

## 1) In Praise of God

: وَ كَانَ مِنْ دُعَائِهِ عَلَيْهِ السَّلَامُ إِذَا ابْتَدَأَ بِالدُّعَاءِ بِدَأً بِالتَّحْمِيدِ لِلَّهِ عَزَّ وَ جَلَّ وَ الثَّنَاءِ عَلَيْهِ ، فَقَالَ ( 1 )

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. الْحَمْدُ لِلَّهِ

، الْأَوَّلِ بِأَوَّلِ مَا كَانَ قَبْلَهُ

وَ الْآخِرِ بِأَخْرٍ يَكُونُ بَعْدَهُ

2. الَّذِي قَصُرَتْ عَنْ رُؤْيَيْهِ أَبْصَارُ النَّاطِرِينَ ، وَ عَجَزَتْ عَنْ نَعْتِهِ أَوْهَامُ الْوَاصِفِينَ .

3. ابْتَدَعَ بِقُدْرَتِهِ الْخَلْقَ ابْتِدَاعاً ،

. وَ اخْتَرَعَهُمْ عَلَى مَشِيئَتِهِ اخْتِرَاعاً

4. ، ثُمَّ سَلَكَ بِهِمْ طَرِيقَ إِرَادَتِهِ .

، وَ بَعَثَهُمْ فِي سَبِيلِ مَحَبَّتِهِ

، لَا يَمْلِكُونَ تَأْخِيرًا عَمَّا قَدَّمَهُمْ إِلَيْهِ

وَلَا يَسْتَطِيعُونَ تَقْدِيمًا إِلَىٰ مَا آخَرَهُمْ عَنْهُ

، وَ جَعَلَ لِكُلِّ رُوحٍ مِنْهُمْ قُوَّةً مَعْلُومًا مَفْسُومًا مِنْ رِزْقِهِ 5.

، لَا يَنْقُصُ مَنْ زَادَهُ تَاقِصٌ

، وَلَا يَزِيدُ مَنْ نَقَصَ مِنْهُمْ زَائِدٌ

، ثُمَّ ضَرَبَ لَهُ فِي الْحَيَاةِ أَجَلًا مَوْقُوتًا 6.

، وَ نَصَبَ لَهُ أَمَدًا مَحْدُودًا

، يَنْخَطِي إِلَيْهِ بِأَيَّامِ عُمُرِهِ ، وَ يَرْهَقُهُ بِأَعْوَامِ دَهْرِهِ

، حَتَّىٰ إِذَا بَلَغَ أَقْصَىٰ أَثَرِهِ ، وَ اسْتَوْعَبَ حِسَابَ عُمُرِهِ

، قَبِضَهُ إِلَىٰ مَا نَدَبَهُ إِلَيْهِ مِنْ مَوْفُورِ ثَوَابِهِ ، أَوْ مَحْدُورِ عِقَابِهِ

لِيَجْزِيَ الَّذِينَ أَسَاءُوا بِمَا عَمِلُوا

، وَ يَجْزِيَ الَّذِينَ أَحْسَنُوا بِالْحُسْنَىٰ

، عَدْلًا مِنْهُ ، تَقَدَّسَتْ أَسْمَاؤُهُ ، وَ تَظَاهَرَتْ آلَاؤُهُ 7.

، لَا يُسْأَلُ عَمَّا يَفْعَلُ وَ هُمْ يُسْأَلُونَ

8. وَالْحَمْدُ لِلَّهِ الَّذِي

، لَوْ حَبَسَ عَنْ عِبَادِهِ مَعْرِفَةَ حَمْدِهِ عَلَى مَا أَبْلَاهُمْ مِنْ مِثْلِهِ الْمُتَتَابِعَةَ

، وَ أَسْبَغَ عَلَيْهِمْ مِنْ نِعَمِهِ الْمُتَطَاهِرَةَ

، لَتَصَرَّفُوا فِي مِثْلِهِ فَلَمْ يَحْمَدُوهُ

. وَ تَوَسَّعُوا فِي رِزْقِهِ فَلَمْ يَشْكُرُوهُ

9. وَ لَوْ كَانُوا كَذَلِكَ

لَخَرَجُوا مِنْ حُدُودِ الْإِنْسَانِيَّةِ إِلَى حَدِّ الْبَهِيمِيَّةِ

: فَكَانُوا كَمَا وَصَفَ فِي مُحْكَمِ كِتَابِهِ

{إِنْ هُمْ إِلَّا كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ سَبِيلًا}

، وَ الْحَمْدُ لِلَّهِ عَلَى مَا عَرَفْنَا مِنْ نَفْسِهِ 10.

، وَ أَلْهَمْنَا مِنْ شُكْرِهِ

، وَ فَتَحَ لَنَا مِنْ أَبْوَابِ الْعِلْمِ بِرُبُوبِيَّتِهِ

، وَ دَلَّنَا عَلَيْهِ مِنَ الْإِخْلَاصِ لَهُ فِي تَوْحِيدِهِ

. وَ جَنَّبَنَا مِنَ الْإِلْحَادِ وَ الشُّكِّ فِي أَمْرِهِ

، حَمْدًا نَعْمَرُ بِهِ فِيمَنْ حَمِدَهُ مِنْ خَلْقِهِ .11

. وَ نَسْبِقُ بِهِ مَنْ سَبَقَ إِلَيَّ رِضَاهُ وَ عَفْوِهِ

، حَمْدًا يُضِيءُ لَنَا بِهِ ظُلُمَاتِ الْبُرْزَخِ .12

، وَ يُسَهِّلُ عَلَيْنَا بِهِ سَبِيلَ الْمَبْعَثِ

، وَ يُشْرِفُ بِهِ مَنَازِلَنَا عِنْدَ مَوَاقِفِ الْأَشْهَادِ

، يَوْمَ تُجْزَى كُلُّ نَفْسٍ بِمَا كَسَبَتْ وَ هُمْ لَا يُظْلَمُونَ

. يَوْمَ لَا يُغْنِي مَوْلَى عَنْ مَوْلَى شَيْئًا وَ لَا هُمْ يُنصَرُونَ

حَمْدًا يَرْتَفِعُ مِنَّا إِلَى أَعْلَى عِلِّيِّينَ .13

. فِي كِتَابٍ مَرْقُومٍ يَشْهَدُهُ الْمُقَرَّبُونَ

، حَمْدًا تَقْرُ بِهِ عُيُونُنَا إِذَا بَرَقَتِ الْأَبْصَارُ .14

. وَ تَبْيَضُ بِهِ وُجُوهُنَا إِذَا اسْوَدَّتِ الْأَبْشَارُ

. حَمْدًا نَعْتَقُ بِهِ مِنْ أَلِيمِ نَارِ اللَّهِ إِلَى كَرِيمِ جِوَارِ اللَّهِ .15

، حَمْدًا نَزَاجِمُ بِهِ مَلَائِكَتَهُ الْمُقَرَّبِينَ .16

وَ نُضَامٌ بِهِ أَنْبِيَاءُهُ الْمُرْسَلِينَ

، فِي دَارِ الْمُقَامَةِ الَّتِي لَا تَزُولُ

. وَ مَحَلِّ كِرَامَتِهِ الَّتِي لَا تَحُولُ

، وَ الْحَمْدُ لِلَّهِ الَّذِي اخْتَارَ لَنَا مَحَاسِنَ الْخَلْقِ 17.

. وَ أَجْرَى عَلَيْنَا طَيِّبَاتِ الرِّزْقِ

، وَ جَعَلَ لَنَا الْفَضِيلَةَ بِالْمَلَكَةِ عَلَى جَمِيعِ الْخَلْقِ 18.

، فَكُلُّ خَلِيفَتِهِ مُنْقَادَةٌ لَنَا بِقُدْرَتِهِ

. وَ صَائِرَةٌ إِلَى طَاعَتِنَا بِعِزَّتِهِ

وَ الْحَمْدُ لِلَّهِ الَّذِي أَعْلَقَ عَنَّا بَابَ الْحَاجَةِ 19.

، إِلَّا إِلَيْهِ

. فَكَيْفَ نُطِيقُ حَمْدَهُ أَمْ مَتَى نُؤَدِّي شُكْرَهُ لَا ، مَتَى

وَ الْحَمْدُ لِلَّهِ 20.

، الَّذِي رَكَّبَ فِيْنَا آلَاتِ الْبَسْطِ

، وَ جَعَلَ لَنَا أَدْوَاتِ الْقَبْضِ ، وَ مَتَّعَنَا بِأَرْوَاحِ الْحَيَاةِ

، وَ أَثْبَتَ فِيْنَا جَوَارِحَ الْأَعْمَالِ

، وَ غَدَانَا بِطَيِّبَاتِ الرِّزْقِ

، وَ أَغْنَانَا بِفَضْلِهِ

. وَ أَقْنَانَا بِمَنِّهِ

، ثُمَّ أَمَرْنَا لِيَخْتَبِرَ طَاعَتَنَا 21.

، وَ نَهَانَا لِيَبْتَلِيَ شُكْرَنَا

، فَخَالَفْنَا عَنْ طَرِيقِ أَمْرِهِ

، وَ رَكِبْنَا مُتُونَ زَجْرِهِ

، فَلَمْ يَبْتَدِرْنَا بِعُقُوبَتِهِ

، وَ لَمْ يُعَاجِلْنَا بِنِقْمَتِهِ

. بَلْ تَأَنَّنَا بِرَحْمَتِهِ تَكْرُمًا ، وَ انْتَهَرَ مُرَاجَعَتَنَا بِرَأْفَتِهِ حِلْمًا

22. وَ الْحَمْدُ لِلَّهِ

الَّذِي دَلَّنَا عَلَى التَّوْبَةِ

، الَّتِي لَمْ نُفِدْهَا إِلَّا مِنْ فَضْلِهِ

فَلَوْ لَمْ نَعْتَدِدْ مِنْ فَضْلِهِ إِلَّا بِهَا

لَقَدْ حَسَنَ بَلَاؤُهُ عِنْدَنَا ، وَ جَلَّ إِحْسَانُهُ إِلَيْنَا

وَ جَسَمَ فَضْلُهُ عَلَيْنَا

، فَمَا هَكَذَا كَانَتْ سُنَّتُهُ فِي التَّوْبَةِ لِمَنْ كَانَ قَبْلَنَا .23

، لَقَدْ وَضَعَ عَنَّا مَا لَا طَاقَةَ لَنَا بِهِ

، وَ لَمْ يُكَلِّفْنَا إِلَّا وُسْعًا ، وَ لَمْ يُجَسِّمْنَا إِلَّا يُسْرًا

، وَ لَمْ يَدْعُ لِأَحَدٍ مِنَّا حُجَّةً وَ لَا عُذْرًا

، فَالْهَالِكُ مِنَّا مَنْ هَلَكَ عَلَيْهِ .24

، وَ السَّعِيدُ مِنَّا مَنْ رَغِبَ إِلَيْهِ

وَ الْحَمْدُ لِلَّهِ بِكُلِّ مَا حَمِدَهُ بِهِ أَدْنَى مَلَائِكَتِهِ إِلَيْهِ .25

وَ أَكْرَمُ خَلِيقَتِهِ عَلَيْهِ

وَ أَرْضَى حَامِدِيهِ لَدَيْهِ

، حَمْدًا يَفْضُلُ سَائِرَ الْحَمْدِ كَفَضْلِ رَبِّنَا عَلَى جَمِيعِ خَلْقِهِ .26

ثُمَّ لَهُ الْحَمْدُ مَكَانَ كُلِّ نِعْمَةٍ لَهُ عَلَيْنَا .27

وَ عَلَى جَمِيعِ عِبَادِهِ الْمَاضِينَ وَ الْبَاقِينَ

، عَدَدَ مَا أَحَاطَ بِهِ عِلْمُهُ مِنْ جَمِيعِ الْأَشْيَاءِ ،

وَ مَكَانَ كُلِّ وَاحِدَةٍ مِنْهَا

عَدْدُهَا أَضْعَافًا مُضَاعَفَةً أَبَدًا سَرْمَدًا

، إِلَى يَوْمِ الْقِيَامَةِ .

، حَمْدًا لَا مُنْتَهَى لِحَدِّهِ .28

وَ لَا حِسَابَ لِعَدْدِهِ ، وَ لَا مَبْلَغَ لِعَايَتِهِ ، وَ لَا انْقِطَاعَ لِأَمْدِهِ

، حَمْدًا يَكُونُ وُصْلَةً إِلَى طَاعَتِهِ وَ عَفْوِهِ .29

، وَ سَبَبًا إِلَى رِضْوَانِهِ

، وَ ذَرِيعَةً إِلَى مَغْفِرَتِهِ

، وَ طَرِيقًا إِلَى جَنَّتِهِ

، وَ خَفِيرًا مِنْ نَقَمَتِهِ

، وَ أَمْنًا مِنْ غَضَبِهِ

، وَ ظَهِيرًا عَلَى طَاعَتِهِ

، وَ حَاجِرًا عَنْ مَعْصِيَتِهِ ، وَ عَوْنًا عَلَى تَأْدِيبِهِ حَقِّهِ وَ وَظَائِفِهِ .

30. ، حَمْدًا تَسْعُدُ بِهِ فِي السُّعْدَاءِ مِنْ أَوْلِيَائِهِ .

، وَ نَصِيرٌ بِهِ فِي نَظْمِ الشُّهَدَاءِ بِسُيُوفِ أَعْدَائِهِ

. إِنَّهُ وَلِيُّ حَمِيدٌ

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.

4- 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.

5- 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.

6- 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,*[1](#)

7- 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.*[2](#)

8– Praise belongs to God, for,  
had He withheld from His servants the knowledge to praise Him for the uninterrupted kindnesses with  
which He has tried them<sup>3</sup>  
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.

9– 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!*<sup>4</sup>

10– 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;

11– 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;

12– a praise through which  
He will illuminate for us the shadows of the interworld,<sup>5</sup>  
ease for us the path of the Resurrection,  
and raise up our stations  
at the standing places of the Witnesses<sup>6</sup>  
*on the day when every soul will be repaid  
for what it has earned –  
they shall not be wronged;*<sup>7</sup>  
*the day a master shall avail nothing a client,  
and they shall not be helped;*<sup>8</sup>

13– a praise which will rise up from us to the highest of the 'Illiyun<sup>9</sup>

*in a book inscribed,  
witnessed by those brought nigh,*[10](#)

14- a praise whereby  
our eyes may be at rest when sight is dazzled,[11](#)  
our faces whitened when skins are blackened,[12](#)

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

16- 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.

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

18- 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.[13](#)

19- 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?

20- 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,  
and gave us possessions through His kindness.

21- 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.

22- 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.

23- For such was not His wont in repentance  
with those who went before us. [14](#)  
He has lifted up from us  
*what we have not the strength to bear*, [15](#)  
charged us only to our capacity, [16](#)  
imposed upon us nothing but ease,  
and left none of us with an argument or excuse.

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

25- 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;

26- a praise that may surpass other praises  
as our Lord surpasses all His creatures.

27- Then to Him belongs praise,  
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;

28- a praise whose bound has no utmost end,

whose number has no reckoning,  
whose limit cannot be reached,  
whose period cannot be cut off;

29– 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;

30– 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!

[1.](#) 53:31

[2.](#) 21:23

[3.](#) Allusion to 89:15: As for man, whenever his Lord tries him, and honours him, and favours him....

[4.](#) 25:46

[5.](#) The interworld (barzakh) is the abode in which a person dwells between death and the Day of Resurrection.

[6.](#) 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.

[7.](#) 45:22

[8.](#) 44:41

[9.](#) 'Illiyun', mentioned in 83:18 and 19, and deriving from a root meaning 'high' or 'exalted', is said to be the highest level of paradise, or a book in paradise wherein the deeds of the righteous are recorded.

[10.](#) 83:20–21

[11.](#) Cf. 75:7.

[12.](#) Cf. 3:106.

[13.](#) Several Qur'anic verses mention the fact that God has subjected everything in the heavens and the earth to mankind, e.g., 14:33, 16:12, 31:20, 45:13.

[14.](#) Cf. 2:286: Our Lord, charge us not with a load such as Thou didst lay upon those before us.

[15.](#) 2:286

[16.](#) Allusion to such passages as 2:286: God charges no soul save to its capacity.

---

**Source URL:**

<https://www.al-islam.org/sahifa-al-kamilah-al-sajjadiyya-imam-ali-zayn-al-abidin/1-praise-god#comment-0>