اَلْحَمْدُ لِلّٰهِ الْاَوَّلِ بِلَا اَوَّلٍ كَانَ قَبْلَهُ
وَالْاٰخِرِ بِلَا اٰخِرٍ يَكُوْنُ بَعْدَهُ اَلَّذِي
قَصُرَتْ عَنْ رُؤْيَتِهِ اَبْصَارُ النَّاظِرِيْنَ
وَعَجَزَتْ عَنْ نَعْتِهِ اَوْهَامُ الْوَاصِفِيْنَ

IMAM AL'I IBNUL-HUSAYN
ZAYNUL-AA'BIDEEN
AS-SAJJAD (a.s)

AL-ṢAḤĪFAH
AL-SAJJĀDIYYAH
AL-KĀMILAH

The Psalms of Islam

With Translation and Transliteration

الصحيفة السجادية الكاملة

لِلامام علي بن الحسين زين العابدين (عليه السلام)



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THE PERFECT BOOK OF IMAM ZAYNUL-A'ABIDEEN A'LI IBNUL-HUSAYN AS-SAJJAD

الصَّحِيفَةُ الْكَامِلَةُ السَّجَّادِيَّةُ

AS'-S'AH'EEFATUL-KAAMILATUS-SAJJAADEEYAH

Translated with an introduction and annotation by:
William C. Chittick

With a foreword by:
S. H. M Jafri

It is someone whose footsteps are known by every place,

And it is he who is known to the BAYT in MEKKKA, [1] the most frequented sanctuary;

It is he who is the son of the best of all men of ALLAH, [2]

and it is he who is the most pious and devout, the purest and most unstained, the chastest and most righteous, a symbol [for Islam]

This is A'LI [BIN AL-HUSAYN] whose parent is the Prophet,

This is the son of FATIMA, if you do not know who he is;

Whosoever recognizes his God knows also the primacy and superiority of this man,

Because the religion has reached the nations through his House.

It was this A'LI BIN AL-HUSAYN, the ZAYNUL-A'ABIDEEN of Islam, who, as well as through other means, taught the Muslims the essence of Islamic spirituality through his supplications, They are not, however, merely supplications; they embody comforting answers to many questions with which the man of his time and the man of our time are confronted. They deal with the crises through which any Muslim or the follower of any religious persuasion has to pass, which result from a variety of stresses and strains, and which arise from sources both inward and outward.

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

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[1] I.e., the KA'BA

[2] I.e., the Prophet MUHAMMAD

Are human beings to be understood in terms of biology, politics, or economics, or are we to take into account their sublime nature, the spirit of ALLAH infused in them, and the ultimate ideal which they should endeavor to realize?

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

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

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

Before closing this foreword, something must be said about the translation of something which is untranslatable. Among all the varieties of Arabic literature, supplications, especially those of the IMAM ZAYN AL-A'BIDEEN, are perhaps the most difficult to translate into an alien tongue. Dr. CHITTICK must be congratulated on his courage and vision, and on his grasp of the inner meanings of such an

emotionally charged and subtle Arabic text. He has admirably rendered into English not only the meaning but also the feelings enshrined in these spontaneous utterances of the heart.

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

SAYYID HUSAYN M. JAFRI

KARACHI —17 January 1988

Translator's Introduction

AS-SAH'EEFAH AS-SAJJADEEYA is the oldest prayer manual in Islamic sources and one of the most seminal works of Islamic spirituality of the early period. It was composed by the Prophet's great grandson, A'LI BIN AL-HUSAYN, known as ZAYNUL-A'ABIDEEN (the adornment of the worshipers), and has been cherished in SHEEA'H sources from earliest times. ZAYNUL-A'ABIDEEN was the fourth of the SHEEA'H IMAMs, after his father HUSAYN, his uncle HASAN, and his grandfather A'LI the Prophet's son-in-law. SHEEA'H tradition considers the SAH'EEFA a book worthy of the utmost veneration, ranking it behind only the QURAN and A'LI's NAHJ AL-BALAGHA.

A'LI BIN AL-HUSAYN

A'LI BIN AL-HUSAYN was born in MADEENA, according to most sources in the year 38/658-9. [3] He may have been too small to have remembered his grandfather A'LI, who was killed in 40/661, but he was brought up in the presence of his uncle HASAN and his father HUSAYN, the Prophet's beloved grandchildren. Many SHEEA'H sources state that his mother was SHAHRBAANOO, the daughter of YAZDIGIRD, the last SASANIAN king of PERSIA. [4] Thus he was said to be 'BIN AL-KHIYARATAYN', the 'son of the best two', meaning the QURAYSH among the Arabs and the Persians among the non-Arabs. According to some accounts, his mother was brought as a captive to MADEENA during the caliphate of U'MAR, who wanted to sell her. A'LI suggested instead that she be offered her choice of the Muslim men as husband and that her dower be paid from the public treasury. U'MAR agreed and she chose A'LI's son HUSAYN. [5] She is said to have died shortly after giving birth to her only son A'LI.

There is no need to recount here the tragedy at KARBALA in 61/680, when HUSAYN and many of the male members of his family were killed by the forces of the UMAYYAD caliph YAZEED, an event which shook the Islamic world and precipitated the nascent SHEEA'H movement. ZAYNUL-A'ABIDEEN accompanied his father on the march toward KUFA, but he had fallen deathly ill and was lying on a skin in a tent. Once the UMAYYAD troops had massacred HUSAYN and his male followers, they looted the tents, stripped the women of their jewelry, and even took the skin upon which ZAYNUL-A'ABIDEEN was prostrate. The infamous SHIMR BIN D'IL-JAWSHAN was about to kill ZAYNUL-A'ABIDEEN in spite of his helplessness, but HUSAYN's sister ZAYNAB threw herself on top of him to save him, and U'MAR BIN

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[3] Other dates mentioned are 33/653-4, 36/656-7, 37/657-8, 50/670

[4] Her name has also been given as SHAH-ZANAN, SULAAFA, GHAZAALA, and SHAHR-BANUYA, among others.

[5] MUH'-SIN AL-AMEEN AL-A'MILI, A'YAN AS-SHEEA'H, Damascus, 1935, IV, 189.

SAA'D, the UMAYYAD commander, told SHIMR to let him be. ZAYNUL-A'ABIDEEN was taken along with the women to the caliph in Damascus, and eventually he was allowed to return to MADEENA.

Several accounts are related concerning his grief over this tragedy. It is said that for twenty years whenever food was placed before him, he would weep. One day a servant said to him, 'O son of ALLAH's Messenger! Is it not time for your sorrow to come to an end?' He replied, 'Woe upon you! JACOB the prophet had twelve sons, and ALLAH made one of them disappear. His eyes turned white from constant weeping, his head turned grey out of sorrow, and his back became bent in gloom [Cf. 12: 84], though his son was alive in this world. But I watched while my father, my brother, my uncle, and seventeen members of my family were slaughtered all around me. How should my sorrow come to an end?'[6]

ZAYNUL-A'ABIDEEN resided in MADEENA until his death in 95/713-4 (or 94/712-3). He was the object both of great sympathy because of the massacre of his family and of veneration as the great grandson of the Prophet. He dedicated his life to learning and worship and became an authority on prophetic traditions and law, but he was known mostly for his nobility of character and his piety, which earned him his sobriquet already in his lifetime. [7] The details that have reached us about his life in MADEENA mainly take the form of anecdotes affirming his constant preoccupation with worship and acts of devotion. He fathered fifteen children, eleven boys and four girls. [8]

After KARBALAA, there were a number of different factions in the SHEEA'H community, not all of which supported ZAYNUL-A'ABIDEEN as the rightful IMAM of the Muslim community. [9] Many SHEEA'Hs, such as those involved in the 'TAWWABOON' movement, felt that the UMAYYADS had to be overthrown and that it was the duty of the IMAM to lead a revolt. But ZAYNUL-A'ABIDEEN himself refused to become involved with politics. After his death, a split occurred between his eldest son and designated successor MUHAMMAD AL-BAQIR, the fifth IMAM, and his second son, AL-BAQIR's half-brother ZAYD, who advocated active resistance to UMAYYAD oppression and gained a large number of followers as a result. AL-BAQIR continued to pursue his father's policy of rejecting any sort of involvement

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[6] From SHAYKH AS-SADOOQ, AL-KHISAL; quoted in AL-AMEEN, A'YAN, IV, 195. The same is quoted from BIN SHAHRAASHOOB'S MANAQIB in BIH'AR AL-ANWAR, XLVI, 108; Cf. similar accounts, ibid, pp. 108-10

[7] This title is said to have been bestowed upon him by the great jurist and traditionist BIN SHIHAB AZ-ZUHRI (S.H.M. JAFRI, The Origins and Early Development of SHEEA'H Islam, Beirut, 1979, p. 246), who also called him the best of the HASHIMITES and narrated many HADEETHs from him (W. MADELUNG, art. A'LI BIN AL-HUSAYN', Encyclopedia IRANICA, I, 850).

[8] The most detailed collection of accounts concerning him is found in BIH'AR AL-ANWAR, XLVI, 2-209. See ALSO AL-MUFEED, KITAB AL-IRSHAAD, transl. I.K.A. HOWARD, London, 1981, pp. 380-92.

[9] Cf. JAFRI, Origins, pp. 238 ff.

with political movements until his death (probably in 117/735).[10] ZAYD revolted toward the beginning of the IMAMATE of AL-BAQIR's son JA'-FAR AS-SADIQ and was killed in SAFAR 121/January 739; his son YAHYA, who plays an important role in the preface to the SAH'EEFA, continued in his father's path and was killed three years later at the age of eighteen. The ZAYDI SHEEA'HS, still strong in the Yemen today, trace the lineage of their IMAMs back to ZAYD.

AS-SAH'EEFAH AS-SAJJADEEYA

The title AS-SAH'EEFAH AS-SAJJADEEYA means simply 'The Book of AS-SAJJAD'. AS-SAJJAD is one of the titles given to ZAYNUL-A'ABIDEEN and signifies 'the one who constantly prostrates himself in prayer'. The book is often called AS-SAH'EEFAH AL-KAMILA AS-SAJJADEEYA, that is, 'The "Perfect", or "Complete", Book of AS-SAJJAD'. According to its commentator SAYYID A'LIKHAN SHIRAZI, the word KAMILA refers to the perfection of the style and content; some sources state that the adjective was added to differentiate it from another, incomplete version of the work, which is known among the ZAYDIS, but this seems less likely, given the manner in which the title is employed in the preface (verse 20)[11]. The SAH'EEFA has been called by various honorifics, such as 'Sister of the QURAN', 'Gospel of the Folk of the House', and 'Psalms of the Household of MUHAMMAD'.

According to SHEEA'H tradition, ZAYNUL-A'ABIDEEN had collected his supplications and taught them to his children, especially MUHAMMAD AL-BAQIR and ZAYD. In later times the text became widely disseminated among SHEEA'HS of all persuasions. The specialists in the science of HADEETH maintain that the text is MUTAWATIR;[12] in other words, it was generally known from earliest times and has been handed down by numerous chains of transmission, while its authenticity has never been questioned.

Nevertheless, the arrangement of the text allows us to draw a certain distinction between the fifty-four supplications which make up the main body of the text and the additional supplications which make up the fourteen addenda (including the prayers for the days of the week) and the fifteen MUNAJAT or 'whispered prayers'. The original fifty-four supplications show an undeniable freshness and unity of theme and style, while the latter, especially the MUNAJAT, add a certain orderliness and self-conscious artistry which may suggest the hand of an editor. The addenda are said to have been collected and added to the text by Shams AL-DEEN MUHAMMAD BIN MAKKI, known as AS-SHAHEED AL-AWWAL (the 'first

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[10] Other dates given range from 112/731-2 to 126 743-4 (JAFRI, Origins, p. 255)

[11] For the first opinion, Cf. SAYYID A'LIKHAN, RIYAZ" AS-SALIKEEN, commentary on the preface of the SAH'EEFA, verse 20; for the second, Cf. AGHA NAJAFI in his introduction to the SAH'EEFA mentioned in the following note.

[12] Cf. the introductions of SAYYID MUHAMMAD MISHKAT and SAYYID SHIHAB AL-DEEN MARA'SHI (AGHA NAJAFI) to AS-SAH'EEFAH AL-KAMILA AS-SAJJADEEYA, TEHRAN 1361/1942; same text with Persian translation of text and introductions by S'ADR AD-DEEN BALAGHI, TEHRAN 1369/1950.

martyr'), the famous author of AL-LUMA'H AD-DIMASHQEEYA in jurisprudence (FIQH), who was killed in ALEPPO in 786/1384. [13] The fifteen MUNAJAT have been added to several modern editions of the SAH'EEFA and seem to have been brought to the attention of the main body of SHEEA'Hs by A'LLAMA MUHAMMAD BAQIR MAJLISI (d. 1110 1968-9 or a year later), author of the monumental compilation of SHEEA'H HADEETH, BIH'AR AL-ANWAR. [14]

Many supplications have been handed down from IMAM ZAYNUL-A'ABIDEEN in addition to those recorded in the text of the SAH'EEFA as given here, and various scholars have collected these together in a series of works known as the 'second SAH'EEFA', the 'third SAH'EEFA', and so on. The second SAH'EEFA, which is about as long as the SAH'EEFA itself, was compiled as the 'sister' of the SAH'EEFA by MUHAMMAD BIN AL-HASAN AL-HURR AL-A'MILI (d. 1104/1692-3), author of the famous WASA-IL AS-SHEEA'H in the year 1053/1643. [15] A third SAH'EEFA was put together by the author of RIYAZ" AL-U'LAMAA', MEERZA A'BD ALLAH BIN MEERZA I'SA TABREEZI, known as AFANDI and a student of MAJ-LISI. The longest of the published versions is AS-SAH'EEFAH AS-SAJJADEEYA AL-KHAMISA ('The Fifth SAH'EEFA of AS-SAJJAD') by MUH-SIN AL-AMEEN, the well known contemporary author of A'YAN AS-SHEEA'H. [16] It includes all the supplications included in the previous SAH'EEFAS; 130 of these are found in the first and second SAH'EEFAS and 52 are added. [17] In her sympathetic study of Islamic prayer manuals, Muslim Devotions, CONSTANCE PADWICK made use of this fifth recension of the text, which fills more than six hundred pages.

Any serious attempt to sort out the relative historical reliability of the individual supplications found in all the versions of the SAH'EEFA on the basis of modern critical scholarship would be an undertaking of major proportions. The result of such a study—if one can judge by studies of other ancient texts—would probably be that, after years of toil, we would have a series of hypotheses, leaving varying degrees of doubt. This would be of interest to Western scholars and modernized Muslims, both of whom, in any case, have no personal involvement with the contents and teachings of the SAH'EEFA. But the attitude of most Muslims has been

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[13] Cf. MAJLISI, BIH'AR, LXXXVII p. 133-4.

[14] In BIH'AR AL-ANWAR (XCI 142-53), MAJLISI quotes these fifteen MUNAJAT from AL-KITAB AL-A'TEEQ AL-GHARAWI. In his introduction (BIH'AR, 1, 16) he explains that this is a prayer book which he found in GHARI (the district of NAJAF where A'LI is buried) and that it was compiled by one of the ancient authorities in HADEETH BA'Z" QUDAMAA' AL-MUHADDITHEEN).

[15] Lithographed in Iran as well as in Bombay (1311/1893-4).

[16] Damascus, 1330/1912. A fourth SAH'EEFA was compiled by MEERZA HUSAYN BIN MUHAMMAD TAQI NOORI (d. 1320/1902) and was printed in Iran, and a sixth by MUHAMMAD SALIH AL-MAZANDARANI AL-H'A-IRI (for these six, see AGHA BUZURG TEHRANI, AD'-D'AREEA'H ILA TASANEEF AS-SHEEA'H, s.v. AS-SAH'EEFAH AS-SAJJADEEYA). Others have been compiled by such contemporary scholars as HAJ SHAYKH MUHAMMAD BAQIR BIN MUHAMMAD HASAN BIRJANDI QAAINI, SHAYKH HADI BIN A'BBAS A'LI KASHIF AL-GHITAA NAJAFI, and HAJ MEERZA A'LI HUSAYN MARA'SHI SHAHRISTANI H'AA-IRI (Cf. AGHA NAJAFI's introduction to the SAH'EEFA).

[17] TEHRANI, AD'-D'AREEA'H, s.v. SAH'EEFA AS-SAJJADEEYA

to look at the content of the texts established by the authority of tradition and not be too concerned with who actually wrote the words in 'historical fact'. In this regard the saying of A'LI is well known: 'Look at what has been said, not at who has said it', since only the truth or untruth of the words is of real concern. From this point of view, if the author of the SAH'EEFA AL-KAMILA was not IMAM ZAYN AL-A'BIDEEN, he—or they—would in any case have to have been a spiritual authority of equal rank, so the whole exercise leaves us where we started: with a text which expresses the highest aspirations of the Muslim soul.

However this may be, we can be satisfied to have the core text which has been attributed to ZAYNUL-A'ABIDEEN by centuries of SHEEA'H tradition. In other words, in the fifty-four basic prayers of the SAH'EEFA we have the ZAYNUL-A'ABIDEEN who has been known to SHEEA'HS for more than a thousand years and who has helped give to SHI'ISM its specific contours down to the present day. Scholars may eventually reach the conclusion that the ZAYNUL-A'ABIDEEN of 'historical fact' differs from the ZAYNUL-A'ABIDEEN of tradition, but this will remain a hypothesis, since at this distance 'historical facts' are impossible to verify and as open to interpretation as literature. Whether or not historians accept the text as completely authentic will not change the actual influence which ZAYNUL-A'ABIDEEN and the SAH'EEFA have exercised upon Islam over the centuries, nor is it likely to change the way they continue to influence practicing Muslims. The 'real' ZAYNUL-A'ABIDEEN is the figure enshrined by the text as it now stands.

The opinion of the writer of these lines concerning the authenticity of the SAH'EEFA—admittedly based only upon an intimate acquaintance with the text gained through many months spent in translation—is that the original fifty-four prayers go back to ZAYN AL-A'BIDEEN, that the addenda are nearly as trustworthy, and that the MUNAJAT may have been worked upon by others. But the SAH'EEFA in its larger forms probably contains a good deal of material from later authors. It is interesting to note PADWICK's comments on the SAH'EEFA AL-KHAMISA: 'The great body of devotion attributed to him is characterized by a deep humility and sense of sin, and by an intransigent, undying resentment against the foes of his house. [18] Only the first half of this statement is true about the present SAH'EEFA. Though the IMAM makes a number of allusions to the injustice suffered by his family and the fact that their rightful heritage has been usurped, [19] no one can call this a major theme of the SAH'EEFA or an 'intransigent, undying resentment'. In the one instance where ZAYNUL-A'ABIDEEN speaks rather explicitly of the injustice suffered by the IMAMs (48. 9-11), this is accompanied by an admission of ALLAH's wisdom in His ordainment.

THE ARABIC TEXT

[18] Muslim Devotions, London, 1961, XVI.

[19] For references to the 'right' of the Prophet's Household to the IMAMATE to their special Cf. Supplication 26.1; 42.5

The Arabic text of the SAH'EEFA AL-KAMILA which forms the basis for the translation was established by AS-SHAHEED AL-AWWAL. The modern Iranian editions are based mainly on the version of this text transmitted by the father of the above-mentioned MUHAMMAD BAQIR MAJLISI, MULLA MUHAMMAD TAQI MAJLISI (d. 1070/1659-60), also an important scholar of the SAFAVID period, and another son, MULLA A'BD ALLAH (d. 1084/1673); but at least one of these editions goes back to the famous SAFAVID jurist, philosopher, architect, poet, and mathematician SHAYKH BAHAA-I (d. 1031/1621-2). [20] The elder MAJLISI had at his disposal numerous manuscripts of the text, which he had received from the foremost SHEEA'H authorities of his day. In one of his works he refers to all the chains of transmission by which he had received the SAH'EEFA, and, we are told, these number more than a million. [21]

The question naturally arises as to why MAJLISI chose the particular chain of transmission mentioned in the preface out of the many he had at his disposal, especially since the chain itself is exceedingly weak (as indicated by the commentators and recorded in the notes to the translation). The reason for this seems to be the accuracy of this particular version going back to AS-SHAHEED AL-AWWAL, as confirmed by another 'special' route through which MAJLISI received the SAH'EEFA. This special route is worth mentioning in detail, since it provides a good example of the aura which has surrounded the text in SHEEA'H circles.

One day, lying in bed half asleep, MAJLISI saw himself in the courtyard of the A'TEEQ mosque in ISFAHAN, and before him stood the MAHDI, the Twelfth IMAM. MAJLISI asked him about a number of scholarly problems which he had not been able to solve, and the MAHDI explained their solutions. Then MAJLISI asked him for a book which he could put into practice, and the MAHDI directed him to seek out MAWLAANA MUHAMMAD AT-TAJ. In his vision MAJLISI found the book, and it appeared to be a book of supplications. Waking up, he saw that his hand was empty, and he wept until morning at his loss. At daybreak it occurred to him that perhaps the MAHDI had meant SHAYKH MUHAMMAD MUDARRIS, calling him by the title 'TAJ' (the 'crown') because he was so famous among the scholars. Hence he went to see SHAYKH MUHAMMAD, and, entering his circle, saw that he held a copy of the SAH'EEFA in his hand. He went forward and recounted his vision to SHAYKH MUHAMMAD, who interpreted it to mean that he would reach high levels of gnostic and visionary knowledge. But MAJLISI was not satisfied with this explanation, and he wandered around the bazaar in perplexity and sorrow. Upon reaching the melon market, he met a pious old man known as AGHA HASAN, whom the people called, TAJ ('Crown'). MAJLISI greeted him, and AGHA HASAN called to him and said that he had a number of books which were consecrated for religious purpose (WAQFI), but that he did not trust most of the students to put them to proper use.

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[20] A note appended to SHA'RANEE's edition and translation tells us that it was copied from a manuscript written, collated, corrected, and signed by SHAYKH BAHAA-EE' ; the text is identical to that which goes back to MAJLISI.

[21] Cf. MISHKAT's introduction to AS-SAH'EEFAH AS-SAJJADEEYA.

'Come', he said, 'and take whichever of these books which you think you can put into practice. '

Entering AGHA HASAN's library, MAJLISI immediately saw the book he had seen in his dream, so he said:

> 'This is enough for me. '

It was a copy of the SAH'EEFA. He then went back to SHAYKH MUHAMMAD and began collating his newly acquired copy with that of SHAYKH MUHAMMAD; both of them had been made from the manuscript of AS-SHAHEED AL-AWWAL. In short, MAJLISI tells us that the authenticity of his copy of the SAH'EEFA was confirmed by the MAHDI himself. [22]

At least forty commentaries and glosses have been written on the SAH'EEFA, mostly during the period extending from the SAFAVID era (907-1125/1502-1722) to the present. Among famous SAFAVID scholars who wrote commentaries are SHAYKH BAHAA-I, the philosopher MIR DAMAAD (d. 1040/1630), and the younger MAJLISI. The most well-known of the commentaries is RIYAZ" AS-SALIKEEN by AS-SAYYID A'LIKHAN AL-HUSAYNI AL-HASANI AS-SHIRAZI (d. 1120/1708-9).

PRAYER IN ISLAM

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

'Prayer' in Islam can be divided into obligatory and voluntary. The obligatory prayer includes the daily ritual or canonical prayer (S'ALAAT), which the Prophet called the 'pillar of Islam', and various occasional prayers such as the Friday congregational prayer (according to most opinions), which need not concern us here. Nothing is more basic than the daily prayers to Muslim practice except the testimony of faith or SHAHAADA: 'There is no god but ALLAH and MUHAMMAD is His Messenger. ' Every Muslim must perform the S'ALAAT five times a day, exceptions being made only for children and for women during periods when they cannot fulfill the requirements of ritual purity. Even the bedridden must pray the S'ALAAT, if they are conscious and coherent, though they are excused from the physical movements which normally accompany it. 'Perform the S'ALAAT!' is one of the most common injunctions in the QURAN.

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[22] Ibid. The MISHKAT edition was collated with MAJLISI's autograph.

Most of the many forms of recommended prayer can be classified either as S'ALAAT, D'IKER, or DUA'AA. The recommended S'ALAAT involves the same movements and recitations that are contained in the obligatory S'ALAAT, while the Prophet's SUNNA sets down various times during the day or occasions when various specific S'ALAATs may be performed. In addition, the worshiper is free to perform S'ALAAT as he desires, and thus it is related that IMAM ZAYNUL-A'ABIDEEN used to perform one thousand supererogatory cycles of S'ALAAT every night, in imitation of his grandfather A'LI.

D'IKER-which means literally 'remembrance' or 'mention' and which is frequently translated as 'invocation' -is the mention of a name or names of ALLAH, often in the form of the repetition of a QURANIC formula such as

There is no god but ALLAH, Praise belongs to ALLAH, Glory be to ALLAH, or ALLAH is great.

Most Muslims recite such formulas a set number of times after completing an obligatory ritual prayer. Fifteen QURANIC verses command D'IKER of ALLAH or the 'name of ALLAH', emphasizing the fact that this practice involves a verbal mention of a divine name. If the SHAREEA'H does not make D'IKER an incumbent act, this has to do with the fact that the QURANIC command to remember ALLAH was not given a single, specific form by the Prophet's SUNNA, in contrast to the command to perform the S'ALAAT. In other words, everyone agrees that it is important to perform D'IKER and that the Prophet practiced it constantly. But the Prophet never made any specific form of D'IKER mandatory for the faithful; on the contrary, he practiced many different forms and seems to have suggested a great variety of forms to his Companions in keeping with their needs.

From earliest times the sources confirm the power of D'IKER to provide for human psychological and spiritual needs and to influence activity. It is not difficult to understand that reciting

YA RAHMAN, YA RAHEEM ('O All-merciful, O All-compassionate')

will have a different effect upon the believer than reciting,

LA HAWLA WA-LA QUWWATA ILLA BIL-LAAH AL-A'LI AL-A'ZEEM ('There is no power and no strength save in ALLAH, the All-high, the All-mighty').

Spiritual teachers eventually developed a science of different AD'KAR (plural of D'IKER) appropriate for all the states of the soul. [23]

DUA'AA or 'supplication' is closely connected to D'IKER, such that it is often difficult to make a distinction between the two. [24] The term means literally 'to call upon' and it is commanded by the QURAN in several suggestive verses, including the following:

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[23] Cf. CHITTICK, art. 'D'IKER,' Encyclopedia of Religion, NEW YORK, 1987, IV, 341-4.

[24] Cf. AL-GHAZALI's 'Book of Invocations and supplications', in his IH'YAA U'LOOM AL-DIN, translated by K. NAKAMURA, GHAZALI on Prayer, TOKYO, 1973.

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

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

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

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

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

Collections of HADEETHs, both SUNNI and SHEEA'H, devote chapters to the benefits of supplication; the following sayings of the Prophet from SUNNI sources are typical:

Supplication is the pith of worship. TIRMID'I

When one of you supplicates, he should not say, 'O ALLAH, forgive me if Thou wilt', but he should be firm in his asking and make his desire great, for what ALLAH gives is nothing great for him. MUSLIM

ALLAH will respond to the servant as long as he does not supplicate for anything sinful or for breaking the ties of the womb, and as long as he does not ask for an immediate response. MUSLIM

Each of you should ask your Lord for all your needs; he should even ask Him for the thong of his sandal when it breaks. TIRMID'I[25]

SHEEA'H sources provide some of the same sayings while adding many more. For example: The Prophet related that ALLAH says:

'O My servants, all of you are misguided except him whom I guide, so ask Me for guidance, and I will guide you. All of you are poor except him whom I enrich, so ask Me for riches, and I will provide for you. All of you are sinners except him whom I release, so ask Me to forgive you, and I will forgive you. '

The Prophet (peace be upon him and his household) said:

'Supplication is the weapon of the man of faith, the centrepole of religion, and the light of the heavens and the earth. '

IMAM A'LI (A. S) was asked: 'Which speech is best in ALLAH's eyes?' He replied:

'A great amount of D'IKER, pleading (TAZ''ARRUA'-), and supplication. '

IMAM A'LI (A. S) said:

'Four things work to a man's benefit and not against him:

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[25] From MISHKAT AL-MASABEEH; Cf. the translation of this work by J. ROBSON, LAHORE, 1963-5, pp. 471-5.

faith and thanksgiving, for ALLAH says: "What would ALLAH do with what is chastising you, if you are thankful and have faith? "(4: 147);

asking forgiveness, for He says: "ALLAH would never chastise them with thee among them; ALLAH would never chastise them while they prayed forgiveness" (8: 33);

and supplication, for He says: "My Lord esteems you not at all were it not for your supplication. " (25: 77)

IMAM HUSAYN (A. S) said:

'The Prophet used to raise his hands when he implored and supplicated, like a man in misery begging for food. '

IMAM MUHAMMAD AL-BAQIR (A. S) said:

'ALLAH loves nothing better than that His servants ask from Him. [26]

In short, supplicating or calling upon ALLAH is to address Him with one's praise, thanksgiving, hopes, and needs. It is 'prayer' in the personal sense commonly understood from the term by contemporary CHRISTIANS. It forms a basic part of the religious life, but like D'IKER, though commanded by the QURAN in general terms, it does not take a specific form in the injunctions of the SHAREEA'H because of its personal and inward nature. Everyone must remember ALLAH and supplicate Him, but this can hardly be legislated, since it pertains to the secret relationship between a human being and his or her Lord. The S'ALAAT, however, is the absolute minimum which ALLAH will accept from the faithful as the mark of their faith and their membership in the community. Its public side is emphasized by the physical movements which accompany it and the fact that its form and contents are basically the same for all worshipers, even if its private side is shown by the fact that it can be performed wherever a person happens to find himself. In contrast D'IKER and supplication are totally personal.

But the private devotional lives of the great exemplars of religion often become public, since they act as models for other human beings. The 'SUNNA' of the Prophet is precisely the practices of the highest exemplification of human goodness made into an ideal which everyone should emulate, and the supplications which the Prophet used to make are part of his SUNNA. When he recited them aloud, his Companions would remember and memorize them. They also used to come to him and ask him for supplications which they could recite on various occasions and for different purposes. [27]

To the Prophet's supplications, the SHEEA'HS add the supplications of the IMAMs, beginning with A'LI. Nowadays the most widely employed of the comprehensive prayer manuals, which contain a wide variety of supplications from all the IMAMs

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[26] MAJLISI, BIH'AR AL-ANWAR XC, 288-94.

[27] For a good cross section of the Prophetic supplications provided in the most authentic SUNNI sources, Cf. MISHKAT AL-MASABEEH, pp. 486-534.

and for every occasion, is probably MAFATEEH AL-JINAN ('Keys to the Gardens of Paradise') by A'BBAS QUM-MI (d. 1359/1940). [28]

THE ROLE OF SUPPLICATION

Though many of the supplications which have been handed down from the Prophet and the IMAMs were certainly spontaneous utterances of the heart, others must have been composed with the express purpose of reciting them on specific occasions or passing them on to the pious. Most of the prophetic supplications are short and could easily have been recited on the spur of the moment, but some of the prayers of the IMAMs—such as ZAYN AL- 'ABIDEEN's supplication for the Day of A'RAFA (no. 47)—are long and elaborate compositions. Even if they began as spontaneous prayers, the very fact that they have been designated as prayers for special occasions suggests that they were noted down and then repeated by the IMAM or his followers when the same occasion came around again.

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

In the Islamic context, supplication appears as one of the primary frameworks within which the soul can be moulded in accordance with the Divine Will and through which all thoughts and concepts centered upon the ego can be discarded. The overwhelming emphasis in the SAH'EEFA upon doing the will of ALLAH —'Thy will be done', as Christians pray—illustrates clearly a God-centredness which negates all personal ambitions and individual desires opposed in any way to the Divine Will, a Will which is given concrete form by the SHAREEA'H and the SUNNA. For Muslims then as today, obeying ALLAH depended upon imitating those who had already been shaped by ALLAH's mercy and guidance, beginning with the Prophet, and followed by the great Companions. For the SHEEA'Hs, the words and acts of the IMAMs play such a basic role in this

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[28] Published in many editions. For a good cross section of SHEEA'H supplication, excluding the main prayers of the SAH'EEFA, Cf. BIH'AR, XL-XLII.

respect that they sometimes seem—at least to non-SHEEA'Hs—to push the SUNNA of the Prophet into the background.

The companions of the IMAMs constantly referred to them for guidance, while the IMAMs themselves followed the Prophet's practice of spending long hours of the day and night in S'ALAAT. D'IKER, and supplication. Though much of this devotional life was inward and personal, the IMAMs had the duty of guiding the community and enriching their religious life. As IMAM ZAYNUL-A'ABIDEEN emphasizes in the 'Treatise on Rights', translated in the appendix, it is the duty of every possessor of knowledge to pass it on to others, and the IMAMs were acknowledged as great authorities of Islam by their contemporaries, SUNNI and SHEEA'H alike. Hence it was only natural that they would compose prayers in which their knowledge of man's relationship with ALLAH was expressed in the most personal terms and which could be passed around and become communal property. Many if not most of the supplications recorded in the SAH'EEFA seem to be of this sort. A few of them, such as 'His Supplication for the Day of Fast-Breaking' (no. 46) or 'for the Day of Sacrifice' (no. 48) seem to have been composed for public occasions. One of them provides internal evidence to suggest that the IMAM had in mind his followers rather than himself: in the supplication for parents (no. 24), he speaks as if his parents were still alive, whereas this could hardly have been the case, unless we suppose that he composed it in his youth before the events at KARBALA'.

TAWH'EED IN DEVOTIONAL MODE

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

Muslim ideas and attitudes go back to TAWH'EED or the 'profession of God's Unity' as expressed in the first half of the SHAHAADA: 'There is no god but ALLAH. 'This is the essence of the QURANIC message, as Muslim authorities have affirmed and reaffirmed throughout Islamic history. The SAH'EEFA provides a particularly striking example of what this means in personal, practical terms, not in the abstract language of theology or metaphysics. The basic theme of the SAH'EEFA can be put into a series of formulas simply by taking every positive human attribute and placing it within the context of the SHAHAADA: 'There is no goodness but in ALLAH', 'There is no repentance but by ALLAH's grace', 'There is no gratitude but through ALLAH', 'There is no patience without ALLAH's help', 'There is no knowledge but in ALLAH', 'There is no love except through ALLAH's initiative'. The complement of this perspective is that every negative attribute belongs to the human self: 'There is no

evil but in me', 'There is no pride but in myself', 'There is no impatience but in my own ego', 'There is none ignorant but me', 'There is no hate but in myself. '

Later authorities frequently cite the first prophet and his wife, Adam and Eve, as QURANIC examples of this attitude of self-deprecation demanded by the SHAHAADA. When Adam and Eve had disobeyed their Lord's commandment, they said:

'Our Lord, we have wronged ourselves' (7: 23).

In contrast, IBLEES—who personifies the tendency in the human soul to pride, self-centredness, and heedlessness—said to ALLAH: 'Now, because Thou hast led to astray. . . ' (7: 16). The prophetic attitude is to ascribe any evil, sin, error, stumble, slip, fall, inadvertence, negligence, and so on to oneself, while the satanic attitude is to ascribe these to ALLAH or to others. To suggest that ALLAH is responsible—certainly a temptation in the Islamic context where the stress on the Divine Unity tends to negate secondary forces—is the epitome of discourtesy and ignorance, since it is to deny one's own self precisely where it has a real affect upon the nature of things: where evil enters into the cosmos.

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

From the beginning of Islam, supplication has been one of the fundamental modes through which Muslims actualized the awareness of correct proportions and trained themselves to see ALLAH as the source of all good. In its great examples, as typified by the SAH'EEFA, supplication is the constant exercise of discernment by attributing what belongs to ALLAH to ALLAH and what belongs to man to man. Once this discernment is made, man is left with his own sinfulness and inadequacy, so he can only abase himself before his Lord, asking for His generosity and forgiveness.

Those familiar with the writings of the later spiritual authorities may object that the perspective of supplication as just described deals with only one-half of Islamic spirituality, leaving out the theomorphic perfections which the friends of ALLAH (AWLEEYAA) actualize by following the spiritual path. Granted, on the one hand man is the humble and poor slave of ALLAH, possessing nothing of his own. But is he not—at least in the persons of the prophets and friends—ALLAH's vicegerent (KHALEEFAH) and image (S'OORAH)? In fact, this second perspective is implicit in the first, since the more one negates positive attributes from the servant, the more

one affirms that they belong to the Lord. By denying that the creature possesses any good of his own, we affirm that everything positive which appears within him belongs only to ALLAH. To the extent that the servant dwells in his own nothingness, he manifests ALLAH's perfections. This point of view is made rather explicit in the famous HADEETH QUDSI in which ALLAH says:

> *"My servant continues drawing near to Me through supererogatory works [such as supplication], until I love him, and when I love him, I am the hearing through which he hears, the sight through which he sees, the hand through which he grasps, and the foot through which he walks."* [29]

But the early Islamic texts leave the mystery of 'union with ALLAH' or 'supreme identity' largely unvoiced, since it is far too subtle to be expressed in the relatively straightforward terms which characterize these texts. [30] In any case, identity is alien to the perspective of supplication, which keeps in view the dichotomy between Lord and servant, a dichotomy which remains valid on one level at least in all circumstances and for all human beings, even in the next world. [31]

ASKING FORGIVENESS

As is well known, the SHEEA'Hs hold that the IMAMs are 'inerrant' or 'sinless' (MA'-S'OOM, from the verb I'S'MA, which means to be preserved by ALLAH from sins). The reader of the SAH'EEFA will be struck by how often ZAYNUL-A'ABIDEEN asks ALLAH to forgive his sins, employing all the standard terms (ITHM, D'ANB, MA'S'EEAH, etc.). [32] To be surprised at this or to suggest that therefore the SHEEA'HS are wrong to call the IMAMs sinless is to miss the points which have just been made about the SHAHAADA as the root of Islamic spirituality. It is not my concern to defend the dogma of I'SMAH, but I should at least point out that one cannot object to it on this level.

According to various HADEETHs, the Prophet used to pray for forgiveness seventy or one hundred times a day by repeating the formula 'I pray forgiveness from ALLAH' (ASTAGHFIRUL-LAAH), a formula which is pronounced universally by practicing Muslims. Muslims hold that all prophets are sinless, and the Prophet

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[29] BUKHAARI, RIQAAQ 38

[30] One of the reasons for Islam's avoiding explicit expressions of this point of view is the danger of SHIRK or associating others with ALLAH, which it perceives in Christianity's divinization of Christ or in some of its own sectarian movements, such as the GHULAAT among the SHEEA'Hs.

[31] As BIN AL-ARABI often reminds us: 'It is impossible for realities to change, so the servant is always servant, and the Lord always Lord. ALLAH remains ALLAH, and the creature creature' (AL-FUTOOH'AAT AL-MAKKEEYA, Beirut, n.d. 11, 371.5). No one has ever suggested that the Prophet MUHAMMAD, because he has attained to the greatest perfection possible for any human being, ceases by that fact to be ALLAH's 'servant'. He will always be so inasmuch as he is MUHAMMAD, even if he dwells in the supreme identity at the same time.

[32] For a catalogue of these terms, Cf. PADWICK, Muslim Devotions, pp. 189-97.

MUHAMMAD is the greatest of the prophets, yet no one has ever seen any contradiction between his asking forgiveness and his lack of sins. One easy but shallow way of explaining this is to say that the Prophet was the model for the whole community, so he had to pray as if he were a sinner, since all those who followed his SUNNA and recited the prayers which he taught would be sinners. But to say this is to suggest that he was a hypocrite of sorts and to lose sight of the meaning of the SHAHAADA.

CHRISTIANS have never doubted Christ's divinity because he said:

> *'Why do you call me good? No one is good but ALLAH alone' (Mark 10: 18).*

Here, in Christian terms, is a concise statement of the SHAHAADA as applied to the lives of ALLAH's creatures. Inasmuch as anything can be called created, it is 'other than ALLAH' and less than absolutely good. ALLAH is possessor of mercy, knowledge, love, life, power, will, patience, and so on—the 'ninety-nine names of ALLAH' provide a basic list of the divine attributes. If something 'other than ALLAH' possesses any of these attributes, it clearly does not possess them in the same way that ALLAH possesses them. They belong to ALLAH by the fact that He is ALLAH, but if they belong to the creatures in any sense, it is by His bestowal, just as the creatures have received their existence through His creation.

This basic teaching of the SHAHAADA means that nothing and no one—not even the greatest of the prophets—stand on a par with ALLAH. Since goodness is a divine attribute, 'None is good but ALLAH alone', and everything other than ALLAH is evil at least in respect of being 'other'. 'Evil' here may be another name for 'lesser good', and no one in the Islamic context would dream of attributing evil to the prophets. Nevertheless, the prophets inasmuch as they are human beings cannot be placed on the same level as ALLAH. The respect in which human beings differ from ALLAH is all important for the spiritual life. It is man's clinging to the difference—his own servanthood, his own createdness, his own inadequacy, his own sinfulness—which allows him to fulfill what is required of him as the creature of his Lord. [33] Just as the Prophet is first A'BDUHOO, 'His servant', and only then RASOOLUHOO, 'His messenger', so also every human being must first actualize the fullness of his own servanthood before he can hope to manifest anything on behalf of his Lord.

The greater a person's awareness and knowledge of ALLAH, the greater his awareness of the gulf between the 'I' and the Divine Reality. As the QURAN says:

> *"Only those of His servants fear ALLAH who have knowledge" (35: 28).*

The greater the knowledge of ALLAH and self, the greater the understanding of the claims of independence and pride that are involved with saying 'I', and so also the greater the fear of the consequences. Those nearest to ALLAH fear Him more

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[33] Only after full actualization of the difference can there be any hope for the realization of identity. The more intense the affirmation of the ego's otherness and sinfulness, the more fully the divine attributes are reflected in the purified mirror of the soul.

than others because they have grasped the infinite distance that separates their created nature from their Creator; hence also they are the most intense in devotion to Him, since they see that only through devotion and worship can they fulfill His claims upon them. No Muslim can think that he has reached a point where he no longer has need for ALLAH's forgiveness, so no Muslim can stop praying for it. Moreover, the overriding goodness of ALLAH and the nothingness of the creatures demands that a pious act can never belong to the servant. To the extent that a human being is able to do what ALLAH wants from him, this is because ALLAH has granted him the power to do so. The well-known formula WA MA TAWFEEQI ILLA BIL-LAAH, 'I have no success except through ALLAH', is of universal application. In the last analysis, no good act can be attributed to the servant—the merit is always ALLAH's (Cf., for example, Supplication 74. 2) It is here that the mystery of ALLAH's ever-present and immanent reality manifests itself, such that there is nothing left of the creature but a face of ALLAH turned toward creation.

If the Prophet and the IMAMs constantly prayed for forgiveness with the utmost sincerity, this does not contradict the idea that they were 'sinless', since the sins envisaged here entail a willful disobedience to the divine command, not the 'creaturely sin' of being other than ALLAH. Later authorities invariably distinguish among levels of sinfulness as also among levels of virtue, a doctrine epitomized in the oft-quoted saying, 'The good qualities of the pious are the bad qualities of those brought near to ALLAH' (H'ASANAAT AL-ABRAR SAYYIAAT AL-MUQARRABEEN). At least three basic levels are distinguished for every positive human quality, though these levels are not exclusive and may coexist in various degrees within a single person depending upon his spiritual maturity. The examples of 'repentance' (TAWBAH) and 'asking forgiveness' (ISTIGHFAAR) can illustrate these points.

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

On the second level of repentance there are those who have dedicated their lives to ALLAH and spend their waking moments in careful observance of the details of the SHAREEA'H and following the recommended acts of the SUNNA. Such people, who might be called the 'pious' in keeping with the above saying, have no difficulty following the practical commands and prohibitions of the SHAREEA'H, so they turn their attention toward the inward attitudes which should accompany the outward activities. They repent of the heedlessness (GHAFLA) of their own souls, which are unable to remember ALLAH with perfect presence. They see their acts of obedience as falling short of the ideal because of their inward weaknesses and the various forms of blindness and hypocrisy which Satan is able to instill into

their hearts, such as the temptation to ascribe their piety and diligence in observing the SHAREEA'H to themselves. They repent not of sinful acts, since they observe the SHAREEA'H with exactitude and do not 'sin' according to the SHAREEA'H definitions. Rather, they repent of inappropriate thoughts and intentions and ask ALLAH to forgive these whenever they occur.

The third level is that of 'those brought near to ALLAH '. They have passed beyond outward and inward sins, since they see nothing but ALLAH's will, guidance, and mercy in every act and every thought, but they are still faced with the greatest of all barriers, that of their own self, the 'supreme veil' between man and ALLAH. ALLAH has given them knowledge of Himself and of themselves, so they have come to understand that the 'I' can never be totally innocent or sinless. They repent of their own inadequacies as creatures and ask forgiveness for their own existence as separate beings. [34]

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

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

In a similar way, MAGHFIRAH in Arabic is far richer than the term 'forgiveness' in English. To begin with, the QURAN attributes three different divine names to ALLAH from this root, AL-GHAFOOR, AL-GHAFIR, and AL-GHAFFAR, and subtle distinctions are often drawn to differentiate the different modes of 'forgiveness' which they imply. More importantly, the root meaning of MAGHFIRAH is 'to cover over', 'to

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[34] A three-fold division of virtues is found in many classical SUFI texts which discuss the stations of the travelers on the path to ALLAH, such as AN-S'AREE's MANAZIL AS-SAA-IREEN (Cf. the text and translation by S. DE LAUGIER DE BEAURECUEIL, LES, ETAPES DES ITINERANTS VERS DIEU, Cairo, 1962). For a selection of classical texts in which virtues are frequently analyzed in this manner, see JAWAD NOOR-BAKHSH, SUFISM, Repentance, Abstinence, Renunciation, Wariness,. Humility, Humbleness, Sincerity, Constancy, Courtesy, London, 1987.

veil', 'to conceal'. Hence the 'Forgiver' is He who veils human sins and inadequacies. In Arabic the literal sense of saying 'I pray forgiveness from ALLAH' is 'I ask ALLAH for concealment. ' Most people may understand that they are asking ALLAH to conceal their 'sins', but 'those brought near to ALLAH' will see that they have need for the concealment of something much deeper and more radical, since it is inherent to every created thing.

When the Prophet or IMAM ZAYNUL-A'ABIDEEN ask ALLAH to 'forgive their sins', they are perfectly sincere in this request, but this does not necessarily imply that their sins lie at the same level as our own. As Islamic texts frequently remind us, QEEYAS BIN-NAFS, 'judging others by one's own self', is always misleading, especially if the others happen to have been the recipients of ALLAH's special favors.

SPIRITUAL ATTITUDES AND NAMES OF ALLAH

Muslim thinkers have often divided the names of ALLAH into two broad categories by contrasting attributes such as wrath (GHAZ''AB) and mercy (RAHMA), justice (A'DL) and bounty (FAZ''L), severity (QAHR) and gentleness (LUTF), majesty (JALAAL) and beauty (JAMAAL), or majesty and munificence (IKRAAM). The 'names of wrath' are connected to ALLAH's distance and transcendence, while the 'names of mercy' are connected to His nearness and immanence. The SHAREEA'H and KALAAM (dogmatic theology) tend to emphasize ALLAH's severity and incomparability (TANZEEH), while Islamic spirituality and the devotional literature put more stress on His gentleness and similarity (TASHBEEH).

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

The God of the jurists shares many of the attributes of the God described by the proponents of KALAAM, who concerned themselves mainly with bolstering the authority of the SHAREEA'H while employing the tools of rational thought. Moreover, KALAAM has never played the same important role in Islam that theology plays in Christianity, since its concerns are far overshadowed by the dedication of all Muslims to the SHAREEA'H. KALAAM sets out to defend the SHAREEA'H and the tenets of the faith against rational criticisms, so the theologians have approached their subject by employing reason (A'QL or AN-NAZAR AL-A'QLI). As a result, they singled out for their consideration certain subjects which were of no interest to the community at large. For most people, it makes no difference if the QURAN is eternal or created, so long as ALLAH speaks to them through it. Though KALAAM performs a necessary function in the Islamic universe, the vast majority of the

faithful had no knowledge of the rational criticisms against which KALAAM was defending them, so they had no use for KALAAM. It was simply irrelevant to the religious life of most People. [35]

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

Imagination feeds upon the concrete, not the abstract. When ALLAH speaks in a language that appeals to the imagination, He thereby addresses all the faithful, bypassing reason and appealing to something far more universal in human hearts. But when the theologians employ a disciplined rational methodology, they are addressing intellectuals like themselves. As a result, the faithful found spiritual nourishment not in the dry and abstract depictions of a far-away God provided by KALAAM but in the warm and concrete imagery of the QURAN, the HADEETH, and the spiritual authorities. No one could love the God of the theologians. [36]

In short, by the nature of their disciplines, the jurists and the theologians lay stress on the God of remoteness and transcendence. In contrast, the spiritual authorities speak of the God described in the QURAN and the HADEETH as He describes Himself, not neglecting His nearness to all creatures. Since the God of the QURAN is predominantly a God of mercy and tenderness, a God of intimacy and concern, the spiritual authorities emphasize the personal dimension of the human/divine relationship. They stress ALLAH's nearness and immanence, and they often remind us of QURANIC verses such as,

"Whithersoever you turn—there is the face of ALLAH" (2: 115);

"He is with you wherever you are" (57: 3);

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[35] PADWICK sometimes alludes to this point in Muslim Devotions, e.g., p. 178.

[36] Cf. the words of BIN AL-ARABI 'If mankind had been left with rational proofs — which, in the opinion of the rational thinkers [i.e., the theologians], establish knowledge of ALLAH's Essence, showing that "He is not like this" and "not like that" — no one would ever have loved ALLAH. But the divine reports came on the tongues of the revealed religions that "He is like this" and "He is like that", mentioning affairs which outwardly contradict rational proofs. He made us love Him through these affirmative attributes' (AL-FUTOOHAAT AL-MAKKEEYA, 11, 326.13). This work develops the theme of the contrast between the rational approach of the theologians and the imaginative approach of revelation in great detail. Cf. my forthcoming book on BIN AL-ARABI.

"We indeed created man; We know that his soul whispers within him; and We are nearer to him than the jugular rein" (50: 16).

Since the SHAREEA'H concerns itself basically with activity, it is directed toward the outward affairs which are governed by the laws of the remote King. KALAAM is polemical and rational, concerning itself mainly with the divine attributes of the transcendent God, not with the human dimensions of the relationship with ALLAH who is also immanent. The QURAN and the HADEETH provide the seeds from which the SHAREEA'H and KALAAM grew up, but they also provide the seeds for the subsequent attention that was paid by the spiritual authorities to all the dimensions of the soul. Devotional literature addresses this inward domain in an eminently practical way, attempting to shape the soul according to the revealed models. [37]

There is, of course, no contradiction between thinking of ALLAH as transcendent and perceiving Him as immanent, any more than there is a contradiction between perceiving Him as Merciful and as Wrathful. ALLAH reveals Himself under a variety of guises, and these in turn demand different rational perceptions and psychological responses. One cannot think in exactly the same terms about the Glorified (AS-SUBBOOH), who transcends everything that man can conceive, and the Near (AL-QAREEB), who is closer than the jugular vein; nor can one feel the same toward the Gentle, the Kind, and the Compassionate as one feels toward the Vengeful and the Severe in Punishment. Once codified and institutionalized, the human responses to ALLAH's self-revelations in the QURAN came to emphasize certain divine attributes rather than others. One response was called 'jurisprudence', another 'KALAAM', another 'SUFISM', and so on. All of these points of view coexist in the great representatives of Islam, just as they coexist in the QURAN and in the soul of the Prophet. But in the early period, it is difficult to disentangle the different strands, since the institutional forms which highlight them have not yet come into existence. However, it is easy to see that certain manifestations of early Islam tend in one direction or another. The particular characteristic of the devotional literature such as the SAH'EEFA is to emphasize the personal quality of ALLAH's relationship with His servants and His all-pervading love.

THE PREDOMINANCE OF MERCY

Some modern day Muslims and many Western scholars have looked at the QURAN wearing the eye-glasses of the jurists and theologians. As a result, they see a God who is a just and stern Commander, concerned only with beating His servants into shape so that they will follow His Law. They tend to ignore the fact

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[37] Other early forms of literature written by spiritual authorities also demonstrate a practical concern with the soul's growth and development. Not all of this literature emphasizes ALLAH's mercy; many of the early figures known as 'ASCETICS' were far more concerned with His wrath and emphasized the awe and the fear which is the proper response of the human soul to the divine majesty. But these works share with the devotional literature a fundamental concern with inwardness.

that practically every chapter of the QURAN begins with the words, In the name of ALLAH, the All-merciful, the All-compassionate, and that the QURAN mentions ALLAH's names of mercy, compassion, kindness, generosity, forgiveness, and love about ten times as often as it mentions His names of wrath and severity. The overwhelming QURANIC picture is that of a God deeply concerned with the well-being of His creatures and ready to forgive almost anything, if only they will repent and acknowledge His sovereignty.

Faced with the reality of both mercy and wrath, the worshiper seeks out the one and does everything he can to avoid the other. This is a constant theme in the devotional literature in general and the SAH'EEFA in particular. The Prophet set the pattern in his well-known supplication: 'I seek refuge in Thy good pleasure from Thy displeasure and in Thy pardon from Thy punishment. I seek refuge in Thee from Thee. '[38] ALLAH is both He who becomes pleased and He who becomes displeased, He who pardons and He who punishes. Hence the worshiper prays to ALLAH for protection against ALLAH Himself, since there is no other significant threat. Moreover, the servant can be confident that ALLAH's mercy will in fact overcome His wrath, since ALLAH is essentially merciful and only accidentally wrathful. The QURAN tells us in two verses that ALLAH's mercy embraces all things (7: 156, 40: 7), but it never suggests that His wrath is so universal. According to a famous HADEETH QUDSI, ALLAH says:

> *"My mercy precedes My wrath', or 'has precedence over My wrath', or 'predominates over My wrath. "*[39]

ALLAH appears to His creatures as harsh and domineering only in certain circumstances and for specific purposes—purposes which themselves are defined by mercy. The Prophet expressed this point with his remark:

> *'Hell-fire is a whip with which ALLAH drives His servants to Paradise. ' ALLAH's mercy is so overwhelmingly real that He will certainly overlook the sins of those who open themselves up to it.* [40]

PADWICK refers to the 'mosaic' quality of Muslim supplications. She writes: 'While the prayers of some of the great saints show a spiritual individuality, the great mass of these devotions is built up of well-tried small items arranged in ever new patterns—traditional prayers of the Prophet, QURAN verses, blessings of the

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[38] Found in most of the standard sources, e.g. Muslim, SALAT 222; DARIMI, SALAT 148; TIRMID'I, DA'AWAAT 75,112. Cf. PADWICK, Muslim Devotions, pp. 90-3. For allusions to it in the SAH'EEFA, see 10.1-2, 48.13, 60.1, 73.1; part of it is quoted in 60.5.

[39] The HADEETH is found in several versions, in BUKHAARI, Muslim, and other standard sources. Cf. WENSINCK, CONCORDANCE, IV, 526.3; GRAHAM, Divine Word, 184-5.

[40] ALLAH's precedent mercy explains why even most theologians agreed that the torment of hell cannot be everlasting. 'In general ... the non-eternity of the Fire has prevailed in the understanding of the Muslim community, supported by AL-ASHA'RI's opinion that punishment is not of unlimited duration.' J.I. Smith and Y.Y. H'ADDAD, The Islamic Understanding of Death and Resurrection, ALBANY, 1981, p. 95.

Prophet, forgiveness-seekings, cries of praise, all on known and authorized forms.'[41] The SAH'EEFA is strongly marked by the individuality of the IMAM, while also displaying this mosaic quality. But this quality itself reflects the QURAN, which is a mosaic of ALLAH's names and activities, stories of the prophets, legal injunctions, and promises and warnings about the Last Day.

It was said above that one of the purposes of supplication is to shape the imagination of the worshiper in accordance with Islamic norms. A well-known HADEETH tells us that Muslims can know the 'character' (KHULUQ) of the Prophet through studying the QURAN. By following the Prophet's SUNNA, the worshiper absorbs the QURAN on all levels of his being, and in turn he is absorbed by the QURAN, the Divine Word and the divine model of his own soul. If some early authorities referred to the SAH'EEFA as the 'Sister of the QURAN', part of the reason for this may lie in the fact that its mosaic quality expresses a variety of spiritual attitudes that reflect accurately the QURANIC and prophetic model for human perfection. Every element in the SAH'EEFA's mosaic corresponds to elements of the QURANIC text and the Prophet's soul.

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

> *Act toward me with the forgiveness and mercy of which Thou are worthy! Act not toward me with the chastisement and vengeance of which I am worthy! (73. 3)*

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

Human inadequacy and sin are real enough on their own level, and the SAH'EEFA among others shows a remarkable awareness of the depth of human imperfection. But the great spiritual authorities of Islam hold that in responding to human weakness, ALLAH's overwhelming mercy takes charge and the divine wrath pales by comparison. The more that human beings admit to their own inadequacy, the more they call down upon themselves ALLAH's pity and commiseration. Supplication and pleading are the natural human response to the SHAHAADA, the fact that man is nothing compared to ALLAH, and that ALLAH—who

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[41] Muslim Devotions, p. XXVIII.

is fundamentally mercy—is the only true reality. Supplication responds to ALLAH's command,

"Despair not of ALLAH's mercy! Surely ALLAH forgives all sins" (39: 53)

A HADEETH is related concerning IMAM ZAYNUL-A'ABIDEEN which is worth recounting because it is so completely in character with the SAH'EEFA's emphasis upon ALLAH's mercy and forgiveness. One day he was told that HASAN AL-BAS'RI (d. 110/728), the famous ascetic, had said:

'It is not strange if a person perishes as he perishes. It is only strange that a person is saved as he is saved. '

The IMAM (A. S) replied:

'But I say that it is not strange if a person is saved as he is saved; it is only strange that a person perishes as he perishes, given the scope of ALLAH's mercy. [42]

The supplicant who responds to the God of the QURAN never forgets the wrath of ALLAH, but he remains confident that ALLAH's essential nature will show itself, in spite of his own weaknesses. PADWICK was so struck with the devaluation of human sins that seems to result from this attitude that she displays a rare instance of Christian bias, objecting that it 'leads to a certain moral shallowness in some forgiveness-seeking prayers' and is unable 'to attribute any moral cost to ALLAH's forgiveness', alluding here and in the rest of the passage to the Christian doctrine of atonement. Among three examples of 'moral shallowness' she cites the following lines from IMAM ZAYN AL-A'BIDEEN, found in AS-SAH'EEFAH AL-KHAMISA:

My God my sins do not harm Thee and Thy pardon does not impoverish Thee. Then forgive me what does not harm Thee and give me what Thou wilt not miss. [43]

In order to understand the attitude expressed here, one needs to put it into its larger context. The specific attitude expressed by the IMAM corresponds precisely to the reality of ALLAH's infinite mercy and forgiveness as revealed in various QURANIC verses. Many passages from the SAH'EEFA present the same point of view. Moreover, when the IMAM (A. S) says:

'Thou are the Generous Lord for whom the forgiveness of great sins is nothing great' (31. 10) or 'Pardoning great sin is nothing great for Thee, overlooking enormous misdeeds is not difficult for Thee, putting up with indecent crimes does not trouble Thee' (12. 13),

he is merely echoing the command of the Prophet mentioned above:

The worshiper 'should be firm and make his desire great, for what ALLAH gives is nothing great for Him. '

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[42] BIH'AR, LXXV, 153.

[43] Muslim Devotions, p. 204 Cf. Supplication 32.10, 39.6, 63.9.

In any case, the context of these prayers shows that the accompanying moral attitude is hardly shallow, since it demands 'refraining from arrogance, pulling aside from persistence [in sin], and holding fast to praying forgiveness' (12. 13). Moral shallowness could only follow if the worshiper remembered ALLAH's mercy and forgot His wrath, but both are always kept in view.

THE SAH'EEFA AND ISLAMIC SPIRITUALITY

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

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

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

provide direct access to the types of human attitudes that are the prerequisite for a full flowering of the Islamic ideal.

OTHER DIMENSIONS

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

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

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

In contrast, the SAH'EEFA, by its supplicatory form and content, stresses the innermost dimension of Islam. But at the same time, it also touches upon Islam's other dimensions. For example, the traditional category of 'faith' is concerned with ALLAH, the angels, the prophets, the scriptures, the Last Day, and the 'measuring' (QADAR) of both good and evil. These objects of faith form the basic subject matter of most of Islamic thought as developed in KALAAM, philosophy, and theoretical SUFISM. IMAM ZAYNUL-A'ABIDEEN discusses all of these in the SAH'EEFA, sometimes briefly and sometimes in detail. Thus he often mentions the angels, while his 'Blessing upon the Bearers of the Throne' (no. 3) provides the best available summary of Muslim beliefs concerning them.

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

THE TRANSLATION

The present translation of the SAH'EEFA follows the Arabic original with as much literal accuracy as could be contrived while maintaining a readable and understandable English text. I have kept ARBERRY's QURAN interpreted in view as the model of how this might be done. I have been particularly concerned with maintaining consistency in rendering terms and preserving the concreteness of the original terminology, feeling that the 'meaning' of the text cannot be grasped without due regard for its form. [44] It has already been suggested that one of the virtues of the early devotional literature is its ability to speak in a relatively concrete, pre-theological language of great universality. As a result, any move in the direction of rendering concrete terms abstractly, by paying attention to the rational meaning rather than the images conjured up by the linguistic form, will take us in the direction of KALAAM and away from the universe of the QURAN, the HADEETH, and the intimacy of the supplications themselves. This explains why I have usually preferred more literal terms such as 'Garden' to relatively abstract terms such as 'Paradise'.

Where difficulties arose in interpreting the meaning of the text, I have followed the commentary of SAYYID A'LIKHAN SHIRAZI. I have also profited from the excellent Persian translation and commentary by A'LI NAQI FAYZ" AL-ISLAM and the less useful Persian translation of MIRZA ABUL-QASIM SHA'RANI. I have not tried to be exhaustive in the notes, aiming only to identify proper names, clarify obscurities, and point to a few of the QURANIC references in order to suggest how thoroughly the text is grounded in the revealed book. In a few cases I have mentioned relevant HADEETH or discussed the different interpretations offered by the commentators.

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[44] It is particularly in this respect that the present translation differs from that of SAYYID AHMAD A'LI MOHANI (The SAH'EEFATUL-KAMILA, originally published in LUCKNOW in 1929-31; second edition, revised by M.A.H. KHAN, LUCKNOW, 1969-70. Several other editions have also appeared).

The translation of the SAH'EEFA is followed by a translation of IMAM ZAYN AL-A'BIDEEN's 'Treatise on Rights', which is the only work attributed to him other than supplications or relatively short sayings and letters. This treatise is especially important for the manner in which it deals with many of the same themes as the SAH'EEFA in a different style and language.

I owe a debt of gratitude to my dear friend Wing Commander (ret'd) QASIM HUSAYN, the moving spirit behind the MUHAMMADI Trust. He caught me in a weak moment and pushed me into accepting a project which I never would have undertaken otherwise. His gentle but always firm and forceful pressure has made it possible for me to complete the translation practically on schedule. Without his intervention I would have been deprived of the opportunity to gain an intimate acquaintance with one of the deepest veins of Islamic spirituality. Anyone who comes to appreciate the contents of the SAH'EEFA through the present work would do well to offer a prayer of thanks for the sake of Commander HUSAYN. I also thank SAYYID A'LI Mohammed NAQAVI, who read the translation and offered a number of useful suggestions for its improvement, and SAYYID MUHAMMAD HUSAYN AL-HUSAYNI AL-JALAALI, who placed at my disposal a useful bibliography of works concerning the SAH'EEFA.

PREFACE

Concerning the Chain of Authorities of the SAH'EEFA

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ	BIS-MIL-LAAHIR-RAH'-MAANIR-RAH'EEM	In the Name of ALLAH, the All-merciful, the All-compassionate
حَدَّثَنَا ٱلسَّيِّدُ ٱلْأَجَلُّ نَجْمُ ٱلدِّينِ بَهَآءُ ٱلشَّرَفِ أَبُو ٱلْحَسَنِ مُحَمَّدُ ٱبْنُ ٱلْحَسَنِ ٱبْنِ أَحْمَدَ ٱبْنِ عَلِيِّ ٱبْنِ مُحَمَّدِ ٱبْنِ عُمَرَ ٱبْنِ يَحْيَى ٱلْعَلَوِيُّ ٱلْحُسَيْنِيُّ رَحِمَهُ ٱللَّهُ	H'AD-DATHANAAS-SAY-YIDUL-AJAL-LU NAJ-MUD-DEENI BAHAAA-USH-SHARAFI ABOOL-H'ASANI MUH'AM-MADUB-NUL-H'ASANIB-NI AH'-MADAB-NI A'LEE-YIB-NI MUH'AM-MADIB-NI U'MARAB-NI YAH'-YAAL-A'LAWEE-YUL-H'USAY-NEE-YU RAH'IMAHUL-LAAH	The greatest SAYYID NAJMUD-DEEN BAHAA-US-SHARAF ABUL-HASAN MUHAMMAD BIN AHMAD BIN A'LI BIN MUHAMMAD BIN U'MAR BIN YAHYA AL-A'LAWI AL-HUSAYNI[1] (ALLAH have mercy upon him) related to us[2]

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[1] SAYYID NAJMUDEEN is not known other than in this text, but the commentators point out that this has no negative effect on the chain since the text is MUTAWATIR and of unquestioned authority. This is a chain of permission and not of transmission; in other words, the text itself has reached us by many different routes, but permission to teach the present text in this exact form was handed down by the figures being mentioned. The reason this particular chain is mentioned was suggested in the introduction. I would add that it is inconceivable that this chain is a deliberate forger, since no forger can have been so incompetent. Of the twelve figures mentioned (at the beginning and in the second chain toward the end of the preface), five are unknown, four cannot be identified with certainty, and one is known to have been unreliable.

[2] There is some confusion as to the identity of the 'us' at the beginning of the chain, because it might be either of two scholars who figure in the various chains of transmission of the SAH'EEFA. SHAYKHI-BAHAI, one of the many authors of commentaries on the SAH'EEFA;, maintains that 'us' refers to A'LI BIN AS-SUKUN (i.e., ABUL HASAN A'LI BIN MUHAMMAD BIN MUHAMMAD BIN A'LI BIN MUHAMMAD BIN MUHAMMAD BIN AS-SUKUN AL-HILLI, d. c. 606/1209). In his glosses on the SAH'EEFA, MIR DAMAD writes that it is A'MEEDUR-RU'ASAA HIBAT ALLAH BIN HAMID BIN AHMAD BIN AYYUB AL-HILLI (d. 610/1213-14). To Prove his point he quotes from the manuscript of AS-SHAHEED AL-AWWAL, who had collated his copy with that of BIN AS-SUKUN, on which A'MEEDUR-RU'ASAA had made certain annotations in the year 603/1206. Cf. AQA BUZURG, AL-D'ARIAA, s.v. AS-SAH'EEFA AS-SAJJADEEYA.

قَالَ: أَخْبَرَنَا ٱلشَّيْخُ ٱلسَّعِيدُ أَبُو عَبْدِ ٱللهِ مُحَمَّدُ ٱبْنُ أَحْمَدَ ٱبْنِ شَهْرِيَارَ ٱلْخَازِنُ لِخِزَانَةِ مَوْلَانَا	QAALA: AKH-BARANAASH-SHAY-KHUS-SAE'EDU ABOO A'B-DIL-LAAHEE MUH'AM-MADUB-NU AH'-MADAB-NI SHAH-REEAAR AL-KHAAZINU LIKHIZAANATI MAW-LAANAAA	He said: The felicitous SHAYKH ABU A'BD ALLAH MUHAMMAD BIN AHMAD BIN SHAHRIYAR, [3] the treasurer of the treasure-house of our master,
أَمِيرِ ٱلْمُؤْمِنِينَ عَلِيِّ ٱبْنِ أَبِي طَالِبٍ عَلَيْهِ ٱلسَّلَامُ فِي شَهْرِ رَبِيعٍ ٱلْأَوَّلِ مِنْ سَنَةِ سِتَّ عَشْرَةَ وَخَمْسِمِائَةٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ	AMEERIL-MOO-MINEENA A'LEE-YIB-NI ABEE T'AALIBIN A'LAY-HIS-SALAAMU FEE SHAH-RI RABEEI'NL-AW-WALI MIN SANATI SIT-TA A'SHARATA WA KHAM-SIMIA-ATIN QIRAAA-ATAN A'LAY-HEE WA ANA AS-MAU'	the Commander of the faithful, A'LI BIN ABI TALIB (upon him be peace) told us in the month of RABEEA'-1 in the year 516 [May-June 1122 CE] while [the SAH'EEFA] was being read before him and I was listening.
قَالَ: سَمِعْتُهَا عَلَى ٱلشَّيْخِ ٱلصَّدُوقِ أَبِي مَنْصُورٍ مُحَمَّدِ ٱبْنِ مُحَمَّدِ ٱبْنِ أَحْمَدَ ٱبْنِ عَبْدِ ٱلْعَزِيزِ ٱلْعُكْبَرِيِّ ٱلْمُعَدَّلِ رَحِمَهُ ٱللهُ	QAALA: SAMIA'-TUHAA A'LAASH-SHAY-KHIS'-S'ADWQI ABEE MANS'OORIM-MUH'AM-MADIBNI MUH'AM-MADIB-NI AH'-MADB-NI A'B-DIL-A'ZEEZIL-U'K-BAREE-YIL-MUA'D-DALI RAH'IMAHUL-LAAH	He said: I heard it [being read] before the truthful SHAYKH ABI MANS'OOR MUHAMMAD BIN MUHAMMAD BIN AHMAD BIN A'BD AL-A'ZEEZ AL-U'KBARI the Just[4] (ALLAH have mercy upon him)

[3] He was the son-in-law of SHAYKH AT-TAIFA ABU JA'FAR AT'-T'OOSI (d. 460/1067-8) and an official at the shrine of A'LI in NAJAF.

[4] SAYYID A'LIKHAN writes that AL-U'KBARI does not seem to be mentioned in the books of SHI-A'H biographies, but AS-SAMA'ANI mentions him in AL-ANSAB (adding BIN AL-HUSAYN to his name after BIN AHMAD) and gives his date of death as 472/1079-80.

عَنْ أَبِي ٱلْمُفَضَّلِ مُحَمَّدِ ٱبْنِ عَبْدِ ٱللهِ ٱبْنِ ٱلْمُطَّلِبِ ٱلشَّيْبَانِيِّ	A'N ABEEL-MUFAZ"-Z"ALI MUH'AM-MADIB-NI A'B-DIL-LAAHEEB-NIL-MUT'-T'ALIBISH-SHAY-BAANEE	by ABIL MUFAZ"Z'AL MUHAMMAD BIN A'BDILLAAH BIN AL-MUT'T'ALIB AL-SHAYBANI.[5]
قَالَ: حَدَّثَنَا ٱلشَّرِيفُ أَبُو عَبْدِ ٱللهِ جَعْفَرُ ٱبْنُ مُحَمَّدِ ٱبْنِ جَعْفَرِ ٱبْنِ ٱلْحَسَنِ ٱبْنِ جَعْفَرِ ٱبْنِ ٱلْحَسَنِ ٱبْنِ ٱلْحَسَنِ ٱبْنِ أَمِيرِ ٱلْمُؤْمِنِينَ عَلِيِّ ٱبْنِ أَبِي طَالِبٍ عَلَيْهِمُ ٱلسَّلَامُ	QAALA: H'AD-DATHANAASH-SHAREEFU ABOO A'B-DIL-LAAHEE JAA'-FARUBNU MUH'AM-MADIB-NI JAA'-FARIB-NIL-H'ASANIB-NI JAA'-FARIB-NIL-H'ASANIB-NIL-H'ASANIB-NI AMEERIL-MOO-MINEENA A'LEE-YIB-NI ABEE T'AALIBIN A'LAY-HMUS-SALAAM	He said: AS-SHAREEF ABU A'BDILLAAH JA'FAR BIN MUHAMMAD BIN JA'FAR BIN AL-HASAN BIN JA'FAR BIN AL-HASAN BIN AL-HASAN BIN AMEERIL-MUMINEEN A'LI BIN ABI TALIB[6] (upon them be peace) related to us.
قَالَ: حَدَّثَنَا عَبْدُ ٱللهِ ٱبْنُ عُمَرَ ٱبْنِ خَطَّابٍ ٱلزَّيَّاتُ سَنَةَ خَمْسٍ وَ سِتِّينَ وَ مِائَتَيْنِ	QAALA: H'AD-DATHANAA A'B-DUL-LAAHEEB-NU U'MARAB-NI KHAT'-T'AABINZ-ZAY-YAATU SANATA KHAM-SIW-WA SIT-TEENA WA MIA-ATAYN	He said: A'BD ALLAH BIN U'MAR BIN KHAT'T'AAB AZ-ZAYYAT[7] related to us in the year 256 [878-9].

[5] SAYYID A'LIKHAN quotes four sources on ABUL-MUFAZ"-Z"AL as a MUHADDITH, all of which question his reliability: NAJAASHI, SHAYKH AT-T'AIFA AT-T'OOSI, BIN AL-GHAADAIRI, and BIN DAWOOD.

[6] NAJAASHI praises his reliability and mentions a number of works by him. He died in 308/921 at the age of more than ninety (SAYYID A'LIKHAN)

[7] According to SAYYID A'LIKHAN, nothing is known about him. In his notes on his Persian translation, SHA'RANI suggests that here some of the authorities originally mentioned in the text may have been dropped, since only three figures are mentioned over a period of 251 years.

قَالَ: حَدَّثَنِي خَالِي عَلِيُّ ٱبْنُ ٱلنُّعْمَانِ ٱلْأَعْلَمُ	QAALA: H'AD-DATHANEE KHAALEE A'LEE-YUB-NUN-NUA'-MAANIL-AA'-LAM	He said: My maternal uncle A'LI BIN AL-NUA'-MAN AL-A'LAM[8] related to me.
قَالَ: حَدَّثَنِي عُمَيْرُ ٱبْنُ مُتَوَكِّلٍ ٱلثَّقَفِيُّ ٱلْبَلْخِيُّ عَنْ أَبِيهِ مُتَوَكِّلِ ٱبْنِ هَارُونَ	QAALA: H'AD-DATHANEE U'MAY-RUB-NU MUTAWAK-KILINTH-THAQAFEE-YUL-BAL-KHEE-YU A'N ABEEHEE MUTAWK-KILIB-NI HAAROON	He said: U'MAYR BIN MUTAWAKKIL ATH-THAQAFI AL-BALKHI related to us from his father MUTAWAKKIL BIN HAROON.[9]
قَالَ: لَقِيتُ يَحْيَى ٱبْنَ زَيْدِ ٱبْنِ عَلِيٍّ عَلَيْهِ ٱلسَّلَامُ وَهُوَ مُتَوَجِّهٌ إِلَى خُرَاسَانَ بَعْدَ قَتْلِ أَبِيهِ فَسَلَّمْتُ عَلَيْهِ	QAALA: LAQEETU YAH'-YAAB-NA ZAY-DIB-NI A'LEE-YIN A'LAY-HIS-SALAAMU WA HUWA MUTAWAJ-JIHUN ILAA KHURAASAANA BAA'-DA QAT-LI ABEEHEE FASAL-LAM-TU A'LAY-H	He said: I met YAHYA BIN ZAYD BIN A'LI (upon him be peace) when he was going to KHURASAN after his father was slain and I greeted him.[10]

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[8] NAJASHI mentions an A'LI BIN AN-NU'MAAN AL-A'ALAM AN-NAKHE'E who was a companion of the eighth IMAM, RIZ"A (d. 203/818)

[9] Neither 'UMAYR BIN MUTAWAKKIL nor his father MUTAWAKKIL BIN HAROON are known. However, both NAJASHI and SHAYKH AT-T'OOSI speak of AL-MUTAWAKKIL BIN 'UMAYR BIN AL-MUTAWAKKIL as the transmitter of the SAH'EEFA from YAHYA BIN ZAYD, and they provide a chain of authority leading from him to themselves different from that in the present text. As SHA'RANI points out (SAH'EEFA, p. 5), given their early dates and their agreement, the name they provide is to be preferred over the present text.

[10] This would have been in the year 122/740. As explained in the introduction, after the death of ZAYN AL-A'ABIDEEN's son and successor, MUHAMMAD AL-BAQIR, his son ZAYD revolted against the UMAYYAD authorities and was killed. According to the recount being related here, MUTAWAKKIL BIN HAROON (or more properly, MUTIWAKKIL BIN 'UMAYR) met ZAYD's son YAHYA shortly before he was killed while continuing his father's revolt.

فَقَالَ لِي: مِنْ أَيْنَ أَقْبَلْتَ؟	FAQAALA LEE: MIN AY-NA AQ-BAL-TA?	He said to me: From whence are you coming?
قُلْتُ: مِنَ ٱلْحَجِّ	QUL-TU: MINAL-H'AJ	I said: From the HAJ.
فَسَأَلَنِي عَنْ أَهْلِهِ وَبَنِي عَمِّهِ بِٱلْمَدِينَةِ وَأَحْفَى ٱلسُّؤَالَ عَنْ جَعْفَرِ ٱبْنِ مُحَمَّدٍ عَلَيْهِ ٱلسَّلَامُ	FASAALANEE A'N AH-LIHEE WA BANEE A'M-MIHEE BIL-MADEENAH WA AH'-FAS-SOO-AALA A'N JAA'-FARIB-NI MUH'AM-MADIN A'LAY-HIS-SALAAMU	He asked me about his household and the sons of his paternal uncle in MADEENA and he pressed me urgently about [IMAM] JA'FAR BIN MUHAMMAD (upon him be peace),
فَأَخْبَرْتُهُ بِخَبَرِهِ وَخَبَرِهِمْ وَحُزْنِهِمْ عَلَىٰ أَبِيهِ زَيْدِ ٱبْنِ عَلِيٍّ عَلَيْهِ ٱلسَّلَامُ	FAAKH-BAR-TUHOO BIKHABARIHEE WAKHABARIHIM WAH'UZ-NIHIM A'LAAA ABEEHEE ZAY-DIB-NI A'LEE-YIN A'LAY-HIS-SALAAM	so I gave him news of him and of them and of their sorrow over his father ZAYD BIN A'LI (upon him be peace).
فَقَالَ لِي: قَدْ كَانَ عَمِّي مُحَمَّدُ ٱبْنُ عَلِيٍّ عَلَيْهِ ٱلسَّلَامُ أَشَارَ عَلَىٰ أَبِي بِتَرْكِ ٱلْخُرُوجِ وَعَرَّفَهُ إِنْ هُوَ خَرَجَ وَفَارَقَ ٱلْمَدِينَةَ مَا يَكُونُ إِلَيْهِ مَصِيرُ أَمْرِهِ فَهَلْ لَقِيتَ ٱبْنَ عَمِّي جَعْفَرَ ٱبْنَ مُحَمَّدٍ عَلَيْهِ ٱلسَّلَامُ؟ قُلْتُ: نَعَمْ	FAQAALA LEE: QAD KAANA A'M-MEE MUH'AM-MADU AB-NU A'LEE-YIN A'LAY-HIS-SALAAMU ASHAARA A'LAAA ABEE BITAR-KIL-KHUROOJ WA A'R-RAFAHOOO IN HUWA KHARAJA WA FAARAQAL-MADEENATA MAA YAKOONU ILAY-HEE MAS'EERU AM-RIH FAHAL-LAQEETA AB-NA A'M-MEE JAA'-FARAB-NA MUH'AM-MADIN A'LAY-HIS-SALAAMU? QUL-TU: NAA'M-	He said to me: My paternal uncle [IMAM] MUHAMMAD [AL-BAQIR] BIN A'LI (upon him be peace) advised my father not to revolt and he let him know what would be the outcome of his affair if he revolted and left MADEENA. Have you met the son of my paternal uncle, JA'FAR BIN MUHAMMAD (upon him be peace)? I said: Yes.
قَالَ فَهَلْ سَمِعْتَهُ يَذْكُرُ شَيْئًا مِنْ أَمْرِي؟ قُلْتُ: نَعَمْ	QAALA FAHAL SAMIA'-TAHOO YAD'-KURU SHAY-AM-MIN AM-REE? QUL-TU: NAA'M-	He said: Did you hear him mention anything about my affair? I said: Yes.

قَالَ: بِمَ ذَكَرَنِي خَبِّرْنِي؟	QAALA: BIMA D'AKARANEE KHAB-BR-NEE?	He said: What did he say about me?
قُلْتُ: جُعِلْتُ فِدَاكَ مَا أُحِبُّ أَنْ أَسْتَقْبِلَكَ بِمَا سَمِعْتُهُ مِنْهُ	QUL-TU: JUI'L-TU FIDAAKA MAAA UH'IB-BU AN SS-TAQ-BILAKA BIMAA SAMIA'-TUHOO MIN-H	Tell me! I said: May I be made your sacrifice! I do not want to confront you with what I heard from him.
فَقَالَ: أَبِالْمَوْتِ تُخَوِّفُنِي؟ هَاتِ مَا سَمِعْتَهُ فَقُلْتُ: سَمِعْتُهُ يَقُولُ: إِنَّكَ تُقْتَلُ وَ تُصْلَبُ كَمَا قُتِلَ أَبُوكَ وَصُلِبَ فَتَغَيَّرَ وَجْهُهُ وَ قَالَ:	FAQAALA: ABIL-MAW-TI TUKHAW-WIFUNEE? HAATI MAA SAMIA'-TAHOO FAQUL-TU: SAMIA'-TUHOO YAQOOLU: IN-NAKA TUQ-TALU WA TUS'-LABU KAMAA QUTILA ABOOKA WAS'ULIB FATAGHAY-YARA WAJ-HUHOO WA QAALA:	So he said: Will you frighten me with death? Tell me what you heard! I said: I heard him saying that you would be slain and crucified as your father was slain and crucified. His face changed color and he said:
﴿يَمْحُو اللَّهُ مَا يَشَاءُ وَيُثْبِتُ وَ عِنْدَهُ أُمُّ الْكِتَابِ﴾	(YAM-H'OOL-LAAHOO MAA YASHAAA-U WAYUTH-BITU WA I'NDAHOOO UM-MUL-KITAAB)	ALLAH erases whatsoever He will, and He establishes, and with Him is the Mother of the Book![11]
يَا مُتَوَكِّلُ إِنَّ اللَّهَ عَزَّ وَ جَلَّ أَيَّدَ هَذَا الْأَمْرَ بِنَا وَ جَعَلَ لَنَا الْعِلْمَ وَ السَّيْفَ فَجُمِعَا لَنَا وَ خُصَّ بَنُو عَمِّنَا بِالْعِلْمِ وَحْدَهُ	YAA MUTAWAK-KIL IN-NA ALLHA A'Z-ZA WA JAL-LA AY-YADA HAD'AAL-AM-RA BINAA WA JAA'LA LANAAL-I'L-MA WAS-SAY-FA FAJUMIA'A LANAA WA KHUS'-S'A BANW A'M-MINAA BIL-I'L-MI WAH'-DAH	O MUTTWAKKIL! ALLAH has supported this affair through us and appointed for us knowledge and the sword. These two are combined in us, while the sons of our paternal uncle have been singled out only for knowledge.

[11] 13: 39. According to SAYYID A'LIKHAN, by quoting this verse, YAHYA is suggesting that even if this is the divine command known to AS-SADIQ, ALLAH may change it. This is the SHI-A'H doctrine of BADAAA, according to which ALLAH may appear to change His decree for His creatures. IMAM JA'FAR himself quotes this verse to prove the possibility of BADA'.

فَقُلْتُ: جُعِلْتُ فِدَاكَ إِنِّي رَأَيْتُ النَّاسَ إِلَى ابْنِ عَمِّكَ جَعْفَرٍ عَلَيْهِ السَّلَامُ أَمْيَلَ مِنْهُمْ إِلَيْكَ وَ إِلَى أَبِيكَ

FAQUL-TU: JUI'L-TU FIDAAK IN-NEE RAAY-TUN-NAASA ILAA IB-NI A'M-MIKA JAA'-FARIN A'LAY-HIS-SALAAMU AM-YALA MIN-HUM ILAY-KA WA ILAAA ABEEK

I said: May I be made your sacrifice! Surely I see people inclining more to the son of your paternal uncle, JA'-FAR (upon him be peace) than to you and your father.

فَقَالَ: إِنَّ عَمِّي مُحَمَّدَ ابْنَ عَلِيٍّ وَ ابْنَهُ جَعْفَراً عَلَيْهِمَا السَّلَامُ دَعَوَا النَّاسَ إِلَى الْحَيَاةِ وَنَحْنُ دَعَوْنَاهُمْ إِلَى الْمَوْتِ

FAQAALA: IN-NA A'M-MEE MUH'AM-MADAB-NA A'LEE-YIW-WAB-NAHOO JAA'-FARANA A'LAY-HIMAAS-SALAAMU DAA'WAAN-NAASA ILAAL-H'AYAATI WANAH'-NU DAA'W-NAAHUM ILAAL-MAW-T

He said: Surely my paternal uncle MUHAMMAD BIN A'LI and his son JA'-FAR (upon them both be peace) summon people to life, but we summon them to death.

فَقُلْتُ: يَا ابْنَ رَسُولِ اللَّهِ أَهُمْ أَعْلَمُ أَمْ أَنْتُمْ؟

FAQUL-TU: YAA AB-NA RASOOLIL-LAAHEEE AHUM AA'-LAMU AM ANTUM-?

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

فَأَطْرَقَ إِلَى الْأَرْضِ مَلِيًّا ثُمَّ رَفَعَ رَأْسَهُ وَقَالَ: كُلُّنَا لَهُ عِلْمٌ غَيْرَ أَنَّهُمْ يَعْلَمُونَ كُلَّ مَا نَعْلَمُ وَ لَا نَعْلَمُ كُلَّ مَا يَعْلَمُونَ

FAAT'-RAQA ILAAL-AR-Z"I MALEE-YANA THUM-MA RAFAA' RAA-SAHOO WAQAALA: KUL-LUNAA LAHOO I'L-M GHAY-RA AN-NAHUM YAA'-LAMOONA KUL-LAMAA NAA'-LAMU WA LAA NAA'-LAMU KUL-LAMAA YAA'-LAMOON

He looked toward the ground for a time. Then he lifted his head and said: All of us have knowledge, but they know everything we know, and we do not know everything they know.

ثُمَّ قَالَ لِي: أَكَتَبْتَ مِنِ ابْنِ عَمِّي شَيْئاً؟

THUM-MA QAALA LEE: AKTAB-TA MINI AB-NI A'M-MEE SHAY-ANA?

Then he said to me: Have you written anything from the son of my paternal uncle?

قُلْتُ: نَعَمْ

QUL-TU: NAA'M-

I said: Yes.

قَالَ: أَرِنِيهِ، فَأَخْرَجْتُ إِلَيْهِ وُجُوهًا مِنَ الْعِلْمِ وَأَخْرَجْتُ لَهُ دُعَاءً أَمْلَاهُ عَلَيَّ أَبُو عَبْدِ اللهِ عَلَيْهِ السَّلَامُ	QAALA: ARINEEHEE FAAKH-RAJ-TU ILAY-HEE WJOOHAM-MINAL-I'L-M WA AKH-RAJ-TU LAHOO DUA'AA-AN AM-LAAHOO A'LAY-YA ABOO A'B-DIL-LAAHEE A'LAY-HIS-SALAAM WA	He said: Show it to me. So I brought out various kinds of knowledge, and I brought out for him a supplication which had been dictated to me by ABU A'BD ALLAH (upon him be peace).
وَحَدَّثَنِي أَنَّ أَبَاهُ مُحَمَّدَ ابْنَ عَلِيٍّ عَلَيْهِمَا السَّلَامُ أَمْلَاهُ عَلَيْهِ وَأَخْبَرَهُ أَنَّهُ مِن دُعَاءِ أَبِيهِ عَلِيِّ ابْنِ الْحُسَيْنِ عَلَيْهِمَا السَّلَامُ مِن دُعَاءِ الصَّحِيفَةِ الْكَامِلَةِ	H'AD-DATHANEEE AN-NA ABAAHOO MUH'AM-MADAB-NA A'LEE-YIN A'LAY-HIMAAS-SALAAMU AM-LAAHOO A'LAY-H WA AKH-BARAHOOO AN-NAHOO MIN DUA'AA-I ABEEHEE A'LEE-YB-NIL-H'USAY-NI A'LAY-HIMAAS-SALAAM MIN DUA'AA-IS'-S'AH'EEFATIL-KAAMILAH	He had related to me that his father, MUHAMMAD BIN A'LI (upon them both be peace) had dictated it to him and had told him that it was one of the supplications of his father, A'LI BIN AL-HUSAYN (upon them both be peace), from AS-SAH'EEFAH AL-KAMILA.[12]
فَنَظَرَ فِيهِ يَحْيَى حَتَّى أَتَى عَلَى آخِرِهِ، وَقَالَ لِي: أَتَأْذَنُ فِي نَسْخِهِ؟ فَقُلْتُ: يَا ابْنَ رَسُولِ اللهِ أَتَسْتَأْذِنُ فِيمَا هُوَ عَنْكُمْ؟	FANAZ'ARA FEEHEE YAH'-YAA H'AT-TAAA ATAA A'LAAA AAAKHIRIHEE WA QAALA LEE: ATAA-D'ANU FEE NAS-KHIHI? FAQUL-TU: YAAB-NA RASOOLIL-LAAHEEE ATAS-TAA-D'INU FEEMAA HUWA A'NKUM-?	YAHYA looked at it until he came to its end. He said to me: Will you permit me to copy it? I said: O son of the Messenger of ALLAH! Do you ask permission for that which belongs to all of you?

[12] As noted in the Introduction, the use here of the expression AS-SAH'EEFA AL-KAMILA suggests that the SAH'EEFA was called by this term from earliest times. In explaining the expression, SAYYID A'LIKHAN quotes a passage employing it from MAA'LIM AL-U'LAMAA of BIN SHAHRAASHOOB (d. 588/1192).

قَالَ: أَمَا لَأُخْرِجَنَّ إِلَيْكَ صَحِيفَةً مِنَ الدُّعَاءِ الْكَامِلِ مِمَّا حَفِظَهُ أَبِي عَنْ أَبِيهِ وَإِنَّ أَبِي أَوْصَانِي بِصَوْنِهَا وَمَنْعِهَا غَيْرَ أَهْلِهَا	QAALA: AMAA LAAKH-RIJAN-NA ILAY-KA S'AH'EEFATAM-MINAD-DUA'AA-IL-KAAMILI MIM-MAA H'AFIZ'AHOOO ABEE A'N ABEEH WA IN-NA ABEEE AW-S'AANEE BIS'AW-NIHAA WAMAN-I'HAA GHAY-RA AH-LIHAA	He said: Truly I will bring out for you a SAH'EEFA with the Perfect Supplications, which my father had in safekeeping from his father. My father counseled me to safeguard it and to withhold it from those unworthy of it.
قَالَ عُمَيْرٌ: قَالَ أَبِي: فَقُمْتُ إِلَيْهِ فَقَبَّلْتُ رَأْسَهُ	QAALA U'MAY-RUN: QAALA ABEE: FAQUM-TU ILAY-HEE FAQAB-BAL-TU RAA-SAHOO	UMAYR said: My father [MUTAWAKKIL] said: So I stood up before him, kissed him on the head, and
وَقُلْتُ لَهُ: وَاللَّهِ يَا ابْنَ رَسُولِ اللَّهِ إِنِّي لَأَدِينُ اللَّهَ بِحُبِّكُمْ وَطَاعَتِكُمْ وَإِنِّي لَأَرْجُو أَنْ يُسْعِدَنِي فِي حَيَاتِي وَمَمَاتِي بِوَلَايَتِكُمْ	WAQUL-TU LAHU: WAL-LAHEE YAAB-NA RASOOLIL-LAAHEEE IN-NEE LAADEENUL-LAAHA BIH'UB-BIKUM WAT'AAA'TIKUM WA IN-NEE LAAR-JOOO AY-YUS-I'DANEE FEE H'AYAATEE WA MAMAATEE BIWALAAYATIKUM	said to him: By ALLAH, O son of the Messenger of ALLAH! I profess the religion of ALLAH through love for you and obedience toward you! I hope that He will favor me in my life and my death with your friendship.
فَرَمَى صَحِيفَتِيَ الَّتِي دَفَعْتُهَا إِلَيْهِ إِلَى غُلَامٍ كَانَ مَعَهُ	FARAMAA S'AH'EEFATEEAL-LATEE DAFAA'-TUHAAA ILAY-HEEE ILAA GHULAAMIN KAANA MAA'H	So he tossed the page of mine which I had given to him to a servant who was with him and
وَقَالَ: اكْتُبْ هَذَا الدُّعَاءَ بِخَطٍّ بَيِّنٍ حَسَنٍ وَأَعْرِضْهُ عَلَيَّ لَعَلِّي أَحْفَظُهُ فَإِنِّي كُنْتُ أَطْلُبُهُ مِنْ جَعْفَرٍ حَفِظَهُ اللَّهُ فَيَمْنَعُنِيهِ	WA QAALA: AK-TUB HAD'AAD-DUA'AA-A BIKHAT'-T'IM-BAY-YININ H'ASANIW-WAA'-RIZ"-HOO A'LAY-YA LAA'L-LEEE AH'-FAZ'UHOO FA IN-NEE KUNTU AT'-LUBUHOO MIN JAA'-FARIN H'AFIZ'AHUL-LAAHOO FAYAM-NAU'NEEH	said: Write this supplication with a beautiful, clear script, and give it to me. Perhaps I will memorize it, for I had been seeking it from JA'-FAR (ALLAH safeguard him) and he withheld it from me.

قَالَ مُتَوَكِّلٌ: فَنَدِمْتُ عَلَى مَا فَعَلْتُ وَلَمْ أَدْرِ مَا أَصْنَعُ وَلَمْ يَكُنْ أَبُو عَبْدِ اللهِ عَلَيْهِ السَّلَامُ تَقَدَّمَ إِلَيَّ أَلَّا أَدْفَعَهُ إِلَى أَحَدٍ

QAALA MUTAWAK-KILUN: FANADIM-TU A'LAA MAA FAA'L-TU WA LAM AD-RI MAAA AS'-NAA' WA LAM YAKUN ABOO A'B-DIL-LAAHEE A'LAY-HIS-SALAAMU TAQAD-DAMA ILAY-YA AL-LAAA AD-FAA'HOOO ILAAA AH'AD

MUTTWAKKIL said: So I regretted what I had done and did not know what I should do. ABU A'BD ALLAH had not ordered me not to hand it over to anyone.

ثُمَّ دَعَا بِعَيْبَةٍ فَاسْتَخْرَجَ مِنْهَا صَحِيفَةً مُقْفَلَةً مَخْتُومَةً فَنَظَرَ إِلَى الْخَاتَمِ وَقَبَّلَهُ وَبَكَى ثُمَّ فَضَّهُ وَفَتَحَ الْقُفْلَ

THUM-MA DAA'A BIA'Y-BATIN FAS-TAKH-RAJA MIN-HAA S'AH'EEFATAM-MUQ-FALATAM-MAKH-TOOMAH FANAZ'ARA ILAAL-KHAATAMI WAQAB-BALAHOO WA BAKAA THUM-MA FAZ"-Z"AHOO WA FATAH'AL-QUFL

Then he called for a box and brought out from it a SAH'EEFA locked and sealed.[13] He looked at the seal, kissed it, and wept. Then he broke it and undid the lock.

ثُمَّ نَشَرَ الصَّحِيفَةَ وَوَضَعَهَا عَلَى عَيْنِهِ وَأَمَرَّهَا عَلَى وَجْهِهِ

THUM-MA NASHARAS'-S'AH'EEFATA WA WAZ"AA'HAA A'LAA A'Y-NIH WA AMAR-RAHAA A'LAA WAJ-HIH

He opened the SAH'EEFA, placed it upon his eyes, and passed it across his face.

وَقَالَ: وَاللهِ يَا مُتَوَكِّلُ لَوْلَا مَا ذَكَرْتَ مِنْ قَوْلِ ابْنِ عَمِّيَ إِنَّنِي أُقْتَلُ وَأُصْلَبُ لَمَا دَفَعْتُهَا إِلَيْكَ وَلَكُنْتُ بِهَا ضَنِيناً

WA QAALA: WAL-LAHEE YAA MUTAWAK-KILU LAW-LAA MAA D'AKAR-TA MIN QAW-LI AB-NI A'M-MEEE IN-NANEEE UQ-TALU WA US'-LABU LAMAA DAFAA'-TUHAAA ILAY-K WA LAKUNTU BIHAA Z"ANEENAA

He said: By ALLAH, O MUTTWAKKIL, were it not for the words you mentioned from the son of my paternal uncle that I will be slain and crucified would not hand this over to you and would be niggardly with it.

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[13] In notes to his Persian Translation, SHA'RAANI tells us that the term SAH'EEFA meant a scroll wound around an iron rod, on the ends of which were placed iron locks, often sealed with wax.

وَلَـٰكِنِّي أَعْلَمُ أَنَّ قَوْلَهُ حَقٌّ أَخَذَهُ عَنْ آبَائِهِ وَأَنَّهُ سَيَصِحُّ	WA LAKIN-NEEE AA'-LAMU AN-NA QAW-LAHOO H'AQ-QU AKHAD'AHOO A'N AAABAAA-IHEE WA AN-NAHOO SAYAS'IH'	But I know that his word is the truth which he has taken from his fathers and that it will be verified.
فَخِفْتُ أَنْ تَقَعَ مِثْلُ هَـٰذَا الْعِلْمِ إِلَىٰ بَنِي أُمَيَّةَ فَيَكْتُمُوهُ وَيَدَّخِرُوهُ فِي خَزَائِنِهِمْ لِأَنْفُسِهِمْ	FAKHIF-TU AY-YAQAA' MITH-LU HAD'AA ALI'L-MI ILAA BANEEE UMAY-YATA FAYAK-TUMOOHOO WA YAD-DAKHIROOHOO FEE KHAZAAA-INIHIM LIANFUSIHIM	So I fear lest a knowledge like this fall to the UMAYYADS and they hide it and store it in their treasuries for themselves.
فَاقْبِضْهَا وَاكْفِنِيهَا وَتَرَبَّصْ بِهَا فَإِذَا قَضَى اللَّهُ مِنْ أَمْرِي وَأَمْرِ هَؤُلَاءِ الْقَوْمِ مَا هُوَ قَاضٍ	FAQ-BIZ"-HAA WAK-FINEEHAA WATARAB-BAS' BIHAA FAAD'AA QAZ"AAL-LAAHOO MIN AM-REE WA AM-RI HAW-ULAAA-IL-QAW-MI MAA HUWA QAAZ"IN	So take it, guard it for me, and wait with it. Then, when ALLAH has accomplished in my affair and the affair of those people what He will accomplish,
فَهِيَ أَمَانَةٌ لِي عِنْدَكَ حَتَّىٰ تُوصِلَهَا إِلَى ابْنَيْ عَمِّي مُحَمَّدٍ وَإِبْرَاهِيمَ ابْنَيْ عَبْدِ اللَّهِ ابْنِ الْحَسَنِ ابْنِ الْحَسَنِ عَلَيْهِمَا السَّلَامُ فَإِنَّهُمَا الْقَائِمَانِ فِي هَـٰذَا الْأَمْرِ بَعْدِي	FAHEEA AMAANATUL-LEE I'NDAKA H'AT-TAA TOOS'ILAHAAA ILAA AB-NAY A'M-MEE MUH'AM-MADIW-WA IB-RAAHEEMA AB-NAY A'B-DIL-LAAHEEB-NIL-H'ASANIB-NIL-H'ASANI A'LAY-HIMAAS-SALAAM FA IN-NAHUMAAL-QAAA-IMAANI FEE HAD'AAL-AM-RI BAA'-DEE	it will be a trust from me with you to be taken to the sons of my paternal uncle, MUHAMMAD and IBRAHEEM, [14] the two sons of A'BD ALLAH BIN AL-HASAN BIN AL-HASAN BIN A'LI (upon the [last] two of them be peace). They will undertake this affair after me.

[14] MUHAMMAD is better known as AN-NAFS AL-ZAKEEYA. He was designated as the MAHDI by his father and many swore allegiance to him, including AL-MANSUR, who later became the first A'BBASID caliph. MUHAMMAD and IBRAHEEM revolted with a good deal of popular support when the A'BBASIDs tried to make them accept their authority. MUHAMMAD, who was supported by the people of MADEENA, was killed in a fierce battle in 145/762, and IBRAHEEM, who was supported by the ZAYDITE and MU'TAZILITE circles of KUFA and BASRA, was killed a few months later. Cf. JA'FARI, The Origins and Early Development, pp. 269-71, 275-6.

قَالَ ٱلْمُتَوَكِّلُ: فَقَبَضْتُ ٱلصَّحِيفَةَ فَلَمَّا قُتِلَ يَحْيَى ٱبْنُ زَيْدٍ صِرْتُ إِلَى ٱلْمَدِينَةِ فَلَقِيتُ أَبَا عَبْدِ ٱللَّهِ عَلَيْهِ ٱلسَّلَامُ فَحَدَّثْتُهُ ٱلْحَدِيثَ عَنْ

QAALAL-MUTWAK-KILU: FAQABAZ"-TUS'-S'AH'EEFAH FALAM-MAA QUTILA YAH'-YAAB-NU ZAY-DIN S'IR-TU ILAAL-MADEENAH FALAQEETU ABAA A'B-DIL-LAAHEE A'LAY-HIS-SALAAM FAH'AD-DATH-TUHUL-H'ADEETHA A'Y-YAH'-YAA FABAKAA WASH-TAD-DA WAJ-DUHOO BIH

MUTTWAKKIL said: So I took the SAH'EEFA. When YAHYA BIN ZAYD was slain, I went to MADINA and met [IMAM] ABU A'BD ALLAH [JA'-FAR AS-SADIQ] (upon him be peace). I related to him the news of YAHYA. He wept and his feeling for him was intense.

يَحْيَى فَبَكَى وَ ٱشْتَدَّ وَجْدُهُ بِهِ وَ قَالَ: رَحِمَ ٱللَّهُ ٱبْنَ عَمِّي وَ أَلْحَقَهُ بِآبَائِهِ وَ أَجْدَادِهِ

WA QAALA: RAH'IMAL-LAAHOO AB-NA A'M-MEE WA AL-H'AQAHOO BIAABAAA-IHEE WA AJ-DAADIH

He said: ALLAH have mercy on the son of my paternal uncle and join him to his fathers and grandfathers!

وَ ٱللَّهِ يَا مُتَوَكِّلُ مَا مَنَعَنِي مِنْ دَفْعِ ٱلدُّعَاءِ إِلَيْهِ إِلَّا ٱلَّذِي خَافَهُ عَلَى صَحِيفَةِ أَبِيهِ وَ أَيْنَ ٱلصَّحِيفَةُ ؟

فَقُلْتُ: هَا هِيَ

WAL-LAAHEE YAA MUTAWAK-KILU MAA MANAA'NEE MIN DAF-I'D-DUA'AA-I ILAY-HEEE IL-LAAL-LAD'EE KHAAFAHOO A'LAA S'AH'EEFATI ABEEH WA AY-NAS'-S'AH'EEFATU FAQUL-TU: HAA HEEA

By ALLAH, O MUTTWAKKIL, the only thing that prevented me from handing the supplication over to him was what he feared for the SAH'EEFA of his father. Where is the SAH'EEFA?

I said: Here it is.

فَفَتَحَهَا وَ قَالَ: هَذَا وَ ٱللَّهِ خَطُّ عَمِّي زَيْدٍ وَ دُعَاءُ جَدِّي عَلِيِّ ٱبْنِ ٱلْحُسَيْنِ عَلَيْهِمَا ٱلسَّلَامُ

FAFATAH'AHAA WA QAALA: HAD'AA WAL-LAAHEE KHAT'-T'U A'M-MEE ZAY-DIW-WA DUA'AA-U JAD-DEE A'LEE-YIB-NIL-H'USAY-NI A'LAY-HIMAAS-SALAAM

He opened it and said: This, by ALLAH, is the handwriting of my paternal uncle ZAYD and the supplications of my grandfather A'LI BIN AL-HUSAYN (upon both of them be peace).

ثُمَّ قَالَ لِابْنِهِ: قُمْ يَا إِسْمَاعِيلُ فَأْتِنِي بِالدَّعَاءِ الَّذِي أَمَرْتُكَ بِحِفْظِهِ وَ صَوْنِهِ، فَقَامَ إِسْمَاعِيلُ فَأَخْرَجَ صَحِيفَةً كَأَنَّهَا الصَّحِيفَةُ الَّتِي دَفَعَهَا إِلَيَّ يَحْيَى بْنُ زَيْدٍ فَقَبَّلَهَا أَبُو عَبْدِ اللهِ وَ وَضَعَهَا عَلَى عَيْنِهِ

THUM-MA QAALA LIAB-NIHI: QUM YAAA IS-MAAE'ELU FAA-TINEE BID-DUA'AA-IL-LAD'EEE AMAR-TUKA BIH'IF-Z'IHEE WA S'AW-NIH FAQAAMA IS-MAAE'ELU FAAKH-RAJA S'AH'EEFATAN KAAN-NAHAAS'-S'AH'EEFATU AL-LATEE DAFAA'HAAA ILAY-YA YAH'-YAAB-NU ZAY-DIN FAQAB-BALAHAAA ABOO A'B-DIL-LAAHEE WA WAZ"AA'HAA A'LAA A'Y-NIHEE

Then he said to his son: Stand up, O ISMAE'EL, [15] and bring out the supplications which I commanded you to memorize and safeguard! So, ISMAE'EL stood up, and he brought out a SAH'EEFA just like the SAH'EEFA which YAHYA BIN ZAYD had handed over to me. ABU A'BD ALLAH kissed it and placed it upon his eyes.

وَ قَالَ: هَذَا خَطُّ أَبِي وَ إِمْلَاءُ جَدِّي عَلَيْهِمَا السَّلَامُ بِمَشْهَدٍ مِنِّي

WAQAALA: HAD'AA KHAT'-T'U ABEE WA IM-LAAA-U JAD-DEE A'LAY-HIMAAS-SALAAMU BIMASH-HADIM-MIN-NEE

He said: This is the handwriting of my father and the dictation of my grandfather (upon both of them be peace), while I was a witness.

فَقُلْتُ: يَا بْنَ رَسُولِ اللهِ إِنْ رَأَيْتَ أَنْ أُعْرِضَهَا مَعَ صَحِيفَةِ زَيْدٍ وَ يَحْيَى فَأْذَنْ لِي فِي ذَلِكَ وَ قَالَ: قَدْ رَأَيْتُكَ لِذَلِكَ أَهْلاً

FAQUL-TU: YAAB-NA RASOOLIL-LAAHEEE IR-RAAY-TA AN AA'-RIZ"AHAA MAA' S'AH'EEFATI ZAY-DIW-WAYAH'-YAA FAAD'INA LEE FEE D'ALIKA WA QAALA: QAD RAAY-TUKA LID'ALIKA SH-LAA

I said: O son of the Messenger of ALLAH! Would it be proper for me to compare it to the SAH'EEFA of ZAYD and YAHYA? He gave me permission to do that and said: I consider you worthy of that.

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[15] ISMAE'EL was the eldest son of IMAM JA'FAR and his designated successor. However, he died before his father, who then appointed his second son MOOSA as the IMAM after himself. The ISMAE'ELIs follow ISMA'IL as IMAM rather than MOOSA, maintaining that the former's appointment was valid and that the IMAMATE remained in his family.

فَنَظَرْتُ وَإِذَا هُمَا أَمْرٌ وَاحِدٌ وَلَمْ أَجِدْ حَرْفًا مِنْهَا يُخَالِفُ مَا فِي الصَّحِيفَةِ الْأُخْرَى	FANAZ'AR-TU WA ID'AA HUMAAA AM-ROO-WAAH'IDOO-WA LAM AJID H'AR-FAM-MIN-HAA YUKHAALIFU MAA FEES'-S'AH'EEFATIL-UKH-RAA	I looked, and I found the two to be a single thing. I did not find a single letter to differ from what was in the other SAH'EEFA.
ثُمَّ اسْتَأْذَنْتُ أَبَا عَبْدِ اللهِ عَلَيْهِ السَّلَامُ فِي دَفْعِ الصَّحِيفَةِ إِلَى ابْنَيْ عَبْدِ اللهِ بْنِ الْحَسَنِ	THUM-MA AS-TAA-D'ANTU ABAA A'B-DIL-LAAHEE A'LAY-HIS-SALAAMU FEE DAF-I'S'-S'AH'EEFATI ILAA AB-NAY A'B-DIL-LAAHEEB-NIL-H'ASANI	Then I asked permission from ABU' A'BD ALLAH to hand over the SAH'EEFA to the two sons of A'BD ALLAH BIN AL-HASAN
فَقَالَ: ﴿إِنَّ اللهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَى أَهْلِهَا﴾ نَعَمْ فَادْفَعْهَا إِلَيْهِمَا	FAQAALA: (IN-NAL-LAAHA YAA-MURUKUM AN TOO-AD-DOOL-AMAANAATI ILAAA AH-LIHAA) NAA'M FAD-FAA'-HAAA ILAY-HIMAA	He said: ALLAH commands you to deliver trusts back to their owners.[16] Yes, hand it over to them.
فَلَمَّا نَهَضْتُ لِلْقَائِهِمَا قَالَ لِي: مَكَانَكَ	FALAM-MAA NAHAZ"-TU LILIQAAA-IHIMAA QAALA LEE: MAKAANAK	When I rose to go and meet them, he said to me: Stay in your place.
ثُمَّ وَجَّهَ إِلَى مُحَمَّدٍ وَإِبْرَاهِيمَ فَجَاءَا	THUM-MA WAJ-JAHA ILAA MUH'AM-MADIW-WA IB-RAAHEEMA FAJAAA-AA	Then he sent for MUHAMMAD and IBRAHEEM and they came.

[16] 4: 58

فَقَالَ: هَـٰذَا مِيرَاثُ ٱبْنِ عَمِّكُمَا يَحْيَىٰ مِنْ أَبِيهِ، قَدْ خَصَّكُمَا بِهِ دُونَ إِخْوَتِهِ، وَنَحْنُ مُشْتَرِطُونَ عَلَيْكُمَا فِيهِ شَرْطًا

FAQAALA: HAD'AA MEERAATHU AB-NI A'M-MIKUMAA YAH'-YAA MIN ABEEHEE QAD KHAS'-S'AKUMAA BIHEE DOONA IKH-WATIH WA NAH'-NU MUSH-TARIT'OONA A'LAY-KUMAA FEEHEE SHAR-T'AA

He said: This is the inheritance of the son of your paternal uncle, YAHYA, from his father. He has singled you out for it instead of his own brothers. But we place upon you a condition concerning it.

فَقَالَا: رَحِمَكَ ٱللَّهُ قُلْ فَقَوْلُكَ ٱلْمَقْبُولُ

FAQAALAA: RAH'IMAKAL-LAAHOO QUL FAQAW-LUKAL-MAQ-BOOL

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

فَقَالَ: لَا تَخْرُجَا بِهَـٰذِهِ ٱلصَّحِيفَةِ مِنَ ٱلْمَدِينَةِ

FAQAALA: LAA TAKH-RUJAA BIHAD'IHIS'-S'AH'EEFATI MINAL-MADEENAH

He said: Leave not MADINA with this SAH'EEFA!

قَالَا: وَلِمَ ذَاكَ؟

QAALAA: WALIMA D'AAKA?

They said: And why is that?

قَالَ: إِنَّ ٱبْنَ عَمِّكُمَا خَافَ عَلَيْهَا أَمْرًا أَخَافُهُ أَنَا عَلَيْكُمَا

QAALA: IN-NA AB-NA A'M-MIKUMAA KHAAFA A'LAY-HAAA AM-RAN AKHAAFUHOOO ANA A'LAY-KUMAA

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

قَالَا: إِنَّمَا خَافَ عَلَيْهَا حِينَ عَلِمَ أَنَّهُ يُقْتَلُ

QAALAA: IN-NAMAA KHAAFA A'LAY-HAA H'EENA A'LIMA AN-NAHOO YUQ-TAL

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

فَقَالَ أَبُو عَبْدِ ٱللَّهِ عَلَيْهِ ٱلسَّلَامُ: وَأَنْتُمَا فَلَا تَأْمَنَا فَوَ ٱللَّهِ إِنِّي لَأَعْلَمُ أَنَّكُمَا سَتَخْرُجَانِ كَمَا خَرَجَ وَسَتُقْتَلَانِ كَمَا قُتِلَ

FAQAALA ABOO A'B-DIL-LAAHEE A'LAY-HIS-SALAAMU: WA ANTUMAA FALAA TAA-MANAA FAWAL-LAHEEE IN-NEE LAAA'-LAMU AN-NAKUMAA SATAKH-RUJAANI KAMAA KHARAJA WASATUQ-TALAANI KAMAA QUTIL

ABU A'BD ALLAH (upon him be peace) said: As for you—feel not secure! By ALLAH, I know that you will revolt as he revolted, and you will be slain as he was slain!

فَقَامَا وَهُمَا يَقُولَانِ: لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ

FAQAAMAA WAHUMAA YAQOOLAANI: LAA H'AW-LA WA LAA QOO-WATA IL-LAA BIL-LAHIL-A'LEE-YIL-A'Z'EEM

They arose, while they were saying: 'There is no force and no strength save in ALLAH, the All-high, the All-mighty![17]

فَلَمَّا خَرَجَا قَالَ لِيَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: يَا مُتَوَكِّلُ كَيْفَ قَالَ لَكَ يَحْيَى إِنَّ عَمِّي مُحَمَّدَ بْنَ عَلِيٍّ وَ ابْنَهُ جَعْفَراً دَعَوَا النَّاسَ إِلَى الْحَيَاةِ وَ دَعَوْنَاهُمْ إِلَى الْمَوْتِ؟

FALAM-MAA KHARAJAA QAALA LEEE ABOO A'B-DIL-LAAHEE A'LAY-HIS-SALAAMU: YAA MUTAWAK-KILU KAY-FA QAALA LAKA YAH'-YAAA IN-NA A'M-MEE MUH'M-MADAB-NA A'LEE-YIW-WAB-NAHOO JAA'-FARANA DAA'WAAN-NAASA ILAAL-H'AYAATI WADAA'W-NAAHUM ILAAL-MAW-TI?

When they revolted ABU A'BD ALLAH (upon him be peace) said to me: O MUTTWAKKIL! What did YAHYA say to you? 'Surely my paternal uncle MUHAMMAD BIN A'LI and his son JA'-FAR summon the people to life, but we summon them to death.'

قُلْتُ: نَعَمْ أَصْلَحَكَ اللَّهُ قَدْ قَالَ لِي ابْنُ عَمِّكَ يَحْيَى ذَلِكَ

QUL-TU: NAA'M AS'-LAH'AKAL-LAAHOO QAD QAALA LEE AB-NU A'M-MIKA YAH'-YAA D'ALIK

I said: Yes, ALLAH set you right! The son of your paternal uncle YAHYA said that to me.

فَقَالَ: يَرْحَمُ اللَّهُ يَحْيَى إِنَّ أَبِي حَدَّثَنِي عَنْ أَبِيهِ عَنْ جَدِّهِ عَنْ عَلِيٍّ عَلَيْهِ السَّلَامُ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ أَخَذَتْهُ غَشْيَةٌ وَ هُوَ عَلَى مِنْبَرِهِ

FAQAALA: YAR-H'AMUL-LAAHOO YAH'-YAA IN-NA ABEE H'AD-DATHANEE A'N ABEEHEE A'N JAD-DIHEE A'N A'LEE-YIN A'LAY-HIS-SALAAMU: AN-NA RASOOLAL-LAAHEE S'AL-LAAL-LAAHOO A'LAY-HEE WA AAALIHEEE AKHAD'AT-HOO NAA'-SATOO-WA HUWA A'LAA MIMBARIH

He said: ALLAH have mercy upon YAHYA! My father related from his father from his grandfather from A'LI (upon him be peace) that the Messenger of ALLAH (ALLAH bless him and his Household) was seized from his senses for an instant while he was on the pulpit.

[17] An oft-repeated formula found in many HADEETHs.

فَرَأَىٰ فِي مَنَامِهِ رِجَالاً يَنْزُونَ عَلَىٰ مِنْبَرِهِ نَزْوَ الْقِرَدَةِ يَرُدُّونَ النَّاسَ عَلَىٰ أَعْقَابِهِمُ الْقَهْقَرَىٰ	FARAAA FEE MANAAMIHEE RIJAALAY-YANZOONA A'LAA MIMBARIHEE NAZ-WAL-QIRADAH YARUD-DOONAN-NAASA A'LAA AA'-QAABIHIMUL-QAH-QAREE	He saw in a vision some men leaping upon his pulpit like monkeys and making the people retrace their steps.
فَاسْتَوَىٰ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ جَالِسًا وَالْحُزْنُ يُعْرَفُ فِي وَجْهِهِ	FAS-TAWAA RASOOLUL-LAAHEE S'AL-LAAL-LAAHOO A'LAY-HEE WA AAALIHEE JAALISAA WAL-H'UZ-NU YUA'-RAFU FEE WAJ-HIH	So the Messenger of ALLAH sat down (ALLAH bless him and his Household), and sorrow was apparent on his face.
فَأَتَاهُ جِبْرِيلُ عَلَيْهِ السَّلَامُ بِهَٰذِهِ الْآيَةِ	FAATAAHOO JIB-REELU A'LAY-HIS-SALAAMU BIHAD'IHIL-AAAYATI	Then Gabriel (upon him be peace) came to him with this verse:
﴿وَمَا جَعَلْنَا الرُّؤْيَا الَّتِي أَرَيْنَاكَ إِلَّا فِتْنَةً لِلنَّاسِ وَالشَّجَرَةَ الْمَلْعُونَةَ فِي الْقُرْآنِ وَنُخَوِّفُهُمْ فَمَا يَزِيدُهُمْ إِلَّا طُغْيَانًا كَبِيرًا﴾ يَعْنِي بَنِي أُمَيَّةَ	(WA MAA JAA'L-NAAR-ROO-YAAL-LATEE ARAY-NAAKA IL-LAA FIT-NATAL-LILN-NAASI WASH-SHAJARATAL-MAL-U'WNATA FEE ALQUR-AAANI WA NUKHAW-WIFUHUM FAMAA YAZEEDUHUM IL-LAA T'UGH-YAANANA KABEERAA) YAA'-NEE BANEEE UMAY-YAH.	And We made the vision that We showed thee and the tree cursed in the QURAN, that is, the UMAYYADS to be only a trial for men; and We frighten them, but it only increases them in great insolence.[18]

[18] 17: 60. The QURAN commentators offer at least three possible interpretations for this vision. Concerning the third, BAY-Z"AAWI writes 'It is also said that the Prophet saw a group of the UMAYYADS climbing his pulpit and jumping upon it like monkeys. So he said "This is their share of this world; they will be given it for accepting Islam" According to this interpretation, what is meant by a trial for men is what happened during their time' (ANWAR AT-TANZEEL, commentary on 17: 60). The SHI-A'H commentator TABARSI also offers this as a third possibility, providing two HADEETHS to support it (MAJMA' AL-BAYAAN). SAYYID A'LIKHAN quotes from BAYDAWI and others to support this interpretation, while offering BIN A'BBAS among others as authority for the statement that the 'accursed tree' refers to the UMAYYADS.

قَالَ: يَا جِبْرِيلُ أَعَلَى عَهْدِي يَكُونُونَ وَفِي زَمَنِي؟	QAALA: YAA JIB-REELU AA'LAA A'H-DEE YAKOONOONA WA FEE ZAMANEE?	He said: O Gabriel! Will they be in my period and my time?
قَالَ: لَا وَلَكِنْ تَدُورُ رَحَى الْإِسْلَامِ مِنْ مُهَاجَرِكَ فَتَلْبَثُ بِذَلِكَ عَشْرًا ثُمَّ تَدُورُ رَحَى الْإِسْلَامِ عَلَى رَأْسِ خَمْسَةٍ وَثَلَاثِينَ مِنْ مُهَاجَرِكَ	QAALA: LAA WA LAKIN TADOORU RAH'AAL-IS-LAAMI MIM-MUHAAJARIK FATAL-BATHU BID'ALIKA A'SH-RAA THUM-MA TADOORU RAH'AAL-IS-LAAMI A'LAA RAA-SI KHAM-SATIW-WATHALAATHEENA MIM-MUHAAJARIK	He said: No, but the mill of Islam will turn from your migration, and it will come to a halt ten [years] after that. Then it will begin turning exactly thirty-five years after your migration,
فَتَلْبَثُ بِذَلِكَ خَمْسًا ثُمَّ لَا بُدَّ مِنْ رَحَى ضَلَالَةٍ هِيَ قَائِمَةٌ عَلَى قُطْبِهَا ثُمَّ مُلْكُ الْفَرَاعِنَةِ	FATAL-BATHU BID'ALIKA KHAM-SAA THUM-MA LAA BUD-DA MIR-RAH'AA Z''ALAALATIN HEEA QAAA-IMATUN A'LAA QUT'-BIHAA THUM-MA MUL-KUL-FARAAI'NAH	and come to a halt five [years] after that. Then there is no avoiding a mill at whose axis stands error. Then there will be the kingdom of the pharaohs
قَالَ: وَأَنْزَلَ اللَّهُ تَعَالَى فِي ذَلِكَ:	QAAL: WAANZALAL-LAAHOO TAA'ALAA FEE D'ALIKA:	He said: ALLAH sent down concerning that:
﴿إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ * وَمَا أَدْرَاكَ مَا لَيْلَةُ الْقَدْرِ * لَيْلَةُ الْقَدْرِ خَيْرٌ مِنْ أَلْفِ شَهْرٍ﴾	(IN-NAAA ANZAL-NAAHOO FEE LAY-LATIL-QAD-RI * WA MAAA AD-RAAKA MAA LAY-LATUL-QAD-RI * LAY-LATUL-QAD-RI KHAY-RUM-MIN AL-FI SHAH-R)	(Surely We sent it down on the Night of Decree. And what will teach thee what is the Night of Decree? The Night of Decree is better than a thousand months)[19] in which the UMAYYAD rule,

[19] 97: 1-3 TIRMID'I offers a HADEETH going back to AL-HASAN BIN A'LI that supports this interpretation of one thousand months as referring to the UMAYYADS (TAFSEER 97: 1).

يَمْلِكُهَا بَنُوْ أُمَيَّةَ لَيْسَ فِيهَا لَيْلَةُ الْقَدْرِ	YAM-LIKUHAA BANOOO UMAY-YATA LAY-SA FEEHAA LAY-LATUL-QAD-R	during which time there will be no Night of Decree.
قَالَ: فَأَطْلَعَ اللهُ عَزَّ وَجَلَّ نَبِيَّهُ عَلَيْهِ السَّلَامُ أَنَّ بَنِيْ أُمَيَّةَ تَمْلِكُ سُلْطَانَ هَذِهِ الْأُمَّةِ وَمُلْكُهَا طُوْلَ هَذِهِ الْمُدَّةِ	QAALA: FAAT'-LAA'L-LAAHOO A'Z-ZA WA JAL-LA NABEE-YAHOO A'LAY-HIS-SALAAMU AN-NA BANEEE UMAY-YATA TAM-LIKU SUL-T'AANA HAD'IHIL-UM-MATI WAMUL-KAHAA T'OOLA HAD'IHIL-MUD-DAH	He said: So ALLAH gave news to His Prophet (upon him be peace) that the UMAYYAD would own sovereignty over this community and that their kingdom would last this period of time.
فَلَوْ طَاوَلَتْهُمُ الْجِبَالُ لَطَالُوْا عَلَيْهَا حَتَّى يَأْذَنَ اللهُ تَعَالَى بِزَوَالِ مُلْكِهِمْ وَهُمْ فِي ذَلِكَ يَسْتَشْعِرُوْنَ عَدَاوَتَنَا أَهْلَ الْبَيْتِ وَبُغْضَنَا	FALAW T'AAWALAT-HUMUL-JIBAALU LAT'AALOO A'LAY-HAA H'AT-TAA YAA-D'ANAL-LAAHOO TAA'ALAA BIZAWAALI MUL-KIHIM WA HUM FEE D'ALIKA YAS-TASH-I'ROONA A'DAAWTANAAA AH-LAL-BAY-TI WABUGH-Z"ANAA	Were the mountains to vie with them, they would tower over the mountains until ALLAH (exalted is He) gave permission for the disappearance of their kingdom; and during this time they have made their banner enmity and hatred for us, the Folk of the House.
أَخْبَرَ اللهُ نَبِيَّهُ بِمَا يَلْقَى أَهْلُ بَيْتِ مُحَمَّدٍ وَأَهْلُ مَوَدَّتِهِمْ وَشِيعَتُهُمْ مِنْهُمْ فِيْ أَيَّامِهِمْ وَمُلْكِهِمْ	AKH-BARAL-LAAHOO NABEE-YAHOO BIMAA YAL-QAAA AH-LU BAY-TI MUH'AM-MADIW-WA AH-LU MAWAD-DATIHIM WASHEEA'TUHUM MIN-HUM FEEE AY-YAAMIHIM WAMUL-KIHIM	ALLAH gave news to His Prophet concerning what the Folk of the House of MUHAMMAD, the people of love for them, and their partisans would meet from the UMAYYAD during their days and their kingdom.
قَالَ: وَأَنْزَلَ اللهُ تَعَالَى فِيهِمْ:	QAALA: WAANZALAL-LAAHOO TAA'ALAA FEEHIM-:	He said: ALLAH sent down concerning them:

﴿أَلَمْ تَرَ إِلَى الَّذِينَ بَدَّلُوا نِعْمَةَ اللَّهِ كُفْرًا وَأَحَلُّوا قَوْمَهُمْ دَارَ الْبَوَارِ * جَهَنَّمَ يَصْلَوْنَهَا وَبِئْسَ الْقَرَارُ﴾

(ALAM TARA ILAAL-LAD'EENA BAD-DALOO NIA'-MATAL-LAAHEE KUF-RAW-WAAH'AL-LOO QAW-MAHUM DAARA ALBAWAARI * JAHAN-NAMA YAS'-LAW-NAHAA WABI-SAL-QARAAR)

Hast Thou not seen those who exchanged the favor of ALLAH for unbelief, and caused the people to dwell in the abode of ruin? GEHENNAM wherein they are roasted; an evil resting place![20]

وَنِعْمَةُ اللَّهِ مُحَمَّدٌ وَأَهْلُ بَيْتِهِ حُبُّهُمْ إِيمَانٌ يُدْخِلُ الْجَنَّةَ وَبُغْضُهُمْ كُفْرٌ وَنِفَاقٌ يُدْخِلُ النَّارَ

WA NIA'-MATUL-LAAHEE MUH'AM-MADOO-WA AH-LU BAY-TIH H'UB-BUHUM EE-MAANUY-YUD-KHILUL-JAN-NAH WA BUGH-Z"UHUM KUF-ROO-WANIFAAQUY-YUD-KHILUN-NAAR

The 'favor of ALLAH' is MUHAMMAD and the People of his House. Love for them is a faith that takes into the Garden, and hate for them is an unbelief and a hypocrisy that takes into the Fire.

فَأَسَرَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ذَلِكَ إِلَى عَلِيٍّ وَأَهْلِ بَيْتِهِ

FAASAR-RA RASOOLUL-LAAHEE S'AL-LAAL-LAAHOO A'LAY-HEE WA AAALIHEE D'ALIKA ILAA A'LEE-YIW-WA AH-LI BAY-TIH

So the Messenger of ALLAH (ALLAH bless him and his Household) confided that to A'LI and the Folk of his House.

قَالَ: ثُمَّ قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: مَا خَرَجَ وَلَا يَخْرُجُ مِنَّا أَهْلَ الْبَيْتِ إِلَى قِيَامِ قَائِمِنَا أَحَدٌ

QAALA: THUM-MA QAALA ABOO A'B-DIL-LAAHEE A'LAY-HIS-SALAAMU: MAA KHARAJA WA LAA YAKH-RUJU MIN-NAAA AH-LAL-BAY-TI ILAA QEEAAMI QAAA-IMINAAA AH'ADUN

He said: Then ABU A'BD ALLAH said (upon him be peace): Before the rise of our QAAIM[21] not one of us, Folk of the House, has revolted or will revolt

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[20] 14: 28-9

[21] i.e., the Twelfth IMAM, he who will stand up' (QAAA-IM) in the Truth for the Truth and defeat the enemies of the Truth.

لِيَدْفَعَ ظُلْمًا أَوْ يَنْعَشَ حَقًّا إِلَّا اصْطَلَمَتْهُ اللَّيْلِيَّةُ وَكَانَ قِيَامُهُ زِيَادَةً فِي مَكْرُوهِنَا وَشِيعَتِنَا

LEEAD-FAA' Z'UL-MAN AW YAN-A'SHA H'AQ-QAN IL-LAA AS'-T'ALAMAT-HUL-BALEE-YAH WA KAANA QEEAAMUHOO ZEEAADATAN FEE MAK-ROOHINAA WA SHEEA'TINAA

to repel an injustice or to raise up a right, without affliction uprooting him and without his uprising increasing the adversity of us and our partisans.

قَالَ الْمُتَوَكِّلُ بْنُ هَارُونَ: ثُمَّ أَمْلَى عَلَيَّ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ الْأَدْعِيَةَ وَهِيَ خَمْسَةٌ وَسَبْعُونَ بَابًا سَقَطَ عَنِّي مِنْهَا أَحَدَ عَشَرَ بَابًا وَحَفِظْتُ مِنْهَا نَيِّفًا وَسِتِّينَ بَابًا

QAALAL-MUTAWAK-KILUB-NU HAAROONA: THUM-MA AM-LAA A'LAY-YA ABOO A'B-DIL-LAAHEE A'LAY-HIS-SALAAMUL-AD-E'EAH WA HEEA KHAM-SATOO-WASAB-U'WNA BAABAA SAQAT'A A'N-NEE MIN-HAAA AH'ADA A'SHARA BAABAA WA H'AFIZ'-TU MIN-HAA NAY-YIFAW-WASIT-TEENA BAABAA

AL-MUTAWAKKIL BIN HAROON said: Then ABU A'BD ALLAH dictated to me the supplications, which are seventy-five chapters. Of them eleven chapters have escaped me, while I have safeguarded sixty- some.

وَحَدَّثَنَا أَبُو الْمُفَضَّلِ قَالَ: وَحَدَّثَنِي مُحَمَّدُ ابْنُ الْحَسَنِ ابْنِ رُوزْبِهْ أَبُو بَكْرٍ الْمَدَائِنِيُّ الْكَاتِبُ نَزِيلُ الرَّحْبَةِ فِي دَارِهِ

WA H'AD-DATHANAAA ABOOL-MUFAZ"-Z"ALI QAALA: WA H'AD-DATHANEE MUH'AM-MADU AB-NUL-H'ASANI AB-NI ROOZ-BIH ABW BAK-RINL-MADAAA-INEE-YUL-KAATIBU NAZEELUR-RAH'-BATI FEE DAARIH

ABUL-MUFAZ"Z"AL related to us.[22] He said: MUHAMMAD BIN AL-HASAN BIN RUZBIH ABU BAKR AL-MADAA-INI[23] the scribe, who lived in RAHBA, related to us in his house.

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[22] The speaker here is AL-U'KBARI (above, verse 3), who is now relating another chain through which he received the SAH'EEFA from ABUL-MUFADDAL (verse 3).

[23] He is unknown in the books of biography.

قَالَ: حَدَّثَنِي مُحَمَّدُ بْنُ أَحْمَدَ بْنِ مُسْلِمٍ الْمُطَهَّرِيُّ	QAALA: H'AD-DATHANEE MUH'AM-MADUB-NU AH'-MADAB-NI MUS-LIMINL-MUT'AH-HAREE	He said: MUHAMMAD BIN AHMAD BIN MUSLIM AL-MUT'AHHARI[24] related to me.
قَالَ: حَدَّثَنِي أَبِي عَنْ عُمَيْرِ بْنِ مُتَوَكِّلٍ الْبَلْخِيِّ عَنْ أَبِيهِ الْمُتَوَكِّلِ ابْنِ هَارُونَ	QAALA: H'AD-DATHANEEE ABEE A'N U'MAY-RIB-NI MUTAWAK-KLIL-BAL-KHEE A'N ABEEHIL-MUTAWAK-KILIB-NI HAAROON	He said: My father related to me from U'MAYR BIN MUTTWAKKIL AL-BALHKI from his father AL-MUTAWAKKIL BIN HAROON.
قَالَ: لَقِيتُ يَحْيَى بْنَ زَيْدِ بْنِ عَلِيٍّ عَلَيْهِمَا السَّلَامُ فَذَكَرَ الْحَدِيثَ بِتَمَامِهِ إِلَى رُؤْيَا النَّبِيِّ صَلَّى اللَّهُ	QAALA: LAQEETU YAH'-YAAB-N ZAY-DIB-NI A'LEE-YIN A'LAY-HIMAAS-SALAAMU FAD'AKARAL-H'ADEETHA BITAMAAMIHEEE ILAA ROO-YAAN-NABEE-YI S'AL-LAAL-LAAHOO	He said: I met YAHYA - N ZAYD BIN A'LI (upon them both be peace). Then he mentioned the whole HADEETH including the vision of the Prophet (ALLAH bless
عَلَيْهِ وَآلِهِ الَّتِي ذَكَرَهَا جَعْفَرُ بْنُ مُحَمَّدٍ عَنْ آبَائِهِ صَلَوَاتُ اللَّهِ عَلَيْهِمْ	A'LAY-HEE WA AAALIHIL-LATEE D'AKARAHAA JAA'-FARUB-NU MUH'AM-MADIN A'N AAABAAA-IHEE S'ALAWAATUL-LAAHEE A'LAY-HIM	him and his Household) which was mentioned by JA'-FAR BIN MUHAMMAD from his fathers (ALLAH's blessings be upon them).
وَفِي رِوَايَةِ الْمُطَهَّرِيِّ ذِكْرُ الْأَبْوَابِ وَهِيَ:	WA FEE RIWAAYATIL-MUT'AH-HAREE-YI D'IK-RUL-AB-WAABI WAHEEA:	In AL-MUT'AHHARI'S version, the chapter headings are mentioned. They are:
التَّحْمِيدُ لِلَّهِ عَزَّ وَجَلَّ	1 AT-TAH'-MEEDU LIL-LAHEE A'Z-ZA WA JAL	1 Praise of ALLAH
الصَّلَاةُ عَلَى مُحَمَّدٍ وَآلِهِ	2 AS'-S'ALAATU A'LAA MUH'AM-MADIW-WA AAALIH	2 Blessing upon MUHAMMAD and His Household

[24] He is also unknown.

اَلصَّلَاةُ عَلَى حَمَلَةِ الْعَرْشِ	3 AS'-S'ALAATU A'LAA H'AMALATIL-A'R-SH	3 Blessing upon the Bearers of the Throne
اَلصَّلَاةُ عَلَى مُصَدِّقِي الرُّسُلِ	4 AS'-S'ALAATU A'LAA MUS'AD-DIQEER-RUSUL	4 Blessing upon the Attesters to the Messengers
دُعَاؤُهُ لِنَفْسِهِ وَ خَاصَّتِهِ	5 DUA'AAW-UHOO LINAF-SIHEE WA KHAAAS'-S'ATIH	5 His Supplication for Himself and his Special Friends
دُعَاؤُهُ عِندَ الصَّبَاحِ وَ الْمَسَاءِ	6 DUA'AAW-UHOO I'NDAS'-S'ABAAHEE WAL-MSAAA-I	6 His Supplication in Morning and Evening
دُعَاؤُهُ فِي الْمُهِمَّاتِ	7 DUA'AAW-UHOO FIL-MUHIM-MAAT	7 His Supplication in Worrisome Tasks
دُعَاؤُهُ فِي الْاِسْتِعَاذَةِ	8 DUA'AAW-UHOO FEELIS-TIA'AD'AH	8 His Supplication in Seeking Refuge
دُعَاؤُهُ فِي الْاِشْتِيَاقِ	9 DUA'AAW-UHOO FEELISH-TEEAAQ	9 His Supplication in Yearning
دُعَاؤُهُ فِي اللَّجَا إِلَى اللهِ تَعَالَى	10 DUA'AAW-UHOO FIL-LAJAA ILAAL-LAAHEE TAA'ALAA	10 His Supplication in Seeking Asylum with ALLAH
دُعَاؤُهُ بِخَوَاتِمِ الْخَيْرِ	11 DUA'AAW-UHOO BIKHAWAATIMIL-KHAY-R	11 His Supplication for Good Outcomes
دُعَاؤُهُ فِي الْاِعْتِرَافِ	12 DUA'AAW-UHOO FEELIA'-TIRAAF	12 His Supplication in Confession
دُعَاؤُهُ فِي طَلَبِ الْحَوَائِجِ	13 DUA'AAW-UHOO FEE T'ALABIL-H'AWAAA-IJ	13 His Supplication in Seeking Needs
دُعَاؤُهُ فِي الظُّلَامَاتِ	14 DUA'AAW-UHOO FEEZ'-Z'ULAAMAAT	14 His Supplication in Acts of Wrongdoing
دُعَاؤُهُ عِندَ الْمَرَضِ	15 DUA'AAW-UHOO I'NDAL-MARAZ"	15 His Supplication When Sick
دُعَاؤُهُ فِي الْاِسْتِقَالَةِ	16 DUA'AAW-UHOO FEELIS-TIQAALAH	16 His Supplication in Asking Release
دُعَاؤُهُ عَلَى الشَّيْطَانِ	17 DUA'AAW-UHOO A'LAASH-SHAY-T'AAN	17 His Supplication Against SATAN
دُعَاؤُهُ فِي الْمَحْذُورَاتِ	18 DUA'AAW-UHOO FIL-MAH'-D'OORAAT	18 His Supplication in Perils
دُعَاؤُهُ فِي الْاِسْتِسْقَاءِ	19 DUA'AAW-UHOO FEELIS-TIS-QAAA-I	19 His Supplication in Asking for Water

دُعَآؤُهُ فِي مَكَارِمِ ٱلْأَخْلَاقِ	20 DUA'AAW-UHOO FEE MAKAARIMIL-AKH-LAAQ	20 His Supplication on Noble Moral Traits
دُعَآؤُهُ إِذَآ أَحْزَنَهُ أَمْرٌ	21 DUA'AAW-UHOOO ID'AAA AH'-ZANAHOOO AM-R	21 His Supplication when Something made him Sorrow
دُعَآؤُهُ عِندَ ٱلشِّدَّةِ	22 DUA'AAW-UHOO I'NDASH-SHID-DAH	22 His Supplication in Hardship
دُعَآؤُهُ بِٱلْعَافِيَةِ	23 DUA'AAW-UHOO BIL-A'AFEEH	23 His Supplication for Well-Being
دُعَآؤُهُ لِأَبَوَيْهِ	24 DUA'AAW-UHOO LIABAWAY-H	24 His Supplication for his Parents
دُعَآؤُهُ لِوُلْدِهِ	25 DUA'AAW-UHOO LIWUL-DIH	25 His Supplication for his Children
دُعَآؤُهُ لِجِيرَانِهِ وَأَوْلِيَآئِهِ	26 DUA'AAW-UHOO LIJEERAANIHEE WA AW-LEEAAA-IH	26 His Supplication for his Neighbors and Friends
دُعَآؤُهُ لِأَهْلِ ٱلثُّغُورِ	27 DUA'AAW-UHOO LIAH-LITH-THUGHOOR	27 His Supplication for the People of the Frontiers
دُعَآؤُهُ فِي ٱلتَّفَزُّعِ	28 DUA'AAW-UHOO FIT-TAFAZ-ZUA'-	28 His Supplication in Fleeing
دُعَآؤُهُ إِذَا قُتِرَ عَلَيْهِ ٱلرِّزْقُ	29 DUA'AAW-UHOOO ID'AA QUT-TIRA A'LAY-HIR-RIZ-Q	29 His Supplication when his Provision was Stinted
دُعَآؤُهُ فِي ٱلْمَعُونَةِ عَلَىٰ قَضَآءِ ٱلدَّيْنِ	30 DUA'AAW-UHOO FIL-MAU'WNATI A'LAA QAZ''AAA-ID-DAY-N	30 His Supplication for Help in Repaying Debt
دُعَآؤُهُ بِٱلتَّوْبَةِ	31 DUA'AAW-UHOO BIT-TAW-BAH	31 His Supplication in Repentance
دُعَآؤُهُ فِي صَلَاةِ ٱللَّيْلِ	32 DUA'AAW-UHOO FEE S'ALAATIL-LAY-L	32 His Supplication in the Night Prayer
دُعَآؤُهُ فِي ٱلِٱسْتِخَارَةِ	33 DUA'AAW-UHOO FEELIS-TIKHAARAH	33 His Supplication in Asking for the Best

دُعَآؤُهُ إِذَا ٱبْتُلِيَ أَوْ رَأَى مُبْتَلًى بِفَضِيحَةٍ بِذَنْبٍ	34 DUA'AAW-UHOOO ID'AA AB-TULEEA AW RAAA MUB-TALAN BIFAZ"EEH'ATIM-BID'AMB	34 His Supplication when Afflicted
دُعَآؤُهُ فِي ٱلرِّضَا بِٱلْقَضَآءِ	35 DUA'AAW-UHOO FIR-RIZ"AA BIL-QAZ"AAA-I	35 His Supplication in Satisfaction with the Decree
دُعَآؤُهُ عِندَ سَمَاعِ ٱلرَّعْدِ	36 DUA'AAW-UHOO I'NDA SAMAAI'R-RAA'-D	36 His Supplication upon Hearing Thunder
دُعَآؤُهُ فِي ٱلشُّكْرِ	37 DUA'AAW-UHOO FEESH-SHUK-R	37 His Supplication in Giving Thanks
دُعَآؤُهُ فِي ٱلِٱعْتِذَارِ	38 DUA'AAW-UHOO FEELIA'-TID'AAR	38 His Supplication in Asking Pardon
دُعَآؤُهُ فِي طَلَبِ ٱلْعَفْوِ	39 DUA'AAW-UHOO FEE T'ALABIL-A'F-W	39 His Supplication in Seeking Pardon
دُعَآؤُهُ عِندَ ذِكْرِ ٱلْمَوْتِ	40 DUA'AAW-UHOO I'NDA D'IK-RIL-MAW-T	40 His Supplication when Death was Mentioned
دُعَآؤُهُ فِي طَلَبِ ٱلسِّتْرِ وَ ٱلْوِقَايَةِ	41 DUA'AAW-UHOO FEE T'ALABIS-SIT-RI WAL-WIQAAYAH	41 His Supplication in Asking for Covering and Protection
دُعَآؤُهُ عِندَ خَتْمِهِ ٱلْقُرْآنَ	42 DUA'AAW-UHOO I'NDA KHAT-MIHIL-QUR-AAAN	42 His Supplication upon completing a Reading of the QURAN
دُعَآؤُهُ إِذَا نَظَرَ إِلَى ٱلْهِلَالِ	43 DUA'AAW-UHOOO ID'AA NAZ'ARA ILAAL-HILAAL	43 His Supplication when he Looked at the New Crescent Moon
دُعَآؤُهُ لِدُخُولِ شَهْرِ رَمَضَانَ	44 DUA'AAW-UHOO LIDUKHOOLI SHAH-RI RAMAZ"AAN	44 His Supplication for the Coming of the Month of RAMAZ"AAN
دُعَآؤُهُ لِوَدَاعِ شَهْرِ رَمَضَانَ	45 DUA'AAW-UHOO LIWADAAI' SHAH-RI RAMAZ"AAN	45 His Supplication in Bidding Farewell to the Month of Ramadan
دُعَآؤُهُ لِعِيدِ ٱلْفِطْرِ وَ ٱلْجُمُعَةِ	46 DUA'AAW-UHOO LIE'EDIL-FIT'-RI WAL-JUMUA'H	46 His Supplication for the Day of Fast-Breaking and Friday
دُعَآؤُهُ فِي يَوْمِ عَرَفَةَ	47 DUA'AAW-UHOO FEE YAW-MI A'RAFAH	47 His Supplication on the Day of A'RAFA

دُعَآؤُهُ فِي يَوْمِ ٱلْأَضْحَىٰ وَ ٱلْجُمُعَةِ	48 DUA'AAW-UHOO FEE YAW-MIL-AZ"-H'AA WAL-JUMUA'H	48 His Supplication on the Day of Sacrifice and Friday
دُعَآؤُهُ فِي دَفْعِ كَيْدِ ٱلْأَعْدَآءِ	49 DUA'AAW-UHOO FEE DAF-I' KAY-DIL-AA'-DAAA-I	49 His Supplication in Repelling the Trickery of the Enemies
دُعَآؤُهُ فِي ٱلرَّهْبَةِ	50 DUA'AAW-UHOO FIR-RAH-BAH	50 His Supplication in Fear
دُعَآؤُهُ فِي ٱلتَّضَرُّعِ وَ ٱلْاِسْتِكَانَةِ	51 DUA'AAW-UHOO FIT-TAZ"AR-RUI' WALIS-TIKAANAH	51 His Supplication in Pleading and Abasement
دُعَآؤُهُ فِي ٱلْإِلْحَاحِ	52 DUA'AAW-UHOO FIL-IL-H'AAH'	52 His Supplication in Imploring
دُعَآؤُهُ فِي ٱلتَّذَلُّلِ	53 DUA'AAW-UHOO FIT-TAD'AL-LUL	53 His Supplication in Abasing Himself
دُعَآؤُهُ فِي ٱسْتِكْشَافِ ٱلْهُمُومِ	54 DUA'AAW-UHOO FIS-TIK-SHAAFIL-HUMOOM	54 His Supplication for the Removal of Worries
وَ بَاقِي ٱلْأَبْوَابِ بِلَفْظِ أَبِي عَبْدِ ٱللَّهِ ٱلْحَسَنِيِّ رَحِمَهُ ٱللَّهُ	WA BAAQEEL-AB-WAABI BILAF-Z'I ABEE A'B-DIL-LAAHIL-H'ASANEE-YI RAH'IMAHUL-LAAH	The remaining chapter headings are in the words of ABU A'BD ALLAH AL-HASANI (ALLAH have mercy upon him).[25]
حَدَّثَنَا أَبُو عَبْدِ ٱللَّهِ جَعْفَرُ بْنُ مُحَمَّدٍ ٱلْحَسَنِيُّ	H'AD-DATHANAAA ABW A'B-DIL-LAAHEE JAA'-FARUB-NU MUH'AM-MADINL-H'ASANEE	ABU A'BD ALLAH JA'-FAR BIN MUHAMMAD AL-HASANI related to us.[26]
قَالَ: حَدَّثَنَا عَبْدُ ٱللَّهِ بْنُ عُمَرَ بْنِ خَطَّابٍ ٱلزَّيَّاتُ	QAALA: H'AD-DATHANAA A'B-DUL-LAAHEEB-NU U'MARAB-NI KHAT'-T'AABINZ-ZAY-YAAT	He said: A'BD ALLAH BIN U'MAR BIN KHAT'T'AAB AZ-ZAYYAT related to us.

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[25] In other words, the chapter headings as Motioned in the text, which are often sightly different from the chapter headings mentioned above, are in AL-HASANI's words (that is, AS-SHAREEF ABU A'BD ALLAH, mentioned in verse 4).

[26] Here again by 'us' is meant AL-U'KBARI.

قَالَ: حَدَّثَنِي خَالِي عَلِيُّ ٱبْنُ ٱلنُّعْمَانِ ٱلْأَعْلَمُ	QAALA: H'AD-DATHANEE KHAALEE A'LEE-YU AB-NUN-NUA'-MAANIL-AA'-LAM	He said: My maternal A'LI BIN AL-NUA'-MAN AL-A'LAM related to us.
قَالَ: حَدَّثَنِي عُمَيْرُ بْنُ مُتَوَكِّلٍ ٱلثَّقَفِيُّ ٱلْبَلْخِيُّ عَنْ أَبِيهِ مُتَوَكِّلِ بْنِ هَارُونَ	QAALA: H'AD-DATHANEE U'MAY-RUB-NU MUTAWAK-KILINTH-THAQAFEE-YUL-BAL-KHEE-YU A'N ABEEHEE MUTAWAK-KILIB-NI HAAROON	He said: ' U'MAYR BIN MUTAWAKKIL ATH-THAQAFI AL-BALHKI related to us from his father MUTTWAKKIL BIN HAROON.
قَالَ: أَمْلَى عَلَيَّ سَيِّدِي ٱلصَّادِقُ أَبُو عَبْدِ ٱللهِ جَعْفَرُ بْنُ مُحَمَّدٍ	QAALA: AM-LAA A'LAY-YA SAY-YIDEES'-S'AADIQU ABOO A'B-DIL-LAAHEE JAA'-FARUB-NU MUH'AM-MAD	He said: My truthful master, ABU A'BD ALLAH JA'-FAR BIN MUHAMMAD dictated to me.
قَالَ: أَمْلَى جَدِّي عَلِيُّ بْنُ ٱلْحُسَيْنِ عَلَيَّ أَبِي مُحَمَّدِ بْنِ عَلِيٍّ عَلَيْهِمْ أَجْمَعِينَ ٱلسَّلَامُ بِمَشْهَدٍ مِنِّي	QAALA: AM-LAA JAD-DEE A'LEE-YUB-NUL-H'USAY-NI A'LAAA ABEE MUH'AM-MADIB-NI A'LEE-YIN A'LAY-HIM AJ-MAE'ENAS-SALAAMU BIMASH-HADIM-MIN-NEE	He said: My grandfather A'LI BIN AL-HUSAYN dictated to my father MUHAMMAD BIN A'LI (upon them all be peace) while I was witness:

SUPPLICATIONS

—1—

وكان من دعائه عليه السّلام

إذا ابتدأ بالدُّعاء بدأ

بالتّحميد للّه عزّ و جلّ و الثّناء عليه

فقال:

WA KAANA MIN DUA'AA-IHEE A'LAY-HIS-SALAAMU ID'AA AB-TADAA BID-DUA'AA-I BADAA BIT-TAH'-MEEDI LIL-LAHEE A'Z-ZA WA JAL-LA WATH-THANAAA-I A'LAY-HEE FAQAALA:

When he (A.S) began to supplicate, he would begin with **PRAISE AND LAUDATION OF ALLAH** (Mighty and Majestic is He). he would say:

اَلْحَمْدُ لِلّٰهِ	AL-H'AM-DU LIL-LAH	Praise belongs to ALLAH,
اَلْأَوَّلِ بِلَا أَوَّلٍ كَانَ قَبْلَهُ،	AL-AW-WALI BILAAA AW-WALIN KAANA QAB-LAH	the First, without a first before Him,
وَ اَلْآخِرِ بِلَا آخِرٍ يَكُونُ بَعْدَهُ	WAL-AAAKHIRI BILAAA AAAKHIREE-YAKOONU BAA'-DAH	the Last, without a last behind Him.
اَلَّذِي قَصُرَتْ عَنْ رُؤْيَتِهِ أَبْصَارُ اَلنَّاظِرِينَ	AL-LAD'EE QAS'URAT A'R-ROO-YATIHEEE AB-S'AARUN-NAAZ'IREEN	Beholders' eyes fell short of seeing Him,
وَ عَجَزَتْ عَنْ نَعْتِهِ أَوْهَامُ اَلْوَاصِفِينَ	WA A'JAZAT A'N-NAA'-TIHEEE AW-HAAMUL-WAAS'IFEEN	describers' imaginations are not able to depict Him.
اِبْتَدَعَ بِقُدْرَتِهِ اَلْخَلْقَ اِبْتِدَاعًا	IB-TADAA' BIQUD-RATIHIL-KHAL-QAB-TIDAAA'A	He originated the creatures through His power with an origination,
وَ اَخْتَرَعَهُمْ عَلَى مَشِيَّتِهِ اِخْتِرَاعًا	WA AKH-TARA'HUM A'LAA MASHEE-YATIHEEKH-TIRAAA'A	He devised them in accordance with His will with a devising.

ثُمَّ سَلَكَ بِهِمْ طَرِيقَ إِرَادَتِهِ،	THUM-MA SALAKA BIHIM T'AREEQA IRAADATIH	Then He made them walk on the path of His desire,
وَبَعَثَهُمْ فِي سَبِيلِ مَحَبَّتِهِ،	WA BAA'THAHUM FEE SABEELI MAH'AB-BATIH	He sent them out on the way of His love.
لَا يَمْلِكُونَ تَأْخِيرًا عَمَّا قَدَّمَهُمْ إِلَيْهِ،	LAA YAM-LIKOONA TAA-KHEERANA A'M-MAA QAD-DAMAHUM ILAY-H	They cannot keep back from that to which He has sent them forward,
وَلَا يَسْتَطِيعُونَ تَقَدُّمًا إِلَى مَا أَخَّرَهُمْ عَنْهُ،	WA LAA YAS-TAT'EEU'WNA TAQAD-DUMAN ILAA MAAA AKH-KHARAHUM A'N-H	nor can they go forward to that from which He has kept them back.
وَجَعَلَ لِكُلِّ رُوحٍ مِنْهُمْ قُوتًا مَعْلُومًا مَقْسُومًا مِنْ رِزْقِهِ،	WA JAA'LA LIKUL-LI ROOH'IM-MIN-HUM QOOTAM-MAA'-LOOMAM-MAQ-SOOMAM-MIR-RIZ-QIH	He assigned from His provision to each of their spirits a nourishment known and apportioned.
لَا يَنْقُصُ مَنْ زَادَهُ نَاقِصٌ	LAA YANQUS'U MAN ZAADAHOO NAAQIS'	No decreaser decreases those whom He increases,
وَلَا يَزِيدُ مَنْ نَقَصَ مِنْهُمْ زَائِدٌ	WA LAA YAZEEDU MAN-NAQAS'A MIN-HUM ZAAA-ID	no increaser increases those of them whom He decreases.
ثُمَّ ضَرَبَ لَهُ فِي الْحَيَاةِ أَجَلًا مَوْقُوتًا	THUM-MA Z"ARABA LAHOO FIL-H'AYAATI AJALAM-MAW-QOOTAA	Then for each spirit He strikes a fixed term in life,
وَنَصَبَ لَهُ أَمَدًا مَحْدُودًا	WA NAS'ABA LAHOOO AMADAM-MAH'-DOODAA	for each He sets up a determined end;
يَتَخَطَّى إِلَيْهِ بِأَيَّامِ عُمُرِهِ،	YATAKHAT'-T'AAA ILAY-HEE BIY-YAAMI U'MURIH	he walks toward it through the days of his span,
وَيَرْهَقُهُ بِأَعْوَامِ دَهْرِهِ،	WA YAR-HAQUHOO BIA'-WAAMI DAH-RIH	he overtakes it through the years of his time.
حَتَّى إِذَا بَلَغَ أَقْصَى أَثَرِهِ،	H'AT-TAAA ID'AA BALAGHA AQ-S'AAA ATHARIH	Then, when he takes his final step
وَاسْتَوْعَبَ حِسَابَ عُمُرِهِ،	WAS-TAW-A'BA H'ISAABA U'MURIH	and embraces the reckoning of his span,

قَبَضَهُ إِلَى مَا نَدَبَهُ إِلَيْهِ مِن مَوْفُورِ ثَوَابِهِ أَوْ مَحْذُورِ عِقَابِهِ	QABAZ"AHOOO ILAA MAA NADABAHOOO ILAY-HEE MIM-MAW-FOORI THAWAABIHEEE AW MAH'-D'OORI I'QAABIH	O ALLAH seizes him to the abundant reward or the feared punishment to which He has called him,
﴿لِيَجْزِيَ الَّذِينَ أَسَاءُوا بِمَا عَمِلُوا وَيَجْزِيَ الَّذِينَ أَحْسَنُوا بِالْحُسْنَى﴾	(LEEAJ-ZEEAL-LAD'EENA ASAAA-OO BIMAA A'MILOO WA YAJ-ZEEA AL-LD'EENA AH'-SANOO BIL-H'US-NAA)	(That He may repay those who do evil for what they have done and repay those who do good with goodness), [27]
عَدْلاً مِنْهُ	A'D-LAM-MIN-H	as justice from Him
تَقَدَّسَتْ أَسْمَاؤُهُ	TAQAD-DASAT AS-MAAAW-UH	(holy are His names, and
وَتَظَاهَرَتْ آلاؤُهُ	WA TAZ'AAHARAT ALAAAW-UH	manifest His boons.)
﴿لا يُسْأَلُ عَمَّا يَفْعَلُ وَهُمْ يُسْأَلُونَ﴾	(LAA YUS-ALU A'M-MAA YAF-A'LU WAHUM YUS-ALOON)	(He shall not be questioned as to what He does, but they shall be questioned).[28]
وَالْحَمْدُ لِلَّهِ الَّذِي	WAL-H'AM-DU LIL-LAAHIL-LAD'EE	Praise belongs to ALLAH, for,
لَوْ حَبَسَ عَنْ عِبَادِهِ مَعْرِفَةَ حَمْدِهِ عَلَى مَا أَبْلاهُمْ مِنْ مِنَنِهِ الْمُتَتَابِعَةِ وَأَسْبَغَ عَلَيْهِمْ مِنْ نِعَمِهِ الْمُتَظَاهِرَةِ	LAW H'ABASA A'N I'BAADIHEE MAA'-RIFATA H'AM-DIHEE A'LAA MAAA AB-LAAHUM MIM-MINANIHIL-MUTATAABIA'TI WA AS-BAGHA A'LAY-HIM MIN-NIA'MIHEE ALMUTAZ'AAHIRAH	had He withheld from His servants the knowledge to praise Him for the uninterrupted kindnesses with which He has tried them[29] and the manifest favors which He has lavished upon them,

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[27] 53: 31

[28] 21: 23

[29] Allusion to 89: 15: As for man, whenever his Lord tries him, and honors him, and favors him...

لَتَصَرَّفُوا فِي مِنَنِهِ فَلَمْ يَحْمَدُوهُ	LATAS'AR-RAFOO FEE MINANIHEE FALAM YAH'-MADOOH	they would have moved about in His kindnesses without praising Him, and
وَتَوَسَّعُوا فِي رِزْقِهِ فَلَمْ يَشْكُرُوهُ	WA TAWAS-SAU'WA FEE RIZ-QIHEE FALAM YASH-KUROOH	spread themselves out in His provision without thanking Him.
وَلَوْ كَانُوا كَذَلِكَ لَخَرَجُوا مِنْ حُدُودِ الْإِنْسَانِيَّةِ إِلَى حَدِّ الْبَهِيمِيَّةِ فَكَانُوا كَمَا وَصَفَ فِي مُحْكَمِ كِتَابِهِ:	WA LAW KAANOO KAD'ALIKA LAKHARAJOO MIN H'UDOODIL-INSAANEE-YATI ILAA H'AD-DIL-BAHEEMEE-YATI FAKAANOO KAMAA WAS'AFA FEE MUH'-KAMI KITAABIHI:	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:
﴿إِنْ هُمْ إِلَّا كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ سَبِيلًا﴾	(IN HUM IL-LAA KAL-AN-A'AMI BAL HUM AZ"AL-LU SABEELAA)	(They are but as the cattle—nay, but they are further astray from the way!).[30]
وَالْحَمْدُ لِلَّهِ عَلَى مَا	WAL-H'AM-DU LIL-LAHEE A'LAA MAA	O Praise belongs to ALLAH, for
عَرَّفَنَا مِنْ نَفْسِهِ	A'R-RAFANAA MIN-NAF-SIH	the true knowledge of Himself He has given to us,
وَأَلْهَمَنَا مِنْ شُكْرِهِ	WA AL-HAMANAA MIN SHUK-RIH	the thanksgiving He has inspired us to offer Him,
وَفَتَحَ لَنَا مِنْ أَبْوَابِ الْعِلْمِ بِرُبُوبِيَّتِهِ	WA FATAH'A LANAA MIN AB-WAABIL-I'L-MI BIRUBOOBEE-YATIH	the doors to knowing His Lordship He has opened for us,

[30] 25: 46

وَ دَلَّنَا عَلَيْهِ مِنَ الْإِخْلَاصِ لَهُ فِي تَوْحِيدِهِ	WA DAL-LANAA A'LAY-HEE MINAL-IKH-LAAS'I LAHOO FEE TAW-H'EEDIH	the sincerity towards Him in professing His Unity to which He has led us, and
وَ جَنَّبَنَا مِنَ الْإِلْحَادِ وَ الشَّكِّ فِي أَمْرِهِ	WA JAN-NABANAA MINAL-IL-H'AADI WASH-SHAK-KI FEEE AM-RIH	the deviation and doubt in His Command from which He has turned us aside;
حَمْداً	H'AM-DAAN	a praise through which we
نُعَمَّرُ بِهِ فِي مَنْ حَمِدَهُ مِنْ خَلْقِهِ	NUA'M-MARU BIHEE FEE MAN H'AMIDAHOO MIN KHAL-QIH	may be given long life among those of His creatures who praise Him,
وَ نَسْبِقُ بِهِ مَنْ سَبَقَ إِلَى رِضَاهُ وَ عَفْوِهِ	WA NAS-BIQU BIHEE MAN SABAQA ILAA RIZ"AAHOO WA A'F-WIH	and overtake those who have gone ahead toward His good pleasure and pardon;
حَمْداً	H'AM-DAAN	a praise through which He
يُضِيءُ لَنَا بِهِ ظُلُمَاتِ الْبَرْزَخِ	YUZ"EE-U LANAA BIHEE Z'ULUMAATIL-BAR-ZAKH	will illuminate for us the shadows of the interworld,[31]
وَ يُسَهِّلُ عَلَيْنَا بِهِ سَبِيلَ الْمَبْعَثِ	WA YUSAH-HILU A'LAY-NAA BIHEE SABEELAL-MAB-A'TH	ease for us the path of the Resurrection, and

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

وَيُشَرِّفُ بِهِۦ مَنَازِلَنَا عِندَ مَوَاقِفِ
ٱلْأَشْهَادِ ﴿يَوْمَ تُجْزَىٰ كُلُّ نَفْسٍۭ
بِمَا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ
﴾

WA YUSHAR-RIFU BIHEE MANAAZILANAA I'NDA MAWAAQIFIL-ASH-HAADI (YAW-MA TUJ-ZAA KUL-LU NAF-SIM-BIMAA KASABAT WA HUM LAA YUZ'-LAMOON)

raise up our stations at the standing places of the Witnesses[32] (on the day when every soul will be repaid for that it has earned—they shall not be wronged; [33]

﴿يَوْمَ لَا يُغْنِى مَوْلًى عَن مَّوْلًى
شَيْـًٔا وَلَا هُمْ يُنصَرُونَ﴾

(YAW-MA LAA YUGH-NEE MAW-LANA A'M-MAW-LANA SHAY-AW-WA LAA HUM YUNS'AROON)

(the day a master shall avail nothing a client, and they shall not be helped);[34]

حَمْدًا يَرْتَفِعُ مِنَّآ إِلَىٰٓ أَعْلَىٰ عِلِّيِّينَ
﴿فِى كِتَٰبٍ مَّرْقُومٍ * يَشْهَدُهُ
ٱلْمُقَرَّبُونَ﴾

H'AM-DAAN YAR-TAFIU' MIN-NAAA ILAAA AA'-LAA I'L-LEE-YEENA (FEE KITAABIM-MAR-QOOMIN* YASH-HADUHUL-MUQAR-RABOON)

a praise which will rise up from us to the highest of the ILLEEYOON[35] (in a book inscribed, witnessed by those brought nigh), [36]

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[32] The Witnesses, mentioned in 11: 20 and 40: 54, are the angels, prophets, IMAMs, and faithful whom ALLAH appoints to give witness concerning the deeds of men at the Resurrection.

[33] 45: 21

[34] 44: 41

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

[36] 83: 20-21.

حَمْدًا تَقَرُّ بِهِۦ عُيُونُنَآ إِذَا بَرِقَتِ	H'AM-DAAN TAQAR-RU BIH U'YOONUNAAA ID'AA	a praise whereby our eyes may be at rest when sight is
ٱلْأَبْصَارُ وَتَبْيَضُّ بِهِۦ وُجُوهُنَآ إِذَا	BARIQATIL-AB-S'AAR WA TAB-YAZ"-Z"U BIHEE	dazzled, [37] our faces whitened when skins are
ٱسْوَدَّتِ ٱلْأَبْشَارُ	WUJOOHUNAAA ID'AA AS-WAD-DATIL-ABSHAAR	blackened, [38]
حَمْدًا نُعْتَقُ بِهِۦ مِنْ أَلِيمِ نَارِ ٱللَّهِ	H'AM-DAAN NUA'-TAQU BIHEE MIN ALEEMI NAARIL-LAAHEE	a praise through which we may be released from ALLAH's painful Fire and
إِلَىٰ كَرِيمِ جِوَارِ ٱللَّهِ	ILAA KAREEMI JIWAARIL-LAAH	enter ALLAH's generous neighborhood,
حَمْدًا	H'AM-DAA	a praise by which we
نُزَاحِمُ بِهِۦ مَلَٰٓئِكَتَهُ ٱلْمُقَرَّبِينَ	NUZAAH'IMU BIHEE MALAAA-IKATAHUL-MUQAR-RABEEN	may jostle the angels brought nigh and
وَنُضَآمُّ بِهِۦٓ أَنۢبِيَآءَهُ ٱلْمُرْسَلِينَ	WA NUZ"-Z"AAAM-MU BIHEEE AMBEEAAA-AHUL-MUR-SALEEN	join the prophets, the envoys,
فِى دَارِ ٱلْمُقَامَةِ ٱلَّتِى لَا تَزُولُ	FEE DAARIL-MUQAAMATIL-LATEE LAA TAZOOL	in a House of Permanence that does not remove,
وَمَحَلِّ كَرَامَتِهِ ٱلَّتِى لَا تَحُولُ	WA MAH'AL-LI KARAAMATIHIL-LATEE LAA TAH'OOL	the Place of His Generosity that does not change.
وَٱلْحَمْدُ لِلَّهِ ٱلَّذِى	WAL-H'AM-DU LIL-LAAHIL-LAD'EE	Praise belongs to ALLAH, who
ٱخْتَارَ لَنَا مَحَاسِنَ ٱلْخَلْقِ	IKH-TAARA LANAA MAH'AASINAL-KHAL-Q	chose for us the good qualities of creation,
وَأَجْرَىٰ عَلَيْنَا طَيِّبَاتِ ٱلرِّزْقِ	WA AJ-RAA A'LAY-NAA T'AY-YIBAATIR-RIZ-Q	granted us the agreeable things of provision, and

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[37] Cf. 75: 7.

[38] Cf. 3: 106.

وَ جَعَلَ لَنَا ٱلْفَضِيلَةَ بِٱلْمَلَكَةِ عَلَى جَمِيعِ ٱلْخَلْقِ	WA JAA'LA LANAAL-FAZ"EELATA BIL-MALAKATI A'LAA JAMEEI'L-KHAL-Q	appointed for us excellence through domination over all creation;
فَكُلُّ خَلِيقَتِهِ مُنْقَادَةٌ لَنَا بِقُدْرَتِهِ وَ صَائِرَةٌ إِلَى طَاعَتِنَا بِعِزَّتِهِ	FAKUL-LU KHALEEQATIHEE MUNQAADATUL-LANAA BIQUD-RATIH WA S'AAA-IRATUN ILAA T'AAA'TINAA BII'Z-ZATIH	every one of His creatures submits to us through His power, and comes to obey us through His might.[39]
وَ ٱلْحَمْدُ لِلَّهِ ٱلَّذِي أَغْلَقَ عَنَّا بَابَ ٱلْحَاجَةِ إِلَّا إِلَيْهِ	WAL-H'AM-DU LIL-LAHIL-LD'EEE AGH-LAQA A'N-NAA BAABAL-H'AAJATI IL-LAA ILAY-H	Praise belongs to ALLAH, who locked for us the gate of need except toward Him.
فَكَيْفَ نُطِيقُ حَمْدَهُ؟	FAKAY-FA NUT'EEQU H'AM-DAHU?	So how can we praise Him?
أَمْ مَتَى نُؤَدِّي شُكْرَهُ؟ لَا مَتَى؟	AM MATAA NOO-AD-DEE SHUK-RAHU? LAA MATAA?	When can we thank Him? Indeed, when?
وَ ٱلْحَمْدُ لِلَّهِ ٱلَّذِي	WAL-H'AM-DU LIL-LAAHIL-LAD'EE	Praise belongs to ALLAH, who
رَكَّبَ فِينَا آلَاتِ ٱلْبَسْطِ	RAK-KABA FEENAAA ALAAATIL-BAS-T'	placed within us the organs of expansion,
وَ جَعَلَ لَنَا أَدَوَاتِ ٱلْقَبْضِ	WA JAA'LA LANAAA ADAWAATIL-QAB-Z"	assigned for us the agents of contraction,
وَ مَتَّعَنَا بِأَرْوَاحِ ٱلْحَيَاةِ	WA MAT-TAA'NAA BIR-WAAH'IL-H'AYAAH	gave us to enjoy the spirits of life,
وَ أَثْبَتَ فِينَا جَوَارِحَ ٱلْأَعْمَالِ	WA ATH-BATA FEENAA JAWAARIH'AL-AA'-MAAL	fixed within us the limbs of works,
وَ غَذَانَا بِطَيِّبَاتِ ٱلرِّزْقِ	WA GHAD'-D'AANAA BIT'AY-YIBAATIR-RIZ-Q	nourished us with the agreeable things of provision,
وَ أَغْنَانَا بِفَضْلِهِ	WA AGH-NAANAA BIFAZ"-LIH	freed us from need through His bounty, and

[39] Several QURANIC verses mention the fact that ALLAH has subjected everything in the heavens and the earth to mankind, e.g., 14: 33, 16: 12, 31: 20, 45: 13.

وَأَقْنَانَا بِمَنِّهِ	WA AQ-NAANAA BIMAN-NIH	gave us possessions through His kindness.
ثُمَّ أَمَرَنَا لِيَخْتَبِرَ طَاعَتَنَا	THUM-MA AMARANAA LEEAKH-TABIRA T'AAA'TANAA	Then He commanded us that He might test our obedience and
وَنَهَانَا لِيَبْتَلِيَ شُكْرَنَا	WA NAHAANAA LEEAB-TALEEA SHUK-RANAA	prohibited us that He might try our thanksgiving.
فَخَالَفْنَا عَنْ طَرِيقِ أَمْرِهِ	FAKHAALAF-NAA A'N T'AREEQI AM-RIH	So we turned against the path of His commandments and
وَرَكِبْنَا مُتُونَ زَجْرِهِ	WA RAKIB-NAA MUTOONA ZAJ-RIH	mounted the backs of His warnings.
فَلَمْ يُبَادِرْنَا بِعُقُوبَتِهِ	FALAM YAB-TADIR-NAA BIU'QOOBATIH	Yet He hurried us not to His punishment,
وَلَمْ يُعَاجِلْنَا بِنَقِمَتِهِ	WA LAM YUA'AJIL-NAA BINAQIMATIH	nor hastened us on to His vengeance.
بَلْ تَأَنَّانَا بِرَحْمَتِهِ تَكَرُّمًا	BAL TAAN-NAANAA BIRAH'-MATIHEE TAKAR-RUMAA	No, He went slowly with us through His mercy, in generosity, and
وَانْتَظَرَ مُرَاجَعَتَنَا بِرَأْفَتِهِ حِلْمًا	WA ANTAZ'ARA MURAAJAA'TANAA BIRAA-FATIHEE H'IL-MAA	awaited our return through His clemency, in mildness.
وَالْحَمْدُ لِلَّهِ الَّذِي دَلَّنَا عَلَى التَّوْبَةِ الَّتِي لَمْ نُفِدْهَا إِلَّا مِنْ فَضْلِهِ	WAL-H'AM-DU LIL-LAAHIL-LAD'EE DAL-LANAA A'LAAT-TAW-BATIL-LATEE LAM NUFID-HAAA IL-LAA MIN FAZ"-LIH	Praise belongs to ALLAH, who showed us the way to repentance, which we would not have won save through His bounty.
فَلَوْ لَمْ نَعْتَدَّ مِنْ فَضْلِهِ إِلَّا بِهَا	FALAW LAM NAA'-TADID MIN FAZ"-LIHEEE IL-LAA BIHAA	Had we nothing to count as His bounty but this,
لَقَدْ حَسُنَ بَلَاؤُهُ عِنْدَنَا	LAQAD H'ASUNA BALAAAW-UHOO I'NDANAA	His trial of us would have been good,
وَجَلَّ إِحْسَانُهُ إِلَيْنَا	WA JAL-LA IH'-SAANUHOOO ILAY-NAA	His beneficence toward us great,
وَجَسُمَ فَضْلُهُ عَلَيْنَا	WA JASUMA FAZ"-LUHOO A'LAY-NAA	His bounty upon us immense.

فَمَا هَكَذَا كَانَتْ سُنَّتُهُ فِي التَّوْبَةِ لِمَنْ كَانَ قَبْلَنَا	FAMAA HAKAD'AA KAANAT SUN-NATUHOO FIT-TAW-BATI LIMAN KAANA QAB-LANAA	For such was not His wont in repentance with those who went before us.[40]
لَقَدْ وَضَعَ عَنَّا مَا لَا طَاقَةَ لَنَا بِهِ	LAQAD WAZ"AA' A'N-NAA MAA LAA T'AAQATA LANAA BIH	He has lifted up from us What we have not the strength to bear, [41]
وَلَمْ يُكَلِّفْنَا إِلَّا وُسْعًا	WA LAM YUKAL-LIF-NAAA IL-LAA WUS-A'A	charged us only to our capacity, [42]
وَلَمْ يُجَشِّمْنَا إِلَّا يُسْرًا	WA LAM YUJASH-SHIM-NAAA IL-LAA YUS-RAA	Imposed upon us nothing but ease, and
وَلَمْ يَدَعْ لِأَحَدٍ مِنَّا حُجَّةً وَلَا عُذْرًا	WA LAM YADAA' LIAH'ADIM-MIN-NAA H'UJ-JATAW-WA LAA U'D'-RAA	left none of us with an argument or excuse.
فَالْهَالِكُ مِنَّا مَنْ هَلَكَ عَلَيْهِ	FAL-HAALIKU MIN-NAA MAN HALAKA A'LAY-H	So the perisher among us is he who perishes in spite of Him and
وَالسَّعِيدُ مِنَّا مَنْ رَغِبَ إِلَيْهِ	WAS-SAE'EDU MIN-NAA MAR-RAGHIBA ILAY-H	the felicitous among us he who beseeches Him.
وَالْحَمْدُ لِلَّهِ بِكُلِّ مَا حَمِدَهُ بِهِ	WAL-H'AM-DU LIL-LAHEE BIKUL-LI MAA H'AMIDAHOO BIHEE	And praise belongs to ALLAH with all the praises of
أَدْنَى مَلَائِكَتِهِ إِلَيْهِ	AD-NAA MALAAA-IKATIHEEE ILAY-H	His angels closest to Him,
وَأَكْرَمُ خَلِيقَتِهِ عَلَيْهِ	WA AK-RAMU KHALEEQATIHEE A'LAY-H	His creatures most noble in His eyes, and
وَأَرْضَى حَامِدِيهِ لَدَيْهِ	WA AR-Z"AA H'AAMIDEEHEE LADAY-H	His praisers most pleasing to Him;

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[40] Cf. 2: 286: Our Lord, charge us not with a load such as Thou DIDST lay upon before us.

[41] 2: 286

[42] Allusion to such passages as 2: 286: ALLAH charges no soul to its capacity.

حَمْداً يَفْضُلُ سَائِرَ الْحَمْدِ كَفَضْلِ رَبِّنَا عَلَى جَمِيعِ خَلْقِهِ	H'AM-DAY-YAF-Z"ULU SAAA-IRAL-H'AM-DI KAFAZ"-LI RAB-BINAA A'LAA JAMEEI' KHAL-QIH	a praise that may surpass other praises as our Lord surpasses all His creatures.
ثُمَّ لَهُ الْحَمْدُ	THUM-MA LAHUL-H'AM-D	Then to Him belongs praise,
مَكَانَ كُلِّ نِعْمَةٍ لَهُ عَلَيْنَا وَ عَلَى جَمِيعِ عِبَادِهِ الْمَاضِينَ وَ الْبَاقِينَ عَدَدَ مَا أَحَاطَ بِهِ عِلْمُهُ مِنْ جَمِيعِ الْأَشْيَاءِ	MAKAANA KUL-LI NIA'-MATIL-LAHOO A'LAY-NAA WA A'LAA JAMEEI' I'BAADIHIL-MAAZ"EENA WAL-BAAQEENA A'DADA MAAA AH'AAT'A BIHEE I'L-MUHOO MIN JAMEEI'L-ASH-YAAA-I	in place of His every favor upon us, and upon all His servants, past and still remaining, to the number of all things His knowledge encompasses, and
وَ مَكَانَ كُلِّ وَاحِدَةٍ مِنْهَا عَدَدُهَا أَضْعَافاً مُضَاعَفَةً أَبَداً سَرْمَداً إِلَى يَوْمِ الْقِيَامَةِ	WA MAKAANA KUL-LI WAAH'IDATIM-MIN-HAA A'DADUHAAA AZ"-A'AFAM-MUZ"AAA'FATAN ABADANA SAR-MADAN ILAA YAW-MIL-QEEAAMAH	in place of each of His favors, their number doubling and redoubling always and forever, to the Day of Resurrection;
حَمْداً	H'AM-DAA	a praise
لَا مُنْتَهَى لِحَدِّهِ	LAA MUNTAHAA LIH'AD-DIH	whose bound has no utmost end,
وَ لَا حِسَابَ لِعَدَدِهِ	WA LAA H'ISAABA LIA'DADIH	whose number has no reckoning,
وَ لَا مَبْلَغَ لِغَايَتِهِ	WA LAA MAB-LAGHA LIGHAAYATIH	whose limit cannot be reached,
وَ لَا انْقِطَاعَ لِأَمَدِهِ	WA LAA ANQIT'AAA' LIAMADIH	whose period cannot be cut off;
حَمْداً يَكُونُ	H'AM-DAY-YAKOONU	a praise which will become
وُصْلَةً إِلَى طَاعَتِهِ وَ عَفْوِهِ	WUS'-LATAN ILAA T'AAA'TIHEE WA A'F-WIH	a link to His obedience and pardon,

وَ سَبَبًا إِلَى رِضْوَانِهِ	WA SABABAN ILAA RIZ"-WAANIH	a tie to His good pleasure,
وَ ذَرِيعَةً إِلَى مَغْفِرَتِهِ	WA D'AREEA'TAN ILAA MAGH-FIRATIH	a means to His forgiveness,
وَ طَرِيقًا إِلَى جَنَّتِهِ	WA T'AREEQAN ILAA JAN-NATIH	a path to His Garden,
وَ خَفِيرًا مِنْ نِقْمَتِهِ	WA KHAFEERAM-MIN-NAQIMATIH	a protector against His vengeance,
وَ أَمْنًا مِنْ غَضَبِهِ	WA AM-NAM-MIN GHAZ"ABIH	a security against His wrath,
وَ ظَهِيرًا عَلَى طَاعَتِهِ	WA Z'AHEERAN A'LAA T'AAA'TIH	an aid to obeying Him,
وَ حَاجِزًا عَنْ مَعْصِيَتِهِ	WA H'AAJIZAN A'M-MAA'-S'EEATIH	a barrier against disobeying Him,
وَ عَوْنًا عَلَى تَأْدِيَةِ حَقِّهِ وَ وَظَائِفِهِ	WA A'W-NAN A'LAA TAA-DEEATI H'AQ-QIHEE WAWAZ'AAA-IFIH	a help in fulfilling His right and His duties;
حَمْدًا نَسْعَدُ بِهِ فِي السُّعَدَاءِ مِنْ أَوْلِيَائِهِ وَ نَصِيرُ بِهِ فِي نَظْمِ الشُّهَدَاءِ بِسُيُوفِ أَعْدَائِهِ	H'AM-DAAN NAS-A'DU BIHEE FIS-SUA'DAAA-I MIN AW-LEEAAA-IH WA NAS'EERU BIHEE FEE NAZ'-MISH-SHUHADAAA-I BISUYOOFI AA'-DAAA-IH	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.
إِنَّهُ وَلِيٌّ حَمِيدٌ	IN-NHOO WALEE-YUN H'AMEED	He is a Friend, Praiseworthy!

وكان من دعائه عليه السّلام بعد هذا التّحميد

في الصّلاة على رسول اللّه

(صلى اللّه عليه وآله)

—2—

WA KAANA MIN DUA'AA-IHEE A'LAY-HIS-SALAAMU BAA'-DA HAD'AAT-TAH'-MEEDI FEES'-S'ALAATI A'LAA RASOOLIL-LAAHEE S'AL-LAAL-LAAHOO A'LAY-HEE WA AAALIH

After this praise of Allah, he (A.S) would supplicate by

CALLING DOWN BLESSINGS UPON ALLAH'S MESSENGER

(Allah bless him and his Household)

وَ ٱلْحَمْدُ لِلَّهِ ٱلَّذِي مَنَّ عَلَيْنَا بِمُحَمَّدٍ نَبِيِّهِ صَلَّى ٱللَّهُ عَلَيْهِ وَآلِهِ دُونَ ٱلْأُمَمِ ٱلْمَاضِيَةِ وَ ٱلْقُرُونِ ٱلسَّالِفَةِ	WAL-H'AM-DU LIL-LAAHIL-LAD'EE MAN-NA A'LAY-NAA BIMUH'AM-MADIN-NABEE-YIHEE S'AL-LAAL-LAAHOO A'LAYHEE WA AAALIHEE DOONAL-UMAMIL-MAAZ"EEATI WAL-QUROONIS-SAALIFAH	Praise belongs to ALLAH, who was kind to us through MUHAMMAD (ALLAH bless him and his Household) to the exclusion of past communities and bygone generations,
بِقُدْرَتِهِ ٱلَّتِي	BIQUD-RATIHIL-LATEE	displaying thereby His power, which
لَا تَعْجِزُ عَنْ شَيْءٍ وَإِنْ عَظُمَ	LAA TAA'-JIZU A'N SHAY-IW-WA IN A'Z'UM	nothing can render incapable, though it be great, and
وَ لَا يَفُوتُهَا شَيْءٌ وَإِنْ لَطُفَ	WA LAA YAFOOTUHAA SHAY-OO-WA IL-LAT'UF	nothing can escape, though it be subtle.
فَخَتَمَ بِنَا عَلَى جَمِيعِ مَنْ ذَرَأَ	FAKHATAMA BINAA A'LAA JAMEE' MAN D'ARAA	He sealed through us all He created,
وَ جَعَلَنَا شُهَدَاءَ عَلَى مَنْ جَحَدَ	WA JAA'LANAA SHUHADAAA-A A'LAA MAN JAH'AD	appointed us witnesses over those who deny, and
وَ كَثَّرَنَا بِمَنِّهِ عَلَى مَنْ قَلَّ	WA KATH-THARANAA BIMAN-NIHEE A'LAA MAN QAL	increased us by His kindness over those who are few.
ٱللَّهُمَّ فَصَلِّ عَلَى مُحَمَّدٍ	AL-LAAHUM-MA FAS'AL-LI A'LAA MUH'AM-MAD	O ALLAH bless MUHAMMAD,
أَمِينِكَ عَلَى وَحْيِكَ	AMEENIKA A'LAA WAH'-YIK	entrusted by Thee with Thy revelation,
وَ نَجِيبِكَ مِنْ خَلْقِكَ	WA NAJEEBIKA MIN KHAL-QIK	distinguished by Thee among Thy creatures,
وَ صَفِيِّكَ مِنْ عِبَادِكَ	WA S'AFEE-YIKA MIN I'BAADIK	devoted to Thee among Thy servants,
وَ إِمَامِ ٱلرَّحْمَةِ	WA IMAAMIR-RAH'-MAH	the IMAM of mercy,
وَ قَائِدِ ٱلْخَيْرِ	WA QAAA-IDIL-KHAY-R	the leader of good,
وَ مِفْتَاحِ ٱلْبَرَكَةِ	WA MIF-TAAH'IL-BARAKAH	the key to blessing,

كَمَا نَصَبَ لِأَمْرِكَ نَفْسَهُ،	KAMAA NAS'ABA LIAM-RIKA NAF-SAH	who wearied his soul for Thy affairs,
وَعَرَّضَ فِيكَ لِلْمَكْرُوهِ بَدَنَهُ،	WA A'R-RAZ"A FEEKA LIL-MAK-ROOHEE BADANAH	exposed his body to detested things for Thy sake,
وَكَاشَفَ فِي الدُّعَاءِ إِلَيْكَ حَامَّتَهُ،	WA KAASHAFA FID-DUA'AA-I ILAY-KA H'AAAM-MATAH	showed open enmity toward his next of kin by summoning to Thee,
وَحَارَبَ فِي رِضَاكَ أُسْرَتَهُ،	WA H'AARABA FEE RIZ"AAKA US-RATAH	fought against his family for Thy good pleasure,
وَقَطَعَ فِي إِحْيَاءِ دِينِكَ رَحِمَهُ،	WA QAT'AA' FEEE IH'-YAAA-I DEENIKA RAH'IMAH	cut the ties of the womb in giving life to Thy religion,
وَأَقْصَى الْأَدْنَيْنَ عَلَى جُحُودِهِمْ	WA AQ-S'AAL-AD-NAY-NA A'LAA JUH'OODIHIM-	sent far those close because of their denial,
وَقَرَّبَ الْأَقْصَيْنَ عَلَى اسْتِجَابَتِهِمْ لَكَ	WA QR-RABAL-AQ-S'AY-NA A'LAA AS-TIJAABATIHIM LAK	brought near those far because of their response to Thee,
وَوَالَى فِيكَ الْأَبْعَدِينَ	WA WAALAA FEEKAL-AB-A'DEEN	showed friendship to the most distant for Thy sake,
وَعَادَى فِيكَ الْأَقْرَبِينَ	WA A'ADAA FEEKAL-AQ-RABEEN	displayed enmity toward the nearest for Thy sake,
وَأَدْأَبَ نَفْسَهُ فِي تَبْلِيغِ رِسَالَتِكَ	WA AD-ABA NAF-SAHOO FEE TAB-LEEGHI RISAALATIK	made his soul persevere in delivering Thy message,
وَأَتْعَبَهَا بِالدُّعَاءِ إِلَى مِلَّتِكَ	WA AT-A'BAHAA BID-DUA'AA-I ILAA MIL-LATIK	tired it in summoning to Thy creed,
وَشَغَلَهَا بِالنُّصْحِ لِأَهْلِ دَعْوَتِكَ	WA SHAGHALAHAA BIN-NUS'-HEE LIAH-LI DAA'-WATIK	busied it in counseling those worthy of Thy summons

وَهَاجَرَ إِلَى بِلَادِ ٱلْغُرْبَةِ وَمَحَلِّ ٱلنَّأْيِ عَنْ مَوْطِنِ رَحْلِهِ وَمَوْضِعِ رِجْلِهِ وَمَسْقَطِ رَأْسِهِ وَمَأْنَسِ نَفْسِهِ	WA HAAJARA ILAA BILAADIL-GHUR-BATI WA MAH'AL-LIN-NAA-YI A'M-MAW-T'INI RAH'-LIH WA MAWZ"II' RIJ-LIH WA MAS-QAT'I RAA-SIH WA MAA-NASI NAF-SIHEE	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,
إِرَادَةً مِنْهُ لِإِعْزَازِ دِينِكَ	IRAADATAM-MIN-HOO LIIA'-ZAAZI DEENIK	desiring to exalt Thy religion and
وَٱسْتِنْصَارًا عَلَىٰ أَهْلِ ٱلْكُفْرِ بِكَ	WAS-TINS'AARAN A'LAAA AH-LIL-KUF-RI BIK	seeking help against those who disbelieved in Thee,
حَتَّىٰ ٱسْتَتَبَّ لَهُ مَا حَاوَلَ فِي أَعْدَائِكَ	H'AT-TAA AS-TATAB-BA LAHOO MAA H'AAWALA FEEE AA'-DAAA-IK	until what he attempted against Thy enemies went well with him and
وَٱسْتَتَمَّ لَهُ مَا دَبَّرَ فِي أَوْلِيَائِكَ	WAS-TATAM-MA LAHOO MAA DAB-BARA FEEE AW-LEEAAA-IK	what he arranged for Thy friends was accomplished.
فَنَهَدَ إِلَيْهِمْ مُسْتَفْتِحًا بِعَوْنِكَ وَمُتَقَوِّيًا عَلَىٰ ضَعْفِهِ بِنَصْرِكَ	FANAHADA ILAY-HIM-MUS-TAF-TIH'AM-BIA'W-NIK WA MUTAQAW-WIYAN A'LAA Z"AA'-FIHEE BINAS'-RIK	He rose up against them seeking victory through Thine aid, becoming strong in spite of his weakness with Thy help.
فَغَزَاهُمْ فِي عُقْرِ دِيَارِهِمْ	FAGHAZAAHUM FEE U'Q-RI DEEAARIHIM	He fought against them in the center of their cities

وَهَجَمَ عَلَيْهِمْ فِي بُحْبُوحَةِ قَرَارِهِمْ حَتَّىٰ ظَهَرَ أَمْرُكَ وَعَلَتْ كَلِمَتُكَ وَلَوْ كَرِهَ الْمُشْرِكُونَ	WA HAJAMA A'LAY-HIM FEE BUH'-BOOH'ATI QARAARIHIM H'AT-TAA Z'HARA AM-RUKA WA A'LAT KALIMATUKA WA LAW KARIHAL-MUSH-RIKOON	and attacked them in the midst of their dwellings, until Thy command prevailed, and Thy word rose up, though the idolaters were averse.[43]
اَللَّهُمَّ فَارْفَعْهُ بِمَا كَدَحَ فِيكَ إِلَى الدَّرَجَةِ الْعُلْيَا مِنْ جَنَّتِكَ حَتَّىٰ لَا يُسَاوَىٰ فِي مَنْزِلَةٍ وَلَا يُكَافَأَ فِي مَرْتَبَةٍ وَلَا يُوَازِيهِ لَدَيْكَ مَلَكٌ مُقَرَّبٌ وَلَا نَبِيٌّ مُرْسَلٌ	AL-LAAHUM-MA FAR-FAA'-HOO BIMAA KADAH'A FEEKA ILAAD-DARAJATIL-U'L-YAA MIN JAN-NATIKA H'AT-TAA LAA YUSAAWAA FEE MANZILAH WA LAA YUKAAFAA FEE MAR-TABAH WA LAA YUWAAZEEHOO LADAY-KA MALAKUM-MUQAR-RABOO-WA LAA NABEE-YUM-MUR-SAL	O ALLAH, so raise him, because of his labors for Thy sake, to the highest degree of Thy Garden, [44] that none may equal him in station, none may match him in level, and no angel brought nigh or prophet sent out may parallel him in Thy sight.
وَعَرِّفْهُ فِي أَهْلِهِ الطَّاهِرِينَ وَأُمَّتِهِ الْمُؤْمِنِينَ مِنْ حُسْنِ الشَّفَاعَةِ أَجَلَّ مَا وَعَدْتَهُ	WA A'R-RIF-HOO FEEE AH-LIHIT'-T'AAHIREENA WA UM-MATIHIL-MOO-MINEENA MIN H'US-NISH-SHAFAAA'TI AJAL-LA MAA WAA'T-TAH	And inform him concerning his Household the pure and his community the faithful of an excellent intercession, greater than what Thou hast promised him![45]

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[43] Allusion to 9: 33 and 61: 9: It is He who has sent His messenger with the guidance and the religion of truth, that he may uplift it above every religion, though the idolaters be averse.

[44] As SAYYID A'LIKHAN points out, there is an allusion here to the HADEETH of 'mediation' (WASILA) according to one version of which the Prophet said: 'Mediation is a degree with ALLAH in the Garden, and there is no degree higher than it, so pray to ALLAH to give me the mediation' (AHMAD III, 83) the fact that this is what the IMAM has in mind is confirmed by his reference to 'intercession' in verse 25 (on the relationship between these two, Cf. note 172).

[45] On the Prophet's intercession, Cf. PADWICK, Muslim Devotions, pp. 37 ff. and Encyclopedia of

يَا نَافِذَ ٱلْعِدَةِ يَا وَافِيَ ٱلْقَوْلِ	YAA NAAFID'AL-I'DAH YAA WAAFEEAL-QAW-L	O Keeper of promises! O Faithful to Thy word!
يَا مُبَدِّلَ ٱلسَّيِّئَاتِ بِأَضْعَافِهَا مِنَ ٱلْحَسَنَاتِ	YAA MUBAD-DILAS-SAY-YI-AATI BIZ"-A'AFIHAA MINAL-H'ASANAAT	O He who changes evil deeds into manifold good deeds![46]
إِنَّكَ ذُو ٱلْفَضْلِ ٱلْعَظِيمِ	IN-NAKA D'OOL-FAZ"-LIL-A'Z'EEM	Thou art of bounty abounding!

وكان من دعائه عليه السلام

في الصلاة على حملة العرش و كل ملك مقرب

—3—

WA KAANA MIN DUA'AA-IHEE A'LAY-HIS-SALAAMU FEES'-S'ALAATI A'LAA H'AMALATIL-A'R-SHI WAKUL-LI MALAKIM-MUQAR-RAB

His Supplication (A.S) in CALLING DOWN BLESSINGS UPON THE BEARERS OF THE THRONE AND EVERY ANGEL BROUGHT NIGH

ٱللَّهُمَّ وَ حَمَلَةُ عَرْشِكَ ٱلَّذِينَ	AL-LAAHUM-MA WA H'AMALATU A'R-SHIKAL-LAD'EEN	O ALLAH, as for the Bearers of Thy Throne,[47] who

Islam (old edition), SHAFAA'H. The commentator points out here that the Prophet's intercession—alluded to in the QURAN as his 'praiseworthy station' (17: 79)—will be of several types, including the raising of those who are already in paradise to higher degrees. Hence there is no contradiction between the sinlessness of the IMAMs on the one hand and the Prophet's interceding for them on the other.

[46] Cf. 25: 70: On Resurrection Day— ALLAH will change the evil deeds [of those who repent, have faith, and do righteous works] into good deeds.

[47] The bearers of the Throne are said to be four angels, one on each corner of the Throne, who will be sided by four more on the Day of Resurrection. Hence the QURAN says: Upon that day eight shall bear above the Throne of by thy Lord (69: 17). On the various kinds of angels, see S. MURATA, 'The Angels,' in S.H. NASR (ed.), Islamic Spiritually. Foundations, NEW YORK, 1987, pp. 324-44.

لَا يَفْتُرُونَ مِنْ تَسْبِيحِكَ	LAA YAFTUROONA MIN TAS-BEEH'IK	never flag in glorifying Thee,
وَ لَا يَسْأَمُونَ مِنْ تَقْدِيسِكَ	WA LAA YAS-AMOONA MIN TAQ-DEESIK	never become weary of calling Thee holy,
وَ لَا يَسْتَحْسِرُونَ مِنْ عِبَادَتِكَ	WA LAA YAS-TAH'-SIROONA MIN I'BAADATIK	never tire of worshiping Thee,
وَ لَا يُؤْثِرُونَ التَّقْصِيرَ عَلَى الْجِدِّ فِي أَمْرِكَ	WA LAA YOO-THIROONAT-TAQ-S'EERA A'LAAL-JID-DI FEEE AM-RIK	never prefer curtailment over diligence in Thy command, and
وَ لَا يَغْفُلُونَ عَنِ الْوَلَهِ إِلَيْكَ	WA LAA YAGH-FULOONA A'NIL-WALAHEEE ILAY-K	are never heedless of passionate love for Thee;
وَ إِسْرَافِيلُ صَاحِبُ الصُّورِ الشَّاخِصُ الَّذِي يَنْتَظِرُ مِنْكَ الْإِذْنَ وَ حُلُولَ الْأَمْرِ فَيُنَبِّهُ بِالنَّفْخَةِ صَرْعَى رَهَائِنِ الْقُبُورِ	WA IS-RAAFEELU S'AAH'IBUS'-S'OORISH-SHAAKHIS'UL-LAD'EE YANTAZ'IRU MINKAL-ID'-NA WA H'ULOOLAL-AM-RI FAYUNAB-BIHOO BIN-NAF-KHATI S'AR-A'A RAHAAA-INIL-QUBOOR	And 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;
وَ مِيكَائِيلُ ذُو الْجَاهِ عِنْدَكَ وَ الْمَكَانِ الرَّفِيعِ مِنْ طَاعَتِكَ	WA MEEKAAA-EELU D'OOL-JAAHEE I'NDAKA WAL-MAKAANIR-RAFEEI' MIN T'AAA'TIK	And Michael, possessor of standing with Thee and a raised up place in Thy obedience;
وَ جَبْرِيلُ الْأَمِينُ عَلَى وَحْيِكَ	WA JIB-REEL AL-AMEENU A'LAA WAH'-YIK	And Gabriel, entrusted with Thy revelation,
الْمُطَاعُ فِي أَهْلِ سَمَاوَاتِكَ	AL-MUT'AAU' FEEE AH-LI SAMAAWAATIK	obeyed by the inhabitants of Thy heavens,
الْمَكِينُ لَدَيْكَ الْمُقَرَّبُ عِنْدَكَ	AL-MAKEENU LADAY-KAL-MUQAR-RABU I'NDAK	distinguished in Thy Presence, [48] brought nigh to Thee; and

[48] Cf. 81: 20

وَ ٱلرُّوحُ ٱلَّذِى هُوَ عَلَىٰ مَلَٰٓئِكَةِ ٱلْحُجُبِ	WAR-ROOHOOL-LAD'EE HUWA A'LAA MALAAA-IKATIL-H'UJUB	the spirit who is over the angels of the veils; [49] and
وَ ٱلرُّوحُ ٱلَّذِى هُوَ مِنْ أَمْرِكَ	WAR-ROOHOOL-LAD'EE HUWA MIN AM-RIK	the spirit who is of Thy command[50]—
ٱللَّٰهُمَّ فَصَلِّ عَلَيْهِمْ وَ عَلَى ٱلْمَلَٰٓئِكَةِ ٱلَّذِينَ مِن دُونِهِم	AL-LAAHUM-MA FAS'AL-LI A'LAY-HIM WA A'LAAL-MALAAA-IKATIL-LAD'EENA MIN DOONIHIM	bless them and the angels below them:
مِّن سُكَّانِ سَمَاوَاتِكَ	MIN SUK-KAANI SAMAAWAATIK	the residents in Thy heavens,
وَ أَهْلِ ٱلْأَمَانَةِ عَلَىٰ رِسَالَاتِكَ	WA AH-LIL-AMAANATI A'LAA RISAALAATIK	those entrusted with Thy messages,
وَ ٱلَّذِينَ لَا تَدْخُلُهُمْ	WAL-LAD'EENA LAA TAD-KHULUHUM	those who become not
سَأْمَةٌ مِّن دُءُوبٍ	SAA-MATUM-MIN DU-OOB	wearied by perseverance,
وَ لَا إِعْيَآءٌ مِّن لُّغُوبٍ وَ لَا فُتُورٌ	WA LAAA IA'-YAAA-UM-MIL-LUGHOOBIW-WA LAA FUTOOR	or exhausted and flagged by toil,
وَ لَا تَشْغَلُهُمْ عَن تَسْبِيحِكَ ٱلشَّهَوَاتُ	WA LAA TASH-GHALUHUM A'N TAS-BEEH'IKASH-SHAHAWAAT	whom passions distract not from glorifying Thee, and

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[49] The veils meant here are those referred to in the HADEETH often quoted in SUNNI sources: 'ALLAH 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-A'H sources add several parallel HADEETH from the Prophet and the IMAMs (see BIH'AR AL-ANWAR v. 39-47, BAB AL-H'UJUB WAS-SURAADIQAAT) where mention is made of ALLAH's 'splendor masked by the veils'

[50] Cf. 17: 85

وَ لَا يَقْطَعُهُمْ عَنْ تَعْظِيمِكَ سَهْوُ الْغَفَلَاتِ	WA LAA YAQ-T'AU'HUM A'N TAA'-Z'EEMIKA SAH-WL-GHAFALAAT	whose magnification of Thee is never cut off by the inattention of heedless moments;
اَلْخُشَّعُ الْأَبْصَارِ فَلَا يَرُومُونَ النَّظَرَ إِلَيْكَ	AL-KHUSH-SHAU'L-AB-S'AARI FALAA YAROOMOONAN-NAZ'ARA ILAY-K	their eyes lowered, they do not attempt to look at Thee;
اَلنَّوَاكِسُ الْأَذْقَانِ الَّذِينَ قَدْ طَالَتْ رَغْبَتُهُمْ فِيمَا لَدَيْكَ	AN-NAWAAKISUL-AD'-QAANIL-LAD'EENA QAD T'AALAT RAGH-BATUHUM FEEMAA LADAY-K	their chins bowed, they have long desired what is with Thee;
اَلْمُسْتَهْتَرُونَ بِذِكْرِ آلَائِكَ	AL-MUS-TAH-TAROONA BID'IK-RI AALAAAA-IK	unrestrained in mentioning Thy boons,
وَ الْمُتَوَاضِعُونَ دُونَ عَظَمَتِكَ وَجَلَالِ كِبْرِيَائِكَ	WAL-MUTAWAAZ''IU'WNA DOONA A'Z'AMATIKA WAJALAALI KIB-REEAAA-IK	they remain humble before Thy mightiness and the majesty of Thy magnificence; and
وَ الَّذِينَ يَقُولُونَ إِذَا نَظَرُوا إِلَى جَهَنَّمَ تَزْفِرُ عَلَى أَهْلِ مَعْصِيَتِكَ سُبْحَانَكَ مَا عَبَدْنَاكَ حَقَّ عِبَادَتِكَ	WAL-LAD'EENA YAQOOLOONA ID'AA NAZ'AROO ILAA JAHAN-NAMA TAZ-FIRU A'LAAA AH-LI MAA'-S'EEATIKA: SUB-H'AANAKA MAA A'BAD-NAAKA H'AQ-QA I'BAADATIK	those who say when they look upon GEHENNAM roaring over the people who disobeyed Thee: 'Glory be to Thee!, we have not worshiped Thee with the worship Thou deservest!'
فَصَلِّ عَلَيْهِمْ وَ عَلَى	FAS'AL-LI A'LAY-HIM WA A'LAA	Bless them, and
اَلرَّوْحَانِيِّينَ مِنْ مَلَائِكَتِكَ	R-RAW-H'AANEE-YEENA MIM-MALAAA-IKATIK	Thy angels who are the Reposeful,
وَ أَهْلِ الزُّلْفَةِ عِنْدَكَ	WA AH-LIZ-ZUL-FATI I'NDAK	those of proximity to Thee,
وَ حُمَّالِ الْغَيْبِ إِلَى رُسُلِكَ	WA H'UM-MAALIL-GHAY-BI ILAA RUSULIK	those who carry the unseen to Thy messengers,
وَ الْمُؤْتَمَنِينَ عَلَى وَحْيِكَ	WAL-MOO-TAMANEENA A'LAA WAH'-YIK	those entrusted with Thy revelation,

وَ قَبَآبِلِ ٱلْمَلَآئِكَةِ ٱلَّذِينَ	WA QABAAA-ILIL-MALAAA-IKATIL-LAD'EEN	the tribes of angels whom Thou hast
ٱخْتَصَصْتَهُمْ لِنَفْسِكَ	AKH-TAS'AS'-TAHUM LINAF-SIK	singled out for Thyself,
وَ أَغْنَيْتَهُمْ عَنِ ٱلطَّعَامِ وَ ٱلشَّرَابِ بِتَقْدِيسِكَ	WA AGH-NAY-TAHUM A'NIT'-T'AA'AMI WASH-SHARAABI BITAQ-DEESIK	freed from need for food and drink by their calling Thee holy, and
وَ أَسْكَنْتَهُمْ بُطُونَ أَطْبَاقِ سَمَاوَاتِكَ	WA AS-KANTAHUM BUT'OONA AT'-BAAQI SAMAAWAATIK	made to dwell inside Thy heavens' layers,
وَ ٱلَّذِينَ عَلَىٰٓ أَرْجَآئِهَآ إِذَا نَزَلَ ٱلْأَمْرُ بِتَمَامِ وَعْدِكَ	WAL-LAD'EENA A'LAAA AR-JAAA-IHAAA ID'AA NAZALAL-AM-RU BITAMAAMI WAA'-DIK	those who will stand upon the heavens' borders[51] when the Command descends to complete Thy promise,
وَ خُزَّانِ ٱلْمَطَرِ وَ زَوَاجِرِ ٱلسَّحَابِ	WA KHUZ-ZAANIL-MAT'ARI WA ZAWAAJIRIS-SAH'AAB	the keepers of the rain, the drivers of the clouds,
وَ ٱلَّذِي بِصَوْتِ زَجْرِهِ يُسْمَعُ زَجَلُ ٱلرُّعُودِ وَ إِذَا سَبَحَتْ بِهِ حَفِيفَةُ ٱلسَّحَابِ ٱلْتَمَعَتْ صَوَاعِقُ ٱلْبُرُوقِ	WAL-LAD'EE BIS'AW-TI ZAJ-RIHEE YUS-MAU' ZAJALUR-RUU'WD WA ID'AA SABAH'AT BIHEE H'AFEEFATUS-SAH'AABIL-TAMAA'T S'AWAAI'QUL-BUROOQ	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;
وَ مُشَيِّعِي ٱلثَّلْجِ وَ ٱلْبَرَدِ	WA MUSHAY-YIE'ETH-THAL-JI WAL-BARAD	the escorts of snow and hail,
وَ ٱلْهَابِطِينَ مَعَ قَطْرِ ٱلْمَطَرِ إِذَا نَزَلَ	WAL-HAABIT'EENA MAA' QAT'-RIL-MAT'ARI ID'AA NAZAL	the descenders with the drops of rain when they fall,

[51] Cf. 69: 17

وَ ٱلْقَوَّامِ عَلَىٰ خَزَآئِنِ ٱلرِّيَاحِ	WAL-QOO-WAAMI A'LAA KHAZAAA-INIR-REEAAH'	the watchers over the treasuries of the winds,
وَ ٱلْمُوَكَّلِينَ بِٱلْجِبَالِ فَلَا تَزُولُ	WAL-MUWAK-KALEENA BIL-JIBAALI FALAA TAZOOL	those charged with the mountains lest they disappear,
وَ ٱلَّذِينَ عَرَّفْتَهُمْ مَقَادِيرَ ٱلْمِيَاهِ وَ كَيْلَ مَا تَحْوِيهِ لَوَاعِجُ ٱلْأَمْطَارِ وَ عَوَالِجُهَا	WAL-LAD'EENA A'R-RAF-TAHUM MATHAAQEELAL-MEEAAHEE WA KAY-LA MAA TAH'-WEEHEE LAWAAI'JUL-AM-T'AARI WA A'WAALIJUHAA	those whom Thou hast taught the weights of the waters and the measures contained by torrents and masses of rain;
وَ رُسُلِكَ مِنَ ٱلْمَلَآئِكَةِ إِلَىٰٓ أَهْلِ ٱلْأَرْضِ بِمَكْرُوهِ مَا يَنْزِلُ مِنَ ٱلْبَلَآءِ وَ مَحْبُوبِ ٱلرَّخَآءِ	WA RUSULIKA MINAL-MALAAA-IKATI ILAAA AH-LIL-AR-Z"I BIMAK-ROOHEE MAA YANZILU MINAL-BALAAA WA MAH'-BOOBIR-RAKHAAA-I	the angels who are Thy messengers to the people of the earth with the disliked affliction that comes down and the beloved ease;
وَ ٱلسَّفَرَةِ ٱلْكِرَامِ ٱلْبَرَرَةِ	WAS-SAFARATIL-KIRAAMIL-BARARAH	the devoted, noble scribes, [52]
وَ ٱلْحَفَظَةِ ٱلْكِرَامِ ٱلْكَاتِبِينَ	WAL-H'AFAZ'ATIL-KIRAAMIL-KAATIBEEN	the watchers, noble writers, [53]
وَ مَلَكِ ٱلْمَوْتِ وَ أَعْوَانِهِ	WA MALAKIL-MAW-TI WA AA'-WAANIH	the angel of death and his helpers,
وَ مُنْكَرٍ وَ نَكِيرٍ	WA MUNKARIW-WA NAKEER	MUNKAR AND NAKEER, [54]

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[52] Cf. 80: 16

[53] I.e., the scribes and writers who record peoples' deeds in this world Cf. 82: 11.

[54] The two angels, mentioned in many HADEETHs who question the dead on the first night in the grave.

وَرُومَانَ فَتَّانِ ٱلْقُبُورِ	WA ROOMAANA FAT-TAANIL-QUBOOR	RUMAN, the tester in the graves, [55]
وَٱلطَّآئِفِينَ بِٱلْبَيْتِ ٱلْمَعْمُورِ	WAT'-T'AAA-IFEENA BIL-BAY-TIL-MAA'-MOOR	the circlers of the Inhabited House, [56]
وَمَالِكٍ وَٱلْخَزَنَةِ	WA MAALIKIW-WAL-KHAZANAH	MAALIK[57] and the guardians,
وَرِضْوَانَ وَسَدَنَةِ ٱلْجِنَانِ	WA RIZ"-WAANA WA SADANATIL-JINAAN	RIZ"WAAN[58] and the gatekeepers of the gardens,
وَٱلَّذِينَ ﴿لَا يَعْصُونَ ٱللَّهَ مَآ أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ﴾	WAL-LAD'EENA (LAA YAA'-S'OONAL-LAAHA MAAA AMARAHUM WA YAF-A'LOONA MAA YOO-MAROON)	those (who disobey not ALLAH in what He commands them and do what they are commanded); [59]
وَٱلَّذِينَ يَقُولُونَ ﴿سَلَامٌ عَلَيْكُم بِمَا صَبَرْتُمْ فَنِعْمَ عُقْبَى ٱلدَّارِ﴾	WAL-LAD'EENA YAQOOLOONA (SALAAMUN A'LAY-KUM BIMAA S'ABAR-TUM FANIA'-MA U'Q-BAAD-DAAR)	those who say, (Peace be upon you, for that you were patient—and fair is the Ultimate Abode); [60]

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[55] An angel who, according to some HADEETHs is the first to enter the grave with the dead person, telling him to write out his deeds on his shroud with his saliva as ink and his finger as pen.

[56] A house in the celestial spheres mentioned in 52: 4 and located directly above the KA'BA.

[57] The angel in charge of the Fire.

[58] The angel in charge of paradise.

[59] 66: 6.

[60] 13: 24.

وَ ٱلزَّبَانِيَةَ ٱلَّذِينَ إِذَا قِيلَ لَهُمْ: ﴿خُذُوهُ فَغُلُّوهُ * ثُمَّ ٱلْجَحِيمَ صَلُّوهُ﴾ ٱبْتَدَرُوهُ سِرَاعًا وَلَمْ يُنظِرُوهُ	WAZ-ZABAANEEATIL-LAD'EENA ID'AA QEELA LAHUM-: (KHUD'OOHOO FAGHUL-LOOHOO * THUM-MAL-JAH'EEMA S'AL-LOOHOO) IB-TADAROOHOO SIRAAA'W-WALAM YUNZ'IROOH	the ZABANEEYA, who, when it is said to them: (take him, and jetter him, then roast him in hell), [61] hasten to accomplish it, nor do they give him any respite; [62]
وَمَنْ أَوْهَمْنَا ذِكْرَهُ وَلَمْ نَعْلَمْ مَكَانَهُ مِنكَ وَبِأَيِّ أَمْرٍ وَكَّلْتَهُ	WA MAN AW-HAM-NAA D'IK-RAHOO WA LAM NAA'-LAM MAKAANAHOO MINKA WA BIY-YI AM-RIW-WAK-KAL-TAH	him whom we have failed to mention, not knowing his place with Thee, nor with which command Thou hast charged him; and
وَسُكَّانَ ٱلْهَوَآءِ وَٱلْأَرْضِ وَٱلْمَآءِ	WA SUK-KAANIL-HAWAAA-I WAL-AR-Z"I WAL-MAAA-I	the residents in the air, the earth, and the water, and
وَمَنْ مِّنْهُمْ عَلَى ٱلْخَلْقِ	WA MAM-MIN-HUM A'LAAL-KHAL-Q	those of them charged over the creatures;
فَصَلِّ عَلَيْهِمْ يَوْمَ تَأْتِي كُلُّ نَفْسٍ مَّعَهَا سَآئِقٌ وَشَهِيدٌ	FAS'AL-LI A'LAY-HIM YAW-MA TAA-TEE KUL-LU NAF-SIM-MAA'HAA SAAA-IQOO-WASHAHEED	bless them on the day when every soul will come, with it a driver and a witness, [63] and
وَصَلِّ عَلَيْهِمْ صَلَاةً تَزِيدُهُمْ	WA S'AL-LI A'LAY-HIM S'ALAATAN TAZEEDUHUM	bless them with a blessing that will add
كَرَامَةً عَلَى كَرَامَتِهِمْ	KARAAMATAN A'LAA KARAAMATIHIM-	honor to their honor and

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[61] 69: 30.

[62] Cf. 16: 85

[63] 50: 21; the driver and witness are also angles.

وَ طَهَارَةً عَلَى طَهَارَتِهِمْ	WA T'AHAARATAN A'LAA T'AHAARATIHIM	purity to their purity.
اَللّٰهُمَّ وَ إِذَا صَلَّيْتَ عَلَى مَلَآئِكَتِكَ وَ رُسُلِكَ وَ بَلَّغْتَهُمْ صَلَاتَنَا عَلَيْهِمْ فَصَلِّ عَلَيْهِمْ بِمَا فَتَحْتَ لَنَا مِنْ حُسْنِ الْقَوْلِ فِيهِمْ	AL-LAAHUM-MA WA ID'AA S'AL-LAY-TA A'LAA MALAAA-IKATIKA WARUSULIKA WA BAL-LAGH-TAHUM S'ALAATANAA A'LAY-HIM FAS'AL-LI A'LAY-HIM BIMAA FATAH'-TA LANAA MIN H'US-NIL-QAW-LI FEEHIM-	O ALLAH, 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!
إِنَّكَ جَوَادٌ كَرِيمٌ	IN-NAKA JAWAADUN KAREEM	Thou art Munificent, Generous.

وكان من دعائه عليه السلام في الصلاة على أتباع الرسل و مصدقيهم

—4—

WA KAANA MIN DUA'AA-IHEE A'LAY-HIS-SALAAMU FEES'-S'ALAATI A'LAAA AT-BAAI'R-RUSULI WAMUS'AD-DIQEEHIM

His Supplication (A.S) in CALLING DOWN BLESSINGS UPON THE FOLLOWERS OF, AND ATTESTERS TO THE MESSENGERS

اَللّٰهُمَّ وَ أَتْبَاعُ الرُّسُلِ وَ مُصَدِّقُوهُمْ مِنْ أَهْلِ الْأَرْضِ بِالْغَيْبِ عِنْدَ مُعَارَضَةِ الْمُعَانِدِينَ لَهُمْ بِالتَّكْذِيبِ	AL-LAAHUM-MA WA AT-BAAU'R-RUSUL WA MUS'AD-DIQOOHUM MIN AH-LIL-AR-Z"I BIL-GHAY-BI I'NDA MUA'ARAZ"ATIL-MUA'ANIDEENA LAHUM BIT-TAK-D'EEB	O ALLAH, 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)—
وَ الْاِشْتِيَاقِ إِلَى الْمُرْسَلِينَ بِحَقَائِقِ الْإِيمَانِ	WALISH-TEEAAQI ILAAL-MUR-SALEENA BIH'AQAAA-IQIL-EEMAAN	they yearned for the emissaries through the realities of faith,

فِي كُلِّ دَهْرٍ وَ زَمَانٍ	FEE KUL-LI DAH-RIW-WA ZAMAAN	in every era and time in which Thou didst
أَرْسَلْتَ فِيهِ رَسُولاً	AR-SAL-TA FEEHEE RASOOLAA	send a messenger and
وَ أَقَمْتَ لِأَهْلِهِ دَلِيلاً	WA AQAM-TA LIAH-LIHEE DALEELAA	set up for the people a director
مِنْ لَدُنْ آدَمَ إِلَى مُحَمَّدٍ صَلَّى اللهُ عَلَيْهِ وَ آلِهِ	MIL-LADUN AAADAMA ILAA MUH'AM-MADIN S'AL-LAAL-LAAHOO A'LAY-HEE WA AAALIH	from the period of Adam down to MUHAMMAD (ALLAH bless him and his Household)
مِنْ أَئِمَّةِ الْهُدَى	MIN A-IM-MATIL-HUDAA	from among the IMAMs of guidance and
وَ قَادَةِ أَهْلِ التُّقَى	WA QAADATI AH-LIT-TUQAA	the leaders of the God-fearing
عَلَى جَمِيعِهِمُ السَّلَامُ	A'LAA JAMEEI'HIMUS-SALAAM	(upon them all be peace)—
فَاذْكُرْهُمْ مِنْكَ بِمَغْفِرَةٍ وَ رِضْوَانٍ	FAD'-KUR-HUM MINKA BIMAGH-FIRATIW-WA RIZ"-WAAN	remember them with forgiveness and good pleasure!
اَللَّهُمَّ وَأَصْحَابُ مُحَمَّدٍ خَاصَّةً	AL-LAAHUM-MA WA AS'-H'AABU MUH'AM-MADIN KHAAAS'-S'ATAN	O ALLAH, and as for the Companions of MUHAMMAD specifically, those
الَّذِينَ أَحْسَنُوا الصَّحَابَةَ	AL-LAD'EENA AH'-SANOOS'-S'AH'AABATA	who did well in companionship,
وَ الَّذِينَ أَبْلَوُا الْبَلَاءَ الْحَسَنَ فِي نَصْرِهِ وَ كَانَفُوهُ وَ أَسْرَعُوا إِلَى وِفَادَتِهِ	WAL-LAD'EENA AB-LAWAL-BALAAA-AL-H'ASANA FEE NAS'-RIHEE WA KAANAFOOHOO WA AS-RAU'WAAA ILAA WIFAADATIH	who stood the good test in helping him,

وَ سَابَقُوْا إِلَى دَعْوَتِهِ وَ اسْتَجَابُوْا لَهُ حَيْثُ أَسْمَعَهُمْ حُجَّةَ رِسَالَاتِهِ	WA SAABAQOO ILAA DAA'-WATIHEE WAS-TAJAABOO LAHOO H'AY-THU AS-MAA'HUM H'UJ-JATA RISAALAATIH	responded to him when he made them hear his messages' argument,
وَ فَارَقُوْا الْأَزْوَاجَ وَ الْأَوْلَادَ فِيْ إِظْهَارِ كَلِمَتِهِ	WA FAARAQOOL-AZ-WAAJA WAL-AW-LAADA FEEE IZ'-HAARI KALIMATIH	separated from mates and children in manifesting his word,
وَ قَاتَلُوْا الْآبَاءَ وَ الْأَبْنَاءَ فِيْ تَثْبِيْتِ نُبُوَّتِهِ وَ انْتَصَرُوْا بِهِ	WA QAATALOOL-ABAAA-A WAL-AB-NAAA-A FEE TATH-BEETI NUBOO-WATIHEE WA ANTAS'AROO BIH	fought against fathers and sons in strengthening his prophecy, and through him gained victory;
وَ مَنْ كَانُوْا مُنْطَوِيْنَ عَلَى مَحَبَّتِهِ يَرْجُوْنَ تِجَارَةً لَنْ تَبُوْرَ فِيْ مَوَدَّتِهِ	WA MAN KAANOO MUNT'AWEENA A'LAA MAH'AB-BATIHEE YAR-JOONA TIJAARATAL-LAN TABOORA FEE MAWAD-DATIH	those who were wrapped in affection for him, hoping for a commerce that comes not to naught[64] in love for him;
وَ الَّذِيْنَ هَجَرَتْهُمُ الْعَشَائِرُ إِذْ تَعَلَّقُوْا بِعُرْوَتِهِ	WAL-LAD'EENA HAJARAT-HUMUL-A'SHAAA-IRU ID' TAA'L-LAQOO BIU'R-WATIH	those who were left by their clans when they clung to his handhold and
وَ انْتَفَتْ مِنْهُمُ الْقَرَابَاتُ إِذْ سَكَنُوْا فِيْ ظِلِّ قَرَابَتِهِ	WANTAFAT MIN-HUMUL-QARAABAATU ID' SAKANOO FEE Z'IL-LI QARAABATIH	denied by their kinsfolk when they rested in the shadow of his kinship;
فَلَا تَنْسَ لَهُمُ اللّٰهُمَّ مَا تَرَكُوْا لَكَ وَ فِيْكَ	FALAA TANSA LAHUMUL-LAAHUM-MA MAA TARAKOO LAKA WA FEEK	forget not, O ALLAH, what they abandoned for Thee and in Thee, and

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وَأَرْضِهِم مِّن رِّضْوَانِكَ	WA AR-Z"IHIM MIR-RIZ"-WAANIK	make them pleased with Thy good pleasure
وَبِمَا حَاشُوا الْخَلْقَ عَلَيْكَ	WA BIMAA H'AASHOOL-KHAL-QA A'LAY-K	for the sake of the creatures they drove to Thee
وَكَانُوا مَعَ رَسُولِكَ دُعَاةً لَّكَ إِلَيْكَ	WA KAANOO MAA' RASOOLIKA DUA'ATAL-LAKA ILAY-K	while they were with Thy Messenger, summoners to Thee for Thee.
وَاشْكُرْهُمْ عَلَى	WA ASH-KUR-HUM A'LAA	Show gratitude to them for
هَجْرِهِمْ فِيكَ دِيَارَ قَوْمِهِمْ	HAJ-RIHIM FEEKA DEEAARA QAW-MIHIM-	leaving the abodes of their people for Thy sake and
وَخُرُوجِهِم مِّن سَعَةِ الْمَعَاشِ إِلَى ضِيقِهِ	WA KHUROOJIHIM MIN SAA'TIL-MAA'ASHI ILAA Z"EEQIH	going out from a plentiful livelihood to a narrow one, and
وَمَن كَثَّرْتَ فِي إِعْزَازِ دِينِكَ مِن مَّظْلُومِهِمْ	WA MAN KATH-THAR-TA FEEE IA'-ZAAZI DEENIKA MIM-MAZ'-LOOMIHIM-	[show gratitude to] those of them who became objects of wrongdoing and whom Thou multiplied in exalting Thy religion.
اللَّهُمَّ وَأَوْصِلْ إِلَى التَّابِعِينَ لَهُم بِإِحْسَانِ الَّذِينَ	AL-LAAHUM-MA WA AW-S'IL ILAAT-TAABIE'ENA LAHUM BIIH'-SAANINL-LAD'EENA	O ALLAH, and give to those who have done well in following the Companions,
يَقُولُونَ: ﴿رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ﴾ خَيْرَ جَزَائِكَ الَّذِينَ	YAQOOLOONA: (RAB-BANAA IGH-FIR LANAA WA LIIKH-WAANINAAL-LAD'EENA SABAQOONAA BIL-EEMAAN) KHAY-RA JAZAAA-IK	who say: (Our Lord, forgive us and our brothers who went before us in faith),[65] Thy best reward; those

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قَصَدُوا سَمْتَهُمْ	AL-LAD'EENA QAS'ADOO SAM-TAHUM	who went straight to the Companions' road,
وَتَحَرَّوْا وِجْهَتَهُمْ	WA TAH'AR-RAW-A WIJ-HATAHUM-	sought out their course, and
وَمَضَوْا عَلَى شَاكِلَتِهِمْ	WA MAZ"AW-A A'LAA SHAAKILATIHIM-	proceeded in their manner.
لَمْ يَثْنِهِمْ رَيْبٌ فِي بَصِيرَتِهِمْ	LAM YATH-NIHIM RAY-BUN FEE BAS'EERATIHIM	No doubt concerning their sure insight diverted them and
وَلَمْ يَخْتَلِجْهُمْ شَكٌّ فِي قَفْوِ آثَارِهِمْ وَالْإِتِّمَامِ بِهِدَايَةِ مَنَارِهِمْ	WA LAM YAKH-TALIJ-HUM SHAK-KUN FEE QAF-WI AAATHAARIHIM WA AAL-AI-TIMAAM BIHIDAAYATI MANAARIHIM	no uncertainty shook them from following in their tracks and being led by the guidance of their light.
مُكَانِفِينَ وَمُوَازِرِينَ لَهُمْ	MUKAANIFEENA WA MUWAAZIREENA LAHUM-	As their assistants and supporters, they
يَدِينُونَ بِدِينِهِمْ	YADEENOONA BIDEENIHIM-	professed their religion,
وَيَهْتَدُونَ بِهَدْيِهِمْ	WA YAH-TADOONA BIHAD-YIHIM-	gained guidance through their guidance,
يَتَّفِقُونَ عَلَيْهِمْ	YAT-TAFIQOONA A'LAY-HIM-	came to agreement with them, and
وَلَا يَتَّهِمُونَهُمْ فِيمَا أَدَّوْا إِلَيْهِمْ	WA LAA YAT-TAHIMOONAHUM FEEMAAA AD-DAW-AAA ILAY-HIM-	never accused them in what they passed on to them.
اَللَّهُمَّ وَصَلِّ عَلَى التَّابِعِينَ مِنْ يَوْمِنَا هَذَا إِلَى يَوْمِ الدِّينِ	AL-LAAHUM-MA WAS'AL-LI A'LAAT-TAABIE'ENA MEE-YAW-MINAA HAD'AAA ILAA YAW-MID-DEEN	O ALLAH, and bless the Followers, from this day of ours to the Day of Doom,
وَعَلَى أَزْوَاجِهِمْ	WA A'LAAA AZ-WAAJIHIM-	their wives,
وَعَلَى ذُرِّيَّاتِهِمْ	WA A'LAA D'UR-REE-YAATIHIM-	their offspring, and

وَعَلَىٰ مَنْ أَطَاعَكَ مِنْهُمْ	WA A'LAA MAN AT'AAA'KA MIN-HUM-	those among them who obey Thee,
صَلَاةً تَعْصِمُهُمْ بِهَا مِنْ مَعْصِيَتِكَ	S'ALAATAN TAA'-S'IMUHUM BIHAA MIM-MAA'-S'EEATIK	with a blessing through which Thou wilt preserve them from disobeying Thee,
وَتَفْسَحُ لَهُمْ فِي رِيَاضِ جَنَّتِكَ	WA TAF-SAHOO LAHUM FEE REEAAZ"I JAN-NATIK	make room for them in the plots of Thy Garden,
وَتَمْنَعُهُمْ بِهَا مِنْ كَيْدِ ٱلشَّيْطَانِ	WA TAM-NAU'HUM BIHAA MIN KAY-DISH-SHAY-T'AAN	defend them from the trickery of SATAN,
وَتُعِينُهُمْ بِهَا عَلَىٰ مَا ٱسْتَعَانُوكَ عَلَيْهِ مِنْ بِرٍّ	WA TUE'ENUHUM BIHAA A'LAA MAS-TAA'ANOOKA A'LAY-HEE MIM-BIR	help them in the piety in which they seek help from Thee,
وَتَقِيهِمْ طَوَارِقَ ٱللَّيْلِ وَٱلنَّهَارِ إِلَّا طَارِقًا يَطْرُقُ بِخَيْرٍ	WA TAQEEHM T'AWAARIQAL-LAY-LI WAN-NAHAARI IL-LAA T'AARIQAY-YAT'-RUQU BIKHAY-R	protect them from sudden events that come by night and—day except the events which come with good—and
وَتَبْعَثُهُمْ بِهَا عَلَىٰ	WA TAB-A'THUHUM BIHAA A'LAA	incite them to
ٱعْتِقَادِ حُسْنِ ٱلرَّجَاءِ لَكَ وَٱلطَّمَعِ فِيمَا عِنْدَكَ	IA'-TIQAADI H'US-NIR-RAJAAA-I LAKA WAT'-T'AMAI' FEEMAA I'NDAK	tie firmly the knot of good hope in Thee, what is with Thee, and
وَتَرْكِ ٱلتُّهَمَةِ فِيمَا تَحْوِيهِ أَيْدِي ٱلْعِبَادِ	WA TAR-KIT-TUH-MATI FEEMAA TAH'-WEEHEEE AY-DEEL-I'BAAD	refrain from ill thoughts [toward Thee] because of what the hands of Thy servants' hold.
لِتَرُدَّهُمْ إِلَى ٱلرَّغْبَةِ إِلَيْكَ وَٱلرَّهْبَةِ مِنْكَ	LITARUD-DAHUM ILAAR-RAGH-BATI ILAY-KA WAR-RAH-BATI MINK	Thus Thou mayest restore them to beseeching Thee and fearing Thee,
وَتُزَهِّدَهُمْ فِي سَعَةِ ٱلْعَاجِلِ	WA TUZAH-HIDAHUM FEE SAA'TIL-A'AJIL	induce them to renounce the plenty of the immediate,

وَ تُحَبِّبَ إِلَيْهِمُ الْعَمَلَ لِلآجِلِ وَ الِاسْتِعْدَادَ لِمَا بَعْدَ الْمَوْتِ	WA TUH'AB-BIBA ILAY-HIMUL-A'MALA LIL-AAAJIL WALIS-TIA'-DAADA LIMAA BAA'-DAL-MAW-T	make them love to work for the sake of the deferred and prepare for what comes after death,
وَ تُهَوِّنَ عَلَيْهِمْ كُلَّ كَرْبٍ يَحِلُّ بِهِمْ يَوْمَ خُرُوجِ الأَنْفُسِ مِنْ أَبْدَانِهَا	WA TUHAW-WINA A'LAY-HIM KUL-LA KAR-BEE-YAH'IL-LU BIHIM YAW-MA KHUROOJIL-ANFUSI MIN AB-DAANIHAA	make easy for them every distress that comes to them on the day when souls take leave from bodies,
وَ تُعَافِيَهُمْ مِمَّا تَقَعُ بِهِ الْفِتْنَةُ مِنْ مَحْذُورَاتِهَا وَ كَبَّةِ النَّارِ وَ طُولِ الْخُلُودِ فِيهَا	WA TUA'AFEEAHUM MIM-MAA TAQAU' BIHIL-FIT-NATU MIM-MAH'-D'OORAATIHAA WA KAB-BATIN-NAARI WA T'OOLIL-KHULOODI FEEHAA	release them from that which brings about the perils of temptation and being thrown down in the Fire and staying forever within it, and
وَ تُصَيِّرَهُمْ إِلَى آمِنِ مَقِيلِ الْمُتَّقِينَ	WA TUS'AY-YIRAHUM ILAAA AM-NIM-MIM-MAQEELIL-MUT-TAQEEN	take them to security, the resting place of the God-fearing.

وكان من دعائه عليه السلام لنفسه و لأهل ولايته

5

WA KAANA MIN DUA'AA-IHEE A'LAY-HIS-SALAAMU LINAF-SIHEE W LIAH-LI WALAAYATIH

His Supplication (A.S) FOR HIMSELF AND THE PEOPLE UNDER HIS GUARDIANSHIP

يَا مَنْ لَا تَنْقَضِي عَجَائِبُ عَظَمَتِهِ	YAA MAL-LAA TANQAZ''EE A'JAAA-IBU A'Z'AMATIH	O He, the wonders of whose mightiness will never end!
صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ	S'AL-LI A'LAA MUH'AM-MADIW-WA AALIH	Bless MUHAMMAD and his Household and
وَ احْجُبْنَا عَنِ الْإِلْحَادِ فِي عَظَمَتِكَ	WA AH'-JUB-NAA A'NIL-IL-H'AADI FEE A'Z'AMATIK	prevent us from deviation concerning Thy mightiness!
وَ يَا مَنْ لَا تَنْتَهِي مُدَّةُ مُلْكِهِ	WA YAA MAL-LAA TANTAHEE MUD-DATU MUL-KIH	He, the term of whose kingdom will never cease!

صَلِّ عَلَىٰ مُحَمَّدٍ وَّآلِهٖ	S'AL-LI A'LAA MUH'AM-MADIW-WA AAALIH	Bless MUHAMMAD and his Household and
وَ أَعْتِقْ رِقَابَنَا مِن نِّقْمَتِكَ	WA AA'-TIQ RIQAABANAA MIN-NAQIMATIK	release our necks from Thy vengeance!
وَيَا مَن لَّا تَفْنَىٰ خَزَآئِنُ رَحْمَتِهٖ	WA YAA MAL-LAA TAF-NAA KHAZAAA-INU RAH'-MATIH	O He, the treasuries of whose mercy will never be exhausted!
صَلِّ عَلَىٰ مُحَمَّدٍ وَّآلِهٖ	S'AL-LI A'LAA MUH'AM-MADIW-WA AAALIH	Bless MUHAMMAD and his Household and
وَ اجْعَل لَّنَا نَصِيبًا فِي رَحْمَتِكَ	WAJ-A'L-LANAA NAS'EEBAA FEE RAH'-MATIK	appoint for us a portion of Thy mercy!
وَيَا مَن تَنقَطِعُ دُونَ رُؤْيَتِهِ الْأَبْصَارُ	WA YAA MAN TANQAT'IU' DOONA ROO-YATIHIL-AB-S'AAR	O He, whom eyes fall short of seeing!
صَلِّ عَلَىٰ مُحَمَّدٍ وَّآلِهٖ	S'AL-LI A'LAA MUH'AM-MADIW-WA AAALIH	Bless MUHAMMAD and his Household and
وَ أَدْنِنَآ إِلَىٰ قُرْبِكَ	WA AD-NINAAA ILAA QUR-BIK	bring us close to Thy nearness!
وَيَا مَن تَصْغُرُ عِندَ خَطَرِهِ الْأَخْطَارُ	WA YAA MAN TAS'-GHURU I'NDA KHAT'ARIHIL-AKH-T'AAR	O He, before whose greatness all great things are small!
صَلِّ عَلَىٰ مُحَمَّدٍ وَّآلِهٖ	S'AL-LI A'LAA MUH'AM-MADIW-WA AAALIH	Bless MUHAMMAD and his Household and
وَ كَرِّمْنَا عَلَيْكَ	WA KAR-RIM-NAA A'LAY-K	give us honor with Thee!
وَيَا مَن تَظْهَرُ عِندَهُ بَوَاطِنُ الْأَخْبَارِ	WA YAA MAN TAZ'-HARU I'NDAHOO BAWAAT'INUL-AKH-BAAR	O He, to whom all hidden tidings are manifest!
صَلِّ عَلَىٰ مُحَمَّدٍ وَّآلِهٖ	S'AL-LI A'LAA MUH'AM-MADIW-WA AAALIHEE	Bless MUHAMMAD and his Household and
وَ لَا تَفْضَحْنَا لَدَيْكَ	WA LAA TAF-Z"AH'-NAA LADAY-K	expose us not before Thee!

اَللّٰهُمَّ	AL-LAAHUM-MA	O ALLAH,
أَغْنِنَا عَنْ هِبَةِ الْوَهَّابِينَ بِهِبَتِكَ	AGH-NINAA A'N HIBATIL-WAH-HAABEENA BIHIBATIK	remove our need for the gifts of the givers through Thy gift,
وَ اَكْفِنَا وَحْشَةَ الْقَاطِعِينَ بِصِلَتِكَ	WA AK-FINAA WAH'-SHATAL-QAAT'IE'ENA BIS'ILATIK	spare us the loneliness of those who break off through Thy joining,
حَتّٰى لَا نَرْغَبَ إِلَى أَحَدٍ مَعَ بَذْلِكَ	H'AT-TAA LAA NAR-GHABA ILAAA AH'ADIM-MAA' BAD'-LIK	that we may beseech no one along with Thy free giving,
وَ لَا نَسْتَوْحِشَ مِنْ أَحَدٍ مَعَ فَضْلِكَ	WA LAA NAS-TAW-H'ISHA MIN AH'ADIM-MAA' FZ"-LIK	that we may feel lonely at no one's absence along with Thy bounty!
اَللّٰهُمَّ فَصَلِّ عَلٰى مُحَمَّدٍ وَ آلِهِ	AL-LAAHUM-MA FAS'AL-LI A'LAA MUH'AM-MADIW-WA AAALIH	O ALLAH, bless MUHAMMAD and his Household,
وَ كِدْ لَنَا وَ لَا تَكِدْ عَلَيْنَا	WA KID LANAA WA LAA TAKID A'LAY-NAA	scheme for us, not against us,
وَ اَمْكُرْ لَنَا وَ لَا تَمْكُرْ بِنَا	WA AM-KUR LANAA WA LAA TAM-KUR BINAA	devise to our benefit, not to our loss, [66]
وَ أَدِلَّ لَنَا وَ لَا تُدِلَّ مِنَّا	WA ADIL-LANAA WA LAA TUDIL MIN-NAA	give the turn to prevail to us, not to others!
اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَ آلِهِ	AL-LAAHUM-MA S'AL-LI A'LAA MUH'AM-MADIW-WA AAALIH	O ALLAH, bless MUHAMMAD and his Household,
وَ قِنَا مِنْكَ	WA QINAA MINK	protect us from Thyself,
وَ اَحْفَظْنَا بِكَ	WA AH'-FAZ'-NAA BIK	safeguard us through Thyself,

[66] The QURAN often mentions ALLAH'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 ALLAH devised, and ALLAH is the best of devisers (3: 54).

وَ اَهْدِنَآ إِلَيْكَ	WA AH-DINAAA ILAY-K	guide us to Thyself, and
وَ لَا تُبَاعِدْنَا عَنْكَ	WA LAA TUBAAI'D-NAA A'NK	take us not far from Thyself![67]
إِنَّ مَنْ تَقِهِ يَسْلَمْ	IN-NA MAN TAQIHEE YAS-LAM-	He whom Thou protectest stays safe,
وَ مَنْ تَهْدِهِ يَعْلَمْ	WA MAN TAH-DIHEE YAA'-LAM-	he whom Thou guidest knows, and
وَ مَنْ تُقَرِّبْهُ إِلَيْكَ يَغْنَمْ	WA MAN TUQAR-RIB-HOOO ILAY-KA YAGH-NAM-	he whom Thou bringest near Thyself takes the spoils.
اَللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ	AL-LAAHUM-MA S'AL-LI A'LAA MUH'AM-MADIW-WA AAALIH	O ALLAH, bless MUHAMMAD and his Household and
وَ اكْفِنَا	WA AK-FINAA	spare us
حَدَّ نَوَآئِبِ الزَّمَانِ	H'AD-DA NAWAAA-IBIZ-ZAMAAN	the cutting edge of time's turning changes,
وَ شَرَّ مَصَآئِدِ الشَّيْطَانِ	WA SHAR-RA MAS'AAA-IDISH-SHAY-T'AAN	the evil of SATAN's snares, and
وَ مَرَارَةَ صَوْلَةِ السُّلْطَانِ	WA MARAARATA S'AW-LATIS-SUL-T'AAN	the bitterness of the sovereign's aggression!
اَللَّهُمَّ إِنَّمَا يَكْتَفِي الْمُكْتَفُونَ بِفَضْلِ قُوَّتِكَ	AL-LAAHUM-MA IN-NAMAA YAK-TAFEEL-MUK-TAFOONA BIFAZ"-LI QOO-WATIK	O ALLAH, the spared are spared only through the bounty of Thy strength,
فَصَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ وَ اكْفِنَا	FAS'AL-LI A'LAA MUH'AM-MADIW-WA AAALIHEE WAK-FINAA	so bless MUHAMMAD and his Household and spare us!
وَ إِنَّمَا يُعْطِي الْمُعْطُونَ مِنْ فَضْلِ جِدَتِكَ	WA IN-NAMAA YUA'-T'EEL-MUA'-T'OONA MIN FAZ"-LI JIDATIK	The givers give only through the bounty of Thy wealth,

[67] ALLAH's protecting the servant from Himself is for Him to guard him against His wrath, 'Guidance to ALLAH' is guidance to His mercy, while being taken 'far from Him' is to be subjected to wrath. Cf. the introduction.

فَصَلِّ عَلَىٰ مُحَمَّدٍ وَآلِهِ وَأَعْطِنَا	FAS'AL-LI A'LAA MUH'AM-MADIW-WA AAALIHEE WA AA'-T'INAA	so bless MUHAMMAD and his Household and give to us!
وَإِنَّمَا يَهْتَدِي ٱلْمُهْتَدُونَ بِنُورِ وَجْهِكَ	WA IN-NAMAA YAH-TADEEL-MUH-TADOONA BINOORI WAJ-HIK	The guided are guided only by the light of Thy face,
فَصَلِّ عَلَىٰ مُحَمَّدٍ وَآلِهِ وَآهْدِنَا	FAS'AL-LI A'LAA MUH'AM-MADIW-WA AAALIHEE WAH-DINAA	so bless MUHAMMAD and his Household and guide us!
ٱللَّهُمَّ إِنَّكَ	AL-LAAHUM-MA IN-NAK	O ALLAH,
مَنْ وَالَيْتَ لَمْ يَضُرُّهُ خِذْلَانُ ٱلْخَاذِلِينَ	MAW-WAALAY-TA LAM YAZ"-RUR-HOO KHID'-LAANUL-KHAAD'ILEEN	he whom Thou befriendest will not be injured by the abandonment of the abandoners,
وَمَنْ أَعْطَيْتَ لَمْ يَنْقُصْهُ مَنْعُ ٱلْمَانِعِينَ	WA MAN AA'-T'AY-TA LAM YANQUS'-HOO MAN-U'L-MAANIE'EN	he to whom Thou givest will not be diminished by the withholding of the withholders,
وَمَنْ هَدَيْتَ لَمْ يُغْوِهِ إِضْلَالُ ٱلْمُضِلِّينَ	WA MAN HADAY-TA LAM YUGH-WIHEEE IZ"-LAALUL-MUZ"IL-LEEN	he whom Thou guidest will not be misled by the misguidance of the misguiders.
فَصَلِّ عَلَىٰ مُحَمَّدٍ وَآلِهِ	FAS'AL-LI A'LAA MUH'AM-MADIW-WA AAALIH	So bless MUHAMMAD and his Household,
وَآمْنَعْنَا بِعِزِّكَ مِنْ عِبَادِكَ	WA AM-NAA'-NAA BII'Z-ZIKA MIN I'BAADIK	defend us from Thy servants through Thy might,
وَأَغْنِنَا عَنْ غَيْرِكَ بِأَرْفَادِكَ	WA AGH-NINAA A'N GHAY-RIKA BIR-FAADIK	free us from need for other than Thee through Thy support, and
وَٱسْلُكْ بِنَا سَبِيلَ ٱلْحَقِّ بِإِرْشَادِكَ	WAS-LUK BINAA SABEELAL-H'AQ-QI BIIR-SHAADIK	make us travel the path of the Truth through Thy right guidance!

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّآلِهٖ وَ اجْعَلْ	AL-LAAHUM-MA S'AL-LI A'LAA MUH'AM-MADIW-WA AAALIH WAJ-A'L-	O ALLAH, bless MUHAMMAD and his Household and put
سَلَامَةَ قُلُوبِنَا فِي ذِكْرِ عَظَمَتِكَ	SALAAMATA QULOOBINAA FEE D'IK-RI A'Z'AMATIK	the soundness of our hearts into the remembrance of Thy mightiness,
وَ فَرَاغَ أَبْدَانِنَا فِي شُكْرِ نِعَمِكَ	WA FARAAGHA AB-DAANINAA FEE SHUK-RI NIA'-MATIK	the idleness of our bodies into giving thanks for Thy favor, and
وَ انْطِلَاقَ أَلْسِنَتِنَا فِي وَصْفِ مِنَّتِكَ	WANT'ILAAQA AL-SINATINAA FEE WAS'-FI MIN-NATIK	the flow of our tongues into the description of Thy kindness!
اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّآلِهٖ وَ اجْعَلْنَا مِنْ	AL-LAAHUM-MA S'AL-LI A'LAA MUH'AM-MADIW-WA AAALIH WAJ-A'L-NAA MIN	O ALLAH, bless MUHAMMAD and his Household, and make us one of Thy
دُعَاتِكَ الدَّاعِينَ إِلَيْكَ	DUA'ATIKAD-DAAE'ENA ILAY-K	summoners who summon to Thee,
وَ هُدَاتِكَ الدَّالِّينَ عَلَيْكَ	WA HUDAATIKAD-DAAAL-LEENA A'LAY-K	Thy guiders who direct to Thee, and
وَ مِنْ خَاصَّتِكَ الْخَاصِّينَ لَدَيْكَ	WA MIN KHAAAS'-S'ATIKAL-KHAAAS'-S'EENA LADAY-K	Thy special friends whom Thou hast singled out!
يَا أَرْحَمَ الرَّاحِمِينَ	YAAA AR-H'AMAR-RAAH'IMEEN	O Most Merciful of the merciful!

6

وكان من دعائه عليه السلام عند الصباح والمساء

WA KAANA MIN DUA'AA-IHEE A'LAY-HIS-SALAAMU I'NDAS'-S'ABAAH'A WAL-MASAAA-I

His Supplication (A.S) IN MORNING AND EVENING

اَلْحَمْدُ لِلّٰهِ الَّذِي	AAL-H'AM-DU LIL-LAAHIL-LAD'EE	Praise belongs to ALLAH,
خَلَقَ اللَّيْلَ وَ النَّهَارَ بِقُوَّتِهِ	KHALAQAL-LAY-LA WAN-NAHAARA BIQOO-WATIH	who created night and day through His strength,

وَمَيَّزَ بَيْنَهُمَا بِقُدْرَتِهِۦ	WA MAY-YAZA BAY-NAHUMAA BIQUD-RATIH	set them apart through His power, and
وَجَعَلَ لِكُلِّ وَاحِدٍ مِّنْهُمَا حَدًّا مَّحْدُودًا وَّأَمَدًا مَّمْدُودًا	WA JAA'LA LIKUL-LI WAAH'IDIM-MINHUMAA H'AD-DAM-MAH'-DOODAW-WA AMADAM-MAM-DOODAA	appointed for each a determined limit and a drawn-out period.
يُولِجُ كُلَّ وَاحِدٍ مِّنْهُمَا فِى صَاحِبِهِۦ وَيُولِجُ صَاحِبَهُۥ فِيهِ	YOOLIJU KUL-LA WAAH'IDIM-MIN-HUMAA FEE S'AAH'IBIHEE WA YOOLIJU S'AAH'IBAHOO FEEH	He makes each of the two enter into its companion, and makes its companion enter into it,
بِتَقْدِيرٍ مِّنْهُ لِلْعِبَادِ فِيمَا يَغْذُوهُم بِهِۦ وَيُنشِئُهُمْ عَلَيْهِ	BITAQ-DEERIM-MIN-HOO LIL-I'BAADI FEEMAA YAGH-D'OOHUM BIHEE WA YUNSHI-UHUM A'LAY-H	as an ordainment from Him for His servants in that through which He feeds them and with which He makes them grow.
فَخَلَقَ لَهُمُ ٱلَّيْلَ لِيَسْكُنُوا۟ فِيهِ مِنْ حَرَكَاتِ ٱلتَّعَبِ وَنَهَضَاتِ ٱلنَّصَبِ	FAKHALAQA LAHUMUL-LAY-L LEEAS-KUNOO FEEHEE MIN H'ARAKAATIT-TAA'BI WA NAHAZ"AATIN-NAS'AB	He created for them the night, that they might rest in it[68] from tiring movements and wearisome exertions and
وَجَعَلَهُۥ لِبَاسًا لِّيَلْبَسُوا۟ مِن رَّاحَتِهِۦ وَمَنَامِهِۦ فَيَكُونَ ذَٰلِكَ لَهُمْ جَمَامًا وَقُوَّةً وَلِيَنَالُوا۟ بِهِۦ لَذَّةً وَشَهْوَةً	WA JAA'LAHOO LIBAASAL-LEEAL-BASOO MIR-RAAH'ATIHEE WAMANAAMIHEE FAYAKOONA D'ALIKA LAHUM JAMAAMAW-WAQOO-WAH WA LEEANAALOO BIHEE LAD'-D'ATAW-WASHAH-WAH	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,
وَخَلَقَ لَهُمُ ٱلنَّهَارَ مُبْصِرًا	WA KHALAQA LAHUMUN-NAHAARA MUB-S'IRA	He created for them the daytime, giving sight,

[68] 10: 67

لِيَبْتَغُواْ فِيهِ مِن فَضْلِهِ	LEEAB-TAGHOO FEEHEE MIN FAZ"-LIH	that they might seek within it of His bounty, [69]
وَلِيَسَّبَّبُواْ إِلَى رِزْقِهِ	WA LEEATASAB-BABOO ILAA RIZ-QIH	find the means to His provision, and
وَيَسْرَحُواْ فِي أَرْضِهِ طَلَبًا لِمَا فِيهِ	WA YAS-RAH'OO FEEE AR-Z"IH	roam freely in His earth, searching for that through which
تَبْلُ ٱلْعَاجِلِ مِن دُنْيَاهُمْ	T'ALABAL-LIMAA FEEH NAY-LUL-A'AJILI MIN DUNYAAHUM-	to attain the immediate in their life in this world and
وَدَرَكُ ٱلْآجِلِ فِي أُخْرَاهُمْ	WA DARAKUL-AAAJILI FEEE UKH-RAAHUM-	to achieve the deferred in their life to come.
بِكُلِّ ذَٰلِكَ	BIKUL-LI D'ALIKA	Through all of this He
يُصْلِحُ شَأْنَهُمْ	YUS'-LIHOO SHAA-NAHUM-	sets right their situation,
وَيَبْلُوٓاْ أَخْبَارَهُمْ	WA YAB-LOOO AKH-BAARAHUM-	tries their records, [70] and
وَيَنظُرُ كَيْفَ هُمْ	WA YANZ'URU KAY-FA HUM	watches their state in
فِي أَوْقَاتِ طَاعَتِهِ	FEEE AW-QAATI T'AAA'TIH	the times for obeying Him,
وَمَنَازِلِ فُرُوضِهِ	WA MANAAZILI FUROOZ"IH	the waystations of His obligations, and
وَمَوَاقِعِ أَحْكَامِهِ	WA MAWAAQII' AH'-KAAMIH	the places of His ordinances,
﴿لِيَجْزِيَ ٱلَّذِينَ أَسَآءُواْ بِمَا عَمِلُواْ	(LEEAJ-ZEEAL-LAD'EENA ASAAA-OO BIMAA A'MILOO	(That He may repay those who do evil with what they have done and

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[69] 17: 12

[70] Allusion to 47: 31: We shall assuredly try you until We know those of you who struggle and are steadfast, and try your records.

وَيَجْزِيَ ٱلَّذِينَ أَحْسَنُواْ بِٱلْحُسْنَى ﴾	WA YAJ-ZEEAL-LAD'EENA AH'-SANOO BIL-H'US-NAA)	repay those who do good with goodness).[71]
ٱللَّهُمَّ فَلَكَ ٱلْحَمْدُ عَلَىٰ مَا	AL-LAAHUM-MA FALAKAL-H'AM-DU A'LAA MAA	O ALLAH, to Thee belongs praise for
فَلَقْتَ لَنَا مِنَ ٱلْإِصْبَاحِ	FALAQ-TA LANAA MINAL-IS'-BAAH'	the sky Thou hast split into dawn for us, [72]
وَمَتَّعْتَنَا بِهِۦ مِن ضَوْءِ ٱلنَّهَارِ	WA MAT-TAA'-TANAA BIHEE MIN Z"AW-IN-NAHAAR	giving us to enjoy thereby the brightness of daytime,
وَبَصَّرْتَنَا مِن مَّطَالِبِ ٱلْأَقْوَاتِ	WA BAS'-S'AR-TANAA MIM-MAT'AALIBIL-AQ-WAAT	showing us sought-after nourishments, and
وَوَقَيْتَنَا فِيهِ مِن طَوَارِقِ ٱلْآفَاتِ	WA WAQAY-TANAA FEEHEE MIN T'AWAARIQIL-AAAFAAT	protecting us from the striking of blights.
أَصْبَحْنَا وَأَصْبَحَتِ ٱلْأَشْيَآءُ كُلُّهَا بِجُمْلَتِهَا لَكَ	AS'-BAH'-NAA WA AS'-BAH'ATIL-ASH-YAAA-U KUL-LUHAA BIJUM-LATIHAA LAK	In the morning we and all things, every one, rise for Thee,
سَمَآؤُهَا وَأَرْضُهَا	SAMAAAW-UHAA WA AR-Z"UHAA	the heaven and the earth and
وَمَا بَثَثْتَ فِي كُلِّ وَاحِدٍ مِّنْهُمَا	WA MAA BATHATH-TA FEE KUL-LI WAAH'IDIM-MIN-HUMAA	what Thou hast scattered in each,
سَاكِنُهُۥ وَمُتَحَرِّكُهُۥ	SAAKINUHOO WA MUTAH'AR-RIKUH	the still and the moving,
وَمُقِيمُهُۥ وَشَاخِصُهُۥ	WA MUQEEMUHOO WA SHAAKHIS'UH	the resident and the journeying,
وَمَا عَلَا فِي ٱلْهَوَآءِ	WA MAA A'LAA FIL-HAWAAA-I	what towers up in the air and
وَمَا كَنَّ تَحْتَ ٱلثَّرَىٰ	WA MAA KAN-NA TAH'-TATH-THARAA	what hides under the ground.

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[71] 53: 31

[72] Allusion to 6: 96: He splits the sky into dawn.

أَصْبَحْنَا فِي قَبْضَتِكَ	AS'-BAH'-NAA FEE QAB-Z"ATIK	O We rise In the morning in Thy grasp:
يَحْوِينَا مُلْكُكَ وَ سُلْطَانُكَ	YAH'-WEENAA MUL-KUKA WA SUL-T'AANUK	Thy kingdom and authority contain us and
وَ تَضُمُّنَا مَشِيَّتُكَ	WA TAZ"UM-MUNAA MASHEE-YATUK	Thy will embraces us.
وَ نَتَصَرَّفُ عَنْ أَمْرِكَ	WA NATAS'AR-RAFU A'N AM-RIK	We move about by Thy command and
وَ نَتَقَلَّبُ فِي تَدْبِيرِكَ	WA NATAQAL-LABU FEE TAD-BEERIK	turn this way and that through Thy governing.
لَيْسَ لَنَا مِنَ الْأَمْرِ إِلَّا مَا قَضَيْتَ	LAY-SA LANAA MINAL-AM-RI IL-LAA MAA QAZ"AY-T	We own nothing of the affair except what Thou hast decreed and
وَ لَا مِنَ الْخَيْرِ إِلَّا مَا أَعْطَيْتَ	WA LAA MINAL-KHAY-RI IL-LAA MAAA AA'-T'AY-T	nothing of the good except what Thou hast given.
وَ هَذَا يَوْمٌ حَادِثٌ جَدِيدٌ	WA HAD'AA YAW-MUN H'AADITHUN JADEED	This is a fresh, new day,
وَ هُوَ عَلَيْنَا شَاهِدٌ عَتِيدٌ	WA HUWA A'LAY-NAA SHAAHIDUN A'TEED	over us a ready witness.
إِنْ أَحْسَنَّا وَدَّعَنَا بِحَمْدٍ	IN AH'-SAN-NAA WAD-DAA'NAA BIH'AM-D	If we do good, it will take leave from us with praise, and
وَ إِنْ أَسَأْنَا فَارَقَنَا بِذَمٍّ	WA IN ASAA-NAA FAARAQANAA BID'AM	If we do evil, it will part from us in blame.
اَللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ	AL-LAAHUM-MA S'AL-LI A'LAA MUH'AM-MADIW-WA AAALIH	O ALLAH, bless MUHAMMAD and his Household,
وَ ارْزُقْنَا حُسْنَ مُصَاحَبَتِهِ	WAR-ZUQ-NAA H'US-NA MUS'AAH'ABATIH	provide us with the day's good companionship and
وَ اعْصِمْنَا مِنْ سُوءِ مُفَارَقَتِهِ	WA AA'-S'IM-NAA MIN SOOO-I MUFAARAQATIH	preserve us against parting from it badly
بِارْتِكَابِ جَرِيرَةٍ	BIR-TIKAABI JAREERAH	by doing a misdeed
أَوِ اقْتِرَافِ صَغِيرَةٍ أَوْ كَبِيرَةٍ	AWI AQ-TIRAAFI S'AGHEERATIN AW KABEERAH	or committing a sin, whether small or a great

وَأَجْزِلْ لَنَا فِيهِ مِنَ الْحَسَنَاتِ	WA AJ-ZIL-LANAA FEEHEE MINAL-H'ASANAAT	Make our good deeds within it plentiful
وَأَخْلِنَا فِيهِ مِنَ السَّيِّئَاتِ	WA AKH-LINAA FEEHEE MINAS-SAY-YI-AAT	empty us therein of evil deeds, and
وَآمْلَأْ لَنَا مَا بَيْنَ طَرَفَيْهِ	WA AM-LAA LANAA MAA BEENA T'ARAFAY-HEE	fill what lies between its two sides for us with
حَمْدًا وَشُكْرًا	H'AM-DAW-WASHUK-RAA	praise and thanksgiving,
وَأَجْرًا وَذُخْرًا	WA AJ-RAW-WA D'UKH-RAA	wages and stores,
وَفَضْلًا وَإِحْسَانًا	WA FAZ"-LAW-WA IH'-SAANAA	bounty and beneficence!
اَللَّهُمَّ يَسِّرْ عَلَى الْكِرَامِ الْكَاتِبِينَ مُؤْنَتَنَا	AL-LAAHUM-MA YAS-SIR A'LAAL-KIRAAMIL-KAATIBEENA MAW-UNATANAA	O ALLAH, ease our burden on the Noble Writers, [73]
وَآمْلَأْ لَنَا مِنْ حَسَنَاتِنَا صَحَائِفَنَا	WA AM-LAA LANAA MIN H'ASANAATINAA S'AH'AAA-IFANAA	fill our pages for us with our good deeds, and
وَلَا تُخْزِنَا عِنْدَهُمْ بِسُوءِ أَعْمَالِنَا	WA LAA TUKH-ZINAA I'NDAHUM BISOOO-I AA'-MAALINAA	degrade us not before them with our evil works!
اَللَّهُمَّ آجْعَلْ لَنَا فِي كُلِّ سَاعَةٍ مِنْ سَاعَاتِهِ	AL-LAAHUM-MA AJ-A'L-LANAA FEE KUL-LI SAAA'TIM-MIN SAAA'ATIH	O ALLAH, appoint for us in each of the day's hours
حَظًّا مِنْ عِبَادِكَ	H'AZ'-Z'AM-MIN I'BAADIK	a share from Thy servants,
وَنَصِيبًا مِنْ شُكْرِكَ	WA NAS'EEBAM-MIN SHUK-RIK	a portion of giving thanks to Thee, and
وَشَاهِدَ صِدْقٍ مِنْ مَلَائِكَتِكَ	WA SHAAHIDA S'ID-QIM-MIM-MALAAA-IKATIK	a truthful witness among Thy angels!

[73] Cf. above, 3.18.

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَآلِهٖ	AL-LAAHUM-MA S'AL-LI A'LAA MUH'AM-MADIW-WA AAALIH	O ALLAH, bless MUHAMMAD and his Household and
وَ احْفَظْنَا مِنْ	WA AH'-FAZ'-NAA	safeguard us from
بَيْنِ أَيْدِينَا، وَمِنْ خَلْفِنَا	MIM-BAY-NI AY-DEENAA، WA MIN KHAL-FINAA	before us and behind us,
وَعَنْ أَيْمَانِنَا، وَعَنْ شَمَآئِلِنَا،	WA A'N AY-MAANINAA، WA A'N SHAMAAA-ILINAA،	from our right hands and our left hands, and
وَمِنْ جَمِيعِ نَوَاحِينَا حِفْظًا	WA MIN JAMEEI' NAWAAH'EENAA H'IF-Z'AA	from all our directions, [74] a safeguarding that will
عَاصِمًا مِنْ مَعْصِيَتِكَ	A'AS'IMAM-MIM-MAA'-S'EEATIK	preserve from disobeying Thee,
هَادِيًا إِلٰى طَاعَتِكَ	HAADEEAN ILAA T'AAA'TIK	guide to obeying Thee, and
مُسْتَعْمِلاً لِمَحَبَّتِكَ	MUS-TAA'-MILAL-LIMAH'AB-BATIK	be employed for Thy love!
اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَآلِهٖ	AL-LAAHUM-MA S'AL-LI A'LAA MUH'AM-MADIW-WA AAALIH	O ALLAH, bless MUHAMMAD and his Household and
وَوَفِّقْنَا فِي يَوْمِنَا هٰذَا وَلَيْلَتِنَا هٰذِهٖ، وَفِي جَمِيعِ أَيَّامِنَا	WA WAF-FIQ-NAA FEE YAW-MINAA HAD'AA WA LAY-LATINAA HAD'IHI، WA FEE JAMEEI' AY-YAAMINAA	give us success in this day of ours, this night of ours, and in all our days, to
لِاسْتِعْمَالِ الْخَيْرِ	LIAS-TIA'-MAALIL-KHAY-R	employ the good,
وَهِجْرَانِ الشَّرِّ	WA HIJ-RAANISH-SHAR	stay away from the evil,
وَشُكْرِ النِّعَمِ	WA SHUK-RIN-NIA'M	give thanks for favors,
وَاتِّبَاعِ السُّنَنِ	WA AT-TIBAAI'S-SUNAN	follow the SUNNA's norms,

[74] Allusion to Satan's words in the QURAN (7: 17): I shall come on them from before them and from behind them, from their right and their left hands; Thou wilt not find most of them thankful.

وَ مُجَانَبَةِ ٱلْبِدَعِ	WA MUJAANABATIL-BIDAA'-	avoid innovations,
وَ ٱلْأَمْرِ بِٱلْمَعْرُوفِ	WAL-AM-RI BIL-MAA'-ROOF	enjoin good behavior,
وَ ٱلنَّهْيِ عَنِ ٱلْمُنكَرِ	WAN-NAH-YI A'NIL-MUNKAR	forbid the disapproved,
وَ حِيَاطَةِ ٱلْإِسْلَامِ	WA H'EEAAT'ATIL-IS-LAAM	defend Islam,
وَ ٱنتِقَاصِ ٱلْبَاطِلِ وَ إِذْلَالِهِ	WA ANTIQAAS'IL-BAATILI WA ID'-LAALIH	diminish falsehood and abase it,
وَ نُصْرَةِ ٱلْحَقِّ وَ إِعْزَازِهِ	WA NUS'-RATIL-H'AQ-QI WA IA'-ZAAZIH	help the truth and exalt it,
وَ إِرْشَادِ ٱلضَّآلِّ	WA IR-SHAADIZ"-Z"AAAL	guide the misguided,
وَ مُعَاوَنَةِ ٱلضَّعِيفِ	WA MUA'AWANATIZ"-Z"AE'EF	assist the weak, and
وَ إِدْرَاكِ ٱللَّهِيفِ	WA ID-RAAKIL-LAAHEEF	reach out to the troubled!
ٱللَّهُمَّ صَلِّ عَلَىٰ مُحَمَّدٍ وَ آلِهِ وَ ٱجْعَلْهُ	AL-LAAHUM-MA S'AL-LI A'LAA MUH'AM-MADIW-WA AAALIH WAJ-A'L-HOOO	O ALLAH, bless MUHAMMAD and his Household and make this (day)
أَيْمَنَ يَوْمٍ عَهِدْنَاهُ	AY-MANA YAW-MIN A'HID-NAAH	the most fortunate day we have known,
وَ أَفْضَلَ صَاحِبٍ صَحِبْنَاهُ	WA AF-Z"ALA S'AAH'IBIN S'AH'IB-NAAH	the most excellent companion we have accompanied, and
وَ خَيْرَ وَقْتٍ ظَلِلْنَا فِيهِ	WA KHAY-RA WAQ-TIN Z'ALIL-NAA FEEH	the best time in which we have lingered!
وَ ٱجْعَلْنَا مِنْ	WAJ-A'L-NAA MIN	Place us among

أَرْضَى مَنْ مَرَّ عَلَيْهِ اللَّيْلُ وَ النَّهَارُ مِنْ جُمْلَةِ خَلْقِكَ	AR-Z"AA MAM-MAR-RA A'LAY-HIL-LAY-LU WAN-NAHAARU MIN JUM-LATI KHAL-QIK	the most satisfied of all Thy creatures whom night and day have passed by,
أَشْكَرَهُمْ لِمَا أَوْلَيْتَ مِنْ نِعَمِكَ	ASH-KARAHUM LIMAAA AW-LAY-TA MIN-NIA'MIK	the most thankful of them for the favors Thou hast done,
وَ أَقْوَمَهُمْ بِمَا شَرَعْتَ مِنْ شَرَائِعِكَ	WA AQ-WAMAHUM BIMAA SHARAA'-TA MIN SHARAAA-II'K	the firmest of them in the laws Thou hast set down in the SHAREEA'H, and
وَ أَوْقَفَهُمْ عِنْدَ مَا حَذَّرْتَ مِنْ نَهْيِكَ	WA AW-QAFAHUM A'M-MAA H'AD'-D'AR-TA MIN-NAH-YIK	the most unyielding of them toward the prohibited acts against which Thou hast cautioned!
اَللَّهُمَّ إِنِّي أُشْهِدُكَ وَ كَفَى بِكَ شَهِيداً	AL-LAAHUM-MA IN-NEEE USH-HIDUKA WA KAFAA BIKA SHAHEEDAA	O ALLAH, I call Thee to witness—and Thou art sufficient witness—and
وَ أُشْهِدُ سَمَائَكَ وَ أَرْضَكَ وَ مَنْ أَسْكَنْتَهُمَا مِنْ مَلَائِكَتِكَ وَ سَائِرِ خَلْقِكَ	WA USH-HIDU SAMAAA-AKA WA AR-Z"AKA WA MAN AS-KANTAHUMAA MIM-MALAAA-IKATIKA WA SAAA-IRI KHAL-QIK	I call Thy heaven and Thy earth to witness and Thy angels and Thy other creatures who inhabit them
فِي يَوْمِي هَذَا، وَ سَاعَتِي هَذِهِ، وَ لَيْلَتِي هَذِهِ، وَ مُسْتَقَرِّي هَذَا	FEE YAW-MEE HAD'AA، WA SAAA'TEE HAD'IH، WA LAY-LATEE HAD'IH WA MUS-TAQAR-REE HAD'AA	in this my day, this my hour, this my night, and this my resting place,
أَنِّي أَشْهَدُ أَنَّكَ أَنْتَ اللَّهُ الَّذِي	AN-NEEE ASH-HADU AN-NAKA ANTAL-LAAHOOL-LAD'EE	that I bear witness that Thou art ALLAH,
لَا إِلَهَ إِلَّا أَنْتَ	LAAA ILAHA IL-LAAA ANT	other than whom there is no god,
قَائِمٌ بِالْقِسْطِ	QAAA-IMUM-BIL-QIS-T'	Upholding justice,
عَدْلٌ فِي الْحُكْمِ	A'D-LUN FIL-H'UK-M	Equitable in judgment,

رَءُوفٌ بِٱلْعِبَادِ	RA-OOFUM-BIL-I'BAAD	Clement to the servants, [75]
مَالِكُ ٱلْمُلْكِ	MAALIKUL-MUL-K	Master of the kingdom, [76]
رَحِيمٌ بِٱلْخَلْقِ	RAH'EEMUM-BIL-KHAL-Q	Compassionate to the creatures, and
وَأَنَّ مُحَمَّدًا عَبْدُكَ وَرَسُولُكَ	WA AN-NA MUH'AM-MADAN A'B-DUKA WARASOOLUK	that MUHAMMAD is Thy servant and Thy messenger,
وَخِيَرَتُكَ مِنْ خَلْقِكَ	WA KHEEARATUKA MIN KHAL-QIK	Thy chosen from among Thy creatures.
حَمَّلْتَهُ رِسَالَتَكَ فَأَدَّاهَا	H'AM-MAL-TAHOO RISAALATAKA FAAD-DAAHAA	Thou didst charge him with Thy message and he delivered it;
وَأَمَرْتَهُ بِٱلنُّصْحِ لِأُمَّتِهِ فَنَصَحَ لَهَا	WA AMAR-TAHOO BIN-NUS'-HEE LIUM-MATIHEE FANAS'AH'A LAHAA	Thou didst command him to counsel his community and he counseled it.
ٱللَّهُمَّ فَصَلِّ عَلَىٰ مُحَمَّدٍ وَآلِهِ أَكْثَرَ مَا صَلَّيْتَ عَلَىٰ أَحَدٍ مِنْ خَلْقِكَ	AL-LAAHUM-MA FAS'AL-LI A'LAA MUH'AM-MADIW-WA AAALIH AK-THARA MAA S'AL-LAY-TA A'LAAA AH'ADIM-MIN KHAL-QIK	O ALLAH, so bless MUHAMMAD and his Household more than Thou hast blessed any of Thy creatures!
وَآتِهِ عَنَّا أَفْضَلَ مَا آتَيْتَ أَحَدًا مِنْ عِبَادِكَ	WA AAATIHEE A'N-NAAA AF-Z"ALA MAAA AAATAY-TA AH'ADAM-MIN I'BAADIK	Give him for our sake the best Thou hast given any of Thy servants, and

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[75] 2: 207

[76] 3: 26

وَ اَجْزِهِ عَنَّا اَفْضَلَ وَ اَكْرَمَ مَا جَزَيْتَ اَحَدًا مِنْ اَنْبِيَآئِكَ عَنْ اُمَّتِهِ	WA AJ-ZIHEE A'N-NAAA AF-Z"ALA WA AK-RAMA MAA JAZAY-TA AH'ADAM-MIN AMBEEAAA-IKA A'N UM-MATIH	repay him on our behalf better and more generously than Thou hast repaid any of Thy prophets on behalf of his community!
اِنَّكَ اَنْتَ الْمَنَّانُ بِالْجَسِيمِ	IN-NAK ANTAL-MAN-NAANU BIL-JASEEM	Thou art All-kind with immensity,
وَ الْغَافِرُ لِلْعَظِيمِ	WA AL-GHAAFIRU LIL-A'Z'EEM	the Forgiver of the great, and
وَ اَنْتَ اَرْحَمُ مِنْ كُلِّ رَحِيمٍ	WA ANTA AR-H'AMU MIN KUL-LI RAH'EEM	Thou art more merciful than every possessor of mercy!
فَصَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ الطَّيِّبِينَ الطَّاهِرِينَ الْاَخْيَارِ الْاَنْجَبِينَ	FAS'AL-LI A'LAA MUH'AM-MADIW-WA AALIHIT'-T'AY-YIBEENAT'-T'AAHIREENAL-AKH-YAARIL-ANJABEEN	So bless MUHAMMAD and his Household, the good, the pure, the chosen, the most distinguished!

وكان من دعائه عليه السلام

إذا عرضت له مُهِمَّة، أو نزلت به مُلِمَّة، و عند الكرب

—7—

His Supplication (A.S)

WHEN FACED WITH A WORRISOME TASK, OR WHEN MISFORTUNE DESCENDED, AND AT THE TIME OF DISTRESS

WA KAANA MIN DUA'AA-IHEE A'LAY-HIS-SALAAMU ID'AA A'RAZ"AT LAHOO MUHIM-MATUN AW NAZALAT BIHEE MULIM-MATUN WA I'NDAL-KAR-B

يَا مَنْ تُحَلُّ بِهِ عُقَدُ الْمَكَارِهِ	YAA MAN TUH'AL-LU BIHEE U'QADUL-MAKAARIH	O He, through whom the knots of detested things are untied!
وَيَا مَنْ يُفْثَأُ بِهِ حَدُّ الشَّدَآئِدِ	WA YAA MAY-YUF-THAA BIHEE H'AD-DUSH-SHADAAA-ID	O He through whom the cutting edge of hardships is blunted!

وَيَا مَنْ يُلْتَمَسُ مِنْهُ الْمَخْرَجُ إِلَى رَوْحِ الْفَرَجِ	WA YAA MAY-YUL-TAMASU MIN-HUL-MAKH-RAJU ILAA RAW-H'IL-FARAJ	O He, from whom is begged the outlet to the freshness of relief!
ذَلَّتْ لِقُدْرَتِكَ الصِّعَابُ	D'AL-LAT LIQUD-RATIKAS'-S'IA'AB	Intractable affairs yield to Thy power,
وَتَسَبَّبَتْ بِلُطْفِكَ الْأَسْبَابُ	WA TASAB-BABAT BILUT'-FIKAL-AS-BAAB	means are made ready by Thy gentleness,
وَجَرَى بِقُدْرَتِكَ الْقَضَاءُ	WA JARAA BIQUD-RATIKAL-QAZ"AAA-	the decree goes into effect through Thy power, and
وَمَضَتْ عَلَى إِرَادَتِكَ الْأَشْيَاءُ فَهِيَ	WA MAZ"AT A'LAAA IRAADATIKAL-ASH-YAAA-U FAHEEA	all things proceed according to Thy desire.
بِمَشِيَّتِكَ دُونَ قَوْلِكَ مُؤْتَمِرَةٌ	BIMASHEE-YATIKA DOONA QAW-LIKA MOO-TAMIRAH	By Thy desire they follow Thy command without Thy word and
وَبِإِرَادَتِكَ دُونَ نَهْيِكَ مُنْزَجِرَةٌ	WA BIIRAADATIKA DOONA NAH-YIKA MUNZAJIRAH	by Thy will they obey Thy bans without Thy prohibition.
أَنْتَ الْمَدْعُوُّ لِلْمُهِمَّاتِ	ANTAL-MAD-U'W-WU LIL-MUHIM-MAAT	Thou art the supplicated in worries and
وَأَنْتَ الْمَفْزَعُ فِي الْمُلِمَّاتِ	WA ANTAL-MAF-ZAU' FIL-MULIM-MAAT	the place of flight in misfortunes;
لَا يَنْدَفِعُ مِنْهَا إِلَّا مَا دَفَعْتَ	LAA YANDAFIU' MIN-HAAA IL-LAA MAA DAFAA'-T	none of them is repelled unless Thou repellest,
وَلَا يَنْكَشِفُ مِنْهَا إِلَّا مَا كَشَفْتَ	WA LAA YANKASHIFU MIN-HAAA IL-LAA MAA KASHAF-T	none is removed unless Thou removest.
وَقَدْ نَزَلَ بِي يَا رَبِّ مَا قَدْ تَكَأَدَنِي ثِقْلُهُ	WA QAD NAZALA BEE YAA RAB-BI MAA QAD T-TAKAA-ADANEE THIQ-LUH	Upon me has come down, My Lord, something whose weight burdens me and
وَأَلَمَّ بِي مَا قَدْ بَهَظَنِي حَمْلُهُ	WA ALAM-MA BEE MAA QAD BAHAZ'ANEE H'AM-LUH	upon me has fallen something whose carrying oppresses me.

وَ بِقُدْرَتِكَ أَوْرَدْتَهُ عَلَيَّ	WA BIQUD-RATIKA AW-RAT-TAHOO A'LAY	Through Thy power Thou hast brought it down upon me and
وَ بِسُلْطَانِكَ وَجَّهْتَهُ إِلَيَّ	WA BISUL-T'AANIKA WAJ-JAH-TAHOOO ILAY	through Thy authority Thou hast turned it toward me.
فَلَا مُصْدِرَ لِمَا أَوْرَدْتَ	FALAA MUS'-DIRA LIMAAA AW-RAT-T	None can send away what Thou hast brought,
وَ لَا صَارِفَ لِمَا وَجَّهْتَ	WA LAA S'AARIFA LIMAA WAJ-JAH-T	none can deflect what Thou hast turned,
وَ لَا فَاتِحَ لِمَا أَغْلَقْتَ	WA LAA FAATIH'A LIMAAA AGH-LAQ-T	none can open what Thou hast closed,
وَ لَا مُغْلِقَ لِمَا فَتَحْتَ	WA LAA MUGH-LIQA LIMAA FATAH'-T	none can close what Thou hast opened,
وَ لَا مُيَسِّرَ لِمَا عَسَّرْتَ	WA LAA MUYAS-SIRA LIMAA A'S-SAR-T	none can make easy what Thou hast made difficult,
وَ لَا نَاصِرَ لِمَنْ خَذَلْتَ	WA LAA NAAS'IRA LIMAN KHAD'AL-T	none can help him whom Thou hast abandoned.
فَصَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ	FAS'AL-LI A'LAA MUH'AM-MADIW-WA AAALIH	So bless MUHAMMAD and his Household,
وَ افْتَحْ لِي يَا رَبِّ بَابَ الْفَرَجِ بِطَوْلِكَ	WA AF-TAH' LEE YAA RAB-BI BAABAL-FARAJI BIT'AW-LIK	open for me, my Lord, the door of relief through Thy graciousness,
وَ اكْسِرْ عَنِّي سُلْطَانَ الْهَمِّ بِحَوْلِكَ	WA AK-SIR A'N-NEE SUL-T'AANAL-HAM-MI BIH'AW-LIK	break from me the authority of worry by Thy strength,
وَ أَنِلْنِي حُسْنَ النَّظَرِ فِيمَا شَكَوْتُ	WA ANIL-NEE H'US-NAN-NAZ'ARI FEEMAA SHAKAW-T	confer the beauty of Thy gaze upon my complaint,
وَ أَذِقْنِي حَلَاوَةَ الصُّنْعِ فِيمَا سَأَلْتُ	WA AD'IQ-NEE H'ALAAWATAS'-S'UN-I' FEEMAA SAAL-T	let me taste the sweetness of benefaction in what I ask,
وَ هَبْ لِي مِنْ لَدُنْكَ رَحْمَةً وَ فَرَجًا هَنِيئًا	WA HAB LEE MIL-LADUNKA RAH'-MATAW-WA FARAJAN HANEE-AA	give me from Thyself mercy and wholesome relief, and

وَ اجْعَلْ لِي مِنْ عِنْدِكَ مَخْرَجًا وَحِيًّا	WAJ-A'L-LEE MIN I'NDIKA MAKH-RJAW-WAH'EE-YAA	appoint for me from Thyself a quick way out!
وَ لَا تَشْغَلْنِي بِالْاِهْتِمَامِ عَنْ تَعَاهُدِ فُرُوضِكَ	WA LAA TASH-GHAL-NEE BIIAH-TIMAAMI A'N TAA'AHUDI FUROOZ"IK	Distract me not through worry from observing Thy obligations and
وَ اسْتِعْمَالِ سُنَّتِكَ	WAS-TIA'-MAALI SUN-NATIK	acting in accordance with Thy prescriptions.
فَقَدْ ضِقْتُ لِمَا نَزَلَ بِي يَا رَبِّ ذَرْعًا	FAQAD Z"IQ-TU LIMAA NAZALA BEE YAA RAB-BI D'AR-A'A	My capacity has been straitened, my Lord, by what has come down on me, and
وَ امْتَلَأْتُ بِحَمْلِ مَا حَدَثَ عَلَيَّ هَمًّا	WA AM-TALAA-TU BIH'AM-LI MAA H'ADATHA A'LAY-YA HAM-MAA	I am filled with worry by carrying what has happened to me,
وَ أَنْتَ الْقَادِرُ عَلَى كَشْفِ مَا مُنِيتُ بِهِ	WA ANTAL-QAADIRU A'LAA KASH-FI MAA MUNEETU BIH	while Thou hast power to remove what has afflicted me and
وَ دَفْعِ مَا وَقَعْتُ فِيهِ	WA DAF-I' MAA WAQAA'-TU FEEH	to repel that into which I have fallen.
فَافْعَلْ بِي ذَلِكَ وَ إِنْ لَمْ أَسْتَوْجِبْهُ مِنْكَ يَا ذَا الْعَرْشِ الْعَظِيمِ	FAF-A'L BEE D'ALIKA WA IL-LAM AS-TAW-JIB-HOO MINK YAA D'AAL-A'R-SHIL-A'Z'EEM	So do that for me though I merit it not from Thee, O Possessor of the Mighty Throne!

8

وكان من دعائه عليه السلام

في الاستعاذة من المكاره و سيِّئ الأخلاق ومذامِّ الأفعال

WA KAANA MIN DUA'AA-IHEE A'LAY-HIS-SALAAMU FEELIS-TIA'AD'ATI MINAL-MAKAARIHEE WASAY-YI-IL-AKH-LAAQI WAMAD'AAAM-MIL-AF-A'AL

His Supplication (A.S)

IN SEEKING REFUGE FROM HATEFUL THINGS, BAD MORAL QUALITIES, AND BLAMEWORTHY ACTS

اَللّٰهُمَّ إِنِّيٓ أَعُوذُ بِكَ مِنْ	AL-LAAHUM-MA IN-NEEE AU'WD'U BIKA MIN-	O ALLAH, I seek refuge in Thee from
هَيَجَانِ ٱلْحِرْصِ	HAYAJAANIL-H'IR-S'	the agitation of craving,
وَسَوْرَةِ ٱلْغَضَبِ	WA SAW-RATIL-GHAZ"AB	the violence of wrath,
وَغَلَبَةِ ٱلْحَسَدِ	WA GHALABATIL-H'ASAD	the domination of envy,
وَضَعْفِ ٱلصَّبْرِ	WA Z"AA'-FIS'-S'AB-R	the frailty of patience,
وَقِلَّةِ ٱلْقَنَاعَةِ	WA QIL-LATIL-QANAAA'H	the lack of contentment,
وَشَكَاسَةِ ٱلْخُلُقِ	WA SHAKAASATIL-KHULUQ	surliness of character,
وَإِلْحَاحِ ٱلشَّهْوَةِ	WA IL-H'AAH'ISH-SHAH-WAH	urgency of passion,
وَمَلَكَةِ ٱلْحَمِيَّةِ	WA MALAKATIL-H'AMEE-YAH	the disposition to vehemence,
وَمُتَابَعَةِ ٱلْهَوَىٰ	WA MUTAABAA'TIL-HAWAA	following caprice, [77]
وَمُخَالَفَةِ ٱلْهُدَىٰ	WA MUKHAALAFATIL-HUDAA	opposing guidance,
وَسِنَةِ ٱلْغَفْلَةِ	WA SINATIL-GHAF-LAH	the sleep of heedlessness,
وَتَعَاطِي ٱلْكُلْفَةِ	WA TAA'AT'EEL-KUL-FAH	undertaking the toilsome,
وَإِيثَارِ ٱلْبَاطِلِ عَلَى ٱلْحَقِّ	WA EETHAARIL-BAAT'ILI A'LAAL-H'AQ	preferring falsehood over truth,

[77] The term 'caprice' denotes any desire that is opposed to the truth or turns man away from the divine guidance. Who is further astray than he who follows his own caprice without guidance from ALLAH? 28: 50. Obey not him whose heart We have made heedless of Our remembrance, so that he follows his own caprice (18: 28). ALLAH addresses the prophet DAWOOD with the command: Judge among men by the truth, and follow not caprice (38: 26)

وَ ٱلْإِصْرَارِ عَلَى ٱلْمَأْثَمِ	WAL-IS'-RAARI A'LAAL-MAA-THAM	persisting in sin,
وَ ٱسْتِصْغَارِ ٱلْمَعْصِيَةِ	WAS-TIS'-GHAARIL-MAA'-S'EEAH	making little of disobedience,
وَ ٱسْتِكْبَارِ ٱلطَّاعَةِ	WAS-TIK-BAARIT-T'AAA'H	making much of obedience,
وَ مُبَاهَاةِ ٱلْمُكْثِرِينَ	WA MUBAAHAATIL-MUK-THIREEN	vying with the wealthy,
وَ ٱلْإِزْرَاءِ بِٱلْمُقِلِّينَ	WAL-IZ-RAAA-I BIL-MUQIL-LEEN	disparaging the poor,
وَ سُوءِ ٱلْوِلَايَةِ لِمَنْ تَحْتَ أَيْدِينَا	WA SOOO-IL-WILAAYATI LIMAN TAH'-TA AY-DEENAA	guarding badly over those in our hands,
وَ تَرْكِ ٱلشُّكْرِ لِمَنِ ٱصْطَنَعَ ٱلْعَارِفَةَ عِنْدَنَا	WA TAR-KISH-SHUK-RI LIMANIS'-T'ANAA'L-A'ARIFATA I'NDANAA	failing to thank those who have done good to us,
أَوْ أَنْ نَعْضُدَ ظَالِمًا	AW AN-NAA'-Z''UDA Z'AALIMAA	aiding a wrongdoer,
أَوْ نَخْذُلَ مَلْهُوفًا	AW NAKH-D'ULA MAL-HOOFAA	abandoning someone troubled,
أَوْ نَرُومَ مَا لَيْسَ لَنَا بِحَقٍّ	AW NAROOMA MAA LAY-SA LANAA BIH'AQ	wanting what is not rightfully ours, and
أَوْ نَقُولَ فِي ٱلْعِلْمِ بِغَيْرِ عِلْمٍ	AW NAQOOLA FIL-I'L-MI BIGHAY-RI I'L-M	speaking about knowledge without knowing.
وَ نَعُوذُ بِكَ	WA NAU'WD'U BIK	We seek refuge in Thee from
أَنْ نَنْطَوِيَ عَلَى غِشِّ أَحَدٍ	AN-NANT'AWEEA A'LAA GHISH-SHI AH'AD	harboring dishonesty toward anyone,
وَ أَنْ نُعْجَبَ بِأَعْمَالِنَا	WA AN-NUA'-JIBA BIA'-MAALINAA	being pleased with our works, and
وَ نَمُدَّ فِي آمَالِنَا	WA NAMUD-DA FEEE AAAMAALINAA	stretching out our expectations.
وَ نَعُوذُ بِكَ	WA NAU'WD'U BIKA	We seek refuge in Thee from

مِن سُوۤءِ ٱلسَّرِيرَةِ	MIN SOOO-IS-SAREERAH	ill-mindedness,
وَ ٱحْتِقَارِ ٱلصَّغِيرَةِ	WA AH'-TIQAARIS'-S'AGHEERAH	looking down on the small,
وَ أَن يَسْتَحُوذَ عَلَيْنَا ٱلشَّيْطَانُ	WA AY-YAS-TAH'-WID'A A'LAY-NAASH-SHAY-T'AAN	SATAN's gaining mastery over us,
أَوْ يَنكُبَنَا ٱلزَّمَانُ	AW YANKUBANAAZ-ZAMAAN	time's afflicting us, and
أَوْ يَتَهَضَّمُنَا ٱلسُّلْطَانُ	AW YATAHAZ"-Z"AMUNAAS-SUL-T'AAN	the sovereign's oppressing us.
وَ نَعُوذُ بِكَ	WA NAU'WD'U BIK	We seek refuge in Thee from
مِن تَنَاوُلِ ٱلْإِسْرَافِ	MIN TANAAWULIL-IS-RAAF	acting with prodigality and
وَ مِن فِقْدَانِ ٱلْكَفَافِ	WA MIN FIQ-DAANIL-KAFAAF	not having sufficiency.
وَ نَعُوذُ بِكَ	WA NAU'WD'U BIKA	We seek refuge in Thee from
مِن شَمَاتَةِ ٱلْأَعْدَآءِ	MIN SHAMAATATIL-AA'-DAAA-I	the gloating of enemies,
وَ مِنَ ٱلْفَقْرِ إِلَى ٱلْأَكْفَآءِ	WA MINAL-FAQ-RI ILAAL-AK-FAAA-I	indigent need for equals,
وَ مِن مَّعِيشَةٍ فِي شِدَّةٍ	WA MIM-MAE'ESHATIN FEE SHID-DAH	living in hardship, and
وَ مِيتَةٍ عَلَى غَيْرِ عُدَّةٍ	WA MEETATIN A'LAA GHAY-RI U'D-DAH	dying without readiness.
وَ نَعُوذُ بِكَ مِنَ	WA NAU'WD'U BIKA	We seek refuge in Thee from
ٱلْحَسْرَةِ ٱلْعُظْمَىٰ	MINAL-H'AS-RATIL-U'Z'-MAA	the most dreadful remorse,
وَ ٱلْمُصِيبَةِ ٱلْكُبْرَىٰ	WAL-MUS'EEBATIL-KUB-RAA	the greatest affliction,
وَ أَشْقَى ٱلشَّقَآءِ	WA ASH-QAASH-SHAQAAA-I	the most wretched wretchedness,

وَسُوْءِ ٱلْمَآبِ	WA SOOO-IL-MAAAB	the evil end to the journey,
وَحِرْمَانِ ٱلثَّوَابِ	WA H'IR-MAANITH-THAWAAB	the deprivation of reward, and
وَحُلُولِ ٱلْعِقَابِ	WA H'ULOOLIL-I'QAAB	the advent of punishment.
ٱللَّهُمَّ صَلِّ عَلَىٰ مُحَمَّدٍ وَآلِهِ،	AL-LAAHUM-MA S'AL-LI A'LAA MUH'AM-MADIW-WA AAALIH	O ALLAH, bless MUHAMMAD and his Household and
وَأَعِذْنِي مِنْ كُلِّ ذٰلِكَ بِرَحْمَتِكَ، وَجَمِيعَ ٱلْمُؤْمِنِينَ وَٱلْمُؤْمِنَاتِ	WA AI'D'-NEE MIN KUL-LI D'ALIKA BIRAH'-MATIKA. WA JAMEEA'L-MOO-MINEENA WAL-MOO-MINAAT	through Thy mercy, give to me refuge from all of that, and to all the faithful, both men and women!
يَا أَرْحَمَ ٱلرَّاحِمِينَ	YAAA AR-H'AMAR-RAAH'IMEEN	O Most Merciful of the merciful!

—9—

وكان من دعائه عليه السلام في الاشتياق إلى طلب المغفرة من الله (جلّ جلاله)

WA KAANA MIN DUA'AA-IHEE A'LAY-HIS-SALAAMU FEELISH-TEEAAQI ILAA T'ALABIL-MAGH-FIRATI MINAL-LAAHEE JAL-LA JALAALUH

His Supplication (A.S) IN YEARNING TO ASK FORGIVENESS FROM ALLAH (Mighty and Majestic is He)

ٱللَّهُمَّ صَلِّ عَلَىٰ مُحَمَّدٍ وَآلِهِ،	AL-LAAHUM-MA S'AL-LI A'LAA MUH'AM-MADIW-WA AAALIH	O ALLAH, bless MUHAMMAD and his Household,
وَصَيِّرْنَا إِلَىٰ مَحْبُوبِكَ مِنَ ٱلتَّوْبَةِ	WA S'AY-YIR-NAAA ILAA MAH'-BOOBIKA MINAT-TAW-BAH	make us go to the repentance that Thou lovest and
وَأَزِلْنَا عَنْ مَكْرُوهِكَ مِنَ ٱلْإِصْرَارِ	WA AZIL-NAA A'M-MAK-ROOHIKA MINAL-IS'-RAAR	make us leave the persistence that Thou hatest!

اَللّٰهُمَّ وَ مَتَىٰ وَقَفْنَا بَيْنَ نَقْصَيْنِ فِي دِيْنٍ أَوْ دُنْيَا	AL-LAAHUM-MA WAMATAA WAQAF-NAA BAY-NA NAQ-S'AY-NI FEE DEENIN AW DUNYAA	O ALLAH, when we halt before two decreases, in religion or in this world,
فَأَوْقِعِ النَّقْصَ بِأَسْرَعِهِمَا فَنَاءً	FAAW-QII'N-NAQ-S'A BIS-RAI'HIMAA FANAAA-	let the decrease fall upon that which passes quickly and
وَ اجْعَلِ التَّوْبَةَ فِيَ أَطْوَلِهِمَا بَقَاءً	WAJ-A'LIT-TAW-BATA FEEE AT'-WALIHIMAA BAQAAA-	relent in that which lasts the longer!
وَ إِذَا هَمَمْنَا بِهَمَّيْنِ يُرْضِيكَ أَحَدُهُمَا عَنَّا وَ يُسْخِطُكَ الْآخَرُ عَلَيْنَا	WA ID'AA HAMAM-NAA BIHAM-MAY-NI YUR-Z"EEKA AH'ADUHUMAA A'N-NAA WAYUSKHIT'UKAL-AAAKHARU A'LAY-NAA	When we set out after two concerns, one of which makes Thee pleased with us and the other of which displeases Thee,
فَمِلْ بِنَا إِلَى مَا يُرْضِيكَ عَنَّا	FAMIL BINAAA ILAA MAA YUR-Z"EEKA A'N-NAA	incline us toward that which makes Thee pleased and
وَ أَوْهِنْ قُوَّتَنَا عَمَّا يُسْخِطُكَ عَلَيْنَا	WA AW-HIN QOO-WATANAA A'M-MAA YUS-KHIT'UKA A'LAY-NAA	weaken our strength in that which displeases Thee!
وَ لَا تُخَلِّ فِي ذَلِكَ بَيْنَ نُفُوسِنَا وَ اخْتِيَارِهَا فَإِنَّهَا	WA LAA TUKHAL-LI FEE D'ALIKA BAY-NA NUFOOSINAA WA AKH-TEEAARIHAA FA IN-NAHAA	Leave not our souls alone to choose in that, for
مُخْتَارَةٌ لِلْبَاطِلِ إِلَّا مَا وَفَّقْتَ	MUKH-TAARATUL-LIL-BAAT'ILI IL-LAA MAA WAF-FAQ-T	they choose falsehood except inasmuch as Thou givest success, and
أَمَّارَةٌ بِالسُّوءِ إِلَّا مَا رَحِمْتَ	AM-MAARATUM-BIS-SOOO-I IL-LAA MAA RAH'IM-T	they command to evil except inasmuch as Thou hast mercy![78]
اَللّٰهُمَّ وَ إِنَّكَ	AL-LAAHUM-MA WA IN-NAKA	O ALLAH, Thou

[78] Reference to 12: 53: Surely the soul of man commands to evil, except inasmuch as my Lord has mercy.

مِنَ ٱلضَّعْفِ خَلَقْتَنَا	MINAZ"-Z"AA'-FI KHALAQ-TANAA	created us from frailty, [79]
وَعَلَى ٱلْوَهْنِ بَنَيْتَنَا	WA A'LAAL-WAH-NI BANAY-TANAA	built us up from feebleness, and
وَمِن مَّآءٍ مَّهِينٍ ٱبْتَدَأْتَنَا	WA MIM-MAAA-IM-MAHEENINB-TADAA-TANAA	began us from a mean water; [80]
فَلَا حَوْلَ لَنَآ إِلَّا بِقُوَّتِكَ	FALAA H'AW-LA LANAAA IL-LAA BIQOO-WATIK	we have no force except through Thy strength and
وَلَا قُوَّةَ لَنَآ إِلَّا بِعَوْنِكَ	WA LAA QOO-WATA LANAAA IL-LAA BIA'W-NIK	no strength except through Thy help.
فَأَيِّدْنَا بِتَوْفِيقِكَ	FAAY-YID-NAA BITAW-FEEQIK	So confirm us by giving us success,
وَسَدِّدْنَا بِتَسْدِيدِكَ	WA SAD-DID-NAA BITAS-DEEDIK	point us the right way by Thy pointing,
وَأَعْمِ أَبْصَارَ قُلُوبِنَا عَمَّا خَالَفَ مَحَبَّتَكَ	WA AA'-MI AB-S'AARA QULOOBINAA A'M-MAA KHAALAFA MAH'B-BATAK	blind the eyes of our hearts toward everything opposed to Thy love, and
وَلَا تَجْعَلْ لِشَيْءٍ مِّن جَوَارِحِنَا نُفُوذًا فِي مَعْصِيَتِكَ	WA LAA TAJ-A'L-LISHAY-IM-MIN JAWAARIH'INAA NUFOOD'AN FEE MAA'-S'EEATIK	set not in any of our limbs passage to disobeying Thee!
ٱللَّهُمَّ فَصَلِّ عَلَىٰ مُحَمَّدٍ وَآلِهِ وَٱجْعَلْ	AL-LAAHUM-MA FAS'AL-LI A'LAA MUH'AM-MADIW-WA AAALIHEE WAJ-A'L-	O ALLAH, bless MUHAMMAD and his Household and assign
هَمَسَاتِ قُلُوبِنَا	HAMASAATI QULOOBINAA	the whisperings of our hearts,
وَحَرَكَاتِ أَعْضَآئِنَا	WA H'ARAKAATI AA'-Z"AAA-INAA	the movements of our members,

[79] Allusion to 30: 54: ALLAH is He who created you of frailty.

[80] 77: 20

وَ لَمَحَاتِ أَعْيُنِنَا	WA LAMAH'AATI AA'-YUNINAA	the glances of our eyes, and
وَ لَهَجَاتِ أَلْسِنَتِنَا	WA LAHAJAATI AL-SINATINAA	the idioms of our tongues,
فِي مُوجِبَاتِ ثَوَابِكَ	FEE MOOJIBAATI THAWAABIK	to that which makes incumbent Thy reward,
حَتَّىٰ لَا تَفُوتَنَا حَسَنَةٌ نَسْتَحِقُّ بِهَا جَزَاءَكَ	H'AT-TAA LAA TAFOOTANAA H'ASANATUN-NAS-TAH'IQ-QU BIHAA JAZAAA-AK	lest a good deed slip by us, through which we might deserve Thy repayment,
وَ لَا تَبْقَىٰ لَنَا سَيِّئَةٌ نَسْتَوْجِبُ بِهَا عِقَابَكَ	WA LAA TAB-QAA LANAA SAY-YI-ATUN-NAS-TAW-JIBU BIHAA I'QAABAK	or an evil deed remain with us, by which we might merit Thy punishment!

—10—

وكان من دعائه عليه السلام في اللجإ إلى الله تعالى

WA KAANA MIN DUA'AA-IHEE A'LAY-HIS-SALAAMU FIL-LAJAA ILAAL-LAAHEE TAA'ALAA

His Supplication (A.S) in IN SEEKING ASYLUM WITH ALLAH (EXALTED IS HE)

اَللّٰهُمَّ	AL-LAAHUM-MA	O ALLAH,
إِن تَشَأْ تَعْفُ عَنَّا فَبِفَضْلِكَ	IN TASHAA TAA'-FU A'N-NAA FABIFAZ"-LIK	if Thou willest, Thou wilt pardon us through Thy bounty and
وَ إِن تَشَأْ تُعَذِّبْنَا فَبِعَدْلِكَ	WA IN TASHAA TUA'D'-D'IB-NAA FABIA'D-LIK	if Thou willest, Thou wilt chastise us through Thy justice.
فَسَهِّلْ لَنَا عَفْوَكَ بِمَنِّكَ	FASAH-HIL-LANAA A'F-WAKA BIMAN-NIK	So make our ways smooth to Thy pardon through Thy kindness and
وَ أَجِرْنَا مِنْ عَذَابِكَ بِتَجَاوُزِكَ	WA AJIR-NAA MIN A'D'AABIKA BITAJAAWUZIK	grant us sanctuary from Thy chastisement through Thy forbearance, for
فَإِنَّهُ لَا طَاقَةَ لَنَا بِعَدْلِكَ	FA IN-NAHOO LAA T'AAQATA LANAA BIA'D-LIK	none of us has the endurance for Thy justice

		and
وَ لَا نَجَاةَ لِأَحَدٍ مِنَّا دُونَ عَفْوِكَ	WA LAA NAJAATA LIAH'ADIM-MIN-NAA DOONA A'F-WIK	none of us can reach deliverance without Thy pardon!
يَا غَنِيَّ الْأَغْنِيَاءِ	YAA GHANEE-YAL-AGH-NEEAAA-I	O Richest of the rich!
هَا نَحْنُ عِبَادُكَ بَيْنَ يَدَيْكَ	HAA NAH'-NU I'BAADUKA BAY-NA YADAY-K	Here we are, Thy servants, before Thee.
وَ أَنَا أَفْقَرُ الْفُقَرَاءِ إِلَيْكَ	WA ANA AF-QARUL-FUQARAAA-I ILAY-K	I am the neediest of the needy toward Thee,
فَاجْبُرْ فَاقَتَنَا بِوُسْعِكَ	FAJ-BUR FAAQATANAA BIWUS-I'K	so redress our neediness through Thy plenty and
وَ لَا تَقْطَعْ رَجَاءَنَا بِمَنْعِكَ فَتَكُونَ	WA LAA TAQ-T'AA' RAJAAA-NAA BIMAN-I'K FATAKOONA	cut us not off from our hopes through Thy withholding, lest Thou
قَدْ أَشْقَيْتَ مَنِ اسْتَسْعَدَ بِكَ	QAD ASH-QAY-TA MANI AS-TAS-A'DA BIK	makest wretched him who seeks felicity through Thee and
وَ حَرَمْتَ مَنِ اسْتَرْفَدَ فَضْلَكَ	WA H'ARAM-TA MANI AS-TAR-FADA FAZ"-LAK	deprivest him who seeks help from Thy bounty!
فَإِلَى مَنْ حِينَئِذٍ مُنْقَلَبُنَا عَنْكَ؟	FAALAA MAN H'EENA-ID'IM-MUNQALABUNAA A'NKA?	Then to whom would we return after Thee?
وَ إِلَى أَيْنَ مَذْهَبُنَا عَنْ بَابِكَ؟	WA ILAAA AY-NA MAD'-HABUNAA A'M-BAABIKA?	Where would we go from Thy gate?
سُبْحَانَكَ نَحْنُ	SUB-H'AANAKA NAH'-NUL	Glory be to Thee! We are
الْمُضْطَرُّونَ الَّذِينَ أَوْجَبْتَ إِجَابَتَهُمْ	MUZ"-T'AR-ROONAL-LAD'EENA AW-JAB-TA IJAABATAHUM-	the distressed, the response to whom Thou hast made incumbent,
وَ أَهْلُ السُّوءِ الَّذِينَ وَعَدْتَ الْكَشْفَ عَنْهُمْ	WA AH-LUS-SOOO-IL-LAD'EENA WAA'T-TAL-KASH-FA A'N-HUM-	the people from whom Thou hast promised to remove the evil.[81]

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

وَأَشْبَهَ الْأَشْيَاءِ بِمَشِيَّتِكَ	WA ASH-BAHUL-ASH-YAAA-I BIMASHEE-YATIK	That thing most resembling Thy will and
وَأَوْلَى الْأُمُورِ بِكَ فِي عَظَمَتِكَ	WA AW-LAAL-UMOORI BIKA FEE A'Z'AMATIK	that affair most worthy for Thee in Thy mightiness is
رَحْمَةُ مَنِ اسْتَرْحَمَكَ	RAH'-MATU MANI AS-TAR-H'AMAK	showing mercy to him who asks Thee for mercy and
وَغَوْثُ مَنِ اسْتَغَاثَ بِكَ	WA GHAW-THU MANI AS-TAGHAATHA BIK	helping him who seeks help from Thee.
فَارْحَمْ تَضَرُّعَنَا إِلَيْكَ	FAR-H'AM TAZ"AR-RUA'NAAA ILAY-K	So show mercy upon our pleading with Thee and
وَأَغْنِنَا إِذْ طَرَحْنَا أَنْفُسَنَا بَيْنَ يَدَيْكَ	WA AGH-NINAAA ID' T'ARAH'-NAAA ANFUSANAA BAY-NA YADAY-K	free us from need when we throw ourselves before Thee!
اَللَّهُمَّ إِنَّ الشَّيْطَانَ قَدْ شَمِتَ بِنَا إِذْ شَايَعْنَاهُ عَلَى مَعْصِيَتِكَ	AL-LAAHUM-MA IN-NASH-SHAY-T'AANA QAD SHAMITA BINAAA ID' SHAAYAA'-NAAHOO A'LAA MAA'-S'EEATAK	O ALLAH, SATAN will gloat over us if we follow him in disobeying Thee,
فَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ	FAS'AL-LI A'LAA MUH'AM-MADIW-WA AAALIH	so bless MUHAMMAD and his Household and
وَلَا تُشْمِتْهُ بِنَا بَعْدَ تَرْكِنَا إِيَّاهُ لَكَ	WA LAA TUSH-MIT-HOO BINAA BAA'-D TAR-KINAAA EE-YAAHOO LAK	let him not gloat over us after we have renounced him for Thee
وَرَغْبَتِنَا عَنْهُ إِلَيْكَ	WA RAGH-BATINAA A'N-HOOO ILAY-K	and beseeched Thee against him!

—11—

وكان من دعائه عليه السلام بخواتم الخير

WA KAANA MIN DUA'AA-IHEE A'LAY-HIS-SALAAMU BIKHAWAATIMIL KHAY-R

His Supplication (A.S) FOR GOOD OUTCOMES

يَا مَنْ ذِكْرُهُ شَرَفٌ لِلذَّاكِرِينَ	YAA MAN D'IK-RUHOO SHARAFUL-LILD'-D'AAKIREEN	O He remembering whom brings honor to those who remember!
وَيَا مَنْ شُكْرُهُ فَوْزٌ لِلشَّاكِرِينَ	WA YAA MAN SHUK-RUHOO FAW-ZUL-LILSH-SHAAKIREEN	O He thanking whom brings triumph to those who give thanks!
وَيَا مَنْ طَاعَتُهُ نَجَاةٌ لِلْمُطِيعِينَ	WA YAA MAN T'AAA'TUHOO NAJAATUL-LIL-MUT'EEE'EN	O He obeying whom brings deliverance to those who obey!
صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَاشْغَلْ	S'AL-LI A'LAA MUH'AM-MADIW-WA AAALIHEE WA ASH-GHAL	Bless MUHAMMAD and his Household, and divert
قُلُوبَنَا بِذِكْرِكَ عَنْ كُلِّ ذِكْرٍ	QULOOBANAA BID'IK-RIKA A'N KUL-LI D'IK-R	our hearts through remembering Thee from every act of remembrance,
وَأَلْسِنَتَنَا بِشُكْرِكَ عَنْ كُلِّ شُكْرٍ	WA AL-SINATANAA BISHUK-RIKA A'N KUL-LI SHUK-R	our tongues through thanking Thee from every act of thanksgiving,
وَجَوَارِحَنَا بِطَاعَتِكَ عَنْ كُلِّ طَاعَةٍ	WA JAWAARIH'ANAA BIT'AAA'TIKA A'N KUL-LI T'AAA'H	our limbs through obeying Thee from every act of obedience!
فَإِنْ قَدَّرْتَ لَنَا فَرَاغًا مِنْ شُغْلٍ فَاجْعَلْهُ فَرَاغَ سَلَامَةٍ	FAAN QAD-DAR-TA LANAA FARAAGHAM-MIN SHUGH-LIN FAJ-A'L-HOO FARAAGHA SALAAMAH	If Thou hast ordained for us idleness from these occupations, make it an idleness of safety, within which
لَا تُدْرِكُنَا فِيهِ تَبِعَةٌ	LAA TUD-RIKUNAA FEEHEE TABIA'H	no ill consequence visits us
وَلَا تَلْحَقُنَا فِيهِ سَأْمَةٌ حَتَّى	WA LAA TAL-H'AQUNAA FEEHEE SAA-MAH H'AT-TAA	or weariness overtakes us! Then

يَنصَرِفَ عَنَّا كُتَّابُ ٱلسَّيِّئَاتِ بِصَحِيفَةٍ خَالِيَةٍ مِّن ذِكْرِ سَيِّئَاتِنَا	YANS'ARIFA A'N-NAA KUT-TAABUS-SAY-YI-AATI BIS'AH'EEFATIN KHAALEEATIM-MIN D'IK-RI SAY-YI-AATINAA	the writers of evil deeds may depart from us with a page empty of the mention of our evil deeds, and
وَيَتَوَلَّىٰ كُتَّابُ ٱلْحَسَنَاتِ عَنَّا مَسْرُورِينَ بِمَا كَتَبُوا۟ مِنْ حَسَنَاتِنَا	WA YATAWL-LAA KUT-TAABUL-H'ASANAATI A'N-NAA MAS-ROOREENA BIMAA KATABOO MIN H'ASANAATINAA	the writers of good deeds may turn away from us happy with the good deeds of ours which they have written.
وَإِذَا ٱنقَضَتْ أَيَّامُ حَيَاتِنَا	WA ID'AA ANQAZ"AT AY-YAAMU H'AYAATINAA	And when the days of our life have passed by,
وَتَصَرَّمَتْ مُدَدُ أَعْمَارِنَا	WA TAS'AR-RAMAT MUDADU AA'-MAARINAA	the terms of our lifetimes have elapsed, and
وَٱسْتَحْضَرَتْنَا دَعْوَتُكَ ٱلَّتِى لَا بُدَّ مِنْهَا وَمِنْ إِجَابَتِهَا	WAS-TAH'-Z"ARAT-NAA DAA'-WATUKAL-LATEE LAA BUD-DA MIN-HAA WAMIN IJAABATIHAA	Thy call, which must come and be answered, summons us forth,
فَصَلِّ عَلَىٰ مُحَمَّدٍ وَآلِهِ	FAS'AL-LI A'LAA MUH'AM-MADIW-WA AAALIH	then bless MUHAMMAD and his Household and
وَٱجْعَلْ خِتَامَ مَا تُحْصِى عَلَيْنَا كَتَبَةُ أَعْمَالِنَا تَوْبَةً مَّقْبُولَةً لَّا تُوقِفُنَا بَعْدَهَا عَلَىٰ	WAJ-A'L KHITAAMA MAA TUH'-S'EE A'LAY-NAA KATABATU AA'-MAALINAA TAW-BATAM-MAQ-BOOLAH LAA TOOQIFUNAA BAA'-DAHAA A'LAA	make the outcome of what the writers of our works count against us an accepted repentance, which afterwards gave us no rest in
ذَنۢبٍ ٱجْتَرَحْنَاهُ،	D'AMBIN AJ-TARAH'-NAAHU.	a sin that we committed,
وَلَا مَعْصِيَةٍ ٱقْتَرَفْنَاهَا	WA LAA MAA'-S'EEATIN AQ-TARAF-NAAHAA	or an act of disobedience that we performed!

وَلَا تَكْشِفْ عَنَّا سِتْرًا سَتَرْتَهُ عَلَىٰ رُءُوسِ الْأَشْهَادِ يَوْمَ تُبْلُوا أَخْبَارَ عِبَادِكَ	WA LAA TAK-SHIF A'N-NAA SIT-RAN SATAR-TAHOO A'LAA RU-OOSIL-ASH-HAADI YAW-MA TAB-LOOO AKH-BAARA I'BAADIK	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!
إِنَّكَ رَحِيمٌ بِمَنْ دَعَاكَ	IN-NAKA RAH'EEMUM-BIMAN DAA'AK	Verily Thou art compassionate to him who supplicates Thee,
وَمُسْتَجِيبٌ لِمَنْ نَادَاكَ	WA MUS-TAJEEBUL-LIMAN-NAADAAK	the responder to him who calls upon Thee!

—12—

وكان من دعائه عليه السّلام في الاعتراف و طلب التّوبة إلى اللّه تعالى

WA KAANA MIN DUA'AA-IHEE A'LAY-HIS-SALAAMU FEELIA'-TIRAAFI WAT'ALABIT-TAW-BATI ILAAL-LAAHEE TAA'ALAA

His Supplication (A.S) IN CONFESSION AND IN SEEKING REPENTANCE TOWARD ALLAH (EXALTED IS HE)

اَللّٰهُمَّ إِنَّهُ يَحْجُبُنِي عَنْ مَسْأَلَتِكَ خِلَالٌ ثَلَاثٌ وَتَحْدُونِي عَلَيْهَا خَلَّةٌ وَاحِدَةٌ	AL-LAAHUM-MA IN-NAHOO YAH'-JUBUNEE A'M-MAS-ALATIKA KHILAALUN THALAATH WA TAH'-DOONEE A'LAY-HAA KHAL-LATOO-WAAH'IDAH	O ALLAH, three traits have prevented me from asking Thee and one trait has urged me on:
يَحْجُبُنِي	YAH'-JUBUNEE	I am prevented by
أَمْرٌ أَمَرْتَ بِهِ فَأَبْطَأْتُ عَنْهُ	AM-RUN AMAR-TA BIHEE FAAB-T'AA-TU A'N-H	a command Thou hast commanded in which I have been slow,
وَنَهْيٌ نَهَيْتَنِي عَنْهُ فَأَسْرَعْتُ إِلَيْهِ	WA NAH-YUN-NAHAY-TANEE A'N-HOO FAAS-RAA'-TU ILAY-H	a prohibition Thou hast prohibited toward which I have hurried, and

وَنِعْمَةٌ أَنْعَمْتَ بِهَا عَلَيَّ فَقَصَّرْتُ فِي شُكْرِهَا	WA NIA'-MATUN AN-A'M-TA BIHAA A'LAY-YA FAQAS'-S'AR-TU FEE SHUK-RIHAA	a favor through which Thou hast favored for which I have not given sufficient thanks.
وَيَحْدُونِي عَلَى مَسْأَلَتِكَ تَفَضُّلُكَ عَلَى مَنْ	WA YAH'-DOONEE A'LAA MAS-ALATIKA TAFAZ"-Z"ULUKA A'LAA MAN	I am urged to ask Thee by Thy gratuitous bounty upon him who
أَقْبَلَ بِوَجْهِهِ إِلَيْكَ	AQ-BALA BIWAJ-HIHEEE ILAY-K	turns his face toward Thee and
وَوَفَدَ بِحُسْنِ ظَنِّهِ إِلَيْكَ	WA WAFADA BIH'US-NI Z'AN-NIHEEE ILAY-K	comes to Thee with a good opinion,
إِذْ جَمِيعُ إِحْسَانِكَ تَفَضُّلٌ	ID' JAMEEU' IH'-SAANIKA TAFAZ"-Z"UL	since all Thy beneficence is gratuitous bounty and
وَإِذْ كُلُّ نِعَمِكَ ابْتِدَاءٌ	WA ID' KUL-LU NIA'MIKA AB-TIDAAA-	every one of Thy favors a new beginning!
فَهَا أَنَا ذَا يَا إِلَهِي	FAHAAA ANA D'AA YAAA ILAAHEE	So here I am, my God,
وَاقِفٌ بِبَابِ عِزِّكَ وُقُوفَ الْمُسْتَسْلِمِ الذَّلِيلِ	WAAQIFUM-BIBAABI I'Z-ZIKA WQOOFAL-MUS-TAS-LIMID'-D'ALEEL	standing at the gate of Thy might, the standing of the lowly, the surrendered,
وَسَائِلُكَ عَلَى الْحَيَاءِ مِنِّي سُؤَالَ الْبَائِسِ الْمُعِيلِ	WA SAAA-ILUKA A'LAAL-H'AYAAA-I MIN-NEE SOO-AALAL-BAAA-ISIL-MUE'EL	asking Thee in my shame, the asking of the destitute, the pitiful,
مُقِرٌّ لَكَ بِأَنِّي	MUQIR-RUL-LAKA BIN-NEE	admitting to Thee that
لَمْ أَسْتَسْلِمْ وَقْتَ إِحْسَانِكَ إِلَيَّ بِالْإِقْلَاعِ عَنْ عِصْيَانِكَ	LAM AS-TAS-LIM WAQ-TA IH'-SAANIKA IL-LAA BIL-IQ-LAAI' A'N I'S'-YAANIK	at the time of Thy beneficence I surrendered not save through abstaining from disobedience toward Thee

وَلَمْ أَخْلُ فِي الْحَالَاتِ كُلِّهَا مِنْ آمْتِنَانِكَ	WA LAM AKH-LU FIL-H'AALAATI KUL-LIHAA MINI AM-TINAANIK	and in none of my states was I ever without Thy Kindness.
فَهَلْ يَنْفَعُنِي يَا إِلَهِي إِقْرَارِي عِنْدَكَ بِسُوءِ مَا آكْتَسَبْتُ؟	FAHAL YANFAU'NEE YAAA ILAAHEEE IQ-RAAREE I'NDAKA BISOOO-I MAK-TASAB-TU ?	Will it profit me, my God, to admit to Thee the evil of what I have earned?
وَهَلْ يُنْجِينِي مِنْكَ آعْتِرَافِي لَكَ بِقَبِيحِ مَا آرْتَكَبْتُ؟	WAHAL YUNJEENEE MINKA AA'-TIRAAFEE LAKA BIQABEEHEE MAR-TAKAB-TU?	Will it save me from Thee to confess the ugliness of what I have done?
أَمْ أَوْجَبْتَ لِي فِي مَقَامِي هَذَا سُخْطَكَ؟	AM AW-JAB-TA LEE FEE MAQAAMEE HAD'AA SUKH-T'AKA?	Or wilt Thou impose upon me in this my station Thy displeasure?
أَمْ لَزِمَنِي فِي وَقْتِ دُعَائِي مَقْتُكَ؟	AM LAZIMANEE FEE WAQ-TI DUA'AA-EE MAQ-TUKA?	Will Thy hate hold fast to me in the time of my supplication?
سُبْحَانَكَ	SUB-H'AANAKA	Glory be to Thee!
لَا أَيْأَسُ مِنْكَ وَقَدْ فَتَحْتَ لِي بَابَ آلتَّوْبَةِ إِلَيْكَ	LAAA AY-ASU MINKA WAQAD FATAH'-TA LEE BAABAT-TAW-BATI ILAY-K	I do not despair of Thee, for Thou hast opened the door of repentance toward Thyself.
بَلْ أَقُولُ مَقَالَ آلْعَبْدِ آلذَّلِيلِ	BAL AQOOLU MAQAALAL-A'B-DID'-D'ALEELI	Rather, I say, the words of a lowly servant,
آلظَّالِمِ لِنَفْسِهِ	AZ'-Z'AALIMI LINAF-SIH	having wronged himself and
آلْمُسْتَخِفِّ بِحُرْمَةِ رَبِّهِ	AL-MUS-TAKHIF-FI BIH'UR-MATI RAB-BIH	made light of his Lord's inviolability, and
آلَّذِي عَظُمَتْ ذُنُوبُهُ فَجَلَّتْ	AL-LAD'EE A'Z'UMAT D'UNOOBUHOO FAJAL-LAT-	whose sins are dreadful, great,

وَ أَدْبَرَتْ أَيَامُهُ، فَوَلَّتْ	WA AD-BARAT AY-YAAMUHOO FAWAL-LAT-	whose days have parted, fled,
حَتَّىٰ إِذَا رَأَىٰ	H'AT-TAAA ID'AA RAAA	until, when he sees
مُدَّةَ الْعَمَلِ قَدِ انْقَضَتْ	MUD-DATAL-A'MALI QADI ANQAZ"AT-	the term of his works expired and
وَ غَايَةَ الْعُمُرِ قَدِ انْتَهَتْ	WA GHAAYATAL-U'MURI QADI ANTAHAT	the limit of his lifetime reached
وَ أَيْقَنَ أَنَّهُ	WA AY-QANA AN-NAHOO	and knows with certainty that he has
لَا مَحِيصَ لَهُ مِنْكَ	LAA MAH'EES'A LAHOO MINK	no escape from Thee,
وَ لَا مَهْرَبَ لَهُ عَنْكَ	WA LAA MAH-RABA LAHOO A'NK	no place to flee from Thee,
تَلَقَّاكَ بِالْإِنَابَةِ	TALAQ-QAAKA BIL-INAABAH	he turns his face toward Thee in repeated turning,
وَ أَخْلَصَ لَكَ التَّوْبَةَ	WA AKH-LAS'A LAKAT-TAW-BAH	makes his repentance toward Thee sincere,
فَقَامَ إِلَيْكَ بِقَلْبٍ طَاهِرٍ نَقِيٍّ	FAQAAMA ILAY-KA BIQAL-BIN T'AAHIRIN-NAQEE	stands before Thee with a pure and purified heart,
ثُمَّ دَعَاكَ بِصَوْتٍ خَافِتٍ خَفِيٍّ	THUM-MA DAA'AKA BIS'AW-TIN H'AAA-ILIN KHAFEE	then supplicates Thee with a feeble, quiet voice.
قَدْ تَطَأْطَأَ لَكَ فَانْحَنَىٰ	QAD T-TAT'AA-T'AA LAKA FAN-H'ANAA	He is bowed before Thee, bent,
وَ نَكَّسَ رَأْسَهُ فَانْثَنَىٰ	WA NAK-KASA RAA-SAHOO FAANTHANAA	his head lowered, thrown down,
قَدْ أَرْعَشَتْ خَشْيَتُهُ رِجْلَيْهِ	QAD SR-A'SHAT KHASH-YATUHOO RIJ-LAY-H	his legs shaking in fear,
وَ غَرْقَأَتْ دُمُوعُهُ خَدَّيْهِ	WA GHAR-RAQAT D-DUMOOU'HOO KHAD-DAY-H	his tears flooding his cheeks.
يَدْعُوكَ بِيَا أَرْحَمَ الرَّاحِمِينَ	YAD-U'WKA BEEAAA AR-H'AMAR-RAAH'IMEEN	He supplicates Thee: O Most Merciful of the merciful!

وَيَـــآ أَرْحَـــمَ مَـــنِ ٱنْـــتَابَهُ ٱلْمُسْتَرْحِمُونَ	WA YAAA AR-H'AMA MANI ANTAABAHUL-MUS-TAR-H'IMOON	O Most Merciful of those toward whom seekers of mercy keep on turning!
وَيَآ أَعْطَفَ مَنْ أَطَافَ بِهِ ٱلْمُسْتَغْفِرُونَ	WA YAAA AA'-T'AFA MAN AT'AAFA BIHIL-MUS-TAGH-FIROON	O Tenderest of those around whom run seekers of forgiveness!
وَيَا مَنْ عَفْوُهُۥٓ أَكْثَرُ مِن نِّقْمَتِهِۦ	WA YAA MAN A'F-WUHOOO AK-THARU MIN-NAQIMATIH	O He whose pardon is greater than His vengeance!
وَيَا مَن رِّضَاهُۥٓ أَوْفَرُ مِن سَخَطِهِۦ	WA YAA MAR-RIZ"AAHOOO AW-FARU MIN SAKHAT'IH	O He whose good pleasure is more abundant than His anger![82]
وَيَا مَن تَحَمَّدَ إِلَىٰ خَلْقِهِۦ بِحُسْنِ ٱلتَّجَاوُزِ	WA YAA MAN TAH'AM-MADA ILAA KHAL-QIHEE BIH'US-NIT-TAJAAWUZ	O He who seeks His creatures' praise with excellent forbearance!
وَيَا مَنْ عَوَّدَ عِبَادَهُۥ قَبُولَ ٱلْإِنَابَةِ	WA YAA MAN A'W-WADA I'BAADAHOO QABOOLAL-INAABAH	O He who has accustomed His servants to the acceptance of their repeated turning![83]
وَيَا مَنِ ٱسْتَصْلَحَ فَاسِدَهُم بِٱلتَّوْبَةِ	WA YAA MANI AS-TAS'-LAH'A FAASIDAHUM BIT-TAW-BAH	O He who seeks to heal their corruption through repentance!
وَيَا مَن رَّضِيَ مِن فِعْلِهِم بِٱلْيَسِيرِ	WA YAA MAR-RAZ"EEA MIN FIA'-LIHIM BIL-YASEER	O He who is pleased with the easy of their acts!
وَيَا مَن كَافَأَ قَلِيلَهُم بِٱلْكَثِيرِ	WA YAA MAN KAAFAA QALEELAHUM BIL-KATHEER	O He who recompenses with the much their little!

[82] Allusion to the principle enunciated in the well-know HADEETH: ' ALLAH's mercy precedes His wrath', a constant theme of the, SAH'EEFA as pointed out in the introduction.

[83] Allusion to such QURANIC verses as Whosoever does evil or wrongs himself, and then prays ALLAH's forgiveness, he shall find ALLAH is All-forgiving, All-compassionate (4: 110).

وَيَا مَن ضَمِنَ لَهُمْ إِجَابَةَ ٱلدُّعَاءِ	WA YAA MAN Z"AMINA LAHUM IJAABATAD-DUA'AA-I	O He who has made himself accountable to them to respond to supplication![84]
وَيَا مَن وَعَدَهُمْ عَلَىٰ نَفْسِهِۦ بِتَفَضُّلِهِۦ حُسْنَ ٱلْجَزَآءِ	WA YAA MAW-WAA'DAHUM A'LAA NAF-SIHEE BITAFAZ"-Z"ULIHEE H'US-NAL-JAZAAA-I	O He who pledged Himself by His gratuitous bounty to give them excellent repayment!
مَآ أَنَا بِأَعْصَىٰ مَنْ عَصَاكَ فَغَفَرْتَ لَهُۥ	MAAA ANA BIA'-S'AA MAN A'S'AAKA FAGHAFAR-TA LAH	I am not the most disobedient of those who have disobeyed Thee and whom Thou hast forgiven,
وَمَآ أَنَا بِأَلْوَمِ مَنِ ٱعْتَذَرَ إِلَيْكَ فَقَبِلْتَ مِنْهُ	WA MAAA ANA BIL-WAMI MANI AA'-TAD'ARA ILAY-KA FAQABIL-TA MIN-H	nor am I the most blameworthy to offer excuses which Thou hast accepted,
وَمَآ أَنَا بِأَظْلَمِ مَن تَابَ إِلَيْكَ فَعُدتَ عَلَيْهِ	WA MAAA ANA BIZ'-LAMI MAN TAABA ILAY-KA FAU'T-TA A'LAY-H	nor am I the most wrongdoing of those who have repented to Thee, and to whom Thou hast returned
أَتُوبُ إِلَيْكَ فِي مَقَامِي هَـٰذَا تَوْبَةَ	ATOOBU ILAY-KA FEE MAQAAMEE HAD'AA TAW-BATA	I repent to Thee in this my station, the repentance of one
نَادِمٍ عَلَىٰ مَا فَرَطَ مِنْهُ	NAADIMIN A'LAA MAA FARAT'A MIN-H	remorseful over what preceded from him hastily,
مُشْفِقٍ مِّمَّا ٱجْتَمَعَ عَلَيْهِ	MUSH-FIQIM-MIM-MAJ-TAMAA' A'LAY-H	apprehensive of what has gathered around him,
خَالِصِ ٱلْحَيَآءِ مِمَّا وَقَعَ فِيهِ	KHAALIS'IL-H'AYAAA-I MIM-MAA WAQAA' FEEH	pure in shame for that into which he has fallen,
عَالِمٍ	A'LIMIN	knowing that

[84] Reference to such QURANIC verses as Supplicate Me and I will respond to you (40: 60), and When My servant ask from Me, I am near: I respond to the supplication of the supplicator when he supplicates Me (2: 186)

بِأَنَّ ٱلْعَفْوَ عَنِ ٱلذَّنْبِ ٱلْعَظِيمِ لَا يَتَعَاظَمُكَ	BIAN-NAL-A'F-WA A'NID'-D'AMBIL-A'Z'EEMI LAA YATAA'AZ'AMUK	pardoning great sins is nothing great for Thee.[85]
وَأَنَّ ٱلتَّجَاوُزَ عَنِ ٱلْإِثْمِ ٱلْجَلِيلِ لَا يَسْتَصْعِبُكَ	WA AN-NAT-TAJAAWUZA A'NIL-ITH-MIL-JALEELI LAA YAS-TAS'-I'BUK	overlooking enormous misdeeds is not difficult for Thee,
وَأَنَّ ٱحْتِمَالَ ٱلْجِنَايَاتِ ٱلْفَاحِشَةِ لَا يَتَكَأَدُكَ	WA AN-NA AH'-TIMAALAL-JINAAYAATIL-FAAH'ISHATI LAA YATAKAA-ADUK	putting up with indecent crimes does not-trouble Thee, and
وَأَنَّ أَحَبَّ عِبَادِكَ إِلَيْكَ مَنْ تَرَكَ ٱلِاسْتِكْبَارَ عَلَيْكَ	WA AN-NA AH'AB-BA I'BAADIKA ILAY-KA MAN TARAKALIS-TIK-BAARA A'LAY-K	the most beloved of Thy servants to Thee is he who refrains from arrogance before Thee,
وَجَانَبَ ٱلْإِصْرَارَ	WA JAANABAL-IS'-RAAR	pulls aside from persistence, and
وَلَزِمَ ٱلِاسْتِغْفَارَ	WA LAZIMALIS-TIGH-FAAR	holds fast to praying forgiveness!
وَأَنَا أَبْرَءُ إِلَيْكَ مِنْ أَنْ أَسْتَكْبِرَ	WA ANA AB-RA-U ILAY-KA MIN SN SS-TAK-BIR	I am clear before Thee of arrogance,
وَأَعُوذُ بِكَ مِنْ أَنْ أُصِرَّ	WA SU'WD'U BIKA MIN SN US'IR	I seek refuge in Thee from persistence,
وَأَسْتَغْفِرُكَ لِمَا قَصَّرْتُ فِيهِ	WAS-TAGH-FIRUKA LIMAA QAS'-S'AR-TU FEEH	I pray forgiveness from Thee for shortcomings,
وَأَسْتَعِينُ بِكَ عَلَى مَا عَجَزْتُ عَنْهُ	WA AS-TAE'ENU BIKA A'LAA MAA A'JAZ-TU A'N-H	I seek help from Thee in incapacity!
ٱللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ	AL-LAAHUM-MA S'AL-LI A'LAA MUH'AM-MADIW-WA AAALIH	O ALLAH, bless MUHAMMAD and his Household,

[85] Cf. the HADEETH mentioned in the Introduction: 'When one of you supplicates, he should not say: "O ALLAH, forgive me, if Thou will", but he should be firm in his asking and make his desire great, for what ALLAH gives is nothing great for Him' (Muslim, D'IKR 8).

وَهَبْ لِي مَا يَجِبُ عَلَيَّ لَكَ	WA HAB LEE MAA YAJIBU A'LAY-YA LAK	dispense with what is incumbent upon me toward Thee,
وَعَافِنِي مِمَّا أَسْتَوْجِبُهُ مِنْكَ	WA A'AFINEE MIM-MAAA AS-TAW-JIBUHOO MINK	release me from what I merit from Thee, and
وَأَجِرْنِي مِمَّا يَخَافُهُ أَهْلُ الْإِسَاءَةِ	WA AJIR-NEE MIM-MAA YAKHAAFUHOOO AH-LUL-ISAAA-AH	grant me sanctuary from what the evildoers fear!
فَإِنَّكَ مَلِيءٌ بِالْعَفْوِ	FA IN-NAKA MALEE-UM-BIL-A'F-W	For Thou art full of pardon,
مَرْجُوٌّ لِلْمَغْفِرَةِ	MAR-JOO-WU LIL-MAGH-FIRAH	the hoped-for source of forgiveness,
مَعْرُوفٌ بِالتَّجَاوُزِ	MAA'-ROOFUM-BIT-TAJAAWZ	well known for Thy forbearance.
لَيْسَ لِحَاجَتِي مَطْلَبٌ سِوَاكَ	LAY-SA LIH'AAJATEE MAT'-LABUN SIWAAK	My need has no object but Thee,
وَلَا لِذَنْبِي غَافِرٌ غَيْرُكَ	WA LAA LID'AMBEE GHAAFIRUN GHAY-RUK	my sin no forgiver other than Thee
حَاشَاكَ	H'AASHAAK	—Could that be possible?
وَلَآ أَخَافُ عَلَى نَفْسِيَ إِلَّآ إِيَّاكَ	WA LAAA AKHAAFU A'LAA NAF-SEEE IL-LAAA EE-YAAK	I have no fear for myself except from Thee;
إِنَّكَ أَهْلُ التَّقْوَى وَأَهْلُ الْمَغْفِرَةِ	IN-NAKA AH-LUT-TAQ-WAA WA AH-LUL-MAGH-FIRAH	Thou art worthy of reverential fear, and worthy to forgive![86]
صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ	S'AL-LI A'LAA MUH'AM-MADIW-WAAALI MUH'AM-MAD	Bless MUHAMMAD and his Household,
وَاقْضِ حَاجَتِي	WA AQ-Z"I H'AAJATEE	grant my need,
وَأَنْجِحْ طَلِبَتِي	WA ANJIH' T'ALIBATEE	answer my request favorably,

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وَ اغْفِرْ ذَنْبِي	WAGH-FIR D'AMBEE	forgive my sin, and
وَ آمِنْ خَوْفَ نَفْسِي	WA AAAMIN KHAW-FA NAF-SEE	give me security from fear for myself
إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ	IN-NAKA A'LAA KUL-LI SHAY-IN QADEER	Thou art powerful over everything, [87] and
وَ ذَٰلِكَ عَلَيْكَ يَسِيرٌ	WA D'ALIKA A'LAY-KA YASEER	that is easy for Thee.
آمِينَ رَبَّ الْعَالَمِينَ	AAAMEENA RAB-BAL-A'LAMEEN	Amen, Lord of the worlds!

—13—

His Supplication (A.S) IN SEEKING NEEDS FROM ALLAH (exalted is He)

السَّلام عليه دعائه من وكان

في طلب الحوائج إلى الله تعالى

WA KAANA MIN DUA'AA-IHEE A'LAY-HIS-SALAAMU FEE TALABIL-H'AWAAA-IJI ILAAL-LAAHEE TAA'ALAA

اللَّهُمَّ	AL-LAAHUM-MA	O ALLAH,
يَا مُنْتَهَىٰ مَطْلَبِ الْحَاجَاتِ	YAA MUNTAHAA MAT'-LABIL-H'AAJAAT	O ultimate object of needs!
وَيَا مَنْ عِنْدَهُ نَيْلُ الطَّلِبَاتِ	WA YAA MAN I'NDAHOO NAY-LUT-T'ALIBAAT	He through whom requests are attained!
وَيَا مَنْ لَا يَبِيعُ نِعَمَهُ بِالْأَثْمَانِ	WA YAA MAL-LAA YABEEU' NIA'MAHOO BIL-ATH-MAAN	O He whose favors are not bought by prices!
وَيَا مَنْ لَا يُكَدِّرُ عَطَايَاهُ بِالْامْتِنَانِ	WA YAA MAL-LAA YUKAD-DIRU A'T'AAYAAHOO BIIAM-TINAAN	O He who does not muddy His gifts by the imposition of obligations!

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وَيَا مَنْ يُسْتَغْنَى بِهِ وَلَا يُسْتَغْنَى عَنْهُ	WA YAA MAY-YUS-TAGH-NAA BIHEE WA LAA YUS-TAGH-NAA A'N-H	O He along with whom nothing is needed and without whom nothing can be done!
وَيَا مَنْ يُرْغَبُ إِلَيْهِ وَلَا يُرْغَبُ عَنْهُ	WA YAA MAY-YUR-GHABU ILAY-HEE WA LAA YUR-GHABU A'N-H	O He toward whom desire is ever directed and never turned away!
وَيَا مَنْ لَا تُفْنِي خَزَائِنَهُ الْمَسَائِلُ	WA YAA MAL-LAA TUF-NEE KHAZAAA-INAHUL-MASAAA-IL	O He whose treasuries cannot be exhausted by demands!
وَيَا مَنْ لَا تُبَدِّلُ حِكْمَتَهُ الْوَسَائِلُ	WA YAA MAL-LAA TUBAD-DILU H'IK-MATAHUL-WASAAA-IL	O He whose wisdom cannot be altered by any means!
وَيَا مَنْ لَا تَنْقَطِعُ عَنْهُ حَوَائِجُ الْمُحْتَاجِينَ	WA YAA MAL-LAA TANQAT'IU' A'N-HOO H'AWAAA-IJUL-MUH'-TAAJEEN	O He from whom the needs of the needy are never cut off!
وَيَا مَنْ لَا يُعَنِّيهِ دُعَاءُ الدَّاعِينَ	WA YAA MAL-LAA YUA'N-NEEHEE DUA'AAA-UD-DAAE'EN	O He who is not distressed by the supplications of the supplicators!
تَمَدَّحْتَ بِالْغَنَاءِ عَنْ خَلْقِكَ	TAMAD-DAH'-TA BIL-GHANAAA-I A'N KHAL-QIK	Thou hast lauded Thyself for having no need for Thy creatures, and
وَأَنْتَ أَهْلُ الْغِنَى عَنْهُمْ	WA ANTA AH-LUL-GHINAA A'N-HUM-	it suits Thee to have no need for them, and
وَنَسَبْتَهُمْ إِلَى الْفَقْرِ	WA NASAB-TAHUM ILAAL-FAQ-R	Thou hast attributed to them poverty, and
وَهُمْ أَهْلُ الْفَقْرِ إِلَيْكَ	WA HUM AH-LUL-FAQ-RI ILAY-K	it suits them to be poor toward Thee.[88]

[88] Reference to such QURANIC verses as: O people, you are the poor toward ALLAH, and He is without need, praiseworthy (35: 15).

فَمَنْ حَاوَلَ سَدَّ خَلَّتِهٖ مِنْ عِنْدِكَ	FAMAN H'AAWALA SAD-DA KHAL-LATIHEE MIN I'NDIK	So he who strives to remedy his lack through what is with Thee,
وَ رَامَ صَرْفَ الْفَقْرِ عَنْ نَفْسِهٖ بِكَ	WA RAAMA S'AR-FAL-FAQ-RI A'N-NAF-SIHEE BIK	and wishes to turn poverty away from himself through Thee,
فَقَدْ طَلَبَ حَاجَتَهٗ فِي مَظَانِّهَا	FAQAD T'ALABA H'AAJATAHOO FEE MAZ'AAAN-NIHAA	has sought his need in the most likely place
وَ أَتَى طِلْبَتَهٗ مِنْ وَجْهِهَا	WA ATAA T'ILABATAHOO MIW-WAJ-HIHAA	and come to his request from the right quarter.
وَ مَنْ تَوَجَّهَ بِحَاجَتِهٖ إِلَى أَحَدٍ مِّنْ خَلْقِكَ	WA MAN TAWJ-JAHA BIH'AAJATIHEEE ILAAA AH'ADIM-MIN KHAL-QIKA	But he who turns in his need toward one of Thy creatures
أَوْ جَعَلَهٗ سَبَبَ نُجْحِهَا دُونَكَ	AW JAA'LAHOO SABABA NUJ-H'IHAA DOONAK.	or assigns the cause of its being granted to other than Thee,
فَقَدْ تَعَرَّضَ لِلْحِرْمَانِ	FAQAD T-TAA'R-RAZ"A LIL-H'IR-MAAN	has exposed himself to deprivation
وَ اسْتَحَقَّ مِنْ عِنْدِكَ فَوْتَ الْإِحْسَانِ	WAS-TAH'AQ-QA MIN I'NDIKA FAW-TAL-IH'-SAAN	and deserves to miss Thy beneficence.
اَللّٰهُمَّ وَ لِيَ إِلَيْكَ حَاجَةٌ	AL-LAAHUM-MA WA LEEE ILAY-KA H'AAJAH	O ALLAH, I have a need of Thee:
قَدْ قَصَّرَ عَنْهَا جُهْدِي	QAD QAS'-S'ARA A'N-HAA JUH-DEE	My exertion has fallen short of it
وَ تَقَطَّعَتْ دُونَهَا حِيَلِي	WA TAQAT'-T'AA'T D-DOONAHAA H'EEALEE	and my stratagems have been cut back before reaching it.
وَ سَوَّلَتْ لِي نَفْسِي رَفْعَهَا إِلَى مَنْ	WA SAW-WALAT LEE NAF-SEE RAF-A'HAAA ILAA	My soul induced me to present it to him who

يَرْفَعُ حَوَآئِجَهُ إِلَيْكَ	MAY-YAR-FAU' H'AWAAA-IJAHOOO ILAY-KA	presents his needs to Thee and
وَ لَا يَسْتَغْنِي فِي طَلِبَاتِهِ عَنْكَ وَ هِيَ	WA LAA YAS-TAGH-NEE FEE T'ALIBAATIHEE A'NKA WA HEE	can do nothing without Thee in his requests, but this is
زَلَّةٌ مِنْ زَلَلِ الْخَاطِئِينَ	ZAL-LATUM-MIN ZALALIL-KHAAT'I-EEN	one of the slips of the offenders,
وَ عَثْرَةٌ مِنْ عَثَرَاتِ الْمُذْنِبِينَ	WA A'TH-RATUM-MIN A'THARAATIL-MUD'-NIBEEN	one of the stumbles of the sinners!
ثُمَّ انْتَبَهْتُ بِتَذْكِيرِكَ لِي مِنْ غَفْلَتِي	THUM-MA ANTABAH-TU BITAD'-KEERIKA LEE MIN GHAF-LATEE	Then through Thy reminding me, I was aroused from my heedlessness,
وَ نَهَضْتُ بِتَوْفِيقِكَ مِنْ زَلَّتِي	WA NAHAZ"-TU BITAW-FEEQIKA MIN ZAL-LTEE	through Thy giving success, I stood up from my slip,
وَ رَجَعْتُ وَ نَكَصْتُ بِتَسْدِيدِكَ عَنْ عَثْرَتِي	WA RAJAA'-TU WA NAKAS'-TU BITAS-DEEDIKA A'N A'TH-RATEE	and through Thy pointing the way, I returned and withdrew from my stumble.
وَ قُلْتُ: سُبْحَانَ رَبِّي	WA QUL-TU: SUB-H'AANA RAB-BEE	I said: Glory to my Lord!
كَيْفَ يَسْأَلُ مُحْتَاجٌ مُحْتَاجًا؟	KAY-FA YAS-ALU MUH'-TAAJUM-MUH'-TAAJAA?	How can the needy ask from the needy?
وَ أَنَّى يَرْغَبُ مُعْدِمٌ إِلَى مُعْدِمٍ؟	WA AN-NAA YARGHABU MUA'-DIMUN ILAA MUA'-DIMIN?	How can the destitute beseech the destitute?
فَقَصَدْتُكَ يَا إِلَهِي بِالرَّغْبَةِ	FAQAS'AT-TUKA YAAA ILAAHEE BIR-RAGH-BAH	So I went straight to Thee, my God, in beseeching,
وَ أَوْفَدْتُ عَلَيْكَ رَجَائِي بِالثِّقَةِ بِكَ	WA AW-FAT-TU A'LAY-KA RAJAAA-EE BITH-THIQATI BIK	and I sent Thee my hope with trust in Thee.
وَ عَلِمْتُ	WA A'LIM-TU	I came to know that

أَنَّ كَثِيرَ مَآ أَسْأَلُكَ يَسِيرٌ فِى وُجْدِكَ	AN-NA KATHEERA MAAA AS-ALUKA YASEERUN FEE WUJ-DIK	the many I request from Thee are few before Thy wealth,
وَأَنَّ خَطِيرَ مَآ أَسْتَوْهِبُكَ حَقِيرٌ فِى وُسْعِكَ	WA AN-NA KHAT'EERA MAAA AS-TAW-HIBUKA H'AQEERUN FEE WUS-I'K	the weighty I ask from Thee is vile before Thy plenty;
وَأَنَّ كَرَمَكَ لَا يَضِيقُ عَنْ سُؤَالِ أَحَدٍ	WA AN-NA KARAMAKA LAA YAZ"EEQU A'N SOO-AALI AH'AD	Thy generosity is not constrained by anyone's asking,
وَأَنَّ يَدَكَ بِٱلْعَطَايَآ أَعْلَىٰ مِن كُلِّ يَدٍ	WA AN-NA YADAKA BIL-A'T'AAYAAA AA'-LAA MIN KUL-LI YAD	Thy hand is higher in bestowing gifts than every hand!
ٱللَّهُمَّ فَصَلِّ عَلَىٰ مُحَمَّدٍ وَءَالِهِ	AL-LAAHUM-MA FAS'AL-LI A'LAA MUH'AM-MADIW-WA AAALIH	O ALLAH, so bless MUHAMMAD and his Household,
وَٱحْمِلْنِى بِكَرَمِكَ عَلَى ٱلتَّفَضُّلِ	WA AH'-MIL-NEE BIKARAMIKA A'LAAT-TAFAZ"-Z"UL	take me through Thy generosity to Thy gratuitous bounty and
وَلَا تَحْمِلْنِى بِعَدْلِكَ عَلَى ٱلِٱسْتِحْقَاقِ	WA LAA TAH'-MIL-NEE BIA'D-LIKA A'LAALIS-TIH'-QAAQ	take me not through Thy justice to what I deserve!
فَمَآ أَنَا بِأَوَّلِ رَاغِبٍ رَغِبَ إِلَيْكَ فَأَعْطَيْتَهُ وَهُوَ يَسْتَحِقُّ ٱلْمَنْعَ	FAMAAA ANA BIW-WALI RAAGHIBIR-RAGHIBA ILAY-KA FAAA'-T'AY-TAHOO WA HUWA YAS-TAH'IQ-QUL-MAN-A'-	I am not the first beseecher to beseech Thee and Thou bestowed upon him while he deserved withholding,
وَلَا بِأَوَّلِ سَآئِلٍ سَأَلَكَ فَأَفْضَلْتَ عَلَيْهِ وَهُوَ يَسْتَوْجِبُ ٱلْحِرْمَانَ	WA LAA BIW-WALI SAAA-ILIN SAALAKA FAAF-Z"AL-TA A'LAY-HEE WA HUWA YAS-TAW-JIBUL-H'IR-MAAN	nor am I the first to ask from Thee and Thou wast bounteous toward him while he merited deprivation.

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّ آلِهٖ	AL-LAAHUM-MA S'AL-LI A'LAA MUH'AM-MADIW-WA AAALIH	O ALLAH, bless MUHAMMAD and his Household,
وَ كُنْ لِدُعَآبِى مُجِيبًا	WA KUL-LIDUA'AA-EE MUJEEBAA	respond to my supplication,
وَّ مِن نِدَآبِى قَرِيبًا	WA MIN-NIDAAA-EE QAREEBAA	come near my call,
وَّ لِتَضَرُّعِى رَاحِمًا	WA LITAZ"AR-RUE'E RAAH'IMAA	have mercy on my pleading,
وَّ لِصَوْتِى سَامِعًا	WA LIS'AW-TEE SAAMIA'A	listen to my voice,
وَّ لَا تَقْطَعْ رَجَآبِى عَنْكَ	WA LAA TAQ-T'AA' RAJAAA-EE A'NK	cut not short my hope for Thee,
وَ لَا تَبُتَّ سَبَبِى مِنْكَ	WA LAA TABUT-TA SABABEE MINK	sever not my thread to Thee,
وَ لَا تُوَجِّهْنِى فِى حَاجَتِى هٰذِهٖ وَغَيْرِهَآ اِلٰى سِوَاكَ	WA LAA TUWAJ-JIH-NEE FEE H'AAJATEE HD'IHEE WAGHAY-RIHAAA ILAA SIWAAK	turn not my face in this my need, and other needs, away from Thee,
وَ تَوَلَّنِى	WA TAWAL-LANEE	attend for my sake to
بِنُجْحِ طَلِبَتِى	BINUJ-HEE T'ALIBATEE	the fulfillment of my request,
وَ قَضَآءِ حَاجَتِى	WA QAZ"AAA-I H'AAJATEE	the granting of my need, and
وَ نَيْلِ سُؤْلِى	WA NAY-LI SOO-LEE	the attainment of what I have asked
قَبْلَ زَوَالِى عَنْ مَّوْقِفِى هٰذَا	QAB-LA ZAWAALEE A'M-MAW-QIFEE HAD'AA	before I leave this place
بِتَيْسِيرِكَ لِىَ الْعَسِيرَ	BITAY-SEERIKA LEEAL-A'SEER	through Thy making easy for me the difficult and
وَ حُسْنِ تَقْدِيرِكَ لِى فِى جَمِيعِ الْاُمُورِ	WA H'US-NI TAQ-DEERIKA LEE FEE JAMEEI'L-UMOOR	Thy excellent ordainment for me in all affairs!

وَ صَلِّ عَلَى مُحَمَّدٍ وَّ آلِهٖ	WA S'AL-LI A'LAA MUH'AM-MADIW-WA AALIH	Bless MUHAMMAD and his Household
صَلَاةً دَآئِمَةً نَامِيَةً	S'ALAATAN DAAA-IMATAN-NAAMEEAH	with a permanent, ever-growing blessing,
لَا اِنْقِطَاعَ لِاَبَدِهَا	LAA ANQIT'AAA' LIABADIHAA	whose perpetuity has no cutting off and
وَ لَا مُنْتَهٰى لِاَمَدِهَا	WA LAA MUNTAHAA LIAMADIHAA	whose term knows no limit, and
وَ اجْعَلْ ذٰلِكَ عَوْنًا لِّىْ	WAJ-A'L D'ALIKA A'W-NAL-LEE	make that a help to me and
وَ سَبَبًا لِّنَجَاحِ طَلِبَتِىْ	WA SABABAL-LINAJAAHEE T'ALIBATEE	a cause for the granting of my request!
اِنَّكَ وَاسِعٌ كَرِيْمٌ	IN-NAKA WAASIU'N KAREEM	Thou art Boundless, Generous!
وَ مِنْ حَاجَتِىْ يَا رَبِّ كَذَا وَكَذَا	WA MIN H'AAJATEE YAA RAB-BI KAD'AA WAKAD'AA	And of my needs, My Lord, are such and such.
(وَ تَذْكُرُ حَاجَتَكَ ثُمَّ تَسْجُدُ وَتَقُوْلُ فِىْ سُجُوْدِكَ):	(WA TAD'-KURU H'AAJATAKA THUM-MA TAS-JUDU WATAQWLU FEE SUJOODIKA)	HERE YOU SHOULD STATE YOUR NEEDS, THEN PROSTRATE YOURSELF, AND SAY IN YOUR PROSTRATION
فَضْلُكَ اٰنَسَنِىْ	FAZ"-LUKA AAANASANEE	Thy bounty has comforted me and
وَ اِحْسَانُكَ دَلَّنِىْ	WA IH'-SAANUKA DAL-LANEE	Thy beneficence has shown the way,
فَاَسْاَلُكَ بِكَ وَ بِمُحَمَّدٍ وَّ آلِهٖ صَلَوَاتُكَ عَلَيْهِمْ اَنْ لَّا تَرُدَّنِىْ خَآئِبًا	FAAS-ALUKA BIKA WA BMUH'AM-MADIW-WA AALIHEE S'ALAWAATUKA A'LAY-HIM AL-LAA TARUD-DANEE KHAAA-IBAA	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!

وكان من دعائه عليه السلام

إذا أُعْتُدِيَ عليه أو رأى من الظّالمين ما لا يحب

—14—

WA KAANA MIN DUA'AA-IHEE A'LAY-HIS-SALAAMU ID'AA AA'-TUDEEA A'LAY-HEEE AW RAAA MINAZ'-Z'AALIMEENA MAA LAA YUH'IB

His Supplication (A.S)

WHEN HOSTILITY WAS SHOWN TO HIM OR WHEN HE SAW WHAT HE DID NOT LIKE IN WRONGDOER[89]

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89 A case can be made for translating the word Z'ALIM (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 Z'ULM along with its derivatives is an important and frequently used term in the QURAN, and only the QURANIC context can provide us with a reliable insight into the way the word must have been understood by ZAYN AL-A'ABIDEEN and his contemporaries in the QURAN. 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 QURANIC significance, since oppression is merely one of many forms of human 'wrongdoing', an English term which is sufficiently vague and concrete to render the QURANIC idea rather closely. According to the QURAN, the basic meaning of Z'ULM is to deny the reality of ALLAH and the truth of His revelation and then to transgress the bounds, limits, laws, and statutes He has set down. This QURANIC concept can clearly be perceived in such typical verses as the following:

* Who does greater wrong than he who bars ALLAH'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 ALLAH? (2: 140)
* Whosoever transgresses the bounds of ALLAH—those are the wrongdoers (2: 229);
* And the unbelievers—they are the wrongdoers (2: 254)
* Whoso judges not according to what ALLAH has sent down—they are the wrongdoers (5: 45)
* Who does greater wrong than he who forges against ALLAH 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 ALLAH; to associate others with ALLAH is a mighty wrong (31: 13)
* And whoso repents not, those—they are the wrongdoers (49: 11)
* Whoso trespasses the bounds of ALLAH has done wrong to himself (65: 1).

In most of the cases in which the IMAM employs the term in the SAH'EEFA, the QURANIC context is

يَا مَنْ لَا يَخْفَى عَلَيْهِ أَنْبَاءُ الْمُتَظَلِّمِينَ	YAA MAL-LAA YAKH-FAA A'LAY-HEEE AMBAAA-UL-MUTAZ'AL-LIMEEN	O He from whom is not concealed news of the aggrieved!
وَيَا مَنْ لَا يَحْتَاجُ فِي قَضَائِهِمْ إِلَى شَهَادَاتِ الشَّاهِدِينَ	WA YAA MAL-LAA YAH'-TAAJU FEE QAS'AS'IHIM ILAA SHAHAADAATISH-SHAAHIDEEN	O He who has no need to be told about them by the witnessing of the witnesses!
وَيَا مَنْ قَرُبَتْ نُصْرَتُهُ مِنَ الْمَظْلُومِينَ	WA YAA MAN QARUBAT NUS'-RATUHOO MINAL-MAZ'-LOOMEEN	O He whose help is near to the wronged!
وَيَا مَنْ بَعُدَ عَوْنُهُ عَنِ الظَّالِمِينَ	WA YAA MAM-BAU'DA A'W-NUHOO A'NIZ'-Z'AALIMEEN	O He whose aid is far from the wrongdoers!
قَدْ عَلِمْتَ يَا إِلَهِي	QAD A'LIM-TA YAAA ILAAHEE	Thou knowest, my God,
مَا نَالَنِي مِنْ ﴿فُلَانِ بْنِ فُلَانٍ﴾ مِمَّا حَظَرْتَ وَ انْتَهَكَهُ مِنِّي مِمَّا حَجَزْتَ عَلَيْهِ	MAA NAALANEE MIN (FULAANI IBN FULAANIN) MIM-MAA H'AZ'AR-TA WANTAHAKAHOO MIN-NEE MIM-MAA H'AJAZ-TA A'LAY-H	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,
بَطَرًا فِي نِعْمَتِكَ عِنْدَهُ	BAT'ARAN FEE NIA'-MATIKA I'NDAH	showing thereby ingratitude toward Thy favor upon him and
وَ اغْتِرَارًا بِتَكْبِيرِكَ عَلَيْهِ	WAGH-TIRAARAM-BINAKEERIKA A'LAY-H	delusion concerning what Thou hast denied him.
اَللّٰهُمَّ فَصَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ	AL-LAAHUM-MA FAS'AL-LI A'LAA MUH'M-MADIW-WA AAALIH	O ALLAH, so bless MUHAMMAD and his Household,

clear, and this is sufficient reason to maintain consistency of translation in the present supplication, where 'oppression' might also be a valid translation. The term Z'ULM is often used as the opposite of A'DL or 'justice'.

وَ خُذ ظَالِمِي وَ عَدُوِّي عَن ظُلْمِي بِقُوَّتِكَ	WA KHUZ'-Z'AALIMEE WA A'DOO-WEE A'N Z'UL-MEE BIQOO-WATIK	keep my wrongdoing enemy from wronging me through Thy strength,
وَ أَفْلُلْ حَدَّهُ عَنِّي بِقُدْرَتِكَ	WAF-LUL H'AD-DAHOO A'N-NEE BIQUD-RATIK	blunt his blade toward me through Thy power, and
وَ اجْعَلْ لَهُ شُغْلاً فِيمَا يَلِيهِ	WAJ-A'L-LAHOO SHUGH-LAN FEEMAA YALEEH	assign to him a diversion in that which is close to him and
وَ عَجْزاً عَمَّا يُنَاوِيهِ	W A'J-ZAN A'M-MAA YUNAAWEEH	the inability to reach his enemy!
اَللَّهُمَّ وَ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ	AL-LAAHUM-MA WA S'AL-LI A'LAA MUH'AM-MADIW-WA AAALIH	O ALLAH, bless MUHAMMAD and his Household,
وَ لَا تُسَوِّغْ لَهُ ظُلْمِي	WA LAA TUSAW-WIGH LAHOO Z'UL-MEE	let the wrongdoer not find it easy to wrong me,
وَ أَحْسِنْ عَلَيْهِ عَوْنِي	WA AH'-SIN A'LAY-HEE A'W-NEE	give me good help against him,
وَ اعْصِمْنِي مِن مِثْلِ أَفْعَالِهِ	WAA'-S'IM-NEE MIM-MITH-LI AF-A'ALIH	preserve me from the like of his acts, and
وَ لَا تَجْعَلْنِي فِي مِثْلِ حَالِهِ	WA LAA TAJ-A'L-NEE FEE MITH-LI H'AALIH	place me not in the like of his situation!
اَللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ	AL-LAAHUM-MA S'AL-LI A'LAA MUH'AM-MADIW-WA AAALIH	O ALLAH, bless MUHAMMAD and his Household, and
وَ أَعِدْنِي عَلَيْهِ عَدْوَى حَاضِرَةً تَكُونُ	WA AI'D-NEE A'LAY-HEE A'D-WANA H'AAZ"IRATAN TAKOONU	assist me with an immediate assistance
مِنْ غَيْظِي بِهِ شِفَاءً	MIN GHAY-Z'EE BIHEE SHIFAAA	that will heal my rage toward him and
وَ مِنْ حَنَقِي عَلَيْهِ وَفَاءً	WA MIN H'ANAQEE A'LAY-HEE WAFAAA	redeem my fury toward him!
اَللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ	AL-LAAHUM-MA S'AL-LI A'LAA MUH'AM-MADIW-WA AAALIH	O ALLAH, bless MUHAMMAD and his Household,

وَعَوِّضْنِي مِنْ ظُلْمِهِ لِي عَفْوَكَ	WA A'W-WIZ"-NEE MIN Z'UL-MIHEE LEE A'F-WAK	compensate me for his wronging me with Thy pardon and
وَأَبْدِلْنِي بِسُوءِ صَنِيعِهِ بِي رَحْمَتَكَ	WA AB-DIL-NEE BISOOO-I S'ANEEI'HEE BEE RAH'-MATAK	replace his evil action toward me with Thy mercy, for
فَكُلُّ مَكْرُوهٍ جَلَلٌ دُونَ سَخَطِكَ	FAKUL-LU MAK-ROOHIN JALALUN DOONA SAKHAT'IK	every detested thing less than Thy anger is slight and
وَكُلُّ مَرْزِئَةٍ سَوَاءٌ مَعَ مَوْجِدَتِكَ	WA KUL-LU MAR-ZI-ATIN SAWAAA-UM-MAA' MAW-JIDATIK	every disaster next to Thy rancor indifferent!
اَللَّهُمَّ	AL-LAAHUM-MA	O ALLAH,
فَكَمَا كَرِهْتَ إِلَيَّ أَنْ أُظْلَمَ فَقِنِي مِنْ أَنْ أَظْلِمَ	FAKAMAA KAR-RAH-TA ILAY-YA AN UZ'-LAMA FAQINEE MIN AN AZ'-LIM	just as Thou hast made me detest being wronged, so also protect me from doing wrong!
اَللَّهُمَّ	SLL-LAHUM-MA	O ALLAH,
لَا أَشْكُو إِلَى أَحَدٍ سِوَاكَ	LAAA ASHKOOO ILAAA AH'ADIN SIWAAK	I complain to no one but Thee, and
وَلَا أَسْتَعِينُ بِحَاكِمٍ غَيْرِكَ	WA LAAA AS-TAE'ENU BIH'AAKIMIN GHAY-RIK	I seek help from no ruler other than Thee—
حَاشَاكَ	H'AASHAAK	how could I?
فَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ	FAS'AL-LI A'LAA MUH'AM-MADIW-WA AAALIH	So bless MUHAMMAD and his Household,
وَصِلْ دُعَائِي بِالْإِجَابَةِ	WA S'IL DUA'AA-EE BIL-IJAABAH	join my supplication to response, and
وَاقْرِنْ شِكَايَتِي بِالتَّغْيِيرِ	WAQ-RIN SHIKAAYATEE BIT-TAGH-YEER	unite my complaint with change!

اَللّٰهُمَّ	AL-LAAHUM-MA	O ALLAH,
لَا تَفْتِنِّي بِالْقُنُوطِ مِنْ إِنْصَافِكَ	LAA TAF-TIN-NEE BIL-QUNOOT'I MIN INS'AAFIK	tempt me not with despair of Thy just treatment and
وَ لَا تَفْتِنْهُ بِالْأَمْنِ مِنْ إِنْكَارِكَ	WA LAA TAF-TIN-HOO BIL-AM-NI MIN INKAARIK	tempt him not with feeling secure from Thy disapproval,
فَيُصِرَّ عَلَى ظُلْمِي	FAYUS'IR-RA A'LAA Z'UL-MEE	lest he persist in wronging me and
وَ يُحَاصِرَنِي بِحَقِّي	WA YUH'AAS'IRANEE BIH'AQ-QEE	constrain me in my rights.[90]
وَ عَرِّفْهُ عَمَّا قَلِيلٍ مَا أَوْعَدتَ الظَّالِمِينَ	WA A'R-RIF-HOO A'M-MAA QALEELIM-MAAA AW-A'T-TAZ'-Z'AALIMEEN	Let him soon recognize what Thou hast promised the wrongdoers[91] and
وَ عَرِّفْنِي مَا وَعَدتَ مِنْ إِجَابَةِ الْمُضْطَرِّينَ	WA A'R-RIF-NEE MAA WAA'T-TA MIN IJAABATIL-MUZ"-T'AR-REEN	let me recognize Thy promised response to the distressed![92]
اَللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ	AL-LAAHUM-MA S'AL-LI A'LAA MUH'AM-MADIW-WA AAALIH	O ALLAH, bless MUHAMMAD and his Household,
وَ وَفِّقْنِي لِقَبُولِ مَا قَضَيْتَ لِي وَ عَلَيَّ	WA WAF-FIQ-NEE LIQABOOLI MAA QAZ"AY-TA LEE WA A'LAY	give me success in accepting Thy decrees for me and against me,
وَ رَضِّنِي بِمَا أَخَذْتَ لِي وَ مِنِّي	WA RAZ"-Z"INEE BIMAAA AKHAD'-TA LEE WA MIN-NEE	make me pleased with what Thou takest for me and from me,

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[90] Some editions read YUHAADIRANI for YUHAASIRANI. The translation then becomes: 'and overcome me in my rights.'

[91] Allusion to such QURANIC verses as: We shall surely destroy the wrongdoers (14: 13); We have prepared for the wrongdoers a painful chastisement (25: 37)

[92] Again reference 27: 62: He who responds to the distressed when he supplicates Him, and remove the evil.

وَ اهْدِنِي لِلَّتِي هِيَ أَقْوَمُ	WAH-DINEE LIL-LATEE HEEA AQ-WAM	guide me to that which is most upright and
وَ اسْتَعْمِلْنِي بِمَا هُوَ أَسْلَمُ	WAS-TAA'-MIL-NEE BIMAA HUWA AS-LAM	employ me in that which is safest!
اَللَّهُمَّ	AL-LAAHUM-MA	O ALLAH,
وَ إِنْ كَانَتِ الْخِيَرَةُ لِي عِنْدَكَ	WA IN KAANATIL-KHEEARATU LEE I'NDAKA	if the best for me with Thee lies
فِي تَأْخِيرِ الْأَخْذِ لِي	FEE TAA-KHEERIL-AKH-D'I LEE	in delaying the taking to task for my sake of him who has wronged me and
وَ تَرْكِ الِانْتِقَامِ مِمَّنْ ظَلَمَنِي إِلَى يَوْمِ الْفَصْلِ وَ مَجْمَعِ الْخَصْمِ	WA TAR-KILINTIQAAMI MIM-MAN Z'ALAMANEEE ILAA YAW-MIL-FAS'-LI WA MAJ-MAI'L-KHAS'-M	in refraining from vengeance toward him until the Day of Decision and the Gathering of Disputants,
فَصَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ	FAS'AL-LI A'LAA MUH'AM-MADIW-WA AALIH	then bless MUHAMMAD and his Household,
وَ أَيِّدْنِي مِنْكَ بِنِيَّةٍ صَادِقَةٍ وَ صَبْرٍ دَائِمٍ	WA AY-YID-NEE MINKA BINEE-YATIN S'AADIQATIW-WA S'AB-RIN DAAA-IM	strengthen me from Thee with true intention and lasting patience,
وَ أَعِذْنِي مِنْ سُوءِ الرَّغْبَةِ وَ هَلَعِ أَهْلِ الْحِرْصِ	WA AI'D'-NEE MIN SOOO-IR-RAGH-BATI WA HALAI' AH-LIL-H'IR-S'	give me refuge from evil desire and the impatience of the greedy, and
وَ صَوِّرْ فِي قَلْبِي مِثَالَ مَا ادَّخَرْتَ لِي مِنْ ثَوَابِكَ وَ أَعْدَدْتَ لِخَصْمِي مِنْ جَزَائِكَ وَ عِقَابِكَ	WA S'AW-WIR FEE QAL-BEE MITHAALA MAD-DAKHAR-TA LEE MIN THAWAABIKA WA AA'-DAT-TA LIKHAS'-MEE MIN JAZAAA-IKA WAI'QAABIK	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!
وَ اجْعَلْ ذَلِكَ سَبَبًا لِقَنَاعَتِي بِمَا قَضَيْتَ وَ ثِقَتِي بِمَا تَخَيَّرْتَ	WAJ-A'L D'ALIKA SABABAL-LIQANAAA'TEE BIMAA QAZ''AY-TA WA THIQATEE BIMAA TAKHAY-YAR-T	Make this a cause of my contentment with what Thou hast decreed and my trust in what Thou hast chosen!

آمِينَ رَبَّ ٱلْعَالَمِينَ	AAAMEENA RAB-BAL-A'ALAMEEN	Amen, Lord of the worlds!
إِنَّكَ ذُو ٱلْفَضْلِ ٱلْعَظِيمِ	IN-NAKA D'OOL-FAZ"-LIL-A'Z'EEM	Thou art of bounty abounding and
وَأَنتَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ	WA ANTA A'LAA KUL-LI SHAY-IN QADEER	Thou art powerful over everything.

وكان من دعائه عليه السّلام

إذا مرض أو نزل به كرب أو بلية

—15—

WA KAANA MIN DUA'AA-IHEE A'LAY-HIS-SALAAMU ID'AA MARIZ"A AW NAZALA BIHEE KAR-BUN AW BALEE-YAH

His Supplication (A.S) WHEN SICK OR VISITED BY DISTRESS OR AN AFFLICTION

ٱللَّهُمَّ لَكَ ٱلْحَمْدُ عَلَىٰ مَا لَمْ أَزَلْ أَتَصَرَّفُ فِيهِ مِن سَلَامَةِ بَدَنِي	AL-LAAHUM-MA LAKAL-H'AM-DU A'LAA MAA LAM AZAL ATAS'AR-RAFU FEEHEE MIN SALAAMATI BADANEE	O ALLAH, to Thee belongs praise for the good health of my body which lets me move about, and
وَلَكَ ٱلْحَمْدُ عَلَىٰ مَا أَحْدَثْتَ بِي مِنْ عِلَّةٍ فِي جَسَدِي	WA LAKAL-H'AM-DU A'LAA MAAA AH'-DATH-TA BEE MIN I'L-LATIN FEE JASADEE	to Thee belongs praise, for the ailments which Thou causest to arise in my flesh!
فَمَا أَدْرِي يَا إِلَهِي	FAMAAA AD-REE YAAA ILAAHEE	For I know not, my God,
أَيُّ ٱلْحَالَيْنِ أَحَقُّ بِٱلشُّكْرِ لَكَ؟	AY-YUL-H'AALAY-NI AH'AQ-QU BISH-SHUK-RI LAKA?	which of the two states deserves more my thanking Thee and
وَأَيُّ ٱلْوَقْتَيْنِ أَوْلَىٰ بِٱلْحَمْدِ لَكَ؟	WA AY-YUL-WAQ-TAY-NI AW-LAA BIL-H'AM-DI LAKA?	which of the two times is more worthy for my praise of Thee:
أَوَقْتُ ٱلصِّحَّةِ ٱلَّتِي	AWAQ-TUS'-S'IH'-H'ATIL-LATEE	the time of health,
هَنَّأْتَنِي فِيهَا طَيِّبَاتِ رِزْقِكَ	HAN-NAA-TANEE FEEHAA T'AY-YIBAATI RIZ-QIK	within which Thou makest me delight in the agreeable things of Thy provision,

وَنَشَّطْتَنِي بِهَا لِابْتِغَاءِ مَرْضَاتِكَ وَفَضْلِكَ	WA NASH-SHAT'-TANEE BIHAA LIAB-TIGHAAA-I MAR-Z"AATIKA WAFAZ"-LIK	through which Thou givest me the joy to seek the means to Thy good pleasure and bounty, and
وَقَوَّيْتَنِي مَعَهَا عَلَى مَا وَفَّقْتَنِي لَهُ مِنْ طَاعَتِكَ؟	WA QAW-WAY-TANEE MAA'HAA A'LAA MAA WAF-FAQ-TANEE LAHOO MIN T'AAA'TIKA?	by which Thou strengthenest me for the acts of obedience which Thou hast given me success to accomplish;
أَمْ وَقْتُ الْعِلَّةِ الَّتِي مَحَّصْتَنِي بِهَا	AM WAQ-TUL-I'L-LATIL-LATEE MAH'-H'AS'-TANEE BIHAA	or the time of illness through which Thou puttest me to the test and
وَالنِّعَمِ الَّتِي أَتْحَفْتَنِي بِهَا؟	WAN-NIA'MI AL-LATEEE AT-H'AF-TANEE BIHAA?	bestowest upon me favors:
تَخْفِيفًا لِمَا ثَقُلَ عَلَى ظَهْرِي مِنَ الْخَطِيئَاتِ	TAKH-FEEFAL-LIMAA THAQULA A'LAA Z'AH-REE MINAL-KHAT'EE-AAT	lightening of the offenses that weigh down my back,
وَتَطْهِيرًا لِمَا انْغَمَسْتُ فِيهِ مِنَ السَّيِّئَاتِ	WA TAT'-HEERAL-LIMAN-GHAMAS-TU FEEHEE MINAS-SAY-YI-AAT	purification of the evil deeds into which I have plunged,
وَتَنْبِيهًا لِتَنَاوُلِ التَّوْبَةِ	WA TAMBEEHAL-LITANAAWLIT-TAW-BAH	incitement to reach for repentance,
وَتَذْكِيرًا لِمَحْوِ الْحَوْبَةِ بِقَدِيمِ النِّعْمَةِ	WA TAD'-KEERAL-LIMAH'-WIL-H'AW-BATI BIQADEEMIN-NIA'-MAH	reminder of the erasure of misdeeds through ancient favor; and
وَفِي خِلَالِ ذَلِكَ مَا كَتَبَ لِيَ الْكَاتِبَانِ مِنْ زَكِيِّ الْأَعْمَالِ	WA FEE KHILAALI D'ALIKA MAA KATABA LEEAL-KAATIBAANI MIN ZAKY-YIL-AA'-MAAL	, through all that, what the two writers write for me: blameless acts, which
مَا لَا قَلْبٌ فَكَّرَ فِيهِ	MAA LAA QAL-BUN FAK-KARA FEEH	no heart had thought,

وَ لَا لِسَانٌ نَطَقَ بِهِ	WA LAA LISAANUN-NATAQA BIH	no tongue had uttered, and
وَ لَا جَارِحَةٌ تَكَلَّفَتْهُ	WA LAA JAARIH'ATUN TAKAL-LAFAT-H	no limb had undertaken,
بَلْ إِفْضَالاً مِنْكَ عَلَيَّ	BAL IF-Z"AALAM-MINKA A'LAY	rather, as Thy bestowal of bounty upon me and
وَ إِحْسَانًا مِنْ صَنِيعِكَ إِلَيَّ	WA IH'-SAANAM-MIN S'ANEEI'KA ILAY	the beneficence of Thy benefaction toward me.[93]
اَللَّهُمَّ فَصَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ	AL-LAAHUM-MA FAS'AL-LI A'LAA MUH'AM-MADIW-WA AAALIH	O ALLAH, bless MUHAMMAD and his Household,
وَ حَبِّبْ إِلَيَّ مَا رَضِيتَ لِي	WA H'AB-BIB ILAY-YA MAA RAZ"EETA LEE	make me love what Thou hast approved for me,
وَ يَسِّرْ لِي مَا أَحْلَلْتَ بِي	WA YAS-SIR LEE MAAA AH'-LAL-TA BEE	make easy for me what Thou hast sent down upon me,
وَ طَهِّرْنِي مِنْ دَنَسِ مَا أَسْلَفْتُ	WA T'AH-HIR-NEE MIN DANASI MAAA AS-LAF-T	purify me of the defilement of what I have sent ahead,
وَ امْحُ عَنِّي شَرَّ مَا قَدَّمْتُ	WAM-HOO A'N-NEE SHAR-RA MAA QAD-DAM-T	erase the evil of what I have done beforehand,
وَ أَوْجِدْنِي حَلَاوَةَ الْعَافِيَةِ	WA AW-JID-NEE H'ALAAWATAL-A'AFEEAH	let me find the sweetness of well-being,
وَ أَذِقْنِي بَرْدَ السَّلَامَةِ	WA AD'IQ-NEE BAR-DAS-SALAAMAH	let me taste the coolness of safety, and
وَ اجْعَلْ	WAJ-A'L	appoint for me
مَخْرَجِي عَنْ عِلَّتِي إِلَى عَفْوِكَ	MAKH-RAJEE A'N I'L-LATEEE ILAA A'F-WIK	a way out from my illness to Thy pardon,

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

وَ مُحَوَّلِي عَنْ صَرْعَتِي إِلَى تَجَاوُزِكَ	WA MUTAH'AW-WALEE A'N S'AR-A'TEEE ILAA TAJAAWUZIK	transformation of my infirmity into Thy forbearance,
وَ خَلَاصِي مِنْ كَرْبِي إِلَى رَوْحِكَ	WA KHALAAS'EE MIN KAR-BEEE ILAA RAW-H'IK	escape from my distress to Thy refreshment, and
وَ سَلَامَتِي مِنْ هٰذِهِ الشِّدَّةِ إِلَى فَرَجِكَ	WA SALAAMATEE MIN HD'IHISH-SHID-DATI ILAA FARAJIK	safety from this hardship in Thy relief!
إِنَّكَ الْمُتَفَضِّلُ بِالْإِحْسَانِ	IN-NAKAL-MUTAFAZ"-Z"ILU BIL-IH'-SAAN	Thou art gratuitously bountiful in beneficence,
الْمُتَطَوِّلُ بِالْامْتِنَانِ	AL-MUTAT'AW-WILU BIIAM-TINAAN	ever gracious in kindness,
الْوَهَّابُ الْكَرِيمُ	AL-WAH-HAABUL-KAREEM	the generous, the Giver,
ذُو الْجَلَالِ وَ الْإِكْرَامِ	D'OOL-JALAALI WAL-IK-RAAM	Possessor of majesty and munificence!

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وكان من دعائه عليه السلام

إذا استقال من ذنوبه أو تضرّع في طلب العفو عن عيوبه

WA KAANA MIN DUA'AA-IHEE A'LAY-HIS-SALAAMU ID'AA AS-TAQAALA MIN D'UNOOBIHEEE AW TAZ"AR-RAA' FEE TALABIL-A'F-WI A'N U'YOOBIH

His Supplication (A.S)

WHEN HE ASKED RELEASE FROM HIS SINS OR PLEADED IN SEEKING PARDON FOR HIS DEFECTS

اللَّهُمَّ	AL-LAAHUM-MA	O ALLAH,

يَا مَنْ بِرَحْمَتِهِ يَسْتَغِيثُ الْمُذْنِبُونَ	YAA MAM-BIRAH'-MATIHEE YAS-TAGHEETHUL-MUD'-NIBOON	O He through whose Mercy sinners seek aid!
وَيَا مَنْ إِلَى ذِكْرِ إِحْسَانِهِ يَفْزَعُ الْمُضْطَرُّونَ	WA YAA MAN ILAA D'IK-RI IH'-SAANIHEE YAF-ZAU'L-MUZ"-T'AR-ROON	O He to the remembrance of whose beneficence the distressed flee!
وَيَا مَنْ لِخِيفَتِهِ يَنْتَحِبُ الْخَاطِئُونَ	WA YAA MAL-LIKHEEFATIHEE YANTAH'IBUL-KHAAT'I-OON	O He in fear of whom the offenders weep!
يَا أُنْسَ كُلِّ مُسْتَوْحِشٍ غَرِيبٍ	YAAA UNSA KUL-LI MUS-TAW-H'ISHIN GHAREEB	O Comfort of every lonely stranger!
وَيَا فَرَجَ كُلِّ مَكْرُوبٍ كَئِيبٍ	WA YAA FARAJA KUL-LI MAK-ROOBIN KA-EEB	O Relief of all who are downcast and distressed!
وَيَا غَوْثَ كُلِّ مَخْذُولٍ فَرِيدٍ	WA YAA GHAW-THA KUL-LI MAKH-D'OOLIN FAREED	O Aid of everyone abandoned and alone!
وَيَا عَضُدَ كُلِّ مُحْتَاجٍ طَرِيدٍ	WA YAA A'Z"UDA KUL-LI MUH'-TAAJIN T'AREED	O Support of every needy outcast!
أَنْتَ الَّذِي وَسِعْتَ كُلَّ شَيْءٍ رَحْمَةً وَعِلْمًا	ANTAL-LAD'EE WASIA'-TA KUL-LA SHAY-IR-RAH'-MATAW-WAI'L-MAA	Thou art He who embracest everything in mercy and knowledge![94]
وَأَنْتَ الَّذِي جَعَلْتَ لِكُلِّ مَخْلُوقٍ فِي نِعَمِكَ سَهْمًا	WA ANTAL-LAD'EE JAA'L-TA LIKUL-LI MAKH-LOOQIN FEE NIA'MIKA SAH-MAA	Thou art He who hast appointed for each creature a share of Thy favors!
وَأَنْتَ الَّذِي عَفْوُهُ أَعْلَى مِنْ عِقَابِهِ	WA ANTAL-LAD'EE A'F-WUHOOO AA'-LAA MIN I'QAABIH	Thou art He whose pardon is higher than His punishment!

[94] 40: 7

وَأَنْتَ الَّذِي تَسْعَى رَحْمَتُهُ أَمَامَ غَضَبِهِ	WA ANTAL-LAD'EE TAS-A'A RAH'-MATUHOOO AMAAMA GHAZ"ABIH	O Thou art He whose mercy runs before His wrath!
وَأَنْتَ الَّذِي عَطَآؤُهُ أَكْثَرُ مِنْ مَنْعِهِ	WA ANTAL-LAD'EE A'T'AAAW-UHOOO AK-THARU MIM-MAN-I'H	Thou art He whose bestowal is greater than His withholding!
وَأَنْتَ الَّذِي اتَّسَعَ الْخَلَآئِقُ كُلُّهُمْ فِي وُسْعِهِ	WA ANTAL-LAD'EE AT-TASAA'L-KHALAAA-IQU KUL-LUHUM FEE WUS-I'H	O Thou art He by whose mercy all creatures are embraced!
وَأَنْتَ الَّذِي لَا يَرْغَبُ فِي جَزَآءِ مَنْ أَعْطَاهُ	WA ANTAL-LAD'EE LAA YAR-GHABU FEE JAZAAA-I MAN AA'-T'AAH	Thou art He who desires no repayment by him upon whom He bestows!
وَأَنْتَ الَّذِي لَا يُفْرِطُ فِي عِقَابِ مَنْ عَصَاهُ	WA ANTAL-LAD'EE LAA YUF-RIT'U FEE I'QAABI MAN A'S'AAH	Thou art He who does not overdo the punishment of him who disobeys Thee!
وَأَنَا يَا إِلٰهِي عَبْدُكَ الَّذِي أَمَرْتَهُ بِالدُّعَآءِ فَقَالَ:	WA ANA YAAA ILAAHEE A'B-DUKAL-LAD'EEE AMAR-TAHOO BID-DUA'AA-I FAQAALA:	And I, my God, am Thy servant whom Thou commanded to supplicate and who said:
لَبَّيْكَ وَسَعْدَيْكَ	LAB-BAY-KA WA SAA'-DAY-K	I am at Thy service and disposal!
هَآ أَنَا ذَا يَا رَبِّ مَطْرُوحٌ بَيْنَ يَدَيْكَ	HAAA ANA D'AA YAA RAB-BI MAT'-ROOH'UM-BAY-NA YADAY-K	Here am I, my Lord, thrown down before Thee.
أَنَا الَّذِي أَوْقَرَتِ الْخَطَايَا ظَهْرَهُ	ANAAL-LAD'EEE AW-QARATIL-KHAT'AAYAA Z'AH-RAH	I am he whose back offenses have weighed down!
وَأَنَا الَّذِي أَفْنَتِ الذُّنُوبُ عُمُرَهُ	WA ANAAL-LAD'EEE AF-NATID'-D'UNOOBU U'MURAH	I am he whose lifetime sins have consumed!

وَأَنَا الَّذِي بِجَهْلِهِ عَصَاكَ	WA ANAAL-LAD'EE BIJAH-LIHEE A'S'AAK	I am he who was disobedient in his ignorance,
وَلَمْ تَكُنْ أَهْلاً مِنْهُ لِذَاكَ	WA LAM TAKUN AH-LAM-MIN-HOO LID'AAK	while Thou didst not deserve that from him!
هَلْ أَنْتَ يَا إِلَهِي	HAL ANTA YAAA ILAAHEE	Wilt Thou, my God,
رَاحِمٌ مَنْ دَعَاكَ فَأُبْلِغَ فِي الدُّعَاءِ؟ أَمْ أَنْتَ	RAAH'IMUM-MAN DAA'AKA FAAB-LIGHA FID-DUA'AA-I? AM ANTA	be merciful toward him who supplicates Thee, that I should bring my supplication before Thee?
غَافِرٌ لِمَنْ بَكَاكَ فَأُسْرِعَ فِي الْبُكَاءِ؟ أَمْ أَنْتَ	GHAAFIRUL-LIMAM-BAKAAKA FAAS-RIA' FIL-BUKAAA-I? AM ANTA	Wilt Thou forgive him who weeps to Thee that I should hurry to weep?
مُتَجَاوِزٌ عَمَّنْ عَفَّرَ لَكَ وَجْهَهُ تَذَلُّلاً؟ أَمْ أَنْتَ	MUTJAAWIZUN A'M-MAN A'F-FARA LAKA WJ-HAHOO TAD'AL-LULA? AM ANTA	Wilt Thou show forbearance toward him who puts his face in the dust before Thee in lowliness?
مُغْنٍ مَنْ شَكَا إِلَيْكَ فَقْرَهُ تَوَكُّلاً	MUGH-NIM-MAN SHAKAAA ILAY-KA FAQ-RAHOO TAWAK-KULAA	Wilt Thou free from need him who complains to Thee of his indigent need with confidence?
إِلَهِي	ILAAHEE	My God,
لاَ تُخَيِّبْ مَنْ لاَ يَجِدُ مُعْطِيًا غَيْرَكَ	LAA TUKHAY-YIB MAL-LAA YAJIDU MUA'-T'EEAN GHAY-RAK	disappoint not him who finds no bestower other than Thee, and
وَلاَ تَخْذُلْ مَنْ لاَ يَسْتَغْنِي عَنْكَ بِأَحَدٍ دُونَكَ	WA LAA TAKH-D'UL MAL-LAA YAS-TAGH-NEE A'NKA BIH'ADIN DOONAK	abandon not him who cannot be freed from his need for Thee through less than Thee!
إِلَهِي فَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ	ILAAHEE FAS'AL-LI A'LAA MUH'AM-MADIW-WA AAALIH	My God, so bless MUHAMMAD and his Household,

وَ لَا تُعْرِضْ عَنِّي وَقَدْ أَقْبَلْتُ عَلَيْكَ	WA LAA TUA'-RIZ" A'N-NEE WAQAD AQ-BAL-TU A'LAY-K	turn not away from me when I have turned my face toward Thee,
وَ لَا تَحْرِمْنِي وَقَدْ رَغِبْتُ إِلَيْكَ	WA LAA TAH'-RIM-NEE WAQAD RAGHIB-TU ILAY-K	deprive me not when I have besought Thee, and
وَ لَا تَجْبَهْنِي بِالرَّدِّ وَقَدِ انْتَصَبْتُ بَيْنَ يَدَيْكَ	WA LAA TAJ-BAH-NEE BIR-RAD-DI WAQADI ANTAS'AB-TU BAY-NA YADAY-K	slap not my brow with rejection when I have stood before Thee!
أَنْتَ الَّذِي وَصَفْتَ نَفْسَكَ بِالرَّحْمَةِ فَصَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ وَ ارْحَمْنِي	ANTAL-LAD'EE WAS'AF-TA NAF-SAKA BIR-RAH'-MATI FAS'AL-LI A'LAA MUH'AM-MADIW-WA AAALIHEE WAR-H'AM-NEE	Thou art He who has described Himself by mercy, so bless MUHAMMAD and his Household and have mercy upon me!
وَ أَنْتَ الَّذِي سَمَّيْتَ نَفْسَكَ بِالْعَفْوِ فَاعْفُ عَنِّي	WA ANTAL-LAD'EE SAM-MAY-TA NAF-SAKA BIL-A'F-WI FAA'-FU A'N-NEE	Thou art He who has named Himself by pardon, so pardon me!
قَدْ تَرَى يَا إِلَهِي	QAD T-TARAA YAAA ILAAHEE	Thou hast seen, my God,
فَيْضَ دَمْعِي مِنْ خِيفَتِكَ	FAY-Z"A DAM-E'E MIN KHEEFATIK	the flow of my tears in fear of Thee,
وَ وَجِيبَ قَلْبِي مِنْ خَشْيَتِكَ	WA WAJEEBA QAL-BEE MIN KHASH-YATIK	the throbbing of my heart in dread of Thee, and
وَ انْتِفَاضَ جَوَارِحِي مِنْ هَيْبَتِكَ	WANTIFAAZ"A JAWAARIH'EE MIN HAY-BATIK	the infirmity of my limbs in awe of Thee.
كُلُّ ذَلِكَ حَيَاءٌ مِنِّي بِسُوءِ عَمَلِي وَ لِذَلِكَ	KUL-LU D'ALIKA H'AYAAA-AM-MIN-NEE BISOOO-I A'MALEE WA LID'ALIK	All this from my shame before Thee because of my evil works!
خَمَدَ صَوْتِي عَنِ الْجَأْرِ إِلَيْكَ	KHAMADA S'AW-TEE A'NIL-JAA-RI ILAY-K	So my voice has become silent, no longer crying to Thee, and

وَكَلَّ لِسَانِي عَنْ مُنَاجَاتِكَ	WA KAL-LA LISAANEE A'M-MUNAAJAATIK	my tongue has gone dumb, no longer whispering in prayer.
يَا إِلَهِي فَلَكَ الْحَمْدُ	YAAA ILAAHEE FALAKAL-H'AM-D	My God, so to Thee belongs praise!
فَكَمْ مِنْ عَائِبَةٍ سَتَرْتَهَا عَلَيَّ فَلَمْ تَفْضَحْنِي	FAKAM MIN A'AA-IBATIN SATAR-TAHAA A'LAY-YA FALAM TAF-Z'AH'-NEE	How many of my flaws Thou hast covered over without exposing me!
وَكَمْ مِنْ ذَنْبٍ غَطَّيْتَهُ عَلَيَّ فَلَمْ تَشْهَرْنِي	WA KAM MIN D'AMBIN GHAT'-T'AY-TAHOO A'LAY-YA FALAM TASH-HAR-NEE	How many of my sins Thou hast cloaked without making me notorious!
وَكَمْ مِنْ شَائِبَةٍ أَلْمَمْتُ بِهَا	WA KAM MIN SHAAA-IBATIN AL-MAM-TU BIHAA	How many faults I have committed, yet Thou didst not
فَلَمْ تَهْتِكْ عَنِّي سِتْرَهَا	FALAM TAH-TIK A'N-NEE SIT-RAHAA	tear away from me their covering,
وَلَمْ تُقَلِّدْنِي مَكْرُوهَ شَنَارِهَا	WA LAM TUQAL-LID-NEE MAK-ROOHA SHANAARIHAA	collar me with their detested disgrace, or
وَلَمْ تُبْدِ سَوْآتِهَا لِمَنْ يَلْتَمِسُ مَعَايِبِي مِنْ جِيرَتِي وَحَسَدَةِ نِعْمَتِكَ عِنْدِي	WA LAM TUB-DI SAW-AATIHAA LIMAY-YAL-TAMISU MAA'AYIBEE MIN JEERATEE WA H'ASADATI NIA'-MATIKA I'NDEE	make their dishonor plain to those of my neighbors who search for my defects and to those who envy Thy favor toward me!
ثُمَّ لَمْ يَنْهَنِي ذَلِكَ عَنْ أَنْ جَرَيْتُ إِلَى سُوءِ مَا عَهِدْتَ مِنِّي	THUM-MA LAM YAN-HANEE D'ALIKA A'N AN JARAY-TU ILAA SOOO-I MAA A'HIT-TA MIN-NEE	But that did not prevent me from passing on to the evil that Thou knowest from me!
فَمَنْ أَجْهَلُ مِنِّي يَا إِلَهِي بِرُشْدِهِ؟	FAMAN AJ-HALU MIN-NEE YAAA ILAAHEE BIRUSH-DIHI?	So who is more ignorant than I, my God, of his own right conduct?
وَمَنْ أَغْفَلُ مِنِّي عَنْ حَظِّهِ؟	WAMAN AGH-FALU MIN-NEE A'N H'AZ'-Z'IHI?	Who is more heedless than I of his own good fortune?
وَمَنْ أَبْعَدُ مِنِّي مِنِ اسْتِصْلَاحِ نَفْسِهِ؟	WAMAN AB-A'DU MIN-NEE MINI AS-TIS'-LAAHEE NAF-SIHI?	Who is further than I from seeking to set himself right?

حِينَ أُنفِقُ مَآ أَجْرَيْتَ عَلَيَّ مِن رِّزْقِكَ فِيمَا نَهَيْتَنِي عَنْهُ مِن مَّعْصِيَتِكَ	H'EENA UNFIQU MAAA SJ-RAY-TA A'LAY-YA MIR-RIZ-QIKA FEEMAA NAHAY-TANEE A'N-HOO MIM-MAA'-S'EEATIK	For I spend the provision Thou deliverest to me in the disobedience Thou hast prohibited to me!
وَ مَنْ أَبْعَدُ غَوْرًا فِي ٱلْبَاطِلِ	WA MAN AB-A'DU GHAW-RAN FIL-BAAT'IL	Who sinks more deeply into falsehood and
وَ أَشَدُّ إِقْدَامًا عَلَى ٱلسُّوءِ مِنِّي؟	WA ASHAD-DU IQ-DAAMAN A'LAAS-SOOO-I MIN-NEE?	Is more intensely audacious in evil than I?
حِينَ أَقِفُ بَيْنَ دَعْوَتِكَ وَ دَعْوَةِ ٱلشَّيْطَانِ فَأَتَّبِعُ دَعْوَتَهُ عَلَى غَيْرِ	H'EENA AQIFU BAY-NA DAA'-WATIKA WA DAA'-WATISH-SHAY-T'AANI FAAT-TABIU' DAA'-WATAHOO A'LAA GHAY-R	For I hesitate between Thy call and the call of SATAN and then follow his call without being
عَمًى مِّنِّي فِي مَعْرِفَةٍ بِهِ	A'MAM-MIN-NEE FEE MAA'-RIFATIM-BIH	blind in my knowledge of him or
وَ لَا نِسْيَانٍ مِّنْ حِفْظِي لَهُ	WA LAA NIS-YAANIM-MIN H'IF-Z'EE LAH	forgetful in my memory of him,
وَ أَنَا حِينَئِذٍ مُّوقِنٌ بِأَنَّ	WA ANA H'EENA-ID'IM-MOOQINUM-BIAN	while I am certain that
مُنتَهَى دَعْوَتِكَ إِلَى ٱلْجَنَّةِ	MUNTAHAA DAA'-WATIKA ILAAL-JAN-NAH	Thy call takes to the Garden and
وَ مُنتَهَى دَعْوَتِهِ إِلَى ٱلنَّارِ	WA MUNTAHAA DAA'-WATIHEEE ILAAN-NAAR	his call takes to the Fire!
سُبْحَانَكَ مَآ	SUB-H'AANAKA	Glory be to Thee! How
أَعْجَبَ مَآ أَشْهَدُ بِهِ عَلَى نَفْسِي وَ أُعَدِّدُهُ مِن مَّكْتُومِ أَمْرِي؟	MAAA AA'-JABA MAAA ASH-HADU BIHEE A'LAA NAF-SEE WA UA'D-DIDUHOO MIM-MAK-TOOMI AM-REE?	marvelous the witness I bear against my own soul and the enumeration of my own hidden affairs!
وَ أَعْجَبُ مِن ذَٰلِكَ أَنَاتُكَ عَنِّي وَ إِبْطَآؤُكَ عَن مُّعَاجَلَتِي	WA AA'-JABU MIN D'ALIKA ANAATUKA A'N-NEE WA IB-T'AAAW-UKA A'M-MUA'AJALATEE	And more marvelous than that is Thy lack of haste with me, Thy slowness in attending to me!

وَ لَيْسَ ذَالِكَ مِن كَرَمِى عَلَيْكَ بَلْ	WA LAY-SA D'ALIKA MIN KARAMEE A'LAY-K BAL	That is not because I possess honor with Thee, but because Thou
تَأَنِّيًا مِنْكَ لِى	TAAN-NEEAM-MINKA LEE	waitest patiently for me
وَ تَفَضُّلاً مِنْكَ عَلَىَّ لِأَنْ	WA TAFAZ"-Z"ULAM-MINKA A'LAY LIAN	and art bountiful toward me that I may
أَرْتَدِعَ عَنْ مَعْصِيَتِكَ الْمُسْخِطَةِ	AR-TADIA' A'M-MAA'-S'EEATIKAL-MUS-KHIT'AH	refrain from disobedience displeasing to Thee and
وَ أُقْلِعَ عَنْ سَيِّئَاتِى الْمُخْلِقَةِ	WA UQ-LIA' A'N SAY-YI-AATEEL-MUKH-LIQAH	abstain from evil deeds that disgrace me, and
وَ لِأَنَّ عَفْوَكَ عَنِّى أَحَبُّ إِلَيْكَ مِنْ عُقُوبَتِى	WA LIAN-NA A'F-WAKA A'N-NEEE AH'AB-BU ILAY-KA MIN U'QOOBATEE	because Thou lovest to pardon me more than to punish!
بَلْ أَنَا يَا إِلَـٰهِى	BAL ANA YAAA ILAAHEE	But I, my God, am
أَكْثَرُ ذُنُوبًا	SKATH-RU D'UNOOBAA	more numerous in sins,
وَ أَقْبَحُ آثَارًا	WA AQ-BAHOO AAATHAARAA	uglier in footsteps,
وَ أَشْنَعُ أَفْعَالاً	WA ASH-NAU' AF-A'ALAA	more repulsive in acts,
وَ أَشَدُّ فِى الْبَاطِلِ تَهَوُّرًا	WA ASHAD-DU FIL-BAAT'ILI TAHAW-WURAA	more reckless in rushing into falsehood,
وَ أَضْعَفُ عِنْدَ طَاعَتِكَ تَيَقُّظًا	WA AZ"-A'FU I'NDA T'AAA'TIKA TAYAQ-QUZ'AA	weaker in awakening to Thy obedience, and
وَ أَقَلُّ لِوَعِيدِكَ انْتِبَاهًا وَ ارْتِقَابًا	WA AQAL-LU LIWAE'EDIKA ANTIBAAHAW-WAR-TIQAABAA	less attentive and heedful toward Thy threats,
مِنْ أَنْ أُحْصِىَ لَكَ عُيُوبِى	MIN AN UH'-S'EEA LAKA U'YOOBEE	than that I could number for Thee my faults
أَوْ أَقْدِرَ عَلَىٰ ذِكْرِ ذُنُوبِى	AW AQ-DIRA A'LAA D'IK-RI D'UNOOBEE	or have the power to recount my sins.
وَ إِنَّمَا أُوبِخُ بِهَـٰذَا نَفْسِى	WA IN-NAMAAA UWAB-BIKHU BIHAD'AA NAF-SEE	I only scold my own soul,

طَمَعًا فِي رَأْفَتِكَ ٱلَّتِي بِهَا صَلَاحُ أَمْرِ ٱلْمُذْنِبِينَ	T'AMAA'NA FEE RAA-FATIKAL-LATEE BIHAA S'ALAAHOO AM-RIL-MUD'-NIBEEN	craving Thy gentleness, through which the affairs of sinners are set right, and
وَرَجَاءً لِرَحْمَتِكَ ٱلَّتِي بِهَا فَكَاكُ رِقَابِ ٱلْخَاطِئِينَ	WA RAJAAA-AL-LIRAH'-MATIKAL-LATEE BIHAA FAKAAKU RIQAABIL-KHAAT'I-EEN	hoping for Thy mercy, through which the necks of the offenders are freed.
ٱللَّهُمَّ وَهَٰذِهِ رَقَبَتِي قَدْ أَرَقَّتْهَا ٱلذُّنُوبُ فَصَلِّ عَلَىٰ مُحَمَّدٍ وَآلِهِ وَ أَعْتِقْهَا بِعَفْوِكَ	AL-LAAHUM-MA WAHAD'IHEE RAQABATEE QAD ARAQ-QAT-HAAD'-D'UNOOB FAS'AL-LI A'LAA MUH'AM-MADIW-WA AAALIHEE WA AA'-TIQ-HAA BIA'F-WIK	O ALLAH, this is my neck, enslaved by sins, so bless MUHAMMAD and his Household and release it through Thy pardon!
وَهَٰذَا ظَهْرِي قَدْ أَثْقَلَتْهُ ٱلْخَطَايَا فَصَلِّ عَلَىٰ مُحَمَّدٍ وَآلِهِ وَخَفِّفْ عَنْهُ بِمَنِّكَ	WA HAD'AA Z'AH-REE QAD ATH-QALAT-HUL-KHAT'AAYAA FAS'AL-LI A'LAA MUH'AM-MADIW-WA AAALIHEE WA KHAF-FIF A'N-HOO BIMAN-NIK	This is my back, weighed down by offenses, so bless MUHAMMAD and his Household and lighten it through Thy kindness!
يَا إِلَٰهِي لَوْ	YAAA ILAAHEE LAW	My God, were I to
بَكَيْتُ إِلَيْكَ حَتَّىٰ تَسْقُطَ أَشْفَارُ عَيْنَيَّ	BAKAY-TU ILAY-KA H'AT-TAA TAS-QUT'A ASH-FAARU A'Y-NAY	weep to Thee until my eyelids drop off,
وَٱنْتَحَبْتُ حَتَّىٰ يَنْقَطِعَ صَوْتِي	WANTAH'AB-TU H'AT-TAA YANQAT'IA' S'AW-TEE	wail until my voice wears out,
وَقُمْتُ لَكَ حَتَّىٰ تَتَنَشَّرَ قَدَمَايَ	WA QUM-TU LAKA H'AT-TAA TATANASH-SHARA QADAMAAY	stand before Thee until my feet swell up,
وَرَكَعْتُ لَكَ حَتَّىٰ يَنْخَلِعَ صُلْبِي	WA RAKAA'-TU LAKA H'AT-TAA YAN-KHALIA' S'UL-BEE	bow to Thee until my backbone is thrown out of joint,

وَ سَجَدتُّ لَكَ حَتَّى تَتَفَقَّأَ حَدَقَتَايَ	WA SAJAT-TU LAKA H'AT-TAA TATAFAQ-QAA H'ADAQATAAY	prostrate to Thee until my eyeballs fall out,
وَ أَكَلْتُ تُرَابَ الْأَرْضِ طُولَ عُمُرِي	WA AKAL-TU TURAABAL-AR-Z'I T'OOLA U'M-REE	eat the dirt of the earth for my whole life,
وَ شَرِبْتُ مَاءَ الرَّمَادِ آخِرَ دَهْرِي	WA SHARIB-TU MAAA-AR-RAMAADI AAAKHIRA DAH-REE	drink the water of ashes till the end of my days,
وَ ذَكَرْتُكَ فِي خِلَالِ ذَلِكَ حَتَّى يَكِلَّ لِسَانِي ثُمَّ لَمْ أَرْفَعْ طَرْفِي إِلَى آفَاقِ السَّمَاءِ اسْتِحْيَاءً مِنْكَ	WA D'AKAR-TUKA FEE KHILAALI D'ALIKA H'AT-TAA YAKIL-LA LISAANEE THUM-MA LAM AR-FAA' T'AR-FEEE ILAAA AAAFAAQIS-SAMAAA-I AS-TIH'-YAAA-AM-MINK	mention Thee through all of that until my tongue fails, and not lift my glance to the sky's horizons in shame before Thee,
مَا اسْتَوْجَبْتُ بِذَلِكَ مَحْوَ سَيِّئَةٍ وَاحِدَةٍ مِنْ سَيِّئَاتِي وَ إِنْ كُنْتَ تَغْفِرُ لِي حِينَ أَسْتَوْجِبُ مَغْفِرَتَكَ	MAS-TAW-JAB-TU BID'ALIKA MAH'-WA SAY-YI-ATIW-WAAH'IDATIM-MIN SAY-YI-AATEE WA IN KUNT TAGH-FIRU LEE H'EENA AS-TAW-JIBU MAGH-FIRATAK	yet would I not merit through all of that the erasing of a single one of my evil deeds! Though Thou forgivest me when I merit Thy forgiveness and
وَ تَعْفُو عَنِّي حِينَ أَسْتَحِقُّ عَفْوَكَ	WA TAA'-FOO A'N-NEE H'EENA AS-TAH'IQ-QU A'F-WAK	pardonest me when I deserve Thy pardon,
فَإِنَّ ذَلِكَ غَيْرُ وَاجِبٍ لِي بِاسْتِحْقَاقٍ وَ لَا أَنَا أَهْلٌ لَهُ بِاسْتِيجَابٍ	FA IN-NA D'ALIKA GHAY-RU WAAJIBIL-LEE BIS-TIH'-QAAQIW-WA LAAA ANA AH-LUL-LAHOO BIS-TEEJAAB	yet I have no title to that through what I deserve, nor am I worthy of it through merit,
إِذْ كَانَ جَزَائِي مِنْكَ فِي أَوَّلِ مَا عَصَيْتُكَ النَّارَ	ID' KAANA JAZAAA-EE MINKA FEEE AW-WALI MAA A'S'AY-TUKAN-NAAR	since my repayment from Thee from the first that I disobeyed Thee is the Fire!
فَإِنْ تُعَذِّبْنِي فَأَنْتَ غَيْرُ ظَالِمٍ لِي	FAAN TUA'D'-D'IB-NEE FAANTA GHAY-RU Z'AALIMIL-LEE	So if Thou punishest me, Thou dost me no wrong.

إِلَـٰهِي فَإِذْ قَدْ	ILAAHEE FAAD' QAD-	My God, since Thou hast
تَغَمَّدتَّنِي بِسِتْرِكَ فَلَمْ تَفْضَحْنِي	TAGHAM-MAT-TANEE BISIT-RIKA FALAM TAF-Z"AH'-NEE	shielded me with Thy covering and not exposed me,
وَ تَأَنَّيْتَنِي بِكَرَمِكَ فَلَمْ تُعَاجِلْنِي	WA TAAN-NAY-TANEE BKARAMIKA FALAM TUA'AJIL-NEE	waited patiently for me through Thy generosity, and not hurried me to punishment, and
وَ حَلُمْتَ عَنِّي بِتَفَضُّلِكَ فَلَمْ تُغَيِّرْ نِعْمَتَكَ عَلَيَّ وَ لَمْ تُكَدِّرْ مَعْرُوفَكَ عِنْدِي	WA H'ALUM-TA A'N-NEE BITAFAZ"-Z"ULIKA FALAM TUGHAY-YIR NIA'-MATAKA A'LAY-YA WA LAM TUKAD-DIR MAA'-ROOFAKA I'NDEE	shown me clemency through Thy bounty, and not changed Thy favor upon me or muddied Thy kindly acts toward me,
فَارْحَمْ	FAR-H'AM	have mercy on
طُولَ تَضَرُّعِي	T'OOLA TAZ"AR-RUE'E	my drawn out pleading,
وَ شِدَّةَ مَسْكَنَتِي	WA SHID-DATA MAS-KANATEE	my intense misery, and
وَ سُوءَ مَوْقِفِي	WA SOOO-A MAW-QIFEE	my evil situation!
اَللَّهُمَّ صَلِّ عَلَىٰ مُحَمَّدٍ وَ آلِهِ	AL-LAAHUM-MA S'AL-LI A'LAA MUH'AM-MADIW-WA AAALIH	O ALLAH, bless MUHAMMAD and his Household,
وَ قِنِي مِنَ الْمَعَاصِي	WA QINEE MINAL-MAA'AS'EE	protect me from acts of disobedience,
وَ اسْتَعْمِلْنِي بِالطَّاعَةِ	WAS-TAA'-MIL-NEE BIT'-T'AAA'H	employ me in obedience,
وَ ارْزُقْنِي حُسْنَ الْإِنَابَةِ	WAR-ZUQ-NEE H'US-NAL-INAABAH	provide me with excellent turning back [to Thee],
وَ طَهِّرْنِي بِالتَّوْبَةِ	WA T'AH-HIR-NEE BIT-TAW-BAH	purify me through repentance,
وَ أَيِّدْنِي بِالْعِصْمَةِ	WA AY-YID-NEE BIL-I'S'-MAH	strengthen me through preservation from sin,

وَ أَسْتَصْلِحْنِى بِٱلْعَافِيَةِ	WAS-TAS'-LIH'-NEE BIL-A'AFEEAH	set me right through well-being,
وَ أَذِقْنِى حَلَاوَةَ ٱلْمَغْفِرَةِ	WA AD'IQ-NEE H'ALAAWATAL-MAGH-FIRAH	let me taste the sweetness of forgiveness,
وَ ٱجْعَلْنِى طَلِيقَ عَفْوِكَ وَ عَتِيقَ رَحْمَتِكَ	WAJ-A'L-NEE T'ALEEQA A'F-WIK WA A'TEEQA RAH'-MATIK	make me the freedman of Thy pardon and the slave released by Thy mercy,
وَ ٱكْتُبْ لِىَ أَمَانًا مِن سَخَطِكَ	WAK-TUB LEEE AMAANAM-MIN SAKHAT'IK	and write for me a security from Thy displeasure!
وَ بَشِّرْنِى بِذَٰلِكَ فِى ٱلْعَاجِلِ دُونَ ٱلْآجِلِ بُشْرَىٰ أَعْرِفُهَا	WA BASH-SHIR-NEE BID'ALIKA FIL-A'AJILI DOONAL-AAAJILI BUSH-RAAA AA'-RIFUHAA	Give me the good news of that in the immediate, not the deferred—a good news I recognize—and
وَ عَرِّفْنِى فِيهِ عَلَامَةً أَتَبَيَّنُهَا	WA A'R-RIF-NEE FEEHEE A'LAAMATAN ATABAY-YANUHAA	make known to me therein a sign which I may clearly see!
إِنَّ ذَٰلِكَ	IN-NA D'ALIK	That will not
لَا يَضِيقُ عَلَيْكَ فِى وُسْعِكَ	LAA YAZ''EEQU A'LAY-KA FEE WUS-I'K	constrain Thee in Thy plenty,
وَ لَا يَتَكَأَّدُكَ فِى قُدْرَتِكَ	WA LAA YATAKAA-ADUKA FEE QUD-RATIK	distress Thee in Thy power,
وَ لَا يَتَصَعَّدُكَ فِىَ أَنَاتِكَ	WA LAA YATAS'AA'-A'DUKA FEEE ANAATIK	ascend beyond Thy lack of haste,
وَ لَا يَؤُدُكَ فِى جَزِيلِ هِبَاتِكَ ٱلَّتِى دَلَّتْ عَلَيْهَا آيَاتُكَ	WA LAA YAW-UDUKA FEE JAZEELI HIBAATIKAL-LATEE DAL-LAT A'LAY-HAAA AAAYAATUK	or tire Thee in Thy great gifts, which are pointed to by Thy signs.
إِنَّكَ تَفْعَلُ مَا تَشَآءُ	IN-NAKA TAF-A'LU MAA TASHAAA-	Verily Thou dost what Thou will,
وَ تَحْكُمُ مَا تُرِيدُ	WA TAH'-KUMU MAA TUREED	Thou decreest what Thou desirest.

إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ	IN-NAKA A'LAA KUL-LI SHAY-IN QADEER	Thou art powerful over everything.[95]

وكان من دعائه عليه السّلام

إذا ذكر الشّيطان فاستعاذ منه ومن عداوته و كيده

—17—

WA KAANA MIN DUA'AA-IHEE A'LAY-HIS-SALAAMU ID'AA D'UKIRASH-SHAY-T'AANU FAS-TAA'AD'A MIN-HOO WAMIN A'DAAWATIHEE WAKAY-DIH

His Supplication (A.S) WHEN HE MENTIONED SATAN AND SOUGHT REFUGE FROM HIM AND FROM HIS ENMITY AND TRICKERY

اَللَّهُمَّ إِنَّا نَعُوذُ بِكَ مِن	AL-LAAHUM-MA IN-NAA NAU'WD'U BIKA MIN	O ALLAH, we seek refuge in Thee from
نَزَغَاتِ الشَّيْطَانِ الرَّجِيمِ	NAZAGHAATISH-SHAY-T'AANIR-RAJEEM	the instigations of the accursed SATAN,
وَكَيْدِهِ وَمَكَايِدِهِ	WA KAY-DIHEE WA MAKAAA-IDIH	his trickery, and his traps,
وَمِنَ الثِّقَةِ بِأَمَانِيِّهِ وَمَوَاعِيدِهِ	WA MINATH-THIQATI BIMAANEE-YIHEE WA MAWAAE'EDIH	from trust in his false hopes, his promises,
وَغُرُورِهِ وَمَصَايِدِهِ	WA GHUROORIHEE WA MAS'AAA-IDIH	his delusions, and his snares, and
وَأَن يُطْمِعَ نَفْسَهُ فِي	WA AY-YUT'-MIA' NAF-SAHOO FEE	lest he should make himself crave
إِضْلَالِنَا عَن طَاعَتِكَ	IZ"-LAALINAA A'N T'AAA'TIK	to lead us away from Thy obedience and
وَامْتِهَانِنَا بِمَعْصِيَتِكَ	WAM-TIHAANINAA BIMAA'-S'EEATIK	to degrade us through our disobeying Thee, and

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أَوْ أَنْ يَحْسُنَ عِنْدَنَا مَا حَسَّنَ لَنَا	AW AY-YAH'-SUNA I'NDANAA MAA H'AS-SANA LANAA	lest what he has shown us as beautiful be beautiful for us and
أَوْ أَنْ يَثْقُلَ عَلَيْنَا مَا كَرَّهَ إِلَيْنَا	AW AY-YATH-QULA A'LAY-NAA MAA KAR-RAHA ILAY-NAA	what he has shown us as detestable weigh down upon us.
اَللَّهُمَّ آخْسَأْهُ عَنَّا بِعِبَادَتِكَ	AL-LAAHUM-MA AKH-SAA-HOO A'N-NAA BII'BAADATIK	O ALLAH, drive him away from us through Thy worship,
وَ آكْبِتْهُ بِدُءُوبِنَا فِي مَحَبَّتِكَ	WAK-BIT-HOO BIDU-OOBINAA FEE MAH'AB-BATIK	throw him down through our perseverance in Thy love, and
وَ آجْعَلْ بَيْنَنَا وَ بَيْنَهُ	WAJ-A'L BAY-NANAA WABAY-NAHOO	place between him and us
سِتْرًا لَا يَهْتِكُهُ	SIT-RAL-LAA YAH-TIKUH	a covering that he cannot tear away and
وَ رَدْمًا مُصْمَتًا لَا يَفْتُقُهُ	WA RAD-MAM-MUS'-MITAL-LAA YAF-TUQUH	a solid barrier that he cannot cut through!
اَللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ	AL-LAAHUM-MA S'AL-LI A'LAA MUH'AM-MADIW-WA AAALIH	O ALLAH, bless MUHAMMAD and his Household,
وَ آشْغَلْهُ عَنَّا بِبَعْضِ أَعْدَائِكَ	WASH-GHAL-HOO A'N-NAA BIBAA'-Z"I AA'-DAAA-IK	distract SATAN from us with some of Thy enemies,
وَ آعْصِمْنَا مِنْهُ بِحُسْنِ رِعَايَتِكَ	WAA'-S'IM-NAA MIN-HOO BIH'US-NI RIA'AYATIK	preserve us from him through Thy good guarding,
وَ آكْفِنَا خَتْرَهُ	WAK-FINAA KHAT-RAH	spare us his treachery,
وَ وَلِّنَا ظَهْرَهُ	WA WAL-LINAA Z'AH-RAH	turn his back toward us, and
وَ آقْطَعْ عَنَّا إِثْرَهُ	WAQ-T'AA' A'N-NAAA ITH-RAH	cut off from us his trace!
اَللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ	AL-LAAHUM-MA S'AL-LI A'LAA MUH'AM-MADIW-WA AAALIH	O ALLAH, bless MUHAMMAD and his Household,
وَ أَمْتِعْنَا مِنَ الْهُدَى بِمِثْلِ ضَلَالَتِهِ	WA AM-TIA'-NAA MINAL-HUDAA BIMITH-LI Z"ALAALATIH	give us to enjoy guidance the like of his misguidance,
وَ زَوِّدْنَا مِنَ التَّقْوَى ضِدَّ غَوَايَتِهِ	WA ZW-WID-NAA MINAT-TAQ-WAA Z"ID-DA GHAWAAYATIH	increase us in piety against his seduction, and

وَ اَسْلُكْ بِنَا مِنَ اَلتُّقَى خِلَافَ سَبِيلِهِ مِنَ اَلرَّدَى	WAS-LUK BINAA MINAT-TUQAA KHILAAFA SABEELIHEE MINAR-RADAA	make us walk in reverential fear contrary to his path of ruin!
اَللَّهُمَّ	AL-LAAHUM-MA	O ALLAH,
لَا تَجْعَلْ لَهُ فِي قُلُوبِنَا مَدْخَلاً	LAA TAJ-A'L-LAHOO FEE QULOOBINAA MAD-KHALAA	assign him no place of entrance into our hearts and
وَ لَا تُوطِنَنَّ لَهُ فِيمَا لَدَيْنَا مَنْزِلاً	WA LAA TOOT'INAN-NA LAHOO FEEMAA LADAY-NAA MANZILAA	do not allow him to make his home in that which is with us!
اَللَّهُمَّ وَ مَا سَوَّلَ لَنَا مِنْ بَاطِلٍ فَعَرِّفْنَاهُ وَ إِذَا عَرَّفْتَنَاهُ فَقِنَاهُ	AL-LAAHUM-MA WA MAA SAW-WALA LANAA MIM-BAAT'ILIN FAA'R-RIF-NAAHOO WA ID'AA A'R-RAF-TANAAHOO FAQINAAH	O ALLAH, cause us to recognize the falsehood with which he tempts us, and once Thou hast caused us to recognize it, protect us from it!
وَ بَصِّرْنَا مَا نُكَايِدُهُ بِهِ	WA BAS'-S'IR-NAA MAA NUKAAYIDUHOO BIH	Make us see what will allow us to outwit him,
وَ أَلْهِمْنَا مَا نُعِدُّهُ لَهُ	WA AL-HIM-NAA MAA NUI'D-DUHOO LAH	inspire us with all that we can make ready for him,
وَ أَيْقِظْنَا عَنْ سِنَةِ اَلْغَفْلَةِ بِاَلرُّكُونِ إِلَيْهِ	WA AY-QIZ'-NAA A'N SINATIL-GHAF-LATI BIR-RUKOONI ILAY-H	awaken us from the heedless slumber of relying upon him, and
وَ أَحْسِنْ بِتَوْفِيقِكَ عَوْنَنَا عَلَيْهِ	WA AH'-SIM-BITAW-FEEQIKA A'W-NAN A A'LAY-H	help us well, through Thy giving success, against him!
اَللَّهُمَّ	AL-LAAHUM-MA	O ALLAH,
وَ أَشْرِبْ قُلُوبَنَا إِنْكَارَ عَمَلِهِ	WA ASH-RIB QULOOBANAAA INKAARA A'MALIH	saturate our hearts with the rejection of his works and
وَ اُلْطُفْ لَنَا فِي نَقْضِ حِيَلِهِ	WAL-T'UF LANAA FEE NAQ-Z"I H'EEALIH	be gentle to us by destroying his stratagems!
اَللَّهُمَّ صَلِّ مُحَمَّدٍ وَ آلِهِ	AL-LAAHUM-MA S'AL-LI MUH'AM-MADIW-WA AAALIH	O ALLAH, bless MUHAMMAD and his Household,

وَحَوِّلْ سُلْطَانَهُ عَنَّا	WA H'AW-WIL SUL-T'AANAHOO A'N-NAA	turn his authority away from us,
وَاقْطَعْ رَجَاءَهُ مِنَّا	WAQ-T'AA' RAJAAA-AHOO MIN-NAA	cut off his hope from us, and
وَاذْرَأْهُ عَنِ الْوُلُوعِ بِنَا	WAD-RAA-HOO A'NIL-WLOOI' BINAA	keep him from craving for us!
اَللّٰهُمَّ صَلِّ عَلَىٰ مُحَمَّدٍ وَآلِهِ وَاجْعَلْ	AL-LAAHUM-MA S'AL-LI A'LAA MUH'AM-MADIW-WA AAALIH	O ALLAH, bless MUHAMMAD and his Household, and place
آبَاءَنَا وَأُمَّهَاتِنَا وَأَوْلَادَنَا	WAJ-A'L AAABAAA-ANAA WA UM-MAHAATINAA WA AW-LAADANAA	our fathers, our mothers, our children,
وَأَهَالِينَا وَذَوِي أَرْحَامِنَا وَقَرَابَاتِنَا	WA AHAALEENAA WA D'AWEEE AR-H'AAMINAA WA QARAABAATINAA	our wives, our siblings, our relatives, and
وَجِيرَانَنَا مِنَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ مِنْهُ فِي	WA JEERAANANAA MINAL-MOO-MINEENA WAL-MOO-MINAATI MIN-HOO FEE	the faithful among our neighbors, male and female, in
حِرْزٍ حَارِزٍ	H'IR-ZIN H'AARIZ	a sanctuary impregnable to him,
وَحِصْنٍ حَافِظٍ	WA H'IS'-NIN H'AAFIZ'	a guarding fortress,
وَكَهْفٍ مَانِعٍ	WA KAH-FIM-MAANIA'-	a defending cave!
وَأَلْبِسْهُمْ مِنْهُ جُنَنًا وَاقِيَةً	WA AL-BIS-HUM MIN-HOO JUNANAW-WAAQEEAH	Clothe them in shields protective against him and
وَأَعْطِهِمْ عَلَيْهِ أَسْلِحَةً مَاضِيَةً	WA AA'-T'IHIM A'LAY-HEEE AS-LIH'ATAM-MAAZ"EEAH	give them arms that will cut him down!
اَللّٰهُمَّ وَاعْمُمْ بِذٰلِكَ مَنْ	AL-LAAHUM-MA WAA'-MUM BID'ALIKA MAN-	O ALLAH, include in that everyone who
شَهِدَ لَكَ بِالرُّبُوبِيَّةِ	SHAHIDA LAKA BIR-RUBWBEE-YAH	witnesses to Thee as Lord,

وَ أَخْلَصَ لَكَ بِالْوَحْدَانِيَّةِ	WA AKH-LAS'A LAKA BIL-WAH'-DAANEE-YAH	devotes himself sincerely to Thy Unity,
وَ عَادَاهُ لَكَ بِحَقِيقَةِ الْعُبُودِيَّةِ	WA A'ADAAHOO LAKA BIH'AQEEQATIL-U'BOODEE-YAH	shows enmity toward him through the reality of servanthood, and
وَ اسْتَظْهَرَ بِكَ عَلَيْهِ فِي مَعْرِفَةِ الْعُلُومِ الرَّبَّانِيَّةِ	WAS-TAZ'-HARA BIKA A'LAY-HEE FEE MAA'-RIFATIL-U'LOOMIR-RAB-BAANEE-YAH	seeks help from Thee against him through knowledge of the divine sciences!
اَللَّهُمَّ	AL-LAAHUM-MA	O ALLAH,
احْلُلْ مَا عَقَدَ	AH'-LUL MAA A'QAD	undo what he ties,
وَ افْتُقْ مَا رَتَقَ	WAF-TUQ MAA RATAQ	unstitch what he sews up,
وَ افْسَخْ مَا دَبَّرَ	WAF-SAKH MAA DAB-BAR	dislocate what he devises,
وَ ثَبِّطْهُ إِذَا عَزَمَ	WA THAB-BIT'-HOOO ID'AA A'ZAM	frustrate him when he makes up his mind, and
وَ انْقُضْ مَا أَبْرَمَ	WANQUZ" MAAA AB-RAM	destroy what he establishes!
اَللَّهُمَّ	AL-LAAHUM-MA	O ALLAH,
وَ اهْزِمْ جُنْدَهُ	WAH-ZIM JUNDAH	rout his troops,
وَ أَبْطِلْ كَيْدَهُ	WA AB-T'IL KAY-DAH	nullify his trickery,
وَ اهْدِمْ كَهْفَهُ	WAH-DIM KAH-FAH	make his cave collapse, and
وَ أَرْغِمْ أَنْفَهُ	WA AR-GHIM ANFAH	rub his nose in the ground!
اَللَّهُمَّ	AL-LAAHUM-MA	O ALLAH,

اَجْعَلْنَا فِي نَظْمِ أَعْدَآئِهِ	AJ-A'L-NAA FEE NAZ'-MI AA'-DAAA-IH	place us in the ranks of his enemies and
وَ اَعْزِلْنَا عَنْ عِدَادِ أَوْلِيَآئِهِ	WAA'-ZIL-NAA A'N I'DAADI AW-LEEAAA-IH	remove us from the number of his friends,
لَا نُطِيعُ لَهُ إِذَا اَسْتَهْوَانَا	LAA NUTEEU' LAHOOO ID'AA AS-TAH-WAANAA	that we obey him not when he entices us and
وَ لَا نَسْتَجِيبُ لَهُ إِذَا دَعَانَا	WA LAA NAS-TAJEEBU LAHOOO ID'AA DAA'ANAA	answer him not when he calls to us!
نَأْمُرُ بِمُنَاوَاتِهِ مَنْ أَطَاعَ أَمْرَنَا	NAA-MURU BIMUNAAWAATIHEE MAN AT'AAA' AM-RANAA	We command everyone who obeys our command to be his enemy and
وَ نَعِظُ عَنْ مُتَابَعَتِهِ مَنِ اتَّبَعَ زَجْرَنَا	WA NAI'Z'U A'M-MUTAABAA'TIHEE MANI AT-TABAA' ZAJ-RANAA	we admonish everyone who follows our prohibition not to follow him!
اَللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ خَاتَمِ النَّبِيِّينَ وَ سَيِّدِ الْمُرْسَلِينَ وَ عَلَى أَهْلِ بَيْتِهِ الطَّيِّبِينَ الطَّاهِرِينَ	AL-LAAHUM-MA S'AL-LI A'LAA MUH'AM-MADIN KHAATAMIN-NABEE-YEENA WA SAY-YIDIL-MUR-SALEENA WA A'LAAA AH-LI BAY-TIHIT'-T'AY-YIBEENAT'-T'AAHIREEN	O ALLAH, bless MUHAMMAD, the Seal of the prophets and lord of the emissaries, and the folk of his house, the good, the pure!
وَ أَعِذْنَا وَأَهَالِينَا وَ إِخْوَانَنَا وَ جَمِيعَ الْمُؤْمِنِينَ وَ الْمُؤْمِنَاتِ مِمَّا اَسْتَعَذْنَا مِنْهُ	WA AI'D'-NAA WAAHAALEENAA WA IKH-WAANANAA WA JAMEEA'L-MOO-MINEENA WAL-MOO-MINAATI MIM-MAS-TAA'D'-NAA MIN-H	Give refuge to us, our families, our brothers, and all the faithful, male and female, from that from which we seek refuge, and
وَ أَجِرْنَا مِمَّا اَسْتَجَرْنَا بِكَ مِنْ خَوْفِهِ	WA AJIR-NAA MIM-MAS-TAJAR-NAA BIKA MIN KHAW-FIH	grant us sanctuary from that through fear of which we seek sanctuary in Thee!
وَ اَسْمَعْ لَنَا مَا دَعَوْنَا بِهِ	WAS-MAA' LANAA MAA DAA'W-NAA BIH	Hear our supplication to Thee,
وَ أَعْطِنَا مَا أَغْفَلْنَاهُ	WA A'-T'INAA MAAA AGH-FAL-NAAH	bestow upon us that of which we have been heedless, and

وَ ٱحْفَظْ لَنَا مَا نَسِينَاهُ	WAH'-FAZ' LANAA MAA NASEENAAH	safeguard for us what we have forgotten!
وَ صَيِّرْنَا بِذَٰلِكَ فِي دَرَجَاتِ ٱلصَّالِحِينَ وَ مَرَاتِبِ ٱلْمُؤْمِنِينَ	WA S'AY-YIR-NAA BID'ALIKA FEE DARAJAATIS'-S'AALIH'EEN WA MARAATIBIL-MOO-MINEEN	Through all this bring us into the ranks of the righteous and the degrees of the faithful!
آمِينَ رَبَّ ٱلْعَالَمِينَ	AAAMEENA RAB-BAL-A'ALAMEEN	Amen, Lord of the worlds!

—18—

وكان من دعائه عليه السلام

إذا دُفع عنه ما يحذر أو عُجِّل له مطلبه

WA KAANA MIN DUA'AA-IHEE A'LAY-HIS-SALAAMU ID'AA DUFIA' A'N-HOO MAA YAH'-D'ARU AW U'J-JILA LAHOO MAT'-LABUH

His Supplication (A.S)

WHEN PERILS WERE REPELLED OR REQUESTS QUICKLY GRANTED

ٱللَّهُمَّ لَكَ ٱلْحَمْدُ	AL-LAAHUM-MA LAKAL-H'AM-DU	O ALLAH, to Thee belongs praise
عَلَىٰ حُسْنِ قَضَائِكَ	A'LAA H'US-NI QAZ'AAA-IK	for Thy excellent accomplishment and
وَ بِمَا صَرَفْتَ عَنِّي مِنْ بَلَائِكَ	WA BIMAA S'ARAF-TA A'N-NEE MIM-BALAAA-IK	for Thy trial which Thou hast turned away from me!
فَلَا تَجْعَلْ حَظِّي مِنْ رَحْمَتِكَ مَا عَجَّلْتَ لِي مِنْ عَافِيَتِكَ فَأَكُونَ قَدْ	FALAA TAJ-A'L H'AZ'-Z'EE MIR-RAH'-MATIKA MAA A'J-JAL-TA LEE MIN A'AFEEATIKA FAAKOONA QAD-	But make not my share of Thy mercy the well-being which Thou hast quickly granted to me, lest
شَقِيتُ بِمَا أَحْبَبْتُ	SHAQEETU BIMAAA AH'-BAB-T	I become wretched through what I have loved and
وَ سَعِدَ غَيْرِي بِمَا كَرِهْتُ	WA SAI'DA GHAY-REE BIMAA KARIH-T	someone else gain felicity through what I have disliked![96]

[96] The terms 'wretchedness' (SHIQA) and 'felicity' (SAA'ADA) refer to heaven and hell, not to the misery

وَإِنْ يَكُنْ مَا ظَلِلْتُ فِيهِ أَوْ بِتُّ فِيهِ مِنْ هَذِهِ الْعَافِيَةِ	WA EE-YAKUM-MAA Z'ALIL-TU FEEHEEE AW BIT-TU FEEHEE MIN HAD'IHIL-A'AFEEAH	If this well-being in which I pass the day or night should precede
بَيْنَ يَدَيْ بَلَاءٍ لَا يَنْقَطِعُ	BAY-NA YADAY BALAAA-IL-LAA YANQAT'IA'-	a trial that does not cease and
وَوِزْرٍ لَا يَرْتَفِعُ	WA WIZ-RIL-LAA YAR-TAFIA'-	a burden that does not pass away,
فَقَدِّمْ لِي مَا أَخَّرْتَ	FAQAD-DIM LEE MAAA AKH-KHAR-T	then set before me what Thou hadst set behind and
وَأَخِّرْ عَنِّي مَا قَدَّمْتَ	WA AKH-KHIR A'N-NEE MAA QAD-DAM-T	set behind me what Thou hadst set before! For
فَغَيْرُ كَثِيرٍ مَا عَاقِبَتُهُ الْفَنَاءُ	FAGHAY-RU KATHEERIM-MAA A'AQIBATUHUL-FANAAA-	that which ends in annihilation is not great and
وَغَيْرُ قَلِيلٍ مَا عَاقِبَتُهُ الْبَقَاءُ	WA GHAY-RU QALEELIM-MAA A'AQIBATUHUL-BAQAAA-	that which ends in subsistence is not little.
وَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ	WA S'AL-LI A'LAA MUH'AM-MADIW-WA AAALIH	And bless MUHAMMAD and his Household!

—19—

وكان من دعائه عليه السلام عند الاستسقاء بعد الجدب

WA KAANA MIN DUA'AA-IHEE A'LAY-HIS-SALAAMU I'NDALIS-TIS-QAAA-I BAA'-DAL-JAD-B

His Supplication (A.S) IN ASKING FOR WATER DURING A DROUGHT

اللَّهُمَّ اسْقِنَا الْغَيْثَ	AL-LAAHUMAS-QINAAL-GHAY-TH	O ALLAH, water us with rain,

or happiness of this world.

وَ انْشُرْ عَلَيْنَا رَحْمَتَكَ بِغَيْثِكَ الْمُغْدِقِ مِنَ السَّحَابِ الْمُنْسَاقِ لِنَبَاتِ أَرْضِكَ الْمُوفِقِ فِي جَمِيعِ الْآفَاقِ	WANSHUR A'LAY-NAA RAH'-MATAKA BIGHAY-THIKAL-MUGH-DIQI MINAS-SAH'AABIL-MUNSAAQI LINABAATI AR-Z"IKAL-MOOFIQI FEE JAMEEI'L-AAAFAAQ	unfold upon us Thy mercy through Thy copious rain from the driven clouds, so that Thy goodly earth may grow on all horizons!
وَ امْنُنْ عَلَى عِبَادِكَ بِإِيْنَاعِ الثَّمَرَةِ	WAM-NUN A'LAA I'BAADIKA BIEENAAI'TH-THAMARAH	Show kindness to Thy servants through the ripening of the fruit,
وَ أَحْيِ بِلَادَكَ بِبُلُوغِ الزَّهْرَةِ	WA AH'-YI BILAADAKA BIBULOOGHIZ-ZAH-RAH	revive Thy land through the blossoming of the flowers, and
وَ أَشْهِدْ مَلَائِكَتَكَ الْكِرَامَ السَّفَرَةَ بِسَقْيٍ مِنْكَ نَافِعٍ	WA ASH-HID MALAAA-IKATAKAL-KIRAAMAS-SAFARATA BISAQ-YIM-MINKA NAAFIA'	let Thy angels—the noble scribes—be witness to a beneficial watering from Thee,
دَآئِمٍ غُزْرُهُ	DAAA-IMIN GHUZ-RUH	lasting in its abundance,
وَاسِعٍ دِرَرُهُ	WAASII'N DIRARUH	plenty in its flow,
وَابِلٍ سَرِيعٍ عَاجِلٍ	WAABILIN SAREEI'N A'AJIL	heavy, quick, soon,
تُحْيِي بِهِ مَا قَدْ مَاتَ وَ تَرُدُّ بِهِ مَا قَدْ فَاتَ	TUH'-YEE BIHEE MAA QAD MAAT WA TARUD-DU BIHEE MAA QAD FAAT	through which Thou revivest what has vanished,
وَ تُخْرِجُ بِهِ مَا هُوَ آتٍ	WA TUKH-RIJU BIHEE MAA HUWA AAAT	bringest forth what is coming, and
وَ تُوَسِّعُ بِهِ فِي الْأَقْوَاتِ	WA TUWAS-SIU' BIHEE FIL-AQ-WAAT	providest plentiful foods,
سَحَابًا مُتَرَاكِمًا، هَنِيئًا مَرِيئًا،	SAH'AABAM-MUTARAAKIMA HANEE AM-MAREE-AA	through heaped up, wholesome, productive clouds,
طَبَقًا مُجَلْجَلًا	TABAQAM-MUJAL-JALAA	in reverberating layers,

غَيْرَ مُلِثٍّ وَدْقُهُ	GHAY-RA MULITH-THIW-WAD-QUH	the rain's downpour not without cease,
وَ لَا خُلَّبٍ بَرْقُهُ	WA LAA KHUL-LABIM-BAR-QUH	the lightning's flashes not without fruit!
اَللَّهُمَّ اَسْقِنَا غَيْثًا	AL-LAAHUM-MA AS-QINAA GHAY-THAM	O ALLAH, give us water through rain,
مُغِيثًا مَرِيعًا مُمْرِعًا	-MUGHEETHAA MAREEA'M-MUM-RIA'A	helping, productive, fertilizing,
عَرِيضًا وَاسِعًا غَزِيرًا	A'REEZ"AW-WAASIA'NA GHAZEERAA	widespread, plentiful, abundant,
تَرُدُّ بِهِ النَّهِيضَ	TARUD-DU BIHIN-NAHEEZ"	bringing back the risen,
وَ تَجْبُرُ بِهِ الْمَهِيضَ	WA TAJ-BURU BIHIL-MAHEEZ"	restoring the broken!
اَللَّهُمَّ اَسْقِنَا سَقْيًا	AL-LAAHUM-MA AS-QINAA SAQ-YANA	O ALLAH, give us water with a watering through which Thou wilt
تُسِيلُ مِنْهُ الظِّرَابَ	TUSEELU MIN-HUZ'-Z'IRAAB	make the stone hills pour,
وَ تَمْلَأُ مِنْهُ الْجِبَابَ	WA TAM-LAU MIN-HUL-JIBAAB	fill the cisterns,
وَ تُفَجِّرُ بِهِ الْأَنْهَارَ	WA TUFAJ-JIRU BIHIL-AN-HAAR	flood the rivers,
وَ تُنْبِتُ بِهِ الْأَشْجَارَ	WA TUMBITU BIHIL-ASH-JAAR	make the trees grow,
وَ تُرْخِصُ بِهِ الْأَسْعَارَ فِي جَمِيعِ الْأَمْصَارِ	WA TUR-KHIS'U BIHIL-AS-A'ARA FEE JAMEEI'L-AM-S'AAR	bring down prices in all the lands,
وَ تُنْعِشُ بِهِ الْبَهَائِمَ وَ الْخَلْقَ	WA TUN-I'SHU BIHIL-BAHAAA-IMA WAL-KHAL-Q	invigorate the beasts and the creatures,
وَ تُكْمِلُ لَنَا بِهِ طَيِّبَاتِ الرِّزْقِ	WA TUK-MILU LANAA BIHEE T'AY-YIBAATIR-RIZ-Q	perfect for us the agreeable things of provision,
وَ تُنْبِتُ لَنَا بِهِ الزَّرْعَ	WA TUMBITU LANAA BIHIZ-ZAR-A'-	make grow for us the fields,

وَ تُدِرُّ بِهِ ٱلضَّرْعَ	WA TUDIR-RU BIHIZ"-Z"AR-A'-	let flow for us the teats, and
وَ تَزِيدُنَا بِهِ قُوَّةً إِلَىٰ قُوَّتِنَا	WA TAZEEDUNAA BIHEE QOO-WATAN ILAA QOO-WATINAA	add for us strength to our strength!
ٱللَّهُمَّ	AL-LAAHUM-MA	O ALLAH,
لَا تَجْعَلْ ظِلَّهُ عَلَيْنَا سَمُومًا	LAA TAJ-A'L Z'IL-LAHOO A'LAY-NAA SAMOOMAA	make not the cloud's shadow over us a burning wind,
وَ لَا تَجْعَلْ بَرْدَهُ عَلَيْنَا حُسُومًا	WA LAA TAJ-A'L BAR-DAHOO A'LAY-NAA H'USOOMAA	allow not its coldness to be cutting,
وَ لَا تَجْعَلْ صَوْبَهُ عَلَيْنَا رُجُومًا	WA LAA TAJ-A'L S'AW-BAHOO A'LAY-NAA RUJOOMAA	let not its pouring down upon us be a stoning, and
وَ لَا تَجْعَلْ مَآءَهُ عَلَيْنَآ أُجَاجًا	WA LAA TAJ-A'L MAAA-AHOO A'LAY-NAAA UJAAJAA	make not its waters for us bitter!
ٱللَّهُمَّ صَلِّ عَلَىٰ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ	AL-LAAHUM-MA S'AL-LI A'LAA MUH'AM-MADIW-WAAALI MUH'AM-MAD	O ALLAH, bless MUHAMMAD and his Household and
وَ ٱرْزُقْنَا مِنْ بَرَكَاتِ ٱلسَّمَاوَاتِ وَ ٱلْأَرْضِ	WAR-ZUQ-NAA MIM-BARAKAATIS-SAMAAWAATI WAL-AR-Z"	provide us with the blessings of the heavens and the earth!
إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ	IN-NAKA A'LAA KUL-LI SHAY-IN QADEER	Thou art powerful over everything![97]

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وكان من دعائه عليه السلام

في مكارم الأخلاق ومرضيّ الأفعال

WA KAANA MIN DUA'AA-IHEE A'LAY-HIS-SALAAMU FEE MAKAARIMIL-AKH-LAAQI WAMAR-Z"EE-YIL-AF-A'AL

His Supplication (A.S)

ON NOBLE MORAL TRAITS AND ACTS PLEASING TO ALLAH

[97] 3: 26.

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّ آلِهٖ	AL-LAAHUM-MA S'AL-LI A'LAA MUH'AM-MADIW-WA AAALIH	O ALLAH, bless MUHAMMAD and his Household,
وَ بَلِّغْ بِاِيْمَانِيْ اَكْمَلَ الْاِيْمَانِ	WA BAL-LIGH BIEEMAANEEE AK-MALAL-EEMAAN	cause my faith to reach the most perfect faith,
وَ اجْعَلْ يَقِيْنِيْ اَفْضَلَ الْيَقِيْنِ	WAJ-A'L YAQEENEEE AF-Z"ALAL-YAQEEN	make my certainty the most excellent certainty, and
وَ انْتَهِ بِنِيَّتِيْ اِلٰى اَحْسَنِ النِّيَّاتِ، وَ بِعَمَلِيْ اِلٰى اَحْسَنِ الْاَعْمَالِ	WANTAHEE BINEE-YATEEE ILAAA AH'-SANIN-NEE-YAATI. WA BIA'MALEEE ILAAA AH'-SANIL-AA'-MAAL	take my intention to the best of intentions and my works to the best of works!
اَللّٰهُمَّ	AL-LAAHUM-MA	O ALLAH,
وَفِّرْ بِلُطْفِكَ نِيَّتِيْ	WAF-FIR BILUT'-FIKA NEE-YATEE	complete my intention through Thy gentleness,
وَ صَحِّحْ بِمَا عِنْدَكَ يَقِيْنِيْ	WA S'AH'-H'IH' BIMAA I'NDAKA YAQEENEE	rectify my certainty through what is with Thee, and
وَ اسْتَصْلِحْ بِقُدْرَتِكَ مَا فَسَدَ مِنِّيْ	WAS-TAS'-LIH' BIQUD-RATIKA MAA FASADA MIN-NEE	set right what is corrupt in me through Thy power!
اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّ آلِهٖ	AL-LAAHUM-MA S'AL-LI A'LAA MUH'AM-MADIW-WA AAALIH	O ALLAH, bless MUHAMMAD and his Household,
وَ اكْفِنِيْ مَا يَشْغَلُنِيْ الْاِهْتِمَامُ بِهٖ	WAK-FINEE MAA YASH-GHALUNEELIH-TIMAAMU BIH	spare me the concerns which distract me,
وَ اسْتَعْمِلْنِيْ بِمَا تَسْأَلُنِيْ غَدًا عَنْهُ،	WAS-TAA'-MIL-NEE BIMAA TAS-ALUNEE GHADANA A'N-H	employ me in that about which Thou wilt ask me tomorrow, and
وَ اسْتَفْرِغْ اَيَّامِيْ فِيْمَا خَلَقْتَنِيْ لَهُ،	WAS-TAF-RIGH AY-YAAMEE FEEMAA KHALAQ-TANEE LAH	let me pass my days in that for which Thou hast created me!
وَ اَغْنِنِيْ وَ اَوْسِعْ عَلَيَّ فِيْ رِزْقِكَ	WA AGH-NINEE WA AW-SIA' A'LAY-YA FEE RIZ-QIKA	Free me from need, expand Thy provision toward me, and
وَ لَا تَفْتِنِّيْ بِالْبَطَرِ	WA LAA TAF-TIN-NEE BIBAT'AR	tempt me not with ingratitude!

وَ أَعِزَّنِي وَ لَا تَبْتَلِيَنِي بِالْكِبْرِ	WA AI'Z-ZANEE WA LAA TAB-TALEEAN-NEE BIL-KIB-R	Exalt me and afflict me not with pride!
وَ عَبِّدْنِي لَكَ وَ لَا تُفْسِدْ عِبَادَتِي بِالْعُجْبِ	WA A'B-BID-NEE LAKA WA LAA TUF-SID I'BAADATEE BIL-U'J-B	Make me worship Thee and corrupt not my worship with self-admiration!
وَ أَجْرِ لِلنَّاسِ عَلَى يَدِيَ الْخَيْرَ وَ لَا تَمْحَقْهُ بِالْمَنِّ	WA AJ-RI LILN-NAASI A'LAA YADEEAL-KHAY-RA WA LAA TAM-H'AQ-HOO BIL-MAN	Let good flow out from my hands upon the people and efface it not by my making them feel obliged![98]
وَ هَبْ لِي مَعَالِيَ الْأَخْلَاقِ	WA HAB LEE MAA'ALEEAL-AKH-LAAQ	Give me the highest moral traits and
وَ اعْصِمْنِي مِنَ الْفَخْرِ	WAA'-S'IM-NEE MINAL-FAKH-R	preserve me from vainglory!
اَللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ	AL-LAAHUM-MA S'AL-LI A'LAA MUH'AM-MADIW-WA AALIH	O ALLAH, bless MUHAMMAD and his Household,
وَ لَا تَرْفَعْنِي فِي النَّاسِ دَرَجَةً إِلَّا حَطَطْتَنِي عِنْدَ نَفْسِي مِثْلَهَا	WA LAA TAR-FAA'-NEE FIN-NAASI DARAJATAN IL-LAA H'AT'AT'-TANEE I'NDA NAF-SEE MITH-LAHAA	raise me not a single degree before the people without lowering me its like in myself and
وَ لَا تُحْدِثْ لِي عِزًّا ظَاهِرًا إِلَّا أَحْدَثْتَ لِي ذِلَّةً بَاطِنَةً عِنْدَ نَفْسِي بِقَدْرِهَا	WA LAA TUH'-DITH LEE I'Z-ZAN Z'AAHIRAN IL-LAAA AH'-DATH-TA LEE D'IL-LATAM-BAAT'INATAN I'NDA NAF-SEE BIQADARIHAA	bring about no outward exaltation for me without an inward abasement in myself to the same measure!
اَللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ	AL-LAAHUM-MA S'AL-LI A'LAA MUH'AM-MADIW-WAAALI MUH'AM-MAD	O ALLAH, bless MUHAMMAD and MUHAMMAD's Household,

[98] Reference to the principle enunciated in 2: 264: O believers, void not your freewill offerings with obligations and harm, as one who expends of his substance to show off to men and believes not in ALLAH and the Last Day.

وَمَتِّعْنِي	WA MAT-TIA'-NEE	give me to enjoy
بِهُدًى صَالِحٍ لَّآ أَسْتَبْدِلُ بِهِ	BIHUDANA S'AALIH'IL-LAAA AS-TAB-DILU BIH	a sound guidance which I seek not to replace,
وَطَرِيقَةِ حَقٍّ لَّآ أَزِيغُ عَنْهَا	WA T'AREEQATI H'AQ-QIL-LAAA AZEEGHU A'N-HAA	a path of truth from which I swerve not, and
وَنِيَّةِ رُشْدٍ لَّآ أَشُكُّ فِيهَا	WA NEE-YATI RUSH-DIL-LAAA ASHUK-KU FEEHAA	an intention of right conduct in which I have no doubts!
وَعَمِّرْنِي مَا كَانَ عُمْرِي بِذْلَةً فِي طَاعَتِكَ	WA A'M-MIR-NEE MAA KAANA U'M-REE BID'-LATAN FEE T'AAA'TIKA	Let me live as long as my life is a free gift in obeying Thee, but
فَإِذَا كَانَ عُمْرِي مَرْتَعًا لِّلشَّيْطَانِ فَاقْبِضْنِي إِلَيْكَ قَبْلَ أَن يَّسْبِقَ مَقْتُكَ إِلَيَّ أَوْ يَسْتَحْكِمَ غَضَبُكَ عَلَيَّ	FAAD'AA KAANA U'M-REE MAR-TAA'L-LILSH-SHAY-T'AANI FAQ-BIZ"-NEEE ILAY-KA QAB-LA AY-YAS-BIQA MAQ-TUKA ILAY AW YAS-TAH'-KIMA GHAZ"ABUKA A'LAY	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!
اَللَّهُمَّ لَا تَدَعْ	AL-LAAHUM-MA LAA TADAA'-	O ALLAH, deposit in me
خَصْلَةً تُعَابُ مِنِّي إِلَّآ أَصْلَحْتَهَا	KHAS'-LATAN TUA'ABU MIN-NEEE IL-LAAA AS'-LAH'-TAHAA	no quality for which I will be faulted, unless Thou settest it right,
وَلَا عَآيِبَةً أُوَبَّبُ بِهَآ إِلَّا حَسَّنْتَهَا	WLAA A'AA-IBATAN OO-AN-NABU BIHAAA IL-LAA H'AS-SANTAHAA	no flaw for which I will be blamed, unless Thou makest it beautiful,
وَلَآ أُكْرُومَةً فِي نَاقِصَةً إِلَّآ أَتْمَمْتَهَا	WA LAAA UK-ROOMATAN FEE-YA NAAQIS'ATAN IL-LAAA ST-MAM-TAHAA	no deficient noble trait, unless Thou completest it!
اَللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ	AL-LAAHUM-MA S'AL-LI A'LAA MUH'AM-MADIW-WAAALI MUH'AM-MAD	O ALLAH, bless MUHAMMAD and MUHAMMAD's Household
وَأَبْدِلْنِي	WA AB-DIL-NEE	and replace for me

مِنْ بِغْضَةِ أَهْلِ ٱلشَّنَآنِ ٱلْمَحَبَّةَ	MIM-BIGH-Z"ATI AH-LISH-SHANAANIL-MAH'AB-BAH	the animosity of the people of hatred with love,
وَ مِنْ حَسَدِ أَهْلِ ٱلْبَغْيِ ٱلْمَوَدَّةَ	WA MIN H'ASADI AH-LIL-BAGH-YIL-MAWAD-DAH	the envy of the people of insolence with affection,
وَ مِنْ ظِنَّةِ أَهْلِ ٱلصَّلَاحِ ٱلثِّقَةَ	WA MIN Z'IN-NATI AH-LIS'-S'ALAAH'ITH-THIQAH	the suspicion of the people of righteousness with trust,
وَ مِنْ عَدَاوَةِ ٱلْأَدْنَيْنَ ٱلْوَلَايَةَ	WA MIN A'DAAWATIL-AD-NAY-NAL-WALAAYAH	the enmity of those close with friendship,
وَ مِنْ عُقُوقِ ذَوِي ٱلْأَرْحَامِ ٱلْمَبَرَّةَ	WA MIN U'QOOQI D'AWEEL-AR-H'AAMIL-MABAR-RAH	the disrespect of womb relatives with devotion,
وَ مِنْ خِذْلَانِ ٱلْأَقْرَبِينَ ٱلنُّصْرَةَ	WA MIN KHID'-LAANIL-AQ-RABEENAN-NUS'-RAH	the abandonment of relatives with help,
وَ مِنْ حُبِّ ٱلْمُدَارِينَ تَصْحِيحَ ٱلْمِقَةِ	WA MIN H'UB-BIL-MUDAAREENA TAS'-H'EEH'AL-MIQAH	the attachment of flatterers with love set right,
وَ مِنْ مَرَّةِ ٱلْمُلَابِسِينَ كَرَمَ ٱلْعِشْرَةِ	WA MIR-RAD-DIL-MULAABISEENA KARAMAL-I'SH-RH	the rejection of fellows with generous friendliness, and
وَ مِنْ مَرَارَةِ خَوْفِ ٱلظَّالِمِينَ حَلَاوَةَ ٱلْأَمَنَةِ	WA MIM-MARAARATI KHAW-FIZ'-Z'AALIMEENA H'ALAAWATAL-AMANAH	the bitterness of the fear of wrongdoers with the sweetness of security!
ٱللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ	AL-LAAHUM-MA S'AL-LI A'LAA MUH'AM-MADIW-WA AALIH	O ALLAH, bless MUHAMMAD and his Household,
وَ ٱجْعَلْ لِي	WAJ-A'L-LEE	appoint for me
يَداً عَلَى مَنْ ظَلَمَنِي	YADAN A'LAA MAN Z'ALAMANEE	a hand against him who wrongs me,
وَ لِسَاناً عَلَى مَنْ خَاصَمَنِي	WA LISAANAN A'LAA MAN KHAAS'AMANEE	a tongue against him who disputes with me, and
وَ ظَفَراً بِمَنْ عَانَدَنِي	WA Z'AFARAM-BIMAN A'ANADANEE	a victory over him who stubbornly resists me!

وَهَبْ لِي	WA HAB LEE	Give me
مَكْرًا عَلَى مَنْ كَايَدَنِي	MAK-RAN A'LAA MAN KAAYADANEE	guile against him who schemes against me,
وَقُدْرَةً عَلَى مَنِ اضْطَهَدَنِي	WA QUD-RATAN A'LAA MANI AZ"-T'AHADANEE	power over him who oppresses me,
وَتَكْذِيبًا لِمَنْ قَصَّنِي	WA TAK-D'EEBAL-LIMAN QAS'ABANEE	refutation of him who reviles me, and
وَسَلَامَةً مِمَّنْ تَوَعَّدَنِي	WA SALAAMATAM-MIM-MAN TAWAA'-A'DANEE	safety from him who threatens me!
وَوَفِّقْنِي لِطَاعَةِ مَنْ سَدَّدَنِي	WA WAF-FIQ-NEE LIT'AAA'TI MAN SAD-DADANEE	Grant me success to obey him who points me straight and
وَمُتَابَعَةِ مَنْ أَرْشَدَنِي	WMUTAABAA'TI MAN AR-SHADANEE	follow him who guides me right!
اَللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ	AL-LAAHUM-MA S'AL-LI A'LAA MUH'AM-MADIW-WA AAALIH	O ALLAH, bless MUHAMMAD and his Household and
وَسَدِّدْنِي لِأَنْ	WA SAD-DID-NEE LIAN-	point me straight to
أُعَارِضَ مَنْ غَشَّنِي بِالنُّصْحِ	UA'ARIZ"A MAN GHASH-SHANEE BIN-NUS'-H'	resist him who is dishonest toward me with good counsel,
وَأَجْزِيَ مَنْ هَجَرَنِي بِالْبِرِّ	WA AJ-ZEEA MAN HAJARANEE BIL-BIR	repay him who separates from me with gentle devotion,
وَأُثِيبَ مَنْ حَرَمَنِي بِالْبَذْلِ	WA UTHEEBA MAN H'ARAMANEE BIL-BAD'-L	reward him who deprives me with free giving,
وَأُكَافِئَ مَنْ قَطَعَنِي بِالصِّلَةِ	WA UKAAFI-A MAN QAT'AA'NEE BIS'-S'ILAH	recompense him who cuts me off with joining,
وَأُخَالِفَ مَنِ اغْتَابَنِي إِلَى حُسْنِ الذِّكْرِ	WA UKHAALIFA MANI AGH-TAABANEEE ILAA H'US-NID'-D'IK-R	oppose him who slanders me with excellent mention
وَأَنْ أَشْكُرَ الْحَسَنَةَ	WA AN ASH-KURAL-H'ASANAH	give thanks for good, and

وَأُغْضِيَ عَنِ ٱلسَّيِّئَةِ	WA UGH-Z"EEA A'NIS-SAY-YI-AH	shut my eyes to evil!
ٱللَّهُمَّ صَلِّ عَلَىٰ مُحَمَّدٍ وَآلِهِ	AL-LAAHUM-MA S'AL-LI A'LAA MUH'AM-MADIW-WA AAALIH	O ALLAH, bless MUHAMMAD and his Household,
وَحَلِّنِي بِحِلْيَةِ ٱلصَّالِحِينَ	WA H'AL-LINEE BIH'IL-YATIS'-S'AALIH'EEN	adorn me with the adornment of the righteous, and
وَأَلْبِسْنِي زِينَةَ ٱلْمُتَّقِينَ فِي	WA AL-BIS-NEE ZEENATAL-MUT-TAQEENA FEE	clothe me in the ornaments of the God-fearing, through
بَسْطِ ٱلْعَدْلِ	BAS-T'IL-A'D-L	spreading justice,
وَكَظْمِ ٱلْغَيْظِ	WA KAZ'-MIL-GHAY-Z'	restraining rage,
وَإِطْفَآءِ ٱلنَّآئِرَةِ	WA IT'-FAAA-IN-NAAA-IRAH	quenching the flame of hate,
وَضَمِّ أَهْلِ ٱلْفُرْقَةِ	WA Z"AM-MI AH-LIL-FUR-QAH	bringing together the people of separation,
وَإِصْلَاحِ ذَاتِ ٱلْبَيْنِ	WA IS'-LAAHEE D'AATIL-BAY-N	correcting discord,
وَإِفْشَآءِ ٱلْعَارِفَةِ	WA IF-SHAAA-IL-A'ARIFAH	spreading about good behavior,
وَسَتْرِ ٱلْعَآئِبَةِ	WA SAT-RIL-A'AA-IBAH	covering faults,
وَلِينِ ٱلْعَرِيكَةِ	WA LEENIL-A'REEKAH	mildness of temper,
وَخَفْضِ ٱلْجَنَاحِ	WA KHAF-Z"IL-JANAAH'	lowering the wing, [99]
وَحُسْنِ ٱلسِّيرَةِ	WA H'US-NIS-SEERAH	beauty of conduct,
وَسُكُونِ ٱلرِّيحِ	WA SUKOONIR-REEH'	gravity of bearing,

[99] i.e., 'Being gentle'. The expression is employed in 15: 88 and 26: 215.

وَطِيبِ ٱلْمُخَالَفَةِ	WA T'EEBIL-MUKHAALAFAH	agreeableness in comportment,
وَٱلسَّبْقِ إِلَى ٱلْفَضِيلَةِ	WAS-SAB-QI ILAAL-FAZ"EELAH	precedence in reaching excellence,
وَإِيثَارِ ٱلتَّفَضُّلِ	WA EETHAARIT-TAFAZ"-Z"UL	preferring bounteousness,
وَتَرْكِ ٱلتَّعْيِيرِ	WA TAR-KIT-TAA'-YEER	refraining from condemnation,
وَٱلْإِفْضَالِ عَلَى غَيْرِ ٱلْمُسْتَحِقِّ	WAL-IF-Z"AALI A'LAA GHAY-RIL-MUS-TAH'IQ	bestowing bounty on the undeserving,
وَٱلْقَوْلِ بِٱلْحَقِّ وَإِنْ عَزَّ	WAL-QAW-LI BIL-H'AQ-QI WA IN A'Z	speaking the truth, though it be painful,
وَٱسْتِقْلَالِ ٱلْخَيْرِ وَإِنْ كَثُرَ مِنْ قَوْلِي وَفِعْلِي	WAS-TIQ-LAALIL-KHAY-RI WA IN KATHURA MIN QAW-LEE WA FIA'-LEE	making little of the good in my words and deeds, though it be much, and
وَٱسْتِكْثَارِ ٱلشَّرِّ وَإِنْ قَلَّ مِنْ قَوْلِي وَفِعْلِي	WAS-TIK-THAARISH-SHAR-RI WA IN QAL-LA MIN QAW-LEE WA FIA'-LEE	making much of the evil in my words and deeds, though it be little!
وَأَكْمِلْ ذَٰلِكَ لِي	WA AK-MIL D'ALIKA LEE	Perfect this for me through
بِدَوَامِ ٱلطَّاعَةِ	BIDAWAAMIT'-T'AAA'H	lasting obedience,
وَلُزُومِ ٱلْجَمَاعَةِ	WA LUZOOMIL-JAMAAA'H	holding fast to the community, and
وَرَفْضِ أَهْلِ ٱلْبِدَعِ وَمُسْتَعْمِلِي ٱلرَّأْيِ ٱلْمُخْتَرَعِ	WA RAF-Z"I AH-LIL-BIDAI' WA MUS-TAA'-MILEER-RAA-YIL-MUKH-TARAA'-	rejecting the people of innovation and those who act in accordance with original opinions!
ٱللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَٱجْعَلْ	AL-LAAHUM-MA S'AL-LI A'LAA MUH'AM-MADIW-WA AAALIH	O ALLAH, bless MUHAMMAD and his Household, appoint for me

أَوْسَعَ رِزْقِكَ عَلَيَّ إِذَا كَبِرْتُ	WAJ-A'L AW-SAA' RIZ-QIKA A'LAY-YA ID'AA KABIR-T	Thy widest provision in my old age and
وَ أَقْوَى قُوَّتِكَ فِيَّ إِذَا نَصِبْتُ	WA AQ-WAA QOO-WATIKA FEE-YA ID'AA NAS'IB-T	Thy strongest strength when I am exhausted, and
وَ لَا تَبْتَلِيَنِي	WA LAA TAB-TALEEAN-NEE	try me not with
بِالْكَسَلِ عَنْ عِبَادَتِكَ	BIL-KASALI A'N I'BAADATIK	laziness in worship of Thee,
وَ لَا الْعَمَى عَنْ سَبِيلِكَ	WA LAAL-A'MAA A'N SABEELIK	blindness toward Thy path,
وَ لَا بِالتَّعَرُّضِ لِخِلَافِ مَحَبَّتِكَ	WA LAA BIT-TAA'R-RUZ"I LIKHILAAFI MAH'AB-BATIK	undertaking what opposes love for Thee,
وَ لَا مُجَامَعَةِ مَنْ تَفَرَّقَ عَنْكَ	WA LAA MUJAAMAA'TI MAN TAFAR-RAQA A'NK	joining with him who has separated himself from Thee, and
وَ لَا مُفَارَقَةِ مَنِ اجْتَمَعَ إِلَيْكَ	WA LAA MUFAARAQATI MANI AJ-TAMAA' ILAY-K	separating from him who has joined himself to Thee!
اَللَّهُمَّ اجْعَلْنِي	AL-LAAHUM-MA AJ-A'L-NEE	O ALLAH, make me
أَصُولُ بِكَ عِنْدَ الضَّرُورَةِ	AS'OOLU BIKA I'NDAZ"-Z"AROORAH	leap to Thee in times of distress,
وَ أَسْأَلُكَ عِنْدَ الْحَاجَةِ	WA AS-ALUKA I'NDAL-H'AAJAH	ask from Thee in needs, and
وَ أَتَضَرَّعُ إِلَيْكَ عِنْدَ الْمَسْكَنَةِ	WA ATAZ"AR-RAU' ILAY-KA I'NDAL-MAS-KANAH	plead to Thee in misery!
وَ لَا تَفْتِنِّي	WA LAA TAF-TIN-NEE	Tempt me not
بِالِاسْتِعَانَةِ بِغَيْرِكَ إِذَا اضْطُرِرْتُ	BIIAS-TIA'ANATI BIGHAY-RIKA ID'AA AZ"-T'URIR-T	to seek help from other than Thee when I am distressed,
وَ لَا بِالْخُضُوعِ لِسُؤَالِ غَيْرِكَ إِذَا افْتَقَرْتُ	WA LAA BIL-KHUZ"OOI' LISOO-AALI GHAY-RIKA ID'AA AF-TAQAR-T	to humble myself in asking from someone else when I am poor, or

وَ لَا بِٱلتَّضَرُّعِ إِلَىٰ مَن دُونَكَ إِذَا رَهِبْتُ	WA LAA BIT-TAZ"AR-RUI' ILAA MAN DOONAKA ID'AA RAHIB-T	to plead with someone less than Thee when I fear,
فَأَسْتَحِقَّ بِذَٰلِكَ خِذْلَانَكَ وَ مَنْعَكَ وَ إِعْرَاضَكَ	FAAS-TAH'IQ-QA BID'ALIKA KHID'-LAANAKA WAMAN-A'KA WA IA'-RAAZ"AK	for then I would deserve Thy abandonment, Thy withholding, and Thy turning away,
يَآ أَرْحَمَ ٱلرَّاحِمِينَ	YAAA AR-H'AMAR-RAAH'IMEEN	O Most Merciful of the merciful!
ٱللَّهُمَّ ٱجْعَلْ مَا يُلْقِي ٱلشَّيْطَانُ فِي رُوعِي مِنَ ٱلتَّمَنِّي وَ ٱلتَّظَنِّي وَ ٱلْحَسَدِ	AL-LAAHUM-MA AJ-A'L MAA YUL-QEESH-SHAY-T'AANU FEE ROOE'E MINAT-TAMAN-NEE WAT-TAZ'AN-NEE WAL-H'ASAD	O ALLAH, make the wishing, the doubt, and the envy which SATAN throws into my heart
ذِكْرًا لِعَظَمَتِكَ	D'IK-RAL-LIA'Z'AMATIK	a remembrance of Thy mightiness,
وَ تَفَكُّرًا فِي قُدْرَتِكَ	WA TAFAK-KURAN FEE QUD-RATIK	a reflection upon Thy power, and
وَ تَدْبِيرًا عَلَىٰ عَدُوِّكَ	WA TAD-BEERAN A'LAA A'DOO-WIK	a devising against Thy enemy!
وَ مَآ أَجْرَىٰ عَلَىٰ لِسَانِي مِن لَفْظَةِ فُحْشٍ أَوْ هَجْرٍ أَوْ شَتْمِ عِرْضٍ	WA MAAA AJ-RAA A'LAA LISAANEE MIL-LAF-Z'ATI FUH'-SHIN AW HAJ-RIN AW SHAT-MI I'R-Z"IN	Make everything he causes to pass over my tongue, —the indecent or ugly words, the maligning of good repute,
أَوْ شَهَادَةِ بَاطِلٍ	AW SHAHAADATI BAAT'ILIN	the false witness,
أَوِ ٱغْتِيَابِ مُؤْمِنٍ غَائِبٍ	AWIGH-TEEAABI MOO-MININ GHAAA-IBIN	the speaking ill of an absent man of faith or
أَوْ سَبِّ حَاضِرٍ	AW SAB-BI H'AAZ"IRIW-	the reviling of one present,
وَ مَآ أَشْبَهَ ذَٰلِكَ	WA MAAA ASH-BAHA D'ALIK	and all things similar—

نُطْقاً بِٱلْحَمْدِ لَكَ	NUT'-QAM-BIL-H'AMDI LAK	a speech in praise of Thee,
وَإِغْرَاقاً فِي ٱلثَّنَاءِ عَلَيْكَ	WA IGH-RAAQAN FEETH-THANAAA-I A'LAY-K	a pursual of eulogizing Thee,
وَذَهَاباً فِي تَمْجِيدِكَ	WA D'AHAABAN FEE TAM-JEEDIK	an excursion in magnifying Thee,
وَشُكْراً لِنِعْمَتِكَ	WA SHUK-RAL-LINIA'-MATIK	a thanksgiving for Thy favor,
وَٱعْتِرَافاً بِإِحْسَانِكَ	WAA'-TIRAAFAM-BIIH'-SAANIK	an acknowledgment of Thy beneficence, and
وَإِحْصَاءً لِمِنَنِكَ	WA IH'-S'AAA-AL-LIMINANIK	an enumeration of Thy kindnesses!
ٱللَّهُمَّ صَلِّ عَلَىٰ مُحَمَّدٍ وَآلِهِ	AL-LAAHUM-MA S'AL-LI A'LAA MUH'AM-MADIW-WA AAALIH	O ALLAH, bless MUHAMMAD and his Household,
وَلَا أُظْلَمَنَّ وَأَنْتَ مُطِيقٌ لِلدَّفْعِ عَنِّي	WA LAAA UZ'-LAMAN-NA WAANTA MUT'EEQUL-LILD-DAF-I' A'N-NEE	let me not be wronged while Thou canst repel from me,
وَلَا أَظْلِمَنَّ وَأَنْتَ ٱلْقَادِرُ عَلَى ٱلْقَبْضِ مِنِّي	WA LAAA AZ'-LIMAN-NA WA ANTAL-QAADIRU A'LAAL-QAB-Z"I MIN-NEE	let me not do wrong while Thou art powerful over holding me back,
وَلَا أَضِلَّنَّ وَقَدْ أَمْكَنَتْكَ هِدَايَتِي	WA LAAA AZ"IL-LAN-NA WAQAD AM-KANAT-KA HIDAAYATEE	let me not be misguided while Thou art able to guide me,
وَلَا أَفْتَقِرَنَّ وَمِنْ عِنْدِكَ وُسْعِي	WA LAAA AF-TAQIRAN-NA WAMIN I'NDIKA WUS-E'E	let me not be poor while with Thee is my plenty,
وَلَا أَطْغَيَنَّ وَمِنْ عِنْدِكَ وُجْدِي	WA LAAA AT'-GHAYAN-NA WAMIN I'NDIKA WUJ-DEE	let me not be insolent while from Thee comes my wealth!
ٱللَّهُمَّ	AL-LAAHUM-MA	O ALLAH,
إِلَىٰ مَغْفِرَتِكَ وَفَدْتُ	ILAA MAGH-FIRATIKA WAFAT-T	I come to Thy forgiveness,

وَإِلَىٰ عَفْوِكَ قَصَدتُ	WA ILAA A'F-WIKA QAS'AT-T	I go straight to Thy pardon,
وَإِلَىٰ تَجَاوُزِكَ اشْتَقْتُ	WA ILAA TAJAAWUZIKA ASH-TAQ-T	I yearn for Thy forbearance, and
وَبِفَضْلِكَ وَثِقْتُ	WA BIFAZ"-LIKA WATHIQ-T	I trust in Thy bounty,
وَلَيْسَ عِنْدِي مَا يُوجِبُ لِي مَغْفِرَتَكَ	WA LAY-SA I'NDEE MAA YOOJIBU LEE MAGH-FIRATAK	but there is nothing with me to make me warrant Thy forgiveness,
وَلَا فِي عَمَلِي مَا أَسْتَحِقُّ بِهِ عَفْوَكَ	WA LAA FEE A'MALEE MAAA AS-TAH'IQ-QU BIHEE A'F-WAK	nothing in my works to make me merit Thy pardon, and
وَمَا لِي بَعْدَ أَنْ حَكَمْتُ عَلَىٰ نَفْسِي إِلَّا فَضْلَكَ	WA MAA LEE BAA'-DA AN H'AKAM-TU A'LAA NAF-SEEE IL-LAA FAZ"-LUK	nothing on my behalf after I judge my soul but Thy bounty,
فَصَلِّ عَلَىٰ مُحَمَّدٍ وَآلِهِ	FAS'AL-LI A'LAA MUH'AM-MADIW-WA AAALIH	so bless MUHAMMAD and his Household and
وَتَفَضَّلْ عَلَيَّ	WA TAFAZ"-Z"AL A'LAY	bestow Thy bounty upon me!
اللَّهُمَّ	AL-LAAHUM-MA	O ALLAH,
وَأَنْطِقْنِي بِالْهُدَىٰ	WAANT'IQ-NEE BIL-HUDAA	make my speech be guidance,
وَأَلْهِمْنِي التَّقْوَىٰ	WA AL-HIM-NEET-TAQ-WAA	inspire me with reverential fear,
وَوَفِّقْنِي لِلَّتِي هِيَ أَزْكَىٰ	WA WAF-FIQ-NEE LIL-LATEE HEEA AZ-KAA	give me success in that which is most pure, and
وَاسْتَعْمِلْنِي بِمَا هُوَ أَرْضَىٰ	WAS-TAA'-MIL-NEE BIMAA HUWA AR-Z"AA	employ me in what is most pleasing to Thee!
اللَّهُمَّ أَسْلُكْ بِي الطَّرِيقَةَ الْمُثْلَىٰ	AL-LAAHUM-MA AS-LUK BEEAT'-T'AREEQATAL-MUTH-LAA	O ALLAH, let me thread the most exemplary path and

وَ اجْعَلْنِي عَلَى مِلَّتِكَ أَمُوتُ وَ أَحْيَا	WAJ-A'L-NEE A'LAA MIL-LATIKA AMOOTU WA AH'-YAA	make me live and die in Thy creed!
اَللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ	AL-LAAHUM-MA S'AL-LI A'LAA MUH'AM-MADIW-WA AAALIH	O ALLAH, bless MUHAMMAD and his Household,
وَ مَتِّعْنِي بِالْاِقْتِصَادِ	WA MAT-TIA'-NEE BIIAQ-TIS'AAD	give me to enjoy moderation,
وَ اجْعَلْنِي	WAJ-A'L-NEE	make me into one of
مِنْ أَهْلِ السَّدَادِ	MIN AH-LIS-SADAAD	the people of right behavior,
وَ مِنْ أَدِلَّةِ الرَّشَادِ	WA MIN ADIL-LATIR-RASHAAD	the proofs of right conduct, and
وَ مِنْ صَالِحِي الْعِبَادِ	WA MIN S'AALIH'EEL-I'BAAD	the servants of righteousness, and
وَ ارْزُقْنِي فَوْزَ الْمَعَادِ	WAR-ZUQ-NEE FAW-ZAL-MAA'AD	provide me with triumph at the place of Return[100] and
وَ سَلَامَةَ الْمِرْصَادِ	WA SALAAMATAL-MIR-S'AAD	safety from the Ambush![101]
اَللَّهُمَّ	AL-LAAHUM-MA	O ALLAH,
خُذْ لِنَفْسِكَ مِنْ نَفْسِي مَا يُخْلِصُهَا	KHUD' LINAF-SIKA MIN-NAF-SEE MAA YUKHAL-LIS'UHAA	take to Thyself from my soul what will purify it and
وَ أَبْقِ لِنَفْسِي مِنْ نَفْسِي مَا يُصْلِحُهَا	WA AB-QI LINAF-SEE MIN-NAF-SEE MAA YUS'-LIH'UHAA	leave for my soul that of my soul that will set it right,
فَإِنَّ نَفْسِي هَالِكَةٌ أَوْ تَعْصِمُهَا	FA IN-NA NAF-SEE HAALIKATUN AW TAA'-S'IMUHAA	for my soul will perish unless Thou preservest it!

[100] That is, the return to ALLAH, alluded to with verbs from the same root in many QURANIC verses, such as He originates creation, then He makes it return (10: 4). The word MAA'AD becomes a standard term in Islamic thought for 'eschatology' and discussion of affairs having to do with the next world.

[101] Allusion to 78: 21-23: Behold, GEHENNAM has become an ambush, for the insolent a resort, therein to tarry for ages...

اَللّٰهُمَّ	AL-LAAHUM-MA	O ALLAH,
أَنتَ عُدَّتِي إِنْ حَزِنتُ	ANTA U'D-DATEEE IN H'AZINT	Thou art my stores when I sorrow,
وَأَنتَ مُنتَجَعِي إِنْ حُرِمْتُ	WA ANTA MUNTAJAE'EY IN H'URIM-T	Thou art my recourse when I am deprived,
وَبِكَ اَسْتِغَاثَتِي إِن كَرِثْتُ	WA BIKA AS-TIGHAATHATEEE IN KARITH-T	from Thee I seek aid when troubled and
وَعِندَكَ	WA I'NDAKA	with Thee is
مِمَّا فَاتَ خَلَفٌ	MIM-MAA FAATA KHALAF	a substitute for everything gone by,
وَلِمَا فَسَدَ صَلَاحٌ	WA LIMAA FASADA S'ALAAH'	a correction for everything corrupted, and
وَفِيمَا أَنكَرْتَ تَغْيِيرٌ	WA FEEMAAA ANKAR-TA TAGH-YEER	a change from everything Thou disapprovest.
فَامْنُنْ عَلَيَّ	FAM-NUN A'LAY-YA	So show kindness to me with
قَبْلَ الْبَلَاءِ بِالْعَافِيَةِ	QAB-LAL-BALAAA-I BIL-A'AFEEAH	well-being before affliction,
وَقَبْلَ الطَّلَبِ بِالْجِدَةِ	WA QAB-LAT'-T'ALABI BIL-JIDAH	wealth before asking,
وَقَبْلَ الضَّلَالِ بِالرَّشَادِ	WA QAB-LAZ"-Z"ALAALI BIR-RASHAAD	right conduct before misguidance;
وَاكْفِنِي مَؤُونَةَ مَعَرَّةِ الْعِبَادِ	WAK-FINEE MAW-UNATA MAA'R-RATIL-I'BAAD	suffice me against the burden of shame toward the servants,
وَهَبْ لِي أَمْنَ يَوْمِ الْمَعَادِ	WA HAB LEEE AM-NA YAW-MIL-MAA'AD	give me security on the Day of Return, and
وَامْنَحْنِي حُسْنَ الْإِرْشَادِ	WAM-NAH'-NEE H'US-NAL-IR-SHAAD	grant me excellent right guidance!
اَللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ	AL-LAAHUM-MA S'AL-LI A'LAA MUH'AM-MADIW-WA AAALIH	O ALLAH, bless MUHAMMAD and his Household,
وَادْرَأْ عَنِّي بِلُطْفِكَ	WAD-RAA A'N-NEE BILUT'-FIK	repel from me through Thy gentleness,

وَ آغْذِنِي بِنِعْمَتِكَ	WAGH-D'UNEE BINIA'-MATIK	feed me through Thy favor,
وَ أَصْلِحْنِي بِكَرَمِكَ	WA AS'-LIH'-NEE BIKARAMIK	set me right through Thy generosity,
وَ دَاوِنِي بِصُنْعِكَ	WA DAAWINEE BIS'UN-I'K	heal me through Thy benefaction,
وَ أَظِلَّنِي فِي ذَرَاكَ	WA AZ'IL-LANEE FEE D'ARAAK	shade me in Thy shelter,
وَ جَلِّلْنِي رِضَاكَ	WA JAL-LIL-NEE RIZ''AAK	wrap me in Thy good pleasure, and
وَ وَفِّقْنِي	WA WAF-FIQ-NEE	give me success to reach
إِذَا ٱشْتَكَلْتُ عَلَى ٱلْأُمُورِ لِأَهْدَاهَا	ID'AA ASH-TAKALAT A'LAY-YAL-UMOORU LIAH-DAAHAA	the most guided of affairs when affairs confuse me,
وَ إِذَا تَشَابَهَتِ ٱلْأَعْمَالُ لِأَزْكَاهَا	WA ID'AA TASHAABAHATIL-AA'-MAALU LIAZ-KAAHAA	the purest of works when works seem similar, and
وَ إِذَا تَنَاقَضَتِ ٱلْمِلَلُ لِأَرْضَاهَا	WA ID'AA TANAAQAZ''ATIL-MILALU LIAR-Z''AAHAA	the most pleasing to Thee of creeds when creeds conflict!
ٱللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ	AL-LAAHUM-MA S'AL-LI A'LAA MUH'AM-MADIW-WA AAALIH	O ALLAH, bless MUHAMMAD and his Household,
وَ تَوِّجْنِي بِٱلْكِفَايَةِ	WA TAW-WIJ-NEE BIL-KIFAAYAH	crown me with sufficiency,
وَ سَمْنِي حُسْنَ ٱلْوَلَايَةِ	WA SUM-NEE H'US-NAL-WALAAYAH	place in me excellent guardianship, [102]

[102] Here is the word 'guardianship' (WILAAYA) probably does no have a technical sense (on which, see note 219), but is employed in a more general sense as in the title to Supplication 5.

وَهَبْ لِي صِدْقَ ٱلْهِدَايَةِ	WA HAB LEE S'ID-QAL-HIDAAYAH	give me to guide correctly,
وَلَا تَفْتِنِّي بِٱلسَّعَةِ	WA LAA TAF-TIN-NEE BIS-SAA'H	tempt me not with plenty,
وَأَمْنَحْنِي حُسْنَ ٱلدَّعَةِ	WAM-NAH'-NEE H'US-NAD-DAA'H	grant me excellent ease,
وَلَا تَجْعَلْ عَيْشِي كَدّاً كَدّاً	WA LAA TAJ-A'L A'Y-SHEE KAD-DANA KAD-DAA	make not my life toil and trouble, and
وَلَا تَرُدَّ دُعَآئِي عَلَيَّ رَدّاً	WA LAA TARUD-DA DUA'AA-EE A'LAY-YA RAD-DAA	refuse not my supplication in rejection, for
فَإِنِّي لَآ أَجْعَلُ لَكَ ضِدّاً	FA IN-NEE LAAA AJ-A'LU LAKA Z"ID-DAA	I make none rival to Thee and
وَلَآ أَدْعُو مَعَكَ نِدّاً	WA LAAA AD-U'W MAA'KA NID-DAA	I supplicate none with Thee as equal!
ٱللَّهُمَّ صَلِّ عَلَىٰ مُحَمَّدٍ وَآلِهِ	AL-LAAHUM-MA S'AL-LI A'LAA MUH'AM-MADIW-WA AAALIH	O ALLAH, bless MUHAMMAD and his Household,
وَٱمْنَعْنِي مِنَ ٱلسَّرَفِ	WAM-NAA'-NEE MINAS-SARAF	hold me back from prodigality,
وَحَصِّنْ رِزْقِي مِنَ ٱلتَّلَفِ	WA H'AS'-S'IR-RIZ-QEE MINAT-TALAF	fortify my provision against ruin,
وَوَفِّرْ مَلَكَتِي بِٱلْبَرَكَةِ فِيهِ	WA WAF-FIR MALAKATEE BIL-BARAKATI FEEH	increase my possessions through blessing them, and
وَأَصِبْ بِي سَبِيلَ ٱلْهِدَايَةِ لِلْبِرِّ فِيمَآ أُنْفِقُ مِنْهُ	WA AS'IB BEE SABEELAL-HIDAAYATI LIL-BIR-RI FEEMAAA UNFIQU MIN-H	set me upon the path of guidance through piety in what I spend!
ٱللَّهُمَّ صَلِّ عَلَىٰ مُحَمَّدٍ وَآلِهِ	AL-LAAHUM-MA S'AL-LI A'LAA MUH'AM-MADIW-WA AAALIH	O ALLAH, bless MUHAMMAD and his Household,
وَٱكْفِنِي مَؤُونَةَ ٱلِٱكْتِسَابِ	WAK-FINEE MAW-OONATALIK-TISAAB	spare me the burden of earning, and
وَٱرْزُقْنِي مِنْ غَيْرِ ٱحْتِسَابٍ	WAR-ZUQ-NEE MIN GHAY-RI AH'-TISAAB	provide for me without reckoning,
فَلَآ أَشْتَغِلَ عَنْ عِبَادَتِكَ بِٱلطَّلَبِ	FALAAA ASH-TAGHILA A'N I'BAADATIKA BIT'-T'ALAB	lest I be distracted from Thy worship through seeking and

وَلَا أَحْتَمِلَ إِصْرَ تَبِعَاتِ الْمَكْسَبِ	WA LAAA AH'-TAMILA IS'-RA TABIA'ATIL-MAK-SAB	carry the load of earning's ill results!
اَللّٰهُمَّ	AL-LAAHUM-MA	O ALLAH,
فَأَطْلِبْنِي بِقُدْرَتِكَ مَا أَطْلُبُ	FAAT'-LIB-NEE BIQUD-RATIKA MAAA AT'-LUB	bestow upon me what I seek through Thy power and
وَأَجِرْنِي بِعِزَّتِكَ مِمَّا أَرْهَبُ	WA AJIR-NEE BII'Z-ZATIKA MIM-MAAA AR-HAB	grant me sanctuary from what I fear through Thy might!
اَللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ	AL-LAAHUM-MA S'AL-LI A'LAA MUH'AM-MADIW-WA AAALIH	O ALLAH, bless MUHAMMAD and his Household,
وَصُنْ وَجْهِي بِالْيَسَارِ	WA S'OO-WAJ-HEE BIL-YASAAR	save my face through ease, and
وَلَا تَبْتَذِلْ جَاهِي بِالْإِقْتَارِ	WA LAA TAB-TAD'IL JAAHEE BIL-IQ-TAAR	demean not my dignity through neediness,
فَأَسْتَرْزِقَ أَهْلَ رِزْقِكَ	FAAS-TAR-ZIQA AH-LA RIZ-QIK	lest I seek provision from those whom Thou hast provided and
وَأَسْتَعْطِيَ شِرَارَ خَلْقِكَ	WA AS-TAA'-T'EEA SHIRAARA KHAL-QIK	ask for bestowal from the worst of Thy creatures!
فَأُفْتَتَنَ بِحَمْدِ مَنْ أَعْطَانِي	FAAF-TATINA BIH'AM-DI MAN AA'-T'AANEE	Then I would be tried by praising him who gave to me and
وَأُبْتَلَى بِذَمِّ مَنْ مَنَعَنِي	WA UB-TALAA BID'AM-MI MAM-MANAA'NEE	afflicted with blaming him who held back from me,
وَأَنْتَ مِنْ دُونِهِمْ وَلِيُّ الْإِعْطَاءِ وَالْمَنْعِ	WA ANTA MIN DOONIHIM WALEE-YUL-IA'-T'AAA-I WAL-MAN-I'	while Thou—not they—art patron of giving and holding back.
اَللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ	AL-LAAHUM-MA S'AL-LI A'LAA MUH'AM-MADIW-WA AAALIH	O ALLAH, bless MUHAMMAD and his Household and

وَ ٱرْزُقْنِي صِحَّةً فِي عِبَادَةٍ	WAR-ZUQ-NEE S'IH'-H'ATAN FEE I'BAADAH	provide me with soundness in worship,
وَ فَرَاغًا فِي زَهَادَةٍ	WA FARAAGHAN FEE ZAHAADAH	detachment in renunciation,
وَ عِلْمًا فِي ٱسْتِعْمَالٍ	WA I'L-MANA FIS-TIA'-MAAL	knowledge put into action, and
وَ وَرَعًا فِي إِجْمَالٍ	WA WARAA'NA FEEE IJ-MAAL	abstinence in measure!
ٱللَّهُمَّ ٱخْتِمْ بِعَفْوِكَ أَجَلِي	AL-LAAHUM-MA AKH-TIM BIA'F-WIKA AJALEE	O ALLAH, seal my term with Thy pardon,
وَ حَقِّقْ فِي رَجَاءِ رَحْمَتِكَ أَمَلِي	WA H'AQ-QIQ FEE RAJAAA-I RAH'-MATIKA AMALEE	verify my expectation in hoping for Thy mercy,
وَ سَهِّلْ إِلَى بُلُوغِ رِضَاكَ سُبُلِي	WA SAH-HIL ILAA BULOOGHI RIZ"AAKA SUBULEE	smooth my paths to reach Thy good pleasure, and
وَ حَسِّنْ فِي جَمِيعِ أَحْوَالِي عَمَلِي	WA H'AS-SIN FEE JAMEEI' AH'-WAALEE A'MALEE	make my works good in all my states!
ٱللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ	AL-LAAHUM-MA S'AL-LI A'LAA MUH'AM-MADIW-WA AALIH	O ALLAH, bless MUHAMMAD and his Household,
وَ نَبِّهْنِي لِذِكْرِكَ فِي أَوْقَاتِ ٱلْغَفْلَةِ	WA NAB-BIH-NEE LID'IK-RIKA FEEE AW-QAATIL-GHAF-LAH	incite me to remember Thee in times of heedlessness,
وَ ٱسْتَعْمِلْنِي بِطَاعَتِكَ فِي أَيَّامِ ٱلْمُهْلَةِ	WAS-TAA'-MIL-NEE BIT'AAA'TIKA FEEE AY-YAAMIL-MUH-LAH	employ me in Thy obedience in days of disregard,
وَ ٱفْتَحْ لِي إِلَى مَحَبَّتِكَ سَبِيلاً سَهْلَةً	WAN-HAJ LEEE ILAA MAH'AB-BATIKA SABEELANA SAH-LAH	open a smooth road for me to Thy love, and
أَكْمِلْ لِي بِهَا خَيْرَ ٱلدُّنْيَا وَ ٱلآخِرَةِ	AK-MIL-LEE BIHAA KHAY-RAD-DUNYAA WAL-AAAKHIRAH	complete for me thereby the good of this world and the next!
ٱللَّهُمَّ وَ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ	AL-LAAHUM-MA WA S'AL-LI A'LAA MUH'AM-MADIW-WA AAALIHEE	O ALLAH, and bless MUHAMMAD and his Household

كَأَفْضَلِ مَا صَلَّيْتَ عَلَىٰ أَحَدٍ مِنْ خَلْقِكَ قَبْلَهُ، وَأَنْتَ مُصَلٍّ عَلَىٰ أَحَدٍ بَعْدَهُ،	KAAF-Z"ALI MAA S'AL-LAY-TA A'LAAA AH'ADIM-MIN KHAL-QIKA QAB-LAHOO WA ANTA MUS'AL-LIN A'LAAA AH'ADIM-BAA'-DAH	the best Thou hast blessed any of Thy creatures before him and wilt bless any of them after him, and
وَآتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً	WA AAATINAA FID-DUNYAA H'ASANATAW-WA FIL-AAAKHIRATI H'ASANAH	give to us in this world good, and in the next world good, and
وَقِنَا بِرَحْمَتِكَ عَذَابَ النَّارِ	WA QINEE BIRAH'-MATIKA A'D'AABAN-NAAR	protect me through Thy mercy from the chastisement of the Fire![103]

His Supplication (A.S) WHEN SOMETHING MADE HIM SORROW AND OFFENSES MADE HIM WORRY

—21—

وكان من دعائه عليه السّلام

إذا حزنه أمر و أهمته الخطايا

WA KAANA MIN DUA'AA-HEE A'LAY-HIS-SALAAMU ID'AA H'AZANAHOOO AM-ROO-WA AHAM-MAT-HUL-KHATAAYAA

اَللّٰهُمَّ	AL-LAAHUM-MA	O ALLAH,
يَا كَافِيَ الْفَرْدِ الضَّعِيفِ	YAA KAAFEEAL-FAR-DIZ"-Z"AE'EF	O Sufficer of the Isolated and weak and
وَوَاقِيَ الْأَمْرِ الْمَخُوفِ	WA WAAQEEAL-AM-RIL-MAKHOOF	Protector against terrifying affairs!

[103] 2: 201.

أَفْرَدَتْنِي الْخَطَايَا فَلَا صَاحِبَ مَعِي	AF-RADAT-NEEL-KHAT'AAYAA FALAA S'AAH'IBA MAE'E	Offenses have isolated me, so there is none to be my companion.
وَ ضَعُفْتُ عَنْ غَضَبِكَ فَلَا مُؤَيِّدَ لِي	WA Z"AU'F-TU A'N GHAZ"ABIKA FALAA MOO-AY-YIDA LEE	I am too weak for Thy wrath and there is none to strengthen me.
وَ أَشْرَفْتُ عَلَى خَوْفِ لِقَآئِكَ فَلَا مُسَكِّنَ لِرَوْعَتِي	WA ASH-RAF-TU A'LAA KHAW-FI LIQAAA-IKA FALAA MUSAK-KINA LIRAW-A'TEE	I have approached the terror of meeting Thee and there is none to still my fear.
وَ مَنْ يُؤْمِنُنِي مِنْكَ وَ أَنْتَ أَخَفْتَنِي؟	WA MAY-YOO-MINUNEE MINKA WA ANTA AKHAF-TANEE?	Who can make me secure from Thee when Thou hast filled me with terror?
وَمَنْ يُسَاعِدُنِي وَ أَنْتَ أَفْرَدْتَنِي؟	WAMAY-YUSAAI'DUNEE WA ANTA AF-RAT-TANEE?	Who can come to my aid when Thou hast isolated me?
وَمَنْ يُقَوِّينِي وَ أَنْتَ أَضْعَفْتَنِي؟	WAMAY-YUQAW-WEENEE WA ANTA AZ"-A'F-TANEE?	Who can strengthen me when Thou hast weakened me?
لَا يُجِيرُ يَا إِلَهِي إِلَّا رَبٌّ عَلَى مَرْبُوبٍ	LAA YUJEERU YAAA ILAAHEEE IL-LAA RAB-BUN A'LAA MAR-BOOB	None can grant sanctuary to a vassal, my God, but a lord,
وَ لَا يُؤْمِنُ إِلَّا غَالِبٌ عَلَى مَغْلُوبٍ	WA LAA YOO-MINU IL-LAA GHAALIBUN A'LAA MAGH-LOOB	none can give security to one dominated but a dominator,
وَ لَا يُعِينُ إِلَّا طَالِبٌ عَلَى مَطْلُوبٍ	WA LAA YUE'ENU IL-LAA T'AALIBUN A'LAA MAT'-LOOB	none can aid him from whom demands are made but a demander.
وَ بِيَدِكَ يَا إِلَهِي جَمِيعُ ذَلِكَ السَّبَبِ	WA BEEADIKA YAAA ILAAHEE JAMEEU' D'ALIKAS-SABAB	In Thy hand, my God, is the thread of all that,
وَ إِلَيْكَ الْمَفَرُّ وَ الْمَهْرَبُ	WA ILAY-KAL-MAFAR-RU WAL-MAH-RAB	in Thee the place of escape and flight,
فَصَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ	FAS'AL-LI A'LAA MUH'AM-MADIW-WA AAALIH	so bless MUHAMMAD and his Household,
وَ أَجِرْ هَرَبِي	WA AJIR HARABEE	give sanctuary to me in my flight, and

وَ أَنجِحْ مَطْلَبِي	WA ANJIH' MAT'-LABEE	grant my request!
اَللَّهُمَّ إِنَّكَ إِن	AL-LAAHUM-MA IN-NAKA IN	O ALLAH, if Thou shouldst
صَرَفْتَ عَنِّي وَجْهَكَ الْكَرِيمَ	S'ARAF-TA A'N-NEE WAJ-HAKAL-KAREEM	turn Thy generous face away from me,
أَوْ مَنَعْتَنِي فَضْلَكَ الْجَسِيمَ	AW MANAA'-TANEE FAZ"-LAKAL-JASEEM	withhold from me Thy immense bounty,
أَوْ حَظَرْتَ عَلَيَّ رِزْقَكَ	AW H'AZ'AR-TA A'LAY-YA RIZ-QAK	forbid me Thy provision,
أَوْ قَطَعْتَ عَنِّي سَبَبَكَ	AW QAT'AA'-TA A'N-NEE SABABAK	or cut off from me Thy thread, I will
لَمْ أَجِدِ السَّبِيلَ إِلَى شَيْءٍ مِّنْ أَمَلِي غَيْرِكَ	LAM AJIDIS-SABEELA ILAA SHAY-IM-MIN AMALEE GHAY-RAK	find no way to anything of my hope other than Thee
وَ لَمْ أَقْدِرْ عَلَى مَا عِندَكَ بِمَعُونَةِ سِوَاكَ	WA LAM AQ-DIR A'LAA MAA I'NDAKA BIMAU'WNATI SIWAAK	nor be given power over what is with Thee through another's aid, for
فَإِنِّي عَبْدُكَ وَ فِي قَبْضَتِكَ	FA IN-NEE A'B-DUKA WA FEE QAB-Z"ATIK	I am Thy servant and in Thy grasp;
نَاصِيَتِي بِيَدِكَ	NAAS'EEATEE BEEADIK	my forelock is in Thy hand.[104]
لَا أَمْرَ لِي مَعَ أَمْرِكَ	LAAA AM-RA LEE MAA' AM-RIK	I have no command along with Thy command.
مَاضٍ فِيَّ حُكْمُكَ	MAAZ"IN FEE-YA H'UK-MUK	Accomplished is Thy judgment of me,
عَدْلٌ فِيَّ قَضَاؤُكَ	A'D-LUN FEE-YA QAZ"AAAW-UK	just Thy decree for me![105]

[104] Cf. 11 56: There is no creature that crawls, but He takes it by the forelock.

[105] This sentence goes back to a prophetic saying (AHMAD, 1,391 and 402).

وَ لَا قُوَّةَ لِي عَلَى الْخُرُوجِ مِنْ سُلْطَانِكَ	WA LAA QOO-WATA LEE A'LAAL-KHUROOJI MIN SUL-T'AANIK	I have not the strength to emerge from Thy authority
وَ لَآ أَسْتَطِيعُ مُجَاوَزَةَ قُدْرَتِكَ	WA LAAA AS-TAT'EEU' MUJAAWAZATA QUD-RATIK	nor am I able to step outside Thy power.
وَ لَآ أَسْتَمِيلُ هَوَاكَ	WA LAAA AS-TAMEELU HAWAAK	I cannot win Thy inclination,
وَ لَآ أَبْلُغُ رِضَاكَ	WA LAAA AB-LUGHU RIZ"AAK	arrive at Thy good pleasure,
وَ لَآ أَنَالُ مَا عِنْدَكَ إِلَّا بِطَاعَتِكَ وَ بِفَضْلِ رَحْمَتِكَ	WA LAAA ANAALU MAA I'NDAKA IL-LAA BIT'AAA'TIKA WABIFAZ"-LI RAH'-MATIK	or attain what is with Thee except through obeying Thee and through the bounty of Thy mercy.
إِلَهِي أَصْبَحْتُ وَ أَمْسَيْتُ عَبْداً دَاخِراً لَكَ	ILAAHEEE AS'-BAH'-TU WA AM-SAY-TU A'B-DANA DAAKHIRAL-LAK	My God, I rise in the morning and enter into evening as Thy lowly slave.
لَا أَمْلِكُ لِنَفْسِي نَفْعاً وَ لَا ضَرّاً إِلَّا بِكَ	LAAA AM-LIKU LINAF-SEE NAF-A'W-WA LAA Z"AR-RAN IL-LAA BIK	I own no profit and loss for myself except through Thee.
أَشْهَدُ بِذَلِكَ عَلَى نَفْسِي	ASH-HADU BID'ALIKA A'LAA NAF-SEE	I witness to that over myself and
وَ أَعْتَرِفُ بِضَعْفِ قُوَّتِي وَ قِلَّةِ حِيلَتِي	WA AA'-TARIFU BIZ"AA'-FI QOO-WATEE WA QIL-LATI H'EELATEE	I confess to the frailty of my strength and the paucity of my stratagems.
فَأَنْجِزْ لِي مَا وَعَدْتَنِي	FA ANJIZ LEE MAA WAA'T-TANEE	So accomplish what Thou hast promised me and
وَ تَمِّمْ لِي مَا آتَيْتَنِي	WA TAM-MIM LEE MAAA AAATAY-TANEE	complete for me what Thou hast given me, for
فَإِنِّي عَبْدُكَ	FA IN-NEE A'B-DUK	I am Thy slave,

ٱلْمِسْكِينُ ٱلْمُسْتَكِينُ	AL-MIS-KEENUL-MUS-TAKEEN	miserable, abased,
ٱلضَّعِيفُ ٱلضَّرِيرُ	AZ"-Z"AE'EFUZ"-Z"AREER	frail, distressed,
ٱلذَّلِيلُ ٱلْحَقِيرُ، ٱلْمَهِينُ ٱلْفَقِيرُ	AD'-D'ALEELUL-H'AQEER, AL-MAHEENUL-FAQEER	vile, despised, poor,
ٱلْخَآئِفُ ٱلْمُسْتَجِيرُ	AL-KHAAA-IFUL-MUS-TAJEER	fearful, and seeking sanctuary!
ٱللَّهُمَّ صَلِّ عَلَىٰ مُحَمَّدٍ وَآلِهِ	AL-LAAHUM-MA S'AL-LI A'LAA MUH'AM-MADIW-WA AAALIH	O ALLAH, bless MUHAMMAD and his Household and
وَلَا تَجْعَلْنِى	WA LAA TAJ-A'L-NEE	let me not
نَاسِيًا لِذِكْرِكَ فِيمَآ أَوْلَيْتَنِى	NAASEEAL-LID'IK-RIKA FEEMAAA AW-LAY-TANEE	forget to remember Thee in what Thou hast done for me,
وَلَا غَافِلًا لِإِحْسَانِكَ فِيمَآ أَبْلَيْتَنِى	WA LAA GHAAFILAL-LIIH'-SAANIKA FEEMAAA AB-LAY-TANEE	be heedless of Thy beneficence in Thy trying me,
وَلَآ آيِسًا مِنْ إِجَابَتِكَ لِى وَإِنْ أَبْطَأَتْ عَنِّى فِى	WA LAAA AAAYISAM-MIN IJAABATIKA LEE WA IN AB-T'AAT A'N-NEE FEE	or despair of Thy response to me, though it keep me waiting, whether I be in
سَرَآءَ كُنْتُ أَوْ ضَرَآءَ	SAR-RAAA-A KUNTU AW Z"AR-RAAA	prosperity or adversity,
أَوْ شِدَّةٍ أَوْ رَخَآءٍ	W SHID-DATIN AW RAKHAAA-	hardship or ease,
أَوْ عَافِيَةٍ أَوْ بَلَآءٍ	AW A'AFEEATIN AW BALAAA-	well-being or affliction,
أَوْ بُؤْسٍ أَوْ نَعْمَآءَ	AW BOO-SIN AW NAA'-MAAA-	misery or comfort,
أَوْ جِدَةٍ أَوْ لَأْوَآءَ	AW JIDATIN AW LAA-WAAA-A	wealth or distress,
أَوْ فَقْرٍ أَوْ غِنًى	AW FAQ-RIN AW GHINANA	poverty or riches!

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّ آلِهٖ	AL-LAAHUM-MA S'AL-LI A'LAA MUH'AM-MADIW-WA AAALIH	O ALLAH, bless MUHAMMAD and his Household,
وَ اجْعَلْ ثَنَآئِى عَلَيْكَ وَ مَدْحِىْ اِيَّاكَ وَ حَمْدِىْ لَكَ فِىْ كُلِّ حَالَاتِىْ حَتّٰى	WAJ-A'L THANAAA-EE A'LAY-KA WA MAD-H'EEE EE-YAAKA WA H'AM-DEE LAKA FEE KUL-LI H'AALAATEE H'AT-TAA	make me laud Thee, extol Thee, and praise Thee in all my states so that I
لَا اَفْرَحَ بِمَآ اٰتَيْتَنِىْ مِنَ الدُّنْيَا	LAAA AF-RAH'A BIMAAA AAATAY-TANEE MINAD-DUNYAA	rejoice not over what Thou givest me of this world
وَ لَآ اَحْزَنَ عَلٰى مَا مَنَعْتَنِىْ فِيْهَا	WA LAAA AH'-ZANA A'LAA MAA MANAA'-TANEE FEEHAA	nor sorrow over that of it which Thou withholdest from me!
وَ اَشْعِرْ قَلْبِىْ تَقْوَاكَ	WA ASH-I'R QAL-BEE TAQ-WAAK	Impart reverential fear of Thee to my heart,
وَ اسْتَعْمِلْ بَدَنِىْ فِيْمَا تَقْبَلُهٗ مِنِّىْ	WAS-TAA'-MIL BADANEE FEEMAA TAQ-BALUHOO MIN-NEE	employ my body in that which Thou acceptest from me, and
وَ اَشْغِلْ بِطَاعَتِكَ نَفْسِىْ عَنْ كُلِّ مَا يَرِدُ عَلَىَّ حَتّٰى	WA ASH-GHAL BIT'AAA'TIKA NAF-SEE A'N KUL-LI MAA YARIDU A'LAY-YA H'AT-TAA	divert my soul through obedience to Thee from all that enters upon me, so that
لَا اُحِبَّ شَيْئًا مِّنْ سُخْطِكَ	LAAA UH'IB-BA SHAY-AM-MIN SUKH-T'IK	I love nothing that displeases Thee and
وَ لَآ اَسْخَطَ شَيْئًا مِّنْ رِّضَاكَ	WA LAAA SS-KHAT'A SHAY-AM-MIR-RIZ"AAK	become displeased at nothing that pleases Thee!
اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّ آلِهٖ	AL-LAAHUM-MA S'AL-LI A'LAA MUH'AM-MADIW-WA AAALIH	O ALLAH, bless MUHAMMAD and his Household,
وَ فَرِّغْ قَلْبِىْ لِمَحَبَّتِكَ	WA FAR-RIGH QAL-BEE LIMAH'AB-BATIK	empty my heart for Thy love,
وَ اَشْغِلْهُ بِذِكْرِكَ	WASH-GHAL-HOO BID'IK-RIK	occupy it with remembering Thee,
وَ اَنْعِشْهُ بِخَوْفِكَ وَ بِالْوَجَلِ مِنْكَ	WAN-A'SH-HOO BIKHAW-FIKA WA BIL-WAJALI MINK	animate it with fear of Thee and quaking before Thee,

وَ قَوِّهِ بِالرَّغْبَةِ إِلَيْكَ	WA QAW-WIHEE BIR-RAGH-BATI ILAY-K	strengthen it with beseeching Thee,
وَ أَمِلْهُ إِلَى طَاعَتِكَ	WA AMIL-HOOO ILAA T'AAA'TIK	incline it to Thy obedience,
وَ أَجْرِ بِهِ فِي أَحَبِّ السُّبُلِ إِلَيْكَ	WAJ-RI BIHEE FEEE AH'AB-BIS-SUBULI ILAY-K	set it running in the path most beloved to Thee, and
وَ ذَلِّلْهُ بِالرَّغْبَةِ فِيمَا عِنْدَكَ أَيَّامَ حَيَاتِي كُلِّهَا	WA D'AL-LIL-HOO BIR-RAGH-BATI FEEMAA I'NDAKA AY-YAAMA H'AYAATEE KUL-LIHAA	subdue it through desire for what is with Thee all the days of my life!
وَ اجْعَلْ	WAJ-A'L-	Let
تَقْوَاكَ مِنَ الدُّنْيَا زَادِي	TAQ-WAAKA MINAD-DUNYAA ZAADEE	my provision in this world be reverential fear of Thee, [106]
وَ إِلَى رَحْمَتِكَ رِحْلَتِي	WA ILAA RAH'-MATIKA RIH'-LATEE	my journey be toward Thy mercy, and
وَ فِي مَرْضَاتِكَ مَدْخَلِي	WA FEE MAR-Z"AATIKA MAD-KHALEE	my entrance be into Thy good pleasure!
وَ اجْعَلْ فِي جَنَّتِكَ مَثْوَايَ	WAJ-A'L FEE JAN-NATIKA MATH-WAAY	Appoint for me a lodging in Thy Garden,
وَ هَبْ لِي قُوَّةً أَحْتَمِلُ بِهَا جَمِيعَ مَرْضَاتِكَ	WA HAB LEE QOO-WATAN AH'-TAMILU BIHAA JAMEEA' MAR-Z"AATIK	give me strength to bear everything that pleases Thee,
وَ اجْعَلْ فِرَارِي إِلَيْكَ وَ رَغْبَتِي فِيمَا عِنْدَكَ	WAJ-A'L FIRAAREEE ILAY-KA WA RAGH-BATEE FEEMAA I'NDAK	make me flee to Thee and desire what is with Thee,

[106] Allusion to 2: 197: Take provision, but the best provision is reverent fear.

وَ أَلْبِسْ قَلْبِيَ ٱلْوَحْشَةَ مِنْ شِرَارِ خَلْقِكَ	WA AL-BIS QAL-BEEL-WAH'-SHATA MIN SHIRAARI KHAL-QIK	clothe my heart in estrangement from the evil among Thy creatures, and
وَ هَبْ لِيَ ٱلْأُنْسَ بِكَ وَ بِأَوْلِيَآئِكَ وَ أَهْلِ طَاعَتِكَ	WA HAB LEEAL-UNSA BIKA WA BIW-LEEAAA-IKA WA AH-LI T'AAA'TIK	give me intimacy with Thee, Thy friends, and those who obey Thee!
وَ لَا تَجْعَلْ لِفَاجِرٍ وَ لَا كَافِرٍ عَلَيَّ مِنَّةً وَ لَا لَهُ عِنْدِي يَدًا وَ لَا بِيَ إِلَيْهِمْ حَاجَةً	WA LAA TAJ-A'L-LIFAAJIRIW-WA LAA KAAFIRIN A'LAY-YA MIN-NATAW-WA LAA LAHOO I'NDEE YADAW-WA LAA BEEE ILAY-HIM H'AAJAH	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!
بَلِ ٱجْعَلْ سُكُونَ قَلْبِي وَ أُنْسَ نَفْسِي وَ ٱسْتِغْنَآئِي وَ كِفَايَتِي بِكَ وَ بِخِيَارِ خَلْقِكَ	BALI AJ-A'L SUKOONA QAL-BEE WA UNSA NAF-SEE WAS-TIGH-NAAA-EE WA KIFAAYATEE BIKA WA BIKHEEAARI KHAL-QIK	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!
ٱللَّهُمَّ صَلِّ عَلَىٰ مُحَمَّدٍ وَ آلِهِ	AL-LAAHUM-MA S'AL-LI A'LAA MUH'AM-MADIW-WA AAALIH	O ALLAH, bless MUHAMMAD and his Household,
وَ ٱجْعَلْنِي لَهُمْ قَرِينًا	WAJ-A'L-NEE LAHUM QAREENAA	make me their comrade,
وَ ٱجْعَلْنِي لَهُمْ نَصِيرًا	WAJ-A'L-NEE LAHUM NAS'EERAA	make me their helper, and
وَ أَمْنُنْ عَلَيَّ بِشَوْقٍ إِلَيْكَ وَ بِٱلْعَمَلِ لَكَ بِمَا تُحِبُّ وَ تَرْضَىٰ	WAM-NUN A'LAY-YA BISHAW-QIN ILAY-KA WA BIL-A'MALI LAKA BIMAA TUH'IB-BU WATAR-Z"AA	oblige me with yearning for Thee and doing for Thee what Thou lovest and approvest!
إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ	IN-NAKA A'LAA KUL-LI SHAY-IN QADEER	Thou art powerful over everything[107] and

[107] 3: 26

وَ ذٰلِكَ عَلَيْكَ يَسِيرٌ	WA D'ALIKA A'LAY-KA YASEER	that is easy for Thee.

وكان من دعآئه عليه السّلام عند الشّدّة و الجهد وتعسّر الأُمور

—22—

WA KAANA MIN DUA'AA-IHEE A'LAY-HIS-SALAAMU I'NDASH-SHID-DATI WAL-JAH-DI WATAA'S-SURIL-UMOOR

His Supplication (A.S) IN HARDSHIP, EFFORT, AND DIFFICULT AFFAIRS

اَللّٰهُمَّ إِنَّكَ كَلَّفْتَنِى مِن نَّفْسِى مَآ أَنتَ أَمْلَكُ بِهِۦ مِنِّى	AL-LAAHUM-MA IN-NAK KAL-LAF-TANEE MIN-NAF-SEE MAAA ANTA AM-LAKU BIHEE MIN-NEE	O ALLAH, Thou hast charged me concerning myself with that which belongs more to Thee than to me.
وَ قُدْرَتُكَ عَلَيْهِ، وَعَلَىَّ أَغْلَبُ مِن قُدْرَتِى	WA QUD-RATUKA A'LAY-HEE WAA'LAY-YA AGH-LABU MIN QUD-RATEE	Thy power over it and over me is greater than my power,
فَأَعْطِنِى مِن نَّفْسِى مَا يُرْضِيكَ عَنِّى	FAAA'-T'INEE MIN-NAF-SEE MAA YUR-Z"EEKA A'N-NEE	so give me in myself what will make Thee pleased with me and
وَ خُذْ لِنَفْسِكَ رِضَاهَا مِن نَّفْسِى فِى عَافِيَةٍ	WA KHUD' LINAF-SIKA RIZ"AAHAA MIN-NAF-SEE FEE A'AFEEAH	take for Thyself Thy good pleasure in my self's well-being!
اَللّٰهُمَّ	AL-LAAHUM-MA	O ALLAH, I have
لَا طَاقَةَ لِى بِٱلْجَهْدِ	LAA T'AAQATA LEE BIL-JAH-D	no endurance for effort,
وَ لَا صَبْرَ لِى عَلَى ٱلْبَلَآءِ	WA LAA S'AB-RA LEE A'LAAL-BALAAA-	no patience in affliction,
وَ لَا قُوَّةَ لِى عَلَى ٱلْفَقْرِ	WA LAA QOO-WATA LEE A'LAAL-FAQ-R	no strength to bear poverty.

فَلَا تَحْظُرْ عَلَيَّ رِزْقِي	FALAA TAH'-Z'UR A'LAY-YA RIZ-QEE	So forbid me not my provision and
وَ لَا تَكِلْنِيَ إِلَى خَلْقِكَ	WA LAA TAKIL-NEEE ILAA KHAL-QIK	entrust me not to Thy creatures,
بَلْ تَفَرَّدْ بِحَاجَتِي	BAL TAFAR-RAD BIH'AAJATEE	but take care of my need alone and
وَ تَوَلَّ كِفَايَتِي	WA TAWAL-LA KIFAAYATEE	Thyself attend to sufficing me!
وَ انْظُرْ إِلَيَّ وَ انْظُرْ لِي فِي جَمِيعِ أُمُورِي فَإِنَّكَ	WANZ'UR ILAY-YA WANZ'UR LEE FEE JAMEEI' UMOOREE FA IN-NAKA	Look upon me and look after me in all my affairs, for
إِنْ وَكَلْتَنِيَ إِلَى نَفْسِي عَجَزْتُ عَنْهَا وَ لَمْ أُقِمْ مَا فِيهِ مَصْلَحَتُهَا	IW-WAKAL-TANEEE ILAA NAF-SEE A'JAZ-TU A'N-HAA WA LAM UQIM MAA FEEHEE MAS'-LAH'ATUHAA	If Thou entrustest me to myself, I will be incapable before myself and fail to undertake that in which my best interest lies.
وَ إِنْ وَكَلْتَنِيَ إِلَى خَلْقِكَ تَجَهَّمُونِي	WA IW-WAKAL-TANEEE ILAA KHAL-QIKA TAJAH-HAMOONEE	If Thou entrustest me to Thy creatures, they will frown upon me, and
وَ إِنْ أَلْجَأْتَنِيَ إِلَى قَرَابَتِي حَرَمُونِي	WA IN AL-JAA-TANEEE ILAA QARAABATEE H'ARAMOONEE	If Thou makest me resort to my kinsfolk, they will refuse to give to me;
وَ إِنْ أَعْطَوْا أَعْطَوْا قَلِيلاً نَكِداً	WA IN AA'-T'AW-AAA AA'-T'AW-A QALEELAN-NAKIDAA	if they give, they will give little and in bad temper,
وَ مَنُّوا عَلَيَّ طَوِيلاً وَ ذَمُّوا كَثِيراً	WA MAN-NOO A'LAY-YA T'AWEELAW-WAD'AM-MOO KATHEERAA	making me feel long obliged and blaming me much.
فَبِفَضْلِكَ اللَّهُمَّ فَأَغْنِنِي	FABIFAZ"-LIKAL-LAAHUM-MA FAAGH-NINEE	So through Thy bounty, O ALLAH, free me from need,
وَ بِعَظَمَتِكَ فَأَنْعِشْنِي	WA BIA'Z'AMATIKA FAAN-I'SH-NEE	through Thy mightiness, lift me up,
وَ بِسَعَتِكَ فَابْسُطْ يَدِي	WA BISAA'TIKA FAB-SUT' YADEE	through Thy boundless plenty, open my hand, and

وَ بِمَا عِندَكَ فَاكْفِنِى	WA BIMAA I'NDAKA FAK-FINEE	with that which is with Thee, suffice me!
اَللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ	AL-LAAHUM-MA S'AL-LI A'LAA MUH'AM-MADIW-WA AAALIHEE	O ALLAH, bless MUHAMMAD and his Household,
وَ خَلِّصْنِى مِنَ الْحَسَدِ	WA KHAL-LIS'-NEE MINAL-H'ASAD	rid me of envy,
وَ احْصُرْنِى عَنِ الذُّنُوبِ	WAH'-S'UR-NEE A'NID'-D'UNOOB	encircle me against sins,
وَ وَرِّعْنِى عَنِ الْمَحَارِمِ	WA WAR-RIA'-NEE A'NIL-MAH'AARIM	make me abstain from things unlawful,
وَ لَا تُجَرِّئْنِى عَلَى الْمَعَاصِى	WA LAA TUJAR-RI-NEE A'LAAL-MAA'AS'EE	give me not the boldness of disobedient acts,
وَ اجْعَلْ هَوَايَ عِندَكَ وَ رِضَايَ فِيمَا يَرِدُ عَلَيَّ مِنكَ	WAJ-A'L HAWAAYA I'NDAKA WA RIZ"AAYA FEEMAA YARIDU A'LAY-YA MINK	assign me love for that which is with Thee and satisfaction with that which comes to me from Thee,
وَ بَارِكْ لِى	WA BAARIK LEE	bless me in
فِيمَا رَزَقْتَنِى	FEEMAA RAZAQ-TANEE	that which Thou providest me,
وَ فِيمَا خَوَّلْتَنِى	WAFEEMAA KHAW-WAL-TANEE	that which Thou conferrest upon me, and
وَ فِيمَا أَنْعَمْتَ بِهِ عَلَيَّ	WA FEEMAAA AN-A'M-TA BIHEE A'LAY	that through which Thou favourest me, and
وَ اجْعَلْنِى فِى كُلِّ حَالَاتِى	WAJ-A'L-NEE FEE KUL-LI H'AALAATEE	make me in all my states
مَحْفُوظًا مَكْلُوءًا	MAH'-FOOZ'AM-MAK-LOOO-AA	safeguarded, watched,
مَسْتُورًا مَمْنُوعًا	MAS-TOORAM-MAM-NOOA'A	covered, defended,
مُعَاذًا مُجَارًا	MUA'AD'AM-MUJAARAA	given refuge, and granted sanctuary!

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّ آلِهٖ	AL-LAAHUM-MA S'AL-LI A'LAA MUH'AM-MADIW-WA AAALIH	O ALLAH, bless MUHAMMAD and his Household and
وَ اَقْضِ عَنِّى كُلَّ مَآ اَلْزَمْتَنِيْهِ وَ فَرَضْتَهٗ عَلَيَّ لَكَ فِى	WAQ-Z"I A'N-NEE KUL-LA MAAA AL-ZAM-TANEEHEE WA FARAZ"-TAHOO A'LAY-YA LAKA FEE	let me accomplish everything which Thou hast enjoined upon me or made obligatory for me toward Thee,
وَجْهٍ مِّنْ وُّجُوْهِ طَاعَتِكَ	WAJ-HIM-MIW-WUJOOHEE T'AAA'TIK	in one of the ways of Thy obedience,
اَوْ لِخَلْقٍ مِّنْ خَلْقِكَ	AW LIKHAL-QIM-MIN KHAL-QIK	or toward one of Thy creatures,
وَ اِنْ ضَعُفَ عَنْ ذٰلِكَ بَدَنِى	WA IN Z"AU'FA A'N D'ALIKA BADANEE	though my body be too frail for that,
وَ وَهَنَتْ عَنْهُ قُوَّتِى	WA WAHANAT A'N-HOO QOO-WATEE	my strength too feeble,
وَ لَمْ تَنَلْهُ مَقْدُرَتِى	WA LAM TANAL-HOO MAQ-DURATEE	my power not able to reach it, and
وَ لَمْ يَسَعْهُ مَالِى وَ لَا ذَاتُ يَدِى	WA LAM YASAA'-HOO MAALEE WA LAA D'AATU YADEE	my possessions and what my hand owns not encompass it, and
ذَكَرْتُهٗ اَوْ نَسِيْتُهٗ	D'AKAR-TUHOOO AW NASEETUH	whether I have remembered it or forgotten it.
هُوَ يَا رَبِّ مِمَّا قَدْ اَحْصَيْتَهٗ عَلَيَّ	HUWA YAA RAB-BI MIM-MAA QAD AH'-S'AY-TAHOO A'LAY	It, my Lord, is among that which Thou hast counted against me
وَ اَغْفَلْتُهٗ اَنَا مِنْ نَّفْسِى	WA AGH-FAL-TUHOOO ANA MIN-NAF-SEE	while I have been heedless of it in myself.
فَاْدِهٖ عَنِّى مِنْ جَزِيْلِ عَطِيَّتِكَ وَ كَثِيْرِ مَا عِنْدَكَ فَاِنَّكَ وَاسِعٌ كَرِيْمٌ	FAAD-DIHEE A'N-NEE MIN JAZEELI A'T'EE-YATIKA WA KABEERI MAA I'NDAKA FA IN-NAKA WAASIU'N KAREEMUN	Let me perform it through Thy plentiful giving and the abundance which is with Thee—for Thou art Boundless, Generous—

حَتَّىٰ لَا يَبْقَىٰ عَلَيَّ شَيْءٌ مِنْهُ تُرِيدُ أَنْ	H'AT-TAA LAA YAB-QAA A'LAY-YA SHAY-UM-MIN-HOO TUREEDU AN	so that nothing of it may remain against me, lest Thou wouldst wish
تُقَاصَّنِي بِهِ مِنْ حَسَنَاتِي	TUQAAAS'-S'ANEE BIHEE MIN H'ASANAATEE	to settle accounts for it from my good deeds
أَوْ تُضَاعِفَ بِهِ مِنْ سَيِّئَاتِي	AW TUZ"AAI'FA BIHEE MIN SAY-YI-AATEE	or to compound my evil deeds
يَوْمَ أَلْقَاكَ يَا رَبِّ	YAW-MA AL-QAAKA YAA RAB	on the day I meet Thee, my Lord!
اَللَّهُمَّ صَلِّ عَلَىٰ مُحَمَّدٍ وَآلِهِ	AL-LAAHUM-MA S'AL-LI A'LAA MUH'AM-MADIW-WA AAALIH	O ALLAH, bless MUHAMMAD and his Household and
وَارْزُقْنِي الرَّغْبَةَ فِي الْعَمَلِ لَكَ لِآخِرَتِي	WAR-ZUQ-NEER-RAGH-BATA FIL-A'MALI LAKA LIAKHIRATEE	provide me with desire to serve Thee for the sake of my state in the hereafter,
حَتَّىٰ أَعْرِفَ صِدْقَ ذَٰلِكَ مِنْ قَلْبِي	H'AT-TAAA AA'-RIFA S'ID-QA D'ALIKA MIN QAL-BEE	such that I know the truthfulness of that [desire in my heart,
وَحَتَّىٰ يَكُونَ الْغَالِبُ عَلَيَّ الزُّهْدَ فِي دُنْيَايَ	WA H'AT-TAA YAKOONAL-GHAALIBU A'LAY-YAZ-ZUH-DA FEE DUNYAAY	be dominated by renunciation while in this world,
وَحَتَّىٰ أَعْمَلَ الْحَسَنَاتِ شَوْقًا	WA H'AT-TAAA AA'-MALAL-H'ASANAATI SHAW-QAA	do good deeds with yearning, and
وَآمَنَ مِنَ السَّيِّئَاتِ فَرَقًا وَخَوْفًا	WA AAAMANA MINAS-SAY-YI-AATI FARAQAW-WAKHAW-FAA	remain secure from evil deeds in fright and fear!
وَهَبْ لِي نُورًا	WA HAB LEE NOORANA	And give me (a light whereby
أَمْشِي بِهِ فِي النَّاسِ	AM-SHEE BIHEE FIN-NAAS	I may walk among the people), [108]

[108] 6: 122

وَأَهْتَدِيَ بِهِ فِي ٱلظُّلُمَاتِ	WA AH-TADEE BIHEE FEEZ'-Z'ULUMAAT	be guided in the shadows, and
وَأَسْتَضِيءُ بِهِ مِنَ ٱلشَّكِّ وَٱلشُّبُهَاتِ	WA AS-TAZ"EE-U BIHEE MINASH-SHAK-KI WASH-SHUBUHAAT	seek illumination in doubt and uncertainty!
ٱللَّهُمَّ صَلِّ عَلَىٰ مُحَمَّدٍ وَآلِهِ	AL-LAAHUM-MA S'AL-LI A'LAA MUH'AM-MADIW-WA AAALIH	O ALLAH, bless MUHAMMAD and his Household and
وَٱرْزُقْنِي	WAR-ZUQ-NEE	provide me with
خَوْفَ غَمِّ ٱلْوَعِيدِ	KHAW-FA GHAM-MIL-WAE'ED	fear of the threatened gloom and
وَشَوْقَ ثَوَابِ ٱلْمَوْعُودِ حَتَّىٰ أَجِدَ	WA SHAW-QA THAWAABIL-MAW-U'WDI H'AT-TAA	yearning for the promised reward, such that I may find
لَذَّةَ مَآ أَدْعُوكَ لَهُ	AJIDA LAD'-D'ATA MAAA AD-U'WKA LAH	the pleasure of that for which I supplicate Thee and
وَكَآبَةَ مَآ أَسْتَجِيرُ بِكَ مِنْهُ	WA KAA-BATA MAAA AS-TAJEERU BIKA MIN-H	the sorrow of that from which I seek sanctuary in Thee!
ٱللَّهُمَّ	AL-LAAHUM-MA	O ALLAH,
قَدْ تَعْلَمُ مَا يُصْلِحُنِي مِنْ أَمْرِ دُنْيَايَ وَآخِرَتِي	QAD T-TAA'-LAMU MAA YUS'-LIH'UNEE MIN AM-RI DUNYAAYA WA AAAKHIRATEE	Thou knowest what will set my affairs right in this world and the next,
فَكُنْ بِحَوَآئِجِي حَفِيًّا	FAKUM-BIH'AWAAA-IJEE H'AFEE-YAA	so be ever gracious toward my needs!
ٱللَّهُمَّ صَلِّ عَلَىٰ مُحَمَّدٍ وَآلِ مُحَمَّدٍ	AL-LAAHUM-MA S'AL-LI A'LAA MUH'AM-MADIW-WAAALI MUH'AM-MAD	O ALLAH, bless MUHAMMAD and MUHAMMAD's Household

وَ ٱرْزُقْنِى ٱلْحَقَّ عِنْدَ تَقْصِيرِى فِى ٱلشُّكْرِ لَكَ بِمَآ أَنْعَمْتَ عَلَىَّ فِى	WAR-ZUQ-NEEL-H'AQ-QA I'NDA TAQ-S'EEREE FEESH-SHUK-RI LAKA BIMAAA AN-A'M-TA A'LAY-YA	and provide me with what is Thy right when I fall short in thanking Thee for that through which Thou hast favored me in
ٱلْيُسْرِ وَ ٱلْعُسْرِ	FEEL-YUS-RI WAL-U'S-R	ease and difficulty,
وَ ٱلصِّحَّةِ وَ ٱلسَّقَمِ	WAS'-S'IH'-H'ATI WAS-SAQAM	health and sickness,
حَتَّىٰٓ أَتَعَرَّفَ مِنْ نَفْسِى	H'AT-TAAA ATAA'R-RAFA MIN-NAF-SEE	such that I may come to know in myself
رَوْحَ ٱلرِّضَا وَ طُمَأْنِينَةَ ٱلنَّفْسِ مِنِّى	RAW-H'AR-RIZ"AA WA TUMAA-NEENATAN-NAF-SI MIN-NEE	repose in satisfaction and serenity of soul in that
بِمَا يَجِبُ لَكَ فِيمَا يَحْدُثُ فِى حَالٍ	BIMAA YAJIBU LAK FEEMAA YAH'-DUTHU FEE H'AALI	which Thou hast made incumbent upon me in whatever states may occur
ٱلْخَوْفِ وَ ٱلْأَمْنِ	AL-KHAW-FI WAL-AM-N	fear and security,
وَ ٱلرِّضَا وَ ٱلسُّخْطِ	WAR-RIZ"AA WAS-SUKH-T'	satisfaction and displeasure,
وَ ٱلضُّرِّ وَ ٱلنَّفْعِ	WAZ"-Z"UR-RI WAN-NAF-A'-	loss and gain!
ٱللَّهُمَّ صَلِّ عَلَىٰ مُحَمَّدٍ وَ آلِهِ	AL-LAAHUM-MA S'AL-LI A'LAA MUH'AM-MADIW-WA AAALIH	O ALLAH, bless MUHAMMAD and his Household and
وَ ٱرْزُقْنِى سَلَامَةَ ٱلصَّدْرِ مِنَ ٱلْحَسَدِ	WAR-ZUQ-NEE SALAAMATAS'-S'AD-RI MINAL-H'ASAD	provide me with a breast safe from envy,
حَتَّىٰ لَآ أَحْسُدَ أَحَدًا مِنْ خَلْقِكَ عَلَىٰ شَىْءٍ مِنْ فَضْلِكَ	H'AT-TAA LAAA AH'-SUDA AH'ADAM-MIN KHAL-QIKA A'LAA SHAY-IM-MIN FAZ"-LIK	such that I envy none of Thy creatures in anything of Thy bounty and

وَ حَتَّى لَآ أَرَى نِعْمَةً مِنْ نِعَمِكَ	WA H'AT-TAA LAAA ARAA NIA'-MATAM-MIN-NIA'MIKA A'LAAA	such that I see none of Thy favors toward any of Thy
عَلَى أَحَدٍ مِنْ خَلْقِكَ فِي	AH'ADIM-MIN KHAL-QIKA FEE	creatures in
دِينٍ أَوْ دُنْيَا	DEENIN AW DUNYAA	religion or this world,
أَوْ عَافِيَةٍ أَوْ تَقْوَى	AW A'AFEEATIN AW TAQ-WAA	well-being or reverential fear,
أَوْ سَعَةٍ أَوْ رَخَاءٍ	AW SAA'TIN AW RAKHAAA-	plenty or ease,
إِلَّا رَجَوْتُ لِنَفْسِي أَفْضَلَ ذَلِكَ بِكَ	IL-LAA RAJAW-TU LINAF-SEE AF-Z"ALA D'ALIKA BIKA WA	without hoping for myself better than it through and
وَ مِنْكَ وَحْدَكَ لَا شَرِيكَ لَكَ	MINKA WAH'-DAKA LAA SHAREEKA LAK	from Thee alone, who hast no associate!
اَللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ	AL-LAAHUM-MA S'AL-LI A'LAA MUH'AM-MADIW-WA AAALIH	O ALLAH, bless MUHAMMAD and his Household and
وَ ارْزُقْنِي	WAR-ZUQ-NEE	provide me in this world and the next with
اَلتَّحَفُّظَ مِنَ الْخَطَايَا	AT-TAH'AF-FUZ'A MINAL-KHAT'AAYAA	caution against offenses and
وَ الْاِحْتِرَاسَ مِنَ الزَّلَلِ فِي الدُّنْيَا وَ	WALIH'-TIRAASA MINAZ-ZALALI FID-DUNYAA WAL-AAAKHIRAH	wariness against slips in the state of satisfaction and
الْآخِرَةِ فِي حَالِ الرِّضَا وَ الْغَضَبِ	FEE H'AALIR-RIZ"AA WAL-GHAZ"AB	wrath
حَتَّى أَكُونَ بِمَا يَرِدُ عَلَيَّ مِنْهُمَا	H'AT-TAAA AKOONA BIMAA YARIDU A'LAY-YA MIN-HUMAA	such that I may remain indifferent toward that which
بِمَنْزِلَةٍ سَوَاءٍ	BIMANZILATIN SAWAAA-IN	enters upon me from the two states, [109]

[109] i.e., unaffected by my own good pleasure or wrath in a given situation.

عَامِلاً بِطَاعَتِكَ مُؤْثِراً لِرِضَاكَ عَلَى مَا سِوَاهُمَا فِي الْأَوْلِيَاءِ وَ الْأَعْدَاءِ	A'AMILAM-BIT'AAA'TIKA MOO-THIRAL-LIRIZ"AAKA A'LAA MAA SIWAAHUMAA FIL-AW-LEEAAA-I WAL-AA'-DAAA-I	I work toward Thy obedience and prefer it and Thy good pleasure over all else in both friends and enemies.
حَتَّى يَأْمَنَ عَدُوِّي مِنْ ظُلْمِي وَ جَوْرِي	H'AT-TAA YAA-MANA A'DOO-WEE MIN Z'UL-MEE WA JAW-REE	Then my enemy may stay secure from my wrongdoing and injustice and
وَ يَيْأَسَ وَلِيِّي مِنْ مَيْلِي وَ انْحِطَاطِ هَوَايَ	WA YAY-SSA WA LEE-YEE MIM-MAY-LEE WA AN-H'IT'AAT'I HAWAAY	my friend may despair of my inclination and the bent of my affection.
وَ اجْعَلْنِي مِمَّنْ يَدْعُوكَ مُخْلِصاً فِي الرَّخَاءِ دُعَاءَ الْمُخْلِصِينَ الْمُضْطَرِّينَ لَكَ فِي الدُّعَاءِ	WAJ-A'L-NEE MIM-MAY-YAD-U'WKA MUKH-LIS'ANA FIR-RAKHAAA-I DUA'AA-AL-MUKH-LIS'EENAL-MUZ"-T'AR-REENA LAKA FID-DUA'AA-I	Make me one of those who supplicate Thee with sincerity in ease with the supplication of those who supplicate Thee with sincerity in distress!
إِنَّكَ حَمِيدٌ مَجِيدٌ	IN-NAKA H'AMEEDUM-MAJEED	Verily Thou art Praiseworthy, Glorious.

—23—

وكان من دعائه عليه السلام

إذا سأل الله العافية وشكرها

WA KAANA MIN DUA'AA-IHEE A'LAY-HIS-SALAAMU ID'AA SAALAL-LAAHAL-A'AFEEATA WASHUK-RAHAA

His Supplication (A.S) WHEN HE ASKED ALLAH FOR WELL BEING AND THANKED HIM FOR IT

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ	AL-LAAHUM-MA S'AL-LI A'LAA MUH'AM-MADIW-WA AAALIH	O ALLAH, bless MUHAMMAD and his Household,
وَ أَلْبِسْنِي عَافِيَتَكَ	WA AL-BIS-NEE A'AFEEATAK	clothe me in Thy well-being,
وَ جَلِّلْنِي عَافِيَتَكَ	WA JAL-LIL-NEE A'AFEEATAK	wrap me in Thy well-being,

وَ حَصِّنِّي بِعَافِيَتِكَ	WA H'AS'-S'IN-NEE BIA'AFEEATIK	fortify me through Thy well-being,
وَ أَكْرِمْنِي بِعَافِيَتِكَ	WA AK-RIM-NEE BIA'AFEEATIK	honor me with Thy well-being,
وَ أَغْنِنِي بِعَافِيَتِكَ	WA AGH-NINEE BIA'AFEEATIK	free me from need through Thy well-being,
وَ تَصَدَّقْ عَلَيَّ بِعَافِيَتِكَ	WA TAS'AD-DAQ A'LAY-YA BIA'AFEEATIK	donate to me Thy well-being,
وَ هَبْ لِي عَافِيَتَكَ	WA HAB LEE A'AFEEATAK	bestow upon me Thy well-being,
وَ أَفْرِشْنِي عَافِيَتَكَ	WA AF-RISH-NEE A'AFEEATAK	spread out for me Thy well-being,
وَ أَصْلِحْ لِي عَافِيَتَكَ	WA AS'-LIH' LEE A'AFEEATAK	set Thy well-being right for me, and
وَ لَا تُفَرِّقْ بَيْنِي وَ بَيْنَ عَافِيَتِكَ فِي الدُّنْيَا وَ الْآخِرَةِ	WA LAA TUFAR-RIQ BAY-NEE WA BAY-NA A'AFEEATIKA FID-DUNYAA WAL-AKHIRAH	separate me not from Thy well-being in this world and the next!
اَللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ	AL-LAAHUM-MA S'AL-LI A'LAA MUH'AM-MADIW-WA AAALIH	O ALLAH, bless MUHAMMAD and his Household and
وَ عَافِنِي	WA A'AFINEE	make me well with a
عَافِيَةً كَافِيَةً شَافِيَةً عَالِيَةً نَامِيَةً	A'AFEEATAN KAAFEEATAN SHAAFEEATAN A'ALEEATAN-NAAMEEAH	well-being sufficient, healing, sublime, growing,
عَافِيَةً تُوَلِّدُ فِي بَدَنِي الْعَافِيَةَ	A'AFEEATAN TUWAL-LIDU FEE BADANEEL-A'AFEEAH	a well-being that will give birth to well-being in my body,
عَافِيَةَ الدُّنْيَا وَ الْآخِرَةِ	A'AFEEATAD-DUNYAA WAL-AKHIRAH	a well-being in this world and the next!
وَ امْنُنْ عَلَيَّ	WA AM-NUN A'LAY-YA	Oblige me through
بِالصِّحَّةِ وَ الْأَمْنِ	BIS'-S'IH'-H'ATI WAL-AM-N	health, security, and

وَ ٱلسَّلَامَةِ فِى دِينِى وَ بَدَنِى	WAS-SALAAMATI FEE DEENEE WA BADANEE	safety in my religion and body,
وَ ٱلْبَصِيرَةِ فِى قَلْبِى	WAL-BAS'EERATI FEE QAL-BEE	insight in my heart,
وَ ٱلنَّفَاذِ فِىٓ أُمُورِى	WAN-NAFAAD'I FEEE UMOOREE	penetration in my affairs,
وَ ٱلْخَشْيَةِ لَكَ	WAL-KHASH-YATI LAK	dread of Thee,
وَ ٱلْخَوْفِ مِنكَ	WAL-KHAW-FI MINK	fear of Thee,
وَ ٱلْقُوَّةِ عَلَىٰ مَآ أَمَرْتَنِى بِهِۦ مِن طَاعَتِكَ	WA ALQOO-WATI A'LAA MAAA AMAR-TANEE BIHEE MIN T'AAA'TIK	strength for the obedience which Thou hast commanded for me!, and
وَ ٱلِٱجْتِنَابِ لِمَا نَهَيْتَنِى عَنْهُ مِن مَّعْصِيَتِكَ	WALIJ-TINAABI LIMAA NAHAY-TANEE A'N-HOO MIM-MAA'-S'EEATIK	avoidance of the disobedience which Thou hast prohibited for me!
ٱللَّهُمَّ وَ أَمْنُنْ عَلَىَّ	AL-LAAHUM-MA WA AM-NUN A'LAY	O ALLAH, oblige me through
بِٱلْحَجِّ وَ ٱلْعُمْرَةِ	BIL-H'AJ-JI WAL-U'M-RAH	the HAJ, the U'MRA, [110] and
وَ زِيَارَةِ قَبْرِ رَسُولِكَ صَلَوَاتُكَ عَلَيْهِ، وَ رَحْمَتُكَ وَ بَرَكَاتُكَ عَلَيْهِ، وَ عَلَىٰٓ آلِ رَسُولِكَ	WA ZEEAARATI QAB-RI RASOOLIKA S'ALAWAATUKA A'LAY-HEE WA RAH'-MATUKA WA BARAKAATUKA A'LAY-HEE WA A'LAAA AAALI RASOOLIKA	visiting the graves of Thy Messenger (Thy blessings, mercy, and benedictions upon Thy Messenger and upon the Household of Thy Messenger
عَلَيْهِمُ ٱلسَّلَامُ أَبَدًا مَّآ أَبْقَيْتَنِى	A'LAY-HIMUS-SALAAMU ABADAM-MAAA AB-QAY-TANEE	for as long as Thou causest me to live,

[110] That is, the lesser pilgrimage to Mecca, made outside of the season of the HAJ.

فِي عَامِي هَٰذَا وَفِي كُلِّ عَامٍ	FEE A'AMEE HAD'AA WA FEE KUL-LI A'AM	in this year of mine and in every year, and
وَٱجْعَلْ ذَٰلِكَ	WAJ-A'L D'ALIKA	make that
مَقْبُولاً مَشْكُورًا	MAQ-BOOLAM-MASH-KOORAA	accepted, thanked, and
مَذْكُورًا لَدَيْكَ	MAD' KOORAL-LADAY-K	mentioned before Thee and
مَذْخُورًا عِندَكَ	MAD'-KHOORANA I'NDAK	stored away with Thee!
وَأَنطِقْ بِحَمْدِكَ وَشُكْرِكَ وَذِكْرِكَ وَحُسْنِ ٱلثَّنَآءِ عَلَيْكَ لِسَانِي	WA ANT'IQ BIH'AM-DIKA WASHUK-RIKA WAD'IK-RIKA WAH'US-NITH-THANAAA-I A'LAY-KA LISAANEE	Make my tongue utter Thy praise, Thy thanksgiving, Thy remembrance, and Thy excellent laudation, and
وَٱشْرَحْ لِمَرَاشِدِ دِينِكَ قَلْبِي	WA ASH-RAH' LIMARAASHIDI DEENIKA QAL-BEE	expand my heart toward the right goals of Thy religion!
وَأَعِذْنِي وَذُرِّيَّتِي	WA AI'D'-NEE WAD'UR-REE-YATEE	Give me and my progeny refuge from
مِنَ ٱلشَّيْطَانِ ٱلرَّجِيمِ	MINASH-SHAY-T'AANIR-RAJEEM	the accursed SATAN,
وَمِن شَرِّ ٱلسَّآمَّةِ وَٱلْهَآمَّةِ وَٱلْعَآمَّةِ وَٱللَّآمَّةِ	WA MIN SHAR-RIS-SAAAM-MATI WAL-HAAAM-MATI WAL-A'AAM-MATI WAL-L-LAAAM-MAH	the evil of venomous vermin, threatening pests, swarming crowds, and evil eyes,
وَمِن شَرِّ كُلِّ شَيْطَانٍ مَّرِيدٍ	WA MIN SHAR-RI KUL-LI SHAY-T'AANIM-MAREED	the evil of every rebel SATAN, [111]
وَمِن شَرِّ كُلِّ سُلْطَانٍ عَنِيدٍ	WA MIN SHAR-RI KUL-LI SUL-T'AANIN A'NEED	the evil of every refractory sovereign,
وَمِن شَرِّ كُلِّ مُتْرَفٍ حَفِيدٍ	WA MIN SHAR-RI KUL-LI MUT-RAFIN H'AFEED	the evil of everyone living in ease and served,

[111] 22: 3.

وَمِن شَرِّ كُلِّ ضَعِيفٍ وَشَدِيدٍ	WA MIN SHAR-RI KUL-LI Z'AE'EFIW-WA SHADEED	the evil of everyone weak or strong,
وَمِن شَرِّ كُلِّ شَرِيفٍ وَوَضِيعٍ	WA MIN SHAR-RI KUL-LI SHAREEFIW-WA WAZ"EEA'-	the evil of everyone born high or low,
وَمِن شَرِّ كُلِّ صَغِيرٍ وَكَبِيرٍ	WA MIN SHAR-RI KUL-LI S'AGHEERIW-WA KABEER	the evil of everyone small or great,
وَمِن شَرِّ كُلِّ قَرِيبٍ وَبَعِيدٍ	WA MIN SHAR-RI KUL-LI QAREEBIW-WA BAE'ED	the evil of everyone near or far,
وَمِن شَرِّ كُلِّ مَن نَّصَبَ لِرَسُولِكَ وَلِأَهْلِ بَيْتِهِ حَرْبًا مِّنَ ٱلْجِنِّ وَٱلْإِنسِ	WA MIN SHAR-RI KUL-LI MAN-NAS'ABA LIRASOOLIKA WALIAH-LI BAY-TIHEE H'AR-BAM-MINAL-JIN-NI WAL-INS	the evil of everyone, JINN or man, who declares war on Thy Messenger and his Household, and
وَمِن شَرِّ كُلِّ دَآبَّةٍ أَنتَ آخِذٌ بِنَاصِيَتِهَا	WA MIN SHAR-RI KUL-LI DAAAB-BATIN ANTA AAAKHID'UM-BINAAS'EEATIHAA	the evil of every crawling creature that Thou hast taken by the forelock!
إِنَّكَ عَلَىٰ صِرَاطٍ مُّسْتَقِيمٍ	IN-NAKA A'LAA S'IRAAT'IM-MUS-TAQEEM	Surely Thou art on a straight path.[112]
ٱللَّهُمَّ صَلِّ عَلَىٰ مُحَمَّدٍ وَآلِهِ	AL-LAAHUM-MA S'AL-LI A'LAA MUH'AM-MADIW-WA AAALIH	O ALLAH, bless MUHAMMAD and his Household and
وَمَنْ أَرَادَنِي بِسُوءٍ فَٱصْرِفْهُ عَنِّي	WA MAN ARAADANEE BISOOO-IN FAAS'-RIF-HOO A'N-NEE	if someone desires ill for me, turn him away from me,
وَٱدْحَرْ عَنِّي مَكْرَهُ	WA AD-H'AR A'N-NEE MAK-RAH	drive away from me his deception,
وَٱدْرَأْ عَنِّي شَرَّهُ	WA AD-RAA A'N-NEE SHAR-RAH	avert from me his evil,
وَرُدَّ كَيْدَهُ فِي نَحْرِهِ	WA RUD-DA KAY-DAHOO FEE NAH'-RIH	send his trickery back to his own throat, and
وَٱجْعَلْ بَيْنَ يَدَيْهِ سَدًّا حَتَّىٰ	WAJ-A'L BAY-NA YADAY-HEE SAD-DANA H'AT-TAA	place before him a barricade, so that Thou mayest
تُعْمِيَ عَنِّي بَصَرَهُ	TUA'-MEEA A'N-NEE BAS'ARAH	blind his eyes toward me,

وَ تُصِمَّ عَنْ ذِكْرِي سَمْعَهُ،	WA TUS'IM-MA A'N D'IK-REE SAM-A'H	deafen his ears toward my mention,
وَ تُقْفِلَ دُونَ إِخْطَارِي قَلْبَهُ،	WA TUQ-FILA DOONA IKH-TAAREE QAL-BAH	lock his heart toward recalling me,
وَ تُخْرِسَ عَنِّي لِسَانَهُ،	WA TUKH-RISA A'N-NEE LISAANAH	silence his tongue against me,
وَ تَقْمَعَ رَأْسَهُ،	WA TAQ-MAA' RAA-SAH	restrain his head,
وَ تُذِلَّ عِزَّهُ،	WA TUD'IL-LA I'Z-ZAH	abase his exaltation,
وَ تَكْسِرَ جَبَرُوتَه	WA TAK-SIRA JABAROOTAH	break his arrogance,
وَ تُذِلَّ رَقَبَتَهُ،	WA TUD'IL-LA RAQABATAH	abase his neck,
وَ تَفْسَخَ كِبْرَهُ،	WA TAF-SAKHA KIB-RAH	disjoint his pride, and
وَ تُؤْمِنَنِي مِنْ جَمِيعِ	WA TOO-MINANEE MIN JAMEE'	make me secure from all
ضَرِّهِ، وَشَرِّهِ،	Z"AR-RIHEE WASHAR-RIH	his injury, his evil,
وَ غَمْزِهِ، وَ هَمْزِهِ، وَ لَمْزِهِ،	WA GHAM-ZIHEE WA HAM-ZIHEE WA LAM-ZIH	his slander, his backbiting, his faultfinding,
وَ حَسَدِهِ، وَ عَدَاوَتِهِ،	WA H'ASADIHEE WA A'DAAWATIH	his envy, his enmity,
وَ حَبَائِلِهِ، وَ مَصَائِدِهِ،	WA H'ABAAA-ILIHEE WA MAS'AAA-IDIH	his snares, his traps,
وَ رَجْلِهِ، وَخَيْلِهِ،	WA RAJ-LIHEE WAKHAY-LIH	his foot soldiers, and his cavalry!
إِنَّكَ عَزِيزٌ قَدِيرٌ	IN-NAKA A'ZEEZUN QADEER	Surely Thou art Mighty, Powerful!

وكان من دعائه عليه السلام لأبويه (عليهما السلام)

—24—

WA KAANA MIN DUA'AA-IHEE A'LAY-HIS-SALAAMU LIABAWAY-HEE A'LAY-HIMAAS-SALAAM

His Supplication (A.S) FOR HIS PARENTS (upon the Two of them be peace)

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ عَبْدِكَ وَ رَسُوْلِكَ وَ أَهْلِ بَيْتِهِ الطَّاهِرِيْنَ	AL-LAAHUM-MA S'AL-LI A'LAAMUH'AM-MADIN A'B-DIKA WA RASOOLIKA WA AH-LI BAY-TIHIT'-T'AAHIREENA	O ALLAH bless MUHAMMAD, Thy slave and Thy messenger, and his Household, the pure, and
وَ اخْصُصْهُمْ بِأَفْضَلِ	WA AKH-S'US'-HUM BIF-Z"ALI	single them out for the best of
صَلَوَاتِكَ وَ رَحْمَتِكَ	S'ALAWAATIKA WA RAH'-MATIKA	Thy blessings, Thy mercy,
وَ بَرَكَاتِكَ وَ سَلَامِكَ	WA BARAKAATIKA WA SALAAMIK	Thy benedictions, and Thy peace!
وَ اخْصُصِ اللّٰهُمَّ وَالِدَيَّ	WA AKH-S'US'IL-LAAHUM-MA WAALIDAY-YA	And single out my parents, O ALLAH,
بِالْكَرَامَةِ لَدَيْكَ وَ الصَّلَاةِ مِنْكَ	BIL-KARAAMATI LADAY-K WAS'-S'ALAATI MINKA	for honor with Thee and blessings from Thee,
يَا أَرْحَمَ الرَّاحِمِيْنَ	YAAA AR-H'AMAR-RAAH'IMEEN	O Most Merciful of the merciful!
اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَ آلِهِ	AL-LAAHUM-MA S'AL-LI A'LAA MUH'AM-MADIW-WA AALIH	O ALLAH, bless MUHAMMAD and his Household,
وَ أَلْهِمْنِي عِلْمَ مَا يَجِبُ لَهُمَا عَلَيَّ إِلْهَامًا	WA AL-HIM-NEE I'L-MA MAA YAJIBU LAHUMAA A'L-LAY IL-HAAMAA	teach me through inspiration knowledge of everything incumbent upon me toward them,
وَ اجْمَعْ لِي عِلْمَ ذَالِكَ كُلِّهِ تَمَامًا	WA AJ-MAA' LEE I'L-MA D'ALIKA KUL-LIHEE TAMAAMAA	and gather within me knowledge of all that completely!
ثُمَّ اسْتَعْمِلْنِي بِمَا تُلْهِمُنِي مِنْهُ	THUM-MA AS-TAA'-MIL-NEE BIMAA TUL-HIMUNEE MIN-H	Then make me act in accordance with what Thou hast inspired me and
وَ وَفِّقْنِي لِلنُّفُوذِ فِيمَا تُبَصِّرُنِي مِنْ عِلْمِهِ حَتّٰى	WA WAF-FIQ-NEE LILN-NUFOOD'I FEEMAA TUBAS'-S'IRUNEE MIN I'L-MIH	give me the success to put into practice the knowledge Thou hast shown to me, lest I

لَا يَفُوتَنِي اسْتِعْمَالُ شَيْءٍ عَلَّمْتَنِيهِ	H'AT-TAA LAA YAFOOTANEE AS-TIA'-MAALU SHAY-IN A'L-LAM-TANEEH	fail to act according to something Thou hast taught me
وَ لَا تَثْقُلَ أَرْكَانِي عَنِ الْحُفُوفِ فِيمَا أَلْهَمْتَنِيهِ	WA LAA TATH-QULA AR-KAANEE A'NIL-H'UFOOFI FEEMAAA AL-HAM-TANEEH	or my limbs feel too heavy to perform that with which Thou hast inspired me!
اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ كَمَا شَرَّفْتَنَا بِهِ	AL-LAAHUM-MA S'AL-LI A'LAA MUH'AM-MADIW-WA AAALIHEE KAMAA SHAR-RAF-TANAA BIH	O ALLAH, bless MUHAMMAD and his Household, as Thou hast ennobled us through him, and
وَ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ كَمَا أَوْجَبْتَ لَنَا الْحَقَّ عَلَى الْخَلْقِ بِسَبَبِهِ	WA S'AL-LI A'LAA MUH'AM-MADIW-WA AAALIHEE KAMAAA AW-JAB-TA LANAAL-H'AQ-QA A'LAAL-KHAL-QI BISABABIH	bless MUHAMMAD and his Household, as Thou hast made incumbent upon us rights toward the creatures because of him![113]
اللَّهُمَّ اجْعَلْنِي	AL-LAAHUM-MA AJ-A'L-NEE	O ALLAH,
أَهَابُهُمَا هَيْبَةَ السُّلْطَانِ الْعَسُوفِ	AHAABUHUMAA HAY-BATAS-SUL-T'AANIL-A'SOOF	fill me with awe of my parents, the awe one has toward a tyrannical sovereign, and
وَ أَبَرُّهُمَا بِرَّ الْأُمِّ الرَّءُوفِ	WA ABAR-RUHUMAA BIR-RAL-UM-MIR-RA-OOF	let me be devoted to them, with the devotion of a compassionate mother!

[113] This passage can be read in two ways: in the more general interpretation, the 'us' in 'ennobled us' and 'made incumbent upon us' refers to all Muslims, while in the more Specific interpretation, it refers to the IMAMs. In the first case, the rights are those which all Muslims have in relationship to other Muslims, as explained, for example, in the IMAM's 'Treatise on Rights'. In the second case, the rights are those of the IMAMs in respect to other Muslims. The commentator quotes among others the Prophet's HADEETH of 'seven rights' (see the introduction to the 'Treatise on Rights') to illustrate the first interpretation. If we read it in the second way, then 'the rights of the IMAMs are obvious, since all the rights which ALLAH has made obligatory upon the creatures for the Messenger of ALLAH are also obligatory for the IMAMs. Sufficient proof of this is provided by the QURANIC verse: Obey ALLAH, obey the Messenger and those in authority among you (4: 59)' (SAYYID A'LIKHAN).

وَ اجْعَلْ طَاعَتِي لِوَالِدَيَّ وَ بِرِّي بِهِمَا	WAJ-A'L T'AAA'TEE LIWAALIDAY-YA WA BIR-REE BIHIMAA	Make my obedience and devotion to them
أَقَرَّ لِعَيْنِي مِنْ رَقْدَةِ الْوَسْنَانِ	AQAR-RA LIA'Y-NEE MIR-RAQ-DATIL-WAS-NAAN	more gladdening to my eyes than sleep to the drowsy and
وَ أَثْلَجَ لِصَدْرِي مِنْ شَرْبَةِ الظَّمْآنِ	WA ATH-LAJA LIS'AD-REE MIN SHAR-BATIZ'-Z'AM-AAAN	more refreshing to my breast than drink to the thirsty,
حَتَّى أُوثِرَ عَلَى هَوَايَ هَوَاهُمَا	H'T-TAAA OOTHIRA A'LAA HAWAAYA HAWAAHUMAA	so that I may prefer their inclination to my inclination,
وَ أُقَدِّمَ عَلَى رِضَايَ رِضَاهُمَا	WA UQAD-DIMA A'LAA RIZ"AAYA RIZ"AAHUMAA	set their satisfaction before my satisfaction,
وَ أَسْتَكْثِرَ بِرَّهُمَا بِي وَ إِنْ قَلَّ	WA AS-TAK-THIRA BIR-RAHUMAA BEE WA IN QAL	make much of their devotion to me though it be little, and
وَ أَسْتَقِلَّ بِرِّي بِهِمَا وَ إِنْ كَثُرَ	WA AS-TAQIL-LA BIR-REE BIHIMAA WA IN KATHUR	make little of my devotion to them though it be great.
اَللَّهُمَّ	AL-LAAHUM-MA	O ALLAH,
خَفِّضْ لَهُمَا صَوْتِي	KHAF-FIZ" LAHUMAA S'AW-TEE	lower before them my voice,
وَ أَطِبْ لَهُمَا كَلَامِي	WA AT'IB LAHUMAA KALAAMEE	make agreeable to them my words,
وَ أَلِنْ لَهُمَا عَرِيكَتِي	WA ALIL-LAHUMAA A'REEKATEE	make mild before them my temper,
وَ أَعْطِفْ عَلَيْهِمَا قَلْبِي	WA AA'-T'IF A'LAY-HIMAA QAL-BEE	make tender toward them my heart, and
وَ صَيِّرْنِي بِهِمَا رَفِيقًا وَ عَلَيْهِمَا شَفِيقًا	WA S'AY-YIR-NEE BIHIMAA RAFEEQAW-WA A'LAY-HIMAA SHAFEEQAA	turn me into their kind companion, their loving friend!
اَللَّهُمَّ	AL-LAAHUM-MA	O ALLAH,
اَشْكُرْ لَهُمَا تَرْبِيَتِي	USH-KUR LAHUMAA TAR-BEEATEE	thank them for my upbringing,

وَ أَثِبْهُمَا عَلَى تَكْرِمَتِي	WA ATHIB-HUMAA A'LAA TAK-RIMATEE	reward them for honoring me, and
وَ آحْفَظْ لَهُمَا مَا حَفِظَاهُ مِنِّي فِي صِغَرِي	WA AH'-FAZ' LAHUMAA MAA H'AFIZ'AAHOO MIN-NEE FEE S'IGHAREE	guard them as they guarded me in my infancy!
آللَّهُمَّ وَ مَا مَسَّهُمَا مِنِّي مِنْ أَذًى	AL-LAAHUM-MA WA MAA MAS-SAHUMAA MIN-NEE MIN AD'ANA	O ALLAH, and whatever harm has touched them from me,
أَوْ خَلَصَ إِلَيْهِمَا عَنِّي مِنْ مَكْرُوهٍ	AW KHALAS'A ILAY-HIMAA A'N-NEE MIM-MAK-ROOH	detested thing has reached them from me,
أَوْ ضَاعَ قِبَلِي لَهُمَا مِنْ حَقٍّ	AW Z"AAA' QIBALEE LAHUMAA MIN H'AQ	or right of theirs which has been neglected by me,
فَآجْعَلْهُ	FAJ-A'L-H	allow it to
حِطَّةً لِذُنُوبِهِمَا	H'IT'-T'ATAL-LID'UNOOBIHIMAA	alleviate their sins,
وَ عُلُوًّا فِي دَرَجَاتِهِمَا	WA U'LOO-WAN FEE DARAJAATIHIMAA	raise them in their degrees, and
وَ زِيَادَةً فِي حَسَنَاتِهِمَا	WA ZEEAADATAN FEE H'ASANAATIHIMAA	add to their good deeds!
يَا مُبَدِّلَ آلسَّيِّئَاتِ بِأَضْعَافِهَا مِنَ آلْحَسَنَاتِ	YAA MUBAD-DILAS-SAY-YI-AATI BIZ"-A'AFIHAA MINAL-H'ASNAAT	O He who changes evil deeds into manifold good deeds![114]
آللَّهُمَّ وَ مَا	AL-LAAHUM-MA	O ALLAH, whatever
تَعَدَّيَا عَلَيَّ فِيهِ مِنْ قَوْلٍ	WA MAA TAA'D-DAYAA A'LAY-YA FEEHEE MIN QAW-L	word through which they have transgressed against me,

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[114] Cf. 25: 70: On Resurrection Day— ALLAH will change the evil deeds [of those who repent, have faith, and do righteous works] into good deeds.

أَوْ أَسْرَفَا عَلَيَّ فِيهِ مِن فِعْلٍ	AW AS-RAFAA A'LAY-YA FEEHEE MIN FIA'-L	act through which they have been immoderate with me,
أَوْ ضَيَّعَاهُ لِي مِنْ حَقٍّ	AW Z"AY-YAA'AHOO LEE MIN H'AQ	right of mine which they have left neglected,
أَوْ قَصَّرَا بِي عَنْهُ مِن وَاجِبٍ فَقَدْ	AW QAS'-S'ARAA BEE A'N-HOO MIW-WAAJIB FAQAD	or obligation toward me in which they have fallen short,
وَهَبْتُهُ لَهُمَا وَجُدْتُ بِهِ عَلَيْهِمَا	WAHAB-TUHOO LAHUMAA WA JUT-TU BIHEE A'LAY-HIMAA	I grant it to them and bestow it upon them, and
وَرَغِبْتُ إِلَيْكَ فِي وَضْعِ تَبِعَتِهِ عَنْهُمَا فَإِنِّي	WA RAGHIB-TU ILAY-KA FEE WAZ"-I' TABIA'TIHEE A'N-HUMAA FA IN-NEE	I beseech Thee to remove from them its ill consequence, for I do not
لَا أَتَّهِمُهُمَا عَلَى نَفْسِي	LAAA AT-TAHIMUHUMAA A'LAA NAF-SEE	accuse them concerning myself,
وَلَا أَسْتَبْطِئُهُمَا فِي بِرِّي	WA LAAA AS-TAB-T'I-UHUMAA FEE BIR-REE	find them slow in their devotion toward me,
وَلَا أَكْرَهُ مَا تَوَلَّيَاهُ مِنْ أَمْرِي يَا رَبِّ فَهُمَا	WA LAAA AK-RAHOO MAA TAWAL-LAYAAHOO MIN AM-REE YAA RAB FAHUMAAA	or dislike the way they have attended to my affairs, my Lord! They have
أَوْجَبُ حَقًّا عَلَيَّ	AW-JABU H'AQ-QANA A'LAY	rights against me which are more incumbent
وَأَقْدَمُ إِحْسَانًا إِلَيَّ	WA AQ-DAMU IH'-SAANAN ILAY	precedence in beneficence toward me that is greater, and
وَأَعْظَمُ مِنَّةً لَدَيَّ	WA AA'-Z'AMU MIN-NATAL-LADAY	kindness toward me that is mightier than that I
مِنْ أَنْ أُقَاصَّهُمَا بِعَدْلٍ	MIN AN UQAAAS'-S'AHUMAA BIA'D-L	should settle accounts with justice or
أَوْ أُجَازِيَهُمَا عَلَى مِثْلٍ	AW UJAAZEEAHUMAA A'LAA MITH-LIN	repay them with equivalents.

أَيْنَ إِذاً يَا إِلَهِي طُولُ شُغْلِهِمَا بِتَرْبِيَتِي؟	SY-NA ID'AY-YAAA ILAAHEE T'OOLU SHUGH-LIHIMAA BITARBEEATEE?	Where then, my God, would be their long occupation with bringing me up?
وَأَيْنَ شِدَّةُ تَعَبِهِمَا فِي حِرَاسَتِي؟	WA AY-NA SHID-DATU TAA'BIHIMAA FEE H'IRAASATEE?	Where the hardship of their toil in taking care of me?
وَأَيْنَ إِقْتَارُهُمَا عَلَى أَنْفُسِهِمَا لِلتَّوْسِعَةِ عَلَيَّ؟	WA AY-NA IQ-TAARUHUMAA A'LAAA ANFUSIHIMAA LILT-TAW-SIA'TI A'LAY-YA?	Where the stinting of themselves to provide me with plenty?
هَيْهَاتَ	HAY-HAAT	What an idea! I can never
مَا يَسْتَوْفِيَانِ مِنِّي حَقَّهُمَا	MAA YAS-TAW-FEEAANI MIN-NEE H'AQ-QAHUMAA	discharge their right against me,
وَلَا أُدْرِكُ مَا يَجِبُ عَلَيَّ لَهُمَا	WA LAAA UD-RIKU MAA YAJIBU A'LAY-YA LAHUMAA	fulfill my obligations toward them,
وَلَا أَنَا بِقَاضٍ وَظِيفَةَ خِدْمَتِهِمَا	WA LAAA ANA BIQAAZ"IW-WAZ'EEFATA KHID-MATIHIMAA	or accomplish the duty of serving them.
فَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ	FAS'AL-LI A'LAA MUH'AM-MADIW-WA AAALIH	So bless MUHAMMAD and his Household and
وَأَعِنِّي يَا خَيْرَ مَنِ اسْتُعِينَ بِهِ	WA AI'N-NEE YAA KHAY-RA MANI AS-TUE'ENA BIH	help me, O Best of those whose help we seek!
وَوَفِّقْنِي يَا أَهْدَى مَنْ رُغِبَ إِلَيْهِ	WA WAF-FIQ-NEE YAAA AH-DAA MAR-RUGHIBA ILAY-H	Give me success, O Most Guiding of those whom we beseech!

وَ لَا تَجْعَلْنِي فِيْ أَهْلِ الْعُقُوْقِ لِلْآبَاءِ وَ الْأُمَّهَاتِ ﴿يَوْمَ تُجْزَى كُلُّ نَفْسٍ بِمَا كَسَبَتْ وَهُمْ لَا يُظْلَمُوْنَ﴾	WA LAA TAJ-A'L-NEE FEEE AH-LIL-U'QOOQI LIL-ABAAA-I WAL-UM-MAHAATI (YAW-MA TUJ-ZAA KUL-LU NAF-SIM-BIMAA KASABAT WAHUM LAA YUZ'-LAMOON)	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).[115]
اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّ آلِهٖ وَذُرِّيَّتِهٖ	AL-LAAHUM-MA S'AL-LI A'LAA MUH'AM-MADIW-WA AAALIHEE WAD'UR-REE-YATIH	O ALLAH, bless MUHAMMAD, his Household, and his progeny and
وَ اخْصُصْ أَبَوَيَّ بِأَفْضَلِ مَا خَصَصْتَ بِهٖ آبَاءَ عِبَادِكَ الْمُؤْمِنِيْنَ وَأُمَّهَاتِهِمْ	WA AKH-S'US' ABAWAY-YA BIF-Z"ALI MAA KHAS'AS'-TA BIHEEE AABAAA-A I'BAADIKAL-MOO-MINEENA WUM-MAHAATIHIM-	single out my parents for the best which Thou hast singled out for the fathers and mothers of Thy faithful servants,
يَا أَرْحَمَ الرَّاحِمِيْنَ	YAAA AR-H'AMAR-RAAH'IMEEN	O Most Merciful of the merciful!
اَللّٰهُمَّ لَا تُنْسِنِي ذِكْرَهُمَا	AL-LAAHUM-MA LAA TUNSINEE D'IK-RAHUMAA	O ALLAH, let me not forget to remember them
فِيْ أَدْبَارِ صَلَوَاتِيْ	FEEE AD-BAARI S'ALAWAATEE	after my ritual prayers,
وَ فِيْ إِنَى مِنْ آنَاءِ لَيْلِيْ	WA FEEE INANA MIN AAANAAA-I LAY-LEE	at every time throughout my night,
وَ فِيْ كُلِّ سَاعَةٍ مِّنْ سَاعَاتِ نَهَارِيْ	WA FEE KUL-LI SAAA'TIM-MIN SAAA'ATI NAHAAREE	and in each of the hours of my day!
اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّ آلِهٖ	AL-LAAHUM-MA S'AL-LI A'LAA MUH'AM-MADIW-WA AALIH	O ALLAH, bless MUHAMMAD and his Household,

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وَ اغْفِرْ لِي بِدُعَائِي لَهُمَا	WA AGH-FIR LEE BIDUA'AA-EE LAHUMAA	forgive me through my supplication for my parents,
وَ اغْفِرْ لَهُمَا بِبِرِّهِمَا بِي مَغْفِرَةً حَتْمًا	WAGH-FIR LAHUMAA BIBIR-RIHIMAA BEE MAGH-FIRATAN H'AT-MAA	forgive them through their devotion toward me with unfailing forgiveness,
وَ ارْضَ عَنْهُمَا بِشَفَاعَتِي لَهُمَا رِضًى عَزْمًا	WAR-Z"A A'N-HUMAA BISHAFAAA'TEE LAHUMAA RIZ"ANA A'Z-MAA	be well pleased with them through my intercession for them with resolute good pleasure, and
وَ بَلِّغْهُمَا بِالْكَرَامَةِ مَوَاطِنَ السَّلَامَةِ	WA BAL-LIGH-HUMAA BIL-KARAAMATI MAWAAT'INAS-SALAAMAH	make them reach through Thy generosity the abodes of safety!
اَللّٰهُمَّ	AL-LAAHUM-MA	O ALLAH,
وَ إِنْ سَبَقَتْ مَغْفِرَتُكَ لَهُمَا فَشَفِّعْهُمَا فِيَّ	WA IN SABAQAT MAGH-FIRATUKA LAHUMAA FASHAF-FIA'-HUMAA FEE	if Thy forgiveness reaches them first, make them my intercessors, and
وَ إِنْ سَبَقَتْ مَغْفِرَتُكَ لِي فَشَفِّعْنِي فِيهِمَا	WA IN SABAQAT MAGH-FIRATUKA LEE FASHAF-FIA'-NEE FEEHIMAA	if Thy forgiveness reaches me first, make me their intercessors,
حَتَّى نَجْتَمِعَ بِرَأْفَتِكَ فِي دَارِ كَرَامَتِكَ وَ مَحَلِّ مَغْفِرَتِكَ وَ رَحْمَتِكَ	H'AT-TAA NAJ-TAMIA' BIRAA-FATIKA FEE DAARI KARAAMATIKA WA MAH'AL-LI MAGH-FIRATIKA WARAH'-MATIK	so that we may gather together through Thy gentleness in the house of Thy generosity and the place of Thy forgiveness and mercy!
إِنَّكَ ذُو الْفَضْلِ الْعَظِيمِ وَ الْمَنِّ الْقَدِيمِ	IN-NAKA D'OOL-FAZ"-LIL-A'Z'EEMI WAL-MAN-NIL-QADEEM	Verily Thou art Possessor of abounding bounty and ancient kindness, and

وَأَنتَ أَرْحَمُ الرَّاحِمِينَ	WA ANTA AR-H'AMUR-RAAH'IMEEN	Thou art the Most Merciful of the merciful![116]

وكان من دعائه عليه السلام لولده (عليهم السلام)

25

WA KAANA MIN DUA'AA-IHEE A'LAY-HIS-SALAAMU LIWUL-DIHEE A'LAY-HIMUS-SALAAM

His Supplication (A.S) FOR HIS CHILDREN (upon them be peace)

اَللَّهُمَّ وَمُنَّ عَلَيَّ	AL-LAAHUM-MA WMUN-NA A'LAY-YA	O ALLAH, be kind to me through
بِبَقَاءِ وُلْدِي	BIBAQAAA-I WUL-DEE	the survival of my children, and
وَبِإِصْلَاحِهِمْ لِي	WA BIIS'-LAAH'IHIM LEE	setting them right for me,
وَبِإِمْتَاعِي بِهِمْ	WA BIIM-TAAE'E BIHIM-	allowing me to enjoy them!
إِلَهِي	ILAAHEE	My God,
اَمْدُدْ لِي فِي أَعْمَارِهِمْ	M-DUD LEE FEEE AA'-MAARIHIM-	make long their lives for me,
وَزِدْ لِي فِي آجَالِهِمْ	WA ZID LEE FEEE AAAJAALIHIM-	increase their terms,
وَرَبِّ لِي صَغِيرَهُمْ	WA RAB-BI LEE S'AGHEERAHUM-	bring up the smallest for me,
وَقَوِّ لِي ضَعِيفَهُمْ	WA QAW-WI LEE Z"AE'EFAHUM-	strengthen the weakest for me,
وَأَصِحَّ لِي أَبْدَانَهُمْ وَأَدْيَانَهُمْ وَأَخْلَاقَهُمْ	WA AS'IH'-H'A LEEE AB-DAANAHUM WA AD-YAANAHUM WA AKH-LAAQAHUM-	rectify for me their bodies, their religious dedication, and their moral traits,

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وَعَافِهِمْ فِيْ أَنْفُسِهِمْ وَفِيْ جَوَارِحِهِمْ وَفِيْ كُلِّ مَا عُنِيْتُ بِهِ مِنْ أَمْرِهِمْ	WA A'AFIHIM FEEE ANFUSIHIM WA FEE JAWAARIH'IHIM WA FEE KUL-LI MAA U'NEETU BIHEE MIN AM-RIHIM-	make them well in their souls, their limbs, and everything that concerns me of their affair, and
وَأَدْرِرْ لِيْ وَعَلَىٰ يَدَيَّ أَرْزَاقَهُمْ	WA AD-RIR LEE WA A'LAA YADAY-YA AR-ZAAQAHUM-	pour out for me and upon my hand their provisions!
وَاجْعَلْهُمْ	WAJ-A'L-HUM	Make them
أَبْرَارًا أَتْقِيَآءَ بُصَرَآءَ	AB-RAARAN AT-QEEAAA-A BUS'ARAAA-	pious, fearing, insightful,
سَامِعِيْنَ مُطِيْعِيْنَ لَكَ	SAAMIE'ENA MUT'EEE'ENA LAK	hearing, and obedient toward Thee,
وَلِأَوْلِيَآئِكَ مُحِبِّيْنَ مُنَاصِحِيْنَ	WA LIAW-LEEAAA-IKA MUH'IB-BEENA MUNAAS'IH'EEN	loving and well-disposed toward Thy friends,
وَلِجَمِيْعِ أَعْدَآئِكَ مُعَانِدِيْنَ وَمُبْغِضِيْنَ آمِيْنَ	WA LIJAMEEI' AA'-DAAA-IKA MUA'ANIDEENA WAMUB-GHIZ"EEN AAAMEEN	and stubbornly resistant and full of hate toward all Thy enemies! Amen!
اَللّٰهُمَّ	AL-LAAHUM-MA	O ALLAH, through them
اشْدُدْ بِهِمْ عَضُدِيْ	SH-DUD BIHIM A'Z"UDEE	strengthen my arm,
وَأَقِمْ بِهِمْ أَوَدِيْ	WA AQIM BIHIM AWADEE	straighten my burdened back,
وَكَثِّرْ بِهِمْ عَدَدِيْ	WA KATH-THIR BIHIM A'DADEE	multiply my number,
وَزَيِّنْ بِهِمْ مَحْضَرِيْ	WA ZAY-YIM-BIHIM MAH'-Z"AREE	adorn my presence,
وَأَحْيِ بِهِمْ ذِكْرِيْ	WA AH'-YI BIHIM D'IK-REE	keep alive my mention,
وَاكْفِنِيْ بِهِمْ فِيْ غَيْبَتِيْ	WA AK-FINEE BIHIM FEE GHAY-BATEE	suffice me when I am away,

وَأَعِنِّي بِهِمْ عَلَى حَاجَتِي	WA AI'N-NEE BIHIM A'LAA H'AAJATEE	help me in my needs, and
وَاجْعَلْهُمْ	WAJ-A'L-HUM	make them
لِي مُحِبِّينَ وَعَلَيَّ حَدِبِينَ مُقْبِلِينَ	LEE MUH'IB-BEENA WA A'LAY-YA H'ADIBEENA MUQ-BILEEN	loving toward me, affectionate, approaching,
مُسْتَقِيمِينَ لِي مُطِيعِينَ	MUS-TAQEEMEENA LEE MUT'EEE'EN	upright, obedient,
غَيْرَ عَاصِينَ وَلَا عَاقِّينَ	GHAY-RA A'AS'EENA WA LAA A'AAQ-QEEN	never disobedient, disrespectful,
وَلَا مُخَالِفِينَ وَلَا خَاطِئِينَ	WA LAA MUKHAALIFEENA WA LAA KHAAT'I-EEN	opposed, or offenders!
وَأَعِنِّي عَلَى تَرْبِيَتِهِمْ وَتَأْدِيبِهِمْ وَبِرِّهِمْ	WA AI'N-NEE A'LAA TAR-BEEATIHIM WATAA-DEEBIHIM WABIR-RIHIM-	Help me in their upbringing, their education, and my devotion toward them,
وَهَبْ لِي مِنْ لَدُنْكَ مَعَهُمْ أَوْلَادًا ذُكُورًا	WA HAB LEE MIL-LADUNKA MAA'HUM AW-LAADANA D'UKOORAA	give me among them from Thyself male children,
وَاجْعَلْ ذَلِكَ خَيْرًا لِي	WAJ-A'L D'ALIKA KHAY-RAL-LEE	make that a good for me, and
وَاجْعَلْهُمْ لِي عَوْنًا عَلَى مَا سَأَلْتُكَ	WAJ-A'L-HUM LEE A'W-NAN A'LAA MAA SAAL-TUK	make them a help for me in that which I ask from Thee!
وَأَعِذْنِي وَذُرِّيَّتِي مِنَ الشَّيْطَانِ الرَّجِيمِ فَإِنَّكَ	WA AI'D'-NEE WAD'UR-REE-YATEE MINASH-SHAY-T'AANIR-RAJEEM FA IN-NAKA	Give me and my progeny refuge from the accursed SATAN, for Thou hast
خَلَقْتَنَا وَأَمَرْتَنَا وَنَهَيْتَنَا	KHALAQ-TANAA WA AMAR-TANAA WA NAHAY-TANAA	created us, commanded us, and prohibited us, and
وَرَغَّبْتَنَا فِي ثَوَابِ مَا أَمَرْتَنَا	WA RAGH-GHAB-TANAA FEE THAWAABI MAAA AMAR-TANAA	made us desire the reward of what Thou hast commanded, and

وَ رَهِّبْنَا عِقَابَهُ	WA RAH-HAB-TANAA I'QAABAH	fear its punishment!
وَ جَعَلْتَ لَنَا عَدُوًّا يَكِيدُنَا	WA JAA'L-TA LANAA A'DOO-WAY-YAKEEDUNAA	Thou assigned to us an enemy who schemes against us,
سَلَّطْتَهُ مِنَّا عَلَى مَا لَمْ تُسَلِّطْنَا عَلَيْهِ مِنْهُ	SAL-LAT'-TAHOO MIN-NAA A'LAA MAA LAM TUSAL-LIT'-NAA A'LAY-HEE MIN-H	gave him an authority over us in a way that Thou didst not give us authority over him,
أَسْكَنْتَهُ صُدُورَنَا	AS-KANTAHOO S'UDOORANAA	allowed him to dwell in our breasts and
وَ أَجْرَيْتَهُ مَجَارِيَ دِمَائِنَا	WA AJ-RAY-TAHOO MAJAAREEA DIMAAA-INAA	let him run in our blood vessels;
لَا يَغْفُلُ إِنْ غَفَلْنَا	LAA YAGH-FULU IN GHAFAL-NAA	he is not heedless, though we be heedless,
وَ لَا يَنْسَى إِنْ نَسِينَا	WA LAA YANSAAA IN-NASEENAA	he does not forget, though we forget;
يُؤْمِنُنَا عِقَابَكَ	YOO-MINUNAA I'QAABAK	he makes us feel secure from Thy punishment and
وَ يُخَوِّفُنَا بِغَيْرِكَ	WA YUKHAW-WIFUNAA BIGHAY-RIK	fills us with fear toward other than Thee.
إِنْ هَمَمْنَا بِفَاحِشَةٍ شَجَّعَنَا عَلَيْهَا	IN HAMAM-NAA BIFAAH'ISHATIN SHAJ-JAA'NAA A'LAY-HAA	If we are about to commit an indecency, he gives us courage to do so, and
وَ إِنْ هَمَمْنَا بِعَمَلٍ صَالِحٍ ثَبَّطَنَا عَنْهُ	WA IN HAMAM-NAA BIA'MALIN S'AALIH'IN THAB-BAT'ANAA A'N-H	If we are about to perform a righteous work, he holds us back from it.

يَتَعَرَّضُ لَنَا بِالشَّهَوَاتِ	YATAA'R-RAZ"U LANAA BISH-SHAHAWAAT	He opposes us through passions, [117] and
وَيَنصِبُ لَنَا بِالشُّبُهَاتِ	WA YANS'IBU LANAA BISH-SHUBUHAAT	sets up for us doubts.
إِن وَعَدَنَا كَذَبَنَا	IW-WAA'DANAA KAD'ABANAA	If he promises us, he lies, and
وَإِن مَّنَّانَا أَخْلَفَنَا	WA IM-MAN-NAANAAA AKH-LAFANAA	if he raises our hopes, he fails to fulfill them.
وَإِلَّا تَصْرِفْ عَنَّا كَيْدَهُ يُضِلَّنَا	WA IL-LAA TAS'-RIF A'N-NAA KAY-DAHOO YUZ"IL-LANAA	If Thou dost not turn his trickery away from us, he will misguide us, and
وَإِلَّا تَقِنَا خَبَالَهُ يَسْتَزِلَّنَا	WA IL-LAA TAQINAA KHABAALAHOO YAS-TAZIL-LANAA	if Thou dost not protect us from his corruption, he will cause us to slip.
اَللَّهُمَّ فَاقْهَرْ سُلْطَانَهُ عَنَّا بِسُلْطَانِكَ	AL-LAAHUM-MA FAQ-HAR SUL-T'AANAHOO A'N-NAA BISUL-T'AANIKA	O ALLAH, so defeat his authority over us through Thy authority, such that
حَتَّىٰ تَحْبِسَهُ عَنَّا بِكَثْرَةِ الدُّعَاءِ لَكَ	H'AT-TAA TAH'-BISAHOO A'N-NAA BIKATH-RATID-DUA'AA-I LAKA	Thou holdest him back from us through the frequency of our supplication to Thee and
فَنُصْبِحَ مِن كَيْدِهِ فِي الْمَعْصُومِينَ بِكَ	FANUS'-BIH'A MIN KAY-DIHEE FIL-MAA'-S'OOMEENA BIK	we leave his trickery and rise up among those preserved by Thee from sin!
اَللَّهُمَّ	AL-LAAHUM-MA	O ALLAH,

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[117] One is tempted to translate SHAHAWAT as 'lusts', but the QURANIC context shows that the objects of desire in themselves are not necessarily negative; the QURAN blames only the fact that man allows himself to be occupied by them in lieu of ALLAH. For example, Decked out fair to men is the love of passions—women, children heaped-up heaps of gold and silver, horses of marks, cattle, and tillage. That is the enjoyment of the present life; but ALLAH—with Him is the fairest resort (3: 14). ARBERRY translates the term here as 'lusts', PICKTHALL as 'joys'.

أَعْطِنِي كُلَّ سُؤْلِي	AA'-T'INEE KUL-LA SOO-LEE	grant me my every request,
وَ اقْضِ لِي حَوَآئِجِي	WAQ-Z"I LEE H'AWAAA-IJEE	accomplish for me my needs,
وَ لَا تَمْنَعْنِي الْإِجَابَةَ وَقَدْ ضَمِنْتَهَا لِي	WA LAA TAM-NAA'-NEEL-IJAABATA WAQAD Z"AMINTAHAA LEE	withhold not from me Thy response when Thou hast made Thyself accountable for it to me, [118]
وَ لَا تَحْجُبْ دُعَآئِي عَنْكَ وَقَدْ أَمَرْتَنِي بِهِ،	WA LAA TAH'-JUB DUA'AA-EE A'NKA WAQAD AMARTANEE BIH	veil not my supplication from Thyself, when Thou hast commanded me to make it, [119] and
وَ امْنُنْ عَلَيَّ بِكُلِّ مَا يُصْلِحُنِي فِي دُنْيَايَ وَ آخِرَتِي	WAM-NUN A'LAY-YA BIKUL-LI MAA YUS'-LIH'UNEE FEE DUNYAAYA WA AAKHIRATEE	be kind to me through everything that will set me right in this world and the next, in everything that
مَا ذَكَرْتُ مِنْهُ وَ مَا نَسِيتُ	MAA D'AKAR-TU MIN-HOO WA MAA NASEET	I remember or forget,
أَوْ أَظْهَرْتُ أَوْ أَخْفَيْتُ	AW AZ'-HAR-TU AW AKH-FAY-T	display or conceal,
أَوْ أَعْلَنْتُ أَوْ أَسْرَرْتُ	AW AA'-LANTU AW AS-RAR-T	make public or keep secret!
وَ اجْعَلْنِي فِي جَمِيعِ ذَلِكَ مِنَ	WAJ-A'L-NEE FEE JAMEEI' D'ALIKA MINA	In all of this, place me through my asking Thee among
الْمُصْلِحِينَ بِسُؤَالِي إِيَّاكَ	AL-MUS'-LIH'EENA BISOO-AALEEE EE-YAAK	those who set things right,
الْمُنْجِحِينَ بِالطَّلَبِ إِلَيْكَ	AL-MUNJIH'EENA BIT'-T'ALABI ILAY-K	those who are answered favorably when they request from Thee and

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[118] Cf. 12.10

[119] These four lines refer to 2: 186 and 40: 60

غَيْرِ ٱلْمَمْنُوعِينَ بِٱلتَّوَكُّلِ عَلَيْكَ	GHAY-RIL-MAM-NOOE'ENA BIT-TAWAK-KULI A'LAY-K	from whom is not withheld when they put their trust in Thee,
ٱلْمُعَوَّذِينَ بِٱلتَّعَوُّذِ بِكَ	AL-MUA'W-WAD'EENA BIT-TAA'W-WUD'I BIK	those accustomed to seek refuge in Thee,
ٱلرَّابِحِينَ فِى ٱلتِّجَارَةِ عَلَيْكَ	AR-RAABIH'EENA FIT-TIJAARATI A'LAY-K	those who profit through commerce with Thee,
ٱلْمُجَارِينَ بِعِزِّكَ	AL-MUJAAREENA BI'Z-ZIK	those granted sanctuary through Thy might,
ٱلْمُوَسَّعِ عَلَيْهِمُ ٱلرِّزْقُ ٱلْحَلَالُ مِن فَضْلِكَ ٱلْوَاسِعِ بِجُودِكَ وَ كَرَمِكَ	AL-MUWAS-SAI' A'LAY-HIMUR-RIZ-QUL-H'ALAALU MIN FAZ"-LIKAL-WAASII' BIJOODIKA W KARAMIK	those given lawful provision in plenty from Thy boundless bounty through Thy munificence and generosity,
ٱلْمُعَزِّينَ مِنَ ٱلذُّلِّ بِكَ	AL-MUA'Z-ZEENA MINAD'-D'UL-LI BIK	those who reach exaltation after abasement through Thee,
وَ ٱلْمُجَارِينَ مِنَ ٱلظُّلْمِ بِعَدْلِكَ	WAL-MUJAAREENA MINAZ'-Z'UL-MI BIA'D-LIK	those granted sanctuary from wrong through Thy justice,
وَ ٱلْمُعَافَيْنَ مِنَ ٱلْبَلَآءِ بِرَحْمَتِكَ	WAL-MUA'AFAY-NA MINAL-BALAAA-I BIRAH'-MATIK	those released from affliction through Thy mercy,
وَ ٱلْمُغْنَيْنَ مِنَ ٱلْفَقْرِ بِغِنَاكَ	WAL-MUGH-NAY-NA MINL-FAQ-RI BIGHNAAK	those delivered from need after poverty through Thy riches,
وَ ٱلْمَعْصُومِينَ مِنَ ٱلذُّنُوبِ وَ ٱلزَّلَلِ وَٱلْخَطَآءِ بِتَقْوَاكَ	WAL-MAA'-S'OOMEENA MINAD'-D'UNOOBI WAZ-ZALALI WAAL-KHAT'AAA-I BITAQ-WAAK	those preserved from sins, slips, and offenses through reverential fear toward Thee,
وَ ٱلْمُوَفَّقِينَ لِلْخَيْرِ وَ ٱلرُّشْدِ وَ ٱلصَّوَابِ بِطَاعَتِكَ	W ALMUWAF-FAQEENA LIL-KHAY-RI WR-RUSH-DI WAS'-S'AWAABI BIT'AAA'TIK	those successful in goodness, right conduct, and propriety through obeying Thee,

وَ ٱلْمُحَالِ بَيْنَهُمْ وَبَيْنَ ٱلذُّنُوبِ بِقُدْرَتِكَ	WL-MUH'AALI BAY-NAHUM WA BAY-NAD'-D'UNOOBI BIQUD-RATIK	those walled off from sins through Thy power,
ٱلتَّارِكِينَ لِكُلِّ مَعْصِيَتِكَ	AT-TAARIKEENA LIKUL-LI MAA'-S'EEATIK	the refrainers from every act of disobedience toward Thee,
ٱلسَّاكِنِينَ فِي جِوَارِكَ	AS-SAAKINEENA FEE JIWAARIK	the dwellers in Thy neighborhood!
ٱللَّهُمَّ	AL-LAAHUM-MA	O ALLAH,
أَعْطِنَا جَمِيعَ ذَٰلِكَ بِتَوْفِيقِكَ وَرَحْمَتِكَ	AA'-T'INAA JAMEEA' D'ALIKA BITAW-FEEQIKA WARAH'-MATIK	give me all of that through Thy bestowal of success and Thy mercy,
وَأَعِذْنَا مِنْ عَذَابِ ٱلسَّعِيرِ	WA AI'D'-NAA MIN A'D'AABIS-SAE'ER	grant us refuge from the chastisement of the burning, and
وَأَعْطِ جَمِيعَ ٱلْمُسْلِمِينَ وَٱلْمُسْلِمَاتِ وَ ٱلْمُؤْمِنِينَ وَ ٱلْمُؤْمِنَاتِ مِثْلَ ٱلَّذِي سَأَلْتُكَ لِنَفْسِي وَلِوُلْدِي	WA AA'-T'I JAMEEA'L-MUS-LIMEENA WAL-MUS-LIMAATI WAL-MOO-MINEENA WAL-MOO-MINAATI MITH-LAL-LAD'EE SAAL-TUKA LINAF-SEE WA LIWUL-DEE	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,
فِي عَاجِلِ ٱلدُّنْيَا وَآجِلِ ٱلآخِرَةِ	FEE A'AJILID-DUNYAA WA AAAJILIL-AAAKHIRAH	in the immediate of this world and the deferred of the next!
إِنَّكَ قَرِيبٌ مُجِيبٌ	IN-NAKA QAREEBUM-MUJEEB	Verily Thou art the Near, the Responder,
سَمِيعٌ عَلِيمٌ	SAMEEU'N A'LEEM	the All-hearing, the All-knowing,
عَفُوٌّ غَفُورٌ	A'FOO-WU GHAFOOR	the Pardoner, the Forgiving,
رَءُوفٌ رَحِيمٌ	RA-OOFUR-RAH'EEM	the Clement, the Merciful!

وَآتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ	WA AAATINAA FID-DUNYAA H'ASANATAW-WA FIL-AAAKHIRATI H'ASANAH WA QINAA A'D'AABAN-NAAR	And (give to us in this world good, and in the next world good, and protect us from the chastisement of the Fire!)[120]

وكان من دعائه عليه السلام لجيرانه و أوليائه إذا ذكرهم

—26—

WA KAANA MIN DUA'AA-IHEE A'LAY-HIS-SALAAMU LIJEERAANIHEE WA AW-LEEAAA-IHEEE ID'AA D'AKARAHUM

His Supplication (A.S) FOR HIS NEIGHBORS AND FRIENDS WHEN HE MENTIONED THEM.

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَآلِهِ	AL-LAAHUM-MA S'AL-LI A'LAA MUH'AM-MADIW-WA AAALIH	O ALLAH, bless MUHAMMAD and his Household and
وَتَوَلَّنِي فِي جِيرَانِي وَمَوَالِيَّ الْعَارِفِينَ بِحَقِّنَا وَالْمُنَابِذِينَ لِأَعْدَائِنَا بِأَفْضَلِ وِلَايَتِكَ	WA TAWAL-LANEE FEE JEERAANEE WA MA WAALEE-YAL-A'ARIFEENA BIH'AQ-QINAA WAL-MUNAABID'EENA LIAA'-DAAA-INAA BIF-Z"ALI WALAAYATIK	attend to me with Thy best attending in my neighbors and friends who recognize our right[121] and war against our enemies!
وَوَفِّقْهُمْ	WA WAF-FIQ-HUM	Give [my neighbors and friends] success in
لِإِقَامَةِ سُنَّتِكَ	LIIQAAMATI SUN-NATIK	performing Thy prescriptions and
وَالْأَخْذِ بِمَحَاسِنِ أَدَبِكَ فِي	WAL-AKH-D'I BIMAH'AASINI ADABIKA FEEE	taking on the beauties of Thy courtesy through
إِرْفَاقِ ضَعِيفِهِمْ	IR-FAAQI Z"AE'EFHIM-	acting gently with their weak,

[120] 2: 201

[121] That is, those who recognize the IMAMATE of ZAYN AL-A'ABIDEEN and the other IMAMs. Cf. 47.64.

وَسَدِّ خَلَّتِهِمْ	WA SAD-DI KHAL-LATIHIM-	remedying their lacks,
وَعِيَادَةِ مَرِيضِهِمْ	WA E'EAADATI MAREEZ"IHIM-	visiting their sick,
وَهِدَايَةِ مُسْتَرْشِدِهِمْ	WA HIDAAYATI MUS-TAR-SHIDIHIM-	guiding their seeker of right guidance,
وَمُنَاصَحَةِ مُسْتَشِيرِهِمْ	WA MUNAAS'AH'ATI MUS-TASHEERIHIM-	giving good counsel to their seeker of advice,
وَتَعَهُّدِ قَادِمِهِمْ	WA TAA'H-HUDI QAADIMIHIM-	attending to the one among them who returns from travel,
وَكِتْمَانِ أَسْرَارِهِمْ	WA KIT-MAANI AS-RAARIHIM-	hiding their secrets,
وَسَتْرِ عَوْرَاتِهِمْ	WA SAT-RI A'W-RAATIHIM-	covering over their shameful things,
وَنُصْرَةِ مَظْلُومِهِمْ	WA NUS'-RATI MAZ'-LOOMIHIM-	helping their wronged,
وَحُسْنِ مُوَاسَاتِهِمْ بِالْمَاعُونِ	WA H'US-NI MUWAASAATIHIM BIL-MAAU'WN	sharing kindly with them in goods,
وَالْعَوْدِ عَلَيْهِمْ بِالْجِدَةِ وَالْإِفْضَالِ	WAL-A'W-DI A'LAY-HIM BIL-JIDATI WAL-IF-Z"AAL	turning toward them with wealth and bestowal of bounty, and
وَإِعْطَاءِ مَا يَجِبُ لَهُمْ قَبْلَ السُّؤَالِ	WA IA'-T'AAA-I MAA YAJIBU LAHUM QAB-LAS-SOO-AAL	giving what is due to them before they ask!
وَاجْعَلْنِي اللَّهُمَّ	W AJ-A'L-NEEL-LAAHUM	Let me, O ALLAH,
أَجْزِي بِالْإِحْسَانِ مُسِيئَهُمْ	AJ-ZEE BIL-IH'-SAANI MUSEE-AHUM-	repay their evildoer with good-doing,
وَأُعْرِضُ بِالتَّجَاوُزِ عَنْ ظَالِمِهِمْ	WA UA'-RIZ"U BIT-TAJAAWZI A'N Z'AALIMIHIM-	turn away from their wrongdoer with forbearance,
وَأَسْتَعْمِلُ حُسْنَ الظَّنِّ فِي كَافَّتِهِمْ	WA AS-TAA'-MILU H'US-NAZ'-Z'AN-NI FEE KAAAF-FATIHIM-	have a good opinion of every one of them,

وَ أَتَوَلَّى بِالْبِرِّ عَامَّتَهُمْ	WA ATAWAL-LAA BIL-BIR-RI A'AAM-MATAHUM-	attend to all of them with devotion,
وَ أَغُضُّ بَصَرِي عَنْهُمْ عِفَّةً	WA AGHUZ"-Z"U BAS'AREE A'N-HUM I'F-FAH	lower my eyes before them in continence,
وَ أُلِينَ جَانِبِي لَهُمْ تَوَاضُعًا	WA ULEENA JAANIBEE LAHUM TAWAAZ"UA'A	make mild my side toward them in humility,
وَ أَرِقَّ عَلَى أَهْلِ الْبَلَاءِ مِنْهُمْ رَحْمَةً	WA ARIQ-QU A'LAAA AH-LIL-BALAAA-I MIN-HUM RAH'-MAH	be tender toward the afflicted among them in mercy,
وَ أُسِرَّ لَهُمْ بِالْغَيْبِ مَوَدَّةً	WA USIR-RU LAHUM BIL-GHAY-BI MAWAD-DAH	make them happy in absence through affection,
وَ أُحِبَّ بَقَاءَ النِّعْمَةِ عِنْدَهُمْ نُصْحًا	WA UH'IB-BU BAQAAA-AN-NIA'-MATI I'NDAHUM NUS'-H'AA	love that they continue to receive favor through good will,
وَ أُوجِبَ لَهُمْ مَا أُوجِبُ لِخَاصَّتِي	WA OOJIBU LAHUM MAAA OOJIBU LIH'AAAM-MATEE	grant them what I grant my next of kin, and
وَ أَرْعَى لَهُمْ مَا أَرْعَى لِخَاصَّتِي	WA SR-A'A LAHUM MAAA AR-A'A LIKHAAAS'-S'ATEE	observe for them what I observe for my special friends!
اَللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ	AL-LAAHUM-MA S'AL-LI A'LAA MUH'AM-MADIW-WA AAALIH	O ALLAH, bless MUHAMMAD and his Household,
وَ ارْزُقْنِي مِثْلَ ذٰلِكَ مِنْهُمْ	WAR-ZUQ-NEE MITH-LA D'ALIKA MIN-HUM-	provide me the like of that from them,
وَ اجْعَلْ لِي أَوْفَى الْحُظُوظِ فِيمَا عِنْدَهُمْ	WAJ-A'L-LEEE AW-FAL-H'UZ'OOZ'I FEEMAA I'NDAHUM-	appoint for me the fullest share of what is with them,
وَ زِدْهُمْ بَصِيرَةً فِي حَقِّي وَ مَعْرِفَةً بِفَضْلِي	WA ZID-HUM BAS'EERATAN FEE H'AQ-QEE WA MAA'-RIFATAM-BIFAZ"-LEE	increase them in insight toward my right and knowledge of my excellence
حَتَّى يَسْعَدُوا بِي وَ أَسْعَدَ بِهِمْ	H'AT-TAA YAS-A'DOO BEE WA AS-A'DA BIHIM-	so that they will be fortunate through me and I fortunate through them!

آمِينَ رَبَّ الْعَالَمِينَ	AAAMEENA RAB-BAL-A'ALAMEEN	Amen, Lord of the worlds!

وكان من دعائه عليه السلام لأهل الثغور

—27—

WA KAANA MIN DUA'AA-IHEE A'LAY-HIS-SALAAMU LIAH-LI TH-THUGHOOR

His Supplication (A.S) FOR THE PEOPLE OF THE FRONTIERS

اَللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ	AL-LAAHUM-MA S'AL-LI A'LAA MUH'AM-MADIW-WA AAALIH	O ALLAH, bless MUHAMMAD and his Household,
وَحَصِّنْ ثُغُورَ الْمُسْلِمِينَ بِعِزَّتِكَ	WA H'AS'-S'IN THUGHOORAL-MUS-LIMEENA BII'Z-ZATIK	fortify the frontiers of the Muslims through Thy might,
وَأَيِّدْ حُمَاتَهَا بِقُوَّتِكَ	WA AY-YID H'UMAATAHAA BIQOO-WATIK	support their defenders through Thy strength, and
وَأَسْبِغْ عَطَايَاهُمْ مِنْ جِدَتِكَ	WA AS-BIGH A'T'AAYAAHUM MIN JIDATIK	lavish upon them gifts through Thy wealth!
اَللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ	AL-LAAHUM-MA S'AL-LI A'LAA MUH'AM-MADIW-WA AAALIH	O ALLAH, bless MUHAMMAD and his Household,
وَكَثِّرْ عِدَّتَهُمْ	WA KATH-THIR I'D-DATAHUM-	increase their number,
وَاشْحَذْ أَسْلِحَتَهُمْ	WASH-H'AD' AS-LIH'ATAHUM-	hone their weapons,
وَاحْرُسْ حَوْزَتَهُمْ	WAH'-RUS H'AW-ZATAHUM	guard their territory,
وَامْنَعْ حَوْمَتَهُمْ	WAM-NAA' H'AW-MATAHUM-	defend their midst,
وَأَلِّفْ جَمْعَهُمْ	WA AL-LIF JAM-A'HUM-	unite their throng,
وَدَبِّرْ أَمْرَهُمْ	WA DB-BIR AM-RAHUM-	arrange their affair,
وَوَاتِرْ بَيْنَ مِيَرِهِمْ	WA WAATIR BAY-NA MEEARIHIM-	send them supplies in a steady string,
وَتَوَحَّدْ بِكِفَايَةِ مُؤْنِهِمْ	WA TAWAH'-H'AD BIKIFAAYATI MOO-ANIHIM-	undertake Thyself to suffice them with provisions,

وَ آعْضُدْهُم بِالنَّصْرِ	WAA'-Z"UD-HUM BIN-NAS'-R	support them with victory,
وَ أَعِنْهُم بِالصَّبْرِ	WA AI'N-HUM BIS'-S'AB-R	help them with patience, and
وَ الْطُفْ لَهُمْ فِي الْمَكْرِ	WAL-T'UF LAHUM FIL-MAK-R	give them subtlety in guile![122]
اَللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ	AL-LAAHUM-MA S'AL-LI A'LAA MUH'AM-MADIW-WA AAALIH	O ALLAH, bless MUHAMMAD and his Household,
وَ عَرِّفْهُم مَا يَجْهَلُونَ	WA A'R-RIF-HUM MAA YAJ-HALOON	give them the knowledge of that of which they are ignorant,
وَ عَلِّمْهُم مَا لَا يَعْلَمُونَ	WA A'L-LIM-HUM MAA LAA YAA'-LAMOON	teach them what they do not know, and
وَ بَصِّرْهُم مَا لَا يُبْصِرُونَ	WA BAS'-S'IR-HUM MAA LAA YUB-S'IROON	show them what they do not see!
اَللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ	AL-LAAHUM-MA S'AL-LI A'LAA MUH'AM-MADIW-WA AAALIH	O ALLAH, bless MUHAMMAD and his Household,
وَ أَنْسِهِمْ عِنْدَ لِقَآئِهِمُ الْعَدُوَّ ذِكْرَ دُنْيَاهُمُ الْخَدَّاعَةِ الْغَرُورِ	WA ANSIHIM I'NDA LIQAAA-IHIMUL-A'DOO-WA D'IK-RA DUNYAAHUMUL-KHAD-DAAA'TIL-GHAROOR	make them forget when they meet the enemy to remember this cheating and delusive world of theirs,
وَ آمْحُ عَنْ قُلُوبِهِمْ خَطَرَاتِ الْمَالِ الْفُتُونِ	WAM-HOO A'N QULOOBIHIM KHAT'ARAATIL-MAALIL-FATOON	erase from their hearts the thought of enchanting possessions,
وَ آجْعَلِ الْجَنَّةَ نَصْبَ أَعْيُنِهِمْ	WAJ-A'LIL-JAN-NATA NAS'-BA AA'-YUNIHIM-	place the Garden before their eyes, and

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[122] SAYYID A'LIKHAN 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 ALLAH 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.

وَلَوِّحْ مِنْهَا لِأَبْصَارِهِمْ مَآ أَعْدَدْتَ فِيهَا مِنْ	WA LAW-WIH' MIN-HAA LIAB-S'AARIHIM MAAA AA'-DAT-TA FEEHAA MIN-	display to their sight that part of it which Thou hast prepared for them
مَسَاكِنِ ٱلْخُلْدِ	MASAAKINIL-KHUL-D	—the homes of everlastingness and
وَمَنَازِلِ ٱلْكَرَامَةِ	WA MANAAZILIL-KARAAMAH	mansions of honor,
وَٱلْحُورِ ٱلْحِسَانِ	WAL-H'OORIL-H'ISAAN	the beautiful HOURIS,
وَٱلْأَنْهَارِ ٱلْمُطَّرِدَةِ بِأَنْوَاعِ ٱلْأَشْرِبَةِ	WAL-AN-HAARIL-MUT'-T'ARIDATI BINWAAI'L-ASH-RIBAH	the rivers gushing forth with all sorts of drinks,
وَٱلْأَشْجَارِ ٱلْمُتَدَلِّيَةِ بِصُنُوفِ ٱلثَّمَرِ	WAL-ASH-JAARIL-MUTADAL-LEEATI BIS'UNOOFITH-THAMAR	the trees hanging low with all kinds of fruits—
حَتَّىٰ لَا يَهُمَّ أَحَدٌ مِنْهُمْ بِٱلْإِدْبَارِ	H'AT-TAA LAA YAHUM-MA AH'ADUM-MIN-HUM BIL-ID-BAAR	lest any of them think of turning his back
وَلَا يُحَدِّثَ نَفْسَهُ عَنْ قِرْنِهِ بِفِرَارٍ	WA LAA YUH'AD-DITHA NAF-SAHOO A'N QIR-NIHEE BIFRAAR	or suggest to himself to flee his opponent!
ٱللَّهُمَّ	AL-LAAHUM-MA	O ALLAH,
ٱفْلُلْ بِذَٰلِكَ عَدُوَّهُمْ	AF-LUL BID'ALIKA A'DOO-WAHUM-	defeat their enemy through that,
وَأَقْلِمْ عَنْهُمْ أَظْفَارَهُمْ	WA AQ-LIM A'N-HUM AZ'-FAARAHUM-	trim their nails from them,
وَفَرِّقْ بَيْنَهُمْ وَبَيْنَ أَسْلِحَتِهِمْ	WA FAR-RIQ BAY-NAHUM WABAY-NA AS-LIH'ATIHIM-	separate them from their weapons,

وَ آخْلَعْ وَثَآبِقَ أَفْئِدَتِهِمْ	WAKH-LAA' WATHAAA-IQA AF-IDATIHIM-	pull out the firm ties from their hearts,
وَ بَاعِدْ بَيْنَهُمْ وَ بَيْنَ أَمْوَدِهِمْ	WA BAAI'D BAY-NAHUM WABAY-NA AZ-WIDATIHIM-	keep them far away from their stores,
وَ حَيِّرْهُمْ فِي سُبُلِهِمْ	WA H'AY-YIR-HUM FEE SUBULIHIM-	bewilder them in their roads,
وَ ضَلِّلْهُمْ عَنْ وَجْهِهِمْ	WA Z"AL-LIL-HUM A'W-WAJ-HIHIM-	turn them astray from their direction,
وَ آقْطَعْ عَنْهُمُ الْمَدَدَ	WAQ-T'AA' A'N-HUMUL-MADAD	cut off reinforcements from them,
وَ آنْقُصْ مِنْهُمُ الْعَدَدَ	WANQUS' MIN-HUMUL-A'DAD	chop them down in numbers,
وَ آمْلَأْ أَفْئِدَتَهُمُ الرُّعْبَ	WAM-LAA AF-IDATAHUMUR-RUA'-B	fill their hearts with terror,
وَ آقْبِضْ أَيْدِيَهُمْ عَنِ الْبَسْطِ	WAQ-BIZ" AY-DEEAHUM A'NIL-BAS-T'	hold back their hands from stretching forth,
وَ آخْزِمْ أَلْسِنَتَهُمْ عَنِ النُّطْقِ	WAKH-ZIM AL-SINATAHUM A'NIN-NUT'-Q	tie back their tongues from speaking,
وَ شَرِّدْ بِهِمْ مَنْ خَلْفَهُمْ	WA SHAR-RID BIHIM MAN KHAL-FAHUM-	scatter by them the ones behind them, [123]
وَ نَكِّلْ بِهِمْ مَنْ وَرَآءَهُمْ	WA NAK-KIL BIHIM MAW-WARAAA-AHUM-	make them a lesson for those beyond them, and
وَ آقْطَعْ بِخِزْيِهِمْ أَطْمَاعَ مَنْ بَعْدَهُمْ	WAQ-T'AA' BIKHIZ-YIHIM AT'-MAAA' MAM-BAA'-DAHUM-	through their degradation cut off the hopes of those who come after them!
اَللَّهُمَّ	AL-LAAHUM-MA	O ALLAH,
عَقِّمْ أَرْحَامَ نِسَآئِهِمْ	A'Q-QIM AR-H'AAMA NISAAA-IHIM	make the wombs of their women barren,

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وَيَبِسْ أَصْلَابَ رِجَالِهِمْ	WA YAB-BIS AS'-LAABA RIJAALIHIM	dry up the loins of their men,
وَ اقْطَعْ نَسْلَ دَوَابِّهِمْ وَ أَنْعَامِهِمْ	WAQ-T'AA' NAS-LA DAWAAAB-BIHIM WAN-A'AMIHIM	cut off the breeding of their mounts and their cattle, and
لَا تَأْذَنْ لِسَمَائِهِمْ فِي قَطْرٍ	LAA TAA-D'AL-LISAMAAA-IHIM FEE QAT'-R	permit not their sky to rain
وَ لَا لِأَرْضِهِمْ فِي نَبَاتٍ	WA LAA LIAR-Z"IHIM FEE NABAAT	or their earth to grow!
اَللَّهُمَّ	AL-LAAHUM-MA	O ALLAH, through that
وَ قَوِّ بِذَلِكَ مِحَالَ أَهْلِ الْإِسْلَامِ	WA QAW-WI BID'ALIKA MIH'AALA AH-LIL-IS-LAAM	strengthen the prowess[124] of the People of Islam,
وَ حَصِّنْ بِهِ دِيَارَهُمْ	WA H'AS'-S'IM-BIHEE DEEAARAHUM-	fortify their cities,
وَ ثَمِّرْ بِهِ أَمْوَالَهُمْ	WA THAM-MIR BIHEEE AM-WAALAHUM-	increase their properties,
وَ فَرِّغْهُمْ عَنْ مُحَارَبَتِهِمْ لِعِبَادَتِكَ وَ عَنْ مُنَابَذَتِهِمْ لِلْخَلْوَةِ بِكَ حَتَّى	WA FAR-RIGH-HUM A'M-MUH'AARABATIHIM LII'BAADATIKA WA A'M-MUNAABAD'ATIHIM LIL-KHAL-WATI BIKA H'AT-TAA	give them ease from their fighting to worship Thee and from their warfare to be alone with Thee, so that
لَا يُعْبَدَ فِي بِقَاعِ الْأَرْضِ غَيْرُكَ	LAA YUA'-BADA FEE BIQAAI'L-AR-Z"I GHAY-RUK	none will be worshiped in the regions of the earth but Thee and
وَ لَا تُعَفَّرَ لِأَحَدٍ مِنْهُمْ جَبْهَةٌ دُونَكَ	WA LAA TUA'F-FARA LIAH'ADIM-MIN-HUM JAB-HATUN DOONAK	no forehead of theirs may be rubbed in dust for less than Thee!

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[124] The commentator devotes a long discussion to the word MIH'AAL, which occurs in the QURANIC name of ALLAH, SHADEEID AL-MIH'AAL (13: 13). It may signify, among others, cunning, guile, stratagem, planning, managing, power, strength, dispute, enmity, punishment, vengeance, chastisement.

اَللَّهُمَّ	AL-LAAHUM-MA	O ALLAH,
اَغْزُ بِكُلِّ نَاحِيَةٍ مِنَ الْمُسْلِمِينَ عَلَى مَنْ بِإِزَائِهِمْ مِنَ الْمُشْرِكِينَ	GH-ZU BIKUL-LI NAAH'EEATIM-MINAL-MUS-LIMEENA A'LAA MAM-BIIZAAA-IHIM MINAL-MUSH-RIKEEN	send out the Muslims of every region on raids against the idolaters who face them
وَ أَمْدِدْهُمْ بِمَلَائِكَةٍ مِنْ عِنْدِكَ مُرْدِفِينَ	WA AM-DID-HUM BIMALAAA-IKATIM-MIN I'NDIKA MUR-DIFEEN	Reinforce them with angels in ranks from Thee,
حَتَّى يَكْشِفُوهُمْ إِلَى مُنْقَطَعِ التُّرَابِ قَتْلاً فِي أَرْضِكَ وَ أَسْرًا	H'AT-TAA YAK-SHIFOOHUM ILAA MUNQAT'AI'T-TURAABI QAT-LAN FEEE AR-Z"IKA WA AS-RAA	till the idolaters are routed by them to the end of the land, slain in Thy earth or taken captive,
أَوْ يُقِرُّوا بِأَنَّكَ أَنْتَ اللَّهُ الَّذِي	AW YUQIR-ROO BIN-NAKA ANTAL-LAAHOOL-LAD'EE	or till they admit that Thou art ALLAH,
لَا إِلَهَ إِلَّا أَنْتَ	LAAA ILAHA IL-LAAA ANT	other than whom there is no god,
وَحْدَكَ لَا شَرِيكَ لَكَ	WAH'-DAKA LAA SHAREEKA LAK	Thou alone, who hast no associate!
اَللَّهُمَّ	AL-LAAHUM-MA	O ALLAH,
وَ اَعْمُمْ بِذَلِكَ أَعْدَاءَكَ فِي أَقْطَارِ الْبِلَادِ مِنَ الْهِنْدِ وَ الرُّومِ وَ التُّرْكِ وَ الْخَزَرِ وَ الْحَبَشِ وَ النُّوبَةِ وَ الزَّنْجِ وَ السَّقَالِبَةِ وَ الدَّيْلَمَةِ	WAA'-MUM BID'ALIKA AA'-DAAA-AKA FEEE AQ-T'AARIL-BILAADI MINAL-HINDI WAR-ROOMI WAT-TUR-KI WAL-KHAZARI WAL-H'ABASHI WAN-NOOBATI WAZ-ZANJI WAS-SAQAALIBATI WAD-DEEAALIMATI	Include in this Thy enemies in the regions of the lands, the Indians, the BYZANTINES, the Turks, the KHAZARS, the ABYSSINIANS, the NBBIANS, the ZANJEESs, the SLAVS, the DAYLAMITES, and

وَسَائِرِ أُمَمِ الشِّرْكِ الَّذِينَ تَخْفَى أَسْمَاؤُهُمْ وَصِفَاتُهُمْ	WA SAAA-IRI UMAMISH-SHIR-KIL-LAD'EENA TAKH-FAAA AS-MAAA-UHUM WA S'IFAATUHUM	the rest of the idol-worshiping nations, those whose names and attributes are concealed,
وَقَدْ أَحْصَيْتَهُمْ بِمَعْرِفَتِكَ	WA QAD AH'-S'AY-TAHUM BIMAA'-RIFATIK	but whom Thou countest in Thy cognizance
وَأَشْرَفْتَ عَلَيْهِمْ بِقُدْرَتِكَ	WA ASH-RAF-TA A'LAY-HIM BIQUD-RATIK	and overseest through Thy power!
اَللَّهُمَّ	AL-LAAHUM-MA	O ALLAH,
اَشْغَلِ الْمُشْرِكِينَ بِالْمُشْرِكِينَ عَنْ تَنَاوُلِ أَطْرَافِ الْمُسْلِمِينَ	ASH-GHALIL-MUSH-RIKEENA BIL-MUSH-RIKEENA A'N TANAAWLI AT'-RAAFIL-MUSLIMEEN	distract the idolaters from reaching for the borders of the Muslims through the idolaters,
وَخُذْهُمْ بِالنَّقْصِ عَنْ تَنَقُّصِهِمْ	WA KHUD'-HUM BIN-NAQ-S'I A'N TANAQ-QUS'IHIM-	bar them from cutting them down through being cut down,
وَثَبِّطْهُمْ بِالْفُرْقَةِ عَنِ الْاِحْتِشَادِ عَلَيْهِمْ	WA THAB-BIT'-HUM BIL-FUR-QATI A'NILIH'-TISHAADI A'LAY-HIM-	and hold them back from massing together against them through dissension!
اَللَّهُمَّ	AL-LAAHUM-MA	O ALLAH,
أَخْلِ قُلُوبَهُمْ مِنَ الْأَمَنَةِ وَأَبْدَانَهُمْ مِنَ الْقُوَّةِ	AKH-LI QULOOBAHUM MINAL-AMANATI WA AB-DAANAHUM MINA ALQOO-WAH	empty their hearts of security and their bodies of strength,
وَأَذْهِلْ قُلُوبَهُمْ عَنِ الْاِحْتِيَالِ	WA AD'-HIL QULOOBAHUM A'NILIH'-TEEAAL	distract their hearts from thinking of stratagems,
وَأَوْهِنْ أَرْكَانَهُمْ عَنْ مُنَازَلَةِ الرِّجَالِ	WA AW-HIN AR-KAANAHUM A'M-MUNAAZALATIR-RIJAAL	make their limbs too feeble for clashing with men,
وَجَبِّنْهُمْ عَنْ مُقَارَعَةِ الْأَبْطَالِ	WA JAB-BIN-HUM A'M-MUQAARAA'TIL-AB-T'AAL	make them too cowardly for contending with champions,

وَ ٱبْعَثْ عَلَيْهِمْ جُنْدًا مِنْ مَلَآئِكَتِكَ بِبَأْسٍ مِنْ بَأْسِكَ كَفِعْلِكَ يَوْمَ بَدْرٍ	WAB-A'TH A'LAY-HIM JUNDAM-MIM-MALAAA-IKATIKA BIBAA-SIM-MIM-BAA-SIKA KAFIA'-LIKA YAW-MA BAD-R	send against them a troop of Thy angels with some of Thy severity as Thou didst on the Day of BADR, [125] so that through it Thou mayest
تَقْطَعُ بِهِ دَابِرَهُمْ	TAQ-T'AU' BIHEE DAABIRAHUM-	cut off their roots,
وَ تَحْصُدُ بِهِ شَوْكَتَهُمْ	WA TAH'-S'UDU BIHEE SHAW-KATAHUM-	harvest their thorns,
وَ تُفَرِّقُ بِهِ عَدَدَهُمْ	WA TUFAR-RIQU BIHEE A'DADAHUM-	and disperse their number!
اَللَّهُمَّ وَ ٱمْزِجْ مِيَاهَهُمْ بِٱلْوَبَآءِ وَ أَطْعِمَتَهُمْ بِٱلْأَدْوَآءِ	AL-LAAHUM-MA WAM-ZUJ MEEAAHAHUM BIL-WABAAA-I WA AT'-I'MATAHUM BIL-AD-WAAA-I	O ALLAH, mix their waters with pestilence and their foods with maladies,
وَ ٱرْمِ بِلَادَهُمْ بِٱلْخُسُوفِ	WAR-MI BILAADAHUM BIL-KHUSOOF	hurl down their cities,
وَ أَلِحَّ عَلَيْهَا بِٱلْقُذُوفِ	WA ALIH'-H'A A'LAY-HAA BIL-QUD'OOF	harass them with peltings,
وَ ٱفْرَعْهَا بِٱلْمُحُولِ	WAF-RAA'-HAA BIL-MUH'OOL	hinder them through drought,
وَ ٱجْعَلْ مَسِيرَهُمْ فِي أَحَصِّ أَرْضِكَ وَ أَبْعَدِهَا عَنْهُمْ	WAJ-A'L MEEARAHUM FEEE AH'AS'-S'I AR-Z"IKA WA AB-A'DIHAA A'N-HUM-	place their supplies in the most ill-omened part of Thy earth and the farthest from them,
وَ ٱمْنَعْ حُصُونَهَا مِنْهُمْ	WAM-NAA' H'US'OONAHAA MIN-HUM-	bar them from its fortresses,

[125] This victory of a small army of Muslims over a much larger contingent of unbelievers took place in the year 2/623. Many accounts are given of how the angels also took part in the fighting, and it is said to be in reference to BADR that ALLAH says in the QURAN, When thy Lord was revealing to the angles: 'I am with you, so strengthen the faithful, I shall cast terror into the hearts of the unbelievers' (8: 12).

أَصِبْهُم بِٱلْجُوعِ ٱلْمُقِيمِ وَ ٱلسُّقْمِ ٱلْأَلِيمِ	AS'IB-HUM BIL-JOOI'L-MUQEEMI WAS-SUQ-MIL-ALEEM	and strike them with constant hunger and painful illness!
ٱللَّهُمَّ	AL-LAAHUM-MA	O ALLAH,
وَ أَيَمَا غَازٍ غَزَاهُم مِّنْ أَهْلِ مِلَّتِكَ	WA AY-YUMAA GHAAZIN GHAZAAHUM MIN AH-LI MIL-LATIK	if a warrior from the people of Thy creed wars against them
أَوْ مُجَاهِدٍ جَاهَدَهُم مِّنْ أَتْبَاعِ سُنَّتِكَ لِيَكُونَ	AW MUJAAHIDIN JAAHADAHUM MIN ATABAAI' SUN-NATIK LEEAKOONA	or a struggler from the followers of Thy prescriptions struggles against them so that
دِينُكَ ٱلْأَعْلَى	DEENUKAL-AA'-LAA	Thy religion may be the highest,
وَ حِزْبُكَ ٱلْأَقْوَى	WA H'IZ-BUKAL-AQ-WAA	Thy party the strongest,
وَ حَظُّكَ ٱلْأَوْفَى	WA H'AZ'-Z'UKAL-AW-FAA	and Thy share the fullest,
فَلَقِّهِ ٱلْيُسْرَ	FALAQ-QIHIL-YUS-R	cast ease to him,
وَ هَيِّئْ لَهُ ٱلْأَمْرَ	WA HAY-YI LAHUL-AM-R	arrange his affair,
وَ تَوَلَّهُ بِٱلنُّجْحِ	WA TAWAL-LAHOO BIN-NUJ-H'	attend to him by granting success,
وَ تَخَيَّرْ لَهُ ٱلْأَصْحَابَ	WA TAKHAY-YAR LAHUL-AS'-H'AAB	select for him his companions,
وَ ٱسْتَقْوِ لَهُ ٱلظَّهْرَ	WAS-TAQ-WI LAHUZ'-Z'AH-R	strengthen his back,
وَ أَسْبِغْ عَلَيْهِ فِي ٱلنَّفَقَةِ	WA AS-BIGH A'LAY-HEE FIN-NAFAQAH	lavish upon him livelihood,
وَ مَتِّعْهُ بِٱلنَّشَاطِ	WA MAT-TIA'-HOO BIN-NASHAAT'	give him enjoyment of joyous vitality.
وَ ٱطْفِ عَنْهُ حَرَارَةَ ٱلشَّوْقِ	WAT'-FI A'N-HOO H'ARAARATASH-SHAW-Q	cool for him the heat of yearning,

وَأَجِرْهُ مِنْ غَمِّ ٱلْوَحْشَةِ	WA AJIR-HOO MIN GHAM-MIL-WAH'-SHAH	give him sanctuary from the gloom of loneliness,
وَأَنْسِهِ ذِكْرَ ٱلْأَهْلِ وَ ٱلْوَلَدِ	WA ANSIHEE D'IK-RAL-AH-LI WAL-WALAD	make him forget the remembrance of wife and child,
وَأَثْرِ لَهُ حُسْنَ ٱلنِّيَّةِ	WA AAATHUR LAHOO H'US-NAN-NEE-YAH	pass along to him an excellent intention,
وَتَوَلَّهُ بِٱلْعَافِيَةِ	WA TAWAL-LAHOO BIL-A'AFEEAH	attend to him with well-being,
وَأَصْحِبْهُ ٱلسَّلَامَةَ	WA AS'-H'IB-HUS-SALAAMAH	make safety his companion,
وَأَعْفِهِ مِنَ ٱلْجُبْنِ	WA AA'-FIHEE MINAL-JUB-N	release him from cowardice,
وَأَلْهِمْهُ ٱلْجُرْأَةَ	WA AL-HIM-HUL-JUR-AH	inspire him with boldness,
وَٱرْزُقْهُ ٱلشِّدَّةَ	WAR-ZUQ-HUSH-SHID-DAH	provide him with strength,
وَأَيِّدْهُ بِٱلنُّصْرَةِ	WA AY-YID-HOO BIN-NUS'-RAH	support him with help,
وَعَلِّمْهُ ٱلسِّيَرَ وَ ٱلسُّنَنَ	WA A'L-LIM-HUS-SEEARA WAS-SUNAN	teach him right conduct and the norms of the SUNNA,
وَسَدِّدْهُ فِي ٱلْحُكْمِ	WA SAD-DID-HOO FIL-H'UK-M	point him straight in judgment,
وَٱعْزِلْ عَنْهُ ٱلرِّيَآءَ	WAA'-ZIL A'N-HUR-REEAAA-	remove from him hypocrisy,
وَخَلِّصْهُ مِنَ ٱلسُّمْعَةِ	WA KHAL-LIS'-HOO MINAS-SUM-A'H	purify him from seeking fame,
وَٱجْعَلْ فِكْرَهُ وَذِكْرَهُ وَ ظَعْنَهُ وَإِقَامَتَهُ فِيكَ وَلَكَ	WAJ-A'L FIK-RAHOO WAD'IK-RAHOO WAZ'AA'-NAHOO WAAQAAMATAHOO FEEKA WA LAK	and make his thinking and remembrance, his departing and his staying, be in Thee and for Thee!
فَإِذَا صَافَّ عَدُوَّكَ وَعَدُوَّهُ	FAAD'AA S'AAAF-FA A'DOO-WAKA WAA'DOO-WAHOO	When he stands in ranks before Thy enemy and his enemy,

فَقَلِّلْهُمْ فِي عَيْنِهِ	FAQAL-LIL-HUM FEE A'Y-NIH	make them few in his eye,
وَصَغِّرْ شَأْنَهُمْ فِي قَلْبِهِ	WS'AGH-GHIR SHAA-NAHUM FEE QAL-BIH	diminish their importance in his heart,
وَأَدِلَّ لَهُ مِنْهُمْ	WA ADIL-LAHOO MIN-HUM-	give him a turn to prevail over them,
وَلَا تُدِلْهُمْ مِنْهُ	WA LAA TUDIL-HUM MIN-H	not them a turn to prevail over him!
فَإِنْ خَتَمْتَ لَهُ بِالسَّعَادَةِ وَقَضَيْتَ لَهُ بِالشَّهَادَةِ	FAAN KHATAM-TA LAHOO BIS-SAA'ADATI WA QAZ"AY-TA LAHOO BISH-SHAHAADAH	But if Thou sealest him with felicity and decreest for him martyrdom, then let it be after
فَبَعْدَ أَنْ يَجْتَاحَ عَدُوَّكَ بِالْقَتْلِ	FABAA'-DA AY-YAJ-TAAH'A A'DOO-WAKA BIL-QAT-L	he has exterminated Thy enemies by slaying,
وَبَعْدَ أَنْ يَجْهَدَ بِهِمُ الْأَسْرُ	WA BAA'-DA AY-YAJ-HADA BIHIMUL-AS-R	captivity has afflicted them,
وَبَعْدَ أَنْ تَأْمَنَ أَطْرَافُ الْمُسْلِمِينَ	WA BAA'-DA AN TAA-MANA ST'-RAAFUL-MUS-LIMEEN	the borders of the Muslims are secure,
وَبَعْدَ أَنْ يُوَلِّيَ عَدُوُّكَ مُدْبِرِينَ	WA BAA'-DA SY-YUWAL-LEEA A'DOO-WUKA MUD-BIREEN	and Thy enemy has turned his back in flight!
اَللَّهُمَّ وَأَيُّمَا مُسْلِمٍ	AL-LAAHUM-MA WA AY-YUMAA MUS-LIM	O ALLAH, and if a Muslim should
خَلَفَ غَازِيًا أَوْ مُرَابِطًا فِي دَارِهِ	KHALAFA GHAAZEEAN AW MURAABIT'AN FEE DAARIH	take the place of a warrior or a soldier in his home,
أَوْ تَعَهَّدَ خَالِفِيهِ فِي غَيْبَتِهِ	AW TAA'H-HADA KHAALIFEEHEE FEE GHAY-BATIH	attend to those left behind in his absence,
أَوْ أَعَانَهُ بِطَائِفَةٍ مِنْ مَالِهِ	AW AA'ANAHOO BIT'AAA-IFATIM-MIM-MAALIH	help him with a portion of his property,
أَوْ أَمَدَّهُ بِعَتَادٍ	AW AMAD-DAHOO BIA'TAAD	assist him with equipment,
أَوْ شَحَذَهُ عَلَى جِهَادٍ	AW SHAH'AD'AHOO A'LAA JIHAAD	hone him for the struggle,
أَوْ اتَّبَعَهُ فِي وَجْهِهِ دَعْوَةً	AW AT-BAA'HOO FEE WAJ-HIHEE DAA'-WAH	send along with him a supplication for his purpose,

أَوْ رَعَىٰ لَهُۥ مِن وَرَآئِهِۦ حُرْمَةً	AW RAA'A LAHOO MIW-WARAAA-IHEE H'UR-MAH	or guard his honor in his absence,
فَأَجْرِ لَهُۥ مِثْلَ أَجْرِهِۦ وَرَنًا بِوَزْنٍ وَّ مِثْلًا بِمِثْلٍ	FAAJ-RI LAHOO MITH-LA AJ-RIHEE WAZ-NAM-BIWAZ-NIW-WA MITH-LAM-BIMITH-L	reward him with the like of his reward, measure for measure, like for like, and
وَعَوِّضْهُ مِن فِعْلِهِۦ عِوَضًا حَاضِرًا يَتَعَجَّلُ بِهِۦ نَفْعَ مَا قَدَّمَ وَسُرُورَ مَآ أَتَىٰ بِهِۦٓ إِلَىٰٓ أَن يَنتَهِيَ بِهِ ٱلْوَقْتُ إِلَىٰ مَا	WA A'W-WIZ"-HOO MIN FIA'-LIHEE I'WAZ"ANA H'AAZ"IRAY-YATAA'J-JALU BIHEE NAF-A' MAA QAD-DAMA WA SUROORA MAAA ATAA BIHEEE ILAAA AY-YANTAHEEA BIHIL-WAQ-TU ILAA MAA	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
أَجْرَيْتَ لَهُۥ مِن فَضْلِكَ	AJ-RAY-TA LAHOO MIN FAZ"-LIK	the bounty Thou hast granted to him and
وَأَعْدَدتَّ لَهُۥ مِن كَرَامَتِكَ	WA AA'-DAT-TA LAHOO MIN KARAAMATIK	the generosity Thou hast prepared for him!
ٱللَّهُمَّ وَأَيُّمَا مُسْلِمٍ	AL-LAAHUM-MA WA AY-YUMAA MUS-LIMIN	O ALLAH
أَهَمَّهُۥٓ أَمْرُ ٱلْإِسْلَامِ	AHAM-MAHOOO AM-RUL-IS-LAAM	and if the affair of Islam should worry a Muslim and
وَأَحْزَنَهُۥ تَحَزُّبُ أَهْلِ ٱلشِّرْكِ عَلَيْهِمْ	WA AH'-ZANAHOO TAH'AZ-ZUBU AH-LISH-SHIR-KI A'LAY-HIM-	the alliance of the idolaters' against Islam should grieve him, so that he
فَنَوَىٰ غَزْوًا	FANAWAA GHAZ-WAA	has the intention to go to war and
أَوْ هَمَّ بِجِهَادٍ	AW HAM-MA BIJIHAAD	is about to enter the struggle,
فَقَعَدَ بِهِۦ ضَعْفٌ	FAQAA'DA BIHEE Z"AA'-F	but frailty keeps him seated,
أَوْ أَبْطَأَتْ بِهِۦ فَاقَةٌ	AW AB-T'AAT BIHEE FAAQAH	neediness keeps him waiting,

أَوْ أَخَّرَهُ عَنْهُ حَادِثٌ	AW AKH-KHARAHOO A'N-HOO H'AADITH	a mishap delays him,
أَوْ عَرَضَ لَهُ دُونَ إِرَادَتِهِ مَانِعٌ	AW A'RAZ"A LAHOO DOONA IRAADATIHEE MAANIA'-	or an obstruction prevents him from his wish,
فَاكْتُبِ اسْمَهُ فِي الْعَابِدِينَ	FAK-TUBI AS-MAHOO FIL-A'ABIDEEN	write his name among the worshipers,
وَ أَوْجِبْ لَهُ ثَوَابَ الْمُجَاهِدِينَ	WA AW-JIB LAHOO THAWAABAL-MUJAAHIDEEN	make incumbent for him the reward of the strugglers,
وَ اجْعَلْهُ فِي نِظَامِ الشُّهَدَاءِ وَ الصَّالِحِينَ	WAJ-A'L-HOO FEE NIZ'AAMISH-SHUHADAAA-I WAS'-S'AALIH'EEN	and place him among the ranks of the martyrs and the righteous!
اَللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ عَبْدِكَ وَ رَسُولِكَ وَ آلِ مُحَمَّدٍ صَلَاةً	AL-LAAHUM-MA S'AL-LI A'LAA MUH'AM-MADIN A'B-DIKA WA RASOOLIKA WA AAALI MUH'AM-MADIN S'ALAATAN	O ALLAH bless MUHAMMAD, Thy slave and Thy messenger, and the Household of MUHAMMAD, with a blessing
عَالِيَةً عَلَى الصَّلَوَاتِ	A'ALEEATAN A'LAAS'-S'ALAWAAT	high above all other blessings,
مُشْرِفَةً فَوْقَ التَّحِيَّاتِ	MUSH-RIFATAN FAW-QAT-TAH'EE-YAAT	towering beyond all other salutations,
صَلَاةً لَا يَنْتَهِي مَدَدُهَا	S'ALAATAL-LAA YANTAHEE MADADUHAA	a blessing whose end is never reached and
وَ لَا يَنْقَطِعُ عَدَدُهَا	WA LAA YANQAT'IU' A'DADUHAA	whose number is never cut off,
كَأَتَمِّ مَا مَضَى مِنْ صَلَوَاتِكَ عَلَى أَحَدٍ مِنْ أَوْلِيَائِكَ	KAATAM-MI MAA MAZ"AA MIN S'ALAWAATIKA A'LAAA AH'ADIM-MIN AW-LEEAAA-IK	like the most perfect of Thy blessings that has passed to any one of Thy friends!
إِنَّكَ الْمَنَّانُ الْحَمِيدُ	IN-NAKAL-MAN-NAANUL-H'AMEED	Thou art All-kind, Praiseworthy,
الْمُبْدِئُ الْمُعِيدُ	AL-MUB-DI-UL-MUE'ED	the Originator who takes back again,
الْفَعَّالُ لِمَا تُرِيدُ	AL-FAA'-A'ALU LIMAA TUREED	Accomplisher of what Thou desirest.

اَللّٰهُمَّ إِنِّي	AL-LAAHUM-MA IN-NEE	O ALLAH
أَخْلَصْتُ بِانْقِطَاعِي إِلَيْكَ	AKH-LAS'-TU BINQIT'AAE'EY ILAY-K	I showed sincerity by cutting myself off from everything but Thee.
وَأَقْبَلْتُ بِكُلِّي عَلَيْكَ	WA AQ-BAL-TU BIKUL-LEE A'LEEK	I approached Thee with my whole self.
وَصَرَفْتُ وَجْهِي عَمَّنْ يَحْتَاجُ إِلَى رِفْدِكَ	WA S'ARAF-TU WAJ-HEE A'M-MAY-YAH'-TAAJU ILAA RIF-DIK	I averted my face from everyone who needs Thy support.
وَقَلَبْتُ مَسْأَلَتِي عَمَّنْ لَمْ يَسْتَغْنِ عَنْ فَضْلِكَ	WA QALAB-TU MAS-ALATEE A'M-MAL-LAM YAS-TAGH-NI A'N FAZ"-LIK	I ceased to ask from any who cannot do without Thy bounty.
وَرَأَيْتُ أَنَّ طَلَبَ الْمُحْتَاجِ إِلَى الْمُحْتَاجِ سَفَهٌ مِنْ رَأْيِهِ، وَضَلَّةٌ مِنْ عَقْلِهِ	WA RAAY-TU AN-NA T'ALABAL-MUH'-TAAJI ILAAL-MUH'-TAAJI SAFAHUM-MIR-RAA-YIHEE WA Z"AL-LATUM-MIN A'Q-LIH	I saw that the needy who seeks from the needy is foolish in his opinion, and misguided in his intellect.
فَكَمْ قَدْ رَأَيْتُ يَا إِلَهِي مِنْ أُنَاسٍ	FAKAM QAD RAAY-TU YAAA ILAAHEE MIN UNAASIN	How many people have I seen, my God,
طَلَبُوا الْعِزَّ بِغَيْرِكَ فَذَلُّوا	T'ALABOO ALI'Z-ZA BIGHAY-RIKA FAD'AL-LOO	who sought exaltation through other than Thee and were abased,
وَرَامُوا الثَّرْوَةَ مِنْ سِوَاكَ فَافْتَقَرُوا	WA RAAMOOTH-THAR-WATA MIN SIWAAKA FAF-TAQAROO	who wanted wealth from someone else and became poor,
وَحَاوَلُوا الِارْتِفَاعَ فَاتَّضَعُوا	WA H'AAWALOOLIR-TIFAAA' FAT-TAZ"AU'WA	who tried to rise high and fell down low!
فَصَحَّ بِمُعَايَنَةِ أَمْثَالِهِمْ حَازِمٌ	FAS'AH'-H'A BIMUA'AYANATI AM-THAALIHIM H'AAZIM	Observing the likes of them corrects a prudent man;

وَفَّقَهُ ٱعْتِبَارُهُ	WAF-FAQAHOO AA'-TIBAARUH	his taking heed gives him success;
وَأَرْشَدَهُ إِلَى طَرِيقِ صَوَابِهِ ٱخْتِيَارُهُ	WA AR-SHADAHOOO ILAA T'AREEQI S'AWAABIHEE AKH-TEEAARUH	his choosing the best guides him to the path of right.
فَأَنْتَ يَا مَوْلَايَ	FAANTA YAA MAWLAAY	So Thou, my Master,
دُونَ كُلِّ مَسْئُولٍ مَوْضِعُ مَسْأَلَتِي	DOONA KUL-LI MAS-OOLIM-MAW-Z"IU' MAS-ALATEE	art the object of my asking to the exclusion of all those who are asked
وَدُونَ كُلِّ مَطْلُوبٍ إِلَيْهِ وَلِيُّ حَاجَتِي	WA DOONA KUL-LI MAT'-LOOBIN ILAY-HEE WALY-YU H'AAJATEE	and the patron of my need to the exclusion of all those from whom requests are made.
أَنْتَ ٱلْمَخْصُوصُ قَبْلَ كُلِّ مَدْعُوٍّ بِدَعْوَتِي	ANTAL-MAKH-S'OOS'U QAB-LA KUL-LI MAD-U'W-WIM-BIDAA'-WATEE	Thou art singled out for my call before all who are called;
لَا يُشْرِكُكَ أَحَدٌ فِي رَجَائِي	LAA YASH-RAKUKA AH'ADUN FEE RAJAAA-EE	none is associated with Thee in my hope,
وَلَا يَتَّفِقُ أَحَدٌ مَعَكَ فِي دُعَائِي	WA LAA YAT-TAFIQU AH'ADUM-MAA'KA FEE DUA'AA-EE	none comes along with Thee in my supplication,
وَلَا يَنْظِمُهُ وَإِيَّاكَ نِدَائِي	WA LAA YANZ'IMUHOO WA EE-YAAKA NIDAAA-EE	nor does any join with Thee within it, for to Thee is my appeal.
لَكَ يَا إِلَهِي	LAKA YAAA ILAAHEE	To Thee, my God, belongs
وَحْدَانِيَّةُ ٱلْعَدَدِ	WAH'-DAANEE-YATUL-A'DAD	the Unity of number,
وَمَلَكَةُ ٱلْقُدْرَةِ ٱلصَّمَدِ	WA MALAKATUL-QUD-RATIS'-S'AMAD	the property of eternal power,
وَفَضِيلَةُ ٱلْحَوْلِ وَٱلْقُوَّةِ	WFAZ"EELATUL-H'AW-LI WAL-QOO-WAH	the excellence of force and strength,

وَ دَرَجَةُ ٱلْعُلُوِّ وَ ٱلرِّفْعَةِ	WA DARAJATUL-U'LOO-WI WAR-RIF-A'H	the degree of sublimity and elevation.
وَ مَنْ سِوَاكَ	WA MAN SIWAAK	Everyone other than Thee
مَرْحُومٌ فِي عُمْرِهِ	MAR-H'OOMUN FEE U'M-RIH	is the object of compassion in his lifetime,
مَغْلُوبٌ عَلَىٰ أَمْرِهِ	MAGH-LOOBUN A'LAA AM-RIH	overcome in his affair,
مَقْهُورٌ عَلَىٰ شَأْنِهِ	MAQ-HOORUN A'LAA SHAA-NIH	overwhelmed in his situation,
مُخْتَلِفُ ٱلْحَالَاتِ	MUKH-TALIFUL-H'AALAAT	diverse in states,
مُتَنَقِّلٌ فِي ٱلصِّفَاتِ	MUTANAQ-QILUN FEES'-S'IFAAT	constantly changing in attributes.
فَتَعَالَيْتَ عَنِ ٱلْأَشْبَاهِ وَ ٱلْأَضْدَادِ	FATAA'ALAY-TA A'NIL-ASH-BAAHEE WAL-AZ"-DAAD	So Thou art high exalted above likenesses and opposites,
وَ تَكَبَّرْتَ عَنِ ٱلْأَمْثَالِ وَ ٱلْأَنْدَادِ	WA TAKAB-BAR-TA A'NIL-AM-THAALI WAL-ANDAAD	proudly magnified beyond similitudes and rivals!
فَسُبْحَانَكَ لَآ إِلَٰهَ إِلَّآ أَنْتَ	FASUB-H'AANAKA LAAA ILAHA IL-LAAA ANT	Glory be to Thee! There is no god but Thou.

وكان من دعائه عليه السلام إذا قُتِّر عليه الرِّزق

—29—

WA KAANA MIN DUA'AA-IHEE A'LAY-HIS-SALAAMU ID'AA QUT-TIRA A'LAY-HIR-RIZ-Q

His Supplication (A.S) WHEN HIS PROVISION WAS STINTED

ٱللَّٰهُمَّ إِنَّكَ ٱبْتَلَيْتَنَا	AL-LAAHUM-MA IN-NAKA ABTALAY-TANAA	O ALLAH, Thou hast tried us with
فِيَ أَرْزَاقِنَا بِسُوءِ ٱلظَّنِّ	FEEE AR-ZAAQINAA BISOOO-IZ'-Z'AN	distrust in our provisions
وَ فِيَ آجَالِنَا بِطُولِ ٱلْأَمَلِ	WA FEEE AAAJAALINAA BIT'OOLIL-AMAL	and the expectation of long lives,

حَتَّى ٱلْتَمَسْنَآ أَرْزَاقَكَ مِنْ عِندِ ٱلْمَرْزُوقِينَ	H'T-TAAL-TAMAS-NAAA AR-ZAAQAKA MIN I'NDIL-MAR-ZOOQEEN	until we begged for provisions from those who are provided
وَطَمِعْنَا بِآمَالِنَا فِيٓ أَعْمَارِ ٱلْمُعَمَّرِينَ	WA T'AMIA'-NAA BIAAMAALINAA FEEE AA'-MAARIL-MUA'M-MAREEN	and craved in our expectations the life-span of the long-lived!
فَصَلِّ عَلَىٰ مُحَمَّدٍ وَآلِهِ	FAS'AL-LI A'LAA MUH'AM-MADIW-WA AAALIH	So bless MUHAMMAD and his Household,
وَهَبْ لَنَا يَقِينًا صَادِقًا تَكْفِينَا بِهِ مِن مَّئُونَةِ ٱلطَّلَبِ	WA HAB LANAA YAQEENANA S'AADIQANA TAK-FEENAA BIHEE MIM-MA-OONATIT'-T'ALAB	give us a true certainty that will suffice us the burden of seeking,
وَأَلْهِمْنَا ثِقَةً خَالِصَةً تُغْنِينَا بِهَا مِن شِدَّةِ ٱلنَّصَبِ	WA AL-HIM-NAA THIQATAN KHAALIS'ATAN TUA'-FEENAA BIHAA MIN SHID-DATIN-NAS'AB	and inspire us with a sincere trust that will release us from the hardship of exertion!
وَٱجْعَلْ مَا صَرَّحْتَ بِهِۦ مِنْ عِدَتِكَ فِي وَحْيِكَ وَأَتْبَعْتَهُۥ مِن قَسَمِكَ فِي كِتَابِكَ	WAJ-A'L MAA S'AR-RAH'-TA BIHEE MIN I'DATIKA FEE WAH'-YIKA WA AT-BAA'-TAHOO MIN QASAMIKA FEE KITAABIK	Let Thy clear promise in Thy Revelation which Thou hast followed in Thy Book with Thy oath
قَاطِعًا لِٱهْتِمَامِنَا بِٱلرِّزْقِ ٱلَّذِي تَكَفَّلْتَ بِهِۦ	QAAT'IA'L-LIAH-TIMAAMINAA BIR-RIZ-QIL-LAD'EE TAKAF-FAL-TA BIH	cut off our worry about the provision for which Thou hast made Thyself responsible
وَحَسْمًا لِٱلِاشْتِغَالِ بِمَا ضَمِنتَ ٱلْكِفَايَةَ لَهُۥ	WA H'AS-MAL-LILIASH-TIGHAALI BIMAA Z"AMINTAL-KIFAAYATA LAH	and sever our occupation with everything whose sufficiency Thou hast guaranteed!
فَقُلْتَ وَقَوْلُكَ ٱلْحَقُّ ٱلْأَصْدَقُ	FAQUL-TA WA QAW-LUKAL-H'AQ-QUL-AS'-DAQ	For Thou hast said and Thy word is the most truthful truth

وَأَقْسَمْتَ وَقَسَمُكَ الْأَبَرُّ الْأَوْفَى:	WA AQ-SAM-TA WAQASAMUKAL-ABAR-RUL-AW-FAA:	and Thou hast sworn—and Thy oath is the most kept and fulfilled—
﴿وَفِي السَّمَاءِ رِزْقُكُمْ وَمَا تُوعَدُونَ﴾ ثُمَّ قُلْتَ:	(WAFEES-SAMAAA-I RIZ-QUKUM WA MAA TOOA'DOON). THUM-MA QUL-TA:	(In the heaven are your provision and everything you are promised). And then Thou hast said:
﴿فَوَرَبِّ السَّمَاءِ وَالْأَرْضِ إِنَّهُ لَحَقٌّ مِثْلَ مَا أَنَّكُمْ تَنطِقُونَ﴾	(FAWARAB-BIS-SAMAAA-I WAL-AR-Z"I IN-NAHOO LAH'AQ-QU MITH-LA MAAA AN-NAKUM TANT'IQOON)	(So by the Lord of heaven and earth, it is as surely true as that you have speech!)[126]

وكان من دعائه عليه السلام في المعونة على قضاء الدين

—30—

WA KAANA MIN DUA'AA-IHEE A'LAY-HIS-SALAAMU FIL-MAU'WNATI A'LAA QAZ"AAA-ID-DAY-N

His Supplication (A.S) FOR HELP IN REPAYING DEBTS

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ	AL-LAAHUM-MA S'AL-LI A'LAA MUH'AM-MADIW-WA AAALIH	O ALLAH, bless MUHAMMAD and his Household
وَهَبْ لِيَ الْعَافِيَةَ مِنْ دَيْنٍ	WA HAB LEEAL-A'AFEEATA MIN DAY-NIN	and release me from a debt which
تُخْلِقُ بِهِ وَجْهِي	TUKH-LIQU BIHEE WAJ-HEE	makes me lose face,
وَيَحَارُ فِيهِ ذِهْنِي	WA YAH'AARU FEEHEE D'IH-NEE	confuses my mind,
وَيَشْعَبُ لَهُ فِكْرِي	WA YATASHAA'-A'BU LAHOO FIK-REE	disrupts my thinking,
وَيَطُولُ بِمُمَارَسَتِهِ شُغْلِي	WA YAT'OOLU BIMUMAARASATIHEE SHUGH-LEE	and prolongs my occupation with attending to it!

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وَأَعُوذُ بِكَ يَا رَبِّ مِنْ	WA AU'WD'U BIKA YAA RAB-BI MIN	O ALLAH, I seek refuge in Thee, my Lord,
هَمِّ الدَّيْنِ وَفِكْرِهِ	HAM-MID-DAY-NI WAFIK-RIH	from worry and thought about debt,
وَشُغْلِ الدَّيْنِ وَسَهَرِهِ	WA SHUGH-LID-DAY-NI WASAHARIH	from the distraction and sleeplessness of debt;
فَصَلِّ عَلَىٰ مُحَمَّدٍ وَآلِهِ	FAS'AL-LI A'LAA MUH'AM-MADIW-WA AAALIH	so bless MUHAMMAD and his Household
وَأَعِذْنِي مِنْهُ	WA AI'D'-NEE MIN-H	and give me refuge from it!
وَأَسْتَجِيرُ بِكَ يَا رَبِّ	WA AS-TAJEERU BIKA YAA RAB-BI	I seek sanctuary in Thee, my Lord,
مِنْ ذِلَّتِهِ فِي الْحَيَاةِ	MIN D'IL-LATIHEE FIL-H'AYAAH	from debt's abasement in life and
وَمِنْ تَبِعَتِهِ بَعْدَ الْوَفَاةِ	WA MIN TABIA'TIHEE BAA'-DAL-WAFAAH	its ill effects after death,
فَصَلِّ عَلَىٰ مُحَمَّدٍ وَآلِهِ	FAS'AL-LI A'LAA MUH'AM-MADIW-WA AAALIH	so bless MUHAMMAD and his Household and
وَأَجِرْنِي مِنْهُ بِوُسْعٍ فَاضِلٍ أَوْ كَفَافٍ وَاصِلٍ	WA AJIR-NEE MIN-HOO BIWUS-I'N FAAZ"ILIN AW KAFAAFIW-WAAS'IL	give me sanctuary from it through a bountiful plenty or a continually arriving sufficiency!
اَللَّهُمَّ صَلِّ عَلَىٰ مُحَمَّدٍ وَآلِهِ	AL-LAAHUM-MA S'AL-LI A'LAA MUH'AM-MADIW-WA AAALIH	O ALLAH, bless MUHAMMAD and his Household
وَاجْنِبْنِي عَنِ السَّرَفِ وَالْإِزْدِيَادِ	WAH'-JUB-NEE A'NIS-SARAFI WALIZ-DEEAAD	prevent me from extravagance and excess,
وَقَوِّمْنِي بِالْبَذْلِ وَالْإِقْتِصَادِ	WA QAW-WIM-NEE BIL-BAD'-LI WALIQ-TIS'AAD	put me on the course of generous spending and moderation,
وَعَلِّمْنِي حُسْنَ التَّقْدِيرِ	WA A'L-LIM-NEE H'US-NAT-TAQ-DEER	teach me excellent distribution,

وَ اَقْبِضْنِی بِلُطْفِكَ عَنِ اَلتَّبْذِيرِ	WAQ-BIZ"-NEE BILUT'-FIKA A'NIT-TAB-D'EER	hold me back through Thy gentleness from squandering,
وَ أَجْرِ مِنْ أَسْبَابِ اَلْحَلَالِ أَرْزَاقِی	WA AJ-RI MIN AS-BAABIL-H'ALAALI AR-ZAAQEE	allow me to attain my provisions through lawful means,
وَ وَجِّهْ فِیَّ أَبْوَابَ اَلْبِرِّ إِنْفَاقِی	WA WAJ-JIH FEEE AB-WAABIL-BIR-RI INFAAQEE	direct my spending toward the gateways of devotion,
وَ اَزْوِ عَنِّی مِنَ اَلْمَالِ مَا يُحْدِثُ لِی مَخِيلَةً أَوْ تَأَدِّيًا إِلَى بَغْیٍ أَوْ مَآ أَتَعَقَّبُ مِنْهُ طُغْيَانًا	WAZ-WI A'N-NEE MINAL-MAALI MAA YUH'-DITHU LEE MAKH-YALATAN AW TAAD-DEEAN ILAA BAGH-YIN AW MAAA ATAA'Q-QABU MIN-HOO T'UGH-YAANAA	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!
اَللَّهُمَّ حَبِّبْ إِلَیَّ صُحْبَةَ اَلْفُقَرَآءِ وَ أَعِنِّی عَلَى صُحْبَتِهِمْ بِحُسْنِ اَلصَّبْرِ	AL-LAAHUM-MA H'AB-BIB ILAY-YA S'UH'-BATAL-FUQARAAA-I WA AI'N-NEE A'LAA S'UH'-BATIHIM BIH'US-NIS'-S'AB-R	O ALLAH, make me love the companionship of the poor and help me be their companion with excellent patience!
وَ مَا زَوَيْتَ عَنِّی مِنْ مَتَاعِ اَلدُّنْيَا اَلْفَانِيَةِ فَاذْخَرْهُ لِی فِی خَزَآئِنِكَ اَلْبَاقِيَةِ	WA MAA ZAWAY-TA A'N-NEE MIM-MATAAI'D-DUNYAAL-FAANEEATI FAD'-KHAR-HOO LEE FEE KHAZAAA-INIKAL-BAAQEEAH	Whenever Thou takest away from me the goods of this perishing world, store them for me in Thy abiding treasuries!
وَ اَجْعَلْ مَا خَوَّلْتَنِی مِنْ حُطَامِهَا وَ عَجَّلْتَ لِی مِنْ مَتَاعِهَا	WAJ-A'L MAA KHAW-WAL-TANEE MIN H'UT'AAMIHAA WA A'J-JAL-TA LEE MIM-MATAAI'HAA	Make this world's broken pieces which Thou hast conferred upon me and its goods which Thou hast quickly granted to me
بُلْغَةً إِلَى جِوَارِكَ	BUL-GHATAN ILAA JIWAARIK	a way to reach Thy neighborhood,
وَ وُصْلَةً إِلَى قُرْبِكَ	WA WUS'-LATAN ILAA QUR-BIK	a link to Thy nearness,

وَ ذَرِيعَةً إِلَى جَنَّتِكَ	WA D'AREEA'TAN ILAA JAN-NATIK	and a means to Thy Garden!
إِنَّكَ ذُو ٱلْفَضْلِ ٱلْعَظِيمِ	IN-NAKA D'OOL-FAZ"-LI ALA'Z'EEM	Verily Thou art Possessor of bounty abounding,
وَ أَنْتَ ٱلْجَوَادُ ٱلْكَرِيمُ	WA ANTAL-JAWAADU ALKAREEM	and Thou art the Munificent, the Generous.

وكان من دعائه عليه السلام في ذكر التوبة و طلبها

—31—

WA KAANA MIN DUA'AA-IHEE A'LAY-HIS-SALAAMU FEE D'IK-RIT-TAW-BATI WATALABIHAA

His Supplication (A.S) IN MENTIONING AND ASKING FOR REPENTANCE

ٱللَّهُمَّ	AL-LAAHUM-MA	O ALLAH,
يَا مَنْ لَا يَصِفُهُ نَعْتُ ٱلْوَاصِفِينَ	YAA MAL-LAA YAS'IFUHOO NAA'-TUL-WAAS'IFEEN	O He whom the depiction of the describers fails to describe!
وَ يَا مَنْ لَا يُجَاوِزُهُ رَجَاءُ ٱلرَّاجِينَ	WA YAA MAL-LAA YUJAAWIZUHOO RAJAAA-UR-RAAJEEN	O He beyond whom passes not the hope of the hopers!
وَ يَا مَنْ لَا يَضِيعُ لَدَيْهِ أَجْرُ ٱلْمُحْسِنِينَ	WA YAA MAL-LAA YAZ"EEU' LADAY-HEEE AJ-RUL-MUH'-SINEEN	O He with whom is not lost the wage of the good-doers!
وَ يَا مَنْ هُوَ مُنْتَهَى خَوْفِ ٱلْعَابِدِينَ	WA YAA MAN HUWA MUNTAHAA KHAW-FIL-A'ABIDEEN	O He who is the ultimate object of the fear of the worshipers!
وَ يَا مَنْ هُوَ غَايَةُ خَشْيَةِ ٱلْمُتَّقِينَ	WA YAA MAN HUWA GHAAYATU KHASH-YATIL-MUT-TAQEEN	O He who is the utmost limit of the dread of the god-fearing!
هَذَا مَقَامُ مَنْ	HAD'AA MAQAAMU MAN	This is the station of him

تَدَاوَلَتْهُ أَيْدِي الذُّنُوبِ	TADAAWALAT-HOOO AY-DEED'-D'UNOOB	whom sins have passed from hand to hand.
وَ قَادَتْهُ أَزِمَّةُ الْخَطَايَا	WA QAADAT-HOOO AZIM-MATUL-KHAT'AAYAA	Offenses' reins have led him on,
وَ اسْتَحْوَذَ عَلَيْهِ الشَّيْطَانُ	WAS-TAH'-WAD'A A'LAY-HISH-SHAY-T'AAN	and SATAN has gained mastery over him.
فَقَصَّرَ عَمَّا أَمَرْتَ بِهِ تَفْرِيطًا	FAQAS'-S'ARA A'M-MAAA AMAR-TA BIHEE TAF-REET'AA	He fell short of what Thou hast commanded through neglect and
وَ تَعَاطَى مَا نَهَيْتَ عَنْهُ تَغْرِيرًا	WA TAA'AT'AA MAA NAHAY-TA A'N-HOO TAGH-REERAA	he pursued what Thou hast prohibited in delusion,
كَالْجَاهِلِ بِقُدْرَتِكَ عَلَيْهِ	KAL-JAAHILI BIQUD-RATIKA A'LEEH	like one ignorant of Thy power over him or
أَوْ كَالْمُنْكِرِ فَضْلَ إِحْسَانِكَ إِلَيْهِ	AW KAL-MUNKIRI FAZ"-LA IH'-SAANIKA ILAY-H	one who denies the bounty of Thy beneficence toward him, until, when
حَتَّى إِذَا انْفَتَحَ لَهُ بَصَرُ الْهُدَى	H'AT-TAAA ID'AA ANFATAH'A LAHOO BAS'ARUL-HUDAA	the eye of guidance was opened for him and
وَ تَقَشَّعَتْ عَنْهُ سَحَابِبُ الْعَمَى	WA TAQASH-SHAA'T A'N-HOO SAH'AAA-IBUL-A'MAA	the clouds of blindness were dispelled,
أَحْصَى مَا ظَلَمَ بِهِ نَفْسَهُ	AH'-S'AA MAA Z'ALAMA BIHEE NAF-SAH	he reckoned that through which he had wronged himself and
وَ فَكَّرَ فِيمَا خَالَفَ بِهِ رَبَّهُ	WA FAK-KARA FEEMAA KHAALAFA BIHEE RAB-BAH	reflected upon that in which he had opposed his Lord.
فَرَأَى كَبِيرَ عِصْيَانِهِ كَبِيرًا وَ جَلِيلَ مُخَالَفَتِهِ جَلِيلًا	FARAAA KABEERA I'S'-YAANIHEE KABEERAW-WA JALEELA MUKHAALAFATIHEE JALEELAA	He saw his vast disobedience as vast and his great opposition as great.
فَأَقْبَلَ نَحْوَكَ مُؤَمِّلًا لَكَ مُسْتَحْيِيًا مِنْكَ	FAAQ-BALA NAH'-WAKA MOO-AM-MILAL-LAKA MUS-TAH'-YEEAM-MINK	So he turned to Thee, hoping in Thee and ashamed before Thee, and

وَ وَجَّهَ رَغْبَتَهُ إِلَيْكَ ثِقَةً بِكَ	WA WAJ-JAHA RAGH-BATAHOOO ILAY-KA THIQATAM-BIK	he directed his beseeching toward Thee, having trust in Thee.
فَأَمَّكَ بِطَمَعِهِ يَقِينًا	FAAM-MAKA BIT'AMAI'HEE YAQEENAA	He repaired to Thee in his longing with certitude and
وَ قَصَدَكَ بِخَوْفِهِ إِخْلَاصًا	WA QAS'ADAKA BIKHAW-FIHEEE IKH-LAAS'AA	he went straight to Thee in fear with sincerity.
قَدْ خَلَا طَمَعُهُ مِن كُلِّ مَطْمُوعٍ فِيهِ غَيْرِكَ	QAD KHALAA T'AMAU'HOO MIN KUL-LI MAT'-MOOI'N FEEHEE GHAY-RIK	His longing was devoid of every object of longing but Thee, and
وَ أَفْرَخَ رَوْعُهُ مِن كُلِّ مَحْذُورٍ مِنْهُ سِوَاكَ	WA AF-RAKHA RAW-U'HOO MIN KUL-LI MAH'-D'OORIM-MIN-HOO SIWAAK	his fright departed from every object of fear but Thee.
فَمَثَلَ بَيْنَ يَدَيْكَ مُتَضَرِّعًا	FAMATHALA BAY-NA YADAY-KA MUTAZ"AR-RIA'A	So he stood before Thee pleading,
وَ غَمَّضَ بَصَرَهُ إِلَى الْأَرْضِ مُتَخَشِّعًا	WA GHAM-MAZ"A BAS'ARAHOOO ILAAL-AR-Z"I MUTAKHASH-SHIA'A	his eyes turned toward the ground in humbleness,
وَ طَأْطَأَ رَأْسَهُ لِعِزَّتِكَ مُتَذَلِّلًا	WA T'AA-T'AA RAA-SAHOO LII'Z-ZATIKA MUTAD'AL-LILAA	his head bowed before Thy might in lowliness;
وَ أَبَثَّكَ مِن سِرِّهِ مَا أَنْتَ أَعْلَمُ بِهِ مِنْهُ خُضُوعًا	WA ABATH-THAKA MIN SIR-RIHEE MAAA ANTA SA'-LAMU BIHEE MIN-HOO KHUZ"OOA'A	he revealed to Thee in meekness those secrets of his which Thou knowest better than he;
وَ عَدَّدَ مِن ذُنُوبِهِ مَا أَنْتَ أَحْصَى لَهَا خُشُوعًا	WA A'D-DADA MIN D'UNOOBIHEE MAAA ANTA AH'-S'AA LAHAA KHUSHOOA'A	he numbered for Thee in humility those sins of his which Thou countest better than he;
وَ اسْتَغَاثَ بِكَ مِنْ	WAS-TAGHAATHA BIKA MIN-	he sought help from Thee before

عَظِيمِ مَا وَقَعَ بِهِ فِي عِلْمِكَ	A'Z'EEMI MAA WAQAA' BIHEE FEE I'L-MIK	the dreadful into which he has fallen in Thy knowledge and
وَ قَبِيحِ مَا فَضَحَهُ فِي حُكْمِكَ مِنْ ذُنُوبِهِ	WA QABEEHEE MAA FAZ"AH'AHOO FEE H'UK-MIKA MIN D'UNOOB	the ugly which has disgraced him in Thy judgment the sins
أَدْبَرَتْ لَذَّاتُهَا فَذَهَبَتْ	AD-BARAT LAD'-D'AATUHAA FAD'AHABAT-	whose pleasures have turned their backs and gone and
وَ أَقَامَتْ تَبِعَاتُهَا فَلَزِمَتْ	WA AQAAMAT TABIA'ATUHAA FALAZIMAT-	whose evil consequences have stayed and stuck fast.
لَا يُنْكِرُ يَا إِلَهِي عَدْلَكَ إِنْ عَاقَبْتَهُ	LAA YUNKIRU YAAA ILAAHEE A'D-LAKA IN A'AQAB-TAH	He will not deny Thy justice, my God, if Thou punishest him,
وَ لَا يَسْتَعْظِمُ عَفْوَكَ إِنْ عَفَوْتَ عَنْهُ وَ رَحِمْتَهُ	WA LAA YAS-TAA'-Z'IMU A'F-WAKA IN A'FAW-TA A'N-HOO WA RAH'IM-TAH	nor will he consider Thy pardon great if Thou pardonest him and hast mercy upon him,
لِأَنَّكَ الرَّبُّ الْكَرِيمُ الَّذِي لَا يَتَعَاظَمُهُ غُفْرَانُ الذَّنْبِ الْعَظِيمِ	LIAN-NAKAR-RAB-BUL-KAREEMUL-LAD'EE LAA YATAA'AZ'AMUHOO GHUF-RAANUD'-D'AMBIL-A'Z'EEM	for Thou art the Generous Lord for whom the forgiveness of great sins is nothing great!
اَللَّهُمَّ فَهَا أَنَا ذَا	AL-LAAHUM-MA FAHAAA ANA D'AA	O ALLAH, so here I am:
قَدْ جِئْتُكَ مُطِيعًا لِأَمْرِكَ فِيمَا أَمَرْتَ بِهِ مِنَ الدُّعَاءِ	QAD JI-TUKA MUT'EEA'L-LIAM-RIKA FEEMAAA AMAR-TA BIHEE MINAD-DUA'AA-I	I have come to Thee obeying Thy command (for Thou hast commanded supplication) and

مُتَنَجِّزًا وَعْدَكَ فِيمَا وَعَدتَ بِهِ مِنَ الْإِجَابَةِ إِذْ تَقُولُ:	MUTANAJ-JIZAW-WAA'-DAKA FEEMAA WAA'T-TA BIHEE MINAL-IJAABAH ID' TAQOOLU:	asking the fulfillment of Thy promise, (for Thou hast promised to respond): Thou hast said,
﴿ اُدْعُونِيٓ أَسْتَجِبْ لَكُمْ ﴾	(UD-U'WNEEE AS-TAJIB LAKUM)	(Supplicate Me and I will respond to you).[127]
اَللَّهُمَّ فَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ	AL-LAAHUM-MA FAS'AL-LI A'LAA MUH'AM-MADIW-WA AAALIH	O ALLAH, So bless MUHAMMAD and his Household,
وَأَلْقِنِي بِمَغْفِرَتِكَ كَمَا لَقِيتُكَ بِإِقْرَارِي	WA AL-QANEE BIMAGH-FIRATIKA KAMAA LAQEETUKA BIIQ-RAAREE	meet me with Thy forgiveness just as I have met Thee with my confession,
وَارْفَعْنِي عَنْ مَصَارِعِ الذُّنُوبِ كَمَا وَضَعْتُ لَكَ نَفْسِي	WAR-FAA'-NEE A'M-MAS'AARII'D'-D'UNOOBI KAMAA WAZ"AA'-TU LAKA NAF-SEE	lift me up from the fatal infirmities of sins just as I have let myself down before Thee, and
وَاسْتُرْنِي بِسِتْرِكَ كَمَا تَأَنَّيْتَنِي عَنِ الِانْتِقَامِ مِنِّي	WAS-TUR-NEE BISIT-RIKA KAMAA TAAN-NAY-TANEE A'NLINTIQAAMI MIN-NEE	cover me with Thy covering just as Thou hast shown no haste to take vengeance on me!
اَللَّهُمَّ	AL-LAAHUM-MA	O ALLAH,
وَثَبِّتْ فِي طَاعَتِكَ نِيَّتِي	WA THAB-BIT FEE T'AAA'TIKA NEE-YATEE	make firm my intention to obey Thee,
وَأَحْكِمْ فِي عِبَادَتِكَ بَصِيرَتِي	WA AH'-KIM FEE I'BAADATIKA BAS'EERATEE	strengthen my insight in worshiping Thee,
وَوَفِّقْنِي مِنَ الْأَعْمَالِ لِمَا تَغْسِلُ بِهِ دَنَسَ الْخَطَايَا عَنِّي	WA WAF-FIQ-NEE MINAL-AA'-MAALI LIMAA TAGH-SILU BIHEE DANASAL-KHAT'AAYAA A'N-NEE	give me the success of works which will wash away the defilement of offenses,

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وَ تَوَفَّنِي عَلَى مِلَّتِكَ وَ مِلَّةِ نَبِيِّكَ مُحَمَّدٍ عَلَيْهِ السَّلَامُ إِذَا تَوَفَّيْتَنِي	WA TAWAF-FANEE A'LAA MIL-LATIKA WAMIL-LATI NABEE-YIKA MUH'AM-MADIN A'LAY-HIS-SALAAMU ID'AA TAWAF-FAY-TANEE	and take me when Thou takest me in the creed of Thy prophet MUHAMMAD (upon him be peace).
اَللَّهُمَّ	AL-LAAHUM-MA	O ALLAH,
إِنِّي أَتُوبُ إِلَيْكَ فِي مَقَامِي هَذَا	IN-NEEE ATOOBU ILAY-KA FEE MAQAAMEE HAD'AA	I repent to Thee in this my station from
مِنْ كَبَائِرِ ذُنُوبِي وَصَغَائِرِهَا	MIN KABAAA-IRI D'UNOOBEE WAS'AGHAAA-IRIHAA	my sins, great and small,
وَ بَوَاطِنِ سَيِّئَاتِي وَظَوَاهِرِهَا	WA BAWAAT'INI SAY-YI-AATEE WAZ'AWAAHIRIHAA	my evil deeds, inward and outward,
وَ سَوَالِفِ زَلَّاتِي وَحَوَادِثِهَا	WA SAWAALIFI ZAL-LAATEE WAH'AWAADITHIHAA	my lapses, past and recent,
تَوْبَةَ مَنْ لَا يُحَدِّثُ نَفْسَهُ بِمَعْصِيَةٍ	TAW-BATA MAL-LAA YUH'AD-DITHU NAF-SAHOO BIMAA'-S'EEAH	with the repentance of one who does not tell himself that he might disobey
وَ لَا يُضْمِرُ أَنْ يَعُودَ فِي خَطِيئَةٍ	WA LAA YUZ"-MIRU AY-YAU'WDA FEE KHAT'EE-AH	or secretly think that he might return to an offense.
وَ قَدْ قُلْتَ يَا إِلَهِي فِي مُحْكَمِ كِتَابِكَ إِنَّكَ	WA QAD QUL-TA YAAA ILAAHEE FEE MUH'-KAMI KITAABIKA IN-NAKA	Thou hast said, my God, in the firm text of Thy Book, that Thou
تَقْبَلُ التَّوْبَةَ عَنْ عِبَادِكَ	TAQ-BALUT-TAW-BATA A'N I'BAADIK	acceptest repentance from Thy servants, [128]
وَ تَعْفُو عَنِ السَّيِّئَاتِ	WA TAA'-FOO A'NIS-SAY-YI-AAT	pardonest evil deeds, [129] and

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وَ تُحِبُّ التَّوَّابِينَ	WA TUH'IB-BUT-TAW-WAABEEN	lovest the repenters, [130]
فَاقْبَلْ تَوْبَتِي كَمَا وَعَدتَ	FAQ-BAL TAW-BATEE KAMAA WAA'T-T	so accept my repentance as Thou hast promised,
وَ اعْفُ عَنْ سَيِّئَاتِي كَمَا ضَمِنتَ	WAA'-FU A'N SAY-YI-AATEE KAMAA Z"AMINT	pardon my evil deeds as thou hast guaranteed,
وَ أَوْجِبْ لِي مَحَبَّتَكَ كَمَا شَرَطتَ	WA AW-JIB LEE MAH'AB-BATAKA KAMAA SHARAT'-T	and make obligatory toward me Thy love as Thou hast stipulated!
وَ لَكَ يَا رَبِّ	WA LAKA YAA RAB	To Thee, my Lord, belongs
شَرْطِي أَنْ لَا أَعُودَ فِي مَكْرُوهِكَ	SHAR-T'EEE AL-LAAA AU'WDA FEE MAK-ROOHIK	my stipulation that I will not return to what is disliked by Thee,
وَ ضَمَانِي أَنْ لَا أَرْجِعَ فِي مَذْمُومِكَ	WA Z"AMAANEEE AL-LAAA AR-JIA' FEE MAD'-MOOMIK	my guarantee that I will not go back to what Thou blamest, and
وَ عَهْدِي أَنْ أَهْجُرَ جَمِيعَ مَعَاصِيكَ	WA A'H-DEEE AN AH-JURA JAMEEA' MAA'AS'EEK	my covenant that I will stay away from acts of disobedience to Thee.
اَللَّهُمَّ إِنَّكَ أَعْلَمُ بِمَا عَمِلْتُ	AL-LAAHUM-MA IN-NAKA AA'-LAMU BIMAA A'MIL-T	O ALLAH, Thou knowest better what I have done,
فَاغْفِرْ لِي مَا عَلِمْتَ	FAGH-FIR LEE MAA A'LIM-T	so forgive me what Thou knowest
وَ اصْرِفْنِي بِقُدْرَتِكَ إِلَى مَا أَحْبَبْتَ	WAS'-RIF-NEE BIQUD-RATIKA ILAA MAAA AH'-BAB-T	and turn me through Thy power to what Thou lovest

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اَللّٰهُمَّ وَعَلَيَّ	AL-LAAHUM-MA WAA'LAY-YA	O ALLAH, counted against me are
تَبِعَاتٌ قَدْ حَفِظْتُهُنَّ	TABIA'ATUN QAD H'AFIZ'TUHUN	claims that stay in my memory and
وَ تَبِعَاتٌ قَدْ نَسِيتُهُنَّ	WA TABIA'ATUN QAD NASEETUHUN	claims that I have forgotten,
وَ كُلُّهُنَّ بِعَيْنِكَ اَلَّتِي لَا تَنَامُ	WA KUL-LUHUN-NA BIA'Y-NIKAL-LATEE LAA TANAAM	while all of them remain in Thy eye that does not sleep
وَ عِلْمِكَ اَلَّذِي لَا يَنْسَى	WA I'L-MIKAL-LAD'EE LAA YANSAA	and Thy knowledge that does not forget!
فَعَوِّضْ مِنْهَا أَهْلَهَا	FAA'W-WIZ" MIN-HAAA AH-LAHAA	So compensate their owners,
وَ اُحْطُطْ عَنِّي وِزْرَهَا	WAH'-T'UT' A'N-NEE WIZ-RAHAA	lighten their load upon me,
وَ خَفِّفْ عَنِّي ثِقْلَهَا	WA KHAF-FIF A'N-NEE THIQ-LAHAA	lift up their weight from me,
وَ اعْصِمْنِي مِنْ أَنْ أُقَارِفَ مِثْلَهَا	WAA'-S'IM-NEE MIN AN UQAARIFA MITH-LAHAA	and preserve me from approaching their like!
اَللّٰهُمَّ وَ إِنَّهُ	AL-LAAHUM-MA WA IN-NAHOO	O ALLAH, but
لَا وَفَاءَ لِي بِالتَّوْبَةِ إِلَّا بِعِصْمَتِكَ	LAA WAFAAA-A LEE BIT-TAW-BATI IL-LAA BII'S'-MATIK	I can not be faithful to my repentance without Thy preservation,
وَ لَا اَسْتِمْسَاكَ بِي عَنِ الْخَطَايَا إِلَّا عَنْ قُوَّتِكَ	WA LAA AS-TIM-SAAKA BEE A'NIL-KHAT'AAYAAA IL-LAA A'N QOO-WATIK	nor can I refrain from offenses without Thy strength.
فَقَوِّنِي بِقُوَّةٍ كَافِيَةٍ	FAQAW-WINEE BIQOO-WATIN KAAFEEAH	So strengthen me with a sufficient strength and
وَ تَوَلَّنِي بِعِصْمَةٍ مَانِعَةٍ	WA TAWAL-LANEE BII'S'-MATIM-MAANIA'H	attend to me with a defending preservation!
اَللّٰهُمَّ أَيُّمَا عَبْدٍ تَابَ إِلَيْكَ	AL-LAAHUM-MA AY-YUMAA A'B-DIN TAABA ILAY-KA	O ALLAH, If any servant repents to Thee,

وَهُوَ فِي عِلْمِ الْغَيْبِ عِنْدَكَ	WA HUWA FEE I'L-MIL-GHAY-BI I'NDAKA	while in Thy knowledge of the Unseen
فَاسِخٌ لِتَوْبَتِهِ	FAASIKHUL-LITAW-BATIH	will break his repentance
وَعَائِدٌ فِي ذَنْبِهِ وَخَطِيئَتِهِ	WA A'AA-IDUN FEE D'AMBIHEE WAKHAT'EE-ATIH	and return to his sin and offense,
فَإِنِّي أَعُوذُ بِكَ أَنْ أَكُونَ كَذَلِكَ	FA IN-NEE E AU'WD'U BIKA AN AKOONA KAD'ALIK	I seek refuge in Thee lest I be like that!
فَاجْعَلْ تَوْبَتِي هَذِهِ	FAJ-A'L TAW-BATEE HD'IH	So make this my repentance
تَوْبَةً لَا أَحْتَاجُ بَعْدَهَا إِلَى تَوْبَةٍ	TAW-BATAL-LAAA AH'-TAAJU BAA'-DAHAAA ILAA TAW-BAH	a repentance after which I will need no repentance
تَوْبَةً مُوجِبَةً لِمَحْوِ مَا سَلَفَ وَالسَّلَامَةِ فِيمَا بَقِيَ	TAW-BATAM-MOOJIBATAL-LIMAH'-WI MAA SALAFA WAS-SALAAMATI FEEMAA BAQEE	and a repentance which will obligate the erasing of what has gone by and safety in what remains!
اللَّهُمَّ	AL-LAAHUM-MA	O ALLAH,
إِنِّي أَعْتَذِرُ إِلَيْكَ مِنْ جَهْلِي	IN-NEEE AA'-TAD'IRU ILAY-KA MIN JAH-LEE	I ask pardon from Thee for my ignorance, and
وَأَسْتَوْهِبُكَ سُوءَ فِعْلِي	WA AS-TAW-HIBUKA SOOO-A FIA'-LEE	I ask Thee to disregard my evil acts!
فَاضْمُمْنِي إِلَى كَنَفِ رَحْمَتِكَ تَطَوُّلًا	FAAZ"-MUM-NEEE ILAA KANAFI RAH'-MATIKA TAT'AW-WULAA	So join me to the shelter of Thy mercy through graciousness and
وَاسْتُرْنِي بِسِتْرِ عَافِيَتِكَ تَفَضُّلًا	WAS-TUR-NEE BISIT-RI A'AFEEATIKA TAFAZ"-Z"ULAA	cover me with the covering of Thy well-being through bounteousness!
اللَّهُمَّ	AL-LAAHUM-MA	O ALLAH,

وَإِنِّيَ أَتُوبُ إِلَيْكَ مِن كُلِّ مَا خَالَفَ إِرَادَتَكَ أَوْ زَالَ عَن مَحَبَّتِكَ	WA IN-NEEE ATOOBU ILAY-KA MIN KUL-LI MAA KHAALAFA IRAADATAKA AW ZAALA A'M-MAH'AB-BATIK	I repent to Thee from everything opposed to Thy will or far from Thy love
مِنْ		
خَطَرَاتِ قَلْبِي	MIN KHAT'ARAATI QAL-BEE	—the thoughts of my heart,
وَلَحَظَاتِ عَيْنِي	WA LAH'AZ'AATI A'Y-NEE	the glances of my eye,
وَحِكَايَاتِ لِسَانِي	WA H'IKAAYAATI LISAANEE	the tales of my tongue—
تَوْبَةً تَسْلَمُ بِهَا كُلُّ جَارِحَةٍ عَلَى حِيَالِهَا مِن تَبِعَاتِكَ وَتَأْمَنُ مِمَّا يَخَافُ ٱلْمُعْتَدُونَ مِنْ أَلِيمِ سَطَوَاتِكَ	TAW-BATAN TAS-LAMU BIHAA KUL-LU JAARIH'ATIN A'LAA H'EEAALIHAA MIN TABIA'ATIKA WA TAA-MANU MIM-MAA YAKHAAFUL-MUA'-TADOONA MIN SLEEMI SAT'AWAATIK	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!
ٱللَّهُمَّ فَٱرْحَمْ	AL-LAAHUM-MA	O ALLAH, so have mercy on
وَحْدَتِي بَيْنَ يَدَيْكَ	FAR-H'AM WAH'-DATEE BAY-NA YADAY-K	my being alone before Thee,
وَوَجِيبَ قَلْبِي مِنْ خَشْيَتِكَ	WA WAJEEBA QAL-BEE MIN KHASH-YATIK	the pounding of my heart in dread of Thee,
وَٱضْطِرَابَ أَرْكَانِي مِنْ هَيْبَتِكَ	WAZ"-T'IRAABA AR-KAANEE MIN HAY-BATIK	the trembling of my limbs in awe of Thee!
فَقَدْ أَقَامَتْنِي يَا رَبِّ ذُنُوبِي مَقَامَ ٱلْخِزْيِ بِفِنَائِكَ	FAQAD AQAAMAT-NEE YAA RAB-BI D'UNOOBEE MAQAAMAL-KHIZ-YI BIFINAAA-IK	My sins, my God, have stood me in the station of degradation in Thy courtyard.
فَإِن سَكَتُّ لَمْ يَنْطِقْ عَنِّيَ أَحَدٌ	FAAN SAKAT-TU LAM YANT'IQ A'N-NEEE AH'AD	If I remain silent, none will speak for me;

وَإِن شَفَعْتُ فَلَسْتُ بِأَهْلِ ٱلشَّفَاعَةِ	WA IN SHAFAA'-TU FALAS-TU BIH-LISH-SHAFAAA'H	if I seek an intercessor, I am not worthy for intercession.
ٱللَّهُمَّ صَلِّ عَلَىٰ مُحَمَّدٍ وَآلِهِ	AL-LAAHUM-MA S'AL-LI A'LAA MUH'AM-MADIW-WA AAALIH	O ALLAH, bless MUHAMMAD and his Household,
وَشَفِّعْ فِي خَطَايَايَ كَرَمَكَ	WA SHAF-FIA' FEE KHAT'AAYAAYA KARAMAK	make Thy generosity intercede for my offenses,
وَعُدْ عَلَىٰ سَيِّئَاتِي بِعَفْوِكَ	WA U'D A'LAA SAY-YI-AATEE BIA'F-WIK	follow up my evil deeds with Thy pardon,
وَلَا تَجْزِنِي جَزَآءِي مِنْ عُقُوبَتِكَ	WA LAA TAJ-ZINEE JAZAAA-EE MIN U'QOOBATIK	repay me not with the punishment that is my proper repayment,
وَٱبْسُطْ عَلَيَّ طَوْلَكَ	WAB-SUT' A'LAY-YA T'AW-LAK	spread over me Thy graciousness,
وَجَلِّلْنِي بِسِتْرِكَ	WA JAL-LIL-NEE BISIT-RIK	wrap me in Thy covering,
وَٱفْعَلْ بِي فِعْلَ	WAF-A'L BEE FIA'-L	and do with me what is done by
عَزِيزٍ تَضَرَّعَ إِلَيْهِ عَبْدٌ ذَلِيلٌ فَرَحِمَهُ	A'ZEEZIN TAZ"AR-RAA' ILAY-HEE A'B-DUN D'ALEELUN FARAH'IMAH	a mighty man, when a lowly slave pleads to him and he shows him mercy,
أَوْ غَنِيٍّ تَعَرَّضَ لَهُ عَبْدٌ فَقِيرٌ فَنَعَشَهُ	AW GHANEE-YIN TAA'R-RAZ"A LAHOO A'B-DUN FAQEERUN FANAA'SHAH	or a rich man, when a poor slave submits himself and he raises him to wealth!
ٱللَّهُمَّ	AL-LAAHUM-MA	O ALLAH,
لَا خَفِيرَ لِي مِنْكَ فَلْيَخْفُرْنِي عِزُّكَ	LAA KHAFEERA LEE MINK FAL-YAKH-FUR-NEE I'Z-ZUK	I have no protector against Thee, so let Thy might be my protector!
وَلَا شَفِيعَ لِي إِلَيْكَ فَلْيَشْفَعْ لِي فَضْلُكَ	WLAA SHAFEEA' LEEE ILAY-KA FAL-YASH-FAA' LEE FAZ"-LUK	I have no intercessor with Thee, so let Thy bounty be my intercessor!

وَ قَدْ أَوْجَلَتْنِي خَطَايَايَ فَلْيُؤْمِنِّي عَفْوُكَ	WA QAD AW-JALAT-NEE KHAT'AAYAAYA FAL-YOO-MIN-NEE A'F-WUK	My offenses have set me quaking, so let Thy pardon give me security!
فَمَا كُلُّ مَا نَطَقْتُ بِهِ عَنْ	FAMAA KUL-LU MAA NAT'AQ-TU BIHEE A'N-	Not all that I have said rises up from
جَهْلٍ مِنِّي بِسُوءِ أَثَرِي	JAH-LIM-MIN-NEE BISOOO-I ATHAREE	my ignorance of my evil footsteps
وَ لَا نِسْيَانٍ لِمَا سَبَقَ مِنْ ذَمِيمِ فِعْلِي	WA LAA NIS-YAANIL-LIMAA SABAQA MIN D'AMEEMI FIA'-LEE	or forgetfulness of my blameworthy acts in the past,
وَ لَكِنْ لِتَسْمَعَ سَمَاؤُكَ وَ مَنْ فِيهَا وَ أَرْضُكَ وَ مَنْ عَلَيْهَا مَا	WA LKIL-LITAS-MAA' SAMAAAW-UKA WAMAN FEEHAA WA AR-Z"UKA WAMAN A'LAY-HAA MAA	but in order that Thy heaven and those within it and Thy earth and those upon it may hear
أَظْهَرْتُ لَكَ مِنَ النَّدَمِ	AZ'-HAR-TU LAKA MINAN-NADAM	the remorse which I have professed to Thee and
وَ لَجَأْتُ إِلَيْكَ فِيهِ مِنَ التَّوْبَةِ	WA LAJAA-TU ILAY-KA FEEHEE MINAT-TAW-BAH	the repentance through which I have sought asylum with Thee.
فَلَعَلَّ بَعْضَهُمْ بِرَحْمَتِكَ	FALAA'L-LA BAA'-Z"AHUM BIRAH'-MATIK	Then perhaps one of them, through Thy mercy, may
يَرْحَمُنِي لِسُوءِ مَوْقِفِي	YAR-H'AMUNEE LISOOO-I MAW-QIFEE	show mercy upon my evil situation or
أَوْ تُدْرِكُهُ الرِّقَّةُ عَلَى لِسُوءِ حَالِي	AW TUD-RIKUHUR-RIQ-QATU A'LAY-YA LISOOO-I H'AALEE	be seized by tenderness for my evil state.
فَيَنَالَنِي مِنْهُ	FAYANAALANEE MIN-H	There may come from him for my sake a
بِدَعْوَةٍ هِيَ أَسْمَعُ لَدَيْكَ مِنْ دُعَائِي	BIDAA'-WATIN HEEA AS-MAU' LADAY-KA MIN DUA'AA-EE	supplication to which Thou givest ear more than to my supplication or

أَوْ شَفَاعَةٍ أَوْكَدُ عِنْدَكَ مِنْ شَفَاعَتِي تَكُونُ بِهَا	AW SHAFAAA'TIN AW-KADU I'NDAKA MIN SHAFAAA'TEE TAKOONU BIHAA	an intercession surer with Thee than my intercession through which I may
نَجَاتِي مِنْ غَضَبِكَ	NAJAATEE MIN GHAZ"ABIK	be delivered from Thy wrath and
وَفَوْزِي بِرِضَاكَ	WA FAW-ZEE BIRIZ"AAK	attain to Thy good pleasure!
اَللَّهُمَّ	AL-LAAHUM-MA	O ALLAH,
إِنْ يَكُنِ النَّدَمُ تَوْبَةً إِلَيْكَ فَأَنَا أَنْدَمُ النَّادِمِينَ	EE-YAKUNIN-NADAMU TAW-BATAN ILAY-KA FAANAA ANDAMUN-NAADIMEEN	if remorse is a repentance toward Thee, [131] then I am the most remorseful of the remorseful!
وَإِنْ يَكُنِ التَّرْكُ لِمَعْصِيَتِكَ إِنَابَةً فَأَنَا أَوَّلُ الْمُنِيبِينَ	WA EE-YAKUNIT-TAR-KU LIMAA'-S'EEATIKA INAABATAN FAANAA AW-WALUL-MUNEEBEEN	If refraining from disobedience is a turning back to Thee, then I am the first of those who turn back!
وَإِنْ يَكُنِ الْاِسْتِغْفَارُ حِطَّةً لِلذُّنُوبِ فَإِنِّي لَكَ مِنَ الْمُسْتَغْفِرِينَ	WA EE-YAK-NILIS-TIGH-FAARU H'IT'-T'ATAL-LILD'-D'UNOOBI FA IN-NEE LAKA MINAL-MUS-TAGH-FIREEN	If praying for forgiveness alleviates sins, surely I am one of those who pray for Thy forgiveness!
اَللَّهُمَّ فَكَمَا	AL-LAAHUM-MA FAKAMAA	O ALLAH,
أَمَرْتَ بِالتَّوْبَةِ وَضَمِنْتَ الْقَبُولَ	AMAR-TA BIT-TAW-BATI WAZ"AMINTAL-QABOOL	as Thou hast commanded repentance and guaranteed acceptance,
وَحَثَثْتَ عَلَى الدُّعَاءِ وَوَعَدْتَ الْإِجَابَةَ	WA H'ATHATH-TA A'LAAD-DUA'AA-I WA WAA'T-TAL-IJAABAH	as Thou hast urged supplication, and promised to respond,

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[131] Allusion to the well-known prophetic saying: 'Remorse is a repentance' (IBN MAJA, ZUHD 30/ AHMAD 376, 423; VI, 264).

فَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ	FAS'AL-LI A'LAA MUH'AM-MADIW-WA AAALIH	so bless MUHAMMAD and his Household,
وَاقْبَلْ تَوْبَتِي	WAQ-BAL TAW-BATEE	accept my repentance,
وَلَا تَرْجِعْنِي مَرْجِعَ الْخَيْبَةِ مِنْ رَحْمَتِكَ	WA LAA TAR-JIA'-NEE MAR-JIA'L-KHAY-BATI MIR-RAH'-MATIK	and return me not to the returning place of disappointment in Thy mercy!
إِنَّكَ أَنْتَ التَّوَّابُ عَلَى الْمُذْنِبِينَ	IN-NAKA ANTAT-TAW-WAABU A'LAAL-MUD'-NIBEEN	Surely Thou art Ever-turning toward the sinners.
وَالرَّحِيمُ لِلْخَاطِئِينَ الْمُنِيبِينَ	WAR-RAH'EEMU LIL-KHAAT'I-EENAL-MUNEEBEEN	All-compassionate[132] toward the offenders who turn back!
اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ كَمَا هَدَيْتَنَا بِهِ	AL-LAAHUM-MA S'AL-LI A'LAA MUH'AM-MADIW-WA AAALIHEE KAMAA HADAY-TANAA BIH	O ALLAH, bless MUHAMMAD and his Household just as Thou hast guided us by him!
وَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ كَمَا اسْتَنْقَذْتَنَا بِهِ	WA S'AL-LI A'LAA MUH'AM-MADIW-WA AAALIHEE KAMAS-TANQAD'-TANAA BIH	Bless MUHAMMAD and his Household just as Thou hast rescued us through him![133]
وَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ صَلَاةً تَشْفَعُ لَنَا يَوْمَ الْقِيَامَةِ وَيَوْمَ الْفَاقَةِ إِلَيْكَ	WA S'AL-LI A'LAA MUH'AM-MADIW-WA AAALIHEE S'ALAATAN TASH-FAU' LANAA YAW-MAL-QEEAAMATI WAYAW-MAL-FAAQATI ILAY-K	Bless MUHAMMAD and his Household, with a blessing that will intercede for us on the Day of Resurrection, the day of neediness toward Thee!

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[132] 2: 128

[133] There is probably an allusion here to 3: 103: You were upon the brink of a pit of Fire, and He rescued you from it.

إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ	IN-NAKA A'LAA KUL-LI SHAY-IN QADEER	Thou art powerful over everything, [134]
وَهُوَ عَلَيْكَ يَسِيرٌ	WA HUWA A'LAY-KA YASEER	and that is easy for Thee!

وكان من دعائه عليه السلام بعد الفراغ من صلاة الليل لنفسه في الاعتراف بالذنب

—32—

WA KAANA MIN DUA'AA-IHEE A'LAY-HIS-SALAAMU BAA'-DAL-FARAAGHI MIN S'ALAATIL-LAY-LI LINAF-SIHEE FEELIA'-TIRAAFI BID'-D'AMB

His Supplication (A.S) FOR HIMSELF IN CONFESSING SINS AFTER FINISHING THE NIGHT PRAYER

اَللَّهُمَّ يَا ذَا	AL-LAAHUM-MA YAA D'AAL-	O ALLAH, O Possessor of
اَلْمُلْكِ اَلْمُتَأَبِّدِ بِالْخُلُودِ	MUL-KIL-MUTAAB-BIDI BIL-KHULOOD	kingdom perpetual in everlastingness,
وَالسُّلْطَانِ الْمُمْتَنِعِ بِغَيْرِ جُنُودٍ وَلَا أَعْوَانٍ	WAS-SUL-T'AANIL-MUM-TANII' BIGHAY-RI JUNOODIW-WA LAAA AA'-WAAN	authority invincible without armies or helpers,
وَالْعِزِّ الْبَاقِي عَلَىٰ مَرِّ الدُّهُورِ وَخَوَالِي الْأَعْوَامِ وَمَوَاضِي الْأَزْمَانِ وَالْأَيَّامِ	WAL-I'Z-ZIL-BAAQEE A'LAA MAR-RID-DUHOORI WA KHAWAALEEL-AA'-WAAMI WAMAWAAZ"EEL-AZ-MAANI WAL-AY-YAAM	might abiding through aeons past, years gone by, times and days elapsed!

[134] 3: 26.

عَزَّ سُلْطَانُكَ عِزّاً لَا حَدَّ لَهُ بِأَوَّلِيَّةٍ وَ لَا مُنْتَهَى لَهُ بِآخِرِيَّةٍ	A'Z-ZA SUL-T'AANUKA I'Z-ZAL-LAA H'AD-DA LAHOO BIW-WALEE-YATIW-WA LAA MUNTAHAA LAHOO BIAAKHAREE-YAH	Thy authority is mighty with a might that knows no bound by being first nor utmost end by being last!
وَ اسْتَعْلَى مُلْكُكَ عُلُوّاً سَقَطَتِ الْأَشْيَاءُ دُونَ بُلُوغِ أَمَدِهِ	WAS-TAA'-LAA MUL-KUKA U'LOO-WANA SAQAT'ATIL-ASH-YAAA-U DOONA BULOOGHI AMADIH	Thy kingdom towers high with a towering before which all things fall down without reaching its term;
وَ لَا يَبْلُغُ أَدْنَى مَا اسْتَأْثَرْتَ بِهِ مِنْ ذَلِكَ أَقْصَى نَعْتِ النَّاعِتِينَ	WA LAA YAB-LUGHU AD-NAA MAS-TAA-THAR-TA BIHEE MIN D'ALIKA AQ-S'AA NAA'-TIN-NAAI'TEEN	the least of it which Thou hast kept to Thyself is not reached by the furthest description of the describers!
ضَلَّتْ فِيكَ الصِّفَاتُ	Z"AL-LAT FEEKAS'-S'IFAAT	Attributes go astray in Thee,
وَ تَفَسَّخَتْ دُونَكَ النُّعُوتُ	WA TAFAS-SAKHAT D-DOONAKAN-NUU'WT	descriptions fall apart below Thee,
وَ حَارَتْ فِي كِبْرِيَائِكَ لَطَائِفُ الْأَوْهَامِ	WA H'AARAT FEE KIB-REEAAA-IKA LAT'AAA-IFUL-AW-HAAMI	the subtlest of imaginations are bewildered by Thy magnificence!
كَذَلِكَ أَنْتَ اللَّهُ الْأَوَّلُ فِي أَوَّلِيَّتِكَ	KAD'ALIKA ANTAL-LAAHUL-AW-WALU FEEE AW-WALEE-YATIK	So art Thou: ALLAH, the First in Thy firstness, and
وَ عَلَى ذَلِكَ أَنْتَ دَائِمٌ لَا تَزُولُ	WA A'LAA D'ALIKA ANTA DAAA-IMUL-LAA TAZOOL	so art Thou everlastingly. Thou dost not pass away.
وَ أَنَا الْعَبْدُ	WA ANAAL-A'B-D	But I am the slave,
الضَّعِيفُ عَمَلاً	AZ"-Z"AE'EFU A'MALAA	feeble in works,
الْجَسِيمُ أَمَلاً	AL-JASEEMU AMALAA	immense in hopes.

خَرَجَتْ مِنْ يَدِيَّ أَسْبَابُ ٱلْوُصْلَاتِ إِلَّا مَا وَصَلَهُ رَحْمَتُكَ	KHARAJAT MEE-YADEEE AS-BAABUL-WUS'ULAATI IL-LAA MAA WAS'ALAHOO RAH'-MATUK	The tying links are outside my hand, except what is tied by Thy mercy;
وَ تَقَطَّعَتْ عَنِّي عِصَمُ ٱلْآمَالِ إِلَّا مَآ أَنَا مُعْتَصِمٌ بِهِ مِنْ عَفْوِكَ	WA TAQAT'-T'AA'T A'N-NEE I'S'AMUL-AAAMAALI IL-LAA MAAA ANA MUA'-TAS'IMUM-BIHEE MIN A'F-WIK	the bonds of hopes have been cut away from me, except the pardon to which I hold fast.
قَلَّ عِنْدِي مَآ أَعْتَدُّ بِهِ مِنْ طَاعَتِكَ	QAL-LA I'NDEE MAAA AA'-TAD-DU BIHEE MIN T'AAA'TIK	Little on my part is the obedience toward Thee upon which I count, and
وَ كَثُرَ عَلَيَّ مَآ أَبُوءُ بِهِ مِنْ مَعْصِيَتِكَ	WA KATHURA A'LAY-YA MAAA ABOOO-U BIHEE MIM-MAA'-S'EEATIK	great against me the disobedience toward Thee to which I have reverted.
وَ لَنْ يَضِيقَ عَلَيْكَ عَفْوٌ عَنْ عَبْدِكَ وَ إِنْ أَسَآءَ فَٱعْفُ عَنِّي	WA LAY-YAZ"EEQA A'LAY-KA A'F-WUN A'N A'B-DIKA WA IN ASAAA-A FAA'-FU A'N-NEE	But pardoning Thy slave will not constrain Thee, even if he be bad, so pardon me!
ٱللَّهُمَّ	AL-LAAHUM-MA	O ALLAH,
وَقَدْ أَشْرَفَ عَلَى خَفَايَا ٱلْأَعْمَالِ عِلْمُكَ	WAQAD ASH-RAFA A'LAA KHAFAAYAAL-AA'-MAALI I'L-MUK	Thy knowledge watches over hidden works,
وَ ٱنْكَشَفَ كُلُّ مَسْتُورٍ دُونَ خُبْرِكَ	WANKASHAFA KUL-LU MAS-TOORIN DOONA KHUB-RIK	every covered thing is exposed before Thy awareness,
وَ لَا تَنْطَوِي عَنْكَ دَقَآئِقُ ٱلْأُمُورِ	WA LAA TANT'AWEE A'NKA DAQAAA-IQUL-UMOOR	the intricacies of things are not concealed from Thee,
وَ لَا تَغْرُبُ عَنْكَ غَيَبَاتُ ٱلسَّرَآئِرِ	WA LAA TAA'-ZUBU A'NKA GHAY-YIBAATUS-SARAAA-IR	and unseen mysteries slip not away from Thee.
وَ قَدِ ٱسْتَحْوَذَ عَلَيَّ عَدُوُّكَ ٱلَّذِي	WA QADI AS-TAH'-WAD'A A'LAY-YA A'DOO-WUKAL-LAD'EE	But over me Thy enemy has gained mastery:

اَسْتَنْظَرَكَ لِغَوَايَتِي فَأَنْظَرْتَهُ،	S-TANZ'ARAKA LIGHAWAAYATEE FAANZ'AR-TAH	He asked a delay from Thee to lead me astray, and Thou gavest him the delay!
وَ اَسْتَمْهَلَكَ إِلَى يَوْمِ الدِّينِ لِإِضْلَالِي فَأَمْهَلْتَهُ،	WAS-TAM-HALAKA ILAA YAW-MID-DEENI LIIZ"-LAALEE FAAM-HAL-TAH	He asked a respite from Thee until the Day of Doom to misguide me, and Thou gavest him the respite![135]
فَأَوْقَعَنِي وَ قَدْ هَرَبْتُ إِلَيْكَ مِنْ	FAAW-QAA'NEE WA QAD HARAB-TU ILAY-KA MIN-	So he threw me down, though I had fled to Thee from
صَغَائِرِ ذُنُوبٍ مُوبِقَةٍ	S'AGHAAA-IRI D'UNOOBIM-MOOBIQAH	small, ruinous sins and
وَ كَبَائِرِ أَعْمَالٍ مُرْدِيَةٍ	WA KABAAA-IRI AA'-MAALIM-MUR-DEEAH	great, deadly works,
حَتَّى إِذَا قَارَفْتُ مَعْصِيَتَكَ	H'AT-TAAA ID'AA QAARAF-TU MAA'-S'EEATAK	until, when I had yielded to disobeying Thee and
وَ اَسْتَوْجَبْتُ بِسُوءِ سَعْيِي سَخْطَتَكَ	WAS-TAW-JAB-TU BISOOO-I SAA'-YEE SAKH-T'ATAK	merited Thy anger through my bad efforts, he
فَتَلَ عَنِّي عِذَارَ غَدْرِهِ،	FATALA A'N-NEE I'D'AARA GHAD-RIH	turned the bridle of his treachery away from me,
وَ تَلَقَّانِي بِكَلِمَةِ كُفْرِهِ،	WA TALAQ-QAANEE BIKALIMATI KUF-RIH	met me with the word of his ingratitude,
وَ تَوَلَّى الْبَرَاءَةَ مِنِّي	WA TAWAL-LAAL-BARAAA-ATA MIN-NEE	undertook to be quit of me,[136]
وَ أَدْبَرَ مُوَلِّيًا عَنِّي	WA AD-BARA MUWAL-LEEANA A'N-NEE	turned his back to flee from me,

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[135] Reference to the QURANIC account of IBLEES, in which IBLEES asks from ALLAH and is given permission to try to lead His servants astray until the Day of Resurrection (7: 14-18, 15: 36-43, 38: 79-86).

[136] Reference to 59: 16: Like Satan, when he said to man, 'Disbelieve!' Then, when he disbelieved, he said: 'Surely I am quit of you. Surely I fear ALLAH, the Lord of the worlds.'

فَأَصْحَرَنِي لِغَضَبِكَ فَرِيدًا	FAAS'-H'ARANEE LIGHAZ"ABIKA FAREEDAA	threw me to the desert of Thy wrath alone, and
وَأَخْرَجَنِي إِلَى فِنَاءِ نَقِمَتِكَ طَرِيدًا	WA AKH-RAJANEEE ILAA FINAAA-I NAQIMATIKA T'AREEDAA	sent me as an outcast into the courtyard of Thy vengeance. There is
لَا شَفِيعٌ يَشْفَعُ لِي إِلَيْكَ	LAA SHAFEEU'Y-YASH-FAU' LEEE ILAY-K	no intercessor to intercede for me with Thee,
وَلَا خَفِيرٌ يُؤْمِنُنِي عَلَيْكَ	WA LAA KHAFEERUY-YOO-MINUNEE A'LAY-K	no protector to make me feel secure against Thee,
وَلَا حِصْنٌ يَحْجُبُنِي عَنْكَ	WA LAA H'IS'-NUY-YAH'-JUBUNEE A'NK	no fortress to veil me from Thee,
وَلَا مَلَاذٌ أَلْجَأُ إِلَيْهِ مِنْكَ	WA LAA MALAAD'UN AL-JAA ILAY-HEE MINK	no shelter in which to seek asylum apart from Thee!
فَهَذَا مَقَامُ الْعَائِذِ بِكَ وَمَحَلُّ الْمُعْتَرِفِ لَكَ	FAHD'AA MAQAAMUL-A'AA-ID'I BIKA WA MAH'AL-LUL-MUA'-TARIFI LAK	This is the station of him who takes refuge with Thee, the place of the confessor to Thee:
فَلَا يَضِيقَنَّ عَنِّي فَضْلُكَ	FALAA YAZ"EEQAN-NA A'N-NEE FAZ"-LUK	Let not Thy bounty be too narrow for me,
وَلَا يَقْصُرَنَّ دُونِي عَفْوُكَ	WA LAA YAQ-S'URAN-NA DOONEE A'F-WUK	let not Thy pardon fall short of me!
وَلَا أَكُنْ أَخْيَبَ عِبَادِكَ التَّائِبِينَ	WA LAAA AKUN AKH-YABA I'BAADIKAT-TAAA-IBEEN	Let me not be the most disappointed of Thy repentant servants,
وَلَا أَقْنَطَ وُفُودِكَ الْآمِلِينَ	WA LAAA AQ-NAT'A WFOODIKAL-AAAMILEEN	nor the most despairing of those who come to Thee with expectations!
وَاغْفِرْ لِي إِنَّكَ خَيْرُ الْغَافِرِينَ	WAGH-FIR LEEE IN-NAKA KHAY-RUL-GHAAFIREEN	Forgive me, surely Thou art the best of the forgivers!
اللَّهُمَّ إِنَّكَ	AL-LAAHUM-MA IN-NAK	O ALLAH,
أَمَرْتَنِي فَتَرَكْتُ	AMAR-TANEE FATARAK-T	Thou commanded me, and I refrained,
وَنَهَيْتَنِي فَرَكِبْتُ	WA NAHAY-TANEE FARAKIB-T	Thou prohibited me, and I committed.

وَسَوَّلَ لِيَ الْخَطَآءَ خَاطِرُ السُّوْءِ فَفَرَطْتُ	WA SAW-WALA LEEAL-KHAT'AAA-A KHAAT'IRUS-SOOO-I FAFAR-RAT'-T	Evil thoughts tempted me to offend, and I was negligent.
وَ لَآ أَسْتَشْهِدُ عَلَى صِيَامِي نَهَارًا	WA LAAA AS-TASH-HIDU A'LAA S'EEAAMEE NAHAARAA	I cannot call upon daytime to witness my fasting,
وَ لَآ أَسْتَجِيرُ بِتَهَجُّدِي لَيْلًا	WA LAAA AS-TAJEERU BITAHAJ-JUDEE LAY-LAA	nor can I seek sanctuary in night because of my vigil;
وَ لَا تُثْنِي عَلَيَّ بِإِحْيَآءِهَا سُنَّةٌ حَاشَى فُرُوضِكَ الَّتِي مَنْ ضَيَّعَهَا هَلَكَ	WA LAA TUTH-NEE A'LAY-YA BIIH'-YAAA-IHAA SUN-NATUN H'AASHAA FUROOZ"IKAL-LATEE MAN Z"AY-YAA'HAA HALAK	no SUNNA praises me for keeping it alive, only Thy obligations, he who neglects which has perished.
وَ لَسْتُ أَتَوَسَّلُ إِلَيْكَ بِفَضْلِ نَافِلَةٍ مَعَ كَثِيرِ	WA LAS-TU ATAWAS-SALU ILAY-KA BIFAZ"-LI NAAFILATIM-MAA' KATHEER	I cannot seek access to Thee through the excellence of a supererogatory work, given the many
مَآ أَغْفَلْتُ مِنْ وَظَآئِفِ فُرُوضِكَ	MAAA AGH-FAL-TU MIW-WAZ'AAA-IFI FUROOZ"IK	duties of Thy obligations of which I have been heedless
وَ تَعَدَّيْتُ عَنْ مَقَامَاتِ حُدُودِكَ	WA TAA'D-DAY-TU A'M-MAQAAMAATI H'UDOODIKA	and the stations of Thy bounds which I have transgressed, thereby
إِلَى حُرُمَاتٍ انْتَهَكْتُهَا	ILAA H'URUMAATIN ANTAHAK-TUHAA	violating sacred things and
وَ كَبَآئِرِ ذُنُوبٍ اجْتَرَحْتُهَا	WA KABAAA-IRI D'UNOOBIN AJ-TARAH'-TUHAA	committing great sins,
كَانَتْ عَافِيَتُكَ لِي مِنْ فَضَآئِحِهَا سِتْرًا	KAANAT A'AFEEATUKA LEE MIN FAZ"AAA-IH'IHAA SIT-RAA	though Thou hast given me safety from their disgraces as a covering.,
وَ هٰذَا مَقَامُ مَنْ	WA HAD'AA MAQAAMU MAN	This is the station of him who

اَسْتَحْيَا لِنَفْسِهِ مِنْكَ وَ سَخِطَ عَلَيْهَا وَ رَضِيَ عَنْكَ	AS-TAH'-YAA LINAF-SIHEE MINK WA SAKHIT'A A'LAY-HAA WA RAZ"EEA A'NKA	is ashamed of himself before Thee, angry with himself, and satisfied with Thee.
فَتَلَقَّاكَ	FATALAQ-QAAKA	He meets Thee with
بِنَفْسٍ خَاشِعَةٍ	BINAF-SIN KHAASHIA'H	a humble soul,
وَ رَقَبَةٍ خَاضِعَةٍ	WA RAQABATIN KHAAZ"IA'H	a neck bent down,
وَ ظَهْرٍ مُثْقَلٍ مِنَ الْخَطَايَا	WA Z'AH-RIM-MUTH-QALIM-MINA ALKHAT'AAYAA	a back heavy with offenses,
وَاقِفاً بَيْنَ الرَّغْبَةِ إِلَيْكَ وَ الرَّهْبَةِ مِنْكَ	WAAQIFAM-BAY-NAR-RAGH-BATI ILAY-KA WAR-RAH-BATI MINK	hesitating between longing for Thee and fear of Thee. Thou art
وَ أَنْتَ أَوْلَى مَنْ رُجِّيَ	WA ANTA AW-LAA MAR-RAJAAHOO	the most worthy of those in whom he might hope,
وَ أَحَقُّ مَنْ خُشِيَ وَ اتُّقِيَ	WA AH'AQ-QU MAN KHASHEEAHOO WA AT-TAQAAH	the most deserving for him to dread and fear.
فَأَعْطِنِي يَا رَبِّ مَا رَجَوْتُ	FAAA'-T'INEE YAA RAB-BI MAA RAJAW-T	So give me, my Lord, what I hope for,
وَ آمِنِّي مَا حَذِرْتُ	WA AAAMIN-NEE MAA H'AD'IR-T	make me secure against what frightens me, and
وَ عُدْ عَلَيَّ بِعَائِدَةِ رَحْمَتِكَ	WA U'D A'LAY-YA BIA'AA-IDATI RAH'-MATIK	act kindly toward me with the kindly act of mercy!
إِنَّكَ أَكْرَمُ الْمَسْئُولِينَ	IN-NAKA AK-RAMUL-MAS-OOLEEN	Surely Thou art the most generous of those from whom are asked
اَللَّهُمَّ وَ إِذْ سَتَرْتَنِي بِعَفْوِكَ	AL-LAAHUM-MA WA ID' SATAR-TANEE BIA'F-WIK	O ALLAH, since Thou hast covered me with Thy pardon and

وَ تَغَمَّدتَنِی بِفَضْلِكَ فِی دَارِ ٱلْفَنَآءِ بِحَضْرَةِ ٱلْأَكْفَآءِ	WA TAGHAM-MAT-TANEE BIFAZ"-LIKA FEE DAARIL-FANAAA-I BIH'AZ"-RATIL-AK-FAAA-I	shielded me with Thy bounty in the abode of annihilation and the presence of equals,
فَأَجِرْنِی مِن فَضِيحَاتِ دَارِ ٱلْبَقَآءِ عِندَ مَوَاقِفِ ٱلْأَشْهَادِ	FAAJIR-NEE MIN FAZ"EEH'AATI DAARIL-BAQAAA-I I'NDA MAWAAQIFIL-ASH-HAAD	grant me sanctuary from the disgraces of the Abode of Subsistence at the standing places of the Witnesses
مِنَ ٱلْمَلَآئِكَةِ ٱلْمُقَرَّبِينَ	MINAL-MALAAA-IKATIL-MUQAR-RABEEN	(the angels brought nigh,
وَ ٱلرُّسُلِ ٱلْمُكَرَّمِينَ	WAR-RUSULIL-MUKAR-RAMEEN	the messengers honored,
وَ ٱلشُّهَدَآءِ وَ ٱلصَّالِحِينَ	WASH-SHUHADAAA-I WAS'-S'AALIH'EEN	the martyrs, the righteous)
مِن جَارٍ كُنتُ أُكَاتِمُهُ سَيِّئَاتِی	MIN JAARIN KUNTU UKAATIMUHOO SAY-YI-AATEE	before the neighbor from whom I have hidden my evil deeds and
وَ مِن ذِی رَحِمٍ كُنتُ أَحْتَشِمُ مِنْهُ فِی سَرِيرَاتِی	WA MIN D'EE RAH'IMIN KUNTU AH'-TASHIMU MIN-HOO FEE SAREERAATEE	the womb relative before whom I feel ashamed in my secret thoughts!
لَمْ أَثِقْ بِهِمْ رَبِّ فِی ٱلسِّتْرِ عَلَیَّ	LAM ATHIQ BIHIM RAB-BI FIS-SIT-RI A'LAY	I trust them not, my Lord, to cover me over,
وَ وَثِقْتُ بِكَ رَبِّ فِی ٱلْمَغْفِرَةِ لِی	WA WATHIQ-T BIKA RAB-BI FIL-MAGH-FIRATI LEE	but I trust Thee, my Lord, to forgive me!
وَ أَنتَ أَوْلَىٰ مَن وُثِقَ بِهِ	WA ANTA AW-LAA MAW-WUTHIQA BIH	Thou art the most worthy of those in whom confidence is had,
وَ أَعْطَىٰ مَن رُغِبَ إِلَيْهِ	WA AA'-T'AA MAR-RUGHIBA ILAY-H	the most giving of those who are besought, and
وَ أَرْأَفُ مَنِ ٱسْتُرْحِمَ فَارْحَمْنِی	WA AR-AFU MANI AS-TUR-H'IM FAR-H'AM-NEE	the most clement of those from whom mercy is asked. So have mercy upon me!

اَللَّهُمَّ وَأَنْتَ حَدَرْتَنِي مَآءً مَهِيناً	AL-LAAHUM-MA WA ANTA H'ADAR-TANEE MAAA-AM-MAHEENAA	O ALLAH, Thou caused me to descend as mean water
مِن صُلْبٍ مُتَصَآبِقِ اَلْعِظَامِ حَرِجِ اَلْمَسَالِكِ	MIN S'UL-BIM-MUTAZ"AAA-IQIL-I'Z'AAMI H'ARIJIL-MASAALIK	from loins of narrow bones and tight passages
إِلَى رَحِمٍ ضَيِّقَةٍ سَتَرْتَهَا بِالْحُجُبِ	ILAA RAH'IMIN Z"AY-YQATIN SATAR-TAHAA BIL-H'UJUB	into a constricted womb which Thou hadst covered with veils; [137]
تُصَرِّفُنِي حَالاً عَنْ حَالٍ حَتَّى	TUS'AR-RIFUNEE H'AALANA A'N H'AALIN H'AT-TAA	Thou turned me about from state to state until Thou
اَنْتَهَيْتَ بِيَ إِلَى تَمَامِ اَلصُّورَةِ	ANTAHAY-TA BEEE ILAA TAMAAMIS'-S'OORAH	tookest me to the completion of the form
وَأَثْبَتَّ فِيَّ اَلْجَوَارِحَ	WA ATH-BAT-TA FEE-YAL-JAWAARIH'	fixed within me the bodily parts,
كَمَا نَعَتَّ فِي كِتَابِكَ	KAMAA NAA'T-TA FEE KITAABK	as Thou hast described in Thy Book:
﴿نُطْفَةً ثُمَّ عَلَقَةً ثُمَّ مُضْغَةً ثُمَّ عِظَاماً ثُمَّ كَسَوْتَ اَلْعِظَامَ لَحْماً ثُمَّ أَنْشَأْتَنِي خَلْقاً آخَرَ﴾	(NUT'-FATAN THUM-MA A'LAQATAN THUM-MA MUZ"-GHATAN THUM-MA I'Z'AAMANA THUM-MA KASAW-TAL-I'Z'AAMA LAH'-MANA THUM-MA ANSHAA-TANEE KHAL-QAN AAAKHAR)	(a drop, then a clot, then a tissue, then bones, then Thou garmented the bones with flesh, then Thou produced me as another creature
كَمَا شِئْتَ	KAMAA SHI-T	as Thou willed.[138]

[137] Reference to 32: 7: He originated the creation of man out of clay, then He fashioned his progeny of an extraction of mean water, then He shaped him and breathed His spirit into him.

[138] Reference to a number of QURANIC passages, especially 23: 12-14: We created man out 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.

حَتَّىٰٓ إِذَا ٱحْتَجْتُ إِلَىٰ رِزْقِكَ وَ لَمْ أَسْتَغْنِ عَنْ غِيَاثِ فَضْلِكَ	H'AT-TAAA ID'AA AH'-TAJ-TU ILAA RIZ-QIKA WA LAM AS-TAGH-NI A'N GHEEAATHI FAZ"-LIK	Then, when I needed Thy provision, and could not do without the aid of Thy bounty,
جَعَلْتَ لِي قُوتًا مِنْ فَضْلِ طَعَامٍ وَ شَرَابٍ أَجْرَيْتَهُ لِأَمَتِكَ ٱلَّتِي	JAA'L-TA LEE QOOTAM-MIN FAZ"-LI T'AA'AMIW-WA SHARAABIN AJ-RAY-TAHOO LIAMATIKAL-LATEE	Thou appointed for me a nourishment from the bounty of the food and drink which Thou bestowed upon Thy handmaid
أَسْكَنْتَنِي جَوْفَهَا	AS-KANTANEE JAW-FAHAA	in whose belly Thou gavest me to rest and
وَ أَوْدَعْتَنِي قَرَارَ رَحِمِهَا	WA AW-DAA'-TANEE QARAARA RAH'MIHAA	in the lodging of whose womb Thou deposited me.
وَ لَوْ تَكِلْنِي يَا رَبِّ فِي تِلْكَ ٱلْحَالَاتِ إِلَىٰ حَوْلِي أَوْ تَضْطَرَّنِي إِلَىٰ قُوَّتِي	WA LAW TAKIL-NEE YAA RAB BI FEE TIL-KAL-H'AALAATI ILAA H'AW-LEE AW TAZ-TAR-RUNEEE ILAA QOO-WATEE	Hadst Thou entrusted me in those states, my Lord, to my own force or driven me to have recourse to my own strength,
لَكَانَ ٱلْحَوْلُ عَنِّي مُعْتَزِلًا	LAKAANAL-H'AW-LU A'N-NEE MUA'-TAZILAA	force would have been removed from me and
وَ لَكَانَتِ ٱلْقُوَّةُ مِنِّي بَعِيدَةً	WA LAKAANATI ALQOO-WATU MIN-NEE BAE'EDAH	strength taken far away.
فَغَذَوْتَنِي بِفَضْلِكَ غِذَآءَ ٱلْبَرِّ ٱللَّطِيفِ	FAGHAD'AW-TANEE BIFAZ"-LIKA GHID'AAA-AL-BAR-RIL-LAT'EEF	So Thou hast fed me through Thy bounty with the food of the Good, the Gentle;
تَفْعَلُ ذَٰلِكَ بِي تَطَوُّلًا عَلَيَّ إِلَىٰ غَايَتِي هَٰذِهِ	TAF-A'LU D'ALIKA BEE TAT'AW-WULANA A'LAY-YA ILAA GHAAYATEE HAD'IH	Thou hast done that for me in graciousness toward me up to this my present point.
لَا أَعْدَمُ بِرَّكَ	LAAA AA'-DAMU BIR-RAK	I do not lack Thy goodness,
وَ لَا يُبْطِئُ بِي حُسْنُ صَنِيعِكَ	WA LAA YUB-T'I-U BEE H'US-NU S'ANEEI'K	nor does Thy benefaction keep me waiting.

وَ لَا تَتَأَكَّدُ مَعَ ذَٰلِكَ ثِقَتِي فَأَتَفَرَّغَ لِمَا هُوَ أَحْظَىٰ لِي عِنْدَكَ	WA LAA TATAAK-KADU MAA' D'ALIKA THIQATEE FAATAFAR-RAGHA LIMAA HUWA AH'-Z'A LEE I'NDAK	Yet with all that, my trust has not become firm enough that I might free myself for that which is more favored by Thee.
قَدْ مَلَكَ ٱلشَّيْطَانُ عِنَانِي فِي سُوءِ ٱلظَّنِّ وَضَعْفِ ٱلْيَقِينِ	QAD MALAKASH-SHAY-T'AANU I'NAANEE FEE SOOO-IZ'-Z'AN-NI WAZ"AA'-FIL-YAQEEN	SATAN has taken possession of my reins through my distrust and frail certainty.
فَأَنَا أَشْكُو	FAANAA ASH-KOO	I complain of
سُوءَ مُجَاوَرَتِهِ لِي	SOOO-A MUJAAWARATIHEE LEE	his evil neighborhood with me and
وَ طَاعَةَ نَفْسِي لَهُ	WA T'AAA'TA NAF-SEE LAH	my soul's obedience toward him!
وَ أَسْتَعْصِمُكَ مِنْ مَلَكَتِهِ	WA AS-TAA'-S'IMUKA MIM-MALAKATIH	I ask Thee to preserve me against his domination,
وَ أَتَضَرَّعُ إِلَيْكَ فِي صَرْفِ كَيْدِهِ عَنِّي	WA ATAZ"AR-RAU' ILAY-KA FEE S'AR-FI KAY-DIHEE A'N-NEE	and I plead with Thee to turn his trickery away from me!
وَ أَسْأَلُكَ فِيَّ أَنْ تُسَهِّلَ إِلَىٰ رِزْقِي سَبِيلاً	WA AS-ALUKA FEEE AN TUSAH-HILA ILAA RIZ-QEE SABEELANA	I ask Thee to make the path to my provision easy,
فَلَكَ ٱلْحَمْدُ عَلَىٰ ٱبْتِدَآئِكَ بِٱلنِّعَمِ ٱلْجِسَامِ وَ إِلْهَامِكَ ٱلشُّكْرَ عَلَى ٱلْإِحْسَانِ وَ ٱلْإِنْعَامِ	FALAKAL-H'AM-DU A'LAA AB-TIDAAA-IKA BIN-NIA'MIL-JISAAMI WA IL-HAAMIKASH-SHUK-RA A'LAAL-IH'-SAANI WAL-IN-A'AM	since to Thee belongs praise for Thy beginning with immense favors and Thy inspiring gratitude for beneficence and bestowing favor!
فَصَلِّ عَلَىٰ مُحَمَّدٍ وَ آلِهِ	FAS'AL-LI A'LAA MUH'AM-MADIW-WA AAALIH	Bless MUHAMMAD and his Household, and
وَسَهِّلْ عَلَيَّ رِزْقِي	WASAH-HIL A'LAY-YA RIZ-QEE	make the way to my provision easy for me!

وَأَن تُقْنِعَنِي بِتَقْدِيرِكَ لِي	WA AN TUQ-NIA'NEE BITAQ-DEERIKA LEE	[I ask Thee] to make me content with Thy ordainment for me,
وَأَن تُرْضِيَنِي بِحِصَّتِي فِيمَا قَسَمْتَ لِي	WA AN TUR-Z"EEANEE BIH'IS'-S'ATEE FEEMAA QASAM-TA LEE	to make me satisfied with my lot in that which Thou hast apportioned for me
وَأَن تَجْعَلَ مَا ذَهَبَ مِن جِسْمِي وَعُمْرِي فِي سَبِيلِ طَاعَتِكَ	WA AN TAJ-A'LA MAA D'AHABA MIN JIS-MEE WAU'M-REE FEE SABEELI T'AAA'TIK	and to place what has gone of my body and my life-span into the path of Thy obedience![139]
إِنَّكَ خَيْرُ ٱلرَّٰزِقِينَ	IN-NAKA KHAY-RUR-RAAZIQEEN	Surely Thou art the Best of providers!
ٱللَّٰهُمَّ إِنِّيٓ أَعُوذُ بِكَ مِن نَّارٍ	AL-LAAHUM-MA IN-NEE SU'WD'U BIKA MIN-NAAR	O ALLAH, I seek refuge in Thee from the Fire
تَغَلَّظْتَ بِهَا عَلَىٰ مَنْ عَصَاكَ	TAGHAL-LAZ'-TA BIHAA A'LAA MAN A'S'AAK	through which Thou art harsh toward him who disobeys Thee and
وَتَوَعَّدتَ بِهَا مَن صَدَفَ عَن رِّضَاكَ	WA TAWAA'-A'T-TA BIHAA MAN S'ADAFA A'R-RIZ"AAK	by which Thou hast threatened him who turns away from Thy good pleasure;
وَمِن نَّارٍ نُّورُهَا ظُلْمَةٌ	WA MIN-NAARIN-NOORUHAA Z'UL-MAH	from the Fire whose light is darkness,
وَهَيِّنُهَآ أَلِيمٌ	WA HAY-YINUHAAA ALEEM	whose ease is pain, and
وَبَعِيدُهَا قَرِيبٌ	WA BAE'EDUHAA QAREEB	whose far is near;
وَمِن نَّارٍ يَأْكُلُ بَعْضُهَا بَعْضٌ	WA MIN-NAAREE-YAA-KULU BAA'-Z"AHAA BAA'-Z"	from the Fire parts of which devour parts and

[139] As the commentators point out, this 'placing' is connected to tee QURANIC 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, ALLAH will change their evil deeds into good deeds (25: 68-70).

وَيَصُولُ بَعْضُهَا عَلَىٰ بَعْضٍ	WA YAS'OOLU BAA'-Z"UHAA A'LAA BAA'-Z"	parts of which leap upon parts;
وَمِن نَّارٍ تَذَرُ ٱلْعِظَامَ رَمِيمًا	WA MIN-NAARIN TAD'ARUL-I'Z'AAMA RAMEEMAA	from the Fire which leaves bones decayed and
وَتَسْقِيَ أَهْلَهَا حَمِيمًا	WA TAS-QEEE AH-LAHAA H'AMEEMAA	lets its people drink boiling water;
وَمِن نَّارٍ لَّا تُبْقِي عَلَىٰ مَن تَضَرَّعَ إِلَيْهَا	WA MIN-NAARIL-LAA TUB-QEE A'LAA MAN TAZ"AR-RAA' ILAY-HAA	from the Fire which 'does not spare him who pleads to it,[140]
وَلَا تَرْحَمُ مَنِ ٱسْتَعْطَفَهَا	WA LAA TAR-H'AMU MANI AS-TAA'-T'AFAHAA	has no mercy on him who seeks sympathy from it,
وَلَا تَقْدِرُ عَلَى ٱلتَّخْفِيفِ عَمَّنْ خَشَعَ لَهَا وَٱسْتَسْلَمَ إِلَيْهَا	WA LAA TAQ-DIRU A'LAAT-TAKH-FEEFI A'M-MAN KHASHAA' LAHAA WAS-TAS-LAMA ILAY-HAA	and has no power to relieve him who humbles himself before it and yields himself to it;
تَلْقَىٰ سُكَّانَهَا بِأَحَرِّ مَا لَدَيْهَا مِنْ أَلِيمِ ٱلنَّكَالِ وَشَدِيدِ ٱلْوَبَالِ	TAL-QAA SUK-KAANAHAA BIH'AR-RI MAA LADAY-HAA MIN ALEEMIN-NAKAALI WASHADEEDIL-WABAAL	it meets its inhabitants with the hottest that it possesses: painful punishment and intense noxiousness.
وَأَعُوذُ بِكَ مِنْ عَقَارِبِهَا ٱلْفَاغِرَةِ أَفْوَاهُهَا	WA AU'WD'U BIKA MIN-A'QAARIBIHAAL-FAAGHIRATI AF-WAAHUHAA	I seek refuge in Thee from its gaping-jawed scorpions,
وَحَيَّاتِهَا ٱلصَّالِقَةِ بِأَنْيَابِهَا	WA H'AY-YAATIHAAS'-S'AALIQATI BINYAABIHAA	its scraping-toothed serpents, and
وَشَرَابِهَا ٱلَّذِي يُقَطِّعُ أَمْعَآءَ وَأَفْئِدَةَ سُكَّانِهَا وَيَنْزِعُ قُلُوبَهُمْ	WA SHARAABIHAAL-LAD'EE YUQAT'-T'IU' AM-A'AA-A WA AF-IDATA SUK-KAANIHAA WA YANZIU' QULOOBAHUM	its drinks, which tear apart the intestines and hearts of its inhabitants and root out their marrows.

[140] This is part of a HADEETH; Cf. Lane/ Arabic-English Lexicon, s.v. IBQAAA.

وَأَسْتَهْدِيكَ لِمَا بَاعَدَ مِنْهَا وَأَخَّرَ عَنْهَا	WA AS-TAH-DEEKA LIMAA BAAA'DA MIN-HAA WA AKH-KHARA A'N-HAA	I ask guidance from Thee to that which will keep far from it and make it retreat!
اَللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ	AL-LAAHUM-MA S'AL-LI A'LAA MUH'AM-MADIW-WA AAALIH	O ALLAH, bless MUHAMMAD and his Household,
وَأَجِرْنِي مِنْهَا بِفَضْلِ رَحْمَتِكَ	WA AJIR-NEE MIN-HAA BIFAZ"-LI RAH'-MATIK	grant me sanctuary from it through the bounty of Thy mercy,
وَأَقِلْنِي عَثَرَاتِي بِحُسْنِ إِقَالَتِكَ	WA AQIL-NEE A'THARAATEE BIH'US-NI IQAALATIK	release me from my stumbles through Thy good releasing, and
وَلَا تَخْذُلْنِي يَا خَيْرَ الْمُجِيرِينَ	WA LAA TAKH-D'UL-NEE YAA KHAY-RAL-MUJEEREEN	abandon me not, O Best of the sanctuary-granters!
اَللَّهُمَّ إِنَّكَ	AL-LAAHUM-MA IN-NAK	O ALLAH, Thou
تَقِي الْكَرِيهَةَ	TAQEEL-KAREEHAH	protectest from the disliked,
وَتُعْطِي الْحَسَنَةَ	WTUA'-T'EEL-H'ASANAH	givest the good,
وَتَفْعَلُ مَا تُرِيدُ	WA TAF-A'LU MAA TUREED	dost what Thou wilt, and
وَأَنْتَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ	WA ANTA A'LAA KUL-LI SHAY-IN QADEER	Thou art powerful over everything.[141]
اَللَّهُمَّ	AL-LAAHUM-MA	O ALLAH,
صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ إِذَا ذُكِرَ الْأَبْرَارُ	S'AL-LI A'LAA MUH'AM-MADIW-WA AAALIHEEE ID'AA D'UKIRAL-AB-RAAR	bless MUHAMMAD and his Household when the pious are mentioned and

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[141] 3: 26.

وَ صَلِّ عَلَى مُحَمَّدٍ وَّ آلِهٖ مَا اخْتَلَفَ اللَّيْلُ وَ النَّهَارُ	WA S'AL-LI A'LAA MUH'AM-MADIW-WA AAALIHEE MAKH-TALAFAL-LAY-LU WAN-NAHAAR	bless MUHAMMAD and his Household as long as night and day come and go with a blessing
صَلَاةً لَا يَنْقَطِعُ مَدَدُهَا	S'ALAATAL-LAA YANQAT'IU' MADADUHAA	whose replenishment is never cut off and
وَ لَا يُحْصَى عَدَدُهَا	WA LAA YUH'-S'AA A'DADUHAA	whose number cannot be counted,
صَلَاةً تَشْحَنُ الْهَوَاءَ	S'ALAATAN TASH-H'ANUL-HAWAAA-A	a blessing that will fill up the air and
وَ تَمْلَأُ الْأَرْضَ وَ السَّمَاءَ	WA TAM-LAAL-AR-Z"A WAS-SAMAAA-	crowd the earth and the heaven!
صَلَّى اللّٰهُ عَلَيْهِ حَتّٰى يَرْضٰى	S'AL-LAAL-LAAHOO A'LAY-HEE H'AT-TAA YARZ"AA	O ALLAH bless him until he is well pleased and
وَ صَلَّى اللّٰهُ عَلَيْهِ وَ آلِهٖ بَعْدَ الرِّضَا	WA S'AL-LAAL-LAAHOO A'LAY-HEE WA AAALIHEE BAA'-DAR-RIZ"AA	O ALLAH bless him and his Household after good pleasure with
صَلَاةً لَا حَدَّ لَهَا وَ لَا مُنْتَهٰى	S'ALAATAL-LAA H'AD-DA LAHAA WA LAA MUNTAHAA	a blessing that has neither bound nor utmost limit!
يَا أَرْحَمَ الرَّاحِمِيْنَ	YAAA AR-H'AMAR-RAAH'IMEEN	O Most Merciful of the merciful!

وكان من دعائه عليه السلام في الاستخارة

—33—
WA KAANA MIN DUA'AA-IHEE A'LAY-HIS-SALAAMU FEELIS-TIKHAARAH

His Supplication (A.S) IN ASKING FOR THE BEST

اَللّٰهُمَّ إِنِّيْ أَسْتَخِيْرُكَ بِعِلْمِكَ	AL-LAAHUM-MA IN-NEEE AS-TAKHEERUKA BIl'L-MIK	O ALLAH, I ask from Thee the best in Thy knowledge,
فَصَلِّ عَلٰى مُحَمَّدٍ وَّ آلِهٖ	FAS'AL-LI A'LAA MUH'AM-MADIW-WA AAALIH	so bless MUHAMMAD and his Household and
وَ اقْضِ لِيْ بِالْخِيَرَةِ	WAQ-Z"I LEE BIL-KHEEARAH	decree for me the best!
وَ أَلْهِمْنَا مَعْرِفَةَ الْاِخْتِيَارِ	WA AL-HIM-NAA MAA'-RIFATALIKH-TEEAAR	Inspire us with knowledge to chose the best and

وَ ٱجْعَلْ ذَٰلِكَ ذَرِيعَةً إِلَى	WAJ-A'L D'ALIK D'AREEA'TAN ILAA	make that a means to
ٱلرِّضَا بِمَا قَضَيْتَ لَنَا	R-RIZ"AA BIMAA QAZ"AY-TA LANAA	being pleased with what Thou hast decreed for us
وَ ٱلتَّسْلِيمِ لِمَا حَكَمْتَ	WAT-TAS-LEEMI LIMAA H'AKAM-T	and submitting to what Thou hast decided!
فَأَزِحْ عَنَّا رَيْبَ ٱلْمُرْتَابِ	FAAZIH' A'N-NAA RAY-BALIR-TEEAAB	Banish from us the doubt of misgiving and
وَ أَيِّدْنَا بِيَقِينِ ٱلْمُخْلِصِينَ	WA AY-YID-NAA BEEAQEENIL-MUKH-LIS'EEN	confirm us with the certainty of the sincere!
وَ لَا تَسُمْنَا عَجْزَ ٱلْمَعْرِفَةِ عَمَّا تَخَيَّرْتَ	WA LAA TASUM-NAA A'J-ZAL-MAA'-RIFATI A'M-MAA TAKHAY-YAR-T	Visit us not with incapacity to know what Thou hast chosen, lest we
فَنَغْمِطَ قَدْرَكَ	FANAGH-MIT'A QAD-RAK	despise Thy measuring out,
وَ نَكْرَهَ مَوْضِعَ رِضَاكَ	WA NAK-RAHA MAW-Z"IA' RIZ"AAK	dislike the place of Thy good pleasure, and
وَ نَجْنَحَ إِلَى ٱلَّتِي هِيَ	WA NAJ-NAH'A ILAAL-LATEE HEE	incline toward that which is
أَبْعَدُ مِنْ حُسْنِ ٱلْعَاقِبَةِ	AB-A'DU MIN H'US-NIL-A'AQIBAH	further from good outcome and
وَ أَقْرَبُ إِلَى ضِدِّ ٱلْعَافِيَةِ	WA AQ-RABU ILAA Z"ID-DIL-A'AFEEAH	nearer to the opposite of well-being!
حَبِّبْ إِلَيْنَا مَا نَكْرَهُ مِن قَضَائِكَ	H'AB-BIB ILAY-NAA MAA NAK-RAHOO MIN QAZ"AAA-IK	Make us love what we dislike in Thy decree and
وَ سَهِّلْ عَلَيْنَا مَا نَسْتَصْعِبُ مِنْ حُكْمِكَ	WA SAH-HIL A'LAY-NAA MAA NAS-TAS'-I'BU MIN H'UK-MIK	make easy for us what we find difficult in Thy decision!
وَ أَلْهِمْنَا ٱلِانْقِيَادَ لِمَا أَوْرَدْتَ عَلَيْنَا مِن مَشِيَّتِكَ	WA AL-HIM-NAALINQEEAADA LIMAAA AW-RAT-TA A'LAY-NAA MIM-MASHEE-YATIK	Inspire us to yield to that which Thou bringest upon us by Thy will,

حَتَّىٰ لَا نُحِبَّ	H'AT-TAA LAA NUH'IB	lest we love
تَأْخِيرَ مَا عَجَّلْتَ	TAA-KHEERA MAA A'J-JAL-T	the delay of what Thou hast hastened and
وَ لَا تَعْجِيلَ مَآ أَخَّرْتَ	WA LAA TAA'-JEELA MAAA SKH-KHAR-T	the hastening of what Thou hast delayed,
وَ لَا نَكْرَهَ مَآ أَحْبَبْتَ	WA LAA NAK-RAHA MAAA AH'-BAB-T	dislike what Thou lovest, and
وَ لَا نَتَخَيَّرَ مَا كَرِهْتَ	WA LAA NATAKHAY-YARA MAA KARIH-T	choose what Thou dislikest!
وَ اخْتِمْ لَنَا بِالَّتِي هِيَ	WAKH-TIM LANAA BIL-LATEE HEE	Seal us with that which is
أَحْمَدُ عَاقِبَةً	AH'-MADU A'AQIBAH	most praised in outcome
وَ أَكْرَمُ مَصِيرًا	WA AK-RAMU MAS'EERAA	and most generous in issue!
إِنَّكَ تُفِيدُ الْكَرِيمَةَ	IN-NAKA TUFEEDUL-KAREEMAH	Surely Thou givest generous gain,
وَ تُعْطِي الْجَسِيمَةَ	WA TUA'-T'EEL-JASEEMAH	bestowest the immense,
وَ تَفْعَلُ مَا تُرِيدُ	WA TAF-A'LU MAA TUREED	dost what Thou wilt, and
وَ أَنْتَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ	WA ANTA A'LAA KUL-LI SHAY-IN QADEER	Thou art powerful over everything.[142]

[142] 3: 26.

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وكان من دعآئه عليه السّلام

إذا ابتُلِيَ أو رأى مبتلًى بفضيحة بذنب

WA KAANA MIN DUA'AA-IHEE A'LAY-HIS-SALAAMU ID'AA AB-TULEEA AW RAAA MUB-TALANA BIFAZ''EEH'ATIM-BID'AMB

His Supplication (A.S)

WHEN HE WAS AFFLICTED OR SAW SOMEONE AFFLICTED WITH THE DISGRACE OF SIN

اَللّٰهُمَّ لَكَ الْحَمْدُ عَلٰى	AL-LAAHUM-MA LAKAL-H'AM-DU A'LAA	O ALLAH, to Thee belongs praise
سِتْرِكَ بَعْدَ عِلْمِكَ	SIT-RIKA BAA'-DA I'L-MIK	for Thy covering over after Thy knowledge and
وَ مُعَافَاتِكَ بَعْدَ خُبْرِكَ	WA MUA'AFAATIKA BAA'-DA KHUB-RIK	Thy pardon after Thy awareness!
فَكُلُّنَا قَدِ	FAKUL-LUNAA QAD	Each of us has
اقْتَرَفَ الْعَآئِبَةَ فَلَمْ تَشْهَرْهُ	AQ-TARAFAL-A'AA-IBATA FALAM TASH-HAR-H	committed faults, but Thou hast not made him notorious
وَ ارْتَكَبَ الْفَاحِشَةَ فَلَمْ تَفْضَحْهُ	WAR-TAKABAL-FAAH'ISHATA FALAM TAF-Z''AH'-H	done indecencies, but Thou hast not disgraced him, and
وَ تَسَتَّرَ بِالْمَسَاوِي فَلَمْ تَدُلَّ عَلَيْهِ	WA TASAT-TARA BIL-MASAAWI-I FALAM TAD-LUL A'LAY-H	covered over evil deeds, but Thou hast not pointed to him.
كَمْ	KAM	How many are
نَهْيٍ لَكَ قَدْ أَتَيْنَاهُ	NAH-YIL-LAKA QAD ATAY-NAAH	Thy prohibited acts which we have performed,
وَ أَمْرٍ قَدْ وَقَفْتَنَا عَلَيْهِ فَتَعَدَّيْنَاهُ	WA AM-RIN QAD WAQAF-TANAA A'LAY-HEE FATAA'D-DAY-NAAH	Thy commandments of which Thou hast told us which we have transgressed,

وَ سَيِّئَةٍ اكْتَسَبْنَاهَا	WA SAY-YI-ATIN AK-TASAB-NAAHAA	the evil deeds which we have earned,
وَ خَطِيئَةٍ ارْتَكَبْنَاهَا	WA KHAT'EE-ATIN AR-TAKAB-NAAHAA	the offenses which we have committed!
كُنْتَ الْمُطَّلِعَ عَلَيْهَا دونَ النَّاظِرِينَ	KUNTAL-MUT'-T'ALIA' A'LAY-HAA DWNAN-NAAZ'IREEN	Thou seest them to the exclusion of all observers;
وَ الْقَادِرَ عَلَىٰ إِعْلَانِهَا فَوْقَ الْقَادِرِينَ	WAL-QAADIRA A'LAAA IA'-LAANIHAA FAW-QAL-QAADIREEN	Thou hast the power to make them public above all the powerful!
كَانَتْ عَافِيَتُكَ لَنَا	KAANAT A'AFEEATUKA LANAA	By giving us safety Thou hast
حِجَابًا دُونَ أَبْصَارِهِمْ	H'IJAABANA DOONA AB-S'AARHIM-	veiled their eyes and
وَ رَدْمًا دُونَ أَسْمَاعِهِمْ	WA RAD-MANA DOONA AS-MAAI'HIM-	stopped their ears.
فَاجْعَلْ مَا سَتَرْتَ مِنَ الْعَوْرَةِ وَ أَخْفَيْتَ مِنَ الدَّخِيلَةِ	FAJ-A'L MAA SATAR-TA MINAL-A'W-RATI WA AKH-FAY-TA MINAD-DAKHEELAH	So make the shameful things Thou hast covered over and the inward reality Thou hast concealed
وَاعِظًا لَنَا	WAAI'Z'AL-LANAA	our admonisher,
وَ زَاجِرًا عَنْ سُوءِ الْخُلُقِ وَ اقْتِرَافِ الْخَطِيئَةِ	WA ZAAJIRANA A'N SOOO-IL-KHUL-QI WAQ-TIRAAFIL-KHAT'EE-ATI	a restrainer upon bad character traits and committing offenses, and
وَ سَعْيًا إِلَى التَّوْبَةِ الْمَاحِيَةِ وَ الطَّرِيقِ الْمَحْمُودَةِ	WA SAA'-YAN ILAAT-TAW-BATIL-MAAH'EEATI WAT'-T'AREEQIL-MAH'-MOODAH	a striving toward the repentance that erases [sins] and the praiseworthy path!
وَ قَرِّبِ الْوَقْتَ فِيهِ	WA QAR-RIBIL-WAQ-TA FEEH	Bring the time of striving near and

وَ لَا تَسْمُنَا الْغَفْلَةَ عَنْكَ	WA LAA TASUM-NAAL-GHAF-LATA A'NK	visit us not with heedlessness of Thee!
إِنَّا إِلَيْكَ رَاغِبُونَ	IN-NAAA ILAY-KA RAAGHIBOON	Surely we are Thy beseechers,
وَ مِنَ الذُّنُوبِ تَائِبُونَ	WA MINAD'-D'UNOOBI TAAA-IBOON	the repenters of sins.
وَ صَلِّ عَلَى خِيَرَتِكَ اللَّهُمَّ مِنْ خَلْقِكَ مُحَمَّدٍ وَعِتْرَتِهِ الصَّفْوَةِ مِنْ بَرِيَّتِكَ الطَّاهِرِينَ	WA S'AL-LI A'LAA KHEEARATIKAL-LAAHUM-MA MIN KHAL-QIKA MUH'AM-MADIW-WAI'T-RATIHIS'-S'AF-WATI MIM-BAREE-YATIKAT'-T'AAHIREEN	And bless Thy chosen, O ALLAH, from Thy creation, MUHAMMAD and his descendants, the friends selected from among Thy creatures, the pure, and
وَ اجْعَلْنَا لَهُمْ سَامِعِينَ وَمُطِيعِينَ كَمَا أَمَرْتَ	WAJ-A'L-NAA LAHUM SAAMIE'ENA WAMUT'EEE'ENA KAMAAA AMAR-T	make us listeners to them and obeyers, as Thou hast commanded![143]

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وكان من دعائه عليه السلام في الرضا إذا نظر إلى أصحاب الدنيا

WA KAANA MIN DUA'AA-IHEE A'LAY-HIS-SALAAMU FIR-RIZ"AAA ID'AA NAZ'ARA ILAAA AS'-H'AABID-DUNYAA

His Supplication (A.S) IN SATISFACTION WHEN HE LOOKED UPON THE COMPANIONS OF THIS WORLD

اَلْحَمْدُ لِلَّهِ رِضًى بِحُكْمِ اللَّهِ	AAL-H'AM-DU LL-LAHEE RIZ"AN BIH'UK-MIL-LAAH	Praise belongs to ALLAH in satisfaction with ALLAH's decision!
شَهِدْتُ أَنَّ اللَّهَ	SHAHIT-TU AN-NAL-LAAH	I bear witness that ALLAH has

[143] Allusion to 4: 59: O you who have faith, Obey ALLAH, obey the Messenger and those in authority among you! (4: 59)

قَسَّمَ مَعَايِشَ عِبَادِهِ بِٱلْعَدْلِ	QAS-SAMA MAA'AYISHA I'BAADIHEE BIL-A'D-L	apportioned the livelihoods of His servants with justice
وَ أَخَذَ عَلَى جَمِيعِ خَلْقِهِ بِٱلْفَضْلِ	WA AKHAD'A A'LAA JAMEEI' KHAL-QIHEE BIL-FAZ"-L	and undertaken bounty for all His creatures.
ٱللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ	AL-LAAHUM-MA S'AL-LI A'LAA MUH'AM-MADIW-WA AAALIH	O ALLAH, bless MUHAMMAD and his Household,
وَ لَا تَفْتِنِّي بِمَا أَعْطَيْتَهُمْ	WA LAA TAF-TIN-NEE BIMAAA AA'-T'AY-TAHUM-	tempt me not with what Thou hast given to Thy creatures and
وَ لَا تَفْتِنْهُمْ بِمَا مَنَعْتَنِي	WA LAA TAF-TIN-HUM BIMAA MANAA'-TANEE	tempt them not with what Thou hast withheld from me,
فَأَحْسُدَ خَلْقَكَ	FAAH'-SUDA KHAL-QAK	lest I envy Thy creatures
وَ أَغْمِطَ حُكْمَكَ	WA AGH-MIT'A H'UK-MAK	and despise Thy decision!
ٱللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ	AL-LAAHUM-MA S'AL-LI A'LAA MUH'AM-MADIW-WA AAALIH	O ALLAH, bless MUHAMMAD and his Household,
وَ طَيِّبْ بِقَضَائِكَ نَفْسِي	WA T'AY-YIB BIQAZ"AAA-IKA NAF-SEE	delight my soul through Thy decree,
وَ وَسِّعْ بِمَوَاقِعِ حُكْمِكَ صَدْرِي	WA WAS-SIA' BIMAWAAQII' H'UK-MIKA S'AD-REE	expand my breast through the instances of Thy decision,
وَ هَبْ لِيَ ٱلثِّقَةَ لِأُقِرَّ مَعَهَا بِأَنَّ قَضَاءَكَ لَمْ يَجُرْ إِلَّا بِٱلْخِيَرَةِ	WA HAB LEEATH-THIQATA LIUQIR-RA MAA'HAA BIN-NA QAZ"AAA-AKA LAM YAJ-RI IL-LAA BIL-KHEEARAH	give to me a trust through which I may admit that Thy decree runs only to the best, and
وَ ٱجْعَلْ شُكْرِي لَكَ عَلَى مَا زَوَيْتَ عَنِّي أَوْفَرَ مِنْ شُكْرِي إِيَّاكَ عَلَى مَا خَوَّلْتَنِي	WAJ-A'L SHUK-REE LAKA A'LAA MAA ZAWAY-TA A'N-NEEE AW-FARA MIN SHUK-REEE EE-YAAKA A'LAA MAA KHAW-WAL-TANEE	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!
وَ ٱعْصِمْنِي مِنْ أَنْ	WAA'-S'IM-NEE MIN AN	Preserve me from

أَظُنَّ بِذِي عَدَمٍ خَسَاسَةً	AZ'UN-NA BID'EE A'DAMIN KHASAASAH	imagining any meanness in someone who is destitute or
أَوْ أَظُنَّ بِصَاحِبِ ثَرْوَةٍ فَضْلاً	AW AZ'UN-NA BIS'AAH'IBI THAR-WATIN FAZ"-LAA	imagining any superiority in someone who possesses wealth,
فَإِنَّ ٱلشَّرِيفَ مَنْ شَرَّفَتْهُ طَاعَتُكَ	FA IN-NASH-SHAREEFA MAN SHAR-RAFAT-HOO T'AAA'TUK	for the noble is he whom obedience to Thee has ennobled and
وَ ٱلْعَزِيزَ مَنْ أَعَزَّتْهُ عِبَادَتُكَ	WAL-A'ZEEZA MAN AA'Z-ZAT-HOO I'BAADATUK	the exalted is he whom worship of Thee has exalted!
فَصَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ	FAS'AL-LI A'LAA MUH'AM-MADIW-WA AAALIH	So bless MUHAMMAD and his Household,
وَ مَتِّعْنَا بِثَرْوَةٍ لَا تَنْفَدُ	WA MAT-TIA'-NAA BITHAR-WATIL-LAA TANFAD	give us to enjoy a wealth which does not run out,
وَ أَيِّدْنَا بِعِزٍّ لَا يُفْقَدُ	WA AY-YID-NAA BII'Z-ZIL-LAA YUF-QAD	confirm us with an exaltation which will never be lost, and
وَ أَسْرِحْنَا فِي مُلْكِ ٱلْأَبَدِ	WA AS-RIH'-NAA FEE MUL-KIL-ABAD	let us roam freely in the kingdom of everlastingness!
إِنَّكَ ٱلْوَاحِدُ ٱلْأَحَدُ ٱلصَّمَدُ	IN-NAKAL-WAAH'IDUL-SH'ADUS'-S'AMAD	Surely Thou art the One, the Unique, the Eternal Refuge;
ٱلَّذِي لَمْ تَلِدْ وَلَمْ تُولَدْ	AL-LAD'EE LAM TALID WALAM TOOLAD-	Thou hast not begotten, nor hast Thou been begotten, and
وَ لَمْ يَكُنْ لَكَ كُفُوًا أَحَدٌ	WA LAM YAKUL-LAKA KUFUWAN AH'AD	equal to Thee is not any one![144]

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وكان من دعائه عليه السلام

إذا نظر إلى السحاب و البرق وسمع صوت الرعد

WA KAANA MIN DUA'AA-IHEE A'LAY-HIS-SALAAMU ID'AA NAZ'ARA ILAAS-SAH'AABI WAL-BAR-QI WASAMIA' S'AW-TAR-RAA'-D

His Supplication (A.S) WHEN HE LOOKED UPON CLOUDS AND LIGHTENING AND HEARD THE SOUND OF THUNDER

اَللَّهُمَّ إِنَّ	AL-LAAHUM-MA	O ALLAH,
هذَيْنِ آيَتَانِ مِنْ آيَاتِكَ	IN-NA HD'AY-NI AAAYATAANI MIN AAAYAATIK	these are two of Thy signs and
وَ هذَيْنِ عَوْنَانِ مِنْ أَعْوَانِكَ	WA HD'AY-NI A'W-NAANI MIN AA'-WAANIK	these are two of Thy helpers.
يَبْتَدِرَانِ طَاعَتَكَ بِرَحْمَةٍ نَافِعَةٍ أَوْ نَقِمَةٍ ضَآرَّةٍ	YAB-TADIRAANI T'AAA'TAKA BIRAH'-MATIN-NAAFIA'TIN AW NAQIMATIN Z"AAAR-RAH	They rush to obey Thee with beneficial mercy or injurious vengeance,
فَلَا تُمْطِرْنَا بِهِمَا مَطَرَ السَّوْءِ	FALAA TUM-T'IR-NAA BIHIMAA MAT'ARAS-SAW-	so rain not down upon us from them the evil rain[145] and
وَ لَا تُلْبِسْنَا بِهِمَا لِبَاسَ الْبَلَآءِ	WA LAA TUL-BIS-NAA BIHIMAA LIBAASAL-BALAAA-	clothe us not through them in the garment of affliction!
اَللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ	AL-LAAHUM-MA S'AL-LI A'LAA MUH'AM-MADIW-WA AAALIH	O ALLAH, bless MUHAMMAD and his Household,
وَ أَنْزِلْ عَلَيْنَا نَفْعَ هذِهِ السَّحَابِ وَ بَرَكَتَهَا	WA ANZIL A'LAY-NAA NAF-A' HAD'IHS-SAH'AAA-IBI WA BARAKATAHAA	send down upon us the benefit of these clouds and their blessing,
وَ اصْرِفْ عَنَّا أَذَاهَا وَمَضَرَّتَهَا	WAS'-RIF A'N-NAAA AD'AAHAA WAMAZ"AR-RATAHAA	turn away from us their harm and their injury,
وَ لَا تُصِبْنَا فِيهَا بِآفَةٍ	WA LAA TUS'IB-NAA FEEHAA BIAAFAH	strike us not through them with blight, and
وَ لَا تُرْسِلْ عَلَى مَعَايِشِنَا عَاهَةً	WA LAA TUR-SIL A'LAA MAA'AYISHINAA A'AHAH	loose not upon our livelihoods any bane!
اَللَّهُمَّ	AL-LAAHUM-MA	O ALLAH,
وَ إِنْ كُنْتَ بَعَثْتَهَا نَقِمَةً	WA IN KUNTA BAA'TH-TAHAA NAQIMAH	if Thou hast incited them as vengeance and

[145] Allusion to 25: 40

وَأَرْسَلْتَهَا سَخْطَةً	WA AR-SAL-TAHAA SAKH-T'AH	loosed them in anger,
فَإِنَّا نَسْتَجِيرُكَ مِنْ غَضَبِكَ	FA IN-NAA NAS-TAJEERUKA MIN GHAZ"ABIK	we seek sanctuary with. Thee from Thy wrath and
وَنَبْتَهِلُ إِلَيْكَ فِي سُؤَالِ عَفْوِكَ	WA NAB-TAHILU ILAY-KA FEE SOO-AALI A'F-WIK	implore Thee in asking Thy pardon!
فَمِلْ بِالْغَضَبِ إِلَى الْمُشْرِكِينَ	FAMIL BIL-GHAZ"ABI ILAAL-MUSH-RIKEEN	So incline with wrath toward the idolaters and
وَأَدِرْ رَحَى نَقِمَتِكَ عَلَى الْمُلْحِدِينَ	WA ADIR RAH'AA NAQIMATIKA A'LAAL-MUL-H'IDEEN	set the millstone of Thy vengeance turning upon the heretics![146]
اللَّهُمَّ	AL-LAAHUM-MA	O ALLAH,
أَذْهِبْ مَحْلَ بِلَادِنَا بِسُقْيَاكَ	AD'-HIB MAH'-LA BILAADINAA BISUQ-YAAK	take away the barrenness of our lands with Thy watering,
وَأَخْرِجْ وَحَرَ صُدُورِنَا بِرِزْقِكَ	WA AKH-RIJ WAH'ARA S'UDOORINAA BIRIZ-QIK	dislodge the malice from our breasts with Thy providing,
وَلَا تَشْغَلْنَا عَنْكَ بِغَيْرِكَ	WA LAA TASH-GHAL-NAA A'NKA BIGHAY-RIK	distract us not from Thee through other than Thee,
وَلَا تَقْطَعْ عَنْ كَافَّتِنَا مَادَّةَ بِرِّكَ	WA LAA TAQ-T'AA' A'N KAAAF-FATINAA MAAAD-DATA BIR-RIK	and cut none of us off from the stuff of Thy goodness,
فَإِنَّ الْغَنِيَّ مَنْ أَغْنَيْتَ	FA IN-NAL-GHANEE-YA MAN AGH-NAY-T	for the rich is he to whom Thou hast given riches, and
وَإِنَّ السَّالِمَ مَنْ وَقَيْتَ	WA IN-NAS-SAALIMA MAW-WAQAY-T	the safe he whom Thou hast protected!
مَا عِنْدَ أَحَدٍ دُونَكَ دِفَاعٌ	MAA I'NDA AH'ADIN DOONAKA DIFAAA'	No one has any defense against Thee,

[146] Literally, those who 'deviate' from the right way.

وَلَا بِأَحَدٍ عَنْ سَطْوَتِكَ امْتِنَاعٌ	WA LAA BIH'ADIN A'N SAT-WATIKA AM-TINAAA'	nor any means to bar Thy penalty.
تَحْكُمُ بِمَا شِئْتَ عَلَى مَنْ شِئْتَ	TAH'-KUMU BIMAA SHI-TA A'LAA MAN SHI-T	Thou decidest what Thou wilt for whom Thou wilt and
وَتَقْضِي بِمَا أَرَدْتَ فِي مَنْ أَرَدْتَ	WA TAQ-Z"EE BIMAAA ARAT-TA FEE MAN ARAT-T	Thou decreest what Thou desirest for any whom Thou desirest!
فَلَكَ الْحَمْدُ عَلَى مَا وَقَيْتَنَا مِنَ الْبَلَاءِ	FALAKAL-H'AM-DU A'LAA MAA WAQAY-TANAA MINAL-BALAAA-	to Thee belongs praise for protecting us from affliction and
وَلَكَ الشُّكْرُ عَلَى مَا خَوَّلْتَنَا مِنَ النَّعْمَاءِ	WA LAKASH-SHUK-RU A'LAA MAA KHAW-WAL-TANAA MINAN-NAA'-MAAA-I	to Thee belongs thanks for conferring upon us blessings,
حَمْدًا يُخَلِّفُ حَمْدَ الْحَامِدِينَ وَرَاءَهُ	H'AM-DAY-YUKHAL-LIFU H'AM-DAL-H'AAMIDEENA WARAAA-AH	a praise which will leave behind the praise of the praisers,
حَمْدًا يَمْلَأُ أَرْضَهُ وَسَمَاءَهُ	H'AM-DAY-YAM-LAA AR-Z"AHOO WASAMAAA-AH	a praise which will fill the earth and the heaven!
إِنَّكَ الْمَنَّانُ بِجَسِيمِ الْمِنَنِ	IN-NAKAL-MAN-NAANU BIJASEEMIL-MINAN	Surely Thou art the All-kind through immense kindnesses,
الْوَهَّابُ لِعَظِيمِ النِّعَمِ	AL-WAH-HAABU LIA'Z'EEMIN-NIA'M	the Giver of abounding favors,
الْقَابِلُ يَسِيرَ الْحَمْدِ	AL-QAABILU YASEERAL-H'AM-D	the Accepter of small praise,
الشَّاكِرُ قَلِيلَ الشُّكْرِ	ASH-SHAAKIRU QALEELASH-SHUK-R	the Grateful for little gratitude,
الْمُحْسِنُ الْمُجْمِلُ ذُو الطَّوْلِ	AL-MUH'-SINUL-MUJ-MILU D'OOT'-T'AW-L	the Beneficent, the Benevolent, Possessor of graciousness!

لَا إِلَٰهَ إِلَّآ أَنتَ	LAAA ILAHA IL-LAAA ANTA	There is no god but Thou;
إِلَيكَ ٱلمَصِيرُ	ILAY-KAL-MAS'EER	unto Thee is the homecoming.[147]

[147] 2: 285

وكان من دعائه عليه السلام

إذا اعترف بالتقصير عن تأدية الشكر

—37—

WA KAANA MIN DUA'AA-IHEE A'LAY-HIS-SALAAMU ID'AA AA'-TARAFA BIT-TAQ-S'EERI A'N TAA-DEETISH-SHUK-R

His Supplication (A.S) WHEN CONFESSING HIS SHORTCOMINGS IN GIVING THANKS

اَللّٰهُمَّ إِنَّ أَحَدًا	AL-LAAHUM-MA IN-NA AH'ADAL-	O ALLAH, no one
لَا يَبْلُغُ مِنْ شُكْرِكَ غَايَةً إِلَّا حَصَلَ عَلَيْهِ مِنْ إِحْسَانِكَ مَا يُلْزِمُهُ شُكْرَكَ	LAA YAB-LUGHU MIN SHUK-RIKA GHAAYATAN IL-LAA H'AS'ALA A'LAY-HEE MIN IH'-SAANIKA MAA YUL-ZIMUHOO SHUK-RAK	reaches a limit in thanking Thee without acquiring that of Thy beneficence which enjoins upon him thanksgiving,
وَ لَا يَبْلُغُ مَبْلَغًا مِنْ طَاعَتِكَ وَإِنِ اجْتَهَدَ إِلَّا كَانَ مُقَصِّرًا دُونَ اسْتِحْقَاقِكَ بِفَضْلِكَ	WA LAA YAB-LUGHU MAB-LAGHAM-MIN T'AAA'TIKA WAANI AJ-TAHADA IL-LAA KAANA MUQAS'-S'IRANA DOONA AS-TIH'-QAAQIKA BIFAZ"-LIK	nor does anyone reach a degree in obeying Thee, even if he strives, without falling short of what Thou deservest because of Thy bounty.
فَأَشْكَرُ عِبَادِكَ عَاجِزٌ عَنْ شُكْرِكَ	FAASH-KARU I'BAADIKA A'AJIZUN A'N SHUK-RIK	The most thankful of Thy servants has not the capacity to thank Thee, and
وَ أَعْبَدُهُمْ لَكَ مُقَصِّرٌ عَنْ طَاعَتِكَ	WA AA'-BADUHUM LAK MQAS'-S'IRUN A'N T'AAA'TIK	the most worshipful of them falls short of obeying Thee.
لَا يَجِبُ لِأَحَدٍ مِنْهُمْ	LAA YAJIBU LIAH'ADIM-MIN-HUM	To none of them is due
أَنْ تَغْفِرَ لَهُ بِاسْتِحْقَاقِهِ	AN TAGH-FIRA LAHOO BIS-TIH'-QAAQIH	Thy forgiveness through what he himself deserves

وَ لَا يَحِقُّ لَهُ أَن تَرْضَىٰ عَنْهُ بِاسْتِيجَابِهِ	WA LAA YAH'IQ-QU LAHOOO AN TAR-Z"AA A'N-HOO BIS-TEEJAABIH	or Thy good pleasure for his own merit.
فَمَنْ غَفَرْتَ لَهُ فَبِطَوْلِكَ	FAMAN GHAFAR-TA LAHOO FABIT'AW-LIK	When Thou forgivest someone, it is through Thy graciousness, and
وَ مَن رَضِيتَ عَنْهُ فَبِفَضْلِكَ	WA MAR-RAZ"EETA A'N-HOO FABIFAZ"-LIK	when Thou art pleased with someone, it is through Thy bounty.
تَشْكُرُ يَسِيرَ مَا شُكِرْتَهُ	TASH-KURU YASEERA MAA SHUKIR-TAH	Thou showest gratitude for the paltry for which Thou showest gratitude[148] and
وَ تُثِيبُ عَلَىٰ قَلِيلِ مَا تُطَاعُ فِيهِ	WA TUTHEEBU A'LAA QALEELI MAA TUT'AAU' FEEH	Thou rewardest the small act in which Thou art obeyed,
حَتَّىٰ كَأَنَّ شُكْرَ عِبَادِكَ الَّذِي	H'AT-TAA KAAN-NA SHUK-RA I'BAADIKAL-LAD'EE	so that it seems as if Thy servants' thanksgiving for which Thou hast
أَوْجَبْتَ عَلَيْهِ ثَوَابَهُمْ	AW-JAB-TA A'LAY-HEE THAWAABAHUM-	made incumbent their reward and
وَ أَعْظَمْتَ عَنْهُ جَزَاءَهُمْ	WA AA'-Z'AM-TA A'N-HOO JAZAAA-AHUM-	made great their repayment
أَمْرٌ مَلَكُوا اسْتِطَاعَةَ الِامْتِنَاعِ مِنْهُ دُونَكَ فَكَافَأْتَهُمْ	AM-RUM-MALAKOOS-TIT'AAA'TALIM-TINAAI' MIN-HOO DOONAKA FAKAAFAA-TAHUM-	is an affair from which they could have held back without Thee, and hence Thou wilt recompense them, and

[148] The commentator suggests that the expression TASH-KURU 'for which Thou showest gratitude', which is found in most texts, means QABALTAHU, ' which Thou acceptest'. He adds that another ancient text has SHUKIR-TAH, 'for which Thou are thanked', and that this is clearer and more appropriate in the context.

وَلَمْ يَكُنْ سَبَبُهُ بِيَدِكَ فَجَازَيْتَهُمْ	WA LAM YAKUN SABABUHOO BEEADIKA FAJAAZAY-TAHUM-	whose cause is not in Thy hand, and hence Thou wilt repay them.
بَلْ مَلَكْتَ يَا إِلٰهِي أَمْرَهُمْ قَبْلَ أَنْ يَمْلِكُوا عِبَادَتَكَ	BAL MALAK-TA YAAA ILAAHEEE AM-RAHUM QAB-LA AY-YAM-LIKOO I'BAADATAK	Nay, my God, Thou hadst power over their affair before they had power to worship Thee, and
وَأَعْدَدْتَ ثَوَابَهُمْ قَبْلَ أَنْ يُفِيضُوا فِي طَاعَتِكَ	WA AA'-DAT-TA THAWAABAHUM QAB-LA AY-YUFEEZ"OO FEE T'AAA'TIK	Thou hadst prepared their reward before they began to obey Thee; and
وَذٰلِكَ أَنَّ	WA D'ALIKA AN-NA	that because
سُنَّتَكَ الْإِفْضَالُ	SUN-NATAKAL-IF-Z"AAL	Thy wont is bestowal of bounty,
وَعَادَتَكَ الْإِحْسَانُ	WA A'ADATAKAL-IH'-SAAN	Thy custom beneficence,
وَسَبِيلَكَ الْعَفْوُ	WA SABEELAKAL-A'F-W	Thy way pardon.
فَكُلُّ الْبَرِيَّةِ	FAKUL-LUL-BAREE-YAH	So all creatures confess
مُعْتَرِفَةٌ بِأَنَّكَ غَيْرُ ظَالِمٍ لِمَنْ عَاقَبْتَ	MUA'-TARIFATUM-BI N-NAKA GHAY-RU Z'AALIMIL-LIMAN A'AQAB-T	that Thou wrongest not him whom Thou punishest and
وَشَاهِدَةٌ بِأَنَّكَ مُتَفَضِّلٌ عَلَى مَنْ عَافَيْتَ	WA SHAAHIDATUM-BI N-NAKA MUTAFAZ"-Z"ILUN A'LAA MAN A'AFAY-T	bear witness that Thou bestowest bounty upon him whom Thou pardonest.
وَكُلٌّ مُقِرٌّ عَلَى نَفْسِهِ بِالتَّقْصِيرِ عَمَّا اسْتَوْجَبْتَ	WA KUL-LU MUQIR-RU A'LAA NAF-SIHEE BIT-TAQ-S'EERI A'M-MAS-TAW-JAB-T	Each admits that he has fallen short of what Thou meritest.

فَلَوْلَا أَنَّ الشَّيْطَانَ يَخْتَدِعُهُمْ عَنْ طَاعَتِكَ مَا عَصَاكَ عَاصٍ	FALAW-LAAA AN-NASH-SHAY-T'AANA YAKH-TADIU'HUM A'N T'AAA'TIKA MAA A'S'AAKA A'AS'	Had SATAN not misled them from Thy obedience, no disobeyer would have disobeyed Thee, and
وَلَوْلَا أَنَّهُ يُصَوِّرُ لَهُمُ الْبَاطِلَ فِي مِثَالِ الْحَقِّ مَا ضَلَّ عَنْ طَرِيقِكَ ضَالٌّ	WA LAW-LAAA AN-NAHOO YUS'AW-WIRU LAHUMUL-BAAT'ILA FEE MITHAALIL-H'AQ-QI MAA Z"AL-LA A'N T'AREEQIKA Z"AAAL	had he not shown falsehood to them in the likeness of truth no strayer would have gone astray from Thy path.
فَسُبْحَانَكَ	FASUB-H'AANAK	So Glory be to Thee!
مَا أَبْيَنَ كَرَمَكَ فِي مُعَامَلَةِ مَنْ أَطَاعَكَ أَوْ عَصَاكَ	MAAA AB-YANA KARAMAKA FEE MUA'AMALATI MAN AT'AAA'KA AW A'S'AAK	How manifest is Thy generosity in dealing with him who obeys or disobeys Thee!
تَشْكُرُ الْمُطِيعَ عَلَى مَا أَنْتَ تَوَلَّيْتَهُ لَهُ	TASH-KURUL-MUT'EEA' A'LAA MAAA ANTA TAWAL-LAY-TAHOO LAH	Thou showest gratitude to the obedient for that which Thou undertakest for him,
وَتُمْلِي لِلْعَاصِي فِيمَا تَمْلِكُ مُعَاجَلَتَهُ فِيهِ	WA TUM-LEE LIL-A'AS'EE FEEMAA TAM-LIKU MUA'AJALATAHOO FEEH	and Thou grantest a respite to the disobedient in that within which Thou art able to hurry him.
أَعْطَيْتَ كُلًّا مِنْهُمَا مَا لَا يَجِبُ لَهُ	AA'-T'AY-TA KUL-LAM-MIN-HUMAA MAA LAA YAJIBU LAH	Thou givest to each of them that which is not his due, and
وَتَفَضَّلْتَ عَلَى كُلٍّ مِنْهُمَا بِمَا يَقْصُرُ عَمَلُهُ عَنْهُ	WA TAFAZ"-Z"AL-TA A'LAA KUL-LIM-MIN-HUMAA BIMAA YAQ-S'URU A'MALUHOO A'N-H	Thou bestowest bounty upon each in that wherein his works fall short.

وَلَوْ كَافَيْتَ الْمُطِيعَ عَلَى مَا أَنْتَ تَوَلَّيْتَهُ لَهُ لَأَوْشَكَ	WA LAW KAAFAY-TAL-MUT'EEA' A'LAA MAAA ANTA TAWAL-LAY-TAHOO LAHOO LAAW-SHAKA	Wert Thou to counterbalance for the obedient servant that which Thou Thyself hadst undertaken, he would be on the point of
أَنْ تَفْقِدَ ثَوَابَكَ	AY-YAF-QIDA THAWAABAK	losing Thy reward and
وَأَنْ تَزُولَ عَنْهُ نِعْمَتُكَ	WA AN TAZOOLA A'N-HOO NIA'-MATUK	seeing the end of Thy favor,
وَلَكِنَّكَ بِكَرَمِكَ جَازَيْتَهُ عَلَى الْمُدَّةِ الْقَصِيرَةِ الْفَانِيَةِ بِالْمُدَّةِ الطَّوِيلَةِ الْخَالِدَةِ	WA LKIN-NAKA BIKARAMIKA JAAZAY-TAHOO A'LAAL-MUD-DATIL-QAS'EERATIL-FAANEEATI BIL-MUD-DATIT'-T'AWEELATIL-KHAALIDAH	but through Thy generosity Thou hast repaid him for a short, perishing term with a long, everlasting term, and
وَعَلَى الْغَايَةِ الْقَرِيبَةِ الزَّائِلَةِ بِالْغَايَةِ الْمَدِيدَةِ الْبَاقِيَةِ ثُمَّ	WA A'LAAL-GHAAYATIL-QAREEBATIZ-ZAAA-ILATI BIL-GHAAYATIL-MADEEDATIL-BAAQEEAH	for a near, vanishing limit with an extended, ???? limit. Then
لَمْ تَسُمْهُ الْقِصَاصَ فِيمَا أَكَلَ مِنْ رِزْقِكَ الَّذِي يَقْوَى بِهِ عَلَى طَاعَتِكَ	THUM-MA LAM TASUM-HUL-QIS'AAS'A FEEMAAA AKALA MIR-RIZ-QIKAL-LAD'EE YAQ-WAA BIHEE A'LAA T'AAA'TIK	Thou dost not visit him with a settling of accounts for Thy provision through which he gained strength to obey Thee,
وَلَمْ تَحْمِلْهُ عَلَى الْمُنَاقَشَةِ فِي الْآلَاتِ الَّتِي تَسَبَّبَ بِاسْتِعْمَالِهَا إِلَى مَغْفِرَتِكَ	WA LAM TAH'-MIL-HOO A'LAAL-MUNAAQASHATI FIL-AAALAATIL-LATEE TASAB-BABA BIS-TIA'-MAALIHAAA ILAA MAGH-FIRATIK	nor dost Thou force him to make reckonings for the organs he employed to find the means to Thy forgiveness.
وَلَوْ فَعَلْتَ ذَلِكَ بِهِ لَذَهَبَ جَمِيعُ مَا كَدَحَ لَهُ	WA LAW FAA'L-TA D'ALIKA BIHEE LAD'AH:AB JAMEEU' MAA KADAH'A LAH	Wert Thou to do that to him, it would take away everything for which he had labored and

وَجُمْلَةُ مَا سَعَى فِيهِ	WA JUM-LATU MAA SAA'A FEEHEE	all wherein he had exerted himself
جَزَاءً لِلصُّغْرَى مِنْ أَيَادِيكَ وَمِنَنِكَ	JAZAAA-AL-LILS'-S'UGH-RAA MIN AYAADEEKA WMINANIK	as repayment for the smallest of Thy benefits and kindnesses, and
وَلَبَقِيَ رَهِيناً بَيْنَ يَدَيْكَ بِسَائِرِ نِعَمِكَ	WA LABAQEEA RAHEENAM-BAY-NA YADAY-KA BISAAA-IRI NIA'MIK	he would remain hostage before Thee for Thy other favors.
فَمَتَى كَانَ يَسْتَحِقُّ شَيْئاً مِنْ ثَوَابِكَ؟ لَا مَتَى؟	FAMATAA KAANA YASTAH'IQ-QU SHAY-AM-MIN THAWAABIKA? LAA MATAA?	So how can he deserve something of Thy reward? Indeed, how?
هَذَا يَا إِلَهِي حَالُ مَنْ أَطَاعَكَ وَسَبِيلُ مَنْ تَعَبَّدَ لَكَ	HAD'AA YAAA ILAAHEE H'AALU MAN AT'AAA'KA WA SABEELU MAN TAA'B-BADA LAK	This, my God, is the state of him who obeys Thee and the path of him who worships Thee.
فَأَمَّا الْعَاصِي أَمْرَكَ وَالْمُوَاقِعُ نَهْيَكَ	FAAM-MAAL-A'AS'EEE AM-RAKA WAL-MUWAAQIU' NAH-YAK	But as for him who disobeys Thy command and goes against Thy prohibition,
فَلَمْ تُعَاجِلْهُ بِنَقِمَتِكَ لِكَيْ يَسْتَبْدِلَ بِحَالِهِ فِي مَعْصِيَتِكَ حَالَ الْإِنَابَةِ إِلَى طَاعَتِكَ	FALAM TUA'AJIL-HOO BINAQIMATIKA LIKAY YAS-TAB-DILA BIH'AALIHEE FEE MAA'-S'EEATIKA H'AALAL-INAABATI ILAA T'AAA'TIK	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,
وَلَقَدْ كَانَ يَسْتَحِقُّ يَا إِلَهِي فِي أَوَّلِ مَا هَمَّ بِمَعْصِيَتِكَ كُلَّ مَا أَعْدَدْتَ لِجَمِيعِ خَلْقِكَ مِنْ عُقُوبَتِكَ	WA LAQAD KAANA YAS-TAH'IQ-QU YAAA ILAAHEE FEEE AW-WALI MAA HAM-MA BII'S'-YAANIKA KUL-LA MAAA AA'-DAT-TA LIJAMEEI' KHAL-QIKA MIN U'QOOBATIK	though he deserved from the time he set out to disobey Thee every punishment which Thou hast prepared for all Thy creatures.
فَجَمِيعُ مَا أَخَّرْتَ عَنْهُ مِنَ الْعَذَابِ	FAJAMEEU' MAAA AKH-KHAR-TA A'N-HOO MINAL-A'D'AAB	Through each chastisement which Thou hast kept back from him

وَ أَبْطَأْتَ عَلَيْهِ مِن سَطَوَاتِ ٱلنِّقْمَةِ وَ ٱلْعِقَابِ	WA AB-T'AA-TA A'LAY-HEE MIN SAT'AWAATIN-NIQ-MATI WAL-I'QAAB	and each penalty of Thy vengeance and Thy punishment which Thou hast delayed from him,
تَرَكْتَ مِنْ حَقِّكَ وَ رَضِيَ بِدُونِ وَاجِبِكَ	TAR-KUM-MIN H'AQ-QIKA WARIZ"AN BIDOONI WAAJIBIK	Thou hast refrained from Thy right and shown good pleasure in place of what Thou hast made obligatory.
فَمَنْ أَكْرَمُ يَا إِلٰهِي مِنْكَ؟	FAMAN AK-RAMU YAAA ILAAHEE MINKA?	So who is more generous, my God, than Thou? and
وَ مَنْ أَشْقَى مِمَّنْ هَلَكَ عَلَيْكَ؟ لَا مَنْ؟!	WAMAN ASH-QAA MIM-MAN HALAKA A'LAY-KA? LAA MAN-?!	who is more wretched than he who perishes in spite of Thee? Indeed, who?
فَتَبَارَكْتَ أَنْ تُوصَفَ إِلَّا بِالْإِحْسَانِ	FATABAARAK-TA AN TOOS'AFA IL-LAA BIL-IH'-SAAN	Thou art too blessed to be described by any but beneficence and
وَ كَرُمْتَ أَنْ يُخَافَ مِنْكَ إِلَّا ٱلْعَدْلُ	WA KARUM-TA AY-YUKHAAFA MINKA IL-LAAL-A'D-L	too generous for any but justice to be feared from Thee!
لَا يُخْشَى جَوْرُكَ عَلَى مَنْ عَصَاكَ	LAA YUKH-SHAA JAW-RUKA A'LAA MAN A'S'AAK	There is no dread that Thou will be unjust toward him who disobeys Thee,
وَ لَا يُخَافُ إِغْفَالُكَ ثَوَابَ مَنْ أَرْضَاكَ	WA LAA YUKHAAFU IGH-FAALUKA THAWAABA MAN AR-Z"AAKA	nor any fear of Thy neglecting to reward him who satisfies Thee.[149]
فَصَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ	FAS'AL-LI A'LAA MUH'AM-MADIW-WA AAALIH	So bless MUHAMMAD and his Household,

[149] Allusion to such QURANIC verses as Whoso brings a good deed shall have ten the like of it; Whoso brings an evil deed shall only be recompensed the like of it; they shall not be wronged. Cf. 40: 40.

وَهَبْ لِي مِنكَ أَمَلِي	WA HAB LEE MINKA AMALEE	give me my hope, and
وَزِدْنِي مِنْ هُدَاكَ مَا أَصِلُ بِهِ إِلَى التَّوْفِيقِ فِي عَمَلِي	WA ZID-NEE MIN HUDAAKA MAAA AS'ILU BIHEEE ILAAT-TAW-FEEQI FEE A'MALEE	increase me in that of Thy guidance through which I may be successful in my works!
إِنَّكَ مَنَّانٌ كَرِيمٌ	IN-NAKA MAN-NAANUN KAREEM	Surely Thou art All-kind, Generous.

وكان من دعائه عليه السلام في الاعتذار من تبعات العباد و من التقصير في حقوقهم و في فكاك رقبته من النار

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WA KAANA MIN DUA'AA-IHEE A'LAY-HIS-SALAAMU FEELIA'-TID'AARI MIN TABIA'ATI ALI'BAADWA MINAT-TAQ-S'EERI FEE H'UQOOQIHIM-WAFEE FAKAAKI RAQABATIHEE MINAN-NAAR

His Supplication (A.S) IN ASKING PARDON FOR MISDEEDS TO ALLAH'S SERVANTS AND FOR FALLING SHORT IN THEIR RIGHTS AND THAT HIS NECK BE SET FREE FROM THE FIRE

اَللَّهُمَّ إِنِّي أَعْتَذِرُ إِلَيْكَ	AL-LAAHUM-MA IN-NEEE AA'-TAD'IRU ILAY-KA	O ALLAH, I ask pardon from Thee for
مِن مَظْلُومٍ ظُلِمَ بِحَضْرَتِي فَلَمْ أَنْصُرْهُ	MIM-MAZ'-LOOMIN Z'ULIMA BIH'AZ"-RATEE FALAM ANS'UR-H	the person wronged in my presence whom I did not help,
وَمِن مَعْرُوفٍ أُسْدِيَ إِلَيَّ فَلَمْ أَشْكُرْهُ	WA MIM-MAA'-ROOFIN US-DEEA ILAY-YA FALAM ASH-KUR-H	the favor conferred upon me for which I returned no thanks,

وَمِنْ مُسِيءٍ اعْتَذَرَ إِلَيَّ فَلَمْ أَعْذِرْهُ،	WA MIM-MUSEE-IN AA'-TAD'ARA ILAY-YA FALAM AA'-D'IR-H	the evildoer who asked pardon from me and whom I did not pardon,
وَمِنْ ذِي فَاقَةٍ سَأَلَنِي فَلَمْ أُؤْثِرْهُ،	WA MIN D'EE FAAQATIN SAALANEE FALAM OO-THIR-H	the needy person who asked from me and whom I preferred not over myself,
وَمِنْ حَقِّ ذِي حَقٍّ لَزِمَنِي لِمُؤْمِنٍ فَلَمْ أُوَفِّرْهُ،	WA MIN H'AQ-QI D'EE H'AQ-QIL-LAZIMANEE LIMOO-MININ FALAM UWAF-FIR-H	the right of a believer who possesses a right incumbent upon me which I did not fulfill,
وَمِنْ عَيْبِ مُؤْمِنٍ ظَهَرَ لِي فَلَمْ أَسْتُرْهُ،	WA MIN A'Y-BI MOO-MININ Z'AHARA LEE FALAM AS-TUR-H	the fault of a believer which became evident to me and which I did not conceal, and
وَمِنْ كُلِّ إِثْمٍ عَرَضَ لِي فَلَمْ أَهْجُرْهُ،	WA MIN KUL-LI ITH-MIN A'RAZ"A LEE FALAM AH-JUR-H	every sin which presented itself to me and which I failed to avoid.
أَعْتَذِرُ إِلَيْكَ يَا إِلٰهِي مِنْهُنَّ وَمِنْ نَظَائِرِهِنَّ	AA'-TAD'IRU ILAY-KA YAAA ILAAHEE MIN-HUN-NA WAMIN-NAZ'AAA-IRIHIN	I ask pardon, my God, for all of these and their likes,
اعْتِذَارَ نَدَامَةٍ يَكُونُ وَاعِظًا لَمَا بَيْنَ يَدَيَّ مِنْ أَشْبَاهِهِنَّ	AA'-TID'AARA NADAAMATEE-YAKOONU WAAI'Z'AL-LIMAA BAY-NA YADAY-YA MIN ASH-BAAHIHIN	with an asking of pardon in remorse which may act as an admonisher against similar things ahead of me.
فَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَاجْعَلْ	FAS'AL-LI A'LAA MUH'AM-MADIW-WA AAALIH WAJ-A'L	So bless MUHAMMAD and his Household and make
نَدَامَتِي عَلَى مَا وَقَعْتُ فِيهِ مِنَ الزَّلَّاتِ	NADAAMATEE A'LAA MAA WAQAA'-TU FEEHEE MINAZ-ZAL-LAAT	my remorse for the slips into which I have fallen and

وَعَزْمِي عَلَى تَرْكِ مَا يَعْرِضُ لِي مِنَ السَّيِّئَاتِ	WA A'Z-MEE A'LAA TAR-KI MAA YAA'-RIZ"U LEE MINAS-SAY-YI-AAT	my determination to refrain from the evil deeds which present themselves to me
تَوْبَةً تُوجِبُ لِي مَحَبَّتَكَ	TAW-BATAN TOOJIBU LEE MAH'AB-BATAKA	a repentance which will make Thy love for me obligatory,
يَا مُحِبَّ التَّوَّابِينَ	YAA MUH'IB-BAT-TAW-WAABEEN	O lover of those who repent![150]

[150] Allusion to 2: 222: Truly ALLAH loves those who repent.

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وكان من دعائه عليه السلام في طلب العفو والرحمة

WA KAANA MIN DUA'AA-IHEE A'LAY-HIS-SALAAMU FEE TALABIL-A'F-WI WAR-RAH'-MAH

His Supplication (A.S) IN SEEKING PARDON AND MERCY

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّ آلِهٖ	AL-LAAHUM-MA S'AL-LI A'LAA MUH'AM-MADIW-WA AAALIH	O ALLAH, bless MUHAMMAD and his Household,
وَ اَكْسِرْ شَهْوَتِى عَنْ كُلِّ مُحَرَّمٍ	WAK-SIR SHAH-WATEE A'N KUL-LI MUH'AR-RAM	break my passion for every unlawful thing,
وَ اَنْزِعْ حِرْصِى عَنْ كُلِّ مَأْثَمٍ	WAZ-WI H'IR-S'EE A'N KUL-LI MAA-THAM	take away my craving for any sin, and
وَ اَمْنَعْنِى عَنْ اَذٰى كُلِّ مُؤْمِنٍ وَّ مُؤْمِنَةٍ وَّ مُسْلِمٍ وَّ مُسْلِمَةٍ	WAM-NAA'-NEE A'N AD'A KUL-LI MOO-MINIW-WA MOO-MINATIW-WA MUS-LIMIW-WA MUS-LIMAH	bar me from harming any believer, male or female, and any Muslim, male or female!
اَللّٰهُمَّ وَ اَيُّمَا عَبْدٍ	AL-LAAHUM-MA WA AY-YUMAA A'B-D	O ALLAH, if any of Thy servants
نَالَ مِنِّى مَا حَظَرْتَ عَلَيْهِ	NAALA MIN-NEE MAA H'AZ'AR-TA A'LAY-H	should harm me in what Thou hast forbidden
وَ انْتَهَكَ مِنِّى مَا حَجَرْتَ عَلَيْهِ	WANTAHAKA MIN-NEE MAA H'AJAR-TA A'LAY-H	or violate me in what Thou hast interdicted, and
فَمَضٰى بِظُلَامَتِى مَبْتُوْتًا	FAMZ''AA BIZ'ULAAMATEE MAY-YITAA	if he should pass into death with my complaint
اَوْ حَصَلْتُ لِى قِبَلَهٗ حَيًّا	AW H'AS'ALAT LEE QIBALAHOO H'AY-YAA	or I come to have a complaint against him while he is alive,
فَاغْفِرْ لَهٗ مَا اَلَمَّ بِهٖ مِنِّى	FAGH-FIR LAHOO MAAA ALAM-MA BIHEE MIN-NEE	forgive him what he did to me and
وَ اعْفُ لَهٗ عَمَّا اَدْبَرَ بِهٖ عَنِّى	WAA'-FU LAHOO A'M-MAAA AD-BARA BIHEE A'N-NEE	pardon him that through which he turned his back on me!

وَ لَا تَقِفْهُ عَلَى مَا ٱرْتَكَبَ فِيَّ	WA LAA TAQIF-HOO A'LAA MAR-TKABA FEE	Inquire not from him about what he committed toward me and
وَ لَا تَكْشِفْهُ عَمَّا ٱكْتَسَبَ بِي	WA LAA TAK-SHIF-HOO A'M-MAK-TASABA BEE	expose him not through what he earned by me!
وَ ٱجْعَلْ مَا	WAJ-A'L MAA	And Make
سَمَحْتُ بِهِ مِنَ ٱلْعَفْوِ عَنْهُمْ	SAMAH'-TU BIHEE MINAL-A'F-WI A'N-HUM-	my open-handedness in pardoning such servants
وَ تَبَرَّعْتُ بِهِ مِنَ ٱلصَّدَقَةِ عَلَيْهِمْ	WA TABAR-RAA'-TU BIHEE MINAS'-S'ADAQATI A'LAY-HIM-	and my contribution in charity toward them
أَزْكَى صَدَقَاتِ ٱلْمُتَصَدِّقِينَ	AZ-KAA S'ADAQAATIL-MUTAS'AD-DIQEEN	the purest charity of the charitable and
وَ أَعْلَى صِلَاتِ ٱلْمُتَقَرِّبِينَ	WA AA'LAA S'ILAATIL-MUTAQAR-RIBEEN	the highest gift of those seeking nearness to Thee!
وَ عَوِّضْنِي مِنْ عَفْوِي عَنْهُمْ عَفْوَكَ	WA A'W-WIZ"-NEE MIN A'F-WEE A'N-HUM A'F-WAK	Recompense me for my pardoning them with Thy pardon and
وَ مِنْ دُعَائِي لَهُمْ رَحْمَتَكَ حَتَّى	WA MIN DUA'AA-EE LAHUM RAH'-MATAK H'AT-TAA	for my supplicating for them with Thy mercy so
يَسْعَدَ كُلُّ وَاحِدٍ مِنَّا بِفَضْلِكَ	YAS-A'DA KUL-LU WAAH'IDIM-MIN-NAA BIFAZ"-LIK	that each one of us may gain felicity through Thy bounty and
وَ يَنْجُوَ كُلُّ مِنَّا بِمَنِّكَ	WA YANJUWA KUL-LUM-MIN-NAA BIMAN-NIK	each may attain deliverance through Thy kindness!
ٱللَّهُمَّ وَ أَيُّمَا عَبْدٍ مِنْ عَبِيدِكَ	AL-LAAHUM-MA WA AY-YUMAA A'B-DIM-MIN A'BEEDIKA	O ALLAH, if there is a servant from among Thy servants whom
أَدْرَكَهُ مِنِّي دَرَكٌ	AD-RAKAHOO MIN-NEE DARAK	an ill visits on my account,
أَوْ مَسَّهُ مِنْ نَاحِيَتِي أَذًى	AW MAS-SAHOO MIN-NAAH'EEATEEE AD'ANA	a harm touches from my direction,

أَوْ لَحِقَهُ بِيَ أَوْ بِسَبَبِي ظُلْمٌ	AW LAH'IQAHOO BEEE AW BISABABEE Z'UL-M	or a wrong overtakes through me or because of me, and
فَفُتُّهُ بِحَقِّهِ	FAFUT-TUHOO BIH'AQ-QIH	should I fail to take care of his right
أَوْ سَبَقَتْهُ بِمَظْلَمَتِهِ	AW SABAQ-TUHOO BIMAZ'-LAMATIH	or go before him [in death] with his complaint,
فَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ	FAS'AL-LI A'LAA MUH'AM-MADIW-WA AAALIH	bless MUHAMMAD and his Household,
وَأَرْضِهِ عَنِّي مِنْ وَجْدِكَ	WA AR-Z''IHEE A'N-NEE MIW-WJ-DIK	satisfy him toward me through Thy wealth, and
وَأَوْفِهِ حَقَّهُ مِنْ عِنْدِكَ	WA AW-FIHEE H'AQ-QAHOO MIN I'NDIK	give him his full right from Thyself
ثُمَّ قِنِي مَا يُوجِبُ لَهُ حُكْمُكَ	THUM-MA QINEE MAA YOOJIBU LAHOO H'UK-MUK	Then protect me from what Thy decision mandates
وَخَلِّصْنِي مِمَّا يَحْكُمُ بِهِ عَدْلُكَ	WA KHAL-LIS'-NEE MIM-MAA YAH'-KUMU BIHEE A'D-LUK	and save me from what Thy justice decides, for
فَإِنَّ قُوَّتِي لَا تَسْتَقِلُّ بِنَقِمَتِكَ	FA IN-NA QOO-WATEE LAA TAS-TAQIL-LU BINAQIMATIK	my strength cannot bear Thy vengeance and
وَإِنَّ طَاقَتِي لَا تَنْهَضُ بِسُخْطِكَ	WA IN-NA T'AAQATEE LAA TAN-HAZ''U BISUKH-T'IK	my obedience cannot stand up to Thy displeasure!
فَإِنَّكَ إِنْ تُكَافِنِي بِالْحَقِّ تُهْلِكْنِي	FA IN-NAKA IN TUKAAFINEE BIL-H'AQ-QI TUH-LIK-NEE	If Thou recompensest me with the right, Thou wilt destroy me, and
وَإِلَّا تَغْمَدْنِي بِرَحْمَتِكَ تُوبِقْنِي	WA IL-LA TAGHAM-MAD-NEE BIRAH'-MATIKA TOOBIQ-NEE	if Thou dost not shield me in Thy mercy, Thou wilt lay me waste.
اَللّٰهُمَّ إِنِّي	AL-LAAHUM-MA IN-NEE	O ALLAH,

أَسْتَوْهِبُكَ يَآ إِلٰهِى مَا لَا يَنقُصُكَ بَذْلُهُ،	AS-TAW-HIBUKA YAAA ILAAHEE MAA LAA YANQUS'UKA BAD'-LUH	I ask Thee to grant, my God, that whose giving will not decrease Thee, and
وَ أَسْتَحْمِلُكَ مَا لَا يَبْهَظُكَ حَمْلُهُ،	WA AS-TAH'-MILUKA MAA LAA YAB-HAZ'UKA H'AM-LUH	I ask Thee to carry that whose carrying will not weigh Thee down:
أَسْتَوْهِبُكَ يَآ إِلٰهِى نَفْسِىَ	AS-TAW-HIBUKA YAAA ILAAHEE NAF-SEEAL-LATEE	My God, I ask Thee to give my soul, which
ٱلَّتِى لَمْ تَخْلُقْهَا	LAM TAKH-LUQ-HAA	Thou didst not create
لِتَمْتَنِعَ بِهَا مِن سُوٓءٍ	LITAM-TANIA' BIHAA MIN SOOO-IN	to keep Thyself from evil
أَوْ لِتَطَرَّقَ بِهَآ إِلَىٰ نَفْعٍ	AW LITAT'AR-RAQA BIHAAA ILAA NAF-A'	nor to to find the way to profit.
وَ لٰكِنْ أَنشَأْتَهَا	WA LKIN ANSHAA-TAHAA	No, Thou brought it forth
إِثْبَاتًا لِقُدْرَتِكَ عَلَىٰ مِثْلِهَا	ITH-BAATAL-LIQUD-RATIKA A'LAA MITH-LIHAA	to demonstrate Thy power over its like and
وَ ٱحْتِجَاجًا بِهَا عَلَىٰ شَكْلِهَا	WAH'-TIJAAJAM-BIHAA A'LAA SHAK-LIHAA	to provide an argument against its similar.
وَ أَسْتَحْمِلُكَ مِن ذُنُوبِى مَا قَدْ بَهَظَنِى حَمْلُهُ،	WA AS-TAH'-MILUKA MIN D'UNOOBEE MAA QAD BAHAZ'ANEE H'AM-LUH	I ask Thee to carry those of my sins whose carrying weighs me down and
وَ أَسْتَعِينُ بِكَ عَلَىٰ مَا قَدْ فَدَحَنِى ثِقْلُهُ،	WA AS-TAE'ENU BIKA A'LAA MAA QAD FADAH'ANEE THIQ-LUH	I seek help from Thee in that whose heaviness oppresses me.
فَصَلِّ عَلَىٰ مُحَمَّدٍ وَ آلِهِ،	FAS'AL-LI A'LAA MUH'AM-MADIW-WA AAALIH	So bless MUHAMMAD and his Household,

وَهَبْ لِنَفْسِي عَلَى ظُلْمِهَا نَفْسِي	WA HAB LINAF-SEE A'LAA Z'UL-MIHAA NAF-SEE	give to me my soul in spite of its wrong-doing, [151] and
وَوَكِّلْ رَحْمَتَكَ بِاحْتِمَالِ إِصْرِي	WA WAK-KIR-R-RAH'-MATAKA BIH'-TIMAALI IS'-REE	appoint Thy mercy to carry my burden!
فَكَمْ قَدْ لَحِقَتْ رَحْمَتُكَ بِالْمُسِيئِينَ	FAKAM QAD LAH'IQAT RAH'-MATUKA BIL-MUSEE-EEN	How many evildoers Thy mercy has overtaken!
وَكَمْ قَدْ شَمِلَ عَفْوُكَ الظَّالِمِينَ	WA KAM QAD SHAMILA A'F-WUKAZ'-Z'AALIMEEN	How many wrongdoers Thy pardon has embraced!
فَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ	FAS'AL-LI A'LAA MUH'AM-MADIW-WA AALIH	So bless MUHAMMAD and his Household and
وَاجْعَلْنِي أُسْوَةَ مَنْ	WAJ-A'L-NEEE US-WATA MAN	make me the model of him whom Thou hast
أَنْهَضْتَهُ بِتَجَاوُزِكَ عَنْ مَصَارِعِ الْخَاطِئِينَ	AN-HAZ"-TAHOO BITAJAAWZIKA A'M-MAS'AARII'L-KHAAT'I-EEN	aroused through Thy forbearance from the deadly infirmities of the offenders and

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[151] The Persian translators read this as meaning, 'pardon me 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 suggests a different reading. Hence I follow the interpretation of SAYYID A'LIKHAN' who explains the text as follows: 'The soul is pledged to fulfill the covenant which it has made with ALLAH. This covenant for which it is held accountable when it is sent down into this world, is that it must return to ALLAH safe from His displeasure, having observed His commandments and avoided stepping outside His paths which He established through the tongue of the Messenger of ALLAH. If the soul fulfills its covenant, it emerges from the ties or its pledge and its recompense is multiplied, just as ALLAH has Said:

Whoso fulfills his covenant made with ALLAH, ALLAH 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 words, just as ALLAH 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.'

وَخَلَّصْتَهُ بِتَوفِيقِكَ مِن وَرَطَاتِ الْمُجْرِمِينَ	WA KHAL-LAS'-TAHOO BITAWFEEQIKA MIW-WARAT'AATIL-MUJ-RIMEEN	saved through Thy giving success from the tangled plights of the sinners,
فَأَصْبَحَ	FAAS'-BAH'A	so that I may rise up
طَلِيقَ عَفْوِكَ مِنْ إِسَارِ سُخْطِكَ	T'ALEEQA A'F-WIKA MN ISAARI SUKH-T'IK	freed by Thy pardon from the bonds of Thy displeasure and
وَعَتِيقَ صُنْعِكَ مِن وَثَاقِ عَدْلِكَ	WA A'TEEQA S'UN-I'KA MIW-WATHAAQI A'D-LIK	released by Thy benefaction from the ties of Thy justice!
إِنَّكَ إِن تَفْعَلْ ذَلِكَ يَا إِلَهِي تَفْعَلْهُ بِمَنْ	IN-NAKA IN TAF-A'L D'ALIKA YAAA ILAAHEE TAF-A'L-HOO BIMAN	Surely if Thou dost that, my God, Thou wilt do it to one who does not
لَا يَجْحَدُ اسْتِحْقَاقَ عُقُوبَتِكَ	LAA YAJ-H'ADU AS-TIH'-QAAQA U'QOOBATIK	deny deserving Thy punishment
وَلَا يُبَرِّئُ نَفْسَهُ مِنْ اسْتِيجَابِ نَقِمَتِكَ	WA LAA YUBAR-RI-U NAF-SAHOO MIN AS-TEEJAABI NAQIMATIK	or acquit himself from merit for Thy vengeance.
تَفْعَلُ ذَلِكَ يَا إِلَهِي	TAF-A'LU D'ALIKA YAAA ILAAHEE	Do that, my God, for one
بِمَنْ خَوْفُهُ مِنكَ أَكْثَرُ مِن طَمَعِهِ فِيكَ	BIMAN KHAW-FUHOO MINKA AK-THARU MIN T'AMAI'HEE FEEK	whose fear of Thee is greater than his craving from Thee,
وَبِمَن يَأْسُهُ مِنَ النَّجَاةِ أَوْكَدُ مِن رَجَائِهِ لِلْخَلَاصِ	WA BIMAY-YAA-SUHOO MINAN-NAJAATI AW-KADU MIR-RAJAAA-IHEE LIL-KHALAAS'	whose hopelessness of deliverance is firmer than his hope for salvation!
لَا أَن يَكُونَ يَأْسُهُ قُنُوطًا	LAAA AY-YAKOONA YAA-SUHOO QUNOOT'AA	Not that his hopelessness is despair,
أَوْ أَن يَكُونَ طَمَعُهُ اغْتِرَارًا	AW AY-YAKOONA T'AMAU'HOO AGH-TIRAARAA	nor that his expectation is deluded.

بَلْ لِقِلَّةِ حَسَنَاتِهِ بَيْنَ سَيِّئَاتِهِ	BAL-LIQIL-LATI H'ASANAATIHEE BAY-NA SAY-YI-AATIH	No, rather his good deeds are few among his evil deeds and
وَ ضَعْفِ حُجَجِهِ فِي جَمِيعِ تَبِعَاتِهِ	WA Z"AA'-FI H'UJAJIHEE FEE JAMEEI' TABIA'ATIH	his arguments are frail in face of everything due from his acts.
فَأَمَّا أَنْتَ يَا إِلَهِي فَأَهْلٌ أَنْ	FAAM-MAAA ANTA YAAA ILAAHEE FAAH-LUN AN	But Thou, my God, art worthy that
لَا يَغْتَرَّ بِكَ الصِّدِّيقُونَ	LAA YAGH-TAR-RA BIKAS'-S'ID-DEEQOON	the righteous not be deluded concerning Thee
وَ لَا يَيْأَسَ مِنْكَ الْمُجْرِمُونَ	WA LAA YAY-ASA MINKAL-MUJ-RIMOON	and the sinners not lose hope in Thee,
لِأَنَّكَ الرَّبُّ الْعَظِيمُ الَّذِي	LIAN-NAKAR-RAB-BUL-A'Z'EEMUL-LAD'EE	for Thou art the All-mighty Lord who
لَا يَمْنَعُ أَحَداً فَضْلَهُ	LAA YAM-NAU' AH'ADANA FAZ"-LAH	holds back His bounty from none and
وَ لَا يَسْتَقْصِي مِنْ أَحَدٍ حَقَّهُ	WA LAA YAS-TAQ-S'EE MIN AH'ADIN H'AQ-QAH	takes His full right from no one.
تَعَالَى ذِكْرُكَ عَنِ الْمَذْكُورِينَ	TAA'ALAA D'IK-RUKA A'NIL-MAD'-KOOREEN	High exalted is Thy mention above those mentioned!
وَ تَقَدَّسَتْ أَسْمَاؤُكَ عَنِ الْمَنْسُوبِينَ	WA TAQAD-DASAT AS-MAAAW-UKA A'NIL-MANSOOBEEN	Holy are Thy names beyond those described!
وَ فَشَتْ نِعْمَتُكَ فِي جَمِيعِ الْمَخْلُوقِينَ	WA FASHAT NIA'-MATUKA FEE JAMEEI'L-MAKH-LWQEEN	Spread is Thy favor among all creatures!
فَلَكَ الْحَمْدُ عَلَى ذَلِكَ يَا رَبَّ الْعَالَمِينَ	FALAKAL-H'AM-DU A'LAA D'ALIKA YAA RAB-BAL-A'ALAMEEN	Thine is the praise for that, O Lord of the worlds!

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وكان من دعائه عليه السلام

إذا نُعِيَ إليه ميِّت أو ذُكِرَ الموت

WA KAANA MIN DUA'AA-IHEE A'LAY-HIS-SALAAMU ID'AA NUI'YA ILAY-HEE MAY-YITUN AW D'AKARAL-MAW-T

WHEN SOMEONE'S DEATH WAS ANNOUNCED TO HIM OR WHEN HE REMEMBERED DEATH

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّ آلِهٖ	AL-LAAHUM-MA S'AL-LI A'LAA MUH'AM-MADIW-WA AAALIH	O ALLAH, bless MUHAMMAD and his Household,
وَ اَكْفِنَا طُوْلَ الْاَمَلِ	WAK-FINAA T'OOLAL-AMAL	spare us drawn out expectations and
وَ قَصِّرْهُ عَنَّا بِصِدْقِ الْعَمَلِ	WA QAS'-S'IR-HOO A'N-NAA BIS'ID-QIL-A'MAL	cut them short in us through sincerity of works,
حَتّٰى لَا نُؤَمِّلَ	H'AT-TAA LAA NOO-AM-MILA	that we may not hope expectantly for
اِسْتِتْمَامَ سَاعَةٍ بَعْدَ سَاعَةٍ	IS-TIT-MAAMA SAAA'TIM-BAA'-DA SAAA'H	completing an hour after an hour,
وَ لَا اِسْتِيْفَاءَ يَوْمٍ بَعْدَ يَوْمٍ	WA LAA AS-TEEFAAA-A YAW-MIM-BAA'-DA YAW-M	closing a day after a day,
وَ لَا اِتِّصَالَ نَفَسٍ بِنَفَسٍ	WA LAA AT-TIS'AALA NAFASIM-BINAFAS	joining a breath to a breath,
وَ لَا لُحُوْقَ قَدَمٍ بِقَدَمٍ	WA LAA LUH'OOQA QADAMIM-BIQADAM	or overtaking a step with a step!
وَ سَلِّمْنَا مِنْ غُرُوْرِهٖ	WA SAL-LIM-NAA MIN GHUROORIH	Keep us safe from the delusions of expectations,
وَ اٰمِنَّا مِنْ شُرُوْرِهٖ	WA AAAMIN-NAA MIN SHUROORIH	make us secure from their evils,
وَ اَنْصِبِ الْمَوْتَ بَيْنَ اَيْدِيْنَا نَصْبًا	WANS'IBIL-MAW-TA BAY-NA AY-DEENAA NAS'-BAA	set up death before us in display, and
وَ لَا تَجْعَلْ ذِكْرَانَا لَهٗ غِيَبًا	WA LAA TAJ-A'L D'IK-RANAA LAHOO GHIB-BAA	let not our remembering of it come and go!
وَ اجْعَلْ لَّنَا مِنْ صَالِحِ الْاَعْمَالِ عَمَلًا	WAJ-A'L-LANAA MIN S'AALIH'IL-AA'-MAALI A'MALANA	Appoint for us from among the righteous works a work through which we will
نَسْتَبْطِئُ مَعَهُ الْمَصِيْرَ اِلَيْكَ	NAS-TAB-T'I-U MAA'HUL-MAS'EERA ILAY-K	feel the homecoming to Thee as slow and
وَ نَحْرِصُ لَهٗ عَلٰى وَشْكِ اللَّحَاقِ بِكَ حَتّٰى يَكُوْنَ الْمَوْتُ	WA NAH'-RIS'U LAHOO A'LAA WASH-KIL-LAH'AAQI BIK H'AT-TAA YAKOONAL-MAW-T	crave a quick joining with Thee, so that death may be

مَأْنَسَنَا ٱلَّذِي نَأْنَسُ بِهِۦ	MAA-NASANAAL-LAD'EE NAA-NASU BIH	our intimate abode with which we are intimate,
وَمَأْلَفَنَا ٱلَّذِي نَشْتَاقُ إِلَيْهِ	WA MAA-LAFANAAL-LAD'EE NASH-TAAQU ILAY-H	our familiar place toward which we yearn, and
وَحَآمَّتَنَا ٱلَّتِي نُحِبُّ ٱلدُّنُوَّ مِنْهَا	WA H'AAAM-MATANAAL-LATEE NUH'IB-BUD-DUNOO-WA MIN-HAA	our next of kin whose coming we love!
فَإِذَآ أَوْرَدتَّهُۥ عَلَيْنَا وَأَنزَلْتَهُۥ بِنَا	FAAD'AAA AW-RAT-TAHOO A'LAY-NAA WA ANZAL-TAHOO BINAA	When Thou bringest it to us and sendest it down upon us,
فَأَسْعِدْنَا بِهِۦ زَآئِرًا	FAAS-I'D-NAA BIHEE ZAAA-IRAA	make us happy with it as a visitor,
وَآنِسْنَا بِهِۦ قَادِمًا	WA AAANIS-NAA BIHEE QAADIMAA	comfort us with its arrival,
وَلَا تُشْقِنَا بِضِيَافَتِهِۦ	WA LAA TUSH-QINAA BIZ"EEAAFATIH	make us not wretched through entertaining it,
وَلَا تُخْزِنَا بِزِيَارَتِهِۦ وَٱجْعَلْهُ	WA LAA TUKH-ZINAA BIZEEAARATIH	degrade us not through its visit, and appoint it one of
بَابًا مِّنْ أَبْوَابِ مَغْفِرَتِكَ	WAJ-A'L-HOO BAABAM-MIN AB-WAABI MAGH-FIRATIK	the gates to Thy forgiveness and
وَمِفْتَاحًا مِّن مَّفَاتِيحِ رَحْمَتِكَ	WA MIF-TAAH'AM-MIM-MAFAATEEHEE RAH'-MATIK	the keys to Thy mercy!
أَمِتْنَا	AMIT-NAA	Make us die
مُهْتَدِينَ غَيْرَ ضَآلِّينَ	MUH-TADEENA GHAY-RA Z"AAAL-LEEN	guided, not astray,
طَآئِعِينَ غَيْرَ مُسْتَكْرِهِينَ	T'AAA-IE'ENA GHAY-RA MUS-TAK-RIHEEN	obedient, not averse,
تَآئِبِينَ غَيْرَ عَاصِينَ وَلَا مُصِرِّينَ	TAAA-IBEENA GHAY-RA A'AS'EENA WA LAA MUS'IR-REEN	repentant, not disobedient or persisting,
يَا ضَامِنَ جَزَآءِ ٱلْمُحْسِنِينَ	YAA Z"AAMINA JAZAAA-IL-MUH'-SINEEN	O He who guarantees the repayment of the good-doers and

وَ مُسْتَصْلِحَ عَمَلِ الْمُفْسِدِينَ	WA MUS-TAS'-LIH'A A'MALIL-MUF-SIDEEN	seeks to set right the work of the corrupt!

وكان من دعائه عليه السلام في طلب الستر و الوقاية

—41—

WA KAANA MIN DUA'AA-IHEE A'LAY-HIS-SALAAMU FEE TALABIS-SIT-RI WAL-WAQAAYAH

His Supplication (A.S) IN ASKING FOR COVERING AND PROTECTION

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَ آلِهٖ	AL-LAAHUM-MA S'AL-LI A'LAA MUH'AM-MADIW-WA AAALIH	O ALLAH, bless MUHAMMAD and his Household,
وَ أَفْرِشْنِي مِهَادَ كَرَامَتِكَ	WA AF-RISH-NEE MIHAADA KARAAMATIK	spread for me the bed of Thy honor,
وَ أَوْرِدْنِي مَشَارِعَ رَحْمَتِكَ	WA AW-RID-NEE MASHAARIA' RAH'-MATIK	bring me to the watering holes of Thy mercy,
وَ أَحْلِلْنِي بُحْبُوحَةَ جَنَّتِكَ	WA AH'-LIL-NEE BUH'-BOOH'ATA JAN-NATIK	set me down in the midst of Thy Garden,
وَ لَا تَسُمْنِي بِالرَّدِّ عَنْكَ	WA LAA TASUM-NEE BIR-RAD-DI A'NK	stamp me not with rejection by Thee,
وَ لَا تَحْرِمْنِي بِالْخَيْبَةِ مِنْكَ	WA LAA TAH'-RIM-NEE BIL-KHAY-BATI MINK	deprive me not through disappointment by Thee,
وَ لَا تُقَاصَّنِي بِمَا اجْتَرَحْتُ	WA LAA TUQAAAS'-S'ANEE BIMAJ-TARAH'-T	settle not accounts with me for what I have committed,
وَ لَا تُنَاقِشْنِي بِمَا اكْتَسَبْتُ	WA LAA TUNAAQISH-NEE BIMAK-TASAB-T	make no reckoning with me for what I have earned,
وَ لَا تُبْرِزْ مَكْتُومِي	WA LAA TUB-RIZ MAK-TOOMEE	display not what I have hidden,
وَ لَا تَكْشِفْ مَسْتُورِي	WA LAA TAK-SHIF MAS-TOOREE	expose not what I have covered over,
وَ لَا تَحْمِلْ عَلٰى مِيزَانِ الْإِنْصَافِ عَمَلِي	WA LAA TAH'-MIL A'LAA MEEZAANIL-INS'AAFI A'MALEE	weigh not my works on the scales of fairness, and

وَ لَا تُعْلِنْ عَلَى عُيُونِ الْمَلَإِ خَبَرِي	WA LAA TUA'-LIN A'LAA U'YOONIL-MALAA KHABAREE	make not my tidings known to the eyes of the crowd!
أَخْفِ عَنْهُمْ مَا يَكُونُ نَشْرُهُ عَلَيَّ عَارًا	AKH-FI A'N-HUM MAA YAKOONU NASH-RUHOO A'LAY-YA A'ARAA	Conceal from them everything whose unfolding would shame me and
وَ اطْوِ عَنْهُمْ مَا يُلْحِقُنِي عِنْدَكَ شَنَارًا	WAT'-WI A'N-HUM MAA YUL-H'IQUNEE I'NDAKA SHANAARAA	roll up before them all which would join me to disgrace with Thee
شَرِّفْ دَرَجَتِي بِرِضْوَانِكَ	SHAR-RIF DARAJATEE BIRIZ"-WAANIK	Ennoble my degree through Thy good pleasure,
وَ أَكْمِلْ كَرَامَتِي بِغُفْرَانِكَ	WA AK-MIL KARAAMATEE BIGHUF-RAANIK	perfect my honor through Thy forgiveness,
وَ أَنْظِمْنِي فِي أَصْحَابِ الْيَمِينِ	WA ANZ'IM-NEE FEEE AS'-H'AABIL-YAMEEN	rank me among the companions of the right hand,
وَ وَجِّهْنِي فِي مَسَالِكِ الْآمِنِينَ	WA WAJ-JIH-NEE FEE MASAALIKIL-AAAMINEEN	direct me to the roads of the secure,
وَ اجْعَلْنِي فِي فَوْجِ الْفَائِزِينَ	WAJ-A'L-NEE FEE FAW-JIL-FAAA-IZEEN	place me in the throng of the triumphant, and
وَ اعْمُرْ بِي مَجَالِسَ الصَّالِحِينَ	WAA'-MUR BEE MAJAALISAS'-S'AALIH'EEN	through me let the sessions of the righteous thrive![152]
آمِينَ رَبَّ الْعَالَمِينَ	AAAMEENA RAB-BAL-A'LAMEEN	Amen, Lord of the worlds!

—42—

His Supplication (A.S) UPON COMPLETING A READING OF THE QURAN

وكان من دعائه عليه السلام عند ختم القرآن

WA KAANA MIN DUA'AA-IHEE A'LAY-HIS-SALAAMU I'NDA KHAT-MIL-QUR-AAAN

[152] Reference to several QURANIC 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

اَللّٰهُمَّ إِنَّكَ أَعَنْتَنِي عَلَى خَتْمِ كِتَابِكَ الَّذِي	AL-LAAHUM-MA IN-NAKA AA'NTANEE A'LAA KHAT-MI KITAABIKAL-LAD'EE	O ALLAH, Thou hast helped me complete Thy Book, which Thou
أَنْزَلْتَهُ نُورًا	ANZAL-TAHOO NOORAA	sent down as a light[153] and
وَجَعَلْتَهُ مُهَيْمِنًا عَلَى كُلِّ كِتَابٍ أَنْزَلْتَهُ	WA JAA'L-TAHOO MUHAY-MINAN A'LAA KUL-LI KITAABIN ANAZAL-TAH	appointed as a guardian over every book Thou hast sent down, [154]
وَفَضَّلْتَهُ عَلَى كُلِّ حَدِيثٍ قَصَصْتَهُ	WA FAZ"-Z"AL-TAHOO A'LAA KUL-LI H'ADEETHIN QAS'AS'-TAH	preferring it over every narrative which Thou hast recounted, [155]
وَفُرْقَانًا فَرَقْتَ بِهِ بَيْنَ حَلَالِكَ وَحَرَامِكَ	WA FUR-QAANANA FARAQ-TA BIHEE BAY-NA H'ALAALIKA WA H'ARAAMIK	a separator, through which Thou hast separated Thy lawful from Thy unlawful, [156]

Triumphant in 9: 20, 23: 111, 59: 20; the righteous in 2: 130, 12: 101, etc.

[153] Allusion to 4: 174: We have sent down to you a manifest light.

[154] Allusion to 5: 48: We have sent down to thee the Book with the truth, confirming the Book that was before it, and guarding over it.

[155] There are allusions here to several QURANIC verses, including 4: 174, 5: 48, and 39: 23.

[156] The QURAN calls itself a 'separator' in 2: 185, 3: 4, and 25: 1

وَ قُرْآنًا أَعْرَبْتَ بِهِ عَنْ شَرَآئِعِ أَحْكَامِكَ	WA QUR-AANAN AA'-RAB-TA BIHEE A'N SHARAAA-II' AH'-KAAMIK	a QURAN, through which Thou hast made plain the approaches to Thy ordinances, [157]
وَ كِتَابًا فَصَّلْتَهُ لِعِبَادِكَ تَفْصِيلاً	WA KITAABANA FAS'-S'AL-TAHOO LII'BAADIKA TAF-S'EELAA	a book, which Thou hast distinguished very distinctly for Thy servants, [158]
وَ وَحْيًا أَنْزَلْتَهُ عَلَى نَبِيِّكَ مُحَمَّدٍ صَلَوَاتُكَ عَلَيْهِ وَ آلِهِ تَنْزِيلاً	WA WAH'-YAN ANZAL-TAHOO A'LAA NABEE-YIKA MUH'AM-MADIN S'ALAWAATUKA A'LAY-HEE WA AAALIHEE TANZEELAA	a revelation, which Thou hast sent down, a sending down, upon Thy prophet MUHAMMAD [159] (Thy blessings be upon him and his Household).
وَ جَعَلْتَهُ	WA JAA'L-TAHOO	Thou appointed it
نُورًا نَهْتَدِي مِنْ ظُلَمِ الضَّلاَلَةِ وَ الْجَهَالَةِ بِاتِّبَاعِهِ	NOORAN-NAH-TADEE MIN Z'ULAMIZ"-Z"ALAALATI WAL-JAHAALATI BIT-TIBAAI'H	a light through following which we may be guided from the shadows of error and ignorance, [160]
وَ شِفَآءً لِمَنْ أَنْصَتَ بِفَهْمِ التَّصْدِيقِ إِلَى اسْتِمَاعِهِ	WA SHIFAAA-AL-LIMAN ANS'ATA BIFAH-MIT-TAS'-DEEQI ILAA AS-TIMAAI'H	a healing for him who turns ear toward hearing it with the understanding of attestation, [161]

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[157] Allusion to the title given to itself by the QURAN, the Arabic recitation 12: 2, 20: 113, et al). To 'make plain' (IA'-RAB) also means to express in Arabic'

[158] Cf. 41: 3 A book whose signs have been distinguished as an Arabic QURAN for a people having knowledge.

[159] Cf. 76: 23 Surely We have sent down the QURAN on thee, a sending down.

[160] Cf. 14: 1: A Book We have sent down to thee that you mayest bring forth mankind from the shadow to the light by the leave of their Lord; Cf. see also 57: 9, 65: 11.

[161] For the name 'healing', Cf. 10: 57 and 17: 82.

وَمِيزَانَ قِسْطٍ لَا يَحِيفُ عَنِ الْحَقِّ لِسَانُهُ،	WA MEEZAANA QIS-T'IL-LAA YAH'EEFU A'NIL-H'AQ-QI LISAANUH	a just balance whose tongue does not incline away from truth, [162]
وَنُورَ هُدًى لَا يَطْفَأُ عَنِ الشَّاهِدِينَ بُرْهَانُهُ، وَعَلَمَ نَجَاةٍ	WA NOORA HUDANA LAA YAT'-FAA A'NISH-SHAAHIDEENA BUR-HAANUH WA A'LAMA NAJAATIN	a light of guidance whose proof is not extinguished before the witnesses, [163] and a guidepost of deliverance, so that
لَا يَضِلُّ مَنْ أَمَّ قَصْدَ سُنَّتِهِ	LAA YAZ"IL-LU MAN AM-MA QAS'-DA SUN-NATIH	he who repairs straight way to its prescription will not go astray and
وَلَا تَنَالُ أَيْدِي الْهَلَكَاتِ مَنْ تَعَلَّقَ بِعُرْوَةِ عِصْمَتِهِ	WA LAA TANAALU AY-DEEL-HALAKAATI MAN TAA'L-LAQA BIU'R-WATI I'S'-MATIH	he who clings to its preservation's handhold will not be touched by the hands of disasters.
اللَّهُمَّ فَإِذْ أَقَدْتَنَا الْمَعُونَةَ عَلَى تِلَاوَتِهِ	AL-LAAHUM-MA FAAD'-AFAT-TANAAL-MAU'WNATA A'LAA TILAAWATIH	O ALLAH, since Thou hast given us help to recite it and
وَسَهَّلْتَ جَوَاسِيَ أَلْسِنَتِنَا بِحُسْنِ عِبَارَتِهِ	WA SAH-HAL-TA JAWAASEEA AL-SINATINAA BIH'US-NI I'BAARATIH	made smooth the roughness of our tongues through the beauty of its expression,
فَاجْعَلْنَا مِمَّنْ	FAJ-A'L-NAA MIM-MAN	place us among those who

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[162] Cf. 57: 25

[163] According to SAYYID A'LIKHAN, by 'witnesses' the IMAM means either those who bear witness to ALLAH's Unity and to the prophets, since the QURAN is their greatest proof, or the Prophet and his Household, who are ' according to the SHI-A'H 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).

يَرْعَاهُ حَقَّ رِعَايَتِهِ	YAR-A'AHOO H'AQ-QA RIA'AYATIH	observe it as it should be observed,
وَيَدِينُ لَكَ بِاعْتِقَادِ التَّسْلِيمِ لِمُحْكَمِ آيَاتِهِ	WA YADEENU LAKA BIA'-TIQAADIT-TAS-LEEMI LIMUH'-KAMI AAAYAATIH	serve Thee by adhering in submission to the firm text of its verses, and
وَيَفْزَعُ إِلَى الْإِقْرَارِ بِمُتَشَابِهِهِ وَمُوضَحَاتِ بَيِّنَاتِهِ	WA YAF-ZAU' ILAAL-IQ-RAARI BAMUTASHAABIHIHEE WAMOOZ"AH'AATI BAY-YINAATIH	seek refuge in admitting both its ambiguous parts and the elucidations of its clear signs
اَللَّهُمَّ إِنَّكَ	AL-LAAHUM-MA IN-NAKA	O ALLAH, Thou
أَنْزَلْتَهُ عَلَى نَبِيِّكَ مُحَمَّدٍ صَلَّى اللهُ عَلَيْهِ وَآلِهِ مُجْمَلاً	ANZAL-TAHOO A'LAA NABEE-YIKA MUH'AM-MADIN S'AL-LAAL-LAAHOO A'LAY-HEE WA AAALIHEE MUJ-MALAA	sent it down upon Thy prophet MUHAMMAD (ALLAH bless him and his household) in summary form
وَأَلْهَمْتَهُ عِلْمَ عَجَائِبِهِ مُكَمَّلاً	WA AL-HAM-TAHOO I'L-MA A'JAAA-IBIHEE MUKAM-MALAA	inspired him with the science of its wonders to complement it,
وَوَرَّثْتَنَا عِلْمَهُ مُفَسَّرًا	WA WAR-RATH-TANAA I'L-MAHOO MUFAS-SARAA	made us the heirs of its knowledge as interpreters,[164]
وَفَضَّلْتَنَا عَلَى مَنْ جَهِلَ عِلْمَهُ	WA FAZ"-Z"AL-TANAA A'LAA MAN JAHILA I'L-MAH	made us to surpass him who is ignorant of its knowledge, and
وَقَوَّيْتَنَا عَلَيْهِ لِتَرْفَعَنَا فَوْقَ مَنْ لَمْ يُطِقْ حَمْلَهُ	WA QAW-WAY-TANAA A'LAY-HEE LITAR-FAA'NAA FAW-QA MAL-LAM YUT'IQ H'AM-LAH	gave us strength over it to raise us above those not able to carry it.

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[164] Here the prayer's specific reference to the IMAM's own situation leads the commentators to suggest altering the text when it is recited. SAYYID A'LIKHAN suggests that the words should end with hum (them) instead of NA (us) to translate into: '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...'.

اَللّٰهُمَّ فَكَمَا	AL-LAAHUM-MA FAKAMAA	O ALLAH, just as Thou hast
جَعَلْتَ قُلُوبَنَا لَهُ حَمَلَةً	JAA'L-TA QULOOBANAA LAHOO H'AMALAH	appointed our hearts as its carriers and
وَعَرَّفْتَنَا بِرَحْمَتِكَ شَرَفَهُ وَفَضْلَهُ	WA A'R-RAF-TANAA BIRAH'-MATIKA SHARAFAHOO WAFAZ"-LAH	made known to us through Thy mercy its nobility and excellence,
فَصَلِّ عَلَى مُحَمَّدٍ الْخَطِيبِ بِهِ وَعَلَى آلِهِ الْخُزَّانِ لَهُ	FAS'AL-LI A'LAA MUH'AM-MADINL-KHAT'EEBI BIHEE WA A'LAAA AAALIHIL-KHUZ-ZAANI LAH	so also bless MUHAMMAD, its preacher, and his Household, its guardians, and
وَاجْعَلْنَا مِمَّنْ يَعْتَرِفُ بِأَنَّهُ مِنْ عِنْدِكَ حَتَّى	WAJ-A'L-NAA MIM-MAY-YAA'-TARIFU BI N-NAHOO MIN I'NDIKA H'AT-TAA	place us among those who confess that it has come from Thee, lest
لَا يُعَارِضَنَا الشَّكُّ فِي تَصْدِيقِهِ	LAA YUA'ARIZ"ANAASH-SHAK-KU FEE TAS'-DEEQIH	doubt about attesting to it assail us,
وَلَا يَخْتَلِجَنَا الزَّيْغُ عَنْ قَصْدِ طَرِيقِهِ	WA LAA YAKH-TALIJANAAZ-ZAY-GHU A'N QAS'-DI T'AREEQIH	or deviation from its straightforward path shake us
اَللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ	AL-LAAHUM-MA S'AL-LI A'LAA MUH'AM-MADIW-WA AAALIH	O ALLAH, bless MUHAMMAD and his Household and
وَاجْعَلْنَا مِمَّنْ	WAJ-A'L-NAA MIM-MAN	make us one of those who
يَعْتَصِمُ بِحَبْلِهِ	YAA'-TAS'IMU BIH'AB-LIH	hold fast to its cord,
وَيَأْوِي مِنَ الْمُتَشَابِهَاتِ إِلَى حِرْزِ مَعْقِلِهِ	WA YAA-WEE MINAL-MUTASHAABIHAATI ILAA H'IR-ZI MAA'-QILIH	seek haven from its ambiguities in its fortified stronghold,
وَيَسْكُنُ فِي ظِلِّ جَنَاحِهِ	WA YAS-KUNU FEE Z'IL-LI JANAAH'IH	rest in the shadow of its wing,

وَيَهْتَدِي بِضَوْءِ صَبَاحِهِ،	WA YAH-TADEE BIZ"AW-I S'ABAAH'IH	find guidance in the brightness of its morning,
وَيَقْتَدِي بِتَبَلُّجِ إِسْفَارِهِ،	WA YAQ-TADEE BITABAL-LUJI IS-FAARIH	follow the shining of its disclosure,
وَيَسْتَصْبِحُ بِمِصْبَاحِهِ،	WA YAS-TAS'-BIHOO BIMIS'-BAAH'IH	acquire light from its lamp, and
وَلَا يَلْتَمِسُ الْهُدَى فِي غَيْرِهِ،	WA LAA YAL-TAMISUL-HUDAA FEE GHAY-RIH	beg not guidance from any other
اَللّٰهُمَّ وَكَمَا	AL-LAAHUM-MA WA KAMAA	O ALLAH, just as
نَصَبْتَ بِهِ مُحَمَّدًا عَلَمًا لِلدَّلَالَةِ عَلَيْكَ	NAS'AB-TA BIHEE MUH'AM-MADANA A'LAMAL-LILD-DALAATI A'LAY-K	through it Thou hast set up MUHAMMAD as a guidepost to point to Thee and
وَأَنْهَجْتَ بِآلِهِ سُبُلَ الرِّضَا إِلَيْكَ	WA AN-HAJ-TA BI AALIHEE SUBULAR-RIZ"AAA ILAY-K	through his Household Thou hast made clear Thy good pleasure's roads to Thee,
فَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ	FAS'AL-LI A'LAA MUH'AM-MADIW-WA AAALIH	so also bless MUHAMMAD and his Household and
وَاجْعَلِ الْقُرْآنَ	WAJ-A'LIL-QUR-AAAN	make the QURAN
وَسِيلَةً لَنَا إِلَى أَشْرَفِ مَنَازِلِ الْكَرَامَةِ	WASEELATAL-LANAAA ILAAA ASH-RAFI MANAAZILIL-KARAAMAH	our mediation to the noblest stations of Thy honor,
وَسُلَّمًا نَعْرُجُ فِيهِ إِلَى مَحَلِّ السَّلَامَةِ	WA SUL-LAMAN-NAA'-RUJU FEEHEEE ILAA MAH'AL-LIS-SALAAMAH	a ladder by which we may climb to the place of safety,
وَسَبَبًا نُجْزَى بِهِ النَّجَاةَ فِي عَرْصَةِ الْقِيَامَةِ	WA SABABAN-NUJ-ZAA BIHIN-NAJAATA FEE A'R-S'ATIL-QEEAAMAH	a cause for our being repaid with deliverance at the Plain of Resurrection, and

وَذَرِيعَةً نَقْدُمُ بِهَا عَلَىٰ نَعِيمِ دَارِ الْمُقَامَةِ	WA D'AREEA'TAN-NAQ-DUMU BIHAA A'LAA NAE'EMI DAARIL-MUQAAMAH	a means whereby we may reach the bliss of the House of Permanence
اَللَّهُمَّ صَلِّ عَلَىٰ مُحَمَّدٍ وَآلِهِ	AL-LAAHUM-MA S'AL-LI A'LAA MUH'AM-MADIW-WA AAALIH	O ALLAH, bless MUHAMMAD and his Household,
وَحُطَّ بِالْقُرْآنِ عَنَّا ثِقَلَ الْأَوْزَارِ	WAH'-T'UT' BIL-QUR-AAANI A'N-NAA THIQ-LAL-AW-ZAAR	lessen for us through the QURAN the weight of heavy sins,
وَهَبْ لَنَا حُسْنَ شَمَائِلِ الْأَبْرَارِ	WA HAB LANAA H'US-NA SHAMAAA-ILIL-AB-RAAR	give to us the excellent qualities of the pious, and
وَاقْفُ بِنَا آثَارَ الَّذِينَ قَامُوا لَكَ بِهِ آنَاءَ اللَّيْلِ وَأَطْرَافَ النَّهَارِ حَتَّىٰ	WAQ-FU BINAAA AAATHAARAL-LAD'EENA QAAMOO LAKA BIHEEE AAANAAA-AL-LAY-LI WA AT'-RAAFAN-NAHAAR	make us follow the tracks of those who stood before Thee in the watches of the night and the ends of the day, [165] such that Thou
تُطَهِّرَنَا مِنْ كُلِّ دَنَسٍ بِتَطْهِيرِهِ	H'AT-TAA TUT'AH-HIRANAA MIN KUL-LI DANASIM-BITAT'-HEERIH	purifiest us from every defilement through its purification and
وَتَقْفُوَ بِنَا آثَارَ الَّذِينَ	WA TAQ-FUWA BINAAA AAATHAARAL-LAD'EENA	makest us to follow the tracks of those
اسْتَضَاءُوا بِنُورِهِ	AS-TAZ"AAA-OO BINOORIH	who have taken illumination from its light
وَلَمْ يُلْهِهِمُ الْأَمَلُ عَنِ الْعَمَلِ فَيَقْطَعَهُمْ بِخُدَعِ غُرُورِهِ	WA LAM YUL-HIHIMUL-AMALU A'NIL-A'MALI FAYAQ-T'AA'HUM BIKHUDAI' GHUROORIH	and whom expectation has not distracted from works, cutting them off through its delusions' deceptions!
اَللَّهُمَّ صَلِّ عَلَىٰ مُحَمَّدٍ وَآلِهِ	AL-LAAHUM-MA S'AL-LI A'LAA MUH'AM-MADIW-WA AAALIH	O ALLAH, bless MUHAMMAD and his Household and

[165] Allusion to 20: 130: Proclaim thy Lord's praise...In the watches of the night, and the ends of the day.

وَ ٱجْعَلِ ٱلْقُرْآنَ لَنَا	WAJ-A'LIL-QUR-AAANA LANAA	appoint the QURAN for us
فِي ظُلَمِ ٱللَّيَالِي مُؤْنِسًا	FEE Z'ULAMIL-LAYAALEE MOO-NISAA	an intimate in the shadows of nights and
وَ مِن نَّزَغَاتِ ٱلشَّيْطَانِ وَ خَطَرَاتِ ٱلْوَسَاوِسِ حَارِسًا	WA MIN-NAZAGHAATISH-SHAY-T'AANI WA KHAT'ARAATIL-WASAAWISI H'AARISAA	a guardian against the instigations of SATAN and confusing thoughts,
وَ لِأَقْدَامِنَا عَنْ نَقْلِهَآ إِلَى ٱلْمَعَاصِي حَابِسًا	WA LIAQ-DAAMINAA A'N-NAQ-LIHAAA ILAAL-MAA'AS'EE H'AABISAA	for our feet an obstruction from passing to acts of disobedience,
وَ لِأَلْسِنَتِنَا عَنِ ٱلْخَوْضِ فِي ٱلْبَاطِلِ مِنْ غَيْرِ مَآ آفَةٍ مُّخْرِسًا	WA LIAL-SINATINAA A'NIL-KHAW-Z"I FIL-BAAT'ILI MIN GHAY-RI MAAA AAAFATIM-MUKH-RISAA	for our tongues a silencer without blight preventing a plunge into falsehood,
وَ لِجَوَارِحِنَا عَنِ ٱقْتِرَافِ ٱلْآثَامِ زَاجِرًا	WA LIJAWAARIH'INAA A'NI AQ-TIRAAFIL-AAATHAAMI ZAAJIRAA	for our limbs a restrainer from committing sins, and
وَ لِمَا طَوَتِ ٱلْغَفْلَةُ عَنَّا مِن تَصَفُّحِ ٱلِٱعْتِبَارِ نَاشِرًا	WA LIMAA T'AWATIL-GHAF-LATU A'N-NAA MIN TAS'AF-FUH'ILIA'-TIBAARI NAASHIRAA	for the scrutiny of heedfulness rolled up in heedlessness an unroller,
حَتَّى تُوصِلَ إِلَى قُلُوبِنَا فَهْمَ عَجَآئِبِهِ وَ زَوَاجِرَ أَمْثَالِهِ ٱلَّتِي ضَعُفَتِ ٱلْجِبَالُ ٱلرَّوَاسِي عَلَى صَلَابَتِهَا عَنِ ٱحْتِمَالِهِ	H'AT-TAA TOOS'ILA ILAA QULOOBINAA FAH-MA A'JAAA-IBIHEE WA ZAWAAJIRA AM-THAALIHIL-LATEE Z"AU'FATIL-JIBAALUR-RAWAASEE A'LAA S'ALAABATIHAA A'NI AH'-TIMAALIH	such that Thou attachest to our hearts the understanding of the QURAN's wonders and its restraining similitudes which immovable mountains in all their solidity were too weak to carry![166]

[166] Allusion to 59: 21: If We had sent down this QURAN upon a mountain, thou wouldst have seen it humbled, split asunder out of the fear of ALLAH.

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّ آلِهٖ	AL-LAAHUM-MA S'AL-LI A'LAA MUH'AM-MADIW-WA AAALIH	O ALLAH, bless MUHAMMAD and his Household and
وَ اَدِمْ بِالْقُرْاٰنِ صَلَاحَ ظَاهِرِنَا	WA ADIM BIL-QUR-AAANI S'ALAAH'A Z'AAHIRINAA	through the QURAN make permanent the rightness of our outward selves,
وَ احْجُبْ بِهٖ خَطَرَاتِ الْوَسَاوِسِ عَنْ صِحَّةِ ضَمَآئِرِنَا	WAH'-JUB BIHEE KHAT'ARAATIL-WASAAWISI A'N S'IH'-H'ATI Z"AMAAA-IRINAA	veil the ideas of confusing thoughts from the soundness of our innermost minds,
وَ اغْسِلْ بِهٖ دَرَنَ قُلُوْبِنَا وَ عَلَآئِقَ اَوْزَارِنَا	WAGH-SIL BIHEE DARANA QULOOBINAA WA A'LAAA-IQA AW-ZAARINAA	wash away the dirt of our hearts and the ties of our heavy sins,
وَ اجْمَعْ بِهٖ مُنْتَشَرَ اُمُوْرِنَا	WAJ-MAA' BIHEE MUNTASHARA UMOORINAA	gather our scattered affairs,
وَ اَرْوِ بِهٖ فِىْ مَوْقِفِ الْعَرْضِ عَلَيْكَ ظَمَأَ هَوَاجِرِنَا	WAR-WI BIHEE FEE MAW-QIFIL-A'R-Z"I A'LAY-KA Z'AMAA HAWAAJIRINAA	quench the thirst of our burning heat in the standing place of the presentation to Thee, and
وَ اَكْسُنَا بِهٖ حُلَلَ الْاَمَانِ يَوْمَ الْفَزَعِ الْاَكْبَرِ فِىْ نُشُوْرِنَا	WAK-SUNAA BIHEE H'ULALAL-AMAANI YAW-MAL-FAZAI'L-AK-BARI FEE NUSHOORINAA	clothe us in the robes of security on the Day of the Greatest Terror at our uprising![167]
اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّ آلِهٖ	AL-LAAHUM-MA S'AL-LI A'LAA MUH'AM-MADIW-WA AAALIH	O ALLAH, bless MUHAMMAD and his Household and
وَ اجْبُرْ بِالْقُرْاٰنِ خَلَّتَنَا مِنْ عَدَمِ الْاِمْلَاقِ	WAJ-BUR BIL-QUR-AAANI KHAL-LATANAA MIN A'DAMIL-IM-LAAQ	through the QURAN redress our lack—our destitution in poverty—

[167] Allusion to two QURANIC verses: They shall be secure from terror on that day (27: 80) and The Greatest Terror shall not grieve them (21: 103).

وَسُقْ إِلَيْنَا بِهِ رَغَدَ الْعَيْشِ وَخِصْبَ سَعَةِ الْأَرْزَاقِ	WA SUQ ILAY-NAA BIHEE RAGHADAL-A'Y-SHI WAKHIS'-BA SAA'TIL-AR-ZAAQ	drive toward us the comforts of life and an abundance of plentiful provisions,
وَجَنِّبْنَا بِهِ الضَّرَائِبَ الْمَذْمُومَةَ وَمَدَانِيَ الْأَخْلَاقِ	WA JAN-NIB-NAA BIHIZ"-Z"ARAAA-IBAL-MAD'-MOOMATA WA MADAANEEAL-AKH-LAAQ	turn aside blameworthy character traits and base moral qualities, and
وَاعْصِمْنَا بِهِ مِنْ هُوَّةِ الْكُفْرِ وَدَوَاعِي النِّفَاقِ	WAA'-S'IM-NAA BIHEE MIN HOO-WATIL-KUF-RI WA DAWAAE'EN-NIFAAQ	preserve us from the pit of unbelief and the motives for hypocrisy,
حَتَّىٰ يَكُونَ	H'AT-TAA YAKOONA	such that the QURAN may be
لَنَا فِي الْقِيَامَةِ إِلَىٰ رِضْوَانِكَ وَجِنَانِكَ قَائِدًا	LANAA FIL-QEEAAMATI ILAA RIZ"-WAANIKA WA JINAANIKA QAAA-IDAA	for us at the resurrection a leader to Thy good pleasure and Thy gardens,
وَلَنَا فِي الدُّنْيَا عَنْ سُخْطِكَ وَتَعَدِّي حُدُودِكَ ذَائِدًا	WA LANAA FID-DUNYAA A'N SUKH-T'IKA WA TAA'D-DEE H'UDOODIKA D'AAA-IDAA	for us in this world a protector against Thy displeasure and transgressing Thy bounds,
وَلِمَا عِنْدَكَ بِتَحْلِيلِ حَلَالِهِ وَتَحْرِيمِ حَرَامِهِ شَاهِدًا	WA LIMAA I'NDAKA BITAH'-LEELI H'ALAALIHEE WATAH'-REEMI H'ARAAMIHEE SHAAHIDAA	and for what is with Thee a witness by its declaring lawful the lawful and its declaring unlawful the unlawfull
اللَّهُمَّ صَلِّ عَلَىٰ مُحَمَّدٍ وَآلِهِ	AL-LAAHUM-MA S'AL-LI A'LAA MUH'AM-MADIW-WA AAALIH	O ALLAH, bless MUHAMMAD and his Household and
وَهَوِّنْ بِالْقُرْآنِ عِنْدَ الْمَوْتِ عَلَىٰ أَنْفُسِنَا	WA HAW-WIM-BIL-QUR-AAANI I'NDAL-MAW-TI A'LAAA ANFUSINAA	through the QURAN make easy for our souls at death

كَرْبَ ٱلسِّيَاقِ	KAR-BAS-SEEAAQ	the distress of the driving,[168]
وَجَهْدَ ٱلْأَنِينِ	WA JAH-DAL-ANEEN	the effort of the moaning,
وَتَرَادُفَ ٱلْحَشَارِجِ	WA TARAADUFAL-H'ASHAARIJ	and the succession of the rattling,
﴿إِذَا بَلَغَتِ ٱلنُّفُوسُ ٱلتَّرَاقِيَ وَقِيلَ مَنْ رَاقٍ﴾	(ID'AA BALAGHATIN-NUFOOSUT-TARAAQEEA WAQEELA MAR-RAAQ)	(when souls reach the throats and it is said, 'Where is the enchanter?);[169]
وَتَجَلِّيَ مَلَكُ ٱلْمَوْتِ لِقَبْضِهَا مِنْ حُجُبِ ٱلْغُيُوبِ	WATAJAL-LAA MALAKUL-MAW-TI LIQAB-Z'IHAA MIN H'UJUBIL-GHUYOOB	when the angel of death discloses himself to seize them from behind the veils of unseen things,
وَرَمَاهَا عَنْ قَوْسِ ٱلْمَنَايَا بِأَسْهُمِ وَحْشَةِ ٱلْفِرَاقِ	WA RAMAAHAA A'N QAW-SIL-MANAAYAA BI S-HUMI WAH'-SHATIL-FIRAAQ	letting loose at them from the bow of destinies the arrows of the terror of lonesome separation, and
وَدَافَ لَهَا مِنْ ذُعَافِ ٱلْمَوْتِ كَأْسًا مَسْمُومَةَ ٱلْمَذَاقِ	WA DAAFA LAHAA MIN D'UA'AFIL-MAW-TI KAA-SAM-MAS-MOOMATAL-MAD'AAQ	mixing for them from sudden death a cup poisoned to the taste; and
وَدَنَا مِنَّا إِلَى ٱلْآخِرَةِ رَحِيلٌ وَٱنْطِلَاقٌ	WA DANAA MIN-NAA ILAAL-AAKHIRATI RAH'EELOO-WANT'ILAAQ	when departure and release for the hereafter come close to us,

[168] Allusion to 8: 6: As though they were being driven into death with their eyes open and 50: 21: And death's agony comes in truth...And every soul will come, with it a driver and a witness.

[169] 5: 26-7

وَ صَارَتِ ٱلْأَعْمَالُ قَلَآئِدَ فِى ٱلْأَعْنَاقِ	WA S'AARATIL-AA'-MAALU QALAAA-IDA FIL-AA'-NAAQ	works become collars around the necks, [170] and
وَ كَانَتِ ٱلْقُبُورُ هِىَ ٱلْمَأْوَىٰٓ إِلَىٰ مِيقَاتِ يَوْمِ ٱلتَّلَاقِ	WA KAANATIL-QUBWRU HEEAL-MAA-WAAA ILAA MEEQAATI YAW-MIT-TALAAQ	the graves become the haven until the appointed time of the Day of Encounter!
ٱللَّهُمَّ صَلِّ عَلَىٰ مُحَمَّدٍ وَ آلِهِ	AL-LAAHUM-MA S'AL-LI A'LAA MUH'AM-MADIW-WA AAALIH	O ALLAH, bless MUHAMMAD and his Household,
وَ بَارِكْ لَنَا فِى حُلُولِ دَارِ ٱلْبِلَىٰ وَ طُولِ ٱلْمُقَامَةِ بَيْنَ أَطْبَاقِ ٱلثَّرَىٰ	WA BAARIK LANAA FEE H'ULOOLI DAARIL-BILAA WA T'OOLIL-MUQAAMATI BAY-NA AT'-BAAQITH-THARAA	make blessed for us the arrival at the house of decay and the drawn out residence between the layers of the earth,
وَ ٱجْعَلِ ٱلْقُبُورَ بَعْدَ فِرَاقِ ٱلدُّنْيَا خَيْرَ مَنَازِلِنَا	WAJ-A'LIL-QUBWRA BAA'-DA FIRAAQID-DUNYAA KHAY-RA MANAAZILINAA	appoint the graves, after separation from this world, the best of our way stations,
وَ ٱفْسَحْ لَنَا بِرَحْمَتِكَ فِى ضِيقِ مَلَاحِدِنَا	WAF-SAH' LANAA BIRAH'-MATIKA FEE Z"EEQI MALAAH'IDINAA	make roomy for us through Thy mercy the narrowness of our tombs, and
وَ لَا تَفْضَحْنَا فِى حَاضِرِ ٱلْقِيَامَةِ بِمُوبِقَاتِ آثَامِنَا	WA LAA TAF-Z"AH'-NAA FEE H'AAZ"IRIL-QEEAAMATI BIMOOBIQAATI AAATHAAMINAA	disgrace us not among those present at the Resurrection through our ruinous sins!
وَ ٱرْحَمْ بِٱلْقُرْآنِ فِى مَوْقِفِ ٱلْعَرْضِ عَلَيْكَ ذُلَّ مَقَامِنَا	WAR-H'AM BIL-QURAAANI FEE MAW-QIFIL-A'R-Z"I A'LAY-KA D'UL-LA MAQAAMINAA	Through the QURAN have mercy upon the lowliness of our station at the standing place of presentation to Thee,

[170] Allusion to 17: 13: And every man—We have fastened to him the bird of omen upon his neck.

وَثَبِّتْ بِهِ عِنْدَ اضْطِرَابِ جِسْرِ جَهَنَّمَ يَوْمَ الْمَجَازِ عَلَيْهَا زَلَلَ أَقْدَامِنَا	WA THAB-BIT BIHEE I'NDA AZ"-T'IRAABI JIS-RI JAHAN-NAMA YAW-MAL-MAJAAZI A'LAY-HAA ZALALA AQ-DAAMINAA	make firm the slips of our feet during the shaking of the bridge across hell on the day of passage over it,
وَنَوِّرْ بِهِ قَبْلَ الْبَعْثِ سُدَفَ قُبُورِنَا	WA NAW-WIR BIHEE QAB-LAL-BAA'-THI SUDAFA QUBOORINAA	illuminate the darkness of our graves before the Uprising, and
وَنَجِّنَا بِهِ مِنْ كُلِّ كَرْبٍ يَوْمَ الْقِيَامَةِ وَشَدَائِدِ أَهْوَالِ يَوْمِ الطَّامَّةِ	WA NAJ-JINAA BIHEE MIN KUL-LI KAR-BEE-YAW-MAL-QEEAAMATI WA SHADAAA-IDI AH-WAALI YAW-MIT'-T'AAAM-MAH	deliver us from every distress on the Day of Resurrection and from the hardships of terrors on the Day of Disaster!
وَبَيِّضْ وُجُوهَنَا يَوْمَ تَسْوَدُّ وُجُوهُ الظَّلَمَةِ فِي يَوْمِ الْحَسْرَةِ وَالنَّدَامَةِ	WA BAY-YIZ" WJOOHANAA YAW-MA TAS-WAD-DU WUJOOHUZ'-Z'ALAMATI FEE YAW-MIL-H'AS-RATI WAN-NADAAMAH	Whiten our faces on the day when the faces of wrongdoers are blackened[171] during the Day of Regret and Remorse,
وَاجْعَلْ لَنَا فِي صُدُورِ الْمُؤْمِنِينَ وُدًّا	WAJ-A'L-LANAA FEE S'UDOORIL-MOO-MINEENA WUD-DAA	appoint love for us in the breasts of the faithful, and
وَلَا تَجْعَلِ الْحَيَاةَ عَلَيْنَا نَكَدًا	WA LAA TAJ-A'LIL-H'AYAATA A'LAY-NAA NAKADAA	make not life for us troublesome!
اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ عَبْدِكَ وَرَسُولِكَ كَمَا	AL-LAAHUM-MA S'AL-LI A'LAA MUH'AM-MADIN A'B-DIKA WARASOOLIKA KAMAA	O ALLAH, bless MUHAMMAD, Thy servant and Thy messenger, just as He
بَلَّغَ رِسَالَتَكَ	BAL-LAGHA RISAALATAK	delivered Thy message,
وَصَدَعَ بِأَمْرِكَ	WA S'ADAA' BI M-RIK	executed Thy command,

171 Cf. 3: 106.

وَنَصَحَ لِعِبَادِكَ	WA NAS'AH'A LII'BAADIK	and counseled Thy servants!
اَللَّهُمَّ اجْعَلْ نَبِيَّنَا صَلَوَاتُكَ عَلَيْهِ وَعَلَى آلِهِ يَوْمَ الْقِيَامَةِ	AL-LAAHUM-MA AJ-A'L NABEE-YANAA S'ALAWAATUKA A'LAY-HEE WAA'LAAA AALIHEE YAW-MAL-QEEAAMATI	O ALLAH, on the Day of Resurrection make our Prophet (Thy blessings be upon him and his Household)
أَقْرَبَ النَّبِيِّينَ مِنكَ مَجْلِسًا	AQ-RABAN-NABEE-YEENA MINKA MAJ-LISAA	the nearest of the prophets to Thee in seat,
وَأَمْكَنَهُم مِّنكَ شَفَاعَةً	WA AM-KANAHUM MINKA SHAFAAA'H	the ablest of them before Thee with intercession,
وَأَجَلَّهُمْ عِندَكَ قَدْرًا	WA AJAL-LAHUM I'NDAKA QAD-RAA	the greatest of them with Thee in measure, and
وَأَوْجَهَهُمْ عِندَكَ جَاهًا	WA AW-JAHAHUM I'NDAKA JAAHAA	the most eminent of them with Thee in rank!
اَللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ	AL-LAAHUM-MA S'AL-LI A'LAA MUH'AM-MADIW-WAAALI MUH'AM-MAD	O ALLAH, bless MUHAMMAD and the Household of MUHAMMAD,
وَشَرِّفْ بُنْيَانَهُ	WA SHAR-RIF BUNYAANAH	ennoble his edifice,
وَعَظِّمْ بُرْهَانَهُ	WA A'Z'-Z'IM BUR-HAANAH	magnify his proof, make
وَثَقِّلْ مِيزَانَهُ	WA THAQ-QIL MEEZAANAH	weighty his balance,
وَتَقَبَّلْ شَفَاعَتَهُ	WA TAQAB-BAL SHAFAAA'TAH	accept his intercession,
وَقَرِّبْ وَسِيلَتَهُ	WA QAR-RIB WASEELATAH	bring near his mediation,[172]

[172] The 'mediation' is mentioned in 5: 35: O you who have faith, fear ALLAH and seek the mediation to Him. 'Mediation' may mean simply the means of access to ALLAH, 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 ALLAH 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

وَبَيِّضْ وَجْهَهُ	WA BAY-YZ" WAJ-HAH	whiten his face,
وَأَتِمَّ نُورَهُ	WA ATIM-MA NOORAH	complete his light, and
وَارْفَعْ دَرَجَتَهُ	WAR-FAA' DARAJATAH	raise his degree!
وَأَحْيِنَا عَلَى سُنَّتِهِ	WA AH'-YINAA A'LAA SUN-NATIH	Make us live according to his SUNNA,
وَتَوَفَّنَا عَلَى مِلَّتِهِ	WA TAWAF-FANAA A'LAA MIL-LATIH	make us die in his creed,
وَخُذْ بِنَا مِنْهَاجَهُ	WA KHUD' BINAA MIN-HAAJAH	take us on his road,
وَاسْلُكْ بِنَا سَبِيلَهُ	WAS-LUK BINAA SABEELAH	make us travel his path,
وَاجْعَلْنَا مِنْ أَهْلِ طَاعَتِهِ	WAJ-A'L-NAA MIN AH-LI T'AAA'TIH	place us among the people who obey him,
وَاحْشُرْنَا فِي زُمْرَتِهِ	WAH'-SHUR-NAA FEE ZUM-RATIH	muster us in his band,
وَأَوْرِدْنَا حَوْضَهُ	WA AW-RID-NAA H'AW-Z"AH	lead us to up his pool, [173]
وَاسْقِنَا بِكَأْسِهِ	WAS-QINAA BIKAA-SIH	and give us to drink of his cup!
وَصَلِّ اللَّهُمَّ عَلَى مُحَمَّدٍ وَآلِهِ	WA S'AL-LIL-LAAHUM-MA A'LAA MUH'AM-MADIW-WA AAALIHEE	And bless MUHAMMAD and his Household, with a blessing through which

blessings upon me. If someone calls down a blessing upon me, ALLAH 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 ALLAH'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; TIRMIDI, MANAAQIB 1; ABU DAWOOD, SALAT 36; AHMAD 11, 168, 265; 111 83). PADWICK discusses the connection between mediation and intercession in Muslim Devotions CH.2, 'The Prayer of Mediation'. On the mediation of the IMAMs see note 217.

[173] Allusion to the 'Pool of Abundance in Paradise, which, according to several HADEETH, is the meaning of the 'Abundances' which ALLAH gave to the Prophet as mentioned in 108: 1.

صَلَاةً تُبَلِّغُهُ بِهَا أَفْضَلَ مَا يَأْمُلُ مِنْ خَيْرِكَ وَفَضْلِكَ وَكَرَامَتِكَ	S'ALAATAN TUBAL-LIGHUHOO BIHAAA AF-Z"ALA MAA YAA-MULU MIN KHAY-RIKA WAFAZ"-LIKA WAKARAAMATIK	Thou wilt take him to the most excellent of Thy good, Thy bounty, and Thy generosity for which he hopes!
إِنَّكَ ذُو رَحْمَةٍ وَاسِعَةٍ وَفَضْلٍ كَرِيمٍ	IN-NAKA D'OO RAH'-MATIW-WAASII'TIW-WAFAZ"-LIN KAREEM	Thou art Possessor of boundless mercy and generous bounty.
اَللَّهُمَّ أَجْزِهِ بِمَا	AL-LAAHUM-MA AJ-ZIHEE BIMAA	O ALLAH, repay him for
بَلَّغَ مِنْ رِسَالَاتِكَ	BAL-LAGHA MIR-RISAALAATIK	Thy messages which he delivered,
وَأَدَّى مِنْ آيَاتِكَ	WA AD-DAA MIN AAAYAATIK	Thy signs which he passed on,
وَنَصَحَ لِعِبَادِكَ	WA NAS'AH' LII'BAADIK	the good counsel he gave to Thy servants, and
وَجَاهَدَ فِي سَبِيلِكَ	WA JAAHADA FEE SABEELIK	the struggle he undertook in Thy way,
أَفْضَلَ مَا جَزَيْتَ أَحَدًا	AF-Z"ALA MAA JAZAY-TA AH'ADANA	with the best Thou hast repaid any of
مِنْ مَلَائِكَتِكَ الْمُقَرَّبِينَ	MIM-MALAAA-IKATIKAL-MUQAR-RABEEN	Thy angels brought nigh and
وَأَنْبِيَائِكَ الْمُرْسَلِينَ الْمُصْطَفَيْنَ	WA AMBEEAAA-IKAL-MUR-SALEENAL-MUS'-T'AFAY-N	Thy prophets sent out and chosen!
وَالسَّلَامُ عَلَيْهِ وَعَلَى آلِهِ الطَّيِّبِينَ الطَّاهِرِينَ وَرَحْمَةُ اللهِ وَبَرَكَاتُهُ	WAS-SALAAMU A'LAY-H WAA'LAAA AAALIHIT'-T'AY-YIBEENAT'-T'AAHIREENA WARAH'-MATUL-LAAHEE WABARAKAATUH	And upon him and his Household, the good, the pure, be peace, ALLAH's mercy, and His blessings!

43

His Supplication (A.S)

WHEN LOOKED AT THE NEW CRESCENT MOON

وكان من دعائه عليه السلام

إذا نظر إلى الهلال

WA KAANA MIN DUA'AA-IHEE A'LAY-HIS-SALAAMU ID'AA NAZ'ARA ILAAL-HILAAL

أَيُّهَا ٱلْخَلْقُ ٱلْمُطِيعُ	AY-YUHAAL-KHAL-QUL-MUT'EEU'	O obedient creature,
ٱلدَّآئِبُ ٱلسَّرِيعُ	AD-DAAA-IBUS-SAREEA'-	speedy and untiring,
ٱلْمُتَرَدِّدُ فِي مَنَازِلِ ٱلتَّقْدِيرِ	AL-MUTARAD-DIDU FEE MANAAZILIT-TAQ-DEER	frequenter of the mansions of determination, [174]
ٱلْمُتَصَرِّفُ فِي فَلَكِ ٱلتَّدْبِيرِ	AL-MUTAS'AR-RIFU FEE FALAKIT-TAD-BEER	moving about in the sphere of governance!
آمَنتُ بِمَن	AAAMANTU BIMAN	I have faith in Him who
نَوَّرَ بِكَ ٱلظُّلَمَ	NAW-WARA BIKAZ'-Z'ULAM	lights up darknesses through thee,
وَأَوْضَحَ بِكَ ٱلْبُهَمَ	WA AW-Z"AH'A BIKAL-BUHAM	illuminates jet-black shadows by thee,
وَجَعَلَكَ آيَةً مِّنْ آيَاتِ مُلْكِهِ	WA JAA'LAKA AAAYATAM-MIN AAAYAATI MUL-KIH	appointed thee one of the signs of His kingdom and
وَعَلَامَةً مِّنْ عَلَامَاتِ سُلْطَانِهِ	WA A'LAAMTAM-MIN A'LAAMAATI SUL-T'AANIH	one of the marks of His authority, and
وَ آمْتَهَنَكَ	WAM-TAHANAKA	humbled thee through
بِالزِّيَادَةِ وَ ٱلنُّقْصَانِ	BIZ-ZEEAADATI WAN-NUQ-S'AAN	increase and decrease,
وَ ٱلطُّلُوعِ وَ ٱلْأُفُولِ	WAT'-T'ULOOI' WAL-UFOOL	rising and setting,
وَ ٱلْإِنَارَةِ وَ ٱلْكُسُوفِ	WAL-INAARATI WAL-KUSOOF	illumination and eclipse.
فِي كُلِّ ذَٰلِكَ أَنتَ لَهُ	FEE KUL-LI D'ALIKA ANTA LAHOO MUT'EEA'-	In all of this thou art
مُطِيعٌ وَإِلَىٰ إِرَادَتِهِ سَرِيعٌ	WA ILAAA IRAADATIHEE SAREEA'-	obedient to Him, prompt toward His will.

[174] Allusion to 36: And the moon—We have determined it by mansions, till it returns like an aged palm-bough.

سُبْحَانَهُ	SUB-H'AANAHOO	Glory be to Him!
مَآ أَعْجَبَ مَا دَبَّرَ فِيٓ أَمْرِكَ	MAAA AA'-JABA MAA DAB-BARA FEEE AM-RIK	How wonderful is what He has arranged in thy situation!
وَأَلْطَفَ مَا صَنَعَ فِي شَأْنِكَ!	WA AL-T'AFA MAA S'ANAA' FEE SHAA-NIKA!	How subtle what He has made for thy task!
جَعَلَكَ مِفْتَاحَ شَهْرٍ حَادِثٍ لِأَمْرٍ حَادِثٍ	JAA'LAKA MIF-TAAH'A SHAH-RIN H'AADITHIL-LIAM-RIN H'AADITH	He has made thee the key to a new month for a new situation.
فَأَسْأَلُ ٱللَّهَ	FAAS-ALUL-LAAHA	So I ask ALLAH,
رَبِّي وَرَبَّكَ	RAB-BEE WARAB-BAK	my Lord and thy Lord,
وَخَالِقِي وَخَالِقَكَ	WA KHAALIQEE WAKHAALIQAK	my Creator and thy Creator,
وَمُقَدِّرِي وَمُقَدِّرَكَ	WA MUQAD-DIREE WAMUQAD-DIRAK	my Determiner and thy Determiner,
وَمُصَوِّرِي وَمُصَوِّرَكَ	WA MUS'AW-WIREE WAMUS'W-WIRAK	my Form-giver and thy Form-giver,
أَنْ يُصَلِّيَ عَلَىٰ مُحَمَّدٍ وَآلِهِ	AY-YUS'AL-LEEA A'LAA MUH'AM-MADIW-WAAALIH	that He bless MUHAMMAD and his Household and
وَأَنْ يَجْعَلَكَ هِلَالَ	WA AY-YAJ-A'LAKA HILAALA	appoint thee a crescent
بَرَكَةٍ لَا تَمْحَقُهَا ٱلْأَيَّامُ	BARAKATIL-LAA TAM-H'AQUHAAL-AY-YAAM	of blessings not effaced by days and
وَطَهَارَةٍ لَا تُدَنِّسُهَا ٱلْآثَامُ	WA T'AHAARATIL-LAA TUDAN-NISUHAAL-AAATHAAM	of purity not defiled by sins;
هِلَالَ أَمْنٍ مِنَ ٱلْآفَاتِ	HILAALA AM-NIM-MINAL-AAAFAAT	a crescent of security from blights and
وَسَلَامَةٍ مِنَ ٱلسَّيِّئَاتِ	WA SALAAMATIM-MINAS-SAY-YI-AAT	of safety from evil deeds; a crescent of
هِلَالَ سَعْدٍ لَا نَحْسَ فِيهِ	HILAALA SAA'-DIL-LAA NAH'-SA FEEH	auspiciousness containing no misfortune,

وَيُمْنٍ لَا نَكَدَ مَعَهُ	WA YUM-NIL-LAA NAKADA MAA'H	of prosperity accompanied by no adversity,
وَيُسْرٍ لَا يُمَازِجُهُ عُسْرٌ	WA YUS-RIL-LAA YUMAAZIJUHOO U'S-R	of ease not mixed with difficulty,
وَخَيْرٍ لَا يَشُوبُهُ شَرٌّ	WA KHAY-RIL-LAA YASHOOBUHOO SHAR	of good unstained by evil; a crescent
هِلَالَ أَمْنٍ وَإِيمَانٍ	HILAALA AM-NIW-WA EEMAAN	of security and faith
وَنِعْمَةٍ وَإِحْسَانٍ	WA NIA'-MATIW-WA IH'-SAAN	favor and good-doing,
وَسَلَامَةٍ وَإِسْلَامٍ	WA SALAAMATIW-WA IS-LAAM	safety and submission!
اَللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ	AL-LAAHUM-MA S'AL-LI A'LAA MUH'AM-MADIW-WA AAALIH	O ALLAH, bless MUHAMMAD and his Household,
وَاجْعَلْنَا مِنْ	WAJ-A'L-NAA MIN-	place us among
أَرْضَى مَنْ طَلَعَ عَلَيْهِ	AR-Z"AA MAN T'ALAA' A'LAY-H	the most satisfied of those over whom the crescent has risen,
وَأَزْكَى مَنْ نَظَرَ إِلَيْهِ	WA AZ-KAA MAN-NAZ'ARA ILAY-H	the purest of those who have looked upon it,
وَأَسْعَدَ مَنْ تَعَبَّدَ لَكَ فِيهِ	WA AS-A'DA MAN TAA'B-BADA LAKA FEEH	the most fortunate of those who have worshiped Thee under it;
وَوَفِّقْنَا فِيهِ لِلتَّوْبَةِ	WA WAF-FIQ-NAA FEEHEE LILT-TAW-BAH	give us the success during [the new month] to repent,
وَاعْصِمْنَا فِيهِ مِنَ الْحَوْبَةِ	WA AA'-S'IM-NAA FEEHEE MINAL-H'AW-BAH	preserve us within it from misdeeds,
وَاحْفَظْنَا فِيهِ مِنْ مُبَاشَرَةِ مَعْصِيَتِكَ	WAH'-FAZ'-NAA FEEHEE MIM-MUBAASHARATI MAA'-S'EEATIK	guard us therein from pursuing disobedience to Thee,
وَأَوْزِعْنَا فِيهِ شُكْرَ نِعْمَتِكَ	WA AW-ZIA'-NAA FEEHEE SHUK-RA NIA'-MATIK	allot to us within it thanksgiving for Thy favor,

وَأَلْبِسْنَا فِيهِ جُنَنَ الْعَافِيَةِ	WA AL-BIS-NAA FEEHEE JUNANAL-A'AFEEAH	clothe us during it in the shields of well-being, and
وَأَتْمِمْ عَلَيْنَا بِاسْتِكْمَالِ طَاعَتِكَ فِيهِ الْمِنَّةَ	WA AT-MIM A'LAY-NAA BIS-TIK-MAALI T'AAA'TIKA FEEHIL-MIN-NAH	complete for us Thy kindness by perfecting therein obedience to Thee!
إِنَّكَ الْمَنَّانُ الْحَمِيدُ	IN-NAKAL-MAN-NAANUL-H'AMEED	Surely Thou art All-kind, Praiseworthy.
وَصَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَآلِهِ الطَّيِّبِينَ الطَّاهِرِينَ	WA S'AL-LAAL-LAAHOO A'LAA MUH'AM-MADIW-WA AAALIHIT'-T'AY-YIBEENAT'-T'AAHIREEN	And bless MUHAMMAD and his Household, the good, the pure.

وكان من دعائه عليه السلام إذا دخل شهر رمضان

—44—

WA KAANA MIN DUA'AA-IHEE A'LAY-HIS-SALAAMU ID'AA DAKHALA SHAH-RU RAMAZ''AAN

His Supplication (A.S) FOR THE COMING OF THE MONTH OF RAMAZ''AAN

الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِحَمْدِهِ	AAL-H'AMDU LIL-LAAHIL-LAD'EE HADAANAA LIH'AM-DIHEE	Praise belongs to ALLAH who guided us to His praise
وَجَعَلَنَا مِنْ أَهْلِهِ	WA JAA'LANAA MIN AH-LIH	and placed us among the people of praise,
لِنَكُونَ لِإِحْسَانِهِ مِنَ الشَّاكِرِينَ	LINAKOONA LIIH'-SAANIHEE MINASH-SHAAKIREEN	that we might be among the thankful for His beneficence and
وَلِيَجْزِيَنَا عَلَى ذَلِكَ جَزَاءَ الْمُحْسِنِينَ	WA LEEAJ-ZEEANAA A'LAA D'ALIKA JAZAAA-AL-MUH'-SINEEN	that He might recompense us for that with the recompense of the good-doers!
وَالْحَمْدُ لِلَّهِ الَّذِي	WAL-H'AM-DU LIL-LAAHIL-LAD'EE	And praise belongs to ALLAH who

حَبَانَا بِدِينِهِ	H'ABAANAA BIDEENIH	showed favor to us through His religion,
وَ اخْتَصَّنَا بِمِلَّتِهِ	WAKH-TAS'-S'ANAA BIMIL-LATIH	singled us out for His creed, and
وَ سَبَّلَنَا فِي سُبُلِ إِحْسَانِهِ	WA SAB-BALANAA FEE SUBULI IH'-SAANIH	directed us onto the roads of His beneficence,
لِنَسْلُكَهَا بِمَنِّهِ إِلَى رِضْوَانِهِ	LINAS-LUKAHAA BIMAN-NIHEEE ILAA RIZ"-WAANIH	in order that through His kindness we might travel upon them to His good pleasure,
حَمْدًا يَتَقَبَّلُهُ مِنَّا وَيَرْضَى بِهِ عَنَّا	H'AM-DAY-YATAQAB-BALUHOO MIN-NAA WA YAR-Z"AA BIHEE A'N-NAA	a praise which He will accept from us and through which He will be pleased with us!
وَ الْحَمْدُ لِلَّهِ الَّذِي جَعَلَ مِنْ تِلْكَ السُّبُلِ شَهْرَهُ	WAL-H'AM-DU LIL-LAAHIL-LAD'EE JAA'LA MIN TIL-KAS-SUBULI SHAH-RAH	And praise belongs to ALLAH who appointed among those roads His month,
شَهْرَ رَمَضَانَ	SHAH-RA RAMAZ"AAN	the month of RAMAZ"AAN,
شَهْرَ الصِّيَامِ	SHAH-RAS'-S'EEAAM	the month of fasting,
وَ شَهْرَ الْإِسْلَامِ	WA SHAH-RAL-IS-LAAM	the month of submission,
وَ شَهْرَ الطَّهُورِ	WA SHAH-RAT'-T'AHOOR	the month of purity,
وَ شَهْرَ التَّمْحِيصِ	WA SHAH-RAT-TAM-H'EES'	the month of putting to test,
وَ شَهْرَ الْقِيَامِ	WA SHAH-RAL-QEEAAM	the month of standing in prayer,

﴿ ٱلَّذِىٓ أُنزِلَ فِيهِ ٱلْقُرْآنُ هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ ٱلْهُدَىٰ وَ ٱلْفُرْقَانِ ﴾	(AL-LAD'EEE UNZILA FEEHIL-QUR-AAANU HUDANA LILN-NAASI WA BAY-YINAATIM-MINAL-HUDAA WAL-FUR-QAAN)	(In what the QURAN was sent down as guidance to the people, and as signs of the Guidance and the Separator!)[175]
فَأَبَانَ فَضِيلَتَهُۥ عَلَىٰ سَآئِرِ ٱلشُّهُورِ بِمَا جَعَلَ لَهُۥ	FAABAANA FAZ"EELATAHOO A'LAA SAAA-IRISH-SHUHOORI BIMAA JAA'LA LAHOO	He clarified its excellence over other months by the
مِنَ ٱلْحُرُمَاتِ ٱلْمَوْفُورَةِ	MINAL-H'URUMAATIL-MAW-FOORATI	many sacred things and
وَ ٱلْفَضَآئِلِ ٱلْمَشْهُورَةِ	WAL-FAZ"AAA-ILIL-MASH-HOORAH	well-known excellencies which He placed therein,
فَحَرَّمَ فِيهِ مَآ أَحَلَّ فِى غَيْرِهِۦٓ إِعْظَامًا	FAH'AR-RAMA FEEHEE MAAA AH'AL-LA FEE GHAY-RIHEEE IA'-Z'AAMAA	for He made unlawful in it what He declared lawful in others to magnify it,
وَ حَجَرَ فِيهِ ٱلْمَطَاعِمَ وَ ٱلْمَشَارِبَ إِكْرَامًا	WA H'AJARA FEEHIL-MAT'AAI'MA WAL-MASHAARIBA IK-RAAMAA	He prohibited foods and drinks in it to honor it, and
وَ جَعَلَ لَهُۥ وَقْتًا بَيِّنًا	WA JAA'LA LAHOO WAQ-TAA BAY-YINAA	He appointed for it a clear time
لَا يُجِيزُ جَلَّ وَ عَزَّ أَن يُقَدَّمَ قَبْلَهُۥ	LAA YUJEEZU JAL-LA WA A'Z-ZA AY-YUQAD-DAMA QAB-LAH	which He (majestic and mighty is He) allows not to be set forward and
وَ لَا يَقْبَلُ أَن يُؤَخَّرَ عَنْهُۥ	WA LAA YAQ-BALU AY-YOO-AKH-KHARA A'N-H	accepts not to be placed behind.

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ثُمَّ فَضَّلَ لَيْلَةً وَاحِدَةً مِنْ لَيَالِيهِ عَلَى لَيَالِيَ أَلْفِ شَهْرٍ وَ سَمَّاهَا	THUM-MA FAZ"-Z"ALA LAY-LATAW-WAAH'IDATAM-MIL-LAYAALEEHEE A'LAA LAYAALEEE AL-FI SHAH-RIW-WA SAM-MAAHAA	Then He made one of its nights surpass the nights of a thousand months and named it
لَيْلَةَ الْقَدْرِ	LAY-LATAL-QAD-R	the Night of Decree;
﴿ تَنَزَّلُ الْمَلَائِكَةُ وَ الرُّوحُ فِيهَا بِإِذْنِ رَبِّهِمْ مِنْ كُلِّ أَمْرٍ ﴾	(TANAZ-ZALUL-MALAAA-IKATU WAR-ROOHOO FEEHAA BIID'-NI RAB-BHIM MIN KUL-LI AM-RIN)	(In it the angels and the Spirit descend by the leave of their Lord upon every command),
سَلَامٌ دَائِمُ الْبَرَكَةِ إِلَى طُلُوعِ الْفَجْرِ عَلَى مَنْ يَشَاءُ مِنْ عِبَادِهِ بِمَا أَحْكَمَ مِنْ قَضَائِهِ	SALAAMUN DAAA-IMUL-BARAKATI ILAA T'ULOOI'L-FAJ-RI A'LAA MAY-YASHAAA-U MIN I'BAADIHEE BIMAAA AH'-KAMA MIN QAZ"AAA-IH	a peace[176] constant in blessings until the rising of the dawn upon whomsoever He will of His servants according to the decision He has made firm.
اَللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ	AL-LAAHUM-MA S'AL-LI A'LAA MUH'AM-MADIW-WA AAALIH	O ALLAH, bless MUHAMMAD and his Household,
وَ أَلْهِمْنَا	WA AL-HIM-NAA	Inspire us with
مَعْرِفَةَ فَضْلِهِ	MAA'-RIFATA FAZ"-LIH	knowledge of its excellence,
وَ إِجْلَالَ حُرْمَتِهِ	WA IJ-LAALA H'UR-MATIH	veneration of its inviolability, and
وَ التَّحَفُّظَ مِمَّا حَظَرْتَ فِيهِ	WAT-TAH'AF-FUZ'A MIM-MAA H'AZ'AR-TA FEEH	caution against what Thou hast forbidden within it,

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وَأَعِنَّا عَلَى صِيَامِهِ بِكَفِّ الْجَوَارِحِ عَنْ مَعَاصِيكَ وَاسْتِعْمَالِهَا فِيهِ بِمَا يُرْضِيكَ حَتَّى	WA AI'N-NAA A'LAA S'EEAAMIHEE BIKAF-FIL-JAWAARIHEE A'M-MAA'AS'EEKA WAS-TIA'-MAALIHAA FEEHEE BIMAA YUR-Z"EEK	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
لَا نُصْغِيَ بِأَسْمَاعِنَا إِلَى لَغْوٍ	H'AT-TAA LAA NUS'-GHEEA BI S-MAAI'NAAA ILAA LAGH-W	we lend not our ears to idle talk and
وَلَا نُسْرِعَ بِأَبْصَارِنَا إِلَى لَهْوٍ	WA LAA NUS-RIA' BI B-S'AARINAAA ILAA LAH-W	hurry not with our eyes to diversion,
وَحَتَّى لَا نَبْسُطَ أَيْدِيَنَا إِلَى مَحْظُورٍ	WA H'AT-TAA LAA NAB-SUT'A AY-DEEANAAA ILAA MAH'-Z'OOR	we stretch not our hands toward the forbidden and
وَلَا نَخْطُوَ بِأَقْدَامِنَا إِلَى مَحْجُورٍ	WA LAA NAKH-T'OO BI Q-DAAMINAAA ILAA MAH'-JOOR	stride not with our feet toward the prohibited,
وَحَتَّى لَا تَعِيَ بُطُونُنَا إِلَّا مَا أَحْلَلْتَ	WA H'AT-TAA LAA TAE'EA BUT'OONUNAAA IL-LAA MAAA AH'-LAL-T	our bellies hold only what Thou hast made lawful and
وَلَا تَنْطِقَ أَلْسِنَتُنَا إِلَّا بِمَا مَثَّلْتَ	WA LAA TANT'IQA AL-SINATUNAAA IL-LAA BIMAA MATH-THAL-T	our tongues speak only what Thou hast exemplified,
وَلَا نَتَكَلَّفَ إِلَّا مَا يُدْنِي مِنْ ثَوَابِكَ	WA LAA NATAKAL-LAFA IL-LAA MAA YUD-NEE MIN THAWAABIK	we undertake nothing but what brings close to Thy reward and
وَلَا نَتَعَاطَى إِلَّا الَّذِي يَقِي مِنْ عِقَابِكَ	WA LAA NATAA'AT'AAA IL-LAAL-LAD'EE YAQEE MIN I'QAABIK	pursue nothing but what protects from Thy punishment!
ثُمَّ خَلِّصْ ذَلِكَ كُلَّهُ مِنْ رِيَاءِ الْمُرَائِينَ	THUM-MA KHAL-LIS' D'ALIKA KUL-LAHOO MIN REEAAA-IL-MURAAA-EEN	Then rid all of that from the false show of the false showers and

وَ سُمْعَةَ الْمُسْمِعِينَ	WA SUM-A'TIL-MUS-MIE'EN	the fame seeking of the fame seekers,
لَا نُشْرِكُ فِيهِ أَحَدًا دُونَكَ	LAA NUSH-RIKU FEEHEEE AH'ADANA DOONAK	lest we associate therein anything with Thee or
وَ لَا نَبْتَغِي بِهِ مُرَادًا سِوَاكَ	WA LAA NAB-TAGHEE BIHEE MURAADANA SIWAAK	seek therein any object of desire but Thee!
اَللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ	AL-LAAHUM-MA S'AL-LI A'LAA MUH'AM-MADIW-WA AAALIH	O ALLAH, bless MUHAMMAD and his Household,
وَ قِفْنَا فِيهِ عَلَى مَوَاقِيتِ الصَّلَوَاتِ الْخَمْسِ	WA QIF-NAA FEEHEE A'LAA MAWAAQEETIS'-S'ALAWAATIL-KHAM-SI	in it make us attend to the appointed moments of the five prayers within
بِحُدُودِهَا الَّتِي حَدَّدْتَ	BIH'UDOODIHAAL-LATEE H'AD-DAT-T	the bounds Thou hast set,
وَ فُرُوضِهَا الَّتِي فَرَضْتَ	WA FUROOZ"IHAAL-LATEE FARAZ"-T	the obligations Thou hast decreed,
وَ وَظَائِفِهَا الَّتِي وَظَّفْتَ	WA WAZ'AAA-IFIHAAL-LATEE WAZ'-Z'AF-T	the duties Thou hast assigned, and
وَ أَوْقَاتِهَا الَّتِي وَقَّتَّ	WA AW-QAATIHAAL-LATEE WAQ-QAT	the times Thou hast specified; and
وَ أَنْزِلْنَا فِيهَا مَنْزِلَةَ	WA ANZIL-NAA FEEHAA MANZILATA	in the prayers make us alight in the station of
الْمُصِيبِينَ لِمَنَازِلِهَا	AL-MUS'EEBEENA LIMANAAZILIHAA	the keepers of their stations,
الْحَافِظِينَ لِأَرْكَانِهَا	AL-H'AAFIZ'EENA LIAR-KAANIHAA	the guardians of their pillars,
الْمُؤَدِّينَ لَهَا فِي أَوْقَاتِهَا عَلَى مَا	AL-MOO-AD-DEENA LAHAA FEEE AW-QAATIHAA A'LAA	their performers in their times,
سَنَّهُ عَبْدُكَ وَ رَسُولُكَ صَلَوَاتُكَ عَلَيْهِ وَ آلِهِ فِي رُكُوعِهَا وَ سُجُودِهَا وَ جَمِيعِ فَوَاضِلِهَا عَلَى	MAA SAN-NAHOO A'B-DUKA WA RASOOLUKA S'ALAWAATUKA A'LAY-HEE WA AAALIHEE FEE RUKOOI'HAA WASUJOODIHAA WA JAMEEI' FAWAAZ"ILIHAA A'LAA	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,

أَتَمِّ ٱلطَّهُورِ وَأَسْبَغِهِ	ATAM-MIT'-T'AHOORI WA AS-BAGHIH	with the most complete and ample ritual purity and
وَأَبْيَنِ ٱلْخُشُوعِ وَأَبْلَغِهِ	WA AB-YANIL-KHUSHOO' WA AB-LAGHIH	the most evident and intense humility!
وَوَفِّقْنَا فِيهِ	WA WAF-FIQ-NAA FEEH	Give us success in this month to
لِأَنْ نَصِلَ أَرْحَامَنَا بِٱلْبِرِّ وَٱلصِّلَةِ	LIAN-NAS'ILA AR-H'AAMANAA BIL-BIR-RI WAS'-S'ILAH	tighten our bonds of kin with devotion and gifts,
وَأَنْ نَتَعَاهَدَ جِيرَانَنَا بِٱلْإِفْضَالِ وَٱلْعَطِيَّةِ	WA AN-NATAA'AHADA JEERAANANAA BIL-IF-Z'AALI WAL-A'TEE-YAH	attend to our neighbors with bestowal and giving,
وَأَنْ نُخَلِّصَ أَمْوَالَنَا مِنَ ٱلتَّبِعَاتِ	WA AN-NUKHAL-LIS'A AM-WAALANAA MINAT-TABIA'AT	rid our possessions from claims,
وَأَنْ نُطَهِّرَهَا بِإِخْرَاجِ ٱلزَّكَوَاتِ	WA AN-NUT'AH-HIRAHAA BIIKH-RAAJIZ-ZAKAWAAT	purify them through paying the alms,
وَأَنْ نُرَاجِعَ مَنْ هَاجَرَنَا	WA AN-NURAAJIA' MAN HAAJARANAA	go back to him who has gone far from us,
وَأَنْ نُنْصِفَ مَنْ ظَلَمَنَا	WA AN-NUNS'IFA MAN Z'ALAMANAA	treat justly him who has wronged us,
وَأَنْ نُسَالِمَ مَنْ عَادَانَا	WA AN-NUSAALIMA MAN A'ADAANAA	make peace with him who shows enmity toward us
حَاشَا مَنْ عُودِيَ فِيكَ وَلَكَ فَإِنَّهُ	H'AASHAA MAN U'WDEEA FEEKA WA LAK FA IN-NAHU	(except him who is regarded as an enemy in Thee and for Thee, for he is
ٱلْعَدُوُّ ٱلَّذِي لَا نُوَالِيهِ	AL-A'DOO-WUL-LAD'EE LAA NUWAALEEH	the enemy whom we will not befriend,
وَٱلْحِزْبُ ٱلَّذِي لَا نُصَافِيهِ	WAL-H'IZ-BUL-LAD'EE LAA NUS'AAFEEH	the party whom we will not hold dear), and
وَأَنْ نَتَقَرَّبَ إِلَيْكَ فِيهِ مِنَ ٱلْأَعْمَالِ ٱلزَّاكِيَةِ بِمَا تُطَهِّرُنَا بِهِ مِنَ ٱلذُّنُوبِ	WA AN-NATAQAR-RABA ILAY-KA FEEHEE MINAL-AA'-MAALIZ-ZAAKEEATI BIMAA TUT'AH-HIRUNAA BIHEE MINAD'-D'UNOOB	seek nearness to Thee through blameless works which will purify us from sins and

وَتَعْصِمُنَا فِيهِ مِمَّا نَسْتَأْنِفُ مِنَ الْعُيُوبِ	WA TAA'-S'IMUNAA FEEHEE MIM-MAA NAS-TAA-NIFU MINAL-U'YOOB	preserve us from renewing faults,
حَتَّى لَا يُورِدَ عَلَيْكَ أَحَدٌ مِنْ مَلَائِكَتِكَ إِلَّا دُونَ مَا نُورِدُ مِنْ	H'AT-TAA LAA YOORIDA A'LAY-KA AH'ADUM-MIM-MALAAA-IKATIKA IL-LAA DOONA MAA NOORIDU MIN	so that none of Thy angels will bring for Thee the
أَبْوَابِ الطَّاعَةِ لَكَ	AB-WAABIT'-T'AAA'TI LAKA	kinds of obedience and
وَأَنْوَاعِ الْقُرْبَةِ إِلَيْكَ	WA ANWAAI'L-QUR-BATI ILAY-K	sorts of nearness-seeking unless they be less than what we bring![177]
اللَّهُمَّ إِنِّي أَسْأَلُكَ	AL-LAAHUM-MA IN-NEEE AS-ALUKA	O ALLAH, I ask Thee
بِحَقِّ هَذَا الشَّهْرِ	BIH'AQ-QI HAD'AASH-SHAH-R	by the right of this month
وَبِحَقِّ مَنْ تَعَبَّدَ لَكَ فِيهِ	WA BIH'AQ-QI MAN TAA'B-BADA LAKA FEEHEE	and by the right of him who worships Thee within it
مِنْ أَبْتِدَائِهِ إِلَى وَقْتِ فَنَائِهِ	MINI AB-TIDAAA-IHEEE ILAA WAQ-TI FANAAA-IH	from its beginning to the time of its passing,
مِنْ مَلَكٍ قَرَّبْتَهُ	MIM-MALAKIN QAR-RAB-TAH	whether angel Thou hast brought nigh to Thee,

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[177] SAYYID A'LIKHAN 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 sort 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 sort 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 HADEETH from one of the IMAMs "The angle only writes down what it hears, but ALLAH 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 ALLAH " He concludes that the best interpretation is to say that the passage includes all four of these meanings.

أَوْ نَبِيٍّ أَرْسَلْتَهُ	AW NABEE-YIN AR-SAL-TAH	prophet Thou hast sent,
أَوْ عَبْدٍ صَالِحٍ اخْتَصَصْتَهُ	AW A'B-DIN S'AALIH'IN AKH-TAS'AS'-TAH	or righteous servant Thou hast singled out,
أَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ وَآلِهِ	AN TUS'AL-LEEA A'LAA MUH'AM-MADIW-WA AAALIH	that Thou bless MUHAMMAD and his Household,
وَأَهِّلْنَا فِيهِ لِمَا وَعَدْتَ أَوْلِيَاءَكَ مِنْ كَرَامَتِكَ	WA AH-HIL-NAA FEEHEE LIMAA WAA'T-TA AW-LEEAAA-AKA MIN KARAAMATIK	make us worthy of the generosity Thou hast promised
وَأَوْجِبْ لَنَا فِيهِ مَا أَوْجَبْتَ لِأَهْلِ الْمُبَالَغَةِ فِي طَاعَتِكَ	WA AW-JIB LANAA FEEHEE MAAA AW-JAB-TA LIAH-LIL-MUBAALAGHATI FEE T'AAA'TIK	make incumbent for us what Thou hast made incumbent for those who go to great lengths in obeying Thee, and
وَاجْعَلْنَا فِي نَظْمِ مَنِ اسْتَحَقَّ الرَّفِيعَ الْأَعْلَى بِرَحْمَتِكَ	WAJ-A'L-NAA FEE NAZ'-MI MANI AS-TAH'AQ-QAR-RAFEEA'L-AA'-LAA BIRAH'-MATIK	place us in the ranks of those who deserve through Thy mercy the highest elevation!
اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ	AL-LAAHUM-MA S'AL-LI A'LAA MUH'AM-MADIW-WA AAALIH	O ALLAH, bless MUHAMMAD and his Household,
وَجَنِّبْنَا	WA JAN-NIB-NAA	turn us aside from
الْإِلْحَادَ فِي تَوْحِيدِكَ	AL-IL-H'AADA FEE TAW-H'EEDIK	deviation in professing Thy Unity,
وَالتَّقْصِيرَ فِي تَمْجِيدِكَ	WAT-TAQ-S'EERA FEE TAM-JEEDIK	falling short in magnifying Thee,
وَالشَّكَّ فِي دِينِكَ	WASH-SHAK-KA FEE DEENIK	doubt in Thy religion,
وَالْعَمَى عَنْ سَبِيلِكَ	WAL-A'MAA A'N SABEELIK	blindness toward Thy path,
وَالْإِغْفَالَ لِحُرْمَتِكَ	WAL-IGH-FAALA LIH'UR-MATIK	heedlessness of Thy inviolability, and

وَ اَلْاِنْخِدَاعَ لِعَدُوِّكَ اَلشَّيْطَانِ اَلرَّجِيمِ	WALIN-KHIDAAA' LIA'DOO-WIKASH-SHAY-T'AANIR-RAJEEM	being deceived by Thy enemy, the accursed SATANI
اَللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ	AL-LAAHUM-MA S'AL-LI A'LAA MUH'AM-MADIW-WA AAALIH	O ALLAH, bless MUHAMMAD and his Household, and
وَ إِذَا كَانَ لَكَ فِي كُلِّ لَيْلَةٍ مِنْ لَيَالِي شَهْرِنَا هَذَا رِقَابٌ تُعْتِقُهَا عَفْوُكَ أَوْ يَهَبُهَا صَفْحُكَ	WA ID'AA KAANA LAKA FEE KUL-LI LAY-LATIM-MIL-LAYAALEE SHAH-RINAA HAD'AA RIQAABUY-YUA'-TIQUHAA A'F-WUKA AW YAHABUHAA S'AF-H'UK	when in every night of this month's nights Thou hast necks which Thy pardon will release and Thy forgiveness disregard,
فَاجْعَلْ رِقَابَنَا مِنْ تِلْكَ اَلرِّقَابِ	FAJ-A'R-R-RIQAABANAA MIN TIL-KAR-RIQAAB	place our necks among those necks and
وَ اَجْعَلْنَا لِشَهْرِنَا مِنْ خَيْرِ أَهْلٍ وَ أَصْحَابٍ	WAJ-A'L-NAA LISHAH-RINAA MIN KHAY-RI AH-LIW-WA AS'-H'AAB	place us among the best folk and companions of this our month!
اَللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ	AL-LAAHUM-MA S'AL-LI A'LAA MUH'AM-MADIW-WA AAALIH	O ALLAH, bless MUHAMMAD and his Household,
وَ اَمْحَقْ ذُنُوبَنَا مَعَ إِمْحَاقِ هِلَالِهِ	WAM-H'AQ D'UNOOBANAA MAA' IM-H'AAQI HILAALIH	efface our sins along with the effacing of its crescent moon, and
وَ اَسْلَخْ عَنَّا تَبِعَاتِنَا مَعَ اَنْسِلَاخِ أَيَّامِهِ	WAS-LAKH A'N-NAA TABIA'ATINAA MAA' ANSILAAKHI AY-YAAMIH	make us pass forth from the ill effects of our acts with the passing of its days,
حَتَّى يَنْقَضِيَ عَنَّا وَقَدْ	H'AT-TAA YANQAZ"EEA A'N-NAA WAQAD-	until it leaves us behind, while within it Thou hast
صَفَّيْتَنَا فِيهِ مِنَ اَلْخَطِيئَاتِ	S'AF-FAY-TANAA FEEHEE MINAL-KHAT'EE-AAT	purified us of offenses and
وَ أَخْلَصْتَنَا فِيهِ مِنَ اَلسَّيِّئَاتِ	WA AKH-LAS'-TANAA FEEHEE MINAS-SAY-YI-AAT	rid us of evil deeds!

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّ آلِهٖ	AL-LAAHUM-MA S'AL-LI A'LAA MUH'AM-MADIW-WA AAALIH	O ALLAH, bless MUHAMMAD and his Household, and
وَ اِنْ مِلْنَا فِيهِ فَعَدِّلْنَا	WA IM-MIL-NAA FEEHEE FAA'D-DIL-NAA	should we go off to one side in this month, set us a right;
وَ اِنْ زِغْنَا فِيهِ فَقَوِّمْنَا	WA IN ZUGH-NAA FEEHEE FAQAW-WIM-NAA	should we swerve, point us straight; and
وَ اِنِ اشْتَمَلَ عَلَيْنَا عَدُوُّكَ الشَّيْطَانُ فَاسْتَنْقِذْنَا مِنْهُ	WA INI ASH-TAMALA A'LAY-NAA A'DOO-WUKASH-SHAY-T'AANU FAS-TANQID'-NAA MIN-H	should Thy enemy SATAN enwrap us, rescue us from him!
اَللّٰهُمَّ	AL-LAAHUM-MA	O ALLAH,
اَشْحَنْهُ بِعِبَادَتِنَا اِيَّاكَ	ASH-H'AN-HOO BII'BAADATINAAA EE-YAAK	fill this month with our worship of Thee,
وَ زَيِّنْ اَوْقَاتَهُ بِطَاعَتِنَا لَكَ	WA ZAY-YIN AW-QAATAHOO BIT'AAA'TINAA LAK	adorn its times with our obedience toward Thee,
وَ اَعِنَّا فِي نَهَارِهِ عَلٰى صِيَامِهِ	WA AI'N-NAA FEE NAHAARIHEE A'LAA S'EEAAMIH	help us during its daytime with its fast, and
وَ فِي لَيْلِهِ عَلَى	WA FEE LAY-LIHEE	in its night with
اَلصَّلَاةِ وَ التَّضَرُّعِ اِلَيْكَ	A'LAAS'-S'ALAATI WAT-TAZ"AR-RUI' ILAY-K	prayer and pleading toward Thee,
وَ الْخُشُوعِ لَكَ وَ الذِّلَّةِ بَيْنَ يَدَيْكَ	WAL-KHUSHOOI' LAKA WAD'-D'IL-LATI BAY-NA YADAY-K	humility toward Thee, and lowliness before Thee,
حَتّٰى لَا يَشْهَدَ نَهَارُهُ عَلَيْنَا بِغَفْلَةٍ وَ لَا لَيْلُهُ بِتَفْرِيطٍ	H'AT-TAA LAA YASH-HADA NAHAARUHOO A'LAY-NAA BIGHAF-LATIW-WA LAA LAY-LUHOO BITAF-REET'	so that its daytime may not bear witness against our heedlessness, nor its night against our neglect!
اَللّٰهُمَّ	AL-LAAHUM-MA	O ALLAH,
وَ اجْعَلْنَا فِي سَائِرِ الشُّهُورِ وَ الْاَيَّامِ كَذٰلِكَ مَا عَمَّرْتَنَا	WAJ-A'L-NAA FEE SAAA-IRISH-SHUHOORI WAL-AY-YAAMI KAD'ALIKA MAA A'M-MAR-TANAA	make us like this in the other months and days as long as Thou givest us life, and

وَ اجْعَلْنَا مِنْ عِبَادِكَ الصَّالِحِينَ	WAJ-A'L-NAA MIN I'BAADIKAS'-S'AALIH'EEN	place us among Thy righteous servants,
﴿الَّذِينَ يَرِثُونَ الْفِرْدَوْسَ هُمْ فِيهَا خَالِدُونَ﴾	(AL-LAD'EENA YARITHOONAL-FIR-DAW-SA HUM FEEHAA KHAALIDOON)	(those who shall Inherit Paradise, therein dwelling forever), [178]
﴿وَ الَّذِينَ يُؤْتُونَ مَا آتَوْا وَ قُلُوبُهُمْ وَجِلَةٌ أَنَّهُمْ إِلَى رَبِّهِمْ رَاجِعُونَ﴾	(WAL-LAD'EENA YOO-TOONA MAAA AAATAW-A WAQULOOBUHUM WAJILATUN AN-NAHUM ILAA RAB-BIHIM RAAJIU'WN)	those who give what they give, while their hearts quake, that they are returning to their Lord), [179]
وَ مِنَ الَّذِينَ ﴿يُسَارِعُونَ فِي الْخَيْرَاتِ وَهُمْ لَهَا سَابِقُونَ﴾	WA MINAL-LAD'EENA (YUSAARIU'WNA FIL-KHAY-RAATI WAHUM LAHAA SAABIQOON)	those (who vie in good works, outracing to them!) [180]
اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ فِي	AL-LAAHUM-MA S'AL-LI A'LAA MUH'AM-MADIW-WA AAALIH	O ALLAH, bless MUHAMMAD and his Household
كُلِّ وَقْتٍ	FEE KUL-LI WAQ-T	in every time,
وَ كُلِّ أَوَانٍ	WAKUL-LI AWAAN	in all moments, and
وَ عَلَى كُلِّ حَالٍ	WA A'LAA KUL-LI H'AAL	in every state,
عَدَدَ مَا صَلَّيْتَ عَلَى مَنْ صَلَّيْتَ عَلَيْهِ	A'DADA MAA S'AL-LAY-TA A'LAA MAN S'AL-LAY-TA A'LAY-H	to the number that Thou hast blessed whomsoever Thou hast blessed and

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[178] 23: 11

[179] 23: 60

[180] 23: 61

وَأَضْعَافَ ذَٰلِكَ كُلِّهِ بِالْأَضْعَافِ الَّتِي لَا يُحْصِيهَا غَيْرُكَ	WA AZ"-A'AFA D'ALIKA KUL-LIHEE BIL-AZ"-A'AFIL-LATEE LAA YUH'-S'EEHAA GHAY-RUK	to multiples of all that, through multiples which none can count but Thee!
إِنَّكَ فَعَّالٌ لِمَا تُرِيدُ	IN-NAKA FAA'-A'ALUL-LIMAA TUREED	Surely Thou art Accomplisher of what Thou desirest.

وكان من دعائه عليه السلام في وداع شهر رمضان

—45—

WA KAANA MIN DUA'AA-IHEE A'LAY-HIS-SALAAMU FEE WIDAAI' SHAH-RI RAMAZ"AAN

His Supplication (A.S) IN BIDDING FAREWELL TO THE MONTH OF RAMAZ"AAN

اللَّهُمَّ	AL-LAAHUM-MA	O ALLAH,
يَا مَنْ لَا يَرْغَبُ فِي الْجَزَاءِ	YAA MAL-LAA YAR-GHABU FIL-JAZAAA-I	O He who desires no repayment!
وَيَا مَنْ لَا يَنْدَمُ عَلَى الْعَطَاءِ	WA YAA MAL-LAA YANDAMU A'LAAL-A'TAAA-I	He who shows no remorse at bestowal!
وَيَا مَنْ لَا يُكَافِئُ عَبْدَهُ عَلَى السَّوَاءِ	WA YAA MAL-LAA YUKAAFI-U A'B-DAHOO A'LAAS-SAWAAA-I	He who rewards not His servant tit for tat!
مِنَّتُكَ ابْتِدَاءٌ	MIN-NATUKA AB-TIDAAA-	Thy kindness is a new beginning,
وَعَفْوُكَ تَفَضُّلٌ	WA A'F-WUKA TAFAZ"-Z"UL	Thy pardon gratuitous bounty, [181]
وَعُقُوبَتُكَ عَدْلٌ	WA U'QOOBATUKA A'D-L	Thy punishment justice,

[181] In other words, Thou are kind without the servants having done anything to deserve it. Cf. 12: 3.

وَقَضَآؤُكَ خِيَرَةٌ	WA QAZ"AAAW-UKA KHEEARAH	Thy decree a choice for the best
إِنْ أَعْطَيْتَ لَمْ تَشُبْ عَطَآءَكَ بِمَنٍّ	IN AA'-T'AY-TA LAM TASHUB A'T'AAA-AKA BIMAN	If Thou bestowest, Thou stainest not Thy bestowal with obligation, and
وَإِن مَّنَعْتَ لَمْ يَكُن مَّنْعُكَ تَعَدِّيًا	WA IM-MANA'-TA LAM YAKUM-MAN-U'KA TAA'D-DEEAA	if Thou withholdest, Thou withholdest not in transgression.
تَشْكُرُ مَن شَكَرَكَ وَأَنتَ أَلْهَمْتَهُ شُكْرَكَ	TASH-KURU MAN SHKARAKA WA ANTA AL-HAM-TAHOO SHUK-RAK	Thou showest gratitude to him who thanks Thee, while Thou hast inspired him to thank Thee.
وَتُكَافِئُ مَنْ حَمِدَكَ وَأَنتَ عَلَّمْتَهُ حَمْدَكَ	WA TUKAAFI-U MAN H'AMIDAKA WA ANTA A'L-LAM-TAHOO H'AM-DAK	Thou rewardest him who praises Thee, while though Thou hast taught him Thy praise.
وَتَسْتُرُ عَلَىٰ مَن لَّوْ شِئْتَ فَضَحْتَهُ	WA TAS-TURU A'LAA MAL-LAW SHI-TA FAZ"AH'-TAH	Thou coverest him whom, if Thou willed, Thou wouldst expose, and
وَتَجُودُ عَلَىٰ مَن لَّوْ شِئْتَ مَنَعْتَهُ	WA TAJOODU A'LAA MAL-LAW SHI-TA MANAA'-TAH	Thou art generous toward him from whom, if Thou willed, Thou wouldst withhold.
وَكِلَاهُمَآ أَهْلٌ مِّنكَ لِلْفَضِيحَةِ وَالْمَنْعِ غَيْرَ أَنَّكَ	WA KILAAHUMAAA AH-LUM-MINKA LIL-FAZ"EEH'ATI WAL-MAN-I' GHAY-RA AN-NAK	Both are worthy of Thy exposure and withholding, but Thou hast
بَنَيْتَ أَفْعَالَكَ عَلَى ٱلتَّفَضُّلِ	BANAY-TA AFAA'ALAKA A'LAAT-TAFAZ"-Z"UL	founded Thy acts upon gratuitous bounty,
وَأَجْرَيْتَ قُدْرَتَكَ عَلَى ٱلتَّجَاوُزِ	WA AJ-RAY-TA QUD-RATAKA A'LAAT-TAJAAWZ	channeled Thy power into forbearance,
وَتَلَقَّيْتَ مَنْ عَصَاكَ بِٱلْحِلْمِ	WA TALAQ-QAY-TA MAN A'S'AAKA BIL-H'IL-M	received him who disobeyed Thee with clemency, and

وَ أَمْهَلْتَ مَنْ قَصَدَ لِنَفْسِهِ بِالظُّلْمِ	WA AM-HAL-TA MAN QAS'ADA LINAF-SIHEE BIZ'-Z'UL-M	disregarded him who intended wrongdoing against himself.
تَسْتَنْظِرُهُمْ بِأَنَاتِكَ إِلَى الْإِنَابَةِ	TASTANZ'IRUHUM BI NAATIKA ILAAL-INAABAH	Thou awaitest their turning back without haste and
وَتَتْرُكُ مُعَاجَلَتَهُمْ إِلَى التَّوْبَةِ	WTAT-RUKU MUA'AJALATAHUM ILAAT-TAW-BAH	refrainest from rushing them toward repentance,
لِكَيْلَا يَهْلِكَ عَلَيْكَ هَالِكُهُمْ	LIKAY-LAA YAH-LIKA A'LAY-KA HAALIKUHUM-	so that the perisher among them may not perish because of Thee and
وَ لَا يَشْقَى بِنِعْمَتِكَ شَقِيُّهُمْ	WA LAA YASH-QAA BINIA'-MATIKA SHAQEE-YUHUM-	the wretched may not be wretched through Thy favor,
إِلَّا عَنْ طُولِ الْإِعْذَارِ إِلَيْهِ	IL-LAA A'N T'OOLIL-IA'-D'AARI ILAY-H	but only after Thy prolonged excusing him
وَ بَعْدَ تَرَادُفِ الْحُجَّةِ عَلَيْهِ	WA BAA'-DA TARAADUFIL-H'UJ-JATI A'LAY-H	and successive arguments against him,
كَرَمًا مِنْ عَفْوِكَ يَا كَرِيمُ	KARAMAM-MIN A'F-WIKA YAA KAREEM	as an act of generosity through Thy pardon, O Generous, and
وَ عَائِدَةً مِنْ عَطْفِكَ يَا حَلِيمُ	WA A'AA-IDATAM-MIN A'T'-FIKA YAA H'ALEEM	an act of kindliness through Thy tenderness, O Clement!
أَنْتَ الَّذِي فَتَحْتَ لِعِبَادِكَ بَاباً إِلَى عَفْوِكَ وَسَمَّيْتَهُ التَّوْبَةَ	ANTAL-LAD'EE FATAH'-TA LII'BAADIKA BAABAN ILAA A'F-WIKA WASAM-MAY-TAHUT-TAW-BAH	It is Thou who hast opened for Thy servants a door to Thy pardon, which Thou hast named 'repentance'.
وَ جَعَلْتَ عَلَى ذَلِكَ الْبَابِ دَلِيلاً مِنْ وَحْيِكَ لِئَلَّا يَضِلُّوا عَنْهُ فَقُلْتَ تَبَارَكَ اسْمُكَ:	WA JAA'L-TA A'LAA D'ALIKAL-BAABI DALEELAM-MIW-WAH'-YIKA LI-AL-LAA YAZ''IL-LOO A'N-HOO FAQUL-TA TABAARAKA AS-MUKA:	Thou hast placed upon that door a pointer from Thy revelation, lest they stray from it: Thou hast said (blessed are Thy names),
﴿ تُوبُوا إِلَى اللهِ تَوْبَةً نَصُوحًا	(TOOBOO ILAAL-LAAHEE TAW-BATAN-NAS'OOH'ANA	(Repent toward ALLAH with unswerving repentance!

عَسَىٰ رَبُّكُمْ أَن يُكَفِّرَ عَنكُمْ سَيِّـَٔاتِكُمْ وَيُدْخِلَكُمْ جَنَّٰتٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ	A'SAA RAB-BUKUM AY-YUKAF-FIRA A'NKUM SAY-YI-AATIKUM WAYUD-KHILAKUM JAN-NAATIN TAJ-REE MIN TAH'-TIHAAL-AN-HAARU	It may be that Thy Lord will acquit you of your evil deeds and will admit you into gardens beneath which rivers flow,
يَوْمَ لَا يُخْزِى ٱللَّهُ ٱلنَّبِىَّ وَٱلَّذِينَ ءَامَنُوا۟ مَعَهُۥ	YAW-MA LAA YUKH-ZEEL-LAAHUN-NABEE-YA WAL-LAD'EENA AAAMANOO MAA'HOO	upon the day when ALLAH will not degrade the Prophet and those who have faith along with him,
نُورُهُمْ يَسْعَىٰ بَيْنَ أَيْدِيهِمْ وَبِأَيْمَٰنِهِمْ يَقُولُونَ رَبَّنَآ أَتْمِمْ لَنَا نُورَنَا وَٱغْفِرْ لَنَآ	NOORUHUM YAS-A'A BAY-NA AY-DEEHIM WABIAY-MAANIHIM YAQOOLOONA RAB-BANAAA AT-MIM LANAA NOORANAA WAGH-FIR LANAAA	their light running before them and of their right hands, and they say: 'Our Lord, complete for us our light, and forgive us!
إِنَّكَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿	IN-NAKA A'LAA KUL-LI SHAY-IN QADEERUN)	Surely Thou art powerful over everything.)'[182]
فَمَا عُذْرُ مَنْ أَغْفَلَ دُخُولَ ذَٰلِكَ ٱلْمَنْزِلِ بَعْدَ فَتْحِ ٱلْبَابِ وَإِقَامَةِ ٱلدَّلِيلِ؟	FAMAA U'D'-RU MAN AGH-FALA DUKHOOLA D'ALIKAL-MANZILI BAA'-DA FAT-H'IL-BAABI WA IQAAMATID-DALEELI?	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?
وَأَنتَ ٱلَّذِى زِدتَ فِى ٱلسَّوْمِ عَلَىٰ نَفْسِكَ لِعِبَادِكَ تُرِيدُ	WA ANTAL-LAD'EE ZIT-TA FIS-SAW-MI A'LAA NAF-SIKA LII'BAADIKA TUREED	It is Thou who hast raised the price against Thyself to the advantage of Thy servants, desiring

[182] 66: 8

رِبْحَهُمْ فِي مُتَاجَرَتِهِمْ لَكَ	RIB-H'AHUM FEE MUTAAJARATIHM LAK	their profit in their trade with Thee,
وَفَوْزَهُمْ بِالْوِفَادَةِ عَلَيْكَ وَالزِّيَادَةِ مِنْكَ	WA FAW-ZAHUM BIL-WIFAADATI A'LAY-KA WAZ-ZEEAADATI MINK	their triumph through reaching Thee and their increase on account of Thee,
فَقُلْتَ تَبَارَكَ اسْمُكَ وَتَعَالَيْتَ:	FAQUL-TA TABAARAKA AS-MUKA WA TAA'ALAY-TA:	for Thou hast said (blessed is Thy Name and high art Thou exalted),
﴿مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَمْثَالِهَا	(MAN JAAA-A BIL-H'ASANATI FALAHOO A'SH-RU AM-THAALIHAA	(whoso brings a good deed shall have ten the like of it, and
وَمَنْ جَاءَ بِالسَّيِّئَةِ فَلَا يُجْزَىٰ إِلَّا مِثْلَهَا﴾ وَقُلْتَ:	WAMAN JAAA-A BIS-SAY-YI-ATI FALAA YUJ-ZAAA IL-LAA MITH-LAHAA) WA QUL-T:	those brings an evil deed shall only be recompensed the like of it).[183] Thou hast said,
﴿مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أَنْبَتَتْ سَبْعَ سَنَابِلَ فِي كُلِّ سُنْبُلَةٍ مِائَةُ حَبَّةٍ وَاللَّهُ يُضَاعِفُ لِمَنْ يَشَاءُ﴾	(MATHALUL-LAD'EENA YUNFIQOONA AM-WAALAHUM FEE SABEELIL-LAAHEE KAMATHALI H'AB-BATIN AMBATAT SAB-A' SANAABILA FEE KUL-LI SUMBULATIM-MIA-ATU H'AB-BATIW-WAL-LAAHOO YUZ''AAI'FU LIMAY-YASHAAA-U)	(The likeness of those who expend their wealth in the way of ALLAH is as the likeness of a grain of corn that sprouts seven ears, in every ear a hundred grains; so ALLAH multiplies unto whom He wills).[184]

[183] 6: 160

[184] 2: 261.

وَ قُلْتَ: ﴿مَن ذَا ٱلَّذِي يُقْرِضُ ٱللَّهَ قَرْضًا حَسَنًا فَيُضَاعِفَهُۥ لَهُۥٓ أَضْعَافًا كَثِيرَةً﴾	WAQUL-TA: (MAN D'AAL-LAD'EE YUQ-RIZ"UL-LAAHA QAR-Z"ANA H'ASANANA FAYUZ"AAI'FAHOO LAHOOO AZ"-A'AFANA KATHEERATAH)	Thou hast said: (Who is he that will lend to ALLAH a good loan, and He will multiply it for him manifold?)[185]
وَ مَآ أَنزَلْتَ مِن نَّظَآئِرِهِنَّ فِى ٱلْقُرْآنِ مِن تَضَاعِيفِ ٱلْحَسَنَاتِ	WA MAAA ANZAL-TA MIN NAZ'AAA-IRIHIN-NA FIL-QUR-AAANI MIN TAZ"AAE'EFIL-H'ASANAAT	And Thou hast sent down in the QURAN similar verses on the multiplying of good deeds.
وَ أَنتَ ٱلَّذِى دَلَلْتَهُم بِقَوْلِكَ مِنْ غَيْبِكَ وَ تَرْغِيبِكَ ٱلَّذِى فِيهِ حَظُّهُمْ عَلَىٰ مَا لَوْ سَتَرْتَهُۥ عَنْهُمْ	WA ANTAL-LAD'EE DALAL-TAHUM BIQAW-LIKA MIN GHAY-BIKA WA TAR-GHEEBIKAL-LAD'EE FEEHEE H'AZ'-Z'UHUM A'LAA MAA LAW SATAR-TAHOO A'N-HUM	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—
لَمْ تُدْرِكْهُ أَبْصَارُهُمْ	LAM TUD-RIK-HOOO AB-S'AARUHUM-	their eyes would not have perceived,
وَ لَمْ تَعِهِ أَسْمَاعُهُمْ	WA LAM TAI'HEEE AS-MAAU'HUM-	their ears would not have heard, and
وَ لَمْ تَلْحَقْهُ أَوْهَامُهُمْ	WA LAM TAL-H'AQ-HOOO AW-HAAMUHUM-	their imaginations would not have grasped,
فَقُلْتَ:	FAQUL-TA:	for Thou hast said,
﴿ٱذْكُرُونِىٓ أَذْكُرْكُمْ	(UD'-KUROONEEE AD'-KUR-KUM-	(Remember Me, and I will remember you
وَ ٱشْكُرُوا۟ لِى وَ لَا تَكْفُرُونِ﴾ وَقُلْتَ:	WA ASH-KUROO LEE WA LAA TAK-FUROON) WAQUL-TA:	be thankful to Me, and be you not thankless towards Me!)[186] Thou hast said,

[185] 2: 245

[186] 2: 152

﴿لَئِن شَكَرْتُمْ لَأَزِيدَنَّكُمْ	(LA-IN SHAKAR-TUM LAAZEEDAN-NAKUM	(If you are thankful, surely I will increase you,
وَلَئِن كَفَرْتُمْ إِنَّ عَذَابِي لَشَدِيدٌ﴾ وَقُلْتَ:	WALA-IN KAFAR-TUM IN-NA A'D'AABEE LASHADEED) WA QUL-TA:	but if you are thankless, My chastisement is surely terrible); [187] And Thou hast said,
﴿ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ﴾	(UD-U'WNEEE AS-TAJIB LAKUM IN-NAL-LAD'EENA YAS-TAK-BIROONA A'N I'BAADATEE SAYAD-KHULOONA JAHAN-NAMA DAAKHIREEN)	(Supplicate Me, and I will respond to you; surely those who wax too proud to worship Me shall enter GAHENNAM utterly abject).
فَسَمَّيْتَ دُعَاءَكَ عِبَادَةً	FASAM-MAY-TA DUA'AA-AKA I'BAADAH	Hence Thou hast named supplicating Thee 'worship'
وَتَرْكَهُ اسْتِكْبَارًا	WA TAR-KAHOO AS-TIK-BAARAA	and refraining from it 'waxing proud', and
وَتَوَعَّدتَ عَلَىٰ تَرْكِهِ دُخُولَ جَهَنَّمَ دَاخِرِينَ	WA TAWAA'-A'T-TA A'LAA TAR-KIHEE DUKHOOLA JAHAN-NAMA DAAKHIREEN	Thou hast threatened that the refraining from it would yield entrance into GAHENNAM In utterLY abject.[188]
فَذَكَرُوكَ بِمَنِّكَ	FAD'AKAROOKA BIMAN-NIK	So they remember Thee for Thy kindness,
وَشَكَرُوكَ بِفَضْلِكَ	WA SHAKAROOKA BIFAZ"-LIK	they thank Thee for Thy bounty,
وَدَعَوْكَ بِأَمْرِكَ	WA DAA'W-KA BI M-RIK	they supplicate Thee by Thy command, and
وَتَصَدَّقُوا لَكَ طَلَبًا لِمَزِيدِكَ	WA TAS'AD-DAQOO LAKA T'ALABAL-LIMAZEEDIK	they donate for Thee in order to seek Thy increase;

[187] 14: 7

[188] 40: 60

وَفِيهَا كَانَتْ	WA FEEHAA KAANAT	in all this lies
نَجَاتُهُم مِّنْ غَضَبِكَ	NAJAATUHUM MIN GHAZ"ABIK	their deliverance from Thy wrath and
وَفَوْزُهُم بِرِضَاكَ	WA FAW-ZUHUM BIRIZ"AAK	their triumph through Thy good pleasure.
وَلَوْ دَلَّ مَخْلُوقٌ مَّخْلُوقًا مِّن نَّفْسِهِ عَلَىٰ مِثْلِ ٱلَّذِي دَلَلْتَ عَلَيْهِ عِبَادَكَ مِنكَ كَانَ	WA LAW DAL-LA MAKH-LOOQUM-MAKH-LOOQAM-MIN-NAF-SIHEE A'LAA MITH-LIL-LAD'EE DALAL-TA A'LAY-HEE I'BAADAKA MINKA KAANA	Were any creature himself to direct another creature to the like of that to which Thou Thyself hast directed Thy servants, he would be
مَوْصُوفًا بِٱلْإِحْسَانِ	MAW-S'OOFAM-BIL-IH'-SAAN	described by beneficence
وَمَنْعُوتًا بِٱلْآمْتِنَانِ	WA MAN-U'WTAM-BIIAM-TINAAN	qualified by kindness, and
وَمَحْمُودًا بِكُلِّ لِسَانٍ	WA MAH'-MOODAM-BIKUL-LI LISAAN	praised by every tongue.
فَلَكَ ٱلْحَمْدُ	FALAKAL-H'AM-DU	So to Thee belongs praise
مَا وُجِدَ فِي حَمْدِكَ مَذْهَبٌ	MAA WUJIDA FEE H'AM-DIKA MAD'-HAB	as long as there is found a way to praise Thee and
وَمَا بَقِيَ لِلْحَمْدِ لَفْظٌ تُحْمَدُ بِهِ وَمَعْنًى يَنْصَرِفُ إِلَيْهِ	WA MAA BAQEE LIL-H'AM-DI LAF-Z'UN TUH'-MADU BIHEE WA MAA'-NANA YANS'ARIFU ILAY-H	as long as there remains for praising words by which Thou may be praised and meanings which may be spent in praise!
يَا مَن تَحَمَّدَ إِلَىٰ عِبَادِهِ بِٱلْإِحْسَانِ وَٱلْفَضْلِ	YAA MAN TAH'AM-MADA ILAA I'BAADIHEE BIL-IH'-SAANI WAL-FAZ"-LI	O He who shows Himself praiseworthy to His servants through beneficence and bounty,
وَغَمَرَهُم بِٱلْمَنِّ وَٱلطَّوْلِ	WA GHAMARAHUM BIL-MAN-NI WAT'-T'AW-L	flooding them with kindness and graciousness

مَآ أَفْشَىٰ فِينَا نِعْمَتَكَ؟	MAAA AF-SHAA FEENAA NIA'-MATAKA?	How much Thy favor has been spread about among us,
وَ أَسْبَغَ عَلَيْنَا مِنَّتَكَ؟	WA AS-BAGHA A'LAY-NAA MIN-NATAKA?	Thy kindness lavished upon us, and
وَ أَخَصَّنَا بِبِرِّكَ؟	WA AKHAS'-S'ANAA BIBIR-RIKA?	Thy goodness singled out for us!
هَدَيْتَنَا	HADAY-TANAA	Thou hast guided us to
لِدِينِكَ ٱلَّذِي ٱصْطَفَيْتَ	LIDEENIKAL-LAD'EE AS'-T'AFAY-T	Thy religion which Thou hast chosen,
وَ مِلَّتِكَ ٱلَّتِي ٱرْتَضَيْتَ	WA MIL-LATIKAL-LATEE AR-TAZ"AY-T	Thy creed with which Thou art pleased, and
وَ سَبِيلِكَ ٱلَّذِي سَهَّلْتَ	WA SABEELIKAL-LAD'EE SAH-HAL-T	Thy path which Thou hast made smooth, and
وَ بَصَّرْتَنَا ٱلزُّلْفَةَ لَدَيْكَ وَ ٱلْوُصُولَ إِلَىٰ كَرَامَتِكَ	WA BAS'-S'AR-TANAAZ-ZUL-FATA LADAY-KA WAL-WUS'OOLA ILAA KARAAMATIK	Thou hast shown us proximity to Thee and arrival at Thy generosity!
ٱللَّهُمَّ وَ أَنْتَ جَعَلْتَ مِن	AL-LAAHUM-MA WA ANTA JAA'L-TA MIN	O ALLAH,
صَفَايَا تِلْكَ ٱلْوَظَآئِفِ	S'AFAAYAA TIL-KAL-WAZ'AAA-IFI	among the choicest of those duties
وَ خَصَآئِصِ تِلْكَ ٱلْفُرُوضِ	WA KHAS'AAA-IS'I TIL-KAL-FUROOZ"I	and the most special of those obligations
شَهْرَ رَمَضَانَ ٱلَّذِي	SHAH-RA RAMAZ"AANAL-LAD'EE	Thou hast appointed the month of Ramadan, which Thou hast
ٱخْتَصَصْتَهُ مِن سَآئِرِ ٱلشُّهُورِ	AKH-TAS'AS'-TAHOO MIN SAAA-IRISH-SHUHOOR	singled out from other months,
وَ تَخَيَّرْتَهُ مِن جَمِيعِ ٱلْأَزْمِنَةِ وَ ٱلدُّهُورِ	WA TAKHAY-YAR-TAHOO MIN JAMEEI'L-AZ-MINATI WAD-DUHOOR	chosen from among all periods and eras, and

وَآثَرْتَهُ عَلَى كُلِّ أَوْقَاتِ السَّنَةِ بِمَا	WA AAATHAR-TAHOO A'LAA KUL-LI AW-QAATIS-SANATI BIMAA	preferred over all times of the year through
أَنْزَلْتَ فِيهِ مِنَ الْقُرْآنِ وَالنُّورِ	ANZAL-TA FEEHEE MINAL-QUR-AAANI WAN-NOOR	the QURAN and the Light which Thou sent down within it,
وَضَاعَفْتَ فِيهِ مِنَ الْإِيمَانِ	WA Z"AAA'F-TA FEEHEE MINAL-EEMAAN	the faith which Thou multiplied by means of it,
وَفَرَضْتَ فِيهِ مِنَ الصِّيَامِ	WA FARAZ"-TA FEEHEE MINAS'-S'EEAAM	the fasting which Thou obligated therein,
وَرَغَّبْتَ فِيهِ مِنَ الْقِيَامِ	WA RAGH-GHAB-TA FEEHEE MINAL-QEEAAM	the standing in prayer which Thou encouraged at its time, and
وَأَجْلَلْتَ فِيهِ مِنْ لَيْلَةِ الْقَدْرِ الَّتِي هِيَ خَيْرٌ مِنْ أَلْفِ شَهْرٍ	WA AJ-LAL-TA FEEHEE MIL-LAY-LATIL-QAD-RIL-LATEE HEEA KHAY-RUM-MIN AL-FI SHAH-R	the Night of Decree which Thou magnified therein, the night which is better than a thousand months.[189]
ثُمَّ آثَرْتَنَا بِهِ عَلَى سَائِرِ الْأُمَمِ	THUM-MA AAATHAR-TANAA BIHEE A'LAA SAAA-IRIL-UMAM	Through it Thou hast preferred us over the other communities and
وَاصْطَفَيْتَنَا بِفَضْلِهِ دُونَ أَهْلِ الْمِلَلِ	WAS'-T'AFAY-TANAA BIFAZ"-LIHEE DOONA AH-LIL-MILAL	through its excellence Thou hast chosen us to the exclusion of the people of the creeds.
فَصُمْنَا بِأَمْرِكَ نَهَارَهُ	FAS'UM-NAA BI M-RIKA NAHAARAH	We fasted by Thy command in its daylight,
وَقُمْنَا بِعَوْنِكَ لَيْلَهُ	WA QUM-NAA BI 'W-NIKA LAY-LAH	we stood in prayer with Thy help in its night,

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مُتَعَرِّضِينَ بِصِيَامِهِ وَقِيَامِهِ لِمَا عَرَّضْتَنَا لَهُ مِن رَحْمَتِكَ	MUTAA'R-RIZ"EENA BIS'EEAAMIHEE WAQEEAAMIHEE LIMAA A'R-RAZ"-TANAA LAHOO MIR-RAH'-MATIK	presenting ourselves by its fasting and its standing to the mercy which Thou hast held up before us, and
وَتَسَبَّبْنَا إِلَيْهِ مِن مَثُوبَتِكَ	WA TASAB-BAB-NAAA ILAY-HEE MIM-MATHOO-BATIKA	we found through it the means to Thy reward.
وَأَنتَ ٱلْمَلِيءُ بِمَا رُغِبَ فِيهِ إِلَيْكَ	WA ANTAL-MALEE-U BIMAA RUGHIBA FEEHEEE ILAY-K	And Thou art full of what is sought from Thee,
ٱلْجَوَادُ بِمَا سُئِلْتَ مِن فَضْلِكَ	AL-JAWAADU BIMAA SU-IL-TA MIN FAZ"-LIK	munificent with what is asked of Thy bounty, and
ٱلْقَرِيبُ إِلَىٰ مَنْ حَاوَلَ قُرْبَكَ	AL-QAREEBU ILAA MAN H'AAWALA QUR-BAK	near to him who strives for Thy nearness.
وَقَدْ أَقَامَ فِينَا هَـٰذَا ٱلشَّهْرُ مَقَامَ حَمْدٍ	WA QAD AQAAMA FEENAA HAD'AASH-SHAH-RU MAQAAMA H'AM-D	This month stood among us in a standing place of praise,
وَصَحِبَنَا صُحْبَةَ مَبْرُورٍ	WA S'AH'IBANAA S'UH'-BATA MAB-ROOR	accompanied us with the companionship of one approved, and
وَأَرْبَحَنَا أَفْضَلَ أَرْبَاحِ ٱلْعَالَمِينَ	WA AR-BAH'ANAAA AF-Z"ALA AR-BAAH'IL-A'ALAMEEN	profited us with the most excellent profit of the world's creatures.
ثُمَّ قَدْ فَارَقَنَا عِندَ تَمَامِ وَقْتِهِ وَٱنقِطَاعِ مُدَّتِهِ وَوَفَاءِ عَدَدِهِ	THUM-MA QAD FAARAQANAA I'NDA TAMAAMI WAQ-TIHEE WANQIT'AAI' MUD-DATIHEE WA WAFAAA-I A'DADIH	Then it parted from us at the completion of its time, the end of its term, and the fulfillment of its number.
فَنَحْنُ مُوَدِّعُوهُ وَدَاعَ مَنْ عَزَّ فِرَاقُهُ عَلَيْنَا	FANAH'-NU MUWAD-DIU'WHOO WADAAA' MAN-A'Z-ZA FIRAAQUHOO A'LAY-NAA	So we bid farewell to it with the farewell of one whose parting pains us,
وَغَمَّنَا وَأَوْحَشَنَا ٱنصِرَافُهُ عَنَّا	WA GHAM-MANAA WA AW-H'ASHANAA ANS'IRAAFHOO A'N-NAA	whose leaving fills us with gloom and loneliness, and
وَلَزِمَنَا لَهُ	WA LAZIMANAA LAH	to whom we have come to owe

اَلذِّمَامُ الْمَحْفُوظُ	AD'-D'IMAAMUL-MAH'-FOOZ'	a safeguarded claim,
وَ الْحُرْمَةُ الْمَرْعِيَّةُ	WAL-H'UR-MATUL-MAR-E'E-YAH	an observed inviolability,
وَ الْحَقُّ الْمَقْضِيُّ	WAL-H'AQ-QUL-MAQ-Z"EE	a discharged right.
فَنَحْنُ قَائِلُونَ:	FANAH'-NU QAAA-ILOONA:	We say:
اَلسَّلَامُ عَلَيْكَ	AS-SALAAMU A'LEEKA	Peace be upon thee,
يَا شَهْرَ اللهِ الْأَكْبَرَ	YAA SHAH-RAL-LAAHIL-AK-BAR	O greatest month of ALLAH!
وَيَا عِيدَ أَوْلِيَائِهِ	WA YAA E'EDA AW-LEEAAA-IH	O festival of His friends!
اَلسَّلَامُ عَلَيْكَ	AS-SALAAMU A'LAY-K	Peace be upon thee,
يَا أَكْرَمَ مَصْحُوبٍ مِنَ الْأَوْقَاتِ	YAAA AK-RAMA MAS'-H'OOBIM-MINAL-AW-QAAT	O most noble of accompanying times!
وَيَا خَيْرَ شَهْرٍ فِي الْأَيَّامِ وَ السَّاعَاتِ	WA YAA KHAY-RA SHAH-RIN FIL-AY-YAAMI WAS-SAAA'AT	O best of months in days and hours!
اَلسَّلَامُ عَلَيْكَ مِنْ شَهْرٍ	AS-SALAAMU A'LAY-KA MIN SHAH-RIN	Peace be upon thee, month in which
قَرُبَتْ فِيهِ الْآمَالُ	QARUBAT FEEHIL-AAAMAAL	expectations come near
وَ نُشِرَتْ فِيهِ الْأَعْمَالُ	WA NUSHIRAT FEEHIL-AA'-MAAL	and good works are scattered about!
اَلسَّلَامُ عَلَيْكَ مِنْ قَرِينٍ	AS-SALAAMU A'LAY-KA MIN QAREEN	Peace be upon thee, comrade
جَلَّ قَدْرُهُ مَوْجُودًا	JAL-LA QAD-RUHOO MAW-JOODAA	who is great in worth when found and
وَ أَفْجَعَ فَقْدُهُ مَفْقُودًا	WA AF-JAA' FAQ-DUHOO MAF-QOODAA	who torments through absence when lost,

وَمَرْجُوِّ آلَمَ فِرَاقُهُ	WA MAR-JOO-WIN AAALAMA FIRAAQUH	anticipated friend whose parting gives pain!
آلسَّلَامُ عَلَيْكَ مِنْ أَلِيفٍ	AS-SALAAMU A'LAY-KA MIN ALEEF	Peace be upon thee, familiar
آنَسَ مُقْبِلاً فَسَرَّ	AAANASA MUQ-BILANA FASAR	who brought comfort in coming, thus making happy,
وَأَوْحَشَ مُنْقَضِيًا فَمَضَّ	WA AW-H'ASHA MUNQAZ"EEAA FAMAZ"	who left loneliness in going, thus giving anguish!
آلسَّلَامُ عَلَيْكَ مِنْ مُجَاوِرٍ	AS-SALAAMU A'LAY-KA MIM-MUJAAWIRIN	Peace be upon thee, neighbor in whom
رَقَّتْ فِيهِ آلْقُلُوبُ	RAQ-QAT FEEHIL-QULOOB	hearts became tender and
وَقَلَّتْ فِيهِ آلذُّنُوبُ	WA QAL-LAT FEEHID'-D'UNOOB	sins became few!
آلسَّلَامُ عَلَيْكَ مِنْ	AS-SALAAMU A'LAY-KA MIN	Peace be upon thee,
نَاصِرٍ أَعَانَ عَلَى آلشَّيْطَانِ	NAAS'IRIN AA'ANA A'LAASH-SHAY-T'AAN	helper who aided against SATAN,
وَصَاحِبٍ سَهَّلَ سُبُلَ آلْإِحْسَانِ	WA S'AAH'IBIN SAH-HALA SUBULAL-IH'-SAAN	companion who made easy the paths of good-doing!
آلسَّلَامُ عَلَيْكَ	AS-SALAAMU A'LAY-K	Peace be upon thee—
مَآ أَكْثَرَ عُتَقَآءَ آللهِ فِيكَ	MAAA AK-THARA U'TAQAAA-AL-LAAHEE FEEK	How many became freedmen of ALLAH within thee!
وَمَآ أَسْعَدَ مَنْ رَعَى حُرْمَتَكَ بِكَ	WA MAAA AS-A'DA MAR-RAA'A H'UR-MATAKA BIK	How happy those who observed the respect due to thee!
آلسَّلَامُ عَلَيْكَ مَا كَانَ	AS-SALAAMU A'LAY-KA MAA KAANA	Peace be upon thee—
أَمْحَاكَ لِلذُّنُوبِ	AM-H'AAKA LILD'-D'UNOOB	How many the sins thou erased!
وَأَسْتَرَكَ لِأَنْوَاعِ آلْعُيُوبِ	WA AS-TARAKA LIANWAAI'L-U'YOOB	How many the kinds of faults thou covered over!

اَلسَّلَامُ عَلَيْكَ مَا كَانَ	AS-SALAAMU A'LAY-KA MAA KAANA	Peace be upon thee—
أَطْوَلَكَ عَلَى الْمُجْرِمِينَ	AT-WALAKA A'LAAL-MUJ-RIMEEN	How drawn out wert thou for the sinners!
وَأَهْيَبَكَ فِي صُدُورِ الْمُؤْمِنِينَ	WA AH-YABAKA FEE S'UDOORIL-MOO-MINEEN	How awesome wert thou in the hearts of the faithful!
اَلسَّلَامُ عَلَيْكَ مِنْ شَهْرٍ لَا تُنَافِسُهُ الْأَيَّامُ	AS-SALAAMU A'LAY-KA MIN SHAH-RIL-LAA TUNAAFISUHUL-AY-YAAM	Peace be upon thee, month with which no days compete!
اَلسَّلَامُ عَلَيْكَ مِنْ شَهْرٍ هُوَ مِنْ كُلِّ أَمْرٍ سَلَامٌ	AS-SALAAMU A'LAY-KA MIN SHAH-RIN HUWA MIN KUL-LI AM-RIN SALAAM	Peace be upon thee, month which is peace in all affairs!
اَلسَّلَامُ عَلَيْكَ	AS-SALAAMU A'LAY-KA	Peace be upon thee, thou
غَيْرَ كَرِيهِ الْمُصَاحَبَةِ	GHAY-RA KAREEHIL-MUS'AAH'ABATI	whose companionship is not disliked, thou
وَلَا ذَمِيمِ الْمُلَابَسَةِ	WA LAA D'AMEEMIL-MULAABASAH	whose friendly mixing is not blamed!
اَلسَّلَامُ عَلَيْكَ كَمَا	AS-SALAAMU A'LAY-KA KAMAA	Peace be upon thee, just as thou
وَفَدتَّ عَلَيْنَا بِالْبَرَكَاتِ	WAFAT-TA A'LAY-NAA BIL-BARAKAAT	hast entered upon us with blessings and
وَغَسَلْتَ عَنَّا دَنَسَ الْخَطِيئَاتِ	WA GHASAL-TA A'N-NAA DANASAL-KHAT'EE-AAT	cleansed us of the defilement of offenses!
اَلسَّلَامُ عَلَيْكَ	AS-SALAAMU A'LAY-KA	Peace be upon thee—
غَيْرَ مُوَدَّعٍ بَرَمًا	GHAY-RA MUWAD-DAI'M-BARAMAA	Thou art not bid farewell in annoyance
وَلَا مَتْرُوكٍ صِيَامُهُ سَأَمًا	WA LAA MAT-ROOKIN S'EEAAMUHOO SAAMAA	nor is thy fasting left in weariness!
اَلسَّلَامُ عَلَيْكَ مِنْ	AS-SALAAMU A'LAY-KA MIN	Peace be upon thee,

مَطْلُوبٍ قَبْلَ وَقْتِهِ	MAT'-LOOBIN QAB-LA WAQ-TIH	object of seeking before thy time,
وَمَحْزُونٍ عَلَيْهِ قَبْلَ فَوْتِهِ	WA MAH'-ZOONIN A'LAY-HEE QAB-LA FAW-TIH	object of sorrow before thy passing!
اَلسَّلَامُ عَلَيْكَ	AS-SALAAMU A'LAY-K	Peace be upon thee—
كَمْ مِنْ سُوْءٍ صُرِفَ بِكَ عَنَّا	KAM MIN SOOO-IN S'URIFA BIKA A'N-NAA	How much evil was turned away from us through thee!
وَكَمْ مِنْ خَيْرٍ أُفِيضَ بِكَ عَلَيْنَا	WA KAM MIN KHAY-RIN UFEEZ"A BIKA A'LAY-NAA	How much good flowed upon us because of thee!
اَلسَّلَامُ عَلَيْكَ وَعَلَى لَيْلَةِ اَلْقَدْرِ اَلَّتِي هِيَ خَيْرٌ مِنْ أَلْفِ شَهْرٍ	AS-SALAAMU A'LAY-KA WAA'LAA LAY-LATIL-QAD-RIL-LATEE HEEA KHAY-RUM-MIN AL-FI SHAH-R	Peace be upon thee and upon the Night of Decree which is better than a thousand months![190]
اَلسَّلَامُ عَلَيْكَ مَا كَانَ	AS-SALAAMU A'LAY-KA MAA KAANA	Peace be upon thee—
أَحْرَصَنَا بِالْأَمْسِ عَلَيْكَ	AH'-RAS'ANAA BIL-AM-SI A'LAY-K	How much we craved thee yesterday!
وَأَشَدَّ شَوْقَنَا غَدًا إِلَيْكَ	WA ASHAD-DA SHAW-QANAA GHADAN ILAY-K	How intensely we shall yearn for thee tomorrow!
اَلسَّلَامُ عَلَيْكَ	AS-SALAAMU A'LAY-KA	Peace be upon thee and
وَعَلَى فَضْلِكَ اَلَّذِي حُرِمْنَاهُ	WAA'LAA FAZ"-LIKAL-LAD'EE H'URIM-NAAH	upon thy bounty which has now been made unlawful to us and
وَعَلَى مَاضٍ مِنْ بَرَكَاتِكَ سُلِبْنَاهُ	WA A'LAA MAAZ"IM-MIM-BARAKAATIKA SULIB-NAAH	upon thy blessings gone by which have now been stripped away from us!
اَللَّهُمَّ	AL-LAAHUM-MA	O ALLAH,

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إِنَّآ أَهْلُ هَـٰذَا ٱلشَّهْرِ ٱلَّذِى شَرَّفْتَنَا بِهِۦ وَوَفَّقْتَنَا بِمَنِّكَ لَهُۥ	IN-NAAA AH-LU HAD'AASH-SHAH-RIL-LAD'EE SHAR-RAF-TANAA BIHEE WA WAF-FAQ-TANAA BIMAN-NIKA LAHOO	we are the people of this month, Through it Thou hast ennobled us and given us success because of Thy kindness,
حِينَ جَهِلَ ٱلْأَشْقِيَآءُ وَقْتَهُۥ	H'EENA JAHILAL-ASH-QEEAAA-U WAQ-TAH	while the wretched are ignorant of its time.
وَحَرِمُوا۟ لِشَقَآئِهِمْ فَضْلَهُۥ	WA H'URIMOO LISHAQAAA-IHIM FAZ"-LAH	Made unlawful to them is its bounty because of their wretchedness.
وَأَنتَ وَلِىُّ مَآ آثَرْتَنَا بِهِۦ مِن مَّعْرِفَتِهِۦ وَهَدَيْتَنَا لَهُۥ مِن سُنَّتِهِۦ	WA ANTA WALEE-YU MAAA AAATHAR-TANAA BIHEE MIM-MAA'-RIFATIHEE WA HADAY-TANAA LAHOO MIN SUN-NATIH	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.
وَقَد تَّوَلَّيْنَا بِتَوْفِيقِكَ صِيَامَهُۥ وَقِيَامَهُۥ عَلَىٰ تَقْصِيرٍ	WA QAD T-TAWAL-LAY-NAA BITAW-FEEQIKA S'EEAAMAHOO WAQEEAAMAHOO A'LAA TAQ-S'EER	We have undertaken, through Thy giving success, its fasting and its standing in prayer, but with shortcomings, and
وَأَدَّيْنَا فِيهِ قَلِيلًا مِّن كَثِيرٍ	WA AD-DAY-NAA FEEHEE QALEELAM-MIN KATHEER	we have performed little of much.
ٱللَّهُمَّ فَلَكَ ٱلْحَمْدُ	AL-LAAHUM-MA FALAKAL-H'AM-DU	O ALLAH, so to Thee belongs praise,
إِقْرَارًا بِٱلْإِسَآءَةِ	IQ-RAARAM-BIL-ISAAA-AH	in admission of evil doing
وَٱعْتِرَافًا بِٱلْإِضَاعَةِ	WAA'-TIRAAFAM-BIL-IZ"AAA'H	and confession of negligence, and
وَلَكَ مِن قُلُوبِنَا عَقْدُ ٱلنَّدَمِ	WA LAKA MIN QULOOBINAA A'Q-DUN-NADAM	to Thee belongs remorse firmly knitted in our hearts
وَمِنْ أَلْسِنَتِنَا صِدْقُ ٱلِاعْتِذَارِ	WA MIN AL-SINATINAA S'ID-QULIA'-TID'AAR	seeking of pardon sincerely uttered by our tongues.
فَأَجْرَنَا عَلَىٰ مَآ أَصَابَنَا فِيهِ مِنَ ٱلتَّفْرِيطِ أَجْرًا	FAA-JUR-NAA A'LAA MAAA SS'AABANAA FEEHEE MINAT-TAF-REET'I AJ-RAA	Reward us, in spite of the neglect that befell us in this month, with a reward through which

نَسْتَدْرِكُ بِهِ ٱلْفَضْلَ ٱلْمَرْغُوبَ فِيهِ	NAS-TAD-RIKU BIHIL-FAZ"-LAL-MAR-GHOOBA FEEH	we may reach the bounty desired from it and
وَنَغْتَاضُ بِهِ مِنْ أَنْوَاعِ ٱلذُّخْرِ ٱلْمَحْرُوصِ عَلَيْهِ	WA NAA'-TAAZ"U BIHEE MIN ANWAAI'D'-D'UKH-RIL-MAH'-ROOS'I A'LAY-H	win the varieties of its craved stores!
وَأَوْجِبْ لَنَا عُذْرَكَ عَلَىٰ مَا قَصَّرْنَا فِيهِ مِنْ حَقِّكَ	WA AW-JIB LANAA U'D'-RAKA A'LAA MAA QAS'-S'AR-NAA FEEHEE MIN H'AQ-QIK	Make incumbent upon us Thy pardon for our falling short of Thy right in this month and
وَٱبْلُغْ بِأَعْمَارِنَا مَا بَيْنَ أَيْدِينَا مِنْ شَهْرِ رَمَضَانَ ٱلْمُقْبِلِ	WA AB-LUGH BI A'-MAARINAA MAA BAY-NA AY-DEENAA MIN SHAH-RI RAMAZ"AANAL-MUQ-BIL	make our lives which lie before us reach the coming month of Ramadan!
فَإِذَا بَلَّغْتَنَاهُ	FAAD'AA BAL-LAGH-TANAAH	Once Thou hast made us reach it,
فَأَعِنَّا عَلَىٰ تَنَاوُلِ مَا أَنْتَ أَهْلُهُ مِنَ ٱلْعِبَادَةِ	FAAI'N-NAA A'LAA TANAAWULI MAAA ANTA AH-LUHOO MINAL-I'BAADAH	help us perform the worship of which Thou art worthy,
وَأَدِّنَا إِلَى ٱلْقِيَامِ بِمَا يَسْتَحِقُّهُ مِنَ ٱلطَّاعَةِ	WA AD-DINAAA ILAAL-QEEAAMI BIMAA YAS-TAH'IQ-QUHOO MINAT'-T'AAA'H	cause us to undertake the obedience which Thou deservest, and
وَٱجْرِ لَنَا مِنْ صَالِحِ ٱلْعَمَلِ مَا يَكُونُ دَرَكًا لِحَقِّكَ فِي ٱلشَّهْرَيْنِ مِنْ شُهُورِ ٱلدَّهْرِ	WA AJ-RI LANAA MIN S'AALIH'IL-A'MALI MAA YAKWNU DARAKAL-LIH'AQ-QIKA FEESH-SHAH-RAY-NI MIN SHUHOORID-DAH-R	grant us righteous works that we may fulfill Thy right in these two months of the months of time.[191]
ٱللَّهُمَّ وَمَا	AL-LAAHUM-MA	O ALLAH, as for

[191] That is, the RAMAZ"AN of the year that has just passed and that of the coming year.

أَلَمَمْنَا بِهِ فِي شَهْرِنَا هَـٰذَا مِنَ لَمَمٍ أَوْ إِثْمٍ	WA MAAA AL-MAM-NAA BIHEE FEE SHAH-RINAA HAD'AA MIL-LAMAMIN AW ITH-M	the small and large sins which we have committed in this our month,
أَوْ وَاقَعْنَا فِيهِ مِنْ ذَنْبٍ	AW WAAQAA'-NAA FEEHEE MIN D'AMBIN	the misdeeds into which we have fallen, and
وَ اكْتَسَبْنَا فِيهِ مِنْ خَطِيئَةٍ	WAK-TASAB-NAA FEEHEE MIN KHAT'EE-AH	the offenses which we have earned
عَلَىٰ تَعَمُّدٍ مِنَّا أَوْ عَلَىٰ نِسْيَانٍ	A'LAA TAA'M-MUDIM-MIN-NAAA AW A'LAA NIS-YAAN	purposefully or in forgetfulness,
ظَلَمْنَا فِيهِ أَنْفُسَنَا أَوِ	Z'ALAM-NAA FEEHEEE ANFUSANAA	wronging ourselves thereby
انْتَهَكْنَا بِهِ حُرْمَةً مِنْ غَيْرِنَا	AWI ANTAHAK-NAA BIHEE H'UR-MATAM-MIN GHAY-RINAA	or violating the respect due to others,
فَصَلِّ عَلَىٰ مُحَمَّدٍ وَ آلِهِ	FAS'AL-LI A'LAA MUH'AM-MADIW-WA AAALIH	bless MUHAMMAD and his Household,
وَ اسْتُرْنَا بِسِتْرِكَ	WAS-TUR-NAA BISIT-RIK	cover us over with Thy covering,
وَ اعْفُ عَنَّا بِعَفْوِكَ	WAA'-FU A'N-NAA BI 'F-WIK	pardon us through Thy pardoning
وَ لَا تَنْصِبْنَا فِيهِ لِأَعْيُنِ الشَّامِتِينَ	WA LAA TANS'IB-NAA FEEHEE LIAA'-YUNISH-SHAAMITEEN	place us not before the eyes of the gloaters because of that,
وَ لَا تَبْسُطْ عَلَيْنَا فِيهِ أَلْسُنَ الطَّاعِنِينَ	WA LAA TAB-SUT' A'LAY-NAA FEEHEEE AL-SUNAT'-T'AAI'NEEN	stretch not toward us the tongues of the defamers, and
وَ اسْتَعْمِلْنَا بِمَا يَكُونُ حِطَّةً وَكَفَّارَةً لَمَا أَنْكَرْتَ مِنَّا فِيهِ	WAS-TAA'-MIL-NAA BIMAA YAKOONU H'IT'-T'ATAW-WAKAF-FAARATAL-LIMAAA ANKAR-TA MIN-NAA FEEH	employ us in that which will alleviate and expiate whatever Thou disapprovest from us within it through
بِرَأْفَتِكَ الَّتِي لَا تَنْفَدُ	BIRAA-FATIKAL-LATEE LAA TANFAD	Thy clemency which does not run out, and

وَفَضْلِكَ ٱلَّذِي لَا يَنقُصُ	WA FAZ"-LIKAL-LAD'EE LAA YANQUS'	Thy bounty which does not diminish!
ٱللَّهُمَّ صَلِّ عَلَىٰ مُحَمَّدٍ وَآلِهِ	AL-LAAHUM-MA S'AL-LI A'LAA MUH'AM-MADIW-WA AAALIH	O ALLAH, bless MUHAMMAD and his Household,
وَٱجْبُرْ مُصِيبَتَنَا بِشَهْرِنَا	WAJ-BUR MUS'EEBATANAA BISHAH-RINAA	redress our being afflicted by our month, [192]
وَبَارِكْ لَنَا فِي يَوْمِ عِيدِنَا وَفِطْرِنَا	WA BAARIK LANAA FEE YAW-MI E'EDINAA WAFIT'-RINAA	bless us in this day of our festival and our fast-breaking,
وَٱجْعَلْهُ مِنْ خَيْرِ يَوْمٍ مَرَّ عَلَيْنَا	WAJ-A'L-HOO MIN KHAY-RI YAW-MIM-MAR-RA A'LAY-NAAA	make it one of the best of days that have passed over us,
أَجْلَبِهِ لِعَفْوٍ وَأَمْحَاهُ لِذَنْبٍ	AJ-LABIHEE LIA'F-WIW-WA AM-H'AAHOO LID'AMB	the greatest in attracting Thy pardon, and the most effacing toward sins, and
وَٱغْفِرْ لَنَا مَا خَفِيَ مِن ذُنُوبِنَا وَمَا عَلَنَ	WAGH-FIR LANAA MAA KHAFEEA MIN D'UNOOBINAA WA MAA A'LAN	forgive us our sins, both the concealed and the public!
ٱللَّهُمَّ	AL-LAAHUM-MA	O ALLAH,
ٱسْلَخْنَا بِٱنسِلَاخِ هَـٰذَا ٱلشَّهْرِ مِنْ خَطَايَانَا	AS-LAKH-NAA BINSILAAKHI HAD'AASH-SHAH-RI MIN KHAT'AAYAANAA	with the passing of this month make us pass forth from our offenses,
وَأَخْرِجْنَا بِخُرُوجِهِ مِن سَيِّئَاتِنَا	WA AKH-RIJ-NAA BIKHUROOJIHEE MIN SAY-YI-AATINAA	with its departure make us depart from our evil deeds,
وَٱجْعَلْنَا مِنْ	WAJ-A'L-NAA MIN	and appoint us thereby among its

[192] That is, we have been afflicted by the hardship of having to fast. This interpretation follows SAYYID A'LIKHAN'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 A'LIKHAN rejects.

أَسْعَدِ أَهْلِهِ بِهِ	AS-A'DI AH-LIHEE BIH	most felicitous people,
وَأَجْزَلِهِمْ قِسْمًا فِيهِ	WA AJ-ZALIHIM QIS-MAN FEEH	the most plentiful of them in portion, and
وَأَوْفَرِهِمْ حَظًّا مِنْهُ	WA AW-FARIHIM H'AZ'-Z'AM-MIN-H	the fullest of them in share!
اَللَّهُمَّ وَمَنْ	AL-LAAHUM-MA WAMAN-	O ALLAH, when any person
رَعَى حَقَّ هَذَا الشَّهْرِ حَقَّ رِعَايَتِهِ	RAA'A H'AQ-QA HAD'AASH-SHAH-RI H'AQ-QA RIA'AYATIH	observes this month as it should be observed,
وَحَفِظَ حُرْمَتَهُ حَقَّ حِفْظِهَا	WA H'AFIZ'A H'UR-MATAHOO H'AQ-QA H'IF-Z'IHAA	safeguards its inviolability as it should be safeguarded,
وَقَامَ بِحُدُودِهِ حَقَّ قِيَامِهَا	WA QAAMA BIH'UDOODIHEE H'AQ-QA QEEAAMIHAA	attends to its bounds as they should be attended to
وَاتَّقَى ذُنُوبَهُ حَقَّ تُقَاتِهَا	WA AT-TAQAA D'UNOOBAHOO H'AQ-QA TUQAATIHAA	fears its misdeeds as they should be feared,
أَوْ تَقَرَّبَ إِلَيْكَ بِقُرْبَةٍ أَوْجَبَتْ رِضَاكَ لَهُ وَعَطَفَتْ رَحْمَتَكَ عَلَيْهِ	AW TAQAR-RABA ILAY-KA BIQUR-BATIN AW-JABAT RIZ"AAKA LAH WA A'T'AFAT RAH'-MATAKA A'LAY-H	or seeks nearness to Thee with any act of nearness-seeking which makes incumbent upon him Thy good pleasure
فَهَبْ لَنَا مِثْلَهُ مِنْ وُجْدِكَ	FAHAB LANAA MITH-LAHOO MIW-WUJ-DIK	give to us the like [of that][193] from Thy wealth
وَأَعْطِنَا أَضْعَافَهُ مِنْ فَضْلِكَ	WA AA'-T'INAAA AZ"-A'AFAHOO MIN FAZ"-LIK	bestow it upon us in multiples through Thy bounty,

[193] i.e., that good pleasure and mercy.

فَإِنَّ فَضْلَكَ لَا يَغِيضُ	FA IN-NA FAZ"-LAKA LAA YAGHEEZ"	for Thy bounty does not diminish,
وَإِنَّ خَزَائِنَكَ لَا تَنقُصُ بَلْ تَفِيضُ	WA IN-NA KHAZAAA-INAKA LAA TANQUS'U BAL TAFEEZ"	Thy treasuries do not decrease but overflow,
وَإِنَّ مَعَادِنَ إِحْسَانِكَ لَا تَفْنَى	WA IN-NA MAA'ADINA IH'-SAANIKA LAA TAF-NAA	the mines of Thy beneficence are not exhausted, and
وَإِنَّ عَطَاءَكَ لَلْعَطَاءُ الْمُهَنَّا	WA IN-NA A'T'AAA-AKA LAL-A'T'AAA-UL-MUHAN-NAA	Thy bestowal is the bestowal full of delight!
اَللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ	AL-LAAHUM-MA S'AL-LI A'LAA MUH'AM-MADIW-WA AAALIH	O ALLAH, bless MUHAMMAD and his Household and
وَاكْتُبْ لَنَا مِثْلَ أُجُورِ مَنْ صَامَهُ أَوْ تَعَبَّدَ لَكَ فِيهِ إِلَى يَوْمِ الْقِيَامَةِ	WAK-TUB LANAA MITH-LA UJOORI MAN S'AAMAHOOO AW TAA'B-BADA LAKA FEEHEEE ILAA YAW-MIL-QEEAAMAH	write for us the like of the wages of him who fasted in it or worshiped Thee within it until the Day of Resurrection!
اَللَّهُمَّ إِنَّا نَتُوبُ إِلَيْكَ فِي يَوْمِ فِطْرِنَا الَّذِي جَعَلْتَهُ	AL-LAAHUM-MA IN-NAA NATOOBU ILAY-KA FEE YAW-MI FIT'-RINAAL-LAD'EE JAA'L-TAHOO	O ALLAH, we repent to Thee in our day of fast-breaking, which Thou hast appointed
لِلْمُؤْمِنِينَ عِيدًا وَسُرُورًا	LIL-MOO-MINEENA E'EDAW-WASUROORAA	for the faithful a festival and a joy and
وَلِأَهْلِ مِلَّتِكَ مَجْمَعًا وَمُحْتَشَدًا	WA LIAH-LI MIL-LATIKA MAJ-MAA'W-WAMUH'-TASHADAA	for the people of Thy creed a time of assembly and gathering,
مِنْ كُلِّ ذَنْبٍ أَذْنَبْنَاهُ	MIN KUL-LI D'AMBIN AD'-NAB-NAAH	from every misdeed we did,
أَوْ سُوءٍ أَسْلَفْنَاهُ	AW SOOO-IN AS-LAF-NAAH	ill work we sent ahead,
أَوْ خَاطِرِ شَرٍّ أَضْمَرْنَاهُ	AW KHAAT'IRI SHAR-RIN AZ"-MAR-NAAH	or evil thought we secretly conceived,

تَوْبَةَ مَنْ لَا يَنْطَوِي عَلَى رُجُوعٍ إِلَى ذَنْبٍ	TAW-BATA MAL-LAA YANT'AWEE A'LAA RUJOOI'N ILAA D'AMB	the repentance of one who does not harbor a return to sin and
وَ لَا يَعُودُ بَعْدَهَا فِي خَطِيئَةٍ	WA LAA YAU'WDU BAA'-DAHAA FEE KHAT'EE-AH	who afterwards will not go back to offense,
تَوْبَةَ نَصُوحًا خَلَصَتْ مِنَ الشَّكِّ وَ الِارْتِيَابِ	TAW-BATAN-NAS'OOH'ANA KHALAS'AT MINASH-SHAK-KI WALIR-TEEAAB	an unswerving repentance rid of doubt and wavering.
فَتَقَبَّلْهَا مِنَّا وَ ارْضَ عَنَّا وَ ثَبِّتْنَا عَلَيْهَا	FATAQAB-BAL-HAA MIN-NAA WAR-Z"A A'N-NAA WA THAB-BIT-NAA A'LAY-HAA	So accept from us, be pleased with us, and fix us within it!
اَللّٰهُمَّ ارْزُقْنَا	AL-LAAHUM-MA AR-ZUQ-NAA	O ALLAH, provide us with
خَوْفَ عِقَابِ الْوَعِيدِ	KHAW-FA I'QAABIL-WAE'ED	fear of the threatened punishment and
وَ شَوْقَ ثَوَابِ الْمَوْعُودِ	WA SHAW-QA THAWAABIL-MAW-U'WD	yearning for the promised reward,
حَتَّى نَجِدَ	H'AT-TAA NAJID	so that we may find
لَذَّةَ مَا نَدْعُوكَ بِهِ	LAD'-D'ATA MAA NAD-U'WKA BIH	the pleasure of that for which we supplicate Thee
وَ كَآبَةَ مَا نَسْتَجِيرُكَ مِنْهُ	WA KAA-BATA MAA NAS-TAJEERUKA MIN-H	the sorrow of that from which we seek sanctuary in Thee!
وَ اجْعَلْنَا عِنْدَكَ مِنَ التَّوَّابِينَ الَّذِينَ	WAJ-A'L-NAA I'NDAKA MINAT-TAW-WAABEENAL-LAD'EENA	And place us with Thee among the repenters,
أَوْجَبْتَ لَهُمْ مَحَبَّتَكَ	AW-JAB-TA LAHUM MAH'AB-BATAK	those upon whom Thou hast made Thy love obligatory and

وَقَبِلْتَ مِنْهُمْ مُرَاجَعَةَ طَاعَتِكَ	WA QABIL-TA MIN-HUM MURAAJAA'TA T'AAA'TIK	from whom Thou hast accepted the return to obeying Thee![194]
يَا أَعْدَلَ الْعَادِلِينَ	YAAA AA'-DALAL-A'ADILEEN	O Most Just of the Just!
اَللَّهُمَّ تَجَاوَزْ عَنْ آبَائِنَا وَأُمَّهَاتِنَا	AL-LAAHUM-MA TAJAAWAZ A'N AAABAAA-INAA WA UM-MAHAATINAA	O ALLAH, show forbearance toward our fathers and our mothers
وَأَهْلِ دِينِنَا جَمِيعًا مَنْ سَلَفَ مِنْهُمْ وَمَنْ غَبَرَ إِلَى يَوْمِ الْقِيَامَةِ	WA AH-LI DEENINAA JAMEEA'M-MAN SALAFA MIN-HUM WAMAN GHABARA ILAA YAW-MIL-QEEAAMAH	and all the people of our religion, those who have gone and those who will pass by, until the Day of Resurrection!
اَللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ نَبِيِّنَا وَآلِهِ كَمَا صَلَّيْتَ عَلَى مَلَائِكَتِكَ الْمُقَرَّبِينَ	AL-LAAHUM-MA S'AL-LI A'LAA MUH'AM-MADIN-NABEE-YINAA WA AAALIHEE KAMAA S'AL-LAY-TA A'LAA MALAAA-IKATIKAL-MUQAR-RABEEN	O ALLAH, bless our prophet MUHAMMAD and his Household, as Thou hast blessed Thy angels brought nigh,
وَصَلِّ عَلَيْهِ وَآلِهِ كَمَا صَلَّيْتَ عَلَى أَنْبِيَائِكَ الْمُرْسَلِينَ	WA S'AL-LI A'LAY-HEE WA AAALIHEE KAMAA S'AL-LAY-TA A'LAAA AMBEEAAA-IKAL-MUR-SALEEN	bless him and his Household, as Thou hast blessed Thy prophets sent out,
وَصَلِّ عَلَيْهِ وَآلِهِ كَمَا صَلَّيْتَ عَلَى عِبَادِكَ الصَّالِحِينَ	WA S'AL-LI A'LAY-HEE WA AAALIHEE KAMAA S'AL-LAY-TA A'LAA I'BAADIKAS'-S'AALIH'EEN	bless him and his Household, as Thou hast blessed Thy righteous servants—and
وَأَفْضَلَ مِنْ ذَلِكَ يَا رَبَّ الْعَالَمِينَ صَلَاةً	WA AF-Z"AL MIN D'ALIKA YAA RAB-BAL-A'ALAMEENA S'ALAATAN	better than that, O Lord of the worlds!—a blessing

[194] Allusion to QURANIC verses such as Truly ALLAH loves the repenters (2: 222) and ALLAH is He who accepts repentance from His servants (9: 104; Cf. 42: 25).

تَبْلُغُنَا بَرَكَتُهَا	TAB-LUGHUNAA BARAKATUHAA	whose benediction will reach us,
وَيَنَالُنَا نَفْعُهَا	WA YANAALUNAA NAF-U'HAA	whose benefit will attain to us, and through which
وَيُسْتَجَابُ لَهَا دُعَآؤُنَا	WA YUS-TAJAABU LAHAA DUA'AAW-UNAA	our supplication may be granted!
إِنَّكَ أَكْرَمُ مَنْ رُغِبَ إِلَيْهِ	IN-NAKA AK-RAMU MAR-RUGHIBA ILAY-H	Thou art the most generous of those who are beseeched,
وَأَكْفَى مَنْ تُوُكِّلَ عَلَيْهِ	WA AK-FAA MAN TOOK-KILA A'LAY-H	the most sufficient of those in whom confidence is had,
وَأَعْطَى مَنْ سُئِلَ مِنْ فَضْلِهِ	WA AA'-T'AA MAN SU-ILA MIN FAZ"-LIH	the most bestowing of those from whom bounty is asked, and
وَأَنْتَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ	WA ANTA A'LAA KUL-LI SHAY-IN QADEER	Thou art powerful over everything![195]

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وكان من دعائه عليه السلام في يوم الفطر إذا انصرف من صلواته قام قائما ثم استقبل القبلة وفي يوم الجمعة فقال:

WA KAANA MIN DUA'AA-IHEE A'LAY-HIS-SALAAMU FEE YAW-MIL-FIT-RI ID'AA ANS'ARAFA MIN S'ALWAATIHEE QAAMA QAAA-IMANA THUM-MA AS-TAQ-BALAL-QIB-LATA WA FEE YAW-MIL-JUMUA'H FAQAALA:

His Supplication (A.S) ON THE DAY OF FAST-BREAKING AND ON FRIDAY

When he finished his prayer, He would stand in place, face the QIBLA, and say:

195 3: 26

يَا مَنْ يَرْحَمُ مَنْ لَا يَرْحَمُهُ الْعِبَادُ	YAA MAY-YAR-H'AMU MAL-LAA YAR-H'AMUHUL-I'BAAD	O He who has mercy upon him toward whom the servants show no mercy!
وَيَا مَنْ يَقْبَلُ مَنْ لَا تَقْبَلُهُ الْبِلَادُ	WA YAA MAY-YAQ-BALU MAL-LAA TAQ-BALUHUL-BILAAD	He who accepts him whom the cities will not accept!
وَيَا مَنْ لَا يَحْتَقِرُ أَهْلَ الْحَاجَةِ إِلَيْهِ	WA YAA MAL-LAA YAH'-TAQIRU AH-LAL-H'AAJATI ILAY-H	He who looks not down upon those who have need of Him!
وَيَا مَنْ لَا يُخَيِّبُ الْمُلِحِّينَ عَلَيْهِ	WA YAA MAL-LAA YUKHAY-YIBUL-MULIH'-H'EENA A'LAY-H	He who disappoints not those who implore Him!
وَيَا مَنْ لَا يَجْبَهُ بِالرَّدِّ أَهْلَ الدَّالَّةِ عَلَيْهِ	WA YAA MAL-LAA YAJ-BAHOO BIR-RAD-DI AH-LAD-DAAAL-LATI A'LAY-H	He who slaps not the brow of the people of boldness toward Him with rejection!
وَيَا مَنْ يَجْتَبِي صَغِيرَ مَا يُتْحَفُ بِهِ وَيَشْكُرُ يَسِيرَ مَا يُعْمَلُ لَهُ	WA YAA MAY-YAJ-TABEE S'AGHEERA MAA YUT-H'AFU BIHEE WA YASH-KURU YASEERA MAA YUA'-MALU LAH	O He who collects the little that is given to Him and shows gratitude for the paltry that is done for Him!
وَيَا مَنْ يَشْكُرُ عَلَى الْقَلِيلِ وَيُجَازِي بِالْجَلِيلِ	WA YAA MAY-YASH-KURU A'LAAL-QALEELI WA YUJAAZEE BIL-JALEEL	O He who shows gratitude for the small and rewards with the great!
وَيَا مَنْ يَدْنُو إِلَى مَنْ دَنَا مِنْهُ	WA YAA MAY-YAD-NOOO ILAA MAN DANAA MIN-H	O He who comes close to him who comes close to Him!
وَيَا مَنْ يَدْعُو إِلَى نَفْسِهِ مَنْ أَدْبَرَ عَنْهُ	WA YAA MAY-YAD-O'OW ILAA NAF-SIHEE MAN AD-BARA A'N-H	O He who invites to Himself him who turns his back on Him!
وَيَا مَنْ لَا يُغَيِّرُ النِّعْمَةَ وَلَا يُبَادِرُ بِالنِّقْمَةِ	WA YAA MAL-LAA YUGHAY-YIRUN-NIA'-MAH WA LAA YUBAADIRU BIN-NAQ-MAH	O He who changes not favor and rushes not to vengeance![196]

[196] Allusion to 8: 53: ALLAH would never charge his favor that he conferred on a people until they

وَيَا مَنْ يُثْمِرُ ٱلْحَسَنَةَ حَتَّىٰ يُنَمِّيَهَا	WA YAA MAY-YUTH-MIRUL-H'ASANATA H'AT-TAA YUNAM-MEEAHAA	O He who causes the good deed to bear fruit so that He may make it grow, and
وَيَتَجَاوَزُ عَنِ ٱلسَّيِّئَةِ حَتَّىٰ يُعَفِّيَهَا	WA YATAJAAWAZU A'NIS-SAYI-ATI H'AT-TAA YUA'F-FEEAHAA	overlooks the evil deed so that He may efface it!
ٱنْصَرَفَتِ ٱلْآمَالُ دُونَ مَدَىٰ كَرَمِكَ بِٱلْحَاجَاتِ	ANS'ARAFATIL-AAAMAALU DOONA MADAA KARAMIKA BIL-H'AAJAAT	Hopes turn back with needs fulfilled short of the extent of Thy generosity,
وَٱمْتَلَأَتْ بِفَيْضِ جُودِكَ أَوْعِيَةُ ٱلطَّلَبَاتِ	WAM-TALAAT BIFAY-Z"I JOODIKA AW-E'EATUT'-T'ALIBAAT	the cups of requests fill up with the overflow of Thy munificence, and
وَتَفَسَّخَتْ دُونَ بُلُوغِ نَعْتِكَ ٱلصِّفَاتُ	WA TAFAS-SAKHAT D-DOONA BULOOGHI NAA'-TIKAS'-S'IFAATU	attributes fall apart without reaching Thy description.
فَلَكَ ٱلْعُلُوُّ ٱلْأَعْلَىٰ فَوْقَ كُلِّ عَالٍ	FALAKAL-U'LOO-WUL-AA'-LAA FAW-QA KUL-LI A'AL	For to Thee belongs the highest highness above everything high, and
وَٱلْجَلَالُ ٱلْأَمْجَدُ فَوْقَ كُلِّ جَلَالٍ	WAL-JALAALUL-AM-JADU FAW-QA KUL-LI JALAAL	the most glorious majesty beyond every majesty
كُلُّ جَلِيلٍ عِنْدَكَ صَغِيرٌ	KUL-LU JALEELIN I'NDAKA S'AGHEER	Everything majestic before Thee is small,
وَكُلُّ شَرِيفٍ فِي جَنْبِ شَرَفِكَ حَقِيرٌ	WA KUL-LU SHAREEFIN FEE JAMBI SHARAFIKA H'AQEER	everything eminent beside Thy eminence vile!
خَابَ ٱلْوَافِدُونَ عَلَىٰ غَيْرِكَ	KHAABAL-WAAFIDOONA A'LAA GHAY-RIK	Those who reach other than Thee are disappointed,

changed what was within themselves.

وَ خَسِرَ ٱلْمُتَعَرِّضُونَ إِلَّا لَكَ	WA KHASIRAL-MUTAA'R-RIZ"OONA IL-LAA LAK	those who present themselves to other than Thee have lost,
وَ ضَاعَ ٱلْمُلِمُّونَ إِلَّا بِكَ	WA Z"AAA'L-MULIM-MOONA IL-LAA BIK	those who stay with other than Thee have perished,
وَ أَجْدَبَ ٱلْمُنْتَجِعُونَ إِلَّا مَنِ ٱنْتَجَعَ فَضْلَكَ	WA AJ-DABAL-MUNTAJIU'WNA IL-LAA MANI ANTAJAA' FAZ"-LAK	and those who retreat —except those who retreat to Thy bounty—are desolate!
بَابُكَ مَفْتُوحٌ لِلرَّاغِبِينَ	BAABUKA MAF-TOOH'UL-LILR-RAAGHIBEEN	Thy door is open to the beseechers,
وَ جُودُكَ مُبَاحٌ لِلسَّآئِلِينَ	WA JOODUKA MUBAAH'UL-LILS-SAA-ILEEN	Thy munificence free to the askers,
وَ إِغَاثَتُكَ قَرِيبَةٌ مِنَ ٱلْمُسْتَغِيثِينَ	WA IGHAATHATUKA QAREEBATUM-MINAL-MUS-TAGHEETHEEN	Thy help near to the help-seekers!
لَا يَخِيبُ مِنْكَ ٱلْآمِلُونَ	LAA YAKHEEBU MINKAL-AAAMILOON	The expectant are not disappointed by Thee,
وَ لَا يَيْأَسُ مِنْ عَطَآئِكَ ٱلْمُتَعَرِّضُونَ	WA LAA YAY-ASU MIN A'T'AAA-IKAL-MUTAA'R-RIZ"OON	those who present themselves despair not of Thy bestowal,
وَ لَا يَشْقَى بِنَقِمَتِكَ ٱلْمُسْتَغْفِرُونَ	WA LAA YASH-QAA BINAQIMATIKAL-MUS-TAGH-FIROON	the forgiveness-seekers become not wretched through Thy vengeance!
رِزْقُكَ مَبْسُوطٌ لِمَنْ عَصَاكَ	RIZ-QUKA MAB-SOOT'UL-LIMAN A'S'AAK	Thy provision is spread among those who disobey Thee,
وَ حِلْمُكَ مُعْتَرِضٌ لِمَنْ نَاوَاكَ	WA H'IL-MUKA MUA'-TARIZ"UL-LIMAN-NAAWAAKA	Thy clemency presents itself to those hostile toward Thee,
عَادَتُكَ ٱلْإِحْسَانُ إِلَى ٱلْمُسِيئِينَ	A'ADATUKAL-IH'-SAANU ILAAL-MUSEE-EEN	Thy habit is beneficence toward the evildoers, and
وَ سُنَّتُكَ ٱلْإِبْقَآءُ عَلَى ٱلْمُعْتَدِينَ	WA SUN-NATUKAL-IB-QAAA-U A'LAAL-MUA'-TADEEN	Thy wont is to spare the transgressors,
حَتَّى لَقَدْ	H'AT-TAA LAQAD-	so much so that

غَرَّتَهُمْ أَنَاتُكَ عَنِ ٱلرُّجُوعِ	GHAR-RAT-HUM ANAATUKA A'NIR-RUJOOA'-	Thy lack of haste deludes them from returning, and
وَصَدَّهُمْ إِمْهَالُكَ عَنِ ٱلنُّزُوعِ	WA S'AD-DAHUM IM-HAALUKA A'NIN-NUZOOA'-	Thy disregard bars them from desisting!
وَإِنَّمَا تَأَنَّيْتَ بِهِمْ لِيَفِيئُوا۟ إِلَىٰٓ أَمْرِكَ	WA IN-NAMAA TAAN-NAY-TA BIHIM LEEAFEE-OO ILAAA AM-RIK	Thou actest without haste toward them so that they will come back to Thy command and
وَأَمْهَلْتَهُمْ ثِقَةً بِدَوَامِ مُلْكِكَ	WA AM-HAL-TAHUM THIQATAM-BIDAWAAMI MUL-KIK	Thou disregardest them, confident in the permanence of Thy kingdom,
فَمَنْ كَانَ مِنْ أَهْلِ ٱلسَّعَادَةِ خَتَمْتَ لَهُۥ بِهَا	FAMAN KAANA MIN AH-LIS-SAA'ADATI KHATAM-TA LAHOO BIHAA	so Thou sealest him who is worthy of it with felicity, and
وَمَن كَانَ مِنْ أَهْلِ ٱلشَّقَاوَةِ خَذَلْتَهُۥ لَهَا	WA MAN KAANA MIN AH-LISH-SHAQAAWATI KHAD'AL-TAHOO LAHAA	Thou abandonest him who is worthy of it to wretchedness!
كُلُّهُمْ صَآئِرُونَ إِلَىٰ حُكْمِكَ	KUL-LUHUM S'AAA-IROONA ILAA H'UK-MIK	All of them come home to Thy decree,
وَأُمُورُهُمْ آئِلَةٌ إِلَىٰٓ أَمْرِكَ	WA UMOORUHUM AAA-ILATUN ILAAA AM-RIK	their affairs revert to Thy command;
لَمْ يَهِنْ عَلَىٰ طُولِ مُدَّتِهِمْ سُلْطَانُكَ	LAM YAHIN A'LAA T'OOLI MUD-DATIHIM SUL-T'AANUK	Thy authority grows not feeble through their drawn out term,
وَلَمْ يُدْحَضْ لِتَرْكِ مُعَاجَلَتِهِمْ بُرْهَانُكَ	WA LAM YUD-H'AZ" LITAR-KI MUA'AJALATIHIM BUR-HAANUK	Thy proof is not refuted by the failure to hurry after them.
حُجَّتُكَ قَآئِمَةٌ لَا تُدْحَضُ	H'UJ-JATUKA QAAA-IMATUL-LAA TUD-H'AZ"	Thy argument is established, never refuted,
وَسُلْطَانُكَ ثَابِتٌ لَا يَزُولُ	WA SUL-T'AANUKA THAABITUL-LAA YAZOOL	Thy authority fixed, never removed.

فَٱلْوَيْلُ ٱلدَّآئِمُ لِمَن جَنَحَ عَنكَ	FAL-WAY-LUD-DAAA-IMU LIMAN JANAH'A A'NK	Permanent woe belongs to him who inclines away from Thee,
وَ ٱلْخَيْبَةُ ٱلْخَاذِلَةُ لِمَنْ خَابَ مِنكَ	WAL-KHAY-BATU ALKHAAD'ILATU LIMAN KHAABA MINK	forsaking disappointment to him who is disappointed by Thee, and
وَ ٱلشَّقَآءُ ٱلْأَشْقَى لِمَنِ ٱغْتَرَّ بِكَ	WASH-SHAQAAA-UL-ASH-QAA LIMANI AGH-TAR-RA BIK	the most wretched wretchedness to him who is deluded about Thee!
مَآ أَكْثَرَ تَصَرُّفَهُۥ فِى عَذَابِكَ؟	MAAA AK-THARA TAS'AR-RUFAHOO FEE A'D'AABIKA?	How much he will move about in Thy chastisement!
وَ مَآ أَطْوَلَ تَرَدُّدَهُۥ فِى عِقَابِكَ؟	WA MAAA AT'-WALA TARAD-DUDAHOO FEE I'QAABIKA?	How long he will frequent Thy punishment!
وَ مَآ أَبْعَدَ غَايَتَهُۥ مِنَ ٱلْفَرَجِ؟	WA MAAA AB-A'DA GHAAYATAHOO MINAL-FARAJI?	How far his utmost end from relief!
وَ مَآ أَقْنَطَهُۥ مِن سُهُولَةِ ٱلْمَخْرَجِ؟	WA MAAA AQ-NAT'AHOO MIN SUHOOLATIL-MAKH-RAJI?	How he will despair of an easy exit!
عَدْلاً مِّن قَضَآئِكَ لَا تَجُورُ فِيهِ	A'D-LAM-MIN QAZ"AAA-IKA LAA TAJOORU FEEH	[All of this] as justice from Thy decree (Thou art not unjust in it!), and
وَ إِنصَافاً مِّنْ حُكْمِكَ لَا تَحِيفُ عَلَيْهِ	WA INS'AAFAM-MIN H'UK-MIKA LAA TAH'EEFU A'LAY-H	equity from Thy judgment (Thou dost not act wrongfully against him!).
فَقَدْ ظَاهَرْتَ ٱلْحُجَجَ	FAQAD Z'AAHAR-TAL-H'UJAJ	Thou supported the arguments,
وَ أَبْلَيْتَ ٱلْأَعْذَارَ	WA AB-LAY-TAL-AA'-D'AAR	tested the excuses,
وَ قَدْ تَقَدَّمْتَ بِٱلْوَعِيدِ	WA QAD T-TAQAD-DAM-TA BIL-WAE'ED	began with threats,
وَ تَلَطَّفْتَ فِى ٱلتَّرْغِيبِ	WA TALAT'-T'AF-TA FIT-TAR-GHEEB	showed gentleness with encouragement,
وَ ضَرَبْتَ ٱلْأَمْثَالَ	WA Z"ARAB-TAL-AM-THAAL	struck similitudes,

وَ أَطَلْتَ الْإِمْهَالَ	WA AT'AL-TAL-IM-HAAL	made long the respite,
وَ أَخَّرْتَ وَ أَنْتَ مُسْتَطِيعٌ لِلْمُعَاجَلَةِ	WA AKH-KHAR-TA WA ANTA MUS-TAT'EEU'L-LIL-MUA'AJALAH	delayed, while Thou art able to hurry, and
وَ تَأَنَّيْتَ وَ أَنْتَ مَلِيءٌ بِالْمُبَادَرَةِ	WA TAAN-NAY-TA WA ANTA MALEE-UM-BIL-MUBAADARAH	acted without haste, while Thou art full of quick accomplishment!
لَمْ تَكُنْ أَنَاتُكَ عَجْزاً	LAM TAKUN ANAATUKA A'J-ZAA	Not because of incapacity is Thy slowness,
وَ لَا إِمْهَالُكَ وَهْناً	WA LAAA IM-HAALUKA WAH-NAA	feebleness Thy giving respite,
وَ لَا إِمْسَاكُكَ غَفْلَةً	WA LAAA IM-SAAKUKA GHAF-LAH	heedlessness Thy showing restraint,
وَ لَا انْتِظَارُكَ مُدَارَاةً	WA LAA ANTIZ'AARUKA MUDAARAAH	dissemblance Thy waiting!
بَلْ لِتَكُونَ	BAL-LITAKOONA	But that
حُجَّتُكَ أَبْلَغَ	H'UJ-JATUKA AB-LAGH	Thy argument be more conclusive,
وَ كَرَمُكَ أَكْمَلَ	WA KARAMUKA AK-MAL	Thy generosity more perfect,
وَ إِحْسَانُكَ أَوْفَى	WA IH'-SAANUKA AW-FAA	Thy beneficence more exhaustive,
وَ نِعْمَتُكَ أَتَمَّ	WA NIA'-MATUKA ATAM	Thy favor more complete!
كُلُّ ذَلِكَ كَانَ وَ لَمْ تَزَلْ وَ هُوَ كَائِنٌ وَ لَا تَزَالُ	KUL-LU D'ALIKA KAANA WA LAM TAZAL WA HUWA KAAA-INOO-WA LAA TAZAAL	All of this has been and always was, is and ever will be.
حُجَّتُكَ أَجَلُّ مِنْ أَنْ تُوصَفَ بِكُلِّهَا	H'UJ-JATUKA AJAL-LU MIN AN TOOS'AFA BIKUL-LIHAA	Thy argument is greater than that its totality be described,

وَمَجْدُكَ أَرْفَعُ مِنْ أَنْ يُحَدَّ بِكُنْهِهِ	WA MAJ-DUKA AR-FAU' MIN AY-YUH'AD-DA BIKUN-HIH	Thy glory more elevated than that it be limited in its core,
وَنِعَمُكَ أَكْثَرُ مِنْ أَنْ تُحْصَى بِأَسْرِهَا	WA NIA'-MATUKA AK-THARU MIN AN TUH'-S'AA BI S-RIHAA	Thy favor more abundant than that its entirety be counted,
وَإِحْسَانُكَ أَكْثَرُ مِنْ أَنْ تُشْكَرَ عَلَى أَقَلِّهِ	WA IH'-SAANUKA AK-THARU MIN AN TUSH-KARA A'LAAA AQAL-LIH	Thy beneficence more abundant than that thanks be given for its least amount!
وَقَدْ قَصَّرَ بِيَ السُّكُوتُ عَنْ تَحْمِيدِكَ	WA QAD QAS'-S'ARA BEEAS-SUKOOTU A'N TAH'-MEEDIK	Speechlessness has made me fall short of praising Thee,
وَفَهَّنِيَ الْإِمْسَاكُ عَنْ تَمْجِيدِكَ	WA FAH-HAHANEEL-IM-SAAKU A'N TAM-JEEDIK	restraint has made me powerless to glorify Thee,
وَقُصَارَايَ الْإِقْرَارُ بِالْحُسُورِ	WA QUS'AARAAYAL-IQ-RAARU BIL-H'USOORI	and the most I can do is admit to inability,
لَا رَغْبَةً يَا إِلَهِي بَلْ عَجْزاً	LAA RAGH-BATAY-YAAA ILAAHEE BAL A'J-ZAA	not out of desire, my God, but out of incapacity.
فَهَا أَنَا ذَا أَؤُمُّكَ بِالْوِفَادَةِ	FAHAAA ANA D'AA AW-UM-MUKA BIL-WIFAADAH	So here I am: I repair to Thee by coming forward,
وَأَسْأَلُكَ حُسْنَ الرِّفَادَةِ	WA AS-ALUKA H'US-NAR-RIFAADAH	and I ask from Thee good support
فَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ	FAS'AL-LI A'LAA MUH'AM-MADIW-WA AAALIH	So bless MUHAMMAD and his Household,
وَاسْمَعْ نَجْوَايَ	WAS-MAA' NAJ-WAAY	hear my whispered words,
وَاسْتَجِبْ دُعَائِي	WAS-TAJIB DUA'AA-EE	grant my supplication,
وَلَا تَخْتِمْ يَوْمِي بِخَيْبَتِي	WA LAA TAKH-TIM YAW-MEE BIKHAY-BATEE	seal not my day with disappointment,

وَ لَا تَجْبَهْنِي بِالرَّدِّ فِي مَسْأَلَتِي	WA LAA TAJ-BAH-NEE BIR-RAD-DI FEE MAS-ALATEE	slap not my brow by rejecting my request, and
وَ أَكْرِمْ مَنْ عِنْدِكَ مُنْصَرَفِي	WA AK-RIM MIN I'NDIKA MUNS'ARAFEE	make noble my coming from Thee and
وَ إِلَيْكَ مُنْقَلَبِي	WA ILAY-KA MUNQALABEE	my going back to Thee!
إِنَّكَ غَيْرُ ضَائِقٍ بِمَا تُرِيدُ	IN-NAKA GHAY-RU Z"AAA-IQIM-BIMAA TUREED	Surely Thou art not constrained by what Thou desirest,
وَ لَا عَاجِزٍ عَمَّا تُسْأَلُ	WA LAA A'AJIZIN A'M-MAA TUS-AL	nor incapable of what Thou art asked!
وَ أَنْتَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ	WA ANTA A'LAA KUL-LI SHAY-IN QADEER	Thou art powerful over everything, [197] and
وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ	WA LAA H'AW-LA WA LAA QOO-WATA IL-LAA BIL-LAHIL-A'LEE-YIL-A'Z'EEM	'There is no force and no strength save in ALLAH, the All-high, the All-mighty'! [198]

—47—

وكان من دعائه عليه السلام في يوم عرفة

WA KAANA MIN DUA'AA-IHEE A'LAY-HIS-SALAAMU FEE YAW-MI A'RAFAH

His Supplication (A.S) ON THE DAY OF "A'RAFA" [199]

اَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ	AAL-H'AM-DU LIL-LAHEE RAB-BIL-A'LAMEEN	Praise belongs to ALLAH, Lord of the worlds! [200]

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[197] 3: 26

[198] An oft-repeated formula found in many HADEETHs.

[199] The ninth of D'UL-HIJJA, the last day of the HAJ, when the pilgrims occupy themselves with prayer at Mount A'RAFA. Cf. IMAM HUSAYN's long supplication for the day, translated in CHITTICK, A SHI-A'H Anthology, pp. 93-113.

[200] 1: 2

اَللّٰهُمَّ لَكَ الْحَمْدُ	AL-LAAHUM-MA LAKAL-H'AM-DU	O ALLAH, to Thee belongs praise!
بَدِيعَ السَّمَاوَاتِ وَ الْأَرْضِ	BADEEA'S-SAMAAWAATI WAL-AR-Z"	Originator of the heavens and the earth!
ذَا الْجَلَالِ وَ الْإِكْرَامِ	D'AAL-JALAALI WAL-IK-RAAM	Possessor of majesty and munificence!
رَبَّ الْأَرْبَابِ	RAB-BAL-AR-BAAB	Lord of lords!
وَ إِلٰهَ كُلِّ مَأْلُوهٍ	WA ILAHA KUL-LI MAALOOH	Object of worship of every worshiper!
وَ خَالِقَ كُلِّ مَخْلُوقٍ	WA KHAALIQA KUL-LI MAKH-LOOQ	Creator of every creature!
وَ وَارِثَ كُلِّ شَيْءٍ	WA WAARITHA KUL-LI SHAY-	Inheritor of all things![201]
﴿لَيْسَ كَمِثْلِهِ شَيْءٌ﴾	(LAY-SA KAMITH-LIHEE SHAY)	(There is nothing like Him),[202]
وَ لَا يَعْزُبُ عَنْهُ عِلْمُ شَيْءٍ	WA LAA YAA'-ZUBU A'N-HOO I'L-MU SHAY-	knowledge of nothing escapes Him,[203]
وَ هُوَ بِكُلِّ شَيْءٍ مُحِيطٌ	WA HUWA BIKUL-LI SHAY-IM-MUH'EET'	He encompasses everything,[204] and
وَ هُوَ عَلٰى كُلِّ شَيْءٍ رَقِيبٌ	WA HUWA A'LAA KUL-LI SHAY-IR-RAQEEB	He is watchful over everything.[205]
أَنْتَ اللّٰهُ لَا إِلٰهَ إِلَّا أَنْتَ	ANTAL-LAAHOO LAAA ILAHA IL-LAAA ANT	Thou art ALLAH, there is no god but Thou,

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[201] Cf. 15: 21-23: Naught is there, but its treasuries are with Us, and We send it not down but in a known measure...It is We who give life, and make to die, and it is We who are the inheritors.

[202] 42: 11

[203] Reference to 10: 61: Not so much as the weight of an ant in earth or heaven escapes thy Lord...

[204] 41: 54

[205] 33: 52

ٱلْأَحَدُ ٱلْمُتَوَحِّدُ	AL-AH'ADUL-MUTAWAH'-H'ID	the Unique, the Alone,
ٱلْفَرْدُ ٱلْمُتَفَرِّدُ	AL-FAR-DUL-MUTAFAR-RID	the Single, the Isolated.
وَأَنْتَ ٱللَّهُ لَآ إِلَـٰهَ إِلَّآ أَنْتَ	WA ANTAL-LAAHOO LAAA ILAHA IL-LAAA ANT	Thou art ALLAH, there is no god but Thou,
ٱلْكَرِيمُ ٱلْمُتَكَرِّمُ	AL-KAREEMUL-MUTAKAR-RIM	the Generous, the Generously Bestowing,
ٱلْعَظِيمُ ٱلْمُتَعَظِّمُ	AL-A'Z'EEMUL-MUTAA'Z'-Z'IM	the All-mighty, the Mightily Exalted,
ٱلْكَبِيرُ ٱلْمُتَكَبِّرُ	AL-KABEERUL-MUTAKAB-BIR	the Magnificent, the Magnificently Magnified.
وَأَنْتَ ٱللَّهُ لَآ إِلَـٰهَ إِلَّآ أَنْتَ	WA ANTAL-LAAHOO LAAA ILAHA IL-LAAA ANT	Thou art ALLAH, there is no god but Thou,
ٱلْعَلِيُّ ٱلْمُتَعَالِ، ٱلشَّدِيدُ ٱلْمِحَالِ	AL-A'LEE-YUL-MUTAA'AL ASH-SHADEEDUL-MIH'AAL	the All-high, the Sublimely High, the Strong in prowess
وَأَنْتَ ٱللَّهُ لَآ إِلَـٰهَ إِلَّآ أَنْتَ	WA ANTAL-LAAHOO LAAA ILAHA IL-LAAA ANTA	Thou art ALLAH, there is no god but Thou,
ٱلرَّحْمَنُ ٱلرَّحِيمُ	AR-RAH'-MNUR-RAH'EEM	the All-merciful, the All-compassionate,
ٱلْعَلِيمُ ٱلْحَكِيمُ	AL-A'LEEMUL-H'AKEEM	the All-knowing, the All-wise.
وَأَنْتَ ٱللَّهُ لَآ إِلَـٰهَ إِلَّآ أَنْتَ	WA ANTAL-LAAHOO LAAA ILAHA IL-LAAA ANTA	Thou art ALLAH, there is no god but Thou,
ٱلسَّمِيعُ ٱلْبَصِيرُ	AS-SAMEEU'L-BAS'EER	the All-hearing, the All-seeing,
ٱلْقَدِيمُ ٱلْخَبِيرُ	AL-QADEEMUL-KHABEER	the Eternal, the All-aware.
وَأَنْتَ ٱللَّهُ لَآ إِلَـٰهَ إِلَّآ أَنْتَ	WA ANTAL-LAAHOO LAAA ILAHA IL-LAAA ANTA	Thou art ALLAH, there is no god but Thou,
ٱلْكَرِيمُ ٱلْأَكْرَمُ	AL-KAREEMUL-AK-RAM	the Generous, the Most Generous,
ٱلدَّآئِمُ ٱلْأَدْوَمُ	AD-DAAA-IMUL-AD-WAM	the Everlasting, the Most Everlasting.

وَأَنتَ ٱللَّهُ لَآ إِلَٰهَ إِلَّآ أَنتَ	WA ANTAL-LAAHOO LAAA ILAHA IL-LAAA ANTA	Thou art ALLAH, there is no god but Thou,
ٱلْأَوَّلُ قَبْلَ كُلِّ أَحَدٍ	AL-AW-WALU QAB-LA KUL-LI AH'AD	the First before every one,
وَ ٱلْآخِرُ بَعْدَ كُلِّ عَدَدٍ	WAL-AAAKHIRU BAA'-DA KUL-LI A'DAD	the Last after every number.
وَأَنتَ ٱللَّهُ لَآ إِلَٰهَ إِلَّآ أَنتَ	WA ANTAL-LAAHOO LAAA ILAHA IL-LAAA ANT	Thou art ALLAH, there is no god but Thou,
ٱلدَّانِى فِى عُلُوِّهِۦ	AD-DAANEE FEE U'LOO-WIH	the Close in His highness,
وَ ٱلْعَالِى فِى دُنُوِّهِۦ	WAL-A'ALEE FEE DUNOO-WIH	the High in His closeness.
وَأَنتَ ٱللَّهُ لَآ إِلَٰهَ إِلَّآ أَنتَ	WA ANTAL-LAAHOO LAAA ILAHA IL-LAAA ANTA	Thou art ALLAH, there is no god but Thou,
ذُو ٱلْبَهَآءِ وَ ٱلْمَجْدِ	D'OOL-BAHAAA-I WAL-MAJ-D	Possessor of radiance and glory,
وَ ٱلْكِبْرِيَآءِ وَ ٱلْحَمْدِ	WAL-KIB-REEAAA-I WAL-H'AM-D	magnificence and praise.
وَأَنتَ ٱللَّهُ لَآ إِلَٰهَ إِلَّآ أَنتَ	WA ANTAL-LAAHOO LAAA ILAHA IL-LAAA ANT	Thou art ALLAH, there is no god but Thou.
ٱلَّذِىٓ أَنشَأْتَ ٱلْأَشْيَآءَ مِنْ غَيْرِ سِنْخٍ	AL-LAD'EEE ANSHAA-TAL-ASH-YAAA-A MIN GHEERI SIN-KH	Thou hast brought forth the things without root,
وَ صَوَّرْتَ مَا صَوَّرْتَ مِنْ غَيْرِ مِثَالٍ	WA S'AW-WAR-TA MAA S'AW-WAR-TA MIN GHAY-RI MITHAAL	formed what Thou hast formed without exemplar, and
وَ ٱبْتَدَعْتَ ٱلْمُبْتَدَعَاتِ بِلَا ٱحْتِذَآءٍ	WAB-TADAA'-TAL-MUB-TADAA'ATI BILAA AH'-TID'AAA-	riginated the originated things without imitation.
أَنتَ ٱلَّذِى	ANTAL-LAD'EE	It is Thou
قَدَّرْتَ كُلَّ شَىْءٍ تَقْدِيرًا	QAD-DAR-TA KUL-LA SHAY-IN TAQ-DEERAA	who hast ordained each thing with an ordination, [206]

[206] Reference to 25: 2 He created everything, then He ordained it with an ordination.

وَيَسَّرْتَ كُلَّ شَيْءٍ تَيْسِيرًا	WA YAS-SAR-TA KUL-LA SHAY-IN TAY-SEERAA	eased each thing with an easing, [207] and
وَدَبَّرْتَ مَا دُونَكَ تَدْبِيرًا	WA DAB-BAR-TA MAA DOONAKA TAD-BEERAA	governed everything below Thyself with a governing.[208]
أَنْتَ الَّذِي	ANTAL-LAD'EE	It is Thou
لَمْ يُعِنْكَ عَلَى خَلْقِكَ شَرِيكٌ	LAM YUI'NKA A'LAA KHAL-QIKA SHAREEK	whom no associate helps with Thy creation and
وَلَمْ يُؤَازِرْكَ فِي أَمْرِكَ وَزِيرٌ	WA LAM YUWAAZIR-KA FEEE AM-RIKA WAZEER	no vizier aids in Thy command.
وَلَمْ يَكُنْ لَكَ مُشَاهِدٌ وَلَا نَظِيرٌ	WA LAM YAKUL-LAKA MUSHAAHIDOO-WA LAA NAZ'EER	Thou hast no witness and no equal.
أَنْتَ الَّذِي	ANTAL-LAD'EE	It is Thou
أَرَدْتَ فَكَانَ حَتْمًا مَا أَرَدْتَ	ARAT-TA FAKAANA H'AT-MAM-MAAA ARAT-T	who willed, and what Thou willed was unfailing,
وَقَضَيْتَ فَكَانَ عَدْلًا مَا قَضَيْتَ	WA QAZ"AY-TA FAKAANA A'D-LAM-MAA QAZ"AY-T	who decreed, and what Thou decreed was just,
وَحَكَمْتَ فَكَانَ نِصْفًا مَا حَكَمْتَ	WA H'AKAM-TA FAKAANA NIS'-FAM-MAA H'AKAM-T	who decided, and what Thou decided was fair.
أَنْتَ الَّذِي لَا يَحْوِيكَ مَكَانٌ	ANTAL-LAD'EE LAA YAH'-WEEKA MAKAAN	It is Thou whom place does not contain,
وَلَمْ يَقُمْ لِسُلْطَانِكَ سُلْطَانٌ	WA LAM YAQUM LISUL-T'AANIKA SUL-T'AAN	before whose authority no authority stands up, and
وَلَمْ يُعْيِكَ بُرْهَانٌ وَلَا بَيَانٌ	WA LAM YUA'-YIKA BUR-HAANOO-WA LAA BAYAAN	whom no proof or explication can thwart.

[207] Allusion to 80: 20: He created him [man], and determined him, then the way eased for him.

[208] Perhaps an allusion to 32: 5 He governs the affair from the heaven to the earth.

أَنتَ ٱلَّذِي	ANTAL-LAD'EE	It is Thou
أَحْصَيْتَ كُلَّ شَيْءٍ عَدَدًا	AH'-S'AY-TA KUL-LA SHAY-IN A'DADAA	who hast counted everything in numbers, [209]
وَجَعَلْتَ لِكُلِّ شَيْءٍ أَمَدًا	WA JAA'L-TA LIKUL-LI SHAY-IN AMADAA	appointed for everything a term, and
وَقَدَّرْتَ كُلَّ شَيْءٍ تَقْدِيرًا	WA QAD-DAR-TA KUL-LA SHAY-IN TAQ-DEERAA	ordained everything with an ordination.
أَنتَ ٱلَّذِي	ANTAL-LAD'EE	It is Thou
قَصُرَتِ ٱلْأَوْهَامُ عَنْ ذَاتِيَّتِكَ	QAS'URATIL-AW-HAAMU A'N D'AATEE-YATIK	before whose selfness imaginations fall short,
وَعَجَزَتِ ٱلْأَفْهَامُ عَنْ كَيْفِيَّتِكَ	WA A'JAZATIL-AF-HAAMU A'N KAY-FEE-YATIK	before whose HOWNESS understandings have no incapacity, and
وَلَمْ تُدْرِكِ ٱلْأَبْصَارُ مَوْضِعَ أَيْنِيَّتِكَ	WA LAM TUD-RIKIL-AB-S'AARU MAW-Z"IA' AY-NEE-YATIK	the place of whose WHERENESS eyes perceive not.[210]
أَنتَ ٱلَّذِي	ANTAL-LAD'EE	It is Thou
لَا تُحَدُّ فَتَكُونَ مَحْدُودًا	LAA TUH'-H'AD-DU FATAKOONA MAH'-DOODAA	who hast no bounds, lest Thou be bounded,
وَلَمْ تُمَثَّلْ فَتَكُونَ مَوْجُودًا	WLAM TUMATH-THAL FATAKOONA MAW-JOODAA	who art not exemplified, lest Thou be found,

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[209] Reference to 72: 28: He has counted everything in numbers.

[210] The terms 'HOWNESS' and 'WHERENESS' are found already in HADEETH attributed to the Prophet in SHI-A'H sources, as well as to some of the IMAMs (Cf. CHITTICK, A SHI-A'H Anthology, index under A'YNEEYAH and KAYFIYYAH. The term 'selfness' (ZATIYYA) 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.

وَلَمْ تَلِدْ فَتَكُونَ مَوْلُودًا	WA LAM TALID FATAKOONA MAW-LOODAA	who dost not beget, lest Thou be begotten.[211]
أَنْتَ الَّذِي	ANTAL-LAD'EE	It is Thou
لَا ضِدَّ مَعَكَ فَيُعَانِدَكَ	LAA Z"ID-DA MAA'KA FAYUA'ANIDAK	with whom there is no opposite, lest it contend with Thee,
وَلَا عِدْلَ لَكَ فَيُكَاثِرَكَ	WA LAA I'D-LA LAKA FAYUKAATHIRAK	who hast no equal, lest it vie with Thee,
وَلَا نِدَّ لَكَ فَيُعَارِضَكَ	WA LAA NID-DA LAKA FAYUA'ARIZ"AK	who hast no rival, lest it resist Thee.
أَنْتَ الَّذِي	ANTAL-LAD'EE	It is Thou
ابْتَدَأَ وَاخْتَرَعَ	AB-TADAA WAKH-TARAA'-	who art He who began, devised,
وَاسْتَحْدَثَ وَابْتَدَعَ	WAS-TAH'-DATHA WAB-TADAA'-	brought forth, originated, and
وَأَحْسَنَ صُنْعَ مَا صَنَعَ	WA AH'-SANA S'UN-A' MAA S'ANAA'-	made well all that He made.
سُبْحَانَكَ مَا	SUB-H'AANAKA	Glory be to Thee!
أَجَلَّ شَأْنَكَ!	MAAA AJAL-LA SHAA-NAKA!	How majestic is Thy station!
وَأَسْنَى فِي الْأَمَاكِنِ مَكَانَكَ	WA SS-NAA FIL-AMAAKINI MAKAANAKA!	How high Thy place among the places!
وَأَصْدَعَ بِالْحَقِّ فُرْقَانَكَ	WA AS'-DAA' BIL-H'AQ-QI FUR-QAANAKA!	How cleanly Thy Separator cleaves with the truth![212]

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[211] Reference to SURA 112.

[212] The 'Separator' is the QURAN. There is an allusion here to 15: 9 Therefore cleave [O MUHAMMAD] by means of that which thou are commanded [i.e., the QURANIC injunctions], and turn away from the idolaters.

سُبْحَانَكَ مِن	SUB-H'AANAKA MIL	Glory be to Thee!
لَّطِيفٍ مَّآ أَلْطَفَكَ!	LAT'EEFIM-MAAA AL-T'AFAKA!	The Gentle—how gentle Thou art!
وَ رَءُوفٍ مَّآ أَرْأَفَكَ!	WA RA-OOFIM-MAAA AR-AFAKA!	The Clement—how clement Thou art!
وَ حَكِيمٍ مَّآ أَعْرَفَكَ	WA H'AKEEMIM-MAAA AA'-RAFAKA!	The Wise— how knowing Thou art!
سُبْحَانَكَ مِنْ	SUB-H'AANAKA MIN	Glory be to Thee!
مَلِيكٍ مَّآ أَمْنَعَكَ!	MALEEKIM-MAAA AM-NAA'KA!	The King—how invincible Thou art!
وَ جَوَادٍ مَّآ أَوْسَعَكَ!	WA JAWAADIM-MAAA AW-SAA'KA!	The Munificent—how full of plenty Thou art!
وَرَفِيعٍ مَّآ أَرْفَعَكَ!	WARAFEEI'M-MAAA AR-FAA'KA!	The Elevated how—elevated Thou art!
ذُو ٱلْبَهَآءِ وَ ٱلْمَجْدِ	D'OOL-BAHAAA-I WAL-MAJ-D	Possessor of radiance and glory,
وَ ٱلْكِبْرِيَآءِ وَ ٱلْحَمْدِ	WAL-KIB-REEAAA-I WAL-H'AM-D	magnificence and praise!
سُبْحَانَكَ	SUB-H'AANAK	Glory be to Thee!
بَسَطْتَ بِٱلْخَيْرَاتِ يَدَكَ	BASAT'-TA BIL-KHAY-RAATI YADAK	Thou hast stretched forth Thy hand with good things,
وَ عُرِفَتِ ٱلْهِدَايَةُ مِنْ عِنْدِكَ	WA U'RIFATIL-HIDAAYATU MIN I'NDIK	and from Thee guidance has come to be known,
فَمَنِ ٱلْتَمَسَكَ لِدِينٍ أَوْ دُنْيَا وَجَدَكَ	FAMANIL-TAMASAKA LIDEENIN AW DUNYAA WAJADAK	so he who begs from Thee religion or this world will find Thee.
سُبْحَانَكَ	SUB-H'AANAK	Glory be to Thee!
خَضَعَ لَكَ مَن جَرَىٰ فِي عِلْمِكَ	KHAZ"AA' LAKA MAN JARAA FEE I'L-MIK	Whatever passes in Thy knowledge is subjected to Thee,

وَ خَشَعَ لِعَظَمَتِكَ مَا دُونَ عَرْشِكَ	WA KHASHAA' LIA'Z'AMATIKA MAA DOONA A'R-SHIK	all below Thy Throne are humbled before Thy mightiness, and
وَ انْقَادَ لِلتَّسْلِيمِ لَكَ كُلُّ خَلْقِكَ	WANQAADA LILT-TAS-LEEMI LAKA KUL-LU KHAL-QIK	every one of Thy creatures follows Thee in submission.
سُبْحَانَكَ	SUB-H'AANAK	Glory be to Thee!
لَا تُحَسُّ وَ لَا تُجَسُّ	LAA TUH'AS-SU WA LAA TUJAS	Thou art not sensed, nor touched,
وَ لَا تُمَسُّ وَ لَا تُكَادُ	WA LAA TUMAS-SU WA LAA TUKAAD	nor felt, nor beguiled,
وَ لَا تُمَاطُ وَ لَا تُنَازَعُ	WA LAA TUMAAT'U WA LAA TUNAAZAU'	nor held back, nor challenged,
وَ لَا تُجَارَى وَ لَا تُمَارَى	WA LAA TUJAARAA WA LAA TUMAARAA	nor kept up with, nor resisted,
وَ لَا تُخَادَعُ وَ لَا تُمَاكَرُ	WA LAA TUKHAADAU' WA LAA TUMAAKAR	nor deceived, nor circumvented.
سُبْحَانَكَ	SUB-H'AANAK	Glory be to Thee!
سَبِيلُكَ جَدَدٌ	SABEELUKA JADAD	Thy path is smooth ground,
وَ أَمْرُكَ رَشَدٌ	WA AM-RUKA RASHAD	Thy command right guidance, and
وَ أَنْتَ حَيٌّ صَمَدٌ	WA ANTA H'AY-YUN S'AMAD	Thou art a living, eternal refuge.
سُبْحَانَكَ	SUB-H'AANAKA	Glory be to Thee!
قَوْلُكَ حُكْمٌ	QAW-LUKA H'UK-M	Thy word is decisive,
وَ قَضَاؤُكَ حَتْمٌ	WA QAZ'AAAW-UKA H'AT-M	Thy decree unfailing,
وَ إِرَادَتُكَ عَزْمٌ	WA IRAADATUK A'Z-M	Thy will resolute.
سُبْحَانَكَ	SUB-H'AANAKA	Glory be to Thee!

لَا رَآدَّ لِمَشِيَّتِكَ	LAA RAAAD-DA LIMASHEE-YATIK	None can reject Thy wish,
وَ لَا مُبَدِّلَ لِكَلِمَاتِكَ	WA LAA MUBAD-DILA LIKALIMAATIK	none can change Thy words.[213]
سُبْحَانَكَ	SUB-H'AANAKA	Glory be to Thee!,
بَاهِرَ الْآيَاتِ	BAAHIRAL-AAAYAAT	Out-dazzling in signs,
فَاطِرَ السَّمَاوَاتِ	FAAT'IRAS-SAMAAWAAT	Creator of the heavens,
بَارِئَ النَّسَمَاتِ	BAARI-AN-NASAMAAT	Author of the spirits!
لَكَ الْحَمْدُ حَمْداً يَدُومُ بِدَوَامِكَ	LAKAL-H'AM-DU H'AM-DAY-YADOOMU BIDAWAAMIK	To Thee belongs praise, a praise that will be permanent with Thy permanence!
وَ لَكَ الْحَمْدُ حَمْداً خَالِداً بِنِعْمَتِكَ	WA LAKAL-H'AM-DU H'AM-DANA KHAALIDAM-BINIA'-MATIK	To Thee belongs praise, a praise everlasting through Thy favor!
وَ لَكَ الْحَمْدُ حَمْداً يُوَازِي صُنْعَكَ	WA LAKAL-H'AM-DU H'AM-DAY-YUWAAZEE S'UN-A'K	To Thee belongs praise, a praise that will parallel Thy benefaction!
وَ لَكَ الْحَمْدُ حَمْداً يَزِيدُ عَلَى رِضَاكَ	WA LAKL-H'AM-DU H'AM-DAY-YAZEEDU A'LAA RIZ"AAK	To Thee belongs praise, a praise that will increase Thy good pleasure!
وَ لَكَ الْحَمْدُ حَمْداً مَعَ حَمْدِ كُلِّ حَامِدٍ	WA LAKAL-H'AM-DU H'AM-DAM-MAA' H'AM-DI KUL-LI H'AAMID	To Thee belongs praise, a praise along with the praise of every praiser and

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[213] Reference to 6: 115.

وَشُكْرًا يَقْصُرُ عَنْهُ شُكْرُ كُلِّ شَاكِرٍ	WA SHUK-RAY-YAQ-S'URU A'N-HOO SHUK-RU KUL-LI SHAAKIR	a thanksgiving before which falls short the thanksgiving of every thanks-giver;
حَمْدًا لَا يَنْبَغِي إِلَّا لَكَ	H'AM-DAL-LAA YAMBAGHEEE IL-LAA LAK	a praise which is suitable for none but Thee and
وَلَا يُتَقَرَّبُ بِهِ إِلَّا إِلَيْكَ	WA LAA YUTAQAR-RABU BIHEEE IL-LAAA ILAY-K	through which nearness is sought to none but Thee;
حَمْدًا يُسْتَدَامُ بِهِ الْأَوَّلُ	H'AM-DAY-YUS-TADAAMU BIHIL-AW-WAL	a praise which will make permanent the first [bounty] and
وَيُسْتَدْعَى بِهِ دَوَامُ الْآخِرِ	WA YUS-TAD-A'A BIHEE DAWAAMUL-AAAKHIR	call forth the permanence of the last;
حَمْدًا يَتَضَاعَفُ عَلَى كُرُورِ الْأَزْمِنَةِ	H'AM-DAY-YATAZ"AAA'FU A'LAA KUROORIL-AZ-MINAH	a praise which will multiply through recurrence of times and
وَيَتَزَايَدُ أَضْعَافًا مُتَرَادِفَةً	WA YATAZAAYADU AZ"-A'AFAM-MUTARAADIFAH	increase through successive doublings;
حَمْدًا يَعْجِزُ عَنْ إِحْصَائِهِ الْحَفَظَةُ	H'AM-DAY-YAA'-JIZU A'N IH'-S'AAA-IHIL-H'AFAZ'AH	a praise which the guardians will not be able to number and
وَيَزِيدُ عَلَى مَا أَحْصَتْهُ فِي كِتَابِكَ الْكَتَبَةُ	WA YAZEEDU A'LAA MAAA AH'-S'AT-HOO FEE KITAABIKAL-KATABAH	which exceeds what the writers number in Thy Book;[214]
حَمْدًا يُوَازِنُ عَرْشَكَ الْمَجِيدَ	H'AM-DAY-YUWAAZINU A'R-SHAKAL-MAJEED	a praise which will counterbalance Thy glorious Throne and

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214 The guardians or writers are the recording angels. 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).'

وَيُعَادِلُ كُرْسِيَّكَ ٱلرَّفِيعَ	WA YUA'ADILU KUR-SEE-YAKAR-RAFEEA'-	equal Thy elevated Footstool;
حَمْدًا يَكْمُلُ لَدَيْكَ ثَوَابُهُ	H'AM-DAY-YAK-MULU LADAY-KA THAWAABUH	a praise whose reward with Thee will be complete and
وَيَسْتَغْرِقُ كُلَّ جَزَآءٍ جَزَآؤُهُ	WA YAS-TAGH-RIQU KUL-LA JAZAAA-IN JAZAAAW-UH	whose recompense will comprise every recompense;
حَمْدًا ظَاهِرُهُ وَفْقٌ لِبَاطِنِهِ	H'AM-DANA Z'AAHIRUHOO WAF-QUL-LIBAAT'INIH	a praise whose outward conforms to its inward, and
وَبَاطِنُهُ وَفْقٌ لِصِدْقِ ٱلنِّيَّةِ فِيهِ	WA BAAT'INUHOO WAF-QUL-LIS'ID-QIN-NEE-YATI FEEH	whose inward conforms to correct intention;
حَمْدًا لَمْ يَحْمَدْكَ خَلْقٌ مِثْلَهُ	H'AM-DAL-LAM YAH'-MAD-KA KHAL-QUM-MITH-LAH	a praise with whose like no creature has praised Thee
وَلَا يَعْرِفُ أَحَدٌ سِوَاكَ فَضْلَهُ	WA LAA YAA'-RIFU AH'ADUN SIWAAKA FAZ"-LAH	and whose excellence none knows but Thou;
حَمْدًا يُعَانُ مَنِ ٱجْتَهَدَ فِي تَعْدِيدِهِ	H'AM-DAY-YUA'ANU MANI AJ-TAHADA FEE TAA'-DEEDIH	a praise in which he who strives to multiply Thy praise will be helped and
وَيُؤَيَّدُ مَنْ أَغْرَقَ نَزْعًا فِي تَوْفِيَتِهِ	WA YOO-AY-YADU MAN AGH-RAQA NAZ-A'NA FEE TAW-FEEATIH	he who draws the bow to the utmost in fulfilling it will be confirmed;
حَمْدًا يَجْمَعُ مَا خَلَقْتَ مِنَ ٱلْحَمْدِ	H'AM-DAY-YAJ-MAU' MAA KHALAQ-TA MINAL-H'AM-D	a praise which will gather all the praise which Thou hast created and
وَيَنْتَظِمُ مَا أَنْتَ خَالِقُهُ مِنْ بَعْدُ	WA YANTAZ'IMU MAAA ANTA KHAALIQUHOO MIM-BAA'-D	tie together all which Thou wilt afterwards create;
حَمْدًا لَا حَمْدَ أَقْرَبُ إِلَى قَوْلِكَ مِنْهُ	H'AM-DAL-LAA H'AM-DA AQ-RABU ILAA QAW-LIKA MIN-H	a praise than which no praise is nearer to Thy word and
وَلَا أَحْمَدَ مِمَّنْ يَحْمَدُكَ بِهِ	WA LAAA AH'-MADA MIM-MAY-YAH'-MADUKA BIH	than which none is greater from any who praise Thee;

حَمْداً يُوجِبُ بِكَرَمِكَ الْمَزِيدَ بِوُفُورِهِ،	H'AM-DAY-YOOJIBU BIKARAMIKAL-MAZEEDA BIWUFOORIH	a praise whose fullness will obligate increase through Thy generosity and
وَ تَصِلُهُ بِمَزِيدٍ بَعْدَ مَزِيدٍ طَوْلاً مِنْكَ	W TAS'ILUHOO BIMAZEEDIM-BAA'-DA MAZEEDIN T'AW-LAM-MINK	to which Thou wilt join increase after increase as graciousness from Thee;
حَمْداً يَجِبُ لِكَرَمِ وَجْهِكَ	H'AM-DAY-YAJIBU LIKARAMI WAJ-HIK	a praise that will befit the generosity of Thy face and
وَ يُقَابِلُ عِزَّ جَلَالِكَ	WA YUQAABILU I'Z-ZA JALAALIK	meet the might of Thy majesty!
رَبِّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ	RAB-BI S'AL-LI A'LAA MUH'AM-MADIW-WAAALI MUH'AM-MAD	My Lord, bless MUHAMMAD and the Household of MUHAMMAD,
الْمُنْتَجَبِ الْمُصْطَفَى	AL-MUNTAJABIL-MUS'-T'AFAA	the distinguished, the chosen,
الْمُكَرَّمِ الْمُقَرَّبِ	AL-MUKAR-RAMIL-MUQAR-RAB	the honored, the brought nigh,
أَفْضَلَ صَلَوَاتِكَ	AF-Z"ALA S'ALAWAATIK	with the most excellent of Thy blessings,
وَ بَارِكْ عَلَيْهِ أَتَمَّ بَرَكَاتِكَ	WA BAARIK A'LAY-HEEE ATAM-MA BARAKAATIK	benedict him with the most complete of Thy benedictions, and
وَ تَرَحَّمْ عَلَيْهِ أَمْتَعَ رَحَمَاتِكَ	WA TARAH'-H'AM A'LAY-HEEE AM-TAA' RAH'AMAATIK	have mercy upon him with the most enjoyable of Thy mercies!
رَبِّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ صَلَاةً	RAB-BI S'AL-LI A'LAA MUH'AM-MADIW-WA AAALIHEE S'ALAAH	My Lord, bless MUHAMMAD and his Household with a fruitful blessing,
زَاكِيَةً لَا تَكُونُ صَلَاةٌ أَزْكَى مِنْهَا وَ صَلِّ عَلَيْهِ صَلَاةً	ZAAKEEATAL-LAA TAKOONU S'ALAATUN AZ-KAA MIN-HAA WA S'AL-LI A'LAY-HEE S'ALAATAN	more fruitful than which there is no blessing! Bless him with a growing blessing,

نَامِيَةً لَا تَكُونُ صَلَاةٌ أَنْمَى مِنْهَا	NAAMEEATAL-LAA TAKOONU S'ALAATUN ANMAA MIN-HAA	more growing than which there is no blessing!
وَ صَلِّ عَلَيْهِ صَلَاةً	WA S'AL-LI A'LAY-HEE S'ALAAH	And bless him with a pleasing blessing,
رَاضِيَةً لَا تَكُونُ صَلَاةٌ فَوْقَهَا	RAAZ"EEATAL-LAA TAKOONU S'ALAATUN FAW-QAHAA	beyond which there is no blessing!
رَبِّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ صَلَاةً	RAB-BI S'AL-LI A'LAA MUH'AM-MADIW-WA AAALIHEE S'ALAATAN	My Lord, bless MUHAMMAD and his Household with a blessing
تُرْضِيهُ وَتَزِيدُ عَلَى رِضَاهُ	TUR-Z"EEHOO WATAZEEDU A'LAA RIZ"AAH	which will please him and increase his good pleasure!
وَ صَلِّ عَلَيْهِ صَلَاةً تُرْضِيكَ وَتَزِيدُ عَلَى رِضَاكَ لَهُ	WA S'AL-LI A'LAY-HEE S'ALAATAN TUR-Z"EEKA WATAZEEDU A'LAA RIZ"AAKA LAH	Bless him with a blessing which will please Thee and increase Thy good pleasure toward him!
وَ صَلِّ عَلَيْهِ صَلَاةً	WA S'AL-LI A'LAY-HEE S'ALAATAN	And bless him with a blessing
لَا تَرْضَى لَهُ إِلَّا بِهَا	LAA TAR-Z"AA LAHOOO IL-LAA BIHAA	through other than which Thou wilt not be pleased for him, and
وَ لَا تَرَى غَيْرَهُ لَهَا أَهْلًا	WA LAA TARAA GHAY-RAHOO LAHAAA AH-LAA	for which Thou seest no one else worthy!
رَبِّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ صَلَاةً	RAB-BI S'AL-LI A'LAA MUH'AM-MADIW-WA AAALIHEE S'ALAAH	My Lord, bless MUHAMMAD and his Household with a blessing which
تُجَاوِزُ رِضْوَانَكَ	TUJAAWIZU RIZ"-WAANAK	will pass beyond Thy good pleasure,
وَ يَتَّصِلُ اتِّصَالُهَا بِبَقَائِكَ	WA YAT-TAS'ILU AT-TIS'AALUHAA BIBAQAAA-IK	be continuous in its continuity through Thy subsistence, and

وَ لَا يَنْفَدُ كَمَا لَا تَنْفَدُ كَلِمَاتُكَ	WA LAA YANFADU KAMAA LAA TANFADU KALIMAATUK	never be spent, just as Thy words will never be spent![215]
رَبِّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ صَلَاةً	RAB-BI S'AL-LI A'LAA MUH'AM-MADIW-WA AALIHEE S'ALAATAN	My Lord, bless MUHAMMAD and his Household with a blessing which will
تَنْتَظِمُ صَلَوَاتِ مَلَائِكَتِكَ وَ أَنْبِيَائِكَ وَ رُسُلِكَ وَ أَهْلِ طَاعَتِكَ	TANTAZ'IMU S'ALAWAATI MALAAA-IKATIKA WA AMBEEAAA-IKA WA RUSULIKA WA AH-LI T'AAA'TIK	tie together the blessings of Thy angels, Thy prophets, Thy messengers, and those who obey Thee,
وَ تَشْتَمِلُ عَلَى صَلَوَاتِ عِبَادِكَ مِنْ جِنِّكَ وَ إِنْسِكَ وَ أَهْلِ إِجَابَتِكَ	WA TASH-TAMILU A'LAA S'ALAWAATI I'BAADIKA MIN JIN-NIKA WA INSIKA WA AH-LI IJAABATIK	comprise the blessings of Thy servants, JINN or mankind, and those worthy of Thy response, and
وَ تَجْتَمِعُ عَلَى صَلَاةِ كُلِّ مَنْ ذَرَأْتَ وَ بَرَأْتَ مِنْ أَصْنَافِ خَلْقِكَ	WA TAJ-TAMIU' A'LAA S'ALAATI KUL-LI MAN D'ARAA-TA WABARAA-TA MIN AS'-NAAFI KHAL-QIK	bring together the blessings of every one of the kinds of Thy creatures which Thou hast sown and authored!
رَبِّ صَلِّ عَلَيْهِ وَ آلِهِ صَلَاةً تُحِيطُ بِكُلِّ صَلَاةٍ سَالِفَةٍ وَ مُسْتَأْنَفَةٍ	RAB-BI S'AL-LI A'LAY-HEE WA AALIHEE S'ALAATAN TUH'EET'U BIKUL-LI S'ALAATIN SAALIFATIW-WAMUS-TAA-NAFAH	My Lord, bless MUHAMMAD and his Household with a blessing which will encompass every blessing, bygone and new!
وَ صَلِّ عَلَيْهِ وَعَلَى آلِهِ صَلَاةً مَرْضِيَّةً لَكَ وَلِمَنْ دُونَكَ	WA S'AL-LI A'LAY-HEE WAA'LAAA AALIHEE S'ALAAH MAR-Z"EE-YATAL-LAKA WALIMAN DOONAK	Bless him and his Household with a blessing which is pleasing to Thee and everyone below Thee
وَ تُنْشِئُ مَعَ ذَلِكَ صَلَوَاتٍ	WA TUNSHI-U MAA' D'ALIKA S'ALAWAATIN	and will bring forth with all that a blessing

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[215] Allusion to 18: 109: Say: 'If the sea were ink for the words of my Lord, the sea would be spent before the words of my Lord are spent'.

تُضَاعِفُ مَعَهَا تِلْكَ الصَّلَوَاتِ عِنْدَهَا	TUZ"AAI'FU MAA'HAA TIL-KAS'-S'ALAWAATI I'NDAHAA	with which Thou wilt multiply those blessings
وَ تَزِيدُهَا عَلَى كُرُورِ الْأَيَّامِ زِيَادَةً فِي تَضَاعِيفَ لَا يَعُدُّهَا غَيْرُكَ	WA TAZEEDUHAA A'LAA KUROORIL-AY-YAAMI ZEEAADATAN FEE TAZ"AAE'EFA LAA YAU'D-DUHAA GHAY-RUK	and increase them through the recurrence of days with an increasing in multiples which none can count but Thou!
رَبِّ صَلِّ عَلَى أَطَايِبِ أَهْلِ بَيْتِهِ	RAB-BI S'AL-LI A'LAAA AT'AAA-IBI AH-LI BAY-TIHIL	My Lord, bless the best of his Household, those whom Thou hast
الَّذِينَ اخْتَرْتَهُمْ لِأَمْرِكَ	-LAD'EENA AKH-TAR-TAHUM LIAM-RIK	chosen for Thy command,
وَ جَعَلْتَهُمْ خَزَنَةَ عِلْمِكَ	WA JAA'L-TAHUM KHAZANATA I'L-MIK	appointed the treasurers of Thy knowledge,
وَ حَفَظَةَ دِينِكَ	WA H'AFAZ'ATA DEENIK	the guardians of Thy religion,
وَ خُلَفَاءَكَ فِي أَرْضِكَ	WA KHULAFAAA-AKA FEEE AR-Z"IK	Thy vicegerents in Thy earth, and
وَ حُجَجَكَ عَلَى عِبَادِكَ	WA H'UJAJAKA A'LAA I'BAADIK	Thy arguments against Thy servants,
وَ طَهَّرْتَهُمْ مِنَ الرِّجْسِ وَ الدَّنَسِ تَطْهِيراً بِإِرَادَتِكَ	WA T'AH-HAR-TAHUM MINAR-RIJ-SI WAD-DANASI TAT'-HEERAM-BIIRAADATIK	purified from uncleanness and defilement through a purification by Thy desire,[216] and
وَ جَعَلْتَهُمُ الْوَسِيلَةَ إِلَيْكَ وَ الْمَسْلَكَ إِلَى جَنَّتِكَ	WA JAA'L-TAHUMUL-WASEELATA ILAY-KA WAL-MAS-LAKA ILAA JAN-NATIK	made the mediation to Thee[217] and the road to Thy Garden!

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[216] Reference to 33: 35: Folk of the House, ALLAH only desires to put away from you uncleanness and to purify you.

[217] Muslims hold that 'mediation' will be given to the Prophet (see note 172), while SHI-A'H tradition adds that it will also belong to the IMAMs. Cf. the chapter in MAJLISI's BIH'AR AL-ANWAR 'The Mediation, and the station of the Prophet and the Folk of his House which will become manifest at

رَبِّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ صَلَاةً	RAB-BI S'AL-LI A'LAA MUH'AM-MADIW-WA AAALIHEE S'ALAATAN	My Lord, bless MUHAMMAD and his Household with a blessing which
تُجْزِلُ لَهُمْ بِهَا مِنْ نِحَلِكَ وَكَرَامَتِكَ	TUJ-ZILU LAHUM BIHAA MIN-NIH'ALIKA WAKARAAMATIK	makes plentiful Thy gifts and generosity,
وَتُكْمِلُ لَهُمُ الْأَشْيَاءَ مِنْ عَطَايَاكَ وَنَوَافِلِكَ	WA TUK-MILU LAHUMUL-ASH-YAAA-A MIN A'T'AAYAAKA WA NAWAAFILIK	perfects for them Thy bestowals and awards, and
وَتُوَفِّرُ عَلَيْهِمُ الْحَظَّ مِنْ عَوَائِدِكَ وَفَوَائِدِكَ	WA TUWAF-FIRU A'LAY-HIMUL-H'AZ'-Z'A MIN A'WAAA-IDIKA WA FAWAAA-IDIK	fills out their share of Thy kindly acts and benefits!
رَبِّ صَلِّ عَلَيْهِ وَعَلَيْهِمْ صَلَاةً	RAB-BI S'AL-LI A'LAY-HEE WAA'LAY-HIM S'ALAATAN	My Lord, bless him and his Household with a blessing
لَا أَمَدَ فِي أَوَّلِهَا	LAAA AMADA FEEE AW-WALIHAA	whose first has no term,
وَلَا غَايَةَ لِأَمَدِهَا	WA LAA GHAAYATA LIAMADIHAA	whose term has no limit, and
وَلَا نِهَايَةَ لِآخِرِهَا	WA LAA NIHAAYATA LIAAAKHIRIHAA	whose last has no utmost end!
رَبِّ صَلِّ عَلَيْهِمْ	RAB-BI S'AL-LI A'LAY-HIM-	My Lord, bless them to

the Resurrection' (VII, 326-40). Among relevant sayings quoted in both SHI-A'H and SUNNI sources is that of A'LI: '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 IBRAHEEM and his household' (commentary on 5: 35: TABARSI, MAJMA AL-BAYAAN, MAYBUDI, KASHF AL-ASRAR).

زِنَةَ عَرْشِكَ وَمَا دُونَهُ	ZINATA A'R-SHIKA WA MAA DOONAH	the weight of Thy Throne and all below it,
وَمِلْءَ سَمَاوَاتِكَ وَمَا فَوْقَهُنَّ	WA MIL-A SAMAAWAATIKA WA MAA FAW-QAHUN	the amount that fills the heavens and all above them,
وَعَدَدَ أَرَضِيكَ وَمَا تَحْتَهُنَّ وَمَا بَيْنَهُنَّ صَلَاةً	WA A'DADA ARAZ"EEKA WA MAA TAH'-TAHUN-NA WA MAA BAY-NAHUN	the number of Thy earths and all below and between them, a blessing that will
تُقَرِّبُهُمْ مِنْكَ زُلْفَى	S'ALAATAN TUQAR-RIBUHUM MINKA ZUL-FAA	bring them near to Thee in proximity,
وَتَكُونُ لَكَ وَلَهُمْ رِضًى	WA TAKOONU LAKA WA LAHUM RIZ"ANA	please Thee and them,
وَمُتَّصِلَةً بِنَظَائِرِهِنَّ أَبَدًا	WA MUT-TAS'ILATAM-BINAZ'AAA-IRHIN-NA ABADAA	and be joined to its likes forever!
اَللّٰهُمَّ إِنَّكَ أَيَّدْتَ دِينَكَ فِي كُلِّ أَوَانٍ بِإِمَامٍ أَقَمْتَهُ	AL-LAAHUM-MA IN-NAKA AY-YAT-TA DEENAKA FEE KUL-LI AWAANIM-BIIMAAMIN AQAM-TAHOO	O ALLAH, surely Thou hast confirmed Thy religion in all times with an IMAM whom Thou hast
عَلَمًا لِعِبَادِكَ وَمَنَارًا فِي بِلَادِكَ	A'LAMAL-LII'BAADIKA WA MANAARAN FEE BILAADIK	set up as a guidepost to Thy servants and a lighthouse in Thy lands,
بَعْدَ أَنْ وَصَلْتَ حَبْلَهُ بِحَبْلِكَ	BAA'-DA AW-WAS'AL-TA H'AB-LAHOO BIH'AB-LIK	after his cord has been joined to Thy cord!
وَجَعَلْتَهُ الذَّرِيعَةَ إِلَى رِضْوَانِكَ	WA JAA'L-TAHUD'-D'AREEA'TA ILAA RIZ"-WAANIK	Thou hast appointed him the means to Thy good pleasure,
وَافْتَرَضْتَ طَاعَتَهُ	WAF-TARAZ"-TA T'AAA'TAH	made obeying him obligatory,
وَحَذَّرْتَ مَعْصِيَتَهُ	WA H'AD'-D'AR-TA MAA'-S'EEATAH	cautioned against disobeying him,
وَأَمَرْتَ	WA AMAR-TA	and commanded
بِامْتِثَالِ أَوَامِرِهِ	BIM-TITHAALI AWAAMIRIH	following his commands,

وَٱلِٱنتِهَآءِ عِندَ نَهْيِهِۦ	WALINTIHAAA-I I'NDA NAH-YIH	abandoning his prohibitions, and
وَأَن لَّا يَتَقَدَّمَهُۥ مُتَقَدِّمٌ	WA AL-LAA YATAQAD-DAMAHOO MUTAQAD-DIM	that no forward-goer go ahead of him
وَلَا يَتَأَخَّرَ عَنْهُ مُتَأَخِّرٌ	WA LAA YATAAKH-KHARA A'N-HOO MUTAAKH-KHIR	or back-keeper keep back from him![218]
فَهُوَ عِصْمَةُ ٱلْلَّآئِذِينَ	FA HUWA I'S'-MATUL-LAAA-ID'EEN	So he is the preservation of the shelter-seekers,
وَكَهْفُ ٱلْمُؤْمِنِينَ	WA KAH-FUL-MOO-MINEEN	the cave of the faithful,
وَعُرْوَةُ ٱلْمُتَمَسِّكِينَ	WA U'R-WATUL-MUTAMAS-SIKEEN	the handhold of the adherents, and
وَبَهَآءُ ٱلْعَالَمِينَ	WA BAHAAA-UL-A'ALAMEEN	the radiance of the worlds!
ٱللَّٰهُمَّ	AL-LAAHUM-MA	O ALLAH,
فَأَوْزِعْ لِوَلِيِّكَ شُكْرَ مَآ أَنْعَمْتَ بِهِۦ عَلَيْهِ	FAAW-ZIA' LIWALEE-YKA SHUK-RA MAAA AN-A'M-TA BIHEE A'LAY-H	so inspire Thy guardian[219] to give thanks for that in which Thou hast favored him,
وَأَوْزِعْنَا مِثْلَهُۥ فِيهِ	WA AW-ZIA'-NAA MITH-LAHOO FEEH	inspire us with the like concerning him,
وَءَاتِهِۦ مِن لَّدُنكَ سُلْطَانًا نَّصِيرًا	WA AAATIHEE MIL-LADUNKA SUL-TAANAN-NAS'EERAA	grant him an authority from Thee to help him, [220]

[218] Cf. Supplication 1: 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.

[219] The 'Friend' or WALI is the IMAM, who, in keeping with the various meanings of the root, is 'friend' of ALLAH, '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.

[220] Allusion to 17: 80: And say [O MUHAMMAD]:'...grant me authority from Thee to help me.'

وَ افْتَحْ لَهُ فَتْحًا يَسِيرًا	WA AF-TAH' LAHOO FAT-H'AY-YASEERAA	open for him an easy opening, [221]
وَ أَعِنْهُ بِرُكْنِكَ الْأَعَزِّ	WA AI'N-HOO BIRUK-NIKAL-AA'Z	aid him with Thy mightiest pillar,
وَ اشْدُدْ أَزْرَهُ	WASH-DUD AZ-RAH	brace up his back, [222]
وَ قَوِّ عَضُدَهُ	WA QAW-WI A'Z"UDAH	strengthen his arm, [223]
وَ رَاعِهِ بِعَيْنِكَ	WA RAAI'HEE BI 'Y-NIK	guard him with Thy eye,
وَ احْمِهِ بِحِفْظِكَ	WAH'-MIHEE BIH'IF-Z'IK	defend him with Thy safeguarding,
وَ انْصُرْهُ بِمَلَائِكَتِكَ	WANS'UR-HOO BIMALAAA-IKATIK	help him with Thy angels, and
وَ امْدُدْهُ بِجُنْدِكَ الْأَغْلَبِ	WAM-DUD-HOO BIJUNDIKAL-AGH-LAB	assist him with Thy most victorious troops![224]
وَ أَقِمْ بِهِ كِتَابَكَ وَ حُدُودَكَ	WA AQIM BIHEE KITAABAKA WA H'UDOODAK	Through him establish Thy Book, Thy bounds, Thy laws,
وَ شَرَائِعَكَ وَ سُنَنَ رَسُولِكَ صَلَوَاتُكَ اللَّهُمَّ عَلَيْهِ وَ آلِهِ	WA SHARAAA-IA'KA WA SUNANA RASOOLIKA S'ALAWAATUKAL-LAAHUM-MA A'LAY-HEE WA AAALIH	and the norms of Thy Messenger's SUNNA (Thy blessings, O ALLAH, be upon him and his Household),

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[221] Cf. 48: 1: Surely We have given a manifest opening.

[222] Cf. Moses' supplication in 20: 31 Appoint for me of my folk a familiar, HAROON, my brother; by him brace up my back.

[223] Like the previous clause, this is allusion to the story of Moses and HAROON in the QURAN, and more specifically, to ALLAH's words to Moses: We will strengthen thy arm by means of your brother (28: 35).

[224] Cf. 37: 173: Our troops—they are the victors.

وَأَحْيِ بِهِ مَا أَمَاتَهُ الظَّالِمُونَ مِنْ مَعَالِمِ دِينِكَ	WA AH'-YI BIHEE MAAA AMAATAHUZ'-Z'AALIMOONA MIM-MAA'ALIMI DEENIK	bring to life the guideposts of Thy religion, deadened by the wrongdoers,
وَاجْلُ بِهِ صَدَأَ الْجَوْرِ عَنْ طَرِيقَتِكَ	WAJ-LU BIHEE S'ADAAA-AL-JAW-RI A'N T'AREEQATIK	burnish the rust of injustice from Thy way,
وَأَبِنْ بِهِ الضَّرَّاءَ مِنْ سَبِيلِكَ	WA ABIM-BIHIZ"-Z"AR-RAAA-A MIN SABEELIK	sift the adversity from Thy road,
وَأَزِلْ بِهِ النَّاكِبِينَ عَنْ صِرَاطِكَ	WA AZIL BIHIN-NAAKIBEENA A'N S'IRAAT'IK	eliminate those who deviate from Thy path, and
وَامْحَقْ بِهِ بُغَاةَ قَصْدِكَ عِوَجًا	WAM-H'AQ BIHEE BUGHAATA QAS'-DIKA I'WAJAA	erase those who seek crookedness in Thy straightness!
وَأَلِنْ جَانِبَهُ لِأَوْلِيَائِكَ	WA ALIN JAANIBAHOO LIAW-LEEAAA-IK	Make his side mild toward Thy friends,
وَابْسُطْ يَدَهُ عَلَى أَعْدَائِكَ	WAB-SUT' YADAHOO A'LAAA AA'-DAAA-IK	stretch forth his hand over Thy enemies,
وَهَبْ لَنَا رَأْفَتَهُ وَرَحْمَتَهُ وَتَعَطُّفَهُ وَتَحَنُّنَهُ	WA HAB LANAA RAA-FATAHOO WA RAH'-MATAHOO WA TAA'T'-T'UFAHOO WA TAH'AN-NUNAH	give us his clemency, his mercy, his tenderness, his sympathy,
وَاجْعَلْنَا	WAJ-A'L-NAA	and make us
لَهُ سَامِعِينَ مُطِيعِينَ	LAHOO SAAMIE'ENA MUT'EEE'EN	his hearers and obeyers,
وَفِي رِضَاهُ سَاعِينَ	WA FEE RIZ"AAHOO SAAE'EN	strivers toward his good pleasure,
وَإِلَى نُصْرَتِهِ وَالْمُدَافَعَةِ عَنْهُ مُكْنِفِينَ	WA ILAA NUS'-RATIHEE WAL-MUDAAFAA'TI A'N-HOO MUK-NIFEEN	assistants in helping him and defending him, and

وَإِلَيْكَ وَإِلَى رَسُولِكَ صَلَوَاتُكَ	WA ILAY-K WA ILAA RASOOLIKA S'ALAWAATUKAL-	brought near through that to Thee and Thy Messenger
اَللَّهُمَّ عَلَيْهِ وَآلِهِ بِذَلِكَ مُتَقَرِّبِينَ	LAAHUM-MA A'LAY-HEE WA AAALIHEE BID'ALIKA MUTAQAR-RIBEEN	(Thy blessings, O ALLAH, be upon him and his Household).
اَللَّهُمَّ وَصَلِّ عَلَى أَوْلِيَائِهِمُ	AL-LAAHUM-MA WAS'AL-LI A'LAAA AW-LEEAAA-IHIMU	O ALLAH, and bless the friends [of the IMAMs],
اَلْمُعْتَرِفِينَ بِمَقَامِهِمُ	AL-MUA'-TARIFEENA BIMAQAAMIHIM	the confessors of their station,
اَلْمُتَّبِعِينَ مَنْهَجَهُمُ	AL-MUT-TABIE'ENA MAN-HAJAHUM	the keepers to their course,
اَلْمُقْتَفِينَ آثَارَهُمُ	AL-MUQ-TAFEENA AAATHAARAHUM	the pursuers of their tracks,
اَلْمُسْتَمْسِكِينَ بِعُرْوَتِهِمُ	AL-MUS-TAM-SIKEENA BIU'R-WATIHIM	the clingers to their handhold,
اَلْمُتَمَسِّكِينَ بِوِلَايَتِهِمُ	AL-MUTAMAS-SIKEENA BIWILAAYATIHIM	the adherents to their guardianship, [225]
اَلْمُؤْتَمِّينَ بِإِمَامَتِهِمُ	AL-MOO-TAM-MEENA BIIMAAMATIHIM	the followers of their IMAMATE,
اَلْمُسَلِّمِينَ لِأَمْرِهِمُ	AL-MUSAL-LIMEENA LIAM-RIHIM	the submitters to their command,
اَلْمُجْتَهِدِينَ فِي طَاعَتِهِمُ	AL-MUJ-TAHIDEENA FEE T'AAA'TIHIM	the strivers to obey them,
اَلْمُنْتَظِرِينَ أَيَّامَهُمُ	AL-MUNTAZ'IREENA AY-YAAMAHUM	the awaiters of their days,
اَلْمَادِّينَ إِلَيْهِمْ أَعْيُنَهُمُ	AL-MAAAD-DEENA ILAY-HIM AA'-YUNAHUM	the directors of their eyes toward them,
اَلصَّلَوَاتِ الْمُبَارَكَاتِ	AS'-S'ALAWAATIL-MUBAARAKAATIZ-	with blessings blessed,
اَلزَّاكِيَاتِ النَّامِيَاتِ	ZAAKEEAATIN-NAAMEEAATIL-	pure, growing,

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[225] WILAYA—which may be translated as friendship, authority, guardianship, rule—is the of office of function of the 'Friend' or WALI, mentioned above in note 219.

ٱلْغَادِيَاتِ ٱلرَّآئِحَاتِ	GHAADEEAATIR-RAAA-IH'AAT	fresh, and fragrant!
وَسَلِّمْ عَلَيْهِمْ وَعَلَىٰٓ أَرْوَاحِهِمْ	WA SAL-LIM A'LAY-HIM WAA'LAAA AR-WAAH'IHIM	Give them and their spirits peace,
وَٱجْمَعْ عَلَى ٱلتَّقْوَىٰ أَمْرَهُمْ	WAJ-MAA' A'LAAT-TAQ-WAAA AM-RAHUM-	bring together their affair in reverential fear,
وَأَصْلِحْ لَهُمْ شُؤُونَهُمْ	WA AS'-LIH' LAHUM SHOO-OONAHUM-	set right their situations,
وَتُبْ عَلَيْهِمْ	WA TUB A'LAY-HIM	turn toward them,
إِنَّكَ أَنتَ ٱلتَّوَّابُ ٱلرَّحِيمُ وَخَيْرُ ٱلْغَافِرِينَ	IN-NAKA ANTAT-TAW-WAABUR-RAH'EEMU WA KHAY-RUL-GHAAFIREEN	Surely Those art Ever-turning, All-compassionate[226] and the Best of forgivers, and
وَٱجْعَلْنَا مَعَهُمْ فِى دَارِ ٱلسَّلَامِ بِرَحْمَتِكَ يَآ أَرْحَمَ ٱلرَّاحِمِينَ	WAJ-A'L-NAA MAA'HUM FEE DAARIS-SALAAMI BIRAH'-MATIK YAAA AR-H'AMAR-RAAH'IMEEN	place us with them in the Abode of Peace[227], through Thy mercy, O Most Merciful of the merciful!
ٱللَّهُمَّ هَـٰذَا يَوْمُ عَرَفَةَ	AL-LAAHUM-MA HAD'AA YAW-MU A'RAFAH	O ALLAH, this is the Day of' A'RAFA,
يَوْمٌ شَرَّفْتَهُ وَكَرَّمْتَهُ وَعَظَّمْتَهُ	YAW-MUN SHAR-RAF-TAHOO WAKAR-RAM-TAHOO WAA'Z'-Z'AM-TAH	a day which Thou hast made noble, given honor, and magnified.
نَشَرْتَ فِيهِ رَحْمَتَكَ	NASHAR-TA FEEHEE RAH'-MATAK	Within it Thou hast spread Thy mercy,
وَمَنَنْتَ فِيهِ بِعَفْوِكَ	WA MANANTA FEEHEE BI 'F-WIK	showed kindness through Thy pardon, and
وَأَجْزَلْتَ فِيهِ عَطِيَّتَكَ	WA AJ-ZAL-TA FEEHEE A'T'EE-YATAK	made plentiful Thy giving, and

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[226] 2: 128

[227] Cf. 10: 25: And ALLAH summons to the Abode of peace. Cf. also 6: 127

وَ تَفَضَّلْتَ بِهِ عَلَى عِبَادِكَ	WA TAFAZ"-Z"AL-TA BIHEE A'LAA I'BAADIK	by it Thou hast been bounteous toward Thy servants.
اَللّٰهُمَّ وَ أَنَا عَبْدُكَ الَّذِي	AL-LAAHUM-MA WAANAA A'B-DUKAL-LAD'EEE	O ALLAH, I am Thy servant whom
أَنْعَمْتَ عَلَيْهِ قَبْلَ خَلْقِكَ لَهُ وَ بَعْدَ خَلْقِكَ إِيَّاهُ فَجَعَلْتَهُ مِمَّنْ	AN-A'M-TA A'LAY-HQAB-LA KHAL-QIKA LAHOO WA BAA'-DA KHAL-QIKA EE-YAAH	Thou favored before creating him and after creating him.Thou madest him one of those whom Thou
هَدَيْتَهُ لِدِينِكَ	FAJAA'L-TAHOO MIM-MAN HADAY-TAHOO LIDEENIK	guided to Thy religion,
وَ وَفَّقْتَهُ لِحَقِّكَ	WA WAF-FAQ-TAHOO LIH'AQ-QIK	gavest success in fulfilling Thy right,
وَ عَصَمْتَهُ بِحَبْلِكَ	WA A'S'AM-TAHOO BIH'AB-LIK	preserved through Thy cord,
وَ أَدْخَلْتَهُ فِي حِزْبِكَ	WA AD-KHAL-TAHOO FEE H'IZ-BIK	included within Thy party, and
وَ أَرْشَدْتَهُ لِمُوَالَاةِ أَوْلِيَائِكَ وَ مُعَادَاةِ أَعْدَائِكَ	WA AR-SHAT-TAHOO LIMUWAALAATI AW-LEEAAA-IKA WA MUA'ADAATI AA'-DAAA-IK	directed aright to befriend Thy friends and show enmity to Thine enemies.
ثُمَّ أَمَرْتَهُ فَلَمْ يَأْتَمِرْ	THUM-MA AMAR-TAHOO FALAM YAA-TAMIR-	Then Thou commanded him, but he did not follow Thy commands,
وَ زَجَرْتَهُ فَلَمْ يَنْزَجِرْ	WA ZAJAR-TAHOO FALAM YANZAJIR-	Thou restricted Him, but he did not heed Thy restrictions,
وَ نَهَيْتَهُ عَنْ مَعْصِيَتِكَ	WA NAHAY-TAHOO A'M-MAA'-S'EEATIK	Thou prohibited him from disobedience toward Thee,
فَخَالَفَ أَمْرَكَ إِلَى نَهْيِكَ	FAKHAALAFA AM-RAKA ILAA NAH-YIK	but he broke Thy command by doing what Thou hadst prohibited,
لَا مُعَانَدَةً لَكَ وَ لَا اسْتِكْبَاراً عَلَيْكَ بَلْ	LAA MUA'ANADATAL-LAKA WA LAA AS-TIK-BAARANA A'LAY-K	not in contention with Thee, nor to display pride toward Thee; on the contrary,

دَعَاهُ هَوَاهُ إِلَى مَا زَيَّلْتَهُ وَإِلَى مَا حَذَّرْتَهُ	BAL DAA'AHOO HAWAAHOOO ILAA MAA ZAY-YAL-TAHOO WA ILAA MAA H'AD'-D'AR-TAH	his caprice[228] called him to that which Thou hadst set apart and cautioned against, and
وَأَعَانَهُ عَلَى ذَلِكَ عَدُوُّكَ وَعَدُوُّهُ فَأَقْدَمَ عَلَيْهِ	WA AA'ANAHOO A'LAA D'ALIKA A'DOO-WUKA WAA'DOO-WUH FAAQ-DAMA A'LAY-H	he was helped in that by Thy enemy and his enemy. So he went ahead with it
عَارِفاً بِوَعِيدِكَ	A'ARIFAM-BIWAE'EDIK	knowing Thy threat,
رَاجِيًا لِعَفْوِكَ	RAAJEEAL-LIA'F-WIK	hoping for Thy pardon,
وَاثِقاً بِتَجَاوُزِكَ	WAATHIQAM-BITAJAAWUZIK	and relying upon Thy forbearance,
وَكَانَ أَحَقَّ عِبَادِكَ مَعَ مَا مَنَنْتَ عَلَيْهِ أَلَّا يَفْعَلَ	WA KAANA AH'AQ-QA I'BAADIKA MAA' MAA MANANTA A'LAY-HEEE AL-LAA YAF-A'L	though he was the most obligated of Thy servants —given Thy kindness toward him—not to do so.
وَهَا أَنَا ذَا بَيْنَ يَدَيْكَ	WA HAAA ANA D'AA BAY-NA YADAY-KA	Here I am, then, before Thee,
صَاغِراً ذَلِيلاً خَاضِعًا	S'AAGHIRANA D'ALEELANA KHAAZ''IA'NA	despised, lowly, humble,
خَاشِعًا خَآئِفًا	KHAASHIA'NA KHAAA-IFANA	abject, fearful,

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[228] 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 ALLAH? 28: 50. Obey not him whose heart We have made heedless of Our remembrance, so that he follows his own caprice (18: 28). ALLAH addresses the prophet DAWOOD with the command: Judge among men by the truth, and follow not caprice (38: 26).

مُعْتَرِفاً بِعَظِيمِ مِنَ الذُّنُوبِ تَحَمَّلْتُهُ، وَجَلِيلِ مِنَ الْخَطَايَا اجْتَرَمْتُهُ،	MUA'-TARIFAM-BI 'Z'EEMIM-MINAD'-D'UNOOBI TAH'AM-MAL-TUH WA JALEELIM-MINAL-KHAT'AAYAA AJ-TARAM-TUH	confessing the dreadful sins with which I am burdened and the great offenses that I have committed,
مُسْتَجِيراً بِصَفْحِكَ	MUS-TAJEERAM-BIS'AF-H'IK	seeking sanctuary in Thy forgiveness,
لَائِذاً بِرَحْمَتِكَ	LAAA-ID'AM-BIRAH'-MATIK	asking shelter in Thy mercy,
مُوقِناً أَنَّهُ لَا يُجِيرُنِي مِنْكَ مُجِيرٌ وَلَا يَمْنَعُنِي مِنْكَ مَانِعٌ	MOOQINAN AN-NAHOO LAA YUJEERUNEE MINKA MUJEER WA LAA YAM-NAU'NEE MINKA MAANIU'N	and certain that no sanctuary-giver will give me sanctuary from Thee and no withholder will hold me back from Thee.
فَعُدْ عَلَيَّ بِمَا تَعُودُ بِهِ عَلَى مَنِ اقْتَرَفَ مِنْ تَغَمُّدِكَ	FAU'D A'LAY-YA BIMAA TAU'WDU BIHEE A'LAA MANI AQ-TARAFA MIN TAGHAM-MUDIK	So act kindly toward me, just as Thou actest kindly by Thy shielding him who commits sins,
وَجُدْ عَلَيَّ بِمَا تَجُودُ بِهِ عَلَى مَنْ أَلْقَى بِيَدِهِ إِلَيْكَ مِنْ عَفْوِكَ	WA JUD A'LAY-YA BIMAA TAJOODU BIHEE A'LAA MAN AL-QAA BEEADIHEEE ILAY-KA MIN A'F-WIK	be munificent toward me, just as Thou art munificent by pardoning him who throws himself before Thee,
وَامْنُنْ عَلَيَّ بِمَا لَا يَتَعَاظَمُكَ أَنْ تَمُنَّ بِهِ عَلَى مَنْ أَمَّلَكَ مِنْ غُفْرَانِكَ	WAM-NUN A'LAY-YA BIMAA LAA YATAA'AZ'AMUKA AN TAMUN-NA BIHEE A'LAA MAN AM-MALAKA MIN GHUF-RAANIK	and show kindness to me, just as it is nothing great for Thee to show kindness by forgiving him who expectantly hopes in Thee!
وَاجْعَلْ لِي فِي هَذَا الْيَوْمِ نَصِيباً أَنَالُ بِهِ حَظّاً مِنْ رِضْوَانِكَ	WAJ-A'L-LEE FEE HAD'AAL-YAW-MI NAS'EEBAN ANAALU BIHEE H'AZ'-Z'AM-MIR-RIZ''-WAANIK	Appoint for me in this day an allotment through which I may attain a share of Thy good pleasure, and
وَلَا تَرُدَّنِي صِفْراً مِمَّا يَنْقَلِبُ بِهِ الْمُتَعَبِّدُونَ لَكَ مِنْ عِبَادِكَ	WA LAA TARUD-DANEE S'IF-RAM-MIM-MAA YANQALIBU BIHIL-MUTAA'B-BIDOONA LKA MIN I'BAADIK	send me not back destitute of that with which Thy worshipers return from among Thy servants!

وَإِنِّي وَإِنْ لَمْ أُقَدِّمْ مَا قَدَّمُوهُ مِنَ الصَّالِحَاتِ فَقَدْ قَدَّمْتُ	WA IN-NEE WA IL-LAM UQAD-DIM MAA QAD-DAMOOHOO MINAS'-S'AALIH'AATI FAQAD QAD-DAM-TU	Though I have not forwarded the righteous deeds which they have forwarded,
تَوْحِيدَكَ وَنَفْيَ الْأَضْدَادِ وَالْأَنْدَادِ وَالْأَشْبَاهِ عَنْكَ	TAW-H'EEDAKA WA NAF-YAL-AZ"-DAADI WAL-ANDAADI WAL-ASH-BAAHEE A'NK	I have forwarded the profession of Thy Unity and the negation from Thee of opposites, rivals, and likenesses,
وَأَتَيْتُكَ مِنَ الْأَبْوَابِ الَّتِي أَمَرْتَ أَنْ تُؤْتَى مِنْهَا	WA ATAY-TUKA MINAL-AB-WAABI AL-LATEEE AMAR-TA AN TOO-TAA MIN-HAA	I have come to Thee by the gateways by which Thou hast commanded that people come, and
وَتَقَرَّبْتُ إِلَيْكَ بِمَا لَا يَقْرُبُ بِهِ أَحَدٌ مِنْكَ إِلَّا بِالتَّقَرُّبِ بِهِ	WA TAQAR-RAB-TU ILAY-KA BIMAA LAA YAQ-RUBU BIHEEE AH'ADUM-MINKA IL-LAA BIT-TAQAR-RUBI BIH	I have sought nearness to Thee through that without seeking nearness through which none gains nearness to Thee.
ثُمَّ اتَّبَعْتُ ذَلِكَ	THUM-MA AT-BAA'-TU D'ALIKA	Then I followed all this with
بِالْإِنَابَةِ إِلَيْكَ	BIL-INAABATI ILAY-K	repeated turning toward Thee,
وَالتَّذَلُّلِ وَالِاسْتِكَانَةِ لَكَ	WAT-TAD'AL-LULI WALIS-TIKAANATI LAK	lowliness and abasement before Thee,
وَحُسْنِ الظَّنِّ بِكَ	WA H'US-NIZ'-Z'AN-NI BIK	opinion of Thee, and
وَالثِّقَةِ بِمَا عِنْدَكَ	WATH-THIQATI BIMAA I'NDAK	trust in what is with Thee;
وَشَفَعْتُهُ بِرَجَائِكَ الَّذِي قَلَّ مَا يَخِيبُ عَلَيْهِ رَاجِيكَ	WA SHAFAA'-TUHOO BIRAJAAA-IKAL-LAD'EE QAL-LA MAA YAKHEEBU A'LAY-HEE RAAJEEK	and to that I coupled hope in Thee, since the one who hopes in Thee is seldom disappointed!
وَسَأَلْتُكَ مَسْأَلَةَ	WA SAAL-TUKA MAS-ALATAL-H'AQEERID'-D'ALEEL	I asked Thee with the asking of one

ٱلْحَقِيرِ ٱلذَّلِيلِ ٱلْبَآئِسِ ٱلْفَقِيرِ ٱلْخَآئِفِ ٱلْمُسْتَجِيرِ	AL-BAAA-ISIL-FAQEERIL-KHAAA-IFIL-MUS-TAJEER	vile, lowly, pitiful, poor, fearful, seeking sanctuary;
وَمَعَ ذَٰلِكَ خِيفَةً وَتَضَرُّعًا	WA MAA' D'ALIKA KHEEFATAW-WATAZ"AR-RUA'A	all that in fear and pleading
وَتَعَوُّذًا وَلَوُذًا	WA TAA'W-WUD'AA WATALAW-WUD'AA	seeking refuge and asking shelter,
لَا مُسْتَطِيلًا بِتَكَبُّرِ ٱلْمُتَكَبِّرِينَ	LAA MUS-TAT'EELAM-BITAKAB-BURIL-MUTAKAB-BIREEN	not presumptuous through the pride of the proud,
وَلَا مُتَعَالِيًا بِدَالَّةِ ٱلْمُطِيعِينَ	WA LAA MUTA'ALEEAM-BIDAAAL-LATIL-MUT'EEE'EN	nor exalting myself with the boldness of the obedient,
وَلَا مُسْتَطِيلًا بِشَفَاعَةِ ٱلشَّافِعِينَ	WA LAA MUS-TAT'EELAM-BISHAFAAA'TISH-SHAAFIE'EN	nor presumptuous of the intercession of the intercederS.
وَأَنَا بَعْدُ	WA ANA BAA'-DU	For I am still
أَقَلُّ ٱلْأَقَلِّينَ	AQAL-LUL-AQAL-LEEN	the least of the least and
وَأَذَلُّ ٱلْأَذَلِّينَ	WA AD'AL-LUL-AD'AL-LEEN	the lowliest of the lowly,
وَمِثْلُ ٱلذَّرَّةِ أَوْ دُونَهَا	WA MITH-LUD'-D'AR-RATI AW DOONAHAA	like a dust mote or less!
فَيَا مَنْ لَمْ يُعَاجِلِ ٱلْمُسِيئِينَ	FAYAA MAL-LAM YUA'AJILIL-MUSEE-EEN	O He who does not hurry the evildoers
وَلَا يَنْدَهُ ٱلْمُتْرَفِينَ	WA LAA YANDAHUL-MUT-RAFEEN	nor restrain those living in ease![229]
وَيَا مَنْ يَمُنُّ بِإِقَالَةِ ٱلْعَاثِرِينَ	WA YAA MAY-YAMUN-NU BIIQAALATIL-A'ATHIREEN	O He who shows kindness through releasing the stumblers and

229 This may be allusion to 17: 16.

وَيَتَفَضَّلُ بِإِنْظَارِ الْخَاطِئِينَ	WA YATAFAZ"-Z'ALU BIINZ'AARIL-KHAAT'I-EEN	gratuitous bounty through respiting the offenders!
أَنَا الْمُسِيءُ الْمُعْتَرِفُ الْخَاطِئُ الْعَاثِرُ	ANAAL-MUSEE-UL-MUA'-TARIFUL-KHAAT'I-UL-A'ATHIR	I am the evildoer, the confessor, the offender, the stumbler!
أَنَا الَّذِي أَقْدَمَ عَلَيْكَ مُجْتَرِئًا	ANAAL-LAD'EEE AQ-DAMA A'LAY-KA MUJ-TARI-AA	I am he who was audacious toward Thee as one insolent!
أَنَا الَّذِي عَصَاكَ مُتَعَمِّدًا	ANAAL-LAD'EE A'S'AAKA MUTAA'M-MIDAA	I am he who disobeyed Thee with forethought!
أَنَا الَّذِي اسْتَخْفَى مِنْ عِبَادِكَ وَبَارَزَكَ	ANAAL-LAD'EE AS-TAKH-FAA MIN I'BAADIKA WABAARAZAK	I am he who hid myself from Thy servants and blatantly showed myself to Thee![230]
أَنَا الَّذِي هَابَ عِبَادَكَ وَأَمِنَكَ	ANAAL-LAD'EE HAABA I'BAADAKA WA AMINAK	I am he who was awed by Thy servants and felt secure from Thee!
أَنَا الَّذِي لَمْ يَرْهَبْ سَطْوَتَكَ وَلَمْ يَخَفْ بَأْسَكَ	ANAAL-LAD'EE LAM YAR-HAB SAT'-WATAK WA LAM YAKHAF BAA-SAK	I am he who dreaded not Thy penalty and feared not Thy severity!
أَنَا الْجَانِي عَلَى نَفْسِهِ	SNAAL-JAANEE A'LAA NAF-SIH	I am the offender against himself!
أَنَا الْمُرْتَهَنُ بِبَلِيَّتِهِ	SNAAL-MUR-TAHANU BIBALEE-YATIH	I am the hostage to his own affliction!
أَنَا الْقَلِيلُ الْحَيَاءِ	SNAAL-QALEELUL-H'AYAAA-I	I am short in shame!
أَنَا الطَّوِيلُ الْعَنَاءِ	ANAAT'-T'AWEELUL-A'NAAA-I	I am long in suffering!

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230 Allusion to 4:108: They hide themselves from men, but hide themselves not from ALLAH.

بِحَقِّ مَنِ ٱنتَجَبْتَ مِنْ خَلْقِكَ	BIH'AQ-QI MANI ANTAJAB-TA MIN KHAL-QIK	By the right of him whom Thou hast distinguished among Thy creation and
وَبِمَنِ ٱصْطَفَيْتَهُ لِنَفْسِكَ	WA BIMANI AS'-T'AFAY-TAHOO LINAF-SIK	by him whom Thou hast chosen for Thyself!
بِحَقِّ مَنِ ٱخْتَرْتَ مِنْ بَرِيَّتِكَ	BIH'AQ-QI MANI AKH-TAR-TA MIM-BAREE-YATIK	By the right of him whom Thou hast selected from among Thy creatures and
وَمَنِ ٱجْتَبَيْتَ لِشَأْنِكَ	WA MANI AJ-TABAY-TA LISHAA-NIK	by him whom Thou hast picked for Thy task!
بِحَقِّ مَنْ وَصَلْتَ طَاعَتَهُ بِطَاعَتِكَ	BIH'AQ-QI MAW-WAS'AL-TA T'AAA'TAHOO BIT'AAA'TIK	By the right of him the obeying of whom Thou hast joined to obeying Thee, and
وَمَنْ جَعَلْتَ مَعْصِيَتَهُ كَمَعْصِيَتِكَ	WA MAN JAA'L-TA MAA'-S'EEATAHOO KAMAA'-S'EEATIK	by him the disobeying of whom Thou hast made like disobeying Thee!
بِحَقِّ مَنْ قَرَنْتَ مُوَالَاتَهُ بِمُوَالَاتِكَ	BIH'AQ-QI MAN QARANTA MUWAALAATAHOO BIMUWAALAATIK	And by the right of him whose friendship Thou hast bound to Thy friendship
وَمَنْ نُطْتَ مُعَادَاتَهُ بِمُعَادَاتِكَ	WA MAN-NUT-TA MUA'ADAATAHOO BIMUA'ADAATIK	and by him whose enmity Thou hast linked to Thine enmity!
تَغَمَّدْنِي فِي يَوْمِي هَـٰذَا بِمَا تَتَغَمَّدُ بِهِ مَنْ	TAGHAM-MAD-NEE FEE YAW-MEE HAD'AA BIMAA TATAGHAM-MADU BIHEE MAN-	Shield me in this day of mine, by that through which Thou shieldest
جَأَرَ إِلَيْكَ مُتَنَصِّلاً	JAARA ILAY-KA MUTANAS'-S'ILAA	him who prays fervently to Thee while disavowing and
وَعَاذَ بِٱسْتِغْفَارِكَ تَائِبًا	WA A'AD'A BIS-TIGH-FAARIKA TAAA-IBAA	him who seeks refuge in Thy forgiveness while repenting!

وَ تَوَلَّنِي بِمَا تَتَوَلَّى بِهِ أَهْلَ طَاعَتِكَ وَ الزُّلْفَى لَدَيْكَ وَ الْمَكَانَةِ مِنْكَ	WA TAWAL-LANEE BIMAA TATAWAL-LAA BIHEEE AH-LA T'AAA'TIKA WAZ-ZUL-FAA LADAY-KA WAL-MAKAANATI MINK	Attend to me with that through which Thou attendest to the people of obedience toward Thee, proximity to Thee, and rank with Thee!
وَ تَوَحَّدْنِي بِمَا تَتَوَحَّدُ بِهِ مَنْ وَفَى بِعَهْدِكَ	WA TAWAH'-H'AD-NEE BIMAA TATAWAH'-H'ADU BIHEE MAN- WAFAA BI 'H-DIK	Single me out, as Thou singlest him out who fulfills Thy covenant,
وَ أَتْعَبَ نَفْسَهُ فِي ذَاتِكَ	WA AT-A'BA NAF-SAHOO FEE D'AATIK	fatigues himself for Thy sake alone, and
وَ أَجْهَدَهَا فِي مَرْضَاتِكَ	WA AJ-HADAHAA FEE MAR-Z"AATIK	exerts himself in Thy good pleasure!
وَ لَا تُؤَاخِذْنِي	WA LAA TOO-AAKHID'-NEE	Take me not to task for
بِتَفْرِيطِي فِي جَنْبِكَ	BITAF-REET'EE FEE JAMBIK	my neglect in respect to Thee,
وَ تَعَدِّي طَوْرِي فِي حُدُودِكَ	WA TAA'D-DEE T'AW-REE FEE H'UDOODIK	my transgressing the limit in Thy bounds, and
وَ مُجَاوَزَةِ أَحْكَامِكَ	WA MUJAAWAZATI AH'-KAAMIK	stepping outside Thy ordinances!
وَ لَا تَسْتَدْرِجْنِي بِإِمْلَائِكَ لِي	WA LAA TAS-TAD-RIJ-NEE BIIM-LAAA-IKA LEE	Draw me not on little by little by granting me a respite.[231]

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[231] Allusion to 7:182: We will draw them on little by little from whence they know not; and I grant them respite—surely My guile id firm. IMAM JA'FAR AS-SADIQ says: 'When ALLAH desires good for a servant who commits a sin, He causes the sin to be followed by a punishment so that he remembers to ask forgiveness. But when He desires evil for a servant who commits a sin, He causes the sin to be followed by a favor so that he forgets to ask forgiveness and persists in the sin. This id indicated by ALLAH's words: We will draw them on little by little from whence they know not.' (SAYYID A'LIKHAN)

اَسْتِدْرَاجَ مَنْ مَنَعَنِي خَيْرَ مَا عِنْدَهُ وَلَمْ يَشْرَكْكَ فِي حُلُولِ نِعْمَتِهِ بِي	IS-TID-RAAJA MAM-MANAA'NEE KHAY-RA MAA I'NDAHOO WA LAM YASH-RAK-KA FEE H'ULOOLI NIA'-MATIHEE BEE	like the drawing on little by little of him who withholds from me the good he has by not sharing with Thee in letting favor down upon me!
وَنَبِّهْنِي مِنْ رَقْدَةِ الْغَافِلِينَ	WA NAB-BIH-NEE MIN-RAQ-DATIL-GHAAFILEEN	Arouse me from the sleep of the heedless,
وَسِنَةِ الْمُسْرِفِينَ	WA SINATIL-MUS-RIFEEN	the slumber of the prodigal, and
وَنَعْسَةِ الْمَخْذُولِينَ	WA NAA'-SATIL-MAKH-D'OOLEEN	the dozing of the forsaken!
وَخُذْ بِقَلْبِي إِلَى مَا اسْتَعْمَلْتَ بِهِ الْقَانِتِينَ	WA KHUD' BIQAL-BEEE ILAA MAA AS-TAA'-MAL-TA BIHIL-QAANITEEN	Take my heart to that in which Thou hast employed the devout,
وَاسْتَعْبَدْتَ بِهِ الْمُتَعَبِّدِينَ	WAS-TAA'-BAT-TA BIHIL-MUTAA'B-BIDEEN	enthralled the worshipers, and
وَاسْتَنْقَذْتَ بِهِ الْمُتَهَاوِنِينَ	WAS-TANQAD'-TA BIHIL-MUTAHAAWINEEN	rescued the remiss!
وَأَعِذْنِي مِمَّا يُبَاعِدُنِي عَنْكَ	WA AI'D'-NEE MIM-MAA YUBAAI'DUNEE A'NK	Give me refuge from that which will keep me far from Thee,
وَيَحُولُ بَيْنِي وَبَيْنَ حَظِّي مِنْكَ	WA YAH'OOLU BAY-NEE WA BAY-NA H'AZ'-Z'EE MINK	come between me and my share from Thee, and
وَيَصُدُّنِي عَمَّا أُحَاوِلُ لَدَيْكَ	WA YAS'UD-DUNEE A'M-MAAA UH'AAWILU LADAY-K	bar me from that which I strive for in Thee!
وَسَهِّلْ لِي	WA SAH-HIL-LEE	Make easy for me
مَسْلَكَ الْخَيْرَاتِ إِلَيْكَ	MAS-LAKAL-KHAY-RAATI ILAY-K	the road of good deeds toward Thee;

وَ ٱلْمُسَابَقَةَ إِلَيْهَا مِنْ حَيْثُ أَمَرْتَ	WAL-MSAABAQATA ILAY-HAA MIN H'AY-THU AMAR-T	racing to them from where Thou hast commanded,
وَ ٱلْمُشَاحَّةَ فِيهَا عَلَى مَآ أَرَدتَ	WAL-MUSHAAAH'-H'ATA FEEHAA A'LAA MAAA ARAT-T	and coveting them as Thou desirest!
وَ لَا تَمْحَقْنِى فِى مَنْ تَمْحَقُ مِنَ ٱلْمُسْتَخِفِّينَ بِمَآ أَوْعَدتَ	WA LAA TAM-H'AQ-NEE FEE MAN TAM-H'AQU MINAL-MUS-TAKHIF-FEENA BIMAAA AW-A'T-T	Efface me not along with those whom Thou effacest for thinking lightly of what Thou hast promised!
وَ لَا تُهْلِكْنِى مَعَ مَنْ تُهْلِكُ مِنَ ٱلْمُتَعَرِّضِينَ لِمَقْتِكَ	WA LAA TUH-LIK-NEE MAA' MAN TUH-LIKU MINAL-MUTAA'R-RIZ"EENA LIMAQ-TIK	Destroy me not with those whom Thou destroyest for exposing themselves to Thy hate!
وَ لَا تُتَبِّرْنِى فِى مَنْ تُتَبِّرُ مِنَ ٱلْمُنْحَرِفِينَ عَنْ سُبُلِكَ	WA LAA TUTAB-BIR-NEE FEE MAN TUTAB-BIRU MINAL-MUN-H'ARIFEENA A'N SUBULIK	Annihilate me not among those whom Thou annihilatest for deviating from Thy roads!
وَ نَجِّنِى مِنْ غَمَرَاتِ ٱلْفِتْنَةِ	WA NAJ-JINEE MIN GHAMARAATIL-FIT-NAH	Deliver me from the floods of trial,
وَ خَلِّصْنِى مِنْ لَهَوَاتِ ٱلْبَلْوَىٰ	WA KHAL-LIS'-NEE MIL-LAHAWAATIL-BAL-WAA	save me from the gullets of affliction, and
وَ أَجِرْنِى مِنْ أَخْذِ ٱلْإِمْلَآءِ	WA AJIR-NEE MIN AKH-D'IL-IM-LAAA-	grant me sanctuary from being seized by respite![232]
وَ حُلْ بَيْنِى وَ بَيْنَ عَدُوٍّ يُضِلُّنِى	WA H'UL BAY-NEE WABAY-NA A'DOO-WEE-YUZ"IL-LUNEE	Come between me and the enemy who misguides me,
وَ هَوًى يُوبِقُنِى	WA HAWANA YOOBIQUNEE	the caprice which ruins me, and
وَ مَنْقَصَةٍ تَرْهَقُنِى	WA MANQAS'ATIN TAR-HAQUNEE	the falling which overcomes me!

[232] Cf. note 231.

وَ لَا تُعْرِضْ عَنِّيَ إِعْرَاضَ مَنْ لَا تَرْضَى عَنْهُ بَعْدَ غَضَبِكَ	WA LAA TUA'-RIZ" A'N-NEEE IA'-RAAZ"A MAL-LAA TAR-Z"AA A'N-HOO BAA'-DA GHAZ"ABIK	Turn not away from me with the turning away in wrath from one with whom Thou art not pleased!
وَ لَا تُؤْيِسْنِي مِنَ الْأَمَلِ فِيكَ فَيَغْلِبَ عَلَيَّ الْقُنُوطُ مِن رَحْمَتِكَ	WA LAA TOO-YIS-NEE MINAL-AMALI FEEKA FAYAGH-LIBA A'LAY-YAL-QUNOOT'U MIR-RAH'-MATIK	Let me not lose heart in expecting from Thee, lest I be overcome by despair of Thy mercy!
وَ لَا تَمْتَحِنِّي بِمَا لَا طَاقَةَ لِي بِهِ فَتَبْهَظَنِي مِمَّا تُحَمِّلُنِيهِ مِن فَضْلِ مَحَبَّتِكَ	WA LAA TAM-TAH'IN-NEE BIMAA LAA T'AAQATA LEE BIHEE FATAB-HAZ'ANEE MIM-MAA TUH'AM-MILUNEEHEE MIN FAZ"-LI MAH'AB-BATIK	Grant me not that which I cannot endure, lest Thou weighest me down with the surplus of Thy love which Thou loadest upon me!
وَ لَا تُرْسِلْنِي مِن يَدِكَ إِرْسَالَ مَنْ لَا خَيْرَ فِيهِ	WA LAA TUR-SIL-NEE MEE-YADIKA IR-SAALA MAN LAA KHAY-RA FEEH	Send me not from Thy hand, the sending of him who possesses no good,
وَ لَا حَاجَةَ بِكَ إِلَيْهِ	WA LAA H'AAJATA BIKA ILAY-H	toward whom Thou hast no need, and
وَ لَا إِنَابَةَ لَهُ	WA LAAA INAABATA LAH	who turns not back [to Thee]!
وَ لَا تَرْمِ بِي رَمْيَ مَنْ سَقَطَ مِنْ عَيْنِ رِعَايَتِكَ	WA LAA TAR-MI BEE RAM-Y MAN SAQAT'A MIN A'Y-NI RIA'AYATIK	Cast me not with the casting of him who has fallen from the eye of Thy regard and
وَ مَنِ اشْتَمَلَ عَلَيْهِ الْخِزْيُ مِنْ عِنْدِكَ	WA MANI ASH-TAMALA A'LEEHIL-KHIZ-YU MIN I'NDIK	been wrapped in degradation from Thee!
بَلْ خُذْ بِيَدِي مِنْ سَقْطَةِ الْمُتَرَدِّينَ	BAL KHUD' BEEADEE MIN SAQ-T'ATIL-MUTARAD-DEEN	Rather take my hand [and save me] from the falling of the stumblers,

وَ وَهْلَةِ الْمُتَعَسِّفِينَ	WA WAH-LATIL-MUTAA'S-SIFEEN	the disquiet of the deviators,
وَ زَلَّةِ الْمَغْرُورِينَ	WA ZAL-LATIL-MAGH-ROOREEN	the slip of those deluded, and
وَ وَرْطَةِ الْهَالِكِينَ	WA WAR-T'ATIL-HAALIKEEN	the plight of the perishers!
وَ عَافِنِي مِمَّا ابْتَلَيْتَ بِهِ طَبَقَاتِ عَبِيدِكَ وَ إِمَائِكَ	WA A'AFINEE MIM-MAB-TALAY-TA BIHEE T'ABAQAATI A'BEEDIKA WA IMAAA-IK	Release me from that with which Thou hast afflicted the ranks of Thy servants and handmaids and
وَ بَلِّغْنِي مَبَالِغَ مَنْ عُنِيتَ بِهِ	WA BAL-LIGH-NEE MABAALIGHA MAN U'NEETA BIH	make me reach the utmost degrees of him about whom Thou art concerned,
وَ أَنْعَمْتَ عَلَيْهِ وَ رَضِيتَ عَنْهُ	WA AN-A'M-TA A'LAY-H WA RAZ"EETA A'N-H	towards whom Thou showest favor, and with whom Thou art pleased,
فَأَعِشْتَهُ حَمِيداً وَ تَوَفَّيْتَهُ سَعِيداً	FAAA'SH-TAHOO H'AMEEDAA WA TAWAF-FAY-TAHOO SAE'EDAA	so that Thou lettest him live as one praiseworthy and takest him to Thee as one felicitous!
وَ طَوِّقْنِي طَوْقَ الْإِقْلَاعِ عَمَّا يُحْبِطُ الْحَسَنَاتِ وَ يَذْهَبُ بِالْبَرَكَاتِ	WA T'AW-WIQ-NEE T'AW-QAL-IQ-LAAI' A'M-MAA YUH'-BIT'UL-H'ASNAAT WA YAD'-HABU BIL-BARAKAAT	Collar me with the collar of abstaining from that which makes good deeds fall and takes away blessings!
وَ أَشْعِرْ قَلْبِي الْإِزْدِجَارَ عَنْ قَبَائِحِ السَّيِّئَاتِ وَ فَوَاضِحِ الْحَوْبَاتِ	WA ASH-I'R QAL-BEEALIZ-DIJAARA A'N QABAAA-IH'IS-SAY-YI-AAT WA FAWAAZ"IH'IL-H'AW-BAAT	Impart to my heart restraint before ugly works of evil and disgraceful misdeeds!

وَ لَا تَشْغَلْنِي بِمَا لَآ أُدْرِكُهُ إِلَّا بِكَ عَمَّا لَا يُرْضِيكَ عَنِّي غَيْرُهُ	WA LAA TASH-GHAL-NEE BIMAA LAAA UD-RIKUHOOO IL-LAA BIKA A'M-MAA LAA YUR-Z"EEKA A'N-NEE GHAY-RUH	Divert me not by that which I cannot reach except through Thee from doing that which alone makes Thee pleased with me![233]
وَ أَنْزِعْ مِن قَلْبِي حُبَّ دُنْيَا دَنِيَّةٍ	WA ANZIA' MIN QAL-BEE H'UB-BA DUNYAA DANEE-YAH	Root out from my heart the love of this vile world, which
تَنْهَى عَمَّا عِنْدَكَ	TAN-HAA A'M-MAA I'NDAK	keeps from everything which is with Thee,
وَ تَصُدُّ عَنِ ٱبْتِغَآءِ ٱلْوَسِيلَةِ إِلَيْكَ	WA TAS'UD-DU A'NI AB-TIGHAAA-IL-WASEELATI ILAY-K	bars from seeking the mediation to Thee, [234] and
وَ تُذْهِلُ عَنِ ٱلتَّقَرُّبِ مِنْكَ	WA TUD'-HILU A'NIT-TAQAR-RUBI MINK	distracts from striving for nearness to Thee!
وَ زَيِّنْ لِيَ ٱلتَّفَرُّدَ بِمُنَاجَاتِكَ بِٱللَّيْلِ وَ ٱلنَّهَارِ	WA ZAY-YIL-LEEAT-TAFAR-RUDA BIMUNAAJAATIKA BIL-LAY-LI WAN-NAHAAR	Embellish for me solitude in prayer whispered to Thee by night and by day!
وَ هَبْ لِي عِصْمَةً	WA HAB LEE I'S'-MATAN	Give me a preservation which will

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[233] In other words: Do not allow me to become diverted from the worship and obedience which please Thee by my seeking after the things of this world, which come only through Thee.

[234] The 'mediation' is mentioned in 5: 35: O you who have faith, fear ALLAH and seek the mediation to Him. 'Mediation' may mean simply the means of access to ALLAH, 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 ALLAH 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, ALLAH 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 ALLAH'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; TIRMIDI, MANAAQIB 1; ABU DAWOOD, SALAT 36; AHMAD 11, 168, 265; 111 83). PADWICK discusses the connection between mediation and intercession in Muslim Devotions CH.2, 'The Prayer of Mediation'. On the mediation of the IMAMs see note 217.

تُدْنِينِي مِنْ خَشْيَتِكَ	TUD-NEENEE MIN KHASH-YATIK	bring me close to dread of Thee,
وَ تَقْطَعُنِي عَنْ رُكُوبِ مَحَارِمِكَ	WA TAQ-T'AU'NEE A'R-RUKOOBI MAH'AARIMIK	cut me off from committing things made unlawful by Thee, and
وَ تَفُكُّنِي مِنْ أَسْرِ الْعَظَائِمِ	WA TAFUK-KUNEE MIN AS-RIL-A'Z'AAA-IM	spare me from captivation by dreadful sins!
وَ هَبْ لِيَ التَّطْهِيرَ مِنْ دَنَسِ الْعِصْيَانِ	WA HAB LEEAT-TAT'-HEERA MIN DANASIL-I'S'-YAAN	Give me purification from the defilement of disobedience,
وَ أَذْهِبْ عَنِّي دَرَنَ الْخَطَايَا	WA AD'-HIB A'N-NEE DARANA ALKHAT'AAYAA	take away from me the filth of offenses,
وَ سَرْبِلْنِي بِسِرْبَالِ عَافِيَتِكَ	WA SAR-BIL-NEE BISIR-BAALI A'AFEEATIK	dress me in the dress of Thy well-being,
وَ رَدِّنِي رِدَاءَ مُعَافَاتِكَ	WA RAD-DINEE RIDAAA-A MUA'AFAATIK	cloak me in the cloak of Thy release,
وَ جَلِّلْنِي سَوَابِغَ نَعْمَائِكَ	WA JAL-LIL-NEE SAWAABIGHA NAA'-MAAA-IK	wrap me in Thy ample favors, and
وَ ظَاهِرْ لَدَيَّ فَضْلَكَ وَ طَوْلَكَ	WA Z'AAHIR LADAY-YA FAZ''-LAKA WAT'AW-LAK	clothe me in Thy bounty and Thy graciousness
وَ أَيِّدْنِي بِتَوْفِيقِكَ وَ تَسْدِيدِكَ	WA AY-YID-NEE BITAW-FEEQIKA WATAS-DEEDIK	Strengthen me with Thy giving success and Thy pointing the right way,
وَ أَعِنِّي عَلَى صَالِحِ النِّيَّةِ وَ مَرْضِيِّ الْقَوْلِ وَ مُسْتَحْسَنِ الْعَمَلِ	WA AI'N-NEE A'LAA S'AALIH'IN-NEE-YATI WA MAR-Z''EE-YIL-QAW-LI WA MUS-TAH'-SANIL-A'MAL	help me toward righteous intention, pleasing words, and approved works, and
وَ لَا تَكِلْنِي إِلَى حَوْلِي وَ قُوَّتِي دُونَ حَوْلِكَ وَ قُوَّتِكَ	WA LAA TAKIL-NEEE ILAA H'AW-LEE WA QOO-WATEE DOONA H'AW-LIKA WA QOO-WATIK	entrust me not to my force and my strength in place of Thy force and Thy strength!
وَ لَا تُخْزِنِي يَوْمَ تَبْعَثُنِي لِلِقَائِكَ	WA LAA TUKH-ZINEE YAW-MA TAB-A'THUNEE LILIQAAA-IK	Degrade me not on the day Thou raisest me up to meet Thee

وَ لَا تَفْضَحْنِي بَيْنَ يَدَيْ أَوْلِيَائِكَ	WA LAA TAF-Z"AH'-NEE BAY-NA YADAY AW-LEEAAA-IK	disgrace me not before Thy friends,
وَ لَا تُنْسِنِي ذِكْرَكَ	WA LAA TUNSINEE D'IK-RAK	make me not forget remembering Thee,
وَ لَا تُذْهِبْ عَنِّي شُكْرَكَ بَلْ أَلْزِمْنِيهِ فِي أَحْوَالِ السَّهْوِ عِنْدَ غَفَلَاتِ الْجَاهِلِينَ لَآلَائِكَ	WA LAA TUD'-HIB A'N-NEE SHUK-RAKA BAL AL-ZIM-NEEHEE FEEE AH'-WAALIS-SAH-WI I'NDA GHAFALAATIL-JAAHILEENA LISLAAA-IK	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
وَ أَوْزِعْنِي أَنْ أُثْنِيَ بِمَا أَوْلَيْتَنِيهِ	WA AW-ZIA'-NEEE AN UTH-NEEA BIMAAA AW-LAY-TANEEH	inspire me to laud what Thou hast done for me and
وَ أَعْتَرِفَ بِمَا أَسْدَيْتَهُ إِلَيَّ	WA AA'-TARIFA BIMAAA AS-DAY-TAHOOO ILAY	confess to what Thou hast conferred upon me!
وَ اجْعَلْ رَغْبَتِي إِلَيْكَ فَوْقَ رَغْبَةِ الرَّاغِبِينَ	WA AJ-A'R-R-RAGH-BATEEE ILAY-KA FAW-QA RAGH-BATIR-RAAGHIBEEN	Place my beseeching Thee above the beseeching of the beseechers and
وَ حَمْدِي إِيَّاكَ فَوْقَ حَمْدِ الْحَامِدِينَ	WA H'AM-DEEE EE-YAAKA FAW-QA H'AM-DIL-H'AAMIDEEN	my praise of Thee above the praise of the praisers!
وَ لَا تَخْذُلْنِي عِنْدَ فَاقَتِي إِلَيْكَ	WA LAA TAKH-D'UL-NEE I'NDA FAAQATEEE ILAY-K	Abandon me not with my neediness for Thee,
وَ لَا تُهْلِكْنِي بِمَا أَسْدَيْتُهُ إِلَيْكَ	WA LAA TUH-LIK-NEE BIMAAA AS-DAY-TUHOOO ILAY-K	destroy me not for what I have done for Thee, [235]
وَ لَا تَجْبَهْنِي بِمَا جَبَهْتَ بِهِ الْمُعَانِدِينَ لَكَ	WA LAA TAJ-BAH-NEE BIMAA JABAH-TA BIHIL-MUA'ANIDEENA LAKA	and slap not my brow with that with which Thou slappest the brow of those who contend with Thee,

[235] The commentator suggests that this is an allusion to the principle enunciated in 18: 103-104: Say: 'Shall we tell you who will be the losers in their works? Those whose striving goes a stray in the present life, while they think they are working good deeds'.

فَإِنِّي لَكَ مُسَلِّمٌ	FA IN-NEE LAKA MUSAL-LIM	for I am submitted to Thee.
أَعْلَمُ أَنَّ ٱلْحُجَّةَ لَكَ	AA'-LAMU AN-NAL-H'UJ-JATA LAK	I know that the argument is Thine,
وَأَنَّكَ أَوْلَى بِٱلْفَضْلِ	WA AN-NAKA AW-LAA BIL-FAZ"-L	that Thou art closest to bounty,
وَأَعْوَدُ بِٱلْإِحْسَانِ	WA AA'-WADU BIL-IH'-SAAN	most accustomed to beneficence,
وَأَهْلُ ٱلتَّقْوَىٰ	WA AH-LUT-TAQ-WAA	worthy of reverent fear,
وَأَهْلُ ٱلْمَغْفِرَةِ	WA AH-LUL-MAGH-FIRAH	and worthy of forgiveness,[236]
وَأَنَّكَ بِأَن تَعْفُوَ أَوْلَىٰ مِنكَ بِأَن تُعَاقِبَ	WA AN-NAKA BI N TAA'-FUWA AW-LAA MINKA BI N TUA'AQIB	that Thou art closer to pardoning than to punishing, and
وَأَنَّكَ بِأَن تَسْتُرَ أَقْرَبُ مِنكَ إِلَىٰٓ أَن تَشْهَرَ	WA AN-NAKA BI N TAS-TURA AQ-RABU MINKA ILAAA AN TASH-HAR	that Thou art nearer to covering over than to making notorious!
فَأَحْيِنِي حَيَاةً طَيِّبَةً	FAAH'-YINEE H'AYAATAN T'AY-YIBAH	Let me live an agreeable life
تَنتَظِمُ بِمَآ أُرِيدُ	TANTAZ'IMU BIMAAA UREED	that will tie together what I want and
وَتَبْلُغُ مَآ أُحِبُّ مِنْ حَيْثُ	WA TAB-LUGHU MAAA UH'IB-BU MIN H'AY-THU	reach what I love while I
لَآ آتِي مَا تَكْرَهُ	LAAA AAATEE MAA TAK-RAH	not bring what Thou dislikest and
وَلَآ أَرْتَكِبُ مَا نَهَيْتَ عَنْهُ	WA LAAA AR-TAKIBU MAA NAHAY-TA A'N-H	not commit what Thou hast prohibited; and

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[236] 75: 56.

وَأَمِتْنِي مِيتَةَ مَنْ يَسْعَى نُورُهُ بَيْنَ يَدَيْهِ وَعَنْ يَمِينِهِ	WA AMIT-NEE MEETATA MAY-YAS-A'A NOORUHOO BAY-NA YADAY-HEE WAA'Y-YAMEENIH	make me die the death of him whose light runs before him and on his right hand[237]
وَذَلِّلْنِي بَيْنَ يَدَيْكَ	WA D'AL-LIL-NEE BAY-NA YADAY-K	Abase me before Thyself and
وَأَعِزَّنِي عِنْدَ خَلْقِكَ	WA AI'Z-ZANEE I'NDA KHAL-QIK	exalt me before Thy creatures,
وَضَعْنِي إِذَا خَلَوْتُ بِكَ	WA Z''AA'-NEEE ID'AA KHALAW-TU BIK	lower me when I am alone with Thee and
وَارْفَعْنِي بَيْنَ عِبَادِكَ	WAR-FAA'-NEE BAY-NA I'BAADIK	raise me among Thy servants,
وَأَغْنِنِي عَمَّنْ هُوَ غَنِيٌّ عَنِّي	WA AGH-NINEE A'M-MAN HUWA GHANEE-YUN A'N-NEE	free me from need for him who has no need of me
وَزِدْنِي إِلَيْكَ فَاقَةً وَفَقْرًا	WA ZID-NEEE ILAY-KA FAAQATAW-WA FAQ-RAA	and increase me in neediness and poverty toward Thee!
وَأَعِذْنِي مِنْ	WA AI'D'-NEE MIN	Give me refuge from
شَمَاتَةِ الْأَعْدَاءِ	SHAMAATATIL-AA'-DAAA-I	the gloating of enemies,
وَمِنْ حُلُولِ الْبَلَاءِ	WA MIN H'ULOOLIL-BALAAA-I	the arrival of affliction,
وَمِنَ الذُّلِّ وَالْعَنَاءِ	WA MINAD'-D'UL-LI WAL-A'NAAA-I	lowliness and suffering
تَغَمَّدْنِي فِي مَا اطَّلَعْتَ عَلَيْهِ مِنِّي بِمَا يَتَغَمَّدُ بِهِ	TAGHAM-MAD-NEE FEE MAT-T'ALAA'-TA A'LAY-HEE MIN-NEE BIMAA YATAGHAM-MADU BIH	Shield me in what Thou seest from me, the shielding of him who

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[237] Reference to 66: 8: Upon the day when ALLAH will not degrade the Prophet and those who believe with him, their light running before them, and on their right hands.

اَلْقَادِرُ عَلَى الْبَطْشِ لَوْلا حِلْمُهُ،	AL-QAADIRU A'LAAL-BAT'-SHI LAWLAA H'IL-MUH	would have power over violence had he no clemency, and
وَ الآخِذُ عَلَى الْجَرِيرَةِ لَوْلا أَنَاتُهُ،	WAL-AAAKHID'U A'LAAL-JAREERATI LAW-LAAA ANAATUH	would seize for misdeeds had he no lack of haste!
وَ إِذَا أَرَدتَ بِقَوْمٍ فِتْنَةً أَوْ سُوءًا فَنَجِّنِي مِنْهَا لِوَاذاً بِكَ	WA ID'AAA ARAT-TA BIQAW-MIN FIT-NATAN AW SOOO-ANA FANAJ-JINEE MIN-HAA LIWAAD'AM-BIK	When Thou desirest for a people a trial or an evil, deliver me from it, for I seek Thy shelter; and
وَ إِذْ لَمْ تُقِمْنِي مَقَامَ فَضِيحَةٍ فِي دُنْيَاكَ فَلا تُقِمْنِي مِثْلَهُ فِي آخِرَتِكَ	WA ID' LAM TUQIM-NEE MAQAAMA FAZ''EEH'TIN FEE DUNYAAKA FALAA TUQIM-NEE MITH-LAHOO FEEE AAAKHIRATIK	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!
وَ اشْفَعْ لِي	WASH-FAA' LEE	Couple for me
أَوَائِلَ مِنَنِكَ بِأَوَاخِرِهَا	AWAAA-ILA MINANIKA BI WAAKHIRHAA	the beginnings of Thy kindnesses with their ends
وَ قَدِيمَ فَوَائِدِكَ بِحَوَادِثِهَا	WA QADEEMA FAWAAA-IDIKA BIH'AWAADITHIHAA	and the ancient of Thy benefits with the freshly risen!
وَ لا تَمْدُدْ لِي مَدّاً يَقْسُو مَعَهُ قَلْبِي	WA LAA TAM-DUD LEE MAD-DAY-YAQ-SOO MAA'HOO QAL-BEE	Prolong not my term with a prolonging through which my heart will harden![238]
وَ لا تَقْرَعْنِي قَارِعَةً تَذْهَبُ لَهَا بَهَائِي	WA LAA TAQ-RAA'-NEE QAARIA'TAY-YAD'-HABU LAHAA BAHAAA-EE	Strike me not with a striking that will take away my radiance![239]

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[238] Allusion to 19: 75: Say: 'Whoever is in error, let the All-merciful prolong his term for him!...'

[239] The 'radiance' of the IMAM.

وَ لَا تَسُمْنِي خَسِيسَةً يَصْغُرُ لَهَا قَدْرِي وَ لَا نَقِيصَةً يَجْهَلُ مِنْ أَجْلِهَا مَكَانِي	WA LAA TASUM-NEE KHASEESATAY-YAS'-GHURU LAHAA QAD-RY WA LAA NAQEES'ATAY-YUJ-HALU MIN AJ-LIHAA MAKAANEE	Visit me not with a meanness that will diminish my worth or a deficiency that will keep my rank unknown!
وَ لَا تَرُعْنِي رَوْعَةً أُبْلِسُ بِهَا وَ لَا خِيفَةً أُوجِسُ دُونَهَا	WA LAA TARUA'-NEE RAW-A'TAN UB-LISU BIHAA WA LAA KHEEFATAN OOJISU DOONAHAA	Frighten me not with a fright by which I will despair or a terror through which I will dread,
أَجْعَلْ	IJ-A'L	but make me
هَيْبَتِي فِي وَعِيدِكَ	HAY-BATEE FEE WAE'EDIK	stand in awe of Thy threat,
وَ حَذَرِي مِنْ إِعْذَارِكَ وَ إِنْذَارِكَ	WA H'AD'AREE MIN IA'-D'AARIKA WAAND'AARIK	take precautions against Thy leaving no excuses[240] and Thy warning, and
وَ رَهْبَتِي عِنْدَ تِلَاوَةِ آيَاتِكَ	WA RAH-BATEE I'NDA TILAAWATI AAAYAATIK	tremble at the recitation of Thy verses!
وَ آعْمُرْ لَيْلِي	WAA'-MUR LAY-LEE	Fill my night with life by keeping me
بِإِيقَاظِي فِيهِ لِعِبَادَتِكَ	BIEEQAAZ'EE FEEHEE LII'BAADATIK	awake therein for worshiping Thee,
وَ تَفَرُّدِي بِالتَّهَجُّدِ لَكَ	WA TAFAR-RUDEE BIT-TAHAJ-JUDI LAK	solitude with vigil for Thee,
وَ تَجَرُّدِي بِسُكُونِي إِلَيْكَ	WA TAJAR-RUDEE BISUKOONEEE ILAY-KA	exclusive devotion to reliance upon Thee,
وَ إِنْزَالِ حَوَآئِجِي بِكَ	WA INZAALI H'AWAAA-IJEE BIK	setting my needs before Thee, and
وَ مُنَازَلَتِي إِيَّاكَ فِي	WA MUNAAZALATEEE EE-YAAK	imploring that Thou wilt

[240] Cf. the following HADEETH: 'ALLAH has left no excuse for him who has reached sixty or seventy years of age. ALLAH has left him no excuse, no excuses!' (AHMAD 11,275). See also Lane, Arabic-English Lexicon, s.v. I'D'AAR

فَكَاكِ رَقَبَتِي مِنَ نَارِكَ	FEE FAKAAKI RAQABATEE MIN-NAARIK	set my neck free from the Fire and
وَإِجَارَتِي مِمَّا فِيهِ أَهْلُهَا مِنْ عَذَابِكَ	WA IJAARATEE MIM-MAA FEEHEEE AH-LUHAA MIN A'D'AABIK	grant me sanctuary from Thy chastisement, within which its inhabitants dwell!
وَلَا تَذَرْنِي فِي طُغْيَانِي عَامِهًا	WA LAA TAD'AR-NEE FEE T'UGH-YAANEE A'AMIHAA	Leave me not blindly wandering in my insolence[241]
وَلَا فِي غَمْرَتِي سَاهِيًا حَتَّى حِينٍ	WA LAA FEE GHAM-RATEE SAAHEEANA H'AT-TAA H'EEN	or inattentive in my perplexity for a time, [242]
وَلَا تَجْعَلْنِي	WA LAA TAJ-A'L-NEE	make me not
عِظَةً لِمَنِ اتَّعَظَ	I'Z'ATAL-LIMANI AT-TAA'Z'	an admonition to him who takes admonishment,
وَلَا نَكَالًا لِمَنِ اعْتَبَرَ	WA LAA NAKAALAL-LIMANI AA'-TABAR	a punishment exemplary for him who takes heed,
وَلَا فِتْنَةً لِمَنِ نَظَرَ	WA LAA FIT-NATAL-LIMAN-NAZ'AR	a trial for him who observes,
وَلَا تَمْكُرْ بِي فِيمَنْ تَمْكُرُ بِهِ	WA LAA TAM-KUR BEE FEE MAN TAM-KURU BIH	devise not against me along with those against whom Thou devisest,
وَلَا تَسْتَبْدِلْ بِي غَيْرِي	WA LAA TAS-TAB-DIL BEE GHAY-REE	replace me not with another,
وَلَا تُغَيِّرْ لِي اسْمًا	WA LAA TUGHAY-YIR LEE AS-MAA	change not my name, [243]

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[241] Reference to 7: 186: Whomsoever ALLAH leads astray, no guide has he; He leaves them in their insolence blindly wandering.

[242] Reference to 23: 54: So leave them in their perplexity for a time.

[243] 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

وَ لا تُبَدِّلْ لِي جِسْمًا	WA LAA TUBAD-DIL-LEE JIS-MAA	transform not my body, [244]
وَ لا تَتَّخِذْنِي	WA LAA TAT-TAKHID'-NEE	appoint me not
هُزُوًا لِخَلْقِكَ	HUZOOL-LIKHAL-QIK	a mockery for Thy creatures,
وَ لا سُخْرِيًّا لَكَ	WA LAA SUKH-REE-YAL-LAK	a laughing-stock for Thyself,
وَ لا تَبَعًا إِلَّا لِمَرْضَاتِكَ	WA LAA TABAA'NAAA IL-LAA LIMAR-Z"AATIK	a follower of anything but Thy good pleasure,
وَ لا مُمْتَهَنًا إِلَّا بِالِانْتِقَامِ لَكَ	WA LAA MUM-TAHANAN IL-LAA BIIANTIQAAMI LAK	a menial servant for anything but avenging Thee!
وَ أَوْجِدْنِي	WA AW-JID-NEE	Let me find
بَرْدَ عَفْوِكَ	BAR-DA A'F-WIK	the coolness of Thy pardon
وَحَلَاوَةَ رَحْمَتِكَ	WH'ALAAWATA RAH'-MATIK	and the sweetness of Thy mercy,
وَ رَوْحِكَ وَرَيْحَانِكَ	WA RAW-H'IKA WARAY-H'AANIK	Thy repose, Thy ease, and
وَ جَنَّةَ نَعِيمِكَ	WA JAN-NATI NAE'EMIK	the garden of Thy bliss![245]
وَ أَذِقْنِي طَعْمَ	WA AD'IQ-NEE T'AA'-MA	Let me taste, through some of Thy boundless plenty,

had been an elevated name; change not the name by which Thou hadst named us before (alluding to the QURANIC 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.

[244] The commentator explains this to mean: Transform it not through an affliction in this world or through making it ugly in the next.

[245] Reference to 56: 88-9: Then if he be of those brought high to the Throne, there shall be repose and ease, and a garden of bliss.

اَلْفَرَاغِ لِمَا تُحِبُّ بِسَعَةٍ مِّن سَعَتِكَ	AL-FARAAGHI LIMAA TUH'IB-BU BISAA'TIM-MIN SAA'TIK	the flavor of being free for what Thou lovest and
وَ اَلْاِجْتِهَادِ فِيمَا يُزْلِفُ لَدَيْكَ وَ عِندَكَ	WALIJ-TIHAADI FEEMAA YUZ-LIFU LADAY-KA WA I'NDAK	striving in what brings about proximity with Thee and to Thee, and
وَ أَتْحِفْنِي بِتُحْفَةٍ مِّن تُحَفَاتِكَ	WA AT-H'IF-NEE BITUH'-FATIM-MIN TUH'UFAATIK	give me a gift from among Thy gifts!
وَ اَجْعَلْ تِجَارَتِي رَابِحَةً	WAJ-A'L TIJAARATEE RAABIH'AH	Make my commerce profitable[246] and
وَ كَرَّتِي غَيْرَ خَاسِرَةٍ	WA KAR-RATEE GHAY-RA KHAASIRAH	my return without loss, [247]
وَ أَخِفْنِي مَقَامَكَ	WA AKHIF-NEE MAQAAMAK	fill me with fear of Thy station,
وَ شَوِّقْنِي لِقَاءَكَ	WA SHAW-WIQ-NEE LIQAAA-AK	make me yearn for the meeting with Thee, and
وَ تُبْ عَلَيَّ تَوْبَةً نَّصُوحًا	WA TUB A'LAY-YA TAW-BATAN-NAS'OOH'AA	allow me to repent with an unswerving repentance
لَا تُبْقِ مَعَهَا ذَنُوبًا صَغِيرَةً وَ لَا كَبِيرَةً	LAA TUB-QI MAA'HAA D'UNOOBANA S'AGHEERATAW-WA LAA KABEERAH	along with which Thou lettest no sins remain, small or large, and
وَ لَا تَذَرْ مَعَهَا عَلَانِيَةً وَ لَا سَرِيرَةً	WA LAA TAD'AR MAA'HAA A'LAANEEATAW-WA LAA SAREERAH	leavest no wrongs, open or secret!

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[246] Allusion to 2: 16: Those are they who have bought error at the price of guidance, and their commerce has not profited them.

[247] 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!'

وَ ٱنْزِعِ ٱلْغِلَّ مِن صَدْرِى لِلْمُؤْمِنِينَ	WANZAI'L-GHIL-LA MIN S'AD-REE LIL-MOO-MINEEN	Root out rancor toward the faithful from my breast, [248]
وَ أَعْطِفْ بِقَلْبِى عَلَى ٱلْخَاشِعِينَ	WA AA'-T'IF BIQAL-BEE A'LAAL-KHAASHIE'EN	bend my heart toward the humble,
وَ كُنْ لِى كَمَا تَكُونُ لِلصَّالِحِينَ	WA KUL-LEE KAMAA TAKOONU LILS'-S'AALIH'EEN	be toward me as Thou art toward the righteous,
وَ حَلِّنِى حِلْيَةَ ٱلْمُتَّقِينَ	WA H'AL-LINEE H'IL-YATAL-MUT-TAQEEN	adorn me with the adornment of the god-fearing,
وَ ٱجْعَلْ لِى	WAJ-A'L-LEE	appoint for me
لِسَانَ صِدْقٍ فِى ٱلْغَابِرِينَ	LISAANA S'ID-QIN FIL-GHAABIREEN	a goodly report[249] among those yet to come and
وَ ذِكْرًا نَامِيًا فِى ٱلْآخِرِينَ	WA D'IK-RAN-NAAMEEANA FIL-AKHIREEN	a growing remembrance among the later folk, and
وَ وَافِ بِى عَرْصَةَ ٱلْأَوَّلِينَ	WA WAAFI BEE A'R-S'ATAL-AW-WALEEN	take me to the plain of those who came first[250]
وَ تَمِّمْ سُبُوغَ نِعْمَتِكَ عَلَىَّ	WA TAM-MIM SUBOOGHA NIA'-MATIKA A'LAY	Complete the lavishness of Thy favor upon me,
وَ ظَاهِرْ كَرَامَاتِهَا لَدَىَّ	WA Z'AAHIR KARAAMAATIHAA LADAY	clothe me in its repeated generosities,
وَ ٱمْلَأْ مِن فَوَاضِلِ يَدَىَّ	WAM-LAA MIN FAWAAA-IDIKA YADAY	fill my hand with Thy benefits,
وَ سُقْ كَرَائِمَ مَوَاهِبِكَ إِلَىَّ	WA SUQ K-KARAAA-IMA MAWAAHIBIKA ILAY	drive Thy generous gifts to me,

[248] Allusion to 15: 47: We shall root out all rancor that is in their breasts (Cf. 7: 43)

[249] 26: 84, part of a prayer of IBRAAHEEM.

[250] 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—ALLAH 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,

وَجَاوِرْ بِيَ الْأَطْيَبِينَ مِنْ أَوْلِيَآئِكَ فِي الْجِنَانِ الَّتِي زَيَّنْتَهَا لِأَصْفِيَآئِكَ	WA JAAWIR BEEAL-AT'-YABEENA MIN AW-LEEAAA-IKA FIL-JINAANIL-LATEE ZAY-YANTAHAA LIAS'-FEEAAA-IK	make me the neighbor of the best of Thy friends in the Gardens which Thou hast adorned for Thy chosen, and
وَجَلِّلْنِي شَرَآئِفَ نِحَلِكَ فِي الْمَقَامَاتِ الْمُعَدَّةِ لِأَحِبَّآئِكَ	WA JAL-LIL-NEE SHARAAA-IFA NIH'ALIKA FIL-MAQAAMAATIL-MUA'D-DATI LIAH'IB-BAAA-IK	wrap me in Thy noble presents in the stations prepared for Thy belovedsl
وَاجْعَلْ لِي عِنْدَكَ	WAJ-A'L-LEE I'NDAK	Appoint for me
مَقِيلاً آوِي إِلَيْهِ مُطْمَئِنّاً	MAQEELAN AAAWEEE ILAY-HEE MUT'-MA-IN-NAA	a resting place with Thee where I may seek haven in serenity, and
وَمَثَابَةً أَتَبَوَّءُهَا وَأَقَرُّ عَيْناً	WA MATHAABATAN ATABAW-WU-UHAA WA AQAR-RU A'Y-NAA	a resort to which I may revert and rest my eyes,
وَلَا تُقَايِسْنِي بِعَظِيمَاتِ الْجَرَآئِرِ	WA LAA TUQAAYIS-NEE BIA'Z'EEMAATIL-JARAAA-IR	weigh not against me my dreadful misdeeds,
وَلَا تُهْلِكْنِي يَوْمَ تُبْلَى السَّرَآئِرُ	WA LAA TUH-LIK-NEE YAW-MA TUB-LAAS-SARAAA-IR	destroy me not on the day the secrets are tried, [251]
وَأَزِلْ عَنِّي كُلَّ شَكٍّ وَشُبْهَةٍ	WA AZIL A'N-NEE KUL-LA SHAK-KIW-WASHUB-HAH	eliminate from me every doubt and uncertainty,
وَاجْعَلْ لِي فِي الْحَقِّ طَرِيقاً مِنْ كُلِّ رَحْمَةٍ	WAJ-A'L-LEE FIL-H'AQ-QI T'AREEQAM-MIN KUL-LI RAH'-MAH	appoint for me a way in the truth from every mercy,
وَأَجْزِلْ لِي قِسَمَ الْمَوَاهِبِ مِنْ نَوَالِكَ	WA AJ-ZIL-LEE QISAMAL-MAWAAHIBI MIN-NAWAALIK	make plentiful for me the portions of gifts from Thy granting of awards, and

[251] 86: 9

وَ وَفِّرْ عَلَيَّ حُظُوظَ الْإِحْسَانِ مِنْ إِفْضَالِكَ	WA WAF-FIR A'LAY-YA H'UZ'OOZ'AL-IH'-SAANI MIN IF-Z'AALIK	fill out for me the shares of beneficence from Thy bestowal of bounty!
وَ اجْعَلْ قَلْبِي وَاثِقاً بِمَا عِنْدَكَ	WAJ-A'L QAL-BEE WAATHIQAM-BIMAA I'NDAK	Make my heart trust in what is with Thee and
وَ هَمِّي مُسْتَفْرَغاً لِمَا هُوَ لَكَ	WA HAM-MEE MUS-TAF-RAGHAL-LIMAA HUWA LAK	my concern free for what is Thine,
وَ اسْتَعْمِلْنِي بِمَا تَسْتَعْمِلُ بِهِ خَالِصَتَكَ	WAS-TAA'-MIL-NEE BIMAA TAS-TAA'-MILU BIHEE KHAALIS'ATAK	employ me in that in which Thou employest Thy pure friends,
وَ أَشْرِبْ قَلْبِي عِنْدَ ذُهُولِ الْعُقُولِ طَاعَتَكَ	WA ASH-RIB QAL-BEE I'NDA Ð'UHOOLIL-U'QWLI T'AAA'TAKA	drench my heart with Thy obedience when intellects are distracted, and
وَ اجْمَعْ لِيَ	WAJ-MAA' LEEA	combine within me
الْغِنَى وَ الْعَفَافَ	AL-GHINAA WAL-A'FAAF	independence continence,
وَ الدَّعَةَ وَ الْمُعَافَاةَ	WAD-DAA'TA WAL-MUA'AFAAH	ease, release,
وَ الصِّحَّةَ وَ السَّعَةَ	WAS'-S'IH'-H'ATA WAS-SAA'H	health, plenty,
وَ الطُّمَأْنِينَةَ وَ الْعَافِيَةَ	WAT'-T'UMAA-NEENATA WAL-A'AFEEAH	tranquility, and well-being!
وَ لَا تُحْبِطْ حَسَنَاتِي بِمَا يَشُوبُهَا مِنْ مَعْصِيَتِكَ	WA LAA TUH'-BIT' H'ASANAATEE BIMAA YASHOOBUH'AA MIM-MAA'-S'EEATIK	Make not fail my good deeds through my disobedience that stains them
وَ لَا خَلَوَاتِي بِمَا يَعْرِضُ لِي مِنْ نَزَغَاتِ فِتْنَتِكَ	WA LAA KHALAWAATEE BIMAA YAA'-RIZ"U LEE MIN-NAZAGHAATI FIT-NATIK	or my private times of worship through the instigations of Thy trial!

—48—

وكان من دعائه عليه السلام

يوم الأضحى و يوم الجمعة

WA KAANA MIN DUA'AA-IHEE A'LAY-HIS-SALAAMU YAW-MAL-AZ"-H'AA WAYAW-MAL-JUMUA'H

His Supplication (A.S) ON THE DAY OF SACRIFICE[252] AND ON FRIDAY

اَللّٰهُمَّ هٰذَا يَوْمٌ مُبَارَكٌ مَيْمُونٌ	AL-LAAHUM-MA HAD'AA YAW-MUM-MUBAARAKUM-MAY-MOON	O ALLAH, this is a blessed and fortunate day,
وَ الْمُسْلِمُونَ فِيهِ مُجْتَمِعُونَ فِي أَقْطَارِ أَرْضِكَ	WAL-MUS-LIMOONA FEEHEE MUJ-TAMIU'WNA FEEE AQ-T'AARI AR-Z"IK	within which the Muslims are gathered in the quarters of Thy earth.
يَشْهَدُ السَّائِلُ مِنْهُمْ وَ الطَّالِبُ وَ الرَّاغِبُ وَ الرَّاهِبُ	YASH-HADUS-SAAA-ILU MIN-HUM WAT'-T'AALIBU WAR-RAAGHIBU WAR-RAAHIB	Among them are present the asker, the seeker, the beseecher, the fearful,
وَ أَنْتَ النَّاظِرُ فِي حَوَائِجِهِمْ	WA ANTAN-NAAZ'IRU FEE H'AWAAA-IJIHIM-	while Thou art looking upon their needs
فَأَسْأَلُكَ بِجُودِكَ وَ كَرَمِكَ وَ هَوَانِ مَا سَأَلْتُكَ عَلَيْكَ	FAAS-ALUKA BIJOODIKA WA KARAMIKA WA HAWAANI MAA SAAL-TUKA A'LAY-KA	So ask Thee by Thy munificence and generosity— and easy upon Thee is what I ask Thee!—
أَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ وَ آلِهِ	AN TUS'AL-LEEA A'LAA MUH'AM-MADIW-WA AALIH	that Thou blessest MUHAMMAD and his Household.
وَ أَسْأَلُكَ اَللّٰهُمَّ رَبَّنَا بِأَنَّ	WA AS-ALUKAL-LAAHUM-MA RAB-BANAA	And I ask Thee, O ALLAH, our Lord—

[252] That is the tenth of ZUL-HIJJA, which marks the end of the HAJ and is one of the two major festivals (along with the feast of fast-breaking) celebrated universally throughout the Islamic world.

لَكَ ٱلْمُلْكَ وَ لَكَ ٱلْحَمْدَ	BI N-NA LAKAL-MUL-KA WA LAKAL-H'AM-D	for Thine is the kingdom and Thine is the praise;
لَآ إِلَٰهَ إِلَّآ أَنتَ	LAAA ILAHA IL-LAAA ANTA	there is no god but Thou,
ٱلْحَلِيمُ ٱلْكَرِيمُ	AL-H'ALEEMUL-KAREEM	the Clement, the Generous,
ٱلْحَنَّانُ ٱلْمَنَّانُ	AL-H'AN-NAANUL-MAN-NAAN	the All-loving, the All-kind,
ذُو ٱلْجَلَالِ وَ ٱلْإِكْرَامِ	D'OOL-JALAALI WAL-IK-RAAM	Possessor of majesty and munificence,
بَدِيعُ ٱلسَّمَاوَاتِ وَ ٱلْأَرْضِ	BADEEU'S-SMAAWAATI WAL-AR-Z"	Originator of the heavens and the earth—
مَهْمَا قَسَمْتَ بَيْنَ عِبَادِكَ ٱلْمُؤْمِنِينَ مِنْ	MAH-MAA QASAM-TA BAY-NA I'BAADIKAL-MOO-MINEENA MIN	whenever Thou apportionest among Thy faithful servants
خَيْرٍ أَوْ عَافِيَةٍ	KHAY-RIN AW A'AFEEAH	good, well-being,
أَوْ بَرَكَةٍ أَوْ هُدًى	AW BARAKATIN AW HUDANA	blessing, guidance,
أَوْ عَمَلٍ بِطَاعَتِكَ	AW A'MALIM-BIT'AAA'TIK	works in obedience to Thee,
أَوْ خَيْرٍ تَمُنُّ بِهِ عَلَيْهِمْ تَهْدِيهِمْ بِهِ إِلَيْكَ	AW KHAY-RIN TAMUN-NU BIHEE A'LAY-HIM TAH-DEEHIM BIHEEE ILAY-K	or good through which Thou art kind to them by guiding them to Thee,
أَوْ تَرْفَعُ لَهُمْ عِنْدَكَ دَرَجَةً	AW TAR-FAU' LAHUM I'NDAKA DARAJAH	or raisest them up a degree with Thee,
أَوْ تُعْطِيهِمْ بِهِ خَيْرًا مِنْ خَيْرِ ٱلدُّنْيَا وَ ٱلْآخِرَةِ	AW TUA'-T'EEHIM BIHEE KHAY-RAM-MIN KHAY-RID-DUNYAA WAL-AKHIRAH	or givest them the good of this world or the next,
أَنْ تُوَفِّرَ حَظِّي وَنَصِيبِي مِنْهُ	AN TUWAF-FIRA H'AZ'-Z'EE WANAS'EEBEE MIN-H	that Thou givest me amply my share and allotment of it.
وَ أَسْأَلُكَ ٱللَّهُمَّ رَبَّنَا بِأَنَّ	WA AS-ALUKAL-LAAHUM-MA RAB-BANAA BI AN-NA	And I ask Thee, O ALLAH—

لَكَ ٱلْمُلْكَ وَلَكَ ٱلْحَمْدَ	LAKAL-MUL-KA WA LAKAL-H'AM-D	for Thine is the kingdom and the praise;
لَا إِلَٰهَ إِلَّآ أَنتَ	LAAA ILAHA IL-LAAA ANT	there is no god but Thou—
أَن تُصَلِّيَ عَلَىٰ مُحَمَّدٍ	AN TUS'AL-LEEA A'LAA MUH'AM-MAD	that Thou blessest MUHAMMAD,
عَبْدِكَ وَرَسُولِكَ	A'B-DIKA WARASOOLIK	Thy servant and Thy messenger,
وَحَبِيبِكَ وَصَفْوَتِكَ	WA H'ABEEBIKA WA S'AF-WATIK	Thy beloved and Thy selected friend,
وَخِيَرَتِكَ مِنْ خَلْقِكَ	WA KHEEARATIKA MIN KHAL-QIK	Thy chosen from among Thy creation, and
وَعَلَىٰٓ آلِ مُحَمَّدٍ ٱلْأَبْرَارِ ٱلطَّاهِرِينَ ٱلْأَخْيَارِ	WA A'LAAA AAALI MUH'AM-MAD AL-AB-RAARIT'-T'AAHIREENAL-AKH-YAAR	the Household of MUHAMMAD, the pious, the pure, the chosen,
صَلَاةً لَّا يَقْوَىٰ عَلَىٰٓ إِحْصَآئِهَآ إِلَّآ أَنتَ	S'ALAATAL-LAA YAQ-WAA A'LAAA IH'-S'AAA-IHAAA IL-LAAA ANT	with a blessing no one has strength to count but Thou,
وَأَن تُشْرِكَنَا فِي صَالِحِ مَنْ دَعَاكَ فِي هَٰذَا ٱلْيَوْمِ مِنْ عِبَادِكَ ٱلْمُؤْمِنِينَ	WA AN TUSH-RIKANAA FEE S'AALIHEE MAN DAA'AKA FEE HAD'AAL-YAW-MI MIN I'BAADIKAL-MOO-MINEEN	that Thou associatest us with the most righteous of Thy faithful servants who supplicate Thee today
يَا رَبَّ ٱلْعَالَمِينَ	YAA RAB-BAL-A'ALAMEEN	—O Lord of the worlds!—
وَأَن تَغْفِرَ لَنَا وَلَهُمْ	WA AN TAGH-FIRA LANAA WA LAHUM-	and that Thou forgivest us and them!

إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ	IN-NAK A'LAA KUL-LI SHAY-IN QADEER	Surely Thou art powerful over everything.[253]
اَللَّهُمَّ	AL-LAAHUM-MA	O ALLAH,
إِلَيْكَ تَعَمَّدتُّ بِحَاجَتِي	ILAY-KA TAA'M-MAT-TU BIH'AAJATEE	toward Thee I aim with my need and
وَ بِكَ أَنْزَلْتُ اَلْيَوْمَ فَقْرِي وَ فَاقَتِي وَ مَسْكَنَتِي	WA BIKA ANZAL-TUL-YAW-MA FAQ-REE WA FAAQATEE WA MAS-KANATEE	before Thee I set my poverty, my neediness, my misery,
وَ إِنِّي بِمَغْفِرَتِكَ وَ رَحْمَتِكَ أَوْثَقُ مِنِّي بِعَمَلِي	WA IN-NEE BIMAGH-FIRATIKA WA RAH'-MATIKA AW-THAQU MIN-NEE BIA'MALEE	for I have more trust in Thy forgiveness and Thy mercy than in my own works.
وَ لَمَغْفِرَتُكَ وَ رَحْمَتُكَ أَوْسَعُ مِن ذُنُوبِي	WA LAMAGH-FIRATUKA WA RAH'-MATUKA AW-SAU' MIN D'UNOOBEE	Thy forgiveness and Thy mercy are vaster than my sins.
فَصَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ	FAS'AL-LI A'LAA MUH'AM-MADIW-WA AAALI MUH'AM-MAD	So bless MUHAMMAD and the Household of MUHAMMAD, and
وَ تَوَلَّ قَضَاءَ كُلِّ حَاجَةٍ هِيَ لِي	WA TAWAL-LA QAZ''AAA-A KUL-LI H'AAJATIN HEEA LEE	attend to the accomplishment of every need of mine through
بِقُدْرَتِكَ عَلَيْهَا	BIQUD-RATIKA A'LAY-HAA	Thy power over it,
وَ تَيْسِيرِ ذَلِكَ عَلَيْكَ	WA TAY-SEERI D'ALIKA A'LAY-K	its easiness for Thee,
وَ بِفَقْرِي إِلَيْكَ	WA BIFAQ-REEE ILAY-K	my poverty toward Thee,
وَ غِنَاكَ عَنِّي	WA GHINAAKA A'N-NEE	and Thy freedom from need for me!

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فَإِنِّي	FA IN-NEE	I will come upon
لَمْ أُصِبْ خَيْرًا قَطُّ إِلَّا مِنْكَ	LAM US'IB KHAY-RANA QT'-T'U IL-LAA MINK	no good whatsoever unless through Thee,
وَلَمْ يَصْرِفْ عَنِّي سُوءًا قَطُّ أَحَدٌ غَيْرُكَ	WA LAM YAS'-RIF A'N-NEE SOOO-ANA QAT'-T'U AH'ADUN GHAY-RUK	no one other than Thou will turn any evil away from me, and
وَلَا أَرْجُو لِأَمْرِ آخِرَتِي وَدُنْيَايَ سِوَاكَ	WA LAAA AR-JOO LIAM-RI AAAKHIRATEE WA DUNYAAYA SIWAAK	I have hope in none but Thee for my affair in the next world and in this world.
اَللَّهُمَّ	AL-LAAHUM-MA	O ALLAH,
مَنْ تَهَيَّأَ وَتَعَبَّأَ وَأَعَدَّ وَاسْتَعَدَّ لِوِفَادَةٍ إِلَى مَخْلُوقٍ	MAN TAHAY-YAA WA TAA'B-BAA WA AA'D-DA WAS-TAA'D-DA LIWIFAADATIN ILAA MAKH-LWQ	If anyone has ever arranged, made ready, prepared, and drawn himself up to be received by a creature
رَجَاءَ رِفْدِهِ وَنَوَافِلِهِ	RAJAAA-A RIF-DIHEE WA NAWAAFILIH	in hope of his support and awards, and
وَطَلَبَ نَيْلِهِ وَجَائِزَتِهِ	WA T'ALABA NAY-LIHEE WAJAAA-IZATIH	in seeking to attain to him and his prize.
فَإِلَيْكَ يَا مَوْلَايَ كَانَتِ الْيَوْمَ تَهْيِئَتِي وَتَعْبِئَتِي	FAALAY-KA YAA MAW-LAAYA KAANATIL-YAW-M TAH-YI-ATEE WATAA'-BI-ATEE	then today toward Thee, my Master, is my arrangement, my making ready,
وَإِعْدَادِي وَاسْتِعْدَادِي	WA IA'-DAADEE WAS-TIA'-DAADEE	my preparation, and my drawing up,
رَجَاءَ عَفْوِكَ وَرِفْدِكَ	RAJAAA-A A'F-WIKA WARIF-DIK	in hope of Thy pardon and support and
وَطَلَبَ نَيْلِكَ وَجَائِزَتِكَ	WA T'ALABA NAY-LIKA WA JAAA-IZATIK	in seeking to attain to Thee and Thy prize.

اَللّٰهُمَّ فَصَلِّ عَلٰى مُحَمَّدٍ وَّ آلِ مُحَمَّدٍ	AL-LAAHUM-MA FAS'AL-LI A'LAA MUH'AM-MADIW-WAAALI MUH'AM-MAD	O ALLAH, so bless MUHAMMAD and the Household of MUHAMMAD,
وَّ لَا تُخَيِّبِ الْيَوْمَ ذٰلِكَ مِنْ رَجَآئِي	WA LAA TUKHAY-YIBIL-YAW-MA D'ALIKA MIR-RAJAAA-EE	and disappoint not my hope in that today!
يَا مَنْ لَّا يُحْفِيهِ سَآئِلٌ	YAA MAL-LAA YUH'-FEEHEE SAAA-IL	O He who is not troubled by those who ask and
وَّ لَا يَنْقُصُهُ نَآئِلٌ	WA LAA YANQUS'UHOO NAAA-IL	diminished by those who attain their desire!
فَإِنِّي لَمْ آتِكَ ثِقَةً مِّنِّي	FA IN-NEE LAM AAATIKA THIQATAM-MIN-NEE	I come not before Thee trusting
بِعَمَلٍ صَالِحٍ قَدَّمْتُهُ	BI 'MALIN S'AALIH'IN QAD-DAM-TUH	in a righteous work I have sent ahead,
وَ لَا شَفَاعَةِ مَخْلُوقٍ رَّجَوْتُهُ	WA LAA SHAFAAA'TI MAKH-LOOQIR-RAJAW-TUH	nor in the intercession of any creature in whom I have hope,
إِلَّا شَفَاعَةَ مُحَمَّدٍ وَّ أَهْلِ بَيْتِهِ	IL-LAA SHAFAAA'TA MUH'AM-MADIW-WA AH-LI BAY-TIH	except the intercession of MUHAMMAD and the Folk of his House
عَلَيْهِ وَ عَلَيْهِمْ سَلَامُكَ	A'LAY-HEE WA A'LAY-HIM SALAAMUK	(upon him and upon them be Thy peace).
أَتَيْتُكَ مُقِرًّا بِالْجُرْمِ وَ الْإِسَآءَةِ إِلٰى نَفْسِي	ATAY-TUKA MUQIR-RAM-BIL-JUR-MI WAL-ISAAA-ATI ILAA NAF-SEE	I come to Thee admitting sin and evil doing toward myself.
أَتَيْتُكَ أَرْجُو عَظِيمَ عَفْوِكَ الَّذِي عَفَوْتَ بِهِ عَنِ الْخَاطِئِينَ	ATAY-TUKA AR-JOO A'Z'EEMA A'F-WIKAL-LAD'EE A'FAW-TA BIHEE A'NIL-KHAAT'I-EEN	I come to Thee hoping for Thy abounding pardon through which Thou hast pardoned the offenders,

ثُمَّ لَمْ يَمْنَعْكَ طُولُ عُكُوفِهِمْ عَلَى عَظِيمِ الْجُرْمِ أَنْ عُدتَ عَلَيْهِمْ بِالرَّحْمَةِ وَ الْمَغْفِرَةِ	THUM-MA LAM YAM-NAA'-KA T'OOLU U'KOOFIHIM A'LAA A'Z'EEMIL-JUR-MI AN U'T-TA A'LAY-HIM BIR-RAH'-MATI WAL-MAGH-FIRAH	while their long persistence in dreadful sin did not prevent Thee from returning toward them with mercy and forgiveness!
فَيَا مَنْ رَحْمَتُهُ وَاسِعَةٌ	FAYAA MAR-RAH'-MATUHOO WAASIA'H	He whose mercy is wide and
وَ عَفْوُهُ عَظِيمٌ	WA A'F-WUHOO A'Z'EEM	whose pardon is abounding!
يَا عَظِيمُ يَا عَظِيمُ	YAA A'Z'EEMU YAA A'Z'EEM	O All-mighty! O All-mighty!
يَا كَرِيمُ يَا كَرِيمُ	YAA KAREEMU YAA KAREEM	O All-generous! O All-generous!
صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ	S'AL-LI A'LAA MUH'AM-MADIW-WAAALI MUH'AM-MAD	Bless MUHAMMAD and the Household of MUHAMMAD,
وَ عُدْ عَلَيَّ بِرَحْمَتِكَ	WA U'D A'LAY-YA BIRAH'-MATIK	return toward me through Thy mercy,
وَ تَعَطَّفْ عَلَيَّ بِفَضْلِكَ	WA TAA'T-T'AF A'LAY-YA BIFAZ"-LIK	be tender toward me through Thy bounty, and
وَ تَوَسَّعْ عَلَيَّ بِمَغْفِرَتِكَ	WA TAWAS-SAA' A'LAY-YA BIMAGH-FIRATIK	spread out Thy forgiveness upon me!
اَللَّهُمَّ	AL-LAAHUM-MA	O ALLAH,
إِنَّ هَـٰذَا الْمَقَامَ لِخُلَفَائِكَ وَ أَصْفِيَائِكَ	IN-NA HAD'AAL-MAQAAMA LIKHULAFAAA-IKA WA AS'-FEEAAA-IK	this station belongs to Thy vicegerents, Thy chosen,

وَمَوَاضِعَ أُمَنَائِكَ فِي الدَّرَجَةِ الرَّفِيعَةِ الَّتِي اخْتَصَصْتَهُمْ بِهَا قَدِ ابْتَزُّوهَا	WA MAWAAZ"IA' UMANAAA-IKA FID-DARAJATIR-RAFEEA'TIL-LATEE AKH-TAS'AS'-TAHUM BIHAA QADI AB-TAZ-ZOOHAA	while the places of Thy trusted ones in the elevated degree which Thou hast singled out for them have been forcibly stripped![254]
وَأَنْتَ الْمُقَدِّرُ لِذَلِكَ	WA ANTAL-MUQAD-DIRU LID'ALIK	But Thou art the Ordainer of that—
لَا يُغَالَبُ أَمْرُكَ	LAA YUGHAALABU AM-RUK	Thy command is not overcome,
وَلَا يُجَاوَزُ الْمَحْتُومُ مِنْ تَدْبِيرِكَ	WA LAA YUJAAWAZUL-MAH'-TWMU MIN TAD-BEERIK	the inevitable in Thy governing is not overstepped!
كَيْفَ شِئْتَ وَأَنَّى شِئْتَ	KAY-FA SHI-T WA AN-NAA SHI-T	However Thou willest and whenever Thou willest!
وَلِمَا أَنْتَ أَعْلَمُ بِهِ	WA LIMAAA ANTA AA'-LAMU BIH	In that which Thou knowest best,
غَيْرُ مُتَّهَمٍ عَلَى خَلْقِكَ وَلَا لِإِرَادَتِكَ	GHAY-RU MUT-TAHAMIN A'LAA KHAL-QIKA WA LAA LIIRAADATIK	Thou art not accused for Thy creation or Thy will!
حَتَّى عَادَ صَفْوَتُكَ وَخُلَفَاؤُكَ مَغْلُوبِينَ مَقْهُورِينَ مُبْتَزِّينَ يَرَوْنَ حُكْمَكَ مُبَدَّلًا	H'AT-TAA A'ADA S'AF-WATUKA WAKHULAFAAAW-UKA MAGH-LOOBEENA MAQ-HOOREENA MUB-TAZ-ZEEN YARAW-N H'UK-MAKA MUBAD-DALAA	Then Thy selected friends, Thy vicegerents, were overcome, vanquished, forcibly stripped; they see Thy decree replaced,

[254] 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-A'HS, in contrast to the SUNNI. ZAYN AL-A'ABIDEEN alludes to the SHI-A'H view that the IMAMs are the rightful leaders of these payers for all Islam, not the UMAYYAD caliphs and their representatives. In explaining the meaning of this passage, SAYYID A'LIKHAN quotes a HADEETH from JA'-FAR AS-SADIQ: 'Both festivals of the Muslims, that of fast-breaking and that of Sacrifice, renew the sorrow of the Household of MUHAMMAD, for they see therein their right in the hands of others.'

وَكِتَابَكَ مَنْبُوذًا	WA KITAABAKA MAMBOOD'AA	Thy Book discarded,
وَفَرَائِضَكَ مُحَرَّفَةً عَنْ جِهَاتِ أَشْرَاعِكَ	WA FARAAA-IZ"AKA MUH'AR-RAFATAN A'N JIHAATI ASH-RAAI'K	Thy obligations distorted from the aims of Thy laws,
وَسُنَنَ نَبِيِّكَ مَتْرُوكَةً	WA SUNANA NABEE-YIKA MAT-ROOKAH	and the SUNNA of Thy Prophet abandoned!
اَللّٰهُمَّ الْعَنْ أَعْدَاءَهُمْ	AL-LAAHUM-MAL-A'N AA'-DAAA-AHUM	O ALLAH, curse their enemies
مِنَ الْأَوَّلِينَ وَالْآخِرِينَ	MINAL-AW-WALEENA WAL-AAAKHIREEN	among those of old and the later folk, and
وَمَنْ رَضِيَ بِفِعَالِهِمْ	WA MAR-RAZ"EEA BIFIA'ALIHIM-	all those pleased with their acts, and
وَأَشْيَاعَهُمْ وَأَتْبَاعَهُمْ	WA ASH-YAAA'HUM WA AT-BAAA'HUM-	their adherents and followers!
اَللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ	AL-LAAHUM-MA S'AL-LI A'LAA MUH'AM-MADIW-WAAALI MUH'AM-MAD	O ALLAH bless MUHAMMAD and the Household of MUHAMMAD
إِنَّكَ حَمِيدٌ مَجِيدٌ	IN-NAKA H'AMEEDUM-MAJEED	(surely Thou art All-O ALLAH,laudable, All-glorious)
كَصَلَوَاتِكَ وَبَرَكَاتِكَ وَتَحِيَّاتِكَ عَلَى أَصْفِيَائِكَ إِبْرَاهِيمَ وَآلِ إِبْرَاهِيمَ	KAS'ALAWAATIKA WA BARAKAATIKA WA TAH'EE-YAATIKA A'LAAA AS'-FEEAAA-IKA IB-RAAHEEMA WA AAALI IB-RAAHEEM	like Thy blessing, benedictions, and salutations upon Thy chosen Abraham and the people of Abraham!
وَعَجِّلِ الْفَرَجَ وَالرَّوْحَ وَالنُّصْرَةَ وَالتَّمْكِينَ وَالتَّأْيِيدَ لَهُمْ	WA A'J-JILIL-FARJA WAR-RAW-H'A WAN-NUS'-RATA WAT-TAM-KEENA WAT-TAA-YEEDA LAHUM-	O ALLAH, and hasten for them relief, ease, help, strengthening, and confirmation!
اَللّٰهُمَّ وَاجْعَلْنِي مِنْ أَهْلِ	AL-LAAHUM-MA WAJ-A'L-NEE MIN AH-L	make me one of the people who

اَلتَّوْحِيدِ وَ الْاِيمَانِ بِكَ	AT-TAW-H'EEDI WALEE-MAANI BIK	profess Thy Unity, have faith in Thee, and
وَ التَّصْدِيقِ بِرَسُولِكَ وَ الْأَئِمَّةِ الَّذِينَ حَتَمْتَ طَاعَتَهُمْ	WAT-TAS'-DEEQI BIRASOOLIKA WAL-A-IM-MATIL-LAD'EENA H'ATAM-TA T'AAA'TAHUM-	attest to Thy Messenger and the IMAMs toward whom Thou hast enjoined obedience, and
مِمَّنْ يَجْرِي ذَلِكَ بِهِ وَعَلَى يَدَيْهِ	MIM-MAY-YAJ-REE D'ALIKA BIHEE WAA'LAA YADAY-H	one of those through whom and at whose hands this takes place![255]
آمِينَ رَبَّ الْعَالَمِينَ	AAAMEENA RAB-BAL-A'ALAMEEN	Amen, Lord of the worlds!
اَللَّهُمَّ	AL-LAAHUM-MA	O ALLAH,
لَيْسَ يَرُدُّ غَضَبَكَ إِلَّا حِلْمُكَ	LAY-SA YARUD-DU GHAZ"ABAKA IL-LAA H'IL-MUK	nothing repels Thy wrath but Thy clemency,
وَ لَا يَرُدُّ سَخَطَكَ إِلَّا عَفْوُكَ	WA LAA YARUD-DU SAKHAT'AKA IL-LAA A'F-WUK	nothing repels Thy displeasure but Thy pardon,
وَ لَا يُجِيرُ مِنْ عِقَابِكَ إِلَّا رَحْمَتُكَ	WA LAA YUJEERU MIN I'QAABIKA IL-LAA RAH'-MATUK	nothing grants sanctuary from Thy punishment but Thy mercy, and
وَ لَا يُنْجِينِي مِنْكَ إِلَّا التَّضَرُّعُ إِلَيْكَ وَ بَيْنَ يَدَيْكَ	WA LAA YUNJEENEE MINKA IL-LAAT-TAZ"AR-RUU' ILAY-KA WA BAY-NA YADAY-K	nothing will deliver me from Thee except pleading to Thee before Thee, [256]
فَصَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ	FAS'AL-LI A'LAA MUH'AM-MADIW-WA AAALI MUH'AM-MAD	so bless MUHAMMAD and the Household of MUHAMMAD, and

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[255] I.e., those who actually put the profession of Unity, faith, and attestation into practice.

[256] 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.'

وَهَبْ لَنَا يَا إِلَهِي مِنْ لَدُنْكَ فَرَجاً بِالْقُدْرَةِ الَّتِي	WA HAB LANAA YAAA ILAAHEE MIL-LADUNKA FARAJAM-BIL-QUD-RATIL-LATEE	give us on Thy part, my God, relief by means of the power through which Thou
بِهَا تُحْيِي أَمْوَاتَ الْعِبَادِ	BIHAA TUH'-EEEY AM-WAATAL-I'BAAD	bringest the dead servants to life and
وَبِهَا تَنْشُرُ مَيْتَ الْبِلَادِ	WA BIHAA TANSHURU MAY-TAL-BILAAD	revivest the dead lands.[257]
وَلَا تُهْلِكْنِي يَا إِلَهِي غَمّاً حَتَّى	WA LAA TUH-LIK-NEE YAAA ILAAHEE GHAM-MANA	Destroy me not through gloom, my God, before Thou
تَسْتَجِيبَ لِي	H'AT-TAA TAS-TAJEEBA LEE	respondest to me and
وَتُعَرِّفَنِي الْإِجَابَةَ فِي دُعَائِي	WA TUA'R-RIFANEEL-IJAABATA FEE DUA'AA-EE	givest me the knowledge of Thy response to my supplication!
وَأَذِقْنِي طَعْمَ الْعَافِيَةِ إِلَى مُنْتَهَى أَجَلِي	WA AD'IQ-NEE T'AA'-MAL-A'AFEEATI ILAA MUNTAHAAA AJALEE	Let me taste the flavor of well-being to the end of my term!
وَلَا تُشْمِتْ بِي عَدُوِّي	WA LAA TUSH-MIT BEE A'DOO-WEE	And let not my enemy gloat over me,
وَلَا تُمَكِّنْهُ مِنْ عُنُقِي	WA LAA TUMAK-KIN-HOO MIN U'NUQEE	place not my neck in his power, and
وَلَا تُسَلِّطْهُ عَلَيَّ	WA LAA TUSAL-LIT-HOO A'LAY	give him not authority over me!
إِلَهِي	ILAAHEEE	My God,
إِنْ رَفَعْتَنِي فَمَنْ ذَا الَّذِي يَضَعُنِي؟	IR-RAFAA'-TANEE FAMAN D'AAL-LAD'EE YAZ"AU'NEE?	if Thou raisest me up, who is there to push me down?

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257 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].

وَإِن وَضَعْتَنِى فَمَن ذَا ٱلَّذِى يَرْفَعُنِى؟	WIW-WAZ"AA'-TANEE FAMAN D'AAL-LAD'EE YAR-FAU'NEE?	If Thou pushest me down, who is there to raise me up?
وَإِنْ أَكْرَمْتَنِى فَمَن ذَا ٱلَّذِى يُهِينُنِى؟	WA IN AK-RAM-TANEE FAMAN D'AAL-LAD'EE YUHEENUNEE?	If Thou honourest me, who is there to humiliate me?
وَإِنْ أَهَنتَنِى فَمَن ذَا ٱلَّذِى يُكْرِمُنِى؟	WA IN AHANTANEE FAMAN D'AAL-LAD'EE YUK-RIMUNEE?	If Thou humiliatest me, who is there to honor me?
وَإِنْ عَذَّبْتَنِى فَمَن ذَا ٱلَّذِى يَرْحَمُنِى؟	WA IN A'D'-D'AB-TANEE FAMAN D'AAL-LAD'EE YAR-H'AMUNEE?	If Thou chastisest me, who is there to have mercy upon me?
وَإِنْ أَهْلَكْتَنِى فَمَن ذَا ٱلَّذِى يَعْرِضُ لَكَ فِى عَبْدِكَ أَوْ يَسْأَلُكَ عَنْ أَمْرِهِ؟	WA IN AH-LAK-TANEE FAMAN D'AAL-LAD'EE YAA'-RIZ"U LAKA FEE A'B-DIKA AW YAS-ALUKA A'N AM-RIHI?	If Thou destroyest me, who is there to stand up for Thy servant against or ask Thee about his affair?
وَقَدْ عَلِمْتُ أَنَّهُۥ	WAQAD A'LIM-TU AN-NAHOO	But I know that
لَيْسَ فِى حُكْمِكَ ظُلْمٌ	LAY-SA FEE H'UK-MIKA Z'UL-M	there is no wrong in Thy decree and
وَلَا فِى نَقِمَتِكَ عَجَلَةٌ	WA LAA FEE NAQIMATIKA A'JALAH	no hurry in Thy vengeance.
وَإِنَّمَا يَعْجَلُ مَن يَخَافُ ٱلْفَوْتَ	WA IN-NAMAA YAA'-JALU MAY-YAKHAAFUL-FAW-T	He alone hurries who fears to miss, and
وَإِنَّمَا يَحْتَاجُ إِلَى ٱلظُّلْمِ ٱلضَّعِيفُ	WA IN-NAMAA YAH'-TAAJU ILAAZ'-Z'UL-MIZ"-Z"AE'EF	only the weak needs to wrong.
وَقَدْ تَعَالَيْتَ يَآ إِلَـٰهِى عَن ذَٰلِكَ عُلُوًّا كَبِيرًا	WA QAD T-TAA'ALAY-TA YAAA ILAAHEE A'N D'ALIKA U'LOO-WANA KABEERAA	But Thou art exalted, my God, high indeed above all that!

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّ آلِ مُحَمَّدٍ	AL-LAAHUM-MA S'AL-LI A'LAA MUH'AM-MADIW-WAAALI MUH'AM-MAD	O ALLAH, bless MUHAMMAD and the Household of MUHAMMAD,
وَ لَا تَجْعَلْنِى لِلْبَلَآءِ غَرَضًا وَّ لَا لِنَقِمَتِكَ نَصَبًا	WA LAA TAJ-A'L-NEE LIL-BALAAA-I GHARAZ"AA WA LAA LINAQ-MATIKA NAS'ABAA	make me not the target of affliction nor the object of Thy vengeance,
وَ مَهِّلْنِى وَ نَفِّسْنِى	WA MAH-HIL-NEE WA NAF-FIS-NEE	respite me, comfort me,
وَ اَقِلْنِى عَثْرَتِى	WA AQIL-NEE A'TH-RATEE	release me from my stumble, and
وَ لَا تَبْتَلِيَنِّى بِبَلَآءٍ عَلٰٓى اَثَرِ بَلَآءٍ	WA LAA TAB-TALEEAN-NEE BIBALAAA-IN A'LAAA ATHARI BALAAA-	afflict me not with an affliction in the wake of an affliction,
فَقَدْ تَرٰى ضَعْفِى، وَ قِلَّةَ حِيلَتِى، وَ تَضَرُّعِىٓ اِلَيْكَ	FAQAD T-TARAA Z"AA'-FEE WA QIL-LATA H'EELATEE WA TAZ"AR-RUE'EY ILAY-K	for Thou hast seen my frailty, the paucity of my stratagems, and my pleading to Thee!
اَعُوْذُ بِكَ اَللّٰهُمَّ الْيَوْمَ مِنْ غَضَبِكَ	AU'WD'U BIKAL-LAAHUM-MAL-YAW-MA MIN GHAZ"ABIK	I seek refuge in Thee today, my God, from Thy wrath,
فَصَلِّ عَلٰى مُحَمَّدٍ وَّ آلِهٖ وَ اَعِذْنِى	FAS'AL-LI A'LAA MUH'AM-MADIW-WAAALIHEE WA AI'D'-NEE	so bless MUHAMMAD and his Household and give me refuge!
وَ اَسْتَجِيرُ بِكَ الْيَوْمَ مِنْ سَخَطِكَ	WA AS-TAJEERU BIKAL-YAW-MA MIN SAKHAT'IK	I seek sanctuary in Thee today from Thy displeasure,
فَصَلِّ عَلٰى مُحَمَّدٍ وَّ آلِهٖ وَ اَجِرْنِى	FAS'AL-LI A'LAA MUH'AM-MADIW-WAAALIHEE WA AJIR-NEE	so bless MUHAMMAD and his Household, and give me sanctuary!
وَ اَسْاَلُكَ اَمْنًا مِنْ عَذَابِكَ	WA AS-ALUKA AM-NAM-MIN A'D'AABIK	I ask Thee security from Thy chastisement,
فَصَلِّ عَلٰى مُحَمَّدٍ وَّ آلِهٖ وَ اٰمِنِّى	FAS'AL-LI A'LAA MUH'AM-MADIW-WA AAALIHEE WA AAAMIN-NEE	so bless MUHAMMAD and his Household, and give me security!

وَأَسْتَهْدِيكَ فَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَاهْدِنِي	WA AS-TAH-DEEK FAS'ALI A'LAA MUH'AM-MADIW-WA AAALIHEE WAH-DINEE	I seek guidance from Thee, so bless MUHAMMAD and his Household and guide me!
وَأَسْتَنْصِرُكَ فَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَانْصُرْنِي	WA AS-TANS'IRUK FAS'AL-LI A'LAA MUH'AM-MADIW-WAAALIHEE WAANS'UR-NEE	I seek help from Thee, so bless MUHAMMAD and his Household and help me!
وَأَسْتَرْحِمُكَ فَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَارْحَمْنِي	WA AS-TAR-H'IMUK FAS'AL-LI A'LAA MUH'AM-MADIW-WA AAALIHEE WAR-H'AM-NEE	I ask Thee for mercy, so bless MUHAMMAD and his Household and have mercy upon me!
وَأَسْتَكْفِيكَ فَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَاكْفِنِي	WA AS-TAK-FEEK FAS'AL-LI A'LAA MUH'AM-MADIW-WA AAALIHEE WAK-FINEE	I seek sufficiency from Thee, so bless MUHAMMAD and his Household and suffice me!
وَأَسْتَرْزِقُكَ فَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَارْزُقْنِي	WA AS-TAR-ZIQUKA FAS'AL-LI A'LAA MUH'AM-MADIW-WA AAALIHEE WAR-ZUQ-NEE	I seek provision from Thee, so bless MUHAMMAD and his Household and provide for me!
وَأَسْتَعِينُكَ فَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَأَعِنِّي	WA AS-TAE'ENUK FAS'AL-LI A'LAA MUH'AM-MADIW-WA AAALIHEE WA AI'N-NEE	I seek assistance from Thee, so bless MUHAMMAD and his Household and assist me!
وَأَسْتَغْفِرُكَ لِمَا سَلَفَ مِنْ ذُنُوبِي	WA ASTAGH-FIRUKA LIMAA SALAFA MIN D'UNOOBEE	I pray forgiveness for my past sins,
فَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَاغْفِرْ لِي	FAS'AL-LI A'LAA MUH'AM-MADIW-WA AAALIHEE WAGH-FIR LEE	so bless MUHAMMAD and his Household and forgive me.
وَأَسْتَعْصِمُكَ فَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَاعْصِمْنِي	WA AS-TAA'-S'IMUK FAS'AL-LI A'LAA MUH'AM-MADIW-WA AAALIHEE WAA'-S'IM-NEE	I ask Thee to preserve me from sin, so bless MUHAMMAD and his Household and preserve me,

فَإِنِّي لَنْ أَعُودَ لِشَيْءٍ كَرِهْتَهُ مِنِّي إِنْ شِئْتَ ذَلِكَ	FA IN-NEE LAN AU'WDA LISHAY-IN KARIH-TAHOO MIN-NEE IN SHI-TA D'ALIK	for I will not return to anything Thou dislikest from me, if Thou willest that!
يَا رَبِّ يَا رَبِّ	YAA RAB-BI YAA RAB	My Lord! My Lord!
يَا حَنَّانُ يَا مَنَّانُ	YAA H'AN-NAANU YAA MAN-NAAN	O All-loving! O All-kind!
يَا ذَا الْجَلَالِ وَ الْإِكْرَامِ	YAA D'AAL-JALAALI WAL-IK-RAAM	O Possessor of majesty and munificence!
صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ	S'AL-LI A'LAA MUH'AM-MADIW-WA AAALIH	Bless MUHAMMAD and his Household, and
وَ اسْتَجِبْ لِي جَمِيعَ مَا سَأَلْتُكَ وَطَلَبْتُ إِلَيْكَ وَ رَغِبْتُ فِيهِ إِلَيْكَ	WAS-TAJIB LEE JAMEEA' MAA SAAL-TUKA WAT'ALAB-TU ILAY-KA WA RAGHIB-TU FEEHEEE ILAY-K	grant me everything that I ask from Thee, seek from Thee, and beseech from Thee!
وَ أَرِدْهُ وَ قَدِّرْهُ وَ اقْضِهِ وَ أَمْضِهِ	WA ARID-HOO WA QAD-DIR-HOO WA AQ-Z"IHEE WA AM-Z"IH	Will it, ordain it, decree it, and accomplish it!
وَ خِرْ لِي فِيمَا تَقْضِي مِنْهُ	WA KHIR LEE FEEMAA TAQ-Z"EE MIN-H	Give me good in that of it which Thou decreest!
وَ بَارِكْ لِي فِي ذَلِكَ	WA BAARIK LEE FEE D'ALIK	Bless me in that,
وَ تَفَضَّلْ عَلَيَّ بِهِ	WA TAFAZ"-Z"AL A'LAY-YA BIH	be gratuitously bountiful toward me through it,
وَ أَسْعِدْنِي بِمَا تُعْطِينِي مِنْهُ	WA AS-I'D-NEE BIMAA TUA'-T'EENEE MIN-H	make me happy in that of it which Thou givest to me,
وَ زِدْنِي مِنْ فَضْلِكَ وَ سَعَةِ مَا عِنْدَكَ	WA ZID-NEE MIN FAZ"-LIKA WA SAA'TI MAA I'NDAK	and increase me in Thy bounty and the plenty of what is with Thee,
فَإِنَّكَ وَاسِعٌ كَرِيمٌ	FA IN-NAKA WAASIU'N KAREEM	for Thou art Boundless, Generous!

وَصِلْ ذَٰلِكَ بِخَيْرِ ٱلْآخِرَةِ وَنَعِيمِهَا	WA S'IL D'ALIKA BIKHAY-RIL-AAAKHIRATI WA NAE'EMIHAA	And link that to the good and the bliss of the next world,
يَآ أَرْحَمَ ٱلرَّاحِمِينَ	YAAA AR-H'AMAR-RAAH'IMEENA	O Most Merciful of the merciful!
((ثُمَّ تَدْعُو بِمَا بَدَا لَكَ وَتُصَلِّي عَلَىٰ مُحَمَّدٍ وَآلِهِ أَلْفَ مَرَّةٍ. هٰكَذَا كَانَ يَفْعَلُ عَلَيْهِ ٱلسَّلَامُ))	((THUM-MA TAD-U'W BIMAA BADAA LAKA WATUS'AL-LEE A'LAA MUH'AM-MADIW-WA AAALIHEEE AL-FA MAR-RATIN. HKAD'AA KAANA YAF-A'LU A'LAY-HIS-SALAAMU))	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 (UPON HIM BE PEACE)

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وكان من دعائه عليه السّلام في دفع كيد الأعداء وردّ بأسهم

WA KAANA MIN DUA'AA-IHEE A'LAY-HIS-SALAAMU FEE DIFAAI' KAY-DIL-AA'-DAAA-I WA RAD-DA BAA-SIHIM

His Supplication (A.S) IN REPELLING THE TRICKERY OF ENEMIES AND DRIVING AWAY THEIR SEVERITY

إِلَٰهِي هَدَيْتَنِي فَلَهَوْتُ	ILAAHEE HADAY-TANEE FALAHAW-T	My God, Thou guided me but I diverted myself,
وَوَعَظْتَ فَقَسَوْتُ	WA WAA'Z'-TA FAQASAW-T	Thou admonished me but my heart became hardened,
وَأَبْلَيْتَ ٱلْجَمِيلَ فَعَصَيْتُ	WA AB-LAY-TAL-JAMEELA FAA'S'AY-T	Thou tried me graciously but I disobeyed.
ثُمَّ عَرَفْتُ مَآ أَصْدَرْتَ إِذْ عَرَّفْتَنِيهِ	THUM-MA A'RAF-TU MAAA AS'ADAR-TA ID' A'R-RAFTANEEH	Then, when Thou caused me to know it, I came to know that from which Thou hadst turned [me] away,
فَٱسْتَغْفَرْتُ فَأَقَلْتَ	FAS-TAGH-FAR-TU FAAQAL-T	so I prayed forgiveness and Thou released, and

فَعُدتُّ فَسَتَرْتَ	FAU'T-TU FASATAR-T	I returned and Thou covered over.
فَلَكَ إِلَـٰهِي ٱلْحَمْدُ	FALAKA ILAAHEEL-H'AM-D	So Thine, my God, is the praise!
تَقَحَّمْتُ أَوْدِيَةَ ٱلْهَلَاكِ	TAQAH'-H'AM-TU AW-DEEATAL-HALAAK	I plunged into the valleys of destruction and
وَحَلَلْتُ شِعَابَ تَلَفٍ	WA H'ALAL-TU SHIA'ABA TALAF	settled in the ravines of ruin,
تَعَرَّضْتُ فِيهَا لِسَطَوَاتِكَ	TAA'R-RAZ"-TU FEEHAA LISAT'AWAATIK	exposing myself to Thy chastisements and
وَبِحُلُولِهَا عُقُوبَاتِكَ	WA BIH'ULOOLIHAA U'QOOBAATIK	the descent of Thy punishments!
وَوَسِيلَتِي إِلَيْكَ ٱلتَّوْحِيدُ	WA WASEELATEEE ILAY-KAT-TAW-H'EED	My mediation with Thee is the profession of Unity,
وَذَرِيعَتِي أَنِّي لَمْ أُشْرِكْ بِكَ شَيْئًا	WA D'AREEA'TEEE AN-NEE LAM USH-RIK BIKA SHAY-AA	my way of coming to Thee that I associate nothing with Thee,
وَلَمْ أَتَّخِذْ مَعَكَ إِلَـٰهًا	WA LAM ST-TAKHID' MAA'KA ILAHAA	nor do I take along with Thee a god;
وَقَدْ فَرَرْتُ إِلَيْكَ بِنَفْسِي	WA QAD FARAR-TU ILAY-KA BINAF-SEE	I have fled to Thee with my soul—
وَإِلَيْكَ مَفَرُّ ٱلْمُسِيءِ	WA ILAY-KA MAFAR-RUL-MUSEE-	in Thee is the place of flight for the evildoer,
وَمَفْزَعُ ٱلْمُضَيِّعِ لِحَظِّ نَفْسِهِ ٱلْمُلْتَجِي	WA MAF-ZAU'L-MUZ"AY-YII' LH'AZ'-Z'I NAF-SIHIL-MUL-TAJI-	the place of escape for him who has squandered the share of his soul and seeks asylum.
فَكَمْ مِنْ عَدُوٍّ	FAKAM MIN A'DOOIN	How many an enemy has
ٱنْتَضَى عَلَيَّ سَيْفَ عَدَاوَتِهِ	INTAZ"AA A'LAY-YA SAY-FA A'DAAWATIH	unsheathed the sword of his enmity toward me,
وَشَحَذَ لِي ظُبَةَ مُدْيَتِهِ	WA SHAH'AD'A LEE Z'UBATA MUD-YATIH	honed the cutting edge of his knife for me,

وَ أَرْهَفَ لِي شَبَا حَدِّهِ،	WA AR-HAFA LEE SHABAA H'AD-DIH	sharpened the tip of his blade for me,
وَ دَافَ لِي قَوَاتِلَ سُمُومِهِ،	WA DAAFA LEE QAWAATILA SUMOOMIH	mixed his killing potions for me,
وَ سَدَّدَ نَحْوِي صَوَآئِبَ سِهَامِهِ،	WA SAD-DADA NAH'-WEE S'AWAAA-IBA SIHAAMIH	pointed toward me his straight-flying arrows,
وَ لَمْ تَنَمْ عَنِّي عَيْنُ حِرَاسَتِهِ،	WA LAM TANAM A'N-NEE A'Y-NU H'IRAASATIH	not allowed the eye of his watchfulness to sleep toward me, and
وَ أَضْمَرَ أَنْ يَسُومَنِيَ الْمَكْرُوهَ	WA AZ"-MARA AY-YASOOMANEEL-MAK-ROOH	secretly thought of visiting me with something hateful
وَ يُجَرِّعَنِي زُعَاقَ مَرَارَتِهِ،	WA YUJAR-RIA'NEE ZUA'AQA MARAARATIH	and making me gulp down the bitter water of his bile!
فَنَظَرْتَ يَا إِلٰهِيَ إِلَى	FANAZ'AR-TA YAAA ILAAHEEE ILAA	So Thou looked, my God, at
ضَعْفِي عَنِ احْتِمَالِ الْفَوَادِحِ	Z"AA'-FEE A'NI AH'-TIMAALIL-FAWAADIH'	my weakness in bearing oppressive burdens,
وَ عَجْزِي عَنِ الِانْتِصَارِ مِمَّنْ قَصَدَنِي بِمُحَارَبَتِهِ،	WA A'J-ZEE A'NILINTS'AARI MIM-MAN QAS'ADANEE BIMUH'AARABATIH	my inability to gain victory over him who aims to war against me, and
وَ وَحْدَتِي فِي كَثِيرِ عَدَدِ مَنْ نَاوَانِي	WA WAH'-DATEE FEE KATHEERI A'DADI MAN-NAAWAANEE	my being alone before the great numbers of him who is hostile toward me and
وَ أَرْصَدَ لِيَ بِالْبَلَآءِ فِيمَا لَمْ أُعْمِلْ فِيهِ فِكْرِي	WA AR-S'ADA LEEAL-BALAAA-A FEEMAA LAM UA'-MIL FEEHEE FIK-REE	lies in wait for me with an affliction about which I have not thought.
فَابْتَدَأْتَنِي بِنَصْرِكَ	FAB-TADAA-TANEE BINAS'-RIK	Thou set out at once to help me and
وَ شَدَدْتَ أَزْرِي بِقُوَّتِكَ	WA SHADAT-TA AZ-REE BIQOO-WATIK	Thou braced up my back!
ثُمَّ فَلَلْتَ لِي حَدَّهُ،	THUM-MA FALAL-TA LEE H'AD-DAH	Thou blunted for me his blade,

وَصَيَّرْتَهُ مِنْ بَعْدِ جَمْعٍ عَدِيدٍ وَحْدَهُ	WA S'AY-YAR-TAHOO MIM-BAA'-DI JAM-I'N A'DEEDIW-WAH'-DAH	made him, after a great multitude, solitary,
وَأَعْلَيْتَ كَعْبِي عَلَيْهِ	WA AA'-LAY-TA KAA'-BEE A'LAY-H	raised up my heel over him, and
وَجَعَلْتَ مَا سَدَّدَهُ مَرْدُودًا عَلَيْهِ	WA JAA'L-TA MAA SAD-DADAHOO MAR-DOODANA A'LAY-H	turned back upon him what he had pointed straight.
فَرَدَدْتَهُ	FARADAT-TAHOO	So Thou sent him back,
لَمْ يَشْفِ غَيْظَهُ	LAM YASH-FI GHAYZ'AH	his rage not calmed,
وَلَمْ يَسْكُنْ غَلِيلُهُ	WA LAM YAS-KUN GHALEELUH	his burning thirst not quenched!
قَدْ عَضَّ عَلَى شَوَاهُ	QAD A'Z"-Z"A A'LAY-YA SHAWAAH	Biting his fingers,
وَأَدْبَرَ مُوَلِّيًا قَدْ أَخْلَفْتَ سَرَايَاهُ	WA AD-BARA MUWAL-LEEANA QAD AKH-LAF-TA SARAAYAAH	he turned his back in flight, his columns having been of no use.
وَكَمْ مِنْ بَاغٍ	WA KAM MIM-BAAGH	How many an oppressor has
بَغَانِي بِمَكَايِدِهِ	BAGHAANEE BIMAKAAA-IDIH	oppressed me with his tricks,
وَنَصَبَ لِي شِرَاكَ مَصَايِدِهِ	WA NAS'ABA LEE SHIRAAKA MAS'AAA-IDIH	set up for me the net of his snares,
وَوَكَّلَ بِي تَفَقُّدَ رِعَايَتِهِ	WA WAK-KALA BEE TAFAQ-QUDA RIA'AYATIH	appointed over me the inspection of his regard,
وَأَضْبَأَ إِلَيَّ إِضْبَاءَ السَّبُعِ لِطَرِيدَتِهِ	WA AZ"-BAA ILAY-YA IZ"-BAAA-AS-SABUI' LIT'AREEDATIH	and lay in ambush for me, the lying in ambush of a predator for its game,

اِنْتِظَارَ الِانْتِهَازِ الْفُرْصَةِ لِفَرِيسَتِهِ،	ANTIZ'AARAL-LIANTIHAAZIL-FUR-S'ATI LIFAREESATIH	waiting to take advantage of its prey,
وَهُوَ يُظْهِرُ لِي بَشَاشَةَ الْمَلَقِ	WA HUWA YUZ'-HIRU LEE BASHAASHATAL-MALAQ	while he showed me the smile of the flatterer and
وَيَنْظُرُنِي عَلَى شِدَّةِ الْحَنَقِ	WA YANZ'URUNEE A'LAA SHID-DATIL-H'ANAQ	looked at me with the intensity of fury!
فَلَمَّا رَأَيْتَ يَا إِلٰهِي تَبَارَكْتَ وَتَعَالَيْتَ	FALAM-MAA RAAY-TA YAAA ILAAHEE TABAARAK-TA WA TAA'ALAY-T	So when Thou saw, my God, (blessed art Thou and high exalted)
دَغَلَ سَرِيرَتِهِ،	DAGHALA SAREERATIH	the depravity of his secret thoughts and
وَقُبْحَ مَا انْطَوَى عَلَيْهِ	WA QUB-H'A MANT'AWAA A'LAY-H	the ugliness of what he harbored,
أَرْكَسْتَهُ لِأُمِّ رَأْسِهِ فِي زُبْيَتِهِ،	AR-KAS-TAHOO LIUM-MI RAA-SIHEE FEE ZUB-YATIH	Thou threw him on his head into his own pitfall and
وَرَدَدْتَهُ فِي مَهْوَى حُفْرَتِهِ،	WA RADAT-TAHOO FEE MAH-WAA H'UF-RATIH	dumped him into the hole of his own digging.
فَانْقَمَعَ بَعْدَ اسْتِطَالَتِهِ ذَلِيلاً فِي رِبَقِ حِبَالَتِهِ الَّتِي كَانَ يُقَدِّرُ أَنْ يَرَانِي فِيهَا	FAANQAMAA' BAA'-DA AS-TIT'AALATIHEE D'ALEELAN FEE RIBAQI H'IBAALATIHIL-LTEE KAANA YUQAD-DIRU AY-YARAANEE FEEHAA	So he was brought down low, after his overbearing, by the nooses of his own snare, wherein he had thought he would see me;
وَقَدْ كَادَ أَنْ يَحُلَّ بِي لَوْلَا رَحْمَتُكَ مَا حَلَّ بِسَاحَتِهِ	WA QAD KAADA AY-YAH'UL-LA BEE LAW-LAA RAH'-MATUKA MAA H'AL-LA BISAAH'ATIH	and what came down upon his courtyard—had it not been for Thy mercy —was on the point of coming down upon me!
وَكَمْ مِنْ حَاسِدٍ قَدْ	WA KAM MIN H'AASIDIN QAD	How many an envier has

شَرِقَ بِي بِغُصَّتِهِ	SHARIQA BEE BIGHUS'-S'ATIH	choked upon me in his agony,
وَشَجِيَ مِنِّي بِغَيْظِهِ	WA SHAJEEA MIN-NEE BIGHAY-Z'IH	fumed over me in his rage,
وَسَلَقَنِي بِحَدِّ لِسَانِهِ	WA SALAQANEE BIH'AD-D LISAANIH	cut me with the edge of his tongue,
وَوَحَرَنِي بِقَرْفِ عُيُوبِهِ	WA WAH'ARANEE BIQAR-FI UYOOBIH	showed malice toward me by accusing me of his own faults,
وَجَعَلَ عِرْضِي غَرَضًا لِمَرَامِيهِ	WA JAA'LA I'R-Z"EE GHARAZ"AL-LIMARAAMEEH	made my good repute the target of his shots,
وَقَلَّدَنِي خِلَالًا لَمْ تَزَلْ فِيهِ	WA QAL-LADANEE KHILAALAL-LAM TAZAL FEEH	collared me with his own constant defects,
وَوَحَرَنِي بِكَيْدِهِ	WA WAH'ARANEE BIKAYDIH	showed malice toward me with his trickery, and
وَقَصَدَنِي بِمَكَايِدِهِ	WA QAS'ADANEE BIMAKEEDATIH	aimed at me with his tricks!
فَنَادَيْتُكَ يَا إِلَهِي	FANAADAY-TUKA YAAA ILAAHEE	So I called upon Thee, my God,
مُسْتَغِيثًا بِكَ	MUS-TAGHEETHAM-BIK	seeking aid from Thee,
وَاثِقًا بِسُرْعَةِ إِجَابَتِكَ	WAATHIQAM-BISUR-A'TI IJAABATIK	trusting in the speed of Thy response,
عَالِمًا أَنَّهُ	A'ALIMAN AN-NAH	knowing that
لَا يُشْقَى مَنْ أَوَى إِلَى ظِلِّ كَنَفِكَ	LAA YUZ"-TAHADU MAN AWAAA ILAA ZIL-LI KANAFIK	he who seeks heaven in the shadow of Thy win will not be mistreated, and
وَلَنْ يَفْزَعَ مَنْ لَجَأَ إِلَى مَعْقِلِ انْتِصَارِكَ	WA LAY-YAF-ZAA' MAL-LAJAA ILAA MAA'-QILI ANTIS'AARIK	he who seeks asylum in the stronghold of Thy victory will not be frightened.

فَحَصَّنْتَنِي مِنْ بَأْسِهِ بِقُدْرَتِكَ	FAH'AS'-S'ANTANEE MIM-BAA-SIHEE BIQUD-RATIK	So Thou fortified me against his severity through Thy power. |
وَكَمْ مِنْ	WA KAM MIN-	How many
سَحَابِ مَكْرُوهٍ جَلَّيْتَهَا عَنِّي	SAH'AAA-IBI MAK-ROOHIN JAL-LAY-TAHAA A'N-NEE	a cloud of detested things Thou hast dispelled from me,
وَسَحَابِ نِعَمٍ أَمْطَرْتَهَا عَلَيَّ	WA SAH'AAA-IBI NIA'MIN AM-T'AR-TAHAA A'LAY	a cloud of favor Thou hast made rain down upon me,
وَجَدَاوِلِ رَحْمَةٍ نَشَرْتَهَا	WA JADAAWILI RAH'-MATIN-NASHAR-TAHAA	a stream of mercy Thou hast let flow,
وَعَافِيَةٍ أَلْبَسْتَهَا	WA A'AFEEATIN AL-BAS-TAHAA	a well-being in which Thou hast clothed me,
وَأَعْيُنِ أَحْدَاثٍ طَمَسْتَهَا	WA AA'-YUNI AH'-DAATHIN T'AMAS-TAHAA	an eye of mishap Thou hast blinded, and
وَغَوَاشِيَ كُرُبَاتٍ كَشَفْتَهَا	WA GHAWAASHEEA KURUBAATIN KASHAF-TAHAA	a wrap of distress Thou hast removed!
وَكَمْ مِنْ	WA KAM MIN-	How many
ظَنٍّ حَسَنٍ حَقَّقْتَ	Z'AN-NIN H'ASANIN H'AQ-QAQ-T	a good opinion Thou hast verified,
وَعَدَمٍ جَبَرْتَ	WA A'DAMIN JABAR-T	a destitution Thou hast redressed,
وَصَرِيعَةِ أَنْعَشْتَ	WA S'ARA'TIN AN-A'SH-T	an infirmity Thou hast restored to health, and
وَمَسْكَنَةٍ حَوَّلْتَ	WA MAS-KANATIN H'AW-WAL-T	a misery Thou hast transformed!
كُلُّ ذَلِكَ إِنْعَامًا وَتَطَوُّلاً مِنْكَ ، وَفِي جَمِيعِهِ آنِهَمَاكًا مِنِّي عَلَى مَعَاصِيكَ	KUL-L D'ALIKA IN-A'AMAW-WATAT'AW-WULAM-MINK WA FEE JAMEEI'HEE AN-HIMAAKAM-MIN-NEE A'LAA MAA'AS'EEK	All of that was favor and graciousness from Thee, and in all of it I was occupied with acts of disobeying Thee.

لَمْ تَمْنَعْكَ إِسَاءَتِي عَنْ إِتْمَامِ إِحْسَانِكَ	LAM TAM-NAA'-KA ISAAA-ATEE A'N IT-MAAMI IH'-SAANIK	My evil doing did not hinder Thee from completing Thy beneficence,
وَلَا حَجَرَنِي ذَلِكَ عَنِ ارْتِكَابِ مَسَاخِطِكَ	WA LAA H'AJARANEE D'ALIKA A'NI AR-TIKAABI MASAAKHIT'IK	nor was I stopped from committing acts displeasing to Thee.
لَا تُسْأَلُ عَمَّا تَفْعَلُ	LAA TUS-ALU A'M-MAA TAF-A'L	Thou art not questioned as to what Thou dost![258]
وَلَقَدْ سُئِلْتَ فَأَعْطَيْتَ	WA LAQAD SU-IL-TA FAAA'-T'AY-T	Thou wert asked, and Thou bestowed.
وَلَمْ تُسْأَلْ فَابْتَدَأْتَ	WA LAM TUS-AL FAB-TADAA-T	Thou wert not asked, and Thou began.
وَاسْتُمِيحَ فَضْلُكَ فَمَا أَكْدَيْتَ	WAS-TUMEEH'A FAZ"-LUKA FAMAAA AK-DAY-T	Thy bounty was requested, and Thou didst not skimp.
أَبَيْتَ يَا مَوْلَايَ إِلَّا إِحْسَانًا وَامْتِنَانًا وَتَطَوُّلًا وَإِنْعَامًا	ABAY-TA YAA MAWLAAY IL-LAAA IH'-SAANAW-WA AM-TINAANAW-WA TAT'AW-WULAW-WA IN-A'AMAA	Thou refused, my Master, everything but beneficence, kindness, graciousness, and favor,
وَأَبَيْتُ إِلَّا	WA ABAY-TU IL-LAA	and I refused everything but
تَقَحُّمًا لِحُرُمَاتِكَ	TAQAH'-H'UMAL-LIH'URUMAATIK	plunging into what Thou hast made unlawful
وَتَعَدِّيًا لِحُدُودِكَ	WA TAA'D-DEEAL-LH'UDOODIK	transgressing Thy bounds,
وَغَفْلَةً عَنْ وَعِيدِكَ	WA GHAF-LATAN A'W-WAE'EDIK	and paying no heed to Thy threat!
فَلَكَ الْحَمْدُ إِلَهِي مِنْ	FALAKAL-H'AM-DU ILAAHEE MIN-	So Thine is the praise, my God,

[258] Allusion to 21: 23: He is not questioned as to what He does, but they shall be questioned.

مُقْتَدِرٍ لَا يُغْلَبُ	MUQ-TADIRIL-LAA YUGH-LAB	the All-powerful who is not overcome, and
وَ ذِيْ أَنَاةٍ لَا يَعْجَلُ	WA D'EEE ANAATIL-LAA YAA'-JAL	the Possessor of patient waiting who does not hurry!
هَذَا مَقَامُ مَنِ	HAD'AA MAQAAMU MANI	This is the station of one who
اَعْتَرَفَ بِسُبُوْغِ النِّعَمِ	AA'-TARAFA BISUBOOGHIN-NIA'M	confesses to lavishness of favors,
وَ قَابَلَهَا بِالتَّقْصِيْرِ	WA QAABALAHAA BIT-TAQ-S'EER	counters them with shortcomings, and
وَ شَهِدَ عَلَى نَفْسِهِ بِالتَّضْيِيْعِ	WA SHAHIDA A'LAA NAF-SIHEE BIT-TAZ"-YEEA'-	bears witness to his own negligence.
اَللّٰهُمَّ فَإِنِّيْ أَتَقَرَّبُ إِلَيْكَ	AL-LAAHUM-MA FA IN-NEEE ATAQAR-RABU ILAY-KA	O ALLAH, so I seek neamess to Thee through
بِالْمُحَمَّدِيَّةِ الرَّفِيْعَةِ	BIL-MUH'AM-MADEE-YATIR-RAFEEA'H	the elevated rank of MUHAMMAD and
وَ الْعَلَوِيَّةِ الْبَيْضَاءِ	WAL-A'LAWEE-YTIL-BAY-Z"AAA-I	the radiant degree of A'LI,
وَ أَتَوَجَّهُ إِلَيْكَ بِهِمَا أَنْ تُعِيْذَنِيْ مِنْ شَرِّ كَذَا وَ كَذَا فَإِنَّ ذٰلِكَ	WA ATAWAJ-JAHOOO ILAY-KA BIHIMAAA AN TUE'ED'ANEE MIN SHAR-RI KAD'AA WA KAD'AA FA IN-NA D'ALIKA	and I turn to Thee through them so that Thou wilt give me refuge from the evil of [so and so].[259] for that will
لَا يَضِيْقُ عَلَيْكَ فِيْ وُجْدِكَ	LAA YAZ"EEQU A'LEEKA FEE WUJ-DIK	not constrain Thee in Thy wealth,
وَ لَا يَتَكَأَّدُكَ فِيْ قُدْرَتِكَ	WA LAA YATAKAAA-AADUKA FEE QUD-RATIK	nor trouble Thee in Thy power, and
وَ أَنْتَ عَلَى كُلِّ شَيْءٍ قَدِيْرٌ	WA ANTA A'LAA KUL-LI SHAY-IN QADEER	Thou art powerful over everything![260]

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[259] For 'so and so' the supplicant should supply words appropriate to his own situation.

[260] 3: 26

فَهَبْ لِي يَا إِلَٰهِي مِن رَّحْمَتِكَ وَ	FAHAB LEE YAAA ILAAHEE MIR-RAH'-MATIKA WA	So give me, my God, by Thy mercy and Thy lasting
دَوَامِ تَوْفِيقِكَ مَا أَتَّخِذُهُ سُلَّمًا	DAWAAMI TAW-FEEQIK MAT-TAKHID'-HOO SUL-LAMAN	bestowal of success, that which I may take as a ladder with which
أَعْرُجُ بِهِ إِلَىٰ رِضْوَانِكَ	AA'-RUJU BIH ILAA RIZ'-WAANIK	to climb to Thy good pleasure and
وَآمَنُ بِهِ مِنْ عِقَابِكَ	WA AAAMANU BIH MIN I'QAABK	be secure from Thy punishment,
يَا أَرْحَمَ الرَّاحِمِينَ	YAAA AR-H'AM-R-RAAH'IMEEN	O Most merciful of the merciful!

وكان من دعائه عليه السلام في الرهبة

—50—
WA KAANA MIN DUA'AA-IHEE A'LAY-HIS-SALAAMU FIR-RAH-BAH

His Supplication (A.S) IN FEAR

اللَّهُمَّ إِنَّكَ	AL-LAAHUM-MA IN-NAK	O ALLAH, Thou
خَلَقْتَنِي سَوِيًّا	KHALAQ-TANEE SAWEE-YAA	created me without fault,
وَرَبَّيْتَنِي صَغِيرًا	WA RAB-BAY-TANEE S'AGHEERAA	nurtured me when small, and
وَرَزَقْتَنِي مَكْفِيًّا	WA RAZAQ-TANEE MAK-FEE-YAA	provided me with sufficiency.
اللَّهُمَّ إِنِّي وَجَدْتُ فِيمَا	AL-LAAHUM-MA IN-NEE WAJAT-TU FEEMAA	O ALLAH, I found in the Book
أَنْزَلْتَ مِن كِتَابِكَ	ANZAL-TA MIN KITAABIK	which Thou sent down and
وَبَشَّرْتَ بِهِ عِبَادَكَ	WA BASH-SHAR-TA BIHEE I'BAADAK	through which Thou gave good news to Thy servants,
أَن قُلْتَ:	AN QUL-TA:	that Thou said,

﴿يَا عِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ لَا تَقْنَطُوا مِن رَّحْمَةِ اللَّهِ	(YAA I'BAADEEAL-LAD'EENA AS-RAFOO A'LAAA ANFUSIHIM LAA TAQ-NAT'OO MIR-RAH'-MATIL-LAAH	(O My servants who have been prodigal against yourselves, do not despair of ALLAH's mercy,
إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا﴾	IN-NAL-LAAHA YAGH-FIRUD'-D'UNOOBA JAMEEA'A)	surely ALLAH forgives all sins).[261]
وَقَدْ تَقَدَّمَ مِنِّي مَا قَدْ عَلِمْتَ وَمَا أَنْتَ أَعْلَمُ بِهِ مِنِّي	WAQAD T-TAQAD-DAMA MIN-NEE MAA QAD A'LIM-TA WA MAAA ANTA AA'-LAMU BIHEE MIN-NEE	but there has gone ahead from me what Thou knowest (and of which Thou knowest more than I)!
فَيَا سَوْأَتَا مِمَّا أَحْصَاهُ عَلَيَّ كِتَابُكَ	FAYAA SAW-ATAA MIM-MAAA AH'-S'AAHOO A'LAY-YA KITAABUK	O the shame of what Thy Book has counted against me![262]
فَلَوْلَا الْمَوَاقِفُ الَّتِي أُؤَمِّلُ مِنْ عَفْوِكَ الَّذِي شَمِلَ كُلَّ شَيْءٍ لَأَلْقَيْتُ بِيَدِي	FALAW-LAAL-MAWAAQIFU AL-LATEEE OO-AM-MILU MIN A'F-WIKAL-LAD'EE SHAMILA KUL-LA SHAYIL-LA AL-QAY-TU BEEADEE	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]!
وَلَوْ أَنَّ أَحَدًا اسْتَطَاعَ الْهَرَبَ مِن رَبِّهِ لَكُنْتُ أَنَا أَحَقَّ بِالْهَرَبِ مِنْكَ	WA LAW AN-NA AH'ADANA AS-TAT'AAA'L-HARABA MIR-RAB-BIHEE LAKUNTU ANA AH'AQ-QA BIL-HARABI MINK	Were anyone able to flee from his Lord, I would be the most obligated to flee from Thee!

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[261] 39: 53

[262] This is the Boot of Records on the Day of Judgment, mentioned, for example, in 18: 49: And the Book shall be set in place; and thou wilt see the sinners fearful at what is in it, saying: 'Alas for us! How is it with this Book, that it leaves nothing behind, small or great, but it has counted it?' Cf. 17: 13-14.

وَأَنتَ لَا تَخْفَىٰ عَلَيْكَ خَافِيَةٌ فِى الْأَرْضِ وَلَا فِى السَّمَآءِ إِلَّآ أَتَيْتَ بِهَا	WA ANTA LAA TAKH-FAA A'LAY-KA KHAAFEEATUN FIL-AR-Z"I WA LAA FIS-SAMAAA-I IL-LAAA ATAY-TA BIHAA	But not a secret in earth and heaven is concealed from Thee, except that Thou bringest it.[263]
وَكَفَىٰ بِكَ جَازِيًا	WA KAFAA BIKA JAAZEEAA	Thou sufficest as a recompenser!
وَكَفَىٰ بِكَ حَسِيبًا	WA KAFAA BIKA H'ASEEBAA	Thou sufficest as a reckoner![264]
اَللَّهُمَّ إِنَّكَ	AL-LAAHUM-MA IN-NAK	O ALLAH, surely Thou wouldst
طَالِبِى إِنْ أَنَا هَرَبْتُ	T'AALIBEEE IN ANA HARAB-T	seek me if I flee and
وَمُدْرِكِى إِنْ أَنَا فَرَرْتُ	WA MUD-RIKEEE IN ANA FARAR-T	catch me if I run.
فَهَآ أَنَا ذَا بَيْنَ يَدَيْكَ	FAHAAA ANA D'AA BAY-NA YADAY-K	So here I am before Thee,
خَاضِعٌ ذَلِيلٌ رَاغِمٌ	KHAAZ"IU'N D'ALEELUR-RAAGHIM	abject, lowly, abased.
إِنْ تُعَذِّبْنِى فَإِنِّى لِذَٰلِكَ أَهْلٌ وَهُوَ يَا رَبِّ مِنكَ عَدْلٌ	IN TUA'D'-D'IB-NEE FA IN-NEE LID'ALIKA AH-LOO-WA HUWA YAA RAB-BI MINKA A'D-L	If Thou chastisest me, I am worthy of that, and it would be, my Lord, an act of justice from Thee.
وَإِنْ تَعْفُ عَنِّى فَقَدِيمًا شَمَلَنِى عَفْوُكَ وَأَلْبَسْتَنِى عَافِيَتَكَ	WA IN TAA'-FU A'N-NEE FAQADEEMANA SHAMALANEE A'F-WUK WA AL-BAS-TANEE A'AFEEATAK	But if Thou pardonest me, anciently has Thy pardon enfolded me and Thy well-being garmented me!

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263 Allusion to such QURANIC verses as: Not so much as the weight of an ant in heaven and earth escapes from Him, neither is aught smaller that that, or greater, but it is in a Manifest Book (34: 3).

264 Allusion to 4: 6, 33: 39: ALLAH suffices as a reckoner.

فَأَسْأَلُكَ ٱللَّهُمَّ	FAAS-ALUKAL-LAAHUM-MA	So I ask Thee, O ALLAH,
بِٱلْمَخْزُونِ مِنْ أَسْمَآئِكَ	BIL-MAKH-ZOONI MIN AS-MAAA-IK	by Thy names stored in Thy treasury[265] and
وَبِمَا وَارَتْهُ ٱلْحُجُبُ مِنْ بَهَآئِكَ	WA BIMAA WAARAT-HUL-H'UJUBU MIM-BAHAAA-IK	Thy splendor masked by the veils!
إِلَّا رَحِمْتَ هٰذِهِ ٱلنَّفْسَ ٱلْجَزُوعَةَ	IL-LAA RAH'IM-TA HD'IHIN-NAF-SAL-JAZOOA'H WA HD'IHIR-RIM-MATAL-HALOOA'H	If Thou hast no mercy upon this anxious soul and these uneasy, decaying bones—
وَهٰذِهِ ٱلرِّمَّةَ ٱلْهَلُوعَةَ		
ٱلَّتِي لَا تَسْتَطِيعُ حَرَّ شَمْسِكَ	AL-LATEE LAA TAS-TAT'EEU' H'AR-RA SHAM-SIK	he cannot endure the heat of Thy sun,
فَكَيْفَ تَسْتَطِيعُ حَرَّ نَارِكَ؟	FAKAY-FA TAS-TAT'EEU' H'AR-RA NAARIKA?	so how can he endure the heat of Thy Fire?
وَٱلَّتِي لَا تَسْتَطِيعُ صَوْتَ رَعْدِكَ	WAL-LATEE LAA TAS-TAT'EEU' S'AW-TA RAA'-DIK	He cannot endure the sound of Thy thunder,
فَكَيْفَ تَسْتَطِيعُ صَوْتَ غَضَبِكَ؟	FAKAY-FA TAS-TAT'EEU' S'AW-TA GHAZ"ABIKA?	so how can he endure the sound of Thy wrath?
فَٱرْحَمْنِي ٱللَّهُمَّ	FAR-H'AM-NEEL-LAAHUM	So have mercy upon me, O ALLAH,
فَإِنِّي ٱمْرُؤٌ حَقِيرٌ	FA IN-NEE AM-ROO-UN H'AQEER	for I am a vile man and
وَخَطَرِي يَسِيرٌ	WA KHAT'AREE YASEER	my worth is little.
وَلَيْسَ عَذَابِي مِمَّا يَزِيدُ فِي مُلْكِكَ مِثْقَالَ ذَرَّةٍ	WA LAY-SA A'D'AABEE MIM-MAA YAZEEDU FEE MUL-KIKA MITH-QAALA D'AR-RAH	Chastising me will not add the weight of a dust mote to Thy kingdom.

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[265] Cf. the following sentence from a supplication of the Prophet: 'I ask Thee by every one of Thy names by which Thou hast named Thyself, which Thou hast taught to one of Thy creatures, which Thou hast sent down in Thy Book, or which Thou hast kept to Thyself in the knowledge of the Unseen' (AHMAD 1, 391, 402).

وَلَوْ أَنَّ عَذَابِي مِمَّا يَزِيدُ فِي مُلْكِكَ	WA LAW AN-NA A'D'AABEE MIM-MAA YAZEEDU FEE MUL-KIK	Were chastising me something that would add to Thy kingdom,
لَسَأَلْتُكَ الصَّبْرَ عَلَيْهِ	LASAAL-TUKAS'-S'AB-RA A'LAY-H	I would ask Thee for patience to bear it and
وَأَحْبَبْتُ أَنْ يَكُونَ ذَلِكَ لَكَ	WA AH'-BAB-TU AY-YAKOONA D'ALIKA LAK	would love for it to belong to Thee;
وَلَكِنَّ سُلْطَانَكَ اللَّهُمَّ أَعْظَمُ	WA LAKIN-NA SUL-T'AANUKAL-LAAHUM-MA AA'-Z'AM	but Thy authority, my God, is mightier, and
وَمُلْكُكَ أَدْوَمُ مِنْ أَنْ	WA MUL-KUKA AD-WAM	Thy kingdom more lasting, than that
تَزِيدَ فِيهِ طَاعَةُ الْمُطِيعِينَ	MIN AN TAZEEDA FEEHEE T'AAA'TUL-MUT'EEE'EN	the obedience of the obeyers should increase it
أَوْ تَنْقُصَ مِنْهُ مَعْصِيَةُ الْمُذْنِبِينَ	AW TANQUS'A MIN-HOO MAA'-S'EEATUL-MUD'-NIBEEN	or the disobedience of the sinners diminish it!
فَارْحَمْنِي	FAR-H'AM-NEE	So have mercy upon me,
يَا أَرْحَمَ الرَّاحِمِينَ	YAAA AR-H'AMAR-RAAH'IMEEN	O Most Merciful of the merciful
وَتَجَاوَزْ عَنِّي	WA TAJAAWAZ A'N-NEE	Show me forbearance,
يَا ذَا الْجَلَالِ وَالْإِكْرَامِ	YAA D'AAL-JALAALI WAL-IK-RAAM	O Possessor of majesty and munificence!
وَتُبْ عَلَيَّ	WA TUB A'LAY-YA	And turn toward me,
إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ	IN-NAKA ANTAT-TAW-WAABUR-RAH'EEM	Surely Thou art Ever-turning, All-Compassionate![266]

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وكان من دعائه عليه السلام في التضرع والاستكانة

WA KAANA MIN DUA'AA-IHEE A'LAY-HIS-SALAAMU FIT-TAZ"AR-RUI' WALIS-TIKAANAH

His Supplication (A.S) IN PLEADING AND ABASEMENT

إِلٰهِي أَحْمَدُكَ وَأَنتَ لِلْحَمْدِ أَهْلٌ عَلَى	ILAAHEEE AH'-MADUK WA ANTA LIL-H'AM-DI AH-LUN A'LAA	My God, I praise Thee—and Thou art worthy of praise—for
حُسْنِ صَنِيعِكَ إِلَيَّ	H'US-NI S'ANEEI'KA ILAY	Thy benefaction toward me,
وَسُبُوغِ نَعْمَآئِكَ عَلَيَّ	WA SUBOOGHI NAA'-MAAA-IKA A'LAY	the lavishness of Thy favors toward me, and
وَجَزِيلِ عَطَآئِكَ عِندِي	WA JAZEELI A'TAAA-IKA I'NDEE	Thy plentiful bestowal upon me, and
وَعَلَى مَا	WA A'LAA MAA	for
فَضَّلْتَنِي مِن رَحْمَتِكَ	FAZ"-Z'AL-TANEE MIR-RAH'-MATIK	showing bounty toward me through Thy mercy and
وَأَسْبَغْتَ عَلَيَّ مِن نِّعْمَتِكَ	WA AS-BAGH-TA A'LAY-YA MIN-NIA'-MATIK	lavishing Thy favor upon me.
فَقَدِ اصْطَنَعْتَ عِندِي مَا يَعْجِزُ عَنْهُ شُكْرِي	FAQADI AS'-T'ANAA'-TA I'NDEE MAA YAA'-JIZU A'N-HOO SHUK-REE	Thou hast done well toward me and I am incapable of thanking Thee.
وَلَوْلَا إِحْسَانُكَ إِلَيَّ	WA LAW-LAAA IH'-SAANUKA ILAY	Were it not for Thy beneficence toward me
وَسُبُوغُ نَعْمَآئِكَ عَلَيَّ	WA SUBOOGHU NAA'-MAAA-IKA A'LAY	and the lavishness of Thy favors upon me,
مَا بَلَغْتُ إِحْرَازَ حَظِّي	MAA BALAGH-TU IH'-RAAZA H'AZ'-Z'EE	I would not have reached the taking of my share
وَلَآ إِصْلَاحَ نَفْسِي	WA LAAA IS'-LAAH'A NAF-SEE	nor would my soul have been set right,

وَلٰكِنَّكَ ٱبْتَدَأْتَنِي بِٱلْإِحْسَانِ	WA LKIN-NAKA AB-TADAA-TANEE BIL-IH'-SAAN	but Thou began with beneficence toward me,
وَرَزَقْتَنِي فِيَّ أُمُورِي كُلِّهَا ٱلْكِفَايَةَ	WA RAZAQ-TANEE FEEE UMWREE KUL-LIHAAL-KIFAAYAH	provided me sufficiency in all my affairs,
وَصَرَفْتَ عَنِّي جَهْدَ ٱلْبَلَآءِ	WA S'ARAF-TA I'N-NEE JAH-DAL-BALAAA-	turned away from me the toil of affliction, and
وَمَنَعْتَ مِنِّي مَحْذُورَ ٱلْقَضَآءِ	WA MANAA'-TA MIN-NEE MAH'-D'OORAL-QAZ"AAA-I	held back from me the feared decree.
إِلٰهِي	ILAAHEE	My God,
فَكَمْ مِنْ بَلَآءٍ جَاهِدٍ قَدْ صَرَفْتَ عَنِّي	FAKAM MIM-BALAAA-IN JAAHIDIN QAD S'ARAF-TA A'N-NEE	how many a toilsome affliction which Thou hast turned away from me!
وَكَمْ مِنْ نِعْمَةٍ سَابِغَةٍ أَقْرَرْتَ بِهَا عَيْنِي	WA KAM MIN-NIA'-MATIN SAABIGHATIN AQ-RAR-TA BIHAA A'Y-NEE	How many a lavish favor with which Thou hast gladdened my eye!
وَكَمْ مِنْ صَنِيعَةٍ كَرِيمَةٍ لَكَ عِنْدِي	WA KAM MIN S'ANEEA'TIN KAREEMATIL-LAKA I'NDEE	How many a generous benefaction of Thine which is present with me!
أَنْتَ ٱلَّذِي	ANTAL-LAD'EE	It is Thou who
أَجَبْتَ عِنْدَ ٱلِٱضْطِرَارِ دَعْوَتِي	AJAB-TA I'NDALIZ"-T'IRAARI DAA'-WATEE	responded to my supplication at the time of distress,
وَأَقَلْتَ عِنْدَ ٱلْعِثَارِ زَلَّتِي	WA AQAL-TA I'NDAL-I'THAARI ZAL-LATEE	released me from my slip in stumbling, and
وَأَخَذْتَ لِي مِنَ ٱلْأَعْدَآءِ بِظُلَامَتِي	WA AKHAD'-TA LEE MINAL-AA'-DAAA-I BIZ'ULAAMATEE	took my enemies to task for doing wrong to me.
إِلٰهِي مَا وَجَدْتُكَ	ILAAHEE MAA WAJAT-TUK	a miser when I asked of Thee

بَخِيلاً حِينَ سَأَلْتُكَ	BAKHEELANA H'EENA SAAL-TUK	My God, I did not find Thee
وَ لا مُنقَبِضًا حِينَ أَرَدتُكَ	WA LAA MUNQABIZ"ANA H'EENA ARAT-TUK	nor a withholder when I desired from Thee.
بَلْ وَجَدتُكَ لِدُعَآبِى سَامِعًا	BAL WAJAT-TUKA LIDUA'AA-EE SAAMIA'A	No, I found Thee a hearer of my supplication and
وَ لِمَطَالِبِى مُعْطِيًا	WA LIMAT'AALIBEE MUA'-T'EEAA	a bestower of my requests;
وَ وَجَدتُ نُعْمَاكَ عَلَىَّ سَابِغَةً	WA WAJAT-TU NUA'-MAAKA A'LAY-YA SAABIGHATAN	I found Thy favors toward me lavish
فِى كُلِّ شَأْنٍ مِّن شَأْنِى	FEE KUL-LI SHAA-NIM-MIN SHAA-NEE	in my every situation
وَ كُلِّ زَمَانٍ مِّن زَمَانِى	WA KUL-LI ZAMAANIM-MIN ZAMAANEE	in my every time.
فَأَنتَ عِندِى مَحْمُودٌ	FAANTA I'NDEE MAH'-MOOD	So Thou art praised by me
وَ صَنِيعُكَ لَدَىَّ مَبْرُورٌ	WA S'ANEEU'KA LADAY-YA MAB-ROOR	and Thy benefaction honored.
تَحْمَدُكَ نَفْسِى وَلِسَانِى وَ عَقْلِى	TAH'-MADUKA NAF-SEE WALISAANEE WA A'Q-LEE	My soul, my tongue, and my intelligence praise Thee,
حَمْدًا يَبْلُغُ الْوَفَآءَ وَ حَقِيقَةَ الشُّكْرِ	H'AM-DAY-YAB-LUGHUL-WAFAAA-A WA H'AQEEQATASH-SHUK-R	a praise that reaches fulfillment and the reality of thanksgiving,
حَمْدًا يَكُونُ مَبْلَغَ رِضَاكَ عَنَّى	H'AM-DAY-YAKOONU MAB-LAGHA RIZ"AAKA A'N-NAY	a praise that attains to Thy good pleasure with me—
فَنَجِّنِى مِن سَخَطِكَ	FANAJ-JINEE MIN SAKHAT'IK	so deliver me from Thy displeasure!
يَا كَهْفِى حِينَ تُعْيِينِى الْمَذَاهِبُ	YAA KAH-FEE H'EENA TUA'-YEENEEL-MAD'AAHIB	O my cave when the ways thwart me!
وَ يَا مُقِيلِ عَثْرَتِى	WA YAA MUQEELEE A'TH-RATEE	O He who releases me from my stumble!

فَلَوْلَا سَتْرُكَ عَوْرَتِي لَكُنْتُ مِنَ الْمَفْضُوحِينَ	FALAW-LAA SAT-RUKA A'W-RATEE LAKUNTU MINAL-MAF-Z'OOH'EEN	Were it not for Thy covering my shameful defects, I would be one of the disgraced.
وَيَا مُؤَيِّدِي بِالنَّصْرِ	WA YAA MOO-AY-YIDEE BIN-NAS'-R	O my confirmer through help!
فَلَوْلَا نَصْرُكَ إِيَّايَ لَكُنْتُ مِنَ الْمَغْلُوبِينَ	FALAW-LAA NAS'-RUKA EE-YAAYA LAKUNTU MINAL-MAGH-LOOBEEN	Were it not for Thy helping me, I would be one of the overcome!
وَيَا مَنْ وَضَعَتْ لَهُ الْمُلُوكُ نِيرَ الْمَذَلَّةِ عَلَى أَعْنَاقِهَا فَهُمْ مِنْ سَطَوَاتِهِ خَائِفُونَ	WA YAA MAW-WAZ"AA'T LAHUL-MULWKU NEERAL-MAD'AL-LATI A'LAAA AA'-NAAQIHAA FAHUM MIN SAT'AWAATIHEE KHAAA-IFOON	O He before whom kings place the yoke of lowliness around their necks, fearing His penalties!
وَيَا أَهْلَ التَّقْوَى	WA YAAA AH-LAT-TAQ-WAA	O worthy of reverent fear!
وَيَا مَنْ لَهُ الْأَسْمَاءُ الْحُسْنَى	WA YAA MAL-LAHUL-AS-MAAA-UL-H'US-NAA	O He to whom belong the names most beautiful![267]
أَسْأَلُكَ أَنْ تَعْفُوَ عَنِّي وَتَغْفِرَ لِي	AS-ALUKA AN TAA'-FUWA A'N-NEE WA TAGH-FIRA LEE	I ask Thee to pardon me and to forgive me,
فَلَسْتُ بَرِيئًا فَأَعْتَذِرَ	FALAS-TU BAREE-ANA FAAA'-TAD'IR	for I am not innocent that I should offer excuses,
وَلَا بِذِي قُوَّةٍ فَأَنْتَصِرَ	WA LAA BID'EE QOO-WATIN FAANTAS'IR	nor a possessor of strength that I should gain victory,
وَلَا مَفَرَّ لِي فَأَفِرَّ	WA LAA MAFAR-RA LEE FAAFIR	nor have I any place of flight that I should flee!
وَأَسْتَقِيلُكَ عَثَرَاتِي	WA AS-TAQEELUKA A'THARAATEE	I ask Thee to release me from my stumbles, and

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[267] 20: 8

وَ أَتَنَصَّلُ إِلَيْكَ مِن ذُنُوبِيَ الَّتِي قَدْ	WA ATANAS'-S'ALU ILAY-KA MIN D'UNWBEEAL-LATEE	before Thee I disavow my sins, which have
أَوْبَقَتْنِي وَ أَحَاطَتْ بِي فَأَهْلَكَتْنِي	QAD AW-BAQAT-NEE WA AH'AAT'AT BEE FAAH-LAKAT-NEE	laid me waste, encompassed me, and destroyed me!
مِنْهَا فَرَرْتُ إِلَيْكَ رَبِّ	MIN-HAA FARAR-TU ILAY-KA RAB-BI	I flee from them to Thee, my Lord,
تَآئِبًا فَتُبْ عَلَيَّ	TAAA-IBANA FATUB A'LAY	turning repentantly, so turn toward me,
مُتَعَوِّذًا فَأَعِذْنِي	MUTAA'W-WID'ANA FAAI'D'-NEE	seeking refuge, so grant me refuge,
مُسْتَجِيرًا فَلَا تَخْذُلْنِي	MUS-TAJEERANA FALAA TAKH-D'UL-NEE	asking sanctuary, so abandon me not,
سَآئِلًا فَلَا تَحْرِمْنِي	SAAA-ILANA FALAA TAH'-RIM-NEE	requesting, so deprive me not,
مُعْتَصِمًا فَلَا تُسْلِمْنِي	MUA'-TAS'IMANA FALAA TUS-LIM-NEE	holding fast, so leave me not,
دَاعِيًا فَلَا تَرُدَّنِي خَآئِبًا	DAAE'EANA FALAA TARUD-DANEE KHAAA-IBAA	supplicating, so send me not back disappointed!
دَعَوْتُكَ يَا رَبِّ	DAA'W-TUKA YAA RAB	I have supplicated Thee, my Lord, as one
مِسْكِينًا مُسْتَكِينًا	MIS-KEENAM-MUS-TAKEENAA	miserable, abased,
مُشْفِقًا خَآئِفًا	MUSH-FIQANA KHAAA-IFAA	apprehensive, fearful,
وَجِلًا فَقِيرًا	WAJILANA FAQEERAA	quaking, poor,
مُضْطَرًّا إِلَيْكَ	MUZ"-T'AR-RAN ILAY-K	driven to have recourse to Thee!
أَشْكُو إِلَيْكَ يَآ إِلَهِي	ASH-KW ILAY-KA YAAA ILAAHEE	I complain to Thee, my God,

ضَعْفَ نَفْسِي عَنِ الْمُسَارَعَةِ فِيمَا وَعَدْتَهُ أَوْلِيَاءَكَ وَ الْمُجَانَبَةِ عَمَّا حَذَّرْتَهُ أَعْدَاءَكَ	Z"AA'-FA NAF-SEE A'NIL-MUSAARAA'TI FEEMAA WAA'T-TAHOOO AW-LEEAAA-AK WAL-MUJAANABATI A'M-MAA H'AD'-D'AR-TAHOOO AA'-DAAA-AK	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—
وَ كَثْرَةَ هُمُومِي	WA KATH-RATA HUMOOMEE	and of the multitude of my concerns, and
وَ وَسْوَسَةَ نَفْسِي	WA WAS-WASATA NAF-SEE	of my soul's confusing thoughts.
إِلَهِي لَمْ تَفْضَحْنِي بِسَرِيرَتِي	ILAAHEE LAM TAF-Z"AH'-NEE BISAREERATEE	My God, Thou hast not disgraced me through my secret thoughts
وَ لَمْ تُهْلِكْنِي بِجَرِيرَتِي	WA LAM TUH-LIK-NEE BIJAREERATEE	or destroyed me because of my misdeeds!
أَدْعُوكَ فَتُجِيبُنِي وَ إِنْ كُنْتُ بَطِيئًا حِينَ تَدْعُونِي	AD-U'WKA FATUJEEBUNEE WA IN KUNTU BAT'EE-ANA H'EENA TAD-U'WNEE	I call upon Thee, and Thou respondest, even if I am slow when Thou callest upon me.
وَ أَسْأَلُكَ كُلَّمَا شِئْتُ مِنْ حَوَائِجِي	WA AS-ALUKA KUL-LAMAA SHI-TU MIN H'AWAAA-IJEE	I ask Thee everything I want of my needs, and
وَ حَيْثُ مَا كُنْتُ وَضَعْتُ عِنْدَكَ سِرِّي	WA H'AY-THU MAA KUNTU WAZ"AA'-TU I'NDAKA SIR-REE	I deposit with Thee my secret wherever I may be.
فَلَا أَدْعُو سِوَاكَ	FALAAA AD-U'W SIWAAK	I supplicate no one besides Thee, and
وَ لَا أَرْجُو غَيْرَكَ	WA LAAA AR-JOO GHAY-RAK	I hope for no one other than Thee.
لَبَّيْكَ لَبَّيْكَ	LAB-BAY-KA LAB-BAY-K	At Thy service! At Thy service!

تَسْمَعُ مَن شَكَا إِلَيْكَ	TAS-MAU' MAN SHAKAAA ILAY-K	Thou hearest him who complains to Thee!
وَ تَلْقَى مَن تَوَكَّلَ عَلَيْكَ	WA TAL-QAA MAN TAWAK-KALA A'LAY-K	Thou receivest him who has confidence in Thee!
وَ تُخَلِّصُ مَنِ اعْتَصَمَ بِكَ	WA TUKHAL-LIS'U MANI AA'-TAS'AMA BIK	Thou savest him who holds fast to Thee!
وَ تُفَرِّجُ عَمَّن لَاذَ بِكَ	WA TUFAR-RIJU A'M-MAL-LAAD'A BIK	Thou givest relief to him who seeks shelter in Thee!
إِلَـٰهِي	ILAAHEE	My God,
فَلَا تَحْرِمْنِي خَيْرَ الْآخِرَةِ وَ الْأُولَىٰ لِقِلَّةِ شُكْرِي	FALAA TAH'-RIM-NEE KHAY-RAL-AKHIRATI WAL-OOLAA LIQIL-LATI SHUK-REE	so deprive me not of the good of the last world and the first because of the paucity of my thanksgiving and
وَ اغْفِرْ لِي مَا تَعْلَمُ مِن ذُنُوبِي	WAGH-FIR LEE MAA TAA'-LAMU MIN D'UNOOBEE	forgive me the sins of mine which Thou knowest!
إِن تُعَذِّبْ فَأَنَا	IN TUA'D'-D'IB FAANAA	If Thou chastisest, I am
الظَّالِمُ الْمُفَرِّطُ	AZ'-Z'AALIMUL-MUFAR-RIT'	the wrongdoer, the neglecter,
الْمُضَيِّعُ الْآثِمُ	AL-MUZ'AY-YIU'L-AAATHIM	the negligent, the sinner,
الْمُقَصِّرُ الْمُضَجِّعُ	AL-MUQAS'-S'IRUL-MUZ'AJ-JIA'-	the derelict, the sluggard,
الْمُغْفِلُ حَظَّ نَفْسِي	AL-MUGH-FILU H'AZ'-Z'A NAF-SEE	the heedless of the share of my soul and
وَ إِن تَغْفِرْ فَأَنتَ أَرْحَمُ الرَّاحِمِينَ	WA IN TAGH-FIR FAANTA AR-H'AMUR-RAAH'IMEEN	If Thou forgivest—Thou art the Most Merciful of the merciful!

وكان من دعائه عليه السلام في الإلحاح على الله تعالى

—52—

WA KAANA MIN DUA'AA-IHEE A'LAY-HIS-SALAAMU FIL-IL-H'AAHEE A'LAAL-LAAHEE TAA'ALAA

His Supplication (A.S) IN IMPLORING ALLAH (exalted is He)

يَا اللّٰهُ الَّذِي لَا يَخْفَى عَلَيْهِ شَيْءٌ فِي الْأَرْضِ وَ لَا فِي السَّمَاءِ	YAAL-LAAHOOL-LAD'EE LAA YAKH-FAA A'LAY-HEE SHAY-UN FIL-AR-Z"I WA LAA FIS-SAMAAA-I	O ALLAH, from whom nothing is concealed in earth or heaven
وَ كَيْفَ يَخْفَى عَلَيْكَ يَا إِلٰهِي مَا أَنْتَ خَلَقْتَهُ؟	WA KAY-FA YAKH-FAA A'LEEKA YAAA ILAAHEE MAAA ANTA KHALAQ-TAHU?	How should what Thou hast created, my God, be concealed from Thee?
وَكَيْفَ لَا تُحْصِي مَا أَنْتَ صَنَعْتَهُ؟	WAKAY-FA LAA TUH'-S'EE MAAA ANTA S'ANAA'-TAHU?	How shouldst Thou not number what Thou hast made?
أَوْ كَيْفَ يَغِيبُ عَنْكَ مَا أَنْتَ تُدَبِّرُهُ؟	AW KAY-FA YAGHEEBU A'NKA MAAA ANTA TUDAB-BIRUHU?	How should what Thou governest be absent from Thee?
أَوْ كَيْفَ يَسْتَطِيعُ أَنْ يَهْرُبَ مِنْكَ مَنْ لَا حَيَاةَ لَهُ إِلَّا بِرِزْقِكَ؟	AW KAY-FA YAS-TAT'EEU' AY-YAH-RUBA MINKA MAL-LAA H'AYAATA LAHOOO IL-LAA BIRIZ-QIKA?	How should one who has no life except through Thy provision have the ability to flee from Thee?
أَوْ كَيْفَ يَنْجُو مِنْكَ مَنْ لَا مَذْهَبَ لَهُ فِي غَيْرِ مُلْكِكَ؟	AW KAY-FA YANJOO MINKA MAL-LAA MAD'-HABA LAHOO FEE GHAY-RI MUL-KIKA?	How should one who has no road except in Thy kingdom escape from Thee?
سُبْحَانَكَ	SUB-H'AANAK	Glory be to Thee!
أَخْشَى خَلْقِكَ لَكَ أَعْلَمُهُمْ بِكَ	AKH-SHAA KHAL-QIKA LAKA AA'-LAMUHUM BIK	He among Thy creatures who fears Thee most knows Thee best, [268]
وَ أَخْضَعُهُمْ لَكَ أَعْمَلُهُمْ بِطَاعَتِكَ	WA AKH-Z"AU'HUM LAKA AA'-MALUHUM BIT'AAA'TIK	he among them most bent in humility is most active in obeying Thee, and

[268] Allusion to 35: 28: Only those of His servants fear ALLAH who have knowledge.

وَأَهْوَنُهُمْ عَلَيْكَ مَنْ أَنْتَ تَرْزُقُهُ وَهُوَ يَعْبُدُ غَيْرَكَ	WA AH-WANUHUM A'LAY-KA MAN ANTA TAR-ZUQUHOO WA HUWA YAA'-BUDU GHAY-RAK	he among them whom Thou providest while he worships another, is most contemptible before Thee!
سُبْحَانَكَ	SUB-H'AANAK	Glory be to Thee!
لَا يَنْقُصُ سُلْطَانَكَ مَنْ أَشْرَكَ بِكَ وَكَذَّبَ رُسُلَكَ	LAA YANQUS'U SUL-T'AANAKA MAN ASH-RAKA BIKA WAKAD'-D'ABA RUSULAK	He who associates others with Thee and denies Thy messenger diminishes not Thy authority.
وَلَيْسَ يَسْتَطِيعُ مَنْ كَرِهَ قَضَاءَكَ أَنْ يَرُدَّ أَمْرَكَ	WA LAY-SA YAS-TAT'EEU' MAN KARIHA QAZ"AAA-AKA AY-YARUD-DA AM-RAK	He who dislikes Thy decree cannot reject Thy command.
وَلَا يَمْتَنِعُ مِنْكَ مَنْ كَذَّبَ بِقُدْرَتِكَ	WA LAA YAM-TANIU' MINKA MAN KAD'-D'ABA BIQUD-RATIK	He who denies Thy power keeps himself not away from Thee.
وَلَا يَفُوتُكَ مَنْ عَبَدَ غَيْرَكَ	WA LAA YAFOOTUKA MAN A'BADA GHAY-RAK	He who worships other than Thee escapes Thee not.
وَلَا يُعَمَّرُ فِي الدُّنْيَا مَنْ كَرِهَ لِقَاءَكَ	WA LAA YUA'M-MARU FID-DUNYAA MAN KARIHA LIQAAA-AK	He who dislikes meeting Thee will not be given endless life in this world.
سُبْحَانَكَ	SUB-H'AANAK	Glory be to Thee!
مَا أَعْظَمَ شَأْنَكَ	MAAA AA'-ZAMA SHAA-NAK	How mighty is Thy station,
وَأَقْهَرَ سُلْطَانَكَ	WA SQ-HARA SUL-T'AANAK	overpowering Thy authority,
وَأَشَدَّ قُوَّتَكَ	WA SSHAD-DA QOO-WATAK	intense Thy strength,
وَأَنْفَذَ أَمْرَكَ	WA ANFAD'A AM-RAK	penetrating Thy command!
سُبْحَانَكَ	SUB-H'AANAKA	Glory be to Thee!

قَضَيْتَ عَلَى جَمِيعِ خَلْقِكَ الْمَوْتَ	QAZ"AY-TA A'LAA JAMEEI' KHAL-QIKAL-MAW-T	Thou hast decreed death for all Thy creatures,
مَنْ وَحَّدَكَ وَمَنْ كَفَرَ بِكَ	MAW-WAH'-H'ADAKA WA MAN KAFARA BIK	both him who professes Thy Unity and him who disbelieves in Thee;
وَكُلُّ ذَآئِقُ الْمَوتَ	WA KUL-LU D'AAA-IQUL-MAWT	each one will taste death,[269]
وَكُلُّ صَآئِرٌ إِلَيْكَ	WA KUL-LU S'AAA-IRUN ILAY-KA	each one will come home to Thee.
فَتَبَارَكْتَ وَتَعَالَيْتَ	FATABAARAK-TA WATAA'ALAY-T	Blessed art Thou and high exalted!
لَا إِلَهَ إِلَّآ أَنتَ	LAAA ILAHA IL-LAAA ANTA	There is no god but Thou Thou alone,
وَحْدَكَ لَا شَرِيكَ لَكَ	WAH'-DAKA LAA SHAREEKA LAK	who hast no associate.
آمَنتُ بِكَ	AAAMANTU BIK	I have faith in Thee,
وَصَدَّقْتُ رُسُلَكَ	WA S'AD-DAQ-TU RUSULAK	I attest to Thy messengers,
وَقَبِلْتُ كِتَابَكَ	WA QABIL-TU KITAABAK	I accept Thy Book,
وَكَفَرْتُ بِكُلِّ مَعْبُودٍ غَيْرِكَ	WA KAFAR-TU BIKUL-LI MAA'-BOODIN GHAY-RIK	I disbelieve in every object of worship other than Thee,
وَبَرِئْتُ مِمَّنْ عَبَدَ سِوَاكَ	WA BARI-TU MIM-MAN A'BADA SIWAAK	I am quit of anyone who worships another!
اَللَّهُمَّ إِنِّيَ أُصْبِحُ وَأُمْسِي	AL-LAAHUM-MA IN-NEEE US'-BIHOO WA UM-SEE	O ALLAH, I rise in the morning and enter the evening
مُسْتَقِلًّا لِعَمَلِي	MUS-TAQIL-LAL-LIA'MALEE	making little of my good works,

[269] Reference to 29: 17: Every soul shall taste death, then unto Us you shall be returned.

مُعْتَرِفاً بِذَنْبِي	MUA'-TARIFAM-BID'AMBEE	confessing my sins,
مُقِرّاً بِخَطَايَايَ	MUQIR-RAM-BIKHAT'AAYAAY	admitting my offenses;
أَنَا بِإِسْرَافِي عَلَى نَفْسِي ذَلِيلٌ	ANAA BIIS-RAAFEE A'LAA NAFSEE D'ALEEL	I am abased because of my prodigality against myself.
عَمَلِي أَهْلَكَنِي	A'MALEEE AH-LAKANEE	My works have destroyed me,
وَ هَوَايَ أَرْدَانِي	WA HAWAAYA AR-DAANEE	my caprice has ruined me,
وَ شَهَوَاتِي حَرَمَتْنِي	WA SHAHAWAATEE H'ARAMAT-NEE	my passions have deprived me.
فَأَسْأَلُكَ يَا مَوْلَايَ سُؤَالَ مَنْ	FAAS-ALUKA YAA MAWLAAYA SOO-AALA MAN	So I ask Thee, my Master, the asking of him
نَفْسُهُ لَاهِيَةٌ لِطُولِ أَمَلِهِ	NAF-SUHOO LAAHEEATUL-LIT'OOLI AMALIH	whose soul is diverted by his drawn out expectations,
وَ بَدَنُهُ غَافِلٌ لِسُكُونِ عُرُوقِهِ	WA BADANUHOO GHAAFILUL-LISUKOONI U'ROOQIH	whose body is heedless because of the stillness of his veins, [270]
وَ قَلْبُهُ مَفْتُونٌ بِكَثْرَةِ اَلنَّعَمِ عَلَيْهِ	WA QAL-BUHOO MAF-TWNUM-BIKATH-RATIN-NIA'MI A'LAY-H	whose heart is entranced by the multitude of favors done for him,
وَ فِكْرُهُ قَلِيلٌ لِمَا هُوَ صَائِرٌ إِلَيْهِ	WA FIK-RUHOO QALEELUL-LIMAA HUWA S'AAA-IRUN ILAY-H	whose reflection is little concerning that to which he is coming home;
سُؤَالَ مَنْ قَدْ	SOO-AALA MAN	the asking of him whom
غَلَبَ عَلَيْهِ اَلْأَمَلُ	QAD GHALABA A'LAY-HIL-AMAL	false expectation has overcome,

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[270] The commentator suggests that the Stillness of his veins' alludes to the health of his body, which in turn brings about comfort and ease, making him heedless of ALLAH and the next world.

وَ فَتَنَهُ ٱلْهَوَى	WA FATANAHUL-HAWAA	caprice has entranced,
وَ ٱسْتَمْكَنَتْ مِنْهُ ٱلدُّنْيَا	WAS-TAM-KANAT MIN-HUD-DUNYAA	and this world has mastered, and
وَ أَظَلَّهُ ٱلْأَجَلُ	WA AZ'AL-LAHUL-AJAL	over whom death has cast its shadow;
سُؤَالَ مَنِ ٱسْتَكْثَرَ ذُنُوبَهُ	SOO-AALA MAN IS-TAK-THARA D'UNOOBAH	the asking of him who makes much of his sins
وَ ٱعْتَرَفَ بِخَطِيَّتِهِ	WA AA'-TARAFA BIKHAT'EE-ATIH	and confesses his offense;
سُؤَالَ مَنْ لَا رَبَّ لَهُ غَيْرُكَ	SOO-AALA MAL-LAA RAB-BA LAHOO GHAY-RUK	the asking of him who has no Lord but Thou,
وَ لَا وَلِيَّ لَهُ دُونَكَ	WA LAA WALEE-YA LAHOO DOONAK	no friend besides Thee,
وَ لَا مُنْقِذَ لَهُ مِنْكَ	WA LAA MUNQID'A LAHOO MINK	no one to deliver him from Thee, and
وَ لَا مَلْجَأَ لَهُ مِنْكَ إِلَّا إِلَيْكَ	WA LAA MAL-JAA LAHOO MINKA IL-LAAA ILAY-K	no asylum from Thee except in Thee. 271
إِلٰهِي أَسْأَلُكَ	ILAAHEEE AS-ALUKA	My God, I ask Thee
بِحَقِّكَ ٱلْوَاجِبِ عَلَى جَمِيعِ خَلْقِكَ	BIH'AQ-QIKAL-WAAJIBI A'LAA JAMEEI' KHAL-QIK	by Thy right incumbent upon all Thy creatures,
وَ بِٱسْمِكَ ٱلْعَظِيمِ ٱلَّذِي أَمَرْتَ رَسُولَكَ أَنْ يُسَبِّحَكَ بِهِ	WA BIS-MIKAL-A'Z'EEMIL-LAD'EEE AMAR-TA RASOOLAKA AY-YUSAB-BIH'AKA BIH	by Thy mighty name with which Thou commanded Thy messenger to glorify Thee, and
وَ بِجَلَالِ وَجْهِكَ ٱلْكَرِيمِ ٱلَّذِي	WA BIJALAALI WAJ-HIKAL-KAREEMIL-LAD'EE	by the majesty of Thy generous face, which

271 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.'

لَا يَبْلَى وَ لَا يَتَغَيَّرُ	LAA YAB-LAA WA LAA YATAGHAY-YAR	ages not, nor changes,
وَ لَا يَحُولُ وَ لَا يَفْنَى	WA LAA YAH'OOLU WA LAA YAF-NAA	nor alters, nor passes away,
أَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ	AN TUS'AL-LEEA A'LAA MUH'AM-MADIW-WA AAALI MUH'AM-MAD	that Thou blessest MUHAMMAD and the Household of MUHAMMAD,
وَ أَنْ تُغْنِيَنِي عَنْ كُلِّ شَيْءٍ بِعِبَادَتِكَ	WA AN TUGH-NEEANEE A'N KUL-LI SHAY-IM-BII'BAADATIK	that Thou freest me from need for all things through worshiping Thee,
وَ أَنْ تُسَلِّيَ نَفْسِي عَنِ الدُّنْيَا بِمَخَافَتِكَ	WA AN TUSAL-LEEA NAF-SEE A'NID-DUNYAA BIMAKHAAFATIK	that Thou distractest my soul from this world through fear of Thee, and
وَ أَنْ تُثْنِيَنِي بِالْكَثِيرِ مِنْ كَرَامَتِكَ بِرَحْمَتِكَ	WA AN TUTH-NEEANEE BIL-KATHEERI MIN KARAAMATIKA BIRAH'-MATIK	that Thou turnest me back toward Thy abundant generosity through Thy mercy
فَإِلَيْكَ أَفِرُّ	FAALAY-KA AFIR	To Thee I flee,
وَ مِنْكَ أَخَافُ	WA MINKA AKHAAF	Thee I fear,
وَ بِكَ أَسْتَغِيثُ	WA BIKA AS-TAGHEETH	from Thee I seek aid,
وَ إِيَّاكَ أَرْجُو	WA EE-YAAKA AR-JOO	in Thee I hope,
وَ لَكَ أَدْعُو	WA LAKA AD-U'W	Thee I supplicate,
وَ إِلَيْكَ أَلْجَأُ	WA ILAY-KA AL-JAA	in Thee I seek asylum,
وَ بِكَ أَثِقُ	WA BIKA ATHIQ	in Thee I trust,
وَ إِيَّاكَ أَسْتَعِينُ	WA EE-YAAKA AS-TAE'EN	from Thee I ask help,

وَبِكَ أُؤْمِنُ	WA BIKA OO-MIN	in Thee I have faith,
وَعَلَيْكَ أَتَوَكَّلُ	WA A'LAY-KA ATAWAK-KAL	in Thee I have placed my confidence, and
وَعَلَى جُودِكَ وَكَرَمِكَ أَتَّكِلُ	WA A'LAA JOODIKA WAKARAMIKA AT-TAKIL	upon Thy munificence and Thy generosity I rely.

وكان من دعائه عليه السلام في التذلل لله (عزّ وجلّ)

53

WA KAANA MIN DUA'AA-IHEE A'LAY-HIS-SALAAMU FIT-TAD'AL-LULI LIL-LAHEE A'Z-ZA WAJAL

His Supplication (A.S) IN ABASING HIMSELF BEFORE ALLAH (Mighty and Majestic is He)

رَبِّ أَفْحَمَتْنِي ذُنُوبِي	RAB-BI AF-H'AMAT-NEE D'UNOOBEE	My Lord, my sins have silenced me, and
وَانْقَطَعَتْ مَقَالَتِي	WANQAT'AA'T MAQAALATEE	my words have been cut off.
فَلَا حُجَّةَ لِي	FALAA H'UJ-JATA LEE	I have no argument,
فَأَنَا الْأَسِيرُ بِبَلِيَّتِي	FAANAAL-ASEERU BIBALEE-YATEE	for I am the prisoner of my own affliction,
الْمُرْتَهَنُ بِعَمَلِي	AL-MUR-TAHANU BI 'MALEE	the hostage to my works,
الْمُتَرَدِّدُ فِي خَطِيئَتِي	AL-MUTARAD-DIDU FEE KHAT'EE-ATEE	the frequenter of my own offense,
الْمُتَحَيِّرُ عَنْ قَصْدِي	AL-MUTAH'AY-YIRU A'N QAS'-DEE	the confused in my intended way,
الْمُنْقَطَعُ بِي	AL-MUNQAT'IU' BEE	the thwarted.
قَدْ أَوْقَفْتُ نَفْسِي	QAD AW-QAF-TU NAF-SEE	I have brought myself to a halt in
مَوْقِفَ الْأَذِلَّاءِ الْمُذْنِبِينَ	MAW-QIFAL-AD'IL-LAAA-IL-MUD'-NIBEEN	the halting place of the abased sinners,

مَوْقِفَ ٱلْأَشْقِيَآءِ ٱلْمُتَجَرِّئِينَ عَلَيْكَ ٱلْمُسْتَخِفِّينَ بِوَعْدِكَ	MAW-QIFAL-ASH-QEEAAA-IL-MUTAJAR-RI-EENA A'LAY-KAL-MUS-TAKHIF-FEENA BIWAA'-DIK	the halting place of the wretched and insolent, those who think lightly of Thy promise.
سُبْحَانَكَ	SUB-H'AANAKA	Glory be to Thee!
أَيَّ جُرْأَةٍ ٱجْتَرَأْتُ عَلَيْكَ؟	AY-YA JUR-ATIN AJ-TARAA-TU A'LAY-KA?	What insolence I have insolently shown toward Thee!
وَأَيَّ تَغْرِيرٍ غَرَّرْتُ بِنَفْسِي؟	WA AY-YA TAGH-REERIN GHAR-RAR-TU BINAF-SEE?	What delusion with which I have deluded myself!
مَوْلَايَ ٱرْحَمْ	MAW-LAAYA AR-H'AM-	My Master, have mercy on
كَبْوَتِي لِحُرِّ وَجْهِي	KAB-WATEE LIH'UR-RI WAJ-HEE	my falling flat on my face
وَزَلَّةَ قَدَمِي	WA ZAL-LATA QADAMEE	the slipping of my foot,
وَعُدْ بِحِلْمِكَ عَلَى جَهْلِي	WA U'D BH'IL-MIKA A'LAA JAH-LEE	grant me my ignorance through Thy clemency,
وَبِإِحْسَانِكَ عَلَى إِسَآءَتِي	WA BIH'-SAANIKA A'LAAA ISAAA-ATEE	and my evil doing through Thy beneficence,
فَأَنَا ٱلْمُقِرُّ بِذَنْبِي	FAANAAL-MUQIR-RU BID'AMBEE	for I admit my sin and
ٱلْمُعْتَرِفُ بِخَطِيَّتِي	AL-MUA'-TARIFU BIKHAT'EE-ATEE	I confess my offense:
وَهٰذِهِ يَدِي وَنَاصِيَتِي	WA HD'IHEE YADEE WA NAAS'EEATEE	Here are my hand and my forelock
أَسْتَكِينُ بِٱلْقَوَدِ مِنْ نَفْسِي	AS-TAKEENU BIL-QAWADI MIN-NAF-SEE	I am resigned to retaliation against my soul,
ٱرْحَمْ شَيْبَتِي	IR-H'AM SHAY-BATEE	Have mercy on my white hair,
وَنَفَادَ أَيَّامِي	WA NAFAADA AY-YAAMEE	the depletion of my days,
وَٱقْتِرَابَ أَجَلِي	WAQ-TIRAABA AJALEE	the nearing of my term,

وَ ضَعْفِي وَ مَسْكَنَتِي	WA Z"AA'-FEE WA MAS-KANATEE	my frailty, my misery, and
وَ قِلَّةَ حِيلَتِي	WA QIL-LATA H'EELATEE	the paucity of my stratagems
مَوْلَايَ وَ ٱرْحَمْنِيَ إِذَا	MAW-LAAYA WAR-H'AM-NEEE ID'AA	My Master, and have mercy upon me when
ٱنْقَطَعَ مِنَ ٱلدُّنْيَا أَثَرِي	ANQAT'AA' MINAD-DUNYAAA ATHAREE	my trace is cut off from this world,
وَ ٱمَّحَى مِنَ ٱلْمَخْلُوقِينَ ذِكْرِي	WAM-MAH'AA MINAL-MAKH-LOOQEENA D'IK-REE	my mention is effaced among the creatures, and
وَ كُنْتُ فِي ٱلْمَنْسِيِّينَ كَمَنْ قَدْ نُسِيَ	WA KUNTU FIL-MANSEE-YEENA KAMAN QAD NUSEE	I join the forgotten, like the forgotten ones
مَوْلَايَ وَ ٱرْحَمْنِي عِنْدَ تَغَيُّرِ صُورَتِي وَ حَالِي إِذَا	MAW-LAAYA WAR-H'AM-NEE I'NDA TAGHAY-YURI S'OORATEE WA H'AALEE	My Master, and have mercy upon me at the change of my form and state when
بَلِيَ جِسْمِي	ID'AA BALEEA JIS-MEE	my body decays,
وَ تَفَرَّقَتْ أَعْضَائِي	WA TAFAR-RAQAT AA'-Z"AAA-EE	my limbs are scattered, and
وَ تَقَطَّعَتْ أَوْصَالِي	WA TAQAT'-T'AA'T AW-S'AALEE	my joints are dismembered
يَا غَفْلَتِي عَمَّا يُرَادُ بِي	YAA GHAF-LATEE A'M-MAA YURAADU BEE	O my heedlessness toward what was wanted from me
مَوْلَايَ وَ ٱرْحَمْنِي فِي حَشْرِي وَ نَشْرِي	MAW-LAAYA WAR-H'AMNEE FEE H'ASH-REE WA NASH-REE	My Master, have mercy upon me at my mustering and uprising and
وَ ٱجْعَلْ فِي ذَلِكَ ٱلْيَوْمِ	WAJ-A'L FEE D'ALIKAL-YAWMI	on that day, appoint
مَعَ أَوْلِيَائِكَ مَوْقِفِي	MAA' AW-LEEAAA-IKA MAW-QIFEE	my standing place with Thy friends,

وَفِي أَحْبَابِكَ مَصْدَرِي	WA FEEE AH'IB-BAAA-IKA MAS'-DAREE	my place of emergence with Thy beloveds, and
وَفِي جِوَارِكَ مَسْكَنِي	WA FEE JIWAARIKA MAS-KANEE	my dwelling in Thy neighborhood
يَا رَبَّ الْعَالَمِينَ	YAA RAB-BAL-A'ALAMEEN	O Lord of the worlds!

وكان من دعائه عليه السلام في استكشاف الهموم

—54—

WA KAANA MIN DUA'AA-IHEE A'LAY-HIS-SALAAMU FIS-TIK-SHAAFIL-HUMOOM

His Supplication (A.S) FOR THE REMOVAL OF WORRIES

يَا فَارِجَ الْهَمِّ	YAA FAARIJAL-HAM	O Reliever of worry!
وَكَاشِفَ الْغَمِّ	WA KAASHIFAL-GHAM	O Remover of grief!
يَا رَحْمَانَ الدُّنْيَا وَالْآخِرَةِ وَرَحِيمَهُمَا	YAA RAH'-MAANAD-DUNYAA WAL-AKHIRATI WARAH'EEMAHUMAA	O Merciful in this world and the next and Compassionate in both!
صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ	S'AL-LI A'LAA MUH'AM-MADIW-WA AAALI MUH'AM-MAD	Bless MUHAMMAD and his Household,
وَافْرُجْ هَمِّي	WAF-RUJ HAM-MEE	relieve my worry, and
وَاكْشِفْ غَمِّي	WAK-SHIF GHAM-MEE	remove my grief
يَا وَاحِدُ يَا أَحَدُ يَا صَمَدُ	YAA WAAH'IDU YAAA AH'ADU YAA S'AMAD	O One, O Unique, O Eternal Refuge!
يَا مَنْ لَمْ يَلِدْ وَلَمْ يُولَدْ	YAA MAL-LAM YALID WALAM YOOLAD-	O He who has not begotten, nor has been begotten, and

وَلَمْ يَكُن لَّهُۥ كُفُوًا أَحَدٌۢ	WA LAM YAKUL-LAHOO KUFUWAN AH'AD	equal to Him is not any one![272]
ٱعْصِمْنِى وَطَهِّرْنِى وَ ٱذْهِبْ بِبَلِيَّتِى	IA'-S'IM-NEE WAT'AH-HIR-NEE WAD'-HAB BIBALEE-YATEE	Preserve me, purify me, and take away my affliction!
وَ ٱقْرَأْ آيَةَ ٱلْكُرْسِيِّ وَ ٱلْمُعَوِّذَتَيْنِ وَ ﴿قُلْ هُوَ ٱللَّهُ أَحَدٌ﴾ وَقُلْ:	WAQ-RAA AAAYATAL-KUR-SEE-YI WAL-MUA'W-WAD'ATAY-NI WA (QUL HUWAL-LAAHOOO AH'AD) WAQUL:	HERE YOU SHOULD RECITE THE THRONE VERSE (2: 255), THE TWO SURAS OF TAKING REFUGE (113-114), AND UNITY (112). THEN SAY:
ٱللَّهُمَّ إِنِّىٓ أَسْأَلُكَ سُؤَالَ مَنِ	AL-LAAHUM-MA IN-NEEE AS-ALUKA SOO-AALA MAN	O ALLAH, I ask Thee with the asking of him
ٱشْتَدَّتْ فَاقَتُهُۥ	ISHTAD-DAT FAAQATUH	whose neediness is intense,
وَ ضَعُفَتْ قُوَّتُهُۥ	WA Z"AU'FAT QOO-WATUH	whose strength is frail,
وَ كَثُرَتْ ذُنُوبُهُۥ	WA KATHURAT D'UNOOBUH	whose sins are many,
سُؤَالَ مَنْ لَا يَجِدُ لِفَاقَتِهِۦ مُغِيثًا	SOO-AALA MAL-LAA YAJIDU LIFAAQATIHEE MUGHEETHAA	the asking of one who finds no helper in his neediness,
وَ لَا لِضَعْفِهِۦ مُقَوِّيًا	WA LAA LIZ"AA'-FIHEE MUQAW-WEEAA	no strengthener in his frailty,
وَ لَا لِذَنْبِهِۦ غَافِرًا غَيْرَكَ	WA LAA LID'AMBIHEE GHAAFIRAN GHAY-RAK	no forgiver of his sin other than Thee,
يَا ذَا ٱلْجَلَالِ وَ ٱلْإِكْرَامِ	YAA D'AAL-JALAALI WAL-IK-RAAM	O Possessor of majesty and munificence
أَسْأَلُكَ	AS-ALUK	I ask of Thee
عَمَلًا تُحِبُّ بِهِۦ مَنْ عَمِلَ بِهِۦ	A'MALANA TUH'IB-BU BIHEE MAN A'MILA BIH	a work through which Thou wilt love him who works it

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وَيَقِينًا تَنفَعُ بِهِ مَنِ اسْتَيْقَنَ بِهِ حَقَّ الْيَقِينِ فِي نَفَاذِ أَمْرِكَ	WA YAQEENANA TANFAU' BIHEE MANI AS-TAY-QANA BIHEE H'AQ-QAL-YAQEENI FEE NAFAAD'I AM-RIK	and a certainty by which Thou wilt profit him who is certain with the truth of certainty concerning the execution of Thy command!
اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ	AL-LAAHUM-MA S'AL-LI A'LAA MUH'AM-MADIW-WAAALI MUH'AM-MAD	O ALLAH, bless MUHAMMAD and the Household of MUHAMMAD,
وَاقْبِضْ عَلَى الصِّدْقِ نَفْسِي	WAQ-BIZ" A'LAAS'-S'ID-QI NAF-SEE	take my soul while it is firm in sincerity,
وَاقْطَعْ مِنَ الدُّنْيَا حَاجَتِي	WAQ-T'AA' MINAD-DUNYAA H'AAJATEE	cut off my need for this world,
وَاجْعَلْ فِيمَا عِندَكَ رَغْبَتِي شَوْقًا إِلَى لِقَائِكَ	WAJ-A'L FEEMAA I'NDAKA RÄGH-BATEE SHAW-QAN ILAA LIQAAA-IK	make my desire for what is with Thee become a yearning to meet Thee,
وَهَبْ لِي صِدْقَ التَّوَكُّلِ عَلَيْكَ	WA HAB LEE S'ID-QAT-TAWK-KULI A'LAY-K	and give me true confidence in Thee!
أَسْأَلُكَ مِنْ خَيْرِ كِتَابٍ قَدْ خَلَا	AS-ALUKA MIN KHAY-RI KITAABIN QAD KHALAA	I ask of Thee the good of the writ that has been made and
وَأَعُوذُ بِكَ مِن شَرِّ كِتَابٍ قَدْ خَلَا	WA AU'WD'U BIKA MIN SHAR-RI KITAABIN QAD KHALAA	I seek refuge with Thee from the evil of the writ that has been made.[273]
أَسْأَلُكَ	AS-ALUK	I ask of Thee
خَوْفَ الْعَابِدِينَ لَكَ	KHAW-FAL-A'ABIDEENA LAK	the fear of The worshipers,
وَعِبَادَةَ الْخَاشِعِينَ لَكَ	WA I'BAADATAL-KHAASHIE'ENA LAK	the worship of those humbly fearful of Thee,

[273] Allusion to such verses as 8: 68: Had it not been for a prior writ from ALLAH, there had been afflicted you, for what you took, a dreadful chastisement.

وَيَقِينَ ٱلْمُتَوَكِّلِينَ عَلَيْكَ	WA YAQEENAL-MUTAWAK-KILEENA A'LAY-K	the certainty of those who have confidence in Thee,
وَتَوَكُّلَ ٱلْمُؤْمِنِينَ عَلَيْكَ	WA TAWAK-KULAL-MOO-MINEENA A'LAY-K	and the confidence of those who have faith in Thee.
ٱللَّهُمَّ ٱجْعَلْ	AL-LAAHUM-MA AJ-A'L-	O ALLAH, make
رَغْبَتِي فِي مَسْأَلَتِي مِثْلَ رَغْبَةِ أَوْلِيَآئِكَ فِي مَسَآئِلِهِمْ	RAGH-BATEE FEE MAS-ALATEE MITH-LA RAGH-BATI AW-LEEAAA-IKA FEE MASAAA-ILIHIM-	my desire in my asking like the desire of Thy friends in their asking, and
وَرَهْبَتِي مِثْلَ رَهْبَةِ أَوْلِيَآئِكَ	WA RAH-BATEE MITH-LA RAH-BATI AW-LEEAAA-IK	my fear like the fear of Thy friends!
وَٱسْتَعْمِلْنِي فِي مَرْضَاتِكَ عَمَلاً لاَ أَتْرُكُ مَعَهُ شَيْئًا مِنْ دِينِكَ مَخَافَةَ أَحَدٍ مِنْ خَلْقِكَ	WAS-TAA'-MIL-NEE FEE MAR-Z"AATIKA A'MALAL-LAAA AT-RUKU MAA'HOO SHAY-AM-MIN DEENIKA MAKHAAFATA AH'ADIM-MIN KHAL-QIK	Employ me in Thy good pleasure through works in which I will not leave aside anything of Thy religion fearing any of Thy creatures!
ٱللَّهُمَّ هٰذِهِ حَاجَتِي	AL-LAAHUM-MA HD'IHEE H'AAJATEE	O ALLAH, this my need,
فَأَعْظِمْ فِيهَا رَغْبَتِي	FAAA'-Z'IM FEEHAA RAGH-BATEE	so make my desire for it great,
وَأَظْهِرْ فِيهَا عُذْرِي	WA AZ'-HIR FEEHAA U'D'-REE	within it make manifest my excuse,
وَلَقِّنِي فِيهَا حُجَّتِي	WA LAQ-QINEE FEEHAA H'UJ-JATEE	through it instill me with my argument, and
وَعَافِ فِيهَا جَسَدِي	WA A'AFI FEEHAA JASADEE	by means of it make well my body
ٱللَّهُمَّ مَنْ أَصْبَحَ لَهُ ثِقَةٌ أَوْ رَجَآءٌ غَيْرُكَ	AL-LAAHUM-MA MAN AS'-BAH'A LAHOO THIQATUN AW RAJAAA-UN GHAY-RUK	O ALLAH, some rise in the morning having trust or hope in other than Thee.

فَقَدْ أَصْبَحْتُ وَأَنْتَ ثِقَتِي وَ رَجَائِي فِي الْأُمُورِ كُلِّهَا	FAQAD AS'-BAH'-TU WA ANTA THIQATEE WA RJAAA-EE FIL-UMOORI KUL-LIHAA	I rise in the morning, and Thou art my trust and my hope in all affairs,
فَاقْضِ لِي بِخَيْرِهَا عَاقِبَةً	FAQ-Z"I LEE BIKHAY-RIHAA A'AQIBAH	so decree for me those which are best in outcome
وَنَجِّنِي مِنْ مُضِلَّاتِ الْفِتَنِ	WA NAJ-JINEE MIM-MUZ"IL-LAA TI ALFITAN	and deliver me from misguiding trials,
بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ	BIRAH'-MATIKA YAAA AR-H'AMAR-RAAH'IMEEN	O Most Merciful of the merciful!
وَصَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ رَسُولِ اللَّهِ الْمُصْطَفَى وَعَلَى آلِهِ الطَّاهِرِينَ	WA S'AL-LAAL-LAAHOO A'LAA SAY-YIDINAA MUH'AM-MADIR-RASOOLIL-LAAHIL-MUS'-T'AFAA WA A'LAAA AAALIHIT'-T'AAHIREEN	And ALLAH bless our chief, MUHAMMAD the Messenger of ALLAH, the chosen, and his Household, the pure!

ADDENDA

The Following Supplications are Appended to some copies of the SAH'EEFA:

Addenda .....

55 A Glorification .....
56 A Supplication and Magnification .....
57 In Mentioning the Household of Muhammad .....
58 In Calling down Blessings upon Adam .....
59 In Distress and Seeking Release .....
60 against that which he Feared and Dreaded .....
61 In Abasing himself .....

His Supplications for the Days of the Week .....

62 for Sunday .....
63 for Monday .....
64 for Tuesday .....
65 for Wednesday .....
66 for Thursday .....
67 for Friday .....
68 for Saturday .....

The Whispered Prayers of .....

69 the Repenters .....
70 the Complainers .....
71 the Fearful .....
72 the Hopeful .....
73 the Beseechers .....
74 the Thankful .....
75 the Obedient Toward Allah .....
76 the Devotees .....
77 the Lovers .....
78 those Asking for Mediation .....
79 the Utterly Poor .....
80 the Knowers .....
81 the Remembrers .....
82 those who Hold Fast .....
83 the Abstainers .....

كان من تسبيحه

أعني زين العابدين عليه السّلام

—55—

KAANA MIN TAS-BEEH'IHEEE AA'-NEE ZAY-NAL-A'ABIDEENA A'LY-HIS-SALAAM

ONE OF HIS GLORIFICATION

that is, of Zayn Al-A'abideen (A.S)

سُبْحَانَكَ اَللَّهُمَّ وَ حَنَانَيْكَ	SUB-H'AANAKAL-LAAHUM-MA WA H'ANAANAY-K	Glory be to Thee!, O ALLAH, and I beg Thy loving care!
سُبْحَانَكَ اَللَّهُمَّ وَ تَعَالَيْتَ	SUB-H'AANAKAL-LAAHUM-MA WA TAA'ALAY-T	Glory be to Thee!, O ALLAH, and high art Thou exalted!
سُبْحَانَكَ اَللَّهُمَّ وَ اَلْعِزُّ إِزَارُكَ	SUB-H'AANAKAL-LAAHUM-MA WAL-I'Z-ZU IZAARUK	Glory be to Thee!, O ALLAH, and might is Thy loincloth![274]
سُبْحَانَكَ اَللَّهُمَّ وَ اَلْعَظَمَةُ رِدَآؤُكَ	SUB-H'AANAKAL-LAAHUM-MA WAL-A'Z'AMATU RIDAAAW-UK	Glory be to Thee!, O ALLAH, and mightiness is Thy cloak!
سُبْحَانَكَ اَللَّهُمَّ وَ اَلْكِبْرِيَآءُ سُلْطَانُكَ	SUB-H'AANAKAL-LAAHUM-MA WAL-KIB-REEAAA-U SUL-T'AANUK	Glory be to Thee!, O ALLAH, and magnificence is Thy authority!
سُبْحَانَكَ مِنْ عَظِيمٍ مَآ أَعْظَمَكَ	SUB-H'AANAKA MIN A'Z'EEMIM-MAAA AA'-Z'AMAK	Glory be to Thee!, All-Mighty! How mighty Thou art!
سُبْحَانَكَ سَبَحْتَ فِي اَلْأَعْلَى تَسْمَعُ وَ تَرَى مَا تَحْتَ اَلثَّرَى	SUB-H'AANAKA SUB-BIH'-TA FIL-AA'-LAA TAS-MAU' WA TARAA MAA TAH'-TATH-THARAA	Glory be to Thee! Thou art glorified in the highest![275] Thou hearest and seest what is under the soil![276]
سُبْحَانَكَ أَنْتَ شَاهِدُ كُلِّ نَجْوَى	SUB-H'AANAKA ANTA SHAAHIDU KUL-LI NAJ-WAA	Glory be to Thee! Thou art witness over every whispered conversation![277]

274 This verse and the following allude to the well-known HADEETH QUDSI: 'Might is My loincloth and mightiness My cloak. If anyone contends with Me in either of these, I will cast him into GEHENNAM' Cf. W. GRAHAM, Divine Word and Prophetic Word, pp. 162-3

275 This is probably an allusion to the Highest Assembly, the angels mentioned in 37: 8 and 38: 69

276 Cf. 20: 6.

277 Cf. 9: 78: Know they not that ALLAH knows their secret and their whispered conversation, and

سُبْحَانَكَ مَوْضِعُ كُلِّ شَكْوَى	SUB-H'AANAKA MAW-Z"IU' KUL-LI SHAK-WAA	Glory be to Thee!, the place where every complaint is put down!
سُبْحَانَكَ حَاضِرٌ كُلَّ مَلَإٍ	SUB-H'AANAKA H'AAZ"IRU KUL-LI MALAA	Glory be to Thee!, present in every assembly!
سُبْحَانَكَ عَظِيمُ ٱلرَّجَآءِ	SUB-H'AANAKA A'Z'EEMUR-RAJAAA-I	Glory be to Thee!, object of great hopes!
سُبْحَانَكَ تَرَى مَا فِي قَعْرِ ٱلْمَآءِ	SUB-H'AANAKA TARAA MAA FEE QAA'-RIL-MAAA-I	Glory be to Thee! Thou seest what is at the lowest depth of the water!
سُبْحَانَكَ تَسْمَعُ أَنْفَاسَ ٱلْحِيتَانِ فِي قُعُورِ ٱلْبِحَارِ	SUBH'AANAKA TAS-MAU' ANFAASAL-H'EETAANI FEE QUU'WRIL-BIH'AAR	Glory be to Thee! Thou hearest the breaths of the fish in the lowest depths of the oceans!
سُبْحَانَكَ تَعْلَمُ وَزْنَ ٱلسَّمَوَاتِ	SUB-H'AANAKA TAA'-LAMU WAZ-NAS-SAMAWAAT	Glory be to Thee! Thou knowest the weight of the heavens!
سُبْحَانَكَ تَعْلَمُ وَزْنَ ٱلْأَرَضِينَ	SUB-H'AANAKA TAA'-LAMU WAZ-NAL-ARAZ"EEN	Glory be to Thee! Thou knowest the weight of the earths
سُبْحَانَكَ تَعْلَمُ وَزْنَ ٱلشَّمْسِ وَٱلْقَمَرِ	SUB-H'AANAKA TAA'-LAMU WAZ-NASH-SHAM-SI WAL-QAMAR	Glory be to Thee! Thou knowest the weight of the sun and the moon!
سُبْحَانَكَ تَعْلَمُ وَزْنَ ٱلظُّلْمَةِ وَٱلنُّورِ	SUB-H'AANAKA TAA'-LAMU WAZ-NAZ'-Z'UL-MATI WAN-NOOR	Glory be to Thee! Thou knowest the weight of the darkness and the light!

that ALLAH knows the things unseen? See also 43: 80, 58: 7.

سُبْحَانَكَ تَعْلَمُ وَزْنَ الْفَيْءِ وَ الْهَوَاءِ	SUB-H'AANAKA TAA'-LAMU WAZ-NAL-FAY-I WAL-HAWAAA-A	Glory be to Thee! Thou knowest the weight of the shadow and the air!
سُبْحَانَكَ تَعْلَمُ وَزْنَ الرِّيحِ كَمْ هِيَ مِنْ مِثْقَالِ ذَرَّةٍ	SUB-H'AANAKA TAA'-LAMU WAZ-NAR-REEHEE KAM HEEA MIM-MITH-QALI D'AR-RAH	Glory be to Thee! Thou knowest the weight of the wind, how many times it is greater than the weight of a dust mote!
سُبْحَانَكَ قُدُّوسٌ قُدُّوسٌ قُدُّوسٌ	SUB-H'AANAKA QUD-DOOSUN QUD-DOOSUN QUD-DOOS	Glory be to Thee!, All-holy, All-holy, All-holy!
سُبْحَانَكَ عَجَبًا مَنْ عَرَفَكَ كَيْفَ لَا يَخَافُكَ	SUB-H'AANAKA A'JABAM-MAN A'RAFAKA KAY-FA LAA YAKHAAFUK	Glory be to Thee! I wonder how any who knows Thee could fear Thee not!
سُبْحَانَكَ اللَّهُمَّ وَ بِحَمْدِكَ	SUB-H'AANAKAL-LAAHUM-MA WA BIH'AM-DIK	Glory be to Thee!, O ALLAH, and Thine is the praise!
سُبْحَانَ اللهِ الْعَلِيِّ الْعَظِيمِ	SUB-H'AANAL-LAAHIL-A'LEE-YIL-A'Z'EEM	Glory be to ALLAH, the All-high, the All-Mighty!
رَوَى الزُّهْرِيُّ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ قَالَ :	RAWAAZ-ZUH-REE-YU A'N SAE'EDIB-NIL-MUSAY-YAB	AL-ZUHRI related from SAE'ED BIN AL-MUSAYYAB.[278] He said:

[278] BIN SHIHAB AZ-ZUHRI (d. 124/742) was a well known jurist and traditionist and, as mentioned in the introduction, is credited with being the first to call the IMAM by the title 'ZAYN AL-A'ABIDEEN'. SAE'ED BIN AL-MUSAYYAB (d. 94/712-713), one of the seven jurists' of MADEENA, was known as the 'Chief of the Followers' SAYYID AT-TABEEN)), that is, those who followed the generation of the Prophet's Companions.

كَانَ ٱلْقَوْمُ لَا يَخْرُجُونَ مِنْ مَكَّةَ حَتَّى يَخْرُجَ عَلِيُّ بْنُ ٱلْحُسَيْنِ سَيِّدُ ٱلْعَابِدِينَ عَلَيْهِ ٱلسَّلَامُ فَخَرَجَ وَخَرَجْتُ مَعَهُ

QAALA KAANAL-QAW-MU LAA YAKH-RUJOONA MIM-MAK-KATA H'AT-TAA YAKH-RUJA A'LEE-YUB-NUL-H'USAY-NI SAY-YIDUL-A'ABIDEENA A'LAY-HIS-SALAAM FAKHARAJA WA KHARAJ-TU MAA'HOO

The people were not going out of Mecca until A'LI BIN al Husayn, the chief of the worshipers (upon him be peace) went out. So he went out, and they went out with him.

فَنَزَلَ فِي بَعْضِ ٱلْمَنَازِلِ فَصَلَّى رَكْعَتَيْنِ فَسَبَّحَ فِي سُجُودِهِ يَعْنِي بِهَذَا ٱلتَّسْبِيحِ

FANAZALA FEE BAA'-Z'IL-MANAAZILI FAS'AL-LAA RAK-A'TAY-NI FASAB-BAH'A FEE SUJOODIHEE YAA'-NEE BIHAD'AAT-TAS-BEEH'

He stopped in one of the way stations and prayed two rak'as. Then he glorified ALLAH—I mean with this glorification —during his prostration.

فَلَمْ يَبْقَ شَجَرٌ وَلَا مَدَرٌ إِلَّا سَبَّحَ مَعَهُ فَفَزِعْنَا فَرَفَعَ رَأْسَهُ فَقَالَ يَا سَعِيدُ أَفَزِعْتَ فَقُلْتُ نَعَمْ يَا ٱبْنَ رَسُولِ ٱللَّهِ

FALAM YAB-QA SHAJAROO-WA LAA MADARUN IL-LAA SAB-BAH'A MAA'HOO FAFAZIA'-NAA FARAFAA' RAA-SAHOO FAQAALA YAA SAE'EDU AFAZIA'-TA FAQUL-TU NAA'M YAAB-NA RASOOLIL-LAAH

There was no tree and no clod of earth that did not glorify along with him, so we were frightened. He raised his head. He said: O Sa'id, are you frightened? I said: Yes, O son of the Messenger of ALLAH!

فَقَالَ هَذَا ٱلتَّسْبِيحُ ٱلْأَعْظَمُ حَدَّثَنِي أَبِي عَنْ جَدِّي رَسُولِ ٱللَّهِ صَلَّى ٱللَّهُ عَلَيْهِ وَآلِهِ لَا تَبْقَى ٱلذُّنُوبُ مَعَ هَذَا ٱلتَّسْبِيحِ

FAQAALA HAD'AAT-TAS-BEEH'UL-AA'-Z'AMU H'AD-DATHANEEE ABEE A'N JAD-DEE RASOOLIL-LAAHEE S'AL-LAAL-LAAHOO A'LAY-HEE WA AALIHEE LAA TAB-QAD'-D'UNOOBU MAA' HAD'AAT-TAS-BEEH'

He said: This is the greatest glorification. It was related to me by my father from his grandfather from the Messenger of ALLAH (ALLAH bless him and his Household). No sins remain with this.

وَ أَنَّ اللّٰهَ جَلَّ جَلَالُهُ لَمَّا خَلَقَ جَبْرَئِيلَ أَلْهَمَهُ هٰذَا التَّسْبِيحَ وَهُوَ اسْمُ اللّٰهِ الْأَكْبَرُ	WA AN-NAL-LAAHA JAL-LA JALAALUHOO LAM-MAA KHALAQA JAB-RA-EELA AL-HAMAHOO HAD'AAT-TAS-BEEH'A WA HUWA AS-MUL-LAAHIL-AK-BARU.	When ALLAH (majestic is His majesty) created Gabriel, He inspired him with this glorification. It is ALLAH's greatest name.

دعاء و تمجيد له عليه السّلام

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DUA'AA-OO-WA TAM-JEEDUL-LAHOO A'LAY-HIS-SALAAM

A Supplication and Magnification by him (A.S)

اَلْحَمْدُ لِلّٰهِ الَّذِي	AL-H'AM-DU LIL-LAAHIL-LAD'EE	Praise belongs to ALLAH, who
تَجَلَّى لِلْقُلُوبِ بِالْعَظَمَةِ	TAJAL-LAA LIL-QULOOBI BIL-A'Z'AMAH	disclosed Himself to hearts through mightiness,
وَ احْتَجَبَ عَنِ الْأَبْصَارِ بِالْعِزَّةِ	WAH'-TAJABA A'NIL-AB-S'AARI BIL-I'Z-ZAH	veiled Himself from eyes through might, and
وَ اقْتَدَرَ عَلَى الْأَشْيَاءِ بِالْقُدْرَةِ	WAQ-TADARA A'LAAL-ASH-YAAA-I BIL-QUD-RAH	exercises power over the things through power
فَلَا الْأَبْصَارُ تَثْبُتُ لِرُؤْيَتِهِ	FALAAL-AB-S'AARU TATH-BUTU LIROO-YATIH	Eyes are not firm enough to see Him and
وَ لَا الْأَوْهَامُ تَبْلُغُ كُنْهَ عَظَمَتِهِ	WA LAAL-AW-HAAMU TAB-LUGHU KUN-HA A'Z'AMATIH	imaginations reach not the core of His mightiness.
تَجَبَّرَ بِالْعَظَمَةِ وَ الْكِبْرِيَاءِ	TAJAB-BARA BIL-A'Z'AMATI WAL-KIB-REEAAA-I	He displays His overwhelming power in mightiness and magnificence,
وَ تَعَطَّفَ بِالْعِزِّ وَ الْبِرِّ وَ الْجَلَالِ	WA TAA'T'-T'AFA BIL-I'Z-ZI WAL-BIR-RI WAL-JALAAL	robes Himself in might, goodness, and majesty,
وَ تَقَدَّسَ بِالْحُسْنِ وَ الْجَمَالِ	WA TAQAD-DASA BIL-H'US-NI WAL-JAMAAL	is far removed from imperfection through comeliness and beauty,
وَ تَمَجَّدَ بِالْفَخْرِ وَ الْبَهَاءِ	WA TAMAJ-JADA BIL-FAKH-RI WAL-BAHAAA-I	assumes His glory in pride and splendor,

وَ تَجَلَّلَ بِالْمَجْدِ وَ الْآلَاءِ	WA TAJAL-LALA BIL-MAJ-DI WAL-AAALAAA-	puts on His majesty through glory and boons, and
وَ اسْتَخْلَصَ بِالنُّورِ وَ الضِّيَاءِ	WAS-TAKH-LAS'A BIN-NOORI WAZ"-Z"EEAAA-I	has chosen for Himself light and radiance.
خَالِقٌ لَا نَظِيرَ لَهُ	KHAALIQUL-LAA NAZ'EERA LAH	He is a Creator who has no equal,
وَ أَحَدٌ لَا نِدَّ لَهُ	WA AH'ADUL-LAA NID-DA LAH	a Unique who has no rival,
وَ وَاحِدٌ لَا ضِدَّ لَهُ	WA WAAH'IDUL-LAA Z"ID-DA LAH	a One who has no opposite,
وَ صَمَدٌ لَا كُفُوَ لَهُ	WA S'AMADUL-LAA KUF-WA LAH	an Eternal Refuge who has no match,
وَ إِلَهٌ لَا ثَانِيَ مَعَهُ	WA ILAHUL-LAA THAANEEA MAA'H	a God who has no second,
وَ فَاطِرٌ لَا شَرِيكَ لَهُ	WA FAAT'IRUL-LAA SHAREEKA LAH	an Initiator who has no partner,
وَ رَازِقٌ لَا مُعِينَ لَهُ	WA RAAZIQUL-LAA MUE'ENA LAH	a Provider who has no helper.
وَ الْأَوَّلُ بِلَا زَوَالٍ	WAL-AW-WALU BILAA ZAWAL	He is the First without disappearance,
وَ الدَّائِمُ بِلَا فَنَاءٍ	WAD-DAAA-IMU BILAA FANAAA-	the Everlasting without annihilation,
وَ الْقَائِمُ بِلَا عَنَاءٍ	WAL-QAAA-IMU BILAA A'NAAA-	the Standing without difficulty,
وَ الْمُؤْمِنُ بِلَا نِهَايَةٍ	WAL-MOO-MINU BILAA NIHAAYAH	the Security-giver without end,
وَ الْمُبْدِئُ بِلَا أَمَدٍ	WAL-MUB-DI-U BILAAA AMAD	the Originator without term,
وَ الصَّانِعُ بِلَا أَحَدٍ	WAS'-S'AANIU' BILAAA AH'AD	the Maker without anything
وَ الرَّبُّ بِلَا شَرِيكٍ	WAR-RAB-BU BILAA SHAREEK	the Lord without partner,
وَ الْفَاطِرُ بِلَا كُلْفَةٍ	WAL-FAAT'IRU BILAA KUL-FAH	the Initiator without discomfort,

وَ ٱلْفَعَّالُ بِلَا عَجْزٍ	WAL-FAA'-A'ALU BILAA A'J-Z	the Accomplisher without incapacity.
لَيْسَ لَهُ حَدٌّ فِي مَكَانٍ	LAY-SA LAHOO H'AD-DUN FEE MAKAAN	He has no bound in space and
وَ لَا غَايَةٌ فِي زَمَانٍ	WA LAA GHAAYATUN FEE ZAMAAN	no limit in time;
لَمْ يَزَلْ وَ لَا يَزُولُ وَ لَنْ يَزَالَ كَذَٰلِكَ أَبَدًا	LAM YAZAL WA LAA YAZOOLU WA LAY-YAZAALA KAD'ALIKA ABADAA	He ever was, He ever is, He ever will be the same, endlessly.
هُوَ ٱلْإِلَٰهُ ٱلْحَيُّ ٱلْقَيُّومُ	HUWAL-ILAHUL-H'AY-YUL-QAY-YOOM	He is ALLAH, the Living, the Self-subsistent,
ٱلدَّآئِمُ ٱلْقَدِيمُ	AD-DAAA-IMUL-QADEEMU	the Everlasting, the Eternal,
ٱلْقَادِرُ ٱلْحَكِيمُ	AL-QAADIRUL-H'AKEEM	the All-powerful, the All-wise.
إِلٰهِي	ILAAHEE	My God,
عُبَيْدُكَ بِفِنَآئِكَ	U'BAY-DUKA BIFINAAA-IK	Thy little slave is in Thy courtyard,
سَآئِلُكَ بِفِنَآئِكَ	SAAA-ILUKA BIFINAAA-IK	Thy beggar is in Thy courtyard,
فَقِيرُكَ بِفِنَآئِكَ (ثَلَاثًا)	FAQYRUKA BIFINAAA-IKA (THALAATHANA)	Thy poor one is in Thy courtyard! (THREE TIMES)
إِلٰهِي	ILAAHEE	My God,
لَكَ يَرْهَبُ ٱلْمُتَرَهِّبُونَ	LAKA YAR-HABUL-MUTARAH-HIBOON	before Thee tremble the pious tremblers,
وَ إِلَيْكَ أَخْلَصَ ٱلْمُسْتَهِلُّونَ	WA ILAY-KA AKHALAS'AL-MUS-TAHIL-LOON	to Thee devote themselves the lamenters,
رَهْبَةً لَكَ وَ رَجَآءً لِعَفْوِكَ	RAH-BATAL-LAK WA RAJAAA-AL-LIA'F-WIK	in fear of Thee, in hope of Thee!
يَآ إِلٰهَ ٱلْحَقِّ	YAAA ILAHAL-H'Q	O ALLAH of Truth,

ٱرْحَمْ دُعَآءَ ٱلْمُسْتَصْرِخِينَ	AR-H'AM DUA'AA-AL-MUS-TAS'-RIKHEENA	have mercy upon the supplication of those who cry for help!
وَٱعْفُ عَنْ جَرَآئِمِ ٱلْغَافِلِينَ	WAA'-FU A'N JARAAA-IMIL-GHAAFILEEN	Pardon the sins of the heedless!
وَزِدْ فِي إِحْسَانِ ٱلْمُنِيبِينَ يَوْمَ ٱلْوُفُودِ عَلَيْكَ	WA ZID FEEE IH'-SAANIL-MUNEEBEENA YAW-MAL-WUFOODI A'LAY-KA	And increase beneficence toward those who keep turning [to Thee] on the Day they arrive before Thee,
يَا كَرِيمُ	YAA KAREEM	O Generous ALLAH!

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وكان من دعائه عليه السلام

في ذكر آل محمد

عليهم السلام

WA KAANA MIN DUA'AA-IHEE A'LAY-HIS-SALAAMU FEE D'IK-RI AAALI MUH'AM-MADIN A'LY-HIMUS-SALAAM

His Supplication (A.S)

IN MENTIONING THE HOUSEHOLD OF MUHAMMAD

(Peace be upon them)

ٱللَّهُمَّ يَا مَنْ	AL-LAHUM-MA YAA MAN-	O ALLAH, O He who
خَصَّ مُحَمَّدًا وَآلَهُ بِٱلْكَرَامَةِ	KHAS'-S'A MUH'AM-MADAW-WA AAALAHOO BIL-KARAAMAH	singled out MUHAMMAD and his Household for honor,
وَحَبَاهُمْ بِٱلرِّسَالَةِ	WA H'ABAAHUM BIR-RISAALAH	showed favour toward them with messengerhood,
وَخَصَّصَهُمْ بِٱلْوَسِيلَةِ	WA KHAS'-S'AS'AHUM BIL-WASEELAH	specified them for the mediation, [279] So

[279] Muslims hold that 'mediation' will be given to the Prophet (see note 172), while SHI-A'H tradition adds that it will also belong to the IMAMs. Cf. the chapter in MAJLISI's BIH'AR 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-A'H and SUNNI sources is that of ALI: 'In the Garden there are two pearls within the Throne, one of them white and the other

وَ جَعَلَهُمْ وَرَثَةَ ٱلْأَنْبِيَآءِ	WA JAA'LAHUM WARATHATAL-AMBEEAAA-I	appointed them the heirs to the prophets,
وَ خَتَمَ بِهِمُ ٱلْأَوْصِيَآءَ وَ ٱلْأَئِمَّةَ	WA KHATAMA BIHIMUL-AW-S'EEAAA-A WAL-A-IM-MAH	sealed with them the executors and the IMAMs,
وَ عَلَّمَهُمْ عِلْمَ مَا كَانَ وَ مَا بَقِيَ	WA A'L-LAMAHUM I'L-MA MAA KAANA WA MAA BAQEE	taught them the knowledge of what has been and what remains to be, and
وَ جَعَلَ أَفْئِدَةً مِنَ ٱلنَّاسِ تَهْوِيَ إِلَيْهِمْ	WA JAA'LA AF-IDATAM-MINAN-NAASI TAH-WEEE ILAY-HIM-	made the hearts of the people incline toward them!
فَصَلِّ عَلَىٰ مُحَمَّدٍ وَ آلِهِ ٱلطَّاهِرِينَ	FAS'AL-LI A'LAA MUH'AM-MADIW-WA AAALIHIT'-T'AAHIREEN	Bless MUHAMMAD and his Household, the pure, and
وَ ٱفْعَلْ بِنَا مَآ أَنْتَ أَهْلُهُ فِي ٱلدِّينِ وَ ٱلدُّنْيَا وَ ٱلْآخِرَةِ	WAF-A'L BINAA MAAA ANTA AH-LUHOO FID-DEENI WAD-DUNYAA WAL-AKHIRAH	act toward us with that of which Thou art worthy in religion, in this world, and in the next world!
إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ	IN-NAKA A'LAA KUL-LI SHAY-IN QADEER	Thou art powerful over everything.[280]

—58—

وَ كَانَ مِنْ دُعَآئِهِ عَلَيْهِ ٱلسَّلَامُ فِي ٱلصَّلَاةِ عَلَىٰ آدَمَ عَلَيْهِ ٱلسَّلَامُ

WA KAANA MIN DUA'AA-IHEE A'LAY-HIS-SALAAMU FEES'-S'ALAATI A'LAAA AADAMA (A.S.)

His Supplication (A.S) IN CALLING DOWN BLESSINGS UPON ADAM (A.S)

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 IBRAHEEM and his household' (commentary on 5: 35: TABARSI, MAJMA AL-BAYAAN, MAYBUDI, KASHF AL-ASRAR).

اَللّٰهُمَّ وَ آدَمُ	AL-LAHUM-MA WA AAADAM	O ALLAH, as for Adam,
بَدِيعُ فِطْرَتِكَ	BADYU' FIT'-RATIK	the marvel of Thy creation,
وَ أَوَّلُ مُعْتَرِفٍ مِنَ الطِّينِ بِرُبُوبِيَّتِكَ	WA AW-WALU MUA'-TARIFIM-MINAT'-T'EENI BIRUBOOBEE-YATIK	the first made of clay to confess Thy Lordship,
وَ بَدْوُ حُجَّتِكَ عَلَى عِبَادِكَ وَ بَرِيَّتِكَ	WA BAD-WU H'UJ-JATIKA A'LAA I'BAADIKA WA BAREE-YATIK	the beginning of Thy argument against Thy servants and creatures,
وَ الدَّلِيلُ عَلَى الْاِسْتِجَارَةِ بِعَفْوِكَ مِنْ عِقَابِكَ	WAD-DALEELU A'LAALIS-TIJAARATI BI 'F-WIKA MIN I'QAABIK	the guide to seeking sanctuary in Thy pardon from Thy punishment,
وَ النَّاهِجُ سُبُلَ تَوْبَتِكَ	WAN-NAAHIJU SUBULA TAW-BATIK	the opener of the paths of repentance toward Thee,
وَ الْمُوَسِّلُ بَيْنَ الْخَلْقِ وَ بَيْنَ مَعْرِفَتِكَ	WAL-MUWAS-SALU BAY-NAL-KHAL-QI WA BAY-NA MAA'-RIFATIK	the giver of the creatures access to knowledge of Thee,
وَ الَّذِي لَقَّنَتْهُ مَا رَضِيتَ بِهِ عَنْهُ بِمَنِّكَ عَلَيْهِ وَ رَحْمَتِكَ	WAL-LAD'EE LAQ-QANTAHOO MAA RAZ"EETA BIHEE A'N-HOO BIMAN-NIKA A'LAY-HEE WA RAH'-MATIK	the one concerning whom Thou hast conveyed Thy good pleasure through Thy kindness and Thy mercy toward him,
وَ الْمُنِيبُ الَّذِي لَمْ يُصِرَّ عَلَى مَعْصِيَتِكَ	WAL-MUNEEBUL-LAD'EE LAM YUS'IR-RA A'LAA MAA'-S'EEATIK	the one who turned back and did not persist in disobeying Thee,

وَسَابِقُ ٱلْمُتَذَلِّلِينَ بِحَلْقِ رَأْسِهِ فِي حَرَمِكَ	WA SAABIQUL-MUTAD'AL-LILEENA BIH'AL-QI RAA-SIHEE FEE H'ARAMIK	the forerunner among the self-abasers, who shaved his head in Thy sacred precinct, and
وَٱلْمُتَوَسِّلُ بَعْدَ ٱلْمَعْصِيَةِ بِٱلطَّاعَةِ إِلَىٰ عَفْوِكَ	WAL-MUTAWAS-SILU BAA'-DAL-MAA'-S'EEATI BIT'-T'AAA'TI ILAA A'F-WIK	among the seekers of access to Thy pardon, through obedience after disobedience, and
وَأَبُو ٱلْأَنْبِيَآءِ ٱلَّذِينَ أُوذُوا۟ فِي جَنْبِكَ	WA ABOOL-AMBEEAAA-IL-LAD'EENA OOD'OO FEE JAMBIK	the father of the prophets, who were made to suffer for Thy sake and
وَأَكْثَرُ سُكَّانِ ٱلْأَرْضِ سَعْيًا فِي طَاعَتِكَ	WA AK-THARU SUK-KAANIL-AR-Z"I SAA'-YAN FEE T'AAA'TIK	who strove more than all the earth's inhabitants in obeying Thee—
فَصَلِّ عَلَيْهِ أَنْتَ يَا رَحْمَٰنُ وَمَلَآئِكَتُكَ وَسُكَّانُ سَمَوَاتِكَ وَأَرْضِكَ كَمَا	FAS'AL-LI A'LAY-HEEE ANTA YAA RAH'-MAANU WA MALAAA-IKATUKA WA SUK-KAANU SAMWAATIKA WA AR-Z"IK KAMAA	bless him, Thou—O All-merciful—Thy angels and the inhabitants of Thy heavens and Thy earth, just as he
عَظَّمَ حُرُمَاتِكَ	A'Z'-Z'AMA H'URUMAATIK	magnified Thy inviolable commands and
وَدَلَّنَا عَلَىٰ سَبِيلِ مَرْضَاتِكَ	WA DAL-LANA A'LAA SABEELI MAR-Z"AATIKA	guided us upon the path of Thy good pleasure,
يَا أَرْحَمَ ٱلرَّاحِمِينَ	YAAA AR-H'AMAR-RAAH'IMEEN	O Most Merciful of the merciful!

وكان من دعائه عليه السلام في الكربة والإقالة

—59—

WA KAANA MIN DUA'AA-IHEE A'LY-HIS-SALAAM FIL-KAR-BI WAL-IQAALAH

His Supplication (A.S) IN DISTRESS AND SEEKING RELEASE

إِلٰهِي	ILAAHEE	My God,
لَا تُشْمِتْ بِي عَدُوِّي	LAA TUSH-MIT BEE A'DOO-WEE	let not my enemy gloat over me and
وَ لَا تَفْجَعْ بِي حَمِيمِي وَ صَدِيقِي	WA LAA TAF-JAA' BEE H'AMEEMEE WA S'ADEEQEE	torment not my dear kinsman or friend through me!
إِلٰهِي هَبْ لِي لَحْظَةً مِّن لَّحَظَاتِكَ	ILAAHEE HAB LEE LAH'-Z'ATAM-MIL-LAH'AZ'AATIK	My God, of Thy glances, give me one glance, and thereby
تَكْشِفُ بِهَا عَنِّي مَا ابْتَلَيْتَنِي بِهِ	TAK-SHIFU BIHAA A'N-NEE MAB-TALAY-TANEE BIH	remove from me that by which Thou hast afflicted me and
وَ تُعِيدُنِيَ إِلَىٰ أَحْسَنِ عَادَاتِكَ عِندِي	WA TUE'EDUNEEE ILAAA AH'-SANI A'ADAATIKA I'NDEE	return me to the best of Thy customs with me!
وَ اسْتَجِبْ دُعَائِي وَ دُعَاءَ مَنْ أَخْلَصَ لَكَ دُعَاءَهُ، فَقَدْ	WAS-TAJIB DUA'AA-EE WA DUA'AA-A MAN AKH-LAS'A LAKA DUA'AA-AHOO FAQAD-	Respond to my supplication and the supplication of him who devotes his supplication sincerely to Thee,
ضَعُفَتْ قُوَّتِي	Z"AU'FAT QOO-WATEE	for my power has become frail,
وَ قَلَّتْ حِيلَتِي	WA QAL-LAT H'EELATEE	my stratagems few,
وَ اشْتَدَّتْ حَالِي	WASH-TAD-DAT H'AALEE	my situation severe, and
وَ يَئِسْتُ مِمَّا عِندَ خَلْقِكَ	WA YA-IS-TU MIM-MAA I'NDA KHAL-QIK	I despair of what is with Thy creatures,
فَلَمْ يَبْقَ لِي إِلَّا رَجَاؤُكَ عَلَىٰ	FALAM YAB-QA LEEE IL-LAA RAJAAAW-UKA A'LAY	so nothing remains for me but hope in Thee!
إِلٰهِي	ILAAHEE	My God,

إِنَّ قُدْرَتَكَ عَلَىٰ كَشْفِ مَآ أَنَا فِيهِ كَقُدْرَتِكَ عَلَىٰ مَا ٱبْتَلَيْتَنِي بِهِ	IN-NA QUD-RATAKA A'LAA KASH-FI MAAA ANA FEEHEE KAQUD-RATIKA A'LAA MAB-TALAY-TANEE BIH	surely Thy power to remove that in which I dwell is like Thy power in that with which Thou hast afflicted me!
وَإِنَّ ذِكْرَ عَوَآئِدِكَ يُؤْنِسُنِي	WA IN-NA D'IK-RA A'WAAA-IDIKA YOO-NISUNEE	And surely the remembrance of Thy acts of kindliness comforts me
وَ ٱلرَّجَآءَ فِي إِنْعَامِكَ وَ فَضْلِكَ يُقَوِّينِي	WAR-RAJAAA-A FEEE IN-A'AMIKA WA FAZ"-LIKA YUQAW-WEENEE	and hope in Thy showing favour and Thy bounty strengthens me,
لِأَنِّي لَمْ أَخْلُ مِنْ نِعَمِكَ مُنْذُ خَلَقْتَنِي	LIAN-NEE LAM AKH-LU MIN-NIA'-MATIKA MUND'U KHALAQ-TANEE	for I have not been without Thy favour ever since Thou created me.
وَ أَنْتَ إِلَٰهِي	WA ANTA ILAAHEE	And Thou, my God, art
مَفْزَعِي وَ مَلْجَئِي	MAF-ZAE'E WA MAL-JA-EE	my place of flight, my asylum,
وَ ٱلْحَافِظُ لِي وَ ٱلذَّآبُّ عَنِّي	WAL-H'AAFIZ'U LEE WAD'-D'AAAB-BU A'N-NEE	my protector, my defender,
ٱلْمُتَحَنِّنُ عَلَيَّ ٱلرَّحِيمُ بِي	AL-MUTAH'AN-NINU A'LAY-YAR-RAH'EEMU BEE	the loving toward me, the compassionate, and
ٱلْمُتَكَفِّلُ بِرِزْقِي	AL-MUTAKAF-FILU BIRIZ-QEE	the guarantor of my provision.
فِي قَضَآئِكَ كَانَ مَا حَلَّ بِي	FEE QAZ"AAA-IKA KAANA MAA H'AL-LA BEE	In Thy decree lay what has settled upon me and
وَ بِعِلْمِكَ مَا صِرْتُ إِلَيْهِ	WA BII'L-MIKA MAA S'IR-TU ILAY-H	in Thy knowledge that to which I have come home.
فَٱجْعَلْ يَا وَلِيِّي وَ سَيِّدِي فِيمَا قَدَّرْتَ وَ قَضَيْتَ عَلَيَّ وَ حَتَمْتَ	FAJ-A'L YAA WALEE-YEE WA SAY-YIDEE FEEMAA QAD-DAR-TA WA QAZ"AY-TA A'LAY-YA WA H'ATAM-TA	So, my Patron and Master, place within that which Thou hast ordained, decreed, and made unavoidable for me,

عَافِيَتِي وَمَا فِيهِ صَلَاحِي وَ خَلَاصِي مِمَّا أَنَا فِيهِ	A'AFEEATEE WA MAA FEEHEE S'ALAAH'EE WA KHALAAS'EE MIM-MAAA ANA FEEH	my well-being and that wherein lies my soundness and my deliverance from that in which I am!
فَإِنِّي لَا أَرْجُو لِدَفْعِ ذَلِكَ غَيْرَكَ	FA IN-NEE LAAA AR-JOO LIDAF-I' D'ALIKA GHAY-RAK	I hope for none to repel this other than Thee, and
وَلَا أَعْتَمِدُ فِيهِ إِلَّا عَلَيْكَ	WA LAAA AA'-TAMIDU FEEHEEE IL-LAA A'LAY-K	I rely in it only upon Thee.
فَكُنْ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ عِنْدَ أَحْسَنِ ظَنِّي بِكَ	FAKUY-YAA D'AAL-JALAALI WAL-IK-RAAMI I'NDA AH'-SANI Z'AN-NEE BIK	O Possessor of majesty and munificence, be with my best opinion of Thee![281]
وَارْحَمْ ضَعْفِي وَقِلَّةَ حِيلَتِي	WAR-H'AM Z"AA'-FEE WA QIL-LATA H'EELATEE	Have mercy upon my frailty and the paucity of my stratagems,
وَاكْشِفْ كُرْبَتِي	WAK-SHIF KUR-BATEE	remove my distress,
وَاسْتَجِبْ دَعْوَتِي	WAS-TAJIB DAA'-WATEE	grant my supplication,
وَأَقِلْنِي عَثْرَتِي	WA AQIL-NEE A'TH-RATEE	ease me from my stumble,
وَامْنُنْ عَلَيَّ بِذَلِكَ وَعَلَى كُلِّ دَاعٍ لَكَ	WAM-NUN A'LY-YA BID'ALIKA WA A'LAA KUL-LI DAAI'L-LAK	and show kindness to me in that and to everyone who supplicates Thee!
أَمَرْتَنِي يَا سَيِّدِي بِالدُّعَاءِ وَتَكَفَّلْتَ بِالْإِجَابَةِ	AMAR-TANEE YAA SAY-YIDEE BID-DUA'AA-I WA TAKAF-FAL-TA BIL-IJAABAH	My Master, Thou hast commanded me to supplicate and undertaken to respond,[282] and

[281] Allusion to the HADEETH QUDSI, 'I am with My servant's opinion of Me'; in some versions, there occurs the phrase, 'So let him think about Me what he will' Cf. W. GRAHAM, Divine Word, pp. 127-130).

[282] Again reference to 40: 60: Supplicate Me and I will respond to you.

وَوَعْدُكَ ٱلْحَقُّ ٱلَّذِي لَا خُلْفَ فِيهِ وَلَا تَبْدِيلَ	WA WAA'-DUKAL-H'AQ-QU AL-LD'EE LAA KHUL-FA FEEHEE WA LAA TAB-DEEL	Thy promise is the truth in which there is no failing, nor any change.[283]
فَصَلِّ عَلَىٰ مُحَمَّدٍ نَبِيِّكَ وَعَبْدِكَ	FAS'AL-LI A'LAA MUH'AM-MADIN-NABEE-YIKA WA A'B-DIK	So bless MUHAMMAD, Thy prophet and servant, and
وَعَلَى ٱلطَّاهِرِينَ مِنْ أَهْلِ بَيْتِهِ	WA A'LAAT'-T'AAHIREENA MIN AH-LI BAY-TIH	the pure, the Folk of his House, and
وَأَغِثْنِي فَإِنَّكَ	WA AGHITH-NEE FA IN-NAK	help me, surely Thou art
غِيَاثُ مَنْ لَا غِيَاثَ لَهُ	GHEEAATHU MAL-LAA GHEEAATHA LAH	the help of him who has no help and
وَحِرْزَ مَنْ لَا حِرْزَ لَهُ	WA H'IR-ZA MAL-LAA H'IR-ZA LAH	the stronghold of him who has no stronghold,
وَأَنَا ٱلْمُضْطَرُّ ٱلَّذِي أَوْجَبْتَ	WA ANAAL-MUZ"-T'AR-RUL-LAD'EE	while I am the distressed
إِجَابَتَهُ وَكَشْفَ مَا بِهِ مِنَ ٱلسُّوءِ	AW-JAB-TA IJAABATAH WA KASH-FA MAA BIHEE MINAS-SOOO-I	the response to whom and the removal of evil from whom Thou hast made obligatory![284]
فَأَجِبْنِي وَٱكْشِفْ هَمِّي	FAAJIB-NEE WAK-SHIF HAM-MEE	So respond to me, remove my concern,
وَفَرِّجْ غَمِّي	WA FAR-RIJ GHAM-MEE	relieve my gloom,
وَأَعِدْ حَالِيَ إِلَىٰ أَحْسَنِ مَا كَانَتْ عَلَيْهِ	WA AI'D H'AALEEE ILAAA AH'-SANI MAA KAANAT A'LAY-H	return my state to the best it has been, and

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283 Allusion to QURANIC verses such as: Surely ALLAH will not fail in His promise (13: 31), and There is no change for the words of ALLAH (10: 64).

284 Allusion to 27: 62.

وَ لَا تُجَازِنِي بِالْاِسْتِحْقَاقِ وَ لٰكِنْ بِرَحْمَتِكَ الَّتِي وَسِعَتْ كُلَّ شَيْءٍ	WA LAA TUJAAZINEE BIIAS-TIH'-QAAQI WA LAKIM-BIRAH'-MATKAL-LATEE WASIA'T KUL-LA SHAY-IN	repay me not according to what I deserve, but according to Thy mercy which embracest all things,[285]
يَا ذَا الْجَلَالِ وَ الْإِكْرَامِ	YAA D'AAL-JALAALI WAL-IK-RAAM	O Possessor of majesty and munificence!
صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ	S'AL-LI A'LAA MUH'AM-MADIW-WA AAALI MUH'AM-MAD	Bless MUHAMMAD and the Household of MUHAMMAD, hear, and
وَ اسْمَعْ وَ أَجِبْ يَا عَزِيزُ	WAS-MAA' WA AJIB YAA A'ZEEZ	respond, O All-mighty!

60

دعاؤه عليه السلام

مما يحذره و يخاف

DUA'AA-UHOO A'LY-HIS-SALAAMU MIM-MAA YAH'-D'ARUHOO WA YAKHAAF

His Supplication (A.S) AGAINST THAT WHICH HE FEARED AND DREADED[286]

إِلٰهِي إِنَّهُ	ILAAHEEE IN-NAHOO	My God,
لَيْسَ يَرُدُّ غَضَبَكَ إِلَّا حِلْمُكَ	LAY-SA YARUD-DU GHAZ"ABAKA IL-LAA H'IL-MUK	nothing repels Thy wrath but Thy clemency,
وَ لَا يُنْجِي مِنْ عِقَابِكَ إِلَّا عَفْوُكَ	WA LAA YUNJEE MIN I'QAABIKA IL-LAA A'F-WAK	nothing delivers from Thy punishment but Thy pardon,

[285] 7: 156

[286] The first passage of this supplication seems to be a slightly altered passage mentioned in supplication 48 which reads: O ALLAH, 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, 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.

وَ لَا يُخَلِّصُ مِنكَ إِلَّا رَحْمَتُكَ وَ التَّضَرُّعُ إِلَيْكَ	WA LAA YUKHAL-LIS'U MINKA IL-LAA RAH'-MATUKA WAT-TAZ"AR-RUU' ILAY-K	nothing rescues from Thee but Thy mercy and pleading to Thee![287]
فَهَبْ لِي يَا إِلَهِي فَرَجاً بِالْقُدْرَةِ الَّتِي	FAHAB LEE YAAA ILAAHEE FARAJAM-BIL-QUD-RATIL-LATEE	So give me, my God, relief by means of the power through which
بِهَا تُحْيِي مَيْتَ الْبِلَادِ	BIHAA TUH'-YEE MAY-TAL-BILAAD	Thou bringest the dead lands to life and
وَبِهَا تَنشُرُ أَرْوَاحَ الْعِبَادِ	WABIHAA TANSHURU AR-WAAH'AL-I'BAAD	revivest the spirits of the servants![288]
وَ لَا تُهْلِكْنِي وَ عَرِّفْنِي الْإِجَابَةَ	WA LAA TUH-LIK-NEE WA A'R-RIF-NEEL-IJAABAH	Destroy me not, and give me the knowledge of Thy response, my Lord!
يَا رَبِّ وَ ارْفَعْنِي وَ لَا تَضَعْنِي	YAA RAB-BI WAR-FAA'-NEE WA LAA TAZ"AA'-NEE	Raise me up and push me not down, ,
وَ انْصُرْنِي وَ ارْزُقْنِي	WANS'UR-NEE WAR-ZUQ-NEE	help me, provide for me,
وَ عَافِنِي مِنَ الْآفَاتِ	WA A'AFINEE MINAL-AAAFAAT	and release me from every blight!
يَا رَبِّ	YAA RAB-BI	My Lord,
إِنْ تَرْفَعْنِي فَمَنْ يَضَعُنِي	IN TAR-FAA'-NEE FAMAY-YAZ"AU'NEE	If Thou raisest me up, who will push me down?
وَ إِنْ تَضَعْنِي فَمَنْ يَرْفَعُنِي	WA IN TAZ"AA'-NEE FAMAY-YAR-FAU'NEE	If Thou pushest me down, who Will raise me up?

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[287] 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.'

[288] 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].

وَ قَدْ عَلِمْتُ يَا إِلَـٰهِيَ أَن	WA QAD A'LIM-TU YAAA ILAAHEEE AN	But I know, my God, that
لَّيْسَ فِي حُكْمِكَ ظُلْمٌ	LAY-SA FEE H'UK-MIKA Z'UL-M	there is no wrong in Thy decree, and
وَ لَا فِي نِقْمَتِكَ عَجَلَةٌ	WA LAA FEE NAQIMATIKA A'JALATUN	no hurry in Thy vengeance.
وَ إِنَّمَا يَعْجَلُ مَن يَخَافُ ٱلْفَوْتَ	IN-NAMA YAA'-JALU MAY-YAKHAFUL-FAW-T	He alone hurries who fears to miss, and
وَ يَحْتَاجُ إِلَى ٱلظُّلْمِ ٱلضَّعِيفُ	WA YAH'-TAAJU ILAAZ'-Z'UL-MIZ"-Z"AE'EF	only the weak needs to wrong.
وَ قَدْ تَعَالَيْتَ عَنْ ذٰلِكَ يَا سَيِّدِي عُلُوًّا كَبِيرًا	WA QAD T-TAA'ALAY-TA A'N D'LIKA YAA SAY-YIDEE U'LOO-WANA KABEERAA	But Thou art exalted, my Master, high indeed above all that!
رَبِّ لَا تَجْعَلْنِي	RAB-BI LAA TAJ-A'L-NEE	My Lord, make me not
لِلْبَلَآءِ غَرَضًا	LIL-BALAAA-I GHARAZ"AA	the target of affliction
وَ لَا لِنَقِمَتِكَ نَصْبًا	WA LAA LINAQIMATIKA NAS'ABAA	nor the object of Thy vengeance,
وَ مَهِّلْنِي وَ نَفِّسْنِي	WA MAH-HIL-NEE WA NAF-FIS-NEE	respite me, comfort me,
وَ أَقِلْنِي عَثْرَتِي	WA AQIL-NEE A'TH-RATEE	release me from my stumble, and
وَ لَا تُتْبِعْنِي بِٱلْبَلَآءِ	WA LAA TUT-BIA'-NEE BIL-BALAAA-	send not affliction after me,
فَقَدْ تَرَىٰ ضَعْفِي وَ قِلَّةَ حِيلَتِي	FAQAD T-TARAA Z"AA'-FEE WA QIL-LATA H'EELATEE	for Thou hast seen my frailty, and the paucity of my stratagems.
فَصَبِّرْنِي فَإِنِّي يَا رَبِّ ضَعِيفٌ مُتَضَرِّعٌ إِلَيْكَ يَا رَبِّ	FAS'AB-BIR-NEE FA IN-NEE YAA RAB-BI Z"AE'EFUM-MUTAZ"AR-RIU'N ILAY-KA YAA RAB	So give me patience, for I, my Lord, am weak, and I plead to Thee, my Lord!

وَ أَعُوذُ بِكَ مِنكَ فَأَعِذْنِى	WA AU'WD'U BIKA MINKA FAAI'D'-NEE	I seek refuge in Thee from Thee, so give me refuge![289]
وَ أَسْتَجِيرُ بِكَ مِن كُلِّ بَلَآءٍ فَأَجِرْنِى	WA AS-TAJEERU BIKA MIN KUL-LI BALAAA-IN FAAJIR-NEE	I seek sanctuary in Thee from every affliction, so grant me sanctuary!
وَ أَسْتَتِرُ بِكَ فَاسْتُرْنِى يَا سَيِّدِى مِمَّآ أَخَافُ وَ أَحْذَرُ	WA AS-TATIRU BIKA FAS-TUR-NEE YAA SAY-YIDEE MIM-MAAA AKHAAFU WA AH'-D'AR	I cover myself through Thee, so cover me, my Master, from what I fear and dread!
وَ أَنتَ ٱلْعَظِيمُ أَعْظَمُ مِن كُلِّ عَظِيمٍ	WA ANTAL-A'Z'EEMU AA'-Z'AMU MIN KUL-LI A'Z'EEM	Thou art the All-mighty, mightier than every mighty thing!
بِكَ بِكَ بِكَ ٱسْتَتَرْتُ	BIKA BIKA BIKAS-TATAR-T	Through Thee, through Thee, through Thee, I cover myself.
يَا ٱللّٰهُ يَا ٱللّٰهُ يَا ٱللّٰهُ يَا ٱللّٰهُ يَا ٱللّٰهُ يَا ٱللّٰهُ يَا ٱللّٰهُ يَا ٱللّٰهُ يَا ٱللّٰهُ	YAAL-LAAHOO (TEN TIMES),	O ALLAH (TEN TIMES),
صَلِّ عَلَىٰ مُحَمَّدٍ وَ آلِهِ ٱلطَّيِّبِينَ ٱلطَّاهِرِينَ	S'AL-LI A'LAA MUH'AM-MADIW-WA AAALIHIT'-T'AY-YBEENAT'-T'AAHIREEN	Bless MUHAMMAD and his Household, the good, the pure!

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وَ مِن دُعَآئِهِ عَلَيْهِ السَّلَامُ فِى التَّذَلُّلِ

WA MIN DUA'AA-IHEE A'LAY-HIS-SALAAMU FIT-TAD'AL-LUL

His Supplication (A.S) IN ABASING HIMSELF (A.S)

[289] 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.'

مَوْلَايَ مَوْلَايَ	MAW-LAAYA MAW-LAAYA	My Master, my Master!
أَنْتَ ٱلْمَوْلَى وَأَنَا ٱلْعَبْدُ	ANTAL-MAW-LAA WA ANAL-A'B-D	Thou art the Master and I the servant!
وَهَلْ يَرْحَمُ ٱلْعَبْدَ إِلَّا ٱلْمَوْلَى	WA HAL YAR-H'AMUL-A'B-DA IL-LAAL-MAW-LAA	Has anyone mercy upon the servant but the master?
مَوْلَايَ مَوْلَايَ	MAW-LAAYA MAW-LAAY	My Master, my Master!
أَنْتَ ٱلْعَزِيزُ وَأَنَا ٱلذَّلِيلُ	ANTAL-A'ZEEZU WA ANAAD'-D'ALEEL	Thou art the Exalted and I the abased!
وَهَلْ يَرْحَمُ ٱلذَّلِيلَ إِلَّا ٱلْعَزِيزُ	WA HAL YAR-H'AMUD'-D'ALEELA IL-LAAL-A'ZEEZ	Has anyone mercy upon the abased but the exalted?
مَوْلَايَ مَوْلَايَ	MAW-LAAYA MAW-LAAYA	My Master, my Master!
أَنْتَ ٱلْخَالِقُ وَأَنَا ٱلْمَخْلُوقُ	ANTAL-KHAALIQU WA ANAL-MAKH-LOOQ	Thou art the Creator and I the creature!
وَهَلْ يَرْحَمُ ٱلْمَخْلُوقَ إِلَّا ٱلْخَالِقُ	WA HAL YAR-H'AMUL-MAKH-LOOQA IL-LAAL-KHAALIQ	Has anyone mercy upon the creature but the creator?
مَوْلَايَ مَوْلَايَ	MAW-LAAYA MAW-LAAYA	My Master, My Master!
أَنْتَ ٱلْمُعْطِي وَأَنَا ٱلسَّآئِلُ	ANTAL-MUA'-T'EE WA ANAAS-SAAA-IL	Thou art the Giver and I the asker!
وَهَلْ يَرْحَمُ ٱلسَّآئِلَ إِلَّا ٱلْمُعْطِي	WA HAL YAR-H'AMUS-SAAA-ILA IL-LAAL-MUA'-T'EE	Has anyone mercy upon the asker but the giver?
مَوْلَايَ مَوْلَايَ	MAW-LAAYA MAW-LAAYA	My Master, My Master!
أَنْتَ ٱلْمُغِيثُ وَأَنَا ٱلْمُسْتَغِيثُ	ANTAL-MUGHEETHU WA ANAL-MUS-TAGHEETHU	Thou art the Helper and I the seeker of help!
وَهَلْ يَرْحَمُ ٱلْمُسْتَغِيثَ إِلَّا ٱلْمُغِيثُ	WA HAL YAR-H'AMUL-MUS-TAGHEETHA IL-LAAL-MUGHEETH	Has anyone mercy upon the seeker of help but the helper?
مَوْلَايَ مَوْلَايَ	MAW-LAAYA MAW-LAAY	My Master, My Master!

أَنتَ ٱلْبَاقِى وَأَنَا ٱلْفَانِى	ANTAL-BAAQEE WA ANAL-FAANEE	Thou art the Subsistent and I the perishing!
وَهَلْ يَرْحَمُ ٱلْفَانِىَ إِلَّا ٱلْبَاقِى	WA HAL YAR-H'AMUL-FAANEEA IL-LAAL-BAAQEE	Has anyone mercy upon the perishing but the subsistent?
مَوْلَاىَ مَوْلَاىَ	MAW-LAAYA MAW-LAAY	My Master, My Master!
أَنتَ ٱلدَّآئِمُ وَأَنَا ٱلزَّآئِلُ	ANTAD-DAAA-IMU WA ANAAZ-ZAAA-IL	Thou art the Everlasting and I the vanishing!
وَهَلْ يَرْحَمُ ٱلزَّآئِلَ إِلَّا ٱلدَّآئِمُ	WA HAL YAR-H'AMUZ-ZAAA-ILA IL-LAAD-DAAA-IM	Has anyone mercy upon the vanishing but the everlasting?
مَوْلَاىَ مَوْلَاىَ	MAW-LAAYA MAW-LAAYA	My Master, My Master!
أَنتَ ٱلْحَىُّ وَأَنَا ٱلْمَيِّتُ	ANTAL-H'AY-YU WA ANAL-MAY-YIT	Thou art the Living and I the dead!
وَهَلْ يَرْحَمُ ٱلْمَيِّتَ إِلَّا ٱلْحَىُّ	WA HAL YAR-H'AMUL-MAY-YITA IL-LAAL-H'AY	Has anyone mercy upon the dead but the living?
مَوْلَاىَ مَوْلَاىَ	MAW-LAAYA MAW-LAAYA	My Master, My Master!
أَنتَ ٱلْقَوِىُّ وَأَنَا ٱلضَّعِيفُ	ANTAL-QAWEE-YU WA ANAAZ"-Z"AE'EFU	Thou art the Strong and I the weak!
وَهَلْ يَرْحَمُ ٱلضَّعِيفَ إِلَّا ٱلْقَوِىُّ	WA HAL YAR-H'AMUZ"-Z"AE'EFA IL-LAAL-QAWEE	Has anyone mercy upon the weak but the strong?
مَوْلَاىَ مَوْلَاىَ	MAW-LAAYA MAW-LAAY	My Master, My Master!
أَنتَ ٱلْغَنِىُّ وَأَنَا ٱلْفَقِيرُ	ANTAL-GHANEE-YU WA ANA ALFAQEER	Thou art the Rich and I the poor!
وَهَلْ يَرْحَمُ ٱلْفَقِيرَ إِلَّا ٱلْغَنِىُّ	WA HAL YAR-H'AMU ALFAQYRA IL-LAAL-GHANEE	Has anyone mercy upon the poor but the rich?
مَوْلَاىَ مَوْلَاىَ	MAW-LAAYA MAW-LAAY	My Master, My Master!
أَنتَ ٱلْكَبِيرُ وَأَنَا ٱلصَّغِيرُ	ANTAL-KABEERU WA ANAAS'-S'AGHEER	Thou art the Great and I the small!
وَهَلْ يَرْحَمُ ٱلصَّغِيرَ إِلَّا ٱلْكَبِيرُ	WA HAL YAR-H'AMUS'-S'AGHEERA IL-LAAL-KABEER	Has anyone mercy upon the small but the great?

مَوْلَايَ مَوْلَايَ	MAW-LAAYA MAW-LAAY	My Master, My Master!
أَنْتَ ٱلْمَالِكُ وَأَنَا ٱلْمَمْلُوكُ	ANTAL-MAALIKU WA ANAL-MAM-LOOK	Thou art the Owner and I the o.wned!
وَهَلْ يَرْحَمُ ٱلْمَمْلُوكَ إِلَّا ٱلْمَالِكُ	WA HAL YAR-H'AMUL-MAM-LOOKA IL-LAAL-MAALIK	Has anyone mercy upon the owned but the owner?

HIS SUPPLICATIONS FOR THE DAYS OF THE WEEK

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دعاء يوم الأحد

DUA'AA-U YAW-MIL-AH'AD

The Supplication for SUNDAY

بِسْمِ ٱللَّهِ ٱلرَّحْمَـٰنِ ٱلرَّحِيمِ	BIS-MIL-LAAHIR-RAH'-MAANIR-RAH'EEM	In the Name of ALLAH, the All-merciful, the All-compassionate
بِسْمِ ٱللَّهِ ٱلَّذِي	BIS-MIL-LAAHIL-LAD'EE	In the name of ALLAH,
لَا أَرْجُوٓ إِلَّا فَضْلَهُۥ	LAAA AR-JOOO IL-LAA FAZ"-LAH	from whom I hope for nothing but bounty, and
وَ لَآ أَخْشَىٰٓ إِلَّا عَدْلَهُۥ	WA LAAA AKH-SHAAA IL-LAA A'D-LAH	from whom I fear nothing but justice
وَ لَآ أَعْتَمِدُ إِلَّا قَوْلَهُۥ	WA LAAA AA'-TAMIDU IL-LAA QAW-LAH	I rely only upon His word, and
وَ لَآ أَتَمَسَّكُ إِلَّا بِحَبْلِهِۦ	WA LAAA ATAMAS-SAKU IL-LAA BIH'AB-LIH	I cling only to His cord
بِكَ أَسْتَجِيرُ	BIKA AS-TAJEER	In Thee I seek sanctuary
يَا ذَا ٱلْعَفْوِ وَ ٱلرِّضْوَانِ	YAA D'AAL-A'F-WI WAR-RIZ"-WAAN	—O Possessor of pardon and good pleasure—
مِنَ ٱلظُّلْمِ وَ ٱلْعُدْوَانِ	MINAZ'-Z'UL-MI WAL-U'D-WAAN	from wrong and enmity,
وَ مِنْ غِيَرِ ٱلزَّمَانِ	WA MIN GHEEARIZ-ZAMAAN	from the changes of time
وَ تَوَاتُرِ ٱلْأَحْزَانِ	WA TAWATURIL-AH'-ZAAN	and the recurrence of sorrows,
وَ مِن طَوَارِقِ ٱلْحَدَثَانِ	WA MIN T'AWAARIQIL-H'ADATHAAN	from the striking of mishaps and
وَ مِن ٱنقِضَآءِ ٱلْمُدَّةِ قَبْلَ ٱلتَّأَهُّبِ وَ ٱلْعُدَّةِ	WA MINI ANQIZ"AAA-IL-MUD-DATI QAB-LAT-TAAH-HUBI WAL-U'D-DAH	from the expiration of my term before preparation and readiness.

وَإِيَّاكَ أَسْتَرْشِدُ لِمَا فِيهِ الصَّلَاحُ وَالْإِصْلَاحُ	WA EE-YAAKA AS-TAR-SHIDU LIMAA FEEHIS'-S'ALAAHOO WAL-IS'-LAAH'	From Thee I seek guidance to that wherein is righteousness and being set right.
وَبِكَ أَسْتَعِينُ فِيمَا يَقْتَرِنُ بِهِ النَّجَاحُ وَالْإِنْجَاحُ	WABIKA AS-TAE'ENU FEEMAA YAQ-TARINU BIHIN-NAJAAHOO WAL-INJAAH'	From Thee I seek help in that which is linked to success and favorable response.
وَإِيَّاكَ أَرْغَبُ فِي لِبَاسِ الْعَافِيَةِ وَتَمَامِهَا وَشُمُولِ السَّلَامَةِ وَدَوَامِهَا	WA EE-YAAKA AR-GHABU FEE LIBAASIL-A'AFEEATI WA TAMAAMIHAA WA SHUMOOLIS-SALAAMATI WA DAWAAMIHAA	Thee I beseech for the garment of well-being and its completion and for the covering of health and its permanence.
وَأَعُوذُ بِكَ يَا رَبِّ مِنْ هَمَزَاتِ الشَّيَاطِينِ	WA AU'WD'U BIKA YAA RAB-BI MIN HAMAZAATISH-SHAYAAT'EEN	I seek refuge in Thee, my Lord, from the goadings of the SATANs, and
وَأَحْتَرِزُ بِسُلْطَانِكَ مِنْ جَوْرِ السَّلَاطِينِ	WA AH'-TARIZU BISUL-T'AANIKA MIN JAW-RIS-SALAAT'EENI	I seek protection in Thy sovereignty from the injustice of the sovereigns.
فَتَقَبَّلْ مَا كَانَ مِنْ صَلَاتِي وَصَوْمِي	FATAQAB-BAL MAA KAANA MIN S'ALATEE WA S'AW-MEE	So accept my past prayers and fasting and
وَاجْعَلْ غَدِي وَمَا بَعْدَهُ أَفْضَلَ مِنْ سَاعَتِي وَيَوْمِي	WAJ-A'L GHADEE WA MAA BAA'-DAHOOO AF-Z"ALA MIN SAAA'TEE WA YAW-MEE	make my tomorrow and what is after better than my present hour and my today!
وَأَعِزَّنِي فِي عَشِيرَتِي وَقَوْمِي	WA AI'Z-ZANEE FEE A'SHEERATEE WA QAW-MEE	Exalt me in my clan and my people and
وَاحْفَظْنِي فِي يَقَظَتِي وَنَوْمِي	WAH'-FAZ'-NEE FEE YAQAZ'ATEE WA NAW-MEE	protect me in my waking and my sleeping!
فَأَنْتَ اللَّهُ خَيْرٌ حَافِظًا	FAANTAL-LAAHOO KHAY-RUN H'AAFIZ'AA	For Thou art ALLAH, the Best Guardian, and

وَ أَنتَ أَرْحَمُ الرَّاحِمِينَ	WA ANTA AR-H'AMUR-RAAH'IMEEN	Thou art the Most Merciful of the merciful.[290]
اَللّٰهُمَّ إِنِّي أَبْرَءُ إِلَيْكَ	AL-LAHUM-MA IN-NEEE AB-RA-U ILAY-KA	O ALLAH, I am quit before Thee
فِي يَوْمِي هَـٰذَا وَ فِي مَا بَعْدَهُ مِنَ الْآحَادِ مِنَ الشِّرْكِ وَ الْإِلْحَادِ	FEE YAW-MEE HAD'AA WA FEE MAA BAA'-DAHOO MINAL-AAAH'AADI MINASH-SHIR-KI WAL-IL-H'AAD	on this day of mine and on all Sundays that follow it of associating others with Thee and of heresy, and
وَ أُخْلِصُ لَكَ دُعَائِي تَعَرُّضًا لِلْإِجَابَةِ	WA UKH-LIS'U LAKA DUA'AA-EE TAA'R-RUZ"AL-LIL-IJAABAH	I devote my supplication sincerely to Thee, addressing myself to Thy response.
فَصَلِّ عَلَىٰ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ	FAS'AL-LI A'LAA MUH'AM-MADIW-WA AAALI MUH'AM-MAD	So bless MUHAMMAD and the Household of MUHAMMAD,
خَيْرِ خَلْقِكَ الدَّاعِي إِلَىٰ حَقِّكَ	KHAY-RI KHAL-QIKAD-DAAE'EY ILAA H'AQ-QIK	the best of Thy creation, the summoner to Thy truth,
وَ أَعِزَّنِي بِعِزِّكَ الَّذِي لَا يُضَامُ	WA AI'Z-ZANEE BII'Z-ZIKAL-LAD'EE LAA YUZ"AAM	exalt me with Thy exaltation, which is never made to suffer loss, [
وَ احْفَظْنِي بِعَيْنِكَ الَّتِي لَا تَنَامُ	WAH'-FAZ'-NEE BI A'Y-NIKA AL-LTEE LAA TANAAM	protect me with Thy eye, which never sleeps, and
وَ اخْتِمْ بِالْانْقِطَاعِ إِلَيْكَ أَمْرِي وَ بِالْمَغْفِرَةِ عُمُرِي	WAKH-TIM BIIANQIT'AAI' ILAY-KA AM-REE WA BIL-MAGH-FIRATI U'MUREE	seal my affair by cutting me off from everything but Thee and my life with forgiveness!
إِنَّكَ أَنتَ الْغَفُورُ الرَّحِيمُ	IN-NAKA ANTAL-GHAFOORUR-RAH'EEM	Surely Thou art the All-forgiving, the All-compassionate!

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دعاء يوم

الإثنين

DUA'AA-U YAWMIL-ITH-NAY-N

The Supplication for MONDAY

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بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ	BIS-MIL-LAAHIR-RAH'-MAANIR-RAH'EEM	In the Name of ALLAH, the All-merciful, the All-compassionate
ٱلْحَمْدُ لِلَّهِ ٱلَّذِي	AL-H'AM-DU LIL-LAAHIL-LAD'EE	Praise belongs to ALLAH,
لَمْ يُشْهِدْ أَحَدًا حِينَ فَطَرَ ٱلسَّمَاوَاتِ وَ ٱلْأَرْضَ	LAM YUSH-HID AH'ADANA H'EENA FAT'ARAS-SAMAAWAATI WAL-AR-Z"	who allowed none to witness when He created the heavens and the earth,
وَ لَا ٱتَّخَذَ مُعِينًا حِينَ بَرَأَ ٱلنَّسَمَاتِ	WA LAA AT-TAKHAD'A MUE'ENANA H'EENA BARAAN-NASAMAAT	and who took no helper when He authored the spirits!
لَمْ يُشَارِكْ فِي ٱلْإِلَٰهِيَّةِ	LAM YUSHAARAK FIL-ILAAHEE-YAH	He has no associate in Divinity and
وَ لَمْ يُظَاهِرْ فِي ٱلْوَحْدَانِيَّةِ	WA LAM YUZ'AHAR FIL-WAH'-DAANEE-YAH	no support in Unity.
كَلَّتِ ٱلْأَلْسُنُ عَنْ غَايَةِ صِفَتِهِ	KAL-LATIL-AL-SUNU A'N GHAAYATI S'IFATIH	Tongues fall silent before the limit of describing Him,
وَ ٱنْحَسَرَتِ ٱلْعُقُولُ عَنْ كُنْهِ مَعْرِفَتِهِ	WAN-H'ASARATIL-U'QOOLU A'N KUN-HEE MAA'-RIFATIH	intellects fail before the core of knowing Him,
وَ تَوَاضَعَتِ ٱلْجَبَابِرَةُ لِهَيْبَتِهِ	WA TAWAAZ"AA'TIL-JABAABIRATU LIHAY-BATIH	tyrants fall low in awe of Him,
وَ عَنَتِ ٱلْوُجُوهُ لِخَشْيَتِهِ	WA A'NATIL-WUJOOHOO LIKHASH-YATIH	faces are humbled in fear of Him, [291] and
وَ ٱنْقَادَ كُلُّ عَظِيمٍ لِعَظَمَتِهِ	WANQAADA KUL-LU A'Z'EEMIL-LIA'Z'AMATIH	everything mighty yields to His mightiness!

[291] Allusion to 20: 111: Faces shall be humbled unto the Living, the Subsistent.

فَلَكَ الْحَمْدُ مُتَوَاتِرًا مُتَّسِقًا وَ مُتَوَالِيًا مُسْتَوْسِقًا	FALAKAL-H'AM-DU MUTAWAATIRAM-MUT-TASIQAW-WA MUTAWAALEEAM-MUS-TAW-SIQAA	So to Thee belongs praise, again and again, well-measured, continually, methodically! And
وَ صَلَوَاتُهُ عَلَى رَسُولِهِ أَبَدًا	WA S'ALAWAATUHOO A'LAA RASOOLIHEEE ABADAA	may His blessings be upon His Messenger endlessly,
وَ سَلَامُهُ دَآئِمًا سَرْمَدًا	WA SALAAMUHOO DAAA-IMANA SAR-MADAA	His salutation everlastingly, eternally!
اَللّٰهُمَّ اجْعَلْ	AL-LAHUM-MA AJ-A'L-	O ALLAH, make
أَوَّلَ يَوْمِي هٰذَا صَلَاحًا	AW-WALA YAW-MEE HAD'AA S'ALAAH'AA	the beginning of this day of mine righteousness,
وَ أَوْسَطَهُ فَلَاحًا	WA AW-SAT'AHOO FALAAH'AA	its middle prosperity, and
وَ آخِرَهُ نَجَاحًا	WA AAAKHIRAHOO NAJAAH'AA	its end success!.
وَ أَعُوذُ بِكَ مِنْ يَوْمٍ	WA AU'WD'U BIKA MEE-YAW-MIN	I seek refuge in Thee from a day
أَوَّلُهُ فَزَعٌ	AW-WALUHOO FAZAA'-	whose beginning is fright,
وَ أَوْسَطُهُ جَزَعٌ	WA AW-SAT'UHOO JAZAA'-	whose middle is anxiety,
وَ آخِرُهُ وَجَعٌ	WA AAAKHIRUHOO WAJAA'-	and whose end is pain!
اَللّٰهُمَّ إِنِّي أَسْتَغْفِرُكَ	AL-LAHUM-MA IN-NEEE AS-TAGH-FIRUK	O ALLAH, I pray forgiveness from Thee for
لِكُلِّ نَذْرٍ نَذَرْتُهُ	LIKUL-LI NAD'-RIN-NAD'AR-TUH	every vow I have vowed,
وَ لِكُلِّ وَعْدٍ وَعَدْتُهُ	WA LIKUL-LI WAA'-DIW-WAA'T-TUH	every promise I have promised, and
وَ لِكُلِّ عَهْدٍ عَاهَدْتُهُ	WA LIKUL-LI A'H-DIN A'AHAT-TUH	every pledge I have pledged and
ثُمَّ لَمْ أَفِ لَكَ بِهِ	THUM-MA LAM AFI LAKA BIH	then failed to keep for Thee.

وَ أَسْأَلُكَ فِي مَظَالِمِ عِبَادِكَ عِنْدِي	WA AS-ALUKA FEE MAZ'AALIMI I'BAADIKA I'NDEE	I ask Thee concerning the complaints of Thy servants against me:
فَأَيُّمَا عَبْدٍ مِنْ عَبِيدِكَ أَوْ أَمَةٍ مِنْ إِمَآئِكَ كَانَتْ لَهُ قِبَلِي مَظْلَمَةٌ	FAAY-YUMAA A'B-DIM-MIN A'BEEDIKA AW AMATIM-MIN IMAAA-IKA KAANAT LAHOO QIBALEE MAZ'-LAMATUN	If there is a servant from among Thy servants or a handmaid from among Thy handmaids, who has against me a complaint
ظَلَمْتُهَا إِيَّاهُ فِي نَفْسِهِ أَوْ فِي عِرْضِهِ أَوْ فِي مَالِهِ أَوْ فِي أَهْلِهِ وَ وَلَدِهِ	Z'ALAM-TUHAAA EE-YAAH FEE NAF-SIHEEE AW FEE I'R-Z"IH AW FEE MAALIHEEE AW FEEE AH-LIHEE WA WALADIH	because I have wronged him in respect to himself, his reputation, his property, his wife or his child, or because
أَوْ غِيبَةٌ اغْتَبْتُهُ بِهَا	AW GHEEBATUNGH-TAB-TUHOO BIHAA	evil words I have spoken about him in his absence,
أَوْ تَحَامُلٌ عَلَيْهِ بِمَيْلٍ أَوْ هَوًى أَوْ أَنَفَةٍ أَوْ حَمِيَّةٍ أَوْ رِيَآءٍ أَوْ عَصَبِيَّةٍ	AW TAH'AAMULUN A'LAYHEE BIMAY-LIN AW HAWANA AW ANAFATIN AW H'AMEE-YATIN AW REEAAA-IN AW A'S'ABEE-YAH	an imposition upon him through inclination, caprice, scorn, zeal, false show, bigotry,
غَآئِبًا كَانَ أَوْ شَاهِدًا	GHAAA-IBANA KAANA AW SHAAHIDAA	whether he be absent or present,
وَ حَيًّا كَانَ أَوْ مَيِّتًا	WA H'AY-YANA KAANA AW MAY-YITAA	alive or dead,
فَقَصُرَتْ يَدِي وَ ضَاقَ وُسْعِي عَنْ رَدِّهَا إِلَيْهِ وَ التَّحَلُّلِ مِنْهُ	FAQAS'URAT YADEE WA Z"AAQA WUS-E'E A'R-RAD-DIHAAA ILAY-HEE WAT-TAH'AL-LULI MIN-H	such that my hand has fallen short and my capacity has been too narrow to make restitution to him or to annul my obligation to him,

فَأَسْأَلُكَ يَا مَنْ يَمْلِكُ الْحَاجَاتِ وَهِيَ مُسْتَجِيبَةٌ بِمَشِيَّتِهِ وَمُسْرِعَةٌ إِلَىٰ إِرَادَتِهِ	FAAS-ALUK YAA MAY-YAM-LIKUL-H'AAJAATI WA HEEA MUS-TAJEEBATUM-BIMASHEE-YATIHEE WA MUS-RIA'TUN ILAAA IRAADATIH	I ask Thee, O He who owns all objects of need—which are granted by His will and hasten to His desire—that
أَنْ تُصَلِّيَ عَلَىٰ مُحَمَّدٍ وَآلِ مُحَمَّدٍ	AN TUS'AL-LEEA A'LAA MUH'AM-MADIW-WAAALI MUH'AM-MAD	Thou blessest MUHAMMAD and the Household of MUHAMMAD,
وَأَنْ تُرْضِيَهُ عَنِّي بِمَا شِئْتَ	W AN TUR-Z"EEAHOO A'N-NEE BIMAA SHI-T	makest [the one I have wronged] satisfied with me in the manner that Thou willest, and
وَتَهَبَ لِي مِنْ عِنْدِكَ رَحْمَةً	WA TAHABA LEE MIN I'NDIKA RAH'-MATAN	givest me mercy from Thee!
إِنَّهُ لَا تَنْقُصُكَ الْمَغْفِرَةُ	IN-NAHOO LAA TANQUS'UKAL-MAGH-FIRAH	Forgiveness decreases Thee not and
وَلَا تَضُرُّكَ الْمَوْهِبَةُ	WA LAA TAZ"UR-RUKAL-MAW-HIBAH	giving injures Thee not,
يَا أَرْحَمَ الرَّاحِمِينَ	YAAA AR-H'AMAR-RAAH'IMEEN	O Most Merciful of the merciful!
اللَّهُمَّ أَوْلِنِي فِي كُلِّ يَوْمٍ اثْنَيْنِ نِعْمَتَيْنِ مِنْكَ ثِنْتَيْنِ	AL-LAHUM-MA AW-LINEE FEE KUL-LI YAWMI ATH-NAY-NI NIA'-MATAY-NI MINKA THINTAY-N	O ALLAH, give me on every Monday two favours from Thee:
سَعَادَةً فِي أَوَّلِهِ بِطَاعَتِكَ	SAA'ADATAN FEEE AW-WALIHEE BIT'AAA'TIK	the felicity to obey Thee at its beginning and
وَنِعْمَةً فِي آخِرِهِ بِمَغْفِرَتِكَ	WA NIA'-MATAN FEEE AAAKHIRIHEE BIMAGH-FIRATIK	the favour of Thy forgiveness at its end!
يَا مَنْ هُوَ الْإِلَٰهُ	YAA MAN HUWAL-ILAH	O He who is ALLAH and
وَلَا يَغْفِرُ الذُّنُوبَ سِوَاهُ	WA LAA YAGH-FIRUD'-D'UNOOBA SIWAAH	none other than whom grants forgiveness for sins!

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دعاء يوم الثلاثاء

DUA'AA-U YAW-MITH-THULAATHAAA

The Supplication for TUESDAY

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ	BIS-MIL-LAAHIR-RAH'-MAANIR-RAH'EEM	In the Name of ALLAH, the All-merciful, the All-compassionate
ٱلْحَمْدُ لِلَّهِ وَٱلْحَمْدُ حَقُّهُ كَمَا يَسْتَحِقُّهُ حَمْدًا كَثِيرًا	AL-H'AM-DU LIL-LAHEE WAL-H'AM-DU H'AQ-QUHOO KAMAA YAS-TAH'IQ-QUHOO H'AM-DANA KATHYRAA	Praise belongs to ALLAH—and praise is His right, since He deserves it—abundant praise!
وَأَعُوذُ بِهِ مِن شَرِّ نَفْسِي	WA AU'WD'U BIHEE MIN SHAR-RI NAF-SEE	I seek refuge in Him from the evil of my soul,
﴿إِنَّ ٱلنَّفْسَ لَأَمَّارَةٌ بِٱلسُّوٓءِ إِلَّا مَا رَحِمَ رَبِّي﴾	(IN-NAN-NAF-SA LAAM-MAARATUM-BIS-SOOO-I IL-LAA MAA RAH'IMA RAB-BEE)	(for surely the soul commands to evil except as my Lord has mrecy).[292]
وَأَعُوذُ بِهِ مِن شَرِّ ٱلشَّيْطَانِ ٱلَّذِي يَزِيدُنِي ذَنْبًا إِلَىٰ ذَنْبِي	WA AU'WD'U BIHEE MIN SHAR-RISH-SHAY-T'AANIL-LAD'EE YAZEEDUNEE D'AMBAN ILAA D'AMBEE	I seek refuge in Him from the evil of SATAN who adds sins to my sin.
وَأَحْتَرِزُ بِهِ مِن كُلِّ جَبَّارٍ فَاجِرٍ وَسُلْطَانٍ جَآئِرٍ وَعَدُوٍّ قَاهِرٍ	WA AH'-TARIZU BIHEE MIN KUL-LI JAB-BAARIN FAAJIRIW-WA SUL-T'AANIN JAAA-IRIW-WA A'DOO-WIN QAAHIR	I seek protection with Him from every wicked tyrant, unjust sovereign, and conquering enemy.
ٱللَّهُمَّ	AL-LAHUM	O ALLAH,
ٱجْعَلْنِي مِن جُندِكَ فَإِنَّ جُندَكَ هُمُ ٱلْغَالِبُونَ	AJ-A'L-NEE MIN JUNDIKA FA IN-NA JUNDAKA HUMUL-GHAALIBOON	place me among Thy troops, for Thy troops—they are the victors, [293]

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[292] 12: 53

[293] 37: 173

وَ اجْعَلْنِي مِنْ حِزْبِكَ فَإِنَّ حِزْبَكَ هُمُ الْمُفْلِحُونَ	WAJ-A'L-NEE MIN H'IZ-BIKA FA IN-NA H'IZ-BAKA HUMUL-MUF-LIH'WN	place me in Thy party, for Thy party—they are the ones who prosper, [294] and
وَ اجْعَلْنِي مِنْ أَوْلِيَائِكَ فَإِنَّ أَوْلِيَائَكَ لَا خَوْفٌ عَلَيْهِمْ وَ لَا هُمْ يَحْزَنُونَ	WAJ-A'L-NEE MIN AW-LEEAAA-IKA FA IN-NA AW-LEEAAA-AKA LAA KHAW-FUN A'LAY-HIM WA LAA HUM YAH'-ZANOON	place me among Thy friends, for Thy friends—no fear shall be upon them, nor shall they sorrow.[295]
اَللَّهُمَّ أَصْلِحْ لِي دِينِي فَإِنَّهُ عِصْمَةُ أَمْرِي	AL-LAHUM-MA AS'-LIH' LEE DEENEE FA IN-NAHOO I'S'-MATU AM-REE	O ALLAH, set right for me my religion, for it is the preserving tie of my affair,
وَ أَصْلِحْ لِي آخِرَتِي فَإِنَّهَا دَارُ مَقَرِّي وَ إِلَيْهَا مِنْ مُجَاوَرَةِ اللِّئَامِ مَفَرِّي	WA AS'-LIH' LEEE AAAKHIRATEE FA IN-NAHAA DAARU MAQAR-REE WA ILAY-HAA MIM-MUJAWARATIL-LI-AAMI MAFAR-REE	set right for me my hereafter, for it is the abode of my permanent lodging and to it I flee from the neighborhood of the vile!
وَ اجْعَلِ الْحَيَاةَ زِيَادَةً لِي فِي كُلِّ خَيْرٍ	WAJ-A'LIL-H'AYAATA ZEEAADATAL-LEE FEE KUL-LI KHAY-R	Make life an increase for me in every good and
وَ الْوَفَاةَ رَاحَةً لِي مِنْ كُلِّ شَرٍّ	WAL-WAFAATA RAAH'ATAL-LEE MIN KUL-LI SHAR	death an ease for me from every evil!
اَللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ خَاتَمِ النَّبِيِّينَ وَ تَمَامِ عِدَّةِ الْمُرْسَلِينَ	AL-LAHUM-MA S'AL-LI A'LAA MUH'AM-MADIN KHAATAMIN-NABEE-YEENA WA TAMAAMI I'D-DATIL-MUR-SALEEN	O ALLAH, bless MUHAMMAD, the Seal of the Prophets and the completion of the number of the envoys,

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[294] 58: 22

[295] 10: 62

وَعَلَىٰ آلِهِ ٱلطَّيِّبِينَ ٱلطَّاهِرِينَ	WA A'LAAA AAALIHIT'-TAY-YIBEENAT'-T'AAHIREEN	his Household, the good, the pure, and
وَأَصْحَابِهِ ٱلْمُنْتَجَبِينَ	WA AS'-H'AABIHIL-MUNTAJABEEN	his Companions, the distinguished, and
وَهَبْ لِي فِي ٱلثُّلَاثَاءِ ثَلَاثًا	WA HAB LEE FEETH-THULAATHAAA-I THALAATHAA	give me on the Tuesday three things: Leave
لَا تَدَعْ لِي ذَنْبًا إِلَّا غَفَرْتَهُ	LAA TADAA' LEE D'AMBAN IL-LAA GHAFAR-TAH	no sin for me unless Thou forgivest it,
وَلَا غَمًّا إِلَّا أَذْهَبْتَهُ	WA LAA GHAM-MAN IL-LAAA AD'-HAB-TAH	no grief unless Thou takest it away, and
وَلَا عَدُوًّا إِلَّا دَفَعْتَهُ	WA LAA A'DOO-WAN IL-LAA DAFAA'-TAH	no enemy unless Thou repellest him!
بِبِسْمِ ٱللَّهِ خَيْرِ ٱلْأَسْمَاءِ	BIBIS-MIL-LAAHEE KHAY-RIL-AS-MAAA-I	By means of 'in the name of ALLAH', the best of the Names,
بِسْمِ ٱللَّهِ رَبِّ ٱلْأَرْضِ وَٱلسَّمَاءِ	BIS-MIL-LAAHEE RAB-BIL-AR-Z"I WAS-SAMAAA-I	In the name of ALLAH, Lord of earth and heaven,
أَسْتَدْفِعُ كُلَّ مَكْرُوهٍ أَوَّلُهُ سَخَطُهُ	AS-TAD-FIU' KUL-LA MAK-ROOHIN AW-WALUHOO SAKHAT'UH	I seek to repulse every hateful thing, the first of which is His anger, and
وَأَسْتَجْلِبُ كُلَّ مَحْبُوبٍ أَوَّلُهُ رِضَاهُ	WA AS-TAJ-LIBU KUL-LA MAH'-BOOBIN AW-WALUHOO RIZ"AAH	I seek to attract every lovable thing, the first of which is His good pleasure!
فَاخْتِمْ لِي مِنْكَ بِٱلْغُفْرَانِ	FAKH-TIM LEE MINKA BIL-GHUF-RAAN	So seal me with forgiveness from Thee,
يَا وَلِيَّ ٱلْإِحْسَانِ	YAA WALEE-YAL-IH'-SAAN	O Patron of beneficence!

دعاء يوم الأربعاء

—65—

DUA'AA-U YAW-MIL-AR-BIA'AA

The Supplication for WEDNESDAY

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ	BIS-MIL-LAAHIR-RAH'-MAANIR-RAH'EEM	In the Name of ALLAH, the All-merciful, the All-compassionate
ٱلْحَمْدُ لِلَّهِ ٱلَّذِي جَعَلَ	AL-H'AM-DU LIL-LAAHIL-LAD'EE JAA'L	Praise belongs to ALLAH, who appointed
ٱللَّيْلَ لِبَاسًا	AL-LAYLA LIBAASAA	the night to be a garment,
وَٱلنَّوْمَ سُبَاتًا	WAN-NAW-MA SUBAATAA	and sleep for a rest, and
وَجَعَلَ ٱلنَّهَارَ نُشُورًا	WA JAA'LAN-NAHAARA NUSHOORAA	day He appointed for a rising![296]
لَكَ ٱلْحَمْدُ أَنْ بَعَثْتَنِي مِنْ مَرْقَدِي وَلَوْ شِئْتَ جَعَلْتَهُ سَرْمَدًا	LAKAL-H'AM-DU AM-BAA'TH-TANEE MIM-MAR-QADEE WA LAW SHI-TA JAA'L-TAHOO SAR-MADAA	To Thee belongs praise, for Thou roused me from my sleep, —and hadst Thou willed, Thou wouldst have made it everlasting—
حَمْدًا دَآئِمًا لَا يَنْقَطِعُ أَبَدًا	H'AM-DANA DAAA-IMAL-LAA YANQAT'IU' ABADAA	an everlasting praise that will never be cut off and
وَلَا يُحْصِي لَهُ ٱلْخَلَآئِقُ عَدَدًا	WA LAA YUH'-S'EE LAHOO ALKHALAAA-IQU A'DADAA	whose number the creatures will never count!
ٱللَّهُمَّ لَكَ ٱلْحَمْدُ أَنْ	AL-LAHUM-MA LAKAL-H'AM-DU AN-	O ALLAH, to Thee belongs praise,
خَلَقْتَ فَسَوَّيْتَ	KHALAQ-TA FASAW-WAY-T	for Thou created, then proportioned,
وَقَدَّرْتَ وَقَضَيْتَ	WA QAD-DAR-TA WA QAZ"AY-T	ordained and decreed,
وَأَمَتَّ وَأَحْيَيْتَ	WA AMAT-TA WA AH'-YAY-T	gave death and bestowed life,
وَأَمْرَضْتَ وَشَفَيْتَ	WA AM-RAZ"-TA WA SHAFAY-T	made sick and healed,
وَعَافَيْتَ وَأَبْلَيْتَ	WA A'AFAY-TA WA AB-LAY-T	made well and afflicted,

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وَعَلَى ٱلْعَرْشِ ٱسْتَوَيْتَ	WA A'LAAL-A'R-SHI AS-TAWAY-T	sat upon the Throne and
وَعَلَى ٱلْمُلْكِ ٱحْتَوَيْتَ	WA A'LAAL-MUL-KI AH'-TAWAY-T	encompassed the Kingdom![297]
أَدْعُوكَ دُعَآءَ مَن	AD-U'WKA DUA'AA-A MAN	I supplicate Thee with the supplication of one
ضَعُفَتْ وَسِيلَتُهُۥ	Z'AU'FAT WASEELATUH	whose mediation is weak,
وَٱنقَطَعَتْ حِيلَتُهُۥ	WA ANQAT'AA'T H'EELATUH	whose stratagems have been cut off,
وَٱقْتَرَبَ أَجَلُهُۥ	WA AQ-TARABA AJALUH	whose term has drawn near,
وَتَدَانَىٰ فِى ٱلدُّنْيَا أَمَلُهُۥ	WA TADAANAA FID-DUNYAAA AMALUHOO	whose expectation from this world has shrunk,
وَٱشْتَدَّتْ إِلَىٰ رَحْمَتِكَ فَاقَتُهُۥ	WA ASH-TAD-DAT ILAA RAH'-MATIKA FAAQATUH	whose neediness for Thy mercy has intensified,
وَعَظُمَتْ لِتَفْرِيطِهِۦ حَسْرَتُهُۥ	WA A'Z'UMAT LITAF-REET'IHEE H'AS-RATUH	whose remorse for his neglect has become great,
وَكَثُرَتْ زَلَّتُهُۥ وَعَثْرَتُهُۥ	WA KATHURAT ZAL-LATUHOO WA A'TH-RATUH	whose slips and stumbles have become many, and
وَخَلُصَتْ لِوَجْهِكَ تَوْبَتُهُۥ	WA KHALUS'AT LIWAJ-HIKA TAW-BATUH	whose repentance is devoted sincerely to Thy face.
فَصَلِّ عَلَىٰ مُحَمَّدٍ خَاتَمِ ٱلنَّبِيِّينَ	FAS'AL-LI A'LAA MUH'AM-MADIN KHAATAMIN-NABEE-EEN	So bless MUHAMMAD, the Seal of the Prophets, and
وَعَلَىٰٓ أَهْلِ بَيْتِهِ ٱلطَّيِّبِينَ ٱلطَّاهِرِينَ	WA A'LAAA AH-LI BAY-TIHIT'-T'AY-YIBEENAT'-T'AAHIREEN	his Household, the good, the pure.

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

وَ ٱرْزُقْنِى شَفَاعَةَ مُحَمَّدٍ صَلَّى ٱللّٰهُ عَلَيْهِ وَ آلِهِ	WAR-ZUQ-NEE SHAFAAA'TA MUH'AM-MADIN S'AL-LAAL-LAAHOO A'LAY-HEE WA AAALIH	provide me with the intercession of MUHAMMAD (ALLAH bless him and his Household) and
وَ لَا تَحْرِمْنِى صُحْبَتَهُ	WA LAA TAH'-RIM-NEE S'UH'-BATAHOO	deprive me not of his companionship!
إِنَّكَ أَنْتَ أَرْحَمُ ٱلرَّاحِمِينَ	IN-NAKA ANTA AR-H'AMUR-RAAH'IMEEN	Surely Thou art the Most Merciful of the merciful![298]
ٱللّٰهُمَّ ٱقْضِ لِى فِى ٱلْأَرْبِعَاءِ أَرْبَعًا: ٱجْعَلْ	AL-LAHUM-MA AQ-Z"I LEE FIL-AR-BIA'AA-I AR-BAA'N: IJ-A'L	O ALLAH, decree for me on Wednesday four things: Induce me
قُوَّتِى فِى طَاعَتِكَ	QOO-WATEE FEE T'AAA'TIK	to be strong in obedience to Thee,
وَ نَشَاطِى فِى عِبَادَتِكَ	WA NASHAA'TEE FEE I'BAADATIK	to be joyful in worshiping Thee,
وَ رَغْبَتِى فِى ثَوَابِكَ	WA RAGH-BATEE FEE THAWAABIK	to be desirous of Thy reward, and
وَ زُهْدِى فِيمَا يُوجِبُ لِىَ ٱلِيمَ عِقَابِكَ	WA ZUH-DEE FEEMAA YOOJIBU LEEE ALEEMA I'QAABIK	to abstain from that which would make incumbent upon me Thy painful punishment!
إِنَّكَ لَطِيفٌ لِمَا تَشَاءُ	IN-NAKA LAT'EEFUL-LIMAA TASHAAA-	Thou art Gentle to whom Thou will!

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دعاء يوم الخميس

DUA'AA-U YAW-MIL-KHAMEES

The Supplication for THURSDAY

بِسْمِ ٱللّٰهِ ٱلرَّحْمٰنِ ٱلرَّحِيمِ	BIS-MIL-LAAHIR-RAH'-MAANIR-RAH'EEM	In the Name of ALLAH, the All-merciful, the All-compassionate

[298] 7: 151

اَلْحَمْدُ لِلّٰهِ الَّذِي	AL-H'AM-DU LIL-LAAHIL-LAD'EE	Praise belongs to ALLAH,
أَذْهَبَ اللَّيْلَ مُظْلِماً بِقُدْرَتِهِ	AD'-HABAL-LAY-LA MUZ'-LIMAM-BIQUD-RATIH	who has taken away the shadowy night by His power and
وَجَاءَ بِالنَّهَارِ مُبْصِراً بِرَحْمَتِهِ	WA JAAA-A BIN-NAHAARI MUB-S'IRAM-BIRAH'-MATIH	brought the sight-giving day through His mercy.
وَكَسَانِي ضِيَاءَهُ	WA KASAANEE Z"EEAAA-AH	He has clothed me in its brightness and
وَآتَانِي نِعْمَتَهُ	WA AAATAANEE NIA'-MATAH	given me its favour.
اَللّٰهُمَّ فَكَمَا أَبْقَيْتَنِي لَهُ فَأَبْقِنِي لِأَمْثَالِهِ	AL-LAHUM-MA FAKAMAAA AB-QAY-TANEE LAHOO FAAB-QINEE LIAM-THAALIH	O ALLAH, just as Thou hast spared me for this day, so also spare me for its likes,
وَصَلِّ عَلَى النَّبِيِّ مُحَمَّدٍ وَآلِهِ	WA S'AL-LI A'LAAN-NABEE-YI MUH'AM-MADIW-WA AAALIH	bless the prophet MUHAMMAD and his Household,
وَلَا تَفْجَعْنِي فِيهِ وَفِي غَيْرِهِ مِنَ اللَّيَالِي وَالْأَيَّامِ بِارْتِكَابِ الْمَحَارِمِ وَاكْتِسَابِ الْمَآثِمِ	WA LAA TAF-JAA'-NEE FEEHEE WA FEE GHAY-RIHEE MINAL-LAYAALEE WAL-AY-YAAMI BIR-TIKAABIL-MAH'AARIMI WA AK-TISAABIL-MAAATHIM	torment me not in it and in other nights and days by allowing me to commit unlawful acts and to clothe myself in sins;
وَارْزُقْنِي خَيْرَهُ وَخَيْرَ مَا فِيهِ وَخَيْرَ مَا بَعْدَهُ	WAR-ZUQ-NEE KHAY-RAHOO WA KHAY-RA MAA FEEHEE WA KHAY-RA MAA BAA'-DAH	provide me with its good, the good of all within it, and the good of everything after it; and
وَاصْرِفْ عَنِّي شَرَّهُ وَشَرَّ مَا فِيهِ وَشَرَّ مَا بَعْدَهُ	WA AS'-RIF A'N-NEE SHAR-RAHOO WA SHAR-RA MAA FEEHEE WA SHAR-RA MAA BAA'-DAH	turn away from me its evil, the evil of all within it, and the evil of everything after it.
اَللّٰهُمَّ إِنِّي	AL-LAHUM-MA IN-NEE	O ALLAH,

بِذِمَّةِ ٱلْإِسْلَامِ أَتَوَسَّلُ إِلَيْكَ	BID'IM-MATIL-IS-LAAMI ATAWAS-SALU ILAY-K	by the protective compact of Islam, I seek mediation with Thee!
وَ بِحُرْمَةِ ٱلْقُرْآنِ أَعْتَمِدُ عَلَيْكَ	WA BIH'UR-MATIL-QURAAANI AA'-TAMIDU A'LAY-K	by the inviolability of the Qur'an, I rely upon Thee!
وَ بِمُحَمَّدٍ ٱلْمُصْطَفَى صَلَّى ٱللّٰهُ عَلَيْهِ وَ آلِهِ أَسْتَشْفِعُ لَدَيْكَ	WA BIMUH'AM-MADINL-MUS'-T'AFAA S'AL-LAAL-LAAHOO A'LAY-H WA AAALIHEEE AS-TASH-FIU' LADAY-K	By MUHAMMAD the chosen (ALLAH bless him and his Household), I seek intercession with Thee
فَاعْرِفِ ٱللّٰهُمَّ ذِمَّتِيَ ٱلَّتِي رَجَوْتُ بِهَا قَضَاءَ حَاجَتِي	FAA'-RIFIL-LAAHUM-MA D'IM-MATEEL-LATEE RAJAW-TU BIHAA QAZ"AAA-A H'AAJATEE	So recognize my protective compact by which I hope my need will be granted,
يَا أَرْحَمَ ٱلرَّاحِمِينَ	YAAA AR-H'AMAR-RAAH'IMEEN	O Most Merciful of the merciful!
ٱللّٰهُمَّ ٱقْضِ لِي فِي ٱلْخَمِيسِ خَمْسًا لَا يَتَّسِعُ لَهَا إِلَّا كَرَمُكَ	AL-LAHUM-MA AQ-Z"I LEE FIL-KHAMEESI KHAM-SAA LAA YAT-TASIU' LAHAAA IL-LAA KARAMUK	O ALLAH, decree for me on Thursday five things which none embraces but Thy generosity and
وَ لَا يُطِيقُهَا إِلَّا نِعَمُكَ :	WA LAA YUT'EEQUHAAA IL-LAA NIA'MUKA:	none supports but Thy favours:
سَلَامَةً أَقْوَى بِهَا عَلَى طَاعَتِكَ	SALAMATAN AQ-WAA BIHAA A'LAA T'AAA'TIK	health through which I may have the strength to obey Thee,
وَ عِبَادَةً أَسْتَحِقُّ بِهَا جَزِيلَ مَثُوبَتِكَ	WA I'BAADATAN AS-TAH'IQ-QU BIHAA JAZEELA MATHOOBATIK	worship by which I may deserve Thy plentiful reward,
وَ سَعَةً فِي ٱلْحَالِ مِنَ ٱلرِّزْقِ ٱلْحَلَالِ	WA SAA'TAN FIL-H'AALI MINAR-RIZ-QIL-H'ALAAL	plenty in my state through lawful provision, and
وَ أَنْ تُؤْمِنَنِي فِي مَوَاقِفِ ٱلْخَوْفِ بِأَمْنِكَ	WA AN TOO-MINANEE FEE MAWAAQIFIL-KHAW-FI BIM-NIK	that Thou makest me secure in the places of fear through Thy security,

وَ تَجْعَلَنِي مِنْ طَوَارِقِ الْهُمُومِ وَ الْغُمُومِ فِي حِصْنِكَ	WA TAJ-A'LANEE MIN TAWAARIQIL-HUMOOMI WAL-GHUMOOMI FEE H'IS'-NIK	and placest me in Thy fortress against the striking of worries and sorrows!
صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ	S'AL-LI A'LAA MUH'AM-MADIW-WA AALIH	Bless MUHAMMAD and his Household, and
وَ اجْعَلْ تَوَسُّلِي بِهِ شَافِعًا يَوْمَ الْقِيَامَةِ نَافِعًا	WAJ-A'L TAWAS-SULEE BIHEE SHAAFIA'Y-YAW-MAL-QEEAAMATI NAAFIA'NA	make my seeking his mediation as an intercessor give profit on the Day of Resurrection!
إِنَّكَ أَنْتَ أَرْحَمُ الرَّاحِمِينَ	IN-NAKA ANTA AR-H'AMUR-RAAH'IMEEN	Surely Thou art the Most Merciful of the merciful[299]

دعاء يوم الجمعة

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DUA'AA-U YAW-MIL-JUMUA'H

The Supplication for FRIDAY

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ	BIS-MIL-LAAHIR-RAH'-MAANIR-RAH'EEM	In the Name of ALLAH, the All-merciful, the All-compassionate
الْحَمْدُ لِلَّهِ	AL-H'AM-DU LIL-LAHEE	Praise belongs to ALLAH,
الْأَوَّلِ قَبْلَ الْإِنْشَاءِ وَ الْإِحْيَاءِ	AL-AW-WALI QAB-LAL-INSHAAA-I WAL-IH'-YAAA-I	the First before the bringing forth and the giving of life,
وَ الْآخِرِ بَعْدَ فَنَاءِ الْأَشْيَاءِ	WAL-AKHIRI BAA'-DA FANAAA-IL-ASH-YAAA-I	and the Last after the annihilation of all things,
الْعَلِيمِ الَّذِي	AL-A'LEEMIL-LAD'EE	the All-knowing who

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[299] Ibid,

لَا يَنسَى مَن ذَكَرَهُ	LAA YANSAA MAN D'AKARAH	forgets not him who remembers Him, [300]
وَ لَا يَنقُصُ مَن شَكَرَهُ	WA LAA YANQUS'U MAN SHAKARAH	decreases not him who thanks Him, [301]
وَ لَا يُخَيِّبُ مَن دَعَاهُ	WA LAA YUKHAY-YIBU MAN DAA'AH	disappoints not him who supplicates Him, and
وَ لَا يَقْطَعُ رَجَآءَ مَن رَجَاهُ	WA LAA YAQ-T'AU' RAJAAA-A MAR-RAJAAH	cuts not off the hope of him who hopes in Him!
اَللّٰهُمَّ إِنِّي	AL-LAHUM-MA IN-NEEE	O ALLAH,
أُشْهِدُكَ وَ كَفَى بِكَ شَهِيدًا وَ أُشْهِدُ جَمِيعَ مَلَآئِكَتِكَ	USH-HIDUKA WA KAFAA BIKA SHAHYDANA WA USH-HIDU JAMEEA' MALAAA-IKATIKA	I call Thee to witness—and Thou art sufficient witness—and I call to witness all Thy angels,
وَ سُكَّانَ سَمٰوَاتِكَ وَ حَمَلَةَ عَرْشِكَ وَ مَنْ بَعَثْتَ مِنْ أَنْبِيَآئِكَ وَ رُسُلِكَ وَ أَنْشَأْتَ مِنْ أَصْنَافِ خَلْقِكَ	WA SUK-KAAN SAMWAATIKA WA H'AMALATA A'R-SHIKA WA MAM-BAA'TH-TA MIN AMBYAAA-IKA WA RUSULIKA WA ANSHAA-TA MIN AS'-NAAFI KHAL-QIKA AN-NEE	the inhabitants of Thy heavens, the bearers of Thy Throne, Thy prophets and Thy messengers whom Thou hast sent out, and the various kinds of creatures Thou hast brought forth, that
أَنِّي أَشْهَدُ أَنَّكَ أَنْتَ اَللّٰهُ	ASH-HADU AN-NAKA ANTAL-LAAHOO	I bear witness that Thou art ALLAH;
لَا إِلٰهَ إِلَّآ أَنْتَ	LAAA ILAHA IL-LAAA ANT	there is no god but Thou,
وَحْدَكَ لَا شَرِيكَ لَكَ وَ لَا عَدِيلَ	WAH'-DAKA LAA SHAREEKA LAKA WA LAA A'DEEL	Thou alone, who hast no associate nor any equal,

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[300] Allusion to such verses as: They forgot ALLAH, so He forgot them (9: 67); Today We forget you, just as you forgot the meeting on this your Day (45: 34; Cf. 7:51).

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

وَلَا خُلْفَ لِقَوْلِكَ وَ لَا تَبْدِيلَ	WALAA KHUL-FA LIQAW-LIKA WA LAA TAB-DEEL	and Thy word has no failing, nor any change;[302] and
وَ أَنَّ مُحَمَّدًا صَلَّى اللّٰهُ عَلَيْهِ وَ آلِهِ عَبْدُكَ وَ رَسُولُكَ	WA AN-NA MUH'AM-MADANA S'AL-LAAL-LAAHOO A'LAY-HEE WA AAALIHEE A'B-DUKA WA RASOOLUK	that MUHAMMAD (ALLAH bless him and his Household) is Thy servant and Thy messenger;
أَدَّى مَا حَمَّلْتَهُ إِلَى الْعِبَادِ	AD-DAA MAA H'AM-MAL-TAHOOO ILAAL-I'BAAD	he delivered to the servants that with which Thou charged him,
وَ جَاهَدَ فِي اللّٰهِ عَزَّ وَ جَلَّ حَقَّ الْجِهَادِ	WA JAAHADA FIL-LAAHEE A'Z-ZA WA JAL-LA H'AQ-QAL-JIHAAD	he struggled for ALLAH as is His due,[303]
وَ أَنَّهُ بَشَّرَ بِمَا هُوَ حَقٌّ مِنَ الثَّوَابِ	WA AN-NAHOO BASH-SHARA BIMA HUWA H'AQ-QU MINATH-THAWAB	he gave the good news of the truth of reward, and
وَ أَنْذَرَ بِمَا هُوَ صِدْقٌ مِنَ الْعِقَابِ	WA AND'ARA BIMA HUWA S'ID-QUM-MINAL-I'QAAB	he warned of the veracity of punishment.
اَللّٰهُمَّ ثَبِّتْنِي عَلَى دِينِكَ مَا أَحْيَيْتَنِي	AL-LAHUM-MA THAB-BIT-NEE A'LAA DEENIKA MAAA AH'-YAY-TANEE	O ALLAH, make me firm in Thy religion as long as Thou keepest me alive,
وَ لَا تُزِغْ قَلْبِي بَعْدَ إِذْ هَدَيْتَنِي	WA LAA TUZIGH QAL-BEE BAA'-DA ID' HADAY-TANEE	make not my heart to swerve after Thou hast guided me, and
وَ هَبْ لِي مِنْ لَدُنْكَ رَحْمَةً	WA HAB LEE MIL-LADUNKA RAH'-MAH	give me mercy from Thee,

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[302] Allusion to QURANIC verses such as: Surely ALLAH will not fail in His promise (13: 31), and There is no change for the words of ALLAH (10: 64).

[303] Reference to 22: 78: Struggle for ALLAH as is His due!

إِنَّكَ أَنتَ ٱلْوَهَّابُ	IN-NAKA ANTAL-WAH-HAAB	surely Thou art the Giver.[304]
صَلِّ عَلَىٰ مُحَمَّدٍ وَآلِ مُحَمَّدٍ	S'AL-LI A'LAA MUH'AM-MADIW-W AAALI MUH'AM-MAD	Bless MUHAMMAD and the Household of MUHAMMAD,
وَٱجْعَلْنِي مِنْ أَتْبَاعِهِ وَشِيعَتِهِ	WAJ-A'L-NEE MIN AT-BAAI'HEE WA SHEEA'TIH	make me one of his followers and his partisans,
وَٱحْشُرْنِي فِي زُمْرَتِهِ	WA AH'-SHUR-NEE FEE ZUM-RATIH	muster me in his band,
وَوَفِّقْنِي لِأَدَاءِ فَرْضِ ٱلْجُمُعَاتِ	WA WAF-FIQ-NEE LIADAAA-I FAR-Z"IL-JUMUA'ATI	and give me the success of accomplishing the obligatory observance of Friday,
وَمَا أَوْجَبْتَ عَلَيَّ فِيهَا مِنَ ٱلطَّاعَاتِ	WA MAAA AW-JAB-TA A'LAY-YA FEEHAA MINAT'-T'AAA'ATI	performing the acts of obedience which Thou has made incumbent upon me within it, and
وَقَسَمْتَ لِأَهْلِهَا مِنَ ٱلْعَطَاءِ فِي يَوْمِ ٱلْجَزَاءِ	WA QASAM-TA LIAH-LIHAA MINAL-A'TAAA-I FEE YAW-MIL-JZAAA-I	[receiving] the bestowal which Thou hast apportioned for its people on the Day of Recompense!
إِنَّكَ أَنتَ ٱلْعَزِيزُ ٱلْحَكِيمُ	IN-NAKA ANTAL-A'ZEEZUL-H'AKEEM	Surely Thou art Might wise![305]

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دعاء يوم السبت	DUA'AA-U YAW-MIS-SAB-T	The Supplication for SATURDAY
بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ	BIS-MIL-LHR-RAH'-MAANIR-RAH'EEM	In the Name of ALLAH, the All-merciful, the All-compassionate

[304] 3: 8

[305] 2: 129

بِسْمِ اللّٰهِ كَلِمَةِ الْمُعْتَصِمِينَ	BIS-MIL-LAAHEE KALIMATIL-MUA'-TAS'IMEENA	'In the name of ALLAH', the word of those who hold fast to Him,
وَ مَقَالَةِ الْمُتَحَرِّزِينَ	WA MAQAALATIL-MUTAH'AR-RIZEEN	the speech of those who seek His protection
وَ أَعُوذُ بِاللّٰهِ تَعَالَىٰ مِن	WA AU'WD'U BIL-LAHEE TAA'ALAA MIN	I seek refuge in ALLAH (high exalted is He) from
جَوْرِ الْجَآبِرِينَ	JAW-RIL-JAAA-IREEN	the injustice of the unjust,
وَ كَيْدِ الْحَاسِدِينَ	WA KAY-DIL-H'AASIDEEN	the trickery of the enviers,
وَ بَغْيِ الظَّالِمِينَ	WA BAGH-YIZ'-Z'AALIMEEN	and the oppression of the wrongdoers, and
وَ أَحْمَدُهُ فَوْقَ حَمْدِ الْحَامِدِينَ	WA AH'-MADUHOO FAW-QA H'AM-DIL-H'AAMIDEEN	I praise Him beyond the praise of the praisers!
اَللّٰهُمَّ	AL-LAHUM	O ALLAH,
أَنْتَ الْوَاحِدُ بِلَا شَرِيكٍ	ANTAL-WAAH'IDU BILAA SHAREEK	Thou art the One without partner, and
وَ الْمَلِكُ بِلَا تَمْلِيكٍ	WAL-MALIKU BILAA TAM-LEEK	the King without having been made sovereign;
لَا تُضَادُّ فِي حُكْمِكَ	LAA TUZ"AAAD-DU FEE H'UK-MIK	no one opposes Thee in Thy decree and
وَ لَا تُنَازَعُ فِي مُلْكِكَ	WA LAA TUNAAZAU' FEE MUL-KIK	no one contests Thee in Thy kingdom
أَسْأَلُكَ	AS-ALUKA	I ask Thee to
أَنْ تُصَلِّيَ عَلَىٰ مُحَمَّدٍ وَ آلِهِ عَبْدِكَ وَ رَسُولِكَ	AN TUS'AL-LEEA A'LAA MUH'AM-MADIW-WA AAALIHEE A'B-DIKA WA RASOOLIK	bless MUHAMMAD and his Household, Thy servant and Thy messenger,

وَأَن تُوزِعَنِي مِن شُكْرِ نَعْمَاكَ مَا تَبْلُغُ بِي غَايَةَ رِضَاكَ	WA AN TOO-ZIA'NEE MIN SHUK-RI NAA'-MAAKA MAA TAB-LUGHU BEE GHAAYATA RIZ"AAK	inspire me with a thanksgiving for Thy favours which will take me to the utmost limit of Thy good pleasure,
وَأَن تُعِينَنِي عَلَى طَاعَتِكَ وَلُزُومِ عِبَادَتِكَ وَاسْتِحْقَاقِ مَثُوبَتِكَ بِلُطْفِ عِنَايَتِكَ	WA AN TUE'ENANEE A'LAA T'AAA'TIKA WA LUZOOMI I'BAADATIKA WAS-TIH'-QAAQI MATHOOBATIKA BILUT'-FI I'NAAYATIK	help me through the gentleness of Thy solicitude to obey Thee, hold fast to worshiping Thee, and deserve Thy reward,
وَتَرْحَمَنِي وَتَصُدَّنِي عَنْ مَعَاصِيكَ مَا أَحْيَيْتَنِي	WA TAR-H'AMANEE WA TAS'UD-DANEE A'M-MAA'AS'EEKA MAAA AH'-YAY-TANEE	have mercy upon me, bar me from acts of disobedience toward Thee as long as Thou keepest me alive,
وَتُوَفِّقَنِي لِمَا يَنفَعُنِي مَا أَبْقَيْتَنِي	WA TUWAF-FIQANEE LIMAA YANFAU'NEE MAAA AB-QAY-TANEE	give me success in what profits me as long as Thou sparest me,
وَأَن تَشْرَحَ بِكِتَابِكَ صَدْرِي	WA AN TASH-RAH'A BIKITAABIKA S'AD-REE	expand my breast through Thy Book,
وَتَحُطَّ بِتِلَاوَتِهِ وِزْرِي	WA TAH'UT'-T'A BITILAAWATIHEE WIZ-REE	lessen my burden through its recitation,
وَتَسْنَحَنِي السَّلَامَةَ فِي دِينِي وَنَفْسِي	WA TAM-NAH'ANEES-SALAMATA FEE DEENEE WA NAF-SEE	bestow upon me health in my religion and my soul,
وَلَا تُوحِشْ بِيَ أَهْلَ أُنْسِي	WA LAA TOOH'ISH BEEE AHLA UNSEE	estrange not my intimates from me, and
وَتُتِمَّ إِحْسَانَكَ فِيمَا بَقِيَ مِنْ عُمُرِي	WA TUTIM-MA IH'-SAANAKA FEEMAA BAQEEA MIN U'MUREE	complete Thy beneficence in what is left of my lifetime,
كَمَا أَحْسَنْتَ فِيمَا مَضَى مِنْهُ	KAMAAA AH'-SANTA FEEMAA MAZ"AA MIN-HOO	just as Thou hast shown beneficence in that of it which has passed.

وَعَنَوْتُ بِالْاِسْتِكَانَةِ لَدَيْكَ	WA A'NAW-TU BIIAS-TIKAANATI LADAY-K	I have humbled myself to Thee in abasement.
فَإِن طَرَدتَّنِي مِنْ بَابِكَ فَبِمَنْ أَلُوذُ	FAAN T'ARAT-TANEE MIM-BAABIKA FABIMAN ALOOD'	If Thou castest me out from Thy door, in whom shall I take shelter?
وَإِن رَدَدتَّنِي عَن جَنَابِكَ فَبِمَنْ أَعُوذُ	WA IR-RADAT-TANEE A'N JANAABIKA FABIMAN AU'WD'	If Thou repellest me from Thy side, in whom shall I seek refuge?
فَوَا أَسَفَاهُ مِنْ خَجْلَتِي وَ افْتِضَاحِي	FAWAAA ASAFAAHOO MIN KHAJ-LATEE WA AF-TIZ"AAH'EE	O my grief at my ignominy and disgrace!
وَ وَا لَهْفَاهُ مِن سُوءِ عَمَلِي وَ اجْتِرَاحِي	WA WAA LAH-FAHOO MIN SOOO-I A'MALEE WA AJ-TIRAAH'EE	O my sorrow at my evil works and what I have committed!
أَسْأَلُكَ	AS-ALUK	I ask Thee,
يَا غَافِرَ الذَّنْبِ الْكَبِيرِ	YAA GHAAFIRAD'-D'AMBIL-KABEER	O Forgiver of great sins,
وَيَا جَابِرَ الْعَظْمِ الْكَسِيرِ	WA YAA JAABIRAL-A'Z'-MIL-KASEER	O Mender of broken bones,
أَن تَهَبَ لِي مُوبِقَاتِ الْجَرَائِرِ	AN TAHABA LEE MOOBIQAATIL-JARAAA-IR	to overlook my ruinous misdeeds and
وَ تَسْتُرَ عَلَيَّ فَاضِحَاتِ السَّرَائِرِ	WA TAS-TURA A'LAY-YA FAAZ"IH'AATIS-SARAAA-IR	cover my disgraceful secret thoughts!
وَ لَا تُخْلِنِي فِي مَشْهَدِ الْقِيَامَةِ مِنْ بَرْدِ عَفْوِكَ وَ غُفْرِكَ	WA LAA TUKH-LINEE FEE MASH-HADIL-QEEAAMATI MIM-BAR-DI A'F-WIKA WA GHAF-RIK	At the witnessing place of the Resurrection, empty me not of the coolness of Thy pardon and forgiveness, and
وَ لَا تُعْرِنِي مِن جَمِيلِ صَفْحِكَ وَ سَتْرِكَ	WA LAA TUA'-RINEE MIN JAMEELI S'AF-H'IKA WA SAT-RIK	strip me not of Thy beautiful forbearance and covering!

إِلَـٰهِي	ILAAHEE	My God,
ظَلِّلْ عَلَىٰ ذُنُوبِي غَمَامَ رَحْمَتِكَ	Z'AL-LIL A'LAA D'UNOOBEE GHAMAAMA RAH'-MATIKA	let the cloud of Thy mercy cast its shadow upon my sins and
وَأَرْسِلْ عَلَىٰ عُيُوبِي سَحَابَ رَأْفَتِكَ	WA AR-SIL A'LAA U'YOOBEE SAH'AABA RAA-FATIK	send the billow of Thy clemency flowing over my faults!
إِلَـٰهِي	ILAAHEE	My God,
هَلْ يَرْجِعُ ٱلْعَبْدُ ٱلْآبِقُ إِلَّآ إِلَىٰ مَوْلَاهُ	HAL YAR-JIU'L-A'B-DUL-AABIQU IL-LAA ILAA MAW-LAAHOO	Does the runaway servant go back but to His master? Or
أَمْ هَلْ يُجِيرُهُۥ مِن سَخَطِهِۦٓ أَحَدٌ سِوَاهُ	AM HAL YUJEERUHOO MIN SAKHAT'IHEEE AH'DUN SIWAAH	does any anyone grant sanctuary to him form His angert but He?
إِلَـٰهِي	ILAAHEE	My God,
إِن كَانَ ٱلنَّدَمُ عَلَى ٱلذَّنۢبِ تَوْبَةً فَإِنِّي وَعِزَّتِكَ مِنَ ٱلنَّادِمِينَ	IN KANAN-NADAMU A'LAAD'-D'AMBI TAW-BATAN FA IN-NEE WA I'Z-ZATIKA MINAN-NAADIMEEN	If remorse for sins is a repentance, [306] I—by Thy might—am one of the remorseful!
وَإِن كَانَ ٱلِٱسْتِغْفَارُ مِنَ ٱلْخَطِيٓـَٔةِ حِطَّةً فَإِنِّي لَكَ مِنَ ٱلْمُسْتَغْفِرِينَ	WA IN KAANALIS-TIGH-FAARU MINAL-KHAT'EE-ATI H'IT-T'ATAN FA IN-NEE LAKA MINAL-MUS-TAGH-FIREENA	If praying forgiveness for offenses is an alleviation, I am one of those who pray forgiveness!

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[306] Allusion to the well-known prophetic saying: 'Remorse is a repentance' (BIN MAJA, ZUHD 30/ AHMAD 376, 423; VI, 264).

لَكَ ٱلْعُتْبَىٰ حَتَّىٰ تَرْضَىٰ	LAKAL-U'T-BAA H'AT-TAA TAR-Z"AA	To Thee I return that Thou may be well pleased!
إِلَـٰهِي بِقُدْرَتِكَ عَلَيَّ تُبْ عَلَيَّ	ILAAHEE BIQUD-RATIKA A'LAY-YA TUB A'LAY	My God, through Thy power over me, turn toward me,
وَبِحِلْمِكَ عَنِّي ٱعْفُ عَنِّي	WA BIH'IL-MIKA A'N-NEE AA'-FU A'N-NEE	through Thy clemency toward me, pardon me,
وَبِعِلْمِكَ بِي ٱرْفُقْ بِي	WA BII'L-MIKA BEE AR-FUQ BEE	and through Thy knowledge of me, be gentle toward me!
إِلَـٰهِي أَنْتَ ٱلَّذِي فَتَحْتَ لِعِبَادِكَ بَابًا إِلَىٰ عَفْوِكَ سَمَّيْتَهُ ٱلتَّوْبَةَ فَقُلْتَ :	ILAAHEEE ANTAL-LAD'EE FATAH'-TA LII'BAADIKA BAABAN ILAA A'F-WIKA SAM-MAY-TAHUT-TAW-BATA FAQUL-TA :	My God, Thou art He who hast opened a door to Thy pardon and named it 'repentance', for Thou said,
﴿ تُوبُوا إِلَى ٱللَّهِ تَوْبَةً نَصُوحًا ﴾	(TOOBOO ILAAL-LAAHEE TAW-BATAN-NAS'OOH'A)	(Repent to ALLAH with unswerving repentance).[307]
فَمَا عُذْرُ مَنْ أَغْفَلَ دُخُولَ ٱلْبَابِ بَعْدَ فَتْحِهِ	FAMAA U'D'-RU MAN AGH-FALA DUKHOOLAL-BAABI BAA'-DA FAT-H'IH	What is the excuse of him who remains heedless of entering the door after its opening?
إِلَـٰهِي	ILAAHEEE	My God,
إِنْ كَانَ قَبُحَ ٱلذَّنْبُ مِنْ عَبْدِكَ فَلْيَحْسُنِ ٱلْعَفْوُ مِنْ عِنْدِكَ	IN KAANA QABUH'AD'-D'AMBU MIN A'B-DIKA FAL-YAH'-SUNIL-A'F-WU MIN I'NDIK	though the sins of Thy servant are ugly, Thy pardon is beautiful.
إِلَـٰهِي مَا أَنَا بِأَوَّلِ مَنْ عَصَاكَ فَتُبْتَ عَلَيْهِ	ILAAHEE MAAA ANA BIW-WALI MAN-A'S'AAKA FATUB-TA A'LAY-H	My God I am not the first to have disobeyed Thee, and Thou turned toward him,

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وَ تَعَرَّضَ لِمَعْرُوفِكَ فَجُدتَ عَلَيْهِ	WA TAA'R-RAZ"A LIMAA'-ROOFIKA FAJUT-TA A'LAY-H	or to have sought to attain Thy favour, and Thou wert munificent toward him.
يَا مُجِيبَ ٱلْمُضْطَرِّ	YAA MUJEEBAL-MUZ"-T'AR	O Responder to the distressed!
يَا كَاشِفَ ٱلضُّرِّ	YAA KAASHIFAZ"-Z"UR	O Remover of injury!
يَا عَظِيمَ ٱلْبِرِّ	YAA A'Z'EEMAL-BIR	O Great in goodness!
يَا عَلِيماً بِمَا فِي ٱلسِّرِّ	YAA A'LEEMAM-BIMAA FIS-SIR	O Knower of everything secret!
يَا جَمِيلَ ٱلسِّتْرِ	YAA JAMEELAS-SIT-R	O Beautiful through covering over!
ٱسْتَشْفَعْتُ بِجُودِكَ وَ كَرَمِكَ إِلَيْكَ	IS-TASH-FAA'-TU BIJOODIKA WA KARAMIKA ILAY-K	I seek Thy munificence and Thy generosity to intercede with Thee,
وَ تَوَسَّلْتُ بِجَنَابِكَ وَ تَرَحُّمِكَ لَدَيْكَ	WA TAWAS-SAL-TU BIJANABIKA WA TARAH'-H'UMIKA LADAY-KA	I seek Thy side and Thy showing mercy to mediate with Thee,
فَٱسْتَجِبْ دُعَآئِي	FAS-TAJIB DUA'AA-EE	so grant my supplication
وَ لَا تُخَيِّبْ فِيكَ رَجَآئِي	WA LAA TUKHAY-YIB FEEKA RAJAAA-EE	disappoint not my hope in Thee,
وَ تَقَبَّلْ تَوْبَتِي	WA TAQAB-BAL TAW-BATEE	accept my repentance,
وَ كَفِّرْ خَطِيٓـَٔتِي بِمَنِّكَ وَ رَحْمَتِكَ يَآ أَرْحَمَ ٱلرَّاحِمِينَ	WA KAF-FIR KHAT'EE-ATEE BIMAN-NIKA WA RAH'-MATIKA YAAA AR-H'AMAR-RAAH'IMEEN	and hide my offense, through Thy kindness and mercy, O Most Merciful of the merciful!

بِسْمِ ٱللَّهِ ٱلرَّحْمَـٰنِ ٱلرَّحِيمِ	BIS-MIL-LAAHIR-RAH'-MAANIR-RAH'EEM	In the Name of ALLAH, the All-merciful, the All-compassionate
إِلَـٰهِي إِلَيْكَ أَشْكُو نَفْساً	ILAAHEEE ILAY-KA ASH-KOO NAF-SANA	My God, to Thee I complain of a soul
بِالسُّوءِ أَمَّارَةً	BIS-SOOO-I AM-MAARAH	commanding to evil, [308]
وَ إِلَى ٱلْخَطِيئَةِ مُبَادِرَةً	WA ILAAL-KHAT'EE-ATI MUBAADIRAH	rushing to offenses,
وَ بِمَعَاصِيكَ مُولَعَةً	WA BIMAA'AS'EEKA MOOLAA'H	eager to disobey Thee,
وَ لِسَخَطِكَ مُتَعَرِّضَةً	WA LISAKHAT'IKA MUTAA'R-RIZ"ATAN	and exposing itself to Thy anger.
تَسْلُكُ بِي مَسَالِكَ ٱلْمَهَالِكِ	TAS-LUKA BEE MASAALIKAL-MAHAALIK	It takes me on the roads of disasters,
وَ تَجْعَلُنِي عِنْدَكَ أَهْوَنَ هَالِكٍ	WA TAJ-A'LUNEE I'NDAKA AH-WANA HAALIK	it makes me the easiest of perishers before Thee;
كَثِيرَةَ ٱلْعِلَلِ	KATHYRATAL-I'LAL	many its pretexts,
طَوِيلَةَ ٱلْأَمَلِ	T'AWYLATAL-AMAL	drawn out its expectations;
إِنْ مَسَّهَا ٱلشَّرُّ تَجْزَعُ	IM-MAS-SAHAASH-SHAR-RU TAJ-ZAU'	when evil touches it, it is anxious,
وَ إِنْ مَسَّهَا ٱلْخَيْرُ تَمْنَعُ	WA IM-MAS-SAHAAL-KHAY-RU TAM-NAU'	when good touches it, grudging; [309]
مَيَّالَةً إِلَى ٱللَّعِبِ وَ ٱللَّهْوِ	MAY-YAALATAN ILAAL-LAI'BI WAL-LAAH-WI	inclining to sport and diversion,
مَمْلُوءَةً بِٱلْغَفْلَةِ وَ ٱلسَّهْوِ	MAM-LOOO-ATAM-BIL-GHAF-LATI WAS-SAH-WI	full of heedlessness and inattention,

[308] Reference to 12: 53

[309] Allusion to 70: 19-21: Surely man was fretful, when evil touches him, anxious, when good visits him, grudging.

تُسْرِعُ بِيَ إِلَى ٱلْحَوْبَةِ	TUS-RIU' BEEE ILAAL-H'AW-BAH	it hurries me to misdeeds
وَ تُسَوِّفُنِي بِٱلتَّوْبَةِ	WA TUSAW-WIFUNEE BIT-TAW-BAH	and makes me delay repentance.
إِلَهِيَ أَشْكُو إِلَيْكَ	ILAAHEEE ASH-KOOO ILAY-K	My God, I complain to Thee
عَدُوًّا يُضِلُّنِي	A'DOO-WAY-YUZ"IL-LUNEE	of an enemy who misguides me and
وَ شَيْطَانًا يُغْوِينِي	WA SHAY-T'AANAY-YUGH-WEENEE	a satan who leads me astray.
قَدْ مَلَأَ بِٱلْوَسْوَاسِ صَدْرِي	QAD MALAA BIL-WAS-WAASI S'AD-REE	He has filled my breast with tempting thoughts, and
وَ أَحَاطَتْ هَوَاجِسُهُ بِقَلْبِي	WA AH'AAT'AT HAWAAJISUHOO BIQAL-BEE	his suggestions have encompassed my heart.
يُعَاضِدُ لِيَ ٱلْهَوَى	YUA'AZ"IDU LEEAL-HAWAA	He supports caprice against me,
وَ يُزَيِّنُ لِي حُبَّ ٱلدُّنْيَا	WA YUZAY-YINU LEE H'UB-BAD-DUNYAA	embellishes for me the love of this world, and
وَ يَحُولُ بَيْنِي وَ بَيْنَ ٱلطَّاعَةِ وَ ٱلزُّلْفَى	WA YAH'OOLU BAY-NEE WA BAY-NAT'-T'AAA'TI WAZ-ZUL-FAA	separates me from obedience and proximity!
إِلَهِيَ إِلَيْكَ أَشْكُو	ILAAHEEE ILAY-KA ASH-KOO	My God, to Thee I complain
قَلْبًا قَاسِيًا مَعَ ٱلْوَسْوَاسِ مُتَقَلِّبًا وَ بِٱلرَّيْنِ وَ ٱلطَّبَعِ مُتَلَبِّسًا	QAL-BANA QAASEEAM-MAA'L-WAS-WAASI MUTAQAL-LIBAW-WA BIR-RAY-NI WAT'-T'AB-I' MUTALAB-BISAA	of a heart that is hard, turned this way and that by tempting thoughts, clothed in rust and the seal, [310]

[310] Allusion to the QURANIC verse: No indeed, but what they were earning has rusted upon the hearts (83: 14), as well as to the several instances where the QURAN refers to the sealing of the unbelievers' hearts, e.g. ALLAH has set a seal on their hearts, so they know not (9: 93).

وَعَيْنًا عَنِ الْبُكَآءِ مِنْ خَوْفِكَ جَامِدَةً وَإِلَى مَا تَسُرُّهَا طَامِحَةً	WA A'Y-NANA A'NIL-BUKAAA-I MIN KHAW-FIKA JAAMIDATAW-WA ILAA MAA TASUR-RUHAA T'AAMIH'AH	and of an eye too indifferent to weep in fear of Thee and eagerly seeking that which gladdens it!
إِلَهِي	ILAAHEE	My God,
لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِقُدْرَتِكَ	LAA H'AW-LA WA LAA QOO-WATA IL-LAA BIQUD-RATIK	there is no force and no strength except in Thy power, and
وَلَا نَجَاةَ لِي مِنْ مَكَارِهِ الدُّنْيَا إِلَّا بِعِصْمَتِكَ	WA LAA NAJAATA LEE MIM-MAKAARIHID-DUNYAAA IL-LAA BII'S'-MATIK	no deliverance for me from the detested things of this world save through Thy preservation.
فَأَسْأَلُكَ بِبَلَاغَةِ حِكْمَتِكَ وَنَفَاذِ مَشِيَّتِكَ أَنْ	FAAS-ALUKA BIBALAAGHATI H'IK-MATIKA WA NAFAAD'I MASHEE-YATIKA AN-	So I ask Thee by Thy far-reaching wisdom and Thy penetrating will
لَا تَجْعَلَنِي لِغَيْرِ جُودِكَ مُتَعَرِّضًا	LAA TAJ-A'L-NEE LIGHAY-RI JOODIKA MUTAA'R-RIZ"AA	not to let me expose myself to other than Thy munificence and
وَلَا تُصَيِّرَنِي لِلْفِتَنِ غَرَضًا	WA LAA TUS'AY-YIR-NEE LIL-FITANI GHARAZ"AA	not to turn me into a target for trials!
وَكُنْ لِي	WA KUL-LEE	Be for me
عَلَى الْأَعْدَآءِ نَاصِرًا	A'LAAL-AA'-DAAA-I NAAS'IRAA	a helper against enemies,
وَعَلَى الْمَخَازِي وَالْعُيُوبِ سَاتِرًا	WA A'LAAL-MAKHAAZEE WAL-U'YOOBI SAATIRAA	a coverer of shameful things and faults,
وَمِنَ الْبَلَايَا وَاقِيًا	WA MINAL-BALAAYAA WAAQEEANA	a protector against afflictions,
وَعَنِ الْمَعَاصِي عَاصِمًا	WAA'NIL-MAA'AS'EE A'AS'IMANA	a preserver against acts of disobedience!
بِرَأْفَتِكَ وَرَحْمَتِكَ	BIRAA-FATIKA WA RAH'-MATIKA	By Thy clemency and mercy,

يَآ أَرْحَمَ ٱلرَّاحِمِينَ	YAAA AR-H'AMAR-RAAH'IMEEN	O Most Merciful of the merciful!

—71—

مناجات الخآئفين

MUNAAJAATUL-KHAAA-IFEEN

The Whispered Prayer of the FEARFUL

بِسْمِ ٱللَّهِ ٱلرَّحْمَـٰنِ ٱلرَّحِيمِ	BIS-MIL-LAAHIR-RAH'-MAANIR-RAH'EEM	In the Name of ALLAH, the All-merciful, the All-compassionate
إِلَـٰهِيَ أَتُرَاكَ	ILAAHEEE ATURAAK	My God, what thinkest Thou?
بَعْدَ ٱلْإِيمَانِ بِكَ تُعَذِّبُنِي	BAA'-DAL-EEMAANI BIKA TUA'D'-D'IBUNEE	Wilt Thou chastise me after my faith in Thee,
أَمْ بَعْدَ حُبِّيَ إِيَّاكَ تُبَعِّدُنِي	AM BAA'-DA H'UB-BEEE EE-YAAKA TUBAA'-I'DUNEE	drive me far away after my love for Thee,
أَمْ مَعَ رَجَائِي لِرَحْمَتِكَ وَ صَفْحِكَ تَحْرِمُنِي	AM MAA' RAJAAA-EE LIRAH'-MATIKA WA S'AF-H'IKA TAH'-RIMUNEE	deprive me while I hope for Thy mercy and forgiveness,
أَمْ مَعَ ٱسْتِجَارَتِي بِعَفْوِكَ تُسْلِمُنِي	AM MAA' AS-TIJAARATEE BIA'F-WIKA TUS-LIMUNEE	forsake me while I seek sanctuary in Thy pardon?
حَاشَا لِوَجْهِكَ ٱلْكَرِيمِ أَنْ تُخَيِّبَنِي	H'AASHAA LIWAJ-HIKAL-KAREEMI AN TUKHAY-YIBANEE	How could Thy generous face disappoint me?!
لَيْتَ شِعْرِي	LAY-TA SHIA'-REE	Would that I knew—
أَلِلشَّقَاءِ وَلَدَتْنِي أُمِّي	ALILSH-SHAQAAA-I WALADAT-NEEE UM-MEE	Did my mother bear me for wretchedness?
أَمْ لِلْعَنَاءِ رَبَّتْنِي	AM LIL-A'NAAA-I RAB-BAT-NEE	Did she nurture me for suffering?
فَلَيْتَهَا لَمْ تَلِدْنِي وَلَمْ تُرَبِّنِي	FALAY-TAHAA LAM TALID-NEE WA LAM TURAB-BINEE	Would then that she had not borne me and had not nurtured me!

وَلَيْتَنِي عَلِمْتُ	WA LAY-TANEE A'LIM-TU	Would that I had knowledge—
أَمِنْ أَهْلِ ٱلسَّعَادَةِ جَعَلْتَنِي	AMIN AH-LIS-SAA'DATI JAA'L-TANEE	Hast Thou appointed me one of the people of felicity?
وَبِقُرْبِكَ وَجِوَارِكَ خَصَصْتَنِي	WA BIQUR-BIKA WA JIWAARIKA KHAS'AS'-TANEE	Hast Thou singled me out for Thy nearness and neighborhood?
فَتَقَرَّ بِذَٰلِكَ عَيْنِي وَتَطْمَئِنَّ لَهُ نَفْسِي	FATAQAR-RA BID'ALIKA A'Y-NEE WA TAT'-MA-IN-NA LAHOO NAF-SEE	Then would my eyes be gladdened, and in that my soul reach serenity.
إِلَٰهِي	ILAAHEE	My God,
هَلْ تُسَوِّدُ وُجُوهًا خَرَّتْ سَاجِدَةً لِعَظَمَتِكَ	HAL TUSAW-WIDU WUJOOHANA KHAR-RAT SAAJIDATAL-LIA'Z'AMATIK	dost Thou blacken faces which fall down in prostration before Thy mightiness?
أَوْ تُخْرِسُ ٱلْسِنَةً نَطَقَتْ بِٱلثَّنَاءِ عَلَىٰ مَجْدِكَ وَجَلَالَتِكَ	AW TUKH-RISU AL-SINATAN-NAT'AQAT BITH-THANAAA-I A'LAA MAJ-DIKA WA JALAALATIK	Dost Thou strike dumb tongues which speak in laudation of Thy glory and majesty?
أَوْ تَطْبَعُ عَلَىٰ قُلُوبٍ ٱنْطَوَتْ عَلَىٰ مَحَبَّتِكَ	AW TAT'-BAU' A'LAA QULOOBIN ANT'AWAT A'LAA MAH'AB-BATIKA	Dost Thou seal hearts which harbor Thy love?
أَوْ تُصِمُّ أَسْمَاعًا تَلَذَّذَتْ بِسَمَاعِ ذِكْرِكَ فِي إِرَادَتِكَ	AW TUS'IM-MU AS-MAAA'NA TALAD'-D'AD'AT BISAMAAI' D'IK-RIKA FEEE IRAADATIK	Dost Thou deafen ears which take pleasure in hearing Thy remembrance according to Thy will?
أَوْ تَغُلُّ أَكُفًّا رَفَعَتْهَا ٱلْآمَالُ إِلَيْكَ رَجَاءَ رَأْفَتِكَ	AW TAGHUL-LU AKUF-FAR-RAFAA'T-HAAL-AAAMAALU ILAY-KA RAJAAA-A RAA-FATIK	Dost Thou manacle hands which expectations have raised to Thee in hope of Thy clemency?

أَوْ تُعَاقِبُ أَبْدَانًا عَمِلَتْ بِطَاعَتِكَ حَتَّى نَحِلَتْ فِي مُجَاهَدَتِكَ	AW TUA'AQIBU AB-DAANANA A'MILAT BIT'AAA'TIKA H'AT-TAA NAH'ILAT FEE MUJAAHADATIK	Dost Thou punish bodies which worked to obey Thee until they grew thin in struggling for Thee?
أَوْ تُعَذِّبُ أَرْجُلاً سَعَتْ فِي عِبَادَتِكَ	AW TUA'D'-D'IBU AR-JULANA SAA'T FEE I'BAADATIK	Dost Thou chastise legs which ran to worship Thee?
إِلَهِي لا تُغْلِقْ عَلَى مُوَحِّدِيكَ أَبْوَابَ رَحْمَتِكَ	ILAAHEE LAA TUGH-LIQ A'LAA MUWAH'-H'IDEEKA AB-WAABA RAH'-MATIK	My God, lock not toward those who profess Thy Unity the doors of Thy mercy,
وَ لا تَحْجُبْ مُشْتَاقِيكَ عَنِ النَّظَرِ إِلَى جَمِيلِ رُؤْيَتِكَ	WA LAA TH'-JUB MUSH-TAAQEEKA A'NIN-NAZ'ARI ILAA JAMEELI ROO-YATIK	and veil not those who yearn for Thee from looking upon the vision of Thy beauty!
إِلَهِي نَفْسٌ أَعْزَزْتَهَا بِتَوْحِيدِكَ كَيْفَ تُذِلُّهَا بِمَهَانَةِ هِجْرَانِكَ	ILAAHEE NAF-SUN AA'-ZAZ-TAHAA BITAWH'EEDIKA KAY-FA TUD'IL-LUHAA BIMAHAANATI HIJ-RAANIK	My God, a soul which Thou hast exalted by its professing Thy Unity—how wilt Thou humiliate him by leaving him?
وَ ضَمِيرٌ انْعَقَدَ عَلَى مَوَدَّتِكَ كَيْفَ تُحْرِقُهُ بِحَرَارَةِ نِيرَانِكَ	WA Z"AMEERUN-IN-A'QADA A'LAA MAWAD-DATIKA KAY-FA TUH'-RIQUHOO BIH'ARAARATI NEERAANIK	My God, a heart which has been knotted by its love for Thy—how wilt Thou burn it in the heat of Thy fires?
إِلَهِي	ILAAHEE	My God,
أَجِرْنِي مِنْ أَلِيمِ غَضَبِكَ وَ عَظِيمِ سَخَطِكَ	AJIR-NEE MIN ALEEMI GHAZ'ABIKA WA A'Z'EEMI SAKHAT'IKA	give me sanctuary from Thy painful wrath and Thy mighty anger!
يَا حَنَّانُ يَا مَنَّانُ	YAA H'AN-NAANU YAA MAN-NAANU	O All-loving, O All-kind!
يَا رَحِيمُ يَا رَحْمَانُ	YAA RAH'EEMU YAA RAH'-MAAN	O Compassionate, O Merciful!
يَا جَبَّارُ يَا قَهَّارُ	YAA JAB-BAARU YAA QAH-HAARU	O Compeller, O Subduer!

يَا غَفَّارُ يَا سَتَّارُ	YAA GHAF-FAARU YAA SAT-TAARU	O All-forgiver, O All-covering!
نَجِّنِي بِرَحْمَتِكَ مِنْ عَذَابِ النَّارِ وَ فَضِيحَةِ الْعَارِ إِذَا	NAJ-JINEE BIRAH'-MATIKA MIN A'D'AABIN-NAARI WA FAZ"EEH'ATIL-A'ARI ID'AA	Deliver me through Thy mercy from the chastisement of the Fire and the disgrace of shame when
امْتَازَ الْأَخْيَارُ مِنَ الْأَشْرَارِ	AM-TAAZAL-AKH-YAARU MINAL-ASH-RAAR	the good are set apart from the evil,
وَ حَالَتِ الْأَحْوَالُ	WA H'AALATIL-AH'-WAAL	forms are transformed,
وَ هَالَتِ الْأَهْوَالُ	WA HAALATIL-AH-WAAL	terrors terrify,
وَ قَرُبَ الْمُحْسِنُونَ	WA QARUBAL-MUH'-SINOON	the good-doers are brought near,
وَ بَعُدَ الْمُسِيئُونَ	WA BAU'DAL-MUSEE-OON	the evildoers taken far,
﴿ وَ وُفِّيَتْ كُلُّ نَفْسٍ مَا كَسَبَتْ وَ هُمْ لَا يُظْلَمُونَ ﴾	(WA WUF-FEEAT KUL-LU NAF-SIM-MAA KASABAT WA HUM LAA YUZ'-LAMOON)	(and every soul paid what it has earned, and they shall not be wronged!)[311]

مناجات الرَّاجين

—72—

MUNAAJAATUR-RAAJEEN

The Whispered Prayer of the HOPEFUL

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيمِ	BIS-MIL-LAAHIR-RAH'-MAANIR-RAH'EEM	In the Name of ALLAH, the All-merciful, the All-compassionate
يَا مَنْ	YAA MAN	O He who
إِذَا سَأَلَهُ عَبْدٌ أَعْطَاهُ	ID'A SAALAHOO A'B-DUN AA'-T'AAHOO	gives to a servant who asks from Him,

[311] 3: 25

وَإِذَا أَمَّلَ مَا عِنْدَهُ بَلَّغَهُ مُنَاهُ	WA ID'AAA AM-MALA MAA I'NDAHOO BAL-LAGHAHOO MUNAAHOO	takes him to his wish when he expectantly hopes for what is with Him,
وَإِذَا أَقْبَلَ عَلَيْهِ قَرَّبَهُ وَأَدْنَاهُ	WA ID'AAA AQ-BALA A'LAY-HEE QAR-RABAHOO WA AD-NAAH	brings him near and close when he approaches Him,
وَإِذَا جَاهَرَهُ بِالْعِصْيَانِ سَتَرَ عَلَى ذَنْبِهِ وَغَطَّاهُ	WA ID'A JAAHARAHOO BIL-I'S'-YAANI SATARA A'LAA D'AMBIHEE WA GHAT'-T'AAHOO	covers over his sin and cloaks it when he shows it openly, and
وَإِذَا تَوَكَّلَ عَلَيْهِ أَحْسَبَهُ وَكَفَاهُ	WA ID'A TAWAK-KALA A'LAY-HEEE AH'-SABAHOO WA KAFAAH	satisfies and suffices him when he has confidence in Him!
إِلَهِي مَنِ الَّذِي نَزَلَ بِكَ مُلْتَمِسًا قِرَاكَ فَمَا قَرَيْتَهُ	ILAAHEE MANIL-LAD'EE NAZALA BIKA MUL-TAMISAN QIRAAKA FAMAA QARAY-TAH	My God, who is the one who has come before Thee seeking hospitality, and whom Thou hast not received hospitably?
وَمَنِ الَّذِي أَنَاخَ بِبَابِكَ مُرْتَجِيًا نَدَاكَ فَمَا أَوْلَيْتَهُ	WA MANIL-LAD'EEE ANAKHA BIBAABIKA MUR-TAJEEAN-NADAAKA FAMAAA AW-LAY-TAH	Who is the one who has dismounted at Thy door hoping for magnanimity, and to whom Thou hast not shown it?
أَيَحْسُنُ أَنْ أَرْجِعَ عَنْ بَابِكَ بِالْخَيْبَةِ مَصْرُوفًا وَلَسْتُ أَعْرِفُ سِوَاكَ مَوْلًى بِالْإِحْسَانِ مَوْصُوفًا	AYAH'-SUNU AN AR-JIA' A'M-BAABIKA BIL-KHAY-BATI MAS'-ROOFAW-WA LAS-TU AA'-RIFU SIWAAKA MAW-LAN BIL-IH'-SAANI MAW-S'OOFAN	Is it good that I come back from Thy door, turned away in disappointment, while I know of no patron qualified by beneficence but Thee?
كَيْفَ أَرْجُو غَيْرَكَ وَالْخَيْرُ كُلُّهُ بِيَدِكَ	KAYFA AR-JOO GHAY-RAKA WAL-KHAY-RU KUL-LUHOO BEEADIK	How should I have hope in other than Thee, when the good—all of it—is in Thy hand?[312]

[312] Allusion to a Well known formula found in many HADEETHs, in one version, the Prophet say in

وَكَيْفَ أُؤَمِّلُ سِوَاكَ وَالْخَلْقُ وَالْأَمْرُ لَكَ	WA KAY-FA OO-AM-MILU SIWAAKA WAL-KHAL-QU WAL-AM-RU LAK	How should I expect from others, when Thine are the creation and the command?[313]
أَأَقْطَعُ رَجَائِي مِنْكَ وَقَدْ أَوْلَيْتَنِي مَا لَمْ أَسْأَلْهُ مِنْ فَضْلِكَ	AAQ-T'AU' RAJAAA-EE MINKA WA QAD AW-LAY-TANEE MAA LAM AS-AL-HOO MIN FAZ"-LIKA	Should I cut off my hope for Thee, when Thou hast shown me of Thy bounty that for which I have not asked?
أَمْ تُفْقِرُنِي إِلَى مِثْلِي وَأَنَا أَعْتَصِمُ بِحَبْلِكَ	AM TUF-QIRUNY ILAA MITH-LEE WA ANA AA'-TAS'IMU BIH'AB-LIKA	Wouldst Thou make me have need for my like? But I hold fast to Thy cord!
يَا مَنْ سَعِدَ بِرَحْمَتِهِ الْقَاصِدُونَ	YAA MAN SAI'DA BIRAH'-MATIHIL-QAAS'IDOONA	O He through whose mercy the strivers reach felicity
وَلَمْ يَشْقَ بِنَقِمَتِهِ الْمُسْتَغْفِرُونَ	WA LAM YASH-QA BINAQIMATIHIL-MUS-TAGH-FIROON	and through whose vengeance the seekers of forgiveness are not made wretched!
كَيْفَ أَنْسَاكَ وَلَمْ تَزَلْ ذَاكِرِي	KAY-FA ANSAAKA WALAM TAZAL D'AAKIREE	How should I forget Thee, while Thou never ceasest remembering me?
وَكَيْفَ أَلْهُو عَنْكَ وَأَنْتَ مُرَاقِبِي	WA KAY-FA AL-HOO A'NKA WA ANTA MURAAQIBEE	How should I be diverted from Thee while Thou art my constant watcher?
إِلَهِي بِذَيْلِ كَرَمِكَ أَعْلَقْتُ يَدِي	ILAAHEE BID'AY-LI KARAMIKA AA'-LAQ-TU YADEE	My God, I have fastened my hand to the skirt of Thy generosity,

supplication: 'The good—all of it—is in Thy hands, and evil does not return to Thee' Muslim. MUSAAFIREEN 201; NASAAA-I, IFTITAH' 17).

[313] Allusion to 7: 54: Verily His are the creation and the command.

وَلِنَيْلِ عَطَايَاكَ بَسَطْتُ أَمَلِي	WA LINAY-LI A'TAAYAAKA BASAT'-TU AMALEE	I have stretched forth my expectation toward reaching Thy gifts,
فَأَخْلِصْنِي بِخَالِصَةِ تَوْحِيدِكَ	FAAKH-LIS'-NEE BIKHAALIS'ATI TAW-H'EEDIKA	so render me pure through the purest profession of Thy Unity, and
وَ اجْعَلْنِي مِن صَفْوَةِ عَبِيدِكَ	WAJ-A'L-NEE MIN S'AF-WATI A'BEEDIK	appoint me one of Thy choice servants!
يَا مَن	YAA MAN-	O He who
كُلُّ هَارِبٍ إِلَيْهِ يَلْتَجِئُ	KUL-LU HAARIBIN ILAY-HEE YAL-TAJI-U	is the asylum of every fleer,
وَكُلُّ طَالِبٍ إِيَّاهُ يَرْتَجِي	WA KUL-LU T'AALIBIN EE-YAAHOO YAR-TJEE	the hope of every seeker!
يَا خَيْرَ مَرْجُوٍّ	YAA KHAY-RA MAR-JOO	O Best Object of hope!
وَيَا أَكْرَمَ مَدْعُوٍّ	WA YAAA AK-RAMA MAD-U'W	O Most Generous Object of supplication!
وَيَا مَن لَا يُرَدُّ سَائِلُهُ	WA YAA MAL-LAA YURAD-DU SAAA-ILUH	O He who does not reject His asker
وَ لَا يُخَيَّبُ آمِلُهُ	WA LAA YUKHAY-YABU AAAMILUH	or disappoint the expectant!
يَا مَنْ بَابُهُ مَفْتُوحٌ لِدَاعِيهِ	YAA MAM-BAABUHOO MAF-TOOH'UL-LIDAAE'EH	O He whose door is open to His supplicators and
وَحِجَابُهُ مَرْفُوعٌ لِرَاجِيهِ	WA H'IJAABUHOO MAR-FOOU'L-LIRAAJEEHEE	whose veil is lifted for those who hope in Him!
أَسْأَلُكَ بِكَرَمِكَ أَن تَمُنَّ عَلَيَّ	AS-ALUKA BIKARAMIKA AN TAMUN-NA A'LAY-YA	I ask Thee by Thy generosity to show kindness toward me
مِنْ عَطَايَاكَ بِمَا تَقَرُّ بِهِ عَيْنِي	MIN A'T'AAA-IKA BIMA TAQAR-RU BIHEE A'Y-NEE	through Thy gifts, with that which will gladden my eye,
وَمِن رَجَائِكَ بِمَا تَطْمَئِنُّ بِهِ نَفْسِي	WA MIR-RAJAAA-IKA BIMA TAT'-MA-IN-NU BIHEE NAF-SEE	through hope in Thee, with that which will give serenity to my soul, and

وَمِنَ ٱلْيَقِينِ بِمَا تُهَوِّنُ بِهِۦ عَلَىَّ مُصِيبَاتِ ٱلدُّنْيَا وَتَجْلُو بِهِۦ عَنْ بَصِيرَتِى غَشَوَاتِ ٱلْعَمَىٰ	WA MINAL-YAQEENI BIMA TUHAW-WINU BIHEE A'LAY-YA MUS'EEBAATID-DUNYAA WA TAJ-LOO BIHEE A'N BAS'EERATEE GHASHAWAATIL-A'MAA	through certainty with that which will make easy for me the afflictions of this world and lift from my insight the veils of blindness!
بِرَحْمَتِكَ يَآ أَرْحَمَ ٱلرَّاحِمِينَ	BIRAH'-MATIKA YAAA AR-H'AMAR-RAAH'IMEEN	By Thy mercy, O Most Merciful of the merciful!

مناجات الرَّاغبين

—73—

MUNAAJAATUR-RAAGHIBEEN

The Whispered Prayer of the BESEECHERS

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ	BIS-MIL-LAAHIR-RAH'-MAANIR-RAH'EEM	In the Name of ALLAH, the All-merciful, the All-compassionate
إِلَٰهِى إِن كَانَ قَلَّ زَادِى فِى ٱلْمَسِيرِ إِلَيْكَ فَلَقَدْ حَسُنَ ظَنِّى بِٱلتَّوَكُّلِ عَلَيْكَ	ILAAHEEE IN KAANA QAL-LA ZAADEE FIL-MASEERI ILAY-KA FALAQAD H'ASUNA Z'AN-NEE BIT-TAWAK-KULI A'LAY-KA	My God, though my stores for traveling to Thee are few, my confidence in Thee has given me a good opinion.[314]
وَإِن كَانَ جُرْمِى قَدْ أَخَافَنِى مِنْ عُقُوبَتِكَ فَإِنَّ رَجَآئِى قَدْ أَشْعَرَنِى بِٱلْأَمْنِ مِن نِّقْمَتِكَ	WA IN KAANA JUR-MEE QAD AKHAAFANEE MIN U'QOOBATIKA FA IN-NA RAJAAA-EE QAD ASH-A'RANEE BIL-AM-NI MIN-NAQIMATIKA	Though my sin has made me fear Thy punishment, my hope has let me feel secure from Thy vengeance.

314 Allusion to the HADEETH QUDSI, 'I am with My servant's opinion of Me'; in some versions, there occurs the phrase, 'So let him think about Me what he will' Cf. W. GRAHAM, Divine Word, pp. 127-130).

وَإِن كَانَ ذَنْبِي قَدْ عَرَّضَنِي لِعِقَابِكَ فَقَدْ آذَنَنِي حُسْنُ ثِقَتِي بِثَوَابِكَ	WA IN KAANA D'AMBEE QAD A'R-RAZ"ANEE LII'QAABIKA FAQAD AAAD'ANANEE H'US-NU THIQATEE BITHAWAABIK	Though my misdeed has exposed me to Thy penalty, my excellent trust has apprised me of Thy reward.
وَإِنْ أَنَامَنِي ٱلْغَفْلَةُ عَنِ ٱلِاسْتِعْدَادِ لِلِقَائِكَ فَقَدْ نَبَّهَنِي ٱلْمَعْرِفَةُ بِكَرَمِكَ وَآلَائِكَ	WA IN ANAMAT-NEEL-GHAF-LATU A'NILIS-TIA'-DAADI LILIQAAA-IKA FAQAD NAB-BAHAT-NEEL-MAA'-RIFATU BIKARAMIKA WA AAALAAA-IKA	Though heedlessness has put to sleep my readiness to meet Thee, knowledge has awakened me to Thy generosity and boons.
وَإِنْ أَوْحَشَ مَا بَيْنِي وَبَيْنَكَ فَرْطُ ٱلْعِصْيَانِ وَٱلطُّغْيَانِ فَقَدْ آنَسَنِي بُشْرَى ٱلْغُفْرَانِ وَٱلرِّضْوَانِ	WA IN AW-H'ASHA MAA BAY-NEE WA BAY-NAKA FAR-T'UL-I'S'-YAANI WAT'-T'UGH-YAANI FAQAD AAANASANEE BUSH-RAAL-GHUF-RAANI WAR-RIZ"-WAAN	Though excessive disobedience and rebellion have estranged me from Thee, the glad tidings of forgiveness and good pleasure have made me feel intimate with Thee.
أَسْأَلُكَ بِسُبُحَاتِ وَجْهِكَ وَبِأَنْوَارِ قُدْسِكَ	AS-ALUKA BISUBUH'AATI WAJ-HIKA WA BINWARI QUD-SIK	I ask Thee by the splendors of Thy face and the lights of Thy holiness, and
وَأَبْتَهِلُ إِلَيْكَ بِعَوَاطِفِ رَحْمَتِكَ وَلَطَائِفِ بِرِّكَ أَن تُحَقِّقَ ظَنِّي بِمَا أُؤَمِّلُهُ مِن جَزِيلِ إِكْرَامِكَ	WA AB-TAHILU ILAY-KA BIA'WAAT'IFI RAH'-MATIKA WA LAT'AAA-IFI BIR-RIKA AN TUH'AQ-QIQA Z'AN-NEE BIMAAA OO-AM-MILUHOO MIN JAZEELI IK-RAAMIKA WA JAMEELI IN-A'AMIKA	I implore Thee by the tenderness of Thy mercy and the gentleness of Thy goodness, to verify my opinion in expecting Thy great generosity and
وَجَمِيلِ إِنْعَامِكَ فِي ٱلْقُرْبَى مِنكَ وَٱلزُّلْفَى لَدَيْكَ وَٱلتَّمَتُّعِ بِٱلنَّظَرِ إِلَيْكَ	FIL-QUR-BAA MINKA WAZ-ZUL-FAA LADAY-KA WAT-TAMAT-TUI' BIN-NAZ'ARI ILAY-K	Thy beautiful favour, through nearness to Thee, proximity with Thee, and enjoyment of gazing upon Thee!
وَهَا أَنَا	WA HAAA ANA	Here am I,

مُتَعَرِّضٌ لِنَفَحَاتِ رَوْحِكَ وَ عَطْفِكَ	MUTAA'R-RIZ"UL-LINAFAH'AATI RAW-H'IKA WA A'T'-FIKA	addressing myself to the breezes of Thy freshness and tenderness,
وَ مُنْتَجِعٌ غَيْثَ جُودِكَ وَ لُطْفِكَ	WA MUNTAJIU'N GHAY-THA JOODIKA WA LUT'-FIKA	having recourse to the rain of Thy generosity and gentleness,
فَارٌّ مِنْ سَخَطِكَ إِلَى رِضَاكَ	FAR-RU MIN SAKHAT'IKA ILAA RIZ"AAK	fleeing from Thy displeasure to Thy good pleasure and
هَارِبٌ مِنْكَ إِلَيْكَ	HAARIBUM-MINKA ILAY-K	from Thee to Thee, [315]
رَاجٍ أَحْسَنَ مَا لَدَيْكَ	RAAJIN AH'-SANA MAA LADAY-K	hoping for the best of what is with Thee,
مُعَوِّلٌ عَلَى مَوَاهِبِكَ	MUA'W-WILUN A'LAA MAWAHIBIKA	relying upon Thy gifts,
مُفْتَقِرٌ إِلَى رِعَايَتِكَ	MUF-TAQIRUN ILAA RIA'AYATIK	utterly poor toward Thy guarding!
إِلَهِي	ILAAHEE	My God,
مَا بَدَأْتَ بِهِ مِنْ فَضْلِكَ فَتَمِّمْهُ	MAA BADAA-TA BIHEE MIN FAZ"-LIKA FATAM-MIM-HOO	Thy bounty which Thou hast begun-complete it!
وَ مَا وَهَبْتَ لِي مِنْ كَرَمِكَ فَلَا تَسْلُبْهُ	WA MAA WAHAB-TA LEE MIN KARAMIKA FALAA TAS-LUB-H	Thy generosity which Thou hast given me—strip it not away!
وَ مَا سَتَرْتَهُ عَلَيَّ بِحِلْمِكَ فَلَا تَهْتِكْهُ	WA MAA SATAR-TAHOO A'LAY-YA BIH'IL-MIKA FALA TAH-TIK-H	Thy cover over me through Thy clemency—tear it not away!

315 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.'

وَمَا عَلِمْتَهُ مِنْ قَبِيحِ فِعْلِي فَاغْفِرْهُ	WA MAA A'LIM-TAHOO MIN QABEEHEE FIA'-LEE FAGH-FIR-H	My ugly acts which Thou hast come to know—forgive them!
إِلَـٰهِي	ILAAHEE	My God,
أَسْتَشْفِعُ بِكَ إِلَيْكَ	IS-TASH-FAA'-TU BIKA ILAY-K	I seek intercession from Thee with Thee, and
وَأَسْتَجِيرُ بِكَ مِنْكَ	WAS-TAJAR-TU BIKA MINKA	I seek sanctuary in Thee from Thee!
أَتَيْتُكَ	ATAY-TUK	I have come to Thee
طَامِعًا فِي إِحْسَانِكَ	T'AAMIA'NA FEEE IH'-SAANIK	craving Thy beneficence,
رَاغِبًا فِي أُمْتِنَانِكَ	RAGHIBAN FIM-TINANIK	desiring Thy kindness,
مُسْتَسْقِيًا وَابِلَ طَوْلِكَ	MUS-TAS-QEEAW-WAABILA T'AW-LIK	seeking water from the deluge of Thy graciousness,
مُسْتَمْطِرًا غَمَامَ فَضْلِكَ	MUS-TAM-T'IRANA GHAMAAMA FAZ"-LIK	begging rain from the clouds of Thy bounty,
طَالِبًا مَرْضَاتَكَ	T'AALIBAM-MAR-Z"AATAK	requesting Thy good pleasure,
قَاصِدًا جَنَابَكَ	QAAS'IDANA JANAABAK	going straight to Thy side,
وَارِدًا شَرِيعَةَ رِفْدِكَ	WAARIDANA SHAREEA'TA RIF-DIK	arriving at the watering-place of Thy support,
مُلْتَمِسًا سَنِيَّ الْخَيْرَاتِ مِنْ عِنْدِكَ	MUL-TAMISANA SANEE-YAL-KHAY-RAATI MIN I'NDIK	seeking exalted good things from Thy quarter,
وَافِدًا إِلَى حَضْرَةِ جَمَالِكَ	WAAFIDAN ILA H'AZ"-RATI JAMAALIK	reaching for the presence of Thy beauty,
مُرِيدًا وَجْهَكَ	MUREEDAW-WAJ-HAK	wanting Thy face,
طَارِقًا بَابَكَ	T'AARIQAM-BAABAK	knocking at Thy door,
مُسْتَكِينًا لِعَظَمَتِكَ وَجَلَالِكَ	MUS-TAKEENAL-LIA'Z'AMATIKA WA JALAALIKA	abasing myself before Thy mightiness and majesty!

فَافْعَلْ بِي مَا أَنْتَ أَهْلُهُ مِنَ الْمَغْفِرَةِ وَالرَّحْمَةِ	FAF-A'L BEE MAAA ANTA AH-LUHOO MINAL-MAGH-FIRATI WAR-RAH'-MATI	So act toward me with the forgiveness and mercy of which Thou art worthy!
وَلَا تَفْعَلْ بِي مَا أَنَا أَهْلُهُ مِنَ الْعَذَابِ وَالنِّقْمَةِ	WA LAA TAF-A'L BEE MAAA ANA AH-LUHOO MINAL-A'D'AABI WAN-NIQ-MATI	Act not toward me with the chastisement and vengeance of which I am worthy!
بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ	BIRAH'-MATIKA YAAA AR-H'AMAR-RAAH'IMEEN	By Thy mercy, O Most Merciful of the merciful!

مُنَاجَاتُ الشَّاكِرِينَ

—74—

MUNAAJAATUSH-SHAAKIREEN

The Whispered Prayer of the THANKFUL

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ	BIS-MIL-LAAHIR-RH'-MAANIR-RAH'EEM	In the Name of ALLAH, the All-merciful, the All-compassionate
إِلَهِي	ILAAHEE	My God,
أَذْهَلَنِي عَنْ إِقَامَةِ شُكْرِكَ تَتَابُعُ طَوْلِكَ	AD'-HALANEE A'N IQAAMATI SHUK-RIKA TATAABUU' T'AW-LIKA	the uninterrupted flow of Thy graciousness hast distracted me from thanking Thee!
وَأَعْجَزَنِي عَنْ إِحْصَاءِ ثَنَائِكَ فَيْضُ فَضْلِكَ	WA AA'-JAZANEE A'N IH'-S'AAA-I THANAAA-IKA FAY-Z"U FAZ"-LIK	The flood of Thy bounty has rendered me incapable of counting Thy praises!
وَشَغَلَنِي عَنْ ذِكْرِ مَحَامِدِكَ تَرَادُفُ عَوَائِدِكَ	WA SHAGHALANEE A'N D'IK-RI MAH'AAMIDIKA TARAADUFU A'WAAA-IDIK	The succession of Thy kind acts has diverted me from mentioning Thee in laudation!

وَ أَعْيَانِي عَنْ نَشْرِ عَوَارِفِكَ تَوَالِيَ أَيَادِيكَ	WA AA'-YAANEE A'N-NASH-RI A'WAARIFIKA TAWAALEEE AYAADEEK	The continuous rush of Thy benefits has thwarted me from spreading the news of Thy gentle favours!
وَ هَذَا مَقَامُ مَنِ	WA HAD'AA MAQAAMU MANI	This is the station of him who
اعْتَرَفَ بِسُبُوغِ النَّعْمَاءِ وَ قَابَلَهَا بِالتَّقْصِيرِ	AA'-TARAFA BISUBOOGHIN-NAA'-MAAA-I WA QAABALAHAA BIT-TAQ-S'EER	confesses to the lavishness of favours, meets them with shortcomings, and
وَ شَهِدَ عَلَى نَفْسِهِ بِالْإِهْمَالِ وَ التَّضْيِيعِ	WA SHAHIDA A'LAA NAF-SIHEE BIL-IH-MAALI WAT-TAZ"-YEEA'-	witnesses to his own disregard and negligence.
وَ أَنْتَ الرَّءُوفُ الرَّحِيمُ	WA ANTAR-RA-OOFUR-RAH'EEM	Thou art the Clement, the Compassionate,
الْبَرُّ الْكَرِيمُ الَّذِي	AL-BAR-RUL-KAREEMUL-LAD'EE	the Good, the Generous,
لَا يُخَيِّبُ قَاصِدِيهِ	LAA YUKHAY-YIBU QAAS'IDEEH	who does not disappoint those who aim for Him,
وَ لَا يَطْرُدُ عَنْ فِنَائِهِ آمِلِيهِ	WA LAA YAT'-RUDU A'N FINAAA-IHEEE AAAMILEEHEE	nor cast out from His courtyard those who expect from Him!
بِسَاحَتِكَ تَحُطُّ رِحَالُ الرَّاجِينَ	BISAAH'ATIKA TAH'UT'-T'U RIH'AALUR-RAAJEENA	In Thy yard are put down the saddlebags of the hopeful and
وَ بِعَرْصَتِكَ تَقِفُ آمَالُ الْمُسْتَرْفِدِينَ	WA BIA'R-S'ATIKA TAQIFU AAAMAALUL-MUS-TAR-FIDEEN	in Thy plain stand the hopes of the help-seekers!
فَلَا تُقَابِلْ آمَالَنَا بِالتَّخْيِيبِ وَ الْإِيئَاسِ	FALA TUQAABIL AAAMAALANAA BIT-TAKH-YEEBI WAL-EE-AAS	So meet not our hopes by disappointing and disheartening and

وَ لَا تُلْبِسْنَا سِرْبَالَ الْقُنُوطِ وَ الْإِبْلَاسِ	WA LAA TUL-BIS-NAA SIR-BAALAL-QUNOOT'I WAL-IB-LAAS	clothe us not in the shirt of despair and despondency!
إِلٰهِي	ILAAHEE	My God,
تَصَاغَرَ عِنْدَ تَعَاظُمِ آلَائِكَ شُكْرِي	TAS'AAGHARA I'NDA TAA'AZ'UMI AALAAAA-IKA SHUK-REE	my thanksgiving is small before Thy great boons, and
وَ تَضَاءَلَ فِي جَنْبِ إِكْرَامِكَ إِيَّايَ ثَنَائِي وَ نَشْرِي	WA TAZ"AAA-ALA FEE JAMBI IK-RAAMIKA EE-YAAYA THANAAA-EE WA NASH-REE	my praise and news-spreading shrink beside Thy generosity toward me!
جَلَّلْتَنِي نِعَمُكَ مِنْ أَنْوَارِ الْإِيمَانِ حُلَلاً	JAL-LALAT-NEE NIA'MUKA MIN ANWAARIL-EEMAANI H'ULALAA	Thy favours have wrapped me in the robes of the lights of faith, and
وَ ضَرَبَتْ عَلَيَّ لَطَائِفُ بِرِّكَ مِنَ الْعِزِّ كِلَلاً	WA Z"ARABAT A'LAY-YA LAT'AAA-IFU BIR-RIKA MINAL-I'Z-ZI KILALA	the gentlenesses of Thy goodness have let down over me delicate curtains of might!
وَ قَلَّدَتْنِي مِنَنُكَ قَلَائِدَ لَا تُحَلُّ وَ طَوَّقَتْنِيَ أَطْوَاقاً لَا تُفَلُّ	WA QAL-LADAT-NEE MINANUKA QALAAA-IDA LAA TUH'AL-LU WA T'AW-WAQAT-NEEE AT'-WAAQAL-LAA TUFAL	Thy kindnesses have collared me with collars not to be moved and adorned me with neck-rings not to be broken!
فَآلَاؤُكَ جَمَّةٌ ضَعُفَ لِسَانِي عَنْ إِحْصَائِهَا	FAAALAAAW-UKA JAM-MATUN Z"AU'FA LISAANEE A'N IH'-S'AAA-IHAA	Thy boons are abundant—my tongue is too weak to count them!
وَ نَعْمَاؤُكَ كَثِيرَةٌ قَصُرَ فَهْمِي عَنْ إِدْرَاكِهَا فَضْلاً عَنِ اسْتِقْصَائِهَا	WA NAA'-MAAAW-UKA KATHEERATUN QAS'URA FAH-MEE A'N ID-RAAKIHAA FAZ"-LANA A'NI AS-TIQ-S'AAA-IHAA	Thy favours are many—my understanding falls short of grasping them, not to speak of exhausting them!
فَكَيْفَ لِي بِتَحْصِيلِ الشُّكْرِ	FAKAY-FA LEE BITAH'-S'EELISH-SHUK-RI	So how can I achieve thanksgiving?

وَشُكْرِيْ إِيَّاكَ يَفْتَقِرُ إِلَى شُكْرٍ	WA SHUK-REEE EE-YAAKA YAF-TAQIRU ILAA SHUK-R	For my thanking Thee requires thanksgiving.
فَكُلَّمَا قُلْتُ لَكَ الْحَمْدُ وَجَبَ عَلَيَّ لِذٰلِكَ أَنْ أَقُولَ لَكَ الْحَمْدُ	FAKUL-LAMAA QUL-TU LAKAL-H'AM-DU WAJABA A'LAY-YA LID'ALIKA AN AQWLA LAKAL-H'AM-D	Whenever I say, 'To Thee belongs praise!', it becomes thereby incumbent upon me to say, 'To Thee belongs praise'!
إِلٰهِي فَكَمَا غَذَّيْتَنَا بِلُطْفِكَ	ILAAHEE FAKAMAA GHAD'-D'AY-TANAA BILUT'-FIK	My God, as Thou hast fed us through Thy gentleness
وَرَبَّيْتَنَا بِصُنْعِكَ	WA RAB-BAY-TANAA BIS'UN-I'K	and nurtured us through Thy benefaction,
فَتَمِّمْ عَلَيْنَا سَوَابِغَ النِّعَمِ	FATAM-MIM A'LAY-NAA SAWAABIGHAN-NIA'M	so also complete for us lavish favours,
وَادْفَعْ عَنَّا مَكَارِهَ النِّقَمِ	WA AD-FAA' A'N-NAA MAKAARIHAN-NIQAM	repel from us detested acts of vengeance, and
وَآتِنَا مِنْ حُظُوظِ الدَّارَيْنِ أَرْفَعَهَا وَأَجَلَّهَا عَاجِلاً وَآجِلاً	WA AAATINAA MIN H'UZ'OOZ'ID-DAARAY-NI AR-FAA'HAA WA AJAL-LAHAA A'AJILAW-WA AAAJILAA	of the shares of the two abodes, give us their most elevated and their greatest, both the immediate and the deferred!
وَلَكَ الْحَمْدُ عَلَى حُسْنِ بَلَآئِكَ وَسُبُوغِ نَعْمَآئِكَ حَمْدًا يُوَافِقُ رِضَاكَ وَيَسْتَرِي الْعَظِيمَ مِنْ بِرِّكَ وَنَدَاكَ	WA LAKAL-H'AM-DU A'LAA H'US-NI BALAAA-IKA WA SUBOOGHI NAA'-MAAA-IKA H'AM-DAY-YUWAFIQU RIZ'AAKA WA YAM-TAREEL-A'Z'EEMA MIM-BIR-RIKA WA NADAAKA	To Thee belongs praise for Thy good trial and the lavishness of Thy favours, a praise conforming to Thy good pleasure and attracting Thy great goodness and magnanimity.
يَا عَظِيمُ يَا كَرِيمُ	YAA A'Z'EEMU YAA KAREEMU	O All-mighty, O All-generous!
بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ	BIRAH'-MATIKA YAAA AR-H'AMAR-RAAH'IMEEN	By Thy mercy, O Most Merciful of the merciful!

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيمِ	BIS-MIL-LAAHIR-RAH'-MAANIR-RAH'EEM	In the Name of ALLAH, the All-merciful, the All-compassionate
اَللّٰهُمَّ اَلْهِمْنَا طَاعَتَكَ	AL-LAHUM-MA AL-HIM-NAA T'AAA'TAKA	O ALLAH, inspire us to obey Thee,
وَ جَنِّبْنَا مَعْصِيَتَكَ	WA JAN-NIB-NAA MAA'-S'EEATAK	turn us aside from disobeying Thee,
وَ يَسِّرْ لَنَا بُلُوغَ مَا نَتَمَنّٰى مِنِ ابْتِغَاءِ مَرْضَاتِكَ	WA YAS-SIR LANA BULOOGHA MAA NATAMAN-NAA MINI AB-TIGHAAA-I RIZ"-WAANIK	make it easy for us to reach the seeking of Thy good pleasure which we wish,
وَ اَحْلِلْنَا بُحْبُوحَةَ جِنَانِكَ	WA AH'-LIL-NAA BUH'-BOOH'ATA JINAANIK	set us down in the midst of Thy Gardens,
وَ اَقْشِعْ عَنْ اَبْصَارِنَا سَحَابَ الْاِرْتِيَابِ	WA AQ-SHAA' A'M-BAS'AAA-IRINAA SAH'AABALIR-TEEAAB	dispel from our insights the clouds of misgiving,
وَ اَكْشِفْ عَنْ قُلُوبِنَا اَغْشِيَةَ الْمِرْيَةِ وَ الْحِجَابِ	WA AK-SHIF A'N QULOOBINAAA AGH-SHEEATAL-MIR-YATI WAL-H'IJAAB	uncover from our hearts the wrappings of doubt and the veil,
وَ اَزْهِقِ الْبَاطِلَ عَنْ ضَمَائِرِنَا	WA AZ-HIQIL-BAAT'ILA A'N Z"AMAAA-IRINAA	make falsehood vanish from our innermost minds,
وَ اَثْبِتِ الْحَقَّ فِي سَرَائِرِنَا	WA ATH-BITIL-H'AQ-QA FEE SARAAA-IRINAA	and fix the truth in our secret thoughts,
فَاِنَّ الشُّكُوكَ وَ الظُّنُونَ لَوَاقِحُ الْفِتَنِ وَ مُكَدِّرَةٌ لِصَفْوِ الْمَنَائِحِ وَ الْمِنَنِ	FA IN-NASH-SHUKOOKA WAZ'-Z'UNOONA LAWAAQIH'UL-FITANI WA MUKAD-DIRATUL-LIS'AF-WIL-MANAAA-IHEE WAL-MINAN	for doubts and opinions fertilize temptations and muddy the purity of gifts and kindnesses!
اَللّٰهُمَّ اَحْمِلْنَا فِي سُفُنِ نَجَاتِكَ	AL-LAHUM-MA AH'-MIL-NAA FEE SUFUNI NAJAATIK	O ALLAH, carry us in the ships of Thy deliverance,

وَمَتِّعْنَا بِلَذِيذِ مُنَاجَاتِكَ	WA MAT-TIA'-NAA BILAD'EED'I MUNAJAATIK	give us to enjoy the pleasure of whispered prayer to Thee,
وَأَوْرِدْنَا حِيَاضَ حُبِّكَ	WA AW-RID-NAA H'EEAAZ"A H'UB-BIK	make us drink at the pools of Thy love,
وَأَذِقْنَا حَلَاوَةَ وُدِّكَ وَقُرْبِكَ	WA AD'IQ-NAA H'ALAAWATA WUD-DIKA WA QUR-BIK	let us taste the sweetness of Thy affection and nearness,
وَٱجْعَلْ جِهَادَنَا فِيكَ	WAJ-A'L JIHAADANA FEEK	allow us to struggle in Thee, [316]
وَهَمَّنَا فِي طَاعَتِكَ	WA HAM-MANAA FEE T'AAA'TIK	preoccupy us with obeying Thee, and
وَأَخْلِصْ نِيَّاتِنَا فِي مُعَامَلَتِكَ	WA AKH-LIS' NEE-YAATINAA FEE MUA'AMALATIK	purify our intentions in devoting works to Thee,
فَإِنَّا بِكَ وَلَكَ	FA IN-NAA BIKA WA LAK	for we exist through Thee and belong to Thee, and
وَلَا وَسِيلَةَ لَنَآ إِلَيْكَ إِلَّآ أَنتَ	WA LAA WASYLATA LANAAA ILAY-KA IL-LAAA ANT	we have no one to mediate with Thee but Thee!
إِلَـٰهِي ٱجْعَلْنِي مِنَ ٱلْمُصْطَفَيْنَ ٱلْأَخْيَارِ	ILAAHEE AJ-A'L-NEE MINAL-MUS'-T'AFAY-NAL-AKH-YAAR	My God, place me among the chosen, the good,
وَأَلْحِقْنِي بِٱلصَّالِحِينَ ٱلْأَبْرَارِ	WA AL-H'IQ-NEE BIS'-S'AALIH'EENAL-AB-RAAR	join me to the righteous, the pious,
ٱلسَّابِقِينَ إِلَى ٱلْمَكْرُمَاتِ	AS-SAABIQEENA ILAA ALMAK-RUMAATI	the first to reach generous gifts,
ٱلْمُسَارِعِينَ إِلَى ٱلْخَيْرَاتِ	ALMUSAARIE'ENA ILAAL-KHAY-RATI	the swift to come upon good things,
ٱلْعَامِلِينَ لِلْبَاقِيَاتِ ٱلصَّالِحَاتِ	AL-A'AMILEENA LIL-BAAQEEAATIS'-S'AALIH'AATI	the workers of the A'ABIDEENg acts of righteousness,
ٱلسَّاعِينَ إِلَى رَفِيعِ ٱلدَّرَجَاتِ	AS-SAAE'ENA ILA RAFEEI'D-DARAJAATI	the strivers after elevated degrees!

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إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ	IN-NAKA A'LAA KUL-LI SHAY-IN QADEER	Thou art powerful over everything[317] and
وَبِالْإِجَابَةِ جَدِيرٌ	WA BIL-IJAABATI JADEER	disposed to respond!
بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ	BIRAH'-MATIKA YAAA AR-H'AMAR-RAAH'IMEEN	By Thy mercy, O Most Merciful of the merciful!

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MUNAAJAATUL-MUREEDEEN

The Whispered Prayer of the DEVOTEES

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ	BIS-MIL-LAAHIR-RAH'-MAANIR-RAH'EEM	In the Name of ALLAH, the All-merciful, the All-compassionate
سُبْحَانَكَ	SUB-H'AANAKA	Glory be to Thee!
مَا أَضْيَقَ الطُّرُقَ عَلَىٰ مَنْ لَمْ تَكُنْ دَلِيلَهُ	MAAA AZ"-YAQAT'-T'URUQA A'LAA MAL-LAM TAKUN DALEELAHOO	How narrow are the paths for him whom Thou hast not guided!,
وَمَا أَوْضَحَ الْحَقَّ عِنْدَ مَنْ هَدَيْتَهُ سَبِيلَهُ	WA MAAA AW-Z"AH'AL-H'AQ-QA I'NDA MAN HADAY-TAHOO SABEELAH	How plain the truth for him whom Thou hast guided on his way!
إِلَٰهِي فَاسْلُكْ بِنَا سُبُلَ الْوُصُولِ إِلَيْكَ	ILAAHEE FAS-LUK BINAA SUBULAL-WUS'OOLI ILAY-K	My God, so make us travel on the roads that arrive at Thee and
وَسَيِّرْنَا فِي أَقْرَبِ الطُّرُقِ لِلْوُفُودِ عَلَيْكَ	WA SAY-YIR-NAA FEEE AQ-RABIT'-T'URUQI LIL-WUFOODI A'LAY-K	set us into motion on the paths nearest to reaching Thee!

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قَرِّبْ عَلَيْنَا ٱلْبَعِيدَ	QAR-RIB A'LAY-NAAL-BAE'ED	Make near for us the far,
وَسَهِّلْ عَلَيْنَا ٱلْعَسِيرَ ٱلشَّدِيدَ	WA SAH-HIL A'LAY-NAAL-A'SEERASH-SHADEED	and make easy for us the hard and difficult!
وَأَلْحِقْنَا بِعِبَادِكَ ٱلَّذِينَ هُمْ	WA AL-H'IQ-NAA BII'BAADIKAL-LAD'EENA HUM	Join us to Thy servants, those who
بِٱلْبِدَارِ إِلَيْكَ يُسَارِعُونَ	BIL-BIDAARI ILAY-KA YUSAARIU'WN	hurry to Thee swiftly,
وَبَابَكَ عَلَى ٱلدَّوَامِ يَطْرُقُونَ	WA BAABAKA A'LAAD-DAWAAMI YAT'-RUQOON	knock constantly at Thy door, and
وَإِيَّاكَ فِي ٱللَّيْلِ وَ ٱلنَّهَارِ يَعْبُدُونَ	WA EE-YAAKA FIL-LAYLI WAN-NAHAARI YAA'-BUDOON	worship Thee by night and by day,
وَهُمْ مِنْ هَيْبَتِكَ مُشْفِقُونَ	WA HUM MIN HAY-BATIKA MUSH-FIQOONA	while they remain apprehensive in awe of Thee!
ٱلَّذِينَ صَفَّيْتَ لَهُمُ ٱلْمَشَارِبَ	AL-LAD'EENA S'AF-FAY-TA LAHUMUL-MASHAARIBA	Thou hast purified their drinking places,
وَبَلَّغْتَهُمُ ٱلرَّغَائِبَ	WA BAL-LAGH-TAHUMUR-RAGHAAA-IB	taken them to the objects of their desire,
وَأَنْجَحْتَ لَهُمُ ٱلْمَطَالِبَ	WA ANJAH'-TA LAHUMUL-MAT'AALIB	granted their requests,
وَقَضَيْتَ لَهُمْ مِنْ فَضْلِكَ ٱلْمَآرِبَ	WA QAZ"AY-TA LAHUM MIN FAZ"-LIKAL-MAAARIB	accomplished their wishes through Thy bounty,
وَمَلَأْتَ لَهُمْ ضَمَآئِرَهُمْ مِنْ حُبِّكَ	WA MALAA-TA LAHUM Z"AMAAA-IRAHUM MIN H'UB-BIK	filled their minds with Thy love, and
وَرَوَّيْتَهُمْ مِنْ صَافِي شَرْبِكَ	WA RAW-WAY-TAHUM MIN S'AAFEE SHIR-BIK	quenched their thirst with Thy pure drink.
فَبِكَ إِلَى لَذِيذِ مُنَاجَاتِكَ وَصَلُوا	FABIKA ILAA LAD'EED'I MUNAAJAATIKA WAS'ALOO	Through Thee have they reached the pleasure of whispered prayer to Thee,
وَمِنْكَ أَقْصَى مَقَاصِدِهِمْ حَصَّلُوا	WA MINKA AQ-S'AA MAQAAS'IDIHIM H'AS'-S'ALOO	and in Thee have they achieved their furthest goals.

فَيَا مَنْ هُوَ	FAYAA MAN HUWA	O He who
عَلَى ٱلْمُقْبِلِينَ عَلَيْهِ مُقْبِلٌ وَ بِٱلْعَطْفِ عَلَيْهِمْ عَآئِدٌ مُفْضِلٌ	A'LAAL-MUQ-BILEENA A'LAY-HEE MUQ-BILOO-WA BIL-A'T'-FI A'LAY-HIM A'AA-IDUM-MUF-Z"IL	comes toward those who come toward Him and grants gifts and bestows bounty upon them through tenderness!
وَ بِٱلْغَافِلِينَ عَنْ ذِكْرِهِ رَحِيمٌ رَءُوفٌ وَ بِجَذْبِهِمْ إِلَى بَابِهِ وَدُودٌ عَطُوفٌ	WA BIL-GHAAFILEENA A'N D'IK-RIHEE RAH'EEMUR-RA-OOFOO-WA BIJAD'-BIHIM ILAA BAABIHEE WADOODUN A'T'OOF	He is compassionate and clement toward those heedless of His remembrance and loving and tender in drawing them to His door!
أَسْأَلُكَ أَنْ تَجْعَلَنِي مِنْ	AS-ALUKA AN TAJ-A'LANEE MIN	I ask Thee to place me among those of them who have
أَوْفَرِهِمْ مِنْكَ حَظًّا	AW-FARIHIM MINKA H'AZ'-Z'AA	the fullest share from Thee,
وَ أَعْلَاهُمْ عِنْدَكَ مَنْزِلَةً	WA AA'-LAAHUM I'NDAKA MANZILAA	the highest station with Thee,
وَ أَجْزَلِهِمْ مِنْ وُدِّكَ قِسْمًا	WA AJ-ZALIHIM MIW-WUD-DIKA QIS-MAA	the most plentiful portion of Thy love, and
وَ أَفْضَلِهِمْ فِي مَعْرِفَتِكَ نَصِيبًا	WA AF-Z"ALIHIM FEE MAA'-RIFATIKA NAS'EEBAA	the most excellent allotment of Thy knowledge,
فَقَدِ ٱنْقَطَعَتْ إِلَيْكَ هِمَّتِي	FAQADI ANQAT'AA'T ILAY-KA HIM-MATEE	for my aspiration has been cut off from everything but Thee and
وَ ٱنْصَرَفَتْ نَحْوَكَ رَغْبَتِي	WA ANS'ARAFAT NAH'-WAKA RAGH-BATEE	my desire has turned toward Thee alone.
فَأَنْتَ لَا غَيْرُكَ مُرَادِي	FAANTA LAA GHAY-RUKA MURAADEE	Thou art my object, none other;
وَ لَكَ لَا لِسِوَاكَ سَهَرِي وَ سُهَادِي	WA LAKA LAA LISIWAAKA SAHAREE WA SUHAADEE	to Thee alone belongs my waking and my sleeplessness.

وَلِقَاؤُكَ قُرَّةُ عَيْنِي	WA LIQAAAW-UKA QUR-RATU A'Y-NEE	Meeting Thee is the gladness of my eye,
وَوَصْلُكَ مُنَى نَفْسِي	WA WAS'-LUKA MUNAA NAF-SEE	joining Thee the wish of my soul.
وَإِلَيْكَ شَوْقِي	WA ILAY-KA SHAW-QEE	Toward Thee is my yearning,
وَفِي مَحَبَّتِكَ وَلَهِي	WA FEE MAH'AB-BATIKA WALAHEE	in love for Thee my passionate longing,
وَإِلَى هَوَاكَ صَبَابَتِي	WA ILAA HAWAAKA S'ABAABATEE	in inclining toward Thee my fervent craving.
وَرِضَاكَ بُغْيَتِي	WA RIZ"AAKA BUGH-YATEE	Thy good pleasure is the aim I seek,
وَرُؤْيَتُكَ حَاجَتِي	WA ROO-YATUKA H'AAJATEE	vision of Thee my need,
وَجِوَارُكَ طَلِبَتِي	WA JIWAARUKA T'ALIBATEE	Thy neighborhood my request,
وَقُرْبُكَ غَايَةُ سُؤْلِي	WA QUR-BUKA GHAYATU SOO-LEE	nearness to Thee the utmost object of my asking.
وَفِي مُنَاجَاتِكَ رَوْحِي وَرَاحَتِي	WA FEE MUNAJAATIKA RAW-H'EE WA RAAH'ATEE	In whispered prayer to Thee I End my repose and my ease.
وَعِنْدَكَ	WA I'NDAK	With Thee lies
دَوَاءُ عِلَّتِي	DAWAAA-U I'L-LATEE	the remedy of my illness,
وَشِفَاءُ غُلَّتِي	WA SHIFAAA-U GHUL-LATEE	the cure for my burning thirst,
وَبَرْدُ لَوْعَتِي	WA BAR-DU LAW-A'TEE	the coolness of my ardour,
وَكَشْفُ كُرْبَتِي	WA KASH-FU KUR-BATEE	the removal of my distress.
فَكُنْ	FAKUN	Be
أَنِيسِي فِي وَحْشَتِي	ANEESEE FEE WAH'-SHATEE	my intimate in my loneliness,

وَ مُقِيلَ عَثْرَتِي	WA MUQEELA A'TH-RATEE	the releaser of my stumble,
وَ غَافِرَ زَلَّتِي	WA GHAAFIRA ZAL-LATEE	the forgiver of my slip,
وَ قَابِلَ تَوْبَتِي	WA QAABILA TAW-BATEE	the accepter of my repentance,
وَ مُجِيبَ دَعْوَتِي	WA MUJEEBA DAA'-WATEE	the responder to my supplication,
وَ وَلِيَّ عِصْمَتِي	WA WALEE-YA I'S'-MATEE	the patron of preserving me from sin,
وَ مُغْنِيَ فَاقَتِي	WA MUGH-NEEA FAAQATEE	the one who frees me from my neediness
وَ لَا تَقْطَعْنِي عَنْكَ	WA LAA TAQ-T'AA'-NEE A'NK	Cut me not off from Thee
وَ لَا تُبْعِدْنِي مِنْكَ	WA LAA TUB-I'D-NEE MINK	and keep me not far from Thee
يَا نَعِيمِي وَ جَنَّتِي	YAA NAE'EMEE WA JAN-NATEE	O my bliss and my garden
وَ يَا دُنْيَايَ وَ آخِرَتِي	WA YAA DUNYAAYA WA AAAKHIRATEE	O my this world and my hereafter
يَا أَرْحَمَ الرَّاحِمِينَ	YAAA AR-H'AMAR-RAAH'IMEEN	O Most Merciful of the mercifull

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MUNAAJAATUL-MUH'IB-BEEN

The Whispered Prayer of the LOVERS

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيمِ	BIS-MIL-LAAHIR-RAH'-MAANIR-RAH'EEM	In the Name of ALLAH, the All-merciful, the All-compassionate
إِلٰهِي مَنْ ذَا الَّذِي ذَاقَ حَلَاوَةَ مَحَبَّتِكَ فَرَامَ مِنْكَ بَدَلاً	ILAAHEE MAN D'AAL-LAD'EE D'AAQA H'ALAAWATA MAH'AB-BATIKA FARAAMA MINKA BADALAA	My God, who can have tasted the sweetness of Thy love, then wanted another in place of Thee?

وَمَنْ ذَا ٱلَّذِي أَنِسَ بِقُرْبِكَ فَٱبْتَغَى عَنْكَ حِوَلاً	WA MAN D'AAL-LAD'EEE ANISA BIQUR-BIKA FAB-TAGHAA A'NKA H'IWALAA	Who can have become intimate with Thy nearness, then sought removal from Thee?
إِلٰهِي فَٱجْعَلْنَا مِمَّنِ	ILAAHEE FAJ-A'L-NAA MIM-MAN	My God, place us with him whom Thou hast
ٱصْطَفَيْتَهُ لِقُرْبِكَ وَوِلَايَتِكَ	IS'-T'AFAY-TAHOO LIQUR-BIKA WA WILAAYATIK	chosen for Thy nearness and Thy friendship,
وَأَخْلَصْتَهُ لِوُدِّكَ وَمَحَبَّتِكَ	WA AKH-LAS'-TAHOO LIWUD-DIKA WA MAH'AB-BATIK	purified through Thy affection and Thy love,
وَشَوَّقْتَهُ إِلَى لِقَائِكَ	WA SHAW-WAQ-TAHOOO ILAA LIQAAA-IK	given yearning for the meeting with Thee,
وَرَضَّيْتَهُ بِقَضَائِكَ	WA RAZ"-Z"AY-TAHOO BIQAZ"AAA-IK	made pleased with Thy decree,
وَمَنَحْتَهُ بِٱلنَّظَرِ إِلَى وَجْهِكَ	WA MANAH'-TAHOO BIN-NAZ'ARI ILAA WAJ-HIK	granted gazing upon thy face,
وَحَبَوْتَهُ بِرِضَاكَ	WA H'ABAW-TAHOO BIRIZ"AAK	shown the favour of Thy good pleasure,
وَأَعَذْتَهُ مِنْ هَجْرِكَ وَقِلَاكَ	WA AA'D'-TAHOO MIN HAJ-RIKA WA QILAAK	given refuge from separation from Thee and Thy loathing,
وَبَوَّأْتَهُ مَقْعَدَ ٱلصِّدْقِ فِي جِوَارِكَ	WA BAW-WAA-TAHOO MAQ-A'DAS'-S'ID-QI FEE JIWAARIK	settled in a sure sitting place in Thy neighborhood,
وَخَصَصْتَهُ بِمَعْرِفَتِكَ	WA KHAS'AS'-TAHOO BIMAA'-RIFATIK	singled out for true knowledge of Thee,
وَأَهَّلْتَهُ لِعِبَادَتِكَ	WA AH-HAL-TAHOO LII'BAADATIK	made worthy for worship of Thee,
وَهَيَّمْتَ قَلْبَهُ لِإِرَادَتِكَ	WA HAY-YAM-TA QAL-BAHOO LIIRAADATIK	whose heart Thou hast captivated with Thy will,
وَٱجْتَبَيْتَهُ لِمُشَاهَدَتِكَ	WA AJ-TABAY-TAHOO LIMUSHAAHADATIK	whom Thou hast picked for contemplating Thee,
وَأَخْلَيْتَ وَجْهَهُ لَكَ	WA AKH-LAY-TA WAJ-HAHOO LAK	whose look Thou hast made empty for Thee,
وَفَرَّغْتَ فُؤَادَهُ لِحُبِّكَ	WA FAR-RAGH-TA FOO-AADAHOO LIH'UB-BIK	whose breast Thou hast freed for Thy love,

وَ رَغَّبْتَهُ فِيمَا عِنْدَكَ	WA RAGH-GHAB-TAHOO FEEMAA I'NDAK	whom Thou hast made desirous of what is with Thee,
وَ أَلْهَمْتَهُ ذِكْرَكَ	WA AL-HAM-TAHOO D'IK-RAK	inspired with Thy remembrance,
وَ أَوْزَعْتَهُ شُكْرَكَ	WA AW-ZAA'-TAHOO SHUK-RAK	allotted thanksgiving to Thee,
وَ شَغَلْتَهُ بِطَاعَتِكَ	WA SHAGHAL-TAHOO BIT'AAA'TIK	occupied with obeying Thee,
وَ صَيَّرْتَهُ مِن صَالِحِي بَرِيَّتِكَ	WA S'AY-YAR-TAHOO MIN S'AALIH'EE BAREE-YATIK	turned into one of Thy righteous creatures,
وَ اخْتَرْتَهُ لِمُنَاجَاتِكَ	WA AKH-TAR-TAHOO LIMUNAAJAATIK	chosen for whispered prayer to Thee, and
وَ قَطَعْتَ عَنْهُ كُلَّ شَيْءٍ يَقْطَعُهُ عَنْكَ	WA QAT'AA'-TA A'N-HOO KUL-LA SHAY-EE-YAQ-T'AU'HOO A'NK	from whom Thou hast cut off all things which cut him off from Thee!
اَللَّهُمَّ اجْعَلْنَا مِمَّنْ	AL-LAHUM-MA AJ-A'L-NAA MIM-MAN-	O ALLAH, place us among those
دَأْبُهُمُ الِارْتِيَاحُ إِلَيْكَ وَ الْحَنِينُ	DAA-BUHUMULIR-TEEAAHOO ILAY-KA WAL-H'ANEEN	whose habit is rejoicing in Thee and yearning for Thee,
وَ دَهْرُهُمُ الزَّفْرَةُ وَ الْأَنِينُ	WA DAH-RUHUMUZ-ZAF-RATU WAL-ANEEN	whose time is spent in sighing and moaning!
جِبَاهُهُمْ سَاجِدَةٌ لِعَظَمَتِكَ	JIBAAHUHUM SAAJIDATUL-LIA'Z'AMATIK	Their foreheads are bowed down before Thy mightiness,
وَ عُيُونُهُمْ سَاهِرَةٌ فِي خِدْمَتِكَ	WA U'YOONUHUM SAAHIRATUN FEE KHID-MATIK	their eyes wakeful in Thy service,
وَ دُمُوعُهُمْ سَائِلَةٌ مِنْ خَشْيَتِكَ	WA DUMOOU'HUM SAAA-ILATUM-MIN KHASH-YATIK	their tears flowing in dread of Thee,
وَ قُلُوبُهُمْ مُتَعَلِّقَةٌ بِمَحَبَّتِكَ	WA QULOOBUHUM MUTAA'L-LIQATUM-BIMAH'AB-BATIK	their hearts fixed upon Thy love,
وَ أَفْئِدَتُهُمْ مُنْخَلِعَةٌ مِنْ مَهَابَتِكَ	WA AF-IDATUHUM MUN-KHALIA'TUM-MIM-MAHAABATIK	their cores shaken with awe of Thee.

يَا مَنْ أَنْوَارُ قُدْسِهِ لِأَبْصَارِ مُحِبِّيهِ رَاءِقَةٌ	YAA MAN ANWAARU QUD-SIHEE LIAB-S'AARI MUH'IB-BEEHEE RAAA-IQAH	O He, the lights of whose holiness induce wonder in the eyes of His lovers,
وَ سُبُحَاتُ وَجْهِهِ لِقُلُوبِ عَارِفِيهِ شَائِقَةٌ	WA SUBUH'AATU WAJ-HIHEE LIQULOOBI A'ARIFEEHEE SHAAA-IQATUN	the glories of whose face arouse the longing of the hearts of His knowers!
يَا مُنَى قُلُوبِ الْمُشْتَاقِينَ	YAA MUNAA QULOOBIL-MUSH-TAAQEEN	O Furthest Wish of the hearts of the yearners!
وَ يَا غَايَةَ آمَالِ الْمُحِبِّينَ	WA YAA GHAAYATA AAAMAALIL-MUH'IB-BEEN	O Utmost Limit of the hopes of the lovers!
أَسْأَلُكَ حُبَّكَ وَ حُبَّ مَنْ يُحِبُّكَ	AS-ALUKA H'UB-BAK WA H'UB-BA MAY-YUH'IB-BUK	I ask from Thee love for Thee, love for those who love Thee,
وَ حُبَّ كُلِّ عَمَلٍ يُوصِلُنِي إِلَى قُرْبِكَ	WA H'UB-BA KUL-LI A'MALEE-YOOS'ILUNEEE ILA QUR-BIK	love for every work which will join me to Thy nearness, and
وَ أَنْ تَجْعَلَكَ أَحَبَّ إِلَيَّ مِمَّا سِوَاكَ	WA AN TAJ-A'LAKA AH'AB-BA ILAY-YA MIM-MAA SIWAAK	that Thou makest Thyself more beloved to me than anything other than Thee
وَ أَنْ تَجْعَلَ	WA AN TAJ-A'L	and makest
حُبِّيَ إِيَّاكَ قَائِدًا إِلَى رِضْوَانِكَ	H'UB-BEEE EE-YAAKA QAAA-IDAN ILAA RIZ"-WAANIK	my love for Thee lead to Thy good pleasure, and
وَ شَوْقِيَ إِلَيْكَ ذَائِدًا عَنْ عِصْيَانِكَ	WA SHAW-QEEE ILAY-KA D'AAA-IDANA A'N I'S'-YAANIK	my yearning for Thee protect against disobeying Thee!
وَ أَمْنُنْ بِالنَّظَرِ إِلَيْكَ عَلَيَّ	WA AM-NUM-BIN-NAZ'ARI ILAY-KA A'LAY	Oblige me by allowing me to gaze upon Thee,
وَ انْظُرْ بِعَيْنِ الْوُدِّ وَ الْعَطْفِ إِلَيَّ	WA ANZ'UR BIA'Y-NIL-WUD-DI WAL-A'T'-FI ILAY	gaze upon me with the eye of affection and tenderness,
وَ لَا تَصْرِفْ عَنِّي وَجْهَكَ	WA LAA TAS'-RIF A'N-NEE WAJ-HAK	turn not Thy face away from me, and

وَ اَجْعَلْنِی مِنْ اَهْلِ الْاِسْعَادِ وَ الْحُظْوَةِ عِنْدَكَ	WAJ-A'L-NEE MIN AH-LIL-IS-A'ADI WAL-H'UZ'-WATI I'NDAKA	make me one of the people of happiness with Thee and favored position!
يَا مُجِيبُ يَا اَرْحَمَ الرَّاحِمِينَ	YAA MUJEEBU YAAA AR-H'AMAR-RAAH'IMEEN	O Responder, O Most Merciful of the merciful!

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مناجات المتوسّلين

MUNAAJAATUL-MUTAWAS-SILEEN

The Whispered Prayer of THOSE ASKING FOR MEDIATION

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيمِ	BIS-MIL-LAAHIR-RAH'-MAANIR-RAH'EEM	In the Name of ALLAH, the All-merciful, the All-compassionate
اِلٰهِی	ILAAHEE	My God,
لَيْسَ لِی وَسِيلَةٌ اِلَيْكَ اِلَّا عَوَاطِفُ رَأْفَتِكَ	LAY-SA LEE WASEELATUN ILAY-KA IL-LAA A'WAAT'IFU RAA-FATIKA	I have no mediation with Thee but the tender acts of Thy clemency,
وَ لَا لِی ذَرِيعَةٌ اِلَيْكَ اِلَّا عَوَارِفُ رَحْمَتِكَ وَ شَفَاعَةُ نَبِيِّكَ نَبِیِّ الرَّحْمَةِ وَ مُنْقِذِ الْاُمَّةِ مِنَ الْغُمَّةِ	WA LAA LEE D'AREEA'TUN ILAY-KA IL-LAA A'WAARIFU RAH'-MATIKA WA SHAFAAA'TU NABEE-YIKA NABEE-YIR-RAH'-MATI WA MUNQID'IL-UM-MATI MINAL-GHUM-MAH	nor any way to come to Thee but the gentle favours of Thy mercy and the intercession of Thy Prophet, the prophet of mercy, who rescued the community from confusion.
فَاجْعَلْهُمَا لِی سَبَبًا اِلَى نَيْلِ غُفْرَانِكَ	FAJ-A'L-HUMAA LEE SABABAN ILAA NAY-LI GHUF-RAANIK	Make these two my tie to attaining Thy forgiveness
وَ صَيِّرْهُمَا لِی وُصْلَةً اِلَى الْفَوْزِ بِرِضْوَانِكَ	WA S'AY-YIR-HUMAA LEE WUS'-LATAN ILAAL-FAW-ZI BIRIZ"-WAANIKA	and let them take me to triumph through Thy good pleasure!

وَقَدْ حَلَّ رَجَائِي بِحَرَمِ كَرَمِكَ	WA QAD H'AL-LA RAJAAA-EE BIH'ARAMI KARAMIK	My hope has dismounted in the sacred precinct of Thy generosity,
وَحَطَّ طَمَعِي بِفِنَاءِ جُودِكَ	WA H'AT'-T'A T'AMAE'E BIFINAAA-I JOODIKA	my craving has alighted in the courtyard of Thy munificence.
فَحَقِّقْ فِيكَ أَمَلِي	FAH'AQ-QIQ FEEKA AMALEE	So actualize my expectation from Thee,
وَاخْتِمْ بِالْخَيْرِ عَمَلِي	WA AKH-TIM BIL-KHAY-RI A'MALEE	seal my works with good, and
وَاجْعَلْنِي مِنْ صَفْوَتِكَ الَّذِينَ	WAJ-A'L-NEE MIN S'AF-WATIKAL-LAD'EENA	place me among Thy selected friends, those whom Thou hast
أَحْلَلْتَهُمْ بُحْبُوحَةَ جَنَّتِكَ	AH'-LAL-TAHUM BUH'-BOOH'ATA JAN-NATIK	set down in the midst of Thy Garden, and
وَبَوَّأْتَهُمْ دَارَ كَرَامَتِكَ	WA BAW-WAA-TAHUM DAARA KARAAMATIK	settled in the abode of Thy honor,
وَأَقْرَرْتَ أَعْيُنَهُمْ بِالنَّظَرِ إِلَيْكَ يَوْمَ لِقَائِكَ	WA AQ-RAR-TA AA'-YUNAHUM BIN-NAZ'ARI ILAY-KA YAW-MA LIQAAA-IKA	whose eyes Thou hast gladdened by gazing upon Thee on the day of meeting Thee, and
وَأَوْرَثْتَهُمْ مَنَازِلَ الصِّدْقِ فِي جَوَارِكَ	WA AW-RATH-TAHUM MANAAZILAS'-S'ID-QI FEE JAWAARIK	whom Thou hast made heirs to the sure stations in Thy neighborhood!
يَا مَنْ	YAA MAN	O He
لَا يَفِدُ الْوَافِدُونَ عَلَى أَكْرَمَ مِنْهُ	LAA YAFIDUL-WAAFIDOONA A'LAAA AK-RAMA MIN-HOO	none more generous than whom Is reached by the reachers and
وَلَا يَجِدُ الْقَاصِدُونَ أَرْحَمَ مِنْهُ	WA LAA YAJIDUL-QAAS'IDOONA AR-H'AMA MIN-H	none more merciful than whom Is found by the aimers!

يَا خَيْرَ مَنْ خَلَا بِهِ وَحِيدٌ	YAA KHAY-RA MAN KHALAA BIHEE WAH'EED	O Best of those with whom the lonely are alone,
وَيَا أَعْطَفَ مَنْ آوَى إِلَيْهِ طَرِيدٌ	WA YAAA AA'-T'AFA MAN AAAWAAA ILAY-HEE T'AREEDUN	O Tenderest of those with whom outcasts seelt haven!
إِلَى سَعَةِ عَفْوِكَ مَدَدْتُ يَدِي	ILAA SAA'TI A'F-WIKA MADAT-TU YADEE	Toward the expanse of Thy pardon have I extended my hand,
وَبِذَيْلِ كَرَمِكَ أَعْلَقْتُ كَفِّي	WA BID'AY-LI KARAMIKA AA'-LAQ-TU KAF-FEE	upon the skirt of Thy generosity have I fastened my grasp!
فَلَا تُوْلِنِي الْحِرْمَانَ	FALA TOOLINEEL-H'IR-MAAN	Show me no deprivation
وَلَا تُبْلِنِي بِالْخَيْبَةِ وَالْخُسْرَانِ	WA LAA TUB-LINEE BIL-KHAY-BATI WAL-KHUS-RAAN	and afflict me not with disappointment and loss!
يَا سَمِيعَ الدُّعَاءِ	YAA SAMEEA'D-DUA'AA-I	O Hearer of supplications!
يَا أَرْحَمَ الرَّاحِمِينَ	YAAA AR-H'AMAR-RAAH'IMEEN	O Most Merciful of the merciful!

مناجات المفتقرين

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MUNAAJAATUL-MUF-TAQIREEN

The Whispered Prayer of THE UTTERLY POOR

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيمِ	BIS-MIL-LAAHIR-RAH'-MAANIR-RAH'EEM	In the Name of ALLAH, the All-merciful, the All-compassionate
إِلٰهِي	ILAAHEE	My God, nothing will
كَسْرِي لَا يَجْبُرُهُ إِلَّا لُطْفُكَ وَحَنَانُكَ	KAS-REE LAA YAJ-BURUHOOO IL-LAA LUT'-FUK WA H'ANAANUKA	mend my fracture but Thy gentleness and loving care,

وَفَقْرِي لَا يُغْنِيهِ إِلَّا عَطْفُكَ وَإِحْسَانُكَ	WA FAQ-REE LAA YUGH-NEEHEEE IL-LAA A'T'-FUKA WA IH'-SAANUK	free me of my poverty but Thy affection and beneficence,
وَرَوْعَتِي لَا يُسَكِّنُهَا إِلَّا أَمَانُكَ	WA RAW-A'TEE LAA YUSAK-KINUHAAA IL-LAAA AMAANUK	still my fright but Thy security,
وَذِلَّتِي لَا يُعِزُّهَا إِلَّا سُلْطَانُكَ	WA D'IL-LATEE LAA YUI'Z-ZUHAAA IL-LAA SUL-T'ANUK	exalt my abasement but Thy sovereignty,
وَأُمْنِيَتِي لَا يُبَلِّغُنِيهَا إِلَّا فَضْلُكَ	WA UM-NEEATEE LAA YUBAL-LIGHUNEEHAAA IL-LAA FAZ"-LUKA	take me to my hope but Thy bounty,
وَخَلَّتِي لَا يَسُدُّهَا إِلَّا طَوْلُكَ	WA KHAL-LATEE LAA YASUD-DUHAAA IL-LAA T'AW-LUKA	remedy my lack but Thy graciousness,
وَحَاجَتِي لَا يَقْضِيهَا غَيْرُكَ	WA H'AAJATEE LAA YAQ-Z"EEHAA GHAY-RUK	accomplish my need other than Thou,
وَكَرْبِي لَا يُفَرِّجُهُ سِوَى رَحْمَتِكَ	WA KAR-BEE LAA YUFAR-RIJUHOO SIWAA RAH'-MATIK	relieve my distress other than Thy mercy,
وَضُرِّي لَا يَكْشِفُهُ غَيْرُ رَأْفَتِكَ	WA Z"UR-REE LAA YAK-SHIFUHOO GHAY-RU RAA-FATIK	remove my injury other than Thy clemency,
وَغُلَّتِي لَا يُبَرِّدُهَا إِلَّا وَصْلُكَ	WA GHUL-LATEE LAA YUBAR-RIDUHAAA IL-LAA WAS'-LUK	cool my burning thirst but reaching Thee,
وَلَوْعَتِي لَا يُطْفِيهَا إِلَّا لِقَاؤُكَ	WA LAW-A'TEE LAA YUT'-FEEHAAA IL-LAA LIQAAAW-UK	quench my ardour but meeting Thee,
وَشَوْقِي إِلَيْكَ لَا يَبُلُّهُ إِلَّا النَّظَرُ إِلَى وَجْهِكَ	WA SHAW-QEEE ILAY-KA LAA YABUL-LUHOOO IL-LAAN-NAZ'ARU ILAA WAJ-HIK	damp my yearning but gazing upon Thy face,
وَقَرَارِي لَا يَقِرُّ دُونَ دُنُوِّي مِنْكَ	WA QARAAREE LAA YAQIR-RU DOONA DUNOO-WEE MINK	settle my settling place without closeness to Thee,
وَلَهْفَتِي لَا يَرُدُّهَا إِلَّا رَوْحُكَ	WA LAH-FATEE LAA YARUD-DUHAAA IL-LAA RAW-H'UK	allay my worry but Thy repose,

وَسَقَمِي لَا يَشْفِيهِ إِلَّا طِبُّكَ	WA SAQAMEE LAA YASH-FEEHEEE IL-LAA T'IB-BUK	cure my illness but Thy medicine,
وَغَمِّي لَا يُزِيلُهُ إِلَّا قُرْبُكَ	WA GHAM-MEE LAA YUZEELUHOOO IL-LAA QUR-BUK	eliminate my grief but Thy nearness,
وَجُرْحِي لَا يُبْرِئُهُ إِلَّا صَفْحُكَ	WA JUR-H'EE LAA YUB-RI-UHOOO IL-LAA S'AF-H'UK	heal my wound but Thy forgiveness,
وَرَيْنُ قَلْبِي لَا يَجْلُوهُ إِلَّا عَفْوُكَ	WA RAY-NU QAL-BEE LAA YAJ-LOOHOOO IL-LAA A'F-WUK	remove the rust on my heart but Thy pardon,
وَوَسْوَاسُ صَدْرِي لَا يُزِيحُهُ إِلَّا أَمْرُكَ	WA WAS-WAASU S'AD-REE LAA YUZEEH'UHOOO IL-LAAA AM-RUK	banish the confusing thoughts from my breast but Thy command
فَيَا مُنْتَهَى أَمَلِ الْآمِلِينَ	FAYAA MUNTAHAAA AMALIL-AAMILEENA	O Utmost Hope of the hopers!
وَيَا غَايَةَ سُؤْلِ السَّائِلِينَ	WA YAA GHAAYATA SOO-LIS-SAAA-ILEEN	O Ultimate Demand of the askers
وَيَا أَقْصَى طِلْبَةِ الطَّالِبِينَ	WA YAAA AQ-S'AA T'IL-BATIT-T'AALIBEEN	O Furthest Request of the requesters!
وَيَا أَعْلَى رَغْبَةِ الرَّاغِبِينَ	WA YAAA AA'-LAA RAGH-BATIR-RAAGHIBEENA	O Highest Desire of the desirers
وَيَا وَلِيَّ الصَّالِحِينَ	WA YAA WALEE-YAS'-S'AALIH'EEN	O Patron of the righteous
وَيَا أَمَانَ الْخَائِفِينَ	WA YAAA AMAANAL-KHAAA-IFEEN	O Security of the fearful
وَيَا مُجِيبَ دَعْوَةِ الْمُضْطَرِّينَ	WA YAA MUJEEBA DAA'-WATIL-MUZ"-T'AR-REEN	O Responder to the supplication of the distressed
وَيَا ذُخْرَ الْمُعْدَمِينَ	WA YAA D'UKH-RAL-MUA'-DAMEEN	O Storehouse of the destitute
وَيَا كَنْزَ الْبَائِسِينَ	WA YAA KANZAL-BAAA-ISEEN	O Treasure of the pitiful
وَيَا غِيَاثَ الْمُسْتَغِيثِينَ	WA YAA GHEEAATHAL-MUS-TAGHEETHEEN	O Help of the help-seekers

وَيَا قَاضِيَ حَوَآئِجِ ٱلْفُقَرَآءِ وَ ٱلْمَسَاكِينِ	WA YAA QAAZ"EEA H'AWAAA-IJIL-FUQARAAA-I WAL-MSAAKEEN	O Accomplisher of the needs of the poor and the miserable
وَيَآ أَكْرَمَ ٱلْأَكْرَمِينَ	WA YAAA AK-RAMAL-AK-RAMEEN	O Most Generous of the most generous
وَيَآ أَرْحَمَ ٱلرَّاحِمِينَ	WA YAAA AR-H'AMAR-RAAH'IMEEN	O Most Merciful of the merciful
لَكَ تَخَضُّعِي وَ سُؤَالِي	LAKA TAKHAZ"-Z"UE'E WA SOO-AALEE	To Thee is my humble subjection and request,
وَإِلَيْكَ تَضَرُّعِي وَ ٱبْتِهَالِي	WA ILAY-KA TAZ"AR-RUE'E WA AB-TIHAALEE	to Thee my pleading and imploring
أَسْأَلُكَ أَنْ	AS-ALUKA AN-	I ask Thee
تُنِيلَنِي مِنْ رَوْحِ رِضْوَانِكَ	TUNEELANEE MIR-RAW-HEE RIZ"-WAANIK	to let me attain the repose of Thy good pleasure, and
وَ تُدِيمَ عَلَيَّ نِعَمَ ٱمْتِنَانِكَ	WA TUDEEMA A'LAY-YA NIA'MA AM-TINAANIK	to make constant toward me the favours of Thy kindness
وَهَآ أَنَا	WAHAAA ANA	Here am I,
بِبَابِ كَرَمِكَ وَاقِفٌ	BIBAABI KARAMIKA WAAQIF	standing before the gate of Thy generosity,
وَ لِنَفَحَاتِ بِرِّكَ مُتَعَرِّضٌ	WA LINAFAH'AATI BIR-RIKA MUTAA'R-RIZ"	opening myself up to the breezes of Thy goodness,
وَ بِحَبْلِكَ ٱلشَّدِيدِ مُعْتَصِمٌ	WA BIH'AB-LIKASH-SHADEEDI MUA'-TAS'IM	holding fast to Thy strong cord,
وَ بِعُرْوَتِكَ ٱلْوُثْقَى مُتَمَسِّكٌ	WA BIU'R-WATIKAL-WUTH-QAA MUTAMAS-SIK	clinging to Thy firm handle!
إِلَـٰهِي ٱرْحَمْ عَبْدَكَ ٱلذَّلِيلَ	ILAAHEER-H'AM A'B-DAKAD'-D'ALEEL	My God, have mercy upon Thy lowly slave
ذَا ٱللِّسَانِ ٱلْكَلِيلِ وَ ٱلْعَمَلِ ٱلْقَلِيلِ	D'AAL-LISAANIL-KALEELI WAL-A'MALIL-QALEEL	of silent tongue and few good works,
وَ ٱمْنُنْ عَلَيْهِ بِطَوْلِكَ ٱلْجَزِيلِ	WA AM-NUN A'LAY-HEE BIT'AW-LIKAL-JAZEEL	obligate him through Thy plentiful graciousness,

وَ آكْنُفْهُ تَحْتَ ظِلِّكَ الظَّلِيلِ	WA AK-NUF-HOO TAH'-TA Z'IL-LIKAZ'-Z'ALEEL	shelter him under Thy plentS xus shade!
يَا كَرِيمُ يَا جَمِيلُ	YAA KAREEMU YAA JAMEEL	O Generous, O Beautiful,
يَا أَرْحَمَ الرَّاحِمِينَ	YAAA AR-H'AMAR-RAAH'IMEEN	O Most Merciful of the merciful!

مناجات العارفين

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MUNAAJAATUL-A'ARIFEEN

The Whispered Prayer of the KNOWERS

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيمِ	BIS-MIL-LAAHIR-RAH'-MAANIR-RAH'EEM	In the Name of ALLAH, the All-merciful, the All-compassionate
إِلٰهِي	ILAAHEE	My God,
قَصُرَتِ الْأَلْسُنُ عَنْ بُلُوغِ ثَنَائِكَ كَمَا يَلِيقُ بِجَلَالِكَ	QAS'URATIL-AL-SUNU A'M-BULOOGHI THANAAA-IKA KAMA YALEEQU BIJALAALIK	tongues fall short of attaining praise of Thee proper to Thy majesty,
وَ عَجَزَتِ الْعُقُولُ عَنْ إِدْرَاكِ كُنْهِ جَمَالِكَ	WA A'JAZATIL-U'QOOLU A'N ID-RAAKI KUN-HEE JAMAALIK	intellects are incapable of grasping the core of Thy beauty,
وَ انْحَسَرَتِ الْأَبْصَارُ دُونَ النَّظَرِ إِلَىٰ سُبُحَاتِ وَجْهِكَ	WA AN-H'ASARATIL-AB-S'AARU DOONAN-NAZ'ARI ILAA SUBUH'AATI WAJ-HIK	eyes fail before gazing upon the glories of Thy face and
وَ لَمْ تَجْعَلْ لِلْخَلْقِ طَرِيقًا إِلَىٰ مَعْرِفَتِكَ إِلَّا بِالْعَجْزِ عَنْ مَعْرِفَتِكَ	WA LAM TAJ-A'L-LIL-KHAL-QI T'AREEQAN ILAA MAA'-RIFATIKA IL-LAA BIL-A'J-ZI A'M-MAA'-RIFATIK	Thou hast assigned to Thy creatures no way to know Thee save incapacity to know Thee
إِلٰهِي فَاجْعَلْنَا مِنَ الَّذِينَ	ILAAHEE FAJ-A'L-NAA MINAL-LAD'EENA	My God, place us among those

تَرَسَّخَتْ أَشْجَارُ ٱلشَّوْقِ إِلَيْكَ فِي حَدَآئِقِ صُدُورِهِمْ	TARAS-SAKHAT ASH-JAARUSH-SHAW-QI ILAY-KA FEE H'ADAAA-IQI S'UDOORIHIM-	within the gardens of the trees of yearning for Thee taken firm root and
وَ أَخَذَتْ لَوْعَةُ مَحَبَّتِكَ بِمَجَامِعِ قُلُوبِهِمْ	WA AKHAD'AT LAW-A'TU MAH'AB-BATIKA BIMAJAAMII' QULOOBIHIM-	the assemblies of whose hearts seized by the ardour of Thy love!
فَهُمْ إِلَىٰٓ أَوْكَارِ ٱلْأَفْكَارِ يَأْوُونَ	FAHUM ILAAA AW-KAARIL-AF-KAARI YAA-WOON	They seek shelter in the nests of meditation,
وَ فِي رِيَاضِ ٱلْقُرْبِ وَ ٱلْمُكَاشَفَةِ يَرْتَعُونَ	WA FEE REEAAZ"IL-QUR-BI WAL-MUKAASHAFATI YAR-TAU'WNA	feed upon the gardens of nearness and disclosure,
وَ مِنْ حِيَاضِ ٱلْمَحَبَّةِ بِكَأْسِ ٱلْمُلَاطَفَةِ يَكْرَعُونَ	WA MIN H'EEAAZ"IL-MAH'AB-BATI BIKAA-SIL-MULAAT'AFATI YAK-RAU'WN	drink from the pools of love with the cup of gentle favour, and
وَ شَرَآئِعَ ٱلْمُصَافَاةِ يَرِدُونَ	WA SHARAAA-IA'L-MUS'AAFAATI YARIDOON	enter into the watering-places of warm affection.
قَدْ كُشِفَ ٱلْغِطَآءُ عَنْ أَبْصَارِهِمْ	QAD KUSHIFAL-GHIT'AAA-U A'N AB-S'AARIHIM	The covering has been lifted from their eyes, [318]
وَ ٱنْجَلَتْ ظُلْمَةُ ٱلرَّيْبِ عَنْ عَقَآئِدِهِمْ وَ ضَمَآئِرِهِمْ	WA ANJALAT Z'UL-MATUR-RAY-BI A'N A'QAAA-IDIHIM WA Z"AMAAA-IRIHIM-	the darkness of disquiet has been dispelled from their beliefs and their innermost minds,

[318] Allusion to the clarity of version that the soul experiences at death: Thou wast heedless of this; therefore We have now removed from thee thy covering, and so thy sight today is piercing (50: 22)

وَ ٱنتَفَتْ مُخَالَجَةُ ٱلشَّكِّ عَن قُلُوبِهِمْ وَ سَرَآئِرِهِمْ	WA ANTAFAT MUKHAALAJATUSH-SHAK-KI A'N QULOOBIHIM WA SARAAA-IRIHIM-	the contention of doubt has been negated from their hearts and their secret thoughts,
وَ ٱنشَرَحَتْ بِتَحْقِيقِ ٱلْمَعْرِفَةِ صُدُورُهُمْ	WA ANSHARAH'AT BITAH'-QEEQIL-MAA'-RIFATI S'UDOORUHUM-	their breasts have expanded through the verification of true knowledge,
وَ عَلَتْ لِسَبْقِ ٱلسَّعَادَةِ فِي ٱلزَّهَادَةِ هِمَمُهُمْ	WA A'LAT LISAB-QIS-SAA'ADATI FIZ-ZAHAADATI HIMAMUHUM-	their aspirations have ascended through precedent good fortune in renunciation,
وَ عَذُبَ فِي مَعِينِ ٱلْمُعَامَلَةِ شِرْبُهُمْ	WA A'D'UBA FEE MAE'ENIL-MUA'AMALATI SHIR-BUHUM-	their drinking is sweet from the spring of devotion to good works,
وَ طَابَ فِي مَجْلِسِ ٱلْأُنْسِ سِرُّهُمْ	WA T'AABA FEE MAJ-LISIL-UNSI SIR-RUHUM-	their secret thoughts are delicious in the sitting-place of intimacy,
وَ أَمِنَ فِي مَوْطِنِ ٱلْمَخَافَةِ سِرْبُهُمْ	WA AMINA FEE MAW-T'INIL-MAKHAAFATI SIR-BUHUM	their minds are secure in the place of terror,
وَ ٱطْمَأَنَّتْ بِٱلرُّجُوعِ إِلَى رَبِّ ٱلْأَرْبَابِ أَنفُسُهُمْ	WA AT'-MAAN-NAT BIR-RUJOOI' ILAA RAB-BIL-AR-BAABI ANFUSUHUM-	their souls are serene through the return to the Lord of lords, [319]
وَ تَيَقَّنَتْ بِٱلْفَوْزِ وَ ٱلْفَلَاحِ أَرْوَاحُهُمْ	WA TAYAQ-QANAT BIL-FAW-ZI WAL-FALAAHEE AR-WAAH'UHUM-	their spirits have reached certitude through triumph and prosperity,
وَ قَرَّتْ بِٱلنَّظَرِ إِلَى مَحْبُوبِهِمْ أَعْيُنُهُمْ	WA QAR-RAT BIN-NAZ'ARI ILAA MAH'-BOOBIHIM AA'-YUNUHUM-	their eyes have been gladdened through gazing upon their Beloved,

[319] Allusion to 29: 28: O soul serene, return to thy Lord, well-pleased, well-pleasing!

وَ اسْتَقَرَّ بِإِدْرَاكِ السُّؤْلِ وَ نَيْلِ الْمَأْمُولِ قَرَارُهُمْ	WAS-TAQAR-RA BIID-RAAKIS-SOO-LI WA NAY-LIL-MAA-MOOLI QARAARUHUM-	their settling place has been settled through reaching the request and attaining the expectation,
وَ رَبِحَتْ فِي بَيْعِ الدُّنْيَا بِالْآخِرَةِ تِجَارَتُهُمْ	WA RABIH'AT FEE BAY-I'D-DUNYAA BIL-AAAKHIRATI TIJAARATUHUM-	and their commerce has profited through the sale of this world for the next
إِلَهِي	ILAAHEE	My God,
مَا أَلَذَّ خَوَاطِرَ الْإِلْهَامِ بِذِكْرِكَ عَلَى الْقُلُوبِ	MAAA ALAD'-D'A KHAWAAT'IRAL-IL-HAAMI BID'IK-RIKA A'LAAL-QULOOB	how agreeable for hearts are the thoughts inspiring Thy remembrance,
وَ مَا أَحْلَى الْمَسِيرَ إِلَيْكَ بِالْأَوْهَامِ فِي مَسَالِكِ الْغُيُوبِ	WA MAAA AH'-LAAL-MASEERA ILAY-KA BIL-AW-HAAMI FEE MASAALIKIL-GHUYOOB	how sweet traveling to Thee through imagination upon the roads of the unseen worlds,
وَ مَا أَطْيَبَ طَعْمَ حُبِّكَ	WA MAAA AT'-YABA T'AA'-MA H'UB-BIK	how pleasant the taste of Thy love,
وَ مَا أَعْذَبَ شِرْبَ قُرْبِكَ	WA MAAA AA'-D'ABA SHIR-BA QUR-BIK	how delightful the drink of Thy nearness!
فَأَعِذْنَا مِنْ طَرْدِكَ وَ إِبْعَادِكَ	FAAI'D'-NA MIN T'AR-DIKA WA IB-A'ADIK	So give us refuge from Thy casting out and Thy sending far, and
وَ اجْعَلْنَا مِنْ	WAJ-A'L-NAA MIN	place us among
أَخَصِّ عَارِفِيكَ	AKHAS'-S'I A'ARIFEEK	the most elect of Thy knowers,
وَ أَصْلَحِ عِبَادِكَ	WA AS'-LAHEE I'BAADIK	the most righteous of Thy servants,
وَ أَصْدَقِ طَائِعِيكَ	WA AS'-DAQI T'AAA-IE'EK	the most truthful of Thy obeyers,
وَ أَخْلَصِ عُبَّادِكَ	WA AKH-LAS'I U'B-BAADIKA	the most sincere of Thy worshipers!

يَا عَظِيمُ يَا جَلِيلُ	YAA A'Z'EEMU YAA JALEEL	O All-mighty, O Majestic,
يَا كَرِيمُ يَا مُنِيلُ	YAA KAREEMU YAA MUNEEL	O Generous, O Endower!
بِرَحْمَتِكَ وَمَنِّكَ يَا أَرْحَمَ الرَّاحِمِينَ	BIRAH'-MATIKA WA MAN-NIKA YAAA AR-H'AMAR-RAAH'IMEEN	By Thy mercy and kindness, O Most Merciful of the merciful!

مناجات الذّاكرين

—81—

MUNAAJAATUD'-D'AAKIREEN

The Whispered Prayer of the REMEMBERERS

بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيمِ	BIS-MIL-LAAHIR-RAH'-MAANIR-RAH'EEM	In the Name of ALLAH, the All-merciful, the All-compassionate
إِلَهِي لَوْلَا الْوَاجِبُ مِنْ قَبُولِ أَمْرِكَ لَنَزَّهْتُكَ مِنْ ذِكْرِي إِيَّاكَ	ILAAHEE LAW-LAAL-WAAJIBU MIN QABOOLI AM-RIKA LANAZ-ZAH-TUKA MIN D'IK-REEE EE-YAAKA	My God, were it not incumbent to accept Thy command, I would declare Thee far too exalted for me to remember Thee,
عَلَى أَنَّ ذِكْرِي لَكَ بِقَدْرِي لَا بِقَدْرِكَ	A'LAAA AN-NA D'IK-REE LAKA BIQAD-REE LAA BIQAD-RIK	for I remember Thee in my measure, not in Thy measure, and
وَمَا عَسَى أَنْ يَبْلُغَ مِقْدَارِي حَتَّى أَجْعَلَ مَحَلًّا لِتَقْدِيسِكَ	WA MAA A'SAAA AY-YAB-LUGHA MIQ-DAAREE H'AT-TAAA AJ-A'LA MAH'AL-LAL-LITAQ-DEESIK	my scope can hardly reach the point where I may be a locus for calling Thee holy!
وَمِنْ أَعْظَمِ النِّعَمِ عَلَيْنَا	WA MIN AA'-Z'AMIN-NIA'MI A'LAY-NAA	Among Thy greatest favours to us is
جَرَيَانُ ذِكْرِكَ عَلَى أَلْسِنَتِنَا	JARAYAANU D'IK-RIKA A'LAAA AL-SINATINAA	the running of Thy remembrance across our tongues and

وَإِذْنُكَ لَنَا بِدُعَآئِكَ وَتَسْبِيحِكَ وَتَسْبِيحِكَ	WA ID'-NUKA LANAA BIDUA'AA-IKA WA TANZEEHIKA WA TAS-BEEH'IK	Thy permission to us to supplicate Thee, declare Thee exalted, and call Thee holy!
إِلَهِي فَأَلْهِمْنَا ذِكْرَكَ	ILAAHEE FAAL-HIM-NAA D'IK-RAK	My God, inspire with Thy remembrance
فِي ٱلْخَلَآءِ وَٱلْمَلَآءِ	FEEL-KHALAAA-I WAL-MALAAA-	alone and in assemblies,
وَٱللَّيْلِ وَٱلنَّهَارِ	WAL-LAY-LI WAN-NAHAAR	by night and day,
وَٱلْإِعْلَانِ وَٱلْإِسْرَارِ	WAL-IA'-LAANI WAL-IS-RAAR	publicly and secretly,
وَفِي ٱلسَّرَّآءِ وَٱلضَّرَّآءِ	WA FIS-SAR-RAAA-I WAZ"-Z"AR-RAAA-I	in prosperity and adversity!
وَآنِسْنَا بِٱلذِّكْرِ ٱلْخَفِيِّ	WA AANIS-NAA BID'-D'IK-RIL-KHAFEE	Make us intimate with silent remembrance,
وَٱسْتَعْمِلْنَا بِٱلْعَمَلِ ٱلزَّكِيِّ وَٱلسَّعْيِ ٱلْمَرْضِيِّ	WAS-TAA'-MIL-NAA BIL-A'MALIZ-ZAKEE-YI WAS-SAA'-YIL-MAR-Z"EE	employ us in purified works and effort pleasing to Thee, and
وَجَازِنَا بِٱلْمِيزَانِ ٱلْوَفِيِّ	WA JAAZINAA BIL-MEEZAANIL-WAFEE	reward us with the full balance!
إِلَهِي	ILAAHEE	My God,
بِكَ هَامَتِ ٱلْقُلُوبُ ٱلْوَالِهَةُ	BIKA HAAMATIL-QULOOBUL-WAALIHAH	love-mad hearts are enraptured by Thee,
وَعَلَىٰ مَعْرِفَتِكَ جُمِعَتِ ٱلْعُقُولُ ٱلْمُتَبَايِنَةُ	WA A'LAA MAA'-RIFATIKA JUMIA'TIL-U'QOOLUL-MUTABAAYINAH	disparate intellects are brought together by knowing Thee, [320]

[320] Allusion to 13: 28: In remembering ALLAH, find serenity the hearts of those who have faith and do righteous deeds.

فَلَا تَطْمَئِنُّ ٱلْقُلُوبُ إِلَّا بِذِكْرِكَ	FALAA TAT'-MA-IN-NUL-QULOOBU IL-LAA BID'IK-RAAKA	hearts find no serenity except in remembering Thee,
وَ لَا تَسْكُنُ ٱلنُّفُوسُ إِلَّا عِندَ رُؤْيَاكَ	WA LAA TAS-KUNUN-NUFOOSU IL-LAA I'NDA ROO-YAAKA	souls End no rest except in seeing Thee.
أَنتَ ٱلْمُسَبَّحُ فِي كُلِّ مَكَانٍ	ANTAL-MUSAB-BAHOO FEE KUL-LI MAKAAN	Thou art the glorified in every place,
وَ ٱلْمَعْبُودُ فِي كُلِّ زَمَانٍ	WAL-MAA'-BOODU FEE KUL-LI ZAMAANIN	the worshiped at every time,
وَ ٱلْمَوْجُودُ فِي كُلِّ أَوَانٍ	WAL-MAW-JOODU FEE KUL-LI AWAAN	the found at every moment,
وَ ٱلْمَدْعُوُّ بِكُلِّ لِسَانٍ	WAL-MAD-U'W-WU BIKUL-LI LISAAN	the called by every tongue,
وَ ٱلْمُعَظَّمُ فِي كُلِّ جَنَانٍ	WAL-MUA'Z'-Z'AMU FEE KUL-LI JANAAN	the magnified in every heart!
وَ أَسْتَغْفِرُكَ	WA AS-TAGH-FIRUK	I pray forgiveness from Thee for
مِن كُلِّ لَذَّةٍ بِغَيْرِ ذِكْرِكَ	MIN KUL-LI LAD'-D'ATIM-BIGHAY-RI D'IK-RIK	every pleasure but remembering Thee,
وَ مِن كُلِّ رَاحَةٍ بِغَيْرِ أُنْسِكَ	WA MIN KUL-LI RAAH'ATIM-BIGHAY-RI UNSIK	every ease but intimacy with Thee,
وَ مِن كُلِّ سُرُورٍ بِغَيْرِ قُرْبِكَ	WA MIN KUL-LI SUROORIM-BIGHAY-RI QUR-BIK	every happiness but nearness to Thee,
وَ مِن كُلِّ شُغْلٍ بِغَيْرِ طَاعَتِكَ	WA MIN KUL-LI SHUGH-LIM-BIGHAY-RI T'AAA'TIK	every occupation but obeying Thee!
إِلٰهِي أَنتَ قُلْتَ وَ قَوْلُكَ ٱلْحَقُّ:	ILAAHEEE ANTA QUL-TA WA QAW-LUKAL-H'AQ-QU:	My God, Thou hast said—and Thy word is true—

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا وَسَبِّحُوهُ بُكْرَةً وَأَصِيلًا ﴾	(YAAA AY-YUHAAL-LAD'EENA AAAMANOOD'-KUROOL-LAAHA D'IK-RANA KATHEERAW-WA SAB-BIH'OOHOO BUK-RATAW-WA AS'EELA)	(O you who have faith, remember ALLAH with much remembrance and glorify Him at dasan and in the evening!)[321]
وَقُلْتَ وَقَوْلُكَ الْحَقُّ: ﴿	WA QUL-TA WA QAW-LUKAL-H'AQ	Thou hast said—and Thy word is true—
فَاذْكُرُونِي أَذْكُرْكُمْ ﴾	(FAD'-KUROONEEE AD'-KUR-KUM)	Remember Me, and I will remember you!
فَأَمَرْتَنَا بِذِكْرِكَ وَوَعَدْتَنَا عَلَيْهِ أَنْ تَذْكُرَنَا تَشْرِيفًا لَنَا وَتَفْخِيمًا وَإِعْظَامًا	FAAMAR-TANAA BID'IK-RIKA WA WAA'T-TANA A'LAY-HEEE AN TAD'-KURANA TASH-REEFAL-LANAA WATAF-KHEEMAW-WA IA'-Z'AAMAA	Thou hast commanded us to remember Thee,[322] and promised us that Thou wilt remember us thereby, in order to ennoble, respect, and honor us.
وَهَا نَحْنُ ذَاكِرُوكَ كَمَا أَمَرْتَنَا	WAHAA NAH'-NU D'AAKIROOKA KAMAAA AMAR-TANAA	Here we are, remembering Thee as Thou hast commanded us!
فَأَنْجِزْ لَنَا مَا وَعَدْتَنَا	FA ANJIZ LANAA MAA WAA'T-TANAA	So accomplish what Thou hast promised,
يَا ذَاكِرَ الذَّاكِرِينَ	YAA D'AAKIRAD'-D'AAKIREEN	O Rememberer of the remembrers!
وَيَا أَرْحَمَ الرَّاحِمِينَ	WA YAAA AR-H'AMAR-RAAH'IMEEN	O Most Merciful of the merciful!

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مناجات المعتصمين

MUNAAJAATUL-MUA'-TASIMEEN

The Whispered Prayer of those who HOLD FAST

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بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيمِ	BIS-MIL-LAAHIR-RAH'-MAANIR-RAH'EEM	In the Name of ALLAH, the All-merciful, the All-compassionate
اَللّٰهُمَّ يَا مَلَاذَ اللَّائِذِينَ	AL-LAHUM-MA YAA MALAAD'AL-LAAA-ID'EEN	O ALLAH, O Shelter of the shelter-seekers!
وَيَا مَعَاذَ الْعَائِذِينَ	WA YAA MAA'AD'AL-A'AA-ID'EENA	O Refuge of the refuge-seekers!
وَيَا مُنْجِيَ الْهَالِكِينَ	WA YAA MUNJEEAL-HAALIKEEN	O Deliverer of the perishing!
وَيَا عَاصِمَ الْبَائِسِينَ	WA YAA A'AS'IMAL-BAAA-ISEEN	O Preserver of the pitiful!
وَيَا رَاحِمَ الْمَسَاكِينَ	WA YAA RAAH'IMAL-MASAAKEEN	O Merciful toward the miserable!
وَيَا مُجِيبَ الْمُضْطَرِّينَ	WA YAA MUJEEBAL-MUZ"-T'AR-REEN	O Responder to the distressed!
وَيَا كَنْزَ الْمُفْتَقِرِينَ	WA YAA KANZAL-MUF-TAQIREEN	O Treasure of the utterly poor
وَيَا جَابِرَ الْمُنْكَسِرِينَ	WA YAA JAABIRAL-MUNKASIREEN	O Mender of the broken!
وَيَا مَأْوَى الْمُنْقَطِعِينَ	WA YAA MAA-WAAL-MUNQAT'IE'EN	O Haven of the cut off!
وَيَا نَاصِرَ الْمُسْتَضْعَفِينَ	WA YAA NAAS'IRAL-MUS-TAZ"-A'FEEN	O Helper of the abased!
وَيَا مُجِيرَ الْخَائِفِينَ	WA YAA MUJEERAL-KHAAA-IFEEN	O Granter of sanctuary to the fearful!
وَيَا مُغِيثَ الْمَكْرُوبِينَ	WA YAA MUGHEETHAL-MAK-ROOBEEN	O Aider of the troubled!
وَيَا حِصْنَ اللَّاجِينَ	WA YAA H'IS'-NAL-LAAJEEN	O Fortress of the refugees!
إِنْ لَمْ أَعُذْ بِعِزَّتِكَ فَبِمَنْ أَعُوذُ!	IL-LAM AU'D' BII'Z-ZATIKA FABIMAN AU'WD'	If I seek not refuge in Thy might, in whom shall I seek refuge?

وَإِن لَّمْ أَلُذْ بِقُدْرَتِكَ فَبِمَنْ أَلُوذُ !	WA IL-LAM ALUD' BIQUD-RATIKA FABIMAN ALOOD'	If I seek not shelter in Thy power, in whom shall I seek shelter?
وَقَدْ أَلْجَأَتْنِي ٱلذُّنُوبُ إِلَى ٱلتَّشَبُّثِ بِأَذْيَالِ عَفْوِكَ	WA QAD AL-JAAT-NEED'-D'UNOOBU ILAAT-TASHAB-BUTHI BID'-YAALI A'F-WIK	Sins have made me seek asylum in laying hold on the skirts of Thy pardon,
وَأَحْوَجَتْنِي ٱلْخَطَايَا إِلَى ٱسْتِفْتَاحِ أَبْوَابِ صَفْحِكَ	WA AH'-WAJAT-NEEL-KHAT'AAYAAA ILAA AS-TIF-TAAHEE AB-WAABI S'AF-H'IK	offenses have compelled me to beg the opening of the doors of Thy forgiveness,
وَدَعَتْنِي ٱلإِسَاءَةُ إِلَى ٱلإِنَاخَةِ بِفِنَاءِ عِزِّكَ	WA DAA'T-NEEL-ISAAA-ATU ILAAL-INAAKHATI BIFINAAA-I I'Z-ZIK	evil doing has summoned me to dismount in the courtyard of Thy might,
وَحَمَلَتْنِي ٱلْمَخَافَةُ مِن نِّقْمَتِكَ عَلَى ٱلتَّمَسُّكِ بِعُرْوَةِ عَطْفِكَ	WA H'AMALAT-NEEL-MAKHAAFATU MIN-NAQIMATIKA A'LAAT-TAMAS-SUKI BIU'R-WATI A'T'-FIK	fear of Thy vengeance has prompted me to cling to the handhold of Thy tenderness!
وَمَآ أَحَقُّ مَنِ ٱعْتَصَمَ بِحَبْلِكَ أَن يُخْذَلَ	WA MAAA AH'AQ-QU MANI AA'-TAS'AMA BIH'AB-LIKA AY-YUKH-D'AL	It is not right for him who holds fast to Thy cord to be abandoned,
وَلَا يَلِيقُ بِمَنِ ٱسْتَجَارَ بِعِزِّكَ أَن يُسْلَمَ أَوْ يُهْمَلَ	WA LAA YALEEQU BIMANI AS-TAJAARA BII'Z-ZIKA AY-YUS-LAMA AW YUH-MAL	nor proper for him who seeks the sanctuary of Thy might to be surrendered or disregarded.
إِلَـٰهِي فَلَا تُخْلِنَا مِنْ حِمَايَتِكَ	ILAAHEE FALAA TUKH-LINAA MIN H'IMAAYATIK	My God, empty us not of Thy defending,
وَلَا تُعْرِنَا مِن رِّعَايَتِكَ	WA LAA TUA'-RINAA MIR-RIA'AYATIK	strip us not of Thy guarding, and
وَذُدْنَا عَن مَّوَارِدِ ٱلْهَلَكَةِ	WA D'UD-NAA A'M-MAWAARIDIL-HALAKAH	protect us from the roads of destruction,
فَإِنَّا بِعَيْنِكَ وَفِي كَنَفِكَ وَلَكَ	FA IN-NAA BIA'Y-NIKA WA FEE KANAFIKA WA LAK	for we are in Thy eye and under Thy wing!

أَسْـأَلُكَ بِـأَهْلِ خَـآصَّتِكَ مِـن مَّـلَآئِـكَتِكَ وَ ٱلصَّـالِحِينَ مِـنْ بَرِيَّتِكَ أَن تَجْعَلَ عَلَيْنَا وَاقِيَةً	AS-ALUKA BIH-LI KHAAAS'-S'ATIKA MIM-MALAAA-IKATIKA WAS'-S'AALIH'EENA MIM-BAREE-YATIKA AN TAJ-A'LA A'LAY-NAA WAAQEEAH	I ask Thee by those whom Thou hast singled out, Thy angels and the righteous among Thy creatures, to assign over us a protector through which Thou wilt
تُنجِينَا مِنَ ٱلْهَلَكَاتِ	TUNJEENAA MINAL-HALAKAT	deliver us from destructions,
وَ تُجَنِّبُنَا مِنَ ٱلْآفَاتِ	WA TUJAN-NIBUNAA MINAL-AAAFAAT	turn aside from us blights, and
وَ تُكِنُّنَا مِن دَوَاهِي ٱلْمُصِيبَاتِ	WA TUKIN-NUNAA MIN DAWAAHEEL-MUS'EEBAAT	hide us from the striking of great afflictions,
وَ أَن تُنزِلَ عَلَيْنَا مِن سَكِينَتِكَ	WA AN TUNZILA A'LAY-NAA MIN SAKEENATIK	to send down upon us some of Thy tranquility,
وَ أَن تُغَشِّيَ وُجُوهَنَا بِأَنْوَارِ مَحَبَّتِكَ	WA AN TUGHASH-SHEEA WUJOOHANAA BINWAARI MAH'AB-BATIK	to wrap our faces in the lights of love for Thee,
وَ أَن تُؤْوِيَنَآ إِلَىٰ شَدِيدِ رُكْنِكَ	WA AN TOO-WIYANAAA ILAA SHADEEDI RUK-NIK	to give us haven in Thy strong pillar, [323] and
وَ أَن تَحْوِيَنَا فِيَ أَكْنَافِ عِصْمَتِكَ	WA AN TAH'-WIYANAA FEEE AK-NAAFI I'S'-MATIK	to gather us under the wings of Thy preservation!
بِرَأْفَتِكَ وَ رَحْمَتِكَ	BIRAA-FATIKA WA RAH'-MATIKA	By Thy clemency and Thy mercy, I
يَآ أَرْحَمَ ٱلرَّاحِمِينَ	YAAA AR-H'AMAR-RAAH'IMEEN	O Most Merciful of the merciful

مناجات الزّاهدين

—83—

MUNAAJAATUZ-ZAAHIDEEN

The Whispered Prayer of the ABSTAINERS

[323] Allusion to the words of Lot in 11: 80: Would that I had power against you, or might take shelter in a strong pillar!

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيمِ	BIS-MIL-LAAHIR-RAH'-MAANIR-RAH'EEM	In the Name of ALLAH, the All-merciful, the All-compassionate
إِلٰهِي أَسْكَنَّتَنَا دَارًا	ILAAHEEE AS-KANTANAA	My God, Thou hast settled us in an abode which has
حَفَرَتْ لَنَا حُفَرَ مَكْرِهَا	DAARANA H'AFARAT LANAA H'UFARA MAK-RIHAA	dug for us pits of deception, and
وَعَلَّقْتَنَا بِأَيْدِي الْمَنَايَا فِي حَبَائِلِ غَدْرِهَا	WA A'L-LAQ-TANAA BIY-DEEL-MANAAYAA FEE H'ABAAA-ILI GHAD-RIHAA	Thou hast fastened us by the hands of death in the snares of that abode's treachery!
فَإِلَيْكَ نَلْتَجِئُ مِنْ مَكَائِدِ خُدَعِهَا	FAALAY-KA NAL-TAJI-U MIM-MAKAAA-IDI KHUDAI'HAA	In Thee we seek asylum from the tricks of its guile,
وَبِكَ نَعْتَصِمُ مِنَ الْاِغْتِرَارِ بِزَخَارِفِ زِينَتِهَا فَإِنَّهَا	WA BIKA NAA'-TAS'IMU MINALIGH-TIRAAR BIZAKHAARIFI ZEENATIHAA FA IN-NAHA	and to Thee we hold fast, lest we be deluded by the glitter of its ornaments! It
الْمُهْلِكَةُ طُلَّابَهَا	AL-MUH-LIKATU T'UL-LAABAHAA	destroys its pursuers and
الْمُتْلِفَةُ حُلَّالَهَا	AL-MUT-LIFATU H'UL-LAALAHAA	ruins its settlers,
الْمَحْشُوَّةُ بِالْآفَاتِ	AL-MAH'-SHOO-WATU BIL-AAAFAATI	it is stuffed with blights and
الْمَشْحُونَةُ بِالنَّكَبَاتِ	AL-MASH-H'OONATU BIN-NAKABAAT	loaded with calamities.
إِلٰهِي فَزَهِّدْنَا فِيهَا	ILAAHEE FAZAH-HID-NA FEEHAA	My God, induce us to renounce it and
وَسَلِّمْنَا مِنْهَا بِتَوْفِيقِكَ وَعِصْمَتِكَ	WA SAL-LIM-NAA MIN-HAA BITAW-FEEQIKA WA I'S'-MATIKA	keep us safe from it by Thy giving success and Thy preservation from sin.
وَانْزِعْ عَنَّا جَلَابِيبَ مُخَالَفَتِكَ	WA ANZAA' A'N-NAA JALAABEEBA MUKHAALAFATIK	Strip from us the robes of opposing Thee,
وَتَوَلَّ أُمُورَنَا بِحُسْنِ كِفَايَتِكَ	WA TAWAL-LA UMOORANAA BIH'US-NI KIFAAYATIKA	attend to our affairs through Thy good sufficiency,

وَأَوْفِرْ مَزِيدَنَا مِن سَعَةِ رَحْمَتِكَ	WA AW-FIR MAZEEDANAA MIN SAA'TI RAH'-MATIKA	amplify our increase from the boundless plenty of Thy mercy,
وَأَجْمِلْ صِلَاتِنَا مِن فَيْضِ مَوَاهِبِكَ	WA AJ-MIL S'ILAATINAA MIN FAY-Z'I MAWAAHIBIK	be liberal in our gifts from the overflow of Thy grants,
وَاغْرِسْ فِي أَفْئِدَتِنَا أَشْجَارَ مَحَبَّتِكَ	WAGH-RIS FEEE AF-IDATINAAA ASH-JAARA MAH'AB-BATIK	plant in our hearts the trees of Thy love,
وَأَتْمِمْ لَنَا أَنْوَارَ مَعْرِفَتِكَ	WA AT-MIM LANAAA ANWAARA MAA'-RIFATIK	complete for us the lights of Thy knowledge,
وَأَذِقْنَا حَلَاوَةَ عَفْوِكَ وَلَذَّةَ مَغْفِرَتِكَ	WA AD'IQ-NAA H'ALAAWATA A'F-WIKA WA LAD'-D'ATA MAGH-FIRATIK	give us to taste the sweetness of Thy pardon and the pleasure of Thy forgiveness,
وَأَقْرِرْ أَعْيُنَنَا يَوْمَ لِقَائِكَ بِرُؤْيَتِكَ	WA AQ-RIR AA'-YUNANAA YAW-MA LIQAAA-IKA BIROO-YATIK	gladden our eyes on the day of meeting Thee with the vision of Thee,
وَأَخْرِجْ حُبَّ الدُّنْيَا مِن قُلُوبِنَا	WA AKH-RIJ H'UB-BAD-DUNYAA MIN QULOOBINAA	dislodge the love of this world from our spirits,
كَمَا فَعَلْتَ بِالصَّالِحِينَ مِن صَفْوَتِكَ وَالْأَبْرَارِ مِنْ خَاصَّتِكَ	KAMA FAA'L-TA BIS'-S'AALIH'EENA MIN S'AF-WATIKA WAL-AB-RAARI MIN KHAAAS'-S'ATIK	just as Thou hast done for the righteous, Thy selected friends, and for the pious, those whom Thou hast singled out!
يَا أَرْحَمَ الرَّاحِمِينَ	YAAA AR-H'AMAR-RAAH'IMEEN	O Most Merciful of the merciful,
وَيَا أَكْرَمَ الْأَكْرَمِينَ	WA YAAA AK-RAMAL-AK-RAMEEN	O Most Generous of the most generous!

Appendix

The Treatise On Rights
(Ris'alaat Al-Huqooq)

Zaynul-A'abideen A'li BIN Al-Husayn

Introduction

Imam ZAYN AL-A'BIDEEN's 'Treatise on Rights' is the only work attributed to him other than supplications or relatively short sayings and letters. The fact that it was a written document from the first may support the suggestion that at least some of the supplications were originally written compositions.

The 'Treatise on Rights' elaborates on a well-known saying of the Prophet, which has been transmitted in a rather large number of versions, no doubt because he repeated it in many different contests A typical version an be rendered as follows: 'Surely your Lord has a right against you, your self has a right against you, and your wife has a right against you' Other versions of the HADEETH add guest, body, eye, and friend to those who have rights. In some of the versions, another clause is added: 'So give to everyone who possesses a right (KULLI D'I HAQQ) his right. '[1] Another HADEETH tells us that 'ALLAH has given to everyone who possesses a right his right. [2]

SHEEA'H sources provide many relevant HADEETHs. For example, the Prophet said:

> *ALLAH has made seven rights incumbent upon the person of faith (AL-MUMIN) toward the person of faith: To respect him in his person, love him in his breast, share with him in his property, consider backbiting against him unlawful, visit him in his illness, escort his coffin, and say nothing but good about him after his death.* [3]

ZAYN AL-A'BIDEEN's 'Treatise on Rights' seems to have been written at the request of a disciple, since, in one of its two versions, it is prefaced by the words 'This is the treatise of A'LI BIN AL-HUSAYN to one of his companions. ' In it the IMAM explains in more or less exhaustive fashion what is meant by 'everyone who possesses a right' as mentioned in the above HADEETH Throughout he provides specific examples, basing himself upon the QURAN, the SUNNA, and the actions and sayings of the earlier IMAMs.

Though in the present context the word (HAQQ) translates best as 'right', it has a number of closely related meanings which should be kept in mind, such as suitableness, justice, truth, reality, correctness, properness, appropriateness, necessity, incumbency, obligation, due, and duty. A glance at the 'Treatise on Rights' will quickly show that the word 'rights' might better have been translated as duties, obligations, or responsibilities, since the treatise is not directly concerned with the rights of the individual, but rather with the rights of others which the

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[1] BUKHARI, Swam 51 Cf. WENSINCK, Concordance, 1,487, under INNA ALAYKA HAQQAN

[2] ABU DAWOOD, WAS'AYA 6, BUYU 88; TIRMID'I, WAS'AYA 5; BIN MAJA, WAS'AYA 6, etc.

[3] SHAYKH AS-SADOOQ, AL-KHISAL 11, 6; and AL-AMALI, p. 20 (quoted in BIH'AR, LXXI, 222) For another relevant HADEETH, see BIH'AR, LXXI.

individual must observe. Nevertheless, I think it is important to preserve the term 'rights', if only to show that in considering human rights primarily in terms of responsibilities, Islam diverges profoundly from most modern Western views, though it has deep kinships with other religious traditions of East and West.

Islam views the individual in his total context, which means that it considers first his relationship with ALLAH, then his relationship with ALLAH's creatures. What is important for the individual in his relationship with ALLAH is that he attain to salvation, or in other words, that he follow ALLAH's guidance, which is based upon mercy and directed toward his own best interest, in short, Islam devalues the individual's perspective, since human beings on their own can see no further than their immediate interests during life. But this devaluation of individualism is not a devaluation of the individual; on be contrary, it raises him to the ultimate pinnacle of importance, since everything is directed toward his happiness in the next world, Islam merely recognizes the ignorance of human beings and their inability to perceive their own ultimate good without divine guidance. Then it sets about to undermine and destroy individual ignorance, a process which involves deflating the ego and eliminating all self-centered desires. As a result, the human self or soul (NAFS) has few 'rights', but many duties and responsibilities. Or rather, the soul has only one true right—the right to salvation.

The individual's right to salvation follows naturally upon ALLAH's right, which is to be worshiped without any partner (i. e., TAWH'EED). The way to salvation is to obey ALLAH, and hence it is the soul's right to be employed in obedience toward Him. By His very nature—since 'His mercy precedes His wrath'— ALLAH displays compassion and guidance, and through obedience the servant opens himself up to the full range of this compassion. In other words, partaking of ALLAH's mercy and compassion depends upon following His guidance, and following His guidance means following the SHAREEA' as revealed through the QURAN and the SUNNA, Hence the IMAM speaks of 'being employed in obedience' as the self's key right, since only that can bring about its deliverances.

As soon as this wide context for attaining to the right of the self is envisaged, dozens of duties become obligatory upon the individual. The IMAM makes clear that the primary duties are toward the various organs and activities of the self, since these determine man's relationship to ALLAH. The organs have 'rights' because they share in the individual's destiny; the 'resurrection of the body' is taken for granted (Cf. Supplication 31. 22), Activities have rights because they shape the destiny of the soul, And other human beings have rights because they form the context within which activity occurs. Human actions can only be correct if the rights of all of ALLAH's creatures are observed. This, in short, is the theme of the 'Treatise on lights', a theme which is reinforced by many of the supplications of the S'AH'EEFA, number 14 being a prime example.

The treatise has been transmitted in two versions, one in AL-KHISAL and AL-AMAALI, both by SHAYKH AS-SADOOQ (d. 381/991), and the other in TUH'AF AL-U'QUL by his contemporary BIN SHU'BA. Perhaps one half of the text of the two versions is identical, but BIN SHU'BA's version adds a good deal of material that shows it to be a later recension, perhaps by the IMAM himself, or more likely by a later author

trying to clarify the meaning. The translation follows the earlier version, with a minor addition from the second version which seems to be demanded by the context. [4]

[4] Both versions are provided in BIH'AR, LXXI, 2-21 (where they have been collated against the printed versions in AL-KHISAL and TUH'AF AL-U'QUL. A far less satisfactory edition, with a number of errors and with a mixing of the two texts so that neither is complete nor clearly separated from the other, is given by AL-AMEEN in A'YAN AS-SHEEA'H, v, 215-30.

TEXT

INTRODUCTION

KNOW—ALLAH have mercy upon you—that ALLAH has rights against you and that these encompass you in every movement through which you move, every rest through which you rest, every waystation in which you resides, every limb which you employ, and every instrument which you put to work. Some of these rights are greater and some less.

The greatest of ALLAH's rights against you is the right which He has made incumbent upon you for Himself and which is the root of all rights.

Then those which He has made incumbent upon you in yourself, from your crown to your foot, in keeping with the diversity of your organs, He has given

> *your tongue a right against you,*

> *your hearing a right against you,*

> *your sight a right against you,*

> *your hand a right against you,*

> *your leg a right against you,*

> *your stomach a right against you,*

> *and your private part a right against you. These are the seven organs through which acts (AFA'AL) take place,*

Then He gave your acts rights against you: He gave

> *your ritual prayer a right against you,*

> *your fasting a right against you,*

> *your charity a right against you,*

> *your offering a right against you, and your acts a right against you.*

Then these rights extend out from you to others who have rights against you, The most incumbent of them against you are the right toward your leaders (A-IMMA), then the rights toward your subjects (RAHIM), then the rights toward your womb [relatives] (RAHIM).

From these rights branch out other rights:

The rights of your leaders are three: The most incumbent upon you is the right

> *the right of him who trains you through authority, then*

> *the right of him who trains you through knowledge, then*

> *the right of him who trains you through property.*

The rights of your subjects are three: The most incumbent upon you is

> *the right of those who are your subjects through authority, then*

> *the right of those who are your subjects through knowledge—for the man of ignorance is the subject of the man of Knowledge —then,*

> *the right of those who are your subjects through property, such as*

> *wives and*

> *what is owned by the right hand.*

The rights of your womb relatives are many, they are connected to you in the measure of the connection of the womb relationship, The most incumbent upon you is

> *the right of your mother, then*

> *the right of your father, then*

> *the right of your child, then*

> *the right of your brother, then the next nearest, then the next nearest — the most worthy, then the next most worthy.*

Then there is

> *the right of your master who favors you by freeing you from slaved then*

> *the right of the slave whose favors reach you [by the fact that you free him], then*

> *the right of him who does a kindly act toward you, then*

> *the right of the MUEZZIN who calls you to the ritual prayer, then*

> *the right of the IMAM who leads the prayer, then*

> *the right of your sitting companion, then*

> *the right of your neighbor, then*

> *the right of your companion, then*

> *the right of your partner, then*

> *the right of your property, then*

> *the right of him who has a debt he must pay back to you, then*

> *the right of him to whom you owe a debt, then*

> *the right of your associate, then*

> *the right of your adversary who has a claim against you, then*

> *the right of your adversary against whom you have a claim, then*

> *the right of him who asks you for advice, then*

> *the right of him whom you ask for advice, then*

> the right of him who asks your counsel, then

> the right of him who counsels you, then

> the right of him who is older than you, then

> the right of him who is younger than you, then

> the right of him who ask from you, then

> the right of him from whom you ask, then

> the right of him who make you happy through word or deed), intentionally or unintentionally, then

> the right of him who does something evil to you through word or deed, [5]

> the right of the people of your creed, then

> the right of the people under your protection, then

> all rights in the measure of the causes of the states and the occurrence of events.

Therefore happy is he whom ALLAH aids in the rights which He has made incumbent upon him and whom He gives success therein and points in the proper direction.

RIGHTS OF ALLAH AGAINST ONESELF

1> The greatest right of ALLAH against you is that you worship Him without associating anything with Him. Then you do that with sincerity (IKHLAS), He has made it binding upon Himself to give you sufficiency in the affair of this world and the next.

2> The right of your self (NAFS) against you is that you employ it in obeying ALLAH; then you deliver to your tongue its right, to your hearing its right, to your sight its right, to your hand its right, to your leg its right, to your stomach its right, to your private part its right, and you seek help from ALLAH in all that.

3> The right of the tongue is that you consider it too noble for obscenity, accustom it to good, refrain from any meddling in which there is nothing to be gained, express kindness to the people, and speak well concerning them.

4> The right of hearing is to keep it pure from listening to backbiting (GHIBA) and listening to that to which it is unlawful to listen.

5> The right of sight is that you lower it before everything which is unlawful to you and that you take heed whenever you look at anything. [6]

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[5] This phrase, seemingly demanded by the explanation below, is added from the other version of the treatise.

6> The right of your hand is that you stretch it not toward that which is unlawful to you,

7> The right of your two legs is that you walk not with them toward that which is unlawful to you. You have no escape from standing upon the narrow bridge (AS'-S'IRAT [over hell]), so you should see to it that your legs do not slip and cause you to fall into the Fire,

8> The right of your stomach is that you make it not into a container for that which is unlawful to you and you eat no more than your fill.

9> The right of your Private part (FARAJ) is that you protect it from fornication and guard it against being looked upon.

RIGHTS OF ACTS

10> The right of your ritual prayer (S'ALAAT) is that you know that it is an arrival before ALLAH and that through it you are standing before Him. When you know that, then you will stand in the station of him who is lowly, vile, beseeching, trembling, hopeful, fearful, and abased, and you will magnify Him who is before you through stillness and dignity. You will approach the prayer with your heart and you will perform it according to its bounds and its rights.

11> The light of the HAJ is that you know it is an arrival before your Lord and a flight to Him from your sins, through it your repentance is accepted and you perform an obligation made incumbent upon you by ALLAH.

12> The right of fasting is that you know it is a veil which ALLAH has set up over your tongue, your hearing, your sight, your stomach, and your private part to protect you from the Fire, if you abandon the fast, you will have torn ALLAH's protective covering away from yourself.

13> The right of charity (S'ADAQA) is that you know it is a storing away with your Lord and a deposit for which you will have no need for witnesses, if you deposit it in secrets you will be more confident of it than if you deposit it in public. [7] You should know that it repels afflictions and illnesses from you in this world and it will repel the Fire from you in the next world.

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[6] Allusion 10 59: 2 Therefore take heed, you who have eyes!

[7] It is rented in most of the sources concerning ZAYN AL- 'ABIDEEN that people considered him stingy during his lifetime. But at his death, provisions which used to be delivered at the doorsteps of many of the poor of MADEENA by a men with a covered face suddenly stopped appearing, and people realized that he had been giving alms in secret. Cf. MADELUNG, "A'LI BIN AL-HUSAYN', p. 850.

14> The right of the offering (HADY)[8] is that through it you desire ALLAH and you not desire His creation; through it you desire only the exposure of your soul to ALLAH's mercy and the deliverance of your spirit on the day you encounter Him,

RIGHTS OF LEADERS

15> The right of the possessor of authority (SULTAN) is that you know that ALLAH has made you a trial (FITNA) for him. ALLAH is testing him through the authority He has given him over you. You should not expose yourself to his displeasure, for thereby you cast yourself by your own hands into destructions[9] and become his partner in his sin when he brings evil down upon you. [10]

16> The right of the one who trains you through knowledge is magnifying him, respecting his sessions, listening well to him, and attending to him with devotion. You should not raise your voice toward him, You should never answer anyone who asks him about something, in order that he may be the one who answers. You should not speak to anyone in his session nor speak ill of anyone with him, if anyone ever speaks ill of him in your presence, you should defend him. You should conceal his faults and make manifest his virtues. You should not sit with him in enmity or show hostility toward him in friendship. If you do all of this, ALLAH's angels will give witness for you that you went straight to him and learned his knowledge for ALLAH's sake, not for the sake of the people.

17> The right of him who trains you through property is that you should obey him and not disobey him, unless obeying him would displease ALLAH, for there can be no obedience to a creature when it is disobedience to ALLAH.

RIGHTS OF SUBJECTS

18> The right of your subjects through authority is that you should know that they have been made subjects through their weakness and your strength. Hence it is incumbent upon you to act with justice toward them and to be like a compassionate father toward them, You should forgive them their ignorance and not hurry them to punishment and you should thank ALLAH for the power over them which He has given to you.

19> The right of your subjects through knowledge is that you should know that ALLAH made you a Caretaker over them only through the knowledge He has given you and His storehouses which He has opened up to you. If you do well in teaching the people, not treating them roughly or annoying them, then ALLAH will

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[8] i.e., the animal sacrificed during the HAJ

[9] Allusion to 2: 195 Cast not yourselves by your own hands into destruction.

[10] IMAM ZAYN AL-A'BIDEEN's attitude of respect toward the UMAYYAD rulers was clearly based upon this principle.

Increase His bounty toward you. But if you withhold your knowledge from people or treat them roughly when they seek knowledge from you, then it will be ALLAH's right to deprive you of knowledge and its splendor and to make you fall from your place in people's hearts.

20> The right of your wife (ZAWJA) is that you know that ALLAH has made her a repose and a comfort for you, you should know that she is ALLAH's favor toward you, so you should honor her and treat her gently. Though her right toward you is more incumbent, you must treat her with compassion, since she is your prisoner (ASEER) whom you feed and clothe. If she is ignorant, you should pardon her.

21> The right of your slave (MAMLUK) is that you should know that he is the creature of your Lord, the son of your father and mother, and your flesh and blood. You own him, but you did not make him; ALLAH made him. You did not create any one of his limbs, nor do you provide him with his sustenance; on the contrary, ALLAH gives you the sufficiency for that. Then He subjugated him to you, entrusted him to you, and deposited him with you so that you may be safeguarded by the good you give to him. So act well toward him, just as ALLAH has acted well toward you. If you dislike him, replace him, but do not torment a creature of ALLAH. And there is no strength save in ALLAH. [11]

RIGHTS OF WOMB RELATIVES

22> The right of your mother is that you know that she carried you where no one carries anyone, she gave to you of the fruit of her heart that which no one gives to anyone, and she protected you with all her organs. She did not care if she went hungry as long as you ate, if she was thirsty as long as you drank, if she was naked as long as you were clothed, if she was in the sun as long as you were in the shade. She gave up sleep for your sake, she protected you from heat and cold,

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[11] At this Period in Islamic history slavery was still common because of wars it the frontiers (slaves were invariably captured in battle; Cf. Supplication 27, 'For the People of the Frontiers'). The sources indicate that the IMAM often had slaves, most Likely because People gave them to him as part of their alms (the family of the Prophet being entitled to these) and also because he used to purchase them in order to free them. It is said that be would never beat his slaves, but rather write down their misdeeds. Then, at the end of the month of RAMAZ"AAN, he would call them together and list their misdeeds, asking them to pray to ALLAH to forgive him, just as he had forgiven them. Then he would free them with generous gifts. If he owned a slave at the beginning or middle of the year, he would free him on the eve of the Feast of Fast-breaking and then buy another slave. (A'YAN AS-SHEEA'H, IV, 193-4). Once the IMAM called his slave twice, but he did not respond. When he answered the third time, he said: 'Did you not hear my voice?' The slave answered: 'Yes, I did.' The IMAM asked: 'Then why did you not answer me?' He replied: 'Because I am safe from you.' The IMAM said: 'Praise belongs to to ALLAH, who made my slave Safe from me!' (A'YAN AS-SHEEA'H, IV, 200; BIH'AR, XLVI, 56). Once a salvegirl poured water for the IMAM while he was making the ablution for prayer. Suddenly the pot dropped from her hand and struck him in the face, cutting him. He turned toward her and the slavegirl said: 'ALLAH says: "Those who restrain their rage." He said: ' I have restrained my rage,' She said: "And pardon the people." He said: 'ALLAH has pardoned you.' She said: 'And ALLAH loves the good-doers (3: 14).' He said: ' You are a free woman.' (BIH'AR, XLVI, 68; CF: 96).

all in order that you might belong to her. You will not be able to show her gratitude, unless through ALLAH's help and giving success. [12]

23> The right of your father is that you know that he is your root. Without him, you would not be. Whenever you see anything in yourself which pleases you, know that your father is the root of its blessing upon you. So praise ALLAH and thank Him in that measure. And there is no strength save in ALLAH.

24> The right of your child is that you should know that he is from you and will be ascribed to you, through both his good and his evil, in the immediate affairs of this world. You are responsible for what has been entrusted to you, such as educating him in good conduct (HUSN AL-ADAB), pointing him in the direction of his Lord, helping him to obey Him. So act toward him with the action of one who knows that he will be rewarded for good doing toward him and punished for evildoing,

25> The right of your brother is that you know that he is your hand, your might, and your strength. Take him not as a weapon with which to disobey ALLAH, nor as equipment with which to wrong ALLAH's creatures. Do not neglect to help him against his enemy or to give him good counsel. If he obeys ALLAH, well and good, but if not, you should honor ALLAH more than him. And, there is no strength save in ALLAH.

RIGHTS OF OTHERS

26> The right of your master (MAWLAA) who has favored you [by freeing you from slavery] is that you know that he has spent his property for you and brought you out of the abasement and estrangement of bondage to the exaltation and comfort of freedom. He has freed you from the captivity of possession and loosened the bonds of slavehood from you. He has brought you out of prison, given you ownership of yourself, and given you leisure to worship your Lord, You should know that he is the closest of ALLAH's creatures to you in your life and your death and that aiding him with your life and what he needs from you is incumbent upon you. And there is no strength save in ALLAH.

27> The right of the slave (MAMLUK) whom you have favored [by freeing him] is that you know that ALLAH has made your freeing him a means of access to Him and a veil against the Fire Your immediate reward is to inherit from him—if he does not have any maternal relatives—as a compensation for the property you have spent for him, and your ultimate reward is the Garden.

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[12] Cf. the well known HADEETH in which the prophet replied to a Companion who asked him toward whom he should show familial devotion (BIRR) 'He answered: "Your mother." He was asked: "Then to whom?" He replied: "Your mother." Again he was asked: "Then to whom?" He replied: "Your mother." Once again he was asked: "Then to whom" He replied: "Your father, then to the next nearest, then to the next nearest" (TIRMID'I, BIRR 1; ABU DAWOOD ADAB 120; BIN MAJA, ADAB 1; AHMAD V, 3 &5).

28> The right of him who does a kindly act (D'UL-MAROOF) toward you is that you thank him and mention his kindness; you reward him with beautiful words and you supplicate for him sincerely in that which is between you and ALLAH. If you do that, you have thanked him secretly and openly. Then, if you are able to repay him one day, you repay him.

29> The right of the MUEZZIN is that you know that he is reminding you of your Lord, calling you to your good fortune, and helping you to accomplish what ALLAH has made obligatory upon you. So thank him for that just as you thank one who does good to you.

30> The right of your IMAM in your ritual prayer is that you know that he has taken on the role of mediator between you and your Lord. He speaks for you but you do not speak for him; he supplicates for you, but you do not supplicate for him. He has spared you the terror of standing before ALLAH. if he performs the prayer imperfectly, that belongs to him and not to you; but if he performs it perfectly, you are his partner, and he has no excellence over you. So protect yourself through him, protect your prayer through his prayer, and thank him in that measure.

31> The right of your sitting companion (JALEES) is that you treat him mildly, show fairness toward him while vying with him in discourse, and do not stand up from sitting with him without his permission. But it is permissible for him who sits with you to leave without asking permission. You should forget his slips and remember his good qualities, and you should tell nothing about him but good.

32> The right of your neighbor (JAAR) is that you guard him when he is absent, honor him when be is present, and aid him when be is wronged. You do not pursue anything of his that is shameful; if you know of any evil from him, you conceal it. If you know that he will accept your counsel, you counsel him in that which is between him and you. You do not forsake him in difficulty, you release him from his stumble, you forgive his sin, and you associate with him generously. And there is no strength save in ALLAH.

33> The right of the companion (SAAH'IB) is that you act as his companion with bounty and in fairness. You honor him as he honors you and you do not let him be the first to act with generosity. If he is the first, you repay him. You wish for him as he wishes for you and you restrain him from any act of disobedience he might attempt. Be a mercy for him, not a chastisement. And there is no strength save in ALLAH.

34> The right of the partner (SHAREEK) is that if he should be absent, you suffice him in his affairs, and if he should be present, you show regard for him. You make no decision without his decision and you do nothing on the basis of your own opinion, but you exchange views with him. You guard his property for him, and you do not betray him in that of his affair which is difficult or of little importance, for ALLAH's hand is above the hands of two partners as long as they do not betray each other. And there is no strength save in ALLAH.

35> The right of your property (MAAL) is that you take it only from what is lawful and you spend it only in what is proper. Through it you should not prefer above

yourself those who will not praise you. You should act with it in obedience to your Lord and not be miserly with it, lest you fall back into regret and remorse while suffering the ill consequence. And there is no strength save in ALLAH.

36> The right of him to whom you owe a debt is that, if you have the means, you pay him back, and if you are in straitened circumstances, you satisfy him with good words and you send him away with gentleness,

37> The right of the associate is that you neither mislead him, nor act dishonestly toward him, nor deceive him, and you fear ALLAH in his affair.

38> The right of the adversary (KHAS'M) who has a claim against you is that, if what he claims against you is true, you give witness to it against yourself. You do not wrong him and you give him his full due. If what he claims against you is false, you act with kindness toward him and you show nothing in his affair other than kindness; you do not displease your Lord in his affair. And there is no strength save in ALLAH. [13]

39> The right of the adversary (KHAS'M) against whom you have a claim is that, if your claim against him is true, you maintain polite moderation in speaking to him and you do not deny his right. If your claim is false, you fear ALLAH, repent to Him, and abandon your claim.

40> The right of him who asks you for advice is that, if you consider that he has a correct opinion, you advise him to follow it, and if you do not consider it so, you direct him to someone who does consider it so.

41> The right of him whom you ask for advice is that you do not make accusations against him for an opinion which does not conform to your own opinion. If it conforms to it, you praise ALLAH.

42> The right of him who asks your counsel is that you give him your counsel, but you conduct yourself toward him with compassion and kindness.

43> The right of your counselor is that you act gently toward him and give ear to him. If he presents you with the right course, you praise ALLAH, but if he does not agree with you, you show compassion toward him and make no accusations against him; you consider him to have made a mistake, and you do not take him to task for that, unless he should be deserving of accusation. Then attach no more importance to his affair. And there is no strength save in ALLAH.

44> The right of him who is older than you (KABEER) is that you show reverence toward him because of his age and you honor him because he entered Islam before you. You leave off confronting him in a dispute, you do not precede him in

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[13] ZAYN AL-A'BIDEEN's personal qualities of forbearance and pardon are often cited in the sources. Once a man cursed him to his face, but he ignored that man. Then the man shouted 'I mean you' The IMAM replied: 'And from you I am turning away,' alluding to the QURANIC verse "Bid to what is honorable, and turn away from the ignorant." (7: 199). If any one reviled him, he would say: 'If I am as you say, I ask ALLAH to forgive me, and if I am not as you say, I ask ALLAH to forgive you. (A'YAN, pp. 194, 193).

a path, you do not go ahead of him, and you do not consider him foolish. If he should act foolishly toward you, you put up with him and you honor him because of the right of Islam and the respect due to it.

45> The right of him who is younger (SAGHEER) is that you show compassion toward him through teaching him, pardoning him, covering his faults, kindness toward him, and helping him.

46> The right of him who asks from you is that you give to him in the measure of his need.

47> The right of him from whom you ask is that you accept from him with gratitude and recognition of his bounty if he gives, and you accept his excuse if he withholds.

48> The right of him through whom ALLAH makes you happy is that you first praise ALLAH, then you thank the person.

49> The right of him who does evil to you is that you pardon him, But if you know that your pardon will harm him, you defend yourself. ALLAH says, Whosoever defends himself after he has been wronged—against them there is no way (42: 41).

50> The right of the people of your creed (MILLA) is harboring safety for them, compassion toward them, kindness toward their evildoer, treating them with friendliness, seeking their well-being, thanking their good-doer, and keeping harm away from them. You should love for them what you love for yourself and dislike for them what you dislike for yourself. Their old men stand in the place of your father, their youths in the place of your brothers, their old women in the place of your mother, and their young ones in the place of your children.

51> The right of the people under the protection [of Islam] (D'IMMA) is that you accept from them what ALLAH has accepted from them and you do no wrong to them as long as they fulfill ALLAH's covenant.