THE PSALMS OF ISLAM

AL-ṢAḤĪFAT AL-KĀMILAT
AL-SAJJĀDIYYA

Imam Zayn al-ʿAbidīn
ʿAlī ibn al-Ḥusayn

Translated with an Introduction
and Annotation by
William C. Chittick

With a Foreword by
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In the Name of God
the Merciful
the Compassionate

أدعو إلى سبيل دليلك بأنيخسة وإلى عظمة
لمستوى وتبادر إلي أيضم أحسن إليه دلائل
هو أعظم ب直辖市 سبيلاه وهو أعظم بالهنددين

Call unto the way of your Lord with wisdom and good
exhortation, and reason with them in the best way. Lo!
your Lord best knows those who go astray from His path,
and He knows best those who are rightly guided.

(Qur'an, 16:125)
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FOREWORD

The present volume contains the supplications transmitted from one of the most venerated religious authorities of early Islam, 'Alî b. al-Ḥusayn b. 'Alî b. Abī Ṭālib, better known as Zayn al-ʿAbidīn (‘the ornament of the worshipers’). His grandfather, 'Alî b. Abī Ṭālib, the Prophet’s cousin and son-in-law, was adopted by the Prophet in his childhood, and grew up under the personal care and guardianship of the recipient of the divine Revelation, the Founder of Islam. His grandmother, Fāṭima, was not only the most beloved daughter of the Prophet, but also a partner in her father’s mission. His father, al-Ḥusayn, and his uncle, al-Ḥasan, the only grandsons that the Prophet had, were brought up by the Prophet, who showered his deepest love and affection upon them. Thus Zayn al-ʿAbidīn derived his religious and spiritual authority and his divine knowledge in the closest and most intimate way through his father and grandfather from the Founder of Islam, the Apostle of God.

Zayn al-ʿAbidīn was held in special regard not only by the adherents of the Household of the Prophet, who considered him their fourth Imam and the only religious authority of his time, but also by the learned circles of the Muslims in general. His period in Medina was that of a growing interest in the Traditions of the Prophet, especially those which dealt with legal matters. It was the time of the ‘seven lawyers of Medina’, who were engaged in collecting these Traditions and formulating legal opinions. Among the Medinan scholars, we find that Zayn al-ʿAbidīn was considered to be an eminent traditionist. The famous Medinese lawyer of this period Saʿīd b. al-Musayyab, regarded the Imam with the highest esteem. Another great jurist and traditionist of the period, al-Zuhri, though he was attached to the court of the Umayyads, was also a great friend and admirer of the Imam. His honourific, Zayn al-ʿAbidīn (the Ornament of the Worshipers), which refers to his
devotion to prayer, was given him by al-Zuhri. Thus, from the overwhelming number of reports recorded by both Shi'i and Sunni authorities, it would seem that Zayn al-‘Abidin was widely respected by the community in general for his extraordinary qualities, such as the long duration of his prayer, his piety, his forebearance, his learning, and his generosity.

Perhaps the most eloquent testimony to his exalted position is the famous ode composed in his praise by Farazdaq, an eminent poet of his time. In it, Farazdaq refers to the occasion when the Caliph Hishām b. ‘Abd al-Malik was overshadowed by the respect which the people showed towards the great-grandson of the Prophet. It was at the time of the ḥajj when both of them were trying to reach through the crowds around the Ka’ba to get to the Black Stone. The people gave way to Zayn al-‘Abidin while the Caliph struggled desperately. This deeply offended the Caliph, and, in a sarcastic tone, he enquired who the person had been to whom the people had shown such preference. Farazdaq, who was present at the scene, thereupon composed an ode and recited it, addressing himself to Hishām. It is worth quoting a few lines from this ode, a masterpiece not only of Farazdaq’s output but of Arabic literature in general.

It is someone whose footsteps are known by every place,
And it is he who is known to the bayt¹ in Mecca,
the most frequented sanctuary;
It is he who is the son of the best of all men of God,²
and it is he who is the most pious and devout,
the purest and most unstained,
the chastest and most righteous,
a symbol [for Islam]
This is ‘Alî [b. al-Ḥusayn] whose parent is the Prophet,
This is the son of Fāṭima, if you do not know who he is;
Whosoever recognizes his God knows also
the primacy and superiority of this man,
Because the religion has reached the nations
through his House.

It was this ‘Alî b. al-Ḥusayn, the Zayn al-‘Abidin of Islam, who, as well as through other means, taught the Muslims the essence of Islamic spirituality through his supplications. They are not,

¹ i.e., the Ka’ba.
² i.e., the Prophet Muḥammad.
however, merely supplications; they embody comforting answers to many questions with which the man of his time and the man of our time are confronted. They deal with the crises through which any Muslim or the follower of any religious persuasion has to pass, which result from a variety of stresses and strains, and which arise from sources both inward and outward.

I do not wish to discuss here the authenticity, validity, textual history, or even the literary beauty of these supplications, as these points have all been dealt with by the translator in his comprehensive introduction. Indeed, there is no space in a foreword such as this in which to conduct such a discussion. Instead, I should like to say a word about the relevance of these supplications to modern readers, irrespective of their race or religion, or of whether they are from the east or from the west. The author, as has been pointed out, was a man of purity and piety, sincerity and trustworthiness, who was committed to God and the cause of a suffering humanity. He had a bond of pain with the men of his time, as also with those who came after him. So let me start by asking the following question: Do these supplications, composed and taught in the seventh century, have any relevance for those who live in the twentieth century, or indeed those who are yet to be born? To answer this we have to ask a number of other questions. Is man to be regarded only in biological terms as the most cunning of animals? Is he to be seen as an economic beast controlled by the laws of supply and demand and class conflict? Is he to be regarded as a political animal, with a crude and excessive politicalism occupying the centre of his mind, displacing all knowledge, religion, and wisdom? Or does he have a spiritual element which requires him to subordinate the temporal and the merely expedient to the Eternal and the True? Are human beings to be understood in terms of biology, politics, or economics, or are we to take into account their sublime nature, the spirit of God infused in them, and the ultimate ideal which they should endeavour to realize?

The essence of every epoch, age, or civilization, whether ancient, medieval, or modern, lies not in any biological unity of race, material achievement, or political order, but in the values that create and sustain that epoch, age, or civilization. Our achievements in perfecting the material aspects of life has led us to exploit matter instead of informing, humanizing, and spiritualizing it. Our social life has given us the means, but has denied us the ends. A terrible blindness has afflicted the people of our civilization. The exclusion of the element of spirituality from humanity is the primary cause of
the supremacy of matter, which has become so burdensome and oppressive. The defeat of the human by the material is thus the central weakness of the man of today.

Religion is rooted in a sense of wonderment at the eternal mystery of life itself. We feel a sense of awe and amazement at the mystery of the universe (ghayba), and move in an endless quest for answers to the perennial riddle with an eager longing to discover the truth of everything, the truth which is universal and absolute in the sense that it is valid for all men in all places and at all times. The experience of the mysterious is the fundamental quality underlying all religions. We must, however, make a clear distinction between religion as a personal concern, as man’s encounter with the divine, and religion as a part of history, as a social phenomenon, and as the commitment to a group. Religion at the personal level is a commitment to a belief in the conservation of values and is based on the discovery of the essential worth and dignity of the individual and his relation to a higher world of reality. Thus the crisis comes at a personal level when the forces of evil, hatred, injustice, tyranny, betrayal, and falsehood prevail over love, justice, mercy, loyalty, goodness, and truth.

The supplications of the Imam Zayn al-Ābidīn must be read against this background of man’s crisis at the personal and individual level. Seen from this angle, they address themselves, in their essence, to the inner problems of the men of every epoch and age, every region and race, every persuasion and religion. Here was a person, an individual, confronted with hostile forces arising from both within and without, realizing his own limits, crying in the intense passion of devotional prayer, seeking communion with God, and entrusting the secrets of his innermost life to Him. Here was a person who found himself caught up in the din and clamour of life, in the clash of emotions and interests, in the stress and strain of immediate impulses, in the tensions and calamities of existence, and, above all, in the search for spiritual satisfaction, a man who was lonely and helpless, who stood before his Creator in direct communion, and called Him from the very depths of his heart.

Before closing this foreword, something must be said about the translation of something which is untranslatable. Among all the varieties of Arabic literature, supplications, especially those of the Imam Zayn al-Ābidīn, are perhaps the most difficult to translate into an alien tongue. Dr Chittick must be congratulated on his courage and vision, and on his grasp of the inner meanings of such an emotionally charged and subtle Arabic text. He has admirably
rendered into English not only the meaning but also the feelings enshrined in these spontaneous utterances of the heart.

The Muhammadi Trust of Great Britain and Northern Ireland is also to be thanked for presenting this beautiful treasure of Islamic spirituality.

_Syed Husain M. Jafri_  
Karachi  
17 January 1988
**TRANSLATOR’S INTRODUCTION**

*Al-ṣaḥīfa al-sajjādiyya* is the oldest prayer manual in Islamic sources and one of the most seminal works of Islamic spirituality of the early period. It was composed by the Prophet’s great grandson, ‘Alī ibn al-Ḥusayn, known as Zayn al-‘Abidīn (‘the adornment of the worshippers’), and has been cherished in Shi’ite sources from earliest times. Zayn al-‘Abidīn was the fourth of the Shi’ite Imams, after his father Ḥusayn, his uncle Ḥasan, and his grandfather ‘Alī, the Prophet’s son-in-law. Shi’ite tradition considers the *Ṣaḥīfa* a book worthy of the utmost veneration, ranking it behind only the Qur’ān and ‘Alī’s *Nahj al-balāgha*.

**‘ALĪ IBN AL-ḤUSAYN**

‘Alī ibn al-Ḥusayn was born in Medina, according to most sources in the year 38/658–9. He may have been too small to have remembered his grandfather ‘Alī, who was killed in 40/661, but he was brought up in the presence of his uncle Ḥasan and his father Ḥusayn, the Prophet’s beloved grandchildren. Many Shi’ite sources state that his mother was Shahrbānū, the daughter of Yazdigird, the last Sasanian king of Persia. Thus he was said to be ‘Ibn al-Khiyaratayn’, the ‘son of the best two’, meaning the Quraysh among the Arabs and the Persians among the non-Arabs. According to some accounts, his mother was brought as a captive to Medina during the caliphate of ‘Umar, who wanted to sell her. ‘Alī suggested instead that she be offered her choice of the Muslim men as husband and that her dower be paid from the public treasury. ‘Umar agreed and she chose ‘Alī’s son Ḥusayn. She is said to have died shortly after giving birth to her only son ‘Alī.

1 Other dates mentioned are 35/653–4, 36/656–7, 37/657–8, 30/670.

2 Her name has also been given as Shāhzanān, Sulāfa, Ghazāla, and Shahrbānūya, among others.

There is no need to recount here the tragedy at Karbalā’ in 61/680, when Husayn and many of the male members of his family were killed by the forces of the Umayyad caliph Yazīd, an event which shook the Islamic world and precipitated the nascent Shi’ite movement. Zayn al-‘Ābidīn accompanied his father on the march toward Kufa, but he had fallen deathly ill and was lying on a skin in a tent. Once the Umayyad troops had massacred Husayn and his male followers, they looted the tents, stripped the women of their jewellery, and even took the skin upon which Zayn al-‘Ābidīn was prostrate. The infamous Shamir (Shimr) ibn Dhi l-Jawshān was about to kill Zayn al-‘Ābidīn in spite of his helplessness, but Husayn’s sister Zaynab threw herself on top of him to save him, and ‘Umar ibn Sa’d, the Umayyad commander, told Shamir to let him be. Zayn al-‘Ābidīn was taken along with the women to the caliph in Damascus, and eventually he was allowed to return to Medina.

Several accounts are related concerning his grief over this tragedy. It is said that for twenty years whenever food was placed before him, he would weep. One day a servant said to him, ‘O son of God’s Messenger! Is it not time for your sorrow to come to an end?’ He replied, ‘Woe upon you! Jacob the prophet had twelve sons, and God made one of them disappear. His eyes turned white from constant weeping, his head turned grey out of sorrow, and his back became bent in gloom [cf. 12: 84], though his son was alive in this world. But I watched while my father, my brother, my uncle, and seventeen members of my family were slaughtered all around me. How should my sorrow come to an end?’

Zayn al-‘Ābidīn resided in Medina until his death in 95/713–4 (or 94/712–3). He was the object both of great sympathy because of the massacre of his family and of veneration as the great grandson of the Prophet. He dedicated his life to learning and worship and became an authority on prophetic traditions and law, but he was known mostly for his nobility of character and his piety, which earned him his sobriquet already in his lifetime. The details that


5 This title is said to have been bestowed upon him by the great jurist and traditionist Ibn Shihāb al-Zuhri (S.H.M. Jafri, The Origins and Early Development of Shi’ī Islam, Beirut, 1979, p. 246), who also called him the best of the Hashimites and narrated many hadithb from him (W. Madelung, art. ‘Alī b. al-Ḥosayn’, Encyclopaedia Iranica, 1, 850).
have reached us about his life in Medina mainly take the form of anecdotes affirming his constant preoccupation with worship and acts of devotion. He fathered fifteen children, eleven boys and four girls.6

After Karbalá', there were a number of different factions in the Shi‘ite community, not all of which supported Zayn al-‘Abidín as the rightful Imam of the Muslim community.7 Many Shi‘ites, such as those involved in the ‘Tawwábûn’ movement, felt that the Umayyads had to be overthrown and that it was the duty of the Imam to lead a revolt. But Zayn al-‘Abidín himself refused to become involved with politics. After his death, a split occurred between his eldest son and designated successor Muhammad al-Baqir, the fifth Imam, and his second son, al-Baqir’s half-brother Zayd, who advocated active resistance to Umayyad oppression and gained a large number of followers as a result. Al-Baqir continued to pursue his father’s policy of rejecting any sort of involvement with political movements until his death (probably in 117/735).8 Zayd revolted toward the beginning of the imamate of al-Baqir’s son Ja‘far al-Sâdiq and was killed in Safar 121/January 739; his son Yahyâ, who plays an important role in the preface to the Šahîfa, continued in his father’s path and was killed three years later at the age of eighteen. The Zaydî Shi‘ites, still strong in the Yemen today, trace the lineage of their imams back to Zayd.

**AL-ŠAHÎFAT AL-SAJJADÎYYA**

The title Al-Šahîfat al-Sajjâdiyya means simply ‘The Book of al-Sajjâd’. Al-Sajjâd is one of the titles given to Zayn al-‘Abidín and signifies ‘the one who constantly prostrates himself in prayer’. The book is often called Al-Šahîfat al-kâmîlat al-Sajjâdiyya, that is, ‘The “Perfect”, or “Complete”, Book of al-Sajjâd’. According to its commentator Sayyid ‘Alîkhân Shîrâzî, the word kâmila refers to the perfection of the style and content; some sources state that the adjective was added to differentiate it from another, incomplete version of the work, which is known among the Zaydîs, but this seems less likely, given the manner in which the title is employed in

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8 Other dates given range from 112/731-2 to 126/743-4 (Jafari, Origins, p. 235).
the preface (verse zo). The Șahîfâ has been called by various honorifics, such as ‘Sister of the Qur’ān’, ‘Gospel of the Folk of the House’, and ‘Psalms of the Household of Muḥammad’.

According to Shi’ite tradition, Zayn al-Abidin had collected his supplications and taught them to his children, especially Muhammad al-Bâqir and Zayd. In later times the text became widely disseminated among Shi’ites of all persuasions. The specialists in the science of ḥadîth maintain that the text is mutawâtir; in other words, it was generally known from earliest times and has been handed down by numerous chains of transmission, while its authenticity has never been questioned.

Nevertheless, the arrangement of the text allows us to draw a certain distinction between the fifty-four supplications which make up the main body of the text and the additional supplications which make up the fourteen addenda (including the prayers for the days of the week) and the fifteen munâjât or ‘whispered prayers’. The original fifty-four supplications show an undeniable freshness and unity of theme and style, while the latter, especially the munâjât, add a certain orderliness and self-conscious artistry which may suggest the hand of an editor. The addenda are said to have been collected and added to the text by Shams al-Dîn Muḥammad ibn Makkî, known as al-Shahîd al-Awwal (the ‘first martyr’), the famous author of Al-Lum’at al-Dimashqîyya in jurisprudence (fiqh), who was killed in Aleppo in 786/1384. The fifteen munâjât have been added to several modern editions of the Șahîfâ and seem to have been brought to the attention of the main body of Shi’ites by ‘Allâma Muḥammad Bâqir Majlîsî (d. 1110/1698-9 or a year later), author of the monumental compilation of Shi’ite ḥadîth, Bihâr al-anwâr.

Many supplications have been handed down from Imam Zayn al-Abidîn in addition to those recorded in the text of the Șahîfâ as

9 For the first opinion, cf. Sayyid ‘Alîkhân, Riyâd al-sâlikîn, commentary on the preface of the Șahîfâ, verse zo; for the second, cf. Aqâ Najâfi in his introduction to the Șahîfâ mentioned in the following note.
12 In Bihâr al-anwâr (xci, 142-53), Majlîsî quotes these fifteen munâjât from Al-Kitâb al-’Atiq al-Gharawî. In his introduction (Bihâr, i, 16) he explains that this is a prayer book which he found in Gharî (the district of Najaf where ’Ali is buried) and that it was compiled by one of the ancient authorities in ḥadîth (ba’d qudamâ al-mubaddithîn).
given here, and various scholars have collected these together in a series of works known as the ‘second Şahîfa’, the ‘third Şahîfa’, and so on. The second Şahîfa, which is about as long as the Şahîfa itself, was compiled as the ‘sister’ of the Şahîfa by Muḥammad ibn al-Ḥasan al-Ḥurr al-ʿAmîlî (d. 1104/1692–3), author of the famous Wasāʾil al-shīʿa, in the year 1053/1643. A third Şahîfa was put together by the author of Riyāḍ al-ʿulama’, Mīrzā ʿAbd Allāh ibn Mīrzā ʿIsā Tabrīzī, known as Afandî and a student of Majlisî. The longest of the published versions is Al-Šahīfat al-Sajjādiyyat al-khāmis (‘The Fifth Şahīfa of al-Sajjad’) by Muḥsin al-ʿAmîn, the well-known contemporary author of Aʿyān al-shīʿa. It includes all the supplications included in the previous Şahīfas; 130 of these are found in the first and second Şahīfas and 52 are added. In her sympathetic study of Islamic prayer manuals, Muslim Devotions, Constance Padwick made use of this fifth recension of the text, which fills more than six hundred pages.

Any serious attempt to sort out the relative historical reliability of the individual supplications found in all the versions of the Şahīfa on the basis of modern critical scholarship would be an undertaking of major proportions. The result of such a study—if one can judge by studies of other ancient texts—would probably be that, after years of toil, we would have a series of hypotheses, leaving varying degrees of doubt. This would be of interest to Western scholars and modernized Muslims, both of whom, in any case, have no personal involvement with the contents and teachings of the Şahīfa. But the attitude of most Muslims has been to look at the content of the texts established by the authority of tradition and not be too concerned with who actually wrote the words in ‘historical fact’. In this regard the saying of ‘Alī is well known: ‘Look at what has been said, not at who has said it’, since only the truth or untruth of the words is of real concern. From this point of view, if the author of the Şahīfat al-kāmilâ was not Imam Zayn al-ʿĀbidîn, he—or they—would in any case have to have been a spiritual authority of

13 Lithographed in Iran as well as in Bombay (1311/1893–4).
14 Damascus, 1350/1912. A fourth Şahīfa was compiled by Mīrzā Ḥusayn ibn Muḥammad Taqī Nūrî (d. 1320/1902) and was printed in Iran, and a sixth by Muḥammad Sāliḥ al-Māzandarānî al-Ḥâʾirî (for these six, see Āqā Buzurg Tīhrānî, Al-Dhâriʿa ilâ taṣârīf al-shīʿa, s.v. Şahīfat al-sajjādiyya). Others have been compiled by such contemporary scholars as Ḥājj Shaykh Muḥammad Bâqīr ibn Muḥammad Ḥasan Birjandî Qâʾînî, Shaykh Ḥāṭî ibn ‘Abbas Al-i Kâshîf al-Ghîṭâ Najâfî, and Ḥājj Mīrzâ ‘Alî Ḥusaynî Marʿåshī Shahrîstânî Ḥâʾirî (cf. Āqâ Najâfî’s introduction to the Şahīfa).
15 Tīhrānî, Al-Dhâriʿa, s.v. Şahīfat al-sajjādiyya.
equal rank, so the whole exercise leaves us where we started: with a
text which expresses the highest aspirations of the Muslim soul.
However this may be, we can be satisfied to have the core text
which has been attributed to Zayn al-Ābidīn by centuries of Shi’ite
tradition. In other words, in the fifty-four basic prayers of the Sahifa
we have the Zayn al-Ābidīn who has been known to Shi’ites for
more than a thousand years and who has helped give to Shi’ism its
specific contours down to the present day. Scholars may eventually
reach the conclusion that the Zayn al-Ābidīn of ‘historical fact’
differs from the Zayn al-Ābidīn of tradition, but this will remain a
hypothesis, since at this distance ‘historical facts’ are impossible to
verify and as open to interpretation as literature. Whether or not
historians accept the text as completely authentic will not change the
actual influence which Zayn al-Ābidīn and the Sahifa have exercised
upon Islam over the centuries, nor is it likely to change the way
they continue to influence practicing Muslims. The ‘real’ Zayn
al-Ābidīn is the figure enshrined by the text as it now stands.

The opinion of the writer of these lines concerning the authenticity
of the Sahifa—admittedly based only upon an intimate acquaintance
with the text gained through many months spent in translation—is
that the original fifty-four prayers go back to Zayn al-Ābidīn, that the
addenda are nearly as trustworthy, and that the munājat may have been
worked upon by others. But the Sahifa in its larger forms probably
contains a good deal of material from later authors. It is interesting to
note Padwick’s comments on the Sahifat al-khāmisah: ‘The great body
of devotion attributed to him is characterized by a deep humility and
sense of sin, and by an intransigent, undying resentment against the
foes of his house.’

Only the first half of this statement is true about
the present Sahifa. Though the Imam makes a number of allusions to
the injustice suffered by his family and the fact that their rightful
heritage has been usurped, no one can call this a major theme of the
Sahifa or an ‘intransigent, undying resentment’. In the one instance
where Zayn al-Ābidīn speaks rather explicitly of the injustice suffered
by the Imams (48.9–11), this is accompanied by an admission of
God’s wisdom in His ordainment.

THE ARABIC TEXT

The Arabic text of the Sahifat al-kāmila which forms the basis for

17 For references to the ‘right’ of the Prophet’s Household to the Imamate or
to their special role, cf. Supplication 26.1, 4; 42.5.
the translation was established by al-Shahīd al-Awwal. The modern Iranian editions are based mainly on the version of this text transmitted by the father of the above-mentioned Muḥammad Bāqīr Majlīsī, Mullā Muhammad Taqī Majlīsī (d. 1070/1659–60), also an important scholar of the Safavid period, and another son, Mullā ʿAbd Allāh (d. c. 1084/1673); but at least one of these editions goes back to the famous Safavid jurist, philosopher, architect, poet, and mathematician Shaykh-i Bahāʾī (d. 1031/1621–2). The elder Majlīsī had at his disposal numerous manuscripts of the text, which he had received from the foremost Shiʿite authorities of his day. In one of his works he refers to all the chains of transmission by which he had received the ʿSāḥīfa, and, we are told, these number more than a million.

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

One day, lying in bed half asleep, Majlīsī saw himself in the courtyard of the ʿAtīq mosque in Isfahan, and before him stood the Mahdī, the Twelfth Imam. Majlīsī asked him about a number of scholarly problems which he had not been able to solve, and the Mahdī explained their solutions. Then Majlīsī asked him for a book which he could put into practice, and the Mahdī directed him to seek out Mawlānā Muḥammad al-Tāj. In his vision Majlīsī found the book, and it appeared to be a book of supplications. Waking up, he saw that his hand was empty, and he wept until morning at his loss. At daybreak it occurred to him that perhaps the Mahdī had meant Shaykh Muḥammad Mudarris, calling him by the title ‘Tāj’ (the ‘crown’) because he was so famous among the scholars. Hence he went to see Shaykh Muḥammad, and, entering his circle, saw that he held a copy of the ʿSāḥīfa in his hand. He went forward and recounted his vision to Shaykh Muḥammad, who interpreted it to

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18 A note appended to Shaʿrānī’s edition and translation tells us that it was copied from a manuscript written, collated, corrected, and signed by Shaykh-i Bahāʾī; the text is identical to that which goes back to Majlīsī.

19 Cf. Mishkāt’s introduction to al-Ṣāḥifat al-kāmilat al-Sajjādiyya.
mean that he would reach high levels of gnostic and visionary knowledge. But Majlisī was not satisfied with this explanation, and he wandered around the bazaar in perplexity and sorrow. Upon reaching the melon market, he met a pious old man known as Āqā Ḥasan, whom the people called, Tājā (‘Crown’). Majlisī greeted him, and Āqā Ḥasan called to him and said that he had a number of books which were consecrated for religious purpose (waqfī), but that he did not trust most of the students to put them to proper use. ‘Come’, he said, ‘and take whichever of these books which you think you can put into practice.’

Entering Āqā Ḥasan’s library, Majlisī immediately saw the book he had seen in his dream, so he said: ‘This is enough for me.’ It was a copy of the Sahīfa. He then went back to Shaykh Muḥammad and began collating his newly acquired copy with that of Shaykh Muḥammad; both of them had been made from the manuscript of al-Shahīd al-Awwal. In short, Majlisī tells us that the authenticity of his copy of the Sahīfa was confirmed by the Mahdī himself.²⁰

At least forty commentaries and glosses have been written on the Sahīfa, mostly during the period extending from the Safavid era (907-1125/1502-1722) to the present. Among famous Safavid scholars who wrote commentaries are Shaykh-i Bahā’ī, the philosopher Mīr Dāmād (d. c. 1040/1630), and the younger Majlisī. The most well-known of the commentaries is Rīḍād al-sālikīn by al-Sayyid ‘Aliḵān al-Ḥusaynī al-Ḥasanī al-Shīrāzī (d. 1120/1708-9).

PRAYER IN ISLAM

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

‘Prayer’ in Islam can be divided into obligatory and voluntary. The obligatory prayer includes the daily ritual or canonical prayer (ṣalāt), which the Prophet called the ‘pillar of Islam’, and various

²⁰ Ibid. The Mishkāt edition was collated with Majlisī’s autograph.
occasional prayers such as the Friday congregational prayer (according to most opinions), which need not concern us here. Nothing is more basic than the daily prayers to Muslim practice except the testimony of faith or shahāda: ‘There is no god but God and Muhammad is His Messenger.’ Every Muslim must perform the salāt five times a day, exceptions being made only for children and for women during periods when they cannot fulfill the requirements of ritual purity. Even the bedridden must pray the salāt, if they are conscious and coherent, though they are excused from the physical movements which normally accompany it. ‘Perform the salāt!’ is one of the most common injunctions in the Qur’ān.

Most of the many forms of recommended prayer can be classified either as salāt, dhikr, or du’ā’. The recommended salāt involves the same movements and recitations that are contained in the obligatory salāt, while the Prophet’s sunna sets down various times during the day or occasions when various specific salāts may be performed. In addition, the worshiper is free to perform salāt as he desires, and thus it is related that Imam Zayn al-Ābidīn used to perform one thousand supererogatory cycles of salāt every night, in imitation of his grandfather ʿAlī.

Dhikr—which means literally ‘remembrance’ or ‘mention’ and which is frequently translated as ‘invocation’—is the mention of a name or names of God, often in the form of the repetition of a Qur’ānic formula such as There is no god but God, Praise belongs to God, Glory be to God, or God is great. Most Muslims recite such formulas a set number of times after completing an obligatory ritual prayer. Fifteen Qur’ānic verses command dhikr of Allah or the ‘name of Allah’, emphasizing the fact that this practice involves a verbal mention of a divine name. If the Shari’ā does not make dhikr an incumbent act, this has to do with the fact that the Qur’ānic command to remember God was not given a single, specific form by the Prophet’s sunna, in contrast to the command to perform the salāt. In other words, everyone agrees that it is important to perform dhikr and that the Prophet practiced it constantly. But the Prophet never made any specific form of dhikr mandatory for the faithful; on the contrary, he practiced many different forms and seems to have suggested a great variety of forms to his Companions in keeping with their needs.

From earliest times the sources confirm the power of dhikr to provide for human psychological and spiritual needs and to influence activity. It is not difficult to understand that reciting yā rahmān, yā rahīm (‘O All-merciful, O All-compassionate’) will have a
different effect upon the believer than reciting, là hawla wa-lā guwwata illā bi-l-lāh al-‘alī al-‘azīm (‘There is no power and no strength save in God, the All-high, the All-mighty’). Spiritual teachers eventually developed a science of different adhkār (plural of dhikr) appropriate for all the states of the soul.\textsuperscript{21}

Dua’ā or ‘supplication’ is closely connected to dhikr, such that it is often difficult to make a distinction between the two.\textsuperscript{22} The term means literally ‘to call upon’ and it is commanded by the Qur’an in several suggestive verses, including the following:

Supplicate your Lord humbly and secretly; He loves not transgressors. (7: 55)

Supplicate Allah or supplicate the All-merciful. Whichever you supplicate—to Him belong the most beautiful names. (17: 110)

Supplicate God, making your religion His sincerely, though the unbelievers be averse. (40: 14)

Your Lord has said: ‘Supplicate Me and I will respond to you. Surely those who wax too proud to worship Me shall enter Gehenna utterly abject.’ (40: 60)

And when My servants question thee concerning Me—I am near to respond to the supplication of the supplicator when he supplicates Me. (2: 186)

Collections of hadīth, both Sunni and Shi‘ite, devote chapters to the benefits of supplication; the following sayings of the Prophet from Sunni sources are typical:

Supplication is the pith of worship.\textsuperscript{tirmidhi}

When one of you supplicates, he should not say, ‘O God, forgive me if Thou wilt’, but he should be firm in his asking and make his desire great, for what God gives is nothing great for him.\textsuperscript{muslim}

God will respond to the servant as long as he does not supplicate for anything sinful or for breaking the ties of the womb, and as long as he does not ask for an immediate response.\textsuperscript{muslim}

Each of you should ask your Lord for all your needs; he


should even ask Him for the thong of his sandal when it
breaks. Tirmidhī 23

Shi’ite sources provide some of the same sayings while adding
many more. For example:

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

The Prophet said: ‘Supplication is the weapon of the man of
faith, the centrepole of religion, and the light of the heavens
and the earth.’

‘Ali was asked: ‘Which speech is best in God’s eyes?’ He
replied: ‘A great amount of ḍbīkra, pleading (taḍarru’), and
supplication.’

‘Ali said: ‘Four things work to a man’s benefit and not
against him: faith and thanksgiving, for God says: What
would God do with chastising you, if you are thankful and have
faith? (4: 147); asking forgiveness, for He says: God would
never chastise them while they prayed forgiveness (8: 33); and supplication, for
He says: My Lord esteems you not at all were it not for your
supplication (25: 77).

Ḥusayn said: ‘The Prophet used to raise his hands when he
implored and supplicated, like a man in misery begging for
food.’

Imam Muḥammad al-Bāqir said: ‘God loves nothing better
than that His servants ask from Him.’ 24

In short, supplicating or calling upon God is to address Him
with one’s praise, thanksgiving, hopes, and needs. It is ‘prayer’ in
the personal sense commonly understood from the term by
contemporary Christians. It forms a basic part of the religious life,
but like ḍbīkra, though commanded by the Qur’ān in general terms,
it does not take a specific form in the injunctions of the Shari’ā

23 From Mishkāt al-masābīh; cf. the translation of this work by J. Robson,
24 Majlisi, Biḥār al-anwār, xc, 288–94.
because of its personal and inward nature. Everyone must remember God and supplicate Him, but this can hardly be legislated, since it pertains to the secret relationship between a human being and his or her Lord. The *salāt*, however, is the absolute minimum which God will accept from the faithful as the mark of their faith and their membership in the community. Its public side is emphasized by the physical movements which accompany it and the fact that its form and contents are basically the same for all worshipers, even if its private side is shown by the fact that it can be performed wherever a person happens to find himself. In contrast *dhikr* and supplication are totally personal.

But the private devotional lives of the great exemplars of religion often become public, since they act as models for other human beings. The ‘*sunna*’ of the Prophet is precisely the practices of the highest exemplification of human goodness made into an ideal which everyone should emulate, and the supplications which the Prophet used to make are part of his *sunna*. When he recited them aloud, his Companions would remember and memorize them. They also used to come to him and ask him for supplications which they could recite on various occasions and for different purposes.\(^{25}\)

To the Prophet’s supplications, the Shi‘ites add the supplications of the Imams, beginning with ‘Alī. Nowadays the most widely employed of the comprehensive prayer manuals, which contain a wide variety of supplications from all the Imams and for every occasion, is probably *Mafātih al-jinān* (‘Keys to the Gardens of Paradise’) by ‘Abbās Qumī (d. 1359/1940).\(^{26}\)

**THE ROLE OF SUPPLICATION**

Though many of the supplications which have been handed down from the Prophet and the Imams were certainly spontaneous utterances of the heart, others must have been composed with the express purpose of reciting them on specific occasions or passing them on to the pious. Most of the prophetic supplications are short and could easily have been recited on the spur of the moment, but some of the prayers of the Imams—such as Zayn al-‘Abidin’s supplication for the Day of ‘Arafa (no. 47)—are long and elaborate compositions. Even if they began as spontaneous prayers, the very

\(^{25}\) For a good cross section of the Prophetic supplications provided in the most authentic Sunni sources, cf. *Mishkat al-masābīh*, pp. 486–534.

\(^{26}\) Published in many editions. For a good cross section of Shi‘ite supplication, excluding the main prayers of the *Ṣaḥīfa*, cf. *Bihār*, xl–xlii.
INTRODUCTION

fact that they have been designated as prayers for special occasions suggests that they were noted down and then repeated by the Imam or his followers when the same occasion came around again.

Naturally it is not possible to know the circumstances in which supplications were composed, but we do know a good deal about early Islam's general environment which can help suggest the role that supplication played in the community. Many Muslims, no doubt much more so than today, devoted a great deal of their waking lives to recitation of the Qur'ān, remembrance of God, and prayer. Even those who left Mecca and Medina to take part in the campaigns through which Islam was spread or participate in the governing of the new empire did not necessarily neglect spiritual practices. And for those who devoted themselves to worship, supplication was the flesh and blood of the imagination. It provided a means whereby people could think about God and keep the thought of Him present throughout their daily activities. It was an intimate expression of tawḥīd or the 'profession of God's Unity' which shaped their sensibilities, emotions, thoughts, and concepts.

In the Islamic context, supplication appears as one of the primary frameworks within which the soul can be moulded in accordance with the Divine Will and through which all thoughts and concepts centered upon the ego can be discarded. The overwhelming emphasis in the Ṣaḥīfa upon doing the will of God—'Thy will be done', as Christians pray—illustrates clearly a God-centeredness which negates all personal ambitions and individual desires opposed in any way to the divine Will, a Will which is given concrete form by the Shari'ā and the sunna. For Muslims then as today, obeying God depended upon imitating those who had already been shaped by God's mercy and guidance, beginning with the Prophet, and followed by the great Companions. For the Shi'ites, the words and acts of the Imams play such a basic role in this respect that they sometimes seem—at least to non-Shi'ites—to push the sunna of the Prophet into the background.

The companions of the Imams constantly referred to them for guidance, while the Imams themselves followed the Prophet's practice of spending long hours of the day and night in salāt, dhikr, and supplication. Though much of this devotional life was inward and personal, the Imams had the duty of guiding the community and enriching their religious life. As Imam Zayn al-'Abidin emphasizes in the 'Treatise on Rights', translated in the appendix, it is the duty of every possessor of knowledge to pass it on to others, and the Imams were acknowledged as great authorities of

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Islam by their contemporaries, Sunni and Shi’ite alike. Hence it was only natural that they would compose prayers in which their knowledge of man’s relationship with God was expressed in the most personal terms and which could be passed around and become communal property. Many if not most of the supplications recorded in the Ṣaḥīfa seem to be of this sort. A few of them, such as ‘His Supplication for the Day of Fast-Breaking’ (46) or ‘for the Day of Sacrifice’ (48) seem to have been composed for public occasions. One of them provides internal evidence to suggest that the Imam had in mind his followers rather than himself: in the supplication for parents (24), he speaks as if his parents were still alive, whereas this could hardly have been the case, unless we suppose that he composed it in his youth before the events at Karbalā’.

**TAWHĪD IN DEVOTIONAL MODE**

No one with any sensitivity toward human weakness and God’s love can fail to be moved at least by some of the supplications contained in the Ṣaḥīfa. Here we have one of the greatest spiritual luminaries of Islam so overawed by the sense of God’s goodness, mercy, and majesty as to express his utter nothingness before the Creator in terms that may seen surprisingly explicit for one deemed by his followers to be the possessor of such holiness. In the Ṣaḥīfa we see Islamic spirituality—or that dimension of the religion of Islam which deals with the practical and lived reality of the personal relationship between man and God—expressed in the most universal of languages, that of the concrete and intimate yearning of the soul for completion and perfection.

Muslim ideas and attitudes go back to *tawhīd* or the ‘profession of God’s Unity’ as expressed in the first half of the *shahāda*: ‘There is no god but God.’ This is the essence of the Qur’ānic message, as Muslim authorities have affirmed and reaffirmed throughout Islamic history. The Ṣaḥīfa provides a particularly striking example of what this means in personal, practical terms, not in the abstract language of theology or metaphysics. The basic theme of the Ṣaḥīfa can be put into a series of formulas simply by taking every positive human attribute and placing it within the context of the *shahāda*: ‘There is no goodness but in God’, ‘There is no repentance but by God’s grace’, ‘There is no gratitude but through God’, ‘There is no patience without God’s help’, ‘There is no knowledge but in God’, ‘There is no love except through God’s initiative’. The complement of this perspective is that every negative attribute belongs to the
human self: ‘There is no evil but in me’, ‘There is no pride but in myself’, ‘There is no impatience but in my own ego’, ‘There is none ignorant but me’, ‘There is no hate but in myself.’

Later authorities frequently cite the first prophet and his wife, Adam and Eve, as Qur'anic examples of this attitude of self-deprecation demanded by the shabūda. When Adam and Eve had disobeyed their Lord’s commandment, they said: ‘Our Lord, we have wronged ourselves’ (7: 23). In contrast, Iblis—who personifies the tendency in the human soul to pride, self-centredness, and heedlessness—said to God: ‘Now, because Thou hast led me astray...’ (7: 16). The prophetic attitude is to ascribe any evil, sin, error, stumble, slip, fall, inadvertence, negligence, and so on to oneself, while the satanic attitude is to ascribe these to God or to others. To suggest that God is responsible—certainly a temptation in the Islamic context where the stress on the Divine Unity tends to negate secondary forces—is the epitome of discourtesy and ignorance, since it is to deny one’s own self precisely where it has a real affect upon the nature of things: where evil enters into the cosmos.

In short, the shabūda means in practice that the worshipper is nothing and God is all. Everything positive that the servant possesses has been given to him by God, while every fault and imperfection goes back to the servant’s own specific attributes. If he has patience in adversity, this was given by God, but if he lacks it, this is his own shortcoming. If he knows anything at all, the knowledge was bestowed by God’s guidance and mercy, but if he is ignorant, that is his own limitation. If he possesses a spark of love in his heart, God has granted it, but every coldness and hardness belongs to himself. Every good and praiseworthy quality—life, knowledge, will, power, hearing, sight, speech, generosity, justice, and so on—is God-given. Only when this fact shapes a person’s imagination and awareness can he begin to see things in their right proportions and be delivered from his own self-deceptions.

From the beginning of Islam, supplication has been one of the fundamental modes through which Muslims actualized the awareness of correct proportions and trained themselves to see God as the source of all good. In its great examples, as typified by the Sahīfa, supplication is the constant exercise of discernment by attributing what belongs to God to God and what belongs to man to man. Once this discernment is made, man is left with his own sinfulness and inadequacy, so he can only abase himself before his Lord, asking for His generosity and forgiveness.
Those familiar with the writings of the later spiritual authorities may object that the perspective of supplication as just described deals with only one-half of Islamic spirituality, leaving out the theomorphic perfections which the friends of God (*awliya*) actualize by following the spiritual path. Granted, on the one hand man is the humble and poor slave of God, possessing nothing of his own. But is he not—at least in the persons of the prophets and friends—God’s vicegerent (*khaliṣa*) and image (*ṣūra*)? In fact, this second perspective is implicit in the first, since the more one negates positive attributes from the servant, the more one affirms that they belong to the Lord. By denying that the creature possesses any good of his own, we affirm that everything positive which appears within him belongs only to God. To the extent that the servant dwells in his own nothingness, he manifests God’s perfections. This point of view is made rather explicit in the famous *ḥadīth qudsi* in which God says: ‘My servant continues drawing near to Me through supererogatory works [such as supplication], until I love him, and when I love him, I am the hearing through which he hears, the sight through which he sees, the hand through which he grasps, and the foot through which he walks.’

But the early Islamic texts leave the mystery of ‘union with God’ or ‘supreme identity’ largely unvoiced, since it is far too subtle to be expressed in the relatively straightforward terms which characterize these texts. In any case, identity is alien to the perspective of supplication, which keeps in view the dichotomy between Lord and servant, a dichotomy which remains valid on one level at least in all circumstances and for all human beings, even in the next world.

**ASKING FORGIVENESS**

As is well known, the Shi’ites hold that the Imams are ‘inerrant’ or ‘sinless’ (*maṣūm*, from the verb ‘īṣma, which means to be preserved

27 Bukhārī, Riqāq 38.
28 One of the reasons for Islam’s avoiding explicit expressions of this point of view is the danger of *shirk* or associating others with God, which it perceives in Christianity’s divinization of Christ or in some of its own sectarian movements, such as the *ghulāt* among the Shi’ites.
29 As Ibn al-ʿArabī often reminds us: ‘It is impossible for realities to change, so the servant is always servant, and the Lord always Lord. God remains God, and the creature creature’ (*Al-Futūḥāt al-makkiyya*, Beirut, n.d., 11, 371-5). No one has ever suggested that the Prophet Muhammad, because he has attained to the greatest perfection possible for any human being, ceases by that fact to be God’s ‘servant’. He will always be so inasmuch as he is Muhammad, even if he dwells in the supreme identity at the same time.
by God from sins). The reader of the *Sahifa* will be struck by how often Zayn al-ْAbidin asks God to forgive his sins, employing all the standard terms (*ithm, dhunb, ma**ṣiya*, etc.). To be surprised at this or to suggest that therefore the Shi’ites are wrong to call the Imams sinless is to miss the points which have just been made about the *shabāda* as the root of Islamic spirituality. It is not my concern to defend the dogma of *īṣma*, but I should at least point out that one cannot object to it on this level.

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

Christians have never doubted Christ’s divinity because he said: ‘Why do you call me good? No one is good but God alone’ (Mark 10: 18). Here, in Christian terms, is a concise statement of the *shabāda* as applied to the lives of God’s creatures. Inasmuch as anything can be called created, it is ‘other than God’ and less than absolutely good. God is possessor of mercy, knowledge, love, life, power, will, patience, and so on—the ‘ninetynine names of God’ provide a basic list of the divine attributes. If something ‘other than God’ possesses any of these attributes, it clearly does not possess them in the same way that God possesses them. They belong to God by the fact that He is God, but if they belong to the creatures in any sense, it is by His bestowal, just as the creatures have received their existence through His creation.

This basic teaching of the *shabāda* means that nothing and no one—not even the greatest of the prophets—stand on a par with God. Since goodness is a divine attribute, ‘None is good but God alone’, and everything other than God is evil at least in respect of being ‘other’. ‘Evil’ here may be another name for ‘lesser good’, and no one in the Islamic context would dream of attributing evil to the

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prophets. Nevertheless, the prophets inasmuch as they are human beings cannot be placed on the same level as God. The respect in which human beings differ from God is all important for the spiritual life. It is man’s clinging to the difference—his own servanthood, his own createdness, his own inadequacy, his own sinfulness—which allows him to fulfill what is required of him as the creature of his Lord.\textsuperscript{31} Just as the Prophet is first ‘abdubū, ‘His servant’, and only then rasūlubū, ‘His messenger’, so also every human being must first actualize the fullness of his own servanthood before he can hope to manifest anything on behalf of his Lord.

The greater a person’s awareness and knowledge of God, the greater his awareness of the gulf between the ‘I’ and the Divine Reality. As the Qur’an says: \textit{Only those of His servants fear God who have knowledge} (35: 28). The greater the knowledge of God and self, the greater the understanding of the claims of independence and pride that are involved with saying ‘I’, and so also the greater the fear of the consequences. Those nearest to God fear Him more than others because they have grasped the infinite distance that separates their created nature from their Creator; hence also they are the most intense in devotion to Him, since they see that only through devotion and worship can they fulfill His claims upon them. No Muslim can think that he has reached a point where he no longer has need for God’s forgiveness, so no Muslim can stop praying for it. Moreover, the overriding goodness of God and the nothingness of the creatures demands that a pious act can never belong to the servant. To the extent that a human being is able to do what God wants from him, this is because God has granted him the power to do so. The well-known formula \textit{wa mā tawfiqī illā bi-llāh}, ‘I have no success except through God’, is of universal application. In the last analysis, no good act can be attributed to the servant—the merit is always God’s (cf., for example, Supplication 74.2). It is here that the mystery of God’s ever-present and immanent reality manifests itself, such that there is nothing left of the creature but a face of God turned toward creation.

If the Prophet and the Imams constantly prayed for forgiveness with the utmost sincerity, this does not contradict the idea that they were ‘sinless’, since the sins envisaged here entail a willful

\textsuperscript{31} Only after full actualization of the difference can there be any hope for the realization of identity. The more intense the affirmation of the ego’s otherness and sinfulness, the more fully the divine attributes are reflected in the purified mirror of the soul.
disobedience to the divine command, not the ‘creaturely sin’ of being other than God. Later authorities invariably distinguish among levels of sinfulness as also among levels of virtue, a doctrine epitomized in the oft-quoted saying, ‘The good qualities of the pious are the bad qualities of those brought near to God’ (ḥasanāt al-abrār say’iyāt al-muqarrabūn). At least three basic levels are distinguished for every positive human quality, though these levels are not exclusive and may coexist in various degrees within a single person depending upon his spiritual maturity. The examples of ‘repentance’ (tawba) and ‘asking forgiveness’ (istighfār) can illustrate these points.

In the Sahīfa the Imam often asks God for success in repentance, which may be defined as turning toward God through acts of obedience and avoiding disobedience. The later authorities speak of a first level of repentance belonging to the faithful in general, who sin by breaking the commands of the Shari‘a and who repent by asking God to forgive their sins and trying their best not to repeat the sin. In other words, their repentance pertains basically to the level of the activities governed by the Shari‘a, while the forgiveness they seek means that they ask God to pardon any act of commission or omission which is contrary to the Shari‘a.

On the second level of repentance there are those who have dedicated their lives to God and spend their waking moments in careful observance of the details of the Shari‘a and following the recommended acts of the sunna. Such people, who might be called the ‘pious’ in keeping with the above saying, have no difficulty following the practical commands and prohibitions of the Shari‘a, so they turn their attention toward the inward attitudes which should accompany the outward activities. They repent of the heedlessness (ghaffa) of their own souls, which are unable to remember God with perfect presence. They see their acts of obedience as falling short of the ideal because of their inward weaknesses and the various forms of blindness and hypocrisy which Satan is able to instill into their hearts, such as the temptation to ascribe their piety and diligence in observing the Shari‘a to themselves. They repent not of sinful acts, since they observe the Shari‘a with exactitude and do not ‘sin’ according to the Shari‘ite definitions. Rather, they repent of inappropriate thoughts and intentions and ask God to forgive these whenever they occur.

The third level is that of ‘those brought near to God’. They have passed beyond outward and inward sins, since they see nothing but God’s will, guidance, and mercy in every act and every thought, but
they are still faced with the greatest of all barriers, that of their own self, the ‘supreme veil’ between man and God. God has given them knowledge of Himself and of themselves, so they have come to understand that the ‘I’ can never be totally innocent or sinless. They repent of their own inadequacies as creatures and ask forgiveness for their own existence as separate beings.

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

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

In a similar way, maghïra in Arabic is far richer than the term ‘forgiveness’ in English. To begin with, the Qur’ân attributes three different divine names to God from this root, al-ghafîr, al-ghâfir, and al-ghaffâr, and subtle distinctions are often drawn to differentiate the different modes of ‘forgiveness’ which they imply. More importantly,

32 A three-fold division of virtues is found in many classical Sufi texts which discuss the stations of the travelers on the path to God, such as Anšârî’s Manâzîl al-sâ’îrin (cf. the text and translation by S. de Laugier de Beaurecueil, Les étapes des itinérants vers Dieu, Cairo, 1962). For a selection of classical texts in which virtues are frequently analyzed in this manner, see Jawad Nurbakhsh, Sûfîm iv: Repentance, Abstinence, Renunciation, Wariness, Humility, Humbleness, Sincerity, Constancy, Courtesy, London, 1987.
the root meaning of *maghfira* is ‘to cover over’, ‘to veil’, ‘to conceal’. Hence the ‘Forgiver’ is He who veils human sins and inadequacies. In Arabic the literal sense of saying ‘I pray forgiveness from God’ is ‘I ask God for concealment.’ Most people may understand that they are asking God to conceal their ‘sins’, but ‘those brought near to God’ will see that they have need for the concealment of something much deeper and more radical, since it is inherent to every created thing.

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

**SPIRITUAL ATTITUDES AND NAMES OF GOD**

Muslim thinkers have often divided the names of God into two broad categories by contrasting attributes such as wrath (*ghadîb*) and mercy (*raḥma*), justice (*'adl*) and bounty (*fadîl*), severity (*gabîr*) and gentleness (*lutf*), majesty (*jalâl*) and beauty (*jamâl*), or majesty and munificence (*ikrām*). The ‘names of wrath’ are connected to God’s distance and transcendence, while the ‘names of mercy’ are connected to His nearness and immanence. The *Shari‘a* and *kalam* (dogmatic theology) tend to emphasize God’s severity and incomparability (*tanzîb*), while Islamic spirituality and the devotional literature put more stress on His gentleness and similarity (*tasbbîh*).

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

The God of the jurists shares many of the attributes of the God described by the proponents of *kalam*, who concerned themselves mainly with bolstering the authority of the *Shari‘a* while employing the tools of rational thought. Moreover, *kalam* has never played the
same important role in Islam that theology plays in Christianity, since its concerns are far overshadowed by the dedication of all Muslims to the Shari’ā. Kalām sets out to defend the Shari’ā and the tenets of the faith against rational criticisms, so the theologians have approached their subject by employing reason (‘aql or al-nazar al-‘aqli). As a result, they singled out for their consideration certain subjects which were of no interest to the community at large. For most people, it makes no difference if the Qur’ān is eternal or created, so long as God speaks to them through it. Though kalām performs a necessary function in the Islamic universe, the vast majority of the faithful had no knowledge of the rational criticisms against which kalām was defending them, so they had no use for kalām. It was simply irrelevant to the religious life of most people.33

Since the theologians called upon reason to bear witness to their endeavors, they affirmed God’s transcendence with great fervour. Reason cannot accept the literal sense of many details of the Qur’ān and the hadīth, such as God’s face, eyes, hand, feet, sitting, laughter, smiling, wavering, yearning, joy at man’s repentance, surprise at the lack of sensual desire in a young man of piety, and so on. Hence the theologians felt compelled to explain such descriptions in terms of abstract qualities. Thus, for example, God’s ‘hand’ is interpreted as a reference to an impersonal quality such as power. This is not to question the validity of these interpretations, only to point out that the relatively concrete words and images found in the Qur’ān and the hadīth provide food for the imagination; through them human beings gain the ability to think about God in personal terms and establish an intimate, inward relationship with their Lord. An inconceivable God—or a God who can only be known through abstract creedal statements—is of no use to the vast majority of people.

Imagination feeds upon the concrete, not the abstract. When God speaks in a language that appeals to the imagination, He thereby addresses all the faithful, bypassing reason and appealing to something far more universal in human hearts. But when the theologians employ a disciplined rational methodology, they are addressing intellectuals like themselves. As a result, the faithful found spiritual nourishment not in the dry and abstract depictions of a far-away God provided by kalām but in the warm and

33 Padwick sometimes alludes to this point in Muslim Devotions, e.g., p. 178.
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concrete imagery of the Qur’ān, the hadīth, and the spiritual authorities. No one could love the God of the theologians.34

In short, by the nature of their disciplines, the jurists and the theologians lay stress on the God of remoteness and transcendence. In contrast, the spiritual authorities speak of the God described in the Qur’ān and the hadīth as He describes Himself, not neglecting His nearness to all creatures. Since the God of the Qur’ān is predominantly a God of mercy and tenderness, a God of intimacy and concern, the spiritual authorities emphasize the personal dimension of the human/divine relationship. They stress God’s nearness and immanence, and they often remind us of Qur’ānic verses such as, Whithersoever you turn—there is the face of God (2: 115); He is with you wherever you are (57: 3); We indeed created man; We know what his soul whispers within him; and We are nearer to him than the jugular vein (50: 16).

Since the Shari’ā concerns itself basically with activity, it is directed toward the outward affairs which are governed by the laws of the remote King. Kalam is polemical and rational, concerning itself mainly with the divine attributes of the transcendent God, not with the human dimensions of the relationship with a God who is also immanent. The Qur’ān and the hadīth provide the seeds from which the Shari’ā and kalam grew up, but they also provide the seeds for the subsequent attention that was paid by the spiritual authorities to all the dimensions of the soul. Devotional literature addresses this inward domain in an eminently practical way, attempting to shape the soul according to the revealed models.35

There is, of course, no contradiction between thinking of God as transcendent and perceiving Him as immanent, any more than there

34 Cf. the words of Ibn al’Arabī: ‘If mankind had been left with rational proofs—which, in the opinion of the rational thinkers [i.e., the theologians], establish knowledge of God’s Essence, showing that “He is not like this” and “not like that”—no one would ever have loved God. But the divine reports came on the tongues of the revealed religions that “He is like this” and “He is like that”, mentioning affairs which outwardly contradict rational proofs. He made us love Him through these affirmative attributes’ (Al-Futūhāt al-makkiyya, ii, 326.13). This work develops the theme of the contrast between the rational approach of the theologians and the imaginative approach of revelation in great detail. Cf. my forthcoming book on Ibn al’Arabī.

35 Other early forms of literature written by spiritual authorities also demonstrate a practical concern with the soul’s growth and development. Not all of this literature emphasizes God’s mercy; many of the early figures known as ‘ascetics’ were far more concerned with His wrath and emphasized the awe and the fear which is the proper response of the human soul to the divine majesty. But these works share with the devotional literature a fundamental concern with inwardness.
is a contradiction between perceiving Him as Merciful and as Wrathful. God reveals Himself under a variety of guises, and these in turn demand different rational perceptions and psychological responses. One cannot think in exactly the same terms about the Glorified (al-subbûh), who transcends everything that man can conceivc, and the Near (al-qarîb), who is closer than the jugular vein; nor can one feel the same toward the Gentle, the Kind, and the Compassionate as one feels toward the Vengeful and the Severe in Punishment. Once codified and institutionalized, the human responses to God’s self-revelations in the Qurʾān came to emphasize certain divine attributes rather than others. One response was called ‘jurisprudence’, another ‘kalam’, another ‘Sufism’, and so on. All of these points of view coexist in the great representatives of Islam, just as they coexist in the Qurʾān and in the soul of the Prophet. But in the early period, it is difficult to disentangle the different strands, since the institutional forms which highlight them have not yet come into existence. However, it is easy to see that certain manifestations of early Islam tend in one direction or another. The particular characteristic of the devotional literature such as the Ṣahīfa is to emphasize the personal quality of God’s relationship with His servants and His all-pervading love.

THE PREDOMINANCE OF MERCY

Some modern day Muslims and many Western scholars have looked at the Qurʾān wearing the eyeglasses of the jurists and theologians. As a result, they see a God who is a just and stern Commander, concerned only with beating His servants into shape so that they will follow His Law. They tend to ignore the fact that practically every chapter of the Qurʾān begins with the words, In the name of God, the All-merciful, the All-compassionate, and that the Qurʾān mentions God’s names of mercy, compassion, kindness, generosity, forgiveness, and love about ten times as often as it mentions His names of wrath and severity. The overwhelming Qurʾānic picture is that of a God deeply concerned with the well-being of His creatures and ready to forgive almost anything, if only they will repent and acknowledge His sovereignty.

Faced with the reality of both mercy and wrath, the worshiper seeks out the one and does everything he can to avoid the other. This is a constant theme in the devotional literature in general and the Ṣahīfa in particular. The Prophet set the pattern in his well-known supplication: ‘I seek refuge in Thy good pleasure from
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Thy displeasure and in Thy pardon from Thy punishment. I seek refuge in Thee from Thee. 36 God is both He who becomes pleased and He who becomes displeased, He who pardons and He who punishes. Hence the worshiper prays to God for protection against God Himself, since there is no other significant threat. Moreover, the servant can be confident that God's mercy will in fact overcome His wrath, since God is essentially merciful and only accidentally wrathful. The Qur'an tells us in two verses that God's mercy embraces all things (7: 156, 40: 7), but it never suggests that His wrath is so universal. According to a famous hadith qudsi, God says: 'My mercy precedes My wrath', or 'has precedence over My wrath', or 'predominates over My wrath'. 37 God appears to His creatures as harsh and domineering only in certain circumstances and for specific purposes—purposes which themselves are defined by mercy. The Prophet expressed this point with his remark: 'Hellfire is a whip with which God drives His servants to Paradise.' God's mercy is so overwhelmingly real that He will certainly overlook the sins of those who open themselves up to it. 38

Padwick refers to the 'mosaic' quality of Muslim supplications. She writes: 'While the prayers of some of the great saints show a spiritual individuality, the great mass of these devotions is built up of well-tried small items arranged in ever new patterns—traditional prayers of the Prophet, Qur'an verses, blessings of the Prophet, forgiveness-seekings, cries of praise, all on known and authorized forms.' 39 The Sahifa is strongly marked by the individuality of the Imam, while also displaying this mosaic quality. But this quality itself reflects the Qur'an, which is a mosaic of God's names and activities, stories of the prophets, legal injunctions, and promises and warnings about the Last Day.

36 Found in most of the standard sources, e.g. Muslim, Salat 222; Darimi, Salat 148; Tirmidhi, Da'awat 75, 112. Cf. Padwick, Muslim Devotions, pp. 90–3. For allusions to it in the Sahifa, see 10.1–2, 48.13, 60.1, 73.1; part of it is quoted in 60.3.
37 The hadith is found in several versions, in Bukhari, Muslim, and other standard sources. Cf. Wensinck, Concordance, iv, 526.3; Graham, Divine Word, 184–5.
38 God's precedent mercy explains why even most theologians agreed that the torment of hell cannot be everlasting. 'In general . . . the non-eternity of the Fire has prevailed in the understanding of the Muslim community, supported by al-Ash'ari's opinion that punishment is not of unlimited duration:' J.I. Smith and Y.Y. Haddad, The Islamic Understanding of Death and Resurrection, Albany, 1981, p. 95.
39 Muslim Devotions, p. xxviii.
It was said above that one of the purposes of supplication is to shape the imagination of the worshiper in accordance with Islamic norms. A well-known hadith tells us that Muslims can know the ‘character’ (khubuq) of the Prophet through studying the Qur‘ān. By following the Prophet’s sunna, the worshiper absorbs the Qur‘ān on all levels of his being, and in turn he is absorbed by the Qur‘ān, the Divine Word and the divine model of his own soul. If some early authorities referred to the Ẓahīfa as the ‘Sister of the Qur‘ān’, part of the reason for this may lie in the fact that its mosaic quality expresses a variety of spiritual attitudes that reflect accurately the Qur‘ānic and prophetic model for human perfection. Every element in the Ẓahīfa’s mosaic corresponds to elements of the Qur‘ānic text and the Prophet’s soul.

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

Act toward me with the forgiveness and mercy of which Thou art worthy! Act not toward me with the chastisement and vengeance of which I am worthy! (73.3)

In short, through the mosaic of the supplication, the worshiper moves from viewpoint to viewpoint in keeping with the different relationships which exist between himself and God as described in the Qur‘ān. Man’s point of view changes because each of the divine names points to a different face of God turned toward him. Yet all are faces of God, and ‘There is no god but God’, so the apparent multiplicity of names and faces dissolves into the divine Unity.

Human inadequacy and sin are real enough on their own level, and the Ẓahīfa among others shows a remarkable awareness of the depth of human imperfection. But the great spiritual authorities of Islam hold that in responding to human weakness, God’s overwhelming mercy takes charge and the divine wrath pales by comparison. The more that human beings admit to their own inadequacy, the more they call down upon themselves God’s pity.
and commiseration. Supplication and pleading are the natural human response to the *shabāda*, the fact that man is nothing compared to God, and that God—who is fundamentally mercy—is the only true reality. Supplication responds to God’s command, *Despair not of God’s mercy! Surely God forgives all sins* (39: 53).

A *hadīth* is related concerning Imam Zayn al-Ābidīn which is worth recounting because it is so completely in character with the *Sahīfa’s* emphasis upon God’s mercy and forgiveness. One day he was told that Hasan al-Baṣrī (d. 110/728), the famous ascetic, had said: ‘It is not strange if a person perishes as he perishes. It is only strange that a person is saved as he is saved.’ The Imam replied, ‘But I say that it is not strange if a person is saved as he is saved; it is only strange that a person perishes as he perishes, given the scope of God’s mercy.’

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

> My God my sins do not harm Thee and Thy pardon does not impoverish Thee. Then forgive me what does not harm Thee and give me what Thou wilt not miss.\(^41\)

In order to understand the attitude expressed here, one needs to put it into its larger context. The specific attitude expressed by the Imam corresponds precisely to the reality of God’s infinite mercy and forgiveness as revealed in various Qur’ānic verses. Many passages from the *Sahīfa* present the same point of view. Moreover, when the Imam says: ‘Thou art the Generous Lord for whom the forgiveness of great sins is nothing great’ (31.10), or ‘Pardoning great sin is nothing great for Thee, overlooking enormous misdeeds is not difficult for Thee, putting up with indecent crimes does not trouble Thee’ (12.13), he is merely echoing the command of the Prophet mentioned above: The worshiper ‘should be firm and make his desire great, for what God gives is nothing great for Him.’

\(^{40}\) *Bihār*, LXXV, 153.

\(^{41}\) *Muslim Devotions*, p. 204. Cf. Supplication 32.10, 39.6, 63.9.
In any case, the context of these prayers shows that the accompanying moral attitude is hardly shallow, since it demands 'refraining from arrogance, pulling aside from persistence [in sin], and holding fast to praying forgiveness' (12.13). Moral shallowness could only follow if the worshiper remembered God's mercy and forgot His wrath, but both are always kept in view.

THE ŞAHİFA AND ISLAMIC SPIRITUALITY

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

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

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

OTHER DIMENSIONS

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

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

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

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

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

**THE TRANSLATION**

The present translation of the Ṣaḥīfa follows the Arabic original with as much literal accuracy as could be contrived while
maintaining a readable and understandable English text. I have kept Arbbery's *Koran Interpreted* in view as the model of how this might be done. I have been particularly concerned with maintaining consistency in rendering terms and preserving the concreteness of the original terminology, feeling that the 'meaning' of the text cannot be grasped without due regard for its form.\(^{42}\) It has already been suggested that one of the virtues of the early devotional literature is its ability to speak in a relatively concrete, pre-theological language of great universality. As a result, any move in the direction of rendering concrete terms abstractly, by paying attention to the rational meaning rather than the images conjured up by the linguistic form, will take us in the direction of *kalām* and away from the universe of the Qur'ān, the *hadith*, and the intimacy of the supplications themselves. This explains why I have usually preferred more literal terms such as 'Garden' to relatively abstract terms such as 'Paradise'.

Where difficulties arose in interpreting the meaning of the text, I have followed the commentary of Sayyid ʿAlīkhān Shīrāzī. I have also profited from the excellent Persian translation and commentary by ʿAlī Naqi Fayḍ al-Islām and the less useful Persian translation of Mīrzā Abu l-Qāsim Shārānī. I have not tried to be exhaustive in the notes, aiming only to identify proper names, clarify obscurities, and point to a few of the Qur'ānic references in order to suggest how thoroughly the text is grounded in the revealed book. In a few cases I have mentioned relevant *hadith* or discussed the different interpretations offered by the commentators.

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

The Arabic text printed here was copied from the Shārānī edition by Tehzib Husayn Naqvi. It was proof-read by the dedicated and diligent efforts of S. Ata Muhammad Abidi Amrohvi. Agha Ahsan Abbas is also to be thanked for his efforts in coordinating the production of the Arabic text.

\(^{42}\) It is particularly in this respect that the present translation differs from that of Syed Ahmad Ali Mohani (*The Ṣaḥīfat = al- Kamilah*, originally published in Lucknow in 1929–31; second edition, revised by M.A.H. Khan, Lucknow, 1969–70. Several other editions have also appeared).
I owe a debt of gratitude to my dear friend Wing Commander (ret'd) Qasim Husain, the moving spirit behind the Muhammadi Trust. He caught me in a weak moment and pushed me into accepting a project which I never would have undertaken otherwise. His gentle but always firm and forceful pressure has made it possible for me to complete the translation practically on schedule. Without his intervention I would have been deprived of the opportunity to gain an intimate acquaintance with one of the deepest veins of Islamic spirituality. Anyone who comes to appreciate the contents of the Sahifa through the present work would do well to offer a prayer of thanks for the sake of Commander Husain. I also thank Sayyid Ali Mohammad Naqavi, who read the translation and offered a number of useful suggestions for its improvement, and Sayyid Muhammad Husain al-Husaini al-Jalâli, who placed at my disposal a useful bibliography of works concerning the Sahifa.
السجادة الكاملة

THE PSALMS OF ISLAM

AL-ṢAHĪFAT AL-KĀMILAT AL-SAJJĀDIYYA
This is

Al-Ṣaḥīfat al-Kāmilat al-Sajjādiyya
(The Perfect Book of al-Sajjad)

In the Name of God, the All-merciful, the All-compassionate

[Preface:
Concerning the Chain of Authorities of the Ṣahīfa]

1 The greatest sayyid, Najm al-Dīn Baha' al-Sharaf Abu l-Ḥasan Muḥammad ibn Ahmad ibn 'Alī ibn Muḥammad ibn 'Umar ibn Yahyā al-'Alawī al-Ḥasanī (God have mercy upon him) related to us:2

2 He said: The felicitous shaykh, Abū 'Abd Allāh Muḥammad ibn Ahmad ibn Shahriyār,3 the treasurer of the treasure-house of our master, the Commander of the Faithful, 'Alī ibn Abī Ṭālib (upon him be peace) told us in the month of Rabī' I in the year 316 [May–June 1122 CE] while [the Ṣahīfa] was being read before him and I was listening.
هذِه الصَّحِيَّةُ الكِتَابَةُ
السَّبِائِيَةُ

بِسْمِ اللّهِ الرَّحْمنِ الرَّحِيمِ

الدَّائِمُ الصَّدِيدُ الأَجْلُ
بِأَحَدِ الشِّرْتِ
ابْحَسَنَ مُحَمَّدٌ بْنُ الحُسَيْنٍ بْنُ عَادِمٍ بْنُ عَلِيٍّ بْنُ مُحَمَّدٍ
ابْنِ عَمَّرِينَ بْنِ خُيَّالِي أَبْنِ الحُسَيْنِ بْنِ عَمَّرِينَ بْنِ الحُسَيْنِ

قَالَ أَحَبِّي بْنَ السَّبِيعُ السَّعِيدُ أَبُو عَبْدِ اللّهِ مُحَمَّدٌ
أَحَدُ بْنِ شَيْـحَةٍ بْنِ مَعْـيَنِّي بْنِ مَعْـيَنِّي بْنِ مَعْيَنِّي بْنِ مَعْيَنِّي
عَلِيَّ بْنِ أَبِي طَالِبٍ عَلِيَّ بْنِ أَبِي طَالِبٍ فِي شَهْرِ رَيْـبِيْـنِ
بِسْمِ عَشَرَةُ وَسُتَاءِ قَرَاءَةٍ عَلِيَّ وَأَنَا أَسْمَعُ
He said: I heard it [being read] before the truthful shaykh Abū Maṃṣūr Muḥammad ibn Muḥammad ibn Aḥmad ibn ʿAbd al-ʿAzīz al-ʿUkbarī the Just⁴ (God have mercy upon him) by Abu l-Muafaḍḍal Muḥammad ibn ʿAbd Allāh ibn al-Muṭṭалиb al-Shaybānī.⁵

He said: Al-Ṣharīf Abū ʿAbd Allāh Jaʿfar ibn Muḥammad ibn Jaʿfar ibn al-Ḥasan ibn Jaʿfar ibn al-Ḥasan ibn al-Ḥasan ibn Amīr al-Muʿminīn ʿAlī ibn Abī Ṭālīb⁶ (upon them be peace) related to us.

He said: ʿAbd Allāh ibn ʿUmar ibn Khaṭṭāb al-Zayyāt⁷ related to us in the year 265 [878–9].

He said: My maternal uncle ʿAlī ibn al-Nuʿmān al-Aʿlām⁸ related to me.

He said: ʿUmayr ibn Mutawakkil al-Thaqāfī al-Balkhī related to us from his father Mutawakkil ibn Hārūn.⁹

He said: I met Yahyā ibn Zayd ibn ʿAlī (upon him be peace) when he was going to Khurasan after his father was slain and I greeted him.¹⁰

He said to me: From whence are you coming? I said: From the ḥajj.

He asked me about his household and the sons of his paternal uncle in Medina and he pressed me urgently about [Imam] Jaʿfar ibn Muḥammad (upon him be peace), so I gave him news of him and of them and of their sorrow over his father Zayd ibn ʿAlī (upon him be peace).
قال سمعتها على الشيخ الصدوقي أي منصور بن الحسن بن أحمد بن عبد العزيز العدري أو لم يدع فيها:

الله سأني إلى الفضل فهديت بن عبد الله بن الطليطلية نبي

قال حدثنا الشريعة أبو عبد الله جعفر بن محمد بن جعفر بن الحسن بن جعفر بن أحمد بن الحسن بن

أمير المؤمنين على أبي الطالب عليه السلام قال:

حمدنا عبد الله بن عمر بن خطاب بن الزيات سنة خمس

ستين ومائة

قال:

حدثني حمالة علي بن النعيم

الأعلم قال:

حدثني عبيد بن ملجم شقيق أبي علي بن

ابن دكاك بن هزير

قال لقيت للر حي بن زيد بن علي عليه السلام وهو متوجوة إلى خرسان بن بعد مسأله أبيه

فسلبت عليه

فقال لي من ابن آين أقبلت قلت من الحج فسألت عن أهله وبيته بالمدينة وأخفى السول عن جعفر بن محمد عليه السلام فأخبرت بهما وخبرهم و
He said to me: My paternal uncle [Imam] Muḥammad [al-Bāqir] ibn ‘Ali (upon him be peace) advised my father not to revolt and he let him know what would be the outcome of his affair if he revolted and left Medina. Have you met the son of my paternal uncle, Ja’far ibn Muḥammad (upon him be peace)?

I said: Yes.

He said: Did you hear him mention anything about my affair?

I said: Yes.

He said: What did he say about me? Tell me!

I said: May I be made your sacrifice! I do not want to confront you with what I heard from him.

So he said: Will you frighten me with death? Tell me what you heard!

I said: I heard him saying that you would be slain and crucified as your father was slain and crucified.

His face changed colour and he said: God erases whatsoever He will, and He establishes, and with Him is the Mother of the Book! O Mutawakkil! God has supported this affair through us and appointed for us knowledge and the sword. These two are combined in us, while the sons of our paternal uncle have been singled out only for knowledge.

I said: May I be made your sacrifice! Surely I see people inclining more to the son of your paternal uncle, Ja’far (upon him be peace) than to you and your father.
برامج على أبي زيد بن علي عليه السلام 11 فقام أبو
قد كان علي بن أبي طالب عليه السلام يسأل عن أي
خرج وعرفة إن هو خوف وفرقة المدينة ما يكون
إليه مصير أمر وفهل يقلت ابن حلي جعفر بن عبيدة
السلام فقلت نعم 12 قال فهل سمعته يذكرني
أمي قلت نعم 13 قال في كرم خيري قلت
جعلت فدلا ما أجب أن استقبلت لما سمعته منه
فقال أبا اللوت خوقي هات ماسمعته فقلت
سمعته يقول إنك تقتل وتصلب كما قيال أبو وصلب
ففرج وجهه وقال يخفونا ما يشاء ويبني وعند
أم الكتاب يا آمون أن السنشنجي هذه الأمور
بنا وجعل لنا العلم والسيف نجعله لنا خصص بنظمتنا
بالعلم وحده 14 فقلت جعلت فدأك إلى رأيته
الناس إلى ابن عباس جعفر عليه السلام أميل ومهم البك
He said: Surely my paternal uncle Muhammad ibn 'Ali and his son Ja'far (upon them both be peace) summon people to life, but we summon them to death.

I said: O son of the Messenger of God! Have they more knowledge, or have you?

He looked toward the ground for a time. Then he lifted his head and said: All of us have knowledge, but they know everything we know, and we do not know everything they know. / Then he said to me: Have you written anything from the son of my paternal uncle?

I said: Yes.

He said: Show it to me. So I brought out various kinds of knowledge, and I brought out for him a supplication which had been dictated to me by Abū 'Abd Allāh (upon him be peace). He had related to me that his father, Muhammad ibn 'Ali (upon them both be peace) had dictated it to him and had told him that it was one of the supplications of his father, 'Ali ibn al-Ḥusayn (upon them both be peace), from Al-Ṣaḥīfat al-kāmilah.

Yaḥyā looked at it until he came to its end. He said to me: Will you permit me to copy it?

I said: O son of the Messenger of God! Do you ask permission for that which belongs to all of you?

He said: Truly I will bring out for you a ṣaḥīfa with the Perfect Supplications, // which my father had in safekeeping from his
فقال: إن عني محبدين علي والله جعفر عليه السلام دعو الناس إلى الخيبر ونحن دعوته.

فقال: يابن رسول الله أعلم أن أنت من الموت.

فقال: إني أكتب على الأرض مليان ثم رفع رأسه وقال: كتب الله علم غير أنهم يعلمون كلما نعلم ولم نعلم كلما يعلمون.

فقال لابن عتيق: إن كتب على أكتب من ابن عتيق، قلت: نعم.

فقال: أريني! فأخذته إليه ووجهها من العلم وأخرجته له دعاً أملاءه على أبو عبيدة.

فقال: وحدثني أن أبيه جذبن علي عليًا السلم أملاءه عليه وأخبره أنه من دعا أبوه علي بن أبيه عليه، وقيل: السلم من دعا الصديقة الكامنة.

فقال: إن أمال الخير، وقال لي أناذر في نسبيه.

فقال: يا ابن رسول الله أنت أتآذن في من هو عنك؟

فقال: أمال الخير إنك صديقٌ من الدعا الكاملي.
father. My father counselled me to safeguard it and to withhold it from those unworthy of it.

23 'Umayr said: My father [Mutawakkil] said: So I stood up before him, kissed him on the head, and said to him: By God, O son of the Messenger of God! I profess the religion of God through love for you and obedience toward you! I hope that He will favour me in my life and my death with your friendship.

24 So he tossed the page of mine which I had given to him to a servant who was with him and said: Write this supplication with a beautiful, clear script, and give it to me. Perhaps I will memorize it, for I had been seeking it from Ja'far (God safeguard him) and he withheld it from me.

25 Mutawakkil said: So I regretted what I had done and did not know what I should do. Abū 'Abd Allāh had not ordered me not to hand it over to anyone.

26 Then he called for a box and brought out from it a saḥīfa locked and sealed. He looked at the seal, kissed it, and wept. Then he broke it and undid the lock. He opened the saḥīfa, placed it upon his eyes, and passed it across his face.

27 He said: By God, O Mutawakkil, were it not for the words you mentioned from the son of // my paternal uncle—that I will
صَاحِبُهُ أَنَّ أَسْأَلُهُ وَأَن أَيْضًا بِصُورَهَا وَمَنْ عَهِدَ أَلَّهُ بِهَا قَالَ عُيُور قَالَ إِنَّ قُلْتُ إِلَيْهِ فَقَبَلَتْ رَأْسَهُ وَقُلْتُ لَهُ وَاللَّهُ يُبِينَ رَسُولَ اللَّهِ النَّاطِقَ بِالسَّمَاءِ وَلَن يُسَعِدَهُ نَحْوًا وَلَن يُسَعِدَهُ إِلَيْهِ إِلَى عُلَّامَ كَانَ مَعهُ وَقَالَ أَكْبَرَ هَذَا الدُّعَا أَخْطَبَ بَيِّنَ حَسِينَ وَأَعْرَضَهُ عَلَى لَعَلَّيْ أَحْفَظُهُ فَإِنَّ كُتُبَ الْمُتَوَلِّي نَيَّى مَعَ مَعَاتَةْ وَلَمْ يُصَنَّعْ وَلَمْ يَكُن أَبْوَيْنِ عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ تَقَدَّمَ إِلَى اللَّهِ أَذْهَبَ إِلَى أَحَدٌ ثُمَّ دَاوَيْنِهِمَا فَآتَخَذَتْ مِنْهَا غَيْبَةً مَفْقُولَةً مُحَمَّدَةً فَنَظَرَ إِلَى الْخِيَالِ وَقَبَلتَهُ وَبَعِيدَةُ طَمَّقَةَ وَفَتَحَ القَمّْالُ مَن سَأَرَى غَيْبَةَ وَوَضَعَهَا عَلَى عَيْنِهِ وَأَمَّرَهَا عَلَى وَجْهِهِ وَقَالَ وَاللَّهِ يُقَامُ وَاللَّهِ يُقَامُ لَوْ امْتَكَأَ مِنْ قَوْلِ أَبِينِ
be slain and crucified—I would not hand this over to you and would be niggardly with it. / But I know that his word is the truth which he has taken from his fathers and that it will be verified. So I fear lest a knowledge like this fall to the Umayyads and they hide it and store it in their treasuries for themselves. / So take it, guard it for me, and wait with it. Then, when God has accomplished in my affair and the affair of those people what He will accomplish, it will be a trust from me with you to be taken to the sons of my paternal uncle, Muḥammad and Ibrāhīm, the two sons of ʿAbd Allāh ibn al-Ḥasan ibn al-Ḥasan ibn ʿAlī (upon the [last] two of them be peace). They will undertake this affair after me.

Mutawakkil said: So I took the Ṣahīfa. When Yaḥyā ibn Zayd was slain, I went to Medina and met [Imam] Abū ʿAbd Allāh [Jaʿfar al-Ṣādiq] (upon him be peace). I related to him the news of Yaḥyā. He wept and his feeling for him was intense.

He said: God have mercy on the son of my paternal uncle and join him to his fathers and grandfathers! / By God, O Mutawakkil, the only thing that prevented me from handing the supplication over to him was what he feared for the Ṣahīfa of his father. Where is the Ṣahīfa? // I said: Here it is. He opened it and said:
عن أبي إنبي أقتل وأصلب لذا دفعتها إليك ولكنني
يحضيننا ۸۹ وكان أعلم أن وثيقة حق أحد من الأباء
أنه سيستأذنحفظ أن يقع مثل هذا المال إلى بني أمية
فكلهم ويد خروج في خزائنهم ل пользоватه ۹۰ فاقتضها
وألفينهما وتبرص كما إذا أعطي الله من أمره وأمر هؤلاء
القوم وما هووافق فيهم أمانة في نذال حتى توصلها
إلى أبي عبد الله فإليهما بن عبد الله بن الحسن بن
الحسن عليه السلام فازما الفائمان في هذا الأمر
بعدي ۹۱ قال المتولى فقبضت الصحيفة فلم يقل
بشير بن زياد حتى إلى المدينة فقلت أبا عبد الله
عليه السلام فحدثت الحديث عن مجاهي فيث أبا واصطاد
وجدها ۹۲ وقال رحم الله ابن عسي الحفظ بإبائه وأجدها ۹۳ وقال
والله لا يتصور ما منعني من دفع الدعاء إليه
كما الذي خافاه علي الصحيفة أبيه وآيني الصحيفة.
This, by God, is the handwriting of my paternal uncle Zayd and the supplications of my grandfather ‘Ali ibn al-Ḥusayn (upon both of them be peace).

Then he said to his son: Stand up, O Ismā‘īl, and bring out the supplications which I commanded you to memorize and safeguard!

So Ismā‘īl stood up, and he brought out a Șahīfa just like the Șahīfa which Yahyā ibn Zayd had handed over to me. / Abū ‘Abd Allāh kissed it and placed it upon his eyes. He said: This is the handwriting of my father and the dictation of my grandfather (upon both of them be peace), while I was a witness.

I said: O son of the Messenger of God! Would it be proper for me to compare it to the Șahīfa of Zayd and Yahyā?

He gave me permission to do that and said: I consider you worthy of that.

I looked, and I found the two to be a single thing. I did not find a single letter to differ from what was in the other Șahīfa. / Then I asked permission from Abū ‘Abd Allāh to hand over the Șahīfa to the two sons of ‘Abd Allāh ibn al-Ḥasan.

He said: God commands you to deliver trusts back to their owners. Yes, hand it over to them.

When I rose to go and meet them, / he said to me: Stay in your
فقال فتحماود قال هذا والله خطيبي زيده
دعاء جدي علي بن الحسين عليه السلام
فقال لا ينفع قمي إسماعيل فاتني بالدعاء الذي أمرت بحفظه وصوتيه فقال إسماعيل فأخبر صحبته كأنها الصحبة التي دفعها إلى حيي بن زيدي
فقال أبو عبد الله ووضعها على عينيه وقال هذا خاتم إلى وإملاء جدي عليهما السلام يشهدونني
فقال يا ابن رسول الله إن رأيت أن أعرضهما مع صحبته زيدين وفذي فأذن لي في ذلك وقال قد أرسليك لذلك أهلالاً فنظرت وإذا كاهما أمروا أحدهما وأعدهما ومنهما يعفيف ما في الصحبة الأخرى
ثم استنادت أبا عبد الله عليه السلام في دفع الصحبة إلى أبي عبد الله بن حسن
فقال إن الله يا وازكما أن تعودوا الأمانات إلى أهليها نعمرها نعفها إليها
فقال إن الله يغفر لها قلت أنا فشبت ليقضيتهم
place. / Then he sent for Muḥammad and Ibrāhīm, and they came. He said: This is the inheritance of the son of your paternal uncle, Yahyā, from his father. He has singled you out for it instead of his own brothers. But we place upon you a condition concerning it.

They said: God have mercy upon you! Tell us, for your word is accepted.

He said: Leave not Medina with this Ṣahifā!

They said: And why is that?

He said: The son of your paternal uncle feared for it what I fear for you.

They said: He only feared for it when he came to know he would be slain.

Abū 'Abd Allāh (upon him be peace) said: As for you—feel not secure! By God, I know that you will revolt as he revolted, and you will be slain as he was slain!

They arose, while they were saying: 'There is no force and no strength save in God, the All-high, the All-mighty!'

When they revolted Abū 'Abd Allāh (upon him be peace) said to me: O Mutawakkil! What did Yahyā say to you? 'Surely my paternal uncle Muḥammad ibn 'Alī and his son Ja'far summon the people to life, but we summon them to death.'

I said: Yes, God set you right! The son of your paternal uncle Yahyā said that to me.
قال لي مكانك تموجة إلى بجع وأبرهم فجاء
فقال هذا أمير ذات ابن عطية كثيري من أبيه قد فحصت
يمه دون إحرية ونحن مستترعون عليك وعبد الله شرطا
فقالا اللهم إنك الله قل نقولك المقبول قال لا
تخجيجا هذه الصعيفة من المدينة قال لا ولمدراك
قال إن ابن عطية كثيري عليها أمرها أن يحنيها أنا عطيا
قالا إنها والاستحاسات عليها حين علم أنها يقتله
فقال أبو عبد الله عليه السلام وانتفافنا أنما أفواه الله إن
لأمير ذلك فك تخرج وعستقلان كأتيت
فقالا وما يقولان لاحول ولا قوة إلا بإدث العلى
العظيم فلما تخرج قال لي أبو عبد الله عليه السلام يا
مستولك كيف قال لك يحيى إنني محمد بن علي وابن مهند
جعفرة دعوا الناس إلى الحيوة ودعوناهم إلى الموت
قلت نعم أسمك الله قد قال لي ابن عطية كثيري ذلك
He said: God have mercy upon Yahyā! My father related from his father from his grandfather from 'Ali (upon him be peace) that the Messenger of God (God bless him and his Household) was seized from his senses for an instant while he was on the pulpit. /He saw in a vision some men leaping upon his pulpit like monkeys and making the people retrace their steps. / So the Messenger of God sat down (God bless him and his Household), and sorrow was apparent on his face. / Then Gabriel (upon him be peace) came to him with this verse: And We made the vision that We showed thee and the tree cursed in the Qur'ān, that is, the Umayyads, to be only a trial for men; and We frighten them, but it only increases them in great insolence.18

He said: O Gabriel! Will they be in my period and my time?

He said: No, but the mill of Islam will turn from your migration, and it will come to a halt ten [years] after that. Then it will begin turning exactly thirty-five years after your migration, and come to a halt five [years] after that. Then there is no avoiding a mill at whose axis stands error. Then there will be the kingdom of the pharoahs.

He said: God sent down concerning that: Surely We sent it
فهم الله سبحانه وتعالى إن آتي حدثني عن أبي عبيدة بن الجراح
جده عن علي بن أبي طالب رضي الله عنه أن رسول الله صلى الله عليه وسلم
والله أخذته نفسه وهو على منبر فقرأ في ناس عليه宽
بيجالين زون على منبر ونار القرارة قرؤون الناس على
اعتقابهم الفقه قراء فاستوى رسول الله صلى الله عليه
والله بقلا وحبكة في وجهه قال جبريل عليه السلام
بهذه الألف وما أعادنا الروع المعين أنساك الأنفس
لنساء الشجرة الملعونة في القرآن وفاءهم فاينهم
الاطفائياك ابنا يعيش بن أمية قال يا إبراهيم أعني
عهدى يكون وتفند في زمني قال لا ولكن تدوز
رحي الأسلاف من مهاجريك فتتثبت بدأك عشرة ثم تدوز
رحي الأسلاف على راس خمسة وثلاثين من مهاجريك فتتثبت
بذاك خمسا ثم لا بد من روي صلاة هي قائمة على
قطيتها ثم ملك الفراعنة قال وأنزل الله تعالى
down on the Night of Decree. And what will teach thee what is the Night of Decree? The Night of Decree is better than a thousand months; in which the Umayyads rule, during which time there will be no Night of Decree.

He said: So God gave news to His Prophet (upon him be peace) that the Umayyads would own sovereignty over this community and that their kingdom would last this period of time. / Were the mountains to vie with them, they would tower over the mountains until God (exalted is He) gave permission for the disappearance of their kingdom; and during this time they have made their banner enmity and hatred for us, the Folk of the House. / God gave news to His Prophet concerning what the Folk of the House of Muḥammad, the people of love for them, and their partisans would meet from the Umayyads during their days and their kingdom.

He said: God sent down concerning them: Hast thou not seen those who exchanged the favour of God for unbelief, and caused the people to dwell in the abode of ruin? Gehenna, wherein they are roasted; an evil resting place! / The ‘favour of God’ is Muḥammad and the People of his House. Love for them is a faith that takes into the Garden, and hate for them is an unbelief and a hypocrisy that takes into the Fire. / So the Messenger /// of God (God bless him and his
في ذلك إن نزلت في ليلة العيد ومن آذ ربك مال ليلة العيد ليلة المقدر خير من ليلة شهر يملكها أبو أمية ليس فيها ليلة المقدر قال فأطلع الله عز وجل نبيته عليه السلام أن بني أمية مثلك سلطان هذه الأمم وملكها أطول هذه الدنيا فلولا طاعتهم أجاب نبيتاعليها حتي ياذن الله تعالى بقول ملكهم وهم في ذلك يستعرون عداوتنا أهل البيت ورغبنا أخبر الله نبيته صلى الله عليه وسلم البيت مهد أهل موتهم وشيعتهم في أيامهم وملكهم قال واتنزل الله تعالى فيهم المطر إلى الذين بدأ لواجهتهم رحمة كفر وأحلوا قومهم دار الحوارج ثم يصلونها وبني القدر ونواة الله ممدودة أهل بيتها حبهم إيمان يدخل الجنة وبغضهم كفر ونفاق يدخل النار فأسرب رسول
Household) confided that to ‘Ali and the Folk of his House.

62 He said: Then Abū ‘Abd Allāh said (upon him be peace): Before the rise of our Qā’im to not one of us Folk of the House has revolted or will revolt to repel an injustice or to raise up a right, without affliction uprooting him and without his uprising increasing the adversity of us and our partisans.

63 Al-Mutawakkil ibn Hārūn said: Then Abū ‘Abd Allāh dictated to me the supplications, which are seventy-five chapters. Of them eleven chapters have escaped me, while I have safeguarded sixtysome.

64 Abu l-Mufaddal related to us. He said: Muḥammad ibn al-Hasan ibn Rūzbih Abū Bakr al-Madā‘in the scribe, who lived in Rahba, related to us in his house.

65 He said: Muḥammad ibn Aḥmad ibn Muslim al-Muṭahharī related to me.

66 He said: My father related to me from ‘Umayr ibn Mutawakkil al-Balkhī from his father al-Mutawakkil ibn Hārūn.

67 He said: I met Yāḥyā ibn Zayd ibn ‘Ali (upon them both be peace). Then he mentioned the whole hadīth including the vision of the Prophet (God bless him and his Household) which was mentioned by Ja’far ibn Muḥammad from his fathers (God’s blessings be upon them).

68 In al-Muṭahharī’s version, the chapter headings are mentioned. They are:
لا يجوز من أهل البيت إلى قيام فائيين الحذليج فع ظلماً وينعه حقات الأصطلامة البليغة. وكان قيامه زيادة في مكروه هنا وشينعتنا قال المتوكل بن هربن ثم أتمه على أبو عبد الله عليه السلام الأذعينة وهو خمسة وسبعون بابا سقط عنه منها أحد عشر بابا وحفظت منها أينفي وستين بابا وخمسة أبو الفضل قال وحذف نبين مجد بن الحسن بن زغبة الأزرفي اللذيني الكابيت نزول التوبة في داره قال حذكاني مجد بن أحمد مسلم المطهرى قال حذكاني أبو فيعرين مكاوكين من أبيه المتوكل بن هربن قال لقيت يحيى بن زين الدين عليه السلام فذكر الحديث بما فيه إلى رؤيا النبي صلى الله عليه وسلم حيث ذكر الأمواب هي وتحية على أبنائه صلى الله عليهم.
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The remaining chapter headings are in the words of Abū 'Abd Allāh al-Ḥasanī (God have mercy upon him). Abū 'Abd Allāh Ja'far ibn Muḥammad al-Ḥasanī related to us.

He said: 'Abd Allāh ibn 'Umar ibn Khaṭṭāb al-Zayyāt related to us.

He said: Khālī ibn al-Nu'mān al-A'lam related to us.

He said: 'Umayr ibn Mutawakkil al-Thaqafī al-Balkhī related to us from his father Mutawakkil ibn Hārūn.

He said: My truthful master, Abū 'Abd Allāh Ja'far ibn Muḥammad dictated to me.

He said: My grandfather 'Alī ibn al-Ḥusayn dictated to my father Muḥammad ibn 'Alī (upon them all be peace) while I was witness:

I

When he (upon him be peace) began to supplicate, he would begin with praise and laudation of God (Mighty and Majestic is He).

He would say:

1. Praise belongs to God, the First, without a first before Him, the Last, without a last behind Him.
2. Beholders’ eyes fall short of seeing Him, describers’ imaginations are not able to depict Him.
3. He originated the creatures through His power with an origination, He devised them in accordance with His will with a devising.
وفق الباب بلفظ أبي عبد الله الحسين رحمة

اللهُ حدثنا أبو عبد الله جفغر بن محمّد الحكيم
قال حدثنا عبد الله بن عمر بن خطاب الباجي
قال حدثني خالٍ على بن النعيم الأغلم
قال حدثني أبو سعيد بن عبد الله بن هرو ند
أسلم على سيدى الصادق أبو عبد الله جفغر
ابن محمد
قال أسلم علي جدٍّ على بن الحسين علي
وحَدِّثني بن علي عليه السلام جميعاً السلام المشهور

وكان من دعاه عليه السلام إذا البتد

الدعاء بدأَ بال tụتَّي بعجل الشاة على قطر

التحذير الأول: فلا أولي كان قبلاً والآخر فلا أخير
يكون بعدة الذي قصوت عن رويته أبصار الناظرين
وعجزت عن تغطته أو هذام الوافدين ابتعد عن
بقدّرته الخلق أبتداعاً واختارهم على مشيئته
Then He made them walk on the path of His desire,
He sent them out on the way of His love.
They cannot keep back
from that to which He has sent them forward,
nor can they go forward
to that from which He has kept them back.

He assigned from His provision to each of their spirits
a nourishment known and apportioned.
No decreaser decreases those whom He increases,
no increaser increases those of them whom He decreases.

Then for each spirit He strikes a fixed term in life,
for each He sets up a determined end;
he walks toward it through the days of his span,
he overtakes it through the years of his time.
Then, when he takes his final step
and embraces the reckoning of his span,
God seizes him to the abundant reward
or the feared punishment
to which He has called him,
That He may repay those who do evil for what they have done
and repay those who do good with goodness,  

as justice from Him
(holy are His names,
and manifest His boons).
He shall not be questioned as to what He does,
but they shall be questioned.

Praise belongs to God, for,
had He withheld from His servants the knowledge
to praise Him
for the uninterrupted kindesses
with which He has tried them
النَّبِيُّ ﷺ رَحْمَةُ اللَّهِ عَلَيْهِ وَرَحْمَتَهُ عَلَى أَهْلِهِ وَسَلَّمَ ﷺ

احتراءًا ﷺ ثمّ سَلَكَ يَصْمُمُ طَرِيقَ ارْدَاءِهِ وَبُعْتُهُمْ في
سِبْنِيلِ فِتْحِهِ لَا يَمْلِكُونَ تَأَخِيرًا اِعْلَامَهُمْ إِلَيْهِ وَلَا
يَسْطِيعُونُ تَقْدِيماً إِلَى مَا آخَرْهُمْ عَنْهُ ﷺ وَجَعَلَ لَكُلِّي
رَجُلٌ مِنْهُمْ قَوْلاً مَعْلُوماً مَفْسُوداً مِنْ زِينَةٍ لَا يَنْقُصُ
مِنْ زَادَةٍ تَأَقَصُّ وَلَا يَزِيدُ مِنْ نَقْصٍ مِنْ هُمْ مَثْلُهُ

وَمُضِرْبَةُ لَهُ كَمْ يَكُونَ المَوْقُوتَا وَنَصْبَةُ إِلَيْهِ
وَمُدْوَداً يَنْخَذُوْلَهُ بَيْنَا مَعْمِرُ وَيُزَهَّقُ بِأَعْوَامِ
ذَهَرَةُ حَتَّى إِذَا بَلَغَ أُقْصَى أَثْرِهِ وَاِسْتَوْعَبُ حَسَابٌ
عَمْرُهُ قُبْضَةً إِلَى مَانُذَكَّرَةِ إِلَيْهِ مِنْ مَوْفُورٍ ثَوَابٍ ﷺ
وَمُخْتَرَفَةً لِيَجْزِي الَّذِينَ أَسَاؤُهُمْ مَعَ اسْتَعِيمَةٍ وَلَا
يَجْزِي الَّذِينَ أَحْسِنُوا أَحْسَنَّمَا ﷺ عَلَٰهُمْ تَقَدَّسَتُ
أَسْمَاؤُهُ وَظَهْرَةُ الْأَوْلَى لَأَيِّسَ مُعَامَةٍ قَالَ عَبْدُو
وَهُمْ يَعْبُدُونَ ﷺ وَالْحَدِيثُ الَّذِي لَوْ جَسَدَ مِنْ عِبَادٍ
مُعَرَّفَةُ حَدِيثٍ عَلَى مَا أَبْلَاهُمْ مِنْ مَنْيِهِ المُتَبَعَةِ وَ
and the manifest favours
which He has lavished upon them,
they would have moved about in His kindnesses
without praising Him,
and spread themselves out in His provision
without thanking Him.

Had such been the case,
they would have left the bounds of humanity
for that of beastliness
and become as He has described in the firm text
of His Book:

They are but as the cattle—nay, but they are further astray
from the way! 30

Praise belongs to God, for
the true knowledge of Himself He has given to us,
the thanksgiving He has inspired us to offer Him,
the doors to knowing His Lordship He has opened
for us,

the sincerity towards Him in professing His Unity
to which He has led us,
and the deviation and doubt in His Command
from which He has turned us aside;

a praise through which
we may be given long life
among those of His creatures who praise Him,
and overtake those who have gone ahead
toward His good pleasure and pardon;

a praise through which
He will illuminate for us the shadows of the interworld, 31
ease for us the path of the Resurrection,
and raise up our stations
at the standing places of the Witnesses 32
on the day when every soul will be repaid
for what it has earned—
they shall not be wronged; 33
the day a master shall avail nothing a client,
and they shall not be helped; 34

a praise
which will rise up from us to the highest of the 'Illiyūn 35
in a book inscribed,
witnessed by those brought nigh, 36
اسْتَغْفِرْ عَلَيْهِمْ مِن يَدَّ الْمَطْنَاءِةِ لِتَصَفَّرُوا مَنْ بَيْنِهِمْ
فَلَمْ يَقْرَأُوْهُ وُسْعَؤُوْهُ رَبِيِّهِ فَلَمْ يَشَكُّواهُ وَلَوْ كَانُوا
كَذَّلِكَ أَخْرَجْوَاهُمْ عَنْ هُدًى وَالْإِنسَانِيَّةِ إِلَى حَدَّ الْبَهْمِيَّةِ
فَكَانُوا أَكْمَأْوَافِيُّ بَيْنَكَ كِلِّهِ إِنْ هُمْ أَكَالُ الْأَنْعَام
بِهِمْ أَصْلُ سَبِيلُهُ وَالْهَيْلِ الرَّحِيمُ عَلَى مَا عَرَّفَاهُمْ فِيْنَهُ
وَالْهَمْسَانِيَّ مُشْكِرُوٰ فَقَرَأَ لَهُمْ أَبْوَابَ الْعُلُومِ بِبَيْنِهِ
وَكَلَّنَّ عَلَيْهِمْ مِنَ الْإِخْلاَصِ لَهُ فِي تَوْجِيدهُ وَتَجْبَتَانِ
الْإِنْحَادِ وَالْشَّكِّ في أَمْرِهِ ﴿١۱ ﴾ حَمْدَهُ ﴿۱۲ ﴾ أَعْمَلُهُ فِي مَجْدِهِ
مِنْ خَلْقِهِ وَتَسْبِقُ يَدَهُ مِنْ سَبِّقٍ إِلَى رَضَاةِ وَعَفُوَّا
۱۲ حَمْدَهُ يُفْضِّلُ لَكَ الْبَيْنَاءَ الْبَرْزِجَ وَرَيْسِهِ عَلَيْنَا
١۱ حَمْدَهُ يُلْتَجِبُ الْمَبْعَثِ وَيُسْرِفُ يَدَهُ مِنْ سَبِّقٍ عَنْ رَضَاةِ
وَتَصَلَّائِهِ عَنْ مَؤَذَّنَانِ عَنْ مُؤَذَّنَةِ مَا يَبْتَغُونَ
هَٰذَا يَوْمُ لَا يَتَّخِذُونَهُ مَرْأَةً كَمَا بَسَطْتُ وَهُمْ لَا يَظِلُّونَ
هَٰذَا يَوْمُ لَا يَتَّخِذُونَهُ مَآوِيَةً كَمَا بَسَطْتُ وَهُمْ لَا يَظِلُّونَ
a praise whereby
our eyes may be at rest when sight is dazzled,\textsuperscript{37}
our faces whitened when skins are blackened,\textsuperscript{38}

a praise through which
we may be released from God’s painful Fire
and enter God’s generous neighbourhood,

a praise by which
we may jostle the angels brought nigh
and join the prophets, the envoys,
in a House of Permanence that does not remove,
the Place of His Generosity that does not change.

Praise belongs to God,
who chose for us the good qualities of creation,
grounded us the agreeable things of provision,

and appointed for us excellence
through domination over all creation;
every one of His creatures submits to us
through His power
and comes to obey us
through His might.\textsuperscript{39}

Praise belongs to God,
who locked for us the gate of need
except toward Him.
So how can we praise Him?
When can we thank Him?
Indeed, when?

Praise belongs to God,
who placed within us the organs of expansion,
assigned for us the agents of contraction,
gave us to enjoy the spirits of life,
fixed within us the limbs of works,
nourished us with the agreeable things of provision,
freed us from need through His bounty,
حمد لله الذي أختارنا أساس الخلق وأجزى علينا طيبات الزرقي وجعل لنا الفضيلة بالملكة على جميع الخلق فكل خليقته منقذة لنا بقدرته وصالة إلى طاعتنا بعزته والمجد لله الذي أعنه عبادات الحاجة الدايمة فكيف نطيب حمدة أمه متقى نودّي شكره لامشي واحمد الله الذي ركز فينا الآت البسط وجعل لنا أدوات القبض ومنعنا بأزواج الحياة وأثبت فيناء جوارح الأعمال وعذتنا طيبات الزرقي وأغتنا بما فضله.
and gave us possessions through His kindness.

Then He commanded us that He might test our obedience
and prohibited us that He might try our thanksgiving.
So we turned against the path of His commandments
and mounted the backs of His warnings.
Yet He hurried us not to His punishment,
nor hastened us on to His vengeance.
No, He went slowly with us through His mercy,
in generosity,
and awaited our return through His clemency,
in mildness.

Praise belongs to God,
who showed us the way to repentance,
which we would not have won save through His bounty.
Had we nothing to count as His bounty but this,
His trial of us would have been good,
His beneficence toward us great,
His bounty upon us immense.

For such was not His wont in repentance
with those who went before us,\(^\text{40}\)
He has lifted up from us
what we have not the strength to bear,\(^\text{41}\)
charged us only to our capacity,\(^\text{42}\)
imposed upon us nothing but ease,
and left none of us with an argument or excuse.

So the perisher among us is he who perishes in spite of Him
and the felicitous among us he who beseeches Him.

And praise belongs to God
with all the praises of
His angels closest to Him,
His creatures most noble in His eyes,
and His praisers most pleasing to Him;
a praise that may surpass other praises
as our Lord surpasses all His creatures.

Then to Him belongs praise,
أُرِيِّنُكَ الْعُرَايْسَۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡ
in place of His every favour upon us
and upon all His servants, past and still remaining,
to the number of all things His knowledge encompasses,
and in place of each of His favours,
their number doubling and redoubling always and forever,
to the Day of Resurrection;
a praise whose bound has no utmost end,
whose number has no reckoning,
whose limit cannot be reached,
whose period cannot be cut off;
a praise which will become
a link to His obedience and pardon,
a tie to His good pleasure,
a means to His forgiveness,
a path to His Garden,
a protector against His vengeance,
a security against His wrath,
an aid to obeying Him,
a barrier against disobeying Him,
a help in fulfilling His right and His duties;
a praise that will make us felicitous
among His felicitous friends,
and bring us into the ranks
of those martyred by the swords of His enemies.
He is a Friend, Praiseworthy!

2

After this praise of God
he (upon him be peace) would supplicate by
calling down blessings upon God’s Messenger
(God bless him and his Household)
مَكَانٌ كَلِّ نِعْمَةٍ لَّهُ عَلَى جَمِيعِ عِبَادِهِ الْمُأَمِّثِينَ
وَالباقِينَ عَدْدُمَا أَحَاطَ بِهِ عِلْمُهُ مِن جَمِيعِ الأَشْيَاءِ
وَمِكَانٌ كَلِّ وَاحِدٌٌ مِنْهَا عَدْدُهَا أَضْفَافُ مَضْعَافٌ
أَبِداً سَرَمَدًا إِلَى يَوْمِ الْقَيَّةِ حَدَّ الْأَمْسِيِّ لَيْحَدِ
وَأَجْسَابُ لِعُدُودِهِ وَلَامَلْعَ لَغَايِتِهِ وَلَا انْقَطَاعٌ
لَأَمِيرِ حَمْدًا يَكُونُ وَصَلَةً إِلَى طَاعَتِهِ وَعُفُوٌّ
وَسَبِيلًا إِلَى رَضْوَانِهِ دِرِيَةً إِلَى مَغْفِرَتِهِ وَطَرِيقًا
إِلَى جَنِّهِ وَخَفْيَةٍ مِنْ نَقْبَتِهِ وَآمنَا مِنْ عَضْبِهِ
وَطَهِيرًا عَلَى طَاعَتِهِ وَحَاجِرًا عَنْ مَعْصِبَتِهِ وَ
عُوْنًا عَلَى تَأْدِيَتِهِ حَقّهُ وَوَطَافِفٌ حَدَّ السَّعُدَيْةِ
فِي السَّعُدَيْةِ مِنْ أَوَلِها وَتَصِيرُهُ فِي نَظُورِ السَّهْدَاءِ
بَسْيُونَ كَعَذَبَهُ إِنَّهُ وَلَدُ وَحِيدٌ
وَكَانَ مِنْ دَعَاءِ عَلَيْهِ بِعَدْدُهَا التَّجْزَاد
الدُّعَاءُ عَلَى رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَالْمَلََّةِ
الثَّانِي
Praise belongs to God,
who was kind to us through Muḥammad
(God bless him and his Household)
to the exclusion of past communities and bygone
generations,
displaying thereby His power,
which nothing can render incapable,
though it be great,
and nothing can escape,
though it be subtle.

He sealed through us all He created,
appointed us witnesses over those who deny,
and increased us by His kindness over those
who are few.

O God,
bless Muḥammad,
entrusted by Thee with Thy revelation,
distinguished by Thee among Thy creatures,
devoted to Thee among Thy servants,
the imam of mercy,
the leader of good,
the key to blessing,
who wearied his soul
for Thy affairs,
exposed his body to detested things
for Thy sake,
showed open enmity toward his next of kin
by summoning to Thee,
fought against his family
for Thy good pleasure,
cut the ties of the womb
in giving life to Thy religion,
sent far those close
because of their denial,
brought near those far
because of their response to Thee,
showed friendship to the most distant
for Thy sake,
displayed enmity toward the nearest
for Thy sake,
made his soul persevere
in delivering Thy message,
tired it in summoning
to Thy creed,
busied it in counselling
those worthy of Thy summons,
ودلعنة الذي من على عينيه بلى نبيك على الله علية وعلي
دؤت الأُمِّ المُضيطة والقرون الساَلِفة يُقَدِّر رتَب
اللَّهِ لا تَعِيد رسِم شي إن عظَم ولاموفها وشني إن نلف
فَخَّمْ يناعي جَيِّيع من ذر أوجَعَلَنا شهداء على من جَمِّد
وكترباَ يَبِينه على من قَلَب الله فَصَلَّ على مُحَيَّى
على وَحْيَك وَيَجِيبك من خلقك وصَفِّيك من عبادك
إِمَا الرَّحْمَة وقائدة الخير ومفتاح البُرَّة كمَأَصَب
لا مَرَك نفْسُه وعرَض فينك في نصره وبدنه و
كأسف في الدعاء إليك حامتك عَدار في رضَاك
عرَض في إنحاء ذينك رجَّمه وأقصى لأذين
على جَعَوَهُم وقَرَّب الأنصار على استجايبهم كك
وَوَالِي فنيك الأُبْدِين وعَالِد فنيك الأُرفِين و
أداَب نفسها في سبيل رسِلِك واتبعها بالداعاء
إلى ملتِك وشغَّلها بالنصي لأهل دعوتك و
migrated to the land of exile and the place of remoteness from
the home of his saddlebags,
the walkway of his feet,
the ground of his birth,
and the intimate abode of his soul,
desiring to exalt Thy religion
and seeking help
against those who disbelieved in Thee,
until what he attempted against Thy enemies
went well with him
and what he arranged for Thy friends
was accomplished.
He rose up against them seeking victory
through Thine aid,
becoming strong in spite of his weakness
with Thy help.
He fought against them
in the centre of their cities
and attacked them
in the midst of their dwellings,
until Thy command prevailed,
and Thy word rose up,
though the idolaters were averse.\textsuperscript{43}

\textbf{O God,}
so raise him, because of his labours for Thy sake,
to the highest degree of Thy Garden,\textsuperscript{44}
that none may equal him in station,
none may match him in level,
and no angel brought nigh or prophet sent out
may parallel him in Thy sight.
And inform him concerning his Household the pure
and his community the faithful
of an excellent intercession,
greater than what Thou hast promised him!\textsuperscript{45}

\textbf{O Keeper of promises!}
\textbf{O Faithful to Thy word!}
\textbf{O He who changes evil deeds into manifold good deeds!}\textsuperscript{46}
Thou art of bounty abounding!
هاجروا إلى بلد الغربة ومالك الثاني عن موطن نحله ووضع رجلين ومُسقط رأسه ومقايس نفسه إزالة منه لاعترادينك واستعناصا على أهل الكفريك حتى استنبله ما حاول في أعدائكم وأستعمنه ما مادبر في أولئك فشهد إليهم مستفعتابعكم ومنقوما على صفيفه بنصرك فغن أهتم في عقريداهم هجم عليهم في مجححة قراريهم حتى ظهرو أمرك وعلت كمنك ولوحك المشيركون أن لكم نغزعهم باكدح فيك إلى الدارجة العليا من جئتك حتى لا يساوى في منزلة ولا يكفا في مرتبة وذكر إياه لدبك ملك مقترب ولا نبي مرسول وعرفته في أهله الطاهرين وأمته المؤمنين من حسن الشفاعة أجل ما وعدته يا نافذ العدادة يا في القول يا مساعد السينات بأضعايفهما من أحسنت إنك ذو الفضل
A Supplication in Calling down Blessings
upon the Bearers of the Throne,
and Every Angel Brought Nigh

O God,
as for the Bearers of Thy Throne,\(^47\) who
never flag in glorifying Thee,
never become weary of calling Thee holy,
never tire of worshiping Thee,
never prefer curtailment over diligence in Thy command,
and are never heedless of passionate love for Thee;

Seraphiel,
the Owner of the Trumpet,
fixed in his gaze,
awaiting Thy permission
and the descent of the Command,
that he may arouse through the Blast
the hostages thrown down in the graves;

Michael,
possessor of standing with Thee
and a raised up place in Thy obedience;

Gabriel,
entrusted with Thy revelation,
obeied by the inhabitants of Thy heavens,
distinguished in Thy Presence,\(^48\)
brought nigh to Thee;
the spirit who is over the angels of the veils;\(^49\)
and the spirit
who is of Thy command\(^50\) —
bless them and the angels below them:
the residents in Thy heavens,
اللهُمَّ حمَّلِي وحمَّلِ حمَّلَةَ عَرْشِكَ الَّذِينَ لَا يُفْلِقُونَ من تَسْبِيحَكَ وَلَا يَسَّأَمُونَ مِن تَقْدِيسِكَ وَلَا يَبْتَسَرُونَ مِن عِبَادَتِكَ وَلَا يُفْتَرِونَ تَفْصِيلَهَا الَّذِينَ قَدْ أُرِيتُوهُمْ أَفَرَأَيْتَ أَنَّكَ وَلَا يَفْلِقُونَ عَنْ الْوَلَدِ الْأَبْيَضِ ْوَبَشْرِيْكُ التَّؤْدِينُ بِصَبْرِ الْأَمْرِ كُلَّمَا رَأَيْتَهُمْ َتَصَلَّأَنَّهُمْ بِالْفَحْشَةِ َصَبْرٌ عِنْ رَقَائِمِ الْقُبُورِ وَمَيْتَائِكُ بِذِلَّةِ عِنْكَ وَلَا يُرِجُونَ مِن طَاعَتِكَ وَجَبَرُئِيلُ الْأَمِينُ عَلَى الْمَطَاعُنِ فِي أَهْلِ سَمَوَاتِكَ الَّذِينَ لَدَيْكَ اِلْمُقْرَبُ عِنْدَكَ الْرَّوحُ الَّذِي هُوَ عَلَيْهِ مَالِكَةٌ اِلْهُجُبُّ وَالْرَّوحُ الَّذِي هُوَ مِنْ أُمَيَّزَ الْعَمَّلِ فَصِلَ عَلَى يَمِينٍ عَلَى الْمَلَائِكَةِ الَّذِينَ مِنْ دُونِهِمْ مِنْ سُكَانِ سَمَوَاتِكَ
those entrusted with Thy messages,
those who become not wearied by perseverance,
or exhausted and flagged by toil,
whom passions distract not from glorifying Thee,
and whose magnification of Thee is never cut off
by the inattention of heedless moments;

their eyes lowered,
they do not attempt to look at Thee;
their chins bowed,
they have long desired what is with Thee;
unrestrained in mentioning Thy boons,
they remain humble before Thy mightiness
and the majesty of Thy magnificence;

and those who say when they look upon Gehenna
roaring over the people who disobeyed Thee:
‘Glory be to Thee,
we have not worshiped Thee
with the worship Thou deservest!’

Bless them,
and Thy angels who are the Reposeful,
those of proximity to Thee,
those who carry the unseen to Thy messengers,
those entrusted with Thy revelation,
the tribes of angels
whom Thou hast singled out for Thyself,
freed from need for food and drink by their calling Thee holy,

and made to dwell inside Thy heavens’ layers,
those who will stand upon the heavens’ borders\(^{51}\)
when the Command descends to complete Thy promise,
وأهل الأمانة على نساؤك وأنزلهم ساماء من دوّاب ولا إعفاء من غويب ولا فتور ولا يشغله عن يسيبك الشهوات ولا يقطعوه عن تطهيرك سهول الغفارات 

انتظرك التوأسم الأذانون الذين قد طالت رغبتهم في الدنك المسجرون بهذى الآية ومضمون دون عتبتك وجلالك كبرياك ولذين يقولون إذا أظهروا للجهنم تزور علي أهل معصيتكم سبب أو ما عبدهم الا حق عبادتك 

فصل علي وعلى الرواحيين من ملاءتيك وأهل الزلفة عندك وحضّ الله الغيب إلى سبيلك والمؤمنين على وحيك وقَبَائل الملائكة الذين اختصصتم لهم إنفسك أعينهم عن الطعام والشراب بقديسك وأسكنتم بهم طباقي سمواتك وأنزل الأمر
the keepers of the rain,
the drivers of the clouds,
him at whose driving's sound is heard the rolling of thunder,
and when the reverberating clouds swim before his driving,

bolts of lightning flash;
the escorts of snow and hail,
the descenders with the drops of rain when they fall,
the watchers over the treasuries of the winds,
those charged with the mountains lest they disappear,
those whom Thou hast taught the weights of the waters
and the measures contained by torrents and masses of rain;

the angels who are Thy messengers to the people of the earth
with the disliked affliction that comes down
and the beloved ease;

the devoted, noble scribes, the watchers, noble writers,
the angel of death and his helpers,
Munkar and Nakir,
(Rūmān, the tester in the graves,
the circlers of the Inhabited House,
Mālik and the guardians,
Riḍwān and the gatekeepers of the gardens,
those who disobey not God in what He commands them
and do what they are commanded,
those who say, Peace be upon you, for that you were patient
بِضِمَانِ جَهَادٍ وَإِحْسَانِ المُتَزَوِّجٍ إِجْهَادٍ وَإِحْسَانٍ ۝ وَأُمِّيَّةٌ وَأَمْوَالٌ وَأَذىٰلِينَ بِصُوْىٰ زَجَالٍ لَىٰ تَنْقِيمٍ ۝ وَإِذَا سَفَرَتْ بِحَفْيَةٍ أَسْحَابُ الطَّرْعَةٌ ۝ وَمَشْيَعُ النَّجَارٍ ۝ وَالْحَيَّانُ ۝ وَالَّذِينَ مَعَهُمُ مَقَاطِعٌ لِّطِيرٍ إِذَا نَزَّلَ ۝ وَالْقَوَامُ عَلَى حُرَائِنٍ ۝ الْرَّياجٍ وَالْمَوْكِئِينَ بِالْجَبَالِ فَلَاتَنَزَّلُ ۝ وَالْمَالِ مَشْرَعٌ عَرَفَتْهُ مُنَاثِرُ الْمَيَّادِ ۝ وَكِيلٌ مَّا خُلِّقَ لَهُ ۝ وَالْعِطَامُ وَخَطْبَهُا ۝ وَرُسُلُكُمْ مِنَ الْمَلَائِكَةِ إِلَى أَهْلِ الْأَرْضِ يُمْكَرُوْنَ تَأْيِنًا مِّنَ النَّبَاءِ وَمَحْبُوبٌ لِّلَّذِينَ ۝ وَالْفَرَجُ هُمْ السَّفَرُ الْكَرَامُ الْمُبَرَّةُ وَالْحَفْظَةُ الْحَكَمُ ۝ الْكَاتِبُ وَمَلِكُ الْمُوْتِ وَأَعْوَانُهُ وَمَنْكُورٌ تَكَيْرٌ ۝ وَرُوَّمُانَ فِينَا ۝ الْقُبْورِ وَالْطَّافِينُ بِبِيَتٍ مَّعْمُورٍ ۝ وَفَالِكَ ۝ وَالْخَزِينَةُ وَرِضْوَانُ وَسَدَّةُ إِلَيْنِ ۝ وَالْذِينَ لَا يَجِبُونُهُ عِلَمَتُهُ مَآ أَمَرَهُمْ وَفَعَّالُ مَا يَفْعَلُونَ ۝ وَالْذِينَ يُقُولُونَ سَلَامٌ عَلَيْكُمْ مَا صَبَرْتُمْ فِي جَمِيعٍ
—and fair is the Ultimate Abode;\textsuperscript{60}

21 the Zabāniya, who, when it is said to them,
\textit{take him, and fetter him,}
\textit{then roast him in hell,}\textsuperscript{61}
hasten to accomplish it,
\textit{nor do they give him any respite;}\textsuperscript{62}

22 him whom we have failed to mention,
not knowing his place with Thee,
lor with which command Thou hast charged him;

23 and the residents in the air, the earth, and the water,
and those of them charged over the creatures;

24 bless them on the day when \textit{every soul will come,}
\textit{with it a driver and a witness},\textsuperscript{63}

25 and bless them with a blessing that will add
honour to their honour
and purity to their purity.

26 O God,
and when Thou blessest Thy angels and Thy messengers
and Thou extendest our blessings to them,
bless us through the good words about them
which Thou hast opened up for us!
Thou art Munificent, Generous.

4

His Supplication in Calling down Blessings
upon the Followers of, and Attesters
to, the Messengers

1 O God,
as for the followers of the messengers
and those of the people of the earth
who attested to them unseen
(while the obstinate resisted them through crying lies)—
they yearned for the emissaries through the realities
of faith,

2 in every era and time in which Thou didst
send a messenger
عَقْبَى الْمَدَارِ الْكُرَائِيَةِ الَّذِينَ أَدْرَقَنَ إِلَى أَحِيَّ حِينَوْنَ
فَغَلَوْنَوْنَ يُبِحِّمُونَ صَلُوُهُمْ بَحْدَرَةٍ بَسَارَةٍ وَلَهُمْ زُرْعَةٌ
وَمِنْ أَوْحِيَ تَذَكُّرُهُ وَلَمْ نَعْلَمْ مَا كَانُ مِنَكَ وَيَأَيَّ
اِمْرُؤُ كَلِمَتِهِ وَسُكَانُ الْحُوَاءَ وَالْأَرْضِ وَالْمَاءِ وَفَنَّ
مِنْهُ عَلَى أَحْلَقٍ وَقُلْ عَلَيْهِمْ يُوْمَ يَبْيِإِلْ كلّ نَفْسٍ مِّنْهَا
سَائِقٌ وَشَهِيدٌ وَقُلْ عَلَيْهِمْ صَلُوُهُمْ تَزَادُوا كَرَامَةً
عَلَى كَرَامَتِهِمْ وَطَهَارَةً عَلَى طَهَارَتِهِمْ وَلَهُمْ أَيَّا
صَلَّى عَلَى مَالِكَيْكَ وُسُنُوكَ وَبِلْعَمْ صَلُوُتُهُمْ عَلَيْهِ
قُلْ عَلَيْنَا إِمَّا أَفْعَلْتُنَا حَسَنًا فَقُولُوا وَاللَّهُمَّ جَادَّ كَرِيمٌ
وَكَانَ مِنْ ذَٰلِكَ عَلَى الْبَلَدِ الْمُقْلُو بَلَاءً عَلَى الْمَدَارِ
الْبَلَاءِ الَّذِي تَرُبُّعَ الرُّسُلِ وَمُصَدِّقِهِمْ
اللَّهُمَّ إِبَتَاعُ الرُّسُلِ وَمُصَدِّقُهُمْ
اللَّهُمَّ إِبَتَاعُ الرُّسُلِ وَمُصَدِّقُهُمْ مِنْ أَهْلِ الْأَرْضِ
بَالغِيِّ بِعَدْمِ مُعاَضَةِ الْمُعَاذِيِّنَ أُمِّيْ بِالْتَكْذِيبِ وَالْإِسْتِيْاَتِ
إِلَى الْمُسَلِّنِينَ بِحَقَّيْنَ الْأَيَّامَ وَقَلِلُ دِهْرِ وَقَلِلُ أَرْسَلَتِ
and set up for the people a director
from the period of Adam down to
Muḥammad
(God bless him and his Household)
from among the imams of guidance
and the leaders of the godfearing
(upon them all be peace)—
remember them with forgiveness and good pleasure!

O God,
and as for the Companions of Muḥammad specifically,
those who did well in companionship,
who stood the good test in helping him,
responded to him
when he made them hear his messages’ argument,
separated from mates and children
in manifesting his word,
fought against fathers and sons
in strengthening his prophecy,
and through him gained victory;
those who were wrapped in affection for him,
  hoping for a commerce
  that comes not to naught64 in love for him;
those who were left by their clans
  when they clung to his handhold
and denied by their kinsfolk
  when they rested in the shadow of his kinship;
forget not, O God,
what they abandoned for Thee and in Thee,
and make them pleased with Thy good pleasure
for the sake of the creatures they drove to Thee
while they were with Thy Messenger,
summoners to Thee for Thee.
Show gratitude to them for leaving the abodes of their people
  for Thy sake
فيه رسولاً، وآمن لأهل كيلامين، لدن أدم إلى محرَّم
صلَّى الله عليه وسلم من مَّا يلَوْنُهُ الهدى، وقادَة أهل الْقَطِيف
على جميع—from the previous verse
لاقِدِمهم، فلقد وفِّي مُغْفِرَة ورضوان
الله، وأصحابه، خاصَّةً الذين أحسنوا الصحبة
والذين أولو البنَّاء، الحسن في نعمة واستجاب الله
إِنهم جمهور رسالاته وفَقَرُوا الأزواجه والأولاد
في أظهار كلمتاه وقاتلوا الأبناء في تنبيه
نبيته وانتصره عليه ومن كان منّطًّين على حبِّه
يرجون تجارة ينترف في مودتاه وَالذين قُرِّهم
المصير الأعظم، تعلقوا بعمرِه وانفتَّ منْهم القرابات
إِذ سكَوَّ في ظل قرابِته فلاَتَنَّى لهم اللَّهُ باتركوا
لك وَئِليك وآيهم من رضاوناك وبيماتك
خلق عليك وكانوا مع رسولك دعاءً للكّليك
وأُشكِّكُهم على مُجْرِهم فينيك ديارهم وخروجاً.

37
and going out from a plentiful livelihood
to a narrow one,
and [show gratitude to] those of them who became
objects of wrongdoing
and whom Thou multiplied in exalting Thy religion.

O God,
and give to those
who have done well in following the Companions,
who say, Our Lord, forgive us and our brothers
who went before us in faith,
Thy best reward;
those who went straight to the Companions' road,
sought out their course,
and proceeded in their manner.

No doubt concerning their sure insight diverted them
and no uncertainty shook them
from following in their tracks
and being led by the guidance of their light.

As their assistants and supporters,
they professed their religion,
gained guidance through their guidance,
came to agreement with them,
and never accused them in what they passed on to them.

O God,
and bless the Followers,
from this day of ours to the Day of Doom,
their wives,
their offspring,
and those among them who obey Thee,

with a blessing through which
Thou wilt preserve them from disobeying Thee,
make room for them in the plots of Thy Garden,
defend them from the trickery of Satan,
help them in the piety in which they seek help from Thee,
من سعة المعاش إلى ضيقه، ومن كُتَب في إعصار
دينيك، من معلومهم 4: اللهم، وأوصِ إلى التابعيين
لهم بإحسان الذين يقولون رباً وَاعفِرْنا وَلَهَوَانَا
الذين سبقونا بالإيمان خيرًا وأثوابًا 10: الذين تصدِّقوا
سقتهم وتحروا وجهتهم، ومضوا على شاكيتهم
لَمْ يَمْثِلْهم ريب في بصيرتهم، وْمَرَحْبَهُمْ شَكَفَ في
قُوَّاتِ نَفْسِهِم وَالإِيْمَانِ يُهَدِّيهِم مِّنْهُم 14:
ومؤازرين أَمِمْ يَدَينُونَ بِهِ مِمْ وَكَانُوا نَكِدْهُم
يَتَفَقُّونَ عَلَيْهِم، وَلَا يُهْمِنُونَهُم فَيُهِمَّ أَدْوَالِهِمُ
اللهم، وصل على التابعيين من يوم هذا إلى يوم
الذين على أزواجهم، وعلى ذرياتهم وعلى من أطاعك
منا 10: صلوا تَعَصِّمَهُم بِهَا من مصيريتك وَفَغْشَ أَمَّن
في رياض جنَّتِك وَتُمَضِيهم بِهَا من كَيْدِ الشَّيْطَان وَ
تُعْيِنُهم بِهَا على ما استدعالك عَلِيَّ، من بَرَّ وَتَقِيَّهُم.
protect them from sudden events that come
by night and day
—except the events which come with good—
and incite them to
tie firmly the knot of good hope in Thee,
what is with Thee,
and refrain from ill thoughts [toward Thee]
because of what the hands of Thy servants’
hold.

Thus Thou mayest
restore them to beseeching Thee and fearing Thee,
induce them to renounce the plenty of the immediate,
make them love to
work for the sake of the deferred
and prepare for what comes after death,
make easy for them every distress that comes to them
on the day when souls take leave from bodies,
release them from
that which brings about the perils of temptation
and being thrown down in the Fire
and staying forever within it,
and take them to security,
the resting place of the godfearing.

5
His Supplication for himself and the
People under his Guardianship

1 O He the wonders of whose mightiness will never end!
   Bless Muhammad and his Household
   and prevent us from deviation concerning Thy mightiness!
2 O He the term of whose kingdom will never cease!
   Bless Muhammad and his Household
   and release our necks from Thy vengeance!
3 O He the treasuries of whose mercy will never be exhausted!
   Bless Muhammad and his Household
and appoint for us a portion of Thy mercy!

4 O He whom eyes fall short of seeing!
   Bless Muhammad and his Household
   and bring us close to Thy nearness!

5 O He before whose greatness all great things are small!
   Bless Muhammad and his Household
   and give us honour with Thee!

6 O He to whom all hidden tidings are manifest!
   Bless Muhammad and his Household
   and expose us not before Thee!

7 O God,
   remove our need for the gifts of the givers
   through Thy gift,
   spare us the loneliness of those who break off
   through Thy joining,
   that we may beseech no one
   along with Thy free giving,
   that we may feel lonely at no one’s absence
   along with Thy bounty!

8 O God,
   bless Muhammad and his Household,
   scheme for us, not against us,
   devise to our benefit, not to our loss,66
   give the turn to prevail to us, not to others!

9 O God,
   bless Muhammad and his Household,
   protect us from Thyself,
   safeguard us through Thyself,
   guide us to Thyself,
   and take us not far from Thyself!67
   He whom Thou protectest stays safe,
   he whom Thou guidest knows,
   and he whom Thou bringest near Thyself
   takes the spoils.

10 O God,
   bless Muhammad and his Household
   and spare us the cutting edge of time’s turning changes,
وَاجْعَلْ لَنَا ناصِبًا بِرَجْمِكَ عِنْدَكَ وَياَمَّنَ نَنْقَطُعُ دُونَ رَؤْوَيْتِهِ الْبِصَارُ صَلِّيٌّ عَلَى مُحَيَّدِ رَبَّهُ وَأَدْنَأَ إِلَى قُرْبِكَ ٨ وَياَمَّنَ تَضَعُّرُنَا حَتَّى الْأَخْطَارُ صَلِّيٌّ عَلَى مُحَيَّدِ رَبَّهُ وَكُرُمُ عَلَيْكَ ٩ وَياَمَّنَ تَظِهَّرُ عَنْدَهُ الْأَخْبَارُ صَلِّيٌّ عَلَى مُحَيَّدِ رَبَّهُ وَلَا تَقُضِّيَ عَلَيْنَا ١٠ اللَّهُمَّ عَفُوًا عَنْ هَيْبَةِ الْوَهْيِ بَيْنِيَّكَ وَأَكْفِنا رَحْمَةً الطَّالِبِينَ يَصِلْيَكَ حَتَّى لَا نَنْزُجَ إِلَى أَحَدٍ مِّنْهُ بِذلِكَ وَلَا نَتَشَجَّعُ مِنْ أَحَدٍ مِّنْهُ فَضِلْكَ ١١ اللَّهُمَّ فَصِلْ عَلَى مُحَيَّدِ رَبَّهُ وَكُذَّبْنَاهُ وَلَا كَفَّرْ عَلَيْنَا وَأَمْكِنُ نَلْتَأْتِرْ بِنَا أَوْلَى وَلَا لَئِنْ تَفْتَرِسُ ١٢ اللَّهُمَّ صِلْ عَلَى مُحَيَّدِ رَبَّهُ وَقَنَامِنَا وَاحْفَظْنَا أَنْتَ وَهَدُّنَا إِلَيْكَ ١٣ لَا بَعْدَ أَنْ عَدَّنَا إِنْ مِنْ تَقُرْبِكَ يُعْلِمُ وَمِنْ هَذِهِ يُعْلِمُ عَلَى قُرْبِكَ إِلَيْكَ يَغْنِمُ ١٤ اللَّهُمَّ صِلْ عَلَى مُحَيَّدِ رَبَّهُ وَأَكْفِنا حَدًى نَّوْأَيْبَ الْوَرَّاسِيَّ وَشَهِّرَ
the evil of Satan's snares,
and the bitterness of the sovereign's aggression!

11 O God,
the spared are spared only through the bounty
of Thy strength,
so bless Muḥammad and his Household
and spare us!
The givers give only through the bounty of Thy wealth,
so bless Muḥammad and his Household
and give to us!
The guided are guided only by the light of Thy face,
so bless Muhammad and his Household
and guide us!

12 O God,
he whom Thou befriendest will not be injured
by the abandonment of the abandoners,
he to whom Thou givest will not be diminished
by the withholding of the withholders,
he whom Thou guidest will not be misled
by the misguidance of the misguiders.
So bless Muhammad and his Household,
defend us from Thy servants
through Thy might,
free us from need for other than Thee
through Thy support,
and make us travel the path of the Truth
through Thy right guidance!

13 O God,
bless Muhammad and his Household
and put
the soundness of our hearts
into the remembrance of Thy mightiness,
the idleness of our bodies
into giving thanks for Thy favour,
and the flow of our tongues
into the description of Thy kindness!

14 O God,
bless Muhammad and his Household
and make us one of
Thy summoners who summon to Thee,
مصائب السبِّبَّة ومرارة صلُوت السُّلطان
امرأة يكفينك المكرون فيضل قوتُك فصل على مجيء
الله وآتينا وإِمَا يُعِطِيُ السَّمَاع مِن فضل جدتك
فصل على مجيء والله وأعطينا وإِمَا يَجِدُونَ الْهَدِدُون
بِنحو و نحوه فصل على مجيء وآتينا واهدنا
اللهم إنك من وآتينا لم يصرح خذلان المخالبين ومن
أعطيت لم يفقض منه المخاليين ومن هديت لم
يغوى إصلاح المضلين فصل على مجيء وآتينا
بعرّاك من عبادك وأغنِنا عن غيّرك بإرادتك و
اِسْلَكَ بِنَاسِبٍ أَنْقِبَ بِارْشَاداك
اللهم صلى على مجدك واجعل سلامتك فلوبنا في ذكر عظمتك و
فراغ أبديتنا في شكر عفنتنا وانطلاق اليسينيّنا
وضمْنَتَك اللهم صلى على مجدك وآتينا
اجعلنا من دعاك الداعين إليك وهداك
Thy guiders who direct to Thee,  
and Thy special friends whom Thou hast singled out!  
O Most Merciful of the mercifull!

6

His Supplication in Morning and Evening

1 Praise belongs to God,  
who created night and day  
through His strength,  
set them apart  
through His power,  
and appointed for each  
a determined limit  
and a drawn-out period.  

2 He makes each of the two enter into its companion,  
and makes its companion enter into it,  
as an ordainment from Him for His servants  
in that through which He feeds them  
and with which He makes them grow.  

3 He created for them the night,  
that they might rest in it  
from tiring movements  
and wearisome exertions  
and He made it a garment for them  
that they might be clothed  
in its ease and its sleep,  
that it might be for them refreshment and strength,  
that they might reach therein pleasure and passion.  

4 He created for them the daytime, giving sight,  
that they might seek within it of His bounty,  
find the means to His provision,  
and roam freely in His earth,  
searching for that through which  
to attain the immediate in their life in this world  
and to achieve the deferred in their life to come.  

5 Through all of this He sets right their situation,
الدائمين عليك و من خاصيتين الحاضرين لديك
رآى أرحاس الراحمين

الدعاء
و كان من دعاء الله تعالى... (السادس)

1. أن خلق الله الذي خلق الليل والنهار عليه و نعمة بينهما يقدر و جعل كل واحد منهم واحدًا واحدًا و أمرًا مصدومًا 6. روعاً كل واحد منهم في صاحبة و نعمة ماحية فيه بتقدير مئة للعباد فيما يعذروهم فيه و ينشوه عليه 5. خلق لهم الليل لمكنونين حركات اللعب و حبيضات النصب و جعله ليباسًا ليلًا و فإن شاء من راحتة ومناه ف يكون ذلك لهم جامًا و قوة و لينًا و ريدة و شقوة 6. خلق لهمنهار مبصر ليتنغفي من فضله و ليتسبوا إلي رزقه و ليسروا في أرضه طلبا لما فيه من نهال العاجلين ذيهم ودرك الأجل في أخبارهم 7. بكل ذلك يصل شانهم...
tries their records,\textsuperscript{70}
and watches their state in
the times for obeying Him,
the waystations of His obligations,
and the places of His ordinances,
\textit{That He may repay those who do evil with what they have done}
\textit{and repay those who do good with goodness.}\textsuperscript{71}

8 O God,
to Thee belongs praise
for the sky Thou hast split into dawn for us,\textsuperscript{72}
giving us to enjoy thereby the brightness of daytime,
showing us sought-after nourishments,
and protecting us from the striking of blights.

9 In the morning we and all things, every one, rise for Thee,
the heaven and the earth
and what Thou hast scattered in each,
the still and the moving,
the resident and the journeying,
what towers up in the air and what hides under the ground.

10 We rise in the morning in Thy grasp:
Thy kingdom and authority contain us
and Thy will embraces us.
We move about by Thy command
and turn this way and that through Thy governing.

11 We own nothing of the affair
except what Thou hast decreed
and nothing of the good
except what Thou hast given.

12 This is a fresh, new day,
over us a ready witness.
If we do good,
it will take leave from us with praise,
ويليعلو أخبارهم وينظر كيفهم في أوقات طاعته ومتنازل فرضاً ومواقع أحكامه ليجزي الذين أسلموا وأعذروا الذين أحسنوا وأحسنوا اللهم فلكل أعبده على ما أكلفت لنا منه الإصلاح وعُصِماني من ضوء النهار وصرتُ مثابين من مطالب الأقوات وقويتنا فيه من طوارئ الأفاطار أضمنوا وأصمنا الأشياء كلهما عجزت الله سماها وأرضها وما بنت في كل واحد منها ساكنة ومتحركة ومقيمة وشاحصة وما علا في الهواء وما كان تحت البحر أضمننا في قبضيتك تحويلاً ملكك وسلطانك ونصيتك ونصبتك ونصربت عن أميرك وتنقلب في تذكيرك ليس لنا من الأمرا لا ت قضيت ولا في أخير الأمى أعطيت وهذا اليوم حادث جدلي وهو علينا شاهد عتيد إن أحسننا وعسى أن يعمد
and if we do evil,
it will part from us in blame.

13 O God,
bless Muhammad and his Household,
provide us with the day’s good companionship
and preserve us against parting from it badly
by doing a misdeed
or committing a sin, whether small or a great!

14 Make our good deeds within it plentiful
empty us therein of evil deeds,
and fill what lies between its two sides for us
with praise and thanksgiving,
wages and stores,
bounty and beneficence!

15 O God,
ease our burden on the Noble Writers, fill our pages for us
with our good deeds,
and degrade us not before them,
with our evil works!

16 O God,
appoint for us in each of the day’s hours
a share from Thy servants,
a portion of giving thanks to Thee,
and a truthful witness among Thy angels!

17 O God,
bless Muhammad and his Household
and safeguard us from before us and behind us,
from our right hands and our left hands
and from all our directions,
a safeguarding that will preserve from disobeying Thee,
guide to obeying Thee,
and be employed for Thy love!

18 O God,
bless Muhammad and his Household
and give us success in this day of ours,
وَإِنِّي أَسَاءْتُ فَارْقُنِي أَيْدِيَكَ ﷺ لِلَّهِ ﻋَلَىٰ مَعْدُودِي وَإِلَيْهِ وَارْقُنِي حَسَنَ مُصَاحِبِي وَأَعْمَلُ مِن سُوَءِ مَفَارِقِي بِأَرْكَابِ جَيْبِي أَوِ اقْتِرَاهِ صَغِيرَةٍ أَوْ كَبِيرَةٍ وَأَجْزِئِ لَنَا يَنِيِّهِ مِن الحَسَنَاتِ وَأَخْلِيْنِي مِن السَّيِّقَاتِ وَأَمَلَلَا مَا بَيْنَانِي طَرْفِيْهِ حَمْدًا وَشَكْرًا وَأَجَرْنِي وَقِصْلاً وَإِحْسَانًا ﷺ لِلَّهِ ﷺ عَلَى الكَرَائِلِ النَّافِئِينَ مِوْنِي نَّا وَأَمَلَلَا مِن حَسَنَاتِنَا حَسَنًا وَلاَ خَزْنَا عِنْدَ هُمْ لَوْ سَوَّأْتُمُ اعْلَانًا ﷺ لِلَّهِ اجْعَلْ لَنَا كِلَّ سَاعَةً مِن سَاعَاتِهِ حَظًا مِن عِبَادِكَ وَرَضِيْنَا مِن شَكْرِكَ وَشَاهِدَ صَدِّيِّكَ مِن مَّلَکُكَ ﷺ لِلَّهِ ﷺ عَلَى مَعْدُودِي وَأَخْفَفْنَا مِن بَيْنِ آيِدِيْنَا وَمِن خَفْتَا وَعَنِيْنَا وَعَنْ ثَمِلَائِنَا وَمِن جُمَيْعِ نَواَجِيْنَا حَفْظَةً أَصِمًا مِنْ مُصِبَّتِنَا هَادِيًا إِلَى طَاعَتِكَ مُسْتَعِلاً لَّحَبِيبِكَ ﷺ لِلَّهِ ﷺ عَلَى مَحَمِّدِي وَإِلَيْهِ وَوَقْفًا فِي لَيْلَةِ هَذَا وَ
this night of ours,
and in all our days,
to employ the good,
stay away from the evil,
give thanks for favours,
follow the Sunna's norms,
avoid innovations,
enjoin good behavior,
forbid the disapproved,
defend Islam,
diminish falsehood and abase it,
help the truth and exalt it,
guide the misguided,
assist the weak,
and reach out to the troubled!

19 O God,
bless Muhammad and his Household
and make this
the most fortunate day we have known,
the most excellent companion we have accompanied,
and the best time in which we have lingered!

20 Place us among
the most satisfied of all Thy creatures
whom night and day have passed by,
the most thankful of them
for the favours Thou hast done,
the firmest of them
in the laws Thou hast set down in the Shari'ah,
and the most unyielding of them
toward the prohibited acts
against which Thou hast cautioned!

21 O God,
I call Thee to witness
— and Thou art sufficient witness—
and I call Thy heaven and Thy earth to witness
and Thy angels and Thy other creatures who inhabit them

in this my day,
this my hour,
this my night,
and this my resting place,
that I bear witness
that Thou art God,
other than whom there is no god,
ليتبتنا هذه في جميع أيامنا الاستغلال، أخبروها أن السر وشكر التصوير والتباع السبب، ومباشرة البعد، والآخر بالمعروض، والتهيج عن المنكر، وحياطة الإسلام، وانتقاد الباطل وذلاله، ونصرة أحقه، واعزائه، وارشاد الضال، ومعاونة الصعب، وإذراك الله في اللهم صل على محمد واله وجعله امين يوم يبعثه وافضل صاحب محبتاه وخير وقت طلنتي واجعلنا من أرضي من مار على الليل والنهار من جملة حقيق أشكرهم لما أوليتهم من نعيم وأقومهم بما شرعتم من شرائعكم وأوقفهم ما حذرتم ترهكم اللهم يسجدك وكن بكم شهيداً وأشهد سماءك وأرضك ومن أسكنها وما من الملكيك وسأ أبديك في يوم هذا وساعتى هذا ولستي هذه ومستقرى هذا أني أشهد أنك أنت الله الذي لا إله إلا الله.
Upholding justice,
Equitable in judgment,
Clement to the servants,\textsuperscript{75}
Master of the kingdom,\textsuperscript{76}
Compassionate to the creatures,
and that Muhammad is Thy servant and Thy messenger,
Thy chosen from among Thy creatures.
Thou didst charge him with Thy message
and he delivered it;
Thou didst command him to counsel his community
and he counselled it.

\textsuperscript{22} O God,
so bless Muhammad and his Household
more than Thou hast blessed any of Thy creatures!
Give him for our sake the best Thou hast given any
of Thy servants,
and repay him on our behalf better and more generously
than Thou hast repaid any of Thy prophets
on behalf of his community!

\textsuperscript{23} Thou art All-kind with immensity,
the Forgiver of the great,
and Thou art more merciful
than every possessor of mercy!
So bless Muhammad and his Household,
the good, the pure, the chosen, the most distinguished!

\textsuperscript{24}

His Supplication when Faced with a Worrisome Task
or when Misfortune Descended
and at the Time of Distress

\textsuperscript{7} O He through whom the knots of detested things are untied!
O He through whom the cutting edge of hardships is blunted!
O He from whom is begged the outlet to the freshness of relief!
لا أنت قائم بالقضية عدل في الحكم زمن
بالمتوب من عبدك ورسولك وخير تلك من خلقك حسن
رسلتك فادها وأمرتني بالتصرف لاني فنصحت لها
الله ففصل عن مجيء وله أكثر ماصاً
أحدهم خلقك وائيه عنة أفضل ماتيت أحد
من عبادك واجزها عنأفضل وأكرم ماجزت
أحدكم من أنبيائك عن أميته
إنك أنت المنان
باجسكم الغافر العظيم وانت أرحم من كل رحم
ففصل عن مجيء وله الطيبين الطاهرين الأحياء الأحياء
كان من دعائي عليهم إذ أعرضت لهم
الدعاء مهمتة أونزلت بالعمرة وعند الكرب
يا من شطبه عقد المكاره ويا من يفسب حذ
الشدايد ويا من يلمس من الخرج إلى رؤي الفرج

1

36
Supplication 7

2 Intractable affairs yield to Thy power,
   means are made ready by Thy gentleness,
   the decree goes into effect through Thy power,
   and all things proceed according to Thy desire.
3 By Thy desire they follow Thy command
   without Thy word
   and by Thy will they obey Thy bane
   without Thy prohibition.
4 Thou art the supplicated in worries
   and the place of flight in misfortunes;
   none of them is repelled unless Thou repeltest,
   none is removed unless Thou removest.
5 Upon me has come down, My Lord,
   something whose weight burdens me
   and upon me has fallen
   something whose carrying oppresses me.
6 Through Thy power
   Thou hast brought it down upon me
   and through Thy authority
   Thou hast turned it toward me.
7 None can send away what Thou hast brought,
   none can deflect what Thou hast turned,
   none can open what Thou hast closed,
   none can close what Thou hast opened,
   none can make easy what Thou hast made difficult,
   none can help him whom Thou hast abandoned.
8 So bless Muhammad and his Household,
   open for me, my Lord, the door of relief through
   Thy graciousness,
   break from me the authority of worry by Thy strength,
   confer the beauty of Thy gaze upon my complaint,
   let me taste the sweetness of benefaction in what I ask,
إذْ لَقَدْ أَدْرَكْتَ يِقْدَرُونَكَ الصَّعَابَ وَسُبِّبَتْ بِلُطْفِكَ
الآسَبَابُ وَجِرْيَ يِقْدَرُونَكَ الْقَضَاءَ وَمُسَّتْ عَلَيْكَ
أَرَادَتْكَ الْأَشِيَّاءُ فَهَيَّبْشَتْهَا دَوَنَ قُوُّلُكَ
مُؤْمِنَةً وَأَرَادَتْكَ دَوَنَ هَيْكَ مُنْزِرِهُ وَالْمُدْعِوُّ اللَّهِ اِلْحَمَّامَاتُ وَأَنَّ الْمَفْرَغُ فِي الْمِلْيَاتِ لَا
يُنْدَفَعُ مِنْهَا الْأَمَامُ فُغْتُ وَلَا يَنْتَفِعُ مِنْهَا إِلَّا كَشَفْتُ وَقُدْنُزُلُّ اللَّهِ بَيْتَ مَأْتِكَ بِقَبْلِهِ وَالْأَمْلِي مَأْتِ بِحُطبٍ مُّسَلِّطِهِ وَلْيُبْدِعَ بِهِ مَا أَوْرَدْتُهُ وَلْيُسَلْطِنَكَ وَجُهُّهُ الْأَرْبَعِ
فَلَا يَمْكُرَ رَبُّكَ يَمْكُرُ وَلَا يَعْفَ غَيْبَتَهُ لَا عُلْقٌ لَكَ وَلَا ضَفَارَتِكَ لَا وَجْهَتْهُ لَا عَلْقَتُ وَلَا مُعِنِّقَ لَكَ وَلَا مَعْرِضَ لَكَ وَلَا ذَيَنَسَتْ لَكَ وَلَا ذَبْيَ بِبَابِ الْعَفْرَجِ بِطَوْلاً وَأَكْسَرْنَيْنِ سَلَاتُ الْهَمْرَةِ أَحْوَلَ
وَأَيْنِيْنِ حُسْنُ النَّظَارِيْنِمَا شَكُونُ وَأَذْقُنُ حَلَّةَ الصَّعْبَ
give me from Thyself mercy and wholesome relief,
and appoint for me from Thyself a quick way out!

9 Distract me not through worry
from observing Thy obligations
and acting in accordance with Thy prescriptions.

10 My capacity has been straitened, my Lord,
    by what has come down on me,
    and I am filled with worry
    by carrying what has happened to me,
    while Thou hast power to remove what has afflicted me
    and to repel that into which I have fallen.
So do that for me
    though I merit it not from Thee,
    O Possessor of the Mighty Throne!

His Supplication in Seeking Refuge from Hateful Things,
    Bad Moral Qualities, and Blameworthy Acts

1 O God, I seek refuge in Thee from
    the agitation of craving,
    the violence of wrath,
    the domination of envy,
    the frailty of patience,
    the lack of contentment,
    surliness of character,
    urgency of passion,
    the disposition to vehemence,

2 following caprice,\(^7\)
    opposing guidance,
    the sleep of heedlessness,
    undertaking the toilsome,
    preferring falsehood over truth,
    persisting in sin,
فِيما سَلَتْ وَهَبَ لِي مِنْ لَدِينَكَ رَحْمَةً وَفِرْجَاهِيْنَا
وَأَجُّلْ لَيْنِ عَنْدَكَ خَيْرٌ جَوْهَرٌ وَلاّ تُشْغَلْنِي بِالْإِهْتِمَامِ
عَنْ تَعَاهُدٍ فِرْضَكَ وَاسْتَعَالٍ سَنِينَكَ 
فَقَدْ ضَغِقَتْ لِبَاتَلٍ عِيْنٍ يَارِبُ ذَرَعًا وَامْتَلِئَتْ بَيِّنَاءً مَحْكَمَةً
عَلَى هَمَّةٍ وَأَنَّ الْقَادِرَ عَلَى كَشْفٍ مَا مَنْيَتْ بِهِ وَدُفِّعُ مَا وَقِعَتْ فِيهِ فَأَفَاعُلُ بِي ذِلْكَ وَأَنِّي لَا يَسْتَطِيعُهُ يَدُكَ
مَنْكَ يَا ذَلِكَ الْعَرِشُ الْعَظِيمُ

وَكَانَ مِنْ دَعَاءِ عَلَيْهِ لِلْاسْتَعَالَ
الْدُعَاءُ

اللَّهُمَّ اَئِنِّيِّ أَعْوُذُ يَكَى مِنْ هُجُومِ الْحَرْصِ وَسَوْرَةِ
الْغَضَبِ وَغَلْبَةِ الْحَسَدِ وَضَعْفِيْنَ الْيَضْبَرِ وَقَلِئَةِ الْقَوْعَةِ
وتَفَكَّسَةِ أَخْلَقِ وَأَخْمَاجِ الشَّهْوَةِ وَمَلَكَةِ الأَحْمَيْةِ
وَمُتَابِعَةِ الْهَوَى وَمُخَالَفَةِ الْبَهْدِ وَسَبِيْةِ الْغَفْلَةِ
وَتَعْلَمُيِّ الْكَلِّيَةِ وَإِيْتَارُ الْبَاطِلِ عَلَى أَحْقَىَّ وَالأَحْضَرِ
making little of disobedience,
making much of obedience,
3 vying with the wealthy,
disparaging the poor,
guarding badly over those in our hands,
4 failing to thank those who have done good to us,
aiding a wrongdoer,
abandoning someone troubled,
wanting what is not rightfully ours,
5 and speaking about knowledge without knowing.

We seek refuge in Thee from
harbouring dishonesty toward anyone,
being pleased with our works,
and stretching out our expectations.

We seek refuge in Thee from
ill-mindedness,
looking down on the small,
Satan’s gaining mastery over us,
time’s afflicting us,
and the sovereign’s oppressing us.

We seek refuge in Thee from
acting with prodigality
and not having sufficiency.

We seek refuge in Thee from
the gloating of enemies,
indigent need for equals,
living in hardship,
and dying without readiness.

We seek refuge in Thee from
the most dreadful remorse,
the greatest affliction,
the most wretched wretchedness,
the evil end to the journey,
 تعالى اللّهُ وَأَسِتَّضَغَّرُ المَعْصِيَةَ وَأَسِتَّكِبَرَ الطَّاعُتَرَ
وَمُبَاهَاتُ النَّكَثِيِّنَّ وَالأَزْرَاءِ بِالْمُقْلِيِّنَّ وَسَوْءُ
الْوَلَادَةِ لَنْ تَحْتَ أَيْدِيَنَا وَتَرَكَ الشَّكْرِيِّنَّ إِسْتَطَعَ
الْعَارِيَةَ عِنْدَنَا أَوْ أَنْ نَغْضَدَ طَالِمًا أَوْ أَفْخَذَ
مُلْهُوَدًا أَوْ نُرُومَ مَأْسِيَّةً لَنَا يَحْتَيْنِ أَوْ نَقُولُ في الْعَلِيمِ
بِغَيْرِ عِلْمٍ أَوْ نَعْوَذُ يَا كَانَ أنْ نَطَوَى عَلَى عَشٍ أَحَدٍ وَأَنْ نُهْجِبْ بِأَعْمَالِهِنَا وَتمَّدُّنَّ فِي أَمْلَانَا أَوْ نَعْوَذُ يَا كَانَ
مِنْ سَوَءِ السَّرَّيْرَةِ وَحَيْثَارِ الصِّغرَةِ وَأَنْ يُخْرَدَ عَلَيْنَا الشِّيَطَانُ أَوْ يَكُنَّا الرَّمَانُ أَوْ يَتَهَسَّمُنَا
السُّلْطَانُ أَوْ نَعْوَذُ يَا كَانَ مِنْ تتَاولِ الأَسْرَائِرِ وَمِنْ
فِقْدَانِ الْكَفَافِ أَوْ نَعْوَذُ يَا كَانَ مِنْ شَمَاتَةِ الأَذَلَاءِ
وَمِنَ الْفَقَرِ إِلَى الأَكَافِرِ وَمِنْ مَعْيِشَتِيْنِ فِي شِدَاءٍ
وَمِيِّتَةٍ عَلَى غَيْرِ عِدَّةٍ أَوْ نَعْوَذُ يَا كَانَ مِنَ الحَسَرَةِ أَعْمَلِ
وَالْمِصْبَبَةِ الْكَبْرِيَّ وَأَشْقَى السَّفَاءِ وَسُوءَ الْعَذَابِ
the deprivation of reward,
and the advent of punishment.

10 O God,
bless Muhammad and his Household
and through Thy mercy, give to me refuge from all of that,
and to all the faithful, both men and women!
O Most Merciful of the merciful!

9

His Supplication in Yearning to
Ask Forgiveness from God

1 O God,
bless Muhammad and his Household,
make us go to the repentance that Thou lovest
and make us leave the persistence that Thou hatest!

2 O God,
when we halt before two decreases,
in religion or in this world,
let the decrease fall upon that which passes quickly
and relent in that which lasts the longer!

3 When we set out after two concerns,
one of which makes Thee pleased with us
and the other of which displeases Thee,
inecline us toward that which makes Thee pleased
and weaken our strength in that which displeases Thee!

4 Leave not our souls alone to choose in that,
for they choose falsehood
except inasmuch as Thou givest success,
and they command to evil
except inasmuch as Thou hast mercy!\textsuperscript{78}
ودعوتًا إلى أعدائي وعلى من يحترم الله ويعبده في الإشتياق والدعاء إلى طلب المغفرة من الله جلّ جلاله

الله موصلي على محبتي وصلبي إلى محبتي وصبري إلى صبري بين التوبة وآزلت عن مكروهات من العصر.

أو لخلق النقص يا أيسرهم فهذا دين فأوصني.

فأوجب التوبة فأجعل التوبة له لأولهم بابقٌ.

وإذا أهمنا بابئين يرضيك أحدهما عنا ويسخط الأخر يعنى فحمل بنا إلى ما يرضيك.

وأوه من فسرنا سماسخط علينا واحترىها فإنها مختارة.

الباطل أما أوقت أمارة بالسوء الإماراج.
O God,
Thou created us from frailty,
built us up from feebleness,
and began us from a mean water;
we have no force except through Thy strength
and no strength except through Thy help.

So confirm us
by giving us success,
point us the right way
by Thy pointing,
blind the eyes of our hearts
toward everything opposed to Thy love,
and set not in any of our limbs
passage to disobeying Thee!

O God,
bless Muhammad and his Household
and assign
the whisperings of our hearts,
the movements of our members,
the glances of our eyes,
and the idioms of our tongues,
to that which makes incumbent Thy reward, lest
a good deed slip by us,
through which we might deserve Thy repayment,
or an evil deed remain with us,
by which we might merit Thy punishment!

His Supplication in Seeking Asylum with God

O God,
if Thou willest,
Thou wilt pardon us through Thy bounty
and if Thou willest,
Thou wilt chastise us through Thy justice.

So make our ways smooth to Thy pardon
through Thy kindness
and grant us sanctuary from Thy chastisement
through Thy forbearance,
for none of us has the endurance for Thy justice
اللهُمَّ إنِّي مُضَاعِفُتُ حَرَفِيًا وَأَعْيَنَتِيُّ ذَلِكَ أَلَّا يَقُولُ أَلَّا يَقُولُ أَلَّا يَقُولُ أَلَّا يَقُولُ أَلَّا يَقُولُ أَلَّا يَقُولُ أَلَّا يَقُولُ أَلَّا يَقُولُ أَلَّا يَقُولُ أَلَّا يَقُولُ أَلَّا يَقُولُ أَلَّا يَقُولُ أَلَّا يَقُولُ أَلَّا يَقُولُ أَلَّا يَقُولُ أَلَّا يَقُولُ أَلَّا يَقُولُ أَلَّا يَقُولُ أَلَّا يَقُولُ أَلَّا يَقُولُ أَلَّا يَقُولُ أَلَّا يَقُولُ أَلَّا يَقُولُ أَلَّا يَقُولُ أَلَّا يَقُولُ أَلَّا يَقُولُ أَلَّا يَقُولُ أَلَّا يَقُولُ أَلَّا يَقُولُ أَلَّา
and none of us can reach deliverance without Thy pardon!

3 O Richest of the rich!
Here we are, Thy servants, before Thee.
I am the neediest of the needy toward Thee,
so redress our neediness
through Thy plenty
and cut us not off from our hopes
through Thy withholding,
lest Thou makest wretched him who seeks felicity
through Thee
and deprivest him who seeks help from Thy bounty!

4 Then to whom would we return after Thee?
Where would we go from Thy gate?
Glory be to Thee!
We are the distressed,
the response to whom
Thou hast made incumbent,
the people from whom
Thou hast promised to remove the evil.81

5 That thing most resembling Thy will
and that affair most worthy for Thee in Thy mightiness
is showing mercy to him who asks Thee for mercy
and helping him who seeks help from Thee.
So show mercy upon our pleading with Thee
and free us from need when we throw ourselves before Thee!

6 O God,
Satan will gloat over us if we follow him
in disobeying Thee,
so bless Muḥammad and his Household
and let him not gloat over us
after we have renounced him for Thee
and beseeched Thee against him!
ولا تحجوا الإهداء من دون عفوك

يا عمي الأغنياء

هانحن عبادك بين يديك وعافترا الفقراء اليك

فاجرفاً قل يسوعك ولا تقف رجاء نامينعلك

فتكون قد أشقيت من استفسدتك وحريعتي

استرفا فضللك فلأني من جينز منقلبناعتك

وألياين مدهيناعن يا ياك سبعانك

نحن المضطرن الذين أوجبنا إجابتهم وأهل السوء

 الذين وعدت الكشف عنهم وأسمية الأشياء

بمشتقينك وأولى الأمورك في عظمتك جهة من

استركمك وغوث من استغفانت بك فألهم ضعنا

إليك وانعينا إذ ضننا أنفسناين يديك

أن شيطان قد دشمت بنا الإشاعات على مصيرك

فصول على مجد وآله ولأطمنا بعد تزكينا إياه لك

واغتنعنا عليك
II

His Supplication for Good Outcomes

1 O He remembering whom brings honour to those who remember!
   O He thanking whom brings triumph to those who give thanks!
   O He obeying whom brings deliverance to those who obey!
   Bless Muhammed and his Household,
   and divert our hearts through remembering Thee from every act of remembrance,
   our tongues through thanking Thee from every act of thanksgiving,
   our limbs through obeying Thee from every act of obedience!

2 If Thou hast ordained for us idleness from these occupations,
   make it an idleness of safety, within which no ill consequence visits us
   or weariness overtakes us!
   Then the writers of evil deeds may depart from us
   with a page empty of the mention of our evil deeds,
   and the writers of good deeds may turn away from us happy with the good deeds of ours which they have written.

3 And when the days of our life have passed by,
   the terms of our lifetimes have elapsed,
   and Thy call, which must come and be answered,
   summons us forth,
   then bless Muhammed and his Household
   and make the outcome of what the writers of our works count against us
   an accepted repentance,
   which afterwards gave us no rest
   in a sin that we committed
وكان من دعاء علیته: "صلى الله على النبي وآله وسلم صلوات الله عليه وآله وسلم على محمد وعلى آله وصحبه وسلم. لذا كنوا شُكراً للذكرين وكيام طاعة نجاة للطيبين صل على مَيْدٍ وله واسأ الله لو بذكراك عن كُل ذَكْرٍ وابنِ أمْكَن عامَّةً إذا ما شُكراً كنوا شُكراً عن كُل شكر وجوهر حبّاط عينك فإن للطاعة فإن قدرت لئذ الباباء من شُكرا جعل فِرَّاغ سلامته لأنهم كفاهة بيعة ولا لتُفَنِّنِفُه سأمة حتى ينصر عن كُل السيناءات حِيجة خالِية من ذكرِ السيناءات ويتوب على الكتاب السِّنَّات عَنَا مُسْرُورين بما كتبوا من حسنات فإن ال国土 أَيَّام حياءنا وتروِسُنت مُدَّة أُعْمَارنا واستحِضْرتنا دعوتُك اللّهِ لابد منها ومن إجابتها فضل على مَيْدٍ واجعل خاتمًا مَّحْصَى على الكتابة آمالنا توبة مقبولًا لئذ مقفنا بعد ها عال ذِبّ إجترحناه ولا ك
or an act of disobedience that we performed!

Remove not from us any covering
with which Thou hast covered over the heads of the
witnesses
on the day when the records of Thy servants are tried!

Verily Thou art compassionate to him who supplicates Thee,
the responder to him who calls upon Thee!

12

His Supplication in Confession
and in Seeking Repentance toward God

1 O God,
three traits have prevented me from asking Thee
and one trait has urged me on:

2 I am prevented by
a command Thou hast commanded
in which I have been slow,
a prohibition Thou hast prohibited
toward which I have hurried,
and a favour through which Thou hast favoured
for which I have not given sufficient thanks.

3 I am urged to ask Thee
by Thy gratuitous bounty upon him who
turns his face toward Thee
and comes to Thee with a good opinion,
since all Thy beneficence is gratuitous bounty
and every one of Thy favours a new beginning!

4 So here I am, my God,
standing at the gate of Thy might,
the standing of the lowly, the surrendered,
asking Thee in my shame,
the asking of the destitute, the pitiful,
admitting to Thee that
لا تكشف عمي اقتربتها ولا تكشف عمي استشرته
على رأس الأشهد يوم تبلو أخبر عيادك
أنا جاهز ومن دعاء ومستجيب لمن ناداك
وكان من دعائي عليكم السلام في الإيضاحات
طلب التوبة إلى الله تعالى

اللهم إنه يحبني عن مسألتي خلق نالمت
وتذوبي عليها خلة واحدة يحبني أرأيت به فابتا
عنده ولي كمبيتي عنده فأسرعت إليه ونعمته
أنعمت بها على نصصي في شكرها وشددوني على
مسالتي تفضلك على من أقبل يقوله إليك و
وقد حسن ظبيه إليك إذ جهني إحسانك تفضل
وأذكى نعيمك ابتداء فهما أناذا يا إلهي واقف
باب عزك وقوت المستسلم الذاتي وسايتك
على احياء مبني سوال البائس العين مقرر بكاني
SUPPLICATION 12

at the time of Thy beneficence I surrendered not
save through abstaining from disobedience toward
Thee
and in none of my states was I ever without
Thy Kindness.

6 Will it profit me, my God,
to admit to Thee the evil of what I have earned?
Will it save me from Thee
to confess the ugliness of what I have done?
Or wilt Thou impose upon me in this my station
Thy displeasure?
Will Thy hate hold fast to me in the time of
my supplication?

7 Glory be to Thee!
I do not despair of Thee,
for Thou hast opened the door of repentance toward
Thyself.
Rather, I say,
the words of a lowly servant,
having wronged himself
and made light of his Lord’s inviolability,
and whose sins are dreadful, great,
whose days have parted, fled,
until, when he sees the term of his works expired
and the limit of his lifetime reached
and knows with certainty that he has no escape from Thee,
no place to flee from Thee,
he turns his face toward Thee in repeated turning,
makes his repentance toward Thee sincere,
stands before Thee with a pure and purified heart,
then supplicates Thee with a feeble, quiet voice.

8 He is bowed before Thee, bent,
his head lowered, thrown down,
لا استسلم وقت إحسانك إلا بالصلاة عن عصيتك
فلأخل في حالات كلها من امتنتاك 7
قل بعينك
يا الله إقرأي عندك يسوء ما أكتبته
وهسل
يحييني منك اعترافي لأل بفديه تذكبت أاوجبت
لي في مقامي هذا سخطك ألمزم في وقت دعائي
مفتقة 8
سجئتك لا أتيس منك وقد فتحت لي بال
الوبة إليك بل قول مقال العبد الدلائل الطالب
لنفسه المستخف محمرة ربي 7
الذي عزمت ذوبته
جعلت وأدرقت أيامه فولت حتى إذا أرى مدة
العمل قد انقضت وقاية العمرة قد تأتت وأيقت
أنه لامجيص له منك ولا مهر له عندك تنقلك
بالإنابة وأخلص للكو مرة فقامت إليك يقلب
طاهر فقي ثم دعاك بصوت حالي خفي 9
دعت عشت
لك ناختي ونكس رأسه فانشئي قد أثرشت
his legs shaking in fear,
his tears flooding his cheeks.

He supplicates Thee:
O Most Merciful of the merciful!
   O Most Merciful of those toward whom seekers of mercy
      keep on turning!
   O Tenderest of those around whom run
      seekers of forgiveness!
   O He whose pardon is greater
      than His vengeance!
   O He whose good pleasure is more abundant
      than His anger!82
   O He who seeks His creatures’ praise
      with excellent forbearance!
   O He who has accustomed His servants
      to the acceptance of their repeated turning!83
   O He who seeks to heal their corruption
      through repentance!
   O He who is pleased with the easy
      of their acts!
   O He who recompenses with the much
      their little!
   O He who has made himself accountable to them
      to respond to supplication!84
   O He who pledged Himself by His gratuitous bounty
      to give them excellent repayment!

I am not the most disobedient of those who have disobeyed
   Thee

and whom Thou hast forgiven,
nor am I the most blameworthy to offer excuses
   which Thou hast accepted,
nor am I the most wrongdoing of those who have
      repented to Thee,

and to whom Thou hast returned

I repent to Thee in this my station,
   the repentance of one
   remorseful over what preceded from him hastily,
   apprehensive of what has gathered around him,
   pure in shame for that into which he has fallen,

knowing that
   pardoning great sins is nothing great for Thee.85
خشيته يجلينه وعثرت دموعه خدّاه يدعوكم
ربآ أرحم الروحين ويارحمين انتابه المستتمرون
وياعطف من أطاع به المشتغرون ويا من عفوهك
أكثرهم تفتيته ويا من رضاك أو فرح من سجّانه
ويا من تبادر إلى خلقه في جسٍم السجاور ويا من عود
عبادة فبول الأذابة ويا من استصلح فاسده بالتوبدا
ويامن رضي من فعلهم باليسر ويا من كأ في قلبا م
الكثير ويا من ضنٍّ إنّهم إن اجابة الدعاء ويا من
وعدهم على نفسه بنتضيله حسن أجزأ أنباءك
من عصابك فغفرت له ومانابا بالوام من عند الالك
فقبلت منه ومانابا باطل وممن ثاب إليه نعّدت عليه
النور إليه في مقامه هذا أتيبة نادعك على ورمومه
спешق بها الجمع عليه خالص أهاليه مباوضفة عملية
ابن العفوون الدنابل العظيم لايفعّالاتك وآن النجواز
overlooking enormous misdeeds is not difficult for Thee,
putting up with indecent crimes does not trouble Thee,
and the most beloved of Thy servants to Thee is he who
refrains from arrogance before Thee,
pulls aside from persistence,
and holds fast to praying forgiveness!

I am clear before Thee of arrogance,
I seek refuge in Thee from persistence,
I pray forgiveness from Thee for shortcomings,
I seek help from Thee in incapacity!

O God,
bless Muhammad and his Household,
dispense with what is incumbent upon me toward Thee,
release me from what I merit from Thee,
and grant me sanctuary from what the evildoers fear!
For Thou art full of pardon,
the hoped-for source of forgiveness,
well known for Thy forbearance.
My need has no object but Thee,
my sin no forgiver other than Thee—could that be possible?

I have no fear for myself except from Thee;
Thou art worthy of reverential fear,
and worthy to forgive!86
Bless Muhammad and his Household,
grant my need,
answer my request favourably,
forgive my sin,
and give me security from fear for myself!

Thou art powerful over everything,87
and that is easy for Thee.
عن الأنور التييل لا يستصعبك وإن أجمع للحياحات الفاحشة لا ينكذك وإن أحبب عبادك إليك من ترك الاستكبار عليك وجانب الأضرار ولوك ان استغنيت واعود يك من أن أصبر وسأستغفره لا تصرت فيه وأستعين بك على ما جزت عنة الله علأ على مجد وليل وهمب لي ما يجيب علي للك وعائيه ممأ استوجبة منه وآجزني مما إخافة أهل الأحياء فإنك على العفو مرجوع للغفرة معروف بالبجاور ليس لك حاجتي مطلب سواك ولا كاني غافر غيرك حاساكم ولا أنحات على نفسي إلا إياك إنك أهل التقوى وأهل الغفرة صل على محمد وآخض حاجتي وأصحك طلبي وأعفرني وأمين خو نفسي إنك على كل شيء قادر وذلك عليك يا سيد.
Amen, Lord of the worlds!

13

His Supplication in Seeking Needs from God

1 O God,  
O ultimate object of needs!
2 O He through whom requests  
are attained!
3 O He whose favours are not bought  
by prices!
4 O He who does not muddy His gifts  
by the imposition of obligations!
5 O He along with whom nothing is needed  
and without whom nothing can be done!
6 O He toward whom desire is ever directed  
and never turned away!
7 O He whose treasuries cannot be exhausted  
by demands!
8 O He whose wisdom cannot be altered  
by any means!
9 O He from whom the needs of the needy  
are never cut off!
10 O He who is not distressed  
by the supplications of the supplicators!
11 Thou hast lauded Thyself for having no need for Thy creatures,  
and it suits Thee to have no need for them,
12 and Thou hast attributed to them poverty,  
and it suits them to be poor toward Thee. 88
13 So he who strives to remedy his lack through what is with Thee  
and wishes to turn poverty away from himself through  
Thee

has sought his need in the most likely place  
and come to his request from the right quarter.
إمَّينَ رَبِّ الْعَالَمِينَ
وَكَانَ مِنْ دُعَاهِي عَلَيْنِي فِي طَلَبَ الْحَوَاجَاتِ إِلَى الْمَسَائِلٍ
الْبَعْلَةَ
الْدَعَاءَ

اللَّهُمَّ إِنَّكَ لَسَبِيلُ الْمُتَّقِينَ وَلَسَبِيلُ الْمُتَّقِينَ
وَلَهُ نِعْمَةٌ وَجَانَبٌ وَمَنْ أَعْطَيْتَهُ نَعْمَةً وَلَهُ جَانَبٌ
وَلَهُ نِعْمَةٌ وَجَانَبٌ وَلَهُ جَانَبٌ وَلَهُ نِعْمَةٌ وَجَانَبٌ
وَلَهُ نِعْمَةٌ وَجَانَبٌ وَلَهُ جَانَبٌ وَلَهُ نِعْمَةٌ وَجَانَبٌ
وَلَهُ نِعْمَةٌ وَجَانَبٌ وَلَهُ جَانَبٌ وَلَهُ نِعْمَةٌ وَجَانَبٌ
وَلَهُ نِعْمَةٌ وَجَانَبٌ وَلَهُ جَانَبٌ وَلَهُ نِعْمَةٌ وَجَانَبٌ
وَلَهُ نِعْمَةٌ وَجَانَبٌ وَلَهُ جَانَبٌ وَلَهُ نِعْمَةٌ وَجَانَبٌ
وَلَهُ نِعْمَةٌ وَجَانَبٌ وَلَهُ جَانَبٌ وَلَهُ نِعْمَةٌ وَجَانَبٌ
وَلَهُ نِعْمَةٌ وَجَانَبٌ وَلَهُ جَانَبٌ وَلَهُ نِعْمَةٌ وَجَانَبٌ
وَلَهُ نِعْمَةٌ وَجَانَبٌ وَلَهُ جَانَبٌ وَلَهُ نِعْمَةٌ وَجَانَبٌ
وَلَهُ نِعْمَةٌ وَجَانَبٌ وَلَهُ جَانَبٌ وَلَهُ نِعْمَةٌ وَجَانَبٌ
وَلَهُ نِعْمَةٌ وَجَانَبٌ وَلَهُ جَانَبٌ وَلَهُ نِعْمَةٌ وَجَانَبٌ
وَلَهُ نِعْمَةٌ وَجَانَبٌ وَلَهُ جَانَبٌ وَلَهُ نِعْمَةٌ وَجَانَبٌ
وَلَهُ نِعْمَةٌ وَجَانَبٌ وَلَهُ جَانَبٌ وَلَهُ نِعْمَةٌ وَجَانَبٌ
وَلَهُ نِعْمَةٌ وَجَانَبٌ وَلَهُ جَانَبٌ وَلَهُ نِعْمَةٌ وَجَانَبٌ
وَلَهُ نِعْمَةٌ وَجَانَبٌ وَلَهُ جَانَبٌ وَلَهُ نِعْمَةٌ وَجَانَبٌ
وَلَهُ نِعْمَةٌ وَجَانَبٌ وَلَهُ جَانَبٌ وَلَهُ نِعْمَةٌ وَجَانَبٌ
وَلَهُ نِعْمَةٌ وَجَانَبٌ وَلَهُ جَانَبٌ وَلَهُ نِعْمَةٌ وَجَانَبٌ
14 But he who turns in his need toward one of Thy creatures
or assigns the cause of its being granted to other than
Thhee,

has exposed himself to deprivation
and deserves to miss Thy beneficence.

15 O God,
I have a need of Thee:
My exertion has fallen short of it
and my stratagems have been cut back before reaching it.
My soul induced me to present it to him who
presents his needs to Thee
and can do nothing without Thee in his requests,
but this is one of the slips of the offenders,
one of the stumbles of the sinners!

16 Then through Thy reminding me,
I was aroused from my heedlessness,
through Thy giving success,
I stood up from my slip,
and through Thy pointing the way,
I returned and withdrew from my stumble.

17 I said:
Glory to my Lord!
How can the needy ask from the needy?
How can the destitute beseech the destitute?

18 So I went straight to Thee, my God, in beseeching,
and I sent Thee my hope with trust in Thee.

19 I came to know that
the many I request from Thee are few before Thy wealth,
the weighty I ask from Thee is vile before Thy plenty;
Thy generosity is not constrained by anyone’s asking,
 окруدنها حادية إلى أحدهم من خلقه وجعله سبب نجحت ونكد فقد تعزم للحواروان واستحقون من عندك فوت اللسان ۱۰ اللهم ولي إليك حاجة قد قصر عنها جهدي وتقطعت دونها حلي وسولت إلى نفس رفعها إلى من يرفع توجه إليك لا يستغني في طلبته عنك وهي زلة من زلل الخاطفين وعشرة من غرارة المذنبين ۱۱ ثم أنتهيت بتذكيرا لمن عذقي وضضت بتوقيك من زلي ورجعت ونكست بتسديرك عن عثرتي ۱۷ وقلت سبحان ربي كيف تسأل محتاج محتاجاً وآتى يرغب مغديه لعدم ۱۸ فقصدتك بإلهي بالزعمة وأوذدت عليك نجائي بالثقة بك ۱۹ وعلمت أن كثيراً استلمة ليسري في وجيك وإن خطورة ما أستهلك حقي بك وسُكك وإن كرمك لا يضيق عن سوالي أحد ۲۰
Thy hand is higher in bestowing gifts than every hand!

O God,
so bless Muhammad and his Household,
take me through Thy generosity,
to Thy gratuitous bounty
and take me not through Thy justice
to what I deserve!
I am not the first beseecher to beseech Thee
and Thou bestowed upon him
while he deserved withholding,
nor am I the first to ask from Thee
and Thou wast bounteous toward him
while he merited deprivation.

O God,
bless Muhammad and his Household,
respond to my supplication,
come near my call,
have mercy on my pleading,
listen to my voice,
cut not short my hope for Thee,
sever not my thread to Thee,
turn not my face in this my need,
and other needs,
away from Thee,
attend for my sake to
the fulfillment of my request,
the granting of my need,
and the attainment of what I have asked
before I leave this place
through Thy making easy for me the difficult
and Thy excellent ordainment for me in all affairs!

Bless Muhammad and his Household
with a permanent, ever-growing blessing,
whose perpetuity has no cutting off
and whose term knows no limit,
and make that a help to me
and a cause for the granting of my request!
Thou art Boundless, Generous!
دعاء (33)

أن يدخل بالعطايا على من كل يدٍ أن يعرٍق قلبيك على التفضيل والانغماس بعد ذلك على الاستحقاق، فإننا نأتيك ورغبنا فيك فأعطنيه وكان في سلتي سأطلب فأفضلي عليه وهويستوجب الحرم ما نألفه على محمد وإليه كن لي الدعاء

ومن نداء قريب ولا ضعفي راجحا وصوتي سامعا ولاقطع رجائي عنك ولايذيب سبيبي منك وانا توجهي في حاجتي هذا وغاريها إلى سواك ونوتي بحج طلبتي وقضاء حاجتي ونيل سوي قبل رأيي موقفي هذا انتسيرك لحيضير وحسن تقديرك لي في جميع الأمور وصل على زكوي وعلي صلوته أمنة نامية لانقطع لا يذاه ولا يسمعها لا يهدها ولا يجعل ذلك عوانا على سبيل الجناح طلبتي إنك واصركم

50
And of my needs, My Lord, are such and such.

HERE YOU SHOULD STATE YOUR NEEDS,
THEN PROSTRATE YOURSELF,
AND SAY IN YOUR PROSTRATION

Thy bounty has comforted me
and Thy beneficence has shown the way,
So I ask Thee by Thee
and by Muhammad and his Household
(Thy blessings be upon them)
that Thou sendest me not back in disappointment!

I4

His Supposition when Hostility was Shown to Him
or when he Saw what he did not Like in Wrongdoers

1 O He from whom is not concealed
news of the aggrieved!
2 O He who has no need to be told about them
by the witnessing of the witnesses!
3 O He who whose help is near to the wronged!
4 O He whose aid is far from the wrongdoers!
5 Thou knowest, my God,
how so-and-so, son of so-and-so, has harmed me
in that which Thou hast forbidden,
and how he has violated me
in that which Thou hast prohibited,
showing thereby ingratitude toward Thy favour upon him
and delusion concerning what Thou hast denied him.
6 O God,
so bless Muhammad and his Household,
keep my wrongdoing enemy from wronging me through
Thy strength,
blunt his blade toward me through Thy power,
(1) يا من لا يُعْطِي عليَّ نبأاء المطلوبين - وَيَامِنَ لَكَ
(2) يُخْتَاج في قَصِصَهْم إلى شهادَات الشاهِدين - وَيَامِنٌ
(3) قَرِبْتُ نَصْرَتِه من المطلوبين - وَيَامِنَ بِعَدْعُونُه
(4) عِنَّ الظالِمِين - قَدْ عَلِنتُ يا ليحيى مَانَانِي مِنْ ذَلَان
(5) ابن فِلَان سَماَحَتْ وَانْتَهَكَ مَنْيَ مُحَجَّزَتَ عَلِيهِ
(6) أَلْهَمَ فَصَلَّ على مَحَدَّة الْإِلَهِ وَحَدَّ طَائِي وَعَدْوُي
(7) عِنْ ظَلَى يُقَوِّيَكَ وَأَفْلَلْ حَدَّهُ عَبْنِ يَقُدُّرَتِكَ وَ
and assign to him
  a diversion in that which is close to him
  and the inability to reach his enemy!

7  O God,  
  bless Muḥammad and his Household,  
  let the wrongdoer not find it easy to wrong me,  
  give me good help against him,  
  preserve me from the like of his acts,  
  and place me not in the like of his situation!

8  O God,  
  bless Muḥammad and his Household,  
  and assist me with an immediate assistance  
    that will heal my rage toward him  
    and redeem my fury toward him!

9  O God,  
  bless Muḥammad and his Household,  
  compensate me for his wronging me with Thy pardon  
    and replace his evil action toward me with Thy mercy,  
  for every detested thing less than Thy anger is slight  
    and every disaster next to Thy rancour indifferent!

10 O God,  
  just as Thou hast made me detest being wronged,  
  so also protect me from doing wrong!

11 O God,  
  I complain to no one but Thee,  
  and I seek help from no ruler other than Thee—  
    how could I?  
  So bless Muḥammad and his Household,  
  join my supplication to response,  
    and unite my complaint with change!

12 O God,  
  tempt me not with despair of Thy just treatment  
    and tempt him not with feeling secure from Thy disapproval,  
  lest he persist in wronging me
اجعل لدُمُشُغلَيْنِيَّةِ لَهُمْ وَحَيْرَةً أَعْمَاسِيَّةً وَأَيْنِيَّةً ۖ اللَّهُمَّ وَصِلْ عَلَى مُحَمَّدٍ وَالَّذِينَ مَاتَ مَنْ أَتَسَوَّغُ لَهُ طَلَّبَيْنِ وَآَحَسَنَ عَلَىٰ عِلَٰمِيَّةٍ وَأَعْصَمَيْنِ مِنْ مَثَلٍ نَّعَماً وَالْجَعْلِيَّةٍ مِثْلَ حَالِيَّةٍ ۖ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَالَّذِينَ مَاتَ مَنْ أَتَسَوَّغُ لَهُ طَلَّبَيْنِ وَآَحَسَنَ عَلَىٰ عِلَٰمِيَّةٍ وَأَعْصَمَيْنِ مِثْلَ حَالِيَّةٍ ۖ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَالَّذِينَ مَاتَ مَنْ أَتَسَوَّغُ لَهُ طَلَّبَيْنِ وَآَحَسَنَ عَلَىٰ عِلَٰمِيَّةٍ وَأَعْصَمَيْنِ مِثْلَ حَالِيَّةٍ ۖ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَالَّذِينَ مَاتَ مَنْ أَتَسَوَّغُ لَهُ طَلَّبَيْنِ وَآَحَسَنَ عَلَىٰ عِلَٰمِيَّةٍ وَأَعْصَمَيْنِ مِثْلَ حَالِيَّةٍ ۖ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَالَّذِينَ مَاتَ مَنْ أَتَسَوَّغُ لَهُ طَلَّبَيْنِ وَآَحَسَنَ عَلَىٰ عِلَٰمِيَّةٍ وَأَعْصَمَيْنِ مِثْلَ حَالِيَّةٍ ۖ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَالَّذِينَ مَاتَ مَنْ أَتَسَوَّغُ لَهُ طَلَّبَيْنِ وَآَحَسَنَ عَلَىٰ عِلَٰمِيَّةٍ وَأَعْصَمَيْنِ مِثْلَ حَالِيَّةٍ ۖ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَالَّذِينَ مَاتَ مَنْ أَتَسَوَّغُ لَهُ طَلَّبَيْنِ وَآَحَسَنَ عَلَىٰ عِلَٰمِيَّةٍ وَأَعْصَمَيْنِ
and constrain me in my rights.  
Let him soon recognize  
what Thou hast promised the wrongdoers  
and let me recognize  
Thy promised response to the distressed!

13 O God,  
bless Muḥammad and his Household,  
give me success in accepting Thy decrees  
for me and against me,  
make me pleased with what Thou takest  
for me and from me,  
guide me to that which is most upright  
and employ me in that which is safest!

14 O God,  
if the best for me with Thee lies  
in delaying the taking to task for my sake  
of him who has wronged me  
and in refraining from vengeance toward him  
until the Day of Decision and  
the Gathering of Disputants,  
then bless Muḥammad and his Household,  
strengthen me from Thee  
with true intention  
and lasting patience,  
give me refuge  
from evil desire  
and the impatience of the greedy,  
and form in my heart the image of  
Thy reward  
which Thou hast stored away for me  
and the repayment and punishment  
which Thou has prepared for my disputant!  
Make this a cause of my contentment  
with what Thou hast decreed  
and my trust  
in what Thou hast chosen!

16 Amen, Lord of the worlds!  
Thou art of bounty abounding  
and Thou art powerful over everything.

His Supplication when Sick  
or Visited by Distress or an Affliction
أَعِيْضُ ابْنِي بِجَيِّهٖ وَعَرْفُهُ عَماَّلِيِّلَ مَا أَرْضَعَتُ لَهُمْ وَعَرْفُنِي مَا أَرْضَعَهُ مِنْ إِجَابَةِ الْمُضْطَرِّيْنَ ۖ ألَمْ يَحْتَرِمَ عَلَى مَيْهَةِ وَوَقْفُتُ لِقَبْوَلِ مَا قَضِيْتُ لَيْ وَرَضْيِنَ يَا بَاخْذَتِي لِبَيْنِي وَاهْدِيْنِ لَيْلَتِي هِيْ أَقُومُ وَسَتَعْلِمُ بِهِ مَا أَسْلَمُ ۖ مَا هَوَّالٌ إِنَّ كَانَ الْحَمَّامُ كَانَ الْخَيْرُ وَعَندَكَ اِلَمَا أَخْذَتِي وَنُزُولُ اللَّهَ عَلَيْنِ عَلَى أَخْذَتِي وَلَنْ تَنَزَّحَنَّ مِنْ نَزْلَةِ رَبِّ الْعَالَمِينَ وَأَيْدِي مِنْ هَالِكِ يَزِيدُ بِنَبِيَّةِ صَادِقَةٍ وَصَبْرَاسِيْنِ ۖ وَأَعِدْنِي مِنْ سُوَاءِ الْقُوَّةِ وَلَعَلَّ هُمْ بِضَوْرِنَا قَلَبٌ يَقُولُ مَا نَخْرُتُ لِمُلْكِ يَوْمَ وجَعَلَ ذَلِكَ سَبْبًا لِقَُرَاءَتِي إِنَّ كَانَ فَضْلُ مَعَ إِنَّ كُتُبَ الزَّيْمَةِ رَبِّ الْعَالَمِينَ إِنَّكَ ذُو الْفَضْلِ لَعَلِيَّ وَأَنتَ عَلَى كُلِّ شَيْءٍ قَدَرٌ
O God, to Thee belongs praise
for the good health of my body
which lets me move about,
and to Thee belongs praise,
for the ailments
which Thou causest to arise in my flesh!

For I know not, my God,
which of the two states deserves more my thanking
Thee
and which of the two times is more worthy for my praise of Thee:

the time of health,
within which Thou makest me delight
in the agreeable things of Thy provision,
through which Thou givest me the joy to seek
the means to Thy good pleasure and bounty,
and by which Thou strengthenest me
for the acts of obedience
which Thou hast given me success to accomplish;

or the time of illness
through which Thou puttest me to the test
and bestowest upon me favours:
lightening of the offenses
that weigh down my back,
purification of the evil deeds
into which I have plunged,
incitement to reach
for repentance,
reminder of the erasure of misdeeds
through ancient favour;

and, through all that, what the two writers write for me:
blameless acts,
which no heart had thought,
no tongue had uttered,
and no limb had undertaken,
rather, as Thy bestowal of bounty upon me
and the beneficence of Thy benefaction toward me.\(^\text{93}\)

O God,
اللهُمَّ إنك مبغم على مَالِمَا أَزَلْتُ أنصَرْتُ فيهِ مِن سَلامَةٍ بَدْنِي، وَلَكِ الْجَوَادُ مَا أَحْدَثْتُ في مَن عَلَيْنِ في جَسَدِي، فَسَلْدَرِي إِيَّاهُ الَّذِي أَحْيَا الْمَالِمِينَ أَحْيَا الْمَالِمِينَ أَحْيَا الْمَالِمِينَ أَحْيَا الْمَالِمِينَ أَحْيَا الْمَالِمِينَ أَحْيَا الْمَالِمِينَ أَحْيَا الْمَالِمِينَ أَحْيَا الْمَالِمِينَ أَحْيَا الْمَالِمِينَ أَحْيَا الْمَالِمِينَ أَحْيَا الْمَالِمِينَ أَحْيَا الْمَالِمِينَ أَحْيَا الْمَالِمِينَ أَحْيَا الْمَالِمِينَ أَحْيَا الْمَالِمِينَ أَحْيَا الْمَالِمِينَ أَحْيَا الْمَالِمِينَ أَحْيَا الْمَالِمِينَ أَحْيَا الْمَالِمِينَ أَحْيَا الْمَالِمِينَ أَحْيَا الْمَالِمِينَ أَحْيَا الْمَالِمِينَ أَحْيَا الْمَالِمِينَ أَحْيَا الْمَالِمِينَ أَحْيَا الْمَالِمِينَ أَحْيَا الْمَالِمِينَ أَحْيَا الْمَالِمِينَ أَحْيَا الْمَالِمِينَ أَحْيَا الْمَالِمِينَ أَحْيَا الْمَالِمِينَ أَحْيَا الْمَالِمِينَ أَحْيَا الْمَالِمِينَ أَحْيَا الْمَالِمِينَ أَحْيَا الْمَالِمِينَ أَحْيَا الْمَالِمِينَ أَحْيَا الْمَالِمِينَ أَحْيَا الْمَالِمِينَ أَحْيَا الْمَالِمِينَ أَحْيَا الْمَالِمِينَ أَحْيَا الْمَالِمِينَ
bless Muhammad and his Household,
make me love
    what Thou hast approved for me,
make easy for me
    what Thou hast sent down upon me,
purify me of the defilement
    of what I have sent ahead,
erase the evil
    of what I have done beforehand,
let me find the sweetness
    of well-being,
let me taste the coolness
    of safety,
and appoint for me
    a way out from my illness to Thy pardon,
    transformation of my infirmity into Thy forbearance,
    escape from my distress to Thy refreshment,
    and safety from this hardship in Thy relief!

7 Thou art gratuitously bountiful in beneficence,
ever gracious in kindness,
    the Generous, the Giver,
    Possessor of majesty and munificence!


16

His Supplication when he Asked Release from his Sins
    or Pleaded in Seeking Pardon for his Defects

1 O God,
    O He through whose Mercy sinners seek aid!
2 O He to the remembrance of whose beneficence the distressed
    flee!
3 O He in fear of whom the offenders weep!
4 O Comfort of every lonely stranger!
    O Relief of all who are downcast and distressed!
    O Aid of everyone abandoned and alone!
محمدَواَلِيَّة وَحَبِّيَّة إِلَّا مَارَضَيْتُ لِإِنْ تَسْجَرْنِي مَا أَخْلَتْنِي وَقَهَرْنِي مِن ذُنُسْ مَا سَلَّفْتُ وَأَحْيَيْتُ شَرْمَا قَدْ حَسْتُ وَأَوْجَدْنِي حَلاَّةَ العَافِيَةِ وَأَذْفَنْ بَرْدَكَ السَّلَامَةَ وَاجْعَلْ مَنْ يَمَنُّ عَلَيْنِ إِلَى عَفُوَّكَ وَمُحْمُوْنِي عَن ضَرْعُقٍ إِلَى مُجاَرِكَ وَخَلاصِي مِن كَرْبِي إِلَى رُوحَكَ وَسَلَامَتِي مِن هُذَا السَّيْدَةِ إِلَى فُرُجُكَ إِنَّكَ المُفْضِلُ بِالْإِنسَانِ المُتَّوَّلِ بِالْأَمْتِيَّانِ الْرَّحِيْبُ الحَكِيمُ ذِوُبَلَاءِ الْألَّهَ.
O Support of every needy outcast!
5 Thou art He
   who embraces everything in mercy and knowledge!94
6 Thou art He
   who hast appointed for each creature a share of
   Thy favours!
7 Thou art He
   whose pardon is higher than His punishment!
8 Thou art He
   whose mercy runs before His wrath!
9 Thou art He
   whose bestowal is greater than His withholding!
10 Thou art He
   by whose mercy all creatures are embraced!
11 Thou art He
   who desires no repayment by him upon whom He
   bestows!
12 Thou art He
   who does not overdo the punishment of him who
   disobeys Thee!
13 And I, my God, am Thy servant
   whom Thou commanded to supplicate
   and who said:
      I am at Thy service and disposal!
      Here am I, my Lord,
      thrown down before Thee.
14 I am he
   whose back offenses have weighed down!
   I am he
   whose lifetime sins have consumed!
   I am he
   who was disobedient in his ignorance,
   while Thou didst not deserve that from him!
15 Wilt Thou, my God,
   be merciful toward him who supplicates Thee,
   that I should bring my supplication before Thee?
Wilt Thou forgive him who weeps to Thee
   that I should hurry to weep?
Wilt Thou show forbearance toward
   him who puts his face in the dust before Thee in
   lowliness?
في ندي ويا عضد كل محتاج طرقي أنت الذي سعت كل شء من رحمة وعلًا وأنت الذي جعلت لكل خلق في نعيمك سمحا وأنت الذي عفوه أحق من عقابه وأنت الذي تسعي رحمة أمام غصبة وأنت الذي عطاءه أكثر من متعه وأنت الذي أسع الخلق كلهم في رحمة وأنت الذي لا يرغب في جزاء من أعطاه وأنت الذي لا يفرط في عقاب من عصاة وآنا يا الله عبدك الذي أمرته بالدعاء فقال ليتبك وسعديتك ها أناذا يا يا ديني مشرق بين يديك وآنا الذي أوقرت الخلق بأطهره وآنا الذي أسفت الذنوب عمره وآنا الذي يجهله عصاك ولرمك أهلا من إلهي لذا أهل أنت يا الله راجمن دعاء فأبلغ في الدعاء أم أنت عافريل بن باك فأسرع فيه البكاء أم أنت متجاوزين عن عفرلك وجهة تند للآ
Wilt Thou free from need
him who complains to Thee of his indigent need with confidence?

16 My God,
disappoint not him who finds no bestower
other than Thee,
and abandon not him who cannot be freed from his need for Thee
through less than Thee!

17 My God,
so bless Muḥammad and his Household,
turn not away from me
when I have turned my face toward Thee,
deprive me not
when I have besought Thee,
and slap not my brow with rejection
when I have stood before Thee!

18 Thou art He who has described Himself by mercy,
so bless Muḥammad and his Household
and have mercy upon me!
Thou art He who has named Himself by pardon,
so pardon me!

19 Thou hast seen, my God,
the flow of my tears
in fear of Thee,
the throbbing of my heart
in dread of Thee,
and the infirmity of my limbs
in awe of Thee.

20 All this from my shame before Thee
because of my evil works!
So my voice has become silent,
no longer crying to Thee,
and my tongue has gone dumb,
no longer whispering in prayer.

21 My God,
so to Thee belongs praise!
How many of my flaws Thou hast covered over
without exposing me!
How many of my sins Thou hast cloaked
without making me notorious!
How many faults I have committed, yet Thou didst not
tear away from me their covering,
collar me with their detested disgrace,
or make their dishonour plain
أم أنت مغنم من شكا ليك فقير توكولاً حسبم من لاتيم دميا عيرك ولأخذ من لا يسعني عيتك
بأحد من تكونه الرب نصب على عيني ولي ولونغ عيني
وقد أقبلت عليكم والأخبرني وقد رغبت إليكم
والنبيه بالرب و قد أتصبب بين يديك أنتم الذؤ
وصفت نفسك بالروح فصل على عيني والي ولامبتي
وأنت الذي سميت نفسك بالعفواعف علي
فدت في الله قيض دمي من خيفتك ووجيب قلبتي مرتينك
وأنفاص جواري من هينيتك كل ذلك حياء منك
ليسو عمل ولدك الخشدصوي عن الجار اليك و
كل ليساني عن معنجاتك يا أيها لكل من فلما
استرقها على قلتم تفضي ومريم من زين غطية علها مسلم
تشهري وكم من شانية ألمست بها كل ميت نهتك عني
سيّرها ولم تقلذي مكره شنارها ولم يبدوها
to those of my neighbours who search for my defects
and to those who envy Thy favour toward me!

But that did not prevent me from passing on
to the evil that Thou knowest from me!

So who is more ignorant than I, my God,
of his own right conduct?
Who is more heedless than I
of his own good fortune?
Who is further than I
from seeking to set himself right?
For I spend the provision Thou deliverest to me
in the disobedience Thou hast prohibited to me!
Who sinks more deeply into falsehood
and is more intensely audacious in evil than I?
For I hesitate between Thy call and the call of Satan
and then follow his call
without being blind in my knowledge of him
or forgetful in my memory of him,
while I am certain that Thy call takes to the Garden
and his call takes to the Fire!

Glory be to Thee!
How marvelous the witness I bear against my own soul
and the enumeration of my own hidden affairs!

And more marvelous than that is Thy lack of haste with me,
Thy slowness in attending to me!
That is not because I possess honour with Thee,
but because Thou waitest patiently for me
and art bountiful toward me
that I may refrain from disobedience displeasing to Thee
لا يُقصِّم عِلَمَيِّي مِنْ جَنَّتي وَحَسَدَةَ مَنْ تُنكِّعُ عَنِّي ۛ فَلَمَّا
لَعْبَيْتُهُ ذَلِكَ عَنْ يَا جَنَّٰتٍ إِلَّا أَلْهُي بِرَسْلِهِ وَمَنْ أَعْفَعُ مِنْهُ عَنْ
خَلُوًّا أَرَوْنَ بِمَا عَزَّ مَنْ أُثْبِتْ مِنْ إِنْصَابٍ لَّفِيهِ جَنَّٰتٍ إِنْ أَقَفْتُ
أَفْقَرُ مِنْ رَزْقِكَ بِمَا عَظِمَتْ عَنْهُ مَعْصِيتيۚ وَمَيْلَيْتِ مِنْ عِدَّةٍ نِعْمَتِيۚ
وَمَعْشَقُهُ عَلَى دَعُوَّةِ دَعَاكَ وَدَعُوَّةِ الشَّيَّاَطِينِ فَأَقِيمَ دَعُوَّتَهُ
عَلَى عَلَى عَمَّى مِنْ مَعْرَفَتِهِ وَأَلْبَاسِيۚ فَأَقِيمَ دَعُوَّتَهُ إِلَى الْجَنَّةِ
ۛ وَأَناَّجْنَانِ مِنْ مَكَّةِ بَيْنَ مَنْ تَعْمِلُ دَعُوَّاتٍ إِلَى الْجَنَّةِ
وَمَنْ تَعْمِلُ دَعُوَّاتٍ إِلَى الْجَنَّةِ ۛ سَبَحَانَكُمَا أَحْجِبَ مَا
أَشْهَدُهُ عَلَى نَسْيَهَا وَأَعْرَضَهَا عَنْ مَكْتُوبٍ آمِرُ ۛ وَأَحْجِبُ مِنْ ذَلِكَ أَنْتَ عَيْنِي وَأَبْطَرْثَأَكَ عَنْ مُعَاجَلَيۚ
وَلَا تَمْنَى ذَلِكَ مِنْ كَمِي عَلَيْكَ بِلِ تَأْبَيْنَا مَنْكَ إِلَّا وَتَفْضِلَ مِنْهَا عَلَى لَانَ أَرْتِبْ عَنْ مَعْصِيَتِكَ الْمُسْخَطَةِ
and abstain from evil deeds that disgrace me,
and because Thou lovest to pardon me more than to punish!

27 But I, my God, am
more numerous in sins,
uglier in footsteps,
more repulsive in acts,
more reckless in rushing into falsehood,
weaker in awakening to Thy obedience,
and less attentive and heedful toward Thy threats,
than that I could number for Thee my faults
or have the power to recount my sins.

28 I only scold my own soul,
craving Thy gentleness,
through which the affairs of sinners are set right,
and hoping for Thy mercy,
through which the necks of the offenders are freed.

29 O God,
this is my neck,
enslaved by sins,
so bless Muhammad and his Household
and release it through Thy pardon!
This is my back,
weighed down by offenses,
so bless Muhammad and his Household
and lighten it through Thy kindness!

30 My God,
were I to weep to Thee until my eyelids drop off,
wail until my voice wears out,
stand before Thee until my feet swell up,
bow to Thee until my backbone is thrown out of joint,
prostrate to Thee until my eyeballs fall out,
وأقلع عن سينائي المُعَلِّقة، ولانعفوك عن حب إليك من عقوبي.

بل أنا يا الله أكرهانك، وأ המכ主義

أتارا وأشيعِ أعمالا وأشد في الباطل تهوّرا.

وأضعف عند طاعتاك تيقظا، وأقل وعبيديك انتظارا.

وأذيعبا من أن أحرص لك عيوني، أقاذي علالي دكر

ذوبي، وإما أوحب هذا فينسى معاي، وإنكِ النافكا كـ

صلاح أمر المذنبين ورجاء لرحمتك إلى فانك كـ

رقاب الخاطفين. اللهم وحذاء رقبتي قد أرى تمها

الذنوب فصل على مُحمِّد وله دعى عفوك، و

هذا أظهر قد أتقلَّدَ أخطاي فصل على مَحِيد وله

وخفف عند ميناك يا الله لوكبت إليك حتى شقت

أشفاعي وانحنيت حتى ينقض صوتي وقعت

لك حتى تستبشر قدمي وركعت لك حتى يخلع

صلبي وسجات لك حتى تفقه حدقناي وأكلت.
eat the dirt of the earth for my whole life,
drink the water of ashes till the end of my days,
mention Thee through all of that until my tongue fails,
and not lift my glance to the sky's horizons in shame before Thee,
yet would I not merit through all of that
the erasing of a single one of my evil deeds!

Though Thou forgivest me when I merit Thy forgiveness
and pardonest me when I deserve Thy pardon,
yet I have no title to that through what I deserve,
nor am I worthy of it through merit,
since my repayment from Thee
from the first that I disobeyed Thee
is the Fire!
So if Thou punishest me,
Thou dost me no wrong.

My God, since Thou hast
sheltered me with Thy covering
and not exposed me,
waited patiently for me through Thy generosity,
and not hurried me to punishment,
and shown me clemency through Thy bounty,
and not changed Thy favour upon me
or muddied Thy kindly acts toward me,
have mercy on my drawn out pleading,
my intense misery,
and my evil situation!

O God,
bless Muḥammad and his Household,
protect me from acts of disobedience,
employ me in obedience,
provide me with excellent turning back [to Thee],
purify me through repentance,
ْئَدْ رَأَيْتُ الْأَرْضَ تَظُّونَ أَعْمَرْيَ وَشُفِّي مَا الْرَّمَاءُ أَخْرَجَ دِهْرِيَ وَذَكَّرْتُكَ فِي خَلَالِ ذَلِكَ حَتَّى يَكُلَّ لِسَانِي يُثْبِتُ أَرْفَعُ طَرْفِي إِلَى اقْتَرَابِ السَّمَاءَ اسْتَفْتِعَ مِنْكَ مَا اسْتَوِجَبْتُ بِذَلِكَ مُوَسَىٰ وَأَحَدٌ مِّنْ سِيِّيِّرَيْنِ وَإِنْ كُنتَ تَغْفِرُ لِحَيْنَ أَسْتَوِجِبْ مَعْهُ نَتَكَ وَتَعْفُرُ عَنِّي حَيْنِ أَسْتَفْتَعَهُ كَأَنَّمَا ذَلِكَ غَيْرَ أَحْجِبُ لِي بِالْحَقِّ يَا رَبِّ لاَ أَنَّى لِهِ بِالسَّيِّيِّيْرِ إِذْ كَانَ جَزِيْ أَنْ مَنْأَكَ فِي أَوَّلِ مَا عَصِينِاكَ الْنَّارَ وَإِنْ تُعْدِرْ بَيْنِي فَانْتَ عِرَطَ تَلِمِّي هَلْ أَلَّهُ وَأَلَّهُ يَقُدُّ تَعْدِرَ بَيْنِي فَيُسْتَرَكَ فَنَفْضَحْنِي وَأَسْتَنْتَ بِذِكْرِي فِي مُعَلَّمِي وَهَمْتُهُ تَسْمَعُ بِذِكْرِي وَتُرِيدُ مَعْرُوفًا عَنْدِي مَرَحَمُهُ تَأْتِي وَهَيْدَةً مُشِكَّنِي وَسُوءُ مَوْقِعِي لَهُمْ أَعْلَى عَلَى مُحَمَّدٍ وَاللَّهُ وَقَنِى مِنْ الْمُعَاصِيَ وَاسْتَغْلِي بِالْطَّاعَةِ وَارْقُفْيَ حَسَنَ الْأَنَاةِ وَطَهْرِي بِالْتَّوْبَةِ وَأَيْدِيٌ
strengthen me through preservation from sin,
set me right through well-being,
let me taste the sweetness of forgiveness,
make me the freedman of Thy pardon
   and the slave released by Thy mercy,
and write for me a security
   from Thy displeasure!
Give me the good news of that
   in the immediate, not the deferred
   —a good news I recognize—
and make known to me therein a sign
   which I may clearly see!
That will not constrain Thee in Thy plenty,
   distress Thee in Thy power,
   ascend beyond Thy lack of haste,
   or tire Thee in Thy great gifts,
   which are pointed to by Thy signs.
Verily Thou dost what Thou wilt,
   Thou decreest what Thou desirest.
Thou art powerful over everything. 95

17

His Supplication when he Mentioned Satan
   and Sought Refuge from him
   and from his Enmity and Trickery

1
O God,
   we seek refuge in Thee
from the instigations of the accursed Satan,
   his trickery, and his traps,
from trust in his false hopes, his promises,
   his delusions, and his snares,
and lest he should make himself crave
   to lead us away from Thy obedience
بالعصر والصلاة بالعافية وأذنتي حلاوة المفطرة وأجعلني طليق عفك وعئتي رحبتك وأكتب لي أمان من سخطك وystemsني بذلك في العاجل دون الأجل ببشرى أعرفها وعئتي فيه علامة اتبعتها إن ذلك لايضيق عليك في وسعك ولايتلك كألاك في نذرتك ولا يتصدعك في أناتك ولايروك في جزلي هباتك التي دلت عليها ياكن إنك تفعل ماشئك وتخيمك ما تريد إنك على كل شيء قدير

وكان من عادم عليه إذا ذكر الشيطان الدعاء فاستعد منه ومن عدأته وكبيرة

لاهمنا إننا نعود عليك من نزغات الشيطان الرجيم كِمْ وَمكَانكِهِ وَمِن النَّقْفَةِ بِأَمَانِيِّهِ وَمَوَاعِيدِهِ وَغَيْرِهِ وَمَصْلَايِهِ وَأَن يَصِبْ نَفْسَهُ فِي إِصْلاَنِ
and to degrade us through our disobeying Thee,
and lest what he has shown us as beautiful be beautiful for us
and what he has shown us as detestable weigh down
upon us.

3 O God,
drive him away from us through Thy worship,
throw him down through our perseverance in Thy love,
and place between him and us a covering
that he cannot tear away
and a solid barrier
that he cannot cut through!

4 O God,
bless Muhammad and his Household,
distract Satan from us with some of Thy enemies,
preserve us from him through Thy good guarding,
spare us his treachery,
turn his back toward us,
and cut off from us his trace!

5 O God,
bless Muhammad and his Household,
give us to enjoy guidance
the like of his misguidance,
increase us in piety
against his seduction,
and make us walk in reverential fear
contrary to his path of ruin!

6 O God,
assign him no place of entrance into our hearts
and do not allow him to make his home in that which is
with us!

7 O God,
cause us to recognize the falsehood with which he tempts us,
and once Thou hast caused us to recognize it,
protect us from it!
Make us see what will allow us to outwit him,
inspire us with all that we can make ready for him,
awaken us from the heedless slumber of relying upon him,
عن طاعتِك وامتِهانِنا بما عصيتِك فأُن يحسِّن عندنا ماجِعسن لنا أوان ينفل علِينا ما حَكَرِي إِلَيْنا 
٣ اللَّهُمَّ احْسَنْ عَنَّا بِيَدِيك وَكُنْ بِنَا يَدُوينَا في مَحْتَبِكَ وَاجْعِلُ بِينَتَا وَبيَنَى سَمْتَ الْإِيَمَنِكَ وَرُدْمَا مُضَمَّتَهَا بِإِيَنْقُدَةٍ ۤ٥ اللَّهُمَّ صَلِّ عَلَى مُحْتَبِكَ وَإِلَيْهِ ۖ وَاَسْغْلِ عَنَّا بِعِضْ أَعْدَائِكَ وَعَصْمَ نَا مَنْهُ بِحُسْنِ رَعْيَتِكَ وَأَكْفِنَا حَتَّى وَوْلُباَّ أَظْهِرَهُ وَإِنْ تَعَمَّا إِنَّهُ ۛ اللَّهُمَّ صَلِّ عَلَى مُحْمَمَدٍ وَأَمْيَتَهُمْ وَهُدُيَّا بِمَثْلِ صَلَالِهِ وَزَرَوُنَا مِن النَّفْقِي ضَدَّ غَوايِتِهِ وَأَسْلَكِ بَنَائِنَ النَّقْمِ خَالِفَ سَبِيلِي مِنَ الْفَتْرَةَ ۖ اللَّهُمَّ لَكِتَجَّعُ لَهُ فِي قُلُوبِنَا مَدْخَلًا وَلاَ نُوْنِينَ لَهُ فِي نَا لَدِينِنَا يَمِنْزَلَ ۖ اللَّهُمَّ وَمَسْلِبُ لَانَمْ بَاطِلِ فَعَرْفَانُهُ وَأَذَاعَ فَتَنَّا فَقَنَا وَبِصِيرَتَنَا مَكَايِدَهُ بِهِ وَآلِهَا مَتَعَدَّدُ لَهُ ۖ وَآيَضَّا عَن سَيْنَةِ العَفْلَةِ بِالرَّكْوَنِ أَلِيِّهِ
and help us well, through Thy giving success, against him!

8 O God,
saturate our hearts with the rejection of his works
and be gentle to us by destroying his stratagems!

9 O God,
bless Muḥammad and his Household,
turn his authority away from us,
cut off his hope from us,
and keep him from craving for us!

10 O God,
bless Muḥammad and his Household,
and place our fathers, our mothers,
our children, our wives,
our siblings, our relatives,
and the faithful among our neighbours,
male and female,
in a sanctuary impregnable to him,
a guarding fortress,
a defending cave!
Clothe them in shields protective against him
and give them arms that will cut him down!

11 O God,
include in that everyone who
witnesses to Thee as Lord,
devotes himself sincerely to Thy Unity,
shows enmity toward him
through the reality of servanthood,
and seeks help from Thee against him
through knowledge of the divine sciences!

12 O God,
undo what he ties,
unstitch what he sews up,
dislocate what he devises,
frustrate him when he makes up his mind,
and destroy what he establishes!
وَأَغْفَلْنَا بَيْنَ كُلِّيْكَ وَآيَةٍ أُثْرِيَّتْ عَلَيْنِهِ، ٨٠ َلَمْ يَنَازِعْكَ عِنْدَنَا عِلْمَ السَّمَاوَاتِ وَالْأَرَضِ ٥١ َفَطْفَطْنَا لَنَا فِي نَقْصٍ حَكِيمٍ ١٠٠ َلَهُمْ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ ١١٠ َوَحَيْرُ سُلُطَانَةٍ ١٢٠ َعَنَّا وَأَقْطَعْ رَجَاءَهُ مِنَّا وَادَعَاهُ عِنْدَ الْوُلُوْجِ ١٣٠ َلَهُمْ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ ١٤٠ َوَاجْعِلْ ابْتَنَا وَأَمْهَاتُنَا وَأَوْلَادُنَا وَأُهْلِنَا وَذُوِّي أَرْجَاهُمَا وَ١٥٠ َقَيْنَابِيَّةَ وَجَرَّارَتُهَا عِنْدَ النَّعْمَاءِ ١٦٠ َوَلَبِنَاهَا مِنَ الْمُؤمِنِينِ وَالمُؤْمَناتِ ١٧٠ َمِنَّهُ جُنُّا وَفَقِيَّةٌ وَأَعْفَاهُمُ الْعَيْنِ ١٨٠ َهُمْ وَأَعْمَامُ بُدِّيْكَ مِنَ شَهْدَتِكَ بِالْبُرَّ وَ١٩٠ َأَخْلَصْ لَكَ بِالْوَهْدَانِيَّةِ وَعَادَاهَا لِمَبْقِيَّةٍ ٢٠٠ َالْعَبْرَانِيَّةَ وَاسْتَفْتَهُمْ رَبُّكَ عَلَى هِيَ مَعْنَى َ٢١٠ َلَهُمْ أَحْلَلَ مَعْقَدٍ وَ٢٢٠ َيَفْقِحْ مَالِكْ وَ٢٣٠ َفَأَسْلَحُ مَادِيرٍ وَ٢٤٠ َوَيَطْهُ إِذَا أَعَزْمُ وَ٢٥٠ َاتِقُ مَآبُو
13 O God,
  rout his troops,
  nullify his trickery,
  make his cave collapse,
  and rub his nose in the ground!
14 O God,
  place us in the ranks of his enemies
      and remove us from the number of his friends,
      that we obey him not when he entices us
      and answer him not when he calls to us!
We command everyone who obeys our command
  to be his enemy
and we admonish everyone who follows our prohibition
  not to follow him!
15 O God,
  bless Muhammad,
      the Seal of the prophets and lord of the emissaries,
      and the folk of his house,
      the good, the pure!
Give refuge to us, our families, our brothers,
      and all the faithful, male and female,
      from that from which we seek refuge,
and grant us sanctuary from that through fear of which
      we seek sanctuary in Thee!
16 Hear our supplication to Thee,
      bestow upon us that of which we have been heedless,
      and safeguard for us what we have forgotten!
Through all this bring us into the ranks of the righteous
      and the degrees of the faithful!
Amen, Lord of the worlds!

His Supplication when Perils were Repelled
or Requests quickly granted
اللَّهُمَّ وَاهْنِمُ جَنِّدَةً وَأَبْطِلْ كِيَدَةً وَاهْمِهْ كَفَّةً وَأَرْغِمْ أَنْفُسَهُمُ اللَّهُمَّ اجْعَلْنِي فِي ذَلِكَ أُعْلَمْ وَاعْزِلْنِي عَنِ ادْعَاءِ أَوْلَيْكَ - إِلاَّ لَأَطِيعِهْ لِإِذَا اسْتَهْوَاناً وَلَانْسِجِبُ لَهُ إِذَا إِداَعَنا نَامِرْ لِمَلَايِئَةٍ مِنْ أَطَفَأْ أَمْنَا وَتَبَعُّ نَعْمَاتِهِ مِنْ أَئِبَةٍ زَجْرِنا اللَّهُمَّ سَلَّمُ عَلَى سَيِّدَاهَا الْمَلِكَيْنِ وَسَيِّدَاهَا الْأَهُلَيْنِ وَعَلَى أَهْلِ بَيْتِهِ الْطَّيِّبِيْينِ الطَّاهِرِيْنِ وَأَعِدْنَا وَأَهْلِيْنَا إِخْرَانَا وَجِبْعَ الْمُؤْمِنِيْنِ الْمُؤْمِنَاتِ مِتَاسَلِدَنَا وَأَجْرِنَا مِمَّا سَتَجْزِأْنَا إِلَى خَوْفِهِ وَاسْمِعْ لَنَا مَدَائِعَاهُ وَأَعْطِنَا أَغْفَلْنَا وَاحْفَظْ لَنَا مَانِسِيْنَا وَصُمِّرْنَا بِذَلِكَ لَدَرِجَاتِ الصَّالِحِيْنِ وَمَسْرَاتِ المُؤْمِنِيْنِ إِمَينَ رَبُّ الْعَلِيمِيْنَ
1 O God,
to Thee belongs praise for Thy excellent accomplishment
and for Thy trial which Thou hast turned away from me!
But make not my share of Thy mercy
the well-being which Thou hast quickly granted to me,
lest I become wretched through what I have loved
and someone else gain felicity through what I have
disliked!  
2 If this well-being in which I pass the day or night should precede
a trial that does not cease
and a burden that does not pass away,
then set before me what Thou hadst set behind
and set behind me what Thou hadst set before!
3 For that which ends in annihilation is not great
and that which ends in subsistence is not little.
And bless Muhammad and his Household!

19
His Supplication in Asking for Water
during a Drought

1 O God,
water us with rain,
unfold upon us Thy mercy
through Thy copious rain
from the driven clouds,
so that Thy goodly earth may grow
on all horizons!
2 Show kindness to Thy servants
through the ripening of the fruit,
revive Thy land
through the blossoming of the flowers,
and let Thy angels—the noble scribes—be witness
اللهَمَّ لَاتَعْلَى حسِنَ فضُلّكَ وَمَا صرِفتَ
عَيْنِي مِن بَلَائِكَ فَلا تَجَلَّلْ حُرُوفِي مِنْ رِسُولِكَ نَجِّيَتَيْنِي وَأَحْبِينِي وَسَعَدَ
كِمْنَ عَفَوَّتَكَ فَأَكُونَ تَدَشْقٌ ِبِما أَحْبَيْتَ وَسَعَدَ
عُقِيرٌ يُمَاكِرُهُ ۉ وَإِنْ يَكَنَّ مَأْتَلَتْ فِيْهِ أَوْيِتُ
فِيْهِ مِنْ هَذِهِ ِعَفَاوَةِ نَبِيٍّ بَيْنِي بَلَّاءِ الْآَيَةِ وَرُؤِيَّةٌ
لِإِرْتَفَعُ فَقَالَ مِلْهُ مَا أَخَرَّت َوَيَخْرُؤُيَّتُ مَا قَدَّمَتْ
فَنُمِّيْكُمُ ۚ رَآَيْتُ مَا عَبْتُهُ الْفَنَاءَ وَعِلَّيْلِيْلِ عَاقِبَتِهِ
الْبَقَاءِ وَصَلَّى عَلَيْهِ وَأَلِيهِ
وَكَانَ مِن ذَٰلِكَ عَلَيْهِ عِضْدَةٌ عَلَى السَّهْرَةِ
بعد الجذب
اللَّهُمَّ اسْقِنَا الْغَيْبَ وَانْثُرْ عَلَيْنَا رَحَمَتَكَ غَيْبَكَ
المُغَدِّي من السَّهْرِ مِنَ السَّهْرِ لِسَبَأٍ لِنَبَأٍ أَرْضَكَ الْوَلُوْقِ
في جَيْبِ الأَفَاقِ ۉ وَأَمَنَّ عَلَى عِبَادِكَ إِنْيَانَعَ الْشَّمْرِ
وَأَحْيَى بِلَكَ بَلْوَغَ الْرَّهْرَةِ وَأَشْهَدَ مَا لَيْكَ
to a beneficial watering from Thee,
    lasting in its abundance,
    plenty in its flow,
    heavy, quick, soon,
through which Thou revivest what has vanished,
    bringest forth what is coming,
    and providest plentiful foods,
through heaped up, wholesome, productive clouds,
    in reverberating layers,
the rain's downpour
    not without cease,
the lightning's flashes
    not without fruit!

4 O God,
give us water
    through rain,
    helping, productive, fertilizing,
    widespread, plentiful, abundant,
bringing back the risen,
    restoring the broken!

5 O God,
give us water with a watering through which Thou wilt
    make the stone hills pour,
    fill the cisterns,
    flood the rivers,
    make the trees grow,
    bring down prices in all the lands,
    invigorate the beasts and the creatures,
    perfect for us the agreeable things of provision,
    make grow for us the fields,
    let flow for us the teats,
    and add for us strength to our strength!

6 O God,
make not the cloud's shadow over us a burning wind,
    allow not its coldness to be cutting,
    let not its pouring down upon us be a stoning,
    and make not its waters for us bitter!

7 O God,
bless Muhammad and his Household
الكِرَامُ السَّقِيرُونَ سُبْحَانَكَ مَنْ كَنَّا نَافِقِينَ دَائِمًا غَزَّةٌ وَأَسِعَ
ِدُرْزَةٌ وَإِبِيلٌ سَرَعَ اِلَّا إِلَّا تَحْيَي بُعْجَمًا مَّا تُقِدَّفُ ثَمَّ يَقْتُلُ وَيَجْرِهُ بِمَا هُوَ مَأْتِفًا وَبِهِ مَأْتِفًا
ِهِمْنِئَا مِنْهَا إِنْ كَانَ لَهُمْ غَيْرِ مِلَّتٍ وَدِقَّةٌ وَأَخْلُبُ بُرْقَةٌ ۚ اللَّهُمَّ اسْقَنِعِينَا لِيَغْنِيَّنَا عِنْدَكَ إِنْ تَعَلَّمْنَا
ِعَزْيُزًا تَرْدِيَهُ الْمَهْيَضُ وَتَجْبَرُوهُ الْمَهْيَضُ ۙ اللَّهُمَّ اسْقَنِعِينَا لِيَغْنِيَّنَا عِنْدَكَ إِنْ تَعَلَّمْنَا
ِاسْقَنِعِينَا لِيَغْنِيَّنَا عِنْدَكَ إِنْ تَعَلَّمْنَا وَتَفْجِرُوهُ الْمَهْيَضُ وَتَنْبُتُوهُ الْمَهْيَضُ وَتَنْبُتُوهُ،
ِهِمْنِئَا إِنْ كَانَ لَهُمْ غَيْرِ مِلَّتٍ وَدِقَّةٌ وَأَخْلُبُ بُرْقَةٌ اسْقَنِعِينَا لِيَغْنِيَّنَا عِنْدَكَ إِنْ تَعَلَّمْنَا
ِمِلَّتٍ وَدِقَّةٌ وَأَخْلُبُ بُرْقَةٌ اسْقَنِعِينَا لِيَغْنِيَّنَا عِنْدَكَ إِنْ تَعَلَّمْنَا
ِهِمْنِئَا إِنْ كَانَ لَهُمْ غَيْرِ مِلَّتٍ وَدِقَّةٌ وَأَخْلُبُ بُرْقَةٌ
and provide us with the blessings of the heavens and the earth!
Thou art powerful over everything! 

20

His Supplication on Noble Moral Traits
and Acts Pleasing to God

1 O God,
bless Muḥammad and his Household,
cause my faith to reach the most perfect faith,
make my certainty the most excellent certainty,
and take my intention to the best of intentions
and my works to the best of works!

2 O God,
complete my intention through Thy gentleness,
rectify my certainty through what is with Thee,
and set right what is corrupt in me through Thy power!

3 O God,
bless Muḥammad and his Household,
spare me the concerns
which distract me,
employ me
in that about which Thou wilt ask me tomorrow,
and let me pass my days
in that for which Thou hast created me!
Free me from need,
expand Thy provision toward me,
and tempt me not with ingratitude!
Exalt me
and afflict me not with pride!
Make me worship Thee
and corrupt not my worship with self-admiration!
والله حمادي وازرجانين بركات السماوات و
الأرض إنك على سُمَّى تَديُر
وكان من عَلّيكم في مجاهم الأحلام
الأخلاق والمرضي الأفعال
الدعاء

الله مُصَّل ي على مَحمد وآله وَبِلَغ بِهِ مَنْ تَبَيَّن
أَكُل الأيمان واجعل يقيني أَنْصَلُ اليقين و
انتبهو نبتي إلى أَحَسَن النباتات وَبِلَغ إِلَى أَحْسَن
الأفعال

الله مُصَّل ي على مَحمد وآله وَبِلَغ بِهِ مَنْ تَبَيَّن
مَنْ تَبَيَّن

لاهقاني به واستغلي ما تلاقيني غداً و
استفرغ إِيما في خلقتي له وأغبني وأوعي
على في بزقك وآلفنتي بالبحر وأعرقي و
لاينة بِالكبر وعندك وآلفنتي عبادي

47
Let good flow out from my hands upon the people and efface it not by my making them feel obliged. Give me the highest moral traits and preserve me from vainglory!

4 O God,
  bless Muḥammad and his Household,
  raise me not a single degree before the people without lowering me its like in myself and bring about no outward exaltation for me without an inward abasement in myself to the same measure!

5 O God,
  bless Muḥammad and Muḥammad’s Household, give me to enjoy a sound guidance which I seek not to replace, a path of truth from which I swerve not, and an intention of right conduct in which I have no doubts! Let me live as long as my life is a free gift in obeying Thee, but if my life should become a pasture for Satan, seize me to Thyself before Thy hatred overtakes me or Thy wrath against be becomes firm!

6 O God, deposit in me no quality for which I will be faulted, unless Thou settest it right, no flaw for which I will be blamed, unless Thou makest it beautiful, no deficient noble trait, unless Thou complettest it!

7 O God, bless Muḥammad and Muḥammad’s Household and replace for me the animosity of the people of hatred with love,
بالحِبِّ وَأَجْرِيّ اللَّهَ عَلَى يَدٍٰهُ الرَّحْمَنِ وَالرَّحْمَنَ 
بِكَدَيْنِ وَهَبَّ لِيُمَعَالِيَ السَّعَودِاءِ وَعِصْمَانِي مِنِ النَّارِ 
۵ اللَّهُمَّ صَلِّ عَلِيّ مُحَمَّدٍ وَاللَّهُمَّ صَلِّ عَلِيّ مُحَمَّدٍ وَلا آتِيّ نِعْمَتَنِي فِي النَّاسِ 
۶ دِينِي الَّذِي آتَيْتَنِي عِندَيْنِ مَنْقُصُرَ مَثْلَهَا وَلا صِنَاعَتِي مِنَ النَّارِ 
۷ ظَاهَرَ إِلَّا أُصِيبُ بِذِلَّةٍ بَاطِنُ عِندَنِفسي إِلَى ظَاهِرٍةٍ قَدِيرٍ 
۸ اللَّهُمَّ صَلِّ عَلِيّ مُحَمَّدٍ وَاللَّهُمَّ صَلِّ عَلِيّ مُحَمَّدٍ وَمَتَعْنِي ضِعْرٍ 
۹ صَلَّى لا أَسْتَبِدِلُ بِهِ وَطَرِيقَةَ حَقِّ لا أَزْنِعُ عَنْهَا 
۱٠ وَنِنَائِي رُشُدُّهَا أَتَكَفِّي فِيهَا وَعِيْرَيْنِ مَا حَانَ عَنْهَا 
۱١ بِذِلَّةٍ فَإِنَّكَ فَأَيْضًا لَّكَ عِبَادُ مَرْتَعٍ لِّلشَّيْطَانِ 
۱٢ فَأَقَّضُني إِلَيْكَ أَنْ يَسَبِّقُ مَقْتُكَ إِلَى أُنَبِيَّنَا عِيمُوُّ 
۱٣ غَضَبُكَ عَلَى ۱٤ اللَّهُمَّ لَا تَتَّدُّ حَصَلَةً تَعَبُّ مَنْيِ إِلَّا 
۱٥ أَضْحَكَتِهَا وَأَعْتَبَّتِهَا أَوْنَبَ بِهَا إِلَّا أَحْسَنَتِهَا وَكَأَنَّى أَكُرُوْمَةً فِي نَأَقِصَةٍ إِلَّا أَتَمْمَتِهَا ۱٦ اللَّهُمَّ صَلِّ عَلِيّ مُحَمَّدٍ وَاللَّهُمَّ صَلِّ عَلِيّ مُحَمَّدٍ وَأَنْبِلُ مِنْ بَغيَّةٍ أَهْلِ النَّارِ
the envy of the people of insolence  
with affection, 
the suspicion of the people of righteousness  
with trust, 
the enmity of those close  
with friendship, 
the disrespect of womb relatives  
with devotion, 
the abandonment of relatives  
with help, 
the attachment of flatterers  
with love set right, 
the rejection of fellows  
with generous friendliness, 
and the bitterness of the fear of wrongdoers  
with the sweetness of security!

8 O God, 
bless Muhammad and his Household, 
appoint for me  
a hand against him who wrongs me, 
a tongue against him who disputes with me, 
and a victory over him who stubbornly resists me! 
Give me  
guile against him who schemes against me, 
power over him who oppresses me, 
reputation of him who reviles me, 
and safety from him who threatens me! 
Grant me success to  
obey him who points me straight  
and follow him who guides me right!

9 O God, 
bless Muhammad and his Household  
and point me straight to  
resist him who is dishonest toward me  
with good counsel, 
repay him who separates from me  
with gentle devotion, 
reward him who deprives me  
with free giving, 
recompense him who cuts me off  
with joining, 
oppose him who slanders me  
with excellent mention,
المحبة ومَنْ حَسَّنَ أَهْلِ اللَّيْلِ الْبَيْضِيَّةَ وَمِنْ نَظَّمَةَ
أَهْلِ الصَّلَايَاتِ النَّبِيَّةَ وَمِنْ عَدَاوَةِ الزِّنَادِقْنِ
وَمِنْ عَقُوقِ ذُوِّ الأَرْحَامِ الْمَبَارَةَ وَمِنْ خَذَالِكَ
الَّذِينَ أَقَرَّبَهُمُ النُّصْرَةَ وَمِنْ حُبِّ الْمُدْرَارٍ تَضِعَّفَهُ
وَمِنْ رَذَا المَلِكِيَّةِ كَنْ يُعَرَّضُهُ وَمِنْ مَرَاءةِ خَيْرَ
الطَّالِبِينَ حَلَاوَةَ الأَمِينِ ۧ اللَّهُمَّ صَلِّ عَلَيْهِ وَثَلَاثٌ
واَجْعَلْنِي وَيْدًا عَلَىٰ مِنْ طَلِيمٍ وَلَسَانًا عَلَىٰ مِنْ حَاصِمٍ وَ
ظَفَرًا مِّنْ عَانِدٍ وَهْبَ لِي مَكْرًا عَلَىٰ مِنْ كَاِيِنٍ وَ
قُدرَةً عَلَىٰ مِنْ أُضْطَهَدَنِي وَتَكَذِّيبًا عَلَىٰ مِنْ قَصِبِنِي وَ
سَلَمَةً مَّنْ تَوَّدَّنِي وَوَقَقَنِي لِطَاعَةٍ مَّنْ سَدَنِي وَ
وَمَتَابِيَةً مَّنْ أَرَاشِدٍ ۧ اللَّهُمَّ صَلِّ عَلَيْهِ وَثَلَاثٌ
وَسَدَدْنِي إِلَّا أَعَارضَ مِنْ غَشِينِي بِالْمَنِيَّةِ وَأَيْجَرَنِ
هُجْرِيَّةٍ بِالْجَرْبِ وَأَيْنِبٍ مَّنْ حَرِيمِي بِالْبُذْلِ وَأَكَافِيَ
مَنْ قَطَعَنِي بِالْصَّلَاةِ وَأَخَالِفَ مَنْ أَعُتُبَنِي إِلَىٰ حُسَنٍ
give thanks for good,
and shut my eyes to evil!

O God,
bless Muhammad and his Household,
adorn me with the adornment of the righteous,
and clothe me in the ornaments of the godfearing, through
spreading justice,
restraining rage,
quenching the flame of hate,
bringing together the people of separation,
correcting discord,
spreading about good behavior,
covering faults,
mildness of temper,
lowering the wing,99
beauty of conduct,
gravity of bearing,
agreeableness in comportment,
precedence in reaching excellence,
preferring bounteousness,
refraining from condemnation,
bestowing bounty on the undeserving,
speaking the truth,
though it be painful,
making little of the good in my words and deeds,
though it be much,
and making much of the evil in my words and deeds,
though it be little!
Perfect this for me through
lasting obedience,
holding fast to the community,
and rejecting
the people of innovation
and those who act in accordance with original
opinions!

O God,
bless Muhammad and his Household,
appoint for me
Thy widest provision in my old age
and Thy strongest strength when I am exhausted,
الذِّكْرِ وَأَن أَشْكُرُ الْحَسَنَةَ وَأُعْفُ عَنِ السَّيِّئَةِ
اللَّهُمَّ صَلِّ عَلَيْ مُحَمَّدٍ وَلَهُ وَخَلَقَهُ يَلِينَةَ الصَّلِّيْنَ
وَلِلْبَصَرِ رَذِيئةَ النَّفْقِينَ فِي بُسَاطِ الْعَذَالِ وَكُظُومَ الْعَظِيمَ
وَلَإِمَائَاتِ النَّائِثَةَ وَضَمْرَاءُ الْفَرَّةِ وَإِسْلَاحٌ ذَاتِ
الْبَيْنِ وَإِفْشَا الْعَارِقَةِ وَسَيْرُ الْعَائِمَةِ وَليلِ الْعَرَايَةِ وَخَفْضُ الْجَناحِ وَحُسْنُ الْبِيْتِ وَنَكُونُ
الرِّيْحِ وَطَنِيبُ الرُّلَّاَفِةِ وَالْسَّبْقِ إِلَى الْفَضَيْلَةِ وَ
إِبْتِنَائُ الْفَضِيْلَ وَتْرُكُ التَّغَيِّيرِ وَالْإِفْضَالِ عَلَى غَيْرِ
المُسْتَحْقِقِ وَالْقُولِ بِالْحَقِّ وَإِنْ عَزَّ وَاسْتَفْلَكَ الْمَعْ
وَإِنْ كَثُرَ قُولِ وَفَعْلُ وَإِسْتَحْكَمَاتَ الْمَشْرَوْرِ إنَّمَا
قُلْ مِنْ قُولِ وَفَعْلِي وَأَكْلُ ذِلْكَ لِي بَيْدَ ذَمَّةِ الْقَاعِةِ
وَلْيُؤْمَرَ الْجُمَاعَةِ وَرَفْضَ أَهْلِ الْبَدْعِ وَمُسْتَغْفِلُ الْأَرِي
المُشْعَرِ عِلْى الْاَلْلَهِمَّ صَلِّ عَلَيْ مُحَمَّدٍ وَلَهُ وَأَجِدْ أَرْسَعَ
رَزْقَكَ عَلَى إِذَا كَبَّرْتَ وَأُقِيْ فَوَقُوكَ فِي إِذَا نَصُبَتِ
and try me not with
laziness in worship of Thee,
blindness toward Thy path,
undertaking what opposes love for Thee,
joining with him who has separated himself from Thee,
and separating from him who has joined himself to Thee!

O God,
make me
leap to Thee in times of distress,
ask from Thee in needs,
and plead to Thee in misery!

Tempt me not
to seek help from other than Thee
when I am distressed,
to humble myself in asking from someone else
when I am poor,
or to plead with someone less than Thee
when I fear,
for then I would deserve
Thy abandonment,
Thy withholding,
and Thy turning away,
O Most Merciful of the merciful!

O God, make
the wishing, the doubt, and the envy
which Satan throws into my heart
a remembrance of Thy mightiness,
a reflection upon Thy power,
and a devising against Thy enemy!

Make everything he causes to pass over my tongue,
—the indecent or ugly words,
the maligning of good repute,
the false witness,
the speaking ill of an absent man of faith
or the reviling of one present,
and all things similar—a speech in praise of
Thee,
ولا تنبتليني بالكسل عن عبادتِك ولا العمي عن سبيليك ولا بالطهريض يخلان محبتيك ولا مجامعة من نفرت عنك ولا مفرقة من جمعتِك
للله مأجولي أصول يُ بك عند الصَّرْوَة و أسألك عند الحاجة وأتضرع اليك عند السَّنَكَة
وألحنني بالاستعانة يهيرك إذ اضطررت و لا بالتضرعر إلى من دونك إذا رهبت فاستحق بذلك خداك
ومنعك وإعراضك يا رحم الرُّحمين آل هُم اجعل ما يلقِ السَّيَّطان في روحي من المعيب والنَّطَّيل والمسيد رك العظمتك وتفكر في نذرتِك و
تذبَّر على عدوك وما أجزى على لسانِي من لفظي فخشى أو حُب أو شتيمة عرض أو شهادة باطل أو اعتياب
مؤمن غانِب أو سب حاضر وما أشبه ذلك نطفاً
a pursual of eulogizing Thee,
an excursion in magnifying Thee,
a thanksgiving for Thy favour,
an acknowledgment of Thy beneficence,
and an enumeration of Thy kindnesses!

14 O God,
bless Muḥammad and his Household,
let me not be wronged
while Thou canst repel from me,
let me not do wrong
while Thou art powerful over holding me back,
let me not be misguided
while Thou art able to guide me,
let me not be poor
while with Thee is my plenty,
let me not be insolent
while from Thee comes my wealth!

15 O God,
I come to Thy forgiveness,
I go straight to Thy pardon,
I yearn for Thy forbearance,
and I trust in Thy bounty,
but there is nothing with me
to make me warrant Thy forgiveness,
nothing in my works
to make me merit Thy pardon,
and nothing on my behalf
after I judge my soul
but Thy bounty,
so bless Muḥammad and his Household
and bestow Thy bounty upon me!

16 O God,
make my speech be guidance,
inspire me with reverential fear,
give me success in that which is most pure,
and employ me in what is most pleasing to Thee!

17 O God,
let me thread the most exemplary path
بِالْحَمْدِ اللَّهِ وَإِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَشْكُرُ
فِي تَمْجِيدِكَ وَشُكرُونَكَ وَاعْتِرَافٌ بِإِخْساَبِكَ
وَإِخْتِلاَفٌ يَنْتِهِيَ وَاللَّهُ صَلِّي عَلَيْهِ وَآلهَ
وَجَمْعَهُمُّ وَأَنتَ مُطْبِقٌ لِلَّذِينَ فُسِّحَ عَنْهُمْ وَلَا أَطْلَمَ مَا أَنتَ
الَّذِي عَلَى الْقَبْضِ مَنِي وَلَا أَضْلَلْنَ وَقَدْ أَمْكَنْتَ
هِدًاءً وَلَا أَقَرَّنْ وَمِنْ يَعْنِدَكَ وَسُكْنِي وَكَأَنْتَ
أَطْعِنَّ مِنْيَ عَنْدِكَ وَجَدْيُ اللَّهُ إِلَى مَعْفُوكَ
وَفَذَّرتَ وَلَيْعِفُوكَ تَجْزَأَكَ وَلَا تَتَجاَوَزَكَ
اِسْتَقْتَ وَيُفْضِلكَ وَقَلْتَ وَلَيْسَ عَنْدِي مَهْيَبٌ
لِي مِغْفِرَتُكَ وَلَا كَيْلَةَ عَلَى مَا مَتَّعْنِي بِهِ عَفْوُكَ وَمَا
لِي بَعْدَانَ حَكَمْتَ عَلَى نَفْسِي إِلَّا أَفْضُلَكَ فَصَلَّي عَلَى
مََّلِكَ وَإِيَّاكَ وَتَفَصِّلُ عَلَى اللَّهِ وَأَطْفَنِيْ بِالْهَدِيَ
وَالْهَمْيِينَ التَّقْوِيَ وَوَفْقِيْنِيْ لِيْنُهِي أُرْكَرَ وَاسْتَغْفِرْ
بِمَعْرُوفٍ إِلَّا اللَّهُ وَاسْلَكِيِ الْطَّرِيقَةَ المَضْنَ
and make me live and die in Thy creed!

18 O God,
bless Muhammad and his Household,
give me to enjoy moderation,
make me into one of
the people of right behavior,
the proofs of right conduct,
and the servants of righteousness,
and provide me with
triomp at the place of Return\textsuperscript{100}
and safety from the Ambush\textsuperscript{101}

19 O God,
take to Thyself from my soul
what will purify it
and leave for my soul that of my soul
that will set it right,
for my soul will perish
unless Thou preservest it!

20 O God,
Thou art my stores when I sorrow,
Thou art my recourse when I am deprived,
from Thee I seek aid when troubled
and with Thee is
a substitute for everything gone by,
a correction for everything corrupted,
and a change from everything Thou disapprovest.
So show kindness to me with
well-being before affliction,
wealth before asking,
right conduct before misguidance;
suffice me against the burden of shame toward the servants,
give me security on the Day of Return,
and grant me excellent right guidance!

21 O God,
bless Muhammad and his Household,
repel from me through Thy gentleness,
feed me through Thy favour,
set me right through Thy generosity,
heal me through Thy benefaction,
shade me in Thy shelter,
واجعلني على ملائكة اموت واحنيب اللهم صلى على محبتي والى ومغنين بالاقصاد واجعلني من أهل السداد ومن أهل الرشاد ومن صالحي العباد وارزقني فوز المعاذ وسلامة المرصاد اللهم حذن نفسك من نفسك ما تبتليه فآسي لفسى من نفسك يصيبها فإن نفسك هلالك أوسعها اللهم إن عذبتي إن حرمت وأنت مستغيبي إن حرمتم وليك استغاني إن كرمت وعندك مفاات خلف ولا تستدصل فيني أنكرت تعزير فامتن على قبل البلاء بالعايفي وقبل الطلب بالحجة وقبل اضلال بالرشاد وأفني مؤنة معروضة العباد وذهب لي أمن يوم المعاذ وأفني حسن الأرشاد اللهم صلى على محبتي وإلى وإذ آعيني بالطيف والعذبي ينعمت واصليني بكريم وداوي بصعاب وأعلى في زرال
wrap me in Thy good pleasure,
and give me success to reach
the most guided of affairs when affairs confuse me,
the purest of works when works seem similar,
and the most pleasing to Thee of creeds when creeds conflict!

22 O God,
bless Muḥammad and his Household,
crown me with sufficiency,
place in me excellent guardianship,102
give me to guide correctly,
tempt me not with plenty,
grant me excellent ease,
make not my life toil and trouble,
and refuse not my supplication in rejection,
for I make none rival to Thee
and I supplicate none with Thee as equal!

23 O God,
bless Muḥammad and his Household,
hold me back from prodigality,
fortify my provision against ruin,
increase my possessions through blessing them,
and set me upon the path of guidance
through piety in what I spend!

24 O God,
bless Muḥammad and his Household,
spare me the burden of earning,
and provide for me without reckoning,
lest I be distracted from Thy worship through seeking
and carry the load of earning’s ill results!

25 O God,
bestow upon me what I seek
through Thy power
and grant me sanctuary from what I fear
through Thy might!

26 O God,
bless Muḥammad and his Household,
وَجَلَّلِيِّ رَضِيَّۡكَ وَقَفَُّّنِيۡ إِذَا اسْتَنْتَكَبْتُ عَلَى ٱلْأَمْوَرِ
لِأَهْدَاهَا وَإِذَا شَجَبْتُ الْآمَرَةَ لَا يَزْكَهَا وَإِذَا
تَعَافَضَتِ ٱلْبَلَّلِ لِأَرَضَهَا ۗ ۚ لَهُمْ ٱلْمَّعَلُوٓجُ عَلَى مَّجِيِّدِهِ
وَتَوَجَّهَتِ ٱلْكَفَّٰرَةَ وَسُمِّيَ ۤنِسَٰمَةً ۤفُكَّٰرَةً وَهَبَّۡلِي
صَادِقُ ٱلْهَدَايَةِ وَلَا چَفَّٰتِي بِالسَّعَاةِ وَأَمْشَىۡنِي حَسْنُ
الْدُّعَةِ وَلَا يَجْعَلُ عِیْشِيۡ كَذَٰلِكَ ۗ وَلَأَرْضَى عَلَىٰ
ۖ ۚ رَدَّاً قَانِٰثِ لا أَجْعَلُ لَكَ صَّدَٰرًا وَلَا أَدُعُعُكَ نِٰذًا
ۚ لَهُمْ صَلَّى عَلٰى مُحَمَّدٰٓا وَإِلٰهٰٓ مَّعْمِنُوٓفِي ٱلسَّرْعِ
ۚ وَحَصْنُ رَزْقِي مِنَ ٱلسَّلِٰطِيۡنِ وَوَفِّرَ مِلَّاتِي بِالبَرَكَةِ فِيۡهُ
ۚ وَأَصْبَنِي سَبِيلُ ٱلْهَدَايَةِ لِلْيَرِيۡمَةِ أَنْفَقَ مِنَهَا ۡ۠ۚ ٰٱللَّٰهُ
صَلَّى عَلَى مُحَمَّدٰٓا وَإِلٰهٰٓ وَأَكْفِنِي مَوْعِدَةً ٱلْكَبْسِ وَأَزْقُيۡنِي
ۚ مِنْ غَيْرِ احْتِسَابِ فَلاَ أَشْتَغِلَّ عَنِ ٱبْنِيۡكَ ۗ بِٱلْثَّلَّبِ
ۖ وَلَا أَحْتَلِي إِضْرَابَاتِ ٱلْكَبْسِ ۡۖ ۚ الْلَّٰهُمَّ فَاطِلِبِيۡ بِفَرۡضِكَ
ۚ مَا أَطَلِبُ وَأُجْرِيۡ بِعَزِيۡزِكَ مَمَّا رَهَبَ ۡۚ ٰٱللَّٰهُمَّ صَلَّى
save my face through ease,
and demean not my dignity through neediness,
lest I seek provision from those whom Thou
hast provided

and ask for bestowal from the worst of Thy creatures!

Then I would be tried

by praising him who gave to me

and afflicted

with blaming him who held back from me,

while Thou—not they—art patron of giving

and holding back.

27 O God,

bless Muhammad and his Household
and provide me with

soundness in worship,
detachment in renunciation,
knowledge put into action,

and abstinence in measure!

28 O God,

seal my term with Thy pardon,
verify my expectation in hoping for thy mercy,
smooth my paths to reach Thy good pleasure,
and make my works good in all my states!

29 O God,

bless Muhammad and his Household,
incite me to remember Thee
in times of heedlessness,
employ me in Thy obedience
in days of disregard,
open a smooth road for me
to Thy love,

and complete for me thereby the good
of this world and the next!

30 O God,

and bless Muhammad and his Household
the best Thou hast blessed
any of Thy creatures before him
and wilt bless
any of them after him,

and give to us in this world good,
علّي محمدٍ وأليه وصُنّ وجَهني بإليّ ستار ولا تبتذل
جاهٍ يا لأقتارفا كماً أهمل رزقك واستغتفي
شرار خلقك فآتيني يجَد من أخطائي وأبتاني بذم
من منعني وآتين من دونهم ولي الأعطاء والمنع
اللهُمَّ صل على محمدٍ وأليه وازتلف صحة في عبادة
وفراغا في زهادة وعلماً في استغمال وواعاً في
إجابة اللهُمَّ استغفره أحل وحقّ في رجاء
يرحمتك أمي إلى لصول رضاك سبحانه و
حبس في جميع أحوالي على اللهُمَّ صل على محمدٍ وأليه
وينهيني لذكرك في أوقات الفعلة واستعملني بطاعةك
في أيام المهلة والهجر إلى محبتك سبلياً سهبة
أكل لي بخير الدنيا و الآخِرة اللهُمَّ صل على
محمدٍ وأليه كأفضل ما صللت على أحدٍ من خلقك قبله
وأتت مصلٍ على أحدٍ بعده واتنا في الدنيا وحسنَةٌ
and in the next world good,
and protect me
through Thy mercy
from the chastisement of the Fire!103

21

His Supplication when Something Made him Sorrow
and Offenses Made him Worry

1 O God,
O Sufficer of the isolated and weak
and Protector against terrifying affairs!
Offenses have isolated me,
so there is none to be my companion.
I am too weak for Thy wrath
and there is none to strengthen me.
I have approached the terror of meeting Thee
and there is none to still my fear.

2 Who can make me secure from Thee
when Thou hast filled me with terror?
Who can come to my aid
when Thou hast isolated me?
Who can strengthen me
when Thou hast weakened me?

3 None can grant sanctuary to a vassal, my God,
but a lord,
none can give security to one dominated
but a dominator,
none can aid him from whom demands are made
but a demander.

4 In Thy hand, my God, is the thread of all that,
in Thee the place of escape and flight,
so bless Muhammad and his Household,
give sanctuary to me in my flight,
and grant my request!

5 O God,
if Thou shouldst
turn Thy generous face away from me,
withhold from me Thy immense bounty,
forbid me Thy provision,
or cut off from me Thy thread,
I will find no way to anything of my hope
other than Thee
وفي الآخرة حسناً وقبيض برضيتاك عذاب النار
قال النبي ﷺ: "وكان من عزني عليه من أحبني أهتمته حماني".

۱ الله يآي كي القرد الضعيف وواشي القرديل

۲ أفرديني الخطايا فلاصاحب معي وضعت عن عصيتك

۳ فلاعلواني ولاشرفت على خوف لقائيك فلامسين ليروعي

۴ ومن يؤمني منك وآنت أخفتيني ومن يساعني وآنت أفرديني ومن يقويني وآنت أضفتي

۵ لاقيق ياللهي الأرب على مربوب ولايمون الأغالب على مطلوب

۶ وبيكد ياللهي جبين ذلك السبب وإليك

۷ المقرى المهرب فصل على محمد وإله وأجره في

۸ وأنج مطلبي اللهم إنك إن صرفت عني وجهدك

۹ الكرم ومنعنيي فضلتي الجسمني وحررت علي رقاك

۱۰ وقطعت علي سببتك لإن أجد السبيل إلى شيء أتلي
nor be given power over what is with Thee
through another's aid,
for I am Thy servant and in Thy grasp;
my forelock is in Thy hand.  

6 I have no command along with Thy command.
‘Accomplished is Thy judgment of me,
just Thy decree for me!’
I have not the strength to emerge from Thy authority
nor am I able to step outside Thy power.
I cannot win Thy inclination,
arrive at Thy good pleasure,
or attain what is with Thee
except through obeying Thee
and through the bounty of Thy mercy.

7 My God,
I rise in the morning and enter into evening
as Thy lowly slave.
I own no profit and loss for myself
except through Thee.
I witness to that over myself
and I confess to the frailty of my strength
and the paucity of my stratagems.
So accomplish what Thou hast promised me
and complete for me what Thou hast given me,
for I am Thy slave,
miserable, abased,
frail, distressed, vile,
despised, poor, fearful,
and seeking sanctuary!

8 O God,
bless Muḥammad and his Household
and let me not
forget to remember Thee in what Thou hast done for me,
be heedless of Thy beneficence in Thy trying me,
or despair of Thy response to me,
دعاء (38)

غُيركِ وَلَا أُقَدِّرُ عَلَيْكَ مَا عَنِّيَكَ بِمَعْوَنةِ سُوُّاكِ
فَإِي بُضُرِّكَ وَفِي بُضُرِّكَ نَاصِيَتِي بِبيِّداكَ ۗ لا
اِمْرُأِي مَعَ أمِّرِكَ مَاضِي فِي حُكْمِكَ عَدِلُ فِي نُصَاوَكِ
وَلاَ فَوْقَي لِعَلَى الخُرُوجِ مِن سُلَاطَانِكَ وَلاَ أَسْقَطِي
مُجَاَوَّةً قُدُرِّتِكَ وَلاَ أَسْقَطِي هَوَاكَ وَلاَ أَبْلُغِ
يَضَاكَ وَلَا أَنَالُ مَا عَنِّيَكَ إِلَّا بَطِعَتِكَ وَبَقِّيَتُكَ
رَحْمَتُكَ ۗ الْإِلَهِ أُضْحِيَتُ وَأَمْسِتُ نَذِيرَ أُخْرِجُ أَشَهَّدُ
بِذِلِكَ عَلَى نَفْسِهِ وَأَعْتِرَتْ مُضْعِفَ قُرْنِي وَقِيلَتْ حِيَالِيُّ
فَأَجْزِيَ مَا عَدُتِّي وَتَسَلِّي مَا أَتِتِّي فَإِي بُضُرِّكَ
المُسِكِّينُ الصَّغِيفُ الصَّرِيرُ الْحَقِيرُ الْمَهْيَنُ
الفَقِيرُ النَّافِعُ الصَّبَّارُ الْمُسْتَبَرِّ ۗ اللَّهُمَّ صَلِّ عَلَيْ مُحَمَّدٍ وَلِهِ
وَلاَ تَجْعَلْيَ نَايَسِيَ الْذِّكْرُ فِي مَا أُلِيْتِي وَلَا أَعْفَ أَلَّا
لِأَخَسَانِي فِي مَا أُلِيْتِي وَلَا يَسَّمِي إِجَابةً لِيَ
though it keep me waiting,
whether I be in
prosperity or adversity,
hardship or ease,
well-being or affliction,
misery or comfort,
wealth or distress,
poverty or riches!

9 O God,
bless Muhammad and his Household,
make me laud Thee, extol Thee, and praise Thee in all my states
so that I rejoice not over what Thou givest me of this world
nor sorrow over that of it which Thou withholdest from me!

Impart reverential fear of Thee to my heart,
employ my body in that which Thou acceptest from me,
and divert my soul through obedience to Thee from all that enters upon me,
so that I love nothing that displeases Thee
and become displeased at nothing that pleases Thee!

10 O God,
bless Muhammad and his Household,
empty my heart for Thy love,
occupy it with remembering Thee,
animate it with fear of Thee and quaking before Thee,
strengthen it with beseeching Thee,
incline it to Thy obedience,
set it running in the path most beloved to Thee,
and subdue it through desire for what is with Thee all the days of my life!

11 Let
my provision in this world
be reverential fear of Thee,
وَإِنَّ أَبِيَّتَيْنِيَ الْمَدِينةَ نَسْبًا كَسَٰهِرًا أوْشَدّةٌ أَوْرَخَاءٌ أَمْعَانِيَةٌ أَوْبُنْكُ أَوْبُوسٌ أَوْنَعَمَاةٌ أَوْ جَدَّةٌ أَوْلَاوَأَهُمْ أَوْفَقًا أوْغَنَّىَ ۖ اللَّهُمَّ سَلَّمَ عَلَى مُحَمَّدٍ اِلَهِ وَاجْعَلْ شَيْطَانَ عَلَيْكَ وَمَدْجِي إِلَيْكَ وَحَمْدُكَ لَكُمْ لِكُلِّ حَالٍ مَّثْلِهِ لاَقَفَ بِالْبَيْتِيْنِ من الدُّنْيَا وَلَا أَحَزْنَ عَلَى مَاتِنِيْنِ لَقَفَبِ فَرْجٍ وَأَشْعُرُ قَلْبِي نَقَوَالَةً وَأَسْتَعْلِمُ بَدِيءَ فِي ثَقَلَتِيْنِ مَسَى وَأَشْرَعُ بِطَاعَتِكَ ثَقِيَّةً عَن كُلِّ مَا يَضُرُّ عَلَى حَتَّى لا أُحِبَّ شَيْنَا مِن سُيوطِكَ وَلَا أَسْخَطُ شَيْنَا مِن رَّضَاكَ ۚ اللَّهُمَّ صِلِّ عَلَى مُحَمَّدٍ اِلَهِ وَقَلِّبْ قَلْبِي لِمُحَبَّتِكَ وُسْلِلَهُ بِذَكْرِكَ وَنَعْشَرْهُ مَحْفُوَكَ وَبَالْوَجْلِ مِنْكَ وَقُومُ بِالرَّغْبَةِ إِلَيْكَ وَأَمَلُهُ إِلَيْكَ طَاعَتُكَ وَآجَرْهُ فِي أَحْبَابِ السَّبِيلِ إِلَيْكَ وَذُلُّهُ بِالرَّغْبَةِ فَيُمَايِدُكَ أيَّامَ حِيِّيٍّ كُلُّهَا لَهَا وَاجْعَلْ نَقَوَالَةَ مِن الدُّنْيَا زَادِيَ
my journey
  be toward Thy mercy,
and my entrance
  be into Thy good pleasure!
Appoint for me a lodging
  in Thy Garden,
give me strength to bear
  everything that pleases Thee,
make me flee to Thee
  and desire what is with Thee,
clothe my heart in estrangement
  from the evil among Thy creatures,
and give me intimacy with Thee,
  Thy friends,
and those who obey Thee!

12 Assign to no wicked person or unbeliever
  a kindness toward me
or a hand that obliges me,
nor to me a need for one of them!
Rather make
  the stillness of my heart,
the comfort of my soul,
  my independence and my sufficiency
lie in Thee and the best of Thy creatures!

O God,
bless Muhammad and his Household,
make me their comrade,
make me their helper,
and oblige me with yearning for Thee
  and doing for Thee what Thou lovest and approvest!

_Thou art powerful over everything_\textsuperscript{107}
  and that is easy for Thee.

2.2

His Supplication in Hardship, Effort,
  and Difficult Affairs

1 O God,
  Thou hast charged me concerning myself
with that which belongs more to Thee than to me.
وَإِلَيْهِ رَحْمَتُهُمْ وَلَعَلَّهُمْ يُعْفِيَنَّكَ عَن مَا كَانَتَ تَقْرَرُوšُنَّ وَأَجْلِعْ فِي جَنَّتِكَ مَنْ شَاءَ وَهُنَّ لِي وَأَجْلِعْ فِي رَأْيِكَ وَرَغَبَتِي فِي ذَا ١٣٠ عِندَكَ وَلَيْسَ قَلْبِي الْوُحْشَةُ مِنْ شَرِّ أَحْلَاقِكَ وَهُنَّ لِي الْأَشْكَالُ يُقَالُ وَيْلَايَةُكَ وَأَهْلُ طَاعَتِكَ وَأَجْلِعْ لَفَاجِرٍ وَأَكَافِي عَلَى مَنْهَا وَالْأَعْرَاضُ يَبْدَا وَلَا يَلْهَبْنِي حَاجَةٌ بِلِّلَّذِينَ اجْتِعَوْنَ كَفِ بِكَ وَكَفِيَّةُ خَلْقِكَ ١٣١ وَأَجْلِعْ عَلَيْهِمْ وَأَسْتَغْنَى وَكِفَآيَتي يُكَ وَخَلْقُ خَلْقِكَ وَسُلُّ عَلَى مَحْمَدٍ وَالِهِ وَأَجْلِعْنِي لَهُمُ الْقُرُونَ وَأَجْلِعْنِي هُمُ النَّصِيرُ وَأَفْنِ عَلَى بِشَوُقي إِلَيْكَ وَبَالْعِلْيِ لِكَ يُحْبِبْ وَقَرْنِي إِذْ كَلَّ يُنَّى قَدِيرٌ وَذَلِكْ عَلَيْكَ يُسِيرَ وَكَانَ مِنْ دُعَاهِ مُعَلِّئَةٍ عَلَيْهِ عِنْدَ النَّاسِ العَلَامَةُ ١٢٠ "الْدُعَاءُ" "الْخَيْبَةُ وَالْجِهَدُ وَتَعْلِيماً لِّأَمْوَيٍّ ١٢١ اللَّهُمَّ إِنَّكَ كَفَرْتَ مِنْ نَفْسِي إِنْ أَنْتَ أَمَلْكُ نَفْسِي
Thy power over it and over me is greater than my power, so give me in myself what will make Thee pleased with me and take for Thyself Thy good pleasure in my self's well-being!

2 O God,
I have no endurance for effort, no patience in affliction, no strength to bear poverty. So forbid me not my provision and entrust me not to Thy creatures, but take care of my need alone and Thyself attend to sufficing me!

3 Look upon me and look after me in all my affairs, for if Thou entrustest me to myself, I will be incapable before myself and fail to undertake that in which my best interest lies.

If Thou entrustest me to Thy creatures, they will frown upon me, and if Thou makest me resort to my kinsfolk, they will refuse to give to me; if they give, they will give little and in bad temper, making me feel long obliged and blaming me much.

4 So through Thy bounty, O God, free me from need, through Thy mightiness, lift me up, through Thy boundless plenty, open my hand, and with that which is with Thee, suffice me!

5 O God, bless Muhammad and his Household, rid me of envy, encircle me against sins, make me abstain from things unlawful, give me not the boldness of disobedient acts, assign me love for that which is with Thee
وقد درتك عليّ وعلي أغلب من قدرتي فأعطيتني نفسى ملؤها ضياء عيني وحذلت نفسك ينساك رضاهم من نفسك عافية

اللهم إنا لا طاقة لي بالجهد ولا صبر لي على البلاء ولا وقتي على الفقر فلا تقتري رقى ولا تكلتي إلى خلقك بل تفر دنيائي وتول كفاني وانظر إلى وانظر لي في جميع أمرى فإنك إن وکلتني إلى نفسى عجزت عنها وأنا قومي فيه مصلحتها وان وکلتني إلى خلقك تجهموني وإن الباتني إلى قرباني حسومي وإن أعطوا أعطوا فإني لا نكد و منها على طويل ودموا كثيرا في فضلك الله

فأعني ويعطيت نفسى وسعيت فأسطيدي وسما عندك فأكيفني اللهم صلى على محمد وآله وحياضني من الحسد وأحصو في عن الذنوب ورحمي عن الخمار والأجرا في على المعاصي واجعل هواي
and satisfaction with that which comes to me from Thee,
bless me in
that which Thou providest me,
that which Thou conferrest upon me,
and that through which Thou favourest me,
and make me in all my states
safeguarded, watched,
covered, defended,
given refuge, and granted sanctuary!

6 O God,
bless Muhammad and his Household
and let me accomplish everything which
Thou hast enjoined upon me
or made obligatory for me toward Thee,
in one of the ways of Thy obedience,
or toward one of Thy creatures,
though my body be too frail for that,
my strength too feeble,
my power not able to reach it,
and my possessions and what my hand owns
not encompass it,
and whether I have remembered it or forgotten it.

7 It, my Lord, is among that which Thou hast counted
against me
while I have been heedless of it in myself.
Let me perform it
through Thy plentiful giving
and the abundance which is with Thee
—for Thou art Boundless, Generous—so that nothing of
it may remain against me,
lest Thou wouldst wish
to settle accounts for it from my good deeds
or to compound my evil deeds
on the day I meet Thee, my Lord!

8 O God,
bless Muhammad and his Household
and provide me with desire to serve Thee
for the sake of my state in the hereafter,
such that I know the truthfulness of that [desire] in my heart,
وعندك ورضائي نبماير على مناك وبآراك لي فيما رفعتي وفيما خولتي وفيما اعتبت به عليك واجعلني في كل حالتي في خفظاً وكبيرة مستوراً معوباً متحفاً مجاراً اللهم صلى على محمد وإلي وافض عني كلما الزمنينه وفرضت عليّك في وجوه طاعتك أوجل من خلقك وإن ضعفت عن دلاك بدني وهنوت عنه قلبي ولم يعله مقدراً ولم يسعه ما لي ولا دأ بيدي ذكرتله أونسيتة هويارب مشاقد أحصنته علي وأغفلته أنا من نفسي فأداوعني من جزيل عطياتك وكثيراً ما عندك وأنت واسع كريم حتى لا يكون على شيء منه تريد أن تقاصي بالله حسناني أوتضايع به من سينتاني يوم القيامة بارك اللهم صلى على محمد وإلي وارزقاني الرغبة في العمل لك لآخرنا حتى أعرت صدقي ذلك من قلبي وحتى يكون
be dominated by renunciation while in this world, do good deeds with yearning, and remain secure from evil deeds in fright and fear!
And give me a light whereby I may walk among the people, be guided in the shadows, and seek illumination in doubt and uncertainty!

O God,
bless Muhammad and his Household and provide me with fear of the threatened gloom and yearning for the promised reward, such that I may find the pleasure of that for which I supplicate Thee and the sorrow of that from which I seek sanctuary in Thee!

O God,
Thou knowest what will set my affairs right in this world and the next, so be ever gracious toward my needs!

O God,
bless Muhammad and Muhammad's Household and provide me with what is Thy right when I fall short in thanking Thee for that through which Thou hast favoured me in ease and difficulty, health and sickness, such that I may come to know in myself repose in satisfaction and serenity of soul in that which Thou hast made incumbent upon me in whatever states may occur: fear and security, satisfaction and displeasure, loss and gain!

O God,
bless Muhammad and his Household and provide me with a breast safe from envy, such that I envy none of Thy creatures
الغاليب على الزهاد في دنيا وفحتي أعمل الخسات
شوقا وامتن من السينات فرفا وحوقا وذهب لي نورا
إمسيبه في الناس وأهتدي به في الظلال وأنتضفي م
به من الشك والشفهات ۹ اللهم صل على مهدى وله
وارزقني خوف غير العيد وشوق نور الوعود حتاه
أجدلده ما أدعو له وكأنه ما استغفر له منه
۱۰ اللهم قد تعلم ما يضحي من أمردني وابني
فأكن يد مفتاح حفيا ۱۱ اللهم صل على مهدى وله
وارزقني احتى عند نقصت في السكك بما أعطت على
في السر والغسر والصيبة والسقم حتى أتعرف من
نقيى روز الرضا وطمانينة النفس مبني محبب لما فين
يجدت في حال حفظ وأمان والمراية وال_PROOFREADER
۱۱ اللهم صل على مهدى وله وارزقني سلامة
الصادرين الحسدي حتى لا أحسد أحد من خلقك على
۱۲
in anything of Thy bounty
and such that I see none of Thy favours
toward any of Thy creatures
   in religion or this world,
   well-being or reverential fear,
   plenty or ease,
without hoping for myself better than it
through and from Thee alone,
who hast no associate!

13 O God,
bless Muhammad and his Household
and provide me in this world and the next
   with caution against offenses
   and wariness against slips
in the state of satisfaction and wrath,
such that I may
remain indifferent toward that which enters upon me
   from the two states,\textsuperscript{109}
work toward Thy obedience,
and prefer it and Thy good pleasure over all else
   in both friends and enemies.
Then my enemy may stay secure
   from my wrongdoing and injustice
and my friend may despair
   of my inclination
   and the bent of my affection.

14 Make me one of those who supplicate Thee with sincerity in ease
   with the supplication of those
   who supplicate Thee with sincerity in distress!
Verily Thou art Praiseworthy, Glorious.

\[\text{His Supplication when he Asked God for Well-Being.}
   \text{and Thanked Him for it}\]

1 O God,
bless Muhammad and his Household,
clothe me in Thy well-being,
شيء من فضلك وحتى لا أرى نعمة من نعمة على أحد
من حلقات فديني ودنيا وعلفانية وفقاً واسعة
أورحاء إلا رجوت لنفسية ففضل ذلك بك ونفك تحرك
لا شريك لك 43 اللهم صل على محمد وآلله وارفعني
المحفوظ من الخطايا والأخطر من الزلال في الدنيا
والأخرى في حال الرضا والغضب حتى أكون بخير علي
بصائر سنة عامل إطاعتك مؤثر الرضا على
ماسوه في الأولى والأعداء حتى يا من عدو من
ظالم وجوير ويأيس ولي من ميلى والخطاط هواي
والاعتيق من يدعوك مخلصاني الرخاء دعاة الخصين
المضطرين لك في الدعاء إنك حميد مجيد

وكان من دعائي عليمي إذ ذاك سأل الله العافية وشكرها
الشارة

اللهم صل على محمدي وألله وأليسبن إعفشك
wrap me in Thy well-being,
fortify me through Thy well-being,
honour me with Thy well-being,
free me from need through Thy well-being,
donate to me Thy well-being,
bestow upon me Thy well-being,
spread out for me Thy well-being,
set Thy well-being right for me,
and separate me not from Thy well-being
in this world and the next!

2 O God,
bless Muhammad and his Household
and make me well with
a well-being sufficient, healing, sublime, growing,
a well-being that will give birth to well-being in
my body,
a well-being in this world and the next!

3 Oblige me through
health, security, and safety in my religion and body,
insight in my heart,
penetration in my affairs,
dread of Thee,
fear of Thee,
strength for the obedience
which Thou hast commanded for me,
and avoidance of the disobedience
which Thou hast prohibited for me!

4 O God,
oblige me through
the hajj,
the "umra,\textsuperscript{110}
and visiting the graves of Thy Messenger
(Thy blessings, mercy, and benedictions
upon him
and upon his Household)
and the Household of Thy Messenger
(upon them be peace)
for as long as Thou causest me to live,
in this year of mine and in every year,
and make that accepted, thanked, and mentioned before
Thee
وَحَلِيلُي عَافِينَيْكَ وَحَصِيبٍ عَافِينَيْكَ وَأَعْمَانُي عَافِينَيْكَ وَتَصَدَّقُ في عَافِينَيْكَ وَهُبُّ لى عَافِينَيْكَ وَأَعْمَانُي عَافِينَيْكَ وَأَضَحُّ لى عَافِينَيْكَ وَلَاتُهمِ قَبْيَنِي وَلَتَكَ عَافِينَيْكَ فِي الدُّنْيَا وَالآخِرَةَ ۖ اللَّهُمَّ صَلِّ عَلَى فَتُوحَوَالعَافِينَيْكَ كَافِياً شَافِيَةً عَالِيَةً تَأمِينَةً عَافِينَيْكَ وَلُؤُدُّ في بَدْنِي عَافِينَيْهَا عَافِينَيْهَا الدُّنْيَا وَالآخِرَةَ وَأَمِينُ عَلَى بِالحَجّةِ وَالأَهْمَيْنِ وَالسَّلَامَةِ فِي دِينِي وَبَدْنِي وَالبُصِيرَةِ فِي قَلْبِي وَالنُّفُوذِي أَمُورٌ وَجَانِينِي لَكِ وَاحْرَمَتْكِ وَالْمُؤْمِنِينَ وَالقُوَّةِ عَلَى مَا أَمَرْتَنِي بِهِمْ طَاعَتٌ وَأَجْبَتْنَا بِمَا أَحْيَيْتُهُمْ عَنْ مَعْصِيَتِهِمُ ۖ اللَّهُمَّ وَأَمِينُ عَلَى بِالحَجّ وَالعُمْرَةِ وَزِيَادَةً قَرَيرٍ رَسُولُكَ صَلَوْاتُكَ عَلَيْهِ وَرَحْمَتُكَ وَبِكَانَكَ عَلَيْهِ وَأَلْهَوَّتِهِ وَاللَّهِ رُسُولُكَ عَلَيْهِمْ السَّلامُ أَبْدَاءَ البَقِينِي فِي عَامِي هَذِهِ وَفِي كُلِّ عَامٍ حَيْثُ جَاءَ ذَلِكَ مَقَبلٌ مُؤَكَّدًا
and stored away with Thee!

Make my tongue utter Thy praise, Thy thanksgiving,
Thy remembrance, and Thy excellent laudation,
and expand my heart
toward the right goals of Thy religion!

Give me and my progeny refuge from
the accursed Satan,
the evil of venomous vermin, threatening pests,
swarming crowds, and evil eyes,
the evil of every rebel satan,\textsuperscript{111}
the evil of every refractory sovereign,
the evil of everyone living in ease and served,
the evil of everyone weak or strong,
the evil of everyone born high or low,
the evil of everyone small or great,
the evil of everyone near or far,
the evil of everyone, jinn or man,
who declares war on Thy Messenger and
his Household,

and the evil of every crawling creature
that Thou hast taken by the forelock!

\textit{Surely Thou art on a straight path.}\textsuperscript{112}

O God,
bless Muhammad and his Household
and if someone desires ill for me
turn him away from me,
drive away from me his deception,
avert from me his evil,
send his trickery back to his own throat,

and place before him a barricade, so that Thou mayest
blind his eyes toward me,
deafen his ears toward my mention,
lock his heart toward recalling me,
ذكر الديك مذَخْورًا عندك ۖ وأنطق بحمدهك
وشكرك وذكرك وحسن اللقاء عليك لساني وآشح
عمران دينك صلىٌ ۖ وأعدني وذريتي من الشيطان الجميل
ومن شر السامس والكاملة والعاقة واللائمة ۖ ومن شر
كل شيطانٍ مرير ومن شركل سلطانٍ عينيٌ ۖ ومن شر
كل مترٍ حفيفٍ ومن شركل ضعيفٍ وشدٍّ وشر
كل شريفٍ وضيَّعٍ ومن شركل صغيرٍ وبيدٍ ومن شركل قويٍّ ويعيدٍ ومن شركل من نصب لرسولك وآهل
نهب من حربان الحين والأنس ومن شركل دابةٍ أنت
أخذتِ ناصيتها إنَّك على سراط مستقيمٍ ۖ اللهم
صلاة على محمد واللهم ومن أرادني بسوء فأصبر من يعنى
وأخرجني مدركًا وآرأعي شره ورذكيدًا في تحرك
وأجعل بين يدي يد ذي سداد أحتى أعتني عني بصوتك وصم
عن ذكرى سمعة وتفقذ دون إخطارى في قلبي ۖ و
silence his tongue against me,
restrain his head,
abase his exaltation,
break his arrogance,
abase his neck,
disjoint his pride,
and make me secure from all his injury,
his evil, his slander,
his backbiting, his faultfinding,
his envy, his enmity,
his snares, his traps,
his foot soldiers, and his cavalry!
Surely Thou art Mighty, Powerful!

24

His Supplication (upon him be peace)
for his Parents (upon the two of them be peace)

1 O God,
bless Muhammad, Thy slave and Thy messenger,
and his Household, the pure,
and single them out for the best of Thy blessings, Thy mercy,
Thy benedictions, and Thy peace!

2 And single out my parents, O God,
for honour with Thee and blessings from Thee,
O Most Merciful of the merciful!

3 O God,
bless Muhammad and his Household,
teach me through inspiration
knowledge of everything incumbent upon me toward them,
and gather within me
knowledge of all that completely!
Then make me act in accordance
with what Thou hast inspired me
and give me the success to put into practice
the knowledge Thou hast shown to me,
lest I fail to act
according to something Thou hast taught me
or my limbs feel too heavy to perform
that with which Thou hast inspired me!

4 O God,
bless Muhammad and his Household,
as Thou hast ennobled us through him,
«تخشر عني لسانك ولقمع رأسك وتذليل عيني وتكسير عينك وتذليل رقبتك وتفسخ كفي وتوضعي من جميع ضررك وشرلك وعذرك وحزرك وحجزك وعدتك وحبابك ومصائرك ورحلك وخيلتك إنك عزيز قادر»

الدعاء

كان من عجز على ابنARIO عليه السلام على ما ذكر

أنت هو حسبه من رسولك ورسولك وأهل بنيه

الطاهرين وأخصصهم بأفضل صلواتك ورحمةك و

بركاتك وسلامك وأخصص الله والأبد بالكرامة

ليديك والصلوات عليك يا أرحم الأرحامين

اللهم صل على عيده وعليه أن يمرضه يرحمه ليحبا لما على إلها

واجمعه على علم ذلك كله ماما بما استعملني باتالي منته

ووفقني لنفوذ صبيا لبصري من علي حتى لا يفوتني

استعا شيخ عفنيه ولا تنقل أركاني عن أعفوني

فيا الله أنت هو محب ولي كما أمرتني»
and bless Muhammad and his Household,
as Thou hast made incumbent upon us
rights toward the creatures because of him!\textsuperscript{113}

5 O God,
fill me with awe of my parents,
the awe one has toward a tyrannical sovereign,
and let me be devoted to them,
with the devotion of a compassionate mother!
Make my obedience and devotion to them
more gladdening to my eyes
than sleep to the drowsy
and more refreshing to my breast
than drink to the thirsty,
so that I may prefer their inclination
to my inclination,
set their satisfaction
before my satisfaction,
make much of their devotion to me
though it be little,
and make little of my devotion to them
though it be great.

6 O God,
lower before them my voice,
make agreeable to them my words,
made mild before them my temper,
make tender toward them my heart,
and turn me into their kind companion,
their loving friend!

7 O God,
thank them for my upbringing,
reward them for honouring me,
and guard them as they guarded me in my infancy!

8 O God,
and whatever harm has touched them from me,
detested thing has reached them from me,
or right of theirs which has been neglected by me,
allow it to alleviate their sins,
raise them in their degrees,
and add to their good deeds!
O He who changes evil deeds into manifold good deeds!\textsuperscript{114}

9 O God,
بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ، إِنِّي لَكَ مَامِنُ وَمِنْ حَمَّامٍ، وَهُوَ مَعَيْنٌ. وَوَلَيْنِي الْأَمْرُ أَمْرُ إِنَّمَا الْإِمَانُ فِي الْقُلُوبِ، وَلَكِنْ يَتَزَهَّرُ الْأَمْرُ بِالْأَبْيَضِ، وَإِنَّمَا الْأَمْرُ فِي الْأَبْيَضِ، وَلَكِنْ يَتَزَهَّرُ الْأَمْرُ بِالْأَبْيَضِ، وَإِنَّمَا الْأَمْرُ فِي الْأَبْيَضِ، وَلَكِنْ يَتَزَهَّرُ الْأَمْرُ بِالْأَبْيَضِ، وَإِنَّمَا الْأَمْرُ فِي الْأَبْيَضِ، وَلَكِنْ يَتَزَهَّرُ الْأَمْرُ بِالْأَبْيَضِ، وَإِنَّمَا الْأَمْرُ فِي الْأَبْيَضِ، وَلَكِنْ يَتَزَهَّرُ الْأَمْرُ بِالْأَبْيَضِ، وَإِنَّمَا الْأَمْرُ فِي الْأَبْيَضِ، وَلَكِنْ يَتَزَهَّرُ الْأَمْرُ بِالْأَبْيَضِ، وَإِنَّمَا الْأَمْرُ فِي الْأَبْيَضِ، وَلَكِنْ يَتَزَهَّرُ الْأَمْرُ بِالْأَبْيَضِ، وَإِنَّمَا الْأَمْرُ فِي الْأَبْيَضِ، وَلَكِنْ يَتَزَهَّرُ الْأَمْرُ بِالْأَبْيَضِ، وَإِنَّمَا الْأَمْرُ فِي الْأَبْيَضِ، وَلَكِنْ يَتَزَهَّرُ الْأَمْرُ بِالْأَبْيَضِ، وَإِنَّمَا الْأَمْرُ فِي الْأَبْيَضِ، وَلَكِنْ يَتَزَهَّرُ الْأَمْرُ بِالْأَبْيَضِ، وَإِنَّمَا الْأَمْرُ فِي الْأَبْيَضِ.
whatever word through which they have transgressed against me,
act through which they have been immoderate with me,
right of mine which they have left neglected,
or obligation toward me in which they have fallen short,
I grant it to them
and bestow it upon them,
and I beseech Thee
to remove from them its ill consequence,
for I do not accuse them concerning myself,
find them slow in their devotion toward me,
or dislike the way they have attended to my affairs,
my Lord!

They have rights against me which are more incumbent,
precedence in beneficence toward me that is greater,
and kindness toward me that is mightier
than that I should settle accounts with justice
or repay them with equivalents.
Where then, my God, would be their long occupation
with bringing me up?
Where the hardship of their toil
in taking care of me?
Where the stinting of themselves
to provide me with plenty?

What an idea!
I can never discharge their right against me,
fulfill my obligations toward them,
or accomplish the duty of serving them.
So bless Muhammad and his Household
and help me, O Best of those whose help we seek!
Give me success, O Most Guiding of those whom we
beseech!

Place me not among the people of disrespect to fathers
and mothers
وماتعداً على نعه من قولٍ أو أسرفاً على فيه من فعل لأوضيعاه من حتى أوقصراني عنده من واجب فقد وحبشها وجدت بعليهما ورغببت إليك في وضع تبعته عنهم مما فإن أtrustهما على نفسى ولا استنبطهما على يري ولا أكره ماتولياه من أمرى يارب فهمما اجوب حقاً على وأقدم إحسانًا إلي وأعظم سنن لدى من أن أقاسهما بعدل أو أجازهما على مثل أين إذا تخلت طل شغلاً بسريتي وآين شدة تعبما في حرابي و أين اعتزهما على النفس ماً التوسعة على فيهات ماايستوفياً مني حقهما ولا أدرك ما يجيب على لهم ولا أني يقاض وظيفة خدمهما فصل على مجد وائله واعني يأخر من استعيني به ووفقني يا أهده من يعيب إليه ولا يجذبني في أهل العقوب للأباء و
on the day when every soul will be repaid
for what it has earned;
they shall not be wronged.\textsuperscript{115}

12 O God,
bless Muhammad, his Household, and his progeny
and single out my parents for the best
which Thou hast singled out
for the fathers and mothers of Thy faithful servants,
O Most Merciful of the merciful!

13 O God,
let me not forget to remember them after my ritual prayers,
at every time throughout my night,
and in each of the hours of my day!

14 O God,
bless Muhammad and his Household,
forgive me through my supplication for my parents,
forgive them through their devotion toward me
with unfailing forgiveness,
be well pleased with them through my intercession for them
with resolute good pleasure,
and make them reach through Thy generosity
the abodes of safety!

15 O God,
if Thy forgiveness reaches them first,
make them my intercessors,
and if Thy forgiveness reaches me first,
make me their intercessors,
so that we may gather together through Thy gentleness
in the house of Thy generosity
and the place of Thy forgiveness and mercy!
Verily Thou art Possessor of abounding bounty
and ancient kindness,
and \textit{Thou art the Most Merciful of the merciful}\textsuperscript{116}

25

His Supplication for his Children

1 O God,
be kind to me through
the survival of my children,
setting them right for me,
الامهات يوم تجري كل نفس ما أكسبت وهم لا يظلمون
ألهمصل على محيدي وله وذرنيه واتخص
ابوي بأفضل مأخصصت به أبناء عبادك المؤمنين و
امهاتي يا أرحم الراحمين
أذ بارضلوا فين انا من انا لؤلؤ في كل ساعه من
ساعات جماعي
اله مصل على مجدي وله واعفني
بدعائي لهما واعف ان لما انحرهما في مغفرة حمودا وارض
عنهم شفاعتي لي اساري عيزم وبلغهم بالدرامة
مواتين السلامة
اللهوم وان سبقت مغفرتاك لهم
فسفعته في وان بتفتت مغفرتاك في منفعته فيهما
حتى يجمع برفتاك في دارك رانتك وهمل مغفرتاك ورملتاك
إناك ذو الفضل العظيم والمنى القديم وانت آرم الراحمين
الدعاء
وكان من عارض على ولدك عليه السلام
اللهوم من على بقاء وندي وابن ألاصحهم لى
and allowing me to enjoy them!

2 My God,
make long their lives for me,
increase their terms,
bring up the smallest for me,
strengthen the weakest for me,
rectify for me
their bodies,
their religious dedication,
and their moral traits,
make them well in
their souls,
their limbs,
and everything that concerns me of their affair,
and pour out for me and upon my hand
their provisions!

3 Make them
pious, fearing, insightful, hearing, and obedient
toward Thee,
loving and well-disposed
toward Thy friends,
and stubbornly resistant and full of hate
toward all Thy enemies!
Amen!

4 O God,
through them
strengthen my arm,
straighten my burdened back,
multiply my number,
adorn my presence,
keep alive my mention,
suffice me when I am away,
help me in my needs,
and make them
loving toward me,
affectionate, approaching,
upright, obedient,
ever disobedient, disrespectful,
opposed, or offenders!

5 Help me in their upbringing,
their education,
and my devotion toward them,
give me among them from Thyself male children,
make that a good for me,
ويا مَسَأَعِيِّمُ اللَّهُيَّ الإِمْتِدَّيْلُ في الأَعْلَمِ وَدُلْيِي في الجَالِمِ وَرَبِّي صَغِيرِي وَقَوْيِي ضَعِيفِي وَأَشْحِيْلُ يَطِينُ اللَّهُمَّ أَدِينِي وَأَخْلاقي وَعِانِي في أنفِسي وَقَرْنِي جَوارِيُّم وَفِي كِلِّ ما عَيْنَتْ بهِ مِن أَمرِي وَأَدُرْي لى وَلَي بَلْ أَزَاقُهُمْ ۖ وَأَجْعَلْ أَبْرَارًا أَقْيَاءٍ بِصَرَأٍ سَأَمِيِّنْ مَطْعِيْنِي لَكَ وَأُولُوِيُّكَ مُحْيِينَ منِي عِنْدَيٌّ وَجَعْلِي عَادَيْكَ مُعَمِّنِينَ وَمُبِغِضِينَ امْيِنَ ۖ اللَّهُمَّ اشْدَدْ عَلَى عَصِيِّي وَأَقْمِي عَلَى أَوْدِي وَكَبِيرِي عَدْدِي وَزِينِي بِمُحَضِّرِي وَأَحْيِي يَمَن ذَكْرِي وَأَكْفِي بِهِمْ غِيْبِي وَأَعْئِي بِهمَّ عَلِي حَاجِي قَابِلِي وَجَعْلِي عَلَى حَيْيِّي وَجَعْلِي عَلَى حَيْيِّي مُفْضِلِي مُستَقِيمِي بِمُطْعِيْنِ غَيْرِ عَاصِيْنِ وَلا عَاقِيْنِ وَكَا حَالِيْنِ وَالْكَحَابِيْنِ ۖ وَأَعْئِي عَلَى تَرَيْيِمِي وَأَبْدِيِّهِم وَرَيْيِهِم وَهَبْ لَيْنِي لَدَنِي مَعْمِي أَفْكَادْ أَدَكْوَ زَوُّ أَجْعَلُ ذَلِكَ خَيْرًا لِي وَأَجْعَلُهُم مِّنَ
and make them a help for me
in that which I ask from Thee!

6 Give me and my progeny refuge from the accursed Satan,
for Thou hast created us, commanded us,
and prohibited us,
and made us
desire the reward of what Thou hast commanded,
and fear its punishment!
Thou assigned to us an enemy
who schemes against us,
gave him an authority over us
in a way that Thou didst not give us authority
over him,
allowed him to dwell in our breasts
and let him run in our blood vessels;
he is not heedless,
though we be heedless,
he does not forget,
though we forget;
he makes us feel secure from Thy punishment
and fills us with fear toward other than Thee.

7 If we are about to commit an indecency,
he gives us courage to do so,
and if we are about to perform a righteous work,
he holds us back from it.
He opposes us through passions,¹¹⁷
and sets up for us doubts.
If he promises us, he lies,
and if he raises our hopes, he fails to fulfill them.
If Thou dost not turn his trickery away from us,
he will misguide us,
and if Thou dost not protect us from his corruption,
he will cause us to slip.

8 O God,
so defeat his authority over us through Thy authority,
such that Thou holdest him back from us
through the frequency of our supplication to Thee
and we leave his trickery
and rise up among those preserved by Thee from sin!

9 O God,
grant me my every request,
accomplish for me my needs,
withhold not from me Thy response
when Thou hast made Thyself accountable for it to me,¹¹⁸
veil not my supplication from Thyself,
لي عونًا على ماساتك  
ولا عذرني وذررني من السيطان  
اليوم فأتلك خلفنا وأمرنا وهمتنا وعثنتنا في تواب
مأممنا ورهبتنا عقابه وجعلت لنا عذاء وكيانم  
سلطتنا وما تسلطنا عليه من أشكنتنا صدورنا  
وأجرت وجاري دمايننا لا يفعل إن غفلنا ولا
ربى إن نبيتنا يؤمننا عقابك ويقوم بِغيرك  
إن هممتا فاختصة شجعنا عليها وإن هممنا  
صلح ببتاعتنا يتصر في آذان الشهوة وينصب
لنا بالشهوات إن وعدنا كذبنا وإن مانان خلفنا  
والقصور عنا كيدة يضلنا والانتقادات يشرتنا  
الله المجفر سلطانه عنا وسلطانه حتى يغفرنا  
بكثر الدعاء للك فنصم من كيده في المصومين بِك  
الله يعطى كل سؤلي وأفضل لي خاصي ولاستغني  
الأجابة وقد ضميتها إلى الله دعائي عنك وقد
when Thou hast commanded me to make it, and be kind to me through everything that will set me right in this world and the next, in everything that I remember or forget, display or conceal, make public or keep secret!

10 In all of this, place me through my asking Thee among those who set things right, those who are answered favourably when they request from Thee and from whom is not withheld when they put their trust in Thee, those accustomed to seek refuge in Thee, those who profit through commerce with Thee, those granted sanctuary through Thy might, those given lawful provision in plenty from Thy boundless bounty through Thy munificence and generosity, those who reach exaltation after abasement through Thee, those granted sanctuary from wrong through Thy justice, those released from affliction through Thy mercy, those delivered from need after poverty through Thy riches, those preserved from sins, slips, and offenses through reverential fear toward Thee, those successful in goodness, right conduct, and propriety through obeying Thee, those walled off from sins through Thy power, the refrainers from every act of disobedience toward Thee, the dwellers in Thy neighbourhood!

12 O God, give me all of that through Thy bestowal of success and Thy mercy, grant us refuge from the chastisement of the burning,
أمرتني به و أمنًا على بكِل ما صُلمني في ديني و ذكرت
ما ذكرت من به وما أسيرت أو أظهرت أو أخفقت أو
أعلنت أو أسرت و أعلنتي في جميع ذلك من أصلين
بِسَوَاء إياك المُتَحِجِين بالطلب على غير المتنوعين
بالتوكل عليك المُعوِّدين بالموحَّدين الراجحين
في التجارة عليك المُتاجرُين بعزك الموسع ُعليهم
المُعترفين من الذَّال بِك و المُتاجر من الظلم بعيدك
ومعاقين من البلاط بَرحتك و المغنين من الفقر
بِعثاك و المعصومين من الذُّنب الأول الخطاب بمقامك
و الموقفين للخير والرشد والصواب بطاعتك و
المحال بينهم وبين الذُّنب قد رأيت التракين لكل
مُعصِّتاك الساكِنين في جوارك اللهم أعضا بِي
ذلك بتوطيقك و حسنتك وأعد نَمأمن عذاب السَّعير

93
and give to
all the Muslims, male and female,
and all the faithful, male and female,
the like of what I have asked for myself and my children,
in the immediate of this world
and the deferred of the next!
Verily Thou art the Near, the Responder,
the All-hearing, the All-knowing,
the Pardoner, the Forgiving,
the Clement, the Merciful!

And give to us in this world good,
and in the next world good,
and protect us from the chastisement of the Fire!\textsuperscript{120}

His Supplication for his Neighbours and Friends
when he Mentioned them.

1 O God,
bless Muḥammad and his Household
and attend to me with Thy best attending
in my neighbours and friends
who recognize our right\textsuperscript{121}
and war against our enemies!

2 Give [my neighbours and friends] success in
performing Thy prescriptions
and taking on the beauties of Thy courtesy through
acting gently with their weak,
remedying their lacks,
visiting their sick,
guiding their seeker of right guidance,
giving good counsel to their seeker of advice,
attending to the one among them who returns from travel,
hiding their secrets,
covering over their shameful things,
helping their wronged,
sharing kindly with them in goods,
وَأَعْطِ جَمِيعَ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ مَثَلَّ الَّذِي سَأَلْتَ لَنَفْسِي وَلِوَلَدِي إِنَّكَ قَرِيبٌ مُحِيبٌّ سَمِيعٌ عَلَمٌ عَفُوٌّ غَفُورٌ رَوُتُّ نَجِيْمٌ ۱۲۰ وَاتَّبِعْ فِي الدَّنْيَا حَسْنَةٌ وَفِي الْأَخَرَى حَسْنَةٌ وَقَنَاعَةً لِعَذَابِ النَّارِ

<table>
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<tr>
<th>الدعاء</th>
<th>اللهم صل على محمد داود وأنواعي في جيران و</th>
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<td>أنْيَتْكَ ۱ ووفقهم لإقامة سنةك والأخلاق</td>
<td>أُفْقِقُها إِذَا ذُكِرَ هُمُ</td>
<td>ما يرجون.</td>
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الله المصل على محمد داود وأنواعي في جيران ومأواي البارزين حقناً والمؤاذيين لأعدائهم بأفضلي ولانيك ووفقهم لإقامة سنةك والأخلاق أذبك في إرفاق صعيفهم وسيد خليتهم وعيدة منشهم وهددائه مسترشدهم وستانعة مستشيرهم وتاعده قادتهم وكمان أسراهم وستر عوراتهم ونصرة مظلمتهم وحسن مواساتهم بالمعون و
turning toward them with wealth and bestowal of bounty, and giving what is due to them before they ask!

3 Let me, O God,
reap their evil-doer with good-doing,
turn away from their wrong-doer with forbearance,
have a good opinion of every one of them,
attend to all of them with devotion,
lower my eyes before them in continence,
make mild my side toward them in humility,
be tender toward the afflicted among them in mercy,
make them happy in absence through affection,
love that they continue to receive favour through good will,
grant them what I grant my next of kin,
and observe for them what I observe for my special friends!

4 O God,
bless Muḥammad and his Household, provide me the like of that from them, appoint for me the fullest share of what is with them, increase them in insight toward my right and knowledge of my excellence so that they will be fortunate through me and I fortunate through them!
Amen, Lord of the worlds!

His Supplication for the People of the Frontiers

1 O God,
bless Muḥammad and his Household, fortify the frontiers of the Muslims through Thy might, support their defenders through Thy strength, and lavish upon them gifts through Thy wealth!
العود عليهم بالجدة والافضل وإعطاء تابع
لهم قبل السوائل واجعلني الله اجزى بالحسان
مسيمهم وأعرض بالعبا وعزن ظالمهم واعتعل حسن
الطين في كاهفهم وأطول بالبر عاتهم وأغض بصري
عهم عفقة وألين جانيهم آمن تواضعًا وارتق على أهل
البلاء منهم رحمة وأسورة بالعيب مودة وأحب
بقاء النعمة عندهم فضيًا وأوجبهم باوجب كاف به
واعلي أبن ما أعزني لخاصتي اللهم صل على محمد وعليه
وارزقني مثل ذلك منهم وأجعل لي فين أحتفظ فيها
عندهم وزده بصيرة في حق ومعرفة بفضل حتى
يسعد ذا وآسعود بهم امين رب العالمين

الدعاء
وكن من عرفة عليه السلام إكره التورث السائغ النور

الهم صلى على محمد وعليه وحصن نفور السامين
بجزتكم وأيدهم وإله وماصبر عطاباهم
O God,
bless Muḥammad and his Household,
increase their number,
hone their weapons,
guard their territory,
defend their midst,
unite their throng,
arraign their affair,
send them supplies in a steady string,
undertake Thyself to suffice them with provisions,
support them with victory,
help them with patience,
and give them subtlety in guile!\textsuperscript{122}

O God,
bless Muḥammad and his Household,
give them the knowledge of that of which they are ignorant,
teach them what they do not know,
and show them what they do not see!

O God,
bless Muḥammad and his Household,
make them forget when they meet the enemy
to remember this cheating and delusive world of theirs,
erase from their hearts the thought of enchanting possessions,
place the Garden before their eyes,
and display to their sight that part of it
which Thou hast prepared for them
—the homes of everlastingness and mansions of honour,
the beautiful houris,
the rivers gushing forth with all sorts of drinks,
the trees hanging low with all kinds of fruits—
lest any of them think of turning his back
or suggest to himself to flee his opponent!

O God,
defeat their enemy through that,
من جدِّتَكِ اللَّهُمَّ صلى علي محمدٌ وَالله
بُدِّواً وَأَشْهَدُ أَسْلَحَتِهِمْ وَأَحْرُسُ حَرُّهُمْ وَأَمْنُحُ حَوْمَتِهِمْ وَلَيْلَّ فِي جَمِيعِهِمْ وَدِرْ بَأْرَمُهُمْ وَوَأَزْيِنَ مُبَيِّنَهُمْ وَتَوْحِيدُ بَكَّافَةِ مَوْمُورِهِمْ وَعَضُّهُمْ بِالْعَلِيِّ وَأَعْنَهُمْ بِالْمَيْسرِ وَالْعَافِهِ لِهِمْ فِي الْبُكْرَةِ اللَّهُمَّ صلى عَلَيْهِ وَسَلَّمْ عَلَيْهِ وَمَعْفُوْهُمْ مَا يُجَهَّلُونَ وَعَلَى هُمْ مَا يَغْلَمُونَ وَبِهِمْ مَالُهُمْ وَلَهُمْ الأَبْيَضُوْنَ اللَّهُمَّ صلى عَلَيْهِ وَسَلَّمْ عَلَيْهِ وَعَنَّهُمْ العْدُونَ وَذَا كَرِيينَاهِمْ إِلَى الْمَيْسَرِ وَأَنْصِرْهُمْ وَقَدْ جَلَدْبَهُمْ هَذَا درَوْرَةً وَوَارِجَ عَنْ قَلَوْيْهِمْ خَطَّاتُ الْمَالِ الْفَتْوَى وَجَعَلْ لَهُمْ نِيَةً فَأُسِبِّحُهَا وَلَحْبَهَا إِنَّهَا مُنْسَبَ أَعْمِنَهَا وَلَحْبَهَا إِنَّهُ مَا أُتَّهِدَتْ فِيهَا مِنْ مِسَاكِي الْحَلِيدَةِ وَمَا زَالُ النُّكُوْمَةُ وَالْحُورُ الْجَسَانُ وَالأَهْجَرُ المَطْرِدَةُ بِأَرْوَابِ الأَشَرِّيَةِ وَالأَصْبِرُ الْمَتَدْلِيَةُ بِصَوْبِتِهِ الثُّرْقُحَيْةِ لاَ حَدُّهَا أَحْدَهْ مِنْهُ بَالْأَدْبَارِ وَلَا يَكُّدْتُ تَفْصِيلَهَا عَنْ قُرِينِهِ يَفْرِرُ اللَّهُمَّ أَفْلَهُ ذَلِكَ عَدُوُّهُمْ وَأَقْلِمُ
trim their nails from them,
separate them from their weapons,
pull out the firm ties from their hearts,
keep them far away from their stores,
bewilder them in their roads,
turn them astray from their direction,
cut off reinforcements from them,
chop them down in numbers,
fill their hearts with terror,
hold back their hands from stretching forth,
tie back their tongues from speaking,
scatter by them the ones behind them,\textsuperscript{123}
make them a lesson for those beyond them,
and through their degradation
    cut off the hopes of those who come after them!

6 \textit{O God,}
    make the wombs of their women barren,
    dry up the loins of their men,
    cut off the breeding of their mounts and their cattle,
    and permit not their sky to rain
    or their earth to grow!

7 \textit{O God, through that}
    strengthen the prowess\textsuperscript{124} of the People of Islam,
    fortify their cities,
    increase their properties,
    give them ease
    from their fighting
        to worship Thee
    and from their warfare
        to be alone with Thee,
    so that none will be worshiped
    in the regions of the earth but Thee
    and no forehead of theirs may be rubbed in dust
    for less than Thee!

8 \textit{O God,}
    send out the Muslims of every region on raids against
عنهم أطافتهم وفرقن بينهم وبين أسلافهم واحلمع وثناين أفتدتهم وبايع بينهم وبين أرضهم وحيرهم في سبيلهم وضلهم عن وجههم وأقطع عنهم المجد ونقص منهم العدد وامتلا أفتدتهم الرباع واقض أيديهم عن البسط واحزم السماهم عن القلق وشردهم من خلفهم ونكلهم من وراءهم وأقطع بيخرهم أطباع من بعدهم اللهم عقم أرحم نسائهن وعيني أصلاب يجالهم وأقطع نسل دواهم وانهاءهم لأنك لنسمائهم في قطر ولاأرضهم في نبات اللهم وقويذلك مكان أهل الأشراك وحسن به ديارهم وقيمه أمواالمهم وفرعهم عن ماردتهم لعبادك وعن منابذتهم للخلوة بك حتى لا يعيد في بقاع الأرض غيرك ولا تعفر لأحد منهم جهيمة دوناك اللهم اغرك بنا ناجية من السليبين على م
the idolaters who face them!
Reinforce them with angels in ranks from Thee,
till the idolaters are routed by them to the end of the land,
slain in Thy earth or taken captive,
or till they admit that Thou art God,
other than whom there is no god,
Thou alone, who hast no associate!

9 O God,
include in this Thy enemies in the regions of the lands,
the Indians, the Byzantines, the Turks,
the Khazars, the Abyssinians, the Nubians,
the Zanjis, the Slavs, the Daylamites,
and the rest of the idol-worshiping nations,
those whose names and attributes are concealed,
but whom Thou countest in Thy cognizance
and overseeest through Thy power!

10 O God,
distract the idolaters from reaching for the borders
of the Muslims
through the idolaters,
bar them from cutting them down
through being cut down,
and hold them back from massing together against them
through dissension!

11 O God,
empty their hearts of security
and their bodies of strength,
distract their hearts from thinking of stratagems,
make their limbs too feeble for clashing with men,
make them too cowardly for contending with champions,
send against them a troop of Thy angels
بُيِّنَ أَهْمَمُ الْشَّرِيكِينَ وَأَمِينَهُمُ مَلَائِكَةُ مِنْ عَنْدِكَ
مُرْفِئِينَ حَتَّى يَكَفُّوهُمْ إِلَى مُنْقَطِعِ الْتَرْبَةِ سَيْلَةً
وَأَسْرَأْوَ اِبْنَتَ نَمْتُ اللَّهُ الَّذِي لَا إِلَهَ إِلَّآ أَنْتُ
وَحْدَكَ لَشَرَيكٌ لَكَ اِلَهُمُ وَأَعْمَمَ بِذَلِكَ عَلَيْكَ
في أَفْقَارِ الْبَلَادِ مِنِ الْيَهِنِّ وَالَّذِينَ يُرُوبُونَ وَالترُكَّ وَالْجُرْجُشَ
وَالْفَوْقَةَ وَالْتَرْقِيَّةَ وَالْسَفَاقَةَ وَالْمَلْعَلَةَ وَسَاتِرُهُمُ الْشَّرَكُ
الَّذِينَ خَفَى أَسْمَاهُ وَصِفَافُهُمْ وَقَدْ أَحَصُّهُمْ بِمَعْرُوفٍ
وَأَشْرَفَ عَلَيْهِمْ فَيْدَرَّ تَكَ اللَّهُمَّ شَغِيلُ الْشَّرَكِينَ
بَلْ شَرَكِينَ عِنْ بُنَٰاَلَ أَطْرَفِ السُّلَّمِيْنَ وَحْدَهُمْ
بِالْبَصَرِّ عِنْ تَنْصِيْمٍ وَبِِطْهَمْ بِالْفَرْقَةِ عِنْ الْبِحْشَادِ
َلَهُمْ أَخْلُقُ فُلُوكُهُمْ مِنَ الأَسْمَاءِ وَأِبْنِهِمْ
مِنَ الْقَوْمِ وَأَدْهِلْ فُلُوكُهُمْ عِنْ الاِحْتِيَالِ وَآوِهِنْ
أَرْكَانِهِمْ عِنْ مَنْازِلِ الْرِّجَالِ وَجِينْهِمْ عِنْ مَقَارِبَةِ
الأَبْطَالِ وَبَعْثُ عَلَىْهُمْ جَنْدًا مِنْ مَالِكِتَكَ
with some of Thy severity
as Thou didst on the Day of Badr,\textsuperscript{125}
so that through it Thou mayest
cut off their roots,
harvest their thorns,
and disperse their number!

12 O God,
mix their waters with pestilence
and their foods with maladies,
hurl down their cities,
harass them with peltings,
hinder them through drought,
place their supplies in the most ill-omened part of Thy earth
and the farthest from them,
bar them from its fortresses,
and strike them with constant hunger and painful illness!

13 O God,
if a warrior from the people of Thy creed
wars against them
or a struggler from the followers of Thy prescriptions
struggles against them
so that Thy religion may be the highest,
Thy party the strongest,
and Thy share the fullest,
cast ease to him,
arrange his affair,
attend to him by granting success,
select for him his companions,
strengthen his back,
lavish upon him livelihood,
give him enjoyment of joyous vitality,
cool for him the heat of yearning,
give him sanctuary from the gloom of loneliness,
make him forget the remembrance of wife and child,
pass along to him an excellent intention,
attend to him with well-being,
make safety his companion,
بِيَاسِ مِنْ بَيْنِكُمْ ۖ كَفَفَكُلُّ يَومٍ بَذِرٍ تَقْطَعُ ۖ بِهِ دَابِرُهُمْ وَتَحْصِدُهُ شَوْكَتَهُمْ وَتُفْقَرُّ بِهِ عَدَّهُمْ ۖ اللَّهِمَآ أَمْرِ مِياَهِهِمْ بِالْوَبْأَآ وَأَطْعِهِمْ بِالْأَدوَآآ وَأَوْرُ بِلَادَهُمْ بِالْخَسْوَآتِ وَأَلْجَ أَلْيِهِا بِالْقُدُوْثِ وَأَفْرُعُهَا بِالْمُؤْلِ وَأَجْعَلَ مِيْرِهِمْ فِي أَحْصِ أَرْضِهَا وَأَبْدِهَا عِنْهُمْ وَأَمْنِعُ حُصُوْفَهُمْ آصِبْهُمْ بِالجُوعِ المَقْيِمِ وَالسُّقَمِ ۖ اللَّهُمَآ أَيْمَأَهُ آذَرَهُمْ مِنْ أَهْلِ مَلِيْكَ أَوْ مُجَاهِدُ جَاهِدُهُمْ مِنْ أَثَّابٍ سَنَتَّكَ لِيُكُنَّ دِينَكَ الأَعْلَى وَجَزِيْكَ أَنْ لَوْ خَظَتْ الأَوْلَى وَخَلَطَهَا أَنْ لَوْ فَقَىَتُهَا فِي فَلْقٍ رَّسُ وَهَٰئِلَ لِلَّهِ الْأَمَّ خُوَّلَهُ بِالْيَقِ وَخُيَّرَهُ الْأَصْحَابَ وَاسْتَقْوَلُهُ الْظَهْرَ وَأَسْبِعْ عَلَيْهِ فِي النَّفْقَةِ وَمِتَعَهُ بِالْشَّيْطَانِ وَأَطْعِهِ عَنْ حَرَّةِ الشَّوْقِ وَأَجْرُهُ مِنْ غُمُوْهُ الْوَحْشَةِ وَأَنْسِهِ ذِكْرَ الْأَهْلِ وَالْوَلِدَ فَأَتَلِهِ حُسْنَ الْيَتَّبَعِ دُولَّهُ بِالْعَافِيَةِ وَأَسْحَبْهُ
release him from cowardice,
inspire him with boldness,
provide him with strength,
support him with help,
teach him right conduct and the norms of the Sunna,
point him straight in judgment,
remove from him hypocrisy,
purify him from seeking fame,
and make his thinking and remembrance,
his departing and his staying,
be in Thee and for Thee!

When he stands in ranks before Thy enemy and his enemy,
make them few in his eye,
diminish their importance in his heart,
give him a turn to prevail over them,
not them a turn to prevail over him!
But if Thou sealest him with felicity
and decreest for him martyrdom,
then let it be after
he has exterminated Thy enemies by slaying,
captivity has afflicted them,
the borders of the Muslims are secure,
and Thy enemy has turned his back in flight!

O God,
and if a Muslim should
take the place of a warrior or a soldier in his home,
attend to those left behind in his absence,
help him with a portion of his property,
assist him with equipment,
hone him for the struggle,
send along with him a supplication for his purpose,
or guard his honour in his absence,
reward him with the like of his reward
measure for measure,
السلامة وأعفه من الجرح والضرة الجلالة و
ارزقه السعادة وأياها بالنصرة وعله السير والسن
وسعده في الحكمة وأعجت عمة الإرثاء وخلاصه
من السمعة وأجعل فكرا وذكره وطماعه وإقامته
فإذا إصافت عدووك وعدوك فقليلهم
في عينيه وصغ شانم في قلبه وآدل له منهزم
ولانقل به منه فان حقته بالسعادة وقضته
له بالشهادة فبعد أن يبتاح عدووك بالقتل وبعد
أن يجهد لا يمش بالأسير وبعد أن تتмол أطراف المسلمين
وبعد أن ينوه عدووك مذ برين اللهم وأيماسلام
خلف غازيا ومر إذا في داره أو تعهد خالفه في
عيزبه أو أعانه بمأهله وع питفية من ماله أو أمده بعثاد
أو تعهد على جهاد أو أتبعه في وجهه دعوة أو
وعليه من ورائه حمية فأجبره مثل أجيوج وزباؤزه.
like for like,
and recompense him for his act with an immediate compensation
through which he will hasten to
the profit of what he has sent forth
and the joy of what he has given,
till the present moment takes him to
the bounty Thou hast granted to him
and the generosity Thou hast prepared for him!

O God,
and if the affair of Islam
should worry a Muslim
and the alliance of the idolaters’ against Islam
should grieve him,
so that he has the intention to go to war
and is about to enter the struggle,
but frailty keeps him seated,
neediness keeps him waiting,
a mishap delays him,
or an obstruction prevents him from his wish,
write his name
among the worshipers,
make incumbent for him
the reward of the strugglers,
and place him among the ranks
of the martyrs and the righteous!

O God,
bless Muḥammad, Thy slave and Thy messenger,
and the Household of Muḥammad,
with a blessing high above all other blessings,
towering beyond all other salutations,
a blessing whose end is never reached
and whose number is never cut off,
like the most perfect of Thy blessings that has passed
to any one of Thy friends!
Thou art All-kind, Praiseworthy,
the Originator who takes back again,
Accomplisher of what Thou desirest.
وَمِثْلًا مُّمِيلاً وَعَوْضَةً مِّنْ نُعُومٍ عَوْضَاءَكَ خَصَّتْكَ
يَهُ نُفَقَ مَأْتَمْ عَلَمْ مَرَأَتِي بِهِ إِلَى أن يُنتَهَى بِهِ
الْوَقُتُ إِلَى مَا جَرَّتْ لَهُ مِنْ فَضْلٍ وَأَعْدَدَتْ لَهُ
مِنْ كَرَمَتْكِ أَللَّهُمَّ وَأَيْمَّاسِلَ أَهْمَةَ أَمَّرِ الاِسْلَامِ
وَأَخْرِجْنَ هُمْ مِّنْ حَرَبٍ مَّوْلَى الشِّرِكِ عَلَيْهِمْ فَنَوْى عَزْوٍ أَوْ
هُمْ مَّجَاهِدٌ إِقْسَدْهُ بِهِ ضَعْفٍ أَوَّلَ أَبْطَطُ بِهِ فَقَةٌ أَوْ
أَخْرِجْنَ عَنْهُ حَادثٍ أَوْ عَيْنٌ لَّهُ دُونَ إِرَادَتِي مَا نَعْ
فَأْكِبْ إِسْمَهُ فِي الأُعَاصِرِينَ وَأَوْجَبْ لَهُ أَفْتَابَ الْبَاءِدِينَ
وَأَجْعَلْهُ فِي نُطْوَةِ الشَّهَادَةِ وَالضَّافِئِينِ
أَللَّهُمَّ صِلّ عَلَى مَحِيَّسِ عَبَـيْدَكَ وَرَسُوـْلَكَ وَإِلَى مَعْـهُ صِلْوَةٌ عَالِـمَـيَةٌ عَلَى
الصُّلُوَاتِ مَشْرِفٍ فَوْقَ الصَّلِيـَاتِ صِلْوَةٌ لا يُنْسِـهِ
أَمْـدُّهَا وَلَا يُقَطِّعُ عَـدْهَا كَأَنْ مَمْضِيٍّ مِنْ صُلُوَاتِكِ
وَلَى أَحْمِدَ مِنْ أَوْلِيَائِكِ إِنَّكَ اللَّهُ الْعَظَيمُ النَّجِيدُ
(الْمُؤْمِنُ أَشْرَعَ الْفَاعِلَ لَبَكُرِيدُ)
His Supplication in Fleeing to God

1  O God,
   I showed sincerity by cutting myself off from everything
   but Thee.
2  I approached Thee with my whole self.
3  I averted my face from everyone who needs Thy support.
4  I ceased to ask from any who cannot do without
    Thy bounty.
5  I saw that the needy who seeks from the needy
    is foolish in his opinion,
    and misguided in his intellect.
6  How many people have I seen, my God,
    who sought exaltation through other than Thee
    and were abased,
    who wanted wealth from someone else
    and became poor,
    who tried to rise high
    and fell down low!
7  Observing the likes of them
    corrects a prudent man;
    his taking heed
    gives him success;
    his choosing the best
    guides him to the path of right.
8  So Thou, my Master,
    art the object of my asking
    to the exclusion of all those who are asked
    and the patron of my need
    to the exclusion of all those from whom requests
    are made.
9  Thou art singled out for my call before all who are called;
    none is associated with Thee in my hope,
    none comes along with Thee in my supplication,
    nor does any join with Thee within it,
    for to Thee is my appeal.
10  To Thee, my God, belongs
    the Unity of number,
    the property of eternal power,
الدعاء

أَلَّهُمَا رَبَّنَا أُخْلِصْتُكَ بِقَطَاعِ النَّاسِ وَفِيقلتُ لَيْكَ عِلَيْكَ وَصِرْتُ وَجَنَّتُ عَن مِّن يَحْتَاجِ إِلَيْكَ وَلَمْ يُصْرِفْ عَنْ فَضْلِكَ وَقَلْبُ مِسْأَلِي عَيْنِي لَمْ يُسْتَغْنِيَ عَنْ فَضْلِكَ وَرَأَيْتَ أَنَّ طَلْبَيْنِ أَحْتَاجَ إِلَيْكَ سَفَهَةً مِّن رَأْيِكَ وَصِلْتَ مِرْعَفَهُ

فَلَمْ يُبْرَأَحَ إِلَّا أَنْ أَرْفَعَهُ نَبِيُّكُ الَّذِي تُرْسُدُهُ إِلَى طَرِيقِ صَوَاصِيحُهُ وَأَرْشِدْهُ إِلَى طَرِيقِ صَوَاصِيحِهِ إِخْبَارًا 

فَأَنْتَ يَامُولَايُ دُونَ كُلِّ مَسْتَوِيٍّ مَّضْعُوَتِي وَدُونَ كُلِّ مَطْلُوبٍ إِلَيْهِ وَإِلَيْهِ حَاصِرِيْنَ أَنْتَ المَخْصُوصُ قَبْلَ كُلِّ مَدْعِيٍّ وَعَنْيَتْ أَحَدُهُمَا مِنَ الرُّجَائِيْنَ وَلَا يَفْقِهُ أَحَدُهُمَا 

فِي دُعَائِي وَلَا يُظْمِهِ وَإِيَانَّ يَدْرَأُنَّ أَلِكَ يَأْتِيْنَ وَخَدَانَيْنِ النَّبِيُّ وَمَلَكَةُ الْقُدْرَةِ الْحَمَّدَ وَ
the excellence of force and strength, 
the degree of sublimity and elevation.

11 Everyone other than Thee is 
the object of compassion in his lifetime, 
overcome in his affair, 
overwhelmed in his situation, 
diverse in states, 
constantly changing in attributes.

12 So Thou art high exalted 
above likenesses and opposites, 
proudly magnified 
beyond similitudes and rivals!
Glory be to Thee! 
There is no God but Thou.

29

His Supplication when his Provision was Stinted

1 O God, 
Thou hast tried us with 
distrust in our provisions 
and the expectation of long lives, 
until we begged for provisions 
from those who are provided 
and craved in our expectations 
the life-spans of the long-lived!

2 So bless Muhammad and his Household, 
give us a true certainty 
that will suffice us the burden of seeking, 
and inspire us with a sincere trust 
that will release us from the hardship of exertion!

3 Let Thy clear promise in Thy Revelation 
which Thou hast followed in Thy Book with Thy oath 
cut off our worry 
about the provision for which 
Thou hast made Thyself responsible 
and sever our occupation 
with everything 
whose sufficiency Thou hast guaranteed!
فضيلةُ الحُول وَالْقُوَّةٌ وَدَرْجَةُ الْعَلْوِ وَالرَّفعةٌ ۡوَمَنْ سَوَّاكَ مَرْحُومٌ فِي عُمْرِهِ مَغْلُوبٌ عَلَى أَمَّرِهِ مُفْهُومٌ عَلَى شَأْنِهِ مُحْتَفِظٌ لَّا يَسْقِلُ في الصُفْاتِ فَتَعَالَى عَنِ الْأَشْبَاهِ وَالأَضْدَادِ وَتَكُبَّرَ عَنِ الأَهْمَالِ وَالأَنْدَادِ فَسُجُّدَانِكْ كَأَلِهَةَ إِلَّا أَنتُ

الْدَعَاءُ

اللَّهُمَّ إِنِّي أَتَبْلِينَا فِي أَزْرَائِيلَ بَسْوَةٌ صَنِّ وَيْ أَجَالَ بِتُولُوٍّ لَأَمِلٍ حَتَّى أَطْلَقَانَ أَزْوَاجَنَّ عُدُلُّ رَقِينَ وَلَمْ نَأْتَاكَ بِمَلَأِ الْعَصِيرِينَ ۚ فَصِلَّ عَلَى عَيْنِيَّ الْهَدِىَّ

وَهَبَ لَنَا قِيَمَتًا صَادِقَةً تُكْفِينَا بِهِ مِنْ مُوَنَّةِ الْطَّلِبِ وَالْهِمَانِيَةِ حَالِصَةً تُكْفِينَا مِنْ شَدَّةِ النُّصْبِ ۚ حَبِّلَ مَأْتِرَحَتُهُ مِنْ عَدَدِكَ فِي وَحْيِكَ وَآتَبَعَتُهُ مِنْ قِيَمَتِكَ فِي كِتَابِكَ قَاطِعًا لِهِ اهْمِقَةَ مَا يَرَا لَرَزْقُ الْذِّي

تَكِفَّلِتْ بَيْهُ ۗ فَحَمَّلِ اللَّهُ الْأَشْيَاطِ الْكَافِيَةُ ۗ
4 For Thou hast said
— and Thy word is the most truthful truth—
and Thou hast sworn
— and Thy oath is the most kept and fulfilled—
In the heaven are your provision and everything you are promised!

5 And then Thou hast said,
So by the Lord of heaven and earth,
it is as surely true as that you have speech! 1

His Supplication for Help in Repaying Debts

1 O God,
bless Muḥammad and his Household
and release me from a debt
 which makes me lose face,
 confused my mind,
 disrupts my thinking,
 and prolongs my occupation with attending to it!

2 I seek refuge in Thee, my Lord,
from worry and thought about debt,
from the distraction and sleeplessness of debt;
so bless Muḥammad and his Household
and give me refuge from it!
I seek sanctuary in Thee, my Lord, from
debt’s abasement in life
and its ill effects after death,
so bless Muḥammad and his Household
and give me sanctuary from it through
a bountiful plenty
or a continually arriving sufficiency!

3 O God,
bless Muḥammad and his Household
prevent me from extravagance and excess,
put me on the course of generous spending and moderation,
teach me excellent distribution,
hold me back through Thy gentleness from squandering,
allow me to attain my provisions through lawful means,
دعاء

قلت وقولت أحق الأصدقاء وأقسمت وسماً
الأبرؤ وأمن في السماء رزقك وما تعودون
ثم قلت فورت السماء والأع מכين نحن مثل أنتم تطعون
الله يدا
كانت علواً عليه وعليكم نص الديين الثلاثون

الله صلى علي محمد وآل لله ورحب بالعايفة
مثلم جهه وفجاب فيه وشغفب له كري
ويلوه ممارسه شغلف

وأعود بك يا بري من الدين
وفكره وشغف الدين وسهره وفصل على عيد ولي
أعذي منه وأستكره يارب من ذلته في الحياة
ومين تبعثه بعد الوفاة فصل على محند والله وأجز
منه بوسع فاضل أوكاف وواصل
الله صلى على محمد وآل لله
والمجمين عن التربة والأرادة وقومون بالبدل
والاقتصاد وعلي حق التقدير واقصى بالطيف
عنى التذة وأجز من أسباب الحالك أرزاي ووجه
direct my spending toward the gateways of devotion,
and take away from me any possession
which will bring forth pride in me,
lead to insolence,
or drag me in its heels to rebellion!

4 O God,
make me love the companionship of the poor
and help me be their companion with excellent patience!

5 Whenever Thou takest away from me
the goods of this perishing world,
store them for me in Thy abiding treasuries!

6 Make this world’s broken pieces
which Thou hast conferred upon me
and its goods
which Thou hast quickly granted to me
a way to reach Thy neighbourhood,
a link to Thy nearness,
and a means to Thy Garden!
Verily Thou art Possessor of bounty abounding,
and Thou art the Munificent, the Generous.

31

His Supplication in Mentioning and Asking for Repentance

1 O God,
O He whom the depiction of the describers
fails to describe!

2 O He beyond whom passes not
the hope of the hopers!

3 O He with whom is not lost
the wage of the good-doers!

4 O He who is the ultimate object
of the fear of the worshipers!

5 O He who is the utmost limit
of the dread of the godfearing!

6 This is the station of him
whom sins have passed from hand to hand.
Offenses’ reins have led him on,
في أرائك الابتسامة في وجوه عميقة من الدالِّ مالي مأخوذة تلميذ
عجلة أتادِها إلى بعي أمَّا أنظف من طلقية
الله
حَبّ إلى صحبة الفقراء وأعيت على محبيكم محسن
الصَّبر وازُورتهم خُفَّة من ساع الدنَّا الفانية فذَّكره
لى في خاتمك الباقية واجعل ما سئلت من جِهه
وجعلت لي من متابعتها لبِلغة إلى حوارك ووصلة إلى
قُربك وذ رنينا إلى جَنَّتك إنك ذا الفضل العظيم
وأنتَ الجُدَّون الكريم

الدعاء
وكان من عصومه عليّ في القراءة طلبيها

الله
الله
لا يِصِفُهُم ليِصِفُهُم َلا يِصِفُهُم َلا يِصِفُهُم
لا يِجاوزه رجاء الراجين وَياَمَنَ لا يِضيف ليَديه أجر
الحسينين وَياَمَن هَوْمَشَه من خُوَّن العابدين وَياَمَن
hoffاية خَتَية المَتَينين هَذَا مِقا م مِن تَداوَلُه
أيِّدَيُ الْذُّنْب وقَادَتْ أرِمَةُ الحُطَابِيًا واسْتَحْكَمَ
and Satan has gained mastery over him.
He fell short of what Thou hast commanded
through neglect
and he pursued what Thou hast prohibited
in delusion,
like one ignorant of Thy power over him
or one who denies the bounty of Thy beneficence
toward him,
until, when the eye of guidance was opened for him
and the clouds of blindness were dispelled,
he reckoned that through which he had wronged himself
and reflected upon that in which he had opposed
his Lord.

He saw his vast disobedience as vast
and his great opposition as great.

So he turned to Thee,
hoping in Thee
and ashamed before Thee,
and he directed his beseeching toward Thee,
having trust in Thee.
He repaired to Thee in his longing
with certitude
and he went straight to Thee in fear
with sincerity.
His longing was devoid of every object of longing but Thee,
and his fright departed from every object of fear
but Thee.

So he stood before Thee pleading,
his eyes turned toward the ground in humbleness,
his head bowed before Thy might in lowliness;
he revealed to Thee in meekness
those secrets of his which Thou knowest better than he;
he numbered for Thee in humility
those sins of his which Thou countest better than he;
he sought help from Thee
before the dreadful into which he has fallen
in Thy knowledge
and the ugly which has disgraced him
in Thy judgment:
عليه الشيطان فقص عمامته أمرت به تفريئة وتعاطي
ماهيست عنه تقريراً كأناجلي لقد رتب على
أو كالنكر فضل إحسانك إليه حتى إذا انفتح له بصر
الهدى وتسعت عنه سماح الرحمي الأصلي ما
ظلمه نفسه وفخرك فيما خالفه به ربي قرائ
كبير عصياني كبيراً وجليل غالبته جليلًا
فقبل حوك مؤمناً لك متضحيًا منك ووجبة رغبته إليه
ثقة بك فأمرك صممه يقينًا وقصدك يموفنه
خلاصًا قد خلّا طمعه من كل مصموه فيه عشيره و
أفرح روعته من كل فتح ورمينه سواك فمثل بين يد
متبوعًا وعميض بصوره إلى الأرض مخيفة وطاطارسة
لعيتك متذللاً وأبنك من سيره ما أنت أعلم به
منه خضوعاً وعدده من ذو نوبة ما أنت أحق به
إضفاء الاستعقات بلا قن من عظيم ما وقع به في عليك وقبيص ما
the sins
    whose pleasures have turned their backs
    and gone
    and whose evil consequences have stayed
    and stuck fast.

10 He will not deny Thy justice, my God,
    if Thou punishest him,
    nor will he consider Thy pardon great
    if Thou pardonest him and hast mercy upon him,
    for Thou art the Generous Lord
    for whom the forgiveness of great sins
    is nothing great!

11 O God,
    so here I am:
    I have come to Thee
    obeying Thy command
    (for Thou hast commanded supplication)
    and asking the fulfillment of Thy promise,
    (for Thou hast promised to respond):
    Thou hast said,
    Supplicate Me and I will respond to you.\textsuperscript{127}

12 O God,
    so bless Muḥammad and his Household,
    meet me with Thy forgiveness
    just as I have met Thee with my confession,
    lift me up from the fatal infirmities of sins
    just as I have let myself down before Thee,
    and cover me with Thy covering
    just as Thou hast shown no haste to take vengeance
    on me!

13 O God,
    make firm my intention to obey Thee,
    strengthen my insight in worshiping Thee,
    give me the success of works
    which will wash away the defilement of offenses,
    and take me when Thou takest me
    in the creed of Thy prophet Muḥammad
    (upon him be peace).
سُحِبَت في حكِيتكِ من ذُنُوبٍ أَذْبِرت فَذُهِبْتِ
وَأَقَامَتْ تَبَعُّانُكِ فَأَرَمَتْ لاَيْنِكِ إِلَى الْحَيُّ عَدَّتْ
إِنَّ عَاقِبَتُهُ وَلَا يَنْفَضُحُ عُفُوُكَ إِن عَقْوَتُ عَسُها
وَرَجَفَتْ لِآَنَّكَ الربُّ الْكَرِمُ الَّذِي لَاتَعْلَمُ عَلَيهِ
غُفِّرَ إِلَى الْذُّنْبِ العَظِيمِ ۱۱ اللَّهُمَّ فَٱنْتَهِيْنِ
مُطاَبَعُ الْإِمَّرِ ۱۲ فِيَآ أَمَرْتُ بِهِ مِن الدَّعَاءِ مُنْتَجٌ وَعَدُّأَكَ
فِي ثَوْبِهِ مِن الإِجْابَةِ إِذْتَفَلْ أَدْعُوُيْنِ
أَسْتَجِبْ لَكُمْ ۱۳ اللَّهُمَّ فَصَلِّ عَلِيّ وَرَبِّي وَقَنِى
مُغْفِرَتَكَ كَالْقُبْثُكَ بِإِفْرَارٍ وَأَرْفُعُي عَنْ مَصَارِعِ
الْذُّنُوبِ كَمَا وَضَعْتُ لِكَ نُقِيقٍ وَأَتْرُكُ بَسْتَرَكَّا
۱۴ تَأْتِينِي عَن الْإِتِّيَامِ مِنَّيِّ ۱۱ اللَّهُمَّ وَبَنْتُ فِي طَاعَتِكَ
نيَّتِي وَأَعْجِبَ في عَبَادَتِكَ بِصِبْرِي وَوَفُقْتِي مِن
الأَمْوَالِ يَتَأْفِسُ بِهِ وَدَنَّى الْخَطَافِ عَيْنِي وَتَوَفِّيَنِي عَلَى
۱۵ مَلِيكَ وَويلَةَ نَبِيِّكَ مُحْبِبٌ عَلَيّ الْسَّلاَمُ إِذَا تَوَفَّتَنِي
O God,
I repent to Thee in this my station from
my sins,
great and small,
my evil deeds,
inward and outward,
my lapses,
past and recent,
with the repentance of one who does not
tell himself that he might disobey
or secretly think that he might return to an offense.

Thou hast said, my God,
in the firm text of Thy Book,
that Thou acceptest repentance from Thy servants,
pardonest evil deeds,
and lovest the repenters,
so accept my repentance
as Thou hast promised,
pardon my evil deeds
as thou hast guaranteed,
and make obligatory toward me Thy love
as Thou hast stipulated!

To Thee, my Lord, belongs
my stipulation
that I will not return
to what is disliked by Thee,
my guarantee
that I will not go back
to what Thou blamest,
and my covenant
that I will stay away
from acts of disobedience to Thee.

O God,
Thou knowest better what I have done,
so forgive me what Thou knowest
and turn me through Thy power to what Thou loveth!

O God,
counted against me are
claims that stay in my memory
and claims that I have forgotten,
while all of them remain in
Thy eye that does not sleep
and Thy knowledge that does not forget!
اللهُمَّ نُجِّي إِلَيْكَ وَرَجْلٌ مِّنْ قِيَامِي هَذِهِ عَلَى ذَٰلِكَ
ذُنُوبٍ وَصُفَائِيْرُهَا وَبُواطِيْنٍ سِيِّئَتِيْنَ وُضُوْءُهَا وَ
سُوَائِيْنِ ذَلِكَ وَحَوْرَاءِنَا تَوْبَةً مِّنْ لَا يَجِدُ تَفْعِيلَتْ نَفْسُهَا
بِعَدْهَا، وَلَا يُصِرُّنَّ يُعْقُدُونَ في خَيْرٍٰۢ يَُبُّنُّهَا ۖ وَقَدْ أَلْقَتْ
يَا لَيْسَ وَقَدْ أَلْقَتْ إِنَّكَ تَقُبْلُ التَّوْبَةَ عَنْ
عِبَادِكَ وَتَعْقُوبُ عَن السَّيِّئَاتِ وَتَحْيِبُ لِلَّذِينَ
فَاقِبُ تَوْبَيْنِ كَاوَعُدْتَ وَأَعْفَعْ عَن السَّيِّئَاتِ كَمَا
قَامَنَّ وَأَوْجِبْ فِي قَلْبِكَ كَمَا شَرَّطْتَ ۖ وَلَكَ يَا
رَبِّ شُرَّعْيَ إِلَّا أَقُولْ فِي مَكُوْرِهِكَ وَضَمَّيْنِ أَنْ كَا
أَرْجُعُ فِي مَدَمُومِكَ وَعَهْدِي أَنْ أُهْجِرُ مَعَ اسْتِعْبَادِكَ
اللهُمَّ إِنْكَ أَعْلَمُ مَا عَلِمْتُ فَأَعْفَعْنِي مَا عَلِمْتُ وَ
اِسْرَفْنِي بِقُدْرَتِكَ إِلَى مَا أَجْبِتَ ۖ اللهُمَّ وَعَلِيَّ
تَبَعُّاتِ قَدْ حَفَظْتُهُنَّ وَتَبَعُّاتِ قَدْ نَسيْنِهَا وَكَلِهْنَ
تَبَعُّاتِ الْجَهَّلِ لَأَتْنَآهُ وَعَلِيَّ الْذِّي لاَيْنُسِي فَعْضُ
So compensate their owners,
lighten their load upon me,
lift up their weight from me,
and preserve me from approaching their like!

19 O God,
but I can not be faithful to my repentance
without Thy preservation,
nor can I refrain from offenses
without Thy strength.
So strengthen me with a sufficient strength
and attend to me with a defending preservation!

20 O God,
if any servant repents to Thee,
while in Thy knowledge of the Unseen he
will break his repentance
and return to his sin and offense,
I seek refuge in Thee lest I be like that!
So make this my repentance
a repentance
after which I will need no repentance
and a repentance
which will obligate the erasing of what has gone by
and safety in what remains!

21 O God,
I ask pardon from Thee for my ignorance,
and I ask Thee to disregard my evil acts!
So join me to the shelter of Thy mercy
through graciousness
and cover me with the covering of Thy well-being
through bounteousness!

22 O God,
I repent to Thee from everything opposed to Thy will
or far from Thy love
—— the thoughts of my heart,
the glances of my eye,
the tales of my tongue——
منُهَا أهْلَهَا وَاحْصُطْعَتْ عَنْيَ وَزَرَّاهُ وَحَقَّفَ عَنْيَ
يَثْقِلُهَا وَعَصِمَيْنِ مِنَ أَقَارِبِي مَثَلُهَا ﷺ أَلِيمُ
وَإِنَّهُ لاَ وَقِاءً لِِبَالنُّوَّاَبِ اللّدَائِمِ وَلَا إِسْمَاسِكَ
بِي عَنْ النَّطَايِلِ اللَّدَائِمِ فَقُوْيِي يَقُويٌٰ كَافِيٌّ وَ
تُوْلِيِّ بَعْضُ مَانِعَةٌ ﷺ اللَّهُمَّ إِمَا أَعْبَدْتُ أَلِيمُ
وَهُوَ إِلَّآ أَعْلَمُ الْغِيْبَ عِندَكَ فَسُبْحَانَكَ وَعَلَيْكَ
فِي ذَنْبِي وَحَظِينِي فَأَنْعُودُ إِلَيْكَ أَنْكُنَّ ذَكَرُ
فَأَجْعَلْ تُوْبَةَ هذِهِ تُوْبَةً لَا أَحْتِاجُ بَعْدَهَا إِلَى تُوْبَةٍ
مَوْجُوبَةً حَمَّاسَلَتِ وَالسَّلَامَةُ فِي مَقْبَقِي ﷺ اللَّهُمَّ
إِنِّي أَعْتَذَرُ إِلَيْكَ مِنْ جُهَّلٍ وَأَسْتوَهِبْكَ سُوَءٍ
فَعَلْيَ فَاصْمَسْيِ إِلَيْكَ رَحْمَتَكَ نَطُولَأَ وَأَسْتَرْنِي
بِسُبْهَانَ يَسِيرَتِكَ تَفْضِلَا ﷺ اللَّهُمَّ وَإِنِّي أَتُوبُ إِلَيْكَ
مِنْ كُلِّ مَخَالِفٍ إِرَادَتَكَ أَوْزَالَ عَنِّي مَحْيَيْتِكَ مِنْ
خَطَّاتِ قُلُبِي وَمُطَّبَعَتِ عَينِي وَحِكَاَيَاتِ لِسَلَفِي
with a repentance through which each bodily part will by itself
stay safe from ill consequences with Thee
and remain secure from Thy painful penalties
feared by transgressors!

23 O God,
so have mercy on
my being alone before Thee,
the pounding of my heart in dread of Thee,
the trembling of my limbs in awe of Thee!
My sins, my God, have stood me in the station
of degradation in Thy courtyard.
If I remain silent,
none will speak for me;
if I seek an intercessor,
I am not worthy for intercession.

24 O God,
bless Muhammad and his Household,
make Thy generosity intercede for my offenses,
follow up my evil deeds with Thy pardon,
repay me not with the punishment that is my proper
repayment,
spread over me Thy graciousness,
wrap me in Thy covering,
and do with me what is done
by a mighty man,
when a lowly slave pleads to him
and he shows him mercy,
or a rich man,
when a poor slave submits himself
and he raises him to wealth!

25 O God,
I have no protector against Thee,
so let Thy might be my protector!
I have no intercessor with Thee,
so let Thy bounty be my intercessor!
My offenses have set me quaking,
so let Thy pardon give me security!

26 Not all that I have said rises up from
my ignorance of my evil footsteps
دعاء

لقد تعلمني كل جارية على حيالها من تعبانك و
تآمن من معايقك المعتدون من أليكم سطوتكم. اللهم
فالله وحدي بين يديك ورجيب قلبي من خشيتك
وأطراف أركاني من هيبتيك. فقد أقامني بيار
ذنوبى مقام أخرى يفتنانك. فإن سكت لمنيط عني
أحد وإن شفعت فلست بأهل الشفاءة. اللهم
صل على محمد وإلي وشفع في خطايا كرمك.
وعدل على سياتي بعضوك ولأجزائي جزاء من عقوبتي.
وابسط على طولك وجليلي بسرك وافعل في عقل
عذري تصبع إليه عبد ذليل فيه دمغتي تغرض
له عبد فقيروينعشه. اللهم اخفيري منك.
فليغفرني عزك ولاشفع لي إليك فإنني شفع
لفضلك. وقد أوجبتني خطاياي من يومي معي صفوك
فأكل ما نطفت به عن جهل متي سوء أثري ولا.
or forgetfulness of my blameworthy acts in the past,
but in order that Thy heaven and those within it
and Thy earth and those upon it
may hear the remorse which I have professed to Thee
and the repentance through which I have sought asylum
with Thee.

Then perhaps one of them, through Thy mercy,
may show mercy upon my evil situation
or be seized by tenderness for my evil state.
There may come from him for my sake
a supplication to which Thou givest ear
more than to my supplication
or an intercession surer with Thee
than my intercession
through which I may be delivered from Thy wrath
and attain to Thy good pleasure!

O God,
if remorse is a repentance toward Thee,\textsuperscript{131}
then I am the most remorseful of the remorseful!
If refraining from disobedience is a turning back to Thee,
then I am the first of those who turn back!
If praying for forgiveness alleviates sins,
surely I am one of those who pray for Thy
forgiveness!

O God,
as Thou hast commanded repentance
and guaranteed acceptance,
as Thou hast urged supplication,
and promised to respond,
so also bless Muḥammad and his Household,
accept my repentance,
and return me not to the returning place
of disappointment in Thy mercy!

Surely Thou art Ever-turning toward the sinners,
نسبيت لابسبيت من ذنبيك فغلي وكل تسمع سما وك من فيها وارضك ومن عليه ما أظهرت لك من الدم وليجت إليك فينئ من التوبة 27 ففعل بعض مرضيتك يرحمي لسوؤ مؤففي أو تذكرك الروقة على لسوؤ حالي فيهالتي منبه بدعوة هي أسمع لديك من دعاي أو شفاعة أو أكر عندك من شفاعتي تكون بهما جالتي من غرضك وفوري برضاك 28 اللهم ان يكن التقدم توبة إليك فانا أندم النادمين وإن يكن الترك ليعطيك إناية فاننا أول المنبيين وإن يحكم الاستغفار رحمت للذين بوى فإلى لك من المستغفرن اللهم فحكم أمرت بالتوبة وضمت القبول وحانت على الدعاء ومعدت الإجابة فصول على معهي والله واقب توبتي وانترجعي مرجع الحياة من رحمتك إنك آنت النون ب على المذنيين و
All-compassionate toward the offenders who turn back!

30 O God,
    bless Muhammad and his Household
    just as Thou hast guided us by him!
Bless Muhammad and his Household
    just as Thou hast rescued us through him!\textsuperscript{133}
Bless Muhammad and his Household,
    with a blessing that will intercede for us
    on the Day of Resurrection,
    the day of neediness toward Thee!
Thou art powerful over everything,\textsuperscript{134}
    and that is easy for Thee!

32

His Supplication for himself in Confessing Sins
    after Finishing the Night Prayer

1 O God,
    O Possessor of
    kingdom perpetual in everlastingness,
2 authority invincible without armies or helpers,
3 might abiding through aeons past,
    years gone by,
    times and days elapsed!
4 Thy authority is mighty
    with a might that knows no bound by being first
    nor utmost end by being last!
5 Thy kingdom towers high with a towering
    before which all things fall down without reaching
    its term;
6 the least of it which Thou hast kept to Thyself is not reached
    by the furthest description of the describers!
7 Attributes go astray in Thee,
الرحمة لِلَّذينْ مِنْ بَعْدهُمْ ۚ اللَّهُمَّ صَلِّ عَلَيْهِ وَصَلِّ عَلَى مُحَمَّدٍ وَاللَّهِ ۛ عَلَيْهِ استَضْعَفَتْنِي وَصَلِّ عَلَى مُحَمَّدٍ وَاللَّهِ صَلِّوَ آتِيْنِي ثَمَّ يَوْمَ الْقِيَمَةِ وَيَوْمَ الْفَاقِهِ إِلَيْكَ إِنَّكَ عَلَى كُلِّ شَيْءٍ مَّتِينٌ وَهُوَ عَلِيْكَ يَسِيرُ

وَكَانَ نَعِيمٌ عَلَيْنَا بِالْفَرَاغِ مِنَ الْآذَانِ الْقَتْرَةِ صَلَوَا اللَّهُ إِلَيْنَا لِنَفْسِهِ فِي الْعَتِّرِ بِالْذِّنْبِ

١ اللَّهُمَّ يَا الْكَلِّ الْمَتَآَبِ بِالْخَلْوَةِ ۚ وَالسُّلَطَانِ المُتَشِعِ بِغُبْرِيْنَ وَلَا أُعْوَانِ ۚ وَالْعُرْفِ الْبَاقِيِّ عَلَى مَرْدِ الْذِّهْرِ وَخَلْوَتي الأَعْوَانِ وَمَوْلاَيِ الأَذِيمُانِ وَالْآيَةُ ۗ عَرْسُ سُلَطَانِيُّ عِزَّةٌ أَحْدَاهُ بِأَوْلِيْيَةٍ وَلَا مَنْتَهِيٌّ لِهُ بِإِخْرَاجِهِ ۗ وَأَسْتَغْلِي مُلْكَكَ عَلَى أَسْقَطَتْ الأَشْتَدُّ ۗ دُونَ بُلُوْجٍ أَمَّدُهُ ۗ وَلَكِنْ لِغَيْرِ إِذْنِي مَا أَسْتَأْتَرَتُ بِهِ مِنْ ذِلَّكَ أَفْصِنَ نَغْفَ النَّعْيَةَنِ ۗ صَلَّتُ نِيَاقَ الْيَدِّ
descriptions fall apart below Thee,
the subtlest of imaginations are bewildered
by Thy magnificence!

8 So art Thou:
   God, the First in Thy firstness,
   and so art Thou everlastingly.
   Thou dost not pass away.

9 But I am the slave,
   feeble in works,
   immense in hopes.
   The tying links are outside my hand,
   except what is tied by Thy mercy;
   the bonds of hopes have been cut away from me,
   except the pardon to which I hold fast.

10 Little on my part is
    the obedience toward Thee upon which I count,
    and great against me
    the disobedience toward Thee to which I have reverted.
    But pardoning Thy slave will not constrain Thee,
    even if he be bad,
    so pardon me!

11 O God,
    Thy knowledge watches over hidden works,
    every covered thing is exposed before Thy awareness,
    the intricacies of things are not concealed from Thee,
    and unseen mysteries slip not away from Thee.

12 But over me Thy enemy has gained mastery:
    He asked a delay from Thee to lead me astray,
    and Thou gavest him the delay!
    He asked a respite from Thee until the Day of Doom
    to misguide me,
    and Thou gavest him the respite!135

13 So he threw me down,
    though I had fled to Thee from
وقد استفحلت خلتك في كبرك يا أبا
لطفائفة الأوّل وأنت أنت الله الأول في
اوّليتك وعلى ذلك أنت دايمًا وأنت
وأما العبد الصغير عملاً في جسمه إفلاً خرجت من يدي
استباب الوصاية إلّا وصلة حسنات وتقطعت
علي عصم الأمال الأما المنصوص بما من عفوك
قل عني ما اعتديه من طاعةك وذكر على ما أبوع
به من معصيتكم ولي ضيقي عليكم عفوني وعليك
وإن أسأ فاعف عليك اللهم وقد أشرت على
خصايا الأعمال عليك وانكشفت حل مستورًا عن
خبرك ولا ينبغي عنك دقاقي الأمور ولا تغري
عنك غيرات السرائر وتداشيعه على عدوك الذي
استرتك لزوايتي فأطرينه واستمحلك إلى يوم الدين
لأضلاع الفامه فأملته فأوقعني وقد هربت إليك من
small, ruinous sins
and great, deadly works,
until, when I had yielded to disobeying Thee
and merited Thy anger through my bad efforts,
he turned the bridle of his treachery away from me,
met me with the word of his ingratitude,
undertook to be quit of me,¹³⁶
turned his back to flee from me,
threw me to the desert of Thy wrath alone,
and sent me as an outcast
into the courtyard of Thy vengeance.

14. There is no intercessor to intercede for me with Thee,
no protector to make me feel secure against Thee,
no fortress to veil me from Thee,
no shelter in which to seek asylum apart from Thee!

15. This is the station of him who takes refuge with Thee,
the place of the confessor to Thee:
Let not Thy bounty be too narrow for me,
let not Thy pardon fall short of me!
Let me not be the most disappointed
of Thy repentant servants,
nor the most despairing
of those who come to Thee with expectations!
Forgive me,
surely Thou art the best of the forgivers!

16. O God,
Thou commanded me,
and I refrained,
Thou prohibited me,
and I committed.
Evil thoughts tempted me to offend,
and I was negligent.

17. I cannot call upon daytime to witness my fasting,
nor can I seek sanctuary in night because of my vigil;
no *sunna* praises me for keeping it alive,
صغائر ذُلوب مُوقِتة، وكِبائر عُبَاني مُرديَّة حتى
إذا أفردت مغصَّنتك واستوجبتِ بٍسُوء سعيتي طلبتك
فالت عيني عذاء عزري وتبليقي بُحَكَمَة كفرِي وتوالي
البراءة متي وأبِدُرْمي يعتي فاصحري لفضِّيك
فريدًا وأخْرجني إلى فناء فقتِكُ طرِيديا، لا شفيع
يشفع لي إليك وآسفِر يومني عليك وأحضن
يخصبٌ عنك وأملُاداً جَالِيَه منك، فهذا
مقام العائِدُ بك و محل المُعترب لك فلا يضيقن
علي فضلك ولا يقصر دويَ عفوك ولا أكن
أخبٌ عبادك التأيِّين ولا أقنع وقودك الأميلين
واعفَلي إنك خير الغافِرين. اللَّهُ إنك أرمتي
نترك ونهيتي فكتِ وسُؤل في الخطاء خاطئ
السوء فقرّت 17 ولا استشهدت على صنيعِي عفارة
ولا أستجِيرِي تجد ليها ولا تنتني على إخلائها.
only Thy obligations,
    he who neglects which has perished.

I cannot seek access to Thee
    through the excellence of a supererogatory work,
given the many duties of Thy obligations
    of which I have been heedless
and the stations of Thy bounds which I have
    thereby violating sacred things
transgressed,
    and committing great sins,
though Thou hast given me safety from their disgraces
    as a covering.

This is the station of him who is
    ashamed of himself before Thee,
angry with himself,
    and satisfied with Thee.
He meets Thee with
    a humble soul,
a neck bent down,
    a back heavy with offenses,
hesitating between longing for Thee and fear of Thee.

Thou art the most worthy of those in whom he might hope,
    the most deserving for him to dread and fear.
So give me, my Lord, what I hope for,
    make me secure against what frightens me,
and act kindly toward me with the kindly act of mercy!
Surely Thou art the most generous
    of those from whom are asked!

O God,
    since Thou hast covered me with Thy pardon
and shielded me with Thy bounty
    in the abode of annihilation and the presence of equals,
grant me sanctuary from the disgraces of the Abode
    of Subsistence
of the standing places of the Witnesses
    (the angels brought nigh,
the messengers honoured,
سنن حاشية فروضك ألت في ضياعها هلكت ولست إنسال عليك بفضيل نافلة مع كثير ما أعقلت من وظائفك وفسحتك وتعديت عن مقاماتك تعود إلى حرمات إنهكتها وكبائر نوبن اجترحها كانت عافيتكم في من فضائحها استمرا ولهد مقامكم في استحتي لنفسه منك وسخط عيلها ورضي عنه فاستقلت بنفس خاشعة ورقبة حاضعة وظهم وقلا من أعطاك ووقفين الرغبة إلىك والرهبة منك وإن أنت أولى من رجاه وأحق من خشيته واتقاه فأعطيك يارب ما ترجو وعيبتي ما خذرت وعدت بعفائتك توعدتي بعفوك ونعمتني ففضلتك في دار الفنا وحضورالأكفاء فأجري من فضيات دار البقاء عند مواقف الأشهاش من الملائكة المقربين والرسول
the martyrs, the righteous)
before the neighbour
from whom I have hidden my evil deeds
and the womb relative
before whom I feel ashamed in my secret thoughts!

I trust them not, my Lord,
to cover me over,
but I trust Thee, my Lord,
to forgive me!
Thou art the most worthy of those in whom confidence is had,
the most giving of those who are besought,
and the most clement of those from whom mercy
is asked.

So have mercy upon me!

O God,
Thou caused me to descend as mean water
from loins of narrow bones and tight passages
into a constricted womb
which Thou hadst covered with veils;\textsuperscript{137}
Thou turned me about from state to state
until Thou tookest me to the completion of the form
and fixed within me the bodily parts,
as Thou hast described in Thy Book:
\begin{itemize}
\item a drop,
\item then a clot,
\item then a tissue,
\item then bones,
\item then Thou girded the bones with flesh,
\item then Thou produced me as another creature
as Thou willed.\textsuperscript{138}
\end{itemize}

Then, when I needed Thy provision,
and could not do without the aid of Thy bounty,
Thou appointed for me a nourishment
from the bounty of the food and drink
which Thou bestowed upon Thy handmaid
in whose belly Thou gavest me to rest
and in the lodging of whose womb
Thou deposited me.
25 Hadst Thou entrusted me in those states, my Lord,  
to my own force  
or driven me to have recourse to my own strength,  
force would have been removed from me  
and strength taken far away.
26 So Thou hast fed me through Thy bounty  
with the food of the Good, the Gentle;  
Thou hast done that for me in graciousness toward me  
up to this my present point.  
I do not lack Thy goodness,  
nor does Thy benefaction keep me waiting.  
Yet with all that,  
my trust has not become firm enough  
that I might free myself  
for that which is more favoured by Thee.
27 Satan has taken possession of my reins  
through my distrust and frail certainty.  
I complain of his evil neighbourhood with me  
and my soul’s obedience toward him!  
I ask Thee to preserve me against his domination,  
and I plead with Thee to turn his trickery away from me!  
28 I ask Thee  
to make the path to my provision easy,  
since to Thee belongs praise for  
Thy beginning with immense favours  
and Thy inspiring gratitude  
for beneficence and bestowing favour!  
Bless Muhammad and his Household,  
and make the way to my provision easy for me!  
[I ask Thee] to make me content  
with Thy ordainment for me,  
to make me satisfied with my lot  
in that which Thou hast apportioned for me
نحِمْهَا ۗ وَلَوْ كَتَبْنِيْ يَأْبَى فِيٓ ذلِكَ أُحَالَتٓ إِلَىٓ حَوْلٍ أُوتِيَ لِتَطَهُّرُنِي إِلَىٓ قُرْبَتِي لَكَانَ الْمَلْكَ عَلَىٓ مَعْتَزُزٍ لَّا وَلَا كَانَتِ الْقُوَّةُ مِنْ بَعْدِهَا ۗ فَذُو نَِّتْفِي يَفْضِلُكَ عَلَىٓ الْبَرْرِ الْلَطِيْفِ تَفْعَلُ ذلِكَ إِلَىٓ طَوْلٍ أَلَّا إِلَىٓ غَلِيظٍ ۗ هَذِهِ لَا أُعَذَّبُكَ وَلَا يَثْبِتُ إِلَىٓ حُسْنِ صَنيعَكَ ۗ وَلا أُتَأَكِّدُ مَعَ ذلِكَ ثُمَّ أَقْرَعُ لَيْتَا هَوَاءُ جَهَنُّ قَدْ طَمَّلَكَ السَّيِّبَاطُ عَلَيْنِي فِي سَوءِ الْقُرُوءِ وَضَعْفِ الْيَقِينِ فَانَا شَكُوْسُ مَجَاءَرَتِي وَطَايَةٌ تَفْقِيِّي لَهُ وَعَسْطَعُمُ مِنْ مَلْكِي ۗ وَاتِضْرَعُ الْيَكَرَ في صَرْفِ كَيْدِ عَن يَٰٓ إِسْرَائِيلَ ۖ وَأَسَّالُكَ إِنَّ مَسِهَّلَ إِلَىٓ رَبِّي سِيَامُٰلَ فَلَكَ أُعَسِّكَ عَلَىٓ إِبْتِدَأَالَّكَ بِالْعَمْلِ ۚ إِنَّ الْإِنْهَا مُكَشَّرَةٌ عَلَى َالْأَحْسَانِ وَالْأَنْعَامِ فَقُضِّي عَلَىٰ مُخْبِدٍ وَالِيْهِ وَسَهُّلُ عَلَىٰ رَقِيٓ ۗ وَأَنْ تُضْعِيفِي بِمِثْقَالِي ۗ وَأَنْ تُرْضِينِي مُحَيِّسِي فِي نَاسِقِيٓ فِي نَنْسَمِتِيٓ
and to place what has gone of my body and my life-span
into the path of Thy obedience!\textsuperscript{139}
Surely Thou art the Best of providers!

29  O God, I seek refuge in Thee
    from the Fire
    through which Thou art harsh
    toward him who disobeys Thee
    and by which Thou hast threatened
    him who turns away from Thy good pleasure;
    from the Fire
    whose light is darkness,
    whose ease is pain,
    and whose far is near;
    from the Fire
    parts of which devour parts
    and parts of which leap upon parts;
    from the Fire which
    leaves bones decayed
    and lets its people drink boiling water;
    from the Fire which
    'does not spare him who pleads to it,’\textsuperscript{140}
    has no mercy on him who seeks sympathy from it,
    and has no power to relieve him
    who humbles himself before it
    and yields himself to it;
    it meets its inhabitants with the hottest that it possesses:
    painful punishment and intense noxiousness.

30  I seek refuge in Thee from
    its gaping-jawed scorpions,
    its scraping-toothed serpents,
    and its drinks, which
    tear apart the intestines and hearts of its inhabitants
    and root out their marrows.
    I ask guidance from Thee
    to that which will keep far from it
    and make it retreat!

31  O God,
    bless Muḥammad and his Household,
وَإِنَّكَ خَيْرُ التَّزاَقِينِ ﭼٍّٽٙٝٛٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝٝ_
grant me sanctuary from it through the bounty of Thy mercy, 
release me from my stumbles through Thy good releasing, 
and abandon me not, 
O Best of the sanctuary-granters!

O God, 
Thou protectest from the disliked, 
givest the good, 
dost what Thou wilt, 
and Thou art powerful over everything.  

O God, 
bless Muḥammad and his Household 
when the pious are mentioned 
and bless Muḥammad and his Household 
as long as night and day come and go 
with a blessing 
whose replenishment is never cut off 
and whose number cannot be counted, 
a blessing 
that will fill up the air 
and crowd the earth and the heaven!

God bless him 
until he is well pleased 
and God bless him and his Household 
after good pleasure 
with a blessing that has neither bound 
nor utmost limit! 
O Most Merciful of the merciful!

33

His Supplication in Asking for the Best

1 O God, 
I ask from Thee the best in Thy knowledge, 
so bless Muḥammad and his Household 
and decree for me the best!

2 Inspire us with knowledge to chose the best 
and make that a means to 
being pleased with what Thou hast decreed for us 
and submitting to what Thou hast decided! 
Banish from us the doubt of misgiving 
and confirm us with the certainty of the sincere!
وأجلاني منهاب فضل رحملك وأقلي عترتي تحسبن
إياك يلا تخلصني ياخير العирنين اللهم إنك
تقى الحكيمه وتعمى الحسناء وتفعل ما تريد
وأنت على كل شي قدير اللهم صلى على محمد وإلي
إذا ذكرت الأبرا ديا وصلى على محمدي وإلي ماختفت
الليل والنهار صلوا لا ينقطع مددها وليصحي
عدها صلوا تمنى الهواء وتمالا الأرض السماء
صلي الله عليه حتى يرضي وصلى الله على الله
بعدها الرضا صلوات احدها ولامنه صلى ياحمد الرحمين
الدعاء
كان من عاش علي عليه السلام في النصرة
الله تعالى
الله تعالى أسنيك بعلبك فصل على قواليه
وأضحى بالخير وله مساعفة الاختيار واجعل
ذلك رحيمة إلى الرضا لما قصيت لنا وسلامة لما
حكمت فازح عصاري الأرتفع بآيدينا بقاءين
Visit us not with incapacity
to know what Thou hast chosen, lest we
despise Thy measuring out,
dislike the place of Thy good pleasure,
and incline toward that which is
further from good outcome
and nearer to the opposite of well-being!

Make us love what we dislike
in Thy decree
and make easy for us what we find difficult
in Thy decision!

Inspire us to yield
to that which Thou bringest upon us by Thy will,
lest we
love the delay of what Thou hast hastened
and the hastening of what Thou hast delayed,
dislike what Thou Lovest,
and choose what Thou dislikest!

Seal us with that which is most praised in outcome
and most generous in issue!
Surely Thou givest generous gain,
bestowest the immense,
dost what Thou wilt,
and Thou art powerful over everything.\textsuperscript{142}

34

His Supplication when he was Afflicted
or saw Someone Afflicted
with the Disgrace of Sin

O God,
to Thee belongs praise for
Thy covering over after Thy knowledge
and Thy pardon after Thy awareness!
Each of us has committed faults,
but Thou hast not made him notorious,
لا تُصِّيَّعُوا المَّيْنِيَةَ مِنْ عَيْنِكُمْ تَحْيَرْتُ فَمَغْيَطَكُ
قُدْرَكَ وَنُكَرَّرَ مَوضَعَ رَضاَكَ وَنَجْعَلُهُ إِلَى الَّذِي هُوَ أَعْبُدُ
سُنُنُ الْعَلَمانِيَةَ وَأَقُرِّبُ إِلَى ضَدِّ الْعَلَمانِيَةَ كَيْ خَيْبَتْ
إِلَيْنَا مَا فِي قَصَائِدَكَ وَسِهِّلَ عَلَيْنَا تَصْبِيحَهَا مِنْ حُكْمِكَ
وَأَلْهَمْنَا الْأَنْفِيَكَ لَيْنَا أُورِدَتْ عَلَيْنَا مِنْ مُشْيِكِكَ حَتَّى لَا يُحْبَبَنَا أَحَدَهَا وَلَا نَعْمِلُ
مَا أَخْرُتْ وَلَا أُكْرِرَ مَا أَحْبَبْتْ وَلَا نَعْمِلُ مَا كَرَهْتْ
وَأَخْرَجَنَا إِلَى هَذِهِ الْعَائِمَةَ وَأَظْهَرْنَا إِلَى الْعَائِمَةِ وَفَعَلْتُ
مَا طَرَأْتْ وَأَنْتَ عَلَى كُلِّ شَيْءٍ قَدْرِيَ

وَكَانَ عَلَيْهِ بِالْبَيْعِ عَلَيْهِ بِالْبَيْعِ أَسْلَامُ أَسْلَامًا أَنْتَ
الْدَعَاءُ

أَتَعْلِمُ أَرْضَيَ مَعْتَلِي بِقَصْرِيَةٍ مَّدْنَيٍّ

اللَّهُمَّ لَكَ أَنْتَ عَلَيْهِ بِسَبْرٍ عَلَيْكَ وَمُعاَفَيَتَكَ
بَعْدُ مُحْيَرَكَ فَكِلْنا قَدْ أَقَدَّرْتَ الْعَائِمَةَ فَلِمَ شَهِرْهُ وَ
done indecencies,
    but Thou hast not disgraced him,
and covered over evil deeds,
    but Thou hast not pointed to him.

2 How many are Thy prohibited acts
    which we have performed,
Thy commandments of which Thou hast told us
    which we have transgressed,
the evil deeds
    which we have earned,
the offenses
    which we have committed!
Thou seest them
    to the exclusion of all observers;
Thou hast the power to make them public
    above all the powerful!
By giving us safety
    Thou hast veiled their eyes
and stoppled their ears.

3 So make
    the shameful things Thou hast covered over
and the inward reality Thou hast concealed
our admonisher,
a restrainer upon bad character traits and committing offenses,
and a striving toward the repentance that erases [sins]
    and the praiseworthy path!

4 Bring the time of striving near
    and visit us not with heedlessness of Thee!
Surely we are Thy beseechers,
    the repenters of sins.

5 And bless Thy chosen, O God, from Thy creation,
    Muḥammad and his descendants,
the friends selected from among Thy creatures, the pure,
    and make us listeners to them and obeyers,
as Thou hast commanded!!
ارتكب الفاحشة قلتك فضة نُصْبَت، وتَسْتَرِنَّ مَضْنَوَاءٍ. تَدْلُّ عَلَيْهِ وَكُنْتَ لَكَ قَدْ أَتَيْتَهُ وَأَمَرْتَ وَقَتَنَّا عَلَى فُتْحِكُهُ، وَسَيِّئَتْهَا إِكْسَبَنَا هَا وَخَطِينَتْهَا. ارتكبناها كنت المطلع عليكذا دون الناظرين والقادر على إعلانها فوق القادرين كانت عينيتك لنا جناً. فُجَّلَ ما دون أبيضهم ورد مادون آسماعهم فصار ما سترت من الغورة وأخفيت من الدخيلة واعظًا لنا وراجزعون سوء الخلق واقتراض الخطيئة وسعي إلى التوبة الماجمة والطريق المحمود قريب الوقت فيه ولاستماع الغفلة عنك إنا ليهك زاغبون ومن الذئاب تأتيون وصل على جيتك الله من خلقك عزت وعبرت الصفرة من بريتك الطاهرين واجعلناهم سامعين ومطيعين كآمرت
35

His Supplication in Satisfaction
when he Looked upon the Companions of this World

1 Praise belongs to God
   in satisfaction with God’s decision!
   I bear witness that
   God has apportioned the livelihoods of His servants
   with justice
   and undertaken bounty for all His creatures.

2 O God,
   bless Muḥammad and his Household,
   tempt me not with what Thou hast given to Thy creatures
   and tempt them not with what Thou hast withheld from me,
   lest I envy Thy creatures
   and despise Thy decision!

3 O God,
   bless Muḥammad and his Household,
   delight my soul through Thy decree,
   expand my breast through the instances of Thy decision,
   give to me a trust through which I may admit
   that Thy decree runs only to the best,
   and let my gratitude to Thee
   for what Thou hast taken away from me
   be more abundant than my gratitude to Thee
   for what Thou hast conferred upon me!

4 Preserve me from imagining any meanness
   in someone who is destitute
   or imagining any superiority
   in someone who possesses wealth,
   for the noble is he
   whom obedience to Thee has ennobled
   and the exalted is he
   whom worship of Thee has exalted!

5 So bless Muḥammad and his Household,
   give us to enjoy a wealth
   which does not run out,
   confirm us with an exaltation
   which will never be lost,
الدعاء

{الرضا} إن أظر إلى أصحاب الدنيا

{الصلاة} على الرضوان}

وكان من عائلي علامة في

{الهدية} يذكر الله شهدت أن الله قادر على

{الذين} عباده والعدل وآخذ على جميع خلقه بالفضل

{الله} صلى على محمد وآلته ولا يفنى وما أعطتهم ولا أفنى

{الله} بمغنتين فأحسن خلقك وأعطى حكمة

{الله} على محمد وآلته وطيب بقضاءك نفسك ووسع بوقع

{حكمك} صدر يوحي قلبك للثقة لأقرب معهما بأن

{قضاءك} لفرح الأجلة وجعل شكري لك على ما

{زوى بك} أوتيف من شكري إيالة على مأوى

{أعطني من} أن أسلم بهدي عدم حساسة أوطأن

{ضاحي ترمي} فضلًا فإن الشرفاء من شرفت طاعتكم

{والعيون} من أعترة عباداتك فضلًا على محسن والله

{ويوما} للانتقد وأيضاً بعيراً يفقدن و
and let us roam freely
in the kingdom of everlastingness!
Surely Thou art the One, the Unique, the Eternal Refuge;
Thou hast not begotten,
nor hast Thou been begotten,
and equal to Thee is not any one!\textsuperscript{144}

36

His Supplication when he Looked upon
Clouds and Lightening
and Heard the Sound of Thunder

1 O God,
these are two of Thy signs
and these are two of Thy helpers.
They rush to obey Thee
with beneficial mercy
or injurious vengeance,
so rain not down upon us from them
the evil rain\textsuperscript{145}
and clothe us not through them
in the garment of affliction!

2 O God,
bless Muhammed and his Household,
send down upon us the benefit of these clouds
and their blessing,
turn away from us their harm and their injury,
strike us not through them with blight,
and loose not upon our livelihoods any bane!

3 O God,
if Thou hast incited them as vengeance
and loosed them in anger,
we seek sanctuary with Thee from Thy wrath
and implore Thee in asking Thy pardon!
So incline with wrath
toward the idolaters
and set the millstone of Thy vengeance
turning upon the heretics!\textsuperscript{146}
دعاء

اللهُمَّ أنَّ هَذِينَ آيَاتَينَ مِنْ أَيَاتِكَ وَهَذِينَ عَوَانَانَ مِنَ أَعْوَانِكَ يُبِينِدُ رَبِّي نَّفَاطَةً بَرَحْمَةٍ نَافِعَةٍ أَوْ رَقَةً صَارِعةٍ فَلاَ مَطْرُونِي هُمَا مَطْرُ السَّوءِ وَلَا تُلَبِّسَنِي هُمَا يَسِيلَ الْبَلَاءُ أَلَّهُمُ السَّلَّمُ عَلَيْهُ وَآَنْزَلَ عَلَيْنَا نَفَعُهُ هَذِهِ السَّحَاءِ وَبَرَكَنَا وَاشْرَفْ عَنَّاهَا حَمْدًا مَّضْرِعًا وَلَا تُسَبِّبْنَا بِهَا بَأَنَّىٰ وَلَا تُرِسْلِنَّ عَلَى مُعَلِّمِنَا عَاهَةَٰٓ اللَّهُمَّ وَإِنْ كَتَبْتَ بَعْضَهَا لَبَيْلاً وَأَرْسَلْتَهَا سَحِيَّةً وَأَنْسَجْكُكَ مِنْ غَضَبِهِ وَبَشَّرْنَاهُ إِلَيْكَ فِي سَوَاءِ عَفْوٍ فَمَثَلُ بِالْغَضَبِ إِلَى المُشْرِكِينَ وَأَدْرِهِ الرَّحِيْمُ
4  O God,
take away the barrenness of our lands
with Thy watering,
dislodge the malice from our breasts
with Thy providing,
distract us not from Thee
through other than Thee,
and cut none of us off
from the stuff of Thy goodness,
for the rich is he to whom Thou hast given riches,
and the safe he whom Thou hast protected!

5  No one has any defense against Thee,
nor any means to bar Thy penalty.
Thou decidest what Thou wilt
for whom Thou wilt
and Thou decreest what Thou desirest
for any whom Thou desirest!

6  So to Thee belongs praise
for protecting us from affliction
and to Thee belongs thanks
for conferring upon us blessings,
a praise which will leave behind the praise of the praisers,
a praise which will fill the earth and the heaven!

7  Surely Thou art the All-kind through immense kindnesses,
the Giver of abounding favours,
the Acceptor of small praise,
the Grateful for little gratitude,
the Beneficent, the Benevolent,
Possessor of graciousness!
There is no god but Thou;
unto Thee is the homecoming.\footnote{147}

His Supplication when Confessing his Shortcomings
in Giving Thanks

1  O God,
no one reaches a limit in thanking Thee
دعاء

اللهُمَّ أَدْهِبْ مَحَلَّ يَلاوَدَنِيسَقِيَكَ
وَأَخْرِجْ وَحُرْصُدْ عَنْ يَمِينِكَ وَلَاتَشْتَغْلَ عَنْهُ بِعِيْرَكَ
وَلَا تَقْطَعْ عَنْ كَافِيَةِ مَا وَقَدْ أُنْتَ عِنْدَكَ
إِنَّ الْعُقْبَى مِنَ الْوَقَتِ
وَإِنَّ السَّلَامُ عَنْ وَقِيَتِكَ مَا عَنْدَكَ إِنَّى دُونَكَ لَقَاعَ
وَلَا أَحْيَى عَنْ سَطْوَتِكَ إِمْتِنَاعُ تَحْكِيمٍ يَبَّاجِنُ عَلَى مَنْ
يَقْتُضِيْ ما أَرْدَتْ فِيَنَةَ أَرْدَتُ إِنَّكَ أَجْدَلُ
مَا وَقَتَنَا مِنْ البَلَاءِ وَلَكَ الشَّكْرُ عَلَى مَا خَلَصْنَا مِنْ
الْعَذْبَاءِ حَمَدَيْنِ حَمَدَةٌ الْمَاجِدِينِ وَلَأْنَاءُ حَجَدُمُلُا
أَرْضَهَا وَسَمَاءُهَا إِنَّكَ اللَّهُ الْمَجْبُورُ َُالْبَيْتِ الْمُفْصِلُ بِأَعْطَى النَّعْمَ الْقَبِيلِ يُسِيرُ الْحَمَدُ َُالْشَّكْرِ قِبْلَهُ الْشَّكْرُ
لمَّحَبِبِي الْجَمِيلُ دَوَالْقُولُ وَلَا إِلَهُ إِلَّا أَنتَ آلِهَةُ َُالْأَحْسَنُ

وَكَانَنَّ عَلَيْهِمْ السَّلَامُ خَذَّاً
الْبَيْتُ المُفْصِلُ بِأَعْطَى النَّعْمَ الْقِبْلِ
اعْتَرَفَ بِالْتَّقْصِيرٍ عَنْ تَأْدِيَةِ الشَّكْرِ
اللَّهُمَّ أَحْدَى الْأَيَّبَعْ يُمِينُ مَنْ شَكْرُهُ غَاْيَةً إِلَّا أَحْسَنُ
without acquiring that of Thy beneficence
which enjoins upon him thanksgiving,
nor does anyone reach a degree in obeying Thee,
even if he strives,
without falling short of what Thou deservest
because of Thy bounty.
The most thankful of Thy servants
has not the capacity to thank Thee,
and the most worshipful of them
falls short of obeying Thee.
To none of them is due
Thy forgiveness through what he himself deserves
or Thy good pleasure for his own merit.
When Thou forgivest someone,
it is through Thy graciousness,
and when Thou art pleased with someone,
it is through Thy bounty.
Thou showest gratitude
for the paltry for which Thou showest gratitude
and Thou rewardest
the small act in which Thou art obeyed,
so that it seems as if Thy servants’ thanksgiving
for which Thou hast made incumbent their reward
and made great their repayment
is an affair
from which they could have held back
without Thee,
and hence Thou wilt recompense them,
and whose cause is not in Thy hand,
and hence Thou wilt repay them.
Nay, my God, Thou hadst power over their affair
before they had power to worship Thee,
and Thou hadst prepared their reward
before they began to obey Thee;
and that because Thy wont is bestowal of bounty,
Thy custom beneficence,
Thy way pardon.
So all creatures confess
that Thou wrongest not him whom Thou punishest
and bear witness
عليه من إحسانات مالزومة شكرًا ّ ولَوْ يَبْلُغ مِلَّغًا
من طاعتك فإن أجهذ إلا كان مقصرًا دون سقاك
فَيُفْضِلْتُ ۚ فَاشْكُرْ عِبَادِكَ عَجَارٌ عَنْ شَكْرِكَ ۚ وَأُعْبُدَ
مُقَصَّرٌ عَنْ طَاعَتِكَ ۖ لَا يَجِبُ أَحَدٌ تَغْفِرُهُ إِلَيْهِ
وَلَنَ تُرْضِى عِنْدَهُ باسْتِجَابَتِهِ ۖ قَمْ عَفِرْتَ لَهُ شَقَولًا
وَمَنْ رَضِيَ عِنْهُ فَيُفْضِلْتُ ۖ تَشْكُرُ عِبَادًا مَا شَكْرَتْهُ
وَتَنْبِئُ عَلَى قَلِيلٍ مَّانُّطًاع فَيَقُولُ كَانَ شَكْرُ عِبَادٍ ۡلَّدَيْ
أَوْجِبَتْ عَلَيْهِ نَواَبُهُمْ وَأَعْطَتْ عِنْهُ جَزَاءً هَمَّمْ أَوْ
مَلَكَ اسْتِطَاعَةَ الأَمِينَ عَمَّهُ دُونَكَ فَكَفَّيْتَهُمْ وَأَوْ
لَا يَكُنْ سَبِيبَةٌ يِدَكَ فَقَبَّاتُهُمْ َبِلْ مَلَكَتِ ۚ يَالِهَيٌ
أَمْرُهُمْ قَبْلَ أَنْ يَمْلِكَهُ عِبَادُهُمْ َوَأَعْدَدتْ تَوَاعِيمُ
قَبْلَ أَنْ يُفْضِلْوا إِلَيْهِ طَاعَاتُهُ وَذَلِكَ أَنْ يَسْتَنْكَ إِلَى
وَخَالِدَتْ الأَخْسَانُ وَسِيَمَّالَةَ العَفوِ ۚ فَكُلُّ الْبَرِّيَّةَ
مُغَتَّرِبَةً بِأَنَاَّكَ عِرَامًا لِمَنْ عَادَتِ ۚ وَسَاهِدَةٌ أَنَاَّكَ
that Thou bestowest bounty upon him whom
           Thou pardonest.
            Each admits
            that he has fallen short of what Thou meritest.
            9 Had Satan not misled them from Thy obedience,
               no disobeyer would have disobeyed Thee,
               and had he not shown falsehood to them in the likeness
               of truth
               no strayer would have gone astray from Thy path.
            10 So glory be to Thee!
               How manifest is Thy generosity
               in dealing with him who obeys or disobeys Thee!
               Thou showest gratitude to the obedient
               for that which Thou undertaketh for him,
               and Thou grantest a respite to the disobedient
               in that within which Thou art able to hurry him.
            11 Thou givest to each of them
               that which is not his due,
               and Thou bestowest bounty upon each
               in that wherein his works fall short.
            12 Wert Thou to counterbalance for the obedient servant
               that which Thou Thyself hast undertaken,
               he would be on the point of losing Thy reward
               and seeing the end of Thy favour,
               but through Thy generosity Thou hast repaid him
               for a short, perishing term
               with a long, everlasting term,
               and for a near, vanishing limit
               with an extended, abiding limit.
            13 Then Thou dost not visit him with a settling of accounts
               for Thy provision
               through which he gained strength to obey Thee,
               nor dost Thou force him to make reckonings
من فضلك على من عاقبتك وكل مقر على نفسك بالتقدير.
فولا أنت الشيطان يختبئ شم عن عينيك معاصرك عاصم ولا أناشرع صورتهم الباطل في مسالة أخرى ماضية على طريقك ضال.
فسبحان ما بين كرمك في معاملتك من حافظات وعاصم.
تشكون للطيع ما عند نومنه له وتميلي للعاصر فيما تملك معاجلته.
فيه أعطيت كل منهما ما أنجبت له وتفاضلت على كل منهما بما يقصر عمله عنده.
ولو كان من الطيب على ما كنت تولية لأوشك أن يفقد توأيعك.
ولكنك تكرمت جازيتها على المدة القصيرة الفانية بالمدة الطويلة المحاذية.
وعلى الغاية القرنية الزائدة بالغاية المديدة الباقية.
تشمل تسمية القصاص فيما أكل من رزيات الذي غيروا.
وبه على طاعتك ولم تحميه على المناقشات في الألات.

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for the organs he employed
to find the means to Thy forgiveness.
Wert Thou to do that to him,
it would take away
everything for which he had laboured
and all wherein he had exerted himself
as repayment for the smallest of Thy benefits
and kindnesses,
and he would remain hostage before Thee
for Thy other favours.

So how can he deserve something of Thy reward?
Indeed, how?
This, my God, is the state of him who obeys Thee
and the path of him who worships Thee.
But as for him who disobeys Thy command
and goes against Thy prohibition,
Thou dost not hurry him to Thy vengeance,
so that he may seek to replace
his state in disobeying Thee
with the state of turning back to obey Thee,
though he deserved from the time he set out to disobey Thee
every punishment which Thou hast prepared
for all Thy creatures.

Through each chastisement
which Thou hast kept back from him
and each penalty of Thy vengeance and Thy punishment
which Thou hast delayed from him,
Thou hast refrained from Thy right
and shown good pleasure
in place of what Thou hast made obligatory.

So who is more generous, my God, than Thou?
And who is more wretched than he who perishes
in spite of Thee?
Indeed, who?
Thou art too blessed to be described
by any but beneficence
التي تسبَّبت باستعمالها إلى مغفرتك وكَفَّرت ذلك بلذهب بجميع ما كَذَّبته وجعلته مستحيئاً في رأى الصغرى من أياديك ومنبتكم، وكأن رهنًا بين يديك سأولهم في كأن يكون يسقي شيخهم من ثوابك لامتي هَذَا يا إلهي حاَل من أطاعتك وسبيل من تعبِّذك فأما العاصي أمرك والمواقع نهيك فلم تاعِجِلِه بِنيمَتِك كَي يستبِدَل يقول في مغزى بك حال الأنبياء إلى طاعنك ولقد كان يسُجِّي في أول ما هام يضيفيك كل ما أعدت له خلقات من عقوباتك لمجميع ما أحرت عند من العداب وأبطأت به عليه من سطوات النقصة والعقاب ترك من حقك ورضي بذور واجبتك فَمَن أكرم يا إلهي منك ومن أسقى من سَنَّتك عليه لأمنَّت باستعمالها إلى مغفرتك وكَفَّرت ذلك بلذهب بجميع ما كَذَّبته وجعلته مستحيئاً في رأى الصغرى من أياديك ومنبتكم، وكأن رهنًا بين يديك سأولهم في كأكَن يكون يسقي شيخهم من ثوابك لامتي هَذَا يا إلهي حاَل من أطاعتك وسبيل من تعبِّذك فأما العاصي أمرك والمواقع نهيك فلم تاعِجِلِه بِنيمَتِك كَي يستبِدَل يقول في أول ما هام يضيفيك كل ما أعدت له خلقات من عقوباتك لمجميع ما أحرت عند من العداب وأبطأت به عليه من سطوات النقصة والعقاب ترك من حقك ورضي بذور واجبتك فَمَن أكرم يا إلهي منك ومن أسقى من سَنَّتك عليه لأمنَّت
and too generous for any but justice
to be feared from Thee!
There is no dread that Thou wilt be unjust
toward him who disobeys Thee,
nor any fear of Thy neglecting to reward
him who satisfies Thee.¹⁴⁹
So bless Muhammad and his Household,
give me my hope,
and increase me in that of Thy guidance
through which I may be successful in my works!
Surely Thou art All-kind, Generous.

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His Supplication in Asking Pardon
for Misdeeds to God’s Servants
and for Falling Short in their Rights
and that his Neck be Set Free from the Fire

1 O God,
I ask pardon from Thee for
the person wronged in my presence
whom I did not help,
the favour conferred upon me
for which I returned no thanks,
the evildoer who asked pardon from me
and whom I did not pardon,
the needy person who asked from me
and whom I preferred not over myself,
the right of a believer who possesses a right incumbent
upon me

which I did not fulfill,
the fault of a believer which became evident to me
and which I did not conceal,
and every sin which presented itself to me
and which I failed to avoid.

2 I ask pardon, my God,
for all of these and their likes,
with an asking of pardon in remorse
which may act as an admonisher
against similar things ahead of me.

3 So bless Muhammad and his Household
and make
كرمت أن يكُن في منك إلا العدل لا يخشى حزرك على من عاصالف ولا يخف فغفلتك فإنك تواب من أرضال فضل على محمد واله وحب على أملى وزدني من هَذَا ما أصل به إلى التوفيق في عون الله من كل مسئل كريم.

كان من عآبة علمني في افهذان بينت اللذين العبدان اسمرارد في القاضي حكم دوم في كلا دينهما الله

اللهم إني أعتذر إليك من مظلم ذلقي بحضرتي فلما

أنصهر ومن مغروت أسدى إلى فلم أشكره ومن شرني إعتذر إلي فلما أعذره ومنذ ذي فائقة سألني

فلما أوردته ومن حقي ذي حق ليزمي لفمن فلما أورده

ومن عيب موري ظهر لي فلم أستره ومن كل إثم

عرض لي فلما أجري أعتذر إليك يا الهي مني ومن ناظرى من اعتمادي فكون واعطالي بين يد من أسباههن فصل على محمد واله واجعل
my remorse for the slips
into which I have fallen
and my determination to refrain from the evil deeds
which present themselves to me
a repentance which will make Thy love for me
obligatory,

O lover of those who repent!\textsuperscript{150}

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His Supplication in Seeking Pardon and Mercy

1 O God,
bless Muhammad and his Household,
break my passion for every unlawful thing,
take away my craving for any sin,
and bar me from harming any believer, male or female,
and any Muslim, male or female!

2 O God,
if any of Thy servants should harm me in what Thou
hast forbidden
or violate me in what Thou hast interdicted,
and if he should pass into death with my complaint
or I come to have a complaint against him while
he is alive,

forgive him what he did to me
and pardon him that through which he turned his back
on me!

Inquire not from him about what he committed toward me
and expose him not through what he earned by me!

Make my openhandedness in pardoning such servants
and my contribution in charity toward them
the purest charity of the charitable
and the highest gift of those seeking nearness to Thee!

3 Recompense me for my pardoning them with Thy pardon
نداءتي على مواقف فيه من الزكاة وعذري
على ترك ما يعرض لي من السياسات قوية توجب
لي محبتكم ياعبد التوابين

الدعاء: 
وكان من عارف عليكم في طلب خفوف الرحمة

① اللهم صل على محمد وآل محمد وآسره وعلي
كل محروم وأرضي عني كل مأتم وأضعفي عن أدى
كل مؤمن ومؤمنة ومسلم ومسلمة

اللهومايأ

أغفرلله ما آتته وما تزكّي في ولا تكذّبه عما تسب
ولا تفقه على ما تزكّي في ولا تكذّبه عما النسب

وأجعل ماستحمت به من العفو عنهما وتبرعت
به من الصدقة عليهما أوكي صدقات المتضرفين
وأعلى صلات المتضرفين ووعوضي من عقوبة

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and for my supplicating for them with Thy mercy
so that each one of us may gain felicity through Thy bounty
and each may attain deliverance through Thy kindness!

O God,
if there is a servant from among Thy servants whom
an ill visits on my account,
a harm touches from my direction,
or a wrong overtakes through me or because of me,
and should I fail to take care of his right
or go before him [in death] with his complaint,
bless Muḥammad and his Household,
satisfy him toward me through Thy wealth,
and give him his full right from Thyself!

Then protect me from what Thy decision mandates
and save me from what Thy justice decides,
for my strength cannot bear Thy vengeance
and my obedience cannot stand up to Thy displeasure!
If Thou recompenseat me with the right,
Thou wilt destroy me,
and if Thou dost not shield me in Thy mercy,
Thou wilt lay me waste.

O God,
I ask Thee to grant, my God,
that whose giving will not decrease Thee,
and I ask Thee to carry
that whose carrying will not weigh Thee down:

My God, I ask Thee to give my soul,
which Thou didst not create
to keep Thyself from evil
nor to to find the way to profit.
No, Thou brought it forth
to demonstrate Thy power over its like
and to provide an argument against its similar.

I ask Thee to carry those of my sins
عفواً وَعفواً وَعفواً وَعفواً وَعفواً وَعفواً وَعفواً وَعفواً وَعفواً وَعفواً وَعفواً
وَأَسْأَلُ اللَّهَ عِنْدَكَ مَنْ يَمْتَنِعُكَ مِنْ أَمْرِهِ 
وَلَقَدْ كَانَتُ نِسْأَلُكُمْ مَتَّى أَنْعَمَتُمُّنِّي
وَلَيْسَ ذَلِكَ مَا يَهْلِكُ الْأَمْوَالَ وَالْأَحْيَاءَ
وَلَهُ جُلَالُ الْكُرْمَةِ وَمَتَّى أَنْعَمَتُمُّنِّي
وَلَيْسَ ذَلِكَ مَا يَهْلِكُ الْأَمْوَالَ وَالْأَحْيَاءَ
وَلَهُ جُلَالُ الْكُرْمَةِ وَمَتَّى أَنْعَمَتُمُّنِّي
وَلَيْسَ ذَلِكَ مَا يَهْلِكُ الْأَمْوَالَ وَالْأَحْيَاءَ
وَلَهُ جُلَالُ الْكُرْمَةِ وَمَتَّى أَنْعَمَتُمُّنِّي
وَلَيْسَ ذَلِكَ مَا يَهْلِكُ الْأَمْوَالَ وَالْأَحْيَاءَ
وَلَهُ جُلَالُ الْكُرْمَةِ وَمَتَّى أَنْعَمَتُمُّنِّي
whose carrying weighs me down
and I seek help from Thee in
that whose heaviness oppresses me.

9. So bless Muḥammad and his Household,
give to me my soul in spite of its wrongdoing,\(^{151}\)
and appoint Thy mercy to carry my burden!
How many evildoers Thy mercy has overtaken!
How many wrongdoers Thy pardon has embraced!

10. So bless Muḥammad and his Household
and make me the model of him whom Thou hast
aroused through Thy forbearance
from the deadly infirmities of the offenders
and saved through Thy giving success
from the tangled plights of the sinners,
so that I may rise up
freed by Thy pardon from the bonds of Thy displeasure
and released by Thy benefaction from the ties of
Thy justice!

11. Surely if Thou dost that, my God,
Thou wilt do it to one who does not
deny deserving Thy punishment
or acquit himself from merit for Thy vengeance.

12. Do that, my God, for one
whose fear of Thee is greater
than his craving from Thee,
whose hopelessness of deliverance
is firmer than his hope for salvation!
Not that his hopelessness is despair,
nor that his expectation is deluded.
No, rather his good deeds are few
among his evil deeds
and his arguments are frail
in face of everything due from his acts.
بِهِ طَعِينَةً حَمُّلُهُ وَأَسْتَعْيِنْ يَبِكِّ عَلَّيْكَ مَائَةَ دَحَابٍ فَدَحَبْ فَقَلَلَهُ فَقَضَّلَ عَلَى مُحَمَّدٍ وَاللَّهُ وَهَا لَنَقْسِمَ عَلَيْهِ الْقَمَرِ وَهَا لَكَ رَسُولُكَ بِالْأَشْهَابِ وَكَمْ رَكَّزْتَ بِإِصْرَى فَقَدْ رَكَّزْتَ فَرَحُمْكَ إِلَى الْعُفُوقِ الْعَالِمِينَ ۚ فَقَضَّلَ عَلَى مُحَمَّدٍ وَاللَّهُ وَاجْعَلْيُنَّ أَسْوَأً مِنْ تَقَاءَتْهُ بِجَوَازِكَ عَنِ مَصَارِعِ الْخَاطِئِينَ وَخَلَصْنَاهُمْ يَوْمَ يُقَدَّرُونَهُمْ فَاَسْتَعِينْ طِلْبٌ عَفُوكَ مِنْ إِسْمَارَجَخَتْكَ وَعَيْنَى صَعْبَكَ مِنْ وَتَأَقُّ عَدْيَاَكَ ۖ إِنَّكَ أَنْ تَفْعَلْ ذَلِكَ يَا الَّذِي تَفْعَلْهُ بِمُنْ لَا يَشْرَبُ إِلَّا أَحْيَاءَ عَقُودَبُكَ وَإِلَيْكَ نَفْسُهُ مِنْ أَسْتِبَابِ لْقِيَّمَكَ ۖ تَفْعَلْ ذَلِكَ يَا الَّذِي مِنْ خَوْفُكُ مِنْ أَلاَّ تَرْمَيْنَ طَمِعِي فَيْنَكَ وَمِنْ يَأْسُدِهِ مِنْ النَّجَاةِ أَوْ كَمْ مِنْ رَجَاءِ لِلنَّجَاسَةِ لَا أَنْ يَكُونَ يَأْسُهُ قُوَّةً أَوْ أَنْ يَكُونَ طَمْعُهُ اعْتِزَارًا بِلِلْقِلَمِ ۚ حَسَّنَتِهِ بِشَيْءٍ سَيِّئَتِهِ وَضَعَفْتُ حُجَّجَهُ فِي جَمِيعِ تَعَايُنِهِ
But Thou, my God, art worthy that
the righteous not be deluded concerning Thee
and the sinners not lose hope in Thee,
for Thou art the All-mighty Lord who
holds back His bounty from none
and takes His full right from no one.

High exalted is Thy mention
above those mentioned!
Holy are Thy names
beyond those described!
Spread is Thy favour
among all creatures!
Thine is the praise for that,
O Lord of the worlds!

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His Supplication
when Someone’s Death was Announced to him
or when he Remembered Death

O God,
bless Muhammad and his Household,
spare us drawn out expectations
and cut them short in us through sincerity of works,
that we may not hope expectantly for
completing an hour after an hour,
closing a day after a day,
joining a breath to a breath,
or overtaking a step with a step!

Keep us safe from the delusions of expectations,
make us secure from their evils,
set up death before us in display.
and let not our remembering of it come and go!

Appoint for us from among the righteous works a work
through which we will feel the homecoming to Thee
as slow
and crave a quick joining with Thee,
قلما أنت يا الله فأهل أن لا يعتذر الصديقون ولا أياناس منك الجموه نألف أن الترب الترب المفهم الذي لا يمنع أحداً فيه ولا يستقصى من أحداً حينه تعالى ذكرت عن المنكوريين وتقدست أسما أوكن عن المنسورين وفسنت نسمات في جميع الجولين فكلم الحمد على ذلك يارب العالمين

أصلح الله علي مجده وسلامه وآكبت عونه الأمل وقصة عناية صديق العمل حتى لا تؤتيل استنمام ساعة بعد ساعة ولا استنفاض يوم بغد يوم ولا اتصال نفس بنفس ولا إحرق قدمية يقدم وسلامات من عزوروه وامتا من شرويه ونصيب لمولث بيتٍ أيديت نصبا ولا أجعل ذكرنا الله غبنا واجعل لنا من صلى الأوال علا تسبطبع معا المصير الآيات وتحرض الله على وشك
so that death may be
our intimate abode with which we are intimate,
our familiar place toward which we yearn,
and our next of kin whose coming we love!

When Thou bringest it to us
and sendest it down upon us,
make us happy with it as a visitor,
comfort us with its arrival,
make us not wretched through entertaining it,
degrade us not through its visit,
and appoint it one of the gates to Thy forgiveness
and the keys to Thy mercy!

Make us die
guided, not astray,
obedient, not averse,
repentant, not disobedient or persisting,
O He who guarantees the repayment of the good-doers
and seeks to set right the work of the corrupt!

His Supplication in Asking for Covering
and Protection

O God,
bless Muhammad and his Household,
spread for me the bed of Thy honour,
bring me to the wateringholes of Thy mercy,
set me down in the midst of Thy Garden,
stamp me not with rejection by Thee,
deprive me not through disappointment by Thee,
settle not accounts with me for what I have committed,
make no reckoning with me for what I have earned,
display not what I have hidden,
expose not what I have covered over,
الله سلام يك به يك خب يك مولون ماجنالدي ناس يع
ومالClassName الذي نشترك في اللاتوء وحامة لنا التي نحب الدنت
منها 4. فإذا اورده فعائلي وائرية بنا فاستذلت
ذاتنا وانستهرب قادمًا وانستهرب قاضفًا وكنا
لاستهرب هاري واجعله باباً من ألوأ مغرنيتك و
مفتاحاً من مفاهيم رحيمتك 5. ابتسمهميدين غيرهالين
طالبة غير مكترهين تأليفين غير عصين ولامصر
يضام جزاء الحسينين ومستصحح على المفسين
الدعاء
كان من عائلي عليه في طلب المجازة وفلاهة
الله نصل على محمد وآله وأشرفي مهأذ
كأمتك وأورذني مشارع رحمتك واحيلني
ب кожها حينك ولأسمعي بالردعات ولأحمرمي
بالحيبة منك 6. ولا تقاسمي بما جائحت ولاستشفي
بما أكتسبت ولا أبرز مكموه ولاكتشف مستور
132
weigh not my works on the scales of fairness,
and make not my tidings known to the eyes of the crowd!
Conceal from them
everything whose unfolding would shame me
and roll up before them
all which would join me to disgrace with Thee!
Ennoble my degree through Thy good pleasure,
perfect my honour through Thy forgiveness,
r ank me among the companions of the right hand,
direct me to the roads of the secure,
place me in the throng of the triumphant,
and through me let the sessions of the righteous thrive!\textsuperscript{152}
Amen, Lord of the worlds!

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His Supplication upon Completing
a Reading of the Qur’an

1 O God,
Thou hast helped me complete Thy Book,
which Thou sent down as a light\textsuperscript{153} and appointed as
a guardian over every book Thou hast sent down,\textsuperscript{154}
preferring it over every narrative
which Thou hast recounted,\textsuperscript{155}
a separator, through which Thou hast separated
Thy lawful from Thy unlawful,\textsuperscript{156}
a Qur’an, through which Thou hast made plain
the approaches to Thy ordinances,\textsuperscript{157}
a book, which Thou hast distinguished very distinctly
for Thy servants,\textsuperscript{158}
a revelation, which Thou hast sent down,
a sending down,
upon Thy prophet Muḥammad\textsuperscript{159}
(Thy blessings be upon him and his Household).

2 Thou appointed it
a light through following which
we may be guided from the shadows
of error and ignorance,\textsuperscript{160}
ولا تحمل على ميّزان الأنصاف عمّاني وراءقل على عيني الملاك خبرني
أخبرت عمّاني ما يكون شروق غارًا وأعبوسهم ما نجمي عندها شنار
شيّدت دوجي برضك وأكل درامي بعفرايكن وأنظني في حضاري و
وجهني في مسالي الأمينين واجعلني في نور الفارسيين و
اعفني في مجلس السّالحين أمين ربي العالمين

الظلال
كان من عباراته عند ذكره العازبين

الله سأنت أعتني على حكم كتاب الذي أنزله
نورا وجعلته مهيمًا على كل كتاب أنزلته وفصلته
على كل حديث قليحة
وقد نافتك به يثبت حالك
وحراكات قرأت أعربت به عن ضرائع أحكامك
وكنبًا فصلته لعبائد تفصيلًا ووحيا أنزلت
علي نبيّك مبدع صالوات عليك واله تنزيلًا
وجعلته نورًا عينت من علم الضلال والجمال بإتباعه و

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a healing for him
  who turns ear toward hearing it
  with the understanding of attestation, 161
a just balance
  whose tongue does not incline away from truth, 162
a light of guidance
  whose proof is not extinguished before
  the witnesses, 163
and a guidepost of deliverance, so that
  he who repairs straightway to its prescription
    will not go astray
  and he who clings to its preservation’s handhold
    will not be touched by the hands of disasters.

4 O God,
since Thou hast given us help to recite it
and made smooth the roughness of our tongues
    through the beauty of its expression,
place us among those who
  observe it as it should be observed,
  serve Thee by adhering in submission
    to the firm text of its verses,
  and seek refuge in admitting both its ambiguous parts
    and the elucidations of its clear signs!

5 O God,
Thou sent it down upon Thy prophet Muḥammad
  (God bless him and his household) in summary form,
Thou inspired him with the science of its wonders
    to complement it,
Thou made us the heirs of its knowledge
  as interpreters, 164
Thou made us to surpass
  him who is ignorant of its knowledge,
and Thou gave us strength over it
    to raise us above those not able to carry it.

6 O God,
just as Thou hast appointed our hearts
  as its carriers
and made known to us through Thy mercy
  its nobility and excellence,
so also bless Muḥammad, its preacher,
دعاء (12)

شفاءً من أصئَت يقَام التَّصْدِيُّق إلى اسْتِمَاعه و
ميزان تَسَطِّيل لا يَجْعَف عَن الْحَقِّ لِسَانه وَنُور هِدِى
لَا يَطْفَأ عَن الشَّاهِدِين بِرَحَانه وَعَلُومَهِاء إِلَيْضِل
من أَرْقَاسِدْنِيَّة ولاتَنْتَال أَبْدَى الْهَلْكَانِ
تَعْلِق بِعَرَوْة عَصْمِي ۖ اللَّهُمَّ فَأَقْدِنِّي المَعْوَة
عَلَى بَلَوْته وَسَهْلَتِ جِرَايْسِ السَّيَتْنَاء جَمِيع عَبَارِيْه
فَاجْعَلْنِي أَمَنْ يُرَاه حَيَّ رُعَايِيْه وَيَدْنِي لِلْتِّ إِعْتِقَاد
السَّيْلِم لِيْحَكَمِهِ أَيَاتِه وَيَنْفِع إِلَى الإِقْرَارِ وَمَشَايِه
وَمُوَضِّعَات بِنِئَاتِه ۖ اللَّهُمَّ إِن تَزَكُّيَّهُ عَلَى بَيْتِك
مُحَدِّدٍ صَّدَقُّ الله عَليْه وَإِله مُحْمَالٌ وَالْهَمَّتُ عَلِم
عَجْبِي مُكَمِّلٍ وَوَرَثُتُ عِلْمَهُ مُفْسِرًا وَفَضَّلْتُك
ۖ عَلِيْنِ جَهَل عَلَيْه وَقُوَّتُتُ عَلَيْه لِتَرْفَعَهُ فَوْقَ مِن
ۖ لِمَرْطُق حَمْلة ۖ اللَّهُمَّ فَكَمْ جَعَلْت قَلُوبِنا لَهُمَا حُمْلة
وَعَرْفْتُنَا بِرَحْمَاتِ سَرْقَة وَفَضَّلْتُ فَصَلُّ عَلَى مُجَّرِّه.
and his Household, its guardians,
and place us among those who confess that it has come
from Thee,
lest doubt about attesting to it assail us,
or deviation from its straightforward path shake us!

7 O God,
bless Muḥammad and his Household
and make us one of those who
hold fast to its cord,
seek haven from its ambiguities in its
fortified stronghold,
rest in the shadow of its wing,
find guidance in the brightness of its morning,
follow the shining of its disclosure,
acquire light from its lamp,
and beg not guidance from any other!

8 O God,
just as through it
Thou hast set up Muḥammad as a guidepost to point to
Thee
and through his Household
Thou hast made clear Thy good pleasure’s roads to Thee,
so also bless Muḥammad and his Household
and make the Qurʾān
our mediation to the noblest stations
of Thy honour,
a ladder by which we may climb
to the place of safety,
a cause for our being repaid
with deliverance at the Plain of Resurrection,
and a means whereby we may reach
the bliss of the House of Permanence!

9 O God,
bless Muḥammad and his Household,
lessen for us through the Qurʾān the weight of heavy sins,
give to us the excellent qualities of the pious,
دعاء (62)

الْحَمْدُ لِلَّهِ الْمُهْمَدِ وَالْحَمْدُ لِلَّهِ الْمُهْمَدِ

الْحَمْدُ وَالْحَمْدُ وَالْحَمْدُ لَلَّهِ الَّذِي لا إِيَّاَهُ مُلُوكُ الْجَهْوِيرِ

بِأَنْفُسِكَ أَعْفَاءَ الْمَكَّةَ لَا يُعْفَاءُ الْامْعِنَاءُ لَكَ

فَلاَ يَخْتَبِلُ النَّاسُ عَنْ فَصْدَاقِي يَقِيٌّ

وَاللَّهُمَّ اضْهَرْنَى لِعَبْدِي مَنْ يَنصَمُّ عَلَى مَشَاعِبِي

وَكِلَّامٌ يَنْصَمُّ عَلَى مَشَاعِبِي وَيَحْتَلِلُ الْعَلَّةُ عَلَى مَشَاعِبِي

وَكَتَابِي يَنْصَمُّ عَلَى مَشَاعِبِي وَيَحْتَلِلُ الْعَلَّةُ عَلَى مَشَاعِبِي،

وَكَتَابِي يَنْصَمُّ عَلَى مَشَاعِبِي وَيَحْتَلِلُ الْعَلَّةُ عَلَى مَشَاعِبِي

وَكَتَابِي يَنْصَمُّ عَلَى مَشَاعِبِي وَيَحْتَلِلُ الْعَلَّةُ عَلَى مَشَاعِبِي

وَكَتَابِي يَنْصَمُّ عَلَى مَشَاعِبِي وَيَحْتَلِلُ الْعَلَّةُ عَلَى مَشَاعِبِي

وَكَتَابِي يَنْصَمُّ عَلَى مَشَاعِبِي وَيَحْتَلِلُ الْعَلَّةُ عَلَى مَشَاعِبِي
and make us follow the tracks of those who stood before Thee in the watches of the night and the ends of the day,\textsuperscript{165} such that Thou purifiest us from every defilement through its purification and makest us to follow the tracks of those who have taken illumination from its light and whom expectation has not distracted from works, cutting them off through its delusions’ deceptions!

10 O God, bless Muhammad and his Household and appoint the Qur’\=an for us an intimate in the shadows of nights and a guardian against the instigations of Satan and confusing thoughts, for our feet an obstruction from passing to acts of disobedience, for our tongues a silencer without blight preventing a plunge into falsehood, for our limbs a restrainer from committing sins, and for the scrutiny of heedfulness rolled up in heedlessness an unroller, such that Thou attachest to our hearts the understanding of the Qur’\=an’s wonders and its restraining similitudes which immovable mountains in all their solidity were too weak to carry!\textsuperscript{166}

11 O God, bless Muhammad and his Household and through the Qur’\=an make permanent the rightness of our outward selves, veil the ideas of confusing thoughts from the soundness of our innermost minds,
الْبَرَاءُ وَافْتُقِبْ بِنَانِّ أَنْ تَأْتِيَنَّ قَوْمَ الَّذِينَ قَامُوا لَكَ بِإِنْسَاءِ
الْيَلِدِ وَأَنْهَرَتْ النَّهَارِ حَتَّى تَطَهُّرُوا مِنْ كُلِّ نَسَرٍ تَطَهُّرُوا وَلَا يَلُوْهُم
وَتَفَقُّوْبُنَّ أَنْ تَأْتِيَنَّ الَّذِينَ أَسْتَضَقَّا وَأَرَوْرُوا إِلَّا يَلُوْهُم
الأَمْلُ عَنْ الْعَمْلِ يَفْتَقُرُّهُمُ الْخَمْصُورُ ۖ وَلَمْ يُلْهَهُم
كَلَّا وَلَا أَنْ يَفْتَقُرُّهُمُ ۖ إِنَّ الْخَمْصُورُ عَلَى مَجِبِّي وَاللهِ وَأَجْعَلُ الْقَزَانَ لَنَا فِي طَيْبِ الْقُرْآنِ
مُوسَىٰ مَنْ نَزَعَاتِ الشَّيْطَانِ وَخَطَّاتِ الْوُسَاسِ
خَارِسًا وَلَا كَفِّيًا مِّنْ أَنْ يَنْقُلَهَا إِلَى الْمَعَاوِيَانِ ۖ خَاسِرًا وَلَا أَقْدَامًا مَّعَ تَقْلِيَانِ
وَلَا لِسَنَتَانِ عَنْ النَّفْوِ فِي الْبَاطلِ مِنْ غَيْرِ مَسَاتِ نَحْيًا
وَلَا مَسَاتِي لَدْنَ لاَ تُقَيِّدُنِ اللُّغَاطَةَ عَنْ تَصَمُّمِ الْعُبْدِ وَالْمَشْأُورِ زَاجِرًا ۖ وَلَا طَوْبَ
الْجَبَلِسَ عَنْ تَصَمُّمِ الْعُبْدِ وَالْمَشْأُورِ زَاجِرًا ۖ وَلَا طَوْبَ
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SUPPLICATION 42

wash away the dirt of our hearts
and the ties of our heavy sins,
gather our scattered affairs,
quench the thirst of our burning heat
in the standing place of the presentation to Thee,
and clothe us in the robes of security
on the Day of the Greatest Terror at our uprising.¹⁶⁷

12 O God,
bless Muhammad and his Household
and through the Qur’ān
redress our lack—our destitution in poverty—
drive toward us the comforts of life
and an abundance of plentiful provisions,
turn aside blameworthy character traits
and base moral qualities,
and preserve us from the pit of unbelief
and the motives for hypocrisy,
such that the Qur’ān may be
for us at the resurrection a leader
to Thy good pleasure and Thy gardens,
for us in this world a protector
against Thy displeasure and transgressing
Thy bounds,
and for what is with Thee a witness
by its declaring lawful the lawful
and its declaring unlawful the unlawful!

13 O God,
bless Muhammad and his Household
and through the Qur’ān make easy for our souls at death
the distress of the driving,¹⁶⁸
the effort of the moaning,
and the succession of the rattling,
when souls reach the throats
and it is said, ‘Where is the enchanter?’;¹⁶⁹
when the angel of death discloses himself
بِهِ ذُرْنَ فَلْوَبِنَا وَأَلَّا تَأْذَنَا وَأَجْمَعُ يَا مُنَّسِرُ
أَمْوَرْنَا وَأَزْوَبْنَا بِمَوْقُوتِ الْعَرْضِ عَلَيْكَ مَعَ أَحْرَنَا
وَأَكْسَبْنَا نَحْلَ الْأَمَانِ يَوْمَ الفَزْعِ الأَكْبَرِ فِي نَشُورِ
اللّهُمَّ صَلِّ عَلَى مُحْمَرَالْوَالِدَيْنِ وَاجْعَلْ بِالْقُرْآنِ خَلِيْلًا
مِنْ عَدْمِ الْإِمْلَاقِ وَسُقِ الْبِنَاتِ يَرَانِهِ رَغْدًا لِلْيَشْخِصُ
سَعَةُ الأَزْرَاقِ وَجِبَانِيَةُ الصَّرْبِ المَذَمَومَةَ وَ
مَدَائِنَ الأَخْلاَقِ وَعْصَمَتِيَةُ مِنْ هُوَأَةِ الكُفُرِ وَوَ
الْبَقَافِ حَتَّى يَكُونُ لَنَايّاً لِلْقِيمَةِ إِلَى رَضٍّ وَأَنَّكَ وَ
جَانِبَكَ قَانِداً وَلَتَابُ يَنْنِيَةً عَنْ سَحْطٍ وَتَعْصُدُ يَ
حُدُودَكَ رَأِيَتِي وَلَبَسْ يَنْدَكَ تَنْحَيلٍ حَلَالَةً وَتَسْرُّ هِمَّ
حُرَامَهُ شَاهِدًا اللّهُمَّ صَلِّ عَلَى مُحْمَرَ وَاللَّهُمَّ بَلْ
الْقُرْآنِ عَنْدَ الْمَوْتِ عَلَى أَنْفَسَكَ أَكْرَمُ الْسَيَاقِ وَجَهَدُ
الأَنْقَيْنَ وَتَرَادُتُ المُحَارِجِ إِذَا أَلْغَتُ النَّفْوسِ الْأَثْرَأَيْنَ
وَقَيُّبَ مِنْ رَبِّي وَتَجَلَّ مَلَكُ الْمَوْتِ لِقَبْضَهَا مِنْ حَبِّ
to seize them from behind the veils of unseen things,
letting loose at them from the bow of destinies
the arrows of the terror of lonesome separation,
and mixing for them from sudden death
a cup poisoned to the taste;
and when departure and release for the hereafter come close
to us,
works become collars around the necks,\textsuperscript{170}
and the graves become the haven
until the appointed time of the Day of Encounter!

14 O God,
bless Muḥammad and his Household,
make blessed for us the arrival at the house of decay
and the drawn out residence between the layers
of the earth,
appoint the graves, after separation from this world,
the best of our waystations,
make roomy for us through Thy mercy the narrowness
of our tombs,
and disgrace us not among those present at the Resurrection
through our ruinous sins!

15 Through the Qur'ān
have mercy upon the lowliness of our station
at the standing place of presentation to Thee,
make firm the slips of our feet
during the shaking of the bridge across hell
on the day of passage over it,
illuminate the darkness of our graves
before the Uprising,
and deliver us from every distress on the Day of Resurrection
and from the hardships of terrors on the Day of Disaster!

16 Whiten our faces
on the day when the faces of wrongdoers are blackened\textsuperscript{171}
during the Day of Regret and Remorse,
الغيبوب ورمى حاسة عن قوس الدنيا بآسيم وحشة الفراق وهاد لفهام من دعا الموت كاستمام مسموعة الدنيا ودائم إلى الآخرة في حيل وانطلاق وصارت الأعمال فلأتي في الدنيا وقدنته القيامة وكرت المخالب المأوى إلى ماضات يوم القيامة اللهم صل على محمد وآل وبارك لنا حلول دارا لي-founded المقاما بين أصبا النوى واجعل القيامة بعد فرار الدنيا خيرنا زلينا واعف لنا في حديثك في ضيق ملاحدنا ولا تفضينا في حاضرو القيامة موضعات أثاثنا واحتملب القرآن في موقف العرض عليكم ذل مقامنا وثبت فيه عند اضطرب جغرهم يوم المجازعها زلل أقدامنا ونوريه قبل البغث سدت قبورنا ومن كان في كرب يوم القيامة وشدداء أهوال يوم الطامة وبيض وجهنا يوم تسود وجهه الطلحة في يوم الحسرة
appoint love for us in the breasts of the faithful, and make not life for us troublesome!

17 O God,
bless Muḥammad, Thy servant and Thy messenger, just as He delivered Thy message, executed Thy command, and counselled Thy servants!

18 O God, on the Day of Resurrection make our Prophet (Thy blessings be upon him and his Household) the nearest of the prophets to Thee in seat, the ablest of them before Thee with intercession, the greatest of them with Thee in measure, and the most eminent of them with Thee in rank!

19 O God, bless Muḥammad and the Household of Muḥammad, ennoble his edifice, magnify his proof, make weighty his balance, accept his intercession, bring near his mediation,172 whiten his face, complete his light, and raise his degree!

20 Make us live according to his Sunna, make us die in his creed, take us on his road, make us travel his path, place us among the people who obey him, muster us in his band, lead us to up his pool,173 and give us to drink of his cup!

21 And bless Muḥammad and his Household, with a blessing through which Thou wilt take him to the most excellent
والندامة واجعل لنا في صدور المومنين وداً 
ولا تجعل الحياة علينا نكداً ١٩ اللهم صل على محمد 
عبيدك ورسولك كما بلغ رسالتاك وضعف بأمرك 
وصحليعبادتك ١٨ اللهم اجعل نبيا صالوتاك عليه 
وعلى اليمين القريمة أقرب النبئين منك محبباً و 
أمكنهم منك شفاعة وأجعلهم عندك قديرًا 
وأوجههم عندك جاهًا ١٩ اللهم صل على محمد 
وأهدهم إلى مصلى لحماه وطهره ومنازله وتقبل شفاعة وقرب وسيله وبيض وجهه 
وابين نوره وارفع درجته ١٠ واحسنعله سنته 
وتوفنا على مليته وحذرة من هاجمه واسلبنا سينبله واجعلنا من أهل طاعته وامتنافه ونوره 
وأورد ناحوضه واسقتنا بكياسه ٢١ وصل اللهم 
على محمد وإلي صلواتك سلمه بما أفضل ما يأمل
of Thy good, Thy bounty, and Thy generosity
for which he hopes!
Thou art Possessor of boundless mercy
and generous bounty.

22 O God,
repay him for
Thy messages which he delivered,
Thy signs which he passed on,
the good counsel he gave to Thy servants,
and the struggle he undertook in Thy way,
with the best Thou hast repaid any of Thy angels brought nigh
and Thy prophets sent out and chosen!
And upon him and his Household,
the good, the pure,
be peace, God's mercy, and His blessings!

43
His Supplication when he Looked
at the New Crescent Moon

1 O obedient creature,
speedy and untiring,
frequenter of the mansions of determination, moving about in the sphere of governance!

2 I have faith in Him who
lights up darknesses through thee,
illuminates jet-black shadows by thee,
appointed thee one of the signs of His kingdom
and one of the marks of His authority,
and humbled thee through increase and decrease,
rising and setting,
illumination and eclipse.
In all of this thou art obedient to Him,
من خُيْلِكَ وِفُضُّلِكَ وَكرَامَتِكَ إِنَّكَ ذُو رَحْمَتٍ
وَاسْعَةٍ وَفُضُّلٍ سَّيِّئٍ ۖ اللَّهُمَّ اجْزِيّا بِمَا بَلَغْتِ
پِسَالَاكَ وَأَذِى مِنِّي يَوْمَيْنِ وَنَصْحَ يَعِيْبَ آلِكَ
وَجَاهِدْ فِي سَبِيلِ اللَّهِ ۖ أَفْضِلُ مَارِجِيَتُ أَحْدَاهُمِ
مَلَكَ كُلِّ فَرْجٍ ۛ وَأَنَبِيَّاتُ الْمُسْلِمِينَ المَصْطَفَفِينَ
وَالسَّلَامُ عَلَيْهِ وَعَلَى الْيَتَّجِينَ الْطَّاهِرِينَ وَ
رَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

الدعاء

وَكَانَ مِنْ عَيْنِي عَلَيْهِ اذَاتَ أَنْتَ إِلَى الْهَيْلَالِ

1. أمْنِتْ أَنْ تَنْصُرَ الْجَهَّالَ الْدَّاعِبَ السَّرِّيعَ المَسْتَرْدُودُ في
   مَنَازِلِ التَّقْدِيرِ المُتَسْمِرَتِ فِي فَلَتَّ السَّدِّ بَيْرِ
2. جَعَلْتَ أَيَّةً مِنْ اِيَّاهُ مُلْكٍ وَعَلَامَةً مِنْ عَلَامَاتِ
   سُلْطَانِيَّ وَأُمِتْهَنَّهُ بِالْرَّيَاذِةِ وَالْنَّفْصِيَّ وَالْطِّوْعِ
   وَالْأَفْوَلِ وَالْإِنَارَةِ وَالْكَسْؤَفِ فِي كِلِّ ذِلِّكَ أَنتَ
prompt toward His will.

Glory be to Him!
How wonderful is what He has arranged in thy situation!
How subtle what He has made for thy task!
He has made thee the key
to a new month
for a new situation.

So I ask God, my Lord and thy Lord,
my Creator and thy Creator,
my Determiner and thy Determiner,
my Form-giver and thy Form-giver,
that He bless Muḥammad and his Household
and appoint thee
a crescent of blessings not effaced by days
and of purity not defiled by sins;

a crescent of security from blights
and of safety from evil deeds;
a crescent of auspiciousness containing no misfortune,
of prosperity accompanied by no adversity,
of ease not mixed with difficulty,
of good unstained by evil;
a crescent of security and faith,
favour and good-doing,
safety and submission!

O God,
bless Muḥammad and his Household,
place us among
the most satisfied of those
over whom the crescent has risen,
the purest of those
who have looked upon it,
the most fortunate of those
who have worshiped Thee under it;
give us the success during [the new month] to repent,
preserve us within it from misdeeds,
guard us therein from pursuing disobedience to Thee,
للله مطيع وَإِلَيْهِ اِرْتَادَتُهُ سَرِيعًا ۚ سَبِيعَةُ مَا أَعْجَبَ مَادَّنِيَّةٌ وَأَطْفُ مَا مَأَسِيْنَ فيٌّ سَائِكَ جَعَلتُ مَفْتَاحُ شَهِيْدًٍ لَّا مَحِيْدٍ ثُ وَقَالَ الَّذِينَ يَكْبُرُونَ ﴿۲۰۱﴾. وَرَبُّكَ وَخَالِقُهُ وَخَالِقُهُ وَمَقْدِيرُهُ وَمُقَدِّرُكَ وَمُصَوْرُهُ وَمُصَوْرُهُ أَن يُصْلَى عَلَى مَحْمُودٍ وَإِلَهٍ وَأَن يُجْعَلَ هِلالٌ بَرْكَةٌ لَّا ثَقِيفَهَا الأَيَامُ وَطَهَارَةٌ لَّاتْنَسُهَا الأَئَامُ وَهَلَالٌ أَمِينٌ مِنَ الْأَدَّاتِ وَسِلَّةٌ مِنَ السَّيِّدَاتِ هِلالٌ سَعِيدًا لَّا نَكِمُهُ وَلِمَرْحَبَةٍ إِلَى مَجِهِ عَسَرٍ وَخُبْرِ لا يِشْوَبُهُ شَرِّ هِلالٌ أَمِينٌ وَإِيْمَانٌ وَنِعْمَةٌ وَإِحْسَانٌ وَسَلَامَةٌ وَإِسْلَامٌ ﴿۲۰۲﴾ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَإِلَهٍ وَأُجِدْنَا مِنْ أَرْضِ نَطَعْتُ عَلَيْهِ وَأُرْكِنَ مِنْ نَظَرِّ إِلَيْهِ وَأَسْعَدْنَ مِنْ تُبْدِدَتْ فِيهِ وَوَفَقْنَا فِيهِ لِلْمَوْتِ وَأَعْصِمَنَا مِنْ الخُوَّةِ وَأَحْفَظَنَا فِيهِ مِمْشَرَكٍ
allot to us within it thanksgiving for Thy favour, 
clothe us during it in the shields of well-being, 
and complete for us Thy kindness 
by perfecting therein obedience to Thee! 
Surely Thou art All-kind, Praiseworthy. 
And bless Muḥammad and his Household, the good, the pure.

44

His Supplication for the Coming 
of the Month of Ramadan

1 Praise belongs to God who guided us to His praise 
and placed us among the people of praise, 
that we might be among the thankful for His beneficence 
and that He might recompense us for that 
with the recompense of the good-doers!

2 And praise belongs to God who 
showed favour to us through His religion, 
singled us out for His creed, 
and directed us onto the roads of His beneficence, 
in order that through His kindness we might travel 
upon them 
to His good pleasure, 
a praise which He will accept from us 
and through which He will be pleased with us!

3 And praise belongs to God who appointed among those roads His month, 
the month of Ramadan, 
the month of fasting, 
the month of submission, 
the month of purity, 
the month of putting to test, 
the month of standing in prayer, 
in which the Qurʾān was sent down as guidance to the people, 
and as clear signs of the Guidance and the Separator!175
الدعاء
وكان من عارض علي بن أبي طالب رضي الله عنه
الهداة الذي هدىنا لحمده وجعلناه من أهله كونه
لأخلاقه من الشاكرين وليجيزنا على ذلك جرأة
المحسنين وحميته الذي حبانا إبديا وحصنا
ملطيه وسسبنتنا في سبل إحسانه استلماحها بينه إلى
رضوانه حمده يتقبله منا ويرضى به عنا وحمده
الذي جعل من تلك السبل شهر رمضان
شهر الصيام وشهر الإسلام وشهر التهور و
شهر التضحيه وشهر القيام الذي أنزل فيه القرآن
هدى للناس وبيتات من الهدى والفرقان
He clarified its excellence over other months
by the many sacred things and well-known excellencies
which He placed therein,
for He made unlawful in it what He declared lawful in others
to magnify it,
He prohibited foods and drinks in it
to honour it,
and He appointed for it a clear time which He
(majestic and mighty is He)
allows not to be set forward
and accepts not to be placed behind.

Then He made one of its nights surpass the nights
of a thousand months

and named it the Night of Decree;
\textit{in it the angels and the Spirit descend}
\textit{by the leave of their Lord upon every command,}
\textit{a peace\textsuperscript{176} constant in blessings}
\textit{until the rising of the dawn}
\textit{upon whomsoever He will of His servants}
\textit{according to the decision He has made firm.}

O God,
bless Muḥammad and his Household,
inspire us
with knowledge of its excellence,
veneration of its inviolability,
and caution against what Thou hast forbidden within it,
and help us to fast in it
by our restraining our limbs
from acts of disobedience toward Thee
and our employing them
in that which pleases Thee,
so that we lend not our ears to idle talk
and hurry not with our eyes to diversion,
we stretch not our hands toward the forbidden
فأبان فضيلته على سائر الشهور ما يجعل له من الحرمات الموفورة والفضلات المشهورة قتار فيه ما أحل في غيابه أعطانا وحجر فيه المطاع والمشارب إكراما وجعل له وقتابينا لاجيث ، جل وعزان يقعد قبله ولا يقبل أن يؤخر منه ثم فضل لياله واحدة من لياليه على ليالي ألف شهير وسماها ليلة القدر تنزل الملائكة والإله فيها يا د ربه أمن كل أم سلام دانه البركة إلي طوع الفجر على من يشاء من عباده بما أحكم من فضائنه الله صل على محمد وآل الشيخ فأتمم عرفة فضيله وإجلال حرمته والحفاظ باحترامه وعينا على صايحه يكفل أجره عن معاصيات واستعمالها فنهب بما يرضيه حتى لا ينضي بأسمائه إلي لهو ولا تعلو بأصبارنا إلي لهو وحثي لا ينعتينا إلى الله ولا ينquéع مخطوطة
and stride not with our feet toward the prohibited,
our bellies hold only what Thou hast made lawful
and our tongues speak only what Thou
hast exemplified,
we undertake nothing but what brings close to
Thy reward
and pursue nothing but what protects from
Thy punishment!
Then rid all of that from the false show of the false showers
and the fame seeking of the fame seekers,
lest we associate therein anything with Thee
or seek therein any object of desire but Thee!

O God,
bless Muḥammad and his Household,
in it make us attend
to the appointed moments of the five prayers within
the bounds Thou hast set,
the obligations Thou hast decreed,
the duties Thou hast assigned,
and the times Thou hast specified;

and in the prayers make us alight in the station of
the keepers of their stations,
the guardians of their pillars,
their performers in their times,
as Thy servant and Thy messenger set down in
his Sunna

(Thy blessings be upon him and his Household)
in their bowings, their prostrations, and all their
excellent acts,
with the most complete and ample ritual purity
and the most evident and intense humility!

Give us success in this month to
tighten our bonds of kin with devotion and gifts,
ولا أخطئوا قدنا إلى محجوور وحتى لا أتخي بقينك إلا ما أحلكت ولا أتسقت السنتنا الآية ممثلت ولا نتغلب الامة مدنى من توابات ولا اعتناعي إلا الذي يمتني من عقابك تمحلي ذلك كل من رباء المرائيين وسمعة الصماعين لا تشرك به أحد دونك ولا أتمعى فيه مراد أبى أصابك ۸ ألبصر على مدين وقلبك وقفت فيه على موقيت الصلاوات نسبت الجدة إلى التي حددت وفرضها التي فرضت وقطعتها إلى التي وضفت داوقتها التي وقت ۹ وائرنا فيها منزلة المصيبين لمن زيلها المكافزين لأراكنا الوثرين لها في دوقتها على ماسسة عبدا ورسول صلىعالمه عليه وعليه في زوكه وسجودها وجميع فواضيلها على أمر الظهور وأسبعه وأبين الحضوع وألبغه ووفقناه إلا أن نصل أرحامنا بالبر والصلة و
attend to our neighbours with bestowal and giving, 
rid our possessions from claims, 
purify them through paying the alms, 
go back to him who has gone far from us, 
treat justly him who has wronged us, 
make peace with him who shows enmity toward us 
(except him who is regarded as an enemy 
in Thee and for Thee, 
for he is the enemy whom we will not befriend, 
the party whom we will not hold dear), 
and seek nearness to Thee through blameless works 
which will purify us from sins 
and preserve us from renewing faults, 
so that none of Thy angels will bring for Thee 
the kinds of obedience and sorts of 
nearness-seeking 
unless they be less than what we bring!\textsuperscript{177}

\textbf{12} O God, 
I ask Thee by the right of this month 
and by the right of him who worships Thee within it 
from its beginning to the time of its passing, 
whether angel Thou hast brought nigh to Thee, 
prophet Thou hast sent, 
or righteous servant Thou hast singled out, 
that Thou bless Muhammad and his Household, 
make us worthy of the generosity Thou hast promised 
Thy friends,
أن تعاوننا جيّراً لنا بالفضائل والعطيات، وأن نخير أموالنا من التبغات، وأن نظهرها بإخراج الزكوات، وأن نراجع من هاجرنا، وأن نصنف من حلمنا وأن نسالى من عادنا، أساطين عقود فيلكم، وله تعالى الغوا وذوي النعمة، ونحن لله بذلك، ونصفه فين، وله تعالى الغوا الذي خلقه وجعله الذي كنواية والجرب الذئب، كنواية.  

أو أن نقترب إليك فين من الأعمال الزرقاء يعاوننا بها من الذنب، وتعصَّمنا فيه، ويعتاشن من العيوب حتى لا يطير عليك أحد من ملائكك، كما لا يعترضك الأدوار من أنوارك من أبواب الطاعة، بل وأنواع القرية إليه إلهي إلى أسألك، يا بحق هذا الشهر ويا بحق متعبدتك فيه من أبديله إلى وقت فتنة من ملل طرقها أونيي أرسلته، أو عبيد صاحب إخصيصته أن يصلي على محمد وإليه وأهلي فهيه لما وعدت أوليائلك من حسب أمتك.
make incumbent for us
what Thou hast made incumbent
for those who go to great lengths in obeying Thee,
and place us in the ranks of those
who deserve through Thy mercy the highest elevation!

13. O God,
bless Muhammad and his Household,
turn us aside from
development in professing Thy Unity,
failing short in magnifying Thee,
in Thy religion,
blindness toward Thy path,
heedlessness of Thy inviolability,
and being deceived by Thy enemy, the accursed Satan!

14. O God,
bless Muhammad and his Household,
and when in every night of this month’s nights
Thou hast necks
which Thy pardon will release
and Thy forgiveness disregard,
place our necks among those necks
and place us among the best folk and companions
of this our month!

15. O God,
bless Muhammad and his Household,
efface our sins
along with the effacing of its crescent moon,
and make us pass forth from the ill effects of our acts
with the passing of its days,
until it leaves us behind,
while within it Thou hast purified us of offenses
and rid us of evil deeds!

16. O God,
bless Muhammad and his Household,
and should we go off to one side in this month,
set us aright;
وأوجب لنا نافيها ما اوجب لأهل البالغة في طاعتك
ولجعلنا في تنور من حتى الرفيق الأعلى برضيتك ١٠
صل على محمد وإلي جينا الأئمدا في توحيدك و
التقصير في جهيدك والشتك في دينك والسعى
عن سبيلك وال악ال ليحرمتك والإخذاع
لعدوّك السيفي والريحان ١٢
اللهُمِّ صل على محمد وإليه وإليه
وإذا كان ذلك في كل ليلة من ليالي شهراً
هذا إيقاب يعطىها أعقولاً أو يحبها صحفاً فجعل
رقاباً من تلك الرقاب فاجعلت الأشهر من خير
أهل واضحاً ١٥
اللهُم صل على محمد وإليه
امحى ذنوبنا مع إمحاة هلاه واسلغ عتائينا مع
إنسال أياهم حتى ينقضي عنا و قد صفتنا فيه من
الخطيئة وأخلصتنا فيه من السيئة ١٤
اللهُم
صل على محمد وإليه وإن ملُّنا فيه فعذرنا و
should we swerve,  
    point us straight;  
and should Thy enemy Satan enwrap us,  
rescue us from him!

17 O God,  
fill this month with our worship of Thee,  
adorn its times with our obedience toward Thee,  
help us during its daytime with its fast,  
    and in its night with prayer and pleading toward Thee,  
    humility toward Thee,  
    and lowliness before Thee,  
so that its daytime may not bear witness  
    against our heedlessness,  
nor its night against our neglect!

18 O God,  
make us like this in the other months and days  
as long as Thou givest us life,  
and place us among Thy righteous servants,  
    those who shall inherit Paradise,  
    therein dwelling forever;\(^178\)  
    those who give what they give,  
    while their hearts quake,  
    that they are returning to their Lord;\(^179\)  
    those who vie in good works,  
    outracing to them;\(^180\)

19 O God,  
bless Muḥammad and his Household  
in every time, in all moments, and in every state,  
to the number that Thou hast blessed whomsoever  
Thou hast blessed  
and to multiples of all that, through multiples  
which none can count but Thee!  
Surely Thou art Accomplisher of what Thou desirest.
إن رضنا في قومك وآمنا على عيننا عذوك
السِيِّطَانُ فاستنذذامه ۚ أللهم أللهم اسمعه يعبأديننا
إياك ووترتين أوقاته بطاعة طاعنك واسمعنا في نصاراه
على صيامه وفقي ليليه على الصلوه والتضريع إليك
والفُسُوعُ كَ وَالْيَلَّةَ بين يديك حتى لايشهد
نهاره على عيننا إفعالة ولاليلة فينافر ن ظرِب
واجعلنا في سائر الشهور والأيام كأجلك ما عَمْرِنَا
واجعلنا من عبادك الصالحين الذين يبتدؤن القدر
هم فِيها كالدوون والذين يعونون ماتوا وقلوبهم
وجيلة أنْ تُمَرِ إلى رحمه راجعون وَمِنَ الذِّينَ
يبدعون في الخِيرات وَهُم لِلناس سُبِيقون ۚ أللهم
صلِّ على محمد وآلِه في كل وقت وَبصلى أوانِ وَعَلِ
كُل حالي عدد ماصليت عليك ۚ وأضعاف ذلِك
كُلِّيُ بالإلَّهِماوات أنتِ ليِعيِمها غيِّريِّك إنانت فنال بِأَتيَّد
His Supplication in Bidding Farewell
to the Month of Ramadan

O God,
   O He who desires no repayment!
   O He who shows no remorse at bestowal!
   O He who rewards not His servant tit for tat!
Thy kindness is a new beginning,
Thy pardon gratuitous bounty,¹⁸¹
Thy punishment justice,
Thy decree a choice for the best!
If Thou bestowest,
   Thou stainest not Thy bestowal with obligation,
   and if Thou withholdest,
   Thou withholdest not in transgression.
Thou showest gratitude to him who thanks Thee,
   while Thou hast inspired him to thank Thee.
Thou rewardest him who praises Thee,
   while though Thou hast taught him Thy praise.
Thou coverest him whom,
   if Thou willed,
   Thou wouldst expose,
and Thou art generous toward him from whom,
   if Thou willed,
   Thou wouldst withhold.
Both are worthy of Thy exposure and withholding,
   but Thou hast
   founded Thy acts upon gratuitous bounty,
   channeled Thy power into forbearance,
   received him who disobeyed Thee with clemency,
   and disregarded him who intended wrongdoing against himself.
Thou waitest their turning back without haste
   and refrainest from rushing them toward repentance,
so that the perisher among them may not perish
   because of Thee
   and the wretched may not be wretched through
   Thy favour,
دعاء (رجاء)

الدعاء

ことがあります عامي علي عليه السلام في دعاء شهر رمضان

وأعلم أن لا يرغب في الجار

ولا يأتينا

على العطاء وعقولاً تفصل وعقوبات عدل وقضاء عمياء

إن أعطيت لمشبع عطاء التميمي

وإن منعت لم يكن منعكساً تمامًا

فتشك في شرك

وانت الهمة شكر

وكما في من حمدت وأنت علَّمت حمدك

تستر على من لوشيتك فضحته ونجد على من لوشيتك منعته وكلاهما أهل مئات

للفضح والطفح غير أن بنيت أفعالك على الفضيل

وأجريت قدرت بك على المجاور

وتلقين من عضال

بالجمل وأمهلت من قصد لنفسه بالظل وتنظرهم

بانتشال إلى السنة

وتدرك معاجلتهم إلى التوبة

لكن أبجات عليك ما لكهم ولا يشقي ببغيتك

1398
but only after Thy prolonged excusing him
and successive arguments against him,
as an act of generosity through Thy pardon, O Generous,
and an act of kindliness through Thy tenderness,
   O Clement!

10 It is Thou who hast opened for Thy servants
   a door to Thy pardon,
   which Thou hast named 'repentance'.
   Thou hast placed upon that door
   a pointer from Thy revelation,
   lest they stray from it:
   Thou hast said (blessed are Thy names),
      Repent toward God with unswerving repentance!
      It may be that Thy Lord will acquit you of your evil deeds
      and will admit you into gardens
      beneath which rivers flow,
      upon the day when God will not degrade the Prophet
      and those who have faith along with him,
      their light running before them
      and on their right hands,
      and they say:
      'Our Lord, complete for us our light, and forgive us!
      Surely Thou art powerful over everything.'

11 What is the excuse
   of him who remains heedless of entering that house
   after the opening of the door
   and the setting up of the pointer?

12 It is Thou who hast raised the price against Thyself
   to the advantage of Thy servants,
desiring their profit in their trade with Thee,
   their triumph through reaching Thee,
قلِ: رَبَّنَا اغْفِرْ لِناْ وَلِأَبَاثِيْلِينَ. قُلْ: لَيْحَلَّ لَهُمُ الْغُفْرَانُ بِرَبِّهِمْ. قُلْ: رَبِّتِ الْجَنَّةُ لِلَّذِينَ أَحْبَبُوا رَبَّهُمْ لَيْسَ لَهُمْ وِلَادٌ وَلَا أَمْوَةٌ وَلَكَ بِهِمْ رِحْلٌ. قُلْ: رَبِّ اغْفِرْ لِلْكَافِرِينَ وَلِلْمُكَذِّبِينَ. قُلْ: رَبِّ اغْفِرْ لِلْمُتَّقِينَ. قُلْ: رَبِّ اغْفِرْ لِلْمُؤْمِنِينَ. قُلْ: رَبِّ اغْفِرْ لِلْمُؤْمِنَاتِ. قُلْ: رَبِّ اغْفِرْ لِلْمُتَّقَاتِ. قُلْ: رَبِّ اغْفِرْ لِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ إِنِّي أَتَبَيَّنْتُ لَهُمُ الْغُفْرَانَ وَالْجَنَّةَ وَالْجَحِيمَ. قُلْ: رَبِّ اغْفِرْ لِلْمُتَّقِينَ وَالْمُتَّقَاتِ. قُلْ: رَبِّ اغْفِرْ لِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ إِنِّي أَتَبَيَّنْتُ لَهُمُ الْغُفْرَانَ وَالْجَنَّةَ وَالْجَحِيمَ.
and their increase on account of Thee,

for Thou hast said
(blessed is Thy Name and high art Thou exalted),

_Whoso brings a good deed_
  shall have ten the like of it,
_and whoso brings an evil deed_
  shall only be recompensed the like of it._\(^{183}\)

Thou hast said,

_The likeness of those who expend their wealth_ 
in the way of God

_is as the likeness of a grain of corn_ 
that sprouts seven ears,

_in every ear a hundred grains;_ 
so God multiplies unto whom He wills._\(^{184}\)

Thou hast said,

_Who is he that will lend to God a good loan,_
_and He will multiply it for him manifold?_\(^{185}\)

And Thou hast sent down in the Qur’an
similar verses on the multiplying of good deeds.

It is Thou who hast pointed them
through Thy speech from Thy Unseen
and Thy encouragement in which lies their good fortune

toward that which

—hadst Thou covered it from them—
their eyes would not have perceived,
their ears would not have heard,
and their imaginations would not have grasped,

for Thou hast said,

_Remember Me_
_and I will remember you_
_be thankful to Me,_
_and be you not thankless towards Me._\(^{186}\)

Thou hast said,

_If you are thankful,_
surely I will increase you,

_but if you are thankless,_
_My chastisement is surely terrible._\(^{187}\)

And Thou hast said,

_Supplicate Me_
_and I will respond to you;_
_surely those who wax too proud to worship Me_
الرَّيَادَةُ مِنْهُ فَقَلَتُ تَبَارَكَ اسْمُكُ وَتَعَالَيْتُ
مَنْ جَاءَ بِالْحَسَنَةِ فَلَعِشَارُ اسْمَالُكَ وَمَنْ جَاءَ بِالسَّبِيحَةِ
فَلْيُجْرِي إِلَى مَلَكِهَا ۉ وَقَلْتُ مِثْلُ الَّذِينَ يْفَقُونُ
أَمَّا الَّذِي فِي سَبِيلِ اللَّهِ كَمَثْلُ حَبِيبٍ كَأَنْ بَيْنَ سَبِيلِ
فِي كُلِّ سَبِيلٍ مَّا ءَا حَبِيبٌ وَاللَّهُ يُضَاعِفُ لَهُ نَيْسَاءٍ
وَقَلْتُ مِنْ ذَٰلِكَ الَّذِي يَقْرَرُ اللَّهُ قَرَارَ حَسَنٍ فِي ضَعْفِهِ
لَهُ أَضْعَافًا كَثِيرَةٍ وَمَا نَزَّلَتْ مِنْ نَظَائِرٍ فِي الْقُرْآنِ
فُرَّجَ فِيهِ مِنْ تَضَاعِيفِ الْحَسَنَاتِ ۖ وَأَنَّ الَّذِي دَلْتَهُمْ
يَقُولُوا إِنَّ غَيْبَاتٍ وَتَرَغُّبِيَّاتَ الَّذِي فِي هَٰذِهِمْ
عَلَى مَالِ وَسَاتِرُهُمْ عَنْهُمْ لَمْ يَعْدُدْهَا أَبْصَارُ هُمْ وَلَمْ يَعْدُدْهَا
أَسْمَاعُهُمْ وَلَمْ تَلْهَقْهَا وَهُمْ فَقَلُوا اذْكُرْنِ
أُذْكُرْنِ وَأَشْكُرْنِ وَلَا تُصَفِّحْنِ وَقُلْنِ لَنِئِنَّ
شَكْرُكِمْ لَا زَيْدُ تَكْمُلُ وَلَيْنَ كَفِّرْنَانَ عَذَاءٌ لِلشَّدِيدِ
وَقُلْنِ اذْعُو فِي آسَيْحِبِ لَكُمْ إِنَّ الَّذِينَ يُسْتَكِيَّرُونَ ۗ
shall enter Gehenna utterly abject.\textsuperscript{188}

Hence Thou hast named supplicating Thee ‘worship’
and refraining from it ‘waxing proud’,
and Thou hast threatened that the refraining from it
would yield entrance into Gehenna in utter abjection.

So they remember Thee for Thy kindness,
they thank Thee for Thy bounty,
they supplicate Thee by Thy command,
and they donate for Thee
in order to seek Thy increase;
in all this lies their deliverance from Thy wrath
and their triumph through Thy good pleasure.

Were any creature himself to direct another creature
to the like of that to which
Thou Thyself hast directed Thy servants,
he would be described by beneficence,
qualified by kindness,
and praised by every tongue.

So to Thee belongs praise
as long as there is found a way to praise Thee
and as long as there remains for praising
words by which Thou may be praised
and meanings which may be spent in praise!

O He who shows Himself praiseworthy to His servants
through beneficence and bounty,
flooding them with kindness and graciousness!
How much Thy favour has been spread about among us,
Thy kindness lavished upon us,
and Thy goodness singled out for us!

Thou hast guided us to
Thy religion which Thou hast chosen,
Thy creed with which Thou art pleased,
عن عبادي سيدي خُلوُن جَهَنْمَمَ دَخْلُكَ ١٤
 برَكانُو تَركُه؟ أَسيِّحُبأة وِتوَعَّدْت
 على تُركِه دُخُول جَهَنْمَمَ دَخْلُكَ ١٤
 فَذَكَرَكَ تُمِيتُ
 وَشَكَروُنُ فِضْلُكَ وَدَعَوَتُ بِآمَرِكَ وَتَصَدَّقُوا
 لنَت طَلَبًا لِمُزِيدًا كَوْفَهَا كَانَتْ نَجاةً مِمَّعْضِلٍ
 وَفَوزُوهُم بِرَضُاؤَكَ ١٩
 وَلَوْلَّ مُخْلُوقٍ خَلَقْوَاهُ مِن نَفْسِهَا
 على مِثلٍ الَّذِي دَلَّت علَى عِبَادَتِكَ مِن كُلِّ
 مُوصُوقٌ بِالْأَحْسَانِ وَمَنِنُوقُوا بِالْأَمَّمِينِ وَمَحْمُودًا
 يَكُلُ لِسَائِرِ فُلَكَ الْحَيَّ مَنْ وَجْدُ في حَمِيدٍ مَذْهِبٍ
 وَما بَيْنِي لِحَمِيدٍ لَفَظُ تَحَمُّدُهُ وَمَعْنَى يُنْصُرُ إِلَيْهِ
 يَأْمَنُ تَحَمِّدَ إلى عِبَادَهَا بِالْأَحْسَانِ وَالْفَضْلِ وَ
 عَمَرْهُم بِالْمَنْ وَالْطَوْلِ وَمَا أَفَاضِ فيَةٍ إِنْعَمَتْ وَ
 أَسْبَعُ عَلَيْنَا مَنْتَكَ وَأَخْصَصْتَ بِيَٰركَ ٩٠
 هَدْيَتَنَا
 لِدِينِنَا الَّذِي اضْطَفِيتُ وَمِلْتِكَ الَّتِي ارْتَضَيتِ وَ
and Thy path which Thou hast made smooth,
and Thou hast shown us proximity to Thee
and arrival at Thy generosity!

20 O God,
among the choicest of those duties
and the most special of those obligations
Thou hast appointed the month of Ramadan, which
Thou hast singled out from other months,
chosen from among all periods and eras,
and preferred over all times of the year
through the Qur’ān and the Light
which Thou sent down within it,
the faith
which Thou multiplied by means of it,
the fasting
which Thou obligated therein,
the standing in prayer
which Thou encouraged at its time,
and the Night of Decree
which Thou magnified therein,
the night which is better than a thousand
months.¹⁸⁹

21 Through it Thou hast preferred us
over the other communities
and through its excellence Thou hast chosen us
to the exclusion of the people of the creeds.
We fasted by Thy command in its daylight,
we stood in prayer with Thy help in its night,
presenting ourselves by its fasting and its standing
to the mercy which Thou hast held up before us,
and we found through it the means to Thy reward.
And Thou art full of what is sought from Thee,
munificent with what is asked of Thy bounty,
سييلك المذى سهملت وبصونتنى الرزلفة لديك
والوصول إلى كرامتك اللهم وأنت جعلت من
صفاياتك الوفاية وخصائص تلك الفرخى
شهر رمضان الذي اختصصته من سائر الشهور
وغيرته من جميع الأزمنة والدهور واتخذته على
كل أوقات السنة بما أنزلت فيه من القرآن والثور
وضاعفت فيه من الأيمان وفرضت فيه من
الصبا ورغبّت فيه من القيام وأجللت فيه
من ليلة القدر التي هي خير من ألف شهور ثم
أذرّتها على سائر الأمس والصافين يضفيه
دون أنّهم فيهم يفُضّلنا بأمرك نهاره وقومتنا
بعونك ليلة متعرّضين بصيا مسما وقيما وله
عرضنا الله من تجربات وسبينا الجليل من متوتلا
وأنت المولى بما رغب فيه فينا أليت الجواد باستمالة
and near to him who strives for Thy nearness.

22 This month stood among us
   in a standing place of praise,
accompanied us
   with thecompanionship of one approved,
and profited us
   with the most excellent profit of the world’s creatures.
Then it parted from us at the completion of its time,
   the end of its term,
and the fulfillment of its number.

23 So we bid farewell to it with the farewell of one
   whose parting pains us,
whose leaving fills us with gloom and loneliness,
   and to whom we have come to owe
a safeguarded claim,
   an observed inviolability,
and a discharged right.

We say:
   Peace be upon thee,
     O greatest month of God!
     O festival of His friends!

24 Peace be upon thee,
     O most noble of accompanying times!
     O best of months in days and hours!

25 Peace be upon thee,
   month in which
     expectations come near
   and good works are scattered about!

26 Peace be upon thee,
   comrade
     who is great in worth when found
   and who torments through absence when lost,
anticipated friend
     whose parting gives pain!

27 Peace be upon thee,
   familiar
     who brought comfort in coming,
     thus making happy,
من فضائل القرآن إلى من حاول قربك ۲۷ ۲۷ وقعد
اقة في هذا الشهر مقام حمدى وصحبة محبت
مبرور وآثر بنا أنقل آرباح العالمين ثم قد
فارقنا عند تمام وفته وانقطاع مديته ووقاء
۲۰ عدد ۲۱ فنحن مودعوه وداع من عر فراقه علينا
وعشننا واحتشنا أنصرفأ عنا ولויותنا الذيلما
اخفوتو الحرمة المرعبة والحق المفضي فنحن
تأيلون السلام عليكم باشارةpeek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peek000 peak
who left loneliness in going,
    thus giving anguish!
28 Peace be upon thee,
    neighbour in whom
    hearts became tender
    and sins became few!
29 Peace be upon thee,
    helper
    who aided against Satan,
    companion
    who made easy the paths of good-doing!
30 Peace be upon thee—
    How many became freedmen of God within thee!
    How happy those who observed the respect due to
    thee!
31 Peace be upon thee—
    How many the sins thou erased!
    How many the kinds of faults thou covered over!
32 Peace be upon thee—
    How drawn out wert thou for the sinners!
    How awesome wert thou in the hearts of the
    faithful!
33 Peace be upon thee,
    month with which no days compete!
34 Peace be upon thee,
    month which is peace in all affairs!
35 Peace be upon thee,
    thou whose companionship is not disliked,
    thou whose friendly mixing is not blamed!
36 Peace be upon thee,
    just as thou hast entered upon us with blessings
    and cleansed us of the defilement of offenses!
37 Peace be upon thee—
    Thou art not bid farewell in annoyance
    nor is thy fasting left in weariness!
وأوحيت من قلبي فمض السلام عليك فمن جاور
رقته في قلوب وظلمت في الذنوب السلام
عليك من ناصراً على الشيطان وفاصب
سهل سبيل الإحسان والصلاة
سماء الله فيه فذ في وسع من رعي حرمتاك
بت السلام عليك ما كان أمحاك للذنوب
وأسترك لأنواع العيوب والسلامة عليك ما
كان أطول على المجرمين وأهيبك في صدور
المؤمنين السلام عليك من شهر أثنتان سنة
الذي السلام عليك من شهر هو من كل أمر سلام
السلام عليك غير كريه المصاحبة ولا دميم
الصلاة السلام عليك كما وفدته عليك بالبرك
وعسلت عنا دين السلمطنتين السلام عليك
مودع بسم الله والصلاة صحيما سلام
Peace be upon thee,
object of seeking before thy time,
object of sorrow before thy passing!

Peace be upon thee—
How much evil was turned away from us through thee!
How much good flowed upon us because of thee!

Peace be upon thee
and upon the Night of Decree
which is better than a thousand months! 190

Peace be upon thee—
How much we craved thee yesterday!
How intensely we shall yearn for thee tomorrow!

Peace be upon thee
and upon thy bounty
which has now been made unlawful to us
and upon thy blessings gone by
which have now been stripped away from us!

O God,
we are the people of this month.
Through it Thou hast ennobled us
and given us success
because of Thy kindness,
while the wretched are ignorant of its time.
Made unlawful to them is its bounty
because of their wretchedness.

Thou art the patron
of the knowledge of it by which Thou hast preferred us,
and its prescribed practices to which Thou hast guided us.

We have undertaken, through Thy giving success,
its fasting and its standing in prayer,
but with shortcomings,
and we have performed little of much.

O God,
so to Thee belongs praise,
in admission of evil doing
and confession of negligence,
and to Thee belongs
remorse firmly knitted in our hearts
عليك من مطلوب قبّل وقّيته ومُحروظعلى عليه قبّل فوتته صلى الله عليه وسلم كريم من سوء صورت برك عنا ورحم من خير ففُصّ بنا عليه 74 صلى عليه وسلم كريم على ليلة القدر التي هي خير من ألَّام شهير آنَّ الله صلى الله عليه وسلم ما كان أحرَّصنا بأممٍ على وآثِّد شوفًا فعَتَدَّ إليكّ صلى عليه وسلم وعَلّا فضائل الذي حريمناه وعلى ماض من بركانك سلبتاه اللهم إن أهله هذا الشهر الذي شرّسنا به ووفقنا به إكمٍ لحين جهل الأشقياء وقتته وحُصرنا في الشقاقين فضلله 75 أنت ولي مأثرة فين معرفته وهديتنا له من سنحته وقد تولّيتنا بتوافقات صمالة وقرينة كتقصير وأدّيتنا فيه فليلنا من كثير اللهم فلت يهدِّء أفرارنا بالاستحاءة واعتبرًا بالإضاءة وللت من قولينا أعد المندم.
and seeking of pardon sincerely uttered by our tongues.
Reward us,
in spite of the neglect that befell us in this month,
with a reward through which
we may reach the bounty desired from it
and win the varieties of its craved stores!

46 Make incumbent upon us Thy pardon
for our falling short of Thy right in this month
and make our lives which lie before us
reach the coming month of Ramadan!
Once Thou hast made us reach it,
help us perform the worship of which Thou art worthy,
cause us to undertake the obedience which Thou deservest,
and grant us righteous works
that we may fulfill Thy right
in these two months of the months of time.\textsuperscript{191}

47 O God,
as for the small and large sins
which we have committed in this our month,
the misdeeds into which we have fallen,
and the offenses which we have earned
purposefully or in forgetfulness,
wronging ourselves thereby
or violating the respect due to others,
bless Muḥammad and his Household,
cover us over with Thy covering,
pardon us through Thy pardoning,
وَمِنَ الْيَسِيرِ ثُمَّ صَدَقُ اللَّهُ الْعَمَّادِ. فَأَجْرُهُ عَلَى عَصَابَةٍ
فِي هَذِهِ الْفَتْرَةِ أَجْرُهُ أَنْتُذِرُكَ أَنَّهُ أَفْضِلُ المُرْعَبَةُ
فِي هَذِهِ وَنَغْتَبُهُ عِنْدَكَ مِنْ أُنْوَاعِ الدُّخْرَاءِ المُخْرُوصُ عَلَيْهِ
وَأَوْجَبْ لَنَا عَذَرَكَ عَلَى مَا قَصْرُنا فِيْهِ مِنْ حَقِّكَ
وَأَلْعَلَّ بِأُغْرَانَا مَا بَيْنَ أَيْدِيَنَا مِنْ شَهْرِ رَمَضَانِ
الْمُقْبِلِ فَإِذْ أَبَغْتَنَاَ فَأَعْنَى عَلَى سَأَلَّ أَنَّا مَا أَتَّ أَهْلُهُ
مِنَ العَبْدَةِ وَأَنَا إِلَى الْقِيَامِ بِمَا يَسْتَفْهِمُونَ مِنَ الطَّاعَةِ
وَأَجْرِيَّ نَفْسِي مِنْ صَالِحِ الْعَمَّادِ مَآ يَكُونُ دَرَكَ يَقِيمُ
فِي الْبِرْزَمِ مِنْ شَهْرِ الْدَّهْرِ الْمِلْمَامِيَةِ
فِي شَهْرِ سَبْتِهِ عَلَى مَأْمُودٍ أَوْ نَفْسِي أَوْ أَرْعا**فَةٍ مِنْ
ذُنْبٍ وَأَكْتَسِبْتُ فِيهِ مِنْ خَطَّمِيَّةٍ عَلَى تَعْقِيْدِيَا أَوْ
عَلَى نَسْبِيَا ظَلَّتْ فِيهِ أَنْفُسِيَا أَوْ أَنْتَ هَمَّكَ أَكْبَرُ حَرْمَةٍ مِنْ
عِاْرِضِيْنَ فَصِّلَ عَلَى مُحْمَّدٍ أَلِيَ وَلَسْتُ أَكْبَرُ
بِسُرْكَ وَأَعْفُ عَنْتَا بِعَفْوِكَ وَلَا تُصِبْنَا فِيْهِ
place us not before the eyes of the gloaters because of that, stretch not toward us the tongues of the defamers, and employ us in that which will alleviate and expiate whatever Thou disapprovest from us within it through Thy clemency which does not run out, and Thy bounty which does not diminish!

48 O God, bless Muhammad and his Household, redress our being afflicted by our mouth, bless us in this day of our festival and our fast-breaking, make it one of the best of days that have passed over us, the greatest in attracting Thy pardon, and the most effacing toward sins, and forgive us our sins, both the concealed and the public!

49 O God, with the passing of this month make us pass forth from our offenses, with its departure make us depart from our evil deeds, and appoint us thereby among its most felicitous people, the most plenteous of them in portion, and the fullest of them in share!

50 O God, when any person observes this month as it should be observed, safeguards its inviolability as it should be safeguarded, attends to its bounds as they should be attended to, fears its misdeeds as they should be feared, or seeks nearness to Thee with any act of nearness-seeking which makes incumbent upon him Thy good pleasure and bends toward him Thy mercy,
لا علِّم الشَّامِئَينِ وَلا كَتب عَلَيْنا فيهِ أَسِنِ الطَّاعُونِينِ وَلا شَعَال عَلَيْنا بِما يَكُون حَطَةً وَكَفَارَةً لِلَّهِ أَكْرَم صَابِرِهِ يَراَفْتُ قَذَائِهِ الَّذِي لا كَتَبَ وَفَصْلَت
الَّذِي لا عِقَضٍ ﷺ اللَّهُمَّ صِلّ عَلَى مُحَمَّدٍ وَالَّذِينَ اجْتَمَعُوا لِيَأْسِرُوا بِهِ وَيَبْنَى عَلَيْهِ وَيَبْنَى عَلَيْهِ
فَطَرَهُ واَجْعَلْهُ مِن خَيْرٍ يُزَمَّر وَعَلَى أَجْلِهِ لَعْفُو
وَأَمْحَا لِذِينَ وَأَغْفِر لَهُمْ مَا خَافُوا وَنَزَّلَهُ مَا عَلَى ﷺ اللَّهُمَّ اسْلَخْنَا بِنِسَالَةٍ هَذَى الْشَّهْرِ الْعَلَيْهِ
خَطَايَاً وَأَخْرِجْهَا إِبْتَرُوجِهَا مِن سِيِّئَتِيْنِ وَأَبَلَّنَّا
مِن أَسْعَدِ أَهْلِهِ بِهِ وَأَجْرِهِمْ قَمْتَانِيْهِ وَأَفْقِهُم
حَظَايْنِ ﷺ اللَّهُمَّ وَمِنَ رَجْلِ هَذَى الْشَّهْرِ الْعَلَيْهِ
عَلِيّيْهِ وَحَفْظُ حُرْمِيِّهِ حَفَظُهُمَا وَقَامُ جَهَدُو
حقَّ قِيَامُهَا وَأَتْقِ ذُنُوبِهَا حَقَّ تَقَاتِهَا أَوْتَقَرُّب
إِلَيْكَ بَعْرِيْة أُجْبِبْت رَضِالًا لَّهُ وَعَلَّفَت رَحْمَتَ
give to us the like [of that] from Thy wealth
and bestow it upon us in multiples through Thy bounty,
for Thy bounty does not diminish,
Thy treasuries do not decrease but overflow,
the mines of Thy beneficence are not exhausted,
and Thy bestowal is the bestowal full of delight!

51 O God,
bless Muhammad and his Household
and write for us the like of the wages
of him who fasted in it
or worshiped Thee within it
until the Day of Resurrection!

52 O God,
we repent to Thee in our day of fast-breaking,
which Thou hast appointed
for the faithful
a festival and a joy
and for the people of Thy creed
a time of assembly and gathering,
from every misdeed we did,
ill work we sent ahead,
or evil thought we secretly conceived,
the repentance of one who does not harbor a return to sin
and who afterwards will not go back to offense,
an unswerving repentance rid of doubt and wavering.
So accept it from us,
be pleased with us,
and fix us within it!

53 O God,
provide us with fear of the threatened punishment
and yearning for the promised reward,
so that we may find
the pleasure of that for which we supplicate Thee
and the sorrow of that from which we seek sanctuary in Thee!
على، فهَب لنا مسلاً من وَجْهك وَأَغْفِينَا أَضْعافٍ من فضلك فإن فضلك لايُغْفِين وَإِن خرَفْتَ لا انْقُصِّبْ نِقْصٍ وَإِن معادن إِخْساَناتٍ أَقْفَ إِنْ عَطْانَكْ للْقَطاءِ المُهْمَّةٌ ۪اَللهُمَّ صَلِّ عَلَى عُمْرٍ وَالله وأَكْبِر لنا نِشْئًا أَجُورٍ مَن صَامَهُ أَوْ تَعْبَدْ نِيَهُ إِلَيْكَ إِلَى يَوْمَ الْيَقِيمَةِ ۣاَللهُمَّ إِنَّا نَسْبُوب إِلَيْكَ في يَوْمِ فَتِرَاهَا الذِٰلِكَ جَعَلْتِهِ النَّارِمْينَ عِينًا وَسَورًا وَلا حِلِّ بُلْطَاتٍ بَحُصُدُوهُمْ مَن كَأَذْلَكَ أَزْبِنُهُ أَوْ سَوَءَ أَسْلَفَاهُ أَوْ خَافَطَ شِرْر أَضْمَرَنَّاهُ تَوْبَةٌ مِنْ لا يَنْطِوُ عَلَى رَجُعٍ إِلَى ذِنْبٍ وَلا يَغْوَى بَعْدَ هُذَا فِي خَطْبَةٍ تُوبَةٌ نَصْوَحًا حَلَصَتْ مِن الشَّكَّ وَالْإِثْمِ فَمُقْبَلَهَا مَنْ أَءْصَرَ عَنَا وَأَتَيْنَا عَلَيْهَا ۣاَللهُمَّ أَرَزَقْنَا خَوْفٌ عَقَا بِالْوَعِيْدِ وَشُجَّوْنَ تَوَّابَ المُوَؤْدِ حَتَّى نُهدَِّلَدَهُ مَانَذُ عَوَّكَ بِهِ وَكَأنَّهُ مَأْتَيْرُكَ مِنْهُ
And place us with Thee among the repenters,
those upon whom Thou hast made Thy love obligatory
and from whom Thou hast accepted
the return to obeying Thee!\textsuperscript{194}
O Most Just of the just!

O God,
show forbearance toward our fathers and our mothers
and all the people of our religion,
those who have gone and those who will pass by,
until the Day of Resurrection!

O God,
bless our prophet Muhammad and his Household,
as Thou hast blessed Thy angels brought nigh,
bless him and his Household,
as Thou hast blessed Thy prophets sent out,
bless him and his Household,
as Thou hast blessed Thy righteous servants
—and better than that, O Lord of the worlds!—
a blessing whose benediction will reach us,
whose benefit will attain to us,
and through which our supplication may be granted!
Thou art the most generous of those who are beseeched,
the most sufficient of those in whom confidence is had,
the most bestowing of those from whom bounty is asked,
and \textit{Thou art powerful over everything!}\textsuperscript{195}

His Supplication on the Day of Fast-Breaking
and on Friday

When he finished his prayer,
He would stand in place, face the \textit{qibla}, and say:
دعا

وَأَجْعَلْنَا عَنْدَكَ مِنَ النَّوَاءِ بَنِي إِسْرَائِيلَ الَّذِينَ أَفْجَبُوا
لْهُمْ مَحِجَّنَاتٍ وَقَبِلَتْ مِنْهُمْ مَراجِعَةَ طَاعُونَ
بِأَعْدَالِ الْعَادِلِينَ ۖ اللَّهُمَّ تَجَأَّرْ عَنَّا
أَمِهَاتِنَا وَأَهْلِ دِينَنَا جَبِيعًا مِّنْ سَلَفِ مَنْ مَنَّ
عَلَيْهِ الْيَوْمِ الْقَيِّمَةِ ۖ اللَّهُمَّ صَلِّ عَلَى مَجْهَدِنَا
وَأَصَلِّ عَلَيْهِ وَإِلَيْهِ كَاَصَلَّى عَلَى نَبيِّنَا
وَأُفْلِحَ مِنْ ذَلِكَ وَأَرَبَّ الْعَفَّةِ لَيْنَ صَلَوَةَ تَبْلُغُهَا
بَرْكَتُهَا وَبِنَائِنا نَفْعَهَا وَنِسْتَعِبُ لَهَا عَزَاوَنَاُنَّكَ
أَكْرِمْنَى رَغِبَ الَّذِينَ أَسْتَحْفَى مِنْ تُوَكِّلَ عَلَيْهِ وَأَهْلِهِ
وَأَعْطِي مِنْ سَيِّمٍ مِّنْ فَضْلِهِ وَأَنتَ عَلَيْهِ ﺃَمِينَ
O He who has mercy upon him toward whom the servants show no mercy!
O He who accepts him whom the cities will not accept!
O He who looks not down upon those who have need of Him!
O He who disappoints not those who implore Him!
O He who slaps not the brow of the people of boldness toward Him with rejection!
O He who collects the little that is given to Him and shows gratitude for the paltry that is done for Him!
O He who shows gratitude for the small and rewards with the great!
O He who comes close to him who comes close to Him!
O He who invites to Himself him who turns his back on Him!
O He who changes not favour and rushes not to vengeance!
O He who causes the good deed to bear fruit so that He may make it grow, and overlooks the evil deed so that He may efface it!
Hopes turn back with needs fulfilled short of the extent of Thy generosity, the cups of requests fill up with the overflow of Thy munificence, and attributes fall apart without reaching Thy description. For to Thee belongs the highest highness above everything high, and the most glorious majesty beyond every majesty!
يا من يُرجِاهُمُنْ لآئِرِعَةِ الدُّنْيَا وَيَامَن يُقَبِّلُ مِنْ
لاقْتِبَلْهُمُ الْبَلَادُ وَيَامَن لَا يَحْتَقَرُ أُهْلَ السَّلَةَةِ إِلَيهُ
وَيَامَن لَا يَحْجِبُ الْمُتَنَاسِبِ عَلَيْهِ وَيَامَن لَا يُجِبُّ
بِالرَّحْمَةِ أُهْلِ الدَّارِ عَلَيْهِ وَيَامَن يُحْتَمِّي صِفَائِ غَيْفِ
يْهُ وَيَشْكُرُ لِيَسْرَمَا يَعْمَالُ لَهُ وَيَامَن يُشْكَرُ عَلَى
الْقَلَيلِ وَيُجَازِي بِالْكَلِيلِ وَيَامَن يُذْهَبُ نَوْلَا رَبِّي مِنْ دَا
مَنْهُ وَيَامَن يَدُعُو إِلَى نَفْسِهِ مِنْ آدَمَ بِرَعْتَهُ وَيَامَن
لَا يُغِيرُ الْقَعَةَ وَلَا يُبَادِرُ بِالْارْتِفَعَةَ وَيَامَن يُمُرُ
الْمُحَسَّنَةِ حَتَّى يُمَيْهَا وَيَنْيَجَا وَزُوْنَ السَّيِّمَةَ حَتَّى يَفْقِهَا
الْنَّصْرَتِ الأُمَّامُ دَوْنَ مَدِى كَرَمَتَ بِإِجَاتٍ
وَامَتِلَتْ بِفَيُضٍ جَوْنِيطْ أُعْيَةَ الطِّلَابِتَ وَتَفَقَّتْ
دَوْنَ بُلْوَغُ نَعْيَتَ الصُّفَاتِ فَلُّلَّهُ عَلَوُّ الْأَعْلَيْ فِوْقَ
كُلِّ عَالِمٍ وَالجَلَالُ الأَمْجَدُ فِوْقَ كُلِّ جَلَالِلِّي
Everything majestic before Thee is small,
everything eminent beside Thy eminence vile!
Those who reach other than Thee are disappointed,
those who present themselves to other than Thee
have lost,
those who stay with other than Thee have perished,
and those who retreat
—except those who retreat to Thy bounty—
are desolate!

Thy door is open to the beseechers,
Thy munificence free to the askers,
Thy help near to the help-seekers!
The expectant are not disappointed by Thee,
those who present themselves
despair not of Thy bestowal,
the forgiveness-seekers
become not wretched through Thy vengeance!

Thy provision is spread among those who disobey Thee,
Thy clemency presents itself to those hostile toward
Thy habit is beneficence toward the evildoers,
and Thy wont is to spare the transgressors,
so much so that Thy lack of haste deludes them from
returning,
and Thy disregard bars them from desisting!

Thou actest without haste toward them
so that they will come back to Thy command
and Thou disregarest them
confident in the permanence of Thy kingdom,
so Thou sealest him who is worthy of it with felicity,
and Thou abandonest him who is worthy of it to
wretchedness!
عندك صغير وكل شريف في جنب شرف أقير
خاب الوافدون على عرائكم وخير المترضعون الأ筆 وضاع المليون الألايك وأجدب المتنبيعون الأمن
امنعت فضلك بابك مفتوح للزاغيين ووجود
مباح للسائحين وإغاثتك ترفية من المستفيدين
لا تخيب منك الأملون ولا ينكسر من عطائك
المترضعون ولا يشقي بنقيمتي المستغفرون
يرفعت مبسوطين في عصالت وجلاله معتبر
لبن نا وال عاد لتك الأحسان إلى المحسنين و
سننكم الأبقاك على المعتديين حتى لذغتهم
أتتأت عن الرجوع وصد هم إمهاكات عن النزوع
وإمانتاني يم ليشفينوا إلي أمرك وامهلتهم
بقوة يدعو وملكتك فمن كان من أهل السعادة
ختمت له وما ومن كان من أهل الشقاوة حذلت
18 All of them come home to Thy decree,
their affairs revert to Thy command;
Thy authority grows not feeble through their drawn out
term,
Thy proof is not refuted by the failure to hurry after
them.

19 Thy argument is established, never refuted,
Thy authority fixed, never removed.
Permanent woe belongs
  to him who inclines away from Thee,
forsaking disappointment
  to him who is disappointed by Thee,
and the most wretched wretchedness
  to him who is deluded about Thee!

20 How much he will move about in Thy chastisement!
  How long he will frequent Thy punishment!
  How far his utmost end from relief!
  How he will despair of an easy exit!
[All of this] as justice from Thy decree
  (Thou art not unjust in it!),
and equity from Thy judgment
  (Thou dost not act wrongfully against him!).

21 Thou supported the arguments,
tested the excuses,
began with threats,
showed gentleness with encouragement,
struck similitudes,
made long the respite,
delayed,
  while Thou art able to hurry,
and acted without haste,
  while Thou art full of quick accomplishment!

22 Not because of
incapacity is Thy slowness,
لَهَا ۗ كُلُّمَ صَآئِرُونَ إِلَى حُكْمََهُ وَهُمْ مَيْتُونَ إِلَى أُمَّيْرِكَ لَمْ تِمْهَ مَثِيلَ اِلْكُفَّارِ وَلَا يُذَكَّرُونَ إِلَى مُعَافَجَتِهِم مُّجَاهِدُونَ وَسُلْطَانُكَ ثَابِتُ لَا يَزُولُ فَأَلْوَيْلُ الْدَّارِ يَمُنَ جَنًّٰهُ عَنْكَ وَالْخَيْبَةُ الْحَادِثَةُ بِلِفَتْحِ بَيْنِ حَبِّ مَنْكَ وَالْشَّفَآئِ الأَطْرَقُ يَلِمْنَ اَعْتِرَكَ مَا أَكْثَرُ تَصَّرَّفًا فِي عَذَابِكَ وَمَا أَطْوَلُ تَرَيْدُهُ فِي عَقَبَيْكَ وَمَا أَبْعَدَ غَآيَتُهُ مِنَ الفَرْجِ وَمَا أَقْتَنُهُ مِنْ سُوُوْهَةِ الْحُدُرِّ جَعَلَ اِلَّا مَنْ قَضَآيْكَ الْمُجَابِرِيِّنَّ وَأَنْصَأُ فَأَمْنُ حُكْمَ المَجِيِّفِ عَلَيْهِ ۗ فَقَدْ ظَهَرَ اِلْجَبِّرُ وَأَلْبِيَتِ الأَذَادُ وَقَدْ تَكَلَّدَ مَتْ بِالْوَعْيِ وَتَلَطَّفَتْ فِي التَّرْيِغِيِّ وُضْرِبَتِ الأَمْثَالُ وَاطَّلَتِ الأَمْهَالُ وَاخْرَتِ وَأَقْتَطَعَتِ مَسْتَطِيعَ السَّعَاجَلَةِ وَتَأْيِبَتْ وَأَنْتُ مَيْلٌ بِالْمَبَادِرَةِ ۗ لَمْ تَكُنْ أَنَاَكَ عِنْدَاَ
feebleness Thy giving respite,
heedlessness Thy showing restraint,
dissemblance Thy waiting!
But that Thy argument be more conclusive,
Thy generosity more perfect,
Thy beneficence more exhaustive,
Thy favour more complete!
All of this has been and always was,
is and ever will be.

23 Thy argument is greater
than that its totality be described,
Thy glory more elevated
than that it be limited in its core,
Thy favour more abundant
than that its entirety be counted,
Thy beneficence more abundant
than that thanks be given for its least amount!

24 Speechlessness has made me fall short of praising Thee,
restraint has made me powerless to glorify Thee,
and the most I can do is admit to inability,
not out of desire, my God,
but out of incapacity.

25 So here I am:
I repair to Thee by coming forward,
and I ask from Thee good support
So bless Muhammad and his Household,
hear my whispered words,
grant my supplication,
seal not my day with disappointment,
slap not my brow by rejecting my request,
and make noble my coming from Thee
and my going back to Thee!
ولا إِمَهَالُ وَهُمَا وَلا إِمْسَاحُ حُكْمٌ عَفُولٌ وَ لا عِيْطُارَة مِّدَارًا نَّبِلِ يَكُونُ حُجُّتُ حُجُّتَ أَلْغَعَ وَ كَرَمَاكَ أَكْمَلْ وَ إِحْسَانُكَ أَوْنَ فِي وَنَعْمَتُكَ أَصْمَمَ كُلّ ذَلِكَ كَانَ وَلَدُّهُ مَا نَزَلَ وَ هُوَ عَزٌّ وَ قُدْرَةٌ عَزُّ وَ عَلِيمٌ وَ هُوَ الَّذِيٌّ حُجُّتُ أَجْلٌ مِّنْ أَنْ نَّوْصِفَ بَيْكَ حَدًّا أَرْفَعُ مِّنْ أَنْ يُحْذِرُ بَيْكَهُ وَ نَعْمَاتُ أَكْثَرُ مِّنْ أَنْ نَحْتَيِّي بَيْسَرِهَا وَ إِحْسَانُكَ أَكْثَرُ مِّنْ أَنْ نَتَشِكْرَ عَلَى أَقْلِي بَلْ وَ مَثَّلُ عِرَاءٍ مِّنْ أَنْ تَغْرَى أَلْقَى وَ قَدْ فَقَرَ بَيْنِي السُّكَرَتِ عَنْ تَحْمِيلِكَ وَ فَقْهِي الْإِمْسَالُ عَنْ تَحْمِيلِكَ وَ نَصُارَائِ الأَقْلِي بِبُحُورٍ لَّا يُرْقُبُ يَا إِلَهِي بَلْ عَجَرًا ۡفَمَا أَنَا أَوْمَلُ بِالْوَفَادَةِ وَ أَسْأَلُكَ حُسْنَ الْإِدَادَةِ فَصَلَّ على مَيْلٍ وَ لَا أَشْمَعُ نَجَايَ وَ لَا سَتِجَبُ دِلَايَ وَ لَا تَخْتَمُ تَوْمِي بِخَبِيثِي وَ لَا تَجْهِيِّي بِالرَّدُّ فِي مُسْأَلِي وَ أَكَرُّ مِنْ عِندِكَ مُنْصَرُ فِي وَ لَيْلِي مُنْتَشِدُ إِنَّكَ عَظِيمٌ
Surely Thou art not constrained by what Thou desirest, 
nor incapable of what Thou art asked!
Thou art powerful over everything,\textsuperscript{197} 
and ‘There is no force and no strength save in God, 
the All-high, the All-mighty!’\textsuperscript{198}

His Supplication on the Day of ‘Arafa\textsuperscript{199}

1 \textit{Praise belongs to God, Lord of the worlds!}\textsuperscript{200}
2 O God, 
to Thee belongs praise! 
Originator of the heavens and the earth! 
Possessor of majesty and munificence! 
Lord of lords! 
Object of worship of every worshiper! 
Creator of every creature! 
Inheritor of all things\textsuperscript{201} 
\textit{There is nothing like Him},\textsuperscript{202} 
knowledge of nothing escapes Him,\textsuperscript{203} 
He encompasses everything,\textsuperscript{204} 
and He is \textit{watchful over everything}.\textsuperscript{205}
3 Thou art God, 
there is no god but Thou, 
the Unique, the Alone, 
the Single, the Isolated.
4 Thou art God, 
there is no god but Thou, 
the Generous, the Generously Bestowing, 
the All-mighty, the Mightily Exalted, 
the Magnificent, the Magnificently Magnified.
5 Thou art God, 
there is no god but Thou, 
the All-high, the Sublimely High, 
the Strong in prowess.
6 Thou art God, 
there is no god but Thou, 
the All-merciful, the All-compassionate, 
the All-knowing, the All-wise.
7 Thou art God, 
there is no god but Thou, 
the All-hearing, the All-seeing,
دعاء (147)
ضاقت نفسي فلا يطيرنها ولا أعاجز عما تسأل وأنتم على كل
شيء قدير ولا حول ولا قوة إلا بالله العلي العظيم
الدعاء
وكان من دعائي عليه في يوم عرفة التأبينات

۱ أنتُ ربي الربّ العالمين اللهم نعمتُ على يديه
للملائكة والجبريل والملفوقين والملوه وراحبت
الأرباب والله كل مخلوق وخلقته كل خلقٍ و
وارث كل شيء ليس كعمله فشيء ولا يغحب عنه
علم شئ وهم يكتبون شئ مجيب و هو على كل شيء قريب
۲ أنتُ الله لا إله إلا أنتُ الحكيم المتحرم
وأنتُ الله إله إل您 إله إلا أنتُ العليم
۳ أنتُ العالم إلا أنتُ العليم المتصال الشديد الغالب
وأنتُ الله لا إله إلا أنتُ الرحمن الرحيم
۴ أنتُ الصادق إلا أنتُ السميع البصري
the Eternal, the All-aware.

8 Thou art God, there is no god but Thou, the Generous, the Most Generous, the Everlasting, the Most Everlasting.

9 Thou art God, there is no god but Thou, the First before every one, the Last after every number.

10 Thou art God, there is no god but Thou, the Close in His highness, the High in His closeness.

11 Thou art God, there is no god but Thou, Possessor of radiance and glory, magnificence and praise.

12 Thou art God, there is no god but Thou. Thou hast brought forth the things without root, formed what Thou hast formed without exemplar, and originated the originated things without imitation.

13 It is Thou who hast ordained each thing with an ordination, eased each thing with an easing, and governed everything below Thyself with a governing.

14 It is Thou whom no associate helps with Thy creation and no vizier aids in Thy command. Thou hast no witness and no equal.

15 It is Thou who willed, and what Thou willed was unfailing, who decreed, and what Thou decreed was just, who decided, and what Thou decided was fair.
القدّيماً الخيرٌ وَأَنتَ اللَّهُ لَا إِلَآ إِنَّكَ الْكَرِيمُ
الْأَكْرِمُ اللَّدَيْنِ الأَدْوَرِ وَأَنتَ اللَّهُ لَا إِلَآ إِنَّكَ
الْأَوَّلُ قُبْلُ كُلِّ أَحَدٍ وَالآخِرُ بَعْدُ كُلِّ عَدَدٍ وَأَنتَ
اللهَ إِلَّا إِنَّكَ الْبَيْنُ بَيْنِي فِي عَلَوِّهِ وَالْأَعْلَاءِ فِي ذَلِكَ
وَأَنتَ اللَّهُ إِلَّا إِنَّكَ مَنْ يَدْرِسُ وَالْمُجِبُورُ
الْكَبْرِيَاءِ وَحَمْدُ وَأَنتَ اللَّهُ إِلَّا إِنَّكَ
الْأَنْسَاتُ الْأَشْكَالُ مِنْ غَيْرِ رَسُولٍ وَصُوْرَتُ مُؤَدَّرُ
مِنْ غَيْرِ مُسَأَلٍ وَبَيْنَ عَتَّ الْمُبَتَدَّ عَيْنَِّ إِلَّا أَحْتَاَىَ إِنَّ
أَنتَ الَّذِي قَدْ رَزَقْتَ كُلَّ شَيْءٍ تَقْدِيرًا وَلْيَسَرُّ
كُلَّ شَيْءٍ تَيِّسَرُ وَدُرْتَ مَا دَوَنَكَ تَذْرُبُ
أَنتَ الَّذِي لِمْيَعَنِتْ عَلَى حُقُقَةِ شَرِيعَةٍ وَلَمْ يَأْذِرْكُ
فِي أَمَرِكَ وَزَنِيرْ وَلَمْ يَسْكَنْ لَكَ مُسَاَهَدٌ وَلَانَظِيْرٍ
أَنتَ الَّذِي أُرْزِقْتُ فَكِانَ حَمَامًا أَرْزُتَ وَقَضَيْتَ
فَكَانَ عَزَلْتَمَا قُضِيَتْ وَحَكَمَتْ فَحَكَّكَانِ نَصْفَامَا
It is Thou
whom place does not contain,
before whose authority no authority stands up,
and whom no proof or explication can thwart.

It is Thou
who hast counted everything in numbers, appointed for everything a term,
and ordained everything with an ordination.

It is Thou
before whose selfness imaginations fall short,
before whose howness understandings have no incapacity,
and the place of whose whereness eyes perceive not.

It is Thou
who hast no bounds,
lest Thou be bounded,
who art not exemplified,
lest Thou be found,
who dost not beget,
lest Thou be begotten.

It is Thou
with whom there is no opposite,
lest it contend with Thee,
who hast no equal,
lest it vie with Thee,
who hast no rival,
lest it resist Thee.

It is Thou
who art He who began, devised,
brought forth, originated,
and made well all that He made.

Glory be to Thee!
How majestic is Thy station!
How high Thy place among the places!
How cleanly Thy Separator cleaves with the truth!

Glory be to Thee!
The Gentle—how gentle Thou art!
The Clement—how clement Thou art!
دعاة (٦٨)

۱۳ - آنَ اللّهِ الَّذِي لاَ يَجَوَّلُ مَكَانًا وَلَا يَقِمُ لِسَلَاطَاتِ سَلَاطِينَ لَا يَمْلِيَ لَهُمَا بَرَحاً وَلَا بَيْتاً

۱۴ - آنَ اللّهِ الَّذِي أَحْصَيْتَ كُلَّ شَيْءٍ عِدًا وَجَعَلْتَ لِكُلِّ شَيْءٍ أُمَدًا وَقَدْ زَدْتُ كُلٌّ شَيْءٍ تَقْدِيرًا

۱۵ - آنَ اللّهِ الَّذِي قَصَرَتْ الأُوْهَا عَن ذَاتِ يَتَّبَعُونَ وَعَجَزَتْ الأَفْحَا مِنْ كَيْفَاتِكَ وَلَا مُتَدَرِكُ الْأَبْصَارُ تَوْجِعُ أَيْنِيَاتِكَ

۱۶ - آنَ اللّهِ الَّذِي لَمْ تَفْكُرَ مَعْلُوًّا وَلَا مُتَتَلَّدَ فَتْكُونَ مَوْلاً

۱۷ - آنَ اللّهِ لَا يَجَدُ مَا أَتَتْهِ مِنْ بَني مَيْلَ يَدُ وَلَا يَجَدُ لِكَ مَكَانًا

۱۸ - آنَ اللّهِ الَّذِي ابْتَدَأَ وَ اخْتَرَعَ وَاسْتَعْتَدَّ وَابْنَتْعَ وَأَحْسَنَ صَنُّعًا سَبْحاً

۱۹ - سَبْحاً مَا أَجَلِّ شَأْنَاتٍ وَأَسْنَىً فِي الأَمَاكِيَّ مِكَانُهُ وَأَصْدَعُ بَالْحَيَّ مُرْقَانًا وَسَبْحاً

۲۰ - مِنْ آبَيْنِّي مَا أَطْفَلُ وَرَوَاعٌ مَا أَرْزَعَ فَكُ، وَ
The Wise—how knowing Thou art!

24 Glory be to Thee!
The King—how invincible Thou art!
The Munificent—how full of plenty Thou art!
The Elevated—how elevated Thou art!
Possessor of radiance and glory,
magnificence and praise!

25 Glory be to Thee!
Thou hast stretched forth Thy hand with good things,
and from Thee guidance has come to be known,
so he who begs from Thee religion or this world
will find Thee.

26 Glory be to Thee!
Whatever passes in Thy knowledge is subjected to Thee,
all below Thy Throne are humbled before
Thy mightiness,
and every one of Thy creatures follows Thee
in submission.

27 Glory be to Thee!
Thou art not sensed, nor touched,
nor felt, nor beguiled,
nor held back, nor challenged,
nor kept up with, nor resisted,
nor deceived, nor circumvented.

28 Glory be to Thee!
Thy path is smooth ground,
Thy command right guidance,
and Thou art a living, eternal refuge.

29 Glory be to Thee!
Thy word is decisive,
Thy decree unfailing,
Thy will resolute.

30 Glory be to Thee!
None can reject Thy wish,
none can change Thy words.213

31 Glory be to Thee,
Outdazzling in signs,
Creator of the heavens,
Author of the spirits!

32 To Thee belongs praise,
a praise that will be permanent with Thy permanence!
حكمٍ مَا أُعْرِفَتَ سَبِيعَانَاتٌ مِّنْ مَلِيكِ مَا أُمْتِعْتَا
وَجَوَّادٍ مَا أُوسَعَتْ وَرَفِيعٍ مَا أَرْفَعَتْ ذَوَّ البِهَاءَ
وَالمَجِدَّ وَالْكِرِيَاءَ وَأَحْمَدٌ سَبِيعَانَاتٌ بِسْبَطٍ بِالْخَيَّرِ
يَدَلَّ وَعَرْفَتِ الْهُذَايَةَ مِنْ عَينِيَّ فَمِنْ النَّسِئَ
لِدِينِ أُوْدُنُ وَجَدَكَ سَبِيعَانَاتٌ خَضْعَتْ لَنَفْسِي
فِي عَلَيْكَ وَخَضْعَ لِعَظْمَتِكَ مَدْوَنَ عُرْشِكَ وَ
أَنْفَقَ لِتَسْلِمُ لَكَ كُلُّ خَلْقٍ سَبِيعَانَاتٌ لَأَخْتَسَرُ
لَا مَيْسٍ وَلَا قَمَسٍ وَلَا ثُكُودٌ وَلَا ضَمْعٌ وَلَا لَفْتٌ وَلَا
تَجَارِي وَلَا طَمَارِي وَلَا مَخْتَادُ وَلَا مَكَارِكَ سَبِيعَانَاتٍ
سِبْئَانَاتٌ جَدَّ دَوَّ أَمْرَتْ رَشَدٌ وَأَنْتَ حَيّ صَمْدٌ
سَبِيعَانَاتٌ قَوْلُكَ حَكْمٌ وَقَضَاؤُكَ حُكْمٌ وَأَرْدَأْنَكَ
عَزُوْ سَبِيعَانَاتٌ لَأَراَوْلِسْمَيْتَهُ وَلَا مَبْدِلٌ لِ
لْكِلَمَاتِ سَبِيعَانَاتٌ باِهِرِ الْأَيَايِ فَأَطِفَ السَّمَوَاتِ
بَارِيَ السَّمَوَاتِ سَبِيعَانَاتٌ لَآ لَحَدُّ خَمْدٍ يَدُ وَمُرْبِدًا هَمًا
To Thee belongs praise,
a praise everlasting through Thy favour!

To Thee belongs praise,
a praise that will parallel Thy benefaction!

To Thee belongs praise,
a praise that will increase Thy good pleasure!

To Thee belongs praise,
a praise along with the praise of every praiser
and a thanksgiving before which falls short
the thanksgiving of every thanksgiver;

a praise which is suitable for none but Thee
and through which nearness is sought to none but Thee;

a praise which will make permanent the first [bounty]
and call forth the permanence of the last;

a praise which will multiply through recurrence of times
and increase through successive doublings;

a praise which the guardians will not be able to number
and which exceeds what the writers number in
Thy Book;\(^{214}\)

a praise which will counterbalance Thy glorious Throne
and equal Thy elevated Footstool;

a praise whose reward with Thee will be complete
and whose recompense will comprise every
recompense;

a praise whose outward conforms to its inward,
and whose inward conforms to correct intention;

a praise with whose like no creature has praised Thee
and whose excellence none knows but Thou;

a praise in which he who strives to multiply Thy praise
will be helped
38 وللَّدُّ أَحْمَدُ حَمْدَةَ خَالِدَةَ بِبَعْضِهَا 39 وللَّدُّ أَحْمَدُ حَمْدَةَ دَيْعَةً
36 حَمَدَةَ يَوْزَى صَعْقَةً 37 وللَّدُّ أَحْمَدُ حَمْدَةَ دَيْعَةً مَّيْنَةً
40 يَضْلَعُ وَلَلَّدُّ أَحْمَدُ حَمْدَةَ مَعْ حَمْدَةَ كَلِمَ حَمْدَةَ وَ
35 شَكْرٍ بِإِقْصَارِ عَنْهُ شَكْرٍ كَلِمٍ شَكْرٍ حَمْدَةَ الأَبْنَاءِ إِلَّا
41 ولَلَّدُّ وَلَا يَتَقَرَّبَ يَبِلَا إِلَيْكَ 42 حَمَدَةَ أَسْتَدَامُ
45 بِهِ الْأَوْلَى وَلَا يَتَسِدِعُ يَبِهِ دَوْامٌ الأَخْرَج* حَمَدَةَ بِضَاعَةً
46 عَلَى كُرُورَ الأَرْضِ وَيِتَأْضَأْ أَضْعَافًا مَّسْتَرَدَّ فَتَتُ
48 حَمَدَةَ يَعِجُّ عَنْ إِحْصَاءِهِ الْمُحَفَّظَةَ وَيَزَيدُ عَلَى مَا
41 أَحْصَاهُ فِي كِتَابَ الْكِتَابِ 42 حَمَدَةَ يَوْزَى عَرْشَكَ
46 الْمَجِيدَ وَيَعَادَوْلُ كَرْسِيَّةَ الْرَّفِيعٍ 47 حَمَدَةَ يَكْمُلُ
48 لَدَّيْكَ نُوَأَبَاءَ وَلَا يَسْتَغْفِرُ كَلِمَ جَزَاءً جَزَاءً حَمَدَة
51 ظَاهِرِهُ وَفِقَّ لِبَاطِنِهِ وَبَاطِنِهَ وَفِقَ لِصُدُقَ السُّبُتُ
49 حَمَدَةُ الْمُهِيِّدُ ٌطَلَقُ مُشَهَّلَ وَلَا يَعْفَدُ أَحْدَّ سُوْالَ
47 فُضْلُهُ حَمَدَةَ يَعْفَدُ مَنْ اجْتَهَدَ فِي تَعْمِيدٍ وَلَوْ يَدُ
and he who draws the bow to the utmost in fulfilling it will be confirmed;
a praise which will
gather all the praise which Thou hast created
and tie together all which Thou wilt afterwards create;
a praise than which no praise is nearer to Thy word
and than which none is greater from any who praise Thee;
a praise whose fullness will obligate increase
through Thy generosity
and to which Thou wilt join increase after increase
as graciousness from Thee;
a praise that will befit the generosity of Thy face
and meet the might of Thy majesty!

My Lord,
bless Muhammad and the Household of Muhammad,
the distinguished, the chosen,
the honoured, the brought nigh,
with the most excellent of Thy blessings,
benedict him
with the most complete of Thy benedictions,
and have mercy upon him
with the most enjoyable of Thy mercies!

My Lord,
bless Muhammad and his Household
with a fruitful blessing,
more fruitful than which there is no blessing!
Bless him
with a growing blessing,
more growing than which there is no blessing!
And bless him
with a pleasing blessing,
beyond which there is no blessing!

My Lord,
bless Muhammad and his Household
with a blessing
which will please him
and increase his good pleasure!
Bless him
with a blessing
which will please Thee
and increase Thy good pleasure toward him!
من أعرق نزاعي توفيتته حمدًا يجمع مخلقت
من أهلي وينتهي ما أنت خالقه من بعد حمدًا
لاحمدا أقرب إلى قولك منه ولا حمد ممن يجلد
يه حمدًا يوجه بكرمك السزدي يوفره وصله
بزيده بعد مرزدي طول أمنك حمدًا يجيب ليه
وجهت وقيقلب عزرجالك ربي صلى على محب
والمحب المنتجب المصبقي المكرم المقرب أفضل
صلواتك وبارك عليه أنم بركاتك وترحم
عليه امنتع رحماتك ربي صلى على محمد وعلي
صلاة زاكية لا تكون صلاوة أزكي منها وصلى عليه
صلاة نامية لا تكون صلاوة أنتي منها وصلى عليه
صلاة راضية لا تكون صلاوة فوقها ربي صلى على
مهي واليه صلاوة ترضيه وتزيد عال رضاه وصلى
عليه صلاوة ترضيات وتزيد علي رضالله وصلى
And bless him  
with a blessing  
through other than which Thou wilt not be pleased  
for him,  
and for which Thou seest no one else worthy!

My Lord,
bless Muhammad and his Household  
with a blessing which will  
pass beyond Thy good pleasure,  
be continuous in its continuity  
through Thy subsistence,  
and never be spent,  
just as Thy words will never be spent!²¹⁵

My Lord,
bless Muhammad and his Household  
with a blessing which will  
tie together the blessings of  
Thy angels, Thy prophets, Thy messengers,  
and those who obey Thee,  
comprise the blessings of Thy servants,  
jinn or mankind,  
and those worthy of Thy response,  
and bring together the blessings  
of every one of the kinds of Thy creatures  
which Thou hast sown and authored!

My Lord,
bless Muhammad and his Household  
with a blessing  
which will encompass every blessing,  
bygone and new!  
Bless him and his Household  
with a blessing which  
is pleasing to Thee  
and everyone below Thee  
and will bring forth with all that  
a blessing  
with which Thou wilt multiply those blessings  
and increase them through the recurrence of  
days  
with an increasing in multiples  
which none can count but Thou!

My Lord,
bless the best of his Household,  
those whom Thou hast  
chosen for Thy command,  
appointed the treasurers of Thy knowledge,  
the guardians of Thy religion,
عليه صلوا لأنت ضي لابن أشباهه وكلا ترى على عجيبة لهما أهلاً روبي صلى على محمد والصلاة تنتشر وتشمل أصلاف الأسايق والأنبياء والرسل وأهلا طاعتك وتشمل صلوات عبادك من جياث والنسك وجعل إجابتك وتجتمع صلوات كل من زترت وبرات من أصناف حلقات ربي صلى عليه وسلم صلوات الله يجع لكل صلوات صالفة ومُستأنفة صلى عليه وسلم على إليه صلوات مرضية لك ولمن دونك وتنشئ مع دولات صلوات تضايعت معها أيت الله صلواته عينها ونزليدها على كور الأنيم ذو زيادة في تضاعيف لا يعدها غيرك روبي صلى على أطابع أهل بيته الذين ختم لأمرك وجعلهم خزينة علوم وحفظة دينك
Thy vicegerents in Thy earth,
and Thy arguments against Thy servants,
purified from uncleanness and defilement
through a purification by Thy desire,216
and made the mediation to Thee217
and the road to Thy Garden!

My Lord,
bless Muhammad and his Household
with a blessing which
makes plentiful Thy gifts and generosity,
perfects for them Thy bestowals and awards,
and fills out their share of Thy kindly acts and
benefits!

My Lord,
bless him and his Household
with a blessing
whose first has no term,
whose term has no limit,
and whose last has no utmost end!

My Lord,
bless them to
the weight of Thy Throne and all below it,
the amount that fills the heavens and all above them,
the number of Thy earths and all below and
between them,

a blessing that will bring them near to Thee in proximity,
please Thee and them,
and be joined to its likes forever!

O God,
surely Thou hast confirmed Thy religion in all times
with an Imam whom Thou hast set up
as a guidepost to Thy servants
and a lighthouse in Thy lands,
after his cord has been joined to Thy cord!
وَحَلَفْنَاكَ فِي أَرْضٍ كَوْنَ وَحْجَكَ عَلَى عِبَادِكَ وَظَهَرْتُمُونَهُمْ مِنَ الْجَمِيعِ الْمُنْسَلِ الأَشْيَاءِ ضِلْلَةٍ هُمْ هُمْ مِنْ بَيْنِهِمْ ضِلْلَةٌ جَعَلْتُمُ الْوَسْبَلَةَ أَلْيَاتٍ وَالْمُسْلَلَاتِ إِلَى جَنَّتِكَ كَرِيْبٌ ضَلِلَّ عَلَى مُحْمَّدٍ رَسُولَ اللَّهِ سَلَّمْهُ عَلَيْهِ وَسَلَوَاتِهِ وَبَادَا أَمَامَهُ أَشْيَاءٌ مِنْ عَظَمَاءِ أَشْيَاءٌ وَنَزَلَتْ عَلَيْهِ وَنُطْلُعُ عَلَيْهِمْ عَظَمَاءُ عُوَاسِيَاتِكَ وَفَأَيُدَّ رَبِّ صَلِّ عَلَيْهِ وَسَلَوَاتُهُ مَصْلَةَ أَمَامِ ذَلِكَ وَلَا عَلَيْهَا لَمَّا دُلِّيَّا وَلَا عَلَيْهَا لَآخِرَهَا رَبِّ صَلِّ عَلَيْهِ رَبِّ صَلِّ عَلَيْهِ عَرْشَاتِ وَمَدَوَنِهِ وَصَلَّسُمُوا إِلَيْهِ وَلَا تَفْقَهُ مَعَهُ أَرْضِيْكَ وَمَا كَرَّهُنَّ وَمَا حَلَّ مِنْهُ صَلَوَاتُ لَهُمْ رَضِيَ وَمَتَصَلِّهِ بِصَبَّارَةٍ أَبَدًا لَّهُمْ مِنْكَ أَيَّذَتُ وَمِنْهُمْ دِينُهُمْ إِلَى كُلِّ أَوَارٍ بِأَمَامِهِ أَقْتِهِ عَلَى الْعِبَادِةِ وَمِنْهُ أَيَّذَتُ بَلَادَكَ بَعْدَ أَنَّهُ وَقَلَتْ حَبْلَهُ مَجَالِكَ وَ
Thou hast appointed him the means to Thy good pleasure,
made obeying him obligatory,
cautioned against disobeying him,
and commanded
following his commands,
abandoning his prohibitions,
and that no forward-goer go ahead of him
or back-keeper keep back from him[^218]
So he is the preservation of the shelter-seekers,
the cave of the faithful,
the handhold of the adherents,
and the radiance of the worlds!

61 O God,
so inspire Thy guardian[^219] to give thanks
for that in which Thou hast favoured him,
inepire us with the like concerning him,
grant him an authority from Thee to help him[^220]
open for him an easy opening[^221]
aid him with Thy mightiest pillar,
brace up his back[^222]
strengthen his arm[^223]
guard him with Thy eye,
defend him with Thy safeguarding,
help him with Thy angels,
and assist him with Thy most victorious troops[^224]

62 Through him
establish Thy Book, Thy bounds, Thy laws,
and the norms of Thy Messenger’s Sunna
(Thy blessings, O God,
be upon him and his Household),
bring to life the guideposts of Thy religion,
deadened by the wrongdoers,
burnish the rust of injustice from Thy way,
sift the adversity from Thy road,
eliminate those who deviate from Thy path,
جعَلته الْدِّينِيّة إلى رَضْوَانِكَ وَأَفْتَضَتْ طَعَانَهُ وَحُدِّرَتْ مَعْصِيَتُهُ وَأَمَرَتَ بِمَيْتَانِ أَوْمِيَ وَالإِنْتِيَاهُ عِنْدَ نَفْهٍ وَالْإِنْتِقَالُ مَنْتَقِمٌ وَلَا يَأَخُر
عَنْهَا مُتَأَخَّرَ فِي هُمَّةِ الْلَاكِذِينَ وَكَهْفُ الْوُمَنِينَ وَعُرُوْدُ المُمْسِكِيِّنَ وَجِيَّاءِ الْقَلِيلِينَ ۚ اللَّهُمَّ فَاوْزَعْ
لَوْلَاكَ شُكْرًا أَنْعَمْتُ بِهِ عَلَيْهِ وَأَؤْزِعْ مَيْتَانَ مِثْلَهُ فِيهِ وَأَنْدَعْهُ مِنْ لَدَنَا سُلُطَانًا نَصَبُّ ۖ وَأَفْتَلْهُ ۖ فِي اسْتِيَارَ
ۖ وَأَعْنِهِ بِرِكَانٍ الْأَعْرُ وَأَشَدُّ زَرَةَ وَقُوَّ عَصِدَةٍ وَرَأَعَهُ بَعْيِنَانَ وَأَخُمِي مَهْفُوظَ وَأَضْرَهُ مَلْكٍ
وَأَمْضِدُهُ بِجَنُدٍ الْأَغْلَبُ ۚ وَأِقْمِهِ كَبَارُ وَحَدُّدُ وَشَرَائَعُكَ وَسُمِّنَ رَسُولُكَ صَلَواتُكَ الْلَّهُمَّ
ۖ عَلِيْهِ وَالِيُّ وَاخْيُهُ بِهِ مَآ أُمَلِيَ الْمَلِكُونَ مِنْ مَعَالِی
ۖ دِينَاتٌ وَأَجْلُ بِهِ صَدَدُ الْجَوُّ عَنْ طَرِيقِكَ وَأَبُنَ يِهِ الْضَّرَآءُ مِنْ سَيْبِيلَتْ وَأَؤْلِي بِهِ النَّكِيَّنَ ۖ عَنْ
and erase those who seek crookedness in Thy straightness!

63 Make his side mild toward Thy friends,
stretch forth his hand over Thy enemies,
give us
his clemency, his mercy,
his tenderness, his sympathy,
and make us
his hearers and obeyers,
strivers toward his good pleasure,
assistants in helping him and defending him,
and brought near through that to Thee
and Thy Messenger
(Thy blessings, O God,
be upon him and his Household).

64 O God,
and bless
the friends [of the Imams],
the confessors of their station,
the keepers to their course,
the pursuers of their tracks,
the clingers to their handhold,
the adherents to their guardianship,225
the followers of their imamate,
the submitters to their command,
the strivers to obey them,
the awaiters of their days,
the directors of their eyes toward them,
with blessings blessed, pure, growing,
fresh, and fragrant!

65 Give them and their spirits peace,
bring together their affair in reverential fear,
set right their situations,
صِلْوَاتَكَ وَأَحْمِقَ يَا بُعَاهَا قَصِيدَكَ عَوْجَا ٥٠٠٠ وَأَلَنَّ جَانِبًا الْوَلَّدَاتَ وَبَسْطَ يَدَهُ عَلَى أَعْدَادَكَ وَهُبَ لَنَا رَفَّهَا وَرَحْمَتُهُ وَتَعَفَّفَهُ وَتَحْمَيْنَهُ وَاِجْعَلْنَا سَامِعِينَ مُطَاعِينِ وَفَيْ رَضَا سَابِعِينَ وَإِلَى نُصْرَتِهِ وَالْمُدَافَعَةِ عَنْهُ مُكَنِّفِينَ وَأَلِيْكَ وَإِلَى رَسُوْلِ اللَّهِ صَلَّوَا تُاتَ اللَّهِ عَلَيْهِ وَالَّذِي يَذِلَّ مَتَّى رَبِّنَا ٥٠٠٠ اللَّهُمَّ وَرَحْمَةٌ عَلَى أَوْلَادِكَ الْمُعْتَقَرِينَ مِقَامَهُمُّ الْمُتَّبَعِينَ مِنْ هَجْمُهُمُّ الْمُشْقِفِينَ إِنَّ رَبَّهُمُّ الْمُسْتَكَسِكِينَ يُعْرُوْهُمُّ المُقْسِمِينَ بِيَوْمِ الْمُتَّوْجِينَ الْمُؤْتِمِينَ بِأَمْرِهِمُّ الْمُسْلِمِينَ وَأَمْرُهُمُّ الْمُتَّطِهِينَ فِي طَاعَتِهِ الْمُسْتَمِيْنَ أَيَّاَمُوهُمُّ الْمُأْمِدَيْنَ إِلَيْهِمْ أَعْيِنُهُمُّ الصَّلَاوَاتُ الْمِبَارَكَاتُ الْزَّرَأَيْنَ الْمَلَائِمَاتُ العَادِيَاتُ الْمُرَّجَحَاتُ ١٥٥ وَسَلِيمَ عَلَيْهِمْ وَعَلَى أَرَاحِمِهِ وَإِلَيْهِمْ وَأَجْمَعُ عَلَى النَّفْقِ أَمَرُهُمْ وَأَصِلُّ لَهُمْ شُؤْوَمُهُ وَتَبَ
turn toward them,  
Surely Thou art Ever-turning, All-compassionate  
and the Best of forgivers,  
and place us with them in the Abode of Peace,  
through Thy mercy,  
O Most Merciful of the merciful!

66 O God,  
this is the Day of 'Arafa,  
a day which Thou hast made noble, given honour,  
and magnified.

Within it Thou hast spread Thy mercy,  
showed kindness through Thy pardon,  
and made plentiful Thy giving,  
and by it Thou hast been bounteous toward  
Thy servants.

67 O God,  
I am Thy servant whom Thou favoured before creating him  
and after creating him.

Thou madest him one of those whom Thou  
guided to Thy religion,  
gavest success in fulfilling Thy right,  
preserved through Thy cord,  
included within Thy party,  
and directed aright to befriend Thy friends  
and show enmity to Thine enemies.

68 Then Thou commanded him,  
but he did not follow Thy commands,  
Thou restricted Him,  
but he did not heed Thy restrictions,  
Thou prohibited him from disobedience toward Thee,  
but he broke Thy command by doing what Thou hadst  
prohibited,

not in contention with Thee,  
nor to display pride toward Thee;  
on the contrary, his caprice called him  
to that which Thou hadst set apart and cautioned against,  
and he was helped in that by Thy enemy and his enemy.  
So he went ahead with it
وعلى رأس هذا السؤال الترحيب والخير للغافرين وإجعلنا معهم في دار السلام بجنتين يارب التاجين
الله

وعضللا نشرت فيه رحمت ممننته فيها يفوق و
أجرل في عطيات وتفضلت به على عبادك
الله وآنا أعبادك الذي انعمت عليه قبل
خلقات الله ويعيد خليقات إياها معلنته منهن هيئة
لدينهما وفقمت لهيئات وعينت عصمتها يحبلك و
أجرل في خليث وآيتمته مثوال آويك و
ومعاداة أعدائكم

فلما نحر وجبت عين مخصصاتها في ألف أمور
إلى نعمك لا معانودة لله ولا استكبار عليك
بل دعاه هو واياكم وعده وآليه مما أمكنه و
आعة على ذلك عدل وعذوه وآتيه
knowing Thy threat,
hoping for Thy pardon,
and relying upon Thy forbearance,
though he was the most obligated of Thy servants
—given Thy kindness toward him—
not to do so.

69 Here I am, then, before Thee;
despised, lowly, humble, abject, fearful,
confessing the dreadful sins with which I am burdened
and the great offenses that I have committed,
seeking sanctuary in Thy forgiveness,
asking shelter in Thy mercy,
and certain that
no sanctuary-giver will give me sanctuary from Thee
and no withholder will hold me back from Thee.

70 So act kindly toward me,
just as Thou actest kindly
by Thy shielding him who commits sins,
be munificent toward me,
just as Thou art munificent
by pardoning him who throws himself before Thee,
and show kindness to me,
just as it is nothing great for Thee to show kindness
by forgiving him who expectantly hopes in Thee!

71 Appoint for me in this day an allotment
through which I may attain
a share of Thy good pleasure,
and send me not back destitute
of that with which Thy worshipers return
from among Thy servants!

72 Though I have not forwarded
the righteous deeds
which they have forwarded,
I have forwarded the profession of Thy Unity
and the negation from Thee
of opposites, rivals, and likenesses,
عارةً يا عيّدِنا راجِياً لِعفوكَ واتِقِ يَنجَاهُ وَزِكَّ
وَكَانَ أَحْيَى عِبَادٍ لِمَانَسَتْ عَلَيْهِ الأَيْفَعُ
وَهُمْ آنُذَا بَيْنَ يَدَيْكَ صَاغِينَ أَذِيلَالأَخَامِ بَخَاصٍ لَّعَلَّا كَلاً
مُعْتَرِفًا بِأَغْمَمٍ مِنَ الدُّنْوِيَةِ كَمِلَتْهُ وَجِلَّيْلِهِ مِنَ النَّطَائِرِ
فِي اجْتِرَامْهُ مَسَاكِيرًا بِصُفْحَاتِ لَا يُذْهَبُونْ مَوْضِعًا
أَنَّهُ لَا يَجِيِّرُ بِمِنْكَ شَجِيرًا وَلَا يَمْنِعُهُ مِنْكَ مَارٍ
فَيُدَّ عَلَى يَمَا تُعْلُوهُ بَيْنَ يَدِكَ عَلَى مَنْ أَقْتَرَحَ مِنْ تَعْمَدَكَ
وَجَاهَد عَلَى يَمَا مَجَوْدُهُ بَيْنَ يَدِكَ عَلَى مَنْ أَقُلُّدَ مِنْ عَفُو
وَأَمَنَّ عَلَى يَمَا إِيَطَاعَتهُمْ مَنْ أَقُلُّدَ مِنْ أَمِلَكَ
مِن غُفْرَانِكَ وَاجْعَلْ لَيْنِي هَذَا الْيَوْمِ نَصِيبًا بَالْبَالِ
بِهِ خَطَا مِنْ رَضْوَانِكَ وَلا تَرْتَقَ بِصُرْفٍ إِمْمَا يَنْقِلُ بِهِ
مَتَبُّعٌ مِنْ عِبَادِكَ وَإِنْ لَوْ اقْتَدَمْ
مَا قَدْ مُوَهِّدَ مِنَ الصَّاحِبَاتِ فَقُدْ قَدْ مُتَوَجَّهِدُ لَوَقَدْ
الَّذِي نَسَيْتَ وَأَنْدَادُ وَالْأَشْباَةُ عَنْكَ وَآيَاتُ مِنْ
I have come to Thee by the gateways
by which Thou hast commanded
that people come,
and I have sought nearness to Thee
through that without seeking nearness through which
none gains nearness to Thee.

Then I followed all this
with repeated turning toward Thee,
lowness and abasement before Thee,
opinion of Thee,
and trust in what is with Thee;
and to that I coupled hope in Thee,
since the one who hopes in Thee
is seldom disappointed!

I asked Thee with the asking of one
vile, lowly,
pitiful, poor,
fearful, seeking sanctuary;
all that in fear and pleading
seeking refuge and asking shelter,
not presumptuous through the pride of the proud,
nor exalting myself with the boldness of the obedient,
nor presumptuous of the intercession of the interceders.

For I am still the least of the least
and the lowliest of the lowly,
like a dust mote or less!
O He who does not hurry the evildoers
nor restrain those living in ease!229
O He who shows kindness through releasing the
stumblers
and gratuitous bounty through respitting the
offenders!

I am the evildoer, the confessor, the offender, the stumbler!
I am he who was audacious toward Thee as one insolent!
الآيات التي أمرت أن تؤتي منهما وتقررت
إليك بإلا يقرب أحد منك الأقرب به
ثم أتبت ذلك بالثواب إليه والذين المثول والأستكانة
لله وحسن الطيب والثواب بما عنده و
شفعته برجاء الحلي الذي قال ما فيها عليه لجيك
وسألت مسألة الحفائر النافل لبأس لفقين
المستفيض ومن ذلك خيفة وتضرع وتعود وتناوّر
لأمسيطلا يتكبر المتكررين ولاستعمالا بدالة
المطعيين ولامستطلا بشفاعة الشافعيين
وأنا بعد أقل الأقلين وأذل الأذلين وتماثل الدروة
أودونها فيك من لم يعاجل المسيحيين ولا يبدون
المشرفين ويامن يمن يقالت العائرين وتفضل
بإنكارنا أ הטينين وأنا المسمى المعترف الخاطئ العائر
ولا الذي أقدم علائكم متجردا أنا الذي عصائ
I am he who disobeyed Thee with forethought!
I am he who hid myself from Thy servants
and blatantly showed myself to Thee!\textsuperscript{230}
I am he who was awed by Thy servants
and felt secure from Thee!
I am he who dreaded not Thy penalty
and feared not Thy severity!
I am the offender against himself!
I am the hostage to his own affliction!
I am short in shame!
I am long in suffering!
By the right of him whom Thou hast distinguished
among Thy creation
and by him whom Thou hast chosen
for Thyself!
By the right of him whom Thou hast selected
from among Thy creatures
and by him whom Thou hast picked
for Thy task!
By the right of him the obeying of whom Thou hast joined
to obeying Thee,
and by him the disobeying of whom Thou hast made
like disobeying Thee!
And by the right of him whose friendship Thou hast bound
to Thy friendship
and by him whose enmity Thou hast linked
to Thine enmity!
Shield me in this day of mine,
by that through which Thou shieldest
him who prays fervently to Thee
while disavowing
and him who seeks refuge in Thy forgiveness
while repenting!

Attend to me
with that through which Thou attendest to the people of
obedience toward Thee,
proximity to Thee,
and rank with Thee!

Single me out,
as Thou singlest him out who
fulfills Thy covenant,
fatigues himself for Thy sake alone,
and exerts himself in Thy good pleasure!
ماتعيضاً

أَنَّ الَّذَى أَسْتَخْفَفَ مِنْ عِبَادَتِي وَبَارَزَكَ

أَنَّ الَّذِي هَابِ عِبَادَتِي وَأَسْتَكِينَ أَنَّ الَّذِي لمْ يُرْهَبَ سَطُوتَكَ وَلَمْ يَخْفِ إِلَى أَسْكَ أَنَّ الَّذِي

نَفْسِهِ أَنَّ الْقَلِيلِ النَّفْسِ

أَنَّ الطَّوِيلَ العَسَاءَ أَنَّ خَيْرَ مِنْ اقْمِتْ مِنْ خَلْقِهِ

وَمَنْ اسْتَطَفَتَهُ لِنَفْسِكَ بِحَيَّ مِنْ اخْتُرِتْ مِنْ بَرْيِكَ

وَمَنْ احْتَذَّكَ لِشَأْيَاكَ بِحَيَّ مِنْ وَصِلَتْ طَعَانَهُ

بِطَاعَتِكَ وَمَنْ جَعَلَتْ مَعَصِيَتَهُ كَمَعَصِيَتِكَ بِحَيَّ

مِنْ قَرْنِتْ مَوَالَاهُ بِمَوَالَتِكَ وَمَنْ نُضَتْ مَعَادَتُهُ

مُعَادَةَ الْأَيَاكَ تَظْهَرُ بِهِ يَوْمُ هَذَا إِكَشْتَغْنَدُ بَيْهِ

جَارِ الْأَيَاكَ مُتَنَسِّقًا وَغَادِ حَا سَتَغْفَارُكَ تَأَيِّبًا

وُلَدْتُ بِمَا تَتَوَلِّي بِهِ أهْلُ طَاعَتِكَ وَالْيَوْمِ لِنَفْسِكَ

وَالْمَكَانَةُ مِنْكَ تَوَجَّهُمْ بِمَا تَتَوَجَّهُمْ مِنْ وَبَيْهِدَكَ وَتَعْبُ نَفْسَهُ فِي ذَاتِكَ وَأَجْهَدَ هَكَ
Take me not to task for
my neglect in respect to Thee,
my transgressing the limit in Thy bounds,
and stepping outside Thy ordinances!

Draw me not on little by little by granting me a respite,\(^{231}\)
like the drawing on little by little
of him who withholds from me the good he has
by not sharing with Thee in letting favour down upon
me!

Arouse me from
the sleep of the heedless,
the slumber of the prodigal,
and the dozing of the forsaken!

Take my heart to that in which Thou hast
employed the devout,
enthralled the worshipers,
and rescued the remiss!

Give me refuge from that which will
keep me far from Thee,
come between me and my share from Thee,
and bar me from that which I strive for in Thee!

Make easy for me
the road of good deeds toward Thee;
racing to them from where Thou hast commanded,
and coveting them as Thou desirest!

Efface me not along with
those whom Thou effacest
for thinking lightly of what Thou hast promised!

Destroy me not with
those whom Thou destroyest
for exposing themselves to Thy hate!

Annihilate me not among
those whom Thou annihilatest
for deviating from Thy roads!

Deliver me from the floods of trial,
في مرصاتك 95 ولا تروا احدٍ في تنفرعتي في جهلك ت تعد ذوي طورى في حدٍ ودك ومحاورة أسماءك 96 ولا تستنجد ب reklبي بالآيات ل استند راج من منعتي خيراً عندَ ولا يشرك ك في حلول يعنتي ب 97 ويبتدي من رقة الغافلين وبيعة المستورين ونفسية المنقولين 98 و حد بقلي لى ما استعملت به القانيين واستعذت به المتعبدين واستعذت بإ مماثب اعتدي عمل وخيل بني وسرين حظي منك و يصلي باعتدي عما أحاول لدك 99 ويسى الامسلك الخيرات اليك والسابقة اليها من حيث أمرت والمساحقة فيها على ما أرزى 100 ولا عفوني في من المستخفين بما وعدت 101 ولا حيلكى مع من تهلك من المنحرفين عن سبيلك 102 ولا أنسي قريت من منحرفين عن سبيلك 103 وحسيت من عرات الفتنة
save me from the gullets of affliction,
and grant me sanctuary from being seized by respite!\textsuperscript{232}

99 Come between me and the enemy who misguides me,
the caprice which ruins me,
and the failing which overcomes me!

100 Turn not away from me
with the turning away in wrath
from one with whom Thou art not pleased!

101 Let me not lose heart in expecting from Thee,
lest I be overcome by despair of Thy mercy!

102 Grant me not that which I cannot endure,
lest Thou weighest me down
with the surplus of Thy love which Thou loadest
upon me!

103 Send me not from Thy hand, the sending of him
who possesses no good,
toward whom Thou hast no need,
and who turns not back [to Thee]!

104 Cast me not with the casting of him who has
fallen from the eye of Thy regard
and been wrapped in degradation from Thee!
Rather take my hand [and save me] from
the falling of the stumblers,
the disquiet of the deviators,
the slip of those deluded,
and the plight of the perishers!

105 Release me from that with which Thou hast afflicted
the ranks of Thy servants and handmaids
and make me reach the utmost degrees of him
about whom Thou art concerned,
towards whom Thou showest favour,
and with whom Thou art pleased,
so that Thou lettest him live as one praiseworthy
and takest him to Thee as one felicitous!
ولا يُلمش الطُّغْيُنَّ في ذلك، بل يُلمش الفَقداءُ. 

وَلَا يُلمش الطُّغْيُنَّ في ذلك، بل يُلمش الفَقداءُ.
Collar me with the collar of abstaining from that which makes good deeds fail
and takes away blessings!

Impart to my heart restraint before ugly works of evil
and disgraceful misdeeds!

Divert me not
by that which I cannot reach except through Thee
from doing that which alone makes Thee pleased
with me! 233

Root out from my heart the love of this vile world,
which keeps from everything which is with Thee,
bars from seeking the mediation to Thee, 234
and distracts from striving for nearness to Thee!

Embellish for me solitude
in prayer whispered to Thee
by night and by day!

Give me a preservation which will
bring me close to dread of Thee,
cut me off from committing things made unlawful by
Thee,
and spare me from captivation by dreadful sins!

Give me purification from the defilement of disobedience,
take away from me the filth of offenses,
dress me in the dress of Thy well-being,
cloak me in the cloak of Thy release,
wrap me in Thy ample favours,
and clothe me in Thy bounty and Thy graciousness!

Strengthen me with Thy giving success
and Thy pointing the right way,
وَطُوْقِينَ طَرُقَ الأَقْلَاعِ عَمَّا يَخْبِهُ اللَّهُ مِنْهَا وَيَذَّهَبُ الْعِلْمُ بِذَلِكَ الْبَكَّارَةِ ۛ وَأَشْهَرْ قَلِيلِهِ الْأَزْدِيْجَارُ عَنْ قَبَابِلِ الْسَّيْنِّاتِ ۛ وَفَوْضَتْ الْإِخْوَانُ ۛ وَلَا أَشْهَرْلِكَ مَثْلَهُ إِلَّا أَذْهَبْتُ إِلَيْكَ ۛ عَسَأَ لِي أَخْرِجُ عِنْيٍ غَيْرَهُ ۛ وَإِنْ تَزَاحَمْ مَنْ قَلِيُّ حُبُّ ذِنيَّ دَنِيَّةٌ تَنْهَى عَمَّا عَنْدَكَ ۛ وَتَقَبَّلُ عَنِ ابْتِعَاءِ الْوَسْبِيْنَيْلِ الْأَلْبَاءَ وَنَزَلَهُ عَنِ الْمَقْرِبِ مَنْ يَرْجُونَ ۛ وَرَيَّنِي الْيَتْفُرُّ مَا جَاتِكَ ۛ بِالْلَّيْلِ وَالْفَجرِ ۛ وَهَبَتْ لِي عَصْمَةً تُذْيِينِيُّ مِنْ خَشْيَتِي ۛ وَتَقْطَعْتُ عَنْ رِكْمَةٍ مَّا حَرَّمَهَا وَتَفْكَرُ مِنْ آسِرِ الْعَظَاهِمِ ۛ وَهَبَتْ لِي الْبَيْعُ مِنْ كَافِرِينَ ۛ وَلَكَ الدُّنْيَا وَالْخَرَّةَ ۛ وَأَذَّهَبْ عَنِّي ذَرَّةَ ۛ وَسُرِّبِنِي عِسْرَ بَيْلَالِ عَافِيَتَيْنِ وَرَأَيْنِي رَأْيًا مَّعَافِيَنِ ۛ وَجُلِّلْنِي سَوَاءَ غَيْرُ نَعْمَانِيَّاتٍ وَظَاهِرٍ لَّدِي فَضُلُّكَ وَطُولُكَ ۛ وَأَيْدُنِي يَتَوَفِّيقُقَ وَتُسْرِيَّدُكَ وَأَعْنِكَ
help me toward righteous intention,
pleasing words,
and approved works, and entrust me not to my force and
my strength
in place of Thy force and Thy strength!

Degrade me not on the day Thou raisest me up to meet Thee,
disgrace me not before Thy friends,
make me not forget remembering Thee,
take not away from me thanking Thee,
but enjoin it upon me in states of inattention
when the ignorant are heedless of Thy boons,
and inspire me to
laud what Thou hast done for me
and confess to what Thou hast conferred upon me!

Place my beseeching Thee above the beseeching of the
beseechers
and my praise of Thee above the praise of the praisers!

Abandon me not with my neediness for Thee,
destroy me not for what I have done for Thee, and
slap not my brow with that with which
Thou slappest the brow of those who contend with Thee,
for I am submitted to Thee.

I know
that the argument is Thine,
that Thou art closest to bounty,
most accustomed to beneficence,
worthy of reverent fear,
and worthy of forgiveness, that
Thou art closer to pardoning
than to punishing,
and that Thou art nearer to covering over
than to making notorious!
على صلاح الدنيا ومرضى القول ومستحسن العمل، ولا تكن بألذونك إلى حولي وقوتي دومنا حوليك وقويتك، ولا تأتي في يوم يبعثنا للقائمين ولا لقاضي بين يدك أولئك ولا تنسيسي ذكرك ولا تذهب عنى شكرك بل أريميته في أحوال السمو عند غفلات الجاهلين إلا آية وآية وقعني أن آتيك إياك أعترث بما استدينت إياك واجعل رغبتي إياك فوق رغبة الراغبين وحيدين إياك فوق حمد المامدين ولا أعنده أيدي عند فأقتدي إياك ولا أخفك بما استدينت إياك ولا تجهسي بما جهزته به المعانيين الله فليك لمسيل أعلم أن الحجة لست وآتات أولي بالفضل وأعوذ بالإحسان وأهمل التنوى وأهمل المغفرة وأتاك بأن تعفو أو لا يمكنا بأن تعاقب وأنات بأن تستراقوب منك.
Let me live an agreeable life
that will tie together what I want
and reach what I love
while I not bring what Thou dislikest
and not commit what Thou hast prohibited;
and make me die the death of him
whose light runs before him and on his right hand!\(^\text{237}\)

Abase me before Thyself
and exalt me before Thy creatures,
lower me when I am alone with Thee
and raise me among Thy servants,
free me from need for him who has no need of me
and increase me in neediness and poverty toward Thee!

Give me refuge from
the gloating of enemies,
the arrival of affliction,
lowness and suffering!
Shield me in what Thou seest from me,
the shielding of him who
would have power over violence
had he no clemency,
and would seize for misdeeds
had he no lack of haste!

When Thou desirest for a people a trial or an evil,
deliver me from it, for I seek Thy shelter;
and since Thou hast not stood me in the station of disgrace
in this world of Thine,
stand me not in such a station
in the next world of Thine!

Couple for me the beginnings of Thy kindnesses with their ends
and the ancient of Thy benefits with the freshly risen!
Prolong not my term with a prolonging
through which my heart will harden!\(^\text{238}\)
Strike me not with a striking
إلى أن تَشْهَر ١٤٧ فَاَحْيِي خِيْرَةٍ طَبِيَّةٍ تُنْظِمُهَا أَرْيَدُ
وَتَنْتَلِجُ بِهِ مَا أُحِبْتُم مِنْ حَيْثُ لَا أُقَدِّرُ أَنْ ما أَكْرُهُ وَلَا أَرْكُبُ
مَا نَهُيْتُ عَنْهَا وَأَمْشَى مَنْيَتُهَا مِنْ شَيْعِي نُورِهِ بَيْنِ يَدِيْهَا
وَالْيَدُ يَدِيْهَا إِذَا حَلَّتُ ١٤٨ وَأَلْتَبْيُحُ بَيْنِ يَدَيْكَ وَأَعْرَفُكَ عِنْدَ
خَلْقِكَ وَضَعْتُي إِذَا حَلَّتُ بَيْنَكَ وَأَرْفَعُي بَيْنَ عِبَادُكَ وَأَعْرَفُكَ عِنْ
مَا دَاوُدُ لَيِّي عُمْنُ هُوَ غَيْبُي غَيْبُي غَيْبُي نُورُهُ بَيْنِ يَدِيْهَا
قَآَتَةً وَقُفْرَ ١٤٩ وَأَعْدَيْتُي مِنْ شَيْعِي التَّابِعِdt dt d لَيِّي عِنْدَ
وَحَلْوُي البَلَاءِ وَهَيْنَكَ وَايَعَنْأَ تَعْمَدِي نِشَأَتُ
وَلَيْنِي بِمَا تَتَمُّدُ بِهِ الْقَادِرُ عَلِيَّ بُطُشُ لَا أَحْلَمُهُ
وَالْاَعْجَزُ عَلِيَّ الْكَرِيْبُ لَا أَنْشَأُ ١٥٠ وَإِذَا أَرَزَتْ بَقُوٍ
فُرتْ أَوْسَوُهُ فَنَجِيَ مَنْهَا لَا أَذَّ بِهِ أَذَّ بِهِ لاَ أَذَّ بِهِ 
فَضُجِّيِّهِ ١٥١ فِي دِنيَاكَ فَلَا تَقُسُمِي مَنْهَا فِي مَحْرَكُ
وَلُعُفَيْنِي ١٥٢ بِأَوْلَى مِنْكَ بِأَوْحَيْهَا وَقَدْ يَمْرُوا بِنِبَأٍ بِجَوَادَهَا
وَلَا تَقَدِّمُ ذَلِى مَدَانِيْ مَيْسُومًا قَلِيْتُ لَا أَنْقُرُعُي قَارَعًا
that will take away my radiance! \( ^{239} \)

Visit me not with
a meanness that will diminish my worth
or a deficiency that will keep my rank unknown!

122 Frighten me not
with a fright by which I will despair
or a terror through which I will dread,

but make me
stand in awe of Thy threat,
take precautions against Thy leaving no excuses \( ^{240} \)
and Thy warning,

and tremble at the recitation of Thy verses!

123 Fill my night with life by keeping me awake therein for
worshiping Thee,
solitude with vigil for Thee,
exclusive devotion to reliance upon Thee,
setting my needs before Thee,
and imploring that Thou wilt
set my neck free from the Fire
and grant me sanctuary from Thy chastisement,
within which its inhabitants dwell!

124 Leave me not
blindly wandering in my insolence \( ^{241} \)
or inattentive in my perplexity for a time, \( ^{242} \)

make me not
an admonition to him who takes admonishment,
a punishment exemplary for him who takes heed,
a trial for him who observes,

devise not against me along with those against whom Thou devisest,

replace me not with another,
change not my name, \( ^{243} \)
transform not my body, \( ^{244} \)

appoint me not
a mockery for Thy creatures,
a laughing-stock for Thyself,
a follower of anything but Thy good pleasure,
يدهب لمابها في ولا تسمع في حييسة يصفر بأقدار
ولا تقيصة يجهل من أجلها مكاني ولا ترغمي
أين سما ولا حيي فاً أو جنس دومنا أجعل هيبتي في
وعيدك وحذر من إعدارك وإنذاك ورحبي
عندم تلا أيا دك وأعذرلني بايقاني فيه لعبادتك
ونقروي بالتجدأت وتجريد يبسكوي اليك
وإنزالاً حواري يك ومنزل له إياك في مكاني قربتي
من نارك وإجاري مسافه أهلها من عذابك
ولاترني في طغياني عامهيا ولا في عمرتي ساهياً
حتى بنى ولا يجعل بي عظة من أنفظ ولا ناكاً
فبكره ولا فنن لين نظر ولا تذكر في فيمن
فكره ولا تستبدين في غيره ولا تعيدي إسماً
وللا تبدين لي جسما ولا تجدي ضرأ الحقك و
لا سقري لال ولا تبع إلا لصرفات ولا عمهماء
a menial servant for anything but avenging Thee!

Let me find
the coolness of Thy pardon
and the sweetness of
Thy mercy,
Thy repose,
Thy ease,
and the garden of Thy bliss!\(^{245}\)

Let me taste,
through some of Thy boundless plenty,
the flavour of
being free for what Thou lovest
and striving in what brings about proximity
with Thee and to Thee,
and give me a gift from among Thy gifts!

Make my commerce profitable\(^{246}\)
and my return without loss,\(^{247}\)
fill me with fear of Thy station,
make me yearn for the meeting with Thee,
and allow me to repent with an unswerving repentance
along with which Thou letest no sins remain,
small or large,
and leavest no wrongs, open or secret!

Root out rancour toward the faithful from my breast,\(^{248}\)
bend my heart toward the humble,
be toward me as Thou art toward the righteous,
adorn me with the adornment of the godfearing,
appoint for me
a goodly report\(^{249}\) among those yet to come
and a growing remembrance among the later folk,
and take me to the plain of those who came first!\(^{250}\)

Complete the lavishness of Thy favour upon me,
clothe me in its repeated generosities,
fill my hand with Thy benefits,
drive Thy generous gifts to me,
إِلَّا بِالَّتِينَ لَهُ مَكَانًا وَأَجْدَحُ بِرَدِّ عِفُوْنٍ وَحَلَوَةَ نَحْيَنَكُمُ الْبَيْتَ وَرُوحَكُمُ وَرُجُحَكُمُ وَجَنَّةٌ نُعُمَيْنَكُمُ وَلَنِّي نَقْبُ تَطَوَّعَ الْفَرَاغَ لَا تَحْبُّ بِسِعَةِ مَن سَعَتَ وَالْإِجَارَاءَ فِي مَيْلِ لَدْيَكُمُ وَعَندُكُ وَأَتْمِمْ تَعَمُّضَةَ رُجْحَكُمُ وَلَجِئْ لِلْأَرْزَعِ وَكُرْنِي عِيّْنَاحَيْسَرَةَ وَأَخْفِفْ مَقَامَتَكُ وَشَوَقْتَ لِقَآئِكُ وَتَبَّتَ عَلَىٰ تَوَابُ نَصْوَحَةَ الْبَيْنِ الأَبْيَضَةِ وَلَا تَذْرِعُ عَلَىٰ عَلَائِنِهَا وَلَا سَرِيرَةَ وَأَنْزِعُ الْخَلْفِي مِنْ صَذْرِ الْوَمَينِ وَأَعْطِفَ بَيِّنَّيْ عَلَىٰ أُحْشَعِينَ وَكِنْ يَكَادْ تَكُونُ لِلْمُحَاشِيِّنِ حِلْيَةَ المُتَقَينِ وَلَا جَعْلِي لِسَانِي صَدًّى فِي الْغَابِرِينِ وُذْ كَأَنْ آمَرَ أُيُزْبَعُ وَلَا فَرْعُونُ أُيُزْبَعُ وَلَا يَدُ أَيُّمُهُ إِلَّا بِمَكْحُولٍ وَرَسُولُ كَرَامَتِهِ يَدُ وَسْقُ كَرَامَتِهِ لَدِي وَأَمْلَى مِنْ قَوَّانِينِ يَدُ بَيْنَ يَدٍ وَسْقُ كَرَامَتِهِ مَوَآمِهِ عَلَىٰٓ
make me the neighbour of the best of Thy friends
in the Gardens which Thou hast adorned for Thy chosen,
and wrap me in Thy noble presents
in the stations prepared for Thy beloveds!

Appoint for me
a resting place with Thee
where I may seek haven in serenity,
and a resort to which I may revert
and rest my eyes,
weigh not against me my dreadful misdeeds,
destroy me not on the day the secrets are tried,
eliminate from me every doubt and uncertainty,
appoint for me a way in the truth from every mercy,
make plentiful for me the portions of gifts
from Thy granting of awards,
and fill out for me the shares of beneficence
from Thy bestowal of bounty!

Make my heart trust in what is with Thee
and my concern free for what is Thine,
employ me in that in which Thou employest Thy pure friends,
drench my heart with Thy obedience when intellects are
distracted,
and combine within me
independence, continence,
eease, release,
health, plenty,
tranquility, and well-being!

Make not fail
my good deeds
through my disobedience that stains them
or my private times of worship
through the instigations of Thy trial!
جاورتي الأطيشين من أولياءك في الجنة التي تبينه
لاصفائحهم وجلالتي شرائف يعيشون في القاعات العُلية
الإجابة 16 وجعل لي عندك مقيلًا أو يليه
مصنأً ومنبثة أنت ودهًا وأفرعًا ولا تفانيت
بظواهات الجهم أي أثر لا تقول إلى يوم نبى السرائر
ورأى عيني كل سهولة وشيءه وجعل لي في أعجوبة
من كل رحمة وأجزل لي قسم الموتى منهم ووالات
ووفر على حطوط الإحسان من أفضالك 17 وجعل
قلبي وأينا بما عندك هل يمرضون ما هولك وأستغني ب لما تستعمل به حالي صيتك وأشرب تليه
عند هول العقول ماعنتك وأجمع لي في الغني و
العفاف والدعة والمعاناة والنعم والسعفة وال
الطبخة والغذية والعافية 18 ولا أحتاج حسبني لما يناري
من مصتيبات ولا أخلو إلى ما يعرض لي من نزاعات

185
Safeguard my face from asking
from anyone in the world,
and drive me far from begging
for that which is with the ungodly!

132 Make me not an aid to the wrongdoers,
nor their hand and helper in erasing Thy Book!
Defend me whence I know not with a defense
through which Thou protectest me!
Open toward me the gates of Thy repentance, Thy mercy,
Thy clemency, and Thy boundless provision!
Surely I am one of those who beseech Thee!
And complete Thy favour toward me!
Surely Thou art the best of those who show favour!

133 Place the rest of my life in the hajj and the 'umra
seeking Thy face,
O Lord of the worlds!
And may God bless Muhammad and his Household, the good,
the pure,
and peace be upon him and them always and forever!

48

His Supplication on the Day of Sacrifice\textsuperscript{252}
and on Friday

1 O God,
this is a blessed and fortunate day,
within which the Muslims are gathered
in the quarters of Thy earth.
Among them are present the asker, the seeker,
the beseecher, the fearful,
while Thou art looking upon their needs.
So I ask Thee by Thy munificence and generosity
فنُشِيت وصُن وذُهبي على الطيب إلى أحد من الطلب
لما في أنه يسمع ما عند الفاسقين
ولا يجمع في الطيب
لهذه لعل من الصبر
ومن وقت كل كتاب
ومن قريت يد ونصب نصب وحقيق
من حيث لا أعلم حياة تقنيني بها واقتني أبوا توتق
وحرصت وراقت ورقبت الرؤسدو الدقيق إلى أليت من
الطيب الباري في الحج والعمرة
يا باب الحلي الباري وصل الله على محمد واله الصالحين
الطيبين والسلام عليهما وعليهما أباؤهم الأبيدين
اللهوم هدنهم اليوم مبارك ميمون وسلامون فيهم
مجمعون في أقطار أرضي شهد السائل منهم
الطابق والزاهب والطائب وآتى الناظر في
حوارتهم فسألت مبدولة ومرة وܘھوانا
—and easy upon Thee is what I ask Thee—
that Thou blessest Muḥammad and his Household.

2 And I ask Thee, O God, our Lord—
for Thine is the kingdom and Thine is the praise;
there is no god but Thou,
the Clement, the Generous,
the All-loving, the All-kind,
Possessor of majesty and munificence,
Originator of the heavens and the earth—
whenever Thou apportionest among Thy faithful servants
good, well-being,
blessing, guidance,
works in obedience to Thee,
or good through which
Thou art kind to them by guiding them to Thee,
or raisest them up a degree with Thee,
or givest them the good of this world or the next,
that Thou givest me amply my share and allotment of it.

3 And I ask Thee, O God—
for Thine is the kingdom and the praise;
there is no god but Thou—
that Thou blessest Muḥammad,
Thy servant and Thy messenger,
Thy beloved and Thy selected friend,
Thy chosen from among Thy creation,
and the Household of Muḥammad,
the pious, the pure, the chosen,
with a blessing no one has strength to count but Thou,
that Thou associatest us with
the most righteous of Thy faithful servants
who supplicate Thee today
سأسألك على عينك أن تُصلي على محمد وآلله ۚ وأسأل الله
الله أكبر لك ولملكتك ولملكت محمد لا إله إلا الله
إلا أنك الحليم الكريم العنان الملائكة، والجلالاء
الأكبر وبدئ السموات والأرض مهما قتمت بين عبادي المؤمنين من خير أو غاية أو
بركاتها وهم أوعمل بطاعتك وهم أخبارك به علمك
فلدهم به ألطف أو ترفع أم عمدك درجة أو
نعطيهم به خيرًا من خير الدنيا والأيام أن توفر حقي
ونصيبى منه ۚ وأسأل الله لكمله بأن ولملكتك و
الحمد لله إلا أنك أن تُصلى على محمد وإلى محمد
عبادي ورسولك وجدي بك وصفوتك وخيرتك
من خليقتك وعلى إبلي ملحم الأبرار الطاهرين الأخير
صلو له ليقوى على إحسانه إلا أنك وآنت وآنت تشركنا
في صالح من دعاء في هذا اليوم من عبادي المؤمنين
—O Lord of the worlds!—
and that Thou forgivest us and them!
Surely Thou art powerful over everything.253

4 O God,
toward Thee I aim with my need
and before Thee I set my poverty, my neediness,
    my misery,
for I have more trust in Thy forgiveness and Thy mercy
    than in my own works.
Thy forgiveness and Thy mercy are vaster than my sins.
So bless Muhammad and the Household of Muhammad,
and attend to the accomplishment of every need of mine
    through
    Thy power over it,
    its easiness for Thee,
    my poverty toward Thee,
    and Thy freedom from need for me!
I will come upon no good whatsoever unless through Thee,
    no one other than Thou will turn any evil away from me,
    and I have hope in none but Thee for my affair
    in the next world and in this world.

5 O God,
if anyone has ever
    arranged,
    made ready,
    prepared,
    and drawn himself up
to be received by a creature
    in hope of his support and awards,
then today toward Thee, my Master, is
    my arrangement,
    my making ready,
    my preparation,
    and my drawing up,
in hope of Thy pardon and support
    and in seeking to attain to Thee and Thy prize.

6 O God,
so bless Muhammad and the Household of Muhammad
ديعاء (38)

يا رب العالمين دان تغفر لنا وليست إنك على خليل
تغفر لنا وليست إنك على خليل
لا تغفر لنا وليست إنك على خليل
لا تغفر لنا وليست إنك على خليل

الله يم إلليك تغفرني وحقك ورسلي ورسلي ورسلي
انزلت اليوم فقرة وواقفتي ومسكنتي وإلى مغفرتك
وله ورحمتك أوصني مinci يحيي ولله مغفرتنا ولرحمنا
واسع من ذنبي فصل على محبتك وإلى مساعد وتول
فضاء كل حاجة هي لي بقدر تاب علها وتبيس
ذلك على عينك ورفقتي إلائك وغناك عن 원
فأرى لما أعصب خير أطف الإيمان ولم يصرون على شت ما
قط عجزكم ولا أجعلهم في موضعكم وظفاء سولك
أفرد من تهيا وتعبا وأعد وأستعد فأدر إلى
مخلوقز رجاء رفدة ونواي الوالدة وطلب نبيه ونجارته
فالبكل تأمل الذي كانت اليوم تهديته وتغذيته و
إعداد اليوم واستعداد إيد رجاء عفوك ورفئة وطلب
نبله وجرائمك الوهاب

الله يم إلليك طلب علاً مجد وإلى
and disappoint not my hope in that today!
O He who is not troubled by those who ask
and diminished by those who attain their desire!
I come not before Thee trusting
in a righteous work I have sent ahead,
nor in the intercession of any creature in whom
I have hope,
except the intercession of Muḥammad
and the Folk of his House
(upon him and upon them be Thy peace).

I come to Thee admitting sin and evildoing toward myself.
I come to Thee hoping for Thy abounding pardon
through which Thou hast pardoned the offenders,
while their long persistence in dreadful sin
did not prevent Thee
from returning toward them with mercy and forgiveness!
O He whose mercy is wide
and whose pardon is abounding!
O All-mighty!
O All-mighty!
O All-generous!
O All-generous!
Bless Muḥammad and the Household of Muḥammad,
return toward me through Thy mercy,
be tender toward me through Thy bounty,
and spread out Thy forgiveness upon me!

O God,
this station belongs to Thy vicegerents, Thy chosen,
while the places of Thy trusted ones
in the elevated degree which Thou hast singled out
for them
have been forcibly stripped!\textsuperscript{254}
لا تخف في كل يوم من رجاء يامثن لا تخفهم سأيل ولا ينقصها تأييل فاعله ذكرت في الإمارة ثقة مني يعمل صالح قدما مه و لاشفاعة مخلوق
تروته الإشفاعة محمسد وأهلي بيته عليه و علهم سلامت 8 أتيمت مقرر ايا مرح و اليساء إلى نفسي أتيمت ارجوع عفوك الذي عفوت في عن الحاكفين ثم ألم بكنت طول عملهم على عظيم الجرم أن عدت عليهم بالرحمة وأنغفرة فيام نحن وامسحة وعفوه عظيم يا عظيم يا كريم يا كريم قمل على محد ووال قيد وعذر علي برحمةك وتعطفي علي بفضيلتك و توسع علي بعفوتكم 8 اللهم إن هذا المقام ملتفائكم وأصفيفائكم ومواضع أمنأيك في الدرجات الرفيعة التي أعطتني بما قد أبتضوها
But Thou art the Ordainer of that—
Thy command is not overcome,
the inevitable in Thy governing is not overstepped!
However Thou willest and whenever Thou willest!
In that which Thou knowest best,
Thou art not accused for Thy creation or Thy will!

Then Thy selected friends, Thy vicegerents,
were overcome, vanquished, forcibly stripped;
they see Thy decree replaced,
Thy Book discarded,
Thy obligations distorted from the aims of Thy laws,
and the Sunna of Thy Prophet abandoned!

10 O God,
curse their enemies among those of old and the later folk,
and all those pleased with their acts,
and their adherents and followers!

11 O God,
bless Muḥammad and the Household of Muh.ammad
(surely Thou art All-laudable, All-glorious)
like Thy blessing, benedictions, and salutations
upon Thy chosen Abraham and the people of
Abraham!

And hasten for them relief,
 ease,
 help,
 strengthening,
 and confirmation!

12 O God,
and make me
one of the people who profess Thy Unity,
have faith in Thee,
and attest to Thy Messenger
and the Imams toward whom Thou hast enjoined
obedience,
وأنت المقدّر مدّت لا إلّا غالب أمّرك ولا أُجِر جَوْرُ
الّذين من تَدْنَ بَيْنَكَ فَكَتَبْ شُفَّتُ وَآتَيْتُ وَلا
أنت أعلُم يا عُبَرِ مِثْلِهِم ١٠٠ عَلَى خُلُقِهِ وَلا إِلْهِ يَحْكُم
عَدَّ صُفُّهُم وَخُلُقَاهُم مَّعْلُومٌ مَّفْهُومٌ نَّبِيّين
يَرْوَى حُكَّمَتُ مِبْدَا وُكَلَّابُ مَنْبوذٌ وَفَرَائِضُ
مَهْرَفَة عَنَّ جَهَّاتٍ أَشْرَاعٍ وَسِنَنَ بُيُّاتٍ مَّنْتَو
اللَّهُمَّ اعْلَنْ أَعْدَاءُ هُمَّمُ الْأَوْلِينَ وَالْآخَرِينَ
وَمِنْ رَضِي بِعِفَالِهِم وَأَشْيَاعُهُم وَأَتْبَاعُهُم١١ اللَّهُمَّ
صَلِّ عَلَى مُحَمَّدٍ وَالْمُسَمَّى إِنَّكَ حَمِيدٌ مَّجِيدٌ
كَصْلُوَاتٍ وَبَكَّاتٍ وَحَمِيَّاتٍ عَلَى أَصْفَيَايْكَ
إِبْرَاهِيمٌ وَالْإِبْرَاهِيمِ وُكِّلَ الفَرِجُ وَالْفُرُوجُ وَالْفِضْلُ
وَالْعَظْمِينَ وَالْتَأْيِيِّدُ اللَّهُمَّ١٢ اللَّهُمَّ اجْعَلْنِي
مِنِّ أُهْلِ التَّوْجِيْدِ وَالْإِيْمَانِ وَيَكَ وَالْتَصْدِيِّقِ
يرَسُولَتِهِ وَالأَمْثَالِ الَّذِينَ حَمَّت طَاعَتِهِم مِّنْ يَجْرُيُ
and one of those through whom and at whose hands
this takes place!255
Amen, Lord of the worlds!

13  O God,
nothing repels Thy wrath but Thy clemency,
nothing repels Thy displeasure but Thy pardon,
nothing grants sanctuary from Thy punishment but
Thy mercy,
and nothing will deliver me from Thee
except pleading to Thee before Thee,256
so bless Muḥammad and the Household of Muḥammad,
and give us on Thy part, my God, relief by means of the power
through which Thou bringest the dead servants to life
and revivest the dead lands.257

14  Destroy me not through gloom, my God,
before Thou respondest to me
and givest me the knowledge of Thy response to
my supplication!
Let me taste the flavour of well-being to the end of my term!
And let not my enemy gloat over me,
place not my neck in his power,
and give him not authority over me!

15  My God,
if Thou raisest me up,
who is there to push me down?
If Thou pushest me down,
who is there to raise me up?
If Thou honourest me,
who is there to humiliate me?
If Thou humiliatest me,
who is there to honour me?
If Thou chastisest me,
who is there to have mercy upon me?
If Thou destroyest me,
who is there to stand up for Thy servant against
Thy
سُها، وَعَلَى يَدِكِ امْسِن رَبِّ الْعُلَيْمِينَ ۚ اللَّهُمَّ لَيْسَ بِنَزُولِ غَضَبِكَ إِلَّا جَلَّمُكَ وَلَا يَزَالُ سَحَاطُكَ إِلَّا عَفْوُكَ وَلَا يَمُرُّ مِنْ عَقَابَاتِ الْآثَامِ أَرْحَمُكَ وَلَا يَغْفِرُ مِنْ عَقَابَاتِ الْأَفْحَامِ إِلَّا الْهَمْسُ أَنْ يُكَلِّلِي قُسْطًا إِلَّا اسْتَضْرَعُ أَلْيَمَتِ تَضَرَّعُ إِلَيْكَ وَبَيْنَ يَدِكَ نَصَبُّ عَلَى مُحَمَّدٍ وَإِلَى مَجَدٍ وَهَبَ لَنَا الْهُيَّ مِنْ لَدُنُكَ فَرَجَاءً بِالْقُدْرَةِ الَّتِي بِهَا عَطَاَّيْنِي أَمَاتَ الْجَمَالِ وَمِنْهَا نُشُرِّمُ بِالْبَلَادِ ۗ وَلَا أَهْلِكْنِي يَا الْهَمْسُ إِلَى تَسْتَجِيبٍ لَّي وَتَعْرَ فِي الإِجَابَةِ فِي عَيْنِي وَأَقْطَعُ طَعَامَ الْعَادِيَةِ إِلَى مُسَتَّهِلٍ أَحْجِي وَلَا أُشْمَثُ بِنَاءٍ وَلا ثَنَاءٍ مِنْ عَقَابٍ إِلَى عَقَابٍ عَلَى الْهَمْسُ إِنْ رَفِعَتْيُ فَمَنْ ذَلِكَ الَّذِي يَضَعُّي إِنْ ضَعَيْنَ فَمِنْ ذَلِكَ الَّذِي يَرْفَعُي وَإِنْ أَرْفَعَتْيُ فَمَنْ ذَلِكَ الَّذِي يَدْمِجُي وَأَنْ أُرْفَعَتْيُ فَمَنْ ذَلِكَ الَّذِي يَمْهَبُي وَأَنْ أُهْمَيْنَيْنِ فَمِنْ ذَلِكَ الَّذِي يَرْفَعُي وَإِنْ أُهْلَكْتَيْنِ فَمِنْ ذَلِكَ الَّذِي يَعْرَضُ.
or ask Thee about his affair?
But I know that there is no wrong in Thy decree
and no hurry in Thy vengeance.
He alone hurries who fears to miss,
and only the weak needs to wrong.
But Thou art exalted, my God,
high indeed above all that!

16 O God,
bless Muḥammad and the Household of Muḥammad,
make me not the target of affliction
nor the object of Thy vengeance,
respite me,
comfort me,
release me from my stumble,
and afflict me not with an affliction
in the wake of an affliction,
for Thou hast seen my frailty,
the paucity of my stratagems,
and my pleading to Thee!

17 I seek refuge in Thee today, my God, from Thy wrath,
so bless Muhammad and his Household
and give me refuge!

18 I seek sanctuary in Thee today from Thy displeasure,
so bless Muḥammad and his Household,
and give me sanctuary!

19 I ask Thee security from Thy chastisement,
so bless Muḥammad and his Household,
and give me security!

20 I seek guidance from Thee,
so bless Muhammad and his Household
and guide me!

21 I seek help from Thee,
so bless Muḥammad and his Household
and help me!

22 I ask Thee for mercy,
so bless Muḥammad and his Household
الله في عبدي أوعي أَنَّهُ صَالِحًا عَنَّاهُ وَقَدْ عَلَّمَهُ
أنَّهُ لِيَسْتَحْلِفَنَا حَكِيمًا عَلَى الفَتْرَةَ وَإِمَامًا
يُبْعِثُهُ مِنْ يَتَّقُونَ الفَوْرَةَ وَإِيَّاَنَا
مُتَّخِطُونَ إِلَى الْأَطْرَامِ الصَّغْيف
وَقَدْ تَعَاَلَيْتُ يَا لَهِيُّ فَعِنَّذِلَة عَلَوْا كَبِيرًا أَلِهِمْ
صَلِّ عَلَى مُحَمَّدٍ وَالَّذِينَ مَاتُوا وَلَا تَجْعَلْهُنَّ مَبَالَةً عَلَى
وَلَا لَبَتَنَاتٍ مَنْ صَبَرُوا وَهَمَّذْنِي وَفِئَسِنِي وَأَقِمْ
عُتُورَي وَلَا تُبَتَّلِي بِبَلَاءٍ عَلَى أَنَّهُ بَلَاءٌ فَقُدْ تَرَى
ضَعْفِي وَقَلْبِي حَيَالِي وَتُصَوَّرُ عَلَى أَلِيَّ آدَمُ بَعْدَ اللَّه
الْيَوْمِ مِنْ عَضْبَةٍ فَصَلَّى عَلَى مُحَمَّدٍ وَلِيَ وَأُعْزَى
١٨ وَأَسْتَيْرِبُ لَهَا الْيَوْمِ مِنْ سَمْتِكَ فَصَلَّى عَلَى يَيْهُ وَأَجْرِيَٰٰ
١٩ وَأَسْأَلُهُ اِمْنَانًا مِنْ عَدَابِكَ فَصَلَّى عَلَى مُحَمَّدٍ وَلِيَ وَأُعْزَى
٢٠ وَأَسْتَهْدِيْنَيْكَ فَصَلَّى عَلَى مُحَمَّدٍ وَلِيَ وَأُعْزَى
٢١ وَأَسْتَنْصَرَهُمْ فَصَلَّى عَلَى مُحَمَّدٍ وَلِيَ وَأُعْزَى
٢٢ وَأَسْتَرْجَحْنَاهُمْ فَصَلَّى عَلَى مُحَمَّدٍ وَلِيَ وَأُعْزَى
and have mercy upon me!

I seek sufficiency from Thee,
so bless Muḥammad and his Household
and suffice me!

I seek provision from Thee,
so bless Muḥammad and his Household
and provide for me!

I seek assistance from Thee,
so bless Muḥammad and his Household
and assist me!

I pray forgiveness for my past sins,
so bless Muḥammad and his Household
and forgive me!

I ask Thee to preserve me from sin,
so bless Muḥammad and his Household
and preserve me,
for I will not return to anything Thou dislikest from me,
if Thou willest that!

My Lord!

My Lord!
O All-loving!
O All-kind!
O Possessor of majesty and munificence!
Bless Muḥammad and his Household,
and grant me everything that I
ask from Thee,
seek from Thee,
and beseech from Thee!

Will it, ordain it, decree it, and accomplish it!
Give me good in that of it which Thou decreest!
Bless me in that,
be gratuitously bountiful toward me through it,
make me happy in that of it which Thou givest to me,
and increase me in Thy bounty
and the plenty of what is with Thee,
for Thou art Boundless, Generous!
And link that to the good and the bliss of the next world,
O Most Merciful of the merciful!
ولأبي وأرحمني ۳۳ وأستعفِياَتُمُ فَصِّلُوا عَلَى مَعْتِبٍ وَأَخْفَيْتُ ۳۴ وَأَشْتَرَّ زِكْرَتُ قَصِّلْ عَلَى مَحْمَدٍ وَالْيَدَ وَاِرْتَقَّ أَهِيْكَ ۳۵ وَأَسْتَغْفِرُوكُمُ قَصِّلْ عَلَى مَحْمَدٍ وَالْيَدَ وَأَعْفَى ۳۶ أَسْتَغْفِرْنَا لِمَا أَسْلَفْنَا مِنْ ذُلُونِي فَصِّلْ عَلَى مَحْمَدٍ وَالْيَدَ وَأَعْفَى ۳۷ وَأَسْتَعْمَلْتُمُ قَصِّلْ عَلَى مَحْمَدٍ وَالْيَدَ وَأَعْفَى ۳۸ وَأَعْمَلْتُمُ وَأَنْتُمُ لَنَأَعْوَدْنَ لَنّي كُرَهْتِهِ مَنْ يُقُولُ ۳۹ أَنَّ شَتَتُ ذُلِّكَ ۴۰ يَارَبَّ يَا رَبَّ يَا سَمَّآءُ يَا عَلَّمَ ۴۱ وَأَرَكَا وَصِّلْ عَلَى مَحْمَدٍ وَالْيَدَ وَأَسْتَجِبْ لِجَيْسَنَ ۴۲ مَاسَالُنَا وَتَلْبَسْ الْيَدَ وَرَأَيْتُ فِيهِ الْيَدَ وَ أَرَى هُدًى وَقَدْ رَأَى وَقَضِيَ وَأَمْضَى وَخَلَفُهُ فِي أَفْقِي ۴۳ يَمْنُهُ وَيَأْوِلُ مَيْلًا فِي ذَلِكَ وَتَقَضِيلُ عَلَى مَعْتِبٍ وَأَسْعَدْنِي ۴۴ يَمْتَعِينِي مَنْهُ وَزِدْنِي مِنْ فَضْلِهِ وَسَعَةً مَّا عَنِدَكَ ۴۵ فَأَتَى وَاسْعِ كَرِيمٌ وَصُلِّ ذَلِكَ مِنْ غِيرِ الْأَخْرَةِ وَنَعِيمُهَا ۴۶ يا أَنْحَمَا الرَّجِيْحِينَ
THEN YOU SUPPLICA TE AS SEEMS PROPER TO YOU AND YOU CALL DOWN BLESSINGS ON MUHAMMAD AND HIS HOUSEHOLD ONE THOUSAND TIMES. THIS IS WHAT HE USED TO DO (UPON HIM BE PEACE).

49

His Supplication in Repelling the Trickery of Enemies and Driving away their Severity

1 My God,
    Thou guided me
    but I diverted myself,
    Thou admonished me
    but my heart became hardened,
    Thou tried me graciously
    but I disobeyed.
    Then, when Thou caused me to know it,
    I came to know that from which Thou hadst turned
    [me] away,
    so I prayed forgiveness
    and Thou released,
    and I returned
    and Thou covered over.
    So Thine, my God,
    is the praise!

2 I plunged into the valleys of destruction
    and settled in the ravines of ruin,
    exposing myself to Thy chastisements
    and the descent of Thy punishments!

3 My mediation with Thee is the profession of Unity,
    my way of coming to Thee that I associate nothing with
    Thee,
    nor do I take along with Thee a god;
    I have fled to Thee with my soul—
    in Thee is the place of flight
    for the evildoer,
    the place of escape
    for him who has squandered the share of his soul
    and seeks asylum.

4 How many an enemy has
    unsheathed the sword of his enmity toward me,
    honed the cutting edge of his knife for me,
إلهي هديتي فلهوت ووعلت ففسوت و
أغلقت أجيلي فعسيت لمعرفت ما أصدرت
إذ أعرفتي عليه فاستغفرت فأكلت فأعد ت
استرث فلئت إلهي الهجذ 
ثقت أودية البلاك
وحالت شعاب تلل تعرست فيها لستوايات
وثلت لها عقوبات و
وسيلمي إليك التوجيه
وردتتي إليما أسرتك بعليا ولما أخدت معك
إلهها وقد فررت إليك بنفسى وألرنت مفرستك
ومفرع التصميم خط نفسه الليلي 
فلمكن عد وانصى
على سيف عداوى وشدد على عرية مديته وآهعت
sharpened the tip of his blade for me, 
mixed his killing potions for me, 
pointed toward me his straight-flying arrows, 
not allowed the eye of his watchfulness to sleep toward me, 
and secretly thought of 
visiting me with something hateful 
and making me gulp down the bitter water of his bile!

So Thou looked, my God, at 
my weakness in bearing oppressive burdens, 
my inability to gain victory over him who aims to war against me,

and my being alone before the great numbers 
of him who is hostile toward me 
and lies in wait for me 
with an affliction 
about which I have not thought.

Thou set out at once to help me 
and Thou braced up my back! 
Thou blunted for me his blade, 
made him, after a great multitude, solitary, 
raised up my heel over him, 
and turned back upon him what he had pointed straight.

So Thou sent him back, 
his rage not calmed, 
his burning thirst not quenched! 
Biting his fingers, 
he turned his back in flight, 
his columns having been of no use.

How many an oppressor has oppressed me with his tricks, 
set up for me the net of his snares, 
appointed over me the inspection of his regard, 
and lay in ambush for me, 
the lying in ambush of a predator for its game,
لي شهادت ودواات لي دوايل سموه وسما دحموي
صوابيب سهاميه ولمتتم معني عيني حراستيه وأحمر
أنني ميسيسي الملكي وويجي عني زعاق في مرارته
فنظرت يا الله إلى ضعفي عن احت حال القولوج و
عجزي عن الانتصار بين قصدتي ممحاريته ووحدن
في كثير يعد من نواذين وأرسلي بالبلاء فنستا
لعاعمال فيه فصحي 1 قابنداتني بصرك و
شدت أزرى بفوتكت ثم فلت لي حده وصبرته
من بعيد جمع ادبي وحده وأعلنت سعتي عليه و
جعلت ماسده ده كرود علاليه قرب دته لمثيون
قيطه ولميشكن غليليه قد عض على شواع وأدر
موليا قد أخلقت سراييه 6 وكدهن باغ بناي
بمايده ونصبلي شرل مصاديه ووسللي
تفقد رعايته وأضا إلى إصبي السبع لطرد نار
waiting to take advantage of its prey,
while he showed me the smile of the flatterer
and looked at me with the intensity of fury!

8 So when Thou saw, my God,
(blessed art Thou and high exalted)
the depravity of his secret thoughts
and the ugliness of what he harboured,
Thou threw him on his head into his own pitfall
and dumped him into the hole of his own digging.
So he was brought down low, after his overbearing,
by the nooses of his own snare,
wherein he had thought he would see me;
and what came down upon his courtyard
—had it not been for Thy mercy—
was on the point of coming down upon me!

9 How many an envier has
choked upon me in his agony,
fumed over me in his rage,
cut me with the edge of his tongue,
showed malice toward me by accusing me of his own faults,
made my good repute the target of his shots,
collared me with his own constant defects,
showed malice toward me with his trickery,
and aimed at me with his tricks!

10 So I called upon Thee, my God,
seeking aid from Thee,
trusting in the speed of Thy response,
knowing that
he who seeks haven in the shadow of Thy wing
will not be mistreated,
and he who seeks asylum in the stronghold of
Thy victory
will not be frightened.
So Thou fortified me against his severity through Thy power.
انتظارًا لإنهزاز القوة لفر először، ويظهر لي
بشاعة المالقي وينظري على شدة الحنفية، فلما
رأيت يا الله تبأرك وتعالياً د عمال سيرته وقمع
ما أنطوي عليه أرسطوسه لأمر رأبي في ربيت
ورددته في مهوى حفرته فانقع بعد استطالبته
دليلاً في ربي حيالته التي كان يقدّر أن يراني فيها
وقد كاد أن يحمل بي لولا سمين ماحل ساحته
ومن كان قصد تعرق في بعضها، وجي مني يغطي، و
سافرت بجد لياساني وتجر في ذروة عيونه وجعل عند
غرام ظرامي وقلدي خلا كأن تتزل فيه وحرين
يكنه وقصدني مكندة، فنادت يا الهي
مسيح تابا وانفاص سرعة إجابتك عالماً أن
لا يضطهده من أي، إلى خلي كلفك ولايِ، من
إلى معقل أنتصارك فخصانتي من بأسه، يعدّ الم شه
How many
a cloud of detested things Thou hast dispelled from me,
a cloud of favour Thou hast made rain down upon me,
a stream of mercy Thou hast let flow,
a well-being in which Thou hast clothed me,
an eye of mishap Thou hast blinded,
and a wrap of distress Thou hast removed!

How many
a good opinion Thou hast verified,
a destitution Thou hast redressed,
an infirmity Thou hast restored to health,
and a misery Thou hast transformed!

All of that was favour and graciousness from Thee,
and in all of it I was occupied
with acts of disobeying Thee.
My evil doing did not hinder Thee
from completing Thy beneficence,
nor was I stopped
from committing acts displeasing to Thee.
Thou art not questioned as to what Thou dost!\textsuperscript{258}

Thou wert asked,
and Thou bestowed.
Thou wert not asked,
and Thou began.
Thy bounty was requested,
and Thou didst not skimp.
Thou refused, my Master, everything but
beneficence,
kindness,
graciousness,
and favour,
and I refused everything but
plunging into what Thou hast made unlawful,
transgressing Thy bounds,
and paying no heed to Thy threat!
So Thine is the praise, my God,
the All-powerful who is not overcome,
and the Possessor of patient waiting who does not hurry!

This is the station of one who confesses to lavishness of favours,
وكم من سحاب مكرم وجمعين عندي وسماعٍ
نعم أمرت يعلو وجدول نعمه نشرها وعافية
البنتها وأعيني أحاديث طمستها وعواشي كربات
كشفتها وكمين حرٍ حقيقة ولم جربت
وضرورة أنعشت ومسكنة حولت بكل ذلك
إنعما وطول أمناك وفي جميعه ندمنا كابن
معاصيك أو تنغتك إسألي عن إمام إحسانك
ولا نحو ذلك عن اعتبارك مساخطك لأسأل
عالفنل ولقد سميت فأعطيت أبو سالم
فابتدأت واسمي فضلتك فما أقدر أن أحمد
يا ولي الهد من إحسانك وامتنانك وتنول من عنعامك
وأبيت إلا قسم الحماتك وتعد يا الحدود و
عفلة عن وعيدك فكل فلذات الحدود من مقتدر لا
يعلب وذى أنا لايعجل  
هذا أمقام من اعتن
counters them with shortcomings,  
and bears witness to his own negligence.

16 O God,  
so I seek nearness to Thee through  
the elevated rank of Muḥammad  
and the radiant degree of 'Alī,  
and I turn to Thee through them  
so that Thou wilt give me refuge  
from the evil of [so and so],  
for that will not constrain Thee in Thy wealth,  
nor trouble Thee in Thy power,  
and Thou art powerful over everything  
So give me, my God,  
by Thy mercy and Thy lasting bestowal of success,  
that which I may take as a ladder  
with which to climb to Thy good pleasure  
and be secure from Thy punishment,  
O Most merciful of the merciful!

50

His Supplication in Fear

1 O God,  
Thou created me without fault,  
nurtured me when small,  
and provided me with sufficiency.

2 O God,  
I found in the Book  
which Thou sent down  
and through which Thou gave good news to  
Thy servants,  
that Thou said,  
O My servants who have been prodigal against yourselves,  
do not despair of God's mercy,  
surely God forgives all sins,  
but there has gone ahead from me what Thou knowest
بسبوع التعب وَقَالَ لَهَا بِالتَّقْصِيَّة وَشَهِدَتْ رَقْصَيْهِ

بِالْتَقْصِيَّةٍ ۡلِلَّهِمَّ فَإِنِّي أَنْطَقُ بِإِلَيْكَ بِالْحَمْد

الْرَّفَيْعَةَ وَالْعَلْوَةَ الْبَيِّضَاءَ وَأَتْوَجَّهَ إِلَيْكَ بِهِ تَسْمَى

أَنْ تَعْبِدَنَّ بِمِنْ شَرْكٍ أَوْ ذِلَّةٍ فَأَنْذَكَرْ ذَلِكَ لَا يُقْصِرُ

عَلَيْكَ بِمِنْ وَجِلَدٍ وَلَا يَكْتُبُ ذَلِكَ فِي نَفْسِ رَبِّكَ وَ

أَنْتَ عِلَى كُلِّ شَيْءٍ كَدِيرٍ ۡقُبِّيْلِ يَا إِلَيْهِ مَنْ رَحِمَتْ

وَأَمَنُ رَبِّي مِنْ عَقَابَتِ يَا أَرْسَالُ الْحَمَّامِينَ

وَأَنَّهُ مَنْ عَلَى أَعْمَالِهِنَّ فِي الرَّحِيْمِ

ۡلِلَّهِمَّ إِنِّي خَلَقْتُ بِسْوَايَا وَرَبَّتُ صَغَّارًا وَ

رَكَّبْتُ مُكْفِيًا ۡلِلَّهِمَّ أَنِّي وَجِدْتُ فِي هَذَا النَّزْلَت

ۡمِنَ كِتَابِي وَبَيْسَتِي وَعَبَدَكَ أَنْ قَلَتْ يَا عَبَدُ الْلَّهِ

الَّذِينَ أَسَرَّفُوا عَلَيْ أَنفُسِهِمْ لَا تَقْتَنُوْمُنَّ رَحْمَةَ اسْتِرْ

إِنَّ اللَّهَ يُغْفِرُ الَّذِينَ ذَوِبُ جَنِينَاهُ وَقَدْ تَقَدَّمَ مِنْ مَا كَانَ
(and of which Thou knowest more than I)!
O the shame of what Thy Book has counted against me!

Were it not for the places
where I expectantly hope for Thy pardon,
which enfolds all things,
I would have thrown myself down [in despair]!

Were anyone able to flee from his Lord,
I would be the most obligated to flee from
Thee!

But not a secret in earth and heaven is concealed from Thee,
except that Thou bringest it.
Thou sufficest as a recompenser!
Thou sufficest as a reckoner!

O God,
surely Thou wouldst seek me if I flee
and catch me if I run.

So here I am before Thee,
abject, lowly, abased.

If Thou chastisest me,
I am worthy of that,
and it would be, my Lord, an act of justice from Thee.

But if Thou pardonest me,
anciently has Thy pardon enfolded me
and Thy well-being garmented me!

So I ask Thee, O God,
by Thy names stored in Thy treasury
and Thy splendour masked by the veils!
If Thou hast no mercy upon this anxious soul
and these uneasy, decaying bones—
he cannot endure the heat of Thy sun,
so how can he endure the heat of Thy Fire?
علنت وما أنت أعلم بِمَتى في أساسنا ما حصةً
على كتابك ۶ فَلَوْلَا الموائد التي أوَصِلْ موَعَفِياءً
الذي شمل كُل شيء لا لنقيت بيدي وَلَوْلَا أُحَدِّيًا
استطاع الهدى من رَيْهٍ لَكَنتَا أَنَا أَحِيْتُ بالهرب منكَ
وَلَوْتَ لا تخفي علينا خافية في الأرض ولا في السماء
إلا أنْتَ بَيْها وكفى بِهَا جَارِيًا وكفى بِهَا حَيَبًا
۷ اللهم إنك طالبي إن أنا هَرْبِتُ ومُضْرِّكي إن
تأفرزت فها أناذَيبين يداني خاضع دليل راعٍ
إن تُعَدَّي بني فائِئٍ لِذَلِكَ أَهْلٌ وهُمْ شَرٌّ منكَ
وَإِنْ تَفَتَّ عَينِي فَقَدْ يَا شَمَالُ عَفْوُكَ وَ
البَسَتَنَي عَافِيَتَكَ ۸ فَآسَّأْتَ اللَّهُمْ يا مَلِكٌ
من أنيايات وَيَتَأَرَّى أَنَّ لَحْبَيْنِ بِهَا أَنَا أَحْبَتَ
هذِهِ النَّفْسُ الجَزِيعَةُ وَهذِهِ الرَّقَةُ الْمُحْلَوْةُ الَّتِي لا
تُطِيعُ حُرَّشِمَات فَلَيْف تُسَتَّطِيعُ حَرْبَ يَارَكَ وَ
He cannot endure the sound of Thy thunder,
so how can he endure the sound of Thy wrath?

6 So have mercy upon me, O God,
for I am a vile man
and my worth is little.
Chastising me will not add the weight of a dust mote
to Thy kingdom.
Were chastising me something that would add to
Thy kingdom,
I would ask Thee for patience to bear it
and would love for it to belong to Thee;
but Thy authority, my God, is mightier,
and Thy kingdom more lasting,
than that the obedience of the obeyers should increase it
or the disobedience of the sinners diminish it!

7 So have mercy upon me,
O Most Merciful of the merciful!
Show me forbearance,
O Possessor of majesty and munificence!
And turn toward me,
Surely Thou art Ever-turning, All-compassionate!266

5 I

His Supplication in Pleading and Abasement

1 My God,
I praise Thee,
—and Thou art worthy of praise—
for Thy benefaction toward me,
the lavishness of Thy favours toward me,
الله لا تستطيع صوت رعد ل فكيف تستطيع صوت غضبك فا رحمني الله فأيني أمر وقير وخطر لي سير ولأني عذب إلي ما أيلا في ملكت مثقال دره ولا أن عذب إني ما أيلا في ملكت لسألتك الصبر علي واحذيت أن يكون ذلك للك ولكن سلطانات اللهم أعظم وملكت أذوم من أن تزين فيه طاعة المطيعين أو تنقص منة مقصيتك المهنيين فأرحمني يا آدم الرحيم ومجاوعي ياذ الجلال والاسكر ونسب علي إنك أنت العوارب الرجيم الدعاء النبي محمد ﷺ وكوني من أقلاعك وانفع النعمات والشفكات والحسون

الله إلما أحمدت وأنت لي أخيل علي خسبي لنعك إلى وسبر نوعمتك علي وجزين عطائي عندى وعلى ما أقولتي له من خشيتك واسبحت علي
and Thy plentiful bestowal upon me,
and for showing bounty toward me through Thy mercy
and lavishing Thy favour upon me.
Thou hast done well toward me
and I am incapable of thanking Thee.

2 Were it not for Thy beneficence toward me
and the lavishness of Thy favours upon me,
I would not have reached the taking of my share
nor would my soul have been set right,
but Thou began with beneficence toward me,
provided me sufficiency in all my affairs,
turned away from me the toil of affliction,
and held back from me the feared decree.

3 My God,
    how many a toilsome affliction
    which Thou hast turned away from me!
How many a lavish favour
    with which Thou hast gladdened my eye!
How many a generous benefaction of Thine
    which is present with me!

4 It is Thou who
responded to my supplication at the time of distress,
released me from my slip in stumbling,
and took my enemies to task for doing wrong to me.

5 My God,
I did not find Thee a miser when I asked of Thee
    nor a withholder when I desired from Thee.
No, I found Thee a hearer of my supplication
    and a bestower of my requests;
I found Thy favours toward me lavish in my every situation
    and in my every time.
من تعبت فقى مصدفة عندى ما يجري عنى
شكرى ولأحسنائتك إلى وسلاع نعمائتك على
ما بلغت إخراز حلمي ولا إصلاح قسي ولكني
ابتدايتي بالحسنات ورقصتي في أموري مثلها
الكافية وصرفت عني جهد البلاك ومنعت مني
نهبت وألفت (5)
إليه فكم من البلاك جاهدة قد ضر
عند وكم من نعمة سابقة أقررت بما عني و
كم من صنيعة كريمة لك عندى (6)
أجبت عند الاضطراب عوي وأقلت عند
العظيم زلي وأخذت لي من الأعداء بطلاني
الله
إليه ما وجنتان بتخيلكين سألتكم ولامنفصة
حيين أندكت بل وجدتان لد عالي سا معاً
الطلابي مغطى ووجدت نعماك على سابغة
كل شاء من شاء وعلي زمن من زمن فإنت
So Thou art praised by me
    and Thy benefaction honoured.

6  My soul, my tongue, and my intelligence praise Thee,
    a praise that reaches fulfillment and the reality of thanksgiving,
    a praise that attains to Thy good pleasure with me—
    so deliver me from Thy displeasure!

7  O my cave when the ways thwart me!
    O He who releases me from my stumble!
        Were it not for Thy covering my shameful defects,
            I would be one of the disgraced.
    O my confirmor through help!
        Were it not for Thy helping me,
            I would be one of the overcome!
    O He before whom kings place the yoke of lowliness
        around their necks,
            fearing His penalties!
    O worthy of reverent fear!
        O He to whom belong the names most beautiful!

I ask Thee to pardon me
    and to forgive me,
    for I am not innocent
    that I should offer excuses,
    nor a possessor of strength
    that I should gain victory,
    nor have I any place of flight
    that I should flee!

8  I ask Thee to release me from my stumbles,
    and before Thee I disavow my sins,
        which have laid me waste,
            encompassed me,
                and destroyed me!
    I flee from them to Thee, my Lord,
        turning repentantly,
            so turn toward me,
                seeking refuge,
                    so grant me refuge,
وعلى رأيك أن تعقومي وتعفرلي فليس ست بتر يا أبا عستذر ولا يذؤب قوة فانصر ولامصرف لهذا نفتي وآستسيكل عستراني وانتصل الپيات من ذونا اللى قد أواصتي واحصلت في كاهلكم منهما فرنت اليلك ربي تأبينا قبض على سعيه فأعدني
asking sanctuary,
    so abandon me not,
requesting,
    so deprive me not,
holding fast,
    so leave me not,
suppli cating,
    so send me not back disappointed!

9 I have supplicated Thee, my Lord, as one
    miserable, abased,
    apprehensive, fearful,
    quaking, poor,
    driven to have recourse to Thee!

10 I complain to Thee, my God,
    of my soul
    —which is too weak
    to hurry to
    that which Thou hast promised Thy friends
    or to avoid
    that against which Thou hast cautioned
    Thy enemies—
    and of the multitude of my concerns,
    and of my soul’s confusing thoughts.

11 My God,
    Thou hast not disgraced me through my secret thoughts
    or destroyed me because of my misdeeds!
I call upon Thee,
    and Thou respondest,
    even if I am slow when Thou callest upon me.
I ask Thee everything I want of my needs,
    and I deposit with Thee my secret
    wherever I may be.
I supplicate no one besides Thee,
    and I hope for no one other than Thee.

12 At Thy service! At Thy service!
    Thou hearest him who complains to Thee!
    Thou receivest him who has confidence in Thee!
    Thou savest him who holds fast to Thee!
    Thou givest relief to him who seeks shelter in Thee!

13 My God,
    so deprive me not of the good
    of the last world and the first
    because of the paucity of my thanksgiving
    and forgive me the sins of mine which Thou knowest!
مستجيباً فلا تتحفني، لنا سأبلاً فلا تحترمي، تعقيباً فلا تفترسني حانتباً.
 فلا تسلبيني داعياً فلا تتركني خاينباً.
 دعوناً يارب،
 مسيمناً سكناً مشفقاً خائفنا، وجلالاً فقيراً.
 مضطرناً اليتاك، أشكو اليتاك يا الله ضعفت نسي.

عن المسارة فيما وجدته أولياء الله، وللنا محتمد.
 حذرتها أعداء الله وكوره هسموي ووسوسه.

نفسي لا يلقفني يسريري، ولقلتني يجريني.
 أدعوك فنعيبي، وإن كنت بقيناحين تذعني.
 وسألت كلا شفعت من حوارتي وحيث ما كنت.
 وضعها عندك سري، فلا أدعوسوا والل(null)

أنت ليتاك أيتاك تسمع من شكا الليك، و
 تلقى من توكل علاني وخلاص من اعتصمي.
 ونفرج عن الدواباك، إلهي فلا تحترمي خيراً الأخوة.
 والأولى إقليبة شكرى واعتبر ما تعلم من ذائوين.
If Thou chastisest,
    I am the wrongdoer, the neglecter,
    the negligent, the sinner,
    the derelict, the sluggard,
    the heedless of the share of my soul!
And if Thou forgivest—
    Thou art the Most Merciful of the merciful!

§ 2

His Supplication in Imploring God

1  O God, from whom nothing is concealed in earth or heaven!
    How should what Thou hast created, my God,
        be concealed from Thee?
    How shouldst Thou not number
        what Thou hast made?
    How should what Thou governest
        be absent from Thee?
    How should one who has no life
        except through Thy provision
        have the ability to flee from Thee?
    How should one who has no road
        except in Thy kingdom
        escape from Thee?
2  Glory be to Thee!
    He among Thy creatures who fears Thee most
        knows Thee best,²⁶⁸
    he among them most bent in humility
        is most active in obeying Thee,
    and he among them whom Thou providest
        while he worships another
        is most contemptible before Thee!
3  Glory be to Thee!
    He who associates others with Thee and denies
        Thy messengers
        diminishes not Thy authority.
    He who dislikes Thy decree
        cannot reject Thy command.
    He who denies Thy power
        keeps himself not away from Thee.
    He who worships other than Thee
        escapes Thee not.
۴۱. إن تعذب فاناً الطالم المفرط المصع الأخيم المقصور
Apellido المغفل حكَّ ميسيٰو وإن تتفرقت قلّت أذن الرجال
دعاة
وكان هو كأغر المخلص في الإلباس على البشرة مثلاً
وأحسنون

۱. يا الله الذي أخفى عليّ شقي في الأرض ولادي السماء
وكيف يخفى عليّت يا إلهي ما أنت خلقته وقيل لا
حصي ما أنت صنعته أوجيّب عينك ما أنت
تدهر أوجيّب يستطيع أن يقرب منك من الحياة
له الأيديرة أوجيّب ينجو منك من كأنك في
في غير ملكهم ظّعاً أختى خلقته إلههم
بات وأخصىهم لك أعطاههم بطاّعبهم واهونهم
عليان من أنت ترزقه وهو يعيد غيرك ظّعاً أختى
لا ينقص سلطةك من أشرك بك وكدّب رسلك
وليس يستطيع من كره قضاءك أن يرود أمك وكلا
يتمتع منك من كذب يلبث رثيات ولا يفوت من

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He who dislikes meeting Thee
will not be given endless life in this world.

4 Glory be to Thee!
How mighty is Thy station,
overpowering Thy authority,
intense Thy strength,
penetrating Thy command!

5 Glory be to Thee!
Thou hast decreed death for all Thy creatures,
both him who professes Thy Unity
and him who disbelieves in Thee;
each one will taste death,269
each one will come home to Thee.
Blessed art Thou and high exalted!
There is no god but Thou, Thou alone,
who hast no associate.

6 I have faith in Thee,
I attest to Thy messengers,
I accept Thy Book,
I disbelieve in every object of worship other than Thee,
I am quit of anyone who worships another!

7 O God,
I rise in the morning and enter the evening
making little of my good works,
confessing my sins,
admitting my offenses;
I am abased because of my prodigality against myself.
My works have destroyed me,
my caprice has ruined me,
my passions have deprived me.

8 So I ask Thee, my Master,
the asking of him
whose soul is diverted
by his drawn out expectations,
whose body is heedless
because of the stillness of his veins,270
whose heart is entranced
عَبْدُ الْقَيْسِيَّةَ وَلَا يَعْمَرُ فِي الْذِّنَيْنِ مِنْ كَأْسِ الْقُلُوبِ
سُجَّاتُهَا مَا أَغْنَى شَأْنُهَا وَأَقْهَرُ سَلَطَاتُهَا
وَأَشْدَدُ قُوَّتَهَا وَأَقْدَمُ أَمْرَهَا سُجَّاتُهَا
قُضِيَتْ عَلَى جِانِبِيْنَ حَلِيقَتُ الْمَوتِ مِنْ وَحْدَيْنِ وَمِنْ كَفِّرِيْنِ وَكُلُّ ذَائِقِ الْمُوْتِ وَكُلُّ صَائِرٍ
إِلَيْكَ فَتَشْبَكَتْ وَتَعَالَيْتُ لَا إِلَهَ إِلَّا أَنتَ
وَحَدَّكَ لا شَرِيعَتِ لَكَ وَأَمَّنُ بِثْلٍ وَصِدْقُتُ
رُسُلُكَ وَقِيلَتُ كِتَابُكَ وَكَفَّرْتُ بِكُلِّ مَعْبُودٍ
عَبْدُ الْقَيْسِيَّةَ وَبِرَثُ مَنْ عَبْدُ سَوَالَةَ
اللَّهُمَّ إِنَّكَ أَسْأَلُكَ أَنْ يَا بَيَّنَيْ فَأَيْضًا
أَصْرَحُ وَأَمْسِيَ مُسْتَقَلًا لَعْمَلُ مَعْمَرًا بَيْدَنِيٍ
مُقَرِّبٍ إِخْتِلَاطًا يَا أَيَا بَيَّنَيْ فَأَيْضًا
عَلَى نِسَبِيْنِ دَلَّيْنَ عَمَلِيْنِ أَهْلِكُيْنِ وَهُوَايْ أَزْدَكَتْيُ وَشَهُوايْيَ حَمَّيْنِ
فَأَسْأَلُكَ بَيْنَ أَمْوَالِيْنَ سَأْلَتْ مِنْ نَفْسِيْنِ دَلَّيْنَ
يَرِيْنِ عَرْوَيْنِ وَقَلِبِيْنِ مَفْتَنِينَ
by the multitude of favours done for him,
whose reflection is little
concerning that to which he is coming home;

9 the asking of him whom
false expectation has overcome,
caprice has entranced,
and this world has mastered,
and over whom death has cast its shadow;
the asking of him who
makes much of his sins
and confesses his offense;
the asking of him who has
no Lord but Thou,
no friend besides Thee,
no one to deliver him from Thee,
and no asylum from Thee except in Thee.\textsuperscript{271}

10 My God, I ask Thee
by Thy right incumbent upon all Thy creatures,
by Thy mighty name
with which Thou commanded Thy messenger to glorify Thee,
and by the majesty of Thy generous face,
which ages not,
nor changes,
nor alters,
nor passes away,
that Thou blessest Muḥammad and the Household of Muḥammad,
that Thou freest me from need for all things
through worshiping Thee,
that Thou distractest my soul from this world
through fear of Thee,
and that Thou turnest me back toward Thy abundant generosity
through Thy mercy!

11 To Thee I flee,
Thée I fear,
from Thee I seek aid,
in Thee I hope,
Thée I supplicate,
in Thee I seek asylum,
بَكِّرَةُ الْخَيْمَةِ عَلَيْهِ وَفِكْرًا قَلِيلًا لَا هُوُو صَائِرٌ إِلَّا إِلَيْهِ، سُؤُالٌ مَنْ قَدْ عَلَبَ عَلَيْهِ الأَمْلُ وَفَتِنَةُ الْهَوْى وَأَسْتَسْاَكَتْ مَنْهُ الْأَدْنَىَةَ وَأَطْلَبَهُ الْأَجْلُ، سُؤُالٌ مَنْ اسْتَكْرَرَتْ نُوبَتَهُ وَأَعْتُرَفَ بِإِخْرَاجِهِ بِعِظْمِهِ، مِنْ لَآ أَرْبَى لَهُ غَيْرَكَ وَلَوْ أَلَّيْتَ وَأَنْتَ كَمَا خَلَقْتَ لَهُ مِنْ طَحَابٍ وَلَا مُلْجَالٍ مَنْ قُلْتَ أَلَيْتَ إِلَى الْآلِيَّاتِ أَلَيْتَ أَلَيْتَ تَكُنَّاهُ الْوِاجِبُ عَلَيْكَ عِلَمُ خَلِيلٍ وَيَبَّاَرِئُ لَعَظِيمٍ الَّذِي أَمْرَتْ رُسُولُكَ أَنْ يُسَبِّحَ اذِي وَيُشَجَّعَ وَيَهْدِهِ الْكَرِيمُ الَّذِي لَا يَبْتَغُ وَلَا يَتَغَيَّرُ وَلَا يَجْهَلُ وَلَا يَفْتَنُكَ أَنْ تُصِّبْ عَلَى مُحَمَّدٍ وَاللَّهِ وَأَنْ تُعْمَنِي عَنْ كُلِّ شَيْءٍ يُعْبَدُونَ وَأَنْ تُسَلِّمَ نَفْسِي عَنِ الدُّنْيَا بِحَبَّائِكَ وَأَنْ تُشْنِيّبَيْنِي بَالْكَثِيرِ مِنْ كَرَائِمَتِ يَرْحَمُكَ وَإِلَيْكُمْ أَفْرُوْمْنَاهُ أَخَافُ أَنْ يَسْتَغْفِرِكَ وَإِلَيْكَ أَنْجُوُنَّا أَذْعَرُوْلَهُ وَإِلَيْكَ أَحْجَا وَبِلَٰكَ
in Thee I trust,
from Thee I ask help,
in Thee I have faith,
in Thee I have placed my confidence,
and upon Thy munificence and Thy generosity I rely.

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His Supplication in Abasing himself before God
(Mighty and Majestic is He)

1 My Lord,
    my sins have silenced me,
    and my words have been cut off.
    I have no argument,
    for I am the prisoner of my own affliction,
        the hostage to my works,
        the frequenter of my own offense,
        the confused in my intended way,
        the thwarted.

2 I have brought myself to a halt
    in the halting place of the abased sinners,
    the halting place of the wretched and insolent,
    those who think lightly of Thy promise.

3 Glory be to Thee!
    What insolence I have insolently shown toward Thee!
    What delusion with which I have deluded myself!

4 My Master,
    have mercy on
        my falling flat on my face
        the slipping of my foot,
    grant me
        my ignorance through Thy clemency,
        and my evildoing through Thy beneficence,
    for I admit my sin
    and I confess my offense:
Here are my hand and my forelock!
    I am resigned to retaliation against my soul!
أنت وآيتك أستعينين ويثأت وؤمن وعليك
أتوسل وعمن يجود ومسركا أتقل
كان من دعمات علي السلم
في الله يبن عروج
الدعاء

1) يت أحسنته ذتونو وانقطعت مقامتي فلا
حجالي فان الأشياء المثلى المرتين يعمه
المصغر في خطيتي المشعر عن قصدى النقطة
في قد أوقفت نفسي موقف الادباء المدنيين
 موقف الأشياء المثيرين عليكم استعينين
يوعلاك 3) سمحانك أت جرأ أو ابتعدت عليكم
وأي تصرف غيري يفسر في نفسه مولاتي الحكوب في
المروج حتى وراء قدري وعد معلمت علي سلفي و
باحسانك على إساءاتي فانالمقرب نبي المغفر
خطينتي وهذا يدي ونصبي أستكين بالقود

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Have mercy on
    my white hair,
    the depletion of my days,
    the nearing of my term,
    my frailty,
    my misery,
    and the paucity of my stratagems!

5  My Master,
    and have mercy upon me when
    my trace is cut off from this world,
    my mention is effaced among the creatures,
    and I join the forgotten, like the forgotten ones!

6  My Master,
    and have mercy upon me at the change of my form and
    state when
        my body decays,
        my limbs are scattered,
        and my joints are dismembered!
    O my heedlessness toward what was wanted from me!

7  My Master,
    have mercy upon me at my mustering and uprising
    and on that day, appoint
        my standing place
            with Thy friends,
        my place of emergence
            with Thy beloveds,
        and my dwelling
            in Thy neighbourhood!
    O Lord of the worlds!

§4

His Supplication for the Removal of Worries

1  O Reliever of worry!
    O Remover of grief!
    O Merciful in this world and the next
    and Compassionate in both!
    Bless Muhammad and his Household,
من نفسى انحمر شيبتي ونفادًا يأني واقترب أجلى وضعتي ومسحكتي وقلة حيتي وولاي وارحمي إذ انقطع من الدنيا أثري وأمجى من الصلواتين كيفي وكنت من المنسيين كمن نفسي مولاي وارحمي عند تغيير صورتي وحالي إذ أني جسي وترفعت أعضاي وقطعت أوصالي بإعفالي عيناً ترابي ومولاي وارحمي فيحسر ويشرى واجعل في ذلك اليوم مع أولياتك موقفية وفي أجبابك مضدرى وفي جوارك مسحكي بارب العالمين

وكان من دعائي على السكنر في استحکشات الهموا

یآفاري الهم وکاشف العینی يارحمی الدنيا
بالاخرة وروحیهما صلی على مصدی والمحتری
relieve my worry,
    and remove my grief!

2 O One, O Unique, O Eternal Refuge!
O He who has not begotten,
    nor has been begotten,
and equal to Him is not any one\(^{272}\)
Preserve me,
purify me,
    and take away my affliction!

**HERE YOU SHOULD RECITE THE THRONE VERSE (2: 255), THE**
**TWO SURAS OF TAKING REFUGE (113–114), AND UNITY (112).**
**THEN SAY:**

3 O God,
I ask Thee
    with the asking of him
    whose neediness is intense,
    whose strength is frail,
    whose sins are many,
    the asking of one who finds
    no helper in his neediness,
    no strengthener in his frailty,
    no forgiver of his sin
    other than Thee,
O Possessor of majesty and munificence!
I ask of Thee
    a work through which Thou wilt love him who works it
    and a certainty by which Thou wilt profit him who is certain
    with the truth of certainty
    concerning the execution of Thy command!

4 O God,
bless Muhammad and the Household of Muḥammad,
take my soul while it is firm in sincerity,
cut off my need for this world,
make my desire for what is with Thee
    become a yearning to meet Thee,
    and give me true confidence in Thee!

5 I ask of Thee
وَفَنْفِقْ هَذِهِ وَأَكْفِفْ عَضْقِيَّ عَضْقِيَّةٍ يَا وَأَحْدَيْدَا أَحْدَيْدٌ
صَمُّدُ يَا مَرْيَمَ لَا مَيَّلُ وَلْمِلْؤُ لَوْلَا يُكْنَى لَفَوَّادُ أَحْدٌ
إِعْصِمْنِي وَطَهِّرْنِي وَأَهْبِبْ بِبَلِيُّبٍ
وَافْرَأَلِيَّةُ السَّقْرْيِّيَّ وَالْعَقْدَتَيْنِ وَقُلْ هُوَ أَحَدُ
وَوَلُّ}
اللَّهَمَّ إِنِّي أَسَأَلُتُ سُوَّالٍ مِّنَ اسْتَسْتَدْتُ فَاقْضِهُ
وَضَعْفَتْ قُوَّتُهَا وَكَرَّتْهَا نُوبَةُ سُوَّالٍ مِّنَ الْتَحْدِي
لِفَاقِهِ مُفْغِيِّا وَلَا يَضَعْفُهُ مُقْوَىٰ وَلَا يَدُّ نَبِيٌّ
غَفْرَانِي إِنَّي لَا أَطِيَّ فَاذَا الْجَالِكِ وَالْأَكْرَمِ أَسَأَلُ
عَمَّلْنِي بِهِ مِنْ عَمَلِهِ وَقَيْمَتِهِ تَفْقِحُ بِهِ مِنْ اسْتِقْفَنِ
بِهِ حَقَّ الْيَقِينِ فِي نَفَقَةَ أَمَّرَكَ ۚ الَّلَّهُمَّ سَلِّ عَلَيْهِ
وَلِيَكُوْدِئَ وَأَقْصِهِ عَلَى الصَّدَقِيْنِ فَنَفَسِي وَأَقْطُعُ مِنَ
الْدُّنْيَا حَاجِيَّيْنِ وَاجْعَلْ فِي نَفَأَةٍ عَنْدَكَ رَغْبَيْنِ شَوَّالٍ إِلَى
إِقَانَتَكَ وَهَبِي لِصَدَقِيْنِ التَّوْكَلُ عَلَيْكَ ۖ أَسْتَلْكَ
the good of the writ that has been made
and I seek refuge with Thee
from the evil of the writ that has been made.²⁷³

I ask of Thee
the fear of The worshipers,
the worship of those humbly fearful of Thee,
the certainty of those who have confidence in Thee,
and the confidence of those who have faith in Thee.

6 O God, make
my desire in my asking
    like the desire of Thy friends in their asking,
    and my fear
    like the fear of Thy friends!
Employ me in Thy good pleasure through works
    in which I will not leave aside anything of Thy religion
fearing any of Thy creatures!

7 O God,
    this is my need,
    so make my desire for it great,
        within it make manifest my excuse,
        through it instill me with my argument,
    and by means of it make well my body!

8 O God,
some rise in the morning
    having trust or hope in other than Thee.
I rise in the morning,
    and Thou art my trust and my hope in all affairs,
so decree for me those which are best in outcome
    and deliver me from misleading trials,
O Most Merciful of the merciful!

9 And God bless our chief,
    Muhammad the Messenger of God, the chosen,
and his Household, the pure!
من خبركتم قد خلأ وأعوذ بكم من شر كتاب
قد خلأ أسألت كحوت العبادين لأت وعبدك
أليك شعبيك لأت وميقيان المعتمييين علائقك و
توك الموميين علائقك 5 اللهم اجعل رغبتي في
مسائيَّتي مثل نعمة أوليآيات في مسائيَّتهم ورغبتي
مثل راحة أوليآيات وأستفعلي في مرضائي
عملًا لا تترك معاً شينًا من دينك خانه أحلي و
خلقت 7 اللهم هذه حاجتي فأعظم فيها رحبتي
واظهر فيها عذر في ولقي فيها حاجتي وعان
فيها أجسدي 8 اللهم من أصبع له ثقة أرجباء
غيرك فقد أنصحت وآنت ثقي في وجاني في الأمور
كلها فاقتض لي تجهيزها عليهم وحبيب من مصالح
الفتين برحمةك يا نحن الرحيمين 9 وصلى الله على
سيدنا محمد وسلم وعلى آله وصحبه أجمعين

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The Following are Appended to
Some Copies of the Şahīfa:

[55]

One of His Glorifications,
that is, of Zayn al-ʿĀbidīn (upon him be peace)

1 Glory be to Thee, O God,
and I beg Thy loving care!

2 Glory be to Thee, O God,
and high art Thou exalted!

3 Glory be to Thee, O God,
and might is Thy loincloth!\textsuperscript{274}

4 Glory be to Thee, O God,
and mightiness is Thy cloak!

5 Glory be to Thee, O God,
and magnificence is Thy authority!

6 Glory be to Thee, All-Mighty!
How mighty Thou art!

7 Glory be to Thee!
Thou art glorified in the highest!\textsuperscript{275}
Thou hearest and seest what is under the soil!\textsuperscript{276}

8 Glory be to Thee!
Thou art witness over every whispered conversation!\textsuperscript{277}

9 Glory be to Thee,
the place where every complaint is put down!

10 Glory be to Thee,
present in every assembly!

11 Glory be to Thee,
object of great hopes!

12 Glory be to Thee!
Thou seest what is at the lowest depth of the water!

13 Glory be to Thee!
Thou hearest the breaths of the fish
in the lowest depths of the oceans!

14 Glory be to Thee!
Thou knowest the weight of the heavens!

15 Glory be to Thee!
Thou knowest the weight of the earths!

16 Glory be to Thee!
Thou knowest the weight of the sun and the moon!

17 Glory be to Thee!
Thou knowest the weight of the darkness and the light!
قَمَّتَ لِيَقَّ صِنَاعَةً أُنْسِجَةً يُقَلِّبُهَا وَتَفَاصَّلُهَا
قَمَّتَ لِيَقَّ صِنَاعَةً أُنْسِجَةً يُقَلِّبُهَا وَتَفَاصَّلُهَا
قَمَّتَ لِيَقَّ صِنَاعَةً أُنْسِجَةً يُقَلِّبُهَا وَتَفَاصَّلُهَا
قَمَّتَ لِيَقَّ صِنَاعَةً أُنْسِجَةً يُقَلِّبُهَا وَتَفَاصَّلُهَا
قَمَّتَ لِيَقَّ صِنَاعَةً أُنْسِجَةً يُقَلِّبُهَا وَتَفَاصَّلُهَا
قَمَّتَ لِيَقَّ صِنَاعَةً أُنْسِجَةً يُقَلِّبُهَا وَتَفَاصَّلُهَا
قَمَّتَ لِيَقَّ صِنَاعَةً أُنْسِجَةً يُقَلِّبُهَا وَتَفَاصَّلُهَا
قَمَّتَ لِيَقَّ صِنَاعَةً أُنْسِجَةً يُقَلِّبُهَا وَتَفَاصَّلُهَا
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قَمَّتَ لِيَقَّ صِنَاعَةً أُنْسِجَةً يُقَلِّبُهَا وَتَفَاصَّلُهَا
قَمَّتَ لِيَقَّ صِنَاعَةً أُنْسِجَةً يُقَلِّبُهَا وَتَفَاصَّلُهَا
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قَمَّتَ لِيَقَّ صِنَاعَةً أُنْسِجَةً يُقَلِّبُهَا وَتَفَاصَّلُهَا
18 Glory be to Thee!
    Thou knowest the weight of the shadow and the air!
19 Glory be to Thee!
    Thou knowest the weight of the wind,
    how many times it is greater than the weight of a dust mote!
20 Glory be to Thee,
    All-holy, All-holy, All-holy!
21 Glory be to Thee!
    I wonder how any who knows Thee could fear Thee not!
22 Glory be to Thee, O God,
    and Thine is the praise!
23 Glory be to God, the All-high, the All-Mighty!

Al-Zuhri related from Sa'id ibn al-Musayyib. 278 / He said:
The people were not going out of Mecca until 'Ali ibn al-
Husayn, the chief of the worshipers (upon him be peace)
went out. / So he went out, and they went out with him. He
stopped in one of the waystations and prayed two rak'as.
Then he glorified God—I mean with this glorification—
during his prostration. / There was no tree and no clod of
earth that did not glorify along with him, so we were
frightened. He raised his head. / He said: O Sa'id, are you
frightened? I said: Yes, O son of the Messenger of God! / He
said: This is the greatest glorification. It was related to me by
my father from his grandfather from the Messenger of God
(God bless him and his Household). No sins remain with this
glorification.
والثورِ {18} سبحة كات تعليم ووزن الرئي، كله من مثقال ذرة
{19} سبحة كات تعليم ووزن الرئي كله من مثقال ذرة
{20} سبحة كات قدوس قدوس قدوس
{21} سبحة كات
{22} عبدهم عرفة كيف لا يعانف كات
{23} سبحة كات
{24} الله وحده لا شريك
{25} سبحة الله العلي العظيم
{26} دوي الرُّحْمَيْنِ عن سعيدين المضيبي {27} قال كان
{28} القوم لا يخرجون من مكة حتى يخرج علي بن أبي الطفيل
{29} سيد الغابدين علي بن السلام {30} خرج وخرجت معه
{31} فنزل في بعض النازلي فصل رغبتين فسمعت في جزوة
{32} يعني بهذا القيس {33} فلما رأيت شير والد رأسته
{34} معه ففزعنا فرفع رأسه {35} فقال يا سعيد أفرع
{36} فقلت نعم يا ابن رسول الله {37} فقال هذة السبيل
{38} الأعظم حديثي إلى عن جدّي رسول الله صلى الله عليه وسلم
{39} والله من لايَّن يلا بق الذنوب مع هذا السبيل

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When God (majestic is His majesty) created Gabriel, He inspired him with this glorification. It is God's greatest name.

A Supplication and Magnification by him (upon him be peace)

1 Praise belongs to God, who
disclosed Himself to hearts through mightiness,
veiled Himself from eyes through might,
and exercises power over the things through power!

2 Eyes are not firm enough to see Him
and imaginations reach not the core of His mightiness.

3 He displays His overwhelming power in mightiness and
magnificence,
robes Himself in might, goodness, and majesty,
is far removed from imperfection through comeliness and beauty,
assumes His glory in pride and splendour,
puts on His majesty through glory and boons,
and has chosen for Himself light and radiance.

4 He is a Creator who has no equal,
a Unique who has no rival,
a One who has no opposite,
an Eternal Refuge who has no match,
a God who has no second,
an Initiator who has no partner,
a Provider who has no helper.

5 He is the First without disappearance,
the Everlasting without annihilation,
the Standing without difficulty,
the Security-giver without end,
وَأَنَّ اللَّهَ جَلَّ الْحَمْلَةُ لَهُ إِلَّا حَتَّى جَبَرِئِيلَ الْهَمْسَةُ
هَذِهِ التَّسَيْيِنُ وَهُوَ اسْمُ اللَّهِ أَكْبَرُ
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the Originator without term,
the Maker without anything,
the Lord without partner,
the Initiator without discomfort,
the Accomplisher without incapacity.

6 He has no bound in space
    and no limit in time;
    He ever was,
    He ever is,
    He ever will be the same,
    endlessly.
    He is God,
    the Living, the Self-subsistent,
    the Everlasting, the Eternal,
    the All-powerful, the All-wise.

7 My God,
    Thy little slave is in Thy courtyard,
    Thy beggar is in Thy courtyard,
    Thy poor one is in Thy courtyard!

    THIS VERSE SHOULD BE SAID THREE TIMES

8 My God,
    before Thee tremble the pious tremblers,
    to Thee devote themselves the lamenters,
    in fear of Thee,
    in hope of Thee!

9 O God of Truth,
    have mercy upon the supplication
    of those who cry for help!
    Pardon the sins
    of the heedless!
    And increase beneficence
    toward those who keep turning [to Thee]
    on the Day they arrive before Thee,
    O Generous God!

[57]

His Supplication (upon him be peace) in Mentioning
the Household of Muḥammad (upon him be peace)

1 O God, O He who
    singled out Muḥammad and his Household for honour,
    showed favour toward them with messengerhood,
    specified them for the mediation,²⁷⁹
appointed them the heirs to the prophets,
sealed with them the executors and the Imams,
taught them the knowledge of what has been
and what remains to be,
and made the hearts of the people incline toward them!

Bless Muhammad and his Household, the pure,
and act toward us with that of which Thou art worthy
in religion, in this world, and in the next world!
Thou art powerful over everything.\textsuperscript{280}

[58]

His Supplication (upon him be peace)
in Calling down Blessings upon Adam

O God,
as for Adam,
the marvel of Thy creation,
the first made of clay to confess Thy Lordship,
the beginning of Thy argument
against Thy servants and creatures,
the guide to seeking sanctuary in Thy pardon
from Thy punishment,
the opener of the paths of repentance toward Thee,
the giver of the creatures access to knowledge of Thee,
the one concerning whom Thou hast conveyed Thy good
pleasure
through Thy kindness and Thy mercy toward him,
the one who turned back and did not persist in disobeying
Thee,
the forerunner
among the self-abasers,
who shaved his head in Thy sacred precinct,
and among the seekers of access to Thy pardon,
جَعَلَهُمْ وَرَتْهُمْ الأَنَبِيَاءَ وَحَتَّى يَمُرُّ الأُوْصِيَاءَ
الأَمْيَةَ وَعَلِمَهُمْ عِلْمًا مَا كَانَ وَعَلِمَ مَا أَبَقَى وَجَعَلَ
أَفْقَهَةً مِّن النَّاسِ تَحْوَى إِلَيْهِمْ فَُضَلَّ عَلَى مَِّجَالِهِ
الطَّاهِرِينَ وَانْفَعَلَ بِهِمَا أَنُّتْ أَهْلُهُ بِالْبَيْنِ السِّنِّيَّةَ
وَالاَّخْرَىَ نَرَأَتْ عَلَى كُلٍّ شَيْءٍ قَدِيرٍ
وَكَانَ مُنْهَجُ عَلِيِّ بْنِ أَبِي طَالِبٍ فِي الصُّلَاةِ عَلَى رَحْمَة

اللُّهُمَّ وَأَضْعِفْ نَضْرَتَيْكَ وَأَوْلَى مَعْتَهْرِيْنِ
الطِّيِّمُ بِرِبْوَتِيْكَ وَبِذَّ وَجُهَتِيْتَ عَلَى عَبَدَكَ وَ
تَرْيَاتُكَ وَالدِّلِيلُ عَلَى الْإِسْتِجَارَةِ بِعَفْوِكَ مِنْ
عَفْوِيْتُكَ وَالنَّاْحِي سُبْلُ كُوبِيْتُكَ وَالْمُوسَلِنَ
بُنيَّ الحَلَقِ وَبَيْنَ مَغْفِرِيْكَ اللَّهُ الَّذِي لَقَنَّهَا وَذِيَ
بِهِ عَنْهُ مَيْتَ عَلَيْهِ وَرَحْمَتِهِ وَالنَّبِيِّ الَّذِي
لَمْ يُسْتَرِّ عَلَى مَغْصِتِيْكَ وَسَأَقِيَّةُ المَنَذِ لِيْلِيٍّ يَبْلُقُ
رَأِيْهِ فِي حُرُمَتَكَ وَالْمُتَوْسِئُ بِعَذَّةِ المَعْصِيَةِ بِالْطَّاعَةِ
through obedience after disobedience,
and the father of the prophets,
who were made to suffer for Thy sake
and who strove more than all the earth’s inhabitants
in obeying Thee—
bless him, Thou—O All-merciful—
Thy angels
and the inhabitants of Thy heavens
and Thy earth,
just as he magnified Thy inviolable commands
and guided us upon the path of Thy good pleasure,
O Most Merciful of the merciful!

His Supplication (upon him be peace)
in Distress and Seeking Release

1 My God,
let not my enemy gloat over me
and torment not my dear kinsman or friend through me!

2 My God,
of Thy glances, give me one glance, and thereby
remove from me
that by which Thou hast afflicted me
and return me to
the best of Thy customs with me!
Respond to my supplication
and the supplication of him who devotes his supplication
sincerely to Thee,
for my power has become frail,
my stratagems few,
my situation severe,
and I despair of what is with Thy creatures,
so nothing remains for me but hope in Thee!

3 My God,
surely Thy power to remove
that in which I dwell
is like Thy power in
that with which Thou hast afflicted me!
And surely the remembrance of Thy acts of kindliness
إلى عقولكم وأبناؤكم الذين أودوا في جنوبتكم وأكثركم من الأرض سعيًا إلى طاعيتكم فصلى عليه أنتم يا بخعني ومالآئت حسبتكم وسكان سماواتكم وأرضكم كما أعظم حرماتكم ولدنا على سبيل مرضاتيك يا مولاه الزاهي.

وكان في عنيف علي عليه في الكرم الأسلام.

۱ الله لا آشررت في عدو ولي لا تقع عيني في جسمي صدقة
۲ الله هب إلى خطة من خطأتين تكشف بما خفيت
۳ إن كنتي بيه وتتعدني إلى أحسي عاداتي عندك
۴ واصبر لا فاكاه ودعاء من أخص لك دعاء
۵ فتقد ضعفت فقوي وقلت جنائي واصبتها حالي
۶ وانست م كما ساعدت خلقين تلميذا في الأرض وكذالك
۷ الحق إن قد درت عينك على كشف ما أنافيك قد ذرت
۸ على ما كنتي بيه وان ذكرى آيدك يوسعني.
comforts me
and hope in Thy showing favour and Thy bounty
strengthens me,
for I have not been without Thy favour
ever since Thou created me.
4. And Thou, my God, art
my place of flight,
my asylum,
your protector,
your defender,
the loving toward me,
the compassionate,
and the guarantor of my provision.
In Thy decree lay what has settled upon me
and in Thy knowledge that to which I have come home.
6. So, my Patron and Master,
place within that which Thou hast
ordained,
decreed,
and made unavoidable for me,
your well-being
and that wherein lies
your soundness
and my deliverance from that in which I am!
7. I hope for none to repel this other than Thee,
and I rely in it only upon Thee.
8. O Possessor of majesty and munificence,
be with my best opinion of Thee!281
9. Have mercy upon my frailty and the paucity of my stratagems,
remove my distress,
grant my supplication,
ease me from my stumble,
and show kindness to me in that
and to everyone who supplicates Thee!
My Master, Thou hast commanded me to supplicate
and undertaken to respond,282
and Thy promise is the truth
in which there is no failing,
nor any change.283
10. So bless Muhammad, Thy prophet and servant,
and the pure, the Folk of his House,
and help me,
surely Thou art
the help of him who has no help
and the stronghold of him who has no stronghold,
while I am the distressed
the response to whom and the removal of evil
from whom
Thou hast made obligatory!\textsuperscript{284}

So respond to me,
remove my concern,
relieve my gloom,
return my state to the best it has been,
and repay me not according to what I deserve,
but according to Thy mercy
which \textit{embraces all things},\textsuperscript{285}
O Possessor of majesty and munificence!
Bless Muḥammad and the Household of Muḥammad,
hear, and respond,
O All-mighty!

[60]

His Supplication against that which
he Feared and Dreaded\textsuperscript{286}

1. My God,
nothing repels Thy wrath but Thy clemency,
nothing delivers from Thy punishment but Thy pardon,
nothing rescues from Thee but Thy mercy and pleading to
Thee\textsuperscript{287}

2. So give me, my God, relief by means of the power
through which Thou bringest the dead lands to life
and revivest the spirits of the servants\textsuperscript{288}
Destroy me not,
and give me the knowledge of Thy response,
my Lord!
Raise me up and push me not down,
نبسق وعبيدك وعلى الطاهرين من أهل بيته واعظتي فإذا غيف من لغيات الله وحزر من الأجزاء لا وأنا المضطر الذي أوجبت إجابتني وكشفت ملته من السوء فأجيبني وأكشف فحي وفرج عن وآعد حالى إلى أحسن ما كانت عليه ولاسنجاز حتى بالاستحقاق ولكن يرضيتك اليا وسعت كله شيء ياذا الجليل والأكرام صلى على محمد وعلى محمد وأسمع وأجيب يا عزيز

60

إلهى إنه ليس يصدر عضبات الأجلمات ولا يُدُمَر من عقابات الأعفوين ولا يخلص منات الأزهار والقصر علاني فإنه لي بالله فرجا بالقدرة التي بها تحيي ميت البكر وله تنشد روح العباد ولا للكلمين وعرفني الأجابة يا رب وازفعني لا
help me,
provide for me,
and release me from every blight!

3 My Lord,
if Thou raisest me up,
   who will push me down?
If Thou pushest me down,
   who will raise me up?
But I know, my God, that there is no wrong in Thy decree,
   and no hurry in Thy vengeance.
He alone hurries who fears to miss,
   and only the weak needs to wrong.
But Thou art exalted, my Master,
   high indeed above all that!

4 My Lord,
make me not the target of affliction
   nor the object of Thy vengeance,
respite me,
comfort me,
release me from my stumble,
   and send not affliction after me,
for Thou hast seen my frailty,
   and the paucity of my stratagems.
So give me patience,
   for I, my Lord, am weak,
and I plead to Thee, my Lord!

5 'I seek refuge in Thee from Thee',
so give me refuge! 289

6 I seek sanctuary in Thee from every affliction,
so grant me sanctuary!

7 I cover myself through Thee,
   so cover me, my Master,
from what I fear and dread!

8 Thou art the All-mighty,
mightier than every mighty thing!

9 Through Thee,
   through Thee,
   through Thee,
I cover myself.

10 O God, O God, O God,
    O God, O God, O God,
    O God, O God, O God,
    O God!
تضعيٍّ ف و ان صنيٍّ ف و ان رقٌّ ف و ان عافٌ ف من الآية

ِلأ يأبه إن ترنعٍي ف من يضعيٍّ ف وإن تضعيٍّ ف

يزفنٍي وقد علمت يا الهي أن ليس في حكيمٍ ظلم

ولا في نقمات يجعل إذما يعجل من يعات الفوت

ويتاج إلى الظلم الصعيف وقد تعالبت عن ذلك

يا سيدى علواً كهراً ربي لا يحمل للبلاء

عصرًا ولا النقمات نصباً ومهلمٍ نفضاني وأثلي

عثري ولا ستعني بالبلاء فقد تركي صعيف وفيلة

حيلتي نصبي ف لاي أرى صعيف متضرع إليك

يا أبٍ دأعود بك منك فأعطني و أستخير

بات من كل بلاء فأجريني و أستثير بك فاسترتني

يا سيدٍ ممأبحات وأحذر و أنت العظيم

من كل عظيم يا بك بك اشترط يا الله يا الله

يا الله يا الله يا الله يا الله يا الله

319
Bless Muḥammad and his Household,  
the good, the pure!

[61]

His Supplication (upon him be peace)  
in Abasing himself

1 My Master, my Master!  
Thou art the Master and I the servant!  
Has anyone mercy upon the servant  
but the master?

2 My Master, my Master!  
Thou art the Exalted and I the abased!  
Has anyone mercy upon the abased  
but the exalted?

3 My Master, my Master!  
Thou art the Creator and I the creature!  
Has anyone mercy upon the creature  
but the creator?

4 My Master, My Master!  
Thou art the Giver and I the asker!  
Has anyone mercy upon the asker  
but the giver?

5 My Master, My Master!  
Thou art the Helper and I the seeker of help!  
Has anyone mercy upon the seeker of help  
but the helper?

6 My Master, My Master!  
Thou art the Subsistent and I the perishing!  
Has anyone mercy upon the perishing  
but the subsistent?

7 My Master, My Master!  
Thou art the Everlasting and I the vanishing!  
Has anyone mercy upon the vanishing  
but the everlasting?

8 My Master, My Master!  
Thou art the Living and I the dead!  
Has anyone mercy upon the dead  
but the living?
صلّ على محمدٍ ﷺ وإليّ الطيبين الطاهرين

٨١

مولائي مولائي أنت المولى وأنت العبد و هل يرحمك العبد إلا المولى مولائي مولائي أنت العزيز وأنا الدليل وهل يرحمك الدليل إلا العزيز مولائي مولائي أنت الحايلي وأنا المولى و هل يرحمك الخالق إلا الحايلي مولائي مولائي أنت المعتط وأنا السائل و هل يرحمك السائل إلا المعتط مولائي مولائي أنت المغيب وأنا المعتط وأنا السائل و هل يرحمك السائل إلا المعتط مولائي مولائي أنت الباق و أنا القاني و هل يرحمك الفاني إلا الباق مولائي مولائي أنت الدائم وأنا الزائر و هل يرحمك الزائر إلا الدائم مولائي مولائي أنت الحي وأنا المبت و هل يرحم المبت إلا الحي
9 My Master, My Master!
   Thou art the Strong and I the weak!
   Has anyone mercy upon the weak
   but the strong?
10 My Master, My Master!
   Thou art the Rich and I the poor!
   Has anyone mercy upon the poor
   but the rich?
11 My Master, My Master!
   Thou art the Great and I the small!
   Has anyone mercy upon the small
   but the great?
12 My Master, My Master!
   Thou art the Owner and I the owned!
   Has anyone mercy upon the owned
   but the owner?

His Supplications for the Days of the Week

[62]

The Supplication for Sunday

In the Name of God, the All-merciful,
   the All-compassionate

1 In the name of God,
   from whom I hope for nothing but bounty,
   and from whom I fear nothing but justice!
   I rely only upon His word,
   and I cling only to His cord!
2 In Thee I seek sanctuary
   —O Possessor of pardon and good pleasure—
   from wrong and enmity,
   from the changes of time and the recurrence of sorrows,
   from the striking of mishaps,
بسم الله الرحمن الرحيم

بسم الله الذي لا إله إلا هو وحده لا شريك له
ولا تاعب وليد الله وليمة لا أمستكم إلا بحبه
أنت جدير يذكروا العفو والرضوان من الظلم والعدوان
ومن غير الزماني وقوات الأحزان ومن طواف
and from the expiration of my term
    before preparation and readiness.
3 From Thee I seek guidance
    to that wherein is righteousness and being set right.
4 From Thee I seek help
    in that which is linked to success and favourable
    response.
5 Thee I beseech
    for the garment of well-being
        and its completion
    and for the covering of health
        and its permanence.
I seek refuge in Thee, my Lord,
    from the goadings of the satans,
    and I seek protection in Thy sovereignty
    from the injustice of the sovereigns.
So accept my past prayers and fasting
    and make my tomorrow and what is after
    better than my present hour and my today!
Exalt me in my clan and my people
    and protect me in my waking and my sleeping!
For Thou art God, the Best Guardian,
    and Thou art the Most Merciful of the merciful.290
6 O God,
    I am quit before Thee
        on this day of mine
    and on all Sundays that follow it
    of associating others with Thee and of heresy,
    and I devote my supplication sincerely to Thee,
        addressing myself to Thy response.
7 So bless Muḥammad and the Household of Muḥammad,
        the best of Thy creation,
        the summoner to Thy truth,
        exalt me with Thy exaltation,
        which is never made to suffer loss,
دعاء اليوم الآخر

ال𝚣دنان ومن أنقضاء المدة قبل التأهيل العبدة
وإياك أتشرشذلما في الصلاح والأصلاح
وبين استعينين فيما يقترب به النجاح والانجاز
وإياك أرغب في لما سلف العافية وما مهما وتمول
السلامة ودوامها وأعود بيث يا بث من هزات
الضباجين وأختار بسلطانك من جور السلاطين
فتمقبل ما مكان من صلاتي وصوتي واجعل غدي
وما بعده فضل من ساعة ولي واعرف في عصري
وقوتي واحفظني في نطقك وولي فانت الله خير
حافظا وانت أرحم الراحلين الله釉 اري ابرع
أنت في يوم هذا وفيا يعد إلى من الأحاد من الشرك
والإلهام وأخلص الله دعائي تعرضاً للأجابة
فصل على محمد وال محمد خيرخلط الكذين
إلى حقة و أعزني بعزك الذي لا يضاه

١٢٣٣
protect me with Thy eye,  
which never sleeps,  
and seal  
my affair by cutting me off from everything but Thee  
and my life with forgiveness!  
Surely Thou art the All-forgiving,  
the All-compassionate!

[63]

The Supplication for Monday

In the Name of God, the All-merciful,  
the All-compassionate

1 Praise belongs to God,  
who allowed none to witness  
when He created the heavens and the earth,  
and who took no helper  
when He authored the spirits!

2 He has no associate in Divinity  
and no support in Unity.

3 Tongues fall silent before the limit of describing Him,  
intellects fail before the core of knowing Him,  
tyrants fall low in awe of Him,  
faces are humbled in fear of Him,²⁹¹  
and everything mighty  
yields to His mightiness!

4 So to Thee belongs praise,  
again and again, well-measured,  
continually, methodically!

5 And may His blessings be upon His Messenger endlessly,  
His salutation everlastingly, eternally!

6 O God, make  
the beginning of this day of mine righteousness,  
its middle prosperity,  
and its end success!
بسم الله الرحمن الرحيم

الحمد لله الذي لم يشهد أحداً جنماً في السماوات والأرض ولا أحداً مغيناً جنماً في الأرض

كلت الألسن عن غاية صفاتي وحاسرت العقول عن كنف معرفتي وتواضعت الجبارة لهيبتي وحنع الوجه خشيت وانقاد حل عظم لعظمته

فلت الجد متوأتمسقًا وموالياً مستوحصًا وصلوات على رسول أبداً وسلمه أباً وسلمه داً ماسبمداً لله ماجعل أولي

هذا صلاحًا وأوسطه فلاحاً وأخره تجها و
I seek refuge in Thee from a day
whose beginning is fright,
whose middle is anxiety,
and whose end is pain!

7 O God,
I pray forgiveness from Thee
for every vow I have vowed,
every promise I have promised,
and every pledge I have pledged
and then failed to keep for Thee.

8 I ask Thee concerning the complaints of Thy servants against me:
If there is a servant from among Thy servants
or a handmaid from among Thy handmaids,
who has against me
a complaint because I have wronged him in respect to
himself,
his reputation,
his property,
his wife or his child,
evil words I have spoken about him in his absence,
an imposition upon him through inclination,
caprice,
scorn,
zeal,
false show,
bigotry,
whether he be absent or present,
alive or dead,
such that my hand has fallen short
and my capacity has been too narrow
to make restitution to him
or to annul my obligation to him,

9 I ask Thee,
O He who owns all objects of need
—which are granted by His will
and hasten to His desire—
that Thou blessest Muḥammad and the Household of
Muḥammad,
makest [the one I have wronged] satisfied with me
in the manner that Thou willest,
أعوذ بِك من يوم أوله فَزنع وأوسطه جَزَع و
أخره وَجَعٌ {اللهُمَّ اسْتَغْفِر لِكُلّ نِّدَاذَرِينَ}
ولكن وبعد وعدته ولحل عهده يأهده فقَم
لما آتَتْهُ يَهُود وَأَسْأَلَتْ فِي مَتَافٍ عِبَادٍ
فأيما أعبد من عبديك أُو أمة من إمائي كأنت
لله قبل مشعل ظلمها إياها في نفسه أو في عرضه
أو في ماله أو في أهله أو ولده أو غيبة اعتبت
بها أو تمحممل عليها مييل أو هوى أو أنيفة أو
خييمة أوريا أوعصبة عائبة كانت أور
شاهدًا وحيًا كان أوميَّتًا فقصرت يدَي
وضاق وسمع عن ردها اليه والتقول منه
فأسالت يا من مَلِكُ المحاجات وهي مُستبعدة
يشبينه ومشروعة إلى إرادته أن تصلّى على
مَعْمَر وَأَلِي مُحَي وَأَن ترضية عيني بما بَشَنَتَ وَخَبَر
and givest me mercy from Thee!
Forgiveness decreases Thee not
and giving injures Thee not,
O Most Merciful of the merciful!

10 O God,
give me on every Monday two favours from Thee:
the felicity to obey Thee
at its beginning
and the favour of Thy forgiveness
at its end!
O He who is God
and none other than whom grants forgiveness for sins!

[64]

The Supplication for Tuesday

In the Name of God, the All-merciful,
the All-compassionate

1 Praise belongs to God
—and praise is His right, since He deserves it—
abundant praise!

2 I seek refuge in Him from the evil of my soul,
   for surely the soul commands to evil
   except as my Lord has mercy.292

3 I seek refuge in Him from the evil of Satan
   who adds sins to my sin.

4 I seek protection with Him from every wicked tyrant,
   unjust sovereign,
   and conquering enemy.

5 O God,
   place me among Thy troops,
   for Thy troops—they are the victors;293
   place me in Thy party,
   for Thy party—they are the ones who prosper.294
لي من عندك رحمة إنّا لانقصات المغفرة و
لا انصرك الموهبة يا رحم الرحيمين
اللهُمَّ أولني في كل يوم وأتنبيبي بيعتني مثل ثنتين سكاة
في أوله بطاعتك ونعمة في الآخر بعمك بمعفرتيك
يأمن هُوَ الأَلَهُ ولا يغيث الْدُّنْوُبِ السَّوَاءُ

إسْمَعُ اللَّهُ الْمَلَكُ الرَّحْمِي
السُّلَطَانَ جَاثٍرَ وَعْدَ وَقَاهُرٍ اللَّهُمَّ أَعْفَعْيٌنَ
جَنَّةً وَجَنَّةَ الْغَالِبُونَ وَأَجْعَلْيٌنَيْنَ
جَزِيْكَ قَانَ جَمِيلَ هُمُ الْمُفِيْلِحُونَ وَأَجْعَلْيٌنَ
and place me among Thy friends,
for Thy friends—no fear shall be upon them,
nor shall they sorrow. 295

6 O God,
set right for me my religion,
for it is the preserving tie of my affair,
set right for me my hereafter,
for it is the abode of my permanent lodging
and to it I flee from the neighbourhood of the vile!
Make life an increase for me in every good
and death an ease for me from every evil!

7 O God, bless
Muhammad, the Seal of the Prophets
and the completion of the number of the envoys,
his Household, the good, the pure,
and his Companions, the distinguished,
and give me on the Tuesday three things:

8 Leave
no sin for me unless Thou forgivest it,
no grief unless Thou takest it away,
and no enemy unless Thou repellest him!
By means of ‘in the name of “God”,’ the best of the Names,
in the name of God, Lord of earth and heaven,

9 I seek to repulse every hateful thing,
the first of which is His anger,
and I seek to attract every lovable thing,
the first of which is His good pleasure!

10 So seal me with forgiveness from Thee,
O Patron of beneficence!

[65]
The Supplication for Wednesday
من أوليانيَّات فإن أوليانيَّات لأخوته عليهم ولا أهْمَّ يُنْثِنُونَ ۖ اللَّهُمَّ أَضْحِقِي دَينِي وَأَنْعُمَةَ
أَمْرِي وَاصِلِي إِخْرَجْيْيَ فَإِنَّهَا أَرْمَقْتِي وَأَلْيَهَا
مِن مَّجاوِرَةِ اللَّهِ وَمَرفوعَيْيَ وَأَجْعَلْيَ الحَيَوَةَ زِيَاً ۖ لَيْنَ في كُلِّ خَيْرٍ وَالوَفَا فَرَاحَةً ۖ لَيْنَ كُلِّ شَرٍّ ۖ اللَّهُمَّ
صَلِّ عَلَى مُحَمَّدٍ خَاتُمِ النَّبِيِّيَنِ وَمَرَاءَ عَدَّةَ المُرْسِلِينَ
وَعَلَى الْإِلَهِيَّيْنِ النَّبِيِّيَنِ وَأَصْحَابِهِ النَّبِيِّيَنَّ
وَهَبَ لَيْنَ لِيِفَتَّانَةَ تَلَانَا ۖ لَا تَتَدَعِي لِذِنَابِهِ
غَفُّرْتُهُ وَلَا غَفُّرَ الَّذِي أَذْهَبْتُهُ وَلَا غَفُّرَ الَّذِي
دَفَعَهُ بِسَمْىٍ خَيْرَ الأسماَء بِسَمِّي اللَّهِ
الأَرْضِ وَالسَّمَاء ۖ أَسْتَدْفَعْ كُلَّ مَكَروهٍ أَوْلِيَاءَ
سَعْطُهُ وَأَسْتَنْجِلِبَ كُلَّ مَجْهَوبٍ أَوْلِيَاءَ رَضَاهُ ۖ كَأَنَّمَ
لَيْ مَثَالَ بِالْغَفْرَانِ يَأْوِيِ الرَّحْمَانِ
۶۰
In the Name of God, the All-merciful,  
the All-compassionate

1 Praise belongs to God,  
who appointed the night to be a garment,  
and sleep for a rest,  
and day He appointed for a rising!^296

2 To Thee belongs praise,  
for Thou roused me from my sleep,  
—and hast Thou willed,  
Thou wouldst have made it everlasting—  
an everlasting praise that will never be cut off  
and whose number the creatures will never count!

3 O God,  
to Thee belongs praise,  
for Thou created, then proportioned,  
ordained and decreed,  
gave death and bestowed life,  
made sick and healed,  
made well and afflicted,  
sat upon the Throne and encompassed the Kingdom!^297

4 I supplicate Thee with the supplication of one  
whose mediation is weak,  
whose stratagems have been cut off,  
whose term has drawn near,  
whose expectation from this world has shrunk,  
whose neediness for Thy mercy has intensified,  
whose remorse for his neglect has become great,  
whose slips and stumbles have become many,  
and whose repentance is devoted sincerely to Thy face.

5 So bless Muhammad, the Seal of the Prophets,  
and his Household, the good, the pure,
ليسْ بِالْإِنْثَرَاءِ الْحَسَنِ الْبَحْرِ

۱. أَحْدِهِ الْلَّهُ الَّذِي جَعَلَ اللَّيْلَ لِبَيْنَ النَّهَارِ وَالْقَوْمِ سَبَأًا
۲. وَجَعَلَ النَّهَارَ نُشُورًاۚ أَلَيْنَ أُحْدِهِ الَّذِي بَعْثَتْنِي مِنۢ
۳. فَرَقْدُهُ وَأَوْصِفْتُ جَعْلَتِهِ سَرَمَدًا اِحْمَدَدَ أَنْبَأۢا
۴. لَا يُقْطَعُ أَبَداً وَلَا يُحْصَىٰ لِهِ الْخَلَاقُ عِنْدَاٰۢاۢا
۵. لَلَّهُ أَحْدِهِ الَّذِي خَلَقَتْ فَصُوْيَتِهِ وَقَذَّرَتْ وَقَضَيْتِ
۶. وَآَمَتْ وَأَحْيِيتْ وَأَمْرَضْتْ وَشُفَيْتْ وَعَافِيَتْ وَأَلْيَتْ وَعَلَى الْعَرْشِ أُسِّتْنِيَّ وَعَلَى الْمَلُكِ أَخَوَيْتِ
۷. أَعْبَىُّ دُعَاءَ مِن ضَفَعُتْ وَسَيْلَتْ وَقَنَعَتْ
۸. جَلَّتْهُ وَأَقَارَبَ أَجْلَهُ وَتَدَاؤُهُ فِي الدُّنْيَا أَمَّلُهُ
۹. وَأَشْتَدَّتْ إِلَى رَحْمَتِهِ فَاَقْتُهَا وَعَظُمَتْ لِتَفْرِيقِهِ
۱۰. حَسَنَتْ وَكَفَّرَتْ زَلْلَهُ وَعَدْرَتْ وَخَلَصَتْ
۱۱. لِوَجَهَاتٍ تُنَبِّيذَهُ وَقَضِيلٌ عَلَى مَحَمَّدٍ رَحْمَتَ اللَّهِ عَلَيْهِ وَأَزْرَقَهُ وَأَهْلِ بَيْتِهِ الْمَلِكِينَ وَالْتَأْهِرِينَ وَالْزَّرَقَةَ

۳۳۷
provide me with the intercession of Muḥammad
(God bless him and his Household)
and deprive me not of his companionship!
Surely Thou art the Most Merciful of the merciful!  
O God,
decree for me on Wednesday four things:
Induce me
to be strong in obedience to Thee,
to be joyful in worshiping Thee,
to be desirous of Thy reward,
and to abstain from that which would make incumbent
upon me
Thy painful punishment!
Thou art Gentle to whom Thou wilt!

[66]
The Supplication for Thursday

In the Name of God, the All-merciful,
the All-compassionate

Praise belongs to God,
who has taken away the shadowy night by His power
and brought the sight-giving day through His mercy.
He has clothed me in its brightness
and given me its favour.

O God,
just as Thou hast spared me for this day,
so also spare me for its likes,
bless the prophet Muḥammad and his Household,
torment me not in it and in other nights and days
by allowing me to commit unlawful acts
and to clothe myself in sins;
provide me with its good,
the good of all within it,
and the good of everything after it;
and turn away from me its evil,
the evil of all within it,
and the evil of everything after it!
سمي الله الرحمن الرحيم
الحبيب الذي أذهب الليل مظلمًا يقدّرته، و
جاء بالنهاية مبرَّرًا برحمة وكمال ضياءه واتباع
معنى الله فماabbixني له فأبقى إلماتالم، و
صل على النبي محمد وآل البيت ولا تطيعي فيهم وفي
غيره من الليالي والأيام، بإركاب الطريق وأсимاء
الموت وازربقني خيره وخير مافيه، وخيري بغد
وأصروف عني شره وشر ما فيه وشر ما بدغد
O God,
by the protective compact of Islam,
I seek mediation with Thee!
By the inviolability of the Qur’ān,
I rely upon Thee!
By Muḥammad the chosen (God bless him and his Household)
I seek intercession with Thee!
So recognize my protective compact
by which I hope my need will be granted,
O Most Merciful of the merciful!

O God,
decree for me on Thursday five things
which none embraces but Thy generosity
and none supports but Thy favours:
health through which I may have the strength to obey Thee,
worship by which I may deserve Thy plentiful reward,
plenty in my state through lawful provision,
and that Thou
makest me secure in the places of fear
through Thy security,
and placest me in Thy fortress
against the striking of worries and sorrows!
Bless Muḥammad and his Household,
and make my seeking his mediation as an intercessor
give profit on the Day of Resurrection!
Surely Thou art the Most Merciful of the merciful! 299

[67]
The Supplication for Friday

In the Name of God, the All-merciful,
the All-compassionate

Praise belongs to God,
the First before the bringing forth and the giving of life,
0. أُلَهِمْيَ إِنِّي بِذِمَةِ الْإِسْلاَمِ أَنَّكَ تُوَسِّعُ الْيَوْمَ وَبِحُرْمَةِ الْقُرْآنِ أَمَتَحْنَى عَلَيْنِ وَيُحِمْمِدُصَطْفِي صَلِّي اللَّهُ عَلَيْهِ وَرَحْمَتُعِدُّضَوْهُ دَلِّي فَأَسْتَفْعِثُ لَهُمَّ يَدُوَّرُ الْمُلْكَ مِنْ أَيْمَٰنِ الْإِسْلاَمِ وَلَيُحْلِفْهَا الْكَلِمَةَ قَضَىٰ حَاجَّةً يَا أَنْحَمَّ الْرَّاجِينَ إِنَّ اللَّهَ نَفَسَ أَقْصَىٰ فِي جَنَّتِي خَمْسَاءَا يَسْقِعُ لِلَّذِينَ أَكْرُمُوا وَلَا يُضْرِفْهَا قَضَىٰ سَلَامَةً أَقْوَىٰ بِحَبَّةٍ عَلَى طَاعِنَتِكَ وَعَبْدَةٌ أَسْتَفْعِثُ يَهَاجِرِنَّ مِثْوَابِكَ وَضَعْتَهُ، فَبِأَيْلِ الْيَوْمِ الْكَبِيرِ الْمُرْحِمِ وَأَنْ تُوَسْمَيْنِي فِي مَا وَقَعَتْ مُحْمَّدُ بِأَمْنِكَ وَتَجْعَلُهَا مِنْ طَوَايَةٍ حَمْوَنَّ وَقَحْرُكَ فِي حَضْنِكَ سَلَى عَلَى مُحْمَّدٍ وَاللَّهُ وَأَجْعَلُ تَوْسِلٍ لِّي بِهِّ شَافِعٌ يَوْمَ الْقِيَمَةِ نَافِعًا إِنَّاتٌ أنْتُ أَنْحَمَّ الْرَّاجِينَ

67 دُعَاءٌ يوْمِ الْمَجْمَعَةِ

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

الْحَجَّةِ الْأُولَى قَبْلِ الأَنْشَهَةِ وَالْأَخِيَاءِ وَالْأَخْرَجِ
and the Last after the annihilation of all things, 
the All-knowing who forgets not him who remembers Him,\textsuperscript{300}
decrees not him who thanks Him,\textsuperscript{301}
disappoints not him who supplicates Him, 
and cuts not off the hope of him who hopes in Him!

2 O God, 
I call Thee to witness 
—and Thou art sufficient witness—and I call to witness 
all Thy angels, 
the inhabitants of Thy heavens, 
the bearers of Thy Throne, 
Thy prophets and Thy messengers whom Thou hast 
sent out, 
and the various kinds of creatures Thou hast 
brought forth, 
that I bear witness 
that Thou art God; 
there is no god but Thou, Thou alone, 
who hast no associate nor any equal, 
and Thy word has no failing, 
nor any change;\textsuperscript{302}
and that Muhammad (God bless him and his Household) 
is Thy servant and Thy messenger; 
he delivered to the servants 
that with which Thou charged him, 
he struggled for God as is His due,\textsuperscript{303} 
he gave the good news of the truth of reward, 
and he warned of the veracity of punishment.

3 O God, 
make me firm in Thy religion 
as long as Thou keepest me alive, 
\textit{make not my heart to swerve} 
\textit{after Thou hast guided me}, 
\textit{and give me mercy from Thee}, 
\textit{surely Thou art the Giver}.\textsuperscript{304}
بعد فتنة الأشياء العليم الذي لا ينسى من ذكره ولا ينقض من شكره ولا يّتبط من دعاه ولا يقطع رجاء من رجاه الله سالام عليكم أشهدت نبياً شهيداً و أشهد عجائب ملايينهم و سكنان سموايتكم و حملة عرشكم ومن بعثت من أبنائكم ورسلتكم و أنشأت من أصوات خلقاتكم أشهد إنك أنت الله ولا إله إلا أنت و واحد لا شريك لك ولا إدعيل ولا حلف لقولك ولا تبدير و إن مضت أصل الله عليكم و إن عبد لرسولك أدى مأحملته إلى العباد وجاهد في الله حق الجهاد و أنب شريهما و هو حق من الثواب و أنذر بنا هوى سيدنرك من العقاب الله تبني علي دينك ما أهينتني و لا تزغ قلبي بغداً فهديني و هب لي من لدنك رحمة إنك أنت الوهاب صل على
Bless Muhammad and the Household of Muhammad, 
make me one of his followers and his partisans, 
muster me in his band, 
and give me the success of 
accomplishing the obligatory observance of Friday, 
performing the acts of obedience 
which Thou has made incumbent upon me 
within it, 
and [receiving] the bestowal 
which Thou hast apportioned for its people 
on the Day of Recompense! 

Surely Thou art Mighty, All-wise!305

[68]

The Supplication for Saturday

In the Name of God, the All-merciful, 
the All-compassionate

1 'In the name of God', 
the word of those who hold fast to Him, 
the speech of those who seek His protection! 
I seek refuge in God (high exalted is He) from 
the injustice of the unjust, 
the trickery of the enviers, 
and the oppression of the wrongdoers, 
and I praise Him beyond the praise of the praisers!

2 O God, 
Thou art the One without partner, 
and the King without having been made sovereign; 
no one opposes Thee in Thy decree 
and no one contests Thee in Thy kingdom!

3 I ask Thee to 
bless Muhammad and his Household, 
Thy servant and Thy messenger, 
inspire me with a thanksgiving for Thy favours 
which will take me to the utmost limit of Thy good 
pleasure, 
help me through the gentleness of Thy solicitude to 
obey Thee,
لا ينفع بالله تعالى من جوهر أبا تربين وحكيد
الحاكميين ونبي الطالبين وآخِدة فوق حمد
الحاكميين ۸) اللهُمَّ أنَّ أَلَّهَمْتَ أَيْضًا بِلا شَريعة و
الملك بلا مثنيًا لا تَضاَدَّ في حِكْمَة وَلا نَزِعَ
في ملكٍ ۶) أَسْتَلَّتْ آنَّ تَصِّبُ على مُحَمْمِدٍ وَالله
عَبْدِه وَرَسُولٍ وَآنَّ تَؤْزِي عَيْنًا مِن شَكْرٍ تَعْمَلُ
مَا يَلْبِعُ بِغَايَةٍ رَضِيَانَ وَآنَّ تَعْيِنِي عَلَى طَاعِيَةٍ
hold fast to worshiping Thee,  
and deserve Thy reward,  
have mercy upon me,  
bar me from acts of disobedience toward Thee  
as long as Thou keepest me alive,  
give me success in what profits me  
as long as Thou sparest me,  
expand my breast through Thy Book,  
lessen my burden through its recitation,  
bestow upon me health in my religion and my soul,  
estrange not my intimates from me,  
and complete Thy beneficence in what is left of my lifetime,  
just as Thou hast shown beneficence  
in that of it which has passed!
O Most Merciful of the merciful!

Fifteen Whispered Prayers  
from the Words of Sayyid al-Sājidin

[69] I

The Whispered Prayer of the Repenters

In the Name of God, the All-merciful,  
the All-compassionate

My God, offenses have clothed me  
in the garment of my lowliness,  
separation from Thee has wrapped me  
in the clothing of my misery!
My dreadful crimes have deadened my heart,  
so bring it to life by a repentance from Thee!
O my hope and my aim!  
O my wish and my want!
By Thy might,  
I find no one but Thee to forgive my sins
وليُروِمَ عَبْدُ اِبْنِكَ وَاعْتِصَمَّ مَنْ طَرَىَّكَ بِقُرْعَةٍ
تَحَمَّلِيَّةَ وَتَزْحَمَّيَةً وَتَصَدَّقُيَّ مَعَ مُقَامِيَّاتِ مَا
أَخْتِيَّةَ وَتَفَقَّيْتِي لَيْتَ أنْ يَفْعَلُيْ مَا أَلَقَقَتَيْنِ وَأَنْ
تَشَهَّرَ إِبْنِيُكَ صَدْرِيَّ وَمَخْتَطَتَوْهُ وَزَرَّئِ
وَتَمْنَى السَّلَاةَ فِي دِينِهِ وَقَبْسِهِ وَلَا تَخُشَّ بِأَهْلِ
إِسْرَى وَتَتَّبِعَ إِحسَانَاً فِي ما أَبيَّ مَنْ عَمَّيْ كَأَحْسَنَتْ
فِي مَا مُضِنِّ مِنْهُ يَا أَرْحَمَ الرَّاهِينِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
إِلَهِيُّ أَلْبَسْنِي الْخَطَأَتِ الْأَثْمَاتِ الْمَدَّةِ الْجَلَّلِيَّ الْبَقَاءُ
مِنْكَ لَيْسَ مَسْكِنِي وَأُمَّةٌ فَلَا يَلْبِيُ عَظِيمُ جَانِبِيُّ قَلِيِّهِ
بِنَوَّةٌ مِنْكَ يَا أَمِي لَبِّي وَفِي يَدِي وَيَسَّوَّي وُمَيْنِيُّ
فَوَعَّرَتَكَ مَا أَجِدَ لَيْدُوَيْنِي سَوَاءً عَافِراً وَالَّا أُرَيِّ
and I see none but Thee to mend my brokenness!
I have subjected myself to Thee in repeated turning,
    I have humbled myself to Thee in abasement.
If Thou castest me out from Thy door,
    in whom shall I take shelter?
If Thou repellest me from Thy side,
    in whom shall I seek refuge?
O my grief at my ignominy and disgrace!
    O my sorrow at my evil works and what I have committed!

2 I ask Thee, O Forgiver of great sins,
    O Mender of broken bones,
to overlook my ruinous misdeeds
    and cover my disgraceful secret thoughts!
At the witnessing place of the Resurrection,
    empty me not
    of the coolness of Thy pardon and forgiveness,
    and strip me not
    of Thy beautiful forbearance and covering!

3 My God,
    let the cloud of Thy mercy cast its shadow
    upon my sins
    and send the billow of Thy clemency
    flowing over my faults!

5 My God,
    if remorse for sins is a repentance,\textsuperscript{306}
        I—by Thy might—am one of the remorseful!
    If praying forgiveness for offenses is an alleviation,
لكسرى غيّر ك جابرًا و قد خضعت بال إذابة اللبك و عنتوت بالاستكانة لذينك فإن طردنمين من بابك فين الود وإن رددتني عن جنايب فسيمن أعود قو السفاه من حمّالي و ملفاتي و الهفاف من سوء مال و اجتربى أستنل ياغوار الذئب السكير و يا جابر الغيّر ك كسرى أن تنهب لي مؤقتات الجبار و تُثاثر على فاعضات السرائر ولا تحلي في مشهد القبمة من برد غفور و غفور وك تعرفي من جميل صفحت و سائر ال التي طلبت على ذوي على عما رحبت و أرسل على عيوبي سعاب زلفات إلهى هل يرجع العبد الذي إلا إلى مواردهم مهمن يحيى من سفحته أحد سواه إلهى إن كان الندم على الذئب توينة فإنه و عصرتكم من النادر مبين وإن كان الاستغفار من الخطيئة حسنة فإني لله
I am one of those who pray forgiveness!
To Thee I return
that Thou may be well pleased!

6 My God,
through Thy power over me,
turn toward me,
through Thy clemency toward me,
pardon me,
and through Thy knowledge of me,
be gentle toward me!

7 My God,
Thou art He who hast opened a door to Thy pardon
and named it 'repentance',
for Thou said,
Repent to God with unswerving repentance.307
What is the excuse
of him who remains heedless of entering the door
after its opening?

8 My God,
though the sins of Thy servant are ugly,
Thy pardon is beautiful.

9 My God,
I am not the first
to have disobeyed Thee,
and Thou turned toward him,
or to have sought to attain Thy favour,
and Thou wert munificent toward him.

O Responder to the distressed!
O Remover of injury!
O Great in goodness!
O Knower of everything secret!
O Beautiful through covering over!
I seek Thy munificence and Thy generosity
to intercede with Thee,
I seek Thy side and Thy showing mercy
to mediate with Thee,
so grant my supplication,
disappoint not my hope in Thee,
accept my repentance,
and hide my offense,
through Thy kindness and mercy,
O Most Merciful of the merciful!
من المستعفرين لاتعيب حتى ترضي، 
على ثوب على و يصلح عني أعفت و سمعت.
في أزق في إلهي أنا الذي فكت لعبادك بابا إلى 
عقوله، سميتنعوبة فقاتلت توبا إلى الله توبرًا.
نصوحاً فما عذر من أفعس دخول الناب بعد قتله،
إلهي إن كان قام الذنب من عبدك في خسر العفو 
من عندك إلهي ما أنا بأول من عصاك فقعت
عليه و تعرس لفرزه فاقت فقتاتها على حب، يا حبيب
المضرع، يا كشف الضيم يا عظيم الدير يا علامة
بما في السير يا جميل السينار، استشفعت بجوده،
كرمش إنيك، و توسلت بجنتسا بحرة وتريحك
لدنك، ما تجب د عالي ولا يخب فيك تجاني،
وتقبل توبتي وكفر خطيني وسميتك ورحبتاك 
يا أرحم الرحيمين.
The Whispered Prayer of the Complainers

In the Name of God, the All-merciful,  
the All-compassionate

1 My God,  
to Thee I complain of a soul  
commanding to evil,\textsuperscript{308}  
rushing to offenses,  
eager to disobey Thee,  
and exposing itself to Thy anger.  
It takes me on the roads of disasters,  
it makes me the easiest of perishers before Thee;  
many its pretexts,  
drawn out its expectations;  
when evil touches it,  
it is anxious,  
when good touches it,  
grudging;\textsuperscript{309}  
inclining to sport and diversion,  
full of heedlessness and inattention,  
it hurries me to misdeeds  
and makes me delay repentance.

2 My God,  
I complain to Thee  
of an enemy who misguides me  
and a satan who leads me astray.  
He has filled my breast with tempting thoughts,  
and his suggestions have encompassed my heart.  
He supports caprice against me,  
embellishes for me the love of this world,  
and separates me from obedience and proximity!

3 My God,  
to Thee I complain  
of a heart that is hard,  
turned this way and that by tempting thoughts,  
clothed in rust and the seal,\textsuperscript{310}
الله إلزأتني أشتكك نفسًا بالسوء آملة وإلى أخطىئي مبادرة ويعاقبتين مولعة وسحتك متعلقة ضت تسولت بين مسالك المهايئ وتجعلني عند كل أهومن هاليل كثيرة العليل طويلة الأمد إن مسها الشرير جرع وإن مسها الخير تمنع ميالي إلى اللعب واللهومملوة بالغفلة والسهو تسريع بي إلى الحوية وتسوقي بالتنوب إلى شكوائه عدًا يضيتي وسياطنا يغويتي وشد ملا السوا حدري وأحاطت هواجسها يقلي يعاصدني الهوى ويزيتيني في حب الدنيا ويجعلني بنيين ذين الطاعة والذللي إلى الهوى أشتكونا قليلاً قليلاً مع الوسواس مستقلباً وبالرئين والطبع مستلساً 

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and of an eye
too indifferent to weep in fear of Thee
and eagerly seeking that which gladdens it!

My God,
there is no force and no strength
except in Thy power,
and no deliverance for me from the detested things
of this world

save through Thy preservation.
So I ask Thee
by Thy far-reaching wisdom
and Thy penetrating will
not to let me expose myself to other than Thy munificence
and not to turn me into a target for trials!
Be for me
a helper against enemies,
a coverer of shameful things and faults,
a protector against afflictions,
a preserver against acts of disobedience!
By Thy clemency and mercy,
O Most Merciful of the merciful!

[71] III

The Whispered Prayer of the Fearful

In the Name of God, the All-merciful,
the All-compassionate

My God,
what thinkest Thou?
Wilt Thou chastise me after my faith in Thee,
drive me far away after my love for Thee,
deprive me while I hope for Thy mercy and forgiveness,
forsake me while I seek sanctuary in Thy pardon?
How could Thy generous face disappoint me?!
Would that I knew—Did my mother bear me for
wretchedness?
عِينًا اِنْبِكَاهِ مِنْ خَوَافِكَ جَاهِدةٌ وَإِلَى مَنْ سُرْهَا هَـَّالَةٌ ٥ إِلَّي الْهَيْلِ لَا أَحْلُوَّلِ وَلَا أُقُوَّةٌ إِلَّا بِقَدْرَتِي وَلَا بِمَجاهِدِي مِنْ مَكَابِرِ الدُّنْيَا الَّذِي إِعْمَضَتْكُ فَأَسَأْلُ بِبَلَاغُهَا كِتَابَتِكَ وَنَقْلَادُ مَشْعَنَتِكَ أَنَّ الْعَجِيلَيْنِ لَيْنَ جَوَّدَ وَصَمْراً وَلَا نُصِيْرُ فيِ لِفَتَحِي عَرَضًا وَكَنْ لَىٰ عَلَى الْأُعْدَاءِ نَاصِرًا وَعَلَى الْحَايِزِي وَالْعِيْبَبِ سَاَيَّرًا وَمِنَ الْبَلَاءِ وَأَقِيَّةٌ وَعَمَّيْنِ المُعايِنَيْنِ عَامِمًا يَرَأْيِتَكَ وَرَحِيمَكَ يَا أَنْحَمَ الرَّمِيْمِينَ

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١۱ إِلَّا أَتَرَالَّ بَعْدَ الْأَيْمَانِ بِمَ تَعْدِي بُيُّيْ أَمْ بَيَّحَّي إِرَّاَلَّ بَعْدُيُّ وَمَعَ رَجُلِي لِرَحْمَتِي وَصَفْحَاتِ يَمْعِرَنُي أَمْ وَمَعَ إِسْتِجَاءٍ رَأَيْي بَعْفُوكَ تَسْلِمِي حَاشَاوُ الْجَهَّلُ مَى لَّكَ مَعَ مَهْبِيَ لَئِتْ شَعْرِي إِلِى الْقَارِئِ وَلَدْنِي إِمَّآ أَمَّ
Did she nurture me for suffering?
Would then that she had not borne me
and had not nurtured me!
Would that I had knowledge—
Hast Thou appointed me one of the people of felicity?
Hast Thou singled me out for Thy nearness and neighbourhood?
Then would my eyes be gladdened,
and in that my soul reach serenity.

2 My God,
dost Thou blacken faces which fall down in prostration
before Thy mightiness?
Dost Thou strike dumb tongues which speak in laudation
of Thy glory and majesty?
Dost Thou seal hearts which harbour Thy love?
Dost Thou deafen ears which take pleasure in hearing
Thy remembrance according to Thy will?
Dost Thou manacle hands which expectations have raised to
Thee
in hope of Thy clemency?
Dost Thou punish bodies which worked to obey Thee
until they grew thin in struggling for Thee?
Dost Thou chastise legs which ran to worship Thee?

3 My God,
lock not toward those who profess Thy Unity
the doors of Thy mercy,
and veil not those who yearn for Thee
from looking upon the vision of Thy beauty!

4 My God,
a soul which Thou hast exalted by its professing Thy Unity—
لأجل أبناء أختي، فليثبتوا في سبيل طهانتي، ولم ترني وليتي
علبتي أمن أهل السعادة بجعلتي ونفسيتي وجرميتي وجوارتي
خصوصا تفعم بذل تلك عندي ونصمهم لو نفسى
إلهي هل تسر وحوا أخريات ساجدة لعظمتي
أو تخرج السنة نطقت بالثناء على تيجيك وجلالتك
أو تطبع على قلوب إنورات على محييتك أو تصرع
اسماعا تلذ ذؤب تسمع ذكرتك في إرادتك
أو تعلج أفكار رفعتها الأمل آليك رجاء رأفيتك
أو عقاب أبدا أعلمت إطاعتك حتى نعت في
عياه أمتك أو تعيد بآرجالا سعت في عياذتك
الله لا يعتقل على موجودين آبوا برحمة و
لا يحب مشتاقين عن النظر إلى حميم رؤيتاك
إلهي نفس أعترته بتوجودك كيف تذل ما يحثه
هجرانك وضمي يعقم على مودت كيfyت تمر
how wilt Thou burn it in the heat of Thy fires?

My God,
give me sanctuary
from Thy painful wrath
and Thy mighty anger!
O All-loving, O All-kind!
O Compassionate, O Merciful!
O Compeller, O Subduer!
O All-forgiver, O All-covering!
Deliver me through Thy mercy
from the chastisement of the Fire
and the disgrace of shame
when the good are set apart from the evil,
forms are transformed,
terrors terrify,
the good-doers are brought near,
the evildoers taken far,
and every soul is paid in full what it has earned,
and they shall not be wronged\textsuperscript{311}

[72] IV

The Whispered Prayer of the Hopeful

In the Name of God, the All-merciful,
the All-compassionate

1 O He who
gives to a servant
who asks from Him,
takes him to his wish
when he expectantly hopes for what is with Him,
brings him near and close
when he approaches Him,
covers over his sin and cloaks it
when he shows it openly,
and satisfies and suffices him
when he has confidence in Him!

2 My God,
who is the one who has come before Thee
seeking hospitality,
and whom Thou hast not received hospitably?
Who is the one who has dismounted at Thy door
hoping for magnanimity,
يا مان إذا سئلته عبد أعطاه وأ إذا امّل عاونه بلغه مناه وإذا أقبل عليه قريبه و أدا ناه وإذا جاهره بالقصور سترعى ذنبه و أعطاه وإذا تولى عليه أحسسه وكفاه إلّى من الذي نازح يبا بك ملّيم ساقك فأفرجته ومن الذي نازح يبا بك
and to whom Thou hast not shown it?
Is it good that I come back from Thy door,
turned away in disappointment,
while I know of no patron qualified by beneficence but
Thhee?

How should I have hope in other than Thee,
when the good—all of it—is in Thy hand?²³¹²
How should I expect from others,
when Thine are the creation and the command?²³¹³
Should I cut off my hope for Thee,
when Thou hast shown me of Thy bounty
that for which I have not asked?
Wouldst Thou make me have need for my like?
But I hold fast to Thy cord!

O He through whose mercy
the strivers reach felicity
and through whose vengeance
the seekers of forgiveness are not made wretched!

How should I forget Thee,
while Thou never ceasest remembering me?
How should I be diverted from Thee
while Thou art my constant watchet?

My God,
I have fastened my hand
to the skirt of Thy generosity,
I have stretched forth my expectation
toward reaching Thy gifts,
so render me pure through the purest profession of
Thy Unity,
and appoint me one of Thy choice servants!

O He who is the asylum of every fleer,
the hope of every seeker!
O Best Object of hope!
   O Most Generous Object of supplication!
O He who does not reject His asker
   or disappoint the expectant!
O He whose door is open to His supplicators
مناجات الغافلين

مرحباً يا داود فناوأولينته أيه من أن أرجع عن
بابك يا خيبته مضرفًا وأنسنت آخر سواك وسأول
بالأحساني موضوفًا كيفر يوجبرت والمحتركة بيدك
وكيف أو مقبل سواك وأحلق والأمرت يا قطع
نجاني منك وقد أوليتي مالاً أسسته من قضائك
أمس تفقري إلي مثلنا وأنا أعتصم بك بلتك يا من
سجد برحمته القاصد ونوليشق نسيته لسقطرة
كيف أشياء ولم تنزل ذكري وسكيف الهو
عنات وأنى مراقبي إلى بدأ دليل كرمك أعلقت
يادي ولنيل عطايك سعتت أملي فأخلصني
بالصلة توحيدك واحتفاني من صفوة عينيك
يأمر كل هارب إليه يلبقي وكل طالب إليه يرتقي
يا خير مرجعو يا أكرم سعيد ويا من لا يد سائلة
ولا يعين اللب يا من بابه مفتوح ليداعني و
and whose veil is lifted for those who hope in Him!
I ask Thee by Thy generosity to show kindness toward me
through Thy gifts,
with that which will gladden my eye,
through hope in Thee,
with that which will give serenity to my soul,
and through certainty
with that which
will make easy for me the afflictions of
this world
and lift from my insight the veils of blindness!

By Thy mercy,
O Most Merciful of the merciful

[73] v

The Whispered Prayer of the Beseechers

In the Name of God, the All-merciful,
the All-compassionate

My God,
though my stores for traveling to Thee are few,
my confidence in Thee has given me a good opinion. 314
Though my sin has made me fear Thy punishment,
my hope has let me feel secure from Thy vengeance.
Though my misdeed has exposed me to Thy penalty,
my excellent trust has apprised me of Thy reward.
Though heedlessness has put to sleep my readiness to meet
Thee,
knowledge has awakened me to Thy generosity and
boons.
لِيُسْمَيْنَ لِلرَّحْمَنِ الرَّحِيمَ

إِنْ كَانَ قَلِيلٌ زَادَ إِنْ كَانَ كَثِيرٌ فَلَكَدْ

حُسْنُ طَبَّةٍ بِالْطَّوْكُّ لَعْبَ أَنَّ كَانَ جَزِيًّا قَدْ

أَخَافَنِي مِنْ عَقْوَنيَّ بَلَا أَنَّ رَجَأَنِي قَدْ أَشَفَّرْنِي

بِالْأَمْنِ مِنْ نِقْتِيَّ بَلَا أَنَّ كَانَ ذَيْنِي مَتَّعْبَنِي

لِعَقَايْكَ فَقَدْ أَذْنِي حُسْنُ ثَقَتِي بَنْوَائِكَ بَلْ أَنَّ

إِنَّمَثِيَ الغَفُّلُ عَنِ الإِسْتِغْلَادِ لِلْقَائِلِ بَقَدْ

بِتَمْتَنِي المَعْرِفَةُ بِكُرمَاتِكَ وَالْأَنْبَاتِ وَإِنَّ أَوْحَشَ
Though excessive disobedience and rebellion
have estranged me from Thee,
the glad tidings of forgiveness and good pleasure
have made me feel intimate with Thee.

I ask Thee by
the splendours of Thy face
and the lights of Thy holiness,
and I implore Thee by
the tenderness of Thy mercy
and the gentleness of Thy goodness,
to verify my opinion in expecting
Thy great generosity
and Thy beautiful favour,
through nearness to Thee,
proximity with Thee,
and enjoyment of gazing upon Thee!

Here am I,
addressing myself to the breezes
of Thy freshness and tenderness,
having recourse to the rain
of Thy generosity and gentleness,
fleeing from Thy displeasure to Thy good pleasure
and from Thee to Thee,\footnote{315}
hoping for the best of what is with Thee,
relying upon Thy gifts,
utterly poor toward Thy guarding!

2 My God,
Thy bounty which Thou hast begun—complete it!
Thy generosity which Thou hast given me—strip it not away!
Thy cover over me through Thy clemency—tear it not away!
My ugly acts which Thou hast come to know—forgive them!

3 My God,
I seek intercession from Thee with Thee,
and I seek sanctuary in Thee from Thee!
I have come to Thee
craving Thy beneficence,
ما بنيت روبن فَرَّت العضيان والطعيان إن فقد الأنسى بشرى الغفران والرضوان أسألك ببِيْنَة
وجهته وفِي النور قد سما وابتَلّ إليك بعوافع
رضيتك ولطفك يرك أن تحقق طبيبي يسأ أوَّمَله
من جزيل أكرامك وجبيل العلماء في القُرْنِي
منك والولته لدريات والتمتع بالنظر إليه
وها أنا م تعرض لنجاحات روحات وعطفات ومسجع
غافت جوهرات ولطفات فآثرت ستمكت إلى رضال
هارب منك إليات راج أجسون مالديك معاوْل
عِلّي موحيات مختصر إلى رعايتك حُمّيدات
يهب من فضائل فقية مهما وكاهبات لي من كرمك
فلامسْته وَما سترته على بمغامات فلا تحتك و
ما علسته من قبيح فعلي وعفرة الناَفْرِه الذي استشفعت يرك
إليات واستجرت بات منات أتيَنعت طا معاً في
desiring Thy kindness,
seeking water from the deluge of Thy graciousness,
begging rain from the clouds of Thy bounty,
requesting Thy good pleasure,
going straight to Thy side,
arriving at the watering-place of Thy support,
seeking exalted good things from Thy quarter,
reaching for the presence of Thy beauty,
wanting Thy face,
knocking at Thy door,
abasing myself before Thy mightiness and majesty!
So act toward me with the forgiveness and mercy
of which Thou art worthy!
Act not toward me with the chastisement and vengeance
of which I am worthy!
By Thy mercy,
O Most Merciful of the merciful!

[74] VI

The Whispered Prayer of the Thankful

In the Name of God, the All-merciful,
the All-compassionate

My God,
the uninterrupted flow of Thy graciousness
hast distracted me from thanking Thee!
The flood of Thy bounty has rendered me incapable
of counting Thy praises!
The succession of Thy kind acts has diverted me
from mentioning Thee in laudation!
The continuous rush of Thy benefits has thwarted me
from spreading the news of Thy gentle favours!
|
|---|
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بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

إِنِّي أَذْهَلْتُ عَنْ إِقَامَةِ شَكْرِكَ تَنِيتًا بِغْلَتِكَ وَأَعْجَرْتُ عَنْ إِخْصَاصِ شَكْرِكَ فِي ضُرْعُوتِكَ وَشْفِيْنِي عَنْ ذُكُورِكَ مَا سَمَّهَكَ تَرَادُوفُ عَوْادَتِكَ وَأَعْجِبْتُ عَنْ نَشْرِ عَوْادَتِكَ تَوَالَى أَيَا دِيَاتٍ وَهَذَا مَفَاسِمُ منْ
This is the station of him who
confesses to the lavishness of favours,
meets them with shortcomings,
and witnesses to his own disregard and negligence.

Thou art the Clement, the Compassionate,
the Good, the Generous,
who does not disappoint those who aim for Him,
nor cast out from His courtyard those who expect from Him!

In Thy yard are put down the saddlebags of the hopeful
and in Thy plain stand the hopes of the help-seekers!
So meet not our hopes by disappointing and disheartening
and clothe us not in the shirt of despair and despondency!

2  My God,
my thanksgiving is small
   before Thy great boons,
and my praise and news-spreading shrink
   beside Thy generosity toward me!
Thy favours have wrapped me
   in the robes of the lights of faith,
and the gentlenesses of Thy goodness have let down
   over me
delicate curtains of might!
Thy kindnesses
   have collared me with collars not to be moved
and adorned me with neck-rings not to be broken!
Thy boons are abundant—
   my tongue is too weak to count them!
Thy favours are many—
   my understanding falls short of grasping them,
   not to speak of exhausting them!
So how can I achieve thanksgiving?
اغتنمت السبوع النعمة وقَالَ بَلْهَا يا انتَقِدروَنتَهَد
على نفسه بالأعمال والتضييع وآيت الرؤوف
الرحيم النبي الكريم الذي لا يبحث قاصديه
لا يطرد عن 후اءه أملمه بإحسانات تحترم رجال
التراجم وعرف صيتها تقيق امات المسترذدين
فلاتائل بالفتوح والأيتام إلهي نصاعر
سؤوب الفتوح والإيتام إلهي نصاعر عند
تعاظم الآية شكرى وضاقل في جنب إكرامك
إياى جناحي ونشرى جليلكى نعمت من أنوال الأمية ن
حَلَّه وضُربت على طايفت يبرك من العزيركلا و
قلد طبيب منسات فلائد لا تحل وطوفشي أثوابك
نقل فالآيات جمحة ضعفت ليساى عن إخصائها
وستناول كثيرة قصر فرضت عن إذراكها فضلاً من
إستِقِصَانَهَا فُكِيفَ يُبّحِثُ المَشْرَكُ الكُرْمُ ويُكْرِمَ اناً
For my thanking Thee requires thanksgiving. 
Whenever I say, 'To Thee belongs praise!',
it becomes thereby incumbent upon me to say,
'To Thee belongs praise'!

My God,
as Thou hast fed us through Thy gentleness
and nurtured us through Thy benefaction,
so also complete for us lavish favours,
repel from us detested acts of vengeance,
and of the shares of the two abodes,
give us their most elevated and their greatest,
both the immediate and the deferred!
To Thee belongs praise
for Thy good trial and the lavishness of Thy favours,
a praise
conforming to Thy good pleasure
and attracting Thy great goodness and
magnanimity.

O All-mighty,
O All-generous!
By Thy mercy,
O Most Merciful of the merciful!

[75] VII

The Whispered Prayer of the Obedient Toward God

In the Name of God, the All-merciful,
the All-compassionate

O God,
inspire us to obey Thee,
turn us aside from disobeying Thee,
make it easy for us to reach
the seeking of Thy good pleasure which we wish,
set us down in the midst of Thy Gardens,
dispel from our insights the clouds of misgiving,
uncover from our hearts the wrappings of doubt and the veil,
make falsehood vanish from our innermost minds,
and fix the truth in our secret thoughts,
시스템 الله الرحمن الرحيم
اللهُمَّ لَهُمَا طَاعَتُكَ وَجَنَّتا مَعْصَيْتَكَ وَبِسَلَّمَ لَنَّا بِلُّغَ مَانِقَطَ مِنْ أَبْعَآءٍ رَضْوَائِنَائِنَ وَأَخْلَائِنَا بِمُجَوَّةٍ جِنَائِتَ وَأَقْصِرْ عَنْ بَصَائِرِنَا سَجَابِ الأَرْتِيْبَ بَعْدَ عَدنَ وَأَكْفِرْ عَنْ قُلُوبِنَا أَغْشَيْتَ يَمْرَاهَا وَهُجَابٍ وَأُرِيُّ الْبِاَطِلَ عَنْ يَوْمِ أَيْنَا وَأُثِّبِتْ حَقَّكَ في سَرَأئِلٍ
for doubts and opinions fertilize temptations
    and muddy the purity of gifts and kindnesses!

2  O God,
carry us in the ships of Thy deliverance,
give us to enjoy the pleasure of whispered prayer to Thee,
make us drink at the pools of Thy love,
let us taste the sweetness of Thy affection and nearness,
allow us to struggle in Thee,\textsuperscript{316}
preoccupy us with obeying Thee,
    and purify our intentions in devoting works to Thee,
for we exist through Thee and belong to Thee,
and we have no one to mediate with Thee but Thee!

3  My God,
place me among the chosen, the good,
join me to
    the righteous,
    the pious,
    the first to reach generous gifts,
    the swift to come upon good things,
    the workers of the abiding acts of righteousness,
    the strivers after elevated degrees!
Thou art powerful over everything\textsuperscript{317}
    and disposed to respond!
By Thy mercy,
    O Most Merciful of the merciful!

[76] VIII

The Whispered Prayer of the Devotees

In the Name of God, the All-merciful,
    the All-compassionate

1  Glory be to Thee!
    How narrow are the paths
    for him whom Thou hast not guided!
قَانَ الطَّفْلَةَ وَالطَّفْلَةَ لَوَاحِيَ الْيَتَّحَ حَتَّى وَمَعْرُوفَةً لَصَفَوُتَ الْمَائِجَةَ وَالْمِيْلَى ۙ أَلَـهَمُ اْخْلَكَ فِي سَفَنِكَ نَجَاتٍ وَمِقَانَتٍ ۚ إِلَيْهِ مُناَجَاتٍ وَأَوْرَدَ نَجَاحًا ضَحْيَتْ وَأَرْضُ مِنْ هَٰذِهِ عَلَا بَعْضُكَ وَقَرَّيْتُ وَأَجْعَلْ جَهَادٍ فَتِيْكَ وَهُمْ ضَرَّبُوا فِي طَاعُونَاتٍ وَأَخْلَصُتْ بُسُطَبَايْنِ فِي مَعَامَلاَتِكَ فَهُمْ يَقُولُونَ وَأَلْقِ وَلاَ وَسَيِّلَةً لَّمَّا يَبْحَثَ إِلَّا أَنْتُ إِلَيْهِ اِجْعَلْيْنِ مِنَ الْمُصْفَقِينَ الْأَخْبَرَى وَالْحَقِيقَى بِالصَّالِحِينَ أَلْبَرَ الْمَقْلِيِّينَ إِلَى الْمُكَرَّمَاتِ السَّاعِرَى إِلَى الْمَكَّاتِ الْعَالِمَاتِ لِتُبَقِّيَ الصَّابِحَاتِ السَّاعِرَى إِلَى الْرَّفِيعِ الْدَّرَجَاتِ إِنَّهُ عَلَى كُلِّ شَيْءٍ مِنْ ذِي الْجَهَّاَزِ بِقَدْرَتِهِ}

جَدِيَّ رَحْمَيْنِ يَا أَحْمَمُ الْمُرْجَيْنِ

الثَّامِنَةُ مَنْتَجَاتُ الْمُمُيِّدُيْنِ

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

سَبِيعُهَا مَا أَضْحَقَ الْطَّرِقُ عَلَى مَنْ لَمْ يَتَّنَكَ دِنى الْهَيَاٰ
How plain the truth
for him whom Thou hast guided on his way!

My God,
so make us travel
    on the roads that arrive at Thee
and set us into motion
    on the paths nearest to reaching Thee!
Make near for us the far,
    and make easy for us the hard and difficult!
Join us to Thy servants, those who
    hurry to Thee swiftly,
knock constantly at Thy door,
    and worship Thee by night and by day,
while they remain apprehensive in awe of Thee!

Thou hast purified their drinking places,
    taken them to the objects of their desire,
granted their requests,
    accomplished their wishes through Thy bounty,
filled their minds with Thy love,
    and quenched their thirst with Thy pure drink.

Through Thee have they reached
    the pleasure of whispered prayer to Thee,
and in Thee have they achieved
    their furthest goals.

O He who
    comes toward those who come toward Him
and grants gifts and bestows bounty upon them
    through tenderness!
He is compassionate and clement toward those
    heedless of His remembrance
and loving and tender in drawing them to His door!
I ask Thee to place me among those of them who have
وَماَوْقَاعُ أَنَّكَ عِنْدَنَا مِنْ هَدِيَتِهِ سَبِيلَةٌ؟ إِنَّكَ بِالْفَقَأَسِكْ
يَنَاسِبَ الْوُصُولِ إِلَىَّ وَسَيَزَّكَنَا فِي أَقْرَبِ الْخُطُورِ
يَلْتَوُؤْدُ عَلَيْنَا قَرِيبٌ عَلَيْنَا الْبَعِيدِ وَسَهَّلَ عَلَيْنَا
الْعَسِيرَ الْشَّدِيدَ وَأَلَمَتْ بِعِبَادَكَ الْذَّوْلِينَ هُمْ بِالْبَيْدَارِ
إِلَىَّ يُسَارِعُونَ وَيَبْعَثُونَ عَلَى الْدِّوَارِ يَطْرُقُونَ وَ
يَأْتُونَ فِي اللَّيْلِ وَالْفَتْحَ يَعْبَدُونَ وَهُمْ فِي مَسَاءٍ
مُشْفَقُونَ الَّذِينَ فَصِلَتْ لَهُمْ المُشَارِكَةَ وَبَلْغُتْهُمُ
الْرَّغَابِ وَأَمْجَدتْ لَهُمْ الْمَطَابِبَ وَقَضِيَتْ لَهُمُ
مِنْ فَضْلِهِ الرَّفْعَ بِمَثَلِّهِ لَهُمُ مَلَأُ ذَٰلِكَ وَقَضَيْتُ لَهُمُ
وَرَوَتْهُمْ مَنْ صَبَّىٰ بِصِرَائِلِ مَيْكَتٍ إِلَىَّ لَذِينَ نَجَانَكَ
وَصَلَّوْا وَمَنَكَ أَقْصَىٰ مَقَاسِدُهُمْ حَصَلُوا فَيَأْنِي هُوَ
عَلَى الْمُقَلِّينَ عَلَيْهِ مُقَلِّبٌ وَبَالْقَطِعِ عَلَيْهِمْ عَانَدٌ
مُفَضِّلٌ وَبِالْغَافِلِينَ عَنْ ذِكْرِهِ رَحْمَانٌ رُؤُوفٌ وَيَجِدُ يَمِينًا
إِلَىَّ بَابِهِ وَوَدُّ عِطْوَةٍ أَسَالُكَ أَنْ تَجْعَلِكَ مِنْ
the fullest share from Thee,
the highest station with Thee,
the most plentiful portion of Thy love,
and the most excellent allotment of Thy knowledge,
for my aspiration has been cut off from everything but Thee
and my desire has turned toward Thee alone.

Thou art my object, none other;
to Thee alone belongs my waking and my sleeplessness.
Meeting Thee is the gladness of my eye,
joining Thee the wish of my soul.

Toward Thee is my yearning,
in love for Thee my passionate longing,
in inclining toward Thee my fervent craving.

Thy good pleasure is the aim I seek,
vision of Thee my need,
Thy neighbourhood my request,
nearness to Thee the utmost object of my asking.

In whispered prayer to Thee
I find my repose and my ease.

With Thee lies the remedy of my illness,
the cure for my burning thirst,
the coolness of my ardour,
the removal of my distress.

Be my intimate in my loneliness,
the releaser of my stumble,
the forgiver of my slip,
the accepter of my repentance,
the responder to my supplication,
the patron of preserving me from sin,
the one who frees me from my neediness!

Cut me not off from Thee
and keep me not far from Thee!

O my bliss and my garden!
    O my this world and my hereafter!
    O Most Merciful of the merciful!
أوَّرُهُم منْتَ حُظًا وَأَنْعَمَّهُمُ عندَكَ مَنْزِلًا وَأَجْرُهُمْ مَنْ وَلَكَ قَنُومًا وَأَفْضَلُهُمْ في مَعْرُوفٍ نِّصْبًا فَقَدْ أَنْطَقْتَ اِلْيَتَّبَعُونَ نَشَقْيًا وَأَنْصَرْفَتْ تُحَرَّكُ غَرْبًا قَانَتْ لَعَيْكَ رُكَّزُت الْوَلَدَ لَا لِسَوَاء الْحَمْرَاءَ وَسَهْمٌ وَلَقَوْلُ قَرْنَة عَيْنِي وَوَضُلْت مَعَيْنِي وَإِلَيْكَ شَوَّي وَفِي مَجْهَمٍ قَوْمٌ وَلَيْمَ وَإِلَى هَوَائِلَ صَبَابَتٍ وَرِضَتْ بَعْيَتِي وَرُوَّتْ إِنَّ عَيْنِي وَحِجْرَة عَيْنِي وَجَوَّازَ تَلِيَ وَقُرُبَتْ عَالِمَة سُوَّلِيَ وَفِي مَئَانِجَاتٍ تَلِيَ وَرِجْحَة وَعَدَّلَ دُوَاء عَلِيَّة وَشَفَاء عَلِيَّة وَبِرْدُ لَو عِيْنِي وَكَشَفْت كُرْبَتِي فَكَنْ أَنْيَسُي فِي وَحِشْقِي وَمُقْبِلِ غَطْرِي وَعَعَيْنِي وَقَابِلٍ عَلِيَّة وَمُحِبِّ عَرْقِي وَوَلَى عَصْمِي وَمُغْنِي فَأَقِمُ وَلا تَقْطَعِ عَنْكَ وَلا تَبْعَدْنِي منْتَ يَا عَيْنِي وَجَنَّتِي وَيَا ذَنْبَي وَأَخْرِيَّ يَا آرَحَمَ الرَّاجِيِّينَ
The Whispered Prayer of the Lovers

In the Name of God, the All-merciful,
the All-compassionate

1 My God,
who can have tasted the sweetness of Thy love,
then wanted another in place of Thee?
Who can have become intimate with Thy nearness,
then sought removal from Thee?

2 My God, place us with him
whom Thou hast
chosen for Thy nearness and Thy friendship,
purified through Thy affection and Thy love,
given yearning for the meeting with Thee,
made pleased with Thy decree,
granted gazing upon Thy face,
shown the favour of Thy good pleasure,
given refuge from separation from Thee and
Thy loathing,
settled in a sure sitting place in Thy neighbourhood,
singed out for true knowledge of Thee,
made worthy for worship of Thee,
whose heart Thou hast captivated with Thy will,
whom Thou hast picked for contemplating Thee,
whose look Thou hast made empty for Thee,
whose breast Thou hast freed for Thy love,
whom Thou hast made
desirous of what is with Thee,
inspired with Thy remembrance,
allotted thanksgiving to Thee,
occupied with obeying Thee,
turned into one of Thy righteous creatures,
لا إله إلا الله وحده لا شريك له
لا إله إلا الله وحده لا شريك له
}

الله الذي لا شريك له

بِنَاسٍ بَعْضٍ يَتَبَيَّنُ عَنْكَ

جَوَالٌ ۖ إِلَهَيْنَّ مَا جَعَلْتَ مِنْ أَضْطُفِينَ لَقِيرٍ وَلَوْلَتٍ وَمَجَاتِينَ وَشَوْقًهُ

إِلَى لِقَايَاتِ وَرَضِيَّاتِ، بِفَضْلِهِ وَمَنْحِهِ بِالْبَالِغِ

إِلَى وَجْهٍ وَخَبْوَتِهِ بِرُضَالَةِ وَأَعْدَهَانَهُ مِنْ بَيْ ثٍ

وَقَالَ وَبَوْاتِهُ مَفْعُودٌ السَّدَا في جَوَاكِ وَحَصَنِهَا

بِمَعْرُوفٍ وَأَهْلَتِهِ لَعِبَادَانِ تَوْهِيمَتْ قَلْبُهَا

لَأَرَادِينَ وَاجْتَبَانَتْ لِمُشاهدٍ تَحَكَّ وَأَخْلَتْ

وَجْهَةٍ لَّكَ وَقَرْطُتْ فَوَأَدِهِ لِحَبٍّ وَرَعْبَتْ فِي مَا

عَنْدَكَ وَالْحَمْمَتْ ذَكْرُكَ وَأَوْزَعْتَ شَكْرٍ وَ

شَغْلُهَا بِطَاعَتٍ وَصَبْرٍ مِنْ صَلِّي بِرَبِّي وَ
chosen for whispered prayer to Thee,
and from whom Thou hast cut off all things
which cut him off from Thee!

O God,
place us among those
whose habit is rejoicing in Thee and yearning for Thee,
whose time is spent in sighing and moaning!
Their foreheads are bowed down before Thy mightiness,
their eyes wakeful in Thy service,
their tears flowing in dread of Thee,
their hearts fixed upon Thy love,
their cores shaken with awe of Thee.

O He
the lights of whose holiness
induce wonder in the eyes of His lovers,
the glories of whose face
arouse the longing of the hearts of His knowers!

O Furthest Wish of the hearts of the yearners!
O Utmost Limit of the hopes of the lovers!
I ask from Thee love for Thee,
love for those who love Thee,
love for every work which will join me to Thy nearness,
and that Thou makest Thyself more beloved to me
than anything other than Thee
and makest
my love for Thee
lead to Thy good pleasure,
and my yearning for Thee
protect against disobeying Thee!

Oblige me by allowing me to gaze upon Thee,
gaze upon me with the eye of affection and tenderness,
turn not Thy face away from me,
and make me one of the people of happiness with Thee
and favoured position!
اختُرت لنا جائت وقطعت عنه كل شيء يقطعه عينك
للهم اجعلنا من ذاكم الأريث أحشت اليك والحينين
ودهرهما الزوارة والائيين جبههم ساحدة لظبيك
وعينكم ساهرة في خدمتكم ودموعهم سائلة من
خشتيك وقلوبهم متعلقة بمحبيك وفِيدنهم
مخلوقة من مها أختك يا من أنوا رقصها لأبصار
جعله رأفتة وسماوات وجهه ليصلو بعرفين
شائقة يا موسي قلوب لأساكرين ويا غنية أتال الحبيبين
أسأل حبك وحب من يحبك وحب حكلي عمل
يوصليني إلى قريتك وأأن تجعلك أحب إلى ما سواك
وان تجعل حبي إيالك قائدة إلى رضوانك وشوقك
اليك ذائدة عن عصبي نكت وامتنع بالنظر إليك
على وانظر لنحنان اللو وعانك رهبان إلى ولا تصرف
عتني ووجهات واجعلني من أهل الأسعد ومحظوا
O Responder,
O Most Merciful of the mercifull!

[78] X

The Whispered Prayer of those Asking for Mediation

In the Name of God, the All-merciful,
the All-compassionate

1 My God,
I have no mediation with Thee
but the tender acts of Thy clemency,
nor any way to come to Thee
but the gentle favours of Thy mercy
and the intercession of Thy Prophet,
the prophet of mercy,
who rescued the community from confusion.
Make these two my tie to attaining Thy forgiveness
and let them take me to triumph through Thy good
pleasure!

My hope has dismounted
in the sacred precinct of Thy generosity,
my craving has alighted
in the courtyard of Thy munificence.
So actualize my expectation from Thee,
seal my works with good,
and place me among Thy selected friends, those
whom Thou hast set down
in the midst of Thy Garden,
and settled in the abode of Thy honour,
whose eyes Thou hast gladdened
by gazing upon Thee
on the day of meeting Thee,
and whom Thou hast made heirs to
the sure stations in Thy neighbourhood!

2 O He
none more generous than whom is reached by the reachers
and none more merciful than whom is found by the
aimers!
الله إني لست في وسيلة اليت الأعوان على رأفتكم، ولا لي در يعنة اليت إنا عوارة في رحمتكم وشفاعة نبيك نبي الرحمة ومنذ الأمتمن الغمئة فاجعلهما الى سببا إلى نيل عرفانات ونصيرهما إلى وصلة إلى الفوز بضوانات وقد حل نجالي محرم كريمات وحَتَّى أنفها جودك فحقق فيك أمل واختص بالخير على واجعلني من صفوتكم الذي أحملتهم محبوبة جنبات ويوأتهم دار كرامتيت وأقررت أعيني بالنظر إليات يوم لقاءات وذرتهم منزل الصدق في جوارك يا أمي اللطيف الوافدون على أكرم مينه ولا يجد القدصون.
O Best of those with whom the lonely are alone,
O Tenderest of those with whom outcasts seek haven!
Toward the expanse of Thy pardon have I extended my hand,
upon the skirt of Thy generosity have I fastened my grasp!

Show me no deprivation
and afflict me not with disappointment and loss!
O Hearer of supplications!
O Most Merciful of the merciful!

[79] XI

The Whispered Prayer of the Utterly Poor

In the Name of God, the All-merciful,
the All-compassionate

My God,
nothing will
mend my fracture but Thy gentleness and loving care,
free me of my poverty but Thy affection and beneficence,
still my fright but Thy security,
exalt my abasement but Thy sovereignty,
take me to my hope but Thy bounty,
remedy my lack but Thy graciousness,
accomplish my need other than Thou,
relieve my distress other than Thy mercy,
remove my injury other than Thy clemency,
cool my burning thirst but reaching Thee,
quench my ardour but meeting Thee,
أنحنممة يا خير من خلماه وحيدلاً أعطت من اذى الله يزيد إلى صفة عقوله مددًا يدي ويدنيل كرمك أعطت كفي فلأتولى الحزمان واكتسبتي بالعينية والخسران ياسمع الدعاء يا الدائم الرواحين

الآياء عشر من جات الفضيرين

أيها السر النجم الغعبر إلا لطفات وحنانات وفقري لايغنيه إلا أعطى ورحى لايعيها الأساطن وأمينيني لايعينيها إلا فضلات وحنان لايسديها الأوطان

وحاجتي لايضيها غيرك وكفر لا يقبرتها سوى بعضات وضربًا لا يكشفها غير رأيتاك وعلتني لايبردها إلا أرسلت ووعي لايطغيها إلا أباولك

251
damp my yearning but gazing upon Thy face,
settle my settling place without closeness to Thee,
allay my worry but Thy repose,
cure my illness but Thy medicine,
eliminate my grief but Thy nearness,
heal my wound but Thy forgiveness,
remove the rust on my heart but Thy pardon,
banish the confusing thoughts from my breast but
Thy command!

2 O Utmost Hope of the hopers!
   O Ultimate Demand of the askers!
   O Furthest Request of the requesters!
   O Highest Desire of the desirers!
   O Patron of the righteous!
   O Security of the fearful!
   O Responder to the supplication of the distressed!
   O Storehouse of the destitute!
   O Treasure of the pitiful!
   O Help of the help-seekers!
   O Accomplisher of the needs of the poor and the miserable!
   O Most Generous of the most generous!
       O Most Merciful of the merciful!
To Thee is my humble subjection and request,
to Thee my pleading and imploring!
I ask Thee
to let me attain
    the repose of Thy good pleasure,
and to make constant toward me
    the favours of Thy kindness!
وَشَوْقِي الْئَيَّاتِ لَإِكْتِبَالِهَا إِلَّا النَّظَّرِ إِلَى وَجْهِهَا وَ قَرَارِي لَا يَقْرَأُونَ دُوَّائِي مِنَّكَ وَ لِمَ الحَفْقِي لَآ يَرْدُهَا إِلَّا رُوحُكَ وَ سُقُفُي لَا يُشَفِّيَهُ الْأَصِيحُ وَ إِلَّى أَلْيَةَ الْفُرْقِيْبَةِ وَ جُرْحِي لَا يُبَرِّهُ الرُّفْعُ وَ الْأَفْسَحُ وَ رَيْنَ قَلِيْلٌ لَا يَجْحَوَهُ أَلْفَ عُفُوقٌ وَ وَ سُوَّاسٌ صَدَرُتُكَ يَرْيِئُهُ إِلَّا أَمْرُكَٰ فِيَّا مَنْشَهُ أَصْلُ الْأَرْيِلِينَ وَ يَا سُؤُولُ السَّلِّيْفِينَ وَ يَا أَفْصَلُ طُلْبَةُ الطَّالِبِينَ وَ يَا أَعْلَى رِجْلُهَا الْرَّاعِيْبِينَ وَ يَا وَلِيّ الصَّالِحِينَ وَ يَا أَمْانُ أَحَافْيِينَ وَ يَا مُجِيبُ دِعَةِ المُضْطَرِّينَ وَ يَا دُخَّلُ المُعْدِمِينَ وَ يَا أَكْنُ أُلَّاَسِيْنَ وَ يَا غَيْنُ المُسْتَفْتِينِ وَ يَا قَاضِي حَرَّاجٍ الفَقَرَاءِ وَ السَّكَّيْنِ وَ يَا أَكْرَمُ الْأَكْرُمِينَ وَ يَا أَنْحَمُ الْرَّاجِيْنَ لَكَ مُحَضِّبٌ وَ سُوَّائِي وَ أَلْيَاتٌ تُضَرِّعُ وَ آبِهَةٌ إِلَى أَسْتَلُكَ أَنْ تُنْبُثَنِي مِنْ رُوحٍ رَضْوَانٍ وَ نُدْنِيَّهُ عَلَى نَعْمَ
Here am I,
standing before the gate of Thy generosity,
opening myself up to the breezes of Thy goodness,
holding fast to Thy strong cord,
clinging to Thy firm handle!

My God,
have mercy upon Thy lowly slave
of silent tongue and few good works,
obligate him through Thy plentiful graciousness,
shelter him under Thy plenteous shade!
O Generous, O Beautiful,
O Most Merciful of the merciful!

[80] XII

The Whispered Prayer of the Knowers

In the Name of God, the All-merciful,
the All-compassionate

My God,
tongues fall short of attaining
praise of Thee proper to Thy majesty,
intellects are incapable of grasping
the core of Thy beauty,
eyes fail before gazing
upon the glories of Thy face,
and Thou hast assigned to Thy creatures
no way to know Thee
save incapacity to know Thee!

My God,
place us among those
within the gardens of whose breasts
the trees of yearning for Thee have taken firm root
and the assemblies of whose hearts
have been seized by the ardour of Thy love!
إِنَّ تَحْشِيَّةً وَهَاءٍ كَأَيْبَاءٍ بَعْرُكَ عَابِرٌ وَلَهُمْ نَفَاحٌ
بَعْرُكَ مَتَّعْنِي وَخُبَّالُكَ الْشَّدِيدُ مَعْتَصِمٌ وَ
يُعَوْنُوكَ الْوُلَدُ الْمُحْسِنُ ۖ إِنَّهُ الْحَمَّامُ عَبْدُكَ
الْحَيْلِ الْلِّسَانِ الْكَلِيلِ وَالْعَمْلِ الْقَلِيلِ وَأَنفُضُ
٨٠
عَلَيْهِ بَطْوَلُ الْجَزِيلِ وَكَثِّرَةً حَتَّى ظِلَالُ الْطَّيِّبِ
يَا كَرِمُ مُعَجِّبُ يَأَيُّ الْزَّوَاهِينَ
٨١
لِسَوْارِيْلِ الْجَمِيعِ الرَّحِيمِ
۱١۱۰
إِنَّ لَهُ مَثَلُ زَوِيَّةٍ عَلَى بَيْنَ ثَوْبِيْلٍ كَمَا يَلِعُيْنَ
بِجَالِلِكَ وَمَحْرَمُ العُقْوَلِ عَنْ إِذْرَاءِ الْجَمِيعِ
وَئْخِسَرُ الأَبْصَارِ دُونَ النَّظَرِ إِلَى سُبُعَاتِ وَجُهَالٍ
وَلَمْ تَجْعَلِ الْخَلْقِ لِمَا يَقُولُ إِلَى مَغْفِرَةٍ إِلَّا بَعْضَهُ
۱٢۱١۵
۱۱۲۱۰
۱۱۲۳
They seek shelter
in the nests of meditation,
feed upon the gardens
of nearness and disclosure,
drink from the pools of love
with the cup of gentle favour,
and enter into the watering-places
of warm affection.
The covering has been lifted
from their eyes,\(^{318}\)
the darkness of disquiet has been dispelled
from their beliefs and their innermost minds,
the contention of doubt has been negated
from their hearts and their secret thoughts,
their breasts have expanded
through the verification of true knowledge,
their aspirations have ascended
through precedent good fortune in renunciation,
their drinking is sweet
from the spring of devotion to good works,
their secret thoughts are delicious
in the sitting-place of intimacy,
their minds are secure
in the place of terror,
their souls are serene
through the return to the Lord of lords,\(^ {319}\)
their spirits have reached certitude
through triumph and prosperity,
their eyes have been gladdened
through gazing upon their Beloved,
their settling place has been settled
through reaching the request and attaining the
expectation,
and their commerce has profited
through the sale of this world for the next!

3 My God,
how agreeable for hearts are
the thoughts inspiring Thy remembrance,
محبّات بتبغاء قُلُوبهم فهم إلى أُوُّل أُفكارهم وُنُوّن.
وَفِي رِياض الْقُرْبِ بَلْوَاتِهِ وَكَأْشِفَةُ نَزُوعُونَ وَمَن حَيْض
المَحْجَّةِ بِكَائِسِ المَكْلََةُ فَيْرَعُونَ وَشَرَائِعُ المُصَافَاتِ
يُودُونَ قَدْ كَفِيتَ الغِطاءَ عَنْ أُئِصْلَارِهِمْ وَأَجْلَتُ
طَلْمَةُ الرَّيْبِ عَنْ عَقَرْيَيْهِمْ وَضَمِّيْرَهِمْ وَأَنتَفْتُ
خُالِجَاةُ السَّلْكِ عَنْ قُلُوبِهِمْ وَسَرَائِرِهِمْ وَأَنْشَرْتُ
إِلْحَقِيقَةَ الرَّيْفَةِ صَدْورُهُمْ وَعَلَتْ لَسْتِيْنِ السَّماَةُ
فِي الزَّهَادِ وَهُمْ مَعَهُمْ وَعَذَبَ فِي مَعَانِيّالْعَمَّالِ شَرَكِ
وُطِبَ فِي مَجَالِسِ الأَنْسِ بِسُرُرُهُمْ وَأَنْمَتْ فِي ذَوِينِ الخَافَةِ
سُرُكَمْ وَأُصِّبَتْ بِالرُّكْوَةَ إِلَى رَبِّ الأَرْزَابِ أَنْفُسَهُمْ
وَتَبَقَّتْ بِالْفُوُؤُدَّ وَالْفِلَاجَ أَرَاحَهمْ وَقَرَّتْ بِالْمَتَّرِ
إِلَى مَحْيِهِمْ أَعْيَنُهُمْ وَأَسْتَقَّرْ بَيْدَ رَابِّ السُّوْلِ وَنِيل
المَوْلَ فَرَّاهُمْ وَرَمَمْتُ فِي بَيْعِ الدُّنْيَا بِالْأَخْرَةِ
تَجَارِهِمْ ۖ إِلَيْنَا مَالُ الْخَوَاطِرِ الْأَلَّهِمْ بِذِكْرٍ عَلَى
how sweet
travelling to Thee through imagination
upon the roads of the unseen worlds,
how pleasant
the taste of Thy love,
how delightful
the drink of Thy nearness!
So give us refuge from Thy casting out and Thy sending far,
and place us among
the most elect of Thy knowers,
the most righteous of Thy servants,
the most truthful of Thy obeyers,
the most sincere of Thy worshipers!
O All-mighty, O Majestic,
O Generous, O Endower!
By Thy mercy and kindness,
O Most Merciful of the merciful!

[81] XIII

The Whispered Prayer of the Rememberers

In the Name of God, the All-merciful,
the All-compassionate

1 My God,
were it not incumbent to accept Thy command,
I would declare Thee far too exalted for me to remember
Thee,
for I remember Thee in my measure,
not in Thy measure,
and my scope can hardly reach the point
where I may be a locus for calling Thee holy!
Among Thy greatest favours to us
is the running of Thy remembrance across our tongues
and Thy permission to us
to supplicate Thee,
declare Thee exalted,
and call Thee holy!

2 My God,
inspire us with Thy remembrance
alone and in assemblies,
القلوب وما أخيل الِّمِسْئِرُ الرَّياضِيَّ بالْأُوْهاَمِ فِي مَسَالِكَ
الْعُيْوُبِ وَما أطْيَبْ طَعْمُهُ حَكِيمٌ وَما أَعْدُبْ بْ شُربٍ
قُرْيَاتٍ فَأَعْدَّنِي مَنْ طَرْأٍ دَكَ وَانْبِغَاءٍ دَ وَاجْعَلُنِيَّ
أَخْصِ عَارِفٍنِبْ وَاَلْحِبُّ عَبَادَهُ وَأَضْمَدَّ قَ طَلَّيْنِكَ
وَاَلْحِيّ عَبَادَهُ يَا عَزِيمٌ يَا جَلِيلٌ يَا كَرِيمٌ يَا مَكْنُونٌ
بِرَحْمَتِكَ وَمَيْتِكَ يَا أَحْمَّرُ الرَّاجِيِّنَ

الثَّانِيُّ عِشْرُ اسْتِخْلاَجَاتُ الدُّراَكْرَيْنَ

81

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ
إِنِّي لَا وَاجِبٌ مِنْ قَبْوِي أَمْرَكْ لِتُرْهَدْ
مِنْ ذَكْرِي إِيَّاكَ عَلَى أَنْ دَكَرْي لِكَ بِقَدْرِي
لا يَكُدْرِي وَمَا عَسِيٗ أَنْ يَبْلُغْ مَقَدْرِي حَتَّىْ جَعْلُ
فُحُّ الْمُتْقَدِرِينَكَ وَمِنْ أَعْظَمِ النَّعْمَ عَلَيْنَا جَرْيَانَ
ذَكْرِي عَلَى أَلْسِنَتِي وَأَذْنَانِي لَمْ يُبْدِ عَلّيَا ذُوبٌ وَ
تَنزِيهَتْ وَتَسْبِيحَتْ إِنِّي فَأَلْهَمْتُ كُلَّ فَتْحٍ وأَ
by night and day,
publicly and secretly,
in prosperity and adversity!
Make us intimate with silent remembrance,
employ us in purified works and effort pleasing to Thee,
and reward us with the full balance!

3 My God,
love-mad hearts are enraptured by Thee,
disparate intellects are brought together by knowing Thee,
hearts find no serenity except in remembering Thee,\textsuperscript{320}
souls find no rest except in seeing Thee.
Thou art the glorified in every place,
the worshiped at every time,
the found at every moment,
the called by every tongue,
the magnified in every heart!
I pray forgiveness from Thee for
every pleasure but remembering Thee,
every ease but intimacy with Thee,
every happiness but nearness to Thee,
every occupation but obeying Thee!

4 My God,
Thou hast said—and Thy word is true—
\textit{O you who have faith},
\textit{remember God with much remembrance}
\textit{and glorify Him at dawn and in the evening!}^{321}
Thou hast said—and Thy word is true—
\textit{Remember Me, and I will remember you!}^{322}
Thou hast commanded us to remember Thee,
and promised us that Thou wilt remember us thereby,
والملاء والليل والمكاء والنهار والأعلاقين والأنسار و في السراة والضراة ويسانينا بالذكاء الحكيم و استعننا باستعمالنا للفنن وعلم السويق الحرفي وإجازات بالملاك الوحي Elle بث هامة القلوب المولدة وعلى معرفت بجميع العقول المشاهدة في التعبئة قلوب الابن كرات ولا تمكن النفس إلا عند رؤياك أنتم المسبح في كل مكان والمعبود في كل زمن والوجود في كل أوان والمذعن بكل لسانك والمعظم في كل جانب واستعفركم من كل لذة في غير كرت ومن كل راحة في غير أنفسكم ومن كل سرور في غير خيركم ومن كل شغف في غير طاعاتكم Elle التي أنت قلت وقولتك أختن بالله اللى الذين امتازوا الله ذكره حكيم وسماحة برادة وأصيلا وقالت قولك الحق فاذكرني أذكرك فأمرتنا بذكرت ووعدت أنت علينا أن نذكرنا
in order to ennable, respect, and honour us.

Here we are, remembering Thee as Thou hast commanded us!
So accomplish what Thou hast promised,
O Rememberer of the rememberers!
O Most Merciful of the merciful!

[82] XIV

The Whispered Prayer of those who Hold Fast

In the Name of God, the All-merciful,
the All-compassionate

O God,
O Shelter of the shelter-seekers!
O Refuge of the refuge-seekers!
O Deliverer of the perishing!
O Preserver of the pitiful!
O Merciful toward the miserable!
O Responder to the distressed!
O Treasure of the utterly poor!
O Mender of the broken!
O Haven of the cut off!
O Helper of the abased!
O Granter of sanctuary to the fearful!
O Aider of the troubled!

O Fortress of the refugees!
If I seek not refuge in Thy might,
in whom shall I seek refuge?
If I seek not shelter in Thy power,
in whom shall I seek shelter?
Sins have made me seek asylum in laying hold
on the skirts of Thy pardon,
offenses have compelled me to beg the opening
of the doors of Thy forgiveness,
evildoing has summoned me to dismount
بسم الله الرحمن الرحيم

اللهُمَّ يَامَلاَدُ اللَّائِئِينَ وَيَامَعَادُ العَائِدِينَ وَيَامُنِيجَ الْهَالِكِينَ وَيَا عَاصِمَ الْمَايِسِينَ وَيِارَاحَ الْمُسَاكِينَ وَيُنُجِّي الْمُضْطَرِينَ وَيَا كَنِزَّ الْمَفْتَرِينَ وَيِنَجِّي الْبَرَاءِنَّ الْمَكْتَسِبِينَ وَيَا يَحْيَا لَأَثَرِينَ وَيَامُعِيِّنَ الْمُقْطَعِينَ وَيَا نَجِيُّ الْمُضْطَعِينَ وَيَا رَسُولَ الْمُكْرِهِينَ وَيَا حَفِيظَ الْلَّاجِينَ إنَّ لَمْ أَعْظَمْ بِعَرَبِيَّةٍ فِي مَنْ عَيْدُ وَإِنَّ لَمْ أَذْهَبْ رَيْئِكَ فِي مَنْ دُوَّنَ إِلَى الْيَوْمِ الْيَمِينِ أَنْفُوسَ الْغَفَّاثَنَّ وَأَحْوَجَتِينَ ذَِّقَةً إِلَى الْيَتَّجَدَّ يَا يَوا بِصُفْحَتِكَ وَدَ عَسْنِيُّ الأَسْئَلَةِ إِلَى
in the courtyard of Thy might,
fear of Thy vengeance has prompted me
to cling to the handhold of Thy tenderness!
It is not right for him who holds fast to Thy cord
to be abandoned,
nor proper for him who seeks the sanctuary of Thy might
to be surrendered or disregarded.

My God,
empty us not of Thy defending,
strip us not of Thy guarding,
and protect us from the roads of destruction,
for we are in Thy eye and under Thy wing!

I ask Thee
by those whom Thou hast singled out,
Thy angels and the righteous among Thy creatures,
to assign over us a protector through which Thou wilt
deliver us from destructions,
turn aside from us blights,
and hide us from the striking of great afflictions,
to send down upon us some of Thy tranquillity,
to wrap our faces in the lights of love for Thee,
to give us haven in Thy strong pillar,\(^\text{323}\)
and to gather us under the wings of Thy preservation!

By Thy clemency and Thy mercy,
O Most Merciful of the merciful!

[83] xv

The Whispered Prayer of the Abstainers

In the Name of God, the All-merciful,
the All-compassionate
الإجابة: وَفَتَنَّاهُ عَلَى الْجَهَالَةِ مِنْ نَقِيمٍ عَلَى
المَسْتَيْلِ بِغَيْرِ عُطْفَةٍ وَمَفَاحِظةٍ مَّنْ اعْتَصِمَ بِمِنْهَا،
أَنْ يَقُولَ لَوَلِيْنِي مِنْ اسْتِجْرَابِكَ أَنْ يُسَلِّمَ أَوْ
يُجِبُّ أَنْ لَا عِلْمُ لَنَا مِنْ حِمَائِسِهِمُ وَلَا أَعْيَانَةُ عَلَيْهِمْ
وَذَرَا نَعْمَ دُرايَةَ الْهَلَكَةِ فَإِنَا بِعَيْنِيَّةٍ وَفِي كُنُفِهَا
وَلَا أَسْتَلَعْتُ بِأَهِلَّ خَاصِيَّتُهُم مِنْ مَلاكِيَّاتٍ
وَالصَّاحِبِينَ مِنْ بَرَيَّتِكَ أَنْ يَجِلَّ عَلَيْنَا وَإِرْشَادًا نَّعِيَّا
مِنْ الْمِلْكَةِ وَجِينِيَّةٌ مِنْ الأَفْتَا وَمُكْتَنَّا مِنْ
دُوَاهَا الْمُصِيَّبَاتِ وَأَنْ تَنْزِلَ عَلَيْنَا مِنْ سَكِينَتِكَ
وَأَنْ تَغْمُّى وَجَعَّلْنَا بِنَا رَحْمَتَكَ وَأَنْ تُوَفِّيَّا إِلَيْهَا
شَدِيدًا رَكِبَتُكَ وَأَنْ تَحْوِيَّا فِي آسَأَتِكَ عَضِمَتِكَ
بِرَأْيِكَ وَرَحْمَتَكَ بِإِنْحَامَ الْتَارِجِينِ

الثامنة عشر مناجات الراحلين

ليُسِّمِ اللَّهُ الرَّحْمَنَ الرَّحِيمَ
My God,
Thou hast settled us in an abode
   which has dug for us pits of deception,
and Thou hast fastened us by the hands of death
   in the snares of that abode’s treachery!
In Thee we seek asylum
   from the tricks of its guile,
and to Thee we hold fast, lest we be deluded
   by the glitter of its ornaments!
It destroys its pursuers
   and ruins its settlers,
it is stuffed with blights
   and loaded with calamities.

My God,
induce us to renounce it
   and keep us safe from it
      by Thy giving success and Thy preservation from sin.
Strip from us
   the robes of opposing Thee,
attend to our affairs
   through Thy good sufficiency,
amplify our increase
   from the boundless plenty of Thy mercy,
be liberal in our gifts
   from the overflow of Thy grants,
plant in our hearts
   the trees of Thy love,
complete for us
   the lights of Thy knowledge,
give us to taste
   the sweetness of Thy pardon
      and the pleasure of Thy forgiveness,
gladden our eyes
   on the day of meeting Thee
      with the vision of Thee,
dislodge the love of this world
   from our spirits,
just as Thou hast done for the righteous,
      Thy selected friends,
and for the pious,
      those whom Thou hast singled out!
O Most Merciful of the merciful,
O Most Generous of the most generous!

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enerima أسكتنا بأحترام لأحميرها وعلقتنا بأيدي النسايي حباً عرها باله فألباعاً تلمى من مكارد خذَّعها وليك تعتصر من الاغتيار ذهاراً زينتها فإنها المهلكة طلابها الملتقة. حلاً لها لمَّا حشوة بالألافات المشحونة بالتكبكات الإله فراره نا فيها وسنابمها بتوقيقات وعصمتات وأنزغ عمن جلاً بيب ما الفلك ولوُل أمورنا بحسنا كفا يبت وآعود مزيداً من سعة رحبت وأجيل صلايتنا من قيصر مواهبنا واعصر في آفيفتنا الشتار عينيتنا واتهم لنا النور مغرفة قبلة وذى فتاحلاً عفولاً ولذة مغفرتين وآفرز أغيسنا يوم لقائنا بروئيتنا وأخرج حب الدنيا فعلنا كما فعلت بالأصلين من صفوتين والأبررين خاصيتنا يا رحم الراجحين ويا أسى الأكرمين

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٢٥٩
الصيغة الكاملة
السجادية
أدعية ومناسك
الإمام علي بن الحسين زين العابدين
NOTES TO THE TRANSLATION

1. Sayyid Najm al-Dīn is not known other than in this text, but the commentators point out that this has no negative effect on the chain since the text is mutawāSit and of unquestioned authority. This is a chain of permission and not of transmission; in other words, the text itself has reached us by many different routes, but permission to teach the present text in this exact form was handed down by the figures being mentioned. The reason this particular chain is mentioned was suggested in the introduction. I would add that it is inconceivable that this chain is a deliberate forgery, since no forger can have been so incompetent. Of the twelve figures mentioned (at the beginning and in the second chain toward the end of the preface), five are unknown, four cannot be identified with certainty, and one is known to have been unreliable.

2. There is some confusion as to the identity of the 'us' at the beginning of this chain, because it might be either of two scholars who figure in the various chains of transmission of the Šahifa. Shīykh-i Bahā'I, one of the many authors of commentaries on the Šahifa, maintains that 'us' refers to 'Alī ibn al-Sukūn (i.e., Abu l-Hasan 'Alī ibn Muḥammad ibn Muḥammad ibn 'Alī ibn Muḥammad ibn Muḥammad ibn al-Sukūn al-Hillī, d. c. 606/1209). In his glosses on the Šahifa, Mīr Dāmāḏ writes that it is 'Amīd al-Ru'asā' Hibat Allāh ibn Ḥāmid ibn Ahmad ibn Ayyūb al-Hillī (d. 610/1213−14). To prove his point he quotes from the manuscript of al-Shāhīd al-Awwal, who had collated his copy with that of Ibn al-Sukūn, on which 'Amīd al-Ru'asā' had made certain annotations in the year 603/1206. Cf. Āqā Buzurg, al-Dhur'ī, s.v. Al-Šahifa al-Sajjādiya.

3. He was the son-in-law of Shīykh al-Tā'īfa Abū Ja'far al-Tūsī (d. 460/1067−8) and an official at the shrine of 'Alī in Najaf.

4. Sayyid 'Alikhān writes that al-'Ukbarī does not seem to be mentioned in the books of Shi‘īte biographies, but al-Sam'ānī mentions him in al-Aṃsāb (adding ibn al-Ḥusayn to his name after ibn Ahmad) and gives his date of death as 472/1079−80.


6. Najāshī praises his reliability and mentions a number of works by him. He died in 508/921 at the age of more than ninety (Sayyid 'Alikhān).

7. According to Sayyid 'Alikhān, nothing is known about him. In his notes on his Persian translation, Shārānī suggests that here some of the authorities originally mentioned in the text may have been dropped, since only three figures are mentioned over a period of 251 years.
8. Najāshī mentions an 'Alī ibn al-Nu'mān al-ʿAlī lam al-ʿNakhaʿī who was a companion of the eighth Imam, Riḍā (d. 203/818).

9. Neither 'Umayr ibn Mutawakkil nor his father Mutawakkil ibn Hārin are known. However, both Najāshī and Shaykh al-Ṭūsī speak of al-Mutawakkil ibn 'Umayr ibn al-Mutawakkil as the transmitter of the ʿSabīfa from Yahyā ibn Zayd, and they provide a chain of authority leading from him to themselves different from that in the present text. As Shaʿrānī points out (Sabīfa, p. 7), given their early dates and their agreement, the name they provide is to be preferred over the present text.

10. This would have been in the year 122/740. As explained in the introduction, after the death of Zayn al-ʿĀbidīn's son and successor, Muḥammad al-Bāqir, his son Zayd revolted against the ’Umayyad authorities and was killed. According to the account being related here, Mutawakkil ibn Hārin (or more properly, Mutawakkil ibn ’Umayr) met Zayd's son Yahyā shortly before he was killed while continuing his father's revolt.

11. 13: 39. According to Sayyid ʿAlīkhān, by quoting this verse, Yahyā is suggesting that even if this is the divine command known to al-Ṣādiq, God may change it. This is the Shiʿite doctrine of bada', according to which God may appear to change His decree for His creatures. Imam Jaʿfar himself quotes this verse to prove the possibility of bada'.

12. As noted in the introduction, the use here of the expression Al-Ṣabīfat al-kāmilah suggests that the Sabīfa was called by this term from earliest times. In explaining the expression, Sayyid ʿAlīkhān quotes a passage employing it from Maʿālim al-ʿulamāʾ of Ibn Shahrāshūb (d. 588/1192).

13. In notes to his Persian translation, Shaʿrānī tells us that the term sabīfa meant a scroll wound around an iron rod, on the ends of which were placed iron locks, often sealed with wax.

14. Muḥammad is better known as al-Nafs al-Zakiyya. He was designated as the Mahdi by his father and many swore allegiance to him, including al-Mansūr, who later became the first 'Abbasid caliph. Muḥammad and Ibrāhīm revolted with a good deal of popular support when the 'Abbasids tried to make them accept their authority. Muḥammad, who was supported by the people of Medina, was killed in a fierce battle in 143/762, and Ibrāhīm, who was supported by the Zaydite and Muʿtazilite circles of Kufa and Basra, was killed a few months later. Cf. Jaʿfari, The Origins and Early Development, pp. 269–71, 275–6.

15. Ismāʿil was the eldest son of Imam Jaʿfar and his designated successor. However, he died before his father, who then appointed his second son Mūsā as the Imam after himself. The Ismāʿillos follow Ismāʿil as Imam rather than Mūsā, maintaining that the former's appointment was valid and that the imamate remained in his family.

16. 4: 158.

17. An oft-repeated formula found in many hadīth.

18. 17: 60. The Qurʾān commentators offer at least three possible interpretations for this vision. Concerning the third, Baydāwī writes: 'It is also said that the Prophet saw a group of the Umayyads climbing his pulpit and jumping upon it like monkeys. So he said: “This is their share of this world; they will be
given it for accepting Islam". According to this interpretation, what is meant by a "trial for men" is what happened during their time" (Anwār al-taʾṣīṣ, commentary on 17:60). The Shiʿite commentator Tābarsī also offers this as a third possibility, providing two hadīth to support it (Majmaʿ al-bayān). Sayyid 'Allkhān quotes from Bayḍāwī and others to support this interpretation, while offering Ibn 'Abbās among others as authority for the statement that the ‘accursed tree’ refers to the Umayyads.

19. 97: 1–3. Tirmidhī offers a hadīth going back to al-Ḥasan ibn 'All that supports this interpretation of one thousand months as referring to the Umayyads (Tafsīr sūra 97, 1).


21. i.e., the Twelfth Imam, he who will ‘stand up’ (qāʿīm) in the Truth for the Truth and defeat the enemies of the Truth.

22. The speaker here is al-ʿUkbarī (above, verse 3), who is now relating another chain through which he received the Ṣabīfa from Abu l-Muṭafīd ḍal (verse 3).

23. He is unknown in the books of biography.

24. He is also unknown.

25. In other words, the chapter headings as mentioned in the text, which are often slightly different from the chapter headings mentioned above, are in al-Ḥasanī’s words (that is, al-Sharīf Abū ʿAbd Allāh, mentioned in verse 4).

26. Here again by ‘us’ is meant al-ʿUkbarī.

27. 53: 31.

28. 21: 23.

29. Allusion to 89: 15: As for man, whenever his Lord tries him, and honors him, and favors him . . .

30. 25: 46.

31. The interworld (barzakh) is the abode in which a person dwells between death and the Day of Resurrection.

32. The Witnesses, mentioned in 11: 20 and 40: 54, are the angels, prophets, Imams, and faithful whom God appoints to give witness concerning the deeds of men at the Resurrection.

33. 45: 21.

34. 44: 41.

35. ‘Illiyūn’, mentioned in 83: 18 and 19, and deriving from a root meaning ‘high’ or ‘exalted’, is said to be the highest level of paradise, or a book in paradise wherein the deeds of the righteous are recorded.

36. 83: 20–21.


38. Cf. 3: 106.

39. Several Qurʾānic verses mention the fact that God has subjected everything in the heavens and the earth to mankind, e.g., 14: 53, 16: 12, 31: 20, 45: 13.

40. Cf. 2: 286: Our Lord, charge us not with a load such as Thou didst lay upon those before us.
41. 2: 286.

42. Allusion to such passages as 2: 286: 

43. Allusion to 9: 33 and 61: 9: it is He who has sent His Messenger with the guidance and the religion of truth, that He may uplift it above every religion, though the idolaters be averse.

44. As Sayyid 'Alīkhān points out, there is an allusion here to the hadith of 'mediation' (wasila), according to one version of which the Prophet said: 'Mediation is a degree with God in the Garden, and there is no degree higher than it, so pray to God to give me the mediation' (Ahmad III, 83). The fact that this is what the Imam has in mind is confirmed by his reference to 'intercession' in verse 25 (on the relationship between these two, cf. note 172).

45. On the Prophet's intercession, cf. Padwick, Muslim Devotions, pp. 37 ff. and Encyclopedia of Islam (old edition), 'Shafā'. The commentator points out here that the Prophet's intercession—alluded to in the Qur'an as his 'praiseworthy station' (17: 79)—will be of several types, including the raising of those who are already in paradise to higher degrees. Hence there is no contradiction between the sinlessness of the Imams on the one hand and the Prophet's interceding for them on the other.

46. Cf. 25: 70: On Resurrection Day ... God will change the evil deeds [of those who repent, have faith, and do righteous works] into good deeds.

47. The bearers of the Throne are said to be four angels, one on each corner of the Throne, who will be aided by four more on the Day of Resurrection. Hence the Qur'an says: Upon that day eight shall bear above them the Throne of thy Lord (69: 17). On the various kinds of angels, see S. Murata, 'The Angels,' in S.H. Nasr (ed.), Islamic Spirituality: Foundations, New York, 1987, pp. 324-44.


49. The veils meant here are those referred to in the hadith often quoted in Sunni sources: 'God has seventy'—or 'seventy thousand'—'veils of light and darkness; were they to be removed, the glories of His face would incinerate everything perceived by the creatures' eyes.' Shi'ite sources add several parallel hadith from the Prophet and the Imams (see Bihār al-anwār, V, 39-47, Bāb al-hujub wa l-astār wa l-surādīqāt). Cf. Supplication 50.5, where mention is made of God's 'splendour masked by the veils'.

50. Cf. 17: 85.


52. Cf. 80: 16.

53. i.e., the scribes and writers who record peoples' deeds in this world, cf. 82: 11.

54. The two angels, mentioned in many hadith, who question the dead on the first night in the grave.

55. An angel who, according to some hadith, is the first to enter the grave with the dead person, telling him to write out his deeds on his shroud with his saliva as ink and his finger as pen.

56. A house in the celestial spheres mentioned in 52: 4 and located directly above the Ka'ba.

57. The angel in charge of the Fire.
58. The angel in charge of paradise.
60. 13: 24.
61. 69: 30.
62. Cf. 16: 85.
63. 50: 21; the driver and witness are also angels.
64. 33: 29.
65. 59: 10.
66. The Qur’an often mentions God’s scheming and devising, usually in answer to the trickery and deception of the evildoers. For example: They are scheming, and I am scheming. So respite the unbelievers; delay with them for a time (86: 15); They devised, and God devised, and God is the best of devisers (3: 54).
67. God’s protecting the servant from Himself is for Him to guard him against His wrath. ‘Guidance to God’ is guidance to His mercy, while being taken ‘far from Him’ is to be subjected to wrath. Cf. the introduction and passages such as 48: 13 and 73: 1.
68. 10: 67.
69. 17: 12.
70. Allusion to 47: 51: We shall assuredly try you until We know those of you who struggle and are steadfast, and try your records.
71. 53: 31.
72. Allusion to 6: 96: He splits the sky into dawn.
73. Cf. above, 3: 18.
74. Allusion to Satan’s words in the Qur’an (7: 17): I shall come on them from before them and from behind them, from their right hands and their left hands; Thou wilt not find most of them thankful.
75. 2: 107.
76. 3: 26.
77. The term ‘caprice’ denotes any desire that is opposed to the truth or turns man away from the divine guidance. Who is further astray than he who follows his own caprice without guidance from God? (28: 50) Obey not him whose heart We have made heedless of Our remembrance, so that he follows his own caprice (18: 28). God addresses David with the command: Judge among men by the truth, and follow not caprice (3: 26).
78. Reference to 12: 53: Surely the soul of man commands to evil, except inasmuch as my Lord has mercy.
79. Allusion to 30: 54: God is He who created you of frailty.
80. 77: 20.
81. Reference to 27: 62: He who responds to the distressed when he supplicates Him, and removes the evil.
82. Allusion to the principle enunciated in the well known hadith: ‘God’s mercy precedes His wrath’, a constant theme of the Sahifa, as pointed out in the introduction.
83. Allusion to such Qur'ānic verses as Whosoever does evil, or wrongs himself, and then prays God's forgiveness, he shall find God is All-forgiving, All-compassionate (4: 110).

84. Reference to such Qur'ānic verses as Supplicate Me and I will respond to you (40: 60), and When My servants ask from Me, I am near: I respond to the supplication of the supplicator when he supplicates Me (2: 186).

85. Cf. the hadith mentioned in the introduction: 'When one of you supplicates, he should not say: 'O God, forgive me if Thou wilt', but he should be firm in his asking and make his desire great, for what God gives is nothing great for Him' (Muslim, Dhikr 8).

86. 74: 56.

87. 3: 26.

88. Reference to such Qur'ānic verses as: O people, you are the poor toward God, and He is without need, praiseworthy (35: 15).

89. A case can be made for translating the word zālim (wrongdoer) in the context of the present supplication as 'oppressor' or 'tyrant', especially if we read the text as expressing the Imam's relationships with the Umayyad authorities. However, the word zulm along with its derivatives is an important and frequently used term in the Qur'ān, and only the Qur'ānic context can provide us with a reliable insight into the way the word must have been understood by Zayn al-Ābidīn and his contemporaries. In the Qur'ān, it is obvious that terms like 'oppression' and 'tyranny', with their narrow political connotations, cannot begin to do justice to the wide range of meanings included in the primary Qur'ānic significance, since oppression is merely one of many forms of human 'wrongdoing', an English term which is sufficiently vague and concrete to render the Qur'ānic idea rather closely. According to the Qur'ān, the basic meaning of zulm is to deny the reality of God and the truth of His revelation and then to transgress the bounds, limits, laws, and statutes He has set down. This Qur'ānic concept can clearly be perceived in such typical verses as the following: Who does greater wrong than he who bars God's places of worship, so that His Name be not rehearsed in them, and strives to destroy them? (2: 114); Who does greater wrong than he who conceals a testimony received from God? (2: 140); Whosoever transgresses the bounds of God—those are the wrongdoers (2: 229); And the unbelievers—they are the wrongdoers (2: 254); Whoso judges not according to what God has sent down—they are the wrongdoers (5: 45); Who does greater wrong than he who forges against God a lie, or cries lies to His signs? (7: 37, 10: 17); Who does greater wrong than he who, being reminded of the signs of his Lord, turns away from them? (18: 57, 52: 22); None denies Our signs but the wrongdoers (29: 49); Do not associate others with God; to associate others with God is a mighty wrong (31: 13); And whoso repents not, those—they are the wrongdoers (49: 11); Whoso trespasses the bounds of God has done wrong to himself (65: 1). In most of the cases in which the Imam employs the term in the Sabīfa, the Qur'ānic context is clear, and this is sufficient reason to maintain consistency of translation in the present supplication, where 'oppression' might also be a valid translation. (For uses of the term in obvious Qur'ānic contexts, cf. 1.12, 4.8, 8.4, 12.7, 12.11, 16.31, 24.11, 31.7, 37.8, 39.9, 42.16, 45.9, 45.47, 47.62, 47.132, 48.15, 51.14, 60.3, 63.8, 71.5; contexts which suggest 'oppression' as a valid rendering include 20.7, 31.4, 68.1). The term zulm is often used as the opposite of 'add or 'justice'; the Sabīfa also provides a few instances where 'injustice' would translate the term well, such as 22.13 (where it is used as a synonym for fawr, translated there as 'injustice'), 25.11, 44.10.
90. Some editions read yuhādiri for yuhāşirani. The translation then becomes: 'and overcome me in my rights.'

91. Allusion to such Qur'anic verses as: We shall surely destroy the wrongdoers (14: 13); We have prepared for the wrongdoers a painful chastisement (25: 37).

92. Again reference to 27: 62: He who responds to the distressed when be supplicates Him, and removes the evil.

93. A believer who cannot perform the obligatory acts of worship because of illness is credited with them in any case. The commentator cites a number of ḥadīth to this effect, e.g.: ‘When the believer becomes sick, God says to the angel charged with him: “Write for him what you used to write when he was healthy”.’

94. 40: 7.

95. 3: 26.

96. The terms ‘wretchedness’ (shiga) and ‘felicity’ (sa’ada) refer to heaven and hell, not to the misery or happiness of this world.

97. 3: 26.

98. Reference to the principle enunciated in 2: 264: O believers, void not your freewill offerings with obligation and harm, as one who expends of his substance to show off to men and believes not in God and the Last Day.

99. i.e., ‘Being gentle’. The expression is employed in 15: 88 and 26: 215.

100. That is, the return to God, alluded to with verbs from the same root in many Qur'anic verses, such as He originates creation, then He makes it return (10: 4). The word ma’ād becomes a standard term in Islamic thought for ‘eschatology’ and discussion of affairs having to do with the next world.

101. Allusion to 78: 21–23: Bebold, Gebenma has become an ambush, for the insolent a resort, therein to tarry for ages. . .

102. Here the word ‘guardianship’ (wilāya) probably does not have a technical sense (on which, see note 219), but is employed in a more general sense as in the title to Supplication 1.

103. 2: 201.

104. Cf. 11: 56: There is no creature that crawls, but He takes it by the forelock.

105. This sentence goes back to a prophetic saying (Ahmad, 1, 391 and 402).

106. Allusion to 2: 197: Take provision, but the best provision is reverent fear.


108. 6: 122.

109. i.e., unaffected by my own good pleasure or wrath in a given situation.

110. That is, the lesser pilgrimage to Mecca, made outside of the season of the ḥajj.

111. 22: 3.

112. 11: 56.

113. This passage can be read in two ways: In the more general interpretation, the ‘us’ in ‘ennobled us’ and ‘made incumbent upon us’ refers to all Muslims, while in the more specific interpretation, it refers to the Imams. In the first case, the ‘rights’ are those which all Muslims have in relationship to other Muslims, as
explained, for example, in the Imam’s ‘Treatise on Rights’. In the second case, the
rights are those of the Imams in respect to other Muslims. The commentator
quotes among others the Prophet’s hadith of ‘seven rights’ (see the introduction to
the ‘Treatise on Rights’) to illustrate the first interpretation. If we read it the
second way, then ‘the rights of the Imams are obvious, since all the rights which
God has made obligatory upon the creatures for the Messenger of God are also
obligatory for the Imams. Sufficient proof of this is provided by the Qur’anic
verse: Obey God, and obey the Messenger and those in authority among you (4: 59)’ (Sayyid
‘Allkhān).

114. Cf. note 46.
115. 45: 22.
116. 7: 151.
117. One is tempted to translate shabawāt as ‘lusts’, but the Qur’anic context
shows that the objects of desire in themselves are not necessarily negative; the
Qur’ān blames only the fact that man allows himself to be occupied by them in
lieu of God. For example, Decked out fair to men is the love of passions—women, children
heaped-up heaps of gold and silver, horses of mark, cattle, and tillage. That is the enjoyment
of the present life; but God—with Him is the fairest resort (3: 14). Arberry translates the
term here as ‘lusts’, Pickthall as ‘joys’.

118. Cf. 12.10.
119. These four lines refer to 2: 186 and 40: 62.
120. 2: 201.
121. That is, those who recognize the Imamate of Zayn al-‘Abidīn and the other
Imams. Cf. 47.64.
122. Sayyid ‘Allkhān explains the expression as meaning: ‘Give them lutf
(gracefulness, gentleness, subtlety) in their mahr (guile, stratagem) so that their
enemy will not become aware of their guile, for then it will be too subtle and fine
to be perceived by the intellect and the understanding; so the meaning is that God
should inspire them with careful watchfulness and excellence of artful stratagems.’
He suggests that the text may also be interpreted to mean: Be kind and gentle to
them in relation to the guile of their enemy, so that his guile will not harm them.

123. 8: 57.
124. The commentator devotes a long discussion to the word mihāl, which
occurs in the Qur’anic name of God, shaddīd al-mihāl (13: 13). It may signify, among
others, cunning, guile, stratagem, planning, managing, power, strength, dispute,
enmity, punishment, vengeance, chastisement.
125. This victory of a small army of Muslims over a much larger contingent of
unbelievers took place in the year 2/623. Many accounts are given of how the
angels also took part in the fighting, and it is said to be in reference to Badr that
God says in the Qur’ān, When thy Lord was revealing to the angels: ‘I am with you, so
strengthen the faithful. I shall cast terror into the hearts of the unbelievers’ (8: 12).

126. 51: 22–3.
127. 40: 60.
129. 42: 25.
128. 9: 104, 42: 25.
130. 2: 222.

131. Allusion to the well-known prophetic saying: 'Remorse is a repentance' (Ibn Maja, Zuhd 30; Ahmad 1, 376, 423; vi, 264).

132. 2: 128.

133. There is probably an allusion here to 3: 103: You were upon the brink of a pit of Fire, and He rescued you from it.

134. 3: 26.

135. Reference to the Qur'anic account of Iblis, in which Iblis asks from God and is given permission to try to lead His servants astray until the Day of Resurrection (7: 14–18, 15: 36–43, 38: 79–86).

136. Reference to 59: 16: Like Satan, when he said to man, 'Disbelieve!' Then, when he disbelieved, he said: 'Surely I am quit of you. Surely I fear God, the Lord of the worlds.'

137. Reference to 32: 7: He originated the creation of man out of clay, then He fashioned his progeny of an extraction of mean water, then He shaped him and breathed His spirit into him.

138. Reference to a number of Qur'anic passages, especially 23: 12–14: We created man of an extraction of clay, then We set him, a drop, in a receptacle secure, then We created the drop a clot, then We created of the clot a tissue, then We created of the tissue bones, then We garnished the bones with flesh; thereafter We produced him as another creature.

139. As the commentators point out, this 'placing' is connected to the Qur'anic doctrine of the transformation of evil deeds into good deeds, e.g.: Whosoever does that shall meet the price of sin . . . save him who repents, has faith, and does righteous works—those, God will change their evil deeds into good deeds (23: 68–70).

140. This is part of a hadith; cf. Lane, Arabic-English Lexicon, s.v. ibqa'.

141. 3: 26.

142. 3: 26.

143. Allusion to 4: 59: O you who have faith, obey God, and obey the Messenger and those in authority among you!

144. 112.

145. Allusion to 25: 40.

146. Literally, those who 'deviate' from the right way.

147. 2: 285.

148. The commentator suggests that the expression shkaratubu, 'for which Thou showest gratitude', which is found in most texts, means qabalatu, 'which Thou acceptest'. He adds that another ancient text has shukr bibi, 'for which Thou art thanked', and that this is clearer and more appropriate in the context. Cf. the similar passages in 46.6–7.

149. Allusion to such Qur'anic verses as Whoso brings a good deed shall have ten the like of it; and whose brings an evil deed shall only be recompensed the like of it; they shall not be wronged. Cf. 40: 40.


151. The Persian translators read this as meaning, 'pardon me (marā bibakhsb) in spite of my wrongdoing against myself', and Mohani's English translation agrees:
'Pardon my soul despite its having worked to its own hurt.' However, this verse refers back to verse 7, which suggests a different reading. Hence I follow the interpretation of Sayyid 'Ali khān, who explains the text as follows: 'The soul is pledged to fulfill the covenant which it has made with God. This covenant, for which it is held accountable when it is sent down into this world, is that it must return to God safe from His displeasure, having observed His commandments and avoided stepping outside His paths which He established through the tongue of the Messenger of God. If the soul fulfills its covenant, it emerges from the ties of its pledge and its recompense is multiplied, just as God has said: Whoso fulfills his covenant made with God, God will give him a mighty wage (48: 10). But if he breaks the covenant and commits that which has been prohibited, he remains a pledge to his works, just as God has said: Every soul shall be a pledge for what it has earned (74: 38). Hence in this verse the Imam asks his Lord to be kind to him by releasing his soul from its pledge and giving it to him.'

152. Reference to several Qur'ānic names for the people of paradise. The Companions of the Right Hand are mentioned in 3: 27, 38, 90, 91, and 74: 39; the Secure in 2: 89, 34: 37, etc.; the Triumphant in 9: 20, 23: 111, 59: 20; the Righteous in 2: 130, 12: 101, etc.

153. Allusion to 4: 174: We have sent down to you a manifest light.

154. Allusion to 5: 48: We have sent down to thee the Book with the truth, confirming the Book that was before it, and guarding over it.

155. There are allusions here to several Qur'ānic verses, including 4: 174, 5: 48, and 39: 23.


157. Allusion to the title given to itself by the Qur'ān: 'the Arabic recitation' (12: 2, 20: 113, et al.). To 'make plain' (i'rāb) also means to 'express in Arabic'.

158. Cf. 41: 5: A book whose signs have been distinguished as an Arabic Qur'ān for a people having knowledge.

159. Cf. 76: 23: Surely We have sent down the Qur'ān on thee, a sending down.

160. Cf. 14: 1: A book We have sent down to thee that thou mayest bring forth mankind from the shadows to the light by the leave of their Lord; cf. also 57: 9, 65: 11.

161. For the name 'healing', cf. 10: 57 and 17: 82.

162. Cf. 57: 25.

163. According to Sayyid 'Ali khān, by 'witnesses' the Imam means either those who bear witness to God's Unity and to the prophets, since the Qur'ān is their greatest proof, or the Prophet and his Household, who are (according to the Shi'ite interpretation) the witnesses referred to in the verse Thus We appointed you a midstmost nation that you might be witnesses to the people, and that the Messenger might be a witness to you (2: 143).

164. Here the prayer's specific reference to the Imam's own situation leads the commentators to suggest altering the text when it is recited. Sayyid 'Ali khān suggests that one should make the following changes: warrathṭanā→warraththa awṣiyā'abū; faddalṭanā→faddalṭahum; qawwayṭanā→qawwayṭahum; tarṣa'anā→tarṣa'ahum. The meaning would then be: 'Thou madest his executors the heirs of its knowledge as interpreters, Thou preferred them over him who is ignorant of its knowledge, and Thou gavest them strength to lift them above...'.

270
165. Allusion to 20: 130: Proclaim thy Lord’s praise . . . in the watches of the night, and at the ends of the day.

166. Allusion to 59: 21: If We had sent down this Qur’ān upon a mountain, thou wouldst have seen it humbled, split asunder out of the fear of God.

167. Allusion to two Qur’ānic verses: They shall be secure from terror on that day (27: 89) and The Greatest Terror shall not grieve them (21: 105).

168. Allusion to 8: 6: As though they were being driven into death with their eyes open and 50: 21: And death’s agony comes in truth . . . . And every soul will come, with it a driver and a witness.

169. 75: 26–7.

170. Allusion to 17: 13: And every man—We have fastened to him the bird of omen upon his neck.


172. The ‘mediation’ is mentioned in 5: 35: O you who have faith, fear God and seek the mediation to Him. ‘Mediation’ may mean simply the means of access to God, defined in terms of any work of obedience or pious act. But most commentators point out the verse’s connection to a well-known saying of the Prophet concerning ‘mediation’ as the highest station of Paradise, and this in turn is normally defined as the permission God will give to the Prophet at the Resurrection to intercede for his community. The Prophet said: ‘When you hear the muezzin, repeat what he says, then call down blessings upon me. If someone calls down a blessing upon me, God will call down ten upon him. Then ask that I be given the mediation, for it is a station in the Garden suited only for one of God’s servants, and I hope to be that one. If anyone asks that I be given the mediation, my intercession for him will become lawful’ (Muslim, Ṣalāt 11; Tirmidhī, Manāqib 1; Abū Dāwūd, Ṣalāt 36; Aḥmad II, 168, 265; III 83). Padwick discusses the connection between mediation and intercession in Muslim Devotions, ch. 2, ‘The Prayer of Mediation’ (the relationship between the two can be seen in the present work in 65.4–5, 66.3–4, 78.1). On the mediation of the Imams, see note 217.

173. Allusion to the ‘Pool of Abundance’ in Paradise, which, according to several hadith, is the meaning of the ‘Abundance’ which God gave to the Prophet as mentioned in 108: 1.

174. Allusion to 36: 39: And the moon—We have determined it by mansions, till it returns like an aged palm-bough.

175. 2: 185.

176. 97: 4–5.

177. Sayyid ‘Alīkhān offers four interpretations for this last clause, three given by earlier commentators and the fourth his own: (a) so that the acts of obedience and nearness-seeking of the angels will be less than ours; (b) so that none of the recording angels will bring the record of our sins except that they be less than the kinds of obedience and sorts of nearness seeking that we bring; (c) so that none of the angels will bring the works of the servants except that they be less than the kinds of obedience and sorts of nearness seeking that we bring; (d) so that none of the angels will bring our good works except that they be less than the good works that we ourselves bring. In support of the last reading he cites a hadith from one of the Imams: ‘The angel only writes down what it hears, but God has said, Remember thy Lord in thyself, in pleading and fear (7: 205). So none knows the reward
of the remembrance in the person’s self except God,’ He concludes that the best interpretation is to say that the passage includes all four of these meanings.

178. 23: 11.
179. 23: 60.
180. 23: 61.

181. In other words, Thou art kind without the servants having done anything to deserve it. Cf. 12: 3.
182. 66: 8.
183. 6: 160.
184. 2: 261.
185. 2: 243.
186. 2: 152.
188. 40: 60.
189. 97: 3.
190. 97: 3.

191. That is, the Ramadan of the year that has just passed and that of the coming year.
192. That is, we have been afflicted by the hardship of having to fast. This interpretation follows Sayyid ‘Ali Khān’s reading; the Persian translators interpret the sentence to mean: ‘our being afflicted by grief at the passing of our month’, a reading which Sayyid ‘Ali Khān rejects.
193. i.e., that good pleasure and mercy.
194. Allusion to Qur’ānic verses such as Truly God loves the repenters (2: 222) and God is He who accepts repentance from His servants (9: 104; cf. 42: 23).
196. Allusion to 8: 53: God would never change His favor that He conferred on a people until they changed what was within themselves.
197. 3: 26.
198. An oft-repeated formula found in many hadith.
199. The ninth of Dhu l-Hijja, the last day of the ḥajj, when the pilgrims occupy themselves with prayer at Mount ‘Arafat. Cf. Imam Husayn’s long supplication for the day, translated in Chittick, A Shi’tite Anthology, pp. 91–113.
200. 11: 2.
201. Cf. 15: 21–23: Naught is there, but its treasuries are with Us, and We send it not down but in a known measure . . . . It is We who give life, and make to die, and it is We who are the inheritors.
202. 42: 11.
203. Reference to 10: 61: Not so much as the weight of an ant in earth or heaven escapes from thy Lord . . . .
204. 41: 54.
205. 33: 52.
206. Reference to 23: 2: He created every thing, then He ordained it with an ordination.
207. Allusion to 80: 20: He created him [man], and determined him, then the way eased for him.

208. Perhaps an allusion to 32: 5: He governs the affair from the heaven to the earth.

209. Reference to 72: 28: He has counted everything in numbers.

210. The terms 'howness' and 'whereness' are found already in hadith attributed to the Prophet in Shi'ite sources, as well as to some of the Imams (cf. Chittick, A Shi'ite Anthology, index under āniyyah and kaṣīyyah. The term 'selfness' (dbātiyya) is certainly more rare. Lane in his Lexicon points out that it is a post-classical term used in philosophy, but in the present context it has no such philosophical sense and seems to be a coinage built on the analogy of the other two terms.

211. Reference to sura 112.

212. The 'Separator' is the Qur'ān (cf. Supplication 42.2). There is an allusion here to 15: 94: Therefore cleave [O Muhammad] by means of that which thou art commanded [i.e., the Qur'ānic injunctions], and turn away from the idolaters.

213. Reference to 6: 115.

214. The guardians or writers are the recording angels. Cf. Supplication 3.18. The 'book' mentioned here is referred to in such verses as: The Book shall be set in place; and thou wilt see the sinners fearful at what is in it, and saying: 'Alas for us! How is it with this Book, that it leaves nothing behind, small or great, but it has numbered it?' (18: 49).

215. Allusion to 18: 109: Say: 'If the sea were ink for the words of my Lord, the sea would be spent before the words of my Lord are spent.'

216. Reference to 33: 33: Folk of the House, God only desires to put away from you uncleanness and to purify you.

217. Muslims hold that 'mediation' will be given to the Prophet (see note 172), while Shi'ite tradition adds that it will also belong to the Imams. Cf. the chapter in Majlī's Bihār al-anwār, 'The Mediation, and the station of the Prophet and the Folk of his House which will become manifest at the resurrection' (vii, 326-40). Among relevant sayings quoted in both Shi'ite and Sunni sources is that of 'Alī: 'In the Garden there are two pearls within the Throne, one of them white and the other yellow. In each there are 70,000 rooms whose gates and cups come from a single root. The white is the Mediation which belongs to Muḥammad and his Household, while the yellow belongs to Abraham and his household' (commentary on 3: 35: al-Ṭabarānī, Majma' al-bayān; Maybudi, Kāshf al-asrār).


219. The 'Friend' or wali is the Imam, who, in keeping with the various meanings of the root, is 'friend' of God, 'guardian' of the people under his care, and 'authority' in all matters of religious teaching. His function, known as wiliyya (or waliyya) and derived from the same Arabic root, is discussed in most books on Shi'ism; in the present text the word is mentioned, not always in the technical sense, in Supplications 5 (title); 8.3; 20.7, 22; 26.1; 47.64; and 77.2.

220. Allusion to 17: 80: And say [O Muḥammad]: '... grant me authority from Thee to hlep me.'

221. Cf. 48: 1: Surely We have given thee a manifest opening.

222. Cf. Moses' supplication in 20: 31: Appoint for me of my folk a familiar, Aaron, my brother; by him brace up my back.
223. Like the previous clause, this is an allusion to the story of Moses and Aaron in the Qur'an, and more specifically, to God's words to Moses: "We will strengthen thy arm by means of thy brother" (28: 35).

224. Cf. 37: 173: Our troops—they are the victors.

225. Wilāyā— which may be translated as friendship, authority, guardianship, rule—is the office or function of the 'Friend' or wali, mentioned above in note 219.

226. 2: 128.


228. As indicated in note 77, 'caprice' denotes any desire opposed to the divine guidance.

229. This may be an allusion to 17: 16.

230. Allusion to 4: 108: They hide themselves from men, but hide themselves not from God.

231. Allusion to 7: 182: We will draw them on little by little from whence they know not; and I grant them respite—surely My guidance is firm. Imam Ja'far al-Sādiq says: 'When God desires good for a servant who commits a sin, He causes the sin to be followed by a punishment so that he remembers to ask forgiveness. But when He desires evil for a servant who commits a sin, He causes the sin to be followed by a favor so that he forgets to ask forgiveness and persists in the sin. This is indicated by God's words We draw them on little by little from whence they know not.' (Sayyid 'Allīkhān)

232. Cf. above, 47.90.

233. In other words: Do not allow me to become diverted from the worship and obedience which please Thee by my seeking after the things of this world, which come only through Thee.

234. Allusion to 5: 35: O you who have faith, fear God and seek the mediation to Him. Cf. note 172.

235. The commentator suggests that this is an allusion to the principle enunciated in 18: 103–104: Say: 'Shall we tell you who will be the greatest losers in their works? Those whose striving goes astray in the present life, while they think that they are working good deeds'.

236. 75: 36.

237. Reference to 66: 8: Upon the day when God will not degrade the Prophet and those who believe with him, their light running before them, and on their right hands.

238. Allusion to 19: 75: Say: 'Whoever is in error, let the All-merciful prolong his term for him! ...'

239. Cf. above, 47.60, where mention is made of the 'radiance' of the Imam.

240. Cf. the following hadīth: 'God has left no excuses for him who has reached sixty or seventy years of age. God has left him no excuses, no excuses!' (Ahmad ii, 271). See also Lane, Arabic-English Lexicon, s.v. i'dbār.

241. Reference to 7: 186: Whosoever God leads astray, no guide has he; He leaves them in their insolence blindly wandering.

242. Reference to 23: 54: So leave them in their perplexity for a time.
The commentator offers three possible interpretations: remove not my name from the register of the felicitous, writing it in the register of the wretched; change my name not for the worse, after it had been an elevated name; change not the name by which Thou hadst named us before (alluding to the Qur’anic verse: He named you Muslims of old time and in this [22: 78]). The meaning thus becomes: Name me not an unbeliever after Thou hast named me a Muslim.

The commentator explains this to mean: Transform it not through an affliction in this world or through making it ugly in the next.

Reference to 56: 88–9: Then if he be of those brought nigh to the Throne, there shall be repose and ease, and a garden of bliss.

Allusion to 2: 16: Those are they who have bought error at the price of guidance, and their commerce has not profited them.

Reference to 79: 6–12: Upon the day when the first blast shivers, . . . They shall say, ‘What, are we being restored as we were before? . . . That then is a return with loss!’

Allusion to 15: 47: We shall root out all rancour that is in their breasts (cf. 7: 43).

26: 84, part of a prayer of Abraham.

The commentator sees this as a reference to the first Muslims, as in 9: 100: And the foremost, the first, who are the Emigrants and the Helpers, and those who followed them in good-doing—God will be well-pleased with them . . .; He has prepared for them gardens . . . The ‘plain’ of the first is the place where they are brought together at the Resurrection.

86: 9.

That is, the tenth of Dhu l-Hijja, which marks the end of the hajj and is one of the two major festivals (along with the feast of fastbreaking) celebrated universally throughout the Islamic world.


By ‘this station’ is meant the leading of the prayer of Friday and of the Day of Sacrifice. The latter of these prayers is obligatory according to the Shi’ites, in contrast to the Sunnis. Zayn al-‘Abidin alludes to the Shi’ite view that the Imams are the rightful leaders of these prayers for all Islam, not the Umayyad caliphs and their representatives. In explaining the meaning of this passage, Sayyid Alikhān quotes a hadith from Ja‘far al-Sādiq: ‘Both festivals of the Muslims, that of fastbreaking and that of sacrifice, renew the sorrow of the Household of Muhammad, for they see therein their right in the hands of others.’

i.e., those who actually put the profession of Unity, faith, and attestation into practice.

Allusion to the Prophet’s supplication quoted in the introduction: ‘I seek refuge in Thy good pleasure from Thy displeasure and in Thy pardon from Thy punishment. I seek refuge in Thee from Thee.’

Allusion to 45: 11: [We] sent down out of heaven water in measure; and We revived thereby a land that was dead; even so you shall be brought forth [on the Day of Resurrection].

Allusion to 21: 23: He is not questioned as to what He does, but they shall be questioned.
259. For 'so and so' the supplicant should supply words appropriate to his own situation.


261. 39: 53.

262. This is the Book of Records on the Day of Judgment, mentioned, for example, in 18: 49: And the Book shall be set in place; and thou wilt see the sinners fearful at what is in it, saying: 'Alas for us! How is it with this Book, that it leaves nothing behind, small or great, but it has counted it?' Cf. 17: 13-14.

263. Allusion to such Qur'anic verses as: Not so much as the weight of an ant in heaven and earth escapes from Him, neither is aught smaller than that, or greater, but it is in a Manifest Book (34: 3).


265. Cf. the following sentence from a supplication of the Prophet: 'I ask Thee by every one of Thy names by which Thou hast named Thyself, which Thou hast taught to one of Thy creatures, which Thou hast sent down in Thy Book, or which Thou hast kept to Thyself in the knowledge of the Unseen' (Ahmad 1, 391, 402). A passage from the same hadith is quoted in Supplication 21.6.

266. 2: 128.

267. 20: 8.

268. Allusion to 33: 28: Only those of His servants fear God who have knowledge.

269. Reference to 29: 57: Every soul shall taste death; then unto Us you shall be returned.

270. The commentator suggests that the 'stillness of his veins' alludes to the health of his body, which in turn brings about comfort and ease, making him heedless of God and the next world.

271. Another allusion to the Prophet's supplication; cf. 48:13.

272. Sura 112.

273. Allusion to such verses as 8: 68: Had it not been for a prior writ from God, there had afflicted you, for what you took, a dreadful chastisement.

274. This verse and the following allude to the well-known hadith qudsi: 'Might is My loincloth and mightiness My cloak. If anyone contends with Me in either of these, I will cast him into Gehenna.' Cf. W. Graham, Divine Word and Prophetic Word, pp. 162-3.

275. This is probably an allusion to the Highest Assembly, the angels mentioned in 37: 8 and 38: 69.


277. Cf. 9: 78: Know they not that God knows their secret and their whispered conversation, and that God knows the things unseen? See also 43: 80, 58: 7.

278. Ibn Shihāb al-Zuhrī (d. 124/742) was a well known jurist and traditionist and, as mentioned in the introduction, is credited with being the first to call the Imam by the title 'Zayn al-Ābidīn'. Sa'īd ibn al-Musayyib (d. 94/712-713), one of the 'seven jurists' of Medina, was known as the 'Chief of the Followers' (sayyid al-ābbīn), that is, those who followed the generation of the Prophet's Companions.

279. On the 'mediation' given to the Imams, see the note on 47:36.
280. 3: 26.

281. Allusion to the ḥadīth qudsi, 'I am with My servant's opinion of Me'; in some versions, there occurs the phrase, 'so let him think about Me what he will' (Graham, Divine Word, pp. 127–130).

282. Again reference to 40: 60: Supplicate Me and I will respond to you.

283. Allusion to Qur'ānic verses such as: Surely God will not fail in His promise (13: 31), and There is no change for the words of God (10: 64).


285. 7: 156.

286. This supplication seems to be another version of 48: 13 ff.

287. Cf. note 256.

288. Cf. note 257.

289. Part of the ḥadīth quoted in the introduction and note 256.

290. 12: 64.

291. Allusion to 20: 111: Faces shall be humbled unto the Living, the Subsistent.

292. 12: 53.

293. 37: 173.

294. 58: 22.

295. 10: 62.

296. 25: 47.

297. There are a number of Qur'ānic allusions in this passage, including: He created, then proportioned (87: 2), and He sat upon the Throne (7: 54 etc.).

298. 7: 151.

299. Ibid.

300. Allusion to such verses as: They forgot God, so He forgot them (9: 67); Today We forget you, just as you forgot the meeting on this your Day (45: 34; cf. 7: 51).

301. Allusion to 14: 7: If you are thankful, surely I will increase you, but if you are thankless, My chastisement is surely terrible.

302. Cf. 59.9 and note 283.

303. Reference to 22: 78: Struggle for God as is His due!

304. 3: 8.

305. 2: 129.

306. Allusion to the saying of the Prophet: 'Remorse is a repentance.' Cf. note 131.

307. 66: 8.

308. Reference to 12: 53.

309. Allusion to 70: 19–21: Surely man was created fretful, when evil touches him, anxious, when good visits him, grudging.

310. Allusion to the Qur'ānic verse: No indeed, but what they were earning has rusted upon the hearts (83: 14), as well as to the several instances where the Qur'ān refers to the sealing of the unbelievers' hearts, e.g.: God has set a seal on their hearts, so they know not (9: 93).

311. 3: 25.

312. Allusion to a well known formula found in many ḥadīth; in one version,
the Prophet says in supplication: 'The good—all of it—is in Thy hands, and evil does not return to Thee' (Muslim, Mustafān 201; NasāʿI, Iṣtiḥār 17).

313. Allusion to 7: 54: Verily His are the creation and the command.

314. Cf. 59.8 and note 281.

315. Cf. note 216.

316. Allusion to 29: 69.

317. 3: 26.

318. Allusion to the clarity of vision that the soul experiences at death: Thou wast heedless of this; therefore We have now removed from thee thy covering, and so thy sight today is piercing (50: 22).

319. Allusion to 89: 28: O soul serene, return to thy Lord, well-pleased, well-pleasing!

320. Allusion to 13: 28: In remembering God find serenity the hearts of those who have faith and do righteous deeds.

321. 33: 41.

322. 2: 152.

323. Allusion to the words of Lot in 11: 80, Would that I had power against you, or might take shelter in a strong pillar!
APPENDIX

THE TREATISE ON RIGHTS
RISĀLAT AL-ḤUQŪQ

Zayn al-ʿĀbidīn 'Alī ibn al-Ḥusayn

INTRODUCTION

Imam Zayn al-ʿĀbidīn's 'Treatise on Rights' is the only work attributed to him other than supplications or relatively short sayings and letters. The fact that it was a written document from the first may support the suggestion that at least some of the supplications were originally written compositions.

The 'Treatise on Rights' elaborates on a well-known saying of the Prophet, which has been transmitted in a rather large number of versions, no doubt because he repeated it in many different contexts. A typical version can be rendered as follows: 'Surely your Lord has a right against you, your self has a right against you, and your wife has a right against you.' Other versions of the hadīth add guest, body, eye, and friend to those who have rights. In some of the versions, another clause is added: 'So give to everyone who possesses a right ( kull dhī ḥaqq) his right.' Another hadīth tells us that 'God has given to everyone who possesses a right his right.'

Shi'ite sources provide many relevant hadīth. For example, the Prophet said:

God has made seven rights incumbent upon the person of faith (al-muʾmin) toward the person of faith: To respect him in his person, love him in his breast, share with him in his property, consider backbiting against him unlawful, visit him in his illness, escort his coffin, and say nothing but good about him after his death.³

¹ Bukhārī, Ṣawm 51. Cf. Wensinck, Concordance, 1, 487, under inna 'alayka ḥaqqa.
² Abū Dāwūd, Waṣāyā 6, Buyū' 88; Tirmidhī, Waṣāyā 3; Ibn Māja, Waṣāyā 6, etc.
³ Shaykh al-Ṣadūq, Al-Khiṣāl, II, 6; and Al-Amālī, p. 20 (quoted in Bihār, LXXI, 222). For other relevant hadīth, see Bihār, LXXI.
Zayn al-‘Abidin’s ‘Treatise on Rights’ seems to have been written at the request of a disciple, since, in one of its two versions, it is prefaced by the words: ‘This is the treatise of ‘Ali ibn al-Husayn to one of his companions.’ In it the Imam explains in more or less exhaustive fashion what is meant by ‘everyone who possesses a right’ as mentioned in the above hadith. Throughout he provides specific examples, basing himself upon the Qur’ān, the sunna, and the actions and sayings of the earlier Imams.

Though in the present context the word ḥaqiq translates best as ‘right’, it has a number of closely related meanings which should be kept in mind, such as suitableness, justice, truth, reality, correctness, proprieness, appropriateness, necessity, incumbency, obligation, due, and duty. A glance at the ‘Treatise on Rights’ will quickly show that the word ‘rights’ might better have been translated as duties, obligations, or responsibilities, since the treatise is not directly concerned with the rights of the individual, but rather with the rights of others which the individual must observe. Nevertheless, I think it is important to preserve the term ‘rights’, if only to show that in considering human rights primarily in terms of responsibilities, Islam diverges profoundly from most modern Western views, though it has deep kinships with other religious traditions of East and West.

Islam views the individual in his total context, which means that it considers first his relationship with God, then his relationship with God’s creatures. What is important for the individual in his relationship with God is that he attain to salvation, or in other words, that he follow God’s guidance, which is based upon mercy and directed toward his own best interest. In short, Islam devalues the individual’s perspective, since human beings on their own can see no further than their immediate interests during life. But this devaluation of individualism is not a devaluation of the individual; on the contrary, it raises him to the ultimate pinnacle of importance, since everything is directed toward his happiness in the next world. Islam merely recognizes the ignorance of human beings and their inability to perceive their own ultimate good without divine guidance. Then it sets about to undermine and destroy individual ignorance, a process which involves deflating the ego and eliminating all self-centered desires. As a result, the human self or soul (nafs) has few ‘rights’, but many duties and responsibilities. Or rather, the soul has only one true right—the right to salvation.

The individual’s right to salvation follows naturally upon God’s right, which is to be worshiped without any partner (i.e., tawhīd).
The way to salvation is to obey God, and hence it is the soul's right to be employed in obedience toward Him. By His very nature—since 'His mercy precedes His wrath'—God displays compassion and guidance, and through obedience the servant opens himself up to the full range of this compassion. In other words, partaking of God's mercy and compassion depends upon following His guidance, and following His guidance means following the Shari'a as revealed through the Qur'an and the sunna. Hence the Imam speaks of 'being employed in obedience' as the self's key right, since only that can bring about its deliverance.

As soon as this wide context for attaining to the right of the self is envisaged, dozens of duties become obligatory upon the individual. The Imam makes clear that the primary duties are toward the various organs and activities of the self, since these determine man's relationship to God. The organs have 'rights' because they share in the individual's destiny; the 'resurrection of the body' is taken for granted (cf. Supplication 31.22). Activities have rights because they shape the destiny of the soul. And other human beings have rights because they form the context within which activity occurs. Human actions can only be correct if the rights of all of God's creatures are observed. This, in short, is the theme of the 'Treatise on Rights', a theme which is reinforced by many of the supplications of the Sahifa, number 24 being a prime example.

The treatise has been transmitted in two versions, one in Al-Khiṣāl and Al-Amālī, both by Shaykh al-Ṣadūq (d. 381/991), and the other in Tuhaf al-ugāl, by his contemporary Ibn Shu'ba. Perhaps one half of the text of the two versions is identical, but Ibn Shu'ba's version adds a good deal of material that shows it to be a later recension, perhaps by the Imam himself, or more likely by a later author trying to clarify the meaning. The translation follows the earlier version, with a minor addition from the second version which seems to be demanded by the context.4

4 Both versions are provided in Bihār, LXXI, 2–21 (where they have been collated against the printed versions in Al-Khiṣāl and Tuhaf al-ugāl). A far less satisfactory edition, with a number of errors and with a mixing of the two texts so that neither is complete nor clearly separated from the other, is given by al-Amin in Ayān al-shifa, v, 215–30.
**TEXT**

**INTRODUCTION**

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

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


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

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

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

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

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

intentionally or unintentionally, then [50] the right of the people of your creed, then [51] the right of the people under your protection, then all rights in the measure of the causes of the states and the occurrence of events.

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

[A. RIGHTS OF GOD AGAINST ONESELF]

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

5 This phrase, seemingly demanded by the explanation below, is added from the other version of the treatise.
[2] The right of your self (nafs) against you is that you employ it in obeying God; then you deliver to your tongue its right, to your hearing its right, to your sight its right, to your hand its right, to your leg its right, to your stomach its right, to your private part its right, and you seek help from God in all that.
[3] The right of the tongue is that you consider it too noble for obscenity, accustom it to good, refrain from any meddling in which there is nothing to be gained, express kindness to the people, and speak well concerning them.
[4] The right of hearing is to keep it pure from listening to backbiting (ghāba) and listening to that to which it is unlawful to listen.
[5] The right of sight is that you lower it before everything which is unlawful to you and that you take heed whenever you look at anything.6
[6] The right of your hand is that you stretch it not toward that which is unlawful to you.
[7] The right of your two legs is that you walk not with them toward that which is unlawful to you. You have no escape from standing upon the narrow bridge (al-sirāt [over hell]), so you should see to it that your legs do not slip and cause you to fall into the Fire.
[8] The right of your stomach is that you make it not into a container for that which is unlawful to you and you eat no more than your fill (shib’t).
[9] The right of your private part (farj) is that you protect it from fornication and guard it against being looked upon.

[B. RIGHTS OF ACTS]

[10] The right of your ritual prayer (salāt) is that you know that it is an arrival before God and that through it you are standing before Him. When you know that, then you will stand in the station of him who is lowly, vile, beseeching, trembling, hopeful, fearful, and abased, and you will magnify Him who is before you through stillness and dignity. You will approach the prayer with your heart and you will perform it according to its bounds and its rights.
[11] The right of the ḥajj is that you know it is an arrival before your Lord and a flight to Him from your sins; through it your repentance is accepted and you perform an obligation made incumbent upon you by God.
[12] The right of fasting is that you know it is a veil which God

6 Allusion to 59: 2: Therefore take heed, you who have eyes!
has set up over your tongue, your hearing, your sight, your stomach, and your private part to protect you from the Fire. If you abandon the fast, you will have torn God's protective covering away from yourself.

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

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

[Cl. RIGHTS OF LEADERS]

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

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

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7 It is related in most of the sources concerning Zayn al-ʿĀbidin that people considered him stingy during his lifetime. But at his death, provisions which used to be delivered at the doorsteps of many of the poor of Medina by a man with a covered face suddenly stopped appearing, and people realized that he had been giving alms in secret. Cf. Madelung, "ʿAli ibn al-Ḥosayn", p. 810.

8 i.e., the animal sacrificed during the ḥajj.

9 Allusion to 2: 195: Cast not yourselves by your own hands into destruction.

10 Imam Zayn al-ʿĀbidin's attitude of respect toward the Umayyad rulers was clearly based upon this principle.
straight to him and learned his knowledge for God’s sake, not for the sake of the people.

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

[C2. RIGHTS OF SUBJECTS]

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

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

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

[21] The right of your slave (mamluk) is that you should know that he is the creature of your Lord, the son of your father and mother, and your flesh and blood. You own him, but you did not make him; God made him. You did not create any one of his limbs, nor do you provide him with his sustenance; on the contrary, God gives you the sufficiency for that. Then He subjugated him to you, entrusted him to you, and deposited him with you so that you may be safeguarded by the good you give to him. So act well toward him, just as God has acted well toward you. If you dislike him,
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replace him, but do not torment a creature of God. And there is no
strength save in God.\textsuperscript{11}

\textbf{[C3. RIGHTS OF WOMB RELATIVES]}

[22] The right of your mother is that you know that she carried
you where no one carries anyone, she gave to you of the fruit of her
heart that which no one gives to anyone, and she protected you
with all her organs. She did not care if she went hungry as long as
you ate, if she was thirsty as long as you drank, if she was naked as
long as you were clothed, if she was in the sun as long as you were
in the shade. She gave up sleep for your sake, she protected you
from heat and cold, all in order that you might belong to her. You
will not be able to show her gratitude, unless through God's help
and giving success.\textsuperscript{12}

[23] The right of your father is that you know that he is your
root. Without him, you would not be. Whenever you see anything
in yourself which pleases you, know that your father is the root of

\textsuperscript{11} At this period in Islamic history, slavery was still common because of wars
at the frontiers (slaves were invariably captured in battle; cf. Supplication 27, 'For
the People of the Frontiers'). The sources indicate that the Imam often had slaves,
most likely because people gave them to him as part of their alms (the family of
the Prophet being entitled to these) and also because he used to purchase them in
order to free them. It is said that he would never beat his slaves, but rather write
down their misdeeds. Then, at the end of the month of Ramadan, he would call
them together and list their misdeeds, asking them to pray to God to forgive him,
just as he had forgiven them. Then he would free them with generous gifts. If he
owned a slave at the beginning or middle of the year, he would free him on the
eve of the Feast of Fast-breaking and then buy another slave. (A'yān al-shrbā, IV,
193–4). Once the Imam called his slave twice, but he did not respond. When he
answered the third time, he said: 'Did you not hear my voice?' The slave
answered: 'Yes, I did.' The Imam asked: 'Then why did you not answer me?' He
replied: 'Because I am safe from you.' The Imam said: 'Praise belongs to God,
who made my slave safe from me!' (A'yān al-shrbā, IV, 200; Biḥār, xlvi, 56). Once a
slavegirl poured water for the Imam while he was making the ablution for prayer.
Suddenly the pot dropped from her hand and struck him in the face, cutting him. He
turned toward her and the slavegirl said: 'God says \textit{Those who restrain their rage.}'
He said: 'I have restrained my rage.' She said: \textit{'And pardon the people.'} He said: 'God has
pardoned you.' She said: \textit{'And God loves the good-doers (3: 134).'} He said: 'Go. You are
a free woman.' (Biḥār, xlvi, 68; cf. 96).

\textsuperscript{12} Cf. the well known \textit{hadith} in which the Prophet replied to a Companion
who asked him toward whom he should show familial devotion (bIRR): 'He
answered: "Your mother." He was asked: "Then to whom?" He replied: "Your
mother." Again he was asked: "Then to whom?" He replied: "Your mother." Once
again he was asked: "Then to whom?" He replied: "Then to your father,
then to the next nearest, then to the next nearest". (Tirmidhi, Birr 1; Abū Dāwūd,
Adab 120; Ibn Māja, Adab 1; Ahmad V, 3 and 5).
its blessing upon you. So praise God and thank Him in that measure. And there is no strength save in God.

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

[25] The right of your brother is that you know that he is your hand, your might, and your strength. Take him not as a weapon with which to disobey God, nor as equipment with which to wrong God's creatures. Do not neglect to help him against his enemy or to give him good counsel. If he obeys God, well and good, but if not, you should honor God more than him. And there is no strength save in God.

[D. RIGHTS OF OTHERS]

[26] The right of your master (mawla) who has favored you [by freeing you from slavery] is that you know that he has spent his property for you and brought you out of the abasement and estrangement of bondage to the exaltation and comfort of freedom. He has freed you from the captivity of possession and loosened the bonds of slavishdom from you. He has brought you out of prison, given you ownership of yourself, and given you leisure to worship your Lord. You should know that he is the closest of God's creatures to you in your life and your death and that aiding him with your life and what he needs from you is incumbent upon you. And there is no strength save in God.

[27] The right of the slave (mawla) whom you have favored [by freeing him] is that you know that God has made your freeing him a means of access to Him and a veil against the Fire. Your immediate reward is to inherit from him—if he does not have any maternal relatives—as a compensation for the property you have spent for him, and your ultimate reward is the Garden.

[28] The right of him who does a kindly act (dhu l-ma'arif) toward you is that you thank him and mention his kindness; you reward him with beautiful words and you supplicate for him sincerely in that which is between you and God. If you do that, you have thanked him secretly and openly. Then, if you are able to repay him one day, you repay him.
[29] The right of the muezzin is that you know that he is reminding you of your Lord, calling you to your good fortune, and helping you to accomplish what God has made obligatory upon you. So thank him for that just as you thank one who does good to you.

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

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

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

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

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

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

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

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

[38] The right of the adversary (khasm) who has a claim against you is that, if what he claims against you is true, you give witness to it against yourself. You do not wrong him and you give him his full due. If what he claims against you is false, you act with kindness toward him and you show nothing in his affair other than kindness; you do not displease your Lord in his affair. And there is no strength save in God.\(^\text{13}\)

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

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

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

\(^{13}\) Zayn al-Äbidin’s personal qualities of forbearance and pardon are often cited in the sources. Once a man cursed him to his face, but he ignored the man. Then the man shouted: ‘I mean you!’ The Imam replied: ‘And from you I am turning away,’ alluding to the Qur’ānic verse *Bid to what is honourable, and turn away from the ignorant* (7: 199). If anyone reviled him, he would say: ‘If I am as you say, I ask God to forgive me, and if I am not as you say, I ask God to forgive you.’ (*A‘yān*, pp. 194, 193).
[42] The right of him who asks your counsel (mustansīḥ) is that you give him your counsel, but you conduct yourself toward him with compassion and kindness.

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

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

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

[46] The right of him who asks (sā'īl) from you is that you give to him in the measure of his need.

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

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

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

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

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