Al-Islam.org
Ahlul Bayt Digital Islamic Library Project
Published on *Al-Islam.org* (https://www.al-islam.org)

Supplications

1) In Praise of God

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

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

1. الْحَمْدُ لِلَّهِ

الْأَوَّلِ بِلَا أَوَّلٍ كَانَ قَبْلَهُ ،

وَ الْآخِرِ بِلَا آخِرٍ يَكُونُ بَعْدَهُ

2. الَّذِي قَصُرَتْ عَنْ رُؤْيَتِهِ أَبْصَارُ النَّاظِرِينَ ، وَ عَجَزَتْ عَنْ نَعْتِهِ أَوْهَامُ الْوَاصِفِينَ .

3. ابْتَدَعَ بِقُدْرَتِهِ الْخَلْقَ ابْتِدَاعاً ،

وَ اخْتَرَعَهُمْ عَلَى مَشِيَّتِهِ اخْتِرَاعاً .

4. ثُمَّ سَلَكَ بِهِمْ طَرِيقَ إِرَادَتِهِ ،

وَ بَعَثَهُمْ فِي سَبِيلِ مَحَبَّتِهِ ،

لَا يَمْلِكُونَ تَأْخِيراً عَمَّا قَدَّمَهُمْ إِلَيْهِ ،

وَ لَا يَسْتَطِيعُونَ تَقَدُّماً إِلَى مَا أَخَّرَهُمْ عَنْهُ.

5. وَ جَعَلَ لِكُلِّ رُوحٍ مِنْهُمْ قُوتاً مَعْلُوماً مَقْسُوماً مِنْ رِزْقِهِ ،

لَا يَنْقُصُ مَنْ زَادَهُ نَاقِصٌ ،

وَ لَا يَزِيدُ مَنْ نَقَصَ مِنْهُمْ زَائِدٌ .

6. ثُمَّ ضَرَبَ لَهُ فِي الْحَيَاةِ أَجَلًا مَوْقُوتاً ،

وَ نَصَبَ لَهُ أَمَداً مَحْدُوداً ،

يَتَخَطَّى إِلَيْهِ بِأَيَّامِ عُمُرِهِ ، وَ يَرْهَقُهُ بِأَعْوَامِ دَهْرِهِ ،

حَتَّى إِذَا بَلَغَ أَقْصَى أَثَرِهِ ، وَ اسْتَوْعَبَ حِسَابَ عُمُرِهِ ،

قَبَضَهُ إِلَى مَا نَدَبَهُ إِلَيْهِ مِنْ مَوْفُورِ ثَوَابِهِ ، أَوْ مَحْذُورِ عِقَابِهِ ،

لِيَجْزِيَ الَّذِينَ أَسَاءُوا بِمَا عَمِلُوا

وَ يَجْزِيَ الَّذِينَ أَحْسَنُوا بِالْحُسْنَى .

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

. لَا يُسْأَلُ عَمَّا يَفْعَلُ وَ هُمْ يُسْأَلُونَ

8. وَ الْحَمْدُ لِلَّهِ الَّذِي

، لَوْ حَبَسَ عَنْ عِبَادِهِ مَعْرِفَةَ حَمْدِهِ عَلَى مَا أَبْلَاهُمْ مِنْ مِنَنِهِ الْمُتَتَابِعَةِ

، وَ أَسْبَغَ عَلَيْهِمْ مِنْ نِعَمِهِ الْمُتَظَاهِرَةِ

، لَتَصَرَّفُوا فِي مِنَنِهِ فَلَمْ يَحْمَدُوهُ

. وَ تَوَسَّعُوا فِي رِزْقِهِ فَلَمْ يَشْكُرُوهُ

9. وَ لَوْ كَانُوا كَذَلِكَ

لَخَرَجُوا مِنْ حُدُودِ الْإِنْسَانِيَّةِ إِلَى حَدِّ الْبَهِيمِيَّةِ

: فَكَانُوا كَمَا وَصَفَ فِي مُحْكَمِ كِتَابِهِ

.{إِنْ هُمْ إِلَّا كَالْأَنْعامِ بَلْ هُمْ أَضَلُّ سَبِيلًا}

10. وَ الْحَمْدُ لِلَّهِ عَلَى مَا عَرَّفَنَا مِنْ نَفْسِهِ ،

، وَ أَلْهَمَنَا مِنْ شُكْرِهِ

، وَ فَتَحَ لَنَا مِنْ أَبْوَابِ الْعِلْمِ بِرُبُوبِيَّتِهِ

، وَ دَلَّنَا عَلَيْهِ مِنَ الْإِخْلَاصِ لَهُ فِي تَوْحِيدِهِ

. وَ جَنَّبَنَا مِنَ الْإِلْحَادِ وَ الشَّكِّ فِي أَمْرِهِ

11. حَمْداً نُعَمَّرُ بِهِ فِيمَنْ حَمِدَهُ مِنْ خَلْقِهِ ،

. وَ نَسْبِقُ بِهِ مَنْ سَبَقَ إِلَى رِضَاهُ وَ عَفْوِهِ

12. حَمْداً يُضِيءُ لَنَا بِهِ ظُلُمَاتِ الْبَرْزَخِ ،

، وَ يُسَهِّلُ عَلَيْنَا بِهِ سَبِيلَ الْمَبْعَثِ

، وَ يُشَرِّفُ بِهِ مَنَازِلَنَا عِنْدَ مَوَاقِفِ الْأَشْهَادِ

، يَوْمَ تُجْزَى كُلُّ نَفْسٍ بِمَا كَسَبَتْ وَ هُمْ لَا يُظْلَمُونَ

. يَوْمَ لَا يُغْنِي مَوْلًى عَنْ مَوْلًى شَيْئاً وَ لَا هُمْ يُنْصَرُونَ

13. حَمْداً يَرْتَفِعُ مِنَّا إِلَى أَعْلَى عِلِّيِّينَ

. فِي كِتَابٍ مَرْقُومٍ يَشْهَدُهُ الْمُقَرَّبُونَ

14. حَمْداً تَقَرُّ بِهِ عُيُونُنَا إِذَا بَرِقَتِ الْأَبْصَارُ ،

. وَ تَبْيَضُّ بِهِ وُجُوهُنَا إِذَا اسْوَدَّتِ الْأَبْشَارُ

15. حَمْداً نُعْتَقُ بِهِ مِنْ أَلِيمِ نَارِ اللَّهِ إِلَى كَرِيمِ جِوَارِ اللَّهِ .

16. حَمْداً نُزَاحِمُ بِهِ مَلَائِكَتَهُ الْمُقَرَّبِينَ ،

وَ نُضَامُّ بِهِ أَنْبِيَاءَهُ الْمُرْسَلِينَ

فِي دَارِ الْمُقَامَةِ الَّتِي لَا تَزُولُ ،

وَ مَحَلِّ كَرَامَتِهِ الَّتِي لَا تَحُولُ .

17. وَ الْحَمْدُ لِلَّهِ الَّذِي اخْتَارَ لَنَا مَحَاسِنَ الْخَلْقِ ،

وَ أَجْرَى عَلَيْنَا طَيِّبَاتِ الرِّزْقِ .

18. وَ جَعَلَ لَنَا الْفَضِيلَةَ بِالْمَلَكَةِ عَلَى جَمِيعِ الْخَلْقِ ،

فَكُلُّ خَلِيقَتِهِ مُنْقَادَةٌ لَنَا بِقُدْرَتِهِ ،

وَ صَائِرَةٌ إِلَى طَاعَتِنَا بِعِزَّتِهِ .

19. وَ الْحَمْدُ لِلَّهِ الَّذِي أَغْلَقَ عَنَّا بَابَ الْحَاجَةِ

إِلَّا إِلَيْهِ ،

فَكَيْفَ نُطِيقُ حَمْدَهُ أَمْ مَتَى نُؤَدِّي شُكْرَهُ لَا ، مَتَى .

20. وَ الْحَمْدُ لِلَّهِ

الَّذِي رَكَّبَ فِينَا آلَاتِ الْبَسْطِ ،

، وَ جَعَلَ لَنَا أَدَوَاتِ الْقَبْضِ ، وَ مَتَّعَنَا بِأَرْوَاحِ الْحَيَاةِ

، وَ أَثْبَتَ فِينَا جَوَارِحَ الْأَعْمَالِ

، وَ غَذَّانَا بِطَيِّبَاتِ الرِّزْقِ

، وَ أَغْنَانَا بِفَضْلِهِ

. وَ أَقْنَانَا بِمَنِّهِ

21. ثُمَّ أَمَرَنَا لِيَخْتَبِرَ طَاعَتَنَا ،

، وَ نَهَانَا لِيَبْتَلِيَ شُكْرَنَا

، فَخَالَفْنَا عَنْ طَرِيقِ أَمْرِهِ

، وَ رَكِبْنَا مُتُونَ زَجْرِهِ

، فَلَمْ يَبْتَدِرْنَا بِعُقُوبَتِهِ

، وَ لَمْ يُعَاجِلْنَا بِنِقْمَتِهِ

. بَلْ تَأَنَّانَا بِرَحْمَتِهِ تَكَرُّماً ، وَ انْتَظَرَ مُرَاجَعَتَنَا بِرَأْفَتِهِ حِلْماً

22. وَ الْحَمْدُ لِلَّهِ

الَّذِي دَلَّنَا عَلَى التَّوْبَةِ

، الَّتِي لَمْ نُفِدْهَا إِلَّا مِنْ فَضْلِهِ

فَلَوْ لَمْ نَعْتَدِدْ مِنْ فَضْلِهِ إِلَّا بِهَا

لَقَدْ حَسُنَ بَلَاؤُهُ عِنْدَنَا ، وَ جَلَّ إِحْسَانُهُ إِلَيْنَا

وَ جَسُمَ فَضْلُهُ عَلَيْنَا

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

لَقَدْ وَضَعَ عَنَّا مَا لَا طَاقَةَ لَنَا بِهِ ،

وَ لَمْ يُكَلِّفْنَا إِلَّا وُسْعاً ، وَ لَمْ يُجَشِّمْنَا إِلَّا يُسْراً ،

وَ لَمْ يَدَعْ لِأَحَدٍ مِنَّا حُجَّةً وَ لَا عُذْراً .

24. فَالْهَالِكُ مِنَّا مَنْ هَلَكَ عَلَيْهِ ،

وَ السَّعِيدُ مِنَّا مَنْ رَغِبَ إِلَيْهِ .

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

وَ أَكْرَمُ خَلِيقَتِهِ عَلَيْهِ

وَ أَرْضَى حَامِدِيهِ لَدَيْهِ

26. حَمْداً يَفْضُلُ سَائِرَ الْحَمْدِ كَفَضْلِ رَبِّنَا عَلَى جَمِيعِ خَلْقِهِ .

27. ثُمَّ لَهُ الْحَمْدُ مَكَانَ كُلِّ نِعْمَةٍ لَهُ عَلَيْنَا

وَ عَلَى جَمِيعِ عِبَادِهِ الْمَاضِينَ وَ الْبَاقِينَ

، عَدَدَ مَا أَحَاطَ بِهِ عِلْمُهُ مِنْ جَمِيعِ الْأَشْيَاءِ

وَ مَكَانَ كُلِّ وَاحِدَةٍ مِنْهَا

عَدَدُهَا أَضْعَافاً مُضَاعَفَةً أَبَداً سَرْمَداً

. إِلَى يَوْمِ الْقِيَامَةِ

28. حَمْداً لَا مُنْتَهَى لِحَدِّهِ ،

وَ لَا حِسَابَ لِعَدَدِهِ ، وَ لَا مَبْلَغَ لِغَايَتِهِ ، وَ لَا انْقِطَاعَ لِأَمَدِهِ

29. حَمْداً يَكُونُ وُصْلَةً إِلَى طَاعَتِهِ وَ عَفْوِهِ ،

، وَ سَبَباً إِلَى رِضْوَانِهِ

، وَ ذَرِيعَةً إِلَى مَغْفِرَتِهِ

، وَ طَرِيقاً إِلَى جَنَّتِهِ

، وَ خَفِيراً مِنْ نَقِمَتِهِ

، وَ أَمْناً مِنْ غَضَبِهِ

، وَ ظَهِيراً عَلَى طَاعَتِهِ

. وَ حَاجِزاً عَنْ مَعْصِيَتِهِ ، وَ عَوْناً عَلَى تَأْدِيَةِ حَقِّهِ وَ وَظَائِفِهِ

30. حَمْداً نَسْعَدُ بِهِ فِي السُّعَدَاءِ مِنْ أَوْلِيَائِهِ ،

، وَ نَصِيرُ بِهِ فِي نَظْمِ الشُّهَدَاءِ بِسُيُوفِ أَعْدَائِهِ

. إِنَّهُ وَلِيٌّ حَمِيدٌ

1– Praise belongs to God,
the First, without a first before Him,
the Last, without a last behind Him.

2– Beholders' eyes fall short of seeing Him,
describers' imaginations are not able to depict Him.

3– He originated the creatures through His power with an origination,
He devised them in accordance with His will with a devising.

4– Then He made them walk on the path of His desire, He sent them out on the way of His love.
They cannot keep back
from that to which He has sent them forward,
nor can they go forward
to that from which He has kept them back.

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

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

and repay those who do good with goodness,[1]

7– as justice from Him (holy are His names,
and manifest His boons).
He shall not be questioned as to what He does,
but they shall be questioned.[2]

8– Praise belongs to God, for,
had He withheld from His servants the knowledge to praise Him for the uninterrupted kindnesses with which He has tried them[3]
and the manifest favours
which He has lavished upon them,
they would have moved about in His kindnesses
without praising Him,
and spread themselves out in His provision
without thanking Him.

9– Had such been the case,
they would have left the bounds of humanity
for that of beastliness
and become as He has described in the firm text of His Book:
They are but as the cattle—nay, but they are further astray from the way![4]

10– Praise belongs to God, for the true knowledge of Himself He has given to us,
the thanksgiving He has inspired us to offer Him,
the doors to knowing His Lordship He has opened for us,
the sincerity towards Him in professing His Unity to which He has led us,
and the deviation and doubt in His Command
from which He has turned us aside;

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

12– a praise through which
He will illuminate for us the shadows of the interworld,[5]
ease for us the path of the Resurrection,
and raise up our stations
at the standing places of the Witnesses[6]

on the day when every soul will be repaid
for what it has earned –
they shall not be wronged;[7]
the day a master shall avail nothing a client,
and they shall not be helped;[8]

13– a praise which will rise up from us to the highest of the 'Illiyun[9]
in a book inscribed,
witnessed by those brought nigh,[10]

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

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

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

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

18– and appointed for us excellence
through domination over all creation;
every one of His creatures submits to us
through His power
and comes to obey us
through His might.[13]

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

20– Praise belongs to God,
who placed within us the organs of expansion,

assigned for us the agents of contraction, gave us to enjoy the spirits of life,
fixed within us the limbs of works,
nourished us with the agreeable things of provision,
freed us from need through His bounty,
and gave us possessions through His kindness.

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

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

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

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

25– And praise belongs to God
with all the praises of
His angels closest to Him,
His creatures most noble in His eyes,
and His praisers most pleasing to Him;

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

27– Then to Him belongs praise,

in place of His every favour upon us
and upon all His servants, past and still remaining,
to the number of all things His knowledge encompasses,
and in place of each of His favours,
their number doubling and redoubling always and forever, to the Day of Resurrection;

28– a praise whose bound has no utmost end,
whose number has no reckoning,
whose limit cannot be reached,
whose period cannot be cut off;

29– a praise which will become
a link to His obedience and pardon,
a tie to His good pleasure,
a means to His forgiveness,
a path to His Garden,
a protector against His vengeance,
a security against His wrath,
an aid to obeying Him,
a barrier against disobeying Him,
a help in fulfilling His right and His duties;

30– a praise that will make us felicitous
among His felicitous friends,
and bring us into the ranks
of those martyred by the swords of His enemies.
He is a Friend, Praiseworthy!

.

1. 53:31
2. 21:23
3. Allusion to 89:15: As for man, whenever his Lord tries him, and honours him, and favours him....
4. 25:46
5. The interworld (barzakh) is the abode in which a person dwells between death and the Day of Resurrection.
6. The Witnesses, mentioned in 11:20 and 40:54, are the angels, prophets, Imams, and faithful whom God appoints to give witness concerning the deeds of men at the Resurrection.
7. 45:22
8. 44:41
9. 'Illiyun', mentioned in 83:18 and 19, and deriving from a root meaning 'high' or 'exalted', is said to be the highest level of paradise, or a book in paradise wherein the deeds of the righteous are recorded.
10. 83:20–21

11. Cf. 75:7.
12. Cf. 3:106.
13. Several Qur'anic verses mention the fact that God has subjected everything in the heavens and the earth to mankind, e.g., 14:33, 16:12, 31:20, 45:13.
14. Cf. 2:286: Our Lord, charge us not with a load such as Thou didst lay upon those before us.
15. 2:286
16. Allusion to such passages as 2:286: God charges no soul save to its capacity.

2) Blessing upon Muhammad and his Household

وَ كَانَ مِنْ دُعَائِهِ عَلَيْهِ السَّلَامُ بَعْدَ هَذَا التَّحْمِيدِ فِي الصَّلَاةِ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ (2)

After this praise of God he (upon him be peace) would supplicate by calling down blessings upon God's Messenger (God bless him and his Household)

1– Praise belongs to God
who was kind to us through Muhammad
(God bless him and his Household)
to the exclusion of past communities and bygone generations,
displaying thereby His power,
which nothing can render incapable,
though it be great,
and nothing can escape,
though it be subtle.

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

3– O God, bless Muhammad,
entrusted by Thee with Thy revelation,
distinguished by Thee among Thy creatures,
devoted to Thee among Thy servants,
the imam of mercy,
the leader of good,
the key to blessing,

4– who wearied his soul

for Thy affairs,

5– exposed his body to detested things
for Thy sake,

6– showed open enmity toward his next of kin
by summoning to Thee,

7– fought against his family
for Thy good pleasure,

8– cut the ties of the womb
in giving life to Thy religion,

9– sent far those close
because of their denial,

10– brought near those far
because of their response to Thee,

11– showed friendship to the most distant
for Thy sake,

12– displayed enmity toward the nearest
for Thy sake,

13– made his soul persevere
in delivering Thy message,

14– tired it in summoning
to Thy creed,

15– busied it in counselling
those worthy of Thy summons,

16– migrated to the land of exile and the place of remoteness from the home of his saddlebags,
the walkway of his feet,
the ground of his birth,
and the intimate abode of his soul,
desiring to exalt Thy religion
and seeking help
against those who disbelieved in Thee,

17– until what he attempted against Thy enemies

went well with him

18– and what he arranged for Thy friends
was accomplished.

19– He rose up against them seeking victory
through Thine aid, becoming strong in spite of his weakness with Thy help.

20– He fought against them
in the centre of their cities

21– and attacked them
in the midst of their dwellings,

22– until Thy command prevailed,
and Thy word rose up,
though the idolaters were averse.[1]

23– O God, so raise him, because of his labours for Thy sake, to the highest degree of Thy Garden,[2]

24– that none may equal him in station,
none may match him in level,
and no angel brought nigh or prophet sent out
may parallel him in Thy sight.

25– And inform him concerning his Household the pure and his community the faithful
of an excellent intercession,
greater than what Thou hast promised him![3]

26– O Keeper of promises!
O Faithful to Thy word!
O He who changes evil deeds into manifold good deeds![4]
Thou art of bounty abounding!

1. وَ الْحَمْدُ لِلَّهِ الَّذِي مَنَّ عَلَيْنَا بِمُحَمَّدٍ نَبِيِّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ

دُونَ الْأُمَمِ الْمَاضِيَةِ وَ الْقُرُونِ السَّالِفَةِ ،

بِقُدْرَتِهِ الَّتِي لَا تَعْجِزُ عَنْ شَيْءٍ وَ إِنْ عَظُمَ ،

. وَ لَا يَفُوتُهَا شَيْءٌ وَ إِنْ لَطُفَ

2. فَخَتَمَ بِنَا عَلَى جَمِيعِ مَنْ ذَرَأَ ،

، وَ جَعَلَنَا شُهَدَاءَ عَلَى مَنْ جَحَدَ

. وَ كَثَّرَنَا بِمَنِّهِ عَلَى مَنْ قَلَّ

3. اللَّهُمَّ فَصَلِّ عَلَى مُحَمَّدٍ أَمِينِكَ عَلَى وَحْيِكَ ،

، وَ نَجِيبِكَ مِنْ خَلْقِكَ

، وَ صَفِيِّكَ مِنْ عِبَادِكَ

، إِمَامِ الرَّحْمَةِ ، وَ قَائِدِ الْخَيْرِ ،

. وَ مِفْتَاحِ الْبَرَكَةِ

4. كَمَا نَصَبَ لِأَمْرِكَ نَفْسَهُ

5. وَ عَرَّضَ فِيكَ لِلْمَكْرُوهِ بَدَنَهُ

6. وَ كَاشَفَ فِي الدُّعَاءِ إِلَيْكَ حَامَّتَهُ

7. وَ حَارَبَ فِي رِضَاكَ أُسْرَتَهُ

8. وَ قَطَعَ فِي إِحْيَاءِ دِينِكَ رَحِمَهُ .

9. وَ أَقْصَى الْأَدْنَيْنَ عَلَى جُحُودِهِمْ

10. وَ قَرَّبَ الْأَقْصَيْنَ عَلَى اسْتِجَابَتِهِمْ لَكَ .

11. وَ وَالَى فِيكَ الْأَبْعَدِينَ

12. وَ عَادَى فِيكَ الْأَقْرَبِينَ

13. و أَدْأَبَ نَفْسَهُ فِي تَبْلِيغِ رِسَالَتِكَ

14. وَ أَتْعَبَهَا بِالدُّعَاءِ إِلَى مِلَّتِكَ .

15. وَ شَغَلَهَا بِالنُّصْحِ لِأَهْلِ دَعْوَتِكَ

16. وَ هَاجَرَ إِلَى بِلَادِ الْغُرْبَةِ ،

وَ مَحَلِّ النَّأْيِ عَنْ مَوْطِنِ رَحْلِهِ ،

وَ مَوْضِعِ رِجْلِهِ ،

وَ مَسْقَطِ رَأْسِهِ ، وَ مَأْنَسِ نَفْسِهِ ،

إِرَادَةً مِنْهُ لِإِعْزَازِ دِينِكَ ،

وَ اسْتِنْصَاراً عَلَى أَهْلِ الْكُفْرِ بِكَ .

17. حَتَّى اسْتَتَبَّ لَهُ مَا حَاوَلَ فِي أَعْدَائِكَ

18. وَ اسْتَتَمَّ لَهُ مَا دَبَّرَ فِي أَوْلِيَائِكَ .

19. فَنَهَدَ إِلَيْهِمْ مُسْتَفْتِحاً بِعَوْنِكَ ،

وَ مُتَقَوِّياً عَلَى ضَعْفِهِ بِنَصْرِكَ

20. فَغَزَاهُمْ فِي عُقْرِ دِيَارِهِمْ .

12. وَ هَجَمَ عَلَيْهِمْ فِي بُحْبُوحَةِ قَرَارِهِمْ

22. حَتَّى ظَهَرَ أَمْرُكَ ، وَ عَلَتْ كَلِمَتُكَ ، وَ لَوْ كَرِهَ الْمُشْرِكُونَ .

23. اللَّهُمَّ فَارْفَعْهُ بِمَا كَدَحَ فِيكَ

إِلَى الدَّرَجَةِ الْعُلْيَا مِنْ جَنَّتِكَ

24. حَتَّى لَا يُسَاوَى فِي مَنْزِلَةٍ ، وَ لَا يُكَافَأَ فِي مَرْتَبَةٍ ،

وَ لَا يُوَازِيَهُ لَدَيْكَ مَلَكٌ مُقَرَّبٌ ، وَ لَا نَبِيٌّ مُرْسَلٌ .

25. وَ عَرِّفْهُ فِي أَهْلِهِ الطَّاهِرِينَ وَ أُمَّتِهِ الْمُؤْمِنِينَ

مِنْ حُسْنِ الشَّفَاعَةِ

أَجَلَّ مَا وَعَدْتَهُ

26. يَا نَافِذَ الْعِدَةِ ،

يَا وَافِيَ الْقَوْلِ ،

يَا مُبَدِّلَ السَّيِّئَاتِ بِأَضْعَافِهَا مِنَ الْحَسَنَاتِ

إِنَّكَ ذُو الْفَضْلِ الْعَظِيمِ

1. Allusion to 9:33 and 61:9: It is He who has sent His Messenger with the guidance and the religion of truth, that He may uplift it above every religion though the idolaters be averse.
2. As Sayyid '"Alikhan points out, there is an allusion here to the hadith of 'mediation' (wasila) according to one version of which the Prophet said: 'Mediation is a degree with God in the Garden, and there is no degree higher than it, so pray to God to give me the mediation' (Ahmad III, 83). The fact that this is what the Imam has in mind is confirmed by his reference to 'intercession' in verse 25 (on the relationship between these two, cf. note 172).
3. On the Prophet's intercession, cf. Padwick, Muslim Devotions pp. 37 ff. and Encyclopaedia of Islam (old edition), 'Shafa'a'. The commentator points out here that the Prophet's intercession alluded to in the Qur'an as his 'praiseworthy station' (17:79) – will be of several types, including the raising of those who are already in paradise to higher degrees. Hence there is no contradiction between the sinlessness of the Imams on the one hand and the Prophet's interceding for them on the other.
4. Cf. 25:70: On Resurrection Day... God will change the evil deeds [of those who repent, have faith, and do righteous works] into good deeds.

3) Blessing upon the Bearers of the Throne

وَ كَانَ مِنْ دُعَائِهِ عَلَيْهِ السَّلَامُ فِي الصَّلَاةِ عَلَى حَمَلَةِ الْعَرْشِ وَ كُلِّ مَلَكٍ مُقَرَّبٍ (3)

A Supplication in Calling down Blessings upon the Bearers of the Throne and Every Angel Brought Nigh

1– O God, as for the Bearers of Thy Throne,1 who never flag in glorifying Thee,
never become weary of calling Thee holy,
never tire of worshipping Thee,
never prefer curtailment over diligence in Thy command,
and are never heedless of passionate love for Thee;

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

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

4– Gabriel, entrusted with Thy revelation,
obeyed by the inhabitants of Thy heavens,
distinguished in Thy Presence,[2]
brought nigh to Thee;

5– the spirit who is over the angels of the veils;[3]

6– and the spirit
who is of Thy command[4] –
bless them and the angels below them: the residents in Thy heavens,
those entrusted with Thy messages,

7– those who become not wearied by perseverance,
or exhausted and flagged by toil,
whom passions distract not from glorifying Thee,
and whose magnification of Thee is never cut off by the inattention of heedless moments;

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

9– those who say when they look upon Gehenna
roaring over the people who disobeyed Thee:
'Glory be to Thee,
we have not worshipped Thee
with the worship Thou deservest!'

10– Bless them,
and Thy angels who are the Reposeful,
those of proximity to Thee,
those who carry the unseen to Thy messengers,
those entrusted with Thy revelation,

11– the tribes of angels
whom Thou hast singled out for Thyself,

freed from need for food and drink by their calling Thee holy,
and made to dwell inside Thy heavens' layers,

12– those who will stand upon the heavens' borders[5]
when the Command descends to complete Thy promise,

13– the keepers of the rain, the drivers of the clouds,

14– him at whose driving's sound is heard the rolling of thunder,
and when the reverberating clouds swim before his driving, bolts of lightning flash;

15– the escorts of snow and hail,
the descenders with the drops of rain when they fall,
the watchers over the treasuries of the winds,
those charged with the mountains lest they disappear,

16– those whom Thou hast taught the weights of the waters
and the measures contained by torrents and masses of rain;

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

18– the devoted, noble scribes,[6]
the watchers, noble writers,[7]
the angel of death and his helpers,
Munkar and Nakir,[8]
Rumaan, the tester in the graves,[9]
the circlers of the Inhabited House,[10]
Malik[11] and the guardians,
Ridwan[12] and the gatekeepers of the gardens,

19– those who *disobey not God in What He commands them*
and do What they are commanded;[13]

20– those who say, *Peace be upon you, for that you were patient*
– and fair is the Ultimate Abode;[14]

21– the Zabaniya, who, when it is said to them,
take him, and fetter him, then roast him in hell,[15]
hasten to accomplish it, nor do they give him any respite;[16]

22– him whom we have failed to mention,

not knowing his place with Thee,
nor with which command Thou hast charged him;

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

24– bless them on the day when *every soul will come, with it a driver and a witness*,[17]

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

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

1. اللَّهُمَّ وَ حَمَلَةُ عَرْشِكَ الَّذِينَ لَا يَفْتُرُونَ مِنْ تَسْبِيحِكَ ،

وَ لَا يَسْأَمُونَ مِنْ تَقْدِيسِكَ ،

وَ لَا يَسْتَحْسِرُونَ مِنْ عِبَادَتِكَ ،

وَ لَا يُؤْثِرُونَ التَّقْصِيرَ عَلَى الْجِدِّ فِي أَمْرِكَ ،

وَ لَا يَغْفُلُونَ عَنِ الْوَلَهِ إِلَيْكَ

2. وَ إِسْرَافِيلُ صَاحِبُ الصُّورِ ،

الشَّاخِصُ الَّذِي يَنْتَظِرُ مِنْكَ الْإِذْنَ ،

وَ حُلُولَ الْأَمْرِ ،

فَيُنَبِّهُ بِالنَّفْخَةِ صَرْعَى رَهَائِنِ الْقُبُورِ .

3. وَ مِيكَائِيلُ ذُو الْجَاهِ عِنْدَكَ ،

وَ الْمَكَانِ الرَّفِيعِ مِنْ طَاعَتِكَ .

4. وَ جِبْرِيلُ الْأَمِينُ عَلَى وَحْيِكَ ،

الْمُطَاعُ فِي أَهْلِ سَمَاوَاتِكَ ،

الْمَكِينُ لَدَيْكَ ،

الْمُقَرَّبُ عِنْدَكَ

5. وَ الرُّوحُ الَّذِي هُوَ عَلَى مَلَائِكَةِ الْحُجُبِ .

6. وَ الرُّوحُ الَّذِي هُوَ مِنْ أَمْرِكَ ،

فَصَلِّ عَلَيْهِمْ ، وَ عَلَى الْمَلَائِكَةِ الَّذِينَ مِنْ دُونِهِمْ مِنْ سُكَّانِ سَمَاوَاتِكَ ،

وَ أَهْلِ الْأَمَانَةِ عَلَى رِسَالَاتِكَ

7. وَالَّذِينَ لَا تَدْخُلُهُمْ سَأْمَةٌ مِنْ دُءُوبٍ ،

وَ لَا إِعْيَاءٌ مِنْ لُغُوبٍ وَ لَا فُتُورٌ ،

وَ لَا تَشْغَلُهُمْ عَنْ تَسْبِيحِكَ الشَّهَوَاتُ ،

. وَ لَا يَقْطَعُهُمْ عَنْ تَعْظِيمِكَ سَهْوُ الْغَفَلَاتِ

8. الْخُشَّعُ الْأَبْصَارِ فَلَا يَرُومُونَ النَّظَرَ إِلَيْكَ ،

، النَّوَاكِسُ الْأَذْقَانِ

، الَّذِينَ قَدْ طَالَتْ رَغْبَتُهُمْ فِيمَا لَدَيْكَ

، الْمُسْتَهْتَرُونَ بِذِكْرِ آلَائِكَ

وَ الْمُتَوَاضِعُونَ دُونَ عَظَمَتِكَ وَ جَلَالِ كِبْرِيَائِكَ

9. وَ الَّذِينَ يَقُولُونَ إِذَا نَظَرُوا إِلَى جَهَنَّمَ تَزْفِرُ عَلَى أَهْلِ مَعْصِيَتِكَ سُبْحَانَكَ مَا عَبَدْنَاكَ حَقَّ عِبَادَتِكَ .

10. فَصَلِّ عَلَيْهِمْ وَ عَلَى الرَّوْحَانِيِّينَ مِنْ مَلَائِكَتِكَ ،

، وَ أَهْلِ الزُّلْفَةِ عِنْدَكَ

وَ حُمَّالِ الْغَيْبِ إِلَى رُسُلِكَ ، وَ الْمُؤْتَمَنِينَ عَلَى وَحْيِكَ

11. وَ قَبَائِلِ الْمَلَائِكَةِ الَّذِينَ اخْتَصَصْتَهُمْ لِنَفْسِكَ ،

، وَ أَغْنَيْتَهُمْ عَنِ الطَّعَامِ وَ الشَّرَابِ بِتَقْدِيسِكَ

. وَ أَسْكَنْتَهُمْ بُطُونَ أَطْبَاقِ سَمَاوَاتِكَ

12. وَ الَّذِينَ عَلَى أَرْجَائِهَا

إِذَا نَزَلَ الْأَمْرُ بِتَمَامِ وَعْدِكَ

13. وَ خُزَّانِ الْمَطَرِ وَ زَوَاجِرِ السَّحَابِ

14. وَ الَّذِي بِصَوْتِ زَجْرِهِ يُسْمَعُ زَجَلُ الرُّعُودِ ،

. وَ إِذَا سَبَحَتْ بِهِ حَفِيفَةُ السَّحَابِ الْتَمَعَتْ صَوَاعِقُ الْبُرُوقِ

15. وَ مُشَيِّعِي الثَّلْجِ وَ الْبَرَدِ ،

وَ الْهَابِطِينَ مَعَ قَطْرِ الْمَطَرِ إِذَا نَزَلَ ،

وَ الْقُوَّامِ عَلَى خَزَائِنِ الرِّيَاحِ ،

وَ الْمُوَكَّلِينَ بِالْجِبَالِ فَلَا تَزُولُ

16. وَ الَّذِينَ عَرَّفْتَهُمْ مَثَاقِيلَ الْمِيَاهِ ،

وَ كَيْلَ مَا تَحْوِيهِ لَوَاعِجُ الْأَمْطَارِ وَ عَوَالِجُهَا

17. وَ رُسُلِكَ مِنَ الْمَلَائِكَةِ إِلَى أَهْلِ الْأَرْضِ

بِمَكْرُوهِ مَا يَنْزِلُ مِنَ الْبَلَاءِ

وَ مَحْبُوبِ الرَّخَاءِ

18. وَ السَّفَرَةِ الْكِرَامِ الْبَرَرَةِ ،

، وَ الْحَفَظَةِ الْكِرَامِ الْكَاتِبِينَ

، وَ مَلَكِ الْمَوْتِ وَ أَعْوَانِهِ

، وَ مُنْكَرٍ وَ نَكِيرٍ ، وَ رُومَانَ فَتَّانِ الْقُبُورِ

، وَ الطَّائِفِينَ بِالْبَيْتِ الْمَعْمُورِ

. وَ مَالِكٍ ، وَ الْخَزَنَةِ ، وَ رِضْوَانَ ، وَ سَدَنَةِ الْجِنَانِ

19. وَ الَّذِينَ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ ،

وَ يَفْعَلُونَ مَا يُؤْمَرُونَ

20. وَ الَّذِينَ يَقُولُونَ سَلَامٌ عَلَيْكُمْ بِمَا صَبَرْتُمْ

فَنِعْمَ عُقْبَى الدَّارِ

21. وَ الزَّبَانِيَةِ الَّذِينَ إِذَا قِيلَ لَهُمْ

خُذُوهُ فَغُلُّوهُ ثُمَّ الْجَحِيمَ صَلُّوهُ

. ابْتَدَرُوهُ سِرَاعاً ، وَ لَمْ يُنْظِرُوهُ

22. وَ مَنْ أَوْهَمْنَا ذِكْرَهُ ، وَ لَمْ نَعْلَمْ مَكَانَهُ مِنْكَ ،

. و بِأَيِّ أَمْرٍ وَكَّلْتَهُ

23. وَ سُكَّانِ الْهَوَاءِ وَ الْأَرْضِ وَ الْمَاءِ

وَ مَنْ مِنْهُمْ عَلَى الْخَلْقِ

24. فَصَلِّ عَلَيْهِمْ يَومَ يَأْتِي كُلُّ نَفْسٍ مَعَهَا سَائِقٌ وَ شَهِيدٌ

25. وَ صَلِّ عَلَيْهِمْ صَلَاةً تَزِيدُهُمْ كَرَامَةً عَلَى كَرَامَتِهِمْ

وَ طَهَارَةً عَلَى طَهَارَتِهِمْ

26. اللَّهُمَّ وَ إِذَا صَلَّيْتَ عَلَى مَلَائِكَتِكَ وَ رُسُلِكَ

وَ بَلَّغْتَهُمْ صَلَاتَنَا عَلَيْهِمْ

، فَصَلِّ عَلَيْنَا بِمَا فَتَحْتَ لَنَا مِنْ حُسْنِ الْقَوْلِ فِيهِمْ

إِنَّكَ جَوَادٌ كَرِيمٌ

1. The bearers of the Throne are said to be four angels, one on each corner of the Throne, who will be aided by four more on the Day of Resurrection. Hence the Qur'an says: Upon that day eight shall bear above them the Throne of thy Lord (69: I7). On the various kinds of angels, see S. Murata, 'The Angels,' in S.H. Nasr (ed.), Islamic Spirituality: Foundations New York, 1987, pp. 324–44.
2. Cf. 81:20
3. The veils meant here are those referred to in the hadith often quoted in Sunni sources: 'God has seventy' – or 'seventy thousand' – 'veils of light and darkness; were they to be removed, the glories of His face would incinerate everything perceived by the creatures' eyes.' Shi'ite sources add several parallel hadith from the Prophet and the Imams (see Bihar al–Anwar v, 39–47, Bab al–hujub wa l–astar wa l–suradiqat). Cf. Supplication 50.5, where mention is made of God's 'splendour masked by the veils'.
4. Cf. 17:85.
5. Cf. 69:17.
6. Cf. 80:16.
7. i.e., the scribes and writers who record peoples' deeds in this world, cf. 82:1l.
8. The two angels, mentioned in many hadith who question the dead on the first night in the grave.
9. An angel who, according to some hadith is the first to enter the grave with the dead person, telling him to write out his

deeds on his shroud with his saliva as ink and his finger as pen.

10. A house in the celestial spheres mentioned in 52:4 and located directly above the Ka'ba.

11. The angel in charge of the Fire.

12. The angel in charge of paradise.

13. 66:6.

14. 13:24.

15. 69:30.

16. Cf. 16:85.

17. 50:21; the driver and witness are also angels.

4) Blessing upon the Attesters to the Messengers

وَ كَانَ مِنْ دُعَائِهِ عَلَيْهِ السَّلَامُ فِي الصَّلَاةِ عَلَى أَتْبَاعِ الرُّسُلِ وَ مُصَدِّقِيهِمْ (4)

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

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

2– in every era and time in which Thou didst send a messenger
and set up for the people a director
from the period of Adam down to Muhammad
(God bless him and his Household)
from among the imams of guidance
and the leaders of the godfearing (upon them all be peace) –
remember them with forgiveness and good pleasure!

3– O God,
and as for the Companions of Muhammad specifically,
those who did well in companionship,
who stood the good test in helping him,
responded to him when he made them hear his messages' argument,

4–separated from mates and children

in manifesting his word,
fought against fathers and sons in strengthening his prophecy,
and through him gained victory;

5– those who were wrapped in affection for him,
hoping for a commerce
that comes not to naught[1] in love for him;

6– those who were left by their clans
when they clung to his handhold
and denied by their kinsfolk
when they rested in the shadow of his kinship;

7– forget not, O God,
what they abandoned for Thee and in Thee,
and make them pleased with Thy good pleasure
for the sake of the creatures they drove to Thee
while they were with Thy Messenger,
summoners to Thee for Thee.

8– Show gratitude to them for leaving the abodes of their people for Thy sake
and going out from a plentiful livelihood to a narrow one,
and [show gratitude to] those of them who became objects of wrongdoing and whom Thou multiplied in exalting Thy religion.

9– O God, and give to those who have done well in following the Companions,
who say, *Our Lord, forgive us and our brothers*
who went before us in faith,[2]
Thy best reward;

10– those who went straight to the Companions' road, sought out their course,
and proceeded in their manner.

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

12– As their assistants and supporters,
they professed their religion,
gained guidance through their guidance,
came to agreement with them,

and never accused them in what they passed on to them.

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

14– with a blessing through which
Thou wilt preserve them from disobeying Thee,
make room for them in the plots of Thy Garden,
defend them from the trickery of Satan,
help them in the piety in which they seek help from Thee,
protect them from sudden events that come by night and day – except the events which come with good –

15– and incite them, through it (this blessing), to
tie firmly the knot of good hope in Thee,
desire what is with Thee,
and refrain from ill thoughts [toward Thee]
because of what the hands of Thy servants' hold.

16– Thus Thou mayest restore them to beseeching Thee and fearing Thee,
induce them to renounce the plenty of the immediate,
make them love to work for the sake of the deferred
and prepare for what comes after death,

17– make easy for them every distress that comes to them
on the day when souls take leave from bodies,

18– release them from
that which brings about the perils of temptation
and being thrown down in the Fire
and staying forever within it,

19– and take them to security,
the resting place of the godfearing.

1. اللَّهُمَّ وَ أَتْبَاعُ الرُّسُلِ

وَ مُصَدِّقُوهُمْ مِنْ أَهْلِ الْأَرْضِ بِالْغَيْبِ

عِنْدَ مُعَارَضَةِ الْمُعَانِدِينَ لَهُمْ بِالتَّكْذِيبِ

وَ الِاشْتِيَاقِ إِلَى الْمُرْسَلِينَ بِحَقَائِقِ الْإِيمَانِ

2. فِي كُلِّ دَهْرٍ وَ زَمَانٍ أَرْسَلْتَ فِيهِ رَسُولًا

وَ أَقَمْتَ لِأَهْلِهِ دَلِيلًا

مِنْ لَدُنْ آدَمَ إِلَى مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ

، مِنْ أَئِمَّةِ الْهُدَى

، وَ قَادَةِ أَهْلِ التُّقَى

، عَلَى جَمِيعِهِمُ السَّلَامُ

. فَاذْكُرْهُمْ مِنْكَ بِمَغْفِرَةٍ وَ رِضْوَانٍ

3. اللَّهُمَّ وَ أَصْحَابُ مُحَمَّدٍ خَاصَّةً

الَّذِينَ أَحْسَنُوا الصَّحَابَةَ

، وَ الَّذِينَ أَبْلَوُا الْبَلَاءَ الْحَسَنَ فِي نَصْرِهِ

. وَ اسْتَجَابُوا لَهُ حَيْثُ أَسْمَعَهُمْ حُجَّةَ رِسَالَاتِهِ

4. وَ فَارَقُوا الْأَزْوَاجَ وَ الْأَوْلَادَ

، فِي إِظْهَارِ كَلِمَتِهِ

، وَ قَاتَلُوا الْآبَاءَ وَ الْأَبْنَاءَ فِي تَثْبِيتِ نُبُوَّتِهِ

. وَ انْتَصَرُوا بِهِ

5. وَ مَنْ كَانُوا مُنْطَوِينَ عَلَى مَحَبَّتِهِ

. يَرْجُونَ تِجَارَةً لَنْ تَبُورَ فِي مَوَدَّتِهِ

6. وَ الَّذِينَ هَجَرَتْهُمْ الْعَشَائِرُ

، إِذْ تَعَلَّقُوا بِعُرْوَتِهِ

. وَ انْتَفَتْ مِنْهُمُ الْقَرَابَاتُ إِذْ سَكَنُوا فِي ظِلِّ قَرَابَتِهِ

7. فَلَا تَنْسَ لَهُمُ اللَّهُمَّ مَا تَرَكُوا لَكَ وَ فِيكَ

، وَ أَرْضِهِمْ مِنْ رِضْوَانِكَ

، وَ بِمَا حَاشُوا الْخَلْقَ عَلَيْكَ

. وَ كَانُوا مَعَ رَسُولِكَ دُعَاةً لَكَ إِلَيْكَ

8. وَ اشْكُرْهُمْ عَلَى هَجْرِهِمْ فِيكَ دِيَارَ قَوْمِهِمْ

، وَ خُرُوجِهِمْ مِنْ سَعَةِ الْمَعَاشِ إِلَى ضِيقِهِ

. وَ مَنْ كَثَّرْتَ فِي إِعْزَازِ دِينِكَ مِنْ مَظْلُومِهِمْ

9. اللَّهُمَّ وَ أَوْصِلْ إِلَى التَّابِعِينَ لَهُمْ بِإِحْسَانٍ ،

الَّذِينَ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَ لِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ

. خَيْرَ جَزَائِكَ

10. الَّذِينَ قَصَدُوا سَمْتَهُمْ ، وَ تَحَرَّوْا وِجْهَتَهُمْ ،

. وَ مَضَوْا عَلَى شَاكِلَتِهِمْ

11. لَمْ يَثْنِهِمْ رَيْبٌ فِي بَصِيرَتِهِمْ ،

، وَ لَمْ يَخْتَلِجْهُمْ شَكٌّ فِي قَفْوِ آثَارِهِمْ

. وَ الِائْتِمَامِ بِهِدَايَةِ مَنَارِهِمْ

12. مُكَانِفِينَ وَ مُوَازِرِينَ لَهُمْ ،

، يَدِينُونَ بِدِينِهِمْ

، وَ يَهْتَدُونَ بِهَدْيِهِمْ

. يَتَّفِقُونَ عَلَيْهِمْ ، وَ لَا يَتَّهِمُونَهُمْ فِيمَا أَدَّوْا إِلَيْهِمْ

13. اللَّهُمَّ وَ صَلِّ عَلَى التَّابِعِينَ

مِنْ يَوْمِنَا هَذَا إِلَى يَوْمِ الدِّينِ

وَ عَلَى أَزْوَاجِهِمْ وَ عَلَى ذُرِّيَّاتِهِمْ

وَ عَلَى مَنْ أَطَاعَكَ مِنْهُمْ.

14. صَلَاةً تَعْصِمُهُمْ بِهَا مِنْ مَعْصِيَتِكَ ،

وَ تَفْسَحُ لَهُمْ فِي رِيَاضِ جَنَّتِكَ ،

وَ تَمْنَعُهُمْ بِهَا مِنْ كَيْدِ الشَّيْطَانِ ،

وَ تُعِينُهُمْ بِهَا عَلَى مَا اسْتَعَانُوكَ عَلَيْهِ مِنْ بِرٍّ ،

وَ تَقِيهِمْ طَوَارِقَ اللَّيْلِ وَ النَّهَارِ إِلَّا طَارِقاً يَطْرُقُ بِخَيْرٍ .

15. وَ تَبْعَثُهُمْ بِهَا عَلَى اعْتِقَادِ حُسْنِ الرَّجَاءِ لَكَ ،

وَ الطَّمَعِ فِيمَا عِنْدَكَ

وَ تَرْكِ التُّهَمَةِ فِيمَا تَحْوِيهِ أَيْدِي الْعِبَادِ

16. لِتَرُدَّهُمْ إِلَى الرَّغْبَةِ إِلَيْكَ وَ الرَّهْبَةِ مِنْكَ ،

وَ تُزَهِّدَهُمْ فِي سَعَةِ الْعَاجِلِ ،

وَ تُحَبِّبَ إِلَيْهِمُ الْعَمَلَ لِلْآجِلِ ،

وَ الِاسْتِعْدَادَ لِمَا بَعْدَ الْمَوْتِ

17. وَ تُهَوِّنَ عَلَيْهِمْ كُلَّ كَرْبٍ يَحِلُّ بِهِمْ

يَوْمَ خُرُوجِ الْأَنْفُسِ مِنْ أَبْدَانِهَا

18. وَ تُعَافِيَهُمْ مِمَّا تَقَعُ بِهِ الْفِتْنَةُ مِنْ مَحْذُورَاتِهَا ،

وَ كَبَّةِ النَّارِ وَ طُولِ الْخُلُودِ فِيهَا

19. وَ تُصَيِّرَهُمْ إِلَى أَمْنٍ

مِنْ مَقِيلِ الْمُتَّقِينَ .

1. 35:29
2. 59:10

5) His Supplication for himself and the People under his Guardianship

وَ كَانَ مِنْ دُعَائِهِ عَلَيْهِ السَّلَامُ لِنَفْسِهِ و لِأَهْلِ وَلَايَتِهِ (5)

1. يَا مَنْ لَا تَنْقَضِي عَجَائِبُ عَظَمَتِهِ ،

صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ ،

وَ احْجُبْنَا عَنِ الْإِلْحَادِ فِي عَظَمَتِكَ

2. وَ يَا مَنْ لَا تَنْتَهِي مُدَّةُ مُلْكِهِ ،

صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ ،

وَ أَعْتِقْ رِقَابَنَا مِنْ نَقِمَتِكَ .

3. وَ يَا مَنْ لَا تَفْنَى خَزَائِنُ رَحْمَتِهِ ،

صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ

وَ اجْعَلْ لَنَا نَصِيباً فِي رَحْمَتِكَ .

4. وَ يَا مَنْ تَنْقَطِعُ دُونَ رُؤْيَتِهِ الْأَبْصَارُ

صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ ،

وَ أَدْنِنَا إِلَى قُرْبِكَ

5. وَ يَا مَنْ تَصْغُرُ عِنْدَ خَطَرِهِ الْأَخْطَارُ ،

صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ ، وَ كَرِّمْنَا عَلَيْكَ .

6. وَ يَا مَنْ تَظْهَرُ عِنْدَهُ بَوَاطِنُ الْأَخْبَارِ ،

صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ ، وَ لَا تَفْضَحْنَا لَدَيْكَ .

7. اللَّهُمَّ أَغْنِنَا عَنْ هِبَةِ الْوَهَّابِينَ بِهِبَتِكَ ،

وَ اكْفِنَا وَحْشَةَ الْقَاطِعِينَ بِصِلَتِكَ

، حَتَّى لَا نَرْغَبَ إِلَى أَحَدٍ مَعَ بَذْلِكَ

. وَ لَا نَسْتَوْحِشَ مِنْ أَحَدٍ مَعَ فَضْلِكَ

8. اللَّهُمَّ فَصَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ ،

، وَ كِدْ لَنَا وَ لَا تَكِدْ عَلَيْنَا

، وَ امْكُرْ لَنَا وَ لَا تَمْكُرْ بِنَا

. وَ أَدِلْ لَنَا وَ لَا تُدِلْ مِنَّا

9. اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ ،

، وَ قِنَا مِنْكَ ، وَ احْفَظْنَا بِكَ

وَ اهْدِنَا إِلَيْكَ ، وَ لَا تُبَاعِدْنَا عَنْكَ

، إِنَّ مَنْ تَقِهِ يَسْلَمْ وَ مَنْ تَهْدِهِ يَعْلَمْ

. وَ مَنْ تُقَرِّبْهُ إِلَيْكَ يَغْنَمْ

10. اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ ،

، وَ اكْفِنَا حَدَّ نَوَائِبِ الزَّمَانِ

. وَ شَرَّ مَصَايِدِ الشَّيْطَانِ ، وَ مَرَارَةَ صَوْلَةِ السُّلْطَانِ

11. اللَّهُمَّ إِنَّمَا يَكْتَفِي الْمُكْتَفُونَ بِفَضْلِ قُوَّتِكَ ،

، فَصَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ

، وَ اكْفِنَا

، وَ إِنَّمَا يُعْطِي الْمُعْطُونَ مِنْ فَضْلِ جِدَتِكَ

، فَصَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ

، وَ أَعْطِنَا

، وَ إِنَّمَا يَهْتَدِي الْمُهْتَدُونَ بِنُورِ وَجْهِكَ

. فَصَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ ، وَ اهْدِنَا

12. اللَّهُمَّ إِنَّكَ مَنْ وَالَيْتَ لَمْ يَضُرُّهُ

، خِذْلَانُ الْخَاذِلِينَ

، وَ مَنْ أَعْطَيْتَ لَمْ يَنْقُصْهُ مَنْعُ الْمَانِعِينَ

وَ مَنْ هَدَيْتَ لَمْ يُغْوِهِ إِضْلَالُ الْمُضِلِّينَ

13. فَصَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ ،

وَ امْنَعْنَا بِعِزِّكَ مِنْ عِبَادِكَ ،

وَ أَغْنِنَا عَنْ غَيْرِكَ بِإِرْفَادِكَ ،

وَ اسْلُكْ بِنَا سَبِيلَ الْحَقِّ بِإِرْشَادِكَ .

14. اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ ،

وَ اجْعَلْ سَلَامَةَ قُلُوبِنَا فِي ذِكْرِ عَظَمَتِكَ ،

وَ فَرَاغَ أَبْدَانِنَا فِي شُكْرِ نِعْمَتِكَ ،

وَ انْطِلَاقَ أَلْسِنَتِنَا فِي وَصْفِ مِنَّتِكَ .

15. اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ ،

وَ اجْعَلْنَا مِنْ دُعَاتِكَ الدَّاعِينَ إِلَيْكَ ،

وَ هُدَاتِكَ الدَّالِّينَ عَلَيْكَ ،

وَ مِنْ خَاصَّتِكَ الْخَاصِّينَ لَدَيْكَ ،

يَا أَرْحَمَ الرَّاحِمِينَ

1– O He the wonders of whose mightiness will never end!

Bless Muhammad and his Household
and prevent us from deviation concerning Thy mightiness!

2– O He the term of whose kingdom will never cease!
Bless Muhammad and his Household
and release our necks from Thy vengeance!

3– O He the treasuries of whose mercy will never be exhausted!
Bless Muhammad and his Household
and appoint for us a portion of Thy mercy!

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

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

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

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

8– O God, bless Muhammad and his Household,
scheme for us, not against us,
devise to our benefit, not to our loss,[1]
give the turn to prevail to us, not to others!

9– O God, bless Muhammad and his Household,
protect us from Thyself, safeguard us through Thyself,
guide us to Thyself, and take us not far from Thyself![2]
he whom Thou protectest stays safe, he whom Thou guidest knows,
and he whom Thou bringest near Thyself takes the spoils.

10– O God, bless Muhammad and his Household
and spare us the cutting edge of time's turning changes,
the evil of Satan's snares,
and the bitterness of the sovereign's aggression!

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

12– O God, he whom Thou befriendest will not be injured by the abandonment of the abandoners,
he to whom Thou givest will not be diminished
by the withholding of the withholders,
he whom Thou guidest will not be misled
by the misguidance of the misguiders.

13– So bless Muhammad and his Household,
defend us from Thy servants
through Thy might,
free us from need for other than Thee
through Thy support,
and make us travel the path of the Truth
through Thy right guidance!

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

15– O God, bless Muhammad and his Household
and make us one of Thy summoners who summon to Thee,
Thy guiders who direct to Thee,
and Thy special friends whom Thou hast singled out!
O Most Merciful of the merciful!

1. The Qur'an often mentions God's scheming and devising, usually in answer to the trickery and deception of the evildoers. For example:

They are scheming, and I am scheming. So respite the unbelievers; delay with them for a time (86:15)

They devised, and God devised, and God is the best of devisers (3:54).

2. God's protecting the servant from Himself is for Him to guard him against His wrath. 'Guidance to God' is guidance to His mercy, while being taken 'far from Him' is to be subjected to wrath. Cf. the introduction and passages such as 48.13 and 73.1.

6) His Supplication in the Morning and Evening

(6) وَ كَانَ مِنْ دُعَائِهِ عَلَيْهِ السَّلَامُ عِنْدَ الصَّبَاحِ وَ الْمَسَاءِ

1. الْحَمْدُ لِلَّهِ الَّذِي خَلَقَ اللَّيْلَ وَ النَّهَارَ بِقُوَّتِهِ

2. وَ مَيَّزَ بَيْنَهُمَا بِقُدْرَتِهِ

3. وَ جَعَلَ لِكُلِّ وَاحِدٍ مِنْهُمَا حَدّاً مَحْدُوداً ، وَ أَمَداً مَمْدُوداً

4. يُولِجُ كُلَّ وَاحِدٍ مِنْهُمَا فِي صَاحِبِهِ ،

وَ يُولِجُ صَاحِبَهُ فِيهِ

بِتَقْدِيرٍ مِنْهُ لِلْعِبَادِ فِيمَا يَغْذُوهُمْ بِهِ ،

وَ يُنْشِئُهُمْ عَلَيْهِ

5. فَخَلَقَ لَهُمُ اللَّيْلَ

لِيَسْكُنُوا فِيهِ

، مِنْ حَرَكَاتِ التَّعَبِ وَ نَهَضَاتِ النَّصَبِ

، وَ جَعَلَهُ لِبَاساً لِيَلْبَسُوا مِنْ رَاحَتِهِ وَ مَنَامِهِ

، فَيَكُونَ ذَلِكَ لَهُمْ جَمَاماً وَ قُوَّةً

وَ لِيَنَالُوا بِهِ لَذَّةً وَ شَهْوَةً

6. وَ خَلَقَ لَهُمُ النَّهَارَ مُبْصِراً

، لِيَبْتَغُوا فِيهِ مِنْ فَضْلِهِ

، وَ لِيَتَسَبَّبُوا إِلَى رِزْقِهِ ، وَ يَسْرَحُوا فِي أَرْضِهِ

، طَلَباً لِمَا فِيهِ نَيْلُ الْعَاجِلِ مِنْ دُنْيَاهُمْ

وَ دَرَكُ الْآجِلِ فِي أُخْرَاهُمْ

7. بِكُلِّ ذَلِكَ يُصْلِحُ شَأْنَهُمْ

، وَ يَبْلُو أَخْبَارَهُمْ

، وَ يَنْظُرُ كَيْفَ هُمْ فِي أَوْقَاتِ طَاعَتِهِ

، وَ مَنَازِلِ فُرُوضِهِ ، وَ مَوَاقِعِ أَحْكَامِهِ

، لِيَجْزِيَ الَّذِينَ أَسَاءُوا بِمَا عَمِلُوا

. وَ يَجْزِيَ الَّذِينَ أَحْسَنُوا بِالْحُسْنَى

8. اللَّهُمَّ فَلَكَ الْحَمْدُ عَلَى مَا فَلَقْتَ لَنَا مِنَ الْإِصْبَاحِ ،

، وَ مَتَّعْتَنَا بِهِ مِنْ ضَوْءِ النَّهَارِ

، وَ بَصَّرْتَنَا مِنْ مَطَالِبِ الْأَقْوَاتِ

. وَ وَقَيْتَنَا فِيهِ مِنْ طَوَارِقِ الْآفَاتِ

9. أَصْبَحْنَا وَ أَصْبَحَتِ الْأَشْيَاءُ كُلُّهَا بِجُمْلَتِهَا لَكَ

، سَمَاؤُهَا وَ أَرْضُهَا

، وَ مَا بَثَثْتَ فِي كُلِّ وَاحِدٍ مِنْهُمَا

سَاكِنُهُ وَ مُتَحَرِّكُهُ ، وَ مُقِيمُهُ وَ شَاخِصُهُ

وَ مَا عَلَا فِي الْهَوَاءِ ، وَ مَا كَنَّ تَحْتَ الثَّرَى

10. أَصْبَحْنَا فِي قَبْضَتِكَ

، يَحْوِينَا مُلْكُكَ وَ سُلْطَانُكَ

، وَ تَضُمُّنَا مَشِيَّتُكَ

، وَ نَتَصَرَّفُ عَنْ أَمْرِكَ

وَ نَتَقَلَّبُ فِي تَدْبِيرِكَ.

11. لَيْسَ لَنَا مِنَ الْأَمْرِ إِلَّا مَا قَضَيْتَ ،

وَ لَا مِنَ الْخَيْرِ إِلَّا مَا أَعْطَيْتَ .

12. وَ هَذَا يَوْمٌ حَادِثٌ جَدِيدٌ ،

وَ هُوَ عَلَيْنَا شَاهِدٌ عَتِيدٌ ،

إِنْ أَحْسَنَّا وَدَّعَنَا بِحَمْدٍ ،

وَ إِنْ أَسَأْنَا فَارَقَنَا بِذَمٍّ .

13. اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ ،

وَ ارْزُقْنَا حُسْنَ مُصَاحَبَتِهِ ،

وَ اعْصِمْنَا مِنْ سُوءِ مُفَارَقَتِهِ بِارْتِكَابِ جَرِيرَةٍ ،

أَوِ اقْتِرَافِ صَغِيرَةٍ أَوْ كَبِيرَةٍ

14. وَ أَجْزِلْ لَنَا فِيهِ مِنَ الْحَسَنَاتِ ،

وَ أَخْلِنَا فِيهِ مِنَ السَّيِّئَاتِ ،

وَ امْلَأْ لَنَا مَا بَيْنَ طَرَفَيْهِ حَمْداً وَ شُكْراً

وَ أَجْراً وَ ذُخْراً وَ فَضْلًا وَ إِحْسَاناً .

15. اللَّهُمَّ يَسِّرْ عَلَى الْكِرَامِ الْكَاتِبِينَ مَئُونَتَنَا ،

وَ امْلَأْ لَنَا مِنْ حَسَنَاتِنَا صَحَائِفَنَا ،

وَ لَا تُخْزِنَا عِنْدَهُمْ بِسُوءِ أَعْمَالِنَا .

16. اللَّهُمَّ اجْعَلْ لَنَا فِي كُلِّ سَاعَةٍ مِنْ سَاعَاتِهِ

حَظّاً مِنْ عِبَادِكَ ،

وَ نَصِيباً مِنْ شُكْرِكَ وَ شَاهِدَ صِدْقٍ مِنْ مَلَائِكَتِكَ .

17. اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ ،

وَ احْفَظْنَا مِنْ بَيْنِ أَيْدِينَا وَ مِنْ خَلْفِنَا

وَ عَنْ أَيْمَانِنَا وَ عَنْ شَمَائِلِنَا

وَ مِنْ جَمِيعِ نَوَاحِينَا ،

حِفْظاً عَاصِماً مِنْ مَعْصِيَتِكَ ،

هَادِياً إِلَى طَاعَتِكَ ، مُسْتَعْمِلًا لِمَحَبَّتِكَ .

18. اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ ،

وَ وَفِّقْنَا فِي يَوْمِنَا هَذَا وَ لَيْلَتِنَا هَذِهِ وَ فِي جَمِيعِ أَيَّامِنَا

، لِاسْتِعْمَالِ الْخَيْرِ

، وَ هِجْرَانِ الشَّرِّ ، وَ شُكْرِ النِّعَمِ

، وَ اتِّبَاعِ السُّنَنِ ، وَ مُجَانَبَةِ الْبِدَعِ

، وَ الْأَمْرِ بِالْمَعْرُوفِ ، وَ النَّهْيِ عَنِ الْمُنْكَرِ

، وَ حِيَاطَةِ الْإِسْلَامِ

، وَ انْتِقَاصِ الْبَاطِلِ وَ إِذْلَالِهِ

، وَ نُصْرَةِ الْحَقِّ وَ إِعْزَازِهِ ، وَ إِرْشَادِ الضَّالِّ

. وَ مُعَاوَنَةِ الضَّعِيفِ ، وَ إِدْرَاكِ اللَّهِيفِ

19. اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ ،

، وَ اجْعَلْهُ أَيْمَنَ يَوْمٍ عَهِدْنَاهُ

، وَ أَفْضَلَ صَاحِبٍ صَحِبْنَاهُ

وَ خَيْرَ وَقْتٍ ظَلِلْنَا فِيهِ

20. وَ اجْعَلْنَا مِنْ أَرْضَى مَنْ مَرَّ عَلَيْهِ اللَّيْلُ وَ النَّهَارُ مِنْ جُمْلَةِ خَلْقِكَ ،

أَشْكَرَهُمْ لِمَا أَوْلَيْتَ مِنْ نِعَمِكَ ،

وَ أَقْوَمَهُمْ بِمَا شَرَعْتَ مِنْ شَرَائِعِكَ ،

وَ أَوْقَفَهُمْ عَمَّا حَذَّرْتَ مِنْ نَهْيِكَ .

21. اللَّهُمَّ إِنِّي أُشْهِدُكَ

وَ كَفَى بِكَ شَهِيداً ،

وَ أُشْهِدُ سَمَاءَكَ وَ أَرْضَكَ وَ مَنْ أَسْكَنْتَهُمَا مِنْ مَلائِكَتِكَ وَ سَائِرِ خَلْقِكَ

فِي يَوْمِي هَذَا وَ سَاعَتِي هَذِهِ وَ لَيْلَتِي هَذِهِ وَ مُسْتَقَرِّي هَذَا ،

أَنِّي أَشْهَدُ أَنَّكَ أَنْتَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا أَنْتَ ،

قَائِمٌ بِالْقِسْطِ ، عَدْلٌ فِي الْحُكْمِ ،

رَءُوفٌ بِالْعِبَادِ ، مَالِكُ الْمُلْكِ ،

رَحِيمٌ بِالْخَلْقِ .

22. وَ أَنَّ مُحَمَّداً عَبْدُكَ وَ رَسُولُكَ

و خِيَرَتُكَ مِنْ خَلْقِكَ ،

حَمَّلْتَهُ رِسَالَتَكَ فَأَدَّاهَا ،

وَ أَمَرْتَهُ بِالنُّصْحِ لِأُمَّتِهِ فَنَصَحَ لَهَا .

23. اللَّهُمَّ فَصَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ ،

أَكْثَرَ مَا صَلَّيْتَ عَلَى أَحَدٍ مِنْ خَلْقِكَ ،

وَ آتِهِ عَنَّا أَفْضَلَ مَا آتَيْتَ أَحَداً مِنْ عِبَادِكَ ،

وَ اجْزِهِ عَنَّا أَفْضَلَ وَ أَكْرَمَ

مَا جَزَيْتَ أَحَداً مِنْ أَنْبِيَائِكَ عَنْ أُمَّتِهِ

24. إِنَّكَ أَنْتَ الْمَنَّانُ بِالْجَسِيمِ ،

الْغَافِرُ لِلْعَظِيمِ ،

وَ أَنْتَ أَرْحَمُ مِنْ كُلِّ رَحِيمٍ ،

فَصَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ

الطَّيِّبِينَ الطَّاهِرِينَ الْأَخْيَارِ الْأَنْجَبِينَ .

1– Praise belongs to God, who created night and day through His strength,

2– set them apart through His power,

3– and appointed for each

a determined limit
and a drawn–out period.

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

5– He created for them the night,
that they might rest in it[1]
from tiring movements and wearisome exertions
and He made it a garment for them that they might be clothed in its ease and its sleep,
that it might be for them refreshment and strength,
that they might reach therein pleasure and passion.

6– He created for them the *daytime, giving sight,*
that they might seek within it of His *bounty*,[2]
find the means to His provision,
and roam freely in His earth,
searching for that through which
to attain the immediate in their life in this world
and to achieve the deferred in their life to come.

7–Through all of this He sets right their situation,
tries their records,[3]
and watches their state in the times for obeying Him,
the waystations of His obligations,
and the places of His ordinances,
that He may repay those who do evil with what they have done
and repay those who do good with goodness.[4]

8– O God, to Thee belongs praise for the sky Thou hast split into dawn for us,[5]
giving us to enjoy thereby the brightness of daytime,
showing us sought–after nourishments,
and protecting us from the striking of blights.

9– In the morning we and all things, every one, rise for Thee,
the heaven and the earth
and what Thou hast scattered in each,
the still and the moving, the resident and the journeying,

what towers up in the air and what hides under the ground.

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

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

12– This is a fresh, new day,
over us a ready witness.
If we do good,
it will take leave from us with praise,
and if we do evil,
it will part from us in blame.

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

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

15– O God, ease our burden on the Noble Writers,[6]
fill our pages for us with our good deeds,
and degrade us not before them
with our evil works!

16– O God, appoint for us in each of the day's hours
a share from Thy servants,
a portion of giving thanks to Thee,

and a truthful witness among Thy angels!

17– O God, bless Muhammad and his Household
and safeguard us from before us and behind us,
from our right hands and our left hands
and from all our directions,[7]
a safeguarding that will preserve from disobeying Thee,
guide to obeying Thee,
and be employed for Thy love!

18– O God,
bless Muhammad and his Household
and give us success in this day of ours,
this night of ours,
and in all our days,
to employ the good,
stay away from the evil, give thanks for favours,
follow the Sunna's norms, avoid innovations,
enjoin good behaviour, forbid the disapproved,
defend Islam,
diminish falsehood and abase it,
help the truth and exalt it,
guide the misguided,
assist the weak,
and reach out to the troubled!

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

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

21– O God, I call Thee to witness

– and Thou art sufficient witness –
and I call Thy heaven and Thy earth to witness
and Thy angels and Thy other creatures who inhabit them
in this my day, this my hour, this my night, and this my resting place,
that I bear witness that Thou art God,
other than whom there is no god,
Upholding justice,
Equitable in judgement,
Clement to the servants,[8]
Master of the kingdom,[9]
Compassionate to the creatures,

22– and that Muhammad is Thy servant and Thy messenger,
Thy chosen from among Thy creatures.
Thou didst charge him with Thy message
and he delivered it;
Thou didst command him to counsel his community and he counselled it.

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

24– Thou art All–kind with immensity,
the Forgiver of the great,
and Thou art more merciful than every possessor of mercy!
So bless Muhammad and his Household,
the good, the pure, the chosen, the most distinguished!

1. 10:67
2. 17:12
3. Allusion to 47:31: We shall assuredly try you until We know those of you who struggle and are steadfast, and try your records.
4. 53:31
5. Allusion to 6:96: He splits the sky into dawn.
6. Cf. above, 3.18.
7. Allusion to Satan's words in the Qur'an (7:17): I shall come on them from before them and from behind them, from their rights hands and their left hands; Thou wilt not find most of them thankful.
8. 2:207
9. 3:26

7) His Supplication in Worrisome Tasks

وَ كَانَ مِنْ دُعَائِهِ عَلَيْهِ السَّلَامُ إِذَا عَرَضَتْ لَهُ مُهِمَّةٌ أَوْ نَزَلَتْ بِهِ ، مُلِمَّةٌ وَ عِنْدَ الْكَرْبِ (7)

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

1. يَا مَنْ تُحَلُّ بِهِ عُقَدُ الْمَكَارِهِ ،

وَ يَا مَنْ يَفْثَأُ بِهِ حَدُّ الشَّدَائِدِ ،

وَ يَا مَنْ يُلْتَمَسُ مِنْهُ الْمَخْرَجُ إِلَى رَوْحِ الْفَرَجِ .

2. ذَلَّتْ لِقُدْرَتِكَ الصِّعَابُ ،

وَ تَسَبَّبَتْ بِلُطْفِكَ الْأَسْبَابُ ،

وَ جَرَى بِقُدرَتِكَ الْقَضَاءُ ،

وَ مَضَتْ عَلَى إِرَادَتِكَ الْأَشْيَاءُ .

3. فَهِيَ بِمَشِيَّتِكَ دُونَ قَوْلِكَ مُؤْتَمِرَةٌ ،

وَ بِإِرَادَتِكَ دُونَ نَهْيِكَ مُنْزَجِرَةٌ .

4. أَنْتَ الْمَدْعُوُّ لِلْمُهِمَّاتِ ،

، وَ أَنْتَ الْمَفْزَعُ فِي الْمُلِمَّاتِ

، لَا يَنْدَفِعُ مِنْهَا إِلَّا مَا دَفَعْتَ

وَ لَا يَنْكَشِفُ مِنْهَا إِلَّا مَا كَشَفْتَ

5. وَ قَدْ نَزَلَ بِي يَا رَبِّ

، مَا قَدْ تَكَأَّدَنِي ثِقْلُهُ

. وَ أَلَمَّ بِي مَا قَدْ بَهَظَنِي حَمْلُهُ

6. وَ بِقُدْرَتِكَ أَوْرَدْتَهُ عَلَيَّ وَ بِسُلْطَانِكَ وَجَّهْتَهُ إِلَيَّ .

7. فَلَا مُصْدِرَ لِمَا أَوْرَدْتَ ،

، وَ لَا صَارِفَ لِمَا وَجَّهْتَ

، وَ لَا فَاتِحَ لِمَا أَغْلَقْتَ ، وَ لَا مُغْلِقَ لِمَا فَتَحْتَ

. وَ لَا مُيَسِّرَ لِمَا عَسَّرْتَ ، وَ لَا نَاصِرَ لِمَنْ خَذَلْتَ

8. فَصَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ ،

، وَ افْتَحْ لِي يَا رَبِّ بَابَ الْفَرَجِ بِطَوْلِكَ

، وَ اكْسِرْ عَنِّي سُلْطَانَ الْهَمِّ بِحَوْلِكَ

وَ أَنِلْنِي حُسْنَ النَّظَرِ فِيمَا شَكَوْتُ ،

وَ أَذِقْنِي حَلَاوَةَ الصُّنْعِ فِيمَا سَأَلْتُ ،

وَ هَبْ لِي مِنْ لَدُنْكَ رَحْمَةً وَ فَرَجاً هَنِيئاً ،

وَ اجْعَلْ لِي مِنْ عِنْدِكَ مَخْرَجاً وَحِيّاً .

9. وَ لَا تَشْغَلْنِي بِالِاهْتِمَامِ عَنْ تَعَاهُدِ فُرُوضِكَ ،

وَ اسْتِعْمَالِ سُنَّتِكَ .

10. فَقَدْ ضِقْتُ لِمَا نَزَلَ بِي يَا رَبِّ ذَرْعاً ،

وَ امْتَلَأْتُ بِحَمْلِ مَا حَدَثَ عَلَيَّ هَمّاً ،

وَ أَنْتَ الْقَادِرُ عَلَى كَشْفِ مَا مُنِيتُ بِهِ ،

وَ دَفْعِ مَا وَقَعْتُ فِيهِ ،

فَافْعَلْ بِي ذَلِكَ وَ إِنْ لَمْ أَسْتَوْجِبْهُ مِنْكَ ،

يَا ذَا الْعَرْشِ الْعَظِيمِ

1– O He through whom the knots of detested things are untied!
O He through whom the cutting edge of hardships is blunted!
O He from whom is begged the outlet to the freshness of relief!

2– Intractable affairs yield to Thy power,

means are made ready by Thy gentleness,
the decree goes into effect through Thy power,
and all things proceed according to Thy desire.

3– By Thy desire they follow Thy command
without Thy word
and by Thy will they obey Thy bans
without Thy prohibition.

4– Thou art the supplicated in worries
and the place of flight in misfortunes;
none of them is repelled unless Thou repellest,
none is removed unless Thou removest.

5– Upon me has come down, My Lord,
something whose weight burdens me
and upon me has fallen
something whose carrying oppresses me.

6– Through Thy power
Thou hast brought it down upon me
and through Thy authority
Thou hast turned it toward me.

7– None can send away what Thou hast brought,
none can deflect what Thou hast turned,
none can open what Thou hast closed, none can close what Thou hast opened,
none can make easy what Thou hast made difficult,
none can help him whom Thou hast abandoned.

8– So bless Muhammad and his Household,
open for me, my Lord, the door of relief through Thy graciousness,
break from me the authority of worry by Thy strength,
confer the beauty of Thy gaze upon my complaint,
let me taste the sweetness of benefaction in what I ask,
give me from Thyself mercy and wholesome relief,
and appoint for me from Thyself a quick way out!

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

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

8) His Supplication in Seeking Refuge

وَ كَانَ مِنْ دُعَائِهِ عَلَيْهِ السَّلَامُ فِي الِاسْتِعَاذَةِ مِنَ الْمَكَارِهِ وَ سَيِّئِ الْأَخْلَاقِ وَ مَذَامِّ الْأَفْعَالِ (8)

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

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

2– following caprice,[1]
opposing guidance,
the sleep of heedlessness,
undertaking the toilsome,
preferring falsehood over truth,
persisting in sin,
making little of disobedience,
making much of obedience,

3– vying with the wealthy,
disparaging the poor,
guarding badly over those in our hands,
failing to thank those who have done good to us,

4– aiding a wrongdoer,
abandoning someone troubled,

wanting what is not rightfully ours,
and speaking about knowledge without knowing.

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

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

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

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

9– We seek refuge in Thee from
the most dreadful remorse,
the greatest affliction, the most wretched wretchedness, the evil end to the journey,
the deprivation of reward,
and the advent of punishment.

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

1. اللَّهُمَّ إِنيِّ أَعُوذُ بِكَ مِنْ هَيَجَانِ الْحِرْصِ ،

، وَ سَوْرَةِ الْغَضَبِ ، وَ غَلَبَةِ الْحَسَدِ

، وَ ضَعْفِ الصَّبْرِ

، وَ قِلَّةِ الْقَنَاعَةِ ، وَ شَكَاسَةِ الْخُلُقِ

وَ إِلْحَاحِ الشَّهْوَةِ ، وَ مَلَكَةِ الْحَمِيَّةِ

2. وَ مُتَابَعَةِ الْهَوَى ، وَ مُخَالَفَةِ الْهُدَى ،

، وَ سِنَةِ الْغَفْلَةِ ، وَ تَعَاطِي الْكُلْفَةِ

، وَ إِيثَارِ الْبَاطِلِ عَلَى الْحَقِّ

، وَ الْإِصْرَارِ عَلَى الْمَأْثَمِ

. وَ اسْتِصْغَارِ الْمَعْصِيَةِ ، وَ اسْتِكْبَارِ الطَّاعَةِ

3. وَ مُبَاهَاةِ الْمُكْثِرِينَ ، وَ الْإِزْرَاءِ بِالْمُقِلِّينَ ،

، وَ سُوءِ الْوِلَايَةِ لِمَنْ تَحْتَ أَيْدِينَا

وَ تَرْكِ الشُّكْرِ لِمَنِ اصْطَنَعَ الْعَارِفَةَ عِنْدَنَا

4. أَوْ أَنْ نَعْضُدَ ظَالِماً ، أَوْ نَخْذُلَ مَلْهُوفاً ،

، أَوْ نَرُومَ مَا لَيْسَ لَنَا بِحَقٍّ

. أَوْ نَقُولَ فِي الْعِلْمِ بِغَيْرِ عِلْمٍ

5. وَ نَعُوذُ بِكَ أَنْ نَنْطَوِيَ عَلَى غِشِّ أَحَدٍ ،

. وَ أَنْ نُعْجِبَ بِأَعْمَالِنَا ، وَ نَمُدَّ فِي آمَالِنَا

6. وَ نَعُوذُ بِكَ مِنْ سُوءِ السَّرِيرَةِ ،

، وَ احْتِقَارِ الصَّغِيرَةِ

، وَ أَنْ يَسْتَحْوِذَ عَلَيْنَا الشَّيْطَانُ

أَوْ يَنْكُبَنَا الزَّمَانُ ، أَوْ يَتَهَضَّمَنَا السُّلْطَانُ

7. وَ نَعُوذُ بِكَ مِنْ تَنَاوُلِ الْإِسرَافِ ، وَ مِنْ فِقْدَانِ الْكَفَافِ .

8. وَ نَعُوذُ بِكَ مِنْ شَمَاتَةِ الْأَعْدَاءِ ،

، وَ مِنَ الْفَقْرِ إِلَى الْأَكْفَاءِ

. وَ مِنْ مَعِيشَةٍ فِي شِدَّةٍ ، وَ مِيتَةٍ عَلَى غَيْرِ عُدَّةٍ

9. وَ نَعُوذُ بِكَ مِنَ الْحَسْرَةِ الْعُظْمَى ،

، وَ الْمُصِيبَةِ الْكُبْرَى ، وَ أَشْقَى الشَّقَاءِ

، وَ سُوءِ الْمَآبِ

. وَ حِرْمَانِ الثَّوَابِ ، وَ حُلُولِ الْعِقَابِ

10. اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ ،

وَ أَعِذْنِي مِنْ كُلِّ ذَلِكَ بِرَحْمَتِكَ

، وَ جَمِيعَ الْمُؤْمِنِينَ وَ الْمُؤْمِنَاتِ

. يَا أَرْحَمَ الرَّاحِمِينَ

1. The term 'caprice' denotes any desire that is opposed to the truth or turns man away from the divine guidance.

Who is further astray than he who follows his own caprice without guidance from God? (28:50) Obey not him whose heart We have made heedless of Our remembrance, so that he follows his own caprice (18:28).

God addresses David with the command:

Judge among men by the truth, and follow not caprice (38:26).

9) His Supplication in Yearning

وَ كَانَ مِنْ دُعَائِهِ عَلَيْهِ السَّلَامُ فِي الِاشْتِيَاقِ إِلَى طَلَبِ الْمَغْفِرَةِ مِنَ اللَّهِ جَلَّ جَلَالُهُ (9)

His Supplication in Yearning to Ask Forgiveness from God

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

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

3– When we set out after two concerns,
one of which makes Thee pleased with us
and the other of which displeases Thee,

incline us toward that which makes Thee pleased and weaken our strength in that which displeases Thee!

4– Leave not our souls alone to choose in that,
for they choose falsehood
except inasmuch as Thou givest success,
and they command to evil
except inasmuch as Thou hast mercy![1]

5– O God,
thou created us from frailty,[2]
built us up from feebleness,
and began us from *a mean water*;[3]
we have no force except through Thy strength
and no strength except through Thy help.

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

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

1. اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ ،

وَ صَيِّرْنَا إِلَى مَحْبُوبِكَ مِنَ التَّوْبَةِ ،

و أَزِلْنَا عَنْ مَكْرُوهِكَ مِنَ الْإِصْرَارِ .

2. اللَّهُمَّ وَ مَتَى وَقَفْنَا بَيْنَ نَقْصَيْنِ فِي دِينٍ أَوْ دُنْيَا،

فَأَوْقِعِ النَّقْصَ بِأَسْرَعِهِمَا فَنَاءً ،

وَ اجْعَلِ التَّوْبَةَ فِي أَطْوَلِهِمَا بَقَاءً

3. وَ إِذَا هَمَمْنَا بِهَمَّيْنِ يُرْضِيكَ أَحَدُهُمَا عَنَّا ،

وَ يُسْخِطُكَ الْآخَرُ عَلَيْنَا ،

فَمِلْ بِنَا إِلَى مَا يُرْضِيكَ عَنَّا ،

وَ أَوْهِنْ قُوَّتَنَا عَمَّا يُسْخِطُكَ عَلَيْنَا

4. وَ لَا تُخَلِّ فِي ذَلِكَ بَيْنَ نُفُوسِنَا وَ اخْتِيَارِهَا ،

فَإِنَّهَا مُخْتَارَةٌ لِلْبَاطِلِ إِلَّا مَا وَفَّقْتَ ،

أَمَّارَةٌ بِالسُّوءِ إِلَّا مَا رَحِمْتَ

5. اللَّهُمَّ وَ إِنَّكَ مِنَ الضُّعْفِ خَلَقْتَنَا ،

وَ عَلَى الْوَهْنِ بَنَيْتَنَا ،

وَ مِنْ مَاءٍ مَهِينٍ ابْتَدَأْتَنَا ،

فَلَا حَوْلَ لَنَا إِلَّا بِقُوَّتِكَ ،

وَ لَا قُوَّةَ لَنَا إِلَّا بِعَوْنِكَ

6. فَأَيِّدْنَا بِتَوْفِيقِكَ ، وَ سَدِّدْنَا بِتَسْدِيدِكَ ،

وَ أَعْمِ أَبْصَارَ قُلُوبِنَا عَمَّا خَالَفَ مَحَبَّتَكَ ،

وَ لَا تَجْعَلْ لِشَيْءٍ مِنْ جَوَارِحِنَا نُفُوذاً فِي مَعْصِيَتِكَ .

7. اللَّهُمَّ فَصَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ ،

وَ اجْعَلْ هَمَسَاتِ قُلُوبِنَا ،

وَ حَرَكَاتِ أَعْضَائِنَا وَ لَمَحَاتِ أَعْيُنِنَا ،

وَ لَهَجَاتِ أَلْسِنَتِنَا

فِي مُوجِبَاتِ ثَوَابِكَ

حَتَّى لَا تَفُوتَنَا حَسَنَةٌ نَسْتَحِقُّ بِهَا جَزَاءَكَ ،

وَ لَا تَبْقَى لَنَا سَيِّئَةٌ نَسْتَوْجِبُ بِهَا عِقَابَكَ .

1. Reference to 12:53: Surely the soul of man commands to evil, except inasmuch as my Lord has mercy.
2. Allusion to 30:54: God is He who created you of frailty.
3. 77:20

10) His Supplication in Seeking Asylum with God

وَ كَانَ مِنْ دُعَائِهِ عَلَيْهِ السَّلَامُ فِي اللَّجَإِ إِلَى اللَّهِ تَعَالَى (10)

1. اللَّهُمَّ إِنْ تَشَأْ

، تَعْفُ عَنَّا فَبِفَضْلِكَ

وَ إِنْ تَشَأْ تُعَذِّبْنَا فَبِعَدْلِكَ

2. فَسَهِّلْ لَنَا عَفْوَكَ بِمَنِّكَ ،

، وَ أَجِرْنَا مِنْ عَذَابِكَ بِتَجَاوُزِكَ

، فَإِنَّهُ لَا طَاقَةَ لَنَا بِعَدْلِكَ

وَ لَا نَجَاةَ لِأَحَدٍ مِنَّا دُونَ عَفْوِكَ

3. يَا غَنِيَّ الْأَغْنِيَاءِ ،

، هَا ، نَحْنُ عِبَادُكَ بَيْنَ يَدَيْكَ

، وَ أَنَا أَفْقَرُ الْفُقَرَاءِ إِلَيْكَ

، فَاجْبُرْ فَاقَتَنَا بِوُسْعِكَ

، وَ لَا تَقْطَعْ رَجَاءَنَا بِمَنْعِكَ

، فَتَكُونَ قَدْ أَشْقَيْتَ مَنِ اسْتَسْعَدَ بِكَ

وَ حَرَمْتَ مَنِ اسْتَرْفَدَ فَضْلَكَ

4. فَإِلَى مَنْ حِينَئِذٍ مُنْقَلَبُنَا عَنْكَ ،

، وَ إِلَى أَيْنَ مَذْهَبُنَا عَنْ بَابِكَ

سُبْحَانَكَ نَحْنُ الْمُضْطَرُّونَ

، الَّذِينَ أَوْجَبْتَ إِجَابَتَهُمْ

وَ أَهْلُ السُّوءِ الَّذِينَ وَعَدْتَ الْكَشْفَ عَنْهُمْ

5. وَ أَشْبَهُ الْأَشْيَاءِ بِمَشِيَّتِكَ ،

وَ أَوْلَى الْأُمُورِ بِكَ فِي عَظَمَتِكَ

، رَحْمَةُ مَنِ اسْتَرْحَمَكَ

، وَ غَوْثُ مَنِ اسْتَغَاثَ بِكَ

، فَارْحَمْ تَضَرُّعَنَا إِلَيْكَ

. وَ أَغْنِنَا إِذْ طَرَحْنَا أَنْفُسَنَا بَيْنَ يَدَيْكَ

6. اللَّهُمَّ إِنَّ الشَّيْطَانَ قَدْ شَمِتَ بِنَا

، إِذْ شَايَعْنَاهُ عَلَى مَعْصِيَتِكَ

، فَصَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ

، وَ لَا تُشْمِتْهُ بِنَا بَعْدَ تَرْكِنَا إِيَّاهُ لَكَ

. وَ رَغْبَتِنَا عَنْهُ إِلَيْكَ

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

2– So make our ways smooth to Thy pardon
through Thy kindness
and grant us sanctuary from Thy chastisement
through Thy forbearance,
for none of us has the endurance for Thy justice
and none of us can reach deliverance without Thy pardon!

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

4– Then to whom would we return after Thee?
Where would we go from Thy gate?
Glory be to Thee!
We are the distressed,
the response to whom

Thou hast made incumbent,
the people from whom
Thou hast promised to remove the evil.[1]

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

6– O God, Satan will gloat over us
if we follow him in disobeying Thee,
so bless Muhammad and his Household
and let him not gloat over us
after we have renounced him for Thee
and beseeched Thee against him!

1. Reference to 27:62: He who responds to the distressed when he supplicates Him, and removes the evil.

11) His Supplication for Good Outcomes

وَ كَانَ مِنْ دُعَائِهِ عَلَيْهِ السَّلَامُ بِخَوَاتِمِ الْخَيْرِ (11)

1. يا مَنْ ذِكْرُهُ شَرَفٌ لِلذَّاكِرِينَ ،

وَ يَا مَنْ شُكْرُهُ فَوْزٌ لِلشَّاكِرِينَ ،

وَ يَا مَنْ طَاعَتُهُ نَجَاةٌ لِلْمُطِيعِينَ ،

صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ ،

وَ اشْغَلْ قُلُوبَنَا بِذِكْرِكَ عَنْ كُلِّ ذِكْرٍ ،

وَ أَلْسِنَتَنَا بِشُكْرِكَ عَنْ كُلِّ شُكْرٍ ،

وَ جَوَارِحَنَا بِطَاعَتِكَ عَنْ كُلِّ طَاعَةٍ .

2. فَإِنْ قَدَّرْتَ لَنَا فَرَاغاً مِنْ شُغْلٍ

فَاجْعَلْهُ فَرَاغَ سَلَامَةٍ

لَا تُدْرِكُنَا فِيهِ تَبِعَةٌ ،

وَ لَا تَلْحَقُنَا فِيهِ سَأْمَةٌ ،

حَتَّى يَنْصَرِفَ عَنَّا كُتَّابُ السَّيِّئَاتِ

بِصَحِيفَةٍ خَالِيَةٍ مِنْ ذِكْرِ سَيِّئَاتِنَا ،

وَ يَتَوَلَّى كُتَّابُ الْحَسَنَاتِ عَنَّا

مَسْرُورِينَ بِمَا كَتَبُوا مِنْ حَسَنَاتِنَا

3. وَ إِذَا انْقَضَتْ أَيَّامُ حَيَاتِنَا ،

وَ تَصَرَّمَتْ مُدَدُ أَعْمَارِنَا ،

وَ اسْتَحْضَرَتْنَا دَعْوَتُكَ الَّتِي لَا بُدَّ مِنْهَا وَ مِنْ إِجَابَتِهَا ،

فَصَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ ،

وَ اجْعَلْ خِتَامَ مَا تُحْصِي عَلَيْنَا كَتَبَةُ أَعْمَالِنَا

تَوْبَةً مَقْبُولَةً

، لَا تُوقِفُنَا بَعْدَهَا عَلَى ذَنْبٍ اجْتَرَحْنَاهُ

. وَ لَا مَعْصِيَةٍ اقْتَرَفْنَاهَا

4. وَ لَا تَكْشِفْ عَنَّا سِتْراً سَتَرْتَهُ عَلَى رُءُوسِ الْأَشْهَادِ ،

. يَوْمَ تَبْلُو أَخْبَارَ عِبَادِكَ

5. إِنَّكَ رَحِيمٌ بِمَنْ دَعَاكَ ،

. وَ مُسْتَجِيبٌ لِمَنْ نَادَاكَ

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

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

3– And when the days of our life have passed by,
the terms of our lifetimes have elapsed,
and Thy call, which must come and be answered, summons us forth,
then bless Muhammad and his Household
and make the outcome of what the writers of our works count against us
an accepted repentance,
which afterwards gave us no rest
in a sin that we committed
or an act of disobedience that we performed!

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

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

12) His Supplication in Confession

وَ كَانَ مِنْ دُعَائِهِ عَلَيْهِ السَّلَامُ فِي الِاعْتِرَافِ وَ طَلَبِ التَّوْبَةِ إِلَى اللَّهِ تَعَالَى (12)

His Supplication in Confession and in Seeking Repentance toward God

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

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

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

4– So here I am, my God,
standing at the gate of Thy might,
the standing of the lowly, the surrendered,
asking Thee in my shame,
the asking of the destitute, the pitiful,

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

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

7– Glory be to Thee! I do not despair of Thee, for Thou hast opened the door of repentance toward Thyself.
Rather, I say, the words of a lowly servant,
having wronged himself
and made light of his Lord's inviolability,

8– and whose sins are dreadful, great,
whose days have parted, fled,
until, when he sees the term of his works expired
and the limit of his lifetime reached
and knows with certainty that he has no escape from Thee,
no place to flee from Thee,
he turns his face toward Thee in repeated turning,

makes his repentance toward Thee sincere,
stands before Thee with a pure and purified heart,
then supplicates Thee with a feeble, quiet voice.

9– He is bowed before Thee, bent,
his head lowered, thrown down,
his legs shaking in fear,
his tears flooding his cheeks.
He supplicates Thee:
O Most Merciful of the merciful!
O Most Merciful of those toward whom seekers of mercy keep on turning!
O Tenderest of those around whom run
seekers of forgiveness!
O He whose pardon is greater than His vengeance!
O He whose good pleasure is more abundant
than His anger![1]

10– O He who seeks His creatures' praise
with excellent forbearance!
O He who has accustomed His servants
to the acceptance of their repeated turningl![2]
O He who seeks to heal their corruption
through repentance!
O He who is pleased with the easy of their acts!
O He who recompenses with the much their little !
O He who has made himself accountable to them to respond to supplication![3]
O He who pledged Himself by His gratuitous bounty to give them excellent repayment!

11– I am not the most disobedient of those who have disobeyed Thee and whom Thou hast forgiven,
nor am I the most blameworthy to offer excuses
which Thou hast accepted,
nor am I the most wrongdoing of those who have
repented to Thee,
and to whom Thou hast returned

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

13– knowing that pardoning great sins is nothing great for Thee.[4]
overlooking enormous misdeeds is not difficult for Thee,
putting up with indecent crimes does not trouble Thee,
and the most beloved of Thy servants to Thee is he who refrains from arrogance before Thee,
pulls aside from persistence,
and holds fast to praying forgiveness!

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

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

16– I have no fear for myself except from Thee;
Thou art *worthy of reverential fear,*
and worthy to forgive![5]
Bless Muhammad and his Household, grant my need,
answer my request favourably, forgive my sin,
and give me security from fear for myself!
Thou art powerful over everything,[6]
and that is easy for Thee.
Amen, Lord of the world!

1. اللَّهُمَّ إِنَّهُ يَحْجُبُنِي عَنْ مَسْأَلَتِكَ خِلَالٌ ثَلَاثٌ ،

وَ تَحْدُونِي عَلَيْهَا خَلَّةٌ وَاحِدَةٌ

2. يَحْجُبُنِي أَمْرٌ أَمَرْتَ بِهِ فَأَبْطَأْتُ عَنْهُ ،

، وَ نَهْيٌ نَهَيْتَنِي عَنْهُ فَأَسْرَعْتُ إِلَيْهِ

. وَ نِعْمَةٌ أَنْعَمْتَ بِهَا عَلَيَّ فَقَصَّرْتُ فِي شُكْرِهَا

3. وَ يَحْدُونِي عَلَى مَسْأَلَتِكَ

، تَفَضُّلُكَ عَلَى مَنْ أَقْبَلَ بِوَجْهِهِ إِلَيْكَ

، وَ وَفَدَ بِحُسْنِ ظَنِّهِ إِلَيْكَ

، إِذْ جَمِيعُ إِحْسَانِكَ تَفَضُّلٌ

وَ إِذْ كُلُّ نِعَمِكَ ابْتِدَاءٌ

4. فَهَا أَنَا ذَا ، يَا إِلَهِي ،

، وَاقِفٌ بِبَابِ عِزِّكَ وُقُوفَ الْمُسْتَسْلِمِ الذَّلِيلِ

وَ سَائِلُكَ عَلَى الْحَيَاءِ مِنِّي

سُؤَالَ الْبَائِسِ الْمُعِيلِ

5. مُقِرٌّ لَكَ بِأَنِّي

، لَمْ أَسْتَسْلِمْ وَقْتَ إِحْسَانِكَ إِلَّا بِالْإِقْلَاعِ عَنْ عِصْيَانِكَ

. وَ لَمْ أَخْلُ فِي الْحَالَاتِ كُلِّهَا مِنِ امْتِنَانِكَ

6. فَهَلْ يَنْفَعُنِي ، يَا إِلَهِي ، إِقْرَارِي عِنْدَكَ بِسُوءِ مَا اكْتَسَبْتُ

وَ هَلْ يُنْجِينِي مِنْكَ اعْتِرَافِي لَكَ بِقَبِيحِ مَا ارْتَكَبْتُ

أَمْ أَوْجَبْتَ لِي فِي مَقَامِي هَذَا سُخْطَكَ

. أَمْ لَزِمَنِي فِي وَقْتِ دُعَايَ مَقْتُكَ

7. سُبْحَانَكَ ، لَا أَيْأَسُ مِنْكَ

، وَ قَدْ فَتحْتَ لِي بَابَ التَّوْبَةِ إِلَيْكَ

بَلْ أَقُولُ مَقَالَ الْعَبْدِ الذَّلِيلِ الظَّالِمِ لِنَفْسِهِ

. الْمُسْتَخِفِّ بِحُرْمَةِ رَبِّهِ

8. الَّذِي عَظُمَتْ ذُنُوبُهُ فَجَلَّتْ ،

وَ أَدْبَرَتْ أَيَّامُهُ فَوَلَّتْ

حَتَّى إِذَا رَأَى مُدَّةَ الْعَمَلِ قَدِ انْقَضَتْ

، وَ غَايَةَ الْعُمُرِ قَدِ انْتَهَتْ

، وَ أَيْقَنَ أَنَّهُ لَا مَحِيصَ لَهُ مِنْكَ ، وَ لَا مَهْرَبَ لَهُ عَنْكَ

، تَلَقَّاكَ بِالْإِنَابَةِ

، وَ أَخْلَصَ لَكَ التَّوْبَةَ

، فَقَامَ إِلَيْكَ بِقَلْبٍ طَاهِرٍ نَقِيٍّ

. ثُمَّ دَعَاكَ بِصَوْتٍ حَائِلٍ خَفِيٍّ

9. قَدْ تَطَأْطَأَ لَكَ فَانْحَنَى ،

، وَ نَكَّسَ رَأْسَهُ فَانْثَنَى

، قَدْ أَرْعَشَتْ خَشْيَتُهُ رِجْلَيْهِ

، وَ غَرَّقَتْ دُمُوعُهُ خَدَّيْهِ

، يَدْعُوكَ بِيَا أَرْحَمَ الرَّاحِمِينَ

، وَ يَا أَرْحَمَ مَنِ انْتَابَهُ الْمُسْتَرْحِمُونَ

، وَ يَا أَعْطَفَ مَنْ أَطَافَ بِهِ الْمُسْتَغْفِرُونَ

، وَ يَا مَنْ عَفْوُهُ أَكْثَرُ مِنْ نَقِمَتِهِ

. وَ يَا مَنْ رِضَاهُ أَوْفَرُ مِنْ سَخَطِهِ

10. وَ يَا مَنْ تَحَمَّدَ إِلَى خَلْقِهِ

، بِحُسْنِ التَّجَاوُزِ

، وَ يَا مَنْ عَوَّدَ عِبَادَهُ قَبُولَ الْإِنَابَةِ

وَ يَا مَنِ اسْتَصْلَحَ فَاسِدَهُمْ بِالتَّوْبَةِ

، وَ يَا مَنْ رَضِيَ مِنْ فِعْلِهِمْ بِالْيَسِيرِ

، وَ مَنْ كَافَى قَلِيلَهُمْ بِالْكَثِيرِ

، وَ يَا مَنْ ضَمِنَ لَهُمْ إِجَابَةَ الدُّعَاءِ

وَ يَا مَنْ وَعَدَهُمْ عَلَى نَفْسِهِ

. بِتَفَضُّلِهِ حُسْنَ الْجَزَاءِ

11. مَا أَنَا بِأَعْصَى مَنْ عَصَاكَ

، فَغَفَرْتَ لَهُ

وَ مَا أَنَا بِأَلْوَمِ مَنِ اعْتَذَرَ إِلَيْكَ

، فَقَبِلْتَ مِنْهُ

وَ مَا أَنَا بِأَظْلَمِ مَنْ تَابَ إِلَيْكَ

. فَعُدْتَ عَلَيْهِ

12. أَتُوبُ إِلَيْكَ فِي مَقَامِي هَذَا

، تَوْبَةَ نَادِمٍ عَلَى مَا فَرَطَ مِنْهُ

، مُشْفِقٍ مِمَّا اجْتَمَعَ عَلَيْهِ

. خَالِصِ الْحَيَاءِ مِمَّا وَقَعَ فِيهِ

13. عَالِمٍ بِأَنَّ الْعَفْوَ عَنِ الذَّنْبِ الْعَظِيمِ لَا يَتَعَاظَمُكَ ،

، وَ أَنَّ التَّجَاوُزَ عَنِ الْإِثْمِ الْجَلِيلِ لَا يَسْتَصْعِبُكَ

، وَ أَنَّ احْتِمَالَ الْجِنَايَاتِ الْفَاحِشَةِ لَا يَتَكَأَّدُكَ

، وَ أَنَّ أَحَبَّ عِبَادِكَ إِلَيْكَ مَنْ تَرَكَ الِاسْتِكْبَارَ عَلَيْكَ

. وَ جَانَبَ الْإِصْرَارَ ، وَ لَزِمَ الِاسْتِغْفَارَ

14. وَ أَنَا أَبْرَأُ إِلَيْكَ مِنْ أَنْ أَسْتَكْبِرَ ،

، وَ أَعُوذُ بِكَ مِنْ أَنْ أُصِرَّ

، وَ أَسْتَغْفِرُكَ لِمَا قَصَّرْتُ فِيهِ

. وَ أَسْتَعِينُ بِكَ عَلَى مَا عَجَزْتُ عَنْهُ

15. اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ ،

، وَ هَبْ لِي مَا يَجِبُ عَلَيَّ لَكَ

، وَ عَافِنِي مِمَّا أَسْتَوْجِبُهُ مِنْكَ

، وَ أَجِرْنِي مِمَّا يَخَافُهُ أَهْلُ الْإِسَاءَةِ

، فَإِنَّكَ مَلِيءٌ بِالْعَفْوِ

، مَرْجُوٌّ لِلْمَغْفِرَةِ

، مَعْرُوفٌ بِالتَّجَاوُزِ

، لَيْسَ لِحَاجَتِي مَطْلَبٌ سِوَاكَ

وَ لَا لِذَنْبِي غَافِرٌ غَيْرُكَ ، حَاشَاكَ

، وَ لَا أَخَافُ عَلَى نَفْسِي إِلَّا إِيَّاكَ .16

، إِنَّكَ أَهْلُ التَّقْوَى وَ أَهْلُ الْمَغْفِرَةِ

، صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ

، وَ اقْضِ حَاجَتِي ، وَ أَنْجِحْ طَلِبَتِي ، وَ اغْفِرْ ذَنْبِي

، وَ آمِنْ خَوْفَ نَفْسِي

، إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

، وَ ذَلِكَ عَلَيْكَ يَسِيرٌ

آمِينَ رَبَّ الْعَالَمِينَ .

1. Allusion to the principle enunciated in the well known hadith: 'God's mercy precedes His wrath', a constant theme of the Sahifa, as pointed out in the introduction.
2. Allusion to such Qur'anic verses as: Whosoever does evil, or wrongs himself, and then prays God's forgiveness, he shall find God is All-forgiving, All-compassionate (4:110).
3. Reference to such Qur'anic verses as: Supplicate Me and I will respond to you (40:60), and When My servants ask from Me, I am near: I respond to the supplication of the supplicator when he supplicates Me (2:186).
4. Cf. the hadith mentioned in the introduction: 'When one of you supplicates, he should not say: "O God, forgive me if Thou wilt", but he should be firm in his asking and make his desire great, for what God gives is nothing great for Him' (Muslim, Dhikr 8).
5. 74:56
6. 3;26

13) His Supplication in Seeking Needs from God

وَ كَانَ مِنْ دُعَائِهِ عَلَيْهِ السَّلَامُ فِي طَلَبِ الْحَوَائِجِ إِلَى اللَّهِ تَعَالَى (13)

1. اللَّهُمَّ يَا مُنْتَهَى مَطْلَبِ الْحَاجَاتِ

2. وَ يَا مَنْ عِنْدَهُ نَيْلُ الطَّلِبَاتِ

3. وَ يَا مَنْ لَا يَبِيعُ نِعَمَهُ بِالْأَثْمَانِ

4. وَ يَا مَنْ لَا يُكَدِّرُ عَطَايَاهُ بِالِامْتِنَانِ

5. وَ يَا مَنْ يُسْتَغْنَى بِهِ وَ لَا يُسْتَغْنَى عَنْهُ

6. وَ يَا مَنْ يُرْغَبُ إِلَيْهِ وَ لَا يُرْغَبُ عَنْهُ

7. وَ يَا مَنْ لَا تُفْنِي خَزَائِنَهُ الْمَسَائِلُ

8. وَ يَا مَنْ لَا تُبَدِّلُ حِكْمَتَهُ الْوَسَائِلُ

9. وَ يَا مَنْ لَا تَنْقَطِعُ عَنْهُ حَوَائِجُ الْمُحْتَاجِينَ

10. وَ يَا مَنْ لَا يُعَنِّيهِ دُعَاءُ الدَّاعِينَ .

11. تَمَدَّحْتَ بِالْغَنَاءِ عَنْ خَلْقِكَ

وَ أَنْتَ أَهْلُ الْغِنَى عَنْهُمْ

12. وَ نَسَبْتَهُمْ إِلَى الْفَقْرِ

. وَ هُمْ أَهْلُ الْفَقْرِ إِلَيْكَ

13. فَمَنْ حَاوَلَ سَدَّ خَلَّتِهِ مِنْ عِنْدِكَ ،

وَ رَامَ صَرْفَ الْفَقْرِ عَنْ نَفْسِهِ بِكَ

، فَقَدْ طَلَبَ حَاجَتَهُ فِي مَظَانِّهَا

. وَ أَتَى طَلِبَتَهُ مِنْ وَجْهِهَا

14. وَ مَنْ تَوَجَّهَ بِحَاجَتِهِ إِلَى أَحَدٍ مِنْ خَلْقِكَ

أَوْ جَعَلَهُ سَبَبَ نُجْحِهَا دُونَكَ

، فَقَدْ تَعَرَّضَ لِلْحِرْمَانِ

. وَ اسْتَحَقَّ مِنْ عِنْدِكَ فَوْتَ الْإِحْسَانِ

15. اللَّهُمَّ وَ لِي إِلَيْكَ حَاجَةٌ

، قَدْ قَصَّرَ عَنْهَا جُهْدِي

، وَ تَقَطَّعَتْ دُونَهَا حِيَلِي

، وَ سَوَّلَتْ لِي نَفْسِي رَفْعَهَا إِلَى مَنْ يَرْفَعُ حَوَائِجَهُ إِلَيْكَ

، وَ لَا يَسْتَغْنِي فِي طَلِبَاتِهِ عَنْكَ

. وَ هِيَ زَلَّةٌ مِنْ زَلَلِ الْخَاطِئِينَ ، وَ عَثْرَةٌ مِنْ عَثَرَاتِ الْمُذْنِبِينَ

16. ثُمَّ انْتَبَهْتُ بِتَذْكِيرِكَ لِي مِنْ غَفْلَتِي ،

، وَ نَهَضْتُ بِتَوْفِيقِكَ مِنْ زَلَّتِي

. وَ رَجَعْتُ وَ نَكَصْتُ بِتَسْدِيدِكَ عَنْ عَثْرَتِي

17. وَ قُلْتُ سُبْحَانَ رَبِّي

كَيْفَ يَسْأَلُ مُحْتَاجٌ مُحْتَاجاً ؟ وَ أَنَّى يَرْغَبُ مُعْدِمٌ إِلَى مُعْدِمٍ ؟

18. فَقَصَدْتُكَ يَا إِلَهِي ، بِالرَّغْبَةِ ،

. وَ أَوْفَدْتُ عَلَيْكَ رَجَائِي بِالثِّقَةِ بِكَ

19. وَ عَلِمْتُ أَنَّ كَثِيرَ مَا أَسْأَلُكَ

، يَسِيرٌ فِي وُجْدِكَ

، وَ أَنَّ خَطِيرَ مَا أَسْتَوْهِبُكَ حَقِيرٌ فِي وُسْعِكَ

، وَ أَنَّ كَرَمَكَ لَا يَضِيقُ عَنْ سُؤَالِ أَحَدٍ

. وَ أَنَّ يَدَكَ بِالْعَطَايَا أَعْلَى مِنْ كُلِّ يَدٍ

20. اللَّهُمَّ فَصَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ ،

، وَ احْمِلْنِي بِكَرَمِكَ عَلَى التَّفَضُّلِ

، وَ لَا تَحْمِلْنِي بِعَدْلِكَ عَلَى الِاسْتِحْقَاقِ

، فَمَا أَنَا بِأَوَّلِ رَاغِبٍ رَغِبَ إِلَيْكَ فَأَعْطَيْتَهُ وَ هُوَ يَسْتَحِقُّ الْمَنْعَ

. وَ لَا بِأَوَّلِ سَائِلٍ سَأَلَكَ فَأَفْضَلْتَ عَلَيْهِ وَ هُوَ يَسْتَوْجِبُ الْحِرْمَانَ

21. اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ ،

، وَ كُنْ لِدُعَائِي مُجِيباً

، وَ مِنْ نِدَائِي قَرِيباً

، وَ لِتَضَرُّعِي رَاحِماً

. وَ لِصَوْتِي سَامِعاً

22. وَ لَا تَقْطَعْ رَجَائِي عَنْكَ ،

وَ لَا تَبُتَّ سَبَبِي مِنْكَ ،

وَ لَا تُوَجِّهْنِي فِي حَاجَتِي هَذِهِ وَ غَيْرِهَا إِلَى سِوَاكَ

23. وَ تَوَلَّنِي بِنُجْحِ طَلِبَتِي

وَ قَضَاءِ حَاجَتِي

وَ نَيْلِ سُؤْلِي

قَبْلَ زَوَالِي عَنْ مَوْقِفِي هَذَا

بِتَيْسِيرِكَ لِيَ الْعَسِيرَ

وَ حُسْنِ تَقْدِيرِكَ لِي فِي جَمِيعِ الْأُمُورِ

24. وَ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ ،

صَلَاةً دَائِمَةً نَامِيَةً

، لَا انْقِطَاعَ لِأَبَدِهَا وَ لَا مُنْتَهَى لِأَمَدِهَا

وَ اجْعَلْ ذَلِكَ عَوْناً لِي

وَ سَبَباً لِنَجَاحِ طَلِبَتِي ،

إِنَّكَ وَاسِعٌ كَرِيمٌ .

25. وَ مِنْ حَاجَتِي يَا رَبِّ كَذَا وَ كَذَا

[وَ تَذْكُرُ حَاجَتَكَ ثُمَّ تَسْجُدُ وَ تَقُولُ فِي سُجُودِكَ]

فَضْلُكَ آنَسَنِي ،

وَ إِحْسَانُكَ دَلَّنِي ،

فَأَسْأَلُكَ بِكَ وَ بِمُحَمَّدٍ وَ آلِهِ ،

صَلَوَاتُكَ عَلَيْهِمْ ،

أَن لَا تَرُدَّنِي خَائِباً .

1– O God,
O ultimate object of needs!

2– O He through whom requests are attained!

3– O He whose favours are not bought
by prices!

4– O He who does not muddy His gifts
by the imposition of obligations!

5– O He along with whom nothing is needed
and without whom nothing can be done!

6– O He toward whom desire is ever directed

and never turned away!

7– O He whose treasuries cannot be exhausted
by demands!

8– O He whose wisdom cannot be altered
by any means!

9– O He from whom the needs of the needy
are never cut off!

10– O He who is not distressed
by the supplications of the supplicators!

11– Thou hast lauded Thyself for having no need for Thy creatures,
and it suits Thee to have no need for them,

12– and Thou hast attributed to them poverty,
and it suits them to be poor toward Thee.[1]

13– So he who strives to remedy his lack through what is with Thee
and wishes to turn poverty away from himself through Thee
has sought his need in the most likely place
and come to his request from the right quarter.

14– But he who turns in his need toward one of Thy creatures
or assigns the cause of its being granted to other than Thee,
has exposed himself to deprivation
and deserves to miss Thy beneficence.

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

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

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

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

19– I came to know that
the many I request from Thee are few before Thy wealth,
the weighty I ask from Thee is vile before Thy plenty;
Thy generosity is not constrained by anyone's asking,
Thy hand is higher in bestowing gifts than every hand!

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

21– O God,
bless Muhammad and his Household,
respond to my supplication, come near my call,
have mercy on my pleading,
listen to my voice,

22– cut not short my hope for Thee,
sever not my thread to Thee,
turn not my face in this my need,
and other needs,
away from Thee,

23– attend for my sake to
the fulfillment of my request,
the granting of my need,
and the attainment of what I have asked
before I leave this place

through Thy making easy for me the difficult
and Thy excellent ordainment for me in all affairs!

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

25– And of my needs, My Lord, are such and such.
HERE YOU SHOULD STATE YOUR NEEDS,
THEN PROSTRATE YOURSELF,
AND SAY IN YOUR PROSTRATION
Thy bounty has comforted me
and Thy beneficence has shown the way,
So I ask Thee by Thee
and by Muhammad and his Household
(Thy blessings be upon them)
that Thou sendest me not back in disappointment!

1. Reference to such Qur'anic verses as: O people, you are the poor toward God, and He is without need, praiseworthy (35:15).

14) His Supplication in Suffering Acts of Wrongdoing

وَ كَانَ مِنْ دُعَائِهِ عَلَيْهِ السَّلَامُ إِذَا اعْتُدِيَ عَلَيْهِ أَوْ رَأَى مِنَ الظَّالِمِينَ مَا لَا يُحِبُّ (14)

His Supplication when Hostility was Shown to Him or when he Saw what he did not Like in Wrongdoers [1]

1– O He from whom is not concealed
news of the aggrieved!

2– O He who has no need to be told about them

by the witnessing of the witnesses!

3– O He who whose help is near to the wronged!

4– O He whose aid is far from the wrongdoers!

5– Thou knowest, my God,
how so–and–so, son of so–and–so, has harmed me
in that which Thou hast forbidden,
and how he has violated me
in that which Thou hast prohibited,
showing thereby ingratitude toward Thy favour upon him
and delusion concerning what Thou hast denied him.

6– O God,
so bless Muhammad and his Household,
keep my wrongdoing enemy from wronging me through Thy strength,
blunt his blade toward me through Thy power,
and assign to him
a diversion in that which is close to him
and the inability to reach his enemy!

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

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

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

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

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

12– O God,
tempt me not with despair of Thy just treatment
and tempt him not with feeling secure from Thy disapproval,
lest he persist in wronging me
and constrain me in my rights.[2]
Let him soon recognize
what Thou hast promised the wrongdoers[3]
and let me recognize Thy promised response to the distressed![4]

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

14– O God, if the best for me with Thee lies
in delaying the taking to task for my sake
of him who has wronged me
and in refraining from vengeance toward him
until the Day of Decision and
the Gathering of Disputants,
then bless Muhammad and his Household,
strengthen me from Thee
with true intention and lasting patience,

15– give me refuge from evil desire and the impatience of the greedy,
and form in my heart the image of

Thy reward which Thou hast stored away for me
and the repayment and punishment
which Thou has prepared for my disputant!
Make this a cause of my contentment
with what Thou hast decreed
and my trust
in what Thou hast chosen!

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

1. يا مَنْ لَا يَخْفَى عَلَيْهِ أَنْبَاءُ الْمُتَظَلِّمِينَ

2. وَ يَا مَنْ لَا يَحْتَاجُ فِي قَصَصِهِمْ إِلَى شَهَادَاتِ الشَّاهِدِينَ .

3. وَ يَا مَنْ قَرُبَتْ نُصْرَتُهُ مِنَ الْمَظْلُومِينَ

4. وَ يَا مَنْ بَعُدَ عَوْنُهُ عَنِ الظَّالِمِينَ

5. قَدْ عَلِمْتَ ، يَا إِلَهِي ،

مَا نَالَنِي مِنْ فُلَانِ بْنِ فُلَانٍ مِمَّا حَظَرْتَ وَ انْتَهَكَهُ مِنِّي مِمَّا حَجَزْتَ عَلَيْهِ ،

بَطَراً فِي نِعْمَتِكَ عِنْدَهُ ،

وَ اغْتِرَاراً بِنَكِيرِكَ عَلَيْهِ .

6. اللَّهُمَّ فَصَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ ،

وَ خُذْ ظَالِمِي وَ عَدُوِّي عَنْ ظُلْمِي بِقُوَّتِكَ ،

، وَ افْلُلْ حَدَّهُ عَنِّي بِقُدْرَتِكَ

، وَ اجْعَلْ لَهُ شُغْلًا فِيمَا يَلِيهِ

. وَ عَجْزاً عَمَّا يُنَاوِيهِ

7. اللَّهُمَّ وَ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ ،

، وَ لَا تُسَوِّغْ لَهُ ظُلْمِي

، وَ أَحْسِنْ عَلَيْهِ عَوْنِي

، وَ اعْصِمْنِي مِنْ مِثْلِ أَفْعَالِهِ

. وَ لَا تَجْعَلْنِي فِي مِثْلِ حَالِهِ

8. اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ

، وَ أَعْدِنِي عَلَيْهِ عَدْوَى حَاضِرَةً

، تَكُونُ مِنْ غَيْظِي بِهِ شِفَاءً

.وَ مِنْ حَنَقِي عَلَيْهِ وَفَاءً

9. اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ ،

، وَ عَوِّضْنِي مِنْ ظُلْمِهِ لِي عَفْوَكَ

، وَ أَبْدِلْنِي بِسُوءِ صَنِيعِهِ بِي رَحْمَتَكَ

، فَكُلُّ مَكْرُوهٍ جَلَلٌ دُونَ سَخَطِكَ

. وَ كُلُّ مَرْزِئَةٍ سَوَاءٌ مَعَ مَوْجِدَتِكَ

10. اللَّهُمَّ فَكَمَا كَرَّهْتَ إِلَيَّ أَنْ أُظْلَمَ

. فَقِنِي مِنْ أَنْ أَظْلِمَ

11. اللَّهُمَّ لَا أَشْكُو إِلَى أَحَدٍ سِوَاكَ ،

، وَ لَا أَسْتَعِينُ بِحَاكِمٍ غَيْرِكَ ، حَاشَاكَ

، فَصَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ

، وَ صِلْ دُعَائِي بِالْإِجَابَةِ

. وَ اقْرِنْ شِكَايَتِي بِالتَّغْيِيرِ

12. اللَّهُمَّ لَا تَفْتِنِّي بِالْقُنُوطِ مِنْ إِنْصَافِكَ ،

، وَ لَا تَفْتِنْهُ بِالْأَمْنِ مِنْ إِنْكَارِكَ

، فَيُصِرَّ عَلَى ظُلْمِي

، وَ يُحَاضِرَنِي بِحَقِّي

، وَ عَرِّفْهُ عَمَّا قَلِيلٍ مَا أَوْعَدْتَ الظَّالِمِينَ

. وَ عَرِّفْنِي مَا وَعَدْتَ مِنْ إِجَابَةِ الْمُضْطَرِّينَ

13. اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ ،

وَ وَفِّقْنِي لِقَبُولِ مَا قَضَيْتَ لِي وَ عَلَيَّ

، وَ رَضِّنِي بِمَا أَخَذْتَ لِي وَ مِنِّي

، وَ اهْدِنِي لِلَّتِي هِيَ أَقْوَمُ

. وَ اسْتَعْمِلْنِي بِمَا هُوَ أَسْلَمُ

14. اللَّهُمَّ وَ إِنْ كَانَتِ الْخِيَرَةُ لِي عِنْدَكَ فِي تَأْخِيرِ الْأَخْذِ لِي وَ تَرْكِ الِانْتِقَامِ مِمَّنْ ظَلَمَنِي

إِلَى يَوْمِ الْفَصْلِ وَ مَجْمَعِ الْخَصْمِ

، فَصَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ

وَ أَيِّدْنِي مِنْكَ بِنِيَّةٍ صَادِقَةٍ وَ صَبْرٍ دَائِمٍ

15. وَ أَعِذْنِي مِنْ سُوءِ الرَّغْبَةِ

، وَ هَلَعِ أَهْلِ الْحِرْصِ

وَ صَوِّرْ فِي قَلْبِي

مِثَالَ مَا ادَّخَرْتَ لِي مِنْ ثَوَابِكَ ،

وَ أَعْدَدْتَ لِخَصْمِي مِنْ جَزَائِكَ وَ عِقَابِكَ ،

وَ اجْعَلْ ذَلِكَ سَبَباً لِقَنَاعَتِي بِمَا قَضَيْتَ ،

وَ ثِقَتِي بِمَا تَخَيَّرْتَ

16. آمِينَ رَبَّ الْعَالَمِينَ ،

إِنَّكَ ذُو الْفَضْلِ الْعَظِيمِ ،

وَ أَنْتَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ .

1. A case can be made for translating the word dhalim (wrongdoer) in the context of the present supplication as 'oppressor' or 'tyrant', especially if we read the text as expressing the Imam's relationships with the Umayyad authorities. However, the word dhulm along with its derivatives is an important and frequently used term in the Qur'an, and only the Qur'anic context can provide us with a reliable insight into the way the word must have been understood by Zayn al-'Abidin and his contemporaries.

In the Qur'an, it is obvious that terms like 'oppression' and 'tyranny', with their narrow political connotations, cannot begin to do justice to the wide range of meanings included in the primary Qur'anic significance, since oppression is merely one of many forms of human 'wrongdoing', an English term which is sufficiently vague and concrete to render the Qur'anic idea rather closely.

According to the Qur'an, the basic meaning of dhulm is to deny the reality of God and the truth of His revelation and then to transgress the bounds, limits, laws, and statutes He has set down. This Qur'anic concept can clearly be perceived in such typical verses as the following:

Who does greater wrong than he who bars God's places of worship, so that His Name be not rehearsed in them, and strives to destroy them? (2:114);

Who does greater wrong than he who conceals a testimony received from God? (2:140);

Whosoever transgresses the bounds of God – those are the wrongdoers (2:229);

And the unbelievers – they are the wrongdoers (2:254);

Whoso judges not according to what God has sent down – they are the wrongdoers (5:45);

Who does greater wrong than he who forges against God a lie, or cries lies to His signs? (7:37, 10:17);

Who does greater wrong than he who, being reminded of the signs of his Lord, turns away from them? (18:57, 32:22);

None denies Our signs but the wrongdoers (29:49);

Do not associate others with God; to associate others with God is a mighty wrong (31:13);

And whoso repents not, those – they are the wrongdoers (49:1l);

Whoso trespasses the bounds of God has done wrong to himself (65:1).

In most of the cases in which the Imam employs the term in the Sahifa, the Qur'anic context is clear, and this is sufficient reason to maintain consistency of translation in the present supplication, where 'oppression' might also be a valid translation. (For uses of the term in obvious Qur'anic contexts, cf. 1.12, 4.8, 8.4, 12.7, 12.11, 16.31, 24.11, 31.7, 37.8, 39.9, 42.16, 45.9, 45.47, 47.62, 47.132, 48.15, 51.14, 60.3, 63.8, 71.5; contexts which suggest 'oppression' as a valid rendering include 20.7, 51.4, 68.1). The term dhulm is often used as the opposite of 'adl or 'justice'; the Sahifa also provides a few instances where 'injustice' would translate the term well, such as 22.13 (where it is used as a synonym for jawr, translated there as 'injustice'), 25.11, 44.l0.

2. Some editions read yuhadirani for yuhasirani. The translation then becomes: 'and overcome me in my rights.'
3. Allusion to such Qur'anic verses as: We shall surely destroy the wrongdoers (14:13); We have prepared for the wrongdoers a painful chastisement (25:37)
4. Again reference to 27:62: He who responds to the distressed when he supplicates Him, and removes the evil.

15) His Supplication when Sick

وَ كَانَ مِنْ دُعَائِهِ عَلَيْهِ السَّلَامُ إِذَا مَرِضَ أَوْ نَزَلَ بِهِ كَرْبٌ أَوْ بَلِيَّةٌ (15)

His Supplication when Sick or Visited by Distress or an Affliction

1– O God, to Thee belongs praise
for the good health of my body
which lets me move about,
and to Thee belongs praise,
for the ailments
which Thou causest to arise in my flesh!

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

3– the time of health,

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

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

5– and, through all that, what the two writers write for me:
blameless acts,
which no heart had thought,
no tongue had uttered,
and no limb had undertaken,
rather, as Thy bestowal of bounty upon me
and the beneficence of Thy benefaction toward me.[1]

6– O God,
bless Muhammad and his Household,
make me love what Thou hast approved for me,
make easy for me what Thou hast sent down upon me,
purify me of the defilement of what I have sent ahead,
erase the evil of what I have done beforehand,
let me find the sweetness of well–being,
let me taste the coolness of safety,
and appoint for me
a way out from my illness to Thy pardon,
transformation of my infirmity into Thy forbearance,
escape from my distress to Thy refreshment,
and safety from this hardship in Thy relief!

7– Thou art gratuitously bountiful in beneficence,

ever gracious in kindness,
the Generous, the Giver,
Possessor of majesty and munificence!

1. اللَّهُمَّ لَكَ الْحَمْدُ

، عَلَى مَا لَمْ أَزَلْ أَتَصَرَّفُ فِيهِ مِنْ سَلَامَةِ بَدَنِي

وَ لَكَ الْحَمْدُ

عَلَى مَا أَحْدَثْتَ بِي مِنْ عِلَّةٍ فِي جَسَدِي

2. فَمَا أَدْرِي ، يَا إِلَهِي ،

، أَيُّ الْحَالَيْنِ أَحَقُّ بِالشُّكْرِ لَكَ

وَ أَيُّ الْوَقْتَيْنِ أَوْلَى بِالْحَمْدِ لَكَ

3. أَ وَقْتُ الصِّحَّةِ

، الَّتِي هَنَّأْتَنِي فِيهَا طَيِّبَاتِ رِزْقِكَ

، وَ نَشَّطْتَنِي بِهَا لِابْتِغَاءِ مَرْضَاتِكَ وَ فَضْلِكَ

وَ قَوَّيْتَنِي مَعَهَا

عَلَى مَا وَفَّقْتَنِي لَهُ مِنْ طَاعَتِكَ

4. أَمْ وَقْتُ الْعِلَّةِ

، الَّتِي مَحَّصْتَنِي بِهَا

، وَ النِّعَمِ الَّتِي أَتْحَفْتَنِي بِهَا

، تَخْفِيفاً لِمَا ثَقُلَ بِهِ عَلَيَّ ظَهْرِي مِنَ الْخَطِيئَاتِ

، وَ تَطْهِيراً لِمَا انْغَمَسْتُ فِيهِ مِنَ السَّيِّئَاتِ

، وَ تَنْبِيهاً لِتَنَاوُلِ التَّوْبَةِ

وَ تَذْكِيراً لِمَحْوِ الْحَوْبَةِ بِقَدِيمِ النِّعْمَةِ

5. وَ فِي خِلَالِ ذَلِكَ مَا كَتَبَ لِيَ الْكَاتِبَانِ

، مِنْ زَكِيِّ الْأَعْمَالِ

، مَا لَا قَلْبٌ فَكَّرَ فِيهِ

، وَ لَا لِسَانٌ نَطَقَ بِهِ

، وَ لَا جَارِحَةٌ تَكَلَّفَتْهُ

، بَلْ إِفْضَالًا مِنْكَ عَلَيَّ

. وَ إِحْسَاناً مِنْ صَنِيعِكَ إِلَيَّ

6. اللَّهُمَّ فَصَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ ،

وَ حَبِّبْ إِلَيَّ مَا رَضِيتَ لِي ،

وَ يَسِّرْ لِي مَا أَحْلَلْتَ بِي ،

وَ طَهِّرْنِي مِنْ دَنَسِ مَا أَسْلَفْتُ ،

وَ امْحُ عَنِّي شَرَّ مَا قَدَّمْتُ ،

وَ أَوْجِدْنِي حَلَاوَةَ الْعَافِيَةِ ،

وَ أَذِقْنِي بَرْدَ السَّلَامَةِ ،

وَ اجْعَلْ مَخْرَجِي عَنْ عِلَّتِي إِلَى عَفْوِكَ ،

وَ مُتَحَوَّلِي عَنْ صَرْعَتِي إِلَى تَجَاوُزِكَ ،

وَ خَلَاصِي مِنْ كَرْبِي إِلَى رَوْحِكَ ،

وَ سَلَامَتِي مِنْ هَذِهِ الشِّدَّةِ إِلَى فَرَجِكَ

7. إِنَّكَ الْمُتَفَضِّلُ بِالْإِحْسَانِ ، الْمُتَطَوِّلُ بِالِامْتِنَانِ ،

الْوَهَّابُ الْكَرِيمُ ،

ذُو الْجَلَالِ وَ الْإِكْرَامِ .

1. A believer who cannot perform the obligatory acts of worship because of illness is credited with them in any case. The commentator cites a number of hadith to this effect, e.g.: 'When the believer becomes sick, God says to the angel charged with him: "Write for him what you used to write when he was healthy".'

16) His Supplication in Asking Release

وَ كَانَ مِنْ دُعَائِهِ عَلَيْهِ السَّلَامُ إِذَا اسْتَقَالَ مِنْ ذُنُوبِهِ ، أَوْ تَضَرَّعَ فِي طَلَبِ الْعَفْوِ عَنْ عُيُوبِهِ (16)

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

1– O God,
O He through whose Mercy sinners seek aid!

2– O He to the remembrance of whose beneficence the distressed flee!

3– O He in fear of whom the offenders weep!

4– O Comfort of every lonely stranger!
O Relief of all who are downcast and distressed!
O Aid of everyone abandoned and alone!
O Support of every needy outcast!

5– Thou art He
who *embracest everything in mercy and knowledge*! 1

6– Thou art He
who hast appointed for each creature a share of Thy favours!

7– Thou art He
whose pardon is higher than His punishment!

8– Thou art He
whose mercy runs before His wrath!

9– Thou art He
whose bestowal is greater than His withholding!

10– Thou art He
by whose mercy all creatures are embraced!

11– Thou art He
who desires no repayment by him upon whom He bestows!

12– Thou art He
who does not overdo the punishment of him who disobeys Thee!

13– And I, my God, am Thy servant
whom Thou commanded to supplicate
and who said:
I am at Thy service and disposal!
Here am I, my Lord,
thrown down before Thee.

14– I am he
whose back offenses have weighed down!
I am he
whose lifetime sins have consumed!
I am he
who was disobedient in his ignorance,
while Thou didst not deserve that from him!

15– Wilt Thou, my God,
be merciful toward him who supplicates Thee,
that I should bring my supplication before Thee?
Wilt Thou forgive him who weeps to Thee
that I should hurry to weep?
Wilt Thou show forbearance toward
him who puts his face in the dust before Thee in lowliness?
Wilt Thou free from need him who complains to Thee of his indigent need with confidence?

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

17– My God,
so bless Muhammad and his Household,
turn not away from me
when I have turned my face toward Thee,
deprive me not
when 1 have besought Thee,

and slap not my brow with rejection
when I have stood before Thee!

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

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

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

21– My God, so to Thee belongs praise!
How many of my flaws Thou hast covered over
without exposing me!
How many of my sins Thou hast cloaked
without making me notorious!
How many faults I have committed, yet Thou didst not
tear away from me their covering,
collar me with their detested disgrace,
or make their dishonour plain
to those of my neighbours who search for my defects
and to those who envy Thy favour toward me!

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

23– So who is more ignorant than I, my God,
of his own right conduct?
Who is more heedless than I
of his own good fortune?

Who is further than I
from seeking to set himself right?
For I spend the provision Thou deliverest to me
in the disobedience Thou hast prohibited to me!
Who sinks more deeply into falsehood
and is more intensely audacious in evil than I?
For I hesitate between Thy call and the call of Satan
and then follow his call
without being blind in my knowledge of him
or forgetful in my memory of him,

24– while I am certain that Thy call takes to the Garden
and his call takes to the Fire!

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

26– And more marvellous than that is Thy lack of haste with me,
Thy slowness in attending to me!
That is not because I possess honour with Thee,
but because Thou waitest patiently for me
and art bountiful toward me
that I may refrain from disobedience displeasing to Thee
and abstain from evil deeds that disgrace me,
and because Thou lovest to pardon me more than to punish!

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

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

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

30– My God,
were I to weep to Thee until my eyelids drop off,
wail until my voice wears out,
stand before Thee until my feet swell up,
bow to Thee until my backbone is thrown out of joint,
prostrate to Thee until my eyeballs fall out,
eat the dirt of the earth for my whole life,
drink the water of ashes till the end of my days,
mention Thee through all of that until my tongue fails,
and not lift my glance to the sky's horizons in shame before Thee,
yet would I not merit through all of that
the erasing of a single one of my evil deeds!

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

32– My God, since Thou hast
shielded me with Thy covering
and not exposed me,
waited patiently for me through Thy generosity,
and not hurried me to punishment,
and shown me clemency through Thy bounty,
and not changed Thy favour upon me

or muddied Thy kindly acts toward me,
have mercy on my drawn out pleading,
my intense misery,
and my evil situation!

33– O God,
bless Muhammad and his Household,
protect me from acts of disobedience,
employ me in obedience,
provide me with excellent turning back [to Thee],
purify me through repentance,
strengthen me through preservation from sin,
set me right through well being,
let me taste the sweetness of forgiveness,
make me the freedman of Thy pardon
and the slave released by Thy mercy,
and write for me a security
from Thy displeasure!
Give me the good news of that
in the immediate, not the deferred
– a good news I recognize –
and make known to me therein a sign
which I may clearly see!

34– That will not constrain Thee in Thy plenty,
distress Thee in Thy power,
ascend beyond Thy lack of haste,
or tire Thee in Thy great gifts,
which are pointed to by Thy signs.
Verily Thou dost what Thou wilt,
Thou decreest what Thou desirest.
Thou art powerful over everything.2

1. اللَّهُمَّ يَا مَنْ بِرَحْمَتِهِ يَسْتَغِيثُ الْمُذْنِبُونَ

2. وَ يَا مَنْ إِلَى ذِكْرِ إِحْسَانِهِ يَفْزَعُ الْمُضْطَرُّونَ

3. وَ يَا مَنْ لِخِيفَتِهِ يَنْتَحِبُ الْخَاطِئُونَ

4. يَا أُنْسَ كُلِّ مُسْتَوْحِشٍ غَرِيبٍ ،

وَ يَا فَرَجَ كُلِّ مَكْرُوبٍ كَئِيبٍ ،

وَ يَا غَوْثَ كُلِّ مَخْذُولٍ فَرِيدٍ ،

وَ يَا عَضُدَ كُلِّ مُحْتَاجٍ طَرِيدٍ

5. أَنْتَ الَّذِي وَسِعْتَ كُلَّ شَيْءٍ رَحْمَةً وَ عِلْماً

6. وَ أَنْتَ الَّذِي جَعَلْتَ لِكُلِّ مَخْلُوقٍ

فِي نِعَمِكَ سَهْماً

7. وَ أَنْتَ الَّذِي عَفْوُهُ أَعْلَى مِنْ عِقَابِهِ

8. وَ أَنْتَ الَّذِي تَسْعَى رَحْمَتُهُ أَمَامَ غَضَبِهِ .

9. وَ أَنْتَ الَّذِي عَطَاؤُهُ أَكْثَرُ مِنْ مَنْعِهِ .

10. وَ أَنْتَ الَّذِي اتَّسَعَ الْخَلَائِقُ كُلُّهُمْ فِي وُسْعِهِ .

11. وَ أَنْتَ الَّذِي لَا يَرْغَبُ فِي جَزَاءِ مَنْ أَعْطَاهُ .

12. وَ أَنْتَ الَّذِي لَا يُفْرِطُ فِي عِقَابِ مَنْ عَصَاهُ .

13. وَ أَنَا ، يَا إِلَهِي ، عَبْدُكَ

الَّذِي أَمَرْتَهُ بِالدُّعَاءِ

، فَقَالَ لَبَّيْكَ وَ سَعْدَيْكَ

. هَا أَنَا ذَا ، يَا رَبِّ ، مَطْرُوحٌ بَيْنَ يَدَيْكَ

14. أَنَا الَّذِي أَوْقَرَتِ الْخَطَايَا ظَهْرَهُ ،

، وَ أَنَا الَّذِي أَفْنَتِ الذُّنُوبُ عُمُرَهُ

، وَ أَنَا الَّذِي بِجَهْلِهِ عَصَاكَ

. وَ لَمْ تَكُنْ أَهْلًا مِنْهُ لِذَاكَ

15. هَلْ أَنْتَ ، يَا إِلَهِي ،

رَاحِمٌ مَنْ دَعَاكَ

فَأُبْلِغَ فِي الدُّعَاءِ

أَمْ أَنْتَ غَافِرٌ لِمَنْ بَكَاكَ

فَأُسْرِعَ فِي الْبُكَاءِ

أَمْ أَنْتَ مُتَجَاوِزٌ عَمَّنْ عَفَّرَ لَكَ وَجْهَهُ تَذَلُّلًا

أَمْ أَنْتَ مُغْنٍ مَنْ شَكَا إِلَيْكَ ، فَقْرَهُ تَوَكُّلًا

16. إِلَهِي لَا تُخَيِّبْ مَنْ لَا يَجِدُ

مُعْطِياً غَيْرَكَ ،

. وَ لَا تَخْذُلْ مَنْ لَا يَسْتَغْنِي عَنْكَ بِأَحَدٍ دُونَكَ

17. إِلَهِي فَصَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ ،

وَ لَا تُعْرِضْ عَنِّي وَ قَدْ أَقْبَلْتُ عَلَيْكَ ،

وَ لَا تَحْرِمْنِي وَ قَدْ رَغِبْتُ إِلَيْكَ ،

. وَ لَا تَجْبَهْنِي بِالرَّدِّ وَ قَدِ انْتَصَبْتُ بَيْنَ يَدَيْكَ

18. أَنْتَ الَّذِي وَصَفْتَ نَفْسَكَ بِالرَّحْمَةِ ،

فَصَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ ، وَ ارْحَمْنِي ،

وَ أَنْتَ الَّذِي سَمَّيْتَ نَفْسَكَ بِالْعَفْوِ

فَاعْفُ عَنِّي

19. قَدْ تَرَى يَا إِلَهِي ،

فَيْضَ دَمْعِي مِنْ خِيفَتِكَ ،

وَ وَجِيبَ قَلْبِي مِنْ خَشْيَتِكَ ،

وَ انْتِقَاضَ جَوَارِحِي مِنْ هَيْبَتِكَ

20. كُلُّ ذَلِكَ حَيَاءٌ مِنْكَ لِسُوءِ عَمَلِي ،

وَ لِذَاكَ خَمَدَ صَوْتِي عَنِ الْجَأْرِ إِلَيْكَ ،

وَ كَلَّ لِسَانِي عَنْ مُنَاجَاتِكَ .

21. يَا إِلَهِي فَلَكَ الْحَمْدُ

فَكَمْ مِنْ عَائِبَةٍ سَتَرْتَهَا عَلَيَّ فَلَمْ تَفْضَحْنِي ،

وَ كَمْ مِنْ ذَنْبٍ غَطَّيْتَهُ عَلَيَّ فَلَمْ تَشْهَرْنِي ،

وَ كَمْ مِنْ شَائِبَةٍ أَلْمَمْتُ بِهَا فَلَمْ تَهْتِكْ عَنِّي سِتْرَهَا ،

وَ لَمْ تُقَلِّدْنِي مَكْرُوهَ شَنَارِهَا ،

وَ لَمْ تُبْدِ سَوْءَاتِهَا

لِمَنْ يَلْتَمِسُ مَعَايِبِي مِنْ جِيرَتِي ،

وَ حَسَدَةِ نِعْمَتِكَ عِنْدِي

22. ثُمَّ لَمْ يَنْهَنِي ذَلِكَ عَنْ أَنْ جَرَيْتُ

إِلَى سُوءِ مَا عَهِدْتَ مِنِّي

23. فَمَنْ أَجْهَلُ مِنِّي ، يَا إِلَهِي بِرُشْدِهِ

وَ مَنْ أَغْفَلُ مِنِّي عَنْ حَظِّهِ

وَ مَنْ أَبْعَدُ مِنِّي مِن اسْتِصْلَاحِ نَفْسِهِ

حِينَ أُنْفِقُ مَا أَجْرَيْتَ عَلَيَّ مِنْ رِزْقِكَ

فِيمَا نَهَيْتَنِي عَنْهُ مِنْ مَعْصِيَتِكَ

، وَ مَنْ أَبْعَدُ غَوْراً فِي الْبَاطِلِ

وَ أَشَدُّ إِقْدَاماً عَلَى السُّوءِ مِنِّي

حِينَ أَقِفُ بَيْنَ دَعْوَتِكَ وَ دَعْوَةِ الشَّيْطَانِ

فَأَتَّبِعُ دَعْوَتَهُ عَلَى غَيْرِ عَمًى مِنِّي

فِي مَعْرِفَةٍ بِهِ وَ لَا نِسْيَانٍ مِنْ حِفْظِي لَهُ

24. وَ أَنَا حِينَئِذٍ مُوقِنٌ بِأَنَّ مُنْتَهَى دَعْوَتِكَ إِلَى الْجَنَّةِ ،

. وَ مُنْتَهَى دَعْوَتِهِ إِلَي النَّارِ

25. سُبْحَانَكَ مَا أَعْجَبَ مَا أَشْهَدُ بِهِ عَلَى نَفْسِي ،

. وَ أُعَدِّدُهُ مِنْ مَكْتُومِ أَمْرِي

26. وَ أَعْجَبُ مِنْ ذَلِكَ أَنَاتُكَ عَنِّي ،

وَ إِبْطَاؤُكَ عَنْ مُعَاجَلَتِي ،

وَ لَيْسَ ذَلِكَ مِنْ كَرَمِي عَلَيْكَ ،

بَلْ تَأَنِّياً مِنْكَ لِي ،

وَ تَفَضُّلًا مِنْكَ عَلَيَّ

لِأَنْ أَرْتَدِعَ عَنْ مَعْصِيَتِكَ الْمُسْخِطَةِ ،

وَ أُقْلِعَ عَنْ سَيِّئَاتِيَ الْمُخْلِقَةِ ،

وَ لِأَنَّ عَفْوَكَ عَنِّي أَحَبُّ إِلَيْكَ مِنْ عُقُوبَتِي

27. بَلْ أَنَا ، يَا إِلَهِي ، أَكْثَرُ ذُنُوباً ،

وَ أَقْبَحُ آثَاراً ، وَ أَشْنَعُ أَفْعَالًا ،

وَ أَشَدُّ فِي الْبَاطِلِ تَهَوُّراً ،

وَ أَضْعَفُ عِنْدَ طَاعَتِكَ تَيَقُّظاً ،

وَ أَقَلُّ لِوَعِيدِكَ انْتِبَاهاً وَ ارْتِقَاباً

مِنْ أَنْ أُحْصِيَ لَكَ عُيُوبِي ،

. أَوْ أَقْدِرَ عَلَى ذِكْرِ ذُنُوبِي

28. وَ إِنَّمَا أُوَبِّخُ بِهَذَا نَفْسِي طَمَعاً فِي رَأْفَتِكَ

، الَّتِي بِهَا صَلَاحُ أَمْرِ الْمُذْنِبِينَ

. وَ رَجَاءً لِرَحْمَتِكَ الَّتِي بِهَا فَكَاكُ رِقَابِ الْخَاطِئِينَ

29. اللَّهُمَّ وَ هَذِهِ رَقَبَتِي قَدْ أَرَقَّتْهَا الذُّنُوبُ ،

، فَصَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ

، وَ أَعْتِقْهَا بِعَفْوِكَ

، وَ هَذَا ظَهْرِي قَدْ أَثْقَلَتْهُ الْخَطَايَا

، فَصَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ

وَ خَفِّفْ عَنْهُ بِمَنِّكَ

30. يَا إِلَهِي لَوْ بَكَيْتُ إِلَيْكَ حَتَّى تَسْقُطَ أَشْفَارُ عَيْنَيَّ ،

، وَ انْتَحَبْتُ حَتَّى يَنْقَطِعَ صَوْتِي

، وَ قُمْتُ لَكَ حَتَّى تَتَنَشَّرَ قَدَمَايَ

، وَ رَكَعْتُ لَكَ حَتَّى يَنْخَلِعَ صُلْبِي

، وَ سَجَدْتُ لَكَ حَتَّى تَتَفَقَّأَ حَدَقَتَايَ

، وَ أَكَلْتُ تُرَابَ الْأَرْضِ طُولَ عُمُرِي

، وَ شَرِبْتُ مَاءَ الرَّمَادِ آخِرَ دَهْرِي

، وَ ذَكَرْتُكَ فِي خِلَالِ ذَلِكَ حَتَّى يَكِلَّ لِسَانِي

ثُمَّ لَمْ أَرْفَعْ طَرْفِي إِلَى آفَاقِ السَّمَاءِ اسْتِحْيَاءً مِنْكَ

مَا اسْتَوْجَبْتُ بِذَلِكَ

. مَحْوَ سَيِّئَةٍ وَاحِدَةٍ مِنْ سَيِّئَاتِي

، وَ إِنْ كُنْتَ تَغْفِرُ لِي حِينَ أَسْتَوْجِبُ مَغْفِرَتَكَ .31

وَ تَعْفُو عَنِّي حِينَ أَسْتَحِقُّ عَفْوَكَ

، فَإِنَّ ذَلِكَ غَيْرُ وَاجِبٍ لِي بِاسْتِحْقَاقٍ

، وَ لَا أَنَا أَهْلٌ لَهُ بِاسْتِيجَابٍ

، إِذْ كَانَ جَزَائِي مِنْكَ فِي أَوَّلِ مَا عَصَيْتُكَ النَّارَ

. فَإِنْ تُعَذِّبْنِي فَأَنْتَ غَيْرُ ظَالِمٍ لِي

إِلَهِي فَإِذْ قَدْ تَغَمَّدْتَنِي بِسِتْرِكَ .32

، فَلَمْ تَفْضَحْنِي

، وَ تَأَنَّيْتَنِي بِكَرَمِكَ فَلَمْ تُعَاجِلْنِي

، وَ حَلُمْتَ عَنِّي بِتَفَضُّلِكَ فَلَمْ تُغَيِّرْ نِعْمَتَكَ عَلَيَّ

، وَ لَمْ تُكَدِّرْ مَعْرُوفَكَ عِنْدِي

، فَارْحَمْ طُولَ تَضَرُّعِي وَ شِدَّةَ مَسْكَنَتِي

. وَ سُوءَ مَوْقِفِي

33. اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ ،

، وَ قِنِي مِنَ الْمَعَاصِي

، وَ اسْتَعْمِلْنِي بِالطَّاعَةِ

، وَ ارْزُقْنِي حُسْنَ الْإِنَابَةِ

، وَ طَهِّرْنِي بِالتَّوْبَةِ ، وَ أَيِّدْنِي بِالْعِصْمَةِ

، وَ اسْتَصْلِحْنِي بِالْعَافِيَةِ

، وَ أَذِقْنِي حَلَاوَةَ الْمَغْفِرَةِ

، وَ اجْعَلْنِي طَلِيقَ عَفْوِكَ ، وَ عَتِيقَ رَحْمَتِكَ

، وَ اكْتُبْ لِي أَمَاناً مِنْ سُخْطِكَ

، وَ بَشِّرْنِي بِذَلِكَ فِي الْعَاجِلِ دُونَ الْآجِلِ

، بُشْرَى أَعْرِفُهَا

. وَ عَرِّفْنِي فِيهِ عَلَامَةً أَتَبَيَّنُهَا

34. إِنَّ ذَلِكَ لَا يَضِيقُ عَلَيْكَ فِي وُسْعِكَ ،

، وَ لَا يَتَكَأَّدُكَ فِي قُدْرَتِكَ

، وَ لَا يَتَصَعَّدُكَ فِي أَنَاتِكَ

، وَ لَا يَئُودُكَ فِي جَزِيلِ هِبَاتِكَ الَّتِي دَلَّتْ عَلَيْهَا آيَاتُكَ

، إِنَّكَ تَفْعَلُ مَا تَشَاءُ ، وَ تَحْكُمُ مَا تُرِيدُ

. إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

1. 40:7
2. 3:26

17) His Supplication Against Satan

وَ كَانَ مِنْ دُعَائِهِ عَلَيْهِ السَّلَامُ إِذَا ذُكِرَ الشَّيْطَانُ فَاسْتَعَاذَ مِنْهُ وَ مِنْ عَدَاوَتِهِ وَ كَيْدِهِ (17)

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

1– O God,
we seek refuge in Thee
from the instigations of the accursed Satan,
his trickery, and his traps,
from trust in his false hopes, his promises,
his delusions, and his snares,

2– and lest he should make himself crave
to lead us away from Thy obedience
and to degrade us through our disobeying Thee,
and lest what he has shown us as beautiful be beautiful for us
and what he has shown us as detestable weigh down upon us.

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

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

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

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

7– O God, cause us to recognize the falsehood with which he tempts us,
and once Thou hast caused us to recognize it,
protect us from it!

Make us see what will allow us to outwit him,
inspire us with all that we can make ready for him,
awaken us from the heedless slumber of relying upon him,
and help us well, through Thy giving success, against him!

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

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

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

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

12– O God, undo what he ties,
unstitch what he sews up,
dislocate what he devises,
frustrate him when he makes up his mind,
and destroy what he establishes!

13– O God, rout his troops,
nullify his trickery,
make his cave collapse,

and rub his nose in the ground!

14– O God,
place us in the ranks of his enemies
and remove us from the number of his friends,
that we obey him not when he entices us
and answer him not when he calls to us!
We command everyone who obeys our command
to be his enemy
and we admonish everyone who follows our prohibition not to follow him!

15– O God, bless Muhammad,
the Seal of the prophets and lord of the emissaries,
and the folk of his house,
the good, the pure!
Give refuge to us, our families, our brothers,
and all the faithful, male and female,
from that from which we seek refuge,
and grant us sanctuary from that through fear of which
we seek sanctuary in Thee!

16– Hear our supplication to Thee,
bestow upon us that of which we have been heedless,
and safeguard for us what we have forgotten!
Through all this bring us into the ranks of the righteous
and the degrees of the faithful!
Amen, Lord of the worlds!

1. اللَّهُمَّ إِنَّا نَعُوذُ بِكَ

مِنْ نَزَغَاتِ الشَّيْطَانِ الرَّجِيمِ

، وَ كَيْدِهِ وَ مَكَايِدِهِ

. وَ مِنَ الثِّقَةِ بِأَمَانِيِّهِ وَ مَوَاعِيدِهِ وَ غُرُورِهِ وَ مَصَايِدِهِ

2. وَ أَنْ يُطْمِعَ نَفْسَهُ فِي إِضْلَالِنَا عَنْ طَاعَتِكَ ،

وَ امْتِهَانِنَا بِمَعْصِيَتِكَ ،

أَوْ أَنْ يَحْسُنَ عِنْدَنَا مَا حَسَّنَ لَنَا ،

أَوْ أَنْ يَثْقُلَ عَلَيْنَا مَا كَرَّهَ إِلَيْنَا .

3. اللَّهُمَّ اخْسَأْهُ عَنَّا بِعِبَادَتِكَ ،

وَ اكْبِتْهُ بِدُءوبِنَا فِي مَحَبَّتِكَ ،

وَ اجْعَلْ بَيْنَنَا وَ بَيْنَهُ سِتْراً لَا يَهْتِكُهُ ،

وَ رَدْماً مُصْمِتاً لَا يَفْتُقُهُ .

4. اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ ،

وَ اشْغَلْهُ عَنَّا بِبَعْضِ أَعْدَائِكَ ،

وَ اعْصِمْنَا مِنْهُ بِحُسْنِ رِعَايَتِكَ ،

وَ اكْفِنَا خَتْرَهُ ،

وَ وَلِّنَا ظَهْرَهُ ،

وَ اقْطَعْ عَنَّا إِثْرَهُ .

5. اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ ،

وَ أَمْتِعْنَا مِنَ الْهُدَى بِمِثْلِ ضَلَالَتِهِ ،

وَ زَوِّدْنَا مِنَ الْتَّقْوَى ضِدَّ غَوَايَتِهِ ،

وَ اسْلُكْ بِنَا مِنَ التُّقَى

خِلَافَ سَبِيلِهِ مِنَ الرَّدَى .

6. اللَّهُمَّ لَا تَجْعَلْ لَهُ فِي قُلُوبِنَا مَدْخَلًا

وَ لَا تُوطِنَنَّ لَهُ فِيمَا لَدَيْنَا مَنْزِلًا .

7. اللَّهُمَّ وَ مَا سَوَّلَ لَنَا مِنْ بَاطِلٍ فَعَرِّفْنَاهُ ،

وَ إِذَا عَرَّفْتَنَاهُ فَقِنَاهُ ،

وَ بَصِّرْنَا مَا نُكَايِدُهُ بِهِ ،

وَ أَلْهِمْنَا مَا نُعِدُّهُ لَهُ ،

وَ أَيْقِظْنَا عَنْ سِنَةِ الْغَفْلَةِ بِالرُّكُونِ إِلَيْهِ ،

وَ أَحْسِنْ بِتَوْفِيقِكَ عَوْنَنَا عَلَيْهِ .

8. اللَّهُمَّ وَ أَشْرِبْ قُلُوبَنَا إِنْكَارَ عَمَلِهِ ،

. وَ الْطُفْ لَنَا فِي نَقْضِ حِيَلِهِ

9. اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ ،

، وَ حَوِّلْ سُلْطَانَهُ عَنَّا

، وَ اقْطَعْ رَجَاءَهُ مِنَّا

. وَ ادْرَأْهُ عَنِ الْوُلُوعِ بِنَا

10. اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ ،

وَ اجْعَلْ آبَاءَنَا وَ أُمَّهَاتِنَا وَ أَوْلَادَنَا وَ أَهَالِيَنَا

وَ ذَوِي أَرْحَامِنَا وَ قَرَابَاتِنَا

وَ جِيرَانَنَا مِنَ الْمُؤْمِنِينَ وَ الْمُؤْمِنَاتِ مِنْهُ

، فِي حِرْزٍ حَارِزٍ ، وَ حِصْنٍ حَافِظٍ ، وَ كَهْفٍ مَانِعٍ

، وَ أَلْبِسْهُمْ مِنْهُ جُنَناً وَاقِيَةً

. وَ أَعْطِهِمْ عَلَيْهِ أَسْلِحَةً مَاضِيَةً

11. اللَّهُمَّ وَ اعْمُمْ بِذَلِكَ مَنْ

، شَهِدَ لَكَ بِالرُّبُوبِيَّةِ

، وَ أَخْلَصَ لَكَ بِالْوَحْدَانِيَّةِ

، وَ عَادَاهُ لَكَ بِحَقِيقَةِ الْعُبُودِيَّةِ

. وَ اسْتَظْهَرَ بِكَ عَلَيْهِ فِي مَعْرِفَةِ الْعُلُومِ الرَّبَّانِيَّةِ

12. اللَّهُمَّ احْلُلْ مَا عَقَدَ ،

، وَ افْتُقْ مَا رَتَقَ

، وَ افْسَخْ مَا دَبَّرَ

. وَ ثَبِّطْهُ إِذَا عَزَمَ ، وَ انْقُضْ مَا أَبْرَمَ

13. اللَّهُمَّ وَ اهْزِمْ جُنْدَهُ ،

. وَ أَبْطِلْ كَيْدَهُ وَ اهْدِمْ كَهْفَهُ ، وَ أَرْغِمْ أَنْفَهُ

14. اللَّهُمَّ اجْعَلْنَا فِي نَظْمِ أَعْدَائِهِ ،

، وَ اعْزِلْنَا عَنْ عِدَادِ أَوْلِيَائِهِ

، لَا نُطِيعُ لَهُ إِذَا اسْتَهْوَانَا

، وَ لَا نَسْتَجِيبُ لَهُ إِذَا دَعَانَا

، نَأْمُرُ بِمُنَاوَأَتِهِ ، مَنْ أَطَاعَ أَمْرَنَا

. وَ نَعِظُ عَنْ مُتَابَعَتِهِ مَنِ اتَّبَعَ زَجْرَنَا

15. اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ

خَاتَمِ النَّبِيِّينَ وَ سَيِّدِ الْمُرْسَلِينَ

، وَ عَلَى أَهْلِ بَيْتِهِ الطَّيِّبِينَ الطَّاهِرِينَ

، وَ أَعِذْنَا وَ أَهَالِيَنَا وَ إِخْوَانَنَا وَ جَمِيعَ الْمُؤْمِنِينَ وَ الْمُؤْمِنَاتِ مِمَّا اسْتَعَذْنَا مِنْهُ

وَ أَجِرْنَا مِمَّا اسْتَجَرْنَا بِكَ مِنْ خَوْفِهِ

16. ، وَ اسْمَعْ لَنَا مَا دَعَوْنَا بِهِ

، وَ أَعْطِنَا مَا أَغْفَلْنَاهُ

، وَ احْفَظْ لَنَا مَا نَسِينَاهُ

وَ صَيِّرْنَا بِذَلِكَ فِي دَرَجَاتِ الصَّالِحِينَ

، وَ مَرَاتِبِ الْمُؤْمِنِينَ

. آمِينَ رَبَّ الْعَالَمِينَ

18) His Supplication in Perils

وَ كَانَ مِنْ دُعَائِهِ عَلَيْهِ السَّلَامُ إِذَا دُفِعَ عَنْهُ مَا يَحْذَرُ ، أَوْ عُجِّلَ لَهُ مَطْلَبُهُ (18)

His Supplication when Perils were Repelled or Requests quickly granted

1– O God,
to Thee belongs praise for Thy excellent accomplishment
and for Thy trial which Thou hast turned away from me!
But make not my share of Thy mercy
the well–being which Thou hast quickly granted to me,
lest I become wretched through what I have loved
and someone else gain felicity through what I have disliked![1]

2– If this well–being in which 1 pass the day or night should precede a trial that does not cease
and a burden that does not pass away,
then set before me what Thou hadst set behind
and set behind me what Thou hadst set before!

3– For that which ends in annihilation is not great
and that which ends in subsistence is not little.
And bless Muhammad and his Household!

1. اللَّهُمَّ لَكَ الْحَمْدُ عَلَى حُسْنِ قَضَائِكَ ،

وَ بِمَا صَرَفْتَ عَنِّي مِنْ بَلَائِكَ ،

فَلَا تَجْعَلْ حَظِّي مِنْ رَحْمَتِكَ

مَا عَجَّلْتَ لِي مِنْ عَافِيَتِكَ

فَأَكُونَ قَدْ شَقِيتُ بِمَا أَحْبَبْتُ

وَ سَعِدَ غَيْرِي بِمَا كَرِهْتُ .

2. وَ إِنْ يَكُنْ مَا ظَلِلْتُ فِيهِ أَوْ بِتُّ فِيهِ مِنْ هَذِهِ الْعَافِيَةِ بَيْنَ يَدَيْ بَلَاءٍ لَا يَنْقَطِعُ وَ وِزْرٍ لَا يَرْتَفِعُ

، فَقَدِّمْ لِي مَا أَخَّرْتَ

. وَ أَخِّرْ عَنِّي مَا قَدَّمْتَ

3. فَغَيْرُ كَثِيرٍ مَا عَاقِبَتُهُ الْفَنَاءُ ،

، وَ غَيْرُ قَلِيلٍ مَا عَاقِبَتُهُ الْبَقَاءُ

. وَ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ

1. The terms 'wretchedness' (shiqa') and 'felicity' (sa'ada) refer to heaven and hell, not to the misery or happiness of this world.

19) His Supplication in Asking for Water during a Drought

وَ كَانَ مِنْ دُعَائِهِ ، عَلَيْهِ السَّلَامُ عِنْدَ الِاسْتِسْقَاءِ بَعْدَ الْجَدْبِ (19)

1. اللَّهُمَّ اسْقِنَا الْغَيْثَ ،

وَ انْشُرْ عَلَيْنَا رَحْمَتَكَ بِغَيْثِكَ الْمُغْدِقِ

مِنَ السَّحَابِ الْمُنْسَاقِ

لِنَبَاتِ أَرْضِكَ الْمُونِقِ فِي جَمِيعِ الْآفَاقِ .

2. وَ امْنُنْ عَلَى عِبَادِكَ بِإِينَاعِ الثَّمَرَةِ ،

وَ أَحْيِ بِلَادَكَ بِبُلُوغِ الزَّهَرَةِ ،

وَ أَشْهِدْ مَلَائِكَتَكَ الْكِرَامَ السَّفَرَةَ

بِسَقْيٍ مِنْكَ نَافِعٍ ، دَائِمٍ غُزْرُهُ ، وَاسِعٍ دِرَرُهُ ، وَابِلٍ سَرِيعٍ عَاجِلٍ .

3. تُحْيِي بِهِ مَا قَدْ مَاتَ ،

وَ تَرُدُّ بِهِ مَا قَدْ فَاتَ

وَ تُخْرِجُ بِهِ مَا هُوَ آتٍ ،

وَ تُوَسِّعُ بِهِ فِي الْأَقْوَاتِ ،

سَحَاباً مُتَرَاكِماً هَنِيئاً مَرِيئاً

طَبَقاً مُجَلْجَلًا ،

غَيْرَ مُلِثٍّ وَدْقُهُ ،

وَ لَا خُلَّبٍ بَرْقُهُ .

4. اللَّهُمَّ اسْقِنَا غَيْثاً مُغِيثاً

مَرِيعاً مُمْرِعاً عَرِيضاً

، وَاسِعاً غَزِيراً

. تَرُدُّ بِهِ النَّهِيضَ ، وَ تَجْبُرُ بِهِ الْمَهِيضَ

5. اللَّهُمَّ اسْقِنَا سَقْياً تُسِيلُ مِنْهُ الظِّرَابَ ، وَ تَمْلَأُ مِنْهُ الْجِبَابَ ، وَ تُفَجِّرُ بِهِ الْأَنْهَارَ ، وَ تُنْبِتُ بِهِ الْأَشْجَارَ ، وَ تُرْخِصُ بِهِ الْأَسْعَارَ فِي جَمِيعِ الْأَمْصَارِ ، وَ تَنْعَشُ بِهِ الْبَهَائِمَ وَ الْخَلْقَ ، وَ تُكْمِلُ لَنَا بِهِ طَيِّبَاتِ الرِّزْقِ ، و تُنْبِتُ لَنَا بِهِ الزَّرْعَ وَ تُدِرُّ بِهِ الضَّرْعَ وَ تَزِيدُنَا بِهِ قُوَّةً إِلَى قُوَّتِنَا .

6. اللَّهُمَّ لَا تَجْعَلْ ظِلَّهُ عَلَيْنَا سَمُوماً ،

، وَ لَا تَجْعَلْ بَرْدَهُ عَلَيْنَا حُسُوماً

، وَ لَا تَجْعَلْ صَوْبَهُ عَلَيْنَا رُجُوماً

. وَ لَا تَجْعَلْ مَاءَهُ عَلَيْنَا أُجَاجاً

7. اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ ،

، وَ ارْزُقْنَا مِنْ بَرَكَاتِ السَّمَاوَاتِ وَ الْأَرْضِ

. إِنَّكَ عَلَى كُلِّ شَيءٍ قَدِيرٌ

1– O God, water us with rain,
unfold upon us Thy mercy

through Thy copious rain
from the driven clouds,
so that Thy goodly earth may grow
on all horizons!

2– Show kindness to Thy servants
through the ripening of the fruit,
revive Thy land
through the blossoming of the flowers,
and let Thy angels – the noble scribes – be witness
to a beneficial watering from Thee,
lasting in its abundance,
plenty in its flow,
heavy, quick, soon,

3– through which Thou revivest what has vanished,
ringest forth what is coming,
and providest plentiful foods,
through heaped up, wholesome, productive clouds,
in reverberating layers,
the rain's downpour not without cease,
the lightning's flashes not without fruit!

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

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

and add for us strength to our strength!

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

7– O God,
bless Muhammad and his Household
and provide us with the blessings of the heavens and the earth!
Thou art powerful over everything![1]

1. 3:26

20) His Supplication on Noble Moral Traits and Acts Pleasing to God

وَ كَانَ مِنْ دُعَائِهِ عَلَيْهِ السَّلَامُ فِي مَكَارِمِ الْأَخْلَاقِ وَ مَرْضِيِّ الْأَفْعَالِ (20)

1. اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ ،

وَ بَلِّغْ بِإِيمَانِي أَكْمَلَ الْإِيمَانِ ،

وَ اجْعَلْ يَقِينِي أَفْضَلَ الْيَقِينِ ،

وَ انْتَهِ بِنِيَّتِي إِلَى أَحْسَنِ النِّيَّاتِ ، وَ بِعَمَلِي إِلَى أَحْسَنِ الْأَعْمَالِ .

2. اللَّهُمَّ وَفِّرْ بِلُطْفِكَ نِيَّتِي ،

، وَ صَحِّحْ بِمَا عِنْدَكَ يَقِينِي

. وَ اسْتَصْلِحْ بِقُدْرَتِكَ مَا فَسَدَ مِنِّي

3. اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ ،

، وَ اكْفِنِي مَا يَشْغَلُنِي الِاهْتِمَامُ بِهِ

، وَ اسْتَعْمِلْنِي بِمَا تَسْأَلُنِي غَداً عَنْهُ

، وَ اسْتَفْرِغْ أَيَّامِي فِيمَا خَلَقْتَنِي لَهُ

، وَ أَغْنِنِي وَ أَوْسِعْ عَلَيَّ فِي رِزْقِكَ

، وَ لَا تَفْتِنِّي بِالنَّظَرِ

، وَ أَعِزَّنِي وَ لَا تَبْتَلِيَنِّي بِالْكِبْرِ

، وَ عَبِّدْنِي لَكَ وَ لَا تُفْسِدْ عِبَادَتِي بِالْعُجْبِ

وَ أَجْرِ لِلنَّاسِ عَلَى يَدِيَ الْخَيْرَ

، وَ لَا تَمْحَقْهُ بِالْمَنِّ

، وَ هَبْ لِي مَعَالِيَ الْأَخْلَاقِ

. وَ اعْصِمْنِي مِنَ الْفَخْرِ

4. اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ ،

وَ لَا تَرْفَعْنِي فِي النَّاسِ دَرَجَةً

، إِلَّا حَطَطْتَنِي عِنْدَ نَفْسِي مِثْلَهَا

وَ لَا تُحْدِثْ لِي عِزّاً ظَاهِراً

. إِلَّا أَحْدَثْتَ لِي ذِلَّةً بَاطِنَةً عِنْدَ نَفْسِي بِقَدَرِهَا

5. اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ ،

وَ مَتِّعْنِي بِهُدًى صَالِحٍ

، لَا أَسْتَبْدِلُ بِهِ

، وَ طَرِيقَةِ حَقٍّ لَا أَزِيغُ عَنْهَا

، وَ نِيَّةِ رُشْدٍ لَا أَشُكُّ فِيهَا

، وَ عَمِّرْنِي مَا كَانَ عُمُرِي بِذْلَةً فِي طَاعَتِكَ

فَإِذَا كَانَ عُمُرِي مَرْتَعاً لِلشَّيْطَانِ

فَاقْبِضْنِي إِلَيْكَ

، قَبْلَ أَنْ يَسْبِقَ مَقْتُكَ إِلَيَّ

أَوْ يَسْتَحْكِمَ غَضَبُكَ عَلَيَّ .

6. اللَّهُمَّ لَا تَدَعْ خَصْلَةً تُعَابُ مِنِّي

، إِلَّا أَصْلَحْتَهَا

، وَ لَا عَائِبَةً أُوَنَّبُ بِهَا إِلَّا حَسَّنْتَهَا

. وَ لَا أُكْرُومَةً فِيَّ نَاقِصَةً إِلَّا أَتْمَمْتَهَا

7. اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ ،

، وَ أَبْدِلْنِي مِنْ بِغْضَةِ أَهْلِ الشَّنَآنِ الْمَحَبَّةَ

، وَ مِنْ حَسَدِ أَهْلِ الْبَغْيِ الْمَوَدَّةَ

، وَ مِنْ ظِنَّةِ أَهْلِ الصَّلَاحِ الثِّقَةَ

، وَ مِنْ عَدَاوَةِ الْأَدْنَيْنَ الْوَلَايَةَ

، وَ مِنْ عُقُوقِ ذَوِي الْأَرْحَامِ الْمَبَرَّةَ

، وَ مِنْ خِذْلَانِ الْأَقْرَبِينَ النُّصْرَةَ

، وَ مِنْ حُبِّ الْمُدَارِينَ تَصْحِيحَ الْمِقَةِ

، وَ مِنْ رَدِّ الْمُلَابِسِينَ كَرَمَ الْعِشْرَةِ

. وَ مِنْ مَرَارَةِ خَوْفِ الظَّالِمِينَ حَلَاوَةَ الْأَمَنَةِ

8. اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ ،

، وَ اجْعَلْ لِي يَداً عَلَى مَنْ ظَلَمَنِي

، وَ لِسَاناً عَلَى مَنْ خَاصَمَنِي

، وَ ظَفَراً بِمَنْ عَانَدَنِي

، وَ هَبْ لِي مَكْراً عَلَى مَنْ كَايَدَنِي

، وَ قُدْرَةً عَلَى مَنِ اضْطَهَدَنِي

، وَ تَكْذِيباً لِمَنْ قَصَبَنِي

، وَ سَلَامَةً مِمَّنْ تَوَعَّدَنِي

، وَ وَفِّقْنِي لِطَاعَةِ مَنْ سَدَّدَنِي

. وَ مُتَابَعَةِ مَنْ أَرْشَدَنِي

9. اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ ،

، وَ سَدِّدْنِي لِأَنْ أُعَارِضَ مَنْ غَشَّنِي بِالنُّصْحِ

، وَ أَجْزِيَ مَنْ هَجَرَنِي بِالْبِرِّ

، وَ أُثِيبَ مَنْ حَرَمَنِي بِالْبَذْلِ

، وَ أُكَافِيَ مَنْ قَطَعَنِي بِالصِّلَةِ

، وَ أُخَالِفَ مَنِ اغْتَابَنِي إِلَى حُسْنِ الذِّكْرِ

، وَ أَنْ أَشْكُرَ الْحَسَنَةَ

. وَ أُغْضِيَ عَنِ السَّيِّئَةِ

10. اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ ،

، وَ حَلِّنِي بِحِلْيَةِ الصَّالِحِينَ

وَ أَلْبِسْنِي زِينَةَ الْمُتَّقِينَ ، فِي

، بَسْطِ الْعَدْلِ ، وَ كَظْمِ الغَيْظِ

، وَ إِطْفَاءِ النَّائِرَةِ ، وَ ضَمِّ أَهْلِ الْفُرْقَةِ

، وَ إِصْلَاحِ ذَاتِ الْبَيْنِ

، وَ إِفْشَاءِ الْعَارِفَةِ

، وَ سَتْرِ الْعَائِبَةِ

، وَ لِينِ الْعَرِيكَةِ

، وَ خَفْضِ الْجَنَاحِ

، وَ حُسْنِ السِّيرَةِ ، وَ سُكُونِ الرِّيحِ

، وَ طِيبِ الْمُخَالَقَةِ ، وَ السَّبْقِ إِلَى الْفَضِيلَةِ

، وَ إِيثَارِ التَّفَضُّلِ

، وَ تَرْكِ التَّعْيِيرِ

، وَ الْإِفْضَالِ عَلَى غَيْرِ الْمُسْتَحِقِّ

، وَ الْقَوْلِ بِالْحَقِّ وَ إِنْ عَزَّ

، وَ اسْتِقْلَالِ الْخَيْرِ وَ إِنْ كَثُرَ مِنْ قَوْلِي وَ فِعْلِي

، وَ اسْتِكْثَارِ الشَّرِّ وَ إِنْ قَلَّ مِنْ قَوْلِي وَ فِعْلِي

، وَ أَكْمِلْ ذَلِكَ لِي بِدَوَامِ الطَّاعَةِ

، وَ لُزُومِ الْجَمَاعَةِ

، وَ رَفْضِ أَهْلِ الْبِدَعِ

. وَ مُسْتَعْمِلِ الرَّأْيِ الْمُخْتَرَعِ

11. اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ ،

، وَ اجْعَلْ أَوْسَعَ رِزْقِكَ عَلَيَّ إِذَا كَبِرْتُ

، وَ أَقْوَى قُوَّتِكَ فِيَّ إِذَا نَصِبْتُ

، وَ لَا تَبْتَلِيَنِّي بِالْكَسَلِ عَنْ عِبَادَتِكَ

، وَ لَا الْعَمَى عَنْ سَبِيلِكَ

، وَ لَا بِالتَّعَرُّضِ لِخِلَافِ مَحَبَّتِكَ

، وَ لَا مُجَامَعَةِ مَنْ تَفَرَّقَ عَنْكَ

. وَ لَا مُفَارَقَةِ مَنِ اجْتَمَعَ إِلَيْكَ

12. اللَّهُمَّ اجْعَلْنِي أَصُولُ بِكَ عِنْدَ الضَّرُورَةِ ،

، وَ أَسْأَلُكَ عِنْدَ الْحَاجَةِ

، وَ أَتَضَرَّعُ إِلَيْكَ عِنْدَ الْمَسْكَنَةِ

، وَ لَا تَفْتِنِّي بِالِاسْتِعَانَةِ بِغَيْرِكَ إِذَا اضْطُرِرْتُ

، وَ لَا بِالْخُضُوعِ لِسُؤَّالِ غَيْرِكَ إِذَا افْتَقَرْتُ

، وَ لَا بِالتَّضَرُّعِ إِلَى مَنْ دُونَكَ إِذَا رَهِبْتُ

، فَأَسْتَحِقَّ بِذَلِكَ خِذْلَانَكَ وَ مَنْعَكَ وَ إِعْرَاضَكَ

. يَا أَرْحَمَ الرَّاحِمِينَ

13. اللَّهُمَّ اجْعَلْ

مَا يُلْقِي الشَّيْطَانُ فِي رُوعِي مِنَ التَّمَنِّي وَ التَّظَنِّي وَ الْحَسَدِ

، ذِكْراً لِعَظَمَتِكَ

، وَ تَفَكُّراً فِي قُدْرَتِكَ

، وَ تَدْبِيراً عَلَى عَدُوِّكَ

وَ مَا أَجْرَى عَلَى لِسَانِي

مِنْ لَفْظَةِ فُحْشٍ أَوْ هُجْرٍ أَوْ شَتْمِ عِرْضٍ

أَوْ شَهَادَةِ بَاطِلٍ

أَوِ اغْتِيَابِ مُؤْمِنٍ غَائِبٍ أَوْ سَبِّ حَاضِرٍ

، وَ مَا أَشْبَهَ ذَلِكَ نُطْقاً بِالْحَمْدِ لَكَ

، وَ إِغْرَاقاً فِي الثَّنَاءِ عَلَيْكَ

، وَ ذَهَاباً فِي تَمْجِيدِكَ

، وَ شُكْراً لِنِعْمَتِكَ

، وَ اعْتِرَافاً بِإِحْسَانِكَ

. وَ إِحْصَاءً لِمِنَنِكَ

14. اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ ،

، وَ لَا أُظْلَمَنَّ وَ أَنْتَ مُطِيقٌ لِلدَّفْعِ عَنِّي

، وَ لَا أَظْلِمَنَّ وَ أَنْتَ الْقَادِرُ عَلَى الْقَبْضِ مِنِّي

، وَ لَا أَضِلَّنَّ وَ قَدْ أَمْكَنَتْكَ هِدَايَتِي

، وَ لَا أَفْتَقِرَنَّ وَ مِنْ عِنْدِكَ وُسْعِي

. وَ لَا أَطْغَيَنَّ وَ مِنْ عِنْدِكَ وُجْدِي

15. اللَّهُمَّ إِلَى مَغْفِرَتِكَ وَفَدْتُ ،

، وَ إِلَى عَفْوِكَ قَصَدْتُ

، وَ إِلَى تَجَاوُزِكَ اشْتَقْتُ

، وَ بِفَضْلِكَ وَثِقْتُ

، وَ لَيْسَ عِنْدِي مَا يُوجِبُ لِي مَغْفِرَتَكَ

، وَ لَا فِي عَمَلِي مَا أَسْتَحِقُّ بِهِ عَفْوَكَ

، وَ مَا لِي بَعْدَ أَنْ حَكَمْتُ عَلَى نَفْسِي إِلَّا فَضْلُكَ

. فَصَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ ، وَ تَفَضَّلْ عَلَيَّ

16. اللَّهُمَّ وَ أَنْطِقْنِي بِالْهُدَى ،

، وَ أَلْهِمْنِي التَّقْوَى

، وَ وَفِّقْنِي لِلَّتِي هِيَ أَزْكَى

. وَ اسْتَعْمِلْنِي بِمَا هُوَ أَرْضَى

17. اللَّهُمَّ اسْلُكْ بِيَ الطَّرِيقَةَ الْمُثْلَى ،

. وَ اجْعَلْنِي عَلَى مِلَّتِكَ أَمُوتُ وَ أَحْيَا

18. اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ ،

، وَ مَتِّعْنِي بِالِاقْتِصَادِ

، وَ اجْعَلْنِي مِنْ أَهْلِ السَّدَادِ

، وَ مِنْ أَدِلَّةِ الرَّشَادِ

، وَ مِنْ صَالِحِ الْعِبَادِ

، وَ ارْزُقْنِي فَوْزَ الْمَعَادِ

. وَ سلَامَةَ الْمِرْصَادِ

19. اللَّهُمَّ خُذْ لِنَفْسِكَ مِنْ نَفْسِي مَا يُخَلِّصُهَا ،

، وَ أَبْقِ لِنَفْسِي مِنْ نَفْسِي مَا يُصْلِحُهَا

. فَإِنَّ نَفْسِي هَالِكَةٌ أَوْ تَعْصِمَهَا

20. اللَّهُمَّ أَنْتَ عُدَّتِي إِنْ حَزِنْتُ ،

، وَ أَنْتَ مُنْتَجَعِي إِنْ حُرِمْتُ

، وَ بِكَ اسْتِغَاثَتِي إِنْ كَرِثْتُ

، وَ عِنْدَكَ مِمَّا فَاتَ خَلَفٌ

، وَ لِمَا فَسَدَ صَلَاحٌ

، وَ فِيمَا أَنْكَرْتَ تَغْيِيرٌ

، فَامْنُنْ عَلَيَّ قَبْلَ الْبَلَاءِ بِالْعَافِيَةِ

، وَ قَبْلَ الطَّلَبِ بِالْجِدَةِ

، وَ قَبْلَ الضَّلَالِ بِالرَّشَادِ

، وَ اكْفِنِي مَئُونَةَ مَعَرَّةِ الْعِبَادِ

، وَ هَبْ لِي أَمْنَ يَوْمِ الْمَعَادِ

. وَ امْنَحْنِي حُسْنَ الْإِرْشَادِ

21. اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ ،

، وَ ادْرَأْ عَنِّي بِلُطْفِكَ

، وَ اغْذُنِي بِنِعْمَتِكَ

، وَ أَصْلِحْنِي بِكَرَمِكَ

، وَ دَاوِنِي بِصُنْعِكَ

، وَ أَظِلَّنِي فِي ذَرَاكَ

، وَ جَلِّلْنِي رِضَاكَ

، وَ وَفِّقْنِي إِذَا اشْتَكَلَتْ عَلَيَّ الْأُمُورُ لِأَهْدَاهَا

، وَ إِذَا تَشَابَهَتِ الْأَعْمَالُ لِأَزْكَاهَا

. وَ إِذَا تَنَاقَضَتِ الْمِلَلُ لِأَرْضَاهَا

22. اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ ،

، وَ تَوِّجْنِي بِالْكِفَايَةِ

، وَ سُمْنِي حُسْنَ الْوِلَايَةِ

، وَ هَبْ لِي صِدْقَ الْهِدَايَةِ

، وَ لَا تَفْتِنِّي بِالسَّعَةِ

، وَ امْنَحْنِي حُسْنَ الدَّعَةِ

، وَ لَا تَجْعَلْ عَيْشِي كَدّاً كَدّاً

، وَ لَا تَرُدَّ دُعَائِي عَلَيَّ رَدّاً

. فَإِنِّي لَا أَجْعَلُ لَكَ ضِدّاً ، وَ لَا أَدْعُو مَعَكَ نِدّاً

23. اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ ،

، وَ امْنَعْنِي مِنَ السَّرَفِ

، وَ حَصِّنْ رِزْقِي مِنَ التَّلَفِ

، وَ وَفِّرْ مَلَكَتِي بِالْبَرَكَةِ فِيهِ

. وَ أَصِبْ بِي سَبِيلَ الْهِدَايَةِ لِلْبِرِّ فِيمَا أُنْفِقُ مِنْهُ

24. اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ ،

، وَ اكْفِنِي مَئُونَةَ الِاكْتِسَابِ

، وَ ارْزُقْنِي مِنْ غَيْرِ احْتِسَابٍ

، فَلَا أَشْتَغِلَ عَنْ عِبَادَتِكَ بِالطَّلَبِ

. وَ لَا أَحْتَمِلَ إِصْرَ تَبِعَاتِ الْمَكْسَبِ

25. اللَّهُمَّ فَأَطْلِبْنِي بِقُدْرَتِكَ مَا أَطْلُبُ ،

. وَ أَجِرْنِي بِعِزَّتِكَ مِمَّا أَرْهَبُ

26. اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ ،

، وَ صُنْ وَجْهِي بِالْيَسَارِ

وَ لَا تَبْتَذِلْ جَاهِي بِالْإِقْتَارِ

، فَأَسْتَرْزِقَ أَهْلَ رِزْقِكَ

، وَ أَسْتَعْطِيَ شِرَارَ خَلْقِكَ

، فَأَفْتَتِنَ بِحَمْدِ مَنْ أَعْطَانِي

، و أُبْتَلَى بِذَمِّ مَنْ مَنَعَنِي

. وَ أَنْتَ مِنْ دُونِهِمْ وَلِيُّ الْإِعْطَاءِ وَ الْمَنْعِ

27. اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ ،

، وَ ارْزُقْنِي صِحَّةً فِي عِبَادَةٍ

، وَ فَرَاغاً فِي زَهَادَةٍ

، وَ عِلْماً فِي اسْتِعْمَالٍ

. وَ وَرَعاً فِي إِجْمَالٍ

28. اللَّهُمَّ اخْتِمْ بِعَفْوِكَ أَجَلِي ،

، وَ حَقِّقْ فِي رَجَاءِ رَحْمَتِكَ أَمَلِي

، وَ سَهِّلْ إِلَى بُلُوغِ رِضَاكَ سُبُلِي

. وَ حَسِّنْ فِي جَمِيعِ أَحْوَالِي عَمَلِي

29. اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ ،

، وَ نَبِّهْنِي لِذِكْرِكَ فِي أَوْقَاتِ الْغَفْلَةِ

، وَ اسْتَعْمِلْنِي بِطَاعَتِكَ فِي أَيَّامِ الْمُهْلَةِ

، وَ انْهَجْ لِي إِلَى مَحَبَّتِكَ سَبِيلًا سَهْلَةً

. أَكْمِلْ لِي بِهَا خَيْرَ الدُّنْيَا وَ الْآخِرَةِ

30. اللَّهُمَّ وَ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ ،

كَأَفْضَلِ مَا صَلَّيْتَ عَلَى أَحَدٍ مِنْ خَلْقِكَ قَبْلَهُ ،

وَ أَنْتَ مُصَلٍّ عَلَى أَحَدٍ بَعْدَهُ ،

وَ آتِنَا فِي الدُّنْيَا حَسَنَةً

وَ فِي الْآخِرَةِ حَسَنَةً ،

وَ قِنِي بِرَحْمَتِكَ عَذَابَ النَّارِ .

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

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

3– O God,
bless Muhammad and his Household,
spare me the concerns which distract me,
employ me in that about which Thou wilt ask me tomorrow,
and let me pass my days
in that for which Thou hast created me!
Free me from need,
expand Thy provision toward me,
and tempt me not with ingratitude!
Exalt me and afflict me not with pride!
Make me worship Thee
and corrupt not my worship with self–admiration!
Let good flow out from my hands upon the people
and efface it not by my making them feel obliged![1]
Give me the highest moral traits
and preserve me from vainglory!

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

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

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

7– O God, bless Muhammad and Muhammad's Household
and replace for me
the animosity of the people of hatred with love,
the envy of the people of insolence
with affection,
the suspicion of the people of righteousness
with trust,
the enmity of those close with friendship,
the disrespect of womb relatives with devotion,
the abandonment of relatives with help,
the attachment of flatterers
with love set right,
the rejection of fellows
with generous friendliness,
and the bitterness of the fear of wrongdoers

with the sweetness of security!

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

9– O God,
bless Muhammad and his Household
and point me straight to resist him who is dishonest toward me with good counsel,
repay him who separates from me
with gentle devotion,
reward him who deprives me with free giving,
recompense him who cuts me off
with joining,
oppose him who slanders me with excellent mention,
give thanks for good,
and shut my eyes to evil!

10– O God, bless Muhammad and his Household,
adorn me with the adornment of the righteous,
and clothe me in the ornaments of the godfearing, through
spreading justice, restraining rage,
quenching the flame of hate, bringing together the people of separation,
correcting discord,
spreading about good behaviour,
covering faults,
mildness of temper,
lowering the wing,[2]
beauty of conduct, gravity of bearing,
agreeableness in comportment, precedence in reaching excellence,
preferring bounteousness,

refraining from condemnation,
bestowing bounty on the undeserving,
speaking the truth, though it be painful,
making little of the good in my words and deeds,
though it be much,
and making much of the evil in my words and deeds,
though it be little!
Perfect this for me through
lasting obedience,
holding fast to the community,
and rejecting
the people of innovation
and those who act in accordance with original opinions!

11– O God, bless Muhammad and his Household,
appoint for me Thy widest provision in my old age
and Thy strongest strength when I am exhausted,
try me not with laziness in worship of Thee,
blindness toward Thy path,
undertaking what opposes love for Thee,
joining with him who has separated himself from Thee,
and separating from him who has joined himself to Thee!

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

13– O God, make
the wishing, the doubt, and the envy which Satan throws into my heart
a remembrance of Thy mightiness,
a reflection upon Thy power,

and a devising against Thy enemy!
Make everything he causes to pass over my tongue,
– the indecent or ugly words, the maligning of good repute,
the false witness,
the speaking ill of an absent man of faith
or the reviling of one present,
and all things similar – a speech in praise of Thee,
a pursual of eulogizing Thee,
an excursion in magnifying Thee,
a thanksgiving for Thy favour,
an acknowledgement of Thy beneficence,
and an enumeration of Thy kindnesses!

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

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

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

17– O God, let me tread the most exemplary path

and make me live and die in Thy creed!

18– O God,
bless Muhammad and his Household,
give me to enjoy moderation,
make me into one of
the people of right behaviour,
the proofs of right conduct,
and the servants of righteousness,
and provide me with
triumph at the place of Return[3]
and safety from the Ambush![4]

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

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

21– O God, bless Muhammad and his Household,
repel from me through Thy gentleness,
feed me through Thy favour,
set me right through Thy generosity,
heal me through Thy benefaction,

shade me in Thy shelter,
wrap me in Thy good pleasure,
and give me success to reach
the most guided of affairs when affairs confuse me,
the purest of works when works seem similar,
and the most pleasing to Thee of creeds when creeds conflict!

22– O God,
bless Muhammad and his Household,
crown me with sufficiency,
place in me excellent guardianship,[5]
give me to guide correctly,
tempt me not with plenty,
grant me excellent ease,
make not my life toil and trouble,
and refuse not my supplication in rejection,
for I make none rival to Thee
and I supplicate none with Thee as equal!

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

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

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

26– O God,
bless Muhammad and his Household,

save my face through ease,
and demean not my dignity through neediness,
lest I seek provision from those whom Thou hast provided
and asks for bestowal from the worst of Thy creatures!
Then I would be tried
by praising him who gave to me
and afflicted
with blaming him who held back from me,
while Thou – not they – art patron of giving and holding back.

27– O God,
bless Muhammad and his Household
and provide me with
soundness in worship,
detachment in renunciation,
knowledge put into action,
and abstinence in measure!

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

29– O God, bless Muhammad and his Household,
incite me to remember Thee
in times of heedlessness,
employ me in Thy obedience
in days of disregard,
open a smooth road for me to Thy love,
and complete for me thereby the good
of this world and the next!

30– O God,
and bless Muhammad and his Household
the best Thou hast blessed
any of Thy creatures before him
and wilt bless
any of them after him,
and give to us in this World good,

and in the next world good,
and protect me
through Thy mercy
from the chastisement of the Fire![6]

1. Reference to the principle enunciated in 2:264: O believers, void not your freewill offerings with obligation and harm, as one who expends of his substance to show off to men and believes not in God and the Last Day.
2. i.e., 'Being gentle'. The expression is employed in 15:88 and 26:215.
3. That is, the return to God, alluded to with verbs from the same root in many Qur'anic verses, such as He originates creation, then He makes it return (10:4). The word ma'ad becomes a standard term in Islamic thought for 'eschatology' and discussion of affairs having to do with the next world.
4. Allusion to 78: 21–23: Behold, Gehenna has become an ambush, for the insolent a resort, therein to tarry for ages....
5. Here the word 'guardianship' (wilaya) probably does not have a technical sense (on which, see note 219), but is employed in a more general sense as in the title to Supplication 5.
6. 2:201

21) His Supplication in Sorrow

وَ كَانَ مِنْ دُعَائِهِ عَلَيْهِ السَّلَامُ إِذَا حَزَنَهُ أَمْرٌ وَ أَهَمَّتْهُ الْخَطَايَا (21)

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

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

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

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

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

5– O God, if Thou shouldst turn Thy generous face away from me,
withhold from me Thy immense bounty,
forbid me Thy provision,
or cut off from me Thy thread,
I will find no way to anything of my hope
other than Thee
nor be given power over what is with Thee
through another's aid,
for I am Thy servant and in Thy grasp;
my forelock is in Thy hand.[1]

6– I have no command along with Thy command.
Accomplished is Thy judgement of me,
just Thy decree for me!'[2]
I have not the strength to emerge from Thy authority
nor am I able to step outside Thy power.
I cannot win Thy inclination,
arrive at Thy good pleasure,
or attain what is with Thee
except through obeying Thee
and through the bounty of Thy mercy.

7– O God,
I rise in the morning and enter into evening
as Thy lowly slave.
I own no profit and loss for myself
except through Thee.
I witness to that over myself

and I confess to the frailty of my strength
and the paucity of my stratagems.
So accomplish what Thou hast promised me
and complete for me what Thou hast given me,
for I am Thy slave,
miserable, abased, frail, distressed, vile,
despised, poor, fearful,
and seeking sanctuary!

8– O God, bless Muhammad and his Household
and let me not forget to remember Thee in what Thou hast done for me,
be heedless of Thy beneficence in Thy trying me,
or despair of Thy response to me,
though it keep me waiting,
whether I be in prosperity or adversity,
hardship or ease,
well–being or affliction,
misery or comfort,
wealth or distress,
poverty or riches!

9– O God, bless Muhammad and his Household,
make me laud Thee, extol Thee, and praise Thee in all my states
so that I rejoice not over what Thou givest me of this world
nor sorrow over that of it which Thou withholdest from me!
Impart reverential fear of Thee to my heart,
employ my body in that which Thou acceptest from me,
and divert my soul through obedience to Thee
from all that enters upon me,
so that I love nothing that displeases Thee
and become displeased at nothing that pleases Thee!

10– O God,
bless Muhammad and his Household,
empty my heart for Thy love,
occupy it with remembering Thee,
animate it with fear of Thee and quaking before Thee,
strengthen it with beseeching Thee,
incline it to Thy obedience,
set it running in the path most beloved to Thee,

and subdue it through desire for what is with Thee
all the days of my life!

11– Let my provision in this world
be reverential fear of Thee,[3]
my journey be toward Thy mercy,
and my entrance
be into Thy good pleasure!
Appoint for me a lodging
in Thy Garden,
give me strength to bear
everything that pleases Thee,
make me flee to Thee
and desire what is with Thee,
clothe my heart in estrangement
from the evil among Thy creatures,
and give me intimacy with Thee,
Thy friends,
and those who obey Thee!

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

13– O God, bless Muhammad and his Household,
make me their comrade,
make me their helper,
and oblige me with yearning for Thee
and doing for Thee what Thou lovest and approvest!
Thou art powerful over everything[4]
and that is easy for Thee.

1. اللَّهُمَّ يَا كَافِيَ الْفَرْدِ الضَّعِيفِ ،

، وَ وَاقِيَ الْأَمْرِ الْمَخُوفِ

، أَفْرَدَتْنِي الْخَطَايَا فَلَا صَاحِبَ مَعِي

، وَ ضَعُفْتُ عَنْ غَضَبِكَ فَلَا مُؤَيِّدَ لِي

وَ أَشْرَفْتُ عَلَى خَوْفِ لِقَائِكَ

فَلَا مُسَكِّنَ لِرَوْعَتِي

2. وَ مَنْ يُؤْمِنُنِي مِنْكَ وَ أَنْتَ أَخَفْتَنِي ،

وَ مَنْ يُسَاعِدُنِي

، وَ أَنْتَ أَفْرَدْتَنِي

وَ مَنْ يُقَوِّينِي وَ أَنْتَ أَضْعَفْتَنِي

3. لَا يُجِيرُ ، يَا إِلَهِي ، إِلَّا رَبٌّ عَلَى مَرْبُوبٍ ،

، وَ لَا يُؤْمِنُ إِلَّا غَالِبٌ عَلَى مَغْلُوبٍ

. وَ لَا يُعِينُ إِلَّا طَالِبٌ عَلَى مَطْلُوبٍ

4. وَ بِيَدِكَ ، يَا إِلَهِي ، جَمِيعُ ذَلِكَ السَّبَبِ ،

، وَ إِلَيْكَ الْمَفَرُّ وَ الْمَهْرَبُ

فَصَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ ،

وَ أَجِرْ هَرَبِي ،

وَ أَنْجِحْ مَطْلَبِي .

5. اللَّهُمَّ إِنَّكَ إِنْ صَرَفْتَ عَنِّي وَجْهَكَ الْكَرِيمَ

أَوْ مَنَعْتَنِي فَضْلَكَ الْجَسِيمَ

أَوْ حَظَرْتَ عَلَيَّ رِزْقَكَ

أَوْ قَطَعْتَ عَنِّي سَبَبَكَ

لَمْ أَجِدِ السَّبِيلَ إِلَى شَيْءٍ مِنْ أَمَلِي غَيْرَكَ ،

وَ لَمْ أَقْدِرْ عَلَى مَا عِنْدَكَ بِمَعُونَةِ سِوَاكَ ،

فَإِنِّي عَبْدُكَ وَ فِي قَبْضَتِكَ ، نَاصِيَتِي بِيَدِكَ .

6. لَا أَمْرَ لِي مَعَ أَمْرِكَ ،

مَاضٍ فِيَّ حُكْمُكَ ،

عَدْلٌ فِيَّ قَضَاؤُكَ ،

وَ لَا قُوَّةَ لِي عَلَى الْخُرُوجِ مِنْ سُلْطَانِكَ ،

، وَ لَا أَسْتَطِيعُ مُجَاوَزَةَ قُدْرَتِكَ

، وَ لَا أَسْتَمِيلُ هَوَاكَ

، وَ لَا أَبْلُغُ رِضَاكَ

. وَ لَا أَنَالُ مَا عِنْدَكَ إِلَّا بِطَاعَتِكَ وَ بِفَضْلِ رَحْمَتِكَ

7. إِلَهِي أَصْبَحْتُ وَ أَمْسَيْتُ

، عَبْداً دَاخِراً لَكَ

، لَا أَمْلِكُ لِنَفْسِي نَفْعاً وَ لَا ضَرّاً إِلَّا بِكَ

، أَشْهَدُ بِذَلِكَ عَلَى نَفْسِي

، وَ أَعْتَرِفُ بِضَعْفِ قُوَّتِي وَ قِلَّةِ حِيلَتِي

، فَأَنْجِزْ لِي مَا وَعَدْتَنِي

، وَ تَمِّمْ لِي مَا آتَيْتَنِي

فَإِنِّي عَبْدُكَ الْمِسْكِينُ الْمُسْتَكِينُ الضَّعِيفُ الضَّرِيرُ الْحَقِيرُ

. الْمَهِينُ الْفَقِيرُ الْخَائِفُ الْمُسْتَجِيرُ

8. اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ ،

، وَ لَا تَجْعَلْنِي نَاسِياً لِذِكْرِكَ فِيمَا أَوْلَيْتَنِي

، وَ لَا غَافِلًا لِإِحْسَانِكَ فِيمَا أَبْلَيْتَنِي

، وَ لَا آيِساً مِنْ إِجَابَتِكَ لِي وَ إِنْ أَبْطَأَتْ عَنِّي

، فِي سَرَّاءَ كُنْتُ أَوْ ضَرَّاءَ

، أَوْ شِدَّةٍ أَوْ رَخَاءٍ

، أَوْ عَافِيَةٍ أَوْ بَلَاءٍ

، أَوْ بُؤْسٍ أَوْ نَعْمَاءَ

، أَوْ جِدَةٍ أَوْ لَأْوَاءَ

. أَوْ فَقْرٍ أَوْ غِنًى

9. اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ ،

، وَ اجْعَلْ ثَنَائِي عَلَيْكَ ، وَ مَدْحِي إِيَّاكَ

وَ حَمْدِي لَكَ فِي كُلِّ حَالَاتِي

، حَتَّى لَا أَفْرَحَ بِمَا آتَيْتَنِي مِنَ الدُّنْيَا

، وَ لَا أَحْزَنَ عَلَى مَا مَنَعْتَنِي فِيهَا

، وَ أَشْعِرْ قَلْبِي تَقْوَاكَ

، وَ اسْتَعْمِلْ بَدَنِي فِيمَا تَقْبَلُهُ مِنِّي

وَ اشْغَلْ بِطَاعَتِكَ نَفْسِي عَنْ كُلِّ مَا يَرِدُ عَلَيَّ

حَتَّى لَا أُحِبَّ شَيْئاً مِنْ سُخْطِكَ ، وَ لَا أَسْخَطَ شَيْئاً مِنْ رِضَاكَ.

10. اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ ،

، وَ فَرِّغْ قَلْبِي لِمَحَبَّتِكَ

، وَ اشْغَلْهُ بِذِكْرِكَ

، وَ انْعَشْهُ بِخَوْفِكَ وَ بِالْوَجَلِ مِنْكَ

، وَ قَوِّهِ بِالرَّغْبَةِ إِلَيْكَ

، وَ أَمِلْهُ إِلَى طَاعَتِكَ

، وَ أَجْرِ بِهِ فِي أَحَبِّ السُّبُلِ إِلَيْكَ

. وَ ذَلِّلْهُ بِالرَّغْبَةِ فِيمَا عِنْدَكَ أَيَّامَ حَيَاتِي كُلِّهَا

11. وَ اجْعَلْ تَقْوَاكَ مِنَ الدُّنْيَا زَادِي ،

، وَ إِلَى رَحْمَتِكَ رِحْلَتِي

، وَ فِي مَرْضَاتِكَ مَدْخَلِي

، وَ اجْعَلْ فِي جَنَّتِكَ مَثْوَايَ

، وَ هَبْ لِي قُوَّةً أَحْتَمِلُ بِهَا جَمِيعَ مَرْضَاتِكَ

، وَ اجْعَلْ فِرَارِي إِلَيْكَ

، وَ رَغْبَتِي فِيمَا عِنْدَكَ

، وَ أَلْبِسْ قَلْبِيَ الْوَحْشَةَ مِنْ شِرَارِ خَلْقِكَ

وَ هَبْ لِيَ الْأُنْسَ بِكَ

. وَ بِأَوْلِيَائِكَ وَ أَهْلِ طَاعَتِكَ

، وَ لَا تَجْعَلْ لِفَاجِرٍ وَ لَا كَافِرٍ عَلَيَّ مِنَّةً .12

، وَ لَا لَهُ عِنْدِي يَداً

، وَ لَا بِي إِلَيْهِمْ حَاجَةً

بَلِ اجْعَلْ سُكُونَ قَلْبِي وَ أُنْسَ نَفْسِي

وَ اسْتِغْنَائِي وَ كِفَايَتِي

. بِكَ وَ بِخِيَارِ خَلْقِكَ

13. اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ ،

وَ اجْعَلْنِي لَهُمْ قَرِيناً ،

وَ اجْعَلْنِي لَهُمْ نَصِيراً ،

وَ امْنُنْ عَلَيَّ بِشَوْقٍ إِلَيْكَ ،

وَ بِالْعَمَلِ لَكَ بِمَا تُحِبُّ وَ تَرْضَى ،

إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ،

وَ ذَلِكَ عَلَيْكَ يَسِيرٌ .

1. Cf. 11:56: There is no creature that crawls, but He takes it by the forelock.
2. This sentence goes back to a prophetic saying (Ahmad, 1, 391 and 402).
3. Allusion to 2:197: Take provision, but the best provision is reverent fear.
4. 3:26

22) His Supplication in Hardship

وَ كَانَ مِنْ دُعَائِهِ عَلَيْهِ السَّلَامُ عِنْدَ الشِّدَّةِ وَ الْجَهْدِ وَ تَعَسُّرِ الْأُمُورِ (22)

His Supplication in Hardship, Effort, and Difficult Affairs

1. اللَّهُمَّ إِنَّكَ كَلَّفْتَنِي مِنْ نَفْسِي

مَا أَنْتَ أَمْلَكُ بِهِ مِنِّي ،

، وَ قُدْرَتُكَ عَلَيْهِ وَ عَلَيَّ أَغْلَبُ مِنْ قُدْرَتِي

، فَأَعْطِنِي مِنْ نَفْسِي مَا يُرْضِيكَ عَنِّي

. وَ خُذْ لِنَفْسِكَ رِضَاهَا مِنْ نَفْسِي فِي عَافِيَةٍ

2. اللَّهُمَّ لَا طَاقَةَ لِي بِالْجَهْدِ ،

، وَ لَا صَبْرَ لِي عَلَى الْبَلَاءِ

، وَ لَا قُوَّةَ لِي عَلَى الْفَقْرِ

، فَلَا تَحْظُرْ عَلَيَّ رِزْقِي

، وَ لَا تَكِلْنِي إِلَى خَلْقِكَ

، بَلْ تَفَرَّدْ بِحَاجَتِي

. وَ تَوَلَّ كِفَايَتِي

3. وَ انْظُرْ إِلَيَّ وَ انْظُرْ لِي فِي جَمِيعِ أُمُورِي ،

فَإِنَّكَ إِنْ وَكَلْتَنِي إِلَى نَفْسِي

، عَجَزْتُ عَنْهَا وَ لَمْ أُقِمْ مَا فِيهِ مَصْلَحَتُهَا

، وَ إِنْ وَكَلْتَنِي إِلَى خَلْقِكَ تَجَهَّمُونِي

، وَ إِنْ أَلْجَأْتَنِي إِلَى قَرَابَتِي حَرَمُونِي

، وَ إِنْ أَعْطَوْا أَعْطَوْا قَلِيلًا نَكِداً

، وَ مَنُّوا عَلَيَّ طَوِيلًا

. وَ ذَمُّوا كَثِيراً

4. فَبِفَضْلِكَ ، اللَّهُمَّ ، فَأَغْنِنِي ،

، وَ بِعَظَمَتِكَ فَانْعَشْنِي

، وَ بِسَعَتِكَ ، فَابْسُطْ يَدِي

. وَ بِمَا عِنْدَكَ فَاكْفِنِي

5. اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ ،

، وَ خَلِّصْنِي مِنَ الْحَسَدِ

، وَ احْصُرْنِي عَنِ الذُّنُوبِ

، وَ وَرِّعْنِي عَنِ الْمَحَارِمِ

، وَ لَا تُجَرِّئْنِي عَلَى الْمَعَاصِي

، وَ اجْعَلْ هَوَايَ عِنْدَكَ

، وَ رِضَايَ فِيمَا يَرِدُ عَلَيَّ مِنْكَ

وَ بَارِكْ لِي فِيمَا رَزَقْتَنِي وَ فِيمَا خَوَّلْتَنِي

، وَ فِيمَا أَنْعَمْتَ بِهِ عَلَيَّ

وَ اجْعَلْنِي فِي كُلِّ حَالَاتِي مَحْفُوظاً مَكْلُوءاً

. مَسْتُوراً مَمْنُوعاً مُعَاذاً مُجَاراً

6. اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ ،

وَ اقْضِ عَنِّي كُلَّ مَا أَلْزَمْتَنِيهِ

وَ فَرَضْتَهُ عَلَيَّ لَكَ

فِي وَجْهٍ مِنْ وُجُوهِ طَاعَتِكَ

أَوْ لِخَلْقٍ مِنْ خَلْقِكَ

، وَ إِنْ ضَعُفَ عَنْ ذَلِكَ بَدَنِي ، وَ وَهَنَتْ عَنْهُ قُوَّتِي

، وَ لَمْ تَنَلْهُ مَقْدُرَتِي

، وَ لَمْ يَسَعْهُ مَالِي وَ لَا ذَاتُ يَدِي

. ذَكَرْتُهُ أَوْ نَسِيتُهُ

7. هُوَ ، يَا رَبِّ ، مِمَّا قَدْ أَحْصَيْتَهُ عَلَيَّ

، وَ أَغْفَلْتُهُ أَنَا مِنْ نَفْسِي

فَأَدِّهِ عَنِّي مِنْ جَزِيلِ عَطِيَّتِكَ

، وَ كَثِيرِ مَا عِنْدَكَ

، فَإِنَّكَ وَاسِعٌ كَرِيمٌ

حَتَّى لَا يَبْقَى عَلَيَّ شَيْءٌ مِنْهُ

، تُرِيدُ أَنْ تُقَاصَّنِي بِهِ مِنْ حَسَنَاتِي

. أَوْ تُضَاعِفَ بِهِ مِنْ سَيِّئَاتِي يَوْمَ أَلْقَاكَ يَا رَبِّ

8. اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ ،

وَ ارْزُقْنِي الرَّغْبَةَ فِي الْعَمَلِ لَكَ لِآخِرَتِي

، حَتَّى أَعْرِفَ صِدْقَ ذَلِكَ مِنْ قَلْبِي

، وَ حَتَّى يَكُونَ الْغَالِبُ عَلَيَّ الزُّهْدَ فِي دُنْيَايَ

، وَ حَتَّى أَعْمَلَ الْحَسَنَاتِ شَوْقاً

، وَ آمَنَ مِنَ السَّيِّئَاتِ فَرَقاً وَ خَوْفاً

، وَ هَبْ لِي نُوراً أَمْشِي بِهِ فِي النَّاسِ

، وَ أَهْتَدِي بِهِ فِي الظُّلُمَاتِ

. وَ أَسْتَضِيءُ بِهِ مِنَ الشَّكِّ وَ الشُّبُهَاتِ

9. اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ ،

، وَ ارْزُقْنِي خَوْفَ غَمِّ الْوَعِيدِ

وَ شَوْقَ ثَوَابِ الْمَوْعُودِ

، حَتَّى أَجِدَ لَذَّةَ مَا أَدْعُوكَ لَهُ

. وَ كَآبَةَ مَا أَسْتَجِيرُ بِكَ مِنْهُ

10. اللَّهُمَّ قَدْ تَعْلَمُ مَا يُصْلِحُنِي

مِنْ أَمْرِ دُنْيَايَ وَ آخِرَتِي

. فَكُنْ بِحَوَائِجِي حَفِيّاً

11. اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ ،

وَ ارْزُقْنِي الْحَقَّ عِنْدَ تَقْصِيرِي

فِي الشُّكْرِ لَكَ

بِمَا أَنْعَمْتَ عَلَيَّ فِي الْيُسْرِ وَ الْعُسْرِ

، وَ الصِّحَّةِ وَ السَّقَمِ

حَتَّى أَتَعَرَّفَ مِنْ نَفْسِي

رَوْحَ الرِّضَا وَ طُمَأْنِينَةَ النَّفْسِ مِنِّي

بِمَا يَجِبُ لَكَ

فِيمَا يَحْدُثُ فِي حَالِ الْخَوْفِ وَ الْأَمْنِ

وَ الرِّضَا وَ السُّخْطِ

. وَ الضَّرِّ وَ النَّفْعِ

12. اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ ،

وَ ارْزُقْنِي سَلَامَةَ الصَّدْرِ مِنَ الْحَسَدِ

حَتَّى لَا أَحْسُدَ أَحَداً مِنْ خَلْقِكَ

، عَلَى شَيْءٍ مِنْ فَضْلِكَ

وَ حَتَّى لَا أَرَى نِعْمَةً مِنْ نِعَمِكَ

عَلَى أَحَدٍ مِنْ خَلْقِكَ

فِي دِينٍ أَوْ دُنْيَا أَوْ عَافِيَةٍ أَوْ تَقْوَى أَوْ سَعَةٍ أَوْ رَخَاءٍ

إِلَّا رَجَوْتُ لِنَفْسِي أَفْضَلَ ذَلِكَ

. بِكَ وَ مِنْكَ وَحْدَكَ لَا شَرِيكَ لَكَ

13. اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ ،

، وَ ارْزُقْنِي التَّحَفُّظَ مِنَ الْخَطَايَا

وَ الِاحْتِرَاسَ مِنَ الزَّلَلِ فِي الدُّنْيَا وَ الْآخِرَةِ

، فِي حَالِ الرِّضَا وَ الْغَضَبِ

، حَتَّى أَكُونَ بِمَا يَرِدُ عَلَيَّ مِنْهُمَا بِمَنْزِلَةٍ سَوَاءٍ

، عَامِلًا بِطَاعَتِكَ

مُؤْثِراً لِرِضَاكَ عَلَى

، مَا سِوَاهُمَا فِي الْأَوْلِيَاءِ وَ الْأَعْدَاءِ

، حَتَّى يَأْمَنَ عَدُوِّي مِنْ ظُلْمِي وَ جَوْرِي

وَ يَيْأَسَ وَلِيِّي مِنْ مَيْلِي وَ انْحِطَاطِ هَوَايَ

14. وَ اجْعَلْنِي مِمَّنْ يَدْعُوكَ مُخْلِصاً فِي الرَّخَاءِ

دُعَاءَ الْمُخْلِصِينَ الْمُضْطَرِّينَ لَكَ فِي الدُّعَاءِ ،

إِنَّكَ حَمِيدٌ مَجِيدٌ

1– O God, Thou hast charged me concerning myself
with that which belongs more to Thee than to me.
Thy power over it and over me is greater than my power,
so give me in myself what will make Thee pleased with me
and take for Thyself Thy good pleasure in my self's well–being!

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

3– Look upon me and look after me in all my affairs,
for if Thou entrustest me to myself,
I will be incapable before myself and fail to undertake that in which my best interest lies.
If Thou entrustest me to Thy creatures,
they will frown upon me,
and if Thou makest me resort to my kinsfolk,
they will refuse to give to me;
if they give, they will give little and in bad temper,
making me feel long obliged
and blaming me much.

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

5– O God,
bless Muhammad and his Household,
rid me of envy,
encircle me against sins,
make me abstain from things unlawful,

give me not the boldness of disobedient acts,
assign me love for that which is with Thee
and satisfaction with that which comes to me from Thee,
bless me in
that which Thou providest me,
that which Thou conferrest upon me,
and that through which Thou favourest me,
and make me in all my states
safeguarded, watched,
covered, defended,
given refuge, and granted sanctuary!

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

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

8– O God,
bless Muhammad and his Household

and provide me with desire to serve Thee for the sake of my state in the hereafter,
such that I know the truthfulness of that [desire] in my heart,
be dominated by renunciation while in this world,
do good deeds with yearning,
and remain secure from evil deeds in fright and fear!
And give me *a light whereby* I *may walk among the people*,[1]
be guided in the shadows,
and seek illumination in doubt and uncertainty!

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

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

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

12– O God, bless Muhammad and his Household
and provide me with a breast safe from envy,
such that I envy none of Thy creatures
and in anything of Thy bounty
and such that I see none of Thy favours

toward any of Thy creatures
in religion or this world, well-being or reverential fear, plenty or ease,
without hoping for myself better than it
through and from Thee alone,
who hast no associate!

13- O God,
bless Muhammad and his Household
and provide me in this world and the next
with caution against offenses
and wariness against slips
in the state of satisfaction and wrath,
such that I may
remain indifferent toward that which enters upon me
from the two states,[2]
work toward Thy obedience,
and prefer it and Thy good pleasure over all else
in both friends and enemies.
Then my enemy may stay secure
from my wrongdoing and injustice
and my friend may despair of my inclination
and the bent of my affection.

14- Make me one of those who supplicate Thee with sincerity in ease
with the supplication of those
who supplicate Thee with sincerity in distress!

Verily Thou art Praiseworthy, Glorious.

1. 6:122
2. i.e., unaffected by my own good pleasure or wrath in a given situation.

23) His Supplication for Well-Being

وَ كَانَ مِنْ دُعَائِهِ عَلَيْهِ السَّلَامُ إِذَا سَأَلَ اللَّهَ الْعَافِيَةَ وَ شُكْرَهَا (23)

His Supplication when he Asked God for Well-Being and Thanked Him for it

1. اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ ،

وَ أَلْبِسْنِي عَافِيَتَكَ ،

وَ جَلِّلْنِي عَافِيَتَكَ ،

وَ حَصِّنِّي بِعَافِيَتِكَ ،

وَ أَكْرِمْنِي بِعَافِيَتِكَ ،

وَ أَغْنِنِي بِعَافِيَتِكَ ،

وَ تَصَدَّقْ عَلَيَّ بِعَافِيَتِكَ ،

وَ هَبْ لِي عَافِيَتَكَ وَ أَفْرِشْنِي عَافِيَتَكَ ،

وَ أَصْلِحْ لِي عَافِيَتَكَ ،

وَ لَا تُفَرِّقْ بَيْنِي وَ بَيْنَ عَافِيَتِكَ فِي الدُّنْيَا وَ الْآخِرَةِ .

2. اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ ،

وَ عَافِنِي عَافِيَةً كَافِيَةً شَافِيَةً عَالِيَةً نَامِيَةً ،

عَافِيَةً تُوَلِّدُ فِي بَدَنِي الْعَافِيَةَ ،

عَافِيَةَ الدُّنْيَا وَ الْآخِرَةِ .

وَ امْنُنْ عَلَيَّ بِالصِّحَّةِ وَ الْأَمْنِ وَ السَّلَامَةِ .3

، فِي دِينِي وَ بَدَنِي

، وَ الْبَصِيرَةِ فِي قَلْبِي

، وَ النَّفَاذِ فِي أُمُورِي

، وَ الْخَشْيَةِ لَكَ ، وَ الْخَوْفِ مِنْكَ

، وَ الْقُوَّةِ عَلَى مَا أَمَرْتَنِي بِهِ مِنْ طَاعَتِكَ

. وَ الِاجْتِنَابِ لِمَا نَهَيْتَنِي عَنْهُ مِنْ مَعْصِيَتِكَ

، اللَّهُمَّ وَ امْنُنْ عَلَيَّ بِالْحَجِّ وَ الْعُمْرَةِ.4

، وَ زِيَارَةِ قَبْرِ رَسُولِكَ

، صَلَوَاتُكَ عَلَيْهِ وَ رَحْمَتُكَ وَ بَرَكَاتُكَ عَلَيْهِ وَ عَلَى آلِهِ

وَ آلِ رَسُولِكَ عَلَيْهِمُ السَّلَامُ

أَبَداً مَا أَبْقَيْتَنِي

، فِي عَامِي هَذَا وَ فِي كُلِّ عَامٍ

، وَ اجْعَلْ ذَلِكَ مَقْبُولًا مَشْكُوراً ، مَذْكُوراً لَدَيْكَ

مَذْخُوراً عِنْدَكَ .

5. وَ أَنْطِقْ بِحَمْدِكَ وَ شُكْرِكَ

، وَ ذِكْرِكَ وَ حُسْنِ الثَّنَاءِ عَلَيْكَ لِسَانِي

. وَ اشْرَحْ لِمَرَاشِدِ دِينِكَ قَلْبِي

6. وَ أَعِذْنِي وَ ذُرِّيَّتِي مِنَ الشَّيْطَانِ الرَّجِيمِ ،

، وَ مِنْ شَرِّ السَّامَّةِ وَ الْهَامَّةِ و الْعَامَّةِ وَ اللَّامَّةِ

، وَ مِنْ شَرِّ كُلِّ شَيْطَانٍ مَرِيدٍ

، وَ مِنْ شَرِّ كُلِّ سُلْطَانٍ عَنِيدٍ

، وَ مِنْ شَرِّ كُلِّ مُتْرَفٍ حَفِيدٍ

، وَ مِنْ شَرِّ كُلِّ ضَعِيفٍ وَ شَدِيدٍ

، وَ مِنْ شَرِّ كُلِّ شَرِيفٍ وَ وَضِيعٍ

، وَ مِنْ شَرِّ كُلِّ صَغِيرٍ وَ كَبِيرٍ

، وَ مِنْ شَرِّ كُلِّ قَرِيبٍ وَ بَعِيدٍ

، وَ مِنْ شَرِّ كُلِّ مَنْ نَصَبَ لِرَسُولِكَ وَ لِأَهْلِ بَيْتِهِ حَرْباً مِنَ الْجِنِّ وَ الْإِنْسِ

، وَ مِنْ شَرِّ كُلِّ دَابَّةٍ أَنْتَ آخِذٌ بِنَاصِيَتِهَا

. إِنَّكَ عَلَى صِرَاطٍ مُسْتَقِيمٍ

7. اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ ،

، وَ مَنْ أَرَادَنِي بِسُوءٍ فَاصْرِفْهُ عَنِّي

، وَ ادْحَرْ عَنِّي مَكْرَهُ

. وَ ادْرَأْ عَنِّي شَرَّهُ ، وَ رُدَّ كَيْدَهُ فِي نَحْرِهِ

8. وَ اجْعَلْ بَيْنَ يَدَيْهِ سُدّاً حَتَّى تُعْمِيَ عَنِّي بَصَرَهُ ،

، وَ تُصِمَّ عَنْ ذِكْرِي سَمْعَهُ

، وَ تُقْفِلَ دُونَ إِخْطَارِي قَلْبَهُ

، وَ تُخْرِسَ عَنِّي لِسَانَهُ

، وَ تَقْمَعَ رَأْسَهُ ، وَ تُذِلَّ عِزَّهُ

، وَ تَكْسُرَ جَبَرُوتَهُ ، وَ تُذِلَّ رَقَبَتَهُ ، وَ تَفْسَخَ كِبْرَهُ

وَ تُؤْمِنَنِي مِنْ جَمِيعِ ضَرِّهِ وَ شَرِّهِ وَ غَمْزِهِ وَ هَمْزِهِ وَ لَمْزِهِ وَ حَسَدِهِ وَ عَدَاوَتِهِ وَ حَبَائِلِهِ وَ مَصَايِدِهِ

، وَ رَجِلِهِ وَ خَيْلِهِ

إِنَّكَ عَزِيزٌ قَدِيرٌ .

1– O God,
bless Muhammad and his Household,
clothe me in Thy well–being,
wrap me in Thy well–being,
fortify me through Thy well–being,
honour me with Thy well–being,
free me from need through Thy well–being,
donate to me Thy well–being,
bestow upon me Thy well–being,
spread out for me Thy well–being,
set Thy well–being right for me,
and separate me not from Thy well–being
in this world and the next!

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

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

4– O God,
oblige me through
the *hajj*,
the *umra*,[1]
and visiting the graves of Thy Messenger
(Thy blessings, mercy, and benedictions upon him and upon his Household)
and the Household of Thy Messenger (upon them be peace)

for as long as Thou causest me to live,
in this year of mine and in every year,
and make that accepted, thanked, and mentioned before Thee
and stored away with Thee!

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

6– Give me and my progeny refuge from
the accursed Satan,
the evil of venomous vermin, threatening pests,
swarming crowds, and evil eyes,
the evil of *every rebel satan*,[2]
the evil of every refractory sovereign,
the evil of everyone living in ease and served,
the evil of everyone weak or strong,
the evil of everyone born high or low,
the evil of everyone small or great,
the evil of everyone near or far,
the evil of everyone, jinn or man, who declares war on Thy Messenger and his Household,

and the evil of every *crawling creature*
that Thou hast *taken by the forelock*!
Surely Thou art *on a straight path*.[3]

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

8– and place before him a barricade,
so that Thou mayest blind his eyes toward me,
deafen his ears toward my mention,
lock his heart toward recalling me,
silence his tongue against me,
restrain his head, abase his exaltation,
break his arrogance, abase his neck, disjoint his pride,

and make me secure from all his injury,
his evil, his slander,
his backbiting, his faultfinding,
his envy, his enmity,
his snares, his traps,
his foot soldiers, and his cavalry!
Surely Thou art Mighty, Powerful!

1. That is, the lesser pilgrimage to Mecca, made outside of the season of the hajj.
2. 22:3
3. 11:56

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

وَ كَانَ مِنْ دُعَائِهِ عَلَيْهِ السَّلَامُ لِأَبَوَيْهِ عَلَيْهِمَا السَّلَامُ (24)

1. اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ عَبْدِكَ وَ رَسُولِكَ ،

وَ أَهْلِ بَيْتِهِ الطَّاهِرِينَ ،

وَ اخْصُصْهُمْ بِأَفْضَلِ صَلَوَاتِكَ وَ رَحْمَتِكَ

وَ بَرَكَاتِكَ وَ سَلَامِكَ .

2. وَ اخْصُصِ اللَّهُمَّ وَالِدَيَّ

بِالْكَرَامَةِ لَدَيْكَ ، وَ الصَّلَاةِ مِنْكَ ،

. يَا أَرْحَمَ الرَّاحِمِينَ

3. اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ ،

وَ أَلْهِمْنِي عِلْمَ مَا يَجِبُ لَهُمَا عَلَيَّ إِلْهَاماً ،

وَ اجْمَعْ لِي عِلْمَ ذَلِكَ كُلِّهِ تَمَاماً ،

ثُمَّ اسْتَعْمِلْنِي بِمَا تُلْهِمُنِي مِنْهُ ،

وَ وَفِّقْنِي لِلنُّفُوذِ فِيمَا تُبَصِّرُنِي مِنْ عِلْمِهِ

حَتَّى لَا يَفُوتَنِي اسْتِعْمَالُ شَيْءٍ عَلَّمْتَنِيهِ ،

. وَ لَا تَثْقُلَ أَرْكَانِي عَنِ الْحَفُوفِ فِيمَا أَلْهَمْتَنِيهِ

4. اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ

كَمَا شَرَّفْتَنَا بِهِ ،

وَ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ ،

. كَمَا أَوْجَبْتَ لَنَا الْحَقَّ عَلَى الْخَلْقِ بِسَبَبِهِ

5. اللَّهُمَّ اجْعَلْنِي أَهَابُهُمَا

هَيْبَةَ السُّلْطَانِ الْعَسُوفِ ،

، وَ أَبَرُّهُمَا بِرَّ الْأُمِّ الرَّءُوفِ

وَ اجْعَلْ طَاعَتِي لِوَالِدَيَّ وَ بِرِّي بِهِمَا

، أَقَرَّ لِعَيْنِي مِنْ رَقْدَةِ الْوَسْنَانِ

وَ أَثْلَجَ لِصَدْرِي مِنْ شَرْبَةِ الظَّمْآنِ

، حَتَّى أُوثِرَ عَلَى هَوَايَ هَوَاهُمَا

وَ أُقَدِّمَ عَلَى رِضَايَ رِضَاهُمَا

، وَ أَسْتَكْثِرَ بِرَّهُمَا بِي وَ إِنْ قَلَّ

. وَ أَسْتَقِلَّ بِرِّي بِهِمَا وَ إِنْ كَثُرَ

، اللَّهُمَّ خَفِّضْ لَهُمَا صَوْتِي .6

، وَ أَطِبْ لَهُمَا كَلَامِي

، وَ أَلِنْ لَهُمَا عَرِيكَتِي

، وَ اعْطِفْ عَلَيْهِمَا قَلْبِي

، وَ صَيِّرْنِي بِهِمَا رَفِيقاً

. وَ عَلَيْهِمَا شَفِيقاً

7. اللَّهُمَّ اشْكُرْ لَهُمَا تَرْبِيَتِي ،

وَ أَثِبْهُمَا عَلَى تَكْرِمَتِي ،

وَ احْفَظْ لَهُمَا مَا حَفِظَاهُ مِنِّي فِي صِغَرِي .

8. اللَّهُمَّ وَ مَا مَسَّهُمَا مِنِّي مِنْ أَذًى ،

أَوْ خَلَصَ إِلَيْهِمَا عَنِّي مِنْ مَكْرُوهٍ ،

أَوْ ضَاعَ قِبَلِي لَهُمَا مِنْ حَقٍّ

فَاجْعَلْهُ حِطَّةً لِذُنُوبِهِمَا ،

وَ عُلُوّاً فِي دَرَجَاتِهِمَا ،

وَ زِيَادَةً فِي حَسَنَاتِهِمَا ،

يَا مُبَدِّلَ السَّيِّئَاتِ بِأَضْعَافِهَا مِنَ الْحَسَنَاتِ .

9. اللَّهُمَّ وَ مَا تَعَدَّيَا عَلَيَّ فِيهِ مِنْ قَوْلٍ ،

أَوْ أَسْرَفَا عَلَيَّ فِيهِ مِنْ فِعْلٍ ،

أَوْ ضَيَّعَاهُ لِي مِنْ حَقٍّ ،

أَوْ قَصَّرَا بِي عَنْهُ مِنْ وَاجِبٍ

فَقَدْ وَهَبْتُهُ لَهُمَا ، وَ جُدْتُ بِهِ عَلَيْهِمَا

، وَ رَغِبْتُ إِلَيْكَ فِي وَضْعِ تَبِعَتِهِ عَنْهُمَا

، فَإِنِّي لَا أَتَّهِمُهُمَا عَلَى نَفْسِي

، وَ لَا أَسْتَبْطِئُهُمَا فِي بِرِّي

. وَ لَا أَكْرَهُ مَا تَوَلَّيَاهُ مِنْ أَمْرِي يَا رَبِّ

10. فَهُمَا أَوْجَبُ حَقّاً عَلَيَّ ،

، وَ أَقْدَمُ إِحْسَاناً إِلَيَّ

وَ أَعْظَمُ مِنَّةً لَدَيَّ

، مِنْ أَنْ أُقَاصَّهُمَا بِعَدْلٍ ، أَوْ أُجَازِيَهُمَا عَلَى مِثْلٍ

أَيْنَ إِذاً يَا إِلَهِي طُولُ شُغْلِهِمَا بِتَرْبِيَتِي

وَ أَيْنَ شِدَّةُ تَعَبِهِمَا فِي حِرَاسَتِي

وَ أَيْنَ إِقْتَارُهُمَا عَلَى أَنْفُسِهِمَا

لِلتَّوْسِعَةِ عَلَيَّ

11. هَيْهَاتَ

، مَا يَسْتَوْفِيَانِ مِنِّي حَقَّهُمَا

، وَ لَا أُدْرِكُ مَا يَجِبُ عَلَيَّ لَهُمَا

، وَ لَا أَنَا بِقَاضٍ وَظِيفَةَ خِدْمَتِهِمَا

، فَصَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ

، وَ أَعِنِّي يَا خَيْرَ مَنِ اسْتُعِينَ بِهِ

، وَ وَفِّقْنِي يَا أَهْدَى مَنْ رُغِبَ إِلَيْهِ

وَ لَا تَجْعَلْنِي فِي أَهْلِ الْعُقُوقِ لِلْآبَاءِ وَ الْأُمَّهَاتِ

يَوْمَ تُجْزَى كُلُّ نَفْسٍ بِمَا كَسَبَتْ

. وَ هُمْ لَا يُظْلَمُونَ

12. اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ وَ ذُرِّيَّتِهِ ،

وَ اخْصُصْ أَبَوَيَّ بِأَفْضَلِ

، مَا خَصَصْتَ بِهِ آبَاءَ عِبَادِكَ الْمُؤْمِنِينَ وَ أُمَّهَاتِهِمْ

. يَا أَرْحَمَ الرَّاحِمِينَ

13. اللَّهُمَّ لَا تُنْسِنِي ذِكْرَهُمَا فِي أَدْبَارِ صَلَوَاتِي ،

، وَ فِي إِنًى مِنْ آنَاءِ لَيْلِي

. وَ فِي كُلِّ سَاعَةٍ مِنْ سَاعَاتِ نَهَارِي

14. اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ ،

، وَ اغْفِرْ لِي بِدُعَائِي لَهُمَا

وَ اغْفِرْ لَهُمَا بِبِرِّهِمَا بِي

، مَغْفِرَةً حَتْماً

وَ ارْضَ عَنْهُمَا بِشَفَاعَتِي لَهُمَا

، رِضًى عَزْماً

. وَ بَلِّغْهُمَا بِالْكَرَامَةِ مَوَاطِنَ السَّلَامَةِ

15. اللَّهُمَّ وَ إِنْ سَبَقَتْ مَغْفِرَتُكَ لَهُمَا

، فَشَفِّعْهُمَا فِيَّ

وَ إِنْ سَبَقَتْ مَغْفِرَتُكَ لِي

فَشَفِّعْنِي فِيهِمَا

حَتَّى نَجْتَمِعَ بِرَأْفَتِكَ

فِي دَارِ كَرَامَتِكَ وَ مَحَلِّ مَغْفِرَتِكَ وَ رَحْمَتِكَ ،

إِنَّكَ ذُو الْفَضْلِ الْعَظِيمِ ، وَ الْمَنِّ الْقَدِيمِ ،

وَ أَنْتَ أَرْحَمُ الرَّاحِمِينَ .

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

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

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

4– O God, bless Muhammad and his Household,
as Thou hast ennobled us through him,
and bless Muhammad and his Household,
as Thou hast made incumbent upon us
rights toward the creatures because of him! 1

5– O God,
fill me with awe of my parents,
the awe one has toward a tyrannical sovereign,

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

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

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

8– O God, and whatever harm has touched them from me,
detested thing has reached them from me,
or right of theirs which has been neglected by me,
allow it to alleviate their sins,
raise them in their degrees,
and add to their good deeds!
O He who changes evil deeds into manifold good deeds![2]

9– O God, whatever word through which they have transgressed against me,
act through which they have been immoderate with me,
right of mine which they have left neglected,
or obligation toward me in which they have fallen short,
I grant it to them and bestow it upon them,
and I beseech Thee
to remove from them its ill consequence,
for I do not accuse them concerning myself,
find them slow in their devotion toward me,
or dislike the way they have attended to my affairs, my Lord!

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

11– What an idea!
I can never discharge their right against me,
fulfil my obligations toward them,
or accomplish the duty of serving them.
So bless Muhammad and his Household
and help me, O Best of those whose help we seek!
Give me success, O Most Guiding of those whom we beseech!
Place me not among the people of disrespect to fathers and mothers
on the day *when every soul will be repaid*
for what it has earned,
they shall not be wronged.[3]

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

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

14– O God,
bless Muhammad and his Household,
forgive me through my supplication for my parents,
forgive them through their devotion toward me
with unfailing forgiveness,

be well pleased with them through my intercession for them
with resolute good pleasure,
and make them reach through Thy generosity
the abodes of safety!

15– O God,
if Thy forgiveness reaches them first,
make them my intercessors,
and if Thy forgiveness reaches me first,
make me their intercessors,
so that we may gather together through Thy gentleness
in the house of Thy generosity
and the place of Thy forgiveness and mercy!
Verily Thou art Possessor of abounding bounty
and ancient kindness,
and *Thou art the Most Merciful of the merciful*![4]

1. This passage can be read in two ways: In the more general interpretation, the 'us' in 'ennobled us' and 'made incumbent upon us' refers to all Muslims, while in the more specific interpretation, it refers to the Imams. In the first case, the 'rights' are those which all Muslims have in relationship to other Muslims, as explained, for example, in the Imam's 'Treatise on Rights'. In the second case, the rights are those of the Imams in respect to other Muslims.

The commentator quotes among others the Prophet's hadith of 'seven rights' (see the introduction to the 'Treatise on Rights') to illustrate the first interpretation. If we read it the second way, then 'the rights of the Imams are obvious, since all the rights which God has made obligatory upon the creatures for the Messenger of God are also obligatory for the Imams; Sufficient proof of this is provided by the Qur'anic verse:

Obey God, and obey the Messenger and those in authority among you (4:59)' (Sayyid '"Alikhan).

2. Cf. note 46.
3. 45:22
4. 7:151

25) His Supplication for his Children

وَ كَانَ مِنْ دُعَائِهِ عَلَيْهِ السَّلَامُ لِوُلْدِهِ عَلَيْهِمُ السَّلَامُ (25)

1. اللَّهُمَّ وَ مُنَّ عَلَيَّ

بِبَقَاءِ وُلْدِي وَ بِإِصْلَاحِهِمْ لِي

. و بِإِمْتَاعِي بِهِمْ

2. إِلَهِي امْدُدْ لِي فِي أَعْمَارِهِمْ ،

، وَ زِدْ لِي فِي آجَالِهِمْ

، وَ رَبِّ لِي صَغِيرَهُمْ

، وَ قَوِّ لِي ضَعِيفَهُمْ

، وَ أَصِحَّ لِي أَبْدَانَهُمْ وَ أَدْيَانَهُمْ وَ أَخْلَاقَهُمْ

وَ عَافِهِمْ فِي أَنْفُسِهِمْ وَ فِي جَوَارِحِهِمْ

، وَ فِي كُلِّ مَا عُنِيتُ بِهِ مِنْ أَمْرِهِمْ

. وَ أَدْرِرْ لِي وَ عَلَى يَدِي أَرْزَاقَهُمْ

3. وَ اجْعَلْهُمْ أَبْرَاراً أَتْقِيَاءَ

، بُصَرَاءَ سَامِعِينَ مُطِيعِينَ لَكَ

، وَ لِأَوْلِيَائِكَ مُحِبِّينَ مُنَاصِحِينَ

. وَ لِجَمِيعِ أَعْدَائِكَ مُعَانِدِينَ وَ مُبْغِضِينَ ، آمِينَ

4. اللَّهُمَّ اشْدُدْ بِهِمْ عَضُدِي ،

وَ أَقِمْ بِهِمْ أَوَدِي ،

وَ كَثِّرْ بِهِمْ عَدَدِي ،

وَ زَيِّنْ بِهِمْ مَحْضَرِي ،

وَ أَحْيِ بِهِمْ ذِكْرِي ،

وَ اكْفِنِي بِهِمْ فِي غَيْبَتِي ،

وَ أَعِنِّي بِهِمْ عَلَى حَاجَتِي ،

وَ اجْعَلْهُمْ لِي مُحِبِّينَ ،

وَ عَلَيَّ حَدِبِينَ مُقْبِلِينَ مُسْتَقِيمِينَ لِي ،

مُطِيعِينَ ، غَيْرَ عَاصِينَ وَ لَا عَاقِّينَ وَ لَا مُخَالِفِينَ وَ لَا خَاطِئِينَ .

5. وَ أَعِنِّي عَلَى تَرْبِيَتِهِمْ وَ تَأْدِيبِهِمْ ، وَ بِرِّهِمْ ،

وَ هَبْ لِي مِنْ لَدُنْكَ مَعَهُمْ أَوْلَاداً ذُكُوراً ،

وَ اجْعَلْ ذَلِكَ خَيْراً لِي ،

وَ اجْعَلْهُمْ لِي عَوْناً عَلَى مَا سَأَلْتُكَ .

6. وَ أَعِذْنِي وَ ذُرِّيَّتِي مِنَ الشَّيْطَانِ الرَّجِيمِ ،

فَإِنَّكَ خَلَقْتَنَا وَ أَمَرْتَنَا وَ نَهَيْتَنَا

، وَ رَغَّبْتَنَا فِي ثَوَابِ مَا أَمَرْتَنَا وَ رَهَّبْتَنَا عِقَابَهُ

، وَ جَعَلْتَ لَنَا عَدُوّاً يَكِيدُنَا

، سَلَّطْتَهُ مِنَّا عَلَى مَا لَمْ تُسَلِّطْنَا عَلَيْهِ مِنْهُ

، أَسْكَنْتَهُ صُدُورَنَا

، وَ أَجْرَيْتَهُ مَجَارِيَ دِمَائِنَا

، لَا يَغْفُلُ إِنْ غَفَلْنَا

، وَ لَا يَنْسَى إِنْ نَسِينَا

. يُؤْمِنُنَا عِقَابَكَ ، وَ يُخَوِّفُنَا بِغَيْرِكَ

7. إِنْ هَمَمْنَا بِفَاحِشَةٍ شَجَّعَنَا عَلَيْهَا ،

، وَ إِنْ هَمَمْنَا بِعَمَلٍ صَالِحٍ ثَبَّطَنَا عَنْهُ

، يَتَعَرَّضُ لَنَا بِالشَّهَوَاتِ

، وَ يَنْصِبُ لَنَا بِالشُّبُهَاتِ

إِنْ وَعَدَنَا كَذَبَنَا ،

وَ إِنْ مَنَّانَا أَخْلَفَنَا ،

وَ إِلَّا تَصْرِفْ عَنَّا كَيْدَهُ يُضِلَّنَا ،

وَ إِلَّا تَقِنَا خَبَالَهُ يَسْتَزِلَّنَا .

8. اللَّهُمَّ فَاقْهَرْ سُلْطَانَهُ عَنَّا بِسُلْطَانِكَ

حَتَّى تَحْبِسَهُ عَنَّا

بِكَثْرَةِ الدُّعَاءِ لَكَ

فَنُصْبِحَ مِنْ كَيْدِهِ فِي الْمَعْصُومِينَ بِكَ .

9. اللَّهُمَّ أَعْطِنِي كُلَّ سُؤْلِي ،

وَ اقْضِ لِي حَوَائِجِي ،

وَ لَا تَمْنَعْنِي الْإِجَابَةَ وَ قَدْ ضَمِنْتَهَا لِي ،

وَ لَا تَحْجُبْ دُعَائِي عَنْكَ وَ قَدْ أَمَرْتَنِي بِهِ ،

وَ امْنُنْ عَلَيَّ بِكُلِّ مَا يُصْلِحُنِي فِي دُنْيَايَ وَ آخِرَتِي

مَا ذَكَرْتُ مِنْهُ وَ مَا نَسِيتُ ،

أَوْ أَظْهَرْتُ أَوْ أَخْفَيْتُ

. أَوْ أَعْلَنْتُ أَوْ أَسْرَرْتُ

10. وَ اجْعَلْنِي فِي جَمِيعِ ذَلِكَ مِنَ الْمُصْلِحِينَ بِسُؤَالِي إِيَّاكَ ، الْمُنْجِحِينَ بِالطَّلَبِ إِلَيْكَ

. غَيْرِ الْمَمْنُوعِينَ بِالتَّوَكُّلِ عَلَيْكَ

11. الْمُعَوَّدِينَ بِالتَّعَوُّذِ بِكَ ،

الرَّابِحِينَ فِي التِّجَارَةِ عَلَيْكَ ،

الْمُجَارِينَ بِعِزِّكَ ،

الْمُوَسَّعِ عَلَيْهِمُ الرِّزْقُ الْحَلَالُ مِنْ فَضْلِكَ ،

الْوَاسِعِ بِجُودِكَ وَ كَرَمِكَ ،

الْمُعَزِّينَ مِنَ الذُّلِّ بِكَ ،

وَ الْمُجَارِينَ مِنَ الظُّلْمِ بِعَدْلِكَ ،

وَ الْمُعَافَيْنَ مِنَ الْبَلَاءِ بِرَحْمَتِكَ ،

وَ الْمُغْنَيْنَ مِنَ الْفَقْرِ بِغِنَاكَ ،

وَ الْمَعْصُومِينَ مِنَ الذُّنُوبِ وَ الزَّلَلِ

، وَ الْخَطَاءِ بِتَقْوَاكَ

، وَ الْمُوَفَّقِينَ لِلْخَيْرِ وَ الرُّشْدِ وَ الصَّوَابِ بِطَاعَتِكَ

، وَ الْمُحَالِ بَيْنَهُمْ وَ بَيْنَ الذُّنُوبِ بِقُدْرَتِكَ

، التَّارِكِينَ لِكُلِّ مَعْصِيَتِكَ

. السَّاكِنِينَ فِي جِوَارِكَ

12. اللَّهُمَّ أَعْطِنَا جَمِيعَ ذَلِكَ بِتَوْفِيقِكَ وَ رَحْمَتِكَ ،

، وَ أَعِذْنَا مِنْ عَذَابِ السَّعِيرِ

وَ أَعْطِ جَمِيعَ الْمُسْلِمِينَ وَ الْمُسْلِمَاتِ

وَ الْمُؤْمِنِينَ وَ الْمُؤْمِنَاتِ

مِثْلَ الَّذِي سَأَلْتُكَ لِنَفْسِي وَ لِوُلْدِي

، فِي عَاجِلِ الدُّنْيَا وَ آجِلِ الْآخِرَةِ

إِنَّكَ قَرِيبٌ مُجِيبٌ

سَمِيعٌ عَلِيمٌ

عَفُوٌّ غَفُورٌ

رَءُوفٌ رَحِيمٌ .

13. وَ آتِنَا فِي الدُّنْيَا حَسَنَةً ،

وَ فِي الْآخِرَةِ حَسَنَةً

وَ قِنَا عَذَابَ النَّارِ .

1– O God, be kind to me through
the survival of my children, setting them right for me,
and allowing me to enjoy them!

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

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

4– O God,
through them
strengthen my arm,
straighten my burdened back,
multiply my number,

adorn my presence,
keep alive my mention,
suffice me when I am away,
help me in my needs,
and make them
loving toward me,
affectionate, approaching, upright,
obedient, never disobedient, disrespectful,
opposed, or offenders!

5– Help me in their upbringing,
their education, and my devotion toward them,
give me among them from Thyself male children,
make that a good for me,
and make them a help for me
in that which I ask from Thee!

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

7– If we are about to commit an indecency,
he gives us courage to do so,
and if we are about to perform a righteous work,
he holds us back from it.
He opposes us through passions,[1]
and sets up for us doubts.
If he promises us, he lies,
and if he raises our hopes, he fails to fulfil them.
If Thou dost not turn his trickery away from us,
he will misguide us,
and if Thou dost not protect us from his corruption, he will cause us to slip.

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

9– O God, grant me my every request,
accomplish for me my needs,
withhold not from me Thy response
when Thou hast made Thyself accountable for it to me,[2]
veil not my supplication from Thyself, when Thou hast commanded me to make it,[3]
and be kind to me through everything that will set me right in this world and the next,
in everything that I remember or forget,
display or conceal,
make public or keep secret!

10– In all of this, place me through my asking Thee among those who set things right,
those who are answered favourably when they request from Thee
and from whom is not withheld
when they put their trust in Thee,

11– those accustomed to seek refuge in Thee,
those who profit through commerce with Thee,
those granted sanctuary
through Thy might,
those given lawful provision in plenty from Thy boundless bounty
through Thy munificence and generosity,
those who reach exaltation after abasement
through Thee,
those granted sanctuary from wrong
through Thy justice,
those released from affliction through Thy mercy,
those delivered from need after poverty through Thy riches,
those preserved from sins, slips, and offenses
through reverential fear toward Thee,
those successful in goodness, right conduct, and propriety through obeying Thee,
those walled off from sins through Thy power,
the refrainers from every act of disobedience toward Thee,
the dwellers in Thy neighbourhood!

12– O God, give me all of that through Thy bestowal of success and Thy mercy,
grant us refuge from the chastisement of the burning,
and give to
all the Muslims, male and female,
and all the faithful, male and female,
the like of what I have asked for myself and my children,
in the immediate of this world
and the deferred of the next!
Verily Thou art the Near, the Responder,
the All–hearing, the All–knowing,
the Pardoner, the Forgiving,
the Clement, the Merciful!

13– And *give to us in this world good,*
and in the next world good,
and protect us from the chastisement of the Fire![4]

1. One is tempted to translate shahawat as 'lusts', but the Qur'anic context shows that the objects of desire in themselves are not necessarily negative; the Qur'an blames only the fact that man allows himself to be occupied by them in lieu of God. For example,

Decked out fair to men is the love of passions – women, children, heaped–up heaps of gold and silver, horses of mark, cattle, and tillage. That is the enjoyment of the present life; but God – with Him is the fairest resort (3:14).

Arberry translates the term here as 'lusts', Pickthall as 'joys'.

2. Cf. 12.10.
3. These four lines refer to 2:186 and 40:60.
4. 2:201

26) His Supplication for his Neighbours and Friends

وَ كَانَ مِنْ دُعَائِهِ عَلَيْهِ السَّلَامُ لِجِيرَانِهِ وَ أَوْلِيَائِهِ إِذَا ذَكَرَهُمْ (26)

His Supplication for his Neighbours and Friends when he Mentioned them

1. اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ ،

وَ تَوَلَّنِي فِي جِيرَانِي وَ مَوَالِيَّ

، الْعَارِفِينَ بِحَقِّنَا

. وَ الْمُنَابِذِينَ لِأَعْدَائِنَا بِأَفْضَلِ وَلَايَتِكَ

2. وَ وَفِّقْهُمْ لِإِقَامَةِ سُنَّتِكَ ،

وَ الْأَخْذِ بِمَحَاسِنِ أَدَبِكَ

، فِي إِرْفَاقِ ضَعِيفِهِمْ

، وَ سَدِّ خَلَّتِهِمْ ، وَ عِيَادَةِ مَرِيضِهِمْ

، وَ هِدَايَةِ مُسْتَرْشِدِهِمْ

، وَ مُنَاصَحَةِ مُسْتَشِيرِهِمْ

، وَ تَعَهُّدِ قَادِمِهِمْ

، وَ كِتْمَانِ أَسْرَارِهِمْ ، وَ سَتْرِ عَوْرَاتِهِمْ

، وَ نُصْرَةِ مَظْلُومِهِمْ

، وَ حُسْنِ مُوَاسَاتِهِمْ بِالْمَاعُونِ

، وَ الْعَوْدِ عَلَيْهِمْ بِالْجِدَةِ وَ الْإِفْضَالِ

وَ إِعْطَاءِ مَا يَجِبُ لَهُمْ قَبْلَ السُّؤَالِ

3. وَ اجْعَلْنِي اللَّهُمَّ أَجْزِي بِالْإِحْسَانِ مُسِيئَهُمْ ،

وَ أُعْرِضُ بِالتَّجَاوُزِ عَنْ ظَالِمِهِمْ ،

وَ أَسْتَعْمِلُ حُسْنَ الظَّنِّ فِي كَافَّتِهِمْ ،

وَ أَتَوَلَّى بِالْبِرِّ عَامَّتَهُمْ ،

وَ أَغُضُّ بَصَرِي عَنْهُمْ عِفَّةً ،

وَ أُلِينُ جَانِبِي لَهُمْ تَوَاضُعاً ،

وَ أَرِقُّ عَلَى أَهْلِ الْبَلَاءِ مِنْهُمْ رَحْمَةً ،

وَ أُسِرُّ لَهُمْ بِالْغَيْبِ مَوَدَّةً ،

وَ أُحِبُّ بَقَاءَ النِّعْمَةِ عِنْدَهُمْ نُصْحاً ،

وَ أُوجِبُ لَهُمْ مَا أُوجِبُ لِحَامَّتِي ،

وَ أَرْعَى لَهُمْ مَا أَرْعَى لِخَاصَّتِي .

4. اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ ،

وَ ارْزُقْنِي مِثْلَ ذَلِكَ مِنْهُمْ ،

وَ اجْعَلْ لِي أَوْفَى الْحُظُوظِ فِيمَا عِنْدَهُمْ ،

وَ زِدْهُمْ بَصِيرَةً فِي حَقِّي ،

وَ مَعْرِفَةً بِفَضْلِي

حَتَّى يَسْعَدُوا بِي وَ أَسْعَدَ بِهِمْ ،

آمِينَ رَبَّ الْعَالَمِينَ .

1– O God, bless Muhammad and his Household
and attend to me with Thy best attending
in my neighbours and friends
who recognize our right[1]
and war against our enemies!

2– Give [my neighbours and friends] success in
performing Thy prescriptions
and taking on the beauties of Thy courtesy through
acting gently with their weak,
remedying their lacks, visiting their sick,
guiding their seeker of right guidance,
giving good counsel to their seeker of advice,
attending to the one among them who returns from travel,
hiding their secrets, covering over their shameful things,
helping their wronged,
sharing kindly with them in goods,
turning toward them with wealth and bestowal of bounty,
and giving what is due to them before they ask!

3– Let me, O God, repay their evildoer
with good–doing,
turn away from their wrongdoer with forbearance.
have a good opinion of every one of them,
attend to all of them with devotion,
lower my eyes before them in continence,

make mild my side toward them
in humility,
be tender toward the afflicted among them
in mercy,
make them happy in absence through affection,
love that they continue to receive favour
through good will,
grant them what I grant my next of kin,
and observe for them
what I observe for my special friends!

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

1. That is, those who recognize the Imamate of Zayn al–'Abidin and the other Imams. Cf. 47.64.

27) His Supplication for the People of the Frontiers

وَ كَانَ مِنْ دُعَائِهِ عَلَيْهِ السَّلَامُ لِأَهْلِ الثُّغُورِ (27)

1. اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ ،

وَ حَصِّنْ ثُغُورَ الْمُسْلِمِينَ بِعِزَّتِكَ ،

وَ أَيِّدْ حُمَاتَهَا بِقُوَّتِكَ ،

. وَ أَسْبِغْ عَطَايَاهُمْ مِنْ جِدَتِكَ

2. اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ ،

، وَ كَثِّرْ عِدَّتَهُمْ ، وَ اشْحَذْ أَسْلِحَتَهُمْ

، وَ احْرُسْ حَوْزَتَهُمْ

، وَ امْنَعْ حَوْمَتَهُمْ ، وَ أَلِّفْ جَمْعَهُمْ

، وَ دَبِّرْ أَمْرَهُمْ

، وَ وَاتِرْ بَيْنَ مِيَرِهِمْ

، وَ تَوَحَّدْ بِكِفَايَةِ مُؤَنِهِمْ

، وَ اعْضُدْهُمْ بِالنَّصْرِ ، وَ أَعِنْهُمْ بِالصَّبْرِ

. وَ الْطُفْ لَهُمْ فِي الْمَكْرِ

3. اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ ،

، وَ عَرِّفْهُمْ مَا يَجْهَلُونَ

، وَ عَلِّمْهُمْ مَا لَا يَعْلَمُونَ

. وَ بَصِّرْهُمْ مَا لَا يُبْصِرُونَ

4. اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ ،

وَ أَنْسِهِمْ عِنْدَ لِقَائِهِمُ الْعَدُوَّ ذِكْرَ دُنْيَاهُمُ الْخَدَّاعَةِ الْغَرُورِ ،

وَ امْحُ عَنْ قُلُوبِهِمْ خَطَرَاتِ الْمَالِ الْفَتُونِ ،

وَ اجْعَلِ الْجَنَّةَ نُصْبَ أَعْيُنِهِمْ ،

وَ لَوِّحْ مِنْهَا لِأَبْصَارِهِمْ

مَا أَعْدَدْتَ فِيهَا مِنْ مَسَاكِنِ الْخُلْدِ وَ مَنَازِلِ الْكَرَامَةِ

وَ الْحُورِ الْحِسَانِ

وَ الْأَنْهَارِ الْمُطَّرِدَةِ بِأَنْوَاعِ الْأَشْرِبَةِ

وَ الْأَشْجَارِ الْمُتَدَلِّيَةِ بِصُنُوفِ الثَّمَرِ

. حَتَّى لَا يَهُمَّ أَحَدٌ مِنْهُمْ بِالْإِدْبَارِ ، وَ لَا يُحَدِّثَ نَفْسَهُ عَنْ قِرْنِهِ بِفِرَارٍ

5. اللَّهُمَّ افْلُلْ بِذَلِكَ عَدُوَّهُمْ ،

وَ اقْلِمْ عَنْهُمْ أَظْفَارَهُمْ ،

وَ فَرِّقْ بَيْنَهُمْ وَ بَيْنَ أَسْلِحَتِهِمْ ،

وَ اخْلَعْ وَثَائِقَ أَفْئِدَتِهِمْ ،

، وَ بَاعِدْ بَيْنَهُمْ وَ بَيْنَ أَزْوِدَتِهِمْ

، وَ حَيِّرْهُمْ فِي سُبُلِهِمْ ، وَ ضَلِّلْهُمْ عَنْ وَجْهِهِمْ

، وَ اقْطَعْ عَنْهُمُ الْمَدَدَ ، وَ انْقُصْ مِنْهُمُ الْعَدَدَ

، وَ امْلَأْ أَفْئِدَتَهُمُ الرُّعْبَ

، وَ اقْبِضْ أَيْدِيَهُمْ عَنِ الْبَسْطِ

، وَ اخْزِمْ أَلْسِنَتَهُمْ عَنِ النُّطْقِ

، وَ شَرِّدْ بِهِمْ مَنْ خَلْفَهُمْ وَ نَكِّلْ بِهِمْ مَنْ وَرَاءَهُمْ

. وَ اقْطَعْ بِخِزْيِهِمْ أَطْمَاعَ مَنْ بَعْدَهُمْ

6. اللَّهُمَّ عَقِّمْ أَرْحَامَ نِسَائِهِمْ ،

، وَ يَبِّسْ أَصْلَابَ رِجَالِهِمْ

، وَ اقْطَعْ نَسْلَ دَوَابِّهِمْ وَ أَنْعَامِهِمْ

. لَا تَأْذَنْ لِسَمَائِهِمْ فِي قَطْرٍ ، وَ لَا لِأَرْضِهِمْ فِي نَبَاتٍ

7. اللَّهُمَّ وَ قَوِّ بِذَلِكَ مِحَالَ أَهْلِ الْإِسْلَامِ ،

، وَ حَصِّنْ بِهِ دِيَارَهُمْ

، وَ ثَمِّرْ بِهِ أَمْوَالَهُمْ

، وَ فَرِّغْهُمْ عَنْ مُحَارَبَتِهِمْ لِعِبَادَتِكَ

وَ عَنْ مُنَابَذَتِهِمْ لِلْخَلْوَةِ بِكَ

، حَتَّى لَا يُعْبَدَ فِي بِقَاعِ الْأَرْضِ غَيْرُكَ

. وَ لَا تُعَفَّرَ لِأَحَدٍ مِنْهُمْ جَبْهَةٌ دُونَكَ

8. اللَّهُمَّ اغْزُ بِكُلِّ نَاحِيَةٍ مِنَ الْمُسْلِمِينَ

، عَلَى مَنْ بِإِزَائِهِمْ مِنَ الْمُشْرِكِينَ

وَ أَمْدِدْهُمْ بِمَلَائِكَةٍ مِنْ عِنْدِكَ مُرْدِفِينَ

حَتَّى يَكْشِفُوهُمْ إِلَى مُنْقَطَعِ التُّرَابِ

، قَتْلًا فِي أَرْضِكَ وَ أَسْراً

أَوْ يُقِرُّوا بِأَنَّكَ أَنْتَ اللَّهُ

. الَّذِي لَا إِلَهَ إِلَّا أَنْتَ وَحْدَكَ لَا شَرِيكَ لَكَ

9. اللَّهُمَّ وَ اعْمُمْ بِذَلِكَ أَعْدَاءَكَ فِي أَقْطَارِ الْبِلَادِ

مِنَ الْهِنْدِ وَ الرُّومِ وَ التُّرْكِ

وَ الْخَزَرِ وَ الْحَبَشِ وَ النُّوبَةِ

، وَ الزَّنْجِ وَ السَّقَالِبَةِ وَ الدَّيَالِمَةِ وَ سَائِرِ أُمَمِ الشِّرْكِ

، الَّذِينَ تَخْفَى أَسْمَاؤُهُمْ وَ صِفَاتُهُمْ

، وَ قَدْ أَحْصَيْتَهُمْ بِمَعْرِفَتِكَ

. وَ أَشْرَفْتَ عَلَيْهِمْ بِقُدْرَتِكَ

10. اللَّهُمَّ اشْغَلِ الْمُشْرِكِينَ بِالْمُشْرِكِينَ

، عَنْ تَنَاوُلِ أَطْرَافِ الْمُسْلِمِينَ

، وَ خُذْهُمْ بِالنَّقْصِ عَنْ تَنَقُّصِهِمْ

وَ ثَبِّطْهُمْ بِالْفُرْقَةِ

. عَنِ الِاحْتِشَادِ عَلَيْهِمْ

11. اللَّهُمَّ أَخْلِ قُلُوبَهُمْ مِنَ الْأَمَنَةِ ،

، وَ أَبْدَانَهُمْ مِنَ الْقُوَّةِ

، وَ أَذْهِلْ قُلُوبَهُمْ عَنِ الِاحْتِيَالِ

، وَ أَوْهِنْ أَرْكَانَهُمْ عَنْ مُنَازَلَةِ الرِّجَالِ

، وَ جَبِّنْهُمْ عَنْ مُقَارَعَةِ الْأَبْطَالِ

وَ ابْعَثْ عَلَيْهِمْ جُنْداً مِنْ مَلَائِكَتِكَ بِبَأْسٍ مِنْ بَأْسِكَ

، كَفِعْلِكَ يَوْمَ بَدْرٍ

، تَقْطَعُ بِهِ دَابِرَهُمْ وَ تَحْصُدُ بِهِ شَوْكَتَهُمْ

. وَ تُفَرِّقُ بِهِ عَدَدَهُمْ

12. اللَّهُمَّ وَ امْزُجْ مِيَاهَهُمْ بِالْوَبَاءِ ،

، وَ أَطْعِمَتَهُمْ بِالْأَدْوَاءِ

، وَ ارْمِ بِلَادَهُمْ بِالْخُسُوفِ ، وَ أَلِحَّ عَلَيْهَا بِالْقُذُوفِ ،

، وَ افْرَعْهَا بِالْمُحُولِ

، وَ اجْعَلْ مِيَرَهُمْ فِي أَحَصِّ أَرْضِكَ وَ أَبْعَدِهَا عَنْهُمْ

. وَ امْنَعْ حُصُونَهَا مِنْهُمْ ، أَصِبْهُمْ بِالْجُوعِ الْمُقِيمِ وَ السُّقْمِ الْأَلِيمِ

13. اللَّهُمَّ وَ أَيُّمَا غَازٍ غَزَاهُمْ مِنْ أَهْلِ مِلَّتِكَ ،

أَوْ مُجَاهِدٍ جَاهَدَهُمْ مِنْ أَتْبَاعِ سُنَّتِكَ

لِيَكُونَ دِينُكَ الْأَعْلَى

وَ حِزْبُكَ الْأَقْوَى وَ حَظُّكَ الْأَوْفَى

، فَلَقِّهِ الْيُسْرَ ، وَ هَيِّئْ لَهُ الْأَمْرَ

، وَ تَوَلَّهُ بِالنُّجْحِ

، وَ تَخَيَّرْ لَهُ الْأَصْحَابَ

، وَ اسْتَقْوِ لَهُ الظَّهْرَ

، وَ أَسْبِغْ عَلَيْهِ فِي النَّفَقَةِ

، وَ مَتِّعْهُ بِالنَّشَاطِ

، وَ أَطْفِ عَنْهُ حَرَارَةَ الشَّوْقِ

، وَ أَجِرْهُ مِنْ غَمِّ الْوَحْشَةِ

. وَ أَنْسِهِ ذِكْرَ الْأَهْلِ وَ الْوَلَدِ

، وَ أْثُرْ لَهُ حُسْنَ النِّيَّةِ .14

، وَ تَوَلَّهُ بِالْعَافِيَةِ

، وَ أَصْحِبْهُ السَّلَامَةَ ، وَ أَعْفِهِ مِنَ الْجُبْنِ

، وَ أَلْهِمْهُ الْجُرْأَةَ

، وَ ارْزُقْهُ الشِّدَّةَ

، وَ أَيِّدْهُ بِالنُّصْرَةِ

، وَ عَلِّمْهُ السِّيَرَ وَ السُّنَنَ

، وَ سَدِّدْهُ فِي الْحُكْمِ

، وَ اعْزِلْ عَنْهُ الرِّيَاءَ ، وَ خَلِّصْهُ مِنَ السُّمْعَةِ

. وَ اجْعَلْ فِكْرَهُ وَ ذِكْرَهُ وَ ظَعْنَهُ وَ إِقَامَتَهُ ، فِيكَ وَ لَكَ

15. فَإِذَا صَافَّ عَدُوَّكَ وَ عَدُوَّهُ

، فَقَلِّلْهُمْ فِي عَيْنِهِ

، وَ صَغِّرْ شَأْنَهُمْ فِي قَلْبِهِ

، وَ أَدِلْ لَهُ مِنْهُمْ ، وَ لَا تُدِلْهُمْ مِنْهُ

، فَإِنْ خَتَمْتَ لَهُ بِالسَّعَادَةِ

وَ قَضَيْتَ لَهُ بِالشَّهَادَةِ

، فَبَعْدَ أَنْ يَجْتَاحَ عَدُوَّكَ بِالْقَتْلِ

، وَ بَعْدَ أَنْ يَجْهَدَ بِهِمُ الْأَسْرُ

، وَ بَعْدَ أَنْ تَأْمَنَ أَطْرَافُ الْمُسْلِمِينَ

. وَ بَعْدَ أَنْ يُوَلِّيَ عَدُوُّكَ مُدْبِرِينَ

16. اللَّهُمَّ وَ أَيُّمَا مُسْلِمٍ خَلَفَ غَازِياً أَوْ مُرَابِطاً فِي دَارِهِ ،

، أَوْ تَعَهَّدَ خَالِفِيهِ فِي غَيْبَتِهِ

، أَوْ أَعَانَهُ بِطَائِفَةٍ مِنْ مَالِهِ

، أَوْ أَمَدَّهُ بِعِتَادٍ ، أَوْ شَحَذَهُ عَلَى جِهَادٍ

، أَوْ أَتْبَعَهُ فِي وَجْهِهِ دَعْوَةً

، أَوْ رَعَى لَهُ مِنْ وَرَائِهِ حُرْمَةً

فَآجِرْ لَهُ مِثْلَ أَجْرِهِ

، وَزْناً بِوَزْنٍ وَ مِثْلًا بِمِثْلٍ

وَ عَوِّضْهُ مِنْ فِعْلِهِ عِوَضاً حَاضِراً

، يَتَعَجَّلُ بِهِ نَفْعَ مَا قَدَّمَ وَ سُرُورَ مَا أَتَى بِهِ

إِلَى أَنْ يَنْتَهِيَ بِهِ الْوَقْتُ إِلَى

. مَا أَجْرَيْتَ لَهُ مِنْ فَضْلِكَ ، وَ أَعْدَدْتَ لَهُ مِنْ كَرَامَتِكَ

17. اللَّهُمَّ وَ أَيُّمَا مُسْلِمٍ أَهَمَّهُ أَمْرُ الْإِسْلَامِ ،

وَ أَحْزَنَهُ تَحَزُّبُ أَهْلِ الشِّرْكِ عَلَيْهِمْ

فَنَوَى غَزْواً ،

أَوْ هَمَّ بِجِهَادٍ فَقَعَدَ بِهِ ضَعْفٌ ،

أَوْ أَبْطَأَتْ بِهِ فَاقَةٌ ،

أَوْ أَخَّرَهُ عَنْهُ حَادِثٌ ،

أَوْ عَرَضَ لَهُ دُونَ إِرَادَتِهِ مَانِعٌ

فَاكْتُبِ اسْمَهُ فِي الْعَابِدِينَ ،

وَ أَوْجِبْ لَهُ ثَوَابَ الْمُجَاهِدِينَ ،

وَ اجْعَلْهُ فِي نِظَامِ الشُّهَدَاءِ وَ الصَّالِحِينَ .

18. اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ عَبْدِكَ وَ رَسُولِكَ

وَ آلِ مُحَمَّدٍ ،

صَلَاةً عَالِيَةً عَلَى الصَّلَوَاتِ ،

مُشْرِفَةً فَوْقَ التَّحِيَّاتِ ،

صَلَاةً لَا يَنْتَهِي أَمَدُهَا ،

وَ لَا يَنْقَطِعُ عَدَدُهَا

كَأَتَمِّ مَا مَضَى مِنْ صَلَوَاتِكَ عَلَى أَحَدٍ مِنْ أَوْلِيَائِكَ ،

إِنَّكَ الْمَنَّانُ الْحَمِيدُ

الْمُبْدِئُ الْمُعِيدُ

الْفَعَّالُ لِمَا تُرِيدُ .

1– O God,
bless Muhammad and his Household,
fortify the frontiers of the Muslims through Thy might,
support their defenders through Thy strength,
and lavish upon them gifts through Thy wealth!

2– O God, bless Muhammad and his Household,
increase their number, hone their weapons, guard their territory,
defend their midst, unite their throng,
arrange their affair,
send them supplies in a steady string,
undertake Thyself to suffice them with provisions,
support them with victory, help them with patience,
and give them subtlety in guile![1]

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

4– O God,
bless Muhammad and his Household,

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

5– O God, defeat their enemy through that,
trim their nails from them,
separate them from their weapons,
pull out the firm ties from their hearts,
keep them far away from their stores,
bewilder them in their roads, turn them astray from their direction,
cut off reinforcements from them, chop them down in numbers,
fill their hearts with terror,
hold back their hands from stretching forth,
tie back their tongues from speaking,
scatter by them the ones behind them[2]
make them a lesson for those beyond them,
and through their degradation
cut off the hopes of those who come after them!

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

7– O God, through that
strengthen the prowess[3] of the People of Islam,
fortify their cities,
increase their properties,
give them ease from their fighting to worship Thee
and from their warfare to be alone with Thee,

so that none will be worshipped in the regions of the earth but Thee
and no forehead of theirs may be rubbed in dust
for less than Thee!

8– O God, send out the Muslims of every region on raids
against the idolaters who face them!
Reinforce them with angels in ranks from Thee,
till the idolaters are routed by them to the end of the land,
slain in Thy earth or taken captive,
or till they admit that Thou art God,
other than whom there is no god, Thou alone, who hast no associate!

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

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

11– O God, empty their hearts of security
and their bodies of strength,
distract their hearts from thinking of stratagems,
make their limbs too feeble for clashing with men,
make them too cowardly for contending with champions,
send against them a troop of Thy angels with some of Thy severity
as Thou didst on the Day of Badr,[4]
so that through it Thou mayest cut off their roots, harvest their thorns,
and disperse their number!

12– O God, mix their waters with pestilence
and their foods with maladies,
hurl down their cities, harass them with peltings,
hinder them through drought,
place their supplies in the most ill–omened part of Thy earth
and the farthest from them,

bar them from its fortresses,
and strike them with constant hunger and painful illness!

13– O God, if a warrior from the people of Thy creed wars against them
or a struggler from the followers of Thy prescriptions
struggles against them
so that Thy religion may be the highest,
Thy party the strongest, and Thy share the fullest,
cast ease to him, arrange his affair,
attend to him by granting success,
select for him his companions, strengthen his back,
lavish upon him livelihood,
give him enjoyment of joyous vitality,
cool for him the heat of yearning,
give him sanctuary from the gloom of loneliness,
make him forget the remembrance of wife and child,

14– pass along to him an excellent intention,
attend to him with well–being,
make safety his companion, release him from cowardice,
inspire him with boldness,
provide him with strength,
support him with help,
teach him right conduct and the norms of the Sunna,
point him straight in judgement,
remove from him hypocrisy, purify him from seeking fame,
and make his thinking and remembrance,
his departing and his staying,
be in Thee and for Thee!

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

and Thy enemy has turned his back in flight!

16– O God,
and if a Muslim should
take the place of a warrior or a soldier in his home,
or attend to those left behind in his absence,
or help him with a portion of his property,
assist him with equipment, hone him for the struggle,
send along with him a supplication for his purpose,
or guard his honour in his absence,
reward him with the like of his reward
measure for measure, like for like,
and recompense him for his act with an immediate compensation
through which he will hasten to
the profit of what he has sent forth
and the joy of what he has given,
till the present moment takes him to
the bounty Thou hast granted to him
and the generosity Thou hast prepared for him!

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

18– O God, bless Muhammad, Thy slave and Thy messenger,
and the Household of Muhammad,
with a blessing high above all other blessings,
towering beyond all other salutations,
a blessing whose end is never reached

and whose number is never cut off,
like the most perfect of Thy blessings that has passed
to any one of Thy friends!
Thou art All-kind, Praiseworthy,
the Originator who takes back again,
Accomplisher of what Thou desirest.

1. Sayyid '"Alikhan explains the expression as meaning: 'Give them lutf (gracefulness, gentleness, subtlety) in their makr (guile, stratagem) so that their enemy will not become aware of their guile, for then it will be too subtle and fine to be perceived by the intellect and the understanding; so the meaning is that God should inspire them with careful watchfulness and excellence of artful stratagems.' He suggests that the text may also be interpreted to mean: Be kind and gentle to them in relation to the guile of their enemy, so that his guile will not harm them.
2. 8:57
3. The commentator devotes a long discussion to the word mihal, which occurs in the Qur'anic name of God, shadid al-mihal (13:13). It may signify, among others, cunning, guile, stratagem, planning, managing, power, strength, dispute, enmity, punishment, vengeance, chastisement.
4. This victory of a small army of Muslims over a much larger contingent of unbelievers took place in the year 2/623. Many accounts are given of how the angels also took part in the fighting, and it is said to be in reference to Badr that God says in the Qur'an:

When thy Lord was revealing to the angels: 'I am with you, so strengthen the faithful. I shall cast terror into the hearts of the unbelievers' (8:12).

28) His Supplication in Fleeing to God

(28) وَ كَانَ مِنْ دُعَائِهِ عَلَيْهِ السَّلَامُ مُتَفَزِّعاً إِلَى اللَّهِ عَزَّ وَجَلَّ

1. اللَّهُمَّ إِنِّي أَخْلَصْتُ بِانْقِطَاعِي إِلَيْكَ

2. وَ أَقْبَلْتُ بِكُلِّي عَلَيْكَ

3. وَ صَرَفْتُ وَجْهِي عَمَّنْ يَحْتَاجُ إِلَى رِفْدِكَ

4. وَ قَلَبْتُ مَسْأَلَتِي عَمَّنْ لَمْ يَسْتَغْنِ عَنْ فَضْلِكَ

5. وَ رَأَيْتُ أَنَّ طَلَبَ الْمُحْتَاجِ إِلَى الْمُحْتَاجِ

. سَفَهٌ مِنْ رَأْيِهِ وَ ضَلَّةٌ مِنْ عَقْلِهِ

6. فَكَمْ قَدْ رَأَيْتُ يَا إِلَهِي مِنْ أُنَاسٍ

، طَلَبُوا الْعِزَّ بِغَيْرِكَ فَذَلُّوا

، وَ رَامُوا الثَّرْوَةَ مِنْ سِوَاكَ فَافْتَقَرُوا

، وَ حَاوَلُوا الِارْتِفَاعَ فَاتَّضَعُوا

7. فَصَحَّ بِمُعَايَنَةِ أَمْثَالِهِمْ حَازِمٌ

، وَفَّقَهُ اعْتِبَارُهُ

. وَ أَرْشَدَهُ إِلَى طَرِيقِ صَوَابِهِ اخْتِيَارُهُ

8. فَأَنْتَ يَا مَوْلَايَ

، دُونَ كُلِّ مَسْئُولٍ مَوْضِعُ مَسْأَلَتِي

وَ دُونَ كُلِّ مَطْلُوبٍ إِلَيْهِ وَلِيُّ حَاجَتِي

9. أَنْتَ الْمَخْصُوصُ قَبْلَ كُلِّ مَدْعُوٍّ بِدَعْوَتِي ،

، لَا يَشْرَكُكَ أَحَدٌ فِي رَجَائِي

، وَ لَا يَتَّفِقُ أَحَدٌ مَعَكَ فِي دُعَائِي

وَ لَا يَنْظِمُهُ وَ إِيَّاكَ نِدَائِي

10. لَكَ يَا إِلَهِي وَحْدَانِيَّةُ الْعَدَدِ ،

، وَ مَلَكَةُ الْقُدْرَةِ الصَّمَدِ

، وَ فَضِيلَةُ الْحَوْلِ وَ الْقُوَّةِ

. وَ دَرَجَةُ الْعُلُوِّ وَ الرِّفْعَةِ

11. وَ مَنْ سِوَاكَ مَرْحُومٌ فِي عُمُرِهِ ،

، مَغْلُوبٌ عَلَى أَمْرِهِ

، مَقْهُورٌ عَلَى شَأْنِهِ

مُخْتَلِفُ الْحَالَاتِ ، مُتَنَقِّلٌ فِي الصِّفَاتِ

12. فَتَعَالَيْتَ عَنِ الْأَشْبَاهِ وَ الْأَضْدَادِ ،

، وَ تَكَبَّرْتَ عَنِ الْأَمْثَالِ وَ الْأَنْدَادِ

. فَسُبْحَانَكَ لَا إِلَهَ إِلَّا أَنْتَ

1– O God, I showed sincerity by cutting myself off from everything but Thee.

2– I approached Thee with my whole self.

3– I averted my face from everyone who needs Thy support.

4– I ceased to ask from any who cannot do without Thy bounty.

5– I saw that the needy who seeks from the needy
is foolish in his opinion, and misguided in his intellect.

6– How many people have I seen, my God,
who sought exaltation through other than Thee
and were abased,
who wanted wealth from someone else
and became poor,
who tried to rise high and fell down low!

7– Observing the likes of them corrects a prudent man;
his taking heed gives him success;
his choosing the best guides him to the path of right.

8– So Thou, my Master,
art the object of my asking to the exclusion of all those who are asked
and the patron of my need to the exclusion of all those from whom requests are made.

9– Thou art singled out for my call before all who are called;
none is associated with Thee in my hope,
none comes along with Thee in my supplication,
nor does any join with Thee within it,
for to Thee is my appeal.

10– To Thee, my God, belongs
the Unity of number,
the property of eternal power,
the excellence of force and strength,
the degree of sublimity and elevation.

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

12– So Thou art high exalted above likenesses and opposites,

proudly magnified beyond similitudes and rivals!
Glory be to Thee!
There is no God but Thou.

29) His Supplication when his Provision was Stinted

وَ كَانَ مِنْ دُعَائِهِ عَلَيْهِ السَّلَامُ إِذَا قُتِّرَ عَلَيْهِ الرِّزْقُ (29)

1. اللَّهُمَّ إِنَّكَ ابْتَلَيْتَنَا فِي أَرْزَاقِنَا بِسُوءِ الظَّنِّ ،

وَ فِي آجَالِنَا بِطُولِ الْأَمَلِ

، حَتَّى الْتَمَسْنَا أَرْزَاقَكَ مِنْ عِنْدِ الْمَرْزُوقِينَ

. وَ طَمِعْنَا بِآمَالِنَا فِي أَعْمَارِ الْمُعَمَّرِينَ

2. فَصَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ ،

وَ هَبْ لَنَا يَقِيناً صَادِقاً

، تَكْفِينَا بِهِ مِنْ مَئُونَةِ الطَّلَبِ

وَ أَلْهِمْنَا ثِقَةً خَالِصَةً تُعْفِينَا بِهَا مِنْ شِدَّةِ النَّصَبِ

3. وَ اجْعَلْ مَا صَرَّحْتَ بِهِ مِنْ عِدَتِكَ فِي وَحْيِكَ ،

، وَ أَتْبَعْتَهُ مِنْ قَسَمِكَ فِي كِتَابِكَ

قَاطِعاً لِاهْتِمَامِنَا بِالرِّزْقِ

، الَّذِي تَكَفَّلْتَ بِهِ

وَ حَسْماً لِلِاشْتِغَالِ بِمَا ضَمِنْتَ الْكِفَايَةَ لَهُ

4. فَقُلْتَ وَ قَوْلُكَ الْحَقُّ الْأَصْدَقُ ،

وَ أَقْسَمْتَ

وَ قَسَمُكَ الْأَبَرُّ الْأَوْفَى

. وَ فِي السَّمَاءِ رِزْقُكُمْ وَ مَا تُوعَدُونَ

5. ثُمَّ قُلْتَ

فَوَ رَبِّ السَّمَاءِ وَ الْأَرْضِ إِنَّهُ لَحَقٌّ مِثْلَ مَا أَنَّكُمْ تَنْطِقُونَ

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

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

that will release us from the hardship of exertion!

3– Let Thy clear promise in Thy Revelation
which Thou hast followed in Thy Book with Thy oath
cut off our worry about the provision
for which Thou hast made Thyself responsible
and sever our occupation with everything
whose sufficiency Thou hast guaranteed!

4– For Thou hast said
– and Thy word is the most truthful truth –
and Thou hast sworn
– and Thy oath is the most kept and fulfilled –
In the heaven are your provision and everything you are promised!

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

1. 51:22–3

30) His Supplication for Help in Repaying Debts

وَ كَانَ مِنْ دُعَائِهِ عَلَيْهِ السَّلَامُ فِي الْمَعُونَةِ عَلَى قَضَاءِ الدَّيْنِ (30)

1. اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ ،

وَ هَبْ لِيَ الْعَافِيَةَ مِنْ دَيْنٍ تُخْلِقُ بِهِ وَجْهِي ،

وَ يَحَارُ فِيهِ ذِهْنِي ،

وَ يَتَشَعَّبُ لَهُ فِكْرِي ،

، وَ يَطُولُ بِمُمَارَسَتِهِ شُغْلِي

2. وَ أَعُوذُ بِكَ يَا رَبِّ

، مِنْ هَمِّ الدَّيْنِ وَ فِكْرِهِ

، وَ شُغْلِ الدَّيْنِ وَ سَهَرِهِ

، فَصَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ ، وَ أَعِذْنِي مِنْهُ

، وَ أَسْتَجِيرُ بِكَ ، يَا رَبِّ

، مِنْ ذِلَّتِهِ فِي الْحَيَاةِ

، وَ مِنْ تَبِعَتِهِ بَعْدَ الْوَفَاةِ

، فَصَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ

. وَ أَجِرْنِي مِنْهُ بِوُسْعٍ فَاضِلٍ أَوْ كَفَافٍ وَاصِلٍ

3. اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ ،

، وَ احْجُبْنِي عَنِ السَّرَفِ وَ الِازْدِيَادِ

، وَ قَوِّمْنِي بِالْبَذْلِ وَ الِاقْتِصَادِ

، وَ عَلِّمْنِي حُسْنَ التَّقْدِيرِ

، وَ اقْبِضْنِي بِلُطْفِكَ عَنِ التَّبْذِيرِ

، وَ أَجْرِ مِنْ أَسْبَابِ الْحَلَالِ أَرْزَاقِي

، وَ وَجِّهْ فِي أَبْوَابِ الْبِرِّ إِنْفَاقِي

وَ ازْوِ عَنِّي مِنَ الْمَالِ

مَا يُحْدِثُ لِي مَخِيلَةً أَوْ تَأَدِّياً إِلَى بَغْيٍ

. أَوْ مَا أَتَعَقَّبُ مِنْهُ طُغْيَاناً

4. اللَّهُمَّ حَبِّبْ إِلَيَّ صُحْبَةَ الْفُقَرَاءِ ،

وَ أَعِنِّي عَلَى صُحْبَتِهِمْ بِحُسْنِ الصَّبْرِ

5. وَ مَا زَوَيْتَ عَنِّي مِنْ مَتَاعِ الدُّنْيَا الْفَانِيَةِ

فَاذْخَرْهُ لِي فِي خَزَائِنِكَ الْبَاقِيَةِ

6. وَ اجْعَلْ مَا خَوَّلْتَنِي مِنْ حُطَامِهَا ،

وَ عَجَّلْتَ لِي مِنْ مَتَاعِهَا

بُلْغَةً إِلَى جِوَارِكَ

، وَ وُصْلَةً إِلَى قُرْبِكَ وَ ذَرِيعَةً إِلَى جَنَّتِكَ

إِنَّكَ ذُو الْفَضْلِ الْعَظِيمِ ،

وَ أَنْتَ الْجَوَادُ الْكَرِيمُ .

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

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

3– O God,
bless Muhammad and his Household
prevent me from extravagance and excess,
put me on the course of generous spending and moderation,
teach me excellent distribution,
hold me back through Thy gentleness from squandering,
allow me to attain my provisions through lawful means,
direct my spending toward the gateways of devotion,
and take away from me any possession
which will bring forth pride in me,
lead to insolence,
or drag me in its heels to rebellion!

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

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

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

31) His Supplication in Repentance

وَ كَانَ مِنْ دُعَائِهِ عَلَيْهِ السَّلَامُ فِي ذِكْرِ التَّوْبَةِ وَ طَلَبِهَا (31)

His Supplication in Mentioning and Asking for Repentance

1. اللَّهُمَّ يَا مَنْ لَا يَصِفُهُ نَعْتُ الْوَاصِفِينَ

2. وَ يَا مَنْ لَا يُجَاوِزُهُ رَجَاءُ الرَّاجِينَ

3. وَ يَا مَنْ لَا يَضِيعُ لَدَيْهِ أَجْرُ الْمُحْسِنِينَ ،

4. وَ يَا مَنْ هُوَ مُنْتَهَى خَوْفِ الْعَابِدِينَ .

5. وَ يَا مَنْ هُوَ غَايَةُ خَشْيَةِ الْمُتَّقِينَ

6. هَذَا مَقَامُ مَنْ تَدَاوَلَتْهُ أَيْدِي الذُّنُوبِ ،

وَ قَادَتْهُ أَزِمَّةُ الْخَطَايَا ،

، وَ اسْتَحْوَذَ عَلَيْهِ الشَّيْطَانُ

، فَقَصَّرَ عَمَّا أَمَرْتَ بِهِ تَفْرِيطاً

. وَ تَعَاطَى مَا نَهَيْتَ عَنْهُ تَغْرِيراً

7. كَالْجَاهِلِ بِقُدْرَتِكَ عَلَيْهِ ،

أَوْ كَالْمُنْكِرِ فَضْلَ إِحْسَانِكَ إِلَيْهِ

، حَتَّى إِذَا انْفَتَحَ لَهُ بَصَرُ الْهُدَى

، وَ تَقَشَّعَتْ عَنْهُ سَحَائِبُ الْعَمَى

، أَحْصَى مَا ظَلَمَ بِهِ نَفْسَهُ

، وَ فَكَّرَ فِيمَا خَالَفَ بِهِ رَبَّهُ

فَرَأَى كَبِيرَ عِصْيَانِهِ كَبِيراً

. وَ جَلِيلَ مُخَالَفَتِهِ جَلِيلًا

8. فَأَقْبَلَ نَحْوَكَ مُؤَمِّلًا لَكَ

، مُسْتَحْيِياً مِنْكَ

، وَ وَجَّهَ رَغْبَتَهُ إِلَيْكَ ثِقَةً بِكَ

، فَأَمَّكَ بِطَمَعِهِ يَقِيناً

، وَ قَصَدَكَ بِخَوْفِهِ إِخْلَاصاً

، قَدْ خَلَا طَمَعُهُ مِنْ كُلِّ مَطْمُوعٍ فِيهِ غَيْرِكَ

. وَ أَفْرَخَ رَوْعُهُ مِنْ كُلِّ مَحْذُورٍ مِنْهُ سِوَاكَ

9. فَمَثَلَ بَيْنَ يَدَيْكَ مُتَضَرِّعاً ،

، وَ غَمَّضَ بَصَرَهُ إِلَى الْأَرْضِ مُتَخَشِّعاً

، وَ طَأْطَأَ رَأْسَهُ لِعِزَّتِكَ مُتَذَلِّلًا

، وَ أَبَثَّكَ مِنْ سِرِّهِ مَا أَنْتَ أَعْلَمُ بِهِ مِنْهُ خُضُوعاً

، وَ عَدَّدَ مِنْ ذُنُوبِهِ مَا أَنْتَ أَحْصَى لَهَا خُشُوعاً

وَ اسْتَغَاثَ بِكَ

مِنْ عَظِيمِ مَا وَقَعَ بِهِ فِي عِلْمِكَ

وَ قَبِيحِ مَا فَضَحَهُ فِي حُكْمِكَ

، مِنْ ذُنُوبٍ أَدْبَرَتْ لَذَّاتُهَا فَذَهَبَتْ

. وَ أَقَامَتْ تَبِعَاتُهَا فَلَزِمَتْ

10. لَا يُنْكِرُ يَا إِلَهِي عَدْلَكَ

، إِنْ عَاقَبْتَهُ

وَ لَا يَسْتَعْظِمُ عَفْوَكَ

، إِنْ عَفَوْتَ عَنْهُ وَ رَحِمْتَهُ

لِأَنَّكَ الرَّبُّ الْكَرِيمُ

. الَّذِي لَا يَتَعَاظَمُهُ غُفْرَانُ الذَّنْبِ الْعَظِيمِ

11. اللَّهُمَّ فَهَا أَنَا ذَا

قَدْ جِئْتُكَ مُطِيعاً لِأَمْرِكَ

، فِيمَا أَمَرْتَ بِهِ مِنَ الدُّعَاءِ

مُتَنَجِّزاً وَعْدَكَ

، فِيمَا وَعَدْتَ بِهِ مِنَ الْإِجَابَةِ

. إِذْ تَقُولُ ادْعُونِي أَسْتَجِبْ لَكُمْ

12. اللَّهُمَّ فَصَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ ،

، وَ الْقَنِي بِمَغْفِرَتِكَ كَمَا لَقِيتُكَ بِإِقْرَارِي

، وَ ارْفَعْنِي عَنْ مَصَارِعِ الذُّنُوبِ كَمَا وَضَعْتُ لَكَ نَفْسِي

وَ اسْتُرْنِي بِسِتْرِكَ

. كَمَا تَأَنَّيْتَنِي عَنِ الِانْتِقَامِ مِنِّي

13. اللَّهُمَّ وَ ثَبِّتْ فِي طَاعَتِكَ نِيَّتِي ،

، وَ أَحْكِمْ فِي عِبَادَتِكَ بَصِيرَتِي

وَ وَفِّقْنِي مِنَ الْأَعْمَالِ

، لِمَا تَغْسِلُ بِهِ دَنَسَ الْخَطَايَا عَنِّي

. وَ تَوَفَّنِي عَلَى مِلَّتِكَ وَ مِلَّةِ نَبِيِّكَ مُحَمَّدٍ عَلَيْهِ السَّلَامُ إِذَا تَوَفَّيْتَنِي

14. اللَّهُمَّ إِنِّي أَتُوبُ إِلَيْكَ فِي مَقَامِي هَذَا

، مِنْ كَبَائِرِ ذُنُوبِي وَ صَغَائِرِهَا

، وَ بَوَاطِنِ سَيِّئَاتِي وَ ظَوَاهِرِهَا

، وَ سَوَالِفِ زَلَّاتِي وَ حَوَادِثِهَا

، تَوْبَةَ مَنْ لَا يُحَدِّثُ نَفْسَهُ بِمَعْصِيَةٍ

وَ لَا يُضْمِرُ أَنْ يَعُودَ فِي خَطِيئَةٍ

15. وَ قَدْ قُلْتَ يَا إِلَهِي

فِي مُحْكَمِ كِتَابِكَ

، إِنَّكَ تَقْبَلُ التَّوْبَةَ عَنْ عِبَادِكَ

، وَ تَعْفُو عَنِ السَّيِّئَاتِ

، وَ تُحِبُّ التَّوَّابِينَ

، فَاقْبَلْ تَوْبَتِي كَمَا وَعَدْتَ

، وَ اعْفُ عَنْ سَيِّئَاتِي كَمَا ضَمِنْتَ

وَ أَوْجِبْ لِي مَحَبَّتَكَ كَمَا شَرَطْتَ

16. وَ لَكَ يَا رَبِّ شَرْطِي

، أَلَّا أَعُودَ فِي مَكْرُوهِكَ

، وَ ضَمَانِي أَنْ لَا أَرْجِعَ فِي مَذْمُومِكَ

. وَ عَهْدِي أَنْ أَهْجُرَ جَمِيعَ مَعَاصِيكَ

17. اللَّهُمَّ إِنَّكَ أَعْلَمُ بِمَا عَمِلْتُ

، فَاغْفِرْ لِي مَا عَلِمْتَ

. وَ اصْرِفْنِي بِقُدْرَتِكَ إِلَى مَا أَحْبَبْتَ

18. اللَّهُمَّ وَ عَلَيَّ تَبِعَاتٌ قَدْ حَفِظْتُهُنَّ ،

وَ تَبِعَاتٌ قَدْ نَسِيتُهُنَّ ،

وَ كُلُّهُنَّ بِعَيْنِكَ الَّتِي لَا تَنَامُ ،

وَ عِلْمِكَ الَّذِي لَا يَنْسَى ،

. فَعَوِّضْ مِنْهَا أَهْلَهَا ، وَ احْطُطْ عَنِّي وِزْرَهَا ، وَ خَفِّفْ عَنِّي ثِقْلَهَا ، وَ اعْصِمْنِي مِنْ أَنْ أُقَارِفَ مِثْلَهَا

19. اللَّهُمَّ وَ إِنَّهُ لَا وَفَاءَ لِي بِالتَّوْبَةِ إِلَّا بِعِصْمَتِكَ ،

وَ لَا اسْتِمْسَاكَ بِي عَنِ الْخَطَايَا إِلَّا عَنْ قُوَّتِكَ ،

فَقَوِّنِي بِقُوَّةٍ كَافِيَةٍ ،

. وَ تَوَلَّنِي بِعِصْمَةٍ مَانِعَةٍ

20. اللَّهُمَّ أَيُّمَا عَبْدٍ تَابَ إِلَيْكَ

وَ هُوَ فِي عِلْمِ الْغَيْبِ عِنْدَكَ فَاسِخٌ لِتَوْبَتِهِ ،

وَ عَائِدٌ فِي ذَنْبِهِ وَ خَطِيئَتِهِ ،

فَإِنِّي أَعُوذُ بِكَ أَنْ أَكُونَ كَذَلِكَ ،

فَاجْعَلْ تَوْبَتِي هَذِهِ

، تَوْبَةً لَا أَحْتَاجُ بَعْدَهَا إِلَى تَوْبَةٍ

، تَوْبَةً مُوجِبَةً لِمَحْوِ مَا سَلَفَ

. وَ السَّلَامَةِ فِيمَا بَقِيَ

21. اللَّهُمَّ إِنِّي أَعْتَذِرُ إِلَيْكَ مِنْ جَهْلِي ،

، وَ أَسْتَوْهِبُكَ سُوءَ فِعْلِي

، فَاضْمُمْنِي إِلَى كَنَفِ رَحْمَتِكَ تَطَوُّلًا

. وَ اسْتُرْنِي بِسِتْرِ عَافِيَتِكَ تَفَضُّلًا

22. اللَّهُمَّ وَ إِنِّي أَتُوبُ إِلَيْكَ مِنْ كُلِّ مَا خَالَفَ إِرَادَتَكَ ،

أَوْ زَالَ عَنْ مَحَبَّتِكَ

، مِنْ خَطَرَاتِ قَلْبِي ، وَ لَحَظَاتِ عَيْنِي ، وَ حِكَايَاتِ لِسَانِي

، تَوْبَةً تَسْلَمُ بِهَا كُلُّ جَارِحَةٍ عَلَى حِيَالِهَا مِنْ تَبِعَاتِكَ

وَ تَأْمَنُ مِمَا يَخَافُ الْمُعْتَدُونَ

. مِنْ أَلِيمِ سَطَوَاتِكَ

23. اللَّهُمَّ فَارْحَمْ وَحْدَتِي بَيْنَ يَدَيْكَ ،

وَ وَجِيبَ قَلْبِي مِنْ خَشْيَتِكَ ،

وَ اضْطِرَابَ أَرْكَانِي مِنْ هَيْبَتِكَ ،

فَقَدْ أَقَامَتْنِي يَا رَبِّ ذُنُوبِي مَقَامَ الْخِزْيِ بِفِنَائِكَ ،

فَإِنْ سَكَتُّ لَمْ يَنْطِقْ عَنِّي أَحَدٌ ،

وَ إِنْ شَفَعْتُ فَلَسْتُ بِأَهْلِ الشَّفَاعَةِ .

24. اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ ،

وَ شَفِّعْ فِي خَطَايَايَ كَرَمَكَ ،

وَ عُدْ عَلَى سَيِّئَاتِي بِعَفْوِكَ ،

وَ لَا تَجْزِنِي جَزَائِي مِنْ عُقُوبَتِكَ ،

وَ ابْسُطْ عَلَيَّ طَوْلَكَ ،

وَ جَلِّلْنِي بِسِتْرِكَ ،

وَ افْعَلْ بِي فِعْلَ عَزِيزٍ

تَضَرَّعَ إِلَيْهِ عَبْدٌ ذَلِيلٌ فَرَحِمَهُ ،

أَوْ غَنِيٍّ تَعَرَّضَ لَهُ عَبْدٌ فَقِيرٌ فَنَعَشَهُ .

25. اللَّهُمَّ لَا خَفِيرَ لِي مِنْكَ

، فَلْيَخْفُرْنِي عِزُّكَ

وَ لَا شَفِيعَ لِي إِلَيْكَ

، فَلْيَشْفَعْ لِي فَضْلُكَ

. وَ قَدْ أَوْجَلَتْنِي خَطَايَايَ فَلْيُؤْمِنِّي عَفْوُكَ

26. فَمَا كُلُّ مَا نَطَقْتُ بِهِ

، عَنْ جَهْلٍ مِنِّي بِسُوءِ أَثَرِي

، وَ لَا نِسْيَانٍ لِمَا سَبَقَ مِنْ ذَمِيمِ فِعْلِي

لَكِنْ لِتَسْمَعَ سَمَاؤُكَ وَ مَنْ فِيهَا وَ أَرْضُكَ وَ مَنْ عَلَيْهَا

، مَا أَظْهَرْتُ لَكَ مِنَ النَّدَمِ

. وَ لَجَأْتُ إِلَيْكَ فِيهِ مِنَ التَّوْبَةِ

27. فَلَعَلَّ بَعْضَهُمْ بِرَحْمَتِكَ

، يَرْحَمُنِي لِسُوءِ مَوْقِفِي

أَوْ تُدْرِكُهُ الرِّقَّةُ عَلَيَّ لِسُوءِ حَالِي

فَيَنَالَنِي مِنْهُ بِدَعْوَةٍ

، هِيَ أَسْمَعُ لَدَيْكَ مِنْ دُعَائِي

أَوْ شَفَاعَةٍ أَوْكَدُ عِنْدَكَ مِنْ شَفَاعَتِي

تَكُونُ بِهَا نَجَاتِي مِنْ غَضَبِكَ

. وَ فَوْزَتِي بِرِضَاكَ

28. اللَّهُمَّ إِنْ يَكُنِ النَّدَمُ تَوْبَةً إِلَيْكَ

، فَأَنَا أَنْدَمُ النَّادِمِينَ

وَ إِنْ يَكُنِ التَّرْكُ لِمَعْصِيَتِكَ إِنَابَةً

، فَأَنَا أَوَّلُ الْمُنِيبِينَ

وَ إِنْ يَكُنِ الِاسْتِغْفَارُ حِطَّةً لِلذُّنُوبِ

. فَإِنِّي لَكَ مِنَ الْمُسْتَغْفِرِينَ

29. اللَّهُمَّ فَكَمَا أَمَرْتَ بِالتَّوْبَةِ ،

، وَ ضَمِنْتَ الْقَبُولَ

، وَ حَثَثْتَ عَلَى الدُّعَاءِ

، وَ وَعَدْتَ الْإِجَابَةَ

، فَصَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ

، وَ اقْبَلْ تَوْبَتِي

، وَ لَا تَرْجِعْنِي مَرْجِعَ الْخَيْبَةِ مِنْ رَحْمَتِكَ

، إِنَّكَ أَنْتَ التَّوَّابُ عَلَى الْمُذْنِبِينَ

. وَ الرَّحِيمُ لِلْخَاطِئِينَ الْمُنِيبِينَ

30. اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ ،

، كَمَا هَدَيْتَنَا بِهِ

، وَ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ ، كَمَا اسْتَنْقَذْتَنَا بِهِ

وَ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ ، صَلَاةً تَشْفَعُ لَنَا

، يَوْمَ الْقِيَامَةِ وَ يَوْمَ الْفَاقَةِ إِلَيْكَ

، إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

. وَ هُوَ عَلَيْكَ يَسِيرٌ

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

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

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

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

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

6– This is the station of him whom sins have passed from hand to hand.
Offenses' reins have led him on,
and Satan has gained mastery over him.
He fell short of what Thou hast commanded
through neglect
and he pursued what Thou hast prohibited
in delusion,

7– like one ignorant of Thy power over him
or one who denies the bounty of Thy beneficence toward him,
until, when the eye of guidance was opened for him
and the clouds of blindness were dispelled,
he reckoned that through which he had wronged himself
and reflected upon that in which he had opposed his Lord.
He saw his vast disobedience as vast
and his great opposition as great.

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

9– So he stood before Thee pleading,
his eyes turned toward the ground in humbleness,
his head bowed before Thy might in lowliness;
he revealed to Thee in meekness those secrets of his which Thou knowest better than he;
he numbered for Thee in humility
those sins of his which Thou countest better than he;

he sought help from Thee
before the dreadful into which he has fallen
in Thy knowledge
and the ugly which has disgraced him
in Thy judgement:
the sins whose pleasures have turned their backs
and gone
and whose evil consequences have stayed
and stuck fast.

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

11– O God, so here I am:
I have come to Thee obeying Thy command
(for Thou hast commanded supplication)
and asking the fulfilment of Thy promise,
(for Thou hast promised to respond)
Thou hast said,
Supplicate Me and I will respond to you.[1]

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

13– O God, make firm my intention to obey Thee,
strengthen my insight in worshipping Thee,
give me the success of works
which will wash away the defilement of offenses,
and take me when Thou takest me
in Thy creed and the creed of Thy prophet Muhammad (upon him be peace).

14– O God, I repent to Thee in this my station from my sins, great and small,

my evil deeds, inward and outward,
my lapses, past and recent,
with the repentance of one who does not
tell himself that he might disobey
or secretly think that he might return to an offense.

15– Thou hast said, my God,
in the firm text of Thy Book,
that Thou acceptest repentance from Thy servants,[2]
pardonest evil deeds,[3]
and lovest the repenters,[4]
so accept my repentance as Thou hast promised,
pardon my evil deeds as thou hast guaranteed,
and make obligatory toward me Thy love
as Thou hast stipulated!

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

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

18– O God, counted against me are claims that stay in my memory
and claims that I have forgotten,
while all of them remain in Thy eye that does not sleep
and Thy knowledge that does not forget!
So compensate their owners,
lighten their load upon me,
lift up their weight from me,
and preserve me from approaching their like!

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

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

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

22– O God, I repent to Thee from everything opposed to Thy will or far from Thy love
– the thoughts of my heart, the glances of my eye, the tales of my tongue –
with a repentance through which each bodily part will by itself stay safe from ill consequences with Thee
and remain secure from Thy painful penalties
feared by transgressors!

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

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

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

26– Not all that I have said rises up from
my ignorance of my evil footsteps
or forgetfulness of my blameworthy acts in the past,
but in order that Thy heaven and those within it
and Thy earth and those upon it
may hear the remorse which I have professed to Thee
and the repentance through which I have sought asylum with Thee.

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

28– O God,
if remorse is a repentance toward Thee,[5]
then I am the most remorseful of the remorseful!
If refraining from disobedience is a turning back to Thee,
then I am the first of those who turn back!
If praying for forgiveness alleviates sins,
surely I am one of those who pray for Thy forgiveness!

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

Surely Thou art Ever-turning toward the sinners, *All-compassionate*[6] toward the offenders who turn back!

30- O God, bless Muhammad and his Household
just as Thou hast guided us by him!
Bless Muhammad and his Household
just as Thou hast rescued us through him![7]
Bless Muhammad and his Household,
with a blessing that will intercede for us
on the Day of Resurrection,
the day of neediness toward Thee!
Thou art powerful over everything,[8]
and that is easy for Thee!

1. 40:60
2. 9:104; 42:25
3. 42:25
4. 2:222
5. Allusion to the well-known prophetic saying: 'Remorse is a repentance' (Ibn Maja, Zuhd 30; Ahmad I, 376, 423; VI, 264).
6. 2:128
7. There is probably an allusion here to 3:103: You were upon the brink of a pit of Fire, and He rescued you from it.
8. 3:26

32) His Supplication in the Night Prayer

وَ كَانَ مِنْ دُعَائِهِ عَلَيْهِ السَّلَامُ بَعْدَ الْفَرَاغِ مِنْ صَلَاةِ اللَّيْلِ لِنَفْسِهِ فِي الِاعْتِرَافِ بِالذَّنْبِ (32)

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

1. اللَّهُمَّ يَا ذَا الْمُلْكِ الْمُتَأَبِّدِ بِالْخُلُودِ

2. وَ السُّلْطَانِ الْمُمْتَنِعِ بِغَيْرِ جُنُودٍ وَ لَا أَعْوَانٍ .

3. وَ الْعِزِّ الْبَاقِي عَلَى مَرِّ الدُّهُورِ وَ خَوَالِي الْأَعْوَامِ وَ مَوَاضِي الْأَزْمَانِ وَ الْأَيَّامِ

4. عَزَّ سُلْطَانُكَ عِزّاً لَا حَدَّ لَهُ بِأَوَّلِيَّةٍ ، وَ لَا مُنْتَهَى لَهُ بِآخِرِيَّةٍ

5. وَ اسْتَعْلَى مُلْكُكَ عَلُوّاً

سَقَطَتِ الْأَشْيَاءُ دُونَ بُلُوغِ أَمَدِهِ

6. وَ لَا يَبْلُغُ أَدْنَى مَا اسْتَأْثَرْتَ بِهِ مِنْ ذَلِكَ

. أَقْصَى نَعْتِ النَّاعِتِينَ

7. ضَلَّتْ فِيكَ الصِّفَاتُ ،

، وَ تَفَسَّخَتْ دُونَكَ النُّعُوتُ

وَ حَارَتْ فِي كِبْرِيَائِكَ لَطَائِفُ الْأَوْهَامِ

8. كَذَلِكَ أَنْتَ اللَّهُ الْأَوَّلُ فِي أَوَّلِيَّتِكَ ،

وَ عَلَى ذَلِكَ أَنْتَ دَائِمٌ لَا تَزُولُ

9. وَ أَنَا الْعَبْدُ الضَّعِيفُ عَمَلًا ،

، الْجَسِيمُ أَمَلًا

، خَرَجَتْ مِنْ يَدِي أَسْبَابُ الْوُصُلَاتِ إِلَّا مَا وَصَلَهُ رَحْمَتُكَ

وَ تَقَطَّعَتْ عَنِّي عِصَمُ الْآمَالِ إِلَّا مَا أَنَا مُعْتَصِمٌ بِهِ مِنْ عَفْوِكَ

10. قَلَّ عِنْدِي مَا أَعْتَدُّ بِهِ مِنْ طَاعَتِكَ ،

و كَثُرَ عَلَيَّ مَا أَبُوءُ بِهِ مِنْ مَعْصِيَتِكَ

، وَ لَنْ يَضِيقَ عَلَيْكَ عَفْوٌ عَنْ عَبْدِكَ وَ إِنْ أَسَاءَ

. فَاعْفُ عَنِّي

11. اللَّهُمَّ وَ قَدْ أَشْرَفَ عَلَى خَفَايَا الْأَعْمَالِ عِلْمُكَ ،

، وَ انْكَشَفَ كُلُّ مَسْتُورٍ دُونَ خُبْرِكَ

، وَ لَا تَنْطَوِي عَنْكَ دَقَائِقُ الْأُمُورِ

وَ لَا تَعْزُبُ عَنْكَ غَيِّبَاتُ السَّرَائِرِ

12. وَ قَدِ اسْتَحْوَذَ عَلَيَّ عَدُوُّكَ

، الَّذِي اسْتَنْظَرَكَ لِغَوَايَتِي فَأَنْظَرْتَهُ

وَ اسْتَمْهَلَكَ إِلَى يَوْمِ الدِّينِ لِإِضْلَالِي

. فَأَمْهَلْتَهُ

13. فَأَوْقَعَنِي وَ قَدْ هَرَبْتُ إِلَيْكَ مِنْ

، صَغَائِرِ ذُنُوبٍ مُوبِقَةٍ

وَ كَبَائِرِ أَعْمَالٍ مُرْدِيَةٍ

، حَتَّى إِذَا قَارَفْتُ مَعْصِيَتَكَ

، وَ اسْتَوْجَبْتُ بِسُوءِ سَعْيِي سَخْطَتَكَ

، فَتَلَ عَنِّي عِذَارَ غَدْرِهِ

، وَ تَلَقَّانِي بِكَلِمَةِ كُفْرِهِ

، وَ تَوَلَّى الْبَرَاءَةَ مِنِّي

، وَ أَدْبَرَ مُوَلِّياً عَنِّي

، فَأَصْحَرَنِي لِغَضَبِكَ فَرِيداً

. وَ أَخْرَجَنِي إِلَى فِنَاءِ نَقِمَتِكَ طَرِيداً

14. لَا شَفِيعٌ يَشْفَعُ لِي إِلَيْكَ ،

، وَ لَا خَفِيرٌ يُؤْمِنُنِي عَلَيْكَ

، وَ لَا حِصْنٌ يَحْجُبُنِي عَنْكَ

. وَ لَا مَلَاذٌ أَلْجَأُ إِلَيْهِ مِنْكَ

15. فَهَذَا مَقَامُ الْعَائِذِ بِكَ ،

، وَ مَحَلُّ الْمُعْتَرِفِ لَكَ

، فَلَا يَضِيقَنَّ عَنِّي فَضْلُكَ

، وَ لَا يَقْصُرَنَّ دُونِي عَفْوُكَ

، وَ لَا أَكُنْ أَخْيَبَ عِبَادِكَ التَّائِبِينَ

، وَ لَا أَقْنَطَ وُفُودِكَ الْآمِلِينَ

. وَ اغْفِرْ لِي ، إِنَّكَ خَيْرُ الْغَافِرِينَ

16. اللَّهُمَّ إِنَّكَ أَمَرْتَنِي فَتَرَكْتُ ،

، وَ نَهَيْتَنِي فَرَكِبْتُ

. وَ سَوَّلَ لِيَ الْخَطَاءَ خَاطِرُ السُّوءِ فَفَرَّطْتُ

17. وَ لَا أَسْتَشْهِدُ عَلَى صِيَامِي نَهَاراً ،

، وَ لَا أَسْتَجِيرُ بِتَهَجُّدِي لَيْلًا

وَ لَا تُثْنِي عَلَيَّ بِإِحْيَائِهَا سُنَّةٌ

. حَاشَا فُرُوضِكَ الَّتِي مَنْ ضَيَّعَهَا هَلَكَ

18. وَ لَسْتُ أَتَوَسَّلُ إِلَيْكَ بِفَضْلِ نَافِلَةٍ

، مَعَ كَثِيرِ مَا أَغْفَلْتُ مِنْ وَظَائِفِ فُرُوضِكَ

وَ تَعَدَّيْتُ عَنْ مَقَامَاتِ حُدُودِكَ

، إِلَى حُرُمَاتٍ انْتَهَكْتُهَا

، وَ كَبَائِرِ ذُنُوبٍ اجْتَرَحْتُهَا

. كَانَتْ عَافِيَتُكَ لِي مِنْ فَضَائِحِهَا سِتْراً

19. وَ هَذَا مَقَامُ مَنِ

، اسْتَحْيَا لِنَفْسِهِ مِنْكَ

، وَ سَخِطَ عَلَيْهَا ، وَ رَضِيَ عَنْكَ

، فَتَلَقَّاكَ بِنَفْسٍ خَاشِعَةٍ

وَ رَقَبَةٍ خَاضِعَةٍ ، وَ ظَهْرٍ مُثْقَلٍ مِنَ الْخَطَايَا

. وَاقِفاً بَيْنَ الرَّغْبَةِ إِلَيْكَ وَ الرَّهْبَةِ مِنْكَ

20. وَ أَنْتَ أَوْلَى مَنْ رَجَاهُ ،

، وَ أَحَقُّ مَنْ خَشِيَهُ وَ اتَّقَاهُ

، فَأَعْطِنِي يَا رَبِّ مَا رَجَوْتُ

، وَ آمِنِّي مَا حَذِرْتُ ، وَ عُدْ عَلَيَّ بِعَائِدَةِ رَحْمَتِكَ

. إِنَّكَ أَكْرَمُ الْمَسْئُولِينَ

21. اللَّهُمَّ وَ إِذْ سَتَرْتَنِي بِعَفْوِكَ ،

وَ تَغَمَّدْتَنِي بِفَضْلِكَ

، فِي دَارِ الْفَنَاءِ بِحَضْرَةِ الْأَكْفَاءِ

فَأَجِرْنِي مِنْ فَضِيحَاتِ دَارِ الْبَقَاءِ

عِنْدَ مَوَاقِفِ الْأَشْهَادِ

، مِنَ الْمَلَائِكَةِ الْمُقَرَّبِينَ ، وَ الرُّسُلِ الْمُكَرَّمِينَ

، وَ الشُّهَدَاءِ وَ الصَّالِحِينَ

، مِنْ جَارٍ كُنْتُ أُكَاتِمُهُ سَيِّئَاتِي

. وَ مِنْ ذِي رَحِمٍ كُنْتُ أَحْتَشِمُ مِنْهُ فِي سَرِيرَاتِي

22. لَمْ أَثِقْ بِهِمْ رَبِّ فِي السِّتْرِ عَلَيَّ ،

، وَ وَثِقْتُ بِكَ رَبِّ فِي الْمَغْفِرَةِ لِي

، وَ أَنْتَ أَوْلَى مَنْ وُثِقَ بِهِ

، وَ أَعْطَى مَنْ رُغِبَ إِلَيْهِ

، وَ أَرْأَفُ مَنِ اسْتُرْحِمَ

. فَارْحَمْنِي

23. اللَّهُمَّ وَ أَنْتَ حَدَرْتَنِي مَاءً مَهِيناً

مِنْ صُلْبٍ مُتَضَايِقِ الْعِظَامِ ، حَرِجِ الْمَسَالِكِ

، إِلَى رَحِمٍ ضَيِّقَةٍ سَتَرْتَهَا بِالْحُجُبِ

تُصَرِّفُنِي حَالًا عَنْ حَالٍ

، حَتَّى انْتَهَيْتَ بِي إِلَى تَمَامِ الصُّورَةِ

وَ أَثْبَتَّ فِيَّ الْجَوَارِحَ

كَمَا نَعَتَّ فِي كِتَابِكَ

نُطْفَةً ثُمَّ عَلَقَةً

ثُمَّ مُضْغَةً ثُمَّ عَظْماً

، ثُمَّ كَسَوْتَ الْعِظَامَ لَحْماً

. ثُمَّ أَنْشَأْتَنِي خَلْقاً آخَرَ كَمَا شِئْتَ

24. حَتَّى إِذَا احْتَجْتُ إِلَى رِزْقِكَ ،

وَ لَمْ أَسْتَغْنِ عَنْ غِيَاثِ فَضْلِكَ ،

جَعَلْتَ لِي قُوتاً مِنْ فَضْلِ طَعَامٍ وَ شَرَابٍ أَجْرَيْتَهُ لِأَمَتِكَ

الَّتِي أَسْكَنْتَنِي جَوْفَهَا ،

وَ أَوْدَعْتَنِي قَرَارَ رَحِمِهَا .

25. وَ لَوْ تَكِلُنِي يَا رَبِّ فِي تِلْكَ الْحَالَاتِ إِلَى حَوْلِي ،

أَوْ تَضْطَرُّنِي إِلَى قُوَّتِي

لَكَانَ الْحَوْلُ عَنِّي مُعْتَزِلًا ،

وَ لَكَانَتِ الْقُوَّةُ مِنِّي بَعِيدَةً .

26. فَغَذَوْتَنِي بِفَضْلِكَ غِذَاءَ الْبَرِّ اللَّطِيفِ ،

تَفْعَلُ ذَلِكَ بِي تَطَوُّلًا عَلَيَّ

إِلَى غَايَتِي هَذِهِ ،

لَا أَعْدَمُ بِرَّكَ ،

وَ لَا يُبْطِئُ بِي حُسْنُ صَنِيعِكَ ،

وَ لَا تَتَأَكَّدُ مَعَ ذَلِكَ ثِقَتِي

فَأَتَفَرَّغَ لِمَا هُوَ أَحْظَى لِي عِنْدَكَ .

27. قَدْ مَلَكَ الشَّيْطَانُ عِنَانِي

فِي سُوءِ الظَّنِّ وَ ضَعْفِ الْيَقِينِ ،

فَأَنَا أَشْكُو سُوءَ مُجَاوَرَتِهِ لِي ،

وَ طَاعَةَ نَفْسِي لَهُ ،

وَ أَسْتَعْصِمُكَ مِنْ مَلَكَتِهِ ،

وَ أَتَضَرَّعُ إِلَيْكَ فِي صَرْفِ كَيْدِهِ عَنِّي .

28. وَ أَسْأَلُكَ فِي أَنْ تُسَهِّلَ إِلَى رِزْقِي سَبِيلًا ،

فَلَكَ الْحَمْدُ عَلَى ابْتِدَائِكَ بِالنِّعَمِ الْجِسَامِ ،

وَ إِلْهَامِكَ الشُّكْرَ عَلَى الْإِحْسَانِ وَ الْإِنْعَامِ ،

فَصَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ ،

وَ سَهِّلْ عَلَيَّ رِزْقِي ،

وَ أَنْ تُقَنِّعَنِي بِتَقْدِيرِكَ لِي ،

، وَ أَنْ تُرْضِيَنِي بِحِصَّتِي فِيمَا قَسَمْتَ لِي

وَ أَنْ تَجْعَلَ مَا ذَهَبَ مِنْ جِسْمِي وَ عُمُرِي

، فِي سَبِيلِ طَاعَتِكَ

. إِنَّكَ خَيْرُ الرَّازِقِينَ

29. اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ نَارٍ

، تَغَلَّظْتَ بِهَا عَلَى مَنْ عَصَاكَ

، وَ تَوَعَّدْتَ بِهَا مَنْ صَدَفَ عَنْ رِضَاكَ

وَ مِنْ نَارٍ

، نُورُهَا ظُلْمَةٌ ، وَ هَيِّنُهَا أَلِيمٌ ، وَ بَعِيدُهَا قَرِيبٌ

وَ مِنْ نَارٍ

، يَأْكُلُ بَعْضَهَا بَعْضٌ

. وَ يَصُولُ بَعْضُهَا عَلَى بَعْضٍ

30. وَ مِنْ نَارٍ تَذَرُ الْعِظَامَ رَمِيماً ،

، وَ تَسقِي أَهْلَهَا حَمِيماً

، وَ مِنْ نَارٍ لَا تُبْقِي عَلَى مَنْ تَضَرَّعَ إِلَيْهَا

، وَ لَا تَرْحَمُ مَنِ اسْتَعْطَفَهَا

وَ لَا تَقْدِرُ عَلَى التَّخْفِيفِ عَمَّنْ خَشَعَ لَهَا

وَ اسْتَسْلَمَ إِلَيْهَا

تَلْقَى سُكَّانَهَا بِأَحَرِّ مَا لَدَيْهَا

مِنْ أَلِيمِ النَّكَالِ وَ شَدِيدِ الْوَبَالِ

31. وَ أَعُوذُ بِكَ مِنْ عَقَارِبِهَا الْفَاغِرَةِ أَفْوَاهُهَا ،

، وَ حَيَّاتِهَا الصَّالِقَةِ بِأَنْيَابِهَا

، وَ شَرَابِهَا الَّذِي يُقَطِّعُ أَمْعَاءَ وَ أَفْئِدَةَ سُكَّانِهَا

، وَ يَنْزِعُ قُلُوبَهُمْ

. وَ أَسْتَهْدِيكَ لِمَا بَاعَدَ مِنْهَا ، وَ أَخَّرَ عَنْهَا

32. اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ ،

، وَ أَجِرْنِي مِنْهَا بِفَضْلِ رَحْمَتِكَ

، وَ أَقِلْنِي عَثَرَاتِي بِحُسْنِ إِقَالَتِكَ

وَ لَا تَخْذُلْنِي

. يَا خَيْرَ الْمُجِيرِينَ

33. اللَّهُمَّ إِنَّكَ تَقِي الْكَرِيهَةَ ،

، وَ تُعْطِي الْحَسَنَةَ

، وَ تَفْعَلُ مَا تُرِيدُ

. وَ أَنْتَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

34. اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ ، إِذَا ذُكِرَ الْأَبْرَارُ ،

، وَ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ ، مَا اخْتَلَفَ اللَّيْلُ وَ النَّهَارُ

، صَلَاةً لَا يَنْقَطِعُ مَدَدُهَا

، وَ لَا يُحْصَى عَدَدُهَا

. صَلَاةً تَشْحَنُ الْهَوَاءَ ، وَ تَمْلَأُ الْأَرْضَ وَ السَّمَاءَ

35. صَلَّى اللَّهُ عَلَيْهِ حَتَّى يَرْضَى ،

، وَ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ بَعْدَ الرِّضَا

، صَلَاةً لَا حَدَّ لَهَا وَ لَا مُنْتَهَى

يَا أَرْحَمَ الرَّاحِمِينَ .

1– O God, O Possessor of kingdom perpetual in everlastingness,

2– authority invincible without armies or helpers,

3– might abiding through aeons past, years gone by, times and days elapsed!

4– Thy authority is mighty with a might that knows no bound by being first
nor utmost end by being last!

5– Thy kingdom towers high with a towering
before which all things fall down without reaching its term;

6– the least of it which Thou hast kept to Thyself is not reached
by the furthest description of the describers!

7– Attributes go astray in Thee,
descriptions fall apart below Thee,
the subtlest of imaginations are bewildered
by Thy magnificence!

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

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

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

11– O God, Thy knowledge watches over hidden works,
every covered thing is exposed before Thy awareness,
the intricacies of things are not concealed from Thee,

and unseen mysteries slip not away from Thee.

12– But over me Thy enemy has gained mastery:
He asked a delay from Thee to lead me astray,
and Thou gavest him the delay!
He asked a respite from Thee until the Day of Doom to misguide me,
and Thou gavest him the respite![1]

13– So he threw me down, though I had fled to Thee from
small, ruinous sins
and great, deadly works,
until, when I had yielded to disobeying Thee
and merited Thy anger through my bad efforts,
he turned the bridle of his treachery away from me,
met me with the word of his ingratitude,
undertook to be quit of me,[2]
turned his back to flee from me,
threw me to the desert of Thy wrath alone,
and sent me as an outcast
into the courtyard of Thy vengeance.

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

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

16– O God,
Thou commanded me, and I refrained,
Thou prohibited me, and I committed.
evil thoughts tempted me to offend,

and I was negligent.

17– I cannot call upon daytime to witness my fasting,
nor can I seek sanctuary in night because of my vigil;
no Sunna praises me for keeping it alive,
only Thy obligations,
he who neglects which has perished.

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

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

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

21– O God, since Thou hast covered me with Thy pardon
and shielded me with Thy bounty
in the abode of annihilation and the presence of equals,
grant me sanctuary from the disgraces of the Abode of Subsistence
at the standing places of the Witnesses
(the angels brought nigh,
the messengers honoured,
the martyrs, the righteous)
before the neighbour from whom I have hidden my evil deeds
and the womb relative before whom I feel ashamed in my secret thoughts!

22– I trust them not, my Lord, to cover me over,

but I trust Thee, my Lord, to forgive me!
Thou art the most worthy of those in whom confidence is had,
the most giving of those who are besought,
and the most clement of those from whom mercy is asked.
So have mercy upon me!

23– O God, Thou caused me to descend as mean water
from loins of narrow bones and tight passages
into a constricted womb which Thou hadst covered with veils;[3]
Thou turned me about from state to state
until Thou tookest me to the completion of the form
and fixed within me the bodily parts,
as Thou hast described in Thy Book:
a drop, then a clot,
then a tissue, then bones,
then Thou garmented the bones with flesh,
then Thou produced me as another creature
as Thou willed.[4]

24– Then, when I needed Thy provision,
and could not do without the aid of Thy bounty,
Thou appointed for me a nourishment
from the bounty of the food and drink
which Thou bestowed upon Thy handmaid
in whose belly Thou gavest me to rest
and in the lodging of whose womb
Thou deposited me.

25– Hadst Thou entrusted me in those states, my Lord, to my own force
or driven me to have recourse to my own strength,
force would have been removed from me
and strength taken far away.

26. So Thou hast fed me through Thy bounty
with the food of the Good, the Gentle;
Thou hast done that for me in graciousness toward me
up to this my present point.
I do not lack Thy goodness,
nor does Thy benefaction keep me waiting.
Yet with all that,

my trust has not become firm enough
that I might free myself
for that which is more favoured by Thee.

27– Satan has taken possession of my reins
through my distrust and frail certainty.
I complain of his evil neighbourhood with me
and my soul's obedience toward him!
I ask Thee to preserve me against his domination,
and I plead with Thee to turn his trickery away from me!

28– I ask Thee
to make the path to my provision easy,
since to Thee belongs praise for
Thy beginning with immense favours
and Thy inspiring gratitude
for beneficence and bestowing favour!
Bless Muhammad and his Household,
and make the way to my provision easy for me!
[I ask Thee] to make me content
with Thy ordainment for me,
to make me satisfied with my lot
in that which Thou hast apportioned for me
and to place what has gone of my body and my life–span
into the path of Thy obedience![5]
Surely Thou art the Best of providers!

29– O God, I seek refuge in Thee from the Fire
through which Thou art harsh toward him who disobeys Thee
and by which Thou hast threatened him who turns away from Thy good pleasure;
from the Fire
whose light is darkness, whose ease is pain,
and whose far is near;
from the Fire
parts of which devour parts
and parts of which leap upon parts;

30– from the Fire which
leaves bones decayed
and lets its people drink boiling water;

from the Fire which
'does not spare him who pleads to it,'[6]
has no mercy on him who seeks sympathy from it,
and has no power to relieve him who humbles himself before it
and yields himself to it;
it meets its inhabitants with the hottest that it possesses:
painful punishment and intense noxiousness.

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

32- O God, bless Muhammad and his Household,
grant me sanctuary from it through the bounty of Thy mercy,
release me from my stumbles through Thy good releasing,
and abandon me not,
O Best of the sanctuary-granters!

33- O God, Thou protectest from the disliked,
givest the good,
dost what Thou wilt,
and *Thou art powerful over everything*.[7]

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

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

1. Reference to the Qur'anic account of Iblis, in which Iblis asks from God and is given permission to try to lead His servants astray until the Day of Resurrection (7:14-18, 15:36-43, 38:79-86).
2. Reference to 59:16: Like Satan, when he said to man, 'Disbelieve!' Then, when he disbelieved, he said: 'Surely I am quit of you. Surely I fear God, the Lord of the worlds.'

3. Reference to 32:7: He originated the creation of man out of clay, then He fashioned his progeny of an extraction of mean water, then He shaped him and breathed His spirit into him.
4. Reference to a number of Qur'anic passages, especially 23:12–14:

We created man of an extraction of clay, then We set him, a drop, in a receptacle secure, then We created of the drop a clot, then We created of the clot a tissue, then We created of the tissue bones, then We garmented the bones with flesh; thereafter We produced him as another creature.

5. As the commentators point out, this 'placing' is connected to the Qur'anic doctrine of the transformation of evil deeds into good deeds, e.g.:

Whosoever does that shall meet the price of sin... save him who repents, has faith, and does righteous works – those, God will change their evil deeds into good deeds (25:68–70).

6. This is part of a hadith; cf. Lane, Arabic–English Lexicon, s.v. ibqa'.
7. 3:26

33) His Supplication in Asking for the Best

(33) وَ كَانَ ، مِنْ دُعَائِهِ عَلَيْهِ السَّلَامُ فِي الْإِسْتِخَارَةِ

1. اللَّهُمَّ إِنِّي أَسْتَخِيرُكَ بِعِلْمِكَ ،

فَصَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ ،

وَ اقْضِ لِي بِالْخِيَرَةِ

2. وَ أَلْهِمْنَا مَعْرِفَةَ الْإِخْتِيَارِ ، وَ اجْعَلْ ذَلِكَ ذَرِيعَةً إِلَى

الرِّضَا بِمَا قَضَيْتَ لَنَا

وَ التَّسْلِيمِ لِمَا حَكَمْتَ

، فَأَزِحْ عَنَّا رَيْبَ الْإِرْتِيَابِ

. وَ أَيِّدْنَا بِيَقِينِ الْمُخْلِصِينَ

3. وَ لَا تَسُمْنَا عَجْزَ الْمَعْرِفَةِ عَمَّا تَخَيَّرْتَ

، فَنَغْمِطَ قَدْرَكَ ، وَ نَكْرَهَ مَوْضِعَ رِضَاكَ

، وَ نَجْنَحَ إِلَى الَّتِي هِيَ أَبْعَدُ مِنْ حُسْنِ الْعَاقِبَةِ

، وَ أَقْرَبُ إِلَى ضِدِّ الْعَافِيَةِ

4. حَبِّبْ إِلَيْنَا مَا نَكْرَهُ مِنْ قَضَائِكَ ،

وَ سَهِّلْ عَلَيْنَا مَا نَسْتَصْعِبُ مِنْ حُكْمِكَ

5. وَ أَلْهِمْنَا الْإِنْقِيَادَ لِمَا أَوْرَدْتَ عَلَيْنَا مِنْ مَشِيَّتِكَ

، حَتَّى لَا نُحِبَّ تَأْخِيرَ مَا عَجَّلْتَ

، وَ لَا تَعْجِيلَ مَا أَخَّرْتَ

. وَ لَا نَكْرَهَ مَا أَحْبَبْتَ ، وَ لَا نَتَخَيَّرَ مَا كَرِهْتَ

6. وَ اخْتِمْ لَنَا بِالَّتِي هِيَ أَحْمَدُ عَاقِبَةً ،

، وَ أَكْرَمُ مَصِيراً

، إِنَّكَ تُفِيدُ الْكَرِيمَةَ ، وَ تُعْطِي الْجَسِيمَةَ

. وَ تَفْعَلُ مَا تُرِيدُ ، وَ أَنْتَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

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

2– Inspire us with knowledge to choose the best
and make that a means to
being pleased with what Thou hast decreed for us
and submitting to what Thou hast decided!
Banish from us the doubt of misgiving
and confirm us with the certainty of the sincere!

3– Visit us not with incapacity to know what Thou hast chosen,
lest we despise Thy measuring out, dislike the place of Thy good pleasure,
and incline toward that which is further from good outcome
and nearer to the opposite of well–being!

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

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

6– Seal us with that which is most praised in outcome
and most generous in issue!
Surely Thou givest generous gain, bestowest the immense,
dost what Thou wilt,
and *Thou art powerful over everything*.[1]

1. 3:26

34) His Supplication when Afflicted

وَ كَانَ مِنْ دُعَائِهِ عَلَيْهِ السَّلَامُ إِذَا ابْتُلِيَ أَوْ رَأَى مُبْتَلًى بِفَضِيحَةٍ بِذَنْبٍ (34)

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

1– O God, to Thee belongs praise for Thy covering over after Thy knowledge
and Thy pardon after Thy awareness!
Each of us has committed faults, but Thou hast not made him notorious,
done indecencies, but Thou hast not disgraced him,
and covered over evil deeds, but Thou hast not pointed to him.

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

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

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

5– And bless Thy chosen, O God, from Thy creation,
Muhammad and his descendants,
the friends selected from among Thy creatures, the pure,
and make us listeners to them and obeyers,

as Thou hast commanded![1]

1. اللَّهُمَّ لَكَ الْحَمْدُ عَلَى سِتْرِكَ بَعْدَ عِلْمِكَ ،

وَ مُعَافَاتِكَ بَعْدَ خُبْرِكَ ،

فَكُلُّنَا قَدِ اقْتَرَفَ الْعَائِبَةَ فَلَمْ تَشْهَرْهُ ،

وَ ارْتَكَبَ الْفَاحِشَةَ فَلَمْ تَفْضَحْهُ ،

وَ تَسَتَّرَ بِالْمَسَاوِئِ فَلَمْ تَدْلُلْ عَلَيْهِ .

2. كَمْ نَهْيٍ لَكَ قَدْ أَتَيْنَاهُ ،

وَ أَمْرٍ قَدْ وَقَفْتَنَا عَلَيْهِ

فَتَعَدَّيْنَاهُ ،

وَ سَيِّئَةٍ اكْتَسَبْنَاهَا ،

وَ خَطِيئَةٍ ارْتَكَبْنَاهَا ،

كُنْتَ الْمُطَّلِعَ عَلَيْهَا دُونَ النَّاظِرِينَ ،

وَ الْقَادِرَ عَلَى إِعْلَانِهَا فَوْقَ الْقَادِرِينَ ،

كَانَتْ عَافِيَتُكَ لَنَا حِجَاباً دُونَ أَبْصَارِهِمْ ،

وَ رَدْماً دُونَ أَسْمَاعِهِمْ

3. فَاجْعَلْ مَا سَتَرْتَ مِنَ الْعَوْرَةِ ،

وَ أَخْفَيْتَ مِنَ الدَّخِيلَةِ ،

وَاعِظاً لَنَا ،

وَ زَاجِراً عَنْ سُوءِ الْخُلُقِ ، وَ اقْتِرَافِ الْخَطِيئَةِ ،

وَ سَعْياً إِلَى التَّوْبَةِ الْمَاحِيَةِ ،

وَ الطَّرِيقِ الْمَحْمُودَةِ

4. وَ قَرِّبِ الْوَقْتَ فِيهِ ،

وَ لَا تَسُمْنَا الْغَفْلَةَ عَنْكَ ،

إِنَّا إِلَيْكَ رَاغِبُونَ ، وَ مِنَ الذُّنُوبِ تَائِبُونَ .

5. وَ صَلِّ عَلَى خِيَرَتِكَ اللَّهُمَّ مِنْ خَلْقِكَ

مُحَمَّدٍ وَ عِتْرَتِهِ

الصِّفْوَةِ مِنْ بَرِيَّتِكَ الطَّاهِرِينَ ،

وَ اجْعَلْنَا لَهُمْ سَامِعِينَ وَ مُطِيعِينَ كَمَا أَمَرْتَ .

1. Allusion to 4:59: O you who have faith, obey God, and obey the Messenger and those in authority among you!

35) His Supplication in Satisfaction with the Decree

وَ كَانَ مِنْ دُعَائِهِ عَلَيْهِ السَّلَامُ فِي الرِّضَا إِذَا نَظَرَ إِلَى أَصْحَابِ الدُّنْيَا (35)

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

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

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

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

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

5. So bless Muhammad and his Household,
give us to enjoy a wealth

which does not run out,
confirm us with an exaltation which will never be lost,
and let us roam freely
in the kingdom of everlastingness!
Surely Thou art the One, *the Unique, the Eternal Refuge;*
Thou hast not begotten,
nor hast Thou been begotten,
and *equal* to Thee *is not any one*![1]

1. الْحَمْدُ لِلَّهِ رِضًى بِحُكْمِ اللَّهِ ،

شَهِدْتُ أَنَّ اللَّهَ قَسَمَ مَعَايِشَ عِبَادِهِ بِالْعَدْلِ ،

وَ أَخَذَ عَلَى جَمِيعِ خَلْقِهِ بِالْفَضْلِ .

2. اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ ،

وَ لَا تَفْتِنِّي بِمَا أَعْطَيْتَهُمْ ،

وَ لَا تَفْتِنْهُمْ بِمَا مَنَعْتَنِي

فَأَحْسُدَ خَلْقَكَ ،

وَ أَغْمَطَ حُكْمَكَ .

3. اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ ،

وَ طَيِّبْ بِقَضَائِكَ نَفْسِي ،

، وَ وَسِّعْ بِمَوَاقِعِ حُكْمِكَ صَدْرِي

وَ هَبْ لِيَ الثِّقَةَ لِأُقِرَّ مَعَهَا

، بِأَنَّ قَضَاءَكَ لَمْ يَجْرِ إِلَّا بِالْخِيَرَةِ

وَ اجْعَلْ شُكْرِي لَكَ عَلَى مَا زَوَيْتَ عَنِّي

أَوْفَرَ مِنْ شُكْرِي إِيَّاكَ عَلَى مَا خَوَّلْتَنِي

4. وَ اعْصِمْنِي مِنْ أَنْ أَظُنَّ بِذِي عَدَمٍ خَسَاسَةً ،

، أَوْ أَظُنَّ بِصَاحِبِ ثَرْوَةٍ فَضْلًا

، فَإِنَّ الشَّرِيفَ مَنْ شَرَّفَتْهُ طَاعَتُكَ

وَ الْعَزِيزَ مَنْ أَعَزَّتْهُ عِبَادَتُكَ

5. فَصَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ ،

، وَ مَتِّعْنَا بِثَرْوَةٍ لَا تَنْفَدُ

، وَ أَيِّدْنَا بِعِزٍّ لَا يُفْقَدُ

، وَ اسْرَحْنَا فِي مُلْكِ الْأَبَدِ

، إِنَّكَ الْوَاحِدُ الْأَحَدُ الصَّمَدُ

الَّذِي لَمْ تَلِدْ وَ لَمْ تُولَدْ

وَ لَمْ يَكُنْ لَكَ كُفُواً أَحَدٌ .

1. Sura 112

36) His Supplication upon Hearing Thunder

وَ كَانَ مِنْ دُعَائِهِ عَلَيْهِ السَّلَامُ إِذَا نَظَرَ إِلَى السَّحَابِ وَ الْبَرْقِ وَ سَمِعَ صَوْتَ الرَّعْدِ (36)

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

1– O God, these are two of Thy signs
and these are two of Thy helpers.
They rush to obey Thee
with beneficial mercy
or injurious vengeance,
so rain not down upon us from them
the evil rain1
and clothe us not through them
in the garment of affliction!

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

3– O God,
if Thou hast incited them as vengeance
and loosed them in anger,
we seek sanctuary with Thee from Thy wrath
and implore Thee in asking Thy pardon!
So incline with wrath toward the idolaters

and set the millstone of Thy vengeance
turning upon the heretics![2]

4– O God,
take away the barrenness of our lands
with Thy watering,
dislodge the malice from our breasts
with Thy providing,
distract us not from Thee through other than Thee,
and cut none of us off
from the stuff of Thy goodness,
for the rich is he to whom Thou hast given riches,
and the safe he whom Thou hast protected!

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

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

7– Surely Thou art the All–kind through immense kindnesses,
the Giver of abounding favours,
the Accepter of small praise,
the Grateful for little gratitude,
the Beneficent, the Benevolent,
Possessor of graciousness!
There is no god but Thou;
unto Thee is the homecoming.[3]

1. اللَّهُمَّ إِنَّ هَذَيْنِ آيَتَانِ مِنْ آيَاتِكَ ،

وَ هَذَيْنِ عَوْنَانِ مِنْ أَعْوَانِكَ ،

يَبْتَدِرَانِ طَاعَتَكَ بِرَحْمَةٍ نَافِعَةٍ

، أَوْ نَقِمَةٍ ضَارَّةٍ

، فَلَا تُمْطِرْنَا بِهِمَا مَطَرَ السَّوْءِ

. وَ لَا تُلْبِسْنَا بِهِمَا لِبَاسَ الْبَلَاءِ

2. اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ ،

، وَ أَنْزِلْ عَلَيْنَا نَفْعَ هَذِهِ السَّحَائِبِ وَ بَرَكَتَهَا

، وَ اصْرِفْ عَنَّا أَذَاهَا وَ مَضَرَّتَهَا

، وَ لَا تُصِبْنَا فِيهَا بِآفَةٍ

. وَ لَا تُرْسِلْ عَلَى مَعَايِشِنَا عَاهَةً

3. اللَّهُمَّ وَ إِنْ كُنْتَ بَعَثْتَهَا نَقِمَةً

وَ أَرْسَلْتَهَا سَخْطَةً

، فَإِنَّا نَسْتَجِيرُكَ مِنْ غَضَبِكَ

، وَ نَبْتَهِلُ إِلَيْكَ فِي سُؤَالِ عَفْوِكَ

، فَمِلْ بِالْغَضَبِ إِلَى الْمُشْرِكِينَ

. وَ أَدِرْ رَحَى نَقِمَتِكَ عَلَى الْمُلْحِدِينَ

4. اللَّهُمَّ أَذْهِبْ مَحْلَ بِلَادِنَا بِسُقْيَاكَ ،

، وَ أَخْرِجْ وَحَرَ صُدُورِنَا بِرِزْقِكَ

، وَ لَا تَشْغَلْنَا عَنْكَ بِغَيْرِكَ

، وَ لَا تَقْطَعْ عَنْ كَافَّتِنَا مَادَّةَ بِرِّكَ

، فَإِنَّ الْغَنِيَّ مَنْ أَغْنَيْتَ

وَ إِنَّ السَّالِمَ مَنْ وَقَيْتَ

5. مَا عِنْدَ أَحَدٍ دُونَكَ دِفَاعٌ ،

، وَ لَا بِأَحَدٍ عَنْ سَطْوَتِكَ امْتِنَاعٌ

، تَحْكُمُ بِمَا شِئْتَ عَلَى مَنْ شِئْتَ

وَ تَقْضِي بِمَا أَرَدْتَ فِيمَنْ أَرَدْتَ

6. فَلَكَ الْحَمْدُ عَلَى مَا وَقَيْتَنَا مِنَ الْبَلَاءِ ،

، وَ لَكَ الشُّكْرُ عَلَى مَا خَوَّلْتَنَا مِنَ النَّعْمَاءِ

، حَمْداً يُخَلِّفُ حَمْدَ الْحَامِدِينَ وَرَاءَهُ

حَمْداً يَمْلَأُ أَرْضَهُ وَ سَمَاءَهُ

7. إِنَّكَ الْمَنَّانُ بِجَسِيمِ الْمِنَنِ ،

الْوَهَّابُ لِعَظِيمِ النِّعَمِ ،

الْقَابِلُ يَسِيرَ الْحَمْدِ ،

الشَّاكِرُ قَلِيلَ الشُّكْرِ ،

الْمُحْسِنُ الْمُجْمِلُ ذُو الطَّوْلِ ،

لَا إِلَهَ إِلَّا أَنْتَ ،

إِلَيْكَ الْمَصِيرُ .

1. Allusion to 25:40.
2. Literally, those who 'deviate' from the right way.
3. 2:285

37) His Supplication in Giving Thanks

وَ كَانَ مِنْ دُعَائِهِ عَلَيْهِ السَّلَامُ إِذَا اعْتَرَفَ بِالتَّقْصِيرِ عَنْ تَأْدِيَةِ الشُّكْرِ (37)

His Supplication when Confessing his Shortcomings in Giving Thanks

1. O God,
no one reaches a limit in thanking Thee
without acquiring that of Thy beneficence
which enjoins upon him thanksgiving,

2– nor does anyone reach a degree in obeying Thee, even if he strives,
without falling short
of what Thou deservest because of Thy bounty.

3– The most thankful of Thy servants has not the capacity to thank Thee,
and the most worshipful of them falls short of obeying Thee.

4– To none of them is due
Thy forgiveness through what he himself deserves
or Thy good pleasure for his own merit.

5– When Thou forgivest someone, it is through Thy graciousness,
and when Thou art pleased with someone, it is through Thy bounty.

6– Thou showest gratitude for the paltry for which Thou showest gratitude[1]
and Thou rewardest the small act in which Thou art obeyed,
so that it seems as if Thy servants' thanksgiving
for which Thou hast made incumbent their reward and made great their repayment
is an affair from which they could have held back without Thee,
and hence Thou wilt recompense them,
and whose cause is not in Thy hand,
and hence Thou wilt repay them.

7– Nay, my God, Thou hadst power over their affair
before they had power to worship Thee,
and Thou hadst prepared their reward
before they began to obey Thee;
and that because Thy wont is bestowal of bounty,
Thy custom beneficence,
Thy way pardon.

8– So all creatures confess
that Thou wrongest not him whom Thou punishest
and bear witness that Thou bestowest bounty upon him whom Thou pardonest.
Each admits that he has fallen short of what Thou meritest.

9– Had Satan not misled them from Thy obedience,
no disobeyer would have disobeyed Thee,
and had he not shown falsehood to them in the likeness of truth
no strayer would have gone astray from Thy path.

10– So glory be to Thee!

How manifest is Thy generosity in dealing with him who obeys or disobeys Thee!
Thou showest gratitude to the obedient
for that which Thou undertakest for him,
and Thou grantest a respite to the disobedient
in that within which Thou art able to hurry him.

11– Thou givest to each of them that which is not his due,
and Thou bestowest bounty upon each
in that wherein his works fall short.

12– Wert Thou to counterbalance for the obedient servant
that which Thou Thyself hadst undertaken,
he would be on the point of losing Thy reward
and seeing the end of Thy favour,
but through Thy generosity Thou hast repaid him
for a short, perishing term with a long, everlasting term,
and for a near, vanishing limit with an extended, abiding limit.

13– Then Thou dost not visit him with a settling of accounts for Thy provision
through which he gained strength to obey Thee,
nor dost Thou force him to make reckonings
for the organs he employed
to find the means to Thy forgiveness.
Wert Thou to do that to him,
it would take away everything for which he had laboured
and all wherein he had exerted himself
as repayment for the smallest of Thy benefits
and kindnesses,
and he would remain hostage before Thee
for Thy other favours.
So how can he deserve something of Thy reward?
Indeed, how?

14– This, my God, is the state of him who obeys Thee
and the path of him who worships Thee.
But as for him who disobeys Thy command
and goes against Thy prohibition,
Thou dost not hurry him to Thy vengeance,
so that he may seek to replace
his state in disobeying Thee

with the state of turning back to obey Thee,
though he deserved from the time he set out to disobey Thee
every punishment which Thou hast prepared
for all Thy creatures.

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

16– So who is more generous, my God, than Thou?
And who is more wretched than he who perishes
in spite of Thee?
Indeed, who?
Thou art too blessed to be described by any but beneficence
and too generous for any but justice to be feared from Thee!
There is no dread that Thou wilt be unjust
toward him who disobeys Thee,
nor any fear of Thy neglecting to reward
him who satisfies Thee.2
So bless Muhammad and his Household,
give me my hope,
and increase me in that of Thy guidance
through which I may be successful in my works!
Surely Thou art All-kind, Generous.

1. اللَّهُمَّ إِنَّ أَحَداً لَا يَبْلُغُ مِنْ شُكْرِكَ غَايَةً

إِلَّا حَصَلَ عَلَيْهِ مِنْ إِحْسَانِكَ

مَا يُلْزِمُهُ شُكْراً .

2. وَ لَا يَبْلُغُ مَبْلَغاً مِنْ طَاعَتِكَ وَ إِنِ اجْتَهَدَ

إِلَّا كَانَ مُقَصِّراً

دُونَ اسْتِحْقَاقِكَ بِفَضْلِكَ

3. فَأَشْكَرُ عِبَادِكَ عَاجِزٌ عَنْ شُكْرِكَ ،

وَ أَعْبَدُهُمْ مُقَصِّرٌ عَنْ طَاعَتِكَ

4. لَا يَجِبُ لِأَحَدٍ أَنْ تَغْفِرَ لَهُ بِاسْتِحْقَاقِهِ ،

وَ لَا أَنْ تَرْضَى عَنْهُ بِاسْتِيجَابِهِ

5. فَمَنْ غَفَرْتَ لَهُ فَبِطَوْلِكَ ،

وَ مَنْ رَضِيتَ عَنْهُ فَبِفَضْلِكَ

6. تَشْكُرُ يَسِيرَ مَا شَكَرْتَهُ ،

وَ تُثِيبُ عَلَى قَلِيلِ مَا تُطَاعُ فِيهِ

حَتَّى كَأَنَّ شُكْرَ عِبَادِكَ

الَّذِي أَوْجَبْتَ عَلَيْهِ ثَوَابَهُمْ وَ أَعْظَمْتَ عَنْهُ جَزَاءَهُمْ

أَمْرٌ مَلَكُوا اسْتِطَاعَةَ الِامْتِنَاعِ مِنْهُ دُونَكَ

فَكَافَيْتَهُمْ ،

أَوْ لَمْ يَكُنْ سَبَبُهُ بِيَدِكَ

فَجَازَيْتَهُمْ

7. بَلْ مَلَكْتَ يَا إِلَهِي أَمْرَهُمْ

، قَبْلَ أَنْ يَمْلِكُوا عِبَادَتَكَ

وَ أَعْدَدْتَ ثَوَابَهُمْ

، قَبْلَ أَنْ يُفِيضُوا فِي طَاعَتِكَ

، وَ ذَلِكَ أَنَّ سُنَّتَكَ الْإِفْضَالُ

، وَ عَادَتَكَ الْإِحْسَانُ

وَ سَبِيلَكَ الْعَفْوُ

8. فَكُلُّ الْبَرِيَّةِ مُعْتَرِفَةٌ

، بِأَنَّكَ غَيْرُ ظَالِمٍ لِمَنْ عَاقَبْتَ

، وَ شَاهِدَةٌ بِأَنَّكَ مُتَفَضِّلٌ عَلَى مَنْ عَافَيْتَ

وَ كُلٌّ مُقِرٌّ عَلَى نَفْسِهِ بِالتَّقْصِيرِ عَمَّا اسْتَوْجَبْتَ

9. فَلَوْ لَا أَنَّ الشَّيْطَانَ يَخْتَدِعُهُمْ عَنْ طَاعَتِكَ

، مَا عَصَاكَ عَاصٍ

وَ لَوْ لَا أَنَّهُ صَوَّرَ لَهُمُ الْبَاطِلَ فِي مِثَالِ الْحَقِّ

مَا ضَلَّ عَنْ طَرِيقِكَ ضَالٌّ

10. فَسُبْحَانَكَ

مَا أَبْيَنَ كَرَمَكَ فِي مُعَامَلَةِ مَنْ أَطَاعَكَ أَوْ عَصَاكَ

تَشْكُرُ لِلْمُطِيعِ

، مَا أَنْتَ تَوَلَّيْتَهُ لَهُ

وَ تُمْلِي لِلْعَاصِي

. فِيمَا تَمْلِكُ مُعَاجَلَتَهُ فِيهِ

11. أَعْطَيْتَ كُلًّا مِنْهُمَا مَا لَمْ يَجِبْ لَهُ ،

. وَ تَفَضَّلْتَ عَلَى كُلٍّ مِنْهُمَا بِمَا يَقْصُرُ عَمَلُهُ عَنْهُ

12. وَ لَوْ كَافَأْتَ الْمُطِيعَ

عَلَى مَا أَنْتَ تَوَلَّيْتَهُ

، لَأَوْشَكَ أَنْ يَفْقِدَ ثَوَابَكَ

، وَ أَنْ تَزُولَ عَنْهُ نِعْمَتُكَ

وَ لَكِنَّكَ بِكَرَمِكَ جَازَيْتَهُ

، عَلَى الْمُدَّةِ الْقَصِيرَةِ الْفَانِيَةِ بِالْمُدَّةِ الطَّوِيلَةِ الْخَالِدَةِ

. وَ عَلَى الْغَايَةِ الْقَرِيبَةِ الزَّائِلَةِ بِالْغَايَةِ الْمَدِيدَةِ الْبَاقِيَةِ

13. ثُمَّ لَمْ تَسُمْهُ الْقِصَاصَ فِيمَا أَكَلَ مِنْ رِزْقِكَ

، الَّذِي يَقْوَى بِهِ عَلَى طَاعَتِكَ

وَ لَمْ تَحْمِلْهُ عَلَى الْمُنَاقَشَاتِ

، فِي الْآلَاتِ الَّتِي تَسَبَّبَ بِاسْتِعْمَالِهَا إِلَى مَغْفِرَتِكَ

وَ لَوْ فَعَلْتَ ذَلِكَ بِهِ

لَذَهَبَ بِجَمِيعِ مَا كَدَحَ لَهُ

وَ جُمْلَةِ مَا سَعَى فِيهِ

، جَزَاءً لِلصُّغْرَى مِنْ أَيَادِيكَ وَ مِنَنِكَ

، وَ لَبَقِيَ رَهِيناً بَيْنَ يَدَيْكَ بِسَائِرِ نِعَمِكَ

فَمَتَى كَانَ يَسْتَحِقُّ شَيْئاً مِنْ ثَوَابِكَ

لَا مَتَى

14. هَذَا يَا إِلَهِي حَالُ مَنْ أَطَاعَكَ ،

وَ سَبِيلُ مَنْ تَعَبَّدَ لَكَ ،

فَأَمَّا الْعَاصِي أَمْرَكَ وَ الْمُوَاقِعُ نَهْيَكَ

فَلَمْ تُعَاجِلْهُ بِنَقِمَتِكَ

لِكَيْ يَسْتَبْدِلَ بِحَالِهِ فِي مَعْصِيَتِكَ

حَالَ الْإِنَابَةِ إِلَى طَاعَتِكَ ،

وَ لَقَدْ كَانَ يَسْتَحِقُّ فِي أَوَّلِ مَا هَمَّ بِعِصْيَانِكَ

كُلَّ مَا أَعْدَدْتَ لِجَمِيعِ خَلْقِكَ مِنْ عُقُوبَتِكَ .

15. فَجَمِيعُ مَا أَخَّرْتَ عَنْهُ مِنَ الْعَذَابِ

وَ أَبْطَأْتَ بِهِ عَلَيْهِ مِنْ سَطَوَاتِ النَّقِمَةِ وَ الْعِقَابِ

تَرْكٌ مِنْ حَقِّكَ ،

وَ رِضًى بِدُونِ وَاجِبِكَ ،

16. فَمَنْ أَكْرَمُ يَا إِلَهِي مِنْكَ ،

وَ مَنْ أَشْقَى مِمَّنْ هَلَكَ عَلَيْكَ

لَا مَنْ

فَتَبَارَكْتَ أَنْ تُوصَفَ

، إِلَّا بِالْإِحْسَانِ

، وَ كَرُمْتَ أَنْ يُخَافَ مِنْكَ إِلَّا الْعَدْلُ

، لَا يُخْشَى جَوْرُكَ عَلَى مَنْ عَصَاكَ

، وَ لَا يُخَافُ إِغْفَالُكَ ثَوَابَ مَنْ أَرْضَاكَ

، فَصَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ

، وَ هَبْ لِي أَمَلِي

وَ زِدْنِي مِنْ هُدَاكَ

، مَا أَصِلُ بِهِ إِلَى التَّوْفِيقِ فِي عَمَلِي

. إِنَّكَ مَنَّانٌ كَرِيمٌ

1. The commentator suggests that the expression shakartahu, 'for which Thou showest gratitude', which is found in most texts, means qabaltahu, 'which Thou acceptest'. He adds that another ancient text has shukir bihi, 'for which Thou art thanked', and that this is clearer and more appropriate in the context. Cf. the similar passages in 46.6–7.
2. Allusion to such Qur'anic verses as:

Whoso brings a good deed shall have ten the like of it; and whoso brings an evil deed shall only be recompensed the like of it; they shall not be wronged Cf. 40:40.

38) His Supplication in Asking Pardon

وَ كَانَ مِنْ دُعَائِهِ عَلَيْهِ السَّلَامُ فِي الِاعْتِذَارِ مِنْ تَبِعَاتِ الْعِبَادِ وَ مِنَ التَّقْصِيرِ فِي حُقُوقِهِمْ وَ فِي فَكَاكِ رَقَبَتِهِ مِنَ النَّارِ (38)

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

1– O God, I ask pardon from Thee for
the person wronged in my presence whom I did not help,
the favour conferred upon me for which I returned no thanks,
the evildoer who asked pardon from me and whom I did not pardon,
the needy person who asked from me and whom I preferred not over myself,
the right of a believer who possesses a right incumbent upon me which I did not fulfil,
the fault of a believer which became evident to me and which I did not conceal,
and every sin which presented itself to me and which I failed to avoid.

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

3– So bless Muhammad and his Household
and make my remorse
for the slips into which I have fallen
and my determination to refrain from the evil deeds which present themselves to me
a repentance which will make Thy love for me obligatory
O lover of those who repent![1]

1. اللَّهُمَّ إِنِّي أَعْتَذِرُ إِلَيْكَ

مِنْ مَظْلُومٍ ظُلِمَ بِحَضْرَتِي فَلَمْ أَنْصُرْهُ ،

وَ مِنْ مَعْرُوفٍ أُسْدِيَ إِلَيَّ فَلَمْ أَشْكُرْهُ ،

، وَ مِنْ مُسِيءٍ اعْتَذَرَ إِلَيَّ فَلَمْ أَعْذِرْهُ

، وَ مِنْ ذِي فَاقَةٍ سَأَلَنِي فَلَمْ أُوثِرْهُ

، وَ مِنْ حَقِّ ذِي حَقٍّ لَزِمَنِي لِمُؤْمِنٍ فَلَمْ أُوَقِّرْهُ

، وَ مِنْ عَيْبِ مُؤْمِنٍ ظَهَرَ لِي فَلَمْ أَسْتُرْهُ

. وَ مِنْ كُلِّ إِثْمٍ عَرَضَ لِي فَلَمْ أَهْجُرْهُ

2. أَعْتَذِرُ إِلَيْكَ يَا إِلَهِي

مِنْهُنَّ وَ مِنْ نَظَائِرِهِنَّ

اعْتِذَارَ نَدَامَةٍ يَكُونُ وَاعِظاً

. لِمَا بَيْنَ يَدَيَّ مِنْ أَشْبَاهِهِنَّ

3. فَصَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ ،

وَ اجْعَلْ نَدَامَتِي

، عَلَى مَا وَقَعْتُ فِيهِ مِنَ الزَّلَّاتِ

، وَ عَزْمِي عَلَى تَرْكِ مَا يَعْرِضُ لِي مِنَ السَّيِّئَاتِ

، تَوْبَةً تُوجِبُ لِي مَحَبَّتَكَ

يَا مُحِبَّ التَّوَّابِينَ

1. Allusion to 2:222: Truly God loves those who repent.

39) His Supplication in Seeking Pardon and Mercy

وَ كَانَ مِنْ دُعَائِهِ عَلَيْهِ السَّلَامُ فِي طَلَبِ الْعَفْوِ وَ الرَّحْمَةِ (39)

1. اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ ،

وَ اكْسِرْ شَهْوَتِي عَنْ كُلِّ مَحْرَمٍ ،

وَ ازْوِ حِرْصِي عَنْ كُلِّ مَأْثَمٍ ،

وَ امْنَعْنِي عَنْ أَذَى كُلِّ مُؤْمِنٍ وَ مُؤْمِنَةٍ ،

وَ مُسْلِمٍ وَ مُسْلِمَةٍ .

2. اللَّهُمَّ وَ أَيُّمَا عَبْدٍ نَالَ مِنِّي مَا حَظَرْتَ عَلَيْهِ ،

وَ انْتَهَكَ مِنِّي مَا حَجَزْتَ عَلَيْهِ ،

فَمَضَى بِظُلَامَتِي مَيِّتاً ،

أَوْ حَصَلَتْ لِي قِبَلَهُ حَيّاً

فَاغْفِرْ لَهُ مَا أَلَمَّ بِهِ مِنِّي ،

وَ اعْفُ لَهُ عَمَّا أَدْبَرَ بِهِ عَنِّي ،

وَ لَا تَقِفْهُ عَلَى مَا ارْتَكَبَ فِيَّ ،

وَ لَا تَكْشِفْهُ عَمَّا اكْتَسَبَ بِي ،

وَ اجْعَلْ مَا سَمَحْتُ بِهِ مِنَ الْعَفْوِ عَنْهُمْ ،

وَ تَبَرَّعْتُ بِهِ مِنَ الصَّدَقَةِ عَلَيْهِمْ

أَزْكَى صَدَقَاتِ الْمُتَصَدِّقِينَ ،

وَ أَعْلَى صِلَاتِ الْمُتَقَرِّبِينَ

3. وَ عَوِّضْنِي مِنْ عَفْوِي عَنْهُمْ عَفْوَكَ ،

وَ مِنْ دُعَائِي لَهُمْ رَحْمَتَكَ

حَتَّى يَسْعَدَ كُلُّ وَاحِدٍ مِنَّا بِفَضْلِكَ ،

وَ يَنْجُوَ كُلٌّ مِنَّا بِمَنِّكَ .

4. اللَّهُمَّ وَ أَيُّمَا عَبْدٍ مِنْ عَبِيدِكَ

أَدْرَكَهُ مِنِّي دَرَكٌ ،

، أَوْ مَسَّهُ مِنْ نَاحِيَتِي أَذًى

أَوْ لَحِقَهُ بِي أَوْ بِسَبَبِي ظُلْمٌ

، فَفُتُّهُ بِحَقِّهِ

، أَوْ سَبَقْتُهُ بِمَظْلِمَتِهِ

، فَصَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ

، وَ أَرْضِهِ عَنِّي مِنْ وُجْدِكَ

وَ أَوْفِهِ حَقَّهُ مِنْ عِنْدِكَ

، ثُمَّ قِنِي مَا يُوجِبُ لَهُ حُكْمُكَ .5

، وَ خَلِّصْنِي مِمَّا يَحْكُمُ بِهِ عَدْلُكَ

، فَإِنَّ قُوَّتِي لَا تَسْتَقِلُّ بِنَقِمَتِكَ

، وَ إِنَّ طَاقَتِي لَا تَنْهَضُ بِسُخْطِكَ

، فَإِنَّكَ إِنْ تُكَافِنِي بِالْحَقِّ تُهْلِكْنِي

. وَ إِلَّا تَغَمَّدْنِي بِرَحْمَتِكَ تُوبِقْنِي

اللَّهُمَّ إِنِّي أَسْتَوْهِبُكَ يَا إِلَهِي .6

، مَا لَا يُنْقِصُكَ بَذْلُهُ

. وَ أَسْتَحْمِلُكَ ، مَا لَا يَبْهَظُكَ حَمْلُهُ

7. أَسْتَوْهِبُكَ يَا إِلَهِي نَفْسِيَ

، الَّتِي لَمْ تَخْلُقْهَا لِتَمْتَنِعَ بِهَا مِنْ سُوءٍ

، أَوْ لِتَطَرَّقَ بِهَا إِلَى نَفْعٍ

وَ لَكِنْ أَنْشَأْتَهَا

، إِثْبَاتاً لِقُدْرَتِكَ عَلَى مِثْلِهَا

. وَ احْتِجَاجاً بِهَا عَلَى شَكْلِهَا

8. وَ أَسْتَحْمِلُكَ مِنْ ذُنُوبِي مَا قَدْ بَهَظَنِي حَمْلُهُ ،

. وَ أَسْتَعِينُ بِكَ عَلَى مَا قَدْ فَدَحَنِي ثِقْلُهُ

9. فَصَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ ،

، وَ هَبْ لِنَفْسِي عَلَى ظُلْمِهَا نَفْسِي

، وَ وَكِّلْ رَحْمَتَكَ بِاحْتِمَالِ إِصْرِي

، فَكَمْ قَدْ لَحِقَتْ رَحْمَتُكَ بِالْمُسِيئِينَ

. وَ كَمْ قَدْ شَمِلَ عَفْوُكَ الظَّالِمِينَ

10. فَصَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ ،

وَ اجْعَلْنِي أُسْوَةَ مَنْ قَدْ أَنْهَضْتَهُ بِتَجَاوُزِكَ

عَنْ مَصَارِعِ الْخَاطِئِينَ ،

وَ خَلَّصْتَهُ بِتَوْفِيقِكَ مِنْ وَرَطَاتِ الْمُجْرِمِينَ ،

فَأَصْبَحَ طَلِيقَ عَفْوِكَ مِنْ إِسَارِ سُخْطِكَ ،

. وَ عَتِيقَ صُنْعِكَ مِنْ وَثَاقِ عَدْلِكَ

11. إِنَّكَ إِنْ تَفْعَلْ ذَلِكَ يَا إِلَهِي

تَفْعَلْهُ بِمَنْ لَا يَجْحَدُ اسْتِحْقَاقَ عُقُوبَتِكَ ،

وَ لَا يُبَرِّئُ نَفْسَهُ مِنِ اسْتِيجَابِ نَقِمَتِكَ

12. تَفْعَلْ ذَلِكَ يَا إِلَهِي بِمَنْ

خَوْفُهُ مِنْكَ أَكْثَرُ مِنْ طَمَعِهِ فِيكَ ،

وَ بِمَنْ يَأْسُهُ مِنَ النَّجَاةِ أَوْكَدُ مِنْ رَجَائِهِ لِلْخَلَاصِ ،

لَا أَنْ يَكُونَ يَأْسُهُ قُنُوطاً ،

، أَوْ أَنْ يَكُونَ طَمَعُهُ اغْتِرَاراً

، بَلْ لِقِلَّةِ حَسَنَاتِهِ بَيْنَ سَيِّئَاتِهِ

وَ ضَعْفِ حُجَجِهِ فِي جَمِيعِ تَبِعَاتِهِ

13. فَأَمَّا أَنْتَ يَا إِلَهِي فَأَهْلٌ أَنْ لَا يَغْتَرَّ بِكَ الصِّدِّيقُونَ ،

، وَ لَا يَيْأَسَ مِنْكَ الْمُجْرِمُونَ

لِأَنَّكَ الرَّبُّ الْعَظِيمُ الَّذِي

. لَا يَمْنَعُ أَحَداً فَضْلَهُ ، وَ لَا يَسْتَقْصِي مِنْ أَحَدٍ حَقَّهُ

14. تَعَالَى ذِكْرُكَ عَنِ الْمَذْكُورِينَ ،

، وَ تَقَدَّسَتْ أَسْمَاؤُكَ عَنِ الْمَنْسُوبِينَ

، وَ فَشَتْ نِعْمَتُكَ فِي جَمِيعِ الْمَخْلُوقِينَ

. فَلَكَ الْحَمْدُ عَلَى ذَلِكَ يَا رَبَّ الْعَالَمِينَ

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

2– O God, if any of Thy servants should harm me in what Thou hast forbidden
or violate me in what Thou hast interdicted,

and if he should pass into death with my complaint
or I come to have a complaint against him while he is alive,
forgive him what he did to me
and pardon him that through which he turned his back on me!
Inquire not from him about what he committed toward me
and expose him not through what he earned by me!
Make my open-handedness in pardoning such servants
and my contribution in charity toward them
the purest charity of the charitable
and the highest gift of those seeking nearness to Thee!

3- Recompense me for my pardoning them with Thy pardon
and for my supplicating for them with Thy mercy
so that each one of us may gain felicity through Thy bounty
and each may attain deliverance through Thy kindness!

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

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

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

7- My God, I ask Thee to give my soul,

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

8– I ask Thee to carry those of my sins whose carrying weighs me down
and I seek help from Thee in that whose heaviness oppresses me.

9– So bless Muhammad and his Household,
give to me my soul in spite of its wrongdoing,[1]
and appoint Thy mercy to carry my burden!
How many evildoers Thy mercy has overtaken!
How many wrongdoers Thy pardon has embraced!

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

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

12– Do that, my God, for one
whose fear of Thee is greater than his craving from Thee,
whose hopelessness of deliverance is firmer than his hope for salvation!
Not that his hopelessness is despair,
nor that his expectation is deluded.
No, rather his good deeds are few
among his evil deeds
and his arguments are frail
in face of everything due from his acts.

13– But Thou, my God, art worthy that
the righteous not be deluded concerning Thee
and the sinners not lose hope in Thee,

for Thou art the All-mighty Lord who
holds back His bounty from none
and takes His full right from no one.

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

1. The Persian translators read this as meaning, 'pardon me (mara bibakhsh) in spite of my wrongdoing against myself', and Mohani's English translation agrees: 'Pardon my soul despite its having worked to its own hurt'. However this verse refers back to verse 7, which suggests a different reading.

Hence I follow the interpretation of Sayid 'Alikhan, who explains the text as follows: 'The soul is pledged to fulfil the covenant which it has made with God. This covenant, for which it is held accountable when it is sent down into this world, is that it must return to God safe from His displeasure, having observed His commandments and avoided stepping outside His paths which He established through the tongue of the Messenger of God.

If the soul fulfils its covenant, it emerges from the ties of its pledge and its recompense is multiplied, just as God has said:

Whoso fulfils his covenant made with God, God will give him a mighty wage (48:10).

But if he breaks the covenant and commits that which has been prohibited, he remains a pledge to his works, just as God has said:

Every soul shall be a pledge for what it has earned (74:38).

Hence in this verse the Imam asks his Lord to be kind to him by releasing his soul from its pledge and giving it to him.'

40) His Supplication when Death was Mentioned

وَ كَانَ مِنْ دُعَائِهِ عَلَيْهِ السَّلَامُ إِذَا نُعِيَ إِلَيْهِ مَيِّتٌ ، أَوْ ذَكَرَ الْمَوْتَ (40)

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

1- O God, bless Muhammad and his Household,
spare us drawn out expectations
and cut them short in us through sincerity of works,
that we may not hope expectantly for completing an hour after an hour,
closing a day after a day,

joining a breath to a breath,
or overtaking a step with a step!

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

3– Appoint for us from among the righteous works a work
through which we will feel the homecoming to Thee as slow
and crave a quick joining with Thee,
so that death may be our intimate abode with which we are intimate,
our familiar place toward which we yearn,
and our next of kin whose coming we love!

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

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

1. اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ ،

وَ اكْفِنَا طُولَ الْأَمَلِ ،

وَ قَصِّرْهُ عَنَّا بِصِدْقِ الْعَمَلِ

حَتَّى لَا نُؤَمِّلَ اسْتِتْمَامَ سَاعَةٍ بَعْدَ سَاعَةٍ ،

وَ لَا اسْتِيفَاءَ يَوْمٍ بَعْدَ يَوْمٍ ،

، وَ لَا اتِّصَالَ نَفَسٍ بِنَفَسٍ

وَ لَا لُحُوقَ قَدَمٍ بِقَدَمٍ

2. وَ سَلِّمْنَا مِنْ غُرُورِهِ ،

وَ آمِنَّا مِنْ شُرُورِهِ ،

وَ انْصِبِ الْمَوْتَ بَيْنَ أَيْدِينَا نَصْباً ، وَ لَا تَجْعَلْ ذِكْرَنَا لَهُ غِبّاً

3. وَ اجْعَلْ لَنَا مِنْ صَالِحِ الْأَعْمَالِ عَمَلًا

، نَسْتَبْطِئُ مَعَهُ الْمَصِيرَ إِلَيْكَ

وَ نَحْرِصُ لَهُ عَلَى وَشْكِ اللَّحَاقِ بِكَ

، حَتَّى يَكُونَ الْمَوْتُ مَأْنَسَنَا الَّذِي نَأْنَسُ بِهِ

، وَ مَأْلَفَنَا الَّذِي نَشْتَاقُ إِلَيْهِ

وَ حَامَّتَنَا الَّتِي نُحِبُّ الدُّنُوَّ مِنْهَا

4. فَإِذَا أَوْرَدْتَهُ عَلَيْنَا وَ أَنْزَلْتَهُ بِنَا

، فَأَسْعِدْنَا بِهِ زَائِراً ، وَ آنِسْنَا بِهِ قَادِماً

، وَ لَا تُشْقِنَا بِضِيَافَتِهِ

، وَ لَا تُخْزِنَا بِزِيَارَتِهِ

، وَ اجْعَلْهُ بَاباً مِنْ أَبْوَابِ مَغْفِرَتِكَ

وَ مِفْتَاحاً مِنْ مَفَاتِيحِ رَحْمَتِكَ

5. أَمِتْنَا مُهْتَدِينَ غَيْرَ ضَالِّينَ ،

طَائِعِينَ غَيْرَ مُسْتَكْرِهِينَ ،

تَائِبِينَ غَيْرَ عَاصِينَ وَ لَا مُصِرِّينَ ،

يَا ضَامِنَ جَزَاءِ الْمُحْسِنِينَ ،

وَ مُسْتَصْلِحَ عَمَلِ الْمُفْسِدِينَ .

41) His Supplication in Asking for Covering and Protection

وَ كَانَ مِنْ دُعَائِهِ عَلَيْهِ السَّلَامُ فِي طَلَبِ السِّتْرِ وَ الْوِقَايَةِ (41)

1. اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ ،

وَ أَفْرِشْنِي مِهَادَ كَرَامَتِكَ ،

، وَ أَوْرِدْنِي مَشَارِعَ رَحْمَتِكَ

، وَ أَحْلِلْنِي بُحْبُوحَةَ جَنَّتِكَ

، وَ لَا تَسُمْنِي بِالرَّدِّ عَنْكَ

. وَ لَا تَحْرِمْنِي بِالْخَيْبَةِ مِنْكَ

2. وَ لَا تُقَاصَّنِي بِمَا اجْتَرَحْتُ

، وَ لَا تُنَاقِشْنِي بِمَا اكْتَسَبْتُ

، وَ لَا تُبْرِزْ مَكْتُومِي

، وَ لَا تَكْشِفْ مَسْتُورِي

، وَ لَا تَحْمِلْ عَلَى مِيزَانِ الْإِنْصَافِ عَمَلِي

وَ لَا تُعْلِنْ عَلَى عُيُونِ الْمَلَإِ خَبَرِي

3. أَخْفِ عَنْهُمْ مَا يَكونُ نَشْرُهُ عَلَيَّ عَاراً ،

وَ اطْوِ عَنْهُمْ مَا يُلْحِقُنِي عِنْدَكَ شَنَاراً

4. شَرِّفْ دَرَجَتِي بِرِضْوَانِكَ ،

، وَ أَكْمِلْ كَرَامَتِي بِغُفْرَانِكَ

وَ انْظِمْنِي فِي أَصْحَابِ الْيَمِينِ ،

وَ وَجِّهْنِي فِي مَسَالِكِ الْآمِنِينَ ،

وَ اجْعَلْنِي فِي فَوْجِ الْفَائِزِينَ ،

وَ اعْمُرْ بِي مَجَالِسَ الصَّالِحِينَ ،

آمِينَ رَبَّ الْعَالَمِينَ .

1– O God,
bless Muhammad and his Household,
spread for me the bed of Thy honour,
bring me to the wateringholes of Thy mercy,
set me down in the midst of Thy Garden,
stamp me not with rejection by Thee,
deprive me not through disappointment by Thee,

2– settle not accounts with me for what I have committed,
make no reckoning with me for what I have earned,
display not what I have hidden,
expose not what I have covered over,
weigh not my works on the scales of fairness,
and make not my tidings known to the eyes of the crowd!

3– Conceal from them everything whose unfolding would shame me
and roll up before them all which would join me to disgrace with Thee!

4– Ennoble my degree through Thy good pleasure,
perfect my honour through Thy forgiveness,
rank me among the companions of the right hand,
direct me to the roads of the secure,
place me in the throng of the triumphant,
and through me let the sessions of the righteous thrive![1]
Amen, Lord of the worlds!

1. Reference to several Qur'anic names for the people of paradise. The Companions of the Right Hand are mentioned in 56:27, 38, 90, 91, and 74:39; the Secure in 27:89, 34:37, etc.; the Triumphant in 9:20, 23:111, 59:20; the Righteous in 2:130, 12:101, etc.

42) His Supplication upon Completing a Reading of the Qur'an

وَ كَانَ مِنْ دُعَائِهِ عَلَيْهِ السَّلَامُ عِنْدَ خَتْمِ الْقُرْآنِ (42)

1. اللَّهُمَّ إِنَّكَ أَعَنْتَنِي عَلَى خَتْمِ كِتَابِكَ

، الَّذِي أَنْزَلْتَهُ نُوراً

، وَ جَعَلْتَهُ مُهَيْمِناً عَلَى كُلِّ كِتَابٍ أَنْزَلْتَهُ

. وَ فَضَّلْتَهُ عَلَى كُلِّ حَدِيثٍ قَصَصْتَهُ

2. وَ فُرْقَاناً فَرَقْتَ بِهِ

، بَيْنَ حَلَالِكَ وَ حَرَامِكَ

وَ قُرْآناً أَعْرَبْتَ بِهِ عَنْ شَرَائِعِ أَحْكَامِكَ

، وَ كِتَاباً فَصَّلْتَهُ لِعِبَادِكَ تَفْصِيلًا

وَ وَحْياً أَنْزَلْتَهُ

عَلَى نَبِيِّكَ مُحَمَّدٍ صَلَوَاتُكَ عَلَيْهِ وَ آلِهِ تَنْزِيلًا .

3. وَ جَعَلْتَهُ

نُوراً نَهْتَدِي

، مِنْ ظُلَمِ الضَّلَالَةِ وَ الْجَهَالَةِ بِاتِّبَاعِهِ

وَ شِفَاءً لِمَنْ أَنْصَتَ

، بِفَهَمِ التَّصْدِيقِ إِلَى اسْتِمَاعِهِ

، وَ مِيزَانَ قِسْطٍ لَا يَحِيفُ عَنِ الْحَقِّ لِسَانُهُ

، وَ نُورَ هُدًى لَا يَطْفَأُ عَنِ الشَّاهِدِينَ بُرْهَانُهُ

وَ عَلَمَ نَجَاةٍ

، لَا يَضِلُّ مَنْ أَمَّ قَصْدَ سُنَّتِهِ

وَ لا تَنَالُ أَيْدِي الْهَلَكَاتِ

. مَنْ تَعَلَّقَ بِعُرْوَةِ عِصْمَتِهِ

4. اللَّهُمَّ

، فَإِذْ أَفَدْتَنَا الْمَعُونَةَ عَلَى تِلَاوَتِهِ

، وَ سَهَّلْتَ جَوَاسِيَ أَلْسِنَتِنَا بِحُسْنِ عِبَارَتِهِ

، فَاجْعَلْنَا مِمَّنْ يَرْعَاهُ حَقَّ رِعَايَتِهِ

وَ يَدِينُ لَكَ بِاعْتِقَادِ التَّسْلِيمِ

، لِمُحْكَمِ آيَاتِهِ

، وَ يَفْزَعُ إِلَى الْإِقْرَارِ بِمُتَشَابِهِهِ

. وَ مُوضَحَاتِ بَيِّنَاتِهِ

5. اللَّهُمَّ إِنَّكَ أَنْزَلْتَهُ عَلَى نَبِيِّكَ مُحَمَّدٍ

، صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ مُجْمَلًا

، وَ أَلْهَمْتَهُ عِلْمَ عَجَائِبِهِ مُكَمَّلًا

، وَ وَرَّثْتَنَا عِلْمَهُ مُفَسَّراً

، وَ فَضَّلْتَنَا عَلَى مَنْ جَهِلَ عِلْمَهُ

وَ قَوَّيْتَنَا عَلَيْهِ

. لِتَرْفَعَنَا فَوْقَ مَنْ لَمْ يُطِقْ حَمْلَهُ

6. اللَّهُمَّ فَكَمَا جَعَلْتَ قُلُوبَنَا لَهُ حَمَلَةً ،

، وَ عَرَّفْتَنَا بِرَحْمَتِكَ شَرَفَهُ وَ فَضْلَهُ

، فَصَلِّ عَلَى مُحَمَّدٍ الْخَطِيبِ بِهِ

، وَ عَلَى آلِهِ الْخُزَّانِ لَهُ

وَ اجْعَلْنَا مِمَّنْ يَعْتَرِفُ بِأَنَّهُ مِنْ عِنْدِكَ

، حَتَّى لَا يُعَارِضَنَا الشَّكُّ فِي تَصْدِيقِهِ

. وَ لَا يَخْتَلِجَنَا الزَّيْغُ عَنْ قَصْدِ طَرِيقِهِ

7. اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ ،

، وَ اجْعَلْنَا مِمَّنْ يَعْتَصِمُ بِحَبْلِهِ

، وَ يَأْوِي مِنَ الْمُتَشَابِهَاتِ إِلَى حِرْزِ مَعْقِلِهِ

، وَ يَسْكُنُ فِي ظِلِّ جَنَاحِهِ

، وَ يَهْتَدِي بِضَوْءِ صَبَاحِهِ

، وَ يَقْتَدِي بِتَبَلُّجِ أَسْفَارِهِ

، وَ يَسْتَصْبِحُ بِمِصْبَاحِهِ

. وَ لَا يَلْتَمِسُ الْهُدَى فِي غَيْرِهِ

8. اللَّهُمَّ وَ كَمَا نَصَبْتَ بِهِ مُحَمَّداً

عَلَماً لِلدَّلَالَةِ عَلَيْكَ ،

وَ أَنْهَجْتَ بِآلِهِ سُبُلَ الرِّضَا إِلَيْكَ ،

فَصَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ ،

وَ اجْعَلِ الْقُرْآنَ وَسِيلَةً لَنَا إِلَى أَشْرَفِ مَنَازِلِ الْكَرَامَةِ ،

وَ سُلَّماً نَعْرُجُ فِيهِ إِلَى مَحَلِّ السَّلَامَةِ ،

وَ سَبَباً نُجْزَى بِهِ

النَّجَاةَ فِي عَرْصَةِ الْقِيَامَةِ ،

وَ ذَرِيعَةً نَقْدَمُ بِهَا

عَلَى نَعِيمِ دَارِ الْمُقَامَةِ .

9. اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ ،

وَ احْطُطْ بِالْقُرْآنِ عَنَّا ثِقْلَ الْأَوْزَارِ ،

وَ هَبْ لَنَا حُسْنَ شَمَائِلِ الْأَبْرَارِ ،

وَ اقْفُ بِنَا آثَارَ الَّذِينَ قَامُوا لَكَ بِهِ

آنَاءَ اللَّيْلِ وَ أَطْرَافَ النَّهَارِ

، حَتَّى تُطَهِّرَنَا مِنْ كُلِّ دَنَسٍ بِتَطْهِيرِهِ

، وَ تَقْفُوَ بِنَا آثَارَ الَّذِينَ اسْتَضَاءُوا بِنُورِهِ

وَ لَمْ يُلْهِهِمُ الْأَمَلُ عَنِ الْعَمَلِ

. فَيَقْطَعَهُمْ بِخُدَعِ غُرُورِهِ

10. اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ ،

وَ اجْعَلِ الْقُرْآنَ لَنَا

، فِي ظُلَمِ اللَّيَالِي مُونِساً

، وَ مِنْ نَزَغَاتِ الشَّيْطَانِ وَ خَطَرَاتِ الْوَسَاوِسِ حَارِساً

، وَ لِأَقْدَامِنَا عَنْ نَقْلِهَا إِلَى الْمَعَاصِي حَابِساً

، وَ لِأَلْسِنَتِنَا عَنِ الْخَوْضِ فِي الْبَاطِلِ مِنْ غَيْرِ مَا آفَةٍ مُخْرِساً

، وَ لِجَوَارِحِنَا عَنِ اقْتِرَافِ الْآثَامِ زَاجِراً

، وَ لِمَا طَوَتِ الْغَفْلَةُ عَنَّا مِنْ تَصَفُّحِ الِاعْتِبَارِ نَاشِراً

، حَتَّى تُوصِلَ إِلَى قُلُوبِنَا فَهْمَ عَجَائِبِهِ

وَ زَوَاجِرَ أَمْثَالِهِ

الَّتِي ضَعُفَتِ الْجِبَالُ الرَّوَاسِي عَلَى صَلَابَتِهَا

. عَنِ احْتِمَالِهِ

11. اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ ،

، وَ أَدِمْ بِالْقُرْآنِ صَلَاحَ ظَاهِرِنَا

وَ احْجُبْ بِهِ خَطَرَاتِ الْوَسَاوِسِ

، عَنْ صِحَّةِ ضَمَائِرِنَا

، وَ اغْسِلْ بِهِ دَرَنَ قُلُوبِنَا وَ عَلَائِقَ أَوْزَارِنَا

، وَ اجْمَعْ بِهِ مُنْتَشَرَ أُمُورِنَا

، وَ أَرْوِ بِهِ فِي مَوْقِفِ الْعَرْضِ عَلَيْكَ ظَمَأَ هَوَاجِرِنَا

وَ اكْسُنَا بِهِ حُلَلَ الْأَمَانِ

. يَوْمَ الْفَزَعِ الْأَكْبَرِ فِي نُشُورِنَا

12. اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ ،

، وَ اجْبُرْ بِالْقُرْآنِ خَلَّتَنَا مِنْ عَدَمِ الْإِمْلَاقِ

وَ سُقْ إِلَيْنَا بِهِ رَغَدَ الْعَيْشِ

، وَ خِصْبَ سَعَةِ الْأَرْزَاقِ

، وَ جَنِّبْنَا بِهِ الضَّرَائِبَ الْمَذْمُومَةَ وَ مَدَانِيَ الْأَخْلَاقِ

وَ اعْصِمْنَا بِهِ مِنْ هُوَّةِ الْكُفْرِ وَ دَوَاعِي النِّفَاقِ

حَتَّى يَكُونَ لَنَا فِي الْقِيَامَةِ

، إِلَى رِضْوَانِكَ وَ جِنَانِكَ قَائِداً

، وَ لَنَا فِي الدُّنْيَا عَنْ سُخْطِكَ وَ تَعَدِّي حُدُودِكَ ذَائِداً

وَ لِمَا عِنْدَكَ

. بِتَحْلِيلِ حَلَالِهِ وَ تَحْرِيمِ حَرَامِهِ شَاهِداً

13. اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ ،

وَ هَوِّنْ بِالْقُرْآنِ عِنْدَ الْمَوْتِ عَلَى أَنْفُسِنَا

، كَرْبَ السِّيَاقِ

، وَ جَهْدَ الْأَنِينِ

، وَ تَرَادُفَ الْحَشَارِجِ إِذَا بَلَغَتِ النُّفُوسُ التَّرَاقِيَ

وَ قِيلَ مَنْ رَاقٍ

، وَ تَجَلَّى مَلَكُ الْمَوْتِ لِقَبْضِهَا مِنْ حُجُبِ الْغُيُوبِ

، وَ رَمَاهَا عَنْ قَوْسِ الْمَنَايَا بِأَسْهُمِ وَحْشَةِ الْفِرَاقِ

وَ دَافَ لَهَا مِنْ ذُعَافِ الْمَوْتِ

، كَأْساً مَسْمُومَةَ الْمَذَاقِ

، وَ دَنَا مِنَّا إِلَى الْآخِرَةِ رَحِيلٌ وَ انْطِلَاقٌ

، وَ صَارَتِ الْأَعْمَالُ قَلَائِدَ فِي الْأَعْنَاقِ

وَ كَانَتِ الْقُبُورُ هِيَ الْمَأْوَى

. إِلَى مِيقَاتِ يَوْمِ التَّلَاقِ

14. اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ ،

، وَ بَارِكْ لَنَا فِي حُلُولِ دَارِ الْبِلَى

، وَ طُولِ الْمُقَامَةِ بَيْنَ أَطْبَاقِ الثَّرَى

، وَ اجْعَلِ الْقُبُورَ بَعْدَ فِرَاقِ الدُّنْيَا خَيْرَ مَنَازِلِنَا

، وَ افْسَحْ لَنَا بِرَحْمَتِكَ فِي ضِيقِ مَلَاحِدِنَا

وَ لَا تَفْضَحْنَا فِي حَاضِرِي الْقِيَامَةِ

. بِمُوبِقَاتِ آثَامِنَا

15. وَ ارْحَمْ بِالْقُرْآنِ

، فِي مَوْقِفِ الْعَرْضِ عَلَيْكَ ذُلَّ مَقَامِنَا

وَ ثَبِّتْ بِهِ عِنْدَ اضْطِرَابِ جِسْرِ جَهَنَّمَ

، يَوْمَ الْمَجَازِ عَلَيْهَا زَلَلَ أَقْدَامِنَا

، وَ نَوِّرْ بِهِ قَبْلَ الْبَعْثِ سُدَفَ قُبُورِنَا

وَ نَجِّنَا بِهِ مِنْ كُلِّ كَرْبٍ يَوْمَ الْقِيَامَةِ

وَ شَدَائِدِ أَهْوَالِ يَوْمِ الطَّامَّةِ

16. وَ بَيِّضْ وُجُوهَنَا

يَوْمَ تَسْوَدُّ وُجُوهُ الظَّلَمَةِ

، فِي يَوْمِ الْحَسْرَةِ وَ النَّدَامَةِ

، وَ اجْعَلْ لَنَا فِي صُدُورِ الْمُؤْمِنِينَ وُدّاً

. وَ لَا تَجْعَلِ الْحَيَاةَ عَلَيْنَا نَكَداً

17. اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ عَبْدِكَ وَ رَسُولِكَ

، كَمَا بَلَّغَ رِسَالَتَكَ

، وَ صَدَعَ بِأَمْرِكَ

. وَ نَصَحَ لِعِبَادِكَ

18. اللَّهُمَّ اجْعَلْ نَبِيَّنَا

صَلَوَاتُكَ عَلَيْهِ وَ عَلَى آلِهِ يَوْمَ الْقِيَامَةِ

، أَقْرَبَ الْنَّبِيِّينَ مِنْكَ مَجْلِساً

، وَ أَمْكَنَهُمْ مِنْكَ شَفَاعَةً

، وَ أَجَلَّهُمْ عِنْدَكَ قَدْراً

. وَ أَوْجَهَهُمْ عِنْدَكَ جَاهاً

19. اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ ،

، وَ شَرِّفْ بُنْيَانَهُ ، وَ عَظِّمْ بُرْهَانَهُ

، وَ ثَقِّلْ مِيزَانَهُ ، وَ تَقَبَّلْ شَفَاعَتَهُ

، وَ قَرِّبْ وَسِيلَتَهُ

وَ بَيِّضْ وَجْهَهُ ، وَ أَتِمَّ نُورَهُ ، وَ ارْفَعْ دَرَجَتَهُ

20. وَ أَحْيِنَا عَلَى سُنَّتِهِ ،

وَ تَوَفَّنَا عَلَى مِلَّتِهِ

، وَ خُذْ بِنَا مِنْهَاجَهُ ، وَ اسْلُكْ بِنَا سَبِيلَهُ

، وَ اجْعَلْنَا مِنْ أَهْلِ طَاعَتِهِ

وَ احْشُرْنَا فِي زُمْرَتِهِ ، وَ أَوْرِدْنَا حَوْضَهُ ، وَ اسْقِنَا بِكَأْسِهِ

21. وَ صَلِّ اللَّهُمَّ عَلَى مُحَمَّدٍ وَ آلِهِ ،

صَلَاةً تُبَلِّغُهُ بِهَا

، أَفْضَلَ مَا يَأْمُلُ مِنْ خَيْرِكَ وَ فَضْلِكَ وَ كَرَامَتِكَ

. إِنَّكَ ذُو رَحْمَةٍ وَاسِعَةٍ ، وَ فَضْلٍ كَرِيمٍ

22. اللَّهُمَّ اجْزِهِ بِمَا بَلَّغَ مِنْ رِسَالَاتِكَ ،

، وَ أَدَّى مِنْ آيَاتِكَ

، وَ نَصَحَ لِعِبَادِكَ

، وَ جَاهَدَ فِي سَبِيلِكَ

أَفْضَلَ مَا جَزَيْتَ أَحَداً مِنْ مَلَائِكَتِكَ الْمُقَرَّبِينَ ،

وَ أَنْبِيَائِكَ الْمُرْسَلِينَ الْمُصْطَفَيْنَ ،

وَ السَّلَامُ عَلَيْهِ وَ عَلَى آلِهِ الطَّيِّبِينَ الطَّاهِرِينَ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ .

1– O God,
Thou hast helped me complete Thy Book,
which Thou sent down as a light[1]
and appointed as a guardian over every book Thou hast sent down,[2]
preferring it over every narrative which Thou hast recounted,[3]

2– a separator, through which Thou hast separated
Thy lawful from Thy unlawful,[4]
a Qur'an, through which Thou hast made plain
the approaches to Thy ordinances,[5]
a book, which Thou hast distinguished very distinctly for Thy servants,[6]
a revelation, which Thou hast sent down,
a sending down, upon Thy prophet Muhammad[7]
(Thy blessings be upon him and his Household).

3– Thou appointed it
a light through following which we may be guided
from the shadows of error and ignorance,[8]
a healing for him who turns ear toward hearing it with the understanding of attestation,[9]
a just balance whose tongue does not incline away from truth,[10]
a light of guidance whose proof is not extinguished before the witnesses,[11]
and a guidepost of deliverance, so that
he who repairs straightway to its prescription
will not go astray
and he who clings to its preservation's handhold
will not be touched by the hands of disasters.

4– O God,
since Thou hast given us help to recite it
and made smooth the roughness of our tongues
through the beauty of its expression,
place us among those who

observe it as it should be observed,
serve Thee by adhering in submission
to the firm text of its verses,
and seek refuge in admitting both its ambiguous parts
and the elucidations of its clear signs!

5– O God, Thou sent it down upon Thy prophet Muhammad
(God bless him and his household) in summary form,
Thou inspired him with the science of its wonders to complement it,
Thou made us the heirs of its knowledge as interpreters,[12]
Thou made us to surpass him who is ignorant of its knowledge,
and Thou gave us strength over it
to raise us above those not able to carry it.

6– O God, just as Thou hast appointed our hearts
as its carriers
and made known to us through Thy mercy
its nobility and excellence,
so also bless Muhammad, its preacher,
and his Household, its guardians,
and place us among those who confess that it has come from Thee,
lest doubt about attesting to it assail us,
or deviation from its straightforward path shake us!

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

8– O God, just as through it Thou hast set up Muhammad
as a guidepost to point to Thee
and through his Household Thou hast made clear Thy good pleasure's roads to Thee,
so also bless Muhammad and his Household
and make the Qur'an our mediation to the noblest stations of Thy honour,
a ladder by which we may climb
to the place of safety,

a cause for our being repaid
with deliverance at the Plain of Resurrection,
and a means whereby we may reach
the bliss of the House of Permanence!

9– O God, bless Muhammad and his Household,
lessen for us through the Qur'an the weight of heavy sins,
give to us the excellent qualities of the pious,
and make us follow the tracks of those who stood before Thee
in the watches of the night and the ends of the day,[13]
such that Thou purifiest us from every defilement through its purification
and makest us to follow the tracks of those
who have taken illumination from its light
and whom expectation has not distracted from works,
cutting them off through its delusions' deceptions!

10– O God, bless Muhammad and his Household
and appoint the Qur'an
for us an intimate in the shadows of nights
and a guardian against the instigations of Satan
and confusing thoughts,
for our feet an obstruction from passing to acts of disobedience,
for our tongues a silencer without blight
preventing a plunge into falsehood,
for our limbs a restrainer from committing sins,
and for the scrutiny of heedfulness
rolled up in heedlessness an unroller,
such that Thou attachest to our hearts
the understanding of the Qur'an's wonders
and its restraining similitudes
which immovable mountains in all their solidity
were too weak to carry![14]

11– O God, bless Muhammad and his Household
and through the Qur'an make permanent the rightness of our outward selves,
veil the ideas of confusing thoughts
from the soundness of our innermost minds,
wash away the dirt of our hearts and the ties of our heavy sins,
gather our scattered affairs,
quench the thirst of our burning heat in the standing place of the presentation to Thee,

and clothe us in the robes of security
on the Day of the Greatest Terror at our uprising![15]

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

13– O God, bless Muhammad and his Household
and through the Qur'an make easy for our souls at death
the distress of the driving,[16]
the effort of the moaning,
and the succession of the rattling, when souls *reach the throats*
and it is said, 'Where is the enchanter?';[17]
when the angel of death discloses himself to seize them from behind the veils of unseen things,
letting loose at them from the bow of destinies
the arrows of the terror of lonesome separation,
and mixing for them from sudden death
a cup poisoned to the taste;
and when departure and release for the hereafter come close to us,
works become collars around the necks,[18]
and the graves become the haven
until the appointed time of the Day of Encounter!

14–O God, bless Muhammad and his Household,
make blessed for us the arrival at the house of decay
and the drawn out residence between the layers of the earth,
appoint the graves, after separation from this world, the best of our waystations,
make roomy for us through Thy mercy the narrowness of our tombs,

and disgrace us not among those present at the Resurrection through our ruinous sins!

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

16– Whiten our faces on the day when the faces of wrongdoers are blackened[19]
during the Day of Regret and Remorse,
appoint love for us in the breasts of the faithful,
and make not life for us troublesome!

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

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

19– O God, bless Muhammad and the Household of Muhammad,
ennoble his edifice, magnify his proof,
make weighty his balance, accept his intercession,
bring near his mediation,[20]
whiten his face, complete his light, and raise his degree!

20– Make us live according to his Sunna,
make us die in his creed,
take us on his road, make us travel his path,
place us among the people who obey him,
muster us in his band, lead us to up his pool,[21]
and give us to drink of his cup!

21– And bless Muhammad and his Household,
with a blessing through which Thou wilt take him
to the most excellent of Thy good, Thy bounty, and Thy generosity for which he hopes!

Thou art Possessor of boundless mercy
and generous bounty.

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

1. Allusion to 4:174: We have sent down to you a manifest light.
2. Allusion to 5:48: We have sent down to thee the Book with the truth, confirming the Book that was before it, and guarding over it.
3. There are allusions here to several Qur'anic verses, including 4:174, 5:48, and 39:23.
4. The Qur'an calls itself a 'separator' in 2:185, 3:4, and 25:1.
5. Allusion to the title given to itself by the Qur'an: 'the Arabic recitation' (12:2, 20:113, et al.). To 'make plain' (i'rab) also means to 'express in Arabic'.
6. Cf. 41:3: A book whose signs have been distinguished as an Arabic Qur'an for a people having knowledge.
7. Cf. 76:23: Surely We have sent down the Qur'an on thee, a sending down.
8. Cf. 14:1: A book We have sent down to thee that thou mayest bring forth mankind from the shadows to the light by the leave of their Lord; cf. also 57:9, 65:11.
9. For the name 'healing', cf. 10:57 and 17:82.
10. Cf. 57:25.
11. According to Sayyid "Alikhan, by 'witnesses' the Imam means either those who bear witness to God's Unity and to the prophets, since the Qur'an is their greatest proof, or the Prophet and his Household, who are (according to the Shi'ite interpretation) the witnesses referred to in the verse:

Thus We appointed you a midmost nation that you might be witnesses to the people, and that the Messenger might be a witness to you (2:143).

12. Here the prayer's specific reference to the Imam's own situation leads the commentators to suggest altering the text when it is recited. Sayyid "Alikhan suggests that one should make the following changes: warrathtana –> warrathta awsiya'ahu; faddaltana –> faddaltahum; qawwaytana –> qawwaytahum; tarfa'ana –> tarfa'ahum. The meaning would then be: 'Thou madest his executors the heirs of its knowledge as interpreters, Thou preferred them over him who is ignorant of its knowledge, and Thou gavest them strength to lift them above...'.
13. Allusion to 20:130: Proclaim thy Lord's praise.... in the watches of the night, and at the ends of the day.
14. Allusion to 59:21: If We had sent down the Qur'an upon a mountain, thou wouldst have seen it humbled, split asunder out of the fear of God.
15. Allusion to two Qur'anic verses:

They shall be secure from terror on that day (27:89);

The Greatest Terror shall not grieve them (21:103).

16. Allusion to:

As though they were being driven into death with their eyes open (8:6)

and:

And death's agony comes in truth.... And every soul will come, with it a driver and a witness. (50:21)

17. 75:26–27
18. Allusion to 17:13: And every man – We have fastened to him the bird of omen upon his neck.
19. Cf. 1.14 and 3:106.
20. The 'mediation' is mentioned in 5:35: O you who have faith, fear God and seek the mediation to Him.

'Mediation' may mean simply the means of access to God, defined in terms of any work of obedience or pious act. But most commentators point out the verse's connection to a well-known saying of the Prophet concerning 'mediation' as the highest station of Paradise, and this in turn is normally defined as the permission God will give to the Prophet at the Resurrection to intercede for his community.

The Prophet said: 'When you hear the muezzin, repeat what he says, then call down blessings upon me. If someone calls down a blessing upon me, God will call down ten upon him.

Then ask that I be given the mediation, for it is a station in the Garden suited only for one of God's servants, and I hope to be that one. If anyone asks that I be given the mediation, my intercession for him will become lawful' (Muslim, Salat 11; Tirmidhi, Manaqib I; Abu Dawud, Salat 36; Ahmad II, 168, 265; III 83). Padwick discusses the connection between mediation and intercession in Muslim Devotions, Ch. 2, 'The Prayer of Mediation' (the relationship between the two can be seen in the present work in 65.4–5, 66.3–4, 78.1). On the mediation of the Imams, see note 217.

21. Allusion to the 'Pool of Abundance' in Paradise, which, according to several hadith, is the meaning of the 'Abundance' which God gave to the Prophet as mentioned in 108:1.

43) His Supplication when he Looked at the New Crescent Moon

وَ كَانَ مِنْ دُعَائِهِ عَلَيْهِ السَّلَامُ إِذَا نَظَرَ إِلَى الْهِلَالِ (43)

1. أَيُّهَا الْخَلْقُ الْمُطِيعُ ،

الدَّائِبُ السَّرِيعُ ،

الْمُتَرَدِّدُ فِي مَنَازِلِ التَّقْدِيرِ ،

. الْمُتَصَرِّفُ فِي فَلَكِ التَّدْبِيرِ

2. آمَنْتُ بِمَنْ نَوَّرَ بِكَ الظُّلَمَ ،

، وَ أَوْضَحَ بِكَ الْبُهَمَ

، وَ جَعَلَكَ آيَةً مِنْ آيَاتِ مُلْكِهِ

، وَ عَلَامَةً مِنْ عَلَامَاتِ سُلْطَانِهِ

، وَ امْتَهَنَكَ بِالزِّيَادَةِ وَ النُّقْصَانِ

، وَ الطُّلُوعِ وَ الْأُفُولِ ، وَ الْإِنَارَةِ وَ الْكُسُوفِ

فِي كُلِّ ذَلِكَ أَنْتَ لَهُ مُطِيعٌ ، وَ إِلَى إِرَادَتِهِ سَرِيعٌ

3. سُبْحَانَهُ مَا أَعْجَبَ مَا دَبَّرَ فِي أَمْرِكَ

وَ أَلْطَفَ مَا صَنَعَ فِي شَأْنِكَ

جَعَلَكَ مِفْتَاحَ شَهْرٍ حَادِثٍ لِأَمْرٍ حَادِثٍ

4. فَأَسْأَلُ اللَّهَ رَبِّي وَ رَبَّكَ ،

، وَ خَالِقِي وَ خَالِقَكَ

، وَ مُقَدِّرِي وَ مُقَدِّرَكَ

وَ مُصَوِّرِي وَ مُصَوِّرَكَ

، أَنْ يُصَلِّيَ عَلَى مُحَمَّدٍ وَ آلِهِ

، وَ أَنْ يَجْعَلَكَ هِلَالَ بَرَكَةٍ لَا تَمْحَقُهَا الْأَيَّامُ

وَ طَهَارَةٍ لَا تُدَنِّسُهَا الْآثَامُ

5. هِلَالَ أَمْنٍ مِنَ الْآفَاتِ ، وَ سَلَامَةٍ مِنَ السَّيِّئَاتِ ،

، هِلَالَ سَعْدٍ لَا نَحْسَ فِيهِ

، وَ يُمْنٍ لَا نَكَدَ مَعَهُ ، وَ يُسْرٍ لَا يُمَازِجُهُ عُسْرٌ

، وَ خَيْرٍ لَا يَشُوبُهُ شَرٌّ

. هِلَالَ أَمْنٍ وَ إِيمَانٍ وَ نِعْمَةٍ وَ إِحْسَانٍ وَ سَلَامَةٍ وَ إِسْلَامٍ

6. اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ ،

، وَ اجْعَلْنَا مِنْ أَرْضَى مَنْ طَلَعَ عَلَيْهِ

، وَ أَزْكَى مَنْ نَظَرَ إِلَيْهِ

، وَ أَسْعَدَ مَنْ تَعَبَّدَ لَكَ فِيهِ

، وَ وَفِّقْنَا فِيهِ لِلتَّوْبَةِ

وَ اعْصِمْنَا فِيهِ مِنَ الْحَوْبَةِ ،

وَ احْفَظْنَا فِيهِ مِنْ مُبَاشَرَةِ مَعْصِيَتِكَ

7. وَ أَوْزِعْنَا فِيهِ شُكْرَ نِعْمَتِكَ ،

وَ أَلْبِسْنَا فِيهِ جُنَنَ الْعَافِيَةِ ،

وَ أَتْمِمْ عَلَيْنَا بِاسْتِكْمَالِ طَاعَتِكَ فِيهِ الْمِنَّةَ ،

إِنَّكَ الْمَنَّانُ الْحَمِيدُ ،

وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَ آلِهِ الطَّيِّبِينَ الطَّاهِرِينَ .

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

2– I have faith in Him who lights up darknesses through thee,
illuminates jet–black shadows by thee,
appointed thee one of the signs of His kingdom
and one of the marks of His authority,
and humbled thee through increase and decrease,
rising and setting, illumination and eclipse.
In all of this thou art obedient to Him,
prompt toward His will.

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

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

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

6– O God,
bless Muhammad and his Household,
place us among the most satisfied of those over whom the crescent has risen,
the purest of those who have looked upon it,
the most fortunate of those who have worshipped Thee under it;
give us the success during [the new month] to repent,
preserve us within it from misdeeds,
guard us therein from pursuing disobedience to Thee,

7– allot to us within it thanksgiving for Thy favour,
clothe us during it in the shields of well–being,
and complete for us Thy kindness
by perfecting therein obedience to Thee!
Surely Thou art All–kind, Praiseworthy.
And bless Muhammad and his Household, the good, the pure.

1. Allusion to 36:39: And the moon – We have determined it by mansions, till it returns like an aged palm–bough.

44) His Supplication for the Coming of the Month of Ramadan

وَ كَانَ مِنْ دُعَائِهِ عَلَيْهِ السَّلَامُ إِذَا دَخَلَ شَهْرُ رَمَضَانَ (44)

1. الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِحَمْدِهِ ،

وَ جَعَلَنَا مِنْ أَهْلِهِ

لِنَكُونَ لِإِحْسَانِهِ مِنَ الشَّاكِرِينَ ،

وَ لِيَجْزِيَنَا عَلَى ذَلِكَ جَزَاءَ الْمُحْسِنِينَ .

2. وَ الْحَمْدُ لِلَّهِ الَّذِي حَبَانَا بِدِينِهِ ،

وَ اخْتَصَّنَا بِمِلَّتِهِ ،

وَ سَبَّلَنَا فِي سُبُلِ إِحْسَانِهِ

لِنَسْلُكَهَا بِمَنِّهِ إِلَى رِضْوَانِهِ ،

حَمْداً يَتَقَبَّلُهُ مِنَّا ،

وَ يَرْضَى بِهِ عَنَّا .

3. وَ الْحَمْدُ لِلَّهِ الَّذِي جَعَلَ مِنْ تِلْكَ السُّبُلِ شَهْرَهُ

شَهْرَ رَمَضَانَ ،

شَهْرَ الصِّيَامِ ،

، وَ شَهْرَ الْإِسْلَامِ

، وَ شَهْرَ الطَّهُورِ

، وَ شَهْرَ التَّمْحِيصِ

وَ شَهْرَ الْقِيَامِ

الَّذِي أُنْزِلَ فِيهِ الْقُرْآنُ ، هُدًى لِلنَّاسِ ، وَ بَيِّنَاتٍ مِنَ الْهُدَى وَ الْفُرْقَانِ

4. فَأَبَانَ فَضِيلَتَهُ عَلَى سَائِرِ الشُّهُورِ

، بِمَا جَعَلَ لَهُ مِنَ الْحُرُمَاتِ الْمَوْفُورَةِ ، وَ الْفَضَائِلِ الْمَشْهُورَةِ

، فَحَرَّمَ فِيهِ مَا أَحَلَّ فِي غَيْرِهِ إِعْظَاماً

، وَ حَجَرَ فِيهِ الْمَطَاعِمَ وَ الْمَشَارِبَ إِكْرَاماً

وَ جَعَلَ لَهُ وَقْتاً بَيِّناً لَا يُجِيزُ جَلَّ وَ عَزَّ

. أَنْ يُقَدَّمَ قَبْلَهُ ، وَ لَا يَقْبَلُ أَنْ يُؤَخَّرَ عَنْهُ

5. ثُمَّ فَضَّلَ لَيْلَةً وَاحِدَةً مِنْ لَيَالِيهِ

، عَلَى لَيَالِي أَلْفِ شَهْرٍ

، وَ سَمَّاهَا لَيْلَةَ الْقَدْرِ

تَنَزَّلُ الْمَلَائِكَةُ وَ الرُّوحُ فِيهَا

، بِإِذْنِ رَبِّهِمْ مِنْ كُلِّ أَمْرٍ سَلَامٌ

دَائِمُ الْبَرَكَةِ إِلَى طُلُوعِ الْفَجْرِ

عَلَى مَنْ يَشَاءُ مِنْ عِبَادِهِ

. بِمَا أَحْكَمَ مِنْ قَضَائِهِ

6. اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ ،

، وَ أَلْهِمْنَا مَعْرِفَةَ فَضْلِهِ وَ إِجْلَالَ حُرْمَتِهِ

، وَ التَّحَفُّظَ مِمَّا حَظَرْتَ فِيهِ

، وَ أَعِنَّا عَلَى صِيَامِهِ بِكَفِّ الْجَوَارِحِ عَنْ مَعَاصِيكَ

وَ اسْتِعْمَالِهَا فِيهِ بِمَا يُرْضِيكَ

، حَتَّى لَا نُصْغِيَ بِأَسْمَاعِنَا إِلَى لَغْوٍ

وَ لَا نُسْرِعَ بِأَبْصَارِنَا إِلَى لَهْوٍ

7. وَ حَتَّى لَا نَبْسُطَ أَيْدِيَنَا إِلَى مَحْظُورٍ ،

، وَ لَا نَخْطُوَ بِأَقْدَامِنَا إِلَى مَحْجُورٍ

، وَ حَتَّى لَا تَعِيَ بُطُونُنَا إِلَّا مَا أَحْلَلْتَ

، وَ لَا تَنْطِقَ أَلْسِنَتُنَا إِلَّا بِمَا مَثَّلْتَ

، وَ لَا نَتَكَلَّفَ إِلَّا مَا يُدْنِي مِنْ ثَوَابِكَ

، وَ لَا نَتَعَاطَى إِلَّا الَّذِي يَقِي مِنْ عِقَابِكَ

، ثُمَّ خَلِّصْ ذَلِكَ كُلَّهُ مِنْ رِئَاءِ الْمُرَاءِينَ

، وَ سُمْعَةِ الْمُسْمِعِينَ

، لَا نُشْرِكُ فِيهِ أَحَداً دُونَكَ

. وَ لَا نَبْتَغِي فِيهِ مُرَاداً سِوَاكَ

8. اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ ،

وَ قِفْنَا فِيهِ عَلَى مَوَاقِيتِ الصَّلَوَاتِ الْخَمْسِ

، بِحُدُودِهَا الَّتِي حَدَّدْتَ

، وَ فُرُوضِهَا الَّتِي فَرَضْتَ

، وَ وَظَائِفِهَا الَّتِي وَظَّفْتَ

وَ أَوْقَاتِهَا الَّتِي وَقَّتَّ

9. وَ أَنْزِلْنَا فِيهَا مَنْزِلَةَ الْمُصِيبِينَ لِمَنَازِلِهَا ،

الْحَافِظِينَ لِأَرْكَانِهَا ،

الْمُؤَدِّينَ لَهَا فِي أَوْقَاتِهَا

عَلَى مَا سَنَّهُ عَبْدُكَ وَ رَسُولُكَ

صَلَوَاتُكَ عَلَيْهِ وَ آلِهِ

فِي رُكُوعِهَا وَ سُجُودِهَا وَ جَمِيعِ فَوَاضِلِهَا

عَلَى أَتَمِّ الطَّهُورِ وَ أَسْبَغِهِ ،

وَ أَبْيَنِ الْخُشُوعِ وَ أَبْلَغِهِ .

10. وَ وَفِّقْنَا فِيهِ لِأَنْ نَصِلَ أَرْحَامَنَا بِالْبِرِّ وَ الصِّلَةِ ،

وَ أَنْ نَتَعَاهَدَ جِيرَانَنَا بِالْإِفْضَالِ وَ الْعَطِيَّةِ ،

وَ أَنْ نُخَلِّصَ أَمْوَالَنَا مِنَ التَّبِعَاتِ ،

وَ أَنْ نُطَهِّرَهَا بِإِخْرَاجِ الزَّكَوَاتِ ،

وَ أَنْ نُرَاجِعَ مَنْ هَاجَرَنَا ،

وَ أَنْ نُنْصِفَ مَنْ ظَلَمَنَا ،

وَ أَنْ نُسَالِمَ مَنْ عَادَانَا

، حَاشَى مَنْ عُودِيَ فِيكَ وَ لَكَ

، فَإِنَّهُ الْعَدُوُّ الَّذِي لَا نُوَالِيهِ

. وَ الْحِزْبُ الَّذِي لَا نُصَافِيهِ

11. وَ أَنْ نَتَقَرَّبَ إِلَيْكَ فِيهِ مِنَ الْأَعْمَالِ الزَّاكِيَةِ

، بِمَا تُطَهِّرُنَا بِهِ مِنَ الذُّنُوبِ

، وَ تَعْصِمُنَا فِيهِ مِمَّا نَسْتَأْنِفُ مِنَ الْعُيُوبِ

. حَتَّى لَا يُورِدَ عَلَيْكَ أَحَدٌ مِنْ مَلَائِكَتِكَ إِلَّا دُونَ مَا نُورِدُ مِنْ أَبْوَابِ الطَّاعَةِ لَكَ ، وَ أَنْوَاعِ الْقُرْبَةِ إِلَيْكَ

12. اللَّهُمَّ إِنِّي أَسْأَلُكَ بِحَقِّ هَذَا الشَّهْرِ ،

وَ بِحَقِّ مَنْ تَعَبَّدَ لَكَ فِيهِ

مِنِ ابْتِدَائِهِ إِلَى وَقْتِ فَنَائِهِ

، مِنْ مَلَكٍ قَرَّبْتَهُ

، أَوْ نَبِيٍّ أَرْسَلْتَهُ

، أَوْ عَبْدٍ صَالِحٍ اخْتَصَصْتَهُ

، أَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ وَ آلِهِ

، وَ أَهِّلْنَا فِيهِ لِمَا وَعَدْتَ أَوْلِيَاءَكَ مِنْ كَرَامَتِكَ

وَ أَوْجِبْ لَنَا فِيهِ مَا أَوْجَبْتَ

، لِأَهْلِ الْمُبَالَغَةِ فِي طَاعَتِكَ

. وَ اجْعَلْنَا فِي نَظْمِ مَنِ اسْتَحَقَّ الرَّفِيعَ الْأَعْلَى بِرَحْمَتِكَ

13. اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ ،

، وَ جَنِّبْنَا الْإِلْحَادَ فِي تَوْحِيدِكَ

، وَ الْتَّقْصِيرَ فِي تَمْجِيدِكَ

، وَ الشَّكَّ فِي دِينِكَ

، وَ الْعَمَى عَنْ سَبِيلِكَ

، وَ الْإِغْفَالَ لِحُرْمَتِكَ

. وَ الِانْخِدَاعَ لِعَدُوِّكَ الشَّيْطَانِ الرَّجِيمِ

14. اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ ،

وَ إِذَا كَانَ لَكَ فِي كُلِّ لَيْلَةٍ مِنْ لَيَالِي شَهْرِنَا هَذَا

، رِقَابٌ يُعْتِقُهَا عَفْوُكَ

أَوْ يَهَبُهَا صَفْحُكَ

، فَاجْعَلْ رِقَابَنَا مِنْ تِلْكَ الرِّقَابِ

. وَ اجْعَلْنَا لِشَهْرِنَا مِنْ خَيْرِ أَهْلٍ وَ أَصْحَابٍ

15. اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ ،

، وَ امْحَقْ ذُنُوبَنَا مَعَ امِّحَاقِ هِلَالِهِ

وَ اسْلَخْ عَنَّا تَبِعَاتِنَا مَعَ انْسِلَاخِ أَيَّامِهِ

، حَتَّى يَنْقَضِيَ عَنَّا وَ قَدْ صَفَّيْتَنَا فِيهِ مِنَ الْخَطِيئَاتِ

. وَ أَخْلَصْتَنَا فِيهِ مِنَ السَّيِّئَاتِ

16. اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ ،

، وَ إِنْ مِلْنَا فِيهِ فَعَدِّلْنَا

، وَ إِنْ زُغْنَا فِيهِ فَقَوِّمْنَا

وَ إِنِ اشْتَمَلَ عَلَيْنَا عَدُوُّكَ الشَّيْطَانُ

. فَاسْتَنْقِذْنَا مِنْهُ

17. اللَّهُمَّ اشْحَنْهُ بِعِبَادَتِنَا إِيَّاكَ ،

وَ زَيِّنْ أَوْقَاتَهُ بِطَاعَتِنَا لَكَ ،

وَ أَعِنَّا فِي نَهَارِهِ عَلَى صِيَامِهِ ،

وَ فِي لَيْلِهِ عَلَى الصَّلَاةِ وَ التَّضَرُّعِ إِلَيْكَ ،

وَ الْخُشُوعِ لَكَ ، وَ الذِّلَّةِ بَيْنَ يَدَيْكَ

حَتَّى لَا يَشْهَدَ نَهَارُهُ عَلَيْنَا بِغَفْلَةٍ ،

وَ لَا لَيْلُهُ بِتَفْرِيطٍ .

18. اللَّهُمَّ وَ اجْعَلْنَا فِي سَائِرِ الشُّهُورِ

وَ الْأَيَّامِ كَذَلِكَ مَا عَمَّرْتَنَا ،

وَ اجْعَلْنَا مِنْ عِبَادِكَ الصَّالِحِينَ

الَّذِينَ يَرِثُونَ الْفِرْدَوْسَ هُمْ فِيهَا خَالِدُونَ ،

وَ الَّذِينَ يُؤْتُونَ مَا آتَوْا وَ قُلُوبُهُمْ وَجِلَةٌ ،

أَنَّهُمْ إِلَى رَبِّهِمْ رَاجِعُونَ ،

وَ مِنَ الَّذِينَ يُسَارِعُونَ فِي الْخَيْرَاتِ

وَ هُمْ لَهَا سَابِقُونَ .

19. اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ ،

فِي كُلِّ وَقْتٍ وَ كُلِّ أَوَانٍ وَ عَلَى كُلِّ حَالٍ

عَدَدَ مَا صَلَّيْتَ عَلَى مَنْ صَلَّيْتَ عَلَيْهِ ،

وَ أَضْعَافَ ذَلِكَ كُلِّهِ بِالْأَضْعَافِ

الَّتِي لَا يُحْصِيهَا غَيْرُكَ ،

إِنَّكَ فَعَّالٌ لِمَا تُرِيدُ

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

3 And praise belongs to God who appointed among those roads His month,
the month of Ramadan,
the month of fasting,
the month of submission,
the month of purity,
the month of putting to test,
the month of standing in prayer,

in which the Qur'an was sent down as guidance to the people, and as clear signs of the Guidance and the Separator! [1]

4– He clarified its excellence over other months
by the many sacred things and well–known excellencies which He placed therein,
for He made unlawful in it what He declared lawful in others
to magnify it,
He prohibited foods and drinks in it to honour it,
and He appointed for it a clear time which He
(majestic and mighty is He)
allows not to be set forward and accepts not to be placed behind.

5– Then He made one of its nights surpass
the nights of a thousand months
and named it the Night of Decree;
in it the angels and the Spirit descend
by the leave of their Lord upon every command,
a peace [2]

constant in blessings until the rising of the dawn
upon whomsoever He will of His servants
according to the decision He has made firm.

6– O God, bless Muhammad and his Household,
inspire us with knowledge of its excellence,
veneration of its inviolability,
and caution against what Thou hast forbidden within it,
and help us to fast in it by our restraining our limbs from acts of disobedience toward Thee
and our employing them in that which pleases Thee,
so that we lend not our ears to idle talk
and hurry not with our eyes to diversion,

7– we stretch not our hands toward the forbidden
and stride not with our feet toward the prohibited,
our bellies hold only what Thou hast made lawful
and our tongues speak only what Thou hast exemplified,
we undertake nothing but what brings close to
Thy reward
and pursue nothing but what protects from Thy punishment!
Then rid all of that from the false show of the false showers and the fame seeking of the fame seekers,
lest we associate therein anything with Thee
or seek therein any object of desire but Thee!

8 O God, bless Muhammad and his Household,

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

9– and in the prayers make us alight in the station of
the keepers of their stations,
the guardians of their pillars,
their performers in their times,
as Thy servant and Thy messenger set down in his *Sunna*
(Thy blessings be upon him and his Household)
in their bowings, their prostrations, and all their
excellent acts,
with the most complete and ample ritual purity
and the most evident and intense humility!
10– Give us success in this month to tighten our bonds of kin with devotion and gifts,
attend to our neighbours with bestowal and giving,
rid our possessions from claims,
purify them through paying the alms,
go back to him who has gone far from us,
treat justly him who has wronged us,
make peace with him who shows enmity toward us
(except him who is regarded as an enemy in Thee and for Thee,
for he is the enemy whom we will not befriend, the party whom we will not hold dear),
11– and seek nearness to Thee through blameless works
which will purify us from sins
and preserve us from renewing faults,
so that none of Thy angels will bring for Thee
the kinds of obedience and sorts of nearness–seeking unless they be less than what we bring! 3
12– O God, I ask Thee by the right of this month
and by the right of him who worships Thee within it
from its beginning to the time of its passing,
whether angel Thou hast brought nigh to Thee,
prophet Thou hast sent,
or righteous servant Thou hast singled out,
that Thou bless Muhammad and his Household,
make us worthy of the generosity Thou hast promised Thy friends,
make incumbent for us what Thou hast made incumbent

for those who go to great lengths in obeying Thee,
and place us in the ranks of those who deserve through Thy mercy the highest elevation!
13– O God, bless Muhammad and his Household,
turn us aside from
deviation in professing Thy Unity,
falling short in magnifying Thee,
doubt in Thy religion,
blindness toward Thy path,
heedlessness of Thy inviolability,
and being deceived by Thy enemy, the accursed Satan!

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

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

16– O God, bless Muhammad and his Household,
and should we go off to one side in this month,
set us aright;
should we swerve, point us straight;
and should Thy enemy Satan enwrap us,
rescue us from him!

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

18 O God, make us like this in the other months and days as long as Thou givest us life,
and place us among Thy righteous servants,

those who shall inherit Paradise, therein dwelling forever,[4]
those who give what they give, while their hearts quake,
that they are returning to their Lord,[5]
those who vie in good works,
outracing to them![6]

19– O God, bless Muhammad and his Household
in every time, in all moments, and in every state,
to the number that Thou hast blessed whomsoever Thou hast blessed
and to multiples of all that, through multiples which none can count but Thee!
Surely Thou art Accomplisher of what Thou desirest!

1. 2:185
2. 97:4–5
3. Sayyid 'Alikhan offers four interpretations for this last clause, three given by earlier commentators and the fourth his own:

(a) so that the acts of obedience and nearness–seeking of the angels will be less than ours;

(b) so that none of the recording angels will bring the record of our sins except that they be less than the kinds of obedience and sorts of nearness seeking that we bring;

(c) so that none of the angels will bring the works of the servants except that they be less than the kinds of obedience and sorts of nearness seeking that we bring;

(d) so that none of the angels will bring our good works except that they be less than the good works that we ourselves bring.

In support of the last reading he cites a hadith from one of the Imams: 'The angel only writes down what it hears, but God has said, Remember thy Lord in thyself, in pleading and fear (7:205). So none knows the reward of the remembrance in the person's self except God.' He concludes that the best interpretation is to say that the passage includes all four of these meanings.

4. 23:11
5. 23:60
6. 23:61

45) His Supplication in Bidding Farewell to the Month of Ramadan

(45) وَ كَانَ مِنْ دُعَائِهِ عَلَيْهِ السَّلَامُ فِي وَدَاعِ شَهْرِ رَمَضَانَ

1. اللَّهُمَّ يَا مَنْ لَا يَرْغَبُ فِي الْجَزَاءِ

2. وَ يَا مَنْ لَا يَنْدَمُ عَلَى الْعَطَاءِ

3. وَ يَا مَنْ لَا يُكَافِئُ عَبْدَهُ عَلَى السَّوَاءِ .

4. مِنَّتُكَ ابْتِدَاءٌ ،

وَ عَفْوُكَ تَفَضُّلٌ ،

وَ عُقُوبَتُكَ عَدْلٌ ، وَ قَضَاؤُكَ خِيَرَةٌ

5. إِنْ أَعْطَيْتَ لَمْ تَشُبْ عَطَاءَكَ بِمَنٍّ ،

وَ إِنْ مَنَعْتَ لَمْ يَكُنْ مَنْعُكَ تَعَدِّياً .

6. تَشْكُرُ مَنْ شَكَرَكَ وَ أَنْتَ أَلْهَمْتَهُ شُكْرَكَ .

7. وَ تُكَافِئُ مَنْ حَمِدَكَ وَ أَنْتَ عَلَّمْتَهُ حَمْدَكَ .

8. تَسْتُرُ عَلَى مَنْ لَوْ شِئْتَ فَضَحْتَهُ ،

وَ تَجُودُ عَلَى مَنْ لَوْ شِئْتَ مَنَعْتَهُ ،

وَ كِلَاهُمَا أَهْلٌ مِنْكَ لِلْفَضِيحَةِ وَ الْمَنْعِ

غَيْرَ أَنَّكَ بَنَيْتَ أَفْعَالَكَ عَلَى التَّفَضُّلِ ،

. وَ أَجْرَيْتَ قُدْرَتَكَ عَلَى التَّجَاوُزِ

9. وَ تَلَقَّيْتَ مَنْ عَصَاكَ بِالْحِلْمِ ،

وَ أَمْهَلْتَ مَنْ قَصَدَ لِنَفْسِهِ بِالظُّلْمِ ،

تَسْتَنْظِرُهُمْ بِأَنَاتِكَ إِلَى الْإِنَابَةِ ،

وَ تَتْرُكُ مُعَاجَلَتَهُمْ إِلَى التَّوْبَةِ

لِكَيْلَا يَهْلِكَ عَلَيْكَ هَالِكُهُمْ ،

وَ لَا يَشْقَى بِنِعْمَتِكَ شَقِيُّهُمْ

إِلَّا عَنْ طُولِ الْإِعْذَارِ إِلَيْهِ ،

وَ بَعْدَ تَرَادُفِ الْحُجَّةِ عَلَيْهِ ،

كَرَماً مِنْ عَفْوِكَ يَا كَرِيمُ ،

. وَ عَائِدَةً مِنْ عَطْفِكَ يَا حَلِيمُ

10. أَنْتَ الَّذِي فَتَحْتَ لِعِبَادِكَ بَاباً إِلَى عَفْوِكَ ،

وَ سَمَّيْتَهُ التَّوْبَةَ ،

وَ جَعَلْتَ عَلَى ذَلِكَ الْبَابِ

دَلِيلًا مِنْ وَحْيِكَ

، لِئَلَّا يَضِلُّوا عَنْهُ

فَقُلْتَ تَبَارَكَ اسْمُكَ

تُوبُوا إِلَى اللَّهِ تَوْبَةً نَصُوحاً

عَسَى رَبُّكُمْ أَنْ يُكَفِّرَ عَنْكُمْ سَيِّئَاتِكُمْ

وَ يُدْخِلَكُمْ جَنَاتٍ

. تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ

11. يَوْمَ لَا يُخْزِي اللَّهُ النَّبِيَّ

، وَ الَّذِينَ آمَنُوا مَعَهُ

، نُورُهُمْ يَسْعَى بَيْنَ أَيْدِيهِمْ وَ بِأَيْمَانِهِمْ

، يَقُولُونَ رَبَّنَا أَتْمِمْ لَنَا نُورَنَا ، وَ اغْفِرْ لَنَا

. إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

فَمَا عُذْرُ مَنْ أَغْفَلَ دُخُولَ ذَلِكَ الْمَنْزِلِ

بَعْدَ فَتْحِ الْبَابِ

وَ إِقَامَةِ الدَّلِيلِ

12. وَ أَنْتَ الَّذِي زِدْتَ فِي السَّوْمِ عَلَى نَفْسِكَ لِعِبَادِكَ ،

تُرِيدُ رِبْحَهُمْ فِي مُتَاجَرَتِهِمْ لَكَ ،

وَ فَوْزَهُمْ بِالْوِفَادَةِ عَلَيْكَ ،

وَ الزِّيَادَةِ مِنْكَ ،

فَقُلْتَ تَبَارَكَ اسْمُكَ وَ تَعَالَيْتَ

مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَمْثَالِهَا ،

وَ مَنْ جَاءَ بِالسَّيِّئَةِ فَلَا يُجْزَى إِلَّا مِثْلَهَا .

13. وَ قُلْتَ مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ

كَمَثَلِ حَبَّةٍ أَنْبَتَتْ سَبْعَ سَنَابِلَ

فِي كُلِّ سُنْبُلَةٍ مِائَةُ حَبَّةٍ ،

وَ اللَّهُ يُضَاعِفُ لِمَنْ يَشَاءُ ،

وَ قُلْتَ مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضاً حَسَناً

فَيُضَاعِفَهُ لَهُ أَضْعَافاً كَثِيرَةً .

وَ مَا أَنْزَلْتَ مِنْ نَظَائِرِهِنَّ فِي الْقُرْآنِ

مِنْ تَضَاعِيفِ الْحَسَنَاتِ .

14. وَ أَنْتَ الَّذِي دَلَلْتَهُمْ

بِقَوْلِكَ مِنْ غَيْبِكَ

وَ تَرْغِيبِكَ الَّذِي فِيهِ حَظُّهُمْ عَلَى مَا

، لَوْ سَتَرْتَهُ عَنْهُمْ لَمْ تُدْرِكْهُ أَبْصَارُهُمْ

، وَ لَمْ تَعِهِ أَسْمَاعُهُمْ

، وَ لَمْ تَلْحَقْهُ أَوْهَامُهُمْ

، فَقُلْتَ اذْكُرُونِي أَذْكُرْكُمْ

، وَ اشْكُرُوا لِي وَ لَا تَكْفُرُونِ

، وَ قُلْتَ لَئِنْ شَكَرْتُمْ لَأَزِيدَنَّكُمْ

. وَ لَئِنْ كَفَرْتُمْ إِنَّ عَذَابِي لَشَدِيدٌ

15. وَ قُلْتَ ادْعُونِي أَسْتَجِبْ لَكُمْ ،

إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي

سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ ،

فَسَمَّيْتَ دُعَاءَكَ عِبَادَةً ،

وَ تَرْكَهُ اسْتِكْبَاراً ،

وَ تَوَعَّدْتَ عَلَى تَرْكِهِ

دُخُولَ جَهَنَّمَ دَاخِرِينَ .

16. فَذَكَرُوكَ بِمَنِّكَ ،

وَ شَكَرُوكَ بِفَضْلِكَ ،

وَ دَعَوْكَ بِأَمْرِكَ ،

وَ تَصَدَّقُوا لَكَ طَلَباً لِمَزِيدِكَ ،

وَ فِيهَا كَانَتْ نَجَاتُهُمْ مِنْ غَضَبِكَ ،

وَ فَوْزُهُمْ بِرِضَاكَ .

17. وَ لَوْ دَلَّ مَخْلُوقٌ مَخْلُوقاً مِنْ نَفْسِهِ

عَلَى مِثْلِ الَّذِي دَلَلْتَ عَلَيْهِ عِبَادَكَ مِنْكَ

كَانَ مَوْصُوفاً بِالْإِحْسَانِ ،

، وَ مَنْعُوتاً بِالِامْتِنَانِ

، وَ مَحْمُوداً بِكُلِّ لِسَانٍ

فَلَكَ الْحَمْدُ

، مَا وُجِدَ فِي حَمْدِكَ مَذْهَبٌ

، وَ مَا بَقِيَ لِلْحَمْدِ لَفْظٌ تُحْمَدُ بِهِ

. وَ مَعْنًى يَنْصَرِفُ إِلَيْهِ

18. يَا مَنْ تَحَمَّدَ إِلَى عِبَادِهِ بِالْإِحْسَانِ وَ الْفَضْلِ ،

، وَ غَمَرَهُمْ بِالْمَنِّ وَ الطَّوْلِ

، مَا أَفْشَى فِينَا نِعْمَتَكَ

، وَ أَسْبَغَ عَلَيْنَا مِنَّتَكَ

وَ أَخَصَّنَا بِبِرِّكَ

19. هَدَيْتَنَا لِدِينِكَ الَّذِي اصْطَفَيْتَ ،

، وَ مِلَّتِكَ الَّتِي ارْتَضَيْتَ

، وَ سَبِيلِكَ الَّذِي سَهَّلْتَ

، وَ بَصَّرْتَنَا الزُّلْفَةَ لَدَيْكَ

. وَ الْوُصُولَ إِلَى كَرَامَتِكَ

20. اللَّهُمَّ وَ أَنْتَ جَعَلْتَ مِنْ صَفَايَا تِلْكَ الْوَظَائِفِ ،

وَ خَصَائِصِ تِلْكَ الْفُرُوضِ

، شَهْرَ رَمَضَانَ الَّذِي اخْتَصَصْتَهُ مِنْ سَائِرِ الشُّهُورِ

، وَ تَخَيَّرْتَهُ مِنْ جَمِيعِ الْأَزْمِنَةِ وَ الدُّهُورِ

وَ آثَرْتَهُ عَلَى كُلِّ أَوْقَاتِ السَّنَةِ

، بِمَا أَنْزَلْتَ فِيهِ مِنَ الْقُرْآنِ وَ النُّورِ

، وَ ضَاعَفْتَ فِيهِ مِنَ الْإِيمَانِ

، وَ فَرَضْتَ فِيهِ مِنَ الصِّيَامِ

، وَ رَغَّبْتَ فِيهِ مِنَ الْقِيَامِ

. وَ أَجْلَلْتَ فِيهِ مِنْ لَيْلَةِ الْقَدْرِ الَّتِي هِيَ خَيْرٌ مِنْ أَلْفِ شَهْرٍ

21. ثُمَّ آثَرْتَنَا بِهِ عَلَى سَائِرِ الْأُمَمِ ،

، وَ اصْطَفَيْتَنَا بِفَضْلِهِ دُونَ أَهْلِ الْمِلَلِ

فَصُمْنَا بِأَمْرِكَ نَهَارَهُ ،

وَ قُمْنَا بِعَوْنِكَ لَيْلَهُ ،

مُتَعَرِّضِينَ بِصِيَامِهِ وَ قِيَامِهِ لِمَا عَرَّضْتَنَا لَهُ مِنْ رَحْمَتِكَ ،

وَ تَسَبَّبْنَا إِلَيْهِ مِنْ مَثُوبَتِكَ ،

وَ أَنْتَ الْمَلِيءُ بِمَا رُغِبَ فِيهِ إِلَيْكَ ،

الْجَوَادُ بِمَا سُئِلْتَ مِنْ فَضْلِكَ ،

الْقَرِيبُ إِلَى مَنْ حَاوَلَ قُرْبَكَ .

22. وَ قَدْ أَقَامَ فِينَا هَذَا الشَّهْرُ مُقَامَ حَمْدٍ ،

وَ صَحِبَنَا صُحْبَةَ مَبْرُورٍ ،

وَ أَرْبَحَنَا أَفْضَلَ أَرْبَاحِ الْعَالَمِينَ ،

ثُمَّ قَدْ فَارَقَنَا عِنْدَ تَمَامِ وَقْتِهِ ،

وَ انْقِطَاعِ مُدَّتِهِ ، وَ وَفَاءِ عَدَدِهِ .

23. فَنَحْنُ مُوَدِّعُوهُ وِدَاعَ مَنْ عَزَّ فِرَاقُهُ عَلَيْنَا ،

وَ غَمَّنَا وَ أَوْحَشَنَا انْصِرَافُهُ عَنَّا ،

، وَ لَزِمَنَا لَهُ الذِّمَامُ الْمَحْفُوظُ

، وَ الْحُرْمَةُ الْمَرْعِيَّةُ

، وَ الْحَقُّ الْمَقْضِيُّ

فَنَحْنُ قَائِلُونَ السَّلَامُ عَلَيْكَ

. يَا شَهْرَ اللَّهِ الْأَكْبَرَ ، وَ يَا عِيدَ أَوْلِيَائِهِ

24. السَّلَامُ عَلَيْكَ يَا أَكْرَمَ مَصْحُوبٍ مِنَ الْأَوْقَاتِ ،

. وَ يَا خَيْرَ شَهْرٍ فِي الْأَيَّامِ وَ السَّاعَاتِ

25. السَّلَامُ عَلَيْكَ مِنْ شَهْرٍ قَرُبَتْ فِيهِ الْآمَالُ ،

. وَ نُشِرَتْ فِيهِ الْأَعْمَالُ

26. السَّلَامُ عَلَيْكَ مِنْ قَرِينٍ جَلَّ قَدْرُهُ مَوْجُوداً ،

، وَ أَفْجَعَ فَقْدُهُ مَفْقُوداً

. وَ مَرْجُوٍّ آلَمَ فِرَاقُهُ

27. السَّلَامُ عَلَيْكَ مِنْ أَلِيفٍ آنَسَ مُقْبِلًا فَسَرَّ ،

وَ أَوْحَشَ مُنْقَضِياً فَمَضَّ

28. السَّلَامُ عَلَيْكَ مِنْ مُجَاوِرٍ

، رَقَّتْ فِيهِ الْقُلُوبُ

. وَ قَلَّتْ فِيهِ الذُّنُوبُ

29. السَّلَامُ عَلَيْكَ مِنْ نَاصِرٍ

، أَعَانَ عَلَى الشَّيْطَانِ

وَ صَاحِبٍ سَهَّلَ سُبُلَ الْإِحْسَانِ

30. السَّلَامُ عَلَيْكَ مَا أَكْثَرَ عُتَقَاءَ اللَّهِ فِيكَ ،

وَ مَا أَسْعَدَ مَنْ رَعَى حُرْمَتَكَ بِكَ

31. السَّلَامُ عَلَيْكَ مَا كَانَ أَمْحَاكَ لِلذُّنُوبِ ،

وَ أَسْتَرَكَ لِأَنْوَاعِ الْعُيُوبِ

32. السَّلَامُ عَلَيْكَ مَا كَانَ أَطْوَلَكَ عَلَى الْمُجْرِمِينَ ،

وَ أَهْيَبَكَ فِي صُدُورِ الْمُؤْمِنِينَ

33. السَّلَامُ عَلَيْكَ مِنْ شَهْرٍ لَا تُنَافِسُهُ الْأَيَّامُ .

34. السَّلَامُ عَلَيْكَ مِنْ شَهْرٍ هُوَ مِنْ كُلِّ أَمْرٍ سَلَامٌ

35. السَّلَامُ عَلَيْكَ غَيْرَ كَرِيهِ الْمُصَاحَبَةِ ،

وَ لَا ذَمِيمِ الْمُلَابَسَةِ

36. السَّلَامُ عَلَيْكَ كَمَا وَفَدْتَ عَلَيْنَا بِالْبَرَكَاتِ ،

وَ غَسَلْتَ عَنَّا دَنَسَ الْخَطِيئَاتِ

37. السَّلَامُ عَلَيْكَ غَيْرَ مُوَدَّعٍ بَرَماً

. وَ لَا مَتْرُوكٍ صِيَامُهُ سَأَماً

38. السَّلَامُ عَلَيْكَ مِنْ مَطْلُوبٍ قَبْلَ وَقْتِهِ ،

. وَ مَحْزُونٍ عَلَيْهِ قَبْلَ فَوْتِهِ

39. السَّلَامُ عَلَيْكَ كَمْ مِنْ سُوءٍ صُرِفَ بِكَ عَنَّا ،

وَ كَمْ مِنْ خَيْرٍ أُفِيضَ بِكَ عَلَيْنَا

40. السَّلَامُ عَلَيْكَ وَ عَلَى لَيْلَةِ الْقَدْرِ

الَّتِي هِيَ خَيْرٌ مِنْ أَلْفِ شَهْرٍ

41. السَّلَامُ عَلَيْكَ مَا كَانَ أَحْرَصَنَا بِالْأَمْسِ عَلَيْكَ ،

. وَ أَشَدَّ شَوْقَنَا غَداً إِلَيْكَ

42. السَّلَامُ عَلَيْكَ

، وَ عَلَى فَضْلِكَ الَّذِي حُرِمْنَاهُ

. وَ عَلَى مَاضٍ مِنْ بَرَكَاتِكَ سُلِبْنَاهُ

43. اللَّهُمَّ إِنَّا أَهْلُ هَذَا الشَّهْرِ

، الَّذِي شَرَّفْتَنَا بِهِ

وَ وَفَّقْتَنَا بِمَنِّكَ لَهُ

، حِينَ جَهِلَ الْأَشْقِيَاءُ وَقْتَهُ

. وَ حُرِمُوا لِشَقَائِهِمْ فَضْلَهُ

44. أَنْتَ وَلِيُّ مَا آثَرْتَنَا بِهِ مِنْ مَعْرِفَتِهِ ،

، وَ هَدَيْتَنَا لَهُ مِنْ سُنَّتِهِ

وَ قَدْ تَوَلَّيْنَا بِتَوْفِيقِكَ

، صِيَامَهُ وَ قِيَامَهُ عَلَى تَقْصِيرٍ

. وَ أَدَّيْنَا فِيهِ قَلِيلًا مِنْ كَثِيرٍ

45. اللَّهُمَّ فَلَكَ الْحَمْدُ

، إِقْرَاراً بِالْإِسَاءَةِ

، وَ اعْتِرَافاً بِالْإِضَاعَةِ

، وَ لَكَ مِنْ قُلُوبِنَا عَقْدُ النَّدَمِ

، وَ مِنْ أَلْسِنَتِنَا صِدْقُ الِاعْتِذَارِ

فَأْجُرْنَا عَلَى مَا أَصَابَنَا فِيهِ مِنَ التَّفْرِيطِ

، أَجْراً نَسْتَدْرِكُ بِهِ الْفَضْلَ الْمَرْغُوبَ فِيهِ

. وَ نَعْتَاضُ بِهِ مِنْ أَنْوَاعِ الذُّخْرِ الْمَحْرُوصِ عَلَيْهِ

46. وَ أَوْجِبْ لَنَا عُذْرَكَ

، عَلَى مَا قَصَّرْنَا فِيهِ مِنْ حَقِّكَ

وَ ابْلُغْ بِأَعْمَارِنَا مَا بَيْنَ أَيْدِينَا

، مِنْ شَهْرِ رَمَضَانَ الْمُقْبِلِ

فَإِذَا بَلَّغْتَنَاهُ

، فَأَعِنَّا عَلَى تَنَاوُلِ مَا أَنْتَ أَهْلُهُ مِنَ الْعِبَادَةِ

، وَ أَدِّنَا إِلَى الْقِيَامِ بِمَا يَسْتَحِقُّهُ مِنَ الطَّاعَةِ

وَ أَجْرِ لَنَا مِنْ صَالِحِ الْعَمَلِ مَا يَكُونُ دَرَكاً لِحَقِّكَ

فِي الشَّهْرَيْنِ مِنْ شُهُورِ الدَّهْرِ .

47. اللَّهُمَّ وَ مَا أَلْمَمْنَا بِهِ فِي شَهْرِنَا هَذَا مِنْ لَمَمٍ أَوْ إِثْمٍ ،

أَوْ وَاقَعْنَا فِيهِ مِنْ ذَنْبٍ ،

وَ اكْتَسَبْنَا فِيهِ مِنْ خَطِيئَةٍ

عَلَى تَعَمُّدٍ مِنَّا ، أَوْ عَلَى نِسْيَانٍ

ظَلَمْنَا فِيهِ أَنْفُسَنَا ، أَوِ انْتَهَكْنَا بِهِ حُرْمَةً مِنْ غَيْرِنَا ،

فَصَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ ،

وَ اسْتُرْنَا بِسِتْرِكَ ،

وَ اعْفُ عَنَّا بِعَفْوِكَ ،

وَ لَا تَنْصِبْنَا فِيهِ لِأَعْيُنِ الشَّامِتِينَ ،

وَ لَا تَبْسُطْ عَلَيْنَا فِيهِ أَلْسُنَ الطَّاعِنِينَ ،

وَ اسْتَعْمِلْنَا بِمَا يَكُونُ حِطَّةً وَ كَفَّارَةً

لِمَا أَنْكَرْتَ مِنَّا فِيهِ بِرَأْفَتِكَ الَّتِي لَا تَنْفَدُ ،

. وَ فَضْلِكَ الَّذِي لَا يَنْقُصُ

48. اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ ،

، وَ اجْبُرْ مُصِيبَتَنَا بِشَهْرِنَا

، وَ بَارِكْ لَنَا فِي يَوْمِ عِيدِنَا وَ فِطْرِنَا

وَ اجْعَلْهُ مِنْ خَيْرِ يَوْمٍ مَرَّ عَلَيْنَا

، أَجْلَبِهِ لِعَفْوٍ

، وَ أَمْحَاهُ لِذَنْبٍ

. وَ اغْفِرْ لَنَا مَا خَفِيَ مِنْ ذُنُوبِنَا وَ مَا عَلَنَ

49. اللَّهُمَّ اسْلَخْنَا بِانْسِلَاخِ هَذَا الشَّهْرِ مِنْ خَطَايَانَا ،

، وَ أَخْرِجْنَا بِخُرُوجِهِ مِنْ سَيِّئَاتِنَا

، وَ اجْعَلْنَا مِنْ أَسْعَدِ أَهْلِهِ بِهِ

، وَ أَجْزَلِهِمْ قِسْماً فِيهِ

. وَ أَوْفَرِهِمْ حَظّاً مِنْهُ

50. اللَّهُمَّ وَ مَنْ رَعَى هَذَا الشَّهْرَ حَقَّ رِعَايَتِهِ ،

، وَ حَفِظَ حُرْمَتَهُ حَقَّ حِفْظِهَا

، وَ قَامَ بِحُدُودِهِ حَقَّ قِيَامِهَا

، وَ اتَّقَى ذُنُوبَهُ حَقَّ تُقَاتِهَا

أَوْ تَقَرَّبَ إِلَيْكَ بِقُرْبَةٍ

، أَوْجَبَتْ رِضَاكَ لَهُ

، وَ عَطَفَتْ رَحْمَتَكَ عَلَيْهِ

، فَهَبْ لَنَا مِثْلَهُ مِنْ وُجْدِكَ

، وَ أَعْطِنَا أَضْعَافَهُ مِنْ فَضْلِكَ

، فَإِنَّ فَضْلَكَ لَا يَغِيضُ

، وَ إِنَّ خَزَائِنَكَ لَا تَنْقُصُ بَلْ تَفِيضُ

، وَ إِنَّ مَعَادِنَ إِحْسَانِكَ لَا تَفْنَى

. وَ إِنَّ عَطَاءَكَ لَلْعَطَاءُ الْمُهَنَّا

، اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ .51

، وَ اكْتُبْ لَنَا مِثْلَ أُجُورِ مَنْ صَامَهُ

. أَوْ تَعَبَّدَ لَكَ فِيهِ إِلَى يَوْمِ الْقِيَامَةِ

52. اللَّهُمَّ إِنَّا نَتُوبُ إِلَيْكَ فِي يَوْمِ فِطْرِنَا

الَّذِي جَعَلْتَهُ لِلْمُؤْمِنِينَ

، عِيداً وَ سُرُوراً

وَ لِأَهْلِ مِلَّتِكَ مَجْمَعاً وَ مُحْتَشَداً

، مِنْ كُلِّ ذَنْبٍ أَذْنَبْنَاهُ

، أَوْ سُوءٍ أَسْلَفْنَاهُ

، أَوْ خَاطِرِ شَرٍّ أَضْمَرْنَاهُ

، تَوْبَةَ مَنْ لَا يَنْطَوِي عَلَى رُجُوعٍ إِلَى ذَنْبٍ

، وَ لَا يَعُودُ بَعْدَهَا فِي خَطِيئَةٍ

، تَوْبَةً نَصُوحاً خَلَصَتْ مِنَ الشَّكِّ وَ الِارْتِيَابِ

، فَتَقَبَّلْهَا مِنَّا ، وَ ارْضَ عَنَّا

. وَ ثَبِّتْنَا عَلَيْهَا

53. اللَّهُمَّ ارْزُقْنَا خَوْفَ عِقَابِ الْوَعِيدِ ،

وَ شَوْقَ ثَوَابِ الْمَوْعُودِ

، حَتَّى نَجِدَ لَذَّةَ مَا نَدْعُوكَ بِهِ

. وَ كَأْبَةَ مَا نَسْتَجِيرُكَ مِنْهُ

54. وَ اجْعَلْنَا عِنْدَكَ مِنَ التَّوَّابِينَ

، الَّذِينَ أَوْجَبْتَ لَهُمْ مَحَبَّتَكَ

، وَ قَبِلْتَ مِنْهُمْ مُرَاجَعَةَ طَاعَتِكَ

. يَا أَعْدَلَ الْعَادِلِينَ

55. اللَّهُمَّ تَجَاوَزْ عَنْ آبَائِنَا وَ أُمَّهَاتِنَا

وَ أَهْلِ دِينِنَا جَمِيعاً

مَنْ سَلَفَ مِنْهُمْ وَ مَنْ غَبَرَ

. إِلَى يَوْمِ الْقِيَامَةِ

56. اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ نَبِيِّنَا وَ آلِهِ

، كَمَا صَلَّيْتَ عَلَى مَلَائِكَتِكَ الْمُقَرَّبِينَ

وَ صَلِّ عَلَيْهِ وَ آلِهِ

كَمَا صَلَّيْتَ عَلَى أَنْبِيَائِكَ الْمُرْسَلِينَ ،

وَ صَلِّ عَلَيْهِ وَ آلِهِ

كَمَا صَلَّيْتَ عَلَى عِبَادِكَ الصَّالِحِينَ ،

وَ أَفْضَلَ مِنْ ذَلِكَ يَا رَبَّ الْعَالَمِينَ ،

صَلَاةً تَبْلُغُنَا بَرَكَتُهَا ،

وَ يَنَالُنَا نَفْعُهَا ،

وَ يُسْتَجَابُ لَهَا دُعَاؤُنَا ،

إِنَّكَ أَكْرَمُ مَنْ رُغِبَ إِلَيْهِ ،

وَ أَكْفَى مَنْ تُوُكِّلَ عَلَيْهِ ،

وَ أَعْطَى مَنْ سُئِلَ مِنْ فَضْلِهِ ،

وَ أَنْتَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ .

1– O God,
O He who desires no repayment!

2– O He who shows no remorse at bestowal!

3– O He who rewards not His servant tit for tat!

4– Thy kindness is a new beginning,

Thy pardon gratuitous bounty,[1]
Thy punishment justice, Thy decree a choice for the best!

5– If Thou bestowest,
Thou stainest not Thy bestowal with obligation,
and if Thou withholdest,
Thou withholdest not in transgression.

6– Thou showest gratitude to him who thanks Thee, while Thou hast inspired him to thank Thee.

7– Thou rewardest him who praises Thee,
while though Thou hast taught him Thy praise.

8– Thou coverest him whom, if Thou willed,
Thou wouldst expose,
and Thou art generous toward him from whom,
if Thou willed,Thou wouldst withhold.
Both are worthy of Thy exposure and withholding,
but Thou hast founded Thy acts upon gratuitous bounty,
channelled Thy power into forbearance,

9– received him who disobeyed Thee with clemency,
and disregarded him who intended wrongdoing against himself.
Thou awaitest their turning back without haste
and refrainest from rushing them toward repentance,
so that the perisher among them may not perish
because of Thee
and the wretched may not be wretched through
Thy favour,
but only after Thy prolonged excusing him
and successive arguments against him,
as an act of generosity through Thy pardon, O Generous,
and an act of kindliness through Thy tenderness, O Clement!

10– It is Thou who hast opened for Thy servants
a door to Thy pardon,
which Thou hast named 'repentance'.
Thou hast placed upon that door
a pointer from Thy revelation,
lest they stray from it:
Thou hast said (blessed are Thy names),

Repent toward God with unswerving repentance!
It may be that Thy Lord will acquit of your evil deeds
and will admit you into gardens
beneath which rivers flow,

11– *upon the day when God will not degrade the Prophet*
and those who have faith along with him,
their light running before them and on their right hands,
and they say: 'Our Lord, complete for us our light, and forgive us!
Surely Thou art powerful over everything.'[2]
What is the excuse of him who remains heedless of entering that house
after the opening of the door
and the setting up of the pointer?

12. It is Thou who hast raised the price against Thyself to the advantage of Thy servants,
desiring their profit in their trade with Thee,
their triumph through reaching Thee,
and their increase on account of Thee,
for Thou hast said (blessed is Thy Name and high art Thou exalted),
Whoso brings a good deed shall have ten the like of it, and whoso brings an evil deed
shall only be recompensed the like of it.[3]

13– Thou hast said*, The likeness of those who expend their wealth in the way of God*
is as the likeness of a grain of corn
that sprouts seven ears,
in every ear a hundred grains;
so God multiplies unto whom He wills.[4]
Thou hast said, *Who is he that will lend to God a good loan,*
and He will multiply it for him manifold?[5]
And Thou hast sent down in the Qur'an
similar verses on the multiplying of good deeds.

14– It is Thou who hast pointed them
through Thy speech from Thy Unseen
and Thy encouragement in which lies their good fortune toward that which
– hadst Thou covered it from them –
their eyes would not have perceived,
their ears would not have heard,
and their imaginations would not have grasped,
for Thou hast said, *Remember Me*

and I will remember you
be thankful to Me,
and be you not thankless towards Me![6]
Thou hast said*, If you are thankful,*
surely I will increase you,
but if you are thankless,
My chastisement is surely terrible;[7]

15– And Thou hast said, *Supplicate Me and I will respond to you,*
surely those who wax too proud to worship Me
shall enter Gehenna utterly abject.[8]
Hence Thou hast named supplicating Thee 'worship'
and refraining from it 'waxing proud',
and Thou hast threatened that the refraining from it
would yield entrance into Gehenna in utter abjection.

16– So they remember Thee for Thy kindness,
they thank Thee for Thy bounty,
they supplicate Thee by Thy command,
and they donate for Thee
in order to seek Thy increase;
in all this lies their deliverance from Thy wrath
and their triumph through Thy good pleasure.

17– Were any creature himself to direct another creature
to the like of that to which Thou Thyself hast directed Thy servants,
he would be described by beneficence,
qualified by kindness,
and praised by every tongue.
So to Thee belongs praise
as long as there is found a way to praise Thee
and as long as there remains for praising
words by which Thou may be praised
and meanings which may be spent in praise!

18– O He who shows Himself praiseworthy to His servants through beneficence and bounty,
flooding them with kindness and graciousness!
How much Thy favour has been spread about among us,
Thy kindness lavished upon us,
and Thy goodness singled out for us!

19– Thou hast guided us to
Thy religion which Thou hast chosen,
Thy creed with which Thou art pleased,
and Thy path which Thou hast made smooth,
and Thou hast shown us proximity to Thee
and arrival at Thy generosity!

20– O God,
among the choicest of those duties
and the most special of those obligations
Thou hast appointed the month of Ramadan,
which Thou hast singled out from other months,
chosen from among all periods and eras,
and preferred over all times of the year
through the Qur'an and the Light which Thou sent down within it,
the faith which Thou multiplied by means of it,
the fasting which Thou obligated therein,
the standing in prayer which Thou encouraged at its time,
and the Night of Decree which Thou magnified therein, the night which is *better than a thousand months*.[9]

21– Through it Thou hast preferred us over the other communities
and through its excellence Thou hast chosen us
to the exclusion of the people of the creeds.
We fasted by Thy command in its daylight,
we stood in prayer with Thy help in its night,
presenting ourselves by its fasting and its standing to the mercy which Thou hast held up before us,
and we found through it the means to Thy reward.
And Thou art full of what is sought from Thee,
munificent with what is asked of Thy bounty,
and near to him who strives for Thy nearness.

22– This month stood among us in a standing place of praise,
accompanied us with the companionship of one approved,
and profited us with the most excellent profit of the world's creatures.
Then it parted from us at the completion of its time,
the end of its term, and the fulfilment of its number.

23– So we bid farewell to it with the farewell of one whose parting pains us,
whose leaving fills us with gloom and loneliness,

and to whom we have come to owe
a safeguarded claim,
an observed inviolability,
and a discharged right.
We say: Peace be upon thee,
O greatest month of God!
O festival of His friends!

24– Peace be upon thee,
O most noble of accompanying times!
O best of months in days and hours!

25– Peace be upon thee,
month in which expectations come near
and good works are scattered about!

26– Peace be upon thee,
Comrade who is great in worth when found
and who torments through absence when lost,
anticipated friend whose parting gives pain!

27– Peace be upon thee, familiar
who brought comfort in coming, thus making happy,
who left loneliness in going, thus giving anguish!

28–Peace be upon thee, neighbour
in whom hearts became tender
and sins became few!

29– Peace be upon thee, helper
who aided against Satan,
companion
who made easy the paths of good–doing!

30– Peace be upon thee –
How many became freedmen of God within thee!
How happy those who observed the respect due to thee!

31– Peace be upon thee –
How many the sins thou erased!
How many the kinds of faults thou covered over!

32– Peace be upon thee –
How drawn out wert thou for the sinners!
How awesome wert thou in the hearts of the faithful!

33– Peace be upon thee,
month with which no days compete!

34– Peace be upon thee,
month which is peace in all affairs!

35– Peace be upon thee,
thou whose companionship is not disliked,
thou whose friendly mixing is not blamed!

36– Peace be upon thee,
just as thou hast entered upon us with blessings
and cleansed us of the defilement of offenses!

37– Peace be upon thee –
Thou art not bid farewell in annoyance
nor is thy fasting left in weariness!

38– Peace be upon thee,
object of seeking before thy time,
object of sorrow before thy passing!

39– Peace be upon thee –
How much evil was turned away from us through thee!
How much good flowed upon us because of thee!

40– Peace be upon thee
and upon the Night of Decree
which is *better than a thousand months*! [10]

41– Peace be upon thee –
How much we craved thee yesterday!
How intensely we shall yearn for thee tomorrow!

42– Peace be upon thee
and upon thy bounty which has now been made unlawful to us
and upon thy blessings gone by which have now been stripped away from us!

43– O God, we are the people of this month.

Through it Thou hast ennobled us
and given us success because of Thy kindness,
while the wretched are ignorant of its time.
Made unlawful to them is its bounty because of their wretchedness.

44– Thou art the patron of the knowledge of it by which Thou hast preferred us,
and its prescribed practices to which Thou hast guided us.
We have undertaken, through Thy giving success,
its fasting and its standing in prayer,
but with shortcomings,
and we have performed little of much.

45– O God, so to Thee belongs praise,
in admission of evil doing
and confession of negligence,
and to Thee belongs remorse firmly knitted in our hearts
and seeking of pardon sincerely uttered by our tongues.
Reward us, in spite of the neglect that befell us in this month,
with a reward through which we may reach the bounty desired from it
and win the varieties of its craved stores!

46– Make incumbent upon us Thy pardon
for our falling short of Thy right in this month
and make our lives which lie before us
reach the coming month of Ramadan!
Once Thou hast made us reach it,
help us perform the worship of which Thou art worthy,
cause us to undertake the obedience which Thou deservest,
and grant us righteous works that we may fulfil Thy right
in these two months of the months of time.[11]

47. O God,
as for the small and large sins
which we have committed in this our month,
the misdeeds into which we have fallen,
and the offenses which we have earned
purposefully or in forgetfulness,
wronging ourselves thereby or violating the respect due to others,
bless Muhammad and his Household,
cover us over with Thy covering,

pardon us through Thy pardoning,
place us not before the eyes of the gloaters because of that,
stretch not toward us the tongues of the defamers,
and employ us in that which will alleviate and expiate
whatever Thou disapprovest from us within it
through Thy clemency which does not run out,
and Thy bounty which does not diminish!

48. O God, bless Muhammad and his Household,
redress our being afflicted by our month,[12]
bless us in this day of our festival and our fast-breaking,
make it one of the best of days that have passed over us,
the greatest in attracting Thy pardon,
and the most effacing toward sins,
and forgive us our sins, both the concealed and the public!

49- O God, with the passing of this month
make us pass forth from our offenses,
with its departure make us depart from our evil deeds,
and appoint us thereby among its most felicitous people,
the most plentiful of them in portion,
and the fullest of them in share!

50- O God,
when any person observes this month as it should be observed,
safeguards its inviolability as it should be safeguarded,
attends to its bounds as they should be attended to,
fears its misdeeds as they should be feared,
or seeks nearness to Thee with any act of nearness-seeking
which makes incumbent upon him Thy good pleasure
and bends toward him Thy mercy,
give to us the like [of that][13] from Thy wealth
and bestow it upon us in multiples through Thy bounty,
for Thy bounty does not diminish,
Thy treasuries do not decrease but overflow,
the mines of Thy beneficence are not exhausted,
and Thy bestowal is the bestowal full of delight!

51- O God, bless Muhammad and his Household
and write for us the like of the wages of him who fasted in it

or worshipped Thee within it
until the Day of Resurrection!

52– O God, we repent to Thee in our day of fast–breaking,
which Thou hast appointed for the faithful
a festival and a joy
and for the people of Thy creed
a time of assembly and gathering,
from every misdeed we did,
ill work we sent ahead,
or evil thought we secretly conceived,
the repentance of one who does not harbour a return to sin
and who afterwards will not go back to offense,
an unswerving repentance rid of doubt and wavering.
So accept it from us, be pleased with us,
and fix us within it!

53– O God,
provide us with fear of the threatened punishment
and yearning for the promised reward,
so that we may find the pleasure of that for which we supplicate Thee
and the sorrow of that from which we seek sanctuary in Thee!

54– And place us with Thee among the repenters,
those upon whom Thou hast made Thy love obligatory
and from whom Thou hast accepted the return to obeying Thee![14]
O Most Just of the just!

55– O God, show forbearance toward our fathers and our mothers
and all the people of our religion,
those who have gone and those who will pass by,
until the Day of Resurrection!

56– O God, bless our prophet Muhammad and his Household,
as Thou hast blessed Thy angels brought nigh,
bless him and his Household,
as Thou hast blessed Thy prophets sent out,
bless him and his Household,
as Thou hast blessed Thy righteous servants
– and better than that, O Lord of the worlds! –
a blessing whose benediction will reach us,

whose benefit will attain to us,
and through which our supplication may be granted!
Thou art the most generous of those who are beseeched,
the most sufficient of those in whom confidence is had,
the most bestowing of those from whom bounty is asked,
and *Thou art powerful over everything*! 15

1. In other words, Thou art kind without the servants having done anything to deserve it. Cf. 12.3.
2. 66:8
3. 6:160
4. 2:261
5. 2:245
6. 2:152
7. 14:7
8. 40:60
9. 97:3
10. 97:3
11. That is, the Ramadan of the year that has just passed and that of the coming year.
12. That is, we have been afflicted by the hardship of having to fast. This interpretation follows Sayyid "Alikhan's reading; the Persian translators interpret the sentence to mean: 'our being afflicted by grief at the passing of our month', a reading which Sayyid "Alikhan rejects.
13. i.e., that good pleasure and mercy.
14. Allusion to Qur'anic verses such as:

Truly God loves the repenters (2:222) and

God is He who accepts repentance from His servants (9:104; cf. 42:25).

15. 3:26

46) His Supplication on the Day of Fast-Breaking and on Friday

(46) وَ كَانَ مِنْ دُعَائِهِ عَلَيْهِ السَّلَامُ فِي يَوْمِ الْفِطْرِ إِذَا انْصَرَفَ مِنْ صَلَاتِهِ قَامَ قَائِماً ثُمَّ اسْتَقْبَلَ الْقِبْلَةَ ، وَ فِي يَوْمِ الْجُمُعَةِ ، فَقَالَ :

When he finished his prayer, he would stand in place, face the qibla, and say:

1. يَا مَنْ يَرْحَمُ مَنْ لَا يَرْحَمُهُ الْعِبَادُ

2. وَ يَا مَنْ يَقْبَلُ مَنْ لَا تَقْبَلُهُ الْبِلَادُ

3. وَ يَا مَنْ لَا يَحْتَقِرُ أَهْلَ الْحَاجَةِ إِلَيْهِ

4. وَ يَا مَنْ لَا يُخَيِّبُ الْمُلِحِّينَ عَلَيْهِ .

5. وَ يَا مَنْ لَا يَجْبَهُ بِالرَّدِّ أَهْلَ الدَّالَّةِ عَلَيْهِ

6. وَ يَا مَنْ يَجْتَبِي صَغِيرَ مَا يُتْحَفُ بِهِ ،

وَ يَشْكُرُ يَسِيرَ مَا يُعْمَلُ لَهُ .

7. وَ يَا مَنْ يَشْكُرُ عَلَى الْقَلِيلِ وَ يُجَازِي بِالْجَلِيلِ

8. وَ يَا مَنْ يَدْنُو إِلَى مَنْ دَنَا مِنْهُ .

9. وَ يَا مَنْ يَدْعُو إِلَى نَفْسِهِ مَنْ أَدْبَرَ عَنْهُ .

10. وَ يَا مَنْ لَا يُغَيِّرُ النِّعْمَةَ ،

وَ لَا يُبَادِرُ بِالنَّقِمَةِ .

11. وَ يَا مَنْ يُثْمِرُ الْحَسَنَةَ حَتَّى يُنْمِيَهَا ،

وَ يَتَجَاوَزُ عَنِ السَّيِّئَةِ حَتَّى يُعَفِّيَهَا .

12. انْصَرَفَتِ الْآمَالُ دُونَ مَدَى كَرَمِكَ بِالْحَاجَاتِ ،

، وَ امْتَلَأَتْ بِفَيْضِ جُودِكَ أَوْعِيَةُ الطَّلِبَاتِ

، وَ تَفَسَّحَتْ دُونَ بُلُوغِ نَعْتِكَ الصِّفَاتُ

فَلَكَ الْعُلُوُّ الْأَعْلَى

، فَوْقَ كُلِّ عَالٍ

وَ الْجَلَالُ الْأَمْجَدُ

. فَوْقَ كُلِّ جَلَالٍ

13. كُلُّ جَلِيلٍ عِنْدَكَ صَغِيرٌ ،

، وَ كُلُّ شَرِيفٍ فِي جَنْبِ شَرَفِكَ حَقِيرٌ

، خَابَ الْوَافِدُونَ عَلَى غَيْرِكَ

، وَ خَسِرَ الْمُتَعَرِّضُونَ إِلَّا لَكَ

، وَ ضَاعَ الْمُلِمُّونَ إِلَّا بِكَ

وَ أَجْدَبَ الْمُنْتَجِعُونَ إِلَّا مَنِ انْتَجَعَ فَضْلَكَ

14. بَابُكَ مَفْتُوحٌ لِلرَّاغِبِينَ ،

، وَ جُودُكَ مُبَاحٌ لِلسَّائِلِينَ

. وَ إِغَاثَتُكَ قَرِيبَةٌ مِنَ الْمُسْتَغِيثِينَ

15. لَا يَخِيبُ مِنْكَ الْآمِلُونَ ،

، وَ لَا يَيْأَسُ مِنْ عَطَائِكَ الْمُتَعَرِّضُونَ

. وَ لا يَشْقَى بِنَقِمَتِكَ الْمُسْتَغْفِرُونَ

16. رِزْقُكَ مَبْسُوطٌ لِمَنْ عَصَاكَ ،

، وَ حِلْمُكَ مُعْتَرِضٌ لِمَنْ نَاوَاكَ

، عَادَتُكَ الْإِحْسَانُ إِلَى الْمُسِيئِينَ

وَ سُنَّتُكَ الْإِبْقَاءُ عَلَى الْمُعْتَدِينَ

، حَتَّى لَقَدْ غَرَّتْهُمْ أَنَاتُكَ عَنِ الرُّجُوعِ

. وَ صَدَّهُمْ إِمْهَالُكَ عَنِ النُّزُوعِ

17, وَ إِنَّمَا تَأَنَّيْتَ بِهِمْ لِيَفِيئُوا إِلَى أَمْرِكَ ،

، وَ أَمْهَلْتَهُمْ ثِقَةً بِدَوَامِ مُلْكِكَ

، فَمَنْ كَانَ مِنْ أَهْلِ السَّعَادَةِ خَتَمْتَ لَهُ بِهَا

. وَ مَنْ كَانَ مِنْ أَهْلِ الشَّقَاوَةِ خَذَلْتَهُ لَهَا

18. كُلُّهُمْ صَائِرُونَ ، إِلَى حُكْمِكَ ،

وَ أُمُورُهُمْ آئِلَةٌ إِلَى أَمْرِكَ ،

لَمْ يَهِنْ عَلَى طُولِ مُدَّتِهِمْ سُلْطَانُكَ ،

وَ لَمْ يَدْحَضْ لِتَرْكِ مُعَاجَلَتِهِمْ بُرْهَانُكَ .

19. حُجَّتُكَ قَائِمَةٌ لَا تُدْحَضُ ،

وَ سُلْطَانُكَ ثَابِتٌ لَا يَزُولُ ،

فَالْوَيْلُ الدَّائِمُ

لِمَنْ جَنَحَ عَنْكَ ،

وَ الْخَيْبَةُ الْخَاذِلَةُ

لِمَنْ خَابَ مِنْكَ ،

وَ الشَّقَاءُ الْأَشْقَى

لِمَنِ اغْتَرَّ بِكَ .

20. مَا أَكْثَرَ تَصَرُّفَهُ فِي عَذَابِكَ ،

وَ مَا أَطْوَلَ تَرَدُّدَهُ فِي عِقَابِكَ ،

، وَ مَا أَبْعَدَ غَايَتَهُ مِنَ الْفَرَجِ

وَ مَا أَقْنَطَهُ مِنْ سُهُولَةِ الْمَخْرَجِ

، عَدْلًا مِنْ قَضَائِكَ لَا تَجُورُ فِيهِ

. وَ إِنْصَافاً مِنْ حُكْمِكَ لَا تَحِيفُ عَلَيْهِ

21. فَقَدْ ظَاهَرْتَ الْحُجَجَ ،

، وَ أَبْلَيْتَ الْأَعْذَارَ

، وَ قَدْ تَقَدَّمْتَ بِالْوَعِيدِ

، وَ تَلَطَّفْتَ فِي التَّرْغِيبِ

، وَ ضَرَبْتَ الْأَمْثَالَ

، وَ أَطَلْتَ الْإِمْهَالَ

، وَ أَخَّرْتَ وَ أَنْتَ مُسْتَطِيعٌ لِلْمُعَاجَلَةِ

وَ تَأَنَّيْتَ وَ أَنْتَ مَلِيءٌ بِالْمُبَادَرَةِ

22. لَمْ تَكُنْ أَنَاتُكَ عَجْزاً ،

، وَ لَا إِمْهَالُكَ وَهْناً

، وَ لَا إِمْسَاكُكَ غَفْلَةً

، وَ لَا انْتِظَارُكَ مُدَارَاةً

، بَلْ لِتَكُونَ حُجَّتُكَ أَبْلَغَ

، وَ كَرَمُكَ أَكْمَلَ

، وَ إِحْسَانُكَ أَوْفَى

، وَ نِعْمَتُكَ أَتَمَّ

. كُلُّ ذَلِكَ كَانَ وَ لَمْ تَزَلْ ، وَ هُوَ كَائِنٌ وَ لَا تَزَالُ

23. حُجَّتُكَ أَجَلُّ مِنْ أَنْ تُوصَفَ بِكُلِّهَا ،

، وَ مَجْدُكَ أَرْفَعُ مِنْ أَنْ يُحَدَّ بِكُنْهِهِ

، وَ نِعْمَتُكَ أَكْثَرُ مِنْ أَنْ تُحْصَى بِأَسْرِهَا

وَ إِحْسَانُكَ أَكْثَرُ مِنْ أَنْ تُشْكَرَ عَلَى أَقَلِّهِ

24. وَ قَدْ قَصَّرَ بِيَ السُّكُوتُ عَنْ تَحْمِيدِكَ ،

، وَ فَهَّهَنِيَ الْإِمْسَاكُ عَنْ تَمْجِيدِكَ

، وَ قُصَارَايَ الْإِقْرَارُ بِالْحُسُورِ

لَا رَغْبَةً يَا إِلَهِي بَلْ عَجْزاً .

25. فَهَا أَنَا ذَا أَؤُمُّكَ بِالْوِفَادَةِ ،

وَ أَسْأَلُكَ حُسْنَ الرِّفَادَةِ ،

فَصَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ ،

وَ اسْمَعْ نَجْوَايَ ،

وَ اسْتَجِبْ دُعَائِي ،

وَ لَا تَخْتِمْ يَوْمِي بِخَيْبَتِي ،

وَ لَا تَجْبَهْنِي بِالرَّدِّ فِي مَسْأَلَتِي ،

وَ أَكْرِمْ مِنْ عِنْدِكَ مُنْصَرَفِي ، وَ إِلَيْكَ مُنْقَلَبِي ،

إِنَّكَ غَيْرُ ضَائِقٍ بِمَا تُرِيدُ ، وَ لَا عَاجِزٍ عَمَّا تُسْأَلُ ،

وَ أَنْتَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ،

وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ .

1– O He who has mercy upon him toward whom the servants show no mercy!

2– O He who accepts him whom the cities will not accept!

3– O He who looks not down upon those who have need of Him!

4– O He who disappoints not those who implore Him!

5– O He who slaps not the brow of the people of boldness toward Him with rejection!

6– O He who collects the little that is given to Him
and shows gratitude for the paltry that is done for Him!

7– O He who shows gratitude for the small and rewards with the great!

8– O He who comes close to him who comes close to Him!

9– O He who invites to Himself him who turns his back on Him!

10– O He who changes not favour[1] and rushes not to vengeance!

11– O He who causes the good deed to bear fruit
so that He may make it grow,
and overlooks the evil deed so that He may efface it!

12– Hopes turn back with needs fulfilled short of the extent of Thy generosity,
the cups of requests fill up with the overflow of Thy munificence,
and attributes fall apart without reaching Thy description.
For to Thee belongs the highest highness
above everything high,
and the most glorious majesty
beyond every majesty!

13– Everything majestic before Thee is small,
everything eminent beside Thy eminence vile!
Those who reach other than Thee are disappointed,
those who present themselves to other than Thee
have lost,
those who stay with other than Thee have perished,
and those who retreat – except those who retreat to Thy bounty – are desolate!

14– Thy door is open to the beseechers,
Thy munificence free to the askers,
Thy help near to the help–seekers!

15– The expectant are not disappointed by Thee,
those who present themselves
despair not of Thy bestowal,
the forgiveness–seekers

become not wretched through Thy vengeance!

16– Thy provision is spread among those who disobey Thee,
Thy clemency presents itself to those hostile toward Thee,
Thy habit is beneficence toward the evildoers,
and Thy wont is to spare the transgressors,
so much so that Thy lack of haste deludes them from returning,
and Thy disregard bars them from desisting!

17– Thou actest without haste toward them
so that they will come back to Thy command
and Thou disregardest them confident in the permanence of Thy kingdom,
so Thou sealest him who is worthy of it with felicity,
and Thou abandonest him who is worthy of it to wretchedness!

18– All of them come home to Thy decree,
their affairs revert to Thy command;
Thy authority grows not feeble through their drawn out term,
Thy proof is not refuted by the failure to hurry after them.

19– Thy argument is established, never refuted,
Thy authority fixed, never removed.
Permanent woe belongs
to him who inclines away from Thee,
forsaking disappointment
to him who is disappointed by Thee,
and the most wretched wretchedness
to him who is deluded about Thee!

20– How much he will move about in Thy chastisement!
How long he will frequent Thy punishment!
How far his utmost end from relief!
How he will despair of an easy exit!
[All of this] as justice from Thy decree
(Thou art not unjust in it!),
and equity from Thy judgement
(Thou dost not act wrongfully against him!).

21– Thou supported the arguments,
tested the excuses,
began with threats,

showed gentleness with encouragement,
struck similitudes,
made long the respite,
delayed,
while Thou art able to hurry,
and acted without haste,
while Thou art full of quick accomplishment!

22– Not because of
incapacity is Thy slowness,
feebleness Thy giving respite,
heedlessness Thy showing restraint,
dissemblance Thy waiting!
But that Thy argument be more conclusive,
Thy generosity more perfect,
Thy beneficence more exhaustive,
Thy favour more complete!
All of this has been and always was,
is and ever will be.

23– Thy argument is greater
than that its totality be described,
Thy glory more elevated
than that it be limited in its core,
Thy favour more abundant
than that its entirety be counted,
Thy beneficence more abundant
than that thanks be given for its least amount!

24– Speechlessness has made me fall short of praising Thee,
restraint has made me powerless to glorify Thee,
and the most I can do is admit to inability,
not out of desire, my God, but out of incapacity.

25– So here I am:
I repair to Thee by coming forward,
and I ask from Thee good support
So bless Muhammad and his Household,
hear my whispered words, grant my supplication,
seal not my day with disappointment,

slap not my brow by rejecting my request,
and make noble my coming from Thee and my going back to Thee!
Surely Thou art not constrained by what Thou desirest,
nor incapable of what Thou art asked!
Thou art powerful over everything,[2]
and 'There is no force and no strength save in God, the All-high, the All-mighty![3]'

1. Allusion to 8:53: God would never change His favour that He conferred on a people until they changed what was within themselves.
2. 3:26
3. An oft-repeated formula found in many hadith.

47) His Supplication on the Day of 'Arafa

His Supplication on the Day of 'Arafa[1]

وَ كَانَ مِنْ دُعَائِهِ عَلَيْهِ السَّلَامُ فِي يَوْمِ عَرَفَةَ (47)

1. الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

2. اللَّهُمَّ لَكَ الْحَمْدُ

، بَدِيعَ السَّمَاوَاتِ وَ الْأَرْضِ

، ذَا الْجَلَالِ وَ الْإِكْرَامِ

، رَبَّ الْأَرْبَابِ

، وَ إِلَهَ كُلِّ مَأْلُوهٍ

، وَ خَالِقَ كُلِّ مَخْلُوقٍ

، وَ وَارِثَ كُلِّ شَيْءٍ

، لَيْسَ كَمِثْلِهِ شَيْءٌ ، وَ لَا يَعْزُبُ عَنْهُ عِلْمُ شَيْءٍ

. وَ هُوَ بِكُلِّ شَيْءٍ مُحِيطٌ ، وَ هُوَ عَلَى كُلِّ شَيْءٍ رَقِيبٌ

3. أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ ،

الْأَحَدُ الْمُتَوَحِّدُ الْفَرْدُ الْمُتَفَرِّدُ

4. وَ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ ،

الْكَرِيمُ الْمُتَكَرِّمُ ،

الْعَظِيمُ الْمُتَعَظِّمُ ،

الْكَبِيرُ الْمُتَكَبِّرُ

5. وَ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ ،

الْعَلِيُّ الْمُتَعَالِ ،

الشَّدِيدُ الْمِحَالِ

6. وَ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ ،

الرَّحْمَنُ الرَّحِيمُ ،

الْعَلِيمُ الْحَكِيمُ .

7. وَ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ ،

السَّمِيعُ الْبَصِيرُ ، الْقَدِيمُ الْخَبِيرُ

8. وَ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ ،

الْكَرِيمُ الْأَكْرَمُ ، الدَّائِمُ الْأَدْوَمُ ،

9. وَ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ ،

الْأَوَّلُ قَبْلَ كُلِّ أَحَدٍ ، وَ الْآخِرُ بَعْدَ كُلِّ عَدَدٍ

10. وَ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ ،

الدَّانِي فِي عُلُوِّهِ ، وَ الْعَالِي فِي دُنُوِّهِ

11. وَ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ ،

ذُو الْبَهَاءِ وَ الْمَجْدِ ، وَ الْكِبْرِيَاءِ وَ الْحَمْدِ

12. وَ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ ،

الَّذِي أَنْشَأْتَ الْأَشْيَاءَ مِنْ غَيْرِ سِنْخٍ ،

وَ صَوَّرْتَ مَا صَوَّرْتَ مِنْ غَيْرِ مِثَالٍ ،

. وَ ابْتَدَعْتَ الْمُبْتَدَعَاتِ بِلَا احْتِذَاءٍ

13. أَنْتَ الَّذِي قَدَّرْتَ كُلَّ شَيْءٍ تَقْدِيراً ،

، وَ يَسَّرْتَ كُلَّ شَيْءٍ تَيْسِيراً

وَ دَبَّرْتَ مَا دُونَكَ تَدْبِيراً

14. أَنْتَ الَّذِي لَمْ يُعِنْكَ عَلَى خَلْقِكَ شَرِيكٌ ،

، وَ لَمْ يُوَازِرْكَ فِي أَمْرِكَ وَزِيرٌ

. وَ لَمْ يَكُنْ لَكَ مُشَاهِدٌ وَ لَا نَظِيرٌ

15. أَنْتَ الَّذِي أَرَدْتَ فَكَانَ حَتْماً مَا أَرَدْتَ ،

، وَ قَضَيْتَ فَكَانَ عَدْلًا مَا قَضَيْتَ

. وَ حَكَمْتَ فَكَانَ نِصْفاً مَا حَكَمْتَ

16. أَنْتَ الَّذِي لَا يَحْوِيكَ مَكَانٌ ،

، وَ لَمْ يَقُمْ لِسُلْطَانِكَ سُلْطَانٌ

. وَ لَمْ يُعْيِكَ بُرْهَانٌ وَ لَا بَيَانٌ

17. أَنْتَ الَّذِي أَحْصَيْتَ كُلَّ شَيْءٍ عَدَداً ،

، وَ جَعَلْتَ لِكُلِّ شَيْءٍ أَمَداً

. وَ قَدَّرْتَ كُلَّ شَيْءٍ تَقْدِيراً

18. أَنْتَ الَّذِي قَصُرَتِ الْأَوْهَامُ عَنْ ذَاتِيَّتِكَ ،

، وَ عَجَزَتِ الْأَفْهَامُ عَنْ كَيْفِيَّتِكَ

. وَ لَمْ تُدْرِكِ الْأَبْصَارُ مَوْضِعَ أَيْنِيَّتِكَ

19. أَنْتَ الَّذِي لَا تُحَدُّ فَتَكُونَ مَحْدُوداً ،

، وَ لَمْ تُمَثَّلْ فَتَكُونَ مَوْجُوداً

. وَ لَمْ تَلِدْ فَتَكُونَ مَوْلُوداً

20. أَنْتَ الَّذِي لَا ضِدَّ مَعَكَ فَيُعَانِدَكَ ،

، وَ لَا عِدْلَ لَكَ فَيُكَاثِرَكَ

. وَ لَا نِدَّ لَكَ فَيُعَارِضَكَ

21. أَنْتَ الَّذِي ابْتَدَأَ ،

، وَ اخْتَرَعَ ، وَ اسْتَحْدَثَ

. وَ ابْتَدَعَ ، وَ أَحْسَنَ صُنْعَ مَا صَنَعَ

22. سُبْحَانَكَ مَا أَجَلَّ شَأْنَكَ ،

وَ أَسْنَى فِي الْأَمَاكِنِ مَكَانَكَ ،

وَ أَصْدَعَ بِالْحَقِّ فُرْقَانَكَ

23. سُبْحَانَكَ مِنْ لَطِيفٍ مَا أَلْطَفَكَ ،

وَ رَءُوفٍ مَا أَرْأَفَكَ ،

وَ حَكِيمٍ مَا أَعْرَفَكَ

24. سُبْحَانَكَ مِنْ مَلِيكٍ مَا أَمْنَعَكَ ،

وَ جَوَادٍ مَا أَوْسَعَكَ ،

وَ رَفِيعٍ مَا أَرْفَعَكَ

. ذُو الْبَهَاءِ وَ الْمَجْدِ وَ الْكِبْرِيَاءِ وَ الْحَمْدِ

25. سُبْحَانَكَ بَسَطْتَ بِالْخَيْرَاتِ يَدَكَ ،

وَ عُرِفَتِ الْهِدَايَةُ مِنْ عِنْدِكَ ،

فَمَنِ الْتَمَسَكَ لِدِينٍ أَوْ دُنْيَا وَجَدَكَ

26. سُبْحَانَكَ

خَضَعَ لَكَ مَنْ جَرَى فِي عِلْمِكَ ،

وَ خَشَعَ لِعَظَمَتِكَ مَا دُونَ عَرْشِكَ ،

وَ انْقَادَ لِلتَّسْلِيمِ لَكَ كُلُّ خَلْقِكَ

27. سُبْحَانَكَ لَا تُحَسُّ وَ لَا تُجَسُّ

وَ لَا تُمَسُّ وَ لَا تُكَادُ

وَ لَا تُمَاطُ وَ لَا تُنَازَعُ

وَ لَا تُجَارَى وَ لَا تُمَارَى

وَ لَا تُخَادَعُ وَ لَا تُمَاكَرُ

28. سُبْحَانَكَ سَبِيلُكَ جَدَدٌ .

، وَ أَمْرُكَ رَشَدٌ

. وَ أَنْتَ حَيٌّ صَمَدٌ

29. سُبْحَانَكَ قَوْلُكَ حُكْمٌ ،

، وَ قَضَاؤُكَ حَتْمٌ

. وَ إِرَادَتُكَ عَزْمٌ

30. سُبْحَانَكَ لَا رَادَّ لِمَشِيَّتِكَ ،

وَ لَا مُبَدِّلَ لِكَلِمَاتِكَ .

31. سُبْحَانَكَ بَاهِرَ الْآيَاتِ ،

فَاطِرَ السَّمَاوَاتِ ، بَارِئَ النَّسَمَاتِ

32. لَكَ الْحَمْدُ حَمْداً يَدُومُ بِدَوَامِكَ

33. وَ لَكَ الْحَمْدُ حَمْداً خَالِداً بِنِعْمَتِكَ .

34. وَ لَكَ الْحَمْدُ حَمْداً يُوَازِي صُنْعَكَ

35. وَ لَكَ الْحَمْدُ حَمْداً يَزِيدُ عَلَى رِضَاكَ .

36. وَ لَكَ الْحَمْدُ حَمْداً مَعَ حَمْدِ كُلِّ حَامِدٍ ،

وَ شُكْراً يَقْصُرُ عَنْهُ شُكْرُ كُلِّ شَاكِرٍ

37. حَمْداً لَا يَنْبَغِي إِلَّا لَكَ ،

وَ لَا يُتَقَرَّبُ بِهِ إِلَّا إِلَيْكَ

38. حَمْداً يُسْتَدَامُ بِهِ الْأَوَّلُ ،

وَ يُسْتَدْعَى بِهِ دَوَامُ الْآخِرِ .

39. حَمْداً يَتَضَاعَفُ عَلَى كُرُورِ الْأَزْمِنَةِ ،

وَ يَتَزَايَدُ أَضْعَافاً مُتَرَادِفَةً .

40. حَمْداً يَعْجِزُ عَنْ إِحْصَائِهِ الْحَفَظَةُ ،

وَ يَزِيدُ عَلَى مَا أَحْصَتْهُ فِي كِتَابِكَ الْكَتَبَةُ

41. حَمْداً يُوازِنُ عَرْشَكَ الْمَجِيدَ

وَ يُعَادِلُ كُرْسِيَّكَ الرَّفِيعَ .

42. حَمْداً يَكْمُلُ لَدَيْكَ ثَوَابُهُ ،

وَ يَسْتَغْرِقُ كُلَّ جَزَاءٍ جَزَاؤُهُ

43. حَمْداً ظَاهِرُهُ وَفْقٌ لِبَاطِنِهِ ،

وَ بَاطِنُهُ وَفْقٌ لِصِدْقِ النِّيَّةِ

44. حَمْداً لَمْ يَحْمَدْكَ خَلْقٌ مِثْلَهُ ،

وَ لَا يَعْرِفُ أَحَدٌ سِوَاكَ فَضْلَهُ

45. حَمْداً يُعَانُ مَنِ اجْتَهَدَ فِي تَعْدِيدِهِ ،

وَ يُؤَيَّدُ مَنْ أَغْرَقَ نَزْعاً فِي تَوْفِيَتِهِ .

46. حَمْداً يَجْمَعُ مَا خَلَقْتَ مِنَ الْحَمْدِ ،

وَ يَنْتَظِمُ مَا أَنْتَ خَالِقُهُ مِنْ بَعْدُ .

47. حَمْداً لَا حَمْدَ أَقْرَبُ إِلَى قَوْلِكَ مِنْهُ ،

وَ لَا أَحْمَدَ مِمَّنْ يَحْمَدُكَ بِهِ .

48. حَمْداً يُوجِبُ بِكَرَمِكَ الْمَزِيدَ بِوُفُورِهِ ،

وَ تَصِلُهُ بِمَزِيدٍ بَعْدَ مَزِيدٍ طَوْلًا مِنْكَ ،

49. حَمْداً يَجِبُ لِكَرَمِ وَجْهِكَ ،

وَ يُقَابِلُ عِزَّ جَلَالِكَ .

50. رَبِّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ ،

الْمُنْتَجَبِ الْمُصْطَفَى الْمُكَرَّمِ الْمُقَرَّبِ ،

أَفْضَلَ صَلَوَاتِكَ ،

وَ بَارِكْ عَلَيْهِ أَتَمَّ بَرَكَاتِكَ ،

وَ تَرَحَّمْ عَلَيْهِ أَمْتَعَ رَحَمَاتِكَ .

51. رَبِّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ ،

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

52. رَبِّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ ،

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

53. رَبِّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ

صَلَاةً تُجَاوِزُ رِضْوَانَكَ ،

وَ يَتَّصِلُ اتِّصَالُهَا بِبَقَائِكَ ،

وَ لَا يَنْفَدُ كَمَا لَا تَنْفَدُ كَلِمَاتُكَ .

54. رَبِّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ ،

صَلَاةً تَنْتَظِمُ صَلَوَاتِ

مَلَائِكَتِكَ 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 أَصْنَافِ خَلْقِكَ .

55. رَبِّ صَلِّ عَلَيْهِ وَ آلِهِ ،

صَلَاةً تُحِيطُ بِكُلِّ 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 الْأَيَّامِ

. زِيَادَةً فِي تَضَاعِيفَ لَا يَعُدُّهَا غَيْرُكَ

56. رَبِّ صَلِّ عَلَى أَطَايِبِ أَهْلِ بَيْتِهِ

، الَّذِينَ اخْتَرْتَهُمْ لِأَمْرِكَ

، وَ جَعَلْتَهُمْ خَزَنَةَ عِلْمِكَ

، وَ حَفَظَةَ دِينِكَ

، وَ خُلَفَاءَكَ فِي أَرْضِكَ

، وَ حُجَجَكَ عَلَى عِبَادِكَ

، وَ طَهَّرْتَهُمْ مِنَ الرِّجْسِ وَ الدَّنَسِ تَطْهِيراً بِإِرَادَتِكَ

، وَ جَعَلْتَهُمُ الْوَسِيلَةَ إِلَيْكَ

. وَ الْمَسْلَكَ إِلَى جَنَّتِكَ

57. رَبِّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ ،

، صَلَاةً تُجْزِلُ لَهُمْ بِهَا مِنْ نِحَلِكَ وَ كَرَامَتِكَ

، وَ تُكْمِلُ لَهُمُ الْأَشْيَاءَ مِنْ عَطَايَاكَ وَ نَوَافِلِكَ

. وَ تُوَفِّرُ عَلَيْهِمُ الْحَظَّ مِنْ عَوَائِدِكَ وَ فَوَائِدِكَ

58. رَبِّ صَلِّ عَلَيْهِ وَ عَلَيْهِمْ

، صَلَاةً لَا أَمَدَ فِي أَوَّلِهَا

. وَ لَا غَايَةَ لِأَمَدِهَا ، وَ لَا نِهَايَةَ لِآخِرِهَا

59. رَبِّ صَلِّ عَلَيْهِمْ زِنَةَ عَرْشِكَ وَ مَا دُونَهُ ،

، 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

60. اللَّهُمَّ إِنَّكَ أَيَّدْتَ دِينَكَ فِي كُلِّ أَوَانٍ

، بِإِمَامٍ أَقَمْتَهُ عَلَماً لِعِبَادِكَ

وَ مَنَاراً فِي بِلَادِكَ

، بَعْدَ أَنْ وَصَلْتَ حَبْلَهُ بِحَبْلِكَ

، وَ جَعَلْتَهُ الذَّرِيعَةَ إِلَى رِضْوَانِكَ

، وَ افْتَرَضْتَ طَاعَتَهُ

، وَ حَذَّرْتَ مَعْصِيَتَهُ

، وَ أَمَرْتَ بِامْتِثَالِ أَوَامِرِهِ

، وَ الِانْتِهَاءِ عِنْدَ نَهْيِهِ

، وَ أَلَّا يَتَقَدَّمَهُ مُتَقَدِّمٌ

وَ لَا يَتَأَخَّرَ عَنْهُ مُتَأَخِّرٌ

، فَهُوَ عِصْمَةُ اللَّائِذِينَ

وَ كَهْفُ الْمُؤْمِنِينَ

. وَ عُرْوَةُ الْمُتَمَسِّكِينَ ، وَ بَهَاءُ الْعَالَمِينَ

61. اللَّهُمَّ فَأَوْزِعْ لِوَلِيِّكَ شُكْرَ

، مَا أَنْعَمْتَ بِهِ عَلَيْهِ

، وَ أَوْزِعْنَا مِثْلَهُ فِيهِ

، وَ آتِهِ مِنْ لَدُنْكَ سُلْطَاناً نَصِيراً

، وَ افْتَحْ لَهُ فَتْحاً يَسِيراً

، وَ أَعِنْهُ بِرُكْنِكَ الْأَعَزِّ

، وَ اشْدُدْ أَزْرَهُ

، وَ قَوِّ عَضُدَهُ

وَ رَاعِهِ بِعَيْنِكَ ، وَ احْمِهِ بِحِفْظِكَ

، وَ انْصُرْهُ بِمَلَائِكَتِكَ

. وَ امْدُدْهُ بِجُنْدِكَ الْأَغْلَبِ

62. وَ أَقِمْ بِهِ كِتَابَكَ وَ حُدُودَكَ وَ شَرَائِعَكَ

، وَ سُنَنَ رَسُولِكَ

، صَلَوَاتُكَ اللَّهُمَّ عَلَيْهِ وَ آلِهِ

، وَ أَحْيِ بِهِ مَا أَمَاتَهُ الظَّالِمُونَ مِنْ مَعَالِمِ 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 تَحَنُّنَهُ

، 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

64. اللَّهُمَّ وَ صَلِّ عَلَى أَوْلِيَائِهِمُ

، الْمُعْتَرِفِينَ بِمَقَامِهِمُ

، الْمُتَّبِعِينَ مَنْهَجَهُمُ

، الْمُقْتَفِينَ آثَارَهُمُ

، الْمُسْتَمْسِكِينَ بِعُرْوَتِهِمُ

، الْمُتَمَسِّكِينَ بِوِلَايَتِهِمُ

، الْمُؤْتَمِّينَ بِإِمَامَتِهِمُ

، الْمُسَلِّمِينَ لِأَمْرِهِمُ

، الْمُجْتَهِدِينَ فِي طَاعَتِهِمُ

، الْمُنْتَظِرِينَ أَيَّامَهُمُ

، الْمَادِّينَ إِلَيْهِمْ أَعْيُنَهُمُ

. الصَّلَوَاتِ الْمُبَارَكَاتِ الزَّاكِيَاتِ النَّامِيَاتِ الْغَادِيَاتِ الرَّائِحَاتِ

65. وَ سَلِّمْ عَلَيْهِمْ وَ عَلَى أَرْوَاحِهِمْ ،

، 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

66. اللَّهُمَّ هَذَا يَوْمُ عَرَفَةَ

، يَوْمٌ شَرَّفْتَهُ وَ كَرَّمْتَهُ وَ عَظَّمْتَهُ

، نَشَرْتَ فِيهِ رَحْمَتَكَ

، وَ مَنَنْتَ فِيهِ بِعَفْوِكَ

. وَ أَجْزَلْتَ فِيهِ عَطِيَّتَكَ ، وَ تَفَضَّلْتَ بِهِ عَلَى عِبَادِكَ

67. اللَّهُمَّ وَ أَنَا عَبْدُكَ الَّذِي أَنْعَمْتَ عَلَيْهِ قَبْلَ خَلْقِكَ لَهُ

، 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

68. ثُمَّ أَمَرْتَهُ فَلَمْ يَأْتَمِرْ ،

، وَ زَجَرْتَهُ فَلَمْ يَنْزَجِرْ

، وَ نَهَيْتَهُ عَنْ مَعْصِيَتِكَ

، فَخَالَفَ أَمْرَكَ إِلَى نَهْيِكَ

، 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 بِتَجَاوُزِكَ

. وَ كَانَ أَحَقَّ عِبَادِكَ مَعَ مَا مَنَنْتَ عَلَيْهِ أَلَّا يَفْعَلَ

69. وَ هَا أَنَا ذَا بَيْنَ يَدَيْكَ

، 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

70. فَعُدْ عَلَيَّ بِمَا تَعُودُ بِهِ عَلَى

، 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 أَمَّلَكَ مِنْ غُفْرَانِكَ ،

71. وَ اجْعَلْ لِي فِي هَذَا الْيَوْمِ نَصِيباً

أَنَالُ بِهِ حَظّاً مِنْ رِضْوَانِكَ ،

وَ لَا تَرُدَّنِي صِفْراً

مِمَّا يَنْقَلِبُ بِهِ الْمُتَعَبِّدُونَ لَكَ مِنْ عِبَادِكَ

72. وَ إِنِّي وَ إِنْ لَمْ أُقَدِّمْ

مَا قَدَّمُوهُ مِنَ الصَّالِحَاتِ

فَقَدْ قَدَّمْتُ تَوْحِيدَكَ

، وَ نَفْيَ الْأَضْدَادِ وَ الْأَنْدَادِ وَ الْأَشْبَاهِ عَنْكَ

وَ أَتَيْتُكَ مِنَ الْأَبْوَابِ

، الَّتِي أَمَرْتَ أَنْ تُؤْتَى مِنْهَا

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

73. ثُمَّ أَتْبَعْتُ ذَلِكَ بِالْإِنَابَةِ إِلَيْكَ ،

، وَ التَّذَلُّلِ وَ الِاسْتِكَانَةِ لَكَ

، وَ حُسْنِ الظَّنِّ بِكَ

، وَ الثِّقَةِ بِمَا عِنْدَكَ

وَ شَفَعْتُهُ بِرَجَائِكَ

. الَّذِي قَلَّ مَا يَخِيبُ عَلَيْهِ رَاجِيكَ

74. وَ سَأَلْتُكَ مَسْأَلَةَ الْحَقِيرِ الذَّلِيلِ

، 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

75. وَ أَنَا بَعْدُ أَقَلُّ الْأَقَلِّينَ ،

، وَ أَذَلُّ الْأَذَلِّينَ

، وَ مِثْلُ الذَّرَّةِ أَوْ دُونَهَا

، فَيَا مَنْ لَمْ يُعَاجِلِ الْمُسِيئِينَ

، وَ لَا يَنْدَهُ الْمُتْرَفِينَ

، وَ يَا مَنْ يَمُنُّ بِإِقَالَةِ الْعَاثِرِينَ

. وَ يَتَفَضَّلُ بِإِنْظَارِ الْخَاطِئِينَ

76. أَنَا الْمُسِيءُ الْمُعْتَرِفُ الْخَاطِئُ الْعَاثِرُ .

77. أَنَا الَّذِي أَقْدَمَ عَلَيْكَ مُجْتَرِئاً .

78. أَنَا الَّذِي عَصَاكَ مُتَعَمِّداً .

79. أَنَا الَّذِي اسْتَخْفَى مِنْ عِبَادِكَ وَ بَارَزَكَ .

80. أَنَا الَّذِي هَابَ عِبَادَكَ وَ أَمِنَكَ .

81. أَنَا الَّذِي لَمْ يَرْهَبْ سَطْوَتَكَ ، وَ لَمْ يَخَفْ بَأْسَكَ .

82. أَنَا الْجَانِي عَلَى نَفْسِهِ

83. أَنَا الْمُرْتَهَنُ بِبَلِيَّتِهِ .

84. أَنَا القَلِيلُ الْحَيَاءِ .

85. أَنَا الطَّوِيلُ الْعَنَاءِ .

86. بِحَقِّ مَنِ انْتَجَبْتَ مِنْ خَلْقِكَ ،

وَ بِمَنِ اصْطَفَيْتَهُ لِنَفْسِكَ ،

بِحَقِّ مَنِ اخْتَرْتَ مِنْ بَرِيَّتِكَ ،

وَ مَنِ اجْتَبَيْتَ لِشَأْنِكَ ،

بِحَقِّ مَنْ وَصَلْتَ طَاعَتَهُ بِطَاعَتِكَ ،

وَ 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 .

87. وَ تَوَلَّنِي بِمَا تَتَوَلَّى بِهِ

أَهْلَ طَاعَتِكَ وَ الزُّلْفَى لَدَيْكَ

. وَ الْمَكَانَةِ مِنْكَ

88. وَ تَوَحَّدْنِي بِمَا تَتَوَحَّدُ بِهِ

، مَنْ وَفَى بِعَهْدِكَ

، وَ أَتْعَبَ نَفْسَهُ فِي ذَاتِكَ

. وَ أَجْهَدَهَا فِي مَرْضَاتِكَ

89. وَ لَا تُؤَاخِذْنِي بِتَفْرِيطِي فِي جَنْبِكَ ،

، وَ تَعَدِّي طَوْرِي فِي حُدُودِكَ

. وَ مُجَاوَزَةِ أَحْكَامِكَ

90. وَ لَا تَسْتَدْرِجْنِي بِإِمْلَائِكَ لِي

اسْتِدْرَاجَ مَنْ مَنَعَنِي خَيْرَ مَا عِنْدَهُ

. وَ لَمْ يَشْرَكْكَ فِي حُلُولِ نِعْمَتِهِ بِي

91. وَ نَبِّهْنِي مِنْ رَقْدَةِ الْغَافِلِينَ ،

، وَ سِنَةِ الْمُسْرِفِينَ

وَ نَعْسَةِ الْمَخْذُولِينَ

92. وَ خُذْ بِقَلْبِي إِلَى مَا اسْتَعْمَلْتَ بِهِ الْقَانِتِينَ ،

وَ اسْتَعْبَدْتَ بِهِ الْمُتَعَبِّدِينَ ،

وَ اسْتَنْقَذْتَ بِهِ الْمُتَهَاوِنِينَ .

93. وَ أَعِذْنِي مِمَّا يُبَاعِدُنِي عَنْكَ ،

وَ يَحُولُ بَيْنِي وَ بَيْنَ حَظِّي مِنْكَ ،

وَ يَصُدُّنِي عَمَّا أُحَاوِلُ لَدَيْكَ

94. وَ سَهِّلْ لِي مَسْلَكَ الْخَيْرَاتِ إِلَيْكَ ،

وَ الْمُسَابَقَةَ إِلَيْهَا مِنْ حَيْثُ أَمَرْتَ ،

وَ الْمُشَاحَّةَ فِيهَا عَلَى مَا أَرَدْتَ .

95. وَ لَا تَمْحَقْنِي فِيمَن تَمْحَقُ مِنَ الْمُسْتَخِفِّينَ بِمَا أَوْعَدْتَ

96. وَ لَا تُهْلِكْنِي مَعَ مَنْ تُهْلِكُ مِنَ الْمُتَعَرِّضِينَ لِمَقْتِكَ

97. وَ لَا تُتَبِّرْنِي فِيمَنْ تُتَبِّرُ مِنَ الْمُنْحَرِفِينَ عَنْ سُبُلِكَ

98. وَ نَجِّنِي مِنْ غَمَرَاتِ الْفِتْنَةِ ،

وَ خَلِّصْنِي مِنْ لَهَوَاتِ الْبَلْوَى ،

. وَ أَجِرْنِي مِنْ أَخْذِ الْإِمْلَاءِ

99. وَ حُلْ بَيْنِي وَ بَيْنَ عَدُوٍّ يُضِلُّنِي ،

وَ هَوًى يُوبِقُنِي ،

وَ مَنْقَصَةٍ تَرْهَقُنِي

100. وَ لَا تُعْرِضْ عَنِّي

إِعْرَاضَ مَنْ لَا تَرْضَى عَنْهُ بَعْدَ غَضَبِكَ

101. وَ لَا تُؤْيِسْنِي مِنَ الْأَمَلِ فِيكَ

فَيَغْلِبَ عَلَيَّ الْقُنُوطُ مِنْ رَحْمَتِكَ

102. وَ لَا تَمْنَحْنِي بِمَا لَا طَاقَةَ لِي بِهِ

. فَتَبْهَظَنِي مِمَّا تُحَمِّلُنِيهِ مِنْ فَضْلِ مَحَبَّتِكَ

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

وَ لَا حَاجَةَ بِكَ إِلَيْهِ ،

وَ لَا إِنَابَةَ لَهُ

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

، وَ مَنِ اشْتَمَلَ عَلَيْهِ الْخِزْيُ مِنْ عِنْدِكَ

، بَلْ خُذْ بِيَدِي مِنْ سَقْطَةِ الْمُتَرَدِّينَ

، وَ وَهْلَةِ الْمُتَعَسِّفِينَ

، وَ زَلَّةِ الْمَغْرُورِينَ

. وَ وَرْطَةِ الْهَالِكِينَ

105. وَ عَافِنِي مِمَّا ابْتَلَيْتَ بِهِ طَبَقَاتِ عَبِيدِكَ وَ إِمَائِكَ ،

، وَ بَلِّغْنِي مَبَالِغَ مَنْ عُنِيتَ بِهِ

، وَ أَنْعَمْتَ عَلَيْهِ

، وَ رَضِيتَ عَنْهُ

فَأَعَشْتَهُ حَمِيداً ، وَ تَوَفَّيْتَهُ سَعِيداً

106. وَ طَوِّقْنِي طَوْقَ الْإِقْلَاعِ

، عَمَّا يُحْبِطُ الْحَسَنَاتِ

وَ يَذْهَبُ بِالْبَرَكَاتِ

107. وَ أَشْعِرْ قَلْبِيَ الِازْدِجَارَ عَنْ قَبَائِحِ السَّيِّئَاتِ ،

. وَ فَوَاضِحِ الْحَوْبَاتِ

108. وَ لَا تَشْغَلْنِي

بِمَا لَا أُدْرِكُهُ إِلَّا بِكَ عَمَّا لَا يُرْضِيكَ عَنِّي غَيْرُهُ

109. وَ انْزِعْ مِنْ قَلْبِي حُبَّ دُنْيَا دَنِيَّةٍ

، تَنْهَى عَمَّا عِنْدَكَ

، وَ تَصُدُّ عَنِ ابْتِغَاءِ الْوَسِيلَةِ إِلَيْكَ

. وَ تُذْهِلُ عَنِ التَّقَرُّبِ مِنْكَ

110. وَ زَيِّنْ لِيَ التَّفَرُّدَ

بِمُنَاجَاتِكَ بِاللَّيْلِ وَ النَّهَارِ

111. وَ هَبْ لِي عِصْمَةً تُدْنِينِي مِنْ خَشْيَتِكَ ،

، وَ تَقْطَعُنِي عَنْ رُكُوبِ مَحَارِمِكَ

. وَ تَفُكَّنِي مِنْ أَسْرِ الْعَظَائِمِ

112. وَ هَبْ لِيَ التَّطْهِيرَ مِنْ دَنَسِ الْعِصْيَانِ ،

، وَ أَذْهِبْ عَنِّي دَرَنَ الْخَطَايَا

، وَ سَرْبِلْنِي بِسِرْبَالِ عَافِيَتِكَ

، وَ رَدِّنِي رِدَاءَ مُعَافَاتِكَ

، وَ جَلِّلْنِي سَوَابِغَ نَعْمَائِكَ

وَ ظَاهِرْ لَدَيَّ فَضْلَكَ وَ طَوْلَكَ

113. وَ أَيِّدْنِي بِتَوْفِيقِكَ وَ تَسْدِيدِكَ ،

، وَ أَعِنِّي عَلَى صَالِحِ النِّيَّةِ

، وَ مَرْضِيِّ الْقَوْلِ ، وَ مُسْتَحْسَنِ الْعَمَلِ

. وَ لَا تَكِلْنِي إِلَى حَوْلِي وَ قُوَّتِي دُونَ حَوْلِكَ وَ قُوَّتِكَ

114. وَ لَا تُخْزِنِي يَوْمَ تَبْعَثُنِي لِلِقَائِكَ ،

، وَ لَا تَفْضَحْنِي بَيْنَ يَدَيْ أَوْلِيَائِكَ

، وَ لَا تُنْسِنِي ذِكْرَكَ

، وَ لَا تُذْهِبْ عَنِّي شُكْرَكَ

، بَلْ أَلْزِمْنِيهِ فِي أَحْوَالِ السَّهْوِ عِنْدَ غَفَلَاتِ الْجَاهِلِينَ لِآلَائِكَ

، وَ أَوْزِعْنِي أَنْ أُثْنِيَ بِمَا أَوْلَيْتَنِيهِ

. وَ أَعْتَرِفَ بِمَا أَسْدَيْتَهُ إِلَيَّ

115. وَ اجْعَلْ رَغْبَتِي إِلَيْكَ فَوْقَ رَغْبَةِ الرَّاغِبِينَ ،

وَ حَمْدِي إِيَّاكَ فَوْقَ حَمْدِ الْحَامِدِينَ

116. وَ لَا تَخْذُلْنِي عِنْدَ فَاقَتِي إِلَيْكَ ،

وَ لَا تُهْلِكْنِي بِمَا أَسْدَيْتُهُ إِلَيْكَ ،

وَ لَا تَجْبَهْنِي بِمَا جَبَهْتَ بِهِ

الْمُعَانِدِينَ لَكَ ،

فَإِنِّي لَكَ مُسَلِّمٌ ،

أَعْلَمُ أَنَّ الْحُجَّةَ لَكَ ،

وَ أَنَّكَ أَوْلَى بِالْفَضْلِ ،

وَ أَعْوَدُ بِالْإِحْسَانِ ،

وَ أَهْلُ التَّقْوَى ، وَ أَهْلُ الْمَغْفِرَةِ ،

وَ أَنَّكَ بِأَنْ تَعْفُوَ أَوْلَى مِنْكَ بِأَنْ تُعَاقِبَ ،

. وَ أَنَّكَ بِأَنْ تَسْتُرَ أَقْرَبُ مِنْكَ إِلَى أَنْ تَشْهَرَ

117. فَأَحْيِنِي حَيَاةً طَيِّبَةً

، تَنْتَظِمُ بِمَا أُرِيدُ

، وَ تَبْلُغُ مَا أُحِبُّ مِنْ حَيْثُ لَا آتِي مَا تَكْرَهُ

، وَ لَا أَرْتَكِبُ مَا نَهَيْتَ عَنْهُ

وَ أَمِتْنِي مِيتَةَ مَنْ

. يَسْعَى نُورُهُ بَيْنَ يَدَيْهِ وَ عَنْ يَمِينِهِ

118. وَ ذَلِّلْنِي بَيْنَ يَدَيْكَ ،

، 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

119. وَ أَعِذْنِي مِنْ شَمَاتَةِ الْأَعْدَاءِ ،

، 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

120. وَ إِذَا أَرَدْتَ بِقَوْمٍ فِتْنَةً أَوْ سُوءاً

، فَنَجِّنِي مِنْهَا لِوَاذاً بِكَ

وَ إِذْ لَمْ تُقِمْنِي مَقَامَ فَضِيحَةٍ فِي دُنْيَاكَ

فَلَا تُقِمْنِي مِثْلَهُ فِي آخِرَتِكَ

121. وَ اشْفَعْ لِي أَوَائِلَ مِنَنِكَ بِأَوَاخِرِهَا ،

، وَ قَدِيمَ فَوَائِدِكَ بِحَوَادِثِهَا

، وَ لَا تَمْدُدْ لِي مَدّاً يَقْسُو مَعَهُ قَلْبِي

، وَ لَا تَقْرَعْنِي قَارِعَةً يَذْهَبُ لَهَا بَهَائِي

وَ لَا تَسُمْنِي خَسِيسَةً يَصْغُرُ لَهَا قَدْرِي

. وَ لَا نَقِيصَةً يُجْهَلُ مِنْ أَجْلِهَا مَكَانِي

122. وَ لَا تَرُعْنِي رَوْعَةً أُبْلِسُ بِهَا ،

وَ لَا خِيفَةً أُوجِسُ دُونَهَا ،

اجْعَلْ هَيْبَتِي فِي وَعِيدِكَ ،

وَ حَذَرِي مِنْ إِعْذَارِكَ وَ إِنْذَارِكَ ،

وَ رَهْبَتِي عِنْد تِلَاوَةِ آيَاتِكَ .

123. وَ اعْمُرْ لَيْلِي بِإِيقَاظِي فِيهِ لِعِبَادَتِكَ ،

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 .

124. وَ لَا تَذَرْنِي فِي طُغْيَانِي عَامِهاً ،

وَ لَا فِي غَمْرَتِي سَاهِياً حَتَّى حِينٍ ،

وَ لَا تَجْعَلْنِي عِظَةً لِمَنِ اتَّعَظَ ،

، وَ لَا نَكَالًا لِمَنِ اعْتَبَرَ

، وَ لَا فِتْنَةً لِمَنْ نَظَرَ

، وَ لَا تَمْكُرْ 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 الِاجْتِهَادِ فِيمَا يُزْلِفُ

، لَدَيْكَ وَ عِنْدَكَ

. وَ أَتْحِفْنِي بِتُحْفَةٍ مِنْ تُحَفَاتِكَ

126. وَ اجْعَلْ تِجَارَتِي رَابِحَةً ،

، وَ كَرَّتِي غَيْرَ خَاسِرَةٍ

، وَ أَخِفْنِي مَقَامَكَ

، وَ شَوِّقْنِي لِقَاءَكَ

وَ تُبْ عَلَيَّ تَوْبَةً نَصُوحاً

، لَا تُبْقِ مَعَهَا ذُنُوباً صَغِيرَةً وَ لَا كَبِيرَةً

. وَ لَا تَذَرْ مَعَهَا عَلَانِيَةً وَ لَا سَرِيرَةً

127. وَ انْزِعِ الْغِلَّ مِنْ صَدْرِي لِلْمُؤْمِنِينَ ،

، 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 الْأَوَّلِينَ

128. وَ تَمِّمْ سُبُوغَ نِعْمَتِكَ عَلَيَّ ،

، 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

129. وَ اجْعَلْ لِي عِنْدَكَ مَقِيلًا

، 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

130. وَ اجْعَلْ قَلْبِي وَاثِقاً بِمَا عِنْدَكَ ،

، 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

131. وَ لَا تُحْبِطْ حَسَنَاتِي

، بِمَا يَشُوبُهَا مِنْ مَعْصِيَتِكَ

، وَ لَا خَلَوَاتِي بِمَا يَعْرِضُ لِي مِنْ نَزَغَاتِ فِتْنَتِكَ

وَ صُنْ وَجْهِي عَنِ الطَّلَبِ إِلَى

، أَحَدٍ مِنَ الْعَالَمِينَ

. وَ ذُبَّنِي عَنِ الْتِمَاسِ مَا عِنْدَ الْفَاسِقِينَ

132. وَ لَا تَجْعَلْنِي لِلظَّالِمِينَ ظَهِيراً ،

، وَ لَا لَهُمْ عَلَى مَحْوِ كِتَابِكَ يَداً وَ نَصِيراً

، وَ حُطْنِي مِنْ حَيْثُ لَا أَعْلَمُ حِيَاطَةً تَقِينِي بِهَا

وَ افْتَحْ لِي أَبْوَابَ تَوْبَتِكَ وَ رَحْمَتِكَ

، وَ رَأْفَتِكَ وَ رِزْقِكَ الْوَاسِعِ

، إِنِّي إِلَيْكَ مِنَ الرَّاغِبِينَ

، وَ أَتْمِمْ لِي إِنْعَامَكَ

إِنَّكَ خَيْرُ الْمُنْعِمِينَ

133. وَ اجْعَلْ بَاقِيَ عُمُرِي فِي الْحَجِّ وَ الْعُمْرَةِ

، 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,[8]
eased each thing with an easing,[9]
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 guardian[21] 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]

62– Through him
establish Thy Book, Thy bounds, Thy laws,
and the norms of Thy Messenger's Sunna
(Thy blessings, O God,
be upon him and his Household),
bring to life the guideposts of Thy religion,
deadened by the wrongdoers,
burnish the rust of injustice from Thy way,
sift the adversity from Thy road,
eliminate those who deviate from Thy path,
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-compassionate[28]
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 caprice[30] 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![31]
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!
Shield me in this day of mine,
by that through which Thou shieldest
him who prays fervently to Thee while disavowing
and him who seeks refuge in Thy forgiveness
while repenting!

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,
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 report[51] 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]

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 l–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. 42:11
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. (Sayyid "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.
37. 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.
46. 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

48) His Supplication on the Day of Sacrifice and on Friday

48) His Supplication on the Day of Sacrifice[1] and on Friday

وَ كَانَ مِنْ دُعَائِهِ عَلَيْهِ السَّلَامُ يَوْمَ الْأَضْحَى وَ يَوْمَ الْجُمُعَةِ (48)

1. اللَّهُمَّ هَذَا يَوْمٌ مُبَارَكٌ مَيْمُونٌ ،

وَ الْمُسْلِمُونَ فِيهِ مُجْتَمِعُونَ فِي أَقْطَارِ أَرْضِكَ ،

يَشْهَدُ السَّائِلُ مِنْهُمْ وَ الطَّالِبُ

وَ الرَّاغِبُ وَ الرَّاهِبُ

، وَ أَنْتَ النَّاظِرُ فِي حَوَائِجِهِمْ

فَأَسْأَلُكَ بِجُودِكَ وَ كَرَمِكَ وَ هَوَانِ مَا سَأَلْتُكَ عَلَيْكَ

. أَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ وَ آلِهِ

2. وَ أَسْأَلُكَ اللَّهُمَّ رَبَّنَا

، بِأَنَّ لَكَ الْمُلْكَ ، وَ لَكَ الْحَمْدَ

، لَا إِلَهَ إِلَّا أَنْتَ

الْحَلِيمُ الْكَرِيمُ الْحَنَّانُ الْمَنَّانُ

، ذُو الْجَلَالِ وَ الْإِكْرَامِ

، بَدِيعُ السَّمَاوَاتِ وَ الْأَرْضِ

مَهْمَا قَسَمْتَ بَيْنَ عِبَادِكَ الْمُؤْمِنِينَ

، مِنْ خَيْرٍ أَوْ عَافِيَةٍ أَوْ بَرَكَةٍ أَوْ هُدًى أَوْ عَمَلٍ بِطَاعَتِكَ

، أَوْ خَيْرٍ تَمُنُّ بِهِ عَلَيْهِمْ تَهْدِيهِمْ بِهِ إِلَيْكَ

، أَوْ تَرْفَعُ لَهُمْ عِنْدَكَ دَرَجَةً

أَوْ تُعْطِيهِمْ بِهِ خَيْراً مِنْ خَيْرِ الدُّنْيَا وَ الْآخِرَةِ

أَنْ تُوَفِّرَ حَظِّي وَ نَصِيبِي مِنْهُ .

3. وَ أَسْأَلُكَ اللَّهُمَّ

، بِأَنَّ لَكَ الْمُلْكَ وَ الْحَمْدَ

، لَا إِلَهَ إِلَّا أَنْتَ

أَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ عَبْدِكَ وَ رَسُولِكَ

، وَ حَبِيبِكَ وَ صِفْوَتِكَ وَ خِيَرَتِكَ مِنْ خَلْقِكَ

وَ عَلَى آلِ مُحَمَّدٍ الْأَبْرَارِ الطَّاهِرِينَ الْأَخْيَارِ

، صَلَاةً لَا يَقْوَى عَلَى إِحْصَائِهَا إِلَّا أَنْتَ

وَ أَنْ تُشْرِكَنَا فِي صَالِحِ مَنْ دَعَاكَ

، فِي هَذَا الْيَوْمِ مِنْ عِبَادِكَ الْمُؤْمِنِينَ

، يَا رَبَّ الْعَالَمِينَ

، وَ أَنْ تَغْفِرَ لَنَا وَ لَهُمْ

. إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

4. اللَّهُمَّ إِلَيْكَ تَعَمَّدْتُ بِحَاجَتِي ،

وَ بِكَ أَنْزَلْتُ الْيَوْمَ فَقْرِي وَ فَاقَتِي وَ مَسْكَنَتِي ،

وَ إِنّي بِمَغْفِرَتِكَ وَ رَحْمَتِكَ أَوْثَقُ مِنّي بِعَمَلِي ،

وَ لَمَغْفِرَتُكَ وَ رَحْمَتُكَ أَوْسَعُ مِنْ ذُنُوبِي ،

فَصَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ ،

وَ تَوَلَّ قَضَاءَ كُلِّ حَاجَةٍ هِيَ لِي

بِقُدْرَتِكَ عَلَيْهَا ،

وَ تَيْسِيرِ ذَلِكَ عَلَيْكَ ،

وَ بِفَقْرِي إِلَيْكَ ، وَ غِنَاكَ عَنّي ،

فَإِنّي لَمْ أُصِبْ خَيْراً قَطُّ إِلَّا مِنْكَ ،

وَ لَمْ يَصْرِفْ عَنّي سُوءاً قَطُّ أَحَدٌ غَيْرُكَ ،

وَ لَا أَرْجُو لِأَمْرِ آخِرَتِي وَ دُنْيَايَ سِوَاكَ .

5. اللَّهُمَّ مَنْ تَهَيَّأَ وَ تَعَبَّأَ وَ أَعَدَّ وَ اسْتَعَدَّ

لِوِفَادَةٍ إِلَى مَخْلُوقٍ

رَجَاءَ رِفْدِهِ وَ نَوَافِلِهِ

، وَ طَلَبَ نَيْلِهِ وَ جَائِزَتِهِ

فَإِلَيْكَ يَا مَوْلَايَ كَانَتِ الْيَوْمَ

تَهْيِئَتِي وَ تَعْبِئَتِي وَ إِعْدَادِي وَ اسْتِعْدَادِي

رَجَاءَ عَفْوِكَ وَ رِفْدِكَ

. وَ طَلَبَ نَيْلِكَ وَ جَائِزَتِكَ

6. اللَّهُمَّ فَصَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ ،

، وَ لَا تُخَيِّبِ الْيَوْمَ ذَلِكَ مِنْ رَجَائِي

يَا مَنْ لَا يُحْفِيهِ سَائِلٌ

، وَ لَا يَنْقُصُهُ نَائِلٌ

، فَإِنِّي لَمْ آتِكَ ثِقَةً مِنِّي بِعَمَلٍ صَالِحٍ قَدَّمْتُهُ

وَ لَا شَفَاعَةِ مَخْلُوقٍ رَجَوْتُهُ

إِلَّا شَفَاعَةَ مُحَمَّدٍ وَ أَهْلِ بَيْتِهِ

. عَلَيْهِ وَ عَلَيْهِمْ سَلَامُكَ

7. أَتَيْتُكَ مُقِرّاً بِالْجُرْمِ وَ الْإِسَاءَةِ إِلَى نَفْسِي ،

أَتَيْتُكَ أَرْجُو عَظِيمَ عَفْوِكَ

الَّذِي عَفَوْتَ بِهِ عَنِ الْخَاطِئِينَ ،

ثُمَّ لَمْ يَمْنَعْكَ طُولُ عُكُوفِهِمْ عَلَى عَظِيمِ الْجُرْمِ

أَنْ عُدْتَ عَلَيْهِمْ بِالرَّحْمَةِ وَ الْمَغْفِرَةِ .

8. فَيَا مَنْ رَحْمَتُهُ وَاسِعَةٌ ،

وَ عَفْوُهُ عَظِيمٌ ،

يَا عَظِيمُ يَا عَظِيمُ ،

يَا كَرِيمُ يَا كَرِيمُ ،

صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ

وَ عُدْ عَلَيَّ بِرَحْمَتِكَ

وَ تَعَطَّفْ عَلَيَّ بِفَضْلِكَ

وَ تَوَسَّعْ عَلَيَّ بِمَغْفِرَتِكَ .

9. اللَّهُمَّ إِنَّ هَذَا الْمَقَامَ لِخُلَفَائِكَ وَ أَصْفِيَائِكَ

وَ مَوَاضِعَ أُمَنَائِكَ

فِي الدَّرَجَةِ الرَّفِيعَةِ الَّتِي اخْتَصَصْتَهُمْ بِهَا قَدِ ابْتَزُّوهَا ،

وَ أَنْتَ الْمُقَدِّرُ لِذَلِكَ ،

لَا يُغَالَبُ أَمْرُكَ ،

وَ لَا يُجَاوَزُ الْمَحْتُومُ مِنْ تَدْبِيرِكَ

كَيْفَ شِئْتَ وَ أَنَّى شِئْتَ ،

وَ لِمَا أَنْتَ أَعْلَمُ بِهِ

غَيْرُ مُتَّهَمٍ عَلَى خَلْقِكَ وَ لَا لِإِرَادَتِكَ

حَتَّى عَادَ صِفْوَتُكَ وَ خُلَفَاؤُكَ مَغْلُوبِينَ مَقْهُورِينَ مُبْتَزِّينَ ،

يَرَوْنَ حُكْمَكَ مُبَدَّلًا ،

وَ كِتَابَكَ مَنْبُوذاً ،

وَ فَرَائِضَكَ مُحَرَّفَةً عَنْ جِهَاتِ أَشْرَاعِكَ ،

وَ سُنَنَ نَبِيِّكَ مَتْرُوكَةً .

10. اللَّهُمَّ الْعَنْ أَعْدَاءَهُمْ مِنَ الْأَوَّلِينَ وَ الْآخِرِينَ ،

وَ مَنْ رَضِيَ بِفِعَالِهِمْ

. وَ أَشْيَاعَهُمْ وَ أَتْبَاعَهُمْ

11. اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ ،

، إِنَّكَ حَمِيدٌ مَجِيدٌ

كَصَلَوَاتِكَ وَ بَرَكَاتِكَ وَ تَحِيَّاتِكَ

، عَلَى أَصْفِيَائِكَ إِبْرَاهِيمَ وَ آلِ إِبْرَاهِيمَ

وَ عَجِّلِ الْفَرَجَ وَ الرَّوْحَ وَ النُّصْرَةَ

. وَ التَّمْكِينَ وَ التَّأْيِيدَ لَهُمْ

12. اللَّهُمَّ وَ اجْعَلْنِي مِنْ أَهْلِ التَّوْحِيدِ وَ الْإِيمَانِ بِكَ ،

، وَ التَّصْدِيقِ بِرَسُولِكَ

وَ الْأَئِمَّةِ الَّذِينَ حَتَمْتَ طَاعَتَهُمْ

، مِمَّنْ يَجْرِي ذَلِكَ بِهِ وَ عَلَى يَدَيْهِ

. آمِينَ رَبَّ الْعَالَمِينَ

13. اللَّهُمَّ لَيْسَ يَرُدُّ غَضَبَكَ إِلَّا حِلْمُكَ ،

، وَ لَا يَرُدُّ سَخَطَكَ إِلَّا عَفْوُكَ

، وَ لا يُجِيرُ مِنْ عِقَابِكَ إِلَّا رَحْمَتُكَ

، وَ لَا يُنْجِينِي مِنْكَ إِلَّا التَّضَرُّعُ إِلَيْكَ وَ بَيْنَ يَدَيْكَ

، فَصَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ

وَ هَبْ لَنَا يَا إِلَهِي مِنْ لَدُنْكَ فَرَجاً بِالْقُدْرَةِ

، الَّتِي بِهَا تُحْيِي أَمْوَاتَ الْعِبَادِ

. وَ بِهَا تَنْشُرُ مَيْتَ الْبِلَادِ

14. وَ لَا تُهْلِكْنِي يَا إِلَهِي غَمّاً

، حَتَّى تَسْتَجِيبَ لِي

، وَ تُعَرِّفَنِي الْإِجَابَةَ فِي دُعَائِي

، وَ أَذِقْنِي طَعْمَ الْعَافِيَةِ إِلَى مُنْتَهَى أَجَلِي

، وَ لَا تُشْمِتْ بِي عَدُوِّي

، وَ لَا تُمَكِّنْهُ مِنْ عُنُقِي

وَ لَا تُسَلِّطْهُ عَلَيَّ

15. إِلَهِي إِنْ رَفَعْتَنِي فَمَنْ ذَا الَّذِي يَضَعُنِي ،

وَ إِنْ وَضَعْتَنِي فَمَنْ ذَا الَّذِي يَرْفَعُنِي ،

وَ إِنْ أَكْرَمْتَنِي فَمَنْ ذَا الَّذِي يُهِينُنِي ،

وَ إِنْ أَهَنْتَنِي فَمَنْ ذَا الَّذِي يُكْرِمُنِي ،

وَ إِنْ عَذَّبْتَنِي فَمَنْ ذَا الَّذِي يَرْحَمُنِي ،

وَ إِنْ أَهْلَكْتَنِي فَمَنْ ذَا الَّذِي يَعْرِضُ لَكَ فِي عَبْدِكَ ،

أَوْ يَسْأَلُكَ عَنْ أَمْرِهِ ،

وَ قَدْ عَلِمْتُ أَنَّهُ لَيْسَ فِي حُكْمِكَ ظُلْمٌ ،

وَ لَا فِي نَقِمَتِكَ عَجَلَةٌ ،

وَ إِنَّمَا يَعْجَلُ مَنْ يَخَافُ الْفَوْتَ ،

وَ إِنَّمَا يَحْتَاجُ إِلَى الظُّلْمِ الضَّعِيفُ ،

وَ قَدْ تَعَالَيْتَ يَا إِلَهِي عَنْ ذَلِكَ

عُلُوّاً كَبِيراً .

16. اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ ،

، وَ لَا تَجْعَلْنِي لِلْبَلَاءِ غَرَضاً

، وَ لَا لِنَقِمَتِكَ نَصَباً

، وَ مَهِّلْنِي ، وَ نَفِّسْنِي

، وَ أَقِلْنِي عَثْرَتِي

، وَ لَا تَبْتَلِيَنِّي بِبَلَاءٍ عَلَى أَثَرِ بَلَاءٍ

. فَقَدْ تَرَى ضَعْفِي وَ قِلَّةَ حِيلَتِي وَ تَضَرُّعِي إِلَيْكَ

17. أَعُوذُ بِكَ اللَّهُمَّ الْيَوْمَ مِنْ غَضَبِكَ ،

. فَصَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ ، وَ أَعِذْنِي

18. وَ أَسْتَجِيرُ بِكَ الْيَوْمَ مِنْ سَخَطِكَ ،

فَصَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ ، وَ أَجِرْنِي

19. وَ أَسْأَلُكَ أَمْناً مِنْ عَذَابِكَ ،

. فَصَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ ، وَ آمِنِّي

20. وَ أَسْتَهْدِيكَ ،

فَصَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ ، وَ اهْدِنِي

21. وَ أَسْتَنْصِرُكَ ،

فَصَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ ، وَ انْصُرْنِي .

22. وَ أَسْتَرْحِمُكَ ،

فَصَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ ، وَ ارْحَمْنِي

23. وَ أَسْتَكْفِيكَ ،

فَصَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ ، وَ اكْفِنِي

24. وَ أَسْتَرْزِقُكَ ،

فَصَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ ، وَ ارْزُقْنِي

25. وَ أَسْتَعِينُكَ ،

فَصَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ ، وَ أَعِنِّي .

26. وَ أَسْتَغْفِرُكَ لِمَا سَلَفَ مِنْ ذُنُوبِي ،

فَصَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ ، وَ اغْفِرْ لِي .

27. وَ أَسْتَعْصِمُكَ ،

فَصَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ ، وَ اعْصِمْنِي ،

فَإِنِّي لَنْ أَعُودَ لِشَيْءٍ كَرِهْتَهُ مِنِّي

. إِنْ شِئْتَ ذَلِكَ

28. يَا رَبِّ يَا رَبِّ ،

يَا حَنَّانُ يَا مَنَّانُ ،

يَا ذَا الْجَلَالِ وَ الْإِكْرَامِ ،

صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ ،

وَ اسْتَجِبْ لِي جَمِيعَ مَا سَأَلْتُكَ

وَ طَلَبْتُ إِلَيْكَ وَ رَغِبْتُ فِيهِ إِلَيْكَ ،

وَ أَرِدْهُ وَ قَدِّرْهُ وَ اقْضِهِ وَ أَمْضِهِ ،

وَ خِرْ لِي فِيمَا تَقْضِي مِنْهُ ،

وَ بَارِكْ لِي فِي ذَلِكَ ، وَ تَفَضَّلْ عَلَيَّ بِهِ ،

وَ أَسْعِدْنِي بِمَا تُعْطِينِي مِنْهُ ،

وَ زِدْنِي مِنْ فَضْلِكَ وَ سَعَةِ مَا عِنْدَكَ ، فَإِنَّكَ وَاسِعٌ كَرِيمٌ ،

وَ صِلْ ذَلِكَ بِخَيْرِ الْآخِرَةِ وَ نَعِيمِهَا ،

يَا أَرْحَمَ الرَّاحِمِينَ .

ثُمَّ تَدْعُو بِمَا بَدَا لَكَ ، وَ تُصَلِّي عَلَى مُحَمَّدٍ وَ آلِهِ أَلْفَ مَرَّةٍ هَكَذَا كَانَ يَفْعَلُ عَلَيْهِ السَّلَامُ .

1– O God, this is a blessed and fortunate day,
within which the Muslims are gathered
in the quarters of Thy earth.
Among them are present the asker, the seeker,
the beseecher, the fearful,
while Thou art looking upon their needs.
So I ask Thee by Thy munificence and generosity – and easy upon Thee is what I ask Thee! –
that Thou blessest Muhammad and his Household.

2– And I ask Thee, O God, our Lord –
for Thine is the kingdom and Thine is the praise;
there is no god but Thou,
the Clement, the Generous,
the All–loving, the All–kind,
Possessor of majesty and munificence,
Originator of the heavens and the earth –
whenever Thou apportionest among Thy faithful servants
good, well being,
blessing, guidance, works in obedience to Thee,
or good through which
Thou art kind to them by guiding them to Thee,
or raisest them up a degree with Thee,
or givest them the good of this world or the next,
that Thou givest me amply my share and allotment of it.

3– And I ask Thee, O God –
for Thine is the kingdom and the praise;
there is no god but Thou –
that Thou blessest Muhammad,
Thy servant and Thy messenger,
Thy beloved and Thy selected friend,
Thy chosen from among Thy creation,
and the Household of Muhammad,
the pious, the pure, the chosen,
with a blessing no one has strength to count but Thou,

that Thou associatest us with
the most righteous of Thy faithful servants
who supplicate Thee today
– O Lord of the worlds! —
and that Thou forgivest us and them!
Surely Thou art powerful over everything.[2]

4– O God,
toward Thee I aim with my need
and before Thee I set my poverty, my neediness, my misery,
for I have more trust in Thy forgiveness and Thy mercy than in my own works.
Thy forgiveness and Thy mercy are vaster than my sins.
So bless Muhammad and the Household of Muhammad,
and attend to the accomplishment of every need of mine through Thy power over it,
its easiness for Thee,
my poverty toward Thee, and Thy freedom from need for me!
I will come upon no good whatsoever unless through Thee,
no one other than Thou will turn any evil away from me,
and I have hope in none but Thee for my affair
in the next world and in this world.

5– O God, if anyone has ever arranged, made ready,
prepared, and drawn himself up
to be received by a creature
in hope of his support and awards
and seeking to attain him and his prize,
then today toward Thee, my Master, is
my arrangement, my making ready, my preparation, and my drawing up,
in hope of Thy pardon and support
and in seeking to attain to Thee and Thy prize.

6– O God, so bless Muhammad and the Household of Muhammad
and disappoint not my hope in that today!
O He who is not troubled by those who ask
and diminished by those who attain their desire!
I come not before Thee trusting in a righteous work I have sent ahead,
nor in the intercession of any creature in whom
I have hope,
except the intercession of Muhammad
and the Folk of his House

(upon him and upon them be Thy peace).

7– I come to Thee admitting sin and evildoing toward myself.
I come to Thee hoping for Thy abounding pardon through which Thou hast pardoned the offenders,
while their long persistence in dreadful sin
did not prevent Thee
from returning toward them with mercy and forgiveness!

8– O He whose mercy is wide
and whose pardon is abounding!
O All–mighty! O All–mighty!
O All–generous! O All–generous!
Bless Muhammad and the Household of Muhammad,
return toward me through Thy mercy,
be tender toward me through Thy bounty,
and spread out Thy forgiveness upon me!

9– O God,
this station belongs to Thy vicegerents, Thy chosen,
while the places of Thy trusted ones
in the elevated degree which Thou hast singled out for them have been forcibly stripped![3]
But Thou art the Ordainer of that –
Thy command is not overcome,
the inevitable in Thy governing is not overstepped!
However Thou willest and whenever Thou willest!
In that which Thou knowest best,
Thou art not accused for Thy creation or Thy will!
Then Thy selected friends, Thy vicegerents,
were overcome, vanquished, forcibly stripped;
they see Thy decree replaced,
Thy Book discarded,
Thy obligations distorted from the aims of Thy laws,
and the Sunna of Thy Prophet abandoned!

10– O God, curse their enemies among those of old and the later folk,
and all those pleased with their acts,
and their adherents and followers!

11– O God, bless Muhammad and the Household of Muhammad
(surely Thou art All–laudable, All–glorious)
like Thy blessing, benedictions, and salutations

upon Thy chosen Abraham and the people of Abraham!
And hasten for them relief, ease, help,
strengthening, and confirmation!

12– O God, and make me one of the people who profess Thy Unity, have faith in Thee,
and attest to Thy Messenger
and the Imams toward whom Thou hast enjoined obedience,
and one of those through whom and at whose hands this takes place![4]
Amen, Lord of the worlds!

13– O God, nothing repels Thy wrath but Thy clemency,
nothing repels Thy displeasure but Thy pardon,
nothing grants sanctuary from Thy punishment but Thy mercy,
and nothing will deliver me from Thee except pleading to Thee before Thee,[5]
so bless Muhammad and the Household of Muhammad,
and give us on Thy part, my God, relief by means of the power
through which Thou bringest the dead servants to life and revivest the dead lands.[6]

14– Destroy me not through gloom, my God,
before Thou respondest to me
and givest me the knowledge of Thy response to
my supplication!
Let me taste the flavour of well–being to the end of my term!
And let not my enemy gloat over me,
place not my neck in his power,
and give him not authority over me!

15– My God, if Thou raisest me up,
who is there to push me down?
If Thou pushest me down,
who is there to raise me up?
If Thou honourest me,
who is there to humiliate me?
If Thou humiliatest me,
who is there to honour me?
If Thou chastisest me,
who is there to have mercy upon me?
If Thou destroyest me,
who is there to stand up for Thy servant against Thee
or ask Thee about his affair?

But I know that there is no wrong in Thy decree
and no hurry in Thy vengeance.
He alone hurries who fears to miss,
and only the weak needs to wrong.
But Thou art exalted, my God,
high indeed above all that!

16– O God, bless Muhammad and the Household of Muhammad,
make me not the target of affliction
nor the object of Thy vengeance,
respite me, comfort me,
release me from my stumble,
and afflict me not with an affliction in the wake of an affliction,
for Thou hast seen my frailty, the paucity of my stratagems, and my pleading to Thee!

17– I seek refuge in Thee today, my God, from Thy wrath,
so bless Muhammad and his Household
and give me refuge!

18– I seek sanctuary in Thee today from Thy displeasure,
so bless Muhammad and his Household,
and give me sanctuary!

19– I ask Thee security from Thy chastisement,
so bless Muhammad and his Household,
and give me security!

20– I seek guidance from Thee,
so bless Muhammad and his Household
and guide me!

21– I seek help from Thee,
so bless Muhammad and his Household
and help me!

22– I ask Thee for mercy,
so bless Muhammad and his Household
and have mercy upon me!

23– I seek sufficiency from Thee,
so bless Muhammad and his Household
and suffice me!

24– I seek provision from Thee,
so bless Muhammad and his Household
and provide for me!

25– I seek assistance from Thee,
so bless Muhammad and his Household
and assist me!

26– I pray forgiveness for my past sins,
so bless Muhammad and his Household
and forgive me!

27– I ask Thee to preserve me from sin,
so bless Muhammad and his Household
and preserve me,
for I will not return to anything Thou dislikest from me,
if Thou willest that!

28– My Lord! My Lord!
O All–loving! O All–kind!
O Possessor of majesty and munificence!
Bless Muhammad and his Household,
and grant me everything that I ask from Thee,
seek from Thee, and beseech from Thee!
Will it, ordain it, decree it, and accomplish it!
Give me good in that of it which Thou decreest!
Bless me in that,
be gratuitously bountiful toward me through it,
make me happy in that of it which Thou givest to me,
and increase me in Thy bounty
and the plenty of what is with Thee,
for Thou art Boundless, Generous!
And link that to the good and the bliss of the next world,
O Most Merciful of the merciful!

Then you supplicate as seems proper to you and you call down blessings on Muhammad and his Household one thousand times. this is what he used to do (peace be upon him)

1. That is, the tenth of Dhu l–Hijja, which marks the end of the hajj and is one of the two major festivals (along with the feast of fastbreaking) celebrated universally throughout the Islamic world.
2. 3:26
3. By 'this station' is meant the leading of the prayer of Friday and of the Day of Sacrifice. The latter of these prayers is

obligatory according to the Shi'ites, in contrast to the Sunnis. Zayn al-Abidin alludes to the Shi'ite view that the Imams are the rightful leaders of these prayers for all Islam, not the Umayyad caliphs and their representatives. In explaining the meaning of this passage, Sayyid "Alikhan quotes a hadith from Ja'far al-Sadiq: 'Both festivals of the Muslims, that of fastbreaking and that of sacrifice, renew the sorrow of the Household of Muhammad, for they see therein their right in the hands of others.'

4. i.e., those who actually put the profession of Unity, faith, and attestation into practice.

5. Allusion to the Prophet's supplication quoted in the introduction: 'I seek refuge in Thy good pleasure from Thy displeasure and in Thy pardon from Thy punishment. I seek refuge in Thee from Thee.'

6. Allusion to 43:11: [We] sent down out of heaven water in measure; and We revived thereby a land that was dead; even so you shall be brought forth [on the Day of Resurrection].

49) His Supplication in Repelling Enemies

وَ كَانَ مِنْ دُعَائِهِ عَلَيْهِ السَّلَامُ فِي دِفَاعِ كَيْدِ الْأَعْدَاءِ ، وَ رَدِّ بَأْسِهِمْ (49)

His Supplication in Repelling the Trickery of Enemies and Driving away their Severity

1. إِلَهِي هَدَيْتَنِي فَلَهَوْتُ ،

وَ وَعَظْتَ فَقَسَوْتُ ،

وَ أَبْلَيْتَ الْجَمِيلَ فَعَصَيْتُ ،

ثُمَّ عَرَفْتُ مَا أَصْدَرْتَ إِذْ عَرَّفْتَنِيهِ ،

فَاسْتَغْفَرْتُ فَأَقَلْتَ ،

فَعُدْتُ فَسَتَرْتَ ،

فَلَكَ إِلَهِي الْحَمْدُ .

2. تَقَحَّمْتُ أَوْدِيَةَ الْهَلَاكِ ،

وَ حَلَلْتُ شِعَابَ تَلَفٍ ،

تَعَرَّضْتُ فِيهَا لِسَطَوَاتِكَ

وَ بِحُلُولِهَا عُقُوبَاتِكَ .

3. وَ وَسِيلَتِي إِلَيْكَ التَّوْحِيدُ ،

وَ ذَرِيعَتِي أَنِّي لَمْ أُشْرِكْ بِكَ شَيْئاً ،

وَ لَمْ أَتَّخِذْ مَعَكَ إِلَهاً ،

وَ قَدْ فَرَرْتُ إِلَيْكَ بِنَفْسِي ،

وَ إِلَيْكَ مَفَرُّ الْمُسِيءِ ،

وَ مَفْزَعُ الْمُضَيِّعِ لِحَظِّ نَفْسِهِ الْمُلْتَجِئِ .

4. فَكَمْ مِنْ عَدُوٍّ انْتَضَى عَلَيَّ سَيْفَ عَدَاوَتِهِ ،

وَ شَحَذَ لِي ظُبَةَ مُدْيَتِهِ ،

وَ أَرْهَفَ لِي شَبَا حَدِّهِ ،

وَ دَافَ لِي قَوَاتِلَ سُمُومِهِ ،

، وَ سَدَّدَ نَحْوِي صَوَائِبَ سِهَامِهِ

، وَ لَمْ تَنَمْ عَنِّي عَيْنُ حِرَاسَتِهِ

، وَ أَضْمَرَ أَنْ يَسُومَنِي الْمَكْرُوهَ

. وَ يُجَرِّعَنِي زُعَاقَ مَرَارَتِهِ

5. فَنَظَرْتَ يَا إِلَهِي إِلَى

، ضَعْفِي عَنِ احْتِمَالِ الْفَوَادِحِ

، وَ عَجْزِي عَنِ الِانْتِصَارِ مِمَّنْ قَصَدَنِي بِمُحَارَبَتِهِ

، وَ وَحْدَتِي فِي كَثِيرِ عَدَدِ مَنْ نَاوَانِي

وَ أَرْصَدَ لِي بِالْبَلَاءِ

. فِيمَا لَمْ أُعْمِلْ فِيهِ فِكْرِي

6. فَابْتَدَأْتَنِي بِنَصْرِكَ ، وَ شَدَدْتَ أَزْرِي بِقُوَّتِكَ ،

، ثُمَّ فَلَلْتَ لِي حَدَّهُ

، وَ صَيَّرْتَهُ مِنْ بَعْدِ جَمْعٍ عَدِيدٍ وَحْدَهُ

، وَ أَعْلَيْتَ كَعْبِي عَلَيْهِ

، وَ جَعَلْتَ مَا سَدَّدَهُ مَرْدُوداً عَلَيْهِ

، فَرَدَدْتَهُ لَمْ يَشْفِ غَيْظَهُ

، وَ لَمْ يَسْكُنْ غَلِيلُهُ

. قَدْ عَضَّ عَلَى شَوَاهُ وَ أَدْبَرَ مُوَلِّياً قَدْ أَخْلَفَتْ سَرَايَاهُ

7. وَ كَمْ مِنْ بَاغٍ بَغَانِي بِمَكَايِدِهِ ،

، وَ نَصَبَ لِي شَرَكَ مَصَايِدِهِ

، وَ وَكَّلَ بِي تَفَقُّدَ رِعَايَتِهِ

وَ أَضْبَأَ إِلَيَّ إِضْبَاءَ السَّبُعِ لِطَرِيدَتِهِ

، انْتِظَاراً لِانْتِهَازِ الْفُرْصَةِ لِفَرِيسَتِهِ

، وَ هُوَ يُظْهِرُ لِي بَشَاشَةَ الْمَلَقِ

. وَ يَنْظُرُنِي عَلَى شِدَّةِ الْحَنَقِ

8. فَلَمَّا رَأَيْتَ يَا إِلَهِي

تَبَارَكْتَ وَ تَعَالَيْتَ

، دَغَلَ سَرِيرَتِهِ ، وَ قُبْحَ مَا انْطَوَى عَلَيهِ

، أَرْكَسْتَهُ لِأُمِّ رَأْسِهِ فِي زُبْيَتِهِ

، وَ رَدَدْتَهُ فِي مَهْوَى حُفْرَتِهِ

فَانْقَمَعَ بَعْدَ اسْتِطَالَتِهِ ذَلِيلًا فِي رِبَقِ حِبَالَتِهِ

، الَّتِي كَانَ يُقَدِّرُ أَنْ يَرَانِي فِيهَا

وَ قَدْ كَادَ أَنْ يَحُلَّ بِي

. لَوْ لَا رَحْمَتُكَ مَا حَلَّ بِسَاحَتِهِ

9. وَ كَمْ مِنْ حَاسِدٍ قَدْ شَرِقَ بِي بِغُصَّتِهِ ،

، وَ شَجِيَ مِنِّي بِغَيْظِهِ

، وَ سَلَقَنِي بِحَدِّ لِسَانِهِ

، وَ وَحَرَنِي بِقَرْفِ عُيُوبِهِ

، وَ جَعَلَ عِرْضِي غَرَضاً لِمَرَامِيهِ

، وَ قَلَّدَنِي خِلَالًا لَمْ تَزَلْ فِيهِ

. وَ وَحَرَنِي بِكَيْدِهِ ، وَ قَصَدَنِي بِمَكِيدَتِهِ

10. فَنَادَيْتُكَ يَا إِلَهِي مُسْتَغِيثاً بِكَ ،

وَاثِقاً بِسُرْعَةِ إِجَابَتِكَ ،

عَالِماً أَنَّهُ لَا يُضْطَهَدُ مَنْ أَوَى إِلَى ظِلِّ كَنَفِكَ ،

وَ لَا يَفْزَعُ مَنْ لَجَأَ إِلَى مَعْقِلِ انْتِصَارِكَ ،

فَحَصَّنْتَنِي مِنْ بَأْسِهِ بِقُدْرَتِكَ .

11. وَ كَمْ مِنْ سَحَائِبِ مَكْرُوهٍ جَلَّيْتَهَا عَنِّي ،

وَ سَحَائِبِ نِعَمٍ أَمْطَرْتَهَا عَلَيَّ ،

وَ جَدَاوِلِ رَحْمَةٍ نَشَرْتَهَا ،

وَ عَافِيَةٍ أَلْبَسْتَهَا ،

وَ أَعْيُنِ أَحْدَاثٍ طَمَسْتَهَا ،

وَ غَوَاشِي كُرُبَاتٍ كَشَفْتَهَا .

12. وَ كَمْ مِنْ ظَنٍّ حَسَنٍ حَقَّقْتَ ،

وَ عَدَمٍ جَبَرْتَ ،

وَ صَرْعَةٍ أَنْعَشْتَ ،

وَ مَسْكَنَةٍ حَوَّلْتَ .

13. كُلُّ ذَلِكَ إِنْعَاماً وَ تَطَوُّلًا مِنْكَ ،

وَ فِي جَمِيعِهِ انْهِمَاكاً مِنِّي عَلَى مَعَاصِيكَ ،

لَمْ تَمْنَعْكَ إِسَاءَتِي عَنْ إِتْمَامِ إِحْسَانِكَ ،

وَ لَا حَجَرَنِي ذَلِكَ عَنِ ارْتِكَابِ مَسَاخِطِكَ ،

لَا تُسْأَلُ عَمَّا تَفْعَلُ .

14. وَ لَقَدْ سُئِلْتَ فَأَعْطَيْتَ ،

وَ لَمْ تُسْأَلْ فَابْتَدَأْتَ ،

وَ اسْتُمِيحَ فَضْلُكَ فَمَا أَكْدَيْتَ ،

أَبَيْتَ يَا مَوْلَايَ إِلَّا

إِحْسَاناً وَ امْتِنَاناً وَ تَطَوُّلًا وَ إِنْعَاماً ،

وَ أَبَيْتُ إِلَّا تَقَحُّماً لِحُرُمَاتِكَ ،

وَ تَعَدِّياً لِحُدُودِكَ ،

وَ غَفْلَةً عَنْ وَعِيدِكَ ،

فَلَكَ الْحَمْدُ إِلَهِي

، مِنْ مُقْتَدِرٍ لَا يُغْلَبُ

. وَ ذِي أَنَاةٍ لَا يَعْجَلُ

15. هَذَا مَقَامُ مَنِ اعْتَرَفَ بِسُبُوغِ النِّعَمِ ،

، وَ قَابَلَهَا بِالتَّقْصِيرِ

. وَ شَهِدَ عَلَى نَفْسِهِ بِالتَّضْيِيعِ

16. اللَّهُمَّ فَإِنِّي أَتَقَرَّبُ إِلَيْكَ بِالْمُحَمَّدِيَّةِ الرَّفِيعَةِ ،

، وَ الْعَلَوِيَّةِ الْبَيْضَاءِ

وَ أَتَوَجَّهُ إِلَيْكَ بِهِمَا

، أَنْ تُعِيذَنِي مِنْ شَرِّ كَذَا وَ كَذَا

، فَإِنَّ ذَلِكَ لَا يَضِيقُ عَلَيْكَ فِي وُجْدِكَ

وَ لَا يَتَكَأَّدُكَ فِي قُدْرَتِكَ

وَ أَنْتَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

17. فَهَبْ لِي يَا إِلَهِي مِنْ رَحْمَتِكَ وَ دَوَامِ تَوْفِيقِكَ

مَا أَتَّخِذُهُ سُلَّماً

، أَعْرُجُ بِهِ إِلَى رِضْوَانِكَ

. وَ آمَنُ بِهِ مِنْ عِقَابِكَ ، يَا أَرْحَمَ الرَّاحِمِينَ

1– My God, Thou guided me
but I diverted myself,
Thou admonished me but my heart became hardened,
Thou tried me graciously but I disobeyed.
Then, when Thou caused me to know it,
I came to know that from which Thou hadst turned [me] away,
so I prayed forgiveness and Thou released,
and I returned and Thou covered over.
So Thine, my God, is the praise!

2– I plunged into the valleys of destruction
and settled in the ravines of ruin,
exposing myself to Thy chastisements
and the descent of Thy punishments!

3– My mediation with Thee is the profession of Unity,
my way of coming to Thee that I associate nothing with Thee,
nor do I take along with Thee a god;
I have fled to Thee with my soul –
in Thee is the place of flight
for the evildoer,
the place of escape
for him who has squandered the share of his soul
and seeks asylum.

4– How many an enemy has
unsheathed the sword of his enmity toward me,
honed the cutting edge of his knife for me,
sharpened the tip of his blade for me,
mixed his killing potions for me,
pointed toward me his straight–flying arrows,
not allowed the eye of his watchfulness to sleep toward me,
and secretly thought of visiting me with something hateful
and making me gulp down the bitter water of his bile!

5– So Thou looked my God, at
my weakness in bearing oppressive burdens,
my inability to gain victory over him who aims to war against me,
and my being alone before the great numbers
of him who is hostile toward me
and lies in wait for me with an affliction
about which I have not thought.

6– Thou set out at once to help me
and Thou braced up my back!
Thou blunted for me his blade,
made him, after a great multitude, solitary,
raised up my heel over him,
and turned back upon him what he had pointed straight.
So Thou sent him back, his rage not calmed,
his burning thirst not quenched!
Biting his fingers,
he turned his back in flight,
his columns having been of no use.

7– How many an oppressor has oppressed me with his tricks,
set up for me the net of his snares,
appointed over me the inspection of his regard,
and lay in ambush for me,
the lying in ambush of a predator for its game,
waiting to take advantage of its prey,
while he showed me the smile of the flatterer
and looked at me with the intensity of fury!

8– So when Thou saw, my God,
(blessed art Thou and high exalted)
the depravity of his secret thoughts
and the ugliness of what he harboured,
Thou threw him on his head into his own pitfall
and dumped him into the hole of his own digging.
So he was brought down low, after his overbearing, by the nooses of his own snare,
wherein he had thought he would see me;
and what came down upon his courtyard
– had it not been for Thy mercy –
was on the point of coming down upon me!

9– How many an evier has
choked upon me in his agony,
fumed over me in his rage,
cut me with the edge of his tongue,
showed malice toward me by accusing me of his own faults,
made my good repute the target of his shots,
collared me with his own constant defects,
showed malice toward me with his trickery,
and aimed at me with his tricks!

10– So I called upon Thee, my God,
seeking aid from Thee,
trusting in the speed of Thy response,
knowing that
he who seeks haven in the shadow of Thy wing
will not be mistreated,
and he who seeks asylum in the stronghold of
Thy victory will not be frightened.
So Thou fortified me against his severity through Thy power.

11– How many
a cloud of detested things Thou hast dispelled from me,
a cloud of favour Thou hast made rain down upon me,
a stream of mercy Thou hast let flow,
a well–being in which Thou hast clothed me,
an eye of mishap Thou hast blinded,
and a wrap of distress Thou hast removed!

12– How many
a good opinion Thou hast verified,
a destitution Thou hast redressed,
an infirmity Thou hast restored to health,
and a misery Thou hast transformed!

13– All of that was favour and graciousness from Thee,
and in all of it I was occupied
with acts of disobeying Thee.
My evildoing did not hinder Thee
from completing Thy beneficence,
nor was I stopped

from committing acts displeasing to Thee.
Thou art not questioned as to what Thou dost![1]

14– Thou wert asked, and Thou bestowed.
Thou wert not asked, and Thou began.
Thy bounty was requested,
and Thou didst not skimp.
Thou refused, my Master, everything but
beneficence, kindness, graciousness, and favour,
and I refused everything but plunging into what Thou hast made unlawful,
transgressing Thy bounds,
and paying no heed to Thy threat!
So Thine is the praise, my God,
the All–powerful who is not overcome,
and the Possessor of patient waiting who does not hurry!

15– This is the station of one who confesses to lavishness of favours,
counters them with shortcomings,
and bears witness to his own negligence.

16– O God,
so I seek nearness to Thee through
the elevated rank of Muhammad
and the radiant degree of 'Ali,
and I turn to Thee through them
so that Thou wilt give me refuge
from the evil of [so and so],[2]
for that will not constrain Thee in Thy wealth,
nor trouble Thee in Thy power,
and *Thou art powerful over everything*![3]

17– So give me, my God,
by Thy mercy and Thy lasting bestowal of success,
that which I may take as a ladder
with which to climb to Thy good pleasure
and be secure from Thy punishment,
O Most merciful of the merciful!

1. Allusion to 21:23: He is not questioned as to what He does, but they shall be questioned.
2. For 'so and so' the supplicant should supply words appropriate to his own situation.
3. 3:26

50) His Supplication in Fear

وَ كَانَ مِنْ دُعَائِهِ عَلَيْهِ السَّلَامُ فِي الرَّهْبَةِ (50)

1. اللَّهُمَّ إِنَّكَ خَلَقْتَنِي سَوِيّاً ،

وَ رَبَّيْتَنِي صَغِيراً ،

وَ رَزَقْتَنِي مَكْفِيّاً،

2. اللَّهُمَّ إِنِّي وَجَدْتُ فِيمَا أَنْزَلْتَ مِنْ كِتَابِكَ ،

وَ بَشَّرْتَ بِهِ عِبَادَكَ

أَنْ قُلْتَ يَا عِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَى أَنْفُسِهِمْ

لَا تَقْنَطُوا مِنْ رَحْمَةِ اللَّهِ ،

إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعاً ،

وَ قَدْ تَقَدَّمَ مِنِّي مَا قَدْ عَلِمْتَ و

مَا أَنْتَ أَعْلَمُ بِهِ مِنِّي ،

فَيَا سَوْأَتَا مِمَّا أَحْصَاهُ عَلَيَّ كِتَابُكَ

3. فَلَوْ لَا الْمَوَاقِفُ الَّتِي

أُؤَمِّلُ مِنْ عَفْوِكَ الَّذِي شَمِلَ كُلَّ شَيْءٍ

، لَأَلْقَيْتُ بِيَدِي

وَ لَوْ أَنَّ أَحَداً اسْتَطَاعَ الْهَرَبَ مِنْ رَبِّهِ

، لَكُنْتُ أَنَا أَحَقَّ بِالْهَرَبِ مِنْكَ

وَ أَنْتَ لَا تَخْفَى عَلَيْكَ خَافِيَةٌ فِي الْأَرْضِ وَ لَا فِي السَّمَاءِ

، إِلَّا أَتَيْتَ بِهَا

. وَ كَفَى بِكَ جَازِياً ، وَ كَفَى بِكَ حَسِيباً

4. اللَّهُمَّ إِنَّكَ طَالِبِي إِنْ أَنَا هَرَبْتُ ،

، وَ مُدْرِكِي إِنْ أَنَا فَرَرْتُ

، فَهَا أَنَا ذَا بَيْنَ يَدَيْكَ خَاضِعٌ ذَلِيلٌ رَاغِمٌ

، إِنْ تُعَذِّبْنِي فَإِنِّي لِذَلِكَ أَهْلٌ

، وَ هُوَ يَا رَبِّ مِنْكَ عَدْلٌ

وَ إِنْ تَعْفُ عَنِّي

فَقَدِيماً شَمَلَنِي عَفْوُكَ ، وَ أَلْبَسْتَنِي عَافِيَتَكَ .

5. فَأَسْأَلُكَ اللَّهُمَّ بِالْمَخْزُونِ مِنْ أَسْمَائِكَ ،

وَ بِمَا وَارَتْهُ الْحُجُبُ مِنْ بَهَائِكَ ،

إِلَّا رَحِمْتَ هَذِهِ النَّفْسَ الْجَزُوعَةَ ،

وَ هَذِهِ الرِّمَّةَ الْهَلُوعَةَ ،

الَّتِي لَا تَسْتَطِيعُ حَرَّ شَمْسِكَ ،

فَكَيْفَ تَسْتَطِيعُ حَرَّ نَارِكَ ،

وَ الَّتِي لَا تَسْتَطِيعُ صَوْتَ رَعْدِكَ ،

فَكَيْفَ تَسْتَطِيعُ صَوْتَ غَضَبِكَ

6. فَارْحَمْنِيَ اللَّهُمَّ فَإِنِّي امْرُؤٌ حَقِيرٌ ،

وَ خَطَرِي يَسِيرٌ ،

وَ لَيْسَ عَذَابِي مِمَّا يَزِيدُ فِي مُلْكِكَ مِثْقَالَ ذَرَّةٍ ،

وَ لَوْ أَنَّ عَذَابِي مِمَّا يَزِيدُ فِي مُلْكِكَ

لَسَأَلْتُكَ الصَّبْرَ عَلَيْهِ ،

وَ أَحْبَبْتُ أَنْ يَكُونَ ذَلِكَ لَكَ ،

وَلَكِنْ سُلْطَانُكَ اللَّهُمَّ أَعْظَمُ ،

وَ مُلْكُكَ أَدْوَمُ مِنْ أَنْ تَزِيدَ فِيهِ طَاعَةُ الْمُطِيعِينَ ،

أَوْ تَنْقُصَ مِنْهُ مَعْصِيَةُ الْمُذْنِبِينَ .

7. فَارْحَمْنِي

يَا أَرْحَمَ الرَّاحِمِينَ ،

وَ تَجَاوَزْ عَنِّي

يَا ذَا الْجَلَالِ وَ الْإِكْرَامِ ،

وَ تُبْ عَلَيَّ ، إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ .

1– O God,
Thou created me without fault,
nurtured me when small,
and provided me with sufficiency.

2– O God,
I found in the Book which Thou sent down
and through which Thou gave good news to Thy servants,
that Thou said,
O My servants who hare been prodigal against yourselves,
do not despair of God's mercy,
surely God forgives all sins,[1]
but there has gone ahead from me what Thou knowest
(and of which Thou knowest more than I)!

O the shame of what Thy Book has counted against me![2]

3– Were it not for the places
where I expectantly hope for Thy pardon,
which enfolds all things,
I would have thrown myself down [in despair]!
Were anyone able to flee from his Lord,
I would be the most obligated to flee from Thee!
But not a secret in earth and heaven is concealed from Thee,
except that Thou bringest it.[3]
Thou sufficest as a recompenser!
Thou sufficest as a reckoner![4]

4– O God,
surely Thou wouldst seek me if I flee
and catch me if I run.
So here I am before Thee,
abject, lowly, abased.
If Thou chastisest me,
I am worthy of that,
and it would be, my Lord, an act of justice from Thee.
But if Thou pardonest me,
anciently has Thy pardon enfolded me
and Thy well–being garmented me!

5– So I ask Thee, O God,
by Thy names stored in Thy treasury[5]
and Thy splendour masked by the veils!
If Thou hast no mercy upon this anxious soul
and these uneasy, decaying bones –
he cannot endure the heat of Thy sun,
so how can he endure the heat of Thy Fire?
He cannot endure the sound of Thy thunder,
so how can he endure the sound of Thy wrath?

6– So have mercy upon me, O God,
for I am a vile man
and my worth is little.
Chastising me will not add the weight of a dust mote to Thy kingdom.
Were chastising me something that would add to Thy kingdom,

I would ask Thee for patience to bear it
and would love for it to belong to Thee;
but Thy authority, my God, is mightier,
and Thy kingdom more lasting, than that the obedience of the obeyers should increase it
or the disobedience of the sinners diminish it!

7- So have mercy upon me,
O Most Merciful of the merciful!
Show me forbearance,
O Possessor of majesty and munificence!
And turn toward me,
Surely Thou art Ever-turning, All-compassionate![6]

1. 39:53
2. This is the Book of Records on the Day of Judgement, mentioned, for example, in 18:49: And the Book shall be set in place; and thou wilt see the sinners fearful at what is in it, saying: 'Alas for us! How is it with this Book, that it leaves nothing behind, small or great, but it has counted it?' Cf. 17:13-14.
3. Allusion to such Qur'anic verses as: Not so much as the weight of an ant in heaven and earth escapes from Him, neither is aught smaller than that, or greater, but it is in a Manifest Book (34:3).
4. Allusion to 4:6, 33:39: God suffices as a reckoner.
5. Cf. the following sentence from a supplication of the Prophet: 'I ask Thee by every one of Thy names by which Thou hast named Thyself, which Thou hast taught to one of Thy creatures, which Thou hast sent down in Thy Book, or which Thou hast kept to Thyself in the knowledge of the Unseen' (Ahmad I, 391, 402). A passage from the same hadith is quoted in Supplication 21.6.
6. 2:128

51) His Supplication in Pleading and Abasement

وَ كَانَ مِنْ دُعَائِهِ عَلَيْهِ السَّلَامُ فِي التَّضَرُّعِ وَ الِاسْتِكَانَةِ (51)

1. إِلَهِي أَحْمَدُكَ وَ أَنْتَ لِلْحَمْدِ أَهْلٌ

، عَلَى حُسْنِ صَنِيعِكَ إِلَيَّ

، وَ سُبُوغِ نَعْمَائِكَ عَلَيَّ

، وَ جَزِيلِ عَطَائِكَ عِنْدِي

، وَ عَلَى مَا فَضَّلْتَنِي بِهِ مِنْ رَحْمَتِكَ

، وَ أَسْبَغْتَ عَلَيَّ مِنْ نِعْمَتِكَ

. فَقَدِ اصْطَنَعْتَ عِنْدِي مَا يَعْجِزُ عَنْهُ شُكْرِي

2. وَ لَوْ لَا إِحْسَانُكَ إِلَيَّ وَ سُبُوغُ نَعْمَائِكَ عَلَيَّ

، مَا بَلَغْتُ إِحْرَازَ حَظِّي ، وَ لَا إِصْلَاحَ نَفْسِي

، وَ لَكِنَّكَ ابْتَدَأْتَنِي بِالْإِحْسَانِ

، وَ رَزَقْتَنِي فِي أُمُورِي كُلِّهَا الْكِفَايَةَ

، وَ صَرَفْتَ عَنِّي جَهْدَ الْبَلَاءِ

. وَ مَنَعْتَ مِنِّي مَحْذُورَ الْقَضَاءِ

3. إِلَهِي فَكَمْ مِنْ بَلَاءٍ جَاهِدٍ

، قَدْ صَرَفْتَ عَنِّي

، وَ كَمْ مِنْ نِعْمَةٍ سَابِغَةٍ أَقْرَرْتَ بِهَا عَيْنِي

وَ كَمْ مِنْ صَنِيعَةٍ كَرِيمَةٍ لَكَ عِنْدِي

4. أَنْتَ الَّذِي أَجَبْتَ عِنْدَ الِاضْطِرَارِ دَعْوَتِي ،

وَ أَقَلْتَ عِنْدَ الْعِثَارِ زَلَّتِي ،

وَ أَخَذْتَ لِي مِنَ الْأَعْدَاءِ بِظُلَامَتِي .

5. إِلَهِي مَا وَجَدْتُكَ بَخِيلًا حِينَ سَأَلْتُكَ ،

وَ لَا مُنْقَبِضاً حِينَ أَرَدْتُكَ ،

بَلْ وَجَدْتُكَ لِدُعَائِي سَامِعاً ،

وَ لِمَطَالِبِي مُعْطِياً ،

وَ وَجَدْتُ نُعْمَاكَ عَلَيَّ سَابِغَةً فِي كُلِّ شَأْنٍ مِنْ شَأْنِي

وَ كُلِّ زَمَانٍ مِنْ زَمَانِي ،

فَأَنْتَ عِنْدِي مَحْمُودٌ ، وَ صَنِيعُكَ لَدَيَّ مَبْرُورٌ .

6. تَحْمَدُكَ نَفْسِي وَ لِسَانِي وَ عَقْلِي ،

حَمْداً يَبْلُغُ الْوَفَاءَ وَ حَقِيقَةَ الشُّكْرِ ،

حَمْداً يَكُونُ مَبْلَغَ رِضَاكَ عَنِّي ،

فَنَجِّنِي مِنْ سُخْطِكَ .

7. يَا كَهْفِي حِينَ تُعْيِينِي الْمَذَاهِبُ

، وَ يَا مُقِيلِي عَثْرَتِي

، فَلَوْ لَا سَتْرُكَ عَوْرَتِي لَكُنْتُ مِنَ الْمَفْضُوحِينَ

، وَ يَا مُؤَيِّدِي بِالنَّصْرِ

، فَلَوْ لَا نَصْرُكَ إِيَّايَ لَكُنْتُ مِنَ الْمَغْلُوبِينَ

، وَ يَا مَنْ وَضَعَتْ لَهُ الْمُلُوكُ نِيرَ الْمَذَلَّةِ عَلَى أَعْنَاقِهَا

، فَهُمْ مِنْ سَطَوَاتِهِ خَائِفُونَ

، وَ يَا أَهْلَ التَّقْوَى

، وَ يَا مَنْ لَهُ الْأَسْمَاءُ الْحُسْنَى

أَسْأَلُكَ أَنْ تَعْفُوَ عَنِّي ، وَ تَغْفِرَ لِي

، فَلَسْتُ بَرِيئاً فَأَعْتَذِرَ

، وَ لَا بِذِي قُوَّةٍ فَأَنْتَصِرَ

. وَ لَا مَفَرَّ لِي فَأَفِرَّ

8. وَ أَسْتَقِيلُكَ عَثَرَاتِي ،

، وَ أَتَنَصَّلُ إِلَيْكَ مِنْ ذُنُوبِيَ الَّتِي قَدْ أَوْبَقَتْنِي

، وَ أَحَاطَتْ بِي فَأَهْلَكَتْنِي

، مِنْهَا فَرَرْتُ إِلَيْكَ رَبِّ تَائِباً فَتُبْ عَلَيَّ

، مُتَعَوِّذاً فَأَعِذْنِي

، مُسْتَجِيراً فَلَا تَخْذُلْنِي

سَائِلًا فَلَا تَحْرِمْنِي

، مُعْتَصِماً فَلَا تُسْلِمْنِي

. دَاعِياً فَلَا تَرُدَّنِي خَائِباً

9. دَعَوْتُكَ يَا رَبِّ مِسْكِيناً ، مُسْتَكِيناً ،

، مُشْفِقاً ، خَائِفاً

. وَجِلًا ، فَقِيراً ، مُضْطَرّاً إِلَيْكَ

10. أَشْكُو إِلَيْكَ يَا إِلَهِي

، ضَعْفَ نَفْسِي عَنِ الْمُسَارَعَةِ فِيمَا وَعَدْتَهُ أَوْلِيَاءَكَ

، وَ الْمُجَانَبَةِ عَمَّا حَذَّرْتَهُ أَعْدَاءَكَ

، وَ كَثْرَةَ هُمُومِي

. وَ وَسْوَسَةَ نَفْسِي

11. إِلَهِي لَمْ تَفْضَحْنِي بِسَرِيرَتِي ،

، وَ لَمْ تُهْلِكْنِي بِجَرِيرَتِي

، أَدْعُوكَ فَتُجِيبُنِي وَ إِنْ كُنْتُ بَطِيئاً حِينَ تَدْعُونِي

، وَ أَسْأَلُكَ كُلَّمَا شِئْتُ مِنْ حَوَائِجِي

، وَ حَيْثُ مَا كُنْتُ وَضَعْتُ عِنْدَكَ سِرِّي

، فَلَا أَدْعُو سِوَاكَ

وَ لَا أَرْجُو غَيْرَكَ

12. لَبَّيْكَ لَبَّيْكَ ،

، تَسْمَعُ مَنْ شَكَا إِلَيْكَ

، وَ تَلْقَى مَنْ تَوَكَّلَ عَلَيْكَ

. وَ تُخَلِّصُ مَنِ اعْتَصَمَ بِكَ ، وَ تُفَرِّجُ عَمَّنْ لَاذَ بِكَ

13. إِلَهِي فَلَا تَحْرِمْنِي خَيْرَ الْآخِرَةِ وَ الْأُولَى

لِقِلَّةِ شُكْرِي ،

وَ اغْفِرْ لِي مَا تَعْلَمُ مِنْ ذُنُوبِي .

14. إِنْ تُعَذِّبْ

فَأَنَا الظَّالِمُ الْمُفَرِّطُ

الْمُضَيِّعُ الْآثِمُ الْمُقَصِّرُ الْمُضَجِّعُ

، الْمُغْفِلُ حَظَّ نَفْسِي

وَ إِنْ تَغْفِرْ

فَأَنْتَ أَرْحَمُ الرَّاحِمِينَ .

1– My God,
I praise Thee,
– and Thou art worthy of praise –
for Thy benefaction toward me,
the lavishness of Thy favours toward me,
and Thy plentiful bestowal upon me,
and for showing bounty toward me through Thy mercy
and lavishing Thy favour upon me.
Thou hast done well toward me
and I am incapable of thanking Thee.

2– Were it not for Thy beneficence toward me
and the lavishness of Thy favours upon me,
I would not have reached the taking of my share
nor would my soul have been set right,
but Thou began with beneficence toward me,

provided me sufficiency in all my affairs,
turned away from me the toil of affliction,
and held back from me the feared decree.

3– My God,
how many a toilsome affliction
which Thou hast turned away from me!
How many a lavish favour
with which Thou hast gladdened my eye!
How many a generous benefaction of Thine
which is present with me!

4– It is Thou who
responded to my supplication at the time of distress,
released me from my slip in stumbling,
and took my enemies to task for doing wrong to me.

5– My God,
I did not find Thee a miser when I asked of Thee
nor a withholder when I desired from Thee.
No, 1 found Thee a hearer of my supplication
and a bestower of my requests;
I found Thy favours toward me lavish in my every situation
and in my every time.
So Thou art praised by me and Thy benefaction honoured.

6– My soul, my tongue, and my intelligence praise Thee,
a praise that reaches fulfilment and the reality of thanksgiving,
a praise that attains to Thy good pleasure with me –
so deliver me from Thy displeasure!

7– O my cave when the ways thwart me!
O He who releases me from my stumble!
Were it not for Thy covering my shameful defects, I would be one of the disgraced.
O my confirmer through help!
Were it not for Thy helping me,
I would be one of the overcome!
O He before whom kings place the yoke of lowliness around their necks,
fearing His penalties!
O worthy of reverent fear!
O He *to whom belong the names most beautiful*! [1]

I ask Thee to pardon me and to forgive me,
for I am not innocent
that I should offer excuses,
nor a possessor of strength
that I should gain victory,
nor have I any place of flight that I should flee!

8– I ask Thee to release me from my stumbles,
and before Thee I disavow my sins,
which have laid me waste,
encompassed me, and destroyed me!
I flee from them to Thee, my Lord,
turning repentantly, so turn toward me,
seeking refuge, so grant me refuge,
asking sanctuary, so abandon me not,
requesting, so deprive me not,
holding fast, so leave me not,
supplicating, so send me not back disappointed!

9– I have supplicated Thee, my Lord, as one
miserable, abased,
apprehensive, fearful,
quaking, poor,
driven to have recourse to Thee!

10– I complain to Thee, my God,
of my soul – which is too weak
to hurry to that which Thou hast promised Thy friends
or to avoid
that against which Thou hast cautioned Thy enemies –
and of the multitude of my concerns,
and of my soul's confusing thoughts.

11– My God,
Thou hast not disgraced me through my secret thoughts
or destroyed me because of my misdeeds!
I call upon Thee, and Thou respondest,
even if I am slow when Thou callest upon me.
I ask Thee everything I want of my needs,
and I deposit with Thee my secret

wherever I may be.
I supplicate no one besides Thee,
and I hope for no one other than Thee.

12– At Thy service! At Thy service!
Thou hearest him who complains to Thee!
Thou receivest him who has confidence in Thee!
Thou savest him who holds fast to Thee!
Thou givest relief to him who seeks shelter in Thee!

13– My God,
so deprive me not of the good
of the last world and the first
because of the paucity of my thanksgiving
and forgive me the sins of mine which Thou knowest!

14– If Thou chastisest,
I am the wrongdoer, the neglecter,
the negligent, the sinner,
the derelict, the sluggard,
the heedless of the share of my soul!
And if Thou forgivest –
Thou art the Most Merciful of the merciful!

1. 20:8

52) His Supplication in Imploring God

وَ كَانَ مِنْ دُعَائِهِ عَلَيْهِ السَّلَامُ فِي الْإِلْحَاحِ عَلَى اللَّهِ تَعَالَى (52)

1. يَا اللَّهُ الَّذِي لَا يَخْفَى عَلَيْهِ شَيْءٌ

فِي الْأَرْضِ وَ لَا فِي السَّمَاءِ ،

وَ كَيْفَ يَخْفَى عَلَيْكَ يَا إِلَهِي مَا أَنْتَ خَلَقْتَهُ ،

، وَ كَيْفَ لَا تُحْصِي مَا أَنْتَ صَنَعْتَهُ

، أَوْ كَيْفَ يَغِيبُ عَنْكَ مَا أَنْتَ تُدَبِّرُهُ

، أَوْ كَيْفَ يَسْتَطِيعُ أَنْ يَهْرُبَ مِنْكَ مَنْ لَا حَيَاةَ لَهُ إِلَّا بِرِزْقِكَ

. أَوْ كَيْفَ يَنْجُو مِنْكَ مَنْ لَا مَذْهَبَ لَهُ فِي غيْرِ مُلْكِكَ

2. سُبْحَانَكَ

، أَخْشَى خَلْقِكَ لَكَ أَعْلَمُهُمْ بِكَ

، وَ أَخْضَعُهُمْ لَكَ أَعْمَلُهُمْ بِطَاعَتِكَ

وَ أَهْوَنُهُمْ عَلَيْكَ مَنْ أَنْتَ تَرْزُقُهُ وَ هُوَ يَعْبُدُ غَيْرَكَ

3. سُبْحَانَكَ

، لَا يَنْقُصُ سُلْطَانَكَ مَنْ أَشْرَكَ بِكَ

، وَ كَذَّبَ رُسُلَكَ

وَ لَيْسَ يَسْتَطِيعُ مَنْ كَرِهَ قَضَاءَكَ

، أَنْ يَرُدَّ أَمْرَكَ

، وَ لَا يَمْتَنِعُ مِنْكَ مَنْ كَذَّبَ بِقُدْرَتِكَ

، وَ لَا يَفُوتُكَ مَنْ عَبَدَ غَيْرَكَ

. وَ لَا يُعَمَّرُ فِي الدُّنْيَا مَنْ كَرِهَ لِقَاءَكَ

4. سُبْحَانَكَ مَا أَعْظَمَ شَأْنَكَ ،

، وَ أَقْهَرَ سُلْطَانَكَ

، وَ أَشَدَّ قُوَّتَكَ

وَ أَنْفَذَ أَمْرَكَ

5. سُبْحَانَكَ

قَضَيْتَ عَلَى جَمِيعِ خَلْقِكَ الْمَوْتَ

، مَنْ وَحَّدَكَ وَ مَنْ كَفَرَ بِكَ

، وَ كُلٌّ ذَائِقُ الْمَوْتِ

، وَ كُلٌّ صَائِرٌ إِلَيْكَ

فَتَبَارَكْتَ وَ تَعَالَيْتَ

لَا إِلَهَ إِلَّا أَنْتَ

. وَحْدَكَ لَا شَرِيكَ لَكَ

6. آمَنْتُ بِكَ ، وَ صَدَّقْتُ رُسُلَكَ ،

وَ قَبِلْتُ كِتَابَكَ ،

وَ كَفَرْتُ بِكُلِّ مَعْبُودٍ غَيْرِكَ ،

وَ بَرِئْتُ مِمَّنْ عَبَدَ سِوَاكَ .

7. اللَّهُمَّ إِنِّي أُصْبِحُ وَ أُمْسِي

مُسْتَقِلًّا لِعَمَلِي ،

مُعْتَرِفاً بِذَنْبِي ،

مُقِرّاً بِخَطَايَايَ ،

أَنَا بِإِسْرَافِي عَلَى نَفْسِي ذَلِيلٌ ،

عَمَلِي أَهْلَكَنِي ، وَ هَوَايَ أَرْدَانِي ، وَ شَهَوَاتِي حَرَمَتْنِي .

8. فَأَسْأَلُكَ يَا مَوْلَايَ

سُؤَالَ مَنْ نَفْسُهُ لَاهِيَةٌ لِطُولِ أَمَلِهِ ،

وَ بَدَنُهُ غَافِلٌ لِسُكُونِ عُرُوقِهِ ،

وَ قَلْبُهُ مَفْتُونٌ بِكَثْرَةِ النِّعَمِ عَلَيْهِ ،

. وَ فِكْرُهُ قَلِيلٌ لِمَا هُوَ صَائِرٌ إِلَيْهِ

9. سُؤَالَ مَنْ قَدْ غَلَبَ عَلَيْهِ الْأَمَلُ ،

، وَ فَتَنَهُ الْهَوَى

، وَ اسْتَمْكَنَتْ مِنْهُ الدُّنْيَا

، وَ أَظَلَّهُ الْأَجَلُ

، سُؤَالَ مَنِ اسْتَكْثَرَ ذُنُوبَهُ

، وَ اعْتَرَفَ بِخَطِيئَتِهِ

، سُؤَالَ مَنْ لَا رَبَّ لَهُ غَيْرُكَ

، وَ لَا وَلِيَّ لَهُ دُونَكَ

، وَ لَا مُنْقِذَ لَهُ مِنْكَ

. وَ لَا مَلْجَأَ لَهُ مِنْكَ ، إِلَّا إِلَيْكَ

10. إِلَهِي أَسْأَلُكَ بِحَقِّكَ الْوَاجِبِ عَلَى جَمِيعِ خَلْقِكَ ،

وَ بِاسْمِكَ الْعَظِيمِ

، الَّذِي أَمَرْتَ رَسُولَكَ أَنْ يُسَبِّحَكَ بِهِ

، وَ بِجَلَالِ وَجْهِكَ الْكَرِيمِ

، الَّذِي لَا يَبْلَى وَ لَا يَتَغَيَّرُ

، وَ لَا يَحُولُ وَ لَا يَفْنَى

، أَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ

، وَ أَنْ تُغْنِيَنِي عَنْ كُلِّ شَيْءٍ بِعِبَادَتِكَ

، وَ أَنْ تُسَلِّيَ نَفْسِي عَنِ الدُّنْيَا بِمَخَافَتِكَ

. وَ أَنْ تُثْنِيَنِي بِالْكَثِيرِ مِنْ كَرَامَتِكَ بِرَحْمَتِكَ

، فَإِلَيْكَ أَفِرُّ .11

، و مِنْكَ أَخَافُ

، وَ بِكَ أَسْتَغِيثُ

، وَ إِيَّاكَ أَرْجُو ، وَ لَكَ أَدْعُو

، وَ إِلَيْكَ أَلْجَأُ ، وَ بِكَ أَثِقُ

، وَ إِيَّاكَ أَسْتَعِينُ ، وَ بِكَ أُومِنُ

، وَ عَلَيْكَ أَتَوَكَّلُ

وَ عَلَى جُودِكَ وَ كَرَمِكَ أَتَّكِلُ .

1– O God, from whom nothing is concealed in earth or heaven!
How should what Thou hast created, my God,
be concealed from Thee?
How shouldst Thou not number
what Thou hast made?
How should what Thou governest
be absent from Thee?
How should one who has no life except through Thy provision have the ability to flee from Thee?
How should one who has no road except in Thy kingdom escape from Thee?

2– Glory be to Thee!
He among Thy creatures who fears Thee most
knows Thee best,[1]
he among them most bent in humility
is most active in obeying Thee,
and he among them whom Thou providest while he worships another is most contemptible before Thee!

3– Glory be to Thee!
He who associates others with Thee and denies Thy messengers
diminishes not Thy authority.
He who dislikes Thy decree
cannot reject Thy command.
He who denies Thy power
keeps himself not away from Thee.
He who worships other than Thee
escapes Thee not.
He who dislikes meeting Thee
will not be given endless life in this world.

4. Glory be to Thee!
How mighty is Thy station,
overpowering Thy authority,
intense Thy strength,
penetrating Thy command!

5. Glory be to Thee!
Thou hast decreed death for all Thy creatures,
both him who professes Thy Unity

and him who disbelieves in Thee;
each one will taste death,[2]
each one will come home to Thee.
Blessed art Thou and high exalted!
There is no god but Thou, Thou alone,
who hast no associate.

6. I have faith in Thee,
I attest to Thy messengers,
I accept Thy Book,
I disbelieve in every object of worship other than Thee,
I am quit of anyone who worships another!

7. O God,
I rise in the morning and enter the evening
making little of my good works,
confessing my sins,
admitting my offenses;
I am abased because of my prodigality against myself.
My works have destroyed me,
my caprice has ruined me,
my passions have deprived me.

8– So I ask Thee, my Master,
the asking of him
whose soul is diverted by his drawn out expectations,
whose body is heedless because of the stillness of his veins,[3]
whose heart is entranced
by the multitude of favours done for him,
whose reflection is little
concerning that to which he is coming home;

9– the asking of him whom
false expectation has overcome,
caprice has entranced,
and this world has mastered,
and over whom death has cast its shadow;
the asking of him who
makes much of his sins
and confesses his offense;

the asking of him who has
no Lord but Thou,
no friend besides Thee,
no one to deliver him from Thee,
and no asylum from Thee except in Thee.[4]

10– My God, I ask Thee
by Thy right incumbent upon all Thy creatures,
by Thy mighty name
with which Thou commanded Thy messenger to glorify Thee,
and by the majesty of Thy generous face,
which ages not, nor changes,
nor alters, nor passes away,
that Thou blessest Muhammad and the Household of Muhammad,
that Thou freest me from need for all things
through worshipping Thee,
that Thou distractest my soul from this world
through fear of Thee,
and that Thou turnest me back toward Thy abundant generosity through Thy mercy!

11– To Thee I flee,
Thee I fear,
from Thee I seek aid,
in Thee I hope,
Thee I supplicate,
in Thee I seek asylum,
in Thee I trust,
from Thee I ask help,
in Thee I have faith,
in Thee I have placed my confidence,
and upon Thy munificence and Thy generosity I rely.

1. Allusion to 35:28: Only those of His servants fear God who have knowledge.
2. Reference to 29: 57: Every soul shall taste death, then unto Us you shall be returned.
3. The commentator suggests that the 'stillness of his veins' alludes to the health of his body, which in turn brings about comfort and ease, making him heedless of God and the next world.
4. Another allusion to the Prophet's supplication; cf. 48.13.

53) His Supplication in Abasing himself

وَ كَانَ مِنْ دُعَائِهِ عَلَيْهِ السَّلَامُ فِي التَّذَلُّلِ لِلَّهِ عَزَّ وَ جَلَّ (53)

His Supplication in Abasing himself before God (Mighty and Majestic is He)

1– My Lord, my sins have silenced me,
and my words have been cut off.
I have no argument,
for I am the prisoner of my own affliction,
the hostage to my works,
the frequenter of my own offense,
the confused in my intended way,
the thwarted.

2– I have brought myself to a halt in the halting place of the abased sinners,
the halting place of the wretched and insolent,
those who think lightly of Thy promise.

3– Glory be to Thee! What insolence I have insolently shown toward Thee!
What delusion with which I have deluded myself!

4– My Master, have mercy on my falling flat on my face, the slipping of my foot,
grant me
my ignorance through Thy clemency,
and my evildoing through Thy beneficence,
for I admit my sin
and I confess my offense:
Here are my hand and my forelock!
I am resigned to retaliation against my soul!
Have mercy on
my white hair,
the depletion of my days,
the nearing of my term,
my frailty, my misery,
and the paucity of my stratagems!

5– My Master,

and have mercy upon me when
my trace is cut off from this world,
my mention is effaced among the creatures,
and I join the forgotten, like the forgotten ones!

6– My Master,
and have mercy upon me at the change of my form and state when
my body decays,
my limbs are scattered,
and my joints are dismembered!
O my heedlessness toward what was wanted from me!

7– My Master,
have mercy upon me at my mustering and uprising
and on that day, appoint
my standing place with Thy friends,
my place of emergence with Thy beloveds,
and my dwelling in Thy neighbourhood!
O Lord of the worlds!

1. رَبِّ أَفْحَمَتْنِي ذُنُوبِي ،

وَ انْقَطَعَتْ مَقَالَتِي ،

فَلَا حُجَّةَ لِي ، فَأَنَا الْأَسِيرُ بِبَلِيَّتِي ،

الْمُرْتَهَنُ بِعَمَلِي ،

الْمُتَرَدِّدُ فِي خَطِيئَتِي ،

الْمُتَحَيِّرُ عَنْ قَصْدِي ،

الْمُنْقَطَعُ بِي .

2. قَدْ أَوْقَفْتُ نَفْسِي مَوْقِفَ الْأَذِلَّاءِ الْمُذْنِبِينَ ،

مَوْقِفَ الْأَشْقِيَاءِ الْمُتَجَرِّينَ عَلَيْكَ ،

الْمُسْتَخِفِّينَ بِوَعْدِكَ

3. سُبْحَانَكَ أَيَّ جُرْأَةٍ اجْتَرَأْتُ عَلَيْكَ ،

وَ أَيَّ تَغْرِيرٍ غَرَّرْتُ بِنَفْسِي

4. مَوْلَايَ ارْحَمْ كَبْوَتِي لِحُرِّ وَجْهِي وَ زَلَّةَ قَدَمِي ،

وَ عُدْ بِحِلْمِكَ عَلَى جَهْلِي وَ بِإِحْسَانِكَ عَلَى إِسَاءَتِي ،

فَأَنَا الْمُقِرُّ بِذَنْبِي ،

الْمُعْتَرِفُ بِخَطِيئَتِي ،

وَ هَذِهِ يَدِي وَ نَاصِيَتِي ،

أَسْتَكِينُ بِالْقَوَدِ مِنْ نَفْسِي ،

ارْحَمْ شَيْبَتِي ، وَ نَفَادَ أَيَّامِي ،

وَ اقْتِرَابَ أَجَلِي

وَ ضَعْفِي وَ مَسْكَنَتِي

. وَ قِلَّةَ حِيلَتِي

5. مَوْلَايَ وَ ارْحَمْنِي

، إِذَا انْقَطَعَ مِنَ الدُّنْيَا أَثَرِي

، وَ امَّحَى مِنَ الْمَخْلُوقِينَ ذِكْرِي

وَ كُنْتُ مِنَ الْمَنْسِيِّينَ كَمَنْ قَدْ نُسِيَ

6. مَوْلَايَ وَ ارْحَمْنِي عِنْدَ تَغَيُّرِ صُورَتِي وَ حَالِي

، إِذَا بَلِيَ جِسْمِي

، وَ تَفَرَّقَتْ أَعْضَائِي

، وَ تَقَطَّعَتْ أَوْصَالِي

. يَا غَفْلَتِي عَمَّا يُرَادُ بِي

7. مَوْلَايَ وَ ارْحَمْنِي فِي حَشْرِي وَ نَشْرِي

، وَ اجْعَلْ فِي ذَلِكَ الْيَوْمِ مَعَ أَوْلِيَائِكَ مَوْقِفِي

، وَ فِي أَحِبَّائِكَ مَصْدَرِي

، وَ فِي جِوَارِكَ مَسْكَنِي

. يَا رَبَّ الْعَالَمِينَ

54) His Supplication for the Removal of Worries

وَ كَانَ مِنْ دُعَائِهِ عَلَيْهِ السَّلَامُ فِي اسْتِكْشَافِ الْهُمُومِ (54)

1. يَا فَارِجَ الْهَمِّ ،

، وَ كَاشِفَ الْغَمِّ ،

، يَا رَحْمَانَ الدُّنْيَا وَ الْآخِرَةِ وَ رَحِيمَهُمَا

، صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ

. وَ افْرُجْ هَمِّي ، وَ اكْشِفْ غَمِّي

2. يَا وَاحِدُ يَا أَحَدُ يَا صَمَدُ

يَا مَنْ لَمْ يَلِدْ وَ لَمْ يُولَدْ

، وَ لَمْ يَكُنْ لَهُ كُفُواً أَحَدٌ

، اعْصِمْنِي وَ طَهِّرْنِي

. وَ اذْهَبْ بِبَلِيَّتِي

وَ اقْرَأْ آيَةَ الْكُرْسِيِّ وَ الْمُعَوِّذَتَيْنِ وَ قُلْ هُوَ اللَّهُ أَحَدٌ ، وَ قُلْ :

3. اللَّهُمَّ إِنِّي أَسْأَلُكَ

، سُؤَالَ مَنِ اشْتَدَّتْ فَاقَتُهُ

، وَ ضَعُفَتْ قُوَّتُهُ

، وَ كَثُرَتْ ذُنُوبُهُ

، سُؤَالَ مَنْ لَا يَجِدُ لِفَاقَتِهِ مُغِيثاً

، وَ لَا لِضَعْفِهِ مُقَوِّياً

، وَ لَا لِذَنْبِهِ غَافِراً غَيْرَكَ

يَا ذَا الْجَلَالِ وَ الْإِكْرَامِ

، أَسْأَلُكَ عَمَلًا تُحِبُّ بِهِ مَنْ عَمِلَ بِهِ

وَ يَقِيناً تَنْفَعُ بِهِ مَنِ اسْتَيْقَنَ بِهِ

. حَقَّ الْيَقِينَ فِي نَفَاذِ أَمْرِكَ

4. اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ ،

، وَ اقْبِضْ عَلَى الصِّدْقِ نَفْسِي

، وَ اقْطَعْ مِنَ الدُّنْيَا حَاجَتِي

وَ اجْعَلْ فِيمَا عِنْدَكَ رَغْبَتِي

، شَوْقاً إِلَى لِقَائِكَ

. وَ هَبْ لِي صِدْقَ التَّوَكُّلِ عَلَيْكَ

5. أَسْأَلُكَ مِنْ خَيْرِ كِتَابٍ قَدْ خَلَا ،

، وَ أَعُوذُ بِكَ مِنْ شَرِّ كِتَابٍ قَدْ خَلَا

، أَسْأَلُكَ خَوْفَ الْعَابِدِينَ لَكَ

، وَ عِبَادَةَ الْخَاشِعِينَ لَكَ

، وَ يَقِينَ الْمُتَوَكِّلِينَ عَلَيْكَ

. وَ تَوَكُّلَ الْمُؤْمِنِينَ عَلَيْكَ

6. اللَّهُمَّ اجْعَلْ رَغْبَتِي فِي مَسْأَلَتِي

، مِثْلَ رَغْبَةِ أَوْلِيَائِكَ فِي مَسَائِلِهِمْ

، وَ رَهْبَتِي مِثْلَ رَهْبَةِ أَوْلِيَائِكَ

وَ اسْتَعْمِلْنِي فِي مَرْضَاتِكَ

عَمَلًا لَا أَتْرُكُ مَعَهُ شَيْئاً مِنْ دِينِكَ

مَخَافَةَ أَحَدٍ مِنْ خَلْقِكَ .

7. اللَّهُمَّ هَذِهِ حَاجَتِي فَأَعْظِمْ فِيهَا رَغْبَتِي ،

وَ أَظْهِرْ فِيهَا عُذْرِي ،

وَ لَقِّنِّي فِيهَا حُجَّتِي ،

وَ عَافِ فِيهَا جَسَدِي .

8. اللَّهُمَّ مَنْ أَصْبَحَ لَهُ

ثِقَةٌ أَوْ رَجَاءٌ غَيْرُكَ ،

فَقَدْ أَصْبَحْتُ

وَ أَنْتَ ثِقَتِي وَ رَجَائِي فِي الْأُمُورِ كُلِّهَا ،

فَاقْضِ لِي بِخَيْرِهَا عَاقِبَةً ،

وَ نَجِّنِي مِنْ مَضَلَّاتِ الْفِتَنِ

بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ .

9. وَ صَلَّى اللَّهُ عَلَى سَيِّدِنَا

مُحَمَّدٍ رَسُولِ اللَّهِ الْمُصْطَفَى

وَ عَلَى آلِهِ الطَّاهِرِينَ

1– O Reliever of worry!
O Remover of grief!
O Merciful in this world and the next
and Compassionate in both!
Bless Muhammad and his Household,
relieve my worry,
and remove my grief!

2– O One, O *Unique*, O *Eternal Refuge*!
O He *Who has not begotten,*
nor has been begotten,
and equal to Him is not any one![1]
Preserve me,
purify me,
and take away my affliction!

Here you should recite the throne verse (2:255), the two Suras of taking refuge (113–114), and unity (112). Then say:

3– O God, I ask Thee
with the asking of him whose neediness is intense,
whose strength is frail,
whose sins are many,
the asking of one who finds no helper in his neediness,
no strengthener in his frailty,
no forgiver of his sin other than Thee,
O Possessor of majesty and munificence!
I ask of Thee a work through which Thou wilt love him who works it
and a certainty by which Thou wilt profit him who is certain
with the truth of certainty concerning the execution of Thy command!

4– O God,
bless Muhammad and the Household of Muhammad,
take my soul while it is firm in sincerity,
cut off my need for this world,

make my desire for what is with Thee
become a yearning to meet Thee,
and give me true confidence in Thee!

5– I ask of Thee the good of the writ that has been made
and I seek refuge with Thee from the evil of the writ that has been made.[2]
I ask of Thee
the fear of The worshipers,
the worship of those humbly fearful of Thee,
the certainty of those who have confidence in Thee,
and the confidence of those who have faith in Thee.

6– O God, make my desire in my asking
like the desire of Thy friends in their asking,
and my fear
like the fear of Thy friends!
Employ me in Thy good pleasure through works
in which I will not leave aside anything of Thy religion
fearing any of Thy creatures!

7– O God,
this is my need,
so make my desire for it great,
within it make manifest my excuse,
through it instil me with my argument,
and by means of it make well my body!

8– O God,
some rise in the morning
having trust or hope in other than Thee.
I rise in the morning,
and Thou art my trust and my hope in all affairs,
so decree for me those which are best in outcome
and deliver me from misguiding trials,
O Most Merciful of the merciful!

9– And God bless our chief,
Muhammad the Messenger of God, the chosen,
and his Household, the pure!

1. Sura 112
2. Allusion to such verses as 8:68: Had it not been for a prior writ from God, there had afflicted you, for what you took, a

dreadful chastisement.

Source URL:
https://www.al-islam.org/sahifa-al-kamilah-al-sajjadiyya-imam-ali-zayn-al-abidin/supplications#comment-0