ وَهِيَ زَلَّةٌ مِنْ  
 زَلَلِ الْخَاطِئِينَ وَعَثْرَةٌ مِنْ  
 عَثَرَاتِ الْمَذْنُوبِينَ ثُمَّ انْتَبَهْتُ  
 بِتَذَكُّرِكَ لِي مِنْ غَفْلَتِي وَنَهَضْتُ  
 بِتَوْفِيقِكَ مِنْ زَلَّتِي وَرَجَعْتُ وَ  
 نَكَصْتُ بِتَسْدِيدِكَ عَنْ عَثْرَتِي  
 وَقُلْتُ سُبْحَانَ رَبِّي كَيْفَ يَسْأَلُ  
 مُتَّاجٌ مُتَّاجًا وَأَنَا فِي يَرْغَبُ مُعْدِمٌ  
 إِلَى مُعْدِمٍ فَقَصَدْتُكَ يَا إِلَهِي بِالرَّغْبَةِ  
 وَأَوْفَدْتُ عَلَيْكَ رَجَائِي بِالثِّقَةِ

You, knowing that the very much I want is very little against Your abundance,  
and the great quantity I ask for is a drop in Your plenteousness.

Your generosity does not shrink by giving out to any supplicant, and Your hand (aid), full of gifts, is more sublime than all hands.

O Allah send blessings on Muhammad and on his children,  
and bestow Your favours on me very generously while dealing with me, in keeping with Your liberal kindness, and not on the basis of what I deserve, as Your justice demands.

Certainly, I am not the first expectant who, although should have been turned away, but receives Your favours, nor I am the first supplicant who, though deserved refusal, but has been blessed with Your bounties.

O Allah send blessings on Muhammad and on his children,  
and respond to my prayer, give ear to my outcry, feel pity for my humility.

بِكَ وَعَلِمْتُ أَنَّ كَثِيرَ مَا أَسْأَلُكَ  
 يَسِيرٌ فِي وَجْدِكَ وَأَنَّ خَطِيرَ مَا  
 أَسْتَوْهِبُكَ حَقِيرٌ فِي وَسْعِكَ وَأَنَّ  
 كَرَمَكَ لَا يَضِيقُ عَنْ سُؤَالِ أَحَدٍ  
 وَأَنَّ يَدَكَ بِالْعَطَايَا عَلَى مِنْ كُلِّ  
 يَدِ اللَّهِ فَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ  
 وَاحْمِلْنِي بِكَرَمِكَ عَلَى التَّفَضُّلِ وَ  
 لَا تَحْمِلْنِي بِعَدْلِكَ عَلَى الْإِسْتِحْقَاقِ  
 فَمَا أَنَا بِأَوَّلِ رَاغِبٍ رَغِبَ إِلَيْكَ  
 فَأَعْطَيْتَهُ وَهُوَ يَسْتَحِقُّ الْمَنْعَ وَلَا  
 بِأَوَّلِ سَائِلٍ سَأَلَكَ فَأَفْضَلْتَ عَلَيْهِ  
 وَهُوَ يَسْتَوْجِبُ الْجَزْمَانَ اللَّهُمَّ  
 صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَكُنْ لِدُعَائِي  
 مُجِيبًا وَمِنْ نِدَائِي قَرِيبًا وَلِتَضَرُّعِي

hear and answer my call.

Do not cut off my hope from You.

Do not disconnect (my hope of getting) my means of living from You,

and do not let me turn towards someone else other than You,

to seek satisfaction of my this and other needs,

and to make a request for fulfillment of my wants.

Prior to my departure from this place make the difficult task easy for me,

and settle well all my affairs in my favour,

and send blessings on Muhammad

and on his children, constant, increasing, unlimited and continuous blessings,

and make these blessings support me and provide a medium for obtaining satisfaction of my wants;

verily You are extensively generous.

O Allah my desire is

رَاحِمًا وَلِصَوْتِي سَامِعًا وَلَا تَقْطَعْ  
 رَجَائِي عَنْكَ وَلَا تَبْتُ سَبَبِي  
 مِنْكَ وَلَا تَوَجِّهْنِي فِي حَاجَتِي هَذِهِ  
 وَغَيْرِهَا إِلَى سِوَاكَ وَتَوَلَّنِي بِنُجْحِ  
 طَلِبَتِي وَقَضَاءِ حَاجَتِي وَنَيْلِ سُؤْلِي  
 قَبْلَ زَوَالِي عَنْ مَوْقِفِي هَذَا  
 بِتَيْسِيرِكَ إِلَى الْعَسِيرِ وَحُسْنِ  
 تَقْدِيرِكَ لِي فِي جَمِيعِ الْأُمُورِ وَ  
 صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ صَلَوةً دَائِمَةً  
 نَامِيَةً لَا انْقِطَاعَ لِأَبْدِهَا

وَلَا مُنْتَهَى لِأَهْدِهَا وَاجْعَلْ  
 ذَلِكَ عَوْنًا لِي وَسَبَبًا لِلنَّجَاحِ طَلِبَتِي  
 إِنَّكَ وَاسِعٌ كَرِيمٌ وَمِنْ حَاجَتِي  
 يَا رَبِّ

[Here mention your desires

[mention it, go into *sajdah* and say:]

Your favour has given me joy, and  
Your kindness has shown me the  
right way,  
so I beseech You in Your name and  
the name of Muhammad and his  
children,  
bless them all,  
and do not send me away  
disappointed.

### DU-A'A A'AFIYAT

O Allah send blessings on Muhammad  
and on his children,  
and take the matter of my welfare in  
Your hand, take me in under Your  
protection, allow me to enter into  
Your impregnable sanctuary.

I look up to Your generous  
assurance, fill me with the sense of  
total security under Your shelter,  
give out to me Your surety as a  
charity, award to me Your guarantee  
as a gift, spread out the kindness of  
Your patronage, make the  
availability of Your assistance easy  
for me,  
and let there be no hindrance  
between me and Your support, in  
this and the next world.



and recite the  
following in the state of prostration.]

فَضْلُكَ أَنَسْنِي وَإِحْسَانُكَ دَلَّنِي  
فَأَسْأَلُكَ بِكَ وَبِمُحَمَّدٍ وَآلِهِ  
صَلَوَاتِكَ عَلَيْهِمْ أَنْ لَا تَرُدُّنِي خَائِبًا

### A'AFIYAT

اَللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَ  
اَلْبَسْنِي عَافِيَتَكَ وَجَلِّلْنِي عَافِيَتَكَ  
وَخَصِّنِي بِعَافِيَتِكَ وَكُرِّمْنِي بِعَافِيَتِكَ  
وَآغْنِنِي بِعَافِيَتِكَ وَتَصَدَّقْ عَلَيَّ  
بِعَافِيَتِكَ وَهَبْ لِي عَافِيَتَكَ وَ  
اَفْرِشْنِي عَافِيَتَكَ وَاصْلِحْ لِي  
عَافِيَتَكَ وَلَا تُفَرِّقْ بَيْنِي وَبَيْنَ  
عَافِيَتِكَ فِي الدُّنْيَا وَالْآخِرَةِ اَللّٰهُمَّ

O Allah send blessings on Muhammad  
and on his children,  
and grant me ample, effective,  
exclusive, expanding and protective  
safety;

which gives strength to my limbs,  
and helps me in this and the next  
world.

Give me as a gift safe and sound  
health,

perfection of faith,

a discerning mind,

success in my pursuits,

reverential fear for Your inspiring  
might,

courage to obediently carry out Your  
commandments;

and to avoid that which has been  
denounced as Your disobedience.

O Allah give me sufficient means,

so long as You keep me alive, this  
year, and year after year,

to perform Hajj and Umra,

and to call on the graves of Your  
messenger (the Holy Prophet) and  
his Ahl ul Bayt,

صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَعَافِنِي  
 عَافِيَةً كَافِيَةً شَافِيَةً عَالِيَةً  
 نَامِيَةً عَافِيَةً تُولِّدُ فِي بَدَنِي  
 الْعَافِيَةَ عَافِيَةَ الدُّنْيَا وَالْآخِرَةِ  
 وَآمِنُنْ عَلَيَّ بِالصِّحَّةِ وَالْأَمْنِ  
 وَالسَّلَامَةِ فِي دِينِي وَبَدَنِي وَ  
 الْبَصِيرَةِ فِي قَلْبِي وَالنِّفَادِ فِي  
 أُمُورِي وَالْخَشْيَةِ لَكَ وَالْخُوفِ  
 مِنْكَ وَالْقُوَّةِ عَلَى مَا أَمَرْتَنِي بِهِ  
 مِنْ طَاعَتِكَ وَالْإِجْتِنَابِ لِمَا نَهَيْتَنِي  
 عَنْهُ مِنْ مَعْصِيَتِكَ اللَّهُمَّ وَآمِنُنْ  
 عَلَيَّ بِالْحَجِّ وَالْعُمْرَةِ وَزِيَارَةِ قَبْرِ  
 رَسُولِكَ صَلَوَاتُكَ عَلَيْهِ وَرَحْمَتُكَ  
 وَبَرَكَاتُكَ عَلَيْهِ وَعَلَى آلِهِ وَآلِ

[bestow Your blessings, Your mercy and Your bounties on him and on his children, peace be on them (all), for ever].

Accept and acknowledge my (these) acts,  
and keep them with You as my advance deposit.

Make me speak Your praise, express gratitude to You,  
mention Your remembrance, and sing Your glorification,  
and let me set my heart on the right path of Your religion.

Shield me and my children from the danger of the accursed Shaytan, poisonous animals and reptiles, people of vulgar and vile dispositions;  
and save me and my children from the evil of the rebel Shaytan, obstinate ruler and arrogant affluence;  
and keep me and my children safe from the harm (as a whole) of the timid and the violent, the celebrated and

رُسُوكَ عَلَيْهِمُ السَّلَامُ أَبَدًا مَا  
 أَبْقَيْتَنِي فِي عَامِي هَذَا وَفِي كُلِّ  
 عَامٍ وَاجْعَلْ ذَلِكَ مَقْبُولًا مَشْكُورًا  
 مَذْكُورًا لَدَيْكَ مَذْخُورًا عِنْدَكَ  
 وَأَنْطِقْ بِحَمْدِكَ وَشُكْرِكَ وَذِكْرِكَ  
 وَحُسْنِ الثَّنَاءِ عَلَيْكَ لِسَانِي وَاشْرَحْ  
 لِمَرَأَشِدِ دِينِكَ قَلْبِي وَأَعِزَّنِي وَ  
 ذَرِّبْنِي مِنَ الشَّيْطَانِ الرَّجِيمِ وَمِنْ  
 شَرِّ السَّامَةِ وَالْهَامَةِ وَالْعَامَةِ  
 وَاللَّامَةِ وَمِنْ شَرِّ كُلِّ شَيْطَانٍ  
 مَرِيدٍ وَمِنْ شَرِّ كُلِّ سُلْطَانٍ عَنِيدٍ  
 وَمِنْ شَرِّ كُلِّ مُتْرَفٍ حَفِيدٍ وَمِنْ  
 شَرِّ كُلِّ ضَعِيفٍ وَشَدِيدٍ  
 وَمِنْ شَرِّ كُلِّ شَرِيفٍ وَوَضِيعٍ وَ

the plebeian, the insignificant and  
the powerful,  
the near and the distant;  
protect me and my children against  
the sly wickedness of those, among  
the Jinn and humans,  
who made war in opposition to Your  
Holy Prophet,  
and his Ahl ul Bayt;  
and drive away the evil forces,  
all of which are under the domain of  
Your control.

Verily Your path is the right path.

O Allah send blessings on Muhammad  
and on his children,  
and bring to nothing the underhand  
intrigues devised against me by the  
vile plotter (under the satanic  
influence),  
and trap him in his own trickery,  
draw a curtain between him and me  
so that his eyes do not see me,  
his ears do not hear me,  
his tongue does not speak about me,  
and he may be deprived



مِنْ شَرِّ كُلِّ صَغِيرٍ وَكَبِيرٍ وَمِنْ  
 شَرِّ كُلِّ قَرِيبٍ وَبَعِيدٍ وَمِنْ شَرِّ كُلِّ  
 مَنْ نَصَبَ لِرَسُولِكَ وَالْأَهْلِبَيْتِهِ حَرْبًا  
 مِنَ الْجِنِّ وَالْإِنْسِ وَمِنْ شَرِّ كُلِّ  
 دَابَّةٍ أَنْتَ آخِذٌ بِنَاصِيَتِهَا إِنَّكَ  
 عَلَى صِرَاطٍ مُسْتَقِيمٍ اللَّهُمَّ صَلِّ عَلَى  
 مُحَمَّدٍ وَآلِهِ وَمَنْ أَرَادَنِي بِسُوءٍ  
 فَأَصْرِفْهُ عَنِّي وَادْحَرْ عَنِّي مَكْرَهُ  
 وَادْرَأْ عَنِّي شَرَّهُ وَرُدِّ كَيْدَهُ فِي

نَحْرِهِ وَاجْعَلْ

بَيْنَ يَدَيْهِ سُدًّا حَتَّى تُعْبِيَ عَنِّي  
 بَصَرَهُ وَتُصِمَّ عَنْ ذِكْرِي سَمْعَهُ  
 وَتُقْفَلَ دُونِ إِخْطَارِي قَلْبُهُ وَتُخْرِسَ  
 عَنِّي لِسَانُهُ وَتَقْبَحَ رَأْسُهُ وَتُذِلَّ

of the power of insight,  
in order to prevent him from  
hatching mischief whereby his high-  
and-mightiness is crushed, his  
arrogance is humbled, his authority  
is broken down, his haughtiness is  
dissolved;

and protect me from his mischief,  
his evil, his slander, his reproach,  
his accusation, his envy, his  
hostility, his traps, his schemes and  
his friends and followers,  
verily You are almighty, all-  
powerful.

### DU-A'A H'IFZ'I EEMAAN

I am satisfied and happy that Allah is  
my Lord,

Muhammad (blessings of Allah be on  
him and on his children) is my  
prophet;

Islam is my religion,

Quran is the book (I follow),

Kabah is the direction (towards  
which I turn),

Ali is my *wali* (vicegerent) and  
Imam (guide),

Hasan,

Husayn,

Ali son of Husayn,

عِزَّةً وَتَكْسِرَ جَبْرُوتَهُ وَتُذِلَّ دَقِيقَتَهُ  
وَتَفْسَخَ كِبَرَهُ وَتُؤْمِنَنِي مِنْ جَمِيعِ  
ضَرَرِهِ وَشَرِّهِ وَغَمَزِهِ وَهَمَزِهِ  
وَلَمَزِهِ وَحَسَدِهِ وَعَدَاوَتِهِ  
وَحَبَائِلِهِ وَمَصَائِدِهِ وَرَجُلِهِ  
وَخَيْلِهِ إِنَّكَ عَزِيزٌ قَدِيرٌ

### HIFẒI EEMAAN

رَضِيتُ بِاللَّهِ رَبًّا وَبِمُحَمَّدٍ صَلَّى  
اللَّهُ عَلَيْهِ وَآلِهِ نَبِيًّا وَبِالْإِسْلَامِ  
دِينًا وَبِالْقُرْآنِ كِتَابًا وَبِالْكَعْبَةِ  
قِبْلَةً وَبِعَلِيٍّ وَلِيًّا وَإِمَامًا وَ  
بِالْحَسَنِ وَالْحُسَيْنِ وَعَلِيِّ بْنِ

Muhammad son of Ali,  
Jafar son of Muhammad,  
Musa son of Jafar,  
Ali son of Musa,  
Muhammad son of Ali,  
Ali son of Muhammad,  
Hasan son Ali,  
*Hujjat* (living argument) son of  
Hasan,  
(blessings of Allah be on them all)  
are my Imams (guides).

O Allah, I am satisfied and happy that  
all of them are my Imams,  
so let me be a source of happiness to  
them.

Verily You are able to do all things.

### DU-A'A MI'-RAAJ

O Allah I beseech You.

O He with whom remain firmly  
attached all the worshippers,  
O He before whom all the  
praiseworthy bow down and pay  
tribute,

الْحُسَيْنِ وَمُحَمَّدِ بْنِ عَلِيٍّ وَ  
 جَعْفَرِ بْنِ مُحَمَّدٍ وَمُوسَى بْنِ  
 جَعْفَرٍ وَعَلِيِّ بْنِ مُوسَى وَمُحَمَّدِ  
 بْنِ عَلِيٍّ وَعَلِيِّ بْنِ مُحَمَّدٍ وَ  
 الْحَسَنِ بْنِ عَلِيٍّ وَالْحُجَّةَ بْنَ  
 الْحَسَنِ صَلَوَاتُ اللَّهِ عَلَيْهِمْ أَيْمَةً  
 اللَّهُمَّ إِنِّي رَضِيتُ بِهِمْ أَيْمَةً  
 فَأَرْضِنِي لَهُمْ إِنَّكَ عَلَى كُلِّ شَيْءٍ  
 قَدِيرٌ

MI'-RAAJ

اللَّهُمَّ إِنِّي أَسْأَلُكَ يَا مَنْ أَقَرَّ  
 لَهُ بِالْعُبُودِيَّةِ كُلُّ مَعْبُودٍ يَا مَنْ  
 يَحْمَدُهُ كُلُّ مَحْمُودٍ يَا مَنْ يَفْرَحُ

O He unto whom all the tired and the  
oppressed cry for help,  
O He who is besought for fulfillment  
of needs by all those who are  
deprived,  
O He who does not send away any  
suppliant disappointed,  
O He whose door is never shut up for  
the beseechers,  
O He who is indescrible and  
indefinable,  
O He in whose bestowals there is no  
let-up,  
and they are not little nor scanty,  
O He who is not out of the reach of  
prayers;  
and is the best destination,  
O He whose servants tie their hopes  
with (His) rope,  
O He like unto whom,  
there is no one, and no one is  
comparable to Him,  
O He who was not begotten,  
nor begets,  
O He whose bounties and favours are  
innumerable,  
O He whose overflowing reservoir of  
good is kept open for mankind,



إِلَيْهِ كُلُّ مَجْهُودٍ يَا مَنْ يُطْلَبُ  
عِنْدَهُ كُلُّ مَفْقُودٍ يَا مَنْ سَأِلَهُ  
غَيْرُ مَرْدُودٍ يَا مَنْ بَابُهُ عَنْ  
سُؤَالِهِ غَيْرُ مَسْدُودٍ يَا مَنْ هُوَ  
غَيْرُ مَوْصُوفٍ وَلَا مُحْدُودٍ يَا مَنْ  
عَطَاؤُهُ غَيْرُ مَمْنُوعٍ وَلَا مَنكُودٍ  
يَا مَنْ هُوَ لِمَنْ دَعَاهُ لَيْسَ بِبَعِيدٍ  
وَهُوَ نِعَمَ الْمُقْصُودِ يَا مَنْ رَجَاءُ  
عِبَادِهِ بِحَبْلِهِ مَشْدُودٌ يَا مَنْ  
شِبْهُهُ وَمِثْلُهُ غَيْرُ مَوْجُودٍ  
يَا مَنْ لَيْسَ بِوَالِدٍ وَلَا مَوْلُودٍ  
يَا مَنْ كَرَمُهُ وَفَضْلُهُ لَيْسَ  
بِمَعْدُودٍ يَا مَنْ حَوْضُ بَرِّهِ  
لِلْأَنَامِ مَوْرُودٍ يَا مَنْ لَا يُوصَفُ

O He to whom standing up  
(wakefulness) and sitting down  
(rest) cannot be attributed,  
O He who urges his gifts and presents  
to reach the created beings,  
O He who is not circumstanced by  
movement or stillness (inaction),  
O Allah, O beneficent, O merciful,  
O loving friend,  
O He who took pity on the aging  
Yaqub,  
O He who overlooked the mistake of  
Dawud,  
O He who does not break His word and  
forgives those whom forgiveness has  
been assured,  
O He who gives livelihood and covers  
the misdeeds of the creatures to  
their full satisfaction,  
O He who gives asylum to all the  
persecuted victims of revenge,  
O He to come nearer to whom all  
creatures lay with the face  
downward on the ground in abject  
submission,  
O He from whose beneficence not a  
single (living) soul is kept away,  
O He who does not rule unjustly, nor  
shows mercy to the headstrong  
tryants,  
have mercy on the petty  
transgressors

بِقِيَامٍ وَلَا قُعُودٍ يَا مَنْ لَا تَجْرِي  
 عَلَيْهِ حَرَكَةٌ وَلَا جُمُودٌ يَا اللَّهُ  
 يَا رَحْمَنُ يَا رَحِيمُ يَا وَدُودُ يَا  
 رَاحِمَ الشَّيْخِ الْكَبِيرِ يَعْقُوبَ  
 يَا غَافِرَ ذَنْبِ دَاوُدَ يَا مَنْ لَا  
 يُخْلِفُ الْوَعْدَ وَيَعْفُو عَنِ  
 الْمَوْعُودِ يَا مَنْ رِزْقُهُ وَسِتْرُهُ  
 لِلْعَاصِينَ مَبْدُودٌ يَا مَنْ هُوَ  
 مَلْجَأُ كُلِّ مُقْصِي مَطْرُودٍ يَا مَنْ  
 دَانَ لَهُ جَمِيعُ خَلْقِهِ بِالسُّجُودِ  
 يَا مَنْ لَيْسَ عَنْ نَيْلِهِ وَجُودُهُ  
 أَحَدٌ مَصْدُودٌ يَا مَنْ لَا يَحِيفُ  
 فِي حُكْمِهِ وَيَحْكُمُ عَنِ الظَّالِمِ  
 الْعَنُودِ إِرْحَمْ عَبْدًا خَاطِئًا

who did not carry out their obligations.

Verily You do whatever You will,

O Truthful.

O Loving,

send blessings on Muhammad, the best Messenger, who called attention (of all) to the best worshippingable, and on his descendants, pious, pure, generous and liberal, and do well for me as it is worthy of You,

O the most merciful,

O the most generous.

### **DU-A'A ILAAHEE KAYFA AD-O'OKA**

My God how can I call on You (for help) for I am me (a sinful servant)?

How can I cut off hope from You for You are You (the merciful lord)?

My God (even) when I did not beseech You, You gave me.

So who is he who gives if I beseech him?

My God (even) when I did not call out, You fulfilled my desire.

So who is he who satisfies if I call him?

My God (even) when I did not humbly solicit, You took pity on me.

لَمْ يُوفِّ بِالْعُهُودِ إِنَّكَ فَعَالٌ  
 لِّمَا تُرِيدُ يَا بَارُّ يَا وَدُودُ صَلِّ  
 عَلَى مُحَمَّدٍ خَيْرِ مَبْعُوثٍ دَعَى  
 إِلَى خَيْرِ مَعْبُودٍ وَعَلَى إِلَهٍ طَيِّبِينَ  
 الطَّاهِرِينَ أَهْلَ الْكَرَمِ وَالْجُودِ  
 وَافْعَلْ بِنَا مَا أَنْتَ أَهْلُهُ يَا أَرْحَمَ  
 الرَّاحِمِينَ يَا أَكْرَمَ الْأَكْرَمِينَ

ILAAHEE  
 KAYFA AD-O'OKA

إِلَهِى كَيْفَ أَدْعُوكَ وَأَنَا أَنَا  
 وَكَيْفَ أَقْطَعُ رَجَائِي مِنْكَ وَأَنْتَ  
 أَنْتَ إِلَهِى إِذَا لَمْ أَسْأَلْكَ فَتُعْطِنِي  
 فَمَنْ ذَا الَّذِي أَسْأَلُهُ فَيُعْطِنِي  
 إِلَهِى إِذَا لَمْ أَدْعُوكَ فَتَسْتَجِيبْ لِي

So who is he who shows mercy in I  
solicit him?

My God I beseech You that  
just as You parted asunder the sea  
for Musa (peace be on him) to save  
him,  
send blessings on Muhammad  
and on the children of Muhammad,  
and come to my rescue, and deliver  
me (from these troubles), and  
disperse (afflictions),  
and do it quickly, without delay,  
through Your kindness, through Your  
mercy,  
O the most merciful.

### DU-A'A NOOR SAGHEER

(We seek fulfillment of our desires)  
in the name of Allah, the light,  
in the name of Allah, the light, the  
light,  
in the name of Allah, the light over  
light,  
in the name of Allah, who is He who  
manages all affairs,  
In the name of Allah who created  
light from light.



فَمَنْ ذَا الَّذِي أَدْعُوهُ فَيَسْتَجِيبُ لِي  
 إِلَهِي إِذَا أَلَمْتُ أَتَضَرَّعُ إِلَيْكَ فَتَرْحَمْنِي  
 فَمَنْ ذَا الَّذِي أَتَضَرَّعُ إِلَيْهِ فَيَرْحَمْنِي  
 إِلَهِي فَكَمَا فَلَقْتُ الْبَحْرَ لِمُوسَى  
 عَلَيْهِ السَّلَامُ وَنَجَّيْتَهُ أَسْأَلُكَ أَنْ  
 تُصَلِّيَ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَأَنْ  
 تُنَجِّبَنِي مِمَّا أَنَا فِيهِ وَتَفَرِّجَ  
 عَنِّي فَرَجًا عَاجِلًا غَيْرَ أَجَلٍ  
 بِفَضْلِكَ وَبِرَحْمَتِكَ يَا أَرْحَمَ  
 الرَّاحِمِينَ

NOOR

بِسْمِ اللَّهِ التَّوْرِ بِسْمِ اللَّهِ التَّوْرِ  
 التَّوْرِ بِسْمِ اللَّهِ التَّوْرِ عَلَى نُورٍ  
 بِسْمِ اللَّهِ الَّذِي هُوَ مَدَبُّ الْأُمُورِ  
 بِسْمِ اللَّهِ الَّذِي خَلَقَ التَّوْرَ مِنْ

Praise be to Allah who created light  
from light,  
and sent down light on the mountain  
(Tur),  
in between the inscribed book, in  
the parchment unrolled, by a  
measure, well-determined, on the  
(Holy) Prophet, the giver of glad  
tidings.

Praise be to Allah;  
it is He who is remembered with the  
highest of the high attributes,  
who is known to be the most  
glorious.

In joy and happiness, in sorrow and  
distress,  
He (alone) is thankfully praised.  
Blessings of Allah be on our master,  
Muhammad,  
and on his pure children.

### NAADI ALI (SAGHEER)

Call on Ali,  
(He) is able to bring about the  
extraordinary.  
You will find him an effective  
supporter in all calamities.  
(All) worries and sorrows will soon  
disappear.  
O Ali! O Ali! O Ali!

النُّورِ الْحَمْدُ لِلَّهِ الَّذِي خَلَقَ النُّورَ  
 مِنَ النُّورِ وَأَنْزَلَ النُّورَ عَلَى الطُّورِ  
 وَالبَيْتِ الْمَعْمُورِ وَالسَّقْفِ الْمَرْفُوعِ  
 فِي كِتَابٍ مُسْطُورٍ فِي رِقِّ مَنَشُورٍ  
 بِقَدَرٍ مَّقْدُورٍ عَلَى نَبِيِّ مَحْبُورٍ  
 الْحَمْدُ لِلَّهِ الَّذِي هُوَ بِالْعِزِّ مَذْكُورُ  
 وَبِالْفَخْرِ مَشْهُورُ وَعَلَى السَّرَّاءِ  
 وَالضَّرَّاءِ مَشْكُورُ وَصَلَّى اللَّهُ عَلَى  
 سَيِّدِنَا مُحَمَّدٍ وَآلِهِ الطَّيِّبِينَ  
 الطَّاهِرِينَ

NAADI ALI S'AGHEER

نَادٍ عَلِيًّا مَظْهَرَ الْعَجَائِبِ  
 تَجِدُهُ عَوْنًا لَكَ فِي النَّوَائِبِ  
 كُلُّ هَمٍّ وَغَمٍّ سَيَنْجِلِي  
 يَا عَلِيُّ يَا عَلِيُّ يَا عَلِيُّ

Call on Ali, (He) is able to bring about the extraordinary.

You will find him an effective supporter in (all types of) calamities.

(Say): "I turn to Allah (alone) for the fulfillment of my wants, and upon Him (alone) rely."

Each time when I am in trouble I ask Allah to resolve it.

O the hand of Allah and the delegated authority of Allah, let all my worries and sorrows disappear at once, through Your greatness O Allah, through your prophethood, O Muhammad,

through your authority,  
O Ali! O Ali! O Ali!

Reach me,  
in the right of your subtle (latent) benevolence.

Allah is great. Allah is great. Allah is great.

I am entirely free from the evil of your enemies.

Allah is my Lord and master, whom I approach (because) indeed." You (alone) we worship; and from You (alone) we seek help."

O "*abul ghayth*" (father of far-extending clouds) help me!

O Ali, reach me.

O he who, with an iron will, dissipates the enemies,

O he who exercises authority over (all) authority,

نَادِ عَلِيًّا مَظْهَرَ الْعَجَائِبِ تَجِدُهُ  
 عَوْنًا لَكَ فِي النَّوَائِبِ كُلِّ هِمِّ  
 وَغَمِّ إِلَى اللَّهِ حَاجَتِي وَعَلَيْهِ  
 مَعْوَلِي كُلِّمَا رَمَيْتُ مُتَقَاضِي فِي  
 اللَّهُ يَدُ اللَّهِ وَلِيَّ اللَّهِ لِي أَدْعُوكَ  
 كُلَّ هِمِّ وَغَمِّ سَيَنْجِلِي بِعَظَمَتِكَ  
 يَا اللَّهُ بِنُبُوتِكَ يَا مُحَمَّدُ وَبِوَلَايَتِكَ  
 يَا عَلِيُّ يَا عَلِيُّ يَا عَلِيُّ أَدْرِكْنِي بِحَقِّ  
 لُطْفِكَ الْخَفِيِّ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ  
 اللَّهُ أَكْبَرُ أَنَا مِنْ شَرِّ أَعْدَائِكَ  
 بَرِيٌّ بَرِيٌّ اللَّهُ صَمَدِي بِحَقِّ  
 إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ  
 يَا أَبَا الْغَيْثِ اغْنِنِي يَا عَلِيُّ أَدْرِكْنِي  
 يَا قَاهِرَ الْعُدُوِّ وَيَا وَالِيَّ الْوَلِيِّ



O executor of wonders,  
O Murtaza (chosen) Ali,  
O great conqueror,  
you subdue with severity, and, in  
fact, (all) force in over-powering is  
yours, O great conqueror,  
O fierce warrior,  
you subdue and irreversibly tame,  
and destroy in retaliation with such  
power that (the defeated enemy) can  
never take revenge, I entrust my  
affairs to Allah, verily Allah is  
watching over the servants.  
Your God is one God;  
there is no god save He, the  
beneficent, the merciful.  
Sufficient for me is Allah.  
He is the best protector,  
the best master, the best succourer.  
O He who responds to the cry of help,  
respond to me.  
O He who takes pity on the humble  
supplicants,  
have mercy on me.  
O Ali, come to my help,  
O Ali, come to my help, through Your  
mercy, and Your obligation, and Your  
generosity,  
O the most merciful.



يَا مَظْهَرَ الْعَجَائِبِ يَا مُرْتَضَى عَلَى  
يَا قَهَّارَ تَقَهَّرْتَ بِالْقَهْرِ وَالْقَهْرِ  
فِي قَهْرِ قَهْرِكَ يَا قَهَّارُ يَا ذَا الْبُطْشِ  
الشَّدِيدِ أَنْتَ الْقَاهِرُ الْجَبَّارُ  
الْمُهْلِكُ الْمُنتَقِمُ الْقَوِيُّ الَّذِي  
لَا يُطَاقُ إِنْتِقَامُهُ وَأَفَوْضُ أَمْرِي  
إِلَى اللَّهِ إِنَّ اللَّهَ بَصِيرٌ بِالْعِبَادِ  
وَالْهَكْمُ إِلَهُ وَاحِدٌ لَا إِلَهَ إِلَّا  
هُوَ الرَّحْمَنُ الرَّحِيمُ حَسْبِيَ اللَّهُ  
وَنِعْمَ الْوَكِيلُ نِعْمَ الْمَوْلَى وَ  
النَّصِيرُ <sup>لِنِعْمَ</sup> يَا غِيَاثَ الْمُسْتَغِيثِينَ  
أَغْنِنِي يَا أَرْحَمَ الْمَسْكِينِ أَرْحَمْنِي  
يَا عَلِيُّ أَدْرِكْنِي يَا عَلِيُّ أَدْرِكْنِي  
بِرَحْمَتِكَ وَمِنْكَ وَجُودِكَ يَا أَرْحَمَ

Praise be to Allah.

There is no god save He,  
the imortal ever-lasting;  
the real sovereign,  
the evident authority,  
who governs without the help of any  
assistant,  
or of any created being from among  
His servants,  
the foremost first, (whose eternity)  
is indescibeable,  
whose endless continuance eternally  
survives the final destruction of all  
that has been created,  
supreme in divinity,  
the light of the heavens and the  
earth;  
created both of them out of nothing,  
originated and formed an innovation  
without any visible support,  
and in strict compliance with His  
command the heavens stood firm;  
and on account of the mountains the  
earth came out steady and

## YASTASHEER

الْحَمْدُ لِلَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ  
 الْحَقُّ الْقَيُّومُ الدَّائِمُ  
 الْمَلِكُ الْحَقُّ الْمُبِينُ الْمُدَبِّرُ  
 بِلَا وَزِيرٍ وَلَا خَلْقٍ مِنْ عِبَادِهِ  
 يَسْتَشِيرُ الْأَوَّلُ غَيْرُ مَوْصُوفٍ  
 وَالْبَاقِي بَعْدَ فَنَاءِ الْخَلْقِ  
 الْعَظِيمُ الرَّبُّوبِيَّةِ نُورُ السَّمَوَاتِ  
 وَالْأَرْضَيْنِ وَفَاطِرُهُمَا وَمُبْتَدِعُهُمَا  
 خَلَقَهُمَا بِغَيْرِ عَمَدٍ تَرَرْنَهُ  
 وَفَتَقَهُمَا  
 فَتَقًا فَقَامَتِ السَّمَوَاتُ طَائِعَاتٍ  
 بِأَمْرِهِ وَاسْتَقَرَّتِ الْأَرْضُ

stable above the water; then,  
supreme is our Lord in the highest  
heavens,

"The beneficent one, who is  
established on the throne",  
and whatever is in the heavens and  
the earth and in between them,  
and beneath the surface, belongs to  
Him.

So I testify that You are Allah;  
no one can lift up what You put down;  
and what You lift up nobody can put  
down;  
no one can do honour to him whom  
You humiliate;  
and no one can condemn him whom  
You admire;  
no one can prevent You when You  
bestow benefits;  
and no one can do good to him whom  
You reject.  
You are Allah,

there is no god but You; (who was)  
an everliving (supreme) being,  
when the arched sky was not there,  
nor the stable earth, nor the  
illuminated sun, nor the

يَا وَتَادِهَا فَوْقَ الْمَاءِ ثُمَّ عَلَا  
رَبُّنَا فِي السَّمَوَاتِ الْعُلَى الرَّحْمَنُ  
عَلَى الْعَرْشِ اسْتَوَى لَهُ مَا  
فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَ  
مَا بَيْنَهُمَا وَمَا تَحْتَ الثَّرَى  
فَأَنَّا أَشْهَدُ بِأَنَّكَ أَنْتَ اللَّهُ لَا  
رَافِعَ لِمَا وَضَعْتَ وَلَا وَاضِعَ  
لِمَا رَفَعْتَ وَلَا مُعَزِّلٍ لِمَا أَدَلَّتْ  
وَلَا مُذِلٍّ لِمَنْ أَعَزَّزْتَ وَلَا  
مَانِعَ لِمَا أَعْطَيْتَ وَلَا مُعْطِيَ  
لِمَا مَنَعْتَ وَأَنْتَ اللَّهُ لَا إِلَهَ  
إِلَّا أَنْتَ كُنْتَ إِذْ لَمْ تَكُنْ سَمَاءٌ  
مَبْنِيَّةٌ وَلَا أَرْضٌ مَدْحِيَّةٌ  
وَلَا شَمْسٌ مُضِيَّةٌ وَلَا لَيْلٌ

obscured night,  
nor the bright day,  
nor the stormy sea,  
nor there was any projecting  
mountain,  
nor any orbiting star,  
nor any moon, reflecting light,  
(when) neither winds blew,  
nor clouds poured rains,  
nor lightnings flashed,  
nor thunderstorms roared,  
nor life breathed,  
nor birds flew, nor fire blazed,  
nor water flowed.

You were there prior to (the  
creation of) all things.

You created all things.

Everything obeys Your authority.  
You invented everything,  
and gave (them) ability and skill,  
subjected (them) to needs and wants;  
and You put to death, bring to life,  
make happy, bring about sorrow;  
and You, high and mighty, occupy the  
*arsh*;

therefore, exalted, and most high,  
You are Allah who is

"There is no god



مُظْلِمٌ وَلَا نَهَارٌ مُضِيٌّ وَلَا  
بَحْرٌ لُجِيٌّ وَلَا جَبَلٌ رَاسٍ وَلَا  
نَجْمٌ سَاطِعٌ وَلَا قَمَرٌ مُنِيرٌ وَلَا  
رِيحٌ تَهْبُتٌ وَلَا سَحَابٌ يَسْكُبُ  
وَلَا بَرْقٌ يَلْمَحُ وَلَا رَعْدٌ يُسَبِّحُ  
وَلَا رُوحٌ يَتَنَفَّسُ وَلَا طَائِرٌ يَطِيرُ  
وَلَا نَارٌ تَتَوَقَّدُ وَلَا مَاءٌ يَطْرِدُ  
كُنْتَ قَبْلَ كُلِّ شَيْءٍ وَكُونْتَ  
كُلَّ شَيْءٍ وَقَدَرْتَ عَلَى كُلِّ شَيْءٍ  
وَأَبْتَدَعْتَ كُلَّ شَيْءٍ وَأَغْنَيْتَ  
وَأَفْقَرْتَ وَأَمَتَّ وَأَحْيَيْتَ وَ  
أَضْحَكْتَ وَأَبْكَيْتَ وَعَلَى الْعَرْشِ  
اسْتَوَيْتَ فَتَبَارَكْتَ وَتَعَالَيْتَ  
أَنْتَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا أَنْتَ

except You",  
the all-knowing creator,  
Your will prevails,  
Your wisdom regulates,  
Your strategy is feasible,  
Your promise is true,  
Your undertaking is certain,  
Your judgement is just,  
Your words show the right path,  
Your revelation is light,  
Your mercy is all-embracing,  
Your forgiveness is universal,  
Your bounties are many,  
Your rewards are liberal,  
Your rope (friendship) is strong,  
Your practicability is able and  
active,  
Your protection is effective,  
Your punishment is severe,  
Your procedure is skilful.  
O Lord, to You come one and all with  
their problems,  
You are present in all crowds,  
aware of all secrets,  
ultimate means of relief,  
dispenser of sorrows, make the poor  
have-nots independent,  
give asylum to

الْخَلَّاقُ الْعَلِيمُ أَمْرُكَ غَالِبٌ  
 وَعِلْمُكَ نَافِذٌ وَكِدُّكَ قَهْرِيْبٌ  
 وَعُدُّكَ صَادِقٌ وَقَوْلُكَ حَقٌّ  
 وَحُكْمُكَ عَدْلٌ وَكَلَامُكَ هُدًى  
 وَوَحْيُكَ نُورٌ وَرَحْمَتُكَ وَاسِعَةٌ  
 وَعَفْوُكَ عَظِيمٌ وَفَضْلُكَ كَثِيرٌ  
 وَعَطَاؤُكَ جَزِيلٌ وَحَبْلُكَ مَتِينٌ  
 وَإِمَّاكُنَاكَ عَتِيدٌ وَجَارُكَ عَزِيزٌ  
 وَبَاسُكَ شَدِيدٌ وَمَكْرُكَ مَكِيدٌ  
 أَنْتَ يَا رَبِّ مَوْضِعُ كُلِّ شَكْوَى  
 حَاضِرُ كُلِّ مَلَأٍ وَشَهِيدُ كُلِّ  
 نَجْوَى وَمُنْتَهَى كُلِّ حَاجَةٍ وَفَرَجُ  
 كُلِّ حَزِينٍ وَغْنَى كُلِّ فَقِيرٍ  
 مُسْكِنُ كُلِّ هَارِبٍ وَأَمَانُ كُلِّ

the fugitives, escort the scared,  
protect the weak, provide provision  
to the needy,  
mitigate pain and suffering, help the  
pious.

That is Allah, our Lord.  
There is no god except He.

Your servants who put faith in You  
are amply provided by You.

You are a friend of him who does not  
run away from You but approaches  
You humbly.

Your servants who seek refuge with  
You are adequately protected.  
You help him who looks for Your  
help,  
and forgive the fault of him who asks  
for Your pardon.

You are the subduer of proud  
tyrants,  
the greatest, the mightiest, the  
supreme master, the Liege-Lord,  
who comes to the help of those who  
cry for help,

خَائِفٍ حِرْزُ

الضُّعْفَاءِ كَثُرُ الْفُقَرَاءِ مُفَرِّجُ

الْخَمَاءِ مُعِينُ الصَّالِحِينَ ذَلِكَ

اللَّهُ رَبُّنَا لَا إِلَهَ إِلَّا هُوَ تَكْفِي مِنْ

عِبَادِكَ

مَنْ تَوَكَّلَ عَلَيْكَ وَ

أَنْتَ جَارُ مَنْ لَا ذِيكَ وَتَضَرَّعَ

إِلَيْكَ عِصْمَةٌ مِنْ اعْتَصَمَ بِكَ

مِنْ عِبَادِكَ نَاصِرُ

مَنْ انْتَصَرَ بِكَ تَغْفِرُ

الدُّنُوبَ لِمَنْ اسْتَغْفَرَكَ جَبَّارُ

الْجَبَابِرَةِ عَظِيمُ الْعُظَمَاءِ كَبِيرُ

الْكِبَرَاءِ سَيِّدُ السَّادَاتِ هُوَ لِي

الْمَوَالِي صَرِيحُ الْمُسْتَصْرِخِينَ

makes easy the misery of those who  
are in distress,  
gives response to the call of the  
agitated.

You are the best hearer,  
the best observer,  
the best ruler,  
the most alert reckoner,  
the most merciful,  
the best forgiver,  
satisfy the wants of the faithful,  
come to the rescue of the pious,  
You are Allah,  
there is no god save You.

Lord of the worlds.  
You are the creator,  
and I am a thing that has been  
created,

You are the master,  
and I am a servant,  
You are the lord,  
and I am a slave,  
You give daily bread,  
and I eat,  
You bestow,  
and I beg,

FOR ISAL-E-SAWAB

Haji HASANALLY P. MOHAMMED EBRAHIM



مُنْفِسٌ عَنِ الْمَكْرُوبِينَ مُجِيبُ  
 دَعْوَةِ الْمُضْطَرِّينَ أَسْمَعُ  
 السَّامِعِينَ أَبْصَرُ النَّاطِرِينَ  
 أَحْكُمُ الْحَاكِمِينَ أَسْرِعُ  
 الْحَاسِبِينَ أَرْحَمُ الرَّاحِمِينَ  
 خَيْرُ الْغَافِرِينَ قَاضِي حَوَائِجِ  
 الْمُؤْمِنِينَ مُغِيثُ الصَّالِحِينَ  
 أَنْتَ اللَّهُ الَّذِي

لَا إِلَهَ إِلَّا أَنْتَ رَبُّ  
 الْعَالَمِينَ أَنْتَ الْخَالِقُ وَأَنَا  
 الْمَخْلُوقُ وَأَنْتَ الْمَالِكُ وَأَنَا  
 الْمَمْلُوكُ وَأَنْتَ الرَّبُّ وَأَنَا  
 الْعَبْدُ وَأَنْتَ الرَّازِقُ وَأَنَا  
 الْمَرْزُوقُ وَأَنْتَ الْمُعْطِي وَأَنَا

You are generous,  
and I am closefisted,  
You are strong,  
and I am weak,  
You are mighty,  
and I am insignificant,  
You are rich,  
and I am poor,  
You are the lord,  
and I am a slave,  
You forgive,  
and I transgress,  
You know,  
and I am ignorant,  
You are forbearing,  
and I am ever-hasty,  
You are merciful,  
and I seek mercy,  
You are free from harm,  
and I suffer.  
You help,  
and I am in need of help.  
I testify that verily You are Allah;  
there is no god but You,  
You bestow benefits on Your servants  
without being besought.  
I testify that

السَّائِلُ وَأَنْتَ الْجَوَادُ وَأَنَا  
الْبَخِيلُ وَأَنْتَ الْقَوِيُّ وَأَنَا  
الضَّعِيفُ وَأَنْتَ الْعَزِيزُ وَأَنَا  
الذَّلِيلُ وَأَنْتَ الْغَنِيُّ وَأَنَا  
الْفَقِيرُ وَأَنْتَ السَّيِّدُ وَأَنَا  
الْعَبْدُ وَأَنْتَ الْغَافِرُ وَأَنَا  
الْمُسِيءُ وَأَنْتَ الْعَالِمُ وَأَنَا  
الْجَاهِلُ وَأَنْتَ الْحَلِيمُ وَأَنَا  
الْعَجُولُ وَأَنْتَ الرَّحْمَنُ وَأَنَا  
الْمَرْحُومُ وَأَنْتَ الْمُعَافِي وَأَنَا  
الْمُبْتَلَى وَأَنْتَ الْمُجِيبُ وَأَنَا  
الْمُضْطَرُّ وَأَنَا أَشْهَدُ بِأَنَّكَ أَنْتَ  
اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ الْمُحِطِيُّ  
عِبَادَكَ بِلَا سُؤَالَ وَأَشْهَدُ بِأَنَّكَ

verily You are Allah, the one, the only, unique, Independent, and single, to whom, finally everyone returns.

Blessings of Allah be on Muhammad and his pure and holy descendants.  
Forgive my sins,  
overlook my faults,  
and mercifully do what is necessary to be done,  
and give me livelihood in abundance,  
O the most merciful,  
Praise be to Allah,  
the Lord of the worlds.

Allah is sufficient for us.

He is the best helper.

There is no might and no power except His,  
the highest, the greatest.

أَنْتَ اللَّهُ الْوَاحِدُ الْفَرْدُ الْمُتَفَرِّدُ  
 الصَّمَدُ الْفَرْدُ وَإِلَيْكَ الْمَصِيرُ  
 وَصَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَآهْلِ بَيْتِهِ  
 الطَّيِّبِينَ الطَّاهِرِينَ وَاغْفِرْ لِي  
 ذُنُوبِي وَاسْتُرْ عَلَيَّ عُيُوبِي وَافْتَحْ  
 لِي مِنْ لَدُنْكَ رَحْمَةً وَرِزْقًا  
 وَاسِعًا يَا أَرْحَمَ الرَّاحِمِينَ وَ  
 الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَ  
 حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ وَ  
 لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ  
 الْعَظِيمِ

Allah (Himself) is witness that  
there is no god but He.

The angels and the men of wisdom,  
standing firm for justice (too are  
witness)  
that there is no god but He,  
the almighty,

the all-wise.

Verily, religion with Allah is Islam.  
And I, a timid servant, sinful,  
guilty, insignificant, needy,  
destitute,

give witness of my benefactor, my  
creator, my sustainer, and my  
liberal patron, just as He Himself  
testifies,

and testify the angels and the men of  
wisdom, His servants,  
that verily there is no god but He,  
possessor of bounties and favours,



شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ  
 وَالْمَلَائِكَةُ وَأُولُو الْعِلْمِ  
 قَائِمًا بِالْقِسْطِ لَا إِلَهَ إِلَّا هُوَ  
 الْعَزِيزُ الْحَكِيمُ إِنَّ الدِّينَ  
 عِنْدَ اللَّهِ الْإِسْلَامُ وَأَنَا الْعَبْدُ  
 الضَّعِيفُ الْمَذْنُوبُ الْعَاصِي  
 الْمُحْتَاجُ الْحَقِيرُ أَشْهَدُ  
 لِمُنْعِمِي وَخَالِقِي وَرَازِقِي وَ  
 مُكْرِمِي كَمَا شَهِدَ لِذَاتِهِ  
 وَشَهِدْتُ لَهُ الْمَلَائِكَةُ  
 وَأُولُو الْعِلْمِ مِنْ عِبَادِهِ  
 بِأَنَّهُ لَا إِلَهَ إِلَّا هُوَ ذُو النِّعَمِ

generosity and blessings,  
eternal almighty,  
ever-lasting knower,  
one and only,  
ever-living, ever-existing, hearer,  
seer, willing, discriminating,  
aware, independent. Worthy is He of  
all these attributes,  
although, truly speaking,  
He is over and above attribution.  
He was almighty prior to the  
actuality of might and power was  
created.

He was wise before the conception of  
knowledge and reason was brought  
about.

He was absolute sovereign even when  
there was no kingdom or possession.

He is glory under all circumstances.

His supreme being is prior to  
antecedency, and

وَالْإِحْسَانِ وَالْكَرَمِ وَالْإِمْتِنَانِ  
قَادِرُ أَرْزِيْ عَالِمٌ أَبَدِيٌّ  
حَيٌّ أَحَدِيٌّ مَوْجُودٌ سَرْمَدِيٌّ  
سَمِيعٌ بَصِيرٌ مُرِيدٌ كَارِهٌ  
مُدْرِكٌ صَمَدِيٌّ يَسْتَحِقُّ  
هَذِهِ الصِّفَاتِ وَهُوَ عَلَى مَا  
هُوَ عَلَيْهِ فِي عِزِّ صِفَاتِهِ  
كَانَ قَوِيًّا قَبْلَ وَجُودِ الْقُدْرَةِ  
وَالْقُوَّةِ وَكَانَ عَلِيمًا قَبْلَ  
إِيجَادِ الْعِلْمِ وَالْعِلَّةَ لَمْ يَزَلْ  
سُلْطَانًا إِذْ لَا مَمْلَكَةَ وَلَا مَالَ  
وَلَمْ يَزَلْ سُبْحَانًا عَلَى جَمِيعِ  
الْأَحْوَالِ وَجُودُهُ قَبْلَ الْقَبْلِ فِي

eternal without a beginning.

He will survive continually beyond the end of everything, unperishable, and without an end.

He has no needs; in the beginning as well as in the end.

He is able, free from dependence, by Himself, whether inward, or outward.

There is no injustice in His judgement,  
no unfairness in His management,  
nor oppression in His administration.

(It is) impossible to deny His sovereignty, or to run away from His firm grip, or to avoid His punishment.

His mercy overtakes His anger.  
He does not abandon anyone when he asks for removing suffering in distress;  
and His guidance is alike for the weak and the strong. He has

أَزَلِ الْأَزَالِ وَبَقَائِهِ بَعْدَ الْبَعْدِ  
 مِنْ غَيْرِ انْتِقَالٍ وَلَا زَوَالٍ غِنًى  
 فِي الْأَوَّلِ وَالْآخِرِ مُسْتَعْنٍ فِي  
 الْبَاطِنِ وَالظَّاهِرِ لَا جُورَ فِي  
 قَضِيَّتِهِ وَلَا مِيلَ فِي مَشِيَّتِهِ  
 وَلَا ظُلْمَ فِي تَقْدِيرِهِ وَلَا مَهْرَبَ  
 مِنْ حُكُومَتِهِ وَلَا مَلْجَأَ مِنْ  
 سَطَوَاتِهِ وَلَا مَنَاجَا مِنْ نِقَمَاتِهِ  
 سَبَقَتْ رَحْمَتُهُ غَضَبَهُ وَلَا  
 يَفُوتُهُ أَحَدٌ إِذَا طَلَبَهُ أَزَاحَ  
 الْعِلَلَ فِي التَّكْلِيفِ وَسَوَّى التَّوْفِيقَ  
 بَيْنَ الضَّعِيفِ وَالشَّرِيفِ مَكَّنَ

given capacity to carry out (His) commands, has made it easy to avoid (His) prohibitions and has not made obedience cumbersome but according to one's competency.

Glory be to He.

How much kind is He!?

Highest is His glory.

Glory be to He.

How wonderful are His gifts!?

And certainly His favours are countless.

He sent down prophets to explain clearly His justice, appointed guides to make known His power and generosity,

and put us among the *ummah* (followers) of the Prophet-in-chief, the closest friend of Allah, the superlative being,

and the most pious, Muhammad, Allah's blessings and peace be on him and on his descendants.

We paid attention to him;  
believed in what he said,  
and in the holy Quran,



أَدَاءُ الْمَأْمُورِ وَسَهْلَ سَبِيلِ  
 اجْتِنَابِ الْمَحْظُورِ لَمْ يُكَلِّفِ  
 الطَّاعَةَ إِلَّا دُونَ الْوُسْعِ وَالطَّاقَةِ  
 سُبْحَانَهُ مَا أَبَيْنَ كَرَمَهُ وَأَعْلَى  
 شَانَهُ سُبْحَانَهُ مَا أَجَلَ نَيْلَهُ وَ  
 أَعْظَمَ إِحْسَانَهُ بَعَثَ الْأَنْبِيَاءَ  
 لِيُبَيِّنَ عَدْلَهُ وَنَصَبَ الْأَوْصِيَاءَ  
 لِيُظْهِرَ طَوْلَهُ وَفَضْلَهُ وَجَعَلْنَا  
 مِنْ أُمَّةٍ سَيِّدَ الْأَنْبِيَاءِ وَخَيْرِ  
 الْأَوْلِيَاءِ وَأَفْضَلِ الْأَصْفِيَاءِ وَ  
 أَعْلَى الْأَرْكَيَاءِ مُحَمَّدٍ صَلَّى  
 اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ أَمَّنَابِهِ  
 وَبِمَا دَعَانَا إِلَيْهِ وَبِالْقُرْآنِ

You revealed to him,  
and in his successor,  
appointed by him on the day of  
Ghadeer, and indentified in clear  
words:

"This is Ali".

I testify that there are pious Imams  
and righteous successors,  
after the chosen messenger, from  
Ali, the subduer of infidels.

After him, his eldest son, Hasan bin  
Ali,

thereafter his brother, Husayn, the  
grandson of the Messenger of Allah,  
obedient to the will of Allah;

then Ali, the adorer of Allah  
(*Abidin*),

then Musa the sagacious (*Kazim*),

then Ali the devoted (*Riza*),

then Muhammad the pious (*Taqiyy*),

then Ali the pure (*Naqiyy*),

الَّذِي أَنْزَلَهُ عَلَيْهِ وَبَوَصَّيْهِ  
الَّذِي نَصَبَهُ يَوْمَ الْغَدِيرِ وَأَشَارَ  
بِقَوْلِهِ هَذَا عَلَيَّ إِلَيْهِ وَأَشْهَدُ  
أَنَّ الْأَئِمَّةَ الْأَبْرَارَ وَالْخُلَفَاءَ  
الْأَخْيَارَ بَعْدَ الرَّسُولِ الْمُخْتَارِ  
عَلَيَّ قَامِعُ الْكُفَّارِ وَمِنْ بَعْدِهِ  
سَيِّدُ أَوْلَادِهِ الْحَسَنُ بْنُ عَلِيٍّ  
ثُمَّ أَخُوهُ السَّبْطُ التَّابِعُ لِمَرْضَاتِ  
اللَّهِ الْحُسَيْنُ ثُمَّ الْعَابِدُ عَلِيُّ ثُمَّ  
الْبَاقِرُ مُحَمَّدٌ ثُمَّ الصَّادِقُ جَعْفَرُ  
ثُمَّ الْكَاظِمُ مُوسَى ثُمَّ الرِّضَا  
عَلِيُّ ثُمَّ التَّقِيُّ مُحَمَّدٌ ثُمَّ النَّقِيُّ

then Hasan the gatherer (*Askariyy*),  
then,  
the awaited saviour, evident  
argument and established successor,  
my hope, because of whose  
perpetuity, the world is going on;  
because of whose blessings all living  
beings get their daily bread,  
because of whose presence, the  
heaven and the earth stay stable;  
and through him Allah will fill the  
earth with equity and justice,  
when it is run over with tyranny and  
oppression.

I bear witness that their words are  
decisive argument,  
to follow their example is  
obligatory,  
to obey them is compulsory,  
to love them is necessary (because it  
has been preordained)  
to take after them is sure-salvation,  
to oppose them is certain  
destruction.

They are the chiefs of the people of  
paradise,

عَلَى ثَمَّ الزَّكَاةِ الْعُسْكَرِيُّ الْحَسَنُ  
 ثَمَّ الْحُجَّةُ الْخَلْفُ الْقَائِمُ الْمُنْتَظَرُ  
 الْمَهْدِيُّ الْمُرْجَى الَّذِي بَبَقَائِهِ  
 بَقِيَتِ الدُّنْيَا وَيُؤَمِّنُهُ رُزْقُ الْوَرَى  
 وَبُجُودُهُ ثَبَّتِ الْأَرْضُ وَالسَّمَاءُ  
 وَبِهِ يَمْلَأُ اللَّهُ الْأَرْضَ قِسْطًا وَ  
 عَدْلًا بَعْدَ مَا مِلَّتْ ظُلُمًا وَ  
 جَوْرًا وَأَشْهَدُ أَنَّ أَقْوَالَ هُمْ  
 حُجَّةٌ وَأَمْتِثَالُهُمْ فَرِيضَةٌ  
 وَطَاعَتُهُمْ مَفْرُوضَةٌ وَمَوَدَّتُهُمْ  
 لَازِمَةٌ مَقْضِيَّةٌ وَالْإِقْتِدَاءُ  
 بِهِمْ مُنْجِيَةٌ وَمُخَالَفَتُهُمْ مُرْدِيَةٌ  
 وَهُمْ سَادَاتُ أَهْلِ الْجَنَّةِ أَجْمَعِينَ

effective helpers on the day of judgement,  
the best guides for the mankind,  
surely the best approved successors.

I testify that death is certain,  
interrogation in the grave is certain,  
raising of the dead is certain,  
decrees are certain,  
*sirat* (the bridge over hell) is certain,  
*mizan* (trial) is certain,  
*hisab* (accountability) is certain.  
The book (holy Quran) is true,  
paradise is real, hell is real,  
and certainly there is no doubt in the  
hour of resurrection.

Verily Allah shall raise the dead  
from their graves.

O Allah I hope to receive Your  
favour,  
Your generosity and mercy



وَشَفَعَاءُ يَوْمِ الدِّينِ وَأَيْمَةٌ  
 أَهْلِ الْأَرْضِ عَلَى الْيَقِينِ وَ  
 أَفْضَلُ الْأَوْصِيَاءِ الْمَرْضِيِّينَ  
 وَأَشْهَدُ أَنَّ الْمَوْتَ حَقٌّ وَ  
 مُسَائِلَةَ الْقَبْرِ حَقٌّ وَ الْبُعْثَ  
 حَقٌّ وَ النَّشُورَ حَقٌّ وَ الصِّرَاطَ حَقٌّ  
 وَ الْمِيزَانَ حَقٌّ وَ الْحِسَابَ حَقٌّ  
 وَ الْكِتَابَ حَقٌّ وَ الْجَنَّةَ حَقٌّ  
 وَ النَّارَ حَقٌّ وَ أَنَّ السَّاعَةَ آتِيَةٌ  
 لَا رَيْبَ فِيهَا وَ أَنَّ اللَّهَ يَبْعَثُ  
 مَنْ فِي الْقُبُورِ اللَّهُمَّ فَضْلُكَ  
 رَجَاءِي وَ كَرَمُكَ وَ رَحْمَتُكَ

I expect for getting into paradise,  
for my conduct gives me no right for  
obtaining Your bliss  
as I was not obedient,  
except that I believe in Your  
oneness, and Your justice.  
I depend upon Your favours,  
and Your generosity.

Accommodate me for the sake of my  
prophet and his progeny,  
Your beloved friends.

You are the most generous,  
the most merciful.

O Allah send blessings on the best  
creature, Muhammad,  
and on his pious and pure progeny.

There is no authority and no might  
except Allah's, the high, the great.

أَمَلِي لِعَمَلِي أَسْتَحِقُّ بِهِ  
 الْجَنَّةَ وَلَا طَاعَةَ لِي أَسْتَوْجِبُ  
 بِهَا الرِّضْوَانَ إِلَّا أَنْتَ اعْتَقَدْتُ  
 تَوْحِيدَكَ وَعَدْلَكَ وَأَزْتَجِيتُ  
 إِحْسَانَكَ وَفَضْلَكَ وَتَشَفَّعْتُ  
 إِلَيْكَ بِالنَّبِيِّ وَالْإِلَهِ مِنْ أَحَبِّتِكَ  
 وَأَنْتَ أَكْرَمُ الْأَكْرَمِينَ وَ  
 أَرْحَمُ الرَّاحِمِينَ صَلَّى اللَّهُ  
 عَلَى نَبِيِّنَا مُحَمَّدٍ وَالْإِلَهِ أَجْمَعِينَ  
 الطَّيِّبِينَ الطَّاهِرِينَ وَسَلَّمَ  
 تَسْلِيمًا كَثِيرًا كَثِيرًا وَلَا حَوْلَ وَ  
 لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ  
 اللَّهُمَّ يَا أَرْحَمَ الرَّاحِمِينَ إِنِّي

My Allah,  
O the most merciful,  
I deposit my belief and religion with  
You as a trust.

You are the best of all trustees.

We have been commanded to  
preserve that which is entrusted to  
us,  
so give back (what I have deposited  
now) at the time of my death and  
when "*Munkar* and *Nakir*" will  
question me,  
for the sake of Muhammad and his  
pure and pious progeny,  
through Your mercy,  
O the most merciful.

أَوْدَعْتُكَ يَقِينِي هَذَا وَشَبَاتِ  
 دِينِي وَأَنْتَ خَيْرٌ مُسْتَوْدَعٍ وَقَدْ  
 أَمَرْتَنَا بِحِفْظِ الْوَدَّ أَنْتُمْ فَرُدَّه  
 عَلَى وَقْتِ حُضُورِ مَوْقِي  
 بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ





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SAY: صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

S'ALLALLAAHU A'LAYHI  
WA AALIHEE WA SALLAM

Whenever you read or say the name or any epithet or appellation of the Holy Prophet.

SAY: عَلَيْهِ السَّلَام

A'LAYHIS SALAAM

Whenever you read or say the name or any epithet or appellation of any Imam of the Ahl ul Bayt, any prophet or messenger of Allah, and any distinguished member of the family of the Holy Prophet.

SAY: صَلَوَاتُ اللَّهِ عَلَيْهَا

SALAWAATULLAAHI A'LAYHAA

Whenever you read or say the name of Fatimah Zahra, Khadija Kubra, Zaynab Binti Ali, Maryam or Asiya.

## IMAM ALI IBNA ABI TALIB SAYS:

Put faith in Allah. Seek His protection.  
Direct your prayers, requests, solicitations  
and supplications to Him and Him alone.  
To give as well as to withhold lies in His (only  
in His) power.

Ask as much of His favours as you can.  
Know that Allah owns the treasures of the  
heavens and the earth. Not only He has  
given permission to ask for His mercy and  
favours, but also has promised to listen to  
your prayers. He has not appointed guards  
to prevent your prayers reaching Him. Invoke  
His help in difficulties and distress. Implore  
Him to grant you long life and sound health.  
Pray to Him for prosperity.

Think over it that by simply granting you the  
privilege of praying for His favours and  
mercy, he has handed over the keys of His  
treasures to you. Whenever you are in need,  
pray, and He gives His favours and  
blessings.

Sometimes you find requests are not  
immediately granted. Do not be  
disappointed. Fulfillment of desires rests  
with the true purpose or intention of the  
prayer. More often fulfillment is delayed  
because the merciful Lord wants to bestow  
upon you suitable rewards. In the meantime  
bear patiently hardships, believing sincerely  
in His help. You will get better favours,  
because, unknowingly, you may ask for  
things which are really harmful to you. Many  
of your requests, if granted, may bring  
eternal damnation.

So, at times, withholding fulfillment is a  
blessing in disguise.

This *du-a'a* known as "supplication of the youth stricken for his sin," is quoted from the works of Kaf-ami and from Muhaj al Da-wat by Sayyid ibn Tawus.

Through Imam Husayn it is reported that one day he and his father, after performing Hajj, caught sight of a paralysed young man crying his eyes out in repentance. They went near to console him and find out the reason of his sorry plight. He was a habitual sinner; always teased his father, disobeyed him and treated him with contempt. One day, disgusted, the father invoked curse upon him. So he was afflicted with paralysis.

Then and there Ali ibna abi Talib wrote this *dua'a* and gave it to him with instructions to recite after Isha *salat*.

Next day fully cured, as fit as a fiddle, he came to Imam Ali and said that he had recited the *dua'a* as told and went to sleep. He saw the Holy Prophet in his dream. The Holy Prophet, gently touched his body with his hand and asked him to remember this *dua'a* as it contains *ismi azam* (the great name of Allah).

Recite this *dua'a* after Isha *salat*. It brings countless blessings. All your legitimate desires will be fulfilled. It drives away poverty and sickness. Sins are forgiven. Debts are cleared. Enemies become friends. Domestic affairs are set aright.

Disputes are settled in your favour. Prisoners are set free. Mental worries disappear. Prosperity, sound mind and healthy body stand by you at all times.

Mercy and forgiveness of sins are the main advantages the almighty Allah makes available if this *dua'a* is recited regularly.

Recite it on Fridays.

Imam Ali ibna-Abi Talib taught this *dua'a* to his very close companion, Kumayl ibna Ziyad.

Allamah Majlisi says that this *dua'a* reached Imam Ali through prophet Khizr.

It should be recited during the night of the middle of Sha'-ban and every Thursday night. If not possible recite once a month on any Thursday night, or once in a lifetime.

To seek fulfillment of legitimate desires recite it after obligatory prayers till your desires are fulfilled.

It keeps safe from the intrigues of enemies, multiply means of livelihood, and sins are forgiven.

### DU-A'A AL SAMAAT

Shaykh Tusi, Sayyid ibna Tawus and Kafani report that this *dua'a*, according to Muhammad bin Uthman Umri, a reliable representative of Imam Sahibuz Zaman, was taught by Imam Muhammad bin Ali Al Baqir and Imam Jafar bin Muhammad Al Sadiq.

Allama Majlisi says that all the pious religious scholars used to recite this *dua'a*.

Shaykh Kafani says that this *dua'a* contains *ismi azam* (the great name of Allah).

Imam Muhammad bin Ali al Baqir advised the faithfuls to recite this *dua'a* as it brings the downfall of the enemies of Ahl ul Bayt.

Imam Jafar bin Muhammad al Sadiq said that Allah taught this *dua'a* to prophet Musa to overcome his enemies.

Recite this *dua'a* daily.

This *dua'a* is particularly recited after Isha *salat* of Friday night and after Asr



*salat* of Friday.

It should be recited every Thursday night.

It is the most reliable safeguard against enemies.

To seek fulfillment of legitimate desires this *dua'a* is very useful.

### DU-A'A AL TAWASSUL

Shaykh Tusi says, in his book *Misbah*, that Imam Hasan bin Ali Al Askari wrote this *dua'a* for Abu Muhammad, who requested him to teach him the proper way of reciting *salawat*. Allama Majlisi has mentioned this *du-a'a* on the authority of Ibn Babawayh who confidently says that there is no difficulty or problem that this *dua'a* does not solve.

The merciful Allah is beseeched in the name of and for the sake of the Holy prophet and his Ahl ul Bayt.

It is known as "quick-fulfillment-of-all-legitimate-desires" *dua'a*.

### AKHAS'S'I S'IFAATIKA

It is a small but very compact *dua'a*. As its meanings tell us the reciter asks for everything he needs in this world, and will be in need of on the day of judgement.

All pious religious scholars recite this *dua'a* at the time of *tawaf* of *ka-bah*.

## DU-A'A A'Z'UMAL BALAA

Kafami says in his book *Baladul Amin* that if a wrongfully confined prisoner recites this *dua'a* he will soon be set free.

If a person finds himself surrounded by misfortunes or intrigues he must recite this *dua'a* to come through tight situations, deadlocks and crises.

This *dua'a* is attributed to the living Imam Sahibuz Zaman.

It brings immediate help from our living Imam.

## DU-A'A T'ALABIL H'AWAA-IJ

Imam Ali bin Husayn Zayn al Abidin is the author of this *dua'a*.

It is recited on Fridays.

To seek fulfillment of legitimate desires recite this *dua'a* at the time of sunset.

## DU-A'A A'AFIYAT

Imam Ali bin Husayn Zayn al Abidin is the author of this *dua'a*.

It is recited to thank and praise Allah whenever one receives His bounties and favours.

Recite this *dua'a* after Fajr *salat*. It will keep you safe from all evils and misfortunes till next morning.

Ibna Tawus in his book Muhaj al Dawat and Kafami in his book Misbah narrate this *dua'a* on the authority of Imam Ali ibna abi Talib who learned it from the Holy Prophet.

The Holy Prophet advised him to recite this *dua'a* regularly, whether in prosperity or in poverty, till death, because it unveils the secrets of creation and divine strategy.

Words cannot describe its merits. Intelligence cannot grasp its meanings. No sooner some one begins to recite it, almighty Allah sends blessings, and His mercy surrounds him, peace and tranquillity descend upon him.

The sound of this *dua'a* moves to and fro around the *arsh*, its direct destination. All his desires are fulfilled. His needs are taken care of. He gets freedom from wants and is kept safe from hardships and misfortunes. His mind opens up new dimensions of contemplation.

On the day of judgement he will be received by Allah with respect and honour.

It cures insanity if recited before a mad man.

It relieves pain of childbirth if recited before the expectant mother.

If recited on forty Fridays consecutively all sins are forgiven.

It cures sickness and disperses sorrows. For him who recites it before going to sleep Allah appoints one thousand angels

to pray for him till morning.  
He who recites it and dies within 24 hours is treated like a martyr.

### DU-A'A H'IFZ'I EEMAAN

It is our faith in one concise short *dua'a*.  
Make your children learn it by heart as soon as they are able to pronounce *bismillaahir rah'maanir rah'eem*.

Recite this *dua'a* daily because it is a declaration of our faith, what we believe in and whom we follow.

It brings countless blessings for us in this world; and on the day of judgement will serve us as PASSPORT TO PARADISE.

### DU-A'A MI'-RAAJ

Allama Kafmi has written this *dua'a* in his book *Misbah*, on the authority of Imam Ali ibna abi Talib who learned it from the Holy Prophet.

The Holy Prophet said:

"Allah will have mercy on him who keeps this *dua'a* as a *tawid*, and recites it a great deal. He will forgive his sins and the sins of his parents and children, bestow on him countless blessings, keep him safe from misfortunes, multiply his earnings, and cure his ailments."

Top improve and develop memory write the (Arabic) text of this *dua'a* on a clean piece of paper with saffron, wash

it with pure water and drink it.

Hang the written (Arabic) text of this *dua'a* (like a *tawid*) around the neck of children to keep them safe from wild and poisonous animals, and the evil of witchcraft and jinn.

It is reported that at the time of *mi-raj* the Holy Prophet saw this *dua'a* written at the last post, *qaaba qawsayn aw adnaa*. The almighty Allah informed him that whoso recites this heavenly *dua'a* or keeps its written version on his person, will get countless blessings.

### **DU-A'A ILAAHEE KAYFA AD-O'OKA**

Imam Ali bin Husayn Zayn al Abidin is the author of this *dua'a*.

To get immediate acceptance of your supplication, in less time than the flash of an eye, recite this *dua'a* 100 times, preferably on Thursday, after praying 2 *rakat salat*, and 15 *durood (salawat)* before and at the end of this *dua'a*, and beseech the almighty Allah to fulfill your legitimate desires, wants and needs.

### **DU-A'A NOOR**

It is reported in *Muhaj al Dawat* by Sayyid bin Tawus that Bibi Fatimah Zahra taught this *dua'a* to Salman. The Holy Prophet had given this *dua'a* to his daughter with instruction that whoso



recites it daily, in the morning and evening, remains safe from fever.

### DU-A'A NAADI ALI

It is reported through reliable sources that when all the notable companions of the Holy Prophet failed to make headway at Khaybar, Jibrail came with the text of Naadi Ali and asked the Holy Prophet to call Ali through this. The Holy Prophet accordingly recited this divine revelation, and Mawla Ali who was staying at home because of an eye infection, came and conquered the fort of Khaybar.

Naad Ali, both large and small, are very affective for all purposes, particularly to overcome enemy, to come through tight situations, to withstand crises, to avoid accidents, and to have freedom from danger.

It is also recited for sufficient means of livelihood, for prosperity and overall welfare.

In the battlefield warriors recite Naadi Ali to get better of the attacking opponents.

To bring an important and urgent task to successful completion recite it 7 times.

Recite 18 times over a glass of water and drink it to cure any type of disease.

Before going to meet a person or a group of persons who hold the key to your problem recite it 3 times, *inshallah*, the



outcome will be in your favour.

Recite it 20 times if you want your debts to be repaid within reasonable time.

Recite it 10 times daily if you are childless and desire to have a child.

Keep a glass of water in front of you. Recite 5 times and make the expectant mother drink the water. The delivery will be easy and painless.

A sure protection against enemies and misfortunes if it is written on paper and put on the right arm.

### DU-A'A A'DEELAH

This *dua'a* contains the articles of faith. Every faithful must recite this *dua'a* regularly to drive away Shaytan, and to remain firm in the true faith.

A dying faithful, in the last moments of life, should recite this *dua'a*, or, if it is not possible, ask some one else to read it aloud for him or her, so as not to be misled by doubts which may come into the mind, or not to be depressed emotionally, because these forces together with the misleading suggestions of Shaytan, more often than not, in the last hour of life, make man die a death of an infidel or hypocrite.

Some important useful benefits of the surahs and ayats printed in this book are given in the following pages. Readers are requested to also refer to our publication *Dua'a* Volume 5. What we have mentioned here is not that which is known as *tafsir*, exegesis, or commentary. For *tafsir* see English translation and commentary of the Holy Quran by Aqa Mirza Mahdi Puya and S.V. Mir Ahmad Ali published by our Trust.





And when My servants ask you about Me, then (say to them) verily I am very near — I answer the prayer of the supplicant when he beseeches Me.

[Baqarah: 186]

"Think over it that by simply granting you the privilege of praying for His favours and mercy, He has handed over the keys of His treasures to you. Whenever you are in need, pray, and He gives His favours and blessings."

[Imam Ali ibna Abi Talib]

Choose and pray that which is feasible. The maximum shall benefit you beyond expectations. What the maximum has in store in beyond imagination.

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