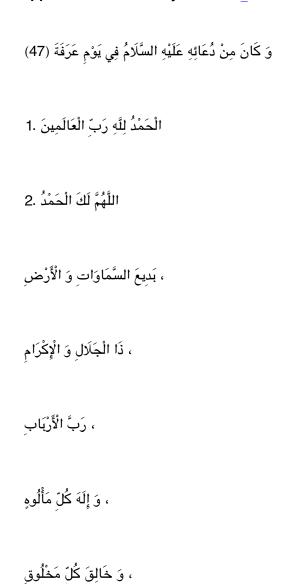


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## 47) His Supplication on the Day of 'Arafa





، وَ وَارِثَ كُلِّ شَيْءٍ

، لَيْسَ كَمِثْلِهِ شَيْءٌ ، وَ لَا يَعْزُبُ عَنْهُ عِلْمُ شَيْءٍ . وَ هُوَ بِكُلِّ شَيْءٍ مُحِيطٌ ، وَ هُوَ عَلَى كُلِّ شَيْءٍ رَقِيبٌ ، أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ .3 الْأَحَدُ الْمُتَوَحِّدُ الْفَرْدُ الْمُتَفَرِّدُ ، وَ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ .4 ، الْكَرِيمُ الْمُتَكَرِّمُ ، الْعَظِيمُ الْمُتَعَظِّمُ الْكَبِيرُ الْمُتَكَبِّرُ ، وَ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ .5 ، الْعَلِيُّ الْمُتَعَالِ الشَّدِيدُ الْمِحَالِ ، وَ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ .6 ، الرَّحْمَنُ الرَّحِيمُ

. الْعَلِيمُ الْحَكِيمُ

، وَ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ .7

السَّمِيعُ الْبَصِينُ ، الْقَدِيمُ الْخَبِينُ

، وَ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ .8

، الْكَرِيمُ الْأَكْرَمُ ، الدَّائِمُ الْأَدْوَمُ

، وَ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ .9

الْأَوَّلُ قَبْلَ كُلِّ أَحَدٍ ، وَ الْآخِرُ بَعْدَ كُلِّ عَدَدٍ

، وَ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ .10

الدَّانِي فِي عُلُوِّهِ ، وَ الْعَالِي فِي دُنُوِّهِ

، وَ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ 11.

ذُو الْبَهَاءِ وَ الْمَجْدِ ، وَ الْكِبْرِيَاءِ وَ الْحَمْدِ

، وَ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ .12

، الَّذِي أَنْشَأْتَ الْأَشْيَاءَ مِنْ غَيْرِ سِنْخِ

، وَ صَوَّرْتَ مَا صَوَّرْتَ مِنْ غَيْرِ مِثَالٍ

. وَ ابْتَدَعْتَ الْمُبْتَدَعَاتِ بِلَا احْتِذَاءٍ

، أَنْتَ الَّذِي قَدَّرْتَ كُلَّ شَيْءٍ تَقْدِيراً .13

، وَ يَسَّرْتَ كُلَّ شَيْءٍ تَيْسِيراً

وَ دَبَّرْتَ مَا دُونَكَ تَدْبِيراً

، أَنْتَ الَّذِي لَمْ يُعِنْكَ عَلَى خَلْقِكَ شَرِيكٌ .14

، وَ لَمْ يُوازِرْكَ فِي أَمْرِكَ وَزِيرٌ

. وَ لَمْ يَكُنْ لَكَ مُشَاهِدٌ وَ لَا نَظِيرٌ

، أَنْتَ الَّذِي أَرَدْتَ فَكَانَ حَتْماً مَا أَرَدْتَ .15

، وَ قَضَيْتَ فَكَانَ عَدْلًا مَا قَضَيْتَ

. وَ حَكَمْتَ فَكَانَ نِصْفاً مَا حَكَمْتَ

، أَنْتَ الَّذِي لَا يَحْوِيكَ مَكَانٌ .16

، وَ لَمْ يَقُمْ لِسُلْطَانِكَ سُلْطَانٌ

. وَ لَمْ يُعْيِكَ بُرْهَانٌ وَ لَا بَيَانٌ

، أَنْتَ الَّذِي أَحْصَيْتَ كُلَّ شَيْءٍ عَدَداً .17

، وَ جَعَلْتَ لِكُلِّ شَيْءٍ أَمَداً

. وَ قَدَّرْتَ كُلَّ شَيْءٍ تَقْدِيراً ، أَنْتَ الَّذِي قَصُرُتِ الْأَوْهَامُ عَنْ ذَاتِيَّتِكَ 18. ، وَ عَجَزَتِ الْأَفْهَامُ عَنْ كَيْفِيَّتِكَ . وَ لَمْ تُدْرِكِ الْأَبْصَارُ مَوْضِعَ أَيْنِيَّتِكَ ، أَنْتَ الَّذِي لَا تُحَدُّ فَتَكُونَ مَحْدُوداً .19 ، وَ لَمْ تُمَثَّلْ فَتَكُونَ مَوْجُوداً . وَ لَمْ تَلِدْ فَتَكُونَ مَوْلُوداً ، أَنْتَ الَّذِي لَا ضِدَّ مَعَكَ فَيُعَانِدَكَ .20 ، وَ لَا عِدْلَ لَكَ فَيُكَاثِرَكَ . وَ لَا نِدَّ لَكَ فَيُعَارِضِكَ ، أَنْتَ الَّذِي ابْتَدَأً .21

، وَ لَا عِدَلَ لَكَ فَيكَاثِرِكَ

. وَ لَا نِدَّ لَكَ فَيعُارِضَكَ

. وَ لَا نِدَّ لَكَ فَيعُارِضَكَ

، أَنْتَ الَّذِي ابْتَدَأً . 21.

، وَ اخْتَرَعُ ، وَ اسْتَحْدَثُ

. وَ ابْتَدَعُ ، وَ أَحْسَنَ صنْعُ مَا صَنَعَ

، سُبْحَانَكَ مَا أَجَلَّ شَأْنَكَ . 22.

، وَ أُسْنَى فِي الْأُمَاكِنِ مَكَانَكَ

وَ أُصْدَعَ بِالْحَقِّ فُرْقَانَكَ

، سُبْحَانَكَ مِنْ لَطِيفٍ مَا أَلْطَفَكَ .23

، وَ رَءُوفٍ مَا أَرْأَفَكَ

وَ حَكِيمٍ مَا أَعْرَفَكَ

، سُبْحَانَكَ مِنْ مَلِيكٍ مَا أَمْنَعَكَ .24

، وَ جَوَادٍ مَا أَوْسَعَكَ

وَ رَفِيعٍ مَا أَرْفَعَكَ

. ذُو الْبَهَاءِ وَ الْمَجْدِ وَ الْكِبْرِيَاءِ وَ الْحَمْدِ

، سُبْحَانَكَ بَسَطْتَ بِالْخَيْرَاتِ يَدَكَ .25

، وَ عُرِفَتِ الْهِدَايَةُ مِنْ عِنْدِكَ

فَمَنِ الْتَمَسَكَ لِدِينٍ أَنْ دُنْيَا وَجَدَكَ

سُبْحَانَكَ .26

، خَضَعَ لَكَ مَنْ جَرَى فِي عِلْمِكَ

، وَ خَشَعَ لِعَظَمَتِكَ مَا دُونَ عَرْشِكَ وَ انْقَادَ لِلتَّسْلِيمِ لَكَ كُلُّ خَلْقِكَ

سُبْحَانَكَ لَا تُحَسُّ وَ لَا تُجَسُّ .27

وَ لَا تُمَسُّ وَ لَا تُكَادُ

وَ لَا تُمَاطُ وَ لَا تُنَازَعُ

وَ لَا تُجَارَى وَ لَا تُمَارَى

وَ لَا تُخَادَعُ وَ لَا تُمَاكَرُ

. سُبْحَانَكَ سَبِيلُكَ جَدَدٌ .28

، وَ أُمْرُكَ رَشَدٌ

. وَ أَنْتَ حَيُّ صَمَدٌ

، سُبْحَانَكَ قَولُكَ حُكْمٌ .29

، وَ قَضَاؤُكَ حَتْمٌ

. وَ إِرَادَتُكَ عَزْمٌ

، سُبْحَانَكَ لَا رَادَّ لِمَشِيَّتِكَ .30

. وَ لَا مُبَدِّلَ لِكَلِمَاتِكَ

، سُبْحَانَكَ بَاهِرَ الْآيَاتِ .31

فَاطِرَ السَّمَاوَاتِ ، بَارِئُ النَّسَمَاتِ

لَكَ الْحَمْدُ حَمْداً يَدُومُ بِدَوَامِكَ 32.

. وَ لَكَ الْحَمْدُ حَمْداً خَالِداً بِنِعْمَتِكَ . 33

وَ لَكَ الْحَمْدُ حَمْداً يُوَازِي صُنْعَكَ .34

. وَ لَكَ الْحَمْدُ حَمْداً يَزِيدُ عَلَى رِضَاكَ .35

، وَ لَكَ الْحَمْدُ حَمْداً مَعَ حَمْدِ كُلِّ حَامِدٍ .36

وَ شُكْراً يَقْصُرُ عَنْهُ شُكْرُ كُلِّ شَاكِرٍ

، حَمْداً لَا يَنْبَغِي إِلَّا لَكَ 37.

وَ لَا يُتَقَرَّبُ بِهِ إِلَّا إِلَيْكَ

، حَمْداً يُسْتَدَامُ بِهِ الْأُقَالُ .38

. وَ يُسْتَدْعَى بِهِ دَوَامُ الْآخِرِ

، حَمْداً يَتَضَاعَفُ عَلَى كُرُورِ الْأَزْمِنَةِ .39

. وَ يَتَزَايَدُ أَضْعَافاً مُتَرَادِفَةً

، حَمْداً يَعْجِزُ عَنْ إِحْصَائِهِ الْحَفَظَةُ .40

وَ يَزِيدُ عَلَى مَا أَحْصَتْهُ فِي كِتَابِكَ الْكَتَبَةُ

حَمْداً يُوازِنُ عَرْشكَ الْمَجِيدَ .41

. وَ يُعَادِلُ كُرْسِيَّكَ الرَّفِيعَ

، حَمْداً يَكْمُلُ لَدَيْكَ ثَوَابُهُ 42.

وَ يَسْتَغْرِقُ كُلَّ جَزَاءٍ جَزَاوُهُ

، حَمْداً ظَاهِرُهُ وَفْقٌ لِبَاطِنِهِ 43.

وَ بَاطِنُهُ وَفْقٌ لِصِدْقِ النِّيَّةِ

، حَمْداً لَمْ يَحْمَدْكَ خَلْقٌ مِثْلَهُ 44.

وَ لَا يَعْرِفُ أَحَدٌ سِوَاكَ فَضْلَهُ

، حَمْداً يُعَانُ مَنِ اجْتَهَدَ فِي تَعْدِيدِهِ .45

. وَ يُؤَيَّدُ مَنْ أَغْرَقَ نَزْعاً فِي تَوْفِيتهِ

، حَمْداً يَجْمَعُ مَا خَلَقْتَ مِنَ الْحَمْدِ .46

. وَ يَنْتَظِمُ مَا أَنْتَ خَالِقُهُ مِنْ بَعْدُ

، حَمْداً لَا حَمْدَ أَقْرَبُ إِلَى قَوْلِكَ مِنْهُ .47

. وَ لَا أَحْمَدَ مِمَّنْ يَحْمَدُكَ بِهِ

، حَمْداً يُوجِبُ بِكَرَمِكَ الْمَزِيدَ بِوُفُورِهِ .48

، وَ تَصِلُهُ بِمَزِيدٍ بَعْدَ مَزِيدٍ طَوْلًا مِنْكَ

، حَمْداً يَجِبُ لِكَرَمِ وَجْهِكَ .49

. وَ يُقَابِلُ عِزَّ جَلَالِكَ

، رَبِّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ .50

، الْمُنْتَجَبِ الْمُصْطَفَى الْمُكَرَّمِ الْمُقَرَّبِ

، أَفْضل صلَوَاتِك

، وَ بَارِكْ عَلَيْهِ أَتَمَّ بَرَكَاتِكَ

. وَ تَرَحَّمْ عَلَيْهِ أَمْتَعَ رَحَمَاتِكَ

، رَبِّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ .51

صَلَاةً زَاكِيَةً

، لَا تَكُونُ صَلَاةٌ أَزْكَى مِنْهَا

وَ صَلِّ عَلَيْهِ صَلَاةً نَامِيَةً

، لَا تَكُونُ صَلَاةٌ أَنْمَى مِنْهَا

وَ صَلِّ عَلَيْهِ صَلَاةً رَاضِيَةً

. لَا تَكُونُ صَلَاةٌ فَوْقَهَا

، رَبِّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ .52

صَلَاةً تُرْضِيهِ

، وَ تَزِيدُ عَلَى رِضَاهُ

وَ صَلِّ عَلَيْهِ صَلَاةً تُرْضِيكَ

و تَزِيدُ عَلَى رِضَاكَ لَهُ

وَ صَلِّ عَلَيْهِ صَلَاةً

، لَا تَرْضَى لَهُ إِلَّا بِهَا

. وَ لَا تَرَى غَيْرَهُ لَهَا أَهْلًا

رَبِّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ .53

، صَلَاةً تُجَاوِزُ رِضْوَانَكَ ، وَ يَتَّصِلُ اتِّصنَالُهَا بِبَقَائِكَ . وَ لَا يَنْفَدُ كَمَا لَا تَنْفَدُ كَلِمَاتُكَ ، رُبِّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ .54 صَلَاةً تَنْتَظِمُ صَلَوَاتِ ، مَلائِكَتِكَ وَ أَنْبِيَائِكَ وَ رُسُلِكَ وَ أَهْلِ طَاعَتِكَ وَ تَشْتَمِلُ عَلَى صَلَوَاتِ عِبَادِكَ مِنْ جِنِّكَ وَ إِنْسِكَ ، وَ أَهْلِ إِجَابَتِكَ وَ تَجْتَمِعُ عَلَى صَلَاةِ كُلِّ مَنْ . ذَرَأْتَ وَ بَرَأْتَ مِنْ أَصْنَافٍ خَلْقِكَ ، رَبِّ صَلِّ عَلَيْهِ وَ آلِهِ 55. صَلَاةً تُحِيطُ بِكُلّ صَلَاةٍ

، سَالِفَةٍ وَ مُسْتَأْنَفَةٍ

، وَ صَلِّ عَلَيْهِ وَ عَلَى آلِهِ صَلَاةً مَرْضِيَّةً لَكَ ، وَ لِمَنْ دُونَكَ وَ تُنْشِئُ مَعَ ذَلِكَ صَلَوَاتٍ ، تُضَاعِفُ مَعَهَا تِلْكَ الصَّلَوَاتِ عِنْدَهَا وَ تَزِيدُهَا عَلَى كُرُورِ الْأَيَّام . زِيَادَةً فِي تَضاعِيفَ لَا يَعُدُّهَا غَيْرُكَ رَبِّ صَلِّ عَلَى أَطَايِبِ أَهْلِ بَيْتِهِ .56 ، الَّذِينَ اخْتَرْتَهُمْ لِأَمْرِكَ ، وَ جَعَلْتَهُمْ خَزَنَةَ عِلْمِكَ ، وَ حَفَظَةَ دِينِكَ ، وَ خُلُفَاءَكَ فِي أَرْضِكَ ، وَ حُجَجَكَ عَلَى عِبَادِكَ

، وَ طَهَّرْتَهُمْ مِنَ الرِّجْسِ وَ الدَّنسِ تَطْهِيراً بِإِرَادَتِكَ

، وَ جَعَلْتَهُمُ الْوَسِيلَةَ إِلَيْكَ

. وَ الْمَسْلَكَ إِلَى جَنَّتِكَ

، رَبِّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ .57

، صَلَاةً تُجْزِلُ لَهُمْ بِهَا مِنْ نِحَلِكَ وَ كَرَامَتِكَ

، وَ تُكْمِلُ لَهُمُ الْأَشْيَاءَ مِنْ عَطَايَاكَ وَ نَوَافِلِكَ

. وَ تُوَفِّرُ عَلَيْهِمُ الْحَظَّ مِنْ عَوَائِدِكَ وَ فَوَائِدِكَ

رَبِّ صَلِّ عَلَيْهِ وَ عَلَيْهِمْ 58.

، صَلَاةً لَا أُمَدَ فِي أَوَّلِهَا

. وَ لَا غَايَةً لِأُمَدِهَا ، وَ لَا نِهَايَةً لِآخِرِهَا

، رَبِّ صَلِّ عَلَيْهِمْ زِنَةَ عَرْشِكَ وَ مَا دُونَهُ .59

، وَ مِلْءَ سَمَاوَاتِكَ وَ مَا فَوْقَهُنَّ

، وَ عَدَدَ أَرَضِيكَ وَ مَا تَحْتَهُنَّ وَ مَا بَيْنَهُنَّ

، صَلَاةً تُقَرِّبُهُمْ مِنْكَ زُلْفَى

، وَ تَكُونُ لَكَ وَ لَهُمْ رِضًى

. وَ مُتَّصِلَةً بِنَظَائِرِهِنَّ أَبَداً اللَّهُمَّ إِنَّكَ أَيَّدْتَ دِينَكَ فِي كُلِّ أَوَانٍ .60 ، بِإِمَامِ أَقَمْتَهُ عَلَماً لِعِبَادِكَ وَ مَنَاراً فِي بِلَادِكَ ، بَعْدَ أَنْ وَصلَتَ حَبْلَهُ بِحَبْلِكَ ، وَ جَعَلْتَهُ الذَّرِيعَةَ إِلَى رِضْوَانِكَ ، وَ افْتَرَضْتَ طَاعَتُهُ ، وَ حَذَّرْتَ مَعْصِيَتَهُ ، وَ أَمَرْتَ بِامْتِثَالِ أَوَامِرِهِ ، وَ الْإِنْتِهَاءِ عِنْدَ نَهْيِهِ ، وَ أَلَّا يَتَقَدَّمَهُ مُتَقَدِّمُ وَ لَا يَتَأَخَّرَ عَنْهُ مُتَأْخِّرٌ

و لا يتاخر عنه متاخر ، فَهُو عِصْمَةُ اللَّائِذِينَ وَ كَهْفُ الْمُؤْمِنِينَ

. وَ عُرْوَةُ الْمُتَمَسِّكِينَ ، وَ بَهَاءُ الْعَالَمِينَ اللَّهُمَّ فَأَوْزِعْ لِوَلِيِّكَ شُكْرَ .61 ، مَا أَنْعَمْتَ بِهِ عَلَيْهِ ، وَ أَوْزِعْنَا مِثْلَهُ فِيهِ ، وَ آتِهِ مِنْ لَدُنْكَ سُلْطَاناً نَصِيراً ، وَ افْتَحْ لَهُ فَتْحاً يَسِيراً ، وَ أَعِنْهُ بِرُكْنِكَ الْأَعَرِّ ، وَ اشْدُدْ أَزْرَهُ ، وَ قَوِّ عَضُدُهُ وَ رَاعِهِ بِعَيْنِكَ ، وَ احْمِهِ بِحِفْظِكَ ، وَ انْصُرْهُ بِمَلَائِكَتِكَ . وَ امْدُدْهُ بِجُنْدِكَ الْأَغْلَبِ وَ أَقِمْ بِهِ كِتَابَكَ وَ حُدُودَكَ وَ شَرَائِعَكَ .62

، وَ سُنَنَ رَسُولِكَ

، صَلَوَاتُكَ اللَّهُمَّ عَلَيْهِ وَ آلِهِ

، وَ أَحْي بِهِ مَا أَمَاتَهُ الظَّالِمُونَ مِنْ مَعَالِم دِينِكَ

، وَ اجْلُ بِهِ صَدَاءَ الْجَوْرِ عَنْ طَرِيقَتِكَ

، وَ أَبِنْ بِهِ الضَّرَّاءَ مِنْ سَبِيلِكَ

، وَ أَزِلْ بِهِ النَّاكِبِينَ عَنْ صِرَاطِكَ

وَ امْحَقْ بِهِ بُغَاةَ قَصْدِكَ عِوَجاً

، وَ أَلِنْ جَانِبَهُ لِأَوْلِيَائِكَ .63

، وَ ابْسُطْ يَدَهُ عَلَى أَعْدَائِكَ

، وَ هَبْ لَنَا رَأْفَتَهُ ، وَ رَحْمَتَهُ وَ تَعَطُّفَهُ وَ تَحَنَّنَهُ

، وَ اجْعَلْنَا لَهُ سَامِعِينَ مُطِيعِينَ

، وَ فِي رِضَاهُ سَاعِينَ

، وَ إِلَى نُصْرَتِهِ وَ الْمُدَافَعَةِ عَنْهُ مُكْنِفِينَ

. وَ إِلَيْكَ وَ إِلَى رَسُولِكَ صَلَوَاتُكَ اللَّهُمَّ عَلَيْهِ وَ آلِهِ بِذَلِكَ مُتَقَرِّبِينَ

اللَّهُمَّ وَ صِلِّ عَلَى أَوْلِيَائِهِمُ 64.

، الْمُعْتَرِفِينَ بِمَقَامِهِمُ ، الْمُتَّبِعِينَ مَنْهَجَهُمُ ، الْمُقْتَفِينَ آثَارَهُمُ ، الْمُسْتَمْسِكِينَ بِغُرْوَتِهِمُ ، الْمُتَمَسِّكِينَ بِوِلَايَتِهِمُ ، الْمُؤْتَمِّينَ بِإِمَامَتِهِمُ ، الْمُسَلِّمِينَ لِأَمْرِهِمُ ، الْمُجْتَهِدِينَ فِي طَاعَتِهِمُ ، الْمُنْتَظِرِينَ أَيَّامَهُمُ ، الْمَادِّينَ إِلَيْهِمْ أَعْيُنَهُمُ . الصَّلَوَاتِ الْمُبَارَكَاتِ الزَّاكِيَاتِ النَّامِيَاتِ الْغَادِيَاتِ الرَّائِحَاتِ ، وَ سَلِّمْ عَلَيْهِمْ وَ عَلَى أَرْوَاحِهِمْ .65 ، وَ اجْمَعْ عَلَى التَّقْوَى أَمْرَهُمْ ، وَ أَصْلِحْ لَهُمْ شُئُونَهُمْ ، وَ تُبْ عَلَيْهِمْ

، إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ ، وَ خَيْرُ الْغَافِرِينَ ، وَ اجْعَلْنَا مَعَهُمْ فِي دَارِ السَّلَامِ بِرَحْمَتِكَ . يَا أَرْحَمَ الرَّاحِمِينَ اللَّهُمَّ هَذَا يَوْمُ عَرَفَةَ .66 ، يَوْمٌ شَرَّفْتَهُ وَ كَرَّمْتَهُ وَ عَظَّمْتَهُ ، نَشَرْتَ فِيهِ رَحْمَتَكَ ، وَ مَنَنْتَ فِيهِ بِعَفْوِكَ . وَ أَجْزَلْتَ فِيهِ عَطِيَّتَكَ ، وَ تَفَضَّلْتَ بِهِ عَلَى عِبَادِكَ اللَّهُمَّ وَ أَنَا عَبْدُكَ الَّذِي أَنْعَمْتَ عَلَيْهِ قَبْلَ خَلْقِكَ لَهُ .67 ، وَ بَعْدَ خَلْقِكَ إِيَّاهُ ، فَجَعَلْتَهُ مِمَّنْ هَدَيْتَهُ لِدِينِكَ ، وَ وَفَّقْتَهُ لِحَقِّكَ ، وَ عَصَمْتَهُ بِحَبْلِكَ

، وَ أَدْخَلْتَهُ فِي حِزْبِكَ

. وَ أَرْشَدْتَهُ لِمُوَالَاةِ أَوْلِيَائِكَ ، وَ مُعَادَاةِ أَعْدَائِكَ ، ثُمَّ أَمَرْتَهُ فَلَمْ يَأْتَمِرْ .68 ، وَ زَجَرْتَهُ فَلَمْ يَنْزَجِرْ ، وَ نَهَيْتَهُ عَنْ مَعْصِيَتِكَ ، فَخَالَفَ أُمْرَكَ إِلَى نَهْيكَ ، لَا مُعَانَدَةً لَكَ ، وَ لَا اسْتِكْبَاراً عَلَيْكَ بَلْ دَعَاهُ هَوَاهُ ، إِلَى مَا زَيَّلْتَهُ وَ إِلَى مَا حَذَّرْتَهُ ، وَ أَعَانَهُ عَلَى ذَلِكَ عَدُوُّكَ وَ عَدُوُّهُ ، فَأَقْدَمَ عَلَيْهِ عَارِفاً بِوَعِيدِكَ ، رَاجِياً لِعَفْوِكَ ، وَاثِقاً بِتَجَاؤُرِكَ . وَ كَانَ أَحَقَّ عِبَادِكَ مَعَ مَا مَنَنْتَ عَلَيْهِ أَلَّا يَفْعَلَ وَ هَا أَنَا ذَا بَيْنَ يَدَيْكَ .69

، صَاغِراً ذَلِيلًا خَاضِعاً خَاشِعاً خَائِفاً

، مُعْتَرِفاً بِعَظِيمٍ مِنَ الذُّنُوبِ تَحَمَّلْتُهُ

، وَ جَلِيلٍ مِنَ الْخَطَايَا اجْتَرَمْتُهُ

، مُسْتَجِيراً بِصَفْحِكَ

، لَائِذاً بِرَحْمَتِكَ

، مُوقِناً أَنَّهُ لَا يُجِيرُنِي مِنْكَ مُجِيرٌ

. وَ لَا يَمْنَعُنِي مِنْكَ مَانِعٌ

فَعُدْ عَلَيَّ بِمَا تَعُودُ بِهِ عَلَى .70

، مَنِ اقْتَرَفَ مِنْ تَغَمُّدِكَ

وَ جُدْ عَلَيَّ بِمَا تَجُودُ بِهِ عَلَى

، مَنْ أَلْقَى بِيَدِهِ إِلَيْكَ مِنْ عَفْوِكَ

وَ امْنُنْ عَلَيَّ بِمَا لَا يَتَعَاظَمُكَ أَنْ تَمُنَّ بِهِ

، عَلَى مَنْ أُمَّلَكَ مِنْ غُفْرَانِكَ

وَ اجْعَلْ لِي فِي هَذَا الْيَوْمِ نَصِيباً .71

، أَنَالُ بِهِ حَظًّا مِنْ رِضْوَانِكَ

وَ لَا تَرُدَّنِي صِفْراً

مِمَّا يَنْقَلِبُ بِهِ الْمُتَعَبِّدُونَ لَكَ مِنْ عِبَادِكَ

وَ إِنِّي وَ إِنْ لَمْ أُقَدِّمْ .72

مًا قَدَّمُوهُ مِنَ الصَّالِحَاتِ

فَقَدْ قَدَّمْتُ تَوْحِيدَكَ

، وَ نَفْيَ الْأَصْدَادِ وَ الْأَنْدَادِ وَ الْأَشْبَاهِ عَنْكَ

وَ أَتَيْتُكَ مِنَ الْأَبْوَابِ

، الَّتِي أُمَرْتَ أَنْ تُؤْتَى مِنْهَا

. وَ تَقَرَّبْتُ إِلَيْكَ بِمَا لَا يَقْرُبُ أَحَدٌ مِنْكَ إِلَّا بِالتَّقَرُّبِ بِهِ

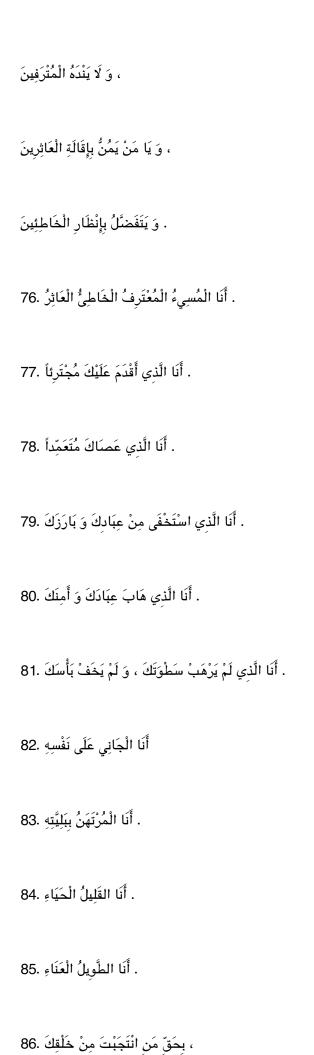
، ثُمَّ أَتْبَعْتُ ذَلِكَ بِالْإِنَابَةِ إِلَيْكَ .73

، وَ التَّذَلُّل وَ الإسْتِكَانَةِ لَكَ

، وَ حُسْنِ الظَّنِّ بِكَ

، وَ التِّقَةِ بِمَا عِنْدَكَ وَ شَفَعْتُهُ بِرَجَائِكَ . الَّذِي قَلَّ مَا يَخِيبُ عَلَيْهِ رَاجِيكَ وَ سَأَلْتُكَ مَسْأَلَةَ الْحَقِيرِ الذَّلِيلِ .74 ، الْبَائِسِ الْفَقِيرِ الْخَائِفِ الْمُسْتَجِيرِ وَ مَعَ ذَلِكَ خِيفَةً وَ تَضَرُّعاً ، وَ تَعَوُّذاً وَ تَلَوُّذاً ، لَا مُسْتَطِيلًا بِتَكَبُّرِ الْمُتَكَبِّرِينَ ، وَ لَا مُتَعَالِياً بِدَالَّةِ الْمُطِيعِينَ . وَ لَا مُسْتَطِيلًا بِشَفَاعَةِ الشَّافِعِينَ ، وَ أَنَا بَعْدُ أَقَلُّ الْأَقَلِّينَ .75 ، وَ أَذَلُّ الْأَذَلِّينَ ، وَ مِثْلُ الذَّرَّةِ أَوْ دُونَهَا

، فَيَا مَنْ لَمْ يُعَاجِلِ الْمُسِيئِينَ



، وَ بِمَنِ اصْطَفَيْتَهُ لِنَفْسِكَ ، بِحَقِّ مَنِ اخْتَرْتَ مِنْ بَرِيَّتِكَ ، وَ مَنِ اجْتَبَيْتَ لِشَأْنِكَ ، بِحَقِّ مَنْ وَصَلْتَ طَاعَتَهُ بِطَاعَتِكَ ، قَ مَنْ جَعَلْتَ مَعْصِيَتَهُ كَمَعْصِيَتِكَ ، بِحَقِّ مَنْ قَرَنْتَ مُوَالَاتَهُ بِمُوَالَاتِكَ ، وَ مَنْ نُطْتَ مُعَادَاتَهُ بِمُعَادَاتِكَ تَغَمَّدْنِي فِي يَوْمِي هَذَا بِمَا تَتَغَمَّدُ بِهِ ، مَنْ جَارَ إِلَيْكَ مُتَنَصِّلًا . وَ عَاذَ بِاسْتِغْفَارِكَ تَائِباً وَ تَوَلَّنِي بِمَا تَتَوَلَّى بِهِ .87

أَهْلَ طَاعَتِكَ وَ الزُّلْفَى لَدَيْكَ . وَ الْمَكَانَةِ مِنْكَ

وَ تَوَحَّدْنِي بِمَا تَتَوَحَّدُ بِهِ 88.

، مَنْ وَفَى بِعَهْدِكَ

، وَ أَتْعَبَ نَفْسَهُ فِي ذَاتِكَ

. وَ أَجْهَدَهَا فِي مَرْضَاتِكَ

، وَ لَا تُوَّاخِذْنِي بِتَفْرِيطِي فِي جَنْبِكَ .89

، وَ تَعَدِّي طَوْرِي فِي حُدُودِكَ

. وَ مُجَاوَزَةِ أَحْكَامِكَ

وَ لَا تَسْتَدْرِجْنِي بِإِمْلَائِكَ لِي .90

اسْتِدْرَاجَ مَنْ مَنَعَنِي خَيْرَ مَا عِنْدَهُ

. وَ لَمْ يَشْرَكْكَ فِي حُلُولِ نِعْمَتِهِ بِي

، وَ نَبِّهْنِي مِنْ رَقْدَةِ الْغَافِلِينَ .91

، وَ سِنَةِ الْمُسْرِفِينَ

وَ نَعْسَةِ الْمَخْذُولِينَ

، وَ خُذْ بِقَلْبِي إِلَى مَا اسْتَعْمَلْتَ بِهِ الْقَانِتِينَ .92

، وَ اسْتَعْبَدْتَ بِهِ الْمُتَعَبِّدِينَ

. وَ اسْتَنْقَذْتَ بِهِ الْمُتَهَاوِنِينَ

، وَ أَعِذْنِي مِمَّا يُبَاعِدُنِي عَنْكَ .93

، وَ يَحُولُ بَيْنِي وَ بَيْنَ حَظِّي مِنْكَ

وَ يَصُدُّنِي عَمَّا أُحَاولُ لَدَيْكَ

، وَ سَهِّلْ لِي مَسْلَكَ الْخَيْرَاتِ إِلَيْكَ .94

، وَ الْمُسَابَقَةَ إِلَيْهَا مِنْ حَيْثُ أَمَرْتَ

. وَ الْمُشَاحَّةَ فِيهَا عَلَى مَا أَرَدْتَ

وَ لَا تَمْحَقْنِي فِيمَن تَمْحَقُ مِنَ الْمُسْتَخِفِّينَ بِمَا أَوْعَدْتَ .95

وَ لَا تُهْلِكْنِي مَعَ مَنْ تُهْلِكُ مِنَ الْمُتَعَرِّضِينَ لِمَقْتِكَ .96

وَ لَا تُتَبِّرْنِي فِيمَنْ تُتَبِّرُ مِنَ الْمُنْحَرِفِينَ عَنْ سُبُلِكَ .97

، وَ نَجِّنِي مِنْ غَمَرَاتِ الْفِتْنَةِ .98

، وَ خَلِّصْنِي مِنْ لَهَوَاتِ الْبَلْوَى

. وَ أَجِرْنِي مِنْ أَخْذِ الْإِمْلاءِ

، وَ حُلْ بَيْنِي وَ بَيْنَ عَدُّقٍ يُضِلِّلُنِي .99

، وَ هَوًى يُوبِقُنِي

وَ مَنْقَصَةٍ تَرْهَقُنِي

وَ لَا تُعْرِضْ عَنِّي .100

إِعْرَاضَ مَنْ لَا تَرْضَى عَنْهُ بَعْدَ غَضَبِكَ

وَ لَا تُولِيسْنِي مِنَ الْأَمَلِ فِيكَ .101

فَيَغْلِبَ عَلَيَّ الْقُنُوطُ مِنْ رَحْمَتِكَ

وَ لَا تَمْنَحْنِي بِمَا لَا طَاقَةَ لِي بِهِ .102

. فَتَبْهَظَنِي مِمَّا تُحَمِّلُنِيهِ مِنْ فَضْلِ مَحَبَّتِكَ

، وَ لَا تُرْسِلْنِي مِنْ يَدِكَ إِرْسَالَ مَنْ لَا خَيْرَ فِيهِ .103

، وَ لَا حَاجَةَ بِكَ إِلَيْهِ

وَ لَا إِنَابَةَ لَهُ

، وَ لَا تَرْم بِي رَمْيَ مَنْ سَقَطَ مِنْ عَيْنِ رِعَايَتِكَ .104

، وَ مَنِ اشْتَمَلَ عَلَيْهِ الْخِزْيُ مِنْ عِنْدِكَ

، بَلْ خُذْ بِيَدِي مِنْ سَقْطَةِ الْمُتَرَدِّينَ ، وَ وَهْلَةِ الْمُتَعَسِّفِينَ ، وَ زَلَّةِ الْمَغْرُورِينَ . وَ وَرُطَةِ الْهَالِكِينَ ، وَ عَافِنِي مِمَّا ابْتَلَيْتَ بِهِ طَبَقَاتِ عَبِيدِكَ وَ إِمَائِكَ . 105 ، وَ بَلِّغْنِي مَبَالِغَ مَنْ عُنِيتَ بِهِ ، وَ أَنْعَمْتَ عَلَيْهِ ، وَ رَضِيتَ عَنْهُ فَأَعَشْتَهُ حَمِيداً ، وَ تَوَفَّيْتَهُ سَعِيداً وَ طَوِّقْنِي طَوْقَ الْإِقْلَاعِ .106 ، عَمَّا يُحْبِطُ الْحَسَنَاتِ وَ يَذْهَبُ بِالْبَرَكَاتِ ، وَ أَشْعِرْ قَلْبِيَ الْإِزْدِجَارَ عَنْ قَبَائِحِ السَّيِّئَاتِ .107

. وَ فَوَاضِحِ الْحَوْبَاتِ

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وَ لَا تَشْغَلْنِي .108
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بِمَا لَا أُدْرِكُهُ إِلَّا بِكَ عَمَّا لَا يُرْضِيكَ عَنِّي غَيْرُهُ

وَ انْزِعْ مِنْ قَلْبِي حُبَّ دُنْيَا دَنِيَّةٍ .109

، تَنْهَى عَمَّا عِنْدَكَ

، وَ تَصنُدُّ عَنِ ابْتِغَاءِ الْوَسِيلَةِ إِلَيْكَ

. وَ تُذْهِلُ عَنِ التَّقَرُّبِ مِنْكَ

وَ زَيِّنْ لِيَ التَّفَرُّدَ .110

بِمُنَاجَاتِكَ بِاللَّيْلِ وَ النَّهَارِ

، وَ هَبْ لِي عِصْمَةً تُدْنِينِي مِنْ خَشْيَتِكَ .111

، وَ تَقْطَعُنِي عَنْ رُكُوبٍ مَحَارِمِكَ

. وَ تَفُكَّنِي مِنْ أُسْرِ الْعَظَائِمِ

، وَ هَبْ لِيَ التَّطْهِيرَ مِنْ دَنَسِ الْعِصْيَانِ .112

، وَ أَذْهِبْ عَنِّي دَرَنَ الْخَطَايَا

، وَ سَرْبِلْنِي بِسِرْبَالِ عَافِيَتِكَ

، وَ رَدِّنِي رِدَاءَ مُعَافَاتِكَ ، وَ جَلِّلْنِي سَوَابِغَ نَعْمَائِكَ وَ ظَاهِرْ لَدَيَّ فَصْلُكَ وَ طَوْلَكَ ، وَ أَيِّدْنِي بِتَوْفِيقِكَ وَ تَسْدِيدِكَ .113 ، وَ أَعِنِّي عَلَى صَالِحِ النِّيَّةِ ، وَ مَرْضِيِّ الْقَوْلِ ، وَ مُسْتَحْسَنِ الْعَمَلِ . وَ لَا تَكِلْنِي إِلَى حَوْلِي وَ قُوَّتِي دُونَ حَوْلِكَ وَ قُوَّتِكَ ، وَ لَا تُخْزِنِي يَوْمَ تَبْعَثُنِي لِلِقَائِكَ .114 ، وَ لَا تَفْضَحْنِي بَيْنَ يَدَيْ أَوْلِيَائِكَ ، وَ لَا تُنْسِنِي ذِكْرَكَ ، وَ لَا تُذْهِبْ عَنِّي شُكْرَكَ ، بَلْ أَلْزِمْنِيهِ فِي أَحْوَالِ السَّهْوِ عِنْدَ غَفَلَاتِ الْجَاهِلِينَ لِآلْائِكَ ، وَ أَوْزِعْنِي أَنْ أُثْنِيَ بِمَا أَوْلَيْتَنِيهِ

. وَ أَعْتَرِفَ بِمَا أَسْدَيْتَهُ إِلَيَّ

، وَ اجْعَلْ رَغْبَتِي إِلَيْكَ فَوْقَ رَغْبَةِ الرَّاغِبِينَ .115

وَ حَمْدِي إِيَّاكَ فَوْقَ حَمْدِ الْحَامِدِينَ

، وَ لَا تَخْذُلْنِي عِنْدَ فَاقَتِي إِلَيْكَ .116

، وَ لَا تُهْلِكْنِي بِمَا أَسْدَيْتُهُ إِلَيْكَ

وَ لَا تَجْبَهْنِي بِمَا جَبَهْتَ بِهِ

، الْمُعَانِدِينَ لَكَ

، فَإِنِّي لَكَ مُسَلِّمٌ

، أَعْلَمُ أَنَّ الْحُجَّةَ لَكَ

، وَ أَنَّكَ أَوْلَى بِالْفَصْلِ

، وَ أَعْوَدُ بِالْإِحْسَانِ

، وَ أَهْلُ التَّقْوَى ، وَ أَهْلُ الْمَغْفِرَةِ

، وَ أَنَّكَ بِأَنْ تَعْفُو َ أَوْلَى مِنْكَ بِأَنْ تُعَاقِبَ

. وَ أَنَّكَ بِأَنْ تَسْتُرَ أَقْرَبُ مِنْكَ إِلَى أَنْ تَشْهَرَ

فَأَحْيِنِي حَيَاةً طَيِّبَةً .117

، تَنْتَظِمُ بِمَا أُرِيدُ ثُ لَا آتِي مَا تَكْرَهُ

، وَ تَبْلُغُ مَا أُحِبُّ مِنْ حَيْثُ لَا آتِي مَا تَكْرَهُ

، وَ لَا أَرْتَكِبُ مَا نَهَيْتَ عَنْهُ

وَ أُمِتْنِي مِيتَةَ مَنْ

. يَسْعَى نُورُهُ بَيْنَ يَدَيْهِ وَ عَنْ يَمِينِهِ

، وَ ذَلِّلْنِي بَيْنَ يَدَيْكَ 118.

، وَ أَعِزَّنِي عِنْدَ خَلْقِكَ

، وَ ضَعْنِي إِذَا خَلَوْتُ بِكَ

، وَ ارْفَعْنِي بَيْنَ عِبَادِكَ

، وَ أَغْنِنِي عَمَّنْ هُوَ غَنِيٌّ عَنِّي

. وَ زِدْنِي إِلَيْكَ فَاقَةً وَ فَقْراً

، وَ أَعِذْنِي مِنْ شَمَاتَةِ الْأَعْدَاءِ .119

، وَ مِنْ حُلُولِ الْبَلَاءِ

، وَ مِنَ الذُّلِّ وَ الْعَنَاءِ

تَغَمَّدْنِي فِيمَا اطَّلَعْتَ عَلَيْهِ مِنِّي

، بِمَا يَتَغَمَّدُ بِهِ الْقَادِرُ عَلَى الْبَطْشِ لَوْ لَا حِلْمُهُ

وَ الْآخِذُ عَلَى الْجَرِيرَةِ لَوْ لَا أَنَاتُهُ

وَ إِذَا أَرَدْتَ بِقَوْمٍ فِتْنَةً أَوْ سُوءاً .120

، فَنَجِّنِي مِنْهَا لِوَاذاً بِكَ

وَ إِذْ لَمْ تُقِمْنِي مَقَامَ فَضِيحَةٍ فِي دُنْيَاكَ

فَلَا تُقِمْنِي مِثْلَهُ فِي آخِرَتِكَ

، وَ اشْفَعْ لِي أُوَائِلَ مِنَنِكَ بِأُوَاخِرِهَا .121

، وَ قَدِيمَ فَوَائِدِكَ بِحَوَادِثِهَا

، وَ لَا تَمْدُدُ لِي مَدّاً يَقْسُو مَعَهُ قَلْبِي

، وَ لَا تَقْرَعْنِي قَارِعَةً يَذْهَبُ لَهَا بَهَائِي

وَ لَا تَسُمْنِي خَسِيسَةً يَصنْفُرُ لَهَا قَدْرِي

. وَ لَا نَقِيصَةً يُجْهَلُ مِنْ أَجْلِهَا مَكَانِي

، وَ لَا تَرُعْنِي رَوْعَةً أُبْلِسُ بِهَا .122

، وَ لَا خِيفَةً أُوجِسُ دُونَهَا

، اجْعَلْ هَيْبَتِي فِي وَعِيدِكَ

، وَ حَذَرِي مِنْ إِعْذَارِكَ وَ إِنْذَارِكَ

. وَ رَهْبَتِي عِنْد تِلَاوَةِ آيَاتِكَ

، وَ اعْمُرْ لَيْلِي بِإِيقَاظِي فِيهِ لِعِبَادَتِكَ .123

، وَ تَفَرُّدِي بِالتَّهَجُّدِ لَكَ

، وَ تَجَرُّدِي بِسُكُونِي إِلَيْكَ

، وَ إِنْزَالِ حَوَائِجِي بِكَ

، وَ مُنَازَلَتِي إِيَّاكَ فِي فَكَاكِ رَقَبَتِي مِنْ نَارِكَ

. وَ إِجَارَتِي مِمَّا فِيهِ أَهْلُهَا مِنْ عَذَابِكَ

، وَ لَا تَذَرْنِي فِي طُغْيَانِي عَامِهاً .124

، وَ لَا فِي غَمْرَتِي سَاهِياً حَتَّى حِينٍ

، وَ لَا تَجْعَلْنِي عِظَّةً لِمَنِ اتَّعَظَ

، وَ لَا نَكَالًا لِمَنِ اعْتَبَرَ

، وَ لَا فِتْنَةً لِمَنْ نَظَرَ ، وَ لَا تَمْكُرُ بِي فِيمَنْ تَمْكُرُ بِهِ ، وَ لَا تَسْتَبْدِلْ بِي غَيْرِي ، وَ لَا تُغَيِّرْ لِي اسْماً ، وَ لَا تُبَدِّلْ لِي جِسْماً ، وَ لَا تَتَّخِذْنِي هُزُواً لِخَلْقِكَ ، وَ لَا سُخْرِيّاً لَكَ ، وَ لَا تَبَعاً إِلَّا لِمَرْضَاتِكَ وَ لَا مُمْتَهَناً إِلَّا بِالِانْتِقَامِ لَكَ ، وَ أَوْجِدْنِي بَرْدَ عَفْوِكَ .125 وَ حَلَاوَةَ رَحْمَتِكَ ، وَ رَوْحِكَ وَ رَيْحَانِكَ ، وَ جَنَّةِ نَعِيمِكَ

، وَ أَذِقْنِي طَعْمَ الْفَرَاغِ لِمَا تُحِبُّ بِسَعَةٍ مِنْ سَعَتِكَ

وَ الْإجْتِهَادِ فِيمَا يُزْلِفُ ، لَدَيْكَ وَ عِنْدَكَ . وَ أَتْحِفْنِي بِتُحْفَةٍ مِنْ تُحَفَاتِكَ ، وَ اجْعَلْ تِجَارَتِي رَابِحَةً .126 ، وَ كَرَّتِي غَيْرَ خَاسِرَةٍ ، وَ أَخِفْنِي مَقَامَكَ ، وَ شَوِّقْنِي لِقَاءَكَ وَ تُبْ عَلَيَّ تَوْبَةً نَصنُوحاً ، لَا تُبْقِ مَعَهَا ذُنُوباً صَغِيرَةً وَ لَا كَبِيرَةً . وَ لَا تَذَرْ مَعَهَا عَلَانِيَةً وَ لَا سَرِيرَةً ، وَ انْزِعِ الْغِلُّ مِنْ صَدْرِي لِلْمُؤْمِنِينَ .127 ، وَ اعْطِفْ بِقَلْبِي عَلَى الْخَاشِعِينَ ، وَ كُنْ لِي كَمَا تَكُونُ لِلصَّالِحِينَ

، وَ حَلِّنِي حِلْيَةَ الْمُتَّقِينَ

، وَ اجْعَلْ لِي لِسَانَ صِدْقٍ فِي الْغَابِرِينَ ، وَ ذِكْراً نَامِياً فِي الْآخِرِينَ . وَ وَافِ بِي عَرْصَةَ الْأُوَّلِينَ ، وَ تَمِّمْ سُبُوغَ نِعْمَتِكَ عَلَيَّ .128 ، وَ ظَاهِرْ كَرَامَاتِهَا لَدَيَّ ، امْلَأْ مِنْ فَوَائِدِكَ يَدِي ، وَ سُقْ كَرَائِمَ مَوَاهِبِكَ إِلَيَّ وَ جَاوِرْ بِيَ الْأَطْيَبِينَ مِنْ أَوْلِيَائِكَ ، فِي الْجِنَانِ الَّتِي زَيَّنْتَهَا لِأَصْفِيَائِكَ . وَ جَلِّلْنِي شَرَائِفَ نِحَلِكَ فِي الْمَقَامَاتِ الْمُعَدَّةِ لِأَحِبَّائِكَ وَ اجْعَلْ لِي عِنْدَكَ مَقِيلًا .129 ، آوِي إِلَيْهِ مُطْمَئِنّاً ، وَ مَثَابَةً أَتَبَوَّؤُهَا

، وَ أَقَرُّ عَيْناً

، وَ لَا تُقَايِسْنِي بِعَظِيمَاتِ الْجَرَائِرِ

، وَ لَا تُهْلِكْنِي يَوْمَ تُبْلَى السَّرَائِرُ

، وَ أَزِلْ عَنِّي كُلَّ شَكٍّ وَ شُبْهَةٍ

، وَ اجْعَلْ لِي فِي الْحَقِّ طَرِيقاً مِنْ كُلِّ رَحْمَةٍ

، وَ أَجْزِلْ لِي قِسَمَ الْمَوَاهِبِ مِنْ نَوَالِكَ

. وَ وَفِّرْ عَلَيَّ حُظُوظَ الْإِحْسَانِ مِنْ إِفْضَالِكَ

، وَ اجْعَلْ قَلْبِي وَاثِقاً بِمَا عِنْدَكَ .130

، وَ هَمِّي مُسْتَفْرَغاً لِمَا هُوَ لَكَ

، وَ اسْتَعْمِلْنِي بِمَا تَسْتَعْمِلُ بِهِ خَالِصَتَكَ

، وَ أَشْرِبْ قَلْبِي عِنْدَ ذُهُولِ الْعُقُولِ طَاعَتَكَ

. وَ اجْمَعْ لِيَ الْغِنَى وَ الْعَفَافَ وَ الدَّعَةَ وَ الْمُعَافَاةَ وَ الصِّحَّةَ وَ السَّعَةَ وَ الطُّمَأْنِينَةَ وَ الْعَافِيَةَ

وَ لَا تُحْبِطْ حَسَنَاتِي .131

، بِمَا يَشُوبُهَا مِنْ مَعْصِيَتِكَ

، وَ لَا خَلُواتِي بِمَا يَعْرِضُ لِي مِنْ نَزَغَاتِ فِتْنَتِكَ

وَ صُنُ وَجُهِي عَنِ الطَّلَبِ إِلَى ، أُحَدٍ مِنَ الْعَالَمِينَ . وَ ذُبَّنِي عَنِ الْتِمَاسِ مَا عِنْدَ الْفَاسِقِينَ ، وَ لَا تَجْعَلْنِي لِلظَّالِمِينَ ظَهِيراً .132 ، وَ لَا لَهُمْ عَلَى مَحْوِ كِتَابِكَ يَداً وَ نَصِيراً ، وَ حُطْنِي مِنْ حَيْثُ لَا أَعْلَمُ حِيَاطَةً تَقِيني بِهَا وَ افْتَحْ لِي أَبْوَابَ تَوْبَتِكَ وَ رَحْمَتِكَ ، وَ رَأْفَتِكَ وَ رِزْقِكَ الْوَاسِعِ ، إِنِّي إِلَيْكَ مِنَ الرَّاغِبِينَ ، وَ أَتْمِمْ لِي إِنْعَامَكَ إِنَّكَ خَيْرُ الْمُنْعِمِينَ وَ اجْعَلْ بَاقِيَ عُمُرِي فِي الْحَجّ وَ الْعُمْرَةِ .133 ، ابْتِغَاءَ وَجْهِكَ

، يَا رَبَّ الْعَالَمِينَ

# ، وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَ آلِهِ الطَّيِّبِينَ الطَّاهِرِينَ

## . وَ السَّلَامُ عَلَيْهِ وَ عَلَيْهِمْ أَبَدَ الْآبِدِينَ

### 1- Praise belongs to God, Lord of the worlds!2

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!3

There is nothing like Him,4 knowledge of nothing escapes Him,5

He encompasses everything,6 and He is watchful over everything.7

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,

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 limitation.

13– It is Thou who hast ordained each thing with an ordination, a eased each thing with an easing, and governed everything below Thyself with a governing. 10

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.

16- It is Thou

whom place does not contain, before whose authority no authority stands up, and whom no proof or explication can thwart.

17- It is Thou

who hast counted everything in numbers, 11 appointed for everything a term, and ordained everything with an ordination.

18- 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. 12

19- 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. 13

20- 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.

21- It is Thou who art He who began, devised, brought forth, originated, and made well all that He made.

22- Glory be to Thee!How majestic is Thy station!How high Thy place among the places!How cleanly Thy Separator cleaves with the truth! 14

23- Glory be to Thee!

The Gentle - how gentle Thou art!

The Clement - how clement Thou art!

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. 15

#### 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!
- 33- To Thee belongs praise, a praise everlasting through Thy favour!
- 34– To Thee belongs praise, a praise that will parallel Thy benefaction!
- 35– To Thee belongs praise, a praise that will increase Thy good pleasure!
- 36- 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;
- 37- a praise which is suitable for none but Thee and through which nearness is sought to none but Thee;
- 38- a praise which will make permanent the first [bounty] and call forth the permanence of the last;
- 39- a praise which will multiply through recurrence of times and increase through successive doublings;
- 40- a praise which the guardians will not be able to number and which exceeds what the writers number in Thy Book;16
- 41- a praise which will counterbalance Thy glorious Throne and equal Thy elevated Footstool;
- 42- a praise whose reward with Thee will be complete and whose recompense will comprise every recompense;
- 43- a praise whose outward conforms to its inward, and whose inward conforms to correct intention:
- 44– a praise with whose like no creature has praised Thee and whose excellence none knows but Thou;
- 45– a praise in which he who strives to multiply Thy praise will be helped and he who draws the bow to the utmost in fulfilling it will be confirmed;

46- a praise which will gather all the praise which Thou hast created and tie together all which Thou wilt afterwards create;

47- a praise than which no praise is nearer to Thy word and than which none is greater from any who praise Thee;

48- a praise whose fullness will obligate increase through Thy generosity and to which Thou wilt join increase after increase as graciousness from Thee;

49– a praise that will befit the generosity of Thy face and meet the might of Thy majesty!

50- 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!

51– 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!

52- 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!
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!

53- 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! 17

54– 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!

55- 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!

56- 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,
Thy vicegerents in Thy earth,
and Thy arguments against Thy servants,
purified from uncleanness and defilement through a purification by Thy desire, 18
and made the mediation to Thee 19
and the road to Thy Garden!

57- 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!

58- 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!

59- 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!

60- 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! 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!20 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 guardian21 to give thanks for that in which Thou hast favoured him, inspire us with the like concerning him, grant him an authority from Thee to help him,22 open for him an easy opening,23

aid him with Thy mightiest pillar, brace up his back,24 strengthen his arm,25 guard him with Thy eye, defend him with Thy safeguarding, help him with Thy angels, and assist him with Thy most victorious troops!26

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, 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,27
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, turn toward them, Surely Thou art Ever–turning, All–compassionate28 and the Best of forgivers, and place us with them in the Abode of Peace,29 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– 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 caprice30 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 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,
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.

73- Then I followed all this with repeated turning toward Thee, lowliness and abasement before Thee, good 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!

74– 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.

75– 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!

O He who shows kindness through releasing the stumblers and gratuitous bounty through respiting the offenders!

76- I am the evildoer, the confessor, the offender, the stumbler!

77- I am he who was audacious toward Thee as one insolent!

78- I am he who disobeyed Thee with forethought!

79- I am he who hid myself from Thy servants and blatantly showed myself to Thee!32

80- I am he who was awed by Thy servants and felt secure from Thee!

81– I am he who dreaded not Thy penalty and feared not Thy severity!

82- I am the offender against himself!

8-3 I am the hostage to his own affliction!

84- I am short in shame!

85- I am long in suffering!

86- 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!

while repenting!

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

87- Attend to me with that through which Thou attendest to the people of obedience toward Thee, proximity to Thee, and rank with Thee!

88. Single me out,
as Thou singlest him out who
fulfils Thy covenant,
fatigues himself for Thy sake alone,
and exerts himself in Thy good pleasure!

89- Take me not to task for my neglect in respect to Thee, my transgressing the limit in Thy bounds, and stepping outside Thy ordinances!

90- Draw me not on little by little by granting me a respite,33 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!

91- Arouse me from the sleep of the heedless, the slumber of the prodigal, and the dozing of the forsaken!

92- Take my heart to that in which Thou hast employed the devout, enthralled the worshipers, and rescued the remiss!

93- 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!

94- 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!

95- Efface me not along with those whom Thou effacest for thinking lightly of what Thou hast promised!

96– Destroy me not with those whom Thou destroyest for exposing themselves to Thy hate!

97- Annihilate me not among those whom Thou annihilatest for deviating from Thy roads!

98- Deliver me from the floods of trial.

save me from the gullets of affliction, and grant me sanctuary from being seized by respite!34

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!

106- Collar me with the collar of abstaining from that which

makes good deeds fail and takes away blessings!

107- Impart to my heart restraint before ugly works of evil and disgraceful misdeeds!

108- Divert me not by that which I cannot reach except through Thee from doing that which alone makes Thee pleased with me!35

109– 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, 36 and distracts from striving for nearness to Thee!

110- Embellish for me solitude in prayer whispered to Thee by night and by day!

111– 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!

112- 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!

113– Strengthen me with Thy giving success and Thy pointing the right way, 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!

114- 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!

115– Place my beseeching Thee above the beseeching of the beseechers and my praise of Thee above the praise of the praisers!

116– Abandon me not with my neediness for Thee,
destroy me not for what I have done for Thee,37
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,38
that Thou art closer to pardoning than to punishing,
and that Thou art nearer to covering over than to making notorious!

117- 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!39

118- 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!

119- Give me refuge from the gloating of enemies, the arrival of affliction, lowliness 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!

120- 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!

121– 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! 40

Strike me not with a striking that will take away my radiance! 41

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 42 and Thy warning,
and tremble at the recitation of Thy verses!

123– Fill my night with life by keeping me awake therein for worshipping 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 43 or inattentive in my perplexity for a time, 44 make me not an admonition to him who takes admonishment,

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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,45
transform not my body,46
appoint me not
a mockery for Thy creatures,
a laughing-stock for Thyself,
a follower of anything but Thy good pleasure,
a menial servant for anything but avenging Thee!
125- Let me find the coolness of Thy pardon
and the sweetness of Thy mercy,
Thy repose, Thy ease,
and the garden of Thy bliss!47
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!
126 – Make my commerce profitable 48
and my return without loss,49
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 lettest no sins remain,
small or large,
and leavest no wrongs, open or secret!
127 - Root out rancour toward the faithful from my breast,50
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 report51 among those yet to come
and a growing remembrance among the later folk,
and take me to the plain of those who came first!52
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128 - 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,
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!

129– 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*,53 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!

130- 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, ease, release, health, plenty, tranquillity, and well being!

131– Make not fail my good deeds through my disobedience that stains them or my private times of worship through the instigations of Thy trial! 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!

- 1. The ninth of Dhu I-Hijja, the last day of the hajj, when the pilgrims occupy themselves with prayer at Mount 'Arafa. Cf. Imam Husayn's long supplication for the day, translated in Chittick, A Shi'ite Anthology, pp. 93–113.
- 2. 1:2
- 3. 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.
- 4. 42:1
- 5. Reference to 10:61: Not so much as the weight of an ant in earth or heaven escapes from thy Lord...
- 6. 41:54
- 7. 33:52
- 8. Reference to 25:2: He created everything, then He ordained it with an ordination.
- 9. Allusion to 80:20: He created him [man] and determined him then the way eased for him.
- 10. Perhaps an allusion to 32:5: He governs the affair from the heaven to the earth.
- 11. Reference to 72:28: He has counted everything in numbers.
- 12. 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 ayniyyah and kayfiyyah. The term 'selfness' (dhatiyya) 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.
- 13. Reference to sura 112.
- 14. The 'Separator' is the Qur'an (cf. Supplication 42.2). There is an allusion here to 15:94: Therefore cleave [0 Muhammad] by means of that which thou art commanded [i.e. the Qur'anic injunctions] and turn away from the idolaters.
- 15. Reference to 6:115.
- 16. 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).

- 17. 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.'
- 18. Reference to 33:33: Folk of the House, God only desires to put away from you uncleanness and to purify you.

19. 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 Majlisi's Bihar al–Anwar '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 'Ali: '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 Muhammad and his Household, while the yellow belongs to Abraham and his household' (commentary on 5:35: al-Tabarsi, Majma' al-bayan; Maybudi, Kashf al-Asrar).

- 20. Cf. Supplication 1.4.
- 21. 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 wilaya (or walaya) 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.
- 22. Allusion to 17:80: And say [0 Muhammad]: '... grant me authority from Thee to help me.'
- 23. Cf. 48:1: Surely We have given thee a manifest opening.
- 24. Cf. Moses' supplication in 20:31: Appoint for me of my folk a familiar, Aaron, my brother; by him brace up my back.
- 25. 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 shall strengthen thy arm by means of thy brother (28:35).
- 26. Cf. 37:173: Our troops they are the victors.
- 27. Wilaya which may be translated as friendship, authority, guardianship, rule is the office or function of the 'Friend' or wali mentioned above in note 219.
- 28. 2:218
- 29. Cf. 10:25: And God summons to the Abode of Peace. Cf. also 6:127.
- 30. As indicated in note 77, 'caprice' denotes any desire opposed to the divine guidance.
- 31. This may be an allusion to 17:16.
- 32. Allusion to 4:108: They hide themselves from men but hide themselves not from God.
- 33. Allusion to 7:182: We will draw them on little by little from whence they know not; and I grant them respite surely My guile is firm.

Imam Ja'far al-Sadiq 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 favour 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. (Sayvid "Alikhan)

- 34. Cf. above, 47.90.
- 35. 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.
- 36. Allusion to 5:35: O you who have faith fear God and seek the mediation to Him. Cf. note 172.
- <u>37.</u> The commentator suggests that this is an allusion to the principle enunciated in 18:103–104: Say: Shall I 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.
- 38. 75:56
- 39. 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.
- 40. Allusion to 19:75: Say: Whoever is in error, let the All-merciful prolong his term for him!....
- 41. Cf. above, 47.60, where mention is made of the 'radiance' of the Imam.
- 42. Cf. the following hadith: '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, 275). See also Lane, Arabic–English Lexicon s.v. i'dhar.
- 43. Reference to 7:186: Whomsoever God leads astray no guide has he; He leaves them in their insolence blindly

#### wandering.

- 44. Reference to 23:54: So leave them in their perplexity for a time.
- 45. 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 aforetime and in this [22:78]). The meaning thus becomes: Name me not an unbeliever after Thou hast named me a Muslim.
- <u>46.</u> The commentator explains this to mean: Transform it not through an affliction in this world or through making it ugly in the next.
- 47. 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.
- 48. Allusion to 2:16: Those are they who have bought error at the price of guidance, and their commerce has not profited them.
- 49. 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!'
- 50. Allusion to 15:47: We shall root out all rancour that is in their breasts (cf. 7:43).
- 51. 26:84, part of a prayer of Abraham.
- 52. 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. 53. 86:9

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