

## Kumayl's Invocation and other Supplications

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

### Kumayl's Invocation

The following invocation is the teaching of Imam 'Ali (as) to one of his students, Kumayl Ibn Ziad, which is usually recited every Thursday night.

For more information please see the end.

(دُعَاءُ كُمْيَلِ بْنِ زِيَادٍ (رَحِمَهُ اللَّهُ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

### **In The Name of Allah, The Compassionate, The Merciful**

O Allah! Bless Muhammad and his progeny.

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِرَحْمَتِكَ الَّتِي وَسِعَتْ كُلَّ شَيْءٍ

O Allah! I beseech Thee by Thy mercy which encompasses all things O Allah! I beseech Thee by Thy mercy which encompasses all things

وَبِقُوَّتِكَ الَّتِي فَهَرَّتْ بِهَا كُلُّ شَيْءٍ ، وَخَضَعَ لَهَا كُلُّ شَيْءٍ ، وَدَلَّ لَهَا كُلُّ شَيْءٍ

And by Thy power by which Thou overcometh all things and submit to it all things and humble before it

all things

وَجَبَرُوتِكَ الَّتِي غَلَبْتَ بِهَا كُلَّ شَيْءٍ

And by Thy might by which Thou hast conquered all things  
And by Thy might by which Thou hast conquered all things

وَبِعِزَّتِكَ الَّتِي لَا يَقُومُ لَهَا شَيْءٌ

And by Thy majesty against which nothing can stand up  
And by Thy majesty against which nothing can stand up

وَبِعِظَمَتِكَ الَّتِي مَلَأَتْ كُلَّ شَيْءٍ

And by Thy grandeur which prevails upon all things  
And by Thy grandeur which prevails upon all things

وَبِسُلْطَانِكَ الَّتِي عَلَا كُلَّ شَيْءٍ

And by Thy authority which is exercised over all things  
And by Thy authority which is exercised over all things

وَبِوَجْهِكَ الْبَاقِي بَعْدَ فَنَاءِ كُلِّ شَيْءٍ

And by Thy own self that shall endure forever after all things have vanished  
And by Thy own self that shall endure forever after all things have vanished

وَبِأَسْمَائِكَ الَّتِي مَلَأَتْ أَرْكَانَ كُلِّ شَيْءٍ

And by Thy Names which manifest Thy power over all things  
And by Thy Names which manifest Thy power over all things

وَبِعِلْمِكَ الَّتِي أَحَاطَ بِكُلِّ شَيْءٍ

And by Thy knowledge which pervades all things  
And by Thy knowledge which pervades all things

وَيُنُورُ وَجْهَكَ الَّذِي أضاءَ لَهُ كُلُّ شَيْءٍ

And by the light of Thy countenance which illuminates everything And by the light of Thy countenance which illuminates everything

يا نُورُ يا قُدُّوسُ يا أَوَّلَ الأَوَّلِينَ ، ويا آخِرَ الآخِرِينَ

O Thou who art the light! O Thou who art the most holy! O Thou who existed before the foremost! O Thou who shall exist after the last!

اللَّهُمَّ اغْفِرْ لِي الذُّنُوبَ الَّتِي تَهْتِكُ العِصْمَ

O Allah! Forgive me my such sins as would affront my contingency

اللَّهُمَّ اغْفِرْ لِي الذُّنُوبَ الَّتِي تُنْزِلُ النِّقَمَ

O Allah! Forgive me my such sins as would bring down calamity O Allah! Forgive me my such sins as would bring down calamity

اللَّهُمَّ اغْفِرْ لِي الذُّنُوبَ الَّتِي تُغَيِّرُ النِّعَمَ

O Allah! Forgive me my such sins as would change divine favours (into disfavours) O Allah! Forgive me my such sins as would change divine favours (into disfavours)

اللَّهُمَّ اغْفِرْ لِي الذُّنُوبَ الَّتِي تَحْبِسُ الدُّعَاءَ

O Allah! Forgive me my such sins as would hinder my supplication O Allah! Forgive me my such sins as would hinder my supplication

اللَّهُمَّ اغْفِرْ لِي الذُّنُوبَ الَّتِي تُنْزِلُ البَلَاءَ

O Allah! Forgive me such sins as bring down misfortunes (or afflictions) O Allah! Forgive me such sins as bring down misfortunes (or afflictions)

اللَّهُمَّ اغْفِرْ لِي كُلَّ ذَنْبٍ أَذْنَبْتُهُ ، وَكُلَّ خَطِيئَةٍ أَخْطَأْتُهَا

O Allah! Forgive every sin that I have committed and every error that I have erred O Allah! Forgive every sin that I have committed and every error that I have erred

اللَّهُمَّ إِنِّي أَتَقَرَّبُ إِلَيْكَ بِذِكْرِكَ

O Allah! I endeavour to draw myself nigh to Thee through Thy invocation O Allah! I endeavour to draw myself nigh to Thee through Thy invocation

وَاسْتَشْفَعُ بِكَ إِلَى نَفْسِكَ

And I pray to Thee to intercede on my behalf And I pray to Thee to intercede on my behalf

وَأَسْأَلُكَ بِجُودِكَ أَنْ تُدْنِيَنِي مِنْ قُرْبِكَ

And I entreat Thee by Thy benevolence to draw me nearer to Thee And I entreat Thee by Thy benevolence to draw me nearer to Thee

وَأَنْ تُوزِعَنِي شُكْرَكَ، وَأَنْ تُلْهِمَنِي ذِكْرَكَ

And grant me that I should be grateful to Thee and inspire me to remember and to invoke Thee And grant me that I should be grateful to Thee and inspire me to remember and to invoke Thee

اللَّهُمَّ إِنِّي أَسْأَلُكَ سُؤَالَ خَاضِعٍ مُتَذَلِّلٍ خَاشِعٍ

O Allah! I entreat Thee begging Thee submissively, humbly and awestricken

أَنْ تُسَامِحَنِي وَتَرْحَمَنِي وَتَجْعَلَنِي بِقِسْمِكَ رَاضِيًا قَانِعًا

To treat me with clemency and mercy, and to make me pleased and contented with what Thou hast allotted to me

وَفِي جَمِيعِ الْأَحْوَالِ مُتَوَاضِعًا

And cause me to be modest and unassuming in all circumstances And cause me to be modest and unassuming in all circumstances

اللَّهُمَّ وَأَسْأَلُكَ سُؤَالَ مَنْ إِشْتَدَّتْ فَاقَتُهُ وَأَنْزَلَ بِكَ عِنْدَ الشَّدَائِدِ حَاجَتَهُ ، وَعَظُمَ فِيهَا عِنْدَكَ رَغْبَتُهُ

O Allah! I beg Thee as one who is passing through extreme privation and who supplicates his needs to Thee and his hope has been greatly raised by that which is with Thee

اللَّهُمَّ عَظُمَ سُلْطَانُكَ وَعَلا مَكَانُكَ

O Allah! Great is Thy kingdom and exalted is Thy greatness O Allah! Great is Thy kingdom and exalted is Thy greatness

وَخَفِيَ مَكْرُكَ ، وَظَهَرَ أَمْرُكَ وَغَلَبَ قَهْرُكَ ، وَجَرَتْ قُدْرَتُكَ ، وَلَايَمْكِنُ الْفِرَارُ مِنْ حُكُومَتِكَ

Thy plan is secret, Thy authority is manifest, Thy might is victorious and subduing and Thy power is prevalent throughout and it is not possible to escape from Thy dominion

اللَّهُمَّ لَا أَجِدُ لِذُنُوبِي غَافِرًا وَلَا لِقَبَائِحِي سَاتِرًا

O Allah! Except Thee I do not find anyone able to pardon my sins nor to conceal my loathsome acts O Allah! Except Thee I do not find any one able to pardon my sins nor to conceal my loathsome acts

وَلَا لِشَيْءٍ مِنْ عَمَلِي الْقَبِيحِ بِالْحَسَنِ مُبَدِّلًا غَيْرَكَ

Nor have I any one except Thee to change my evil deeds into virtues Nor have I any one except Thee to change my evil deeds into virtues

لَا إِلَهَ إِلَّا أَنْتَ ، سُبْحَانَكَ وَبِحَمْدِكَ ظَلَمْتُ نَفْسِي ، وَتَجَرَّاتُ بِجَهْلِي

There is no god but Thou glory and praise be to Thee I have made my own soul to suffer I had the audacity (to sin) by my ignorance

وَسَكَنْتُ إِلَى قَدِيمِ ذِكْرِكَ لِي ، وَمَنْكَ عَلَيَّ

Relying upon my past remembrance of Thee and Thy grace towards me Relying upon my past remembrance of Thee and Thy grace towards me

اللَّهُمَّ مَوْلَايَ كَمْ مِنْ قَبِيحٍ سَتَرْتَهُ ، وَكَمْ مِنْ فَادِحٍ مِنَ الْبَلَاءِ أَقْلَتَهُ

O Allah! My Lord! How many of my loathsome acts hast Thou screened (from public gaze)O Allah! My Lord! How many of my loathsome acts hast Thou screened (from public gaze)

وَكَمَّ مِنْ عِتَارٍ وَقَيْتَهُ ، وَكَمَّ مِنْ مَكْرُوهٍ دَفَعْتَهُ

How many of my grievous afflictions (distresses) hast Thou reduced in severity

The word "Maula" has here been used in the sense of "Master" and the word "Fadihin" means "heavy" or "grievous" (Malbubi).

وَكَمَّ مِنْ تَنَائٍ جَمِيلٍ لَسْتُ أَهْلًا لَهُ نَشَرْتَهُ

And how many of my stumblings hast Thou protected, how many of my detestable acts has Thou averted, and how many of my undeserving praises hast Thou spread abroad!

The Arabic word "ithar" has been translated by Malbubi as meaning "laghzish" in Farsi language which means "a slip, slipping or stumbling." " Makruhin" is used in the general sense to mean "any blameworthy act."

اللَّهُمَّ عَظُمَ بَلَائِي ، وَأَفْرَطَ بِي سُوءُ حَالِي ، وَقَصُرَتْ بِي أَعْمَالِي

O Allah! My trails and sufferings have increased and my evilness has worsened, my good deeds have diminished and my yokes (of misdeeds) have become firm

According to Maibubi, the Arabic word "afrata" means "increased" and that "aghlal" is the plural of "ghalla" meaning restrained like imprisonment and deprived of Allah's taufiq (the favour of Allah) to accomplish good deeds." When the yokes of sins become heavy, they over power the sinner and prevent him from accomplishing good deeds. ( Malbubi ) .

وَقَعَدَتْ بِي أَغْلَالِي وَحَبَسَنِي عَنْ نَفْعِي بَعْدُ أَمَلِي وَخَدَعَتْنِي الدُّنْيَا بِغُرُورِهَا ، وَنَفْسِي بِجِنَايَتِهَا وَمِطَالِي

And remote hopes restrain me to profit (by good deeds) and the world has deceived me with its allurements and my own self has been affected by treachery and procrastination

يَا سَيِّدِي فَاسْأَلْكَ بِعِزَّتِكَ أَنْ لَا يَحْجُبَ عَنْكَ دُعَائِي سُوءَ عَمَلِي وَفِعَالِي وَلَا تَفْضَحْنِي بِخَفِيِّ مَا أَطَّلَعْتَ عَلَيْهِ مِنْ سِرِّي

وَلَا تَعَايِزْنِي بِالْعُقُوبَةِ عَلَى مَا عَمِلْتُهُ فِي خَلَوَاتِي مِنْ سُوءِ فِعْلِي وَإِسَاءَتِي ، وَدَوَامِ تَفْرِيطِي وَجَهَالَتِي ، وَكَثْرَةِ شَهَوَاتِي وَعَقْلَتِي

Therefore, my Lord! I implore Thee by Thy greatness not to let my sins and my misdeeds shut out access to my prayers from reaching Thy realm and not to disgrace me by exposing those (hidden ones) of which Thou hast knowledge nor to hasten my retribution for those vices and misdeeds committed by me in secret which were due to evil-mindedness, ignorance, excessive lustfulness and my negligence

وَكَُنِ اللَّهُمَّ بَعِزَّتِكَ لِي فِي كُلِّ الْأَحْوَالِ رَوْوُفًا ، وَعَلَيَّ فِي جَمِيعِ الْأُمُورِ عَطُوفًا

O Allah! I beg Thee by Thy greatness to be compassionate to me in all circumstances and well disposed towards me in all matters

إِلَهِي وَرَبِّي مَنْ لِي غَيْرُكَ أَسْأَلُهُ كَشْفَ ضُرِّي وَالنَّظَرَ فِي أَمْرِي

My God! My Nourisher! Have I anyone except Thee from whom I can seek the dislodging of my evils and understanding of my problems?

إِلَهِي وَمَوْلَايَ أَجْرَيْتَ عَلَيَّ حُكْمًا أَتَّبَعْتُ فِيهِ هَوَى نَفْسِي

My God! My Master! Thou decreed a law for me but instead I obeyed my own low desiresMy God! My Master! Thou decreed a law for me but instead I obeyed my own low desires

وَلَمْ أَحْتَرَسْ فِيهِ مِنْ تَزْيِينِ

And I did not guard myself against the allurements of my enemy

عَدُوِّي فَغَرَّنِي بِمَا أَهْوَى وَأَسْعَدَهُ عَلَى ذَلِكَ الْقَضَاءِ

He deceived me with vain hopes whereby I was led astray and fate helped him in that respectHe deceived me with vain hopes whereby I was led astray and fate helped him in that respect

فَتَجَاوَزْتُ بِمَا جَرَى عَلَيَّ مِنْ ذَلِكَ بَعْضَ حُدُودِكَ ، وَخَالَفْتُ بَعْضَ أَوْامِرِكَ فَلَكَ الْحَمْدُ عَلَيَّ فِي جَمِيعِ ذَلِكَ وَالْحُجَّةَ لِي فِيمَا جَرَى عَلَيَّ فِيهِ قَضَاؤُكَ

Thus I transgressed some of its limits set for me by Thee and I disobeyed some of Thy commandments; Thou hast therefore a (just) cause against me in all those matters and I have no plea against Thy judgement passed against me

وَالزَّمَنِي حُكْمَكَ وَبِلَاؤُكَ

I have therefore become (justifiably) liable to Thy judgement and afflictions I have therefore become (justifiably) liable to Thy judgement and afflictions

وَقَدْ أَتَيْتُكَ يَا إِلَهِي بَعْدَ تَقْصِيرِي وَإِسْرَافِي عَلَى نَفْسِي مُعْتَذِراً نَادِماً مُنْكَسِراً مُسْتَقِيلاً مُسْتَعْفِراً مُنِيباً مُفِراً مُذْعِناً مُعْتَرِفاً  
لَا أَجِدُ مَفْراً مِمَّا كَانَ مِنِّي وَلَا مَفْزَعاً أَتَوَجَّهُ إِلَيْهِ فِي أَمْرِي، غَيْرَ قَبُولِكَ عُذْرِي وَإِدْخَالِكَ إِيَّايَ فِي سَعَةِ رَحْمَتِكَ

But now I have turned Thee, my Lord, after being guilty of omissions and transgressions against my soul, apologetically, repentantly, broken heartedly, entreating earnestly for forgiveness, yieldingly confessing (to my guilt) as I can find no escape from that which was done by me and having no refuge to which I could turn except seeking Thy acceptance of my excuse and admitting me into the realm of Thy capacious mercy

اللَّهُمَّ فَاقْبَلْ عُذْرِي ، وَارْحَمْ شِدَّةَ ضُرِّي وَفُكِّنِي مِنْ شَدِّ وَثَاقِي

O Allah! Accept my apology and have pity on my intense sufferings and set me free from my heavy fetters (of evil deeds)

يَا رَبِّ ارْحَمْ ضَعْفَ بَدَنِي ، وَرِقَّةَ جِلْدِي ، وَدِقَّةَ عَظْمِي

My Nourisher! Have mercy on the infirmity of my body, the delicacy of my skin and the brittleness of my bones

يَا مَنْ بَدَأَ خَلْقِي وَذَكَرِي وَتَرَبَّيْتِي وَبَرَّيْتِي وَتَغَدَّيْتِي هَبْنِي لِابْتِدَائِ كَرَمِكَ وَسَالِفِ بَرَكَ بِي

O' Thou! Who originated my creation and (accorded me) my individuality, and (ensured) my upbringing and welfare (and provided) my sustenance (I beg Thee) to restore Thy favours and blessings upon me as Thou didst in the beginning of my life

يَا إِلَهِي وَسَيِّدِي وَرَبِّي ، أَتْرَاكَ مُعَذِّبِي بِنَارِكَ بَعْدَ تَوْحِيدِكَ وَبَعْدَمَا انطَوَى عَلَيْهِ قَلْبِي مِنْ مَعْرِفَتِكَ ، وَلَهَجَ بِهِ لِسَانِي مِنْ ذِكْرِكَ وَاعْتَقَدَهُ ضَمِيرِي مِنْ حُبِّكَ وَبَعْدَ صِدْقِ اعْتِرَافِي وَدُعَائِي خَاضِعاً لِرُبُوبِيَّتِكَ

O' my God! My master! My Lord! And my Nourisher! What! Wilt Thou see me punished with the fire kindled by Thee despite my belief in Thy unity? And despite the fact that my heart has been filled with (pure) knowledge of Thee and when my tongue has repeatedly praised Thee and my conscience has acknowledged Thy love and despite my sincere confessions (of my sins) and my humble entreaties submissively made to Thy divinity?

هَيْهَاتَ ! أَنْتَ أَكْرَمُ مِنْ أَنْ تُضَيِّعَ مِنْ رَبِّيَّتِهِ ، أَوْ تُبْعِدَ مِنْ أَدْنِيَّتِهِ أَوْ تُشْرِدَ مِنْ آوِيَّتِهِ ، أَوْ تُسَلِّمَ إِلَى الْبَلَاءِ مَنْ كَفَيْتَهُ  
وَرَحِمْتَهُ

Nay, Thou art far too kind and generous to destroy one whom thyself nourished and supported, or to drive away from Thyself one whom Thou has kept under Thy protection, or to scare away one whom Thyself hast given shelter, or to abandon in affliction one Thou hast maintained and to whom Thou hast been merciful

وَلَيْتَ شِعْرِي يَا سَيِّدِي وَاللَّهِ وَمَوْلَايَ ! أَتَسَلِّطُ النَّارَ عَلَى وُجُوهِ خَرَّتْ لِعَظَمَتِكَ سَاجِدَةً وَعَلَى أَلْسُنٍ نَطَقَتْ بِتَوْحِيدِكَ  
صَادِقَةً وَبِشُكْرِكَ مَادِحَةً وَعَلَى قُلُوبٍ أَعْتَرَفَتْ بِالْهَيْبَتِكَ مُحَقِّقَةً وَعَلَى ضَمَائِرٍ حَوَّتْ مِنَ الْعِلْمِ بِكَ حَتَّى صَارَتْ خَاشِعَةً  
!وَعَلَى جَوَارِحٍ سَعَتْ إِلَى أَوْطَانِ تَعْبُدُكَ طَائِعَةً ، وَأَشَارَتْ بِاسْتِغْفَارِكَ مُذْعِنَةً ؟

I wish I had known o' my Master, my God and my Lord! Wilt Thou inflict fire upon faces which have submissively bowed in prostration to Thy greatness, or upon the tongues which have sincerely confirmed Thy unity and have always expressed gratitude to Thee, or upon hearts which have acknowledged Thy divinity with conviction, or upon the minds which accumulated so much knowledge of Thee until they became submissive to Thee, or upon the limbs which strove, at the places appointed for Thy worship, to adore Thee willingly and seek Thy forgiveness submissively?

مَا هَكَذَا الظَّنُّ بِكَ وَلَا أَخْبِرْنَا بِفَضْلِكَ عَنْكَ

Such sort (of harshness) is not expected from Thee as it is remote from Thy grace, o' generous one! Such sort (of harshness) is not expected from Thee as it is remote from Thy grace, o' generous one!

يَا كَرِيمُ يَا رَبِّ وَأَنْتَ تَعْلَمُ ضَعْفِي عَنْ قَلِيلٍ مِنْ بَلَاءِ الدُّنْيَا وَعُقُوبَاتِهَا وَمَا يَجْرِي فِيهَا مِنَ الْمَكَارِهِ عَلَى أَهْلِهَا عَلَى أَنْ نَزَلَ  
بَلَاءٌ وَمَكْرُوهٌ قَلِيلٌ مَكْنُوهٌ ، يَسِيرٌ بِقَاوِمِهِ قَصِيرٌ مُدَّتُهُ

O' Lord! Thou art aware of my weakness to bear even a minor affliction of this world and its consequence and adversity affecting the denizen of this earth, although such afflictions are momentary, short-lived and transient

فَكَيْفَ إِحْتِمَالِي لِبَلَاءِ الْآخِرَةِ وَجَلِيلِ وُقُوعِ الْمَكَارِهِ فِيهَا وَهُوَ بَلَاءٌ تَطُولُ مُدَّتُهُ وَيَدُومُ مَقَامُهُ وَلَا يُخَفَّفُ عَنْ أَهْلِهِ لِأَنَّهُ لَا يَكُونُ إِلَّا عَنْ غَضَبِكَ وَانْتِقَامِكَ وَسَخَطِكَ وَهَذَا مَا لَا تَقُومُ لَهُ السَّمَاوَاتُ وَالْأَرْضُ

How then can I bear the retributions and the punishments of the hereafter which are enormous and of intensive sufferings, of prolonged period and perpetual duration, and which shall never be alleviated for those who deserve the same as those retributions will be the result of Thy wrath; and Thy punishment which neither the heavens nor the earth can withstand and bear!

يَا سَيِّدِي فَكَيْفَ لِي وَأَنَا عَبْدُكَ الضَّعِيفُ الذَّلِيلُ الْحَقِيرُ الْمِسْكِينُ الْمُسْتَكِينُ؟

My Lord! How can I, a weak, insignificant, humble, poor and destitute creature of Thine be able to bear them?

يَا إِلَهِي وَرَبِّي وَسَيِّدِي وَمَوْلَايَ ، لَايِي الْأُمُورِ إِلَيْكَ أَشْكُو ، وَلِمَا مِنْهَا أَضِجُ وَأَبْكِي

O' my God! My Lord! My King! And Master! Which of the matters shall I complain to Thee and for which of them shall I bewail and weep?

!الْأَلِيمِ الْعَذَابِ وَشِدَّتِهِ ، أَمْ لَطُولِ الْبَلَاءِ وَمُدَّتِهِ؟

Shall I bewail for the pains and pangs of the punishment and their intensity or for the length of sufferings and their duration?

فَلَنْ صَيَّرْتَنِي لِلْعُقُوبَاتِ مَعَ أَعْدَائِكَ ، وَجَمَعْتَ بَيْنِي وَبَيْنَ أَهْلِ بِلَاتِكَ وَفَرَّقْتَ بَيْنِي وَبَيْنَ أَحِبَّائِكَ وَأَوْلِيَائِكَ فَهَبْنِي يَا إِلَهِي وَسَيِّدِي وَمَوْلَايَ وَرَبِّي ، صَبَرْتُ عَلَى عَذَابِكَ فَكَيْفَ أَصْبِرُ عَلَى فِرَاقِكَ؟

Therefore (my Lord!) If Thou wilt subject me to the penalties (of hell) in company of Thy enemies and cast me with those who merited Thy punishments and tear me apart from Thy friends and those who will be near to Thee, then my God, my Lord and my Master, though I may patiently bear Thy punishments, how can I calmly accept being kept away from Thee?

وَهَبْنِي صَبَرْتُ عَلَى حَرِّ نَارِكَ فَكَيْفَ أَصْبِرُ عَنِ النَّظَرِ إِلَى كَرَامَتِكَ ، أَمْ كَيْفَ أَسْكُنُ فِي النَّارِ وَرَجَائِي عَفْوِكَ؟

I reckon that though I may patiently endure the scorching fire of Thy hell, yet how can I resign myself to the denial of Thy pity and clemency? How can I remain in the fire while I have hopes of Thy forgiveness?

فَبِعِزَّتِكَ يَا سَيِّدِي وَمَوْلَايَ أَقْسِمُ صَادِقًا ، لئنُ تَرَكَتَنِي نَاطِقًا لَأُضِجَنَّ إِلَيْكَ بَيْنَ أَهْلِهَا ضَجِيجَ الْإِمْلِينَ وَلَا صُرْحَنَ إِلَيْكَ  
صُرَاخَ الْمُسْتَصْرِخِينَ

O' my Lord! By Thy honour truly do I swear that, if Thou wilt allow my power of speech to be retained by me in the hell, I shall amongst its inmates cry out bewailingly unto Thee like the cry of those who have faith in Thy kindness and compassion

وَلَا بُكْيَنَّ عَلَيْكَ بُكَاءُ الْفَاقِدِينَ وَلَا نَادِيَنَّكَ أَيُّنَ كُنْتَ يَا وُلِيَّ الْمُؤْمِنِينَ ، يَا غَايَةَ أَمَالِ الْعَارِفِينَ يَا غِيَاثَ الْمُسْتَعِيثِينَ ، يَا حَبِيبَ  
قُلُوبِ الصَّادِقِينَ يَا إِلَهَ الْعَالَمِينَ

And I shall bemoan for Thee (for being deprived of nearness to Thee) the lamentation of those who are bereaved, and I shall keep on calling unto Thee: "Where art Thou o' Friend of the believers! O' (Thou who art) the last hope and resort of those who acknowledge Thee and have faith in Thy clemency and kindness; o' Thou who art the helper of those seeking help! O' Thou who art dear to the hearts of those who truly believe in Thee! And o' Thou who art the Lord of the universe."

أَفْتُرَاكَ سُبْحَانَكَ يَا إِلَهِي وَبِحَمْدِكَ تَسْمَعُ فِيهَا صَوْتَ عَبْدٍ مُسْلِمٍ سُجِنَ فِيهَا بِمُخَالَفَتِهِ وَذَاقَ طَعْمَ عَذَابِهَا بِمَعْصِيَتِهِ ،  
وَحُبْسَ بَيْنَ أَطْبَاقِهَا بِجُرْمِهِ وَجَرِيرَتِهِ وَهُوَ يَضْجُ إِلَيْكَ ضَجِيجَ مُؤْمِلٍ لِرَحْمَتِكَ وَيُنَادِيكَ بِلِسَانِ أَهْلِ تَوْحِيدِكَ ، وَيَتَوَسَّلُ  
إِلَيْكَ بِرُبُوبِيَّتِكَ

My Lord! Glory and praise be to Thee, wouldst Thou (wish) to be seen (disregarding) the voice of a Muslim bondman, incarcerated therein (the hell) for his disobedience and imprisoned within its pits for his evildoings and misdeeds, crying out to Thee the utterance of one who has faith in Thy mercy and calling out to Thee in the language of those who believe in Thy unity and seeking to approach Thee by means of Thy epithet "the Creator, the Nourisher, the Accomplisher and the Protector of the entire existence"?

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

My Lord! Then how could he remain in torments when he hopefully relies upon Thy past forbearance, compassion and mercy?

أَمْ كَيْفَ تُؤَلِّمُهُ النَّارُ وَهُوَ يَأْمَلُ فَضْلَكَ وَرَحْمَتَكَ ؟ أَمْ كَيْفَ يُحْرِقُهُ لَهَبُهَا وَأَنْتَ تَسْمَعُ صَوْتَهُ وَتَرَى مَكَانَهُ ؟

أَمْ كَيْفَ يَشْتَمِلُ عَلَيْهِ زَفِيرُهَا وَأَنْتَ تَعْلَمُ ضَعْفَهُ ؟ أَمْ كَيْفَ يَتَقَلَّقُ بَيْنَ أَطْبَاقِهَا وَأَنْتَ تَعْلَمُ صِدْقَهُ ؟ أَمْ كَيْفَ تَزْجُرُهُ  
زَبَانِيَّتُهَا وَهُوَ يُنَادِيكَ يَا رَبَّاهُ ؟

And how can the fire cause him suffering when he hopes for Thy grace and mercy and how can its roaring flames char him when Thou hearest his voice and sees his plight? And how can he withstand its roaring flames when Thou knowest his frailness? And how can he be tossed about between its layers when Thou knowest his sincerity? And how can the guards of hell threaten him when he calls out to Thee?

أَمْ كَيْفَ يَرْجُو فَضْلَكَ فِي عِتْقِهِ مِنْهَا فَتَتْرُكُهُ فِيهَا ؟

"My Lord", and how would Thou abandon him therein (the hell) when he has faith in Thy grace to set him free?

! هَيْهَاتَ ! مَا ذَلِكَ الظَّنُّ بِكَ ، وَلَا الْمَعْرُوفُ مِنْ فَضْلِكَ ، وَلَا مُشْبَهُهُ لِمَا عَامَلْتَ بِهِ الْمُؤَحِّدِينَ مِنْ بَرَكَ وَإِحْسَانِكَ

Alas! That is not the concept (held by us) of Thee nor has Thy grace such a reputation nor does it resemble that which Thou hast awarded by Thy kindness and generosity to those who believe in Thy unity

فَبِالْيَقِينِ أَقْطَعُ ، لَوْلَا مَا حَكَمْتَ بِهِ مِنْ تَعْذِيبِ جَادِيكَ وَقَضَيْتَ بِهِ مِنْ إِخْلَادِ مُعَانِدِيكَ ، لَجَعَلْتَ النَّارَ كُلَّهَا بَرْدًا وَسَلَامًا ، وَمَا كَانَ لِأَحَدٍ فِيهَا مَقْرًا وَلَا مَقَامًا لَكِنَّكَ تَقَدَّسَتْ أَسْمَاؤُكَ أَقْسَمْتَ أَنْ تَمَلَّأَهَا مِنَ الْكَافِرِينَ ، مِنَ الْجَنَّةِ وَالنَّاسِ أَجْمَعِينَ ، وَأَنْ تُخَلِّدَ فِيهَا الْمُعَانِدِينَ

I definitely conclude that hadst Thou not ordained punishment for those who disbelieved in Thee, and hadst Thou not decreed Thy enemies to remain in hell, Thou wouldst have made the hell cold and peaceful and there would never have been an abode or place for any one in it; but sanctified by Thy Names, Thou hast sworn to fill the hell with the disbelievers from amongst the jinns and mankind together and to place forever Thy enemies therein

وَأَنْتَ جَلٌّ نَنَاؤُكَ قُلْتَ مُبْتَدَأً ، وَتَطَوَّلْتَ بِالْإِنْعَامِ مُتَكَرِّمًا ، أَفَمَنْ كَانَ مُؤْمِنًا كَمَنْ كَانَ فَاسِقًا ، لَا يَسْتَوُونَ

And Thou, exalted by Thy praises, hadst made manifest, out of Thy generosity and kindness that a believer is not like unto him who is an evil-liver

إِلَهِي وَسَيِّدِي ، فَاسْأَلُكَ بِالْقُدْرَةِ الَّتِي قَدَّرْتَهَا وَبِالْقَضِيَّةِ الَّتِي حَتَمْتَهَا وَحَكَمْتَهَا ، وَعَلَيْتَ مَنْ عَلَيْهِ أُجْرِيَتْهَا أَنْ تَهَبَ لِي فِي هَذِهِ اللَّيْلَةِ وَفِي هَذِهِ السَّاعَةِ ، كُلَّ جُرْمٍ أُجْرِمْتَهُ وَكُلَّ ذَنْبٍ أَدْنَبْتَهُ ، وَكُلَّ قَبِيحٍ أَسْرَرْتَهُ ، وَكُلَّ جَهْلٍ عَمِلْتَهُ ، كَتَمْتَهُ أَوْ أَعْلَنْتَهُ ، أَخْفَيْتَهُ أَوْ أَظْهَرْتَهُ وَكُلَّ سَيِّئَةٍ أَمَرْتَ بِإِثْبَاتِهَا الْكِرَامَ الْكَاتِبِينَ ، الَّذِينَ وَكَلْتَهُمْ بِحِفْظِ مَا يَكُونُ مِنِّي وَجَعَلْتَهُمْ شُهُودًا عَلَيَّ مَعَ جَوَارِحِي ، وَكُنْتَ أَنْتَ الرَّقِيبَ عَلَيَّ مِنْ وَرَائِهِمْ ، وَالشَّاهِدَ لِمَا خَفِيَ عَنْهُمْ ، وَبِرَحْمَتِكَ أَخْفَيْتَهُ ،

وَبِفَضْلِكَ سَتَّرْتَهُ

My Lord! My Master! I, therefore implore Thee by that power which Thou determineth and by the decree which Thou hast finalised and ordained whereby Thou hath prevailed upon whom Thou hast imposed it, to bestow upon me this night and this very hour the forgiveness for all the transgressions that I have been guilty of, for all the sins that I have committed, for all the loathsome acts that I have kept secret and for all the evils done by me, secretly or openly, in concealment or outwardly and for every evil action that Thou hast ordered the two noble scribes to confirm whom Thou hast appointed to record all my actions and to be witnesses over me along with the limbs of my body, whilst Thou observeth over me besides them and wast witness to those acts concealed from them? Which Thou in Thy mercy hast kept secret and through Thy kindness unexposed

وَأَنْ تُؤَفِّرَ حَظِّي مِنْ كُلِّ خَيْرٍ أَنْزَلْتَهُ ، أَوْ إِحْسَانٍ فَضَّلْتَهُ أَوْ بِرٍ نَشَرْتَهُ ، أَوْ رِزْقٍ بَسَطْتَهُ ، أَوْ ذَنْبٍ تَغْفِرُهُ أَوْ خَطَأٍ تَسْتُرُهُ

And I pray to Thee to make my share plentiful in all the good that Thou dost bestow; in all the favours that Thou dost grant; and in all the virtues that Thou dost allow to be known everywhere; and in all the sustenance and livelihood that Thou dost expand and in respect of all the sins that Thou dost forgive and the wrongs that Thou dost cover up

يَارَبَّ يَارَبَّ يَارَبَّ ، يَا إِلَهِي وَسَيِّدِي وَمَوْلَايَ وَمَالِكِ رَقِي ، يَا مَنْ بِيَدِهِ نَاصِيَتِي يَا عَلِيمًا بِضُرِّي وَمَسْكِنَتِي ، يَا خَبِيرًا  
بِفَقْرِي وَفَاقَتِي يَارَبَّ يَارَبَّ يَارَبَّ

O' Lord! O' Lord! O' Lord! O' my God! My Lord! My King! O' Master of my freedom! O' Thou who holdeth my destiny and who art aware of my suffering and poverty, o' Thou who knoweth my destitution and starvation, o' my Lord! O' Lord, o' Lord!

أَسْأَلُكَ بِحَقِّكَ وَقُدْسِكَ وَأَعْظَمِ صِفَاتِكَ وَأَسْمَائِكَ أَنْ تَجْعَلَ أَوْقَاتِي مِنَ اللَّيْلِ وَالنَّهَارِ بِذِكْرِكَ مَعْمُورَةً ، وَبِخِدْمَتِكَ  
مَوْصُولَةً وَأَعْمَالِي عِنْدَكَ مَقْبُولَةً ، حَتَّى تَكُونَ أَعْمَالِي وَأُورَادِي كُلُّهَا وَرِدًا وَاحِدًا ، وَحَالِي فِي خِدْمَتِكَ سَرْمَدًا

I beseech Thee by Thy glory and Thy honour, by Thy supremely high attributes and by Thy names to cause me to utilise my time, day and night, in Thy remembrance, by engaging myself in serving Thee (Thy cause) and to let my deeds be such as to be acceptable to Thee, so much so that all my actions and offerings (prayers) may be transformed into one continuous and sustained effort and my life may take the form of constant and perpetual service to Thee

يَا سَيِّدِي يَا مَنْ عَلَيْهِ مُعْوَلِي ، يَا مَنْ إِلَيْهِ شَكْوَتُ أحوَالِي يَارَبَّ يَارَبَّ يَارَبَّ ، قَوِّ عَلَى خِدْمَتِكَ جَوَارِحِي

وَاشْدُدْ عَلَى الْعَزِيمَةِ جَوَانِحِي وَهَبْ لِي الْجِدَّ فِي خَشْيَتِكَ ، وَالذَّوَامَ فِي الْإِتِّصَالِ بِخِدْمَتِكَ

O' my Master! O' Thou upon Whom I rely! O' Thou unto Whom I express my distress! O' my Lord! My Lord! My Lord! Strengthen my limbs for Thy service and sustain the strength of my hands to persevere in Thy service and bestow upon me the eagerness to fear Thee and constantly to serve Thee

حَتَّى أَسْرَحَ إِلَيْكَ فِي مَيَادِينِ السَّابِقِينَ وَأُسْرِعَ إِلَيْكَ فِي الْبَارِزِينَ ، وَأَشْتَاقَ إِلَى قُرْبِكَ فِي الْمُشْتَاقِينَ وَأَذْنُوَ مِنْكَ دُنُوَ الْمُخْلِصِينَ ، وَأَخَافُكَ مَخَافَةَ الْمُوقِنِينَ ، وَأَجْتَمِعُ فِي جِوَارِكَ مَعَ الْمُؤْمِنِينَ

So that I may lead myself towards Thee in the field with the vanguards who are in the fore rank and be swift towards Thee among those who hasten towards Thee and urge eagerly to be near Thee and draw myself towards Thee like them who sincerely draw themselves towards Thee and to fear Thee like the fear of those who believe firmly in Thee and thus I may join the congregation of the faithful congregated near Thee (for protection)

اللَّهُمَّ وَمَنْ أَرَادَنِي بِسُوءٍ فَأَرِدْهُ ، وَمَنْ كَادَنِي فَكَدْهُ وَاجْعَلْنِي مِنْ أَحْسَنِ عِبِيدِكَ نَصِيباً عِنْدَكَ ، وَأَقْرَبَهُمْ مَنْزِلَةً مِنْكَ ، وَأَخْصِبْهُمْ زُلْفَةً لَدَيْكَ فَإِنَّهُ لَا يُنَالُ ذَلِكَ إِلَّا بِفَضْلِكَ وَجُدْ لِي بِجُودِكَ ، وَاعْظِفْ عَلَيَّ بِمَجْدِكَ ، وَأَحْفَظْنِي بِرَحْمَتِكَ وَأَجْعَلْ لِسَانِي بِذِكْرِكَ لَهْجاً ، وَقَلْبِي بِحُبِّكَ مُتِّمِماً وَمَنْ عَلَيَّ بِحُسْنِ إِجَابَتِكَ ، وَأَقْلُنِي عَثْرَتِي ، وَاعْفِرْ زَلَّتِي فَإِنَّكَ قَضَيْتَ عَلَيَّ عِبَادَكَ بِعِبَادَتِكَ ، وَأَمَرْتَهُمْ بِدُعَائِكَ ، وَضَمَمْتَ لَهُمُ الْإِجَابَةَ

O' Allah! Whosoever intendeth evil against me, let ill befall on him and frustrate him who plots against me and assign for me a place in Thy presence with the best of Thy bondsmen and nearer abode to Thee, for verily that position cannot be attained except through Thy grace and treat me benevolently, and through Thy greatness extend Thy munificence towards me and through Thy mercy protect me and cause my tongue to accentuate Thy remembrance and my heart filled with Thy love and be liberal to me by Thy gracious response and cause my evils to appear fewer and forgive me my errors for verily, Thou hast ordained for Thy bondsmen Thy worship and bidden them to supplicate unto Thee and hast assured them (of Thy) response

فَإِلَيْكَ يَا رَبِّ نَصَبْتُ وَجْهِي ، وَإِلَيْكَ يَا رَبِّ مَدَدْتُ يَدِي فَبِعِزَّتِكَ أَسْتَجِبْ لِي دُعَائِي ، وَبِلِغْنِي مُنَايَ وَلَا تَقْطَعْ مِنْ فَضْلِكَ رَجَائِي ، وَاكْفِنِي شَرَّ الْجِنَّ وَالْإِنْسِ مِنْ أَعْدَائِي يَا سَرِيعَ الرِّضَا إِغْفِرْ لِمَنْ لَا يَمْلِكُ إِلَّا الدُّعَاءُ ، فَإِنَّكَ فَعَّالٌ لِمَا تَشَاءُ يَا مَنْ إِسْمُهُ دَوَاءٌ ، وَذِكْرُهُ شِفَاءٌ ، وَطَاعَتُهُ غِنَى إِرْحَمْ مَنْ رَأْسُ مَالِهِ الرَّجَاءُ وَسِلَاحُهُ الْبُكَاءُ

So, my Lord! I look earnestly towards Thee and towards Thee, my Lord! I have stretched forth my hands therefore, by Thy honour, respond to my supplication and let me attain my wishes and, by Thy bounty, frustrate not my hopes and protect me from the evils of my enemies, from among the jinns and mankind o' Thou! Who readily pleased, forgive one who owns nothing but supplication for Thou doest what Thou

willest o' Thou! Whose Name is the remedy (for all ills) and Whose remembrance is a sure cure for all ailments and obedience to Whom makes one self sufficient; have mercy on one whose only asset is hope and whose only armour is lamentation

يَا سَابِغَ النَّعْمِ ، يَا دَافِعَ النَّقَمِ ، يَا نُورَ الْمُسْتَوْحِشِينَ فِي الظُّلْمِ يَا عَالِمًا لَا يُعَلِّمُ ، صَلَّى عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ ، وَأَفْعَلَ بِي مَا أَنْتَ أَهْلُهُ

O' Thou! Who perfected all bounties and Who warded off all misfortunes! O' Light! Who illuminated those who are in bewilderment! O' Omniscient! Who knoweth without (acquisition of) learning! Bless Muhammad and the Descendants of Muhammad and do unto me in accordance with that which befitteth Thee, and deal with me not in accordance to my worth

وَصَلَّى اللَّهُ عَلَى رَسُولِهِ وَالْأئِمَّةِ الْمَيَامِينِ مِنْ آلِهِ وَسَلَّمَ تَسْلِيمًا كَثِيرًا

May the blessings of Allah be bestowed upon His Apostle and the Rightful Imams from his Descendants and His peace be upon them plentifully

Ameen

## [Kumayl's Life](#)

Kumayl b. Ziyad b. Naheed b. Haytham b. Sa'd b. Malik b. Nakhai was chief of his tribe in Kufah, Iraq. He was a reliable reporter of Hadith, though he did not report much, and a great devotee to worship of, and service to, Almighty God.

He was born c. 18 A.H., became the Governor of Heet, Iraq during the time of

Imam 'Ali, c. 35–40 A.H. The Imam used to advise him on the general characteristics of a Muslim ruler. On one occasion, the Imam told him,

"Neglecting the (immediate) duty and being concerned about what is not (urgent) is the permanent weakness," i.e., in order to succeed, one must have clear agenda with a list of priorities and focus on one duty at a time.

In 81 or 88 A.H. the tyrant of Iraq, Hajjaj, killed Kumayl and many other believers for no reason but their faith. The shrine of Kumayl is in the suburb of Najaf, Iraq. (For details see al-Irshad by Shaykh al-Mufeed, d. 413 Najaf 1962, and Tahdhib al-Tahdhib by Ibn Hajar al-Asqalani, d. 852, Hyderabad, India, v8, P.448, 1328.)

## The Invocation's Merit

Kumayl reports that he was with the commander of believers, Imam 'Ali, at Basra Mosque, listening to him who was saying, "Whoever worships (the Almighty) on the night before the middle of Sha'ban (8th month of Islamic calendar) and recites the Khidr invocation, his wishes would be fulfilled."

Shaykh al-Tusi, d. 460 A.H., reports the Kumayl had observed the commander of the believers during his prostration on that night, reciting this invocation.

Sayyid Ibn Tawus d.664 A.H. adds: Kumayl further asked the Imam about the merit of the invocation. Then, Imam replied: "When you (fully) understand the invocation, recite it every night before Friday, or once every month, or once every year, or once in your lifetime, you will be protected, helped, blessed, and forgiven (by the Almighty)." (for details see al-Tusi d. 460, "Misbah al-Mutahajjid", p.774, and Ibn Tawus, d.664, Iqbal al-Amal, p706.)

## The Original Text

The Arabic text of Kumayl's Invocation is an excerpt from the following sources:

1. "Key to Paradise", the concise edition of "Mafathih al-Jinan", by Shaykh Abbas al-Qummi, d. 1359 A.H., edited by Sayyid Hadi Suhufi, and the calligraphy by Abdul Rahim Afshari in 1381 A.H. However, the original Arabic text has been compared with the following sources:
2. "Misbah al-Mutahajjid", by Shaykh Muhammad b. al-Hassan al-Tusi, d. 460 A.H., edited by Haj Ismail Ansari, Qum, Iran, 1401. This edition is offset of the following:
3. Lithograph edition dated 1082 A.H., copyist, Muhammad Yahya b. Habib Allah. this was copied from the following:
4. Manuscript dated 1068 A.H., Copyist Ahmad b. Haj Tawwali. This has been compared with the following:
5. Manuscript dated 971 A.H., Copyist: 'Imam al-Din' 'Ali al-Sharif al-Istrabadi. This was copied from the following:
6. Manuscript dated 571 A.H., Copyist: Muhammad b. Idris al-'Ijli. This has been compared with the original manuscript of "al-Misbah" written by the author, Shaykh Muhammad b. al-Hassan Abu Jafar al-Tusi, d. 460 A.H.

The chain of documents to Shaykh al-Tusi is mentioned in "al-Mashikha" by Shaykh Muhammad Muhsin al-Tehrani, d. 1389 A.H. in Najaf, Iraq, as well as other sources.

In this translation, we have made all possible efforts to present an English version of Kumayl's

Invocation as close as possible to the original Arabic text, based on the meanings of the equivalent roots in both Arabic and English lexicons.

## Why Invocation?

In Arabia, fourteen centuries ago, a man asked his friend for a recommendation: what prayer would be the most useful to the one seeking assurance of God's mercy? This prayer was given in response. The man's name was Kumayl, son of Ziad, and his friend was 'Ali (as), the Leader of the Faithful.

Kumayl was a trusted companion of 'Ali (as), well-known for his devotion, and unflinching adherence to his great master. Kumayl has transmitted a number of important sayings and teachings of the Leader of the Faithful.

The famous supplication, known by the title Du'a-e-Kumayl or supplication of Kumayl, is one of the most important of those teachings.

The instructions delivered with this prayer emphasize that it should be recited as frequently as possible. Faithful Muslims enjoy a weekly recitation, usually on the evening of Thursdays.

A sincere reading of this prayer can reveal many things: the Islamic concept of God, His Attributes, man's well-founded hopes for reply to prayer and a tranquillity of spirit to be obtained with few other prayers.

O' Nourisher, how can we thank You enough for the kind permission You have given us, that at any time and under any condition we can call upon You and You will take our hands. You have insisted that at any incident we should come to Your door, saying "I will support you and with My assistance you can overcome your problems."

O' Lord, people are constantly wondering about invocation, which should be defined as relation with You. Sometimes people ask "what is invocation (Du'a)?" or they often ask "What effect does it have?" Sometimes they complain, saying their invocations (Du'a) are not accepted. Questions are raised about the invocations (Du'a) by sinless people and spiritual leaders, and the groans and wailing that accompany these prayers into Your Holy Presence. I now ask for help from You, for Your Aid in expressing this idea to present some points within a concise essay, hoping to provide a solution to the problems of researchers.

Human beings live in a world with billions of creatures, known and unknown. Their numbers seem impossible to know for human beings. The span of man's vision is so small that he can not even obtain knowledge of creatures that are around him. Sometimes he can not even perceive them or get information concerning their existence. With the recognition of his own knowledge as so insufficient, when he reaches the climax of mental greatness, he cries out by saying "I am uninformed of other than myself."

How can a human being, a trivial portion of the Universe live in such a way that he always finds success and prosperity? Every moment he is surrounded by problems, with heavy waves pushing him through unbearable ups and downs and blights. Can a path be found through all these difficulties? The way that a human being can take to bring himself to the coast of rescue? And in some manner continue his route and strive for the development that he desires and find his God by reaching Him and joining with the Sublime Essence, to grasp the real development that he was created for?

Yes, the Creator of the World through the power which He entrusted to human beings directs all them to development. All human beings eagerly want to attain such development. This propensity that has been instilled in every human heart by the Nourisher pulls man to his Creator and aids him in heading on the path of development. The only way to enhance this inclination is an attempt that must be made, according to the order of God, for the protection of the relation between the human being and his Creator.

If this link to God is broken, it is like an electrical wire that is cut. The connection between the power plant and the light bulb does not exist any longer, and therefore the light is extinguished. When the connection between man and God is cut, man becomes a corrupt being and a painful element in the society, and he is only filling space and making the space tighter for others.

This relation or connection is invocation (Du'a) that an alive human being offers to his Nourisher. With an expressive language, the supplicant presents his inability and helplessness and confesses to the ability, complete independence and absolute power of his Nourisher.

Obviously the smaller we see ourselves and the greater we see Him, the more potential and more ability is there for us realize the importance of this connection, and we would therefore gain more benefit from it. From the Reservoir of Power, humans ask for the fulfillment of their needs. As a result of this connection, the invocation (Du'a) adds to his scientific and moral abilities in every moment. The more intensively the human being prays, the more his scientific grasp will be stronger, with man viewing himself as less and less, and His Creator as stronger and greater.

As a result of this attempt, it gets to a point that an advanced human being according to his genuine nature does not make any hesitation in following the path of Almighty God. In every step that he takes towards development, the greatness and grandeur of the power of the Almighty will become more obvious him, and he will look at his past from a higher level. For what he has done he will sometimes apologize, even if what he has done was his duties.

That is because he now comprehends its inadequacy. HE INTERPRETS HIS PAST WORSHIPS AS SIN and does not see any value for his work when presented to the Great position of the Lord. With his elevated view, he perceives his submission to God's presence as SINFUL and even an action far from politeness.

## What is My Performance?

Offering praise in Your Presence is a lack and a sin. I am nobody and full of flaws and needs. Whatever goes from me to Your Presence is not only valueless but it is a fault due to my weakness and incapability. The only way out of this for me is to know myself with my imperfections and know You by Your Perfection. With the net of kindness that you have opened, I can reach complete development and benefit from the Grace pouring from the Essence of Being.

We strive moment by moment to reach You. Of course, in this path all people are not the same, and do not strive in the same manner. When the range of our knowledge about ourselves and about the Creator increases and we do not stray from the path of humanity, we can travel in a better, easier, and stronger way.

The Prophets and the Imams have reached this point. Since they realize the Magnificence of their Lord and comprehend the position of the Life-Giver, they see themselves, their activities, and their prostrations and praises so little that they interpret the worship of that much affluence and greatness as sin, and with supplication and invocation, they ask for pardon and they hope for forgiveness. When they face the divine commandments and consider the Holy Position of the Almighty, they submit themselves to the Master. They see this action in front of the Lord as nothing, and recognize it as not suitable for praise. They hope it would be accepted by the Generosity and Majesty of the Creator, otherwise it is a sin to submit such inadequate worship to the holy presence of the Lord

Those people like the Prophet Muhammad and his Ahlul-Bayt realized the Divine position with a much wider view. Continuously upon the two wings of knowledge and action, they progressed to a higher and superior position.

They were at every moment finding out more about the Magnificence of the Life-Giver of the world, and more about their own incapability; consequently better understanding their inadequate actions in comparison with that much Power and Greatness. To compensate for that, they confessed to their sins and asked the Lord for the permission to apologize with the excuse that they CAN NOT do to the extent of what Allah deserves, with the hope that He would guide them to a higher and superior position until they could continue their development process in order to reach the sublime of morality.

Imam Jafar al-Sadiq (as) has proclaimed these instructions for invocation: "First we must testify to the Omnipotence of Almighty God, then we have to send greetings to the Prophet and his descendants, and then confess to our sins, flaws, and shortcomings. Then whatever we desire we should present before Him."

It should be kept in mind that first a human being should make an acquaintance with his Lord and confess to His Grandeur, and then following the method of the Prophet (S) and the Chaste Leaders (as), make a connection to him. He should then get to know himself, how many imperfections he has that ask

the submission of his worship an impolite act toward Him. When he finds out about the two aspects: His ability and his own incapability and how to reach to the Source of Power, then it is time to share his statements with his Lord.

It is at this time that a human being discovers the greatness of supplication and the degree of its value. This is the way of success in the existing world. Indeed, supplication or prayer is recognition of God and recognition of his own, and review and deliberation on one's past with an expectation to one's future.

The more the human being becomes curious at these stages and studies the world of nature, the greater will be his understanding: How great is his Lord and with what ability He has created such a vast universe and how small and incapable are human beings in such an environment. He must realize that he could never be rescued all by himself in this world which is full of disturbances, except to be under the Guidance of the Creator of the world and ask assistance from Him.

In that way, he can attain the position (that according to the tradition) he has been created for. In that way, he finds his way to the door of the Prophets and Saints. With the help of the Guider of the Righteous, he can continue his development process. When he makes progress, he becomes more shameful of his past and becomes more needful.

With the power from the Hidden Source of the world, he enters society. In his life, he overcomes all problems, solving any thing he faces, with the favor of God. Under these circumstances he neither objects himself to others or is cruel to others. He is a human being that on his humanistic path, he benefits from everything and is supported by the Divine Power. He is not afraid of anyone except Him, and he is not lax in action and work and he never fails on any battlefield. That is because he sees himself connected to the endless Divine Power, with a world of strength in the battles of life, and with a tireless power he smoothes out all unevenness.

It is based on this principle that all Prophets and purified Imams, at every small or important event were first praying and begging for help from God, and then they began their task. The messenger of Islam first of all worshipped God before he was preparing to go to battle; he was offering his inability before the Holy Presence of the Almighty and resorting to the infinite Divine Power; only then, he was entering the battlefield with good moral, knowing that conditions for the real victory were His.

Yes, first power must be obtained and then action. Invocation can be this power-giver to all human beings.

Regards.

## **[The Supplications for the Days of the Week](#)**

## The Supplication for Sunday

دعاء يوم الأحد

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

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

1. بِسْمِ اللّٰهِ الَّذِي لَا أَرْجُو إِلَّا فَضْلَهُ.

وَلَا أَخْشَى إِلَّا عَدْلَهُ.

وَلَا أَعْتَمِدُ إِلَّا قَوْلَهُ.

وَلَا أَتَمَسِّكُ إِلَّا بِحَبْلِهِ.

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. بِكَ أَسْتَجِيرُ.

يَا ذَا الْعَفْوِ وَالرِّضْوَانِ

،مِنَ الظُّلْمِ وَالْعُدْوَانِ

،وَمِنَ غَيْرِ الزَّمَانِ

، وَتَوَاتُرِ الْأَحْزَانِ

، وَمِنْ طَوَارِقِ الْحَدَثَانِ

، وَمِنْ انْقِضَاءِ الْمُدَّةِ قَبْلَ التَّأَهُّبِ وَالْعُدَّةِ

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,

and from the expiration of my term before preparation and readiness.

3. ، وَإِيَّاكَ أَسْتَرْشِدُ لِمَا فِيهِ الصَّلَاحُ وَالْإِصْلَاحُ

3 – From Thee I seek guidance to that wherein is righteousness and being set right.

4. ، وَإِيَّاكَ أَسْتَعِينُ فِيمَا يَقْتَرِنُ بِهِ النَّجَاحُ وَالْإِنْجَاحُ

4- From Thee I seek help in that which is linked to success and favorable response.

5. ، وَإِيَّاكَ أَرْغَبُ فِي لِبَاسِ الْعَافِيَةِ وَتَمَامِهَا

، وَشُمُولِ السَّلَامَةِ وَدَوَامِهَا

، وَأَعُوذُ بِكَ يَا رَبِّ مِنْ هَمَزَاتِ الشَّيَاطِينِ

، وَأُحْتَرِزُ بِسُلْطَانِكَ مِنْ جَوْرِ السَّلَاطِينِ

، فَتَقَبَّلْ مَا كَانَ مِنْ صَلَاتِي وَصَوْمِي

،وَاجْعَلْ غَدِي وَمَا بَعْدَهُ أَفْضَلَ مِنْ سَاعَتِي وَيَوْمِي

،وَأَعِزَّنِي فِي عَشِيرَتِي وَقَوْمِي

،وَاحْفَظْنِي فِي يَفْطَلِي وَنَوْمِي

،فَأَنْتَ اللَّهُ خَيْرُ حَافِظًا

،وَأَنْتَ أَرْحَمُ الرَّاحِمِينَ

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.* [1](#)

6. اللَّهُمَّ إِنِّي أَبْرَأُ إِلَيْكَ

فِي يَوْمِي هَذَا وَمَا بَعْدَهُ مِنَ الْإِحَادِ

،مِنَ الشِّرْكَ وَالْأَلْحَادِ

وَأُخْلِصُ لَكَ دُعَائِي تَعَرُّضًا لِلْإِجَابَةِ

وأقيم على طاعتك رجاءً للأثابة خ ل

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.

فَصَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ .7.

،خَيْرِ خَلْقِكَ،

،الدَّاعِي إِلَى حَقِّكَ،

،وَأَعِزَّنِي بِعِزِّكَ الَّذِي لَا يُضَامُ،

،وَاحْفَظْنِي بِعَيْنِكَ الَّتِي لَا تَنَامُ،

،وَاحْتِمِ بِالْإِنْقِطَاعِ إِلَيْكَ أَمْرِي،

،وَبِالْمَغْفِرَةِ عُمْرِي،

،إِنَّكَ أَنْتَ الْغَفُورُ الرَّحِيمُ

7- So bless Muhammad and the household of Muhammad,  
the best of Thy creation,  
the summoner to Thy truth,  
exalt me with Thy exaltation, which is never made to suffer loss,  
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!

## The Supplication for Monday

دعاء يوم الاثنين

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

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. أَحْمَدُ لِلَّهِ الَّذِي

لَمْ يُشْهَدْ أَحَدًا

، حِينَ فَطَرَ السَّمَوَاتِ وَالْأَرْضَ

، وَلَا اتَّخَذَ مُعِينًا حِينَ بَرَأَ النَّسَمَاتِ

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. لَمْ يُشَارِكْ فِي الْإِلَهِيَّةِ

، وَلَمْ يُظَاهَرْ فِي الْوَحْدَانِيَّةِ

2- He has no associate in Divinity  
and no support in Unity.

3. كَلَّتِ الْأَلْسُنُ عَنْ غَايَةِ صِفَتِهِ،

وَ انْحَسَرَتِ الْعُقُولُ عَنْ كُنْهِ مَعْرِفَتِهِ،

وَتَوَاضَعَتِ الْجَبَابِرَةُ لِهَيْبَتِهِ،

وَعَنَتِ الْوُجُوهُ لِخَشْيَتِهِ،

وَأَنْقَادَ كُلِّ عَظِيمٍ لِعَظَمَتِهِ.

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,2  
and everything mighty yields to His mightiness!

4. فَكَالَ الْحَمْدِ مُتَوَاتِرًا مُتَّسِقًا،

وَمُنَوَّالِيًا مُسْتَوْسِقًا.

4- So to Thee belongs praise,  
again and again, well-measured,  
continually, methodically!

5. وَصَلَوَاتُهُ عَلَى رَسُولِهِ أَبَدًا،

وَسَلَامُهُ دَائِمًا سَرْمَدًا.

5- And may His blessings be upon His Messenger endlessly,  
His salutation everlastingly, eternally!

6. اللَّهُمَّ اجْعَلْ أَوَّلَ يَوْمِي هَذَا صَلَاحًا،

وَأَوْسَطُهُ فَلَاحًا،

وَأَخْرَهُ نَجَاحًا،

وَأَعُوذُ بِكَ مِنْ يَوْمٍ أَوَّلُهُ فَزَعٌ،

وَأَوْسَطُهُ جَزَعٌ، وَأَخْرَهُ وَجَعٌ.

6- O God, make  
the beginning of this day of mine righteousness, its middle prosperity,  
and its end success!  
I seek refuge in Thee  
from a day whose beginning is fright,  
whose middle is anxiety,  
and whose end is pain!

7. اَللّٰهُمَّ اِنِّىْ اَسْتَغْفِرُكَ .

،لِكُلِّ نَذْرٍ نَذَرْتُهُ،

،وَلِكُلِّ وَعْدٍ وَعَدْتُهُ،

،وَلِكُلِّ عَهْدٍ عَاهَدْتُهُ،

ثُمَّ لَمْ أَفِ لَكَ بِهِ .

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.

،وَأَسْأَلُكَ فِي مَظَالِمِ عِبَادِكَ عِنْدِي .8

،فَأَيُّمَا عَبْدٍ مِنْ عِبِيدِكَ

،أَوْ أَمَةٍ مِنْ إِمَائِكَ

،كَانَتْ لَهُ قِبَلِي مَظْلَمَةٌ ظَلَمْتُهَا إِيَّاهُ فِي نَفْسِهِ

،أَوْ فِي عِرْضِهِ، أَوْ فِي مَالِهِ

،أَوْ فِي أَهْلِهِ وَوَالِدِهِ

،أَوْ غَيْبَةً اغْتَابَتْهُ بِهَا

أَوْ تَحَامَلٌ عَلَيْهِ بِمَيْلٍ

أَوْ هَوًى، أَوْ أَنْفَةً، أَوْ حَمِيَّةً، أَوْ رِيَاءً، أَوْ عَصَبِيَّةً

،غَائِبًا كَانَ أَوْ شَاهِدًا، وَحَيًّا كَانَ أَوْ مَيِّتًا

،فَقَصُرَتْ يَدَي، وَضَاقَ وَسْعِي عَنْ رَدِّهَا إِلَيْهِ

،وَالْتَحَلُّ مِنْهُ.

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,

فَأَسْأَلُكَ يَا مَنْ يَمْلِكُ الْحَاجَاتِ 9.

وَهِيَ مُسْتَجِيبَةٌ بِمَشِيَّتِهِ، وَمُسْرِعَةٌ إِلَى إِرَادَتِهِ

، أَنْ تُصَلِّيَ عَلَيَّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ

، وَأَنْ تُرْضِيَهُ عَنِّي بِمَا شِئْتَ

، وَتَهَبَ لِي مِنْ عِنْدِكَ رَحْمَةً

، إِنَّهُ لَا تَنْقُصُكَ الْمَغْفِرَةُ

وَلَا تَضُرُّكَ الْمَوْهِبَةُ

يَا أَرْحَمَ الرَّاحِمِينَ

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 Muhammad and the Household of Muhammad,

makest [the one I have wronged] satisfied with me in the manner that Thou wiltest,

and givest me mercy from Thee!

Forgiveness decreases Thee not  
and giving injures Thee not,  
O Most Merciful of the merciful!

اللَّهُمَّ أَوْلِنِي فِي كُلِّ يَوْمٍ اثْنَيْنِ نِعْمَتَيْنِ مِنْكَ تَنْتَبِهَ 10.

،سَعَادَةً فِي أَوَّلِهِ بِطَاعَتِكَ

وَنِعْمَةً فِي آخِرِهِ بِمَغْفِرَتِكَ

،يَا مَنْ هُوَ الْإِلَهُ

،وَلَا يَغْفِرُ الذُّنُوبَ سِوَاهُ

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!

### The Supplication for Tuesday

دعاء يوم الثلاثاء

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

1. الْحَمْدُ لِلَّهِ

وَالْحَمْدُ حَقُّهُ كَمَا يَسْتَحِقُّهُ حَمْدًا كَثِيرًا.

- 1- Praise belongs to God  
- and praise is His right, since He deserves it -  
abundant praise!

2. وَأَعُوذُ بِهِ مِنْ شَرِّ نَفْسِي،

،إِنَّ النَّفْسَ لَأَمَّارَةٌ بِالسُّوءِ إِلَّا مَا رَحِمَ رَبِّي

- 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.*[3](#)

3. وَأَعُوذُ بِهِ مِنْ شَرِّ الشَّيْطَانِ

،الَّذِي يَزِيدُنِي ذَنْبًا إِلَى ذَنْبِي،

- 3- I seek refuge in Him from the evil of Satan  
who adds sins to my sin.

4. وَأَحْتَرِزُ بِهِ مِنْ كُلِّ جَبَّارٍ فَاجِرٍ،

،وَسُلْطَانٍ جَائِرٍ، وَعَدُوٍّ قَاهِرٍ.

- 4- I seek protection with Him from every wicked tyrant,  
unjust sovereign, and conquering enemy.

5. اَللّٰهُمَّ اجْعَلْنِي مِنْ جُنْدِكَ

،فَاِنَّ جُنْدَكَ هُمُ الْغَالِبُونَ

وَاَجْعَلْنِي مِنْ حِزْبِكَ

فَإِنَّ حَزْبَكَ هُمُ الْمُقْلِحُونَ

وَاجْعَلْنِي مِنْ أَوْلِيَاتِكَ

فَإِنَّ أَوْلِيَاءَكَ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

5- O God,  
place me among Thy troops,  
for Thy *troops* – they are the victors,4  
place me in Thy party,  
for Thy *party* – they are the ones who prosper,5  
and place me among Thy friends,  
for Thy *friends* – no fear shall be upon them,  
nor shall they sorrow.6  
and death an ease for me from every evil!

6. اللَّهُمَّ أَصْلِحْ لِي دِينِي

،فَإِنَّهُ عِصْمَةٌ أَمْرِي

،وَأَصْلِحْ لِي آخِرَتِي فَإِنَّهَا دَارُ مَقَرِّي

،وَالِئِهَا مِنْ مُجَاوِرَةِ اللَّئَامِ مَقَرِّي

،وَاجْعَلِ الْحَيَاةَ زِيَادَةً لِي فِي كُلِّ خَيْرٍ

،وَالْوَفَاةَ رَاحَةً لِي مِنْ كُلِّ شَرٍّ

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

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ خَاتَمِ النَّبِيِّينَ .7.

وَتَمَامِ عِدَّةِ الْمُرْسَلِينَ

وَعَلَى آلِهِ الطَّيِّبِينَ الطَّاهِرِينَ، وَأَصْحَابِهِ الْمُتَجَبِّينَ

:وَهَبْ لِي فِي الثُّلَاثَاءِ ثَلَاثًا

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:

، لا تَدَعْ لِي ذَنْبًا إِلَّا غَفَرْتَهُ .8.

، وَلَا غَمًّا إِلَّا أَذْهَبْتَهُ

وَلَا عَدُوًّا إِلَّا دَفَعْتَهُ

، بِسْمِ اللَّهِ خَيْرِ الْأَسْمَاءِ.

، بِسْمِ اللَّهِ رَبِّ الْأَرْضِ وَالسَّمَاءِ

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. أَسْتَدْفِعُ كُلَّ مَكْرُوهٍ أَوَّلُهُ سَخَطُهُ.

وَأَسْتَجْلِبُ كُلَّ مَحْبُوبٍ أَوَّلُهُ رِضَاؤُهُ.

9- I seek to repulse every hateful thing,  
the first of which is His anger,  
and I seek to attract every loveable thing,  
the first of which is His good pleasure!

10. فَآخِثِمُ لِي مِنْكَ بِالْغُفْرَانِ.

يَا وَلِيَّ الْإِحْسَانِ

10- So seal me with forgiveness from Thee,  
O Patron of beneficence!

### The Supplication for Wednesday

دعاء يوم الأربعاء

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

1. أَلْحَمْدُ لِلَّهِ الَّذِي جَعَلَ اللَّيْلَ لِبَاسًا.

وَالنَّوْمَ سُبَاتًا،

وَجَعَلَ النَّهَارَ نَشُورًا

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!7

لَكَ الْحَمْدُ أَنْ بَعَثْتَنِي مِنْ مَرْقَدِي .2.

وَلَوْ شِئْتَ جَعَلْتَهُ سَرْمَدًا

، حَمْدًا دَائِمًا لَا يَنْقَطِعُ أَبَدًا

وَلَا يُحْصَى لَهُ الْخَلَائِقُ عَدَدًا

2- To Thee belongs praise, for Thou roused me from my sleep,  
– and hadst 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. اللَّهُمَّ لَكَ الْحَمْدُ .

، أَنْ خَلَقْتَ فَسَوَّيْتَ

، وَقَدَّرْتَ وَقَضَيْتَ

، وَأَمَتَّ وَأَحْيَيْتَ

، وَأَمْرَضْتَ وَشَفَيْتَ، وَعَافَيْتَ وَأَبْلَيْتَ

وَعَلَى الْعَرْشِ اسْتَوَيْتَ، وَعَلَى الْمُلْكِ احْتَوَيْتَ.

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!8

4. أَدْعُوكَ دُعَاءَ مَنْ ضَعُفَتْ وَسِيلَتُهُ.

وَأَنْقَطَعَتْ حِيلَتُهُ، وَأَقْتَرَبَ أَجَلُهُ

وَتَدَانِي فِي الدُّنْيَا أَمَلُهُ

وَأَشْتَدَّتْ إِلَى رَحْمَتِكَ فَاقَتُهُ

وَعَظُمَتْ لِتَفْرِيطِهِ حَسْرَتُهُ

وَكَثُرَتْ زَلَّتُهُ وَعَثْرَتُهُ

وَخُلِصَتْ لِرُجُوعِكَ تَوْبَتُهُ.

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.

٥- فَصَلِّ عَلَى مُحَمَّدٍ خَاتَمِ النَّبِيِّينَ 5

، وَعَلَى أَهْلِ بَيْتِهِ الطَّيِّبِينَ الطَّاهِرِينَ

، وَارْزُقْنِي شَفَاعَةَ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ

وَلَا تَحْرِمْنِي صُحْبَتَهُ

إِنَّكَ أَنْتَ أَرْحَمُ الرَّاحِمِينَ

5- So bless Muhammad, the Seal of the Prophets,  
and his Household, the good, the pure,  
provide me with the intercession of Muhammad  
(God bless him and his Household)  
and deprive me not of his companionship!  
Surely *Thou art the Most Merciful of the merciful!*9

٦- اَللّٰهُمَّ اقْضِ لِيْ فِي الْاَرْبَعَاءِ اَرْبَعًا 6

، اِجْعَلْ قُوَّتِي فِي طَاعَتِكَ

، وَنَشَاطِي فِي عِبَادَتِكَ

، وَرَغْبَتِي فِي تَوَابِكَ

، وَزُهْدِي فِيْمَا يُوجِبُ لِي اَلْاَلِيْمَ عِقَابِكَ

إِنَّكَ لَطِيفٌ لِّمَا تَشَاءُ

6- O God,

decree for me on Wednesday four things:

Induce me

to be strong in obedience to Thee,

to be joyful in worshipping 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!

## The Supplication for Thursday

دعاء يوم الخميس

بسم الله الرحمن الرحيم

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

1. أَلْحَمْدُ لِلَّهِ الَّذِي أَذْهَبَ اللَّيْلَ مُظْلِمًا بِقُدْرَتِهِ.

وَجَاءَ بِالنَّهَارِ مُبْصِرًا بِرَحْمَتِهِ

وَكَسَانِي ضِيَاءَهُ

وَأَتَانِي نِعْمَتَهُ.

1- 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.

2. اللَّهُمَّ فَكَمَا أَبْقَيْتَنِي لَهُ.

فَأَبْقِنِي لِأَمثَالِهِ،

وَصَلِّ عَلَى النَّبِيِّ مُحَمَّدٍ وَآلِهِ،

وَلَا تَفْجَعْنِي فِيهِ وَفِي غَيْرِهِ مِنَ اللَّيَالِي وَالْأَيَّامِ

،بَارِكْ تَكَابِ الْمَحَارِمِ، وَكُتِّسَابِ الْمَآثِمِ،

،وَارْزُقْنِي خَيْرَهُ، وَخَيْرَ مَا فِيهِ، وَخَيْرَ مَا بَعْدَهُ

وَأَصْرِفْ عَنِّي شَرَّهُ، وَشَرَّ مَا فِيهِ، وَشَرَّ مَا بَعْدَهُ.

2- O God, just as Thou hast spared me for this day,  
so also spare me for its likes,  
bless the prophet Muhammad 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!

3. اللَّهُمَّ إِنِّي بِذِمَّةِ الْإِسْلَامِ

،أَتَوَسَّلُ إِلَيْكَ،

،وَبِحُرْمَةِ الْقُرْآنِ أَعْتَمِدُ عَلَيْكَ،

وَبِمُحَمَّدِ الْمُصْطَفَى صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ

،أَسْتَشْفِعُ لَدَيْكَ،

فَاعْرِفِ اللَّهُمَّ نَمَّتِي

.الَّتِي رَجَوْتُ بِهَا قَضَاءَ حَاجَتِي، يَا أَرْحَمَ الرَّاحِمِينَ

3- O God, by the protective compact of Islam,

I seek mediation with Thee!

By the inviolability of the Qur'an,

I rely upon Thee!

By Muhammad 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!

4. اللَّهُمَّ أَفْضِلْ لِي فِي الْخَمِيسِ خَمْسًا.

لَا يَتَّسِعُ لَهَا إِلَّا كَرَمُكَ

:وَلَا يُطِيقُهَا إِلَّا نِعْمَتُكَ

سَلَامَةً أَقْوَى بِهَا عَلَى طَاعَتِكَ

،وَعِبَادَةً أَسْتَحِقُّ بِهَا جَزِيلَ مَثُوبَتِكَ

،وَسَعَةً فِي الْحَالِ مِنَ الرِّزْقِ الْحَلَالِ

،وَأَنْ تُؤْمِنَنِي فِي مَوَاقِفِ الْخَوْفِ بِأَمْنِكَ

،وَتَجْعَلَنِي مِنْ طَوَارِقِ الْهُمُومِ وَالْغُمُومِ فِي حِصْنِكَ

،صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ

وَاجْعَلْ تَوَسُّلِي بِهِ شَافِعاً

،يَوْمَ الْقِيَامَةِ نَافِعاً

،إِنَّكَ أَنْتَ أَرْحَمُ الرَّاحِمِينَ

4 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 Muhammad 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!* [10](#)

### The Supplication for Friday

دعاء يوم الجمعة

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

،أَلْحَمْدُ لِلَّهِ الْأَوَّلِ قَبْلَ الْإِنشَاءِ وَالْآخِرِ 1.

،وَالْآخِرِ بَعْدَ فَنَاءِ الْأَشْيَاءِ

،الْعَلِيمِ الَّذِي لَا يَنْسَى مَنْ ذَكَرَهُ

،وَلَا يَنْقُصُ مَنْ شَكَرَهُ

،وَلَا يُخَيِّبُ مَنْ دَعَاهُ

،وَلَا يَقْطَعُ رَجَاءَ مَنْ رَجَاهُ

1- All Praise belongs to God,  
the First before the bringing forth and the giving of life,  
and the Last after the annihilation of all things,  
the All-knowing who forgets not him who remembers Him,[11](#)  
decreases not him who thanks Him,[12](#)  
disappoints not him who supplicates Him,  
and cuts not off the hope of him who hopes in Him!

2. اَللّٰهُمَّ اِنِّيْ اَشْهَدُكَ .

،وَكَفَىٰ بِكَ شَهِيدًا

،وَأَشْهَدُ جَمِيعَ مَلَائِكَتِكَ

،وَسُكَّانَ سَمَوَاتِكَ، وَحَمَلَةَ عَرْشِكَ

وَمَنْ بَعَثْتَ مِنْ أَنْبِيَائِكَ وَرُسُلِكَ

،وَأَنْشَأْتَ مِنْ أَصْنَافِ خَلْقِكَ

أَنِّيْ أَشْهَدُ أَنَّكَ أَنْتَ اللهُ

،لَا إِلَهَ إِلَّا أَنْتَ، وَحْدَكَ

لَا شَرِيكَ لَكَ، وَلَا عَدِيلَ

، وَلَا خُلْفَ لِقَوْلِكَ وَلَا تَبْدِيلَ

وَأَنَّ مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ

، عَبْدُكَ وَرَسُولُكَ

، أَدَّى مَا حَمَلْتَهُ إِلَى الْعِبَادِ

، وَجَاهَدَ فِي اللَّهِ [عَزَّوَجَلَّ خ ل] حَقَّ الْجِهَادِ

، وَأَنَّهُ بَشَّرَ بِمَا هُوَ حَقٌّ مِنَ الثَّوَابِ

، وَأَنْذَرَ بِمَا هُوَ صِدْقٌ مِنَ الْعِقَابِ

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;<sup>13</sup>  
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,<sup>14</sup>  
he gave the good news of the truth of reward,  
and he warned of the veracity of punishment.

3. اَللّٰهُمَّ تَبِّتْنِيْ عَلٰى دِيْنِكَ مَا اَحْيَيْتَنِيْ .

، وَلَا تُزِغْ قَلْبِيْ بَعْدَ اِذْ هَدَيْتَنِيْ

، وَهَبْ لِيْ مِنْ لَدُنْكَ رَحْمَةً

، اِنَّكَ اَنْتَ الْوَهَّابُ

صَلِّ عَلٰى مُحَمَّدٍ وَّآلِ مُحَمَّدٍ

وَاجْعَلْنِيْ مِنْ اَتْبَاعِهِ وَشِيْعَتِهِ

وَاحْشُرْنِيْ فِيْ زُمْرَتِهِ

، وَوَقِّفْنِيْ لِاَدَاءِ فَرَضِ الْجُمُعَاتِ

، وَمَا اُوْجِبْتَ عَلَيَّ فِيْهَا مِنْ الطَّاعَاتِ

، وَقَسَمْتَ لِاَهْلِهَا مِنَ الْعَطَاءِ فِيْ يَوْمِ الْجَزَاءِ

، اِنَّكَ اَنْتَ الْعَزِيْزُ الْحَكِيْمُ

3- O God, make me firm in Thy religion as long as Thou keepest me alive,  
*make not my heart to swerve after Thou hast guided me,*  
*and give me mercy from Thee,*  
*surely Thou art the Giver.* [15](#)

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!* [16](#)

## The Supplication for Saturday

دعاء يوم السبت

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

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

1. بِسْمِ اللّٰهِ .

كَلِمَةِ الْمُعْتَصِمِينَ ،

وَمَقَالَةِ الْمُتَحَرِّزِينَ ،

وَأَعُوذُ بِاللّٰهِ تَعَالَى مِنْ جَوْرِ الْجَائِرِينَ ،

وَكَيْدِ الْحَاسِدِينَ ، وَيَغْيِ الظَّالِمِينَ ،

وَأُحْمَدُهُ فَوْقَ حَمْدِ الْحَامِدِينَ .

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!

« أَللَّهُمَّ أَنْتَ الْوَاحِدُ بِلَا شَرِيكَ 2

، وَالْمَلِكُ بِلَا تَمْلِيكَ،

، لَا تُضَادُّ فِي حُكْمِكَ

، وَلَا تُنَازِعُ فِي مُلْكِكَ.

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. أَسْأَلُكَ أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدًا وَآلِهِ.

، عَبْدِكَ وَرَسُولِكَ،

وَأَنْ تُوزِعَنِي مِنْ شُكْرِ نِعْمَاكَ

، مَا تَبْلُغُ بِي غَايَةَ رِضَاكَ،

، وَأَنْ تُعِينَنِي عَلَى طَاعَتِكَ،

، وَلُزُومِ عِبَادَتِكَ، وَاسْتِحْقَاقِ مَثُوبَتِكَ بِلُطْفِ عِنَايَتِكَ،

وَتَرَحَّمَنِي،

وَتَصَدَّقَنِي عَن مَعَاصِيكَ مَا أَحْيَيْتَنِي،

وَتُوفِّقَنِي لِمَا يَنْفَعُنِي مَا أَبْقَيْتَنِي،

وَأَنْ تَشْرَحَ بِكِتَابِكَ صَدْرِي،

وَتَحُطُّ بِتِلَاوَتِهِ وَزُرِّي،

وَتَمْنَحَنِي السَّلَامَةَ فِي دِينِي وَنَفْسِي،

وَلَا تُوحِشَ بِي أَهْلَ أُنْسِي،

وَتُتِمَّ إِحْسَانَكَ فِيمَا بَقِيَ مِن عُمْرِي

كَمَا أَحْسَنْتَ فِيمَا مَضَى مِنْهُ

يَا أَرْحَمَ الرَّاحِمِينَ

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 solitude to obey Thee, hold fast to worshipping 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,  
estrangle 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!

[1.](#) 12:64

[2.](#) Allusion to 20:111: Faces shall be humbled unto the Living, the Subsistent.

[3.](#) 12:53

[4.](#) 37:173

[5.](#) 58:22

[6.](#) 10:62

[7.](#) 25:47

[8.](#) There are a number of Qur'anic allusions in this passage, including: He created, then proportioned (87:2), and He sat upon the Throne (7:54 etc.).

[9.](#) 7:151

[10.](#) 7:151

[11.](#) 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).

[12.](#) Allusion to 14:7: If you are thankful, surely I will increase you, but if you are thankless, My chastisement is surely terrible.

[13.](#) Cf. 59.9 and note 283.

[14.](#) Reference to 22:78: Struggle for God as is His due!

[15.](#) 3:8

[16.](#) 2:129

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